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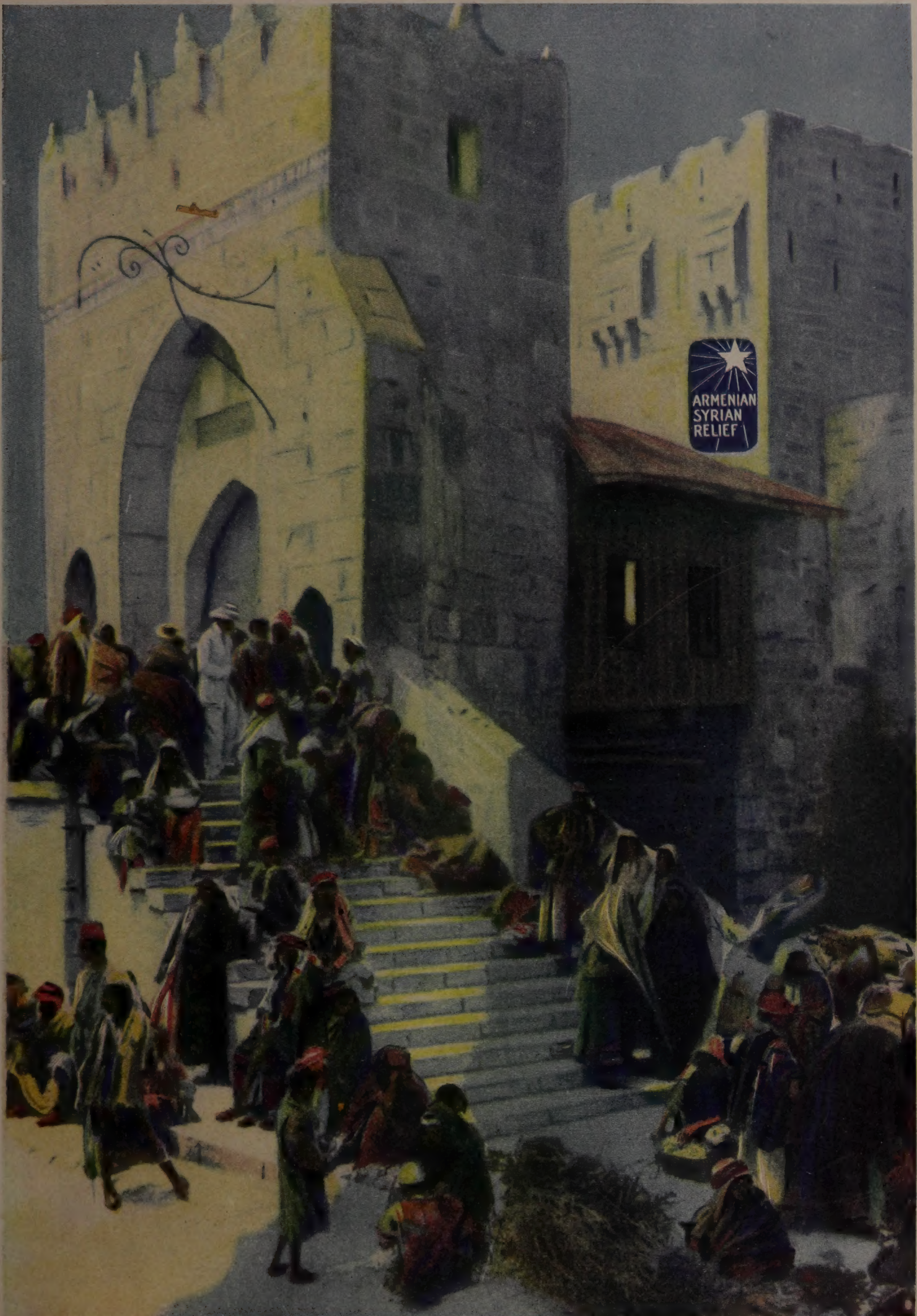

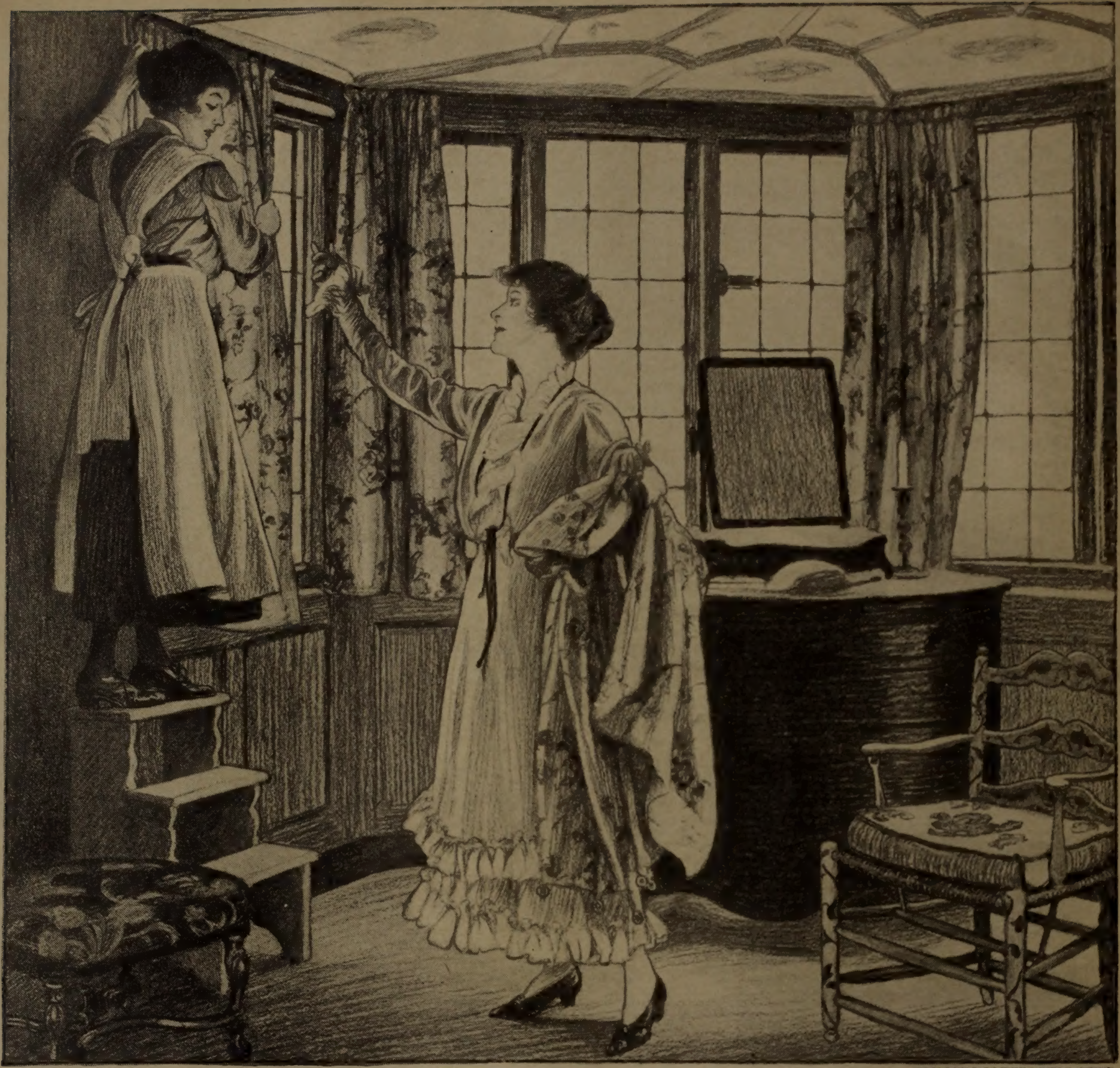

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IT FLOATS

THE CHRISTIAN HERALD
AN ILLUSTRATED NEWS WEEKLY FOR THE HOME

Our Heroes Welcomed Home

UP INTO New York Bay, ere the atue of erty stood in dim bulk in the morning mist, re moved a dark, vast mass; it surged steadily vard the celestial-pointing statue, throbbing forth se billows of smoke.

s it came on in the thinning fog it assumed the pe of the mammoth ship Leviathan, which during war had breasted the seas in ten peril-fraught s and had mothered in safety across the waves ,000 or more of the pick he land who made possible s peace-time return.

ften she had crept forth the dark and taken queer rses to escape threatening ger. Now she came back, rearing proudly, colors ving triumphantly and her decks loaded down with 224 persons, mostly men rning from service in nce.

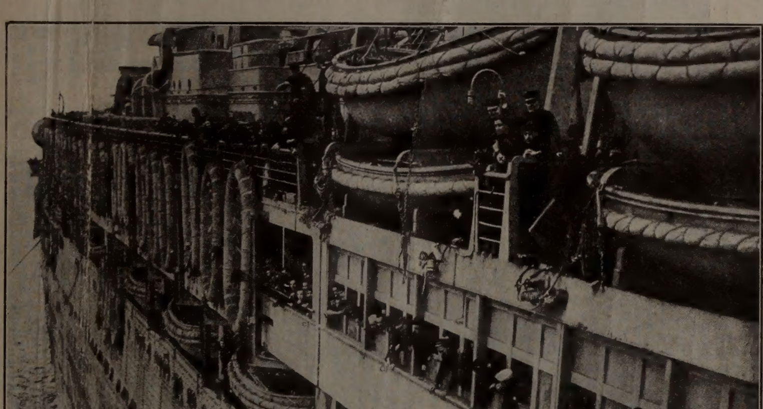
ew York had tugged se her heartstrings and de her shores a haven of come for the troops that e back on the Maure- ia, the Lapland, the Orca, Minnekahda, the Com- and the Mercy.

ut when the famous sport Leviathan, symbol "the bridge across the ," cut a wide-waked rse up the river, washing e the myriad tugs that ried around her, New k outdid tenfold its former aim to heroes.

ive thousand persons red the huge transport the Mayor's Welcoming mittee escorted her on Patrol from the Statue Liberty to the Hoboken . Sirens from harbor t and factories shrilled a ting. The soldiers lining rails responded with le slogans and camp uses. Of the Leviathan engers 8,870 were in rm of some sort, among 1,500 wounded, gassed hell-shocked soldiers; 7 enlisted men of the , 77 army officers, 15 wo- nurses, 1 British officer, d Cross workers, 252 mer- t sailors and 2 Y. M. C. A. . Including the 1,500 nded there were 3,634 en- d men of the army. The ians numbered 170. The and officers are 2,200.

the pier thirty trains waiting, with Pullman hes for the wounded, to them to Camp Merritt. e in need of immediate ment were taken to hospitals.

ery State of the Union represented among the ded.



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The greatest transport in the world, the U. S. S. Leviathan, arriving in New York on December 16 with over 8,000 soldiers and sailors from "Over There"

IS a picture, only on a ttle larger scale, of what is now transpiring every at the nation's great entry-way.

steady flow of transports is sailing in, bearing brave boys back from the battlefields overseas, every one is joyously welcomed by shrieking tles and cheering thousands.

a transport approaches the Battery, the windows e tall office buildings and the Custom House are nly filled with groups of men and women waving handkerchiefs to the men on the decks e troopers, and multitudes hurry to vantage on the water front and the ferry boats. The ing, shrieking welcome keeps up until the trans- is docked.

e happy boys on board the transports are even more unrestrained in their demonstrations of joy at their return to their homeland. The sight of the Statue of Liberty, standing serenely in the midst of the bay, sets them wildly cheering and as they come within sound of the cheers from shore they respond with all their lung power and in unison in shouts and snatches of song. They madly wave their hands; their hats, their coats; many wave their crutches; they leap upon one another's shoulders and make grotesque gestures; they stand on their heads and kick their feet; it is a delirium of joyous expression. That many are wounded and sick does not dampen their ardor, for the sick and wounded are gladdest of all to be home.

America's entire available ocean shipping is being put into the service of bringing back the soldiers. A semi-official statement has it that 850,000 will come back early in the year. President Wilson in France has taken a personal part in pushing the arrangements. Many hundreds of thousands may be needed for police service in Europe for an indefinite period, but the latest plan is to complete the homeward movement by Christmas, 1919, if possible.

Up to December 15, 5,653 officers and 135,262 men of the Expeditionary Forces had been designated for return, and of these 1,373 officers and 30,750 men had sailed for home. It was but the beginning. Since middle December the shiploads are coming faster and faster.

Satisfactory arrangements have been perfected with the French authorities to cease cancelling the charters of ships intended to carry home American troops.

As a result of conferences between Edward N. Hurley, chairman of the American Shipping Board, and General Pershing, plans have been perfected whereby about 1,000,000 tons of shipping now used to supply the American Army in France, will soon be released for American trade.

MORE than 150,000 tons of shipping are now lying at American docks, and the need of providing for the products of American factories, which have turned from a wartime to a peace basis and which must have a bridge of ships to the world market, has made some move necessary.

A division of tonnage has been arranged so as to give preference to European relief, the return of American troops and commercial business, in the order named.

American shipping authorities in Paris have been advised that much tonnage which was expected to be used in carrying home Canadian and Australian troops may possibly be diverted to American needs, as those dominions are not planning to return their soldiers very quickly.

The American authorities are pressing for control of German passenger ships tied up in Hamburg and other ports, so that they also may be used in bringing home American troops.

The total capacity of passenger ships now at the disposal of the American Government will permit the return home of about 100,000 men a month. If the German passenger ships can be obtained it is estimated that this number can be increased to 150,000 men monthly. According to the best estimate the entire American army unless events should dictate some other plan should be home in a year.

Demobilization of the military forces in the home camps is also proceeding rapidly and approximately half of these 1,700,000 men are designated for early discharge. Reports of the War Department indicate a rate of discharge from the home camp of about 15,000 men a day, and this rate will soon be doubled.

Following a grand review by Secretary of the Navy Daniels of the returned American battle fleet in the harbor of New York, welcoming our naval heroes, it is reported from London that the Admiralty proposes that a large part of the British fleet, commanded by Admiral Sir David Beatty, shall visit the United States and that the fleet shall then proceed to visit all the British Dominions. No date for the visit has been fixed, but it is understood that it will be made immediately after peace has been signed.

The President's First Week in France

MADE a citizen of Paris, recognized by the press of the continent as the greatest figure in the Peace Conference, almost in fact as the guardian of the world's conscience, President Wilson, beginning on December 16, put in a busy and apparently profitable week in the capital of France. With his customary Wilsonian disregard of convention he began by breaking two precedents. He called on Premier Clemenceau at the Ministry of War just as any other citizen might have done, and accepted a dinner invitation of the Earl of Derby, British Ambassador to France. It is customary for Ministers of State to wait upon visiting sovereigns, and for heads of state to be entertained by those of like rank. The President showed both his good sense and his democracy in his disregard of tradition which might have bound his hands and thus have prevented him from gaining access to sources of information of great value.

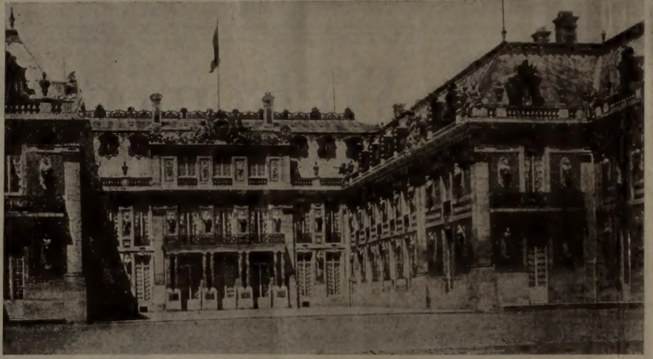

Photo from Press Illustrating Service

The Marble Court of the Palace of Versailles, visited by President Wilson on December 16. This historic palace is expected to be the scene of the final sessions of the Peace Congress

The Palace of Prince Murat in the Rue de Monceau, where President and Mrs. Wilson are living in Paris

© Press Illustrating Service

After a trip by automobile to Versailles, the President and Mrs. Wilson, on December 16, went to the Hôtel de Ville, where the President was made a citizen of Paris, and received the great gold medal of the city from Adrian Mithouard, the President of Municipal Council. With true French tact M. Mithouard recognized the presence of Mrs. Wilson as adding charm and grace to the occasion, paying a glowing tribute to her devotion and her activity in works of mercy. Turning to the President he declared that the capital welcomed him with deep emotion to the cradle of French liberty as the eminent statesman of the Union and citizen of the world, whose voice, heard before the coming of victory, called to life the oppressed among the nations. The President, in reply, depicted the deep sympathy of the people of the United States for the sufferings of France and declared that the United States had been brought into the war because it had been deeply moved by the wrongs committed by the enemy, and had been convinced that the purposes of the Central Empires were wrong and must be resisted by men everywhere who loved liberty. He declared that whatever influence he exercised, or with whatever authority he spoke, he derived both from the people of the United States, and that in participating in the war "we have merely established our right to the full fellowship of those peoples throughout the world who reverenced the right of general liberty and justice."

A correspondent reported that the frequent appearance of the President in the streets of Paris was teaching the French how to cheer, and that his expressions since his first address on December 14 had brought Paris to realize his complete sympathy with both the sufferings and aspirations of the people of France.

The President was reported to have gone to France without a definite program as to the working out of his fourteen principles. The first three days of his stay in Paris were said to have resulted, through the conferences which he held with representatives of all of the Allied powers, in a much better understanding of his principles by the Allied statesmen and a much closer approach to a definite program for the conference. French politicians who had felt an anxiety that Wilson might try to dictate peace were reported to be assured by his statements and his presence, while British statesmen who had been disturbed by his statements regarding freedom of the seas were beginning to discover that American purposes were not in conflict with those of Britain.

On December 17 the American Ambassador, Wm. G. Sharp, entertained at dinner in honor of the Presidents of America and France. The guests included the French Cabinet, Marshals Joffre and Foch, the American delegation to the Peace Conference, Gen. Pershing and Gen. Bliss. At the reception following the dinner many notables of all nations were present. The 17th was a rainy day and Mr. Wilson spent the morning in his study instead of at golf, as he had planned. During the day a number of conferences with representatives of various Allies continued the President's policy of preparation for the Peace Congress. The American Peace Commission was busy getting its offices in shape, and it was declared that the President and Allied leaders were gradually formulating a program to lay before the first session of the conference early in January.

It was announced on December 18 that Premier Lloyd George would not go to France to meet President Wilson, but that President Wilson would visit England shortly after Christmas. The correspondents reported President Wilson and Premier Clemenceau to have discovered in each other kindred spirits, Clemenceau was pictured as having expected to find in Mr. Wilson a Moses with tablets of stone and as having "found instead a human being with a sense of humor like himself."

REPRESENTATIONS that the President had committed himself to the program of the League to Enforce Peace brought from Mr. Wilson, on December 18, a statement in which he said: "I am, as every one knows, not only in favor of a League of Nations, but believe the formation of such a league indispensable to the maintenance of peace. But the particular plan of the League to Enforce Peace I have never directly or indirectly endorsed."

The President was also reported to have conferred at some length with the Italian Ambassador to America, Count di Cellere, regarding the conflicting interests of Italy and the new state of Jugoslavia. Italy asks for the entire extension of her boundaries contemplated in the agreement with the Entente which marked her entry into the war. Some of this territory is not now peopled to any degree by Italians, but is occupied by Slavs who, if included under the Italian flag, would present to Italy the same degree of difficulty which accrued to Austria in governing the unredeemed Italian provinc The President was reported inclined to favor the wishes of t Slavs, and in this he was said be supported by the Italian Pr mier and a considerable body the Italian press. Preside Wilson and King Victor Emma uel were scheduled for a conf ence on Friday, when the Ki would act as host to the Preside

December 18 was a wet day a President Wilson kept most indoors, working on correspon ence and holding only one conf ence, with Gabriel Hanotaux, f mer French Foreign Minister, w came to make arrangements f the reception of Mr. Wilson by t French Institute.

It was announced on Decem 18 that the Chinese and Japane delegations to the Peace Congr would reach Paris about Jan ary 9.

PRESIDENT WILSON, December 19, received a c from King Victor Emanuel Italy and was in conference wi Premier Clemenceau of Fran and with Col. House. In t evening he was a guest of t Committee of France-Ameri at a reception.

President Wilson on the aft noon of December 19 attend the initiation of Marshal Jof as one of the 40 immortals co posing the French Academy.

Friday December 20 was Ital day with the President. In t morning he had a long conferen with Premier Orlando and Bar Sonnino, the Italian Foreign M ister; in the afternoon he s Ambassador Page and later turned the call of King Vic Emanuel, the call lasting thi quarters of an hour.

On December 21, Preside Wilson received the Degree Doctor, Honoris Causa, from t Sorbonne, the University of Pa this being the first honora degree ever conferred by University. The degree w granted as a testimonial to M Wilson's work as a historian a his writings on historical subje In accepting the degree t President said that he felt v keenly the distinguished ho which had been conferred up him. He declared that a refere to education in the address of Lucien Poincaré, Vi Rector of the University who had conferred the degr tempted him to venture upon a favorite theme, wh was that "the chief object of education was to awa the spirit." He said that the war had been p ceded by two systems of education, one wh "stripped learning of moral restraints, an aggress system" "using science without conscience," a another which sought above all things "to free."

Continuing he said, "The triumph of freedom this war means that that spirit shall now domin the world. There is a great wave of moral fo moving through the world and every man w opposes himself to that wave will go down in disgra . . . My conception of the League of Nations just this—that it shall operate as the organized mo force of men throughout the world, and that wh ever or wherever wrong and aggression are plan or contemplated, this searching light of conscie will be turned upon them and men everywhere ask, 'What are the purposes that you hold in y heart against the fortunes of the world?' Jus little exposure will settle most questions."

President Wilson will be entertained at Buckingh Palace while in England and will spend Sun December 29 at Carlisle, his mother's birthplace

Instead of going to church on December 22 Pr dent Wilson spent four hours at the American Cross Hospital at Neuilly where he shook ha and talked with each one of 1,200 badly woun American men, most of them survivors of the fight at Chateau Thierry. He remarked to one of soldiers that there were no men in the hosp wounded in the upper part of the body. soldier answered "The men who were woun above the waist are not here; they have gone o

Celebrating Jerusalem's Deliverance

AN EVENT which will live in the memory of the thousands present was the celebration of the liberation of Palestine in the Metropolitan Opera House, New York City, cember 17. Indeed, in some things it was unpre-ented as a demonstration of religious unity. vs and Oriental, Roman Catholic and Protestant ristians, took part in the proceedings and made up cosmopolitan audience.

Each feature of this great meeting might well have olumn of description, and if all could be staged in simple, sincere, natural manner of its first pro-ction, it would be a very attractive entertainment. t the purpose was a serious one. It was a thanks-ing to Almighty God for the deliverance of the red shrines of the Jewish and Christian peoples n the heavy, oppressive hand of the unteachable k. The thought of the celebration, which orig-ted in the Methodist Preachers' Meeting, was pted by the Federation of Churches of New York, ler whose auspices it was developed by an executive mittee of Protestant, Roman Catholic, Greek tholic and Jewish ministers and laymen, of which v. Dr. Nehemiah Boynton, Congregationalist, of klyn, was chairman, and Rev. Dr. Laidlaw, byterian, New York, secretary.

le colors of the Allies, the folds of the British French flags in loving touch with the Stars and pes, hung over the stage. The national anthem, which the perils and sacrifices of war have given a per note of harmony, was sung, and Bishop Burch, ll, stately Episcopal prelate, offered the invoca-n. Then came the presentation, by Dr. Nehemiah nton, of the Hon. Henry Morgenthau, former ted States Ambassador to Turkey, a Jew, as the iding officer, and his vivid description of his official visit to Palestine, in the company of sionaries and others; of the frowns of the sullen slem keepers of the graves of the Hebrew fathers he cave of Machpelah—purchased by Abraham self—as they grudgingly recognized the rule princes and ambassadors only may see these ent sepulchers at Hebron. It was exceedingly forting, he said, to know that, thanks to the ish conquest and not by reluctant consent or by ained concession, Jew and Christian can now down in peace and security in the home of their ers and worship in their own way, without let indrance. It was of the greatest significance that eforth the people who love truth and justice, e and righteousness, will have the power to give liberty to all to live and worship according to their own conscience, while the race of murderers are relegated to the territory of the Turks, where they can practice their tyranny upon themselves.

The reading from the Jewish Scriptures by Rabbi H. Pereira Mendes, in his robes and hat, gave a new significance to selections from the Psalms, especially the 115th and 105th. Then came the Christian Scriptures, read by a priest of the Eastern Orthodox Communion, partly in the Greek and partly in the English, the passages in Revelation about the new heavens and the new earth and the New Jerusalem seeming very appropriate. Prayers by Rabbi Silverman, Reformed Jewish, who asked the Almighty that one law for all races might henceforth prevail in Palestine; by Dr. F. M. North, president of the Federal Council of the Churches of Christ in America, and Monsignor Sweeney, Roman Catholic, were in the spirit of reverent adoration.

The singing was furnished by two great Jewish choirs, the Cantors' Association, all men, in their ecclesiastical hats, who sang exquisitely the "Hallelujah," Psalm 150, and the mixed (men and women, Jewish and Christian) choir of Temple Emanu-El; and by the Apollo Club, of Brooklyn, 100 men highly trained. It is not given to many to hear such a wide range of sacred soul-stirring music.

The speeches were in keeping with the occasion. In simplicity, grace of expression and attractiveness of description nothing could exceed Dr. John H. Finley's account of his experiences in the Holy Land as head of the American Red Cross Commission. With humorous reference to the roughness of the country for the foot traveler, he said if he could attain to the honor of sepulture in Westminster Abbey, he felt that it would be easy and natural for those officiating to lay him away in the style of a crusader with his legs crossed, for his 500 miles of rough walking in Palestine had made them crooked. He walked because that was the way to see and enjoy its sacred scenes, and because the little country was so narrow that it could be crossed in a day from border to border.

Referring to the entrance into Jerusalem, he showed how careful and thoughtful General Allenby was that none of the traditions should be violated. The entry was to have been made December 8, but was postponed a day to avoid the possibility of conflict. When it was made it was made by Allenby and his staff on foot and unarmed, not a stone was disturbed, not a drop of blood was shed. Dr. Finley offered a suggestion for an interpretation of the name of Allenby, who broke the long rule of oppression of this ancient land of promise: Alle-Allah; neby, prophet—God's prophet. He took the journey Abraham took when he went to Moriah with Isaac, and traversed it in a few hours. Abraham required three days for the same distance. But Dr. Finley felt that if he were going on a like errand—to sacrifice his son—he too would have taken a long time.

Speaking of the cosmopolitan character of Allenby's forces, he said there was appropriately a Jewish regiment, and there were Irish, Scotch, English, Algerians, Armenians and other nationalities represented—all nations fighting to liberate the land for all nations. He proposed that Palestine should be an international reservation, with the British Government as a trustee for civilization.

THE Hon. P. Whitwell Wilson, a London newspaper man and former member of Parliament, gave America honorable part in the liberation of the Holy Land. It was because the boys of the Mississippi shed their blood on the battlefields of France, he said, that Allenby was able to liberate Jerusalem. He gave this counsel: "Jews of every country and every land, whether prosperous or persecuted, there is your land; make it your own again. Follow the footsteps of David and David's majestic Son."

Abram Ribhany, who said he was born in Syria and born again in America, wanted America to be the guardian of the liberty of Palestine; if not America, England; not a cooperative control. He said if anybody desired to know where to put the Turk, he would suggest that Billy Sunday answer the question.

The resolutions, carefully framed by a committee of which Hon. Charles E. Hughes was chairman and H. K. Carroll secretary, were unanimously and enthusiastically adopted. The four preambles eloquently recite the great things in the history of three thousand years which have made Palestine forever sacred to the Jew and the Christian, the home of the prophets, the land of the life and death and resurrection of Jesus of Nazareth, and the country where the Christian Church was brought into being; and the resolutions join Jews, Catholics and Protestants "in fervent thanksgiving to Almighty God for the liberation of the land so dear to us all, and pray for his guidance in the establishment therein of a just and stable government, which shall preserve order, maintain the rights of each element of the diverse population, and assure to all, without distinction of race or creed, full civil and religious liberty."

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General Allenby leaving the Church of the Nativity at Bethlehem, after the capture of Jerusalem by the Allied forces. Illustration from " Jerusalem, Its Redemption and Future"

A Week in the World's News

THE LEAGUE OF NATIONS. President Wilson's presence in Paris has given renewed vitality to the proposal for a League of Nations, and on December 19, the correspondents, although lacking definite confirmation, were certain that France and America were practically agreed upon the main principles involved. Baron d'Estournelles de Constant, the French member of the Permanent Peace Conference at The Hague gave to the press, on December 19, a plan for the bringing about of the Society of Nations which had been presented to Premier Clemenceau and had been approved by him in principle. This plan contemplated agreement by all the nations upon compulsory arbitration without elimination or exception, including even questions of national honor and dignity. The limitation of armaments would be included in the agreement for arbitration and the establishment of a Council of Administration, following as a natural sequence, would provide for the formulating of international law. The decision of the Council is to be made effective by the application of four "sanctions." First is the diplomatic "sanction," the breaking of diplomatic relations with any recalcitrant nation. Second, Juridical "sanction," the closing of the courts of all nations to the recalcitrants. The third, economic "sanction," closing of the markets of all nations, cutting off foodstuffs and raw materials. The fourth, military "sanction," in which the united nations would enforce the decision of the Society of Nations by the use of international force. This involves the creation of a small international military force and provides a safe use for the German vessels which some have proposed to sink, in preference to facing the involved question of division of this fleet.

TO REPEAL ZONE POSTAGE RATES. The Senate, on December 19, by a vote of 34 to 22 approved the Finance Committee Amendment proposing the repeal on July 1st next of the present zone system on second-class postage, substituting for it a rate of one cent per pound within 150 miles and one and one-half cents beyond. On the preceding day the Senate adopted the Amendment levying a tax of ten per cent. on profits from products of Child Labor entering Interstate Commerce.

BY AIRPLANE TO THE POLE. Captain Robert A. Bartlett, the commander of the ship Roosevelt, in the expéditions to the North Pole directed by Rear Admiral Peary, is to make an attempt this coming summer to fly from some point north of Etah across the Pole to Cape Chelyuskin, Siberia. There are six weeks of good flying weather in the Polar summer, and many unknown regions about the Pole will be scouted over, in addition to the flight across the axis of the earth.

MORE LOSSES. An unofficial estimate places the French loss in killed during the war at 1,400,000, while 800,000 recovered from wounds. The German losses will approach 2,000,000 in killed. Italy's losses in lives are placed at 500,000. Russia's casualties in the war are estimated at 9,150,000 men, of whom 1,700,000 were killed and 1,450,000 disabled. As for America, the last restriction on the use of foodstuffs was removed December 22, but each patriot is still expected to avoid waste.

ENEMY SHIPS FOR FOOD. Herbert Hoover will soon have 1,000,000 tons of former German merchant ships turned over to him as provided by the armistice. The ships will be used first to carry food to Belgium, France, Serbia and Rumania. The new flag of the Allied Maritime Council, which is two horizontal white stripes with a blue stripe between them, will be raised over 500,000 tons of Austrian shipping which will be put into the service of relief under Italian crews.

RED CROSS ROLL CALL. Scattering reports from only forty per cent. of the chapters of the Red Cross on December 22 showed an enrollment of 13,000,000 persons in the Christmas Roll Call. It was expected that complete returns would show that last year's record of 22,000,000 had been somewhat exceeded.

A NEW HINDENBURG LINE. Dispatches of December 20 reported General von Hindenburg as planning a new front line six miles east of the neutral zone fixed by the armistice terms. It was suggested that this line might face both east and west, Hindenburg being credited in some quarters with counter-revolutionary designs. The German army is being demobilized, only the soldiers from nineteen to twenty-two, inclusive, being held in service.

POLAND MAKES CERTAIN OF PORT. A Warsaw dispatch of December 19 reported the landing of Polish troops numbering 50,000 at Danzig, a Baltic port in West Prussia, formerly a part of the Kingdom of Poland, which it has been reported to be the plan of the Allies to return to reunited Poland.

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The Red Cross welcomes the Celtic home with wounded heroes

KAISER WON'T LEAVE HOLLAND. The Amsterdam Telegraph, on December 16, printed a statement to the effect that the former Kaiser had been requested to leave Holland voluntarily owing to the embarrassing position in which her hospitality to him placed her. He was reported to have refused to leave. Berlin dispatches of December 18 place the ex-Kaiser's private cash fortune at 20,000,000 marks or about $4,760,000, which was deposited in banks at four and one-half per cent. interest. In addition to the cash, the Hohenzollerns were also reported to claim title to ninety estates. The Socialist Government was reported to be confiscating as much as could be shown to be crown property.

THE RUSSIAN PROBLEMS. Washington and London dispatches of December 17 agreed in stating that the problem of Russia was one of the most serious to come before the Peace Conference, it becoming a two-sided one; first, becau of the uncertainty as to what group men would authoritatively represent t nation; second, because of the appare necessity of doing something to sa Russia and the world from Bolshevis without any clear perception as to wh that something might be. The creati of a dictatorship by Admiral Kolchak the government at Omsk, and the di sion of what had appeared to be uni into a number of factions, have balk recognition of that régime as a go ern ment. Bolshevik troops were r ported as following up the withdraw of the German a mies into Esthon and the territo of the Lettish repu lic, and as havi reached a poi within 100 miles Riga. The Letti Republic and go ernment and t Esthonian Prov sional Governme had both appeal to Sweden and the Allies for mi tary support. Ca W. Ackerman, Ne York Times cor spondent in Siber in a dispatch December 16 c clared that the Ru sian Civil War w approaching t point of decis battles, which wo probably occur the spring, and th Russia was wav ing between Bols vik anarchy and return to some fo of autocracy. also reported mors to the eff that the Czar's fa ily were still al and that there even a possibility the Czar him having been spar

FORMER AMB SADOR DIES. Wa Hines Page, u last August Am can Ambassador to Great Britain, d at Pinehurst, N. C., December 21, a 63. He was a native of Cary, N. C.

GERMAN RADICALS OUTVOTED. though able to dominate two or thre the suburbs of Berlin, the Gern Sparticides and Bolsheviki, led by K Liebknecht and Rosa Luxenberg, w unable to make themselves felt to degree in the National Conference Soldiers' and Workers' Councils wh met in Berlin on December 16. convention refused, by a vote of fiv one, to admit Liebknecht and M Luxenberg to the floor, but Liebkne succeeded in gaining the roof of building, where he addressed the cr outside, of which there were some 7, gathered. A radical attack on Pre Ebert, head of the People's Com sioners, on December 17, set the C gress of Soldiers' and Workmen's de gates in an uproar, but on the follo day the Congress voted confidence the Ebert Government, at the sa time declaring the People's Com sioners subordinate to the Cen Council of Workmen's and Soldiers' egates. The Congress voted on Dec ber 20 to hold elections to a Nati Assembly on January 19. The Indep dent Socialists refrained from vot finding themselves outnumbered 40 70. It was expected that the first m ing of the National Assembly woul convened in Frank-fort-on-the-M Before adjournment on December the Congress voted full authority to Ebert Government and elected an cutive committee, composed wholl majority (conservative) socialists.

Chance Meeting. Fast Friends

YOU like Ruth McDonald, don't you? And you like John Cameron? Well next week Ruth meets John's mother and begins a new friendship.

Dr. Clark, continuing the sketches of his life, tells next week the wonderful story, only he can tell, of the beginning of Christian Endeavor.

The nation is awakening to the vital interest of the spiritual problems just ahead. Next week more letters from leaders regarding the Church after the War.

The War has Vindicated the Word of God. To most of us it needed no vindication, but Dr. Stratton makes the case clear next week.

And that isn't all, but it's all we have room for here.

THE GERMAN REVOLUTION

The First Photographs Received in America

ON November 8 Germany was an Imperial Federation; on November 9 it was a Socialistic Republic. Overnight the militarists and Junkers and Pan-Germans were shaken from the seat of power and the people took the tribune. It was an almost bloodless and mobless revolution, so much so that the Allied world at first suspected it to be a ruse of discredited Junkerism to gain a soft peace. But it has proved a real revolution; it has survived both the assaults of red terrorism and the attempts of reactionaries at counter-revolution, and on December 19 an assembly of delegates, after some preliminary interruptions, was meeting quietly in Berlin planning for the constituent convention which should create the constitution of the New Germany. The Kaiser, it develops, signed his abdication, under pressure of the Foreign Office and his military advisers, after it had been formally announced by the Socialists in Berlin

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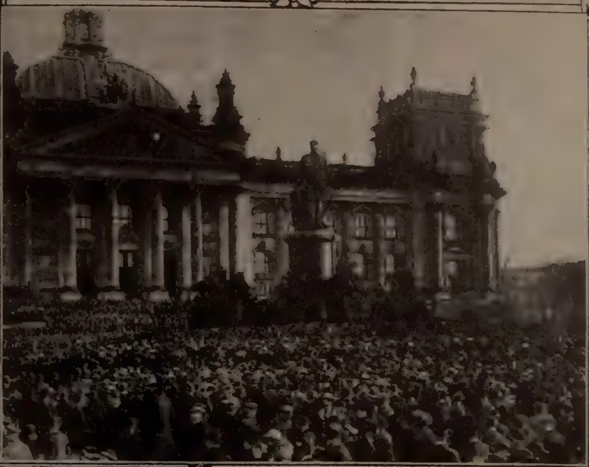
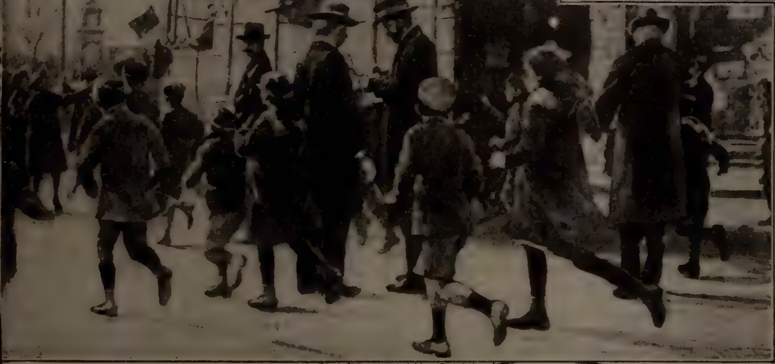
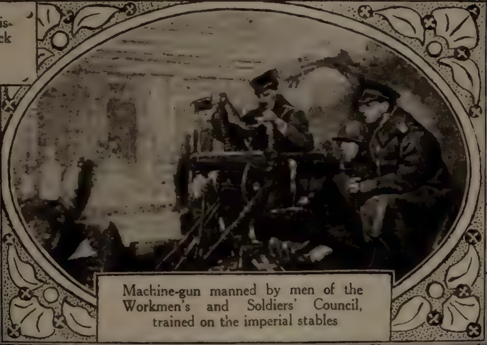


Philip Scheidemann, on the steps of the Reichstag Building, reading to the crowd the proclamation of the new republic

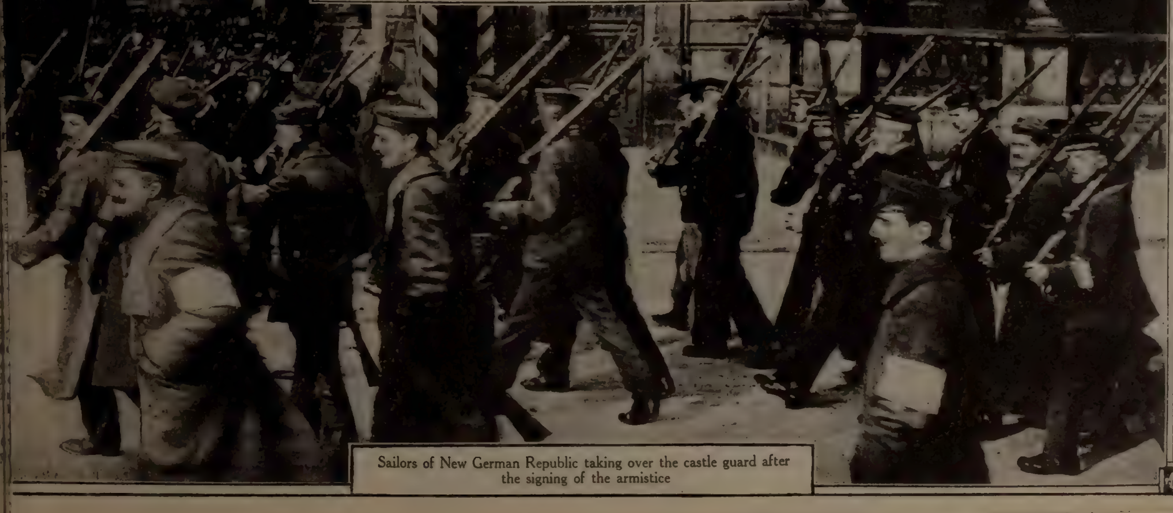


Members of the Workmen's and Soldiers' Council distributing Socialist newspapers from an auto-truck belonging to some bourgeois employer

Machine-gun detachment posted in a building ready to defend the revolution.



Machine-gun manned by men of the Workmen's and Soldiers' Council, trained on the imperial stables



Sailors of New German Republic taking over the castle guard after the signing of the armistice

The Materialistic Vision

*A NEW YEAR'S SERMON BY REV. J. H. JOWETT, D.D.**

TEXT—Gen. 13 : 7–11. "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. . . . And Abram and Lot separated."

HOW did the strife begin? "And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together." And so the strife was born of prosperity! "It is the bright day that bringeth forth the adder." We commonly emphasize the perils that hide in the night, "the pestilence that walketh in darkness." But there are some dangers from which the night-time is exempt. There are snares that belong only to the day, "a destruction that wasteth at noontide."

Success often severs where poverty unites. This is true in family life; brothers are often sundered by success who in the days of incompetency were firmly and intimately one. Success is frequently the mother of pride, and a proud spirit is always the minister of alienation. Our abundance becomes the hotbed of quarrelsomeness, and humility moves afar off. "How hard it is for them that have riches to enter the Kingdom of Heaven!"

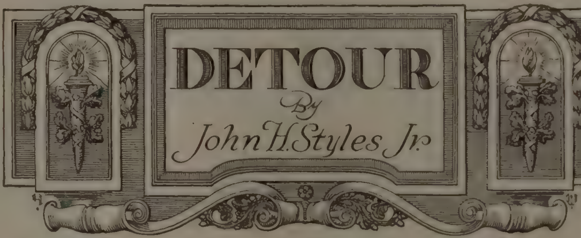
And it is equally true in the life of nations. As nations become big and prosperous, they become the breeding-grounds of pride and fatal vauntings. Switzerland does not give much trouble to the peace of the world. It is the vast, expanding empires that are productive of strife. It is when the national substance becomes great, and other nations are adding to their territorial wealth, so that we cannot dwell together, that quarrelsomeness is begotten and strife ensues. Expansion is always attended by moral peril. And the principle has larger applications still; it applies to the life of churches and democracies; wealth and power engender pride, and pride is overbearing and insensitive, and there is trouble and irritableness where there should be self-control and peace. There is strife among the brethren, a strife which is the product of the noontide.

NOW, let us note one of the issues of this strife. Civil strife saps the strength which is requisite for warfare against the common foe. "*And the Canaanite and the Perizzite dwelt then in the land.*" When the brothers were united, and the herdmen were one, they could meet the foe with a common front; but when they were divided the Canaanite and the Perizzite became obtrusive, and the brothers were despoiled.

And surely the old-world incident has a significance for our own day! Is not the brotherhood of the churches drained of its strength by its divisions? There are gigantic enemies stalking fearlessly through the land, able to vaunt their evil prowess because of the impotence of the divided Church. These enemies would go under and be crushed, if the hosts of the Lord moved with common step. We sometimes sing a hymn in which we boast our unity: "Like a mighty army moves the Church of God." "All one body we!" This is the coveted ideal, but it is not descriptive of our actual state. Reality is proclaimed in another line, "By schism rent asunder!" And many of these schisms are born of worldly dignities and pride, and by one and all the Church is paralyzed. The Canaanite and the Perizzite laugh at our feebleness, and pass through the land unresisted. *A divided Church can never oust the devil!*

BUT now the narrative gains a brighter color, for we pass into the warm shining of the Sun of Righteousness. In the very midst of the strife there appears the radiant grace of magnanimity. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Is that the speech of the man who so recently resorted to falsehood in the land of Egypt? Is that the man who turned his eyes from the refuge of the Almighty and sought subterfuge in a lie? The patriarch had discovered that the ordinances of God's world offer no security to the liar. He had been pricked by the goads of the Eternal, and he had found that his own petty devices had been blown to fragments before the tempest of God's resistance. He had learned that immorality is never required to further the divine purpose, and that a lie will never provide a covert from the storm. And so, at the old altar, he had reconsecrated his spirit and recovered his moral tone.



DETOUR

By John H. Styles Jr.

I LAID the course my life should take:
  'Twas straight and smooth and fine.
I vowed to hold it faithfully
  Until success was mine.
And oh, the world was fair—so fair!
  And oh, my heart beat high!
My days were scintillant with hope—
  They never knew a sigh.

Then came Adversity. She barred
  The road ahead of me
And pointed to an unknown lane.
  I turned reluctantly—
And oh, my hopes went glimmering!
  And oh, my heart was dead!
I tried to sing the blues away
  But only sighed, instead.

I've journeyed now for many months
  And still have far to go;
But I have learned 'tis sweet to tread
  The lane I did not know.
And oh, the world is fair again!
  And oh, but God is good!
I'm learning, as I go, the joy
  Of human brotherhood.

I know not when or where the lane
  I'm traveling today
Will join the road to my success,
  But I'll hold on my way!
And oh, my heart is eager now!
  And oh, my feet run free!
God knows the course my life should take—
  His way is best for me!

And what an air of quiet trust now pervades his speech! Because he is trustful he is gracious, and because he is gracious he is generous; he reflects the very "mind of Christ." I do not wonder when I read the narrative that Jehovah himself should speak of this magnanimous patriarch as "Abraham my friend." How gracious it would be if the now divided churches spake to one another in words such as these: Is there not room for all of us in the city? "Is not the whole land before thee? Cannot we wisely distribute our forces?" At any rate, this is the speech of the saints.

IN CONTRAST with Abram's magnanimous conduct let us turn to the life of Lot. "And Lot lifted up his eyes and beheld . . . !" And what did he see? What is the range and quality of his outlook? That is always an interesting question when applied to anybody's life. There can be nothing more determinative of the value of a man's life than just the scope and character of his vision. Whe opens his eyes, and looks out upon the world, does he see? What was the nature of Lot's prehension?

He saw "the plain of Jordan that it was watered." He saw that it was an ideal pas land, "even as the garden of the Lord." He sa was equal to the best he had ever seen, "like the of Egypt." He saw the vast extent of it, reac even unto Zoar. This is what Lot saw, and was all that he saw! His outlook was purely mat istic. He had "got an eye" for fat pastures. friends often said of him, "Lot's got an eye fo main chance!" "He knows a good thing whe sees it!" "You trust Lot, he wi be far off at the feast!" An friends were right. "Then Lot him all the plain of Jordan, and journeyed east." And I wa there ,were fine revelries in tent that night! I think I can the laughter, as men sat at the of their tents, and looked at flocks standing knee-deep in luscious pasturage! I have doubt that more than one man to his neighbor, "Lot has finely the old man!" And the quiet looked down.

BUT the materialistic vision had not co hended the entire outlook. We shou nearer the mark if we said that Lot is afflicted materialistic blindness. "But the men of were wicked and sinners before the Lord e ingly." Lot's eyes had not beheld this; they scaled and quite undiscerning of presences kind. Lot saw the rich pastures, but had n for the vicious companionships. His debit credit accounts were not sufficiently comprehe He thought it was all gain, and there was no and amazing loss! He had gained material and lost an uplifting fellowship. How unlik other man in a far-off later day, who had a cha fat pasturages and prosperous conditions, but eyes were ever inquiring for the excellent: "I all things but loss that I may know Him!"

Now, Lot's form of materialism is still ra in our own day. I think one might almost sa the majority of people are altogether concerne the quality of pastures and not with the mora spiritual conditions of the estate. How people, when they are in search of a home any regard to its moral environment? They of the size of the garden, of its distance fro town, its easy access into the riches of the co side. They make little or no inquiry abou church, and the nature of the social fellow And the same oversight often characterize arrangements for a holiday. And it is ev in the choice of a trade; the predominant is just this; is there money in it? And if it o prospect of fat and fattening pastures every consideration is ignored. It is Lot all over!

AND so Abram and Lot separated, and each his own way. What the issue will be time can tell. But let us take the narrativ stage further. "And the Lord said unto Abram Abram was passing into less fertile meadows, was enjoying the companionship of God! garden is not so rich, but the voice of the L breathing through it! There is many a man material estate is very impoverished, but he sounds make music in it. "Far, far away, lik at evening pealing, the voice of Jesus sound land and sea." "The Lord said unto Ab What matters it that the road be commonp we have the companionship of the King? T no record of any such speech with Lot. H filled his tent; there was heavenly music in th of Abram. That is the true wealth, the wealt will remain when everything else fails.

> "Peace, perfect peace, our future all unkn
> Jesus we know, and He is on the throne."

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* Dr. Jowett's sermons, written specially for this paper, will appear in the Christian Herald in the first issue of every month.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D. D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Defiance of a Dreadful Joy

SUNDAY, January 5. · Acts 5 : 41. "*They departed from the council, rejoicing that they were counted worthy to suffer shame for his name.*" What can the enemy do with men of that kind? ogging only rouses a certain kind of joy. Reproach worn as a garland. Menace seems only to act like exhilarating atmosphere. When these disciples t the council chamber, their judges must have felt terly impotent before a joy which sang its triumph- t songs in the night. There was a quiet defiance their joy which was more telling than the witness the boldest speech. It may indeed be called a readful joy," for its strange light was the indwell- glory of the Lord. It was a joy to be dreaded, it carried the quenchless flame of the fires of God. e joy of the Lord was their strength.

f we think about it we shall find that holy joy is finest weapon in the fight with sin. There is hing which is so arresting and so disturbing to our . Our enemy can meet every other sort of approach h rude bravado, but he shrinks before the terrible tainty of holy joy. This holy joy is not only a t of the Spirit, it is our finest piece of armor. We fighting with the rarest weapon when we fight h holy joy.

his "dreadful joy," which defies the menace of omy antagonisms, is marvelous witness to the grace Christ. Nothing is doing more for the Kingdom now than sorrow which reveals itself in quiet, holy ne. When that strange fire burns in the bush, and ns there through the night, men will surely say to another, "Let us turn aside and see this great t," and they will begin to realize that the place ereon they stand is holy ground. J. H. J.

A New Name

ONDAY, January 6. Rev. 2 : 17. "*To him that overcometh will I give . . . a white stone and the stone a new name written.*" The Scriptures ish us the record of many lives which were so red by the entrance into them of the power of that even their names were changed. So Abram ame Abraham; Jacob became Israel; Levi be- e Matthew; Simon became Peter, and Saul be- e Paul. The closing of the canon of the Holy ptures did not close the record of changed lives and names. Augustine the libertine became Augus- the devout. John Bunyan the ignorant black- rd becomes John Bunyan the preacher, the im- tal dreamer, the prisoner of the Lord, and Bed- Jail becomes another Patmos. What a change n John B. Gough, drunken, helpless, hopeless, John B. Gough, the trumpet-tongued apostle of tinence! What a transformation was that which hed Jerry McAuley, outcast and jail-bird, into y McAuley, the shepherd of lost sheep! What a creation was that which accounted for the mak- over of that Minneapolis lawyer, inebriate, for- en by his family, raving in delirium, into a sober and an evangelist of temperance, his tongue ped with the honey of poetic speech! Some fifty rs ago a young man sat in an Indianapolis saloon Sunday morning with several of his companions, king and playing cards. Suddenly something ched a secret spring of motive. Something struck ystic chord of memory. Something gave him un- ted vigor of resolution. He left his friends, since y would not follow him. He went to his room, nd a long-neglected Bible, read it until the way salvation shone before him, and there began a eer of Christian experience and testimony which not yet ended. That man, a lay preacher, has claimed the Gospel in his generation to more than e millions of people and has helped hundreds of usands into the light of the new life. What facts d be more wonderful than these? What power o nearly immeasurable as that which enables us reak with our past, to abandon old idols, and not to bear the new name but to deserve it? We not know what new name is reserved for us n we enter in through the gates into the City, each of us may bear the new and holy name of ist. C. C. A.

Power from the Lord

UESDAY, January 7. Luke 10 : 19. "*Behold, I have given you power to tread on serpents and pions, and over all the power of the enemy; and ing shall by any means hurt you.*" The joy of iples over the triumphs which they gain in their stling with sin must ever be tempered with a n reflection on the dangers which constantly surround them. Sin is a wily and venomous reptile: its devotees, even when they must yield to the champions of righteousness, withdraw sullenly, their hearts filled with hatred and plotting revenge. They will enlist the powers of ungodliness to recapture lost territory, and they will spread cunning lies that look almost as truths, to perplex the disciples in their work or ensnare them. The Lord sees all this in advance of its happening; he beholds the net of temptation spread against his loved ones, and the armies of wickedness getting ready for their attack on his believers. Accordingly, he addresses a word of warning to them, but this word is still wrapped in cheer; it is uttered with the strongest assurance of his unconquerable support.

The promise is still in force to all His believers; when he wills, nothing can hurt those who have put their trust in him. They still move among serpents and scorpions; they perceive it in the hiss and snap of many an angry word that is hurled at them. They feel oftentimes that they are battling against great odds. But they are also made aware in their moments of peril of the mighty power that is thrown around them for their protection, and marvel at the strength which they themselves have been able to display.

W. H. T. D.

The Promise to Joshua

WEDNESDAY, January 8. Deut. 31 : 8. "*He it is that goeth before thee; he will be with thee; he will not fail thee, neither forsake thee.*" Moses thus communicates God's words to Joshua, his successor, as he is about to ascend to heaven from Mount Nebo. Joshua might well tremble in view of his youth and the great achievements which he was expected to accomplish. He felt strong in the strength of Almighty God, as he went forth under the encouragement of the wonderful promises Moses had announced from the divine Ruler of mankind. He believed victory would crown his leadership, that God would go before him and be his rearward. He judged the future by the past. He believed that the God who had led Moses for forty years would not desert him. He believed the Jerichos would fall and that Israel would become the great nation divinely promised.

Does not divine providence go before each individual, preparing the way for every tomorrow? The earth, God's storehouse, has been filled with supplies for the needs of his peoples. Here are hidden rivers of oil, beds of coal, a multitude of minerals; here are fields and forests and streams and sunshine. He has gone before us all, leading us in the way of light and happiness. His Almighty power will not fail thee. His resources are inexhaustible. All we need to do is to consecrate all our powers to the service of his kingdom, believing what he says, "I will never fail thee nor forsake thee; fear not, be not dismayed." Joshua could not see the future except in these blessed words of Omnipotence. He was willing to battle for the right, never doubting that the words of his commission were from the divine Father, the ruling Power of the universe. Joshua triumphed gloriously; every one may do the same who toils and fights and trusts. E. W. C.

Jesus' Relatives

THURSDAY, January 9. Matt. 12 : 49. "*And he stretched forth his hand toward his disciples, and said, Behold my mother my brethren.*" Love for our kindred is a very natural affection. He is unhuman who will not do his utmost for his own. We have no name ugly enough to apply to one who does not protect and defend his own sister or his own daughter. Now if we look into the lives of those who devote themselves to the cure of social ills; if we look into the hearts of those who, though they may not be active reformers, still strive to wear upon their breasts "the white flower of blameless living," we shall find that such persons have simply enlarged their conceptions of duty in relation to members of their own families to the extent to which they have come to see the whole human family as one. Such a man would say, "I love my own, but who are my own? I am brother to all who need." Is not this the lesson of the parable of the Good Samaritan?

A very remarkable story appeared in one of the magazines a few years ago. It was the story of the child of well-to-do parents, who had been kidnapped, and brought up among the very poor. At a tender age he was put into a factory where one day he met with an accident which maimed him for life. It so happened that the largest owner of the factory was that child's own father. When it was brought home to him that in tolerating the economic evil of child-labor in his mill, he was condemning his own child to virtual slavery and to death, he saw more force in the appeal for the abolition of child-labor than he had ever seen before. Ah, yes, how we cherish our own! Well, the love of Christ is a power at once so extensive, so expansive, and so intensive that it leads those upon whom it rests to adopt humanity as its own. The closing chapter of a popular story gives us a glimpse of the outpouring of the poor, the lame and halt and blind, at the funeral of a physician in a very needy section of a great city. A man of the world who attended the funeral was much surprised at the throngs, and said to somebody, "Who are these people? They act as though they were his father and mother and brothers and sisters." And some one answered, "They are." C. C. A.

Divine Omniscience

FRIDAY, January 10. Luke 10 : 18. "*I beheld Satan as lightning fall from heaven.*" In this remarkable intuition of the Saviour we have a glimpse of his deity. The seventy had just returned from their first preaching expedition with enthusiastic reports of their success: "Even the devils," they had cried, "are subject unto us through thy name." They considered this the most astonishing proof of the power of that evangelical word which they had been commissioned to proclaim. By the simple preaching of the mercy of God to sinners they had made the devils flee apace. Jesus sanctions their joy and shares it. Yea, he increases it by telling them things which only his divine omniscience could know. Before his all-seeing eye even the secrets of the world of spirits lie open.

The power of the prince of darkness is very great in this world. Satan himself had boasted of this to Jesus at the temptation in the desert. His spiritual wickedness has become entrenched in high places. He has made all authority, learning, art, wealth of men tributary to him. He is, as Paul has called him in the original Greek of Eph. 6 : 12, "the world-lord of this present darkness." When he must yield to the greater power of truth, righteousness, and love which the messengers of Jesus wield over men's hearts by the simple instrumentality of teaching and preaching, it is as when a dazzling shaft of lightning is hurled from a great height, strikes the ground and disappears. But when he tells us of these successes which we perceive but imperfectly, he not only confirms our joys over our victories as righteous and true joys, but he cheers us to new and greater endeavors. Our labor in the Lord is never in vain; his word never returns void. With implicit faith in the matchless virtue of the old Gospel of the Crucified we go forth to the tasks of a new year. In him who is the Prince of life, the only true Potentate, the Sage of all the ages, and last, not least, the incomparable Friend of the poor and the Succorer of the needy, we shall go on from strength to strength, and he will witness with his might unto our humble endeavors. W. H. T. D.

Vine and Branches

SATURDAY, January 11. John 15 : 1. "*I am the true vine, and my Father is the husbandman.*" Jesus had just partaken of the Last Supper with his disciples. They drank of the fruit of the vine together. In this way they were in the future to show forth the Lord's death till his second coming. They were to drink in remembrance of him. The bread represented his broken body, the wine his shed blood. This Supper commemorates the victories on Calvary. It is the flag of the Cross.

How natural it was for the Christ, while pouring out the juice of the grape, to say, "I am the vine; ye are the branches." Our abiding in the Vine is absolutely essential to fruit-bearing. The branch has no power separated from the vine, for "without me ye can do nothing." When severed by sin, we must be reunited by a process similar to grafting. Then the branch is again one with the vine. The union is intimate and complete. If the branch is injured, the Vine feels compassion and sympathy, and rooted in the infinite heart of the Father, perfect union is enjoyed and communion. The Vine is glorified by the fruitage; one is essential to the other. The Vine says to the branches, "I am your life and power; I am with you always. I am Christ in you, the hope of glory, the power of the Cross, the life of the soul. Ye are witnesses of me when ye bear much fruit."

The branch is like a wire to communicate the life the vine imparts to the growing fruit. The figure, however, fails when we know that we are living beings, like Christ, and that he is more than a wooden vine, the holy One of God, the Creator of the universe, the Lover of the human soul. E. W. C.

OUR · EDITORIAL · FORUM

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The "Hope Eternal"

IN CONSIDERING the great religious issues that have grown out of the war, and while recognizing the immeasurable increase of faith in God which it has produced, there is one view of the situation that should not be overlooked. This is very clearly stated by Arthur Mee in a recent article in the London Chronicle, from which we quote this significant passage:

> "The victorious Allies have saved the world from something more than death. They have saved mankind from the loss of its faith in God. The faith in the Creator and Sustainer of the world could hardly survive the victory of the forces of deviltry in Europe. Let it be never forgotten that the mastery of the German was to be not over empire only, but over the mind of the world. Deeper than we knew was the depth of the bottomless pit, for the mind of the conquered world was to be emptied not only of its faith in liberty, in justice, in fraternity, but of its faith in God."

The writer reminds us that for twenty years Germany has been letting loose its flood of materialism on Europe and America. It was sowing the seed of doubt and disbelief. The real barrier in the German path was man's faith in God, in his justice, and in his promise, which kept aglow men's hearts with the "hope eternal." If might had triumphed over right, German infidelity would have had its way. Her unspeakable crimes against humanity would have been condoned and unpunished. In this most vital sense, her triumph would have set back the whole world, morally, spiritually, physically and economically, to the conditions of a semi-barbaric age. It is a gloomy picture, yet one that should be taken into the reckoning, for it shows, at a new and startling angle, some of the dangers we have escaped. Happily for all, in the struggle between Faith and Unfaith, Faith has gloriously won.

The Boston Evening Transcript has called attention to another aspect of the new religious attitude which is now being emphasized, namely, that God is a God of justice as well as of love and mercy, and that in the desire to draw men, the love of God has been dwelt upon while his justice has been well-nigh forgotten. This has been wisely stated by many leading ministers of late. Pre-war popular theology assured the sinner that he need not worry about his sins—that they were to be accepted as in the very nature of things, and that all that mattered was to realize "the need of love, humanity, and brotherhood." Such preaching gave a wrong conception of true religion, and an altogether wrong estimate of the character and mission of Jesus Christ. The whole war may be interpreted as showing the error of such teaching, and the need of repentance, and of the works meet for repentance. In a large sense, therefore, the reconstructive process which is now taking place in the Christian Church in America must be a spiritual one on Gospel lines. Our men are coming home from the war by tens of thousands every week. They have been face to face with death in many forms. They have felt deeply the need of a living Saviour and of spiritual cleansing. They have realized that God means that those who would obey him should follow the light he has given them through the revelation of his Son. Those men will never again be satisfied with any preaching that holds sin lightly. They will have a living, vital, transforming Gospel, and no other.

The call of the Church must be to save the millions of men and women who have been engaged not only at the front but in every kind of war service. "The Church," says an earnest writer, "must hold out a thousand welcoming hands to them, and give them not only material aid, but the renewing life of the Gospel. The Church alone can reach their souls." What are our American churches doing toward such a work among those now returning to us? Will they be satisfied with the formal ministry of other days? We are glad to notice that there is a growing spirit of preparation among the churches. Haste is necessary, lest we be found unprepared. Rev. Paul Moody, son of the great evangelist, who had been in spiritual service in France, recently declared in the pulpit: "We never faced a bigger national problem than now. The spirit of Jesus must be applied to national and international relationships. Many persons are contented with the simplicity of the Gospel, but Jesus answers our longings only as we stand in fellowship with him."

In his noble address in response to the speech of welcome of President Poincaré in Paris, President Wilson stated that he came as the ambassador of this nation to present its ultimate thought and high ideal to the Allied members in the Conference. That ideal is one of world-service. It involves changes which will benefit all the peoples and will lead them to a new international righteousness. Similarly, the Church must be prepared now to apply the compelling power of the whole Gospel to the returning millions, and also to those who have waited for them at home. She must speak through all her servants with one voice and in perfect accord. With unity at the Peace table, and unity in the Church wherever Christ and his cross are held up to men, we can look forward to the tasks of the New Year with perfect confidence.

Help the Bowery Mission

IN THE multitude of appeals that are made to the generosity of good people in these eventful days, we would specially urge that the Bowery Mission should not be forgotten. It is now in its season of highest activity. Men who have been in the war and whose need of Christ in their lives has been awakened, are present at the mission meetings. There they find the old Gospel, mighty in its power to save both soul and body, and to recreate the lives of men and annuate them with a new purpose and a nobler aim. It is important that the work of the Mission at this particular time should be maintained at the highest point of efficiency. Its influence is not confined to the immediate neighborhood of the Mission building, but radiates far and wide. Its most capable workers are giving the Gospel message to good audiences in different churches, some in the city, others in the suburbs, and not a few in distant towns in other states.

We trust that our readers who have been giving so freely to many good causes will remember to send an offering to help the Bowery Mission to keep up its good work of soul-winning. It should not be hampered by lack of means to carry it on with undiminished energy. Send your gift today to the Bowery Mission, to the care of the Christian Herald. Every gift will be duly acknowledged in these pages.

The Zone Postal Rates Doomed

THE iniquitous "Zone" postage law for periodicals, put into effect July 1 last, is doomed to the early death it deserves.

It has involved increases of 50 to 900 per cent in the postage upon periodicals and papers of national circulation. This law was slipped through Congress as a war emergency measure, without adequate hearings or consideration, though it was designed and worded to be permanent. The total effects in six months' operation are unsatisfactory even on the revenue side, and outrageously unjust to publishers and reading public.

The Senate Finance Committee has reported an amendment so broad as to amount almost to a repeal. The amended measure becomes a part of the Revenue bill and will undoubtedly pass both Houses without serious challenge. It provides, instead of the eight postal zones with their increasingly burdensome rates, only two zones with rates of 1 cent and 1½ cents a pound. The Senate accepted the amendment December 19.

So enormously do the periodicals of national circulation contribute to business-building that it is contended by many a leading economist that they might even be carried free in the mails to the profit of the nation. The advertising they carry, which it was the design of the zone system to burdensomely tax, is really the life blood of the country's business.

As a vehicle for disseminating public information, verified and digested, the national periodical is without a rival. Reaching all sections and all classes and alive to the interests of all, it serves to solidify the thought and feeling of the nation as no other instrumentality does or can.

Congress will be giving good service to the country in amending the postage rates on a rational and just basis. The members who are working for this act of justice are to be warmly commended.

Clothes and Character

"ALL the world's a stage," wrote Shakespeare. Human nature has changed but little since the bard of Avon gave the world the benefit of his philosophic observations.

Richard Mansfield was one of the most versatile actors of his day. We are reminded of this by the announcement that his collection of stage costumes, in which he "in his life played many parts," has been given by his widow to the National Museum in Washington. During his long mimic career he was by turn soldier of fortune, adventurer, recluse, tyrant, spendthrift, courtier, regicide, king, czar, and a long line of other characters, some historic and others imaginary; and now, as the sole visible remembrance of his histrionic greatness—we have his clothes. Well, clothes, too, have character.

And this reminds us of the fact that another actor lately retired, is possessed of a bigger wardrobe than Mansfield could ever have dreamed of. The Berlin Börsen Zeitung announces that an inventory of the ex-Kaiser's personal possessions, just taken at the Berlin and Potsdam palaces, revealed him as the possessor of not less than 596 military and naval uniforms, German and foreign. These all belong to Wilhelm and were in actual commission for the various parts he had to play in his meteoric career up to the time of his inglorious flight. Here are possibilities which would make a quick-change actor turn green with envy. Berry Wall, who was noted in his day as the most magnificently dressed man in New York, could not hold a candle to the Hohenzollern. Wall had only a few score suits for all occasions, while Wilhelm had them by hundreds, and was equipped for taking his place in the sun—rather let us say in the limelight—on short notice at every opportunity. How the cynical old author of "Sartor Resartus" would have gloated over this new verification of his theory that the world is too apt to bow down to mere clothes, regardless of the worth or worthlessness of their wearer.

Which leads us to remark that very likely there isn't a suit in the whole of the ex-Kaiser's collection which he would deliberately pick with a view to impressing a jury when he appears for the great trial.

The Soldier Who Had Faith in Prayer

A CALIFORNIAN soldier of the American Forces in France, in a letter to relatives in San Bernardino, relates an incident which throws light on the spiritual character of the generalissimo of the Allied armies. Entering an old church in the fighting zone, the Californian, while standing bareheaded and looking about him, saw a gray man, with the eagles of a general upon the collar of his shabby uniform. He had just come in, and an orderly was his sole companion. The gray man fell upon his knees and remained in silence, praying for fully three-quarters of an hour. When he rose and left the edifice with his aide, the American soldier followed, curious to know more about this strange, earnest, silent visitor. Soon he saw soldiers saluting him, and women and children stopped to look at him as he passed. Then he learned from one of the French soldiers that the silent gray man was General Foch, commander of the armies who were fighting at that moment for freedom and justice. Even while he had been kneeling, the noise of the guns was reverberating through the little town and across the hills and valleys, along a battle line nearly one hundred miles in length. Yet he could find time to step aside from it all, and, in the heat of the conflict, pray to the God of battles for victory. This, the soldier learned, was an almost everyday occurrence with the man in gray.

Throughout the French armies, Foch is known as a deeply religious man, who goes to God upon his knees every day of his life. He has always been a praying man. He has learned to value the summoning of the heavenly forces as a reinforcement to the armaments of man, and he has learned also that they are not only the mightier of the two, but are invincible. There must have been many hours when the fortunes of war seemed almost hopeless; yet Foch prayed on. He prayed incessantly. He brought faith to his prayers, and his faith in God won, when nothing else could have helped. That faith was the assurance of victory.

An Unsolicited Tribute

NOT what is gathered into barns and into banks, but what is distributed to meet human needs, is true wealth. Not what a man gets out of life for himself, but what he puts into it for others, makes him rich. Time, talents, opportunity, health, all these are priceless riches, and these make the Christian Herald the neatest, most useful, Christian Magazine in the world.

It is clean.
It is wholesome.
It is entertaining.
It is carefully edited.
It is beautifully illustrated.
It is the most instructive.
It is the most comprehensive.
It is the most readable.
It has the confidence and loyalty of its subscribers.
It reaches thrifty, prosperous and enterprising people.
It brings results that prove it invaluable to the advertiser.

Advertising is the Big Gun of Business. The attractive advertisements in the Christian Herald are good ammunition. Some magazines are good some of the time; the Christian Herald is good all the time.

Columbia, Pa. Joseph R. Greg.

THE BIBLE *and* NEWSPAPER

Conducted By *FERDINAND C. IGLEHART D. D.*

Florida Ratifies Prohibition

ON NOVEMBER 27 the Florida Legislature ratified the National Prohibition Amendment by a vote of 25 to 2 in the Senate and of 61 to 3 in the House, thus becoming the fifteenth of the thirty-six states necessary to secure national prohibition forever. The legislature of Florida does not meet till April 3, but Governor Catts called a special session of the legislature for November 25 to enact laws to enforce the state prohibition voted on November 5, which goes into effect January 1, and to ratify the national resolution.

There are thirty-two states that have not yet voted on the question. The legislatures of all of these states hold their regular sessions during this month of January. Twenty-one of these states are dry and will certainly ratify. These with the fifteen states that have already ratified will make the thirty-six necessary for success. Besides these the temperance people claim that in a number of wet states legislatures friendly to ratification were elected in November, among them Illinois, California, Missouri, Vermont, Minnesota, Wisconsin and others, with a possibility of friendly action in even Pennsylvania and New York. King Alcohol has been wounded almost to death; this month will deal him his death stab. It would not be surprising if forty states were to be secured by the end of January, and a year from that time the liquor traffic will have been removed from our fair land forever. The wet states that do not ratify this month will continue to vote on the proposition each year. With reference to the individual and the nation the people of America have said: "*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*" (*Prov. 20 : 1.*)

Passing of the Horse

IS THE horse passing? Nearly every one will say certainly he is. The trolley has pushed the horse car off the track; the automobile has chased him off the avenues, and out of the parks; the motor trucks have shoved him away from the streets of trade, and before long he will entirely disappear. Now and then an antique horse comes down the avenue champing his bit, and prancing. But those who sorrow for the vanishing horse are all wrong. The horse is not passing at all. He was never more numerous or more efficient in service than now. The horse is passing, but only from the city to the country, where he is not seen by so many people. Our statement is verified by the following government statistics:

Number of Horses in the United States.

1850...	4,336,719	1900..	18,538,000
1860...	6,249,174	1910..	21,040,000
1870...	8,249,000	1915..	21,195,000
1880..	11,202,000	1916..	21,159,000
1890..	14,214,000	1917..	21,210,000

At no time since the mythical horses stood in the Augean stables has the horse rendered such valuable service to the world as in 1917. He helped win the world war. And when the monuments shall be erected to the memory of our boys, the finest warriors that ever marched across the fields of time, let not the sculptor forget the horse that fell with his rider in the battle, or the one that bore the gun and ammunition on his back and then died with the men who used them, and became, like them, a martyr to universal liberty. The horses that did not go to France stayed at home and raised food to carry on the war. The horse is as old as history. Horses were plentiful in Egypt, but we do not read much of them in Palestine until Solomon's time, when they were kept for war, while the oxen were used for tilling the fields: "*And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.*" (*I Kings 4 : 26.*)

Columbia Gets Polyclinic

AT A meeting of the Trustees of Columbia University, held recently, it was announced that the trustees of the New York Polyclinic Hospital had proposed to transfer the property of that institution to Columbia University, to be maintained and perpetuated for the public service and for advanced instruction and research in medicine and surgery. By the acceptance of this proposal the University would come into possession of a finely equipped hospital affording ample clinical facilities for the building up of graduate studies and research in medicine. The university authorities believe that it would then be possible to begin to make New York as much of a center for advanced medical study as Vienna and Paris have been in past years. The property is now in the hands of the Federal government as a military hospital, and will be utilized by Columbia as soon as the terms of peace shall have been agreed upon. The hospital, built in 1912, runs on Eighth and Ninth Avenues from Fiftieth to Fifty-first Street, is eleven stories high, and has capacity for 300 beds. It is the creation of Dr. John A. Wyeth and a group of friends, who many years ago started a movement which has reached its climax in the proposal to make the hospital a university institution for advanced study and investigation. Columbia already has the Sloane Hospital for women, one of the finest in the world, with its 131 beds, and the Vanderbilt Clinic, where more than 150,000 are annually treated. Columbia University is a child of the Church, as are many of the finest hospitals of the world, founded on the Christ, the Great Physician, who cured the bodies as well as the souls of men. "*And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*" (*Matt. 4 : 23.*)

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Living Dolls Christmas Presents

ON A special New York Central train one hundred real, live "Christmas Dolls" were dispatched to that many homes out West. The little ones are the gift of the New York Foundling Asylum to a hundred homes in the West, including the Mississippi Valley, the Southwest and the Northwest. The children, many of them with very sad stories, are influenza victims whose parents died and left them homeless. Though death and sorrow have shaded the pictured group, the faces of the dear little ones are bright and beautiful and sweet. It is gracious of these homes in the West to open their doors and take these little orphans and make them their own. Nearly a half million victims have already died from influenza in this country, and the care for the helpless orphans from this plague is a beautiful charity. There are some of the homes where these little ones go to which God has not given children, and they will adopt them and make them their own, and as the years of mutual service and love go by, they will be so cemented in affection that the children will say "father" and "mother" and mean it, and the new father and mother will say "my child" and mean it. In a few years from now these parents would not take a farm for the little boy or girl they took as a Christian charity, but which God gave to them as a priceless treasure. They are imitating Christ who loved little children and "*took them up in his arms, put his hands upon them, and blessed them.*" (*Mark 10 : 16.*)

A Skeleton Keeps Time

THERE are many stories of skeletons in the closet; this one is of a skeleton in the clock. It is in the possession of an Indian prince. It has no dial, only a round disk to which numerous little bells are attached. Its mere sight at every full hour is sufficient to strike awe into nervous persons, for this uncanny clock indicates the hour by taking the form of a skeleton, seizing a bone and striking the bells as often as there are hours to be indicated. This done the skeleton falls to pieces. An English banker in London recently offered the prince $5,000 for his clock, but the offer was declined. To inspire a proper sense of the brevity of time and the certainty of eternity, some of the ancients had the figure of death holding an hourglass in his hand. Not only this clock of the prince, whose skeleton strikes the bells with a bone to mark the hours, but all clocks, teach how swiftly the hours go, how rapidly the years chase each other. "*So teach us to number our days, that we may apply our hearts unto wisdom.*" (*Ps. 90 : 12.*)

King's Chaplain Killed

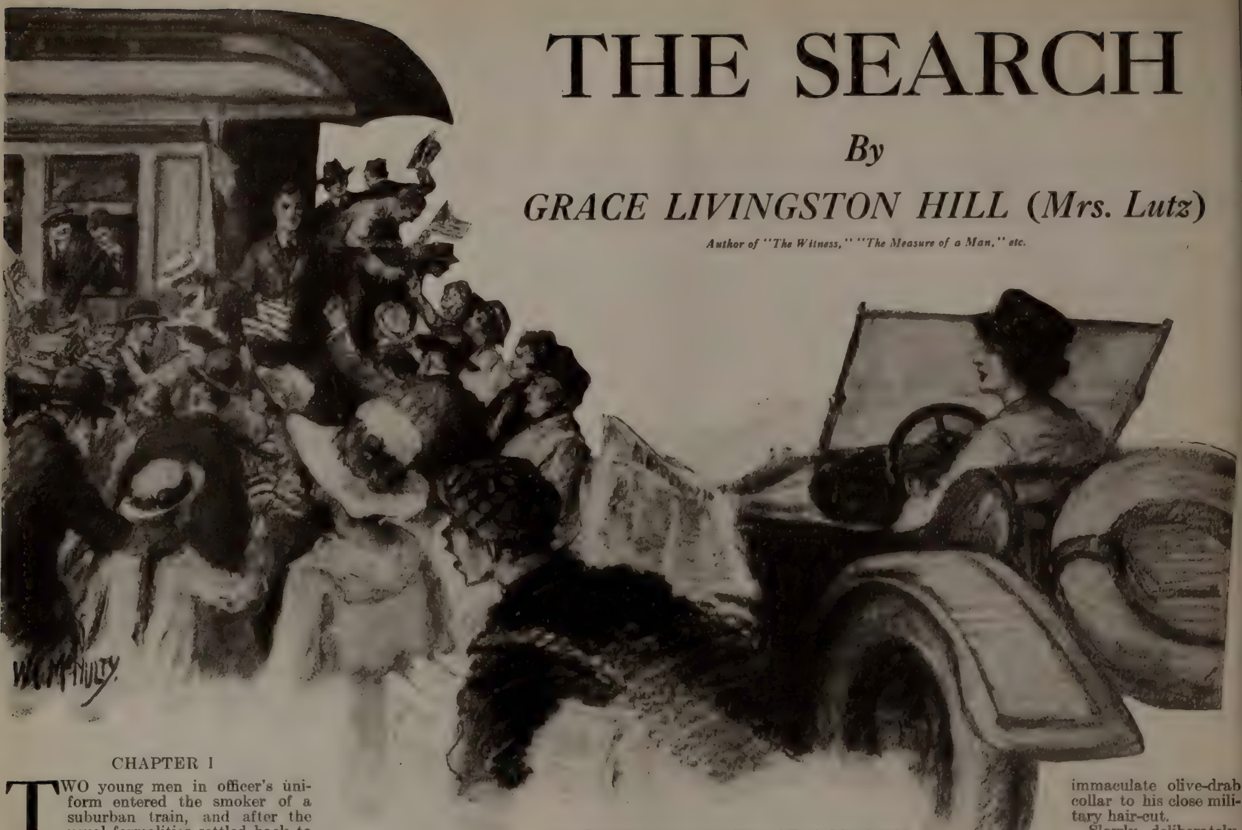
KING GEORGE of England has just lost his chaplain. The only clergyman to win the coveted Victoria Cross, D. S. O., and M. C. in the world war, the Rev. Theodore Hardy, was over fifty years of age and a former Nottingham schoolmaster. King George took a special interest in this V. C. clergyman. It is said that, recognizing that Mr. Hardy's age made life in the field especially trying, and fearing the risks of battle for the gallant man, who had already gone through so much in his zeal for his troops, His Majesty was especially anxious that he should seek preferment at home. He was appointed one of the king's domestic chaplains, but he could not be induced to leave the troops while the war continued, and he met his death from wounds in their midst. The hero was a blessed minister of the Son of God, and worked not for his salary or his personal ease, or for fame, which was secure, but for others, for his country and his God, and in his martyrdom imitated his Master and the disciples whom Jesus loved, who said: "*Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*" (*I John 3 : 16.*)

THE SEARCH

By

GRACE LIVINGSTON HILL (Mrs. Lutz)

Author of "The Witness," "The Measure of a Man," etc.



John Cameron's eyes met those of Ruth Macdonald

CHAPTER I

TWO young men in officer's uniform entered the smoker of a suburban train, and after the usual formalities settled back to enjoy their ride out to Bryne Haven.

"What d'ye think of that girl I introduced you to the other night, Harry? Isn't she a 'peach'?" said the second lieutenant, taking a luxurious puff at his cigarette.

"I should say, Bobbie, she's some girl! I certainly owe you one for a good time."

"Don't speak of it, Harry. Come on with me tonight and try it again. I'm going to see her friend, and I can get her over the phone any time. She's just crazy about you. What do you say? Shall I call her up?"

"Well, hardly tonight, Bob," said the first lieutenant thoughtfully. "She's a 'peach' all right; but the fact is, Bob, I've decided to marry Ruth Macdonald, and I haven't much time left before I go over. I think I'll have to get things sort of fixed up tonight, you see. Perhaps, later— But no! I guess that wouldn't do. Ruth's folks are rather fussy about such things. It might get out. No, Bob, I'll have to forego the pleasures you offer me this time."

The second lieutenant sat up and whistled:

"You've decided to marry Ruth Macdonald!" he ejaculated, staring. "But has Ruth Macdonald decided to marry you?"

"I hardly think there'll be any trouble about that when I get ready to propose," smiled the first lieutenant complacently, as he lolled back in his seat. "You seem surprised," he added.

"Well, rather!" said the other dryly, still staring.

"What's there so surprising about that?" The first lieutenant was enjoying the sensation he was creating. He knew that the second lieutenant had always been "sweet" on Ruth Macdonald.

"Well, you know, Harry, you're a pretty bad one!" said the second lieutenant uneasily, a flush beginning to rise in his face. "I didn't think you'd have the nerve. She's a pretty fine girl, you know. She's unusual!"

"Exactly. Don't you suppose I want a fine girl when I marry?"

"I don't believe you're really going to do it!" burst forth the second lieutenant. "In fact, I don't believe I'll *let* you do it, if you try!"

"You couldn't stop me, Bob," with an amiable sneer. "One word from you, young man, and I'd put your captain wise about where you were the last time you overstayed your leave and got away with it. You know I've got a pull with your captain. It never pays for the pot to call the kettle black."

The second lieutenant sat back sullenly with a deep red color in his cheeks.

"You're no angel yourself, Bob. See? And *I'm going to marry Ruth Macdonald next week* and get a ten days' leave! Put that in your pipe and smoke it!"

The first lieutenant lay back in his seat again in satisfied triumph, and there ensued a long and pregnant silence between the two. One glance at the second lieutenant showed that he was most effectually silenced.

THE front door of the car slammed open and shut, and a tall slim officer, with touches of silver about the edges of his dark hair and a look of command in his kind keen eyes, came crisply down the aisle. The two young lieutenants sat up with a jerk and an undertone of oaths, and prepared to salute as he passed them. The captain gave them a quick searching glance as he saluted, and went on to the next car.

The two jerked out salutes more or less abjectly and settled back uneasily.

"That man gives me a pain!" said Harry Wainwright, preparing to soothe his ruffled spirits by a fresh cigarette.

"He's so good himself he has to pry into other people's business and try to make them like him. It beats me how he ever got to be a captain, a prim old fossil like him!"

"It might puzzle some people to know how you got your commission, Harry. You're no fossil, but you're no angel either, and there are some things in your career that aren't exactly laid down in military manuals."

"Oh, my Uncle Henry looked after that. Why, I've got some of the biggest men in the country to back me. I thought I'd croak when I read some of their recommendations; they were so gushing in their praise, you'd have died laughing, Bob, if you could have seen them. They had such adjectives as "estimable, moral, active, efficient," and one even went so far as to say I was equally distinguished for my scholarship and my work in athletics."

The two laughed loudly over this.

"But your college records, Harry, how'd you get around them?"

"Oh, mother sent a good fat check to establish a new scholarship when she wrote for them. She fixed that up all right!"

"Lucky dog!" said the other,. "Now, I am just the other way. I never try to put a thing over but what I get caught."

"You worry too much, Bobbie! And you don't take a chance! Now *I*—"

THE front door of the car opened and shut and a tall young fellow in workman's clothes, with a finely cut face, entered. He gave one quick glance down the car as though he was hunting for some one, and came walking down the aisle. The sight of him stopped the boast on young Wainwright's tongue and an angry flush grew and rolled up from the top of his immaculate olive-drab collar to his close military hair-cut.

Slowly, deliberately, John Cameron walked down the aisle of the car looking keenly from side to side, scanning each face alertly, until his eyes lighted on the two young officers. At Bob Wetherill he merely glanced knowingly, but he fixed his eyes on young Wainwright with a steady, amused, contemptuous gaze as he came toward him; a gaze so noticeable that it would not fail to arrest the attention of any who were looking; and he finished the affront with a lingering turn of his head as he passed by, and a slight accentuation of the amusement as he finally lifted his gaze and passed on out of the rear door of the car.

Those who were sitting in the seats near the door might have heard the words "And they *killed* such men as Lincoln!" uttered in a laughing tone of audible meditation before the door slammed shut.

Wainwright uttered a low oath of imprecation and flung his half-spent cigarette on the floor testily:

"Did you see that, Bob?" he complained furiously. "If I don't get that fellow!"

"What's eating him, anyway? He isn't a very easy fellow to get, you know. He has the reputation—"

"Oh, I know! Yes, I guess, anyhow, *I know!*"

"Oh, I see! Licked *you* once, too, did he?" laughed Wetherill. "What had you been up to?"

"Oh, I called his father a name he didn't like very much, and he lit into me. Good night! I thought when he got going it was the end of Little Harry! I was sick for a week after he got through with me. He certainly is one brute! Of course, at first I didn't realize, or I'd have given him one that would have finished him. I could have, you know! I've been trained! But I didn't want to hurt the fellow and get into the papers. The circumstances were peculiar just then—"

"I see! You'd just applied for Officer's Training Camp?"

"Exactly, and you know you never can tell what rumor a person like that can start, and he is keen enough to see the advantage he had all right and follow it up."

"Oh, yes, he's keen all right!"

"Well, I've got him now, just wait! If I don't make him bite the dust! Ye gods! When I think of the way he looks at me every time he sees me now, I could skin him alive!"

"I fancy he'd be rather slippery to skin," reflected the other seriously. "I wouldn't like to try it, Harry!"

"Well, but wait till you see where I've got him! He's in the draft. He goes next week. And they're sending all those men to our camp! He'll be a private, of course, and he'll have to salute me! Won't that gall him?"

Continued on page 17

A PLEDGE

IT IS with real pleasure that I wish the readers of the Christian Herald a Happy and Prosperous New Year. The history of the good you have done and are doing in the world through the Christian Herald reads like a romance. Your generosity sent the first relief ship to stricken Belgium; you are known and loved around the globe for your works of mercy and relief. The Bowery Mission and Mont-Lawn are living monuments to your wise foundations.

A LACE industry founded and financed by you, to give employment to the destitute women of war-ridden Jerusalem, has developed into a self-supporting industry. This is a splendid example of the far-sighted policies for which the Christian Herald charities have become famous and of which we are all proud. The Christian Herald is a living, breathing power for good and an ever-increasing influence in the world.

AS I take the leadership of this wonderful publication, I feel the thrill of a big opportunity. There is a new spirit of cooperation and service sweeping over the world. It is being reflected in our business relations, in our church work and in our homes. Master thinkers in the religious field will help Christian Herald readers to interpret this new spirit — for we must take a leading part in this movement.

I HAVE many new plans in view for Christian Herald readers. For one thing, I am very anxious to interest more of the younger members of the family. I am convinced that we cannot overestimate the importance of giving them good reading. Personally, I would greatly value your cooperation in this purpose.

WE ARE going to publish a Short Story in every issue, which will compete in interest with the best stories in other magazines, and of such dependability that you will be glad to have your family read them.

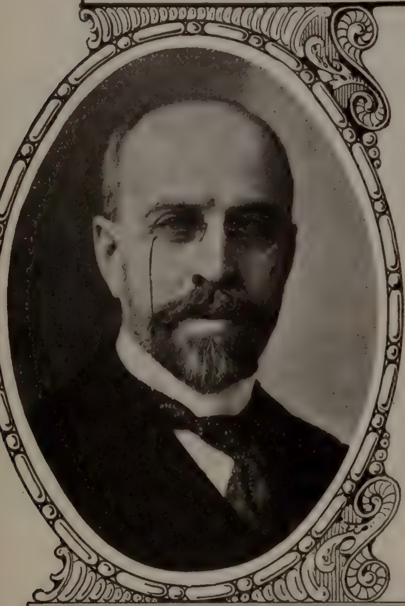
I AM proud of the Christian Herald organization. Dr. Sandison and his associates love the Christian Herald and are very jealous of its good name. I hope that I may be worthy of the confidence which they are so freely giving me. I pledge to them, as I now pledge to you, a loyalty of purpose that will keep the Christian Herald true to its high mission and make it an even greater power for good.

Graham Patterson

President and Publisher of the Christian Herald.

1919

SOME DISTINCTIVE FEATURES



Dr. Gray's New Series Begin Jan. 15

ACCEDING to the urgent request of many readers, we have asked Dr. Gray to add final Series of articles as a close to his illuminating contributions on Prophecy. He l now well under way a number of these articles, the first two of which are in han They are entitled "How to Interpret Prophecy," and "Two Great Laws of Prophetic Int pretation." The first of these will appear in the January 15th issue. There are four ad tional articles, which have a direct relation to the war as an interpretation of the divine Wo This is particularly the case in the articles entitled, "How the Jewish Nation Will Bless t World," "How the War Fulfills Prophecy," "How Germany's Defeat Will Transfo Europe," and "Russia and the World Problem of the Jews."

Our readers will welcome the new series of articles by Dr. Gray, whose prophetical positions in the Christian Herald have won the approval of a host of Bible-lovers.

Church Unity After the War

"SHALL the Churches unite to combat the forces of sin and win the world for Christ This is the great soul-stirring question which is now uppermost in the minds of millio today. Pulpit and pew and outsider are all discussing it—learned Professors, orthod theologians and noted Evangelists—people of all intellectual ranks and grades, from the eloque preacher down to the humblest worshipper. Many denominational leaders are outspoken in favor of such a union of organizations as will enable all to work together on Gospel lin Some would save the denominational appellation, while others go so far as to declare that sacrifice whatsoever is too great to secure the successful carrying out of the divine idea of a tru united Church. Dr. H. K. Carroll has summed up the work of the Philadelphia Conferenc representing fifteen great denominations, in these words: "It *should* be; it *can* be; it MUST be —a deeply rooted sentiment in favor of complete Unity. Every step in the great battle is record in the Christian Herald from week to week, and will continue until the climax is reached. Yo own denomination is involved in this struggle. Its attitude and its decision you will find record in these pages.

Margaret Sangster's Letters from France

MISS MARGARET SANGSTER, whose poems and stories in the Christian Herald have won a host of hearty admirers, will very soon be writing a series of human interest sketches from France, as she finds it after the war. She is now in Paris, the center of world interest, and in close touch with the most important living characters and most vital events of all history. She will feel with rich sympathy the sufferings of that devastated country and write with true appreciation of the heroic endurance and sacrifice that have held that beloved people through to victory.

Miss Sangster is richly endowed with the freshness of a girl and the wisdom of a woman. She will sense things in their true aspect and proportion. Through exclusive interviews she will give us the personal utterances of the greatest statesmen on the vital topic of world peace; she will also give us the heart messages of the widows and orphans who have known the real terrors of war and who are praying fervently for a peace that is just and lasting.

The high qualities of heart and mind of Miss Sangster will be applied to this task. It is as great an opportunity as any writer ever had. Her weekly letters will be of enduring interest and value.

A Short Story Every Issue

A SHORT Story Every Week is the new order for the coming year, and each one must be up to the highest mark. The Short Stories will be in addition to the regular serials and together they will afford a new feast of fiction. The very best stories available are being selected. Charming stories are already in hand from such favorite writers as Annie Hamilton Donnell, George Gilbert, Jean Mahan Plank, Edgar White and Eliza Pope Van Dyne; while many other popular writers will be constantly contributing their best work, during the coming year. The Christian Herald Short Story is of distinctively high class, clean and worthwhile.

Subscription Price of the Christian Herald Is Now $2.50 a Year

FROM today, January 1, 1919, the yearly Subscription Price of the Christian Herald will be $2.50. This is a step made absolutely necessary by the increased cost of labor, white paper, postage, and all that goes into the production of the publication.

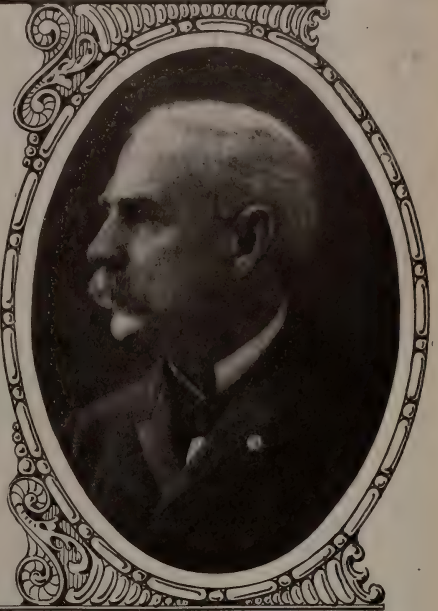
THE CHRISTIAN HERALD IN 1919

Dr. Clark's Life Story

DR. FRANCIS E. CLARK, founder and president of the Christian Endeavor, is giving, through the Christian Herald, reminiscences of his gloriously active and abundantly fruitful lifework at home and abroad. How the Christian Endeavor originated and was developed is told in a direct and charming way. It is fascinating reading, showing how the humblest effort, made with faith and trust and hope, quickened the seedling of a mighty tree.

Dr. Clark's story of China emerging from chaos is delightful and illuminating. "I have had the privilege," he says, "of visiting China four times within the last twenty-six years, and had I been told on my first visit, in 1892, that in less than a quarter of a century the Manchus would be deposed, China would be a republic, the country would be gridironed with railways, hundreds of newspapers would spring up, the opium trade would be abolished, her immemorial educational system changed, and an effective army and police force established, we would have said, like the king of old, 'If God would open the windows of heaven, might this thing be.' Yet all these betterments and more have taken place." His travels and work in Russia make an equally important document.

Dr. Clark, in these reminiscences, writes in the same direct and forceful way in which he works. The various instalments, one of which will appear every other week, will give rare pleasure and inspiration.



An Enlarged Christian Herald

THE size of the Christian Herald will be considerably increased. There will be at least four pages more to the average issue this year. This will allow us to introduce more literary and timely features. There will be a wider range of articles, covering more completely the present great religious movements for Christian unity which have come out of the war. Enlargement means with us also improvement in quality to the very limit of the ability of the best writers and artists available. It is the sincere aim of the new management to keep the Christian Herald the leading religious home newspaper of the world.

Mrs. Lutz's New Serial "The Search"

GRACE LIVINGSTON HILL (Mrs. Lutz), well known to our readers of fiction through "The Witness," "The Measure of a Man," and her other popular serials, has now written for us "The Search," a clean-cut inspiring story of war, love and religion. "The Search" comes fresh to us with the vibrant thrill of battle, the warm heart-beat of true but troubled love and the spiritually exalting and cleansing search of a soldier's soul after God. This master of dramatic situation and of human emotion has written "The Search" especially for Christian Herald readers; we confidently believe it is her best story. Its publication begins in this issue of the Christian Herald and will continue for many weeks. It will be beautifully illustrated and the instalments will be generous.

John Cameron, the hero of "The Search," measures up to the most romantic standards of military heroism and of manhood. At the risk of his life and at the cost of severe wounds, he rescues from an inferno of death at the battle front the man whom he has good cause to hate. He is as worthy in love as in war, and the lovely Ruth McDonald sees that the boy born beneath her own station in life has developed into the noblest of men.

Beautiful Covers in Colors

CHRISTIAN HERALD covers, which have long won praise, will be even better than ever, both in selection of subjects and quality of art. The covers adapted to the seasons, to the holidays and to great timely movements will be especially made for us by the best artists. There will be wide variety. Ortlip's scriptural interpretations will continue to appear on occasion, as will Rising's water colors from nature, and Alphaeus P. Cole has contributed a beautiful sacred picture. David Roberts' famous paintings of the Holy Land will appear from time to time. There will also be fine photographs in color of natural subjects and events of human interest.

A Word About Delays and Complaints Which Our Readers Will Understand

THIS is the time of the year when the Christian Herald's subscription mail comes in like a flood. Shortage of skilled labor, due to the influenza and other uncontrollable causes makes the prompt filling of subscriptions and book orders difficult. We are doing our best. Please refrain from sending in complaints.

CHRISTIAN HERALD BOOKS

"JERUSALEM—Its Redemption and Future"

IT IS only now that the real story of the Redemption of Jerusalem can be told and it is that story which the Christian Herald presents in the book entitled "Jerusalem—Its Redemption and Future." It tells the story in vivid detail of conditions in the Holy City during the war.

The book reads like the unfolding of a vast drama, one of the grandest ever known. The redemption is not confined to Palestine, but includes all the Bible lands: Syria, Armenia, Arabia, Mesopotamia, the old country of the patriarchs, and even the "Eden Land"—the cradle of the human race. It is a volume which should be in the possession of every Christian man and woman in America, as it is plentifully illuminative of the fulfilment of God's pledge which is being brought about in a remarkable way in our lifetime. Illustrated with fifteen pages of beautiful pictures from the Holy Land.

We will send a copy of "Jerusalem—Its Redemption and Future," postpaid, together with the Christian Herald for one year, for $3.00.

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"Jerusalem—Its Redemption and Future," separately, $1.00 per copy, postpaid.

"Oh, Money! Money!"

By Eleanor H. Porter, Author of "Pollyanna," etc.

"OH, MONEY! MONEY!" is a romance of a New England Cinderella and a Western millionaire. "If you don't know how to get happiness out of five dollars, you don't know how to get it out of five thousand," says Maggie, the cheery philosopher of "Oh, Money! Money!" and this is the keynote of Mrs. Porter's latest story. Out of a clear sky came three checks to the three Blaisdell families. How each family tried in its own way to get happiness from its unexpected fortune—and failed; and how Poor Maggie, without trying and without a fortune, succeeded, is told in "Oh, Money! Money!"

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Gene Stratton-Porter's Novels

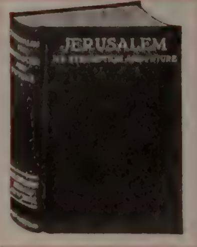
Special Edition of Six Volumes

BY a special arrangement with the publishers of Mrs. Porter's works, we procured a special edition of six volumes of the most popular stories by this talented writer. The first edition of these books was quickly taken by our readers. Another edition has just been received. The six volumes were printed from the plates used in the original edition—the type being large and clear and the paper of exceptional quality. The books are bound in fine cloth with gilt tops—twenty-five full-page illustrations.

We have only a limited number of this second edition, and when they are taken we cannot print any more, as the government prohibits the use of the special quality paper used in this edition. Those who desire this set of six volumes should order them at once.

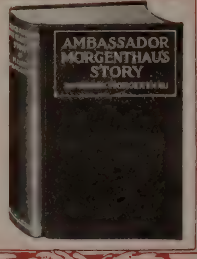
The titles are as follows: "At the Foot of the Rainbow"; "The Harvester"; "The Girl of the Limberlost"; "Freckles"; "Laddie—A True-Blue Story"; and "Song of the Cardinal."

We will send this set of 6 volumes of Mrs. Porter's books, prepaid, together with the Christian Herald for one year, for $5.00. Payment can be made in 5 monthly installments of $1.00 each if preferred.



LIGHT ON PROPHECY

Oh Money! Money!



"Light on Prophecy"

Report of the Philadelphia Prophetic Conference

"LIGHT ON PROPHECY" links up the prophecies of the Bible with the great events of today and shows conclusively that we are living in an age of prophetic fulfilment. When we set out several months ago to print "Light on Prophecy," we felt that it was a book which our readers would welcome. It held something that very many good people want to know. The result, however, far exceeded our expectations. "Light on Prophecy" has now passed through four large editions, and the demand is still growing. The book contains all the notable addresses on prophecy delivered at the Philadelphia Bible Conference a few months ago, which was the most important gathering of its kind ever held in this country or perhaps in the world.

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Ambassador Morgenthau's Revelations

AS GERMANY is now suing for peace, it is important that the world should know some things she has tried to keep secret.

This inside history and much more, all significant and breathlessly interesting, is in "Ambassador Morgenthau's Story." This book tells why the Turks killed 1,000,000 Armenians and fixes on the Germans the responsibility for the atrocities. It reveals the perfidy of Germany's attempt to start a holy war against Christians. It is the kind of a book that keeps one reading on and on. It is entertainingly written, yet it is packed full of authoritative facts. Illustrated with photographs, maps and diagrams. Over 400 pages; cloth bound.

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The Search

By
GRACE LIVINGSTON HILL (Mrs. Lutz)

Continued from page 12

"He won't do it! I know him, and he won't do it!"

"I'll take care that he does it all right! I'll put myself in his way and make him do it! I can, you know! And if he refuses I'll have him up and get him in the guardhouse. Then I guess he'll smile out of the other side of his mouth!"

"He won't likely be in your company."

"That doesn't make any difference. I can get him into trouble if he isn't, but I'll try to work it that he is if I can. I've got pull, you know, and I know how to work my superiors!" swaggered Wainwright.

"That isn't very good policy," advised the other. "I've heard of men picking off officers they didn't like when it came to battle."

"I'm not afraid of John Cameron!" bellowed Wainwright pridefully. "I'll take good care that he's in front of me on all such occasions!"

THEN he turned to look up at two men who were passing in the aisle, and suddenly drew himself up with a crimson wave of mortification and saluted the captain, who was returning and looking sharply down into his face. Behind him walked John Cameron, with still that same lingering look of amusement on his face. It was plain he had heard the first lieutenant's words. But he walked on without further comment, giving attention to something the captain was saying to him.

The young officers were so much overwhelmed at first by the encounter that they sat bolt upright and said nothing until the door slammed behind the captain and Cameron. Then Wainwright spoke in a low shaken growl:

"Now what in thunder is Captain LaRue going on to Bryne Haven for? I thought, of course, he got off at Spring Heights. You don't suppose he's going up to Ruth Macdonald's, do you? You know they're related. If he is it's all up with me for tonight. I'd have to sit at attention all the evening, and I couldn't propose with that cad around!"

"Well, if he does, you can put it off and come with me just once more," soothed his friend. "Athalie Britt will make you forget your troubles all right, all right!"

"And how then did John Cameron come to be on speaking terms with Captain LaRue, I'd like to know?" mused Wainwright, paying no heed to his sympathizer.

"H'm! That does complicate matters some, doesn't it? Captain LaRue is down at your camp, too, isn't he? Why, I suppose he knew him up at college, perhaps. I remember hearing that the Captain came up here every week last winter from the university to lecture."

Young Wainwright threw away his cigarette and sat up frowning and muttering a chain of choice expletives known only to his kind.

"Forget it!" encouraged his friend, slapping him vigorously on his shoulder as the train drew into Bryne Haven. "Come off that grouch and get busy! You're on leave, man! If you can't visit one woman there's plenty more, and time enough to get married, too, before you go to France!"

BY THE fitful flare of the station electrics they could see, as they got off the train, that the Captain and young Cameron were walking together just ahead, in the attitude of familiar converse. The sight did not serve to put the young lieutenant into a better humor.

At the great gate of the Macdonald estate Cameron and LaRue parted.

"I'll attend to it the first thing in the morning, Cameron, and I'm glad you spoke to me about it!" the Captain's tones rang through the night. "I shall be personally pleased if that arrangement can be made. Good night and good luck to you!"

The two young officers halted at a discreet distance while John Cameron turned off to the right and walked away into the darkness. The captain's quick steps crunched along the gravel drive to the Macdonald house.

"Well, I guess that about settles me for tonight, Bobbie," sighed the first lieutenant. "I'll go with you and pass the time away. I'll stop at the drug store and make a date with Ruth Macdonald for tomorrow morning. Wonder where I can get a car to take her out? No, I don't want to take her own car, because she always wants to run it, and when you're proposing to a woman you don't want her to be absorbed in running a car. See?"

"I don't know. I haven't had so much experience as you have, Harry, but I should think it might be inconvenient," laughed the other. They went back together toward the station. A few moments later Wainwright emerged from the telephone booth in the drug store with a lugubrious look on his face:

"She says she's promised to go to church with her cousin LaRue tomorrow morning, and she's busy all the rest of the day. She's promised to give me next Saturday, though, if I can get leave off." He brightened with the memory. "I guess I can make it. If I can't do anything else I'll tell 'em I'm coming up to be married, and then I'll make her rush things through. I'm not sure but that would be best after all! She's the kind of a girl that will help you out of a fix that way, and I'll just tell her I had to say I was getting married in order to get the leave. How about it?"

"Well, that's all right, Harry, if you can get away with it. But now come on. It's getting late. What say if we get up a party and run down to Atlantic Sunday, now you're free? I know those two girls would jump at the chance, especially Athalie. She's a Westerner, you know, and has never seen the ocean."

"All right, come on. Only you must promise me you won't get me into any scrapes that will come back to Bryne Haven. You know there's lots of people go to Atlantic this time of year, and I'm not going to have any stories coming back. I'm going to marry Ruth Macdonald!"

"All right. Come on!"

CHAPTER II

RUTH MACDONALD drew up her little electric runabout sharply at the crossing, as the gates suddenly clanged down in her way, and sat back with an annoyed look on her face.

Michael of the crossing was so overcareful sometimes that it became trying. She had supposed there was plenty of time to cross before the down train. She glanced at her tiny wrist watch and frowned. Why, it was fully five minutes before the train was due! What could Michael mean, standing there with his flag so importantly with that determined look upon his face?

She glanced down the platform and was surprised to find a crowd. There must be a special. What was it? A convention of some sort, or a picnic? It was late in the season for picnics. Who were they, anyway? She looked them over, and was astonished to find people of every class, the workers, the wealthy, the plain people, men, women and children; and a strange seriousness was upon them. As she looked closer she saw tears on some faces, and handkerchiefs were everywhere in evidence. Had some one died? Was this a funeral train they were awaiting? Strange she had not heard!

Then the band burst out upon her with a familiar wail,

"There's a long, long trail a-winding
Into the land of our dreams—"

and behind came the muffled, broken tramping of feet not accustomed to marching together.

Ruth suddenly sat up very straight and began to watch. This must be the first draft men just going away! She had heard it spoken about but had not thought much of it. She had no friends whom it touched. They had all taken warning in plenty of time and found themselves a commission somewhere, two of them getting matters settled up only two or three days before. She had thought of these draft men, if she had thought of them at all, only when she saw mention of them in the newspapers, and then as a lot of workingmen or farmers' boys. Now she watched them curiously, and found to her astonishment that she knew many of them. There were three college fellows in the front ranks whom she knew slightly. The sister of one of them stood on the sidewalk quite near to the runabout, and seemed to have forgotten that a crowd was by. Her face was drenched with tears and her lips were quivering. Behind her was a gray-haired woman with a skewy blouse, and a black skirt that was too long for the fashion. The tears were trickling down her cheeks also, and an old man with a crutch seemed to belong to their party. His lips were set and he was looking at the boys with his heart in his eyes.

RUTH shrank back, not to intrude upon such open sorrow, and glanced at the line again, as they straggled down the road to the platform; fifty grave-eyed, serious young men, with determined mien, and sorrow in the very droop of their shoulders. One could see how they hated all this display and publicity, this tense moment of farewell in the eyes of all the town, and yet how tender they felt toward those dear ones who had gathered thus to do them honor as they went away to do their part in the great world-struggle for liberty!

As she looked the girl saw that they were not mature men, as at first glance they seemed, but some of them were mere boys. There was the boy that mowed the Macdonald lawn, and the yellow-haired fellow who brought the groceries. There was the gasman and the nice young plumber, and the boy from the post office, and the cashier from the bank! What made them look so old at first? Why, it was as if sorrow and responsibility had suddenly been put upon them like a garment that morning for uniform, and they walked in the shadow of the great sadness that had come upon the world. She understood that perhaps even up to the very night before they had most of them been merry, careless boys; but now they were men, made in a night by the horrible Sin that had brought about this thing called War.

For the first time since the war began Ruth Macdonald had a vision of what it all meant to the individuals that made up the world. She had been knitting with all the rest, she had spent long mornings at the Red Cross rooms—she was on her way there this very minute when Michael and the procession interrupted her course—she had made miles of surgical dressings and picked tons of oakum. She had bade her men friends good-bys when they went away to Officers' Training-Camps, and welcomed and admired them with the other girls when they returned in full uniform on furloughs, one by one winning his stripes and commission. They were all men whom she had known in society. They had wealth and position, and found it easy to get into the kind of thing in the army or navy that pleased them. The danger seemed a negligible quantity. It was the fashion to look on it that way. Ruth had never thought anything about it before. She had even been severe about a few mothers who worried about their sons and wanted to get them exempt in some way. But these stern, loyal mothers who stood in close ranks with heavy lines of sacrifice upon their faces and tears on their cheeks and love and self-abnegation in their eyes gave her a new view of the world. These were the ones who were going to suffer! Not the gay ones who looked upon the war as a game, and had plenty of money to play it in the most creditable fashion. These were the ones who would be in actual poverty, some of them, without their boys, and whose lives would be empty indeed when they went forth. Not but that the rich would suffer too, of course; but somehow it was made so much easier for them in so many ways. Ruth Macdonald had never realized the war before, had never realized how anybody would suffer until she saw the faces of those women with their sons and brothers and lovers; until she saw the faces of the boys, for the moment all the rollicking lightness gone, and only the pain of parting and the mists of the unknown future in their eyes.

IT CAME to the girl with a sudden pang that she was left out of all this. That really it made little difference to her whether America was in the war or not. Her life would go on just the same, a pleasant monotony of bustle and amusement. There would be the same round of social affairs and regular engagements, spiced with the excitement of war-work and occasional visiting uniforms. There was no one going forth to fight whose going would put out the light of her life for a season and cause her to feel sad, beyond the ordinary superficial sadness for one's acquaintances. She liked them all, her friends, and shrank from having them in danger, although it was splendid to have them doing something real at last. In truth until this moment the danger had seemed so remote; the casualty list, that people spoke of with bated breath, so much a thing made of up vast numbers of unknown men, that it had scarcely come within her realization yet. But now she suddenly read it all in the eyes of these suffering women and girls who were met together to say good-by, perhaps a last good-by, to those who were dearer than life to them. How would she, Ruth Macdonald, feel if one of those boys were her brother or lover? It was inconceivably dreadful.

The band blared on, and the familiar words insisted themselves upon her unwilling mind:

"There's a long, long night of waiting!"

A sob at her right made her start and then turn away quickly from the sight of a mother's grief as she clung to a frail daughter's shoulder sobbing with utter abandon, while the daughter begged her to be calm "for Tom's sake."

It was all horrible! Why had she got into this situation? Aunt Rhoda would blame her for it. Aunt Rhoda would say it was too conspicuous, right there in the front ranks! She put her hand to the starter and glanced back, hoping to get away, but the way behind was blocked several deep with cars, and the crowd had closed in about her on every side. Retreat was impossible. However, she noticed with relief that the matter of being conspicuous need not disturb her. Nobody was looking her way. All eyes were turned in one direction, toward that straggling, determined line that wound up from the borough hall, past the post office and bank to the station where the Home Guards stood uniformed, in open, silent ranks, doing honor to the boys who were going to fight for them.

Ruth's eyes went reluctantly back to the marching line again. Somehow it struck her that they would not have seemed so forlorn if they had worn new, trig uniforms, instead of rusty, varied civilian clothes. They seemed like an ill-prepared sacrifice passing in review. Then suddenly her gaze was riveted upon a single figure, the last man in the procession, marching alone, with uplifted head and a look of self-abnegation on his strong young face. All at once something sharp seemed to slash through her soul and hold her with a long quiver of pain, and she sat looking straight

Continued on page 26

All the World

By CHARLES M. SHELDON, D.D.

Author of "In His Steps," "His Brother's Keeper," "Jesus Is Here," etc., etc.

A Story Having for Its Theme the Reconstruction Period After the Great War

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CHAPTER NINE—*Continued*

DR. WARD started up, before Bert finished speaking, and the Chaplain stopped in his tracks.

"Just the thing!" Dr. Ward cried out, as excited as a young man just seeing a great career open for himself. "The denominations are ready for that sort of challenge all over America. We have already agreed on a sensible division of our missionary forces. It's only a beginning, I know, but it's the opening of a new door to the world. Now all we need is a living voice to come along and focus all the longing for unity that exists, even in Bayview. And yours is the voice to do it, Hunter. You have come to the kingdom for such a time as this! There are scores, yes, hundreds, of towns like Bradford that have organized federated churches. It is not an untried experiment. You can go out over this country and give the practical illustrations of the feasibility of church union. It worked here. It will work in Bayview. And it *must* work all over the United States or we cannot win the world for Christ."

Hunter still stood in the spot where he had paused at Dr. Ward's first exclamation.

The group in the study watched him eagerly. Sometimes the most compelling issues of a man's life are focused into a single moment of decision. Such a moment had come to Chaplain Hunter. It was not two minutes after Dr. Ward had suggested his course that Hunter was saying:

"I'll do it! It is a crusade worth a life."

"And of course you can have the powerful support and backing of the Federal Council of Churches of America," Dr. Ward said as quietly as if Hunter's decision were a commonplace matter of fact not needing to be discussed.

Hunter was not unduly excited over this conference. He stayed to dinner and afterward with Dr. Ward in the little study went over many details that were afterward worked out. His boundless enthusiasm, his absolute convictions as to the need of the crusade, his power to express the common need of unity, all fused into a white heat of expression and practical doing. And when he finally took his leave, Dr. Ward exclaimed, in the fulness of his feeling.

"Hunter, the baptism of the Spirit is on you! Go in the greatness of that power, and nothing can defeat you!"

IT WAS late in the afternoon of this memorable Monday when Dick came down from his room and stepped out on the porch to go down the street on an errand. The Evening Journal lay there where the carrier had thrown it, and the big headlines stared up at him as he pulled the paper open and read:

Rufus Randall's Appeal Denied. Sentence of Ten Years in Federal Prison Must Be Carried Out. The President Alone Has Power to Set Aside Final Sentence. Very Doubtful if He Will Act.

Dick caught other sentences: "Sake of Example," "Severe Punishment," "Others Implicated."

He stepped back into the house and went into the study with the paper. His father was finishing some notes he and Hunter had been going over.

He took the paper and read the account of Randall's fate, Dick sitting there white-lipped and miserable.

"The President will never interfere, will he, father?"

"No. The country clamors for an example, and it has one in Randall."

At the supper table Randall's case was subject of family discussion. With the usual Ward frankness even Dick's relations to Requa were a part of the problem raised by Randall's trouble, and Mr. Ward and Esther and Bert, who was present, all expressed their open sympathy, but no one could express what the whole affair meant to Dick more than to any one else in the circle.

LATE that night (afterward Dr. Ward remembered hearing the town hall clock strike ten just as the door bell rang) he went to the door in answer to the summons. Mrs. Ward and Esther were upstairs. Dick had gone out to meet with Bert and others of Company 241 to talk over plans, and Dr. Ward was alone downstairs.

It was Rufus Randall. Dr. Ward asked him into the study and shut the door.

Randall seemed to be out of breath as if he had been running.

Dr. Ward quietly sat in his accustomed seat at his desk, waiting for Randall to speak.

What he said was so remarkable that Dr. Ward at first did not grasp its full meaning.

"Dr. Ward, I have come to you to ask if you will go to the President and ask him to pardon me. Will you?"

Randall was leaning forward, one big hand on his knee and the other gripping the arm of the chair. His heavy face was moist with sweat, and he eyed Dr. Ward with a fearful look as he waited for his answer.

As Dr. Ward did not reply at once to Randall's remarkable request, he put it again.

"I know it must seem like a ridiculous thing to ask, but I can't go to prison. Really, Dr. Ward, I don't feel personally responsible for Albert's death. You know well enough I couldn't foresee that he—"

STILL Dr. Ward did not say anything, and Randall, his face distorted and pleading, his whole body trembling with the torment of fear, stammered—

"You understand me, don't you, doctor? I couldn't come to you with a request like this if I was guilty. How could I know that defective parts of planes would go into a machine that Albert would fly? It is monstrous to believe it."

"And yet, the government proved that the defective parts were not the work of German operatives, but that you allowed defective material to be used because it was cheaper and more easily obtained," Dr. Ward at last replied. And for a moment he felt the righteous wrath of one of the old prophets confronting a concrete wrong—not simply a wrong that had touched his own life in a painful way, but a wrong that put dishonor on the name of patriotism and made it harder to live for every citizen.

"But I could not supervise or superintend all the machines that were made. Why doesn't the government arrest and condemn the foremen and others who really did the work—"

Randall was so pitiful in his childish attempts to excuse his own greed that Dr. Ward found himself feeling a sort of contempt for his appearance. His big form was doubled up in the chair and his face was discolored with passion, fear, shame, but not remorse—guilt, self-pity and rage all striving in the man's stricken soul for expression. Ward could not recall when a more pitiable creature had been in his study, and in the course of the years a large number of people had sat there unburdening their souls and seeking advice or consolation. But this man was seeking neither. He was after his own welfare as he had always been.

The study door suddenly opened and Mrs. Ward made a step into the room. She saw and recognized Randall, and as he started to rise she exclaimed, "You here, Rufus Randall!" Then to her husband she said, "John, I thought you were alone. I came in to get Albert's picture. Esther and I want to make a better frame for it."

She went up to the doctor's desk and took the picture with the framed letter beside it and started to go out. She was so close to Randall that as he stumblingly rose he brushed against her.

Mrs. Ward recoiled from him as if he were some unclean creature. For suddenly it seemed to sweep over her all at once that this man was the direct or indirect cause of her firstborn son's death. If it had not been for the defective material used in the airplane which had come out of Rufus Randall's mills Albert might even now be alive. And she had loved her firstborn with a devotion and a passion which was equaled only by her husband's unspoken affection for Richard.

Mrs. Ward's manner affected Rufus Randall curiously. His mind seemed suddenly to turn irritably to the days before the war when many people were discussing the sacrifices of their sons more than their service for freedom's sake. And he spoke in his embarrassment hardly conscious of the effect his words might have on the heart of this constantly mourning mother.

"Madam, you did not have to give your son. He might have remained at home if you—"

"Stop!" Mrs. Ward spoke sharply, and then as if moved by a sudden recollection of the boy's voluntary enlistment before he was drafted, she said softly, quoting the poet's lines—

God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's, not mine alone;
He was not mine to give. He gave
Himself that he might help to save
All that a Christian might revere,
All that enlightened men hold dear.
It matters not where some men live;
If my dear son his life must give,
Hosannas I will sing for him,
E'en though my eyes with tears be dim.
And now the war is over, now
His gallant comrades home again,
I'll cheer them as they're marching by,
Rejoicing that they did not die.
And when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fair young son—
And cheer for him whose work is done!

SHE did not speak another word to Randall, who had shrunk back from her, and she was going out of the study when Dr. Ward said,

"Sarah, Mr. Randall has come to ask me to beg the President to pardon him. What shall we do with his request?"

"What! *You* come to ask that of *us!*"

"Yes, Mrs. Ward." Randall spoke doggedly. "I cannot go to prison. I cannot!"

"Better men than you have gone," Mrs. Ward said with unwonted bitterness. The next moment she had walked over to the side of her husband.

"Oh, John, do not ask me to answer. I trust your wisdom and mercy. I am not equal to this. Let me go and pray for the strength I lack."

Like a girl wife, as she had when a bride, she laid her head on the doctor's breast and sobbed, holding the boy's picture close, and for a few moments her cry was the only sound in the little room. Then she went out, and Rufus Randall breathed heavily as she closed the door.

CHAPTER TEN

AT FIRST Randall did not seem to hear what Dr. Ward was saying.

"Rufus Randall, I am perfectly willing to ask the President to pardon you, but I don't think it will be of any use."

"What is that?" Randall had resumed his seat, but he now struggled up again, gripping the arms of the chair hard.

"I say I am willing to do what you ask, but I am very certain the President will not pardon you. There is a popular and growing demand that profiteers be punished with imprisonment as well as fines. You are one of the first to suffer. The President will not interfere."

"Who calls me a profiteer! Who calls—? I gave the hospital. I subscribed more than any Bradford citizen to the Liberty Loans. I—"

Randall's face was purple, his big form rose slowly, he had taken one halting step toward Dr. Ward, when he swayed, threw out one hand to grasp support, and before Dr. Ward could rise from his desk, fell face forward on the floor.

The noise of his fall was heard by Mrs. Ward and Esther. They came running down stairs and into the study just as Dr. Ward was trying to raise Randall up. When the physician came in answer to the instant summons he declared it to be a stroke, and Requa was sent for. Dick came in a few minutes after she arrived. It was a circle of pale faces that looked at one another about the bed where Randall had been laid as they waited for the doctor's verdict.

"He may recover, probably will—only to receive another stroke later. No one can tell when. The wisdom of all the medical authorities cannot say more," was the doctor's final word. "Meanwhile, if he can be kept quietly here—"

"His place is here. Requa—" Mrs. Ward had her arm about the girl, and both were sobbing. Requa was at first terrified, but with unexpected steadiness, in the days that followed, she proved an efficient and cheerful nurse. And on the day her father was able to be removed to his own home he followed her every movement with deep and apparently sincere affection.

THEY were alone that morning, and arrangements had been made to have a car at the house by the middle of the afternoon. Randall could speak with some difficulty and was gradually gaining control of the lower part of his body so that the doctor gave him hope of even walking again.

He called Requa up close and whispered to her, "Ask Dr. Ward to come in. I want—to—see—him—alone."

When Dr. Ward came in, Randall motioned him to come up close to the bed after Requa had gone out. He spoke thickly, but Dr. Ward could understand.

"Does the doctor think I—will—get—well?"

Ward hesitated. But finally he said, "He does not know all the possibilities. He says you may be able to walk again."

"I can feel all right in my legs," Randall spoke with pitiful eagerness. Then with a whimper, "I don't want to die, Dr. Ward."

"You may live a long time," Ward said, and waited for any sign of remorse or repentance. But the only emotion in the stricken life that lay there was fear, and Ward went on.

"I have written to the President, and had his reply."

Randall raised himself up in bed and clutched the bedclothes.

"He will pardon me! He will now, won't he!"

"I have his reply," Ward said gravely. "And he says that he cannot grant a pardon, much as he regrets the refusal. But the interests of the public demand your punishment."

Randall fell back. "I am no more guilty than others! Others—" He spoke so thickly that Dr. Ward could not distinguish his words. He sat by his side praying for a sign of repentance or softening of spirit. Randall gave no intimation of any such feeling, and when he was taken home that afternoon he expressed nothing except a broken word of thanks for the Wards' kindness to him.

Within two weeks' time he was walking feebly about his room in his own house, when a federal official came to convey him to the federal prison.

Requa was overwhelmed.

The official was polite and gentlemanly. But he was acting under orders and showed her his papers.

Requa was alone. She went to the telephone and called up Dr. Ward, who replied that he would come right over, and while the official waited she went into her father's room and told him.

To her surprise he took the news quietly and even insisted on going out at once to see the officer.

He walked haltingly into the room and after looking over the papers simply said:

"I'm ready to go any time. I don't think I shall be an expense to the government very long."

"You can have what time you need to adjust your affairs," said the officer.

Requa was standing by her father, who had taken a seat in front of the officer. She suddenly fell down on her knees by Randall and cried out:

"Oh, father, I am going with you! They will let me live in the town. I shall be allowed to see him, won't I?"

She turned to the officer.

"Certainly you can do that. Very many relatives of—of—inmates are near the prison."

"You hear that, father! I am going to be near you!"

Randall drew his daughter's head to him, and two great tears rolled over his cheeks, while his lips trembled.

THEY were sitting thus, the offical in considerable embarrassment, when Dr. Ward and Dick were ushered in.

They were both amazed to note the calmness with which Randall and Requa had reeeived the summons. After talking over the situation Requa assented to the plan that Dr. Ward proposed, that she come and stay with them until her father had been received into the prison.

Randall expressed himself as ready to go at any time.

"They won't have to keep me long," he said to Dr. Ward. "I'll not be a great expense."

Dr. Ward tried to say the right word. If there had been the slightest hint on Randall's part of willingness to acknowledge his guilt or even any softening of his heart in view of his punishment, Ward could have comforted him.

But the only sign Randall gave that night when he left the house with the officer was his emotion as he parted from Requa.

She had borne the strain of the whole terrible experience with astonishing courage and did not break down until after her father had left the house.

Then she turned to Mrs. Ward, who had come over with Dick to help in any way they could, and Mrs. Ward consoled her like a real mother. Not even Dick could take her place, but that evening when the family had all gathered together, Requa had said to Dick simply,

"Dear, you don't see any other way for me, do you? My place is over there near father. What else could I do?"

"Nothing," said Dick, choking. "I don't understand how you bear it. You are the bravest girl."

"I am doing it for him, and for you," said Requa proudly. "But oh, Dick, after all these years—I—want to be with you—to—go with you anywhere. Dick—anywhere in all the world—"

"Some time, maybe—" was all poor Dick could manage to say.

To be continued

Young People's Topics for January 12

The Practice of Kindliness

Christian Endeavor and B. Y. P. U. Topic. Gen. 45 : 1-15.

JOSEPH faced the greatest opportunity in world history for getting even. His ten guilty brothers stood before him, utterly in his power, their consciences burning within them over the memory of their unkindness to the youth who had been their brother. *They* were greatly troubled. *He* was greatly moved. But it was love, not anger, which moved him, and he brushed aside their guilt, seeing back of it the will of God in making him the means of their salvation. His prophetic dreams came true, but he did not exult except in the joy of reunion. And who shall say that Joseph did not get "even" in fuller measure than if he had practiced the most studied cruelty upon the conscience-stricken brothers?

The Spirit of God within him made Joseph kind and thoughtful and unable to think or do evil, no matter what the provocation. Most of us find excuses for our unkindnesses. "Did you hear what So-and-So said?" is often the beginning of a scandal. A harsh word often stirs up in us a cynical or cutting retort. Failure to include us in a company or plan sometimes appears to warrant us in exercising a more intimate selection of those we bid to our next "good time." Oh, yes, we have an excuse for our unkindnesses, but we have a better reason for kindness, for Christ said: "Return good for evil," and he has promised his Spirit to aid us.

Suppose next time we halt the angry word until we have prayed, "Jesus, help me to be kind," or hold back the denunciation trembling on our tongue while we plead, "Jesus, help me to be just." Suppose we seek opportunities to spend ourselves unselfishly. Suppose we carry the washerwoman's heavy basket, solve the little brother's tough problem, or lift a portion of the household burden from a tired mother's shoulders. Suppose we hunt for souls blinded by despair, borne down by failure, crushed by adversity, and let Christ's love shine through our every speech and act as we hold out a strong young hand to help. It will not be long until we wonder how we could ever have been hasty of speech, unkind, or uncharitable of thought.

Our Purpose and Program As Epworthians

Epworth League Topic. Heb. 10 : 24, 25; James 5 : 16; I Tim. 6 : 18, 19; II Tim. 2 : 15.

THE purpose of the Epworth League, as of the Christian Endeavor and every other branch of the young people's movement, was and still is to promote godliness through the exercise of Christian experience, and to train young Christians for fruitful service. It was to be a salvage corps to prevent young converts from meeting shipwreck through lack of knowledge of the Christian way, or lack of fellowship in faith. It was to be a training-school, a prayer band, an experience exchange, a young people's forum. With the Sunday school as an active partner, the Epworth League for thirty years has been steadily building up the church, furnishing leadership at home and abroad, supplying ministers and college students and missionaries, and supporting the home church and the missions with heart and purse.

The class meeting had passed the zenith of its power; it was not sufficiently democratic, it was too rigid and unchanging. The Epworth League, taking the best elements of the class meeting, changing the organization to a form better suited to young life, has done for the Church in the past generation what the class meeting did in those preceding 1889, but has done it better.

The program for the future contemplates the intensive and extensive development of every phase of Epworthian activity. The Centenary program has a particularly special place for the League. The return of the young men from the army will bring new energy and a new inspiration. The League will begin its second generation with a great forward sweep to new victory. What these goals are, and what the plans and programs outlined, may be learned by addressing the General Secretary, 740 Rush Street, Chicago, Ill.

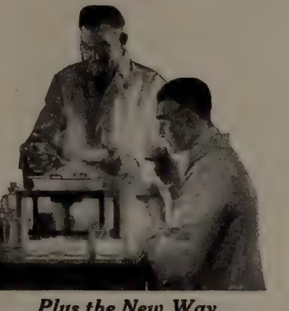
Soups Made by Scientists

Will win any woman who tastes them

The Old Way

Certain chefs made exquisite soups in the old way. Paris was headquarters for these soups, and some of the finest were served there at Hotel Ritz.

A famous chef from the Hotel Ritz brought us these famous recipes. And in our kitchens he made the basic Van Camp Soups.



Plus the New Way

Here culinary experts, college trained, brought these soups to perfection. They applied the new-day methods of scientific cookery. They tested countless blends to reach in each soup the pinnacle of flavor.

They fixed standards for materials. For each they fixed the time of cooking and degree of heat.

Step by step they gave these soups a multiplied delight. They recorded every detail in a most exacting formula.

Thus they evolved the finest soups that science could produce. By analyses and other tests they insured supreme ingredients. And by minute directions they made sure that no Van Camp Soup could vary from the model.

Now All Homes Can Enjoy Them

The result is 18 kinds of soup, each absolutely perfect. Each a better soup of its kind than Paris ever served.

They are served on the finest tables, because no unscientific soup is comparable with Van Camp's.

They are served on modest tables, too, because they cost so little.

Try two or three kinds. Learn how good soups can be. Compare them, for your own sake, with the ordinary ready soups.

VAN CAMP'S Soups 18 Kinds

Other Van Camp Products Include
Pork and Beans Evaporated Milk Spaghetti Peanut Butter
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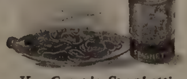

Van Camp's Spaghetti

Van Camp's Peanut Butte

Marion Harland's Corner

A New Year's Budget of Good Things

CONSTITUENTS face the New Year in good heart. Every mail brings us grateful proofs of this. The letters we have the prideful pleasure of sharing with readers today are exceptionally excellent, even for our corresponding members. There is a livelier spirit of good fellowship and desire to increase the Corner treasury of trustworthy recipes, which reflect credit upon them and upon human nature in general.

I give them as they came to me:

"Even though the necessity for saving sugar is not now so urgent, perhaps recipes we have successfully tried may be helpful to some one—and the salad dressing is *delicious!*

"The cinnamon apples may give a touch of color to the family dinner. They are not only attractive in appearance, but *good*."

White Layer Cake

"One and three-quarter cups sugar, or two cups sweetened condensed milk; two-thirds cup better, or substitute; two level teaspoons baking-powder; three cups flour; five egg-whites; one teaspoon vanilla; one teaspoon orange juice.

"Cream butter light, then beat in gradually condensed milk, using during the beating just enough flour to prevent separation. Whip yolks creamy and beat into the butter mixture. Next, alternate with flour and milk until all are used. Then baking-powder and fold in beaten whites. Bake slowly at first, increasing heat after cake has risen. Bake about fifty minutes. Put together with any desired filling, custard, jam or jelly."

"Hurry Up" Salad Dressing

"One level teaspoon black pepper; two teaspoons salt (*very* scant); two tablespoons lemon juice; six tablespoons salad oil.

"Stir together and break into the mixture one egg, using both yolk and white. Shake rapidly in a small glass jar until well mixed. Use for grapefruit, tomato or lettuce salad."

Cinnamon Apples

"Peel and core six firm eating or good cooking apples. Make syrup by dissolving in enough water to cover apples, the little red cinnamon drops bought at any candy shop (I usually use ten cents' worth), and sugar. Quantity of sugar depends upon acidity of fruit. Boil apples until tender but not broken. Remove from syrup, and let this boil until quite thick. Then pour over the apples. They may be served with or without cream as taste dictates. The apples should be very cold."—A. H. B. (*Tennessee*).

OTHER recipes as tempting as those we give will appear later. A personal comment upon one of the above may not be amiss. Having made trial of recipe for cinnamon apples when it was not convenient to procure at once the candies referred to, we substituted a generous pinch of cinnamon tied in a thin muslin bag and cooked in the syrup. The result was most satisfactory.

Our next contribution has to do with an earlier and more homely course of the family dinner. It is in reply to a request sent in some weeks ago:

Potato Soup

"Mrs. J. H. G. asks for a recipe for potato soup. I herewith enclose one which I have used for years with entire satisfaction:

"One *large* potato; one onion; one-half cup of flour; rounded tablespoon of fat; one pint milk; one egg; one teaspoonful salt; one-half teaspoonful black pepper.

"Pare and slice thin the potato and onion and put on to boil in a quart of cold water with a teaspoonful of salt and one-half teaspoonful of black pepper. In a thick iron frying-pan (to keep the flour from burning) put a rounded tablespoonful of fat and a small half-cupful of flour. Set over a moderate fire and stir constantly from the bottom with cake-turner (or something with straight end) until the flour is a medium even brown. Don't leave the flour for an instant, as much of the flavor of the soup depends on this process. When the potato and onion are cooked soft, wet the flour in part of the milk and add gradually to the potato, then the rest of the milk, and when it has boiled up, the beaten egg, and it is ready to serve. Of course if it is not salt enough season to taste.

"As it takes a little time to watch the flour browning, to economize time I usually brown enough at once for several days. It is just as nice kept in a covered dish in a cool place for several weeks."—Mrs. D. W. M. (*Pennsylvania*).

YOU are not the only housewife who makes it a rule to keep browned flour on hand, ready for use in one way or another. A glass jar with a close top may be reserved for this purpose. It is as easy to brown a cupful as a tablespoonful, and a manifest saving of time and care. Let it get perfectly cold before putting it into the jar, but see to it that it is perfectly dry as well. It is valuable for thickening gravies and several other uses which occur in the preparation of savory foods.

We are dull students if we have not learned economy of minutes along with conservation of foodstuffs. She is a wise worker who dovetails one duty into another, and contrives to lessen drudgery by bringing brain power to bear upon the occasion. For instance, when you have to boil milk or custard, or to heat broth, do it in a double boiler, improvising one (if you have no "farina kettle" or other patented contrivance) by setting the vessel containing the liquid in one of hot water. You may safely carry on some other branch of culinary industry at the same time, keeping one side of the aforesaid brain alive to the importance of stirring the contents of the inner vessel at stated intervals. It is always bad management to let anything scorch. It is needless waste of time to watch a boiling pot. "Time is money" is an old proverb, and never truer than in this year of our Lord 1919. The slogan may be sounded officially ere long: "Conserve your time as obediently as you have guarded against unpatriotic extravagance with flour and sugar."

And in all housewifely occupation put into practice another time-seasone admonition to "make one hand wa the other."

Emily Brontë—one of the wonderf girls whose genius won the admiration the reading world—was the best hous wife in Yorkshire. One of her biogr phers depicts her as studying with h book propped upon the shelf above t tray in which she kneaded bread.

"You forget my sedan chair!" sai Madame de Staël, when an admir wondered when she found time for lite ary work amid the crowding duties social and court life. "I compose withi it, on my way to keep my variou engagements."

Be on the lookout for gaps in the day program, and fill up what one shrew time-conserver calls "the betweenities.

How to Cook Rice

"I have seen many ways for cookin rice, but none like our favorite way.

"To one cup of rice add one quart hot water and boil fast until the rice nearly dry; then add one cup of mil or more if needed, and one tablespoonf of sugar, and salt to taste. Do not coo dry, only until the grains begin to brea up, and you will find it excellent."

A Cheap But Good Cake

"Two-thirds of a cup of sugar; one half cup cane syrup; one-half cupful o lard; three-fourths of a cup of milk; tw cups flour; one-half teaspoonful eac of cloves and ginger; one tablespoonfu baking-powder; white of one egg.

"Cream sugar, syrup and lard; ad milk, flour, spices and baking-powde and the beaten white-of-egg last. Raisin may be added if desired."—E. B. P (*Ohio*).

YOUR way of cooking rice—a cerea that has leaped into favor of lat years—is certainly novel. I take it yo design to make it a dessert and not vegetable to accompany meat. Else why introduce sugar?

Your cake formula seems to merit th caption, "Cheap but good." Especiall if some good substitute for butter b used instead of lard in shortening it.

Engagements of the Evangelists

THE following engagements of workers belonging to the Interdenominational Association of Evangelists have been furnished by Rev. Parley E. Zartmann, general secretary, Winona Lake, Indiana:

William Asher—Y. M. C. A., Amatol, N. J.
J. V. Baird—Y. M. C. A., Camp Funston.
F. J. Balmond—Y. M. C. A.
Chester Birch—Y. M. C. A., Camp Custer.
A. M. Bruner—Y. M. C. A., Camp Zachary Taylor.
Claire V. Bryan—Y. M. C. A., France.
Steve Burke and Harry Dixon Loes—Jan., Cameron, Mo.; Feb., Otterville, Mo.; March, Wellsville, Kan.
H. C. Clase—War work, Camp Custer.
Harold R. Coffin—Y. M. C. A., France.
W. H. Collisson—Y. M. C. A., Fortress Monroe, Old Point Comfort.
E. G. Conner—Dec. 29, Mt. Blanchard, Ohio.
O. L. Cotterell—Jan., Martinsburg, W. Va.; Feb., Pierson, Ia.; March, Fall River, Kan.
A. B. Davidson—Y. M. C. A., England.
John M. Dean—Chaplain.
E. R. Dow—Y. M. C. A., France.
Dr. and Mrs. H. P. Dunlop—Dec. 29-Jan. 12, Marcellus, Mich.
John H. Elliott—Y. M. C. A., various camps.
John W. Erskine-Breaw Party—Jan. 1-19, Cedar Springs, Mich.; Jan. 22-Feb. 9, Lake City, Mich.; Feb. 12-March 2, Marseilles, O.
A. J. Fitt—Y. M. C. A., Camp Logan.
C. E. Faust—Y. M. C. A., Fort Oglethorpe.
R. W. Frary—Y. M. C. A., Great Lakes, Ill.
S. G. Fraser—Y. M. C. A., McCook Field.
A. D. George—Y. M. C. A., France.
Roy Gourley—Y. M. C. A., Nitro, W. Va.
R. A. Hadden—Y. M. C. A., Camp Kearney.
Joseph W. Hakes—Dec. 31-Jan. 26, Keyport, N. J.
E. C. Harding—Y. M. C. A., Chanute Field.
R. G. Heddon—Y. M. C. A., France.
W. H. Hudgins—Y. M. C. A. (In training.)
Harry James—Y. M. C. A., Columbus, Ohio
Loren G. Jones—Y. M. C. A., Camp Gordon.
F. O. Kelley—Y. M. C. A., Italy.
F. F. Leonard—Y. M. C. A., Camp Meade.
John M. Linden—Salvation Army Campaign, Oregon and Canada.
Frank E. Lindgren—Feb., Humboldt, Iowa.
J. C. Ludgate—Y. M. C. A., Overseas.
Milford H. Lyon—Y. M. C. A., Various camps.
A. R. Lytle—Y. M. C. A., Camp Grant.
A. S. Magann—Salvation Army Campaign, Wisconsin.
H. J. Magonigal—Jan. 4, Hagerstown, Md.; Jan. 19, Port Republic, N. J.; Feb. 2, Florence, N. J.; Feb. 23, Preston, Md.
T. G. Makin—Y. M. C. A., Camp McClellan.
Wm. McEwan—War work, Various camps.
Geo. A. McLeod—Y. M. C. A., Various camps.
J. B. McMinn—Y. M. C. A., France.
W. C. Mealing and wife—Jan. 5, Reading, Pa.; Feb., Millville, N. J.; March, Lancaster, Pa.; April, Halifax, Pa.
George E. Moody—Y. M. C. A. (In training.)
Earle Naftzger—Y. M. C. A., France.
O. A. Newlin party—Feb. 19, Bellefontaine, Ohio; March 19, Cambridge, Ohio.
J. A. Nipper—Y. M. C. A., Various camps.
Sara C. Palmer party—Feb., Flint, Mich.
L. K. Peacock—Y. M. C. A., Camp Dix.
L. F. Peckham—Y. M. C. A., Camp Kearney.
Grace Sutton Powell—Y. W. C. A., Texas.
E. B. Pratt—Y. M. C. A., France.
W. A. Pugsley—Jan., Fabius, N. Y.
Fred W. Rapp—Y. M. C. A., Fort Sill.
Milton S. Rees—Jan., San Diego, Calif.
Homer Rodeheaver—Y. M. C. A., France.
R. M. Sands—Y. M. C. A., Camp Grant.
J. H. Sawtelle—Y. M. C. A., Great Lakes.
Harold F. Sayles—Until Jan. 12, Marion, Mich.; Jan. 19-Feb. 2, Grand Rapids, Mich.; Feb. 9–23, Berrien Springs, Mich.; March 2–16, Otsego, Mich.; March 23–April 6, Irving, Ill.; April 13–27, Woodland, Mich.
Roud Shaw—Y. M. C. A., France.
M. B. Simmons—Y. M. C. A., Camp Kearney.
D. L. Spooner—Y. M. C. A., New Brunswick, N. J.
Lee Starke—Jan., Baltimore, Md.
George T. Stephens party—Jan. 5, Decatur, Ind.; Feb. 9, Indianapolis, Ind
Harold L. Stephens—Jan., Lethbridge Ontario.
H. E. Storrs—Y. M. C. A., Various camps.
George Trimby—Y. M. C. A., Camp Dodge.
Melvin E. Trotter—Y. M. C. A., Various camps.
Thomas P. Ullom—Y. M. C. A., Camp Gordon.
Ray G. Upson—Y. M. C. A., Nitro, W Va.
C. R. L. Vawter—Jan., Wenatchee Wash.; Feb., Dayton, Wash.
Vom Bruch Party—Jan., Chicago, Ill.
L. A. Wegner—Y. M. C. A., Camp Custer.
C. F. Weigle—Y. M. C. A., Various camps.
Charles T. Wheeler—Jan., Salvation Army Campaign, Canada.
A. R. Willgus—Y. M. C. A.
M. B. Williams—Y. M. C. A., Various camps.
R. Hayes Willis—Y. M. C. A., Camp Grant.
Parley E. Zartmann—Y. M. C. A., Camp Custer.

Forthcoming Conferences and Important Dates:

Week of Prayer, January 5–12, 1919.
World Bible Conference, Philadelphia, Pa., May 27–June 1, 1919.

LOWER cost per ton-mile has been the record of this Firestone Giant Cord Tire wherever adopted. Its extra protection to truck saves loss due to lay-ups and repairs and prolongs the life of the truck.

If a pneumatic tire is not the most economical type in *your* case, there is another type in the Firestone line that is exactly suited to your needs, and the Firestone man will know and will tell you. That is why

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Moses the Leader of Israel

International Sunday School Lesson for January 12
Ex. 3 : 1 to 4 : 17

Champions of the Oppressed

By Rev. George D. Allison, Ph.D.

IN A new and fascinating way, the International Lesson Committee has laid out our course on the beginnings of Hebrew history. First we saw Israel in bondage, now we study the character of their great leader, next we shall study the manner of their deliverance from Egypt. In applying these lessons to present-day life we first studied present conditions that are oppressive and detrimental to God's children, and so now we look around for modern deliverers. For we believe that God still has his chosen champions who as in days of old respond to his call to redeem his people.

The God Who Cares and Comes and Sends

Thus we begin where salvation always begins,—in the heart of God the Father. Away back here at the dawn of history we find that the Bible portrays the Almighty as the God who cares, and who comes, and who sends. "I have surely seen the afflictions of my people"—yes, even when it seemed as though he surely did not see, when men fainted for fear. He has surely seen all the awful suffering of his peoples in many lands during the past four years. "And have heard their cry." What cries of anguish have been wrung from the mothers of Belgium, from the poor Armenians, from the wounded and gassed and imprisoned! "I know their sorrows"—this more than mere seeing and hearing. God has suffered with them, experiencing their pain and grief. He has not been standing impassively by. He *knows!* "And I am come down to deliver them." So he has, so he has! The liberated nations unite to give God the glory. Once more he has made bare his holy arm in the sight of all the earth. "And I will send thee. . . . Certainly I will be with thee." Today he is speaking to his Church, calling still for helpers, for apostolic spirits, to go in his name to win by his grace the greater victories he plans for the future. In the same way that he sent Moses to free the Israelites from the Pharaohs, so he has sent our men to loose the captive little nations in our time. Now the same God sees the evils that remain, he sees the afflictions of peace as well as of war, he heeds the bitter cry of the toilers. He knows the poverty and ignorance and disease of Oriental millions. He is down here to deliver. He stills cares and comes, and verily he still sends. You who have read Dr. Sheldon's story "All the World" have felt the power moving in the Church of today. If any hear and heed God will go with them, as he went with Moses.

Steps in Moses' Preparation

We see in the selection of Moses the choice of a prepared man for a task worth while. The certainty which he achieved on Horeb could not have been his at the beginning of his career. He had learned many a hard lesson. We know but little of the long training of intellect and body in the palaces of Egypt, but it is manifest that Moses profited by the best schooling of his time. We catch a glimpse of the training of his sympathy and compassion in his seeing the afflictions of his people and choosing deliberately to be known as one of the enslaved race, instead of a scion of royalty. We know the vivid story of his experience in finding mere brutal violence and retaliation the wrong way to go about freeing men. It is hard to realize that the meek and patient leader was the violent youth who "looked this way and that," and killed the Egyptian overseer. It makes us realize the possibilities God sees in riotous and rebellious labor leaders all around us today, who need discipline and enlightenment and above all a vision of God in addition to their burning zeal to "do something." What a discipline Moses got—forty years of waiting, praying, planning in the wilderness! How strange it is that prophets and reformers have found their noblest inspiration in the secret places and not in the midst of the crowded market!

Finally there came to this prepared and self-controlled soul a burning revelation of God's purpose to use him as a champion of liberty for the oppressed.

The Long Way or the Short Way

Christian reform must ever be patient and constructive. The worldly revolt is always impatient and destructive. The Christian expects to toil and to pray and to hope long ere the Kingdom comes in full measure in human affairs. His consolation is that it has come to his own heart already and he can well afford to wait. There is a type to which the catchword Bolsheviki has in our day come to be applied, who would better the world by smashing things generally. In our own land the I. W. W. and others call for this sort of thing in the realm of industry, naming their method "direct action." What really saves the situation is the sane and patient leader who rebuilds the railroad without stopping traffic.

So Moses found he had to work with his Hebrew brethren. They were not delivered in the first burst of his youthful anger. After waiting years he found the long way out. Passing the Red Sea meant only the beginning of years of added effort before they were fitted to even enter the Promised Land. Thus we must work now. Our missionaries know it well. Quietly, persistently, they are filling the heathen world with new ideals which in the end shall uplift, have already uplifted, vast masses of men. The deliverer always finds the oppressed slow to respond, whether ancient Hebrews or modern immigrant toilers, or Hindus in the Far East of the world.

So the call rings out for leaders for Christ and his Kingdom. What a chance young America has to answer! We look upon our young people with new and kindling eyes. America's churches and schools must fire the imagination of the young. We must urge and direct them toward securing like Moses the great background of education and training. I saw the other day sixty girls listening to a young woman sound the call to Christian service as a life-work. What eager and glowing faces were transfigured as they caught her spirit! But whether in foreign field or home, Gospel teaching or taking Christ into the world's workshops, they must be told that they have to prepare before they serve, by developing personality full-orbed. God provided a way for Moses to be separated from his people for a season, that he might read and write, attend the Egyptian colleges, and learn of the wise men and philospohers what they had to give. He is opening the way for our boys and girls, too. How crowded the colleges and training-schools ought to be! Yes, he has provided all sorts of privileges, all kinds of specialized preparation. If we avail ourselves of these he gives us more, better, the new vision, the personal revelation of his will for us.

Let us help our classes to see how well prepared the leaders of old were, and in what diverse ways. Show them too the modern champions of the Kingdom, statesmen who built to endure like Washington and Lincoln, and their arduous training for leadership. Tell of William Carey's scholarship and of Alexander Mackay's all-round handicrafts. Point to Arthur Henderson, England's great Christian labor leader, as the type of man whom God is using to bring splendid things to pass. Such men as these are Moses' successors, and they can truly claim God's promise to Joshua, "As I was with Moses, so will I be with thee; I will not fail thee or forsake thee." If we heed Christ's call, this assurance is ours also.

Do They Make Fun of Your Boy—or Girl?

Is your child subjected to the jokes of his classmates when he talks? Does he suffer from the laughter at his attempts to recite his lessons? If he stammers or stutters he must be cured to have the same chance for success as his friends. Unless his condition is corrected he will be handicapped for life.

He can be freed from this handicap by spending a few weeks at Bogue Institute, established 1901. There he will be permanently cured of stammering, as have hundreds of others through the sane, scientific methods of Benjamin N. Bogue. The principles of instruction were evolved by Mr. Bogue who cured himself after stammering for twenty years. Best of home care and comforts in dormitories. Endorsed by physicians. No drugs used. Mr. Bogue's book, "Stammering—Its Cause and Its Cure," which gives full details of the Institute and its work will be sent on request. Address

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The Inhalation Treatment for Whooping-Cough, Spasmodic Croup, Colds, Catarrh, Asthma, Bronchitis, Coughs.

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Simple, safe and effective, avoiding internal drugs.

Vaporized Cresolene relieves the paroxysms of Whooping-Cough and Spasmodic Croup at once; it nips the common cold before it has a chance of developing into something worse, and experience shows that a *neglected cold is a dangerous cold.*

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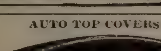

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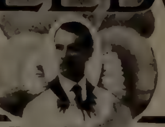

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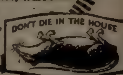
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This oldest and largest selling exterminator rids premises completely of rats and mice. Mixed with foods that they will eat; kind of food can be changed when necessary.

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No matter how thick rats and mice are, "Rough On Rats" will get them ALL in two or three days. They don't die in the house—no odor. Our booklet—"Ending Rats & Mice"—tells how to rid *any* house, store, warehouse or building of rats and mice.

Sent free if you write.

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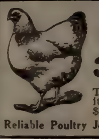

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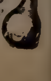

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A Sheaf of Poems

By
MARGARET E. SANGSTER

The Worth-While Wealth

I LONGED for wealth—to hold it;
I longed for might and fame;
My youth? I shrugged, and sold it,
To triumph in life's game.
I toiled and toiled, unceasing,
To win my place, but when
I gained the thing I toiled for,
I did not want it then!

For then I found life's flowers
All faded by my door;
I found the springtime showers
Less cooling than before;
I found the very sunshine
Had lost it's gleaming light,
And that the stars were pallid
That lit the world at night.

I longed for wealth, to hold it;
I longed for might and fame;
But—when I could enfold it,
I found it just a name!
And that the things worth saving
Were youth, and smiles, and flowers;
And that the wealth enduring
Was found in golden hours.

The Letter

A LITTLE letter came to me today,
A little letter thrilling with romance;
A letter from a dear one far away,
A little letter bravely postmarked "France."
It told of health and strength and hope, despite
The battles that were ever raging near;
It told of faith renewed to fight the fight;
It breathed across the seas a world of cheer!

And so, when Sonny-boy, his curls agleam,
Came, eyes athirst for knowledge, to my knee,
His tiny question somehow did not seem
As strange as questions often do to me.
For, oh, he said, "Where does th' postman get
Th' letters that he carries on his back?
've often wondered, but I never yet
Have foun' out jus' who puts 'em in his sack!"

And with my letter pressed against my heart,
And with a hope new-springing in *my* soul,
And with the knowledge that, though miles apart,
True love may keep serene and pure and whole—
answered, drawing Sonny very near,
And brushing, as I did, my tears away,
I think perhaps it came from God, my dear,
The letter that the postman brought today!"

Colors

LOVE color.
I love flaming reds,
nd vivid greens,
nd royal flaunting purples.
love the startled rose of the sun at dawning,
nd the blazing orange of it at twilight.

love color.
love the drowsy blue of the fringed gentian,
nd the yellow of the goldenrod,
nd the rich russet of the leaves
hat turn at autumn-time. . . .
love rainbows,
nd prisms,
nd the tinsel glitter
f every shop-window.

love color.
nd yet, today,
saw a brown little bird
erched on the dull-gray fence
f a weed-filled city yard.
nd as I watched him
he little bird
hrew back his head
efiantly, almost,
nd sang a song
That was full of gay ripples,
And poignant sweetness,
And half-hidden melody.

I love color. . . .
I love crimson, and azure,
And the glowing purity of white.
And yet, today,
I saw a living bit of brown,
A vague oasis on a streak of gray,
That brought heaven
Very near to me.

At Dawn

THE dawn is here! I climb the hill;
The earth is young and strangely still;
A tender green is showing where
But yesterday my fields were bare . . .
I climb and, as I climb, I sing;
The dawn is here, and with it—spring!

My oxen stamp the ground, and they
Seem glad, with me, that soon the day
Will bring new work for us to do!
The light above is clear and blue;
And one great cloud that swirls on high,
Seems sent from earth to kiss the sky.

The birds are coming back again,
They know that soon the golden grain
Will wave above this fragrant loam;
The birds, with singing, hasten home;
And I, who watch them, feel their song
Deep in my soul, and nothing wrong,
Or mean, or small, can touch my heart. . . .
Down in the vale the smoke-wreaths start,
To softly curl above the trees;
The fingers of a vagrant breeze
Steal tenderly across my hair,
And toil is fled, and want, and care!

The dawn is here!
I climb the hill;
My very oxen seem to thrill—
To feel the mystery of day.
The sun creeps out, and far away
From man-made laws I worship God,
Who made the light, the cloud, the sod;
I worship smilingly, and sing!

* * *

The dawn is here, and with it—spring!

There Are Such Weary Little Lines

THERE are such weary little lines about the mouth of you,
Such tragic little mirthless lines—they mock at dreams come true,
And twist your lips when you would smile, until all mirth is dead,
And I, who want to laugh with you, am fain to weep instead!

There are such dreary little lines about the mouth of you,
They make me want to whisper that the summer sky is blue,
And that the rain is like a lance of silver through the air,
And that the flowers in the lane are growing tall and fair!

There are such tired little lines about the mouth of you—
As if you thought that life was cold and loving friends were few. . . .
They are such lonely little lines I think that I, some day,
Will creep close to you in the dusk, and kiss them quite away!

◆

John Goode and His Message

I WANT to tell you how much good your Brother John Goode did us all. I do not know how many have spoken of his wonderful message. We had one young man ask for prayer at the close of his address. Every one in the room was very deeply moved by his message, which was just what I believe we need in many of our churches, where so many have lost the faith in the old Gospel of Divine Power. This is the Gospel I believe and preach constantly. C. L. CORLIN,
Pastor, 1st M. E. Church.
Rochester, N. H.

Your Tooth Brush
Can be Ten-Fold More Effective

All Statements Approved by High Dental Authorities

You Omit the Film

Ordinary brushing, as millions know, fails to save the teeth.

Teeth still discolor, still decay. Tartar forms and pyorrhea starts. From time to time, accumulations must be removed by a dentist.

The trouble lies in a clinging film which is constantly formed on the teeth. That is the cause of most tooth troubles. And that is what you largely fail to reach.

This film is what discolors, not your teeth. It hardens into tartar. It holds food which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So that film is the teeth's great enemy—the one which you must combat.

Dental science had for years sought a way to fight it. Now that way is found. Clinical tests have proved this beyond question.

It is now embodied in a dentifrice called Pepsodent, and we urge you to see what it does.

Try This Way Once

That film is albuminous, so we now apply pepsin to it—the digestant of albumin. The object is to dissolve the film, in crevices and elsewhere. Then to constantly prevent its accumulation.

Pepsin must be activated, and the usual agent is an acid harmful to the teeth.

A harmless method has been found to activate the pepsin. Five governments have already granted patents. That method is employed in Pepsodent alone. And many tests have proved its efficiency on film. It is endorsed by many able authorities.

You can quickly see that Pepsodent does what nothing else has done. One week will give you a new idea of what teeth cleaning means.

Send the coupon for a One-Week Tube. Use it like any tooth paste and watch the results. Note how clean your teeth feel after using. Mark the absence of the slimy film. See how teeth whiten as the fixed film disappears.

Do this for your teeth's sake. Compare the results with the old ways. You can judge for yourself. After that week you will never return to old methods, we believe. Cut out the coupon now.

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Dept. 386, 1104 S. Wabash Ave.,
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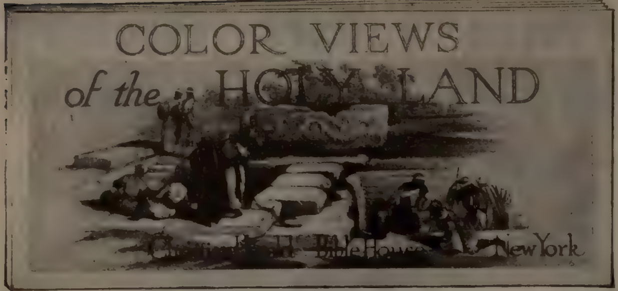

10 WONDERFUL VIEWS OF THE HOLY LAND

HERE is a great opportunity for you to secure ten beautiful reproductions in full color of the most famous and accurate Holy Land paintings that have ever been made. These works of a great artist have preserved to the world the Holy Land of Bible days, that country known and loved so well by our Saviour.

In the past you have known the Holy Land only through the most meager and uninspired dressings, none of them presenting this wonderful country in its true beauty and charm. Now you are offered masterpieces that put before your eyes the entire birthplace of Christianity as Christ himself knew it. For the first time ten of these views in all the beautiful tints and shades of the land itself are offered you.

Like a Visit to Palestine

As you look at these pictures you feel that you yourself stand with the artist on the slope of Olivet and look across the valley of Jehoshaphat, through which winds the old road to Samaria, and beyond, under the bright sunshine, you see the walls of Jerusalem. Through these works of art you travel the Jordan road as did our Saviour so many years ago. You visit the Pool of Bethesda, and the tomb of St. James, and feel the charm, the beauty, and the dignity of every sacred place. These reproductions are in themselves a trip to the Holy Land.

David Roberts, of the Royal Academy, made the long trip from England for the purpose of painting the most famous scenes of biblical history in order that the Christian world might have truthful pictures of the birthplace of the religion. He expressed in water-colors the scenes of Christ's life and activities, as well as many things of historical interest in Egypt and the Nile country, the very cradle of modern civilization, which he visited while on his way to Palestine. Reproductions of ten of Mr. Roberts' great paintings have been made and are now offered you in folio form. The booklet is 4½x9½ inches. Every picture is worthy of framing.

With each of the ten pictures goes a complete description of the scene depicted with mention of the historical and biblical interest that attaches to the place. Every student of the Bible and every person interested in the life and progress of these early days will appreciate the beauty and value of these reproductions, both as works of art and as illustrations of the great scenes in scriptural history.

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Offer No. 2 **If you are not now a regular subscriber to the Christian Herald, fill in the coupon below and mail with *35 cents*. This will entitle you to the Christian Herald for 10 weeks and also to one of these Holy Land Booklets.**

Offer No. 3 **Send us, with *35 cents* the name of a friend or relative who is not now a subscriber to the Christian Herald, and to whom you would like to send it. The name of the new subscriber will be entered at once for a ten-weeks' subscription to the Christian Herald. The folio of reproductions in color, twenty-four pages, will be sent you free of charge upon receipt of your order. Use the order blank below and mail it to us at once, so as to be sure of your folio. If you prefer we will send the booklet to the new subscriber instead of to you.**

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- Ancient Temples at Baalbek
- Sea Castle at Sidon
- Road to Samaria
- Ashdod, Where Dagon's Idol Fell Before the Ark
- Flowers at the Sea of Galilee
- Sarepta
- Tiberias, Looking Toward Lebanon
- Port of Tyre
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EXAMPLE

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American Magazine...Class	**40**
Total Class numbers....	**85**
Multiply by............	**5**
Price of Club	**$4.25**

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40	American Boy	M	4.50	3.25
40	American Magazine	M	4.50	4.25
60	American (2 yrs.)	M	6.50	5.25
10	American Messenger	M	3.00	**3.00**
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25	Boys' Magazine	M	4.00	3.50
35	Camera	M	4.50	4.00
80	Century Magazine	M	6.50	6.25
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45	Christian Herald	W	...	...
80	Christian Herald (2 yrs.)	W	...	...
50	Collier's Weekly	W	5.00	4.75
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60	Everybody's (2 yrs.)	M	6.50	5.25
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8	Green's American Fruit Grower	M	3.00	**2.65**
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35	Illustrated World	M	4.50	4.00
80	Independent	W	6.50	6.25
75	John Martin's Book	M	6.50	6.00
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20	McCall's Magazine	M	3.50	**3.00**
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60	McClure's (2 yrs.)	M	6.50	**5.25**
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Kept by Prayer in the Battle

A Marine's Letter Tells of the Fighting Before the War Closed

YOU may be surprised to learn that I am in Paris. You are not more surprised than I was to get here. I am in the hospital. Don't let this worry you though, because I am just about well now. The last front I was on was the Champagne; we were in for nine days and ten nights, and the weather is a little cold now to sleep in trenches and holes. The consequence was I got the first attack of asthma I have had since I have been in the service. It was not a severe attack, and I was so well taken care of that this experience in the hospital has been a great pleasure.

After we (the marines) went through the St. Mihiel drive, we were out of the lines for a few days when we started for the Champagne front. We understood we were to be Gen. Petain's reserves. But when we got on the line, were told we were to take Mont Blanc Ridge. This position was the key to the whole situation. You read about the battle, you know that a few days after the drive started that the "squareheads" retreated six miles voluntarily because we held the key to the situation. This was the Hindenburg line and the position that old Hindenburg boasted the Allies would never occupy again.

I went over the top with the first wave. We had hard going and lost heavily. In many respects this drive was as bad as Château-Thierry, and many of the boys thought it was worse. You may think that I am not in the hottest places because I have not been wounded. But I have, and I could relate to you many a hair-raising incident where it was nothing short of a miracle that saved me. It seems as though I have a charmed life—but I know the fact. It is God's guidance, his answer to your prayers, dear Mother, and the prayers of every one at home. The power of prayer is wonderful.

We won our objective (talking about this last front) after a couple of hours. I was on the extreme left flank with my gun. We failed to connect with the French, that left a gap and trouble. We came to a large dugout, threw a hand grenade and out came about 300 "squareheads." We were forming them to take to the rear when a machine-gun opened up on us about 55 yards away. The men dropped like flies; they wounded seven in our section and killed Corporal Fay, in charge of the other gun. That left one gun and it was mine. We were forced to fall back about 150 yards because we feared a counter attack, and they did attack. My gun was the only one on the line. I just swept the whole line. As soon as old Fritz knew there was a machine-gun on the line, they turned tail and ran, falling all over themselves.

We fought here for two days when we went over the top and captured about 235 more squareheads. After everything was over, we buried all the marines who had fallen nearby. The saddest funeral I ever attended was when four of us carried Corporal Fay to a hole which one of us had been occupying for the past two days, and where we put him to rest, rolled in his own blanket. I took special pains with his grave, because we all loved him. I planted an evergreen and I carved a cross out of white chalk and we laid his helmet on the grave, with a branch of evergreen. It was a pretty grave after we were finished with it. It was striking to see some of the old boys (old-time marines) stand there choking with a lump in their throat. We don't often have burial scenes. We always left it for the burial squads. I hope I don't have to bury any more.

The Germans say they were forced to fight, but what strikes me as odd is that we buried eight or ten marines who were shot through the head by snipers right around my position, and if the Germans were forced to fight, it appears to me thay put a lot of personal will power and skill into it.

About this dugout is where we got all the prisoners. They were wonders. It was about 40 feet down to the first floor, and then there were two more floors down below. It had five entrances and would remind you of a hotel, with long corridors and rooms opening on both sides. There were also electric lights throughout and a large telephone exchange, in the lobby as it were. They claim that Russian prisoners did all the work. The "squareheads" believe in comfort.

Corporal C. A. Nordberg,
U. S. Marines.

To Send Missionaries to Russia

EVER since the Russian Revolution we have been following the developments with a growing anxiety. We have been made once more to feel the tremendous truth of the words of Jesus, "Whosoever committeth sin is a slave of sin. If the Son, therefore, shall make you free, ye shall be free indeed." How deceived have millions of people become, hoping and trusting for real freedom, to find they have been beating the wind.

We are led to conclude, from all we hear and know, that Russia has never in all her history experienced anything like the present tragedy. Indeed, it seems the time has come when father has risen up against son and son against father, and when the enemies of a man are those of his own household. If ever American Christians prayed for Russia and the perishing Russian people, they should pray now. We ask individual Christians to pray in their churches and in their homes before God on behalf of the 182,000,000 suffering Russians.

A Russian paper just received tells just a little bit of the story of Russia's trouble. A correspondent who has been in Russia and has just returned informs us that the present terror supersedes all the terrible things of the French Revolution. The number of slain officers in Moscow during one month has been greater than the total number of aristocrats who perished during the terror of the Jacobins. Capital punishment by shooting has taken place openly in the street. The dead bodies were thrown en masse into the river. In parts of the city, for instance, in the region of the Kunznetsky Bridge, and at a place called the Pure Lakes, the whole atmosphere has been contaminated from these murders. Many sailors are openly boasting that the killing of people has become a habit. At the same time theaters, cafés chantants and underground rooms are filled with the merry-making public. The use of cocaine has spread exceedingly among the younger people. We are led to conclude that home life in Russia has become very cheap. The Russian people have almost forgotten, it seems to us, that God is love, or that such a thing as pure, unselfish love still exists in the world. Their hearts have become harrowed by the awful things happening, until now there is probably not a whole spot left. What would be the result if a number of men and women, filled with the love of God, should go out to these dying and unhappy people and tell them that there is still hope, that there is still One in heaven who sympathizes with them and who sacrificed his own Son to bring man back to life and his Father's house.

We shall need funds to send out the first party of missionaries next summer. We would like if that number could be at least from fifty to one hundred, and we could find even more of our Russian students of the Russian Missionary and Educational Society, Philadelphia, who would be willing to go out and tell of Jesus.

(Pastor) William Fetler.

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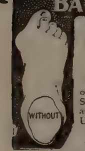

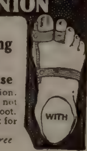

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The Search

Continued from page 17

ahead, staring with a kind of wild frenzy at John Cameron walking alone at the end of the line.

SHE remembered him in her youngest school days, the imp of the school room, with a twinkle in his eye and an irrepressible grin upon his handsome face. Nothing had ever daunted him, and no punishment had ever stopped his mischief. He never studied his lessons, yet he always seemed to know enough to carry him through, and would sometimes burst out with astonishing knowledge where others failed. But there was always that joke on his lips and that wide delightful grin that made him the worshiped afar of all the little girls. He had dropped a rose upon her desk once as he lounged laughing to his seat after recess, apparently unaware that the teacher was calling him to order. She could feel the thrill of her little childish heart now as she realized that he had given it to her. The next term she was sent to a private school and saw no more of him save an occasional glimpse as she passed him on the street, but she had never forgotten him; and now and then she had heard little things about him. He was working his way through college. He was on the football team and the baseball team. She knew vaguely that his father was dead and they had lost their money, but beyond that she knew nothing of him. He was not of her world, and gossip about him seldom came her way. But the memory of that rose had never quite faded from her heart even though she had been but seven. Now, suddenly she saw him in another light. The laugh was gone from his lips and the twinkle from his eyes. He looked as he had looked the day he fought Chuck Woodcock for tying a string across the sidewalk and tripping up the girls on the way to school. It came to her like a revelation that he was going forth in just such way, to fight the world-foe. In a way he was going to fight for her! To make the world a safe place for girls such as she!

All the rest of the straggling line of draft men were going out for the same purpose perhaps, but it had not occurred to her that they were anything to her, until she saw John Cameron. All those friends of her own world who were training for officers, too, were going to fight in the same way to defend the world, but she had not thought of it before. It took a sight of John Cameron's high bearing and serious face to bring the sudden knowledge to her.

She thought no longer of trying to get away. She forgot that she was staying, forgot that she was staring.

The gates presently were lifted silently to let the little procession pass to the other side of the tracks, and within a few short minutes the special train that was to take them away to camp came rattling up, bearing other men who were to be pioneers in the camps of the National Army. These were a noisy, jolly bunch. Perhaps having had their own sad partings they were only trying now to brace themselves against the scenes through which they must pass, that must remind them of their own weeping sisters and mothers and sweethearts. Something of this Ruth Macdonald seemed to divine, as, startled and annoyed by the clamor in the midst of the sacredness of the moment, she turned to look at the crowding heads in the car windows and caught the eye of an irrepressible youth. "Think of me over there!" he shouted, waving a flippant hand, and twinkling at the beautiful girl in her car.

Another time Ruth would have resented such familiarity, but now something touched her spirit with an inexpressible pity, and she let a tiny ripple of a smile pass over her lovely face as her eyes traveled on down the platform to search for the tall form of John Cameron. In the moment of watching the train she had somehow missed which way he went. Ah! There he was, stooping over a little white-haired woman, taking her tenderly in his arms for a moment to kiss her. The girl's eyes lingered on him. His whole attitude was such a revelation of the man the rollicking boy had become.

THEN the whistle sounded, the dra men gave one last wringing h clasp, one last look, and sprang board.

John Cameron was the last to bo the train. He stood on the lower of the last car as it slowly began to m His hat was lifted, and he stood w slightly raised chin and eyes that loo as if he had sounded the depths of ness and surrendered himself to wh ever had been decreed. There was tled sorrow in all the lines of his face. Ruth was startled by the cha in it: by the look of the boy in the m Had the War done that for him just one short summer? Had it done t for the thousands who were going fight for her? And she was sitting in luxurious car with a bundle of wool her feet, and presuming to bear her p by mere knitting! Poor little usel woman that she was! She shudde as she watched his face with its stro uplifted look and its unutterable s row. Oh, he would be gay tomorro like the rest, with his merry jest a his contagious grin, and his mak light of the serious business of w He would not be the boy he u to be without that. But she wou never forget that in this farewell m ute, while he was looking his last on t life of his boyhood, and being bor away into a dubious future, he h looked like this! She felt a hopel yearning, as if, had there been time, s would have liked to have told him h much she appreciated his doing t great deed, for her and all her sisters!

The train had slipped along ten fe or more and was gaining speed wh John Cameron's eyes met those Ruth Macdonald, and her vivid, spea ing face flashed its message to his so A pleased wonder sprang into his ey a question as his glance lingered, held the tumult in her face, and the unmi takable personality of her glance. Th his face lit up with his old smile, grave oh, much! and more deferential than used to be, and with a certain court ness in it that spoke of more maturity spirit. He lifted his hat a little high and waved it just a trifle in recognitio of her greeting, wondering in sudde confusion if he were really not mistake after all; then amazed at the flutter her handkerchief in reply.

The train was moving rapidly now i the midst of a deep throaty cheer tha sounded more like a sob, and still h stood on that bottom step with his ha lifted and let his eyes linger on th slender girlish figure in the car, with th morning sun glinting across her re gold hair, and that beautiful soft ros in her cheeks.

As the train swept past the little she ter shed he bethought himself an turned a farwell tender smile on th white-haired woman who stood watching him through a mist of tears. The his eyes went back for one last glimps of the girl, and so he flashed out of sigh around the curve.

To be continued

Y. M. C. A. Answers Critics

VARIOUS rumors regarding profiteering on the part of the Y.M.C.A. and failure on the part of secretaries to risk their lives have come back from France with returning soldiers. The War Work Council of the Y.M.C.A. at a meeting in New York on December 19 took up these criticisms. Following the meeting John R. Mott issued a statement in which he said: "We want to know all of our shortcomings both of omission and commission. We want all the reliable information on this subject we can obtain, and anybody who has any ought to let us have it as soon as possible. They owe it to the men who are still over there and will be over there for many months. If we aren't delivering the goods, after the way the people of this country have supported us, then we ought to be made to do so, and that can be done. We have heard much fault found with what we have done. Some of it is justified.

"It has been said that the Y.M.C.A. has been profiting. The following telegram from Third Assistant Secretary of War F. P. Keppel is self-explanatory:

"'Matter of prices asked by Young Men's Christian Association for its articles sold in canteen overseas already investigated by War Department and condition being remedied.' Young Men's Christian Association originally asked by General Pershing to run canteen for army on cost basis. To do this had to reckon in price fixing such overhead charges as transportation charges and marine insurance, so that prices were much higher than in this country. Young Men's Christian Association made no profit, but lost thousands of dollars. Arrangements now made will enable them to obtain supplies from sources that will reduce overhead charges and keep prices down.

"Again, I have heard it charged that none of the men in the service could get anything for nothing from the Y. M. C. A., except writing paper. It has been the policy of the Y. M. C. A. to give free service and not primarily free supplies. All the privileges of huts are absolutely free. So are the motion picture shows, and the lecture courses.

"I have been asked if it is true that the Y. M. C. A. workers overseas persistently dodged dangers. The best answer to the question, however, is that since the Y. M. C. A. went overseas to serve the American Expeditionary Forces nine of its workers have been killed by shell fire while on duty, twenty-nine were seriously gassed or wounded, and in addition to this thirty-one have died in the service chiefly as a result of exposure and overwork. It will be of interest to add that ten have been cited for bravery or decorated."

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OUR MAIL-BAG

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

D. SPENCER HATCH, senior secretary of the Y. M. C. A., attached to the Mesopotamian Expeditionary Force, writes: "It was in the last army camp on a wild road along the Afghanistan frontier in the lower Himalayas. Several score of men from army prison camps had been attached to the force here, and seemed to be 'leavening the whole' with their vices, their swearing, their stealing, their sinning. They were helped in this by the lonesomeness and the monotony of the frontier army life. Three Christian soldiers, a corporal and two privates, walked together one night on the outskirts of the camp, and talked with deepest concern of how vice was spread from lad to lad, throughout the whole camp. Finally they knelt on the far side of the camp, on the only level piece of ground, and prayed that something might happen to turn the tide. They could not ask specifically—they had no plan—no tangible possibility presented itself—they simply prayed, oh, so earnestly, for 'something.' That night, I was on an ocean liner in the Mediterranean Sea heading for the East, I knew not where. My destination had not been decided further than that I was to do Y. M. C. A. work in the army 'somewhere in the East.' That night, as each other night, kneeling there on the upper deck, I looked up to the starry heavens and earnestly pleaded, 'O God, place me among men who need Christ, and use me to lead them to him.' I had never heard of an army camp on the far frontier. Three weeks later I was in charge of the Y. M. C. A., whose large tent had been pitched over the very spot where the three soldiers had prayed. We were in the midst of a revival in which men, night after night, knelt down and gave their hearts and lives to Christ. And the corporal, with the two private soldiers, prayed, 'O Christ, who saw us kneel on this very ground only three weeks ago, we thank thee for answered prayer.'"

G. J., Paris, Mo. "Confess your faults one to another," says James (5 : 16). It makes the whole problem of confession simple to remember that the duty is to confess to those whom we have wronged. If we have done any wrong to any person, we must confess it to him and ask him to forgive us. But things that only God knows about need be confessed only to God. To go over one's whole past life and attempt confession of all one's slights and wrongs would simply create new difficulties. If you are convinced that the wrongs you committed have done no harm, even though they might have, let them rest with God, first asking his forgiveness of any wrong intent.

G. A. S., Macon, Ga. Jacob did wrong in practicing subtility to get from Isaac the blessing which was to come to him. He ought to have been patient and trusted that God in his own way would fulfil the promise. Incidentally, the story condemns his act by showing how he suffered afterward in being an exile from home and becoming himself the victim of deception, first by Laban, who tricked him out of the wife for whom he had served seven years, and afterward by his sons, who deceived him about the fate of Joseph.

Mrs. M. J. S., London, Ont., Canada. The word "profane" in Heb. 12 : 16, as applied to Esau, is used in a similar sense as when we speak of profane history, meaning secular. The writer of the epistle intimates that Esau was not a man of any spirituality, but one who esteemed the good things of life, the things which give physical pleasure, as more valuable than spiritual things. He mentions as illustration, Esau's parting with the privileges belonging to him as the eldest son for a bowl of soup, and draws the lesson that one who cares more for the gratification of his bodily appetite than he does for the development of his spiritual nature is a profane or non-spiritual person, who is unfit for Christ's kingdom.

M. P., New Brunswick, Canada. To understand the passage in Luke 14 : 33 you must compare it with Matt. 19 : 27. You will then see that it is simply the negative form of a proposition as contrasted with the positive, and that both must be considered. The spirit of Jesus was one of love, not of hate. He demanded the supreme love of the heart, and should occasion arise when the claims of kindred or even of life itself were antagonistic to those of Christ, any or all of these claims must be sacrificed for his sake. One who was not prepared to do this was not worthy to be his disciple.

A. M. R., Florida. It does not seem that the mortality in this war is higher than in other wars, and the mortality from disease is certainly much less. Speaking on this line the Hardwood Record of Chicago says that "during the Mexican War in 1847 the death-rate from disease per year was one in ten of the men in the Army; during our Civil War it was one in twenty-five; during the Spanish-American War it was one in forty; and in the Russo-Japanese War the rate of death by disease fell to one in fifty. During the present war the death-rate from disease among American troops has been falling, and the latest report indicates only one in five hundred per year. This applies to soldiers abroad and at home. It is only one-third as high as the death-rate among men of military age in civil life, showing that health is three times as good in the army as out of it."

Teacher, New York. I'm sending you, for the benefit of your readers who have little folks in their house, a song which seems to have caught the hearts of the pupils in New York's public schools. We hear it sung everywhere, and my thought in sending it was that it might help the War Work cause in village and rural schools, for we shall have to do lots more for our boys at the front before they come back to their homes again. These are the lines of the little song:

"Pack up your dollars in a money bag,
And smile, smile, smile!
Send it across and never let it lag—
Giving's all the style.
What's the use of hoarding it?
It never was worth while.
So send your savings to our soldier lads,
And smile, smile, smile!"

The RIVETER

By Margaret E. Sangster

Photo, © Kadel & Herbert, N. Y.

HIS hammer falls with rhythmic, Titan grace,
While beads of moisture stand upon his face;
Beneath the sun he toils, and never dreams
That he may be a savior of his race.

He only knows the rivets that he drives
Must be well placed and firm—and so he strives
To do the best he can. And yet his work
It is that safeguards many precious lives.

He does not dream, perhaps, and yet we know
The distance that his well-built ships will go—
We know the tempests of the angry sea,
The high-flung waves, the stormy winds that blow!

He only knows he has a task, and he
Must do it! So he flings across the sea
A bridge of ships to meet his Nation's need,
A bridge that leads to Peace and Liberty.

Judge Aston, Chairman of the Decalogue Committee of Wellington, New Zealand, writes: "In nearly every part of the British Empire provision is made in the official syllabus issued by the various educational departments for the children to learn in school hours the Ten Commandments. It is claimed that a knowledge of these laws is in the interests of character-building and good citizenship, and also an aid to good government. Their truths are so self-evident that they require no explanation or comment." He then proceeds to show that in many of the British public schools the Decalogue is now taught to and repeated by the pupils, also in Canada, South Africa, Australia and Jamaica, W. I., the same custom is now observed in many schools.

W. F. W. Chattanooga, Tenn. In regard to your suggestion that women do not want to vote, we are informed by the Equal Suffrage Committee that women's associations with a membership aggregating 11,000,000 have endorsed suffrage, and that in the State of New York 1,000,000 women registered lately; 600,000 in New York City, or nine-tenths of the eligible women.

E. D. R., Haddonfield, N. J. Colonel Theodore Roosevelt was awarded the Nobel Prize because it was largely through his offices and personal intercession that the peace ending the Russo-Japanese War was concluded at Portsmouth, N. H., between the envoys of the warring nations in 1905.

Mrs. H. A. K., Franklin, N. Y. An old pieced quilt, if in good condition, should be easily disposed of through one of the exchanges for women's work, or through a dealer in antiques. A branch of the Woman's Exchange is at 577 Madison Avenue, New York City.

Mrs. M. F., Loyal, Wis. The word "doughboy" was derived originally from a form of small cake that was issued to the sailors. Later it was applied to a button of similar shape worn by infantrymen, and finally to the soldiers themselves.

W. H. F., Hope, Bartholomew County, Indiana, writes: After reading the interesting article, "The Ever-Full Sugar Bowl, in the November 6 issue of the Christian Herald, I would like to have you pass on to L. Lodian, the author, the information that another American product, the banana, has great possibilities for sugar production. While spending some four years in Nicaragua, about 125 miles north of Bluefields, I constantly had on hand several thousand pounds of banana sugar made somewhere in the interior, and which I purchased from the big trading houses in Bluefields. It was like soft brown cane sugar, out of which there ran a good deal of syrup, especially when the bags were piled up, one on top of another, the top one often drying out fairly white. The sugar I used in trading with the Indians at the Moravian Mission Station of Wounta Haulover. If the world ever produces more bananas than it can eat raw, they need never go to waste if capital can be interested in the sugar industry."

Reader, Brooklyn, N. Y. The denominations do not differ so radically as you appear to imagine. If you were to ask a Baptist, a Methodist, a Presbyterian, a Congregationalist, or a Disciple, the way to be saved, and how a Christian ought to live in the world, you would get practically identical answers from them all. They and other denominations agree in the essentials. On questions of church government and of rites and observances there is still some divergence, due largely to the different cast of mind and to association and environment; but even these are fast disappearing and will, we hope, soon be a thing of the past. The Lutherans have made a great step forward lately in unity. We believe the time is ripe for getting together to adopt a course for attaining a common end—the evangelization of all the world.

Mrs. F. B., Iola, Kan. In reply to your letter, asking how you might locate your relative who had been listed in some shipyard, the United States Shipping Board suggests that you communicate with its Staff Specialist of Personnel, Mr. George L. Tirrell, Emergency Fleet Corporation, 140 North Broad Street, Philadelphia, Pa.

C. H., Paterson, N. J. This department does not vouch for the reliability of any firm or corporation; therefore we are unable to advise you regarding the company about which you have written to us.

E. B. H., Ocean Grove, N. J. The correct pronunciation of Versailles is Ver"sai'ye, and of Valenciennes is Va"lan"syen.'

M. O., Pittsburg, Pa. I have heard from a friend of an ancient Turkish tradition which declared that when Damascus was lost to the Turks it was a sign that the end of the Moslem power was at hand. Can you inform me where I can find any record of such a prediction? It seems to be known to Arabic scholars. A recent letter from Dr. M. M. Housepian appeared in the New York Times, in which the writer refers to an ancient Turkish prophetic saying—handed down from generation to generation, but its origin is unknown—which, freely translated, means: "Damascus is the beginning of the end," or, more literally, "First, Sham; last, Sham." The word "Sham" is the Turkish name for Damascus.

A. T. K., Springfield, Ohio. We have no knowledge of the case you mention, and hence cannot supply the information

160 HENS— 1500 EGGS

AS AMERICA'S foremost poultry expert I predict that eggs are going to retail for a dollar a dozen this winter. Right now the retail price is from 50c to 75c per dozen in some of the large cities. At a dollar a dozen poultry raisers are going to make tremendous egg profits. You, too, can make sure of a big egg yield by feeding your hens a few cents' worth of "More Eggs" tonic. This product has been tried, tested and proven. It is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Don't delay. Start with a few cents' worth of "More Eggs" tonic now.

Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. A. P. Woodard of St. Cloud, Fla., writes: "I get from 40 to 50 eggs a day now. Before using 'More Eggs' I was getting only 8 or 9 eggs a day." Here are the experiences of a few others of the hundreds who write me:

"160 Hens—125 Dozen Eggs"

E. J. Reefer: Waverly, Mo.
I have fed two boxes of More Eggs Tonic to my hens and I think my hens have broken the record for eggs. I have 160 White Leghorns and from March 25 to April 15 I sold 125 dozen eggs. MRS. H. M. PATTON.

"15 Hens—310 Eggs"

E. J. Reefer: Turner Falls, Mass.
I used your More Egg Tonic and from December 1 to February 1, from 15 hens, I got 310 eggs. Your remedies are just what you claim them to be MRS. C. R. STOUGHTON.

"More Than Doubled In Eggs"

E. J. Reefer: Mendon, Ill.
I am very much pleased with your "More Eggs" Tonic. My hens have more than doubled up in their eggs. L. D. NICHOLS.

126 Eggs In 5 Days

E. J. Reefer: Salina, Okla.
I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs or 126. MRS. J. O. OAKES.

"48 Dozen in One Week"

Dear Mr. Reefer: Woodbury, Tenn.
I can't express how much I have been benefited by answering your ads. I've got more eggs than I ever did. I've sold 42 ½ dozen eggs last week, set 4 dozen, ate some and had 1 ½ dozen left.
From your friend, MRS. LENA McBROON.

"Selling Eggs Now"

E. J. Reefer: Hebo, Oregon
I was not getting an egg when I began the use of the "More Eggs" Tonic. Now I am selling eggs MRS. J. F. BRINK.

"Gets Winter Eggs"

E. J. Reefer: Wilburton, Kan.
It is the first time I got so many eggs in winter. When I began using "More Eggs" I was only getting from 1 to 3 eggs per day and now I am getting 11 to 13 eggs per day. MRS. JULIA GOODEN.

18 Hens—12 Eggs a Day

E. J. Reefer: Luray, Va.
Six weeks ago I began giving "More Eggs" Tonic and I was not getting an egg from 18 hens, and now I am getting 10 to 12 every day. You can quote me as saying that it is the best chicken tonic in the world. R. L. REYNOLDS

"37 Eggs a Day"

E. J. Reefer: Elwood, Indiana
That More Eggs Tonic is simply grand. When I started using it they did not lay at all, now I get 37 eggs a day. Yours truly,
EDGAR E. J. LINNIGER.

"Increases from 8 to 36 Eggs a Day"

E. J. Reefer: Shady Bend, Kansas.
I am well pleased with your More Eggs Tonic. I was only getting 8 or 9 eggs, now I am getting 3 dozen a day. Yours truly, WM. SCHMIDT.

"Doubles Egg Production"

E. J. Reefer: Paradise, Texas.
I have been using More Eggs Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled. J. C. KOENINGER.

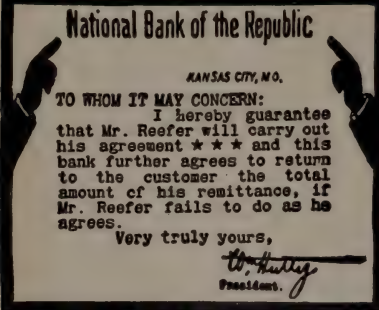
"Increase from 2 to 45 Eggs a Day"

Reefer's Hatchery: Derby, Iowa
Since I began the use of your More Eggs Tonic 2 weeks ago I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Yours truly, DORA PHILLIPS.

Reefer's
TONIC
"MORE EGGS"
Reefers
MAKES
LAY-ERS
OUT OF
LOAFERS
Reefers Hatchery
KANSAS CITY, MO.
AND PHILADELPHIA PA
$1.00
Reefer's More Egg Tonic

A Million Dollar Guarantee

Absolute Satisfaction or Money Back



National Bank of the Republic

KANSAS CITY, MO.

TO WHOM IT MAY CONCERN:
I hereby guarantee that Mr. Reefer will carry out his agreement * * * and this bank further agrees to return to the customer the total amount of his remittance, if Mr. Reefer fails to do as he agrees.
Very truly yours,
President.

More Eggs Makes Layers Out of Loafers!

This is a concentrated tonic, not a food. It consists of every element that goes toward the making of more eggs. A perfect regulator, aids digestion, stimulates egg production and builds firm bones and strong muscles. The foremost authorities in America and poultry raisers from every state endorse Reefer's "More Eggs" tonic.

Results Guaranteed!

Here is the facsimile of the guarantee of a million dollar bank that "More Eggs" will produce results. The million dollar bank guarantees to refund your money if you are not satisfied. You run no risk. So don't delay. Every day you wait you are losing money.

E. J. REEFER,
6151 Reefer Bldg.
Kansas City, Missouri

Enclosed find $............ Send at special discount price, with all charges prepaid, ... packages of More Eggs Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

Name ....

Address ....

IMPORTANT: If you don't want to try this Bank Guaranteed tonic, at least mail the coupon for my Free valuable poultry books FREE.

Order Today

Send a dollar today for a full-sized package of "More Eggs" tonic, or better yet send $2.25 at extra special discount, and get three packages. Three packages is a full season's supply. Don't put it off. Order now and start your hens making money for you. Remember, you run no risk. A Million Dollar Bank will refund instantly if you are not entirely satisfied. If you don't order your More Eggs now at least mark on the coupon for Mr. Reefer to send you, ABSOLUTELY FREE, his valuable poultry book that tells the experience of a man who, himself, has made a fortune and is helping others to make money out of the poultry business. Act NOW. Don't wait. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank-guaranteed egg producer NOW. Today! It has helped thousands of others and will help you, too.

E. J. Reefer, 6151 Reefer Bldg., **Kansas City, Mo.**

Christian Herald

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NEW YORK, JANUARY 8, 1919

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Questions and Answers

C. J., Maine. What is meant by "the principle of self-determination" in the case of the nations which formed the former Austrian Empire?

About 60,000,000 people, who once formed parts of the Russian, Austro-Hungarian and German empires, inhabit a belt of country that stretches from the Baltic to the Adriatic and Black Seas. The fate of these people, together with that of the inhabitants of the Turkish Empire, will be decided in the Peace Conference. Some of the races and languages have already grouped themselves in nationalities which exist as yet only on paper, but this tentative grouping will no doubt be largely followed by the Peace Conference, although the practical application of principles will be attended with great and in some cases unforeseen difficulties.

Three considerable nations are emerging from the chaos attendant upon the breakup of the old political systems—Poland, Czechoslovakia and Jugoslavia. Each of these is formed around a nucleus which already existed as a nationality, and in the case of Jugoslavia around a nation (Serbia), which existed at the time of the breaking out of the world war.

The Poles claim as their territory the old kingdom of Poland, substantially as it existed before its partition between Russia, Prussia and Austria. This will take from Russia the territory known as Russian Poland; from Germany the provinces of Posen and West Prussia and Silesia in Prussia; and from Austria the small duchy of Silesia and the crownland of Galicia. The reconstituted Poland would have an area of 110,747 square miles, about the size of Italy, and nearly 30,000,000 inhabitants. Its seaport would be Danzig, on the Baltic Sea. Czechoslovakia will be formed out of the Austrian provinces of Bohemia and Moravia, with a large slice of Hungary which is inhabited by Slovaks. Of its population of 9,000,000 three-quarters are Czechs (Bohemians and Moravians), and the remaining one-fourth are Slovaks. The United States has recognized the Czechoslovaks as a nation and as one of our allies in the war.

The nation of Jugoslavia will be formed around the existing Slavic kingdoms of Serbia and Montenegro, to which will gravitate nearly 8,000,000 Croats, Slovenes and Serbs of Austria.

Besides these three new nations, Italy and Rumania claim extensive slices of territory. Italy has long wanted to annex the part of Austria lying at the northern end of the Adriatic, which the Italians call Italia Irredenta (unredeemed Italy), and which is peopled by Italians, with Trieste as its seaport. Rumania claims the part of Hungary known as Transylvania, which contains 3,000,000 Rumanians. These do not by any means exhaust the list of nations which the Peace Conference will have to deal with. There is Albania and the parts of Macedonia inhabited by Greeks, and European Turkey, which, with Constantinople, will no doubt be separated from the remnants of the Turkish Empire. When the new nations are set up, they will form a body across middle Europe like that which the Germans planned to establish with the aid of Austria and Bulgaria. Considering that these races were subjects of the Central Empires, the situation contains an element of poetic justice. One is reminded of the doom pronounced on another wise king who misused his wisdom: "I will surely rend the kingdom from thee, and will give it to thy servant."

Well-Wisher, Dawn, Mo., sends this very pertinent suggestion, which will have a familiar sound to many of our readers: "While the men of ten talents are discussing the problems of the Church after the War, perhaps we who are less talented can offer some suggestions on other phases of the Church after the War. Has it ever occurred to the American parent that a great injustice has been done to our young people on Sunday morning and evening by allowing the children to leave before the sermon? It is a grievous fact that, in our cities and towns, the children are free to go home or elsewhere after the Sunday school hour. This is a source of grief to many beloved pastors who feel, however, that it is not their place to urge the young people to stay for church. Why not make a resolution for the New Year to do our utmost, by precept and example, to induce our children and young people to stay for the preaching, and thus gladden the heart of the minister and gain untold benefit to their own souls? It may take patience to plead with them to break loose from old habits, but it will pay large dividends to both parent and child."

Our Missouri reader, of course, has doubtless in mind the fact that all sermons would not interest or attract very young minds. Yet the suggestion that there should be something in the morning service peculiarly applicable to childhood and youth is an excellent one. We can think of no better way than that of our friend Dr. Farrar of Brooklyn, who, early in his ministry, appreciated childhood's claims and introduced the custom of preaching a ten-minute sermon to the children immediately before the regular Sunday forenoon discourse. And how they did crowd to hear that short sermon! Not only the children themselves, who lined up there fresh from their places in the Sunday school, but fathers and mothers and other relatives, all eager to hear the little ones sing and join in the service.

BECAUSE I AM SO VERY SMALL

By Margaret E. Sangster

© Central News

BECAUSE I am so very small,
 This lil' squirrel ain't 'fraid at all—
He comes an' sits a-side of me,
An' acts as friendly as can be,
An' eats th' peanuts 'at I bring,
An' acts as nice as anything!

I sometimes wish 'at he could speak,
For all he ever does is squeak—
I sorter feel perhaps he'd say,
"I think it's awful nice, th' way
You come into th' park to see
A tiny lil' squirrel like me!"

You see, I am so very small,
He isn't scared of me at all!

Inquirer, Charlotte, N. C. We have no personal knowledge of the religious affiliation of the official you mention.

J. M. De V., Mount Pleasant, Mich. 1. We cannot find the author of the quotation you mention. 2. The use of the phonetic spelling of words became a fad some years ago, but soon died out except as to some few publications and writers who still cling to it. There is rather more good than harm in the method.

J. G. N., Waitman, Ky. The Song of Solomon has had many interpreters. The passage in chapter 1, verse 5, is explained by some commentators as an image drawn from the black goatskins with which the Arabs in Arabia Petrea covered their tents, contrasted with the splendid state tent in which the king was awaiting his bride, according to Eastern custom—the contrast typifying the darkness of man's natural state. This, however, is only one of several interpretations. Some regard the whole song as an epithalamium or poetic setting of an Arab wedding-song.

M. H., Plainfield, Ind. 1. Joaquin Miller's name is pronounced Waukeen. 2. The passage in Gen. 4 : 24 is regarded as a poetical one. The tradition is that Naamah, daughter of Lamech, became the wife of Ham. Lamech is supposed to refer to the fact that he had avenged himself on a young Canaanite who had wounded him, and that this speech was an apology for the homicidal act, which he explained as justifiable, having been committed in self-defense. Another version of the passage is: "A young man I slew because he wounded me; a young man because he assaulted me; if indeed Cain be avenged seven times, then Lamech seventy times seven." Most of the commentators regard the speech of Lamech as an outburst of proud, presumptuous self-confidence—"the boast of a bold, bad man, elated with the possession of arms, believing that with such weapons as his son had invented he could defy the world," and administer his own revenges.

J. N. M., Wichita, Kan. The passage in Ex. 20 : 13 (from the Decalogue) is interpreted as meaning that "Thou shalt not commit murder—thou shalt not slay with premeditation and malice." This meaning is rendered in the Septuagint. It not only includes the actual perpetration of murder, but every deed that tends to the danger of life as well as to personal injury.

J. L. H., Galesburg, Ill. We have never heard that the starving of Persia have dug up the dead for food.

Mrs. S. L. C., Hastings, Neb. The passage in Isa. 65 : 20 speaks of the longevity of men in the millennium age, in which they shall again enjoy the patriarchal years of the first age of the race. The commentators hold that a free translation would make the passage mean that infants who only live a few days will be unknown; that none should die without attaining a full old age; and that a hundred years would be thought to be youth and not age, and the death of one at that age would be esteemed as a visitation of God's wrath upon the individual. Sin and death would still exist, but less frequently than now.

S. C. C., Goshen, Ind. Many secular writers and historians, among them Pliny, Porphyry, Tacitus, Suetonius, and others, mention in their writings the Christian religion and its founders. Porphyry, though an enemy of Christianity, recorded his esteem of Jesus as "a most wise and pious man, approved by the gods and taken up into heaven for his distinguished virtues." The emperor Alexander Severus is referred to as having thought so highly of Christ that he would have admitted him into the number of his deities and have built a temple for him, had not his pagan subjects opposed it. The Actæ Pilati, or official memoirs of Pilate's administration, which were transmitted to Rome according to custom, are said to have contained an account of all the leading events in Christ's later earthly career, including doubtless the crucifixion. Tacitus wrote that Jesus was put to death under Pontius Pilate, who was procurator of Judea. The Jews in their earliest writings referred to him ignominiously as the man who was crucified, and his followers as "the servants of the crucified person." Lucian employed a similar term.

A. F. B., Machpelah, N. C. Abib is the first month in the Hebrew ecclesiastical year and was afterward called Nisan. It began with the new moon at the time the first grain ripened in Palestine. Abib is rather the designation of a season than the name of a month, as "the month of the new grain," "the month of flowers." The word means literally to fructify, as "a head or ear of grain." The Abib of the Pentateuch was replaced by the Nisan of the Captivity.

J. V. S., Caledonia, N. Y. Each different denomination has its own special manner of dealing with membership requirements. As a matter of fact, however, if the applicant be sincere in the desire to follow Christ, there are usually no conditions imposed by the churches that cannot be complied with. No barriers are put in the way. Where the requirements relate to non-essentials, they are usually asked more as a matter of form than anything else.

B. H. M., South Carolina. A commentator says: "The correct reading of Mark 3 : 28-30 seems to imply that the unpardonable sin, though it may begin with one act of blasphemy, results in a state of sinful activity which continues forever. For this reason it is unpardonable. The punishment is perpetual, because the sin is perpetual. The sin excludes pardon because it excludes repentance. That is the most fearful aspect of eternal punishment, namely, being deprived forever of the needed influence of the Holy Spirit and hence in a state of eternally growing sin and guilt. Conscious existence is evidently implied. Further, while the next verse suggests a particular form of unpardonable sin, this phrase favors the view that it is an active rather than a passive act." Applying this view to your own case, we may repeat what we have so often said, that no one who is repentant or worried about the unpardonable sin has really committed it, for to have done so takes one entirely outside of the influence of the Holy Spirit and into a state of mind in which he does not care whether he has committed the sin or not. Do not worry—go to Him who has a cure for sin.

J. A. C., Youngstown, Ohio. You have stumbled on the same old objections to the Bible that have bothered many before you. There can be no doubt that Christ and his apostles accepted the whole of the Old Testament as inspired. And ever since their day, the view of the universal Christian Church has been that the Bible is the Word of God. Whatever view or theory of inspiration men may hold, they refer either to the inspiration of the men who wrote or to the inspiration of what is written. In a word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability and truth divine. It is perhaps not pleasant to the supersensitive reader to find in the Old Testament proof of the weaknesses and sins of the mighty in Israel; but those being the facts, would you have the writers suppress them? Is that your idea of a truth-telling book? Do not let us be led astray at this late day by the same old objections that the enemies of Christ have ever raised. Let the devil and his satellites do their utmost, they cannot shake its authority.

T. G., Ellisbury, Pa. The way to start a thing is to start it. You say you have a lovely church. Cannot some of your church brethren and sisters join you in forming a prayer league, which no doubt would soon attract others?

A Believer. We cannot see why a consecrated Christian should not attend a moving picture show of the right kind. Like everything worldly, moving picture shows must be taken by Christians advisedly. It is usually possible to learn beforehand what sort of an entertainment is provided, and one may choose that which does not conflict with his ideals. Travel, exploration, science, are all within the reach of the "movies." A pretty love story, a stirring war drama, a moral-teaching play, are never out of the way for a Christian's eyes. There can be no one set of rules —the individual conscience must be the guide.

The Easy Way To Buy a Typewriter

By Burton Wynne

"Everyone now can afford a typewriter—with the famous $100 Oliver selling at $57 and easy terms of $3 per month. Now no one need use longhand—even for personal correspondence.

"A fore-sighted plan makes the Oliver the universal writer both in business and in the home."

Mr. Wynne states here the amazing facts which make the Oliver easy to get, easy to buy, easy to learn.

IT takes a stirring story of real commercial daring to make an imprint upon the war-filled mind —a story with a distinct shock.

And here it is. Even before the war it would have created a furore in commercial circles.

I relate here the story of how The Oliver Typewriter Company set itself against all precedents, all tendencies, and in times when most men are content to ride with the tide, how Oliver executives dared to liberate the public from extravagant typewriter prices.

As for the shock, let it be stated briefly at the beginning:

The $100 Oliver now sells for $57!

The Company asks less instead of more!

Say what you will about increased production making up the difference—it takes courage for a great, long-established concern o "right about face."

Oliver Strategy

Foresight prevailed at the conferences when the Oliver Plan was conceived. The future pointed to radical economic changes.

Here is the idea as stated by an Oliver official:

"We will take the $43 that it is costing us o sell an Oliver and subtract it from our tandard price of $100. Let the buyer keep his $43.

"Let him buythe Oliver direct. Let him ave every cent possible.

"We can offer the identical Oliver, without a single change, for $57 by this new way of distribution. It is tomorrow's way, when all will practice thrift.

"Low price and easy terms, together with our new and easy way to learn to operate he Oliver quickly, makes typing possible or all."

And so by preparation, The Oliver Typewriter Company, with the Nation's Declaraion of War, was able to announce a new way of selling typewriters.

The announcement brought a terrific inrease in sales. Orders and inquiries poured in. Within a month, the plan had been voted n astounding commercial success.

Other thousands outside of business were ble to give up tedious longhand. The Oliver plan made it possible.

The Oliver is easy to learn, having a tandard keyboard. And if requested when rdering, "The Van Sant System of Touch Typewriting" is included free, the same ourse used by prominent business colleges.

The Identical $100 Model

The Oliver Company took the public into ts complete confidence. It published a book, ntitled "The High Cost of Typewriters—The Reason and the Remedy."

This book and each Oliver advertisement ells how as well as why the price of brand new, latest model Olivers was reduced to $57. They tell where the $43 used to go.

During the war we learned that it was unnecessary to have great numbers of traveling salesmen and numerous expensive branch houses throughout the country. We were also able to discontinue many other superfluous, costly sales methods. You benefit by these savings.

In dozens of ways, Oliver executives have gained new economies for the public, without sacrificing quality one iota. Every selling waste is taboo.

A copy of "The High Cost of Typewriters—The Reason and the Remedy" is yours, if you mail the coupon. It is free—there is no obligation.

Simply Self-Selling

Here is the easy way to buy an Oliver. Note that you are your own salesman.

Remember, we ship only new Olivers, not rebuilt, not second hand.

First, you mail the coupon below for either a free trial Oliver or for further information. When you ask for the free-trial Oliver, it comes immediately without your paying a single penny for it.

Note that it is brand new, never used. That it is the latest model, No. 9.

Keep it for five days. Use it as if it were your own. Compare it. Match its speed and workmanship. Note the wonderful carbons and stencils it makes.

Then if you want to own it, send $3 per month until the $57 is paid.

Throughout trial you are the sole judge. It must sell itself by every test.

Was $100
Now $57

You can learn to use the Oliver quickly. Our free course is simple. Anyone can learn—school children included.

If you don't want the Oliver, return it, express collect. You are not under the slightest obligation to buy. Even the out-going transportation charges are refunded.

That is all—absolutely all—there is to the New Oliver plan. All round-about ways are pruned. Your Oliver comes from the Oliver factory, which is at Woodstock, a suburb of Chicago. Here the Oliver has been built for over twenty years.

Save $43 Now

There is no need to pay $100 for $100 Olivers now. And there is no need now for anyone to be without a typewriter, with such a rock-bottom price and such easy terms.

Over 700,000 Olivers have been sold. Many of the country's greatest businesses use The Oliver—such concerns as The United States Steel Corporation, Montgomery Ward & Company, Baldwin Locomotive Works, Pennsylvania Railroad, Bethlehem Steel Company, National City Bank of New York, Hart, Schaffner & Marx, Diamond Match Company, and hundreds of others.

In the business world, the Oliver is a greater success than ever. And now it enters a more universal field, it is available for all—even school children, whose lessons can be typed. And it is being bought by farmers, professional men and individuals with considerable private correspondence—people who hitherto have depended on longhand.

You should take advantage of the $57 Oliver.

So do not wait. Mail the coupon now.

Canadian Price $72

The Oliver Typewriter Company
541 Oliver Typewriter Bldg.
Chicago
(26.01)

THE OLIVER TYPEWRITER COMPANY
541 Oliver Typewriter Bldg.,
Chicago, Ill.

☐ Ship me a new Oliver Nine for five days free inspection. If I keep it, I will pay $57 at the rate of $3 per month. The title to remain in you until fully paid for.

My shipping point is........

....

This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book "The High Cost of Typewriters—The Reason and the Remedy," your de luxe catalog and further information.

Name ...
Street Address ...
City ...... *State* ...
Occupation or Business ...

Just Among Ourselves

The New Spirit of 1919

NOW that the holidays are over and glorious days they have been, with peace and gratitude sitting at the table in every American home -we are getting a little more accustomed to our new bearings. Father and mother move about the house with smiling and contented faces, the crowds we meet on the streets are happier and lighter-hearted than before, their greetings kindlier, and in the great world of business the whole line of vision has been lifted perceptibly higher. In our hearts, as a nation, we have been "thanking God and taking courage." And surely we have abundant cause to be grateful for this new spirit which the New Year has brought to us, and also to all the world.

No more days full of forebodings and nights oppressed with the dread of what tomorrow might bring! No more anxieties that tear the heart and make life a heavy burden for us to bear. Our boys are coming home! They are here already by the tens of thousands, their bronzed and smiling faces full of confidence, and all eagerness to get back again to the old familiar channels of duty. Our fleets, too, are here in impressive array, and we regard them proudly, remembering what splendid service they have done! The myriad wheels of industry are revolving again, their whirr singing the tunes of the old days of full production. Never were the shops so crowded, nor the marts of trade so stimulated to unwonted enterprise. Never did a nation take up its accustomed tasks with such lightness of heart or such confidence; never were the material prospects of any people brighter than are ours today.

This is the gift of the New Year. It tells us to take courage and go ahead. Long delayed enterprises spring into new life: the cloud has lifted, and the business world rejoices in the sunshine. It has come out of the ordeal not only unscathed, but stronger and better and surer of the success of its work than ever.

But the new spirit has made us also wiser. We have learned that there are other and better uses for wealth than mere selfish accumulation for the sake of power or pleasure. The war has drilled into us the conviction that we are only trustees of our possessions, for the use of which we must be morally accountable. In this time of greatness and prosperity, we must remember this, and as a people and as individuals so guide our affairs with wisdom and discretion that we can be the real masters of our possessions and not their slaves. In his Pilgrim's Progress, Bunyan tells of Christian's visit to the Interpreter's house, in one room of which he saw a man raking straws and dirt together with a muck-rake. So intent was the man on this that he could not spare a moment to look upward, where a shining figure held over his head—near enough to be had for the reaching—a jeweled crown!

After all, riches are uncertain. They "take wings," the good Book tells us. Let us make good use of them while we have them, remembering the proverb: "There is that scattereth and yet increaseth; and there is that withholdeth but tendeth only to poverty."

So let us resolve, in these days of good resolutions, to follow this wise counsel and help along every good cause as far as our means permit. Such generosity is never money wasted, and it always brings a rich and generous blessing with it.

Don't Forget Our Advertisers

ADVERTISING men agree that 1919 should by all rights be a very big year for business. This means that Christian Herald readers will be introduced to new friends through its advertising pages. Every advertisement appearing in the Christian Herald receives most careful scrutiny before being accepted by our Advertising Department. This care is taken for the protection of our readers, so that only advertisers of character may receive an introduction to Christian Herald readers through its advertising pages. It is good business to trade where you receive this protection.

Mr. Babcox Our New Secretary

THE Christian Herald's President and Publisher, Mr. Graham Patterson, has found in Mr. Edward S. Babcox, the new Secretary of the Christian Herald, a most efficient and valuable aid. We want our readers to get acquainted with Mr. Babcox. For a young man he has had an extensive business experience. For six years he was Advertising Manager of the Firestone Tire and Rubber Company of Akron, Ohio. He is President of the Audit Bureau of Circulation, and has also served as Vice-President of the Association of National Advertisers. His strong predilection for religious journalism led to his acquiring an interest in the Christian Herald, and he is now looking forward to new opportunities for broader service on religious and humanitarian lines, in the field of applied Christianity. He is sure of a cordial welcome from the members of our Family Circle.

Good Things to Come

World Reconstruction

IN the spiritual and moral readjustment and reconstruction of the world now upon us, the Christian Herald intends to take that large part, that leadership, which its position in the religious world makes it both natural and imperative that it should take. Never before in world history did the religious press have such responsibility and opportunity as it will have in the coming year, and we will be found meeting each responsibility and welcoming each opportunity.

A survey of the many problems to be met in the world reconstruction—religious, social, economical, political and geographical—will appear in next week's issue. It will be a summary and digest of the best information and clearest thought that are extant on this great subject. This coming article will afford every reader a comprehensive grasp of the manifold problems to be met.

High Class Short Stories

WE ARE going to give our readers a Short Story every week, in addition to the serials. And our stories are going to be the very best obtainable. Leading story writers will contribute their work, and we shall be constantly on the lookout for promising new talent.

Fiction fitted to us must be in a class by itself. Our stories must not only be clean and wholesome, but inspiring and quickening of the best ideas and impulses.

"A Chance Detective"

by Annie Hamilton Donnell, in next week's issue, is a typical Christian Herald story. Tell your folks to join the big happy family of readers of our stories.

Next Week's Issue

IN NEXT week's issue Dr. Sheldon's great serial ends with a vision of the missionary conquest of the world by a united Church, and with Requa Randall, ready now to go into "All the World," meeting Dick Ward in Jerusalem. Hand in hand they walk to Bethany, and there we leave them.

Dr. James M. Gray, through whose scholarship for more than ten years we have been kept in touch with the latest developments in the unfolding of prophecy, begins next week what will probably be his final series of studies, the first article being "How to Interpret Prophecy."

Dr. David J. Burrell, in next week's sermon, leads our thoughts from channels of self to the Royalty of Christian Service.

Next week John Cameron—Corporal Cameron now—finds this world, this life and the next inexplicable without God, and he starts out to find him. Then he gets a violet-scented letter.

In Coming Issues

DR. CLARK, in the sketches of his life-story, tells two weeks from now of some great conventions in which the spirit of youth was turned into the channels of Christian Endeavor.

All of us have our ideas about peace and the League of Nations. In an early issue a manufacturer, James W. Johnson, will give a business man's view of "Versailles—and After."

Germany has joined Russia among the world's questions. What next? is in every mind in Germany and out. Very shortly Nevin O. Winter, in "The New Germany," will give direction to the main strands of the tangle, if he does not solve it.

A Palestine Orphanage

THERE has come to the Christian Herald Family a wonderful new opportunity for consecrated service. We are going to have our own orphanage for the needy little ones of the Holy Land. This will need much planning, much money, much work, but oh, the glorious results! The "Little Country" made sacred by the birth and life and death of Jesus shall by our united efforts in this spirit be redeemed from its decadence and despair, and made to ring with hopeful praise and joyous laughter.

We will have more to say about this later, but meanwhile we ask that prayers may embrace this project. Our Christmas Chest has, this year, ministered to the orphans of the Christ land.

About Delays, Complaints and Subscriptions

OUR announcement stating that the subscription price of the Christian Herald would advance to $2.50 on January 1, but that we would give all our readers an opportunity to renew at the old rate of $2.00, brought in a flood of subscription orders.

We find it impossible to handle these orders as quickly as we would like to. There will therefore be some delay in getting books to those who ordered them, and also in changing the expiration date on the wrapper of the Christian Herald. We ask all our readers to be patient and to wait at least a short time before complaining.

We are doing our utmost, and want to assure our readers that we will be caught up on all orders in a reasonable time.

Please remember that the subscription price of the Christian Herald is now $2.50 a year and this amount should be remitted for each yearly subscription. For those who desire to subscribe to other magazines in addition to the Christian Herald, we have arranged very advantageous combinations at much less than the regular subscription prices. A list of these special magazine clubs was given in last week's issue. If you do not find there the particular magazines you desire, send us a list of those you want and we will guarantee as low a price as any responsible agent or publisher.

Third Bible Picture Study

PATIENCE is always a virtue and we appreciate the patience of the participants in the Third Bible Picture Study. Everything possible is being done to hurry up the final decision as to those who best applied the spirit of the Study to their choice of verses. Altogether there were nearly 50,000 sets of answers submitted.

First we had to arrange these books according to numbers. Then we had to compile from all the books lists of all the verses given as answers to each picture. There were thirty pictures and an average of four answers to each. Thirty multiplied by four and then by 50,000 equals 6,000,000. So you see we had to make six million comparisons, check back these six million again to insure absolute accuracy and then prepare the lists of verses for the judges.

These lists have been in the hands of the judges for some time, but we expect a final decision any day. When the judges report we will then have to check their decisions against the 50,000 books to determine the identity of the successful contestants. This will be done as fast as hands and eyes can operate correctly.

Good Books Coming

THE Christian Herald has organized a book department with a manager of many years' experience in the making and selling of good books. The coming year we will make many money-saving offers to the Christian Herald Family of books of a high educational and entertaining value. We ask for a careful consideration of these forthcoming offers. Many of them will be by special letters.

Every book offered by the Christian Herald can be depended upon to be exactly as represented—well made and deserving a place in your permanent library. You are to be the judge, and must feel absolutely satisfied or your money will be refunded.

Color Views of the Holy Land

IT is gratifying to us to receive so many orders for our booklet containing ten Color Views of the Holy Land. We recommend that every reader send for at least one of these booklets before the supply is exhausted. Complete announcement on page 56.

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CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires *three weeks'* time to make the change. Give both old and new address.

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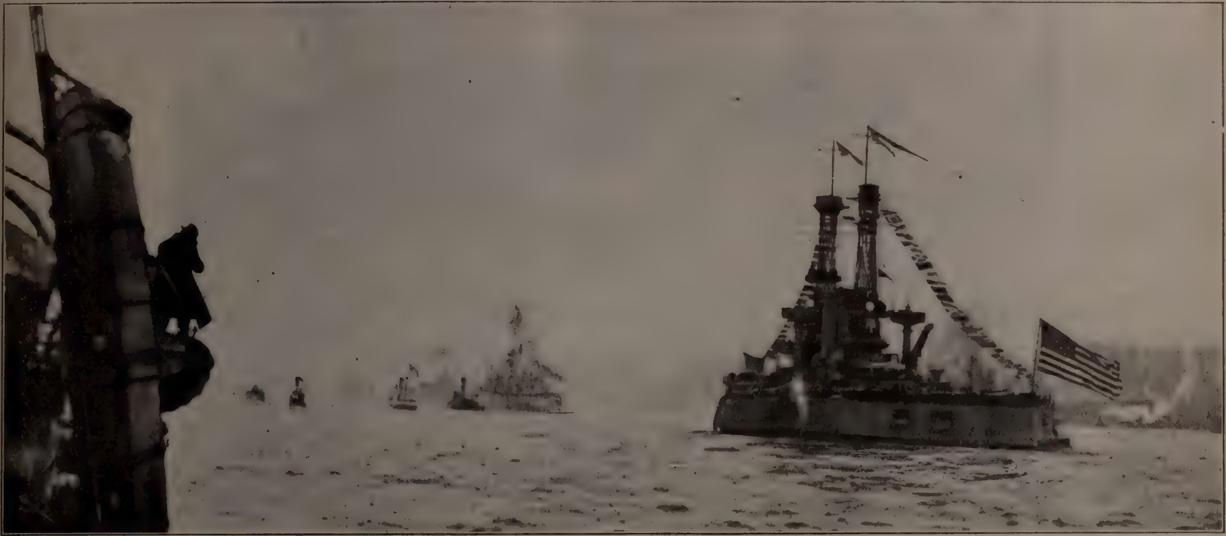
THE CHRISTIAN HERALD
AN ILLUSTRATED NEWS WEEKLY FOR THE HOME



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The victors pass. The flagship Pennsylvania and the battleship squadron passing in review

Our Victory Fleet's Welcome Home

ADMIRAL SIR DAVID BEATTY, commander of the Allied Grand Fleet, told the American sailors and marines of Battle Squadron No. 6, American Navy, that the great ships they served so well had been the last straw which broke the back of German naval resistance. Having been completely defeated in the battle of Jutland by the British alone, the Germans dared not risk conclusions after the American fighting ships had reinforced the British line. Thus it came about that the German Navy, once contender for the ancient British supremacy at sea, came out not to fight but to surrender, and America's navy, by this surrender made next greatest in the world, had earned its full share of the credit for this spectacular but unprecedented victory. The victory won, there was no further need of the great gray ships abroad, and they turned their faces homeward, the 300-foot homebound pennants flying from their mastheads. They were scheduled to reach New York on December 23 and a great review was planned for the following day, at which Secretary Daniels for the nation should welcome home the victors from overseas. But storms delayed the big ships, and before they were half way across, it became evident that they could not reach their home port before Christmas Day. The review was therefore postponed until the twenty-sixth. As the fleet drew nearer home, the powerful wireless station at Annapolis picked up the ships and their progress westward was flashed to all the country. Part of the destroyer squadrons, which had been hunting submarines, started to return with the battleships; but the continuous rough weather finally forced them to take a more southerly course, and their part in the great review was postponed.

The dreadnought Pennsylvania, Admiral Mayo's flagship, came to anchor in the outer harbor of New York at 2 o'clock on Christmas afternoon, followed shortly afterward by the nine other ships. Secretary Daniels reached New York by train on Christmas evening and went at once aboard the Presidential yacht Mayflower, in the Hudson. Secretary of War Baker, Mrs. George Dewey, widow of Admiral Dewey, Secretary Houston, General March, Admiral Grant of the British Navy and others were guests of Secretary Daniels on the Mayflower. The great review was being held on the anniversary of the birthday of the late Admiral Dewey, and it was appropriate that the widow of the victor of Manila Bay should share in the tribute to the victors of today.

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Secretary of the Navy Daniels and Admiral Mayo, commander of the fleet

The Mayflower moved down the Hudson and anchored near the Statue of Liberty at 9:30 Thursday morning. As she came to anchor, wireless telephone connection was established between her and the Pennsylvania, and the Secretary and Admiral Mayo exchanged greetings. The dreadnought Arizona, leading the fleet, passed through the Narrows at 9:30. Ahead of the Arizona steamed the gunboat Gloucester, towing a huge sausage balloon which gave its observers a wild ride in the snow-laden squalls that were sweeping the harbor. Overhead flew sea planes, but the weather made flying difficult and one of them was forced to land in Gravesend Bay. As the Arizona came in line with the Mayflower, her great guns boomed out the nineteen-gun salute to the Secretary of the Navy and the Mayflower's little guns barked back the seventeen-gun salute to the Admiral. The salute was the signal for every siren and whistle afloat or ashore in the great city to clear its throat and screech. Snow squalls and the wind-blown smoke of the ships masked the pageant more or less completely from those massed along the shore and piers to see it, but did not in any degree diminish their enthusiasm.

Coming up the harbor and into the Hudson, the big ocean fighters swept along quite near to the sea-wall at the Battery; and the thousands of people gathered there cheered and waved their flags, the men aboard ship answering with voice and banners, while the great whistles kept blowing continuously. Every pier and every vantage point in the buildings facing the river was black with people who defied the storm; and at last, as though to reward them or to add his own greetings to those of the nation, the sun broke through the clouds as the ships came to anchor in the Hudson.

The order of the ships in line was Arizona, leading, Oklahoma, Nevada, Utah, Pennsylvania, New York, Texas, Arkansas, Wyoming, and Florida. As the fleet prepared to anchor and the Mayflower was about to move up to her place in the line off 98th street, the army transport Saxonia came along with 2,000 men from the fighting fields of France. The men cheered the Mayflower and the latter blew her whistle, and thus the army came to share in the Navy's day of triumph.

Meanwhile the returning warships dropped into the anchorages designated for them between 55th Street and 115th Street. Stretching northward past 180th Street, the giants of the home fleet, which had made its base at York Harbor, Maryland, during the war, swung at anchor along the New York shore of the Hudson, headed by the big New Mexico and her sister ship the Mississippi. Along the Jersey shore a line of destroyers and torpedo boats paralleled the six-mile line of capital ships. At 10:30 A. M. the Mayflower steamed around the fleet, passing northward along the Jersey shore to a point opposite Fort Washington and returning down the New York side of the stream. As soon as she reached her own place in the line, the commanding officers of the ships came on board to pay their respects to Secretary of the Navy Daniels.

This was only the beginning of the day's events. The crowds who had lined the wharves and piers to watch the ships come in, hurried up to Riverside Drive to see the sailors coming ashore, and other crowds rushed uptown to pack the sidewalks along Broadway and Fifth Avenue. At 11:30 the bluejackets began to land and at 1:25 P. M., with Rear Admiral Rodman in the lead, the parade of 6,000 jackies and Marines, the nation's best, started from 96th Street and Broadway. Down Broadway to 59th Street, they swung, hearty-looking sailor lads, merry at the thought of shore leave in "the good old U. S. A." The people packed on the sidewalks, filling the windows, lining the parapets of the roofs, cheered and applauded them until the echoes rang and throats refused to function. Along most of the route, the store show windows had been reserved for wounded soldiers and sailors, and these saw the parade comfortably, in spite of recurring snow squalls, although they had to cheer through plate glass. The falling, swirling, melting snow was merely an incident to the crowds. They were out to welcome home their boys and nothing could dampen their ardor. What was a snow squall to the cold and perils those sailor-boys had faced in the North Sea? So the parade marched gaily across 59th Street to Fifth Avenue and down Fifth Avenue past the reviewing stand at the Public Library to 22nd and 24th Streets, where it turned

Continued on page 45

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Jackies from the overseas fleet marching down Fifth Avenue, New York, in the first welcome home parade.

President Wilson's Christmas

PRESIDENT WILSON spent Christmas with our soldier boys in France. He followed his heart to the camps and laid aside conferences with statesmen to spend a few rare hours with the clean, fine young men whose coming onto the field of combat was the signal for the end. Leaving Paris at midnight on the twenty-fourth, the President reached Chaumont, the headquarters of General Pershing, at 9 A. M. The Associated Press correspondent, describing the scene, said that a drizzling cold rain was falling from overhanging gray clouds when the President's train entered the station, "but the soldiers said that the weather was exceptionally fine, as compared with the usual brand, and every one had a broad smile beaming above his mud-bespattered khaki uniform. The folks back home would have called it the dreariest of Christmas Days, but it was the greatest one in history for these American troops, and evidently a very happy one for the President. He was ready for the 'big day' and looking forward to every feature. He remarked that the rolling country looked not unlike Virginia."

After being formally received by the Mayor of Chaumont, the President and his party motored to Humes, twenty miles distant, where the President formally reviewed a body of 10,000 picked American troops under the command of General Alexander. The troops were from the 6th, 26th, 29th, 77th, 80th, and 82nd divisions, and the parade was wound up by a detachment of fifteen tanks which plowed their way through the mud past the President. Following the review, the President ate his Christmas dinner with the men, using a regular military kit. Later, he and Mrs. Wilson dined with General Pershing.

Before the review, the President addressed the men who were to march by. From the reviewing stand, set in a natural amphitheatre in the Vosges foothills, our Commander-in-Chief, 3,000 miles from home, but on soil no longer wholly foreign since it has been consecrated by American blood, shed for Liberty, addressed his victorious troops while French villagers mixed with the crowd, lending a picturesque touch to what would otherwise have appeared as American an event as if it had transpired on our own shores.

General Pershing, speaking for the army, addressed the President thus:

"MR. PRESIDENT and Fellow-soldiers—We are gathered here today to do honor to the commander of our armies and navies. For the first time an American President will review an American Army on foreign soil—the soil of a sister republic, beside whose gallant troops we have fought to restore peace to the world.

"Speaking for you and your comrades, I am proud to declare to the President that no army has ever more loyally or more effectively served its country, and none has ever fought in a nobler cause.

"You, Mr. President, by your confidence and by your support, have made the success of our army, and to you, as Commander-in-Chief, may I now present the nation's victorious army."

In replying, President Wilson said:

"GENERAL PERSHING and Fellow-comrades—I wish that I could give to each one of you the message that I know you are longing to receive from those at home who love you. I cannot do that, but I can tell you how every one has put his heart into it. . . . You have done your duty, and you have done it with a spirit which gave it distinction and glory.

"And now we are to hail the fruits of everything. You conquered, when you came over, what you came over for, and you have done what it was appointed for you to do. I know what you expected of me. Some time ago a gentleman from one of the countries with which we are associated was discussing with me the moral aspects of this war, and I said that if we did not insist upon the high purpose which we have accomplished the end would not be justified

"Everybody at home is proud of you and has followed every movement of this great army with confidence and affection. The whole people of the United States are now waiting to welcome you home with an acclaim which probably has never greeted any other army, because our country is like this country—we have been so proud of the stand taken, of the purpose for which this war was entered by the United States.

"You knew what we expected of you, and you did did it. I know what you and the people at home expected of me, and I am happy to say, my fellow-countrymen, that I do not find in the hearts of the great leaders with whom it is my privilege now to co-operate any difference of principle or of fundamental purpose.

"It happened that it was the privilege of America to present the chart for peace, and now the process of settlement has been rendered comparatively simple by the fact that all the nations concerned have accepted that chart, and the application of these principles laid down there will be their application. The world will now know that the nations that fought this war, as well as the soldiers who represented them, are ready to make good—make good not only in the assertion of their own interests, but make good in the establishment of peace upon the permanent foundation of right and of justice.

"Because this is not a war in which the soldiers of the free nations have obeyed masters. You have commanders, but you have no masters. . . . And everybody concerned in the settlement knows that it must be a peoples' peace and that nothing must be done in the settlement of the issues of the war which is not as handsome as the great achievements of the armies of the United States and the Allies.

"It is difficult, very difficult, men, in any formal speech like this to show you my real heart. You men probably do not realize with what anxious attention and care we have followed every step you have advanced and how proud we are that every step was in advance, and not in retreat; that every time you set your face in any direction you kept your face in that direction. A thrill has gone through my heart, as it has gone through the hearts of every American, with almost every gun that was fired and every stroke that was struck in the gallant fighting that you have done; and there has been only one regret in America, and that was the regret that every man there felt that he too was not in France.

"It has been a hard thing to perform the tasks in the United States. . . . It has taken a lot of moral courage to stay at home. But we are proud to back you up everywhere that it was possible to back you up. And now I am happy to find what splendid names you have made for yourselves among the civilian population of France, as well as among your comrades in the armies of the French. . . .

"I feel a comradeship with you today which is delightful. As I look down upon these undisturbed fields and think of the terrible scenes through which you have gone I realize how the quiet of peace, the tranquillity of settled hopes has descended upon us. And, while it is hard far away from home, confidentially, to bid you a Merry Christmas, I can, I think, confidentially, promise you a Happy New Year, and I can from the bottom of my heart say, God bless you."

The Beginnings of Christian Endeavor

By REV. FRANCIS E. CLARK, D.D., LL.D.

III

IN MY last article I told about my happy pastorate in Williston Church in Portland, Maine, and how year after year a deep religious interest prevailed in connection with the Week of Prayer, and many accessions to the church gladdened the heart of the pastor.

But yet he was not satisfied; for many of the young converts, though upright and blameless in life, so far as he could see, were doing little for the church of which they were members. To be sure, they were all in the Sunday school, either as teachers or scholars; they attended church regularly, and were often at the prayer-meetings, both the mid-week church prayer-meeting and the young people's meeting; for we had a young people's meeting for years before the first Christian Endeavor Society was formed.

That is, it was a young people's prayer-meeting so-called, for which half a dozen older Christians, who carried it on with the aid of the pastor, felt the responsibility. These gray-haired young people were excellent Christians, but they did not need the meeting for their own growth in grace, and the talks they gave and the prayers they offered were of no special help to the dumb majority who did need the training of the young people's meeting.

It is true that these old or middle-aged "young people" could talk and pray much better than the fledgling Christians who never took part; but for that very reason they should not have taken much part, but should have left the hour largely to the inexperienced and bashful who needed to hear their own voices in prayer and testimony.

IN OTHER lines of church activity the young converts of Williston Church, like the young converts of most churches, were doing very little active Christian work. Not that they were to blame, for there was very little for them to do in the average church. The minister, the deacons, the Sunday school superintendent and teachers, the good women of the missionary society and the sewing circle, unconsciously monopolized all the lines of service and left precious little for any one else to do, and that little was far from precious, being frequently unimportant duties connected with the sociables or Christmas entertainment, which made no demands on their spiritual energies.

No wonder that the pastor of Williston Church was dissatisfied with the young people's work in his church, and spent no little time in prayer and thought as to what more he might do for them or get them to do along distinctly religious lines.

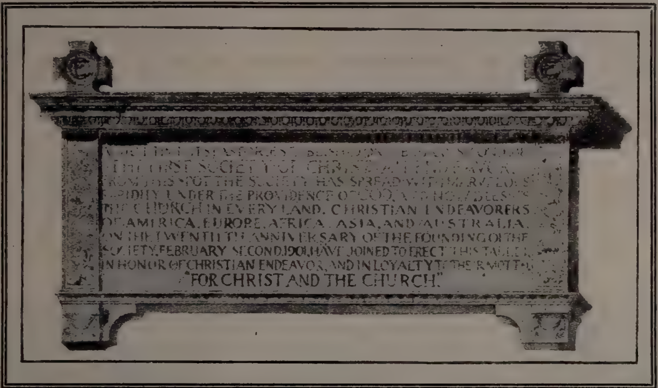
At first he made the mistake of thinking that he must coax them, and make the church attractive by secular activities. So he started a debating-club for the young men and a musical evening for all, and spent much time, with the help of his inventive wife, in arranging pleasant socials with games and readings. These efforts were not useless; they made the church attractive in a certain way, but they had no *staying* power. In the language of the day, they soon "petered out," and like Barnum's circus posters they had to compete with themselves to make each social evening a little more attractive than the last, lest it pall on jaded appetites.

No wonder the pastor came to the conclusion that he was on the wrong tack, and that something more serious, more strenuous, more really Christian, was necessary to bind the hearts of the young converts to the church and to set them at work for her.

THEN came the question, What should this something be? The pastor's faith at first was not equal to the thoroughgoing belief that the young Christians could actually welcome a religious meeting and religious work for which they should be wholly responsible. Were they not for the most part shy and timid, unused to hearing their own voices in public or taking the initiative in religious service of any kind? Would they not very likely break down if they attempted to take part in the meeting, much more if they tried to lead a meeting?

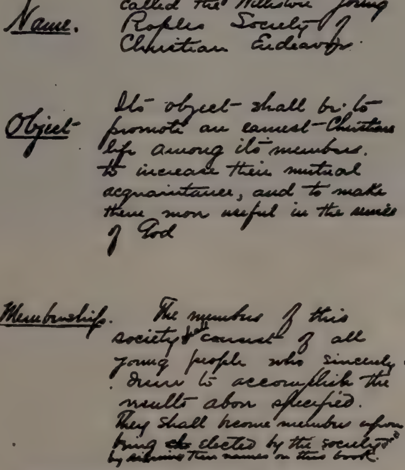
Yes, indeed, that contingency must be foreseen, as well as much bungling and immature work on the committees, and in all kinds of practical Christian effort. But what of that? It would be a mere nothing compared with the untold benefit of a self-moved, voluntary effort to do the Master's service. At length that pastor saw no other way of practical training that was worth a straw, except to let these young Christians, under his general oversight and guidance, set their own tasks and thus work out their own salvation from spiritual sloth, however often they bungled and failed of complete success.

A carpenter never learns to build a house by reading a treatise on architecture or listening to a lecture on the principles of construction. He must take the hammer and nails, the saw and the plane, in his own hands, however awkward those hands are at first. An artist who never took up a brush and palette or mixed his colors would never paint a picture, however well he understood the technique of painting.


THE FIRST SOCIETY OF CHRISTIAN ENDEAVOR
FROM THIS ROOT THE SOCIETY HAS SPREAD WITH MARVELOUS
RAPIDITY UNDER THE PROVIDENCE OF GOD, AND NOW BLESSES
THE CHURCH IN EVERY LAND. CHRISTIAN ENDEAVORERS
OF AMERICA, EUROPE, AFRICA, ASIA, AND AUSTRALIA,
ON THE TWENTIETH ANNIVERSARY OF THE FOUNDING OF THE
SOCIETY, FEBRUARY SECOND 1901, HAVE JOINED TO ERECT THIS TABLET
IN HONOR OF CHRISTIAN ENDEAVOR, AND IN LOYALTY TO THEIR MOTTO
"FOR CHRIST AND THE CHURCH."

Memorial Tablet, Williston Church, Portland, Maine

So a Christian who never tries to speak or pray or sing, who never serves on a committee or plans or executes any religious service, will never be a working Christian, though he hears sermons and studies catechisms till he is a hundred years old. There is no failure like the failure to attempt anything; no spiritual disaster like spiritual idleness.



Name. This Society shall be 2
called the Williston Young
Peoples Society of
Christian Endeavor.

Object. Its object shall be to
promote an earnest Christian
life among its members,
to increase their mutual
acquaintance, and to make
them more useful in the service
of God

Membership. The members of this
society shall consist of all
young people who sincerely
desire to accomplish the
results above specified.
They shall become members upon
being ~~de~~ elected by the society &
by signing their names in this book.

Facsimile of the first page of the original Christian Endeavor Constitution

Though these principles were firmly settled in the mind of that Portland pastor, he was by no means certain how he could embody them in practice. Prayer and thought and the study of the young life in which Williston Church abounded at last convinced him that there was more real heroism in the hearts of young Christians than most people had given them credit for, and that if he could touch this chord in their natures the rest would be comparatively easy. He also believed that if he could induce them, by presenting the highest motive, "For Christ's sake," to sign a definite promise to do certain things which at first they might find it very hard to do, they would for the most part live up to their agreement.

SO, ON the second day of February, 1881, he drew up in the study of the Williston parsonage a constitution of a proposed society which he called the "Williston Young People's Society of Christian Endeavor." It was substantially the constitution adopted today by these societies all over the world, a constitution which has been translated into a hundred languages and dialects and reprinted at least *fifty million times!* Of course there have been additions and minor changes to meet the changing needs of the times; but in its essential features it is the same today as thirty-eight years ago.

In it was the substance of the much-discussed pledge which begins: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

In the constitution, too, was the provision that every member was expected to attend every meeting and take some part aside from singing, unless prevented by a reason which he could conscientiously give to the Master.

This pledge has been the sheet-anchor of the society from that day to this. It has been objected to, derided, picked to pieces by some older people, but it has also been adopted loyally and lived up to by many millions of young Christians, who have found in it the mental and moral stimulus to do their duty faithfully, not only in the prayer-meeting, but in all lines of Christian service.

Hundreds of men and women, among them many ministers and missionaries, have told me that their Christian Endeavor pledge first of all gave them a realization of their duty and a strong purpose, God helping them, to do it.

In the constitution of the society then framed was also a provision for various committees, the Prayer-meeting, Lookout, Social, Missionary committees, etc.

The evening of February 2 came—a cold, sharp evening, the mercury in the low zeros; the snow creaked under the runners of the sleighs and sleds. The pastor's wife had been busy all the morning making cookies for the boys and girls of her "Mizpah Mission Circle," who were to come early, while their older brothers and sisters were expected later in the evening.

By seven o'clock or half past they had mustered in full force, fifty-seven in all—average young men and women, with a large sprinkling of boys and girls who in these days would be formed into a Junior Society. After prayer for guidance, the constitution was read and explained by the pastor. He dwelt upon the seriousness of the obligations involved, upon the duty and privilege of young Christians showing their colors, doing the hard thing, "*whatever* he would like to have me do"; the importance of the weekly meeting, and the equal importance of the practical service demanded by the committees.

"With these explanations in mind," said the pastor, "how many will sign this constitution and live up to it?"

THERE was an ominous pause. The pledge involved looked severe and unrelenting. No young people had been asked to promise such things before. Even the deacons of the church had not made such definite vows. The pastor began to fear that he had expected too much.

At length Mr. W. H. Pennell, a middle-aged man, teacher of a large Bible class of young men, advanced toward the table on which the constitution lay, and said:

"Come on, boys, I'll sign it if you will."

Thus the ice was broken, and one after another all in the room came up and signed their names, and the first Young People's Society of Christian Endeavor was an accomplished fact.

But the pastor's anxieties were not yet all relieved. Would the young people live up to their promises? The next prayer-meeting would show. It was a revelation of what a young people's meeting might be. It was a Pentecostal day for Williston Church. Every member was present. Every one took his part "aside from singing." Very simple, modest participation it was—a verse of Scripture, a sentence of prayer, a few words of purpose and resolve; but it was such a meeting as Williston Church had never known.

Continued on page 55

Britain Acclaims American President

President Wilson's Tribute to His Mother

From His Address at Lowder Street Church, Carlisle

IT IS with unaffected reluctance that I inject myself into this service. I remember my grandfather very well, and, remembering him, I can see how he would not approve. I remember what he required of me and remember the stern lesson of duty he spoke. And I remember painfully about things he expected me to know that I did not know. There is another reason why I was reluctant to speak. The feelings excited in me today are really too intimate and too deep to permit of public expression. The memories that have come of the mother who was born here are very affecting. Her quiet character, her sense of duty and her dislike of ostentation have come back to me with increasing force as these years of duty have accumulated.

Yet perhaps it is appropriate that in a place of worship I should acknowledge my indebtedness to her and her remarkable father, because, after all, what the world now is seeking to do is to return to the paths of duty, to turn from the savagery of interests to the dignity of the performance of right.

WHEN President Wilson stepped on the shore of Britain at Dover on December 26, England welcomed, for the first time, an acting chief magistrate of that democracy of the western continent, which, though separated from her by a political convulsion 142 years ago, has still called her the "mother" country. Since 1776 Britain and the United States have developed together, through similar ideals, interrelated laws and a common literature, a broad, deep and far-reaching ideal of democratic liberty, which now they seek to make the ideal of the world.

Taken to the heart of France, accepted as 24 karat fine by the people of the Boulevards, Mr. Wilson, crossing the Channel on December 26, reaching Dover at noon, became at once the man of the hour in England. Everywhere crowds acclaimed him, cheering until the echoes rang, crying "hear, hear" when he spoke and demanding speeches at every appearance. Old Londoners declared the reception to America's President exceeded in demonstrativeness the jubilee celebrations of Queen Victoria.

Mr. Wilson and his party reached London about the middle of the afternoon of Thursday. He and Mrs. Wilson were met at the Charing Cross station by the King and Queen, the Princess Mary and many ministers, and important personages. The head of the Government of the Union was received with full state ceremony and given all the deference of visiting royalty. The President and the King reviewed the American and British guards of honor at the station, the President shaking hands with the officers. In the procession which formed to proceed to Buckingham Palace, the President and the King rode together in the first carriage and Mrs. Wilson and the Queen in the next. Mounted equerries in scarlet coats and gold lace rode alongside to make way for royalty and all the pomp and ceremony in which England still revels marked the progress of this democrat of democrats, in his black coat, through the streets of England's capital.

The first conference between Mr. Wilson and English statesmen began with the arrival of Premier Lloyd George at the Palace at 10:30 Friday morning. Mr. Balfour followed him and the conference ended at 1:30, just in time for the participants to reach a luncheon given by the Premier to the President at his residence in Downing Street. Here the President met many notable men whose relation to the British or American or Allied Governments made them factors in the coming discussions in Paris. Following the luncheon Mr. Wilson, Mr. Balfour and Mr. George remained again in conference, this conference, like that of the morning, being informal.

In the evening the King and Queen entertained at a State dinner in honor of their guests. Here again a notable company gathered and neither red coats, gold lace nor royal ceremony were omitted. The dinner set the President far forward toward complete agreement with British leaders, for in the formal address of the King and in Mr. Wilson's reply the essential unity of the aims of the two nations was clearly revealed. The King pictured America and England as guardians of a democratic ideal of liberty which they were now about to present to the world and the President, accepting the King's idea of the joint obligation of the two nations to apply the moral judgment of the world to the particular settlements about to be attempted, caught the popular fancy in England by declaring that "There is a great tide running in the hearts of men. Men have never before been so conscious of their brotherhood. Men have never before realized how little difference there was between right and justice in one latitude and another."

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Presidents Wilson and Poincare in France. The smile with which Mr. Wilson responded to their acclamation won the hearts of the French people

ON SATURDAY morning at the famous Guildhall, the President was presented with the freedom of the city and officially welcomed to London town. Replying to the Lord Mayor's address Mr. Wilson, in a speech considered the most important one during the visit, declared that in all the welcomes he had received he had noted one voice, a voice of thankfulness that the fighting was over and of pride in the culmination of the fighting. "But, he said, "there was something more in it, the consciousness that the business is not yet done, the consciousness that it now rests upon others to see that those lives (the lives of the men who have died) were not lost in vain."

He said that as he had talked with the soldiers he had become more and more aware of the fact that they had fought to do away with the old order of a "balance of power" determined by the sword," a balance which was maintained by jealous watchfulness and an antagonism of interests which though it was generally latent was always deep-seated. . . . It is very interesting to me to observe how from every quarter, from every sort of mind, from every concert of counsel there comes the suggestion that there must now be, not a balance of power, not one powerful group of nations set up against another, but a single overwhelming, powerful group of nations who shall be the trustees of the peace of the world."

Mr. Wilson declared it had been delightful to find how the minds of the leaders of the British Government "moved along exactly the same line, and how our thought was always that the key to the peace was the guarantee of the peace not the items of it." He said also that the ground had been cleared and that the statesmen of all nations had already accepted the same body of principles. In closing he said, "The peoples of the world want peace and they want it now, not merely by conquest of arms, but by agreement of mind. It was this incomparably great object that brought me overseas . . . it was my paramount duty to turn away even from the imperative tasks at home to lend such counsel and aid as I could to this great—may I say final?—enterprise of humanity."

At the close of the address, the audience of one thousand five hundred sprang, cheering, to its feet.

Following the formal exercises, the Lord Mayor entertained the President at dinner and the President made an address in a happy vein which cemented even more closely the already intimate understanding between himself and the British people.

Before going to the Guildhall Mr. and Mrs. Wilson went to the American Embassy, where they remained about an hour, receiving a number of delegations. Mr. Wilson insisted on shaking hands with every member of the embassy staff, and catching sight of some of the wives of members of the staff on the roof of the porch outside the windows of the drawing-room, he stepped out to greet them and was roundly cheered.

SATURDAY, December 28, was President Wilson's sixty-second birthday. King George called at the President's suite at 10 A. M. to wish him many happy returns of the day and to present him with a set of books as a birthday gift.

Mrs. Lloyd George entertained for Mrs. Wilson at five o'clock tea on December 28. The President was present and he and the Premier had further conferences in the evening.

President and Mrs. Wilson left London Saturday evening for Carlisle, the birthplace of Mr. Wilson's mother, in the north of England.

The mayor of Carlisle and his wife met Mr. and Mrs. Wilson at the station Sunday morning. It was raining and misty but there was a crowd on hand to see and welcome the town's illustrious guest. After visiting the site of his mother's birthplace, now occupied by a Salvation Army barracks, and the Cavendish House in Warwick Road, built by his grandfather, the Rev. Thomas Woodrow, and used by him as a school, Mr. and Mrs. Wilson proceeded to the Lowder Street Congregational Church, of which Thomas Woodrow was pastor, passing down the aisle to the strains of "The Battle Hymn of the Republic," listed on the program as the American national anthem, the Presidential party was shown to a front pew. After the sermon, the pastor, Rev. Mr. Booth, asked Mr. Wilson to speak.

In a few words Mr. Wilson paid a tribute to the devotion to duty of his grandfather and to the quiet character of his mother, admitting his debt of gratitude to both. Referring to the war and its outcome he declared his belief that "It is moral force as much as physical force that has defeated the effort to subdue the world," and he said that this moral force was being accumulated "from quiet places like this all over the world."

Mr. and Mrs. Wilson left Carlisle at 1:15 P. M. for Manchester.

Mr. Lloyd George said on Saturday that the President had conferred with the representatives of the other Allies in Paris and had reached a complete understanding with them and that now that he had conferred in London with the British representatives it could be said that all the Allies were certainly in accord on basic principles.

MANCHESTER, the great center of trade in England, gave President and Mrs. Wilson such an enthusiastic and cordial welcome that he declared he felt at home and almost entitled to address them as "fellow citizens." After spending the night as the guest of the Lord Mayor, the President put in the morning visiting the great inland harbor and ship canal and seeing the city. Then he received the freedom of the city at the Free Trade Hall before some 4,000 people, signing his name in the book of the freemen of the city while the crowd, including the dignified aldermen, sang "For he's a jolly good fellow."

In introducing Mr. Wilson the Lord Mayor said "What he dared to dream of, that he dared to do." And he referred to the fact of the President's presence in England as proof of the real reunion of sentiment between the two nations.

In replying President Wilson made a speech second only in importance to his Guild Hall address in London, because in it he declared that the League of Nations must be a union of all if America were to participate.

Continued on page 60

Greek refugees from Asia Minor at Salonica. 500,000 Greeks were massacred

Women and children waiting anxiously for news of their relatives

An American Commission to Turkey

By DR. SAMUEL T. DUTTON

AIDED and abetted by the Germans, the Turks have succeeded in almost destroying what remained of their own national structure. Blinded by selfish ambition and greed, they entered the war against civilization and at the same time deliberately set at work to wipe out the Christian populations of the empire. They have largely succeeded, but in the meantime have been defeated in the war and are now appealing to America for aid. Realizing the vastness of their crimes and the tremendous force of the Allied powers which have shattered the whole Teutonic scheme, they are now looking to America for mercy and for help.

This greatest of all tragedies—that of Armenia—began three and a half years ago. Its inhuman and murderous assaults were directed to every section of the country, whether in the quiet valley or plain, or high upon mountain and plateau. The long story of outrages and butchery incident to this episode has been many times told, and the American people know of its horrors, its brutalities, its mutilations, its cruel and intentional deprivation of clothing, food and water; the stealing away of girls and young women, the ruthless and savage killing of young children—all of these things are matters of common knowledge and need not be repeated. The deed is done and recorded. Let us hope that those who planned and executed this orgy of misery may be properly punished by the Allied governments which have won the victory for freedom and humanity. The account with the Turks cannot be properly closed until that so-called Committee of Union and Progress which was responsible for all these horrors has been brought into court, tried and punished.

Mr. Morgenthau, in his interesting volume, recently published, has pictured these men in their true character and with such care and definiteness that there may be no doubt as to their guilt. It is safe to say roughly that more than 1,000,000 Armenians, 500,000 Greeks and 200,000 Syrians have perished. With them have perished much of the thrift, productiveness, industrial enterprise and mechanical skill of the nation. Among the victims were many men of education and professional standing as well as women of refinement, who in their homes and the circles where they resided were respected and loved, not only by their Christian neighbors but by Moslems as well. What a dark cloud of memories and shame hangs over the entire nation! It is not strange that the more decent elements in Constantinople have risen in anger and disgust and have driven from posts of trust the authors of this great crime. The large army of martyrs who suffered every misery and death at their hands cannot and will not be entirely forgotten. Their homes are scattered all the way from the Black Sea coast and the Caucasus to Aleppo, Mosul and the desert beyond. Of thousands of families not one member remains. By that remarkable resiliency with which children are endowed, many have survived, and it is estimated that at least 400,000 orphans are to be cared for.

THE thought of these children and many others who have escaped death suggests a view of the situation more hopeful but tremendously urgent. The war is over. The Allies are in Constantinople. Lines of communication and travel so long interrupted will soon be reestablished. A new and better government will be devised for Turkey, insuring an end of the cruel massacres which have so long disgraced and tortured that land. The American Committee for Relief is about to send to Turkey a commission of half a dozen men of standing and experience, with a small army of missionaries and expert workers, including doctors and nurses. They hope to go directly from New York in a government transport and take with them medical supplies, food, materials for the manufacture of clothing, implements of agriculture and industry, including tractors and motor trucks. These workers will be placed in groups in the important centers of Turkey to begin the work of rehabilitation. Thousands of surviving refugees will be repatriated in Armenia. Sanitary and medical relief will be provided. The scattered remnants of the Christian population will come back to their villages. Those who have seized their homes and belongings will, we trust, be compelled to restore them.

It may be that some of the wealth of Armenians and Greeks which the Turks stole from them when they were driven from their homes will find its way back to aid in reestablishment of those who, weary and impoverished, come straggling back to their homeland. What scenes of sadness mixed with joy will be witnessed! The lone mother who has been sorrowing in the loss of husband and children may be gladdened by the appearance, as from the dead, of a daughter, a son, or even a husband, who, under the cover of darkness, escaped from the gendarmes. Many such have been in hiding far from their homes in the mountains, perhaps, or other such inaccessible regions. Many no doubt have been fed and protected by Moslems, some of whom denounced the cruel treatment of their Christian neighbors and pitied the innocent victims.

The American Committee has now something more to do than merely to deal out bread to prevent starvation. It must rebuild homes, plow the ground, plant all kinds of seeds and supply animals. It must open many orphanages and place over them kindly and well-educated matrons. It must see that the Allied governments police thoroughly all sections of the country in danger of attack or where some vengeful uprising is possible. All who have believed in the war as a beneficent struggle for humanity will wish to do their part in this great redemptive work in the Near East. They will give and give again, as they have been doing so generously, in order that happy homes may again gladden that land sacred to all Christians as the land of the prophets, of Jesus and the apostles, the land packed with the history of ancient peoples and the early triumphs of the Christian Church. America stands high in Turkey, for her missionaries have been noble men and women giving examples of upright living and self-sacrifice. The schools and colleges which they have planted and which have been closed during the war will soon be in full operation again. The three great independent institutions, one in Beirut and two on the Bosphorus, providing the higher education for both men and women, have in a miraculous way kept their doors open and continued their splendid work during the wars of the last seven years. They also may justly claim support by Americans. They have earned it and deserve it for what they have done. In the years to come when democracy is to bud and blossom, these institutions are to furnish the men and women who are to do valiant service in the name of humanity and Christianity.

The War Work of the Society of Friends

THE unassuming but very efficient relief work that has been lone for four years by the Society of Friends is one of the oldest and most extensive of the private beneficences that have been carried on in France. Mr. Charles Evans, chief of the American Friends' Unit, tells of a trip through owns where they are at work. His etter, somewhat condensed, follows:

"Leaving Paris in the evening we raveled down to Troyes in a beautiful harvest moonlight, arriving there at midnight. Every one seems to be crowded at Troyes, but they are looking oward relief by the construction of a wooden hut in which the men will sleep.

"Next evening we left on bicycles for he sanitarium which Friends are building for Dr. Bertrand, about four kilometres outside of Troyes. About twenty-eight children will be cared for in sunshine and fresh air. Just outside of Troyes our men are also putting up twenty huts for refugee families, some of whom are living four together in a single room ten by ten feet.

"In the afternoon of Sunday I went down to Bar-sur-Aube. This quaint little town we have been working in only for a short time. Much work is done in the outlying villages and the relief there partakes of a somewhat different nature from that in the congested cities. The great difficulty is to get materials and furniture. The work of our Friends here is excellent and Miss Kelsey has been of great use in visiting the hospital where American soldiers are cared for.

"The next morning I left for Sermaize, and after visiting the Château hospital a few hours, left in the car for Charmont. Miss Ferris has charge here of twelve old ladies, some of whom are refugees from Verdun. They love the tranquillity of the spot and say they will never leave there. I cycled over through Nettancourt to Evres. Here I found an active group repairing mowing-machines and acting as village blacksmiths. The American and French tools which had been sent them are of great value. I saw groups of men arrive at the blacksmith shop with damaged machine parts which our men would repair or replace for them.

"It was interesting to see the large number of visitors coming to see their friends in the hospital and to see the gratitude which they felt to those who had helped members of their family back into reasonable health again. The out-patient work at the hospital, which is conducted in a small out-building or conservatory, has assumed considerable proportions and makes a further draft upon the time of the doctors and attending nurses. The sixty beds are not sufficient and it is proposed to place an additional barrack in the orchard which will accommodate from twenty to forty more patients.

"The X-ray apparatus is very successfully operated by Leslie O'Heath and C. F. Whitney and the results assist Dr. Babbitt materially in reaching proper diagnosis. Dr. Packer is working admirably, and in the absence of Dr. Babbitt, had performed a number of operations with success."

THE SEARCH

By GRACE LIVINGSTON HILL (Mrs. Lutz)

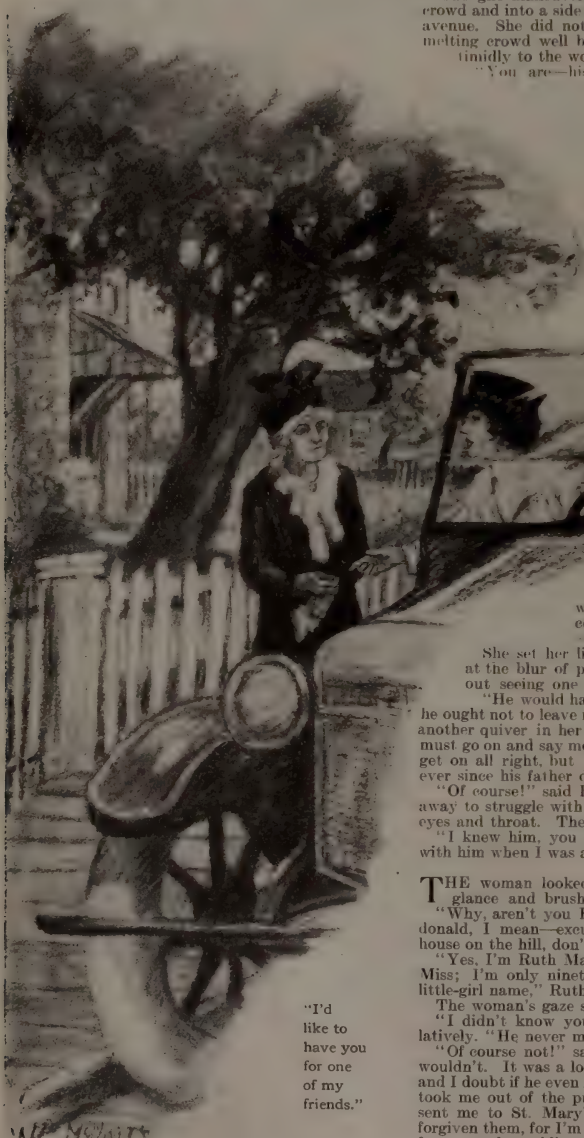
Author of "The Witness," "The Measure of a Man," etc.

CHAPTER III

IT HAD taken only a short time after all. The crowd drowned its cheer in one deep gasp of silence, and broke up tearfully into little groups beginning to melt away at the sound of Michael ringing up the gates, and telling the cars and wagons to hurry, that it was almost time for the up-train.

Ruth Macdonald started her car and tried to bring her senses back to their normal calm, wondering what had happened to her, and why there was such an inexpressible mingling of loss and pleasure in her heart.

The way was intricate for a moment with the congestion of traffic, and Ruth was obliged to go slow. As the way cleared before her, she was about to glide forward and make up for lost time, when a little bewildered woman with white hair darted in front of the car, drew back in hesitation and went forward again. Ruth stopped the car shortly, shaken with the swift vision of possible catastrophe, and then recognized something familiar in the droop of the woman's shoulders, the set of the white head they carried.



"I'd like to have you for one of my friends."

"Oh, I'm so sorry I startled you!" she said pleasantly, leaning forward. "Won't you get in and let me take you home?"

The woman looked up, and there were great tears in her eyes. It was plain why she had not seen where she was going.

"Thank you; no, I couldn't!" she said with a choke in her voice and another blur of tears. "I—you see—I want to get away—I've been—seeing off my boy—"

"I know!" said Ruth sympathetically. "I saw. And you want to get home quickly and cry. I feel that way myself. But, you see, I didn't have anybody there, and I'd like to do a little something just to be in it. Won't you please get in? You'll get home sooner if I take you; and see! We're blocking the way!"

THE woman cast a frightened glance about and then assented.

"Of course; I didn't see!" she said, climbing in and sitting bolt upright, as uncomfortable as could be in the luxurious car beside the girl. It was plain she did not wish to be there.

The girl maneuvered the car quickly out of the crowd and into a side street, gliding from there to the avenue. She did not speak until they had left the melting crowd well behind them. Then she turned timidly to the woman:

"You are—his—mother?"

She spake the words hesitatingly as if she feared to touch a wound.

The woman's eyes suddenly filled again, and a curious quiver came on the strong, handsome chin.

"Yes!" she tried to say, and smothered the word in her handkerchief pressed quickly to her lips in an effort to control them.

Ruth laid a cool little touch on the woman's hand that lay in her lap.

"Please forgive me!" she said. "I wasn't sure. I know it must be awful—*cruel*—for you!"

"He—is all I have left!" the woman breathed with a quick, controlled gasp; "but—of course—it was right he should go!"

She set her lips more firmly and blinked off at the blur of pretty homes on her right without seeing one of them.

"He would have gone before, only he thought he ought not to leave me till he had to," she said with another quiver in her voice, as if, having spoken, she must go on and say more. "I kept telling him I would get on all right, but he was always careful of me—ever since his father died."

"Of course!" said Ruth tenderly, turning her face away to struggle with a strange smarting in her own eyes and throat. Then, in a low voice, she added:

"I knew him, you know! I used to go to school with him when I was a little bit of a girl."

THE woman looked up with a quick, searching glance and brushed the tears away firmly.

"Why, aren't you Ruth Macdonald? *Miss* Macdonald, I mean—excuse me! You live in the big house on the hill, don't you?"

"Yes, I'm Ruth Macdonald. Please don't call me Miss; I'm only nineteen, and I still answer to my little-girl name," Ruth said with a charming smile.

The woman's gaze softened.

"I didn't know you knew John," she said speculatively. "He never mentioned—"

"Of course not!" said the girl, anticipating. "He wouldn't. It was a long time ago when I was seven, and I doubt if he even remembers me any more. They took me out of the public school the next year and sent me to St. Mary's, for which I've never quite forgiven them, for I'm sure I should have got on much faster at the public school. But I've not forgotten public school, and John was always good to the little girls. We all liked him. I haven't seen him much lately, but I should think he would have grown to be just what you say he is. He looks that way."

Again the woman's eyes searched her face keenly, a if she questioned the sincerity of her words; then apparently satisfied, she turned away with a sigh:

"I'd have liked him to have known a girl like you," she said wistfully.

"Thank you!" said Ruth brightly. "That sound like a real compliment. Perhaps we shall know each other yet some day if fortune favors us. I'm quite sure he's worth knowing."

"Oh, he is!" said the little mother, the tears brimming over again and flowing down her dismayed cheeks. "He's quite worth the best society there is but I haven't been able to manage a lot of things for him. It wasn't always easy to get along since his father died. Something happened to our money But anyway, he got through college!" with a flash of triumph in her eyes.

"Wasn't that fine!" said Ruth, with sparkling eyes "I'm sure he's worth a lot more than some of the fellows that have always had every whim gratified Now which street? You'll have to tell me. I'm ashamed to say I don't know this part of town very well. Isn't it pretty down here? This house! What a wonderful clematis! I never saw such a wealth of bloom!"

"Yes, John planted that and fussed over it," said his mother with pride as she slipped unaccustomedly out of the car to the sidewalk. "I'm very glad to have met you, and it was most kind of you to bring me home. To tell the truth," with a roguish smile, "I was so weak and trembling with saying good-by and trying to keep up so John wouldn't know it, that I didn't know how I was to get home. Though I'm afraid I was a bit discourteous. I couldn't bear the thought of talking to a stranger just then. But you haven't been like a stranger, knowing him, and all!"

"Oh, thank you," said Ruth. "It's been so pleasant! Do you know, I don't believe I ever realized what an awful thing the war is till I saw those people down at the station this morning saying good-by. I never realized, either, what a useless thing I am. I haven't even anybody very dear to send. I can only knit."

"Well, that's a good deal. Some of us haven't time even to do that."

"You don't need to," said Ruth, flashing a glance of glorified understanding at the woman. "You've given your son!"

A BEAUTIFUL smile came out on the tired, sorrowful face.

"Yes, I've given him," she said, "but I'm hoping God will give him back again some day. Do you think that's too much to hope? He is such a good boy!"

"Of course not!" said Ruth sharply, with a sudden sting of apprehension in her soul; and then remembered that she had no very intimate acquaintance with God. She wished she might be on speaking terms at least, and she would go and present a plea for this sorrowful, lonely woman. If it were only Captain La Rue, her favorite cousin, or even the President, she might consider it. But God! She shuddered. Didn't God let this awful war be? Why did he do it? She had never thought much about God before.

"I wish you would let me come and see you some time, and take you for another ride," she said sweetly.

"It would be beautiful," said the older woman, "if you care to take the time from your own friends."

"I'd like to have you for one of my friends," said the girl gracefully.

The woman smiled wistfully.

"I'm only here evenings and holidays," she conceded. "I'm doing some work for the government now."

"I shall come," said Ruth brightly. "I've enjoyed you ever so much." And she started her car and whirled away into the sunshine.

"She won't come, of course," said the woman to herself as she stood looking mournfully after her, reluctant to go into the empty house. "I wish she would! Isn't she just like a lovely flower! How wonderful it would have been if things had been different, and there hadn't been any war, and my boy could have had her for a friend! Oh!"

DOWN at the club house the women waited for the fair young member who had charge of the wool. They rallied her joyously as she hurried in, suddenly aware that she had kept them all waiting.

"I saw her in the crowd at the station this morning," called out Mrs. Pryor, a large, placid tease, with a twinkle in her eye. "She was picking out the handsomest man for the next sweater she knits. Which one did you choose, Miss Ruth? Tell us. Are you going to write him a letter and stick it in the toe of his sock?"

Continued on next page

Great Evangelist Passes Away

ON CHRISTMAS morning J. Wilbur Chapman, world-renowned evangelist, head of the New Era Movement of the Presbyterian Church, originator of the Simultaneous Campaign of Evangelism, and former Moderator of the General Assembly of the Presbyterian Church, passed away at the Rebeau Sanitarium, 156 West Seventy-fourth Street, New York. The body was taken to the parsonage at 631 West End Avenue, where it lay in state until the following Sunday,

Dr. Chapman was born in Richmond, Indiana, June 17, 1859, and was the son of Alexander Hamilton Chapman and Lorinda McWhinney Chapman. He was graduated from the Lake Forest University in Illinois in 1879, with the degree of A.B. and from the Lane Theological Seminary in 1882, when he was ordained in the Presbyterian ministry, becoming pastor of the First Reformed Church at Albany, N. Y., where he served until 1890. For the next three years he was pastor of the Bethany Presbyterian Church in Philadelphia.

Twenty-five years ago he answered an insistent call to the evangelistic ministry, a work which he followed for the remainder of his life, though he was pastor during that time of two churches—the Bethany of Philadelphia, which he had left to take up evangelistic work, and the Fourth of New York, where he served with great success for five years.

HE BECAME in 1903 the executive secretary of the General Assembly's Commission on Evangelistic Work, and later representative at large. In his evangelistic work he introduced the system of simultaneous meetings in different parts of a city in which he might be conducting a revival, enlisting the assistance of ministers and church workers of different denominations, so as to make a revival city-wide. This was known as the Simultaneous Campaign of Evangelism. He found a worthy and efficient helper in Charles M. Alexander, the revival singer, with whom he made an evangelistic tour of the world. Among the features of present-day evangelism Dr. Chapman originated the Pocket Testament League, which has proved a valuable adjunct to evangelistic work. He was the inspiration of many of the younger generation of evangelists, among whom was Billy Sunday.

Dr. Chapman was the recipient of several honorary degrees in recognition of his services to the Christian Church. The title of D.D. was bestowed on him by Wooster University in 1898, and Heidelberg University in 1910 conferred the degree of LL.D.

BESIDES his widow Dr. Chapman is survived by two sons and two daughters—Captain J. Wilbur Chapman, Jr., in France with the 311th Remount Division; A. Hamilton Chapman, a student at Williams College; Mrs. Bertha I. Goodson, and Mrs. Fred E. Linder.

Dr. Chapman had for nearly thirty years been a contributor to the Christian Herald, in whose columns many of his sermons have appeared.

He wrote a number of religious works, among which were: "Received ye the Holy Ghost?" "And Peter," "When Home is Heaven," "Pocket Sermons," "Problem of the Work," "Present Day Evangelism," "Life of D. L. Moody," "Present Day Parables," "From Life to Life," "Spiritual Life," "Secret of a Happy Day," and "Kadesh Barnea."

The New Era Movement, which is one of the good works of Dr. Chapman, is the latest of the many activities with which the Presbyterian Church in the United States is striving to help the nation in its hour of struggle and after. It proposes to assist every Presbyterian church in the United States to get ready for a new type of community service for soldiers' families and for returning soldiers after the war, and includes methods of education for foreigners. It had its origin in the General Assembly Conference last May. The objects of the movement were presented to President Wilson in Washington, who told the group of clergy and laymen who visited him: "The church must help the nation to do the righteousness for which we are fighting."

Evangelist J. Wilbur Chapman. Died December 25, 1918

TWO impressive funeral services were held in New York City on Sunday, December 29. A morning service in the Fourth Presbyterian Church was followed by another in the afternoon at the Fifth Avenue Presbyterian Church. The burial took place in Woodlawn Cemetery.

Rev. Edgar W. Work, pastor of the Fourth Presbyterian Church, presided at both services and read tributes to Dr. Chapman from members of his congregations and from evangelists and ministers who had been associated with him in evangelical work.

Vice President Marshall, who was unable to attend. sent this message:

"If duty ever called me to pay my personal respects at the funeral services of a great and good man it surely calls me to come to Dr. Chapman's funeral, and yet I cannot, because my duty is to the living at home, who need me. I do not seek to explain the passing of this personal friend, this illustrious Presbyterian, this great Christian and high-minded patriot. Had the war never come on, still Dr. Chapman would have lived in the hearts of those who loved him. but its coming brought immortality to him in the life of the nation.

"Early he saw that the fight was between Bethlehem and Berlin, and then he wielded the flaming sword of righteousness with such valor as to put behind him and back of his country the great denomination he so worthily honored, and which had so signally honored him. Till we meet again, rest to his ashes and peace to his soul."

Billy Sunday's message said that Dr. Chapman had always been his "truest friend." He added: "Next to the members of my family, I loved him more than any one else."

Other tributes came from John Wanamaker. a member of his former congregation in Bethany Presbyterian Church, Philadelphia, and from the Rev. Dr. J. Frank Smith, who succeeded Dr. Chapman as Moderator of the General Assembly.

The Search

Continued from preceding page

The annoyed color swept into Ruth's face, but she paid no attention as she went about her morning duties, preparing the wool to give out. A thought had stolen into her heart that made a tumult there and would not bear turning over even in her mind in the presence of all these curious people. She put it resolutely out as she taught new-comers how to turn the heel of a sock, but now and then it crept back again and made her drop an occasional stitch.

Dottie Wetherill came to be shown what was the matter with her sock, and to giggle and gurgle about Bob and his friends. Bob, it appeared, was going to bring five officers home with him next week-end, and they were to have a party Saturday night. Of *course* Ruth must come. Bob was soon to get his *first* lieutenant's commission. There had been a mistake, or he would have had it in the first place; some favoritism shown of course, but now Bob had what they called "pull," and things were going to be all right for him. Bob said you couldn't do a thing in the army without "pull." And didn't Ruth think Bob looked perfectly fine in his uniform?

It annoyed Ruth to hear such talk, and she made it very plain to Dottie that she was mistaken about pull in the army. There was no such thing. It was all imagination and talk. She knew, for her cousin, Captain La Rue, was very close to the government and he had told her so. She fixed Dottie's stocking and moved on to the wool table to get ready an allotment for some of the ladies to take home.

MRS. WAINWRIGHT bustled in, large and florid, with a bunch of photographer's proofs of her son Harry, for Ruth to inspect. There were some fifty or more poses, each one seemingly fatter and more pompous and conceited looking than the last. She stated in her boisterous voice that Harry had particularly wanted Ruth's opinion before he gave the order. At that Mrs. Pryor bent her head to her neighbor and nodded meaningfully, as if the matter were settled now beyond all question. Ruth caught the motion and its meaning and the color flooded her face once more, much to her annoyance. She wondered angrily why she couldn't stop that childish trick of blushing, and why it annoyed her so very much this morning to have her name coupled with that of Harry Wainwright. He was her old friend and playmate, and it was but natural, when everybody else was sweethearting and getting married, for people to speak of them and wonder if there was anything more than friendship between them. Still it annoyed her. Continually as she turned the pages, from one fat smug Wainwright countenance to the next, she saw as in a mist the face of another man, with uplifted head and sorrow of parting in his eyes. She wondered if when the time came to go Harry Wainwright would have aught of that vision, and aught of that holiness of sorrow in his face.

She handed the proofs back to the mother, so like her son in her large blandness, and wondered if Mrs. Cameron would have a picture of her son in uniform, fine and large and lifelike such as these were.

She interrupted her thoughts to hear Mrs. Wainwright's clarion voice lifted in parting from the front door of the club house on her way down to her car.

"Well, good bye, Ruth, dear. Don't hesitate to let me know if you decide you'd like to have either of the other two large ones for your own 'specials,' you know. I shan't mind changing the order a bit. Harry said to give you your choice. I'll hold the proofs for a day or two and let you think it over."

RUTH lifted her eyes to see the gaze of every woman in the room upon her, and for a moment she almost felt she hated poor fat, doting Mamma Wainwright. Then the humorous side of the moment came to help her and her face blossomed into a smile as she jauntily replied:

"Oh, no, please don't bother, Mrs. Wainwright! I'm not going to paper the wall with them. I have other friends, you know. I think your choice was really the best of the lot." Then as coolly as if she were not raging within her soul, she turned to help Dottie Wetherill turn her heel.

Dottie chattered on above the turmoil of her soul, and her words were as tiny April showers sizzling on a red hot cannon. But by-and-by Ruth picked up Dottie's dropped stitches. After all, what did such things matter when there was war and men were giving their lives?

"And Bob says he doubts if they ever get to France. He says he thinks the war will be over before half the men get trained. He says for his part he'd like the trip over after the submarines have been thoroughly frightened. It would be something to tell about, don't you know? But Bob thinks the war will soon be over. Don't you, Ruth?"

"I don't know what I think!" said Ruth, exasperated at the little prattler. It seemed so awful for a girl with brains—or hadn't she brains?—to chatter on like that about a matter of such awful portent. And yet perhaps the child was only trying to cover up her fears, for she all too evidently worshiped her soldier brother.

Ruth was glad when at last the morning was over and one by one the women gathered their things together and went home. She stayed longer than the rest, making excuse to put the work in order. When they were all gone she rode around by way of the post office and asked the old postmaster who had been there for twenty years and knew everybody, if he could tell her what camp the boys had gone to that morning, and how one would address them; making an excuse that the Red Cross would likely be knitting for them. So he gave her the address which he thought would likely reach them, and she tucked it in her blouse and drove thoughtfully away to her beautiful sheltered home, where the thought of war had hardly dared to enter yet in any but a playful form. But somehow something was changed within the heart of Ruth Macdonald, and she looked about on the familiar place with new eyes.

To be continued

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Great Thoughts on a Great Occasion

IN HIS speech delivered in the spacious amphitheater of the Sorbonne—the famous French University—President Wilson lifted statesmanship to its highest level. It will be specially remembered for three specific expressions, although all of it may be classed as a memorable address. The first of these is the challenge to the world's educational institutions, which he gives in setting forth the principle that the chief object of education, above all others, is to rewaken the moral nature in men, that they may recognize right from wrong, justice from oppression and cruelty, and learn to differentiate between nations and peoples who are conscienceless and tyrannical and those who believe in the principles of international freedom and mutual helpfulness.

Seldom have we encountered a finer passage or a timelier in any address than that in which he describes the application of those principles to present conditions. He says: "The triumph of freedom in this war means that spirit shall now dominate the world. There is a great wave of moral force moving through the world, and every man who opposes himself to that wave will go down in disgrace."

The second great outstanding thought in the address is that in which he outlines his conception of the League of Nations: "That it shall operate as the organized moral force of men throughout the world, and that whenever or wherever wrong and aggression are planned or contemplated, this searching light of conscience will be turned upon them, and men everywhere will ask: 'What are the purposes that you hold in your heart against the fortunes of the world?' " These he strengthened still further by a timely thrust at secret diplomacy. "Just a little exposure," he said, "will settle most questions. If the Central Powers had dared to discuss the war for a single fortnight, it would never have happened. And if, as should be, they were forced to discuss for a year, the war would have been inconceivable." Further he declared that the true university spirit, which is intolerant of all the things that put the human mind under restraint, would have detected the falseness of the militaristic logic and exposed its vicious and oppressive selfishness.

The third affirmation of the President—which, as we learn by the cable, has shocked a certain class in Germany that seems to believe that the war-makers should go unpunished and that defeat is in itself a sufficient punishment—is that those who have been guilty of causing the world war must be made answerable for their crimes. Opposition to this is the more remarkable in view of the fact that a very large and influential part of the German people have been represented as demanding that those responsible for bringing about the war which has dismembered and ruined their nation should be compelled to answer to the German people themselves for their crime. Carl Kantsky, Under-Secretary of Foreign Affairs, is quoted as authority for the statement that official investigation has shown that "history will place the responsibility for the war and its continuance on the Kaiser, the Crown Prince, General Ludendorff, Admiral von Tirpitz, and on the nation's industrial leaders and the active promoters of Pan-Germanism." President Wilson has made no specific suggestion of a trial, and it is the uneasy German conscience that causes the guilty to dread the possibility of the Peace Conference taking up the task of bringing the aggressors to the bar. They are frightened lest "the great wave of moral force now moving through the world," to which the President alluded, may involve them and that, before German justice can operate in their behalf, they may get their full deserts.

All Europe and America will look forward with deep interest to what the Presdient may have to say to the people of the Allied countries. He has set a wholesome example of the benefits of free discussion in all that relates to world-welfare, and his treatment of great topics is meeting everywhere with cordial appreciation, as his forceful words appeal to the thinking classes of all shades of politics and every station in life.

Justice for the Jew

POLAND'S new government has announced its intention of taking measures for the suppression of anti-Semitism. This is a good beginning and augurs well for the future. The Jew has long been under the harrow, and Poland has not been the only nor the worst offender. Premier Moraczewski states that the Constituent Assembly, which will meet January 20, in declaring its aims will plan to reunite all the Polish territories, and to restore peace and order and establish equal civil and religious rights for all its peoples. The composition of the Cabinet is of a character that gives reasonable assurance of political harmony. Its principles, as the premier has announced them, are in accord with those of the Allies, and to a large extent also with those of the United States.

Rumania has been an aggravated oppressor of the Jews in times past, and should be made to fall into line in the application of the principle of equality for all the races within its boundaries. Turkey, or what is left of it, may be a more difficult problem; yet, strangely enough, the Jews have suffered less under Moslem authority than in Russia and certain other countries.

Under the new world order, anti-Semitism should soon become a thing of the past. The Jew can now look forward hopefully to the day when he will come into his own and when pogroms, Jew-baiting, and oppression in all its hideous forms, will never again be tolerated in any land or by any people.

The "Christmas Chest" and the Palestine Orphans

OUR "Christmas Chest" for the orphans of Palestine is filled to overflowing with the generosity of our friends and with abundant blessings for the suffering little ones in the land of Christ.

The fund which started in a contribution of $25 has quickly grown to about $2,000, and though Christmas day has passed by, the Christmas spirit still lingers in belated additions.

When the fund had attained to the sum of $1,500 that amount was sent by cable to the American Colony in Jerusalem, with this message:

> "Cabling $1,500 from our readers as Christmas gift to Orphanage. CHRISTIAN HERALD."

A later consignment, embracing the total accumulations during Christmas week, will have gone forward before this issue of our paper appears.

The "Christmas Chest" fund closes to contributions with most happy success, but the blessings to flow out of it on the other side are only beginning their glorious mission of brightening the gloom, relieving the sorrows, healing the sickness, and opening the door of hope for uncounted unfortunates.

Through this "Christmas Chest" there has been made clearly manifest a widespread popular and profound impulse to help the suffering orphans of the Holy Land in the true spirit of Christ. This impulse, shown by many thousands of spontaneous contributions, is, we feel sure, yearning to find steady outlet in more full relief and continuous helpfulness for the Palestine orphans.

In faith, we are going ahead with plans for a Christian Herald Orphanage in Palestine, that is to be as large as the consecrated generosity of our friends will permit, and as sweetly beneficent as their love and mercy, multiplied in the grace of God, may make it. The Palestine Orphanage plans will be prayerfully, carefully made for the consecration of every dollar to the best possible use in the spirit and under the blessing of Him who said, "Suffer the little children to come unto me."

A Noble Career

IN THE passing of J. Wilbur Chapman the world loses a great evangelist and the Christian churches of America are deprived of the services of one who has been for many years foremost among the leaders in all that makes for progressive religion. Dr. Chapman has not done distinguished service in his own denomination alone, for his great talents were employed in strengthening the faith of men of all denominations. In the broadest sense, he was a servant of Christ who knew how to become "all things to all men" for the sake of winning souls. His twenty-five years of labor as an evangelist, beginning with his association with Moody and lasting to the end of his life, were among the richest years in American evangelism. His great heart and his love of souls led him to make world pilgrimages, in which he spread the Gospel in all lands. Scores of pastors who have attained success in their spiritual work date the beginnings of their real career to their contact with Dr. Chapman and their adoption of his methods. In the great Gospel campaign in our armies he was one of the ablest organizers and most energetic leaders.

Dr. Chapman was a warm friend of the Christian Herald, a frequent and welcome contributor to its columns, and an ardent supporter of its varied philanthropies. He was a member of the Advisory Committee of the Bowery Mission and took a deep interest in its work. His sermons have been published in the Christian Herald at frequent intervals for many years, with great acceptability.

Of him it can be truly said that he lived a full life. His long period of spiritual service was magnificently rounded out and enriched with blessing to thousands.

Chairman Mott and the Y. M. C. A.

IT IS a wise step which has been taken by Dr. John R. Mott, the international head of the Y. M. C. A., to thrash out, by an official investigation conducted through army channels, the complaints that have been made against his organization. Indeed, he had intimated this purpose some time ago, and it is quite in line with the frank publicity that is characteristic of everything in his administration. Such an investigation would be thoroughly impartial and we believe satisfactory. We have every confidence in the Y. M. C. A, and its leaders. It is a great organization, with a high mission, capable of doing immense good, as its past record demonstrates. But the magnitude of the war and of many activities related to it have set unusually difficult tasks. With an army of thousands of workers, it would not be strange indeed if some of the Association men were not quite so efficient as others; but our knowledge of the organization and of the splendid service it has rendered, assures us that its work, judged as a whole, cannot suffer from investigation. If there have been weak spots, the inquiry will reveal them, and the organization will benefit by the process. The whole war itself was an ordeal through which no organized work could possibly pass without affording some ground for criticism, though assuredly much more for unstinted praise.

Another Aspect of Christian Unity

WHILE leaders in the religious life of the nation are earnestly discussing the desirability of finding a common basis of cooperation among the various denominations after the war, the Christian Union Quarterly, St. Louis, Mo., presents a new angle on this subject. The world war is upsetting our notions of education and religion, it remarks, and adds, "conditions that were justified in the past carry with them no guarantees of justification now. . . . To live with our faces to the front is to seek adjustment to the post-war demands. The tragedy of these times is a divided church.

"While statesmen are discussing a league of nations for the common good, churchmen should be giving themselves without reservation to the discussion of a united Church for the saving of the lost world. One of the chief barriers to unity and catholicity is the denominational school. It is not only the institution of a party in a distinct sense, being controlled and supported by a denomination, but it becomes a necessity for the perpetuation of that denomination, being the source from which denominational direction and guidance commonly come. The denominational schools ought to get together. It is both possible and practical. These times demand united effort. Pride and the love of a party must give way to service and the love of the whole Church."

It is quite within the scope of the general proposition for a closer union of all the Christian forces of America to include the denominational schools. If there is to be a leveling of fences so that the various branches of the Church can work with one common purpose, cooperating in the wide region of religious activities, both in home and foreign fields, a mighty step forward will have been taken. It is worth while to remark here that at a number of recent church conferences there has been noted a very definite tendency toward closer denominational relations, both as to spiritual fellowship and on humanitarian lines. A great deal of the old-time theological controversies have disappeared and the lines of division have in some cases hardly been in evidence. What is apparent, however, is that the world war and its turmoil have chastened the controversial spirit, and at the same time broadened the conception of Christianity. One thing which all earnest churchmen now see, as comprehending all others, is to bring the great divisions harmoniously into line, in order that every section, great and small, of the Christian army may do its full share in the task of spiritual reconstruction.

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Read the signs in the Highway of Success. "No quitters wanted!" "No soft jobs here!" "Keep your eyes on the goal!"

Church Unity Within Reach

As Democracy is the Organized Moral Force Throughout the World, So Christianity Can and Should Become the Organized Spiritual Force—*By H. K. CARROLL, LL.D.*

THE war's menace of Christian civilization brought about an alliance of nations to prevent the ruin of the world. Now that the menace has been removed, the minds of men everywhere turn to the question, How shall such wars be prevented in the future? As it was an alliance of nations that brought the war to an end and saved the world, so it must be an alliance of nations—call it a League of Nations or what you like—that shall prevent such a dire catastrophe in the future. This common sense approves and Christian sense enforces.

It needs no prophet's vision to foretell a new world. And in this new world the old diplomacy, which had its immoral as well as its moral phases, and which precipitated the war of 1870 between Germany and France, is to give place to a new diplomacy from which secrecy, untruthfulness and trickery are to be barred. Solemn treaties must no longer be called "scraps of paper." President Wilson, in his address at the University of Paris, in recognition of the degree conferred upon him, gave this as his conception of the League of Nations (italics not his):

"That it shall operate as the organized *moral* force of men throughout the world, and that whenever and wherever *wrong* or *aggression* are planned or contemplated, this *searching light* of *conscience* will be turned upon them, and men everywhere will ask, 'What are the purposes that you hold in your heart against the fortunes of the world?'"

That is to say, permanent peace must be founded upon justice, and justice is the principle of right, and right is always the opposite of wrong.

AS THERE is to be a League of Nations to maintain justice and peace upon the basis of open and even-handed dealing between all nations, small and great, and moral considerations are always to be uppermost, then surely no institution next to the State is more concerned to advocate and support this new diplomacy than the Church of Christ. The new internationalism means International Unity, and International Unity calls upon the churches for Interdenominational or Christian Unity. It is a thing unthinkable that the nations can make such an advance as this in the moral government of the world and the Church lag behind and make no response to this new call to what President Wilson calls "the searching light of conscience."

Therefore the call of the Philadelphia Conference to the Evangelical churches of the United States and Canada for union is not only a timely call but an imperative call. The question that will inevitably be suggested by so great an enterprise is, "Can it be done?" In reply to that, it is sufficient to ask, "Is it something that *ought* to be done?" If it is something that *ought* to be done, it is something that *can* be done. But as an answer to practical minds that entertain more doubt than faith on the subject, let me call attention to the words of the Preacher: "That which hath been is that which shall be; and that which hath been done is that which shall be done" (Eccles. 1 : 9). The object of this article is to show what has been done in actual organic union.

1. In 1745, the Presbyterian Church in this country was divided into two synods, known respectively as the Old Side and the New Side Synod. The causes of the division had chiefly to do with ministerial training and with revivals. Out of the New Side movement arose Princeton University. In 1758 the New Side and Old Side Synods came together.

2. Another great division in Presbyterian ranks occurred in 1837, resulting in what were known as the New School and Old School Presbyterian bodies. The New School Presbyterians cooperated with Congregationalists and others in supporting the American Board and on certain other practical lines. In 1869, these two large bodies came together in a perfect organic union, more than doubling their power and influence and their Christian efficiency.

3. At the outbreak of the Civil War, New School and Old School Presbyterians in the South were separated from the corresponding bodies in the North. During the war, these fragments in the South united and formed what is now known as the Southern Presbyterian Church, a strong, able, united, prosperous body.

4. In 1906, a large number of ministers, churches and communicants of the branch known as the Cumberland Presbyterian, originating in a revival in the first half of the nineteenth century, came into the Presbyterian Church of the United States of America. This was a perfect union so far as it went, and it might have been more complete except for undue pressure by the union party upon the minority in the Cumberland branch.

5. Prior to 1907, there were numerous Methodist branches in Great Britain. In that year there was a union in which the Methodist New Connection, the United Methodist Free Churches and the Bible Christians were united with other existing organizations. These unions were perfect unions, and as a result there is a further union movement on foot in Great Britain for the uniting of the four or five separate Methodist bodies which remain.

6. There is in Canada a united body known as the Methodist Church in Canada. There is no other Methodist body in the Dominion, save a small colored organization. Formerly there existed many branches of Methodism. Finding that division meant weakness and inefficiency, the process of organic union was begun, and it resulted in the disappearance of the several branches and the organization of a strong, prosperous, united body.

7. There were likewise in the beginning as many Presbyterian branches in Canada as there were in Scotland, and the fingers of one hand would not suffice to number them. The necessity of cooperation and concentration of strength brought about union after union, until all have been absorbed into a united whole known as the Presbyterian Church in Canada. Only a small body of Presbyterian churches connected with the Established Church of Scotland are outside of this union.

8. Organic union proving to be so successful in welding together the Presbyterian branches and the Methodist branches, a larger movement in the interests of greater efficiency and economy in men, means and efforts was set on foot, and the result is an agreement to unite the Presbyterian, the Methodist, and the Congregational churches. This movement was carried successfully and overwhelmingly in the Congregational and Methodist bodies; more slowly by the Presbyterians. Every time the question has been submitted to their General Assembly, it has voted by a larger majority.

9. What has been accomplished in the union of Methodist branches in Canada and in Great Britain has been accomplished also in the union of Methodist branches in Australia and New Zealand. The distinctive names, "Bible Christians," "New Connection Methodists," "Primitive Methodists," and the like, have been swallowed up, and there is but one body of Methodists in those dominions.

10. Coming back again to the United States, what is the United Presbyterian Church, a large, prosperous, unified body, but a consolidation of various smaller bodies?

11. The Civil War, which was responsible for many divisions, separated for a while the Southern from the Northern dioceses of the Protestant Episcopal Church. After the war their bishops and representatives were welcomed back into the General Convention, and the separation was but an incident and an interval which was happily ended.

12. Last year, three Norwegian Lutheran Synods, including the United Norwegian Church of North America and two other independent bodies, were brought together in a union which appears to have been successful in every respect.

13. The greatest union movement among Lutheran bodies that has been known in this country, if not in the world, was triumphantly consummated at a convention held in New York early in November, in which the General Synod, the General Council and the United Synod South, came together upon the basis of a constitution which had been accepted by each of the bodies, meeting separately, which had been approved by the different synods of each branch, and which was not the subject of a single amendment, addition, or erasure, from the time it was formulated and published by the Joint Committee until it became the actual platform for the large United Lutheran Church that now stands securely upon it. It is doubtful if any prophet would have ventured, when this project was first proposed a year and a half ago, to predict its success.

TIME and space would fail to tell of other instances of organic union which have been successfully and happily accomplished, the results being so large that it would be difficult to estimate them.

"*That which hath been is that which shall be; and that which hath been done is that which shall be done.*"

Nor is there sufficient space left in which to give even a list of the denominations, separated for a longer or shorter interval, which are now proposing to come together again.

A few may be simply mentioned:

1. The reunion of the Methodist Episcopal Church and the Methodist Episcopal Church, South, bodies separated in 1844 and which are now negotiating with prospect of final success for reunion. This will be, when it is accomplished, probably not many years hence, the largest reunion that has ever taken place, bringing together Churches which have together more than five and a half million communicants.

2. There is a project for the union of three large colored Methodist bodies, namely, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Church. These three bodies are considering a basis of union which a Joint Committee has prepared, and already the General Conference of the last named Church has voted overwhelmingly in favor of it.

3. There is also a project for the union of the Presbyterian Church in the United States (Southern) and the United Presbyterian Church, which has been pending several years, and the Moderator of the last named body is quoted as having said in Philadelphia that "a year or two will see these two bodies one."

4. The Evangelical Association and the United Evangelical Church, which separated a generation ago, are conducting negotiations for a reunion.

5. So are the Free Methodist and the Wesleyan Methodist Churches, and similar projects are before other Christian bodies.

In view of what has been accomplished in the way of organic union—and it is a long and notable list—and in view of propositions for consolidation of other bodies which are being seriously considered, it does not after all seem impossible that the dream, as some call it, which was dreamed the other day in Philadelphia may be realized.

Will the Church Pay the Price?

EVERY year, in spite of the continued separation and the frequent accusation in the insinuating question "Is Christianity a failure?" the world is learning to respect more and more the word "Christian," and to speculate upon the relation between Christianity and religion as the churches dispense it. What but this steady Christian growth a heart-hunger for self-manifestation has created and nurtured the appalling number of religious sects we see today? We must admit that not materialism but spiritual hunger has been the foundation. Has any sect, any creed, any dogma proven sufficient unto the cravings of man?

Our boys in the trenches have told us how, as never before in their lives, they have come heart to heart and voice to voice with Christ. Not "We believe so and so; what's your church belief?" The millstone of creed has been thrown off, and the Christ that was hidden has been experienced; the vital breath, the personal communion and fellowship with Christ.

When our boys return the churches will greedily and clamorously reach for them—the former members and the new members ready to come into the fold. Unless a change is made, each will be branded with the hot iron of creed. He will be compelled, as an honest man among men, to say "I believe in this or that method of baptism; I believe in such and such method of communion." Rather than chafe under such harness he will silently and alone "believe in Christ," his new-found Companion.

The all-burning question is not his suffering. But will he alone, and battling against the cross of that creed that shut him out from those who perhaps were less vital, less loyal Christians—will he stand? Will his reach be long enough and strong enough to hold on? Has the war been long enough to strengthen that reach? Will the churches and the ministers throw off the yoke of creed—man-made creeds—and say "Not Wesley, not Knox, not popes, not Calvin—not Methodism, Baptistism, Catholicism or any 'ism,' but Christ is the belief"? Will the proud churches say "Come to our Old Brick Church, our Fifth Avenue Church, our little James Street Church. Come and believe in Christ"? Can the autocracy of creed be crushed as has the autocracy of Germany?

There is one way for unity after the war. But it remains for the churches to blast away the barriers from that way. With Dr. John McInnis, I say, "Will the Church pay the price?"

Flemington, N. J. F. B. ABBOTT.

The War's Vindication of the Word

*A SERMON BY REV. JOHN ROACH STRATON, D.D.**

TEXT—John 17 : 17. "Sanctify them in the truth; thy Word is truth."

THE World War has brought to the fore striking illustrations of the truth of Bible doctrines as usually interpreted by what is called the old theology. Glance for a moment at some of the old Bible truths that the war has illustrated and vindicated.

Take, for example, the fall of man as recounted in Genesis. Some have had difficulty with this fundamental doctrine of the Bible. I was talking a short time ago with a brilliant young college man, steeped in the scientific skepticism of the age, and he said:

"But, Doctor, think how irrational is the theory that man fell in a garden, just created by an all-wise and all-powerful God!"

I replied by pointing out the very interesting fact that modern Germany also fell in a garden. There was not a country upon the earth more blessed and prosperous than Germany. Her progress in all lines, except morals and spirituality, had been marvelous. If she had remained true to right ideals she would have gone on undoubtedly into the leadership of the whole earth. But even in that garden of prosperity and peace the devil of selfishness, untruth and false ambition entered, and the ruling classes fell, and, like the fall in Eden, carried down the innocent multitudes with them.

THE war's conditions have also vindicated the Bible truth of predictive prophecy. I give but one illustration of this. In a remarkable article in Harper's Magazine for September on "The Soul of Fighting France," Nina Duryea, the head of the Duryea War Relief in Europe, in the course of many touching illustrations of the revival of faith and the intervention of supernatural forces in the war, tells of the case of a Frenchwoman who had suffered so terribly that her mind was partly unbalanced. She says: "In the evacuated region one heard of a woman of education who, eight months before America declared war, had lost her mind from too much suffering. It was said she possessed the gift of prophecy. One evening this distraught creature appeared in our garden, where 'kultur' had cut down trees, uprooted currant and rose bushes, and polluted the well. The woman wandered to and fro unmolested, as though searching for something, until she reached an American soldier who had neither moved nor spoken. Becoming aware of his presence, she asked:

" 'Who are you?'

"He saluted and replied, 'An American soldier fighting for France.'

" 'Perhaps you can help me,' she said. 'I had four sons. One lies beneath the snows of the Vosges; one rots on the bed of the sea; one fell from heaven, I know not where, and one—lay here, on my breast, soft and warm and—mine. But strange men came with spikes on their heads. There were great noises raging and cruel happenings. At last there was a vast noise and blackness. When it passed I saw my baby lying in pieces. Those men kicked the pieces and laughed and then put them in a box and took them away. Can you tell me where they are?' "

Without waiting for a reply, the woman walked on, peering about for that box which held the baby she had loved. Again she approached the soldier, and as though for the first time she said, "Who are you?" and again he made the same reply. Then a dawning comprehension seemed to pierce her brain, and she touched his sleeve and groped over the national insignia of his rank, as she reiterated the word "America!" Then she stepped backward and with upraised arms burst into a sort of Biblical rhapsody:

"A great host shall come in numbers like the stars of heaven. The sea shall bear them. Justice shall be upon their banners and Liberty shall be their cry. Their tread shall shake the fortresses of the proud. The great king shall hide his face in fear and shall seek for safety and find none, for the curses of his people shall rise like flames about him, and he shall walk in the blood of his children. Hasten the coming of that mighty host, O Lord God! Make clear their way. Let the shining presence of our glorious dead be about them, for they shall bring peace!"

She moved away, searching for her dead baby. It is to be remembered, says Miss Duryea, that "she could have had no knowledge of America's entry into the war."

WHAT a remarkable incident this is in the light of the war's close and the events which followed it! We can more readily believe in the reality of Biblical prophecy in the light of such instances.

The war has brought home to us as nothing else could have done the fact of sin and the guilt of sin. The easy-going notion that sin is simply "misdirected energy" or results from lack of evolutionary development, etc., etc.—all such ideas as these have been completely exploded by the war. We have seen sin again in all of its ugliness and its essential ill-desert. Who can stand in the presence of such horrors and infamies as have occurred in Armenia and Serbia and Russia and Belgium and France and any longer soften the fact of human sin?

Oh, how God has humbled our egotism and our pride, and how he has exploded the silly notion that we were "evolving" into a man-made Paradise! Instead of that the world was really moving for the past fifty years toward a hell of infamy and woe. Let some of the soft-pedal new theology brethren kindly rise and testify, in the light of these things!

Notice again the world-wide and insistent demand for the adequate punishment of Germany because of her sins. Many of the pulpits of the land have a weak and mushy theology, but it is very noticeable now that the newspapers of the world are all preaching a thoroughly sound theology. The papers are clamoring that justice be meted out to Germany. They all recognize that justice is punitive and retributive as well as preventive and exemplary in its action. They all recognize that there is a vast difference between heartless vengeance and righteous retribution for hideous wrong. Some of the very editors who a few years ago were laughing at those who preached an old-fashioned hell are now believing that hell is not hot enough for the Kaiser and his Junker satellites. In this connection, too, it is to be noticed that we are not having so much difficulty as formerly with the "imprecatory Psalms," as we call down upon Germany the just wrath of a holy God.

NOTICE, too, the demand for a genuine repentance on the part of Germany. Why, even some of the new theology brethren are fairly bristling with the proposition that Germany shall not even be allowed to come to the "mourner's bench" until she has "brought forth fruits meet unto repentance." Our correspondents in Europe are warning us that there has been no real change of heart in Germany, and we are watching with grave faces to see some indication that the sinner has really repented.

We are also watching for signs of true faith in the higher and nobler things of life, and here again the idea of the old theology of salvation by faith through grace is vindicated.

We are not having so much trouble, either, over the truth of vicarious atonement in these latter days. The very brethren who shouted loudest that they were "tired of a bloody Gospel" have been the most clamorous in their demands for unflinching support of the war "to make the world safe for democracy." As we have seen our noble boys pouring out their rich young blood in the mud and snow of Flanders and France, that liberty might live and righteousness reign, we have been a little more willing to look at the crucified Son of God as he poured out his precious blood, that sinners might live and righteousness might reign. Oh that we may all come to see that every good thing which we enjoy is bought by some one else for us, and the salvation, therefore, of our immortal souls could only be purchased by that which was precious and valuable, even the shed blood of Calvary! How humble we should be today and how grateful as we bow again at the foot of the cross!

SO WE could go ahead tracing out the whole scheme of Christian doctrine, and at every point we behold a vindication *in actual life* of the plain, old-fashioned teachings of the Word of God. Its right to speak as an authority has been vindicated in this supreme event of all history, the Great War. These things should lead us to humble ourselves unto the mighty hand of God, and to turn away from our self-sufficiency and pride of intellect and our dreams of a man-made perfect society. With the object-lesson of modern Germany before us, we may as well be done with the dream of an ideal state that has been brought about by human "evolution." We cannot build a good society out of bad men, any more than we could build a good house out of bad boards. We need the old-fashioned Bible truth of regeneration as the foundation of all our thinking, and we need, above all things, loyalty to the revealed Word of God.

We hear in some quarters today the sophistical saying that it "does not make any difference what a man believes, just so he does good and acts right." We might as well say that it does not make any difference if a man stops eating, just so he continues to live and work; or that it makes no difference if we have no backbone, just so we continue to stand and walk about! How the devil is seeking to delude the world with these silly, man-made watch-cries! *We imagined that it made no difference what Germany believed; but see what happened to her and to the world when she changed her belief and was led off after false gods!*

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*Pastor, Calvary Baptist Church, New York City.

The "Nineteens" of the Bible

By REV. CHARLES H. YATMAN

THE next twelve months will write as many "nineteens" as sands on the seashore, for the New Year is a double of that number. It's rather queer that Jew and pagan, Christian and infidel alike, consciously or unconsciously, have to put Jesus in every letter or paper they date. While "eleven" is the outstanding figure of the present—for it was that hour and that date of the eleventh month that set the world shouting, as it had never done before, over the close of the war—yet in the years to come there will have to be added the double nineteen to know the year when the Peace Treaty was signed.

Millions may not know it or will not admit it, but the fact is, the teachings of the Scriptures—the Christian Bible—is the bottom source of power that set the world fighting for Democracy against a pervert who tried to make himself, his people and all other folk believe a lie.

There are many "nineteens" in the Bible that are stars of the first magnitude. What prayer can the multitude make every morning of the New Year that is better than the closing verse of the Nineteenth Psalm?—"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

No individual or nation ever lived by the laws of God as found in the nineteenth chapter of Deuteronomy without being blessed above measure. America is what she is, and has done what she has, because these principles are found in our blood. The difference between Germany and the United States is that she let the devil drive these tremendous truths *out*, while we let God drive them *in*.

The greatest tragedy that ever happened is fully told in the Gospel by John, chapter nineteen. Revelation Nineteen is the Marriage Supper chapter and is a feast of expectation.

For people who have gone hungry this year because of war, or that others might be fed, there is no better New Year's text than the nineteenth verse of the first chapter of Isaiah. No food profiteers can keep meal, meat or milk from the class who live up to the conditions named there.

Soldier boys home from the battlefields in France will find most everything tame for a while. To help bridge over the chasm to normal life, let them read the nineteenth chapter of Acts. Action enough there! It stirs the blood to read it. The whole chapter would make a fine magazine article for present-day people who are looking for "pep" in their reading. The Bible reader who follows Paul in his missionary journeys will pause here while he watches the great apostle initiate the infant church at Ephesus into the deeper truths of the faith and withstand the riotous Ephesian silversmiths.

The church has dedicated one of her most solemn feast days in memory of the Triumphal Entry of our Lord into Jerusalem—related in Luke 19.

A journey through Matthew nineteen is better than a trip to Europe, with surpassing sights, strange doings, and entrancing events. Besides, there will be no seasickness and no tips; no lost luggage and no lost tempers.

The greatest solo of all music in history is the one from the Oratorio of the Messiah: "I know that my Redeemer liveth," and this comes from the nineteenth chapter of the Book of Job.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Eyes of the Lord

SUNDAY, January 12. I Sam. 16 : 7. "*The Lord seeth not as man seeth.*" The Lord looks upon the heart and he sees the hidden fault. But he also sees the precious things which he puts among his jewels. A poor widow drops a coin into the treasury and human observers see only a mite. But the Lord looks upon the heart, and he sees untold millions in the gift. All the movements of the soul are known unto him. He sees the desire that has never yet found fulfilment. He sees the hidden heartache which never hangs a black flag out to the window. He sees the prayer before it has uttered itself in words. He sees the love which has no adequate means of expression. The Lord sits over against the heart and he knows every silent stealthy thing that moves across its floors. He knew what was in man.

And here is another hint about the eyes of the Lord: "As the heavens are high above the earth, so are my thoughts higher than your thoughts." It is the captain's view of things at sea which is so different from the landman passengers. The captain can interpret the heavens. He knows the path across the trackless sea; the big waves have no terror in their approach; the night shineth even as the day. The landman is the victim of immediate discomfort. He cannot read the language of the skies. He sees things out of proportions. The breeze is a squall, and the rolling is a tragedy. And so it is in the affairs of life. We are landmen on the sea. The Captain sees with "larger other eyes than ours." Our great Captain plants his footsteps in the sea and rides upon the storm.

And I would mention a third hint about the eyes of the Lord. He sees the end from the beginning. We are slaves of the incident, he is Master of the process. We are limited to the immediate link, he sees the finished chain. We feel only the fierceness of the fire, he sits at the fire as the refiner of silver and he sees the shining issues. We see tears and blood and tragedy; he looks beyond the travail and he sees the new creation. J. H. J.

The Father's Far-Sight

MONDAY, January 13. Luke 15 : 20. "*But when he was yet a great way off, his father saw him.*" Love is always keen-sighted. A mother sees promise in her boy which no teacher ever discovered. If we are permitted to go to the docks when the ships come in which bear our surviving soldiers home, it will not be difficult for any mother to pick out her son on the deck long before the transport warps into the slip and throws out its gangplanks. "There he is now; don't you see him? He is the handsome, brave-looking boy with brown hair." Ah, a mother can see her son when he is still a great way off. So can a father, and if the boy's mother is dead, as the prodigal son's mother probably was, then the father sees for two.

The prodigal's father was waiting and watching. Hope deferred had often made his heart sick, but it had never made his eyes dim. As we grow old, we generally acquire far-sight. We need glasses to read with, but the far horizon, the distant landscape—our eyes have adjusted themselves to that. We are moving toward "the land of far distances" and our eyes are growing accustomed to the perspective. Love is more than far-sight; it is insight. Infinite love sees more in humanity than the most optimistic humanist ever saw. Are these qualities not in us? Of course they are! We never see people as they are until we love them. God sees in us what our best friends fail to see: nobilities, sanctities, capacities, of which we ourselves have never dreamed. Jesus renamed Peter "a rock" while he was yet soft as putty. But he was not putty; he was clay, and in the furious fires of trial he became like rock. The Master surprised Nathanael by saying, "When thou wast under the fig-tree I saw thee." He saw a prospective disciple when he was yet a great way off. To every one of us who is a great way off from the Father, God sends the Elder Brother to hasten our steps lest the night fall and find us exiles from his heart and house.

C. C. A.

The Supreme Joy

TUESDAY, January 14. Luke 10 : 20. "*Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*" From minor joys Jesus leads his followers to the supreme joy. He had not begrudged them the sincere gladness with which they had come to make their glowing reports to him of the blessed effects of their ministry; nor had he depreciated what they had accomplished. But it is never good for our spiritual well-being to rejoice too much over anything we have achieved. We may in the first glow of our enthusiasm be entirely forgetful of self in telling what we were enabled to do for the kingdom of God. We may give all the glory to God and his grace alone. But before we know it the old spirit of self-seeking and pride has insinuated itself into our pure feeling of satisfaction over the good that has been accomplished, and then, like the Pharisees of old, we have had our reward. Besides, these moments of joy over the advancement of the interests of the kingdom in our own hearts and among others are not always. Alas! they are so few and far between. And they do not last, as a rule. New conflicts arise while we are still in prayer celebrating our triumphs, with conflict comes disappointment.

The great things which professing disciples of Jesus do abroad is no certain criterion of their own inward and spiritual condition. We remember the words which Jesus spoke at the conclusion of the Sermon on the Mount to some who claimed that in his name they had cast out devils and done many wonderful works: he declared that he would in spite of all have to say to them: "I never knew you." "Even the greatest talents and gifts cannot be compared with the prerogative of him who obtains in heaven a place of honor." That is the supreme joy upon which we should feast our hearts amid the imperfections of our present state. Our own deliverance from the powers of evil, the final salvation of our own soul, must remain the matter of chief concern to every one of us while we are laboring for the kingdom of Christ and his righteousness. Here is cause for unalloyed joy and happiness: Heaven is mine! My Saviour says so, and that is guarantee enough. God has in mercy inscribed my name in the Book of Life.

W. H. T. D.

The Forty Days' Trial

WEDNESDAY, January 15. Mark 1 : 13. "*And he was in the wilderness forty days, tempted of Satan.*" At our Lord's baptism, the Father testified, saying, "This is my beloved Son, in whom I am well pleased." The devil, as in Eden, cast a cloud of doubt over the divine Father's words, saying, "If thou be the Son of God," as though there was uncertainty about the fact. Does not Satan say the same to us? "If you have been converted," introducing a doubt that might lead to despair. Again he whispers to the believing soul, "If Jesus is the divine Saviour, examine with me his claims. I can show you that he is only one of the best of humans." How subtle, how snake-like his insinuations!

Satan appears as an angel of light to Jesus, saying, "Make these stones bread; you are hungry." He asks him to do a right thing in a wrong way, to follow the tempter instead of the will of God. Every time Christ answered him with the words of Holy Scripture, "Man shall not live by bread alone but by every word of God." In the next temptation the devil quotes the Bible, "He shall give his angels charge concerning thee." But Jesus matched him with the words, "Thou shalt not tempt the Lord thy God." At last Satan offered him an easier way than Calvary to win the world to himself by worshiping the evil one, which would be following Satan's example when he rebelled in heaven. Christ replied, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Our Lord knew that Satan's rule was temporary, while he would reign King Eternal.

Jesus went forth from the forty days' trial, from the desert loneliness and the wild beasts of passion, victorious over all evil. He was conscious that legions of angels were waiting to comfort and defend him. How beautiful to know that we may come forth from supreme trials more than conqueror, attended by a retinue of angels! E. W. C.

Life and the Love of God

THURSDAY, January 16. Rom. 8 : 38, 39. "*Nor life . . . shall separate us from the love of God.*" Life is a greater thing than many think. Its complexities are more intricate and its dilemmas more bewildering than most young people suppose. "How terrible is life!" exclaimed a woman who had lived a sheltered life until her marriage, but who found that gentle breeding is no insurance against the bitterest of woe. Yes, life is terrible; but its chief element of terror is in the possibility that it may bring us experiences which seem to shut the door in our faces, the door which, closing, separates us from the love and care of God. Then there is life's loneliness. There is the loneliness of souls that are not understood, of souls that are fighting unknown foes; and of souls that confront problems which they can not share with others. But such experiences need not shut out God; they may shut the soul in with God.

Life's dilemmas, its problems that vex the intellect, burden the heart and oppress the spirit, may possibly separate us from the love of God. And yet, is life indeed so complicated? Is not our path clear in all ordinary cases? With reference to absolute right and wrong, we cannot long be in doubt as to our duty. With reference to courses which are right, when choice must be made, we need not be in doubt as to duty, since it is clearly God's will that the holier course, the more beautiful course, ordinarily the more difficult course, is the one for us to pursue. Duty and Goodness are the angels of the covenant which bind the trustful heart to God, and nothing can defeat them, or impede their progress straight to the heart of him that sitteth upon the throne. If duty is clear, we must give ourselves to it unconditionally. If goodness is regnant in the universe we must achieve it by the grace of God. C. C. A.

Revealed Unto Babes

FRIDAY, January 17. Luke 10 : 21. "*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*" An hour of joy had come in the life of Jesus when he saw his disciples safely returned to him from their first missionary journey and listened to their glad accounts. He had somewhat checked their outbursts of joy by his preceding remarks, because he knew their weakness, as he knows the weaknesses of every one of us. But he did not detract from the glory of their work: he rather carried it in prayer to the Father and blessed him for carrying out his eternal counsels of mercy through such humble instruments.

"Babes" he calls them, and such they were in comparison with the great leaders in the Church who had arrayed themselves against him and his ministry of redemption. The simple truths which they had preached, saying, "Repent and believe the Gospel; for the kingdom of God is come!" had caused a religious awakening such as Judea had never witnessed, and such as the elaborate wisdom of her theologians and the gorgeous services of her priests could not have brought about. Was it not strange? God had verily magnified the greatness of his doings by the insignificance of the tools with which he wrought them.

And Jesus rejoiced as he surveyed the outworking of this divine plan. All believers rejoice with him; for these events that happened two thousand years ago are but the pattern and presage of what was to happen in all the centuries after. So does our heavenly Father in our own time: if the wise will not heed his word, he finds ready acceptance for it among the simple. If the great ones scorn his mercy, the lowly treasure it up as the pearl of great price.

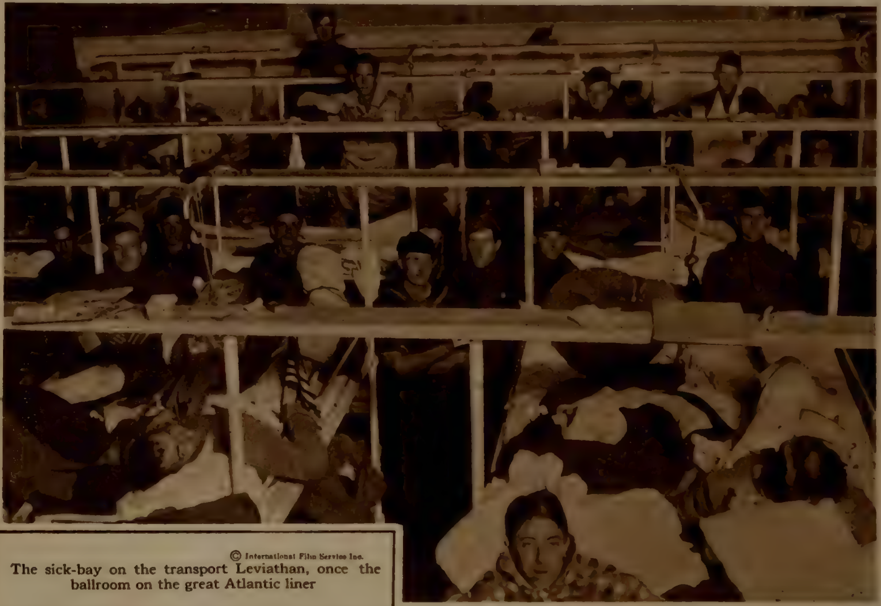
W. H. T. D.

Christ's Witnesses

SATURDAY, January 18. Acts 1 : 8. "*Ye shall be my witnesses unto the uttermost parts of the earth.*" Paul said, "I know whom I have believed." Faith so brings Christ into the heart that the soul knows his glorious presence as a fact of experience. No one can testify beyond his knowledge or experimental consciousness. "Have you received the Holy Ghost since ye believed?" If not, you cannot speak of his fulness with power, for we cannot call Jesus Lord except by the Holy Spirit. He is the great Revealer. When we know him and the power of his resurrection, we will be willing to die for him, live for him and witness for him. The joy of the Lord disperses all the clouds of doubt. The peace of Christ, like a river, bears the soul upon its bosom toward the ocean of infinite love and rest. The divine Spirit makes Christ a power so real in the manhood that we long "to publish to the sons of men the signs infallible."

Paul was to witness to all men what he had seen and heard when he was arrested in his persecuting career and converted to Christ. This he did on every great occasion of his missionary life. His greatest sermons contained his experience when God the Father revealed his Son in his heart. The beloved John was instructed to write the wonderful revelations made to him on the lonely isle of Patmos. All the apostles were commanded to tell the story of their conversion and Pentecostal baptism. For witnesses are needed more than pleaders; telling what the Lord God has done for your soul is what the world is hungry to hear. David's stories of his soul trials and victories, put in the form of sacred song, have filled the world with the melody of pardon and the music of salvation. E. W. C.

Freedom and Home Again!



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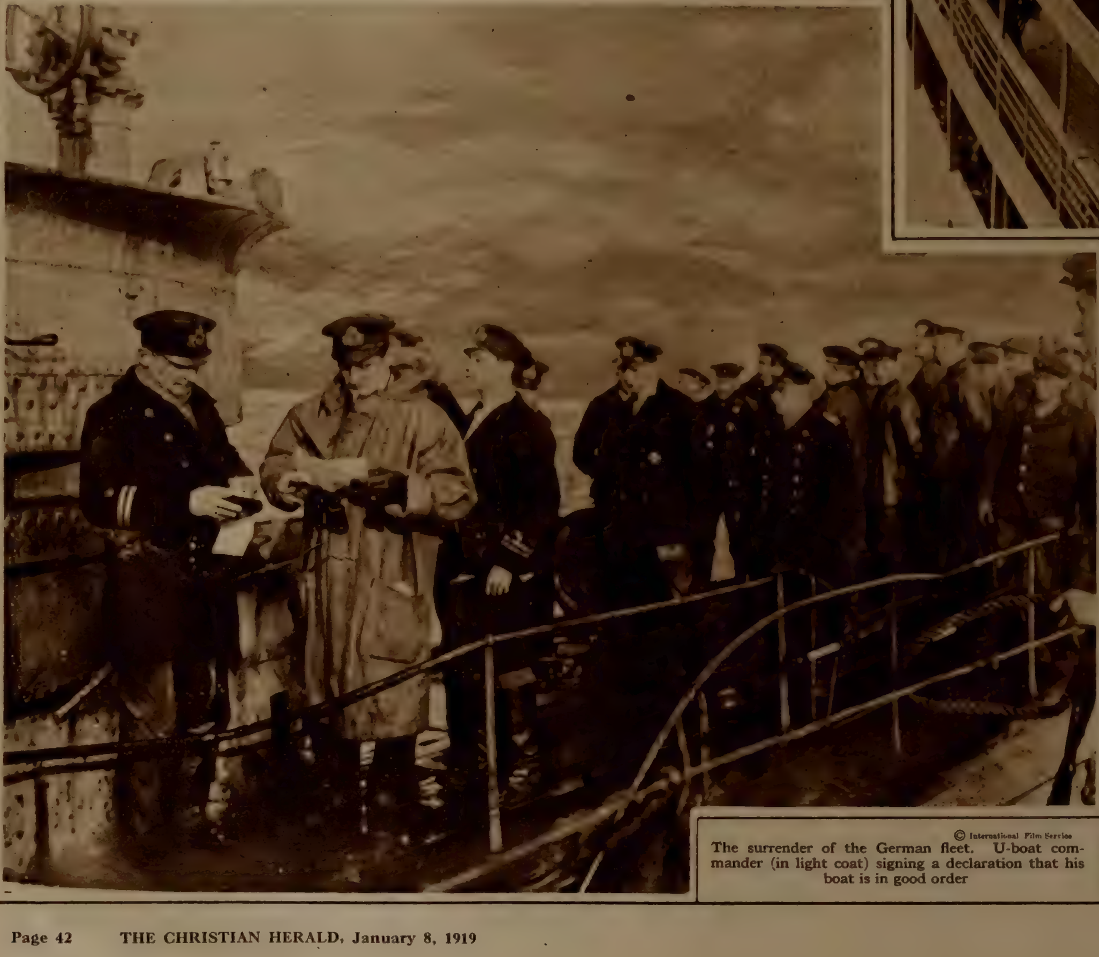
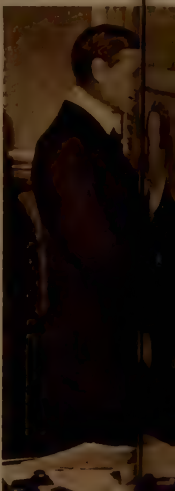
The sick-bay on the transport Leviathan, once the ballroom on the great Atlantic liner

Home-coming sail
quarterdeck



© International Film Service
The surrender of the German fleet. U-boat commander (in light coat) signing a declaration that his boat is in good order



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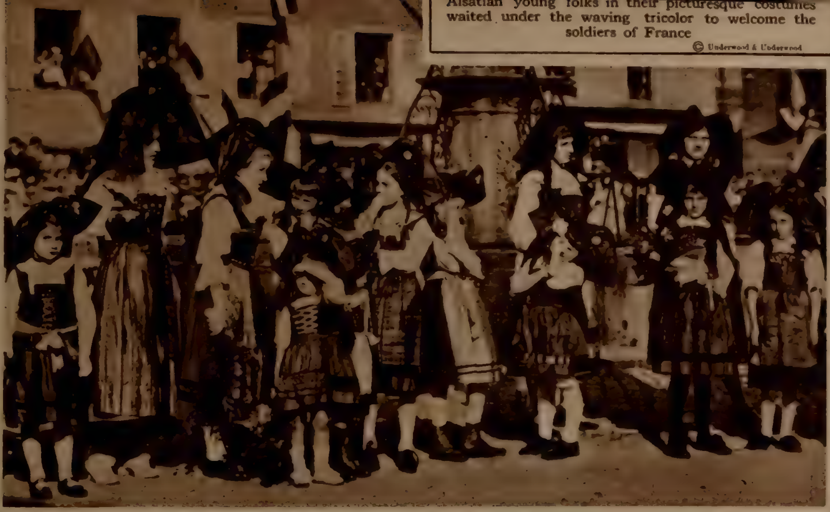

Alsatian young folks in their picturesque costumes waited under the waving tricolor to welcome the soldiers of France

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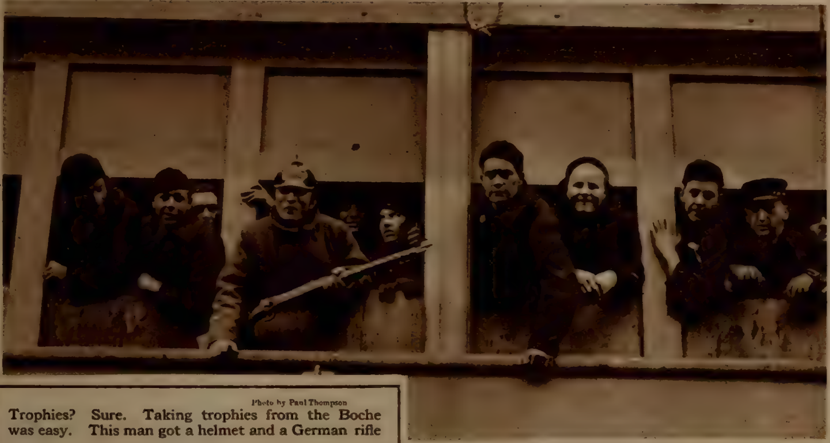

Photo by Paul Thompson

Trophies? Sure. Taking trophies from the Boche was easy. This man got a helmet and a German rifle

© Western Newspaper Union

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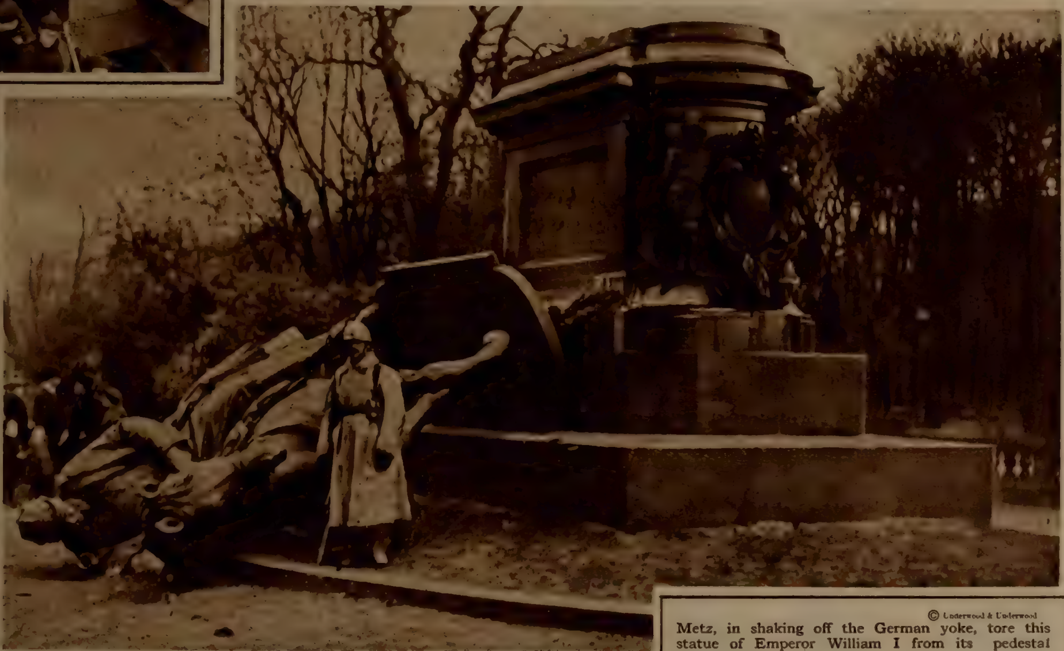

© Underwood & Underwood

Metz, in shaking off the German yoke, tore this statue of Emperor William I from its pedestal

All the World

By CHARLES M. SHELDON, D.D.

Author of "In His Steps," "His Brother's Keeper," "Jesus Is Here," etc., etc.

A Story Having for Its Theme the Reconstruction Period After the Great War

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CHAPTER TEN—*Continued*

TWO days later Mrs. Ward and Requa went over and secured suitable rooms in the town. Requa, with a fortitude that amazed Mrs. Ward, calmly laid out a campaign of regular study for herself.

"Dick is preparing himself to go to Palestine or Syria. I am going to read up on the country and the people and keep posted on all movements over there. I must do something regular or I'll go insane up here. Dick and I will write often and—I'll live and work for him—and for Daddy—"

She gave Mrs. Ward every assurance of her serious purpose, and when Dick received the account on his mother's return he felt almost hopeful of some happy future for himself as he resolutely set himself to the task of preparation for his missionary service.

And the task to which Dick now gave himself up with all the earnestness born of intense human sorrow and inward obedience to his divine call was a task worthy of the best and greatest powers he possessed. What was true of him was true of all the others who had made their definite choice to go into all the world for its redemption.

They were astonished, these heroes of the battle-fields of Europe, to find that the work of redeeming the world called for as much skill, as much genius, as much energy and power, as the work of organizing armies and planning military campaigns. Once started on a study of their respective fields of service at the American Missionary College, they never ceased to exclaim over the boundless sweep of the Commission. It called for physical endurance equal to the soldier's at his best, for a knowledge of history, language, agriculture, music, sciences, and a depth of religious fervor and spiritual faith and love of mankind that taxed to its fullest capacity their bodies, souls and intellects.

ONE day Bert said after a preliminary outline of Mexico's missionary campaign had been sent him by the College Department,

"I don't believe I can get into this draft, Esther, the requirements are too many. I can't measure up to them. In order to be a missionary to Mexico I ought to be a statesman, a diplomat, a linguist, a surgeon and physician, an agriculturist, an editor, a financier, and a full-grown saint."

"That is because a missionary is really the biggest person in all the world, because making disciples of all the nations is the biggest business ever committed to humans," said Esther. "There is this thought to encourage us. We shall probably know a good deal more than the people to whom we go."

"Well, I'm ready to start any time I'm reasonably fit. And I somehow have the feeling that we shall find Alamero's family. Wouldn't it be a great adventure if we should?"

"If we don't find his family we shall find many others just as needy," Esther replied, and with boundless enthusiasm, much of which she imparted to the slower-minded Bert, the girl plunged into daily study of the Great Commission and its meaning.

Time flies fast in work and in doing the Master's bidding. Dr. Ward was astounded as the days swept along and new recruits were constantly added to the list of those who wanted to enlist in this army. These newcomers were not the result of any special efforts on his own part, but seemed to be the outcome of a wave of missionary passion sweeping through the churches. Hunter telegraphed from a small town where he had gone on his crusade of federating churches:

"Seventy-five young men and women enlisted here last night at close of our meeting, ready to take oath of allegiance to the Master and go into all the world. Some of them already members Students' Volunteer Band. Churches here unite in federation like the one at Waterbury, Vt., where the Methodist and Congregational churches have federated. Wonderful experiences. The movement for federation is gathering power."

THIS was only a modest hint of the real facts. Chaplain Hunter was moving through the states in a crusade which was marked by intense spiritual reality. His name and his purpose were known all over America. The response to his glowing appeal for federation was seemingly miraculous. Town after town called for him to come and unite the divided forces of denominationalism. Midweek services for mutual conference, prayer and consecration were held in hundreds of towns in every state. The problem of the Sunday night church service was being solved, not by special individual efforts to attract audiences, but by a real union of four or five or eight or ten different churches coming together.

A new and refreshing phase of Christianity was being created by Hunter and his fiery but sensible consecration, and the denominations were making a new chapter in the history of the Church.

A few weeks after the tragedy of Rufus Randall and his consignment to the federal prison, Esther and Bert were married at the parsonage and went direct to the American Missionary College to prepare themselves for their mission to Mexico. Richard followed a month later with a group from the old Ambulance Company.

Dr. Ward was musing over this list one Sunday night after his services were over. Mrs. Ward was with him in the study.

"It's marvelous, Sarah, when you stop to think of it—this thing. More bewildering than the call to the colors that came suddenly in 1917. Think of this—Robert Underwood going to North China; Connie Clayton to Bulgaria; George Ryder to Turkey; Wallace Holmes to South America; Roger Blake to Italy; Clarence Wood to West Africa; his brother Will to South China; and our own Bert to Mexico. I have to rub my eyes, especially when I think of Dick going off alone to Palestine. It took more courage for the lad to answer this call than the other."

"I don't understand. He left us with a smile each time. And to think of Requa up there with her father! Dick surely is a wonder," Mrs. Ward said as she wiped away a tear. "I don't see how we could stand all this being alone, John, if these young folks didn't shame us with their heroism."

"Randall may linger on for a long time," Dr. Ward said. "Requa writes that he is apparently resigned to his fate and is well enough to do some clerical work in the prison office. And Dick never questioned Requa's duty to her father."

"But if her father should pass away there soon, she will certainly join Dick."

"No doubt of that," replied Dr. Ward cheerfully. "And it is that thought that gives Dick hope. But there's the bell. I'll answer it."

HE WENT to the door and returned with Archie Nelson, who had been one of the heroes at Chateau Thierry. Nelson had no home when he enlisted and was settling down in Bradford as an expert electrician, specially skilled in battery work. He was not married and did not seem to care for a home. An odd genius, clean-minded, generous, a lover of little children, he had adopted two French orphan lads and had sent for them to come and live with him, but during decisions of his comrades to go into all the world he had made no sign that he was specially interested in the radical step the other boys were taking.

He seemed embarrassed as Dr. Ward ushered him into the study. Mrs. Ward rose to go out.

"Won't you stay, Mrs. Ward? I want your advice, too, as well as Dr. Ward's."

Mrs. Ward sat down and Nelson looked and acted nervous, as if not quite certain how what he had to say would be received.

"I've felt ever since the fellows went away to the missionary training camp as if I was a slacker, Dr. Ward, and I can't rest until I get your O. K. on my plan. As I understand it, your phrase 'all the world' covers every spot on the globe, doesn't it?"

"By all means. Not a spot left out."

"Then Bradford is a part of 'all the world'?"

"It certainly is. Where else could it be?"

"Then if I enlist in the draft to serve here in Bradford, can I be counted in with Dick and Bert and Underwood and the rest?"

Archie spoke so wistfully that Dr. Ward, looking at him and remembering his heroic record "over there," was near to tears.

"My dear fellow, that is just what the great Commission means. We can't all go to Palestine or India or Turkey. If you can make disciples anywhere you are called to the colors anywhere."

"That was in my mind," Archie said with a sigh of relief. "You see, I know my limitations and I know I could never make good in a mission field. But I've noticed since I began my work down around the shops a raft of boys running the streets. Many of 'em lost their daddies or their big brothers in the war, and they've been neglected, and—I wondered—if I might 'carry on' as a scoutmaster in Bradford. There's no Boy Scouts organization here, and I would be able to give my whole time outside the shop to the boys, and maybe that would be counted a sort of missionary service, and I would get some honorable mention as belonging to the other volunteers."

MRS. WARD anticipated her husband.

"There! The dream of my thought is coming true! Mr. Nelson, I have tried to get a dozen different men in Bradford to organize the Boy Scouts. Different ones have tried and failed. It's not the fault of the boys, but no leader has been found. You are just the one. Why didn't we think of you sooner!"

Dr. Ward went over and shook Nelson's hand, and then in his excitement he paced up and down the little strip of worn rug that ran like a path by his desk.

"Nelson, all this makes me think of an incident that happened years ago in South Dakota. I was in a home missionary church there, and it was receiving aid from a home missionary society. A seminary classmate of mine had gone to Central Turkey as a missionary and had built up a self-supporting church. He trained his people to give their money to all good causes, and among others he had a *Foreign* Missionary Society. Somehow he heard of my struggling little home missionary church on the Dakota frontier and told his people of our need, and what did they do but *take up a foreign missionary offering for my church in Dakota!*

"So you see what is home missionary work in one part of the world is foreign work in another. Bradford is foreign missionary ground to the people in Palestine. You are just as much going into 'all the world' if you evangelize those boys here, as if you went to Jerusalem or Peking."

Nelson went out of that conference with a fiery enthusiasm to "do his bit" in Bradford. His example was contagious. He secured the enthusiastic help of business men and other members of Ambulance 241 to clean up Bradford and make it truly missionary ground. And it is part of the history of the whole wonderful movement that swept the country that the scoutmaster of Bradford was instrumental in reaching with Christian influence in real evangelization nearly every neglected boy in the town.

AS THE time sped on, Dr. and Mrs. Ward were thrilled by the news that came into the little study from the ends of the earth. The one thing that kept their hearts young and preserved them from intolerable loneliness was these messages telling of the triumphs of the Cross in the lands where it was borne by the men and women who were pouring in a constantly increasing army out of America into all the world.

Esther and Bert had finished their special course of preparation in the American College within a year and a half. And almost before it seemed possible letters were coming into the parsonage study from Sonora, the western province on the Gulf of California.

"We are at Sahuaripa, about one hundred miles east of Hermosillo. Up in the mountains. Wonderful opportunities."

A few months later:

"We have been transferred to Alamos, south of the River Mayo. Thanks to the generous provision made for this station, the handsome and commodious church and school buildings have already been erected. Our second Sunday at Alamos we had a crowd of three thousand present. We are overwhelmed with the prospect. These people are hungering for the Gospel. We already have an enrolment of nine hundred in our Bible school. The church will seat twenty-five hundred, but it is not big enough. Next week Bert" (Esther was writing) "is going up into the mountains as far as Baroyeca. He thinks there is actually a possibility that Alamero's children are there, from inquiries he has made. It is astonishing how well he talks the language, and the Yaquis almost worship him. He is a most wonderful man, my husband is, and I am in love with him more and more every day. I never dreamed of such happiness, and we both wonder how any one except missionaries *can* be perfectly happy."

ALMOST in this same mail came a long letter from Underwood from North China, only a part of which is here given. Underwood and his wife, a Smith College girl who had served in the French Building during the war, were tremendously enthusiastic over their work at Tingchou and Paotingfu. They wrote: "There are so many seeking instruction that we are utterly unable to meet the demands. They say that so many desire to enter the church that they haven't time to take down the names. Literally hundreds of villages there have been affected. The men showed me the map of the district, with the various villages where there are Christians, marked with a red circle, and it seemed as if almost every village in the hsien had some inquirers. Not only so, but in the city of Tingchou itself, as a result of this religious movement, the gentry have built a large, commodious building, which they dedicated to reform and moral instruction. Another building is an educational bureau center. Both these places are the outgrowth of the religious movement there during the past year. The gentry and the students of the schools are regular attendants at the services.

"We must not weary you with many, many details, and yet we desire to so present it that you pray very earnestly for the Paotingfu field. Pastor Li, of Peking, and three other men, one from Tientsin, one from Tunghsien, and one from our own Paotingfu, have been making an evangelistic tour of this field. They say they never have seen anything like it; that there is nothing like it in North China, and they favor calling men from other fields and putting them into this field, in order to conserve results."

AT THE very time Dr. and Mrs. Ward were reading these letters and feeling stirred to the depths by them, on the edge of the village of Nazareth there emerged from an irrigating ditch down on the southwest slope of the hill a figure that recalled the old mud-covered days in France.

It was Dick Ward, and his stout engineering suit was plastered with the thick clay of the ditch which he had been measuring to get its proper angle. Busy figures of men dotted the hillside. Modern machinery was working on all sides. A wonderful spring had been discovered under the slope, and the American Relief had been using Dick's skill in a part of its development, and as he himself had said, "I did not come out here to stand up under a palm tree and preach long sermons to the natives, clad in a black suit and a white tie. If this water will grow more wheat and make more bread for children in the Esdraelon Valley, I guess it's missionary work all right."

He sat down on a concrete base and fell to musing on the great Life that once lived up there in that little town, now being modernized with electric light and sanitation and health-contained buildings. An electric engine with trolley cars quietly swung around the base of the hill.

He was so used to the sight that he did not feel the amazement older men might who had seen Palestine under Turkish misrule. But the whole thing, including the meaning of all the busy scene around him, did have its impression. It was good to live in the midst of it and be a part of the actual restoration of the promised land to God's people.

Some one called his name, and he came back to his immediate surroundings as one of the engineers came up with a cablegram.

"Burke asked me to bring it over. Just came in from the wireless."

Dick quickly opened with a prayer that it might not be bad news of illness at home, and stood there, his hat off, the setting sun falling over his still boyish face.

"Father passed away last night. Your father was with me. I am coming out with next company of Red Cross nurses and missionaries. REQUA."

Dick's lips touched the little slip of paper. Then he went up the hill to a quiet spot and kneeled. The sunshine was just falling behind the shadow. But it was summer in his heart as he kneeled there, maybe very close to the spot where his Master used to go at twilight to commune with his heavenly Father.

To be continued

Our Victory Fleet's Welcome Home

Continued from page 32

westward to the Hudson, the men re-embarking there for the ships.

At 7 P. M. the long lines of warships were illuminated for the first time since April, 1917.

When the wireless message was received from Admiral Mayo on Christmas day, telling the commanders of the hips in port that the squadron would anchor off the Ambrose Channel lighthip about 3 P. M., the destroyer Ringgold, a 35-knot submarine terror, started rom the naval anchorage at 79th Street with huge bags of Christmas mail for the men on board the fleet. As the ships ame to anchor, the Ringgold steamed longside and the men cheered her with ood will because she brought them the oliday spirit in letters and packages rom the folks at home.

AFTER the parade, Admiral Hugh Rodman, in an interview, told the tory of the part played by America's hips in the final chapters of the war. He told how our navy, ready for war he minute it was declared, had romptly taken its part in the great vents, a flotilla of torpedo boats going ver at once, followed later by the quadron of battleships, which became he Sixth Battle Squadron of the Grand leet—the power that sought to make he sea safe and free for Allied ships nd to deny it to the enemy. He paid a arm tribute to Admiral Sir David Beatty as "a man of rare accomplishments, a natural born, tried, trusted and allant leader." To work homogeneusly, Admiral Rodman said, the Americans adopted the British signals nd methods of communication, plans, policies, maneuvers and tactics, and mmediately took up their share of the ork, patrol, convoying, search or ming. The American Squadron formed ne of the two fast wings of the Grand leet, placing it either at the head or he rear in column. At one time when was at the head, the German High eas Fleet was almost cut off from its ase.

All sorts of ruses were adopted to raw the Germans out, but they proved tile. The foe was too wary.

The Admiral said his flag-ship, the ew York, had been rammed once by a ubmarine, which dented her plates and re away the starboard propeller, the ubmarine probably being sunk by the ows she received from the propeller ades. While en route to dry dock for repair, the New York escaped two torpedoes only by skillful maneuvering; and again, off the coast of Norway, she avoided six torpedoes.

Describing the conditions under which the fleet worked, Admiral Rodman said: "It would be superfluous to go into details of our operations in the North Sea; or to mention the rigorous climate, when the latitude is north of Sitka in Alaska, or the terrific weather, the cold, sleet, snow, ice, and heavy seas; the arduous and dangerous navigation; the continuous cruising in close formation at high speed without lights, where the winter nights lasted eighteen hours. Or the dangers from mine fields, our own sometimes, as well as those of the enemy; or the repeated attacks on our battleships of hostile submarines; and the never-ending vigilance and the readiness of the whole fleet to put to sea on instant notice.

"Let it be sufficient to say that during our absence of a year, there was no other condition than that of constant and continuous readiness for action. There was no liberty or leave worth mentioning. All ships were completely closed and darkened from sunset to sunrise, in winter this meant from fifteen to eighteen hours. This, in all but an arctic climate. But there was no complaint; on the other hand, every one seemed happy and contented, and all were eager to go to sea every time the occasion demanded, in the hope that we would meet the Hun fleet and engage it."

Admiral Rodman said that the Grand fleet, steaming in column with destroyers, was on an average sixty-five miles long. He told briefly of the surrender of the German High Seas Fleet. British orders directed the removal of the breech-blocks of all guns, the war-heads of torpedoes and the cutting of the fire control apparatus on the German ships which were then ordered, with reduced crews, to proceed to the place of surrender. A British light cruiser met the German column and guided it through the lines of the Grand Fleet, every ship's crew of which was in readiness to give possible treachery its proper reward. As the fleet neared harbor, Admiral Beatty signalled to the Germans, "At sundown, lower your colors and do not hoist them again without permission." "Surely," said Admiral Rodman, "no greater humiliation could have befallen them, after their frequent and taunting boasts and threats."

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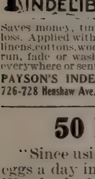

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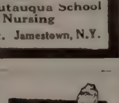

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The Passover

International Sunday School Lesson for January 19
Ex. 11 : 1 to 12 : 36

The Value of Religious Festivals

By Rev. George D. Allison, Ph.D.

SEVERAL of our modern Hebrew writers have told us of the deep impression made upon their youthful minds by the Feast of the Passover. It is a beautiful example of an acted story, a real tableau, through which for ages Jewish children have learned in a vivid way of the ancient deliverance of their people. Things seen are more likely to be remembered than things heard. But to see and hear and participate in a ceremony like this is unforgetable. It really would be memorable for one of the Sunday school classes to act it out, before the teaching of the lesson at all. Not long ago I saw a thousand men of a great Christian fraternity participate in this rite, and the memory is imperishable.

It is only occasionally that we have a lesson that is adaptable to pictorial presentation like this. If you try it, have every word uttered a quotation from Scripture.

What the Passover Meant

Your encyclopedia will tell you that there are many ancient meanings involved in this peculiar Hebrew feast. But to orthodox Jews always and everywhere it has meant the awesome night at the close of the captivity in Egypt when the Israelites were spared in the death of the first-born, when a hasty meal was provided and all was ready for the escape of a people when the hour came. The lamb was roasted whole—no time for prepared dishes. The bread was unleavened—no time to await the rising of leaven. The bitter herbs hastily plucked were the only garnish, and reminded all of the bitterness of bondage. With garments girt all stood eagerly ready to go on the dash to freedom.

Yet withal Dr. H. Clay Trumbull tells us that Passover did not originally mean merely "passing by" or skipping these Hebrew houses. It really meant "passing over" the threshold, entering in to renew covenanted blessings, instead of sending in the Dark Messenger to slay. This seems to be borne out by the custom of having a vacant chair at the feast for Elijah or for the Messiah, of which Dr. E. A. Steiner told us so eloquently. In other words, Jehovah is never content merely to pass by with his penalty of doom; he enters in as a welcome guest to abide with his own. So it certainly should be with us now that "Christ our Passover is sacrificed for us." The God who is in Christ does not pass by those who are Christ's; he passes over their hearts' thresholds to dwell in them by faith.

The Lord's Supper

It was after a solemn observance of this Hebrew festival that Jesus instituted his Memorial Feast for his disciples. In countless cases we have left the Lord's Supper unexplained to our boys and girls too long. Here is our chance to show its meaning, in its likenesses and differences when compared to the paschal festival. The Christian Communion is even a scantier feast according to our modern observance than the Hebrew Passover. Just a morsel of bread and a sip of wine for each! But how deep its meaning, how inspiring its lessons! As we partake we are all members of a larger family than Israel, one family in heaven and on earth, cared for by one Father, and in deepened brotherhood we forgive one another our trespasses and draw nearer in spirit. We remember our great Master, his teachings, his life, his sacrifice for us on the cross. We learn again that love always means sacrifice. As we pledge ourselves once more to be his loyal disciples and friends, we go forth in his name to serve and if need be to suffer with him. The Lord's Supper is full of holy joy, of heart searching, of new consecration for every sincere Christian.

The Protestant interpretation of the Lord's Supper is more like the Passover than the Catholic. We who are Protestants think of it as above all a *teaching* ordinance, impressing truth upon our hearts by its symbolism. Therefore its value to us is largely in understanding its meaning and taking part intelligently and thoughtfully, as well as reverently. The Catholic Church thinks of it as a supernatural rite, not dependent upon the comprehension of its participants at all.

Modern Religious Festivals

Our sub-topic is "the value of religious festivals." One has but to pause and think of it to know what tremendous help the whole world gains from the observance of Christmas and Easter. The birth of Christ is universally celebrated and becomes to millions a challenge to interest in childhood in his name. Neglected children are sought out and ministered unto. The poor are helped, the sick visited. Every one celebrates God's great gift by giving to others. It has a sweetening effect upon the national life. Abuses caused our Puritan fathers to abolish Christmas-keeping, but we are glad to have seen so great a revival of its true spirit—community Christmases, carol-singing everywhere, and a real determination to enthrone the Christ on his birthday. Looking back, did you so partake of Christmas as to receive its spiritual power?

Easter comes three months hence. Its significance is not less than that of Christmas. Yet despite its wide celebration it does not "put over" its message nowadays quite so successfully. Men are not vividly assured of the Risen Life. The living Christ is not popularly as well known as the Babe of Bethlehem! Is that not a fact? Then let us who see the value of these observances plan to make very real to our constituency and our communities the message of the Day of Resurrection.

A National Celebration

The Jewish festivals all combined the patriotic with the religious, and we do well to imitate them in this respect. Thanksgiving Day has become America's own distinctive religious festival, and combines most happily the national and the spiritual. Last fall it had more of the sacred in it than ever before, and it becomes our duty to keep it so. Is it not possible for the Church to lay hold of Independence Day—the Passover of our nation—and to make it as thoroughly religious as any festival we have? It is certain that democracy needs the spirit of God more than anything else. And we know that our Republic needs the Mosaic warning, "Beware lest thou forget Jehovah thy God."

Next month, February, we have the birthdays of our two national heroes, Lincoln and Washington. In many places the Church and Sunday school ignore these anniversaries, leaving to the public school the sole task of interpreting the lessons of these lives. But the school cannot give due emphasis to the things of the soul. It is the Church that can make the children see that the same God who was with Moses was with our founders and builders, and is with his people still. It is just time now to start a Sunday school recognition of these national holidays in honor of our Moses and our David.

The Passover held its power, and holds it still, because it is so inclusive in its symbols. As has been pointed out, it is Thanksgiving Day, Independence Day and Watch-Night all rolled into one. It is also Emancipation Day, a deliverance from slavery, and Labor Day, marking the blessing of God upon the toilers. John of Damascus made it a type of Easter in his hymn:

"Come ye Faithful, raise the strain
  Of triumphant gladness!
God hath brought his Israel
  Into joy from sadness.
Loosed from Pharaoh's bitter yoke
  Jacob's sons and daughters,
Led them with unmoistened foot
  Through the Red Sea waters.

'Tis the spring of souls today:
  Christ hath burst his prison;
From the frost and gloom of death
  Light and life have risen.
All the winter of our sins,
  Long and dark, is flying
From his light to whom we give
  Thanks and praise undying."

Sunday School Method

By FRANK L. BROWN

*Joint General Secretary World's Sunda
School Association*

Bible Drill Work I

MANY teachers and superintendent feel the need of graded Bibl drills which they can give in th class or from the platform in five- to ten minute periods.

One of the best of these drill exercise was originated by Dr. Frank Woodbur of Halifax, N. S., a member of the Executive Committee of the World's Sunday School Association. It has bee used extensively in Canada by differen denominations and with success. Part of it are given here, and its use is earnestly urged both as a matter of variety and added interest in the school session, and because these drills lay th foundation in memory of essential Bible and Church facts and texts.

Beginners' Department

Children Three, Four and Five Years

First Year.

God's love. I John 4 : 8, last clause

God's care. Ps. 4 : 8.

God's goodness. Ps. 145 : 9, first clause.

Second year.

The children's invitation. Mark 10 : 14.

Love to others. I John 4 : 11.

Love shown by giving. Matt. 10 : 8, last clause.

Third year.

Love shown by obedience. Col. 3 : 20,

Test of love. Prov. 20 : 11, first clause.

Love shown by kindness. Eph. 4 : 32, first clause.

Primary Department

Six, Seven and Eight Years

First year.

Giving verses. James 1 : 17 to the word "Father"; John 3 : 16; Matt. 10 : 8, last clause; Matt. 25 : 40; II Cor. 9 : 7, last clause; Acts 20 : 35, last clause.

The Great Commandment. Matt. 22 : 37–39.

Golden Rule. Matt. 7 : 12.

The test of love. John 14 : 15.

Hymn. "I Think When I Read That Sweet Story," first and second verses.

Praise verses. Ps. 126 : 3; Ps. 107 : 1, first clause.

Teach doxology.

Second year.

Missionary text. Mark 16 : 15.

The birth of Christ. Luke 2 : 8–20.

Temperance Text. Prov. 20 : 1.

The Shepherd Psalm. Ps. 23.

Third year.

The Lord's Prayer.

Hymn. "Joy to the World."

The resurrection. Mark 16 : 1–7.

The Word of God. Ps. 119 : 105; Ps. 109 : 11; James 1 : 22.

Junior Department

Nine, Ten and Eleven Years

First year.

Memorize Psalm 1.

Learn and locate selected texts Praise, Ps. 150 : 1; Ps. 150 : 6. Invitation, Eccles. 12 : 1. Prayer, Luke 11 : 9. The Word of God. Prov. 30 : 5.

Memory Hymn, "Jesus, the Very Thought of Thee."

Books of Old Testament learned and grouped—Books of Law, Historical, Poetical; Major and Minor Prophets. The pupils should have their own Bibles in hand and be thoroughly trained in finding texts.

Second year.

Learn scripture. Matt. 5 : 1–12.

Learn and locate Texts: Sin, Rom. 3 : 23. Promise, John 3 : 36. Confession, I John 1 : 9. Forgiveness, Isa. 44 : 22. Faith, Acts 16 : 31; John 6 : 47.

Commandments—short.

Memory Hymn, "Stand up, Stand up for Jesus."

Books of New Testament learned and grouped. Gospels, Historical, Epistles, Prophecy.

Third year.

Learn scripture. John 15 : 1–15.

Learn and locate texts. Rom. 6 : 23. I Tim. 1 : 15. Matt. 6 : 14, 15. Matt. 6 : 20; John 3 : 14, 15. Matt. 7 : 12, Golden Rule.

Memorize Hymn, "Joy to the World."

Review Books of Bible and Commandments.

Geography. Locate four principal towns—Jerusalem, Bethlehem, Nazareth, Capernaum. Two seas—Galilee, Dead. One river—Jordan.

History

In what books and chapters are six selected events found? Flood? Gen. 7. Entrance into promised land? Josh. 4. David and Goliath? I Sam. 17. Birth of Christ? Luke 2. Visit of Wise men? Matt. 2. Conversion of Paul? Acts 9.

Names of twelve apostles. 1, Simon (Peter); 2, Andrew; 3, James (son of Zebedee); 4, John; 5, Philip; 6, Bartholomew; 7, Thomas; 8, Matthew; 9, James (son of Alphaeus); 10, Lebbaeus; 11, Simon; 12, Judas. Matt. 10 : 2, 3, 4.

Memory work for the Intermediate and Senior scholars will appear in another issue.

The Bowery Mission in War and Peace

NEVER at any time in its history has the Bowery Mission done a better work than it is doing today. It seems as though the full fruitage of many years of laborious seed-sowing is just now becoming evident. Although conditions in the Bowery, both moral and physical, have undergone a complete change, it never presented a better or more hopeful field for missionary effort than at the present time. There never were so many men in the Bowery as there are today. This is due to the demand for men during the progress of the war. The Bowery quickly established itself as a clearing-house for unskilled labor, and hundreds of men have been sent away every day to positions in the country. Many of these transients are found in the nightly meetings of the Mission, and here the Gospel is preached in great simplicity and power by men who have been redeemed themselves.

The direct contribution of the Bowery Mission to the fighting forces of the country in the war may be judged from the fact that the Mission's Roll of Honor contains one hundred and thirty-three names! These one hundred and thirty-three men are not all converts of the Mission, but are in some way connected with it, and messages have been continually received of the most intense interest.

Lieutenant Walter A. Balevre has a very warm place in the hearts of Bowery men because he is the youngest son of the Mission organist, Mr. Charles Balevre, who has held that position for the last fourteen years and is the leader of the Bowery Mission Brotherhood. At the recent Christmas Day meeting, a very interesting letter was read from Lieutenant Balevre, which amongst other things contains the following:

"As you get all the news from the papers, it is useless for me to describe the events of these days, but they are the greatest days I have ever experienced. Two months ago and thereabouts I was in No-Man's Land, and now I am seeing events from another standpoint. I am doing engineer depot work at a large and noted French city in the famous chateau country of the Loire. cannot emphasize strongly enough how glad I am to be over here, and to have done what I could for heroic France, as well as Belgium, Great Britain, and the United States, in the sacred cause of liberty and justice. Every one in the American Expeditionary Force feels that way, and we are certainly filled with enthusiasm to have heard how whole-heartedly and efficiently the people back in the States took up and pushed the work in every way—industrially, financially and morally. I have seen many ruined villages where all the inhabitants have been deported, and many other instances of the Huns' vandalism, and miles and miles of desolated lands, and I hope they hold all German prisoners of war to do the work of rebuilding.

"When I arrived on this side I was sorry I had not come a great deal sooner, for I find France a wonderful place. I believe all members of the American Expeditionary Force are going to bring back with them ideas and inspirations which are going to have a broad effect on future development. The war in its issues and outcome is surely a great practical lesson in the justice and good of Christianity, and a thousand sermons will be preached on the Kaiser's blasphemous career. He posed as another Napoleon, or Julius Cæsar, or Alexander, but has turned out to be a Nero or Attila."

The Bowery Mission is in great need of funds. Notwithstanding the great demand for men, many who are incapacitated for work through sickness, old age, shabby appearance, and general inefficiency, are in the same old condition of destitution and suffering as in former years. In these bitter winter months they come in great numbers and must be cared for by the Mission. On the other hand, the great charities that have done such an inestimable work in connection with the war have made great demands upon the generosity of the people, and home institutions have in a large measure been overlooked. Christian Herald readers, however, can always be relied upon to support this old institution when they know of its needs. The Mission needs that support at the present time. If you have not already done so, send in your contribution to the Christian Herald office, Bible House, New York City. You may rest happy in the assurance that no money you give for the help of your fellow creatures at the present time will be more carefully or effectively used.

◆

A Mission's Work in War Time

THE Annual Report of the Nyasaland Mission, Central Africa, just received by the North American Council (153 Institute Place, Chicago, Norman H. Camp, secretary), shows that in spite of the many hindrances due to the war and the Chilemwe rebellion near Blantyre, 2,874 members were received into the church during the past year by baptism. Also 1,370 adults have broken with heathenism during the past year and been admitted into the baptism classes. The Gospel has been preached every week to 42,000 adults and children. The work of translating the entire Bible into the native language, the Chinyanga, has just been completed by Rev. W. H. Murray, assisted by Rev. Napier of the Presbyterian Church. This gigantic task has required ten years of active labor on the part of Rev. Dr. Murray, and gives a million people the entire Bible in their own language. Through the sacrificing efforts of the Church in South Africa, the missionaries on the field and the native Christians, a deficit was wiped out and a goodly balance left in the mission treasury. The Nyasaland Mission was founded in 1890 by the late Rev. Andrew Murray, D.D., and is laboring in Nyasaland, Northeastern Rhodesia and Portuguese East Africa. They earnestly solicit the prayers and support of God's people.

What Would Happen

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(2064)

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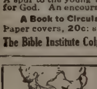

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Adventures in Neighboring

A Department for the Exchange of Experiences Between All Who Have High Community Ideals and Are Putting Them into Practic

Conducted by VERA L. CONNOLLY

BY THE time this copy of the Christian Herald reaches you, fellow idealists scattered all over the world, New Year's Day will have come and gone. So instead of wishing you just a "Happy New Year," I am going to wish you an "Earnest Year: a year dedicated to the ideals for which our American soldiers and sailors have died in this war."

Surely, never in all the history of the human race was there a New Year season so holy as this one! Never was so great a responsibility upon the shoulders of a world!

That responsibility is yours, and mine, fellow Adventurers. Not the littlest child among us can escape it. For the debt we owe to those who gave their lives (who went singing to their death) that this world of ours might be a better place to live in, can never be repaid save by a devotion, a consecration, equal to theirs. We are not asked to die for their Cause. We are asked to live for it. We are asked to see that this world does indeed become a better place to live in. This is our charge: the torch flung to us from dying hands.

Ours it is to seize that torch and lift it up so that it will light our particular world-corner. It is going to be needed everywhere, and carried everywhere. It is going to throw light on ancient cobwebs in our civic and personal life; and at its approach evil things are going to scuttle away in the dark. We are going to give this old world of ours the biggest housecleaning it has ever known!

The things to be done are myriad. There may be a prison system in our state or a jail in our town that needs complete renovation. The milk we are drinking may be impure, due to careless handling. Our district school may be a blot on the county. Perhaps there are no wholesome amusements or gathering-places for young folks in our town. Or our state roads may be bad; our state orphan and insane asylums in a sorry condition. There may be laws to change, and streets to grade, saloons to banish, trees to plant, foreigners to be Americanized, struggling families to help, or a civic spirit to be awakened in your town and mine, Neighbors.

Whatever the evil, let us banish it; whatever the cobweb, let us pull it down. While thus engaged, we shall come across many beautiful evidences of efforts made in the past by some neighbor with vision to improve things at least a little.

This first adventure will appeal to all of us within sight of whose windows foreign settlers are living:

Assimilating the Stranger

BECAUSE of the joy I have experienced in neighboring, I wish to tell you about it. Perhaps others may take courage and do likewise.

"From our ranch home we can look over a strawberry patch worked by Japanese. Day after day these little strangers sit on the ground weeding or picking strawberries. They live in shacks, the children playing in the dirt or the irrigation ditches. Since their arrival I have never looked out of my kitchen window that I have not wished to help the 'stranger in a strange land.' Recently a friend and I decided to try a Sunday school for them. We asked one who could speak a little English. She said 'Yes,' and invited us to meet in her home.

"A few of the children go to public school, and so can understand some English. We showed them the picture of Naomi and Ruth, and told them we wanted to be their friends. As we look back over the year's work, we see how wonderfully they have responded. Now they have three classes and a growing Sunday school.

"But this was only part of our neighboring. We also wanted to reach the mothers. We could not get them to come when the children did, as it is harder for them to learn, and they are bashful. So I decided to have a party.

"By sign language and the help of the oldest little girl, I invited them to my home. I must confess I was puzzled to know how to entertain them, as they could speak only a few words of English. I depended on my friend to help me; but she was sick and could not come. It also rained; and only five came. These, after much scraping of feet and bowing of heads (they are very polite), came up on the porch. I had fairly to push them into the living-room. They exclaimed, 'Very nice!' and, after being seated, began among themselves to talk of everything in the room. Then my mother, who is eighty, showed them her embroidery and the sweaters she was knitting for the soldiers. These interested them greatly. They venerate age, and showed their respect in sign language. Next, I passed picture books among them. And what do you think they enjoyed most? the copies of the Christian Herald with Japanese covers on them! How they hung over those, chattering about home! The one of October 10 they could hardly let alone.

"Next we had our little tea. I had set my table with as much care as though for my best friends; and they were delighted with everything. I would tell them the names of the foods, and they would repeat them. When they said: 'Please pass the butter,' they laughed and laughed, it sounded so queer. Of the potato chips they said: 'Like candy,' and of the biscuit, 'Very nice; you make?' I said yes; and they said: 'We no boil dry': meaning they do not bake, as they have no ovens.

"I had two chopsticks, and tried to use them, greatly to their amusement. They enjoyed showing me how to eat properly. After tea they were more ready to talk and repeat words. So we had a fine visit, until, with many more bows and thank-yous, they departed."—MRS. RUTH WATSON, *California*.

Cities and towns usually have libraries, and good ones. But many a village has no e; and the farm community with a library is unusual indeed:

Founding Community Library

WE WERE an isolated band of homesteaders, and we sadly missed the accustomed privilege of having free access to a library. Therefore we sent a request to the State Librarian for information concerning the free traveling libraries. She sent us the desired pamphlet, together with a card which was to be signed by twelve adult members of the community. This card, together with the fee of a dollar to cover transportation charges, was sent back. In due time our library of fifty volumes came—thirty books for adults and twenty for children.

"At the last meeting of our Young People's Community Club we had discussed the matter of the library and had chosen a librarian. Our choice was based on the consideration of the librarian's home being easily accessible to all who desired the use of the library. She kept a simple record of books loaned and returned, and also made herself familiar with the contents of the books, so that she could give any asked-for information.

"We kept the library for six months, when we sent for a new consignment. During most of the time the books were freely circulating. Eventually we also subscribed for three good magazines, which were circulated among the families of the neighborhood."—ELLEN ERICKSON, *Minnesota*.

And now, fellow Adventurers, we come to a delightful instance of community co-operation. This same interest and energy, applied to a village or town, would make it the envy of the state:

Community Builds a Bridge

THE early settlers in W——, Minnesota, found as a 'hotel' a long low log building on the bank of the Crow Wing River; and at the foot o the hill, tethered to a pine tree, a boat Usually some one from the hotel volunteered to 'set' one over the river.

"But if you came with a team (eithe oxen or horses) or on horseback, a many did, you must ford the river. I you could sight right and 'hit the trail in spite of the current, the water woul only be well up to the horses' backs but woe betide if you missed the trail for there were sink-holes where team and wagon would go out of sight in a hurry.

"Two energetic women started the ball rolling for a bridge. They got up a petition and circulated it among the settlers. It called for men volunteers to work on a bridge and provide teams, and also asked for donations of money where possible. The men signed up in fine shape, and a prominent lumberman gave a large donation.

"Then our women took their petition to the County Commissioner's meeting and asked help from the county. The Commissioner agreed to see that the bridge was built. He sent a man to superintend the work, and furnished all the material lacking. The result was a nice substantial bridge eighteen feet wide and six hundred feet long, covered with heavy planks, and with a good four-foot railing along either side. The piers were built of log and filled with stone. A jolly celebration capped the climax."—NEIGHBOR.

Our last adventure for today is a homey, human one. How I wish every rural community had this same spirit! Many have; but in some, such fellowship is unknown:

The Brotherhood of Man

THE Adventure that came to us can boast of no set rules or organized effort, and when written down may sound too commonplace to be of interest. But to our family this experience has been of untold joy and inspiration.

"My husband and I and our two children moved, one midwinter, to a farm we had rented in an entirely strange neighborhood. Country life was new to us; there were no telephones; our house was quite a distance from the road; and so, after the necessary work incident to moving was done, our loneliness was indescribable.

"The first Sunday morning I stood by the window watching the smoke from the chimneys of our nearest neighbor ascending straight into the bitterly cold air. How distant that smoke looked! It seemed to say: 'We own our farms; we have plenty of tried and true friends; we are too busy to notice transients and renters.'

"That week passed, and the second Saturday night closed in, cold and sleety. We felt more lonely than ever as we gathered around the fire.

"The first knock on the door startled us and brought a growl from Shep, the only inhospitable one of the family. It was Mr. Smith, our neighbor to the north, one of the best friends we ever came to know; and his initial visit was certainly a comfort. Before many days others came, and soon we were invited to a 'surprise party.' It seemed strange indeed for me to bake a cake for a party to be held at a house I had never seen, and for a host and hostess whom I never met. However, it was all delightful.

"We went to the party by wagonloads: the entire neighborhood coming. The children were welcomed and taken to a room by themselves, where hilarious sounds proclaimed special good times. The young people played old-fashioned games and seemed pleased if the older ones participated. The ladies visited and helped with the supper, while the men who were not playing games talked and 'saved the nation.' At this party the surprise was a success from our point of view, at least, when we found ourselves the guests of honor because we were 'strangers within the gates.'

"Oh, the gatherings we had afterwards—quiltings, rag-sewings in springtime, ice-cream socials in summer, melon parties in autumn and oyster suppers in winter! It was notably a Christian community. God's blessing was always asked before we partook of the bounties provided.

"And when adversity came to any one, these fun-loving neighbors were the first to lend a willing hand. 'Bert is sick. Let's gather his corn for him'; 'Nettie has so much sewing to do. Let's take our thimbles and help her Thursday'; 'We must encourage the teacher by having our Thanksgiving dinner at the schoolhouse'—expressions like these were in the air continually. And best of all, in the years of visiting I never heard an unkind remark made against an absent one.

"Now we own a home with most of the modern conveniences and occasionally we roll past this old place in our automobile. We see the rocky, hilly fields, the inadequate barn, the small, inconvenient house, so cold in winter and warm in summer, without cellar, cistern or porches. But we say: 'How happy we were there!' Happy? Yes—just because the neighborly spirit prevailed to an extent we have never seen before nor since."—MRS. A., *Kansas.*

Our meeting today has been an earnest one; a quiet and thoughtful one. But I believe that from it we shall take away something—a holy purpose perhaps—which will help to cancel the debt we owe to the lads who have "gone west."

The Neighbors' Forum

CAN any of the neighbors let me know the address of any member of a Mr. Frazer's family who lived in Virginia before the Civil War? I do not know Mr. Frazer's first name. He came from Scotland and was a brother of my grandfather. I want to know my cousins and would appreciate any information any one might give.—MISS F.

DEAR YOUNG WIDOWS EVERYWHERE: I have just lost my husband, and my heart goes out to all others thus bereaved, for I know how lonely the coming year will be. I live in a small town, and love to write letters and receive them. I know we are all the same. We love to talk of our dear ones, and at times it seems that those around us grow tired of listening. They still have their loved ones with them. It is quite a comfort to pour out one's heart in a letter, and perhaps, by bearing one another's burden, we might lessen our own sorrow. I would love to hear from any of you who would care to write me; and will answer. Miss Connolly will give you my address.—A LONELY YOUNG WIDOW.

DEAR MISS CONNOLLY: May I have the pleasure of saying "Thank You" for the inserting of Deaconess Shepperson's notice regarding the "lame dog" up North? To my many correspondents I send my warmest greetings and thanks.

Wishing you all peace and good will without measure during 1919, I am yours gratefully, TOM CUMMING, *Canada.*

DEAR NEIGHBORS: I certainly have received many fine letters, and I am writing this to thank you. I shall answer them all.—LONELY GIRL OF FIFTEEN.

NEIGHBORS: Two suggestions from me. There is an old lady in Massachusetts who longs for letters and post cards. And there is on my desk a good recipe for home-made soap, a copy of which I will gladly send to any one furnishing a stamped, self-addressed envelope.—VERA L. CONNOLLY.

Young People's Topics for January 19

ʀepenting (Our Relation to God)

hristian Endeavor and B. Y. P. U. Topic. Mark 1 : 14-20

IN THE beautiful communion service of the Protestant Episcopal Church the invitation is to "Ye who do ruly and earnestly repent of your sins nd are in love and charity with your eighbors," and in the prayer which llows the people cry "We acknowledge nd bewail our manifold sins and ickedness. . . . We do earnestly re-ent and are heartily sorry for these ur misdoings. The remembrance of hem is grievous unto us, the burden of hem is intolerable."

Before the Judge of all the earth we tand condemned, our greatest virtues re as filthy rags before His righteous-ess, our sins cry out against us. We an have no relation to God while sin ules our life. God's salvation is ready, eely offered, but it is as sinners saved y grace that we enter the company f the saints and grace waits upon at godly sorrow, genuine repentance.

Repentance is the basic stone of e structure of Christian discipleship. epentance is something more than eing sorry. We may be sorry for an t without abhorring the thought that spired it. Caught stealing jam and hieving thereby some physical in-onvenience, we may be mostly sorry at we got so little jam before the iscovery. That is not repentance. rue repentance involves a change of e heart by which both the particular n and the sinful nature back of it ecome anathema to us. When, thus, e remembrance becomes grievous d the burden intolerable, the hour grace has come and from the penitent rm we step out into the light of rgiveness through Christ our Lord. hose who have repented and whose arts have been washed clean of the ains and tendencies of sin find a new orld. The heart cleansed of sin is ady for love and charity, for all that mpany of Christian graces which make e halo of the saints of God. The sin-r repentant, saved by grace, faces world of opportunity for good and od. To some of those baptized by John unto repentance Jesus came with the invitation to discipleship and the promise of a wider usefulness.

Making Democracy Safe for the World

Epworth League Topic. Luke 4 : 16-21: Act 17 : 26

DEMOCRACY is a state built upon the individual. Its power is the sum of the strength of its citizens. Its weakness is the sum of their incapacities or failures. Every citizen who lusts for that which is another's, who seeks private gain at the expense of his fellows, who winks at graft because winking prospers business, every citizen who loses his individuality now and then in the cup which inebriates, who idles when he might produce, who steals what he cannot earn, who is a center of contention, who is brutal or unclean, every such citizen weakens democracy and saps the strength of the state.

Every citizen who is just, who is just even when justice means cost to himself, every citizen who thinks clearly and honestly, who is kind and sober and fair, who refuses to enter unseemly strife but stands always ready to fight for the right, who seeks to make his time and his labor fully productive, who refuses to take part in or tolerate crookedness in shop or politics, who recognizes his debt to his fellows and stands ready to spend himself for another's good, every such citizen adds to the strength of the state and it is upon such that democracy rests; without them anarchy soon governs.

The religion of the Lord Jesus Christ makes citizens fit for democracy and nothing will make democracy safe for the world or the world safe for democracy except this religion of the risen Lord. No man-spun theories of social reorganization can create a millennium. Only men who fear God and love his children, who are so soundly converted that they see that Christianity is social as well as individual, in whom grace has driven out lust, and love has banished selfishness, can become safe citizens of a safe democracy.

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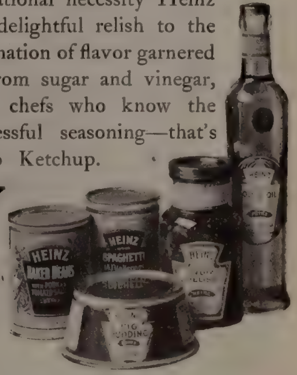

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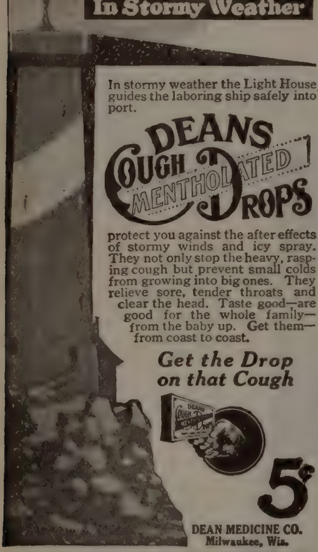

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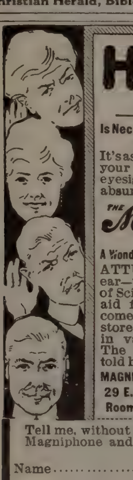

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The Week in the World's News

LLOYD GEORGE WINS ELECTION. The counting of the votes at the British elections was deferred until December 28. The result was a complete sweep for the Coalition Government headed by Lloyd George. He and all of his ministers were reelected by great majorities and the government majority in the new Parliament will be 235 out of a membership of 707 with an additional block of 46 unionists counted as friendly. All the pacifists and obstructionists were defeated, as was Arthur Henderson, leader of the Labor Party, who had not always been whole-heartedly with Lloyd George. The Irish Nationalists lost most of their seats to the Sinn Fein candidates, electing only 7 to the Sinn Fein's 72, but it was not expected that the new Irish members would take their seats. There was a rumor that they might declare the Irish Republic in being and attempt to start a Parliament at Dublin. Former Premier Asquith was defeated.

FRENCH PEACE TERMS. Stephen Pichon, French Foreign Minister, on December 29, in the Chamber of Deputies, in answer to various interpellations from the Socialist opposition, declared regarding the peace terms demanded by France that the utmost publicity should be given the proceedings of the peace conference, that France had adopted the principle of the League of Nations, that the Government desired no annexations, but reserved the right to fix the frontiers of Alsace-Lorraine to guard against future attack, and that intervention in Russia was inevitable. He explained that intervention was now a fact, French troops having landed at Odessa to support a loyal Russian force of 100,000 which had already captured Perm with 18,000 prisoners.

SHIPS FOR BELGIAN RELIEF. It was announced on December 25 that Herbert Hoover had completed a survey of the physical damage done in Belgium by the Germans. He found that President Wilson's warning against wanton destruction had borne fruit, and that except for a 20-mile strip near the fighting line the communications had remained undamaged. He asked for 160,000 tons of shipping in addition to that already assigned to Belgian Relief and it was announced that 180,000 tons of food-stuffs would be shipped from this country monthly. President Wilson was reported on December 29 to be working for the appointment of a Director-General of Relief for Europe.

DISORDER IN BERLIN. With 85,000 persons idle in Berlin and the Spartacides active in the business of creating discontent, the German Liberals went ahead with their program for the early organization of a new government, declaring for a united Germany to include German-Austria, for strong industry, healthy trade and free peasants on free soil. But orders from the Ebert Government to the Bolshevik-inclined sailors, who had come to Berlin to support the Government against the reactionaries, sending the sailors back to the coast ports, precipitated a rebellion on December 23 on the part of the sailors, in which they took refuge in the Royal palace and the Royal stables. They were attacked with machine guns and artillery by loyal troops. On December 27 the palace had been considerably damaged and the troops had driven most of the sailors out of the building, but they were still strongly intrenched in the stables. Later they capitulated on the promise of amnesty. There was a report on December 27 that the Ebert Government had given place to an Independent Socialist Government headed by Hugo Haase. After several days of conflicting rumors, in which the turbulent Spartacides were pictured as seizing the power in Berlin, dispatches of December 29 showed that Herr Ebert had come through the disturbances with increased power, and that instead of the Majority Socialists resigning the Independents, Haase, Barth and Dittman, had resigned. The people were reported as bitter against the reds in Berlin, there being a strong movement afoot to remove the capital to some city less burdened with radicalism. The whole situation according to several correspondents revolved around the questions of food and employment.

ABOUT THE PEACE TABLE. Paris dispatches of December 26 said that the general outlines of the make-up of the Peace Conference had been laid down and that the conference would consist of from 100 to 120 delegates representing the 27 nations which declared war on Germany. The United States, Great Britain, France and Italy would each have five delegates, according to this report, and the other nations from one to four, according to their size and the interests involved. It was said also that no neutrals would be represented in the conference, but that neutrals having any matters to come before the sessions could present their case to one of the Allied nations, which would bring it before the delegates. There will be no delegates from the Central empires in the conference. When the outlines of the final decisions have been prepared the German, Austrian, Bulgarian and Turkish delegates will have the pleasure of accepting them. The neutrals will have representation in any sessions in which the formation of a League of Nations is considered. There seems to be a tendency to omit Germany and her partners from the League of Nations until such time as they had proved their right to membership by exemplary conduct.

A BILLION LOSS ON WHEAT. The House Agricultural Committee is convinced that the Government guarantee of $2.26 a bushel for wheat offered for sale before June, 1920, may cost the Government a billion dollars. The sudden end of the war has so changed conditions that Argentine and Australian wheat is now being delivered at $1.35 a bushel. Prospects also indicate an American crop of about a billion bushels of wheat in 1919, each of which may cost the Government as much as a dollar in order to make good on its guarantee. There is no thought, however, but that the Government will go through with its program.

BRINGING THE BOYS HOME. On December 26, 68,000 men had been brought back from overseas and General Pershing had designated 20,000 more for early sailing. Eleven ships sailed for America with soldiers homeward bound on that day. On the same day it was announced that 500,000 men had been mustered out in the camps at home, and on December 28 General March said that a total of over 1,100,000 men were slated for early discharge. On January 1, the army had ships enough in service to bring back 160,000 a month. Efforts were being made to increase the capacity to 300,000 a month.

TO FREE MEXICAN CHURCHES. The Mexican Government has placed before the Senate the question of proposed amendments to that article of the present Mexican constitution which provides that a minister must be of Mexican birth in order to serve a church in Mexico. It is proposed to lift the barriers against ministers of foreign birth, while retaining state ownership of all immovable properties. This rule has been a great bar to evangelization in Mexico and its lifting will be heartily welcomed by missionary societies.

DR. FOSDICK] TO OLD FIRST. Dr. Harry Emerson Fosdick, Professor of Practical Theology, at Union Theological Seminary, has been called to the pulpit of the First Presbyterian Church of New York City, and has accepted. Dr. Howard Duffield and Rev. Dr. Chas. H. Parkhurst, formerly Pastor of Madison Square Church, become pastors emeriti. Rev. Dr. George Alexander, formerly pastor of University Place Church, will be associated with Dr. Fosdick, Dr. Fosdick filling the pulpit and Dr. Alexander taking up the toral work.

SENATE PASSES REVENUE BILL. War Revenue Bill, including ame ments fixing the total of the 1920 at $4,000,000,000 and repealing zone postal law, was passed by Senate on December 23. Other ame ments provided for a tax on semi-l uries, for a 100 per cent. assessment campaign contributions exceeding $5 and for bone-dry prohibition in District of Columbia. The bill w sent to conference; unless it is fina passed by January 15 it will be nec sary to make income and corporat tax collections under the old law.

FRAGMENTS OF NEWS. Influenza wh has again become epidemic in pa of the nation is reported to have come a scourge in Tahiti, Society Islan . . . Flint, Michigan, and Sheboyg Wisconsin, have started campaigns f 100 per cent. Americanism. Eveni classes in English and citizenship a instructing the foreign born residen in our language and ideals, the class meeting in factories, schools, church and clubs. . . . When the armisti stopped the fighting, General Pershi had 10,472 airplanes in France. Ame can aviators brought down 845 enem machines, losing 271 themselves, wi 442 casualties. . . . Secretary Bake on December 26, urged Congress t enact at once legislation permitting e listment in the regular army. All t men enlisted and drafted since the b ginning of the war will be released a the end "of the present emergency which, when peace is made, will leav the army below its strength in Apri 1917. . . . Fire in Bristol, Tenness on December 29, destroyed a large par of the business district, involving a los of $1,500,000. . . . Demobilization an shortage of coal have created a seriou situation in Bavaria, 15,000 men an 22,000 women being unemployed.

◆

Britain Acclaims American President

Continued from page 34

Some of the outstanding paragraphs are as follows:

"There is a feeling of cordiality, fraternity and friendship between the two great nations. . . . I think you will agree with me that friendship is not a mere sentiment—patriotism is not a mere sentiment. It is based upon a principle, upon the principle that leads a man to give more than he demands.

"You know that heretofore the world has been governed, or at any rate the attempt has been made to govern it, by partnerships of interest, and that they have broken down. There is only one thing that can bind peoples together, and that is common devotion to right. . . .

"I want to say very frankly to you that she (The United States) is not now interested in European politics, but she is interested in the partnership of right between America and Europe. . . . She will join no combination of power which is not a combination of all of us. She is not interested merely in the peace of Europe, but in the peace of the world.

"There is a great voice of humanity abroad in the world just now which he who cannot hear is deaf. . . . We are not obeying the mandate of parties or of politics. We are obeying the mandate of humanity."

The President then declared his conviction that since friendship was based on good will and since the best settlement now to be made would contain elements of dissatisfaction it was necessary to create machinery to provide for readjustments.

The President and Mrs. Wilson left Manchester in the afternoon for London, where they had luncheon with the King. Their plans contemplated a return to Paris on Tuesday and a trip to Rome beginning New Year's eve, the stay in Italy to end January 10. It was reported that the President would return home about February 10.

Marion Harland's Corner

The Vexed Question

PART I

SINCE the publication of a familiar talk with Cornerites under the caption of "Cooks and Cooperation," I have received several letters which I have bound together, awaiting a convenient season for treating what one lively correspondent calls "The Vexed Question":

"None of the great army of martyrs whom it most nearly concerns will need explanation of the title," she writes. "We all know it at sight. And it was never *vexeder* than at the present time. One might imagine that, with all the other improvements American women have introduced into their lives, they would have reduced domestic service to something like a system; whereas our households remind one continually of the period in early Jewish history when every man did that which was right in his own eyes.' We have no acknowledged lawgiver, and, for that matter, no aws to be enforced if there were such an official. But why specify reigning disorders? Cannot you, who have exerised a maternal influence over us for so ong, give us a few hints that may serve s landmarks in the wilderness in which we are wandering? There must be aults on both sides."—CAROLINE S. D. *New York State*).

Before the receipt of the foregoing ppeal I had sketched mentally the talk or which the member asks, and gone so ar in the preparation of the same as to write out the heading:

Mistress and Maid

The alliteration is comely, and on the ther side of the ocean it would be aptly escriptive. In these United States the hanges of a quarter-century have abolhed the use of the first word in the sense nce applied to it. Within my memory was habitually upon the lips of domesc employees in alluding to the houseother. She was "the mistress," except hen confidentially mentioned as "she." ut she who now accepts the title of maid" was "the girl," from eighteen to ghty. "Servant" was not so much as amed in this connection.

T IS a curious puzzle, too abstruse for discussion here, how radical changes in cial and domestic nomenclature come pass by common and tacit consent. hen "mistress" went out, "maid" me in. Who hears now in kitchen, amber or intelligence office of the working-out girl?" Yet "girl" she mained in the mouths of all classes til, without formal proclamation, the maid" tripped to the front. About the me time, I remark in passing, she used to say "Yes, madam," or the breviation of "ma'am," exchanging for "Yes, Mrs. Smith, Jones or obinson."

There is a humorous side to what is w so universal that we no longer comnt upon it. The housewives of Amer are neither true to themselves nor to another in their practice of engaging ids, or in parting with them.

Suffer an illustration. Mr. Smith disvers that a trusted clerk is habitually honest, or has proved himself utterly fficient for the work assigned to him. e employer would be rated as untrue his order and lacking in a sense of nor if he were to give the discharged rk "clean papers" which would subt a brother business man to the anvances and losses which made it unsafe Mr. Smith to retain the offender in employ.

His wife (and this is not a hypothetcase) discovers that the cook whom has believed honest and has proved be competent has carried on for years ystem of peculation in pantry and eroom. Katy must go, of course; the late employer "cannot reconcile her conscience to deprive a working of a chance to earn her living." She tes a neat certificate as to the maid's d temper, neatness, ability as a cook, , with never a hint that she is disest. Mrs. Robinson, to whom the intelligence office sends the applicant for a "situation," assumes that the bearer would not have remained two years with Mrs. Smith if she were dishonest, and gladly engages her out of hand. I believe and hold for certain that, if housemothers were honest in dealing with their sisters, and as careful to protect other homes from what has plagued their own as they are solicitous to give the discharged maid "another chance," we should forthwith lay the foundation of a system of domestic service.

BEFORE going further, I would emphasize the fact that in severing business relations with our maid—let the reason for so doing be what it may—it is your bounden duty, as an honest Christian, not to let any private grudge or dislike color the certificate which may gain or lose another home for her. Be just, with a leaning toward mercy throughout the transaction. Let the same law guide you in inducting the newly engaged employee, and throughout all your dealings with her.

A well-thumbed book in my mother's library was "Live and Let Live," by an American writer, upon this very subject. One little scene is as clear to my mind as when I read it sixty years ago. The young maid, Lucy Lovel, had been goaded by her scolding mistress into a temperate retort which yet gave offense to Miss Aurelia, the fine young lady of the house. "Ma!" she broke in here to say, "how *can* you let your help be so saucy to you?"

Master Julius, the ten-year-old brother, took a different view of the case:

"If Ma don't want her help to be sassy to her, she hadn't ought to be sassy to *her!*"

One of the best housewives and best-bred women I know put the basic truth into different terms with the like meaning:

"I give my servants to understand, from the first, that I speak as respectfully to them as I expect them to speak to me."

The scold is a vulgarian, be she at the washtub or upon a throne.

Watts' injunction—"Let love through all your actions run, let all your words be mild"—holds good with mistress and maid as firmly as with parent and child.

FROM the beginning of your relationship with the employee, let gentle dignity and uniform kindness inform manner and speech. Establish a thorough understanding as to the number and nature of the duties that will devolve upon her. Leave no loophole for the complaint—"I did not expect to do this when I engaged," or "I understood that I was to have such and such days for going out," or any other of the loose ends of what should be a closely woven web. And having assured yourself that the bargain is plain to both parties, see that you comply conscientiously with your part of it. In a word—be businesslike, and conduct that business as merchant or manufacturer or professional man carries forward his lifework.

Added to this duty you have the element of motherly kindness, which men rarely have the opportunity to show in their daily walk and conversation with subordinates. The young woman in your kitchen or dining-room is some woman's daughter, and you are, while she is under your roof, in the capacity of guardian. Have an eye to her well-being as you would wish to have your child treated were she in the like position. Take into mind and heart all that sentence implies, and there is as little risk of "spoiling" your employee as of undue harshness. So far as in her lies, she should learn that hers is a respectable and useful profession, and that she should fit herself to practice it aright. Teach her to respect it and herself too highly to belittle it and lower her own character by despising the position. This is a branch of the vexed question that will be talked of next week. And the text of the talk will be a bonâ-fide letter from one who is not ashamed to call herself an "ex-servant." She shall have her say, and respectful consideration.

To be concluded

The Greatest Delusion of Parenthood

"This Hurts Me More Than It Does You"

YOU'VE heard the saying, of course. It is a parent's preface to barbarous punishment. Perhaps, as a child, you puzzled over how such a thing could be true. Perhaps as a parent you have said it yourself in all sincerity, believing it thoroughly, and feeling keenly the hurt it gave you to cause the child physical pain.

"This hurts me more than it does you."

Never in this world was a statement more false. It is the greatest delusion that a parent can fall into. Every blow struck in corporal punishment, whether with angry impulse or after meditation and decision, helps lay a foundation of bad qualities in the child's budding character—fear, cowardice, resentment, deceit, disobedience. And every harsh word spoken in quick annoyance drives these evils deeper.

Futures have been ruined in the name of that phrase. Lives of failure and unhappiness have their roots in it. True enough a loving parent may suffer more in mind than the child does in physical pain when a whipping is administered. True, too, that the child soon forgets his pain. But harm has been done, antagonism has been created where confidence is most needed, and the punishment has not even touched the causes of the child's misbehavior.

Now We Know Better

Our trouble has been that we have failed to gain the child's viewpoint in dealing with problems of discipline. Instead of perfect comradeship between parent and child, in most cases children have been forced to obey commands they did not understand, to accept judgments that seemed to them unjust and to suffer punishment for faults that the parents themselves created and developed in them. We have failed miserably in comprehending the child's mental outlook as he first finds himself in a strange, ironbound world of adults. We have not taken into account the finely balanced delicacy of the child-mind and how dangerously easy it is to ruin that wonderful mechanism permanently with thoughtless, hit-or-miss discipline. The result is apparent to us all in spoiled, distrustful children, in lives of failure and mediocrity and in life-long resentment against parents.

A truer understanding of these things has come and with it more enlightened methods of child training. Confidence and mutual respect are the corner stones of this better plan and parents everywhere who appreciate the faults of the old, harsh system are adopting it with results that are as astonishing as they are quick and certain. And it is found that this new art of parenthood actually takes less time to practice than the old.

The Charm of Confidence

After years of practical experience with children and thorough scientific research and study, Professor Ray C. Beery, A.B., A.M. (Harvard and Columbia), undertook the work of putting into written form for the use of parents this advanced method of bringing up children. Perfect confidence between parent and child is the sole basis of control. The system has been so successful that thousands of parents have hastened to adopt it. Their success has been uniform regardless of the great differences of temperament, inheritance and variations of character in the children themselves. The charm of confidence is irresistible when properly used in the management of children no matter what special peculiarities or what bad habits have been formed in the past.

The Parents Association is a national organization of men and women devoted to the interests of better parenthood, which has adopted the Beery Methods and instructs its members by mail in the application of these modern ideas.

Definite, Immediate Help

Professor Beery's Course in Practical Child Training is different from any former work that has been prepared to cover the subject. Definite instruction is given to parents in handling each case of misbehavior and the different ages of children from the cradle to 18 years of age are treated separately. The course shows by concrete illustrations and detailed explanations exactly what to do to meet every emergency and how to accomplish immediate results and make a permanent impression. In many cases good effects can be noticed almost over night. Child Training becomes a pleasure instead of an irksome duty.

The result is good children for bad; perfect control without the slightest friction; obedient respect for wilfulness and evasion; pleasing, graceful manner for bashfulness and rudeness; generosity, frankness, love and confidence for petty ways, obstinacy and uncontrolled temper.

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Free Book Explains All

"New Methods in Child Training" is the title of 24-page booklet which describes the work of the Association and explains Professor Beery's remarkable Course in Child Training. It also contains letters from members outlining the satisfactory results they have secured through the use of these new methods. Copy of this book will be sent at once to any interested parent who merely writes a letter or postcard, or mails the coupon below. There is no obligation in asking for this free book.

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- to develop initiative in child?
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- to suppress temper in children without punishment?
- to succeed with child of any age without display of authority?
- to discourage the "Why" habit in regard to commands?
- to prevent quarreling and fighting?
- to cure impertinence? Discourtesy? Vulgarity?
- to remove fear of darkness? Fear of thunder and lightning? Fear of harmless animals?
- to encourage child to talk?
- to teach punctuality? Perseverance? Carefulness?
- to overcome obstinacy?
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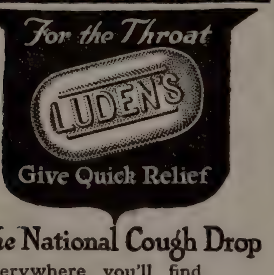

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ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

The Spirit of Prayer

IT HAS been put on my heart to ask all Christians at this time to enter by God's grace into the spirit of 2 Cor. 6:2, and to pray as never before for two great objects. First: For a mighty revival throughout the earth. Second: For a special blessing of God upon the distracted people of Russia, and all the troubled people of the world. If ever there was a period of time marked by suitableness of circumstance and of opportunity, a day which as a point or period of time in the Divine purpose, that is pre-eminently the day or the time destined for salvation, it is to-day. The expert readers of the signs of the times have noticed throughout the world an extraordinary spirit of prayer. It is distinctly traceable in a strong sense of sin and failure, and in that longing for the Lord's blessing which is ever the indispensable condition of a great revival. The cry has gone out through a host of the world's intercessors: "O Lord, revive thy work in the midst of the years; revive us again, that thy people may rejoice in thee" (Hab. 3:2; Psa. 85:6). The great war is over. Surely a great religious revival is the next step in the Divine purpose. We would therefore plead that in private and in public Church gatherings all Christians resolve at once and incessantly to prove the efficacy of prayer, and so pray that a new Pentecost may descend upon the world, and that men and women may say with secret gladness: "Multitudes must have been praying." In this greatest war that is to follow the war let every Christian joyously enlist and begin at once, at home, in the Church Society, in the Prayer meeting, and in the Church service praying as never before with all supplication in the Spirit. Believe that now is the accepted time, that now is the day of salvation.

Dyson Hague.
Church of the Epiphany, Parkdale, Toronto, Can.

THE following beautiful prayer was sent by Rev. S. Z. Beam, D.D., of Tiffin, Ohio, one of the Old Guard of Christian Herald readers:

My Heart's Desire

Jesus, I come to thee;
  To whom else should I go?
Thou only hast the words of life
  Eternal to bestow.

Oh, let me hear thy voice,
  And all my sins forgive;
That in thy love I may rejoice,
  And in thy presence live.

My heart to thee I give,
  My Saviour and my King;
Oh, may my soul for ever live
  In tune thy praise to sing.

Let me not wander far
  Away from thy command;
And may I never vainly mar
  The work of thine own hand.

But guide me in the path
  That thou thyself hast trod,
The path of love and hope and faith
  That leadeth up to God.

The Thanksgiving service of the Memphis Noon Prayer Meeting was in some respects the greatest gathering since the movement started on January 19, 1914, with eight persons. About 500 persons were present, and the meeting had to adjourn to the main auditorium.

A little printed card has gone far a wide during the past year and has be the means of uniting persons in all par of the world in a daily noonday pray for our soldiers and sailors and others who strive for the freedom the world. The prayer consists in th silent repetition of some of God wonderful promises. It is called th Noonday Meditation, and has literal encircled the earth with one unbrok prayer.

A. H. writes of gracious answer prayer in the sending to her neighbo hood of a consecrated pastor, und whose ministrations the two Presb terian churches have joined in th worship of God, and it is hoped that th two churches will soon form a mo perfect union. The former pastor of o of the churches is now engaged in hon mission work, and the prayers of God children are asked for him, to the en that he may be led in the path of usefu ness to the glory of God and the salv tion of many precious souls. A. H. as for herself the prayers of God's childr that she may be divinely guided in h plans for attending a training school fit her better for service in the work the Master.

Mrs. G. O. C. asks prayers for h son, who has sailed for France, that may return home safely, but above a that she may know that he is soundl converted. At the same time she grat fully acknowledges answer to a pray for bodily healing which she request some time ago.

Mrs. E. C. sincerely believes that Go answers prayer. Twice when she h been in deep trouble and has fervent sought his help, he has answered h prayers in a wonderful way.

L. M. A., who is in deep trouble, yet glad to testify to the wonderf answers to prayer, and unites with th Prayer League every day at the noo hour, asking God to give each one of it members such blessing as in his wisdo he sees fit.

The Christmas Chest

OUR treasures piled into the Christmas Chest are already at work in Palestine, as noted on page 38. The following friends have been recorded as contributors to the chest with contributions as follows:

The Christmas Fund

MissM.E.Jacobs	$8.00
Mrs. E. C. Bowers	8.00
Miss A. Condon,	3.00
Philathea S. S. Class, Un. Evangelical Church, Polo, Ill.	8.00
Park Hill Auxiliary of the Red Cross, Erin, N. Y.	17.00
Mrs. D. A. Abernethy	3.00
Mrs.M.J.Henry,	3.00
Minnie Lawrence	6.50
Women's Bible Class, Philomath, Oregon,	10.75
Mrs.M.A.Webb,	1.50
Mrs. Aug. Reinhart	3.00
Mrs. Julia Thompson	2.50
Mrs. V. M. Heaton	3.00
Mrs. Jas. Courtice and Marjorie Courtice.	1.50
A Friend, New Haven, Conn.,	3.00
Hannah Atkinson	.50
Mrs. S. D. Seeds	3.00
Adelaide, Sarah, and Chas. Brand	3.00
Mrs. J. H. Lyons,	3.00
Mrs. Wm. B. Simms and Daughter	2.50
M. P. Totten	4.50
Mrs. W. H. Karykendall	2.50
Florence Hemrick	3.00
Mrs. H. Paul Mann	3.00
Edna Hackett	3.00
Miss Hazel Root	3.00
Mr. & Mrs. G. A. Hensel	3.00
Mrs. Barbour Steffen	3.00
Mrs. G. Webster	$3.00
Thos. Clayton	4.00
Mrs. L. H. Shunati	2.50
——, Fyaskin, Md.	3.00
Mrs. L. E. McCrackin and Mrs. G. A. McCready	12.00
Mrs. H. F. Wettlaufer	4.00
Frank Brown	15.00
Edith H. Hall	15.00
J. F. Foster	2.50
Mr. & Mrs. Albert Fennig	2.50
Mr. & Mrs. E. Rohde	15.00
Mrs. E. J. Capron and Daughter,	4.00
Mr. & Mrs. C. F. Schumacher	15.00
John A. Daver	25.00
Frank Brown	50.00
Mrs. P. V. Partin	10.00
Mrs. L. R. Stetle	10.00
Emma M. Shugars	10.00
W. H. Stonebrink	10.00
Lily A. Hawk	10.00
Mrs. C. R. Hardesty & Mrs. F. T. Scanlan	10.00
Julia C. Tarbax	10.00
Mrs. Remsen	10.00
Mrs. L. A. Lelean	10.00
Mrs. Alex A. Kelso	10.00
Mary L. Burnfield	10.00
Mr. & Mrs. F. J. Kickhoefer	10.00
——, Oxford, Me.	5.00
Mrs. A. A. Raley	5.00
——, Carmel, Me.	5.00
Rural School, Brandon, Vt.,	5.00
Julia F. Gross	5.00
Lucy Markley	5.00
Mrs. Watson Maxwell	$5.00
Mrs. Amy M. Giles	5.00
——, Van Nuys, Calif.	5.00
H. H. Timerman	5.00
Maud M. Courtney	5.00
Mrs. C. A. Baldwin	5.00
——, Rockdale, N. Y.	5.00
Mrs. J. A. James	5.00
Mrs. T. B. Claggett	5.00
Mrs. Celia K. Winborough	5.00
In His Name, Boise, Idaho	5.00
A Sympathizing Friend, Gerry, N. Y.	5.00
Mrs. M. H. Christian	5.00
Mrs. Forest Cox	5.00
Mrs. Wm. Brooks	5.00
Lou A. Pratt	5.00
A Subscriber to the C. H., Bishop, Calif.	5.00
——, Three Oaks, Mich.	5.00
Mrs. G. Will Campbell	5.00
Mr. & Mrs. W. W. Clogston	5.00
Mrs. H. B. Gibby	5.00
Mr. & Mrs. Walter Kirkhoefer	5.00
Miss Elizabeth Wagner	5.00
Mrs. N. A. Lazier	5.00
Mrs. M. H. Johnson	5.00
Mrs. F. J. Higinbotham	5.00
Mrs. N. G. Brogdon	5.00
Mr. & Mrs. A. C. Bradley	5.00
Mrs. H.N.Chapman & Mrs. A. C. Ham	5.00
Mary Neff	5.00
Mrs. O. M. Walden	5.00
Mrs. Isabella Porter	5.00
Mrs. Will Popejoy	5.00
Mrs. H. A. Hitchcock	5.00
G. W. Morrison,	$2.00
Mrs. N. L. Womacks	5.00
Mrs. D. S. Stevens	2.00
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Mrs. Arthur Curtis	2.00
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Mrs. Mary C. Van Dyke	2.00
N. W. Meeks	2.00
Mrs. A. C. Miles,	2.00
Emma F. Morse,	2.00
A Friend, Nutley, N. J.	2.00
Miss Gladys Johnson	2.00
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Mrs. O. L. Wright	2.00
Almond Wettlaufer	2.00
William Wettlaufer	2.00
Millard Wettlaufer	2.00
Elmer Rohleder,	2.00
Miss Ida Rohleder	2.00
Miss A. I. Moore	2.00
Mrs. L. W. Fisher,	2.00
Mr. & Mrs. W. F. Barnett	2.00
Miss Nellie Baldwin	2.00
Mrs. C. H. Ball	2.00
Friend, Moline, Ill.	1.00
E. M. Moore	1.00
——, Conshohacken, Pa.	1.00
Louise V. Hall	$1.00
F. Foster	1.00
Julia L. Mills	1.00
Miss Anna C. Stevens	1.00
Mrs. L. H. Greenlund	1.00
A Friend, Pittsburgh, Pa.	1.00
A Friend,	1.00
Alice L. Barry	1.00
Mrs. Edw. S. Miller	1.00
Miss F. G. Fisher,	1.00
Mrs. C. E. Griffith	1.00
Mrs. Albert Wicks	1.00
M. V. S., Ocean Grove, N. J.	1.00
Mrs. W. Everts,	1.00
Mrs. G. H. Pryor	1.00
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——, Albany, N. Y.	1.0
Ella Barton	1.0
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Mrs. V. E. Cleaver	1.0
Mrs. John Carson	1.0
Mary M. Wier	1.0
Mary Nelson	1.0
Mrs. Ella Harrison	1.0
O. M. H., Crisfield, Md.	1.0
Mrs. Wm. F. Ward	1.0
Mrs. Chas. Ogy,	1.0
A Subscriber, Belvidere, Ill.,	1.0
A Friend, Pawtucket, R. I.	1.0
Mrs. D. P. Wetmore	1.0
Mrs. Jesse Smith.	1.0

◆

Conference on World Evangelism

THE Moody Bible Institute o Chicago has announced a grea conference on World Evangelism an Vital Christianity after the War to b held February 3-7, 1919. Religiou leaders from all parts of the countr will attend, and it is expected that concerted forward movement of world-wide scope will be launched. Th emphasis will be on evangelical testimony and service, Bible study, praye missions, church efficiency, person work and the devotional life.

Coming-Back Times

By MARGARET E. SANGSTER

"I HATE going away," said the girl. She surveyed the little group of friends with more than a hint of noisture in her eyes. "I hate going way."

It was the Writer Man who answered ier.

"Life," said the Writer Man, "is ull of going-away times."

The girl blinked hurriedly before she esponded. And then--

"Don't you think that your attitude is bit pessimistic?" she asked. "Don't you hink that life is full of something much leasanter than going-away times?"

The Writer Man laughed uddenly.

"Of course ife is full of omething leasanter then oing-away imes," he told er. "*Life is ul of coming-ack times!* But ve wouldn't ver know the oy of coming ack if we lidn't first go way."

The Girl ooked at him. And as she did o her face rightened marvelously, and the hiat f a smile quite swept the unhappiness rom her eyes. But she didn't say—nuch.

"Oh—but I hadn't thought of that!' vas her only answer.

I SAID good-by and I sobbed a bit.
And the eyes of me grew dim;
And life to me seemed a dreary road,
A road that was long and grim.
I said good-by, and I turned away,
And my heart seemed cold and dead. . . .
But I raised my eyes to the evening skies
And the sunset clouds were red

With the light of hope—of a hope that told
Of another brighter day;
And a warmth crept into my very soul,
And the tear-mists swept away
From my sorry eyes, and my sobbing breath
Grew still, and I knew that I
Had found the light of a promise bright
In the glowing evening sky!

LIFE *is* full of going-away times. And there is always some cirumstance connected with the going way that is unpleasant. Even though he journey may be a wonderful ourney, full of achievement and accomlishment and dreams coming true, here will, at the moment of starting ipon it, be a shade of unhappiness. 'or there's never a journey—there's ever a going-away time—that doesn't nean the leaving behind of somebody. There's never a going-away time that loesn't involve a parting. And there's ever a parting that doesn't hold some ind of grief.

I SAID good-by to a soldier a year ago —a soldier who had enlisted from ivil life to fight the brave fight of his ountry. He was leaving a wife and a ather tiny baby at home, and he vasn't very happy about it.

"I think that going away from them s the hardest thing that I have ever ad to face," he told me. "I've been ip against it a good many times in my ife—when I didn't have any money, nd when I didn't pass my most mportant examination in college, and vhen my first big business deal failed. And I thought, each time, that I had ouched the absolute limit of unhappiess. But I hadn't. Saying good-by o the wife, and looking at the little ellow, and thinking that I may never ee him *again*, are about the most remendous things I've ever had to ace!"

There wasn't a great deal, then, for ne to say. I remember that I wrung is hand—that I murmured something ommonplace about doing the worthvhile thing, about the hardest battle eing the one he was meeting now—There was not very much that I could ay!

But a month ago I met that soldier gain. I met him swinging down 'ifth Avenue—a bronzed, well-set-up igure of a man, even though one of his rms rested in a sling. And he greeted ne with enthusiasm.

"I don't think," he told me after a noment, "that I'll ever again feel the bsolute joy that I felt when I first saw ny wife and baby after a year. It seems s if our love has been growing every ninute of the time that I've been away. And as for the baby—well, you'd iever believe how he's shot up! And he knew me right away—the smart little chap! It seems that they've been showing him my picture every day since I've been gone. . . . I tell you what, I've known some happy moments in my life! But there's never been anything so wonderful, before, as *this* home-coming of mine."

I murmured something commonplace, just as, a year before, I had murmured something commonplace. For there wasn't much that I could say! It was only after I had left him that I remembered our previous conversation. And suddenly I laughed, and the whole of Fifth Avenue with its gay shops and its brightly costumed throngs seemed laughing with me. And the laughter was a glad, joyous sort of laughter.

I'VE known people who have suffered badly for years from some affliction that a slight operation would have cured—suffered because they didn't dare have that slight operation. I've known people who have failed dismally in their life work because they didn't dare take the chance that would have made that life work a success. I've known people who have never known the joy of home-comings because they have never dared to experience the pain of partings. And all of these people have missed the fundamental thing out of life—and they will probably never know just what they have missed!

"Life," said the Writer Man, "is full of going-away times!" And he was right. Life *is* made up of going-away times—times that may be extremely painful. But, as the Writer Man also said, "Life is full of something much pleasanter. Life is full of coming-back times!"

Oh, friends of mine, don't be afraid to face the partings of life! Because there is something very wonderful that always comes after the parting-time. And that very wonderful thing is the time when folk shall meet again.

I talked once with a very, very old lady.

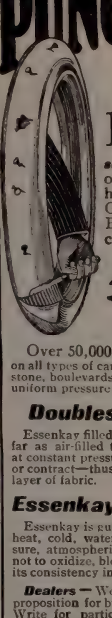
"Folk often ask me," she said, "if I'm afraid to die. And I always tell them, when they ask me, that I'm not.

"Of course the thought of leaving my loved ones is hard. But I'm so sure, dear, *so very sure*, that I can't be sorry. For I know that we'll all meet again. I *can't* be afraid while I'm able to say to myself: "It's only for a little while."

And there she had the secret of everything. No parting can be hard—whether it be a little superficial parting or the Great Parting—if one can say to oneself, "It's only for a little while." No going away can hold a lasting bitterness if one begins, as soon as one leaves to think of, and plan for, and dream about the coming-back time. And the harder—oh, remember this!—the parting may be, the more wonderful will be the return.

◆

THE Freedmen's Aid Society of the Methodist Episcopal Church gives, in a recent issue of the Christian Educator, the result to date of the problem which that denomination is working out in the effort to make the Negro a self-respecting, self-supporting Christian man and citizen. It shows that in its twenty colored conferences, which own $9,573,336 worth of church property including 210 parsonages, there are 348,477 members, who contributed in 1918 to the benevolences of the church $141,740 as compared with a trifle over $2,000 in 1868. Of this amount between $40,000 and $50,000 was for the endowment of schools of the Freedmen's Aid Society. The Board of Home Missions and Church Extension contributes $59,000 yearly to the aid of the church's work among the colored people.



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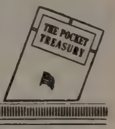

Eggs Paid the Pastor

Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and had 1½ dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send $1 to E. J. Reefer, 7151 Reefer Bldg., Kansas City, Mo., and he will send you a package of "More Eggs" tonic. A million dollar bank guarantees that if you are not absolutely satisfied your dollar will be returned on request. Send a dollar today, or send $2.25 and get 3 regular $1.00 packages on special discount for a full season's supply. Or write to Mr. Reefer for his *free* poultry book that tells the experience of a man who made a fortune out of poultry.—(*Adv.*)

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A Flower for the Allies

OUT of the blackness and anguish, out of the strife and carnage, out of the loss and the suffering, what shall be our symbol of peace, of the dawn and the new day?

England has her roses, Scotland her thistle, France her lilies; but what shall we have, greater in significance and more wonderful and beautiful than all these, to hold and cement in lasting memory the union, the valor and the sacrifice of the Allies?

"In Flanders' Fields" has forever made the poppy sacred and immortal.

"In Flanders' fields the poppies blow
Between the crosses, row on row."

Brave, gallant wild-flowers, flinging their banners of color out in the sunlight, and casting defiance back at the storm of bullets and crashing shells! And when night settles down, standing with bowed heads, keeping silent vigil out under the stars, over the fallen and dead.

Out of the blackness and strife we have learned that the nation that sins must die, and that the greatest good must be bought only with the greatest sacrifice. And here is our lasting reminder—"Crosses row on row."

And so on wooded hillsides, on shell-torn plains, and along the winding streams, the many graves lie scattered, which yet a mother's love has not found, nor a sister's caressing hand, nor a sweetheart's passionate touch; and to these the poppies come with sheltering step, bringing their Message of the Flowers, and whispering in the still small voice their lesson of sweetness, and beauty, and sacrifice.

And so, when, in the after years, countless pilgrims shall journey to this new and sacred Mecca, what shall be their sign manual? What token shall they carry back to other lands and to other tongues? May it not be the poppy, emblem of our Allied love and devotion, of sacrifice and lasting remembrance?

New York. LESLIE RODGER.

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Odorless — Sanitary — Germ-Proof
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"I started feeding Don Sung the first day of January, 1918. In just one month I had received 109 eggs from 13 Plymouth Rock hens."—Mrs. Vera Stoetzel, Roseland, Neb.

Do you remember the "heatless days" and bitter zero weather last January? Probably you didn't get an egg. But you can get them, just as Mrs. Stoetzel did, by accepting this offer.

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Try Don Sung for 30 days and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Send 50 cents today for a package by mail prepaid. Burrell-Dugger Co., 262 Columbia Bldg., Indianapolis, Ind. (Adv.)

Gave His Life for His Friend

AMONG the many heroic deaths in the great war, the passing of Second Lieutenant Wilbert W. White, Jr., son of Rev. W. W. White, president of the Bible Teachers' Training Institute, New York City, deserves to be remembered. Letters containing details of the death of the young man, who was in the American Aviation Service in France, were received in New York on November 11 from members of the squadron to which he had been attached. The first of these communications said:

"We had a sad death over the lines recently, that of Wilbert W. White, of New York. We were on a balloon strafing expedition . . . the balloon attacker, Brotherton, went on to one on the ground, leading us away from the large body of Spads supposed to protect us. We last saw Brotherton diving on this low balloon, amid a hail of machine-gun bullets. Our three planes were attacked by five Fokkers at that moment, 10 kilometers from our lines and well behind the large protecting formation of Spads. White was leading, so when a Fokker dove on Cox, a new pilot, White turned in his tracks and went back at it. . . . The Fokker kept diving on Cox as White raced back, head-on, at it, firing without effect. He must have realized that Cox would be shot down unless he put the Boche out of the fight, so he never swerved. I watched them come together, thought for a moment they would just pass side by side, but next instant off came a wing of each plane amid a cloud of splinters and shreds of fabric, and down they went spinning like tops, nose on into the ground, not fifty feet apart. . . . White was married, had two children, was to have received orders returning him to the States in a few days and knew it. But he never hesitated when he saw his duty cut out, which makes his act all the more heroic. It was his seventh official plane."

Another letter gave these additional particulars. "I suppose by now you have heard of Whitey's death. The Hun plane dove on the tail of a new man who was in the formation; Whitey swung around and headed straight for the Hun, who also kept on toward him. Neither swerved and both met head on, both losing their left wings and both crashing 3,000 meters to the ground, where they landed fifty feet apart. Whitey was the most popular fellow in the squadron, immensely liked by all. At the time of his death, Whitey had six Huns credited to him officially. His first two were at Château-Thierry, where, coming out of a cloud alone, he had the rare good luck to find two Huns in front of him, on the same level, flying in the same direction, and absolutely unconscious of his presence. He got up behind them and popped off one after the other. The next two he met down here while flying on low patrol, with only one other man, who was new. In making a turn, Whitey banked to the right and the other fellow banked to the left and lost him. The next thing he knew, there were all kinds of Huns on his tail and he beat it for home. He did not know until Whitey got back that he had shot two Huns off his tail and that he owed his life to Whitey's good work. Later on he got a balloon and another Hun, bringing his count up to six."

A letter from a third correspondent adds this information: "We lost two of our best pilots. One was White—universally known as White-ee—and a prince of a fellow he was, too. He with several others got in a scrap with a bunch of Huns. He and a Hun were coming head on, each shooting at the other; neither gave an inch, each waiting for the other to be the first to turn out, and at the last minute they came together—and of course it was all over! White-ee was my flight leader; he was a little older than most of us, and has a wife and two children somewhere in America. The toughest part is that he was slated to go back to the States for a vacation, having been here on the front almost six months; his orders were on the way through, in fact; and he had written his wife to that effect."

A statement from Washington in connection with the awarding of the Distinguished Service Order to Lieutenant White says: "For extraordinary heroism in action in the regions of Etain and Chambley, France, September 14, 1918. While protecting three Allied observation planes in the region of Etain, Lieutenant White was attacked by three Halberstadt fighters. He engaged them immediately, successfully fighting them off and leading them all away from the observation planes, which were thus permitted to carry on their work unmolested. While returning home he dived through a cloud to attack an enemy balloon near Chambley, bringing it down in flames. Two Fokker scouts then attacked him, and although he was alone, with intrepid courage he attacked the first Fokker head on, shooting until it went down into a vertical dive out of control. Pulling up sharply he fired a long burst at the second Fokker as it went over him, putting it to immediate flight."

Lieut. Wilbert W. White, Jr.

Lieutenant White began his military training at the School of Military Aeronautics, University of Toronto, September, 1917. He continued his training in the Royal Flying Corps, flying in the Canadian training squadrons at Benbrook Field, Camp Taliaferro, Tex. He received his commission as a Second Lieutenant in the Aviation Section, Signal Corps, on February 5, 1918, and was immediately assigned to an Aero Squadron, then being organized at that camp. Coming overseas with his squadron in March, he went through his advanced training on the American Flying Fields in France, and went out to the front in May. Soon afterward he was made a Flight Commander and served in such capacity till his death. He was a born leader, a favorite among the pilots and the idol of his men. His work over the front was brilliant and consistent. Being a reliable patrol leader, he could be depended upon to see everything in the air and to act with coolness and decision. He was officially credited with the destruction of four German planes and a balloon, while two more planes and another balloon were awaiting confirmation at his death. In his first combat he attacked two hostile machines single-handed, sending one down in flames and killing the pilot in the other, the machine crashing into the ground.

His death occurred on October 10, 1918. A German plane got into position to fire on a member of Lieutenant White's patrol. With characteristic courage, the latter dove straight at the Hun machine, drawing his attention from the other Allied plane. The machines collided at full speed, and the two wrecks fell to the ground.

In a letter from Wilbert White to his father, dated Fort Worth, Texas, January 26, 1918, he said: "The situatio as it now stands is that I am a qualifie cadet, temporarily and it *may* be permanently attached to the 147th Squadron. . . .

"Life to me now is a whole lot mor serious matter than it ever has bee before. I realize that I've something t live for, and if necessary to die for, an I'm fully prepared to do either. If Go wills that I come through this war wit my senses, I'm going to do a lot of thing I was never thinking of before . . . an if I'm not to get back—well, I will a least have given my life for the right It is a great war we're in, father, a wonderful war; a war between right an wrong, and I'm in it heart and soul t the end."

His death is a monument to his heroic spirit, for he literally sacrificed himself to save his friends, who but for Lieutenant White's courage in drawing the enemy's attack upon himself would probably both have perished.

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Our Most Joyous New Year

IT IS, indeed, with a happy and grateful heart that I extend to you the season's greetings. Never before in this old world's history has there been such a cause for joy, and it is a happiness that finds its source in the realization that we are a part of the country that has become the greatest benefactor humanity has ever known—a country that stands foremost in every way—a country whose principles are synonymous with the teachings of Him in whose honor we celebrate Christmas Day.

And merged with this happiness is a great pride that our boys have adde honor to the flag, and that those wh come back have had visions that will transform their lives. Some of their comrades have made the supreme sacrifice, but they have "died to make men free," and their memories will be enshrined in our hearts.

The triumph of justice is now complete, and a new era will dawn upon the world. The anxieties incident to the war have been dispelled. Our storehouses are full of food; our industries are unimpaired; and progress and optimism must be our program.

With these blessings in mind and peace gloriously attained, our Christmas Season is surely a happy one.

And with all good wishes for the New Year, I am CHARLES F. MILLER,
President.
Hamilton Watch Co., Lancaster, Pa.

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For Instance

A YOUNG Polish girl came to the Industrial Center established by the Young Women's Christian Association in such sorrow that a leader inquired the cause. She replied that her uncle wanted to marry her, and that her father had said she must consent, and they had set the wedding day. The Y. W. C. A. leader went to the parents, hoping to convince them of the wickedness of the thing, but failed. "She makes one more to feed," they argued, "and he has money and will take her off our hands." That he was an uncle and twice the girl's age, and thoroughly disliked by her, made no difference. An appeal to the civic authorities saved the girl from the marriage, and as her home became intolerable to her she was given a home in a good family, and opportunity offered her of studying at night. She studied English and the common branches, and then stenography, and now, after three years, is private secretary, earning more in three months than her uncle earned in three years. The first thing she did after getting her first salary was to move her parents to a better home, and send her younger brothers and sisters to school. "I cannot go back and live with them," she said simply, "but through the children I hope to make the family want to live with me."

Foreign Missions After the War

A GREAT calamity, plus a great consecration, equals a great blessing. After the war, what of Foreign Missions? What all we expect? For what shall we ray? Toward what shall we work?

We who are alive today have witessed the greatest catastrophe in the istory of man since the time of the eluge. What does it all mean? Is ot this great calamity chargeable to an alone? Is it not the world's exession of our anti-Christian nature? nd its righteous ending will prove at we will to have reason and not ight sit upon the throne.

God created the earth and it was ood; God brought forth man "in his vn image" and man rebelled. God nt his Son into the world to redeem ankind through love, and as he has one so much for the human race, shall e not hope that he will bring to pass a essing that will outweigh the disaster an has brought upon himself?

In fact, is there not already taking ace in the spirit of our people a rearkable change? Think how mean d stingy and small we have been till w in our gifts to Christian and benevot purposes. In the past we gave less for reign Missions, charities and benevnces combined than we spent for ewing-gum; now, in a few months, raised for the Red Cross, Y. M. C. , Y. W. C. A. and other relief organtions more than we have given to ese or like agencies in the past huned years, practically all of it for use foreign lands.

Can such generosity be possible witht a corresponding blessing to the er? Can such effort to alleviate the etchedness and suffering of this old rld be made without creating a livand ever-growing love and desire to p the less fortunate boys and girls d men and women in the dark places the earth?

HE whole nation is beginning to look upon economy as a virtue and ste as a public crime: this should tainly result in vast accumulation the wherewithal to help others. ear ye one another's burdens" is oming a national habit. What is to God's means of expressing this great erest and love of America for the rld?

s not Christ Jesus the way? How ut his ambassadors and missiones in the field? Are they not occupy the advanced positions, and, preed by years of self-sacrificing labor, they not ready for a rapid adce all along the line? How about Headquarters Staff, the Mission ards? Are some ready, others wait and others disheartened? God ne knows and searches the hearts, will inspire and strengthen the ak-hearted and counsel and guide se who put their trust in him.

OW, after the war, this self-sacrificing, Christ-born energy will re and become partly dormant, unless re is a great wide-open channel into ich it may flow. The former vision past methods of planning are all small and denominationally conted to invite this flood-stream of ing. The people of this country are ning how to save and give five bils a year. Soon they will save two ions a year more by doing away with ng drink. What proportion of this be made to flow into Christian rities and religious work?

Vith a united effort, Foreign Mis- s might garner easily one hundred lions a year, but without coopera- nothing approaching this is pose. We might consider this large as having been willed to Foreign sions, only the provisions of the require that the different denomions get together and ask for it.

During the period of war, Christian racter has been formed at home and he trenches, and it will not be con with a purposeless existence, or sfied with merely holding on to a t Christian experience, but will see whole earth as the field, and will r its life to the great enterprise of "the world for Jesus." The full intensity of this movement may not be developed at once, but it is likely to start with such enthusiasm as to unsettle some of our leaders who are not working and praying for it.

THOUSANDS of ministers who were sent to the front have received a new baptism, and a wider view of the needs of the world and the all-sufficiency of the full Gospel to meet that need. Many of the young ministers of the future have had their experience in the trenches. Many of them have caught their first vision of the Christ in the surroundings of the battlefield. What strength they are now going to add to our religious work, and what vitalizing and purifying of our theology is sure to take place! Hundreds of thousands of our young men and women, whom we sent to France as soldiers or civilians, will make their home, for a time at least, in the Old World. It will be the first American Exodus, and will have an important effect on the work of the American Foreign Missionary Societies.

THIS is to be the great get-together age. The powers of might have united to rule the people of this earth, and the greater power of love has brought together a brotherhood which is to supplant antiquated might. How can the denominational Foreign Mission Boards fulfil their unique place in the advancing wave of Christian civilization, except by uniting their efforts as closely as possible? In fact, has not interdenominational comity advanced to the point where the time is now ripe for starting a real "get-together" movement? Certainly a workable plan is now a possibility.

It looks as if Foreign Missions would soon come into their own. In past ages hundreds of thousands of noble men and women have dedicated their lives to this work, and now the time is at hand when wealth can be induced to add its power in creating a force that will hasten the coming of that glad day when every man shall know the Lord.

Will the Mission Boards be at the front and lead in the preparation for a united effort, or have years of discouragement made them over-conservative? The present time calls for men of new consecration, new vision and new enthusiasm, for the moment must be seized and the World Cause be forced before the eyes, ears and hearts of these newly inspired Christian helpers.

Of all the religious enterprises destined to benefit by this new inspiration to save and to give, none will equal that of Foreign Missions, unless we are faithless to our opportunity.

"When the Son of Man cometh, shall he find faith on the earth?"

C. C. PIERCE.

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The Beginning of Christian Endeavor

Continued from page 33

The society grew week by week, until soon the number of original members was doubled. The interest in the meetings never flagged. New lines of work for the church and new enterprises of social service were frequently suggested and adopted. The spiritual prayer-life of the young Christians grew day by day, for they remembered that they had promised "to pray and read the Bible every day." The pastor's burdens were lightened and his heart made glad. He never asked anything of his young people which they would not attempt, and being thus thoroughly organized they were able to accomplish any reasonable task.

Nearly thirty-eight years have passed since that second day of February. The pastor stayed less than three years longer before going to another field. Five honored men have succeeded him in the ministry of Williston Church, but the society has never suspended its work of proved faithfulness to its principles. The pioneer society is still active and aggressive, and is constantly and abundantly blessed of God.

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Brother of General March

Assisted by RICHARD J. BEAMISH,
War Correspondent and Military Analyst

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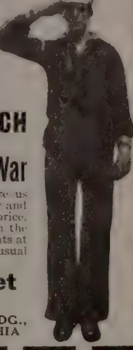

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How 2,000,000 American Soldiers safely crossed the ocean?

What Battle Cry saved Verdun?

How the Yankee Soldiers captured Sedan?

How America turned the tide?

Why Chateau-Thierry is called the second Gettysburg?

What was the Last Stronghold taken by the gallant Canadians?

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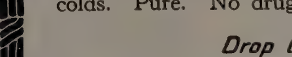

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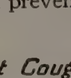

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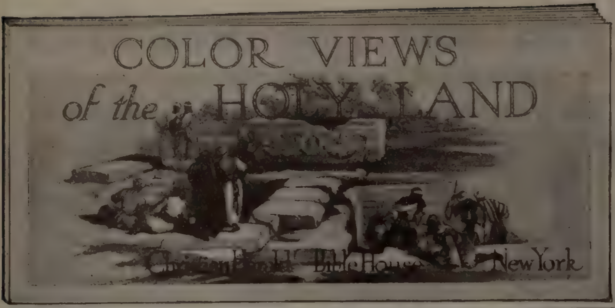
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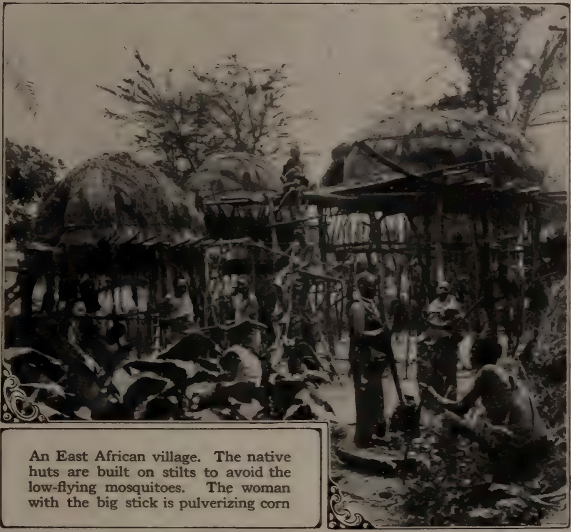
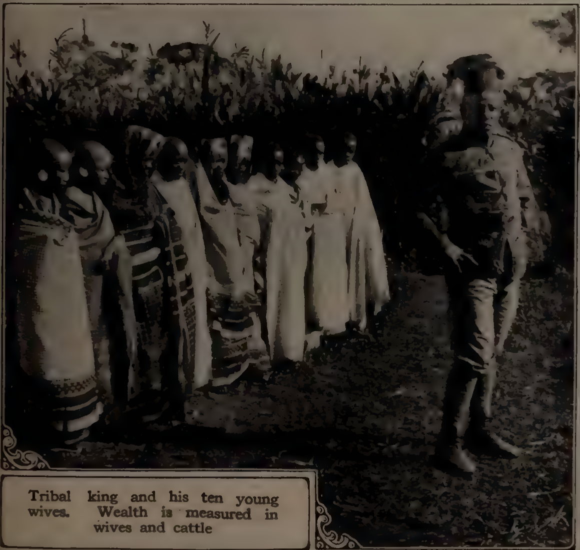
ONE OF THE LOST COLONIES

Trek oxen in the Ruaha River, German East Africa. Oxen are the beasts of burden

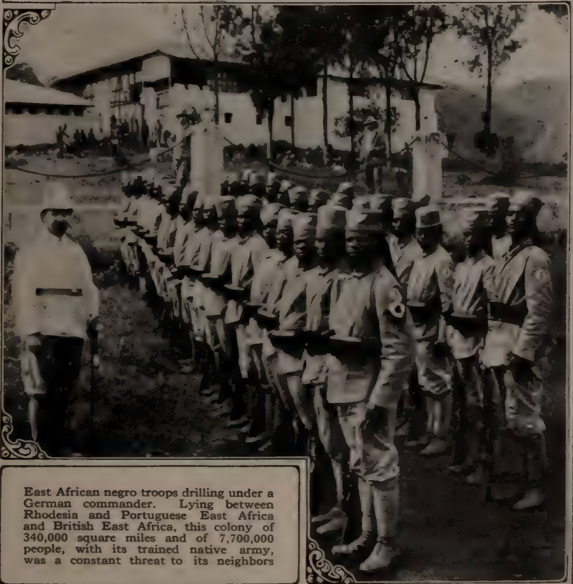
A white hunter out in the bush with his coolie crew



An East African village. The native huts are built on stilts to avoid the low-flying mosquitoes. The woman with the big stick is pulverizing corn



Tribal king and his ten young wives. Wealth is measured in wives and cattle



East African negro troops drilling under a German commander. Lying between Rhodesia and Portuguese East Africa and British East Africa, this colony of 340,000 square miles and of 7,700,000 people, with its trained native army, was a constant threat to its neighbors

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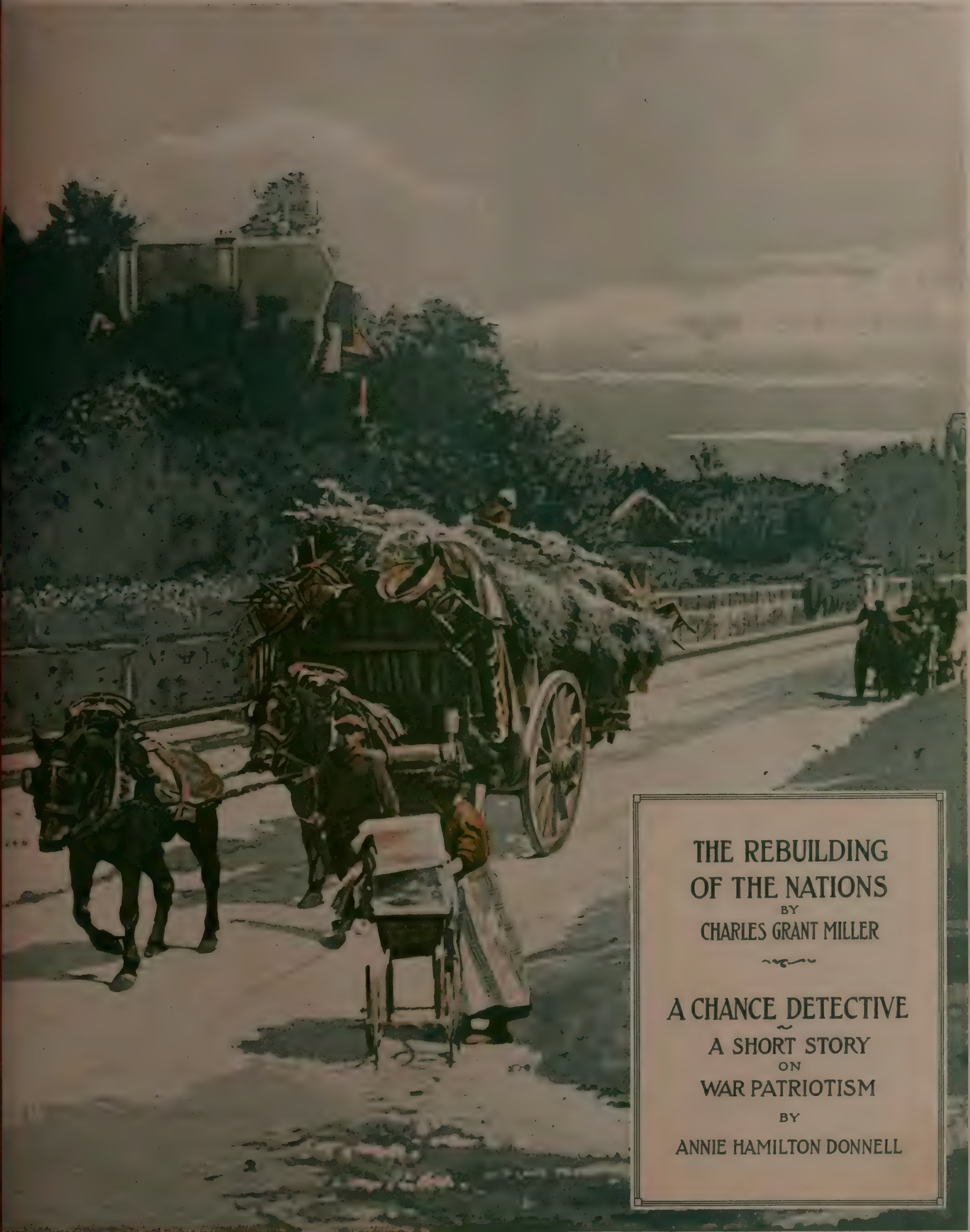

THE REBUILDING OF THE NATIONS

BY
CHARLES GRANT MILLER

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A CHANCE DETECTIVE

A SHORT STORY
ON
WAR PATRIOTISM
BY
ANNIE HAMILTON DONNELL

FRENCH WAR EXILES RETURNING HOME

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Belgian refugees returning to their ruined homes to begin the work of reconstruction

Rebuilding the World on a New Basis

Great Political and Geographical Readjustments Secondary to Industrial, Social and Moral Reconstruction

By CHARLES GRANT MILLER

THE high mark of the flood tide of world feeling for just and secure peace was recorded by President Wilson, in his great speech at Manchester, in these words: "If the future had nothing for us but a new attempt to keep the world at a right poise by a balance of power the United States would take no interest, because she will join no combination of power which is not a combination of all of us. She is not interested merely in the peace of Europe, but in the peace of the world."

If the Peace Conference undertakes to settle all the problems that will come before it, it might outlast the century.

The Irish are there to tell their story.

The Jews are sending delegates with the very reasonable request: "Don't give freedom to countries unless you are sure it doesn't include freedom to murder Jews."

The Chinese are sending their delegates to explain that they want to run themselves—that they, also, are Allies.

Japan naturally, as one of the Allies, has her desires, too.

We daily read much about dissension between the United States and the Allies over the terms of the final peace contract. But the generous popular receptions given President Wilson in Paris and London prove conclusively that there is no fundamental discord. Great Britain, France and Italy do not disagree with America about the League of Nations. There is a political group in France that regards a League of Nations as a Utopian dream, and there is a political group in America of the same mind; but these groups are neither France nor America. It is not Italy that desires to possess herself of all the Jugo-Slav territories granted to her by the Allies in the treaty of London, but the political group headed by Sonnino; Italy does not lack leaders who are in full sympathy with all legitimate Jugo-Slav aspirations. The democratic interests of America, England, France and Italy are one. If they prevail in the Peace Congress, we may properly say that democracy has triumphed over reaction.

French Foreign Minister Pinchon expresses what is perhaps the thought of all the Allies on one most important point when he says: "We have been attacked; we want security. We have been despoiled; we demand restitution. We have been devastated; we want reparation. But that which we ask for ourselves we demand for all, and hence are closely in accord with President Wilson."

Just how this will be translated into billions in money and vast transfers of territory and sovereignty remains to be decided. But it is certain that Germany will lose all of her colonies in addition to the territory stipulated in the terms of the armistice, and otherwise be rendered helpless for future menace to peace.

RUSSIAN affairs loom larger and larger in connection with the Peace Conference. The general feeling appears to be that it will be impossible to settle the status of Germany and Poland without adopting a definite policy toward Russia. The French press controversy over the Russian Bolsheviki continues bitter. Meanwhile, the Allies feel greatly embarrassed by the absence of organization among the Russian middle-class elements, which might form the basis of a permanent government. The present intention of the Allies is to constitute a Russian committee which is to act in an informal advisory capacity whenever Russian problems arise, but this committee will have no power to participate in the deliberations of the actual Peace Conference.

The many intricate complications that are arising under the policy of according self-determination to nations, races and peoples, great and small, furnish subject for infinite conjecture, but little more than mere conjecture is as yet available.

The independence of Armenia has been proclaimed by the Armenian national delegation in Paris. The Syrians in America have appealed to President Wilson to strive for an independent Syria. The Greeks demand enlarged national rights. These are but typical of multiform demands that are constantly developing.

The political and geographical readjustments to be made by the Peace Congress, however, form by no means the larger nor the more important part of world reconstruction. Peace is empty without prosperity.

To the business men of England and of the world our President has uttered this significant sentiment:

"Good will is the foundation of trade, and trade is the great amicable instrument of the world on that account."

France, Belgium, Russia and the Balkan States, and, assuming that they have shown sufficient repentance to be assisted, Germany and Austria also, cannot hope to restore the physical well-being of their people or to rehabilitate their industries without large and continuing help. First of all, those countries will require huge quantities of food; starvation will be the fate of millions in Europe during this winter. Farm tools and machinery will have to be supplied now or in the early future, if the European harvest of 1919 is to be large enough to prevent a recurrence of starvation conditions next year. A large part of Europe will have to be clothed and shod pending the rebuilding of local factories. The destroyed homes and the ruined factories will have to be rebuilt, which means that cement, lumber, hardware and the hundred other materials which enter into building construction will have to be brought in from outside countries. The industrial plants that are thus to be repaired and rebuilt, as well as those which have depreciated through four long years of continuous and hard usage, will have to be equipped with machinery, and they will have to be supplied with the necessary raw materials of manufacture.

THE heart of the after-war business and financial problem will be found in the price situation. This idea was elaborated by A. C. Miller, member of the Federal Reserve Board, before the American Academy of Political and Social Science. He pointed out that a great opportunity awaits the country first to be able to begin marking down

Continued on next page

The Story of Syria's Desolation

How Hundreds of Thousands Died of Hunger and Pestilence
The Tragedy as an Eyewitness Saw It

Photo from Press Illustrating Service

Distributing flour to refugees in Urumiah

IT IS quite certain that, in Syria at least, almost every man can speak of the horrors of the great World War from his own experiences, either as a fighting soldier or as a civilian, for each had to pass through some hard time. But I believe the experiences of the Armenians and Syrians are the most pathetic and touching of all, being both the direct effect of the war, together with what the Turkish Government did to increase these horrors. Most of these experiences are such that only strong-hearted persons can bear to hear them related.

I have just arrived in Jerusalem from Damascus, and I thought your Christian Herald readers might like to hear something of our country, which you have long been so generously helping. The Herald was the first paper of the West to come into my hands, after the fall of Damascus and my return to Jerusalem. I am a native of Jerusalem, and a graduate of the American College of Beirut, where I spent two years as instructor, prior to the outbreak of the war. I served eighteen months in the ranks and then left to go back to Beirut, to the Medical School. Recently I came from Damascus, where I witnessed the historical event of the occupation of the oldest city in the world by the victorious British forces. But what I shall tell now is simply of Beirut, although the same experience, if not on a larger scale, was common throughout Syria. Now that communication with the world is restored, I wish to assure your people of the West, who have been helping our poor and needy, of the fine work the American Red Cross is doing in relieving suffering and helping those in distress. Both Armenians and Syrians suffered cruelly at the hands of the Turks. The Armenians rose against the oppressors and fought in the ranks of their enemies, but the poor Syrians simply died in their homes, of starvation and disease. They did not raise a stick against the Turks, although the latter put to death many of the native notables and chiefs of the country.

The causes of all this misery are many and vary in character. To begin, you must remember that the inhabitants of Mount Lebanon are a very hard-working race, depending for support largely on the money they get from the West, for many of their young men are out there working and sending home money. With Turkey going into war, this source of income stopped immediately. Then, for the second year in succession, the country was devastated by the locusts, which ravaged it so badly that in many places nothing of verdure or even of plantations was left. Of course, they destroyed all the mulberry trees, on which the people depended for their silk industry, and also the grapevines, which are also a source of income to many.

Then came the Turkish paper money, and its depreciation to almost one-fifth of its face value. Big merchants did not accept it, or if they did they would take it for one-fifth of its face, and this brought great misery on the working class and to the government employees who worked a full month for 200 or 400 piasters, which would realize only two or four dollars, on which meager sum the worker and his family had to exist for a month! Then, of course, the government never tried to help the poor. It is said that a party waited on Jamal Pasha and asked him for some wheat to be distributed to the poor.

"What!" cried Jamal coarsely, "are the Lebanese still living? Has not the mother eaten her child yet?"

What would you think of such words spoken by the commander-in-chief and administrator of a country? Americans tried to help the poor by distributing some wheat and giving work to some of the men, but they were stopped by the government.

The winter seasons were very severe. The price of food was very high. Imagine six pounds of flour sold for three pounds sterling! What would a man with a family have to do? The price of bread was always getting higher and higher, from 100 to 200, to 250 and to 300 piasters! A pair of boots of French leather cost fifteen pounds sterling, and a suit of clothes thirty pounds!

Disease prevailed everywhere. In the winter of the third year it reached its climax. The average dying daily of typhus was somewhere between 80 and 130 in the vicinity of Beirut alone. Cold weather, with no shelter and little or no food, did a great deal for the spread of it. The poor creatures coming to beg at the doors would drop vermin and thus infect the dwellers. Typhus prevailed everywhere and among every class and sect. Medicines and drugs were very expensive and only rich people could afford to pay for them.

Many people used to make a living by stealing the clothes of the dead, or even the wood of the coffins, and these also were causes of the spread of many diseases. Men would find the clothes of their deceased relatives and friends worn by others, and upon questioning them, would learn that they had been stolen from the graves. Hundreds of poor, homeless Lebanese acted as scavengers on the rubbish dunes in the streets of Beirut. They used to spend their nights in the cold, in the mud and und the rain. Can you imagine chi dren of two or four years livin day and night on practicall nothing? Thousands of old me and women thronged tne street seeking food. It was a commo sight to see young women carrying their children on their arms running here and there, begging I have seen mothers throwin their children away and leavin them, and have heard some say "How can we see our childre die before us of hunger? We' rather have them away from ou sight." The government ha men appointed to pick the dea off the streets and it was a sa daily sight to see them going about, picking here one, ther another.

The authorities tried to lessen the horrors in the city of Beirut, and decided that the Lebanese should go and die in their homes and villages. For this reason i ordered the policemen and gendarmes to gather them and send them up to the mountain. They would go, but when darkness came on, they would creep back and could be seen the next day in the streets, fighting for bread. Again they would be driven off, and again they would return.

I have seen many a time boys snatching bread from persons who carried it, and devouring a whole loaf in a few mouthfuls. The men would follow them and beat them, but the poor creatures would say—and I have heard them—"Strike us, kill us! It is enough that we have eaten some bread!" I have seen boys, men and women dead in the streets, and others dying. I have seen homeless children of two and three years of age feeding on the grain they picked from the manure heaps and house rubbish. I saw one boy accompanying his mother, passing the city square, when suddenly the boy fell unconscious. A policeman who happened to be near by hurried to the spot, whip in hand, and ordered the mother to take away her child. The mother was anxiously trying to ascertain if he were still alive. The policeman got angry and struck the dying boy, saying "If you are alive, then up with you, or else die quickly." I watched the poor mother in her distress, trying to wake her dead child by calling him endearing names. The officer grew impatient and struck the mother, saying, "Carry him away," and the poor woman begged him to be patient. The boy, however, was dead.

Many villages on Mount Lebanon were closed, with none to tell the fate of their people, and the keys were handed over to the central government. It is estimated by authorities that Mount Lebanon alone lost between one hundred thousand and one hundred and fifty thousand souls from hunger and disease during these four years of war!

The Americans in Beirut did excellent work. They opened three free kitchens in the mountain villages, and distributed money and wheat to the starving sufferers. The work done by Mr. Dodge and Dr. Dray in helping to feed the poor, homeless children can never be forgotten, and has gained the praise of everybody. They would have done more, had they been encouraged by the government. M. M. HANNUSH.

Jerusalem, November 16.

Rebuilding the World on a New Basis

Continued from preceding page

prices toward peace levels. Prices must be reduced, he said, and in order to do so deflation of credit and currency must be accomplished. In order to substitute deflation for present inflation, greater production must ensue and great savings be made. Twelve billion dollars must be saved by the American people before the present inflation can be said to be removed, and before prices will become anything like normal, he said.

How is Europe going to meet its indebtedness to us? It is a difficult problem. There is one solution however, that would be extremely easy, but which will meet with little general approval. The easiest way for France or England would be to sell to this country some of their transatlantic possessions. This would be equivalent to allowing a part of the collateral behind a loan to be used to liquidate the loan. Otherwise, it seems obvious that America will remain a creditor nation for many years to come.

The whole situation has been changed as far as the United States is concerned. We now have a big mercantile marine and will do a large part of the carrying trade formerly done in English, German and French bottoms. We used to pay those nations heavy freight charges, but now the balance will be in our favor. We have organized many big insurance companies in place of German-controlled companies—in short, we have greatly reduced the yearly tribute which we used to pay to foreign nations.

The whole world has been going without things it is accustomed to buy. Clothing, machinery and equipment are worn out, houses are out of repair, new building has been almost at a standstill, roadways are neglected, automobiles are worn and depreciated, neutral countries everywhere have been unable to import, a large percentage of the world's ships have been sunk.

Construction enterprises of both public and private nature, which have been in abeyance for a couple of years or more, will call for the employment of hundreds of thousands of men. The great shipbuilding plants —an entirely new industry—will continue in full blast. Work for foreign reconstruction will also require the services of all kinds of handicraftsmen, and the need of clothing in different foreign countries will help keep busy the textile mills, shoe factories and other establishments.

In many directions, also, there will still be a large government demand for some time to come. So far as our war costs continue, that will mean a continued demand for goods, since it is for that purpose that the money is necessary. The Shipping Board has announced that it will carry through its program of ship construction. Our soldiers must be clothed and fed until they are demobilized. Further loans to our allies will be chiefly, if not entirely, to enable them to make purchases here. As the war demand dwindles the peace demand should grow.

THEN, too, there is another aspect of the labor situation. In normal times it was necessary to keep getting new human working material from abroad in order to meet the growing needs of the country. This immigration has virtually ceased. In the year 1914 more than 1,200,000 foreigners came here, and there was no difficulty in absorbing them.

Secretary of Labor Wilson says that "it is more than likely that 4,000,000 to 5,000,000 who went away to war will drop back into industrial pursuits without more than a ripple of idleness."

Continued on page 71

President Wilson's European Triumph

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ident and Mrs. Wilson leaving the ch Academy following the investiture larshal Joffre with the rank of Academician

THE man who seeks nothing for himself except the privilege of serving others holds a unique weapon and speaks with unusual er when facing differences of opinion h all agree must be brought into an rd. When President Wilson set for France there was a practical ement between England, France, United States and Italy as to the principles of peace with some of unity as to individual points. is first week in Paris, the President reported to have achieved a close erstanding with Premier Clemenceau the French statesmen, while inter-s with the Italian king and premier reported to have made a beginning a satisfactory solution to the vexed stion raised by the conflict between ancient aims of Italy and the rations of the new state of Jugo-ia. Upon the question of freedom the seas, Wilson and Clemenceau said to be agreed, while both were rted as committed to the League of ions.

fter the President left Paris, how-, and while he was in the midst of conferences with the statesmen of t Britain, Premier Clemenceau, in ddress to the Chamber of Deputies ecember 30—an address which won a vote of confidence by 380 to 184—e it plain that he was in agreement Great Britain on the question of freedom of the seas, and declared in this attitude he had the approval resident Wilson. In general, his ess indicated the completeness of accord between the four leading ons of the Entente, but he threw a bshell into the ranks of those who convinced themselves that the stions were all settled. In discussing League of Nations, he declared his iance to the old system of alliances d the "balance of power." Mr. son upon the same day, at Man-ter, declared that the United States was for the League of Nations, provided it included *all*, and distinctly declared his lack of confidence in the old principle of the "balance of power."

President Wilson returned to Paris on December 31 and, after a quiet New Year's Day, left in the evening for Rome. He traveled in King Victor Emmanuel's royal train and was met at the Italian border by the Duke of Lante representing the king. The progress of the train from the frontier toward Rome was made through brilliant sunshine, which must have been a great relief after two weeks of rain and heavy skies. Everywhere the train was cheered along its route by the swiftly gathering crowds, while the snowcapped western Alps stood guard along the route.

The President and Mrs. Wilson arrived in Rome at 10.25 A. M. on January 3. They were met at the station by King Victor Emmanuel and Queen Helena. The procession from the station to the Quirinal was headed by veterans of the war, with a company of American veterans leading. The American band received the President with the strains of the "Star-Spangled Banner." After the usual courtesies had been exchanged between the President, the King and the Queen Mother Margherita, the President was received by the Italian Parliament, after which the King gave a state dinner, this being followed by a visit to the President. In the evening that ancient boon, the citizenship of Rome, was conferred upon Mr. Wilson.

His first formal speech in Italy was made in the afternoon in the Chamber of Deputies to the Italian Parliament. In this speech the President happily recognized the concord in friendship uniting the Italian and American nations, and took occasion to express himself again regarding the "balance of power," which he said had been found wanting, "for the best of reasons, that it does not remain balanced inside itself." He declared that in the past great empires had been maintained by force of arms, but that the world was to be rebuilt upon a basis of friendship, and that friendship alone should be the power to hold nations together. "Therefore," he said, "our task at Paris is to organize a friendship of the world, to see to it that all the moral forces that make for right and justice and liberty are united and are given a vital organization to which the people of the world will readily and gladly respond."

In this speech Mr. Wilson thus sketched the age-long struggle for liberty:

"That spirit of liberty seems to have caught with each age the characteristic purpose of the age. This imperial people now gladly represents the freedom of nations. This people, which at one time seemed to conceive the purpose of governing the world, now takes part in the liberal enterprise of offering the world its own government. Can there be a finer or more impressive illustration of the indestructible human spirit, and of the unconquerable spirit of liberty? . . .

"Men have pursued liberty sometimes like a mirage that seemed to elude them, that seemed to run before them as they advanced, but never have they flagged in their purpose to achieve it, and I believe that I am not deceived in supposing that in this age of ours they are nearer to it than they ever were before. The light that shined upon the summit now seems to shine almost at our feet, and if we lose it, it will only be because we have lost faith."

The progress of the President and Mrs. Wilson through the streets of Rome was another triumphant procession between lines of cheering people, through streets brilliant with bunting, under cloudless Italian skies in brilliant sunshine. Airplanes soaring overhead bombed the city with greetings from the sky to the guests and the King; and people of Italy acclaimed him as, "the proclaimer of the rights and liberty of peoples."

Saturday, January 4, was a busy day for President Wilson. He took an auto ride about the city of Rome, saw the evidences of its one-time power and beauty and of its present power and energy, was made a member of the Royal Academy of Sciences, called on the Pope at the Vatican and received prominent Protestants and representatives of all American Protestant missions in Rome at the American Episcopal Church.

During their tour of Rome, as the Presidential party was entering the Roman Forum, a noted archeologist, Professor Giacomo Boni, presented the President with branches of laurel and myrtle, offering these symbols of victory to him as the upholder of freedom and civilization of peoples.

In between events the President had many conferences with the Italian King, Foreign Minister and Premier, the subjects and results of which were not announced. Mr. Wilson left Rome at 9.00 P. M. on the 4th, and the special correspondent of the New York Times reported that the President left the Imperial City convinced that the enthusiastic popular demonstrations which had followed him across three nations marked approval of the people of his policies and their desire for a settlement of the war which will make impossible another conflict.

President Wilson's trip from Rome to Paris was another triumphal progress. In Genoa and Milan and in Turin he was received by crowding, cheering throngs, which testified to the affection which the Italian people held for him and which was expressed in the shout, "Viva Wilson, God of Peace!"

© International Film Service

Madame Poincare with President Wilson, heading the procession of statesmen and diplomats at the railway station in Paris

Roosevelt's Great Career Is Closed

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Theodore Roosevelt

THEODORE ROOSEVELT, former President of the United States and one of the most picturesque and forceful figures ever known in American public life, passed away at his home, Sagamore Hill, at Oyster Bay, N. Y., shortly after four o'clock on the morning of January 6.

A complication of diseases, born of an exploring expedition into the wilds of South America, is believed to have been the cause of death. During the past eighteen months he had been treated by the foremost surgeons and medical men of the country, but the malady baffled their skill. The death of his youngest son, Quentin, in an air battle in France, had affected him deeply.

Mrs. Roosevelt and a nurse were with him when the end came.

Colonel Roosevelt had suffered a new attack of inflammatory rheumatism on New Year's Day and had been more or less confined to his room since.

COL. ROOSEVELT'S career has left such a vivid impression upon the people of his time that it is necessary to touch but briefly upon some of the more striking phases of his varied interesting and "strenuous life" to recall to the public mind full details of his many exploits and experiences.

He had more staunch friends and more bitter enemies than any other man in American politics. But Col. Roosevelt's enemies agreed with his friends that his life, his character and his writings represent an eminently high type of Americanism.

Called to the White House in 1901, after President McKinley had been assassinated, Col. Roosevelt, forty-two years of age, became the youngest President the United States has ever had. Three years later he was elected President by the largest popular vote a President has received. At the height of his public and political career, during the four years of the presidency for which he had been elected, Roosevelt accomplished achievements which historians will rank high in the international and industrial progress of the country. They included his influential negotiations which effected peace at Portsmouth, N. H., between Russia and Japan; maintenance of the Monroe doctrine at a period when European powers were interested in the affairs of Venezuela; the recognition of Panama as a republic and his treaty with Panama, by which the interoceanic canal was put under way.

Roosevelt after leaving the White House devoted his life largely to literary work, hunting and exploration. He became contributing editor to the "Outlook" in 1909, continuing this for five years, and later held editorial positions with the "Metropolitan" and the Kansas City "Star."

From 1882 to 1917 he published about fifty volumes of works covering the wide range of naval history, hunting, biography, the Rough Riders, Americanism, nationalism, conservation of womanhood and childhood, animals, exploration, the World War and America's participation in it, and his autobiography. His hunts for big game and his zest for exploration took him into the American West, the heart of Africa and the wilderness of Brazil.

Upon his return from his African journey—a return during which he made triumphant entries into European capitals and was received by nations' rulers, including the Emperor of Germany—he arrived in New York in 1910, to experience what was conceded to be the greatest ovation an American private citizen was ever accorded by the people of his country.

At the head of an exploring party in South America in 1914 he discovered and followed for 600 miles a Madeira River tributary which the Brazilian Government subsequently named, Reo Theodoro.

During this journey the ex-President contracted a jungle fever which was held indirectly responsible for the abscesses which developed malignantly and required several recent operations.

THEODORE ROOSEVELT, besides being a prolific writer, lectured and made public speeches extensively, not only in his own country but in England, Spain, South America and other parts of the world. The facility with which he made political enemies and followers made him a marked man both the bitter and friendly attention of cartoon and paragraphers. Quaint and picturesque phr were coined liberally by him and by others concern him. "Speak softly and use the big stick," "we words," "pussyfoot," "mollycoddle" and "my is in the ring" were some of the Rooseveltian exp sions which attained wide publicity.

When the European war began Roosevelt vig ously advocated a policy of national preparedn urging universal military training for the nati youth. In speeches throughout the country and his magazine and newspaper writings he critici severely the policies of President Wilson, urg America's duty to render active support to the Ente

With the United States a belligerent, Roose vainly endeavored to obtain the consent of the W Department to establish an army division which was anxious to take to France. His four sons his son-in-law, Dr. Derby, entered the service. Th dore, Jr., became a major and Archibald a capt both in France; Quentin entered a French aviat squadron, and Dr. Derby the medical service, both in France. Kermit failing to pass a phys examination which would admit him to the Uni States Army, received a commission in the Brit army and was soon in Mesopotamia. Quentin killed.

THE Roosevelt forebears had been prominen not illustrious—in the affairs of New York 200 years. His father was Theodore Roosevelt philanthropist, an establisher of newsboys' lodg houses, an earnest member of the Young Me Christian Association, one of the chief organizers the United Charities and a friend and helper of Union soldiers in the Civil War. President Roo velt's mother was Martha Bullock, of Georgia.

Theodore Roosevelt was born in New York Ci on October 27, 1858. He was a weakly boy. very ill health forced him out of doors, to take s tematic exercise, to love the overcoming athl which he himself could not at that time become, hate a mollycoddle. His actual conquest of g health had a potent effect on Roosevelt's charact more than his inheritance, it made him an admire strength and manliness and of robust accompli ment. The invalid boy, converted at last into strong man, became passionate in his admiration strength.

Theodore Roosevelt did not have the inestima advantage for an American of his type of educati in the public schools. He was prepared for college private schools, and sent thence direct to Harva University, where he graduated in 1880.

A few months after his graduation Roosev married Miss Alice Lee, of Boston. She died 1884, leaving one child, Alice, now the wife of Rep sentative Nicholas Longworth, of Ohio. In Roosevelt married Miss Edith Kermit Carow, New York, and to them five children were bor

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Cast Ashore at the Gates of Home

ON NEW YEAR'S morning at three o'clock the American transport Northern Pacific went ashore off Fire Island on the south shore of Long Island. The big ship had lost her reckoning in a dense fog and had grounded on a wide sandbar about 300 yards off shore from a strip of sand known as Lonely Island. The Northern Pacific had on board 2,973 returning soldiers and sailors, most of them wounded, 269 of them bedridden. A considerable surf was running, but it soon developed that she was resting easily and was in no immediate danger of breaking up. Her wireless call brought almost immediate assistance from the Coast Guard, but it was ten hours after she grounded before attempts succeeded to get a line fast to her. The Navy department despatched a fleet of destroyers and tugs from New York harbor under the lead of the Cruiser Columbia. The Hospital ship Solace accompanied the fleet. These ships anchored about a mile off shore. Attempts were to be made on the morning of the second, however, to pull the ship off and, because of this and the difficulty of embarking wounded men in small boats tossed in the rough seas, no attempt was made to get the men off on Wednesday. Nevertheless the Red Cross and the Woman's Motor Corps, the Army Hospital Service and the Coast Guard, beside many civilians kept vigil on the beach all day, ready to render aid if needed. The Red Cross supplied coffee for the watchers.

© Western Newspaper Union

The first boat with wounded men from the Northern Pacific being drawn ashore through the surf

On the afternoon of the second, after efforts to mo the ship had proved unavailing and the sea had mo erated somewhat, the work of rescue was beg Ferry lines were stretched and surf boats were pull to and from the ship by the m of the Coast Guard. It w strenuous work in the rough se and breaking surf, the wa running six to ten feet high, 254 men were taken off the sh On the last two trips the pil lost hold of the ferry line and surf boats capsized, but all th passengers were dragged saf ashore, where hot coffee and ro ing fires, dry clothes and qui transportation to comfort await them.

On the third, submarine chas and light draft coast guard bo were run alongside the ground ship. The wounded men, so having only one good leg or o good arm, but all game and ta ing the experience as a lark, ma their way down rope ladders the bobbing decks of the lit boats below. The crews of t little craft reached up helpi hands to the men as they a proached the ends of the ladd and 2,100 were taken off and se New York-ward during the da This left only the stretcher cas on board.

On January 4, after a night

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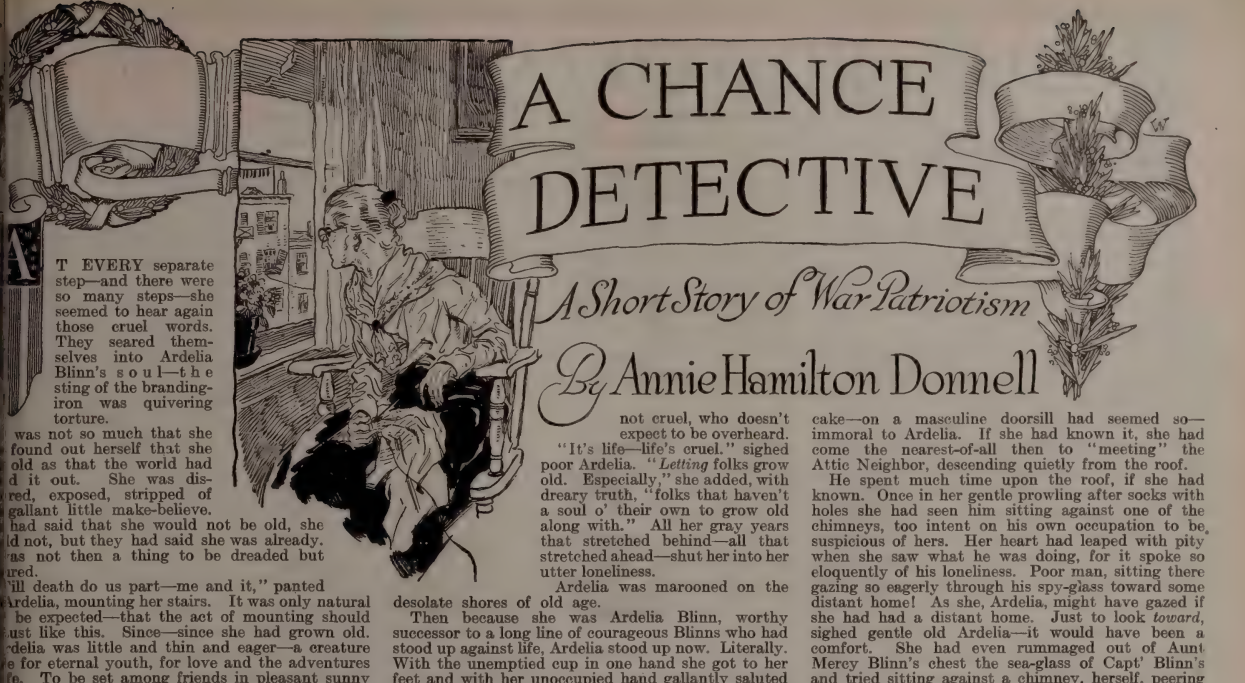

A CHANCE DETECTIVE

A Short Story of War Patriotism

By Annie Hamilton Donnell

AT EVERY separate step—and there were so many steps—she seemed to hear again those cruel words. They seared themselves into Ardelia Blinn's soul—the sting of the branding-iron was quivering torture.

was not so much that she found out herself that she old as that the world had d it out. She was dis- red, exposed, stripped of gallant little make-believe. had said that she would not be old, she ld not, but they had said she was already. as not then a thing to be dreaded but ured.

'ill death do us part—me and it,” panted rdelia, mounting her stairs. It was only natural be expected—that the act of mounting should ust like this. Since—since she had grown old. delia was little and thin and eager—a creature e for eternal youth, for love and the adventures fe. To be set among friends in pleasant sunny es, not here at the top of these weary stairs among ngers, in the piteous solitude of a great city. setting of Ardelia was wrong—a mistake had made somewhere.

ull and lonely before and a little tired of life, reat war had wakened her, set her pulses tingling, very soul beating with the world's pain. She suddenly a live Ardelia, yearning for her “bit” o. She was hungry with the emptiness of soul demanded the food of labor, work for her try—a chance with the rest. There was prob- in all the big city no more fervent a patriot than lia.

R days she had wrested with the shyness of one who lives alone at the top of many stairs. Then ad taken her plunge. She had presented herself e of the centers of activity where earnest women hite uniforms sat at long tables in the sight of ers-by. Ardelia had been a passer-by and had red to watch the white workers with wistful . Again and again she had tried to open the and go in there, but the dread of facing so many of eyes had pulled her back. But she had known in the end she would go in. Once, in her attic , she had draped her head in a white towel and ied herself in her glass.

look like them,” she had exulted. And the day she had opened the door and gone in. nearly a week Ardelia had been “like them,” ng at a long table, feverishly working, folding tender heart into her bandages. It had been a intense, palpitating world to Ardelia Blinn for e days that made nearly a week. She had ed straighter on her way to work with light, st running feet, as if there were a terrible need urry. It was good to hurry to her work! The she passed on her way were more her flags now; was enlisted under them.

en she had overheard the cruel words. That today, a little while ago. Could it be a *little* e? She had been taking off her uniform and ne had noticed that she, the one they were ng about, was there. The brisk, capable worker the floating blue veil of honor had said the words: My dear, I have to fold every last one of them after she goes! That little pathetic thing that came in a day or two ago—sits at the side wall- —you know. She's too old, but I can't bear to her felings by telling her so. She probably t see plainly enough, or her fingers are stiff,—her won't do at all. And it's *so* much harder to do over than to do it in the first place! If the old le would just—knit!”

RDELIA mounted her last stair and opened the door into her little sky-parlor. She made herself before she took off her hat. Making tea was a time-filler, if one went through the stages very ly, and the tea itself would be good for a “pa- ic little thing.” Ardelia smiled twistedly, but did drink the tea; it cooled dejectedly in its thick ent cup.

hat woman in the floaty blue veil had been kind. lia remembered now how many times she had ently explained and suggested. A kind woman is not cruel, who doesn't expect to be overheard.

“It's life—life's cruel,” sighed poor Ardelia. “*Letting* folks grow old. Especially,” she added, with dreary truth, “folks that haven't a soul o' their own to grow old along with.” All her gray years that stretched behind—all that stretched ahead—shut her into her utter loneliness.

Ardelia was marooned on the desolate shores of old age.

Then because she was Ardelia Blinn, worthy successor to a long line of courageous Blinns who had stood up against life, Ardelia stood up now. Literally. With the unemptied cup in one hand she got to her feet and with her unoccupied hand gallantly saluted the tiny flag stuck into her mirror. A new and brisk Ardelia who might have been in uniform, standing there,—an undaunted veteran of life.

“I'll serve you yet!” flashed she. “They can't keep me from serving my flag! Forward, march!” Actually now she was laughing. She drank the cooled tea as if it were a toast to her country as represented by that tiny flag—two “toasts” Ardelia drank. She was no longer conscious of loneliness and creeping age. Tomorrow she would find another way to serve.

“It's amazing,” cried Ardelia aloud, “how two cups of tea do set a body up,” but it was not cups of tea. “Now, while my supper's warming over the lamp I'll carry back those socks.” Goodness, suppose he'd taken in his wash! The old panic seized Ardelia, to get the mended socks back on to the bit of line stretched between chimneys on the roof. She was in terror of some day being discovered. And socks were not the worst. Shirts! A sorry old nightshirt!—She was guilty of those, too. She had found them appealingly dangling (no man could hang out clothes) when she carried her own little wash to the roof to dry. Very stealthily and hurriedly had Ardelia whisked them down to her room and patched and darned them, beautifully unconscious of the imperfection of her poor dim-sighted work. It had not occurred to Ardelia that her mysterious attic neighbor might have mended “every last one of them over” afterward, like the lady in the blue veil of honor at the white room of bandages.

“I ought to have hung 'em back this noon, to be real safe, but I only discovered that hole in the leg the last minute. I wasn't going to hang a hole back!” She got out her work-box now, to tackle the hole in the leg, hurrying nervously to thread her needle. Threading needles was always rather a hopeless task to Ardelia. Some virtue appeared to have gone out of Aunt Mercy Blinn's glasses the last year or two, since she had adopted them from her little store of inherited Aunt-Mercies. They made sad work of needles and thread.

“Never mind, here's a needle—all threaded with gray cotton. It's a terrible gray looking black stockin', so I guess that will do.”

ARDELIA and her Attic Neighbor had never met. At least, as Ardelia said, you could not really call seeing him through a crack in the door, or hearing the creep-creep of his rubber-soled shoes in the hall, or hanging and unhanging his socks on a clothesline *meeting*. She did not even know if he were short or tall, thin or thick—but Ardelia was fond of her Attic Neighbor. The fondness of company across the hall, in a dreary attic,—the gentle endearing influence of friendshipping with his socks and shirts. She pitied his loneliness because she knew what loneliness was; she warmed to him because he was a man, only a man. When she treated herself on rare occasions to little chocolate-frosted tea-cakes, she longed to share them with the Attic Neighbor—once she had gone so far as to leave one, wrapped in tissue, on his doorsill, but had pattered noiselessly over in her bare feet in the middle of the night, to get it again. She had blushed in the pitch blackness because suddenly leaving tea-cakes—a tea-cake—on a masculine doorsill had seemed so—immoral to Ardelia. If she had known it, she had come the nearest-of-all then to “meeting” the Attic Neighbor, descending quietly from the roof.

He spent much time upon the roof, if she had known. Once in her gentle prowling after socks with holes she had seen him sitting against one of the chimneys, too intent on his own occupation to be suspicious of hers. Her heart had leaped with pity when she saw what he was doing, for it spoke so eloquently of his loneliness. Poor man, sitting there gazing so eagerly through his spy-glass toward some distant home! As she, Ardelia, might have gazed if she had had a distant home. Just to look *toward*, sighed gentle old Ardelia—it would have been a comfort. She had even rummaged out of Aunt Mercy Blinn's chest the sea-glass of Capt' Blinn's and tried sitting against a chimney, herself, peering out over the harbor—*toward*. Vague plaintive thoughts had come to her with the vagueness of her view, for she had not seen much but a waste of sea. Uncle Mercy's glass might have had troubles kindred to the spectacles of Aunt Mercy, for they failed to reveal the distant items of interest visible through the Attic Neighbor's “spy-glass.” If Ardelia could have looked through that—

“Poor man, I suppose that's why he lives up top o' things an' down near the harbor, here,—so's he can look towards his home somewhere out there to sea. He's homesick, poor man!” And tenderness was added to Ardelia's thoughts of the Attic Neighbor. She carried down a moist and ragged shirt that day and mended it with compassionate little patches.

THE day after Ardelia had overheard the Blue Veil lady's unintentionally cruel speech, she started forth on her new quest for service. This time it was to a big, busy room full of sewing-machines and sewing women, all making warm garments for the boys Over There. Ardelia quietly proffered her services and was given a soft heap of gray stuff, bewilderingly pinned and creased. Here she was to baste—here turn up inch hems—here make buttonholes. For long hours Ardelia basted and turned up and buttonholed. Her soft, sagging old cheeks were flushed with fatigue when the day was over. But the next day she gallantly returned and asked for her own particular gray heap.

“I didn't quite finish all the buttonholes yesterday,” she said. She had forgotten weariness and stiffness in the warm, good feeling of being one of these busy workers. “After I've got this piece all done I can start another one. It's pretty cloth to sew on, isn't it?”

“Yes, it's soft—you might make one of these cheesecloth handkerchiefs today, Mrs.—er——”

“Blinn—Miss. But I'd sort of like to work on the gray,” explained Ardelia eagerly. Then she looked up and caught the interchange of looks between two of the workers. There was in those looks what there had been on the others, the Blue Veil lady's, lips. Just as cruel and just as unintentionally so.

“You mean,” Ardelia said quietly, “that you had to take my gray work out an' do it over? It must have been kind of hard to rip out the buttonholes. I'll —I'll try a handkerchief. If they're plain running —I ought to be able to plain run.”

BUT plain running through Aunt Mercy Blinn's glasses and Ardelia Blinn's tears, combined, did not prove a simple matter, though Ardelia hid the tears and tried splendidly to hide her stitches. The work went very badly and she ripped it out again and again. She sat in a panic of ripping out, not daring to glance up lest she interrupt more looks. At noon her companionship with the roomful of busy workers ended. Ardelia gently bade them good-bye.

On the way back to her attic she stopped at three places and priced spectacles, but the calm assurance of the bland clerks that they would be “only ten dollars,” not counting, of course, the fee of the examining eye-specialist—no, certainly not, they never did that part themselves—so alarmed Ardelia

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OUR · EDITORIAL · FORUM

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Our Christian Herald Family Grows

THE Christian Herald began the new year with the largest subscription receipts in its history. We desire to express to our great army of subscribers our sincere appreciation of their confidence in what we are doing.

The response to our subscription offers during and after Christmas week was simply overwhelming, causing a congestion in our subscription department that we could not overcome. Our clerical force, although augmented by additional help and working overtime, was unable to fill each day all the orders received that day. There will therefore be a delay in sending out books ordered, and in getting subscriptions on our records. We want to assure every member of the largely increased Christian Herald Family that we are doing our utmost, and hope to get caught up on all orders very soon.

Please do not worry if the books you ordered do not arrive exactly on the day anticipated. Wait a reasonable time before writing us about it. Inquiries require special handling, and necessitate using a portion of our clerical force that could otherwise be employed in filling regular subscription orders.

Preparing for Versailles

PRESIDENT WILSON has touched the heart of France with his earnest advocacy of unity of spirit between the two great republics. He has stirred the soul of England as it has not been stirred in a century or more. In the pursuit of his laudable purpose of having unity at Versailles, he has gone to Italy with the same arousing gospel of unity of nations. And now, world attention turns towards Versailles, where this week the delegates assemble in what must be regarded as incomparably the most important event of its kind in history.

Of the program of the Conference very little can now be said. Justice and Mercy will sit side by side, and aid its decisions—Justice until the last wrong is redressed and until the criminals and arch-plotters who caused the needless sacrifice of 6,000,000 lives to gratify the lust for world-power are fitly punished; mercy until the weaker nations who have been oppressed and despoiled and made a plaything and a mockery by an unrighteous civilization are lifted up, their wounds healed, their wants supplied, and their future safety and protection assured.

If the Christ-spirit rules the Conference, there will be no selfish or disrupting jealousies among its members. As President Wilson in his recent address at the Guildhall in London said: "The Conference must not only make the settlements just, but it must see that they remain and are observed, and that honor and justice prevail in the world," also that "a single, overwhelming, powerful group of nations shall be the trustee of the peace of the world." It seems but yesterday that the "concert of power" was a familiar phrase in international statesmanship. Yet that concert proved an illusive thing, and wars were waged, territory stolen, weak races ruthlessly robbed of their rights, treaties broken, massacres perpetrated, the "concert of power" being impotent to avert these things. Now, however, the intelligence and humanity of all the peoples have been quickened to understand the practicability and the imperative need of the League of Nations as the foundation of the world's hope of permanent peace. This is what our President has felicitously called the final or crowning enterprise of humanity. He found the leading statesmen in both Britain and France already impressed with the conviction that such a League was the true guarantee of enduring peace, and this he regarded as the most reassuring thing that has ever happened in the world.

One of the strongest advocates of the League of Nations is Lord Robert Cecil, of England. Speaking in behalf of his government, he said: "We know now the horrors of war. A year from now the old glamour may return. We must guard against this possibility. The League of Nations must have a broader purpose than merely the prevention of wars. It must have administrative powers as well as the authority to settle disputes." Unquestionably, the League of Nations will not be the mushroom growth of a night. To construct it with sufficiently solid foundations is a task that may call for weeks and even months. The Conference may lay only the substructure now, the whole taking form slowly and calling for additional labor from year to year.

There is still the possibility that in the Conference unforeseen causes may arise to delay the work. If such exist, they have not yet disclosed themselves; but if they should come to the surface and prove to be rooted in jealousies that would render the task difficult, the United States would still be in a commanding position, able to carry through the plan of building the biggest navy of any power in the world. President Wilson has clearly indicated that this was the alternative. We have both the money and the material for such a task, and this fact alone may prove one of the strongest arguments in bringing about an agreement among the Allied powers in favor of the League. We trust, however, that such an argument will not be needed to convince the representatives at Versailles of the peoples of England, of France, and of Italy of the wisdom and necessity of giving their approval to the League of Nations. Therefore, we repeat that if the spirit of Christ prevail, dissension cannot enter, and the Conference will be agreeable to carry through its mighty task of assuring the world's peace without material hindrance.

Underrating the Enemy's Strength

MORAL lessons of priceless value are coming to us from the war. Spiritual analogies in the life of the individual Christian are abundant. Amongst them none are of greater import than the truth that in warfare it is always a calamity to underrate the strength of the enemy.

Germany, with all its boasted efficiency, made this ghastly and egregious blunder over and over again. It is perfectly clear now that it was Germany's great misfortune to be under the domination of a colossal blunderer. That poor pitiful miscreant who is hiding in Holland today was, in his own estimation, a few months ago almost on an equality with God Almighty. Yet he blundered. He never dreamed that Belgium would stand up and fight. He never thought that England, with a standing army of merely 180,000 men—"Sir John French's comtemptible little army," as he called them—could withstand Germany's mighty hosts. And America! He would "stand no nonsense from America!" America was three thousand miles away. American troops could never get across the Atlantic. If they could and did, what did they know about fighting? We know now that this is one of the chief reasons why the great, efficiently organized and superbly prepared German army has been so thoroughly beaten and crushed.

St. Paul says in Ephesians 6:12, "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." The mightiest foes the individual Christian has to contend with are not the visible, tangible forms of evil in the world, but those shadowy, impalpable spirits that sweep down upon him unawares from the unseen world. Evil thoughts that suddenly take possession of his mind, unholy passions that surge within his heart, inflamed desires, ignoble cravings, vast cohorts of evil under the direction of "the prince of the power of the air," these are the forces which the Christian has to dread most, and to meet them he requires "the whole armor of God."

A Prognosticator's Look Ahead

IN THESE times, so big with events coming in rapid succession, it is not surprising to find a modern school of prognosticators—we should never call them prophets—who are ready to forecast what lies before us during the year that is still young. Many will recall the forecasts of Zadkiel, whose predictions appeared regularly in the English periodicals in a past and gone generation. There were French and Italian prognosticators, too, who, if we may believe them, consulted the stars, cast horoscopes of kings and premiers, and made shrewd guesses as to wars and politics, which usually accommodated themselves to any desired interpretations. And now an American forecaster, claiming to be somewhat of an astrologist, has submitted a horoscope of 1919. It is intimated that he predicted some of the events of the past year, including the crash of thrones in Russia, Germany, Austria, Bulgaria and Turkey. This observer, Dr. D. E. Croft, tells us that 1919 is to be a year of extremes. It will witness a continuation of the fall of empires, which will be succeeded by democracies. The Kaiser, he says, will die before the questions arising out of the war are settled—which may or may not be classed as indefinite. He ventures the guess that the work of the Peace Conference at Versailles will lead to a world-republic. Russia will be divided into three parts. The Russian revolution, however, will yield before provisional control by the Allies.

In our own land, business prosperity will be unprecedented. The winter will be an open one, he affirms, with an early spring; but a great drought will extend from New England far west and south in the sp and summer. World reconstruction will be arrange a basis to serve humanity, not to enslave it. Nati Prohibition, he tells us, will not come in July. shall have political troubles with Mexico. There be the usual accompaniment of storms, strike trou and other disturbances; but under the wise and guidance of our President and government, order be preserved and the year will be a fortunate on the whole, in which the foundations of perman peace will be established.

Thus, as in Pandora's box of troubles, hope is fo at the bottom of this catalogue by our American f caster, who knows nothing of oracles, crystals, mirr ghosts or incantations, but simply uses his gift American common sense. There are doubtless m men of unique powers of observation who could m an equally readable and interesting forecast of year. Dr. Croft's predictions are interesting, howe and some of them may turn out to be pretty g guesses.

Let Them Work Hand in Hand

IT IS not surprising that the remarkable prog of the Church Unity movement should b brought about a good deal of discussion relativ the future of denominationalism. In the view of m very eminent Christians, however, this is, after al secondary issue. One friend, who all his life has b affiliated with one of the most conservative of Protestant denominations, writes to us: "Even mitting that there is some truth in the statement the Boston Transcript that 'our religious sects for greater part have been imported and they fit second-hand clothes usually do,' it appears to me t the wisest way to success in Church Unity lies rat in the direction of taking down the fences and prom ing the freest fraternal co-operation between Protestant bodies, which would assuredly foll There is no immediate need of projecting a new is into the discussion, involving the abandonment denominationalism. Unity, not uniformity, is wh is needed now. Time itself will disclose whate further changes the work may demand."

We believe there are many leaders in all the gr denominations who stand ready to go to the limit sacrifice to attain the end desired—a United Chu to fight the undivided forces of evil in the world. T is the purpose that should be kept uppermost. Th is wisdom in making haste slowly and more sure by dealing with the prime question of the unity of t churches as they stand today, on the simple basis loyalty to Jesus Christ.

The Old Order and the New

THE influence exerted by our President in wo councils had its beginnings far back and its neficent results will extend far into the future.

The sweeps of history are of cosmic proportions, a between the causes and the things that grow out them thousands of years must sometimes interve The Kaiser and his henchmen are guilty enough— no man think of denying that—but these Prussi criminals are the product of criminal conditio which reach far back into the past.

Turn and look at that past, not in Germany alo but in all the countries of Europe. What a strang almost unthinkable affair man's past history is, a how cruel and heartless, how brutal and selfish!

Through what long wretched ages were m "butchered to make a Roman holiday"; slaughter by the millions to uphold idiotic dynasties; to ke certain princes in their palaces; to add to the territo of this or that ambitious court.

Think of the cruel burlesque of the middle age with its tawdry knights and ladies, its brutal kings a barons, its tinsel chivalry and tournaments—and i wretched serfs, enslaved, degraded and miserable.

Think of the completeness of the suppression man's thought, of man's individuality, of man's ve selfhood; the program being to exalt the few, a to debase and keep debased the many.

All these things were the sowing—a sowing that h to have a harvest. And the harvest is now.

Humanity is looming up, and its worth and i rights are moving to the center of the stage.

God is abroad—the God that lives and works men's hearts and souls, in the hearts' purest impulse in the souls' noblest aspirations.

Out of a new land a new light has dawned upon shattered world. A new civilization is coming, which Conscience is to speak aloud in affairs of stat Nations are to clasp hands as brothers and Right to sit in the judgment seat.

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Conducted By FERDINAND C. IGLEHART D. D.

Letter Brings $216

THE other day Charles Scribner's Sons paid $216 for an original letter of William M. Thackeray, written to John Oxenford. keray was born in Calcutta, India, 11. When he was a boy five years is father died, leaving him 20,000 ds. The boy was sent back ıgland for his education. He ed Trinity College, Cam- e, where he remained two , not taking his degree, but e threshold of his career he ed to be impelled by two ons: one for literature, the for fine art, with a pro- ced genius for each. He set elf to essay writing for the rs and magazines, and found elf drawing with his pencil or ing with his brush illustra- to accompany his literary les. His fortune exhausted, ıd to settle down like any old ry hack and grind out a liv- with his pen. The letter ht at the auction recently has al significance in the fact that s an invitation to a banquet he celebration of the comple- of his book, "Vanity Fair." ive years he had been on the rial staff of Punch writing les and drawing pictures, and Vanity Fair" he had struck pace and won his fame. It out in monthly numbers. rst it was not a success; but the last number was issued, ad pushed himself into his ful place in the English liter- world and became its master no longer its servant. No ler he gave the dinner and e the invitation. Thackeray surpassed either in style or in owers of description and char- drawing, or in his crowning of telling a story. He was a nnial fountain of humor, h flowed out through all his ings. His irony was hard, and ted as the sharpest steel; his e scorned falsehood and all ng, and held up to irresistible ule the shams, the pretenses, snobbishness of men and en. Ill health and the insan- f his wife cast a shadow over ckeray's life which tinged his ary work in places with cyni- . But in after years his pic- s of human nature were not e so dark, and his satire not e so blistering. Though there no let-up in his courage in ting shams and wrongs, he still smiles and tears and a sweet acter that lent a moral value e last ten years of his work. re are letters preserved by ors greater than Thackeray. re is this reference to one of n: "*I have written a letter unto in few words.*" (*Heb. 13 : 22.*)

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Passenger Airplane Over London

MR. CLIFFORD B. PRODGER flew over London recently with forty passengers, shattering all records, it is claimed, for carrying passengers through the air, and illustrating the usefulness of the airship as a mode of transportation. Now that the war is over, manufacturers of aircraft are looking forward to the expansion and diversion of that industry to civilian needs. The value of the airplane in the transportation of mail is already an established fact. and in some places it is in successful operation. Though the bird bearing the mail from Chicago, the other day, got weary and had to alight, there is a deep determination among the powerful interests behind the industry to have airships in practical government service at once, in carrying the fast mails to and from the great cities of the country, and also to make and equip airplanes for the carrying of express packages and for the transportation of passengers. There is now an established airplane passenger service across the English Channel. It would not surprise the world very much if some one should fly across the Atlantic. At the world's fair at Chicago there were specimens of the old ox-cart of our pioneers, about the same kind as that used four thousand years ago, and the old stage coach, and the tiny first locomotive and rude car. and the mile-a-minute limited train, but only a hint of the automobile and not even the wildest dream of airplanes. And now, in twenty-six short years, science and practical art have moved so swiftly that the automobile is counted a necessity, and the airship promises to fly faster than the mile-a-minute train or the swifter motor car. Among the ancients the chariot was about the swiftest vehicle for the conveyance of passengers. The chancellor of the exchequer of Ethiopia rode in a chariot drawn by swift horses a thousand miles to the city of Jerusalem for worship. On his return he passed Philip, who was invited into the chariot, and made it a pulpit for a sermon which led to the conversion and baptism of the distinguished traveler. There is this record: "*Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*" (*Acts 8 . 29.*)

ershing Sees God's Hand

NE reason why Lloyd George has so strong a hold on the English ple is that he has a strong hold on . One reason why General Foch was arvelously successful is that he was aily communion with God and his iour with reference to the leadership e armies. One reason why our army so potential a part in the settlement he war was that our forces, from the sident down to the humblest private he ranks, had unfaltering faith in and in victory through him. This ught was expressed by a service held Chaumont, the American headquarters in Eastern France, when General Pershing, that great general and modest Christian, in an address expressed his gratitude to God for the victory he had brought. He said: "Victory was our goal. It is a hard-won gift of the soldier to his country. Only the soldier knows the cost of a gift we now present to the nation. As soldiers inspired by every spiritual sentiment, we have each silently prayed that the success of righteousness should be ours. Great cause, indeed, have we to thank God for trials successfully met and victories won. Still more should we thank him for the golden future, with its wealth of opportunity and its hope of a permanent universal peace. With thankfulness we humbly acknowledge that his strength has given us the victory. We are thankful that the privilege has been given to us to serve in such a cause." The God of our fathers, of Washington and Lincoln, is the God of our leaders, of Pershing and of our boys today. What gratitude do we owe him! What service we must pay him! General Pershing echoed these words: "*And the Lord wrought a great victory.*" (*II Sam. 23 : 12.*)

Influenza Kills Six Millions

IT is claimed that 6,000,000 persons have died of influenza and pneumonia in the past twelve weeks. This plague is, therefore, five times more deadly than the war, which is estimated to have killed 20,000,000 persons in four and one-half years. It has already cost London 10,000 lives. In India alone it is estimated that there were 3,000,000 deaths. In Bombay there were 15,000 and in Delhi 800 daily. The Punjab lost 250,000. In Cape Town 2,000 children were left destitute. In Spain, the visitation was terrible, Barcelona having 1,200 deaths daily. All over Europe, Asia, Africa and Australia the totals were dreadful. About 500,000 in this country have died from the plague. The saddest part of the tragedy is that so large a number of our own brave soldiers and sailors had to succumb to it. The Navajo Indians, who had made considerable progress in civilization, have been shockingly slaughtered by influenza, 2,000 deaths having occurred in a total population of 20,000. The influenza, with its 6,000,000 victims, is not to be compared in fatality with some of the other pestilences of history. The "Black Death," it was said, took away in one season half the inhabitants of the earth, including one-half of the people of England. Almost all the great plagues are children of filth. Western science has learned the value of cleanliness. It has also mastered many of these plagues and will eventually conquer them all. These plagues teach the nations the brotherhood of man, with its universal want and woe. That the influenza is not worse in this country is our good fortune. With a few exceptions, no precaution was taken by Federal or state authorities to keep the disease from reaching our ports, or being scattered from them. Crowds have been permitted to jam the railroad cars, the trolleys, the subways, the stores, the halls, the churches, as though there was no death in the air. The health authorities, local and general, are now waking up in good earnest to stop this deadly thing, that these words of the psalmist may be fulfilled: "*Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.*" (*Ps. 91 : 3.*)

Killed Wife with Broom

PATRICK QUINN, six feet ten inches tall, killed his wife with a broom. At the police station when told what he had done he collapsed and cried aloud, "I never meant to hurt her." When in his right mind, he loved her and his five children. He did not mean to kill or even hurt her; but drink had made a maniac and a murderer of him, so that he broke her skull with a broomstick. Thank God, our nation has determined that such tragedies shall end. There is no commandment that drink does not break, including this: "*Thou shalt not kill.*" (*Ex. 20 : 13.*)

Goat-Feathers

IN THE American Magazine for January, Ellis Parker Butler, the humorist, has an article showing the folly of wasting time with trifles, which he calls "Gathering Goat-Feathers." He has this illustration: "Even a cow does better if she sticks close to the business of eating grass and chewing the cud. When she starts in to learn to whistle like a catbird and to flit from field to field like a butterfly; when she strays from the plain milk-producing methods and begins climbing trees and turning somersaults, she may be more picturesque, but she is gathering nothing but 'goat-feathers.'" The wasting of precious time in non-essentials is one of the most common causes of failure in any calling in life. There is a deal of goat-feather gathering in the spiritual world. Half of the failures there can be traced to frittering away the time on trifles or non-essentials. In keeping an eye single to the great and necessary things of the spirit, those of character, service and destiny, the apostle thus sets the example: "*For I determined not to know anything among you, save Jesus Christ, and him crucified.*" (*I Cor. 2 : 2.*)

The Search

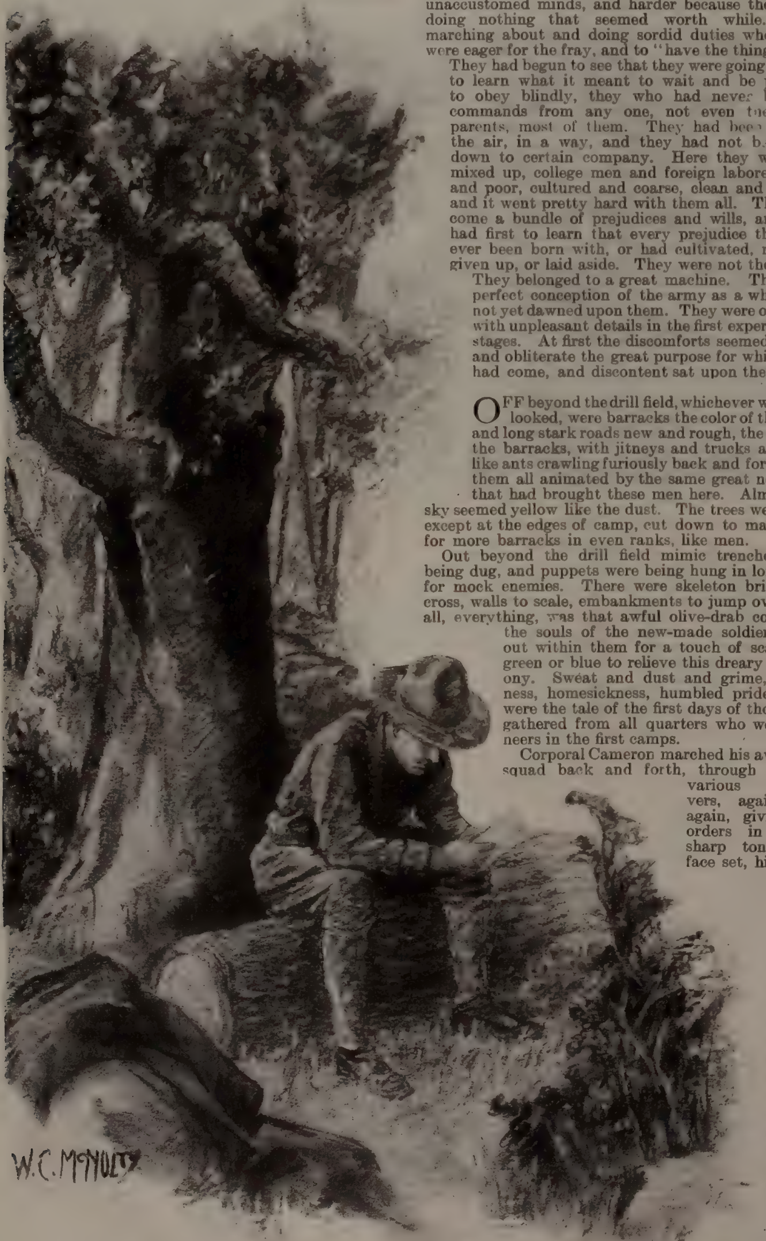
BY
GRACE LIVINGSTON HILL
(MRS LUTZ)
Author of "The Witness," "The Measure of Man," Etc.

CHAPTER IV

THE sun shone blindingly over the broad dusty drill field. The men marched and wheeled, about-faced and counter-marched in their new olive-drab uniforms, and thought of home; those that had any homes to think about; some who hadn't thought of a home that might have been but for this war.

There were times when their souls could rise to the great occasion and their enthusiasm against the foe could carry them to all lengths of joyful sacrifice, but this was not one of the times. It was a breathless Indian summer morning, and the dust was inches thick. It rose like a mist over the mushroom village of forty thousand men that had arisen at the command of a nation's leader. It lay like a fine yellow powder over everything. An approaching company looked like a cloud as it came near. One could scarcely see the men near by for the cloud of dust everywhere.

The water was bad this morning and every man was thirsty. It had been boiled for safety and was served warm and tasted of disinfectant. The breakfast had been oatmeal and salty bacon. Of course this was nothing like the hardships they would have to endure later, but it was enough for the present to their unaccustomed minds, and harder because they were doing nothing that seemed worth while. Just marching about and doing sordid duties when they were eager for the fray, and to "have the thing over."



He tore the letter open and a faint whiff of violets floated out to him

They had begun to see that they were going to have to learn what it meant to wait and be patient; to obey blindly, they who had never brooked commands from any one, not even their own parents, most of them. They had been free as the air, in a way, and they had not been tied down to certain company. Here they were, all mixed up, college men and foreign laborers, rich and poor, cultured and coarse, clean and defiled, and it went pretty hard with them all. They had come a bundle of prejudices and wills, and they had first to learn that every prejudice they had ever been born with, or had cultivated, must be given up, or laid aside. They were not their own. They belonged to a great machine. The great perfect conception of the army as a whole had not yet dawned upon them. They were occupied with unpleasant details in the first experimental stages. At first the discomforts seemed to rise and obliterate the great purpose for which they had come, and discontent sat upon their faces.

OFF beyond the drill field, whichever way they looked, were barracks the color of the dust, and long stark roads new and rough, the color of the barracks, with jitneys and trucks and men like ants crawling furiously back and forth upon them all animated by the same great necessity that had brought these men here. Almost the sky seemed yellow like the dust. The trees were gone except at the edges of camp, cut down to make way for more barracks in even ranks, like men.

Out beyond the drill field mimic trenches were being dug, and puppets were being hung in long lines for mock enemies. There were skeleton bridges to cross, walls to scale, embankments to jump over, and all, everything, was that awful olive-drab color, till the souls of the new-made soldiers cried out within them for a touch of scarlet or green or blue to relieve this dreary monotony. Sweat and dust and grime, weariness, homesickness, humbled pride, these were the tale of the first days of those men gathered from all quarters who were pioneers in the first camps.

Corporal Cameron marched his awkward squad back and forth, through all the various maneuvers, again and again, giving his orders in short, sharp tones, his face set, his heart
tortured with the thought of the long mont
years of this that might be before him. The
seemed most unfriendly to him these days. No
it had ever been overkind, yet always before his
wit and happy temperament had been able to buo
up and carry him through hopefully. Now, ho
hope seemed gone. This war might last till h
too old to carry out any of his dreams and pull h
out of the place where fortune had put him.
ally one thought had been shaping itself clear
of the days he had spent in camp. This life on
was not all of existence. There must be som
bigger beyond. It wasn't sane and sensible to
that any God would allow such waste of hun
as to let some suffer all the way through with n
beyond. There was a meaning to the sufferin
it must be in preparation for something inf
better and more worth while. What was it, an
should he learn what was the meaning of his ow
ticular bit?

JOHN CAMERON had never thought abou
gion before in his life. He had believed in
eral way that there was a God and that the book
the Bible told about Him and was the authenti
to learn how to be good. The doubts of the a
not touched him much because he never ha
interest in them. In the ordinary course of thi
might never have thought about them in relat
himself until he came to die, perhaps not the
college he had been too much engrossed with
things to listen to the arguments, or to be infl
by the general atmosphere of unbelief. He ha
a boy whose inner thoughts were kept under lo
key, and who had lived his heart life absolutely
although his rich wit and bubbling merrimen
made him a general favorite when pure fun was
He loved to "rough-house," as he called it, a
boyish pranks had always been the talk of the
the envied of the little boys; but no one knew h
serious thoughts. Not even his mother, stron
self-repressed like himself, had known how
down beneath the surface and commune with
Perhaps because she was afraid and shy.

Now that he was alone among all this mob o
of all kinds, he retired more and more into the
sanctuary of self and tried to think it out. An
the chaos that reigned in his mind he pre
selected a few things that he called facts from
to work. These were God, life hereafter, and
These things he must reckon with. He had
working on a wrong hypothesis all his life. H
been trying to live for this world, as if it were t
and aim of existence, and now this war had con
this world had suddenly melted into chao
appeared that he and thousands of others must
ably give up their part in this world, now
they had hardly tried it, if they would set thing
again for those that should come after. Why
if he had lived out his ordinary years in peac
success, and had all that life could give him, it
not have lasted long, seventy years or so, and
were they after they were past? No, there was
thing beyond, or it all wouldn't have been mad
universe with the carefully thought-out details
ing harmoniously one with another. It wo
have been worth while. There wouldn't have
a reason for a life, a heart life.

THERE were boys and men in the army wh
accepted this life as all. Among these we
ones who, when they found they were taken
draft and must go to camp, spent their last three
of freedom drunk, because they wanted to get
"fun" they could out of the life that was left to
They were the men who were plunging into
sin they could find before they went away to
because they felt they had but a little time t
and what did it matter? But John Cameron w
one of these. His soul would not let him alone
he had thought it all out, and he had come th
with these three facts, "God," "Death," and a
Hereafter." He thought about them, and th
changed their order. "Death, a Life Hereafter,

Death was the grim person he was going forth
of these days or months to meet on the fields of F
or Italy, or somewhere "Over There." He wa
waiting for Death to come and get him, as had
the order in former times. This was war and h
going out to challenge and meet Death. He wa
vinced that whether Death was a servant of G
the Devil, in some way it made a difference wi
own personal life hereafter how he met it. H
not satisfied with just meeting Death bravely
the ardor of patriotism in his breast, as he he
many about him talk in these days. That wa

Continued on page 74

How to Interpret Prophecy

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

THE Greek word for prophet (*prophetēs*) means simply one who speaks forth a message, without reference necessarily to prediction. Nevertheless, prediction is an im- tant element in prophecy, and it is this element, how to unfold its meaning and application, of ch this article treats.

I

1) In the interpretation of prophecy, the right ting-point is a firm and clear conviction that the le is, throughout, a revelation from God. The lutionary hypothesis of modern criticism, in other ds, can accomplish little of true value in the inter- tation of prophecy.

2) To interpret prophecy, one should be familiar h the whole Bible, which means that he should d the whole Bible. It is admitted that he may n some knowledge and information by reading ks about prophecy, and perhaps by studying rts, if his taste or aptitude lies in that direction. t this will be like becoming acquainted with New rk or Chicago through a guide book or an strated magazine, as compared with visiting those es or taking up a residence in them.

3) He should read the whole Bible in an intel- nt and reasonable way, with sufficient respect its divine Author, for example, as to believe that re is a unity in it—a beginning, a continuation l an end—and that one part of it fits into another t, and that into another, making a complete ole.

(4) To read it in an intelligent and reasonable y means to begin at Genesis and follow the wake the Holy Spirit to Revelation. In Barnard's rogress of Doctrine in the New Testament," he itends not only for the inspiration of the separate oks of the New Testament, but that of their order d arrangement in the volume; and I am prepared believe that the same claim might be made for Old Testament also. At all events, the theory at the books of the Pentateuch, or any essential rts of them, were written at a period later than that ditionally ascribed to them, is seriously shattered en one reads the Bible in this way.

(5) It is not enough to give a single reading to nesis and the same to Exodus, and thus throughout other books. One should read Genesis suf- iently often to become easily familiar with its at outstanding facts before taking up Exodus in same way. This has come to be called the syn- etic reading or study of the Bible, and it is essential order to perceive the relationship of one book to other, and thus become possessed of what is a ndamental principle of all biblical interpretation.

(6) He should pursue this method undeviatingly til he concludes the second book of Kings, at st, at which point it is that the kingdoms both of rael and Judah are carried into captivity.

All prophecy centers in, or gathers round, the story of those kingdoms and the Gentile nations in tal contact with them. The reason of this is that God's plan to redeem the human race on this rth he has shown those kingdoms, i. e., the seed Abraham, as a secondary instrument for the pur- se.

Their captivity, especially the Babylonian cap- vity of Judah, is central to pretty nearly the whole heme of prophecy. There were prophets before e captivity, and during and following that event, d it is important in their interpretation to dis- nguish among them.

(7) Just now, however, our interest is confined those books of the prophets from Isaiah to Malachi hich cover the period from about the eighth to the urth century B. C. Of course, there were prophets, d prophets of prediction, earlier than they, Moses d David, for example; but for our present purpose e are limiting ourselves to them, because their prophecies were *written down* as compared with the spoken utterances only of most of their predecessors.

II

AT THIS point it is important to note that written prophecy marks an epoch in the history of the two kingdoms named, and hence in the history of the whole world. Written prophecy began at about the eighth century B. C., or some time after the division of the nation, on account of its sin, into the two kingdoms. Prior to this time the prophets for the most part had *spoken* their messages but had not written them.

This change of procedure on their part, therefore, was ominous for the nation, and for the reason that until that time there was no need, as a rule, for written prophecies. And why? Because God always was present with his people in the theocratic sense, and being present with them, he communicated his will to them as it was required by means of the Shekinah (Exod. 25 : 22), or by the spoken words of his prophets; witness Elijah and Elisha. These spoken words were meant for the time then present, the generation in which the prophets lived, and it was not necessary that they should be written down.

But now, however, when the necessity for written prophecy arose, it foreshadowed a time when God would withdraw his presence from his people, and when *spoken* prophecy as such would cease. This, in turn, meant a postponement of the promised Messianic kingdom (Amos 8 : 11, 12; Lam. 2 : 9). A *postponement*, but not an abrogation of that kingdom. It did not mean that God had changed his mind about it (Rom. 11: 29). The kingdom was postponed but not abrogated.

It was this fact that called for the writing down, the recording of the prophecies. The people, because of their iniquity, were to be rooted up out of their land and dispersed among the Gentiles. In the theocratic sense, God would depart from them, and they would need comfort and instruction and guidance in the future generations. Especially would they need data to establish the truth of the divine predictions concerning them, and to encourage them to repent and return to God in faith when the time came.

In illustration of this, witness Zechariah's words after the return from Babylon:

"Be not as your fathers, unto whom the former prophets cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil doings, but they did not hear, nor hearken unto me, saith the Lord.

"Your fathers, where are they? And the prophets, do they live forever?

"But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they turned, and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." (1 : 4-6).

So will it be said also when other prophecies are fulfilled in the time to come.

Written prophecy, therefore, while it had a mission for the immediate present—the time in which the prophets lived—had another mission for the future, even the remote future. It spoke of the temporal and spiritual blessings which God would bestow upon Israel and Judah, if obedient and faithful; but it spoke also of the judgments that would fall upon them if they failed to be obedient and faithful. And then, never omitting it, it spoke of the restored or renewed blessing that would be theirs when, at a later time, they should through penitence and faith become obedient and faithful.

There is great variety in detail in the way the prophets write, for there is great variety in the men themselves, in their historical environment, and in the particular objective held before them by the divine Spirit; but in the main they agree in saying these three things:

(1) A day of judgment is coming on Israel and Judah, which will end in repentance and prepare the way for the Messianic kingdom. These judgments will fall also on the Gentile nations.

(2) Israel and Judah will be regathered to their own land and a remnant, purified by judgments, will form the nucleus of the restored nation. In the midst of this nation God will again dwell in temporal and spiritual blessing.

(3) This restored kingdom will be the germ of the Messianic kingdom that shall fill the whole earth.

These thoughts are lucidly and beautifully worked out in "God's Revelations of Himself to Men," by Dr. Samuel J. Andrews (Scribners). I wish I could add that it is purchasable at any religious bookstore, but I regret to say it is out of print. Libraries have it, however, and it will well reward any Bible student for the time and inconvenience it may cost him to look it up, and to become acquainted with its contents.

III

WE RETURN now to what was said about the synthetic reading of the Bible up to, and including, II Kings. Of course it was not meant that the reading should end there. But there it is that we form a junction, so to speak, with the written prophecies. This we gather from the prophecies themselves.

And here it might be well for us to change the order of our reading just a little. Instead of taking up the books of the prophets, as they follow one another in our Bible, it might be better to do so chronologically as far as possible.

This chronology can commonly be ascertained from the books themselves. Frequently the prophets state the reign, and even the very year, in which their prophecies were uttered; and where these data are not recorded, the contents of the prophecies compared with the record in II Kings or the other historical books will almost certainly reveal them.

It is in this way we gather, for example, that Amos was the earliest, or one of the earliest, of these prophets.

Let us, then, read Amos as we read the other books down to II Kings. Let us read it at a single sitting, giving no particular attention to its later divisions into chapter and verse. Let us read it again and again in the same way. Let us call upon the aid of the Holy Spirit as we read it.

As the late J. D. Herr said: "The Bible is the infallible Word of God; hence, to be rightly understood, it requires an infallible interpreter, and in the wondrous economy of grace such an interpreter has been provided. All true conceptions of future events came only to holy men who were in full sympathy with God, and to them only as they were enlightened and prompted by the Holy Spirit. If, then, all true prophecy be the direct product of the Holy Spirit, so is it also the province of the Holy Spirit alone to interpret it.

"The Bible does not cater to the peculiar and favorite theories of men. No matter how intelligent and scholarly the student of prophecy may be, he will be wholly unfit to apprehend the mind of God in relation to the future, unless he assumes the proper attitude of a devout inquirer after truth."

This is not a desirable point at which to break off in this article, but to prolong it might transgress too seriously upon the valuable space of this journal. In our next, however, we shall enter at once on an analysis of Amos, and perhaps a later prophet, pointing out two great laws or principles of prophetic interpretation. An acquaintance with these laws or principles will set us far along in an understanding of the inspired contents of the prophets.

A "Forward Movement" Needed for The Church

NOW that the war is over, the Church should seek fitly to humble herself t the throne of grace, and implore ivine aid in going forth with the mes- age of her Lord to the nations. The hurch should no longer confine her ork to China, India, Burma, Africa; he greatest need for pure evangelical reaching is at home, in Europe and mong the most highly cultivated na- ions. The Lord God Almighty has hown his Church the dreadful and nournful need of the Gospel of Jesus Christ to be given to those nations, and she now has the opportunity to evangelize and bring to the Cross those Erebus countries. There must be a Forward Movement, and a "Go" in the Church, not only to heathen lands but everywhere. I would rather chance the heathen in his ignorance than those highly educated countries where, with their intellectual geniuses, they can send thousands of souls into eternity in less time than it can be told. Could the Church in every country stand as a unit, and in the name of him "who walketh in the midst of the seven golden candlesticks, holding the seven stars in his right hand," all the powers of darkness could not stay the progress of the King of kings and Lord of lords. The results of the world-war should open the eyes of all Christian people—those that are spiritually-minded especially—to the fact that if the Gentile Churches fail to establish truth and righteousness, our God will close their times, and call his long-neglected elect nation, the Jews, to teach all men the true God and eternal life through his Son Jesus Christ. The writer is within sight of his seventy-fourth mile-post, and he desires to express his deepest convictions that the taking and possessing of the old Jerusalem and the opening up of the seas is the grandest victory of the war, and will produce the blessed results of the return of the Jews and the unifying of God's people, along with the nation that shall be born in a day. ELDER W. A. HOPKINS.

The Royalty of Christian Service

*A SERMON BY REV. DAVID JAMES BURRELL, D.D., LL.D.**

TEXT—Matt. 20 : 27. "Whosoever will be chief among you, let him be your servant."

AND who would not be chief? A man without ambition is a mere manikin. "Better not be at all than not be noble." There is much of sound wisdom in the remark of Cæsar that he "would rather be first in a small village than second in Rome." Life is a ladder, and climbers are the only people who reach the top.

But how can it be done? How can one forge to the front? "By riding roughshod over all competitors," says the world. "By serving all," says Christ. Which is right? Let current events teach us. Chauvinism has recently been riding to a fall.

The way of service is the only way to chieftainship because it is the divine way. God himself is supreme by virtue of the fact that he is Servant of all. His goodness is a universal dispensation; like the light of the sun which shines for all.

God unveils himself in Christ, who is the very incarnation of service. His life is briefly comprehended in the monograph, "He went about doing good."

He was the most ambitious man that ever lived in this world of ours. His purpose, as he announced it, was to establish a Kingdom in which his own glory was destined to cover the earth as the waters cover the sea.

HOW did he propose to do this? By being Servant of all. He said "The Son of Man is come not to be ministered unto but to minister." Only once did he assume the outward form of royalty, namely, when he suffered the multitude to escort him to Jerusalem with waving palms and cries of "Hosanna to the Son of David!"

But that incident must be interpreted in the light of another which occurred four days later. His disciples had been disputing as to which should be greatest in his kingdom, when he, knowing what was in their hearts, took a towel and girded himself, and, pouring water into a basin, washed his disciples' feet, saying, "I have given you an example that ye should do as I have done unto you."

And the next day he was crucified. Never in all the centuries has there been such an illustration of the supremacy of service as when the King of kings suffered himself to be hung up betwixt heaven and earth that he might "taste death for every man," even for those who slew him. And for what reward? "A name!" A name "which is far above all principality, and power, and might, and dominion, and every name that is named not only in this world but in that which is to come."

In heaven a great multitude that no man can number ascribes glory and honor and dominion and power to that name; and on earth an ever increasing host of believers sing,

"O that with yonder sacred throng
I at his feet may fall;
I'll join the everlasting song
And crown him Lord of all!"

WHAT is Christ doing in heaven now? Still serving; and reigning *because* he serves. In the parable of the Marriage Feast he said, "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them" (Luke 12 : 37). Reigning, interceding, serving! This is Christ's way."

And this is the very opposite of the world's way. You have seen, perhaps, a remarkable picture called "The Conquerors," in which Cæsar, Alexander, Napoleon, Attila the Scourge, Boadicea and Timour the Tartar are represented as advancing on battle steeds and in war chariots, with blaring trumpets and waving banners, leading a militant host. On either side, as far as the eye can reach, are naked bodies of the slain in attitudes of anguish, headless and dismembered. Such has been the progress of the mighty toward the conquest of the world.

Look on that picture and then on this: a Man in homespun, with a humble retinue of handicraftsmen, is making an itinerary through Galilee. The people of a certain village, having heard of his approach, are bringing out their sick and laying them on couches along the way. The lame and halt and withered are there, mothers with ailing children in their arms, blind men hoping to receive their sight, and lepers in the distance with their fingers on their lips. He enters—this Man in homespun—the Servant of all. He passes through the village street saying "Be whole!" "Receive thy sight!" "Arise and walk!" The King of kings in the guise of a servant has passed through the village on his way to universal conquest; and behold, the people are rejoicing and making merry behind him. Thus does he stoop to conquer. It is the divine way.

NOW listen to this: "Let the mind be also in you which was in Christ Jesus: who, being in the form of God, thought it not robbery to grasp his equality with God: but made himself of no reputation, and *took upon him the form of a servant*, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

So much for Christ; now let us turn to the Christian, who is so called because he professes to be like him.

The Christian should be of all men most ambitious: ambitious to be like Christ, to make the most of himself, to occupy the largest possible field of influence in the behalf of his fellow men and for the glory of God. And the way to this sort of chieftainship is pointed out in the words "Let him be servant of all." What was it Jesus said at the foot-washing? "I have left you an example." On another occasion he said, "I am among you as one that serveth: and I have appointed unto you a kingdom, as my Father hath appointed unto me" (Luke 22 : 27, 29). The symbol of our servitude is the yoke, which is always for two. When we serve, the Lord serves with us and through us and beside us.

Do you ask what our reward shall be? Service is its own reward. There is no pleasure like that which Cowper calls "the generous pleasure of a kindly deed." It is, as Shakespeare says, "twice blessed; it blesseth him that gives and him that takes." A clerk searching among the accounts of Edward II found this singular entry, "Half a crown to the jester for making the king laugh." When we remember melancholy Edward, we are moved to concede that the jester earned his pay. But the half-crown was the smallest part of it; for doubtless when Edward laughed the jester laughed with him. Joy is infectious. The heart always burns in loving service.

IN ONE of Horace Mann's lectures he says, "The soul of the truly benevolent man (he might have said *the truly great*) does not seem to reside much in its own body. Its life, to a great extent, is a mere reflex of the lives of others. It migrates into their bodies and, identifying its existence with theirs, finds its own happiness in increasing and prolonging their pleasures, in extinguishing or solacing their pains."

And the influence of service outlives the servant. Shakespeare never said a falser thing than this: "The evil a man does lives after him; the good is oft interred with his bones." The evil we do may be forgotten, but our loving-kindnesses are immortal. O may forget that Da Vinci painted "The Last Supper but the dim figures of the men who sat around t table will always be remembered, because they ceaselessly going about doing good.

But the great reward is the "penny at evening bearing the image and superscription of the King a "Well done, good servant." This is the token th opens the gates of heaven to all believers; the bless heaven whereof it is written, "There his servants serve him." For what is heaven but promotion larger tasks? "Are they not all ministering spiri sent forth to minister?" Hell is simply self-servi heaven is the service of everybody but self.

We conclude, then, that to reign is to serve.

IN COLOGNE Cathedral there is a rude wood image of a giant with a child on his shoulder. "W is this?" I asked the sacristan; and he answere "This is Offero, the man in search of a master." Th he told the story: Offero would serve only the migh iest. He offered himself to the king; and served hi well, until on a certain occasion in the banquet h the name of Satan was mentioned, whereat the ki turned pale. "Why art thou frightened, O king?" asked. "Because this is the prince of darkness, a he is mightier than I."

The giant went in search of the prince of darkne and found him without difficulty. He entered h service and all went well until as they were journe ing they came to the cross-roads where stood a cru fix. There Satan fell a-trembling and refused to pa on. "Why art thou afraid?" asked Offero. "B cause this is Christ, who is mightier than I." The Offero went searching for Christ. A barefoot fri told him to wait at the ford of the river until Chris should pass. He built him a hut, accordingly, an helped travelers on their way. One dark night h heard a voice without, calling, "Offero, come an carry me over!"

He found a child awaiting him, lifted it upon h shoulders and, staff in hand, entered the ford. Th winds blew fiercely and the waters rose above him the burden on his shoulders grew heavier and heavie until it seemed to crush him; at length he reache the other shore, set down his burden, and lo! Chris stood before him, saying, "Inasmuch as thou has done it unto one of these least, thou hast done it unt me."

"And in the moonlight blue
The giant saw—not the wandering boy,
But him who walked upon the sea
And o'er the plains of Galilee;
Till, filled with mystic, awful joy,
His dear Lord Christ he knew.

"Oh, little is all loss,
And brief the space 'twixt shore and shore,
If thou, Lord Jesus, on us lay,
Through the deep waters on our way,
The burden that Christopheros bore—
To carry thee across!"

No man is his own man. We are interdependen units in the world's social life. The only question i whether we will serve meanly or splendidly. Th basest serve themselves; they serve the lust of th flesh, the lust of the eye and the pride of life. Chris stands for the noblest and best. "Names name hin not"; but of all his names none is sweeter to a Christian than that by which the broken-hearted Magdalene called him when she found him standing besid the empty sepulchre: *Rabboni;* that is to say, "M *Master!*"

Blessed are they who stoop to conquer, as Christ did; who wear the yoke on their way to the crown For those who serve and suffer with him shall als reign with him.

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*Preached in Marble Collegiate Church (Reformed), New York City.

"O Jesus, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er."

The Stranger at the Door

IN THE solitude of an evening at home, sing those beautiful words to yourself, and then study Turner's picture of our Saviour knocking at the fast-closed door. It is the pride of many generous souls to boast of their wholesome hospitality, and many homes have the panel inscribed "Christ is the Head of this house." That being true, is he always the honored Sovereign? When a guest of state calls, our finest etiquette is displayed, and we are not guilty of any breach of propriety. Is that true when we realize that our silent Guest is always present? Gaze on the soft, pleading eyes. Listen to the mellow, entreating voice:

"I died for you, my children,
And will ye treat me so?"

Think of that call of the Strong to the weak; the Hope for the hopeless; the Comforter for the weary and distressed; then dare you be "out" when such a Friend calls? When a child turns disdainfully from a parent, the parent grieves in helplessness and silence. Heed that supreme, all-forgiving Parent, and stop your mad dash after nothingness; halt your headlong plunge into emptiness. Permit your door to open as the door of the hospitable Southerner is, always ajar. The call has come! Love tears down walls of infamy; heals wounded lives; makes men of cowards, and resolves the improbable into the positive. It is the dynamo of the world. No human heart can beat without it. Therefore, do not be deaf to that gentle, loving knocking, but sing in glad renunciation of self:

"O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore!"

LOUISE E. YOUNG.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Transformed Desert

SUNDAY, January 19. Isa. 35 : 1. "*The desert shall rejoice and blossom as the rose.*" I have lately read two fascinating articles which had most suggestive titles. One of them was entitled "Notes from an Ambulance Train," and it contained the detailed observations of a fervent botanist, and the observations were made through the window of the train as it journeyed up the line for a load. "Traveler's Joy runs riot over the bushes and sloping banks; coming just after the roses have gone, it is especially welcome." "The Scottish bluebell is a welcome sight in the hedgerows." And this is from an ambulance train running through the desolate parts of France! The second article bore the title "The Wild Flowers of the Trenches," and the enthusiastic observer tells how he has seen along the line of the trenches, and around the shell holes, such flowering plants as marguerites and hedge parsley and poppies. When I read these eager records of these waste places I could not but remember the words of the astonished prophet, "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom like the rose."

The wild flowers of the trenches! Beautiful things springing up in the home of struggle! The scenes of warfare now become the scenes of novel loveliness! The fields of carnage the site of new worlds! And who can tell what strong and healthy moral growths are to spring out of all the tragic desolations of our time? God's seed has been sown in the blood of our sacrifices, and on the stern wilderness golden harvests will be reaped by generations yet unborn. There be some who say, "To what purpose is this waste?" The waving corn of coming days shall be the answer and the memorial of our sacrifice. J. H. J.

Willing to Be Persuaded

MONDAY, January 20. II Tim. 1 : 12. "*I . . . am persuaded that he is able to keep that which I have committed unto him against that day.*" In this word "persuaded" we find a double meaning. It bears the interpretation that Paul had allowed himself to be persuaded—that he was willing to be convinced. This reminds us of Professor William James's significant phrase, "the will to believe." Before a juror is accepted in a case at law, he is asked whether he has an open mind, whether he is willing to be persuaded. If he be not willing to listen to the evidence without prejudice, he is summarily rejected. The fatal fault of many of us in religion is that we are not willing to be persuaded—we are not persuadable. We lack "the will to believe." Then in this word there is the further suggestion of a conclusion which does not end in itself, but which leads to action. That is to say, persuasion does not end the matter; it is simply a means to an end, the end being action. A young man said, after having heard numerous missionary appeals, "I am getting tired of this sort of thing; it is getting on my nerves." A friend of his, who knew the need of his life for action, retorted, "Motor nerves, I hope?" Paul's persuasion led straight to the motor centers of his life. He said, practically, "If this thing be true, then I must do something." We may read of a fire and not move out of our cosy chairs, but if the fire be near enough for us to see the peril, near enough for us to hear the cries of children in distress, surely we shall not long remain inactive. Faith in God should move us to ceaseless endeavor. It must so move us or we shall lose that faith. Some things must be used in order to be kept. Water in motion purifies itself. Stagnant, it breeds death. I knew a child who kept his generous piece of cake, hid it away from his comrades, and found, when he proposed to feast upon it, that it was unfit to eat. A creed which does not impel us to action is worse than useless, and wickeder than hoarded food. It is hoarded truth, hoarded love, hoarded life. C. C. A.

The Eternal Son of the Eternal Father

TUESDAY, January 21. Luke 10 : 22. "*All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*" Jesus Christ, who spoke these words, was either the greatest impostor in the history of the human race, or he was what he claimed to be, the eternal Son of the eternal Father. His teaching is either the most fatal deception worked upon men because it concerns their everlasting destiny, or it is the most blessed message that was ever delivered on earth. There is no middle ground before a text like this. He declares here that he possesses knowledge of God such as only God himself can have. He speaks from the most complete intimacy with God, from out of the ineffable circle of the Holy Trinity. He speaks of God as God himself would speak. That is the first noteworthy fact in this profound declaration. It represents the climax of his dignity as the prophet of Jehovah. No one who came with a commission from God to men could ever speak with the authority and the fulness of utterance which is found in Jesus. He has come out of the bosom of the Father to declare the Father to the Father's children. He is the Grand Messenger of God's evangel. He has spoken the last word regarding all that concerns God's relation to us and ours to him. Even then he has not poured forth the full measure of all that may be known of God: our finite intellects could not compass all that. We shall know all when we see him, for we shall be like him. But what he has told us is first-hand information, brought to us straight from the heart of God by the Son of his love.

The second point worthy of note in this text is, that Jesus declares himself the sole agent and plenipotentiary for the transaction of any business that the Father may have with his children, or the children with the Father. God has approached men in this Jesus, who said to Philip: "He that hath seem me hath seen the Father." And by him alone man obtains access to the Father; for he hath said: "No one cometh to the Father but by me." W. H. T. D.

The Pouring of His Spirit

WEDNESDAY, January 22. Acts 2 : 17. "*And it shall come to pass in the last days, saith God. I will pour out of my Spirit upon all flesh.*" We have had the patriarchal, the Mosaic, the Messianic dispensations for the salvation of the race, and now we are in the final administration of the diffusion of the Holy Spirit of God. He is everywhere present at the same moment; he takes the words of the prophets and of the Christ and applies all power, love and purity unto believing hearts. He is God in spiritual life and transforming light. He makes application of the truth to the mind, of the blood of cleansing to the heart, of the love of God to the affections.

With the Spirit's baptism of power, we speak as witnesses for Christ and shine as lights in the world. We see visions of coming triumphs, grander than any in the past. By the Holy Ghost, God the Father and Christ the Son are with their people always, even unto the end of the world. In every assembly of the church, there the Holy Trinity is in the midst, pouring out the divine influence upon prayerful, trustful hearts. Oh for a new Pentecost that will endue all Christendom with the power of the apostolic church! Oh for a missionary revival that will begin where the war leaves off and enter upon the winning of the whole world for Christ, an evangelistic movement that will make Billy Sunday's one hundred thousand converts in New York City seem as drops before the mighty shower! Then our God will open the windows of heaven and pour out such floods of blessing as shall cover the earth as waters cover the sea.

E. W. C.

Mountain-Dwellers

THURSDAY, January 23. Isa. 40 : 9. "*O Zion, . . . get thee up into the high mountain.*" There are as many degrees of altitude in the spiritual world as there are in the physical. There are cave-dwellers, and nomads of the desert, and city folk, and mountaineers. We may all be, whatever our dwelling-place, God's mountaineers. These are his fighting men. They fight their battles at high altitudes, as under the very eye of God. They live on the heights.

Many of the most significant events in history have occurred on mountains. Jesus was a mountain-dweller. He was tempted on a mountain; he began his public ministry on a mountain; he was transfigured on a mountain; on a skull-shaped mountain he paid "life's arrears of pain, darkness and cold"; from the slope of a mountain he ascended in the attitude of blessing. But aside from these facts, Jesus' whole life was one of lofty aims and high purposes. Above the plane of animalism, indeed above the plane of mere intellection, in the realm of truths which never could have been discovered by investigation or research; in the realm of forces which are not of the earth earthy; in communion with the Eternal, he spent his lonely, lovely years. Above the world of pleasure-seeking and money-getting; above the world of mere passive enjoyment; above the world of fame and social conquest, he lived, serenely and by choice.

There is a term we use which explains this detachment, this isolation, this insulation from the atmosphere of the temporal, this elevation above the transient. We call it unworldliness. There is deep truth in the mystic saying, "We must learn to leave the world to get strength to live in the world." Some of the sanest, shrewdest and most practical characters the world has ever known have been men and women of very unworldly spirit. General "Chinese" Gordon was such a man. Elizabeth Fry was such a woman. So was Joesphine Lowell. Intensely interested in human conditions, such spirits have borne about with them an atmosphere of detachment from the petty schemes of petty souls. The tragedy of life is that, conscious as we are of our capacity for moral elevation, we so often turn aside, prefer to live in the lowlands, and thus forfeit our souls' inheritance. Day and night the voice of the Master calls us, "Get thee up into a high mountain." C. C. A.

Seeing Christ

FRIDAY, January 24. Luke 10 : 23, 24. "*Blessed are the eyes that see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*" This saying of Jesus has been declared "one of the sublimest utterances of our Lord which appear in the first three Gospels." It is that indeed. But wherein did the blessedness of the little band which he had gathered about him consist? In what were they privileged more than the ancient prophets and people of God's elect nation? If we will summon before our mind the Messianic hope of the Israelites as it had been expressed in the most beautiful imagery and with ardent longing by Jacob and Moses at their departure, by David their sweet singer, by the eloquent Isaiah, by Jeremiah even as he sat mourning among the ruins of the holy city, we shall easily understand the Lord. He is speaking of himself: in him the Desire of all the Nations had arrived. The vision of the seers of old was embodied in him; he was the subject of those glowing orations which had been spoken in the streets of Jerusalem and of those ringing hymns which had been chanted in its temple courts on many an august occasion. The Star of Jacob had arisen and the Everlasting Light was shining in the land of Zebulon and Nephthali, and the people that sat in darkness and in the shadow of death were blessing the days of the incarnate Son of God as the days of their gracious visitation. The Teacher had come to them who spoke as never man spoke; the Deliverer had arrived who was lifting from their consciences the yoke of sin that was more galling than the yoke of the old ceremonial ordinances; the Benefactor had stepped into their humble abodes and heavenly gratuities were dropping upon their sick and suffering wherever he came. Yes, it was a great and glorious time to live in and to die in.

What the contemporaries of Jesus saw and heard was but the beginning. We have seen greater things since—we who hear his Gospel and believe it.

W. H. T. D.

First the Father

SATURDAY, January 25. Eph. 3 : 15. "*Of whom the whole family in earth and heaven is named.*" God was Father before he was Creator. He loved before he gave. Love is his being, flowing forth as a river of life through the universe. The divine attributes are branches of this river, called the holiness of love, the omnipotence of love, the merciful goodness of love. This parental love of the Father is manifested toward his whole family in heaven and earth, as it is toward his only begotten Son. This was stated in Jesus' last prayer, "that the love wherewith thou hast loved me may be in them and I in them." "Love and I," two infinite Lovers of their human children. The Father could not love his irresponsive worlds; only admiration for these filled his mind. He called his creations "very good," because they were for his needy loved ones.

The products of God's power, wisdom and skill from the hand of the Architect and Builder of worlds were all for the convenience and happiness of the objects of his affection. He waited long ages for the completion of these edifices as homes for his household. Who could doubt the Father's forgiveness toward his wayward ones when he has built so many mansions for us and sent his only Son to win us back to his arms? What rapture of love when we sob our repentance upon his bosom! He seeks after us more than we seek after him. Blessed God and Father of our Lord Jesus Christ, how we should love thee in return for all thy wealth of love and riches of worlds given unto us! Then we must remember that thou wilt make us shine as the sun when we reach home, wilt robe us in the vestments of light, making us one with thine angelic family. Do we feel the drawing power of the lodestone of divine love, and do we yield to its sweet, sacred burnings in our hearts?

E. W. C.

PRESIDENT W

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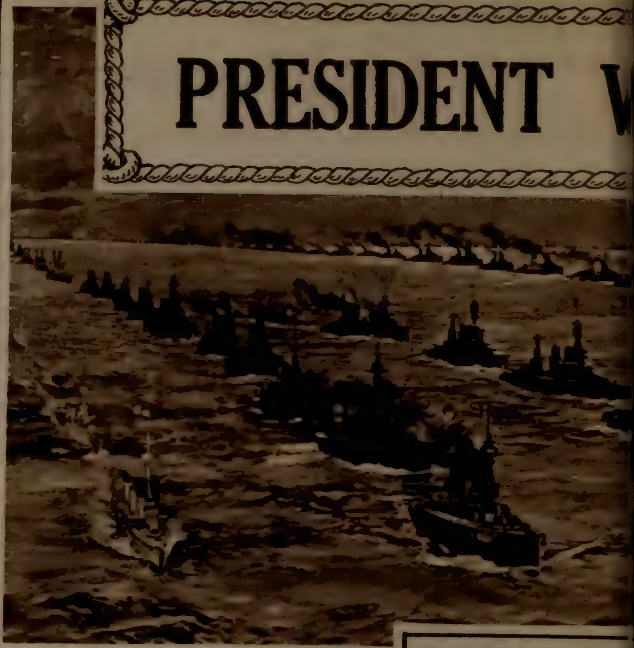
The autos bearing President Wilson and his party to the town of Brest find the streets lined with folks and Old Glory



The Pageant of Victory. Pil
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American soldiers, the Guard of Honor, on the pier at Brest. The President has just entered his automobile

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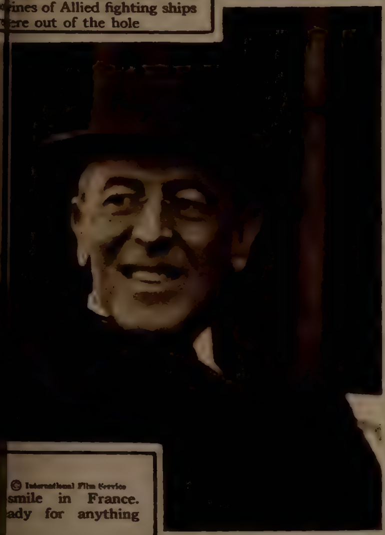
© International Film Service
President Wilson in his auto on the pier acknowledging the salutes of American soldiers, French sailors and fortunate civilians



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ady for anything

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The Star Spangled Banner brings the President's party to attention

ships escorting the
Washington, arriv-
ast of France
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All the World

By CHARLES M. SHELDON, D.D.

Author of "In His Steps," "His Brother's Keeper," "Jesus Is Here," etc., etc.

A Story Having for Its Theme the Reconstruction Period After the Great War

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CHAPTER ELEVEN

CHAPLAIN WILLIS HUNTER had just come in from one of his great crusades for federation of the churches and was taking dinner with Dr. and Mrs. Ward on his way to another campaign, 'covering a dozen states and over fifty cities and towns. After dinner he went into the study.

"I've had the time of my life, it goes without saying. Town after town has come in to the federated plan. Denominationalism as such has lost its hold. The imagination of the present-day Christian is fired by the thought of the one leadership. See what we gained by federating our forces at the village of Colfax. Union of a Baptist and Presbyterian church.

"'1. Federation saves paying two pastors and keeping two church buildings, when one is sufficient. It makes the public more willing to aid.

"'2. The congregation being more than doubled, there is more enthusiasm and will to work.

"'3. It has silenced the criticism that the churches are competing instead of cooperating.

"'4. The economic and fraternal features of federation appeal to the public and bring into line people who did not patronize either church before.

"'The new plan has met a real need in the community and the people respond accordingly.

"'We combine the leadership to the advantage of both the church and the community.

"'Since the federation of the two churches the Union Church has been the dynamic center of the village and has been the leader in all movements for community betterment. This is a well known fact in the community.' *

"And look here, Brother Ward!" Hunter went on with boundless enthusiasm. "On this last campaign the Committee on the United Church of the United States sent me to my own town of Bayview, with its seven different denominations. You remember the situation there right after the war was so impossible that I did not feel able to go on with my work there.

"Well, you never saw such a miracle of grace as the one at Bayview. Seven churches, Baptist, Congregational, Methodist, Presbyterian, United Presbyterian, Christian and Lutheran have formed a united body, and the results are even more splendid than we dared to dream.

"As I said before, there is no difficulty over denominational questions. Two Baptists are as apt to fall out with one another as are a Baptist and an Episcopalian.

"I have learned this also: that no church has a monopoly of good Christians; there are as many good workers from one as from another. Among our Sunday school teachers are Baptists, Episcopalians, Methodists, Lutherans, Presbyterians, and Congregationalists, and from their work no one could tell which was which. Denominational lines seem to be almost entirely forgotten, though there are several who retain connection with their denominational church and help in its support. I think it would be impossible for one to belong to this church for any length of time and retain any denominational prejudice. It is very seldom that any one refuses to join on the ground that the church is a union church, though we have a few, an increasingly small number, who work in the church but do not join it.*

"If any one had told me six months ago that such a union could actually be made, I would have refused to believe it. Today I see it with my own eyes.

"More than that, Dr. Ward," Hunter went on, pacing along the strip of worn rug and wearing its path deeper with his energetic stride, "the drive for money is coming on far beyond all expectations. Under the Federal Council and the United Missionary Committee of all the Denominations we have, as you know, set the amount for the first drive at $100,000,000, and it is going over the top with a bound. Look here!"

HUNTER excitedly pulled out a bunch of official documents and opened them on Ward's desk. The tabulated lists of amounts already pledged were over $80,000,000, and the canvass of the states had only just begun.

"We can redeem the world, now we are a united Christendom! There is money enough in the hands of church members alone to do it. All the big business men demand is a showing of the need and the results. That last letter you had published from Underwood in North China brought a contribution of $100,000 from one man. Dick's letters from Palestine printed in the New York press have netted thousands of dollars. If we can only make the moneyed men of America see in this war for Christ as big an issue as the war for human freedom, we shall get all the money we can spend. That is what we must make them see. We must make good all along the line. Our only embarrassment right now is the crowd of volunteers. The American College, as you know, is so full it can't hold another volunteer. We've got to build colleges in half a dozen centers. And, did I tell you, Long and Browning of Washington have promised the money for plans, and the firm of Andrews in Chicago will subscribe half a million to start the first buildings. Oh, it's a great time to live! But I've talked myself out. Give me some letters from the boys out on the field. That's what I want to take with me in this campaign. I don't have to do a thing to get money but tell the audience what the boys and their wives are doing over there all over the world."

"I have one here from Bert that just came in this morning," said Dr. Ward. "He and Esther are having a very remarkable experience in the province of Sonora. Let me read the most important part. It reads like the wildest romance. And yet I know that there is nothing, not even in war, to equal some of the experiences of the missionaries. He says: 'Two weeks ago I went up to Baroyeca again in search of Alamero's family. *And I found his wife and children working in a copper mine at Talatecas!* I got them out and brought them down to Alamos, and Cadena, that's her name, is working in our house. She makes a wonderful nurse for Albert Richard Chandler, who, I need not tell you, is the best baby ever born in Mexico.

"'Our congregations continue to overflow our building. The committee is sending us more teachers. We have quite a colony here now, over seven of us, and the whole district is becoming civilized. There is a lot of adventure here. It beats Château-Thierry a mile. I have to superintend the farm, the hospital just finished, the coffee house, the school and the printing plant for the young men. It's a man's job, and it looks like it would last as long as I do, for the ignorance and degradation are past belief; but then so is the power of the Gospel to transform.

"'I enclose picture of Cadena and Albert Richard. We are a happy family. Bert.'

"And here is one from Underwood's wife. It is part of the tragedy of service in all the world.

"'Robert passed away last Tuesday. The scourge of typhus following the great floods and his enormous labors for the district caught him and two of our best teachers. His body lies in the mission compound burial place, and his pupils bring flowers to it daily. He fell in battle facing forward.'

"And here is a bunch of letters from Turkey and the East. 'Mohammedanism is beginning to yield to Christianity under the Allied rule in Turkey. The great college on the Bosphorus swarms with Mussulman-born students. In the Balkans, Bulgaria is gradually regaining her faith in God which she lost in her mad scramble to out-German Germany. The mission stations in Rumania, Serbia, Albania, Russia, all report marvelous triumphs of the Gospel. A new day is dawning for all the world, thanks to a united Protestantism and the response of our youth to the greatest Adventure of the ages.'"

THREE months later, when Hunter had finished his tour and while he was again in the familiar little study, now famous for its great counsels, Dr. Ward was called to his telephone by long distance.

It was Requa. She was saying:

"Dr. Ward, father has had another stroke. The doctor says it is probably the last. Can you come? He asks for you. And will you bring a flag? He asks for that."

Ward turned to Hunter, giving him the message. Hunter was greatly moved. Dr. Ward took up the instrument again.

"Chaplain Hunter is here in the study. Can you listen to him just a word?"

Requa gave eager assent.

Hunter expressed his deep sympathy and asked if he might come with Dr. Ward. Requa gave a tearful and grateful affirmative, and so at the last moment there in the prison hospital two of her best friends stood with her by the side of the dying Rufus Randall.

He had made known to Requa, who understood his slightest motion, that he wanted the flag of his country put on his breast, and as he was not able to move his hands she placed them over the folds of the banner. With a look on his features that none of them will ever forget, the dying man, by what seemed a last exercise of his old tremendous will, moved his fingers, pressing the flag close up to his body in a gesture which was eloquent of loyalty. He made no other expression. And into the presence of Him who alone judges aright the sons of men, Rufus Randall's soul passed, leaving behind at least one faithful being who had given unstintedly of human affection at terrible cost of suffering.

The body was brought to Bradford. It was a very humble and quiet service that marked the funeral of the richest man in the town. And after it was all over, and the necessary business of Rufus Randall's estate had been attended to, Requa announced her intention to go at once to Palestine to join Dick.

CHAPLAIN HUNTER had an agreeable surprise for her. He had stayed on in Bradford to perfect plans for another campaign in the Federation Crusade, but a few days after Rufus Randall's death he came in to the Wards while Requa was there and read a letter he had just received from the Red Cross Headquarters at Washington:

"They want me to head the new commission going over to superintend the great reclamation works in the Esdraelon Valley. It is providential. I have just wired that I will be ready to go at once. There is a special section of trained nurses, agriculturists and mechanics going over. Requa, will you go with us? And maybe I may have the honor and pleasure of serving you and Dick over there."

Requa did not blush at thought of her coming marriage to the man whose suffering with hers had deepened the true love they both felt. But a tear of profoundest thanksgiving to a good God fell over her cheek as she turned to Chaplain Hunter with silent gratitude.

One month later Dick was in Jerusalem as the train came in from Jaffa with the Red Cross Commission. Hunter managed to get between the crowd and Dick and Requa when they met, and his big bulk interposed, in the confusion of the unloading of the train, between them and the mob on the platform. Dick said afterward that it was all unnecessary, as he saw no crowd, only a girl who came to him and put her arms about his neck as if she also was conscious of only one person in Jerusalem or all the world.

Next day, in the American Church, they were married, Chaplain Hunter performing the service, a little company of Dick's associates and personal friends present.

They had a simple evening meal at the Red Cross Headquarters, and then the friends one after another went away.

Dick said to Requa as they went out, walking through the Via Sacra and out toward the open Stephen's Gate:

"Dearest, do you know where I would like to go for our wedding journey before we come back to our room?"

"Wherever it is, dearest Dick, I will go with you anywhere, into all the world."

"Then let us go out to Bethany. Here is the road where he walked so often. I have been out here often, and facing Bethany, on that hill over there perhaps, he parted from his disciples. Shall we go?"

THEY went along the white road hand in hand like two children.

And when they had reached the little hill facing Bethany, now restored into a beautiful village, they sat down. There was much for them to say to one another. The troubles and sorrows and experiences through which they had passed had ripened and enriched their lives. The wonderful triumphs of the Cross in all lands were in their hearts. The gracious goodness of God was trembling with human happiness. And the hour was precious with coming joy.

But as they sat there in the peaceful twilight, they were silent, awed by the Presence that seemed to be still living out there "toward Bethany." And as later the electric lights along the white road began to come softly out, reminding them in bewildering thought of the new Holy Land made so by a Christian America and Great Britain and France, redeeming the desolation of the old Palestine, and making it a land free from violence and cruelty, with the gates of the city not shut at night, the same thought seemed to come to each of them.

Requa's head was on Dick's shoulder, his arm about her, as he whispered:

"What would Jesus think of this new Jerusalem, of this transformed Bethany? How he would enjoy going out to Bethany with his disciples now!"

"He is, Dick. He must be seeing all the triumphs of his Gospel now, the oneness of his disciples for which he prayed, the new Palestine which he so dearly loved."

"I am sure he does," Dick whispered. "And his Gospel will redeem all nations."

Over on Calvary the Great Cross erected by the Allied nations began to glow. It lifted up its radiance against the sky like a living thing, and Dick and Requa gazed upon it in awed silence. And then in the silence they seemed to hear that voice which once spoke within sound of where they sat, giving out the Great Commission which was to construct a new world for the nations: "Go ye into all the world and make disciples of the nations. And lo! I am with you alway, even unto the end of the ages."

THE END

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*From Federal Council Report.

oosevelt's Great Career Is Closed

Continued from page 60

el, now the wife of Dr. Richard by, and four sons, Theodore, Jr., mit, Archibald and Quentin.

'he young Roosevelt began the study aw, but quit it to go into the legis- re, being elected to three terms. He already worked himself out as a 1 for national politics, and in 1884 vas chosen as one of the state's four gates at large to the Republican onal convention at Chicago.

eeling the need of recreation, rough rcise and out-of-door interests, sevelt purchased a cattle ranch at lora, on the Little Missouri River, northwestern Dakota. The life e made him the rough rider, the pathizer with plainsmen, the com- ıder of their celebrated legion on Juan Hill, and paved the way for presidency.

owever, there was an important tical interlude in the midst of this ns life. In the year 1886 Roose-, at the age of twenty-eight, was ninated for mayor of the city of York, and ran against Abram S. vitt, Democrat, and Henry George, le tax. Hewitt was elected.

ack to the ranch for a time went the ng Roosevelt, and rode and farmed made acquaintances far and near, gathered his soul together in the t peace of the plains, and once cked down a murderous bully who atened the peace of his town.

n the West, too, he strengthened the ary faculty which he had always sessed. Here he wrote two or three is best books.

ut it was apparent that he could be kept out of national politics; in 1889 President Harrison ap- ted him a member of the national l Service Commission, in which tion he served with efficiency and inction for six years, having been pointed by Cleveland in 1893.

he Civil Service Commission was a er dormant and passive place for lynamic a man as Roosevelt. He gned May 1, 1895, and was made ident of the police board of New k City by Mayor Strong. Now he indeed plunged into the strenuous One ambition he had—to enforce laws.

is service here made him a figure of onal prominence. President McKin- appointed him Assistant Secretary he Navy. All through the months n everybody saw that a collision between this country and Spain was inevitable, and when the navy had to prepare for it as best it could, Roosevelt's hand was on the wheel.

At the outbreak of Spanish-American hostilities in April, 1898, Roosevelt's nature called irresistibly for a more active part in the struggle. A regiment of hardy volunteer cavalry, to be comprised of cowboys, hunters, plainsmen and Indians, with a sprinkling of college men and gentlemen riders from the East, was proposed for the service, and promptly became the "Rough Riders." Roosevelt declined the colonelship of the Rough Riders in behalf of his friend, Leonard Wood, and took the lieutenant-colonelship.

As a war hero he was elected Governor of New York, and nominated and elected Vice-President on the ticket with McKinley.

From the date of his accession to the presidency, through McKinley's death, until after the election of 1904, Roosevelt was under a certain constraint. In 1904 he was elected President by a popular vote of 2,523,750, and a majority over all candidates of 1,735,403.

In 1908 Colonel Roosevelt warmly supported William Howard Taft for the presidency. In 1912 Roosevelt tried for the Republican nomination and then ran for President on the Progressive ticket, but was defeated by Woodrow Wilson.

President Roosevelt's death came as a shock to the whole world; everywhere friend and foe united to praise his high Americanism, his love of liberty and his great ability. Physicians declared his death to have been due to the lodgment of a clot of blood, either in the lungs or in the brain. No one was with him when he died, although his faithful man-servant had suspected difficulty and was summoning help.

The Secretaries of the War and Navy ordered every flag flown by the armed forces of the Union everywhere to be put at half-mast. The two Houses of Congress and the Supreme Court adjourned out of respect to the former President, and flags on all public buildings throughout the Union dropped halfway, to evidence the nation's sorrow.

In one of the last letters which he dictated President Wilson, addressing the American Defense Society, made one of his characteristic pleas for one hundred per cent. Americanism, declaring that we must have one flag, one language and one country.

Rebuilding the World on a New Basis

Continued from page 58

hose most intimate with the labor ation are confident that the demand American labor through the next or so will at least equal the supply soon is to be increased by the home- ing of our military and naval forces. ead of an overplus of labor in erica, there may be a scarcity.

hat the United States is equal to whole of Europe in those elements constitute national strength— ıstrial, political, military or naval— ne main fact to consider in all dis- ions of reconstruction.

his country uses as much coal as all ope put together—600,000,000 tons ar. It produces as much iron as all ope put together; and twice as much per as all the rest of the world. It has as h land as all Europe, and that land ıst as good as, if not better than, that urope. The United States produces nuch capital as all Europe combined.

FORMER times the United States went to foreign countries for money; they will come here.

nited States manufacturers and orters have increased their trade in zil and other South American coun- s by more than one hundred and y per cent. since the beginning of war, according to J. W. Sanger, de Commissioner of the United es Government Bureau of Foreign Domestic Commerce, who recently ırned from a survey of the business ortunities south of the equator.

One of the most valuable lessons taught by the war, to be firmly set in the foundation of readjustment and reconstruction, in the opinion of John D. Rockefeller, Jr., is the value of industrial cooperation. "Only," he says, "as those who sit around the peace table are imbued with a dominating sense of the brotherhood of man will their efforts result in an outcome justifying the price paid for peace. In international affairs America sees clearly the fundamentals of reconstruction and has sought to enhance human well-being by cooperation among nations. It is to be hoped that she will bring the same clearness of vision and high purpose to the problems of national reconstruction.

Neither men nor women are going to be content in the future with the social conditions of the past. From the battlefield we have learned, as perhaps never before, the truth of democracy. We are on the eve of a new period of constructive thinking on the great abiding truths of Christianity. The universally conceded basis of the hope of a grander world lies in moral force, which is the outcome of the war. It is not economy, invention, commerce or internal improvement alone that are to be the ruling influences that will inspire the new world we all hope for and expect. The secret of all progress lies in improved citizenship; in our integrity, equality, industry, unselfishness, and what belongs to a nobler individuality.

The Teeth Problem Is Up to You

All Statements Approved by High Dental Authorities

This You Must Decide

Do you think your present methods of teeth cleaning are sufficient to save your teeth?

We think you know they are not. Teeth still discolor, still decay. Tartar still forms on them. And most folks at some time, despite their brushing, suffer pyorrhea.

Statistics show that tooth troubles are constantly increasing, yet the tooth brush never was so widely used as now.

Science has found a reason. It lies in a film—a slimy film—which you feel with your tongue. That causes most tooth troubles.

That film is what discolors—not your teeth. It hardens into tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So that film is your teeth's great enemy.

You brush teeth and think you have cleaned them. But much of that film remains. It clings to the teeth, gets into crevices, hardens and stays.

It is doing a ceaseless damage, while you ignore it, relying on tooth-brush protection.

There is now a way to combat that film—a way proved and approved by many high authorities. It is easily used and as pleasant as any other tooth paste, but it does what nothing else can do.

That way is called Pepsodent. We urge you to try it, then decide for yourself if you want it.

A 10-Day Revelation

What we urge is a 10-day test. It will cost you nothing. Compare the results with your present results, and decide which you prefer.

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of Pepsodent is to dissolve it. Then, day by day, to prevent its accumulation.

The use of pepsin seems simple, but it long seemed impossible. Pepsin must be activated, and the usual agent is an acid harmful to the teeth. Today it is possible because science has found a harmless activating method. Five governments have already granted patents on it.

Dental authorities subjected Pepsodent to every form of clinical test. Years were spent in proving it before it was offered to users. Today its results are known beyond question, and dentists all over America are urging its adoption.

See what it does. Send this coupon for a 10-Day Tube. Use it like any tooth paste. Note how clean your teeth feel after using. Mark the absence of the film. See how teeth whiten—how they glisten—as the fixed film disappears.

Do this for your own sake. See the effects, read the reasons for them, then judge if you want them continued. A delightful surprise awaits you. Cut out the coupon now.

10-Day Tube Free

THE PEPSODENT CO.
Dept. 402, 1104 S. Wabash Ave.,
Chicago, Ill.
Mail 10-Day Tube of Pepsodent to
Name ....
Address ....

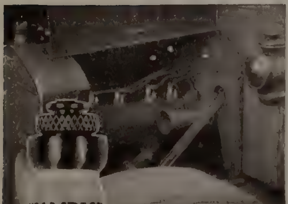
Return your empty tooth paste tubes to the nearest Red Cross Station

Pepsodent REG. U. S. PAT. OFF.

The New-Day Dentifrice

A Scientific Product—Sold by Druggists Everywhere

Champion
Dependable Spark Plugs



Priming Plug
Price $1.50 Each

Sure-Fire Cold Motors

CHAMPION Priming Plugs sure-start cold motors because the gasoline trickles down—right where the spark jumps.

They are necessary in cold weather for the hundreds of thousands of cars without priming cups and are infinitely better for those with them, because priming cups let the gas in too far from the spark plug.

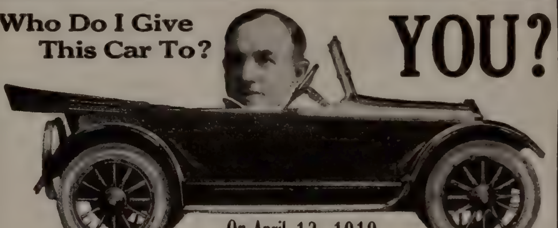
Heavy Stone
Price $1.25

The Champion "Heavy Stone" plug has been proven by far superior for the type of motors for which it is designed. It is recommended for large powerful passenger cars and for heavy service trucks and tractors.

There is a Champion Spark Plug especially designed for *every* type of engine.

Champion Spark Plug Co.
Toledo, Ohio
Champion Spark Plug Co. of Canada, Limited, Windsor, Ontario

Who Do I Give This Car To? **YOU?**



On April 12, 1919

I am Going to Give Away
Two Automobiles

I have been giving away automobiles for a long time. Now I'm going to give away two more. Send me the coupon down in the corner and I'll tell you about it. One of the cars I am going to give away is an Overland. It is the latest model, fully equipped and complete in every detail. It will be delivered right at some one's front door without a cent of cost to them. Don't you want to get it? Send me the coupon and I'll tell you how. The other car is a Ford, and will also be given to some one. As soon as I receive the coupon I'll send you full details of my offer. Besides the two cars I'm going to give away the other rewards listed here at the left. Surely there is something in that list you want.

$1800 in Rewards
Delivered through your local dealer.

- **$895 Overland Touring Car**
- **$450 Ford Touring Car**
- **$250 Piano or Motocycle**
- **$100 Diamond Ring**
- **$50 Victor Victrola**
- **$30 Elgin Gold Watch**
- **$25 Eastman Kodak**

Rewards duplicated in case of ties

Cut out and Send the Coupon → **DO IT NOW!**

Maybe you think I am a fraud, or that you know all about my plan. It won't hurt you to send the coupon and find out, and you can't know *all* about my plan unless I tell you. I can't tell you unless you send the coupon.

The Reward Man, P. O. Box 1632
Philadelphia, Pa.

THE REWARD MAN 184
P. O. Box 1632 **Philadelphia, Pa.**

Please send me full information about the automobiles you are giving away. The signing of this coupon does not obligate me in any way.

Name ____________________

P. O. ____________________

State __________ *R. F. D.* ____ *Box* ____

A Chance Detective

Continued from page 61

that her visions of a new pair faded out, dim and far, behind Aunt Mercy's misfits.

"No sense thinking of *those,*" she sighed. "I've got to find some other way to serve my country. I'll find one! Hear what I say!" as though addressing the long line of Blinns before her who had always found ways. She plodded resolutely on and up—to her attic. A thought gripped at her on the stairs.

"Goodness—oh, goodness, maybe *he* ripped everything out! It's terrible to rip out darns—"

IT REQUIRED three cups of tea of deliberate sips at a time to prepare the stage for Ardelia's new plannings. She had to have time to soothe her fresh wounds with the kind, warm drops that so far had never failed her. If she ever got beyond the gentle curative power of her tea—she must never get beyond.

"Now I'll plan," she said, at the end of the third cup. "There's serving things left for me to do an' I'll do 'em! Aunt Mercy Blinn, Uncle Mercy, some o' you,—I hope you are listening. I'm going to do something for my country that won't have to be ripped out!"

At the back of her mind was always, of course, knitting. But Ardelia shrank from that now, as she had from the beginning. The terrible loneliness of that! The long hours up here in her attic room, knitting, always knitting! It seemed to open out before her a weary, dreary perspective of knitting days. Gray days, as gray as the yarn—

"Not yet" Ardelia thought. "I may come to it." She got up briskly and washed her cup and saucer; being brisk was good practice for the new plans in the front of her mind. Ardelia was planning brisk things. Poor Ardelia! The teacup still in her hand, she crossed the narrow space to the mirror and its tiny flag. She spoke aloud, clearly.

"There's other things to do. There's nursing and driving automobiles." She held her gray head defiantly. She could —could dye her gray hair! The things she could do she would, if need came! To enable her to satisfy this aching desire to serve. The very soul of Ardelia ached.

At a great hospital, next day, she succeeded after patient hours of waiting in gaining access to the presence of a boxom white person behind a desk, who raised absent eyes from a ledger and regarded her kindly. A certain imperial dignity of kindness it was. Ardelia went straight to her point.

"I've come to be a nurse. I don't suppose nursing is terrible close to work, not *terrible.* I'm certain I could do it through Aunt Mer—through my glasses. I can make beef-tea and I step real light. How long will it take—to learn the rest o' the things, I mean? Making beds with folks in 'em and those things? I could begin right now—"

THE dignified kindness melted into a smile that was kind, too. The White Person leaned a little toward the strange, straight old creature confronting her.

"My dear woman!" she began, but stopped. "My dear woman" was no way to break things easily. She began once more: "A nurse's *aid,* you mean, I suppose. It takes a six-months' course of training here at the hospital. The training is rather severe. And, my dear woman," this was the proper place for it, "my dear woman, it requires strength, you must know, and—er—a certain degree of—er—youth—"

Ardelia winced but managed a smile. Too late now, but she should have dyed it first, before she faced this White Person in this pitiless white place. Every gray hair must stand out.

"I see" slowly nodded Ardelia, "I don't suppose I've got even a certain degree. I'm too old—that's what you mean, isn't it?"

The White Person kindly nodded. "For nursing," she said gently. But Ardelia, mentally counting on her fingers the things she was too old to do for service, was not to be deceiv She was too old, it seemed, for thing *too.* She turned away, straight and still determined. Out the sunny street again, she took account of her dwindling stock services. There came very near b no stock left!

A SHOW window full to overflow of knitted gray and khaki arti and heaps of wool with knitti needles suggestively waiting on top them loomed before Ardelia sudde and would not let her pass. "Sto it cried in her ears. The needles seem to lift long bony fingers and point her. The vista of gray knitting da seemed opening at her feet—long g knitting days of service. Was there other way at all? No less lonesome w to serve? To the end of her da whensoever that end should come, Ar lia Blinn would be a sociable soul w piteous longings to "sit among folk If she could sit among folks and kn

A big car was purring up to the cu and, turning about, Ardelia saw a gasped a little. It was difficult lieving instantly what she saw. T *white* hair of the woman behind th wheel! Not gray—white. The wom was stopping the big machine wi perfect mastery of it—doing mysterio wonders with the bright buttons in t dash—getting lightly out from behi her wheel. She was crossing the wa now toward the window and Ardeli Ardelia met her halfway.

"Oh!" breathlessly, wildly, "could do it? You've got a uniform on you're doing it for your country—co I?" The sentences were in little jer "Mine—mine's only gray an' your white, stone white! I could learn th little knobs— It can't be much wor inside those big cars than it is outsi 'em. I couldn't be much scareder i side. If you would be kind enough tell me the way to begin—"

"My dear woman!" This Kha Person was less kind than the Whi Person; she kept on. "I am real very busy indeed this morning—y must see someone else. There!" sto ping suddenly, a kind Khaki Perso after all, "I guess I can stop lo enough to be decent. There's an ag limit, I suppose—you see my ha turned white long before I was twent five; years ago." She laughed lightl "As many's ten years ago! Peop never will look twice." But Ardelia w looking twice. She was adding ten t twenty-five and subtracting the su from sixty-three. All the Blinns ha been good at "sums."

"Thank you. I won't keep you an longer," Ardelia said. The great ca beside the curb had suddenly become t her a monster of dread, outside, insid She saw herself, a shriveled little ol creature perched behind its wheel, an laughed aloud. The Khaki Perso turned and waved to her, miscon struing the sound. Ardelia waved bac

MANY blocks ahead she turne back and retraced her steps t the window of wools. She went insid

"What? Oh, yes, we furnish th yarn for knitting. This is a distributin depot. You furnish your own needle Have you knit before for us? No Well, here are printed directions for a the things; maybe you would bette begin with a scarf, say—somethin plain. It is very simple. If you hav any difficulty, come in any time and w will show you. The name, you say

"Ardelia Blinn." She answered a the questions quietly and went aw with her bundle of yarn. She seemed be stepping directly from the doorwa into that gray, lonesome lane of knittin days. But she stepped gallantly.

If Ardelia had but known, servic waited for her at the top of her atti stairs and she need not have carried i under her arm. She toiled up the stair unknowingly.

A THOUGHT—a warming thought— had come to Ardelia. She woul not be alone at her knitting for ther would be her Attic Neighbor. *H* would always be there, across the hall d she would feel him if she did not . She thrilled at the pleasant rmth of her thought. Why hadn't thought of that? She would leave door a very little open; perhaps would hum as she knitted, and haps the Attic Neighbor would whis- as he worked at his mysterious rk. He never had whistled, but rhaps. Ardelia was ready to hope. ready she experienced in hope a utiful sense of sitting among folks.

The Attic Neighbor's door was open, wn open by a stiff breeze through open window. Papers were littered out his room and Ardelia auto- tically stooped to pick up one that d got as far as the hall. There was one in the room. As automatically she had picked it up, Ardelia read paper in her hand. She did not an to, and it wasn't *reading*, anyway. was a funny looking paper, goodness! ttle lines criss-crossing and little mes to 'em—suddenly Ardelia stif- ned, grew perfectly rigid. She felt r gray hair turning white, stone ite. How she knew she could not l, but she knew that those little ames" were German words and the per was a map. Instant understand- flooded Ardelia's brain. The "spy- ss," the distant fort, the map in her nd—they were all connected, woven gether by those strange little words at were German words. Instant tion thrilled Ardelia. She darted o the Attic Neighbor's room and ught up other papers—many, any pers—and thrust them into her use. She noted the lock of the door she came out—that it had been rned but had not caught, through me inadvertence. And the wind had ne the rest.

"He thought he'd locked up," delia thought, and into the pain of r soul crept the swift wish that he had locked up. Then she would not ever have known and how she longed not ever to have known! Because knowing, she must act.

ARDELIA acted fast. She sped to the nearest police station and delivered up her papers and her neighbor. It was soon over, that part. Then on a park bench Ardelia waited a long hour—two hours—for the rest to be over. Her feet were leaden, and her pitying heart, when at last she crept back to her neighborless attic. She had performed her service to her country and it had broken her gentle heart. When she had so counted on the joy of service—*joy!*

Things she had, all unconsciously at the time, noticed in that little room across the hall came back to her now with pitiful clearness. The littered chairs with a ragged coat over one of them—the curtainless windows—the whole womanless, desolate little place.

"I wish I could have mended his coat first," Ardelia sobbed. "I—I wish I'd mended more things! An' better—oh, better!" She remembered the little tea-cake with the chocolate frosting and wished she had left it on his door-sill. A wave of sorrow swept over the lonely woman who had served. The very fact that she had delivered up her neighbor endowed him, by some curious law of compensation, with virtue. Ardelia had never seen him, but his face was a lonely face an' sad—she was sure it was lonely and sad. It seemed suddenly to poor Ardelia a sad and lonely world. She felt very old and her attic very empty.

She went up to her looking-glass and saluted the little flag stuck into its frame.

Then she opened her bundle of gray wool and began to knit. There did not seem to be any especial use in making tea.

John Goode's Missionary Work

NOTHING in the history of the Bowery Mission has been more gratifying than the work accom- ished by John Goode during the last elve months. During the summer onths, for several weeks, he visited veral of the mountain districts in entucky. He visited the Buckhorn strict at the urgent invitation of the v. Elmar E. Gabbard, principal the Harvey Murdoch School. The eetings were held principally in the finished building of the Bowling- wn church and schools and the re- lts achieved are best indicated by a tter Mr. Gabbard sent soon after the eetings.

"It is impossible for me to tell you hat gracious results we have had om your meetings with us in June. hat last night, which you will have no fficulty in remembering, although ings were not managed as we thought st, has meant much to our work. our school which opened in July we ve had fine cooperation from the tire district and have had an enrol- ent that surpassed our highest hopes. our presence with us and your dis- urses did much to stabilize our pro- ssing Christians and had a good fect upon the non-professing people of e community. Besides all this, it as the greatest joy to have you in e home with us. There will always a welcome awaiting you when you ish to return to Bowlingtown. When u grow tired of the labor of the great ty come down where you can get a eath from the hills and join your iends in their lowly efforts for a umble people."

In another letter recently received, r. Gabbard writes: "We have not ased to regret that you did not get come back our way as you left the entucky mountains. How pleasant would have been, and profitable as ell, to talk over with you the experi- nces of the summer! You must come ack to us at the very first opportunity. welcome always awaits you, and our messages will do our people ood."

Mr. Goode has also recently held any successful services at Rochester, ew Hampshire. Here he was en- ertained by Mr. Edwin I. Niles of Merrill's Corner. The meetings were held at the Friends' Meeting House, and Mr. Niles writes as follows: "Allow me to express my appreciation of the good work done by Mr. Goode. I certainly think that he made some very fine hits. He gave the best of satisfaction in the work which he did. It has kindled a deep interest for the Bowery Mission in our hearts."

Those who have read the book "The Wicked John Goode" and have had their hearts stirred by the story will be glad to know that this devoted man is accomplishing such a work. There are many demands for his services, but he is always ready to go where he can be used of God. Any church or mission that desires to have his services may address their application to Mr. A. C. Baker, Assistant Superintendent of the Bowery Mission, New York City.

◆

The Bowery Mission's Tribute

AT A recent meeting in the Bowery Mission, New York, after the service, the following resolutions were adopted:

"Whereas, it has pleased Almighty God to take from our midst our great friend, the Rev. John Wilbur Chapman, late Moderator of the Assembly of the Presbyterian Church, and evangelist of world-wide fame; and

"Whereas, Dr. Chapman was one of the Incorporators of the Bowery Mission, and has always manifested the deepest interest in its welfare,

"We, the members of the congregation assembled in the Bowery Mission on Sunday evening, December 29, 1918, desire to place on record our gratitude to Almighty God for the immeasurable amount of good that has been accomplished throughout the world by this gifted and devoted man of God. Especially do we acknowledge the sympathy and practical help rendered to Rescue Mission work by Dr. Chapman, not only in New York City but throughout Christendom.

"We also wish to send a copy of this resolution to Mrs. Chapman, with an expression of our sincere sympathy and condolence in this hour of her deep grief and irreparable loss."

Did you have a good shave this morning?

A GOOD shave depends a lot more upon the razor than upon the man who does the shaving. Even a professional in a barber shop frequently asks "how is the razor?"

GENCO RAZORS
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Professionals use full concave, bevel edge razors—GENCO Razors. They would probably use some other kind, if the other kind were better.

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"Would not live without it"

"It is hard for me to express myself in words as to what we think of our Kawnear. If people in general knew of its benefits, there wouldn't be an outdoor toilet in existence. We certain.y would not be without the Kawnear and we are recommending it to all of our friends."
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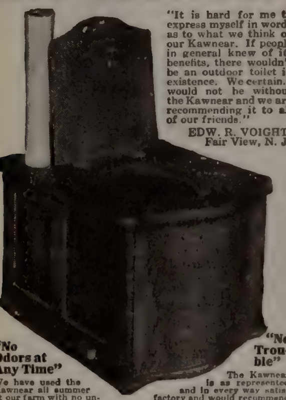

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We have used the Kawnear all summer at our farm with no unpleasant odors at any time.
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The Kawnear is as represented and in every way satisfactory and would recommend it to anyone. It is odorless and easily installed and managed.
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Have the modern perfected Kawnear Cabinet in your own home on 30 days' absolutely free trial. Then, if you are willing to give it up return it and the trial will cost you not one penny. Sent fully equipped. Anybody can set it up. No plumbing. No daily attention required. Guaranteed for 10 years. Odorless. Sanitary. Endorsed by U. S. Govt. and State Health Boards.

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With the New Small Ear Piece
WILL MAKE YOU HEAR!

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Thousands of enthusiastic Acousticon users wear the same happy smile as does Mr. Garrett Brown, whose photo appears above, and we feel safe in urging every person who is hard of hearing to accept, without a penny of expense, and entirely at our risk, the

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All we ask is that you give it a fair trial in your own home, amid familiar surroundings.

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AGENCY DEPARTMENT
Christian Herald, Bible House, New York, N. Y.

The Search

Continued from page 64

as far as it went, but it did not solve the mystery of the future life, nor make him sure of how he was to stand in that other world to which Death stood ready to escort him presently. After turning it over for some days he reached the conclusion that God was the only one who could help him. God was the beginning of it all; if there was a God, he must know and be available to help a soul in a time like this. There must be a way to find God and get the secret of life, and so be ready to meet Death and go into the other existence. How could one find God? Had anybody ever found him? Did any think they had found him? These were the questions that beat in upon his soul day after day as he drilled his men and went through the long, hard days of discipline, or lay upon his straw tick at night while a hundred and fifty other men slept about him. His mother's secret, frail attempts at a religion had been too feeble and too hidden in her own breast, to have made much of an impression upon him. She had only hoped her faith was founded upon a rock. She had not known, and so her buffeted soul had never given any evidence of any hidden refuge for her son to flee to in his time of need.

NOW and then the vision of a girl blurred across his thoughts uncertainly, like a bright moth hovering in the distance whose shadow fell across his dusty path. But it was far away and vague, and only a glance in her eyes belonged to him. She was not of his world.

He looked up to the yellow sky through the yellow dust, and his soul cried out to find the way to God before he had to meet Death, but the heavens seemed like molten brass. Not that he was afraid of death with a physical fear, but that his soul recoiled from being conquered by it, and he felt convinced there was a way to meet it with a smile of assurance, but he did not know it. He had read that people had met it that way. Was it all imagination? The mere illusion of a fanatical brain? Well, he would try to find out God. As the days and the drill went on he decided that he would put himself in the places where God ought to be, and when he saw any indication that God was there, he would cry out till he made God hear him!

The day he came to that conclusion was Sunday. There was no drill, and he went over to the Y. M. C. A. auditorium. They were having a Mary Pickford moving picture there. If he had happened to go at any time in the morning he might have heard some fine sermons, and perhaps have found the right man to help him; but this was evening, and the men were being amused.

He stood for a few minutes and watched the pretty show. The sunlight on Mary's beautiful hair, glimmering through trees in the picture, reminded him of the red-gold lights on Ruth Macdonald's hair the morning he left home, and with a sigh he turned away and walked out to the edge of the camp where the woods were still standing.

ALONE he looked up to the skies. Amusement was not what he wanted now. He was in search of something vague and great that would satisfy, and give a reason for being and suffering and dying, perhaps. He called it God because he had no other name for it. Red-gold hair might be for others, but not for him. He might not take it where he would, and he would not take it where it lay easy to get. If he had been in the same class with other fellows he would have wasted no time on follies. He would have gone for the very highest, finest woman. But there! What was the use? Besides, even if he had been, and had had . . . Every joy of life here was but a passing show, and must some time come to an end. Some time he would have had to realize this, even if war had not come and brought the revelation prematurely. What was it that he wanted? Where was God? How could he find out how to die?

But the stars were high and cold and gave no answer, and the whispering leaves, although they soothed him, sighed and gave no help.

The feeling was still with him next morning when the mail was distributed. There was nothing for him. His mother had written her weekly letter, and it had reached him the day before. He could expect nothing for several days now. Other men were getting sheaves of letters. How friendless he seemed among them all! One had a great chocolate cake that a girl had sent him, and the others were crowding around to get a bit. It was doubtful if the laughing owner got more than a bite himself. He might have been one of the group if he chose. They all liked him well enough, although they knew him very little as yet. But he turned sharply away from them all and went out. It was an awful feeling to be so alone! He felt he must be growing morbid, but somehow he could not throw it off that morning. It all seemed so hopeless, the things he had tried to do and the slow progress he had made upward, and now to have it all blocked by war!

NONE of the fellows ever dreamed he was lonely, great big husky, handsome fellow that he was, with a continual joke on his lips for those he had chosen as associates; with an arm of iron and a jaw that set like steel, grim and unmistakably brave. The awkward squad as they obeyed his stern orders would have told you he had no heart the way he worked them, and would not have believed that he was just plain homesick and lonesome for some one to care for him.

He was not hungry that day when the dinner-call came, and flung himself down under a scrub oak outside the barracks while the others rushed in with their mess kits, ready for beans or whatever was provided for them. He was glad they were gone, glad that he might have the luxury of being just plain miserable all alone for a minute. He felt strangely as if he were going to cry, and yet he didn't know what about. Perhaps he was going to be sick. That would be horrible, down in that new half-finished hospital, with hardly any equipment there yet! He must brace up and put an end to such softness. It was all in the idea anyway.

Then a great hand came down upon his shoulder with a mighty slap, and he flung himself bolt upright with a frown, to find his soldier comrade, whose bunk was next to his in the barracks. He towered over Cameron polishing his tin plate with vigor.

"What's the matter with you, you boob? There's roast beef and it's good! Cooky saved a piece for you. I told him you'd come. Go in and get it quick! There's a letter for you, too, in the office. I'd have brought it, only I was afraid I'd miss you. Here, take my mess kit and hurry! There's some crackerjack pickles, too—little sweet ones! Step lively, or some one will swipe them!"

Cameron arose, accepted his friend's dishes, and sauntered into the mess hall. A letter! It couldn't be very important. His mother had no time to write again so soon, and no one else would write. It was likely an advertisement, or some formal greeting from some organization at home. They did that about fortnightly. It was kind in them, but he wasn't very enthusiastic about it. It could wait till he got his dinner. They didn't have roast beef every day, and, now he thought about it, he was hungry.

He almost forgot the letter after dinner until a comrade called after him and handed it over, a square, sweet-scented affair with a silver crest on the back. The boys got off a bit of kidding about the "girl he left behind him" and he answered with his old good-natured grin that made them love him, and let them think he had all kinds of girls, for the dinner had somewhat restored his spirits, but he crumpled the letter into his pocket and went into the woods to read it.

Deliberately he walked down the yellow road, and up over the hill by the signal corps tents, across the Wig-wag Park to the woods beyond, and sa himself down on a log to read his letter He told himself that it was probably one of those fool letters from some silly girl who was crazy over a uniform and wanted the romance of writing to a stranger. He wouldn't answer it, o course, and he felt a kind of contemp with himself for being weak enough to read it.

Then he tore the letter open hal viciously, and a faint whiff of violet floated out to him. Over his head a meadow lark trilled a long, swee measure, and surprise suddenly entere into his soul.

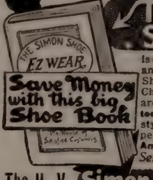
To be continued

◆

The Good Angel of Armourdale

THEY call him "The Good Angel of Armourdale," and pay him accordingly. But E. L. Streeter, for thirty-five years pastor of the Armourdale Baptist Church, a subdivision of Kansas City, Kan., keeps going, despite the h. c. of l. It may be legal for folks to have another minister to perform the wedding ceremony, if they live in Armourdale but it isn't good form. The following summary of his work accounts for his title of good angel. He has married 2,780 people, preached 5,298 sermons, baptized 1,676 candidates received into his church 2,342 folks. This in addition to so many calls he could not keep track of them, and building a church hous that was destroyed three times by flood Truly, like Paul of old, it could be said of hin that "he had the care of many churches." E. L. Streeter reads his Greek Testament a easily as he does his English, and it is said tha he is one of the most finished scholars in hi entire state. But for a lifetime he has devote his energies to this flood- and famine-stricke community, refusing to consider calls fron everywhere to finer charges.

M. L. MERTINS.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HENS WORK IN WINTER
9 EGGS INSTEAD OF 2

Mr. Beaver Started His Hens Laying
No Trouble at All.

"I had been getting 1 or 2 eggs a day from m 19 hens. I have now used half of a 50-cen package of Don Sung, and am already gettin 8 and 9 eggs a day. It pays for itself."—Joh Beaver, Route 2, Lewistown, Pa.

No wonder Mr. Beaver says it pays. Figur his profit. And remember this was in winte (February, 1918) when eggs are scarce. Why no try it yourself? We'll risk the result. Accep this offer:

Give your hens Don Sung and watch result for one month. If you don't find that Do Sung pays for itself and pays you a good profi besides, simply tell us and your money will b refunded.

Don Sung (Chinese for egg-laying) work directly on the egg-laying organs, and is also splendid tonic. It is easily given in the fee improves the hen's health, makes her stronge and more active in any weather, and start her laying.

Try Don Sung for 30 days and if it doesn' get you the eggs, no matter how cold or we the weather, your money will be refunded b return mail. Send 50 cents today for a packag by mail prepaid. Burrell-Dugger Co., 26 Columbia Bldg., Indianapolis, Ind. (Adv.)

Marion Harland's Corner

The Vexed Question

Part II

"I AM writing to you in the interest of 'girls' who have to earn their living by housework. I am not amed to call them 'servants' and to knowledge that I once belonged to eir class. I know that lots of them very faithful. I want my family to ve just as much respect for a hard-rking girl as for one who is supported thout work. I wish you would write this matter of domestic service! is a problem that needs attention d is too little understood.

"I cannot tell you how it grieves me hear of the bitter feeling that exists tween employers and employees. ore than once I have been able to ow a foolish girl how she was bar-ing a clean conscience and a good me (often her only assets) for paltry n. I have, in all my life, met but who spurned my advice, and she s hopeless in every respect. I have t heard from a 'mistress' who has n a housekeeper for fifty years and o tells me of keeping maids for eight, and twelve years. That proves t she gives them a home as well as place to work in. And I believe re are many such."—Mrs. A. S. (*ashington*).

OUR Western member's temperate tone and discreet utterances win our dial respect. She was fully aware in lier life that her profession was as nest and honorable as a queen's—*so g as she respected it*—as it is now at she is richer in worldly goods. I proud to count among my life-ng friends at least half a dozen who ce occupied the place of domestics my household and retained their ces for long terms of years. Now at they are in homes of their own, most amicable relations are main-ned.

I account it a notable coincidence at, just as I had written the last rd set down above, another com-nication dealing with the same sub-t came to my hand. As a lover of r play I insert the main body of the ter here without further preamble:

"I WAS very much interested in your article, 'Cooks and Copartnership,' o in the article of 'Perplexed House-fe.' As I have been a servant myself, d associated with servants, I can eak from experience. May I give my inion on the subject?

"My dear mistresses! If you have mebody to work for you, first of all actice the Golden Rule—'Do to hers as you would that they should to you.'

"There is entirely too much distinc-on between the mistress and the maid. or people have hearts and feelings, st the same as the rich. And the poor ople are not all ignorant.

"There are quite a number of girls at work in mills and factories who uld rather do housework if they ere not classed so much lower than e mistress. If you have a servant, ll her by her name. Do not introduce r to your friends as, 'This is my ok' or, 'This is my chambermaid,' as good many people do. Just call r Mary Smith, or whatever her me may be.

"Give her a nice airy room on the cond floor. Do not give her a small, ingy room in the garret, where it is o hot in summer and too cold in inter. Do not always let her sit in e kitchen alone, when she has a w leisure hours, but let her sit in the brary occasionally. We servants like read.

"Make her feel at home with you; cognize her on the street, and you ll gain the love and confidence of our servants. They will do their ery best to serve and please you, and ke care of your house, home and hildren, and economize for you and ith you just the same as if they worked r themselves.

"It is now twenty-eight years since worked as a servant, but I still love my mistress dearly. She taught me how to economize; how to manage; how to be a good housekeeper. She guided me like a loving mother through the years when a young girl has lots of temptations. I love her and would do anything for her."—Mary J. H. (*Pennsylvania*).

I HAVE purposely refrained from "editing" this letter, for reasons that will be apparent to those who can see both sides of a subject. The like motive moves me to throw open the Vexed Question to thoughtful, right-minded Cornerites who are sincere in their desire to put the Golden Rule into hourly practice.

Harking back to the fundamental law laid down in the first paper of our series, I would remind our correspondents that certain business regulations which prevail in offices and factories must be recognized in the household. The clerk is as respectable in his place as his principal is in his. But certain forms of address, regulations as to the times and manner of approach, etc., are essential to the decorous progress of business. So far as a common humanity and virtuous womanhood go, mistress and maid are equals. Circumstance and convention set them in different stations. I repeat that the maid who really respects her position and herself will be ready to recognize this fact and to comport herself accordingly.

ONE word as to bedchamber and sitting-room. I speak for a vast majority of housemothers when I assert that the maids in my employ are lodged as comfortably and with as much regard for healthfulness in the matter of sunlight and air as I could wish my own daughters to be, were they inmates of another's house. Moreover, the kitchen is light and comfortable the year round, and when the day's work is done is as cozily inviting as the library—albeit more plainly furnished. There are reasons why we should make and keep our maids contented with their appointments, besides benevolence and justice. Policy, if not Christian charity, would keep us up to our duty in these respects.

Many years ago I fitted up a room adjoining the kitchen as a sitting-room for my servants. It had a sunny outlook; the walls were painted prettily; pictures hung here and there, and the furniture was neat, and even luxurious. I had my ideals in that line, and I put them into practice gladly. For a year that parlor remained practically disused, and finally became the laughing-stock of the "girls" in neighboring kitchens. One and all, they decided that the kitchen was "more sociable-like," and conformed to the conviction. It was a mortifying experience that taught me the folly of startling innovations. With this confession of one failure, I leave the suggestion of the library sitting-room to readers and members.

They will agree with me as to the gratification we feel in the discovery that a maid is "fond of reading," and the willingness with which we lend her books, and pass along papers and magazines for her use.

I could multiply instances of cordial understanding and friendship between the two classes that should never be antagonistic, and which need not be if there is a right, mutual understanding as to the boundaries and respective obligations of the two.

The correspondent whose letter supplied the caption of these two Familiar Talks says truly that this is the most important and difficult problem with which American housewives have to deal. This is my apology for the expenditure of time and space which might seem needless to the casual reader. Members are invited to contribute suggestions that—as dear George Herbert says of the star-ray:

> "Shot o'er a cloud,
> May clear much way
> And guide a crowd."

10 People Fed

On Quaker Oats at the Cost of a Single Chop

Measured by calories—the energy unit—one chop has about the same food value as a dish of Quaker Oats.

The dish of oats costs one-half cent. The chop costs ten times that or more.

So with many foods. Meats, eggs and fish will average more than ten times Quaker Oats' cost. The average mixed diet will cost five times as much for the same energy units.

Think what that means. A meat breakfast for one will cost as much as a Quaker Oats breakfast for ten—for an equal energy value.

And the Quaker Oats breakfast means vastly better feeding. The oat is almost a complete food—the greatest food we have.

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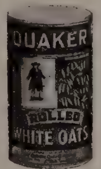
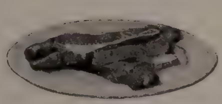


5 Cents
Per 1000 Calories



57 Cents
Per 1000 Calories

54 Cents
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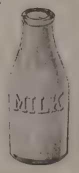
SHREDDED COD FISH SALT

78 Cents
Per 1000 Calories



20 Cents
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(2069)

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Fatigue
Frederick M. Robinson, M. D.

Rheumatism—Causes and Cure
George H. Patchen, M. D

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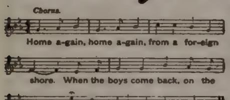
"When the Boys Come Back"


Chorus.
Home a-gain, home a-gain, from a for-eign
shore. When the boys come back, on the
old home track, We shall part with them no more.

Sings itself

Once heard Never forgotten. Churches, Clubs, and Communities everywhere greet their returning Heroes with this song. For "Community" and "Mass" singing we offer the complete song, words and music, in The "Home-Coming" edition at $1.00 per 100 copies, postpaid. De Luxe Sheet Music Edition 30 cents. Send 10 cents for one copy each "Sheet Music" and "Home-Coming" editions.

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Israel Crossing the Red Sea

International Sunday School Lesson for January 26
Ex. 14 : 1 to 15 : 21

The Challenge of a Great Deliverance

By Rev. George D. Allison, Ph.D.

WE COME today to that part of Exodus that appeals most strongly to the imagination—so vividly told it is, so exciting an escape, so wonderful a deliverance. During the whole history of Israel the poets sang of it and the prophets drew its national and personal lessons. The crossing of the Red Sea is as conspicuous an illustration of the hand of Providence in the life of a race as the experience of Joseph furnishes us in the career of an individual.

We have had a remarkably similar incident in the midst of the stirring events of recent history, namely the flooding of the Piave River just after the great Italian retreat and before the bulk of the Austrian army could follow. Every Sunday school teacher should show his class the Christian Herald of December 11 last with its leading article "How God Saved Venice," by Dr. Alexander Robertson. Surely every devout man in the Italian rearguard gave thanks unto God for his providence when the roaring, rushing flood swept away the enemy pontoons and bridges.

Realizing God's Daily Care

It takes the unusual to elicit the average believer's gratitude to the Almighty. We are so apt to forget the common mercies of every day that a signal deliverance from an obvious danger is needed to call forth our appreciation.

But the great spirits are those that know the daily ministries of the unseen, and in time of stress are ready to rely upon God for special mercies if in his great wisdom they are necessary. Jesus himself had a calm faith that his Father was concerned in all the varied happenings of life. "Not a sparrow falleth to the ground without your Father," he said. This does not mean that all events are equally important, or unimportant, to God! It means a serene certainty that the Lord will provide—that he is never taken unawares by any emergency.

This same spirit was in Moses long before. The children of Israel were already dismayed when the host of Pharaoh started to pursue them, but Moses trusted the unseen guide, crying, "Stand fast and see the salvation of Jehovah." He was sure that he who called them forth out of Egypt would see them through the perils of the way. Have we a like faith with regard to our own Christian experience? Can we truly sing, "All the way my Saviour leads me, what have I to ask beside?"

For the blessedness of trust in daily and emergent guidance, read Whittier's "The Eternal Goodness":

"I know not what the future hath
 Of marvel or surprise,
Assured alone that life and death
 His mercy underlies.

"I dimly guess from blessings known
 Of greater out of sight,
And, with the chastened Psalmist, own
 His judgments too are right."

The Meaning of the Deliverance

This great intervention surely convinced Moses that God had a plan and a future for Israel. It was in a way a reassurance of divine purposes and divine protection. Yet it in no way released him or his followers from responsibility. They must still do all that they could. In the very hour of providence the Lord said, "Wherefore criest thou to me? Go forward!" It is always thus with redeemed men—the "blessed assurance" brings with it the challenge of a commission to be fulfilled, a sense of being saved to serve, a realization that one must not sit down even to sing the song of praise. The song of Moses and the Lamb is a marching song! It rings like "Onward, Christian Soldiers!" The majestic Hebrew poetry which closes our lesson text, Ex. 15, is no lullaby! It is a stirring battle hymn of a nation's progress — no mere war-song either, but a challenge to future zeal and loyalty.

What message has the great deliverance by the Red Sea for us and our nations just now—for the United States, for Canada and for Britain? We too have just had our great deliverance. Over us the awful menace of a modern Pharaoh hung, frightful with its enginery of destruction, more terrible than the horses and chariots of Egypt. Suddenly we were delivered! The war ended as abruptly as it began. We thank our great leaders, counterparts in patience and ability of Moses. We thank our loyal soldiers and sailors and workers. With them we give the glory also to God, who once more hath put down the mighty from their seats! But our great deliverance brings its great challenge too. "Go forward!" is the Holy Spirit's watchword to the churches and the nations. It is not enough to dethrone Potsdam; we must enthrone Bethlehem. We went to war to break down the power of autocracy, but more than that to build up democracy. Splendid as Mr. Roosevelt was, he erred when he said that we made so mighty an effort "to smash Germany" and nothing else. The Christian manhood of the free nations smashed Germany because men realized that Germany blocked the pathway of the Kingdom of God on earth. Now that the obstacle has been removed, the Kingdom must advance. For a while the big task was destructive, now like Moses on the farther shores of the Bitter Lakes we must begin to rebuild the peoples.

Let us be glad that the Church of Christ hears his command to "go forward" just now. She realizes that a new and Christian epoch has but begun. Presbyterianism launches a "New Era Movement." Methodism raises the banner of its Centenary Movement for reconstruction in the name and spirit of the Christ. The Baptists start their "victory campaign" centering in Christian missions throughout the world. The other denominations feel the stir and the challenge of the hour.

Its Meaning to the Individual

But churches and sects are only great aggregations of individual Christians. Does the individual member catch the vision? Do you feel the personal challenge of the God of providence and power? What does it mean to your class in the Bible school, who have learned something big in national service by Liberty Bonds, Thrift Stamps and the rest? We must not let our youth slump back into the old small and selfish ways of thinking. The Kingdom of Christ must call as insistently and as gloriously to us all as the Marne and the Meuse called a year ago!

As a result of the deliverance by the sea it is written of Israel that they "feared Jehovah, and they believed in Jehovah, and in his servant Moses." Truly the awe-inspiring events of the World War and its wonderful close awakens in each thoughtful spirit a godly fear, a solemn realization of the holiness of our God. Its outcome has strengthened our faith that right is more than might, that God rules and overrules the destinies of men and of nations. We also believe that God has still his chosen servants and that we do well to follow them loyally in their noble ideals for his world. Friends, let us so teach this great Bible lesson with its vivid application to this year of our Lord 1919, that the children of America, like the children of Israel long ago, may fear the Lord, and believe in the Lord and in his servants. Send them forth with a firm trust that God is with us now and calls us to press on.

For Swollen Vei

Absorbine, J
THE ANTISEPTIC LINIMENT

That Absorbine, Jr., would relieve V
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man who had suffered with swollen veins
nearly fifty years. He had made many
successful efforts to get relief and finally t
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swellings, aches, pains and soreness.

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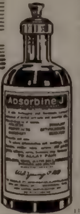

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5 Temple St., Springfield, Ma

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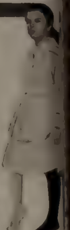
These two letters and the photographs evidence the satisfactory results from treatment received at this Sanitarium by Miss Clara Gilbert, Delight, Ark., whose foot was deformed by Infantile Paralysis:



I arrived home all right and my friends were greatly surprised to see me walk flat on my foot When I came to your Sanitarium I walked on my toe. I will gladly answer all questions with regard to my foot.

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surprised to see her foot straight. She h
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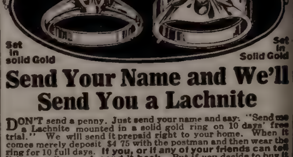

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The Week in the World's News

MERICANS Defeat Bolsheviki. American and Allied troops on the ssian front south of Archangel, on cember 30 and 31, fighting in snow- es in four feet of snow, defeated and ve back superior forces of Bolshe- i, thus securing possession of villages l farmsteads providing adequate nter quarters. There were reports t the Bolsheviki had mutilated nerican wounded. In the Baltic vinces of Russia the retiring Ger- ns were reported to be selling their ns and ammunition to the Bolsheviki ose armies, following the Germans, re said to be burning buildings and aging the country. Riga was re- ted on January 4 to be in their nds but under bombardment by Brit- ships and the fall of Vilna and Brest- ovsk was imminent. Budapest on nuary 4 was reported as threatened h a Bolshevik uprising.

Germany Talks Peace. Reports ough Copenhagen on January 4 oted Count von Brockdorff-Rantzau, new German Foreign Minister, as ing that "No peace must be signed ich differs by the breadth of a hair m the principles of President Wilson's rteen points." German newspapers nmenting on this declared that Ger- ny must not yield to a dictated peace. eanwhile the papers were demanding raising of an army to fight the eatened Bolshevik invasion from Rus- and the various parties were again ganizing to discuss their interests d to plan for the new constitution. e campaign for delegates to the Con- tuent Assembly was warming up ile the Ebert Government was begin- g to show real courage in resisting terrorists. On January 7 Berlin s reported as torn by civil war follow- an attempted coup d'état by the ds.

Poles March to Berlin. A Polish my on January 2 was marching to- rd Berlin on what was described as a leadly raid into Germany." It had ached Frankfort on the Oder, 50 les east of Berlin, and had captured a ge amount of rolling stock and mate- l. The force was reported to number out 30,000 men.

To Form Irish Republic. London spatches of December 31 declared that e situation in Ireland was causing ave anxiety. It was declared that e 73 Sinn Fein members elected to rliament were planning to meet in ublin and constitute themselves into an ish National Assembly. Their plans cluded the appointment of a Presi- nt and the proclamation of the inde- ndence of the Irish republic. They ere also said to be planning a delega- on to the Peace Conference.

Dr. Wherry Dies in China. The ev. Dr. John Wherry, for half a cen- ry engaged in missionary work in hina, died in that country on January Dr. Wherry, after eighteen years of ork, had just completed translating the ible into classical literary Chinese.

Fourteen Protestant Churches o Start Drive. The Interchurch mergency Campaign Committee, rmed by fourteen Protestant Churches, nnounced on January 5 that its cam- aign for a fund of $10,000,000 for work mong the soldiers after their return ould begin soon. Among the plans for he work are the enlisting of additional haplains for the soldiers, expansion of churches at debarkation stations, provision of books and other supplies to army and navy chaplains, scholarships for soldiers and sailors, the restoration of evangelical churches in the devastated regions of Europe, and the assistance of negro churches.

The Railroad Situation. William G. McAdoo appeared before the Senate Interstate Commerce Committee on January 3 and 4 to give his reason for favoring the extension of the Government's control of railroads to five years after the conclusion of peace. He declared that the five years' control was the only fair test, and that the present limit of 21 months was sure to throw the question into the political arena of 1920. The heads of the railroads, in a special session of railway executives in Philadelphia on January 5, opposed the five-year proposition and prepared a proposal of their own to be submitted to Congress.

Hoover Captain General of Relief. It was announced in Rome, on January 3, that President Wilson had designated Herbert Hoover to take charge of the relief work of the world, the other allies having agreed to the appointment. Mr. Hoover gave out a statement to the effect that surveys had shown that Germany had enough stocks of food except fat to carry her for a while, but that immediate relief was imperative in Belgium, Northern France, the Trentino, Serbia, Montenegro, Rumania, Czecho-Slovakia, Jugo-Slavia, Poland, Finland, the Baltic States of Russia and in Armenia and Syria, populations aggregating probably 125,000,000 persons being faced with imminent starvation. President Wilson cabled an appeal to Congress to provide at once a fund of $100,000,000 to provide for the relief of urban populations in regions outside of Germany where industry was so prostrated and life so disorganized that the people could not purchase food. Legislation to provide the money was instituted at once.

Poincaré Will Visit America. President Poincaré of France announced on January 6 that he would visit America in midsummer, to thank America and Americans for what they have done for the cause of liberty and for France.

The New Regular Army. Secretary Baker, on January 3, told the House Military Committee that the War Department would recommend a bill to provide for a Regular Army of 500,000 as a temporary measure to carry the nation over until the peace terms are decided. This army would be raised by voluntary enlistment. The department does not now contemplate recommending universal military training.

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Ashore at the Gates of Home

Continued from page 60

snow squalls, the wind changed to off-shore and the surface of the sea became like a mirror. Again the small craft came alongside and the bed-ridden heroes were swung out over the side of the ship in navy litters, set gently on the waiting decks and swung up again shortly to the Solace, which brought them into port. Work was begun promptly to lighten the ship, preparatory to further attempts to pull her into deep water.

The Good Old Gospel

OUT of the turmoil of war will come many things, but it won't be a new Gospel, says Chaplain Ridout, whose letter direct to the Editor from the front continues next week our discussion of "The Church after the War."

But out of the thinking and praying of the last few months has come a new united movement of Protestantism. We report this next week.

Next week, too, Dr. Cadman swings aloft the light that will lighten the Gentiles.

And next week John Cameron and Harry Wainwright cross each other's paths and trouble is narrowly averted, but John has that letter.

What of Versailles? Next week a business man's view of "Versailles—and After."

HEINZ
EST'D 1869
BAKED BEANS
WITH PORK AND TOMATO SAUCE
57
PURE FOOD PRODUCTS

One of the
57

HEINZ
OVEN BAKED BEANS

Beans, to be appetizing, brown and wholesome, must be baked—actually baked in dry heat in real ovens. That is the Heinz way. There is no short cut. Beans may be boiled or steamed and put into cans, and that is usually done because it is cheaper, but the result is very different.

The beans themselves also vary in quality, and even the best quality must be carefully picked over—that also is the Heinz way. The best quality, utmost care, skillful cooks and baking in ovens—all go to produce in Heinz Baked Beans a dish so satisfying to the family as to be ever welcome.

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Fig Pudding
Tomato Soup Tomato Ketchup
Pickles Vinegar Worcestershire Sauce

57
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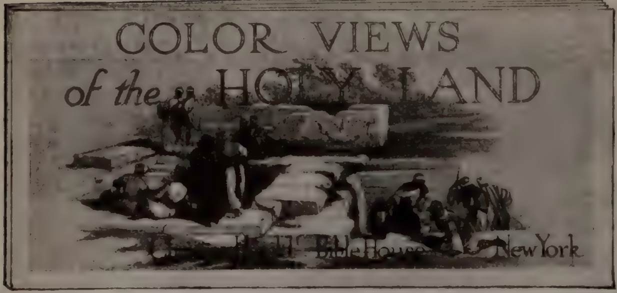

10 WONDERFUL VIEWS OF THE HOLY LAND

HERE is a great opportunity for you to secure ten beautiful reproductions in full color of the most famous and accurate Holy Land paintings that have ever been made. These works of a great artist have preserved to the world the Holy Land of Bible days, that country known and loved so well by our Saviour.

In the past you have known the Holy Land only through the most meager and uninspired dressings, none of them presenting this wonderful country in its true beauty and charm. Now you are offered masterpieces that put before your eyes the entire birthplace of Christianity as Christ himself knew it. For the first time ten of these views in all the beautiful tints and shades of the land itself are offered you.

Like a Visit to Palestine

As you look at these pictures you feel that you yourself stand with the artist on the slope of Olivet and look across the valley of Jehoshaphat, through which winds the old road to Samaria, and beyond, under the bright sunshine, you see the walls of Jerusalem. Through these works of art you travel the Jordan road as did our Saviour so many years ago. You visit the Pool of Bethesda, and the tomb of St. James, and feel the charm, the beauty, and the dignity of every sacred place. These reproductions are in themselves a trip to the Holy Land.

David Roberts, of the Royal Academy, made the long trip from England for the purpose of painting the most famous scenes of biblical history in order that the Christian world might have truthful pictures of the birthplace of the religion. He expressed in water-colors the scenes of Christ's life and activities, as well as many things of historical interest in Egypt and the Nile country, the very cradle of modern civilization, which he visited while on his way to Palestine. Reproductions of ten of Mr. Roberts' great paintings have been made and are now offered you in folio form. The booklet is 4½ x 9½ inches. Every picture is worthy of framing.

With each of the ten pictures goes a complete description of the scene depicted with mention of the historical and biblical interest that attaches to the place. Every student of the Bible and every person interested in the life and progress of these early days will appreciate the beauty and value of these reproductions, both as works of art and as illustrations of the great scenes in scriptural history.

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These special offers are strictly limited to the supply of Holy Land Booklets which we have completed for distribution. These color reproductions are really so beautiful you will want at least a dozen after you see one.

Offer No. 1 **If you are now a subscriber to the Christian Herald, add 10 cents to your remittance when renewing and one of these booklets will be sent postpaid. Any number can be ordered at 10 cents each—and they will be mailed to one or different addresses.**

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- Sea Castle at Sidon
- Road to Samaria
- Ashdod, Where Dagon's Idol Fell Before the Ark
- Flowers at the Sea of Galilee
- Sarepta
- Tiberias, Looking Toward Lebanon
- Port of Tyre
- St. Jean D'Acre

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The book reads like the unfolding of a vast drama, one of the grandest ever known. The redemption is not confined to Palestine, but includes all the Bible lands: Syria, Armenia, Arabia, Mesopotamia, the old country of the patriarchs, and even the "Eden Land"—the cradle of the human race. It is a volume which should be in the possession of every Christian man and woman in America, as it is plentifully illuminative of the fulfilment of God's pledge which is being brought about in a remarkable way in our lifetime. Illustrated with fifteen pages of beautiful pictures from the Holy Land.

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Sunday School Methods

BY FRANK L. BROWN,

Joint General Secretary World's Sunday School Association

Bible Drill Work. II

HESE suggested Bible drills are for use in the class or from the platform. They follow those for the aners' Primary and Junior Departs in a previous issue of the Chris- Herald. The drill for the twelve- old scholars appears here under the mediate Department. In the new ed plans the twelve-year-olds are nally under either the Junior or Inediate section.

Intermediate Department

Those Twelve, Thirteen and Fourteen Years

year.

arn Scripture. John 14 : 1–16.

arn and locate texts. Jer. 17 : 9; or. 6 : 2; John 6 : 37; I Cor. 3 : 16, [Tim. 2 : 5, 6; Mark 16 : 15.

arn Hymn, "The Son of God Goes n to War."

Geography

arn divisions of Palestine in time Christ—Galilee, Judea, Samaria, a, Tetrarchy of Herod.

towns—Jericho, Joppa, Hebron, rea, Tiberias, Sychar.

ght mountains—Ebal, Gerizim, Sinai, , Tabor, Hermon, Lebanon, Olives.

History

ght Old Testament dates and s—1, Call of Abraham, 1921; scent into Egypt, 1706; 3, Exodus Egypt, 1491; 4, Entrance into an, 1451; 5, Coronation of Saul, 6, Captivity of Kingdom of Israel, 7, Captivity of Judah in Baby- 87; 8, Return from Captivity, 536.

mes of twelve Patriarchs—1, Reu- 2, Simeon; 3, Levi; 4, Judah; sachar; 6, Zebulun; 7, Dan; aphtali; 9, Gad; 10, Asher· 11, h; 12, Benjamin.

d year.

arn Scripture. Psalm 51 : 1–17.

arn and locate. Acts 3 : 19; Mark 4, 25, 26; Acts 2 : 21; John 5 : 24; 28 : 13; Rom. 10 : 9, 10.

morize Hymn. "Jesus Calls Us the Tumult."

Geography

n Cities—Name and locate: Nin- Babylon, Damascus, Antioch, sus, Philippi, Rome, Athens, Tyre, .

ee Seas—Red, Mediterranean, n.

History

thors of New Testament—Mat- Mark, Luke and John. Paul and . James and Jude.

me of seven Churches in Asia— sus, Laodicea, Smyrna, Pergamos, s, Thyatira, Philadelphia.

n Old Testament characters and ximate dates in which they lived— raham, the friend of God, called 1921. 2. Jacob, whose name was Israel, descended into Egypt, 1706. 3. Joseph, who was sold Egypt, B.C. 1728. 4. Moses, who e people out of Egypt, B.C. 1491. shua, the conqueror of Canaan, in 1451. 6. Gideon, the greatest Judge, whose great victory over the Midianites was in B.C. 1245. 7. Samuel, last of the judges, anointed Saul B.C. 1096. 8. Saul, the first king, ascended the throne B.C. 1095. 9. David, a man after God's own heart, reigned B.C. 1055 to 1015. 10. Elijah, the prophet of Carmel, lived about B.C. 900.

Six principal New Testament dates and events: 1. Birth of Christ, 4 B.C. 2. Baptism of Christ, 27 A.D. 3. Crucifixion, 30 A.D. 4. Choosing of the Seven, 35 A.D. 5. Council of Jerusalem, 50 A.D. 6. Fall of Jerusalem, 70 A.D.

Third year.

Learn Isaiah 53 : 6–12 or Ps. 32.

Locate and learn—Eccl. 11 : 9. Eph. 2 : 8, 9. Matt. 11 : 28, 29, 30. Rom. 1 : 16. Acts 4 : 12. Jude 24 : 25.

Learn Hymn, "O Jesus, Thou Art Standing."

Geography

Natural divisions of Palestine: 1. Maritime plain. 2. Foot-hills. 3. Mountains. 4. Jordan valley. 5. Eastern table-land. 6. Length of Palestine, 160 miles, width 25 to 60 miles. 7. Sea of Galilee, 600 feet below sea level. 8. Dead Sea, 1,300 feet below sea level. 9. Jerusalem, 2,600 feet above sea level. 10. Height of mountains, 1,700 to 10,000 feet.

History

1. Four greatest Judges: Deborah, Gideon, Samson, Samuel. 2. Kings of United Kingdom: Saul, David, Solomon. 3. Six principal Kings of Israel: Jeroboam, Ahab, Jehu, Jehoash, Jeroboam II, Hoshea (Last King of Israel). 4. Fall of Samaria and Captivity of Israel, 721 B.C. 5. Six principal Kings of Judah: Rehoboam, Asa, Jehoshaphat, Hezekiah, Josiah, Zedekiah (Last King of Judah). 6. Destruction of Jerusalem and Captivity of Judah, B.C. 587.

Senior Department

First year.

Learn. I Cor. 13 or Isa. 55 : 1–11.

Locate and learn—I Cor. 10 : 13; Rom. 4 : 7; Heb. 12 : 1, 2; John 14 : 27; Luke 24 : 45, 46, 47; Rev. 1 : 5, 6.

Memorize hymn, "Take My Life and Let It Be."

Geography

Chief places visited by Paul in each missionary journey: 1st. Antioch in Syria. Paphos in Cyprus. Antioch in Pisidia. Iconium, Lystra, Derbe. 2nd. Antioch, Derbe, Lystra, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Cæsarea, Jerusalem. 3rd. Through Asia Minor to Ephesus, Troas, Philippi, Thessalonica, Corinth, Tyre, Cæsarea, Jerusalem. 4. What cities were visited twice by Paul?

History

Four major prophets and when they prophesied. Isaiah about 760 to 700. Jeremiah 625 to 600. Ezekiel about 600 to 575. Daniel 600 to 535.

Ten most notable women in Old and New Testament—1. Miriam. 2. Deborah. 3. Ruth. 4. Hannah. 5. Esther. 6. Mary, mother of Jesus. 7. Mary, sister of Lazarus. 8. Mary Magdalene. 9. Dorcas. 10. Lydia.

The Most Precious Metals

RESENTATIVES of the War Industies Board have set forth the sudden eat increase of the government demand atinum, iridium and palladium. The ment's estimate of requirements was ounces in March, 1918, and this demand sed to 69,000 in June. For the year he world's production of crude platinum bout 313,000 ounces troy, and for 1917 33,000 ounces; thus at present there ained from all the mines only 26½ nt. of the pre-war output. In 1913 was credited with 95 per cent. of the and in 1917 only 60 per cent. Iridium ciated with platinum, and the supply metal is for the most part obtained he platinum deposits of Russia. Plati- was discovered in Colombia, South ca, in 1735. In 1810 it commanded rom 30 to 40 cents an ounce. It was in Russia in 1819. In 1828 it had a of about $7 an ounce. Since 1914 platinum has risen from $45 to $105 an ounce, iridium $65 to $175, and palladium $44 to $135, the government fixed prices. Platinum and its associates are far more rare than gold. In the 1917 report of the Geological Survey, it was shown that the estimated output of gold by weight has been in the neighborhood of from 80 to 100 times that of platinum. Government regulations prevented further manufacture of platinum for all ornamental and non-essential purposes during the duration of the war, and it was believed that in case of great need the women of the country would be willing to give up their platinum ornaments for the benefit of their country. The important requirements of platinum compounds aside from their use in chemical industry include contact points in magnetos for airplanes, trucks, automobiles, also telegraph instruments, etc., and for laboratory apparatus.

1/3 Less Coal-
1/2 More Heat

You can use from a third to a half less fuel and have a *much warmer home than ever before* if you will install a CALORIC.

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WATER PAN

The CALORIC can be installed in new or old houses—no cutting of walls for pipes and no interference with present system of heating. It burns coal, coke, gas, wood or lignite, and saves from one-third to one-half the fuel.

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"PIONEERS OF PIPELESS HEATING"

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Send 10 cents coin or stamps for 70 page book on Stammering and Stuttering. "Its Cause and Cure." *It tells how I cured myself after stammering and stuttering 20 years.*
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Address ....

TREE IN WINTER
SAME TREE IN SUMMER

Is Your Furniture Like A Winter's Tree?

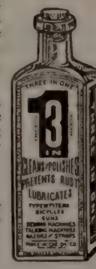
IN WINTER a tree is not fed the life-giving sap that nourishes and makes it grow. Consequently, the leaves fall off, the trunk, branches and twigs take on a dull, lifeless appearance and the wood becomes brittle and unattractive. The tree would die if the sap did not return in the Spring.

The same principle applies to wood after it is made into furniture. Furniture must be fed a nourishing substance or it will become shabby, brittle and lifeless in appearance. The wood will crack and chip and the furniture in but a few years will be ready for the ash heap.

3-in-One is a scientifically prepared pure oil compound that takes the place of nature when wood becomes furniture. Just a little applied with a soft cloth every once in a while penetrates and nourishes the wood properly. And while doing this, 3-in-One also removes all exterior wear marks and the natural grain and finish of the wood is restored like new.

The finer the furniture the more it needs 3-in-One and you will realize this if you but try it once.

You can get 3-in-One at any good hardware, drug, grocery, housefurnishing or general store. East of the Rocky Mountain States, 15c, 25c and 50c in bottles; also in Handy Oil Cans, 25c. Or if you want to try 3-in-One before you buy



Send for Free 3-in-One

Just mail us a postal card and we will forward enough 3-in-One for several pieces of furniture and also full instructions how to use it.

THREE-IN-ONE OIL CO.
165 CH. Broadway New York

Vapo Cresolene
USED WHILE YOU SLEEP

The Inhalation Treatment for Whooping-Cough, Spasmodic Croup, Colds, Catarrh, Asthma, Bronchitis, Coughs.

Established 1879

Simple, safe and effective, avoiding internal drugs.

Vaporized Cresolene relieves the paroxysms of Whooping-Cough and Spasmodic Croup at once; it nips the common cold before it has a chance of developing into something worse, and experience shows that a *neglected cold is a dangerous cold.*

Mrs. Ballington Booth says: **"No family, where there are young children, should be without this lamp."**

The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy and relieves the congestion, assuring restful nights.

It is called a *boon* by Asthma sufferers.

For the bronchial complications of Scarlet Fever and Measles, and as an aid in the treatment of Diphtheria, Cresolene is valuable on account of its powerful germicidal qualities.

It is a protection to those exposed.

Cresolene's best recommendation is its 39 years of successful use.

Sold by Druggists. Send for descriptive booklet. Try Cresolene Antiseptic Throat Tablets for the irritated throat, composed of slippery elm bark, licorice, sugar and Cresolene. They can't harm you. Of your druggist or from us, 10c. in stamps.

THE VAPO-CRESOLENE CO., 62 Cortlandt St., New York
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CONFIDENCE

There is a compelling reason why many thousands prefer and place absolute dependence upon

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It is based upon confidence that runs back through several generations. Many have found as you too, may find, that the rich, nourishing and alterative properties of ***Scott's*** are unchanging.

Let this compelling reason: confidence in the purity and goodness of Scott's Emulsion, be your guide to bouyant health and a robust body.

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Plant our Choice Iowa Seeds. Reduce your living cost and produce food for the nation. Our catalog tells you how. It is free. Write for it today. Address

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Send Flowers as her Birthday Gift.
She will surely appreciate them.

Your local florist, within a few hours, can deliver fresh flowers in any city or town in the United States and Canada through the Florists' Telegraph Delivery service.

Young People's Topics for Januar

Catching Up With Columbus

Epworth League Topic. John 10 : 10; Mark 6 : 30–44

CHRISTOPHER COLUMBUS discovered America when he sought the Indies. The Methodist Church in its first conference of the Centenary Program at Columbus discovered its power while it developed its program. In June it will be 100 years since the first foreign missionary of Methodism set forth to execute the Great Commission. Today with every field wide open, with thousands holding out hands of appeal to the church to set before them the bread of life, Methodism proposes to meet the challenge of world opportunity by putting into the hands of the Lord her loaves and fishes, and by becoming his messengers to set the multiplied bounty before the world-girdling multitude. It is an ambitious program. It involves some millions in money. But if it stopped there it would be defeated before it began. The Centenary Program demands also a church-wide consecration. of life, of purpose, of talent to the business of the King. It demands a 100% Christian life. It shames one-day-in-seven religion and spare-change giving. It calls to a faith that falters at no sacrifice, a faith that conquers sacrifice and makes it opportunity. It calls for a threefold witness of tongue, time and talent, a witnessing life that shall so shame by its straightforward purity the ugliness of sin as to compel repentance and impel to faith. The Centenary Program is not a pink tea; it is a call to battle. If the leader is not familiar with the program he should be able to secure information from his pastor; if the pastor is uninformed, full information may be secured by addressing the Centenary Commission, 111 Fifth Avenue, New York City.

Books That Have Helped Me

Christian Endeavor Topic. Proverbs 2 : 1–9

BETWEEN the covers of the world's books lie all that is worthy and all that is vile, all that tends upward and all that drags downward. One book will be a fountain of life, another a sink of iniquity; and he who reads the good books lays up a treasure that increases with each hour's reading, while he who reads the others soon loses the ability to tell good from evil. Many a blunted conscience has lost its edge in the pages of an unworthy book. But thousands of great men and of men whose souls were great, even if the world never learned to chant their names, have laid the foundations of their greatness in the reading of good books.

The Bible has been the foundation of more greatness than any other book. It is THE good book. It furnished the silken web from which was spun the eloquence of Webster and the beautifully simple diction of Lincoln. It was the rock on which rested the indomitable courage of Washington and of Lee. It was the cement that gave Jackson the sobriquet of "Stonewall." In our own day the men who have won splendid victories, Foch, Pershing, Allenby, all are men who have built their lives on the old book, men of faith and prayer. It seems almost superfluous to mention the Bible in this connection as a good book to read, yet some who read only good books, fail to realize that their reading will fall short of the results they crave if they omit the *one* good book. Shakespeare is good, Dickens is good, Ruskin, Thackeray, Green, Longfellow, Holmes, Eliot, and a host of writers.
Yet if you read only these yo
of life will be lop-sided and your
phy of life imperfect. If you liv
in reflected light, your eyes will
be unsuited to the sun. The be
are but reflected light. Read re
set aside certain minutes, if you
get hours, of each day for readi
the first fifteen minutes be spen
Word of God, reading it accor
some definite plan. Then take
other good book. It is a safe
your time for reading is limited,
no book unless it is still selling
year after its first offering. If
to read all the new books, you w
time for little else, you will was
on a great deal of literary rubb
will be unable to read according
well-matured plan. By careful
of good books, with a liberal all
of time for the Book of Books,
achieve a liberal education, can
your own life, and can broade
influence for good over other liv

Ancient Peoples at New T

B. Y. P. U. Topic. Isaiah 19 : 1

THE prophecy which is the re
for this lesson was fulfilled
800 years. Christ came to Isra
Christian churches sprang up in
and throughout Syria. In th
Christian century these churche
a light to all the world. Tod
Egyptian church is almost non-e
and the Syrian Christians are su
persecutions beyond belief. Fortu
the end of the war has made it p
to plan for the permanent relief
Syrian and Armenian sufferers a
defeat of the Porte may release
from the thrall of Islam. Missi
report a considerable moveme
Mohammedans to the missio
inquirers. For the Armenians the
diate future means both relief
present woes and rebuilding of th
on a basis of freedom and withou
For nearly a thousand years the o
sor has bound them. In China
the old civilization is passing
with revolution banished, as it
less will soon be, China will proc
build upon the foundation of h
stantial but uninspiring past
structure in which the truth of
and the skill of western culture wi
color and form to the plan. R
ancient land of the serf and th
peasant, is setting herself the ta
achieving real liberty. Just at p
she is treading devious ways, but
who know her soul say that Ru
all right, and that she will come th
a better country. All over the
the advance of knowledge an
impetus and influence of the war
set new tasks for every people. Le
who may desire special helps fo
lesson can secure them by writing
American Baptist Publication So
1702 Chestnut Street, Philadelphi

◆

Called Higher

Mr. J. B. Van Fossen, Kensington,
Mrs. E. J. Seibert, Rogers, Ohio, 79
Mr. Jacob Beard, Lexington, Va., 75
Mrs. Robert Guy, Batavia, Ill., 89 years
D. E. Millard, Portland, Mich.; Mr. Be
Theodore Beighle, Tower, Wash., 70 year
Henry Stoddart, Olmsted Falls, Ohio, 93
Samuel Conover, Cozaddale, Ohio;
Elizabeth Aldridge, Round Lake, N.
years; George A. Willey, Trenton, N
years; Mrs. Catherine Tipton, Zane
Ohio, 92 years; Mrs. Samuel Bald
Normal, Ill., 87 years; Mrs. James
St. Charles, Iowa, 87 years; Mrs. C. Corn
Dallas, Texas, 86 years; Mrs. Elizabeth
son Kerr, Raymilton, Pa.

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Half The Truck Tonnage Of America Is Carried On Firestone Tires

Firestone
PAT. JUNE 4, 1918

FIRESTONE built the first truck tires and has held leadership in this field ever since. Truck operators in all industries and commercial lines have learned that Firestones are the tires of Most Miles per Dollar. The result is that half the truck tonnage of the country is now carried on

Firestone

Truck Tires

The Firestone Giant Truck Tire shown here gives traction that puts trucks through snow-drifts, mud-holes and all the worst road conditions winter brings. The extra bulk of resilient rubber gives full protection to truck and saves gasoline.

There are many other types and sizes of Truck Tires in the complete Firestone line, including the Giant Pneumatic Cord. Consult a Firestone man on the right type for your needs. His judgment is unbiased. He has every type to offer.

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BRANCHES AND DEALERS
EVERYWHERE

Got 117 Eggs Instead of 3

Says One of Our Customers

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. "More Eggs" will double this year's production of eggs, so if you wish to try this great profit-maker, write E. J. Reefer, poultry expert, 2491 Reefer Bldg., Kansas City, Mo., for a $1 package of "More Eggs" Tonic. Or send $2.25 and get three regular $1. packages on special fall discount for a season's supply. A million dollar bank guarantees if you are not absolutely satisfied, your money will be returned on request and the "More Eggs" costs you nothing. Send for your "More Eggs" today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

One of our customers says, "More Eggs" increased my supply from 3 to 117 eggs."

Poultry Raisers Write From All Parts of U. S. Wonderful Results of "More Eggs"

Five Times as Many Eggs Since Using "More Eggs" Tonic

Since using "More Eggs" do not think there is one chicken that is not laying. We get from 40 to 50 eggs per day. Before using "More Eggs" we were getting 8 and 9 eggs per day.
A. P. Woodard, St. Cloud, Fla.

"More Than Doubled in Eggs"

I am very much pleased with your "More Eggs" Tonic. My hens have more than doubled up in their eggs. L. D. Nichols, Mendon, Ill.

126 Eggs in Five Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs or 126.
Mrs. J. O. Oakes, Salina, Okla.

15 Hens—310 Eggs

I used "More Eggs" Tonic and in the month of January from 15 hens I got 310 eggs.
Mrs. C. R. Stoughton, Turners Falls, Mass.

75 Per Cent Layed Every Day

The "More Eggs" I ordered from you last winter proved out very satisfactory. Fully 75 per cent of my hens layed every day.
H. C. Rader, Greenville, Tenn.

160 Hens—125 Dozen Eggs

I have fed 2 boxes of "More Eggs" to my hens. I have 160 white Leghorns and from March 25 to April 15 I sold 125 dozen eggs.
Mrs. H. M. Patton, Waverly, Mo.

Write Today

Send this coupon today to E. J. Reefer, the poultry expert, 2491 Reefer Bldg., Kansas City, Mo. Send $1.00 now for a full sized package of "More Eggs" Tonic; or better yet send $2.25 at extra special discount, and get three packages, a full season's supply. Don't put it off. Remember, you run no risk. A million dollar Bank guarantees satisfaction. At least ask Mr. Reefer to send you FREE, his valuable poultry book that tells the experience of a man who himself has made a fortune and is helping others to make money out of the poultry business. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank guaranteed egg producer NOW, today! It has helped thousands of others and will help you, too.

E. J. Reefer
2491 Reefer Building
Kansas City, Missouri

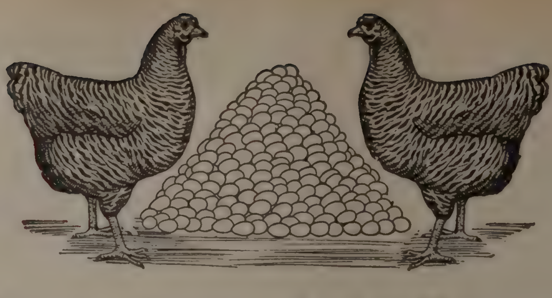
Enclosed find $...... Send a special discount price, with all charges prepaid,........ packages of "More Eggs" Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

Name ....

Address ....

....

IMPORTANT: If you don't want to try this Bank Guaranteed tonic, at least mail the coupon for my Free valuable poultry books **FREE.**



Poultry Authority Makes Prediction

It is my opinion that this is going to be the largest year that poultry raisers have had. I predict that eggs are going to retail for $1.00 a dozen this winter. I base this prediction on the fact that right now eggs are selling at 65c and 75c in some of the large cities.

E. J. REEFER
America's Poultry Expert

This means $1.00 a dozen for eggs by the first of the year, if previous seasons can be taken as a basis of calculation.

The poultry raiser, amateur and professional, who gives his poultry business his serious attention, this winter, and who spends a little money on the upkeep of his hens, is going to cash in, in a way never before dreamed of.

As America's foremost poultry expert, the foregoing are my serious convictions.

E J Reefer

Gets 45 Eggs a Day Instead of 2 or 3

"Increase to 45 Eggs a Day"

Since I began the use of your "More Eggs" Tonic, two weeks ago, I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Dora Phillips, Derby, Iowa.

"Finishes Moult—Lays Quick"

Reefer's "More Eggs" Tonic did my old hens good, for as they got through moulting they began laying. E. G. McCall, Williamsburg, Pa.

"Doubled Eggs in Canada"

I am very much pleased with your "More Eggs" Tonic, as my hens have more than doubled their eggs. Mrs. Andrew Falk, Vanarsdol, B.C., Can.

"Gets Winter Eggs"

It is the first time I got so many eggs in winter. When I began using "More Eggs" I was only getting from 1 to 3 eggs per day and now I am getting 11 to 13 eggs per day.
Mrs. Julia Gooden, Wilburton, Kan.

"Plenty of Eggs Now"

I have been using Reefer's "More Eggs" Tonic for three weeks. When I started our hens were only averaging us 1 egg a day out of 100 hens, and we are getting plenty of eggs now.
T. E. Tate, Armorel, Ark.

"Astonished the Neighbors"

Am well pleased with results of "More Eggs." As I took my eggs in to the store today, people asked where did I get all those eggs.
H. J. Westfall, Lenora, Kan.

"Tripled Egg Production"

About one month ago I ordered 1 package "More Eggs" Tonic. I have been giving it to my hens and they have tripled my egg production.

I am sending you a postcard photo that I made on January 13, 1918. Those two full buckets, as you see, of eggs were gathered from a flock of 25 hens in ten days. O. F. Murphy, Glen Rose, Tex.

" 'More Eggs' Makes $300"

I used "More Eggs" Tonic during the winter. I was able to sell $300 worth of eggs in 1917. Good record. Josephine Bevard, Derby, Iowa.

"Selling Eggs Now"

I was not getting an egg when I began the use of the "More Eggs" Tonic. Now I am selling eggs. Mrs. J. F. Brink, Hebo, Ore.

"Hens Were Transformed"

I never saw such a transformation as in my hens since giving them "More Eggs". They have recovered from the disease and are laying straight on every day. Mrs. T. T. Banks,
109 Rowan St., Fayetteville, N. C.

" 'More Eggs' is Wonderful"

Reefer's "More Eggs" Tonic is wonderful. Before we used it, we were only getting one egg a day; after using it three weeks we got 12 eggs per day. Howard D. Marrow, Gibsonia, Pa.

"From No Eggs to 37 Eggs a Day"

That "More Eggs" Tonic I got awhile back is just simply grand, the best thing I have ever used. When I started using it they did not lay at all. Now I get 37 eggs a day.
Edgar A. J. Linniger, Elwood, Ind.

"Started Hens Laying in 2 Weeks"

Your Egg Tonic has started my hens to work, and I haven't used it two weeks yet.
Mrs. W. Hunter, Aubrey, Ark.

"Increase from 8 to 36 Eggs"

I am well pleased with your "More Eggs" Tonic. I was only getting 8 or 9 eggs a day; now I am getting 3 dozen a day.
Wm. Schmidt, Shady Bend, Kan.

" 'More Eggs' Did the Work"

"More Eggs" Tonic did the work. I was only getting one or two eggs per day and some days none, and now we are getting nine to twelve per day. E. H. Carwile, Chanute, Kan.

"Sister Bartholomen Praises It"

I tried your "More Eggs" Tonic last year and certainly had success. With heartiest greetings,
Sister Bartholomen, Villa Ridge, Mo.

" 'More Eggs' Vitally Necessary"

We find Reefer's "More Eggs" Tonic of very great importance when desiring "More Eggs" from our flock. W. O. Smith, Oxford, Mich.

"Getting Lots of Eggs"

I am very well pleased with Reefer's "More Eggs" Tonic and I am getting lots of eggs.
O. Dervuen, Jr., Bell City, Iowa.

"More Eggs Now Than for Two Years"

We received the other order of "More Eggs" Tonic and have used it as to directions. I am getting more eggs now than I have for the past two years. J. R. P. Munroe, Gallipolis, O.

"Doubles Egg Production"

I have been using "More Eggs" Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled.
J. C. Koeninger, Paradise, Tex.

"Wants to Introduce It"

"More Eggs" Tonic is the best thing I ever used, and I want to introduce it to my friends and neighbors. Wm. Greenbalgh, Absecon, N. J.

Eggs Paid the Pastor

I am so thankful to you, Mr. Reefer, that I can't express in words how much I have been benefited by your "More Eggs." As to eggs, I've got more eggs than I ever did, and am highly pleased with everything that I bought. My friends are now waking up when I tell them that "More Eggs" is the remedy for me. I've paid my debts, clothed the children in new dresses, and even bought John a new shirt—and that is not all—I paid my Pastor his dues, and have money to help those who have never heard the old story of "Jesus and His Love," and as I write this beautiful morning, the cackling of the hens are praising "God from Whom all blessings flow." I can safely say your Roup Remedy is all O. K. I sold 42½ dozen eggs last week, set 4 dozen, ate some and had 1½ dozen left. From your friend, Mrs. Lena McBroon, Woodbury, Tenn.

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Demand Greatest in Histo Eggs and Poultry to Stay At Top Notch Price

Higher Now Than Any Tim Since the Civil War—All Poultry Raisers to Profit

At no time in the history of the countr since the Civil War have eggs and poultr been in such demand. It is reported by a the large cities that the cold storage suppl has been just about exhausted by the enormous demand made by the Europea powers. It is estimated that a millio cases of eggs have been exported since th first of September and unless dealers in col storage can get immediate new supplies, i is predicted that eggs will bring a dollar dozen by January, and that fattened poultry will bring from 30 to 40c a pound killed Right now, fresh eggs are selling at 65c dozen in such cities as Philadelphia, Baltimore and New York, and it is predicted they will sell for $1.00 by the first of the year.

These top notch prices have excited great deal of activity, not alone in the markets, but among the small poultry raisers and among the farmers' wives, whc raise fowls. One man who raises poultry on a large scale has contracted to supply a New York hotel with guaranteed fresh eggs from now till Feb. 1, at 60c a dozen and fattened fowls at 35c a pound dressed. He says these prices will be obtained very easily and that the ordinary poultry raiser could double and treble his profits, if he would keep his fowls toned up with a good laying tonic and keep roup out of the flock. These are two simple precautions and with the present outlook anyone who neglects these things is simply robbing himself of just so many dollars per week.

It is also stated on authority that cold storage dealers as well as all large buyers are now demanding fowls that are in perfect condition on account of the huge export trade in these stocks and when they are barreled and sent abroad they have to be in prime health and those eggs also are in heavy demand which are being sold on a guarantee of being absolutely fresh. This is going to be a great year for the poultry raiser, both large and small, and various sources already report more scientific care and study of fowls, due to the above mentioned rigid demand and the enormous call at big prices for perfectly fresh eggs and fattened fowls. With the advent of cold weather, there will be a loud call for eggs at fancy prices.

Keeping the hens toned up and in good laying condition is going to pay the poultry raiser better this winter than ever before.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes, "I fed 2 boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, send one dollar to E. J. Reefer, poultry expert, 2491 Reefer Bldg., Kansas City, Mo., for a full sized package of "More Eggs" or send $2.25 on special discount for 3 regular one dollar packages—a full season's supply. Remember a million dollar bank guarantees to return your money if you are not perfectly satisfied. You run no risk—send for your "More Eggs" today or ask Mr. Reefer for his valuable poultry book free that tells the methods of a man that has shown thousands how to make money out of poultry.

Christian Herald

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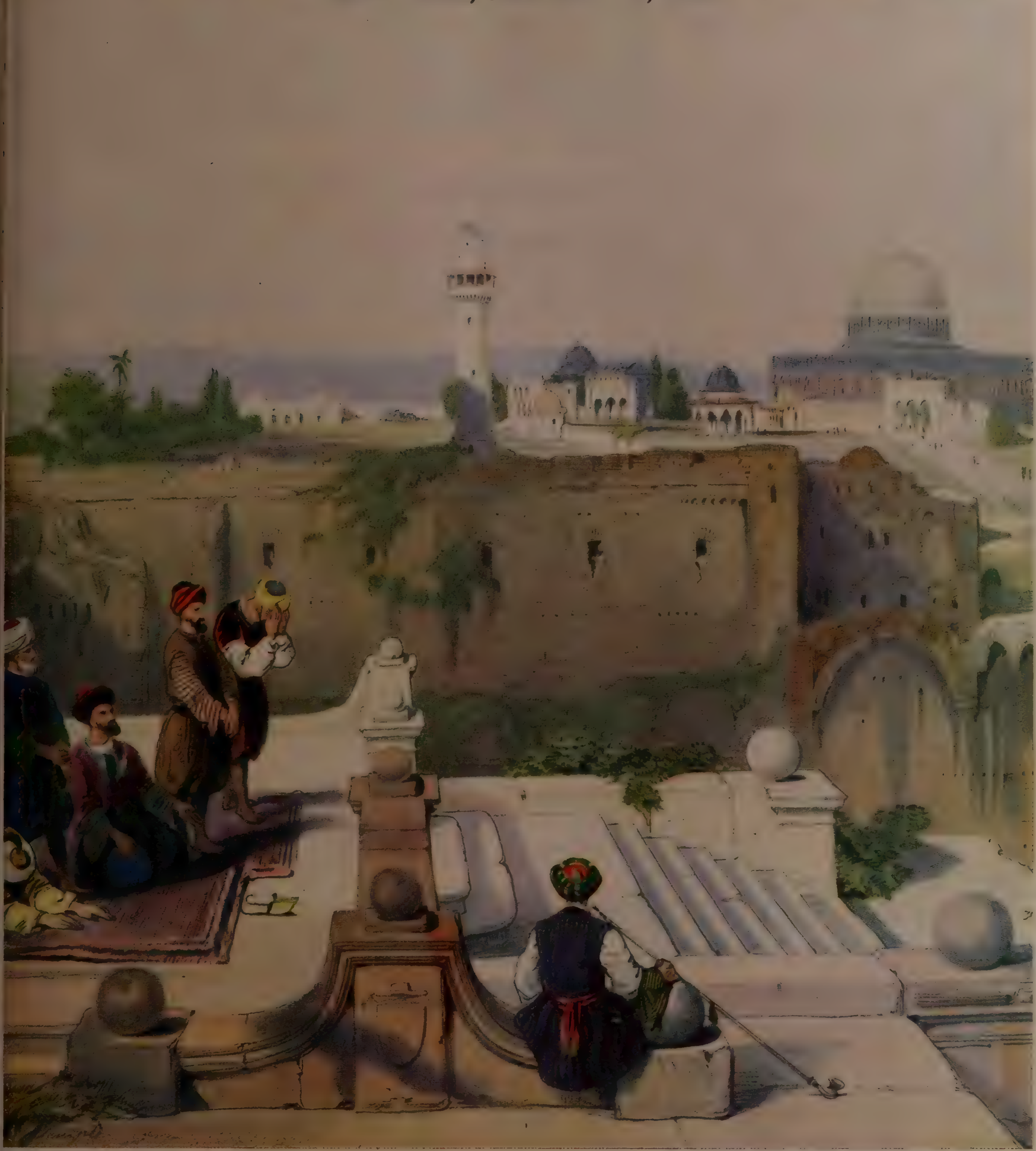
NEW YORK, JANUARY 22, 1919



See Story Inside

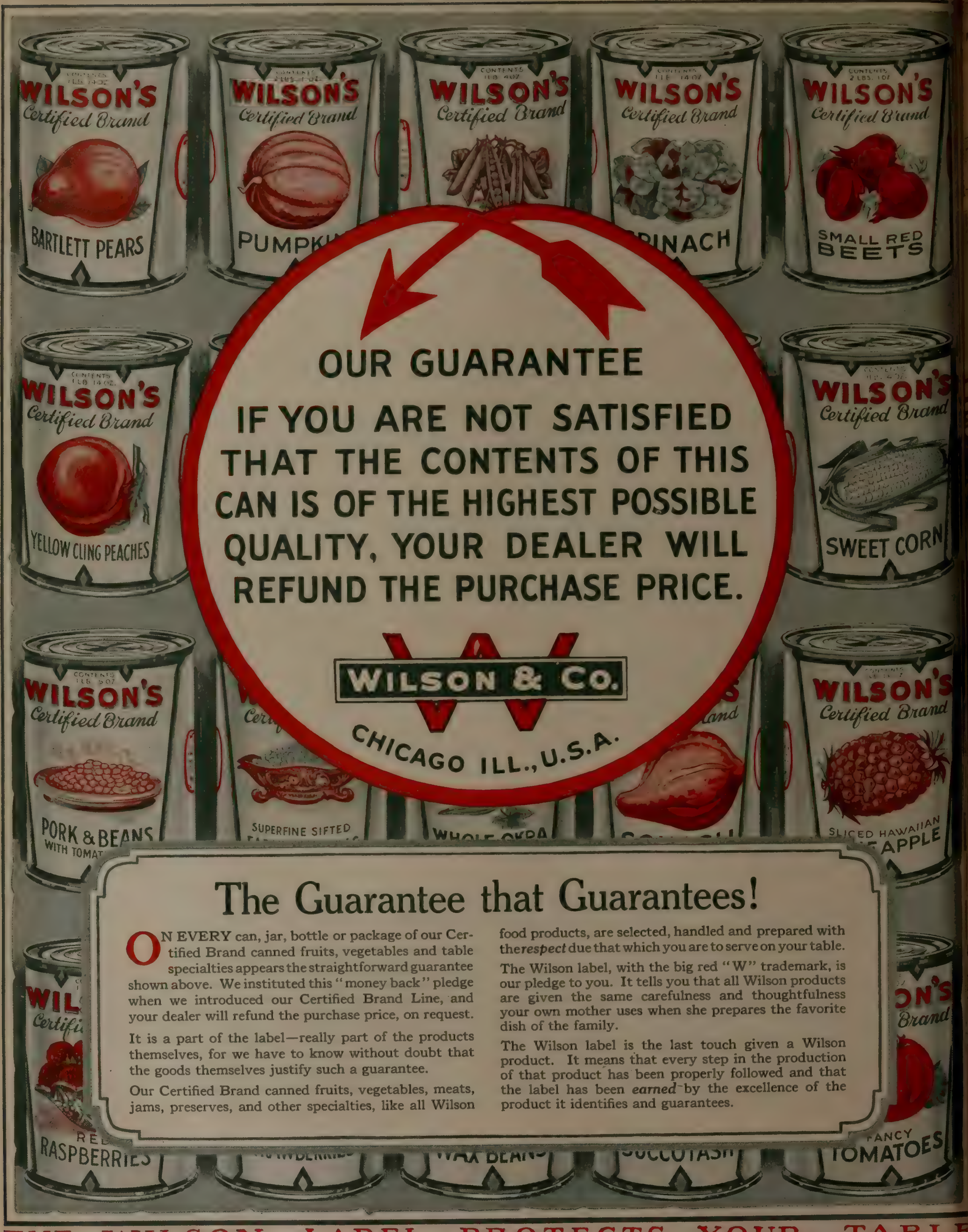
From water color by David Roberts, R. A.

THE MOSQUE OF OMAR

"HOSANNA! HOSANNA!"

THE WONDERFUL DAY OF JERUSALEM'S DELIVERANCE ON THE EVE OF THE "FEAST OF LIGHTS."

BY MME. BEN YEHUDAH.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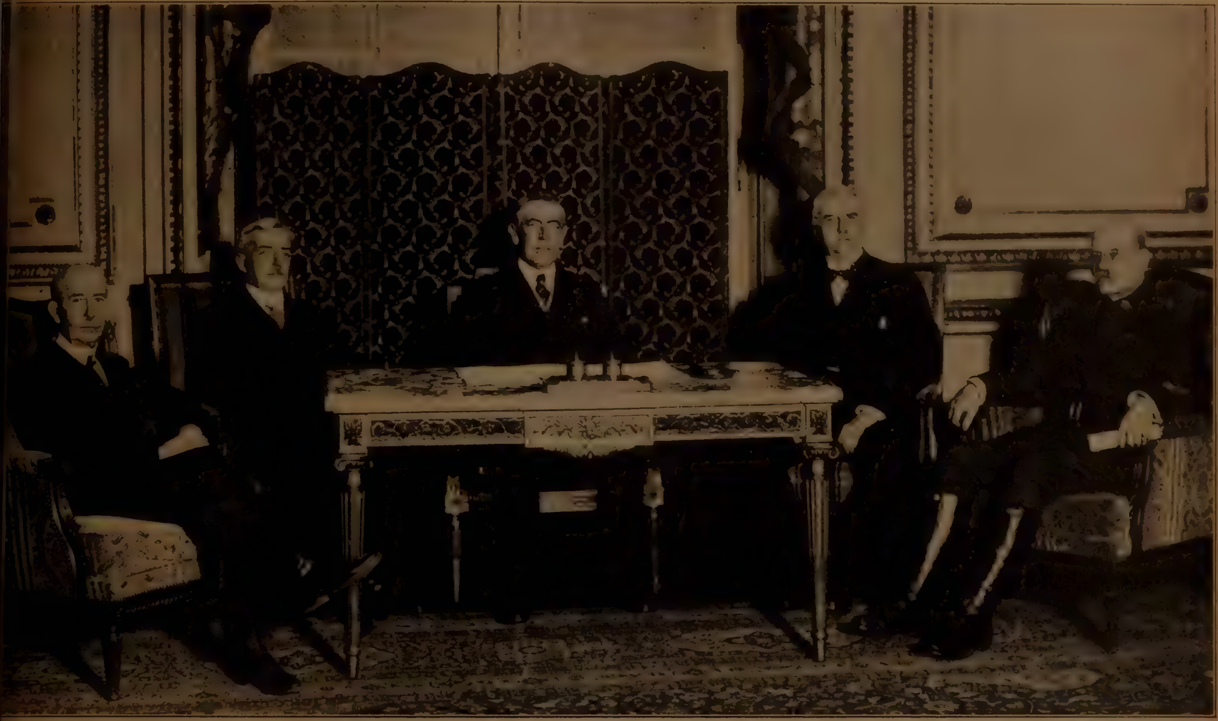

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America's Peace Delegation at their headquarters, the Hotel Crillon, in Paris. Left to right: Colonel E. M. House, Robert Lansing, the President, Henry White and General Tasker H. Bliss

Europe Awaits the "League of Nations"

On the Eve of the Peace Congress, President Wilson Confident of a Successful Outcome

EUROPE is undergoing a new experience. With infinite labor and untiring energy, the statesmen of the Allies devoted the first weeks of the New Year to preparing the way or the opening of the World's Peace Congress. t soon proved that the time was shorter than should ave been allowed for such a gigantic undertaking—he first of its kind in history. Three weeks ago, he machinery which was to be operated for the future maintenance of peace and justice in the world was on-existent; today it is practically complete, in erfect order and ready for work.

While President Wilson was testing public opinion n France, Great Britain and Italy, and delivering ddresses which wonderfully aided in enlightening he people of these countries as to the imperative need of a League of Nations, all of the Allied governments completed the choice of their delegates to the Congress. Among them are many of the leading statesmen in the Entente countries—men of the argest experience in international affairs. It need hardly be said that in most cases the Allied premiers head their respective delegations: Premier Lloyd George for Great Britain, Premier Orlando for Italy, Premier Clemenceau for France; and Baron Makino for Japan. President Wilson also for this occasion will sit in the capacity of Premier, rather than as a National Executive. Associated with them in the delegations are men of the highest ability, who have already devoted much time and effort to clearing the way for the settlement of international disputes, and all of whom have had, in these three weeks, opportunities to exchange views.

In these preliminary conferences, President Wilson, after his return from Italy, took an active part. Foreign Minister Stephen Pichon, of France, M. Leon Bourgeois, another member with ripe cabinet experience, Premier Orlando of Italy and a representative of Japan, held an informal conference at which preliminary points were discussed and details of procedure arranged. Lloyd George was not at this conference, being detained in England by the demobilization situation; this was one of the last meetings of the chiefs of the Allied governments before the opening of the Interallied Conference sessions. It is understood that a plan of work was outlined, practically forming a broad program to be used as a working basis in the Conference itself.

Stated briefly, this is indicated as the program for the Conference, as arranged at the preliminary meetings:

1. A general agreement between the United States and the Allied powers for the creation of a League of Nations or its equivalent, to decide the terms of peace and to guarantee and preserve the world's peace for the future.
2. Defining and establishing new independent states growing out of the war.
3. Assessing damages and indemnities and providing the manner of their payment.
4. Concluding treaties of peace with the Central Powers. It is probable that these peace treaties may not be taken up at an early stage of the Versailles Congress, in order that the Central Powers may have time to establish governments which can satisfy the Peace Congress of their stability and their intentions to observe and carry out the conditions of the treaties to be made. It is quite obvious that, under present conditions, neither Germany nor Austria can give the assurance needed.

There are, of course, many other problems arising out of the war, which will come up in due course and on which the Conference may take action, but these cannot be considered until the leading problems have been adjusted. Opportunity may arise which would justify the Conference and the united nations it represents, in rendering assistance in the formation of orderly and stable governments in Germany and elsewhere; but the form which such aid would take cannot be foreseen.

The various delegations will endeavor in this Conference to coordinate their views and form a program for the main body, the Peace Congress. Just when the Peace Congress will meet depends upon the progress made by the Interallied Conference in harmonizing the views of the Allies sufficiently for presentation to the Congress, so that the latter body may not assemble until the ground has been fully prepared and the work is ready.

WITH regard to the extent of the participation of the United States in the work of the Peace Congress, it is regarded as practically certain that that participation will go no further than to aid in securing the general adherence of the Congress and the powers there represented, to the principles already laid down by President Wilson. That there will be a limit beyond which America will not go can readily be understood.

It is not merely in deference to America's cooperation that the Congress will take up the organization of the League of Nations at an early stage of the proceedings. The truth is that the peoples of the continental nations, as far as they have been reached, strongly favor the League proposition. Many leading men among the Allies believe that the organization of the League would have a most salutary and pacifying effect both in Europe and the Near East. Indeed, British statesmen go so far as to say that the League, once founded and its work begun, will be a practical, business-like body, carrying on permanently the entire task of dealing with the nations in a business-like way, having all the necessary functions and administrative powers to enforce its decisions—in a word, will be the permanent trustee of world-peace. They believe it should have a strong and vigilant executive, courts of law and arbitration for dealing quickly with such questions as may arise within their scope, and a conference at which the enlargement of and changes in international law can be discussed and decided.

There are many hopeful signs pointing to the success of the League of Nations project. On the British side, this has gone so far that a special commission of British delegates has been created for the furtherance of the League plan, at the head of which is Lord Robert Cecil, himself an ardent advocate of the League. The precise attitude of the French statesmen has not been clearly defined, but they are feeling their way, and the same can be said of those of Italy. An explicit statement will be laid before the Peace Congress by President Wilson himself. He has talked with the representatives of all the Allied governments and all are looking to him to set forth, in his own lucid and convincing fashion, the attitude and desire of America on this subject. To use his own familiar phrase, he has "compared minds" with all the leaders, and having heard their views and fully considered the question in all its aspects, he will at the proper time lay before the Congress a proposition comprehensible to all.

One of the hardest men to get in line with the new idea is Premier Clemenceau. He has been a strong believer in the traditional "balance of power," and is disposed to regard the League as a proposition, the value of which can only be demonstrated by a practical trial. Italy's viewpoint is somewhat similar, as represented by the Premier and Sr. Sonnino.

One of the meetings of the representatives of the various governments, on the Sunday preceding the assembling of the Conference, had under discussion a program worked out by the French government. This was in the nature of a protocol, proposing exact lines of procedure for the Congress. The American delegates had the privilege of studying it and they noted that several of their suggestions had taken form in the French program. It deals with organization, representation of great and small powers, and general order of business. Before it can be submitted for adoption, it will have to be approved by President Wilson and the premiers of France, Britain and Italy, forming an executive body, which later will become a Supreme Council of the Powers, when the Congress is fully organized.

HOW the question of big navies and armaments may be dealt with is thus far a matter of conjecture. There are still other problems in the background which will doubtless be dealt with by committees of the Congress and duly brought before the main body; but all of these will come up at the proper time in their order. At the outset, the League itself is the overshadowing subject. President Wilson hears much but says little; the time for full expression is at hand, however, and any day may bring the event which Lord Robert Cecil has declared to be "indispensable as a first step toward future peace and a satisfactory settlement of international problems arising out of the war. It is our business," he adds, with emphasis, "to give League of Nations definite form here and n It would be a dangerous policy to let the Pe Congress drift along aimlessly without reachin positive organization of the League. This is, in opinion, probably the most difficult problem Peace Congress has to face."

President Wilson, although feeling somewhat physical effects of his continued labors, has k indefatigably busy, clearing the way for the gr task that brought him to Europe. He keeps close touch with the members of the American Pe Delegation, and is evidently satisfied with t situation. Colonel House and Secretary Lansing with him more or less every day in consultati He has had extended talks with many Alli leaders, including Premier Clemenceau and Lo Robert Cecil. His consultations have been, the main, satisfactory. The President now go into the final battle with the fullest confiden being satisfied that on all the main points, wh there may be considerable discussion, the resu cannot fail to be satisfactory.

The first informal meeting of the Allied Conferen was held at the French Foreign Office in Paris January 12. It was attended by President Wilson a Secretary Lansing, Premier Clemenceau of Fran who presided, Premier Lloyd George of England a Mr. Arthur J. Balfour, Premier Orlando of Italy a Foreign Minister Sonnino, Stephen Pichon, Fren Foreign Minister, and Marshal Foch. The conferen was opened promptly at 3 o'clock and it was announc that the meeting was held mainly for the purpose setting new terms for prolonging the armistice, whi expired January 17, and to determine the number a composition of the delegations of the various countri to the Peace Congress.

Premier Clemenceau was quoted on January 11, declaring that the subject of a League of Nations mu be the first one taken up by the conference.

Berlin Torn by Civil War

Karl Liebknecht, leader of Spartacides

THE German Bolsheviki or Spartacides under Karl Liebknecht, finding themselves in the minority in every gathering of representatives of the German people, started out on January 6 to seize the power in Berlin by force of arms. At 6.30 o'clock on the evening of January 6, fighting broke out in the streets of Berlin. Both sides used machine guns, and the troops supporting the Ebert Government used field guns as well. It was reported that many hundreds of people were injured and 200 were killed. The immediate cause of the trouble was the attempt of Chancellor Ebert to depose Herr Eichhorn as Chief of Police, Eichhorn being the sole respresentative of the Reds in office in the German capital. The Spartacides seized all the newspaper offices in Berlin, the banks, the wireless telegraph office, the railway offices and the headquarters of Reuter's News Agency. Processions numbering thousands of demonstrators marched through the streets of Berlin prior to the opening of hostilities, women and children joining in. Meanwhile, with Berlin in turmoil, the rest of the 70,000,000 people of the German Empire were preparing for the elections to be held on January 19 for delegates of the National Assembly in which Germany's future government will take form. The various old parties were all in the running, but the advantage seemed to lie with the majority Socialists, whose strength is now behind the present government.

All through January 7 and 8 Berlin was seething with unrest as procession after procession passed up and down the famous avenues of the once imperial capital shouting "Nieder, Nieder" for those they were against and "Hoch, Hoch" for those t ey favored. The open spaces filled with people, among whom the orators of the Spartacides circulated daringly, although they apparently persuaded few to follow them. The People's Commissioners were defending the Chancellor's palace, while the Spartacides were making their headquarters in the Royal palace and stables. A proposition for a parley from the Spartacides was refused by the Ebert Government until such time as the rebels should evacuate public buildings in their possession. General fighting was avoided, however, although both sides were busily arming their partisans, and there were occasional clashes with sanguinary results.

The Ebert Government declared its intention to defend itself against the "insane policy and rascally behavior of the Spartacides." Philip Scheidemann declared that if the Spartacides won, the women and children of Germany would be abandoned to worse famine than during the four terrible years of war. He appealed to the former soldiers to defend the Government.

On January 9 Karl Liebknecht, in association with Ledebour and Scholtz, formed a new government and established headquarters in the Central Police Station. The Spartacus fever was reported to be spreading in Germany and reports from Dusseldorf and Munich told of three persons being killed in the former and two in the latter place, while at Schwerin, public buildings seized by the Bolshevists were later retaken by loyal troops. In establishing his new government, Liebknecht called upon the workers to go on strike until the Ebert and Scheidemann government should fall, declaring that the Socialist revolution had begun at last, and crying out, "Long live the world revolution and international socialism." Scheidemann replied that "this mess must end. We will not allow the minority to terrorize the majority any longer. The government will suppress the Spartacus movement with arms." Chancellor Ebert in a manifesto stated that Liebknecht had declared war to the knife against the non-Socialist population and appealed to all loyal persons to form a voluntary republican defense guard.

The Premier of Bavaria, on January 7, declared that Berlin was not Germany and, that if disorde there did not cease, Bavaria would intervene wit arms.

Late on January 8 the Ebert forces, reinforced b thousands of loyal troops from outside Berlin, bega a campaign to clear the Spartacides from their strong holds. Machine guns proving of little avail agains the sides of the buildings in which the Reds wer fortified, field guns were brought into play and th populace scurried from the streets to avoid the cros fire of the contending factions. The battle for Berli continued into the ninth and late reports indicate that the government had triumphed and that th Spartacides had been driven from most of their posi tions and the city restored to the control of the con stituted authorities. Earlier in the day there wer rumors that Ebert had been overthrown and als that Liebknecht had been killed.

On January 10 the Spartacides had been practically driven from the streets but were still holding the police headquarters and the newspaper offices. The area under their control was steadily lessening, although their control of railways threatened the food supply. Following the loss by the Spartacides of the Foreign office it was rumored that Herr Eichhorn had fled.

In some quarters the opinion was expressed that the German disorders were not genuine revolution but an attempt to impress the Entente with the necessity for easier terms.

Photos from Press Illustrating Service

Funeral of victims of the fighting which ushered in the German revolution

“HOSANNA! HOSANNA!”

THE WONDERFUL STORY OF JERUSALEM’S DELIVERANCE ON THE EVE OF THE “FEAST OF LIGHTS”

THIS thrilling narrative by Madam Ben Yehudah, an eye-witness and participant, is taken from her article in the book entitled “Jerusalem, Its Redemption and Future,” now in press. It is published by the Christian Herald. The volume is the first authentic presentation of experiences of the Holy City and its people during the iod from the time they were shut in from the world l General Allenby’s forces brought relief and comted capitulation by the Turks.

FOR three years the Holy City had suffered privations and sorrows. It was as if the plague had raged within the walls. Most of the houses were closed because the inhabitants re dead or deported, exiled or in prison. Deserted re the streets. One dreaded to be seen outdoors fear of falling victim to the rage of the Turks.

People hid themselves in cellars and subterranean ssages, where life continued underground by the ht of olive oil lamps.

The musicians composed music, the poets com- sed verses, the professors meditated upon the pupils om they hoped to receive in the coming hour of iverance.

The women kept house underground; but there was tle food to prepare. They had forgotten the appear- ce of a loaf of bread. The babies died for lack of lk

Even in these hiding places, one heard the roar of rkish cannon, which was directed against the Nebi Samuel” (the Tomb of Samuel), where the nglish had fortified themselves. One passionate sire filled the hearts of Jews and Christians alike as ey waited for the hour of deliverance. Their confi- nce in the victorious strength of the English failed t. The devout souls were uplifted in ardent prayer. ous vows were pronounced. They prayed that the rd God would deliver them by a miracle, and show s hand as in former days.

BUT now it seemed as if the arm of the Lord was turned against the Jews and deliverance seemed r off. Their fervent prayers were rudely interrupted the intrusion of Turkish soldiers. The gendarmerie tered and penetrated down to the cellars and rested the defenseless Hebrews. They tore the sbands from the arms of their wives, and separated e children from their parents. They beat their isoners and loaded them with chains and drove em outdoors into the mud and rain. The storm shed the helpless prisoners as they were driven rth without coats and without bread. The soldiers aded them forward like cattle to the assembly aces where those who were to be deported were thered together. The wives and the young women rew themselves upon the necks of their husbands d fathers and brothers, insisting that they should are the horrors of this terrible forced journey. The ctims were taken away in the direction of Jericho.

During the execution of this cruel edict of deporta- on in Jerusalem, news arrived of a dreadful deed rpetrated in Pethah Tikivah. Djemal Pasha had arrived and passed through this colony from one end to another. Then he shut himself in his rooms, without saying a word to anyone, and after an hour’s silence he departed.

The colonists were filled with foreboding. They said: “Some great evil awaits us!” On the following day, Djemal Pasha sent a dark emissary, noted for his cruelty, with the command that “the guardians of the colony should be surrendered to him.” (The guardians of the Jewish colonies were always the finest young men, who filled the office of watchmen, forming a sort of voluntary police. As “watchmen” they were under vows to sacrifice their lives for their people.) The inhabitants of Pethah Tikivah gathered together and resolved that they would rather all perish than to deliver up their guardians to death.

THEN three Jewish Austrian workingmen arose in the assembly and one, being the speaker, said: “To save the guardians and the colony, we propose that you name us as guardians and fear not for us, because, since we are Austrian, the Turks will not dare to vent their ferocity upon us subjects of the Central Powers. The worst they will do will be to imprison us; and we will wait patiently, with hundreds of our companions, for the day of deliverance.”

But no sooner did the Turks have these three brave Austrians in their power than they accused them of high treason. In order to force them to make confession and to name accomplices, the bastinado was inflicted upon them.

They were also beaten with muskets and kicked, and lifted up bodily to a great height and then violently cast down. After they were rendered unconscious by these atrocities, they were dragged off and cast into prison in Damascus, where they died. No form of trial was given to these innocent men. The emissary and his soldiers acted as accuser and judges and executioners.

Other Austrians in Jerusalem were also maltreated and deported.

Then the vials of wrath were poured upon the American Jews also. They were arrested on the streets and in the houses and beaten and dragged away and forced to march on foot, exposed to mud and rain, all the way to Damascus. Those who were sick were carried on litters. One American, discovered concealed in a cellar, was sent laden with chains to Damascus.

IN THE meanwhile the Turkish cannon was destroying the Tomb of Samuel, and the English were making a movement whose object was to encircle Jerusalem. The Turks and Germans commanded that the city should be defended and they sent for reinforcements from Damascus. The garrison was not sufficiently strong in numbers or in morale to sustain the attack without aid. When the reinforcements failed to arrive, the Turks perceived that they would be obliged to evacuate.

In great haste, they arrested every one whom they caught on the streets, including the Dutch consul, and a distinguished Austrian physician, a member of the Board of Health.

Djemal Pasha had already left for Damascus. Soon after, an edict was issued commanding the deportation of all the Christian and all the Jewish inhabitants of Jerusalem.

The governor did the favor to the Dutch consul and two other distinguished prisoners to allow them a respite of three days in which to prepare for their journey. The Turkish authorities were themselves embarrassed as to the means of executing this last great act of deportation which included the great mass of the population of Jerusalem. It was expected that the Germans would be of assistance in enforcing the edict, but the Germans were occupied in saving themselves. After the flights, the exiles, the deportations, executions and imprisonments, it was estimated that over 30,000 Jews and Christians still remained.

Refugees at a relief kitchen in Jerusalem

IN VAIN the Jews implored Zaki Bey to save them. He replied that nothing could save them! They must prepare for the deportation. Then a bitter suspicion entered the hearts of the Jews. They suspected that even their friend, Zaki Bey himself, was an accomplice of the Turks. It was observed that all of the families with whom Zaki Bey was chiefly associated, were the special objects of persecution. The Jews surmised that he had abused their confidence and betrayed them.

In these terrible days in Jerusalem, Jews and Christians fasted and prayed. Their common sorrow and desolation drew them nearer to one another. They sought concealment in the darkest cellars and deepest subterranean passages. Jews and Christians found refuge together.

It was in this darkness and dread that the Jews awaited the coming of their great festival of light and gladness, Hannucca, the Feast of Deliverance in former days, and now approaching as the day of destruction! The women, weeping, prepared the oil for the sacred lights, and even the men wept, saying that this would be the last time they should keep the feast in Jerusalem! They strained their ears to hear the horses’ hoofs and the tread of the soldiers coming to arrest them and drive them forth. The women pressed their children to their breasts crying: “They are coming to take us!—the persecutors, the assassins!”

Then, suddenly, other women came rushing from outside down into the depths, crying:

“Hosanna! Hosanna! The English!—the English have arrived!”

WEEPING and shouting for joy, Jews and Christians, trembling and stumbling over one another, emerged and rushed forth from the caverns and holes and underground passages.

With loud cries, with outstretched hands, they blessed the company of their deliverers, who advanced in a glory of light, for all Jerusalem was illuminated by the crimson light of the setting sun!

Continued on page 95

Photos © Underwood & Underwood

The Harbor Strike in New York

Drayloads of food waiting at the ferries

Some commuters got across the Hudson in motor boats

Port of New York Closed by Strike

FOLLOWING the announcement by the War Labor Board at New York that the attitude of the private boat owners and the railroad administration made it impossible for the Board to proceed to consider the situation created by demands of the Marine Workers Union, the Union on January 9 called out all masters, pilots, mates and engineers on all the Harbor Craft around New York City. Every line of ferry boats was stopped and all transatlantic commerce was made impossible as there were no tugs to put the steamers into their berths. The city of New York which was already suffering from a shortage of milk due to a strike of the Dairymen's League against a combination of distributors was threatened with a complete exhaustion of its food stuffs. 15,000 men were concerned in the strike which was inaugurated to force an 8-hour day and a 20% increase in wages.

The strike continued through January 9 and 10, over a thousand boats being tied up, and 200,000 commuters from New Jersey being more or less retarded in their daily travels to and from New York. Over 20,000 people in Staten Island were practically immured for a whole day. On January 9 the police began operating one ferry boat on the Staten Island line and a few railway ferries were placed in operation. In this situation the McAdoo tubes proved not only the wisdom of their construction but the extent of their capacity. Secretary of Labor Wilson sent a cablegram to President Wilson asking him to take action to bring about a settlement of the Harbor situation in New York.

All attempts to compose the differences of the two contending organizations had failed up to the morning of January 11. The Railway Administration offered to enter into a truce with the strikers during which their multiplied services could be operated pending a decision of the Arbitration Board, but the strikers refused anything short of a complete settlement involving all parties. The towboat owners also attempted to establish a conciliation committee to be composed of 10 representatives of each side, but the strikers would have none of it. In the meantime the harbor was filling up with boats from every point, and transports were being docked with difficulty, but with rare skill by navy tugs, a single tug in one instance handling a 15,000-ton ship ordinarily handled by from 4 to 6. The facilities of the railroads running into New York City were concentrated on food and fuel, resulting in an embargo on all other merchandise.

On January 11, a message was received by the War Labor Board from President Wilson in which he expressed the earnest hope that the board, "in the present period of industrial transition" would "use all the means within its power to stabilize conditions and to prevent industrial dislocation and warfare," and asked the board to resume its activities in the case. Former President Taft and Basil M. Manly, chairmen of the board, at once arranged to begin hearings in New York on January 13, and the unions called the strike off. Slight improvement in harbor service had been achieved during the eleventh, while the navy had succeeded in finding 250 men among its enlisted personnel who had had experience on harbor craft, and was preparing to use them to take care of transports and transatlantic craft in the service of the army and navy.

We Must Feed the World

AMERICA'S *War Gardens made victory possible according to Lewis Edwin Theiss, who tells us how next week. He also has something to say about this year's Peace Gardens.*

Most of us consider prophets as free bodies, moved by inspiration only. Next week Dr. Gray outlines for us Two Laws of Prophetic Interpretation.

Next week, too, Rev. James T. Nichols, a pastor of university men, proclaims The Mission of The Church, beginning with I Timothy 3-16.

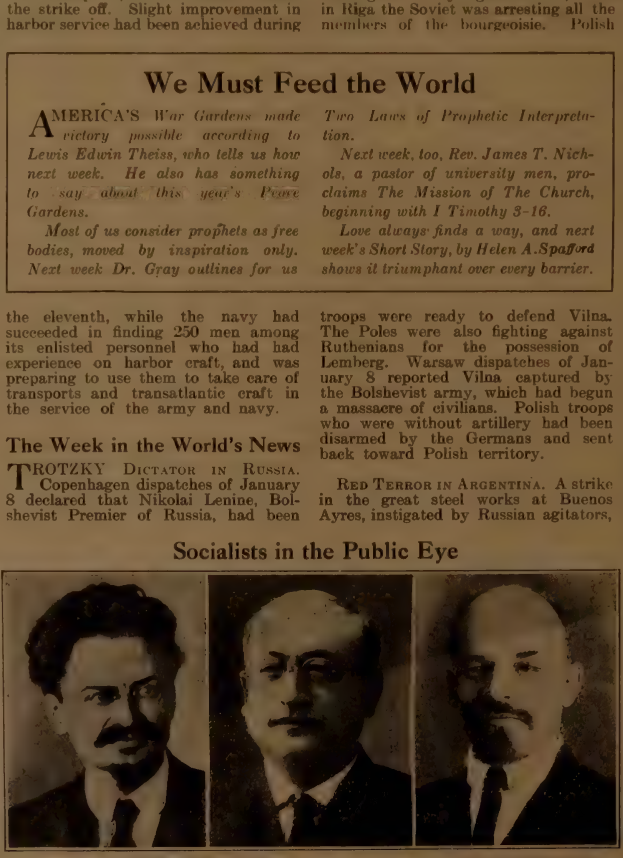
Love always finds a way, and next week's Short Story, by Helen A. Spafford shows it triumphant over every barrier.

The Week in the World's News

TROTZKY DICTATOR IN RUSSIA. Copenhagen dispatches of January 8 declared that Nikolai Lenine, Bolshevist Premier of Russia, had been arrested and imprisoned in the Kremlin at Moscow at the command of Leon Trotzky, Minister of War, who had made himself dictator. Trotzky was reported to have taken this action because Lenine wished to effect a coalition with the moderaters and end the reign of Red terror in Russia. Lenine and Trotzky seized the power in Russia on November 7, 1917. While seizing power at Petrograd Trotzky was also sending his army against Vilna, while in Riga the Soviet was arresting all the members of the bourgeoisie. Polish troops were ready to defend Vilna. The Poles were also fighting against Ruthenians for the possession of Lemberg. Warsaw dispatches of January 8 reported Vilna captured by the Bolshevist army, which had begun a massacre of civilians. Polish troops who were without artillery had been disarmed by the Germans and sent back toward Polish territory.

RED TERROR IN ARGENTINA. A strike in the great steel works at Buenos Ayres, instigated by Russian agitators, on January 9, was followed on Jan 10 by the calling of a general st and by the declaration of a mili dictatorship, under Gen. Dellepain command of the military forces of Argentine capital. A number of cla at arms occurred. All railways Argentina were stopped and gov ment forces patrolled the streets of capital, whose business was at a st still. On January 10 General D paine was reported to have demande each side in the controversy a comp statement of its demands, and on eleventh it was announced that strike was over. The condition of a chy was then slowly yielding to government forces, although ince arism and mob violence were not wh checked. The Russian agitators w arrested and placed aboard ship in harbor for deportation. On Janu 12 four Russian agitators were arres in Montevideo and the police w searching for 42 more. The lea declared that he and his associa had come to the Argentine and Urug to establish Soviet governments.

Socialists in the Public Eye



Photos from International Film Service

Photo from Press Illustrating Service

Leon Trotzky, Russian Dictator. Leader of the Red Terror

Victor L. Berger, Congressman-elect. Convicted of sedition

Nikolai Lenine, Bolshevist Premier. Deposed and in prison

INTERNATIONAL RELIEF BEGINS. F lowing the announcement that it h been decided to create a War Cour with two representatives each of Fran Italy, the United States and Gr Britain to deal with the questions food, finance and shipping resour with relation to the feeding and supp ing of liberated and enemy territory, was reported, on January 9, that rel had already been forwarded to Ser and Rumania, and that some suppl had been sent to Vienna, where situation was reported as serio Prague was also reported short of p visions. Poland, Finland, Bohemia a the new enlarged kingdom of Ser were reported to represent the m immediate necessity.

VICTOR BERGER FOUND GUILT A jury in the Federal Court in Chicag on January 8, returned a verdict guilty of sedition and disloyalty again Congressman-elect Victor L. Berg Adolph Germer, National Secretary the Socialist Party, and three oth national leaders of the party. Berg had expected to be acquitted. declared: "I have lived in accordan with these (socialist) principles f thirty-seven years and now I must su fer for them." The jury, according the foreman, made their decision the documentary evidence, consid ing the proclamation and war progra of the Socialist Party, passed at St. Lou in 1917, to be a traitorous documen Berger had declared his support of th platform, both in his paper and in cour Berger's attorneys said that the cas would be carried to the Supreme Cour

Additional news on page 102

The Church and the Soldier "after the War"

I HAVE been greatly interested in reading the discussion in the Christian Herald of the question of "The Church after the War." I think all that has been said by the various eminent writers has much merit in it, and is worthy of the most serious consideration.

I would like, however, to have the privilege of adding a word or two, as one who, over here in France, has been with the troops in training areas and on battlefronts, and who has had, therefore, an opportunity of knowing, to some degree at least, the mind of the soldier, and what he might expect of the Church when he gets home and what would be the best policy for the Church to pursue in regard to the boys "when they re marching home."

n my work among the soldiers at the front, I have er seen any need of poking religion into a corner f being ashamed of the Gospel of Christ. I have nd a ready disposition on the part of the soldier s to respond to a vital and manly Gospel effort; let it be remembered, we never paid any attention denominational or sectarian lines. For instance: the Sunday (July 14) of the Battle of the Marne, battalion with which I was associated held a posi- on a high hill overlooking the river Marne, be- en St. Eugene and Crezancy. We all felt that ething tremendous was pending, and that the mans were liable to break in on us at any time n their offensive. Our commanding officer issued ers for religious service at 7 P. M. The service was nded by Protestants, Catholics and Jews. I used e of the Episcopal form for evening service, read "Gloria" and a prayer for peace from a Catholic y ritual, and read my lesson and preached from Old Testament. At its close a Catholic corporal e over to thank me for the service and told me much he enjoyed it. That was the last religious ice many of those boys attended—that night at night the Germans turned what seemed a thousand heir heavy guns on us in a bombardment that ed for ten hours.

Down in the valley, the chaplain (a Presbyterian) d a service the same day in a big barn. He preached Gospel message, and at its close invited all who uld consecrate themselves to Christ to indicate y a show of hands. A number of men took the . During the bombardment, two of the boys were dled together in a trench, and one of them said to fellow, as the shrieking, deadly shells flew over ir heads: "I am glad I consecrated myself to Christ he meeting today." That night one of those boys s killed.

FTER the Battle of the Marne, and when we had hiked to another point of attack, we were gath- d around one of the kitchens, when conversation s started on religious matters. One man, a Hebrew, l a sergeant, said:

"Well, I know we have all prayed more to God in last few weeks than we ever did in our lives before."

Another spoke up: "Yes, fellows have prayed who ve never prayed before."

After our troops had been on two battlefronts and re sent back for a rest of three weeks, it was my lot join with a good United Presbyterian of Pittsburg, . J. R. Simpson, in working in a Y. M. C. A. hut in "Joan of Arc" country. Our hut had formerly n a hospital, so it proved to be delightfully roomy l adapted to all kinds of activities. We both of us olved to try out a religious program on the Sundays. took good care that during the week the men uld have abundance of recreation, entertainments, . Baseball was played every afternoon, and every ht in the hut something was going on. We cut out nday baseball, and put up a strong religious program, follows: 10 A. M., preaching; 2 P. M., Bible school; . M., evangelistic service. On both Sunday nights preached an old-fashioned Gospel message to an dience of men that crowded the hut full. On the t Sunday night, fourteen men decided for Christ, next Sunday, twenty, and on the following Sunday ht, in a communion service held in another town, in an old French schoolhouse—which was packed with men—we administered baptism to twelve and communion to 100 men.

Chaplain George W. Ridout just as he came out of the Argonne battle

Now, let it be remembered, these men had been in battle; they had seen their comrades die and many many more wounded and maimed. They themselves had come through, and they were thankful, and their hearts were tender toward things divine, their souls cried out for God, and the good old Gospel seemed to satisfy their needs.

A Sermon to Preachers

I AM greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories and their new Theology,
Full of everything but Jesus and his love for you and me.
There is plenty in the Bible for the preachers of today,
If they will but search its pages and for help divine would pray;
For God's Word is everlasting and it never will grow old—
'Tis indeed a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good true man of God,
With a Bible education, and a love for God's dear Word;
Who can lead us and direct us to the truth, the life, the way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing, in a pentecostal way.

What we need is just plain Gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Saviour crucified,
That alone can make men better, that alone can make men free—
Just the precious, dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story, which they heard at mother's knee.

LUETTA CUMMINS

ANOTHER thing which emphasized this was that on a Sunday evening, not far from another battlefront toward which we were fast moving, an open-air service was held, attended perhaps by a thousand men. The leader asked how many men had Testaments. All over the circle hands went up. He then asked the men to hold up their Testaments, that he might see them. Perhaps eighty per cent. of that group of men had each a Testament. I have frequently taken out of the pockets of soldier boys who had got killed the little Testaments, and many a time we have had demands upon us for Testaments that we could not supply. The boys seemed to feel that they ought not to go into battle without the Word of God.

THE Church after the War? Well, let me speak as one who has preached the Gospel twenty-five years at home and a year in the army in France; as one who has seen war in all its frightful actualities and who for five months lived and suffered and wrought under shell-fire, and who knows by a bit of real experience what officers and men have to go through and have come out of.

First. Let the Church present a live, vital Gospel. I mean the kind that is found in the New Testament. Don't let the pulpit spend its precious time on such secondary matters as "reconstruction," "expansion," the "new social conditions," etc. The press, the magazine, the forum, the lyceum, the lecture hall, etc., can better handle a lot of those questions than the average preacher. That was a good reply of Henry Ward Beecher, while lecturing at Yale, when he was asked if the preacher should devote some time to lecturing on various subjects other than religions. "What's the use," said Beecher, "of having two nozzles to your hose, when you have only water enough for one?" Exactly! I believe the Church and the pulpit that "after the war" build on the same old Gospel that Spurgeon and Talmage and Simpson and Moody preached will be the one that the soldier boys will want to go to, and that will best meet the new conditions brought upon us by the World War. Remember, it was after the Civil War that Moody's mighty work took place, and no man clung to the old, old Gospel like Moody. Remember also that the man to whom England is listening to today is John H. Jowett, whose message is always and only that of the New Testament Gospel.

Second. Let the churches drop all denominational rivalry; let all petty bickerings be cleaned out; let even theological hair-splitting be done away with, and let the Church settle down to the main proposition: that of promoting the interests of the Kingdom of God. Let there be a settling down to that business chiefly—all other things, all other questions, all other activities being secondary.

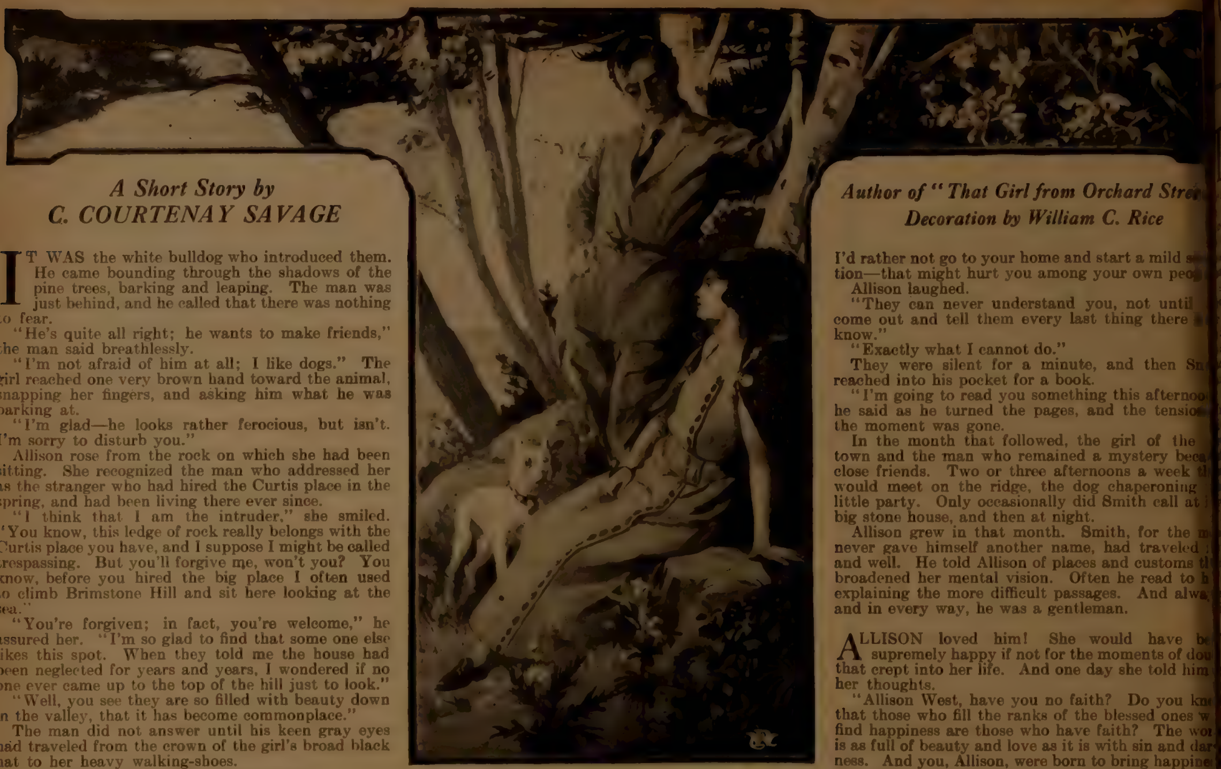
Third. Let the Church guard sacredly the things handed down to her, and let not war conditions and their cessation bring on a hysteria of liberality by which the golden law of Moses might be exchanged, for expediency's sake, for something brassy, and the "old faith" substituted by a program entirely human.

WAR has a tendency to produce a short memory for the Ten Commandments. Peace must needs improve that memory. The Church must apply herself to this important bit of business. The old Decalogue has had some rough usage the past year or more. America must look out here!

Then there has been a lot of wild talk about a new Gospel coming from the trenches and battlefields. Well, I have been through the thing, and have been associated with thousands who have been through the thing, and we have found no new Gospel in the trenches or dugouts or battlefields of France. Oh, no! We have seen blood there and demons. We have wrestled with the powers of darkness there, and have seen suffering men cry in their agonies to God. We have met all kinds of things in the trenches and dugouts and battlefield, but have failed to find any Gospel there better than the Gospel of our childhood, the Gospel of our youth, the Gospel of our manhood and ministry, which is the good old Gospel of the New Testament. And let it be remembered that the boys, as they march out of the trenches and battlefields on their way home, will carry with them the same New Testament that they bore upon the battlefront, because they have failed to find anything any better.

Let no one be deceived by a spurious cry of a new Gospel. And now that the war is over, just let the churches do what old Peter Cartwright, of early Methodist history, said when dying: "Give the old Gospel a chance."

THE MYSTERIOUS MR. SMITH



They were silent for a minute

A Short Story by
C. COURTENAY SAVAGE

Author of "That Girl from Orchard Stre
Decoration by William C. Rice

IT WAS the white bulldog who introduced them. He came bounding through the shadows of the pine trees, barking and leaping. The man was just behind, and he called that there was nothing to fear.

"He's quite all right; he wants to make friends," the man said breathlessly.

"I'm not afraid of him at all; I like dogs." The girl reached one very brown hand toward the animal, snapping her fingers, and asking him what he was barking at.

"I'm glad—he looks rather ferocious, but isn't. I'm sorry to disturb you."

Allison rose from the rock on which she had been sitting. She recognized the man who addressed her as the stranger who had hired the Curtis place in the spring, and had been living there ever since.

"I think that I am the intruder," she smiled. "You know, this ledge of rock really belongs with the Curtis place you have, and I suppose I might be called trespassing. But you'll forgive me, won't you? You know, before you hired the big place I often used to climb Brimstone Hill and sit here looking at the sea."

"You're forgiven; in fact, you're welcome," he assured her. "I'm so glad to find that some one else likes this spot. When they told me the house had been neglected for years and years, I wondered if no one ever came up to the top of the hill just to look."

"Well, you see they are so filled with beauty down in the valley, that it has become commonplace."

The man did not answer until his keen gray eyes had traveled from the crown of the girl's broad black hat to her heavy walking-shoes.

"Won't you sit down?" he asked quickly.

THE girl flushed. For the first time the man realized that she was more than pretty; she was alive with a vivid personality. Her eyes and hair were dark, her skin tanned by contact with the open air.

"I don't think I'd better; I'll leave you—to the view."

"But I'd like to talk with you! I've watched the dancing waves a hundred times, but never with any one else—that is, unless you count the dog."

She had almost forgotten the dog, but she saw that he had curled himself on a patch of moss that was in the direct path of a shaft of sunlight, and was watching them with half-closed eyes.

"But—but I really think I had better go." She was thinking what her neighbors would say if they knew of her meeting with the mysterious man of Brimstone Hill.

"And I can't persuade you at all? Please, Miss—" he stopped, waiting for her to fill in the name.

"West, Allison West," she said quickly.

"Please, Miss West."

For another minute she hesitated, and then went back to the rock where she had been sitting. The man found a place a few feet away from her.

"Now, just as punishment for having considered yourself a trespasser, I'm going to make you talk. First tell me about the village."

"There isn't much to tell. It's just the dreamiest place in the world. We've all been here for ages and ages. We've got the mill, some of the men own their own lumber schooners—and the town doesn't grow. Do you know," suddenly leaning forward, "you're the first real stranger to come here for years. I think you've caused more excitement here than the war."

"Then you do keep up with the day's news?"

"Yes; many of our boys have gone. Every one is doing his part, here, in Plum Harbor." There was a note of challenge in her tone. The man looked at her intently, his glance hard as flint.

"Tell me—and please tell me truthfully—why did you come here, and what are they saying about me—and about war—in the village?"

THE girl looked at him sharply.

"I came here because I love to look at the harbor from this ridge. In the village they're very much stirred up about war."

He nodded, waiting for the rest of the story.

"And about you—they've said so much, I don't know what to tell you first. The Curtis home was considered so fine, that when the last Curtis was gone the cousin who inherited the place couldn't live there. When you came, the house had been standing idle for ten years, ever since I was twelve years old. Can't you see what an impression it made on the people to have the place inhabited? Then the strife of Europe came nearer to us. The two excitements came so close that we seemed to feel that you were part of the greater thing that was going on outside our valley. You've been awfully queer to us. You don't get much mail, and you do get long telegrams, and we don't exactly trust that man who does the buying for you. Man servants don't seem right here. And all the while we've been wondering more and more just what you are: slacker from the city, spy, or what?"

"My man told me that the town people were curious, but I have no explanation to make."

The girl did not answer him. When he spoke again, it was of the colors of the sunset, and of the skies of many lands. The girl listened intently for many minutes.

"I can't wait for the rest of it," Allison interrupted. "It's almost supper time, and if I wasn't home promptly they might start hunting for me." She rose, and started off a few paces. The man, jumping to his feet, offered to walk as far as the road with her.

"No, thank you; it is better that I go alone. Good-night—and your name isn't really Smith, is it?"

The man smiled.

"No matter what my name, or my business, please believe me when I say that I am no coward, and not a spy. Good-night, Miss West."

THE next day the man servant from the big house on the hill left a note at the door of the West house. It was for Allison, and briefly asked if the writer might call on her. He had no friends in the small village and had so thoroughly enjoyed their meeting on the ridge. Allison talked with her cousin, who had lived with her since her parents' death had left her in possession of the big stone house and the prosperous farm lands, and sent word back that she would be glad to receive Mr. Smith.

He came in the twilight and stayed an hour. Cousin Lucy, who had lived in Boston before coming to Plum Harbor, found him delightful, a gentleman, a man of the world, though he gave no inkling of who or what he was. And when he left, he asked if he might call again.

After that they saw one another frequently, Smith calling at the house, but most of their meetings taking place on the ridge where they had first met.

"I feel rather like a cad allowing you to climb up here to see me," Smith apologized one afternoon; "but, frankly, they don't seem to like me in town. I'd rather not go to your home and start a mild s tion—that might hurt you among your own peo

Allison laughed.

"They can never understand you, not until come out and tell them every last thing there know."

"Exactly what I cannot do."

They were silent for a minute, and then Sn reached into his pocket for a book.

"I'm going to read you something this afternoo he said as he turned the pages, and the tensio the moment was gone.

In the month that followed, the girl of the town and the man who remained a mystery beca close friends. Two or three afternoons a week th would meet on the ridge, the dog chaperoning little party. Only occasionally did Smith call at big stone house, and then at night.

Allison grew in that month. Smith, for the m never gave himself another name, had traveled and well. He told Allison of places and customs th broadened her mental vision. Often he read to h explaining the more difficult passages. And alwa and in every way, he was a gentleman.

ALLISON loved him! She would have be supremely happy if not for the moments of dou that crept into her life. And one day she told him her thoughts.

"Allison West, have you no faith? Do you kn that those who fill the ranks of the blessed ones w find happiness are those who have faith? The wo is as full of beauty and love as it is with sin and dar ness. And you, Allison, were born to bring happine to make the world worth while. I know—I know wh you have come to mean to me. Some day—and th eternal some day will really come—I'll tell you wh you have meant to me, because here among doubte you have had faith in me. Don't question me now

As the summer ripened into early fall, the litt community was stirred to indignation over the viv newspaper reports of the spy exposé and the gover ment's steps towards internment. And one morni came the news of the death of Billy Adams. Adam was a town boy who had enlisted in the navy at th first news of war. Patrolling the waters of the barre zone, a submersible had crept up on the small nav craft, and Billy Adams found an eternal resting-pla in the great waters—Plum Harbor's first sacrifice the cause of freedom.

The people of the town were stunned, and, goi to the post-office for mail, Allison met men and wome with drawn faces. That afternoon the postmast was called to the telephone to receive a message fro Gilford, the nearest town on the railroad, twelve mil away. It was a telegram to be delivered to Smith, an apparently in code. The postmaster copied it ve carefully before he sent it up the hill, and the boy wh carried the paper spoke of its contents to several o the loungers who were constantly about the office.

"Kind of funny, him getting a message like tha I never did trust that fellow," one of the men remarked, and the seed of suspicion that had bee planted for so many weeks before sprang immediatel into ripened fruit.

Within an hour a hideously distorted story wa flying as flame before the wind, and the men an women of the village were planning together as to ho they might capture the spy. Some went as far as t remember seeing mysterious lights. Others believe that the code message was instructions sent from Berlin by a hidden wireless plant. It was a primitiv town, touched to the quick by the searing finger of war

ALLISON heard the news when it was almost sunset. The quickly made plan was that the spy was to be taken after dark, and resistance would mean death. The hired man brought the information when he came in with the evening's milking, and for a moment the girl was awed into questionless silence.

Smith a spy! There came to her mind his ringing declaration when he had given her his word that such was not the case. Suppose he had lied to her? For many, many minutes she sat pondering. What should she do? Was it a case of for or against her country Far down the street she heard a small boy playing a drum—even the children were filled with the spirit of war. War! She shuddered when she thought o

Continued on page 100

Christian Endeavor from Sea to Sea

By REV. FRANCIS E. CLARK, D.D., LL.D.

IV

THE second Christian Endeavor Society was formed about nine months after the first—this one in the North Church of Newburyport, Mass. Then, stimulated by some arti- s I had been asked to write for the Congregationalist d the Sunday School Times on "How One Church res for Its Young People," other societies began to formed in churches of different denominations, and ters began to pour in upon me, asking for further ormation, and for copies of the constitution.

At first, of course, the growth was comparatively w, but, like a snowball rolling down a mountain, as e movement gathered momentum it grew enor- usly in size; one society formed anothe , one pastor ld another how his young people had been quickened d set at work, until soon hundreds and then thou- nds of new societies were formed every year.

It must not be thought that there was no opposition. e society easily escaped the woe of those of whom men speak well. Though the opposition was far s than that which met the Sunday school, it was yet fficient to stimulate the leaders to look well to funda- ental principles. This was not a difficult task, for e society had but two fundamental principles—yalty and fellowship. Loyalty to the Lord Jesus hrist and his Church, the particular church to which ch Endeavorer belonged, and fellowship with all ho loved and served the same Lord. It had no borate creed to defend, but simply the pledge, Trusting in the Lord Jesus Christ for strength, I omise him that I will strive to do whatever he would ke to have me do," and few could find fault with that.

THE most serious opposition came from certain ecclesiastical authorities who feared that the alle- ance of the young people to denominational causes ight be weakened because of their fellowship with hers. This resulted, after about eight or ten years, the formation of several purely denominational oung people's societies, into which many Endeavor cieties were changed and their fellowship withdrawn om the others. It looked for a time as though the essed unity of the earlier years would be shattered.

This, however, was not to be, for the total number Endeavor Societies constantly increased, and after few years most of the purely denominational socie- es came back into the Christian Endeavor ranks, so at now it embraces the young people of more than a undred evangelical denominations throughout the orld, and the emphasis is still, as it always has been, n fidelity and faithfulness to one's own church and enomination, which our interdenominational and orld-wide fellowship has been found rather to stimu- te than to hinder.

But it is particularly pleasant to dwell on the co- peration and united work and worship of the En- eavor Societies, which has proved to be such an xtraordinary, God-given development of the move- ment, and which is so fully in accord with the spirit f the times, and I believe with Providential leadings. verywhere today the Christian world is longing and rying out for a closer unity of Christians, for the reaking down of sectarian barriers, for the minimizing of unessentials, and the magnifying of the points of our common faith and practice. Scarcely is an important ecclesiastical meeting held anywhere but, in some form, this cry for united Christian action is voiced. It is frequently asserted that the Christian soldiers in the trenches, when they reach home, will never again stand apart in fighting the battles of the Lord.

FOR this happier time that is hastening on, the Christian Endeavor movement has been preparing the young people of the churches in a remarkable way. There was no thought of a great world-wide organization that should include all evangelical denominations when that first little society in Portland, Maine, was formed. It is a great satisfaction to me now that this is not a man-made fellowship, that no powerful organization with unlimited money and influential backing tried to force a new unity upon the churches, but that God has used one of the "weak things of the world," if not to "put to shame the things that are strong," at least to help in some measure to inaugurate and usher in the better day for which Jesus prayed, when "all shall be one," not perhaps in ecclesiastical organization, but in spirit and purpose and consecrated endeavor.

The possibility for cooperation and fellowship, unrealized by any of us at the beginning, seemed to inhere in the very genius of Christian Endeavor from the beginning. As soon as two societies were formed, the members wanted to get together to compare notes as to methods and especially for mutual encouragement and inspiration.

The Christian Endeavor Unions, local, district, state, national and international, came into being in the most natural way. The young people demanded them. Their spirits cried out for this fellowship. Their pastors soon found how such meetings enlarged the vision of the youth and quickened their zeal. They could not, thank God, be helped.

The first convention of societies was held in Williston Church, Portland, in June, 1882, less than eighteen months after the first society was formed. Then there were not a dozen such societies in all the world, but the convention idea of united prayer, common methods of service and a common source of inspiration was in that little gathering, and was soon to expand in a marvelous way.

Indeed, the society set the pace for such enormous religious gatherings as the world had never before seen. Year by year they grew in size and importance until in New York, in 1892, all records were eclipsed and more than twenty-six thousand young people from all over the land crowded Madison Square Garden, the near-by churches, and overflowed for outdoor meetings into the adjacent squares. The metropolitan papers, which began by giving paragraphs to the meetings, ended by devoting pages to it, and the reporters of the most cynical of them all, who came to scoff, remained to praise if not to pray.

The cheerful, happy, but genuine type of religion evidenced by the songs and the speeches and the joyous, badge-bedecked throngs of Endeavorers upon the streets, made a deep impression upon the city. The names of many distinguished speakers appeared upon the program. Yet it was not in any one or any score of admirable addresses that the power of the convention lay, but in what seemed like a spontaneous outpouring or uprising of the youth of the land, demanding an opportunity to express their allegiance to their Lord and their fraternity with one another. Dr. Philip Schaff, the most eminent church historian of his day, declared upon the platform that the convention marked a new era in church history, and, though some few ecclesiastics have done their utmost to postpone the era of enlarged Christian fellowship, it hard to fight against the trend of the present day, and what I believe is the evident leading of the Spirit of God.

A still more remarkable Endeavor convention was held three years later in Boston. Three great tents holding ten thousand people each were pitched upon the "sacred" Boston Common to accommodate the expected crowds. The preparations were none too ample, for no less than fifty-six thousand six hundred and twenty-five delegates were registered. Never before or since have Boston's streets been so elaborately decorated for any gathering, secular or religious. The railway stations within twenty miles of the city were decorated with emblems of welcome. One saloonkeeper, not to be outdone by other concerns, put up the notice:

"Welcome to the Endeavorers"

whereupon a group of them took him at his word, went in and held a prayer meeting in his saloon, to the amazement of himself and his customers. He did not resent it, however, but stood the infliction with the best grace he could muster.

The Boston papers were particularly hospitable to the convention, reporting all the addresses verbatim, and stirring to white heat the general interest.

The convention in Boston was followed by others of like magnitude in Washington, Detroit, San Francisco, Chicago and other cities, varying in size, but all displaying the same enthusiasm, zeal and joy in our blessed Christian fellowship.

The project of holding a convention on the Pacific Coast at San Francisco in 1897 was feared by many to be impossible of successful realization, since it involved such a long railway journey for the majority of delegates. But the convention was not only one of the largest but one of the most successful of the whole series. It was said that at least twenty-three thousand delegates crossed the mountains from the East. The trains on some sections of the trans-Pacific railways were almost continuous, and a famine was created at the railway eating-houses along the route.

San Francisco was profoundly moved by the great and joyous meetings. The daily papers agreed among themselves to keep out of their columns all unsavory accounts of murders, divorces and the like for a week, and to give their strength largely to reporting the convention. Such meetings are now no longer novelties, but they are no less than formerly vast inspirational gatherings, which give a new vision of human brotherhood and of heavenly aspiration to tens of thousands of young people.

An outdoor meeting at an International Christian Endeavor Convention

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Vice Pres. and Mgr. Editor
GEORGE H. SANDISON

What the Whole World Wants

WHEN this issue reaches the hands of our readers, the Peace Conference at Versailles will in all probability have taken up its great task. As a preliminary measure it was prefaced by an exchange of peace views among the four Allied powers, in which President Wilson was closely associated. Notwithstanding the rumors of differences which have been industriously circulated, nothing has developed which would indicate any clash of interests of sufficient magnitude to imperil the harmony of the Conference. It is beyond question that the Allied peoples themselves are everywhere enthusiastic in support of the proposed League of Nations. This fact will have to be reckoned with by any opposition that may arise on the part of the leaders. That the President has made a deep impression in all the lands he has visited, and on every audience he has addressed, is universally admitted. All the evidence shows that the peoples of Europe want enduring peace to be the sequel of the great war. If such a peace does not come, then all the sacrifices will have been made in vain.

We have seen how, in other years, statesmen and governments have tried out their various peace plans, and how their efforts have invariably resulted in failure. We have just witnessed the tremendous punishment which God has permitted to fall upon those who break the world's peace deliberately. A score of kings and kinglets have been torn from their thrones; Europe and a large part of Asia has been filled with death and desolation; famine and plague are still sweeping off multitudes. Yet there has been given to us a glimpse of a larger hope than the world has ever known, coming out of it all—the vision of a new era for the race of men, if they will yield obedience to the divine will by abjuring war and resolving to live in peace. This is the vision that led our own heroes to enter the struggle, to fight, and even to yield up their lives. It is the vision, the realization of which, please God, will transform this old world.

The Peace Conference, too, sees this vision and realizes that peace and good-will is the strongest desire of the nations. If peace does not come as the result of its work; if it should fail to set up a League of Nations, then it will pass down to history as having flung away the greatest of all opportunities. Let us labor under no delusion in the matter. God is the Ruler of the world, and disobedience of his clear call to peace may be followed by still greater calamities than have yet happened.

We are led, however, to expect better things. We look forward in full confidence to the hour when the roll call of the delegates at Versailles will record their votes: America for peace! Britain, France, Italy, Japan—each and all for peace! We believe that with faith abiding in the hearts of the conferees, every difficulty will be overcome, and the League of Nations will arise, a majestic creation in the midst of Europe's chaos and suffering, with an arbitral court of nations created, and its powers sustained and its demands enforced, by the united strength of all the nations represented. Nor will any power be excluded which can qualify for admission, not even the Central Powers when they return to their senses and the present period of disorder has ceased, so that they may be regarded as capable of self-government. Moreover, we are sustained in this belief in the conviction that it is God's will for the world. We take it to be the conviction of all right-minded people everywhere.

Let the prayers of Christian America strengthen the hands of the Peace Conference during these tense days, when faith in God is most needed—prayers that the Conference may be wisely guided and that its deliberations may result in restoring happiness and tranquillity to the nations. There is danger in delay. There are elements now at work in various countries which, if peace be not securely assured soon, may spring to sudden life and involve Europe in still greater disasters. The world wants peace, enduring peace, guaranteed peace, and it wants it at the earliest possible moment.

Widening the Circle

TODAY our Family Circle is forty thousand stronger than it was a year ago. We extend hearty greetings to these new readers and trust that their hopes and expectations may be fully satisfied. This phenomenal gain we regard as a popular expression of confidence in the Christian Herald and in the new management with which it has begun the new era. We welcome them as a strong addition to our forces that are constantly engaged in the field of applied Christianity, for our Circle is a busy hive of workers, translating every favorable opportunity into good deeds. We welcome them to a share in our missionary enterprises in many lands; in our organized benevolences among those peoples that have been prostrated by the ravages of war; in fighting back famine; in spreading the Gospel at home and abroad, wherever it can find an entrance, and also in the great spiritual struggle that is now being waged for the unity of the Christian Church in America.

They have joined our ranks in an eventful time, when every day is history-making. We shall look forward to them as our weekly guests at a feast of the finest things in current literature, by the best authors—an infinite variety to suit all ages and every taste. And we shall be glad to have them exercise the privilege accorded to all of our Circle members of freely expressing their views on matters of general interest in our columns. The Christian Herald keeps open house for all of its readers, and values their opinions and suggestions, as an agreeable means of keeping in friendly touch with all the members of our big Family.

Nation's Tribute to a Great American

IN THE passing of Theodore Roosevelt America loses one of her typical citizens. Brilliant, able and forceful, he was in the public eye for a full quarter of a century. His skill in statesmanship, his uncompromising advocacy of what he believed to be right and just, and above all his stanch Americanism, were the qualities that combined to make him a leader among men and won a nation's admiration and confidence.

Few men have shown so much versatility, or have won higher recognition in so many fields of activity. As author, traveler, explorer, soldier, legislator and statesman, he filled every rôle with distinction. Whether winning the Nobel prize, or exploring in the wilderness of Africa or South America, or directing the affairs of the nation in Washington, he was equally master of the situation. Few men have shown such resourceful capacity for meeting the emergencies of public life, and fewer still have faced them with such courage and confidence. Yet always his action waited upon conscience, and his whole record reveals the most rigid adherence to his high conception of duty.

Mr. Roosevelt was at heart a reformer, and showed this in many ways. He believed in law, in equal justice, and in the rule of right, and he cared little for the antagonisms he invoked. His sympathies and energies lay closer to the hearts of the American people than those of any other statesman of his time, and for many years his name as a moral force in politics was one to conjure with. Time has vindicated many if not all of his digressions from the old paths of politics. Now that he is gone, his fellow countrymen, irrespective of party, unite in awarding him spontaneously the laurel that is the fitting tribute to the man who carried with him all through his public career the unwavering love and confidence of the nation he served.

That Captured German Fleet

WHAT shall be done with the captured German fleet? Shall it be sunk in the depths of the ocean, or shall an effort be made to put the big ships with which Germany hoped to conquer the seas to some practical use? Experts who have advocated destruction explained that all of the ships are practically obsolete according to modern standards, and that their appropriation and upkeep would be a sheer waste of money. This judgment applies to the battle-cruisers and battle-ships, though not to the smaller vessels, light cruisers, destroyers, and submarines. It would seem to the average mind that some better use might be found for those vessels than simply to send them to the bottom of the sea. Assuming the experts to be right, the naval powers might not regard the German ships as valuable booty; yet they represent possibly hundreds of millions of money spent, and even though worthless in war, there are doubtless tasks at which they could be used to good advantage.

However, assuming that these vessels, which are now in British waters, will never go back to Germany, and that it might be wise not to divide them among the Allies, the proposition to sink them on the site of the Lusitania seems to meet the ends of justice, although it is a shocking waste of money. It has been suggested by some interested reader that they should be taken down to the Sargasso Sea, and junked in that limbo of dead ships and seaweed, in its hopeless zone of perpetual calm, somewhere in mid-Atlantic. Even this plan, however, has its disadvantages, for some envious power might be tempted to salvage them from the mass of derelicts. On the whole, therefore, unless some better suggestion is advanc and since nobody seems to want them, we supp that the most logical destiny of the worthless fl would be to send it to Davy Jones's locker, as n as may be to the ill-fated Lusitania. This would poetic justice if nothing more.

The One Thing Needful

CHAPLAIN RIDOUT, in the article printed another page, has brought the question Religion after the War very near to a soluti Some good folks have seemed to be groping about a dense fog of uncertainty as to the message t Church should have ready for the soldier bo homecoming, as to the manner of organization, t extent of cooperation, the degree of unity and th basis of unity necessary to a successful continuati of the ministry of the Church into the days of r construction.

The answer is clear, convincing, and one alrea given more than once. What the men want the old Gospel that has always in every age been th power of God unto salvation. No ecclesiastic formula will answer.

It seems necessary to call Christendom ba periodically to its fundamentals. First comes time of spiritual drouth or questioning; then a gre leader with the old, old message arises to fire t world again with religious zeal. Huss, Luthe Wesley, Otterbein, Whitefield, Moody, all declar to a world of sinful men the all-sufficiency of t sacrifice on Calvary.

In easy times men forget that they are sinne and any philosophy which will not too greatly int fere with the comfortable current of their inclination can masquerade as religion and secure a certa following. But in times of stress the arm of fles fails, the power of philosophy, of specious argume of skilfully camouflaged half-truth is shown to be th weakness that it is, and men, crying out for realit come back to the New Testament, to the old Gospe

What the Church needs is, therefore, not a ne program, not a new message, but a return to th simplicity of apostolic days and to the messa which then gathered disciples by thousands in ever corner of the Roman empire. If the Church the will strip away the cant, the creed, the verbiage o other years, the ecclesiastical pose, the denomination emphasis, and preach Jesus Christ, the crucifie Saviour, the risen living Lord, the men back fro France and those who stayed at home will thro the doors and crowd the altars.

The Potter and the Clay

SOMEONE has suggested that the pottery trad began when Adam and Eve were turned out o Eden. Pottery was a great trade in the mos ancient cities of the world. The advance in civilization in those early times is shown by the increasin artistic development of pottery utensils. The ear life of Egyptians, Chinese, and even the America Indians, is found written upon their pottery vessel

As our Lord used scenes in nature as texts fo spiritual truths, so the pottery artisan becomes a picture of God's dealing with his children. Jeremiah the prophet is sent to the potters' field to study t great lesson for the instruction of Israel. The divine voice said to him, "As clay is in the potter's hand, so are ye in mine hand, O house of Israel! If they return to me, I will repent of the evil; if they return not, I will repent of the good wherewith I would benefit them."

God governs the wheels of his providence as well as the clay of his creation. He who made us can make us again. We are his workmanship and should not take ourselves out of his hands till we come unto the perfect man, unto the measure of the stature of the fulness of Christ. The grinding, molding process may be often painful, but Christ was made perfect through suffering, and his greatest apostle suffered the loss of all things. We should be willing in his hands and be obedient to his command, if we would become a vessel of honor and power in his worlds.

Nations that are marred and broken by war, lying in ruins, must be made over again into governments of peace, prosperity and liberty. Is not Almighty God remolding such nations today, that all may become united in the purposes of spreading righteousness and truth and establishing the kingdom of Christ in the earth? What a wonderful privilege for the President and people of these United States to have a part, under God, of helping remold the world of nations into the spirit of the true democracy and freedom of all the peoples of the earth!

Unity the Hope of the New Era

IT IS quite generally recognized by all men of thought and vision that the months just ahead will mark the opening of a new era for the Church of God. There will be a long work of ldwide reconstruction, and of reconstruction here home as well. Nearly 4,000,000 of our choicest ng men are coming back into our community from the camps, the training grounds and the tle-fields. They come back with new ideas and als. Many of them return with renewed and engthened faith and seek work to do for the ster whose Spirit has upheld them in the terrible rs of actual and expected conflict. Others come k with a faith born of battle, a faith no less certain n that of those first mentioned, but lacking tionships at home, and these need to be welcomed a church in which their simple faith is not out of e. Others may perhaps have lost faith, or have nd their faith weakened, and thousands of others ne back with little change in their hearts from the dition of passive faith or disregard of religious ngs which marked them when they went away. e church of April, 1917, will, however, be unequal the task of meeting these returned soldiers with a ning program.

But it does not appear that we have with us today church of April, 1917. As President Wilson has ll said, "There is a tide moving in the hearts of n." The terrible cataclysm of war has turned de every current of former life and thought, and we turn to the task of reconstruction we have a new rld to face and people with new ideas and eyes more dely opened toward new ideals to work with.

As a part of these new ideas and ideals we are seeing marked drawing together of religious people of all ts and names. But while all of this feeling is actual d strong and is moving toward accomplishment, remains true that reconstruction is now upon us. e life of the nation is to be built now around new nters, and no practicable union of Christendom is ssible under a year or two or longer. The Church it exists today must make itself one of the logical nters of the new life of the nation, or it may find t, when all the glorious union that is contemplated achieved, it is not the factor in the life of the nation ich its great commission and the indwelling Spirit its Master make it imperative that it should be. other words, the Church must make itself a proper edium for the revelation of God to man *now* or it y find that men have received a revelation from me other source, or that they have satisfied themlves with some lesser boon. The Church of Christ ould be the focal point of every community. It ould guide the spiritual life and develop the social. s ever open doors should be the normal destination every pair of otherwise undirected feet.

EEING all of this, and anxious that the religion of the Lord Jesus Christ which has received a w baptism of power in the trenches, which faces ide-open doors the world around, should meet the esent situation in the full power and in the true irit of her Lord, several organizations have begun formulate plans.

The Christian Herald for more than two years s kept the question of the Church after the War efore its readers. Some notable statements have en made through the Open Forum it has conducted, nd the forces of interdenominational faith it repre- nts are even now drawing together into a working rganization. Plans and purposes are still unwritten, ut it is certain that the influence of the Christian erald Family is to be felt in a definite way in the econstituting of the Church for the new victories f the New Era.

The International Sunday School Association has en this problem arising and has planned an extensive ampaign to fit the Church, through the interde- ominational influence of the Sunday school interests, meet the new issues of life and community organiza- ion which it must shortly face.

The Laymen's Missionary Movement has planned nation-wide program, the Y. W. C. A. and Y. M. A. each have programs in process of building. he Methodist, Presbyterian, Baptist, Congrega- ional, Lutheran and Christian denominations have ach, either in process or in practical culmination, ovements intended to invigorate individual churches nd to relate their whole bodies to the wider oppor- unities and obligations of the immediate future. he Women's Trade Union League also has a program hich is, of course, wholly secular.

Thus many organizations were working, but the eneral situation was still confused. There was no ssurance that even with all the programs fully chieved there would be that relating of the Church o present problems which would be necessary to ake its influence dominant in the life of the nation r of the world. And there was every reason to elieve that the multiplied campaigns would be ore or less mutually destructive and that the country ould be wearied of programs without being inspired to spiritual achievement. This practical certainty caused the leaders of various boards and denominations to get together in several informal conferences to see if some way could not be devised to bring about cooperation, all the churches in one unified campaign, which should put the evangelical Gospel of the Church before the country, in such a way as to insure the fullest participation of the Church in the reconstruction of our community life, and which would make certain that the men coming back home from the war will find a religious spirit here that will measure up to their needs and expectations, gathering in also by united evangelism that harvest of souls which seems to be awaiting the reaper but which may be lost if each should seek to glean only its own little field in its own ineffective way.

ON DECEMBER 18 and 19 a small group of men and women representing most of the denominations, the Foreign Missions Council, the Home Missions Council, the Y. M. C. A. and Y. W. C. A., the Laymen's Missionary Movement and the Commission on Interchurch Federation of the Federal Council of Churches, met at Atlantic City and after mature deliberation, much prayer and many conferences, adopted resolutions to this effect:

"That the conference approve the proposal of the Executive Committee of the Federal Council for a series of regional conferences, preferably by states, at the earliest possible date; that the Federal Council's Commission on Interchurch Federation create a committee to organize and conduct these conferences; and that the proposed committee clearly define the scope and character of the conferences and carefully select the speakers, exercising care to avoid divisive positions and utterances.

On December 30, at Delmonico's, in New York City, a slightly wider group met for a five hours' conference in which the resolutions of the Atlantic City conference were considered and the following outline of purposes was presented:

"To reassert the place of the Christian Church and its message as being fundamental to the new world order. A maximum anxiety for the Kingdom of God, a minimum anxiety for organizations.

"To strengthen the community organization of the Christian churches upon the whole task of the Church for all the people of the community.

"To give prompt help to the Christian forces in the period of demobilization of the army and navy."

BISHOP LUTHER B. WILSON, Methodist Episcopal, thought the time had come when we should rise above denomination, or a secular organization would arise which would set aside the Church.

Dr. Robert E. Speer said: "There is a demand upon the Church for coordination of forces. National unity among diverse racial and political elements was forged by the struggle for victory. The coercive power of public opinion forced unity of thought and action. The nation cannot face the problem of peace without unity. Great energies and sacrifices were called forth by the war that are abated now. . . . The Church must maintain the ideals of the war. Christian unity alone can replace the unity of national purpose which won the war. The nation must achieve an international consciousness: the mind of the nation must adjust itself to a wider conception of the world. The tasks that face us can only be met by all our massed force. No movement of the Christian Church, denominational or non-denominational, can afford to go it alone. Every branch of the Christian Church is going to have to snuggle up pretty close to every other branch in these coming days. What is wanted is just that we present a united front, that we come together on one platform and speak to the nation with one voice, bearing a new evangelical and evangelistic witness of the faith that is common to us. We must emphasize the personal religious life and family worship, the springs from which flow all that is clean and wholesome in the nation and the world. We have a common message, we have a common ministry." Dr. Speer also declared his conviction that we must accent the missionary note.

Mr. Frank L. Brown told of the plans of his church to receive into their church life the boys coming back from "Over There." He said they planned various classes and clubs to make the boys feel at home, but that the first two boys to come back had come to him to ask if there were not classes of boys in the Sunday school that they could teach. He declared it his conviction that many of these boys would come back seeking opportunities for service.

Dr. Hubert C. Herring, of the Congregational Church, said that there were three eras in the life of the Church—the era of the Primitive Church, the era of the Reformation, and a third era as yet unnamed. He said that the churches were learning the lesson that they could get together without losing their message of individual salvation and that in getting together they were gaining a message of social salvation. He declared that the church was, under God, the hope of the world, and pleaded for a drawing together of the sacramental host of Christ.

Dr. Cornelius Woelfkin said that in the elemental things of our religion we are one, and he prayed that the dry bones of our divisions might be shaken together into the body of our Lord.

Dr. Daniel Poling of the Christian Endeavor Society declared that over in France hundreds of men were turning to faith in God. Speaking of the proposed system of conferences he said: "We need first a passion, then a program." Quoting the text, "Without me ye can do nothing," he said: "More than we need unity we need Him."

Mr. Raymond Robins said: "The issue in the world today is whether the world is going to find in the Church the message she seeks, or whether the world will find it elsewhere. The greatest hour that the Christian Church ever faced is here now." Mr. Robins, who recently spent eleven months in Bolshevik Russia, declared the "solution lies in a better world and in a worthy answer to Karl Marx," and "unless America is competent to realize a Christian democracy, then you will get a proletarian socialist republic."

THE plan developed and discussed is to hold regional conferences, probably with states as units, and denominational representatives were asked to confer with their executive heads or governing bodies on the question of definite affiliation with the movement. Every church represented was said to be favorably inclined. The creation of a national committee was approved.

Mr. Fred B. Smith, who will be national chairman of the movement, declared that it was a movement to emphasize the "little brown church," a movement to defend the evangelical Protestant Church. He said the movement was not going out for controversy, but that it would preach cooperative religion and would demand of the churches coordination of forces. The desire was to create and foster an earnest, deep, spiritual purpose to cooperate, and he referred to the Indianapolis plan, operating in that city, in which, without the intervention of outside evangelists, thousands are being converted and added to the churches each year. He referred also to St. Louis, Mo., where all the churches have united to survey the city, each church being responsible for certain blocks on which it is to have ready a complete report next May. He declared that the Church could meet the as yet unsolved question of the adolescent boy only by a broad cooperative program.

There was a deep, earnest, cordial feeling in evidence throughout the five hours of the Monday conference. There were no dissenting voices. Representatives of each denomination or organization present pledged themselves to do all they could do bring their body into line with the plan for the regional conferences, and the gathering broke up with the announcement that the names of the National Committee would be made public shortly and that each person present might expect to find himself charged with some share in the responsibilities to come.

The Old Organ

By

CORA A. MATSON DOLSON

SHE, the musician,
Swept through the doorway
To a seat at the organ.
Mother-eyes looked down
From the portrait frame
Above the old organ.

Long fingers swept the keys
In accompaniment to a new song;
But the little organ,
The old home organ,
Would not respond
To the singer's liking.
She rose from her place,
Banging the cover,
To the words,
"A worthless instrument!"

Yet, old organ,
I shut my eyes and hear the strain,
"*Sweet day, so cool, so calm, so bright.*"
In a minor key you keep the time,

"*Sweet Galilee, blue Galilee.*"
Still, little organ, worn-out organ,
You can keep time to the old songs.

The Apocalyptic Year

*A SERMON BY REV. S. PARKES CADMAN, D.D.**

TEXT—I Peter 4 : 19. "Commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

WHEN the soul of the dying Saviour left His crucified body, there was a great earthquake, and the veil of the temple was rent asunder. The sacred shrine of the ancient covenant and the mercy seat was exposed to view. The Old and New Dispensations coalesced in the offering and the priesthood of Jesus. In His hour of Passion, He was made the Light to enlighten the Gentiles and the glory of His people Israel. I think of this supreme moment in history and redemption. I think of all the majestic epochs since it happened, and reverently assert that the events of this dying year have only been surpassed in thrilling importance and permanent effect by those that clustered around Calvary.

The fall of the Roman Empire; the rise of the Humanists; the Renaissance, which said, "Let us awake the great dead and inquire of them again"; the Reformation, which mothered Modernism, have been outdone by the revelation of God's will which we have witnessed during the last months of travail and rebirth. The thoughts of many hearts have been revealed. No soul has lingered undisturbed in its secret quests. No dreams of arrogant pride or virtuous humility have been concealed from the multitude. Prayers, which saints whispered in their closets, have been proclaimed from the house-tops. Conspiracies, which desperate and wicked princes plotted privily, have become public property. The veil has been torn off from many rulers and nations. Crowns and thrones have perished. Kingdoms have fallen to rise no more. The God of Omnipotence has come in judgment. His decrees have been executed by godly and ungodly alike. They have shaken the earth, from pole to pole.

It has been the annus mirabilis: the year, not of jubilee, but of apocalypse; not of victory, but of preparation and opportunity. The gravest problems have yet to be solved; the most vital issues are still joined contentiously; the final outcome is still in abeyance. It is safe to assert that the precept of the text is our wisest practice. Let us commit the keeping of our souls to the Lord in well-doing, as unto a faithful Creator.

RETROSPECTIVELY, we look back and ask: Have I made the year a sanctuary of His goodness or a court of His justice? Introspectively, we look within for what is there of satisfaction or of dismay. Circumspectly, we look around as inquirers for the millennial age when hate, war, and desolation shall be driven to their dens. But the threefold look sees everywhere the flaming sword of Divine Righteousness. The devout ear listens to the solemn annunciation, "He made known His ways unto Moses, His *acts* unto the children of men." The fact is that God has taken our world wholly into His own hands, and preaches Himself to an attentive race. The entire religious sentiment has been marvelously reinforced. No erring priest or prophet comes between us and Heaven with a blurred interpretation. Behold the writing of Jehovah in movements and doings about which there can be no mistake; not inscribed on the wall of a palace, but across continents and in myriads of souls, writ large and plain, in letters of fire, with a host of kings and people to read, learn, mark, and inwardly digest. Hence consuming passions have been kindled, transformations wrought, unforgettable contact made with invincible realities.

Nineteen hundred and eighteen found us what we can never be again. The losses we have suffered, the tears we have wept, the raptures in which we have exulted, have left their eternal impress on our natures. The magnitudes of life at its best and death at its worst have thrown us back upon the great Giver of life and the Lord of death, the Creator, ever faithful, ever sure, whose mercy is everlasting.

IT HAS been a season of stern personal experiences and countless gains, a veritable Pentecost, in which men and nations of widely separated beliefs and habits have felt the impulse of a common sovereignty and the instinct of a common conscience. We are poorer in goods and richer in ourselves. The roll call of our departed heroes echoes interminably, but they have shown us God. Seriousness and dignity of being have followed sublimated sacrifice. For several decades before the war, preachers and churchmen were embarrassed by the wrong balance of life. The times were out of joint. The hearts of the people were estranged from spiritual truths. They leaned heavily upon what they were. They were not confident as to whence they came or whither they were going. Now, they have had to recommit themselves to the Creator and learn that dependence best becomes their finite weakness. It seemed a vain dream that in some far-off era goodness in saintly luster panoplied should monopolize the politics and statesmanship which had obscured justice and compassion. Nevertheless, we have not had to wait a single twelve-month for the turn of the tide. Silently, massively, resistlessly it is sweeping in upon the shores of human life from out the unfathomable deeps beyond. Presidents and premiers have taken the New Testament ethic as their mentor. They seek to formulate new codes which shall express the substance of the Sermon on the Mount. They disavow the methods which until yesterday were reckoned necessary in international diplomacy. We have not reached perfection, but we have banished skepticism. Foolish chatter about a godless race plunging into anarchy has been supplanted by a vigorous determination that civilization shall not be aborted. We do not anticipate an immediate spotless condition, but we actually have a chastened one. And the God of all history has reassured us that

> "Though His mills grind slowly,
>   Yet they grind exceeding small;
> Though with patience He stands waiting,
>   With exactness grinds He all."

Evidently faith and reason cast their twin light upon the text. It behooves us through well-doing to be on good terms with Him in whose guardian care are all our works and ways.

CARDINAL NEWMAN once asserted that it
better for the sun and the moon and the sta
be hurled out of the sky than for one soul to com
a mortal sin. Huxley ridiculed the assertion. Ne
theless, it had in it the seed of a sagacious philoso
Evidently no individual and no state is safe un
consecrated to the right. And nothing but this
ment of consecration has prevented us from g
down into the pit where the foe lies confounded
abandoned. Not all of us have been honest,
enough have been to prove that honesty is best.
all of us have been pure, but enough have bee
prove that purity is best. Not all of us have
regenerate, but enough have been to throw the sh
of protection and defense over the rest. And this
nant, this elect brotherhood of the blessed ones
bind their nations around the throne of God, owe t
superiority to the faithful Creator. He arranged
presence here without our consent. We were not
sulted as to when, where, how, of whom, we shoul
born. He decided these concerns, and everything
makes for our destiny is of Him. No taking of thou
can budge these propositions any more than it
add one cubit to our stature. But while as Cre
He acts absolutely, as Redeemer He solicits our co
eration.

It is this differential which governs life's com
cated machineries. We can never be sufficiently gr
ful that His grace made us equal to His call. When
hour struck, Belgium, Britain, France, Serbia, It
America, sprang up and, under rude compulsion
battle, responded to the summons, and were sustai
in their passage through the fiery furnace. God s
"Come!" Liberty said, "Come!" The State s
"Come!" The Church said, "Come!" Come to
vations, wounds, death, or worse than death, but co
for duty and honor and well-doing have bidden y
What a committal of myriads of souls, of innumera
deeds of valor and selflessness, of an array of gia
who had walked among us disguised as beard
youths but who obeyed the decree! There has b
nothing like it since the world began; no such w
doing or on such an unprecedented scale. And wh
we wait for peace to garner the harvests sown in te
and blood, we worship Him Who led us forth—

> "Redeemer of nations, burster of prison gates;
> Lifter from broken hearts of chains and weigh
> Feeder of famished hearts, joiner of hands,
> Returner of exiles from alien strands;
> Bringer of morning, bringer of air,
> Kindler of laughter in ashes of despair!
>
> "Preserver! Glorious!
>   From the hells and the crashing sea,
> Thy freemen, victorious,
>   Jubilantly run to Thee!
> Not with shouting and singing,
>   Exultant trumpet and drum,
> But with hearts like church-bells ringing,
>   Conqueror, we come!
>
> "Devouring fire, invincible light!
> Builder of dawn on the ruins of night!
> Builder with music of the crystal halls of light,
>   God, we are Thine! Command, and we obe

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*Preached at Central Congregational Church, Brooklyn, N. Y., December 29.

India's Famine Spreading

An Urgent Appeal from American Missionaries to the Christian Herald for Help

APPEALS from famine-stricken India are multiplying. A missionary conference in session at Akola, Berar, C. P., has sent the following appeal to the Christian Herald:

"We, the undersigned, have been asked by the Christian and Missionary Alliance, sitting in Conference here in Akola to solicit your immediate help for the poor and suffering. We remember that in the great famines of 1897 and 1900 the readers of the Christian Herald made a most noble response to appeals for help. The results of that generous help are seen today in many missions, in the form of bright Christian men and women, who were rescued from death by starvation, and taught the way and plan of salvation through Jesus Christ. Then, too, thousands of helpless orphans were taken into our orphanages and not only fed and clothed, but educated, trained in useful trades, and Christianized, and so became not only self-supporting, but helped forward the Church of the living God. Hundreds again have gone out into the work as Christian teachers, evangelists, and pastors.

"The Lord surely turned the curse into a blessing.

"We are again face to face with more severe circumstances and conditions than prevailed then, for the three following reasons:

"1. Because of the World War, the prices of foodstuffs today are nearly twice those reached in the two famines of 1897 and 1900. To make this plain to the reader, take for instance flour, that was selling before either of the two previous famines at one dollar a bag, but rose in those two famines to five dollars a bag. Now that same flour is held at nearly nine dollars a bag! Let it be remembered, too, that the average annual income of the people of this land is said to be only ten dollars per capita. Also a very low rate of money exchange exists at present. Today, a dollar on the field is worth only eighty-six cents.

"2. The epidemic of influenza has swept all over this land, in a most terrible and malignant form, carrying off thousands of people, and leaving hundreds of helpless orphans on our hands.

"3. The rains all over the land have been a partial failure, and in some cases a total failure. We here get an average rainfall of about thirty inches, but this year we have had only eight, and in some places even less. The crops that had started to grow are now withered
on their stalks and past he
while in many cases the cro
were not even planted. What
poor people and cattle will do
fore next September God al
knows.

"We who have passed thro
two such famines, remember
heartrending cries for bread, and
emaciated forms of the helpless and suffering, cove
with vermin and sores as a direct result of starvati
We can never forget those sights and experienc
Looking these facts in the face, we as a Mission, sit
ated in the very midst of these people, appeal to y
and to your readers for help before it is too late.

"Thanking you in advance for the help, we ask y
not to wait to send the money in the ordinary wa
but to cable the same out to this field at once.

"[Signed] REV. S. HAMILTON,
"*Mission House,* REV. WM. MOYER, *Convener.*
"*Akola, Berar, C. P., India.*"

A Christian Herald Famine Relief Committee h
been formed with headquarters at Bombay, with Re
Dr. Hume of Ahmednagar as chairman. All contrib
tions for India Famine Relief received by the Chr
tian Herald will be distributed by this committe
The need is extremely urgent, and we trust our reade
will respond promptly and liberally.

Reverends
J. H. Jowett, D.D.
and
C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Thorn That Remained

SUNDAY, January 26. II Cor. 12:8. "*I besought the Lord thrice that it might depart from me.*" Was the prayer answered? The apostle was troubled by some physical ailment which ained his strength and seemed to interfere with the itfulness of his work. It was like a thorn in the sh; it continually obtruded itself and mixed its in with everything. And he prayed that God uld remove the thorn, but the thorn remained. all we then say that the prayer was unanswered? as the Lord heedless? Might the apostle just as ll have saved his breath? Quite other is the teach- g of the Word. The unremoved thorn does not an the unanswered prayer. God most certainly swered the prayer, but in quite another way than e apostle dreamed. There was not less thorn, but re grace. The burden was not reduced, but the fferer was endowed with more power. "My grace sufficient for thee."

Here is a motor-car somewhat burdened and gasp- g at the difficult hill. There are two ways of deal- g with it. We can either lighten its load by remov- g part of the burden, or we can lighten its load by reasing its strength. We more than halve the hill en we double the engine power. And that is the y in which many of our prayers are answered. e answer comes not in the removal of the difficulty t in the increase of our dynamic. "Ye shall receive wer when the Holy Ghost is come upon you." any young Christians are bewildered to find that mptations remain even when they have begun to llow the Lord. They prayed that the temptation ight be removed, or that it might no longer frown on them as they went along the way. And yet ere it is towering before them as they go to their rk, menacing them while they are at their work, d accompanying them on their return. If only e Lord would remove all our enemies! But that not always his way. Many times the foes remain, t the answer is found in a table prepared "in the idst of our enemies." He gives us hidden manna, d the surrounding enemy glares at us in impotence.

And, just because the difficulty and the burden main, what an opportunity this offers for powerful itnessing! If the Lord removed all our thorns, if hristian believers had no temptations, no troubles, difficult hills, what a poor, anemic witness we ould offer to the world! We should present a char- ter that was faced by no enemy. We should pre- nt a life that was grappling with no problem. We ould present victories without struggle! Is it not mething infinitely more impressive to see a man ith a thorn limping along the road with a superb irit? What a witness all this offers to the endue- ent of God's grace! There is the man's thorn! nd we are made to wonder how he bears it so well. hat is his secret? Or here is a woman who has heaps trouble; where does she get her mysterious oil hich enables her spirit to burn and shine so radi- ntly? And those who ask such questions are led to er secret, and they are brought into the presence of e Lord. And so the thorn remains in order that we ay unveil the Lord. The very thorn becomes the vealer of the keeping grace of our God. "This sick- ess was not unto death, but for the glory of God, hat the Son of Man may be glorified." J. H. J.

The Open Door

MONDAY, January 27. Rev. 3:8. "*Behold, I have set before thee an open door.*" The open oor represents opportunity. In the Christian view things, opportunity spells duty, and duty has ivine sanction and authority. Three sayings of esus shed light upon his conception of the provi- ential—indeed, the divine—character of duty: "I ust be about my Father's business." "It becometh e to fulfil all righteousness." "My meat is to do he will of him that sent me." It is plain what Jesus hinks of duty—to do it is to do the Father's will, nd to do his will is to know him, and to know him life eternal.

Said a boy of nineteen who died a martyr's death t a post of dangerous duty: "I knew I was follow- g Christ, and I could not do otherwise." The duty f our common or uncommon lives is God's open door o life on the highest level. C. C. A.

The Doing of the Law

TUESDAY, January 28. Luke 10:25, 26. "*A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou?*" Here is a catechization in which everybody becomes interested the moment he hears it. For any person who gives some thought to the question, What is to become of him when he leaves this world? would repeat the lawyer's query. But let us hope that no one will ever put the lawyer's question to Jesus from the lawyer's motive, namely, to tempt him, that is, to find out whether Jesus is teaching something that is contrary to the notions which one already entertains as to the way to heaven. The questioner was a conceited adherent of that teaching which prevailed among all the great men of his day, viz,, that man earns heaven by doing what God has commanded. He speaks indeed of "inheriting" heaven, but that was a conventional term with his sect. His main object is to find out what he must *do*, what he by personal effort must accomplish. He meant to go to heaven on the record of his merit, and what he desired Jesus to tell him was, whether there could be any work greater and better and more certain of reward than what he had already done and was doing every day as a devout disciple of the law. The Lord meets his insinuating question squarely by his masterly counter-question.

If any one comes to Jesus pretending that he is already on the way to heaven by the efforts which he is personally making to acquire righteousness, Jesus tells such an one: Very well; there is no fault to be found with the law. It is a most excellent law. Only see that there is nothing wrong with your doing it. W. H. T. D.

Our Sacrifice

WEDNESDAY, January 29. Heb. 13:15. "*By him let us offer the sacrifice of praise to God continually.*" Loving Christ, bearing his reproach, proclaiming his blood, faithful in every good work to do his will—is not this our sacrifice of praise on the altar of our hearts?

Have you an altar of sacrifice in your heart? Do you bring your dearest treasures here, willing to suffer the loss of all things for his sake? Have you shed your own blood with his, stood alone for him, been cast down into the depths of suffering with him? Then you have placed your all upon the altar, enjoying the fellowship of his suffering and the praise of his glory. When all is upon the altar, we are to wait for him who answereth by fire and consumes the sacrifice, while the incense of thanksgiving rises to heaven.

Has your life become a living sacrifice of praise and devotion, holy and acceptable unto God? Then you will rise in newness of life and fulness of power, not conformed to this world but transformed into Christlikeness.

The altar makes the sacrifice holy. It sanctifieth the gift, and you are wholly His. It is a reasonable sacrifice you make. We belong to God; he is our Father; he loves you and longs to bless you. He gave you life and health and all things richly to enjoy. Shall we who have received these riches, these talents, give them over to the enemy as a general would betray his country by surrendering his army treacherously to the foe? It is our work to endure as a good soldier of Jesus Christ for our country, our Church and our God. Consecration is the first step in this great sacrifice of self that we may become the true children of God, having laid down the arms of our rebellion and become restored unto the beautiful life of the children of God. E. W. C.

Serving Christ

THURSDAY, January 30. Col. 3:24. "*For ye serve the Lord Christ.*" Charles Lamb said he would gladly have been Shakespeare's bootblack. It is an honor to serve a king, and Shakespeare was a monarch in the realm of literature. Again, it was Charles Lamb who said, "If Shakespeare were to enter the room we would all rise, but if Jesus Christ were to enter, we would fall upon our knees." If Shakespeare was a king among men, Jesus Christ was—and is—the very King of kings. What honor then to be a servant of the Lord Christ! Yet such we may be, and such were those obscure slaves in Colosse to whom Paul wrote. They thought they served their masters, but the apostle reminds them that in serving their masters in all good conscience they are serving the King eternal, immortal, invisible.

It was this fact that gave dignity to those early Christians. It lifted the roof of their narrow lives to the very stars, and broadened their horizon until they recognized themselves as freemen in the kingdom that includes all other kingdoms.

The truth that transformed the world in the mind of the Colossian slave is yet to transfigure life for every son and daughter of toil, for every child of earth. We serve the Lord Christ—whether our service be in the kitchen or in the White House, whether it be well-paid or under-paid or unpaid. And, since our Master rewards his servants, what pay we receive now and here is but a little thing—our pay-day is yet to come. He who hires us will pay us in incorruptible coin. C. C. A.

The Law and Holiness

FRIDAY, January 31. Luke 10:28. "*Thou hast answered right: this do and thou shalt live.*" The lawyer had answered the Lord's counter-question by rehearsing the sum and substance of the Decalogue, the royal law of love. What God requires in his holy Ten Commandments is not the mere outward performance of certain acts but a quality and disposition of our entire inward being out of which those acts are to spring. We can do the works of the law as they should be done only when we are holy to begin with. It is not good works that make a person holy, but a holy person does good works. Before there can be a good fruit there must be a good tree. God regards this inward quality and motive of the doer of the law rather than his deed. The motive from which all God-pleasing action performed under the law must spring is love—a love so engrossing that it claims our entire intellectual faculty, every tender and noble emotion in us, our whole will power, every other strength we possess, in fact our life and being. With such sentiments in which God is the absorbing thought we are to approach him, ready to spend ourselves in his service. We ourselves are but a secondary consideration, if we enter at all into the consideration. For whatever other service we may be able to render under this law belongs to our neighbor, our fellow beings. Disinterested, self-forgetful and unwearying service we are to render, if we wish to pass muster under the scrutiny of the Lawgiver's eye. It is an excellent and perfect law, and the fulfilment of it makes a person approved not only by his fellow men but by God himself. All that is necessary to obtain its rich reward is to do it—not half, or one-quarter, but all of it; not for a season, but all our lives. A person that has rendered faultless service under the law needs no mercy, no Saviour: he is perfect. But if man has not of himself the qualities requisite for the fulfilling of the law, the law does not furnish them, and cannot help man. "If there had been a law given which could have given life, verily righteousness should have been by the law," says Paul. W. H. T. D.

The Answer to the Call

SATURDAY, February 1. Acts 9:4. "*And he heard a voice saying unto him, Saul, Saul, why persecutest thou me.*" Saul was not a favorite child who received this special visit from the Master. For all Christ died and unto all his loving voice invites; all are precious in his sight, even the savage, the blasphemer and the persecutor. The universe, like a mighty organ, peals forth the melody of the divine voice, calling us unto himself. The music of nature, of the Holy Spirit, of angel anthems, of Scripture songs, all are calling to the bosom of the Father. How many answer, "Speak, Lord, for thy servant heareth," "What wilt thou have me to do?" or "Here am I; send me!"

Are we willing to go, to do, to obey, to suffer for His sake? When he says, "Come unto me and I will give you rest," do we come, do we rest? When the Master comes and calleth for us to go and do personal work among our neighbors or into far-away countries, have we gone? Have we obeyed like Ananias, who was told to go into the street which is called Straight and inquire in the house of Judas for one called Saul? Have we followed the directions, and did we lead a crushed penitent into the liberty of the sons of God? How many have prayed to be excused from such a personal mission, fearing ridicule, persecution or humiliating refusal? We should have gone obediently, saying to the awakened one, "Brother Saul, Jesus hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit."

Think of the honor and glory that came to Ananias, who helped to transform Saul the persecutor into Paul the greatest apostle of all time. What if he had refused to go? Another would have taken his crown, studded with stars, and worn it through all the endless years. E. W. C.

The man who pampers his body and starves his soul, is feeding the grave and forgetting the sunrise.

Service is the heavenly cosmetic that removes the wrinkles of doubt.

OUR PRES IN

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President Wilson, with President Poincaré, driving through cheering crowds to the Murat Palace

The battle fleet at home. Admiral Gleave's launch passing the battleship Wisconsin, at anchor in the Hudson River

Photo from Paul Thompson

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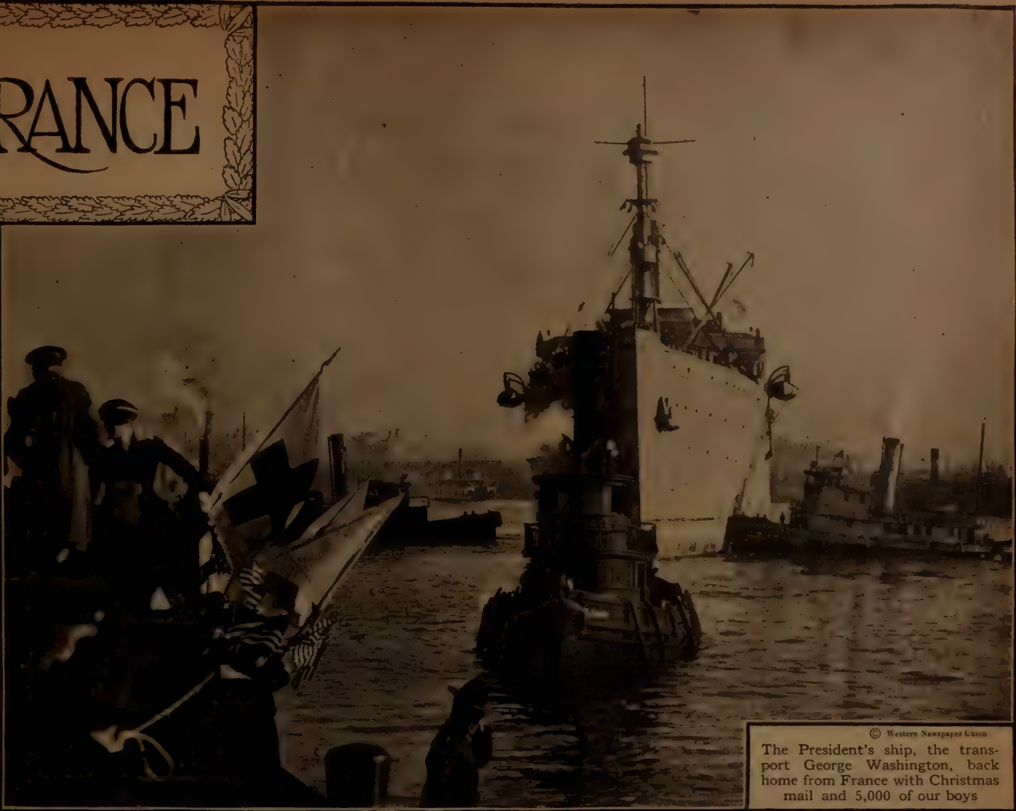
Paris thronged the Champs Elysées against the line of troopers keepin way, craned its neck and cheered and happy as President Wilson and entered the capital of Fran

IN FRANCE



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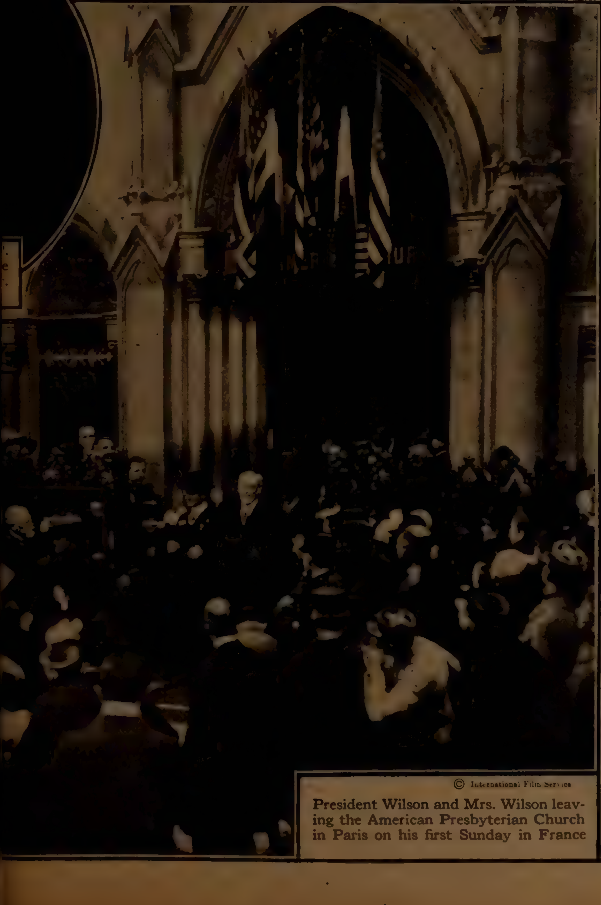
The President's ship, the transport George Washington, back home from France with Christmas mail and 5,000 of our boys



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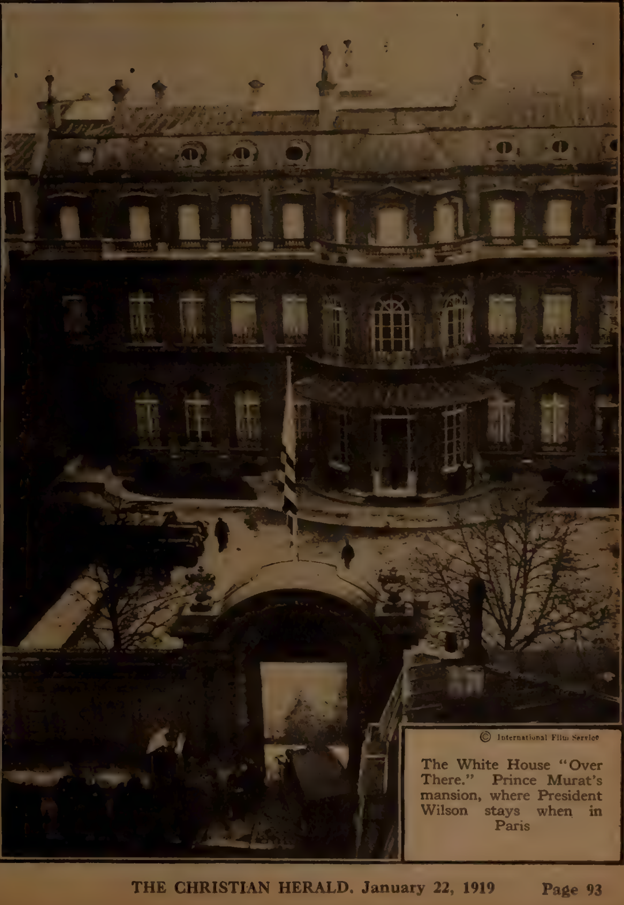
President Wilson and Mrs. Wilson leaving the American Presbyterian Church in Paris on his first Sunday in France



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The White House "Over There." Prince Murat's mansion, where President Wilson stays when in Paris

The Search

By
GRACE LIVINGSTON HILL
(MRS LUTZ)
Author of "The Witness," "The Measure of a Man," Etc.

CHAPTER V

THE letter was written in a fine beautiful hand, and he knew who the writer was though he did not ever remember to have seen the writing; even before he saw the silver monogram at the top:

"MY DEAR FRIEND: I have hesitated a long time before writing this because I don't know that I have the right to call you a friend, or even an acquaintance in the commonly accepted sense of that term. It is so long since you and I went to school together, and we have been so widely separated since then that perhaps you do not even remember me, and may consider my letter an intrusion. I hope not, for I should hate to rank with the girls who are writing to strangers in these days under the mistaken license of patriotism.

"My reason for writing you is that a good many years ago you did something very nice and kind for me one day; in fact, you helped me twice, although I don't suppose you knew it. And then, the other day, when you were going away to camp and I sat in my car and watched you, it suddenly came over me that you were doing it again; this time a great big wonderful thing for me; and doing it just as quietly and inconsequentially as you did it before; and all at once I realized how splendid it was and wanted to thank you.

"It came over me, too, that I had never thanked you for the other times, and very likely you never dreamed that you had done anything at all.

"You see, I was only a little girl, very much frightened, because Chuck Woodcock had teased me about my curls and said he was going to catch me and cut them off and send me home to my aunt that way, and she would turn me out of the house. He had been frightening me for several days, so that I was afraid to go to school alone, and yet I wouldn't tell my aunt, because I was afraid she would take me away from the public school and send me to a private school, which I did not want. But that day I had seen Chuck Woodcock steal in behind the hedge ahead of the girls. The others were ahead of me and I was all out of breath, running to catch up, because I was afraid to pass him alone; and just as I got near, two of them, Mary Wurts and Caroline Meadows—you remember them, don't you?—gave a scream and went pitching headlong on the sidewalk. They had tripped over a wire he had stretched from a tree to the hedge. I stopped short and got behind a tree, and I remember how the tears felt in my throat, but I was afraid to let them out because Chuck would call me a cry-baby, and I hated him to call me that. And just then you came along behind me, jumped through the hedge, caught Chuck Woodcock, and gave him that awful whipping. I remember how condemned I felt as I ran by the hedge and knew in my heart that I was glad you were hurting him because he had been so cruel to me. (He used to pull my curls whenever he sat behind me in recitation.)

"I remember you came in to school late with your hair all mussed up, a great big tear in your coat, and a streak of mud on your face, and I was so worried lest the teacher would find out you had been fighting and make you stay after school. Because, you see, I knew in my heart you had been winning a battle for me, and if anybody had to stay after school I wished it could be me, because of what you had done for me. But you came in laughing the way you always did, and looking as if nothing in the world unusual had happened, and when you passed my desk you threw down on it the loveliest big pink rosebud I ever saw. That was the second nice thing you did for me.

"Perhaps you won't understand how nice that was, either; but you see the girls hadn't been so very friendly with me. They told me I was 'stuck up,' and they said I was too young to be in their classes anyway; and it had all been very hard for me, because I longed to be big and have them all for my friends. I was so very lonely in that great big house with only my aunt and grandfather for company. But the girls wouldn't be friends at all until they saw you give me that rose, and that just turned the tide. They all made up to me after that, and told me their secrets and shared their lunch, and we had great times. It was all because you gave me the rose that day. The rose was lovely itself, and I was tremendously happy over it for its own sake, you know; but it meant a whole lot besides, and opened the little world of school to my longing feet. I always wanted to thank you for that rose, but you looked as if you didn't want me to, so I never dared; and lately I wasn't quite sure you knew me, because you never looked my way any more.

"But when I saw you standing on the platform the other day with the other drafted men, it came over me how you were giving up the life you had planned, to go out and fight for me, and other girls like me. I hadn't thought of the war that way before, although of course I had heard that thought expressed in speeches; but it never struck into my heart before until I saw the look on your face. It was a kind of 'knightliness,' if there is such a word, and when I thought about it I realized that it was the very same look you had worn when you burst through the hedge at Chuck Woodcock, and again when you came back and threw that rose on my desk; although you had a big broad boy's grin on your face then, and were chewing gum, I remember quite distinctly. And this time you looked so serious and sorry, as if it meant a great deal to you to go; but you were giving it up gladly, without even thinking of hesitating; and the look on your face was a man's look, not a boy's.

"It has meant so much to me to realize this last great thing that you are doing for me and for the others, that I had to write and tell you how I appreciate it.

"I have been wondering whether some one has been knitting you a sweater yet, and the other things that they knit for soldiers; and if they haven't, whether you would let me send them to you. It is the only thing I can think of to do for you who have done so much for me.

"I hope you will not think I am presuming to have written this on the strength of a childish acquaintance. I wish you all honors that can come on such a quest as yours, and I had almost said all good luck, only that that word seems too frivolous for such a serious matter; so I will say all safety for a swift home-coming. I used to think when I was a little child that nothing could ever hurt you or make you afraid, and I cannot help feeling now that you will come through the fire unscathed. May I hope to hear from you about the sweater and things? And may I sign myself

"Your friend,
"RUTH MACDONALD?"

JOHN CAMERON lifted his eyes from the paper at last and looked up at the sky. Had it ever been so blue before? At the trees. What whispering wonders of living green! Was that only a bird that was singing that heavenly song—a meadow lark? Why had he never appreciated meadow larks before?

He rested his head back against a big oak, and his soldier's hat fell off on the ground. He closed his eyes, and the burden of loneliness that had borne him down all these weeks in the camp seemed lifted from his heart. Then he tried to realize what had come to him. She had written to him; she, Ruth Macdonald, the wonder of his childish days, the admired and envied of the home town, the petted beauty at whose feet every man fell, the girl who had everything that wealth could buy! She had remembered the little old rose he had dared to throw on her desk, and had bridged the years with this letter!

He was carried back in spirit to the day he left home for camp. To the look in her eyes as he moved away on the train. The look had been real then, and not just a fleeting glance helped out by his fevered imagination. There had been true friendliness in her look. She had intended to say good-by to him! She had put him on a level with her own beautiful self. She had knighted him, as it were, and sent him forth. Even the war had become a different thing since she chose to think he was going forth to fight her battles. What a sacred trust!

Afar in the distance a bugle sounded that called to duty. He had no idea how the time had flown. He glanced at his wrist watch, and was amazed. He sprang to his feet and strode over the ground, but the way no longer seemed dusty and blinded with sunshine. It shone like a path of glory before his willing feet, and he went to his afternoon round of duty like a new man. He had a friend, a real friend, one that he had known a long time. There was no fear that she was just writing to him to get one more soldier at her feet, as some girls would have done. Her letter was too frank and sincere to leave a single doubt about what she meant. And he would take her at her word.

SOME time during the course of the afternoon it occurred to him to look at the date of the letter, and he found to his dismay that it had been written nearly four weeks before and been traveling around through various departments in search of him because it had not the correct address. He readily guessed that she had not wanted to ask any one for his company and barracks; she would probably not have known whom to ask. She did not know his mother, and who was there else to ask? The other fellows were mostly gone to France or camp somewhere.

And now, since all this time had elapsed, she would think he had not cared, had scorned her letter, or thought it unmaidenly! He was filled with dismay and anxiety lest he had hurt her frankness by his seeming indifference. And the knitted things, the precious things that she had made with her fair hands! Would she have given them to some one else? Of course it meant little to her save as a kind acknowledgment for something she thought he had done for her as a child; but they meant, oh, so much to him! Much more than they ought to do, he knew, for he was in no position to allow himself to become deeply attached to even the handiwork of any girl in her position. However, nobody need ever know how much he cared, had always cared for the lovely little girl, who had seemed to him like an angel from heaven when he was a boy, with her blue eyes, and her long curls, and her shy sweet smile and modest ways. She had said he did not know that he was helping her when he burst through the hedge on the cowering

Chuck Woodcock; and he would
ably never dare to tell her that it
because he saw her fright and sa
hide behind the tree that he we
investigate and so was able to adn
ter a just punishment. He had p
that rose from the extreme west
of a great petted rosebush on the
wright lawn; reaching through an
rate iron fence to get at it, as he
across lots to get back to school.
would call it stealing now to do
same, but then it had been in the n
of a holy rite offered to a vestal v
Yet he must have cast it down wit
grin of an imp, when he was an u
and blushed hot in the dark after
as he thought of it alone at nigh
think that he had presumed. An
had been liking it all the time!
little girl—the sweet little girl—
kept it in her heart and remember

HIS heart was light as air as he
back to the barracks for re
A miracle had been wrought for
which changed everything. No, he
not presuming on a friendly letter.
be there were fellows who would
there wasn't much in just a kind
to a lonely soldier, and a sweater o
more or less. But then they would
have known what it was to be so l
for friendship, real friendship, as he

He would hurry through supper
get to the Y. M. C. A. hut to writ
an answer. He would explain how
letter had been delayed through i
quate address and had just reached
and he hoped she had not given
things away to some one else. He
planning the sentences as he sto
attention during the captain's in
tion at retreat. Somehow the ca
was tiresomely particular about
buttons and pocket flaps and littl
tails tonight. He waited impati
for the command to break ranks,
was one of the first at the door o
mess hall waiting for supper, his
alight, still planning what he woul
in that letter, and wishing he could
some fine stationery to write upon

At supper he bubbled with m
ment. An old schoolmate might
thought him rejuvenated. He wo
schoolboy grin and rattled off puns
jokes, keeping the mess hall in a p
roar.

At last he was out in the cool o
evening with the wonderful sunse
in the west, on his way to the Y. M
A. hut. He turned a corner, swi
into the main road, and there, co
toward him, not twenty feet away
saw Lieutenant Wainwright!

To be continued

◆

The Girl Worker

THE boarding-house for the
worker away from home is be
ing a thing of the past. The Y
Women's Christian Association has
housing girls to some extent for
years, and at present has two hu
homes for this purpose in the U
States. It has found that good
and pleasant rooms are not enou
keep the girl from homesickness
consequently from diversions tha
not always up-building. There
be a social head of the house, a w
of tact and experience, who can ge
hold the respect of the girls, tak
leadership of their social life, and
tain proper standards within the h
A model home is the Y. W. C. A.
ing in Charleston; there is a di
room, several parlors, forty-four
rooms, a recreation hall, a gymna
and stage. "I am happy every m
in it," said one girl. "I do not
about my daughter an instant,"
a mother. Can you ask a better
monial?

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ıe State Police salute :he body of the dead

The Nation Sorrows for Roosevelt

President Wilson's Tribute to the Dead Statesman

PRESIDENT WILSON, through Frank L. Polk, acting Secretary of State, issued the following proclamation on January 6, the clamation being cabled from Paris Vashington:

It becomes my sad duty to announce ially the death of Theodore Roose-, President of the United States from tember 14, 1901, to March 4, 1909, ch occurred at his home at Sagamore , Oyster Bay, N. Y., at 4.15 o'clock the morning of January 6, 1919. his death the United States has one of its most distinguished and riotic citizens, who had endeared self to the people by his strenuous otion to their interests and to the lic interests of his country.

As President of the Police Board of native city, as member of the islature and Governor of his State, Civil Service Commissioner, as istant Secretary of the Navy, as e-President and as President of the ted States, he displayed adminis- ive powers of a signal order and ducted the affairs of these various es with a concentration of effort a watchful care which permitted divergence from the line of duty he definitely set for himself.

In the war with Spain he displayed gular initiative and energy and inguished himself among the com- nders of the army in the field. President he awoke the nation to the gers of private control which lurked in our financial and industrial systems. It was by thus arresting the attention and stimulating the purpose of the country that he opened the way for subsequent necessary and beneficent reforms.

"His private life was characterized by a simplicity, a virtue, and an affection worthy of all admiration and emulation by the people of America.

"In testimony of the respect in which his memory is held by the Government and people of the United States, I do hereby direct that the flags of the White House and the several departmental buildings be displayed at half-staff for a period of thirty days, and that suitable military and naval honors under orders of the Secretaries of War and of the Navy be rendered on the day of the funeral.

"Done this seventh day of January in the year of our Lord, one thousand nine hundred and nineteen, and of the independence of the United States of America, the one hundred and forty-third. (Signed WOODROW WILSON."
By the President.

Frank L. Polk, Acting Secretary of State.

IN ACCORDANCE with the former President's own desire, in which his family joined, there was no formal funeral, only such a quiet ceremony as might have been given to any other private citizen. The funeral was held at Christ Episcopal Church at Oyster Bay on January 8, and the burial was in Young's Memorial Cemetery, on a lot overlooking Oyster Bay Cove, which Mr. Roosevelt had himself chosen.

By instruction of the President, the Secretaries of War and the Navy offered to provide military escorts, but these were not required under the circumstances. Vice-President Marshall attended the funeral as the representative of the President and of the nation. General Peyton C. March, Chief of Staff, represented the Army, and Admiral Cameron McR. Winslow, the Navy. Former President Taft, Senator Henry Cabot Lodge, Senator Chamberlain and General Leonard Wood were among the old friends who hurried to Oyster Bay.

A short prayer service was held at the home. The flag-draped casket was then taken to the church. The day began with a snowstorm, but at one o'clock, just before the ceremony at the church began, the sun broke through the clouds. The rector, Dr. G. E. Talmage, read the Episcopal ritual for the burial of the dead, varying it only to read Mr. Roosevelt's favorite hymn, "Lead, Kindly Light," which was followed by this prayer attributed to Cardinal Newman.

"O Lord, support us all the day long of this troublous life, until the shadows lengthen and evening comes and the busy world is hushed and the fever of life is over and our work is done. Then of thy great mercy grant us a safe lodging and a holy rest and peace at the last, through Jesus Christ, our Lord, Amen."

No eulogy was spoken and no songs were sung.

At the grave only the simple burial service of the church was read.

Young men of Oyster Bay, recently discharged from the army but wearing the uniform of their country, stood guard over the grave during the twenty-four hours following the interment.

THE King of England, Premier Lloyd George, Premier Clemenceau of France, the President of Brazil, the King of Italy, the President of Cuba and heads of nations and statesmen in all the far corners of the world united to assure Mrs. Roosevelt of their deep sympathy for her in her bereavement and to bear testimony to the irreparable loss the world had suffered. The telegrams of condolence, showed the deep grief which was felt by the people of all classes and of all nations for him who was declared by many to be the greatest American of his day. Newspapers of all parties agreed that the nation had lost a power for righteousness and a force for justice, and that the process of reconstruction would move slower because of the lack of Mr. Roosevelt's advice and counsel.

Hosanna! Hosanna!

Continued from page 83

Vith the victors entered Justice and ace into the city so long ruled by ror and Pain.

Pious Jews uttered thanksgivings to Lord God of Hosts who had wrought iverance in this great historic day, in very hour of the beginning of annucca," the Feast of the Miracle of ht.

On the previous day the Turkish ops had evacuated, driving before m numbers of unfortunate prisoners, last victims of their rule of Force. r the last time on leaving, the hated rkish soldiers had entered the houses rob and to spoil.

On the next day after the beginning of nnucca, the troop of English con- erors entered and shared their own ad with the famished populace, and ered the support of their hands to the ble and the aged. On the following , when the great English army en- ed the city, the women threw them- ves on the necks of the soldiers, calling the benediction of heaven upon them. ung women kissed the hems of their ments, and children threw flowers on ir path. It was the time of the early wers in Palestine—the first flowers ich announce the resurrection of ture after the heat of summer.

HOW simple and modest was the entry of General Allenby into the Holy City!

He came with the members of his staff, marching on foot, and passed between the ranks of soldiers who lined the streets on either side.

How solemn and imposing was the reception of the hero by the heads of three great religions—the Jewish rabbis, the mufti and sheiks, and the Christian priests!

How impressive, with what relief to waiting hearts, was the proclamation that all the shrines and sacred places of the three religions should be equally respected!

Delayed reinforcements of Turkish troops from Damascus, called to strengthen the former Turkish garrison, now arrived, and unconsciously precipitated themselves into the arms of the English.

A number of Germans and Turks, who were regarded with suspicion in Jerusalem, were now arrested and sent to various places of exile, principally to Egypt or to Malta. Among those who were arrested was Zaki Bey, who was sent to prison at Cairo. His friends among the Jewish refugees at Alexandria gave surety for him, so that he was released from prison and allowed to live among them in some degree of liberty at Alexandria.

THEN life revived in the city which had been ravaged by death. The new rulers distributed medicine and hospital supplies for the recovery of the sick. The soldiers shared their rations with the famished populace. As soon as possible, food was procured from Egypt. Seed was given to the peasants, and army horses and mules to plow the fields.

The English, although conquerors of the country, showed due respect for the native civil and governmental administration. They maintained their rule strictly according to the principles of The Hague Congress. At the same time, they did all in their power to ameliorate the situation. They constructed good roads. They organized a police force. In order to insure against the miscarriage of justice they exercised a certain oversight over the native tribunals, where Moslem law was enforced. They conveyed pure waters from the pools of Solomon into Jerusalem, and placed water pipes and faucets in the streets, so that those in need should supply themselves with water.

The inhabitants, assured of tranquillity and inspired with confidence, began to organize themselves and to develop a new order after their troubled existence. It was an impulse of life after the reign of death.

THE first to obey this overwhelming impulse was the Jewish youths—the remnant which had been concealed, hidden like the seed in the earth, and thus had escaped the general persecution. These young men demanded the privilege of fighting side by side with the English, in the conquest of their own country. Their desire was granted. A battalion of native Jews was immediately enlisted and the recruits increased.

The young Jewish girls were not content merely to be nurses and canteen waiters; they wanted a more active share in the great conflict, and certain duties were assigned to them in connection with the army.

The representative Jews of both the cities and colonies assembled and took counsel regarding the assistance which it was in their power to render. The English declared their desire for the advance of the Hebrews; many times, the message was heard from the lips of the British: "The land which we conquer is for you!"

The hearts of the Jews expanded with the glad realization that they were now citizens of their own country.

Versailles—and After

Punishment

THE eyes of the world are turned to Versailles. The most important conference in the world's history is convened there. The future peace of the world may be said to depend upon the conference. Therefore the principles underlying a just and stable peace are principles of utmost importance just now. More than human wisdom will be needed to harmonize the clashing interests of the various nations represented. But "there's a Divinity that shapes our ends, rough-hew them how we will." And there will be many statesmen at the council board who rely upon and who seek wisdom from that Divinity. Herein will be found a reasonable hope for an enduring peace.

One of the first problems to be considered will be the suitable punishment for those responsible for the war. This question is not of the greatest importance, but it is one that the mass of mankind is deeply interested in. When a thief or a scoundrel commits a crime, the punishment of the criminal is not so important as the conditions which led up to the crime. But without adequate punishment a premium on or an inducement for further crime would be inevitable. There is no question in any one's mind that if our criminal law were adequate and if it were promptly enforced there would be a great reduction of crime in every home, every village and every state.

What then shall be done with the Kaiser, the Crown Prince, Von Hindenburg, Ludendorff, Von Tirpitz and their associates: those who are directly responsible? Why should they receive punishment different from any other person committing similar crimes? They cannot plead ignorance or lack of full appreciation of the awful result sure to follow their decision for war. They have not even the excuse of anger or intoxication. They made the decision after long, careful, cool and deliberate calculation. They made the most complete and thorough preparation. They taught and educated their people to believe that might and right were one and the same. They counseled and ordered the most terrible acts of cruelty, bloodshed and horror. They stand convicted before the conscience of the world, on evidence indisputable, of a brutality, a fiendishness, a deviltry, absolutely unbelievable if the horrible facts did not compel our unwilling acceptance. Shall such monsters in human form escape the punishment so richly deserved? Not unless our sense of justice is most foully outraged; not unless weak-kneed sentimentality is permitted to condone and to excuse and to prove that the blood and tears and death of our bravest and best is calling to us in vain for justice. The rank and wealth of these heartless and vile wretches should not protect them. A stone wall and a firing squad is a suitable, dignified and adequate answer to this problem. Let the punishment fit the crime. There is no reason nor any excuse for a St. Helena. England's dignified treatment of Napoleon is not justified in this case. Napoleon with all his pitiful weaknesses never countenanced a war of frightfulness; he never delighted in or gave orders for unnecessary pain, horror and death; he never played the part of a bombastic fool, and notwithstanding his unwise ambitions he left France, Europe and the world more than one mark for good that will remain to the end of time. To compare the Kaiser to Napoleon is to insult the name of the great Corsican.

Restitution and Indemnity

SO FAR as the justice of restitution and indemnity is concerned, there can be no question. If a thief is apprehended with stolen goods, no one questions where those goods should go. If the goods cannot be found the thief must restore to the owner the value of them so far as is possible. Over forty years ago Germany stole from France the provinces of Alsace and Lorraine. Justice demands that they be restored to France. But Germany did more. Ever since that theft she has imposed outrageously on the inhabitants of those provinces. She has cruelly misgoverned them; she has made the name of German to be cordially hated by the great majority of people living there. She has conclusively proved her unfitness for governing other people as well as her own. What restitution shall she make to France? Merely to hand back the land is not adequate. In like manner the wreck and ruin, the unspeakable outrages, the unexampled cruelty visited upon the unoffending people of Belgium by the invading hosts of Germany, climaxed by the heartless deportations of men, women and children, all these foul crimes call for more than the restitution of territory. Adequate indemnity must be given. No indemnity, however, can be truly adequate in view of the sufferings, the needless deaths, the foul outrages, the bestial degradations. But Germany must pay so far as she can. When we think of the Lusitania, the air raids on defenseless towns, the use of poisonous gas, the breaking of every law hitherto held sacred by nations and by humanity, the stupendous debt piled up against Germany becomes truly appalling. How can she pay and what can she pay with? Already on the verge of bankruptcy because of war charges, it is clearly impossible for her to pay in money. Money, however, is but one expression of money values. Labor is another such expression. All employers of labor know full well the high prices usually paid for this commodity. And every one knows that labor is absolutely necessary for the maintenance of civilization. Furthermore, by honest labor even a convict may begin to recover self-respect. Perhaps by labor Germany may pay a large part of her colossal debt. She has many millions of men fit for work. An army of them should be employed under the control and direction of wise and humane overseers appointed by a council of the Allies. At first armed guards might be necessary to maintain discipline and to shoot any man attempting to escape. This army of workers should be employed in rebuilding and reclaiming the devastated lands of Belgium and Northern France. The wrecked and ruined buildings should be restored and rebuilt in like manner so far as possible. The farm labor should be obtained from the same source. In fact, all the industries of Belgium and Northern France should be supplied with the same labor so far as is necessary and up to the point where it would not interfere with or work hardship to the inhabitants of those lands. A moderate wage, say one dollar per day, should be allowed to every able-bodied German. Simple but sufficiently nourishing food should be provided by the countries receiving the benefit of such labor. Belgium, being poverty-stricken, would need financial assistance at first to supply such food as well as food for her own people. The Allies and our country would gladly make such loans as would be needed and at a minimum interest charge, perhaps without interest, considering the glorious record of Belgium and what her sacrifice has meant for world freedom. Such a policy would mean the liquidation of many millions of Germany's debt if carried out several years until restitution and indemnity had been received so far as possible by that method. The balance of the indemnity could be paid in due course of time by the usual methods after the industries of Germany were again reestablished on a profitable basis. By thus "working out her own salvation with fear and trembling" Germany would learn the lesson she most needs to learn, the cost of war, the folly of war, the bitterness of a worthy and humane punishment for resorting to war.

The League of Nations

THE capture of a criminal, the punishment of a criminal and the restitution a criminal may make are not, however, facts of such supreme importance when compared with the conditions under which he became a criminal and because of which others have suffered from the crime. Here we approach the consideration of what constitutes the fact of supreme importance in the council of the nations assembled at Versailles. What action can be taken that will guarantee an end of war? Or can any such happy decision be assured to a war-weary world? Nations are collections of individuals. The laws which govern individuals will often apply to nations. The conditions which result in the peace, safety and well-being of the family, the village and the state will usually apply to nations as well. Consider the problem in its simplest form, the family, and note on what the peace of the family depends. The authority of the parents is paramount. Without such authority, wisely exercised, the peace and happiness of the family is uncertain and may change to discord and strife at any time because of an unruly boy or girl. In like manner the safety and peace of village or city is dependent upon the police force and the execution of law. The same rule holds true of the state and the nation. It is no less true of the nations entering
into a league. There must be som
thority vested in some body; an
thority which all the nations will re
nize as supreme. An international a
and navy maintained by all the nat
forming the league would supply
authority necessary. The burde
maintenance for such a force woul
trifling indeed compared with the cr
ing load of the armies and navies of
world during the past fifty years.
supreme court of the nations, w
functions would be the same as the
our Supreme Court at Washing
should be the court of final resort
any unforeseen problems or for
questions of justice raised by any of
nations in the league. Every natio
the league should be represented in
supreme court. The international
lice force above mentioned would m
effective the decisions of the co
Such a policy faithfully adhered to
fifty or a hundred years would pr
conclusively the success and happi
of nations dwelling together in unity,
same as individuals. "United we st
divided we fall" might well be
watchword of the league. What nati
shall constitute the league? It has b
well suggested that to admit all
nations at first might not be wise.
original states numbered but thirt
Other states were admitted to the U
after they were qualified for that
honor. In like manner England, Fra
Italy and America, with a few mor
the smaller but further advanced
tions, could form the basis of the leag
could be the pioneers. With such
combination of nations living harm
ously together the peace of the w
would be assured for many years
come. But many years would not p
before other nations could safely
admitted to the union. And w
the passing years the united nati
of the world would become invuln
able. An enduring peace would
assured.

The qualification for admission sho
rest on a few broad and fundamen
principles which the experience of
ages has proved to be sound and with
which no true union of states or of
tions can permanently exist.

The full, complete and hearty acce
ance of the truth that no nation can l
for its own happiness, prosperity a
safety independent of the same rig
of other nations. The world has beco
so closely bound together in these d
of rapid ocean travel, intimate assoc
tion by cable, wireless and increasi
commerce, that today we are not a la
number of states separated by diverge
and opposing interests. We are in re
ity one family; and we must admit t
family relationship or the old rivalr
which have so long created schism a
which have so often resulted in war w
continue indefinitely.

If the above principles be admitt
as true and essential, it follows as a co
sequence that no nation can adopt a
put in force any policy which will inju
or prove to be harmful to another n
tion. Such an injurious and selfi
policy producing the sting of bitterne
and hatred would inevitably lead
counter selfish and narrow-minded po
cies which in turn would create disse
sion and probably lead to war. In sho
the safety of all is dependent upon t
rights and the highest interests of ea
one. This is not Utopian altruism, it
plain common sense. It is not visiona
theory. It is a working proposition.
can be done; it has been done, in nu
berless families, cities and states. If
the old idea of brotherhood made a
plicable to the present-day needs, t
present-day crisis existing among t
nations.

Will the statesmen at Versailles
endowed with the wisdom from on hi
expressed so well many centuries ag
"Behold, how good and how pleasant
is for brethren to dwell together
unity." (Ps. 133 : 1.)

JAMES W. JOHNSON.
New York, December, 1918.

Song Weaving

By CLARENCE URMY

ALL day a lonesome, little song
  Has called to me
From somewhere in the busy throng
  Of Things-to-be;
Its voice is like a mourning dove,
  Or like the tears
That faintly fall from fountains of
  Remembered years.

Twilight with trembling hand unveils
  The evening star;
I listen to the nightingales
  Of Things-that-are;
Across my lute a shadow glides,
  And from the strings
Float echoes from dim dreamland tides,
  And angels' wings.

Midnight and one faint, far-off bell
  With Fate confer;
While Joy and Hope couch in the cell
  Of Things-that-were;
My little hoard of precious themes
  Has added to
Its golden store this song of dreams,
  And tears, and You.

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DURHAM
HOSIERY
Trade Mark

This is the hosiery that always wears so well

The real expert in hosiery is the woman who takes care of the stockings and socks for a family, and especially for small children. She has learned by bitter experience with the darning basket that it pays to buy good hosiery. She knows where stockings wear out first.

That is why Durable-DURHAM Hosiery has been welcomed by millions of American women—it is strongly reinforced at points of hardest wear. It wears longer because it is made stronger. The one who does the darning should do the buying and for every member of the family she should buy

DURABLE DURHAM HOSIERY

FOR MEN, WOMEN AND CHILDREN
Made strongest where the wear is hardest

There are styles for every season of the year, for work, dress or play, but every pair has the honest Durable-DURHAM quality that means long wear and true economy. The tops are wide and elastic; legs are full length; sizes are accurately marked; heels, soles and toes are smooth, seamless and even; the Durham dyes prevent fading after wearing or washing.

For Winter weather, Durable-DURHAM Fleecy-lined Hosiery is full of warmth and full of wear

Stockings and socks with smooth, soft, warm fleecy lining that gives real comfort in cold weather. There are fleecy-lined styles for women, children and men. They are good-looking and long-wearing. You should be able to buy Durable-DURHAM Hosiery at any dealers.

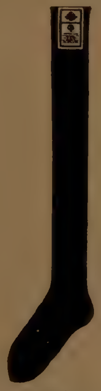
If you do not find it, write at once to our Sales Department, 88 Leonard St., New York, and we will see that you are supplied.

Free Catalog showing all styles will be mailed on request.

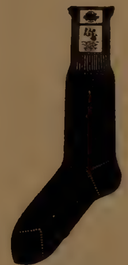
Durable-DURHAM Hosiery is not a product of child labor. No person under 14 years is employed. Average working day is 8 hours and 15 minutes. Industrial conditions under supervision of experts trained in U. S. Government courses on employment management.

DURHAM HOSIERY MILLS - Durham, N. C.
88 Leonard Street, New York

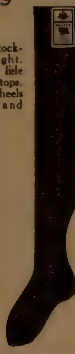
Four of the many fine values in Durable-DURHAM Hosiery



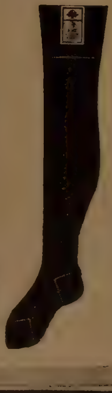
ROVER LAD
A good medium weight substantial stocking for children. Triple reinforced knees. Strongly double reinforced heels and toes. Feet and toes smooth, seamless and even. Black and white.



TAR HEEL
A medium weight sock with 3-thread, strongly reinforced heels and toes. Elastic ribbed top securely knit on. Feet and toes are smooth, seamless and even. Black, tan and white.



BANNER
All year wearing stocking. Medium weight. Soft combed yarn, lisle finish. Wide elastic tops. Strongly reinforced heels and toes. Black and white.



ALPINE
A warm and comfortable stocking. Double fleecy-lined throughout. Full of warmth and full of wear. Extra wide and elastic flare top. Double reinforced heels and toes. Black only.

Mother Pins Her Faith to Musterole

In days gone by, mother mixed a mustard plaster when father had bronchitis or brother had the croup, but now she uses Musterole. It is better than a mustard plaster.

She just rubs it on the congested spot. Instantly a peculiar penetrating heat begins its work of healing —and without fuss, or muss or blister.

Musterole relieves without discomfort.

The clean white ointment sets your skin a-tingle. First, you feel a glowing warmth, then a pleasant lasting coolness, but way down underneath the coolness, old Nature is using that peculiar heat to disperse congestion and send the pain away.

Made of oil of mustard and a few home simples, Musterole is uncommonly effective in treatment of the family's little ills. It takes the ache out of grandfather's back. It soothes sister's headache. It helps mother's neuralgia.

Mother pins her faith to it as a real "first aid."

She is never without a jar of Musterole in the house.

Many doctors and nurses recommend it. 30c and 60c jars; hospital size $2.50.

The Musterole Co., Cleveland, Ohio

BETTER THAN A MUSTARD PLASTER

MUSTEROLE WILL NOT BLISTER

Have the Vitality, Good Figure of a Soldier

Notice our soldiers! How alert and active, eyes sparkle, cheeks glow—striking examples of what you and other women can be. I have been building up women as the war is building our soldiers, for sixteen years. Have helped 85,000 women.

Do you want to improve your figure? Do you stand and breathe correctly? Are you thin and frail? Are you overweight? If handicapped by any of those difficulties or any *chronic ailments*, let me help you. My pupils use no drugs; each pupil receives individual attention.

Leading physicians approve my methods. The most critical magazines endorse me. I treat each pupil in her home. Shall I tell you all about my work? You can have this information without charge. If later you want my services you will find the cost most reasonable.

SUSANNA COCROFT
Dept. 18, 624 S. Michigan Ave., Chicago

Become a Nurse

IF YOU cannot spend three years in hospital or are past hospital age limit, send name and address on postcard for yearbook explaining the C. S. N. Home-Practice Method of studying trained nursing. State age.

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Adventures in Neighboring

A Department for the Exchange of Experiences Between All Who Have High Community Ideals and Are Putting Them into Pr

Conducted by ***VERA L. CONNOLLY***

IF NEW YORK CITY can do it, fellow Adventurers, why can't your town?

Do what? Why, banish all the traffic from the main street for one blissful evening, and hold a "block party" there. Yes; New York did exactly that. Its party was held on stately Fifth Avenue, and it was thirty-six blocks long!

You'd have to live in New York to know what a real thrill there was in sauntering up that famous street—where the autos are usually thronging past—as though Fifth Avenue were a country lane. There was even a full moon, to add to the "old home week" effect of it all. One had to laugh. It was like a jolly dream.

I SAW some beautiful sights, and some touching sights. Never was there such a party before in the history of the world. For sealskins rubbed shoulders with rags; and rags with natty uniforms; and natty uniforms with shabby suits. But beneath all these jackets there beat warm hearts. Laughter rang high—and friendliness. Every one greeted every one. Twenty strangers linked arms and, stretched across the street, went down it singing as they marched.

It was all spontaneous, all unstudied, all straight from the heart. It was—except for the Community Christmas Tree, which has become a New York institution—the only community festivity, in the real sense of the word, I have ever known the city to achieve.

Now if this sophisticated city of New York—this vast, rushing whirlpool—is able to turn its great main artery into a block party, your town should have no difficulty at all in doing so. Try out the plan, and see.

Neighborhood Birthday Parties

"FOR some years we have had simple neighborhood parties which others may like to imitate. They are called birthday parties. A list of birthdays of all those of party age—parents, grandparents and older children—is kept; and each month a party is given for those whose birthdays come in that month. Games are played, music is enjoyed, and refreshments are served. Someone is asked to be responsible for the fun, and three for the "feed." There is always a chance for men to talk politics, women pastry, and the younger people to have pure frolic. Each one goes home with a lighter heart and a friendlier feeling for all living in the neighborhood."—Miss Harriet C. Moore, *Massachusetts.*

That plan appeals strongly, neighbors, because of its very simplicity. For a lonely rural community, where the families are dependent on one another, and where all are acquainted, it should be ideal.

Our next adventure is another practical experiment, easy to try out and certain to prove worth while:

Mothers' Meetings

"WHEN we moved from a busy little city and into the country, I had three children of school age, and therefore was much interested in founding a Home and School League like those in our former home; for I felt that I needed all the help I could get in the care of my children.

"I invited all the teachers to our home for supper one evening, and we discussed an organization. The principal said she had often thought of having a Round Table or something like it. So the teachers sent out invitations to the mothers; and we gathered one afternoon and elected our officers. These were president, secretary and treasurer. Besides, we each agreed to pay five cents a meeting for refreshments.

"At first, the seventh grade attended to the refreshments; but as our organization grew we appointed committees to look after refreshments and programs. We meet on the third Wednesday of each month, the school closing at three o'clock so that the teachers can come. Twice each year we have an evening meeting and invite the men. During vacations, meetings are suspended.

"Our programs are something like this: a song by those present, a prayer, reading of the minutes, a solo or reading by one of the pupils, then the address, collection and refreshments. We have had some mighty interesting addresses. Ministers and doctors occasionally come out from a nearby town and talk to us: they giving their time, we paying their transportation. And frequently the mothers have had papers to read on some subject of interest to parents, teachers and pupils. Two other communities have caught our spirit and are now having mothers' meetings too."—Mrs. J. A. Miller, *Ohio.*

But we must not imagine that all the neighboring out in the country is being done by the grown-ups. The children are playing their part too, as the following touching and beautiful little story proves. A lump rose in my throat when I read this:

School Children Go a-Neighboring

"SEVERAL years ago, there lived in the little valley where I taught 'deestric' school a family in desperate circumstances. The mother was ill, the father unemployed. And the under-fed, poorly clad children were kept in school only by the compulsory attendance law.

"The neighborhood was socially defunct, without church, Sunday school or gatherings of any kind. The older school children, tiring of the monotony, organized a club, with password, grip and badge; and one of the members proposed that they help the children of that poor family.

"The club planned an entertainment and hand-bills were struck for them by the owner of a small printing-press. The programs consisted of readings, music, a good dialogue, and a darkey song and dance by two of the oldest boys.

"We smile now when we think how crude it undoubtedly was: but people responded generously. The next day the boys who did the burnt cork act walked four miles and bought dresses and jackets and trousers and I don't know how many pairs of shoes. The merchant's wife, a practical Christian, made the money behave like the widow's cruse of oil. The result? Glad hearts under new jackets; glad hearts, too, under the ribbon badge of a rural society."—Mae Smith.

Dear little neighbors! Truly "of such," as Jesus declared, "is the kingdom of heaven!"

And now we come, Adventurers, to a delightful instance of neighboring on the part of the newcomer instead of—

But I will let you enjoy the adventure for yourselves:

A Neighborly Visitor

"IN OUR little town a lady came from the city to visit a friend, the only person in the town whom she had ever seen.

"She arrived on Sunday, in time for church service, and at our little church was introduced to the ladies of the town. Her hostess was a busy woman who worked in a store, so she did not have much time for entertaining her friend in her home. But this visitor soon showed us that she had not come to our town to be entertained.

"She took the initiative and began calling on us busy housekeepers, who were so rushed with our fruit canning and preserving that we had not found time to call on her. She came pleasantly into our homes, offered her services in helping prepare fruit for canning, us recipes and helped in every wa could. She soon seemed one of us, we learned to love her very dearl

"Just before she left she ga number of us pretty little hand- jabots for keepsakes. I must not f to add that she carried back to city home many cans of fine frui remind her of her little visit of a m in a small town.

"This is the only instance I knew of a visitor making all the vances; but it worked charmingl this case, and doubtless woul others."—Mrs. Metta Dunn, *Ge*

I think that adventure will giv all a tiny twinge of conscience regret; for there is hardly a wo living who cannot remember a time in her life having gone, a stra into a new neighborhood and ha been filled with resentment becaus neighbors did not call upon her. experience is as old as the w But this solution is new.

And here, comrades, last on ou for today, is an adventure which carry a message to every mother sons "baching it" on the frontier, may suggest a wonderful opportuni some great-hearted woman living w touch of a group of lonely, iso young men:

Sunday Song Service for Cowbo

"WE WERE living on a c ranch in the northern part Texas Panhandle, fifty miles from railroad. Several neighbors lived wi a few miles of us, and these neigh employed cowboys. In two cases cowboys were living alone or 'b it,' as they term it, taking care of

"We had not been away from city long and we all missed the ble of the Sunday service. Mother no the gatherings of the cowboy Sunday afternoons to play cards anything that would bring the gether and entertain them. S day she invited as many as she find, at one of our round-ups, to to our house the next Sunday for a service.

"On Sunday afternoon several fellows came. We had no music strument, but mother has a voice, and with father to help a children chiming in, she had a re song service. It brought something the lives of those lonely boys; soon they were offering to br guitar or a violin to help with the m In a few Sundays, reading from Bible and prayers were added.

"After a while it became po to have a minister, who had a ci of over two hundred miles, come on month. Services were held at different homes. The need of a Sun school was felt so strongly then at last one was organized, and a l schoolhouse nine miles from us (w was centrally located) was used. church days we all took our h baskets and had one service in morning and one in the after Families came from miles ar and the boys thus had a good, w some 'some place to go.' It w Adventure in Neighboring worth w —Mrs. J. Garrett Kemp, *Oklah*

I think there is going to be n many such big-hearted women, many such Sunday services, the lonely farm and homesteading tricts to which many thousands o returned soldiers are planning Here is a big work for someone!

Meantime, Christian Herald fr let me urge you not to miss our meeting, two weeks hence; for I planned for it a topic very clo all our lives and hearts just now. too, there will be a Forum full spiring and helpful things.

In the meanwhile, good-by, rades; God keep you!

Marion Harland's Corner

The Letter-Box

"AN you tell me how to make any new dishes of what I have always called 'pot cheese'? Some people t 'cottage cheese.' I have heard a deal about using it in cooking, but not know how to prepare it. e explain to me."—(MRS.) MIRIAM *New Jersey.*

ottage cheese" in all its various s has come to the front of late. United States Department of ulture has thought the matter iently important to warrant the of a pamphlet under the heading Cottage Cheese Dishes," dealing stively with a subject that des the careful consideration of houses who would combine palatable- nutrition and economy in their bills of fare. Our New Jersey r is but one of many who have ed to the Corner for information regard to what may be styled a departure from the beaten path. ge cheese—better known in the districts as "pot cheese"—has rated as a very plain addition to a y supper. We are to learn now it may take an important place g the countless substitutes for dishes that are engaging the tion of intelligent housemothers ver the country. One Western spondent remarks incidentally that as to "pay out of her allowance the table for almost everything t milk." The statement might be ted by hundreds of women who acking their brains to make both come within a reasonable distance e meeting-point. With them in I am answering the query which s first to hand today.

How to Make Cottage Cheese

a quart of unskimmed sweet milk allow a pinch of salt and a full oonful of liquid rennet. This be bought from any druggist. care to get that which is not red with essence of any kind. the rennet into the milk and let it l, with a bit of mosquito netting it to exclude dust and insects, it is quite firm. (If the milk is dy curdled omit the rennet.) turn into a coarse bag and let it Set in a pantry of even temture and leave it alone until it has ed dry. It may take six or seven s, but do not touch it meanwhile. n the curd is solid, slip it out upon an board, and chop fine. Have a perfectly clean paper, or en box, and butter it well before ing the curd down hard within it. u have a small pudding-dish which can spare, use it as a mold instead e box. Press down *hard*, lay a upon the top with a weight upon d set in a cold place. If you mean ep it for several days set in the gerator. It is now ready for use.

Baked Eggs and Cottage Cheese

IL four eggs hard, and lay in cold water to prevent darkening. When are quite cold, remove the shells cut the eggs crosswise into neat s. Put a layer of these in the bottom buttered bake-dish. Have ready a ul of white sauce into which you beaten half a cupful of cottage e. Pepper the sauce slightly and ad over the eggs. Now another layer liced eggs, seasoned to taste with and pepper, and spread smoothly this the rest of the sauce. Sprinkle dy with fine dry bread crumbs; ightly with butter (or a substitute), bake, covered, until it is heated ugh. Then brown nicely and e.

Cottage Cheese and Nut Loaf

HIS is a good way to use up boiled cold rice or hominy. Have half up of nut-meats of any kind— oped very fine—worked up well with p of cottage cheese and half as h of the cold cooked cereal. Chop an n fine and squeeze out the juice ugh cheesecloth. Season the mixed nuts and cheese with the juice of the onion and a tablespoonful of drippings or other clean fat. Lastly, work in half a cup of fine crumbs of any kind of bread, beat in six tablespoonfuls of milk and turn into a buttered bake-dish. Scatter fine crumbs on top and dot with butter. Bake, covered, until it bubbles, then brown.

Hashed Browned Potatoes and Cottage Cheese

CHOP cold boiled potatoes into small cubes and season well with salt, pepper and onion-juice. Turn into a frying-pan well greased with savory fat, and cook slowly without stirring until the potatoes are browned upon the under side. Meanwhile, soften a generous quantity of cottage cheese with milk until it will spread easily. You may mix with it chopped parsley and left-overs of bacon or ham minced fine. When you have a smooth soft paste, spread it over the potatoes in the pan. Heat until the cheese-mixture is warmed through, then fold it over the potatoes as you would an omelet, and serve at once upon a hot platter.

The deft housewife will think out variations of any or all of these recipes for herself, as convenience or taste may dictate. I insert them because they commend themselves to me as practicable and suited to the present time of world scarcity and high prices. For although peace is proclaimed throughout the world we have still to make up for the losses of war.

READERS who fancy that those of our devoted women who went abroad as nurses and co-workers with the Red Cross and similar organizations find their occupation gone, now that active hostilities are at an end, may be surprised to read an extract from the letter of a dear personal friend, who has wrought bravely and well in France as an interpreter and hospital nurse for a year past.

"The privations are still great. We have neither light nor heat for much of the time. The gas goes out by nine P. M. I write by the light of a single candle. It will be long before the pinch of actual suffering is removed. We are allowed but one pound of sugar a month for each person; we have no butter, no milk or jam, and no desserts of any kind. My breakfast consists of black coffee and dry war bread. Sometimes I can get condensed milk. The real article is not to be had. I enclose part of my bread-ticket. . . . But what are these inconveniences compared with the desolations I see around me? Thousands of women have lost husbands, sons, homes and all their worldly goods, and still find strength to go on with life, and make the best of it. Marvelous people that they are!"

A MASCULINE member sends in an interesting question which I am forced to refer to intelligent parents, watchful of their children's spiritual as well as of their mental welfare.

"Please give me the following information: (1) What are the best books to read on nature study? (2) What are the best books to read to children on nature? (3) What are the best books to read to children?"—J. A. H., *Indiana.*

May I not meet the wishes of this father by keeping his address safely, subject to the good offices of those who may be competent and willing to reply satisfactorily to his queries?

We make room for one of several excellent recipes contributed by a valued New York correspondent, holding the others for future enrichment of our treasure of "Tried and Approved Household Helps."

Soft Gingerbread

"One pint of best Orleans molasses; half cup brown sugar; two-third cup shortening—heated together; one tablespoon of ginger; one cup sour milk; one teaspoon of soda; flour enough to make a thick batter (not stiff). Bake in dripping-pan."—S. I. S., *New York.*

"I wonder, Mary, if coffee really harms one as much as some folks think?

"Well, John, you wouldn't give coffee to little Jack, would you? It seems to me the safest and best table drink for all of us is

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The Mysterious Mr. Smith

Continued from page 86

it, and in that moment her mind was made up. She believed what Smith had told her. He had spoken as a man. He was no slacker! He was no spy! Allison's faith was very sure.

Then came the thought of his danger. They were going to harm him. She started at the thought of Smith struggling with the mob. She unconsciously looked about her as if for some weapon to defend him, and realized that he did not know.

Allison remembered the rest as if it had been a dream. She slipped out of the house, avoided the road, and struck up the long way through the wooded lots.

Her actions were crafty—as stealthy as those of the Indians that had once lived in the woods she traversed. When the way was clear, she sped with feet that seemed carried on the wind; other times she crawled through the bush. At the top of the hill she paused for a moment, looking back at the lighted town. Then she went toward the door of the big Colonial house.

Smith was on the porch. A low racing car that she had never seen before stood in the driveway, a man in strange habit at its wheel. Allison touched the dog as he came to meet her, and went straight for the man she had come to save.

"You are going away?" she asked quickly.

"Yes; I have just finished a message for you. But why are you here?"

"Because the men from the village are coming up here after the spy."

Smith laughed.

"Let them come. I shall be gone."

THE girl made a sudden movement as if to block his passageway. Smith, looking down into her deep blue eyes, saw there a wonderful light that pleased him.

"I shall be gone," he said slowly, "because my country needs me. A year ago, in pursuit of work, I was wounded—generally reported to be dead—and my country was pleased, for they wished me to rest, and be very strong for the time when they would need me again. The time has come."

"And your country?" she questioned.

"It is your country, too," he smiled.

The girl seemed to draw herself to greater height.

"I am glad," she said simply, her voice choking with emotion. "And you will be gone when they get here."

The man leaned forward, touching her on the shoulders.

"I shall be gone; but you cared enough to come up the hill to save me, Little lady, you believed in me; that means more to me than I can ever say. But some day—some day when there are no wars—I'll try to prove to you what I tell you now. I love you."

The girl did not answer. Her eyes told her story, and when he kissed her full on the lips, she smiled.

"I must go now," he said suddenly. "But I will leave you a hostage, a token. Will you care for the dog till I get back?"

"The dog?"

"Yes; and this—it is for you."

The man went down the steps to the big car. The dog trotted beside him.

"Go back to the lady," Smith said softly, "and care for her till I come back."

The dog hesitated, then with a low bark, as if he understood, he obeyed, and a minute later the man waved his hand as the car swung into the road.

ALLISON and the white dog had gone home that night with heavy hearts. When she had reached her own room, her lips still burning from his kiss, the dog curled in her lap. She had read his letter and was proud.

Smith—it was his real name after all—was one of the heads of the great diplomatic service of his country. His was the difficult work, in out-of-the-way parts of the world, and to him fell none of the glory. In simple, man-like sentences he had sketched his career, telling of his wound of a year before, and of his orders to find an out-of-the-way corner and stay there till his country should need him again. The less that was known of his actions, the better.

"I don't know where they will send me," (Allison read the last paragraph a hundred times), "but I shall be back, little lady—back to you, for ever and ever. You have believed in me, and to you I can offer in return my love, my first love. Whatever I do for my country, I will do for you—for the faith that you have given me here in this valley of those who have not trusted me."

IT WAS bitterly cold on the river-front. The wind cried mournfully about the corners of the steamship piers, and everywhere hung fantastic i In the big waiting-room on the pier people walked restlessly, anxious f news that the big liner now nosi way up the bay had reached the Conspicuous among those that was a fur-clad girl and a whit Perhaps it was the light in her be eyes that made men and wome at her and wonder; perhaps i because she sat so calmly; for one has waited a year and a half, minutes longer count for little.

He was coming home to them; as other men and women who ha the sting of war were coming ho the others who waited so restl Allison had read in her morning that the passenger list of the ic liner was comprised of notable m yet for her it carried only one—S Smith meant nothing to most p for he had been through the war as a shadowy guardian of diplo Even his work at the great Peace ference was unnoticed by the ge public; for great nations do not claim the honors they bestow on th who stand back of the chairs of who sign great treaties. Smith was ing home with honors; but only tho had served knew how great had bee work. Even Allison West did not k but honors count for little in the of love.

A sudden movement of the crow toward the steel-covered pier told girl that the boat had docked. jumped to her feet, the dog straini his leash in his excitement. The c surged about them, and carried close to the gang-plank. Already and women were hurrying ashore; c were in the air; names were called; that would not flow for lonelines times of danger fell softly and uni rupted in the moment of joy. Abov confusion the dog's bark sounded s Allison found herself moved with crowd, this time away from the g plank. She drew apart. He had her a wireless message to meet him would surely find her.

Then the dog saw him. He tor leash from Allison's hand, and, ru forward, leaped again and again, ba shrilly with joy. Allison West shyly, offering her hand in gree With a little cry of joy the man cru her to him.

Allison West had indeed joined blessed company of those whose f has carried them to happiness.

Don't Forget the Bowery Mission

THIS great Mission, with its forty years of glorious redemptive experience behind it, with immense crowds of needy, perishing men surrounding it, and with magnificent prospects of continued soul-saving work ahead of it, is in need of funds.

To many Christian Herald readers that is all that need be said. But we wish all to share in the ineffable joy of giving to such a work.

American people have during the last four years felt the thrill of this particular kind of rapture, because they have been contributing without stint to needy war charities. In that old Scriptural phrase, "The Lord loveth a cheerful giver," the original Greek word translated "cheerful" is really "hilarious." People have been giving with unrestrained gleefulness. Why? Because the objects of their gifts have been so enthusiastically approved.

Over and over again has the injunction been heard, "Give until it hurts." At a recent suburban Red Cross meeting a young enthusiastic speaker improved it by saying, "Give, give, give, give, until it makes you happy!" Giving to the Bowery Mission never fails to produce this joy. How can it be otherwise? Surely there is no cause more in harmony with God's will and purposes. The supreme test of the sincerity of our religion is giving bread to the hungry, water to the thirsty, hospitality to the stranger, preaching the Gospel to the poor, healing the broken-hearted, bringing deliverance to the captives, visiting the fatherless and widows in their affliction. That is what the Bowery Mission is doing continually.

If you could attend one of the nightly meetings, and hear the earnest stories of men who have been redeemed and regenerated through the instrumentality of the Mission, your "joy would be full."

Probably the following few sentences from one of the "boys in France," who has been fighting for the cause of righteousness and civilization, may, in some measure, give the friends of the Mission an idea of the work it has been doing in the lives of men, and a little bit of satisfaction in knowing how well their contributions have been used. The writer of the letter a few years ago was a harum-scarum young fellow, roaming from place to place without purpose or plan of life, a "waster," a piece of human driftwood, a parasite. Scarcely out of his teens, he entered the Mission, found Christ and a new life, and when war was declared, he was one of the first to apply for enlistment. He made several applications, but was rejected, until at last, to his great delight, he found in one of the Western States a more lenient recruiting board, and off he went to France. He writes: "I have lost all thought of seeing Christmas at the Mission, and expect to be with the army of occupation in Germany on Christmas Day. But by-and-by I shall be with you. Then we can sit around the old table in Winners' Club, and, believe me, it be some gathering. We will h wonderful things to tell each o One thing I must mention now. have to thank the people of Americ their support, for we have had best the country could give. I h been able to invest $200 in the Sec Liberty Loan, and $200 in the Fou so am glad to have had a part in hel in this way, as well as being at front. Whilst in training we ha big fire and I lost all I had. I you could send me a Bible, as I h none now. My new Testament I h but I like the books of the Old Te ment, because they contain so m history and food for thought."

As the demands of the Bowery M sion at this time of the year are most urgent, do not fail to send your contributions at once. Checks money orders should be made pay to the Bowery Mission, sent to ca The Christian Herald, Bible Ho New York City.

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Where It Is Most Needed

A FRIEND of the Christian Herald Randolph, Nebraska, writes: "Enclo is one dollar. I wish it was more. I leav to your judgment to use it where it is needed."

The dollar goes to help keep the light b ing in the Bowery Mission.

›ung People's Topics for February 2

Best Things in Our Society

'ian Endeavor and B. Y. P. U. Topic. Titus 2 : 11–14; 3–8

IE young people's movement began with Christian Endeavor. Dr. Clarke's article on page 87 fits in vith this subject. Christian En-r has many "best things," for one, utline of definite duties is its rth. Most of us need a chart to us the way of life. Another will his "best things" in its oppor-es for unselfish service. The open-ide of the way to interdenomina- Christian fellowship is to many a thing," while others will feel that hem the crowning glory of Chris-Endeavor is its training in Chris-living. Others will thank it for and still others, a countless mul-, will bless it for opening to them ors of the truly devotional life.

istian Endeavor, and in company it all the young people's societies, rought out the simple gospel of love and saving grace into an y simple program of everyday . It has taught young Christians o live abundantly. It has given a wider meaning and life a more direction. By means of the chan-f Christian Endeavor for over years our young men and women been passing from the Sunday l through ways of ever widening e to active and efficient member-n the church, and to places of in-e and power in the nation.

yourself what is "best" in Chris-Endeavor for you. Ask yourself, what can be made better. For ng long remains "best" and every-in human achievement calls for ne to surpass it. The Christian vor of tomorrow will be better that of today. What part will you in the process?

ıe Youngest Democracy— China

rth League Topic. John 8 : 36; Acts 17 : 6

HEN the first missionaries reached China in 1809 that great empire peing plundered by the Manchu ty while it worshipped the past uffered silently the terrors of the nt. Its educational system dated to Confucius, its moral code hailed the same purely terrestrial source. was a great mass of inertia bound her by ignorance, superstition and y tradition. There was much of in China, but much also that was ble and heart-breaking. After a ry of Christian teaching, most of mulative after 1850, China threw e Manchu and following the light western democracies, Britain and Jnited States, declared herself a lic. All of the corruption of the hu did not end with his going. ler by the viceroy in the name of did not cease on the announce-of the new régime, but silent escence by the Chinaman ended he new republic has had a stormy of it and is even now struggling to solution for the problem of civil But under republican China nhood has been liberated, the old inations are ended and Christian onaries are directing, for the gov-ent, the education of the New . The young democracy now in primary class will soon acquire rity, and Christian missions, largely mental in its birth, must be ready eet the challenge and the opportunity of its majority. The new China will be Christian or pagan. It is for the church of God to choose. It must send men and money, enough money and its choicest men, if it would hold the reins now placed in its hands.

◆

The Mosque of Omar

(*Cover Picture Story*)

RATHER a shrine than a true mosque, the so-called Mosque of Omar occupies a site sacred to three religions and possibly one marked by forms of worship now unknown. Mount Moriah, the highest considerable area in the plateau of Jerusalem, was early a place of prayer. Before David chose it as the site for the temple Solomon was to build, the Jebusites had worshipped there the god they served. It was called Mount Zion. As the site of Solomon's temple and the later restorations, the place is so interwoven with Jewish history and worship as to make its present use a profanation to every pious Jew. Yet the shrine which the devout followers of the Koran have erected covers a stone precious alike to Jew and to Mohammedan. The Jews believe this stone to have been the rock which served Abraham as an altar at the offering of Isaac, while the Mohammedans regard it as the scene of Mohammed's ascent to heaven, and they believe that he will sit upon it again to judge the world. To the Christian, the plateau, marking as it does the scene of so many of the Saviour's teachings and triumphs, is sacred ground.

Tradition says that, when Caliph Omar took Jerusalem, he inquired of the patriarch Sophronius which would be the most fitting site for a mosque, and that the patriarch led him to the ruins of the temple. The simple mosque he erected was later replaced by the great shrine we know today, which bears, however, the name of the great Caliph. When Jerusalem was taken by the Crusaders the mosque was consecrated for Christian service. Saladin restored it to the worship of the prophet. The mosque stands probably upon the site of the Holy of Holies of the Jewish temple. The former temple enclosure has been planted and beautified and is used by the Mohammedans for recreation, rest and worship. "The Dome of the Rock" is a regular octagon, about 60 feet on a side. It has four entrances. The sides are faced inside along the lower story with marble, and above that with tile painted white, yellow, green and blue. The Mosque of Omar may again be consecrated to Christian worship, or if Palestine is restored to the Jews, to the temple worship of the Saviour's day. We may see again the offering for sin upon Moriah, while upon Calvary, almost within sight, a Christian church proclaims the holy sacrifice, once offered, a full and complete satisfaction of the sins of the world. Or shall we see the Jew turning at last from the sacrifice of Jehovah to the worship of the risen Son of God?

The group in the foreground of this picture consists of Greek Christians and pilgrims to Jerusalem praying toward the Holy Sepulchre. They stand on a terrace of the dilapidated church of St. Anna, built over the grotto which tradition declares to have been the birthplace of the Virgin. At the left is the slope of the Mount of Olives, and also at the left is the principal entrance to the mosque, which no Christian is allowed to pass.

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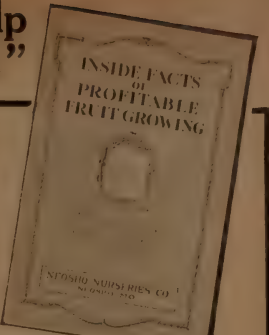

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The Week in the World's News

Additional news on page 84

Italy Still Fights. In order to fight the battles on her northern front Italy was forced to greatly reduce her armies in the Colony of Tripoli, and when the armistice was signed the Italians held only about 125 square miles about the town of Tripoli. On January 8 Rome reported that the Italian armies were rapidly and gallantly reconquering the colony, all of the coast towns having fallen, many voluntarily asking for Italian intervention and a just government.

To Restrict Immigration. The House Committee on Immigration, on January 9, had before it two bills intended to ilimit immigration for from 2 to 4 years after the war. Two influences are at work. Organized labor is anxious that the full opportunities of America shall be retained for the men in the armed forces who will be coming home and getting a new start during this period, and the students of social and economic problems and government also fear that foreign governments will make work at home so attractive that only Bolsheviki and other riffraff would be inclined to emigrate. Both to insure the prosperity of American labor and to avoid an importation of agitators it is planned to limit immigration, admitting only Government officials, skilled laborers, refugees from religious persecution and returning soldiers.

Railroads Present Plan. Before the Interstate Commerce Committee of the Senate, on January 8, T. Dewitt Cuyler, Chairman of the Association of Railway Executives, proposed a plan of railway reorganization recommended by the association as one which would give the public satisfactory service and retain all the advantages of private control of the railroads. The plan included the creation of a Cabinet officer, known as the Secretary of Transportation, who shall have general administrative power over the traffic situation, with authority to permit combination, joint use of facilities and equipment, and to institute necessary improvements in the service. He would also have authority over questions of rates subject to review by the Interstate Commerce Commission. The Railway Executives recommended Federal incorporation, Federal supervision of capital and Federal control of rates and the figuring of rates on a basis to insure adequate earnings sufficient to maintain the roads and their credit. The plan also included the prohibition of strikes and lockouts with a Government commission to adjust all labor troubles.

The New British Cabinet. Premier Lloyd George announced his new Cabinet on January 10. While all parties are represented the majority of the members of the new cabinet are Conservatives. Andrew Bonar Law, Earl Curzon, Arthur J. Balfour, Viscount Milner, Winston Spencer Churchill, Viscount French and Austin Chamberlain are among the best known of the ministers. A new department of Overseas Trade Development was created in the new Cabinet.

Attorney General Resigns. Attorney General Gregory, on January 9, sent to the President a letter resigning his position in the cabinet in order that he might give his attention to pressing personal business. He asked that his resignation become effective March 4. In accepting the resignation the President commended the "singularly able and singularly conscientious" service of Mr. Gregory to the nation.

Court Upholds President. Judge Learned Hand of the United States Federal Court refused to order an injunction restraining the government from operating the Mackay Cable Lines and the Postal Telegraph Service. The court held that Congress had properly delegated power to the President and that the wisdom of the President's action could not be determined by a court "without substituting Government by courts for a Government of laws." The court found that the President was still in possession of his war powers since the country was still at war and would be at war until a treaty of peace was signed.

The Republic of Luxemburg. Following a republican demonstration on January 10 which was suppressed by Allied troops in Luxemburg, the Grand Duchess Marie on the eleventh retired from the capital and the Grand Duchy was proclaimed a Republic.

Germans Backed Villa. Testimony before the Senate Committee investigating the German propaganda, on January 7, showed that in 1915 the bandit Villa was largely financed by German funds.

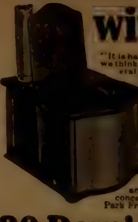
Prohibition on the Way. On January 7, the states of Ohio, Oklahoma and Colorado ratified the proposed prohibition amendment to the Constitution. On the same day it was announced that brewers and distillers were organizing and raising funds to fight the amendment. The Idaho, Tennessee and Maine legislatures ratified the amendment on January 8, making twenty-two states, and leaving fourteen necessary to a final adoption.

New Director-General of Railways. The appointment was announced, on January 11, of Walker D. Hines, Assistant Director-General of Railways to succeed Mr. McAdoo as Director-General. Mr. Hines announced that there would be no change in policy.

Wireless Underground. A war invention, kept secret for strategic reasons, and made public January 11, makes possible the receiving of wireless messages by apparatus under water or beneath the surface of the ground. The apparatus is the result of experiments by Professor James H. Rogers of Hyattsville, Md., and was used by the American and Allied forces. Professor James' researches disproved the theory that wireless electric waves were absorbed on touching land or water.

Fragments of News. The delay in the conclusion of peace with the concurrent delay in demobilization of the British army and transfer of some veterans to Army Service corps, while units new to the service were demobilized, has caused some ill feeling among the troops in England. Several impromptu demonstrations occurred at various points. Premier Lloyd George on January 8 issued an appeal to the men of the army asking them to be patient, and telling them that the German armies were still powerful, and that it would be necessary for Great Britain to maintain a strong army during peace negotiations. He announced that demobilization was being carried on at an increased rate, and that 300,000 men had already been mustered out. . . . The French casualties in the war were officially announced on January 8 as 4,762,800, of whom 1,028,000 were killed in action or died of wounds, 297,000 were given up for lost and 435,000 were listed as prisoners. Of the wounded 700,000 have been completely incapacitated for work. The French colonial troops lost 42,500 killed, and 15,000 missing.

General March, Chief of Staff, U. S. A., announced on January 11, that 693,889 men had been mustered out of the army at home and that a total of 1,151,000 had been ordered released from military service. . . . The losses of the Scandinavian nations by submarine activities during the war were given on January 10 as: Norway, 1,822,000 tons; Sweden, 953,000 tons and Denmark, 680,000 tons. . . . The Republican National Committee in session in Chicago on January 10 adopted a resolution declaring for Female Suffrage by Constitutional amendment. . . . Late advices from Germany indicated that the Ebert Government had completely defeated the Spartacides, taking all their strongholds and over 1,000 prisoners.



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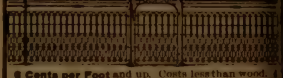

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he Giving of the Manna

nternational Sunday School Lesson for February 2

Ex. 16 : 1-36

man Need and Divine Providence

Rev. George D. Allison, Ph.D.

E story of the Quails and Manna s a beautiful and significant chap-er in the great epic of the Exodus. nds for God's providence on the y of life just as the crossing of d Sea stands for his mighty inter-ns in life's crucial emergencies. sad commentary on human faith-s to read of the murmurings of ople immediately after the great ance, but it is characteristic. So the divine patience of the good ho so wonderfully supplies their and teaches anew the lesson of n Jehovah.

as been well said that all bread is from heaven. Without God's d rain all harvests would cease ertainty. Every springtime sees racle of the wheat repeated when vine alchemist releases the abso- miraculous powers in the seed ultiplies it an hundredfold. No wisdom could manufacture one f seedcorn, yet from a single grain years' care would cover the larg- m with golden glory.

eover, the pilgrims and wander- earth have always found unex- provision on their way through nd unfamiliar country. We all what the cocoanut and the date- nean to the burning East and the ands of the sea. The early set- f New England found the maize lian corn, not to mention the ding cod and salmon of sea and Longfellow gives us in Hiawatha utiful legend of the giving of the by the Great Spirit. The pioneers Kentucky region found the quail geons as numerous as Israel did wilderness of Sin. When human ruly cooperates with the divine in nature we have harvests that arcely be weighed or measured. hool teacher is treading on holy when she tells the geography he wonderful tale of the products earth and the sea in the various ents and oceans of the world.

n's Present Poverty and Hunger

we see throughout the nations of nes scarcity and anxiety today than ever. Millions go to sleep night with hunger gnawing at itals. Is God then to blame? know well where the fault lies. ur years men have been burning granaries full of the garnered and sinking great ships laden recious tons of snowy flour! The and ambition and wickedness of as thwarted the bounteous provi- of the heavenly Father while little n suffer. The farmer lads of nation have been called away to while the wicked destruction of s has gone on unchecked. One chief crimes of militarism has s waste of grain that might have innumerable lives. Increased tion and wanton destruction made the whole world short of

The Sufferings of Peace Time

even in time of peace there is y and want everywhere. We arned how to produce in coopera- ith God, but not yet do we know distribute in cooperation with other. We know how to gather, have not learned how to share. mal times there is fearful waste xury and pride at one end of the scale and misery and hunger at her. Men are not suffered to r according to their eating" as days when manna fell from The manna taught the lesson leration and of a chance for all. hat gathered much had nothing nd he that gathered little had no We must find some way, under of duplicating this miraculous fairness in the supply of needed bread. *Enough to eat* seems to be one thing that our rich and prosperous nation should be able to guarantee its citizens. There always will be differences of wealth and service as of ability, but in our Father's house there is at least "bread enough and to spare" for all.

The Bible story of the Manna teaches us that the greedy did not profit by taking more than their share, while the weak and the unfortunate had their supply made up for them by God's providence. Likewise taught the Master when he said that the rich man was a fool for thinking only of stuffing his bursting barns with corn, while He urged his incredulous disciples to have compassion on the poor, saying, "Give ye them to eat." He bade us all be not anxious for tomorrow, praying only for our daily bread. All this we have to work out today in a maze of problems of industry and economics. Surely Christian men are feeling their way toward cooperation with one another and with God.

The Normal Care of Life

While we review again the great theme of human need, as we should, we must not forget that most of us who study this lesson have been generously provided for by our Father. It may be that we are fortunate above the majority of his children, and our hearts should be awakened to share our good fortune. Verily we have been fed! Are we grateful to the giver? Are we anxious to find a way to share? Or are we like the foolish woman who told her pastor that she had been praying for the necessities of life ten years and as yet had no cause to thank God for answered prayers! Have we, like her, subsisted all the while, so thanklessly?

Others have surely lacked. If you have not—then to your knees in praise! Have you even imagined what it is to starve? Then carest thou not that others perish? Keep up that subscription of yours for the relief of famine in Bible lands! "Jesus saith unto him, Feed my sheep."

Bread from Heaven

Manna came to typify above all else God's spiritual provision for his children—so wonderful, so constant, alas, so often unappropriated by starving souls. When Jesus came he declared that he was the fulfilment of the prophecy of the manna! All others leave the craving spirit of man unsatisfied. "My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life to the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said, I am the bread of life: he that cometh to me shall not hunger, . . . if any man eat of this bread, he shall live forever."

The famine of earth today is even more spiritual than material. Like Christ, his Church is seeking to feed the multitudes in the desert places of Palestine once more. Like him she sees the still more urgent need, in the plenteous West as in the suffering East, of bread for the souls of men. United by the vision of her Lord sending her forth anew, the Church moves forward into a new era of Christian ministry to all the world.

Sunday School Methods

By FRANK L. BROWN

Joint General Secretary World's Sunday School Association

Sunday School Evangelism

A SERIOUS situation faces the Sunday school workers of North America. The devotion of teachers and scholars to wartime activities has apparently slowed up accessions from the Sunday school into the church. These accessions have normally been over eighty per cent of all new church memberships. In the quadrennium ending with 1917 the accessions in this continent were 1,582,575, an average of 7,600 per Sunday.

But at the same convention at Buffalo where these facts were reported it was also said by Dr. Edgar Blake, secretary of the Sunday School Work of the Methodist Church, that twenty-eight denominations had in 1917 only one-fifth of the accessions from the Sunday school to the church, that they had in 1916.

It is therefore of the utmost importance that all Sunday schools and Sunday school workers should face the situation seriously and plan a great campaign this fall and winter to secure enlistments for Christ and the Kingdom.

Even in these summer and fall days a beginning can be made by the earnest teacher. One Sunday school teacher invited his sixteen boys to go off camping with him. He made it a point to speak to each boy about his decision for Christ during those care-free days. On the Sunday following the return of the boys every boy in the class but one united with the church.

In one of the Billy Sunday meetings in Boston a test was made of the time of life when those present decided to be Christians. There were twelve thousand present. Of these ten thousand, or over eighty per cent., had decided before they were twenty, and nine thousand of them made that decision through the Sunday school. One thousand decided after twenty and before forty; thirty-seven after forty; five after fifty, and one after sixty.

Dr. Chapman tested the Christian decision of the four thousand delegates at the International Sunday School Convention at San Francisco. Of these three thousand, two hundred and sixty had decided before they were sixteen. Dr. Chapman was so profoundly impressed by the facts that he told the writer he was seriously considering changing the emphasis in his revival work from adulthood to the years under twenty.

The Sunday School Committee on Evangelism

In promoting evangelism in the Sunday school it is important that there should be a Committee on Evangelism, which shall plan well in advance for Decision Day, and throughout the year shall develop a school spirit favorable to evangelism.

This committee should consist of the pastor, the superintendent and a teacher in the small school, and in the larger school the department superintendents should be added. This committee has some distinct duties.

There is a very rich literature dealing with Sunday school evangelism. The Evangelism Committee should know this material and should distribute it at the right time, to prepare for special efforts in connection with Decision Day and in building up the spiritual life of the school. For their own guidance the members of the committee should read: "Sunday School Evangelism" (Mahy); "Educational Evangelism" (McKinley); "Leaflets on Sunday School Evangelism" (International Sunday School Association); "Spiritual Life in the Sunday School" (Chapman); "The Child for Christ" (McKinley).

Methods. The committee should keep in an evangelism record and plan book a record of the scholars of the school, their addresses, date, and age of scholar when record is made, and opposite each name should be placed the Christian record.

Scholars who the record showed had not come into the church could be made the subject of special mention for prayer in the teachers' prayer gatherings.

All of this could be made the subject of report year by year to the Teachers' Council and to the church, and would prove of the utmost value to the future work of evangelism.

Letters and Card Forms. Another important part of the committee's service is to preserve for use the best forms of personal letters to teachers, scholars and parents. Before Decision Day such letters, enclosing some helpful leaflet, are invaluable in producing an attitude of mind favorable to a right response and in bringing teachers and parents into a spirit of cooperation. In a later contribution in this series forms of such letters which have been used with success, together with forms of decision and consecration cards, will be given.

Decision Day. The chief interest of the committee will relate to preparations for the school's Decision Service and the conserving of the results of that service. Plans for this special day will be set out later. Many schools do not confine their efforts to a single Decision Day, but make a steady effort to create atmosphere favorable to decision, and then at certain times gather in the results—in November, the first Sunday of the new year, Decision Day in February, Palm Sunday, Children's Day.

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When you use "Rough On Rats" you use the surest method of exterminating this dangerous, destructive pest. "Rough On Rats" gets them all in two or three nights. Mix it with one food the first night; change the kind of food the next night; use an entirely different food the third night. No more rats after that. Occasional use of "Rough On Rats" *keeps* them away. Druggists and general stores sell "Rough On Rats". Send for our booklet, "Ending Rats and Mice". Mailed free to you.

E. S. WELLS, Chemist
Jersey City, N. J.

ROUGH ON RATS

DON'T DIE IN THE HOUSE

MAKE BIG MONEY

New Gas Generating *Coal-Oil* Lamp. Lowest priced high-grade lamp on the market. Guaranteed.

300 Candle Power

Brilliant, yet soft and easy on eyes. Can't explode. Safe in any position. Big Money Saver.

Costs Less than a Cent a Night

Wonderful seller. Low price makes it easy to sell in every home. Tice made 12 sales in 5 days. Hollman averages 10 sales a week. Hart making big money every month. Write quick for demonstrating sample if you mean business.

THOMAS LAMP CO.
1324 Gay St. DAYTON, OHIO

NEW GIANT KOCHIA

GARDEN NOVELTIES

CHILDS' GIANT KOCHIA, our 1918 novelty, has taken its place everywhere as the greatest floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots, a pyramid of dense feathery green foliage all summer, in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c.

MATCHLESS LETTUCE. Novel, distinct and absolutely the tenderest and sweetest lettuce grown. Pkt. 15c.

TWO-POUND TOMATO. Largest, heaviest, richest, and most solid Tomato. A perfect marvel. Pkt. 10c.

CHINESE WOOLFLOWERS. The showiest new garden annual for bedding. Nothing like it. Pkt. 20c.

HOW TO COOK VEGETABLES, a booklet giving 666 receipts for cooking, canning and preserving vegetables of all kinds. Will make one's garden crops doubly valuable. 10c.

SPECIAL OFFER

For 20c we will send everything, Kochia, Lettuce, Tomato, Woolflower, vegetable book and catalogue. Order now. Supply limited.

BIG CATALOGUE free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Asters, Pansies, Beets, Beans, Cabbage, Onions, Tomatoes, Seed Corn, Potatoes, etc. Prize strains and sterling novelties.

JOHN LEWIS CHILDS, INC., Floral Park, N. Y.

MATCHLESS LETTUCE

This Big Flag Sent Free! If You Ask At Once

Reproduced from actual photograph. Flag is 4x6 Feet. Double-Stitched Stripes. Brilliant Colors.

WELCOME OUR HEROES HOME

HERE is a wonderful opportunity to secure a big, strongly made American flag at way below the cost of manufacture. It will be sent free for the asking, and you can examine it in your own home if you act promptly.

Every good American should show his colors these days. Celebrate our victories by displaying this fine symbol of our national unity. Fly your flag when the boys come home, on holidays, for parades, reunions, and patriotic occasions. Let this big flag tell the story of your joy at this great moment of our country's history.

Act Quickly

THIS offer will be withdrawn as soon as our present supply of flags is gone. American flags of this kind have doubled in price and we will not be able to replenish our supply except at another increase in cost to us. Our original order for thousands gave us the advantage of a big reduction in price and we are giving you the benefit of it. At the rate the flags have started to go, they cannot last long.

Don't Send a Penny-See the Flag First

TO MAKE sure of your flag you must ask for it now. Our supply is limited, and when our present stock is gone it is certain we cannot obtain more at the low prices at which we contracted for these.

The great demand for flags and the scarcity of labor has forced the manufacturers to more than double their price and these flags cost us more than twice what they did formerly.

Fill in the coupon printed below and mail it to us. The flag will be sent you at once, prepaid, for examination. If you decide to keep it send us only one dollar within five days of receipt of the flag and one dollar a month for three months, making $4 in all. If your name is not on our subscription books, or if you have not renewed, we advise you to decide quickly to take advantage of the opportunity.

Upon the payment of your first dollar your subscription to the Christian Herald is entered at once for the period of one year, 52 issues, and you will start receiving it next week. The regular subscription price of the Christian Herald is now $2.50 a year, so you will readily realize what a bargain this combination offer is. You not only get this big 4 x 6 foot American flag with double-stitched stripes, but you become one of that great circle of 300,000 fine men and women who are known the world over as the "Christian Herald Family."

Mail the Coupon Now

THERE is no risk in this for you at all. Simply fill out the blank spaces in the coupon and mail it to us now. The flag will be sent you immediately. Look it over at your leisure. You need not keep it if you are not convinced that you are getting wonderful value. Before five days have passed send us only $1 and your subscription to the Christian Herald will be entered immediately. The other three payments of $1 each include the balance for the flag and also for your subscription to the Christian Herald for a year. Delay means disappointment. Start the coupon to us today.

A Leader for 1919

A NEW day is breaking for Christianity. It is a day of religious awakening, of stronger belief, of better understanding, and of wider worship among all Christian peoples. Men and women everywhere are turning to Christianity with a new spirit and with renewed faith. Millions are feeling the call to the standard of Christ.

The Christian Herald, as always, marches in the vanguard of this great movement. To read it regularly is to be in close touch with the foremost in Christian thought and progress. It is more important today than ever before to count yourself a member of the great Christian Herald family. Subscribe to the Christian Herald now at the dawn of this tremendous moment when the world's religious reconstruction begins. Align yourself with the leaders at the start of this Era of Greater Christianity.

Mail Coupon-Get The Flag

CHRISTIAN HERALD
699 Bible House
New York, N.Y.

Christian Herald, 699 Bible House, New York, N. Y.

Gentlemen: Send me, all charges prepaid, for examination, the large Am flag advertised. If I keep it I will send $1.00 within five days, and $1.00 per thereafter for three months, a total of $4.00, which will pay for the flag as one full year's subscription (52 issues) to the Christian Herald, which I start receiving at once. If I do not keep the flag I will send it back within fiv at your expense. I incur no other obligation in mailing this coupon.

NAME ....

ADDRESS ....

OUR MAIL-BAG

NOTICE

HE editors of the Christian Herald will be glad to answer any question addressed to the il-Bag provided it be of general interest and merely personal. Correspondents may use om de plume to identify the question, but all rs must contain name and address of the er, in addition to the nom de plume. No ntion will be paid to anonymous letters nor hose written with lead pencil.

Questions and Answers

OLD Subscriber, Detroit, Mich. Thanks for your kindly letter and the encouragement it gives. You do right in spreading the gospel of cheerful- s. The "dark year," which has just slipped y from us, dissolving in brightness at the e, is memorable as having marked the for- h milestone in the life of the Christian ald. Those of our subscribers who have n with us longest, will recall many of these rs as fruitful in priceless experiences— rs of glorious enterprises for the Family cle. We can see, passing before us in re- v, Gospel fleets and argosies of mercy and pfulness. We can recall Clara Barton, the nder of the American Red Cross, who has n called the "Florence Nightingale of erica," as your ambassador dealing out r gifts of life-saving food to the suffering. can see your missionary boats plying on th American lakes, on Chinese rivers, in Philippine archipelago, and in Burmese ers. These things were made possible ause of your love of service to God and r fellowmen. In the year just begun, we e even more important work before us. s a new world in which we are now living dispensation of love and grace and hap- ess. Today, in the most literal sense, all n and women are as brothers and sisters. onstruction is the order of the hour. The ple of those lands that have suffered should the special care of our Family Circle. Let emember the old motto on the monument ohn of Doncaster: "What I gave, I have; at I spent, I had; what I saved, I lost." honor to those friends of ours who have d up the Christ-like ideal of helpful service.

f. M., Dayton, O. The lines "Life is no to him who dares not die, and death no th to him who dares not live." are by Sir ry Newbolt.

ylvia H. F. Moore sends this little poem. application of which is as timely in Jan- y as in December. The lines will strike a ponsive chord in many memories.

REMEMBRANCE

lave you listened to a sermon,
Seen the preacher's visage glow
ls his mind's eye saw the Pure One
And his thoughts came stilled and slow?

le himself, transfigured, holy,
Caught the angel vision bright
nd it mirrored on the lowly
Struggling out from paths of night.

ringing happiness and sunshine,
Giving comfort, hope and rest,
s they learned to trust the True Vine—
Know the meaning of "The Blest."

f you have you still remember
Naught can make your heart forget
or it blesses in December
When life's days are coldly set.

astor Donehoo, of the Presbyterian Church Caledonia, Minn., writes us of an aged rker in his congregation, Mr. Anthony mo, "eighty-four years young." He is elder and voluntarily takes care of the urch, building the fires, ringing the bell. This year he brought in the church's ristmas tree ahead of time—a beautiful e, which he carried two miles to the church lding. We wonder if any of our readers match this record of an octogenarian.

Many of our rural pastors are taking a p interest in the problem of the Church er the War. We are glad to hear from them the subject. Rev. E. A. Oldenburg, of First Presbyterian Church, Watertown, D., writes: "I have naturally been much erested in the compendium of thought con- ning the work of the Church after the war. has been most gratifying that the old foun- tion truths were so universally reaffirmed. e leadership of the Church is true to the e, thank God for that! We have been a le sorry, however, that there was lacking efinite plan of procedure, and we hope that s may still be found and acted upon, perhaps through the Executive Council of the Federated Churches. The Ministers' Association of Watertown, S. D., feel that one definite action ought immediately to be taken by the Church; it ought to request that the meetings of the Peace Conference be opened with prayer. Surely there is no better opportunity to emphasize the need of God in the affairs of nations than that particular opportunity. America, on which so much has depended for the successful issue of the conflict, and which asks nothing for itself, may surely make this fairest of all requests. The Ministers' Association has therefore petitioned that the request be heard in the name of the Federated Churches of Christ in America. To bring this matter before the Christian people of America the assistance of your valuable paper would certainly be appreciated."

The FIRST BOYS RETURN

by Margaret E. Sangster

International [illegible]

THEY come like youth triumphant, with vivid flags unfurled:
They come to tell the story of an awakened world;
With steps that do not falter and eyes that smile ahead,
They come like souls returning to greet us from the dead!

They never flinched at horror, they never turned from pain;
Ah, they have stumbled forward amid the blinding rain
Of shrapnel that has flailed them, and bullets that have torn,
And in the scarlet tumult their souls have been reborn.

We wait them, eyes half-blinded with tears of more than joy;
A maiden sees her lover; a mother breathes, "My boy!"
And all about the column there throbs upon the air
A thrill that grips the heartstrings and tunes them to a prayer.

They come, bronzed faces glowing; they come, proud heads held high;
They come, the living symbol that right shall never die;
They come like youth exultant, with vivid flags unfurled,
To shout aloud the triumph of an awakened world!

Rev. W. B. Allison, of the Guatemala Mission (who distributed Christian Herald relief funds after the late earthquake in that city), writes: "The work of rebuilding and at the same time carrying on preaching and looking after our publishing house, while many of our helpers have gone to the United States, has almost snowed us under. It gives me pleasure to report that the half of the $561.87 sent by the Christian Herald was turned over at once to Brother A. E. Bishop, who is at the head of the other mission in this city. The part that fell to our mission has been expended in a number of ways, including the supplying of roofing to protect needy people from these terrible tropical downpours of rain. The help has been a wonderful blessing to many. A number of families have been aided. We have helped many who were ill and temporarily out of employment. Others we have helped with food and medicines and clothing. We have used all the tact and discretion possible to make a wise distribution of the sums so generously entrusted to our care. We thank you most heartily for the means that you have placed in our hands with which to help the needy people."

I. C., Utah. In your issue of November 27 I note your answer to A. D., Scranton, Iowa, regarding the Mormon political control in the Western states. The pending amendment to the National Constitution affecting polygamy makes it important, it seems to me, that one should know the true status of the case in hand. The Mormons have absolute political control in Utah and a balance of power in the states of Idaho, Wyoming, Nevada, New Mexico and Arizona, with a large following in Colorado also. If you think "Mormon political activity has greatly decreased," just note the attitude of the senators from these states regarding the amendment referred to.

Mrs. S., Long Beach, Calif., writes claiming several cases in that locality in which the use of onions has apparently given immunity against influenza.

Interested. The first American harvest festival was in 1621 at Plymouth, Mass., when the Pilgrim fathers celebrated the ingathering of their first crop on American soil. It was doubtless the transplanting and adaptation of a Dutch and English custom. First in one settlement, then in another, then in one state after another, the custom gradually spread of setting aside by public authority some particular day to render thanks to God for special deliverance and various blessings, including a good harvest. During the Revolution, Congress recommended days of general thanksgiving and, as a national institution, the first thanksgiving day was December 18, 1777, the occasion being the surrender of Burgoyne. The first Presidential proclamation recommending national thanksgiving was issued by George Washington, who appointed November 26, 1789, its cause being the ratification of the Constitution. President Madison in 1815 appointed a day of thanksgiving for peace. There were no other national thanksgiving days until the time of our Civil War, when President Lincoln revived the custom, and our first national harvest Thanksgiving was ordered by him for Thursday, November 26, 1863. His precedent has been followed by his successors.

Mrs. C. A. H., Dresden, Ontario. The footnote in your copy of Josephus' Antiquities, relating to the punishment David inflicted upon the Ammonites, is probably Professor Whiston's personal comment expressing the fact that they were made to perform the most menial and arduous labor. Commentators clearly differ on the point whether the passage means that they were put to death, the majority holding that it does not.

S. M. U., Chandler, Ariz. He and his family are members of the Presbyterian Church.

E. B. T., Norfolk, Va. We have sent your letter to Dr. Gray.

J. B. W., Ottawa, Ohio. The nation paused at noon to pray for victory and God answered quickly. Why not continue this noon pause and pray for thanksgiving and prayer for help in the very difficult adjustment now before us at the Peace Conference?

We heartily agree that the Peace Conference is a subject for the prayers of believing Christians that it may be wisely directed. We believe there are very many who are sending up their petitions in its behalf daily, churches and individuals.

J. H., Hot Springs, Ark. There is no record in the Scripture of Christ establishing any church in the sense of organizing one. The churches which sprang up under the teachings of the apostles after his death and ascension had very little in common with the church of the sixteenth century. The Reformation brought the Church back to Christ's own teaching.

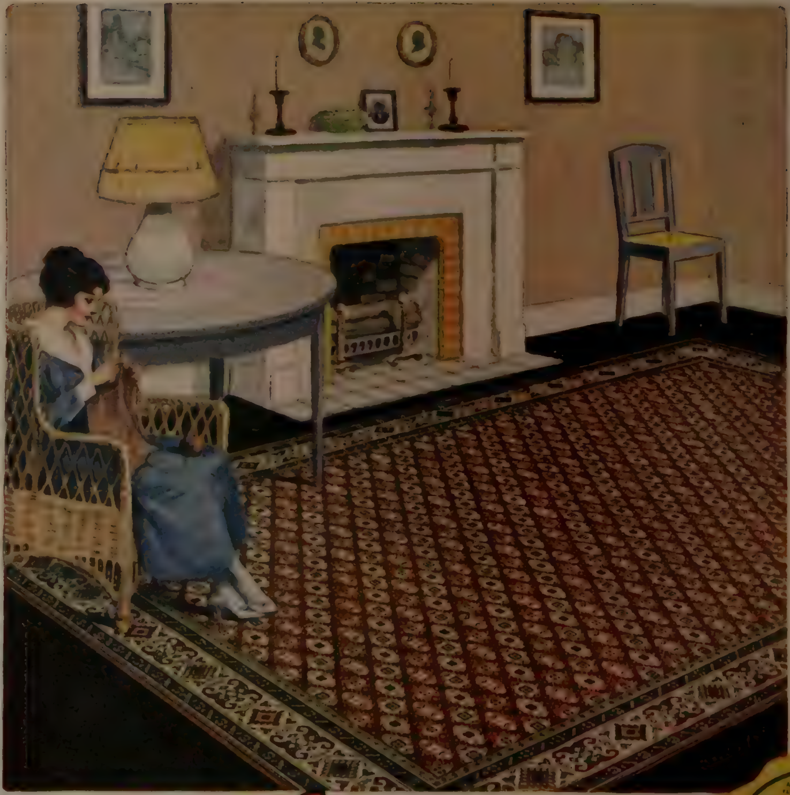
Student, Northfield, Mass. The difference between the Hellenic and Judaic view of life is characteristic of the two races. The Hellenic or Greek idea of the development of human character was that the elevation of it must come through culture and philosophy. Graceful statues, fine buildings, beautiful pictures, reading, and athletic sports would contribute. The Hebraic or Judaic conception was that in righteousness alone was there hope of human progress and development. You find it in the Psalms and the Prophets reiterated again and again.

S. S., Winchester, Va. Many parents undergo experiences like those you describe. Comparatively few have cause to reproach themselves with having said "too much" about religion to their children. A more common cause, and one that is much more culpable, is that they have said too little. You are spared that self-reproach, having done your whole duty as you saw it. Continue to pray for them and comfort yourself with the assurance that a mother's prayers reach up to the throne of God, and the influence and example of her pious life are never wholly forgotten even by the most wayward child.

Mrs. N. A. B., Osceola, Mo. 1. The terms "soul" and "spirit" are often used interchangeably, and it is difficult to define the difference. Indeed, some hold that man is composed of only the two elements—soul and body. Others, however, recognize the distinction between the two, which is also confirmed by several passages of Scripture, such as I Thess. 5 : 23. Colloquially defined, the soul usually stands for the life, the affections, the will or consciousness; while the spirit stands for the higher elements by which we apprehend spiritual truth. 2. There is but one way to salvation, and that is to believe on Jesus Christ and his redeeming work. Christ taught this over and over again, and his Church after him. A part of this belief and a necessary part of it is to believe that Christ ascended to heaven from whence he came, for without the resurrection and ascension Christ's work would have been incomplete.

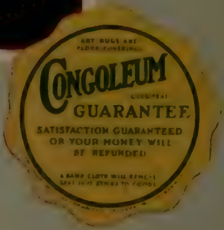
Send for Free Color Chart

We now have ready a beautiful new Art-Rug chart showing the full line of patterns in the actual colors. Send for your copy today and select just the rugs to harmonize with your room decorations. We also have color folders illustrating the other Congoleum Floor-Coverings mentioned below. Write your name and address on a postal and send it to our nearest branch office.



Look for the
Gold Seal
Of *all* the facts i
this advertisemen
The Congoleun
Company gives yo
its assurance by past
ing on the face of every
Art-Rug and on ever
two yards of othe
Congoleum Floor
Coverings a Gol
Seal, like that illus
trated, bearing th
words "Satisfactio
Guaranteed or Money
Refunded." If yo
don't find the Gol
Seal have the deale
show you the nam
"Congoleum" stamp
ed on the back of th
material.

On the floor is Congoleum Art-Rug No. 346. The 6 x 9 foot size retails for $8.75.


ART RUGS AND FLOOR COVERINGS
CONGOLEUM
GOLD SEAL
GUARANTEE
SATISFACTION GUARANTEED OR YOUR MONEY WILL BE REFUNDED
A DAMP CLOTH WILL REMOVE SEAL IF IT STICKS TO GOODS

CONGOLEUM Gold Seal ART-RUGS

REG. U.S. PAT. OFFICE

Colors and Patterns for Every Room in the House

THERE is nothing haphazard about Congoleum Art-Rug designs and colors. They are planned by specialists who have devoted their lives to the art of producing patterns and color combinations that meet the demand for artistic floor-coverings for every home need.

Congoleum designs are printed in seven to twelve colors on a special base material that is durable, sanitary and economical, making a tough surface that resists wear wonderfully.

Other Congoleum Features

Owing to the sanitary body and firm, non-absorbent surface Congoleum Art-Rugs can be cleaned in a few seconds with a damp mop. How much easier this is than to sweep and pound the dirt out of a fabric rug.

They lie flat on the floor and do not curl or kick up. They never interfere with swinging doors.

You save money from the day you buy Congoleum Art-Rugs because of their low price and remarkable wearing qualities. The sizes and prices are:

6x9 feet $8.75; 7½x9 feet $10.60; 9x9 feet $12.75; 9 x 10½ feet $14.85; 9 x 12 feet $17.00.

Congoleum Floor-Coverings

Congoleum Art-Carpets *(3 yards wide)*—our newest product. Their extra width enables you to cover many rooms *without a seam.* Made in beautiful 12-color patterns suitable for living-room, bedroom, dining-room, hall, etc. Price $1.25 per square yard.

Congoleum *(2 yards wide)*—the original Congoleum for use over the entire floor. Made in the usual floor-covering width of 2 yards and in a wide range of splendid patterns for kitchen, bathroom, pantry, etc. Prices $1.15 per square yard.

Prices in the Far West and South average 15 per cent higher than those quoted; in Canada prices average 25 per cent higher. All prices subject to change without notice.

The Congoleum Company
Department of
The Barrett Company
Philadelphia Chicago Montreal Winnipeg Vancouver St. John, N. B. San Francisco Boston Toronto Halifax, N. S.

Christian Herald

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NEW YORK, JANUARY 29, 1919

AN IRIS FROM MT. LEBANON

Photo by American Colony in Jerusalem

TRUE LOVE TRIUMPHANT

A SHORT STORY OF A WOUNDED SOLDIER AND HIS FAITHFUL SWEETHEART

BY HELEN A. SPAFFORD

PURPOSE

THE RULING SENSIBLE AUTOMOBILE VALUE

The Model 90 Overland Thrift Car

THE one big light of a single *purpose* has always guided this Industry from its very beginning.

That purpose always has been to produce, each season, the *ruling sensible automobile value* of the time.

Consider how clearly that *purpose* lays down the line of Overland endeavor.

That which is *sensible* must exclude cheapness on the one hand and extravagance on the other.

Sensible *automobile* value, while excluding both cheapness and extravagance, must include the essentials—performance, dependability, durability, comfort and good looks.

And *ruling* sensible automobile value must include these essentials in good round measure and for less money than they can be had in any other car.

* * *

Year after year for many years, public selection has proclaimed each successive Overland model the ruling sensible automobile value of its day.

So, the name Overland has come to mean exactly this clear and definite thing to the buying public.

And the more people know about automobiles the more they seek sensible value—as is shown in the big increase each year in the sale of Overland cars.

So the name Overland with its definite meaning has acquired enormous value.

This great and growing value of the Overland name makes brighter and brighter the guiding light of Overland *purpose.*

To make this definite meaning of the Overland name more and more apparent has become our greatest obligation.

No mere guarantee could ever be so binding.

* * *

This season the Model 90 Overland Thrift Car, true to Overland purpose, fulfills this obligation.

Over one hundred thousand purchasers have pronounced this car, in their judgment, the ruling sensible automobile value of the day.

Throughout the war period when automobiles were called upon for excessive service, when repair men were few, this Overland stood up and delivered with utmost dependability.

We offer it as the embodiment of Overland purpose—on its name and record, the *ruling sensible automobile value* today.

Overland dealers are receiving shipments in increasing quantities, but for some time to come the demand will probably exceed the supply.

If you intend purchasing a car this season, see the Overland dealer now.

Willys-Overland Inc., Toledo, Ohio

There Is a Master-Key

WILL HELP YOU
The Master Key
SOLVE YOUR PROBLEM

which can throw wide the doors which seem to bar men from the treasure-house of Nature. Circumstances and environment follow the trend of mental progress. Growth follows knowledge. Action follows inspiration. Opportunity follows perception. Always the spiritual first, then the transformation into the infinite and illimitable possibilities of achievement. The persistent exercise of a few fundamental principles is the master-key by which the subtle and invisible forces of Faith and Desire are converted into actual, tangible, concrete conditions in the objective world.

Haileyburg,
Ont., Canada.
Nov. 22, 1918.

My dear
Mr. Haanel:

I am enjoying the Master Key lessons very much. In fact they constitute the
eatest source of real pleasure I have yet ex-
rienced in this weary world.
They are the answer to a hunger and thirst
have known all my life. "Blessed are they
at do hunger and thirst after righteousness
r they shall be filled." The precious truths con-
ined in these lessons seem to me the fulfill-
ent of that promise. And possibly they are
e "more light" that many believe to be now
re.
From the first lessons the thought has been
ith me constantly—surely this is "The Mas-
r's teaching only stated in modern scientific
rm, that we of this day and generation may
nderstand.
You have solved the riddle of life and put it
to language and form that all who so desire
ay understand it.
It has always been difficult for me to express
y feelings on any subject, but knowing as I do
at the reward a teacher prizes most highly is
e responsive appreciation of his pupils, I felt
must make an effort to let you know some-
ing of what your worthy work means to me.
With best wishes for your welfare and a heart
ll of gratitude for the great uplift you are
nding to many struggling souls, I am

Gratefully and sincerely yours,
Eda E. Smyth.

Box 553, Ardor, Pa.,
January 10, 1918.

Mr. Chas. F. Haanel,
St. Louis, Mo.

My dear Mr. Haanel:

Words are empty things unless the spirit is alive back of them and I wish mine to be few. I wish to show my appreciation in works.

"The Master-Key" has been most satisfying. Why? Because my intellect grasped it hungrily and my heart also was fed. Although the thought is deep, profound and metaphysical, it is expressed in such a lucid and masterful way that it was easy, fascinating, inspiring to learn.

Hitherto, when I thought I had found the lessons of worth, if my intellect was fed my heart would say, "Yes, that is all right as intellectual food, but of what use; there is no salvation in it."

"The Master Key" has not caused this unsatisfactory result, it appeals convincingly, unmistakably to every center of my being and is truth to me.

I am reminded of how Alexander carried about with him in a valuable box Homer's poems and in like spirit, I shall treasure the "Master Key."

Most sincerely yours,
Mrs. George S. Jenkins.

160 Claremont Ave.,
New York, N. Y.,
Nov. 18, 1916.

I have made a thorough examination of the little booklet which you so appreciatively have called the "Master-Key," and can unhesitatingly endorse it and its teachings.

In this pamphlet of only a few pages you have led a hungry world to the threshold and placed in their hands a "key" with which the understanding ones may unlock the door and enter "The Secret Places of the Most High," and enjoy the abundance of all good to be found therein. With best wishes,

Agnes Mae Glasgow.

The Day Star Pub. Co., Topeka, Kansas,
Feb. 15, 1917.

"The Master-Key" is the answer to the demand "knock and it shall be opened," and truly it will open the "Gate Beautiful" leading into every "temple of the living God." All the world seek this marvelous key. Oh, ye who sit in darkness "Knock"—use this "Master-Key" and the door shall be opened unto you, revealing to your eyes of flesh, peace, power and plenty.

Lida Hallie Hardy, Pres.

CHARLES F. HAANEL,
430 Granite Bldg., St. Louis, Mo.
Send me the Master Key without cost or obligation of any kind.

Name ....

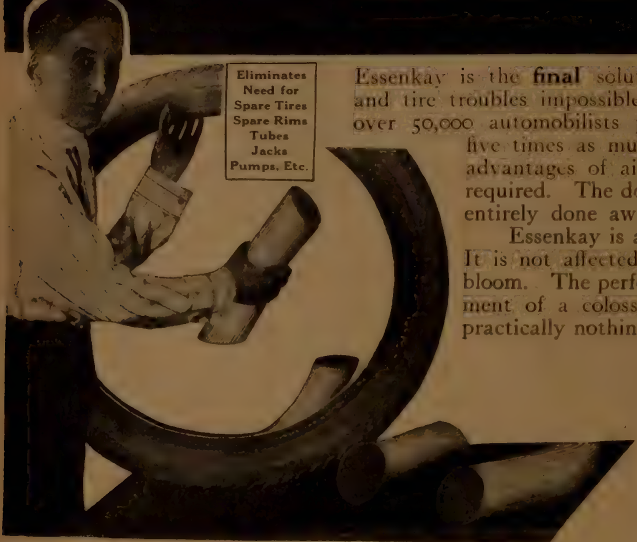
Address ....

Post Office ....

WILL HELP YOU The Master Key SOLVE YOUR PROBLEM

This advertisement contains a message of such transcendental importance, that every reader of the Christian Herald, whether man, woman or child, should answer it immediately.

No Punctures or Blowouts

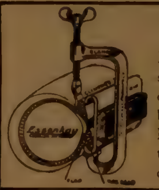


Eliminates Need for Spare Tires Spare Rims Tubes Jacks Pumps, Etc.

Essenkay is the **final** solution of the tire problem. It makes punctures, blowo and tire troubles impossible. No air is used, therefore no inner tubes. Its use over 50,000 automobilists proves it to be an economy in that it gives from two five times as much tire mileage as air; yet it rides like air and has all t advantages of air. No spare tires, spare rims, tubes, pumps or jacks a required. The delays, discomforts and expense incident to the use of air a entirely done away with.

Essenkay is a highly resilient, flexible material made by a secret proce It is not affected by heat, cold or pressure. It will not flatten, oxidize bloom. The perfection of Essenkay is a fitting climax to the magical develo ment of a colossal industry which in a few short years has grown fro practically nothing to one of the largest industries in the world.

"OVER 50,000 USERS"

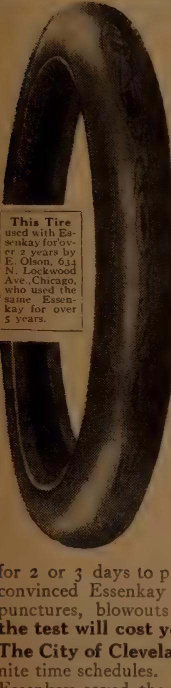


Installing Clamp

Illustration shows method of starting the bead of an Essenkay filled tire under clinch of rim.

Guarantee

Essenkay is guaranteed not to be affected by heat, cold, water, friction, atmospheric or climatic conditions;—not to flatten, not to crumble and not to change its consistency in any way.



This Tire used with Essenkay for over 2 years by E. Olson, 634 N. Lockwood Ave., Chicago, who used the same Essenkay for over 5 years.

Rides Like Air

Essenkay
A TIRE FILLER

Not A Liquid

Doubles Tire Mileage

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ator Morris Sheppard of Texas
Author of Amendment

Rev. Howard H. Russell, D.D.
Founder of Anti-Saloon League

Congressman Edwin Y. Webb of North Carolina
Author of Webb-Kenyon Law

Senator Wm. S. Kenyon of Iowa
Joint Author of Webb-Kenyon Law

Rev. P. A. Baker, D.D.
Gen'l Sup't Anti-Saloon League

National Leaders who have shared in the achievement of Prohibition

Prohibition's Day of Triumph

Forty States Ratify the Eighteenth Amendment which Writes Prohibition Into the Nation's Constitution

By FERDINAND C. IGLEHART, D.D.

THE wheels of God's chariot have fairly flown recently, in victoriously riding down the forces of King Alcohol in this country. Today the whole nation arises and sings the ng-meter doxology, "Praise God from whom all essings flow," for their divine inspiration and idance in writing the prohibition of the liquor affic into the Constitution of the United States.

The nation is still surprised and dazed with the ddenness of the triumph. Yet a year ago the ristian Herald clearly foreshadowed that this com- g spring would witness the ratification by the legis- tures of the 36 states necessary, and since the ection last fall, this journal has expressed the belief at the month of January would settle the matter d give the nation relief from the unmitigated curse the liquor traffic.

On the 14th of January, Arkansas, Illinois, Indiana, ansas, North Carolina and Alabama were added the states ratifying, and on the next day, Iowa, olorado, Oregon, New Hampshire, and Utah joined em. On January 16, Nebraska ratified, making e 36th state necessary, and the last nail was driven John Barleycorn's coffin, the fight was over and rohibition was won forever. Other states kept ratifying. Missouri and Wyoming ratified a few ours after Nebraska, and Wisconsin and Michigan fol- wed on January 17: others were expected to follow.

There are many surprises for both friend and foe l along the line, but none greater than those of diana, Ohio and Illinois. These wealthy industrial ates, with large foreign population, have scattered the four winds the foolish argument of the liquor eople that this movement is simply one of the sage-rush or farming states undertaking to force national rohibition upon the rich industrial states. An ditorial in the New York Evening Post, in accounting r the success in Illinois, says that the German element Chicago, though strong, was not able to offset the de of prohibition against it, that many of the outhern people have made their homes in Chicago nd have carried with them their prohibition senti- ents and that more than half the state of Illinois ves in the farming districts and smaller cities.

The national resolution, which is short, is mighty, nd is as follows:

"Section 1. After one year from the ratification this article the manufacture, sale, or transportation intoxicating liquors within, the importation thereof nto, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several states, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress."

The resolution was adopted by the Senate August 1, 1917, 65 to 20; and by the House, December 17, 1917, 282 to 128. It was one of the greatest joys and glories of my life to have been present at the session of both Houses when the measure was adopted, and I felt that one of the greatest events in the moral history of the world had transpired and that our senators and representatives had measured up to the highest standard of American manhood and statesmanship in the manner in which they espoused and secured the passage of the bill.

According to the resolution, the liquor people will have a year from the time of the ratification of the amendment to clean up their traps and move out, but National War Prohibition will take effect on July 1, to remain during the demobilization of our troops, and good judges believe that National Prohibition ever and forever will practically begin July 1 next.

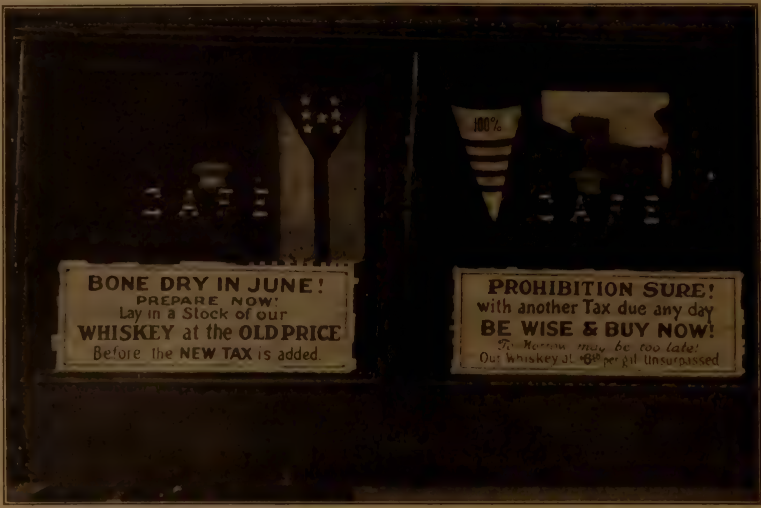
National Prohibition will not enforce itself. Stringent laws are being introduced into Congress with careful restrictions and heavy penalties. An imperial mandate of the people, which said to rum "Begone," will also say to the bootleggers, "You shall not, and if you attempt to break the law, we will put you behind the bars."

THEODORE ROOSEVELT'S marvelously swift promotion in public life began with his desperate fight against the law-breaking and crime-breeding saloons of New York City. His courage in that fight made him a national figure and a champion of moral reforms, and virtually made him President. In a recent letter to me he thus refers to that fight: "It has been my good fortune to be associated with you ever since the days when I was President of the Police Commission of New York, when I worked hand in hand with you, and with the Ministers' Association that you represented on behalf of temperance, and of doing away with the evil of the saloon power of New York City. At that time our fight was for a proper observance of the Sunday law. There could have been no more practical illustration of the hideous evil wrought by the liquor traffic than was afforded by the results of its stoppage for the few Sundays closed. During this period the usual mass of individuals up in the courts on Monday morning, on charges of being drunk and disorderly and committing assaults, diminished by two-thirds or over. The hospitals, such as Bellevue, showed a similar diminution of persons brought to them because of alcoholism and crimes due to drunkenness."

In speeches made during the wet and dry fight in Ohio, Colonel Roosevelt said if he lived in that state he would vote for prohibition. In urging National Prohibition as a war measure, Mr. Roosevelt said: "When we are threatened with a shortage of foodstuffs, when it is our duty to supply food to our Allies to our utmost ability, we should see that needed food necessities are not diverted from their proper use. Let us begin at once to see to it that our grain is kept for food, and not put into alcoholic beverages." He favored a National Constitutional Prohibition amendment. I sent him a copy of the first edition of my book, and received from him a letter written two days after the action of the House and one day after the action of the Senate concurring in the measure, expressing his gratification at the passage of the resolution and the fact that his life had run parallel with it to the goal. The letter is as follows:

"I thank you for your book and appreciate your sending it to me and I wish to congratulate you on what has happened in Congress and the success that is crowning your long fight against alcoholism. The American saloon has been one of the most mischievous elements in American social, political and industrial life. No man has warred more valiantly against it than you have, and I am glad that it has been my privilege to stand with you in the contest."

Since the receipt of that letter, dated December 19, 1917, I talked frequently with the Colonel on the subject, and he seemed to be as much pleased as the most enthusiastic temperance friends could be at the result and said that the badness of the business had destroyed itself as much as the moral courage, wisdom and persistency of those opposing it. He also said that the question of enforcing the law would be one of great importance, but that the people that had the votes to drive the business out could keep it out forever. He told me that he hoped to be of continued service to the cause when the problem of law enforcement came.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WHISKEY at the OLD PRICE
Before the NEW TAX is added.
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The premonition and assurance of the event. A café's publicity in wet New York

WHAT has brought about this National Prohibition? The present temperance upheaval is the revolt of the American conscience against what it considers to be wrong. The American saloon can blame itself largely for its extinction. It has been, from the start, essentially bad. Aside from the inherent danger of the business under the wisest possible restraints, the liquor dealers of the nation have done their worst to provoke alarm and opposition. The saloons are the breeding-places of all kinds of vice and crime. In them the thieves, murderers, ballot-box stuffers, grafters, purchasers of vice and the debauched find their education and protection, and from them the lawless hordes go forth to prey upon society. Public sentiment is outraged at the intimate relationship between the saloon and the disorderly house, the saloon and the gambling hell. Another thing that has stirred the public against the liquor traffic has been the relationship between the politician and the saloon. No feature of American public life is so abominable and discouraging as this notorious copartnership of the liquor traffic with the politicians of all parties in the business of crime.

It is not only the badness of the American saloon that has caused its destruction, but also the marked awakening of the public conscience against all kinds of wrong, and hence the saloon comes in for its share of rebukes and oppositions. The temperance reformers and organizations of the past and present have been exceedingly active, and each without exception has been an important factor in the great moral upheaval that has killed the liquor traffic. The Woman's Christian Temperance Union, the Good Templars, the Third Party Prohibitionists, the National Reform Bureau, the Dry Federation, Church and other temperance societies, have all been active in their fields, but the one organization which has done more than all others, in giving wise direction and successful results to the present temperance resolution, has been the Anti-Saloon League, which was founded by Dr. Howard H. Russell at Oberlin, Ohio, in 1893, and of which Dr. Purley A. Baker is the National Superintendent.

IN THEIR delirium of enthusiasm at the ratification of the amendment by Illinois, the temperance workers rushed instinctively into the First Methodist Church of Chicago, and had a service of praise to God for their victory, and the whole audience arose and held out their right hands and pledged each other in God's sight, that they would carry this fight out into the nations of the earth for world-wide prohibition. And it was not an idle act of over-excited people, but the candid judgment that the thoughts embodied by the Anti-Saloon League of America in voting the saloon out by small units and larger ones would win everywhere as it has won in America, and that universal democracy would make room for universal prohibition, and universal prohibition would aid in universal democracy.

Lincoln, one of the greatest prophets of all the ages, in his speech at Springfield on the birthday of Washington, before he became prominent in American politics, thus fastens his eye on universal democracy and universal prohibition, and speaks to us today and to all the centuries, as follows:

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted; a greater tyranny deposed. In it more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest. Even the dram-maker and the dram-seller will have glided into other occupations so gradually as never to have felt the shock of change; and will stand ready to join all others in the song of universal gladness. And what a noble ally thi to the cause of political freedom! With such an its march cannot fail to be on and on, until ev son on earth shall drink in rich fruition the sor quenching draughts of perfect liberty. Happy when, all appetites controlled, all passions subdu all manners subjected, mind, all conquering mi shall live and move the monarch of the wo Glorious consummation! Hail, fall of Fury! of Re Reason, all hail! And when the victory shall complete—when there sh be neither a slave nor drunkard on earth — h proud the title of that la which may truly claim to the birthplace and the cra of both of those revoluti that shall have ended in th victory! How nobly dist guished that people who sh have planted and nurtured maturity both the politi and moral freedom of t species!"

WE RECALL here piece of temperan history in Illinois, which cludes Mr. Lincoln's act fight for state-wide prohi tion in that state abou years ago. In a personal terview my informant sai

"The fight was conduc by the Illinois State Mai Law Alliance, and it w under the auspices of th association as secretary t I went into the campaign which I had Lincoln as m strong right arm. I got Li coln to write the prohibito bill that was to be voted upo After he had drafted it, said: 'There, I think it hold water, but what I w to know is whether it will hold whiskey, and he s me to a number of fine lawyers to get their opin on it. He made at least thirty addresses for in the campaign, and was the most powerful a popular speaker we had. Lincoln was so deep interested in the fight that he helped me raise mon for it. In fact, it was through his personal influen mostly that the funds necessary for carrying the campaign were raised. Mr. William B. Ogde then president of the Chicago and Northweste Railroad and a man of tremendous influence, wh was deeply interested in the fight for no-license the state, asked me to bring Mr. Lincoln into h office for a conference as to the most efficient metho of carrying on the contest. I took Mr. Lincoln in his office and we entered seriously and heartily in the discussion of the problem, at the close of wh Mr. Ogden wrote out his personal check for $2,50 and handing it to Mr. Lincoln said: 'If you ne more, come back to me. I will duplicate that che cheerfully.' In that early period we came with 15,000 votes in a popular election of carrying Illinois.

Who knows how deep Lincoln's influence was, an whether it may not have reached to the present tim in helping to solve the great problem of ratificatio

How Prohibition Will Be Enforced

ON JANUARY 16 the United States was made a bone-dry nation by the vote of the legislature of Nebraska, which made up the thirty-six states necessary to the ratification of the Eighteenth Amendment to the Constitution. Later in the day two more states, Wyoming and Missouri, ratified the amendment. On January 17, ten states remained which had not voted to banish the saloon. Connecticut, Minnesota, Nevada, New Jersey, New Mexico, New York, Pennsylvania, Rhode Island, Vermont and Wisconsin. Most of these states are expected to fall into line and may do so before this issue reaches our readers.

There are twenty-five prohibition organizations in the United States, and they have already agreed on the main provisions of an act by which Congress will be asked to enforce the amendment.

Mr. Wayne B. Wheeler, general counsel of the Anti-Saloon League, gave to a representative of the New York Times the meaning of the ratification of the Eighteenth Amendment, as viewed by the prohibitionists. He pointed out that the war-time prohibition, commencing July 1 next, would run into constitutional prohibition.

"When Secretary Lansing proclaims the ratification of the amendment," said Mr. Wheeler, "it will mean that: The Federal amendment becomes operative one year from that date. Congress is given notice it is its duty to enact a Federal prohibition law. The wet states are also notified to enact prohibition laws in harmony with the Federal amendment. The dry states will retain and strengthen their laws if needed. No license laws for beverage use of liquor can thereafter be enacted or enforced. The Federal and state authorities will have concurrent power to enact and enforce laws within their respective jurisdictions. Congress will have power to enact laws in the nature of police regulations to make prohibition effective."

In New York State bills will be introduced into the Assembly and Senate under which enforcement would be vested in a Prohibition Commissioner, who would enforce prohibition and control the manufacture and sale of alcohol for mechanical and medicinal purposes, and of wine for sacramental purposes. The bill would compel any one arrested for intoxication to tell where he got the liquor, under penalty of a fine of $75 to $100. No sale would be made for medicinal purposes except by prescription, and an affidavit would be required of all persons buying alcohol for scientific or sacramental purposes. Licenses to sell alcohol or wine would be issued only to druggists of approved standing, and could not represent more than one per cent. of the value of all the goods on sale in a store.

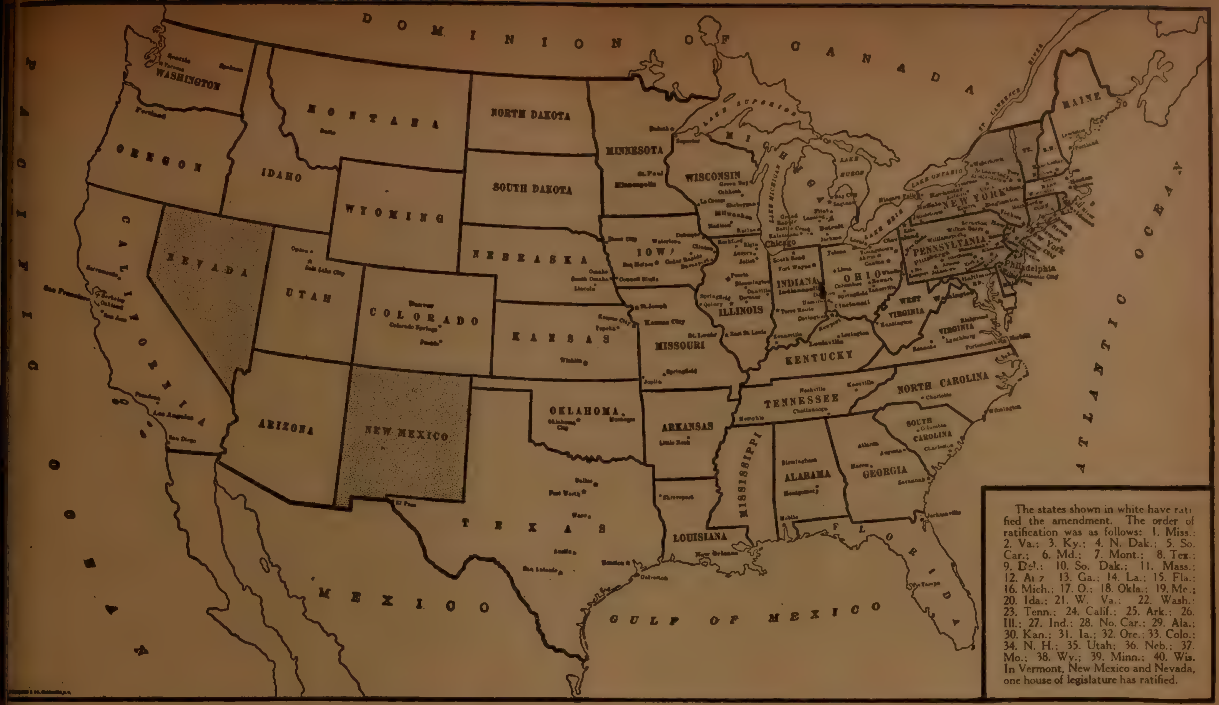
The sale of all extracts and patent medicines, which are now manufactured under a United States liquor tax, would be prohibited. None but a licensed druggist could sell certain proprietary and patent preparations named, and then only on prescription of a licensed physician.

All advertising of liquors would be prohibited by a section which reads as follows: "Any advertisement or notice containing the p ture of a brewery, distiller bottle, keg, barrel, or bo or other receptacle, repr sented as containing intoxicating liquors or designat to serve as an advertisement thereof, shall be with the inhibition of this section."

New York State will lose considerable revenue fro national prohibition. The revenue for the ye ending September 30, 1918, was $22,616,442.7 being $1,868,934.21 more than for 1917.

The liquor interests are hurrying to unload t liquor now held in storage in the United State and for this purpose have planned an export concer to be known as the Transoceanic Commercial Co poration, which is incorporated in New York with capital of $1,000,000. It is estimated that there a about 100,000,000 gallons of distilled spirits storage in the United States.

It has been pointed out that those persons wh have provided against a period of aridity by laying in a store of liquor are only laying up troubles fo themselves, as the amendment prohibits not only the manufacture and sale, but the transportation o intoxicating liquors. An editorial writer in the New York Times points out that "the very kindliest of courts could hardly fail to decide that the moving of liquids, in any degree intoxicating, from one house to another came under the ban. So they who are now filling their cellars with the products of distillation, fermentation or malting must abandon their treasure if ever they make a change of residence. The alternative is never to move, and, to the typical American, the right to make periodic movings is among his most valued liberties."



The states shown in white have rati fied the amendment. The order of ratification was as follows: 1. Miss.: 2. Va.; 3. Ky.; 4. N. Dak.; 5. So. Car.; 6. Md.; 7. Mont.; 8. Tex.; 9. Del.: 10. So. Dak.; 11. Mass.; 12. Ariz 13. Ga.; 14. La.; 15. Fla.; 16. Mich.; 17. O.; 18. Okla.; 19. Me.; 20. Ida.; 21. W. Va.: 22. Wash.: 23. Tenn.; 24. Calif.; 25. Ark.: 26. Ill.; 27. Ind.: 28. No. Car.; 29. Ala.; 30. Kan.; 31. Ia.; 32. Ore.: 33. Colo.; 34. N. H.; 35. Utah; 36. Neb.; 37. Mo.; 38. Wy.; 39. Minn.; 40. Wis. In Vermont, New Mexico and Nevada, one house of legislature has ratified.

The Nation of the White Ribbon. The Dry United States

Opening of the Peace Conference

AT THREE minutes past three P. M., on January eighteenth, the anniversary of the proclamation of the German Empire at Versailles, President Poincaré of France called order the first formal meeting of the Interallied ace Conference, which is to rewrite the charter of world's liberties. President Wilson arrived at minutes before three, and the President of France three o'clock. President Poincaré welcomed the egates, speaking in French. The delegates were ted at a table arranged in the form of a horseshoe h places for the nine premiers, including the preing premier, and for sixty other delegates. The eting was in the former "Salle de Horloge" in the ench Foreign office, now christened the "Salle de Paix." A great marble of figure of Peace, holding ft the torch of civilization, guards the council ble of the nations.

In opening the conference President Poincaré exessed the pleasure of France in the choice of her pital—"the city which for more than four years the emy made his principal military objective"—as e seat of the labors of the conference. He outlined lingly the sufferings and sacrifices of France in the mmon cause and declared that Germany's guilt s clearly shown saying, "the truth bathed in blood s already escaped from the imperial archives." He en took up, one by one, the causes which led the rious Allies into the contest with Prussian militrism, showing that the delegates gathered in Paris r the conference represented the free peoples of the rld, drawn together by the indignation aroused by e war-making methods of the Central Empires. He ve full credit to America, both for her high purpose d her contribution to the final victory, and for "the fty moral and political truth of which President ilson has nobly made himself the interpreter." nd he declared that the delegates were met to adinister justice and that "Justice banishes the dream conquest and imperialism." He included the eation of the League of Nations among the accomishments to be expected of the Conference, and d, in closing, "You are assembled in order to repair e evil that has been done and to prevent a recurnce of it. You hold in your hands the future of the orld." M. Poincaré then withdrew.

In accordance with plans previously made, President ilson at once arose to propose Premier Clemenceau permanent Chairman of the Conference. He eclared that he did this as a tribute to the French epublic and also as a tribute to the man. He said, It is a very delightful thought that the history of the orld, which has so often centered here, will now be owned by the achievements of this conference—ecause there is a sense in which this is the supreme conference of the history of mankind. . . . The fortunes of all peoples are involved. A great war is ended. . . . the danger is passed. A victory has been won for mankind." The President expressed his delight in being able to honor France in the person of so distinguished a servant and he paid an eloquent tribute to the leadership and brotherhood of Premier Clemenceau who, he said, "Feels as we feel, as I have no doubt everybody in this room feels, that we are trusted to do a great thing, to do it in the highest spirit of friendship and accommodation, and to do it as promptly as possible in order that the hearts of men may have fear lifted from them, and that they may return to those purposes of life which bring them happiness and contentment and prosperity."

Premier Lloyd George and Baron Sonnino seconded the nomination.

PREMIER CLEMENCEAU, in accepting the chair, declared himself deeply touched by the expressions of friendship on the part of the speakers. He said that President Wilson had spoken truly in saying that the delegates represented all the civilized nations of the world and continued, "I wish to repeat here that success is not possible unless we remain firmly united. We have come together as friends, we must leave this hall as friends. That, gentlemen, is the first thought that comes to me. All else must be subordinated to the necessity for a closer and closer union among the nations who have taken part in this great war, and to the necessity of remaining friends. For the League of Nations is here. It is yourself."

In closing he said, "The program of this conference has been laid down by President Wilson. It is no longer the peace of a more or less vast territory, no longer the peace of continents; it is the peace of nations that is to be made. The program is sufficient in itself. There is no superfluous word. Let us try to act swiftly and well."

Premier Clemenceau then announced that the League of Nations would be placed at the head of the "order of the day" at the next full session of the Conference and the sitting adjourned at 4:30 P.M. It was provided in the rules adopted in the Conference that the twenty-five representatives of the Five Great Powers, Great Britain, France, the United States, Italy and Japan, should take part in all meetings and commissions, outlining the elements of the peace settlement, and that the smaller groups would then have an opportunity to discuss and amend them, and would take part only in discussions concerning their interests, time being saved by this method. The questions of responsibility for the war, and of international adjustment of labor problems, were prominent in the announced program.

Germany, at least the Ebert government, was reported on January 17 to have appointed as her delegates to the Peace Congress, Philip Scheidemann, Count von Brockdorff-Rantzau, former minister to Denmark, Prince Lichnowsky, former Ambassador to England (whose revelations of German guilt made him an exile), Count George Arco and one Socialist, Karl Kautsky. This delegation was said to have been instructed to accept no peace terms at variance with President Wilson's fourteen points; and to demand the return of the German colonies.

THE preliminary conferences between President Wilson and the other national leaders in Paris continued through the week of January 12. There were ready forty separate plans for the organization of a League of Nations which had been prepared to be submitted to the Conference. One of the first acts of the Conference, it was said, would be the appointment of a committee to work out from among these many suggestions a single feasible program.

The standard of representation of the Conference was fixed on January 10, and it was announced in an official communiqué, issued for the sitting of that day, that the United States, the British Empire, France, Italy and Japan were to have five delegates apiece; Great Britain's dominions, two delegates each, for Australia, Canada, South Africa and India, and one for New Zealand; Brazil and Belgium, three delegates; China, Greece, Poland, Portugal, the Czecho-Slovak Republic, Rumania and Serbia, two each; Siam, Cuba, Guatemala, Haiti, Honduras, Liberia, Nicaragua and Panama, one delegate each. Montenegro will probably have one delegate. Each delegation will vote in the Conference as a unit, and it was reported that it had been agreed that all decisions of the Congress must be unanimous. Developments of the 15th made a considerable stir in Paris among the British and American press correspondents, it being reported that in spite of the President's declaration in his 14 points for open covenants of peace openly arrived it, the French, Italian and Japanese delegates had prevailed over the American and British, and had voted to have all the proceedings secret and the publicity confined to the official communiqués to be issued at the close of each day. President Wilson and Premier Lloyd George were reported to have received resolutions of protest from the press representatives against this action. On January 16 the protest brought a reconsideration on the publicity question, and on January 17 it was announced that arrangements had been made to admit representatives of the press to the sessions of the Peace Conference, but that the Conference would retain the right to hold executive sessions.

Order Triumphs in Germany

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A DOZEN persons were killed and 50 injured in Boston on January 15 by the explosion of a huge tank of molasses on the waterfront. Buildings were destroyed and two pillars of the Boston Elevated Railroad were knocked from under the structure, while wagons, carts and motor trucks in the streets nearby were overturned and a number of horses were killed. Rescue parties are here shown searching the ruins of one of the buildings which collapsed. The molasses was ankle deep in the streets.

THE last Spartacus stronghold, the Boetzow Brewery, which had been heavily armed and garrisoned, fell before the artillery of the government troops in Berlin on January 12. Liebknecht and former Chief of Police, Herr Eichhorn, fled the city. While Berlin was in turmoil, the rest of the country was carrying on elections for the National Assembly, and in these elections the Independent Socialists and Spartacides were uniformly defeated. The soldiers used against the Reds in Berlin were part of the force of veterans which had been enlisted to defend the eastern frontiers against the Poles and to retake Posen. It was announced from Coblenz, on January 15, that there were on that date still in the German army in the neighborhood of 1,250,000 men. Hindenburg was reported to rely upon the officers as a force to restore order in Germany.

Herr Ebert declared on January 15 that the Government was in complete control in Berlin. On January 15 a draft of a constitution had been completed which provided for the election of a President by direct vote of the people, to serve for ten years, with a union of fifteen states on the American principle, state boundaries being so arranged that each would include a population of 2,000,000 or over. Eight states were to be made out of the former Kingdom of Prussia, five out of the other German states and two out of German Austria and Vienna.

Karl Liebknecht and his coworker, Rosa Luxemburg, authors of the week of terror in Berlin, came to a violent death on January 15. It became known that they were at the Hotel Eden, in the western part of the city. A crowd rapidly congregated and stormed the hotel. The troops on guard spirited the two Spartacide leaders out by a side entrance. The guards got away with Liebknecht in an automobile, but the mob got hold of Miss Luxemburg and beat her into insensibility, before she could be placed in an automobile to be taken to prison. The automobile in which Liebknecht was riding suffered a punctured tire. The officers asked Liebknecht, who had been wounded in escaping from the hotel, if he could walk to the next street. He assented, and in passing a group of trees he attempted to escape. The guards fired, and he was instantly killed. While his aide—the Luxemburg woman—was being taken unconscious in an automobile to prison, a man jumped on the running board and shot her through the head. The crowd then seized the body, and, it was said, threw it into the canal. The Ebert government announced that the officers responsible for permitting the events of the 15th to occur would be severely punished.

Liebknecht had been in German politics for twenty-five years, fighting constantly for the Socialist International and the triumph of the workers. He opposed the war and was expelled by his party in 1915 for putting internationalism above patriotism. As a member of the Reichstag he was a constant thorn in the side of the Government and was finally imprisoned, being freed in the first week of November. Miss Luxemburg was born in Russia Poland, December 25, 1870, and was considered the real strength of the Spartacus movement. She had been a radical Socialist for many years. She was called the Socialist party's "enfante terrible," and since 1901 had been repeatedly fined and imprisoned for various offenses. The Spartacus adherents were reported on January 16 to be in control in Bremen, Cuxhaven and Düsseldorf, while the Brunswick republic, whose President was Morges, a tailor, was said to be in open rebellion against the Ebert government. The elections of Jan. 19, whlie marked by serious rioting, were carried by the conservative parties.

The Week in the World's News

COALITION MINISTRY IN POLAND. After weeks of arduous labor in harmonizing the differences of contending factions, Ignace Paderewski succeeded, on January 19, in forming a coalition ministry and establishing a government in Warsaw to succeed the military dictatorship of Gen. Pilsudski. The new government hoped to bring to a peaceful settlement all the questions existing between Poland, the Ukraine and Lithuania.

HIGHER FREIGHT RATES. It was announced through Washington on January 19 that the increase in wages granted by the railway administration would result in an extra cost of railway operation during 1919 of from $900,000,000 to $1,000,000,000, and that the railways would face a deficit of about $250,000,000 by the end of the year. It was predicted that the Director General would be forced to seek a further rise in freight rates.

TO BRING THE BOYS HOME. The German merchant fleet, turned over to the Allies, adds to the tonnage now in service a total of 2,300,000 tons of cargo ships and 700,000 tons of passenger ships. The largest of these, including the Imperator, will be turned over to the American government and will increase the capacity of ships to bring the men home by 70,000 men a month. The British will take the smaller ships for the Australia and New Zealand trade via the Suez Canal.

TO HONOR ROOSEVELT. The National Congress has set aside February 9 as a day to honor former President Roosevelt and to express the deep debt of the Nation to him and its deeper sorrow at his death. As this was written a movement was rapidly gaining headway looking to the nationwide observance of this day.

THE VICTORY LOAN. Secretary of the Treasury Glass announced on January 16 that the next war loan will be called the Victory Liberty Loan and that the honor flag would bear a blue "V" on a white field surrounded by a red border, the "V" indicating both 5 and victory. The exact date when the loan will be offered has not been decided nor is the amount determined, although it was announced that this loan, which would be the last offered in a nationwide campaign, would be for $5,000,000,000 to $6,000,000,000.

FOCH WOULD HOLD RHINE. In an interview on January 15 at Treves, where the Armistice Commissions met to extend that arrangement, Marshal Foch declared that the Rhine should henceforth be the outer bulwark of civilization against German aggression. His statement was taken to mean, not that the German Rhineland should be added to France, but that Germ should be forbidden to f tify it or to accumulate mu tions there. In the same in view he paid a hearty trib to the American troo Asked if the armistice not concluded too soon, Marshal answered: "Do less any general would h preferred to have contin the struggle and to battle when the battle wh offered itself was so promis but a father of a family c not help but think of blood that would be s A victory, however easy, co the lives of men. We h victory in our grasp with any further sacrifice. took it as it came."

SENATOR LA FOLLET NOT PROSECUTED. The Se ate on January 16 by a vo of 50 to 21 adopted a resol tion dismissing the disloyal charges brought against Se ator La Follette of Wiscons because of his speech at S Paul, Minn., Sept. 20, 19

ADRIATIC QUESTIO BREAKS ITALIAN CABIN On January 15 the Minis of the Treasury, Nitti, signed from the Italian Ca net because of disagreement over t Adriatic and Jugo-Slav questions. the following day the Ministers Agriculture, Justice, Posts, Marine a War also resigned. Premier Orlan was forced to return hurriedly fr Paris to reconstruct his ministry On January 16 the new ministry wa announced, it being understood to repre sent the interests demanding complet realization of the Italian aims recognize in the treaty of London. Baron Sonnin remained as Foreign Minister.

46 I. W. W.'s FOUND GUILTY. I Sacramento, Calif., on January 16, 4 members of the Industrial Workers o the World were found guilty of co spiracy to violate the Constitution the United States and the espionage ac The prosecutions were the outgrowt of an attempt to destroy the Governor' mansion on December 17, 1917.

RELIEF SHIPS SAIL. Two steamships sailed from New York on January 16 with supplies for the people o Asia Minor. The ships were the United States transports Mercurius and Western Belle. The two ships together carried $3,500,000 worth of food and supplies provided by the American Committee for Relief in the Near East (Armenia and Syria) and the Jewish War Sufferers Committee. Five relief workers sailed on the Mercurius. It was announced on January 16 that the British and United States Governments had taken emergency action fo the relief of famine conditions i Rumania. The British are feeding, in a camp near Bagdad, 45,000 Armenian and Syrian refugees.

BRITISH ENGINEERS MAKING WA FOR TRADE. London dispatches o January 15 reported that improvements in the channel of the Shat el Arab, the river formed by the confluence of the Euphrates and Tigris Rivers, had made it possible for ocean steamers to go up the river from the gulf to a point 20 miles above Busra. By opening an old canal northeast of Bagdad the British engineers have provided irrigation for 300,000 acres.

ENGLAND'S DEATH LIST. The German air and sea raids on England during the war caused the death and injury of 5,411 persons of whom 4,750 were civilians. 1,270 persons were killed; 554 men, 411 women and 295 children. 498 of the civilians were killed by Zeppelins, 619 by airplane raids and 143 by bombardments from the sea.

Additional News on page 128

The Fiber of a Man

THE Rev. Albert Thorndale was a miner's grandson but a city's product. It took a powerful blast to bring him, as the pastor of a miners' church, to a working vein; but how it came about is vividly told by George Gilbert, next week."

Russia is still the World's Enigma. Next week, in the fifth of his series of recollections, Dr. Clarke tells of "Russia in the Days of the Czar."

Dr. Jowett, in next week's sermon, shows how the Master, in appearing to disregard the Syrophenician woman, showed his narrow-minded disciples the wideness of his Gospel.

Next week, too, we shall have more to say about the Spirit of Unity which is so marvelously welding our sects into one body for service.

True Love Triumphant

By
HELEN A. SPAFFORD

Illustration by Thomas Fogarty

N A ward of the base hospital at Jouy, France, a nurse placed an invalid-table across the bed of a patient that he might write a letter. She laid the paraphernalia of correspondence on it, with untain-pen in reach of the sick man's hand, and, ing away, she covertly watched him with an anx- that was ominous.

ieutenant Meade reached his right hand forward, took up the pen. Then his left shoulder twitched oluntarily in a motion which would have made that and hand move toward the writing-paper on the le—if there had been an arm and hand there to ve. But there was only a swath of bandages to k his left arm's severance from his body, and the ng man's immediate consciousness of his forgetful- s made him grasp with his right hand at the paper, ch was now ing from the le from the of his futile rt. In the ertainty of new help- sness, the ntain-pen ped from fingers, and ling down side of the , it fell clat- ingly to the r.

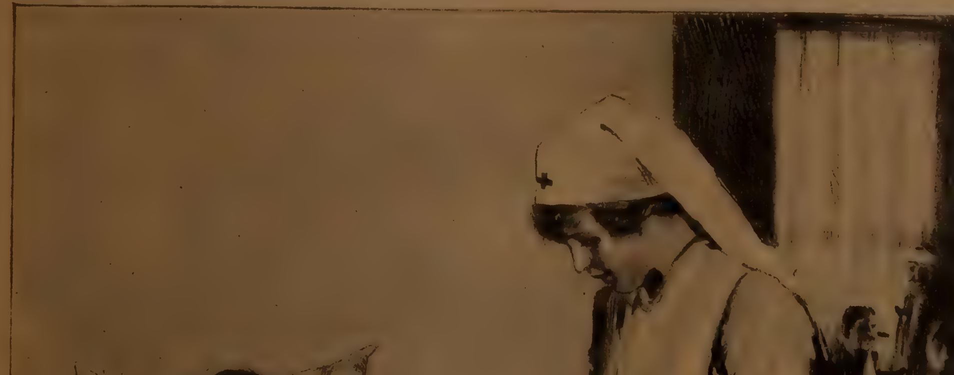
There was a ck change in nurse's de- anor as she tored order the im- mptu desk. r patient s now watch- her with a adfastness t was gaug- his chances the future the light of r under- nding of his kwardness, d she substi- ted profes- nal cheer- lness for mpathy.

"Like the lit- girl in the em, you must y again,'' e encouraged n lightly.

"Doubtless l keep on try- g. There will t be much e for me to ," the young an responded imly.

RIMNESS did not find cordial set- g on Lieu- nant Meade's atures. The old of his merican face, th its quick- ening gray es, and its alert, frank, free sensitiveness to impres- ons, rejected the doleful even in the recognition of s own tragedy. His was a face markedly stamped ith the normal promise of hope and happiness to the ung. A sick man propped up in bed with pillows, ere was about him an unusual vitality, a circum- ance which made the somber shadow settling on his atures from his words the more incongruous. It was his quick-opening eyes that this shadow found a ding-place, that was subtly betrayed by a narrowing sion, which to the trained gaze of the nurse was metimes the presage to a dark, grim life.

As the nurse moved away, Richard Meade resumed e business of letter-writing by determinedly grasping e pen and leaning back against the pillows with ght unseeingly introspective. And in his eyes, now de open, and still youthful despite the harrowing nowledge of ruthless warfare from which he had tely emerged, there was the danger the nurse had en for all to see.



"How I have loved you! * * * Now—I am at my journey's end," he wrote

To those young eyes, gas and a shrapnel wound had done their cruel work. This the young man knew, as he planned his letter. He also knew that this writing of, what was to him a tragic message would enact the last volition of his sight. When his letter was finished, his eyes were to be shrouded from the light of day, that their nerves might rest before an operation, for the result of which he was given no promise of perfect sight. That there was a chance for the surgeon's victory was the one hopeful thing, he was told. If he refused to take this chance, he would be blind.

It was this knowledge that made him search for the right words for his letter; however, there seemed to be no language fitted for the anguish he knew he could not conceal in it. It was when weariness from long reflection seized him that he made a beginning by addressing an envelope to Miss Eloise Hibbard, Armsdale-on-the-Hudson, New York, U. S. A., and gazing at it with smiling tenderness. But in a moment the smile was gone, leaving a sad gravity, as his uncertain handwriting filled the pages before him with these words:

"ELOISE, MY OWN DEAR GIRL: I have something to say to you which I must say tersely, lest I lose the courage to say it at all. So bear with the shock of this letter, so different from those I wrote you in hope and happiness. Bear with its faltering phrases, keeping well in mind as you read that every word I write you is charged with a love so supreme that for you it can sacrifice its own beatitude.

"Long before this letter reaches you, you will have seen my name among the severely wounded in the army lists. At once, I must tell you that it is the seriousness of my affliction that has delayed my writing to you. It was because I knew all too soon the nature of my cross that I refrained from grieving you with details. Now I tell you, because I must.

"I have lost my left arm; it was shot away at the shoulder. Before this happened, I had been gassed, and after being in the hospital for a few weeks was returned to the front. But the gas had injured my eyes, and while in the fight on the Marne I received a shrapnel wound in the head which increased the damage to my sight. This is my worst affliction, for I have only a chance of saving my vision through an operation which is to take place in America when I am invalided home.

"What I have written is the truth, you must realize. I am to be permanently a cripple, and may be blind.

"Therefore, in words which I vainly seek to make less harsh, I give you back your promise, and ask you to sever the engagement into which we entered with such high hope. Remembering that you pledged your faith to a man with life's reasonable assurance before him, I cannot in honor keep you bound to a sightless cripple. And lest, in hearing your beloved voice, I should lose the courage which has made me write this letter, and perhaps plead for the mercy of your loving heart, I am determined never to meet you again.

"So bid me farewell without a response which would only add to my anguish. They tell me my heart pumps strong, and that I shall be a healthy cripple. Well—so be it. An arm and a pair of eyes are not too much to give to a great country and a great cause. If love must go with them, I shall do my best 'to carry on,' as they say over here.

"I shall be sadly consoled by the thought that once I had your love. The only weakness I allow myself are these last words I write you. I have loved you, O My Own Dear Girl. How I have loved you! How I shall always love you! As for the rest of my life—now—I am at my journey's end. RICHARD MEADE."

WITH the letter ended, the nurse came, and closed the light of day from Richard Meade. When she had finished her ministrations, the gray shadow of despair had come forth from its hiding-place to spread its phantom misery over the young man's features, aging them with the deadening apathy of self-sacrifice.

Then, because his days were dark, he began to live over his past, picturing the happiness of his engagement to Eloise Hibbard. He had always marveled at Eloise's gentle strength, which had withstood the force of strong maternal disapproval, accepting him with only his modest fortune, instead of the wealthier suitors favored by her mother. When Mrs. Hibbard demanded obedience from her daughter, he remembered with astonishment that Eloise had at once summoned him to face her family with her, and announced her intention to marry him.

The sweet-fraught days of their engagement passed on full with their planning for the future. There were the hours when they decided on the purchase of an old red brick house on an obscure road near Eloise's home. There were several occasions when they hurried from room to room in it, viewing its quaint-angled rooms and lofty ceilings with the pride of future ownership. There was the discovery of the old dust-covered mahogany furniture in the attic. There had been their rapturous gazing at a weather-beaten sign "For Sale" which they found on a post near the road. Afterward there was a harrowed waiting until he found the aged owner of the house, and knew its price to be within their means.

JUST then war had been declared, with his immediate enlistment and training at the first officer's camp. This had made them decide to marry at once, and they had even obtained a marriage license. But the determined opposition of Eloise's mother to a hasty wedding and parting was strong enough to influence them, and they had agreed to wait—until he came home. For in his vision of the future there had been two things—he might give his life for his country, or he might be spared that sacrifice. For what had come to him, he made no plan.

In the weeks he rested on his pillows in darkness, he knew his letter was speeding its way to Eloise Hibbard. On its arrival, he could hear Eloise's mother voicing stereotyped phrases of regret to cover her satisfaction and relief. She would speak of "his misfortune," and counsel resignation. If Eloise grieved—and, alas! he knew she would—there would be her mother to suggest the acceptance of Fate's decrees. This time Mrs. Hibbard's advice was as his own, and this time he was not there for Eloise to summon. Fate had indeed taken the matter out of their hands. The Three Sisters were now transcribing a bold script on war and nations, and hearts and sentiment equaled but the periods on their pages.

WHEN his hospital days were over, there was still the homeward trip on the steamer to endure. It called for stoical endurance to pass the long days at sea with bandaged eyes and a crippled body, and not to despair. Before leaving France he had cabled the date of his arrival to his friend John Meredith, asking him to meet him at the steamer. On his long way home, he knew this meeting would be a bitter experience. To be obliged to depend on another man for guidance, to be led to some hotel, and there to be left to adjust his shattered life—this was before him. Renunciation of many things was to be his portion, and on the day he stood near the steamer's rail, hearing his fellow passengers acclaim the sight of their native land, he grievingly bowed his bandaged head.

It was good, however, to find John Meredith awaiting him, and to feel the firm, strong hand of friendship guide him through the crowds about the dock. And it was necessary, also, as the young officer found, for he was stopped many times on his slow passage by strangers who shook hands with him, and expressed their appreciation of his service for them. These tributes were so unexpected and so numerous that Richard Meade was half bewildered when he reached his cab.

"Do they always do that?" he asked his friend wonderingly, as they settled for their ride.

"Most always, when a soldier is badly battered. Why, hang it, old man, you know we appreciate your sacrifice over here," explained Meredith with a rough huskiness in his voice.

FOR some time this point of view occupied the young men's attention. Indeed, John Meredith appeared to want to make the most of any topic they discussed as they rode onward. To Richard it soon became apparent that his friend was enlarging on vague subjects of discussion to avoid speaking of his affliction. But at last John Meredith's strange volubility could not cover the length of time they were remaining in the cab. For, on and on the young men rode, reaching no destination, until the young officer's curiosity was aroused. It was after they had rolled along a smooth road for many miles that he asked impatiently:

"Where in the world are you taking me, Meredith?"

"To a place in the country. I thought the country would be best for you for a while after your trip," answered Meredith, as their cab swung suddenly around a gravel circle, and stopped.

THE gentle peace of the uncrowded spaces of the country surrounded Richard Meade as Meredith helped him to alight. This was all the wounded soldier was conscious of as he waited for his friend to lead him forward. For the rustle of the wind in the trees was the only sound about him as guided by John Meredith, he climbed a few stone steps and entered a doorway.

"How still it is, John! Is there no one here?" he asked wonderingly as the crunch of the wheels of the departing taxi sounded in the silence.

"There are plenty of people here. You will meet them shortly," Meredith informed him, guiding him quickly on through a hallway, and then abruptly turning him through an open doorway.

Richard Meade had but stepped into this room when he heard the door close behind him, and he knew that Meredith had left him.

For a moment he stood in the helpless uncertainty of those without sight. Then, annoyed at what he considered an unseeming trifling with his affliction, he called out:

"Come back, Meredith. Where am I?"

HIS voice died away in the profound stillness of the place, and there came to Richard Meade the startling conviction that he was not alone. From the other side of the room he could hear some one moving toward him; suddenly there was a light rustle of rich raiment, and a form stood near him. A bitter wave of despair was sweeping over him that he could not see, when he heard a voice say brokenly:

"Beloved, you are in the red brick house."

"Eloise!" he cried. All the darkness of bandaged vision, all his sense of helplessness went from him in the wonder that she was near him. His right arm moved uncertainly in the direction of her voice, and the girl came quickly to its summons, taking his hand in hers, and meeting his lips in their long, silent embrace. Richard Meade could only find terms of endearment to murmur to her, and it was when Eloise said joyfully: "I knew you would come back to me," that he remembered his resolution.

"Why have you done this, Eloise?" he protested sadly.

"Because I love you," she answered.

"Why have you come to me and made our renu tion harder?" he repeated firmly.

"I have not renounced you," the girl said resolu

"You must renounce me," he commanded. " must not cheat yourself through pity."

"You must not cheat me of your love."

THEY had moved apart, and he could not see her eyes were deep with love as she saw his less sleeve and bandaged eyes.

"When I read your letter, I knew I could not you up," she began,

"I know what you would say," he interrupted "It is false reasoning, and I must not listen to it."

There was a brief silence between them. Richard Meade did not know that in it Eloise Hibb faced him with clear, sane eyes, and saw again, fully, the extent of his affliction, and its consequen But on her face there was no dismay. Instea flaming lovelight leaped to her eyes and burned d to a vivid crimson on her cheeks. Love had flung a challenge, daring her to accept overwhelming o and in the beauty of her perfect youth, straight-lim and supple in her shimmering gown, all-glowing w the ease of a life that has never known a care, responded gallantly. Reaching her arms out wide defiance, she negated the odds against her, in yearning passion of her love for the maimed and h less man before her. When she spoke hurriedly her voice exulted her power and certainty:

"John Meredith advanced the money with whic bought this house, Richard, and Mrs. Meredith, J and I furnished it together. John brought you h for he is to be your best man. The minister and guests await us in the next room. We are in our o dear red brick house; and, dearest—we are to married today."

HE WAS engulfed in the volume of her love, it was with an aching heart that he forced self to say:

"I will not let you mate with a cripple."

"I shall mate with one whom all men honor."

"I shall be poor——"

"We will be poor together."

"But—you must know—there is a doubt of ever seeing again."

"I do not need to know. I love you."

She came close to him, and placed his hand on shoulder.

"My love, I wear my wedding-gown that your de eyes may not see. It is white and lustrous, and ov my bridal veil sweeps to my feet. I am your bri arrayed as gorgeously for you as if you could see For if you are to be blind, I shall love you, and becau you are a cripple, I but love you the more. For lov the need of the heart to spend itself on its beloved, the greater the need of its service, the greater and more wonderful does love become. Oh, Richard, you take this glory from me?"

AS SHE spoke, Richard Meade folded the satin-cl form reverently to him. From his face the li of care, and age, and apathy were vanishing mira lously. A light greater than earthly sight was mak him see the vision of a love that rose above tempo disabilities to the heights of eternal perfection. Wh Eloise Hibbard's head touched his shoulder, he capi lated.

"At my journey's end I have found a divine lov he whispered.

We Will Save Democracy With Food

The War Garden Army Is Called to the Service of Peace. *By LEWIS EDWIN THEISS*

NECESSITY is the mother of far more than invention. For one thing, Necessity has created in America an incredibly large army of gardeners. Starting from a mere nothing, this garden army has grown in two years to a force far larger than we raised or planned to raise for the trenches. The National War Garden Commission, after a careful survey in the fall of 1918, puts the minimum number of American war gardens at 5,285,000. As a matter of fact this is so conservative an estimate that it falls short of the truth. The United States Department of Agriculture believes that the number of American war gardeners in 1918 was almost double that number. It is immaterial what the exact number was. The point is that, if we could really understand and appreciate the part that American gardens are playing in this great struggle for democracy—for it is by no means ended as yet—the number of American gardeners, large though that number be, would increase tremendously.

Accustomed to thinking of things in the large, we Americans before the war had come to despise the day of small things, including backyard gardening. We regarded it as not worth while, or beneath us, or too bothersome. And, in our typically extravagant American fashion, we preferred to buy stale vegetables that somebody else had raised, rather than grow fresh ones for ourselves. It is said of Necessity, also, that she knows no law. But in creating this vast army of American gardeners, Necessity was acting in accordance with the first law of nature. For without gardens we Americans would have been hard put to it to solve the problem of self-preservation. To most of us gardening is still merely a way of getting some of our food cheaply. Most of us do not yet grasp the fact that American gardens alone make it possible for some of us to have food, or at least all the food we need, and that American gardens played an almost decisive part in the winning of the war.

Even when our allies produced maximum food crops they could not feed themselves. The United States Food Administration is authority for the statement that before the war England raised not more than one-fourth of her food, France perhaps one-half of what she ate and Italy not more than two-thirds of her food. Before August, 1914, our allies had all the world to draw on for food. Wheat, for example, came from Russia, Rumania, Bulgaria, India, Australia, Argentina, Canada and the United States. The submarine campaign cut our allies off from practically all these markets except the United States and Canada. At the same time their own already inadequate production fell off terribly. For instance, the average French wheat crop for the three pre-war years was 324,187,000 bushels. In the first year of the war France produced 282,689,000 bushels. Her 1917–18 wheat crop fell to 144,149,000 bushels. Between August 1, 1914, and January 1, 1918, th number of hogs in France decreased from 7,000,0 to 4,000,000—a loss of 43 per cent. French catt decreased 16 per cent. in number in the first tw years of the war, and her dairy products fell off per cent. in the same period. And what was tr of France was true in greater or less proportions our other allies. Enormous numbers of cattle we stolen by the Germans in the invaded countries. T skilled farmers in all the belligerent countries were the trenches. The farms, worked by unskilled hand and lacking manure and fertilizers, yearly yielded le

At the same time, the needs of our allies for fo actually increased. Soldiers eat more than averag men, and all the able-bodied men in the Enten countries were soldiers. The crisis came in the winte of 1917. Our allies absolutely had to have 577,000,0 bushels of wheat if they were to be able to carry the war any longer. They were living on ration that would barely sustain life and strength. T submarine campaign made it almost impossible get food from any place other than North Americ and the total exportable surplus of wheat in th United States and Canada was 227,000,000 bushel Indeed, so desperate was the situation during th winter of 1917–18 that both England and Italy we on the verge of starvation, and at one time Fran actually had only a three-day supply of food for her civilian population within her borders!

Photo from Press Illustrating Service

One of the 5,285,000 War Gardens which helped feed the world

Photo © Western Newspaper Union

American flour at Pireus, Greece, on its way to end hunger

HEN it was that Mr. Hoover appealed to us to eat less meat and wheat and sugar and fats. nen it was that we observed meatless and wheatless ys and lived on Victory bread. The Food Ad-inistrators of the Allied nations did not dare to let e world know how desperate was the situation. ut they watched almost breathlessly to see what we uld do, how we would respond to the appeals for nservation. Everybody knows how we met those peals. Everybody knows how we cut down our nsumption of meat and wheat and created huge portable surpluses where none had existed a few eeks before. Back and forth across the ocean, like uttles in a loom, flew the food ships, carrying their e-giving cargoes. Had there been a total inter-ption of such traffic for even a fortnight, France ould have starved, her armies would have surren-ered through hunger, and the war would have been st. 'For she was living a hand-to-mouth existence. ut the food ships did not stop. There was always ough food on hand to load them as fast as they rived. And one of the main reasons why we were ble so greatly to reduce our consumption of com-ercial supplies and thus load the food ships was ecause some millions of Americans had been culti-ating war gardens during the previous summer, d millions of bushels of root crops were in the root llars and millions of cans of food were on the pantry elves. In a very large measure American gardeners ade it possible to save the food that tided our allies er the pinch and so eventually made the winning of e war possible.

If we would understand more exactly what America ccomplished in the way of saving and shipping food, e have only to compare our 1917 food shipments ith our shipments in pre-war days. During the ree-year period before the war, according to figures ublished by the Department of Agriculture, our verage meat exportation was 493,848,000 pounds year. In 1917 we exported 2,000,000,000 pounds—n increase of 400 per cent! Similarly our exports of utter in 1913 totaled slightly more than 3,500,000 ounds. In 1917 we exported approximately 26,750,-00 pounds. Before the war our shipments of cheese veraged 2,500,000 pounds. In 1917 they exceeded 6,000,000 pounds. And our exportation of con-ensed milk jumped from 16,500,000 pounds to 259,-00,000 pounds. During the first two and three-uarters years of the war, while we were neutral, our verage shipment of cornmeal was 96,978 barrels. uring our first year as a belligerent we shipped ,194,072 barrels—an increase of 1,131 per cent. imilarly our shipments of bread and biscuits in-reased 1,580 per cent.; of fresh fish, 2,737 per cent.; f rice, 4,822 per cent.

BUT send as much as we might, our allies grew progressively shorter of food. Cut after cut as made in the various rations. For instance, the verage ration in Italy just prior to the signing of the rmistice consisted of the following amounts of food: read, 9 ounces a day; two and a half ounces of rice nd two and a half ounces of alimentary pastes to be ad on alternate days; sugar, 7 ounces a month; live oil, one-half quart a month.

Yet the first result of the signing of the armistice, n Italy, was an actual reduction in this starvation iet! For though the war is unquestionably ended, he struggle is nowhere near an end. For this war as far more than a conflict with Germany. The mashing of Germany is only a part of the struggle; hat the Allies have been fighting for is to make the orld safe for democracy. The winning of the war as brought democracy into being in a dozen places. ut it has not made those places safe as yet for that emocracy. So we must carry on until the world *is* afe for democracy.

But we must carry on hereafter, not with guns and cannon, but with food. All Europe, including the democracies so recently created and created at such terrible cost, is hungry. Hunger is remorseless, conscienceless, with no sense of right and justice. It is the parent of chaos and anarchy. The world will be safe for democracy when it has enough food, and not before. If we are to complete our task, we must henceforth raise, not armies, but food.

The amount of food needed is beyond comprehension. Last year, or rather the last year for which we have statistics, the crop year of 1917–18, our farmers produced crops that broke all records by hundreds of millions of bushels. Out of that enormous harvest we shipped to our allies 11,820,000 tons of food. That was the quantity we saved by all our self-denial and general reduction in consumption. Our crops last fall were not as large as those of the preceding year; yet Mr. Hoover has given his word that we shall supply this year 20,000,000 tons of food!

The reason we must ship so much is because we have so many more mouths to feed. We are now helping to feed, not merely the Entente Allies, but democracy in Europe. During the war we fed, in addition to our own 100,000,000 people, 125,000,000 of our allies—or rather we helped to feed them. Now the food that met the needs of 225,000,000 people must be stretched so as to meet the needs of our "little allies," of the neutral victims of German barbarity, and of Russia. Out little allies and the starving neutrals number 180,000,000 people. Russia has 160,000,000 additional souls. Altogether we are morally bound to assist with food these 340,000,000 people in addition to the millions we helped to feed during the war. In all, we must help to feed more than half a billion people. Mr. Hoover has made the statement that of the 420,000,000 people in Europe only 40,000,000 have sufficient food to last them until the next harvest.

In fact, millions must starve before we can get food to them. The Food Administration pointed out, early in December, that if the food were then in ships in Russian ports, it would be impossible, because of poor traffic facilities in the interior of the country, to get that food into northern Russia this winter; and that in consequence it was almost certain that 10,000,000 people would starve to death. Nothing in all this horrible war has been so horrible as that. And unless we ship the necessary food, this is only a prelude to what must follow.

As lovers of democracy, as humane people, as Christians, we are morally bound to supply, to the very extent of available shipping facilities, the food needed by these people. And since our farmers cannot greatly increase their output this year, the food must come from the only remaining source that is possible—our back-yard and vacant-lot gardens.

The possibilities of garden production are beyond belief. Take, for instance, the development of gardening in England. Very early in the war the British government saw that, if starvation was to be prevented, city people would have to become, at least temporarily, producers as well as consumers of food. So in 1916 Parliament passed a law ordering that all untaxed land not used for food production should be commandeered. County councils and borough and town boards were given the power to do this commandeering and allot the land to persons willing and able to produce food on it. More than 2,000,000 such allotments had been made by 1918. As a result of this return to the land, England's potato crop in 1918 was sufficient to feed herself and to permit the sending of some surplus potatoes to France.

IN AMERICA our Government has done little to stimulate gardening, but local organizations have pushed garden campaigns here and there with great success. To produce an adequate amount of garden food this year, we must put all possible idle land to work. And that can be done only through some sort of organized community effort. The best way is to make a garden survey and find out how much land there is available for gardening within the community and arrange to put this land to work. Every community has at least one fine farm within its boundaries in the shape of unused back yards and vacant lots. Many cities have scores of farms. Denver organized for garden production in 1917, and the result was 30,000 war gardens within the city. Marion, Indiana, also had a garden campaign. With fewer than 28,000 inhabitants, it had more than 14,000 war gardens. Denver's garden crops were conservatively valued at $2,000,000. The National War Garden Commission estimates the value of our 1918 war garden products at $525,000,000—and that estimate is purposely very conservative. If we raised that quantity of food in our gardens last year, this year we could and should produce a billion dollars' worth.

And we should do so, not only for the sake of hungry fellow democrats abroad, but for our own sake as well. Gardening offers an opportunity to effect a larger saving than we can make in any other way. The food bill is one of the largest items in the family budget. And food is one item in the budget that cannot be omitted.

The yield of a back-yard garden is surprising. Three years ago we took from our smallest garden—a plot forty feet square—products worth at that time $70. The high prices of today would increase the value of that crop considerably. Any well-worked back-yard garden of equal size should yield as much. That yield, stated otherwise, means a Liberty Bond and $20 of war savings stamps or an Armenian baby kept alive more than a year. Certainly that should be an inducement to any one to become a gardener.

BUT money value is not all that one gets from gardening. He who has never eaten products raised in his own garden hardly knows the taste of fresh vegetables. The commercial supplies of vegetables purchasable in cities are many hours old, at best, before they reach the housewife, and often several days old. Changes take place in vegetables immediately after picking that often quite alter the taste and toughen the fiber. Vegetables that grow in the back yard need not be picked until they are needed. Thus gardening makes it possible for one to have products of the very first quality.

But the greatest gain of all, perhaps, is the physical betterment that comes from working in the garden. The majority of us lead lives that keep our nerves under tension, and make us irritable and nervous. The great corrective for such a condition is the exercising of the muscles, particularly such exercises as the bending of the body and the use of the trunk muscles. And these movements one gets in gardening.

Fighting has indeed ceased: but the war is by no means over. We have yet to complete our task of making the world safe for democracy, and we have still to pay for the accomplishment of that end. The patriotic American must work harder, produce more, use less, save more, and give more than he ever has before. The basic munition for our war was food and the war garden was a fighting unit. It continues the basic munition for the continuation of the struggle and now let Peace gardens enlist for service. By self-denial we have saved millions of pounds of food for our allies. Now we must do even better. Let us continue to save. But let us also produce. Let us make our desert back yards and vacant lots blossom like the rose. So shall those hitherto despised and neglected areas, like the stone that the builders rejected, become the head of the corner—the cornerstone in the structure of democracy that we are helping to erect in the world.

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World Sin and Its Cures

THEOLOGIANS have discussed the world-war from many viewpoints. It has been treated, first, as the crime of an individual or of a group of individuals; second, as the sin of a grossly offending nation; and now we have the third aspect presented in a notable sermon by Dr. Wotherspoon of Edinburgh, in which he boldly associates the war with "the sin of the world." He says:

> "If we may assume any moral system for the universe, or any God who judges the earth, we may also assume a connection between these two things—the war which desolates the world and the sin of the world. . . . The sin, it may be further assumed, is world-sin; not the sin of individuals, not the crime of some particular date—it is a world-war, the system which has collapsed is a world-system; the process leading to the collapse must be traced in world-history."

But this startling diagnosis does not end here. The author continues:

> "Nor do we learn much unless we recognize the sin, what it is—that it is the sin of a world which knows God and does not glorify him as God—which does not like to have God in its knowledge; that it is the sin of a Christendom which confesses Christ, but will not have him to reign; which has limited his authority to private occasions, and has excluded it in social and public affairs; a Christendom which has told Christ to mind his own business (which is the saving of souls), and to let society and the world alone. Germany perfected that sin; are we clear of it?"

Dr. Wotherspoon's arraignment is being widely discussed, and many leading thinkers have pointed out that the only remedy that could save the world is the Christian religion—that everything else is a side issue, and that, eliminating Christianity, the world would be left to continual war. In an article on the subject in the Biblical Review, Dr. Robert E. Speer points out that the confusion has been increased by the Christian Church being enlisted on both sides of the struggle. The Church's conception of her mission, he thinks, has been a blurred one. Now, however, with clearer vision, she realizes her true mission, which is to preach to the nations the "Way Out" through Righteousness, Repentance, Service and Faith. It is the Church's business to deliver this fourfold message to all nations and to be an international instrumentality to that end.

Carried to its logical conclusion, this argument leads inevitably to the conviction that only by a united Church, all the branches of which work harmoniously and with a single clear purpose in view, can this gigantic task be undertaken. Church Unity—the cooperation of all the bodies that should be united as a Gospel army—is essential to victory. "A house divided against itself cannot stand."

Prohibition's Day

IT IS not at all surprising that the friends of Prohibition should have been so confident of the result of the nation-wide campaign. Prohibition is no longer in the experimental stage; it passed that long ago. In the "try-outs" through the line of states that have been dry long enough to record results, some remarkable things are disclosed. In Nebraska, the State Bank Board reports 70,000 more bank depositors in one year, and an increase of $58,000,000 in deposits. Twelve months after the state went dry, the dipsomaniac ward of the State Hospital—which formerly was full, with scores of patients on the waiting list—was empty, and no applicants in sight. No need for asking Nebraska's opinion of prohibition! Kansas officially reports, as a result of dry conditions, increase of health, happiness and prosperity in every department of this state's life. State taxes have been reduced 50 per cent. and millions of dollars of indebtedness have been paid off; the state has accumulated a surplus of $10,000,000, and now carries cash balances in seven different state banks, netting $43,000 yearly. Not a single Kansas draftee was rejected in the army on account of alcoholism. General Leonard Wood, commander of Camp Funston, has declared that the efficiency of the soldiers of that state has increased 25 per cent. and that "it is easy-going to conduct a model army camp at Funston." In Oklahoma, the Chamber of Commerce at Tulsa reports that since going dry the state has developed more rapidly than any other in the Union. There are thousands of its citizens who have never seen a saloon, and in this respect Oklahoma differs from Illinois, for the reason, as the observant New York Evening Post remarks, that "Illinois contains Chicago, Chicago contains Germans, and Germans contain beer." Crime in Oklahoma has been reduced 95 per cent. Even the red men in the former Indian territory are benefiting immensely. If asked to vote tomorrow on a "wet" proposal, the whole state would respond, to the last man, with a thunderous and unanimous "No!"

The World's Almoners

FAMINE, the legacy of the great war, is now prevailing in many of the European countries. An International Relief Supply Commission in Paris is now about to undertake the rescue of these starving multitudes. Foodstuffs representing a value of $400,000,000 will be needed to keep the populations alive until next summer. In this far-reaching work of charity the United States will have a leading part. This is not by any means the first occasion on which America has been chosen as the world's almoner. We will furnish the bulk of the food, the Allied governments paying for transportation, and also supplying all necessary clothing. Our government has already arranged to appropriate $100,000,000. At the suggestion of Mr. Hoover, who will be Director General of International Relief, a commission will establish in each of the famine-stricken countries supervising agencies for the practical distribution of supplies. It is confidently believed that such far-reaching relief will materially assist in restoring order in those countries where hunger has largely been the means of driving the people to riot and desperation. In cases where the benefited nations can afford to pay by means of exporting marketable goods they will be encouraged to do this, and they will be helped in every way to industrial restoration and self-support. There is a significant note of warning sounded by the Commission, that unless the program is carried out quickly and on the largest scale, nothing can prevent ruin from following as the sequel to present conditions. No German relief will be included, as it is understood that that nation has considerable supplies, which can be augmented by the opening of the blockade. The relief work, however, will extend into Belgium, Northern France, Southeastern and Northern Europe and Armenia. Fortunately there is available at the present time a sufficient world supply of food, which will permit such a campaign. Where possible, German shipping will be used in the transportation work. The whole plan is an enterprise worthy of nations professing to be Christian. Certainly it is one to which all who believe in the teachings of the Prince of Peace will give heartiest approval and cooperation. The last few months have demonstrated that lack of employment, or food, or both, open the way to riot and revolution, and it is certain that Bolshevism would not have attained the strength it has shown except through the hunger of Europe.

The Aspiring Soul

IT IS said that Theodore Roosevelt always believed that nine-tenths of his success was due to his intense aspiration. Maybe not nine-tenths, but surely a large part of the way will the world go to meet such a man.

Somehow everybody likes an aspiring soul that looks up and forward, that longs for the light, that shuns duplicity and darkness, and loves harmony and purity and the force they generate.

Aspiration—the longing for the good, the high and the true—elevates the mind, clarifies its qualities, sharpens the wits and gives unity, purpose and power to the life.

The man who does not feel any need of shiftin and sneaking but stands up boldly in the lig fearing nothing but to do wrong, is the man w carries conviction and weight and is bound to succe The attainment to such a character is in itself succe

There is always hope for a youth who aspir who has a divine hunger for growth, a real rega for righteousness, a longing to be better and to better. He is in tune with things and is impell forward by infinite forces more than his own.

How unfortunate—how blind—is the youth w cannot see that absolute honesty and transparen of character form the shortest route to promotio and the most direct road to success.

Law for Industrial Peace

THE paralysis of the nation's greatest port b the marine workers' strike is a revelation and warning of our lack of industrial organizatio That the tie-up of shipping lasted only three day and was ended by the intervention of President Wilso does not relieve the potential possibilities of this disastrous method.

The questions at issue between employers and employees are lost sight of in the grave question create by paralysis of public utilities, involving directly th activities and rights of 6,000,000 people and indirectl the commerce and the tranquillity of the entire nation

In this case, as in most other strikes and lockouts, third party in interest having claims not to be ignore is the public.

Whatever side our sympathies may support in an issue arising between capital and labor, the strike an the lockout are alike relics of barbarism. The metho of settlement of industrial disputes by force is a survival of that reign of might in the world to which w have sought to put an end by an enormous outlay i lives and treasure. There should be enough sense o fair play, of good judgment, of responsibility on both sides to such controversies, to make a settlement possible without recourse to industrial war. All strike and all lockouts should be made impossible and uncalled for.

We have established elaborate judicial machiner for the adjustment of differences between man an man without recourse to violence. We are seeking to establish machinery for the settlements of disput between nation and nation without recourse to wa

The issues that precipitate the strike should b settled in a normal way by normal machinery established to deal with just such situations.

The Virtue of Kindliness

VERY rarely indeed does such a frank acknowledgment of the power that sits behind th waste-basket come to us as the letter below which arrived with one of the many manuscripts tha are deposited on the editorial desk every morning

> "That this may not be consigned to the waste-basket, I enclose self-addressed envelope, for though a man could command the earth with Alexander, the sea with Moses, the fire with Elijah, and the sun wit Joshua; though he were as rich as Solomon, as stron as Samson, as swift as Ahimaaz, as beautiful as Absalom, and descended as Paul was of the blood royal, yet his manuscript may be rejected by the fourth estate."

This magniloquent message comes from New Hampshire, whose native granite gives character t the spirit and lofty utterance of its sons. It is certainly a wonderful tribute. We had no idea wha potentiality lay hidden in the hand that manipulate the blue pencil until we read that note. But we ar not disposed to be despotic—on the contrary, we ar by nature kindly, sympathetic, helpful. We have a heart as tender for budding genius and young ambition as it is appreciative of full-blown literary talen Encouragement we would rather give than censure On the whole, therefore, we shall continue to deal considerately with our manuscripts and their senders and to resist the temptation to be tyrannical i our literary judgments. After all, life is made up o many viewpoints, the result of varied experiences, and we must judge kindly accordingly.

THE BIBLE *and* NEWSPAPER

Conducted By *FERDINAND C. IGLEHART D.D.*

Banquet to John Clifford

FEW men have had a larger influence on the better life of London and of England than Dr. John Clifford, the famous Bap- minister, who has had sixty con- uous years of ministerial service in borough of the city. He was a poor working in a Midland lace factory, he was so bright and so upright t the local church people educated for the Baptist ministry. No heart more deeply the wants and woes of poor people of the great city, no ds were more tireless in working their betterment, no tongue was more quent in its demands for the political hts of the plain people and religious edom of all. His courage attracted attention of the world when he led "passive resistance" movement inst the Educational Bill of 1902 hurled defiance at the House of rds for defeating the liberal Educa- Bill of 1906. The people of Lon- gave a banquet to John Clifford ently on the occasion of his eighty- ond birthday. Lloyd George another nmoner who was a poor Welsh work- boy was at the banquet, and said ong other things: "I would rather g a coin on John Clifford's conscience n that of any other man I know in gland." Dr. Clifford in his remarks ied the young ministers their op- tunities in these great times, and ressed his complete faith that Christ uld lead the Church and State to the ution of every problem of reconstruc- and redemption to be considered. d then the grand old man said: "As itness to Jesus Christ as the one who make the most of men and the best men I have tried to live. And what- you have passed on me today in way of honor and praise I pass on Jesus Christ, my Master, my Sa- r, my Lord, my King, who has de of me whatever good there has n in me, and has achieved through whatever has been helpful to my . To Him I give all the praise and glory," which is but another way of ing: "*Nevertheless I live; yet not I, Christ liveth in me: and the life ch I now live in the flesh I live by the th of the Son of God, who loved me, and himself for me.*" (*Gal. 2 : 20.*)

Big Opium Bonfire

A PUBLIC opium-burning at Shanghai ordered by the President of ina is arousing great interest through- t that country in view of the fact t 600 chests were tampered with. e president has now approved the nciple of foreign supervision of the rning. Where thousands were killed th drink in our country millions were isoned to death with opium in China h year. That nation did a much re gigantic feat in expelling opium a ten years' fight than we have done driving the liquor traffic out of our d. God made the body to be the und residence of a sane soul, and it is in against the soul as well as the body break it down by drugs, or drink, or proper food, or bad habits of any nd. This sacredness of the body is s declared: "*What? know ye not t your body is the temple of the Holy ost which is in you, which ye have of d, and ye are not your own?*" (*I Cor. : 19.*)

ew Meat Drying Method

DR. ARTHUR H. McKEE, professor of chemical engineering at olumbia University, announced the her day that he and his staff had evolved a drying process for meats and fish that they thought was superior to any other and would cause a great saving in shipping space and refrigeration without deterioration in food values. So little change was made in the flavor and food content of the dried meat, Dr. McKee said, that Columbia faculty members and soldiers were unable to detect any difference from fresh meat. Bone, waste, fat, and connective tissue are removed from the meat or fish and it is then cut into cubes or steaks, placed in a vacuum enclosure and subjected to a long period of drying at low temperature. No other treatment is needed. The addition of water to the meat or fish restores its freshness so fully that when it is used in hash, stews, or other dishes that do not require large pieces, it tastes just like the original article. It is not possible to treat roasts by this process, but smaller pieces even as large as a steak can be kept for almost any length of time. It is claimed that this process of curing is not expensive, the cost not being more than that of refrigeration. Over a year ago experiments for drying meats and fish for the armies were begun by Dr. K. G. Falk and Dr. E. M. Frankel. Dr. Falk is a graduate of Columbia and was an instructor there. Dr. Frankel is assisting Dr. McKee at Columbia University. It is to be hoped that all these men claim for the new process of meat preservation will be verified, and that this new blessing may come to the race. The Jews, like other primitive peoples, were a nation of herdsmen and shepherds. They had to raise herds and flocks for their religious sacrifices as well as for their own consumption. They raised vegetables, fruits and grains, but they were essentially meat-eaters. On their way from Egypt to Canaan the children of Israel were told not to touch a foot of land in Edom or forage upon it, but to pay for what they needed, including meat as an article of food. "*Ye shall buy meat of them for money, that ye may eat.*" (*Deut. 2 : 6.*)

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Sir Arthur Pearson

Blind Nobleman Leading Blind

A MOST remarkable figure is Sir Arthur Pearson, the noted publisher of London. Six years ago he owned a half-dozen metropolitan dailies and a number of weekly and monthly magazines. At the zenith of his strength, wealth and fame he became suddenly blind, and was told that there was nothing left for him but to be resigned to his fate. He declined to resign, and said that though his eyes had gone back on him, he was going to see without them; to do as much work, have as good a time, and be as useful as before. He sold his dailies, but kept his weekly and monthly magazines, and so thoroughly adjusted himself to the new conditions that he concluded to help others who were blind into a condition of independence, usefulness and happiness. So in Regent's Park, London, which beautiful estate was loaned to him for the purpose by a wealthy American, Mr. Otto Kahn, he founded St. Dunstan's Hostel for Sailors and Soldiers. The central idea of the institution is that the blind soldiers can live a normal life, make an honest living, and generally return to their old employments. Carpentering, plumbing, massaging, barbering, stenography, typewriting, basket-weaving, and many other vocations, are taught in the school. Sir Arthur says his men can go back to their old callings and succeed better than before, and he helps them to get back. There are some 400 in St. Dunstan's now, and 600 who have been graduated are doing splendidly in the world's industry. Mr. Pearson has been on a visit to this country to confer with the Red Cross in its efforts to care for the dear boys in our land and get them back to normal, successful, happy lives. Arthur Pearson needs no title to his name. He is a noble man without it; one of the greatest benefactors of the time. He is teaching the world the great lesson that it is not the eye of flesh that sees, but the mind that does the seeing and the heart that sees duty, truth, love and God: "*Blessed are the pure in heart: for they shall see God.*" (*Matt. 5 : 8.*)

Fell Kissing Blarney Stone

PETER McGUIRE of the United States Navy undertook to kiss the Blarney stone in the wall of the castle eight miles from the city of Cork, Ireland, the other day, and though he fell over a hundred feet, strange to say he was not killed or even seriously injured. McGuire was a member of a party of American sailors conducted by the Young Men's Christian Association to Blarney Castle. He watched other Yankee bluejackets kiss the Blarney stone high up on the outer wall of the castle. The approved method is for a strong man to grasp the candidate's left leg and arm, another his right leg and arm, then swinging him out over the abyss as far as they can reach, let the intrepid one bounce his nose against the scarcely attainable rock, call it a kiss, and let it go at that. Not so McGuire; he knew he could reach out over the ledge and kiss the Blarney stone across the way without assistance. As he had almost attained his goal he lost his balance and fell 110 feet. The castle keeper hurried down to pick up the dead sailor, and found that after falling sixty feet he had hit the limb of a tree, breaking it, then another, and still a third, leaving a fall of but fifteen feet. The keeper who ran down stairs to pick the dead man up and found him alive, showing that native Irish wit that would have fun at a funeral, pretended to be angry and said: "What did you do that for?" The sailor said: "What?" "Why, break that tree. Don't you see that sign, 'Do not injure the shrubbery in these grounds?'" The stone in the outer wall of Blarney Castle has world-wide fame. It is claimed that kissing it imparts the gift of flattery, so that when complimentary words are spoken one is likely to say: "Ah, I see you have kissed the Blarney stone." While there is often too little commendation for the worthy acts of friends that are loved, words of favor without sense and heart back of them are insincere flattery, and an impertinence to the one addressed. Blarney stone flattery is thus condemned: "*A man that flattereth his neighbor spreadeth a net for his feet*" (*Prov. 29 : 5.*)

Fall Loses Race

SLIPPING and falling on the wet pavement in the final 200 yards of his four-and-a-half-mile journey, Max Bohland lost the prize in the Morningside Athletic Club race in New York recently. William Stokely, who was pressing him, got to the goal first. Occasionally a person almost at the end of the race of life slips and falls, and it is one of the saddest of pictures. As a rule the habits grow steadier and the faith stronger as old age approaches and the crown of victory is in view, in obedience to this injunction: "*Be thou faithful unto death, and I will give thee a crown of life.*" (*Rev. 2 : 10.*)

The Mission of the Church

*A SERMON BY REV. JAMES T. NICHOLS**

TEXT—I Tim. 3 : 16. "Great is the mystery of godliness."

AS A young minister, Timothy had his hands full. His problems were those of the city. Located in the metropolitan city of Ephesus, he was in the very heart of idolatrous worship. The great temple of Diana which was accounted as one of the seven wonders of the world, was there. This building, it is said, was the most splendid temple ever dedicated to the worship of an idol.

The apostle Paul founded or organized the church in Ephesus. He first preached in the Jewish synagogue; but within three months he had to move out. The Jews couldn't stand such preaching. Nearby was a great private school, called the School of Tyrannus, and the leaders of this institution tendered the Apostle the use of their auditorium, perhaps as an advertisement for the school. Here he held services for nearly three years, during which time he visited neighboring towns establishing churches, so much so that it was said "that all Asia received the word of God."

Paul's preaching was not only eloquent but very plain. He called a spade a spade. He denounced idolatry and the worshippers of Diana. His preaching was so effective that the fakirs who sold souvenirs of the temple were losing their trade. Even today, a minister often gets into trouble by saying something which interferes with certain business enterprises. One reason why a lot of the preaching of the present day does not amount to anything is because the preacher aims at nothing and hits it. Paul was the bravest preacher of his day. He went after wrong-doing with hammer and tongs.

As might be expected, the opposition organized against Paul gathered a mob, and by trickery and appealing to superstition, undertook to kill the Apostle. They would have succeeded, no doubt, had not the officers interfered. The story of this whole proceeding is found in the nineteenth chapter of the Acts. Seeing that his life was in danger, and feeling that he could do more good elsewhere, Paul left the city.

It is only natural that Paul would, in course of time, recommend Timothy to take up the work in Ephesus. He knew Timothy. This young man had received the Gospel under Paul's preaching and had been in close touch with him all the years. When Timothy went to Ephesus to take charge of the work, Paul knew what a time he would have, and wrote him a letter occasionally to cheer and encourage him.

IN THIS first letter, near the close of the third chapter, Paul tells Timothy that he hopes to visit him soon, but is writing, so that in case he is delayed, Timothy will know how he should act in the house of God, which he says is, "the church of the living God, the pillar and ground of the truth." At that word "ground" in a reference Bible, we note a character referring to the margin and here will be found the word "stay." In the emphatic Diaglot, the word "support" is used. Thus the reading might be "the pillar and *stay* of the truth" or "the pillar and *support* of the truth." Literally Paul was saying, "Timothy, as the pillars yonder hold the heathen temple of Diana so high that all can see it, the real mission of the Church of the living God is to hold up the truth so the whole world can see it. It is the pillar and support of the truth."

Then the aged apostle proceeds to give the young minister an outline of this truth, and it would be hard indeed to get a more complete life of Jesus into fewer words than are here used. This part of Paul's letter is one of the most wonderful sermon outlines in print. Without any controversy he says, it is a revelation of the great "mystery of godliness." It is significant that the first part of the truth to be emphasized is the Divinity of Christ—that he was God manifest in the flesh. This idea that Jesus of Nazareth was simply a good man, but not the divine Son of God, and that we can all be sons of God in the same sense, has no place in the Church of the living God. As Paul says most emphatically in the first Corinthian letter, if Christ is not risen from the dead, our faith is vain, and we are yet in our sins, and the holy apostles are all false witnesses, for they testified of God that he raised up Christ from the dead.

If Christ was not divine, how could he have performed those wonderful miracles?

But we have other evidence besides miracles that Jesus was God manifest in the flesh. In the first chapter of John's Gospel we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him. Without him was not anything made that was made." In the fourteenth verse of the same chapter we have the explanation. "And the Word was made flesh and dwelt among us." We see plain as day that this refers to Christ. He was in the beginning with God. A dozen passages of like reference come rushing to our minds. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." (Heb. 1 : 1-2. Col. 1 : 13-17.) Jesus said on one occasion, "Before Abraham was I am." "Thou lovedst me before the foundation of the world." Others might be quoted.

The next part of the truth, as stated by Paul, is "Justified in the spirit." Justify, we are told, comes from a word that means, "To make or declare right." Christ claimed to be the Son of God. To justify him would be to declare that he was what he professed to be. Was there a time in his life among men when God, who is spirit, spoke to the people in a language they could understand, saying that Jesus was his own Son? Here again several passages come to mind.

One day, John the Baptist was baptizing people in the Jordan and Jesus presented himself for the rite. John hesitated, stating that he should rather be baptized of Jesus; but Jesus insisted saying "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." John hesitated no longer. The rite finished, the heavens were opened "And lo a voice from heaven saying, this is my beloved Son in whom I am well pleased." Again, in Matthew, we have the account of the Transfiguration—how with Peter, James and John, Jesus was upon the mountain when they were permitted to see him in his glory. The scene was wonderful. These men never forgot it and often mentioned it. As Jesus stood between Moses and Elijah his countenance was bright as the sun and his clothing white as the light. While they were beholding the marvelous manifestation of his glory, "behold a voice out of the cloud which said, this is my beloved Son in whom I am well pleased; hear ye him." This is not only justifying Jesus but it is an announcement of the fact that the disciples are not to listen to Moses or Elijah but to Jesus—his word was to be their law.

AS THE first part of the truth that the Church must hold up to the world is the divinity of Christ, and the second part is God's own audible acknowledgment of the fact that Jesus was his own Son, it is only natural that the third point should be the witness of heavenly angels. "Seen of angels" is the declaration here. Again and again they visited him and ministered to him during the days of his earthly ministry.

After the baptism, Jesus was led into the wilderness to be tempted of the devil. Observe that he was not tempted of God nor of the Spirit, but was led into temptation. God does not tempt men although He has often led them where they will be tested, and our prayer should be "Lead us not into temptation." Realizing our weakness, we should ask the Father not to lead us too far lest we fall. After the forty days hunger and terrible temptation through which Jesus passed without giving way the devil gave up the task and left him and the record states, "and behold, angels came and ministered unto him." If the angels are ministering spirits sent to those who are heirs of salvation, and if there is ever a time when they come, surely it is the time after we have had a great battle with temptation and come out victorious.

Then too, when Jesus was in the Garden of Gethsemane praying and sweating great drops of blood, "there appeared an angel unto him from hea strengthening him." Later, when the mob ca upon them and Peter showed fight, Jesus rebu him saying, "Put up again thy sword. . . . Think thou that I cannot now pray to my Father and shall presently give me more than twelve legions angels?" The angels sang at his birth and the a were at the tomb when he rose from the dead.

Confidence Betrayed

I BREATHED a careless, happy, idle song,
That floated off upon a vagrant breeze,
And lost itself among the whispering trees;
Then through the verdant maze it wandered long.

I did not know my song when it returned,
A lovely, flattering echo, lost in part,
Because it strayed into your open heart
And then stole back to tell me how it yearned.

THOMAS GRANT SPRINGER

The next division of this wonderful sermon outl Paul gave to Timothy is preached "unto the G tiles." On the surface, this seems to be a va phrase; but on looking carefully at it, we find so thing significant. For four thousand years, Go dealings had been with the Jews, and they belie that the Gentiles were no better than the dogs in street. Here then is one who was brought up at feet of the greatest of all Jewish teachers declar that the Church must remember and preach that story of the life of Christ and his Gospel is for Gentile as well as the Jew. Four times in the sac Word, are we told that God is no respecter of perso and when the Church ceases to put into practice t idea, it is no longer the Church of the living God.

"Believed on in the world" is the next point, a it is a good one too. The ultimate triumph of Gospel over evil is as sure as prophecy. Some that the Church is losing its power and the world getting worse and worse. In spite of division a blundering men and women, the Church has alive and fostered the spirit of Christ through all years, until it is really getting hold of the hearts of peoples. Never before were ideals so high or heroic spirit of sacrifice so manifest as now. Ne before was so much money and service given for alleviation of suffering as today. Yes, the world better today than it was yesterday, and it will better tomorrow than it is today. In fact, history one great cycle of the improvement of mankind. are even looking forward to a saloonless world, an warless world as well!

GOING along the banks of the Mississippi Riv some time ago, I saw a place where one cou throw a stick into the water, and it would actua float back toward the north. But I would not so foolish as to go over the country and procla that the river had changed its course. Everyo knows that the great body of this Father of Wat is flowing on toward the gulf. True, there are edd along the bank where some obstruction causes whirl, and there the water would seem to actua flow backward.

There may be communities or even nations whe the Church is losing its power, but there is always cause; and these are exceptions rather than the ru We all know that the German universities cut Chr out of their Bible long ago, and now the result is ma fest. We know that the German Government enco aged the Bolsheviki in Russia, and now their "chic ens are coming home to roost."

Six hundred years before Christ was born in Beth hem, the prophet said that the Kingdom of Heav would break in pieces all other kingdoms and fill t whole earth. Be of good cheer, ye soldiers of t cross. God's plan for saving the world is not a failu but a glorious success!

With the last word in this great outline to Timoth the circle is complete. "Received up into glory" that word. Jesus left heaven, came down to ear lived a matchless life among men, revealed the gre heart of the Father, was nailed to the cross on C vary, was buried and rose again, remained with disciples some forty days and then went back heaven. He said to his disciples, "Let not yo heart be troubled; ye believe in God, believe also me. In my Father's house are many mansions; if were not so I would have told you. I go to prepare place for you. And if I go and prepare a place f you, I will come again and receive you unto myse that where I am, there ye may be also."

It was my happy privilege, some years ago, to sta on the place on the Mount of Olives which traditi indicates as the spot where Jesus stood on that mem able Ascension day. I do not know whether it is t exact spot or not. But I do know that somewhe near it, Jesus stood, with his disciples gathered abo him and that he there ascended heavenward. T amazed disciples watched him as he went higher a higher until he was lost amid the clouds. Even th they could not turn their eyes away and, "Beho two men stood by them in white apparel; and whi also said, ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken from you into heaven, shall so come in like mann as ye have seen him go into heaven." Would you ready should he come today?

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*Pastor, Christian Church, Des Moines, Iowa.

The Transformation of Plain Jane

By ESTHER DELAND

TEPPING quickly out of the open French window, Jane found herself alone on the veranda of the Alden homestead. There was no he said to herself, she just couldn't it always to be a "wall-flower"! e had hoped things would be differ- t *this* party. But the whole evening een a repetition of her previous so- xperiences. Jane was naturally shy ackward in company, but her dis- ort was increased a hundredfold she contrasted her own common- dress with the wonderful party s of so many ohter girls. So she nally yielded to the impulse to get and bear her grief alone.

e allowed herself another e through the window gay and happy crowd, turned away resolutely urried across the lawn lown the street. A few nts later in the living of her own home, she upon her knees and er face in her mother's

h! Mother! Mother!" obbed. "I'm so wretch- unhappy! I had to the party! I don't how to make myself tive! My clothes aren't h and becoming! I'm ike other girls and no wants to waste their on me!"

"here, dearie, don't!" ed the little woman in , as she stroked her ter's bowed head sooth- "It's too bad the ng you looked forward eagerly was spoiled. 'm just as sorry as you, ttle girl, that you can't clothes like the other But you know how it is to get along. ay, don't cry any more 'll feel all right next "

o! No! Mother," cried Jane, g her head and wiping the glisten- eardrops from her eyes, "I'll , *never*, to go another party as s I live! There isn't any use trying st can't bear to feel that people are for me to making fun of me. ude Alden was right—my full ought to be '*plain* Jane!'"

ever mind, honey!" said her r. "All Gertrude has is her face and a little money! *You* ure gold all the way through and l find it out some day! Now go l like a good girl and try to forget out it."

R a few months things went on as sual with Jane and her mother. were busy—Jane with her studies siness college and her mother with uties of the household. The little y left by the husband and father lwindled rapidly during the four since his death. It would be only ter of months when the whole sup- f her mother and herself would fall ne. She had kept religiously her on to remain away from all social rings. But one evening she found ote in the mail:

> r Jane:
> Mamma is going to give a party for me he afternoon of my 21st birthday— ruary 5th. I want you to be sure to e.
> With love,
> MARGARET.

ow in the world can I decline this Mother?" asked Jane. "You know t go."

don't think you should decline, Wait a week—you may change mind!" and she smiled mysteri- .

ll right," answered Jane. "I don't what you mean, but I'll wait."

ner over and the dishes done the ving Thursday, Mrs. Elliott slipped rm through her daughter's and

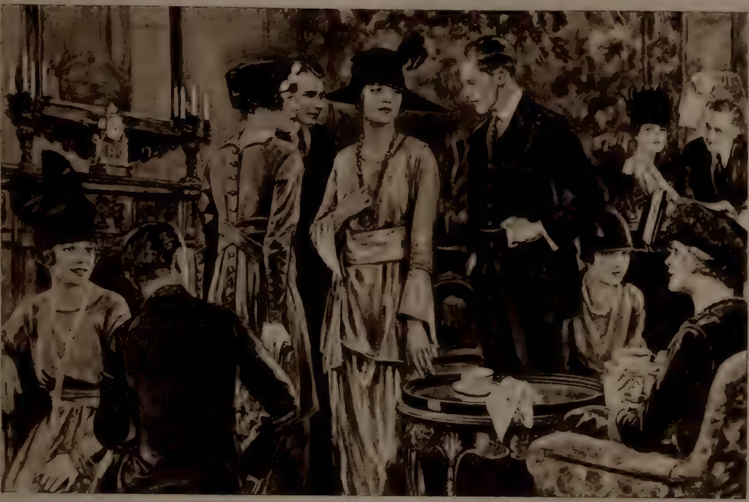
ane, I have the most *wonderful* secret. Let's go up to your room—I want to show you something."

A moment later Jane entered her own room. Her long French mirror had been moved to the center of the floor and there beside it, draped gracefully over the high back of her favorite chair, was a wonderful creation of exquisite platinum grey crêpe meteor with coral trimmings—the prettiest party dress Jane had ever seen!

Stifling something between a sob and a gasp, she gazed in rapture at it for one long moment, then sprang forward and caught it up. With shining eyes she faced the mirror, holding the unbelievably charming dress full-length in front of her.

"Oh! Mother! Isn't it beautiful? But—how *could* you get it when we need the money so much for other things?"

"It's all right, dear!" Mrs. Elliott said. "Now you sit down and accept Margaret's invitation—I promise that you will be satisfied when I tell you the whole secret! Oh! Jane, it has worked out so much better than I dared to hope!"



Drawing by Edward A. Poucher

No one had ever realized before how pretty she was!

AT last the afternoon of February 5th came. Jane had taken longer than usual to dress, and as a result she was a little late in getting started to Margaret's party. Approaching the house, she hesitated—a remnant of her former backwardness coming over her for just a moment. Then she smiled a happy little smile, and with madly beating heart rang the bell.

A maid let her in and helped her off with her wraps. One passing glance in the long mirror banished the old timidity. And even before she encountered the critical eye of the drawing room, Jane Elliott knew she had at last come into her own!

There was a new sparkle in her eyes, as with the utmost simplicity and grace she swept through the heavy portieres and out among the guests. And surmounting all this, the magic transformation from plain, almost shabby clothes to radiantly stylish and beautiful attire simply made her a new creature!

Although a moment before a dozen little groups of guests had been scattered through the room, there was now only *one* group, and it centered around Jane. No one had realized before how pretty she was!

Never did an afternoon fly like that one! Every little second was filled with excitement and happiness for Jane. And when at last it was over she fairly ran home and, smothering with kisses a slender, eager, motherly figure in black, she cried:

"Oh, Mother, dear! This wonderful Cinderella dress has given me the happiest day of my life! Can't you tell me all about it now?"

"Yes, Jane," Mrs. Elliott replied. "I can't keep it any longer myself. Sit right down here beside me and listen. All our happiness today began that unhappy evening when you came home, heartbroken, from Gertrude Alden's party. After you had gone upstairs, I sat here wondering how I could help you, when suddenly I remembered reading about an institute of domestic arts and sciences that had developed a wonderful new method by which *any* woman or girl *anywhere* could learn right at home in spare time how to make all kinds of dresses and hats.

"I hunted the magazine out and read it over again and I saw at once that if I could learn to make dainty, stylish and becoming clothes for you and for myself it would mean the truest kind of economy, besides saving you a repetition of your experience at Gertrude's party. Before I went to bed that night I wrote and asked the Woman's Institute how I could learn to make our clothes.

"You know I had never learned to sew—it wasn't necessary before your father's death, and afterward it wasn't possible. But the information I received proved a revelation. The Institute provided just the opportunity I needed, so I joined at once and took up dressmaking.

"When my first lesson came, I realized that *any* woman could learn dressmaking by this wonderful new plan! The language is so simple a child could understand it, and the pictures are simply marvelous.

"The best part of all is that right away you begin making actual garments. I have some beautiful things in my closet where I hid all my lessons and my work. You see I wanted to be sure my plan would work before I told you about it.

"The course can easily be completed in a few months by studying an hour or two each day. And any woman who is at all interested in clothes couldn't *help* learning rapidly. The textbooks foresee and explain everything. And the teachers take just as personal an interest in you as if they were right beside you.

"Besides learning how to make every kind of garment at a saving of half or more, I also learned what colors and fabrics are most appropriate for different types of women, how to really develop style and how to add those little touches that make clothes distinctly becoming.

"The lessons followed each other so naturally that I soon learned how to copy models you see in the shop windows, on the streets, or in fashion magazines. In fact, this wonderful method has really made me more capable than most professional dressmakers—after just a few months of spare-time study at home!

"Of course, as a member I had an opportunity to learn a great deal about the Institute and its work. Jane, it's perfectly wonderful what this great school is doing for women and girls all over the world! You see it makes no difference where you live, because all the instruction is carried on by mail. And it is no disadvantage if you are employed during the day or have household duties that occupy most of your time, because you can devote as much or as little time to the course as you wish, and just whenever it is convenient. This has made it possible for women and girls of all ages and in all circumstances to take the Institute's courses.

"SO that's my secret, dear," continued Mrs. Elliott. "I made every stitch of your party dress myself! It didn't cost half as much as some of our old *ordinary* clothes. Furthermore, now that *you* know, too, I'm going to transform all our clothes of previous seasons into stylish new garments. A whole section of my course was devoted to renovating and remodeling garments so they retain all their charm in the new fashionable lines.

"Best of all," finished Mrs. Elliott, "the Institute has solved the problem of our future, for now I can go into business as a professional dressmaker. You have always been so clever about trimming hats that I want you to take the Institute's course in millinery. We'll open a little shop—have a business of our own, with a splendid income—and be *together* all the time."

"Oh, Mother!" exclaimed Jane, "isn't it wonderful? I'd so much rather do that than to go into an office! And can I really learn to be a successful milliner?"

"Yes, dear! There isn't any question but that with the help of the Woman's Institute, *any* woman or girl *anywhere* can easily learn everything there is to know about dressmaking or millinery!"

MRS. ELLIOTT was right! More than 15,000 women and girls in city, town and country have proved that you can quickly learn at home, in spare time, through the Woman's Institute, to make all your own and your children's clothes and hats or prepare for success in dressmaking or millinery as a business.

It costs you nothing to find out what the Institute can do for *you*. Just send a letter, post-card or the convenient coupon below and you will receive—without obligation—by return mail the full story of this great school that has brought the happiness of having dainty, becoming clothes, savings almost too good to be true, and the joy of being independent in a successful business, to women and girls all over the world.

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Please send me one of your booklets and tell me how I can learn the subject marked below:

☐ Home Dressmaking ☐ Millinery
☐ Professional Dressmaking ☐ Cooking

Name.................................
(Please specify whether Mrs. or Miss)

Address..............................

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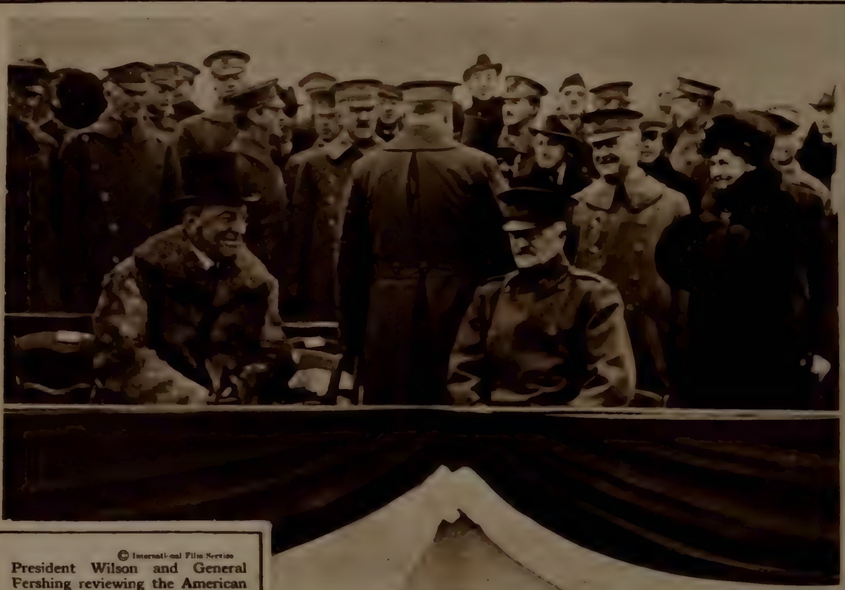

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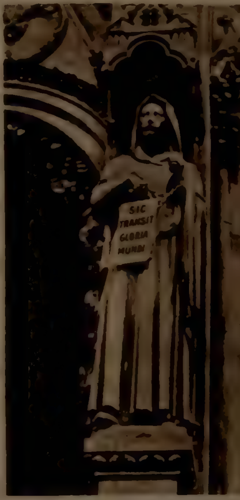
President Wilson and General Pershing reviewing the American troops on Christmas Day



The evidence of Wilhelm's modesty! Head of the once "All highest" on the figure representing the Prophet Daniel near the front entrance to the Cathedral of Metz Photo by Central News Service

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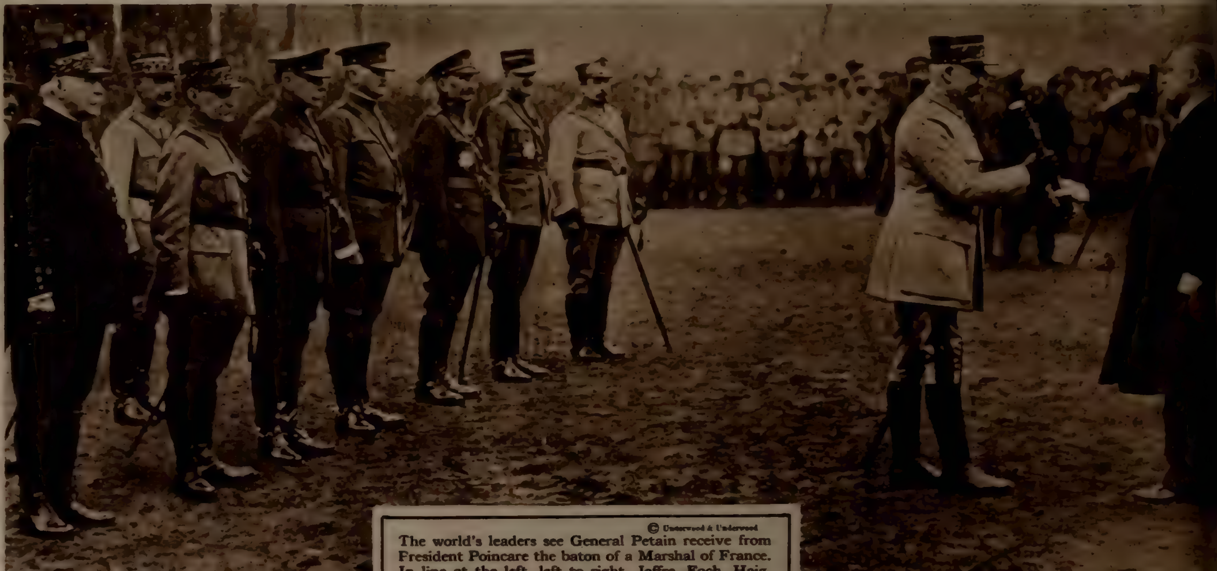
The colors pass! A glimpse of the Christmas review held at Humes, France, for President Wilson



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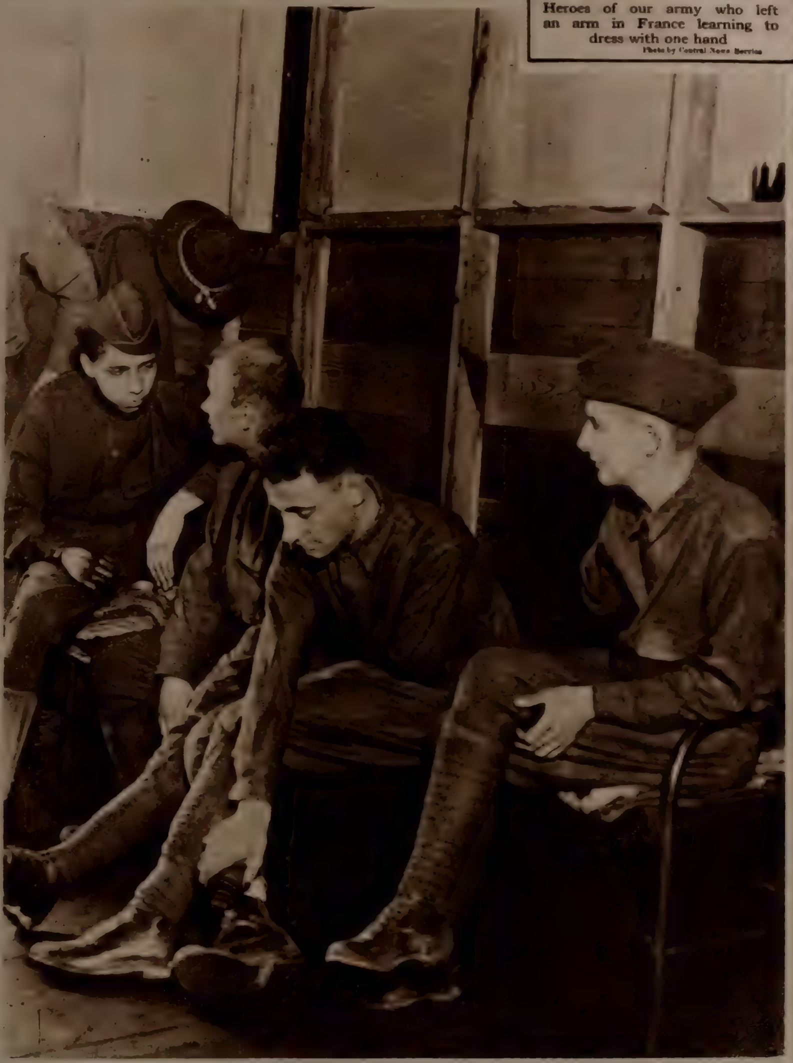
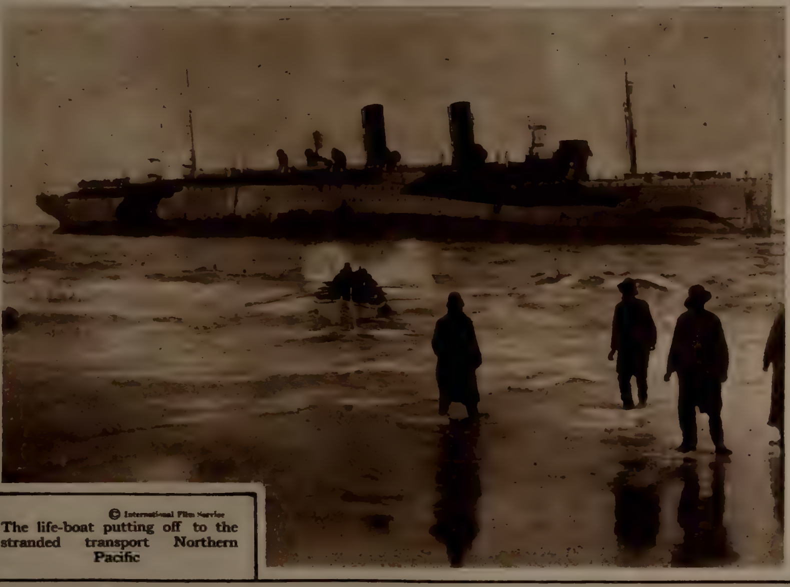
The world's leaders see General Petain receive from President Poincare the baton of a Marshal of France. In line at the left, left to right, Joffre, Foch, Haig, Pershing, Gillian (Belgian), Haller (Portuguese)

IGHTS ACROSS IE SEA

© Committee on Public Information
rink from the Rhine.
boys called this horse
Hindenburg



Heroes of our army who left an arm in France learning to dress with one hand
Photo by Central News Service



© International Film Service
The life-boat putting off to the stranded transport Northern Pacific

Two Laws of Prophetic Interpretation

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

I

IN OUR previous article, "How to Interpret Prophecy," it was said that one should be familiar with the whole Bible, and hints were given on how to study it to that end. Selecting Amos as the earliest book of the prophets, and reading it in the way and in the spirit indicated, it will be found to divide itself as follows:

(1) There is the inscription or introduction, covering verses 1 and 2 of chapter 1, and giving the prophet's name and location, his early occupation, his period and his objective as a prophet.

(2) Then follows a brief section devoted to messages concerning the Gentile nations contiguous to Israel, and a single message to the kingdom of Judah.

(3) Then, at verse 6 of chapter 1, begins the record of the specific messages to Israel, to which kingdom the prophet tells us he was specially sent.

Having previously acquainted ourselves with the record of his period in II Kings, giving the outward or political condition of Israel in that day, we now discover from his messages delivered to the kings, the priests and the people just what was its inward or moral condition at the same time. In this sense he is speaking to the people of his own day about the things of that day.

And no one can misunderstand the language he employs. You can hear the swish of the whip of small cords as it falls upon the nation's back. Their covetousness, their sensuality, their idolatry, their oppression of the poor, their stubbornness under divine chastisement, make up a case against them which is presented with the vividness and imagination of a great poet. Amos was the Robert Burns of Israel without the latter's weaknesses of character.

The punishment of Israel is also foretold and described. Figures of speech are used, drawn chiefly from the prophet's earlier experiences as a herdsman and gatherer of sycamore fruit. But these figures of speech are no more difficult to understand than those of the uninspired poetry of our own time. Their meaning is ascertained in the same way. You must become familiar with the physical environment of the prophet as shown in the historical books; you must exercise a little constrained thought and perhaps peep into a commentary here or there.

These are minor matters, however, the hedges and the copses of the landscape, as compared with the broader sweep of the divine truth. When Tennyson in Locksley Hall speaks of "pilots of the purple twilight," and "argosies of magic sails," we may not catch his meaning at the moment, but that does not hinder us from knowing that "the parliament of man, the federation of the world," of which he speaks, was not then present, but was to be realized in a day still future to his imagination.

And so Amos may indulge in symbols like "a plumbline," and "a basket of summer fruit," but every reader knows that he means the Assyrian invasion, historically recorded in II Kings, when he says: "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord" (Amos 5 : 27).

But the point is this: that while he speaks of judgment, and means the Assyrian captivity, he also speaks of a remnant of the nation that shall be spared. "I will not utterly destroy the house of Jacob, saith the Lord." "I will sift the house of Israel among all nations, yet shall not the least grain fall upon the earth" (Amos 9 : 8, 9).

Nor does he leave us in doubt as to God's meaning here. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof." Or, as the later verses show, the kingdom of David will be restored in that day; Israel the conquered will become the conqueror; wasted cities will be rebuilt; the land will burst into unparalleled fruitfulness, and the whole will be stamped with the seal of permanency and perpetuity (Amos 9 : 11, 15).

II

IT IS here we meet with our first important principle of interpretation, commonly known as the law of double reference. That is to say, when the precise time of particular events is not revealed, the prophets sometimes speak of them as continuous, and sometimes blend two events in one.

As Angus, in his "Bible Handbook," puts it: "Prophecy continually applies to one object by anticipation and partially, and to another completely." Or, to express it in the words of Professor Franklin Johnson, in "Quotations of the New Testament from the Old," "the prophet is writing of what immediately or remotely concerns him, but consciously or unconsciously, most probably the latter, his words swell beyond the limits of the first and fill the channel of the second" (p. 222).

In the present instance, the partial fulfilment is the return of Judah from Babylon, but the complete fulfilment is her later return from all the countries whither God shall have driven her (Jer. 32 : 37). In other words, the historical return from Babylon bore no proportion to the greatness of this prophecy. The people were not then planted in their land, to be "pulled up out of it no more forever"; they did not then come into possession of the Gentile nations to which the prophecy refers; they did not then enjoy those material and spiritual blessings of which it speaks, for which reasons we look for another day and another historical restoration.

A further Scriptural illustration of this law may be more easily apprehended. It is Joel's familiar prophecy of the outpouring of the Holy Spirit in the last days (Joel 2 : 28-32). The prophecy includes the great and notable day of the Lord, with wonderful earthly and celestial phenomena, the final redemption of Israel and the transformation of the Holy Land. Everybody knows that these things "were only incipiently and partially fulfilled to a few—an election of Israel—at the first coming of Christ, and that they await a far larger fulfilment at his second coming" ("Studies in Eschatology," West).

Dr. Johnson, in the volume referred to, renders good service by showing that the law of double reference is found not only in the Hebrew prophets, but in all the great literatures of the world, both ancient and modern. As an example of the latter, he quotes the familiar poem of Longfellow, in the early part of which a ship only is represented; then the figure of the ship passes into that of a bride passing to the arms of her husband, and finally, at the close, the commonwealth comes into view which the poet had in mind from the beginning, and he says:

"Thou too sail on, O ship of state,
Sail on, O Union, strong and great.

"We know what master laid thy keel,
What workman wrought thy ribs of steel."

So, far from being surprised to find a law of double reference in the inspired prophets, the surprise should be experienced if it were not found there.

III

BUT this leads us to the second important principle of interpretation called the law of recurrence. That is to say, the Holy Spirit sometimes states a fact, or refers to an event, in its broad outlines and then refers to it again for the purpose of adding details. "Many have overlooked this, and read the Bible as if the order of narration were always the order of accomplishment, and as if consecutive chapters were necessarily consecutive as to time. But if the Bible be read so, confusion and mistakes are certain" ("Thoughts on the Apocalypse," Newton).

The book of Hosea, who was in part a contemporary and in part a successor of Amos, affords an illustration of this principle. He was required of God to marry an unchaste woman, typical of God's relationship to Israel, an unrighteous nation. Children were born of the union, whose names also were typical or prophetic of God's subsequent dealings with Israel. For example, the last born was named "Lo Ammi," which means in Hebrew, "not my people," typifying and predicting the casting away of Israel by the Lord, thus corresponding or recurring to what Amos had already revealed.

The Pantheist Passes

I BUILDED me an altar from beams of Lebanon;
Gilt were its fragrant pillars with lacquer of the sun,
Jeweled with sard and sapphire, its linen seraph-spun.

In love its lamps I lighted to all my world held fair,
To myriad gods assembled in robes of beauty there;
And, filled with nameless trembling, I bowed me low in prayer.

My gods? Massed valley-lilies, white in their crystal urn;
A spirit-wreath from Sharon, where blood-red roses burn;
A spray of flowering olive, that dreams to Bethel turn;

A noble book of musings, in sad or happy vein;
The songs of Robert Louis, so sweet because so plain;
Amiel's mystic visions, and David's harping strain;

A swell of master music, a lilt of minstrelsy,
A chant of choiring angels, an anthem of the sea,
A dirge of Judah's bondmen beneath a willow tree;

A dawn in singing June-time, when lovers' tales are told;
A noon in life's first autumn, aflame with red and gold;
A night of starlit wonder in Israel's shepherd fold;

A dream of love made perfect 'neath kindly smiling skies;
A swift, sweet hour of living in Time's young paradise;
An age of woman's waiting with anguish in her eyes;

A screaming rage of battle beyond the sullen sea;
A surge of women's weeping in hopeless threnody—
But yesterday my candles brought holy peace to me.

Afar, beyond their glimmer, I saw a rainbow shine,
Where Light, through tears reflected gave Hope its promised sign,
And now I know the harvest of life shall yet be mine!

My gods? Massed valley-lilies and Sharon's roses red;
A spray of flowering olive, a dream of poet dead;
Deep chords of perfect music expressed from hearts that bled;

Dear June days, flaming autumns, by youth's fleet footsteps trod,
All, all, like flowers eternal, swift sprung from Aaron's rod,
Proclaim, at last, One Living and everlasting God!

Hillsboro, Ohio. HELEN FURSELL-ROADS.

But immediately it is added:

> "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered.
>
> "And it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.
>
> "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of the seed of God."

Here is a recurrence to all that Amos has said before, but the details added here, which are not in the earlier prophet, include the reference to the numerical increase of the nation in the latter days, the reunion of the two kingdoms in one again, and the one head over both.

And so Hosea continues in the discourses following, going over the same ground again and again, ever recurring to his theme, adding here a little and there a little, like an artist filling out a picture with his brush, until at length he concludes the whole with that grand and comforting message in the last chapter of the book, corresponding with, and recurring to, the same in the last chapter of Amos:

"I will heal their backsliding;
I will love them freely;
For mine anger is turned away from them.
I will be as the dew unto Israel."

IV

PERHAPS Isaiah furnishes the richest example of this law of recurrence to be found in any single book of the prophets. His earliest message is comprehended in chapter 1, whose outline includes an indictment against the Israel of his day (2–9); a warning (10–15); an exhortation (16–20), and the customary promise of purification and blessing for the nation in the time to come (21–27).

Observe, however, that the period of time covered by this first message is inclusive of all his messages or prophecies to the end of the book. Look at the second message in confirmation of this, which is comprehended in chapters 2–4. It begins indeed at the point where the first message concludes, i. e., when Israel is seen purified and blessed in her beloved Jerusalem in the coming age (2 : 1–5). But immediately the prophet recurs once more to his own time, to point out in detail the sin and transgression which prevented the realization of that blessing now.

They were more idolatrous than the heathen of the east, they were in league with demoniacal powers, they were intermarried with the Gentiles, they were unrighteously rich and lofty and haughty in consequence, they were beating God's people to pieces and grinding the faces of the poor, and the day of the Lord was surely coming upon them.

The daughters of Zion are singled out, the women with their "stretched-forth necks and wanton eyes," their chains and bracelets, their mantels and wimples, their "changeable suits of apparel," who would be found at length desolate and sitting upon the ground.

But still that other day was coming, the day when "the branch of the Lord would be beautiful and glorious," the day when the filth of the daughters of Zion should be purged "by the spirit of judgment and by the spirit of burning," the day when the Lord would "create upon every dwelling-place of Mount Zion a cloud and a smoke by day, and the shining of a flaming fire by night, for above all the glory shall be a covering."

Thus we have the very same outline of truth as in the first message, the very same indeed as in Hosea and Amos, the very same that will be found throughout the whole range of the prophets not only in the Old Testament, but even from Moses to John.

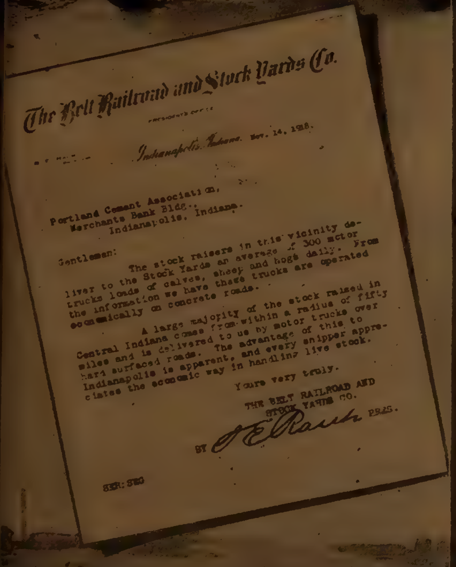
Recurring to our former article, we find, therefore, that all Old Testament prophecy revolves around these three points, or is found within the circle they describe:

(1) The temporal and spiritual blessings God would bestow upon Israel and Judah, if obedient and faithful;

(2) The judgment certain to fall upon them if they failed to be obedient and faithful;

(3) The restored and renewed blessing that would be theirs when, at a later time, they should through penitence and faith become obedient and faithful.

Concrete Roads and Roast Beef



The Belt Railroad and Stock Yards Co.

Indianapolis, Indiana. Nov. 14, 1918.

Portland Cement Association,
Merchants Bank Bldg.,
Indianapolis, Indiana.

Gentlemen:

The stock raisers in this vicinity deliver to the Stock Yards an average of 300 motor trucks loads of calves, sheep and hogs daily. From the information we have these trucks are operated economically on concrete roads.

A large majority of the stock raised in Central Indiana comes from within a radius of fifty miles and is delivered to us by motor trucks over hard surfaced roads. The advantage of this to Indianapolis is apparent, and every shipper appreciates the economic way in handling live stock.

Yours very truly.

THE BELT RAILROAD AND
STOCK YARDS CO.

BY S E Rauh PRES.

SER:SEG

THIS load of roast beef — live stock from farms in the vicinity of Indianapolis, Ind. — is on its way over one of the **concrete roads** of Marion County to the Indianapolis stockyards.

Before the combination of motor trucks and **concrete roads** existed in Marion Co., farmers in the vicinity of Indianapolis had to sell live stock to dealers, who bought enough cattle in the neighborhood to make a carload for shipment to Indianapolis.

What the **concrete roads** leading to Indianapolis have done for stock raisers is best told by Joseph Jackson, one of the prominent farmers of Lebanon, Indiana.

Read What He Says:

"During the past few months **concrete roads** have enabled me to ship live stock direct to the yards by motor truck, eliminating the middle man and saving me his profit.

"It also saves shrinkage in weight of the cattle, caused by loading, shipping and unloading from freight cars, and I can ship as often as I have stock ready for the market, without waiting to get together a carload: which often makes it necessary to include animals still under full weight.

"Shipping by truck would be expensive over poor roads and often impossible. Over concrete you can keep your trucks going the year round, with the least wear and tear and with a minimum of gasoline.

"**Concrete roads** and motor trucks are and will be hereafter a great aid to the farmer shipping produce and live stock to market."

S. E. Rauh, President of the Belt Railroad & Stockyards Co., Indianapolis, also has something to say about shipment of live stock by motor truck into Indianapolis. ***Read his letter, too.***

You see that roast beef may depend on concrete roads—that roads are a great factor in regular distribution of food products.

Read again the second paragraph of Mr. Jackson's letter above. It gives some of the reasons why

Concrete Roads PAY

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OUR MAIL-BAG

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

M. K., Johnstown, Pa. The statement you quote that "as for grammar and spelling in the greatest age of English literature, neither was understood and no writer could be trusted either in spelling or in grammar," is rather a loose one. In the days of Chaucer there were undoubtedly differences among writers which made their grammar and spelling seem singular to us; yet crude though they were, the art of literary composition was well advanced. That, however, was not the greatest age; it came in the Elizabethan period; and while the literary peculiarities of Shakespeare's style were strongly defined, it could not be said in any sense that they revealed lack of knowledge in either grammar or spelling, the standards of that day being suited to the culture of the time. And a great advance had been made over the days of Chaucer. In the days of Addison, Johnson, Swift, Congreve and Goldsmith, we find a great advance with more unity in both grammar and spelling. The Authorized Version of the Bible in the line of literary workmanship noted the greatest advance of all, and reached a point which has not been surpassed if indeed equaled. There was a certain latitude in spelling, it is true, to which we today look back with interested curiosity; but even that was not the result of ignorance, but rather of custom, which allowed the latitude, and it was in no sense a literary disfigurement.

W. M. Moore, San Diego, Calif., sends this timely thought by way of a helpful suggestion in the cause of Church Unity: "I have been very much interested in reading over the replies of many of your correspondents as to the probable change in the Church of today as a result of the enlightenment of the war. It has seemed to me for some years that the true basis of the Christian Church is love. As God is love, and love the fulfilling of the law, do you not think this simple Christian love should be the corner-stone of the Church to come? Perhaps its simplicity has been one reason why it has been overlooked. To my mind the efforts to bring in so many dogmas has led to the present discord. Let love reign and all else will follow. Let us go in heartily for democracy, which, as I see it, is or ought to be love exemplified. Establish the Church on the broad principle of love as God intended and as Christ taught, and there can be no failure."

J. W. H., Arcanum, Va., writes. "In your issue of December 25, Miss Sangster tells of her proposed trip to Europe in the interest of Christian Herald readers. One short sentence—five words—of hers carries with it more of truth and fact as to the mooted question 'Who won the wár?' than pages and volumes of would-be judges; for most of these last are partisan, according to the nationality of the speaker or writer. Miss Sangster says. 'It seems hardly possible that I shall see Belgium—the Belgium that saved the world.' The truth in a nutshell; for had not that devoted little kingdom held back by her intrepid warriors the German war machine (then believed invincible) throughout those fifteen blood-soaked days in August, 1914, France would have been overrun, Paris would have been taken, the channel ports would have been captured, and England would have been helpless to cross over the straits of Dover with an army—and per consequence America too. Laud America, England, France, Italy to the limit—they all did nobly—but to the writer, the brave Belgians in those fifteen first fateful days, made it possible—and this alone—for the Allies and America to crush Germany."

Chester B. Manning, Camp Funston, Kansas, writes: "I am a secretary at a Y. M. C. A. at Camp Funston, and lately have enjoyed talking to the soldiers and showing them curios from South America which I obtained while a missionary there, using these curios as an object-lesson. Many of these have been put in panels and lessons written beneath them, so that the soldiers may look at them and learn from them at leisure. This material I find very good, for it holds the attention while I preach to them of Jesus Christ. I have also used them in public schools with thousands of children with good telling effect. More curios of an interesting kind would be welcomed here as time drags slowly with these dear soldier boys. This is a permanent, demobilization camp, so the curios could be used right along with good effect. It is only such curios as I could use as object lessons that are desired, so I would request that any of your readers having some curios to donate would first drop me a card, telling me what they have, as it is only a certain class I could use."

It may interest some of our readers to try to cooperate with this earnest worker, and if they have any curios which they could donate to the work, the gift would be appreciated.

Mrs. L. M. P., Storden, Minn. There is no record in existence to show that the Russians, at any time during the war, ever maltreated the Germans in any territory through which the Russian armies passed. France and England have invariably conducted themselves according to the accepted usages of civilized warfare. Germany and Austria, however, have been proved guilty of unheard-of barbarities, and have wantonly destroyed life and property. It should be remembered, also, that the excesses committed by the Bolsheviki in Russia, and also by the Turks, were shown to have been due, to a very large extent, to German instigation, and in some cases were done with actual German cooperation.

Personal to Our Readers

"J. M. D., Portland, Oregon. Could you give me information whether there is a first-class War book either published or in preparation? I mean a picturesque story of the great World-War, not a mere chronology."

Our Book Department has received other letters similar to the above, inquiring about a History of the Great War. It is yet too early to complete such a book. The Peace Conference must first be concluded before such a work could be regarded as practicable. The Christian Herald would be glad to know how many of its readers would wish to have copies of such a book, and it invites all who are interested to send us a postal on the subject. The book must of course be a really first-class work, both in the literary sense and in the accuracy and authoritative character of the text. The illustrations should be the best obtainable, and the book should contain colored maps showing the territorial changes produced by the War. This is not possible until the conference defines the new national boundaries. We feel, however, that if a sufficient number of requests are received, we would be justified in going ahead with the preparation of a volume such as we have had in mind for some time past. It would be invaluable to our readers and to every one wishing to possess accurate information on the War and its results. Such a book could be provided for $2.00, postpaid, and would be a good-sized, handsome volume. It should be remembered that the geographies and atlases now existing will be absolutely out of date owing to the War. Let those who desire to own such a book as we have indicated write us today. Send no money now. Address: Book Department, The Christian Herald, Bible House, New York.

Mrs. S. T. L., Long Beach, Calif., with reference to L. A. F., Plaindealer, La., writes: "Over seventy years ago, when a young girl, we used to sing of 'Napoleon on St. Helena.' Here is one verse of it. There may have been more verses, but the following is all that I can recall:

"On a lone barren isle, where the loud roaring billows
 Assail the stern rock and the loud tempests rave,
The hero lies still, while the dim drooping willows,
 Like fond weeping mourners, bend over his grave.
The lightning may flash and the loud thunders rattle,
 He hears not, he heeds not, he's free from all pain.
He sleeps his last sleep, he has fought his last battle;
 No sound can awake him to glory again!"

E. S. E., Springfield, Tenn., writes: "Permanent peace is to be had here on earth only by the individual who will yield to the suggestion and control of the Holy Spirit. It is impossible for the physical man to devise any plan that will produce entire satisfaction and continuous perfect peace. Man's mind is wonderful in its ingenuity and productive power. It masters things material, and by force can control the physical man, and in this way he is able to protect society and to enable people to enjoy freedom. When our Allies execute their plan to establish a real democracy, establishing a democratic form of government for the whole world, all people will enjoy their freedom, and the oppression of the poor and ignorant will cease to a certain extent; but permanent peace cannot exist without the operation of the Holy Spirit. This perfect permanent peace is to be had only by continuous prayer—that is, the mind and heart must be continuously in a prayerful state. 'It is within the power of an individual to enjoy permanent peace. The Holy Spirit is ever ready. May we come to the full realization that God is not far away; that he is with us every minute, patiently waiting for us to take him into our life."

Miss V. A. L., Brokenburg, Va. To secure a loan from the government for farm improvements, you should take the matter up with the Farm Loan Board of the United States Treasury Department, address New York Avenue and Fourteenth Street, Washington, D. C.

Mrs. M. M. H., Holland, Va. We wish we could give the information you desire, but the question is a difficult one. Very many have doubtless been asking how the Allies could feed, guard and shelter the immense numbers of prisoners captured from the Central Powers—many thousands at a time. It does seem a tremendous undertaking; yet we have no doubt that the Allied commissariat was equal to the occasion. Certainly, even the most irregular minimum of food would be better than no supply at all—which seems to have been the situation in some of the sections of the German army during its grand retreat.

Subscriber, Barneston, Quebec. The use of the word "husband" for household in the Guide to International Sunday School Lessons probably originated in a slip of the pen in preparing the Guide for the press. The correct rendering is, of course, "household," as in all parallel passages. "This incident shows," says a prominent divine to whom we referred the matter, "how it happens that we have so many variant readings in the ancient manuscripts of the Bible. It makes one realize how providentially the essential message of the Scriptures has been handed down through the frail humanity that has copied and recopied its text."

Mrs. E. H., Rowley, Iowa. Your letter has been referred to Dr. Gray, author of the articles on Prophecy now running in the Christian Herald.

E. D. C., Hamilton, Mont. The transportation of our American troops was accomplished largely with the aid of extensive cooperation by the Allies, the British and French together carrying nearly one-half of the whole number the other half, or slightly more, being carried in American troopships, merchant vessels and private yachts of good capacity, which were put at the Government's disposal. The statement you quote is an exaggeration and misleading. Private citizens did their share nobly, but it was only a small part of the whole. Our Government took over a vast amount of merchant shipping from different steamship lines, especially for that purpose.

RENEWAL NOTICE

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Bible House, New York.

C. B., Bridgetown, Barbados. The sto
of the angels at the battle of Mons w
written by an English writer, who afterwa
published a letter admitting that he h
written it simply as fiction. It misled man
however. The Christian Herald did n
print the story as written, but gave the outl
simultaneously with the author's confessio
in order that our readers might not be misle

N. S. S., Johnson City, Tenn. All we kno
concerning the relationships that will ex
in the future life between those who ha
been dear to each other here is what we re
in the Bible. It is made clear that in th
other world, which flesh and blood cann
enter, there will be neither marriage n
giving in marriage (Matt. 22 : 23-30). T
higher, nobler faculties of mind and spi
will dominate, and all that is gross and
the flesh will be eliminated. There is nothin
however, to indicate that the ties of affecti
will disappear, but rather that they will
replaced by the sweeter and purer ties
spiritual love and companionship The
are passages in Scripture which imply th
and that father will know son, the moth
the daughter, the husband the wife and th
our friends will be all the dearer to us
the new relationship. (See John 14 : 2;
Sam. 12 : 23; Luke 16 : 25; I Cor 2 :
Many books have been written, dealin
with the joys of the future life, and the r
union of friends and relatives where separ
tion, sin and sorrow are to be unknown.

E. F., Pullman, Wash. The albinos a
not a race, but albinism is a deformity d
to the absence of color pigment in the ski
hair, eyes, etc. It is not confined to negroe
nor even to human beings, but is found amon
all animals. It is hereditary, and the famili
white mice kept as pets are albinos which a
bred to preserve this characteristic. Albinis
has also been observed in plants.

J. J., Aberdeen, Wash. 1 and 2. We hav
not statistics available to reply to your fir
two questions. 3. The Bowery is one of th
oldest thoroughfares in New York. In th
days of Dutch occupation it was called th
"Bouwerie" by reason of the shade trees an
shrubs that lined both sides of the popula
thoroughfare. It is today probably the mo
cosmopolitan street in any American city
4. The influenza epidemic is generally re
garded as an outgrowth of the war, althoug
medical authorities are by no means agree
either as to its cause or its treatment.

Reader, Shelby, Ohio, sends the suggestio
that the best way to deal with the Kaise
and "his whole gang" is to give them pick
and shovels and put them out under guard a
filling up all of the shell holes made by th
German explosives, and then cleaning u
and repairing the damage they did.

A. H., Mishawaka, Ind. Life is a gift from God and ought to be treasured. Pain and suffering, loss and disappointment are to be accepted as discipline, if we regard them rightly. Two familiar passages in the Bible which are often quoted against suicide are Paul's advice to the Philippian jailer when he was about to kill himself (Acts 16 :28), and Job's declaration: "all the days of my appointed time will I wait, till my change come" (Job 14 : 14), spoken when both his friends and his wife had urged him to self-destruction. Stronger than either is the familiar passage in Matt. 16 : 26. Even the attempt at suicide is a crime under human law. In the early church, suicide was repudiated and punished by refusal of Christian burial.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

Spiritual Habits

SUNDAY, February 2. Ps. 62 : 8. "*Trust in the Lord at all times.*" I Thess. 5 : 17. "*Pray without ceasing.*" I Thess. 5 : 18. "*In everything give thanks.*" Every student of the criptures knows how constantly we are counseled nd commanded to seek the strength and security spiritual habits. It is only in formal, fixed habits at life finds its strongholds, whether they be strong-olds of virtue or of vice. As long as anything ex-esses itself brokenly, infrequently, irregularly, we e in a state of weakness, and we are exposed to the saults of the enemy. It is when our separate acts ve matured into a permanent attitude, when the liberate posture has become an abiding disposition, at we enter the realm of spiritual rest and fortitude. hen we have always to painfully think about doing ings we are in bondage; when things come, as were, to do themselves, we have gained our free-om.

There is the habit of trust. We are bidden to culti-ate the habit of confidence in God. We are deliber-ely to practice such confidence until the action be-mes instinctive; that is to say, until the action ecomes an attitude. And we are to be especially ligent in the practice in seasons when circumstances em to be hostile or indifferent.

And then there is the habit of prayer. That also surely the attainment of a spiritual posture. This nd of prayer is not merely the communion of speech, ough it includes it. We cannot be always speaking, ut we can be always praying. Ceaseless prayer is e prayer of mental inclination. It is prayer ripened to an instinctive habit.

And then there is, finally, the habit of praise. It gins in counting one's blessings. It is the cultiva-on of an eye for the divine footprints along the roads drudgery and ordinary work. And in this deliber-e way we cultivate the habit of praise, the tokens providence unveil themselves like an unbroken ne of light, and the heart follows the line with in-inctive song. We are moving toward a fruitful curity when we are moving in the pathway that ads to spiritual habit. J. H. J.

The Conquest of the World

MONDAY, February 3. I John 5 : 4. "*This is the victory that overcometh the world, even our ith.*" General Grant once described a certain army e saw on his trip around the world as "marching ith the swing of conquest." Those who saw our rst American troops passing through London a few onths ago declare that they had the easy swinging ait of men who are accustomed to overcoming atural obstacles, of souls who walk the earth as those ho have already won it. There is a great difference etween the physical appearance of one who has ought victoriously and of one who has failed to ght or who has been beaten. The one is erect and roud, the other hangs his head in sorrow if not in ame. It was the exultant cry of a man like Brown-g, who was "ever a fighter," toward the end of a ng and heroic life, "I have had a good time; I have ad a lot of fun in the fighting." Pacifism changes ght to flight. Militancy changes flight to fight. Life a conflict. "Fightings and fears within, without." ne of the bravest men on earth said, as he laid his and on the cold face of a friend in his casket, a friend ho had successfully retrieved a moral character hich had been weakened by bad habits, a friend ho had "fought with wild beasts at Ephesus," "You ere a good soldier, Robert." And he was. Life ust be deep as well as long. It must be broad and igh. But first of all it must be brave. The crown f life is theirs alone who achieve victory in contest ith the forces which challenge the human spirit.
C. C. A.

The Lord's Prayer

TUESDAY, February 4. Luke 11 : 2, 4. "*When ye pray, say, Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will e done, as in heaven, so in earth. Give us day by day ur daily bread. And forgive us our sins; for we also orgive every one that is indebted to us. And lead us not nto temptation; but deliver us from evil.*" The Lord's Prayer, which Jesus taught his disciples by request, is uch an all-satisfying prayer because, first, it puts us n a right relation to our God. We come to him boldly nd with all confidence and speak to him as dear children speak to their Father. Next, it places our primary interests in this life first. That God's name be hallowed among men, by the right teaching of his Word and the holy life of his followers; that his kingdom of righteousness should be firmly established in our hearts by his Holy Spirit through faith, and that it should be spread throughout the world; that with the angels in heaven we should join in hearty and continuous efforts to execute his good and gracious will, doing what he wants us to do, shunning what he wants us to shun, and suffering for his name's sake whatever in his wisdom he causes or permits us to suffer—these are the things essential to our spiritual life. Lastly, the prayer does not neglect our temporal and physical wants. All that we need to support this body and life we ask of his great bounty, and as the various needs may arise from day to day. But over and above our daily bread we have greater necessities, remembering that we have to live in a world that is full of evil, a world in which even the righteous man falls seven times a day, and where occasions for being turned from the right path are numerous until we quit this earth. Against these forces of wickedness God is to provide the daily and hourly protection, remove our own guilt again and again, and give us the grace to forgive as he forgives; thwart all the onslaughts of the devil upon our faith, and bring us safely out of all our troubles at the end of our pilgrimage. W. H. T. D.

The Love of Freedom

WEDNESDAY, February 5. Heb. 6 : 12. "*Be ye followers of them who through faith and patience inherit the promises.*" It is well to follow our great leaders as they follow Christ. Christianity incarnated and illustrated in personality is far more fascinating than all abstract creeds or doctrines. America's great Christian Presidents have exerted a wide influence upon the world. They have been the people's representatives, to whom we have looked for guidance, who have grown stronger and grander by translation into the life eternal.

Abraham Lincoln was a shepherd of humanity. He led a people up from the wilderness of slavery toward the fruitful Canaan of liberty, equality and independence. His name is a psalm of praise the world around, a name that stands for patriotism, duty, justice and truth.

We have been fighting to make the new day he ushered in for America as wide as the world. His spirit animates our country today as we seek to make freedom supreme and to banish wrong and oppression to oblivion. He had the spirit of his divine Master, showing mercy and charity toward enemies, justice for the incorrigible, and giving universal peace to the world.

A nation that loses liberty loses everything in this world. As Christ has made sure freedom of the soul from sin, so the nation should stand for freedom of thought, action and the possession of rights. History has been a struggle against the rule of tyrannical, one-man power. We are now seeing the dawn of a new day, in which bondage will be broken forever and loving and serving one another may become the motto for the "league of nations" that will compel the peace of the world. E. W. C.

One Thing Needful

THURSDAY, February 6. Luke 10 : 41, 42. "*Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*" Was the Lord displeased with his hostess? The tenor of his remarks would seem to indicate this. It is a friendly address, but it contains a warning. The ground for this warning, however, is not what Martha had been doing since Jesus came to her home. The law of hospitality is regarded by Scripture as a sacred law. Martha was eager to meet fully the duties of hostess on this occasion. She wished to do the honors of her house well: she wanted not only to make her distinguished guest comfortable, but also to show him how much his visit was appreciated. What, then, was it that the Lord considered faulty in her conduct? It was her disposition and temper. In the first place, she wanted to make the reception accorded to Jesus grand, and in doing so overtaxed her strength. In the second place, she was vexed at her sister, who in her judgment was doing nothing to entertain the Lord, and yet the Lord seemed more pleased with Mary than with herself. She could not refrain from making remarks which showed that she was irritated. There was a little vainglory, a little jealousy, and a little crossness such as a bustling housekeeper at times allows herself to fall into, mixed up in this scene. The Savior's answer sets her right in a few words. He says there is but one thing needful. Needful for what? Why, for a proper reception of himself. To receive Jesus aright one must be willing to receive from him. He comes always to give rather than to receive. And he has things to give which cannot be obtained from anyone else. He has the words of eternal life, which faith craves to receive from him. W. H. T. D.

Streams in the Desert

FRIDAY, February 7. Isa. 35 : 6. "*For in the wilderness shall waters break out, and streams in the desert.*" One characteristic of the desert is its dreadful monotony. Those who have seen the Sahara or the Arabian Desert know what this means. Those who have crossed the great Western plains know. Far as the eye can see there is the same wide stretch of blistering sand and sun-scorched soil. Interminable stretches of sage-brush. Sand-storms that fill the air with hot sand. Vastness of gray desolation. Bleached skeletons of beasts that have perished of hunger and thirst. Life has its desert experiences. Some lives are always gray and monotonous, and all lives have their desert-like aspects. But, says the prophet, there shall be streams in the desert. The desert places of our lives shall have their oases, their garden-spots. We can endure the desert if only here and there we may find palms and fountains.

Of all dreary lives, perhaps those of the poor in our great cities are the dreariest. It was a woman on the East Side of New York, living in a cheap tenement house, who said to a physician, "I must get away from this yellow wall-paper or I shall go mad." It had come to pass that the surface of that hideous wall covering represented to her tired brain the whole scope of her life. It must be so of one whose work, year after year, opens upon no window of beauty. Some lives are desperately dull. But they found streams in the desert. They discovered a light above the brightness of the sun glorifying potato fields and carpenter shops, transfiguring meadows and forests. It was revealed to Millet and Corot, and they revealed to others, the wealth of interest there may be in lives that seem all desert. It is clearly God's will that whatever our lot may be, wherever the lines of our lives may be cast, we should not be strangers to the high fellowships of the saints and to the plans and purposes of God. Our desert way is God's way, gray and desolate though it may be, and if it be so, it can never be forsaken or forgotten by him. Where duty calls us, where providence has placed us, there are streams whose source is in the very nature of God himself. C. C. A.

Friend of the Oppressed

SATURDAY, February 8. Philemon 10. "*I beseech thee for my son Onesimus, whom I have begotten in my bonds.*" 17. "*Receive him as myself.*" Paul pleads that a runaway slave may be received by his master as a brother beloved, yea, even as Philemon would receive the apostle Paul himself. Paul believed that all men were of one blood, the offspring of the Almighty, and were all made one in Christ Jesus. Clarkson, the abolitionist, was once asked, "Are you not afraid of neglecting your own soul amid your constant labors for the negro?" He replied, "I leave God to take care of my soul while I do his work."

The grandest acts of the heroes of the past have been their efforts for the freedom of the enslaved. Freedom is one of the most precious words in human language, national freedom and freedom in the kingdom of Jesus Christ. This is the watchword of the hour.

Abraham Lincoln's spirit is today the flaming torch of Liberty Enlightening the World, and his present successor is spreading the glorious flame of freedom among all the nations of the world.

It is a matter of history that on the evening of September 22, 1862, President Lincoln sat with the Proclamation of Emancipation before him, all ready for his signature. His whole life had been devoted to freedom. In his young manhood, while attending an auction of slaves in New Orleans, he said to himself, "If I ever have a chance to hit that thing, I will hit it hard." Now the opportunity to strike off the fetters of four million slaves was before him. Through the long hours of a sleepless night he hesitated, saying, "Is this the hour? Is this the best way to freedom? Will it help the Union cause? Is it God's will?" At last, as the morning was breaking, he wrote on that immortal document, "Abraham Lincoln." All our martyred President ever wished to know was, "Is this the will of God and the hour to act?" It would not have changed his decision if he had known that the bullet of an assassin would send him to his death. To him dying was glorious after such an act of humanity. E. W. C.

The Search

By
GRACE LIVINGSTON HILL
(MRS. LUTZ)
Author of "The Witness," "The Measure of a Man," Etc.

CHAPTER VI

THERE was no way to escape meeting Wainwright. John Cameron knew that with the first glance. He also knew that Wainwright had recognized him at once and was lifting his chin already with that peculiar, disagreeable tilt of triumph that had always been so maddening to one who knew the small, mean nature of the man.

Of course there was still time to turn deliberately about and flee in the other direction, but that would be all too obvious, and would be an open confession of weakness. John Cameron was never at any time a coward.

His firm lips set a trifle more sternly than usual, his handsome head was held high with fine military bearing. He came forward without faltering for even so much as the fraction of a waver. There was not even a flicker in his eyes set straight ahead. One would never have known from his looks that he recognized the oncoming man, or had so much as realized an officer was approaching, yet his brain was doing some rapid calculation. He had said in his heart, if not openly, that he would never salute this man. He had many times in their home town openly insulted him, as the night when he had passed down the aisle of the same car; but that was a different matter from camp. He knew that Wainwright was in a position here to call others to his assistance, and no longer stood in fear of the good thrashing he had feared when at home. He knew that nothing would delight the young snob more than to humiliate his sworn enemy here at camp, where he felt himself safe from reprisals, and that he would not hesitate for a moment to call him down, to report him, or even to represent him falsely so that he would be put in the guardhouse; yet Cameron walked on, knowing that he was not going to salute Lieutenant Wainwright. It was not merely pride in his own superiority. It was contempt for the nature of the man that gave him a sense of being justified in his attitude toward another fellow creature. He had from boyhood caught the other in too many contemptible plots and tricks not to despise him. Almost from babyhood they had been sworn enemies on a basis of right against wrong, although Right did not always use the Golden Rule in executing what he conceived to be justice. Nevertheless he had thus far been champion. "He is nothing but a Hun at heart," he told himself bitterly.

BUT the tables were turned. Wainwright was no longer in the home town, where his detestable pranks had goaded many of his neighbors and fellow townsmen into a cordial hatred of him. He was in a great military camp, vested with a certain amount of authority, with the right to report those under him, who in turn could not retaliate by telling what they knew of him. Cameron of course recognized that these things had to be, in order to maintain military discipline. But it was inevitable that some unworthy ones should creep in. Wainwright was that unworthy one, and Cameron meant not to toady to him, officer or no officer! What did he care what happened to him? Who was there to care? His mother would understand, and even if the news should penetrate to the home town that he was in the guardhouse, the few who knew him would understand. To those who did not know him it would not matter. There was no one to really care. Stay! A letter crackled in his breast pocket, and a cold chill of horror struggled up from his heart and strangled around his throat. Suppose *she* should hear of it! Yes, he would care for that!

They were almost meeting now, and Cameron's eyes were straight ahead, staring hard at the big green shape of the camp theater a quarter of a mile away. His face under its usual control showed yet no sign of the tumult in his heart which flamed with a sudden despair against a fate that placed him in such a desperate situation. If there was a Power that controlled the details of men's lives how could it let such things happen to one who had always tried to live an upright life? Who, however unsuccessful in living himself, had always championed the downtrodden, and stood for fairness and justice? It seemed for that instant as if all the unfairness and injustice of his own hard life had culminated in that one moment as he walked steadily on to the moment when he would have to do, or not do, and bear the consequences.

THEN suddenly out from the barracks close at hand with brisk step and noble bearing came Captain LaRue, swinging down the walk into the road straight between the two men, and stopped short in front of Cameron with a light of real welcome in his eyes as he lifted his hand to answer the salute which the relieved corporal instantly flashed at him.

In that second Lieutenant Wainwright flung past, with a curt salute to the higher officer and a glare at the corporal which the latter seemed not to see. It was so simultaneous with Cameron's salute to LaRue that nobody on earth could say that the salute had not included the lieutenant; yet both the lieutenant and the corporal knew that it had not, and Wainwright's brow was dark with intention as he turned sharply up the walk to the barracks which the captain had just left.

"I was just coming in search of you, Cameron," said the older man with a kindly twinkle in his eyes, and his voice was clearly distinct to Wainwright as he lingered on the barrack steps to listen. "I went down to Washington yesterday as I promised and saw our friend. I put in the strongest plea I knew how for you, and I hope the transfer will go through. There's no one else out for the job that I know of, and you are just the man for the place. It will be a great comfort to me to have you with me."

Just those few ringing words, spoken clearly, heartily, with pleasant comradeship in the voice, and the busy man, smilingly eluding Cameron's earnest thanks, moved on his way, leaving Cameron to pursue his course toward the Y. M. C. A. hut with a soothing sense of comfort and relief. It never occurred to either of them that their brief conversation had been overheard, and would not have disturbed them if it had. Lieutenant Wainwright had lingered on the steps of the barracks, high above them, almost hidden because of the deep cut in the grading to the street just there, and he listened with a growing curiosity and satisfaction, as was evident from the sneer of his petted little mustache, as he threw away the end of his cigarette and entered the barracks smiling with a sinister gleam in his eye. He had a handle now for the undoing of his enemy, and he meant to use it. In fact, his two enemies; for he hated Captain LaRue as sin always hates the light.

HE LOUNGED about a few minutes smoking and thinking, with his little eyes narrowed balefully. Presently he made a careful toilet and went out again.

He knew exactly where to go, and how to use his influence, which was not small, although not personal. It was characteristic of the man that it made no difference to him that the power he was wielding was a borrowed power whose owner would have been the last man to have done what he was now doing with it. He had never in his life hesitated about getting what he wanted by whatever means presented itself. Indeed, he may have been aware that often people gave him what he wanted merely to get rid of him; though this did not in the least alloy his pleasure in his achievement.

Lieutenant Wainwright was somewhat of a privileged character in the high place to which he betook himself, on account of the supreme regard for the uncle through whose influence young Wainwright had obtained his commission. He had not so far availed himself of his privileges too often, and therefore not outworn his welcome, for he was sometimes a diplomat. He entered in this evening with just the right shade of delicate assurance and humble effrontery to assure him a cordial welcome, and gracefully settled himself into the friendliness that was readily extended to him. He was versed in all the ways of the world, and when he chose could put up a good appearance. He knew that for the sake of his father's family, and more especially because of his uncle's high standing, this great official whom he was calling upon was bound to be nice to him for a time. So he bided his time till a few other officials had left and his chance came.

THE talk was all personal, a few words about his relatives, and then questions about himself and his commission, how he liked it and how things were going with him. Mere form and courtesy, of course, but the lieutenant knew just how to use the conversation for his own ends:

"Oh, I'm getting along fine and dandy!" he declared in patriotic effusiveness. "I'm just crazy about camp! I like the life! But I'll tell you what makes me tired. It's these little common guys running around fussing about their jobs and trying to get a lot of pull to get into some other place. Now, there's an instance of that in our regiment; a man from my home town, no account whatever, and never was, but he's got it in his head he's a square peg in a round hole, and he wants to be transferred. He shouts about it from morning till night, trying to get everybody to help him, and at last I understand he's hoodwinked one captain into thinking he's the salt of the earth, and they are plotting together to get him transferred. I happened to overhear them talking about it, how they were going to this one and that one in Washington to get things fixed, and just tonight I heard them say they had the right dope on things all right, and it was going through. He'd get his transfer all right. It just makes me sick. He's no more fit for a commission than my dog, not as fit. I've known him since we were kids and never liked him. But he has a way with him that makes people think he is *it* till they get to know him. It's too bad when the country needs all the real men to do their duty that a fellow like that can hoodwink people into putting him into a place for which he is utterly inefficient. But of course I can't tell anybody what I know about him."

"I guess you needn't worry, Wainwright. They can't make any transfer without sending it up to me, and you may be good and sure I'm not transferring anybody just now without a good reason, no matter who is backing him. He's in your company, did you say? And where does he ask to be transferred? Just give me his name. I'll make a note of it. If it ever comes up I'll know how to squash his hopes pretty suddenly. Though I doubt if it does. People are not pulling wires just now. This is War, and everything means business. However, if I find there has been wirepulling I shall know how to deal with it summarily. It's a court-martial offense, you know."

They passed on to other topics, and Wainwright, with his little eyes gleaming triumphantly, soon took himself out into the starlight, knowing that he had done fifteen minutes' good work and not wishing to outdo it. He strolled contentedly back to officers' headquarters with a more complacent look on his heavy features. He would teach John Cameron to ignore him!

MEANTIME, John Cameron with his head among the stars walked the dusty camp streets and forgot the existence of Lieutenant Wainwright. A glow of gratitude had flooded his soul at sight of the beloved captain, whom he hoped soon to be able to call *his* captain. Unconsciously he walked with more self-respect as the words of confidence and trust rang over again in his ears. Unconsciously little matters of personal enmity became smaller, of less importance, beside the greater things of life in which he hoped soon to have a real part. If he got this transfer it meant a chance to work with a great man in a great way that would not only help the war but would be of great value to himself in his life after the war, if he were to have a life in this world after the war was over. It was good to have the friendship of a man like Captain LaRue—fine, clean, strong, intellectual, kind, just, human, gentle as a woman, yet stern against all who deviated from the path of right.

The dusk was settling into evening, and twinkling lights gloomed out amid the misty, dust-laden air. Snatches of wild song chorused out from open windows:

"She's my lady, my baby,
She's cock-eyed, she's crazy—"

The twang of a banjo trailed in above the voices, with the sound of scuffling and loud laughter, and broke the thread of the song, leaving "Mary Ann" to soar out alone. Then the chorus took it up once more:

"All her teeth are false
From eating Rochelle salts—"
She's my freckled-faced, consumptive Mary Ann!"

Cameron turned in at the quiet haven of the Y. M. C. A. hut, glad to leave the Babel sounds outside. Somehow they did not fit his mood tonight, although there were times when he could roar out the outlandish gibberish with the best of them. But tonight he was on such a wonderful, sacred errand bent, that it seemed as though he would keep his soul from the touch of rougher things, lest somehow it might get out of tune, and so unfit him for the pleasant task before him.

AND then, when he was seated before the simple desk, he looked at the paper with discontent. True, it was what was provided, and it was good for the purpose; but somehow he would have liked to have better stationery to use for *her*. To think he was really writing to her! And what was he to say, now that he was really here and ready for the wonderful task! Words seemed to have utterly deserted him. How should he address her?

It was not until he had edged over

the end of the bench away from rybody else and taken out the pre- us letter from his breast pocket and d it again that he gained confidence d took up his pen.

"My dear friend—" Why, he would l her his friend, of course; that was at she had called him. And as he ote he seemed to see her again as she in her car by the station the day started away on that long, long trail, d their eyes had met. And looking into her eyes again, he wrote straight m his soul:

"MY DEAR FRIEND: Your letter has t reached me after traveling about weeks. I am not going to try to tell u how wonderful it is to me to have In fact, the wonder began that rning I left home, when you smiled me and waved a friendly farewell. was a great surprise to me. I had t supposed until that moment that u remembered my existence. Why uld you? And it has never been m lack of desire to do so that I failed greet you when we passed upon the eet. I did not think that I, a mere tle hoodlum from your infancy days, d a right to intrude upon your grown- acquaintance without a hint from u that such recognition would be reeable. I never blamed you for not eaking, of course. I simply thought at I had grown out of your memory, was altogether natural. It was in- ed a pleasant experience to see that ht of friendliness in your eyes at the tion that day, and to know it was a l personal recognition and not just patriotic gush of enthusiasm for the ole lot of us shabby draftees just rting out to an unknown future. I nked you in my heart for that little of personal friendliness, but I never pected to have an opportunity to ank you with words, nor to have the endliness last after I had gone away. hen your letter came this morning it re was some pleasant surprise. I ow you have a great many friends, d plenty of people to write letters to, t somehow there was a real note of endliness in your letter, not as if you t felt sorry for me because I had to off to that terrible war and fight and ybe get killed, but a sense of good mradeship. It was as if the condi- ns of the times had suddenly swept ay a lot of the foolish conventions of world, which may all have their d use at times perhaps, but which a time like this are sometimes super- ous, and you had just gravely and eetly offered me an old friend's sym- thy and good will. As such I have ken it and am rejoicing in it.

"Don't make any mistake about s, however. I never have forgotten u, nor the rose. I stole it from the ainwrights' yard after I got done king Chuck, and had a fight with Hal ainwright over it which almost ruined rose and nearly got me expelled m school. Hal told his mother and made a row with the school authori- s. I was a pretty tough little rascal those days, I guess, and needed some kings myself occasionally, no doubt. t I remember I almost lost my nerve en I got back to school and came thin an ace of stuffing the rose in my cket instead of throwing it on your sk when I came in. I never dreamed rose would be anything to you. It s only my way of paying tribute to u. You seemed to me something like ose dropped out of heaven, you know, u were so little and pink and gold, th such big blue eyes. Pardon me. I n't mean to be too personal. You re only a baby then, and I was a great hobbledehoy, but I would have ked any boy in town that lifted a ger or said a word against you. And to ink you really needed my help! It rtainly would have lifted me above clouds if I could have known it en!

"And now about this war business. course it is a rough job, and some- dy had to do it for the world. I was d and willing to do my part, but it akes a different thing out of it to be lled a knight, and I guess I'll look at a little more respectfully now. If a e like mine can protect a life like urs from some of the things those ermans are putting over I'd gladly ve it. I've sized it up that a man couldn't do a bigger thing with his life anyhow he planned it than to make the world safe for a life like yours; so me for what they call 'the supreme sacrifice,' and it won't be any sacrifice at all if it helps you!

"No, I haven't got a sweater or those other things that go with them, that you talk about. Mother hasn't time to knit, and I never was much of a lady's man. I guess you know that if you know me at all. Or perhaps you don't. But anyhow I'd be wonderfully pleased to wear a sweater that you knit for me, although it seems like a pretty big thing for you to do for me. However, if knitting is your job in this war, and I wouldn't be robbing any other better fellow, I certainly would just love to have it.

"If you could see this big dusty monotonous olive-drab camp you would know what a bright spot your letter and the thought of a real friend has made in it. I suppose you have been thinking all this time that I didn't care about it because I didn't answer, but it was all the fault of somebody having given you the wrong address. I am hoping that you will forgive the long delay and that some day you will have time to write to me again.

"Very sincerely and proudly,
"Your knight,
"JOHN CAMERON."

AS HE walked back to his barracks under the starlight his heart was filled with a great peace and uplift. What a thing it was to have been able to speak to her on paper and let her know his thoughts of her! It was as if after all these years he had been able to pluck another trifling rose and lay it at her lovely feet. Her knight! It was the fulfilment of all his boyish dreams!

He had entrusted his letter to the Y. M. C. A. man to mail as he was going out of camp that night, and he would mail it in Baltimore, ensuring it an immediate start. Now he began to speculate whether it would reach its destination by morning and be delivered with the morning mail. He felt as excited as a child over it.

Suddenly a voice above him rang out with a familiar guffaw, and the words: "Why man, I can't! Didn't I tell you I expect to marry Ruth Macdonald before I go? There wouldn't be time!"

Something in his heart grew cold with pain and horror, and something in his motive power stopped suddenly and halted his feet on the sidewalk in the grade cut below the officers' barracks.

"Aw! A week more won't make any difference," drawled another familiar voice. "I say, Hal, she's just crazy about you, and you could get no end of information out of her if you tried. All she asks is that you tell what you know about a few little things that don't matter."

"But I tell you I can't, man! If Ruth found it out there would be a pretty kettle of fish. She wouldn't stand for another girl—not that sort, you know—and there wouldn't be time for me to smooth things over before I go across the Pond."

The barracks door slammed shut on the voices, and Corporal Cameron's heart gave a great jump upward in his breast and went on. Slowly, dizzily he came to his senses, and moved on automatically toward his own quarters.

To be continued

◆

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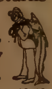

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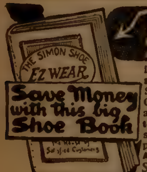
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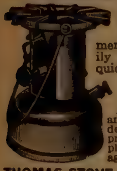

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Marion Harland's Corner

Motherly Chat With Perplexed Members

"I LIVE near a family in which is a little boy who had infantile paralysis some months ago. It has left his legs in a very bad condition. He falls often and strikes his head on the hard floor, and nearly breaks his skull. He is quite willful and wants his own way, and cries a great deal. Those who have the care of him spank him hard for it. They are good to him in every other way. But is it right for a *man* to spank him? or is it right to spank him at all? I think it cruel! I should like to hear what Christians and doctors think of this way of treating a child in such a condition, and what the Corner would advise in the circumstances. The little fellow is nothing to me in one way, and I have no right to interfere with his natural guardians; but I see a good deal of him, and my heart aches with pity. Don't misunderstand me in one thing! The child is not whipped for falling, but for crying and fretting, and for willful disobedience. And I know his parents think they are doing right in disciplining him in this way. If he were strong and well perhaps it would be all right."—R. E. M. (*Pennsylvania.*)

The worst thing that can be done for a delicate, nervous child is to beat it. You ask if it is right for a man to "spank" a child at all? For years I have inclined to the belief that a man—be he father, or stranger, or teacher—should never "spank" a little child. Not one man in a thousand knows how heavily his great hand falls upon the tender body—especially if he be angry when he strikes. And let me say here, that a vast majority of parents *are* out-of-temper when they administer bodily chastisement. My soul revolts at the thought of the cruelty practised in the name of duty and justice by the hasty shower of blows upon the offender—often before he is really fully aware of the nature of his transgression. "First the lash, and then the law!" ceases to be an exaggeration in such a case. It is, instead, a biting satire upon Family Government.

Over fifty years ago, this truth was branded upon my mind by the sight of black-and-blue bruises left upon the soft flesh of a two-year-old baby by one of the most loving fathers I have ever known. He was a good man, and he meant to be merciful to his boy, who had defied his authority, and slapped his father in the face. Without the remotest suspicion that he was imitating the small fury in feeling and in deed, the father—to borrow a modern phrase—"reversed the currents," and beat the rebel into submission. Another man—a minister of the gospel and right-minded in all his ways—switched a month-old baby with a willow twig for crying lustily and refusing to take his food.

An extreme case? I grant it, but no more cruel than that of latter-day disciplinarians who "spank" the convalescent from infantile paralysis. Corporal punishment is, in a majority of cases, the result of hasty judgment, or unreasoning anger on the part of the chastiser. If the parent would apply to each reported instance of juvenile depravity and defiance of law and order, investigation of all the circumstances, and if guilt be established, administer such punishment as may seem fitting to the offense, deliberately and with obvious regret, much time may be consumed but none wasted. "The severest punishment I ever knew was when I saw my mother wiping away her tears after she had made me stand in the corner for half an hour," was the testimony of one brought up in the fear of the Lord and in strict obedience to the "Commandment with Promise."

"Would you think that a little girl, fourteen years old, would be saved if she died suddenly without time to say anything about dying? This little girl always prayed at night and attended church and Sunday-school whenever possible. She loved God dearly, and said she meant to join the church when she felt as if she could understand God's Word and live up to her duty as a member of the church. What would you think were her chances of Heaven?"—Mrs. C. (*Kentucky.*)

The question you put to the Corner is so momentous and solemn that I should hesitate as to the expediency of inserting it had not other Christians, from time to time, discussed similar problems in my hearing. We bring to the matter set forth in your little story, serious consideration of the supreme crisis of human life—the time and the manner of leaving it. You will fo
me for saying that I object decic
and unequivocally, to the wordin
the last sentence of your intere
letter. We "take no chances"
Heaven. The promises are "ordere
all things and sure," on that p
"Him that cometh unto Me I will i
wise cast out." "He is able als
save *to the uttermost* all who come
God by Him." These are a fair sa
of the constellation of stars w
guide us heavenward. The dear
of whom you write "loved God dear
she lived in daily communion with
and meant to profess her faith in C
as her Saviour and to live as His fait
follower. What room is there for d
as to her "abundant entrance"
the Home land?

"All the fitness He requireth
Is to feel our need of Him."

This His young disciple felt, and so
to supply it from the riches o
grace.

"The women have responded to
country's need for factory-wor
willingly and happily, but in s
cases where they have been thr
among men workers, they h
been unprotected. A nice g
entering a factory with the best
motives, may not be 'nice' long,
a place where there is no protect
for innocence and youth. I maint
that the Government which
called these women into such p
tions should provide a system
what might be named "espionag
or "chaperonage," that would
able them to do their work faithfu
without being obliged to submit
the rudeness and free manners
unprincipled men."—S. C. (*Illino*

The Young Women's Christian As
ciation has provided safeguards
such inexperienced, yet respecta
women. The city from which y
write has an admirable organizati
In many large factories, the Y. W. C.
has matrons whose office it is to lo
after unsophisticated young employe
see that they have respectable hon
and congenial associates, and, in sho
to befriend and "mother" the stran
and friendless. I advise you to
your story before the Managers of t
Association nearest to you, and
quest them to make good the de
ciency.

Our Book Table

God and the War

IT IS a strange thought which dwells in the minds of some men that God is responsible for the war. Here is a little book by Rev. Edward S. Drown, professor in the Episcopal Theological School in Cambridge, England (published by the Macmillan Co., New York), the title of which plainly asserts this. Not by any means does the author state the assumption as his own, for his object is to show its fallacy. In the opening chapter his attitude is shown in these words:

"Shocking though these thoughts be, yet they exist all around us in the minds of men today. They are a challenge to all those who believe in the Christian God of love and power. Can we give a reason for the faith that is in us? Can we express that faith in terms that will appeal to our own age? If belief in God is to be maintained, that belief must meet the difficulties which the present world presents to faith.

"Can we retain the belief in God? And if so, must the thought of God be changed to meet the present need? It is a challenge to the Christian Church. To decline the challenge is to turn our backs to the struggle."

It is the age-old problem of evil—the task of reconciling evil with belief in God. But now the world-tragedy has made it an overshadowing problem, bigger than all others. And the Christian thought or conception of God does not do away with but rather intensifies the problem. Here, for instance, we have the chaplains in the Picardy trenches asking the question:

"'Why does God allow all this suffering to go on so long, when if, as you say, he is almighty he could stop it at once; above all, why does he allow such a lot of people who aren't to blame to suffer most?' Such is the question which is being asked by thousands of people in the ranks, and at home."

To reply that God's ways are inscrutable and beyond human solution, does not satisfy the hearts of men. To tell them that we cannot understand, because our limitations permit us to see only a portion of the whole purpose of God, is equally unsatisfactory. The real and only answer that is applicable to a case he finds to be this:

"That God is omnipotent because good is omnipotent; that God is omnipotent because right is omnipotent; that when Jesus said, 'With God all things are possible,' the heart of that saying is that all things are possible for love. God rules the world, not because he holds the scepter of power, but because righteousness and judgment are the habitation of his throne. . . . We need supremely the belief in God, the belief that God is righteous, and the belief that righteousness is t
power that shall rule the world. W
are to use force with the deep convi
tion that force is not the final thin
We can use force not because it is t
final thing, but just because it is n
the final thing. Force, like John
Baptist, must yield to that which
greater than itself; it must prepare
way of the Lord, it must make straig
in the desert of human life a highwa
for our God. And our God is the G
of righteousness, and therefore the G
of strength. . . . I plead for a larg
conception of omnipotence, for
belief that goodness is itself omnipote
It is a hard thing to believe, and
without that belief life today is
worth living. If brute power is
supreme power, then indeed the wo
can never be made safe for democrac
That safety can be assured only
the belief in the omnipotence of righ

The closing passages of Professo
Drown's little book are worth quotin
He says: "If this war is rightly t
affect our thought of God, it must lea
us to a deeper emphasis on the genuin
Christian elements in that though
The Christian belief gives us no pictur
of God as a hard, static, unchangin
Being, ruling with physical force over
set and determined universe. It show
us God in the midst of human life,
living, loving, personal God, sharin
our infirmities, fighting our fight, ov
coming evil by good."

The Bible and the Soldier

By GEORGE W. COOKE

HARLES M. ALEXANDER, the famous song leader, was trying out a new pianist the other day a New York hotel, when a very erested listener stepped up and re- rked: "My word! that is splendid sic!"

'Do you like Gospel music?" asked great songster.

I certainly do," came the reply.

What is your favorite hymn?"

'he stranger named over the hymns liked best, giving special emphasis those his mother had taught him. 'he great chorister explained that with his party of musicians was veling through the Army and Navy ps and cantonments, getting the to sing and "sign up" on the ket Testament League. The nger manifested no little interest said he believed in that kind of k. Mr. Alexander then drew from pocket a photograph of the signed nbership card of President Wilson. I had an hour with the President terday," said the stranger.

aturally Alexander was interested immediately set to work to "sign ' a man who was big enough to e up an hour of the President's e. It wasn't long before he had the he "Henry Ford" affixed to a nbership card, and the great auto- oile maker was duly and authori- vely a member of the Pocket Testa- nt League, an organization of over million members in all parts of the ld, including a million and a half nbers among the soldiers and rs of the United States and the es. The requirements of membership the Pocket Testament League are simple—to carry a Bible or tament on your person, and the ling of a chapter a day. There are 'ees or dues; it is not a Bible reading ety; it is not a Bible propaganda; e are no laws or by-laws; the only gations being to carry and read. course of conversation, Mr. Ford that he and the President had ed to read certain portions of the le and that it was a genuine satis- ion to join with the splendid men he service, as well as the President, this simple way of reading the ptures.

N EMINENT public man recently asked a Y. M. C. A. secretary t the men in the service think of Bible. His answer was, "We can lly get enough to supply the and."

here can be no doubt of the respect reverence the men in the service heir country have for the Bible, and security they feel in carrying and ling it.

ore than a year ago, Charles M. xander and his associates started a tour of the camps. They have ted forty-six of the cantonments, al stations and forts, leading the in Gospel singing and getting the ws to carry and read the Bible. r half a million men have received taments through the combined work Mr. Alexander and the Business 's League of Philadelphia, whose rman is Joseph M. Steele. This iness Men's League has sent a etary to every embarkation camp. he Y. M. C. A. secretaries, as well the secretaries of the Knights of mbus and the Hebrew Welfare, e not been slow to see the results of carrying and reading of the Bible 'estament in some form. At Camp on a few days ago, a Y. M. C. A. etary, a man who had spent more a score of years in the Christian istry, pleaded with Mr. Alexander send one hundred of the leather- nd Testaments to give to the officers.

T CAMP MERRITT a few weeks ago, Alexander asked four men to e to the platform to sing a chorus had been teaching the men. He red a leather-bound Testament—the e kind President Wilson, Secretary sing, Secretary Daniels, Champ k and a score of other big men carry—if they would come and form an impromptu quartette. A dozen sprang to their feet, and four were indiscriminately chosen from the four corners of the big "Y" auditorium. They made a very acceptable quartette, and lustily sang, "Give your heart to Jesus, he is calling you." The secretary who was signing up the volunteer quartette happened to ask each what his religious connection might be. To his surprise he found a Hebrew, a Roman Catholic, a Greek Catholic and a Methodist. Rather a 'mixed' quartette! That will give some idea how much the men think about creeds and dogma. Their great concern is about the stern realities of life and how to live strong courageous lives while living in the midst of sin and temptation. The men are not asking for a new religion; they believe in the Bible and its precepts and feel that the practice of the teachings of the Bible will bring them through all right.

A few months ago, I was traveling on a train from the South, and a splendid young fellow, clad in the uniform of the navy, eagerly clasping a Pocket Testament League worker's hand, said: "You were on the battleship Kansas and signed a bunch of the men to carry the Testament; here is mine, and I can't begin to tell you how much good I have received from reading this book." He then told this story in the presence of several business men. "A couple of weeks ago I was out with the fellows on a short furlough and we were well set for a good time. We were not on a good errand. I happened to reach into my pocket for my handkerchief, when I touched my Testament. I asked the fellows to count me out. I just couldn't go with that book on my person. And I've been a stronger man ever since."

AT ONE of the "gateways"—an embarkation camp—to France, I walked down the aisle of a "Y" service and found a fellow rather dejected-looking. I asked him if he was getting on all right. "Fifty-fifty," he replied. "What do you mean?" "Well," said he, "this is an entirely new game for me, and for the past few weeks I have had some decidedly mixed feelings. There is no neutrality in this game. You must either stand for this Army stuff like a man or take a tumble." I afterward found that this man was a New York banker. The change had been so radical that he was having a hard time finding his feet. I offered him a Testament. "Yes," he said "I'll take it, and I'll make it the rule of my life to read it." On the back cover he found the decision pledge which reads "For God so loved the world that he gave his only begotten Son, that .... who believeth in him, should not perish but have everlasting life." When he came to the blank line he looked at me and said: "Will it be all right if I put my name in that blank space, for I believe that!" He inserted his name with ink, put the Testament in the pocket over his heart, and walked out of the building.

Some volunteer workers went to the Brooklyn Y. M. C. A., and one was assigned to hand the men their mail. A long file of men were passing. Presently one of the volunteers handed a big, stalwart man a letter. He halted. Tears came to his eyes.

"Don't hold up the line, pass on!" some one shouted.

With broken voice he said: "I can't read that letter; it is from my mother, and I got a telegram yesterday from my home in Texas that she is dead; I can't read it." The worker (a woman) handed the man a Testament and directed him to a quiet corner in the building and told him to read the fourteenth chapter of John, and that she would come over to him soon. Later the woman went over. The big Texan greeted her, and with faltering voice said: "Lady, you told me to read my mother's favorite chapter. If this Book was good enough for her it will do for me."

How I Made My New York Cousin Jealous

A Prize Story by a Woman Who Added One Inexpensive Convenience and Made Her Home a Real Home

"I don't believe I can come to Cantonville this Winter Jane, and I will tell you later why."

This was part of a letter I received from my cousin, Frances Preston, and I felt pretty blue until her next letter came, telling me that her father had bought a farm near Kingston and they were all going up there to look the place over at its worst—in the cold Winter Weather.

For years Frances had been coming to visit me regularly during the Christmas holidays. Then her folks moved to New York and I suppose Frances liked the novelty of living in a big city and hated to leave it. I was therefore quite surprised when I heard that they had purchased a farm and were going there to live in the Spring.

You can imagine my pleasure when Frances wrote me three weeks later that she would arrive on the afternoon train. On the same train, strangely enough, there was a large box I had been expecting. I met Frances at the station and asked the drayman to bring the box over the same day.

As soon as we got home, Frances began to tell me about the wonderful farm her dad had purchased and all about their plans for moving out there in the Spring. She said that the farm had practically every city convenience, including electric lights. She told me that they were planning to buy a little automobile so they would never be very far from anywhere. About a half hour afterward the box arrived and Frances was curious to know what it was.

I told her it was a secret and that she would not know until the next day.

When my husband came home, he too saw the box and said, "Well, Jane, the——"

"Don't breathe a word about it now, John, I said. "Set it up after Frances has gone to bed."

Let me explain here that we had lived on a farm for a number of years and had become used to the inconveniences and personal hardships incident to the old unsanitary outhouse. So that when we moved to town and found that the only house we could get was outside the sewer district, we did not mind the inconvenience so much.

Of course, we wanted modern conveniences, but felt that there was nothing else for us but to do without them.

Frances told me later, quite candidly, that one of the reasons she was not anxious to visit me this year, was because of the inconvenience of living in a home without modern sanitary toilet facilities.

The next day I showed Frances how modern genius had perfected a system of sewage disposal which brought city conveniences to every home, no matter how far removed they were from a sewage system. John had set up our new indoor toilet and when Frances saw it, she was skeptical of it from beginning to end. She said, "Why, we wouldn't have that thing in *our* house." But after she had been there a week she changed her mind completely. I will confess that John and I both were skeptical when we sent in our order, but we felt if there was a chance of its making good, we wanted it, and since we bought it on an ironclad guarantee and 30 days' free trial, we knew we could return it if it did not work out as we expected. We found that it is completely odorless. Of course no plumbing whatever is necessary. No running water is required. All waste is dissolved by a chemical process such as is used today in some of our largest city disposal systems.

Frances said to me, "Jane, you had a lot of nerve to buy that thing without knowing whether or not it would be practical."

"But I didn't, Frances. I saw one exactly like this at a neighbor's and I asked her all about it. She told me they would no more part with it than they would part with their telephones. I asked her for the name of the manufacturer and then wrote them for their catalog. I read the booklet thoroughly when it arrived. I found that these indoor toilets were indorsed by numerous State Boards of Health, by a Surgeon-General of the United States Health Service, and by thousands of home owners throughout the country. I found they were in use on farms, in small towns, and even in homes *where there was running water*, but where an additional toilet was needed for an invalid or in some remote part of the house. I found that thousands were in use in stores, in schools, in churches, in physicians' offices, in Summer camps, in hospitals, in factories, and in hotels. And I said to myself, 'if they are good enough for others, they are good enough for me.'

"So I sent in my order subject to 30 days' free trial. The guarantee was backed by the entire $100,000 capital of the manufacturer."

Frances did not say much about the indoor toilet, but I knew she was thinking. One day she came to me and said, "Jane, I wish you would give me the name of the people who make those indoor toilets. I am jealous of the convenience it brings to your home, and I am going to make dad put one in our new house at the farm right away. I thought we had a great many conveniences, but I would do without them all for this one convenience you have here."

This all happened two years ago. Of course, Frances has had one of the indoor toilets put into her new home, and is just as pleased with it as we are with ours.

For two years now we have not had the sickness that usually comes with contaminated water—due to polluting of the well by the sewage from the old outhouse. And we are all feeling 100 per cent better than ever before, simply because it is so convenient and easy to attend to nature's demands. And of course, it has been a Godsend when it was needed during the night.

I am writing this, so that all those who are in need of this great modern convenience may know how remarkably satisfactory it has proven in our case and to recommend that every reader who is interested should write to the Federal Sash & Door Company, 1719 Wabash Ave., Kansas City, Mo., for the booklet which contains all the information about this splendid indoor convenience. I suggest that whether you live on a farm or in a small town without running water facilities, or if there is an invalid in your home who cannot travel from one end of the house to the other, even though there is a modern plumbing system in your home, or if you have a store or business of any kind where convenient facilities would be a profitable investment, that you write at once before you forget. You need not write a letter—just mail the form below or write a postal card and the catalog will come by return mail.

(Coupon for Free Book and 30 Days' Free Trial Offer)

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1719 Wabash Ave., Kansas City, Mo.

Please send me your free book and 30 Days' Free Trial Offer on the Indoor Toilet for homes without plumbing. This does not obligate me in any way.

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(Advertisement)

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By Eleanor H. Porter, Author of "Pollyanna," etc.

"OH. MONEY! MONEY!" is a romance of a New England Cinderella and a Western millionaire. "If you don't know how to get happiness out of five dollars, you don't know how to get it out of five thousand," says Maggie, the cheery philosopher of "Oh, Money! Money!" and this is the keynote of Mrs. Porter's latest story. Out of a clear sky came three checks to the three Blaisdell families. How each family tried in its own way to get happiness from its unexpected fortune—and failed; and how poor Maggie, without trying and without a fortune, succeeded, is told in "Oh, Money! Money!"

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"Light on Prophecy"

Report of the Philadelphia Prophetic Conference

"LIGHT ON PROPHECY" links up the prophecies of the Bible with the great events of today and shows conclusively that we are living in an age of prophetic fulfilment. When we set out several months ago to print "Light on Prophecy," we felt that it was a book which our readers would welcome. It held something that very many good people want to know. The result, however, far exceeded our expectations. "Light on Prophecy" has now passed through four large editions, and the demand is still growing. The book contains all the notable addresses on prophecy delivered at the Philadelphia Prophetic Conference, which was the most important gathering of its kind ever held in this country or perhaps in the world.

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Killing a Million Armenians

Ambassador Morgenthau's Revelations

AS GERMANY is now suing for peace, it is important that the world should know some things she has tried to keep secret.

This inside history and much more, all significant and breathlessly interesting, is in "Ambassador Morgenthau's Story." This book tells why the Turks killed 1,000,000 Armenians and fixes on the Germans the responsibility for the atrocities. It reveals the perfidy of Germany's attempt to start a holy war against Christians. It is the kind of a book that keeps one reading on and on. It is entertainingly written, yet it is packed full of authoritative facts. Illustrated with photographs, maps and diagrams. Over 400 pages; cloth bound.

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CHRISTIAN HERALD, 999 Bible House, New York, N. Y.

News Notes of the Week

Additional News on Page 110

New Armistice Terms. The Germans having failed to observe the terms of the original armistice, the Allies in planning a renewal, on January 17, made some of the terms more strict and added others which had been found necessary from an economic standpoint. The new terms provide:

First—For the trial and punishment of Germans guilty of mistreating Allied prisoners.

Second—For the return by Germany at once of machinery and goods stolen from France and Belgium, 500,000 Frenchmen being out of work pending the return of this machinery.

Third—For the placing of £100,000,000 of German gold in a safe place where it will be protected from Bolshevism.

Fourth—For the turning over by Germany of all of her merchant shipping, approximately 4,000,000 tons, to carry supplies to countries in Europe, and, westbound, to carry Canadian and American soldiers back home. In return for this it was intimated that the Allied blockade would be somewhat relaxed.

Fifth—That all U-boats uncompleted are to be handed over to the Allies to be destroyed and no more submarines are to be built.

Poland's Problem. The Polish National Committee, of which Ignatz Paderewski is the head, faces difficulties East, West and Southwest. Its capital, Warsaw, was reported on January 10 as threatened by the Bolshevik army marching westward from Vilna, while the Ruthenians and the Ukrainians were attacking Przemsyl and Lemburg, and Germany was massing troops for the reconquest of Posen. On January 14, 2000 persons were reported killed in Przemsyl by Ukrainian bombardments. On January 15 it was reported that the rumors that American and British troops were to be sent to Poland, were untrue, but that two divisions of Polish troops, enlisted in America to fight on the French front, would be sent to Poland as soon as transportation could be arranged. It was thought that these trained soldiers would sufficiently reenforce the Polish armies to enable Poland to maintain herself. Poland was reported on January 17 to have taken over the defense of Lithuania against the Bolsheviki, who on the same day lost Dorpat and much military material to the Esthonians.

The Allied Policy Toward Russia. The problem of Russia and Bolshevism is one of the most difficult of those to be solved by the Peace Conference. The British Government early in January suggested that the Peace Conference receive delegates from all the various Russian factions, it being thought that by getting these delegates together in Paris, a solution of Russia's disorder might be worked out. The French, however, with the support of the Russian Committee in Paris, which represents the elements opposed to Bolshevism, thought that it was improper for the nation to receive representatives of a class of murderers such as the Bolshevists are held to be. American influence was said to be backing the British in their desire to give the Bolsheviki a hearing. In the meantime it was announced that no more troops would be sent to Russia, although the expedition now in being would be maintained. On January 15 Stockholm reported peasant uprisings in the interior of Russia against the taxes of the Bolsheviki.

Luxemburg Republic Short-Lived. The proclamation of the Republic of Luxemburg to which we referred last week appeared to be somewhat premature since, on the abdication of Grand Duchess Marie Adelaide, the Luxemburg Government officially notified the Powers of the succession to the throne of the Princess Charlotte Adelgonde. Princess Charlotte was born January 23, 1896.

Labor Announces Its Program. The American Federation of Labor announced, on January 15, a long list of suggestions looking toward comprehensive legislation to meet after-war economic and industrial problems. suggestions were briefly as follows:

Protection of labor in its right organize.

The abolition of child labor, and p vision for the overruling of the Supr Court either by popular vote or by reenaction by Congress of measures unconstitutional.

Government ownership or contro public utilities.

Graduated tax on usable agricultu lands above the acreage cultivated the owner, a measure to prevent ra extension of the tenant class.

Limiting of the powers and privile of corporations and federal charters corporations.

Better workmen's compensation la with liability insurance furnished the state.

Prohibition of immigration for t years after peace, and progressive ta on incomes, inheritances and unu lands.

Government supervision of educat and government subsidies where nec sary.

Prohibition of private employm agencies operated for profit.

Small standing army and volunt state militia.

Free transportation home for d charged soldiers and continuation their pay for twelve months after d charge, if unemployed.

Government control of all waterwa

Water power to be utilized and t electric power to be sold at cost.

Government ownership of all wharv and docks connected with public ha bors.

The building by the government model homes for workers, with a syste of credits by which workers might bui their own homes.

The Federation announced also th the present rates of wages must sta and in many instances should be i creased in order to make possible American standard of living.

What Greece Wants. Prem Venizelos of Greece on January 14 la before the Peace Conference a memora dum setting forth the claims of Gree for extension of territory. The territo he desires to include within the bound ries of the Kingdom comprises Norther Epirus, in which there are 120,0 Greeks, and 80,000 Albanians. He ask also for Thrace without Constantinop but suggested that the city might b assigned to Greece under an interna tional guarantee for the freedom of th Straits. He asked also for parts of th Asiatic territory of Turkey from Smyrn northward, in which the Greeks outnum bered the Mohammedans, and for a islands which were ethnographicall geographically and economically Gree Part of this territory is also claimed b Bulgaria. Venizelos recommended th the vilayets of Trebizond and Adan on the Black Sea, in which the Gree inhabitants predominate, should be at tached to the new Armenian state.

Fragments of News. Buenos Aire was declared under martial law on Janu ary 13, although the situation followin the strike was gradually approachin normal. The police were reported t have taken 2,000 prisoners, 200 of whom were revolutionary refugees from Spai and a number of whom were revolution ary fugitives from Russia. The authori ties in Uruguay were also holding th upper hand over the elements of disor der. It was reported that 800 persons were killed and 5,000 wounded during th strike disorders. . . . On January 1 a general strike was called at Lima and Callao, Peru. The strike was called in sympathy with the cotton mill workers who were asking an eight hour day and an increase in wages. On January 14 riots were reported in Lima and there were clashes between the strikers and troops. On January 15 all business had been suspended at Lima and Callao and the railway had been cut between the two cities. . . . The resignation of Ambassador Sharpe was announced on January 14 and no information was available as to who might be the new Ambassador to France.

Jethro's Counsel

International Sunday School Lesson for February 9

Ex. 18 : 1-27

ooperation in the Work of God's Kingdom

By Rev. George D. Allison, Ph.D.

HERE is a vivid picture of ancient Oriental Life, the meeting of two wise old chieftains in the wilder- ss about Mount Sinai. Moses holds nference with Jethro, his father-in- w, the priest and leader of a kindred ibe. We can imagine the stately eeting, as Moses "did obeisance, and ssed him." Travelers tell us of the gnity and courtesy of Arab sheiks eeting in the desert to this day. They asked each other of their welfare d entered into the tent." Within e get a glimpse of Moses rehearsing Jethro the great story of the deliver- ce from Egypt, so frankly and simply cribing all the glory to God. How likely would Western statesmen be speak just so, even though they felt eply the guidance of the Almighty in e events of their land's history! All that the Lord had done"—and thing about what Moses had done! he greatest are the most humble.

Then we see the two priestly figures fering the sacrifices together, symbolic the communion of all sincere men ith the same Father however diverse eir creeds may be. If all the leaders the two nations had been like Jethro d Moses, Israel and Midian might ve lived at peace with one another.

Finally we see Moses sitting as judge, e benevolent Oriental ruler who ided himself on being accessible to even the least, of the people. xodus 18 gives insight into the details Moses' daily life as leader.

The Burdens of Leadership

The great Hebrew was in danger of eaking down through overwork at the me when Jethro came. What a rden he must have carried as he red for that mixed multitude on the arch! Such is the price of leadership. Uneasy lies the head that wears the own." If humble people could but alize the load borne by the great, ey would be little envious of great- ss. Think of Moses: all the bitter mplaining, the petty bickerings, the ob clamoring to turn back to Egypt, d even Aaron his brother fashioning e golden calf during his brief absence om the camp! Even his spokesman traying his ideals except he kept ceasing vigilance!

Those who are thoughtlessly am- tious should understand what the aster said to James and John when ey asked for high places in his ngdom: "Are ye able to drink the p that I am about to drink?" These sciples became great after all, but ey paid the penalty of greatness too. one of our evening papers there as a series of cartoons showing a lgrim traveling the way of life with s burden of cares. Each day he was own exchanging burdens gladly with me one else, whose position in life coveted. At the close of each day's lventure he was glad and thankful take up his own load again instead.

Hospitality to New Ideas

"You can' learn something from erybody." Moses was big enough d teachable enough to see the point Jethro's counsel and to adopt his ggestions. It is not every man who willing to accept good advice from s father-in-law! Yet how much tter Jethro's plan was—a division of risdiction, with subordinate judges er smaller groups, with only the most portant problems and appeals com- g up to Moses himself! Moses was no nger distracted with petty questions, grieved petitioners no longer stood day in line, the lesser chieftains ere honored and recognized.

We ought to be equally hospitable new ideas in our religious work. ach evangelical denomination has ready learned much from every other. Our new Testament gives no hard and fast rules for the practical work of the Church, just because we are to be alert to the needs of each generation. Sunday school people should be especially careful to avoid falling into ruts, keeping open minds for good methods, learning from other schools and from students of religious education. One reason why we lose so many scholars is because of a certain inflexibility in too many schools. There are so many good books and good periodicals where the conscientious Moses may find Jethro's counsel set forth. Teacher, how long since you consulted with Jethro?

The teachers' conference in the local school is invaluable. Some schools get along with none! How then do they cooperate, get new ideas? Others talk "business" only, instead of talking teaching, talking methods. Why not have one of your best teachers take a half hour at next teachers' meeting on "How I will teach next Sunday's lesson"?

The Division of Christian Work

In today's lesson we are pointed to a potent cause of ineffectiveness in Christian work—too few are carrying all the burdens. Though they be veritable Moseses, the work suffers. Often a wonderful minister does everything for his church, then dies or leaves, and all goes to pieces. A wiser though perhaps less brilliant man gives every one a task; the work endures. So it is in business. The captain of industry is noted for finding able helpers. Let us deliberately plan to ask new helpers to do Sunday school work, and to spread church offices as far as possible. It is remarkable how many good men and women can be found. Moses soon developed leaders by giving responsibility. Perhaps he had not before believed that there were any able men in his following. Some Christian leaders seem to think just that.

Cooperation the Master Word

On its practical side the Kingdom of God is cooperation. It is cooperation in twofold form, each form of which we are all too prone to forget. First of all we are workers together with God. Moses never failed to remember that, but we are apt to act as though we had no Senior Partner, wiser and greater than we. We start out so often without taking him into consultation on the business of the day. How many Sunday school teachers, think you, have ever begun lesson preparation by praying, "Now, Lord, just what is it that you want these boys and girls to learn from today's portion of thy Word?" Would not such cooperation with the Spirit result in more definite, real ministry to God's children?

And in the second place the Kingdom of God means team-work among his helpers, men and women who have come into a relationship to one another by coming into relationship with Christ. So many seem to act as though their faith was purely individualistic. But Jesus taught us to pray in the plural: Our Father, our daily bread, our debts. He sent out his disciples in teams of two, in groups of twelve and seventy. The Holy Spirit inspired men to form and organize the Church as the instrument for the promotion of the Kingdom by cooperative effort. The wonderful Paul always had his helpers and his young followers in training for common effort. We might almost say that Christianity has a two-fold watchword: "Faith in God through Jesus Christ, and Fellowship in Service in His Name." Fellowship that is merely sentimental is not going to stand in the day of testing. But practical cooperation in well-doing forms a tie that obstacles and troubles will not break.

How wonderful an improvement the war has made in our cooperation for a great common purpose in national life! Now we want to labor and to pray for a closer coordination of spiritual effort in the building of the Kingdom of Christ. Each of us can be ready to speak out for Christian Unity, not in word only but in deed, and our best preparation is to cooperate more loyally with the Christians nearest at hand.

Sunday School Methods

By FRANK L. BROWN

Joint General Secretary, World's Sunday School Association

Tokyo, 1920

THE next largest happening in the Sunday school world following peace will be the World's Sunday School Convention in 1920 at Tokyo, Japan.

What time in 1920 has not yet been decided. At a recent meeting of officers and committee members of the World's Association Mr. Wanamaker suggested that a cable be sent to the Japanese leaders asking their preference as to date. In reply has come their suggestion, "May 20, 1920," in a cable message.

Before definitely fixing the date the preferences of the British section of the World's Committee must be taken into account. Within a month or two a decision will be arrived at as between May and October of 1920.

It is difficult to decide whether the enthusiasm for this convention is greatest in Japan or America. Quite recently a Japanese paper announced that 10,000 delegates were expected, 3,000 from America and the balance from the Orient and other parts of the world. Certain it is that this convention, following a year after the peace terms are declared, is looked forward to by the world as the greatest Christian event outside of America, and as an opportunity to bring together the Christian representatives of all countries and all churches upon a common platform and united for a forward movement to transform the world by winning and training a generation.

In Japan the Convention Promotion Committee includes a number of Japan's greatest leaders.

Various committees have already been formed by this Japan Promotion Committee to assure the success of all local arrangements, and already plans are being shaped looking toward convention buildings, entertainment of delegates, transportation, functions, etc. Baron Shibusawa has already raised 15,000 yen toward these local expenses.

A few days ago Mr. Mr. Uchida, recently Secretary of the Department of Communications of the Japanese Government, called upon Mr. H. J. Heinz at Pittsburg and at the World's Sunday School offices in the Metropolitan Tower, New York, with a letter from Baron Shibusawa to confer concerning convention plans. In February Mr. Horace Coleman, the World's Sunday School representative at Tokyo, will be in America for special conferences.

It is too early to announce definite plans as to steamers, but ample provision will be made in connection with the convention, for around-the-world trips, for circular tours of the Orient covering Japan, Philippines, China and Korea, and for observation parties who may wish to study missions at close range.

The tremendous interest in foreign missions, occasioned by the Methodist Centenary Movement and the United Missions Forward Movement covering all of the Mission Boards, will give special importance to this convention.

The World's Committee is not planning for the ordinary sight-seer. They desire only those to register who are interested in the Sunday school and in missions. The committee is more anxious for quality than for quantity, for it is recognized as of first importance that those participating should rightly represent the Christian sentiment and character of America before the alert, sharp-eyed Oriental.

Already registrations are being made for the convention in the office of the World's Sunday School Association, 216 Metropolitan Tower. Thousands of inquiries from those interested are on file. It is desired that those applying should state their relation to the Sunday school or church and their line of interest or general activities.

160 Hens 1500 Eggs

Mrs. H. M. Patton, of Waverly, Mo., writes "I have fed 2 boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called 'More Eggs.' Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 8151 Reefer Bldg., Kansas City, Mo., for a $1 package of "More Eggs" Tonic. Or send $2.25 today and get three regular $1 packages on special discount for a season's supply. A million dollar bank guarantees if you are not absolutely satisfied, your money will be returned on request and the "More Eggs" costs you nothing. Send $2.25 today or ask Mr. Reefer to send you *free* his poultry book that tells the experience of a man who has made a fortune out of poultry

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The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

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Since using "More Eggs" I have got more eggs than any time I have been in the poultry business, about thirty years. Since the 15th of March to November 16th I have marketed 749 dozen and only have one hundred and twenty-five hens. I highly recommend "More Eggs" Tonic to all poultry raisers.

MRS. W. S. DEAHL, Exline, Iowa.

$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it.

A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

1368 Eggs After 1 Package

Last fall I bought a box of your "More Eggs" Tonic and would like to have you know the result. From January 1st to July 1st my hens laid 1368 eggs.

A. E. WHITE, Scranton, Pa.

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Since using "More Eggs" do not think there is one chicken that is not laying. We get from forty to fifty eggs per day. Before using "More Eggs" we were getting eight and nine eggs per day.

A. P. WOODARD, St. Cloud, Fla.

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I can't express in words how much I have been benefited by "More Eggs." I've paid my debts clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, and ate some, had 1½ dozen left.

MRS. LENA McBROON,
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Reefer's Hatchery:

Since I began the use of your "More Eggs" Tonic, 2 weeks ago, I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.

Yours truly,
DORA PHILLIPS, Derby, Iowa.

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I never saw such a transformation as in my hens since giving them "More Eggs."

MRS. T. T. BANKS,
109 Rowan St., Fayetteville, N. C

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Send a dollar today for a full-size package of "More Eggs" tonic. Or better yet, send $2.25 at special discount on three packages for a season's supply. Order now and start your hens making money for you. You run no risk. A Million-Dollar Bank will refund instantly if you are not entirely satisfied. [*Whether you order "More Eggs" now or not, mark on the coupon for Mr. Reefer to send you absolutely* free *his valuable poultry book that tells the experience of a man who has made a fortune out of poultry.*] Act NOW. Pin a dollar bill to the coupon. Or take advantage of the discount and send $2.25 for three full-size $1 packages. Send for this bank-guaranteed egg producer NOW. *Today!*

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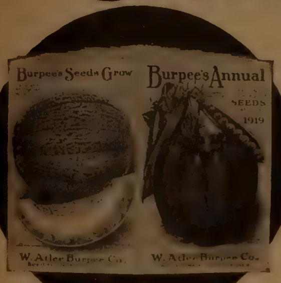

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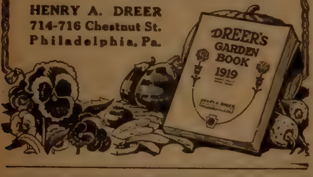

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Christmas Chest and Palestine Orphanag

AN IDEA and a $25 check that came from a Pennsylvania friend early last November started our "Christmas Chest" for little sufferers in the Holy Land.

The idea appealed magically to the whole Christian Herald Family, and THAT $25 CONTRIBUTION HAS BEEN MULTIPLIED JUST 100 TIMES.

Through the "Christmas Chest" a total of $2,500 has been cabled to the American Colony in Jerusalem for Christmas season benefactions.

While the money has multiplied an hundredfold, the idea has developed to equal bigness. The inspiration has come and the foundation is securely laid for a continuous fund for a Christian Herald Orphanage in Palestine.

The crying need of the land made sacred by the footsteps of Christ opens up to us this providential opportur for consecrated service in His name truly in His spirit. Our friends would like to participate in this manent charity are invited to to us their contributions for " Christian Herald Orphanage in P tine."

Following is the list of individ subscriptions to the "Christmas Che not heretofore published:

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The War and the Non-Christian World

WHEN the great European War began there came the question, "What will be its effect on the non-Christian world?"

In India, Mohammedans said, "Look at these Christians killing each other by thousands and *all for nothing;* they are a great deal worse than we Mohammedans." But what of the advance made? A vast campaign of evangelism, so far-reaching in its extent that in the city of Lahore alone non-Christians were heard to exclaim again and again, "What has happened to the Christians? One cannot go anywhere without meeting some one talking about Christ."

The war offered the chance to train some splendid Indian Christian leadership, and scores of choice young Indian Christians were sent into the Y. M. C. A. huts, where their influence on the Indian soldiers returning from the front was such that they have been spoken of in glowing terms. Thousands of homes, especially in the Punjab, where the bulk of the army was recruited, are open to the Christian message as never before.

In China, the fact that "Christian nations possess national unity in a marked degree and their people willingly make the greatest sacrifice, excited the admiration of the Chinese more than the spectacle of unbrotherly warfare has excited disgust. On the whole there has been a greater receptivity to the Christian message than ever before.

In Africa, with the confusion of the approaching armies and the retreating enemy, the missionary beheld the calm of those threatened with instant death if they would not consent to violate the law of God, dying in some instances for their faith, and then, after the restoration of order, beheld the tribes fairly yelling for the Gospel.

In Syria and Persia, the ministrations of the missionary, based on his ideal of what Christianity means, has had its influence on all these peoples of the Near East, and opened wide the doors for future progress. Native peoples the world over have been led to recognize as never before the true character of the work and the real worth of the missionary and his message.

In Japan the war has not hurt missions; rather the contrary, as the people have learned the great principles for which the Allies are fighting, and if there are no hitches at the close of the war we may look forward to a new era of opportunity and realization in Japan as the nations are drawn closer together in the interests of peaceful progress.

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THE government launched its new $2,000,000,000 War Stamp Campaign Friday, January 17, the 213th birthday of Benjamin Franklin, whose portrait is printed on the stamps.

The new stamp is blue in color and bears on its face the varying costs of the stamp per month during each of the twelve months of the year. The January cost is $4.12, and this increases up to the December cost of $4.23. The government promises to pay $5 for each stamp on January 1, 1924. This return for five years' investment represents four per cent. interest on the cost, compounded quarterly.

For this new Franklin issue of W Savings Stamps, new cards have bee provided. Cards used for 1918 will n be available for 1919. The limit of pu chase has been set at $1,000 per indivi ual, and this limit is not affected b amount of 1918 stamps that may hav been purchased.

The War Loan Organization is mak ing a strong appeal for patriotic pu chase with its slogan: "Build for Ame ican Prosperity and Your Own Success.

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FOR MARKET GARDEN AND HOME GARDEN

The Bubbling Spring

By
E. RYERSON YOUNG

A STALWART man, gray of hair and well bronzed, stepped into the minister's vestry and was rtily greeted by his old friend, the tor of that church. The minister l been busy trying to encourage a ouraged young Christian. From Master's words, "The water I shall e him shall be in him a well of water inging up into everlasting life," he l drawn a picture of a bubbling, over-ving, everlasting spring, laughing in sunshine. There is nothing more ractive to the eye, soothing to tired ure or refreshing to thirsty man. at is the experience, joy and manner service Christ would have his dis-es enjoy and render.

'he discouraged one said that the ure of the bubbling spring with everlasting flow and rainbow spray pretty enough, but such was only nd on the mountainside, away from busy ways and cares and sins of 1.

You cannot be a bubbling spring of lness and spiritual blessing in the st of corrupt humanity today," l the young man. "Away in the ds, away on the mountainside, y alone with God, it may be a dif-nt thing."

A spring anywhere," said the visi-who was a surveyor by profession had seen a great deal of natural nomena, "has always seemed to me onderful thing. As a boy, nothing acted me more than to watch a spring bubbling right up out of the earth, sending up its clear, sparkling, healthful water to bless man and beast, and to gladden and fertilize nature. Then, as a man, when out surveying I have never gotten over my wonder at seeing a rugged, rocky old mountain yielding to God's kindly power and through its stony heart having the sweet, refreshing water of life come and then spring out into the sunshine with its gladness and blessing."

"That shows how God can break up the stony ground of man's hard and stubborn nature," said the minister, "and make the waste places glad with his presence and blessing. The sinner need not despair, but may know that God has power to forgive sin, to break up the stony soul and through it cause to flow streams of sweetness that shall not only sparkle in the light of the Sun of Righteousness but will also be of comfort to those mortals who come in contact with him."

"That is all right," said the young man, "but these things have a chance to be alone with God. Today we young people are so crowded together we get no chance to be alone with God. They are pushing us and jostling us on every side and their influence is always evil. There seems to be no chance to be a decent Christian in a crowd."

"I am not fond of crowds myself," said the surveyor. "That was one reason why I chose my way of life. I like the out-of-doors. It is good for the health of body and soul. But let me tell you of an experience that I once had. It is one that I shall not forget in a hurry. I was surveying new land in a northern section for the government. We got into what seemed for a time to be an interminable marsh. Brackish, bitter, slimy water abounded. It was a refuge of frogs and watersnakes, mosquitoes and all manner of horrid flies. The country seemed to be a sunken, sodden, forsaken land. All manner of corruption was in evidence. What trees there had been had fallen and were rotting in the sun. The day was cruelly hot. The flies were making life almost unbearable. Water was all around but none fit to drink.

"On and on we paddled, guided by our compasses, but the dreary marsh seemed to have no end. No solid land was to be found where we might go and make tea. We were tired, thirsty and almost exhausted. We rested on our paddles and discussed the matter. My helpers were for going back to the camp we had left in the morning. But I said that would be but to go over the whole journey again. While we were resting I looked carefully around to examine our position. To the right I noticed that the water was somewhat clearer and we paddled over there. Still farther to the right we noticed that the water was clearer still. Then we came to a spot where the water was bubbling up with strength, breaking in the sunshine and by its strong flow forcing back the brackish waters all around it. I put out my hand, dipped some up and tasted it carefully. It was fresh, sweet and cool! How we drank with gladness and were revived! I had never seen such a thing before. We examined it carefully and marked it on our maps, so that any poor voyageur or prospector caught in that awful marsh might find it to his salvation. There is that wonderful spring, in the midst of that wide, stagnant, infested marsh, making its sweetness and power felt and bringing refreshment, if not life itself, to the weary traveler."

"There is your answer, my boy," said the minister enthusiastically, patting the young man on the shoulder. "Thanks, Henderson, thanks. You have helped more than this young man today. You have not only shown us that God has power to break up the stony heart and plant within it his springs that will flow through the mountain, away from the busy haunts of men, but that in the midst of busy surroundings, where evil is rife, he can place a spring of grace and gladness, so sweet and peaceful that it can force its way through all corruption and come right up and shine in God's sunshine; yea, and by its very goodness beat back the evil all around it, bringing refreshment and new life to those who come near it."

The minister offered prayer and then the young man left, helped and inspired to continue in Christian service as he had not been for many a day.

The Christian Herald Prayer League

L Christians are urged to unite with the members of the Prayer League in y prayer at the noon hour. Also any is at liberty to send a request for yer or an acknowledgment of answered yer, thereby becoming enrolled as a iber of the Prayer League.

3E STILL and know that I am God." Thus God speaks to us through the words of the Psalm-(Psa. 46.) Christ warned us against importunate who thought they ıld be heard for their much speak- True prayer is communion and munion implies a listening ear as as an answering tongue. "God is refuge and strength."

'e can afford to be still. Why should become importunate? Does he not w our needs before we ask him? haps our greatest need is to hear his e. Knowing that the Lord is God, he is with you, that he cares for , wait silently before him for the sing he is ready to pour out.

he real needs of the members of the yer League are many and diverse. e are unselfish, others distinctly onal; but God knows, and if we d the whole of our prayer hour ing out our petitions, how shall we ive that blessing which he holds ready for us? We are always in such a rush. The cumbering cares of the day crowd hard upon each other, and the noon hour finds us hurried, nervous, perplexed. We drop our work and carry our hurry to the place of prayer. Even thus we find a blessing. But how much greater the blessing if we divest ourselves of the pressure of things and, opening our windows toward our Jerusalem, wait patiently, devoutly, worshipping, until his peace steals over our spirits and his Spirit witnesses that we are his, consecrated and charged with a message and a duty to mankind.

It may be hard to achieve quietness of spirit in the midst of a nervous day; it may take an exercise of will to halt the tempest in our souls; but God's peace waits on our quietness. If we will turn to him and drop our burden of care at his feet, we shall find peace and bear a song away.

It is easy to be still in spirit in the midst of some great solitude; it is not so easy among the whirling currents of every day. Yet the Friends achieve this waiting upon God, and in their quiet hours they apprehend God's power and loving-kindness. Seated on a spur of the Rockies, with a river tumbling over its bed so far below that its rushing torrent only sparkles in the sun and no sound rises, with the whisper of the wind in the waving pines inaudible, with even the drifting clouds beneath your vision, you are overborne with the wonder of nature and fall silent instinctively before the majesty of nature's God. In such a situation the spirit reaches outward and upward, silently, prayerfully, until the sense of His presence wraps us round.

"Be still and know." Let your worship create a silence in the midst of today and you shall know not only that Jehovah is God, but that you are his and that he has blessed you.

Requests and Reports

One hundred and forty-one ask prayer for healing of themselves or others; forty-five ask prayer for various blessings for themselves or others; fourteen for the conversion of sons, and thirty-one for the conversion of other friends and relatives; and eight request prayer for revivals and reforms.

Fourteen acknowledge answers to prayer—four for recovery from sickness; two for recovery from operations; one for cure of the liquor habit; one for restoration of the mind, and one each for a revival at Ooltewah, Tenn., and a temperance victory in Texas.

Conference on World Evangelism

CONFERENCE on World Evangelism and Vital Christianity after War has been called to meet at the dy Bible Institute of Chicago on ruary 3-7. Men of recognized larship and piety will reaffirm the l doctrines of the Christian faith and rpret them in terms of action in of the new world conditions. Bible itutes of the United States and ada will send representatives to uss the question of closer cooperain their special task. Evangelists mission workers will be on hand a new vision of service. Dr. James Gray and other members of the lty of the Moody Bible Institute treat the subject of Bible Exposi- Prayer and the Deeper Spiritual will be the subject of an address by . Henry W. Frost, home director e China Inland Mission. Inspiraal addresses on Evangelism will be by Pastor Paul Rader of the dy Tabernacle, Chicago, and Evangelist Henry Ostrom of the Extension Department of the Moody Institute. Rev. Samuel M. Zwemer, D.D., will represent the Board of Missions of the Reformed Church of America on the problem of Christian work in Heathen Lands. Papers on Bible Institutes in Cooperative Work will be read by Rev. John McNicol, B.D., of the Toronto Bible School and Rev. E. A. Wollam of the Cleveland Bible Institute, and will be discussed by various speakers, among whom will be Rev. William L. Pettengill of Philadelphia, Rev. John A. Davis of Binghamton, and Mr. Don O. Shelton of New York.

The School Garden Army's Peace Campaign

SOME time ago the editor of the Christian Herald wrote to Secretary of the Interior Franklin K. Lane a suggestion for a Peace Garden Campaign to be undertaken under that name by what is now known as the School Garden Army. The matter was considered by the School Garden directors, and the editor received a copy of their 1919 program in which they say, "The United States School Garden Army, which was organized by the Bureau of Education primarily as a war measure, and which is launching a great campaign for 1919 at the request of the Food Administration, has decided, at a national conference of garden directors just held in Washington, to retain its name, though it is now to engage in a Peace Garden Campaign. Such publicity has been obtained through the use of the name already that it has assumed the value of a trade mark. As an army, however, it makes war only on weeds and garden pests, and does constructive work both for food and conservation."

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SPECIAL MAGAZINE CLUBS

ORDER the magazines you want for winter reading with your Christian Herald. If the particular magazines you desire are not given below send us your order. We will fill it at once and advise you the cost. The prices below are the lowest possible. Subscriptions are for one year, new or renewal. Magazines can go to different addresses, unless stated otherwise. Canadian and foreign postage extra.

Remember: The subscription price of the Christian Herald is now $2.50 a year.

Christian Herald People's Home Jnl.	$2.50 1.00	$3.00
Christian Herald McCall's Magazine	$2.50 1.00	$3.00
Christian Herald Little Folks	$2.50 1.50	$3.25
Christian Herald Modern Priscilla	$2.50 1.50	$3.25
Christian Herald Boys' Life (Scouts)	$2.50 1.50	$3.25
Christian Herald Etude (Music Lovers)	$2.50 1.75	$3.50
Christian Herald Today's Housewife McCall's Magazine	$2.50 1.00 1.00	$3.50
Christian Herald McClure's Magazine	$2.50 2.00	$3.50
Christian Herald Mother's Magazine	$2.50 2.00	$3.50
Christian Herald Pictorial Review	$2.50 2.00	$3.50
Christian Herald McCall's Magazine People's Home Journal	$2.50 1.00 1.00	$3.75
Christian Herald Youth's Comp.	$2.50 2.00	$4.00
Christian Herald Everybody's Magazine	$2.50 2.00	$4.25
Christian Herald Woman's Home Companion	$2.50 2.00	$4.25
Christian Herald Pop. Science Mo.	$2.50 2.00	$4.25
Christian Herald American Magazine	$2.50 2.00	$4.25
Christian Herald Delineator	$2.50 2.00	$4.25
Christian Herald Pictorial Review McCall's Magazine	$2.50 2.00 1.00	$4.50
Christian Herald McCall's Magazine Youth's Companion	$2.50 1.00 2.00	$4.75
Christian Herald Modern Priscilla Pictorial Review	$2.50 1.50 2.00	$5.00
Christian Herald McCall's Magazine Woman's Home Companion	$2.50 1.00 2.00	$5.00
Christian Herald Review of Reviews	$2.50 4.00	$5.25
Christian Herald *Delineator *Everybody's (*Must go to same address)	$2.50 2.00 2.00	$5.25
Christian Herald Modern Priscilla Woman's Home Companion	$2.50 1.50 2.00	$5.25
Christian Herald *Woman's Home Companion *American Magazine (*Must go to same address)	$2.50 2.00 2.00	$5.25
Christian Herald Pictorial Review Woman's Home Companion	$2.50 2.00 2.00	$5.50
Christian Herald Pictorial Review Mother's Magazine	$2.50 2.00 2.00	$5.50
Christian Herald Woman's Home Companion American Boy	$2.50 2.00 2.00	$6.25
Christian Herald Woman's Home Companion Review of Reviews	$2.50 2.00 4.00	$6.50

EASY CLUBBING PLAN

To Find the Price of Any Club

You can make up your own combination of magazines from the list below. Add the Class Numbers of the Magazines selected, multiply the sum by five and the result will be the cost. The price of a club cannot be less than the regular price of any one of the magazines in the club.

Magazines preceded by an asterisk (*) are not clubbing magazines and must be added at full subscription price. Figures in bold face denote a special unit price less than the regular clubbing price.

EXAMPLE

Christian Herald.....Class 45
American Magazine...Class 40

Total Class numbers.... 85
Multiply by 5

Price of Club $4.25

Class No.	Publication	Reg. Price with Chris Her.	Our Price with Chris. Her.
19	American Agriculturist W	$3.50	$5.25
40	American Boy........M	4.50	**3.70**
40	American Magazine....M	4.50	**4.25**
60	American (2 yrs.).....M	6.50	5.25
10	American Messenger...M	3.00	**3.00**
80	Atlantic Monthly.....M	6.50	**6.25**
25	Boys' Life............M	4.00	**3.25**
25	Boys' Magazine.......M	4.00	**3.50**
35	Camera...............M	4.50	**4.00**
80	Century Magazine.....M	6.50	6.25
40	Christ. Endeavor World W	4.50	**4.25**
45	Christian Herald.....W	...	...
80	Christian Herald (2 yrs.).............W	...	...
50	Collier's Weekly......W	5.00	4.75
50	Continent............W	5.00	4.75
*	Cosmopolitan.........M	4.50	**4.50**
*	Country Gentleman...W	3.50	**3.50**
80	Country Life in the War M	7.50	**6.25**
55	Current Opinion......M	5.50	**5.00**
40	Delineator...........M	4.50	**4.25**
60	Delineator (2 yrs.)....M	6.50	**5.25**
30	Designer.............M	4.00	**3.75**
30	Etude................M	4.00	3.50
40	Everybody's..........M	4.50	**4.25**
60	Everybody's (2 yrs.)...M	6.50	**5.25**
40	Expositor............M	4.50	**4.25**
3	Farm and Fireside...S-M	2.75	**2.40**
35	Garden Magazine.....M	4.50	**4.00**
*	Good Housekeeping....M	4.50	**4.50**
8	Green's American Fruit Grower...........M	3.00	**2.65**
80	Harper's Magazine....M	6.50	**6.25**
*	Hearst's Magazine.....M	4.50	**4.50**
60	House Beautiful.......M	5.50	**5.25**
35	Illustrated World.....M	4.50	**4.00**
80	Independent..........W	6.50	**6.25**
75	John Martin's Book...M	6.50	**6.00**
100	Judge................W	7.50	**7.25**
*	Ladies' Home Journal...M	4.25	**4.25**
100	Leslie's Weekly.......W	7.50	7.25
100	Life..................W	7.50	7.25
*	Literary Digest.......W	6.50	6.50
25	Little Folks..........M	[illegible]	**3.25**
20	McCall's Magazine....M	3.50	**3.00**
35	McClure's............M	4.50	**3.50**
60	McClure's (2 yrs.).....M	6.50	**5.25**
60	Metropolitan Mag.....M	5.50	**5.25**
30	Modern Priscilla......M	4.00	**3.25**
32	Mother's Magazine....M	4.50	**3.50**
25	Musician.............M	4.00	**3.50**
45	Nat. Geog. Mag.......M	5.00	**4.50**
40	Nat. Geog. Mag. (to Members)..........M	4.50	**4.25**
*	Needlecraft..........M	3.00	**3.00**
25	New Success.........M	4.00	**3.50**
27	Normal Instructor.....M	4.00	3.60
80	Outlook..............W	6.50	**6.25**
20	Pathfinder...........W	3.50	**3.25**
20	People's Home Journal. M	3.50	**3.00**
10	People's Popular Mo. (2 yrs.)...........M	3.00	2.75
35	Physical Culture......M	4.50	**4.00**
40	Pictorial Review......M	4.50	**3.50**
60	Pict. Review (2 yrs.)...M	6.50	**5.25**
40	Popular Science Mo....M	4.50	4.25
35	Record of Christ. Work.M	4.50	4.00
40	Red Book............M	4.50	4.25
60	Review of Reviews....M	6.50	5.25
60	St. Nicholas..........M	5.50	5.25
*	Saturday Evening Post W	4.50	4.50
70	Scribner's Magazine...M	6.50	5.75
30	Sunday School Times..W	4.25	3.75
15	Today's Housewife....M	3.50	**3.00**
25	Today's House. (2 yrs.).M	4.50	**3.50**
40	Woman's Home Companion...............M	4.50	4.25
60	Woman's Home Companion (2 yrs.).........M	6.50	**5.25**
20	Woman's Mag.........M	3.50	3.25
10	Woman's World.......M	3.00	2.75
60	World's Work.........M	6.50	5.25
40	Youth's Companion (new sub)...............W	4.50	**4.00**

CHRISTIAN HERALD, 899 Bible House, NEW YORK, N. Y.

Young People's Topics for February

"I Will"—"What Will I?"

Christian Endeavor and B. Y. P. U. Topic. Heb. 10 : 5-9, 19-25. (Consecration Meeting, Decision Day)

THE supreme work of the Christian Endeavor and of every Young People's Society is the bringing of young people into that conscious relationship with Christ which comes through faith in Him as Lord and Saviour. The social hour, the various avenues of ministry, the devotional meeting, the committee assignments, all of these must bear toward the one end of individual decision to follow Christ and to serve Him.

Jesus Christ was offered for our sins. Calvary ended the need for the sacrifice of bulls and goats. By His blood we enter into the holy place and we become, through Him, children of God. He is our sacrifice to wipe away our guilt and our High Priest to lead us to God and to the fullness of the knowledge of God which only He can impart. But we must follow.

God does not force us to choose the right. We may refuse His salvation. Salvation in Christ is a free gift, but we must accept it, definitely, concretely, completely, with all our powers of heart and mind. We cannot become Christians by merely feeling interested in the work of the church. We cannot be His merely by attending, ever so zealously, the services held in His name. We can only become Christians by giving ourselves wholly to Him and saying with our whole hearts: "Lord Jesus, I *will* accept thy sacrifice; I *will* follow thee, I *will* serve thee." We must accept Him unreservedly, put Him first, give Him our all of love and life, and stick to His cause through thick and thin.

Being a real Christian isn't always easy. Upright, uncompromising, earnest, achieving Christian living is always bumping into the world's love of ease and pleasure and gain; but the right kind of Christian living bumps the world toward better things, and Christ has promised His spirit to those who will to follow Him.

The Leaven of Freedom at Work in India

Epworth League Topic. Matt. 11 : 28-30; 9 : 35-38

CHRIST has often entered a mission field on the vans of commerce. In 1600 India was a seething mass of tribal conflict. The British East India Company, organized to trade, had first to conquer. From 1774, when Warren Hastings became Governor-General, the history of India is a succession of wars, rebellions and pacifyings which constantly extended British rule and which eventuated in orderly government about the middle of the last century. England fought mutiny and famine with equal determination and gradually India came to recognize the benevolence of Britain's rule and to accept the measures of self-government permitted by the Empire, as promises of the day of greater freedom. But the India of 1600 and he India of 1856 were alike unfit to rule themselves. Across the face of freedom India wrote the one word "caste," and caste means slavery of the worst sort, the iron-bound slavery of denied opportunity, of class membership which cannot be changed, and to caste was added ignorance.

With William Carey and Adoniram Judson there entered India the spirit of Christ, which makes all men free, which banishes caste and wipes out class distinctions. Upper-caste India has been slow to yield to the faith of Chri while lower-caste India has flocked the Saviour. Christian services a schools are crowded. The mass mo ment has brought thousands wh tens came formerly. And now the up classes are beginning to see that ca must go, and to recognize that Chr must come into the life of India bef India can be free. Thus Christiani through faith and education, is bringi a unity of feeling among the 675 nati states of India, and when India takes h place under the Cross, we may exp to see her an independent natio Whether she will be independent Australia is, or as the American Uni is, is a detail to be worked out.

The need of India today is me Christian men, big men, who lo Christ more than all else and who c transplant His spirit and His life in that age-old civilization of the Ea which needs the touch of the divine order that it may achieve the indepe dence of which it dreams.

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Presbyterians and the Ne Era Movement

THE New Era Movement is maki rapid progress in Northern Ne York. Large delegations from sev presbyteries, Rochester, Niagara, Bu falo, Genesee, Geneva, Lyons ar Steuben, participated in a gatheri which represented the whole Presby terian denomination, on Monda December 30. Conferences were held i Central Presbyterian Church, Roc ester, and a mass meeting in the evenin in the Brick Presbyterian Church i that city, at which Rev. Dr. J. Lyo Caughey presided.

Rev. Dr. William Hiram Foulke general secretary of the New Er Movement, made the principal a dresses at the conference. He said i substance: "We see now humanity i groups, separated by the accident birth into nations, and we know no that we must meet these groups b group response. We are to help giv these peoples life, liberty and happ ness. Every denomination is afire t lend a hand. The war has opene the gates of closed countries. Th dawn of hope of universal Christianit approaches. We know what this ne era represents. Now how shall we solv it? How was the war won? In tw ways: First, by individual sacrifice, an second, by allied strategy. We, t have battles to win. If we study how t war was won and do not underestimat the enemy, or the subtle foes tha menace us, we shall surely win. W must socialize our churches. We mus get after the forces that influence ou youth. We have been blind too long We shall work at this problem till w solve it. We have the support of th country. Besides, there is a magnificen body of men in the Laymen's Council men who have distinguished themselve in every walk of life. With such a ban of generals and with the church for ou army, we cannot meet defeat."

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AT THE fall term graduation exer cises of the Moody Bible Institut of Chicago, held December 19, forty eight men and women were awarde diplomas for having completed the tw years' course in Bible study, Gospe music and practical Christian work These came from sixteen states and tw foreign countries, Scotland and Brazil Many of them will go abroad as foreig missionaries.

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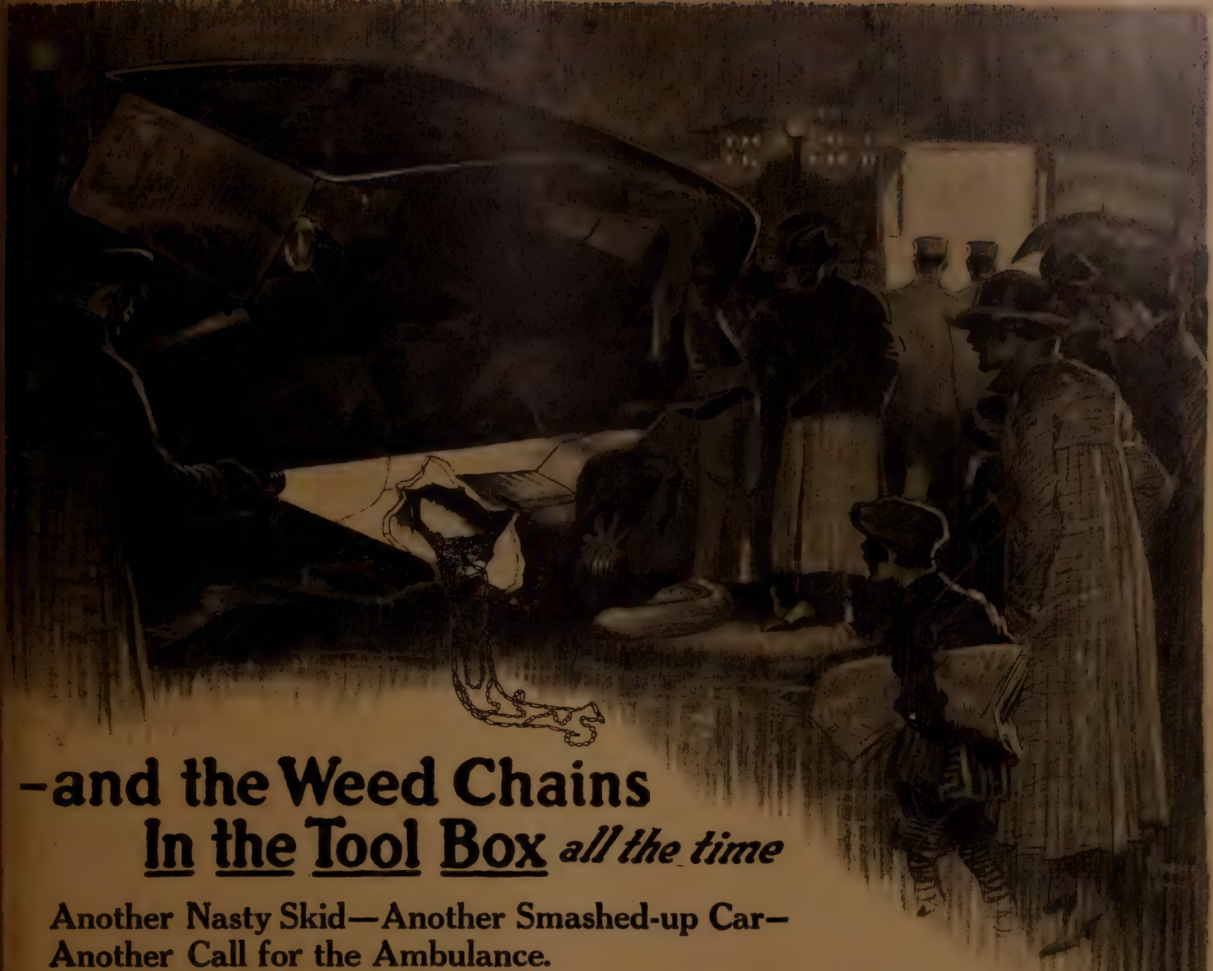

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NEW YORK, FEBRUARY 8, 1919

MAKING OF THE PEACE PLANS

A PROPHET - NOT WITHOUT HONOR

A SHORT STORY

By GEORGE GILBERT

AUTHOR OF "KING OF THE SHILLIBERS"

GOOD FRIENDS

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The Troubles of the Peacemaker

A Comprehensive Outline of the Now Existing National and Racial Divisions and Fragments in Europe and Their Various Aspirations and Conflicting Claims. The Actual Situation in All Its Complexities With Which the Peace Conference Has to Deal

By *RAE D. HENKLE*

THE passing of the old order in Germany and the Austro-Hungarian Empire loosed on the diplomatic world questions which are even more pregnant with meaning to Europe and its future peace than those which engaged the Congresses of Vienna and Berlin following the Napoleonic wars and the convulsions in the Balkans and the Near East in the early seventies. With the first signs of the collapse of the Central Powers these questions began to intrude themselves. And they are questions which have been responsible for virtually all the European wars in the last two hundred years

IT IS an optimist indeed who will predict that the diplomatists who have assembled about the peace table at Paris can put Europe in that equi- um for which the brains of the con- t for so long a time have been seeking ain. The adjustments which are sary are the subject of the most hing inquiry, with perhaps less con- ation than ever before to purely po- l arguments; but it must be recog- l that some of them will grind against nal ambitions and ethnological claims ore than one of the powers which sed the Teutonic allies.

ere is a spirit of conciliation in the e congress, a desire to gratify all ful nationalistic pleas. But in grant- nany of these pleas it is not merely conciliation the uncertain virtues of compromise which must alled upon.

ch people has its traditions, customs, common itions. It feels that these can be retained or fied only by common effort, untrammeled by out- l authority. Each is jealous of its rights and us for the cause of all its brothers who are sepa- l from it by arbitrarily drawn boundaries. It is feeling that kept France vivified and Italy r.

e continental ambitions of France we may con- satisfied in the assurance of the return of Alsace- aine. With Italy the situation is less simple. She the assurance of the "Irredenta" regions, but she that additional safeguards in the Adriatic should iven to her. And here she comes into conflict ambitions that move against her.

hink for a minute of this list of claimants in the ain redrawing of European boundaries: Italy, ece, Jugo-Slavia, Roumania, Denmark, France, the nan states, Hungary, Poland, Albania, Bulgaria. land at the present time is vitally interested in the opean adjustment solely as a spectator because claims are outside the continent.

THE satisfaction of almost any one of these de- nands some state will be asked to agree to a sacri- In the warmth of feeling among the Allies has followed victory such a sacrifice may seem a e thing, to be compensated for in more altruistic s.

ut the sense of closeness, of kinship, on the field of tle, passes all too quickly under the stress of the tical days of peace and the spirit that was behind sacrifice slowly undergoes a change. National am- ons and racial desires reassert themselves. Intrigue ins, to be followed by plot. And that is the be- ing of war. We have only to recall that in other s, England and Austria, France and Germany, nce and Austria, England and Germany, Italy and many and Austria, Turkey and England and nce, were allies, and poured out their blood to- her on the battlefield, to realize that international ndships, unless grounded in something more solid n self-interest, are ephemeral things, ready to be ken at the least sign of trouble.

laims and counter-claims before the Peace Con- nce will consume day after day of discussion for nths. The questions which will arise cannot be tled out of hand. They will require the deepest ught, the most searching investigation. The conference will be prolonged because so much depends on every decision. No man can hazard a guess as to how long it will continue in session. It seems worth our while, then, to consider briefly some of the problems which in themselves hold ominous possibilities.

THE keenest interest in territorial adjustment has centered in Alsace-Lorraine. That question was settled and removed from discussion by the acceptance by Germany of the armistice terms. France recovers her lost provinces, but in addition she wants certain defense against a future strong Germany, and now asks for the left bank of the Rhine in Lorraine. Many diplomatists believe she is inviting a new Alsace-Lorraine problem with Germany as the sufferer and are loath to agree to such a settlement, for it is admitted this middle Rhine country is just as Teutonic as Alsace is French.

Next in interest is "Italia Irredenta." "Unredeemed Italy" comprises the Trentino and Istria south to include the port of Trieste. Thus far there is no dispute, but the statesmen of Italy feel that her position on the Adriatic demands more than that and they are obligated to ask the Peace Conference for an extension of her hegemony on the eastern shores of the sea. That the Italian people themselves see danger in this policy has been indicated, however, by the recent cabinet crisis and subsequent reorganization of the government which was due almost entirely to the objection on the part of a conservative group of ministers to such a pronounced imperialistic program. The imperialists won under the leadership of Baron Sidney Sonnino, the foreign minister who is an ardent champion of the Adriatic cause.

Here is the first important conflict of ambitions, for Italy is laying claim to a portion of the Adriatic littoral which is definitely claimed by the new state of Jugo-Slavia.

A second conflict appears still further south where Italy desires a form of protectorate over Albania, and an influence at the very least over the affairs of Epirus.

Jugo-Slavia is, roughly, compounded of Serbia, Montenegro, Bosnia, Herzegovina, Dalmatia and Croatia under the present regency of Prince Alexander, crown prince of Serbia. Reference to a Balkan map will show it presses about Trieste, leaving a shallow neck of land about the sea, and that it reaches down to take in the shoreland a slight distance beyond the port. Fiume, the old Austrian naval base at Pola, and Cattaro, are within the bounds named by its proponents.

THE clash of nationalities here came early. Immediately after the grant of an armistice to Austria, Italian detachments occupied Trieste, Pola and Fiume, and military governorships were established over the adjoining districts. The Jugo-Slavs, organizing a provisional government at Agram, took alarm and sent an armed force to Fiume. There seems to have been no fighting, but after some developments which are not clear the Jugo-Slav flag was hoisted over the town. This alarmed the Entente powers, and an international force was sent to occupy the city. An Ohio regiment is the American representation in this force, which, however, is under Italian command.

Italy's desire means, in a broad sense, a control of some character over the ports on the eastern side of the sea and absolute control over the strait of Otranto, which is the entrance to the Adriatic. The latter would involve not only control over Avlona, the Albanian port, which was seized by Italy in 1914, and was the base for the Italian operations in the Balkans, and still is held under Italian administration, but the whole of the Albanian coast. To this proposal the Albanians seriously object. They are conducting a wide agitation in favor of their independence either as a limited monarchy or as a republic.

Greece is making bitter charges against Italy, based on what she declares is Italian colonization of Northern Epirus, with the intent of laying claim to the region on the basis of racial majority. There are certain islands in the Ægean sea, too, which both countries want, and which at this time they seem determined to have.

BUT while these disputes with Greece complicate the situation, they may be regarded as of slight importance when compared with the conflict with Jugo-Slavia. Disregarding ethnological arguments, the Paris conference must find some way of satisfying the legitimate demands of the Jugo-Slav peoples for a free outlet to the sea and the understandable demands for safeguards against aggressive action on the part of any states which may be set up opposite the peninsula. It is certain that a salt water exit must be granted to the new nation which is growing up about Serbia. It is and probably will continue to be cut off from the Mediterranean, and the Adriatic will be its only outlet to the world. And on the possession of such an outlet most assuredly depends its development into an economically secure state. A very ambitious program of internal improvement already has been mapped out by the Jugo-Slavs, including a series of railroads to open up the hinterland and connect the Adriatic with the Black Sea and the Danube, but all these improvements depend entirely on the ownership of a tide-water terminal. Italy, in compromise, has offered to make Fiume a free port if it is given to her, but in the circumstances this fails to satisfy the Slavs, who would have to depend on the good will of an alien nation—and certainly not a friendly one—for the safety of its communications with the world at large.

The tenseness of this situation is illustrated by the fact that the following sentiment, voted at Belgrade by the National Council of Serbs, Croats and Slovenes, formerly under Austro-Hungarian domination, has been transmitted officially to the State Department at Washington:

"We are profoundly grieved to be obliged to place on record that a great part of our national soil is occupied by the troops of the Kingdom of Italy which is allied with the powers of the Entente and with which we desire to live in friendly relations. But we cannot recognize the opportunity of any treaty, not even that of London, in virtue of which it is in violation of the principles of nationality.

"We desire to draw the attention of your Royal Highness (Crown Prince Alexander) to the fact that the extent of the Italian occupation greatly exceeds the limits and regions foreseen in the clauses of the armistice concluded with the commander-in-chief of the Austro-Hungarian army after the proclamation of these territories as independent and an integral part of the Serb, Croat and Slovene State, and we will furnish the government of Your Royal Highness with proof of this, in the full conviction that Your Royal Highness will make it his task, together with our entire nation, to see to it that the definite frontiers of our State are drawn in such a way that they accord with the ethnographical frontiers and are in conformity with the principles laid down by President Wilson of the United States and the other powers of the Entente."

The Treaty of London, referred to in the memorandum, is the agreement signed secretly by England, France and Russia with Italy, on April 26, 1915, which brought from Italy her renunciation of the Triple Alliance, of which she was a member, and her entry into the war on the side of the Allies. This treaty, whose existence was suspected, but which did not come to light until after the close of the war, guaranteed to Italy those territories which she is demanding today. The agreement is under severe criticism as being contrary in letter and spirit to the principles of "open diplomacy" to which all the nations theoretically are committed, and at the same time in violation of that principle enunciated by President Wilson by which each people has a voice in the disposition of its future. Both these points were understood to be foundation stones of a permanent peace.

IT IS no simple diplomatic task to winnow the great mass of claims which are only suggested here, and separate the grain from the chaff. It is not an exaggeration to say that each one of them contains the germs of a war. Whether the threshing be done by the delegates to the Peace Conference or by the representatives elected to a League of Nations, it will be the latter who will have to conciliate the contestants and, it may be, authorize the police powers which will be assumed by the League, to keep a watchful eye and a strong hand on the territories certain to remain in dispute, no matter what decisions may have been rendered regarding them

STILL another Balkan question which must be solved is that of Macedonia. In the more or less indefinite territory which bears this name there are three claimants—Serbia, Greece and Bulgaria. The latter, we may say, must accept whatever decision is rendered by the Conference and be glad it is no worse. We must remember, however, that Macedonia is a prolific breeder of trouble, and unless unrest is to continue—an unrest that no League of Nations could prevent—some consideration must be given here to legitimate national interests. The world must decide whether it is wiser to punish, with the possibility of recurring Balkan squabbles, or draw as strict and equitable a national line as the involved ethnographic conditions permit. On this decision most assuredly rests the possible recrudescence of the "Balkan question" which has been the cause of more than the last European war. The Allies, in 1915, recognized the injustices which followed the ending of the First and Second Balkan wars and sought then equitably to distribute the territory in dispute. Their diplomacy failed. The great Greek statesman, Venizelos, was willing at that time to make concessions in behalf of his country, and undoubtedly still is willing, provided Greece receives compensation in the form of distinctly Greek districts in the Ægean and in Asia Minor.

RUMANIA, badly buffeted in the last two years, deserted and betrayed by Russia and crushed by Germany and Austria, finds inspiration in the victory of her friends in the west, and hopes to come out of the Peace Conference with Wallachia and Moldavia restored to her, and her "lost children" in Transylvania and Bessarabia once more under the protection of Bucharest. This ambition probably will be realized to a large extent. Certainly she will have those parts of the kingdom wrested from her by von Mackensen, and she will receive some territory from what is now Transylvania. This region, a part of Hungary, admittedly is Rumanian in spirit and in nationality. The Magyars have bitterly resented at other times any suggestion that it be turned over to Rumania, but there is reason to believe that recent events have made them not only acquiescent but quite willing that a region of discontent be eliminated from the Magyar republic. Little future dissension need be anticipated here. In fact, Rumania stands in excellent position because the remainder of her "Irredenta" lies in Bessarabia, which now falls under the jurisdiction of the Ukrainians. It is foreign to the White Russians, and it may be presumed they will not put obstacles in the way of its reunion with the little mother country.

Diplomacy, however, will be severely taxed to so adjust the confines of Poland, Czecho-Slovakia and the Ukraine as to ensure any degree of composure in Central Europe in the coming years.

The ancient kingdom of Poland was divided at various times between Prussia, Russia and Austria. The latter two have virtually signed a quit-claim to any interest they may have had in the kingdom. The Poles anticipated such action by Prussia by moving in, soon after the collapse of the German armies in the west, and occupying Posen and a good part of Silesia. These provinces comprise a part of the Polish territory which millions of dollars spent by the German state in colonization failed completely to Germanize. The conservative Germans encouraged a military effort to recover them from the Poles, but the de facto Berlin government, either from inability to act or from disinclination, has taken no serious steps to dispute possession. An interview with Herr Ebert, however, indicates that Posen will not be given up without a struggle and such part of the German army as is intact is being held in position to enforce Germanic claims on this territory.

CONFLICT between the Poles, the Czecho-Slavs and the Ukrainians is continuous. The first break in the Austro-Hungarian confederation came with the revolt of the Czechs centering at Prague. The Czech state, which established its seat at Pressburg, but now has moved back to Prague, took immediate control of Bohemia, a small part of German Austria, and parts of Moravia, Ruthenia and adjacent provinces. The line of racial demarcation is quite indistinct in all the region of northern Austria and Galicia, and it seems to be the purpose of the opposing elements to take by force of arms all the territory within reach, in the hope that the Peace Conference will consider occupation and control sufficient evidence to justify an award of suzerainty.

Poland, with perfect logic, claims Cracow and western Galicia, which no one disputes. As one passes east, the Ruthenians, racially allied to the Ukrainians, assert their rights to much of the territory east of the San, including Przemsyl and Lemberg. The Poles entered both towns. Bitter fighting has been in progress ever since, especially around Lemberg, but they still are holding out. A very uncertain government exists, and since the overthrow of the Ukrainian Government at Kieff an even greater degree of unsettledness characterizes all this region.

All over the old Hungarian dominion there have occurred outbreaks, more or less local in origin, but of wide significance since they are the outgrowth of racial instincts and have for their objects the formation of autonomous states out of what may be called "speech islands." In other words, districts of debatable nationality, but having more or less distinct dialect, are expressing a demand for self-determination, backing up their demands with a show of force organized by returned or deserting soldiers, and all these will be laid in some form on the green table in the Quay d'Orsay.

GALICIA, with its wonderful oil fields and other rich natural resources, is the big prize these new states and psuedo-states are striving for. It is a prize of great price and will require the utmost care in allotment if any of the contending peoples are to be even partly satisfied.

While she is not a belligerent, Denmark is co the conference with a request for the righting wrong done to Schleswig-Holstein in 1866. I probable the conferees will return Schleswig, to Denmark, and perhaps grant to Holst plebescite which Germany has wrongfully de her for the last forty years. Such a course w move the only discernable cause for future u southern Scandinavia. The questions of Finla the Russian Baltic provinces necessarily must sidered with Russia as a whole.

The attitude of the Peace Congress toward cannot be defined at this time. While Belgi made no official claims to additional territory direction there seems to be a disposition to ext frontier east to the Rhine and to permit her t that little neck of the Netherlands running Meuse river and comprising a part of the prov Limburg. Holland is in poor position to dispu an award, but there is no indication at prese Belgium cares to assume its administration the will of its inhabitants. The question is delicacy and seems to have been suggested as a punishment for Holland than for any reason. Belgium, however, wants the littl strip lying between her present northern and the Scheldt river, so that the Schelc form her boundary and Antwerp become independent of foreign regulations. This, it probable, will be ceded to her.

OUTSIDE of Europe, th important problem, from the disposition of th man-African colonies, is t position of Kiaochao, the base established by Germa der the terms of a ninetyni lease in the Chinese provi Shantung. The Japanes mediately after their entra to the war, attacked Kai and after a siege of Tsingta possession of the entire dist

At the time of the Ja declaration of war, the pr Count Okuma, telegrap message to the people of A through "The Indepen closing with this paragraph

"As premier of Japan I stated and I now again state people of America and the that Japan has no ulterior m no desire to secure more territory, no thought priving China or other peoples of anything the possess. My government and my people have their word and their pledge, which will be as l ably kept as Japan always keeps promises."

At the same time, Baron Kato intimated a pu to turn Kiaochao back to China when German been ejected. Tsingtau was occupied by the Jap on November 16, 1914. Early in December, Baron stood in the Diet agreeable to these interpella

"First: Whether Kiaochao [will be return China?

"Second: Whether the Imperial Government pledged to China or to any other power in the n of the final disposition of Kiaochao?

"Third: Whether the clause in the ultimatu Germany) referring to the final restitution of chao did not bind the action of Japan?"

To the interpellations Baron Kato replied:

"First: The question regarding the future of chao was at present unanswerable.

"Second: Japan had never committed herself t foreign power on this point.

"Third: The purpose of the ultimatum to Ger was to take Kiaochao from] Germany and so re peace to the Orient. Restitution after a cam was not thought of and was not referred to i ultimatum."

It is the settlement of the future of Kiaochao extended to the whole of the Shantung pro which Japan slowly but irresistibly has occ from her vantage point of the old German l hold, that will fix the relationship between United States and China for many years to c China has regarded the United States as her first almost her only friend. In spite of many disapp ments, the Chinese people still look on us as the people who have no intent of exploitation for s purposes. The road to the Chinese heart and tra open and the eyes of the whole nation will be watc the attitude we take to their claims for the restitu of Shantung to the Chinese Republic. This ques above all other territorial questions, is the on which the United States has the greatest d sentimental and economic interest.

Russia in the Days of the Czar

By REV. FRANCIS E. CLARK, D.D., LL.D.

IS, the fifth article in the series of recollections by)r. Clark, Christian Endeavor's founder, marks the contrast between the Russia of eighteen years ago, akened and submissive, and the volcano of revolu- vhich is Russia today. The author, however, sees ahead for Russia after the storm.

V

VENTS have moved so rapidly in Russia of late that to see the distance she has traveled, politically, religiously and socially, we must look back once in a while to the old days of racy, when Nicholas II sat on a throne which nen apparently as secure as the everlasting hills. sia is in troublous times just now. No prophet ing enough to predict exactly what she will e; but it is safe to say that her future can be worse in the long run than the reign of reon and terrorism which the late Romanoffs and unscrupulous ad- inaugurated. Out bloody birth of hevik Socialism, cannot last for- will emerge a peo- ickened and puri- itellectually, and I e spiritually, by ery horrors through they have passed. e French people, a ry and a quarter out the enswathing of an irresponsible ocracy with the ly sword of revolu- Years of travail anguish and other of short-lived glory ved; but at last came out into the e place" of a sane, ed democracy. So t be, I believe, with reat Russian people. om a consideration at Russia was a few ago, we can under- l better why she herself in the dire- light she is in today. is today reaping she has sown— r, what her selfish racy sowed in the years of repression lense ignorance h they thrust upon The volcano was ldering all those s; the internal fires rumbling, and now have broken forth the red-hot flames of Bolshevism are devastating and.

a plain statement of experiences in Russia, when destructive forces were gathering head, may not ithout interest.

Y FIRST visit of any length to Russia was in 1900, that epoch-making year in the history of East. I had been attending many Christian eavor conventions and union meetings in Japan China, and found myself with Mrs. Clark and elve-year-old son in Peking in May of that year, w days only before the terrible Boxer rebellion e out.

ing exceedingly anxious to reach London in sea- or the great World's Christian Endeavor Conven- which was to take place in July, we debated h of the three or four routes we should take. We it sail across the Pacific to America, cross the inent and then the Atlantic in a rush, and reach convention in season; but that seemed too much going back on our tracks. We might sail around th America to Europe or to India and then through Suez Canal to England, but we had scarcely time. we might take the untried route across Siberia ly by rail and partly by river steamer. No one we w of had ever taken this trip, for in May, 1900, it not opened to travelers; but we were assured that une 1 it would be possible to go across Siberia by n. Scarcely a week before the forts of Taku were upon and the awful massacres of missionaries and nese Christians began, we sailed from Taku, port eking, coasted along the shores of Korea, and on y 30, 1900, landed in Vladivostok.

hen began the long, long journey across trackless ria. This was our route in brief outline: First, five hundred miles by rail to Khabarofsk, on the Amur; then twenty days on various river steamers, as the rivers grew shallower and the boats smaller; then another week in military cars crowded with mujiks and marked on the outside, "for twelve horses or forty-two men."

During this most uncomfortable week, traveling day and night, we negotiated only about a thousand miles. At night we wrapped ourselves in our rugs, and stretched out on plank seats only about half as long as the average human body. At last, however, Lake Baikal was reached—Siberia's "holy sea"—and the worst of our troubles were over, for a little to the west of the lake is the fine city of Irkutsk.

From Irkutsk a rather shabby so-called *train de luxe* took us in nine days to Petrograd (then St. Petersburg), and in two days more a real express train brought us to London, forty-two days from Vladivostok, and barely in time for the convention, to attend which we had journeyed west five-sixths of the distance around the world.

A revolutionary demonstration in Petrograd in the interval between the Czar and the Bolshevik Red Terror

IN THOSE days, what was Russia? Part of it a vast wilderness, 6,000 miles across, occupied by only 5,000,000 souls, stretching from the boundless Pacific to the Urals; then another section, less than a third as large, where 150,000,000 lived, yet with room for 150,000,000 more—such was Russia physically. Spiritually she was a vast domain of ignorance and superstition, occupied by honest-hearted, reverent peasants, with a comparatively few skeptical intellectuals near the top, and a weak, irresolute Czar at the very top, surrounded by sycophants, flatterers, cruel, selfish schemers and corrupt priests. Can any one wonder that Russia during many years was approaching her Niagara of revolution, and that at last she took the fatal plunge?

Most of the way on the Amur River and on the Shilka we towed behind us a prison barge. On the railway trains at least one prison car was as necessary as a baggage car. At the stations we frequently saw prisoners chained together, lugging water or wood, or working on the highway.

Siberia with its frozen prison camps and its nameless cruelties, was bound to spell, sooner or later, the destruction of autocratic Russia.

But there was and is another side to Siberia, and that Russia west of the Urals. Here lived and live today scores of millions of honest, kind-hearted, religious peasants—peasants who love their native land and revered their Czar because to them he typified Russia. "Great is the Czar, great is the Czar," a peasant on a steamer was heard to repeat to himself. "But God is greater," said a bystander. "Yes," responded the peasant, "but our Czar is young yet."

This story is characteristic of the unthinking reverence which is part of the mujik's character—a reverence which, now that the Czar has been hurled from his pedestal in their hearts, may, I believe, center itself on the unseen Ruler of the universe.

The kindness of the common people we often experienced on that long journey across Siberia. Even the poorest of them was always ready to share his crust of black bread or his bowl of sour whey with us. When we were able to make them a little present—like an old coat, or a loaf of white bread—their gratitude was touching. One peasant woman, to whom I had given some biscuits, quite embarrassed me by seizing my feet and kissing them, as though I had presented her with a kingdom.

The soldiers, of whom we saw many on this journey, always followed their morning ablutions by standing in their ranks for silent prayer, before they attacked their breakfast. In such an appreciative, generous, reverent and truly religious people, I believe there is the making of a great nation, when the present nightmare is no longer ridden, and the orgy of democracy run mad is succeeded by calmer days of commonsense and humanity.

ON THREE other occasions I have been within the borders of the former Czar's domains—the last time but one being in 1911, for the sake of attending a little Christian Endeavor convention in Riga, and some similar meetings in St. Petersburg. Knowing there might be difficulty in getting permission to speak after arriving in Riga, I had asked Ambassador Guild, former governor of Massachusetts and a personal friend, to obtain for me the necessary permit. He applied again and again, and for two months was put off with one excuse after another, referred first to one minister, then to another, and all to obtain permission for a humble minister from America to talk for a half-hour on a purely religious theme to a hundred young people.

The day appointed for the meeting came. We reached Riga, but no permit had come. The audience assembled and just at the last minute a telegram was handed in saying that I might speak "if the police of Riga were willing."

It must not be supposed that there were not many enlightened Christian people in Russia during these years of misrule. I remember a Princess ——, who attended the meetings in Riga. She belonged to one of the great families, who possessed large estates. This family had been so generous, kind and just to the peasants, that when, in the abortive revolution of 1905, the great houses of the nobility all around them were sacked and burned, theirs were spared.

Other families that I remember with pleasure and genuine admiration in St. Petersburg were those of Baron Nicolay and his sister, the baroness. They were among the most devout, evangelical Christians I ever knew. The story of their good deeds was in every mouth. The Baron used frequently to drop into the Christian Endeavor meeting in the British-American Church, which he said seemed to him like a "little piece of heaven." This family belonged to the Finnish nobility, and in Finland—poor, distracted, oppressed Finland—were and are a multitude of enlightened Christian men and women. Indeed, in spite of Russian tyranny, which with slight intermissions had lasted for a century, Finland had become one of the most highly educated and progressive countries in Europe.

Such people as these are still to be found in all parts of Russia, and when the angry waves of revolution and anarchy subside, and the missionaries of a free religion have a chance to do their leavening work, these men and women, I believe, will come to the front to lead the people into quieter and happier ways, and to establish the great, free, progressive republic of Russia.

League of Nations Made Certain

THE Peace Conference unanimously adopted the League of Nations project on January 25. President Wilson and Colonel House are the American members of the commission thereon.

The session opened at 3 P. M. with Premier Clemenceau in the chair. President Wilson made the opening address, a summary of which is printed on this page, telling the delegates of the nations that the conference had solemn obligations to make not only a present but a permanent settlement and that "select classes of men no longer direct the affairs of the world, but the fortunes of the world are now in the hands of the plain people." Mr. Lloyd George seconded Mr. Wilson's proposals, declaring that the people of the British Empire were emphatically behind the proposal, and Premier Orlando of Italy, Leon Bourgeois of France and delegates from Poland and China also supported the plan.

The Conference adopted this preliminary draft for the creation of the league:

> "The Conference, having considered the proposals for the creation of a League of Nations, resolved that:
>
> "It is essential to the maintenance of the world settlement which the associated nations are now met to establish that a League of Nations be established to promote international obligations and to provide safeguards against war.
>
> "This league should be created as an integral part of the general treaty of peace and should be open to every civilized nation which can be relied upon to promote its objects.
>
> "The members of the league should periodically meet in international conference and should have a permanent organization and secretaries to carry on the business of the league in the intervals between the conferences.
>
> "The Conference therefore appoints a committee, representative of the associated governments, to work out the details of the constitution and the functions of the league."

The plan for the committee provided for two representatives from each of the five great powers and five others to be chosen from among the delegates of the other nations represented in the Conference.

The Saturday session of the Conference also resulted in the appointment of a commission, which is to inquire and report upon the responsibility of the authors of the war, the breaches of international law by Germany and her allies, the degree of personal responsibility for these illegal actions and the constitution of a trial tribunal before which the guilty may be arraigned.

Another commission was appointed to work out the amount of reparation which the enemy countries ought to pay, what they are capable of paying and how it shall be paid; a commission was appointed to inquire and report upon the international régime for ports, waterways and railways, and a commission was appointed to "inquire into the conditions of employment from the international aspect and to consider the international means necessary to secure common action on matters affecting conditions of employment and to recommend the form of a permanent agency to continue such inquiry under the direction of the League of Nations."

PRESIDENT WILSON on January 20 was a guest of the French Senate at a luncheon in the Luxembourg Palace. The luncheon was served in the throne room, which was used for the first time since Napoleon banqueted his victorious generals 100 years ago.

There was no meeting of the Interallied Peace Conference on January 20, but the Supreme Council of the Conference took up the Russian situation, giving a hearing to Joseph Noulens, French Ambassador to Russia, who had recently returned from Petrograd, to give his personal testimony regarding Russian conditions. He was reported to have said that the Bolshevist power was an enemy of the Entente, that it was responsible for the Russian defection, and that it had furnished Germany with food, and had protested against the terms of the Allied-German armistice. He expressed the opinion that tyranny and terror, which are increasing daily, should place the plotters at Moscow and Petrograd outside the pale of humanity, and that no society of nations could deal with such a régime. On January 21 the Supreme Council heard Harold Scavenius, former Danish Minister to Russia. He was reported to have declared that the Bolshevist forces did not exceed 80,000 armed men. Other reports placed their army at 800,000 men. He was reported to have urged Allied military intervention in Russia.

The Supreme Council of the Peace Conference, on January 22, adopted a proposal submitted in writing by President Wilson which aimed to bring peace and order to Russia. A declaration in line with the President's suggestions was sent by wireless to all of the Russian factions, each of which was asked to send three delegates to meet at the Princes Islands, in the Sea of Marmora, the delegates of the nations represented at the Peace Conference. President Wilson's memorandum declares that the single object of the representatives of the powers is to help the Russian people and not to interfere with their right to settle their own affairs in their own way. He said: "It is clear to them that the troubles and distrust of the Russian people will steadily increase . . . unless order is restored and normal conditions of labor and transportation once more created, and they are keenly alive to the fact that Europe and the world cannot be at peace if Russia is not."

In regard to Poland France was reported to favor immediate armed intervention, but the Supreme Council decided to send a commission of eight delegates, two each from the United States, Great Britain, France and Italy, to proceed to Poland, investigate conditions and report.

Russian leaders in Paris resented the invitation from the Peace Conference for a conference of Russian factions at the Princes Islands. The anti-Bolshevist leaders seemed to regard the invitation as a welcome boon to the Bolshevists who were greatly in need of a respite, having been defeated on the northern front where their armies were reported to have joined the Allies in Esthonia and in the Urals at Perm, while peasant revolts were springing up against their control over wide areas and they were reported about to abandon Petrograd.

The Bolshevist foreign minister declaring that the Bolsheviki were victorious and were already restoring peace to Russia, sent a wireless request for more information, intimating that the Princes Islands were inaccessible but not implying intentions to refuse to send delegates. As we went to press, however, it appeared possible that the other factions would refuse the proposal to parley with the Reds.

The Russians in Paris representing the anti-Bolshevist governments appealed to the Allies, through Sergios Sazonoff, on January 24, to
mitted to raise a volunteer army
territory, to be used to end Bols

THE Supreme Council of the
Conference on January 23 di
the international labor situation,
sibility and punishments for the
demnities and the international
of ports, waterways and railways

The meeting of the Supreme
of the Peace Conference on Janu
was marked by two important d
ments. A warning, drafted by Pr
Wilson, was sent broadcast no
every people which was seeking to
territory by force that such
would prejudice its case in the fi
cision of the Conference. This w
was especially aimed at the Ukr
Polish disorder, at the conflict b
the Georgian and Armenian Re
in the Caucasus and at the atte
the Serbs to establish their au
in Montenegro. The Council al
pointed a committee, consisting o
shal Foch, Winston Churchill, G
Diaz and General Bliss, to carry fo
demobilization and to establish p
tionate allied forces on the western

IT IS learned that there has com
possession of the Allied Comm
organized to determine personal g
the war a letter which was address
Wilhelm Hohenzollern to his
Karl, of Austria, shortly after the
ning of the great war. This extract
the letter is made public.

> "My soul is torn asunder,
> everything must be put to fir
> blood. The throats of men
> women, children and the aged,
> be cut, and not a tree nor a hou
> standing. With such methods o
> ror, which alone can strike so d
> erate a people as the French, th
> will finish before two months, w
> I use humanitarian methods it
> prolong for years. Despite a
> repugnance, I have had to choo
> first system."

It was this letter to which Pre
Clemenceau referred in his addre
the opening of the Peace Confe
when he charged the ex-Kaiser
full responsibility for the war
would be difficult to conceive of a
authoritative proof of "that frig
ness" which has made Germany
abhorred by the world.

The President's Address on the League of Nations

IN PRESENTING the subject of the League of Nations to the Conference the President said in part. "We have assembled for two purposes, to make the present settlements . . . and also to secure the peace of the world. . . . The League of Nations seems to me to be necessary for both of these purposes. There are many complicated questions . . . if I may judge by my own study of some of these questions they are not susceptible for confident judgments at present. It is therefore necessary that we should set up some machinery by which the work of this Conference should be rendered complete. . . .

"We are assembled under very peculiar conditions of world opinion. . . . It will not suffice to satisfy governmental circles anywhere. It is necessary that we should satisfy the opinion of mankind. . . . I do not need to draw for you the picture of how the burden (of war) has been thrown back from the front upon the older men, upon the women, upon the children, upon the homes of the civilized world. . . . We are bidden by these people to make a peace which will make them secure . . . to see to it that this strain does not come upon them again. . . .

"It is a solemn obligation on our part, therefore, to make permanent arrangements that justice shall be rendered and peace maintained. This is the central object of our meeting. Settlements may be temporary, but the action of the nations in the interest of peace and justice must be permanent."

The President here called attention to Germany's misuse of science and scholarship for the destruction of civilization, and declared that some watch must be organized to prevent a future perversion of learning.

He declared also that the United States, "with her great territory and her extensive sea borders" being less likely to attack was in a sense less interested in this subject than the other nations, but, he said, "The ardor of the United States for the society of nations is not an ardor springing out of fear or apprehension, but an ardor springing out of the ideals which have come in the consciousness of this war. In coming into this war the United States never for a moment thought that she was intervening in the politics of Europe . . . Asia . . . or any part of the world. Her thought was that all the world had now become conscious that there was a single cause of justice and liberty for men of every kind and place.

"Therefore, the United States should feel that its part in this war should be played in vain if there ensued upon it abortive European settlements. It would feel that it could not take part in guaranteeing those European settlements unless that guarantee involved the continuous superintendence of the peace of the world by the associated nations of the world. Therefore, it seems to me that we must . . . make this League of Nations a vital thing . . . always functioning in watchful attendance upon the interests of the nations. . . . And if we do not make it vital. . . . We shall disappoint the expectations of the peoples. That is what their thought centers upon. . . .

"Gentlemen, the select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people. . . . Satisfy them . . . and you have established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world."

The President here declared that the United States' representatives regarded the project of the League of Nations as the key note of "our purposes and ideals . . . which the associated nations have accepted as the basis of a settlement," and that "If we return to the United States without having made every effort in our power to realize this program, we should return to meet the merited scorn of our fellow-citizens. For . . . they expect their representatives to . . . be their servants."

Mr. Wilson said that the American delegation "would not dare abate a single item of the program which constitutes our instructions," and that they would not dare to compromise upo
principle, "That we are the maste
no peoples, but are here to see
every people in the world shall c
its own masters and govern its
destinies. . . . We are here to se
short, that the very foundations o
war are swept away. Those founda
were the private choice of a
coterie of civil rulers and military
. . . the aggression of great powers
the small . . . the holding togeth
empires of unwilling subjects by
duress of arms . . . the power of
bodies of men to wield their will
use mankind as pawns in a game.
nothing less than the emancipatio
the world from these things will ac
plish peace. . . .

"We stand in a peculiar cause.
go about the streets here I see e
where the American uniform. T
men came into the war . . . as
saders, not merely to win a war bu
win a cause . . . and I, like them,
be a crusader for these things whate
it costs and whatever it may be ne
sary to do in honor to accomplish
object for which they fought. . . .

In closing the President expressed
pleasure in the knowledge that the d
gates of America did not stand a
upon this question but that there
"champions of this cause upon e
hand". . ."and the very pulse of
world seems to beat to the fulles
this enterprise."

Liquor Men Plan to Defeat Prohibition

THAT John Barleycorn, though defeated, is not yet regarded by his friends as wholly extinguished, is evident from an nt published in the New York of January 24, announcing the ization by hotel, real estate and ss men of "an Association Op- to National Prohibition." They pened an office in New York, and of the managers and officials of rgest hotels in the metropolis are g the leading members of the ation, the object of which, the explains, "is to cause the repeal, ssible, of the ratification of the al prohibition amendment, or, that, to attack its constitution- in the courts."

its first meeting, on January 23, leading hotel men attended, as s men prominent in the real estate ess. It was voted unanimously to a letter to every hotel association e United States, enclosing a peti- of protest "against the methods yed in obtaining the ratification e amendment." Copies of these ons are to be circulated in the s of all the leading New York . In addition to this line of ac- lawyers have been employed by ssociation to attack the validity e ratification by the legislatures ne fifteen states, where, according eir view, the matter should have submitted to a referendum before voted on by the legislatures.

at the hotel men are leaving no unturned to upset Prohibition is nt from the widespread propa- they are setting in motion for the se. They have sent all over the ry a questionnaire calculated to how Prohibition will affect labor wages, state revenues and taxation; how its constitutionality can be ked, as an invasion of individual y, etc. They have also invited rative opposition to Prohibition patriotic grounds. The Times es one of the leaders in the move- as saying: "Every civic, commer- political and patriotic organization ery state, has been or will be in- to ally itself with the new asso- n and help in the work." What association desired most, "was a of the type of Theodore Roosevelt ecome its President. The office d have been offered to Colonel evelt had he lived." The speaker d that he was sure that he would accepted it. This, in view of the that Roosevelt, in his letter to Dr. art (a contributing editor of the stian Herald) plainly declared his port of Prohibition, must be re- ed as a desperate invention of the ts," used without regard to truth. hat every device open to the ene- of Prohibition will be employed be gathered from a statement made leading officer of the Hotel Asso- on. He said:

While I have done all that I could eep this country 'wet,' it has been little as compared to what others his heartrending fight have been are doing. Don't get it into your s that this is a deathbed struggle. t we must do now is to take advan- of the altered attitude and drive point home. We'll put an argument very menu and in every room in the ls in this country, and we'll do more. 't fear, the matter is in good hands!"

Week in the World's News

PAN ASKS FOR NO TERRITORY. In n address before the Japanese Par- ent January 21 by Viscount Uchida, ister for Foreign Affairs, Japan's tude toward the peace settlement outlined and established. Japan, he lared, had no aspiration but to seek consummation of a free and un- ered development of her national along the highway of justice and e. He declared that Japan looked forward to the rehabilitation of Russia as one of the great powers, and had no intention of interfering in the internal policies of Russia, and had no territorial ambitions in China to whose independence and territorial integrity she had pledged herself. He implied that it was Japan's intention to restore Kiauchau and Shantung Province to China, but said nothing about Korea, in which country Japan has been ruling with an iron hand. A movement is on foot among Koreans in America to petition the Peace Conference for relief from the systematic suppression of the Korean language, literature and press said to be practiced by the Japanese. China is also reported as planning to seek at Paris an annulment of the treaty of 1915 forced upon her by Japan, which America refused to recognize.

ORDER WINS IN GERMAN ELECTIONS. Complete returns from the German elections of January 19 indicated on January 24 that the Majority Socialists, with 164 votes and the German Democratic party with 77 votes would together have about 57 per cent. of the delegates to the National Convention, or about 241 seats to 180 of the other parties. Thirty-four women were elected as delegates. The old Centrist party which had been exclusively Catholic, opened its doors to Christians of all faiths and made a strong showing in the Rhineland, electing altogether 88 delegates. The result of the vote was reported as heartening the members of the Peace Conference in Paris, inasmuch as it gave a guarantee of the early establishment of a responsible government in Germany. It was announced on January 21 that the German National Convention was to be held at Weimar, convening on February 6, Weimar being chosen in order to have the convention as far as possible from the influence of the old Prussian spirit.

THE IRISH REPUBLIC. At Dublin, on January 21, the Sinn Feiners elected to the British Parliament, except those still in English prisons, met at the old Mansion House in Dublin to read the declaration of independence of free Ireland, the address to the free nations began: "The nation of Ireland having her national independence calls through her elected representatives, in Parliament assembled, upon every free nation to support the Irish Republic by recognizing Ireland's national status and her right to vindication at the Peace Conference. A resolution was drawn up demanding the withdrawal of the British garrisons from Ireland.

The Sinn Fein Parliament before adjourning elected a temporary Prime Minister and four other Ministers and elected Count Plunkett, Professor Edward De Valera and Arthur Griffith as Irish delegates to the Peace Conference.

LABOR UNREST IN BRITAIN. Industrial unrest is reported throughout the United Kingdom. Railway workers on January 22 were said to be threatening a strike, while a strike of 150,000 men was expected on the following day in the Yorkshire coalfields in response to a lockout of 40,000 men by operators. An agreement to cover the time of Government operation headed this strike off. The engineers were on strike in London and the labor situation in Great Britain appeared to be full of potential trouble, which was being fanned by small radical groups with Bolshevist tendencies.

KING MANUEL AGAIN? A monarchist revolution was reported on January 21 to have made considerable progress in the northern part of Portugal, a ministry having been established at Oporto, with Paiva Conceiro as President of the Council. Former King Manuel of Portugal was again proclaimed King. King Manuel and his wife have been domiciled in England since the Republican revolution in 1910 dethroned him.

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President Wilson responding to the hearty welcome of the people of Rome

There was a rumor on January 24 that the army had joined the revolution and that the monarchists controlled Lisbon. Latest reports as we go to press indicate that the monarchist movement had failed and the government at Lisbon was rapidly regaining control.

STATES FIGHT NATIONAL REGULATION. The new toll and long distance telephone rates put in force at midnight, January 20, on order of Postmaster General Burleson, were resisted by 10 of the states. Restraining orders were issued in New Jersey, Illinois, Missouri, Michigan, Nevada and Arizona. In Massachusetts the Public Service Commission held back the new rates pending inquiry, while in Florida an application for an injunction was to be heard, and a hearing had also been completed in Nebraska. On January 21 the Public Service Commission of New York State ordered its counsel to take court action to restrain the application of the new rates, the Commission holding that the Post Office Department had no greater power to initiate new rates than were granted by law to the companies which it was operating.

WILLIAMS RECOMMENDS NEW BANK LAWS. Controller of the Currency, John Skelton Williams, in his annual report recommended changes in the national banking law. He gave the total banking power of the United States, as of June, 1918, at $39,082,000,000, an increase for the year of 13 per cent. and an increase of nearly 60 per cent. since 1914. He recommended that officers of banks be prohibited from borrowing funds of the banks, that an officer making an unauthorized loan be disqualified and subject to a fine, that banks guilty of usury should be prosecuted, that the National Government should guarantee individual deposits in national banks not to exceed $5,000, that no national bank should be permitted to receive deposits in excess of 8 or 10 times the amount of its capital and surplus, that penalties should be provided in the criminal code for the making of false financial statements for the purpose of obtaining credit from the national banks and that the breaking and entering of a national bank for purposes of robbery be made a Federal crime.

AMERICAN BOLSHEVISTS. The Senate Committee on Propaganda was advised by the Military Intelligence Service that radical Socialists, the I. W. W. and kindred movements, all of which were agitating for a condition in this country similar to that which now exists in Russia, were growing rapidly and were represented by over 250 newspapers, the majority of which were printed in foreign languages.

HINES WANTS $750,000,000. The Director General of Railways, on January 24, submitted to the Secretary of the Treasury an estimate showing that the $500,000,000 revolving fund for 1918 expenses of the Railway Administration would be exceeded by $381,806,904, and asking that Congress provide an additional fund of $750,000,000 to cover this deficit and provide necessary funds for 1919.

FRAGMENTS OF NEWS. The failure of the manufacturers and the unions to agree on standards of hours and wages caused a strike of women's and children's garment workers in New York City on January 21; 35,000 to 40,000 workers left their machines, and it was reported that 40,000 more were affected. . . . Secretary of War Baker, on January 22 ordered the release from Fort Leavenworth of 113 men who were serving sentences for refusing to perform military duty. These men were conscientious objectors whom a commission had declared sincere and they were ordered restored to military duty and honorably discharged.

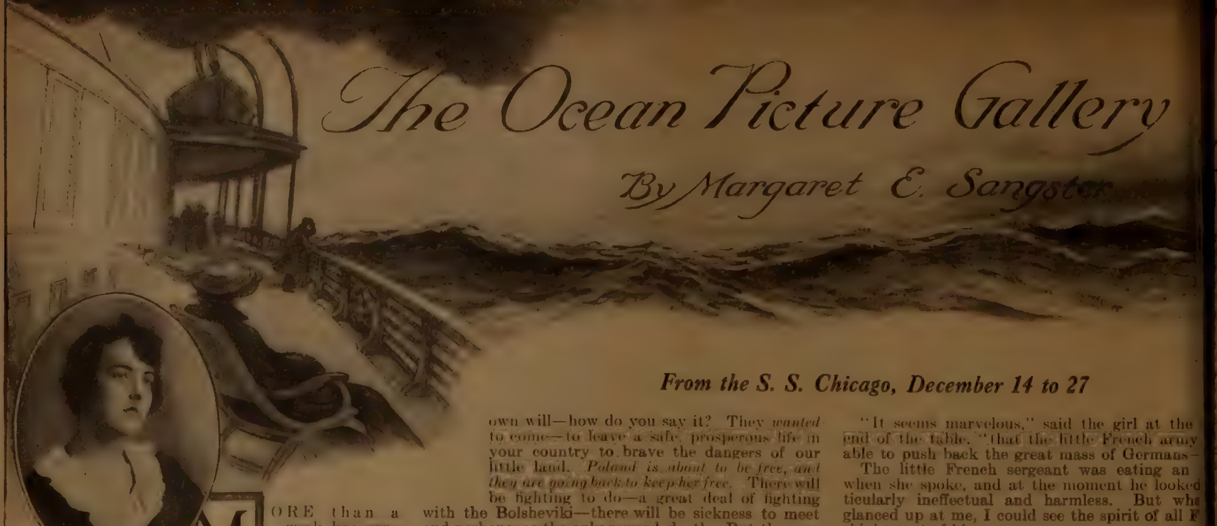
A Glimpse Into Next Week

THE Honeymoon House was in trouble, but next week's fiction story by Ruth Fargo shows how easy it was to fill the "Empty Spaces."

Many things have happened in the years between the 60's and today. Next week Charles Grant Miller tells of events and achievements from Lincoln to Wilson.

Next week, too, John Cameron gets a week-end furlough and plans an interesting call.

And also next week Dr. Milford W. Foshay tells of "The Expediency of the Ascension."



The Ocean Picture Gallery

By Margaret E. Sangster

From the S. S. Chicago, December 14 to 27

MORE than a week has gone by since we left New York and for the first time the sun is shining. During that week we have fought against rain storms and hail; we have ploughed through ice and sleet and snow, while many of us have been cross, or frankly bored, or rather terribly seasick. But now that the sun has come out, we have forgotten every unpleasant hour.

I wish that I might show you the sea as it is today. It stretches endlessly on every side, a gray-green sheet of water that deepens, in spots, to black, and is silver-pale in its high lights. The sky above the sea is like the background of a Maxfield Parrish painting; all deep oranges and creamy yellows and rose-shot sapphires. And though there is nothing in sight but the sea and the sky, one finds one's self pretending that some marvelous, enchanted land lies just beyond the far line of the horizon.

Our boat goes steadily on its way, a business-like, unemotional bit of machinery, through the magic of the sea. It seems almost strange to me, as I sit in my deck chair, nearly breathless with the wonder of it all, that the boat does not feel some particle of the thrill that is catching at my heart! It seems strange that it can go so changelessly through the glamour of a dream coming true.

When I came on board the S. S. Chicago a week ago I had some very definite plans about the first letter that I would send back to you, friends of mine. The plans had to do with sitting down every day, and writing out a connected narrative that would tell, in detail, of the life on shipboard. But after a very few hours I discovered that it would be impossible to write such a narrative—and make it true. For life on shipboard is not a connected thing. It is a series of incidents, some highly colored, some more than tragic; incidents that bear little or no relation to each other. Life on shipboard is like a picture gallery. One glances at an exhibit, forms some sort of an opinion about it and passes on, after a moment, to the next exhibit. And as the portrait of a smiling child is often hung beside a frowning bit of winter landscape, so are the glimpses of life arranged on board a ship.

ON THE first afternoon out, just as we swung away from the dock, I heard a sound of cheering. It seemed to come from quite a distance and I followed it blindly, until I reached the forward deck. There I stopped and the cheering seemed to be directly below me.

From the forward deck, one can look down into the steerage. It was foggy on that first afternoon out, and I glanced down through a curtain of mist into the very heart of a picture that I do not think I will ever forget; the picture of a band of soldiers dressed in scarlet coats, and black trousers, and quaint square caps of a peculiar slate blue—a picture outlined, in a startlingly vivid way, against the fog. The soldiers were cheering when I first saw them, but after a moment they stopped cheering and began to sing a slow, wistful song—a song that fairly throbbed with vague longings and broken hopes. I felt my eyes growing dim as I listened to it, although I did not quite understand why I wanted to cry. For I did not learn the story of the soldiers until I met one of their young officers a few days later.

"They are Polish," he told me proudly. "There are five hundred of them on this boat and they are all going back to Poland. The same number are leaving the United States, every week, for Poland. They were recruited by us and they came, each one, of his own will—how do you say it? They *wanted* to come—to leave a safe, prosperous life in your country to brave the dangers of our little land. *Poland is about to be free, and they are going back to keep her free.* There will be fighting to do—a great deal of fighting with the Bolsheviki—there will be sickness to meet and perhaps, as the only reward, death. But they are going back—because they want to go!"

I heard later, and from another man, the story of the young officer himself. I heard of the promising medical career that he was giving up to answer the call of Poland; of the girl who was waiting, somewhere in the Middle West, for him to do his duty and come back to her. And I have heard, since then, the stories of the eight other young officers. Each story is a story of sacrifice and idealism.

I know, now, why the song that the soldiers sang could make me cry. It was the soul back of the music that called out to the soul of me. For each one of those five hundred soldiers who are going back, every week, to Poland, is going as a Crusader goes out upon a holy quest.

THERE was a burial at sea a few nights ago. It was a French boy of eighteen, in the steerage, who died. He had been very ill with pneumonia, but he put up a brave fight, for he was trying hard to live until he could see, once more, his native land. But the weather was cold and the trip was long, and he could not wait. And so he died, half-way across the ocean—a pitiful little tragedy of unsatisfied longing!

The sea seemed very dark and stormy the night that they buried him. It was raining hard and there was no ray of light from the blank wall of the sky. And as I lay in my berth, looking out of the porthole, I couldn't help thinking of him. And it seemed to me that there was something almost unfair about it all—something uncombatable and cruel. A boy of eighteen is such an atom against the wideness of the ocean!

I sat up in my berth and looked out across the troubled black water that reached farther, almost, than my imagination could reach. And suddenly, strangely, I found the words of an old hymn ringing in my heart—words that gave a splendid assurance—

> "There's a wideness in God's mercy,
> Like the wideness of the sea—"

I looked out of the porthole again. And all at once the dark mystery of the ocean seemed more understandable, and infinitely kinder. And I went to sleep at last, and quite happily with the knowledge that the little lonely boy was being lowered, not into the coldness of the sea, but into merciful, waiting Arms.

THERE are a great many French soldiers on board the Chicago. Quiet men they are, mostly, with serious eyes and lips that try to smile. They have lived, all of them, through horrors that we cannot dream—horrors that no one but a French soldier could dream. I often find myself wondering that they even try to smile.

One of them sits at our table. He is a little sergeant with two wound stripes on his right sleeve and a croix de guerre pinned above his heart. It was not until luncheon on the fourth day out that he spoke to me about the war. For he has always been much more interested in my plans and ideas than in the part that he has played in a world drama. It was only when I spoke of the French Alpine Chasseurs, known as the "Blue Devils," that his reserve crumbled.

"I have two brothers in those regiment . . ." he told me. "*One* is still wit' them—"

"And the other?" I questioned softly.

"He were keeled in 1915," answered the little sergeant. "Mais—once there were six of us. T'ree have been keeled, and one have been a preesonier for four years in Germany—" he paused suddenly.

I didn't ask any more questions. But some ten minutes later a girl at the other end of the table mentioned the battle of the Marne.

"It seems marvelous," said the girl at the end of the table, "that the little French army able to push back the great mass of Germans—

The little French sergeant was eating an when she spoke, and at the moment he looked ticularly ineffectual and harmless. But wh glanced up at me, I could see the spirit of all F shining out of his eyes.

"We could afford to die," he told me slowly. could afford to die—yes! But we could not affo lose!"

I HAD never been away from home, befor Christmas time. Christmas, to me, had al meant a wonderful gift tree, and the family stoc hung in a row, and holly wreaths in every festive dow. Christmas, to me, had always meant fra ground pine and the white sparkle of mistletoe be it had meant a glitter of snow on the frozen s tinkle of sleigh-bells in the air, and a warm, spic grance coming from the direction of the kitchen. the thought of being away from all of these t made me creep down to my berth, all alone, o afternoon before Christmas. I wasn't the only who stole away on that afternoon. A great many ple came to the Christmas eve dinner table with dened eyes and tremulous mouths. A Christma dinner is, fundamentally, a home time, and we a rather silently. And then we drifted out, one o at a time, to the deck.

It was there, I think, that I caught the first f of the spirit of Christmas. As I leaned agains rail and looked down at the stars that shone refl in the water, I found myself remembering Other Star. For the night was peculiarly calm an still beauty of it was of the sort that catches at the

At midnight the sound of a ringing bell calle in from the deck. I went in slowly and found there was a little religious service going on—a vice to usher in the birthday of the Christ. It w service that every one attended, despite race o ligion or creed. I do not think I shall ever f the solemn charm of it.

The service was held in the dining hall, the la room on the ship. The electricity had been tu off for the night, but there were dim lamps on tables and by the flickering light of them I lo about me. There were Americans, quite a fe them, in the room. And there were many Fr people. There were Polish army officers and Po guese officers and Italian officers. I saw a Chi nursemaid in native costume, with a little girl in arms, and a group of very earnest Japanese chants. I saw representatives of the oldest relig and the newest. And they all knelt to that God on Christmas Eve and always—is "on the ocean the same as on the land."

Christmas Day came up radiantly out of the s a gorgeous blue and gold day! There weren't stockings to be emptied, or any packages to be tied, so we girls—there were four of us in the one stateroom—lay in bed rather quietly and had morning chocolate brought in to us. It was whi was lying there that I thought of the little childre the ship who had been deprived of their Christ and, in being sorry for them, I almost forgot t sorry for myself.

We did not go upstairs until luncheon time then we went straight to the dining-hall. F Frenchmen and one old Frenchwoman sat at the t with us and one of the girls in our party had fo five cards in her writing case that she had laid at t places. So when we took our seats, we were met storm of greetings—greetings that we understood, though the tongue in which they were spoken w strange one to us. All formality disappeared at t Christmas luncheon; we heard from one man of wife and baby; from another, of the sweetheart is waiting for him in a little town near the Spa border; from the little old woman of her three gra children, and we, in turn, half shyly showed them photographs of our loved ones at home.

Continued on page 164

Self-Expression Through Flower Gardening

By LEWIS EDWIN THEISS

LOWER gardening should afford the maximum of pleasure because in the raising of flowers the gardener can give free rein to his fancy, can express himself in living colors even artist expresses himself with artificial pigments. getable gardening this is not possible, or at least sible only to a limited extent. For ease of cul- vegetables must be arranged in stiff and method- ows. To secure maximum production, inter- ing and companion cropping and succession ing must be practiced, regardless of considera- that are purely esthetic. But in flower garden- ne can arrange one's plants in any fashion one es and mass them in any way that seems desirable. t even here there are limitations. In "The Story Other Wise Man," Dr. Henry Van Dyke says of ouse of Artaban, "It was, as the house of a man d be, an expression of the character and spirit of aster." That is the limitation that should gov- nd control the making of our flower beds and all hat has to do with the home and the home plot. ould express the character and spirit of the family dwells therein.

do this is not so easy a matter as one might think. s it desirable that it should be easy. For, to quote Liberty H. Bailey, "A person will get from a gar- hat he puts into it." Hence if your flower garden be a success, it is of the first importance that a conception of the work be formulated at the out-

thout a clear conception of what he wishes to do, ower gardener cannot expect to derive any very satisfaction from the development of his home

Before he begins to plant, he must have a defin- an. And this plan, like the sketch of an artist, e most satisfying when it most exactly expresses haracter of the person who made it. In short, plan for your garden must express what you your- re. If your nature is cold and austere, you will tless take most delight in a stiff and formal gar-

If your disposition is friendly and cheerful, you shun a formal garden and plant for informal ty and hominess.

this is set down to emphasize the point that you ot make a successful garden—though it may be tiful enough—either by hiring some one else to it for you or by planting according to rules. In cases the result will express somebody else's ideas ot your own. Yet, as in writing English one must ood style and diction, so in expressing one's self in rs, one must use good taste.

MUST always be borne in mind that the object of ower gardening is really to create a picture. n we set out bulbs and roots and shrubs and trees t our homes, we do so not merely that we may and enjoy the particular bulbs and roots and bs and trees we put out, but also to improve the arance of our homes—in short, to increase the rial effect of our home plots.

hat we shall decide to plant is purely a matter of onal likes and dislikes. What one should plant is, first of all, the thing that one loves the most. If you prefer wild flowers to stately cultivated plants, by all means plant wild flowers. Or if you prefer old-fashioned blossoms to the more modern flowers, fill your grounds with the blooms of your grandmother's day. The point is not what sort of material you use, but what kind of a picture you make with it.

WHILE no hard and fast rules can be laid down for the gardener to follow, the principles that should guide him in his planting, like rules of rhetoric for the writer, must be clearly kept in mind. Every yard should be a picture. It should be one thing, one area, with every feature contributing its part to one strong and homogeneous effect. There are two styles of planting, in one of which plants and trees are scattered promiscuously over the entire yard, while in the other they are massed into a framework to give effectiveness to the picture of home and comfort.

A thing that is well planned and made, whether it be a suit of clothes or a home plot, is harmonious throughout, both in design and color. The surest test of any part of a whole is whether or not it catches the eye and distracts the attention, whether or not it sticks out like a sore thumb with a rag on it. If it does, it is not in harmony with the remainder of the picture. The satisfaction of a garden does not depend on the area, nor, happily, on the cost or rarity of the plants.

Vegetable gardening is an activity denied to many of us; but any one can have at least a small flower garden. The roofs of city houses are excellent places for the growing of flowers. A few boxes of earth planted with climbing vines will transform these unsightly places into spots of beauty. Friends of mine who lived in an apartment overlooking the Hudson transformed the unattractive roof of the house in which they lived into a thing of beauty, merely by planting a few climbing plants and bushy shrubs. And here they spent the hot summer evenings, looking down upon the cool waters at their feet. I have seen ugly roofs in the tenement district transformed by the cultivation of a few well-chosen plants. Window boxes, fortunately, are not so rare as roof boxes. They lend to the city home that added charm that a border of flowers gives to the home in the country.

It is in town or country, however, that flower gardening offers the most enjoyment—the most because in these places one has an ample canvas on which to make his flower picture, his effect of a charming and comfortable home. Bearing in mind that the object of flower beds is not to attract attention to the flowers themselves, but to enhance the beauty of the home area, one will make one's planting in masses along the borders rather than in plots in the middle of lawns and other open spaces. And he will so arrange his shrubs and plants as to set off whatever vista or vistas can be secured on his grounds. In the ordinary town yard of 50x150 feet it might at first glance seem idle to talk about the forming of vistas, especially when houses crowd close on every side. Yet it is a poor yard, indeed, that does not afford some beautiful point of view. This view should be enhanced and emphasized by proper planting. If any one doubts that his yard has some picturesque vista in it, let him remember what occurs when one uses a camera. Photographs often reveal the most charming bits of scenery in the very heart of what appears to be a most commonplace region. The reason is that the picture is condensed in the photograph and the mind grasps its meaning at once, whereas the general landscape is so big that one is distracted by individual objects. The photograph sets a limit to the scene. It frames it, and thereby cuts off all extraneous and confusing or irrelevant landscapes. In looking for the vista in one's yard, one must see as through the eye of a camera. And to heighten the effect of the vista, one must plan also as through the camera's eye, massing shrubs and plants so as to shut out all that is irrelevant and thus bring into prominence the view it is intended to emphasize.

The suggestion that one plant so as to frame his house, outline his boundaries, and emphasize the most pleasing view, however, is merely the suggestion of a principle and not the statement of a rule. Rules for flower gardening are impossible for the very reason that the highest form of flower gardening is an expression of self. The combination of plants and flowers that will exactly satisfy one heart, will not fully please another. And as we shall derive the greatest satisfaction from our flower gardening exactly in proportion as we plant those flowers that most appeal to us, in the manner that best pleases our fancy, one individual's treatment of his home grounds must inevitably differ from that of another. But the difference will be in details, not in principle.

Fortunately, Nature has been as prolific in flower forms as she has been in her other manifestations. There are bulbs and roots and shrubs and trees to be had in such profusion and variety that every gardener has only to search long enough and he will find exactly the flower material he desires for his planting.

Flower gardening is one of the joys and benefits of life that we have slighted. Just as we have passed through the "Queen Anne" style of architecture in the building of houses, so we have been going through a flowerless period in the development of our home sites. Like the Quaker with his severely plain broadcloth, we have run to unadorned stretches of lawn. But we are coming back to the day beloved by our grandmothers, when flowers banked the homesteads and made the surrounding grounds places of charm and beauty.

The movement back to the soil has more in it than a mere desire to grub in the ground. It is the mental revolt against the artificial stereotyped life of the modern city. It is a revolution for individual "self determination." And whether the gardener live in a great city or in the open country, the planting and growing of flowers will be found a most enjoyable method of self-expression. Indeed, the Divine plan for man's happiness contemplated that he should live in a garden, "to tend it and to dress it."

The author refers interested readers to "A Woman's Hardy Garden," by Mrs. H. R. Ely, and to the "Manual of Gardening," by Dr. Bailey.

A country home, in which individuality has been well expressed

Photo from Press Illustrating Service

OUR · EDITORIAL · FORUM

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Real Democracy in Council

FOR the first time in history a great Peace Conference is assembled with no king, no prince of the blood at the table, no trappings of royalty, no ostentation.

This absence strikingly typifies the new era and gives promise that at last a world peace may be erected without consideration of dynastic factors which have been such fruitful seeds of wars in other days.

Of great import, too, is the presence of representatives of the press of the world, who have their positions in the room forming a part of the main chamber, taking down the proceedings. They represent the public directly, and through their attendance, against which strong influences had been furtively directed, recognition is given to the part that public opinion has in the final formation of the relations which are to make the rule of the many supreme over the rule of the few.

The Road to Church Unity

"THE time has come when the churches need to decide, not upon a platform upon which to stand, but upon a road on which we can go forward with a united front!" These were the vigorous words of one of the speakers at an informal Conference on Church Unity, held in New York on January 21. It was a notable gathering and brought eminent leaders in many different denominations together to discuss ways and means of furthering the great Unity program which is today the absorbing theme in a majority of the Evangelical churches of America.

It was explained at the outset that the object sought by the Christian Herald in arranging such a gathering was to ascertain how the most helpful and effective service might be rendered to the Unity movement. For something over a year the Unity tide has been rising, and in various cities it has demonstrated its strength in large and representative assemblages. Yet, although it carries a powerful appeal to all denominations and has warm advocates among them all, thus far there has been no definite plan of work presented. Like the Israelites coming out of Egypt, the churches had begun their march, but were sore afraid and hesitating, looking behind them with lingering eyes upon the old, easy, familiar surroundings. Even the leaders were hesitant and appealing, when the voice came to them which said: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!"

And this, in effect, was the decision which was emphasized in all the addresses. Dr. Peter Ainslie, of Baltimore, representing the Disciples of Christ, spoke strongly in behalf of a vigorous policy. It was peculiarly fitting, he said, that the Christian Herald, an interdenominational organ, should have undertaken to present the cause of Unity to the churches. Denominationalism must ultimately give way to interdenominationalism, the denominational press to an interdenominational press, and the denominational school to the interdenominational school. "It may be difficult for us," he said, "to think in terms of unity; but a divided church cannot function for the needs of today. What is wanted now is not a platform *but a road upon which we can go forward with a united front!*" He proposed that the present Conference should be followed by a four-day gathering in the coming summer, without formal program, to bring forward the key men of the various churches for prayer and conference. If the world is to be brought to Christ, it must be by a united Church. In the same vein, Rev. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, said: "The sentiment of the layman is urging cooperation, indeed Union, of some of the denominations." He told of Chinese Christians who declared that they did not propose to be held apart by our church divisions. Dr. Cornelius Woelfkin said he was emphatically a Church Union Baptist. Every forward movement looks beyond conventionality. Misplaced emphasis has been laid on forms.

Dr. William P. Merrill, of the Brick Presbyterian Church, New York, said the Christian Herald could serve the cause of Unity most effectively by constant agitation and by challenging the denominations to declare what they held as the real essentials in Christianity. "Like Charles Lamb," he said, "they are sentimentally disposed to harmony, but organically incapable of keeping in tune." The rapid progress in the formation of a League of Nations, to bring together as one the political powers of the world, is an example for us of the indispensability of Unity to success. Why should the Christian Church trail along in the old way?" Dr. Thomas H. Mackenzie, of the Reformed Church in America, spoke encouragingly of the measure of Church Unity we already have. Our divisions are due to human nature, he held. The existence of the interdenominational Christian Herald he regarded in itself a proof of the progressive Unity of the Church. Dr. Wallace MacMullen, speaking as a Methodist, pointed out that our historic divisions are rooted in temperamental differences. We do not want a unity that means uniformity, but a coming together on the fundamentals.

In the addresses there were suggestions pointing to a basis which the Church could utilize as a simple and effective, constructive program. This, the speakers evidently believed, would appeal to all the denominations. To spread it far and wide should be the mission of every Evangelical church in America. It is a road upon which all may travel and not a platform. Platforms have their uses, but a clear path that leads to a definite goal is what the situation demands.

If permitted, we shall publish in coming issues of the Christian Herald the addresses delivered at the Conference, and believe they will be found deserving of the widest audience.

Latent Talent

THE recent invention which renders wireless transmission independent of atmospheric conditions and the discovery by which seven messages can be sent simultaneously over a telephone wire are striking instances of latent possibilities long unsuspected.

For thousands of years we did not even suspect the existence of electricity, and, being ignorant, derived no advantage from it.

If we had never heard music, we would say that it was merely the dream of a simpleton to expect the most beautiful harmony of sounds from a combination of wood, intestines of a dead cat and hairs from the tail of a horse. But the violin, plus the man who knows how, accomplishes the wonderful result.

Active talent is the source of both quantity and quality of production, and that does not lie in capital but in men, and it usually is latent.

Every man has power and courage, but not all of them know it.

David had it, and knew it, and licked Goliath.

Foch was not plucked from the "four hundred."

And Lincoln came from a log cabin.

Not only once in a while, but very often, Nature takes a particularly "raw" bit of material and shows up what is in it. It is a suggestion for us to do likewise with ourselves.

The greatest waste in the world is the unused brains.

The Irish Declaration

THE convening of an Irish parliament and the issuance by it of a plea for international recognition and an independent Ireland open up a far-stretching vista of tremendous possibilities.

The British Government, remembering the tragic setting of the proclamation of an Irish republic on Easter Monday, 1916, has wisely permitted present events to take their course.

So far the proceedings at Dublin have been limited to words—significant words, pregnant with deep meaning, it is true—but words, nevertheless. But words, if righteous and sustained, are mighty forces.

Tomorrow, or the next day, or the day after that, the words, it may well be expected, will be translated into deeds. Upon the scope of those deeds and upon their direction will hinge the future policy of the British Empire.

Those deeds not only the British Government but the world will await with something more than a casual interest.

From Wednesday to Saturday

YOU will notice that this issue of the Chr Herald, although reaching you as usual, is Saturday, February 8, instead of Wedne February 5. For a number of weeks the pape reached you late, by reason of causes beyond the bility of immediate remedy. We take this meth answering letters protesting at this delay whic could do little to prevent. The issue date of a azine is one of its choicest assets. We have publ on Wednesday for over thirty years; yet facts h be faced, and it was finally decided to send the i to press on the same day, to mail them as we been doing, but to advance the date, three from Wednesday to Saturday. Thus we confid expect that all of you will receive your paper before the date it bears.

The German Republic

THE newest wonder of the world is the U States of Germany. Through the elec recently held this achievement seems ass It is a triumph for the people of Germany a triumph for all humanity.

Having received the assurances at the polls of confidence of nearly fifty per cent. of the Ger voters the Ebert government has set itself to task of framing the Fatherland's future. Under proposed Constitution a President will be ele for a term of seven years, and he will appoint a net. Provision is made for a Reichstag comp of two chambers, one to be a popular chamber the others chosen by the States. The people's ber shall be composed of deputies of the un German people, elected by secret, direct and versal ballot. All men and women over twenty of age may vote. The lower chamber will be ch on the principle of proportionate representation. upper chamber shall be composed of representat of the various States. The duration of the legisla mandate of both chambers would be three yea

The eight separate republics within the federat will be: Berlin, Prussia, Silesia, Brandenburg, L Saxony, Westphalia, Hesse, Rhineland and Ger Austria (combined.) Berlin and its immediate virons hereafter will be a separate republic indepe ent of Prussia, of which it has been hitherto the ca tal.

All this seems unbelievable, but the world is mo with tremendous strides toward liberty.

It is not alone in Germany that the spirit of government asserts itself, but in all lands there rapidly developing a new sense of freedom.

Too Big for Fiction or Poetry

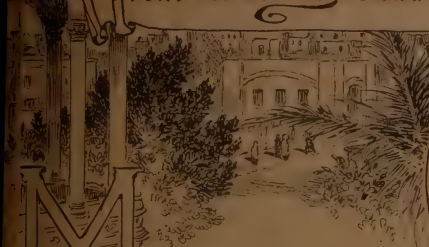
"I DOUBT if this war can ever be put in novel," says Gouverneur Morris. "It's too bi Poets are grieving that the battle songs were heard above the din of strife.

It is a curious and widespread delusion that events lend themselves to fiction and poetry. are strained looking for the great novel of the war as they used to be strained for "the great A can novel" which was to put America into print.

It is not about great events that great novels written. The same is true of great poems. Not " fifteen decisive battles of the world," but such tively unimportant ones as Balaklava, Ivry, Ho linden and Blenheim have inspired the poets. Wa loo was considered to be the greatest battle of mo times, but the lines Byron inserted in Childe Ha constitute the only memorable poem ever wri about it. The only ballad of the Civil War w became fixed forever in people's minds related t great battle but to Stonewall Jackson's march thro the little town of Frederick.

The great events are peaks in the mountain ran of Time, that leave little to the imagination. Lit ture thrives by the streams of legend and glory run down from them and by the lanes and roads emotion, aspiration, passion and endeavor that l up to them. The side lights and side issues and ev day events make literature, as these make life it

India Again in Famine's Grasp



A Loud Call to Christian Herald Readers from the United Missionaries for Help

By *REV. R. A. HUME, Ahmednagar, India*

MISSIONARIES, native Christians and even government officials in India will not soon forget the immense service rendered to this country by the Christian ld, its staff, its constituency and by its owner, late Dr. Louis Klopsch, in the great famine of -1901. Probably no other one philanthropic ce to the cause of India has equaled the famine elf then rendered through your influential paper. his very day, a few missionaries are still receiving niary help for some orphans from Christian Her- patrons who began such aid in 1900. But the fruit of your service is in an army of Christian ng men and women who were Christian Herald ans, but now are men and women, a large part hom are physically well, educated, active members urches; and some of whom are serving as Chris- teachers, preachers, doctors, artizans and nurses.

new emergency has come upon India, on account which Indian missionaries again appeal to the istian Herald and its readers for sympathy and ve efforts for relief. War-strain, famine and a ful epidemic of influenza have combined to bring his country a distress such as I have never seen in missionary service of forty-four years, though I e been through three famines and several epi- ics of plague.

here are 40 meteorological stations which regu- report to government. From 39 of these stations report is that in 1918 a very serious deficiency ainfall occurred. In consequence even now great ress exists in wide areas. This must steadily in- se until rain may begin to fall in June, 1919, and the next early crop begins to be harvested in gust.

hile this lack of rain has greatly diminished the ilable amount of food required for dense popula- s, the most trying economic consideration is that t multitudes of farmers and day laborers, whose port comes mainly from agriculture, have little o money with which to buy food. And the class nected with Missions, which is particularly hard is the very large number of Indian Christian workers in Mission employ, who have been re- ving only moderate incomes on which they could support their families in normal times, but who ply cannot manage now, when grain costs from ee to four times as much as in normal times. No s appeals more to the sympathetic aid of Missions n this worthy and large community. As in 1899- 1, now also thousands of orphans are in pitiable d of succor and training.

The acute distress, caused by prices of grain which unprecedentedly high, is aggravated by an unpar- led epidemic of influenza which not only takes hundreds of thousands of people and leaves tens thousands of orphans, but makes breadwinners able to work.

The government of India has begun relief measures. t cooperating non-official relief efforts supple- nting governmental measures are absolutely nec- ary. This is shown by the action taken by many lividual Missions, by Representative Councils of issions in various Provinces, and by the National issionary Council, which, on Nov. 18, 1918, passed e following resolution:

"In view of the serious food conditions in parts of dia, the Rev. R. A. Hume, M.A., D.D., should d in an effort for securing relief."

The American Marathi Mission of Western India s passed the following resolution:

"War, famine and pestilence are combining to ake the present season in India the most serious d distressing for a hundred years. The war has pleted India's stocks of grain and doubled and ebled the prices of the necessities of life. Lack of in since June in thirty-nine out of forty districts of dia has already caused a serious shortage of food reducing the early harvest of this year. The latter ins have practically failed, and fields sown during e past months are now withering. For our own lission districts we do not expect anywhere more an one-fourth of the grain usually grown. In some acts the fields are not even sown. The getting of fodder for the cattle is a problem perhaps more serious than the getting of grain for men. Into this distress has come influenza in a deadly pneumonic form, laying low hundreds of thousands and carrying off thousands of breadwinners, leaving widows and orphans behind to weep and starve. Many more thousands who are recovered are weakened in body and unable to do their proper work. Government recognizes the seriousness of the situation, and is dealing with the situation as a whole, arranging for the bringing of food and providing work for the needy. But there are orphans to be cared for, the sick are to be ministered to, and those who may get their bare food will need clothes and other things that famine camps will not and cannot give."

Two months ago the Representative Council of Missions in the Bombay Presidency passed the following resolution:

"That in view of the serious prospect of famine, this Council urges all the Missions to express their willingness to assist government, as in former famines, by cooperation in measures of relief; that the Executive Committee take any measures which may appear necessary."

In view of this resolution the Executive Committee have appointed a new Christian Herald Famine Relief Committee, of which Dr. R. A. Hume is chairman and Rev. A. A. Parker, Methodist Mission, Bombay, is Secretary.

In view of such action on Nov. 23rd I sent you a cablegram as follows:

"Christian Herald,
Bible House, New York.

"Famine, pestilence large parts India. Increasing nine months. Private relief must supplement Government measures. As in 1900 India urgently appeals to Christian Herald Committee formed Bombay. Hume Chairman, Methodist Parker Secretary. Send relief promptly. Address: Fernstalk, Bombay."

Government officials anticipate that the economic distress in 1919 will be very severe. One high official lately said that he anticipates that it will be a more severe distress than any which India has experienced in fifty years.

The highest official in the Ahmednagar district recently wrote me:

> "With reference to our conversation about famine, I must inform you that the Kharip crop, i. e. the monsoon crop, has entirely failed over nearly the whole district. Owing to showers there has been a fairly large sowing of Winter crops, but unless good rain falls this will also entirely fail, and there is no sign of rain. It will need good rain to make anything of this crop. If this fails—and all my arrangements are now being made in anticipation of its failure—we must have a very intense famine; much heavier famine than any we have had since 1899-1901; the situation is aggravated by the very high prices prevailing.
>
> "If therefore you are able to obtain funds, as you did before, for relief they will be most helpful. You have administered such funds before regardless of creed, and the public has complete reliance in you.
>
> C. A. Beyts,
> "Collector of Ahmednagar."

The government of India and of the Province of Bombay have recently expressed a desire that appeals for non-official aid should be addressed to America and Great Britain.

The Bombay municipality, in welcoming a new Governor, said: "We cannot avoid referring to the fact that the city, along with other places in the Presidency, is now passing through a time of distress and anxiety, owing to the failure of the seasonal rains, and that in common with so many other parts of the world we have suffered severely from an epidemic of influenza with a very high mortality."

The strong Christian Herald Relief Committee which has been organized will soon begin some arrangements. But until some relief money arrives not much can be done. We all shall very eagerly await the outcome of my cablegram, of this letter, and of other letters on this subject which will go to you. I have engaged passage for America via the Pacific for the close of February. So I cannot expect to receive, before I sail, a written reply to this letter, but I do earnestly request a cabled answer addressed to "Hume, Ahmednagar, India." While I am in India, I shall do what I can. When I leave, the Committee will make another chairman of this Christian Herald Committee. When I reach America about the end of May, I shall there push efforts for relief so far as possible.

Very heartily thanking the Christian Herald and its readers for their former invaluable service, and earnestly appealing for help in our present emergency,

R. A. Hume,
Chairman Christian Herald Committee which has been formed by the Executive Committee of the Bombay Representative Council of Missions.

Before this letter was received, the Christian Herald, responding to the cabled appeals, had forwarded to Dr. Hume's Committee in Bombay $5,000 in anticipation of contributions. That sum should be followed by other remittances as rapidly as the contributions are received. All the suffering districts will be helped as far as the means at the Committee's disposal will permit. To be effective in saving life, the relief must be given promptly. We are confident that our readers, comprehending the urgency of the need, will do their share with their usual promptitude and liberality.

These contributions for the India Famine Relief work are acknowledged:

Mr. & Mrs. G. M. Giddings	$4.00
Mrs. A. Means & C. J. Quante	4.00
Mrs. E. B. Kibler	1.25
Addie R. White	.10
D. C. Steiner	35.00
Friend, Utica, N. Y.	11.00
Friend, Hurlock, Md.	12.50
Mrs. Clara Snyder	6.00
Mrs. R. E. Dunkern	1.52
George Keeler	1.25
S. S. Strawman	2.25
M. F. Rossman	4.00
A. Mottaz	25.00
J. N. Welander	25.00
D. K. Hyatt	20.00
C. R. Brewster & Family	20.00
M. F. Smith	20.00
F. E. Nitzsche	20.00
Friend, Connellsville, Pa.	15.00
S. Grace Harlow	15.00
Herman E. Martens	10.00
S. A. Moody & Family	10.00
Isadore Palmquist	10.00
Mrs. Caroline Dahhesstein	10.00
Friend, Pittsfield, Ill.	10.00
F. H. Ferguson & Son	10.00
W. & M. Burney	10.00
Wm. Sayre	10.00
Mrs. J. C. Hoskinson	10.00
Miss Laura A. Ward	10.00
Mrs. H. K. Schroeder	10.00
J. A. Ackerman	10.00
S. K. Deihl	10.00
J. W. Johnston	10.00
Paul Olsen	10.00
J. Y. Bettys	10.00
Elsie S. Rinehart	5.00
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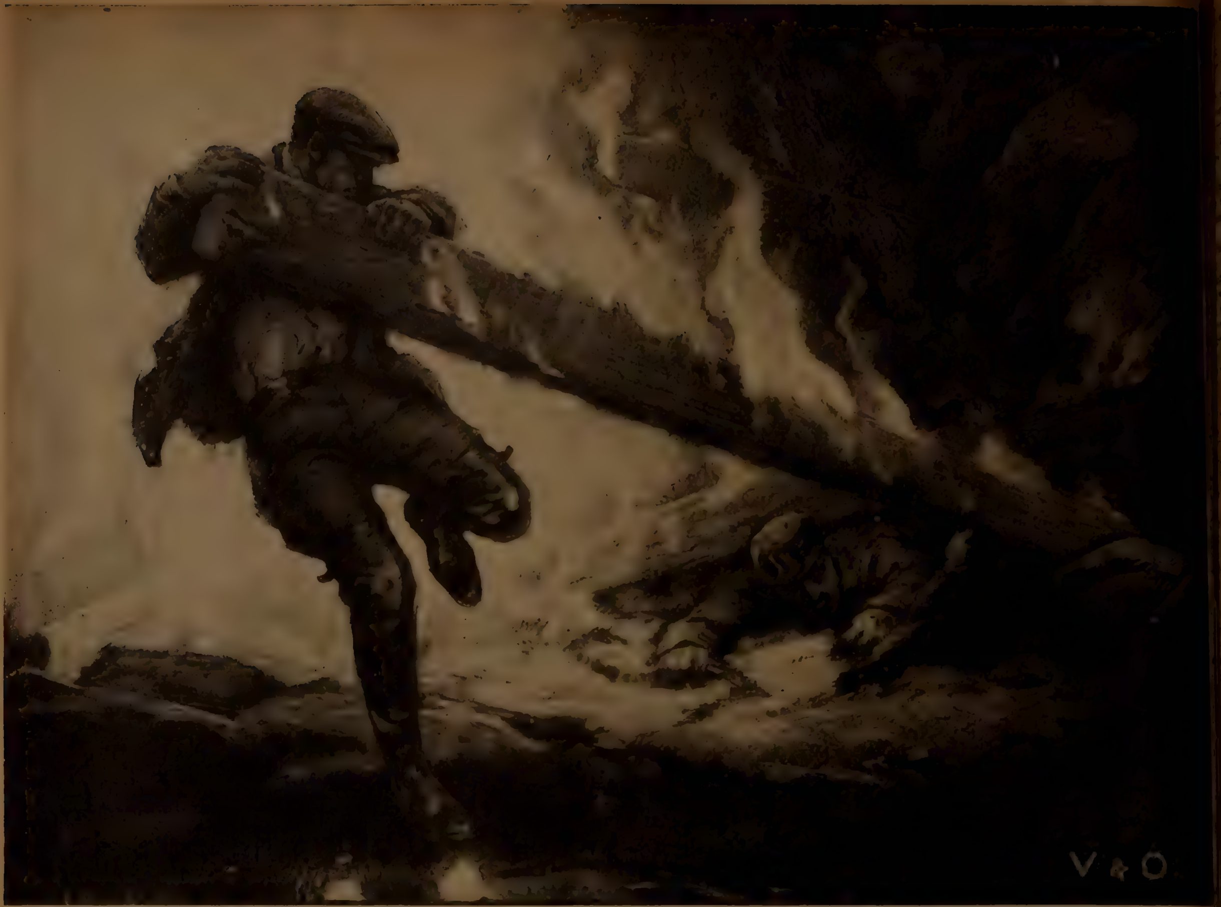


His eye, glued to the hole, started to see Alexis, the injured, thrust through by Old David. "Creep for it, boy!" the gang leader called

A Prophet—Not Without Honor

A SHORT STORY BY GEORGE GILBERT

Illustration by Varian and Osborne

IN THE after-benediction hush in Bethel Chapel Rev. Albert Thorndale went to his wonted station at the door, ready to greet the people as they passed out. He felt displeased with his sermon, with himself; with the failure of the new organist, the good choir he had drilled so faithfully, to produce the results he had so fondly hoped for.

"A splendid sermon and service," Anson Barksdale, general manager of the big colliery that was the only industry of Anthraton, complimented Thorndale. Barksdale was the business hub of the community, as spokesman for the Consolidated Company—a modest, square-dealing man who but a few months before had displaced a former grasping, unpopular general manager. He it was who had been chief among the men to bring Thorndale to preach in Bethel Chapel.

"Thank you," the pastor answered; "but I thought the sermon went a bit over the people's heads. I feel that I did not reach their inner lives."

"That will come in time," Barksdale encouraged, giving place to a burly man, whose gnarled, powder-marked hands set him off for a coal miner. He was David Prtherch, for whose good opinion Thorndale was especially solicitous, as Old David, gruff, often hasty-tempered, was loyal, true, warm of heart, and the leader of the Anthraton deep-level workers.

The miner's hand squeezed the pastor's. His left stole up to pat Thorndale's shoulder.

"'Twas—no'bout so bad; you're a-warmin' to us, lad," and his grim brows wrinkled into a smile that came from the heart out.

"Only warming?" Thorndale began, regretfully; then, with sudden decision, he bent over and whispered: "Wait in the pastor's room; I wish to have a word with you and a few others, Mr. Prtherch."

In like manner Thorndale accosted and kept in Mike Polaski, the giant Slovene, real foil to David, whose Welsh blood and ways represented the old-time miners, while Mike stood for the latter-day order in the coalfields.

To them were added, when Thorndale seated himself at the head of the table that centered the little room, Alois Maxim, a Slovak, Andrew Alexis, a White Russian; Jack O'Neil, descendant of a pioneer Belfaster, and others. Big Mike was at the right side of the pastor's chair—the wide-armed, softly-padded one the men's class had given him when he had arrived in Anthraton six months before. Old David sat on Thorndale's left—the heart-side, as he called it with his loving Welsh whimsy.

"I have called you men together, the flock's pick," Thorndale said abruptly, "to tell you I am going to resign."

"Na! Na!" exploded Old David, his hand seeking the pastor's own. And it was Old David who put period to the amazed silence by demanding: "Why?"

"I feel I'm not the man for this parish."

"Ye said that the first time," O'Neil rasped.

But it was Maxim whose acid bit deepest: "Ain't ve for you good enuff?"

Thorndale stormed at him. "'Good enough!' Haven't I done my best—organized a splendid choir, had put in a fine organ, built up the Sabbath school—brought in an organist so good she is called upon to give recitals in other churches roundabout—refused two good offers from other churches——"

"Easy, lad," from David, his finger-tips drumming "Men o' Harlech" on the oaken table-top.

It was Big Mike whose crucial hammer-blow smote through David's plea for moderation:

"Ya! Ya!! Dot orgel-player voman. Who make oop money her to pay?"

"It comes vrum Barksdale," Maxim gritted accusingly. "Dtaht means vrum Consolidated Coal Company!"

"I said so frankly when I hired Miss Cavish," Thorndale gave them back squarely; "you made no protest then. . . ."

"We're makin' nane noaw," Old David said grim

"You, too!" and Thorndale whirled on the o man who was pursing his thin lips to blow out whisker-stirring breath toward the ceiling.

"I'll give to 'im straight," O'Neil thrust in wit "let be, David," and his great arm propelled a hair fist that, applied to Old David's breast, sent th Welsher into his chair's depths with as resistless force as the piston-rod of an engine exerts; "Bark dale-Consolidated, pays th' organist—an' a lot things. It makes us all feel you're like th' last past we had—owned by th' Consolidated. There, it out, an' Lord help us all and all."

"So that's it?" and Thorndale's eyes roved ove the accusing faces. "Oh, men! to hold such thought of me, with miner blood in me, who loves you all! and his hands went out in a wide appeal to them ove the table. But he only saw David's lips purse as h hemmed, haughed and expelled breath with a quee whistling sound. The others got up and stampe out stormily.

Thorndale wheeled on David, who sat still, combin his tangled beard with spatulate digits, and demanded

"Do you believe this charge they bring agains me? What do you want? That I be biased for yo men, against the company and Barksdale?"

"Na! Na!! We know you must be meen'ster o high an' low, foursquare, firm. If ye could mak th' men feel you're with them, like . . . Oh, dominee we be just hard, dynamitin', rock-breakin' geezers and we want our parson to gi' us th' touch o' hi shoulder as he marches along to glory wi' us."

"But am I not old Anse Thorndale's grandson—Anse the miner?"

"I know! He was mine bully when I was a break lad. We all loved him. But what do th' ginnies like Big Mike, Alexis and them know of him? Your folks left these hills when you were a youngling; you are city-bred. The men feel. . . ."

"But tell me what I've done to chill them."

"You're too correct; wear soft clothes, have soft

. soft ways, soft speech—like Barksdale. top it all, you've brought onto us an organist, for with the Consolidated's money—as if we 't 'a' paid the shot oursen! Are we wage-s religious paupers, then, that others pays our "

bitter cry of it, the sweep and fury of those vords bit into Thorndale's soul—showed him ror. Tears dimmed his eyes.

thank you for your bluntness," and his hand ed the veined old one that caught at his ten-, "I thank you. I'll stay and make good!"

yah!" David responded warmly; "'tis a lad makin' a miner dominee of. But don't make me mistake over ag'in!"

* * *

as the appeal of the men for new fans in North reached you yet?" Thorndale asked of dale in the manager's office early next morning. se old workings where you are stripping out veins left from cruder efforts of old-time mining ery gassy, I know, for my granddad worked em—his last work before we left here when I lad. I was often in that part of the old shaft. Shaft 8-B now."

o; I've had no petition yet."

the men petition, will you receive it?"

f course, former methods of oppression here are l."

hank you," Thorndale smiled, going out.

seen by both men, Minka Shaska, a niece of Mike's, and Barksdale's stenographer, smiled a of cold triumph at Thorndale's back.

* * *

o the committee room of Miners' Union 38 night, Thorndale walked. The union meeting nded long ago; the committee, with O'Neil as , was drafting the petition voted to be presented, g for new fans for North Shaft. The outer room leserted. Thorndale had no trouble in entering

ood evening, boys," he said cordially; "I what you are meeting for. Let me go with -act as your spokesman. I'll stand with you e Barksdale."

paused. He glanced about for Old David, ne was not on that committee. No answering lint warmed his heart. He felt the chill of grim spiritual withdrawal from him.

ou'll face 'im?" O'Neil blared bitterly, "yis, first goin' to him an' gettin' his permission. girl in th' offis told us. . . ."

hen you think I am making a 'grandstand . . .

o—not yet. But if you're with us, come to st in such things! Come below, 'stead o' goin' ays above, for a shoulder's touch!"

how us you got a heart," Alexis growled, as pastor, his heart congealed with their unbelief m, went away, head down, shoulders bowed— ly dejected in spirit.

ow to draft the last clause," O'Neil said, and paper rustled, the pen scratched. The ring of s about the table bent forward as the words formed, after much counsel and weighing, to up the petition that meant safety to them in mine.

he lad has good stuff in him, though," O'Neil as they finished.

f he on'y show us he's got a heart," Alexis led.

Ya! Ya!" from Big Mike.

* * *

was Old David, in the west breast working of h Shaft 8-B, who brought up the matter for ission during the Tuesday nooning as the picked of the mine—the ones trusted to pioneer the in that dangerous part of it—sat about on a-blown rock and coal, eating or drinking from buckets: a safety lamp in the cap of each gave for the meal:

Doubts not the young dominee meant no har-," he gave them; "by happing to go to the ager laddie first."

Well," and Jack O'Neil bit through two thick of bread with a stratum of hard corned-beef een as easily as a maid might shear through a olate-cream with her dainty teeth, "he got it me—right atween th' eyes. I *told* him."

Ya! Ya!" Big Mike fleered; "Yacky, he tole 'im e teet' right outa-like."

e smacked his lips over a cold bit of *blutwurst*.

Yokie, he say th' wort," Maxim echoed.

lexis rumbled in his chest approval, wagged his k-shocked head.

We need a meen'ster," David said, "to marry, sten, preach over our dead. We pay for such-like ices. We've had them before. I had hopes this being grandson of a miner, would be grippit to with hooks of steel. Oh, for a real leader—one oursen! . . ."

hey were silent for a space. Water dripped about n; the acrid after-reek of high-content dynamite te their olfactory nerves with wonted violence. beyond somewhere a pump coughed; afar they ld hear a mule bray as he came out under lights knew it was time for him to turn into the under-nd barn and munch his oats. A faint "sough" of the great hoist cushioning itself on the elastic i-fluids of the sumph after its big drop from light to Stygian gloom.

lexis coughed between bites.

He pointed to Big Mike's lamp, about the gauze of which a veritable ghost of a specter of flame seemed to be, then vanished.

"I see on O'Ne-el's lamp," sputtered Big Mike; "gas, she is gaining."

"We oughtta have that new fan," growled Jack.

Maxim swigged the last of his tea from his bucket-top with its hollow pocket, screwed the cap of it on again, with lips twisted in imitative gesture, as men will when turning a screw home. Then he produced pipe and tobacco. The other's had relaxed, and no one saw the Slovak begin preparations to smoke until he reached out his hand to strike the match on a dry bit of shale.

"No; too gassy, today," Old David said, striking the match aside. It fell between the cracks of the shale.

"All ri', Dave," Maxim yielded, giving due obedience to the gang's leader.

They sat a moment more. Then came, far off down the shaft, the clangor of a gong.

"One o' the clock," Old David said, getting up, "to work again."

They all scrambled to their feet, putting down buckets as they did so. Erect, they noticed that the corposants of gas-menace were more apparent, dimly seen about the safeties' gauzes.

"Too gassy," Big Mike said.

Alexis coughed—spat.

Maxim took a step off his mound of shale. At the first step there was a little "spat" of fire under him—the match-head grinding between two bits of rock crunched by the hob-nails of him.

"Hah!"

It was Old David, reaching for the match-head that flared up in between the stony débris.

He was all but prone—all but successful—in his effort to pinch out the threat of danger, when, from the little hole where the flaring peril glowed, a tiny spurt of blue flame went—to a pocket of rock a few feet away. They saw it with horror, for it told of gas in little pockets at their feet—the deadly, lurking peril they dreaded worst of all.

"'Ware. . . ."

So David as by instinct threw himself behind a pile of "down" stuff. For as he called and cried the flame leaped from that second hole to another—to another—to another. Then, as they cowered, they saw it gutter, from pocket to pocket, to the end of the chamber and then——

The mountain trembled—chaos engulfed them. . . .

* * *

There was one stream uncontaminated with sulphur and other mine refuse near Anthraton—Sweetwater Creek, that flowed north of the big hill under which the Consolidated's operations were. It had been polluted with the all-slaying mine-wash in olden days; then the north shaft had been abandoned and the Sweetwater had been left free of the former mixtures of unthinking greed. So the stream had regained its olden sweetness after many floodtimes—and the trout had returned. The Sweetwater, with its solace, often drew Albert Thorndale when his spirit was troubled, for he found that a day with rod and creel on the little river of rejoicing was good medicine for the inner man—and his soul.

So that Tuesday morning, not to fish so much as to be by himself, Thorndale had gone a-fishing. Noon found him opposite the entrance to the old workings, where he had so often, as a lad, watched his grandfather go in to labor. Thorndale, too, had gone in there with his grandfather on Sundays, and the old man had shown him what it meant to be a miner—the hard rocks to break, the perils of falling rock and gas. The outer passages there were familiar to him, and he had no doubt were as he had seen them last; for before his family had moved to New York, after the grandfather's death, that tunnel had been boarded up.

Dropping his creel, Thorndale ate, but with little appetite. Then he stood his rod against a friendly pine and went toward the boarded-up tunnel-mouth. Somewhere—far inside—Old David, Big Mike, Jack O'Neil, Maxim, Alexis, were at work, enclosed in rock not more adamant than the reserve that all the past months had kept him from their hearts.

He heard voices. Two flaxen-haired, blue-eyed, ragged lads came shyly toward him. When they saw who it was they began to draw back.

"Even the children are distant to me," he said, recognizing them for the children of Big Mike and blonde Mineska, his big-framed mate.

The boys began to pick wintergreens, their eyes aslant at the pastor. His heart yearned for them, yet something kept him from saying the needed word.

"Yes," he thought, "the men are right; I am a coal-miner's grandson, but I have been educated out of touch with them. If I were *of* them, or could get in some way close to them . . ."

"B-o-o-o-o-mmmmm!"

The mountain before him trembled. With a warning "swish!" dust spurted through the chinks in the old boarding across the tunnel-mouth. And then, with the coal-miner instinct surging up in him, he swirled aside. . . .

In time!

The tunnel-mouth vomited the boards that had closed it so long—vomited, too, dust, rocks, timbering.

The blast of it all but stunned him, yet he had received but the side-swipe of its malignity. He sprang up, alert, intent, his ear cocked toward the gaping hole through which the death-spout had emerged, to spend itself under the shimmer of the noon-hour sunshine.

"It's a blast," the oldest of the tow-headed boys cried.

"Go tell them," Pastor Thorndale called, "that I have gone in here. Get a rescue party here. *I'm going in after my boys.*"

"Yes!" and he seized his young charge by the hand and sped, with the coal-town lad's ready acceptance of the situation, to carry the word.

"What d'you find forwart?" Old David demanded as Big Mike crept out of the gloom that covered everything toward the main workings. Three hours had passed, as they knew from the radio-painted face of Maxim's watch. They were all alive. Some were hurt, but they had stanched the blood with rude bandages. Alexis had a broken leg; Jack O'Neil a smashed hand that he was hiding from them so they would not try to keep him from anything helpful that needed to be done.

"No good!" Mike grunted; "all stuffed mit rocks. Water she come f'um out dhayre."

He sat down, coughed, spat.

"I t'ought so," Jack said, secretly favoring his injured member aside to get it away from Mike's body as the other lopped down beside him and went prone from exhaustion; "we best keep down, close to the bottom, where the air's better."

The oncoming water gurgled under their feet. From some new-cut vein it had begun to flow not long before. Already it was to their ankles when they stood off the débris, on the chamber's floor.

"No hope in front and choked-up timbering behind leading to th' old north tunnel," Old David said, mournfully; "we've heaved on those timbers our best, but they do not budge. And we can't cut them in time."

"Try dynamite, blow them out. We can hide under a rockpile to escape the shock of the explosion," Jack suggested eagerly.

"And have the blast set off the gas in here. Ugh! We've not dared to have a light since the blow-out. It ripped our safety-lamp gauzes to bits."

They sat a while, silent. The water gurgled.

"Half-way to my knee," Jack said.

Maxim lurched in the dark toward where they knew the timbering to the old tunnel was.

"*Smoake I smell*," he cried. "She burns beyond those timberings."

Old David leaped to the timbering, despite the dark. They heard him breathe deeply as he sniffed the tainted air.

"God help us!" he groaned.

"What ist?" from the Slovene.

"Fire! The blast must have struck sparks out beyond and set the timbering on fire. The water is coming up under us; the passage in front is barred with rock; the gas-cloud gathers thickly at the roof and behind us the fire is raging. When it burns through those timbers . . ."

"God be good to Molly—and the childer," from Jack O'Neil.

Then, except for the crackle of the distant but nearing flames, the gurgle and drip of the water, the settling of the newly crushed rocks on all sides as the internal pressure of the mountain's depths ferreted out the weaknesses of the fresh-fractured débris, all was still.

* * *

Barksdale and his rescue crews battered away at the side of the big cave-in farthest from the old north tunnel. They felt that it could be penetrated there. Big Mike's little son, at the pit-mouth, wailed in vain:—

"Go to the old tunnel; the minister's gone in there. He wanted me to tell."

But he did not know where to go or whom to go to. He ran about so for a long time, until he stumbled, exhausted, against the legs of Edwards, shaft boss of the main mine. The Welsh leader of men took notice, not so much of what the lad was saying, but of his desperate efforts to make people listen. Then, in a few short phrases, he drew from the lad what he knew and called for some of the older miners.

"Try it from there," counseled Cornish Jock; "the old tunnel leads in fair half-way toward where they are in 8-B. We should have thought of it before this."

Within five minutes the rescuers, followed by the women and children and all the rest of Anthraton, were streaming along the mountain side toward the entrance to the old north tunnel and the Sweetwater.

Stumbling forward, Thorndale left the tunnel-mouth over farther behind. When the light from the gaping entrance failed him he fumbled for his electric flasher he always carried on his fishing trips, against a possible return across barbed-wired fields after dark, when he needed its rays to protect his boots. The boots soon shredded on the sharp rocks; then the heavy socks, then his feet began to bleed. He heeded it not.

Up the main tunnel he went, ransacking his memory for fag-ends of all but forgotten mine-lore. He boldly followed the bore until it "pinched" down; then took a side passage. He still was on familiar ground.

Once he fell over some "down" bell-rock; twice he slipped into sink-holes filled with stagnant, scum-coated water. His boots filled, but he disregarded their weight, thinking only of speed, speed, speed. He kept the flasher's contacts together too long, however, for he found it growing dim. Then he realized that he must husband it, and so he left it turned off, except when he actually needed it; pawing, threshing his way forward between flashes as best he could.

And as he went he got the reek of gas, of smoke. This last rejoiced him, as he thought it was coming from the direction in which the men were, for there, if anywhere, would a fire start, he reasoned.

Afar he saw a glimmer of light, as of a flame-flicker. Then it vanished. He came to a wide pool of water and had to swim it and all but sank as the boots dragged him down. Only the stamina that came to him from working ancestors, from his college athletics, kept him alive during that five minutes of stress. He emerged on the other side of the slough to fall inert for a time, too exhausted to go farther then. . . . .

The darkness about him vanished. He was in a full glare of light that came from a side-chamber. He staggered to his feet and saw that a mass of twisted and splintered timbers there was aflame.

He had enough mine knowledge to know that the burning timbers had been smashed, ahead of the blast, from some other working—were perhaps part of a bulkhead and side-timbering appertaining to it. From it projected a huge beam, whose already blazing end, buried in the mass near its bottom, and whose other end, sticking out toward him, lever-like, seemed like a veritable Archimedean machine for raising mountains—given the power applied to its immense bole, with the mass of rock that snubbed it down among its blazing fellows as the fulcrum.

Thorndale gazed at the flaming barrier that held him back. He dashed toward it—heard voices on the other side.

"Who is there?" he called.

Silence. The flames crackled.

Then he heard a feeble call.

The voice was that of Old David:

"Wha's thare?"

"'Tis I, Thorndale."

"Are ye alone?" he heard Jack O'Neil.

"Yes; I've sent a lad for help—long ago. Will they ever come!"

The flames roared up. Thorndale had to fall back. He estimated his chance of dampening them with water carried in his hat and saw it was useless.

"What c'n you do?" Old David called; "have you a tool or anything?"

"No. . . ."

Then he saw the big beam. Like lightning his brain cleared of the fog of exhaustion. He forgot his bleeding feet, his hands torn on the rocks, his head, battered from like causes. He noted the deep bite the end of the beam had in the base of the blazing stuff, the terrific leverage its length, so snubbed-down, gave one who could press down on the free end.

"Wait; stand back from the burning timbers!" he called.

He steeled himself for the effort, leaped, caught the end of the lever-like beam. His weight brought it down. . . .

"It lifts!" he called; "I've got a lever in the bottom of the pile; I can tear it down," he finished; "or open a way somehow."

The timber swayed to one side, and before he knew it his back was almost against the nearest of the burning stuff that came near to where the timber ended on that one side of the chamber-wall. He swayed it back again to get away from the flames, and the motion lost him what he had gained.

"Wait!" he screamed; "I'm not able now. Watch for the hole at the pile's bottom and break through if you can."

"Ye may fire th' gas in here, but we must reesk it," Jack called; "'tis our last chance."

Again he essayed the awful effort. Again the timber, as he drew it to that certain point and as he saw the hole appear beneath the blazing pile, swayed with him. Some inequality in it or the rock on which it was snubbed, threw it off-center when he got it down within saving distance of the floor of the chamber.

Again he had to yield, not to the fire, for he was willing to be burned alive if he could save them, but to the sane reasoning that if he tried to save them and failed, because of being overcome by the flames, just as one of them was forcing his way from under the flaming doorway of fate, he would slay, instead of saving, his people.

His back was so hot that he thought its coverings of clothing were afire, so he threw himself into the big pool again and came out, drenched.

"This time, with the water to keep my clothing from catching, with God's help, I will stand the gaff."

His mind—his mental voice—had snapped back to old days and the old slang word slipped out. Yes, he would stand the gaff!

He staggered forward, drew the end of the flaming timber down. The flames were running along it now, toward his steaming hands. The air in the chamber was fairly crackling with heat. The sparks snapped over him; little eddies of flames caressed him with awful stigmata of evil.

"Are you still there?" he called.

"Aye!" from Old David. "What shall we do?"

"When I lift, do you come out. Do you hear me."

"Yes," from several.

"I shall be bent over my lever—I can not see you pass. Call to me, so I shall know when you are out. And do not heed if my back seems to burn. It will be steam—my clothing is cool,—soaked in water. Do you understand?"

"Aye, lad, lift away. Now!"

He bore down! The beam, raising the fiery stuff, made the hole appear again. The huge timber came to its usual position, then began to sway him over against the flaming débris behind him. Schooled in its malign tricks, Pastor Thorndale felt for the chamber floor with his toes, got a purchase and stopped it!

"Come!" he called.

His arms outstretched, he pressed his strong chest onto the lever. His muscles cracked with the effort. He could feel the stab of the heat through the soaked clothing on his back—could feel his shirt, under his outing coat, begin to crinkle.

His eye, glued to the hole, started to see Alexis, the injured, thrust through by Old David.

"Creep for it, boy!" the gang leader called.

"Who comes?" Pastor Thorndale called.

"Alexis!"

"Now, Jock," and O'Neil staggered out, fighting the flames on his clothing.

"Big Mike!" Old David called, and the Slovene sped by the flaming walls and the minister at his post of fearful peril.

"Maxim!" and the Slovak bolted out.

"Hurry, now lads," and Old David hustled the others.

The old man came last, as became his post of leader. He won through swiftly and plucked at the groaning parson as he passed. The minister called:

"Are you all safe, my people?"

"All out!" and Old David, shielding his face with his hand, turned to plunge forward, thinking other would come, too.

A smother of flames and smoke came as the k beam, released of Thorndale's control, swung up and the hole through which they had come closed, like an eye of hell winking shut.

Thorndale was prone! But David turned aga and saw!

"Ho, Mike! Come for the dominee. . . ."

Big Mike turned in mid-stride and came b Together the old Welsher, last of the old era of mi in the hard coal regions, and Big Mike, of the era of alien brawn, gathered up the smoking mass began to carry the minister toward the tunnel-mo As they waded the big pool, across which the ot already were, he stirred in their arms and begge be set down.

"My back it is," he stormed at them; "it is bu a bit or steamed, where the heat drove the st through the cloth into the skin. Otherwise I am right, but faint."

They set him down. An arm about Old Dav shoulder, another about Big Mike's, he staggered toward daylight, safety.

Led by Big Mike's boy and Edwards, the resc stormed toward the entrance to the north tun Their foreguard gathered about it, ready to en when they heard voices coming out. A shout w up, telling all what was to be expected. Into cleared space the crowd's leaders forced the pe to make before the entrance to the bore; prese emerged the trio: Old David, Big Mike, Par Thorndale, and behind them the others from 8 Cheer after cheer went up.

Thorndale swayed erect. His clothing, in tatt from fire and rocks, was a mass of grime and sli

"Give me the touch of your shoulder, boys," called, and his friends thronged him, upheld him

Their clothing, too, was shredded; their fa scored with fire and grimed with soot.

Blood streamed from Parson Thorndale's f head; his hands, peeling with blisters, hung at limp at his sides.

A hush fell over the people.

"Are all the 8-B men here?" Edwards called

"All, thanks to the dominee," Old David cri "he brought us from the mouth of hell. We ha him to thank for our lives."

There were no cheers, no glad cries. There w just a rustle, passing over the silent people as th faced the knot of the redeemed men standing th with Thorndale in their midst. It was Jack O'N still hiding his smashed hand from them all, w called the needed word:

"Will our pastor please give thanks?"

Thorndale's hand went up. The heads bow The rustling sound as of people bending their backs supplicatory pose was heard, then the words ca that brought healing to the people.

As, upheld by the friends who loved him, Thornda went down the mountainside toward the little tow they sang, full-throated, happy:

"Blest be the tie that binds. . . ."

Minute of the next meeting of the Anthra Miner's Union:

"That hereafter the charges for the Bethel org and organist be paid by assessment, pro rata, of t members of this union as a thank-offering for t heroism of Rev. Albert Thorndale. in saving so ma of our members. Carried unanimously."

A Woman's Appreciation of Lincoln

Mrs. Jane M. Johns

By REV. FRANK HAMPTON FOX

MRS. JANE M. JOHNS, of Decatur, Ill., though in her ninety-third year, has taken a keen interest and an energetic part in all of the home activities connected with this fourth war through which she has passed. She speaks as few women can concerning war; for she enjoys the unique experience of having seen seventeen members of her family enlist in the Civil War. Her grandson, a captain in the United States Navy, was cited for distinguished service in foreign waters last summer.

"I knew Mr. Lincoln better than those who have written volumes about him," she said recently, "because I knew him before he became famous. I met him first in Decatur in December, 1849. Dr. Johns and I had rooms in the Macon House; my piano, after a long journey by steamer down the Ohio and up the Wabash to Crawfordsville, and from there to Decatur by wagon, arrived at the hotel late in the afternoon. The question of unloading the instrument perplexed us; for there was no man in sight except the landlord.

"'Wait,' he said, 'until court adjourns.' The men came soon, and the landlord explained, 'There's a piano in that box, and this woman wants some one to help unload it. Who'll lend a hand?'

"A tall gentleman with a large shawl folded lengthwise, scarf-fashion, over his shoulders and caught together under his chin with an immense safety pin, stepped forward, saying, 'Come on, Sweet, you're the next biggest man.'

"That was my first meeting with Abraham Lincoln. The piano was quickly unloaded. After dinner Mr. Lincoln supervised the setting up of the instrument. He received my thanks with a polite bow, and asked, 'May we have a tune before we go?'

"After the night session of the court adjourned, we had an impromptu concert in which several of the guests at the hotel participated. Finally, I sang, 'He doeth all things well,' and Mr. Lincoln said, 'Don't let us spoil that song by any other music to-night.'

"On one occasion, when Mr. Lincoln was a guest in my home, I asked him why he determined to quit politics after his term in Congress. He answered, 'I was only poor white trash in the eyes of the leaders, who had so organized their forces that I was powerless.'

"Eight years later, the Kansas-Nebraska question sent him back into politics as a moral obligation. After being twice defeated for the United States Senate, he accepted the verdict as final. Providence, however, reserved Mr. Lincoln for a greater destiny. During the political campaign of 1854, Mr. Lincoln was a frequent visitor in our home. Through these conferences which he held with my husband and other leaders, I came to know Mr. Lincoln well and to love him as a high-minded moral leader of men. never permitted his personal interests or those his party to stand in the way of the general goo In discussing individuals he was sympathetic an just—placing himself in the position of the perso judged.

"Though I heard Mr. Lincoln speak on the politic questions of the day, nothing that he said made lasting impression on my mind. After a big politic rally, Owen Lovejoy, 'Long John' Wentworth an Mr. Lincoln were our guests for dinners. While th other men discussed the news of the day, Mr. Lincol took my little Fanny on his knee and put an arm around Corwin and told them stories for half an hou That incident made a deeper impression on my min than any political speech I ever heard. He neve passed a child without a smile and a touch tha seemed a benediction.

"I have read descriptons of Mr. Lincoln whic characterized him as a rough backwoodsman, whom everybody addressed familiarly as 'Abe.' In his political addresses, he probably adapted himself t the methods of thought acceptable to the men wh heard him. In the homes, there was none of that for Mr. Lincoln was a gentleman of the old school He always arose when a woman entered the room and remained standing so long as she did. His courtly manners would put to shame the easy-going indiffe ence to etiquette which characterizes many men to day. I never knew a man who on all occasions showe such unfailing courtesy to women and such gentl affection for children as Abraham Lincoln."

"How is it your car always starts so easy?"

"Well I paid a little more for a Willard Battery and I take good care of it."

"*First,* I knew I was getting a brand-new battery because it never had any acid solution in it till it was made ready for my car. You know these Willard Batteries with Threaded Rubber Insulation can be kept in the dealer's stock *Bone-Dry*, and so they don't deteriorate.

"*Second,* Threaded Rubber means *better insulation* and that means a *longer-lived battery*, with more punch to it.

"*Third,* I see it's kept charged right and filled with pure distilled water.

"*Fourth,* I watch the other little wrinkles—prime cylinders in cold weather, throw out clutch in starting, keep spark-plugs clean, and so on."

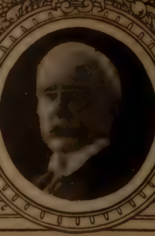
Any Willard Service Station can tell you how to get the same results—call on them at any time. You'll find it pays. Write Willard Storage Battery Company, Cleveland, O., for free book, "The Wick of the Willard."

Willard

STORAGE BATTERY

Willard Threaded Rubber Insulation

THE SILENCE OF JESUS



A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—Luke 23 : 9. "He answered him nothing."

LET us walk for a little while with Jesus and his disciples. They are passing out of Galilee, their own native Galilee, into an alien country, into the coasts of Tyre and Sidon. Now you know the feelings of repugnance which the Jews entertained toward every other race. They regarded them as unspeakably inferior. If a man wasn't a Jew he was a beast! Imagine, then, the disciples crossing the borderland into the territory of one of these alien peoples. Immediately their national pride asserted itself. Their feelings of exclusiveness were excited, feelings of superiority and aloofness. Their whole manner was made to proclaim "no relationship." As they walk along the road they occasionally pass groups of these people, and the disciples mutter to one another in terms of disdain. The Master is a little in advance, but he turns his head to listen to their conversation, and he hears them complacently agreeing among themselves that the people of this country are no better than dogs. "Dogs! Unclean dogs!" He says nothing, but the word and the contempt that inspired it go to his heart like cold steel.

And behold, one of the women of this despised people came toward them, and as she approached the disciples said one to another, "Here comes one of the dogs." She was in great distress, and somehow or other she had heard a rumor about the wondrous Galilean who had come into their midst. And she came near to the Master, and fell at his feet with as touching and pathetic a cry as ever smote his tender heart. It is just the cry to unseal the fountains of his purity, and he will drench her wounded spirit with benediction, and send her home with a most gracious response. "Have mercy upon me, O Lord: my daughter is grievously vexed with a devil." . . . "But he answered her not a word."

THE silence of Jesus! How mysterious! How unsympathetic! We thought he would have treated her as if she had been his own mother! We thought there would have been a welcome full of the hospitality of heaven! But he takes no notice of her. He stands before her in a silence that is most chilling. Surely there is a purpose in all this. Let us look for it. The feelings of the disciples seemed to be seconded in the attitude of the Master. They had looked upon her approach with feelings of contempt; and now the silence of the Master only intensified their feelings, and they cried out, "Send her away, send her away!" Then the Lord looks down upon the poor woman who is kneeling at his feet, looks at her so tenderly, and, pointing to the disciples, he says to her, "I am not sent but to the lost sheep of the house of Israel."

Then, are these proud, hard-hearted, unsympathetic men samples of the people who alone are to have the glorious privilege of his healing and saving power? I am beginning to suspect the meaning of the Master's strange conduct toward this sorrowful woman. He is going to make use of this woman to teach a grand and much-needed lesson to these twelve men. "I am not sent but to the house of Israel." Then the woman, with tears streaming down her cheeks, and with hands locked as though in prayer, lifted her face toward the Master, and cried with the agony of her heart, "*Lord, help me!*" And Jesus answered and said: "It is not meet to take the children's bread and cast it to the—dogs." And before he said that word "dogs," I think he slightly paused, and looked at the disciples, and then said it; and his looks and the tone and the word recalled that conversation they had in the way, and which they thought their Master had never heard, and they now began to feel that the Master was calling them up for judgment. "It is not meet to take the *children's* bread," and these stony-hearted, selfish men were the children; "and to give it to the dogs"—and this kneeling, weeping, broken-hearted, unselfish woman was one of the dogs! The ironical contrast made the disciples begin to hang their heads in shame.

"Yes," the Master seemed to say, "this is what you claimed as you came along in the way—you are 'the children,' the beloved children, and this woman is a type of the dog, the despised dog." There are some compliments that make us blush with shame. There are some proffered honors that only humiliate us. And when these disciples heard their Master call them the children of the Kingdom, and then take their own word and call this woman a dog, they felt the irony of the compliment, and were filled with discomfort. But, all unknown to herself, the woman went on to deepen their confusion. She laid hold of that word "dog," that word which the disciples had so gladly dropped out of the conversation, and she said:

"Yea, Lord, a dog; I am willing to be regarded as a dog; but even the dogs are allowed to have the crumbs which fall from their master's table. I don't ask for the bread. Give that to thy children, to thy good disciples here, but when the children have been fed, Lord, spare one crumb of thy power, one crumb of thy love, one crumb of thy helpfulness for a poor old dog!"

By that time the disciples had come to feel that *they* were the dogs, and that was the purpose the Master had been pursuing. He had determined, as they came along the way, when he heard them use the contemptuous word, that he would drive their sword into their own souls. And now, as one by one they turned away from the woman in shame, and some of them with eyes filled with tears, he saw that his purpose was accomplished, and that great heart of his, that had been almost bursting to declare its affection for the woman, broke out in a torrent of love.

"Oh, woman, great is thy faith; be it unto thee even as thou wilt."

He would have given that reply at first, only he wanted, by his reply, not only to heal her daughter, but to humiliate twelve men. By his apparent harshness to one woman he blessed the souls of twelve men. The apparent silence of his love was really working the will of a larger love. By that mysterious silence which followed the woman's appeal, the Master glorified his name.

NOW, does not that incident give us a key by which we may interpret some of the silence of Jesus today? Sometimes we kneel at his feet, and pray, and ask for mercies, and the Lord is very silent and seems to answer us never a word. He may be giving us a greater answer than we asked.

Your little lad was ill, and nigh unto death, and you cried out in prayer, "Lord, have mercy upon me, and save him!" And God seemed so silent, and seemed to answer you never a word. Ah, but you don't know how many others God is going to bless by his apparent silence to you. There are others living around you who, maybe, have not got a dead child, but they have got something worse, they have got dead hearts; and God wants to get at those dead hearts, and by his apparent silence to you he is going to raise them from the dead. Your lad may die that others may be born again. Your wife may die that others may be born again. Your husband may die that others may be born again. The faith of this woman, in the face of the apparent hardness of Christ, melted the hearts of twelve men.

And has not that happened again and again? A great trouble comes upon a man, the very blackness of night descends upon him, and he prays the Lord to lift it, and the Lord seems so silent and gives no answer. But the man maintains his faith, maintains his hopefulness, maintains his love, and his fellow men look at him in wonder and admiration, and one says to another, "To look at *him* makes me feel ashamed of myself!" Shamed out of fretfulness, shamed out of selfishness, shamed out of sin!

Let us think of this when sometimes we are bewildered with the silence of Jesus. Let us think that there are others concerned, just as there were twelve disciples concerned in the answer to prayer of this woman; and let us pray that, come what will, if silence seem to be the answer to our particular prayer, it may be answered in blessedness to others.

Let us now pass away from the coasts of Tyre and Sidon, and gather in Jerusalem, in the palace of the high priest. The gray light of the dawn is just beginning to stream through the windows as the high priest takes his place, and the Man of Nazareth is brought forward to hear the accusation made against him. One is glad that at last Jesus is brought face to face with a man holding so high and sacred an office. He will now be questioned fairly, and have an opportunity of triumphantly refuting the baseless charges brought against him by his foes. This examination will surely end the matter.

Let us read: "Then the high priest arose questioned him. . . . But Jesus held his pea The silence of Jesus! How strange! The ques seemed a perfectly fair one. Why was Jesus sil Because he knew there was no use in giving an ans But why? Because the high priest's mind was n up. His judgment was ready before the case opened. He had prejudged the case, and his deci was already made. Now Jesus Christ is alw silent before the inquiry of a man who has alre made up his mind. Jesus Christ never answ prejudgment; he makes no reply to prejudice. stands before it silent as a stone!

THERE is such a thing as an open mind. very phrase, "an open mind," is a popular familiar term among us. Just mark the phra an open mind, almost suggesting the figure of flower which opens its gates to the first faint ray light that comes with the early dawn, and keeps th open for the last belated ray which comes at close of the day as long as there is light abo having an open house! An open mind! Greedily coming every ray of light, all wise counsel, all reve tion.

And there is such a thing as a closed mind, w every chink and aperture sealed, rejecting all su gestions, spurning all revelation, refusing all lig You may batter it with counsels, the door will not opened. Well, now, even we ourselves refrain fr giving counsel to a man whose mind is made up a closed, and this not because we are unwilling to it, but because it is no use.

It is not otherwise with God. He demands open mind, or he will not counsel us and answer o requests. He will not answer a prayer that is put a matter of form; it must come as an expression mental and spiritual thirst. He asks for an ope mind and an open heart. "Open thy mouth wid and I will fill it"; I will fill thy mind and heart wit gracious revelation and most nutritious truth. Bu God himself cannot feed a man whose mouth is shu God himself cannot enlighten a man whose mind closed. And he will not try! He will not cast h pearls before swine, which simply means that will not give his counsels to men who will despi them, and trample upon them, because their de cisions and purposes are already made.

This was the case with the high priest. He ask questions to which he had provided his own answer and by which he meant to abide, and so Jesus mad no reply to the questions. He was silent befor him. "He held his peace."

NOW, let us bring this matter very near hom Jesus Christ may preserve a similar silen toward many of us. Have we ever drawn near t God with our minds made up, and yet asked him t give us light? Have we ever asked for light with closed mind? Have we ever asked God to give counsel as to what we ought to do, and yet before prayed we had quite decided as to what we would d Before such a prayer God would hold his peac A man makes up his mind that a certain matter business is perfectly right, and then with his made- mind he goes to ask for the guidance of God. will get no answer, and the infinite peril is this: th he does not know that he gets no answer, and com to regard his own premature judgment as the expres sion of the mind of God.

That is how we are deceived. We make up ou minds, and then we pray, and we think we hear th voice of God, and we are only hearing echoes of ou own. The great God is silent! "Be still, an know that I am God." Be still! Silence the voi of your own will. Put your own clamoring desire the rear. Be still! Pray! Listen! And you wi hear "the still small voice."

◆

Child Sympathy for Europe's Orphans

I AM sending one dollar for the War Widows an Orphans' Fund, and my little girl Ruth is sendin 30 cents, and Kenneth, the little boy, is sending 3 cents. They have a little box they call their "mis sion box," and when anybody gives them a penny or nickel, they put it in their box, so I thought th would be a good way to teach them to give. The say they want to send it to buy bread for the little orphan children. MRS. S. G. McC.

Knoxville, Tenn.

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*Dr. Jowett's sermons appear on the first Saturday of each month in the Christian Herald.

"Ship by Truck"

—the traffic motto of today and the future

By Harvey S. Firestone
President, Firestone Tire & Rubber Co.

THE necessities of war brought home to us the importance of the motor truck. When the French line stood at the Marne, the truck began to receive the recognition it deserved.

War, in that emergency, taught us overnight an industrial lesson that we would otherwise have taken years to learn. People realized, all at once, that the motor truck was essential and vital in our transportation, and therefore a basic part of our living.

Like good roads, motor trucking should interest every man, woman or child. Both are basic elements in lowering the cost of distribution, saving products now wasted, opening up resources heretofore untapped.

The truck is ready and able to shoulder burdens the railroads cannot carry and to leave them free for responsibilities too long deferred and delayed.

It is a time for principals to confer—a time for them to co-operate. The traffic situation is one of greatest significance. Our future industrial growth depends largely upon the assistance rendered the railroads by trucks in speeding up freight movement. Communities which are not served by the railroads find in the truck the means for their rapid development.

"Ship by Truck."

Let us make this the slogan of a new business era.

Truck lines already stream out from city to city, from distributing centers to the surrounding towns, hamlets and rural districts. Use the truck arteries. You'll serve yourself and the public. You'll relieve the railroads of a part of the overwhelming demands now being made upon them.

The truck is the one satisfactory solution to the difficulties of short-haul freight. The hundred-mile radius belongs to the truck. But the truck has not stopped there. Its future is restricted only by the extent of good roads and systematic schedules.

"Ship by Truck."

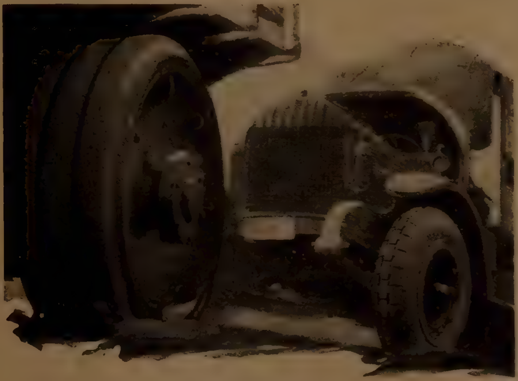
You'll save and serve. Pass the word on to your traffic department. Take it up with your business associates. Speak of it to others in your industry.

Whether it's your truck or one belonging to a truck transport company—

"Ship by Truck."

Speed traffic; aid the railroads to give the country a freighting system that can cope with the rapid growth of industry. Get in line with the future trend of transportation.

"Ship by Truck."



Half The Truck Tonnage of America is Carried on

Firestone Tires

HAPPENIN

The year's first fatal wreck. Telescoped sleepers on the New York Central Lines, near Batavia, New York, in which 21 passengers lost their lives © Wakeman

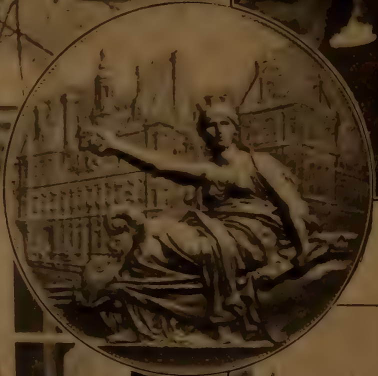
Grand Army boys of '61 welcome home to San Francisco the doughboys of 1918, of the 143rd Artillery

Photo by International Film Service

The doughnut reaches New York. Photographed on its first day at the New Salvation Army Hut in Union Square, New York City

© [illegible]

THE SALVATION ARMY



Gold plaque presented to Presiden and Mrs. Wilson by the City of Par

Photo © International Film Service

YESTERDAY

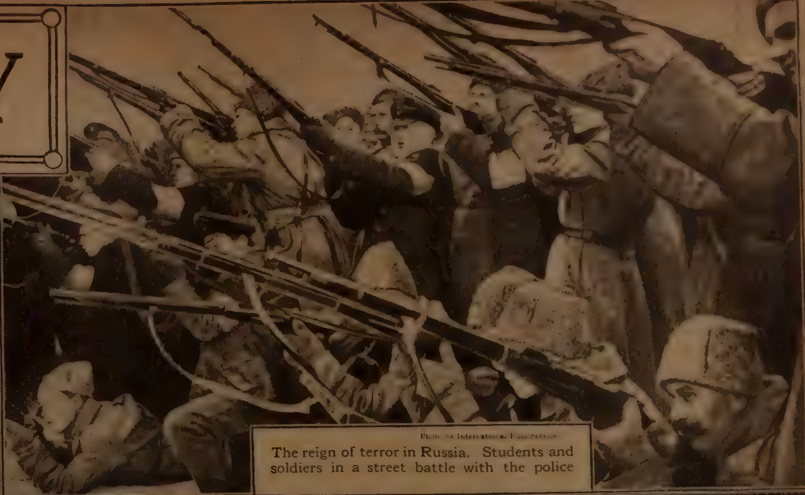


Photo by International Film Service

The reign of terror in Russia. Students and soldiers in a street battle with the police

Marching to the skirl of the pipes the British army entered and occupied Cologne © Underwood & Underwood

© Press Illustrating Service

Princess Charlotte of Luxemburg, who became Grand Duchess January 15 on the abdication of her elder sister Maria

© Committee on Public Information

The last of German invaders leaving the little Grand Duchy of Luxemburg, caught by the camera of a U. S. Signal Corps photographer

Allies fighting south of Archangel in Russia. In a steel car lined with sandbags and armed with trench mortar and machine gun, Yanks and Tommies and Cossacks fight the Reds © Committee on Public Information

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Da

Sentimentalism

SUNDAY, February 9. Luke 9 : 57. "*I will follow thee whithersoever thou goest.*" Surely that was the speech of a sentimentalist! I think of sentimentalism as ill-formed sentiment. Noble sentiment is deep feeling wedded to lofty thinking. When the feeling is separated from the thinking, sentiment degenerates into sentimentalism. It then becomes a very precarious thing. It endureth but for a little while and passes away like a transient shower which has scarcely moistened the ground.

Now our Lord never allowed anything that seemed like sentimentalism to pass unchallenged. He called it to halt while He questioned its worth. He tested all light words, all apparently light words, as a tradesman tests suspicious coins upon the counter. Do they ring true, or is their response a dull leaden thing like unto death? This man's impulse was tested when the Lord sharply turned his eyes away from the light furnishings of a picnic to the heavy desolations of a perilous and lonely road. "And Jesus said, foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

And the inference of the Saviour's words is this—"Thy sentiment is sufficient for the quiet meadows. How will it fare on the field of battle? Thou art equipped for ways of comfort. How wilt thou fare in the midst of homelessness? Can thy sentiment endure the chilling midnight, or will it fail when the first cold shadow falls upon it?" That was the Master's test. And I have often wondered if this man still followed Jesus in the way. Was he found in Gethsemane and near the cross? Or did he turn back and walk no more with Him? And therefore may we not say that the smell of the fire tries every man's work, every man's sentiment, of what sort it is. J. H. J.

Our Own Place

MONDAY, February 10. Acts 1 : 25. "*From which Judas by transgression fell, that he might go to his own place.*" Each of us has his own place in the economy of life. But, because this life is probationary, and because we are gifted with free will, we are at liberty to decline to occupy our place. It is different, however, in the world to come. Probation being ended, each of us goes inevitably and irrevocably to his own place. And each of us has his own place in the eternal world. We make our places by the character of our lives here. Our eternal places are portable—we carry them with us through this world. This is only another way of saying that character determines destiny, and we all know that we are daily building character. Profoundly true is the gospel of consequences. Henry Van Dyke's story of "The Mansion" is a forceful illustration of this truth. A man of large wealth, professedly religious, died, and looked through all the streets of the New Jerusalem for the mansion he was convinced was to be his dwelling-place. He found it at last, but it was not a mansion; it was a small, undecorated hut. The angel said, "It was the best we could build for you with the material you sent ahead." This man went to his own place.

Heaven is "a prepared place for a prepared people." Now is the period of our preparation. The gift of God to be coveted is not the saint's inheritance, but fitness for the saint's inheritance. C. C. A.

Rebuke to the Pharisee

TUESDAY, February 11. Luke 11 : 39, 40. "*Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also?*" These words of our Lord were spoken at the beginning of a breakfast to which he had been invited at the house of a Pharisee. The Lord's remark is not an uncalled-for invective hurled at his host without any provocation. The Pharisee had remarked that the Lord had not washed before sitting down to the table. Jesus had just come in from the street, where the people had crowded about him to listen to his discourse. He was probably weary and in a hurry to proceed to other work. The host had observed his omission and had expressed his surprise. That was rude, and if there was any breach of decorum in this episode, the host, not the guest, must be charged with it. He had neither been hospitable nor benevolent. Since he had made a point in his punctilious sanctity a matter of religion, he fairly challenged the Lord to declare himself on a fundamental principle of true religion, which is this, that external actions derive their worth or unworth from the character of the doer. A corrupt heart spoils the most saintly performance, while a pure heart hallows any unconventionality. The Lord invites his host to examine whether his inward life was as clean and decorous as he wished to appear in his outward actions; also whether he was really as scrupulous about the fundamentals of religion as he showed himself to be about trivial expressions of religion. The Lord's remarks were not only pertinent and timely but very necessary. He must vindicate himself and expose the hypocrisy of his censorious host. He would have been a menial sycophant and not an honest guest if he had passed over the criticism of his host in silence.

W. H. T. D.

"Come and Dine"

WEDNESDAY, February 12. John 21 : 5, 12. "*Then Jesus said unto them, Children, have ye any meat? They answered, No. Jesus saith unto them, Come and dine.*" Our Lord did not need the great draft of fishes they had caught, by casting the net on the right side of the ship; he had bread and fish already on the fire. Where the faithful toiler is, Christ is always present. He is One among the lowly, ready to feed the hungry. After the meal is over, he has meat to give them they know not of. He says, "I am the living bread of life; he that eateth of me shall live by me. He that drinketh of the water I shall give him, shall never thirst. Therefore, partake until the soul is fully satisfied." Christ's peace is medicine to lessen pain; his love, food for the famished. He commissions his disciples to go forth and invite the world to come and dine, saying, "Go out into the highways and hedges and compel them to come in to my supper." Bread may run short in famine and war, but he has an inexhaustible supply. He can feed thousands as well as one. The upper room, the Transfiguration Mount and the seaside were eating-places for all the people who followed him. When he breaks the bread, every place is a sacrament, every scene of fellowship is a Holy Communion supper with him. Bodily food is an emblem of the spiritual manna which comes down from heaven. He helps in business life as well as in soul prosperity. He tells where to cast the net for a multitude of fishes or for a lost world. Ask him, the great Guide; he knows the way, the how, when and where. Obey his command, launch out in the deep waters of his love, you who are standing on the shore fearful of the waves. He will not suffer you to sink down; his hand holds, his fullness fills. Come and dine with the King of kings, the Lord of glory; his table is full and free and forever waiting your coming.

E. W. C.

Things That Accompany Salvation

THURSDAY, February 13. Heb. 6 : 9. "*But, beloved, we are persuaded better things of you, and things that accompany salvation.*" Salvation is the great idea and word of our religion, representing its ultimate object. It is not disparaging to our faith to say that a single word represents its central idea. This is true of other religions. The religion of Greece mag fied beauty; that of Rome, law; that of Persia, lig Jesus' great word is salvation. Salvation means mu more than mere safety. The implications of the w are infinite. There are qualities which properly bel to Christian character, qualities which are the fruit Christian culture. First among these is absolute l alty to truth. No man has any right to call hims a Christian who regards truth as anything less th indispensable. Loyalty to faith is another such companiment of salvation, by which is meant, not faith alone, but faith, as involving one's pledged wo Business confidence rests on faith. So does friendsh Christianity, in its simplest statement, is friends with God through Jesus Christ. This involves o faith in God, and God's faith in us. God is under t same necessity that we are under, to be loyal to fai as well as to truth.

A judge once said to a physician who had neglect to protect the body of a patient, "The body of yo patient should have been as sacred to you as the ve body of your Saviour." Humanity is sacred in t eyes of Christ, and he meant it should be in ours well. These are the first three marks of Christi culture. Do we meet the test? Does our nation me the test? It is easy to curse the Kaiser, but it is n so easy to apply these standards to ourselves. W must do it, however, for only so do we serve the cau for which we fight, and only so do we serve him wh "is sifting out the hearts of men before his judgmen seat." C. C. A.

GIVING

A SONG my heart has been singing,
  Has been singing the whole day thru:
"Give to the world the best you have,
  And the best will come back to you."

Give with no thought of receiving,
  Save joy that the giver knows;
Joy at soothing a sorrow,
  Or sharing another's woes.

Full oft a wee bit of lifting
  Does much to lighten the load;
And a step by the side is like magic,
  In smoothing the rugged road.

Somewhere along life's pathway
  Each kind act has its mate,
Some turn of the road you'll find it,
  Some time, be it soon or late.

But should it hide in the shadow,
  The best of the best will be,
To have the Saviour whisper,
  "You did it unto me."

MARY A. TAYLOR.

Giving Alms

FRIDAY, February 14. Luke 11 : 41. "*But rath give alms of such things as ye have; and, behold, a things are clean unto you.*" It is a question with the i terpreters of this text whether the Lord spoke the words ironically, from the viewpoint of the Pharisee or whether he meant to lay down a moral rule. Th former interpretation has been inspired by one of th basic teachings of Christianity, viz., that no man ca become pure in the sight of God by his own work According to this first view the trend of the Lord' remark would be this: "You Pharisees have a nic easy way of squaring yourself with the law of holines whenever you have been at fault in anything yo quickly give a few pennies to the poor and then yo imagine you have fully rehabilitated yourself wit your Judge." But while this interpretation woul harmonize well with the preceding defense of the Lord it does not do full justice to the present text. Th Lord plainly speaks in the imperative mood: "Giv alms." This is, moreover, a commandment which th Scriptures issue in many places. God desires tha mercy shall become one of the standard expression of our religious mind. But the mercies which we show to the needy, our charities, are not to be connecte with our righteousness in the sight of God; they ar not to be made the basis of a compensation which w expect from God; they give us no claim for reward for if they are rightly performed the question of rewar does not enter into our truly charitable actions What the Lord means to say is this: Higher than any prescribed ceremonial is the great principle of love t our fellowmen. W. H. T. D.

How Jesus Speaks

SATURDAY, February 15. John 7 : 46. "*Never man spake like this man.*" He who is the Truth, the Way and the Life, tells of his own wonderful character when he speaks to men. His words are tested by the impartation of his own nature, the fruits of the tree of life. Faith looks unto him and lives forever. The sinsick and wounded find him a balm in Gilead, a Saviour of the lost. Where he is, the lame walk, the lepers are cleansed and the bleeding side is beheld as proof of his resurrection. His ascension is evidence o the many-mansioned home. Pentecost is his spirit, speaking in power to the hearts of men.

For nineteen hundred years, Jesus has spoken in th masterpieces of melody, of sculpture, painting, poetry, literature, and in the events of all history. His voice means peace and final triumph; his kingdom is now approaching noontide splendor. He speaks through millions of his followers who describe the truth which has made them free, who practice his life of ministry, self-denial and benevolence, finding greatest joy in living and doing for fellow men.

His word and example are that helpfulness is true greatness; brotherhood, real Christianity; sympathy and fellowship for men, holy religion. These qualities are like him, who is love itself.

Jesus speaks through reforms, pulpits and press; in the words of prohibition of drunkenness, slavery, lust and war. Our Lord's words are not mere theories or theologies, but real life, eternal life. E. W. C.

World-Wide Church Unity Now Urged!

An Interchurch World Movement Discussed by Two Notable Conferences

By H. K. CARROLL, LL.D.

IF THE *work of saving the world for Christianity and Democracy cannot be done by all the denominations working separately, they must together to do it. It is unthinkable that forces of righteousness would refuse to this, for it must be accomplished at atever sacrifice!"*

This is, in substance, the summons ich moved the Foreign Missions Con- ence at New Haven, January 14–17, unanimous vote to approve of a ited campaign by the churches for the rk represented by the Home and reign Missionary Societies, the Coun- of Sunday Schools and the Council of Church Boards of Education. Such combination as this could not have n imagined five years ago. The con- ions created by the war have forced on the denominations questions as at in their way as those imposed on the Allies. As the victorious les faced their responsibilities with urage and determination, the churches not do less with the problems of the rld's redemption before them. Chris- nity suffered no defeat in the war; it ist not think of surrender, now that war is over.

If it be asked: Why is the situation re urgent than it was before the war? e answer is, because the war throws ew, revealing light upon it, and shows in its true proportions. No nation s escaped the influences, good and l, of the struggle that was fought on o continents and which embraced all nations in its effects. The Peace uncil includes delegates from all the e continents. Those who sit at the le where the campaign of the Church all Nations is planned, are even more dely representative of the countries the East and the West, the North d the South, and their reports of con- ions, political, social, and industrial well as religious, are as accurate as y that will be considered at the Ver- lles Conference.

HE Foreign Missions Conference, which held its annual session in w Haven, represented the Boards d Societies of all the Evangelical de- minations in the United States and nada having missions in foreign ds—the Bible Society, the Y. M. and W. C. A., the Student Volunteer ovement, and many others, 178 in all. ey expend upon their work $20,000,- 0 annually. The Home Missions uncil, meeting in New York City nuary 14–17, represented all the angelical denominations doing mis- nary work, on an annual expenditure more than ten million dollars, in the ited States and its possessions. These ganizations together represent a re- ious enterprise wide as the globe, tivities as comprehensive as the needs man, and, in a peculiar sense, the ind and heart, the physical and spiri- l life of the Church of Christ. The stness and importance of the work aws the societies, and through them e churches, ever closer and closer to- ther. And it is these Conferences and uncils which plan and direct, extend d develop (even more than the ec- siastical governing Conferences of e denominations themselves) the re- mptive work of the world.

HE initiative in the movement for a union of the denominations in a mpaign for missionary, Sunday school d educational work in the United ates and the world was taken by Dr. mes I. Vance, Moderator of the uthern Presbyterian General Assem- y, during a meeting in New York, ecember 17, of representatives of a mber of Foreign Mission Boards. He id Christianity had come to the great- hour in its history since Calvary. r had not saved the world; war had placed the world in a condition to be saved. This the Church must do. Can it, will it? If not, the world is bankrupt, society insolvent. The outcome was an endeavor to secure wider cooperation. From a Committee of Twenty has come a plan in outline for an "Interchurch World Movement of North America," which is designed to unite the Evangelical forces in a great campaign of advance. Dr. S. Earl Taylor, secretary of the Methodist Episcopal Foreign Board, is chairman of the Committee of Twenty, and presented its report to the Foreign Missions Conference on Tuesday evening, January 14. He accompanied it with such an array of facts and figures, charts and maps, pictures and descriptions that the hundreds of expert members of the Conference were ready to approve recommendations in principle without a moment of hesitation or a word of discussion. Conditions in the United States, this most Christian land, proved the whole case. Dr. Taylor used for the purpose the results of a thorough survey embracing every district, county and community. Here are some illustrations of conditions, not of over-occupancy, but of no occupancy at all:

1. In Ohio and Illinois there are numberless situations where considerable communities are without adequate church privileges, or with no privileges at all.

2. In one county there are eleven churches and only one pastor. Many other counties have churches without any pastor.

3. In the coke region of Pennsylvania there is a population of 70,000 which is wholly churchless.

4. In Los Angeles the pastor of a small church made an elaborate chart of his parish, which contains 60,000 people, who are rapidly becoming solidly foreign. He found forty-one languages and races close around his church, and among them a hodge-podge of church organizations, some of which he could not identify, each ministering to its own small fraction with no plan of cooperation. The pastor asked for $60,000 to build and equip a "Church of the Nations," and got it. In one section of the city there are thirty-seven nationalities so mixed that it is impossible to classify them.

5. Migration of negroes from the South into Northern cities of 250,000 or more creates conditions which the denominations separately cannot meet. In Philadelphia alone there are 70,000 negroes without church accommodations. There are streams of Mexican migration toward Los Angeles and other centers, which create a whole series of pressing problems.

THESE are only a few of the demonstrations of a spiritual destitution in city, suburb, town, village and settlement which few knew or even suspected.

The plan, as approved in principle by the Foreign Missions Conference, by the Home Missions Council and by the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Sunday School Council and Council of Church Boards of Education, provides for a unified program of Christian service by the Protestant Churches of North America, to embrace home and foreign missions, and all other interests which are conducted by denominational or interdenominational agencies. Local church budgets are excepted. A General Committee of a hundred is to decide on questions of policy, and an Executive Committee of fifteen to decide details and to direct the movement, with a separate Council for Canada. State and local organizations of Christian forces and regional conferences will sound the message. A field

The Tooth Wrecker

Has Been Conquered

All Statements Approved by High Dental Authorities

We Know How to End Film

This is not written to ask you to buy something. It is to ask you to test something which dentists have thoroughly tested. And to see what it does for your teeth, at our cost.

You are not keeping teeth clean by old methods. Doubtless you know that. You find that teeth discolor, find that tartar forms. A dental cleaning must occasionally remove it. And millions who brush teeth twice daily do not prevent decay or pyorrhea.

Dental authorities know that the reason lies in a slimy film. It is ever present, ever forming. It clings to the teeth; it gets into crevices, hardens and stays, and resists the tooth brush.

That film causes most tooth troubles. It absorbs stains, and the teeth look discolored. It hardens into tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. Dentists call the film "bacterial plaque." Those germs, with tartar, are the chief cause of pyorrhea, and of many other troubles.

Your present methods do not end that film. A new method does combat it in a most efficient way. It is now embodied in a dainty dentifrice called Pepsodent, and we ask you to prove it out.

Prove This At Our Cost

Dental authorities have put Pepsodent to many sorts of clinical tests. Its efficiency is now beyond question. The results are so clear, so conspicuous, that anyone will realize them at once. We urge you to watch them on your own teeth for ten days, then draw your own conclusions.

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of pepsin is to dissolve it, then to constantly combat it.

Heretofore this method seemed impossible. Pepsin must be activated, and the usual method is an acid, harmful to the teeth. But science has lately found a harmless activating method. Five governments have already granted patents. That method, used in Pepsodent, has revolutionized teeth cleaning. It has conquered our greatest tooth enemy.

Judge this for yourself. Send this coupon for a 10-Day Tube. Use it like any tooth paste. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how the teeth whiten—how they glisten—as the fixed film disappears.

This test costs you nothing. It will be a revelation. And it may save vast discomfort, both to you and yours.

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Pepsodent REG. U.S. PAT. OFF.

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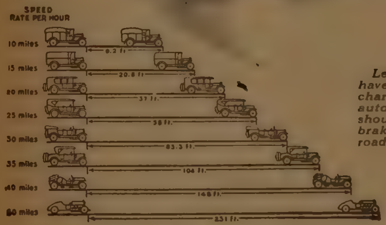

Leading automobile engineers have worked out the accompanying chart. It shows how quickly an automobile going at various speeds should be able to stop, providing the brake mechanism is efficient and road conditions average.

Smashed to splinters!

Yet the car was going only 15 miles an hour

MOST people think of a reckless driver as one who goes streaking along country roads at 50 miles an hour, or shooting through city streets faster than the law allows.

Yet official records show that 76% of all automobile accidents occur when the car is going 15 miles an hour or less.

Safety, for yourself and your car, is not a matter of how fast you are going, but how quickly you can stop.

Few motorists know how quickly they should be able to stop their car. Still fewer know the actual condition of their brakes. It is so easy to *assume* the brakes are right—until an emergency shows they are all wrong.

Don't take chances with your safety. The chart printed above shows how quickly your car should stop, at various speeds, if your brakes are in good condition, and working right.

How to avoid accidents

A simple inspection of your brakes at frequent intervals will make them a source of protection instead of danger. Perhaps a tightening of the brake rods, or an adjustment of the equalizer is all that is needed. The garage man will know if relining is necessary.

Why Thermoid Brake Lining is safest and wears longest

In each square inch of Thermoid brake lining there is *40% more material* than in ordinary brake lining. This additional body gives a closer texture which is made tight and compact by *hydraulic compression* under 2000 lbs. pressure. In addition to this, Thermoid is *Grapnalized*, an exclusive process in manufacture which enables it to resist moisture, oil and gasoline.

The close, compact texture of Thermoid so processed causes it to wear down more slowly than ordinary brake lining and *evenly* so that it maintains its gripping power even when worn to wafer thinness.

The engineers and manufacturers of 51 of the leading passenger cars and trucks have standardized on Thermoid Hydraulic Compressed Brake Lining because it makes their cars safer.

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Remember that every foot of Thermoid is backed by ***Our Guarantee: Thermoid will make good—or WE WILL.***

Ordinary woven lining. Notice the loosely woven texture

Wears down quickly and unevenly, losing its gripping power as it wears

Thermoid Hydraulic Compressed Brake Lining
Notice the compact texture

Wears down slowly
Gives uniform gripping surface until wafer thin

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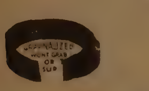

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OR
SLIP

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campaign is proposed for the purpose of "arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences, to be begun at the earliest possible moment."

A united survey of all fields is advised to ascertain actual needs. Also a united budget and treasury. People are to be encouraged to give through their usual denominational channels, but unde nated gifts are to go into the com treasury. This united campaign probably be launched in the spring 1920. All the Boards are to be advi of the project.

This is Christian strategy on a br basis, and means, in the Church ca paign, what the union of the All armies under General Foch meant the campaign against Germany. see the situation and to seize upo with concentrated vigor are the el elements in successful generalship.

The Transformation of Mr. Chang

By REV. Z. CHARLES BEALS, Hochow, China

ONE very hot afternoon in August, twenty-five years ago, a missionary was preaching in a street chapel in one of the Central China cities from the well-known and oft-used text, John 3 : 16, dwelling especially on the thought that whosoever will may be saved. He was very clear and earnest in delivering the message to the people who had gathered inside.

Chang, an opium sot, who was passing by, hearing the exhortation, came and sat down on the stone doorstep to listen, as he felt he was too dirty and filthy to enter the chapel. As he listened he became greatly interested in the message which the preacher was giving, and after a time he took courage and entered the chapel and took a seat in the rear, where he could hear and see more clearly.

As he sat there during the service, the thought came to him, "Why, 'whosoever' means me. The preacher says, Jesus can save me from my sins and give me eternal life." He was a dirty opium fiend, and he knew it, nevertheless he dared to ask the missionary if God could save a man as low and depraved as he was and take the craving all away from him. It was a large order, but the preacher knew that God had promised to save to the uttermost. So his answer came back quick and strong.

"Yes, Jesus can and will save if you ask him in believing prayer."

Mr. Chang then said, "Will you pray for me that I may get deliverance from this curse of opium, which has bound me like bands of iron these twenty years?"

The missionary and those present gladly volunteered to pray with him, and right there and then they knelt in earnest prayer.

The missionary, in relating the story to us, said that for three days they prayed and claimed salvation for him, and at the end of that time Chang came out happy, rejoicing and confident that his sins were forgiven and that he was saved and delivered from the curse of opium.

Afterward when Chang told us his life history, we rejoiced together with him in the saving power of God. The testimony of his former life is as follows: When his father died, he left Chang the family home and garden lot in the city. Chang had begun the smoking of opium before his father's death, and while he was teaching school. Soon after the funeral he began smoking heavily. The craving for the drug became very intense and he soon found that his money was not sufficient to supply him, so he began to sell his things about the house and garden.

As his craving became stronger, the furniture in the home was sold; then the house was mortgaged and afterward sold and smoked up. As the craving became more and more intense he began to sell his children one by one, then he sold his wife, and at last he was left alone. He became an outcast and wandered about from place to place, stealing and robbing in order to buy the drug to satisfy his longings. His clothes were filthy and covered with vermin. None would have him in their homes, so he used to sleep in the shrines by the wayside in summer, and when it got too cold he went to the haystacks by the farmyards.

He was, at the time he entered t chapel, in a destitute and desper condition, and as he heard the gra and glorious message that afterno he was constrained to listen as t missionary earnestly presented the sto of salvation to the lost and outca His entering the chapel and his accep ance of the offer of salvation chang the whole course of his life.

After his conversion Mr. Cha became a different man. The c cravings were gone, and he was indeec new man in Christ Jesus. Old thin had passed away and all things ha become new. He was very happy the Saviour's love, giving his testimo whenever opportunity afforded on t streets and in the highways a hedges.

He found a position where he cou teach shcool, but this did not keep hi from telling around what a deliveran he had from the dreadful curse a power of opium. He testified also the joy of salvation among his neighbo He also led the prayer meetings the chapel, and after a few years Bible study he was appointed a evangelist in the same city where he wa converted.

For over twenty years Mr. Chan has faithfully warned men regardin vices of all kinds, and pointed them to Saviour who can save them and brin peace and joy into their lives. He has traveled far and wide, preachin John 3 : 16, and telling how God ca transform a man's life. Eternity alon will reveal how many souls hav accepted Christ as Saviour by th faithful preaching of old Mr. Chang He is still telling the story and faith fully serving the Lord he loves s much. Would that we only had mor faithful evangelists in Central Chin like him.

We ask the Christian Herald reader to pray that many other opium victim may be saved, that they may have th opportunity of hearing the Gospel stor as Chang did, and be saved and de livered from their besetting sins. Ver many cities in China still have n chapel where the Gospel is preached Will our friends do their best to sen the light to those who are yet in heathe darkness and bound in fetters as stron as brass and iron? The doors of oppor tunity are wide open, but the laborer are few. Pray, work and give as neve before, to help save those needy million whom Christ came to save.

We have a very able preacher, Mr Liu, in an out-station, Hanshan, fo whom we are praying the Lord to sen us some one to support. We will nee $9 per month. The Lord has blessed u greatly this year. We have had th privilege of baptizing 44 persons, an we have a very large class of inquirer preparing for baptism. There are tw churches and three preaching place on our circuit. Mr. Liu has charge of three places when I cannot get there He is a most valuable man.

◆

A CAMPAIGN is being conducted to secure the signatures of women to a petition to the Peace Conference demanding the trial and punishment on conviction of every officer, soldier or civilian of the Central Powers guilty of any criminal offense against any woman of one of the Allied countries, and that all women so injured be treated not as shamed but as wounded in war.

The Search

By
GRACE LIVINGSTON HILL
([illegible])
Author of "The Witness"
"The Measure of a Man" Etc

CHAPTER VII

HE HAD passed the quarters of the Signal Corps before the thought of his letter came to his mind. Then he stopped ort, gave one agonizing glance toward barracks only a few feet away, real-d that it was nearly time for bed call d that he could not possibly make it he went back; whirled about and rted on a wild run like a madman er the ground he had just traveled. was not conscious of carrying on a in of thought as he ran; his only a was to get to the Y. M. C. A. hut fore the man left with his letter. ver should his childhood enemy have at letter to sneer over!

All the pleasant phrases which had wed from his pen so easily but a few oments before seemed to flare now in ters of fire before his bloodshot eyes he bounded over the ground. To ink he should so have lowered himself d weakened his position as to write the girl who was soon to be the wife that contemptible puppy!

The bugles began to sound taps now re and there in the barracks as he w past, but they meant nothing to m. Breathless he arrived at the M. C. A. hut just as the last light s being put out. A dark figure stood the steps as he halted, entirely winded w, and tried to gasp out "Where is r. Hathaway?" to the assistant who s locking up.

"Oh, he left five minutes after you d," said the man with a yawn. The ctor came by in his car and took him ong. Say, you'll be late in getting in, rporal; taps sounded almost five inutes ago."

With a low exclamation of disgust d dismay Cameron turned and arted back again with a long, swinging ride, his face flushing hotly in the dark er his double predicament. He had ne back for nothing and got himself bject to a reprimand, a thing which he d avoided scrupulously since coming camp, but he was so miserable over e other matter that it seemed a thing no moment to him now. He was together occupied with metaphorically cking himself for having answered at letter; for having mailed it so soon ithout ever stopping to read it over or ve himself a chance to reconsider. He ight have known that Ruth Mac-onald was no comrade for him; that e was a neighbor of the Wainwrights nd would in all probability be a friend f the lieutenant's. Not for all that he wned in the world or hoped to own ould he thus have laid himself open the possibility of having Wainwright now any of his inner thoughts. He ould rather have lived and died nknown, unfriended, than that this hould come to pass.

And she? The promised wife of Vainwright! Could it be? She must ave written that letter to him merely rom a fine friendly patronage. All ight, of course, from her standpoint; ut from his, gall and wormwood to his roud spirit! Oh that he had not nswered it! He should have remembered that she had never been in his lass. Not that his people were not as ood as hers, and maybe better so far s intellectual attainments were con-erned; but they had lost their money, nd had lived a quiet life, and in her yes and the eyes of her family, were, ery likely, as the mere dust of the earth. Only now, just now, since war had set ts seal of sacrifice on all young men in niform, soldiers had risen to be set part for hero worship, nothing more. It was not her fault that she had been rought up that way, and that he seemed but a hero to her, and nothing more. She had shown her beautiful spirit in giving him the tribute that seemed worthiest to her. He would not blame her, nor despise her; but he would hold himself aloof as he had done in the past, and show her that he wanted no favors, no patronage. He was sufficient to himself. What galled him most was to think that perhaps in the intimacy of her engagement she might show his letter to Wainwright, and they would laugh together over him, a poor soldier, presuming to write as he had done to a girl in her station. They would laugh together, half pitifully—at least the woman would be pitiful; the man was likely to sneer. He could see Wainwright's hateful mustache curl now with scorn and his little eyes twinkle as he would tell her all the lies he had tried to put upon him in the past. He would give her a wrong idea of his character. He would rejoice and triumph to do so! Oh, the bitterness of it! It overwhelmed him so that the little matter of getting into his bunk without being seen by the officer in charge was utterly overlooked.

Perhaps some good angel arranged the way for him so that he was able to slip past the guards without being challenged. Two of the guards were talking at the corner of the barracks with their backs to him at the particular second when he came in sight. He took little precaution against being seen, his mind being so occupied with other matters, but walked quietly in. A minute later the guards turned back to their monotonous march and the shadow of the vanishing corporal had just disappeared from among the other dark shadows of the night landscape. Inside the barracks another guard welcomed him eagerly without questioning his presence there at that hour:

"Say, Cam, how about day after tomorrow? Are you free? Will you take my place on guard? I want to go up to Philadelphia and see my girl, and I'm sure of a pass, but I'm listed for guard duty. I'll do the same for you some time."

"Sure!" said Cameron heartily, and swung up stairs with a sudden realization that he had been granted a streak of good luck. Yet somehow he didn't seem to care much.

He tiptoed over to his bunk among the rows of sleeping forms, removed from it a box, a pair of shoes, three books, some newspapers and a mess kit which some lazy comrade had left there, and threw himself down with scant undressing. He was too upset to care about the little things of life tonight. Somehow it seemed as though a great calamity had befallen him, although when he tried to reason it out he could not understand how things were so much changed from what they had been that morning before he received that letter. Ruth Macdonald had never been anything in his life but a lovely picture. There was no slightest possibility that she would ever be more. She was like a distant star, to be admired but never approached. Had he been fool enough to have his head turned by her writing that kind letter to him? Had he even remotely fancied she would ever be anything nearer to him than just a formal friend who occasionally stooped to give a bright smile or do a kindness? Well, if he had, he needed this knockdown blow. It might be a good thing that it came so soon before he had let this thing grow in his imagination; but oh, if it had but come a bit sooner! If it had only been on the way over to the Y. M. C. A. hut instead of on the way back, that letter would never have been written! She would have set him down as a boor, perhaps, but what matter? What was she to him, or he to her? Well, perhaps he would have written a letter briefly to thank her for her offer of knitting, but it would have been an entirely different letter from the one he did write. He ground his teeth as he thought out the letter he should have written:

"My Dear Miss Macdonald (no 'friend' about that):

"It certainly was kind of you to think of me as a possible recipient of a sweater. But I feel that there are other boys who perhaps need these things more than I do. I am well supplied with all necessities. I appreciate your interest in an old school friend. The life of a

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soldier is not so bad, and I imagine we shall have no end of novel experiences before the war is over. I hope we shall be able to put an end to this terrible struggle very soon when we get over and make the world a safe and happy place for you and your friends. Here's hoping the men who are your special friends will all come home safe and sound and soon. Sincerely, J. CAMERON."

He wrote that letter over and over mentally as he tossed on his bunk in the dark, changing phrases and whole sentences. Perhaps it would be better to say something about "her officer friends" and make it very clear to her that he understood his own distant position with her. Then suddenly he kicked the big blue army blanket off and sat up with a deep sigh. What a fool he was! He couldn't write another letter. The letter was gone, and as it was written he must abide by it. He couldn't get it back or unwrite it, much as he wished. There wasn't any excuse or way to make it possible to write and refuse those sweaters and things, was there?

He sat staring into the darkness while the man in the next bunk roused to toss back his blanket which had fallen superfluously across his face, and to mutter some sleepy imprecations. But Cameron was off on the composition of another letter:

"MY DEAR MISS MACDONALD: I have been thinking it over and have decided that I do not need a sweater or any of those other things you mention. I really am pretty well supplied with necessities, and you know they don't give us much room to put anything around the barracks. There must be a lot of other fellows who need them more, so I will decline in order that you may give your work to others who have nothing, or to those who are your personal friends.
Very truly, J. CAMERON."

Having convinced his turbulent brain that it was quite possible for him to write such a letter as this, he flung himself miserably back on his hard cot again and realized that he did not want to write it. That it would be almost an insult to the girl, who, even if she had been patronizing him, had done it with a kind intent, and after all it wasn't her fault that he was a fool. She had a right to marry whom she would. Certainly he never expected her to marry him. Only he had to own to himself that he wanted those things she had offered. He wanted to touch something she had worked upon, and feel that it belonged to him. He wanted to keep this much of human friendship for himself. Even if she was going to marry another man, she had always been his ideal of a beautiful, lovable woman, and as such she should stay, even if she married a dozen officers!

It was then he began to see that the thing that was really making him miserable was that she was giving her sweet young life to such an unworthy creature as Wainwright. That was the real pain. If some fine, noble man like—well, like Captain La Rue, only younger, of course, should come along, he would be glad for her. But this excuse for a man! Oh, it was outrageous! How could she be so deceived? And yet of course women knew very little of men. They had no standards by which to judge them. They had no opportunity to see them except in plain sight of those they wished to please. One could not expect them to have discernment in selecting their friends. But what a pity! Things were all wrong! There ought to be some way to educate a woman so that she would realize the dangers all about her and be somewhat protected. It was worse for Ruth Macdonald, because she had no men in her family who could protect her. Her old grandfather was the only man in the house, and he was almost a hopeless invalid. What could he know of the young man who came to court his granddaughter? What did he remember of the ways of men, having been so many years shut away from their haunts?

The corporal tossed on his hard cot and sighed. There ought to be some one to protect her. Some one ought to make her understand what kind of a fellow Wainwright was! She had called him her knight, and a knight's business was to protect, yet what could he do? He couldn't go to her and tell her that the man she was going to marry was utterly without moral principle. He couldn't even send some one else to warn her. Whom could he send? His mother? No, his mother would feel shy and afraid of a girl like that. She had always lived a quiet life. He doubted if she would understand herself how utterly unfit a mate Wainwright was for a good pure girl. And there was no one else in the world that he could send. Besides, if she loved the man—and, incomprehensible as it seemed, she must love him or why should she marry him?—if she loved him she would not believe an angel from heaven against him. Women were that way—that is, if they were good women, like Ruth. Oh, to think of her tied up to that beast! He could think of no other word. In his agony he rolled on his face and groaned aloud.

"O God!" his soul cried out, "why do such things have to be? If there really is a God why does he let such awful things happen to a pure, good girl? The same old bitter question that had troubled the hard young days of his own life. Could there be a God who cared when bitterness was in so many cups? Why had God let the war come?"

Some time in the night the tumult in his brain and heart subsided and he fell into a profound sleep. The next thing he knew the kindly roughness of his comrades wakened him with shakes and wet sponges flying through the air, and he opened his consciousness to the world again and heard the bugle blowing for roll call. Another day had dawned grayly and he must get up. They set him on his feet, and bantered him into action. Presently he responded with his usual wit that set them all in howls of laughter, but as he stumbled into place in the line in the early dawning he realized that a heavy weight was on his heart which he could not throw off. What did it matter what Ruth Macdonald did with her life? He told himself fiercely she was nothing to him, never had been and never could be. If only he had not written that letter all would now be as it always had been. If only she had not written her letter! Or no! He put his hand to his breast pocket with a quick movement of protection. Somehow he was not yet ready to relinquish that one taste of bright girlish friendliness, even though it had brought a stab in its wake.

He was glad when the orders came for him and five other fellows to tramp across the camp to gas school and go through two solid hours of instruction ending with a practical illustration of the gas mask and a good dose of gas. It helped to put his mind on the great business of war, which was to be his only concern now until it or he were ended. He set his lips grimly and went about his work vigorously. What did it matter anyway what she thought of him? He need never answer another letter, even if she wrote. He need not accept the package from the post office. He could let them send it back—yes, refuse it and let them send it back. Then she might think what she liked! Perhaps she would suppose him already gone to France. Anyhow, he would forget her. It was the only sensible thing to do.

Meanwhile the letter had flown on its way with more than ordinary swiftness, as if it had known that a force was seeking to bring it back again. The Y. M. C. A. man was carried at high speed in an automobile to the nearest station and arrived in time to catch the Baltimore train. In the Baltimore station he mailed the letter just as the letter-gatherer arrived with his keys to open the box. So the letter lost no time, but was sorted and started northward before midnight, and by some happy chance arrived at its destination in time to be laid by Ruth Macdonald's plate at lunch the next day.

Some quick sense must have warned Ruth, for she gathered her mail up and slipped it unobtrusively into the pocket of her skirt before it could be noticed. Dottie Wetherill had come home with her for lunch, and the bright red Y. M. C. A. triangle on the envelope was so conspicuous. Dottie was crazy over soldiers and all things military. She would be sure

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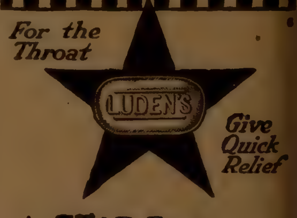

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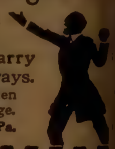

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exclaim and ask questions. She was of those people who always found everything about you that you did keep under absolute lock and key.

very day since she had written her ter to Cameron, Ruth had watched an answer, her cheeks glowing some- es with the least bit of mortification t she should have written at all to e received this rebuff. Had he after misunderstood her? Or had the ter gone astray or the man gone to front? She had almost given up pecting an answer now after so many eks, and the nice warm olive drab eater and neatly knitted socks with ra long legs and bright lines of color the top, with the wristlets and muf- , lay wrapped in tissue paper at the y bottom of the lowest drawer of her ffonier, where she would seldom see it d where no one else would ever find and question her. Probably by and , when the drafted colored men were t away, she would give them out to given to some needy man. She didn't ow. She felt somehow humiliated, d was beginning to tell herself that it s all her own fault and a good lesson her. She had even decided not to and see John Cameron's mother, lest t too might be misunderstood. It med that the frank, true instincts of own heart had been wrong, and she s getting what she justly deserved departing from Aunt Rhoda's ictly conventional code.

Nevertheless the letter in her pocket, ich she had not been able to look at efully enough to be sure if she knew writing, crackled and rustled and set heart beating excitedly, and she swered Dottie Wetherill's chatter with distraught monosyllables and absent smiles, hoping that Dottie would feel it necessary to depart soon after lunch.

But it presently became plain that Dottie had no intention of going home soon; she had come for a purpose, and she was plying all her arts to accomplish it. Ruth presently roused from her reverie to realize this and set herself to give Dottie as little satisfaction as possible. It was evident that she had been sent to discover the exact relation which Ruth held toward Harry Wainwright. Ruth strongly suspected that Dottie's brother Bob had been the instigator of the mission, and she had no intention of giving him the information he sought.

So Ruth's smiles came out and the inscrutable twinkle came into her lovely eyes, and Dottie chattered on sentence after sentence, paragraph after paragraph, theme after theme, always rounding up at the end with some perfectly obvious leading question. Ruth answered in all apparent innocence and sincerity, yet with an utterly different turn of the conversation from what had been expected, and with an indifference that was hopelessly baffling unless the young ambassadress asked a point-blank question, which she hardly dared to do of Ruth Macdonald without more encouragement. And so at last a long two hours dragged away, and finally Dottie Wetherill, at the end of her small string, and at a loss for more themes on which to trot around again to the main idea, reluctantly accepted her defeat and took herself away, leaving Ruth to her long-delayed letter.

To be continued

Young People's Topics for February 16

he Christian Mastery of the Pacific

Matt. 28 : 16-20; Isa. 2 : 2-3

T IS not many years since the Pacific Ocean was a waste of mystery dotted with cannibal islands, a source of ird tales and a challenge to the mes- gers of the cross. England and Hol- nd by transplanting their civilization Australia, New Zealand, Java and alaysia, began the work of taking the cific for Christ. English mission- es, with a courage as fine as that of crusader, and American and other ssionaries took counsel of their faith d braved the dangers of the various ands. Spanish troops also made some the Pacific Island colonies safe for the eacher and his church. Upon the ndation laid imperfectly by the Span- n padres, American Protestant mis- ns are now raising Christian com- nities in the Philippines. In Japan, China, in Siam, in Malaysia, in India, ristian communities have sprung up ound faithful ministers and teachers ich are already influencing the course history in these regions and today ere are no untamed savages. But w the war has given Japan a wide out- ach in the Pacific, and even where she es not govern, her people live by thou- nds. It is not impossible that she ay dominate this area for many years come. And Japan though numbering any Christians among her people is t yet Christian. She waits to see the ith of Christ prove itself before her. issionaries say that foreign-born mis- naries will never convert Japan, that r Fujiyama, her Shintoism, her Bud- nism will only fall before a conquering panese Christian church. This the urches are seeking to create. There is w marvelous Christian unity in pan. It is not impossible that the Yankees of the East" will shortly come by faith into the company of the redeemed, and when Japan, accepting Christ, takes up the great commission we will begin to approach Christian mastery of the Pacific.

Our Relation to God (2) Trusting

Christian Endeavor and B. Y. P. U. Topic. Psa. 91 : 1-16

THIS Psalm has been the comfort and consolation, the strength and support of thousands in danger and distress. Printed on light cards it was put into the hands of hundreds of our boys "Over There" and many of them have acknowledged its ministry. In the first division of this topic we discussed repenting. The next step is trusting. Having believed that Christ died for our sins and having repented and been forgiven, we naturally love him who has thus so wonderfully saved us. But he has said "follow me," and the path is not always smooth nor the way easy. When we meet trouble we either lose our trust and fall away, or we trust more intensely and win through. The child, through finding the earthly parent wise and kind and able to conquer the causes of childish woe, comes to trust the parent. He has tried him and found him sure. Similarly the child of God after years of experience of the power of God comes to trust him. But not far beyond trust lies love. We have believed, we have repented, we have trusted, we have found him greater than our faith, mightier than our trust, we have apprehended, thus, his great love for us, and we have loved him. God rules by law, but it is the law of infinite love. To those who trust in him he will reveal his love, his purposes, and his spirit, and to him who trusts until the last faint sunset of frail human life, he promises a glorious rising in that land of light where he stands waiting for his own.

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Serve with cream and sugar, with melted butter, or mix with fruit.

Float in every bowl of milk. Use as wafers in your soups.

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A Woman's Ideas on Church Union

LONG before reading in your issue of October 3 the article "The Church and the War" and the proceedings of the Religious Congress held at Pittsburg, I have had in mind and heart the necessity for some working union of the Christian churches of America. It seemed that such a large part of Christ's work on earth is now being done by organizations outside the Church—the Red Cross, the Y. M. C. A., the Belgian Relief. Why could not this wonderful work of the Master have been done by his Church? Of course, the answer is: The Church has no organization, no machinery for carrying on such work. Surely it was because his Church was not equal to these tasks that God should find it necessary to raise up other bodies for his service. Or perhaps it is that he has other work for his Church on earth that will require every bit of its united strength and effort.

Recently I have been intensely interested in letters in the Christian Herald giving the ideas of the clearest religious thinkers and leaders on the subject; but no plan seems to cover quite what the Christian world is looking for. Under God's guidance there will no doubt be evolved from the mass of many opinions some idea that will form the basis for an effective working plan, and I have wondered if the crude ideas of one so entirely "lay" as I, might suggest to wiser heads something that might be of service.

I believe it is a waste of time to try to unite the various denominations on doctrinal matters; that this is not possible, and if possible, would be of doubtful good; that each denomination should have freedom to *believe as it pleases* on non-essential matters of doctrine and forms of worship that now divide them; but that they should all *work together*, that there should be a central body, with proportionate representation from every denomination that wished to join; that when this central body decided on a definite work—such as the establishment of a world-wide peace, or the prevention of the possibility of another war, or the evangelization of the world—it would call on each denomination for so many workers, and each denomination would furnish its quota; it would call on each denomination for so much money, and each denomination would divide up the amount of its quota among all its own churches, and each church among its own members; and the best thought, the necessary workers and the funds would be forthcoming. There are some things that every church wants to bring to pass, and would work for together, no matter how variant their creeds and beliefs and forms of worship.

This view is expressed by a member of a church which emphasizes the one doctrine "Christ and him crucified," and which meets every claim of superiority of one creed over another with the maxim "In essentials unity; in non-essentials liberty; in all things charity."

With expressions of good will for the Christian Herald and its work, I am, etc.,

(MISS) KATE WURRESCHKE.

Winston-Salem, N. C.

Testaments for Invalid Soldiers

To the Christian Herald:

Your note, under date of December 12th with reference to New Testaments for use in this Hospital, has been received. You recall in your note the fact of your having furnished one thousand Testaments some months ago, for use among the patient personnel here, and suggest that you will be able to furnish further supply of Testaments, if we are in need of them. Your note is indeed very welcome, since our supply is almost exhausted, and we shall be more than grateful if you will furnish five hundred or one thousand copies for our use. I want to compliment you upon the sensible size and general finish and appearance of the Testament which you have put out. Our workers here like it very much, and it has been greatly appreciated and profitably used by the patients through the Hospital.

G. CHARLES GRAY,
1st Lieut. Chaplain.
U. S. A. Base Hospital, Ft. Riley, Kans.

In response to the foregoing letter, a further supply of 1,000 Testaments, sent in two packages of 500 each, has been forwarded to Lieut. Chaplain Gray for use among the soldier invalids in the hospital. These Testaments, which are the gift of our readers, are greatly appreciated by the recipients.

Engagements of the Evangelists

THE following engagements of workers belonging to the Interdenominational Association of Evangelists have been furnished by Rev. Parley E. Zartmann, general secretary, Winona Lake, Indiana:

Berge Sisters—Feb. 9, Ocean City, N. J.; March 2, Baltimore, Md.
Steve Burke and Harry Dixon Lees—Feb., Otterville, Mo.; March, Wellsville, Kan.
O. L. Cotterell—Feb., Pierson, Ia.; March, Fall River, Kan.
John W. Erskine-Breaw party—Until Feb. 9, Lake City, Mich.; Feb. 12-March 2, Marseilles, O.
Franklin-Leonard party—Feb., Hastings, Ia.
John M. Linden—Salvation Army campaign, Ottawa, Canada, until Feb. 8; Feb. 19-March 9, Hillsboro, Ore.; March 12-30, Tulare, Calif.
Frank E. Lindgren—Feb., Humboldt, Ia.
H. J. Magonigal—Feb. 2, Florence, N. J.; Feb. 23, Preston, Md.
W. C. Mealing and wife—Feb., Millville, N. J.; March, Lancaster, Pa.; April, Halifax, Pa.
O. A. Newlin party—Feb. 9, Bellefontaine, O.; March 9, Cambridge, O.
Sara C. Palmer party—Feb., Flint, Mich.
Harold F. Sayles—Until Feb. 2, Grand Rapids, Mich.; Feb. 9-23, Berrien Springs, Mich.; March 2-16, Otsego, Mich.; March 23-April 6, Irving, Ill.; April 13-27, Woodland, Mich.
Myrtle Saylor and singer—Feb., Oxford, Ia.; March, Sully, Ia.
Harold L. Stephens party—Jan.-Feb., Lethbridge, Ont.
C. R. L. Vawter party—Feb., Dayton, Wash.
Vom Bruch party—Feb., Grand Rapids, Mich.
Chas. F. Weigle—Feb. 2-16, Sebring, Fla.
O. E. Williams-Rimanoczy party—Jan. 29, Corry, Pa.

◆

United States to Help Armenia

AT THE Thanksgiving service in my church, attended by Baptists, Methodists and my people, I suggested, after preaching, that we make an offering for Armenian orphans—which was done. I enclose check for the same, $13.16. Will you be so kind as to acknowledge it through your paper, so I may announce it to the congregation.

DR. N. KEFF SMITH,
Presbyterian Minister.
Ponchatoula, La.

◆

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YOU will find enclosed one dollar. It is almost like the "widow's mite," for it is all I have, and I am sending it for you to use for the starving people of foreign countries.

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This contribution has been applied to Armenian and Syrian Relief.

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Cooks in Council

THERE are cookery terms so often used in recipes that probably everyone *ought* to know their sig- cance, but certainly some do not. behalf of such will the Corner kind- define these:

"'*Au gratin*' appears in so may recipes taining grated cheese that it might that that is the article called for. t '*fromage*' is the French for cheese; at does the other mean?

'A recent recipe mentions a '*roux*,' t as if it were a thing in common use. at is it? The same thing may be d of '*soubise*' and '*salmi*' and *soufflé*.'

'And while appealing to a recognized thority, let me ask the correct spell- and pronunciation of the dish named some 'pilau,' others 'pilaf,' etc. va- usly. It is a concoction of chicken d rice, suitably and tastily doctored h other ingredients. It is often pro- nced as if spelled 'purlieu'!

'What advantage has 'a dash of pap- a' over a common 'pinch of pepper'?

'A few weeks ago, one of the corre- ndents complained that her family ed of her ways of preparing potatoes. d she never given the old-fashioned rman Fried' not in deep fat, as the ench Fried,' but sliced thin and wned in a skillet slightly greased,— ely enough to keep them from stick-? Either the raw or the cold boiled tatoes are very toothsome so pre- red. A variation is to broil them over , as steak.

'Another common mode is to pack shed potatoes in a pieplate or other llow dish that may be brought on the table, smooth carefully, and bake a good color in the oven. They may moistened, if desired, with a little aten egg before putting into the oven.

"A FLORIDA CORNERITE."

Some of our best Manuals of Cookery, ticipating the possible ignorance of inary technical terms—even on the rt of readers who can read and speak ench—have appended to the body their books a glossary of words in mmon use in the preparation of cer- n "made dishes."

From one of these, which lies at my ow, I extract the answers to your eries.

1. "*Au gratin*" signifies a dish cov- d with fine crumbs and browned.

2. "*Roux*." Butter and flour cooked gether and stirred to a smooth cream ile in cooking.

3. "*Soubise*." A sort of onion sauce ten with meat.

4. "*Soufflé*." A pudding—sweetened unsweetened—corresponding to what s formerly known as a "trifle," ipped to a standing froth and baked ickly.

5. "Pilau" is an Oriental dish of at and rice—pronounced in French d several other languages "peelaw" sometimes "peelow," and once in a ile "peelaffe." In no language that know of is it pronounced "purlieu."

6. "Paprika" is a more spicy con- ment than the common black pepper general use.

It is but natural that the French, o are the finest cooks in the world, ould give their own tongues to what the call "fancy dishes." These have en adopted by so many culinary ex- rts that we seldom question the mean- g of the terms.

"Can you slip into our Corner a recipe which I have found so excellent that I desire to give other housemothers the benefit of it?

Boston Brown Bread

"2 cups corn meal;
"2 cups rye or graham;
"3 cups sour milk;
"4 large spoons of molasses;
teaspoon salt;
"2 heaping teaspoons of soda;

"Steam 4 hours; bake ½ hour. Water may be used in place of milk with one heaping teaspoonful of soda. This has never failed. I may come again, as I have made quite a study of cookery."—MRS. G. W. S. (*Indiana*).

Such students are just what we need in our Corner Councils. Let us share in the results of your faithful work.

"With eggs at 75 cents per dozen I find it cheaper to settle coffee by putting in an egg-shell instead of using the beaten whites. I save all of the egg-shells and keep them in a paper-bag to keep out dust, using them to settle coffee.—M. E. W. (*Georgia*).

A bit of wise economy we pass on to other women. "Eggs must come down," say the wiseacres who affect to have prophetic vision. Perhaps so, but not in mid-winter! And in the spring we shall, with an eye to the near future, hoard them for "setting." Moral—save your egg-shells—not draining them before putting them away, the open sides up to retain every drop of the "white." It does not lose virtue in drying.

"Will you please publish in the Corner the recipe for Ginger Snaps referred to in your Christmas number as 'warranted to keep well and long *if locked up*?' I shall be very much obliged to you if you will do me this favor."—Mrs. E. R. M. (*Kansas*).

I transcribe with pleasure the recipe, just as I copied it forty-odd years ago, from my mother's manuscript "Receipt-book." (They did not say or write "recipe" then!) Said volume was sallowed by age and tattered (and then mended) by long and diligent usage. But this was just what her dear hands had written down, and what we had reaped the benefit of since we were babies.

Ginger Snaps

"One large cup of butter and lard mixed; one coffeecupful of sugar; one cupful of molasses; half a cupful of water; one even tablespoonful of ginger; one level tablespoonful of cinammon; one scant teaspoonful of cloves; one teaspoonful of soda dissolved in hot water. Flour for a pretty stiff dough.

"Roll out rather thinner than you would roll sugar-cakes, and bake quickly. (*Mem.* These ginger-snaps will keep for weeks—*if locked up!*)"

The deft housemother who invented and made countless hundreds of these little cakes in the course of a long and useful life, had a sense of quiet humor that lightened many a task for her.

We have room for but one section of a letter from a valued Minnesota member. She has sent a batch of recipes which will appear later:

"Now for *my* problem!

"How can I keep a dinner hot for an hour or two after it is done, so that it will be appetizing? I have to wait before serving nearly all meals on account of the nature of my husband's business, and they never are good when eaten, although quite presentable when cooked."—MRS. H. K. (*Minnesota*).

Borrow an idea from the makers of fireless cookers and "thermos" bottles. Put the vessels containing the cooked foods in deep saucepans of boiling water; cover all closely and set at the back of the stove where they will not cook but will retain the warmth for hours. If you have an old blanket or wadded coverlet which will envelop all the vessels, you may wrap it closely over them, and set away in a warm corner, being careful to exclude the outer air from them.

◆

THE Young Women's Christian Association wants secretaries for work in Russia; the needs of that country being particularly urgent just now. There are seven Y. W. C. A. secretaries in Archangel at the present time. The Y. W. C. A. has two huts for nurses in Scotland, and also several in Italy.

An Epoch-Making Dinner

To Introduce This New-Type Pork and Beans

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Since then that dish has brought to millions an entirely new idea of baked beans.

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They found that hard water made the skins tough. So they now free the water from minerals.

They found that ordinary ovens left beans under-baked. Digestion was difficult. Yet the beans were crisped and broken by the heat.

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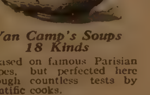

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Van Camp's Spaghetti

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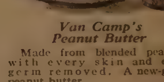

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The Ten Commandments

International Sunday School Lesson for February 16

Ex. 20:1-17

The Commandments in Modern Life

By Rev. George D. Allison, Ph.D.

WHEN Moses under God's leading built a nation from a rabble of escaping slaves, he began with a basic code of moral laws. These cover the spiritual attitude of the individual and the common conduct of social intercourse. They can never be outgrown or left behind. Their all-inclusiveness and permanence testify that they are indeed God's will concerning the fundamental things. He not only spake thus to Moses, but he reiterates these laws to every age and to every soul.

I remember when certain men sneered at President Roosevelt, saying that he had "discovered the Ten Commandments." As a matter of fact they bitterly resented his vigorous application of them to modern life: to big business, to profiteering and to social injustices. But we who revere these mighty principles know that Roosevelt was right and that the Commandments need constantly to be rediscovered, reinterpreted, and reapplied where they fit our present life. Why, these eternal simplicities even are actually unknown to savages, to whole groups of heathen in non-Christian lands, and to a large extent to the ignorant and the neglected in America itself.

The First Table and Men of Today

The first four laws deal with man and nation in their relation to God himself, and are neglected most frequently by the great majority. We lack the recognition of the Divine! To those primitive Hebrews living in an age of too many gods, the very first commandment was directed against polytheism. We today are in an age of different danger—the danger of no God at all.

I. Yet there is a sense in which we still have many gods, even those who think they have none. Martin Luther well said, "Whatever thy heart clings to and relies upon, that is properly thy God." Alas, then, too many still worship Mammon, the god of gold, of possessions, of things to own. Alas, too many worship not Jehovah, God of holiness and duty, but a new god of pleasure, or even the ancient Bacchus, god of wine.

Another sense in which we are apt to have more than one god is this: we think it quite right to conduct our homes in dependence upon our Heavenly Father and his teachings through Jesus of mutual service and love. But when we go out to business we run that on another basis entirely. There we bow down before a heathen god of self-interest, of doubtful ethics and dishonorable rites.

The German people afford a colossal illustration of modern polytheism—they believed in the God of Christ for the home and for intercourse within the nation, but in international relations they trusted "the good old German gott," Thor, the pagan god of force and ruthlessness. Who shall say that they alone are guilty of this?

II. No longer is there danger of the idolatry of graven images—thinking people would not dream of such a thing. Isaiah, in Chapter 44, dealt a crushing blow to idol-worship, and the Jewish conception of God as Spirit dominates the world. Yet we do have very faulty conceptions of God, wrong portrayals of him on every hand. People in numbers are still thinking of him as capricious, vengeful, unreasoning, angry and more or less unjust! Others are setting up and worshiping a crudely graven thought of the Almighty, as arbitrary in his requirements, a foe, to harmless merriment, or a stickler for theological definitions which divide his people.

The God of Holiness and Truth

III. The third commandment is clearly directed to the sanctity of oaths. When a man makes a declaration of fact, and calls upon God to witness, he must be absolutely honest. When a man makes an agreement and swears to it before God, he must keep it, even "to his own hurt." Jesus felt that here as elsewhere true men should go much further than the letter of the law. The oath ought to be unnecessary, men ought always to speak truth, "swear not at all." But a brief experience in the court-room makes one realize that the most solemn oath deters few bad men from perjury, and the carefulest contract will not hold a swindler.

The sin of lying! How insidious it is, in the life of a schoolboy, in the emergencies of business or politics, even in international diplomacy! We have just had an example of a great nation making a colossal exhibition of lying and false swearing. Germany broke her plighted word to Belgium; her sworn treaty was but "a scrap of paper." Moreover, she filled the world with lying propaganda, and fed her own people on lies. Now the house built on sand has collapsed. Truthfulness is vindicated in the earth. Liars hurt everybody, but they hurt themselves most!

The sin of profanity! Is it on the increase? One of the worst features of army and navy life is the thoughtless, constant stream of bad language all too often heard. Yet Christ taught "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Profanity of speech makes for profanity of life, tends to the lower, opens the way for evil.

IV. The Sabbath Day is coming into its own as the world's rest day. Back of it stand like a bulwark not only the churches, but now also the organized labor of the world, the dictates of health authorities and the experience of students of social welfare. Yet we still have much to do even here. Men are obliged to work seven days a week in too many occupations, and greed constantly tends to invade man's right to rest.

But while Deuteronomy bases this commandment on the rights of labor (Deut. 5:14, 15) Exodus has in view also the need for a time of spiritual refreshment, of opportunity for worship, of room for the divine. It is this which is the more in danger of being crowded out of modern life. The rest day is being devoted to the pleasure chase, where it is not invaded by toil or need. Prayer and worship are not the Sunday concern of the great majority. Yet the way we spend Sunday classifies us spiritually as definitely as any other test could. Selfish people seek a good time only. Sociable family folks visit and fellowship together. Bad people gamble, or drink, or otherwise gratify their inclinations to evil. Christ's loyal disciples meet to remember him, to look upward, to consider the larger affairs of his kingdom, to pray, to study God's word, and incidentally to have the best of fellowship and the finest kind of a "good time," where sane and spiritual religion is found.

The Second Table and the Spirit of Christ

All the philosophers and the moralists follow the enduring statutes of the Second Table of the Law. These have to do with our relationship to one another under God, and in a sense furnish a basis for public morality and civil law as well. Understanding them literally, there are too many of us who say "not guilty" after each when it is recited in the congregation. Yet few are guiltless even of the very letter of the Ninth and Tenth Laws—the sin of slander, the vice of gossip, are rife in all communities; and as for envy, the root of covetousness, how many hearts are entirely free from this?

But upon every point of the Decalogue Christ has stamped his personality for Christians, setting a standard so much higher by his spirit that we all feel a

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e of weakness and failure and need ivine help. For the seventh, he re- es complete purity of thought as as deed. For the sixth, an absence engefulness and hatred against our ws; yes, even an absence of con- pt! When we realize how sublime Jesus' ideal in all these respects we tate to repeat the rich young ruler's y, "All these have I kept from my th." Instead, we echo the litany with heartfelt contrition, and feel a solemn awe as we say of each command of the ten, "Lord, have mercy upon us and incline our hearts to keep this law." To keep them from the heart and in the spirit of Jesus is something different in approach and in possibilities from the method of the Pharisees. Jesus' way is harder to attain in all its fulness, but it is easier to begin and sweeter to walk as we go farther and farther on.

Sunday School Methods

By FRANK L. BROWN

Joint General Secretary World's Sunday School Association

The Public School and the Sunday School in Japan

ONE of the livest questions in Japan today, as in other countries, is the moral and religious racter foundation of its children young people. Commissions of cators are visiting America from an for a close study of educational ditions and to report their impres- s of the relation between religious secular education in America.

ne of these commissions, consisting some ten principals of middle and her schools from all parts of Japan, in this country a few months ago. he World's Sunday School Asso- ion was apprised of their coming arranged that the commission uld be met in a number of im- tant cities by Christian educators by leaders in the Sunday school d.

ne of the remarkable results of this tact with their Christian leaders the statement by the chairman of t commission upon his return, hough not a Christian, that he de- d above all else to be like those istian personalities whom he had here and who had impressed him their spirit and downright earnest- s in work for their fellows. And se impressions, especially as concern- several of these Americans of large iness, were written up by these Jap- se educators in a Japanese magazine a million and a half of circulation. nd now another group of eight ncipals of the Tokyo public schools n America. In Pittsburg they were nosphered by educational and Sunday ool leaders, were given the oppor- ity of facing 4,000 of Pittsburg's chers, and after various functions ited on Sunday morning a Presby- ian Sunday school.

t Philadelphia they came in contact h Hon. John Wanamaker, who prom- d them eight Bibles as a memento of ir visit.

These Bibles were later presented to se educators for Mr. Wanamaker by . William Jay Schieffelin at his home New York, in a beautiful address in ich Mr. Schieffelin referred to the ble as the foundation of the Christian estry of the home.

Mr. Moriya, the chairman of the rty, in replying said that he had heard t England had created Shakespeare, but that the Bible had made England. The guests then inspected some old Bibles in the possession of the Schieffelin family, one of them 700 years old and one 350 years old, the latter printed during Luther's lifetime.

The eight visitors also were guests at the Bushwick Avenue Central Methodist Sunday School of Brooklyn, and made a careful study of the departmental and educational plans of the school.

And then they were in Boston during the Christmas holidays. Special plans were made for their entertainment in Christian homes during the holidays so that they might catch the real Christmas spirit. They visited the Christmas entertainments at several Sunday schools and were present at a community Christmas entertainment at Malden under the leadership of Professor Walter S. Athearn of Boston University.

That the Sunday school is becoming a profound force in Japan in its impress upon the educational leaders of the empire is witnessed to by a remarkable statement from the lips of Baron Sakatane during the course of a reception to Dr. H. H. Meyer at Tokyo under the auspices of the Sunday school leaders.

Baron Sakatane said: "During these six years great changes have taken place in Japan, and we realize more than ever before that we must give more attention to religion. One recent movement in Japan is toward a complete revision of the educational system. I am a member of the committee that has this revision in charge, and am glad to say that one thing that we have in mind in this reconstruction is the emphasis on religious ideas and imparting them to children. I really think one of the influences that has been at work to bring this change is the Sunday school movement, and this is another reason why we welcome the convention."

Baron Shibusawa said at that same gathering that he was greatly impressed with the possibilities of the Sunday school, and especially as he had noted the work when he visited the school superintended by Mr. Wanamaker in Philadelphia.

Count Okuma said there was coming a new cooperation between America and Japan—a cooperation in the world of the spirit as well as business—and that his country owed no greater debt to America than for the teaching of Christian ideals, and he believed these ideals would find a place in all phases of the life of Japan.

The Lord's Day Alliance

THE Lord's Day Alliance of the United States has decided to hold thirty-first Annual Meeting and nvention at the National Capital, cember 11-14, 1919. Plans have eady been started for making this ies of meetings in Washington of tion-wide significance, and the min- ers' associations, pastors and churches the various denominations will ar- nge to have delegates present. The stors of Washington will have the bject of the Sabbath considered in eir pulpits simultaneously on the t Sunday of January or a convenient nday in February.

It was brought out at the Alliance etings in New York City, November -12, that the problem of Sabbath secration will constitute one of the eatest problems of reconstruction. prominent speakers the following re especially noticeable for their dec- rations on this great issue: Hon. Jo- phus Daniels, Secretary of the Navy; Henry van Dyke; John Wanamaker, former Postmaster General of the United States, and Hon. Thomas E. Rush, Surveyor of the Port of New York.

Mr. E. F. Nicholls, who booked the speakers for the United War Work Campaign, expressed the opinion that the United States would witness the greatest flood of the Continental Sunday sweeping over it after the war that had ever been experienced in the history of our country.

It is plain that only the greatest effort put forth by the Lord's Day Alliance, its auxiliary societies, churches and other cooperating agencies, will be able to meet the dangerous situation.

The plans for the convention at Washington a year hence will be developed along a practical line for meeting conditions as they obtain today, and for plans to handle this important question, both in the United States and other countries of the world.

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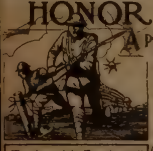

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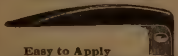

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A Department for the Exchange of Experiences Between All Who Have High Community Ideals and Are Putting Them into Practice

Conducted by VERA L. CONNOLLY

TODAY, Christian Herald comrades, I want you to go a-Maying with me! Ah, yes, it is snowy, blustery February, I know. Nevertheless, right here in this big wintry city of New York there is blooming a flower which is soon to be transplanted to the soil of your own home towns and villages and which is going to fade and die, or take root and thrive, according to whether or not you have prepared the ground for it.

Some villages are already awaiting it: reverently, joyously. Others have heard the story of its shy budding—over there on the battlefields of France—but know nothing of its later growth: its marvelous blooming in continental hospital and convalescent station, on home-coming transport and in the pain-filled wards of our debarkation hospitals here. There are even towns and villages which seem not to have heard of this flower at all. One dreads to think what will befall it there.

But we were going a-Maying, were we not? We were going out to find this delicate flower, to take it into our hearts and shelter it from possible blasts of indifference or mockery.

Very well; then let us board a certain New York car, alight before a great debarkation hospital, and (showing our passes) pass into this House of Pain and High Courage.

The pain is here—ah yes. In one ward are broken bodies; in another dulled minds; in another sightless eyes. Here is a forest of crutches. There are forms stretched on cots. Yonder are crippled young figures, in bath robes, hobbling about cheerfully. And everywhere there is pain.

The heart rebels. It is too much. We turn back blindly toward the corridor.

But we do not reach it. A young blue-eyed soldier playfully thrusts out his crutch and stops us.

"Don't hurry off. We haven't had any one to talk to today."

We go back. And they gather around us: these blithe lads. The jokes fly to and fro. Presently we remember the red apples tucked away in our pockets ('spite stern directions to leave all food at the door), and the bars of chocolate, the puzzles and the new games. These are greeted rapturously. The "eats" disappear to the last brown crumb playfully plucked off a comrade's dressing-gown. The games are tried out; the puzzles worked.

Then—with our time almost up, and the dusk settling down on the city like a benediction—we find the boys talking to us seriously, quietly about the war. We ask some questions, and they answer them. Presently there arises a controversy over a trench song.

"It's a verse from Matthew," one declares.

This is disputed, and the first lad, gathering up his crutches, quickly thumps across the ward to his distant cot, reaches under his pillow and comes back, with a Bible so worn from handling that it is falling apart. He can't find the text, but some one else can. The young heads—brown and yellow and red and black, and bandaged—bend over the boy with the Book. At last the verse is found and read aloud.

"We sang that," the first boy explains. "It went like this."

Some sing with him. Some sit quiet. But suddenly we sense, blooming all about us in the dusk, the little white flower of faith: honest, boyish, newborn faith in God.

Reverently we listen: listen while—earnestly and eagerly and without any self-consciousness—these boys, from every walk in life, from every race and sect, from Christian and unChristian homes, tell what the Bible has come to mean to them, how they love to read and discuss it; and how different all this is from "before the war" days.

"I never used to take any stock in church," declares one.

"Nor I. But I'm going to join some church now."

"So'm I. The first day I get out of here."

"Say," concludes another, on crutches, "this war's done a lot for me."

Overwhelmed, we bid them goodnight and hurry out to the roaring, clanging night streets. The sounds and sights—all the materialism of everyday life—are like an assault upon us. And a terror comes over us: a fear for that flower blooming in the dusk of the quiet ward. We know that New York City cannot destroy the flower. These boys from home firesides in the West and North and South care not a fig for what New York City thinks.

No; the flower will survive their brief stay here. They will carry it homeward with them, just as that little torn Bible will travel in an overcoat pocket, and boyish lips will tremble with the confidences exchanged in the twilit wards.

Then will come the plunge into a town and home circle.

It will all rest with us, fellow stay-at-homes, what happens then. Either the exaltation will fade, the old boyish self-consciousness about religion come back and the little worn Bible be tucked away on a dusty shelf. Or else your Sir Galahad and mine, your dear boy and mine, will find in the home town, in the home circle, a responsiveness and appreciation born, not of the experiences of the battlefield perhaps, but of a faith and earnestness greater even than those of his soldier comrades.

And as the days pass, and he unites with a church, our soldier will (if we be still true to our trust) find within it the vital thing he expects to find. Its members will be what he dreams of their being. Its activities will prove satisfying. And so the white flower of faith which a thoughtless boy had to cross the world to find will bloom, for a thoughtful man, in that little home church while his life lasts.

Neighborhood Bible-Study Class

The most inspiring gathering of neighbors for companionship and mutual help it has ever been my privilege to attend was a Bible Study Class held once a week in our neighborhood.

It was an hour well spent: uniting people of all denominations. Of course all sectarianism was eliminated. Otherwise the plan would have failed.

We took one chapter at a time, commencing with St. John, as that is easier to begin with. We had one set of questions for all chapters, which we used at every meeting. These questions helped us study the chapters, bringing out the main thoughts in each. Every member of the Bible Study Class owned a copy of the questions, bringing it each time. The questions were:

1. What is the principal subject?
2. What is the leading lesson?
3. What is the best verse?
4. Teaching concerning Christ?
5. Example to follow?
6. Error to avoid?
7. Promise to claim?
8. Prayer to echo?

Although these were the questions always asked, the leader of our Bible Study Class did not confine himself or herself to them; but brought out (by additional queries) any thought not coming directly under the regular questions. Our discussion was very free and spontaneous; everything of a sectarian nature being avoided. It is surprising how easy it is to do this, if every one is willing to for the sake of the others. And I cannot tell you what strength and help for the coming week we gained from those earnest discussions.

Any neighborhood can have such a Bible Study Class. The director need not be a trained instructor. Provided his attitude is right, and he has the cooperation of the others, the Class

One of these Boy
Will Fail ~ IF

Both possess equal health and intellig
both have qualities for success—but
stammers. Where the one will succeed,
stammerer will fail.

He will dread to meet people, he will lack
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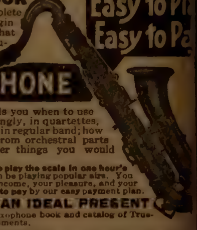

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"Be good and you will be happy," is an old saying; but "Be good for something and make others happy" means far more.

not fail to be a practical help and a derful bond of fellowship. If there uld be only two or three members at t, these should keep right on inviting ir neighbors, whether Christians or —telling them what the Class is. our neighborhood, so few came at t that we had to make a special rt to get even the Christians ether. More were added; and lly our Class was the most satis- tory gathering our neighborhood l ever known. Bible Study gives ath of vision and keeps us from the rowness that hinders perfection in ristian growth. And, too, it is a which binds hearts together as hing else does.—MRS. FLORENCE L. WELL, *Michigan*.

low fortunate the soldier who re- ns to find his home community ding such gatherings as that! How ply and easily he will slip in to se meetings! The following adven- e offers some suggestions to towns ich have not yet faced this problem.

ials for Young People of All Churches

wonder if any of the Neighbors , as I do, in a small town where the ef amusements are picture-shows l dances? At least—this was the dition in our little Middle-West age until some of us saw the effect it on the young folks and provided ething better.

o be sure, nearly all of our own ng people were identified with one the five churches in town; but ny other young folks from the out- e came here to make temporary mes during the school year in order to eive the benefits of our really ellent High School; and these boys l girls were rather rudderless, drift- with the tide.

Something had to be done. So, ing the principal of the High hool into our consultation, together h the officers of each Young People's ciety, we decided to give a series of ocials" in the truest sense of the rd. The young people of each urch and those in the High School re invited, and the gatherings were ld in the various church parlors. These "socials" have proved a great ccess; and we are holding them today. ree goals are kept in sight in arrang- the programs: first, to provide a y for the young people of the town become better acquainted with ch other and with the students from her localities; second, to break up the irit of rivalry and aloofness which, d to relate, has often characterized e attitude of the young people of the fferent churches; and, third, and far st important, to bring before the ung people a realization of the portance of the churches in the life of community, and to give them a help- g hand to higher, nobler ideals and aner living, *offered through the church.* A special program is given at each cial in which the guests themselves ke part, after which come spirited mes and attractive refreshments. he plan is to hold these gatherings ten enough to crowd out some of the ore objectionable and material amuse- ents open to young people here.— N INTERESTED READER.

Our next adventure is equally prac- cal, including not only the young lks of the churches, but grown-ups too.

Church Organizes Community Reading Circle

I desire to relate an Adventure in eighboring which I enjoyed very uch and which changed the whole ne of our community.

It was announced at church that we ould meet all the people of the eighborhood at a given time, to rganize a Rural Reading Circle. The eople came, and we organized with a rge membership. A President, Vice- resident, Secretary and Librarian were lected. A constitution with by-laws as adopted.

The members provided the books om their homes, retaining individual wnership of same, and the books were irculated among the members. Two eeks was allowed for the reading of ne book.

This writer was elected President; and part of his task was providing programs for the young people's meetings which the Reading Circle held on Sunday afternoons. These meetings were for profit and pleasure both, consisting of Bible readings, songs, select readings from the circulated books, recitations, talks, and so on. The young people gladly responded when put on the program. The meetings were opened and closed with prayer, and had a religious trend throughout. They were very much liked, well attended, and proved to be stepping-stones to lives of Christian service for many of our young people.

If there is any community which has never had a Reading Circle, I hope this account of mine will encourage it to get up one this winter.—W. N. BLACK, *Texas*.

And now, fellow Adventurers, fellow workers for the future good of this nation we love, and the home town and family circle especially dear to our hearts—may the little flower of boyish faith so soon to bloom at our doorsteps send down its roots and send up its blossoms, filling all the air with sweetness and bringing into the life of our communities a beauty which has never been there before.

The Neighbors' Forum

My boy had become of age in time for the second draft; and the hour was appointed in which he was to be examined by the local board to determine his fitness for service. Going into a room alone to commit him to God's care and gain resignation, myself, I thought of the 91st Psalm. I wrote it and laid it in his Bible. Imagine my joy when two days later, I opened the Christian Herald and found the Psalm printed on the Neighboring page: expressly for the soldier boy. We have found great comfort in it, and I doubt not many others have.—A BOY'S MOTHER.

A lonely country girl would like to correspond with friends from the age of thirty to thirty-five.—M. B.

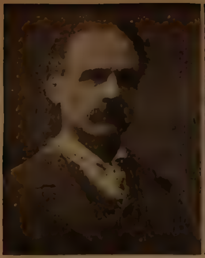
It would be utter nonsense for me to attempt to tell how much I have enjoyed each one of the sweet letters I have received from the Christian Herald Neighbors. There is no pleasure I enjoy more. One can't imagine how lonely it is away out in the country. I am truly grateful.—MISS A. E. ATKINSON.

I want to take this opportunity of telling all the Neighbors how much I enjoy their adventures. They are so interesting and human, especially to one far from the homeland.—EMMA L. G. HINGSBURG, *Porto Rico*.

Our women voted to join hands with the principal of our grade school and township High School, to help him create and maintain a Bureau of Employment for our boys and girls who wished to keep busy and earn a little money. This bureau helped the young people to find such work as running errands, raking leaves, reading to those whose eyes are failing, tending baby and so on. It was highly successful.— A. B. W., *Illinois*.

Dear Neighbors: I have received a most sincere and touching appeal from a mother of four little ones—one of them a sick baby—who has gone to a big city to live, after living in a small fishing village where she knew everyone. She is a stranger, and very lonely. She has asked me what lonely mothers, such as she, can do in a strange city, to draw friends and neighbors about her. Have you anything to suggest? If so, address your letters to her in my care.—VERA L. CONNOLLY.

Dear Miss Connolly: There were addresses on some of the letters I have received from Christian Herald Neighbors which I could not make out; and I may have not have sent my replies to the correct address. On this chance, I want to thank, through your columns, all those who have written to me. Could they know the enjoyment I have received from the letters, and how I have read them over and over, they would not think their efforts in vain.—MRS. W. C. T.



Sanford Bennett at 50

Sanford Bennett at 78

An Old Man at Fifty
A Young Man at Seventy

The Remarkable Story of Sanford Bennett, a San Francisco Business Man, Who Has Solved the Problem of Prolonging Youth

By V. O. SCHWAB

There is no longer any occasion to go hunting for the Spring of Eternal Youth. What Ponce de Leon failed to discover in his world-famous mission, ages ago, has been brought to light right here in staid, prosaic America by Sanford Bennett, a San Francisco business man. He can prove it, too, right in his own person. At 50 he was partially bald. Today he has a thick head of hair, although it is white. At 50 his eyes were weak. Today they are as strong as when he was a child. At 50 he was a worn-out, broken-down, decrepit old man. Today he is in perfect health, a good deal of an athlete, and as young as the average man of 35.

All this he has accomplished by some very simple and gentle exercises which he practices for about ten minutes before arising in the morning. Yes, many of the exercises are taken in bed, peculiar as this may seem. As Mr. Bennett explains, his case was not one of preserving health, but one of rejuvenating a weak, middle-aged body into a robust old one, and he says what he has accomplished anyone can accomplish by the application of the same methods, and so it would seem. All of which puts the Dr. Osler theory to shame. There isn't room in this article to go into a lengthy description of Mr. Bennett's methods for the restoration of youth and the prevention of old age. All this he tells himself in a book which he has written, entitled "Old Age—Its Cause and Prevention." This book is a complete history of himself and his experiences, and contains complete instructions for those who wish to put his health and youth-building methods to their own use. It is a book that every man and woman who is desirous of remaining young after passing the fiftieth, sixtieth, seventieth, and as Mr. Bennett firmly believes, the one hundredth milestone of life, should read.

PARTIAL CONTENTS

Some idea of the field covered by the author may be gained by the following topics: Old Age, Its Cause; How to Prevent It; The Will in Exercising: Exercising in Bed—shown by fifteen pages of illustration. Sun, Fresh Air and Deep Breathing for Lung Development; The Secret of Good Digestion; Dyspepsia; How I Strengthened My Eyes; The Liver; Internal Cleanliness—how it removes and prevents constipation and its many attendant ills; external cleanliness; Rheumatism; Varicose Veins in the Legs; The Hair; The Obese Abdomen; The Rejuvenation of the Face, Throat and Neck; The Skin, and many other experience chapters of vital interest.

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"Old Age—Its Cause and Prevention, with its 400 pages profusely illustrated and handsomely bound in cloth, contains as much material as many Courses of Instruction selling for $25 or more. But you can secure a copy of this book for only $3. Before committing yourself in any way, however, the publishers will send you "Old Age—Its Cause and Prevention" on approval without deposit. Sanford Bennett's system, as fully described and illustrated in his book, increases nerve force and nerve energy, benefiting every organ of the body—the brain included—by keeping the vertebrae of the spinal column young, flexible, elastic, and in perfect alignment. If, after examination in your own home, you feel you can afford to be without youth and health, send the book back within five days and you will owe nothing. If you decide to keep it, send your check for $3. There are no strings to this offer. No money is required in advance. Merely fill out and mail the coupon and by return post "Old Age—Its Cause and Prevention" will be sent to you at once.

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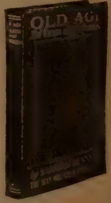
For having solved the problem of prolonging youth during life, the world owes Sanford Bennett a vote of thanks. Of course, there are those who will scoff at the idea, but the real wise men and women among those who hear of Sanford Bennett will most certainly investigate further and at least acquire a knowledge of his methods. This the publishers will allow you to do without cost or obligation, through their "send no money" offer. But it is advisable to mail the coupon today, because this unusual no-risk offer is liable to be withdrawn any moment. Address DODD PUBLISHING COMPANY, 601 Broad St., Suite 1001, Newark, N. J.



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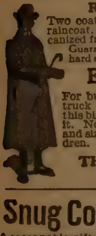

AGENTS: BIG MONEY

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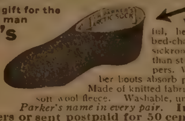

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The Bowery Mission "Winners' Club"

"WHO are those men on the platform and in the front seats?" The question came from a visitor seated by my side at one of our nightly meetings.

"They are all our own men," I replied, "our converts, the products of our work."

"You don't mean to say," he said, "that any of these men were ever 'down and out'? I thought they were a delegation from some church. That gentleman over there, for instance, with white hair and mustache, I fancied he might be a Wall Street magnate—one of your patrons. Who is he?"

"Well," I replied, "he *is* from Wall Street, but he is not a millionaire. He is a porter or messenger in one of the great financial houses, and a very much trusted man. You will hear his story shortly.

And, accordingly, during the course of the meeting, James Norris arose, and in a steady and mellow voice told of the marvelous transformation that had taken place in his character and circumstances. It was a pitiful recital of a fall to the very lowest depths of degradation, of a soul struggle in the darkness of a godless existence, until the light broke in upon him in the Bowery Mission.

My visiting friend listened with eager attention, but the part of the address that seemed to thrill him most intensely, and gave him the answer to his question, was Norris's reference to the Winners' Club of the Mission.

It was this particular part of the Mission's work that had really led to the man's salvation.

The new-born babe requires careful nursing. The tender plant requires good soil, water, sunlight and attention. Under no circumstances is this so true as in the moral work of the Bowery. Norris was a homeless man. Don't ask why. It is too pathetic to investigate. But it was true. And a man of his peculiar type, in the beginnings of his Christian life, required just that very thing—a home. He found it in the Winners' Club.

The Bowery is a No-Man's Land. In it are thousands of men astray and homeless. The lodging houses are filled to overflowing. Men have a roof to cover them, and a bed to sleep in, but no *home*.

The Winners' Club comprises about thirty men; all we have accommodation for. They pay in advance a nominal sum for their board and lodging. They are continually in the atmosphere of spiritual companionship or engaged in wholesome recreations—they are never allowed to be lonely. Mr. A. C. Baker, secretary of the Mission, lives among them and is always ready to advise or comfort those who need him. They have comfortable beds, baths, sitting rooms, library, and other conveniences. But the greatest boon they possess is the opportunity for constant Christian activity. They are our regular workers, most of them being leaders, or associate leaders of the nightly meetings.

It was this mothering, fathering, brothering influence that saved James Norris. Nothing in Rescue Mission work is so absolutely essential as this department. If we had fifty Winners' Clubs in the Bowery they could all be kept busy, and would yield a tremendous harvest.

Christian Herald readers have for many years furnished the main support of the Bowery Mission. It is in a very special sense their work. All that it has accomplished has been made possible through their generosity. In making up our budget for the year just begun, we look confidently to them for a continuance of their friendly interest and generous support.

JOHN G. HALLIMOND.

The Ocean Picture Gallery

Continued from page 138

On Christmas afternoon there was a concert. It was in French, mostly, that the folk sang and recited; but we who could scarcely follow their rapid words, could thrill to the message back of them. We could catch references to the new graves that even the gladness of the holiday season could not make green, and to the broken hearts that even the joy of Christmas could not heal. And we could applaud, in soul as well as with our clapping hands, when they sang our "Star Spangled Banner" and their own "Marseillaise." We could applaud, and we could go with them, after the concert, below decks and give fruit and candy to the steerage passengers.

IT WAS a quiet Christmas. There wasn't any special dinner and there wasn't any snow; there wasn't any Santa Claus for the children, or gifts for the grown-ups. It was a quiet Christmas—and a strange one. And yet, somehow, the real meaning of the day was there.

There wasn't any candle light, or any
gorgeous tree,
The only thing, on every side, was miles
of winter sea;
There weren't any flakes of snow upon
the salty air,
You couldn't feel the slightest hint of
Christmas anywhere.
And yet—at night, when all the world
was wrapped in heavy sleep,
I stood on deck and watched the sea,
and saw the high waves leap
Until they seemed to touch the sky, and,
glimmering afar,
I saw, reflected in the sea, the promise
of a star.

We hadn't any stockings hung for presents, in a row,
We hadn't any holly wreaths, or any
mistletoe;
The ocean was a sheet of green, half
touched with foamy white,
That glittered with a magic spray of
vivid rainbow light.
But somehow Christmas wasn't there,
until I watched above
The steerage; Christmas wasn't there,
until I saw the love
That flamed across a peasant's face,
who softly sang, and smiled
Above a bundle, wrapped in shawls,
that held her little child.

The deck steward has just told us that we will land tomorrow. Some people are laughing with joy and some are crying with happiness. And the little Frenchman with a sweetheart near the Spanish border is up in the wireless room sending a message. I am sitting in the writing-room copying this article on a typewriter that dances with the swaying of the ship. And I'm looking over my shoulder, every minute, and out of the window. . . .

For oh, friends of mine, land can't be *very* far away! And I don't want to miss the first glimpse of—FRANCE!

◆

How the Kroonland Entertained

THE officers and crew of the U. S. S. Kroonland were hosts to fifty orphans from the Hammond Memorial Home and one hundred and twenty-five dependent children of Hoboken at a New Year's party and dinner on board ship. The children and their escorts were met at the gang-plank and directed to the "monkey deck," where they came under direct fire of a motion-picture operator. During the dinner the ship's band gave a program of popular music which many of the children joined in singing. Every sailor who could get hold of a kiddie had one under his wing and proceeded to give him the time of his life. Every kiddie received two small boxes of candy as a parting gift; and a New Year's card at dinner. It was a day of gray fog and mist on the river, but on the good ship Kroonland that beautiful spirit of the Master abode; "Inasmuch as they did it unto one of the least of these."

Here's Where YO Save Mone On A Rang Friend!
W for Book T Tell H
A Kalamazoo Direct to You

DEL DANE, "1 Old Stove Mast promised you mon saving offers on Ka mazoo Ranges, Stov Furnaces, Gas Rang Oil Ranges and Kitc Kabinets. We are here make good that promi We are manufacturers and direct to you, the user. That enables us save you money.

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Kalamazoo, Mich.

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So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life *first.*

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

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Does away with the strain and pain of standing an walking; replaces and supports misplaced intern organs; reduces enlarged abdomen; straightens an strengthens the back; corrects stooping shoulder develops lungs, chest and bust; relieves backach curvatures, nervousness, ruptures, constipatio Comfortable and easy to wear.

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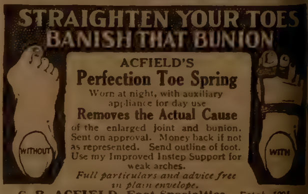
Beneath the soiled, discolored, faded or aged complexion is one fair to look upon. Mercolized Wax gradually, gently absorbs the devitalized surface skin, revealing the young, fresh, beautiful skin underneath. Used by refined women who prefer complexions of true naturalness. Have *you* tried it?

Mercolized Wax In one ounce package, with directions for use, sold by all druggists.



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Worn at night, with auxiliary appliance for day use

Removes the Actual Cause
of the enlarged joint and bunion. Sent on approval. Money back if not as represented. Send outline of foot. Use my Improved Instep Support for weak arches.

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FOR · SCHOOL · CHILDREN

"Luscious Orange Juice"

The Overwhelming Verdict of Physicians

WE wanted to know — so we could tell you — what physicians think of the healthfulness of fruits. We asked four questions of doctors, and these are the results:

111 physicians of the 118 mentioned oranges as one of the raw fruits most often prescribed for patients; 53 of the 111 mentioned no other fruit but oranges.

107 mentioned oranges as one of the most beneficial fruits for children under three years of age; 93 of these physicians mentioned no other fruit but oranges.

91 said oranges are one of the best fruits for children from three to fifteen years of age; 50 of this number specified oranges without referring to other fruits.

83 recommended oranges for adults, 31 mentioning no other fruit.

Some Notable Comments

"Oranges (juice) form a valuable article in the dietary of the infant and child and one that is with difficulty replaced by any other food," said one.

Another replied, "I know of no other fruit that is so excellent for the human being from infancy to old age."

Another investigation shows that convalescents in hospitals eat two and one-half times as many oranges as the usual consumer. Thus you see how this golden fruit is esteemed by men who know the body's needs.

Oranges Plentiful Now

Now oranges are again plentiful — California having this year produced a crop of almost normal size. That means twice as many oranges as were shipped from California last year when a period of severe heat destroyed two-thirds of the crop. It is estimated that this year's California crop will total fourteen million boxes, so there will be enough for everyone everywhere — and at reasonable prices.

Quick, Convenient and Delicious

Oranges are served in a jiffy. And a more luscious salad, dessert, or breakfast dish never has been conceived.

Don't go a day without a fruit that brings so many benefits in such attractive form.

Send the coupon below for "Food Value of Oranges," a little booklet by Dr. J. H. Kellogg, head of the famous Battle Creek Sanitarium.

With French dressing oranges are both salad and dessert.

A fine breakfast dish—a delicious fruit.

A luscious, quick dessert is prepared in a jiffy with oranges cut up and sprinkled with coconut.

Sunkist

Uniformly Good Oranges

Sweet, tender, juicy and practically seedless. Easiest sliced, and the sections separate easiest, so they are most convenient to eat whole. Order a dozen from your grocer now. They are uniformly good.

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Please send me, without charge:

☐ "Food Value of Oranges," by Dr. J. H. Kellogg, head of the famous Battle Creek Sanitarium.
☐ "How to Live Long." What Elbert Hubbard said about oranges.
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☐ "Sunkist Recipes," by Alice Bradley.

Check the book you want. Check all if desired.

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GREAT CROPS OF
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AND HOW TO
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The most complete and valuable STRAWBERRY BOOK ever written. Worth its weight in gold. Sent to you FREE.

Big Crops and Big Profits from Your Kellogg Strawberry Garden

Think what it means to you, Mrs. Housewife, to have your own Kellogg Strawberry Garden. You can fully supply your family with delicious strawberries, FREE, right out of your own garden and besides make a big cash profit from the surplus berries.

Thousands of thrifty families are doing this very thing every year. Mrs. Wm. Hunter of Arkansas, made a good many extra dollars last season from her Kellogg Strawberry Garden, besides fully supplying her family with delicious strawberries.

You can do equally as well. We'll show you how and help you. Just send a post card with your name and address and we will mail you our big FREE Strawberry Book that pictures in colors and fully describes these wonderful Kellogg Strawberry Gardens.

Our new book shows a Kellogg Garden that will meet the requirements of your family—large or small. Kellogg Gardens are composed exclusively of the world-famed

KELLOGG PEDIGREE STRAWBERRY PLANTS

These are the world's heaviest fruiting and most profitable strawberry plants. They often produce three quarts of fancy berries per plant in a single season.

No matter where you live, or what kind of soil you have, Kellogg Pedigree Strawberry Plants will give you big yields and big profits. Any soil or climate that will produce garden vegetables will grow these strawberries successfully.

Kellogg Strawberries are the largest, sweetest and most delicious strawberries grown—ideal for home use or market. Beginners and experienced growers realize big crops and big profits from Kellogg Pedigree Plants. Here is the proof:

"My Kellogg Pedigree Plants produce at the rate of more than two quarts per plant each season, and the berries sell readily at good prices." A. J. HARTUNG, Michigan.

"I picked 900 quarts of delicious berries from only 400 Kellogg Pedigree Plants. They were sent twenty-five miles to market by auto and sold for big money." G. W. MYERS, Iowa.

"From my Kellogg Strawberry Garden of only 250 plants, I picked 530 quarts of the most delicious strawberries this season. Had more than we could use and they sold readily at 25 cents per quart." FRANK COMSTOCK, Nebraska.

"Kellogg's Everbearers have gone beyond my highest expectations. They are wonderful. We had ripe strawberries right up until Thanksgiving."
J. A. THOMAS, Missouri.

Kellogg's Great Crops of Strawberries
And How to Grow Them

This is the title of our new 1919 Strawberry Book. We want every reader of The Christian Herald to have a copy. It explains how Kellogg Pedigree Plants are grown. It tells all about Kellogg Strawberry Gardens, Kellogg's Everbearing Plants, Kellogg's Big Four and Kellogg's New Race of Strawberries, big, sparkling beauties (brand new). It also gives full particulars about our Big Cash Prize Offer and tells how to get "THE KEY TO STRAWBERRY PROFITS" FREE.

Now is the time to send for this FREE book, and make your selection and plans for a strawberry garden before Spring. A post card brings it FREE and postpaid by return mail.

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JERUSALEM—THE RUINS OF HEROD'S PALACE AND THE JAFFA GATE

FROM LINCOLN TO WILSON

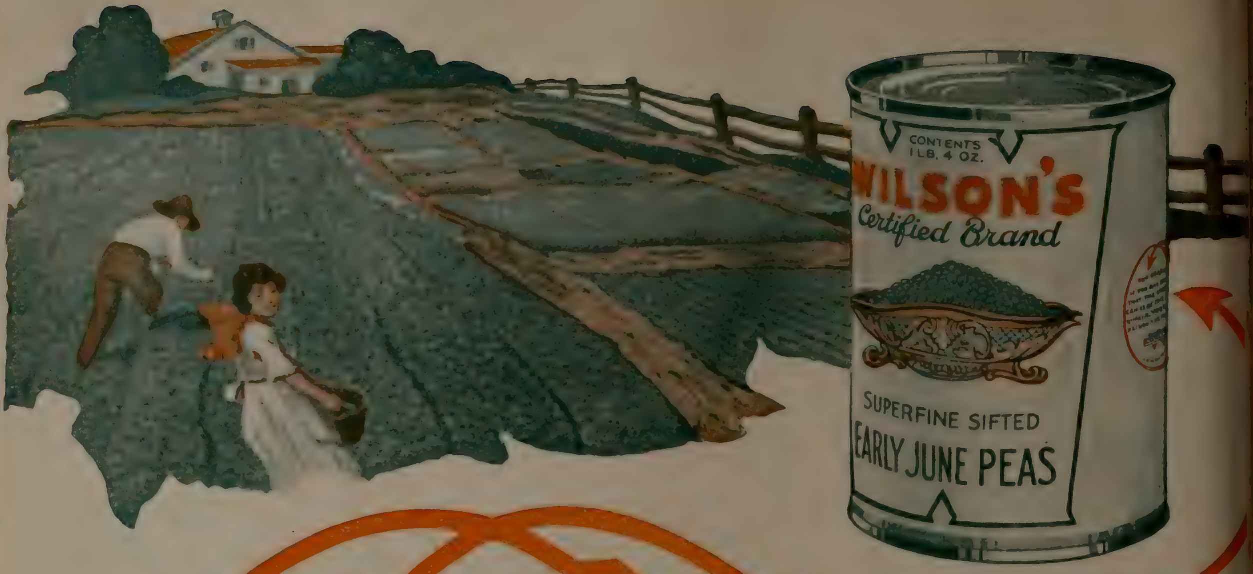
THE PROGRESS IN FREEDOM

EMPTY SPACES

A SHORT STORY

BY

RUTH FARGO



Garden freshness that is guaranteed

In this circle, on each can or package of our Certified Brand canned fruits, vegetables and table specialties, appears our "money-back" guarantee. It simply says that if you do not find these products of the highest possible quality your dealer will refund your money.

It means, for example, that our Certified Brand Canned Peas must bring to you the summer-time freshness of the garden in the can you buy.

It means that whatever you buy under our Certified Brand label must be the purest and finest you have ever known. All our Certified Brand goods are selected, handled and prepared with the *respect* deserved by that which is intended for your table.

That is what the Wilson label means—protection for your table.

"This mark WILSON & CO. CHICAGO your guarantee"

WILSON & CO.
Certified Brand
CANNED FOODS

A partial list of Wilson's Certifie Brand Products sold under our "money-back" guarantee

- Sweet Corn
- Green Peas
- Tomatoes
- String Beans
- Beets
- Pork and Beans
- Leaf Spinach
- Asparagus Tips
- California Peaches
- Hawaiian Pineapple
- Cherries
- Blueberries
- Raspberries
- Strawberries
- Catsup
- Chili Sauce
- Jellies
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- Olives
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obtainable-
—if your Reo
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in the following types:

The Standard
5-passenger
Touring Car

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Sedan—a luxurious
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Prices $1395, $1395,
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Prices are
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and are guaranteed
until July 1st, 1919
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after this date.

Reo Motor Car Company,
Lansing, Michigan

**"THE
GOLD STANDARD
OF VALUES"**

Reo Standing Is Secure

Consider any class of manufactured product and there will come to your mind instantly the names of one or two that stand out above all the rest.

The superiority of these has been so conclusively proven that their leadership is conceded alike by competitor and customer

Among automobiles Reo occupies that enviable position.

Reo quality is so outstanding, Reo reliability and low upkeep so universally known, salesmen seldom find it necessary to inform buyers on these points.

Questions most frequently answered pertain to deliveries—"How soon may I expect my Reo?"

This eminence among motor cars was not achieved easily, nor in a day.

Not even in a decade!

It is the result of a consistent adherence over a long period of years to a consistent policy.

And that policy was rock founded in the beginning.

We are proud of the position Reo enjoys.

It is the reward for which, more than any other, we have worked.

Reo has never been ambitious to make all the automobiles—only the best automobiles.

The policy from the first—and Reo is the pioneer in the industry—has been never to make more than we could make and make every Reo as good as the best Reo.

Reo demand—a demand that always has been in excess of the possible output of the big Lansing factories—is the result of that policy and our unswerving adherence thereto.

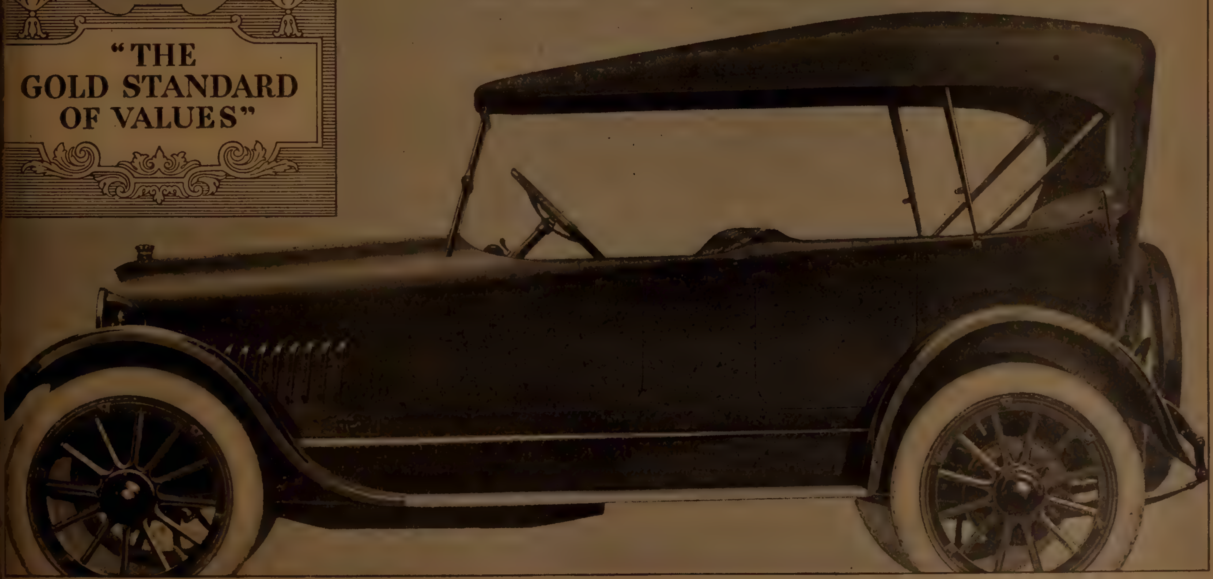
At this moment the demand is out of all proportion to the supply.

What will it be when the real spring buying season opens up?

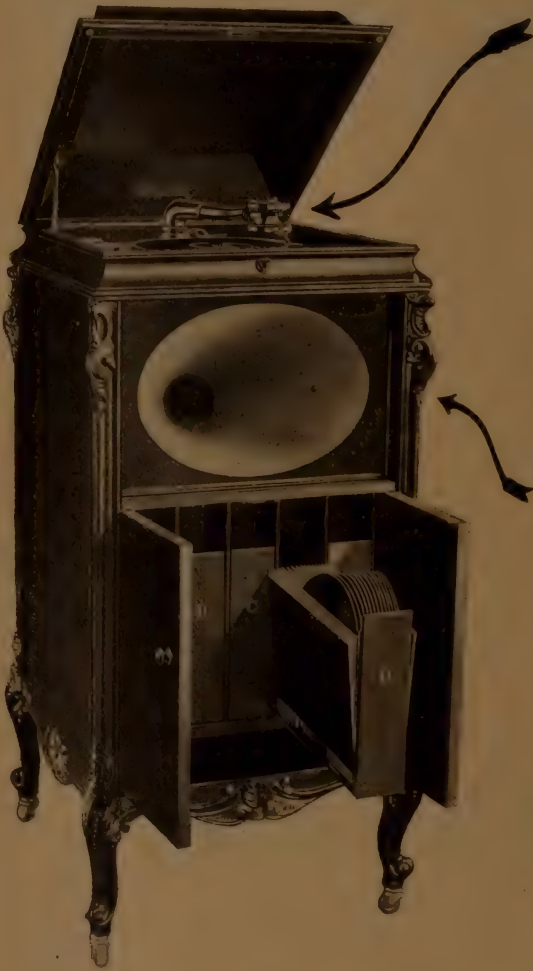
Only way to be at all certain of securing a Reo of any model for the coming season is—

See your Reo dealer—place your order—make it a bona fide order by paying a deposit—specify a definite date for delivery—and rest easy in the certainty that your next car will be a Reliable Reo.

Today—won't be a minute too soon.



Why the Brunswick Method of Reproduction Insures a Superior Phonograph



Reason No. 1 The Brunswick Method of Reproduction includes the Ultona, a new conception in playing. The Ultona consists of an arrangement of the several necessary reproducing diaphragms upon one tone arm. This is an all-in-one arrangement, with no attachments—nothing to take off or put on.

At a turn of the hand, the Ultona is adapted to play any type of record. The proper diaphragm is presented, the exact weight, the precise needle. Thus the requirements of each type of record are met.

So each record, whatever make, is played exactly as it should be. The Ultona demands no sacrifice in tone, as attachments often do.

The Brunswick owner can choose records without regard to make. Every singer, every band, every musician, every selection may now be played at its best on the one phonograph.

Reason No. 2 Equal in importance to reproduction is tone amplification. The Brunswick Method of Reproduction also includes a new idea in acoustics—The Brunswick Amplifier.

Old-time ideas were at variance. Some makers still cling to metal construction. Others use a combination of wood and metal—a wooden horn and a metal casting as the "throat."

But the Brunswick Amplifier is oval in shape, and built entirely of wood, like a fine violin. It is molded of rare holly-wood.

Sound waves require uniform amplification to reach their fullness. You will note that The Brunswick tone is richer and more natural. Strident, metallic notes are absent.

Make comparison. Let your ear decide. Try to find an equal to Brunswick tone.

You're bound to end such a search at a Brunswick Shop, where every opportunity will be given you to decide for yourself.

Hear this remarkable instrument before you decide. And you'll avoid regrets.

The Brunswick

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The Brunswick-Balke-Collender Co.
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Branch Houses in Principal Cities of
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Sales Co., Excelsior Life Building, Toronto

THE CHRISTIAN HERALD
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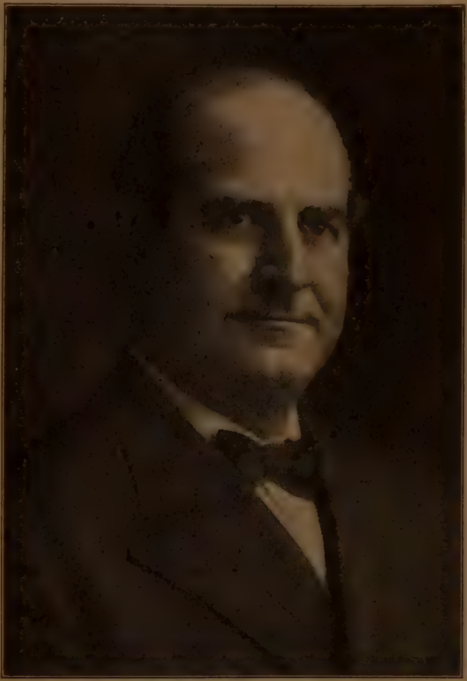
UBSCRIPTION, $2.50 PER ANNUM
UBLISHED 52 TIMES A YEAR
ENTERED AS SECOND-CLASS MATTER JANUARY 25, 1909, AT THE POST OFFICE AT NEW YORK, UNDER THE ACT OF MARCH 3, 1879
VOL. 42—NO. 7. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

The Prohibition Victory

By Hon. WILLIAM JENNINGS BRYAN

Former United States Secretary of State and Life-Long Prohibitionist



HAS been a great fight and the victory complete. It cost years of toil and sac- ifice, millions of earnest men and women aving cheerfully contributed their part, e result is abundantly worth the effort. thirty-six states ratifying within thirteen s from the day the Amendment was sub- , with eight more states, though unneces- o ratification, already added to the list, he probability of three more before the tures now in session adjourn, and the nty that the entire forty-eight states will orded in the affirmative when the people states (if any) that fail to ratify this year another chance—what a glorious triumph nation's conscience!

may be worth while to review briefly the that have contributed to the final result. rst and most important of all is the moral ent that has been back of the Prohibi- ght. Because alcohol is a poison—injuri- body, mind and soul—the sale of it has indefensible before the bar of Conscience. responsibility for the wrong done by the who sells it to his neighbor rests primarily the individual who handles the product akes the profit, it does not rest upon him The co-responsibility of the voter has more and more clear as the harmful effect hol, even in moderate quantities, has been nstrated conclusively by scientific experi-

old question, "Am I my brother's r?" has been used by the men engaged in usiness, and they could not have borrowed ter phrase, because it is as deceptive in its nt application as it was when used by He had not only failed to keep his er, but had actually taken his life; and so who have tried to avoid or shift responsi- by repeating the phrase have been guilty positive attack upon the welfare of those hom they sold. But the voter is not at y to stand by and see an injury committed it is within his power to prevent it. The en Rule is an essential part of the Christian on. It is not content with negative harmless- but compels affirmative helpfulness. The coer- upon the voter has been increased by these facts.

RST. The collecting of money from the saloon has given to each taxpayer a part in the blood- ey collected by the saloon because, to a certain nt, the license fees decrease taxes and put money his pocket. He is, therefore, compelled to ask elf, "Can I afford to vote money to myself at expense of the man who drinks? Can I stand for policy that auctions off the souls of men in return evenue derived from the traffic—especially when e revenues, by saving me money, go in part into own pocket?" Then, again, the submission of saloon question to the voter puts upon him the onsibility of throwing his influence one way or other. He can no longer shift responsibility; he t choose which he will serve, the home or the on.

cond. Scientific investigations have greatly aided cause of Prohibition. It has been established ond question that alcohol impairs efficiency. It ers the record of a man at target practice—he not shoot as straight. It increases the number mistakes that the typesetter will make—his time ot so valuable to himself or to his employer. It kens ability to resist disease and it shortens his ectancy as measured by insurance tables. Men ncreasing numbers have come to understand that cide by degrees is no more defensible than suicide sudden act. The man who, at a critical moment the progress of disease, must confess to his wife children that his chances of remaining with them have been decreased in order that he might indulge his appetite, finds it difficult to defend the subordination of the interests of his loved ones to a selfish gratification of a taste for liquor. The father who knows that the average expectancy of a moderate drinker is, at the age of twenty-one, less by more than ten per cent. than the expectancy of the total abstainer, is embarrassed when he comes within sight of the end and finds that through his indulgence in drink he must leave his children just at the time when they need him most and throw upon his wife a double care, especially if she has already suffered the privations which the drinking man usually brings upon his family.

GOD *never made alcohol necessary for body, mind or soul.*

He never made a human being strong enough to begin the use of alcohol and be sure that he would not become its victim.

There is no time between the cradle and the grave at which it is safe to begin the use of intoxicating liquor.

W. J. Bryan

Third. Business men have given increasing support to Prohibition in recent years because important tasks cannot be entrusted to men whose mental processes are paralyzed by alcohol. Railroad and steamship companies and other large employers of labor have been compelled to lay down rules that have powerfully stimulated total abstinence. Employers have found that no safety devices can protect a drunken man from accident to himself and to others, and they have turned to Prohibition as a partial protection against damage suits.

THESE three influences—an awakened conscience, scientific experiments and business experience—were bringing the nation inevitably to Prohibition. But the War hastened the overthrow of the saloon, because patriotism became an ally of the Prohibition forces. The strain which war brought upon the man compelled the nation to pay attention to the evil effects of alcohol. One hundred per cent. men were needed, and we could not afford to make a reduction in man-power for the benefit of a traffic which was so sordid and selfish that it would make drunkards of the very soldiers who must stand between us and a foreign foe. A law was passed prohibiting the sale of intoxicants to men in uniform, and to make this law more effective dry zones were created around cantonments. The benefit of these laws and regulations immediately became apparent and converted persons who had previously opposed Prohibition. It is admitted by practically all that the elimination of alcoholic drinks enabled our nation to mobilize its forces as it could not have done if it had been compelled to endure the waste and inefficiency produced by drink.

We had many slogans during the war. Among the most prominent were, "Food will Win the War" and "Bonds will Win the War." To these may be added "The Withdrawal of Intoxicants from the Soldiers Helped to Win the War," while the banishment of the saloon at home increased the capacity of producers on farm and in factory to furnish the food and ammunition necessary.

But now that the time for Constitutional Amendment is at hand, what of the future? We must not devote our entire time to rejoicing over victories achieved; we must press forward and take up the new duties—and there are some new duties to be performed in connection with Prohibition.

1. We must enforce the law. Laws are not self-enforceable. As long as it is profitable for a human being to violate the law, the law will be violated. A law that is never violated may almost be called an unnecessary law. The more a law is violated the more apparent its necessity. We have a law against murder; it is violated and, therefore, we must have officials who, having no sympathy with murder, will be ready to prosecute those who violate it. We have a law against stealing; it is violated and, therefore, we must have officers who have no sympathy with thieves in order to secure the enforcement of this law. And so there are laws on other subjects. The law is the voice of the community and the officer is the arm of the community, acting in sympathy with the voice.

THE believers in Prohibition must be on the alert to see to it that the enforcement of the law is not entrusted to those who are in sympathy with its violation. We have secured a great advantage in prohibiting the manufacture, as well as the sale, of beverage liquors, because we have overthrown the citadel of lawlessness. The brewers' associations and the distillers' associations have stood back of the violations of the law, and furnished the money to carry on the campaigns for the election of officials pledged in advance to lawlessness. While the manufacture of intoxicating beverages was permitted, these men could meet publicly and pass resolutions threatening politicians who dared to favor Prohibition, but their power to threaten is gone and the coercion is now on the other side. The very politicians who used to be afraid of offending the brewers will now be afraid of offending the sentiment that supports the law. The bootleggers cannot organize national or even state associations. They are as powerless as the pickpockets when it comes to organized action. There can be no concerted action among the violators of a law embodied in the National Constitution. But while our task is made easier it is still necessary to provide the machinery for enforcing the law and to be careful of selecting the officials who are to prosecute violators of the law.

2. We must continue the educational work in favor of total abstinence.

In its last analysis Prohibition must rest upon the conviction that alcohol is injurious, and this must be taught to each generation. It will be easier to teach this when drinking is no longer fashionable in politics, in business or in society. But the educational work must go on in order that each year may find the sentiment more and more nearly unanimous.

3. We must help the world outside. Christianity would not grow in the United States if our churches were not interested in missionary work. A man cannot enjoy religion without wanting to bring to others the knowledge of the blessings which he has received. And so, having abolished the saloon on the theory that total abstinence will be a blessing to our country, we cannot fully enjoy that blessing without desiring to communicate to others a knowledge of the benefits received. There must be complete enforcement of the law giving to our country the maximum good derivable from total abstinence, and we must not only send abroad those who can explain what Prohibition is in practice, but we must invite representatives from other countries to come here and see for themselves what has been wrought by the overthrow of the drinking-place.

PROHIBITION began in the rural districts and spread through the agricultural states before it became strong in the states containing the cities. But as Prohibition enforced vindicated itself, the sentiment spread until now it has become a national policy, and will ultimately become a world policy, because it rests upon principles that are universal in their application. The argument against drink applies to all who are now living; it applies to all who hav lived; it will apply to all who may be born he

1. God never made alcohol necessary for body, n soul.

2. He never made a human being strong eno begin the use of alcohol and be sure that he wo become its victim.

3. There is no time between the cradle and th at which it is safe to begin the intoxicating liquor.

If these propositions are true they are true everywhere—and i everywhere, there is the same for Prohibition in other lands there is here. But the Church lead this fight because, in addi the reasons which others hav Christian has obligations inse from his church relationship.

1. Having given himself in of service to God and to Chr had no moral right to take i body that which will impair th of the service pledged or to r formation of a habit which, formed, may destroy his disposi service as well as his capacity.

2. The Christian, no matte rich he is, has no money to spar intoxicating liquor when so n worthy causes need all the mone he has to spare. How can he go on his knees at morning and p his heavenly Father, "Thy Kin come," and then rise up and spe intoxicating liquor money tha might use to hasten the comin God's kingdom on earth?

3. How can the Christian ju throwing his influence upon th of a habit which has brought t thousands of victims to the grave e year? Our religion is propagat example—and example is the argument which nc one can answ

Let us rejoice in the redempti our own land from this great and, without pausing, proceed the larger work that lies before u

Prohibition Proclaimed by Acting Secretary of State Polk

FOLLOWING is the text of the proclamation issued January 29, 1919, declaring the prohibition amendment adopted and a part of the nation's basic law.

"To All to Whom These Presents Shall Come, Greeting:

"Know ye that the Congress of the United States, at the second session, Sixty-fifth Congress, begun at Washington on the third day of December, in the year one thousand nine hundred and seventeen, passed a resolution in the words and figures following:

(Here the text of the Amendment was inserted.)

"And, further, that it appears from official documents on file in this department that the amendment to the Constitution of the United States proposed as aforesaid has been ratified by the Legislatures of the States of Alabama, Arizona, California, Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, New Hampshire, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, South Carolina, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin and Wyoming.

"And further, that the States whose Legislatures have so ratified the said proposed amendment constitute three-fourths of the whole number of States in the United States.

"Now, therefore, be it known that I, Frank L. Polk, Acting Secretary of State of the United States, by virtue and in pursuance of Section 250 of the Revised Statutes of the United States, do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

"In testimony whereof I have hereunto set my hand and caused the seal of the Department of State to be affixed.

"Done at the City of Washington, this 29th day of January, in the year of our Lord one thousand nine hundred and nineteen.

"(Signed) FRANK L. POLK,
"Acting Secretary of State."

Who Will Get the German Colonies?

GERMANY'S colonies must not be returned. This is the final agreement of the delegates of the nations at the Peace Conference in Paris. On January 26 this seemed to be the only point upon which all did agree. In addition to the secret treaty which brought Italy into the war and guaranteed her territory on the Adriatic contravening the principle of self-determination as applied to the Jugo-Slavs, another secret treaty appeared to balk the Conference. This treaty guaranteed to Japan the Caroline and Marshall Islands and assigned other German possessions in the Pacific to New Zealand and Australia.

President Wilson and the American delegation let it be known early in the week that they stood uncompromisingly for the placing of the German colonies under the general authority of the League of Nations, the administration of individual colonies to be entrusted by mandatories to that one of the Allies best fitted to exercise it. Australia and New Zealand were insistent upon the addition to their territories of the German islands conquered by their troops. The Japanese were said to be doing a great deal of listening and not much talking, but without withdrawing their claims.

Mr. Wilson was reported to have declared to the Conference that to divide the German colonies and the conquered territory of Turkey would be in direct contravention of the "fourteen points." He was also said to have declared against a peace of "loot." This was on Wednesday, and following this plain statement events moved more rapidly toward a complete agreement.

It was announced on January 30 that the whole subject of the German colonies had been discussed fully at that day's session of the Supreme Council, and that provisional arrangements had been perfected for the temporary government of Germany's possessions as well as of Turkey. The various colonies were to have the ultimate decision as to their governmental form and allegiance.

While the main conference was deciding the question of colonies, a commission of delegates was gathering material on the question of indemnity, and it was reported on January 30 that there would be no attempt made to collect from Germany any indemnity for war costs, but that she and her partners would be required to pay in full for all wanton and unjustifiable damage. The British claims it was said would be for damages done in air raids and through the sinking of merchant ships, Great Britain planning to take German ships in return for hers which had been sunk.

The Committee appointed to place the responsibility for the war and to bring to justice the high personages responsible, was reported to be making progress. The Ebert Government in Germany was thought to be favorable to an international investigation, and it was hoped that it would willingly make available the evidence in its possession.

ON FEBRUARY 1, an Associated Press correspondent at Paris reported that:

"The accord reached by the council of the great powers concerning the disposal of the German colonies and the occupied regions of Turkey in Asia is much more definite than was generally supposed. In addition to acceptance in principle of the American plan of mandatories, the plan embraces the following main features:

"The Allied and associated powers are agreed that the German colonies shall not be returned to Germany, owing, primarily, to mismanagement, cruelty, and the use of these colonies as submarine bases.

"The conquered regions of Armenia, Syria, Mesopotamia, Palestine, and Arabia are to be detached from the Turkish Empire.

"Provision is made whereby the well-being and development of backward colonial regions are regarded as the sacred trust of civilization, over which the League of Nations exercises supervisory care. The administration or tutelage of these regions would be intrusted to the more advanced nations, who would act as mandatories in behalf of the League of Nations.

"These mandatories would not be uniform, but vary according to the degree of development of the colonial region and its approach to the stage of self-government. The mandates in Palestine, Syria, and other portions of Turkey, where well-developed civilization exists, would be comparatively light and would permit of provisional recognition of the independence of these communities.

"On the other hand, colonies like those in Central Africa would require a mandatory with large powers of administration, responsible for the suppression of slave trade, liquor, ammunition and arms traffic. . . .

"Other colonies and localities, such as those in German Southwest Africa and some of the South Pacific Islands, have such sparse and scattered populations and are so separated from other communities that the laws of the mandatory country would probably prevail in these regions.

"The mandatories would report at stated intervals to the League of Nations concerning the manner in which a colony was being administered."

It was also announced, on February 1, that the United States, Great Britain and Italy had agreed upon the basic principles of the League of Nations, France acquiescing in most particulars, and that daily meetings of the council would be held, beginning February 3, until a complete agreement was reached. The tentative draft was said to include a prohibition against the use of submarines, a provision for use of combined economic pressure to discipli recalcitrant nation, with the use of force left opt with the individual members of the League and provision for the reduction of land and naval a ments. A proposal looking to the prohibition of c scription was said to be as yet unacceptable to It she being uncertain as to her ability to offer en pay to induce volunteering. It was also reported the permanent form of organization had not fully agreed upon.

While the council was laying the basis for the structure of peace the committees were also b The question between Roumania and Serbia over Banat of Temesvar was heard.

It was generally held by the correspondents tha settlement of the two questions of colonies and League of Nations, the two being closely inter-rela brought the final signing of the peace treaty m nearer. Australia's fear of an invasion by ch Japanese labor was said to lie at the bottom of objections to the holding by Japan of islands near In this connection the New York Times, on Febru 1, reprinted some paragraphs from the London D News of November 19, 1914, in which Japan stated to have offered to turn over to Australia Islands which she had recently occupied in the Paci Whatever may have been the differences of opini however, they appear to have been reconciled and may consider that the world is now committed to principle of "no annexations," in place of the pr ciple that "to the victor belong the spoils." The was a report that the main elements of the peace tlement might be included on February 17, in next agreement for the extension of the armisti Germany's acceptance of them thus would make po sible an immediate reduction of the army of occup tion and would permit the reorganization of commer

It was announced on January 30 that Presid Wilson hoped to return to the United States abou February 15, and that it was possible that he woul make a second trip to France in April.

THE Associated Press dispatches from Paris February 2 remarkably completely confirme the forecast by Rae D. Henkle in last week's Christian Herald regarding the conflicting aspirations and the necessary demands of the various nations involved in the making of peace. This dispatch gave a summary of the desires of the several nations in part as follows:

FRANCE.—France wants first of all, Alsace-Lorraine unconditionally and the right to discuss and ultimately to fix the French frontiers in their relation to the Rhine, which may require the creation

Continued on page 189

This Is France!

By
MARGARET E. SANGSTER

The harbor of Bordeaux

Photo from Press Illustrating Service

MY FIRST glimpse of France was a dim flick- lights against orizon line, that grew up, cally, out of usk. I leaned st the rail and ned them, only knowing what stood for until ry old man up from be- me, in a voice trembled with ion.

'oilà," said the old man. "C'est ance!" And so w.

was the eve- of our four- h day at sea we were all ily tired of the The name of eaux, our land- lace, had come old, for us, all ure of a prom- land. And so, e very old man spoke, others took up the sen- until the ship seemed to ring with excited h, and folk came hurrying from every side.

s it Bordeaux?" one would question, and—

s it really land?" another would breathe.

stood beside the rail, quite unable to speak. For ce lay before me, the France of song and story legend—the France of war and bravery and vic- . I stood there without speaking while the lights nearer and grew brighter.

Bordeaux"—it was a woman somewhere in the ground who spoke—"Bordeaux is on a river. It e lighthouse at the mouth of the river that you ow. We will go up the river tomorrow—yes! we will land at perhaps two o'clock."

nother woman took up the story.

The customs officials, they will be coming on board ," she laughed; "we must have our passports y, and our baggages—"

here was a flutter of excitement along the deck—a t of laughter on one side, a sound of sighing on the r. And some folk hurried below in a mad flurry remature preparation. But I—I still leaned against rail and watched the lights that stood for nce.

might have been an hour later that the customs ials came out in their little boat to meet us. They rded the Chicago, and took up their headquarters e writing-room of the ship. It was only then that e myself away from the rail and went below to get passport. For in that hour I had seen the mouth e river take shape out of the dark, and I had seen e lights shining in back of the harbor lights. And d felt all the thrill that Columbus must have felt n he first glimpsed America.

he customs inspectors were orderly and pleasant. y were seated at long tables when we filed in with passports, and they gave us the most courteous of ntion and advice.

Why are you going to France?" they asked me n I presented my papers, and then, when I had wered them— "But—yes! And good luck to you, demoiselle!" And they had given me a bread et to present in the restaurants of Bordeaux and is. For food, in France, is not too plentiful, and must give a ticket for every bit of bread that he s.

t was ever so early the next morning that I was kened by a rap upon the door. We had anchored he mouth of the river the night before, and at about e o'clock in the morning we started up the river. e decks were crowded with the ocean-weary travel- , and I was among them. And we were all exclaim- , like delighted children, over commonplace things houses, and trees, and cows.

HE country around Bordeaux is the vineyard country. It is a level land, divided, here and there, by es set on either side with tall poplar trees; a land ted with pleasant farms and well-cultivated gar- -places. It looked almost like a toy landscape in e gigantic shop window. It scarcely seemed as if h a peaceful country could have known the suffer- and loss that all of France has known.

The people of Bordeaux were lined up on the dock aiting the arrival of our boat. There were soldiers all kinds on that dock—our own boys in khaki, ench poilus in their horizon blue, even Algerians, and Turcos in their baggy trousers. They cheered, a queer amalgamated cheer of all nations, as we swung alongside of the dock; cheered as we came staggeringly down the gangplank. And we, setting our feet again on dry land (only it wasn't dry, really, for all of France is damp and muddy in the winter time!), wanted to cheer, too.

As we left the dock and walked into the street we were greeted by a wild clamor, a series of shouts that came from a group of men who wore strange wooden shoes and blue denim smocks. They proved to be coachmen, for they beckoned us, with long whips, toward quaint two-wheeled wagons that stood at the side of the road. Some of the wagons were drawn by mules, others by oxen.

"Are we supposed to ride in them?" I gasped. For they looked ancient and unsteady.

The girl who spoke French laughed. "No," she told me, "they are only used to transport baggage. We only give them our trunks and valises to take to the railroad station."

I tried not to look too relieved. And I surrendered my baggage gladly. But I had one more question. "How will we get to the station?" I asked.

"We'll take a trolley-car," came the answer. *A trolley-car!* It sounded nearly civilized. But it wasn't. For the little trolley-car that ran in close to the wharf was a tiny affair built to accommodate perhaps fifteen people; and the conductor, a retired French soldier with one hand gone, blew on a conch shell when he wanted to start.

Bordeaux is typically a city of the sea, from its booted fishermen and its graceful sailing vessels to its shop windows, which are hung with oilskins and fish-nets. As the trolley-car took us through the narrow, muddy streets, I felt as a child, looking through a moldy book of old-world etchings, would feel. Only the etchings had come to life.

L'Arc de Triomphe

WITH captured German guns on every side,
The Arch of Triumph rises to the sun—
As if to call aloud to all the world
That France has conquered, that her work is done!
The guns are rusted now that once called out
Defiance to humanity and peace;
And every stain upon their iron sides
Speaks of a land in thrall—and its release!

The Arch of Triumph rises to the sky,
Serene and calm against the placid day;
And war seems all remote from it, a dream
Of horror that is very far away.
But oh, the captured guns on every side
Tell of a freedom that has had its birth
Anew, this year, in every Christian heart,
And of a victory that shook the earth!

Old women in shawls and aprons walked sturdily beside carts that were drawn by great dogs; old men leaned in doorways and smoked long, slender pipes. There weren't many young men about, but there were many little darting children—children who wore smocks and clattering wooden shoes and tight tam-o'-shanter caps. And, like real figures walking across the surface of a dream, I saw American soldiers everywhere, bronzed boys who whistled gay tunes, and smiled at the children, and gave them copper coins.

"So this is France," I found myself saying over and over; "this is France!"

The trolley rattled on past archways that showed the dark stain of many years, past marble statues growing triumphantly out of the mud, past public buildings that were decorated with splendid bits of carving and set beside hovels. And— "This is France!" I kept telling myself.

An American negro in the uniform of the regular army boarded the trolley-car. The French people stared at him with a wonder not unmixed with respect and nodded, half furtively, in his direction. To the French the American negro is an awe-inspiring personage. They smiled at him rather uncertainly when he laughed, with a white flash of teeth, at their obvious interest.

THE streets grew narrower. The houses, some of them, had red-tiled roofs and scarlet shutters. And a small boy, in a purple smock, leaned against a shop window and looked longingly, through the glass, at a basket of ripe oranges. The picture that he made was vivid—unreal.

And then the trolley stopped at the railroad station. And we got off. It was a large station, a station full of bustle and confusion; but, like the rest of Bordeaux, it was different from our world. It was arrange into queer alleyways, and there was a wide porch in front of it. We stood on the porch and waited for our baggage, a part of a madly gesticulating crowd.

It was a long while before the ox-cart with our baggage came into view around the corner of the last narrow little street. We paid the man and took it hurriedly into the checking-room of the station. And there we handed it over to a woman who took charge of the trunks—a strong woman with large capable hands and flashing black eyes. When I asked her, timidly, if I could leave my bags there until it was time for the train to Paris she poured forth at me a violent stream of words. I started back, but the girl who understood French laughed as she translated.

"She says," she told me, "that there isn't room for any more baggage. She says that you'll have to take it away again or wait until somebody calls for something. She says that she doesn't care which you do."

I waited. And presently an old Frenchwoman called for three shawl-wrapped packages and a parrot cage. But as I waited I thought of our own efficient, well-managed baggage rooms in our own modern, up-to-the-minute cities. So this is France! France! I shall never forget my first glimpse of it, and the photograph upon my brain will never fade out. It will always be a vivid memory to me, a picture of old men and women and little children, of gay colors and narrow streets, of marble carvings and mud, of varicolored uniforms, and dim shop windows, and tumbled baggage rooms. France!

I stepped out again to the station platform and paused there to get my direction. And as I stood, irresolute for the moment, I noticed four French soldiers standing together. They were laughing heartily over some joke, and it wasn't until they started to walk away that I noticed that each one of them wore an artificial leg, and that one of them carried an empty sleeve as well. But they were laughing—over a joke! And they walked away—still laughing——

Voilà. C'est la France!

History Unveiling Prophecy

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

I

IT IS astonishing how rapidly history is being made these days. Astonishing how the prophecy of the Old and New Testaments is finding fulfilment before our eyes. Life has a thrill in it as never before. Men are thinking today in the terms of revelation without knowing it. And their thinking is taking form in action which was predicted ages ago as coming to pass at this time.

A recent article in Harper's is a fresh illustration of this. It was penned by the distinguished Socialist John Spargo, and entitled "Russia and the World Problem of the Jew." I do not know whether he is a believer in the Bible or the God of the Bible. I do not know whether he is a student of prophecy; but he says so many things that are in harmony with the latter that he might almost be considered its interpreter. And yet he is speaking only from the historical and sociological viewpoint. That is the wonder of it.

For one thing, he believes that Russia's present political freedom, if it may be called so, is short-lived. He does not predict a reaction to Czarism, but he is convinced that Russia will pass into a monarchy of some sort before emerging into a strong and free republic. Advocate of social democracy as he is, and eager for its sway over all the earth, he does not believe that feudal absolutism can be transformed into its opposite without passing through other phases of national existence to which Russia is yet a stranger.

Compare this with what was said in these pages some months ago upon the theme, "What the Bible Teaches About Russia." We were interpreting prophecy and Mr. Spargo is interpreting history, but in broad outline the conclusions are the same.

II

THIS Socialistic authority agrees with the Bible in his opinion of the Jew and his religion. The Jew is not persecuted in Russia because of his religion, in his judgment, but because of the effects of his religion in his political and social life. And this, as he admits, reflects credit on the Jew and his religion.

The Jew, as he puts it, has never fitted into the economic life or feudal civilization of Russia, for the simple reason that he was never meant to be a slave. He does not explain why, but the Bible does, when it assures us that God has a mighty purpose in Israel. That purpose is to use her as an instrument in the redemption of the human race through Christ, inherent in which purpose is the bestowment of gifts upon her that make for liberty. The Jew has intelligence, imagination, courage, which are his heritage from Jehovah, and which go to "set him upon an eminence among all the peoples of the earth."

This eminence, which Mr. Spargo thus concedes, was predicted as long ago as Moses. "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth. . . . And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28 : 1,13).

It is because Israel has not obeyed the voice of the Lord that this has not yet come to pass in her history, and yet the same prophet speaks of her repentance and obedience as something yet to come.

But this eminence, when it shall be brought to pass, does not mean absolutism. The Czarism of Russia or the Prussianism of Germany can never typify the reign of David's Son. Israel, even with a King reigning from sea to sea, will yet be essentially a democracy. Mr. Spargo speaks of the rôle which the Jew plays in the social revolutionary movements of modern times, and rightly traces it to the teachings and examples of the Old Testament prophets. Their burning denunciations of oppression and injustice, and their splendid visions of righteousness and social justice, teach us what the government of the earth will be when repentant and converted Israel comes into her own. In that day, the words of the psalmist shall be fulfilled: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon earth."

III

MR. SPARGO touches prophecy at still another point. He is not with those who pooh-pooh the restoration of the Jew to Palestine. To quote his words, the argument for such "a Jewish state can not be ridiculed out of existence by telling the story of the Rothschild who said that he believed in a Jewish nation in Palestine, provided he could be its ambassador at the court of St. James."

It is commonly said that the Jew, especially the American Jew, does not wish to return to Palestine, but prefers to remain where he is. But Mr. Spargo meets the objection with the obvious reply that the argument for Polish independence does not rest on the willingness of the Poles in America to return to Poland. There are plenty of Poles for Poland, outside of the favored ones in America; and there are plenty of Jews for Palestine in the same sense. Twenty-five hundred years ago they did not care to return to Palestine from Babylon and other countries, whither they had been dispersed; but nevertheless enough of them returned to repopulate the whole territory, and, had it been in God's will, to reestablish a strong and independent nation.

Speaking only from the human standpoint, this writer says that the aspiration of the Jewish people for a return to the homeland has a basis that is more solid than any mere sentimental yearning for the continuation of their national history. It has the sanction of a great social law that is as old as civilization itself. "That law is that no people have been able to maintain themselves in equal estate with other men, unless they commanded a national organization whose statesmen could represent their interests in the councils of states and nations. No person can doubt for a moment that the persecution of the Jews in Russia and Rumania would have been impossible if, somewhere in the world, there was a Jewish nation whose ambassadors were present in the courts of all other nations."

IV

FINALLY we discover another point of con between this article in Harper's and the teach of the prophets, in what it says about the solutio the Jewish problem being as important to the Jew as to the Jew.

"To free the Jew from all inequality, discriminat and oppression is to free the Gentile world from of its gravest perils." That peril, as the article presses it, is the fact that so long as Israel is a peo without a country, wandering to and fro among nations, so long will continue the inability of the J to recognize responsibility for the maintenance of a nation in which he may be found.

The prophets do not express the blessing of a stored Israel on the Gentile world in the same way, they go much further. This is the language of Isai

"Arise, shine; for they light is come, and the gl of the Lord is risen upon thee. . . . And the Genti shall come to thy light, and kings to the brightn of thy rising" (Isa. 60 : 1, 3). And Paul adds, "N if the fall of them (the Jews) be the riches of the wor and the diminishing of them the riches of the Gentil how much more their fulness? For if the casting aw of them be the reconciling of the world, what sh the receiving of them be but life from the dead (Rom. 11 : 12, 15.)

V

IF PERMITTED, we would speak of one mo current event which is unveiling prophecy, though it is not drawn from Mr. Spargo's article, b from that of Professor Lotz of the University Munich, in the Nord-Deutsche Allgemeine Zeitun the semi-official organ of the late government Germany. He is writing in favor of a League Nations, a purely European league, and one accep able to Germany, of course; but he significantly sa that it should maintain a powerful united army a navy, under the leadership of a small neutral stat Such a leadership he considers essential, because t hegemony of one of the great powers would lead jealousy on the part of others. The small state mig be Belgium, or Luxemburg, or Switzerland, or one the Balkans.

But the point is that the Bible speaks of just su a leadership in the age to come, only the small sta is not one of those named, but one as yet not even existence—Palestine, the nation of the Jew!

Thus it is written in Micah, "The law shall go for of Zion, and the Word of the Lord from Jerusale (Micah 4 : 2).

Isaiah is still plainer: "For the nation and th kingdom that shall not serve thee shall perish; ye those nations shall be utterly wasted" (Isa. 60 : 12

See also Zech. 14 : 16-19: "And it shall come to pa that every one that is left of all the nations whi came up against Jerusalem shall even go up from ye to year to worship the King, the Lord of hosts, an to keep the feast of tabernacles. And it shall be th whoso will not come up of all the families of the ear . . . even upon them shall be no rain. . . . Th shall be the punishment of Egypt and of all natio that come not up to keep the feast of tabernacles.

An Eminent Pastor Pleads for a League of Churches

I HAVE noted with much interest of late the discussions, editorially and otherwise, in the Christian Herald and in several leading denominational and secular magazines, on the subject of Church Union. May I dot down a few reflections of, I trust, some interest to those who are true High Churchmen, and of interest, indeed, to all those to whom the cause of Christian unity is of serious and sacred import? It is worth our while to contend for this bravely and lovingly. Silence and timidity seldom win any conquests.

The remarkable letter in a recent issue from the pen of Sir Hall Caine, in which he pleads for a "League of Churches for the protection of the world's faith," deserves and doubtless will have a wide and serious perusal. The vexed question of church union is knocking loudly at our door for settlement. These are days of getting together. There is church union everywhere at the front, and when the boys are back they will wonder what is the matter here at home. That most of the leaders, as well as the rank and file, in all the churches are openly confessing their faith in the essential unity of all true Christian people is to be hailed with delight and gratitude to God. It is but evidence of the spirit of catholicity that is abroad in our day, and this new-born impulse is strongly influencing all those who believe that in the march, the struggle, the victory of a glorified race, the Church of God will discover its purer and ideal self in a larger fellowship as it never can do in its manifold divisions.

True union is not impossible. It is to be hoped for, because the Lord of all desires it. It is to be prayed for, as he prayed for it. It is coming, and we think there are clear signs of it by the growth of mutual forbearance and mutual respect.

All who believe in our Lord and Saviour, so as to trust in him alone for eternal life, we are bound to consider as one in him, the Head of the body, the Church, and that Church, we feel assured, consists of all such, however they may differ as to the mere scaffolding of Christianity—non-essential doctrines, church polity, etc. There is a narrow-minded bigotry which would limit Holy Church within its own enclosure and forms. I think, Mr. Editor, all such narrowness is against good neighborhood, against charity, and against the truth and grace of God's blessed Gospel. That Gospel tells us over and over again that all who believe are saved, and if so they must be in the one Church of the saved. For my own part, I should be happy, not merely to meet for divine service with any church of the same faith and order, but with all churches of Christ which hold the great doctrines of the Gospel, however we may differ as to government and forms of worship. About these things the best of people on all sides may differ as to judgment and as to taste; but in the great fundamental principles of divine revelation we are agreed, and in the love and service and favor of the same Master we are one, for ever one.

I wish that all Protestants could see this, feel it, and act upon it, and resolve, as we think they ought, to make a mutual effort and advance toward visible union. A rapidly growing number are strongly convinced that all the churches which are doctrinally one should endeavor to be visibly one, and by mutual conce sion melt into unit before the ey of the world. I impossible? Are we so stiff, or so col or so conceited of our own near neigh borhood to perfection as to reject th thought as unwelcome or visionary Let us hope not. Why cannot eac denomination surrender a little, whe conscience need not prevent, "to plea his neighbor to edification?" Surely w may abandon a preference withou sacrificing a principle. If we will no see this, and prefer to continue i "doubtful disputations," then the re union of Protestantism is a long wa off, and Christian charity has lost he throne in the heart.

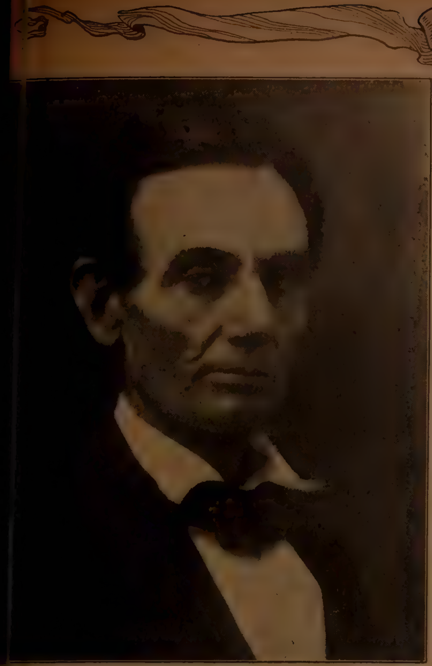
The hour has struck. The Church o Christ stands at the parting of the ways Her next step must be forward o backward. The thinking Christia public are watching for the outcome and the eyes of the whole world ar turned upon the Church. Is she goin to decline the joy and honor of openin up a new and glorious chapter i Christian history? If such shall som day be the triumph of Christian love happy will be the eyes that see it.

BINNEY SIMPSON BLACK,
Congregational Church, Massena, N. Y

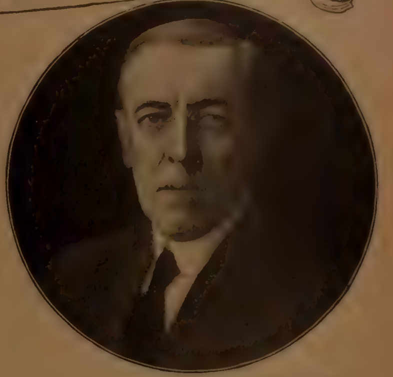
FROM LINCOLN TO WILSON

The Progress of Freedom

By CHARLES GRANT MILLER



Abraham Lincoln



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Woodrow Wilson

WASHINGTON taught the world to know us; Lincoln taught us to know ourselves; Wilson is teaching us to know the world. These three figures stand out colossal in history for the simple reason that each in his time y sensed the heart ideals and purposes of our peo- and fitted these into practice.

You can see," said President Wilson in his great ce Conference speech proposing the League of ions, "that the representatives of the United tes are never put to the embarrassment of choosing ay of expediency, because they have laid down re them the unalterable lines of principles."

herein is exposed the secret of real power—if it r was a secret. That man is great and masterful meets a situation with the true principles of his ple. It was Washington's way when he wrought the colonists the liberty they sought. It was Lin- n's way in securing to the people the equality and on they fought for. It is Wilson's way, and he de this clear as light when he said in that same ech, speaking of our soldiers abroad: "They came Crusaders, not merely to win a war, but to win a se. And I am responsible to them, for it falls to me formulate the purpose for which I asked them to nt, and I, like them, must be a Crusader for these ngs, whatever it costs and whatever it may be essary to do in honor to accomplish the object for ich they fought."

No higher, clearer, truer expression and demonstra- n of real Democracy in action has been ever given the world.

HEY who are fond of contrasting President Wilson's "peace without victory" utterance with his er one of "force, force without limit," should bear mind that President Lincoln too was accused, and stly so, of inconsistency as great. The great leader a complex cause has no easy task in finding himself d his people. Lincoln, almost up to the end of the ivil War, was hotly charged by his opponents with ing an Abolitionist and the charge was as hotly denied by his friends. We are not at a loss to get at the fact and the reason for it. Descended from the poor whites of a slave state, Lincoln inherited through many generations the contempt if not the hatred held by that class for the negro. A self-made man, with scarcely one winter's schooling from books, his strong nature was built on what he inherited, and he could no more feel sympathy for the wretched slaves than he could for the horse he worked. He knew and saw clearly that the people of the free states had not only no sympathy with the abolition of slavery, but held fanatics, as the Abolitionists were called, in utter abhorrence. The unrequited toil of the slave was profitable to the North as well as to the South. With our keener business instincts we of the free states utilized the brutal work of the masters. We accumulated what they made without saving. So the question was complicated, and the Abolitionist was hated, hunted and imprisoned under the shadow of Bunker Hill Monument as keenly as he was tracked by bloodhounds at the South.

Only a keen knowledge of human nature in a jury made Lincoln at last master of the complicated situation when he came to mold into action the stirred impulses of the people. That he could await the forming of that national impulse and then truly sense it and put it into effect is no reflection upon, but highest proof of, his truly democratic leadership. Through such leadership alone could the people have asserted and secured "government of the people, by the people and for the people," in fact as in phrase.

IN LINCOLN'S section of Illinois the East met the South on common grounds. The flow of immigration from Massachusetts and New York intermingled with the flow from Virginia and Kentucky. Lincoln himself was more Southern than Northern, but his associates were representative of both sections and of both sentiments. In those days in that section it would have to be a very small group indeed that was not radically divided in opinion between slavery and anti-slavery. Freedom of speech was enjoyed in the fullest sense. Lincoln was an omnivorous reader, and his judicial mind absorbed the best there was in all shades of opinion.

WASHINGTON taught the world to know us; Lincoln taught us to know ourselves; Wilson is teaching us to know the world.

Thus Lincoln became an American and a nationalist, rather than a sectionalist. His mind spanned the opposing differences and envisaged both sections. He fought continually against sectional selfishness and sectional prejudice. Even at the height of the war he knew no sectional rancor. At its end he was the first to extend the hand of fraternity. It is said that the happiest day in his eventful life was when he visited Richmond at the close of the war and was warmly welcomed in the capitol of the Confederacy. Throughout the entire Civil War Lincoln held the highest opinion of Jefferson Davis, president of the Confederacy. He regarded him as a mistaken patriot. And that feeling was appreciated by Davis. When the war was over and Davis was visiting England, being fêted by the nobility there, and a high nobleman was expressing sympathy for Davis so fervently as to amount to a slur upon the United States, Davis courteously checked him, saying: "My lord, I was very unkindly treated by the government of the United States; but, sir, that country is my country, and it is the best country in the world."

Both Lincoln and Davis knew how to end war without hatred as well as they knew how to wage it without quarter. There was here the same spirit of "force, force without limit" proclaimed by Wilson, and also his same spirit of conciliation and justice and reunion at the war's close. Had Lincoln lived, no doubt the North as well as the South would have been spared much of the continued hate and many of the unspeakable miseries of a bungling reconstruction.

LINCOLN lived to see the nation unified on the basis of human equality. And that basis, firmly secured and demonstrated for half a century, forms the safe foundation of President Wilson's appeal for justice and equality for all peoples. Redolent indeed of the spirit of Lincoln are these words of Wilson uttered before all the world:

"Gentlemen, the select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the world. Satisfy them, and you have justified their confidence not only, but have established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world."

From the Lincoln declaration of equality to the formation of the League of Nations on this basis a more tremendous stride has been made in human freedom in the short span of a half-century than in all the centuries that had gone before.

President Wilson Visits Rheims

NO ONE can put into words the impressions I have received among such scenes desolation and ruin." Thus Mr. ilson expressed his feeling after a trip on January 3 from Paris to Rheims, through the territory ravaged by the carnage of war.

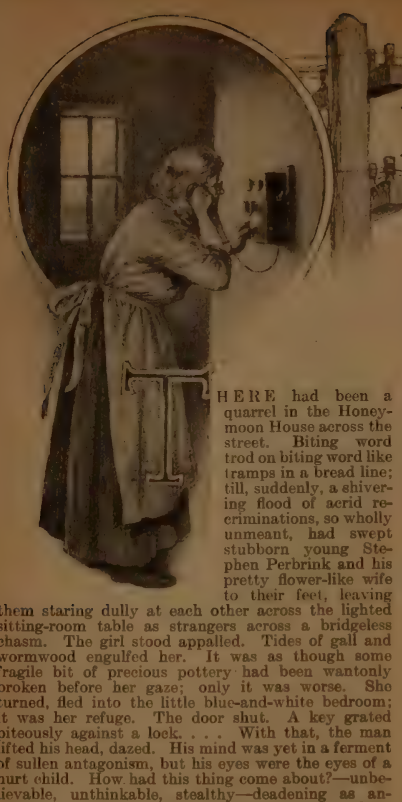
Mr. and Mrs. Wilson and a small party left their aris residence early Sunday morning, foregoing hurch attendance and the rest which Mr. Wilson felt e needed to perform what he considered a sacred uty. They went by motor to Château-Thierry, here they had lunch, after which they proceeded by otor to Rheims, passing through ruined villages nd along the old fighting lines.

Leaving Château-Thierry the party went through Belleau Wood, renamed by the French to mark the victory there of the American marines. The cars turned off the main roads and went through the narrow lanes and paths of the woods so that the President might see the actual ground across which American marines drove back the Prussian Guard. Farmers were already trying to reclaim the shell-cratered fields. At one point the President dismounted from his motor and stood beside the graves of 100 or more American boys who had given their lives to stop the drive on Paris and to keep back the Hun. Mr. Wilson drove up the hill between Belleau Wood and Château-Thierry, on which the American troops shattered the Prussian divisions which had been sent forward to crush the Yankee "greenhorns."

The President found Rheims a deserted city, less than 5,000 people now occupying what had once been the home of 115,000. A light blanket of snow covered the cathedral and touched with its beauty the misery and desolation of destruction. Standing in the interior of the cathedral nave, the President looked through the roof at the clouded sky. Before him the flagstones, worn with the feet of worshippers for more than 400 years, were covered with fragments of frescos, statues, columns and sculpture. Mr. Wilson viewed silently the destruction wrought upon this masterpiece by German ruthlessness.

EMPTY SPACES

A Short Story By Ruth Fargo



THERE had been a quarrel in the Honeymoon House across the street. Biting word trod on biting word like tramps in a bread line; till, suddenly, a shivering flood of acrid recriminations, so wholly unmeant, had swept stubborn young Stephen Perbrink and his pretty flower-like wife to their feet, leaving them staring dully at each other across the lighted sitting-room table as strangers across a bridgeless chasm. The girl stood appalled. Tides of gall and wormwood engulfed her. It was as though some fragile bit of precious pottery had been wantonly broken before her gaze; only it was worse. She turned, fled into the little blue-and-white bedroom; it was her refuge. The door shut. A key grated piteously against a lock. . . . With that, the man lifted his head, dazed. His mind was yet in a ferment of sullen antagonism, but his eyes were the eyes of a hurt child. How had this thing come about?—unbelievable, unthinkable, stealthy—deadening as anesthesia! And yet— With a hopeless groan of sheer misery Stephen Perbrink flung into his overcoat, out into the night. . . .

Somewhere a gate clicked viciously.

Pa Hollister, stocking-footed before the snapping fire in his own cozy brick fireplace, heard it and stirred uneasily. He sent a scuttling glance toward Mommie, placidly piecing nine-patch at the other end of the hearth.

"Trouble a-brewin' over yon'," acclaimed Pa shortly.

He hunched a shoulder in the direction of the gate that had slammed, the little green gate in front of the Honeymoon House. Honeymoon House!—so the curious, affable folk of Fairview had dubbed it a year since, when big, likable, happy-go-lucky Stephen Perbrink had brought home his bride; so they still termed it.

"Trouble—?" A little worry-wrinkle went crinkling across Mommie's brow.

"Steve's mooney of late." Pa spoke with certain acerbity. "His mind ain't on things it ought t' be on. He ain't doin' good to the store."

"But what's Stevie done—or ain't done?" Mommie regarded Pa intently.

"Both; done and ain't done," grimly. "Makin' fool mistakes, losing money an' trade. Givin' folks soap when it's soda they wants, an' beeswax when it's shoe-blackin', an'—" The voice of the elderly man broke with vexation. "Steve's that *absent* o' late he don't know if he's afoot or a-horseback!"

"My! Gracious!" breathed Mommie solicitously.

"Jes' so," answered Pa trenchantly. Then, "Count o' *her*, I p'sume."

He jerked an expressive thumb in the direction of the Honeymoon House, the house behind the offending gate; and forthwith thrust a poker into the very midst of the heavy coals with so vibrant a stroke that a very lather of tawny sparks scattered leaping and crowding threateningly up the broad black throat of the chimney.

"Best not set th' house afire," cautioned Mommie prudently. "The moss ain't all scraped off'n the kitchen ell roof yet, you 'member." Then, after a pregnant moment, "Couldn't you speak t' Stevie?"

"Humph," said Pa.

"Stevie likes you. He'd listen to you, Pa," urged Mommie.

"Talkin' to Steve wouldn't do no good," objected Pa. "It's *her*." Again he disturbed the nebulous glow in the old brick fireplace. Then he coughed. "I had it figgered out, Mommie, as you'd talk to *Alice*." Pa shifted a bit sheepishly in his chair.

"Talk to Alice!"

The eyes of the plump, elderly woman encompassed her life partner with a startled expression. Reproof dwelt in their dilated depths.

"For the land sakes, Pa!"

Pa grinned. "You won't min' talkin' to Alice, Mommie," he soothed. "Alice is jest one o' them uppity little-girl wimmen as don't know how to make a home for a man. She's makin' a mess o' her married life, her'n and Steve's. She needs her ma. She ought to be talked to," finished Pa blandly.

"I never was one to butt into other folks's business," adjured Mommie dismally. "I ain't aching to begin now, not at my age."

"Oh, you won't mind, Mommie," reiterated Pa cheerfully. He leaned back comfortable in his big armchair, the burden suddenly slid from his own shoulders. Mommie, he knew, would manage, somehow. She always did. Mommie could always fix things. She would fix things now, between Alice and Steve, so they would live happily ever after—and so Steve would be good for something at the store. Composedly, Pa put on his spec's, picked up his paper and settled to absorption

Half-provoked, half-amused, wholly maternal, Mommie surveyed him, the faint pink in her faded cheeks deepening ever so little like a far-away flush of dawn. She sighed, ever so softly:

"Pa does beat all! I reckon there ain't nothin' he don't think I can do."

Very deliberately Mommie tried to crowd down the dismay that so suddenly dehisced at her heart: She didn't like the job. But she knew that Pa was half right. She couldn't sit still in her chimney-corner and do nothing when just across the street the lives of two young folks, who hadn't learned to paddle the marriage boat, were in jeopardy. Alice's folks lived far away. Stevie's folks were noways near. There was nobody but Mommie. Oh, dear—! Again she sighed. But very valiantly she plied the short, stubby needle, stitch-stitch-stitch, while a little worry-look went trekking down between her brows and flatted out like lily pads over the deep pools of her eyes. Talking to Alice wasn't as easy as it looked to Pa.

"Min—?" Mommie's lips moved mutely. "Mind! I mind like tunket, jes' so!" Unexpectedly her mouth puckered up as though she had nibbled into a persimmon. She began snipping off little blue calico squares with exact precision. "See here," she softly apostrophized; "you jes' can't go a-snooping into Alice Perbrink's house a-scoldin' her for suthin' as mebbe she ain't ever done. That settles that!"

By way of emphasis the big shears slipped clatteringly to the red-brick hearth. The big tawny cat got up and stretched, turned round on her cushion and curled up for another nap.

But Mommie's mind, all evening, would go vagabonding back to the house across the street. What could she *do?* What *could* she do?—Pa, conscience-easy, read on.

Nine o'clock! The tall timepiece in the corner ding-donged its reverbations through the room.

"I jes' wisht—" absently intoned Mommie.

"What say?" yawned Pa, putting away his paper.

"Oh, nothin'," exasperatedly. "I was jes' a-thinkin'. Go on to bed."

Ten o'clock! . . . Pa snored peacefully. But Mommie heard all the minutes mumble past.

Eleven! . . . Twelve! . . . Somewhere a young rooster wakened and essayed a hectic crow.

One! . . . Two! . . . How loud a striking clock sounds at night!. . .

"Oh, dear!" sighed Mommie with the patient tiredness of patient age. "I wisht I'd never heard of Alice Perbrink!"

And all through the lagging hours of the next forenoon the wish stayed with her; but along with it like some moonshiny shadow tick-tocked another thought: "Don't dis-appoint Pa! Don't dis-appoint Pa! Don't dis-appoint Pa!" . . .

Mid-afternoon. The provocative hours dragged as though drugged. Distractedly Mommie sighed. Desperately she glanced across at the Honeymoon House; depressedly she pushed aside her mending.

"I might step by, jes' a minnit," she capitulated meekly. "But I ain't goin' to say a word to Alice Perbrink," she added belligerently, "not a word!"

But with that a screen door chirped its warning creak, and a voice, so girlishly young, called through the room: "It's just me, Mrs. Hollister." The disturber of Mommie's peace halted at the threshold.

"Why, Alice dear! come right in!" beamed Mommie. "I was just a-thinkin' of you."

The heart of the older woman ran instantly to greet her guest. From the pale gold fluff of the dimpling girl-wife's daintily coifed head to the toes of her silly little high-heeled shoes, Mommie's glance encompassed her. And loved her. Suppose it were Lucy, Mommie's own married daughter; she would want neighbors to be good to Lucy.

"Pa don't know it all y she mutely defended. s'pect Stevie's a good bi blame, too. Men-folks o are."

But aloud, twisting thread round the shank button, "I ain't seen St this two-three day," she mented. "I us'ly see a-comin' home to lunch."

"He don't come home-lunch—now," came the answ carefully casual.

"Don't come! Why, ain't a five-block walk."

Mommie's protest was as spontaneous as rain April. Fairview men-folk always walked home lunch.

Silently the rose-red lips of the girl-wife harde into a firm little line. Coolly, with exaggerated curacy, she built perky little stitches into a bit embroidery.

"Stevie rather eat—down-town," she voluntee icily.

Like a smother of soft snow a little silence spr through the room. Mommie was thinking, thinki thinking! What could she *say?* What *could* she s

But it was Alice who spoke first, silkily: "Our tas are so—different." And then, passionately, "So *bearably* different!"

"Oh," accepted Mommie.

"About lunch, and—and everything!"

"Oh," intoned Mommie again, very understa ingly, a reminiscent flicker twinkling into her eyes l the lighting of a candle in a dusk-gray room. "So v Pa's an' mine," she said. "I rec'lect as if 'twas ye day. Specially about string-beans. Pa wanted hi with cream het over 'em. I wanted mine cooked i iron kettle with a bit o' pork; my folks et 'em You've no idee what a sight different they be, the t ways."

Mommie paused, stared unseeingly through the w dow, absently slipping her thimble on and off. Th she giggled softly like a school-girl.

"M! what a time I had a-learnin' to eat 'em with l cream," she said.

"You don't mean you—gave up—like *that?*" p tested the girl-wife in a panicky whisper.

Mommie nodded.

"Oh," gulpingly—a smother of petted bitterne oozed through her words like whey through chee cloth—"I can't imagine *you*, Mrs. Hollister, being weak-kneed—like that!"

"I wouldn't call it jes' so. Not exactly." The ol woman's tone was as mild as the sprinkle of a m summer shower.

"But you gave up?" stonily.

"Child, I don't know when's the day I've cook pork with string-beans," affirmed Mommie w motherly patience. "I cal'late it's been years."

"You—you——?"

"I eat 'em as I cook 'em," firmly. Then: "La land, Alice dear! Tastes ain't anything set an' fix like the north star, or the church one's born to, or—

"But I won't do that," interrupted the girl-w wildly. "I won't." The words hurtled out in a hal fury. "I have a perfectly good right to my o tastes—my very, very own tastes—my very, very o individuality—my—O-h!" Aching outrage like tingling electric spark crackled across the half-chok pause. "I won't make myself over for any man!"

"My dear! Oh, my dear!"

"I won't. It breeds selfishness," scourged the you voice, "and tyranny. Men have already enough both—enough of both!" White teeth set on a quiv ing lip. "You can't deny it, Mommie Hollister. N woman can deny it—and tell the truth."

"There, there, there!" clucked Mommie, anxious a mother hen coaxing a cheeping chick under her win "there, there." Then, sagely, "Somebody's got to some givin' up."

"I'll go halfway, not—an—iota—more."

The little girl-wife's cameo-cut face was china-pla white; her meadowy bluet eyes were diamond-dy black except for a little rim of blue that scarce showed around the edge.

"Half—way," meditated Mommie softly. "It's ticklish spot t' find. Many's the time I'd a deal ruth a-hunted for a needle in a haystack."

But mutely Mommie brooded: "It ain't lunch, a it ain't tastes, an' it ain't jes' givin' up as is a-botheri of Alice—all them is jes' froth top o'the bucket. Th hurt's down under. An' Stevie's his share to blam But Alice must start things going right; wimmin-fol has that to do, same's baking an' sewing an' men ing——"

But the girl-wife's voice, brittle as mica, interp lated: "I'm not going to endure it any longer, thin as they are—not any longer. I'm going away. I going away—my trunk's all packed."

Mommie listened, patient, her needle steadily bu poignant thoughts thundering away at her brain: Sh must *do* something! She *must* do something!

"I'm going away," reiterated the girl-wife wi lack-luster ultimatum like a died-down flame. "I' thought it all over. And over. And over. . . . Th is the best—to go away—quietly. Back to my gi hood—freedom."

"You can't," contested Mommie stubborn

ir freedom won't be there when you get to it. l be a dual body. Sometimes you'll be Stevie's and sometimes you'll be jes' little girl, and——" interruptingly precipitous as a shooting star the rife flung out her hands in acrid abandon. Her less laughter spilled in a wail of truculent bitss.

tevie's wife!" her lips scorned. "Wifehood—iage—small compensation for my girlhood free . . . Yet it promised," the words raced indinately on, "it promised one blissful soirée of osia and nectar! . . ."

liberately Mommie folded her mending and ped it in the basket, her needle threading the ies. She sat gently rubbing her thimble-finger the thumb of the other hand, her eyes tenderly ghtful.

don't know much about them foods," she deprel, "but they don't sound real relishable." Mom paused. Then: "Prob'ly you mistook that use. Prob'ly it meant good bread an' butter—iage is that-a-way, like good bread an' butter. n nothing can be more satisfying than jes' that—bread an' butter——"

siduously the older woman wiped her glasses on orner of her spotless apron.

f it's made right," enigmatically.

e little girl-wife stirred restively.

Bread or marriage, marriage or bread, it's all the ," coached the motherly voice, "you've got t' see e makin' an' the bakin', or they don't either on turn out to your liking. An' both on 'em is home ol."

t Alice shook her head. "My trunk's all packed," said.

But your freedom ain't waiting," counseled Mom "You're Stevie's wife. You can't go back and care-free girl again. You can't undo what you've . Why, take that pretty blue-sprigged dress ve got on. S'pos'n you get sick on it. Can you t up an' put it back on the store-shelf and get the -sprigged piece instead? . . . Life's like that, l; don't spoil what you have, and get nothing but ndle of scraps in the end."

t Stevie's wife rose wearily, her senses sodden self-pity. "It's no use, Mommie—my mind's e up. And my trunk's—all—packed."

he heart of the older woman sank. What more d she *say?* What more *could* she say? . . . And the telephone rang!

Wait a minit, Alice, till I see who 'tis," said mmie calmly. "I want to give you that pansy seed your Aunt Cassie afore you go." Mommie was ring for time.

ut the young wife stared through the window, ess, scarcely heeding when her hostess returned, aining:

It was only Mis' Miller wantin' to borrow a yeast tin'. I'll run right over, jes' next door, and be k'n a jiffy. She—she's got her hands'n the dough," daciously added Mommie.

bright red spot glowed in either of Mommie's ks. If Alice had been noticing she might have dered, but the little girl-wife was far too miserable otice anything. She sat looking idly through the s; Mommie might have been gone a minute, or an r, it did not matter. Nothing mattered—now.

own the back walk sped the older woman. "I—I ught that yeast startin' right over, Mis' Miller," panted, bursting into her neighbor's kitchen. es, I knew I didn't need to, but I—I wanted to use r phone. I—I've got comp'ny."

Irs. Miller nodded understandingly. "'Tain't allus want comp'ny to hear what we're phonin'," she l. "Go right out'n the hall, Mis' Hollister, the ne's there."

oftly Mommie called: "4-2-6-J. Yes, yes; 4-2-6- . . . And if some one had been listening—nobody was!—some one might have known that 4-2-6-J was not a home call at all. It was the number of an *institution*. And if some one had been watching Mommie—nobody was!—some one might have mentioned that she looked very much like a naughty girl bent on stealing jam off the top cupboard shelf! . . .

Up the back walk sped the older woman. Pantingly she announced: "I 'member now, Alice, that pansy seed's som'ers up attic. If you don't mind we'll go right up'n look."

Once in the attic, which really did not look so much like an attic as a grown-up playhouse, there was much to see. . . . And there was the big iron-bound chest. It held the treasures of generations. . . . And Mommie must sprinkle fresh whole cloves through it to keep out the moths! . . . And, "These are my great-grandmother's gold beads; and this is my grandmother's old-fashioned snuffbox; and this is my mother's wedding bonnet—see, Alice, they don't make flowers like that these days, or ribbon half so wearable. . . . And here are Lucy's little baby dresses—I couldn't bear to give 'em away, not all on 'em."

Mommie's touch was very tender as she folded and unfolded the little garments—and the stress had gone out of the face of Stevie's wife; she had quite forgotten that her trunk was—already—packed! One pretty white hand groped among the treasures. "There aren't any baby dresses left to put away in *our* family," she laughed; "ten of us!—think of it? But, oh, what good times we had! Big families are best."

A wistful smile crept about the lips of the little girl-wife. In fancy she was back among her folks—brothers and sisters—romping down the old pasture lane! . . . But Mommie was merely making talk—listening, listening, listening—till, presently, the soft purring of a smooth-running car sent a little tremble through her plump, motherly form. And then the purring seemed to pause for ever so short a time, just under the giant willow that wept so dolorously over the Honeymoon House. . . .

That night, in two homes of Fairview, supper was late. Stevie's wife sped home with a little tinkle of laughter—of course, *her trunk was already packed*, but she didn't need to think of it just then! It was more pleasant to yield to the spell cast by that attic afternoon. . . . And Mommie, rattling stove lids, cast a hurried glance at the clock just as Pa turned in at the gate.

"See Alice?" sputtered Pa as he washed at the kitchen sink.

"Yes—yes," hurried Mommie, creaming salt pork.

"I s'pose you spoke?" urged Pa affably.

"Yes, I spoke," grimly; "all I'm goin' to. If there's any more speakin' t' do you can jes' go to Steve. An' that's all I've got t' say," scoldingly.

Pa chuckled. He hung up the towel, and took his paper out on the porch. He was quite content: Mommie had tackled the problem at the Honeymoon House, and Mommie would do *something*. She always did. And she never did things by halves! (They could still count on Steve at the store.)

Next morning came swiftly. "Pa Hollister," called Mommie, "run over t' the Honeymoon House an' borrow a cup o' buttermilk for batter cakes"—and all the time a jug of buttermilk stood on the drain-board! Had Mommie forgotten?

But Pa went, coming back without the buttermilk. But no matter: the batter cakes were all stirred for the baking, though Mommie had taken time to peep through the window a dozen times, worriedly asserting, "I *had* to do something—I jes' had to *do* something! Speakin' wan't enough."

Presently Pa came back. . . . "Don't stand there grinning like a Cheshire cat!" fumed Mommie.

"Now what d' you think?" chortled Pa.

Mommie waited.

"Tickled as a couple o' kids over a Christmas stocking!"

The elderly man shook his head, chuckling pleasantly, while a couple of anxious lines that had trekked in between his wife's eyes smoothed out as by magic. She began dropping batter on the hot greased griddle. . . . And then it dawned suddenly on the absent-minded messenger that he had forgotten the buttermilk—the buttermilk to make those same batter cakes!

"Why—why, Mommie!"—puzzled. "I plumb forgot to get what I went after." Suspiciously he eyed the sizzling griddle.

"Um-m-m—" Busily Mommie plied the smooth pliant paddle; up turned perfectly browned hot-cake faces, appetizingly fragrant. Mrs. Hollister was a deft cook. But even while she gave heed to her baking she was guiltily conscious of her husband's suspiciously accusing gaze, transferred from the hot-cake griddle to her.

"Well—why don't you tell on?" insisted Mommie.

Pa snorted. "I don't think I got anything to tell you don't know a'ready," he asseverated. "I'll bet a picayune you're at the bottom o' this hull business. You look too innercent. You ac' like the cat as et the canary."

Mommie laughed, her cheeks very pink. Deftly she took the hot plates from the oven. "Come on in to breakfast," she said. "I'll tell you all about it." And Mommie did. "You see, I knew Melissa Shand was matron," she finished, "an' Meliss' 'n' me didn't study out'n the same speller two hull winters for nothin'. I knew she'd do as I said. You c'n depend on Meliss'. But I had a ter'ble time figurin' out *what*, an' then had to go over to Mis' Miller's t' phone—an' fib 'bout why I went," deprecatingly. "Alice got interested up attic—it wan't hard keeping her; an' then the car come. I heard it stop under the weeping willer. That's why supper was late," placidly.

Curiously Pa Hollister eyed his wife, a whimsical twinkle in his gaze. "Called on the Orphanage!" he ejaculated. Then, "But why did you have Meliss' send out *twins?*"

Mommie's dreamy gaze settled on the milk pitcher. "To fill up the—empty spaces," she murmured.

"But twins!" chortled her life partner.

"Yes, twins. Of course." And then, practically, "Alice was brought up'n a big family—ten. And Stevie—you know, Pa, there were four boys and four girls of the Perbrinks. Stevie the youngest. It come to me all of a suddent: Alice an' Stevie's honeymoon was a-wearin' pretty thin, like ice in spring, and them two a-holding on for dear life, not daring to let go, not knowing *all summer was jes' ahead!* Real life ain't made up o' honeymoons, no more'n years are made up o' equinoxes."

"Yes," nodded Pa; "but the twins?" suggestively.

"I'm a-comin' to 'em," assured his wife. "I made out as Stevie 'n' Alice was straight *lonesome*—rattling round in that big house like two peas in a pod—being natur'ly used to so many folks about. They didn't know what to do with themselves—or how to ac'—just two. An' when Meliss' said as there *was* twins——"

"They're going t' keep 'em—both," informed Pa.

"And they won't have time to think about the—empty spaces," murmured Mommie. "I reckon, Alice's trunk'll be—unpacked," happily.

"Tickled as kids over Christmas stockings," added the man.

"I'm going right over—after dishes," said the woman. And then, with sudden thought, "Don't you ever dast tell, Pa; *don't you ever dast tell how that basket o' babies come on Alice's back porch!*"

And Pa, going out to split kindling, fine like Mommie loved to have it, chuckled to himself: "Count on Mommie fixin' things," proudly. "Mommie can allus do *suthin'*." . . . And as Pa Hollister piled the last stick of kindling he paused to look over at the Honeymoon House, and chuckle again—contentedly: Steve and Alice were going to live happily ever after!

Do You Love Your Father?

By President BLANCHARD, of Wheaton College

OME years ago I was preaching in Minneapolis, and a young man stepped up to me and said, "Do you remember telling us when you were e three years ago that we ought to kiss our fathers?" eplied that I did not remember it, but that I often such things, and very likely I had said it. He d, "We were never demonstrative in our home, and her did not get a great deal in the way of expression affection from us children. I made up my mind n that it was a good thing. So when I got home, I lked up to father, put my arms around his neck, sed him, and said, 'Father, I am thankful for you. u are a good father.' He cried like a little child, d I cried too. It worked a complete change in our me life. We lived comfortably before. We really red for one another, but we have never gotten away m that day."

I am sure that there are thousands of homes where ere is real loyalty between husbands and wives, rents and children, but this loyalty is not expressed it should be, and the result is oftentimes very sad. This little story, which I have often told in public dresses since that time, was brought to my mind by an incident related to me by Mr. Charles E. Putnam, now of the Moody Bible Institute of Chicago, but formerly a ranchman and a business man in Kansas.

We were chatting in my office one day, when Mr. Putnam said, "A gentleman once asked me if my father helped me in my business start. I replied 'No'"

Mr. Putnam was thinking purely of money and his father did not have money to give him, so he made his own start so far as that was concerned. He continued, "I was thinking after that of what father really did for me, and I was compelled to modify my thought in respect to that matter.

"When I was a young fellow, I thought I would like to go into the lumber trade. I had saved up fifteen hundred dollars from some farming enterprise I had been in. I put one thousand dollars in the lumber business and five hundred into a little home. My partners and backers were millionaire lumbermen of Hannibal, Mo. They took the financial responsibility. I took the responsibility of management and we divided the profits.

"Years afterward, I got to thinking how strange it was that these wealthy men should have trusted me as they did without security, putting their capital really in my power, so far as the branch business was concerned.

"I said to one of them one day, 'How did it happen that you trusted me as you did, a young man without much experience, with very little capital? It has seemed strange to me that you gave me such large confidence as you did.'

"He replied briefly, but with a smile which I shall never forget, 'I knew your father.'

"So the fact really was that I owed my father for my opportunity. If he had not been the sort of a man he was, I would not have been trusted as I was.

"So that, instead of it being true that my father did not help me in business, it was a fact that my whole business career, so far as it was determined by that engagement, was to be credited to his integrity and kindly relations with his fellow men.

"I imagine that most of us do not know very well to whom we are indebted. Perhaps it would be a good thing, once in a while, for us to undertake to learn. It probably would not hurt other people at all, and almost certainly it would do us good."

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Most Important Thing in the World

A DISTINGUISHED layman, Edward Filene, of Boston, business man, philanthropist and director of the Chamber of Commerce of the United States, recently declared that the most important thing in the world at this moment is to see that the Peace Conference, in establishing the League of Nations, makes such provision as will insure lasting peace.

Nowise less important is it for the happiness and moral and spiritual progress of the world that there should be unity in the Christian churches. And that unity is coming. There is a sound of marching in the air. Unmistakable indications of activity and progress are found in the deliverances from pulpits all over the land, which set forth boldly to the American churches the challenge of the new era. These men who have broken the silence have seen the larger vision. They are not afraid of criticism, or to give to the people the message which has illumined their own souls. They know that if the leaders fail to rise to the present occasion, others stand ready to take their places, who will bring to the task a loyalty and zeal for Christian Unity that cannot be withstood. They feel that for the Church, this is today the most important thing in the world!

Little wonder then that it is a time calculated to arouse the indifferent. All the denominations feel the thrill of the new day and all hear the call to the task it has brought. At the front of the movement are the broadest and most evangelical minds in America—men whose voices cannot be silenced. Their ranks are swelling from day to day. The university professors and theological seminarians are coming into line. Some of the more outspoken have not hesitated to declare that now is the Church's Judgment Day, and that it will result in sweeping away the old separatist methods and divisive policies. The churches are summoned to judge their own case; to declare whether they will continue in the old ruts, or unite as a mighty army, ready to enter the victorious struggle. We do not believe that the churches in America will be found wanting; rather do we take the confident view that the inspiration of the new vision will prevail, and that it will work a marvelous change. We are now in the initial stages of a universal spiritual awakening in which not the Church only, but the outside multitudes, are to share. It is for us to welcome it and to enter into the work of translating into action the splendid ideals that go with a united Church such as Christ himself foreshadowed.

Looking forward, we may almost visualize the Church of tomorrow. It will be a church abounding with warm brotherly love; a Church that understands the real value of Christian service, rendered gladly, in season and out of season. There will be no little coteries of self-seeking and self-saving churches, as in the old days; but each will strive to the utmost to be helpful to all. Loyal to the essentials of the faith, the Church of tomorrow will be pervaded by the spirit of generosity, in dealing with those who differ concerning things that are immaterial. The Church of tomorrow, in the most exalted sense, will be a missionary church, with a far-flung influence and a power in unity which it never could have wielded in the old days of rivalry and separation.

Hunger

ONE of the saddest legacies of the war is the hunger of Europe and the Near East. Hunger transforms men, and when it affects great masses, as it is doing today, disaster, riot, revolution result. Humanity fed is comparatively docile; famished it is capable of being changed into a wild beast.

Early in the war, it fell to America to feed the non-combatants in the contending countries, and it has performed its task well. In these four years our nation has sent breadstuffs practically into all the western war-stricken lands. It now becomes our task to feed the starving peoples in still other sections of Europe, who are striving to check the westward flow of Bolshevism. Our first Congressional appropriation of $100,000,000 will be administered under Mr. Hoover's skilful direction in Europe and the Near East, including Armenia, Syria, Greece and part of Asia Minor, these being in the most immediate need. Poland, which has suffered so deeply, will be helped with a $2,000,000 cargo of food now on the way.

It is hoped that this campaign against hunger will prove a material aid in pacification. How it must thrill the hearts of God's people everywhere to know that, apart from all other considerations, this nation has accepted as a Christian duty this new campaign of feeding the famished multitudes. There are those who criticize our Government's relief plans in Europe, and who say it is no concern of this nation. We rejoice in the fact that our administration takes a different view, and thinks that it is worth while. We are not in Europe for any selfish purpose. We are in Europe to help make the world a better place to live in, and if, incidentally, it comes to us as a duty, we are glad to be able to carry out the good old injunction: "If thine enemy hunger, feed him." Further, we believe that past experience has convinced this Government that there is no better investment than international sympathy and kindness well bestowed, and especially at a time like the present.

Real Americanization

GRAHAM WALLAS, Professor of Political Science at the University of London, speaking at the conference of the Education Association, said that an advisory committee of London University has found it impossible to teach special subjects in history if attention is concentrated solely upon the British Empire. He added:

"The principle of nationality which has had evil as well as good effects, and which has shattered the world and may even shatter the Peace Conference, requires closer examination."

If this applies to Britain, it applies with infinitely more force and meaning to America.

Through avowed policy and in actual practice our nation from the beginning has avoided entangling alliances with other nations. We have had good reasons. The development of the boundless natural resources of a virgin continent, the assimilation of freedom-seeking refugees from all oppressed lands and the working out of our own scheme of government and our own ideals and destiny as a self-ruling people have given us plenty to do and to think about at home.

But while the wisdom of this course up to this time is not doubted, the possibility of its continuance has been suddenly swept away. Our decisive part in the world war has made us a decisive factor in world peace at present and in all world affairs of the future.

We could not turn back if we would. America is today and for the future the financial, industrial and political center of the world. Whether it is to be also, what is far more important, the moral and intellectual center, is for the American people themselves to determine. We can be this, too, and ought to be.

Our knowledge of the outside world has been meager and narrow. Our school histories have been authoritatively condemned again and again as being largely self-praise and exclusive of the viewpoints of other peoples. This is strikingly illustrated in the fact that even American history, so far as the Civil War at least is concerned, is not in the South what it is in the North. It is again illustrated in the current proposal that the history of our Revolution as taught in our schools for a century and a half shall now be rewritten in the spirit of present American-British concord.

If the American people are to become intellectually worthy of that foremost place in world affairs to which in so many respects they are eminently fitted, there must be a decided change in our histories from provincial narrowness to cosmopolitan breadth.

Educationally we must cease detaching ourselves from the affairs of the rest of the world and begin adjusting ourselves to them as a large, increasing and dominating part of them. Our flag, our trade, our political and moral influence are to encircle the earth, and our intelligence must not fall short. We must study the ways, the customs, the wants, the histories, traditions, aspirations and ideals of all peoples. Americanization means not a further narrowing of national spirit, but the broadening of it into humanitarian world spirit.

America is to be a potent message of freedo and justice to all lands, and that message should be true one. It is to be a mighty power throughout th earth, and that power should be exerted unde standingly

Upon the coming generations in this country wi devolve immeasurable responsibilities and duties to a mankind, and the preparation should be now and i the public schools.

No Annexations; No Indemnities

THE world had almost forgotten that phrase—"no annexations; no indemnities"—so famous and magical a year ago.

President Wilson has suddenly revived it with al its old-time power to thrill and has given it definite meaning and direct application.

The future of the colonies taken from Germany has assumed a place as one of the most interesting of the immediate phases of the many-sided problems under consideration by the supreme council of the Peace Conference. The American plan, as promptly and forcefully set forth by President Wilson and the American delegation, looks to international control of the colonies, backward nationalities and tribes by individual powers or by agents to be known as "mandatories" of the League of Nations. These agents are to derive their powers from the League and to act entirely on the lines of policy dictated by that body.

America is asking nothing out of the war but justice to all. The stand taken in this matter is clearly in line with that policy.

At the same time President Wilson was announcing his firm opposition to indemnities. Reparation, he declares, is all that is justly to be asked for.

It is to be hoped that the President will be supported in this attitude by the good sense of all the nations. If annexations and indemnities as results of war can be made impossible, the chief incentive to wars will be removed.

The Future Looms Big

> "My Rheims business house is now entirely destroyed. But no matter. The future looms big."

THIS is part of a letter from a French business man. It shows the spirit of France. It is the spirit of a man and of a people who know no such word as defeat and will accept their disasters as new inspirations and turn their almost overwhelming misfortune into an incentive to new and higher achievements.

The people of France have given immeasurably to their country and to mankind, and in the giving they have sounded the real depths of their manhood and womanhood. The future looms large to them because they know they are large enough to make it so.

To our own business men, who have suffered only a temporary disarrangement of business, the brave words of this Frenchman come as a clarion call of courage. If amid the silence of the shattered ruins of Rheims the future looms large, how much larger it must loom amid the busy hum of production and commerce of our own land!

To employer and employee there is opportunity today such as the world never offered before for mutual cooperation, mutual endeavor and mutual achievement. In the rebuilding of the world there is work to keep all busy and to afford to all a generous profit.

But there must be rebuilding within the hearts of men as well. The growing spirit of brotherhood must more than cross the border lines of nations; it must wipe out the lines of classes. For at heart all men are brothers, striving together to the same purposes. With equality of opportunity, every man's future looms as large as he can envisage it, and he can make it just as large as his own manhood.

For material success is not all, nor the most. Bigger and bigger ever looms the future to the man or woman who is steadily growing in the higher qualities of the mind and the heart and soul.

THE BIBLE *and* NEWSPAPER

Conducted By *FERDINAND C. IGLEHART D. D.*

Two Mammoth Hotels Open

ON JANUARY 25 the new Hotel Pennsylvania and on January 27 the Hotel Commodore in New York City were thrown 1 for the entertainment of guests. 'Commodore is situated in Pershing iare, Forty-second eet and Lexington nue, adjacent to the nd Central Terminal. thirty-three stories and contains 2,000 ns, all outside ones, including a bath- n. The steel skele- weighs 16,000 tons. structure required 0,000 bricks, 1,650,- terra cotta partition ks, 218,000 back-up 68,000 pounds of ent, 10,000 tons of ter, 451,000 linear of plumbing pipe, ,000 linear feet of tric conduit, 1,500,- linear feet of electric and 250,000 linear of steam piping. installation of the phone system cost ,000, and fifty per- are required to run The table has 150,- pieces of silver. linen order kept two s in Belfast, Ireland, y for some time. carpets, rugs and estries would, it is , furnish the homes a city of 100,000 ple. There are 2,000 ployees. The Penn- vania occupies half lock on Seventh Ave- opposite the great nsylvania Terminal. is not as high as the nmodore, having but stories above ground four below, but it nishes to the public eral dining and meet- space and 2,500 sepa- e rooms each with its h-room. Both hotels be reached from the stations near m without going out of doors or ssing a crowded street, or hiring a or expressman, and both are con- ted with New York's great subway tem. Some of the branches of public vice are poor, but in its hotel accommo- tions it is singularly fortunate. They public houses in olden times answer- to our hotels. Joseph and Mary, en they went up to Bethlehem to ange for their taxes, tried to get en- tainment in the village inn, but it s full, and Christ, the royal Son of d, had to be born in a stable and tle stall, according to this story of Advent: "*And she brought forth first born son, and wrapped him in addling clothes, and laid him in a man- ; because there was no room for them the inn.*" (*Luke 2 : 7.*)

For Soldiers' Education

TO EXPRESS his gratitude to those who made the supreme sacrifice, . La Verne W. Noyes of the class of 2 at Chicago University has given to s Alma Mater $2,500,000 to be used the education of soldiers of this r, their children and descendants. cluded in the bequest was the elegant oyes home on Lake Shore Drive, ilt while Mrs. Noyes was living. Dr. oyes reserves the home for his life use, and then it will go to the La Verne Noyes Foundation, as the $2,500,000 gift is called. Dr. Noyes had already given to the Chicago University the Ida Noyes Hall in memory of his wife at a cost of a half million dollars. Could any benevolence on earth be more beautiful than this gift for the education of the precious boys who offered their lives to their country? It is noble for such men to leave money by will to benevolent institutions. How much more beautiful it is for them to give their money to these good causes while they are alive to see it do the good and share the happiness of grateful hearts, and not wait for death to numb their fingers so that they cannot hold the dollar any longer! Dr. Noyes in his princely gifts for education recognizes this great fact. "*Wisdom is the principal thing.*" (*Prov. 4 : 7.*)

Utah's Temple of the Gods

LEROY JEFFERS, in the Scientific American, gives a graphic description of the "Temple of the Gods" in Utah. Among other things he says: "Here are great hillsides composed of limestone, clay and gravel which have been eroded into fantastic towers 25 to 400 feet in height. So symmetrical are these ribbed and fluted pillars that they seem almost to have been turned with a lathe, and they often resemble kiosks or taper to minarets. The temples are banded with red and salmon and yellow that is mixed with pink, while many of the spires are tipped with white. Looking across the largest or southern amphitheater toward the distant hillside we see as it were a vast city of prehistoric ruins; while, from the topmost bastion of the surrounding cliffs, we look down upon the stage setting of a fairy opera. From below the walls and towers have all the reality of castles, or elsewhere resemble the gigantic temples of India." What a generous system of National Parks our government has provided, and how surpassingly beautiful this Temple of the Gods that has remained so nearly hidden in the Sevier National Forest! Utah is now in harmony with the moral standards and progress of our times, expelling the saloon from the borders, and being one of the 36 states to ratify National Constitutional prohibition. All nature with its mountains, valleys, streams, forests, flowers, and witchery of beauty are the temple of God, and so are human hearts. And this fact is their greatest glory, happiness and destiny: "*Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?*" (*I Cor. 3 : 16.*)

388-Carat Diamond Mined

A CABLEGRAM from Cape Town to London announces that a soft blue-white diamond weighing 388 carats has been found in the Jaagersfontein mine in South Africa. It is twice the size of the celebrated Kohinoor diamond. In 1905 the same Jaagersfontein mine yielded a mammoth diamond that weighed 3,025 carats, or 1½ pounds. It was presented by the Transvaal government to King Edward of England, and was cut into stones, one of which, finished, weighs 516½ carats, and is regarded as the most remarkable brilliant in the possession of man. The Jews were fond of jewelry and dealt in precious stones. Christ uses an exceedingly valuable stone as a symbol of his religion: "*Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.*" (*Matt. 13 : 45, 46.*)

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The Celebration of Old North Church

THE "Old North Church" of Boston recently celebrated its 195th birthday. This is the historic church from whose tall steeple were flashed the signal lanterns which told the colonists of the approach of the British army and started Paul Revere on his famous ride to warn the inhabitants along the route and to notify Hancock and Adams at Lexington of the enemy's approach. On June 15, 1686, Rev. Robert Ratcliffe, sent out by the Bishop of London, organized the first church society in Boston; two years afterward the Kings Chapel was built, and in 1723 the Rev. Samuel Miles, rector of King's Chapel, laid the cornerstone with these words: "May the gates of hell never prevail against it." The official name of this church is Christ's Church. The building is a brick structure 70 feet long by 42 feet high, with a spire reaching 172 feet from the ground. The building has a beautiful churchly interior. In it is a bust of Washington which LaFayette pronounced the most lifelike of any he had seen. A hundred and eighty-five years ago King George II of England presented the church with a Bible which was popularly called the "Vinegar Bible" because by a misprint it recorded the parable of the "Vinegar" instead of "Vineyard." The chimes of bells in the steeple are among the sweetest in America. Paul Revere arranged that if the British on their way to Concord to destroy the military stores there should approach by land there should be one signal lamp hung in the steeple; if by the sea, two lamps should be swung. Robert Newman, the sexton of the church, displayed the signal lights. In 1878 the city of Boston put a Revere memorial tablet in the tower. In every period of our commonwealth the Church and loyalty have gone side by side: religion and patriotism are the children of the same divine parent. Rev. Dr. Timothy Cutler, the first rector of the church, at its dedication preached from this text: "*For mine house shall be called an house of prayer for all people.*" (*Isa. 56 : 7.*)

Ten Years Building Home

A MAN in California has been three years building a home, and it will take him seven more years to finish it. The reason is that he is doing all the work himself at odd hours. It will be a queer-looking structure, made of cobblestones and sand which nature put on the ground, covered with red tiles made from clay on the premises. The foundations are 50 x 42 feet, and the outside stone walls are 42 inches thick at the base. There is a small chapel, a bell tower, a cloister and a "sacred garden" in imitation of the one at Santa Barbara. If the tower at the front corner were left off the building would look more like a prison or a tomb than a home. The account said the man was erecting the building to be occupied by him as his home, and that he would house in it a small printing plant which he operates. The account did not say whether the man was married and had a family or not. It is presumed that he has.

Hard brick and stone and red tiling would be very cold and meaningless without a wife and children and loved ones. They are the things that spell home. Without them a house, however substantially or patiently built, is but a dungeon or tomb. The man in California, like everybody else, is constructing a building of character that takes a long time to build. Each one must build it for himself. Men and women, angels and devils, God himself, may aid, but each one has been set to the task of building his own house of character, which is but another way of saying he has to build up his soul himself, and to do so out of such material and in such a manner that it may be God's residence. The apostle thus expresses the thought: "*Ye also, as lively stones, are built up a spiritual house.*" (*I Peter 2 : 5.*)

New York Ratifies

ON JANUARY 29 New York State ratified Constitutional Prohibition. The Anti-Salloon leaders and the people put up a great fight and won a great victory. All have ratified but Pennsylvania, New Jersey, Connecticut, and Rhode Island, which, with perhaps one exception, will follow. All the cry against the constitutionality of such action is the vaporing of the liquor attorneys and papers subsidized by them. The dry nation obeys this injunction: "*Abhor that which is evil; cleave to that which is good.*" (*Rom. 12 : 9.*)

The Search

By

GRACE LIVINGSTON HILL

(MRS LUTZ)

Author of "The Witness," "The Measure of a Man," Etc.

CHAPTER VIII

RUTH sat looking into space with starry eyes and glowing cheeks after she had read the letter. It seemed to her a wonderful letter—quite the most wonderful she had ever received. Perhaps it was because it fitted so perfectly with her ideal of the writer, who from her little girlhood had always been a picture of what a hero might be. She used to dream big things about him when she was a child. He had been the best baseball player in school when he was ten, and the handsomest little rowdy in town, as well as the boldest, bravest champion of the little girls.

As she grew older and met him occasionally she had always been glad that he kept his old hero looks in spite of rough garb sometimes. She had known that they were poor. There had been some story about a loss of money and a long expensive sickness of the father's following some kind of an accident, which made all the circumstances most trying, but she had never heard the details. She only knew that most of the girls in her set looked on him as a nobody and would no more have companied with him than with their father's chauffeur. After he grew older and went to college some of the girls began to say he was good-looking, and that it was quite commendable in him to try to get an education. They even unearthed the fact that his was a fine old family in former days, and that there had been wealth and servants once. But the story died down as John Cameron walked his quiet way apart, keeping to his old friends and not responding to the fitful advances of the girls. Ruth had been away at school in these days and had seldom seen him. When she had there had always been that lingering admiration for him from the old days. She had told herself that of course he could not be worth much or people would know him. He was probably ignorant and uncultured, and a closer acquaintance would show him far from what her young ideas had pictured her hero. But somehow, that day at the station, the look in his face had revealed fine feeling, and she was glad now to have her intuition concerning him verified by his letter.

And what a letter it was! Why, no young man of her acquaintance could have written with such poetic delicacy. That paragraph about the rose was beautiful, and not a bit too presuming in one who had been a perfect stranger all these years. She liked his simple frankness and the easy way he went back twelve years and began just where they left off. There was none of the bold forwardness that might have been expected in one who had not moved in cultured society. There was no unpleasant assumption of familiarity which might have emphasized her fear that she had overstepped the bounds of convention in writing to him in the first place. On the contrary, her humiliation at his long-delayed answer was all forgotten now. He had understood her perfectly and accepted her letter in exactly the way she had meant it, without the least bit of foolishness or unpleasantness. In short, he had written the sort of letter that the kind of man she had always hoped he was, would be likely to write, and it gave her a surprisingly pleasant feeling of satisfaction. It was as if she had discovered a friend all of her own, neither made for her by her family, nor one to whom she fell heir because of her wealth and position; but just one she had found out in the great world of souls.

If he had been going to remain at home there might have been a number of questions, social and conventional, which would have arisen to bar the way to this free feeling of friendship, and which she would have had to meet and reason with before her mind would have shaken itself free; but as he was going away, and on such an errand, perhaps never to return, the matter of what her friends might think, or what the world would say, simply did not enter into the question at all. The war had lifted them both above such ephemeral barriers into the place of vision where a soul was a soul, no matter what he possessed or who he was. So, as she sat in her big white room with all its dainty accessories to a luxurious life, fit setting for a girl so lovely, she smiled unhindered at this bit of beautiful friendship that had suddenly drifted down at her feet out of a great outside unknown world. She touched her letter thoughtfully with caressing fingers, and with the kind of high look in her eyes that the lady of old must have worn when she thought of her knight. It came to her that she had not felt so about any other of her men friends who had gone into the service. Why should this special one soldier boy represent the whole war, as it were, to her? However, it was but a passing thought, and with a smile still upon her lips she went to the drawer and brought out the finely knitted garments she had made, wrapping them up with care and sending them at once upon their way. It somehow gave her pleasure to set aside other plans she had made for that afternoon until she had posted the package herself.

Even then, when she took her belated way to a little gathering in honor of one of her girl friends who was going to be married the next week to a young aviator, she kept the smile on her lips and the dreamy look in her eyes, and now and then brought herself back from the chatter around her to remember that something pleasant had happened. Not that there was any foolishness in her thoughts. There was too much dignity and simplicity about the girl, young as she was, to allow her to deal even with her own thoughts in any but a maidenly way, and it was not in the ordinary way of a maid with a man that she thought of this young soldier. He was so far removed from her life in every way, by all the well-drilled formalities, that it never occurred to her to think of him in the way she thought of her other men friends.

A friend who understood her, and whom she could understand. That was what she had always wanted, and what she had never quite had with any of her young associates. One or two had approached to that point, but always they had fallen short. That she should make this man her friend, in that intimate sense of the word, did not occur to her even yet. He was somehow set apart for service in her mind, and as such she had chosen him to be her special knight, she to be the lady to whom he might look for encouragement, whose honor he was going forth to defend. It was a misty, dreamy ideal of a thought. Somehow she wouldn't have picked out one of her other men friends to be a knight for her. They were too flippant, too careless and light-hearted. They might have patriotism down at the bottom of all their froth and boasting; doubtless they had, but there was so little seriousness about them that one would never think of them as knights—defenders of some great cause of righteousness. Perhaps she was all wrong. Perhaps it was only her old baby fancy for the little boy who could always "lick" the other boys and save the girls from trouble that prejudiced her in his favor, but at least it was pleasant and a great relief to know that her impulsive letter had not been misunderstood.

The girls prattled of this one and that who were "going over" soon, told of engagements, and marriages soon to occur, criticized the brides and grooms to be, declared their undying opinions about what was fitting for a war bride to wear, and whether they would like to marry a man who had to go right into war and might return minus an arm or an eye. They discoursed about the U-boats with a frothy cheerfulness that made Ruth shudder, and in the same breath told what nice eyes a young captain had who had recently visited the town, and what perfectly lovely uniforms he wore, and whether a girl should wear an olive drab suit this year if she wanted to look really smart.

They were the girls among whom she had been brought up, and Ruth was used to their froth, but somehow today it bored her beyond expression. She was glad to make an excuse to get away, and she drove her little car around by the way of John Cameron's home, hoping to get a glimpse of his mother again. But the little house had a shut-up look behind the clematis that he had planted, as if it were lonely and lying back in a long wait till he should come—or not come! A pang went through her heart. For the first time she thought what it meant for a young life like that to be silenced by cold steel. The home empty! The mother alone! His ambitions and hopes unfulfilled! It came to her too that if he were her knight he might have to die for her—for his cause! She shuddered and swept the unpleasant thought away, but it had left its mark and would return again.

On the way home she passed a number of young soldiers home on twenty-four-hour leave from the near-by camps. They saluted most eagerly, and she knew that any one of them would gladly have occupied the vacant seat in her car, but she was not in the mood to talk. She felt that there was something to be thought out and fixed in her mind, some impression that life had for her that afternoon that she did not want to lose in the mild fritter of gay banter that would be sure to follow if she stopped and took home some of the boys. So she bowed graciously and swept by at high speed as if in a great hurry. The war! The war was beating itself into her brain again in much the same way it had done on that morning when the drafted men went away, only now it had taken on a more personal touch. She kept seeing the lonely vine-clad house where that one soldier had lived, and which he had left so desolate; and thinking how many, many such homes and mothers there must be in the land!

That evening when she was free to go to her room she read John Cameron's letter again; and then, feeling almost as if she were childish in her haste, she sat down and wrote an answer. That second reading had made plain his wish for an answer.

When John Cameron received that letter and the accompanying package he was lifted into the seventh heaven for a little while. He forgot all his misgivings, he even forgot Lieutenant Wainwright. He put on his new sweater and swelled around the way the other boys did when they got sweaters, letting them all admire him. He examined the wonderful socks almost reverently, putting a large curious finger gently on the red and blue stripes and almost thrilling with the thought that her fingers had plied the many, many stitches to make them. He almost felt it would be sacrilege to wear them, and laid them away most carefully, locking them into the box under his bed lest some other fellow should admire and desire them to his loss. But the letter he walked away into th woods as far as the bounds of the can would allow and read and reread it, ing at last from it as one refreshed fro comforting meal after long fasting. was on the way back to his barra that night, walking slowly under t starlight, not desiring to be back the last minute before night taps use he did not wish to break the w derful evening he had spent with her, t he resolved to try to get leave next Saturday and go home to than r.

Back in the barracks with th thers he fairly scintillated with wit a kept his comrades in roars of laugh until the officer of the night suppress them summarily. But long after th thers were asleep he lay watching a s that shone through a crack in the ro ove his cot and twinkled with ndly gleam, thinking of her and list ng to the singing in his soul. And on again there came the thought of G and gratitude for this lovely frien p in his life. If he knew where God s he would like to thank him. Lying and looking up to the star, he breath from his heart a wordless thanksgivin

The next night he wrote and her he was coming, and asked permi on to call and thank her face to face. Then he fairly haunted the post-office mail time the rest of the week, hopin r an answer. He had not written his other about his coming, for he meant to go this week if there came no wo from Ruth. Besides, it would be nice urprise his mother. Then there w some doubt about his getting a pa this week, and so between the two a ties he was kept busy up to the last te. But Friday evening he got hi pass, and in the last mail came a spe delivery from Ruth, just a brief no aying she had been away from hom hen his letter arrived, but she wo be delighted to see him on Sunday ernoon as he had suggested.

He felt like a boy let loose from ool as he brushed up his uniform a polished his big army shoes while ss fortunate companions kidded him ut the girl he was going to see. He ed their thrusts joyously, in his art repudiating any such personaliti yet somehow it was pleasant. He n't ever realized how pleasant it wo be to have a girl and be going to see — *such* a girl! Of course she wasn for him—not with that possessivenes But she was a friend, a real friend, a he wouldn't let anything spoil the pl ure of that!

He had not thought anything his army experience could be so excit as that first ride back home again. mehow the deference paid to his un m got into his blood and made hi el that people all along the line reall id care for what the boys were doi for them. It made camp life and har ps seem less dreary.

It was great to get back to his tle mother and put his big arms aroun er again. She seemed so small. Ha he shrunken since he left her, or w he grown so much huskier with the o door life? Both, perhaps, and he l ed at her sorrowfully. She was so tle and quiet and brave to bear li all alone. If he only could get back nd get to succeeding in life so that he ht make some brightness for her! he had borne so much in her life, an he ought not to have looked so old nd worn at her age! For a brief in at again his heart was almost bitter, nd he wondered what God meant by g ng his good little mother so much tro le. Was there a God whe such ngs could be? He resolved to do somet ng about finding out this very day.

It was pleasant to help his m er about the kitchen, saving her as he ad not been saved since he left, telling r about the camp, and listening to r tearful admiration of him. She uld scarcely take her eyes from him, seemed so tall and big and handsome his uniform; he seemed so much der and more manly that her heart arned for her boy who seemed to be ipping away from her. It was so eavenly blessed to sit down beside im and sew on a button and mend a rn spot in his flannel shirt and have im pat her shoulder now and then ntentedly.

Then she sent him down to the store r something nice for dinner, and atched him through the window with a nile of pride and the tears running own her cheeks. How tall and straight e walked! How like his father when e first knew him! She hoped the eighbors all were looking out and ould see him. Her boy! Her soldier oy! And he must go away from her, erhaps to die!

But—he was here today! She would ot think of the rest. She would rejoice ow in his presence.

He walked briskly down the street, ast the houses that had been familiar ll his life, meeting people who had ever been wont to notice him before; nd they smiled upon him from afar ow, greeted him with enthusiasm, and rned to look after him as he passed on. t gave him a curious feeling to have so uch attention from people who had ever even known him before. It made im feel strangely small, yet filled with a reat pride and patriotism for the ountry that was his, and the govern- ent which he now represented to them ll. He was something more to them ow than just one of the boys about own who had grown up among them. He was a soldier of the United States. He had given his life for the cause of righteousness. The bitterness he might have felt at their former ignoring of him was all swallowed up in their genuine and hearty friendliness now.

He met the white-haired minister, kindly and dignified, who paused to ask him how he liked camp life and to commend him as a soldier. Looking in his strong, gentle face John Cameron remembered his resolve.

He flashed a keen look at the gracious countenance and made up his mind to speak:

"I'd like to ask you a question, Dr. Thurlow. It's been bothering me quite a little ever since this question of going away to fight has been in my mind. Is there any way that a man—that I—can find God? That is, if there is a God. I've never thought much about it before, but life down there in camp makes a lot of things seem different, and I've been wondering. I'm not sure what I believe. Is there any way I can find out?"

A pleasant gleam of surprise and delight thrilled into the deep blue eyes of the minister. It was startling. It almost embarrassed him for a moment, it was so unexpected to have a soldier ask a question about God. It was almost mortifying that he had never thought to take the initiative on that question with the young man.

"Why, certainly!" he said heartily. "Of course, of course. I'm very glad to know you are interested in those things. Couldn't you come into my study and talk with me? I think I could help you. I'm sure I could."

"I haven't much time," said Cameron shyly, half ashamed now that he had opened his heart to an almost stranger. He wasn't even his mother's minister, and he was a comparative newcomer in the town. How had he come to speak to him so impulsively?

"I understand, exactly, of course," said the minister with growing eagerness. "Could you come in now for five or ten minutes? I'll turn back with you and you can just stop on your way, or we can talk as we go. Were you thinking of uniting with the church? We have our communion the first Sunday of next month. I should be very glad if you could arrange—we have a number of young people coming in now. I'd like to see you come with them. The church is a good safe place to be. It was established by Christ. It is a school in which to learn of him. It is—"

"But I'm not what you would call a Christian!" protested Cameron. "I don't even know that I believe in the Bible. I don't know what your church believes. I don't have a very definite idea what any church believes. I would be a hypocrite to stand up and join a church when I wasn't sure there was a God."

"My dear young fellow!" said the minister affectionately. "Not at all! Not at all! The church is the place for young people to come when they have doubts. It is a shelter, and a growing place. Just trust yourself to God and come in among his people, and your doubts will vanish. Don't worry about doubts. Many people have doubts. Just let them alone and put yourself in the right way, and you will forget them. I should be glad to talk with you further. I would like to see you come into communion with God's people. If you want to find God you should come where he has promised to be. It is a great thing to have a fine young fellow like you, a soldier, array himself on the side of God. I would like to see you stand up on the right side before you go out to meet danger and perhaps death."

John Cameron stood watching him as he talked.

"He's a good old guy," he thought gravely, "but he doesn't get my point. He evidently believes what he says, but I don't just see going blindfold into a church. However, there's something to what he says about going where God is if I want to find him."

Out loud he merely said:

"I'll think about it, Doctor, and perhaps come in to see you the next time I'm home." Then he excused himself and went on to the store.

As he walked away he said to himself: "I wonder what Ruth Macdonald would say if I asked her the same question. I wonder if she has thought anything about it. I wonder if I'd ever have the nerve to ask her."

The next morning he suggested to his mother that they go to Dr. Thurlow's church together. She would very much have preferred going to her own church with him, but she knew that he did not care for the minister and had never been very friendly with the people, so she put aside her secret wish and went with him. To tell the truth, she was very proud to go anywhere with her handsome soldier son, and one thing that made her the more willing was that she remembered that the Macdonalds always went to that church, and perhaps they would be there today and Ruth would see them together and speak to them. But she said not a word of this to her boy.

To be continued

The Church After the War

IT IS assumed by some that the process of national and international reconstruction about to be undertaken in Europe intimately oncerns the Christian Church, and hat the lessons of the war have taught he denominations the necessity of an cclesiastical reconstruction.

If so, upon what lines should it roceed? Organic union of a more or ess comprehensive character is advoated by many. The Faith and Order novement of the Protestant Episcopal hurch looks to a general reunion of rotestants and Catholics. The Presyterian General Assembly at Columus, Ohio, last May, provided for the onference for the reunion of all vangelical churches in the United tates which met at Philadelphia and hich resulted in a great step forard.

Are we ready for ecclesiastical recontruction in the United States on the resbyterian, or any other proposition? would like to point out some of the lements of the problem.

In the first place, if ecclesiastical econstruction is to take a similar ourse to that which President Wilson's amous Fourteen Points suggested for the ecasting of the governments of Europe, ve must have regard for the priniple of autonomy. He did not propose ewer national sovereignties, but more, nsisting that a Polish state be created. In other words, it is not consolidation f minor sovereignties that he had in nind, but a free movement toward eparate sovereignties of the various peoples, according to their respective racial and national proclivities and aspirations.

In the second place, the President's plan for Europe assumed that there are sound reasons for giving the smaller nations equal rights of existence with the larger in the family of sovereignties; that the several Balkan states would have to sacrifice more than they would gain by being forced to unite in one great state, and that each can, in its own way, best work out its own problems and thus contribute most to the peace and prosperity of Europe.

NOW, what are the ecclesiastical conditions in the United States? They are much like the conditions which will obtain in Europe if the President's plan of reorganization is worked out. We have a number of independent ecclesiastical sovereignties, so to speak. The great body of Protestants is embraced largely in five communions, or groups—Baptist, Lutheran, Methodist, Presbyterian and Protestant Episcopal. The roots of these communions run back into another continent and far into the past. They have distinct forms of government and worship and different methods of work, and each lives and moves in an atmosphere of its own. They have had hitherto the utmost freedom of "autonomous development," including the right to divide, and all this seems to have been consistent with their unparalleled prosperity. The various divisions of Baptists, Lutherans, Methodists, Presbyterians have denominational affinities among themselves, and might, if they thought best, readily unite, Baptists with Baptists, Lutherans with Lutherans, Methodists with Methodists, etc. But the affinities between the groups are not so apparent. Baptists might unite among themselves, or with Congregationalists, or Disciples of Christ; but how could they be happy in a union with Presbyterians or Methodists? And how could their practices, methods of work and teaching be harmonized? Not assuredly by a resolution to consolidate. Similar conditions mark diversities between the other groups. Individuals pass from one of these communions to another without apparent difficulty; but consolidation of the communions themselves, with their distinct histories, ideas, habits of thought and work, methods of procedure, radical differences of government, etc., is not a matter of mechanical adjustment, but one of gradual growth in spirit, in affinity, and in convergence toward a common agreement.

To force by pressure of argument, or influence, religious bodies of diverse history, methods and organization into an organic union for which they are not ready would result in the loss of initiative, efficiency and power of service, and would be a kind of tyranny, and nothing is more foreign to the spirit of the Gospel than tyranny. God grants full liberty to every individual, and those who represent him in his Church must not be too ready to reach desirable ends by force. Let the denominations be free to live and work in their own way, respecting, preferring and loving one another, until they are ready to unite. The Bible recognizes diversity of gifts, but the same spirit; diversity of ministries, but the same Lord; and diversity of workings, but the same God. We have a diversity of organizations and methods, but the same Lord and the same Church.

I PLEAD for a continuance of the American spirit of autonomous development, and recognition of the right of the smaller as well as the larger bodies to worship God and work for his Kingdom in their own way, under the guidance of their conscience. A union by vote of a mere majority is of doubtful value, as that of the Cumberland Presbyterian Church, for example, which did not reduce the number of denominations, but left much irritation, controversy and ill-feeling behind it. The late Lutheran union was complete, harmonious and successful, because the three bodies were ripe for it.

This plea is not in justification of all existing separate bodies. Most of them are small and insignificant, due often not to enlightened conscience, but to pride, ambition and unwillingness to cooperate where they cannot rule.

What, then, are the lessons of the hour?

First, universal recognition of the principle of interdenominational fellowship and comity, and loyal observance of it. "We be brethren," and brethren ought not to quarrel, or make raids upon one another's flocks, or intrude into communities already fully occupied. Denominational rivalry is unworthy and inexcusable.

Second, cooperation and federation for the promotion of common causes and objects. Nobody and no Church has been hurt in the cooperation of Protestant, Catholic and Jew in war work; but the common purpose was promoted, and many hearts delighted and comforted to see the adherents of faiths which cannot be surrendered or merged working in harmony in humanitarian effort. The Federal Council of the Churches of Christ in America is a fine demonstration of the possibility of Christian unity and cooperation between evangelical churches of all creeds, polities and practices. More of this unity is desirable.

Third, reunion of such bodies as the Northern, Southern and United Presbyterian Churches; as the Methodist Episcopal Church and the Methodist Episcopal Church, South; as the Northern and Southern Baptist Conventions; as the Lutheran Synod of Ohio and the United Lutheran Church—always remembering that these unions may be judiciously promoted, but should never be forced, and that if they cannot be harmoniously brought about, the churches are far better apart.

One of the things most desirable, it seems to me, is to secure such a state of feeling between the denominations as will allow the fullest fraternity; a feeling based on the solid ground of adherence to one's own faith, with such respect for other's faiths as will admit of brotherly association for the promotion of common interests. The prophet Amos is often made responsible for aloofness. But when he asked the question, "Can two walk together, except they be agreed?" he could not have meant agreement in everything. If two agree to walk, and to walk in the same direction, at the same time and in the same path, they can surely walk together. If one wants to walk and the other to ride, or one wants to go east and the other west, obviously they cannot walk together. But they can agree to walk together without wearing the same uniform, or being of the same race or family, or having the same views of the questions of the day, or promising to walk together to the end of life. In other words, a Baptist can walk with a Methodist occasionally without compromising his own faith and practice; or a Presbyterian with an Episcopalian without denying the validity of his own ministry; or a Lutheran with a Quaker without surrendering the Lutheran view of the sacraments. A deeper, broader feeling of fraternity and a better understanding that men can be friends and brethren, even though they belong to different communions and do not think alike on all things, will bring a very substantial unity among the followers of our divine Lord.

New York City. H. K. CARROLL.

STRANDS FROM LIFE'S CABLE

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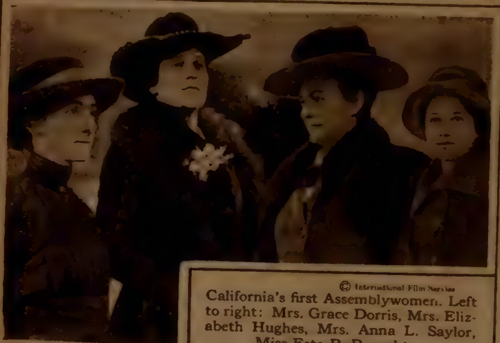
The advance guard of the American army of occupation crossing the Rhine at Coblenz to garrison the bridgehead



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California's first Assemblywomen. Left to right: Mrs. Grace Dorris, Mrs. Elizabeth Hughes, Mrs. Anna L. Saylor, Miss Esto B. Broughton

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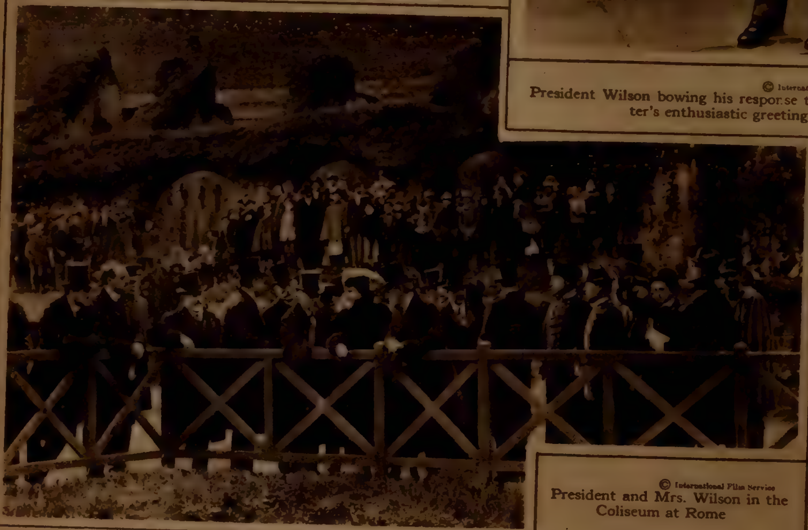
President Wilson bowing his response to Manchester's enthusiastic greeting



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President and Mrs. Wilson in the Coliseum at Rome

French troops marching b
General Lecomte at Wies
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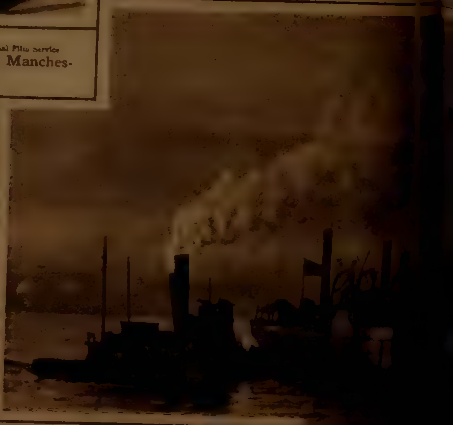

Photo from Paul Thompson

The steamer Mercurius which left New York Harbor January 16 to hasten food and supplies to stricken Armenia and Syria

© Kearny Photo Service
A sky full of Uncle Sam's fliers. Part of a flight of 212 airplanes from Rockwell Field over the city of San Diego

© Western Newspaper Union
President Wilson in London reviewing his British guard of honor at the Guildhall

© Western Newspaper Union
President Wilson photographed with American soldiers, returned from German prison camps, who acted as his guard of honor at Buckingham palace

The Expediency of the Ascension

*A SERMON BY REV. MILFORD W. FOSHAY**

TEXT—John 16 : 7—"It is expedient for you that I go away."

THE expediency of the ascension of our Lord Jesus Christ is one of those truths whose blessings are not so readily accepted and received into the daily experience as some others. A strong feeling, frequently voiced, obtains with many Christians that it is a great misfortune to have Jesus beyond the reach of personal consultation. The longing to ask his advice on some particularly vexatious question, something which harrows the mind and burdens the heart, is persistent with most of us at times. I doubt if ever there was a Christian so strong in his appreciation of the meaning of the text as never at any time in his life to have heard this secret cry of his soul.

Is it, then, a misfortune that Jesus has ascended to the Father, rather than to have remained among his followers? It will be sure to strengthen our faith and quicken our activities, if we consider the matter from the standpoint of Jesus himself. In this way no such mistake will be made as is made, and not seldom, when we try to view this truth from our individual standpoint alone. By seeking Jesus' own interpretation of his act, this unique event which took place nearly two thousand years ago will not be merely a bit of ancient history whose mention of imminent occurrence brought consternation to the little group of disciples, and whose contemplation has been a source of perplexity to many Christians ever since; but it will become an occurrence whose Spirit-directed influence may touch vitally and helpfully every twentieth century follower of the Lord Jesus.

In the first place, Jesus stated simply and explicitly, in the text, that it was expedient for him to go away. So it does not really matter what may be our feelings and conceptions, our thoughts or desires in relation to this procedure. If they run contrary to our Lord's statement they are wrong, consequently injurious, if we persist in holding to them so as to permit them to influence our tendencies. He *knows*, we conjecture: and the sooner we can get rid of our imaginings for his certainties, the better it will be for us. This is not always easy to do; and in this particular case, to learn what we can of the meaning of his assertion, from his own explanation, and, following this, what we may learn from human experience—this will be to align ourselves on the side of all that is progressive in and loyal to the work of the Kingdom of God.

IN ADDITION to the bare statement of the desirability of his removal from among his disciples, Jesus helps us to an appreciation of its certainty by giving a reason for the action: ". . . For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." That this was a great and sufficient cause in the mind of Jesus for his departure is apparent. While the force of this reason may not readily be felt, yet it may be made to grow upon us. This is the way in which to reap its benefits. It must be considered, viewed on all sides, studied, prayed over, before it can be so apprehended as to be appropriated.

One of the results of earnest desire in this direction is an ever-increasing conviction of spirit, which imparts a feeling of harmony with the assertion of Jesus, enabling us to glimpse how the development of the Kingdom of heaven is contingent on the procedure the Lord outlined. For he goes on at once to state the work of the Spirit, in a brief but broad way which makes the salient features put before us startlingly impressive. The operation of the Spirit would be revealed by showing the world, in a convincing and convicting manner, the sin of rejecting a Saviour whom God commanded men to accept: "for sin is the transgression (breaking) of the law (commandment of God)." He would also convince the world of righteousness, because Jesus proved his righteousness by going to the Father, where only the righteous can go, adding thus to the weight of the reason why he should be believed on. The Holy Spirit would also show to the world that judgment had been rendered against Satan as the murderer of human life by the death of the innocent One, and condemned in that judgment by means of the resurrection—"having despoiled principalities . . . triumphing over them in it," that is, in the power of his resurrection. Here, then, is a necessary world-wide work to be done, which, Jesus clearly teaches, belongs to the Spirit and which cannot be rendered until the Son of man goes to his Father.

IT IS also by the operation of the Holy Spirit that Jesus, "at the right hand of God," assumes the Captaincy of that marvelous divine undertaking which is to terminate in the kingdoms of this world becoming the kingdoms of our Lord and of his Christ. It is the only method whereby he can bestow universal assistance, and whereby he can be with us, in a real sense, "alway, even unto the end of the age." This unveils the expediency of the Ascension in its relation to the individual. Not only can he and does he, from his exalted position, direct the great social and political changes out of which his Kingdom is evolving, but you and I may receive his aid at the same time in the affairs of our daily life, lowly, yet important to us. The following statement (and context), "For if the ministration of condemnation (the law of Moses) hath glory, much rather doth the ministration of righteousness exceed in glory," shows the world-wide sweep and permanence of the developing Kingdom; yet we know that this includes all necessary care and loving consideration for you and me.

For our Saviour is the Master indeed of details! Warning his immediate disciples of the troublous times impending at the destruction of Jerusalem, he at the same time comforts them: "But there shall not an hair of your head perish. In your patience possess ye your souls." And the same strengthening assurance is for us in these troublous days, since in his last prayer for his followers he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." So from the vantage ground of his ascension he ministers to his own in Europe, Asia, Africa and America, as he never could if localized in a body on earth. Through his Spirit, to each of his thousands of disciples he brings comfort, direction, hope, at the same moment. This would manifestly be impossible, were he where but one at a time could consult with him.

ONE of the great objects of the Christian's life on earth—the reason why, when one becomes a Christian, he is not immediately removed to the heavenly sphere—is to secure for him such discipline and development as shall the better fit him for the life to come. He is to learn obedience and the ability to accomplish, when given his share of work in the vineyard of his Lord. The parable of the talents and the pounds, as well as many others, clearly shows this. Besides, the Christian's supreme work, to "make disciples of all nations," involves the highest and severest use of all his powers. The sustaining grace sufficient for him to undertake and carry forward this great endeavor is found in the promise "Lo, I am with you alway." Were he here in the body, not one of us would move out to such a stupendous enterprise without trying to consult him personally. We should deem his advice on this, that and the other phase of our contemplated activity absolutely essential. With all Christians thus trying to speak to him, our individual turn could scarcely come in a lifetime: hence there would be no movement, no real endeavor on our part, consequently no development of our powers. All personal initiative would be paralyzed, lest we make a mistake.

This inevitably would lead to the decay of faith, for, under such conditions, its exercise could be almost lost. No matter how much confidence is reposed in the Lord, the disuse of faith, the failure to exercise it, soon converts it into a "faith without works, which is dead." But as it is now, in the wisdom of our ascended Lord, he has left us general instructions for doing specific work; and the method is indicated by great principles whose application is left to us, under the Holy Spirit's guidance. To secure this direction calls for a quickened life, mental and spiritual. Hence, prevailing prayer is followed by joyful procedure. Every element of our character is alive to the Spirit's influence, and under the exercise of it, as obedient children, we grow toward "the measure of the stature of the fulness of Christ."

A STRIKING benefit of our Lord's absence is very clearly seen in the earnest study given to learn his will as revealed in the record of his life and teachings written for our guidance by men under the power of the Holy Spirit. Were he here with us, and the New Testament in our hands as now, always there would be the inclination to ask him the meaning of his commandments, rather than waste time (as we should probably think it) in trying to find out for ourselves. Now we are obliged to give careful, prayerful and prolonged attention to his instructions. This enriches our lives in a way which ought to be recognized and appreciated to a greater extent than it is. It causes a longing and reaching out after the Spirit's quickening, which greatly enlarges our capacity to receive. The teacher who leaves his pupils to solve intricate problems for themselves under his general direction, does them a greater benefit than he who at once reveals the process. So the divine Teacher gives us our problems to solve by the exercise of all our powers, promising that, as we proceed in earnest, honest effort, the Comforter will guide us into all truth.

Again, the manner of the Ascension forms a bridge between heaven and earth unlike and better than any other. And some such connection between earth and heaven, time and eternity, has always been dreamed of and longed for by humanity. Here we have its realization as an actual event, coupled with the promise of a return, the similitude of which never was conceived of by mortal imagination. The Lord's statement that it was expedient for him to go away presented a fact difficult enough for the early disciples to take in, even with explanations of what that action would bring to pass for them; but had he simply failed to come back some time when he apparently left them temporarily, at the close of the forty days' appearances (as he evidently had been in the habit of doing during this period), there would have been a vagueness about his absence which could not have failed to produce a sort of uneasiness as to the reality of his having gone to the Father, his ministry as Intercessor, and his promise to return. But the fashion of his going was practically a physical demonstration of the certainty of his return. With their natural eyes they had seen him in the humiliation of the cross; with their natural eyes they saw him rising toward heaven in a cloud of glory. Then followed the assurance from heavenly messengers that his return would be just as plainly evident, a real occurrence. Surely that day heaven and earth must have been but a step apart!

For us, as well as for the first disciples, the coming of Jesus again seems more of a possibility because of the manner of the Ascension. It is taken out of the realm of the mystical and visionary, and put into the practical, which accords with the idea of a reign on earth. Hence his reappearance assumes a different aspect in our thought because of this character of his disappearance. His Ascension was real, personal, physical, visible—it was expedient that it be so—and his coming again will be "in like manner," and "every eye shall see him." We can feel, with a peculiarly impressive conviction, that he still lives, because he was alive when he went away. Therefore heaven should seem nearer to us daily, because of the way in which the Ascension illustrates the method of the return.

HERE, then, is the final great incentive to faithfulness. Jesus' Ascension has not left us comfortless, because the Comforter has come to sustain us in our service, stimulate us in our activities, strengthen us in our times of weakness (who has not had them?), and, in the midnight watches of the soul, verifies the Saviour's statement, "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

"And this is not all. The toil, the sorrow borne, the hope are to have a fruitage beyond, just over on the other side of the grace which now sustains us. "In patience possess ye your souls." Why? "I will come again and receive you unto myself."

But can such a thing really occur? The greatest reformers die, and all we ever hope from them is the continuing influence of their examples and precepts. Not so with Jesus. *He did not die when he left the world.* His departure was absolutely different in kind from that of any other. The influence of his life and teaching does indeed remain, And it increases. But he himself is coming to bring to consummation what we have been trying to do in his name. "This same Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Thus is the apostle's statement intensified and illuminated: "Your labor is not in vain in the Lord," by the fact that we "shall see the Son of man coming in the clouds of heaven with power and great glory." Yes, it was expedient for us that he "go away," for without it there could not have been the daily stirring of that "blessed hope," "till he come," than which a greater incentive to faithfulness cannot be conceived.

◆

A LETTER from a committee of Gospel workers in Albany, N. Y., tells of an old Mohammedan who was asked by Dr. Zwemer, the famous missionary, what he thought of the war. The old man answered: "God has been plowing, plowing, plowing!" The soil of all nations has been turned up by God's great plow. The letter encloses a list of the nations ready for the sowing. They are: Arabians Armenians, Syrians, Jews, Egyptians, Algerians, Czecho-Slovaks. Bulgarians. Letts, Lapps, Finns, Circassians, Cossacks. Russians, Siberians, Ukrainians. Poles. Serbs. Greeks, Italians, Sicilians, Austrians Germans, and others.

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*Pastor, First Baptist Church, Painesville, Ohio.

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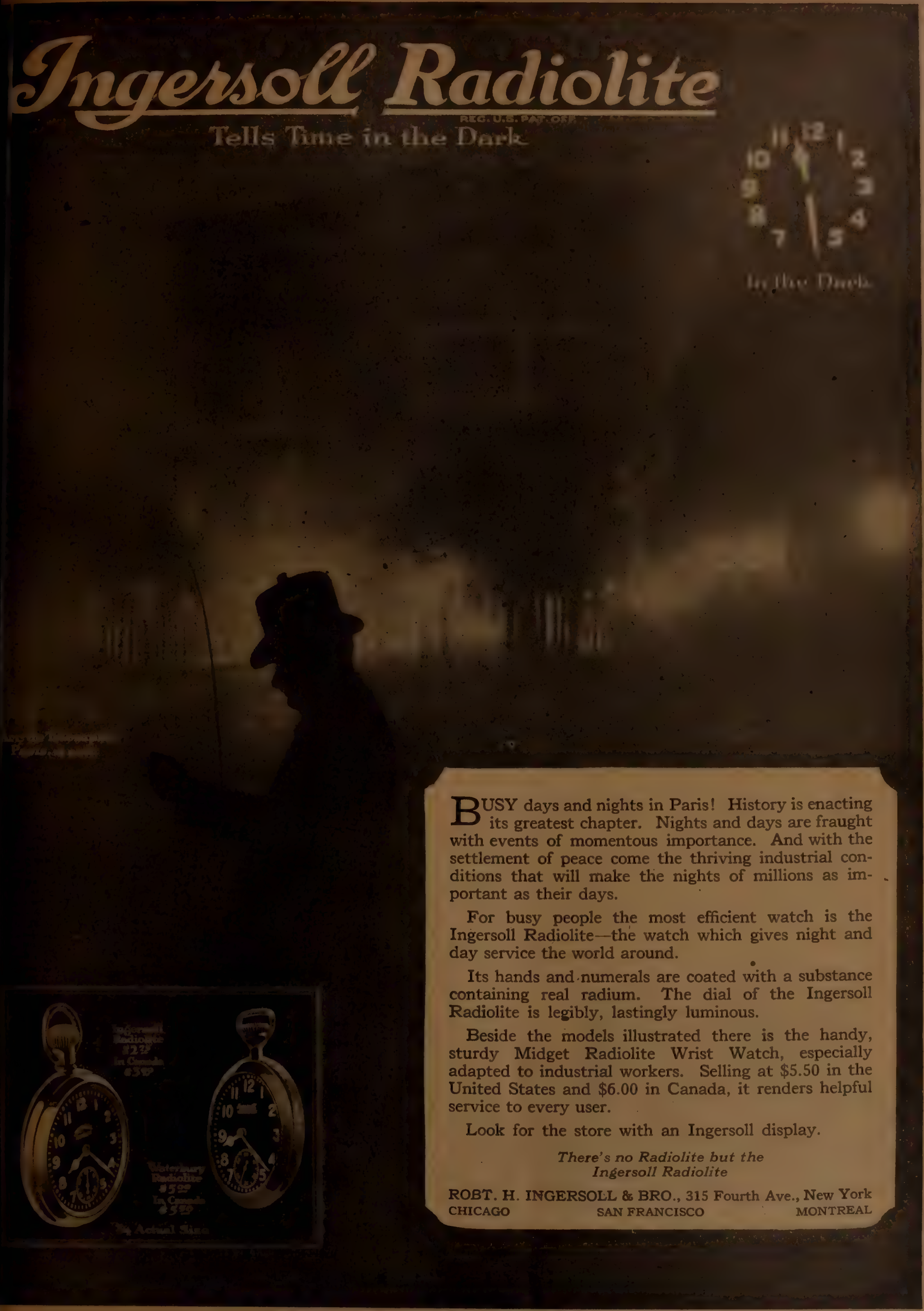
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The Germany of Tomorrow

By NEVIN O. WINTER

MR. WINTER, *an American scholar who has traveled much in Germany and studied its institutions and the spirit of its people, interprets present conditions during the disintegrating process. Did German dread of Social-Democratic success precipitate the war?*

ONE of the striking features of the Tiergarten, the famous park in the very heart of Berlin, is a long row of thirty-two statues of former Prussian rulers of the Hohenzollern family. Nearly all are represented as warriors, a striking revelation of the bent of that ambitious dynasty. Beginning with the small province now known as East Prussia, with Königsberg as its capital, Prussia expanded her boundaries until she covered more territory than the other twenty-five units composing the German Empire. These accretions were generally gained by the sword. Sweden, Russia, Poland, Austria, Denmark and France were the victims, as well as many smaller German states and principalities, for Prussia in her aggrandizement respected neither nationality nor race.

When in Germany, not many months prior to the outbreak of the war, I found the increase of the spirit of militarism was most noticeable over what I had observed in my previous visits. The martial air pervaded the atmosphere everywhere. Signs of military preparations were omnipresent. These signs were naturally more noticeable in Berlin than anywhere else. Prussian officers walked the streets like privileged beings, while the men on parade dropped into the "goose step" with alacrity when occasion demanded. The ordinary human was of no consequence, and it was not difficult for me to credit the tales of cruelty and inhumanity charged to them in Belgium and France.

As an antithetical picture, it is with pleasure that I recall my journeys across other sections of Germany and my visits to many of the smaller cities. There was a prevailing atmosphere of cheerfulness, content and simple happiness. The deepest impression was that of a substantial, industrious and economical people. In the early morning a stream of men, women and children would be seen proceeding from the villages out to the surrounding fields to begin the day's work. There was no evidence that these peasant Germans either anticipated or would welcome the struggle that followed.

AND now—what of the future of Germany? Will she remain one great and united state? The only bond of cohesion has been language and blood, but the blood composition varies, and there are dialectical differences as well. The influence of tradition and history adds a repellant rather than attractive force. The Thirty Years' War (1618-1648) was fought principally among German states and left lasting enmities. A goodly share of the empire was long a part and parcel of the Holy Roman Empire under the Hapsburgs. Even so late as 1866, during the Seven Weeks' War—as the struggle between Prussia and Italy on one side and Austria on the other is called—the kingdoms of Bavaria, Saxony and Württemberg, as well as several of the smaller states, placed their forces at the disposal of Austria. When Austria begged for peace, Prussia levied indemnities amounting to millions of dollars against the recalcitrant states, which did not increase the good will with which they regarded their domineering neighbor. Hence it was, too, that it required coercion as well as coaxing to construct the German Empire.

The pride in the glory and belief in the invincibility of German arms has been dissipated. The national arrogance of the Prussian has also left its sting. There is great possibility that even the removal of all German kings and ruling princes, and the establishment of absolute democracy, will not entirely dissipate the existing friction. Since it was a successful war and a strong military power that consolidated the German states, an unsuccessful war and the failure of a strong military power may produce permanent disintegration.

BAVARIA is, after Prussia, the strongest and most independent unit in the present federation. She has long aspired to leadership among the German states. She did not unite her fortunes with the Hohenzollerns until France had been defeated, and even then the majority for union was very small in her legislative body. She also reserved many special privileges. Furthermore, the fortunes of the Bavarians were so long linked with Teutonic Austria that if they do not stand out alone they are just as likely to turn toward Vienna as toward Berlin.

Religion is a strong tie, for the Bavarians and Austro-Germans are intensely Catholic, while Berlin is the center of Protestant Germany. With Austria disintegrated along racial lines, the German state of some ten million inhabitants, with Vienna as its capital, may become a part of the German republic. If these should unite with a Germany stripped of her plunder of the past century and a half, such a union would make amends to some extent for the loss of Alsace-Lorraine, the Polish provinces, and the Danish part of Schleswig-Holstein.

The three free cities of Hamburg, Bremen and Lübeck occupied a unique position in the German Confederation. Although part of an imperial monarchy, these cities are essentially republican. Each controls territory outside the municipality which gives its name to the state. These cities would form a splendid nucleus for a representative and republican form of government.

IN GERMANY, practically all who have been anti-monarchical were members of the Social-Democratic Party. There are hundreds of thousands of bankers, merchants, doctors, lawyers and teachers who voted the Social-Democratic ticket, simply because it was the only party which has unceasingly opposed the imperial government and contended for real parliamentary representation.

There are some twenty political parties recognized in Germany. Among these the imperial government drew its principal support from the Conservatives (two or three groups) and the Center (Catholic) party. The Center has been kept together as a protection against the great Protestant majority. The so-called Liberal Party would be classed by us as conservative, because it has generally espoused only such reforms as were favored by the government. The Social-Democratic party has outgrown the narrow ideas upon which it was founded half a century ago. It is still primarily the labor party. Its leaders have generally been talented and level-headed, but it is made up of all sorts and conditions of men and is symptomatic of deep-seated, popular discontent. Although the Kaiser classed them as "enemies of the divine order of things," and many obstacles were thrown in their way, the Social-Democrats in 1912, at the last Reichstag election, polled more than one-third of the votes cast. The three strictly government parties polled only a few more.

It is impossible absolutely to measure the forces of the currents and cross-currents now sweeping over Germany. Demobilization is not complete, and the people have not found themselves. The Social-Democrats will undoubtedly split into different groups, now that the enemy-in-chief has disappeared. One of the best organized groups, certainly the most aggressive one, is that composed of extreme radicals led by Liebknecht and his followers, so recently defeated in their attempt to seize the government. It must be admitted that hunger, poverty and a hopeless industrial future for Germany would be powerful allies for Bolshevist agitators. I cannot believe, however, that anything approaching Bolsh will ever spread over Germany, did over Russia. The Russian pe had the socialistic commune, an made them welcome Bolshevis it was practically the same applied to the state. Furthermor leaders promised them all the la the aristocracy, and land was they wanted. It is indeed a di matter to steer a country throu period during which there is no e tive head, as is the case in Ger today, for the ruling cabinet sca knows how to enforce its decrees.

It seems improbable that a p who have been accustomed to or ness and industrial as well as efficiency should dissolve thems into practical anarchy, such as shevism means. All of these ad tages would be absolutely threat by such chimerical theories as t advanced by the extreme radi Even the German mind will cert be able to perceive the weakne their program. Furthermore, the mans have almost universal educa as against Russia's eighty-five per of illiteracy.

THE Germany of the futur destined to be an industrial many, whether empire or repu whether one state or many, just has been in the past. In no o way can seventy millions of pe exist within confines that a si state of our Union might env The only other alternative would the migration of twenty or th millions of Germans to other la German sagacity, even though in m things absolutely unscrupulous, constructed a great trade mach I have had visual demonstration this many times. I have seen German merchants and German sh encircled the globe. These great org izing powers still exist, and it undoubtedly be their first effort recover as much of this trade as sible. This will require order efficiency as well as a government t commands respect abroad. Theref it seems reasonable to anticipate tha fairly conservative government arise before long, which will sec the support of the people.

A republic is most probable, bu limited monarchy is always a p sibility. Much educational work al that line had been done by the Soci Democrats prior to the war. In fa many of those who are qualified speak believe that it was the dread the success of the Social-Democr and the overthrow of the monarc that precipitated the struggle wh has proved fatal to Teutonic ambiti of aggrandizement.

Late Pictures of the German Revolution

Photos © International Film Service

Revolutionists on guard in the courtyard of the Imperial Palace

Socialist leaders on the way to the Chancellor's Palace for a conference

Reverends
J. H. Jowett, D.D.
and
C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Defense of High-Mindedness

SUNDAY, February 16. Col. 3:2. "*Set your mind on the things that are above.*" This is one of the very valuable changes in the Revised Version. "Set your affection" is changed into " your mind." The old version fixed our attention noods: the new version fixes our attention on the le in which the moods are to be created. One s us to the mental preparatives in which a deep saving sentiment is born. It begins with the r-courses. The other takes us to the hills where rivers have their springs. It is always a perilous g when our religion is primarily concerned with a d. The mood is apt to be very precarious, and it pass away like a street pool on a hot summer . We must direct our concern to the great com ings which generate the great convictions, the thinking which is creative of the deep affections. t your mind on the things that are above! It is ll to high-mindedness. It is a call to find the e of our thought in the presence of the Lord. Our d is to forsake the low levels of petty quest, the dly aim and the ignoble compromise, and it is to its standards and delights among the things of ist. It is to mount up with wings as eagles. Now s just here that some forms of so-called New ught have discovered a secret, and the secret is g eagerly used by a great many people. It teaches the best rejuvenator in our life is found in the wal of our thought, that a clean and lofty mind fies the whole being, and that it directs its cleans- and invigorating energies through all the high- s of the body. This is surely true, but there is ing new about it. It is spread all over the New tament. The teaching of the New Testament, ever, is incomparably richer and more vital than teaching of these modern schools. Their mental cises are communings with ideals. They move he realm of law and principle. They masticate cal maxims which are offered like small tabloids ruth. There is little or no communion with a Per- There is no warm fellowship of the Holy Spirit. re is no ennobling walk with a great Companion. different is the New Testament! It never leaves n the austere company of ideals. It leads us into lofty fellowship of a great and holy Friend. "Seek e things that are above where Christ is!" "This fe, to know Thee!" "For me to live is Christ!" upward callings are always in Christ Jesus. Its venly places are in Christ Jesus. Our mind is to lifted into a sacred communion, and it is to be wed in the hallowing companionship of Jesus ist our Lord. We are to walk with God.

J. H. J.

Jesus and Nathanael

MONDAY, February 17. John 1:48. "*Nathanael saith unto him, Whence knowest thou me? us answered and said unto him, Before that Philip ed thee, when thou wast under the fig tree, I saw .*" There still lives in a Southern city an aged who was once a school teacher and who had ng his scholars a boy whose name has become ous as one of the great military leaders in the sent world war. Some one asked the old school- ter, "Did you suspect that boy would ever be so t?" He meditated a moment and replied, "I had means of knowing that he would be great, but I w he had it in him to do anything he undertook lo." Perhaps no faithful teacher is without his phetic visions of the future possibilities of certain his scholars. That imaginative boy may be a t; that sentimental girl may be an artist; that ctical boy with a genius for mathematics may be a chant; that mischievous lad, so fond of mechani- toys, may be an inventor. The eyes of love see y far into the future. It was so with the Master. had his eyes on Nathanael. With his intuitive wledge of human nature he perceived in a man to m he had never spoken the elements of loyal dis- eship. Jesus' sight of Nathanael while he was yet ler the fig tree reminds us of the father of the prodi- of the Saviour's parable, who saw his son while he yet a great way off. Doubtless also Jesus saw er's boldness and courage while that disciple was a great way off. Like the schoolmaster, he knew t the capacity for heroism was in the man before man himself or any of his friends suspected it. eyes of God see very far. Michael Angelo saw angel in the stone while it lay discarded at the rry. It required more than earthly genius, how- r, to see the saint in Jerry McAuley while he was a river-thief; to see the reformer in John B. Gough le he was yet a victim of drink; to see the trumpeted bishop in the tow-headed boy, Matthew Simpson; to see the apostolic missionary in the foundling, Thomas Bridges. Christ had a divine genius for seeing the good in men while they were yet a great way off.

C. C. A.

Our Prayers Are Heard

TUESDAY, February 18. Luke 11:10. "*Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*" After urging perseverance in prayer the Lord now speaks in a striking climax of the certainty of being heard. Asking, seeking, knocking, represent the redoubled and increasing efforts which we make to reach the ear and heart of God. Our God has said that he is a God who permits himself to be entreated. He has had recorded in his Holy Book examples of the saints which show him in conflict with praying faith and ultimately overcome by it. In telling us this he condescends to the level of our human conceptions: it is the best way he could have chosen for making us understand that his heart is really teeming with love and affection for his dear children, and that we must not interpret his seeming harshness as real unwillingness or hardness of heart on his part. He is not inexorable, no matter how much he seems to be so. "O thou that hearest prayer, unto thee shall all flesh come"—thus Isaiah addressed him. That was a true way of characterizing God: the One that hears prayer. It is one of his blessed attributes. Over and against the reasonable disputations of philosophers who declare praying an act of unwisdom let us understand and never forget that it is the very highest wisdom; that prayer is in no case in vain. Our little children who come frankly and pleadingly before us with their requests are really great philosophers: theirs is the philosophy, not of coldly reasoning logic, but of a trustful heart. Their requests may at times perplex us, even weary us, but would we have them otherwise? Certainly not. The moment they become skeptic of our paternal relation to them, the beautiful filial relation in which they stand to us is destroyed.

W. H. T. D.

Gentleness and Greatness

WEDNESDAY, February 19. Ps. 18:35. "*Thy gentleness hath made me great.*" Gentleness is an element of all true greatness; it is a power which makes for successful leadership and statesmanship. It is Christ mellowing with spiritual tenderness the hearts of men. George Washington in a large degree possessed this characteristic. He had to fall before the world could measure his greatness, and rise again in the hearts of humanity before they could properly estimate his genius. He is the first typical American, reflecting majesty, goodness, leadership and gentleness. His modesty equaled his valor; his wisdom stood alongside his doing justly, loving mercy and walking humbly with his God.

Washington, like Grant, was a silent man, whom some thought cold, austere and aristocratic; but his was the solitude of greatness, planning for the future of his country, knowing that a single battle might decide its destiny. After victory had crowned the seven years' struggle, he wrote to a friend, "I feel myself eased of the load of public care; I hope to spend the remainder of my days cultivating the affections of good men and in the practice of the domestic virtues." But the American people needed him and called him to a still higher position as President of the Republic.

E. W. C.

Choosing God for Others

THURSDAY, February 20. Joshua 24:15. "*As for me and my house, we will serve the Lord.*" The personal note is here, and it is dominant, for the Bible is the most individualistic book in the world. Joshua is an independent thinker. He chooses for himself. He knows he has the power of choice and the right of choice and the duty of choice. But he strikes another note, the social note. He makes choice of God for others than himself. The family is the organic basis of society. He chooses God for his house. A man may speak for others than himself. A father may be a high priest to his family, and a mother a high priestess—but they must be worthy of a spiritual priesthood. In the broad relations of life one may speak for many, for it is true that "no life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby." Such are the laws that govern personal influence that it is true that no one of us ever chooses for himself to serve the Lord who does not by that act, and by what follows it, help some other life to make a similar choice.

A college student confessed that he had been moved to a desire to follow Christ by the way a certain other student walked across the campus. Another man testifies that the deepest religious impression of his life was due to his watching the old gray head of a venerable man, an elder in the church, who sat just in front of him on Sunday. As a child he used to see that head bowed in prayer, and sometimes he thought more about it than about the prayer. The child knew that man was a servant of God, a highly honored and much beloved man in the community, and there was born in him a deep desire to be as good and noble as he, when he grew up to be a man. We choose for unknown friends when we choose for ourselves. God is the great First Cause, but our lives are effective secondary agencies in hastening the coming of his kingdom. But first we must be in right relation to that Cause. If our lives are nothing without him, with him, at his side, our lives are like a string of ciphers following a figure, and the figure is the Eternal One.

C. C. A.

Perseverance in Prayer

FRIDAY, February 21. Luke 11:8. "*Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*" These are the concluding words of the little story which the Lord related to his disciples to illustrate the value of being unwearied and persevering in prayer. Some one had gone to his friend's house to ask for three loaves of bread that he might entertain a guest who had unexpectedly arrived. The friend had already retired and asked not to be troubled, but his late caller persisted that he must get this help, with the result indicated in our text.

Our prayers are prompted by faith in God's unlimited resources to supply our needs and in his ever ready willingness to succor us. But the petitions which we address to him are not infrequently turned into tests of that faith which prompted them. There are delays in the answer; there may even be apparent refusals. What are we to do? The situation is becoming humiliating to us. Nobody likes to trouble an unwilling giver. We are afraid of appearing impudent, immodest. But the question is "What *can* we do?" rather than "What *shall* we do?" It is assumed that our request was prompted by a need that could not be supplied by ourselves nor from any other human source. For otherwise we should not have asked. That being the case, there remains but one thing to do for the consistent believer: if he was not ashamed to come before God with his petition in the first place, there is no reason why he should be ashamed of continuing his request as long as his need continues. The delays of our heavenly Father in hearing our prayers are simply tests of our endurance. We may feel that we are unseasonable in submitting our requests and that we are pushing them with an importunity that might irritate; but that is the only course left open to us.

W. H. T. D.

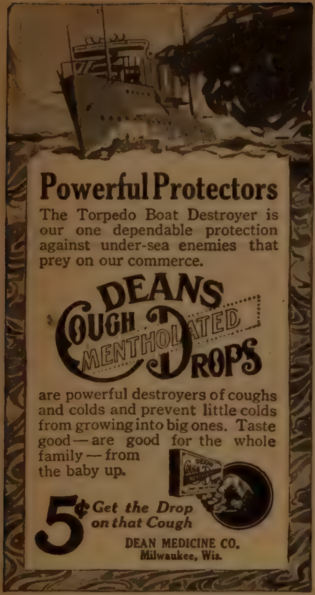
Steadfastness

SATURDAY, February 22. I. Cor. 15:58. "*Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.*" We have nothing to do with dying, but everything with living. Death is only a physical incident, like the changing of cars, over in the twinkling of an eye. Life and living forever are mighty themes. Not that you may die tonight, but that you may have "one more day's work for Jesus"; to be or not to be a steadfast, abounding worker in Christ's kingdom, that is the question that decides destiny. As God took care of your coming into this world, so he will with your going out. What you will do while here is of infinite importance. Is your body a temple of the Holy Spirit? Have your hands grappled with the work given you to do? Have you had the mind that was in Christ—the mind to work, to love, to suffer and to achieve?

Those who believe only in the present life say, "Let us eat and drink, for tomorrow we die." But the follower of Christ exclaims, "Let us finish the work given us to do, for tomorrow we live forevermore!" Without a hope of the future, what is the use of living, climbing, struggling, when dying is so soon? Life is the testing-time, the dressing-room for the scenes of immortal achievement. If we believed that Jesus would come tomorrow, we should not stand today lazily looking for his glory, but, as John Wesley said, "I would fill all my appointments today if I knew he was coming tomorrow."

Men of age and of wealth often retire from activity, but there is no such provision in God's realm.

E. W. C.



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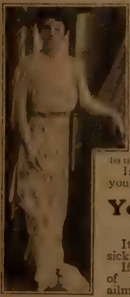

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Marion Harland's Corner

Grandmother and Girl

"I READ a book many years ago, called 'The Fixed Period.' It told of a community that decided to kill off all old men and women when they arrived at a fixed period.

"The plan worked badly, if I remember the tale aright.

"I was a middle-aged woman with my children about my knees, then, and the notion did not appeal to my sense of right. Now that I have passed the boundary line of threescore and ten, I find myself wondering if the idea may not have been sensible and humane. I make my home with my married daughter. She has three daughters, all fine young people and college-bred. Their father is wealthy and supports the girls—aged from eighteen to twenty-four.

"Their mother runs the house and has an eye to the girls' dress. They don't need her in any other way. They 'know it all,' so far as knowledge of the world and everything in it is concerned. As for me, I am just a figurehead—and not a sightly one at that. I am reminded many times a day of how far behind the times I am in everything pertaining to education, social usages, politics, religion—in fact, every subject in which intelligent people are interested. They patronize me and try sometimes to instruct me. Maybe I ought to submit patiently, as to a part of the discipline of life. But I rebel in my soul, and twenty times a day wish I was out of the world.

"If the Fixed Period were what the Bible gives as the natural date, I should have been out of the way four years ago.

"My daughter is very kind to me and naturally thinks her children treat me well, and I don't undeceive her. But will you tell me of what use an old grandmother, situated as I am, is in God's world? Please tell me plainly as if we were sitting together for a twilight talk in the Comfort Corner.

"HANNAH L. (*Connecticut*)."

I insert your letter in full the more willingly because other elderly women—mothers and grandmothers—have written to me in a like strain. One says bitterly: "The Fifth Commandment might as well be left out of the Decalogue for all the effect it has upon the Girl of the Present Day." Being so fortunate as to number among my friends and chosen associates a number of charming girls, who seem to be sincere in seeking my companionship, and from whom I learn much that makes this good world of ours more lovely and more deserving of the title you give it—"God's World"—I cannot subscribe to my correspondent's assertion.

I have said that I learn much from my girl intimates. They please me by saying that they profit by our long talks. And I believe them! You and I have lived to little purpose if we have not accumulated stores of knowledge of the life that now is, and wisdom concerning that which is to carry this on into the "perfect day" of which earthly existence is but twilight. We have had rich and varied experiences that come with length of days and not with present "observation" to the young. If we have rightly used our allotted period we hold the key of a magazine of treasures we have no right to hoard in uselessness.

At the outset, make friends of those who you say assume to be your teachers. Let them see that you would like to partake of the wealth gained by college-breeding. This marvelous age of ours has moved fast and far in the three-quarters of a century that has whirled on since you were born. It would be strange—monstrous—if your girl had not kept pace with the revelations and revolutions that have come about in her generation. Give her to understand that you do not wish to be left behind. What you have to impart in return has the richness of old wine by comparison with that which she pours out for you. If she be as intelligent as your granddaughter should be, she will appreciate the fact. I once heard a bright girl quote in this connection the noted saying of Marie Stuart: "Tradition is the elder sister of History"—adding with a grateful smile, "Your juniors are helping to make history. Our seniors can commit to us the true riches of Auld Lang Syne."

You say, "They know it all!" Do not bring rudely to their consciousness the cruel truth that they will know less as they gain in judgment and in years. When you can study with them ask leave to do this. Admit frankly, but not shamefacedly, that the curriculum of scholastic education was different in your youth from what they have enjoyed, and express admiration of the change. Above all, do not disparage any branch of study which commends itself to your ripe judgment as unimportant. If it be worthless, or worse than useless, trust to time and a broader, deeper estimate of values to open their eyes and minds to the truth.

Yes! I recollect Trollope's clever book, "The Fixed Period," and that, as you say, the experiment was a failure. The plain truth is that the period at which human usefulness ends is variable beyond the computation of human sages. One man lays down trowel or pen, and stamps "Finis" upon the record of his career of active servi fifty. His neighbor stands in his appointed lot until his great-gran dren arise and call him blessed.

You have asked me to speak pl Some day, if God will, I shall hav talk with the Girl. Now my erra to you as the representative of a which I wish were smaller, and amenable to reason. Your chirogr and mode of expression prove yo be no illiterate "nuisance" in a where the girls are college-bred an appointments are in accordance the possession of liberal means.

If your morbid misconception o situation has already built a ba between you and those who "pat ize" you, make it your business to dermine it. Prove your affectionat terest in them and all that conc them by ministering to their wants entering cheerfully into their talk daily pursuits. The effort this cost you is excellent practice of the ond Great Commandment. You sadly to the "discipline of life." never more wholesome than when "rebel in our souls" against the cial form the Father wills that it s take. In that same rebellious soul, are convinced that you are wiser in that makes life worth living than conceited juniors whose patronage t temper and patience. Do you recol the admonition of the good rector Bulwer's "My Novel" to his par ioners—"O ye poor! I exhort you be charitable to the rich!"

It came to my mind in reading y letter, and has lingered with me e since. Granted that you are as far hind the age in which we live as y erudite Girl believes us to be, ma allowances for her self-confidence a the compassion for you engendered it. "Give her time" and be charita to her while she is waiting for later dev opments. You will lose what hold y may have upon her by scolding or l turing her. Certain wise grandpare of an earlier generation than yours mine put into a homely adage what I trying to tell you in this Twilight Talk

"Gray heads do not grow upon gre shoulders."

And while learning to be charital with those who ignore the time-wo saying, reflect that there is no dispari between the hoary head and the you heart. It is your part to lessen the d tance that divides you from your G by keeping yourself young in so mind, spirit and heart.

Our Girl is cordially invited to tell her side of the question. Addresses a confidential, and the Comfort Corn like—

"The golden gates of Gospel grace—
Stands open night and day."

The Common People

THE finest folk in the world to preach to come from the ordinary walks of life—people who know enough to have wisdom, but who have never, by education or environment, been pushed out of the big lump of humanity that makes the world not only a safe place to live in but a good place, where plenty of joy and peace abound.

I lately had a rich experience, while riding in the day coach of a fast train. In through the door, taking a seat beside me, came a railway tie!

"If you don't mind, parson, I'll sit down here; for I have a thing or two I want to say to some one like you. You may think I have a wooden head, for I look it, all over. But listen: if it were not for me and others like me, you would not be here; the locomotive, engineer, conductor, cars, steel rails and all would go to the scrap-heap, but for the work we do. Nobody thinks about us or hands out a word of appreciation. As near as we get to the touch of human sympathy is when some hoboes put their feet on us; but be that as it may, we go right on doing our duty, unknown, unhonored and unsung. But all your war and commerce and food supplies for such great towns as you come from is dependent on us.

"Now and then," the voice went on, "some college rube calls us 'sleepers'; but there would be no night runs with thousands well bunked and all peacefully dreaming, at sixty miles an hour, except we down on the roadbed did our work and did it well.

"You have your troubles, no doubt, for at the present hour a preacher is considered, like the bridegroom at a wedding, a necessary nuisance; but for real burden-bearing and sacrifice, we rate close on to one hundred per cent. They never consult us whether we are to carry pigs or people. Coal and corncobs, milk and milkmaids, all kodak alike to us. To top off our crucifixion by ax and saw, they drive big spikes in us to hold down the rails and fishplates, and that hurts a heap more than the pins of criticism they stick in you over your pulpit and other work. When worn out and through, you go to heaven. We go to—we go to—why! they burn us!

"The next time you preach, just tell the congregation that common people do most uncommon things, just like One who, we are told, went about doi good."

And would you believe it? that rai way tie jumped right out through th window that was closed, and nev broke the glass. And as we passed on saw farmers at work and took off m hat to them.

C. H. YATMAN.

◆

The Isles of Greece

IN LINE with President Wilson principle of self-determination, th Greek Bureau of Information in Ne York has circulated an appeal fo the return to their motherland of th following unredeemed Greek regions 1. Epirus—including Himara, Korytza Kastoria. 2. Macedonia — includin the purely Greek towns of Xantl and Dedeagatch. 3. Thrace—includin Constantinople and the country sur rounding the Sea of Marmora. 4. Asi Minor—Smyrna and the contiguous ter ritories inhabited by nearly 2,000,00 Greeks. 5. The Islands of the Dode canese, which are inhabited only b Greeks, with the exception of 11,00 Turks in Rhodes and Cos, and 4,00 Jews in Rhodes.

The Bible and the Soldier

THE Bible, especially the New Testament, has won even a securer grip in the affections of en in service as a result of the war. writer spent seven months in is training-camps in the United s, and had opportunity to observe eneral use of the Bible and New ment. There was hardly a locker did not at least have a New ment. The best part of it was he Bibles and Testaments were not in the lockers. They were con- d as much a part of the soldier's ment as his helmet or rifle.

thing fitted into the unique club- of the barracks better than a After a day of five hours infantry numerous lectures and insistent ne that tired as well as irked the the camaraderie of the bunk st the stove came into being. sessions of soldiers at their rest d are the most interesting features ny life. Kipling has caught the of the British barrack-room, yet ctures could not be made to fit the ican soldier. The man in uniform, his an American, fundamentally re- s a civilian. No draft or signatures ake away from him the peculiar duality of an American. He is ssive. He is talkative, and all the ne and lectures on military courtesy nation could not take away from he proclivity of thinking and talk- himself.

eligion" was one of the stock cts at these impromptu forums. strange and perhaps unorthodox of things pertaining to one's ations were advanced; yet the discussion was an attestation that ien had not forgotten God. Tes- nts and Bibles were flashed as arly as legal tomes in court pro- e. Our learned theologians might t to the untutored interpretation to passages of Scripture; yet even e crude manner in which the light hrown on texts there was a solidity of belief that was a welcome relief from the higher criticism of the present day. The soldier not only discussed religion as he saw it unfold about him, but he was continually grasping for the vital parts of religious experiences which could contribute to his spiritual betterment. In some of these discussions, scientific explanation of the creation has withered before the refreshing belief and trust of some uneducated youth. These students of religions in general and practitioners of none, found the sledding rough at times. The resurrection, the divinity of Christ, the new life, baptism and the hereafter were discussed pro and con.

St. Paul, with the exception of Christ, was the most discussed and admired character in the Bible. The thing in Paul's life which appealed to the men was that he had proved himself man enough to admit his mistake, and, facing straight around, redeemed himself by righteous living. "He was a regular guy," as a New York shoeshiner said.

Besides being used to these discussions, Bibles were read regularly. A poll of a barrack-room full of men reading Bibles, as to why they were reading them, revealed such answers as:

"I always did it, and don't feel right if I don't."

"Promised mother I'd not neglect it."

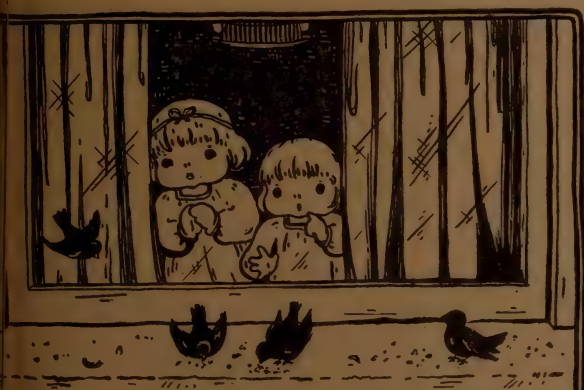
"Best way to kill time."

"Feel like a piker if I don't."

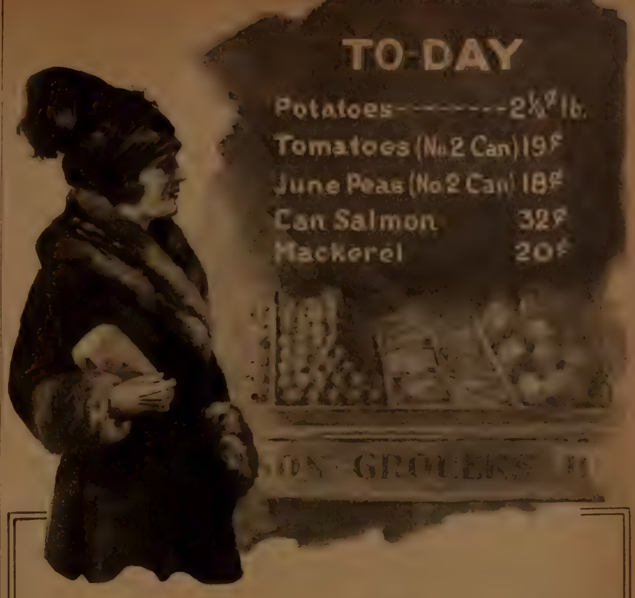
"Good way to find out what's the matter with you.".

Among the popular portions were the Sermon on the Mount, the trial and crucifixion of Christ, the story of Lazarus, Revelation, First Corinthians, Acts, the stoning of Stephen, and the conversion of Saul. Ruth was a popular book in the Old Testament, because, as one soldier said, "It is the best love story in literature."

Roy Buckingham.
West Side Branch, Y. M. C. A.,
New York.



How·brave·the·little·birdies·are
That·fly·from·tree·to·tree,
They·have·no·pleasant·homes,
and·yet
They·sing·so·cheerfully.
We·cannot·give·them·woolly·clothes,
Or·ask·them·in, but·O,
Kind·children·always·save·their
crumbs
To·scatter·in·the·snow!
·Elizabeth·FitzHugh·

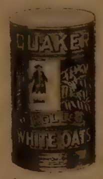


Bargain Foods

Costing up to 10 times Quaker Oats

No matter what bargain prices you are quoted, you will generally find this:
Measured by energy value, the average cost of meat and fish foods is ten times Quaker Oats. And some foods cost you 20 times as much.

For instance, here are low Chicago prices at this writing on some staple foods. And here is what the same energy value costs in Quaker Oats at this writing.



Costs 5c
Per 1000 Calories

	Low Chicago Prices	What the Energy Value Costs in Quaker Oats
Round Steak -	31c lb.	4½c
Veal Cutlets -	40c lb.	3½c
Fresh Eggs -	70c doz.	5c
Spring Chicken -	35c lb.	1½c
Mackerel -	20c lb.	2c
Salt Codfish -	37c lb.	1½c
Peas—No. 2 Can	18c	1½c
Tomatoes—No. 2 Can	19c	½c

Costs 57c
Per 1000 Calories

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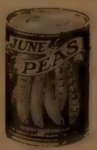

Costs 54c
Per 1000 Calories

Costs 60c
Per 1000 Calories

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How to handle them on arrival.
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Address......................................
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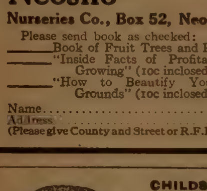

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Box 30, Minneapolis, Minn.

Moses Praying for Israel

International Sunday School Lesson for February 23

Ex. 32 : 1 to 34 : 9

The Price of Spiritual Leadership

By Rev. George D. Allison, Ph.D.

IN THIS lesson we see Moses wrestling with God in prevailing prayer after his great disappointment in the sin of the Hebrew people. We learn that every one who is to any extent a spiritual leader must, like Jesus himself, go through his Gethsemane, and even suffer betrayal at the hands of those whom he most wishes to serve. Every true father or mother knows the sorrows of redeeming love, as does every true pastor and shepherd-like teacher; and all these, like Moses, must be strong in the ministry of intercession. If they can pray unceasingly for those whom they would save, pleading with God, learning of him the wise and right course toward the endangered ones, invincible love will win the victory—now as of old.

Moses would not let his people go their own foolish and wicked way. Christ would let no one snatch his disciples out of his hand. Each echoes the spirit of the heavenly Father, "How can I give thee up, O Ephraim?" The true spiritual leader shares "the love that will not let us go."

"As for this Moses"

It is not only republics that are ungrateful. All men forget too easily those who have served them. Mother's sacrifices are not remembered by the prosperous son. The doctor's all-night vigil doesn't linger in the memory of the patient whose life he saved. And how many patriots and leaders have been forgotten, like Moses as soon as his back was turned in our chapter here! To the later Jews he stood out as a colossus, almost a demi-god; but in his lifetime he was unappreciated, maligned, plotted against, and constantly disobeyed. It seems so hard for men to see God in their contemporaries! Centuries afterward the descendants of these Israelites failed to appreciate the Son of God, saying, in words like those of their ancestors, "We know that God spake unto Moses, but as for this man, we know not whence he is."

An element in the heavy price of spiritual leadership is in this speedy neglect of the deliverer. Jesus lamented over the multitudes of Jerusalem whom he would fain have gathered as a hen gathers her chickens, but they would not. Only prayer can carry the leaders of the spirit through, despite human blindness and folly. They turn to God.

Aaron the Disappointing

How hard it sometimes seems to find loyal and steadfast helpers in the work of the Lord, lieutenants who need not to be watched by their Captain! Jesus made Peter his associate, yet again and again Peter grieved the Master deeply, as indeed did all the others. During Jesus' lifetime their assistance was very disappointing. So it was with Aaron, Moses' second in command, his own brother. Here he weakly yields to the erring people, doing whatever they plan instead of compelling their loyalty to the divine commandments. Later we see him jealous of his chief, and with Miriam murmuring against his preeminence.

It is pretty hard to see your subordinates clouding the ideals of your leadership. Washington and Lincoln knew the bitterness of this. So in lesser degree does every leader in Christian work. It cuts to the heart to have your representatives compromising on vital issues. Are we thus disappointing our Master? Are we even proving unfaithful to those who have relied upon us to bear a share in the teaching of the children, the administration of the affairs of the local church? How often Aaron failed to hold up Moses' hands in critical times of need!

The Golden Calf

Aaron offered lame excuses for his sin in fashioning the idol of gold. He told a lie when he said he cast gold in the fire and it came out a calf! We don't get our false gods by mere chance. They are due to our deliberate folly, our foolish imitation of others, or our blind selfishness of soul. He might better have adopted the excuses of his modern defenders—the calf was a representation of Jehovah, it was familiar from the Apis-worship in Egypt, etc. But it was in flat violation of the second commandment if not of the first. And its whole tendency was bad, leading to superstition, to unseemly rites and dances, to dependence on things seen instead of the Unseen Guide.

After all, the Israelites were only doing what others had done! The rich and luxurious Egyptians worshiped God in this form, so why not they? "Let the well-to-do people of any nation preach, for example, the gospel of materialism; let them say by their actions (which speak louder than prayers) that big dinners and fine clothing, palatial homes and costly entertainments, expensive yachts and high-priced automobiles, are the main things in life; let them say, "These be the gods which bring us up in happiness and peace"—and slowly but surely the toiling people will also be materialized. There are, alas, still many thoughtless worshipers of the golden calf. No matter who set up the false ideal, all are sharers in the guilt—"*they made the calf* which Aaron made."

Moses' Anger

What a splendid picture we have of Moses the meek, coming down the mountain-side and catching sight of the half-naked dancers around the degrading image! He was furiously indignant, horror-stricken. We can see him dashing into the midst, sobering the revelers with his terrible wrath, smashing the idol to fragments, and crying, "Whoso is on the Lord's side, let him come unto me!"

> "God give us angry men in every age,
> Men with indignant hearts at sight of wrong."

We are too apt to palliate iniquities, to try to be broad-minded and tolerant of people's sins and arrogances. But the prophet of God sees their social consequences and their vital danger to the soul of the nation. If he be an Amos he denounces piled-up wealth and indulgent ease. If he be a John the Baptist he startles all classes with his terrible indictments. The indignant protest of God's man is a mark of moral power and a token of his leadership. It is the correlative of the very love he feels so fervently for the people whom he so scathingly rebukes. If he did not care for them he would not be so mightily stirred.

We need ever the determined leaders, great and small, who feel keenly enough on the moral and spiritual issues of life to resist with all their souls the things that lower men's standards, that wean their allegiance subtly from God and truth. In the present day there are many such subtle influences at work, many false gods that attract, and the multitude fall away quickly. Though we be as meek as Moses we must dare to cry aloud to those we love when we see their feet slipping from the moral foundations.

Moses' Self-Abnegation

To Moses in his agony of prayer came the instinctive feeling that he could, if he would, let the sinners go and still keep himself in the favor of the Almighty. God can fulfil his promise of a great nation in Moses himself and destroy the sinful and erring crowd. But he instantly repudiated the suggestion. If the people were to die, Moses would die with them. He identified himself absolutely with their fate. The greatness of the man is here. It is not enough to save our own souls while others perish. The selfish idea of salvation is foreign to the teachings of the Bib
man enters heaven alone.

Moses' decisiveness and his angu
remonstrance broke the hard hea
the people. They cried for merc
submitted themselves anew to
wonderful leader. At the close of
ter 33 we find this mighty man r
ing the inner reward of his sincerit
sacrifice, the renewed assurance of
presence and grace, the conviction
the God of Sinai's Law was als
Great Companion of the Journey,
to forgive and to keep. He had
marvelous experience, always shro
in mystery, of catching a vision o
unseen glory, of entering into
munion with the Infinite. Afte
mighty intercession he stood still i
cleft of the rock, whilst Jehovah pa
by.

Sunday School Metho

By FRANK L. BROWN
Joint General Secretary World's Su
School Association

Factors in Sunday School Ev
gelism. Coworking with G

EVERY farmer is in partner
with God. Both are absolu
essential to the harvest.
farmer has to prepare and cultivate
soil, sow the seed, gather the harv
God furnishes the seed, the sun,
saturation of the rain and the opera
of the chemical ingredients of the
This partnership has borne results
thousands of seasons where the hu
side has not failed God.

It can be said of the spiritual har
that the results are at least ninety
cent. assured where pastor, su
intendent, teacher and parent, as G
four human partners, do their
toward the salvation of the schola

We must therefore think of evang
tic results in the Sunday school
expected, natural, inevitable, as G
law, and God's sure provision, and
adjust our thinking and plans to as
tain the factors that make the harve
certainty and failure the excepti
Let us consider the factors entering i
the law of the spiritual harvest.

1. *The Seed.* "The seed is the Word
God." This seed is put up in compa
ments or coverings of verses, grou
into chapters, arranged in books.

We cannot improve the seed. I
for us rather to select it according to
kind of harvest desired, grading it to
conditions of the soil, and see that it
sown at the right time and in the rig
way.

Some seed is for broadcast sowi
some has to be drill planted. The d
method has its advantages over
other in that the birds do not pluck
away. "Line upon line, precept up
precept," is the Bible drill metho
Under the article on the superinte
dent's part in the plan we shall indica
methods of drilling in the seed.

2. *The Soil.* The soil is surely t
scholar's mind and heart.

The preparation and cultivation
that soil is the delicate task of paren
teacher, superintendent and pasto
The study of soils, a knowledge of the
chemical ingredients, the enrichment
impoverished soil by the addition
needed elements, improvement b
change of crop, are now upon a scientif
basis.

How much of a study is made of t
individual scholar? Do we put a
through the same treatment and the
wonder why the results are so varie
and sometimes disappointing? Do w
make a study of the different conditio
arising from subtraction or addition
needed elements in the home life, t
different week-day environments, t
kind of reading, companionships, a
amusements which the scholar has?

It can be safely assumed that no re
sults worth while will be secured if th
soil is unstudied, unenriched, and on
cultivated one hour a week.

3. *The Sower.* The teacher, parent
pastor and superintendent are t
sowers. Through song, sermon, lesson
word of loving exhortation, prayer, pe
sonal interest, hand pressure, exampl
of a sincere, joyous Christian life—i
one or several or all of these ways the
seed is being surely sown.

The essential is a vital contact with

ister on the part of the sower, a ve for the work, and some skill rt and hand and head in the il.

or and superintendent will need ire and instruct the teacher in the sowing, and will have to bring into closest conference and cooperation that they, too, shall understand of the soil and the seed.

aturation. "They that sow in hall reap in joy." There can come vest without the brooding of the over a soul, that anxiety of spirit quickly perceived by the scholar, rminates the seed sown. channel through which this out- g of the "early and the latter rain" he soil of human hearts and wills mplished, is prevailing prayer. hat attitude of the worker that s great things of God, dares great for God. It is that persisting e of the drive of love, that will denied.

unshine. "O man, with heaven r face, help me!" "And Moses t that the skin of his face shone." his face did shine as the sun."

When one of our Beginners' Department children saw the shining face of one of the assistant superintendents she said, "Teacher, there is Jesus over there."

It is a great thing to naturalize our religious life and make Christ real. This will make an atmosphere in school, class, church, home, that will help the seed, watered by prayer, to push up into a healthy stalk, spread and ripen.

6. *The Sickle.* How and when shall we gather the harvest? Not always can we tell by surface indications. A wise teacher can frequently discern the effect of certain lessons. The intuitions of the heart will rarely fail, however, and even blunders, where the love is real, may make for blessed results.

There are times and seasons in the school life when it is clearly advisable to thrust in the sickle. Some lesson, some special event, a series of meetings, may furnish the occasion. The Sunday before Communion is a good time. Thanksgiving, the last Sunday of the year, Palm Sunday, Children's Day—all are golden seasons in school evangelistic effort.

e Christian Herald Prayer League

Christians are urged to unite with e members of the Prayer League in rayer at the noon hour. Also any at liberty to send a request for or an acknowledgment of answered , thereby becoming enrolled as a r of the Prayer League.

E KNOW that God hears our prayers. We have the witness of his spirit, the testimony of on, and the experience of his ets, and we have our own ex- ces, those of us who have followed that he answers prayer. But was a time when men did not have structure of assurance, yet they d. Worship is wrought into the of our humanity. Cain and Abel d "unto the Lord." It is written following the declaration of his hment and the promise of God's tion, Cain went out from the ce of the Lord, but it is also n (Gen. 4 : 26) that in the days of the son of Seth, a generation later, began "to call upon the name of ord." When God breathed into living soul he gave him a spiritual which nothing of earth can . And this spiritual element in has moved men of every race and to call upon the Lord. We do not why God revealed himself so to the others and so fully to the ew race, nor why we should be at in the full knowledge of his while millions still seek happiness gh the unsatisfying half light of mmed, or Buddha, or Brahma. we do know that God hears our rs and answers them.

A Prayer

LORD, today I only ask
That I may ready be
o the work, and bear the cross,
at thou hast planned for me.

cross, I said, my blessed Lord,
hen given by thy love,
cross becomes an emblem bright,
y grace toward me to prove.

me thy patience and thy love,
st for today, I ask.
me thy wisdom and thy strength,
d courage for each task.

thou a seal upon my lips;
eck every careless word.
ay I do thy perfect will,
true submission, Lord.

rough the garden I must go,
mine but pain and loss,
p thou before me, Saviour, Guide,
he vision of thy cross.

n take this troubled heart of mine
d keep it pure and clean.
let thy Holy Spirit, Lord,
rever dwell within.

INNIE WARDELL FARR.
Doster, Mich.

Mrs. N K. H. prays that the tobacco evil may be banished from the world.

A Reader asks the prayers of God's people for churches whose members do not work in harmony; also for an Intermediate Christian Endeavor Society which has disbanded for want of interest in Christian work.

. B. G. asks the Prayer League to join him in beseeching God's help in securing some position where he may be able to work for Christ; preferably with the Boy Scouts, for which position he has an inclination and believes he has a calling.

Mrs. S., despairing of human help for an injured spine, asks the Prayer League to unite their prayers to hers for divine aid and also for grace to bear the affliction if it be God's will.

Fifty-one ask for bodily healing for others; forty-one for self.

Thirty-two ask prayer for the granting of various desires and needs.

Twenty-two ask prayer for healing of the mind.

Fifteen parents ask prayer for the conversion of their children; eleven wives, for the conversion of husbands; nine for the conversion of friends; four for the conversion of brothers; two for the conversion of fathers; one for the conversion of a nephew, and one for the conversion of a brother-in-law.

Eleven ask prayer for spiritual blessing of themselves; twelve for others; two ask prayer for their enemies; eight ask prayer to be reconciled to friends; one asks for blessing in Christian work; one for son in war, and one for the Bowery Mission.

Four ask to be delivered from the drink habit; five from the tobacco habit.

Four ask prayer for the restoration or improvement of hearing; eight for restoration or improvement of sight; one for cure of influenza.

Four ask prayer for aid in financial distress.

Prayers are asked for revivals or reform in Portage, Wis., and that the Baptist Church in that town may get a pastor; and that one who has had great influence, and is now a drinking man, may change and return to God; Gastonia, N. C.; Nunda, N. Y.; Alderson, Alberta, Canada; Carmichaels, Pa.; Holly, Mich.; Indiana, Pa.

Acknowledgments of answered prayer have been received from Mrs. J. H. M.; Mrs. C. A. B., Montverde, Fla.; J. W. K., Harlan, Ia.; H. K., Jacksonville, Ore.; A. S. K., St. Petersburg, Fla.; E. G., Yonkers, N. Y.; Mrs. C. M. F., New Haven, Conn.; D. B., Shoals, Ind.; M. L. G., Waxhaw, N. C.; Mrs. M. A. S., South Jacksonville, Fla.; Mrs. Cora G. S., Jackson, Mich.; Mrs. F. S., Lyons, N. Y.; Mrs. M. L. S., Colorado Springs, Colo; Mrs. O. D., Myton, Utah; Mrs. H. L. D., Mount Morrison, Colo.; J. P. C., Fayetteville, Ark.; Mrs. M. F., Indianapolis, Ind.; Mrs. M. J., Mount Gilead, Ohio; A Reader, Allentown, Pa.

Be not too late. SHAKESPEARE

"Too Late!"

Sad words those—"*Too Late*"—for they always emphasize what *might* have been and *should* have been but *was* not—especially in life-insurance.

In March, 1915, a man living in Florida wrote to the POSTAL LIFE INSURANCE COMPANY for insurance-information, which was promptly forwarded.

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Finally, in October, 1918, the Company wrote him and inclosed an interesting booklet entitled: "HOW MUCH INSURANCE OUGHT I TO CARRY?" Then, after more than three years, an answer came—not from *him* but from his *wife*, who wrote:

"*Your letters and your interest in my husband's insurance appreciated. He died one week ago from pneumonia without insurance and leaving two children.*"

Like most husbands he doubtless intended to take out a policy, but like many careless ones, he put it off until *too late.*

It was too late to protect his family after he was dead, or even after he was *sick.* There was a time he could have done it quickly and at little cost, but he waited until *too late.*

As the cost increases with each year's advance in age, the time for every one to insure is *now*, and in a company which stands for *safety*, *service* and *saving*—the POSTAL LIFE.

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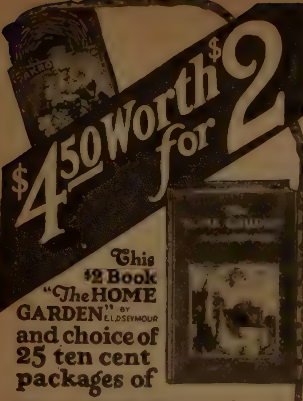

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The Week in the World's News

BOLSHEVIKI DRIVE ALLIES BACK. Taking the offensive on the North Russian front Bolshevik troops, on Sunday, January 26, brought such pressure against the Allied troops at Shenkursk, southeast of Archangel, that the Allied commanders thought it wiser to withdraw their front some thirty miles to stronger positions astride the Vaga River. Bolshevik patrols were repulsed before these positions. Earlier in the week the Bolshevist forces operating in the Urals took the town of Ufa, driving back the Russian-Czecho-Slovak forces, which were unable to resist for lack of munitions. On January 27 the Allied forces retired ten miles further northward along the Vaga River. Refugees arriving from Shenkursk told of massacres in the town by the Bolsheviki, but these stories were doubted by headquarters. On January 25 the capture of Orenburg on the right bank of the Ural River by the Bolsheviki was confirmed, while on January 29 Bolshevist forces in the Ukraine were reported to have defeated the Ukrainian peasant army. Southwest of Petrograd Esthonian troops reenforced by Russians from the western front in France were reported to be driving the Bolshevists back, while in Turkestan the Bolshevist Government was reported overthrown. All the Russian factions had been reported to be wary of the Princes' Island conference proposed by the Peace Conference in Paris, and on January 30 the Anti-Bolshevist Governments were reported to have agreed to reject the plan.

Bolshevik attacks on the Allied positions on the Dvina River, southeast of Archangel, were repulsed on January 27.

MAGAZINE POSTAL RATES UNCHANGED. The House and Senate Conferees agreed on January 27 on a report to the two Houses of Congress of the War Revenue Bill. The Senate amendment repealing the zone system of second-class postal rates was bitterly opposed by the House Conferees under the lead of Representative Kitchin, and at the last minute the Senate Conferees yielded on this point. The text of the bill as agreed upon had not been made public at this writing. It was reported that the repeal of the zone rates might be gained by an amendment to the Post Office Bill.

WILSON RECOGNIZES POLAND. It was announced on January 29 that Secretary of State Lansing at the President's direction has extended full recognition to the new Polish Government, organized by Ignace Paderewski.

Following a conference of Polish and Czecho-Slovak Representatives at Paris on January 30 with a Committee of the Peace Conference it was announced that Poland and Bohemia would cease their attempts to secure the advantage of position in Silesia and that the territory in dispute would be occupied by Allied troops pending final settlement by the Peace Conference.

The American Red Cross has despatched a commission of doctors, nurses and relief workers to Poland by way of Copenhagen and Danzig. Immediate action was found to be urgent if infant and adult mortality from malnutrition and epidemic diseases, already approaching the proportions of a catastrophe, was to be stayed.

TO BAR FOREIGN LABOR. The Bennett Bill to restrict general immigration for four years was reported favorably to the House of Representatives on January 28. The bill would bar for a period of four years the immigration of European aliens to the United States, except accredited Government officials with their retinues, ministers of religion, teachers, missionaries, students, lawyers, authors, engineers, chemists, physicians, professional artists, and travelers for pleasure, business and curiosity. Permission is also provided for the admission of relatives of persons resident in the United States. The bill, sponsored by the American Federation of Labor, is expected to meet considerable opposition, some Congressmen holding that the fear of a flood of immigration is unfounded. The bill as drawn permits immigration from Canada, Mexico and Cuba.

Instead of immigration, the movement of foreigners is now toward emigration from America back home. All east-bound ship space is crowded, mostly by French and Italians. 4460 sailed from New York on February 1.

$1,250,000,000 FOR WHEAT. The Food Administration, on January 28, sent to the Senate and House Agricultural Committees a draft of a measure which proposes to appropriate $1,250,000,000 to enable the Government to carry out its guarantee of the price of $2.20 a bushel to the farmer for his 1919 wheat crop. The bill would authorize the President to use as much of this fund as might be necessary to carry out the guarantee. The Department of Agriculture estimated that the United States would have a surplus of the 1918 crop of 277,000,000 bushels, of which export demands for 233,000,000 bushels would leave 44,000,000 bushels to be held over into 1919. The 1919 crop is expected to yield a surplus of 350,000,000 bushels.

PORTUGUESE CABINET RESIGNS. With the Republican forces gaining the ascendency over the Monarchist rebellion, and with certain elements among the Republicans seeking to revive former quarrels, the Portuguese Cabinet, on January 26, resigned. The Monarchist movement was said to have reunited the stronger elements among the Republicans, political prisoners being released to join the Republican forces.

THE KAISER'S BIRTHDAY. On January 27 the sixtieth anniversary of the birthday of Wilhelm Hohenzollern was observed throughout Germany, especially in that part of the Rhineland occupied by Allied troops. Public demonstrations and the expressions of the press showed that there were still many people in Germany who were loyal to the ex-Kaiser and to the German ideals for which he stood.

STRIKES IN BRITAIN. It was estimated on January 28 that 200,000 persons were out on strike in the United Kingdom; Belfast was dark and at a standstill as a result of a general strike; miners were on strike in Nottingham; shipyards on the Clyde were practically at a standstill; the whole labor situation was in ferment. On January 29 the Nottingham miners returned to work, having won most of their demands, while the railway workers demanded a 48-hour week. Coal miners in Fifeshire, Scotland, who numbered 24,000, returned to work. The coal miners in West Scotland went out in sympathy with the Clyde shipbuilders. Some of the strikes were said to be based on a new labor policy designed to remodel trade-unionism along the lines of "direct action," the strikes being called by a younger element infected with syndicalist notions, in opposition to the orders of the elected heads of the unions. The Parliamentary Labor Party in
Britain announced on January
the whole question of industrial
would be brought before Parlian
its first meeting, in the hope of
the Government to declare a
There was some indication of a
that the Government, being preoc
with the peace conference, was
behind its opportunity and duty at

Rioting by strikers in Glasg
January 31 resulted in the inj
forty persons, the damaging of t
four tram cars and the looting o
shops. Two strike leaders were ar

BRITISH ARMY WILL CLEAR
It was announced on January 3
the British Army would systema
clear the battlefields north of A
in France of barbed-wires, co
mines and unexploded enemy shel
vaging all material, the lumber and
building materials to be sold to civ
and the land prepared for the plo

BIG NAVY BILL REPORTED. F
ing receipt of a message from the
dent, the contents of which wer
divulged, the House Naval
Committee, on January 31,
mously reported the Navy Departn
Bill providing for a new thre
building program of fighting ships.
Committee provided that no con
tion should begin before Februa
1920. The bill proposes to appro
$600,000,000 for new ships and a
izes the construction of ten first
battleships, ten scout cruisers and
additional vessels as may be need
complete and round out the navy."
bill provides also for a peace-tim
listed strength in the navy of 22
officers and men.

THE VICTORY LOAN. Firestone's
rent Events thus clearly states the
for the Victory Loan in April. "It w
the last intensive campaign for the s
Government bonds, according to a s
ment issued by Secretary of the Trea
Carter Glass. More bonds will p
bly be issued by the Government
the April campaign, but these wi
marketed through banks and
financial institutions without the
campaign of advertising and solici
The amount of securities to be so
this way will not be determine
some time, until the Treasury can
mate the volume of expenses gro
out of liquidation of war contracts
Allies' needs for further loans, dem
arising from continuation of the p
of making loans to railroads, fina
the next wheat crop, continuing
building and other internal obligatio

FRAGMENTS OF NEWS. Paris re
of January 28 indicate that at least
000 American soldiers will remai
France, marrying French girls.
Shortage of coal and social disorder
resulted in widespread unemploy
in Germany, 180,000 idle being list
Berlin alone. . . . The British are
ning to replace their Army of Occ
tion in Germany with the British H
Army, reducing the total numbe
men under arms to 900,000 in Eng
and the Continent. . . . The H
Post Office Committee on Januar
voted to report a resolution propo
to return the telegraph and telep
systems to their owners on Decen
31, 1919. . . . It was announced
January 25 that 203 German subma
were sunk during the war, 120 wit
on board. . . . The American arm
the signing of the armistice was
second in size among the Allied ar
The French had 2,559,000 men at
front, the Americans had 1,950,000
Great Britain 1,718,000. . . Elect
to the Prussian Constitutional Con
tion resulted in the election of 231 B
geois candidates to 170 of all rank
socialists. Spartacide rebellions
Cuxhaven and Bremerhaven were en
on January 30 by surrender of
rebels to Government forces. A stat
siege was proclaimed at Wilhelmsh
because of disorder. . . . It was
nounced on January 30 that 22 mon
of war had cost the United States $
346,000,000.

Twenty-Four Hours in Paris

WE knew you would like to be in the city on the Seine. So we sent Miss Sangster over to see the sights for all of us. Next week she tells of her journey from Bordeaux and her first day in Paris.

Next week also the story of bird life protected. Theodore Roosevelt signed the bill that set aside the first preserve where birds could live in peace. Now there are many oases in the world of hunters.

Next week, too, an intimate story in rotogravure of the life of the American colony at Jerusalem.

And more than this new features for young and old.

Vho Will Get the German Colonies?

Continued from page 168

er states. One of these would be the atinate, and another Rhenish Prussia. nce desires also to annex the basin of the Sarre River.

rance will insist that so far as the bank of the Rhine farther to the th is concerned, the Conference shall id military works of any kind.

he French bill for reparation is not complete, but it has been announced he Chamber of Deputies that it will about 66,000,000,000 francs.

he French Government does not ask a protectorate in Syria in the ordinary sense, . . . but France, on account of her traditional interests in that country, feels that she should be called upon to exercise some sort of guardianship or guidance until Syria is fully able to govern herself.

GREAT BRITAIN.—Great Britain's delegation believes that a Society of Nations is desirable and obtainable, and that it must be established by the present Peace Conference. She advances no Continental demands other than that a permanent and just peace be concluded, and that under the principle of self-determination there shall be international freedom of transit.

Great Britain proposes to take mandatory power over the German islands south of the equator for Australia and over German Southwest Africa for the Union of South Africa. She also expects to have the mandate over German East Africa, some parts of Arabia, and Mesopotamia.

ITALY.—Italy asks for the Trentino as far as the Brenner Pass, including the whole of Southern Tyrol, Trieste, Istria, Fiume, Zara, Sebenico, the larger part of the Dalmatian Islands, and the neutralizing of the others, Avlona and its hinterland; a protectorate over Albania; possession of the islands in the Ægean which were taken from Turkey in the ipolitan war, and the province of alia if France and England take territory in Asia Minor.

RUMANIA.—Rumania desires to retain possession of that portion of Russian Bessarabia . . . now in her possession. Rumania also desires Southern Dobrudja. . . .

To the westward Rumania wants to annex the Hapsburg provinces of Bukowina and Transylvania and a considerable part of the rich agricultural district of the Banat of Temesvar. It is here that the Rumanian aspirations conflict with those of Serbia which affirms that . . . she should have a large portion of the Banat as well as other sections of former Austria-Hungary adjoining old Serbia to the north to round out the proposed Jugoslav State. Both Rumania and Serbia have moved troops into the Banat to secure their claims, and French troops have established a neutral zone.

SERBIA.—Serbia's claims to take from the Hapsburg monarchy the Provinces of Bosnia and Herzegovina are unopposed. The plans for the incorporation in Jugoslavia of the Hapsburg province of Croatia, except as to the coastal region of Fiume, are also considered as subject to the internal decision of the Southern Slavs.

Jugoslav and Italian aims are in sharp conflict in the settlement of the Adriatic coast problem, involving the future of Fiume and the Croatian seaboard. . . . The union of Montenegro and Serbia is both supported and opposed in Montenegro.

BULGARIA.—Bulgaria has not abandoned hope of adding extensive territories and even hopes to receive extensions in Southern Macedonia along the Ægean coast and in Thrace.

CZECHOSLOVAKIA. The new state of Czechoslovakia is carving out its territories almost entirely at the expense of the old Austria-Hungary. The old kingdom of Bohemia, Moravia, and the Slovak regions of Northern Hungary have already been incorporated into the proposed state, but there are certain conflicts with the Poles, Ruthenians, Rumanians, and Germans, as well as with the Austrians and the Magyars, because the Czechs assert that parts of German Saxony and German Silesia belong ethnographically to the new state. The new state desires expansion southward over a frontage on the Danube and over a corridor to the Adriatic.

GREECE.—Greece wishes Northern Epirus and Thrace, with the exception of Constantinople and the shores of the Bosporus and the Dardanelles. . . . Greece asks for the vilayet of Smyrna, in Asia Minor, and the former Turkish islands in the Eastern Mediterranean.

POLAND.—The Poles, with an inadequate army, are endeavoring to establish possession of disputed regions on three sides of Russian Poland and Galicia, which constitutes the nucleus of the new Polish state. The Poles desire Eastern Galicia to include Lemberg, which is in the Ukraine, and the disputed Province of Cholm, in Little Russia.

To the northeast the Poles desire to have Vilna recognized as Polish. . . . The Poles are contending against the Germans, not only for German Silesia and Posen and West Prussia as provinces populated chiefly by Poles, but also for the City of Danzig, so as to provide Poland with access to the sea.

BELGIUM.—Belgium asks that her reparation for damages wrought by Germany shall be the first lien upon German assets to the extent of at least 15,000,000,000 francs, or up to a much larger sum if Germany does not return the machinery and the materials taken from Belgium.

Belgium, which has reasserted her independence and thus emerges from her old state of neutrality, desires from Holland the left bank of the Scheldt and the peninsula of Maastricht, which protrudes into Belgian Limburg.

JAPAN.—Japan enters the Peace Conference, as Baron Makino, the senior delegate, has said, "with no territorial ambitions in China," while as for Tsing Tao, "she will hand it back to China under the terms of the notes exchanged between China and Japan in May, 1915. This is interpreted by Japan as permitting her to retain certain former German concessions on the Shantung Peninsula.

Japan desires to retain the southern Pacific islands north of the equator which formerly belonged to Germany.

CHINA.—The Chinese delegates ask to be guaranteed from foreign imperialism or aggression and desire the gradual abolition of "consular rights" and to be allowed to impose higher duties on importations. The Chinese also ask for the return of Kiao-Chau.

SWITZERLAND.—Switzerland is said to be willing to join a League of Nations if no policing of adjoining states were involved.

Switzerland desires an outlet to the sea by the Rhine, which she wishes to have declared a neutral stream.

SCANDINAVIA.—Denmark wishes to annex that part of northern Schleswig inhabited predominantly by Danes.

Norway has certain aspirations to Spitzbergen, but is not pressing them.

A strong Socialist movement in Sweden favors the union with Sweden of the Aland Islands, which are regarded by the Swedes as the naval key to Stockholm. Swedish interests in this connection are in conflict with those of Finland.

British Trade Embargo

DRASTIC import regulations covering a wide range of commodities and effective March 1 have been promulgated by the British Government for the protection of its industries during reconstruction. Commodities which may not be imported into Great Britain without special licenses embrace a wide range of important American products.

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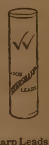

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THIS is the philosophy of Mrs. Gene Stratton-Porter, the author of "The Harvester," "A Girl of the Limberlost," and other marvelously successful stories—to bring those who read her books "closer to Nature and the Almighty." Mrs. Porter has opened the eyes of thousands to the wonder and glory of the world about them.

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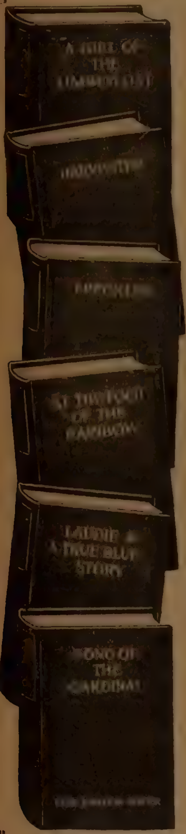
The Christian Herald has already published two editions of Mrs. Porter's novels, but they have all been taken by our readers.



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ALL large book circulations come from only one cause—the recommendation of one reader to another. Mrs. Porter's novels are not only wholesome and clean, but they are romantic and cheerful. The people who live in their pages do things and accomplish tasks worth while. In the last six months of 1915 the sales of her books in the United States, England, Australia, and many other places were 625,000 copies for six months alone.

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PREVIOUS ARTICLES BY DR. GRAY

THE numerous requests for copies of the Christian Herald containing Dr. Gray's previo articles have completely exhausted the supply. We have now reprinted these articles, 19 all, in one large pamphlet of 144 pages under the title of **"Mountain Peaks of Prophecy."** Th booklet contains the following articles:

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1907–1919, Great European wars, beginning 24 to 10 years before the end of the age, includin probably a German war or revolution. 1919, The Euphrates (or Turkish Empire) dried up—Turkish power over Judea may notably decrease about the same time. 1919–1925, Great reviv among Christians everywhere and preaching of the Advent. 1917–1919, Formation of the Ter Kingdomed Confederacy foretold in Daniel 2 : 8. 1922–1926, Jerusalem to be restored and th Temple rebuilt.

Dr. Baxter's book goes much further than this, both before and after the dates indicated. I is the most complete setting forth of Scripture prophecies to be found anywhere.

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Young People's Topics for February 23

Industrial Missions in Baptist Mission Fields

B. Y. P. U. Topic. II Thess. 3 : 10-13

THE best faith leads through adoration to action. From the earliest ages the church that has prospered has been the one which set its converts to work. In the last generation a new adjunct to missionary preaching has been developed in the Industrial School. At Fukien, China, the Christian Herald Industrial Homes are making Chinese leaders from abandoned orphans. The convert on the Mission field is often poor, ignorant, either unwilling, because of family standing, to work, or unequipped to make his way in the world. The industrial school dignifies labor; by developing skill it promotes the growth of dependable character; by setting the student on a higher level of earning power, it raises the standards of living. It enables students to earn while learning, it opens the way to Christian teaching, and it helps to make the native church self-supporting.

In many mission lands, labor is looked down upon. The laborer is a menial, beneath the notice of prosperous and educated persons. This feeling does not promote Christian fellowship. But the Industrial school, by educating the head and the hand, tends to break down this wall of disdain. Character, given its opportunity, wins recognition.

The American Baptist Foreign Mission Society conducts Industrial Missions at Jorhat in Assam and at Jaro, near Iloilo, Philippine Islands. Leaders may secure special literature for this topic by addressing the Society at the Ford Building, Boston, Mass.

The Rebuilding of Europe

Epworth League Topic. Isa. 61 : 4; Mic. 4 : 3; Luke 10 : 30-37

THE Europe of today is the shattered substance of the Europe of 1914. Her political balances are torn away. Her international fellowships are disrupted and realigned. Her national faiths are needing restatement. Not a country in Europe is what it was. France is materially in ruin over some 6,000 square miles of territory, but the France of today is a national unit unknown four years ago. "Patrie" has welded jangling elements; labor and bourgeois, churchman and socialist freethinker have been fused into a mighty force by right and justice, and France lives triumphant among the graves of her sons and the dust of her cathedrals. Belgium, too, rises as the phoenix from the ashes of her sufferings. Britain sees a new world through new monocles, and is turning with a new attitude of accommodation to the settlement of her Irish and labor problems. Holland and Switzerland through the difficult path of neutrality have been strengthened, and Italy is now a first-class power, instead of the tail of Bismarck's chariot. Germany, with all lost for which she planned, and of which she boasted, prostrate before her conquerors, is being rebuilt upon the foundation of democracy. Austria will never be rebuilt, but from her scattered fragments are being assembled a new Poland, a free Bohemia, a united Jugoslavia, and a strengthened Rumania in which democracy is sweeping into full control. Russia is still in turmoil, but Russia must find a foundation upon which to raise a structure of orderly life. There is only one foundation upon which the rebuilding may rest secure, and that is the foundation of Christ. Upon him, enthroned in the hearts of millions, Europe may rise again, sure and strong to prosper and be at peace.

Christianity and the Toilers of Japan

Christian Endeavor Topic. Matt. 28 : 16-20

CHRISTIANITY is the hope of the oppressed everywhere. For centuries it has been breaking the chains of the slave. In Japan it is bringing slowly but surely a new industrial consciousness. Christianity has made better workmen by inspiring longings for better living. Non-Christian workers have profited by the better conditions inspired by Christianity, but Japan's industrial life is still secular rather than religious. Her educational system is uncompromisingly secular and Christianity is meeting skillful competition from Buddhism, which is copying Sunday sermons, Sunday school, Sunday observance, and even Christian hymns in an attempt to hold its former position in Japanese life. Some Japanese silk-weavers work from 5 A. M. to 9 P. M., the cotton mills run day and night in two shifts, hours are long and wages low, and there, as elsewhere, the cost of living rises faster than the wages. Artisans, who would be artists in America, consider $30 a month high pay. Men, women, children above school age, all are dragged into the tide of Japan's industrialism. Heavy hearts in weary bodies cry out there as elsewhere for relief, and thousands are finding in Christ not only the comforter of aching hearts but the way to better living, financial and spiritual. The humble toiler is coming to the Saviour, who never disappoints those who believe.

◆

Wrinkles of discontent at sunrise deepen into furrows of ill-nature at sunset.

When the selfish man would gather honey he always gets the bee by the wrong end.

Successful men are the millers of life—they grind the grist that other men bring them, and take their toll.

India's Famine Still Spreading

REPORTS received from the India Famine Field indicate that the condition of affairs is becoming very serious. The Board of Foreign Missions of the Presbyterian Church has appealed to the American Red Cross for $50,000 to be applied in famine relief. The latest reports from Dr. Hume, the Chairman of the Christian Herald Committee at Bombay, which have already appeared in the Christian Herald, are being substantially corroborated from different quarters and it is hoped that his appeal may meet a very generous response.

It is said that the deaths from influenza in one village in the Ahmednagar district are taking place at the rate of 50 a day, and there are not enough well people in the village to bury the dead. The death rate in Bombay, by last accounts, was 700 a day. Lack of food has weakened the people and rendered them easy victims to the plague. An appeal has come in behalf of the Western India Mission at Kolhapur and Miraj, where the situation is represented as very necessitous.

The following additional contributions to the Christian Herald India Famine Fund are acknowledged:

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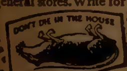
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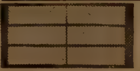

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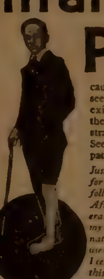

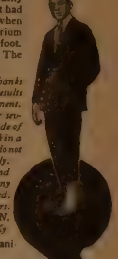

Infantile Paralysis

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Mother, Father and Child—Partners Three

By MAUD BURNHAM

KATE DOUGLAS WIGGIN says, "How inexpressibly tiresome is the everlasting 'Don't' in some households. Don't get in the fire, don't get in the water, don't tease the baby, don't interrupt, don't contradict, don't fight with your brother, and don't worry me NOW, while in all this tirade not one word has been said about something to do."

Froebel, the founder of the kindergarten, studied to give the children something to do. If a mother's and father's demands are such that they cannot take time for study, they may at least share the interests and pleasures of their children in ways that constantly suggest themselves. By doing this they will enter into a paying partnership with their boys and girls, and later on they will have less reason to complain that the children seek other homes for diversion.

When a mother allows little daughter or son to use the tiny board and rolling pin at cooky-making time, or permits the toy broom, dustpan and brush, wash tub or little iron to serve a purpose, she is not only beginning a partnership, but laying a foundation for real usefulness later on.

Enjoying carefully restricted play with cup, pint and quart measures or even the scales, helps the child to practical knowledge. There are times when he may even play with the fireless cooker and demonstrate to his satisfaction that he can fit the right cover in the right compartment and place one utensil within another.

Fortunate the small boy or girl who is allowed to play train with chairs or use them for cages in the zoo; who may appropriate the waste-paper basket for a hen-coop; and use the clothes-basket for a boat.

One mother I know shows the spirit of partnership as she sits in her rocker, sewing. She calls the following "rocker" games:

1. The tea bell is placed on the floor. From a given spot the children roll marbles to hit the bell.

2. Mother is the kitty and the children are mice. Kitty's dish is placed back of the rocker, where Mother cannot see it, and then from a corner farther back a mouse comes on tiptoe to try to pick up the dish without kitty knowing it. If ever so little noise is heard, kitty cries, "Meow," and the mouse runs to the corner to give another mouse a turn.

3. The "groceryman" knocks at the door. Mother gives orders which are written down in make-believe. Then the goods are delivered.

4. The "iceman" calls with wooden blocks, which make fine cakes of ice.

A father has ample opportunity to be a partner with his children. There may be a chance to share in the care of animals, and carpentry and garden tools offer unlimited possibilities for cooperation.

A certain professor allowed his boys to assist in making their sand box. Those who could not use tools, smoothed the rough boards with sandpaper. These same boys helped to make a wonderful stationary horse out of a barrel.

Instead of forbidding his child to touch the typewriter, one father taught him the alphabet on it. As the boy grew up he used it for certain school work and letter writing.

Nora A. Smith suggests the keeping of a diary to help in cementing the family partnership. In this is recorded each evening the events of the day, the weather, and so on.

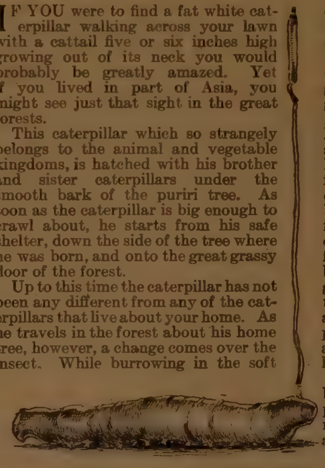
One of the most delightful pleasures to be shared in the home is reading aloud.

◆

A Mission in Maine

THE Golden Rule Gospel Mission of Auburn, Me., Chas. A. Brown, pastor, reports that during the past year 1121 men have registered, averaging three days each, at the mission, making 10,089 meals (an average of 30 meals a day), and over 3000 nights' lodgings have been given. Employment has been secured for eight hundred. At the meetings over 300 have risen for prayers and nearly 100 have been converted.

A Plant With an Animal Root



IF YOU were to find a fat white caterpillar walking across your lawn with a cattail five or six inches high growing out of its neck you would probably be greatly amazed. Yet if you lived in part of Asia, you might see just that sight in the great forests.

This caterpillar which so strangely belongs to the animal and vegetable kingdoms, is hatched with his brother and sister caterpillars under the smooth bark of the puriri tree. As soon as the caterpillar is big enough to crawl about, he starts from his safe shelter, down the side of the tree where he was born, and onto the great grassy floor of the forest.

Up to this time the caterpillar has not been any different from any of the caterpillars that live about your home. As he travels in the forest about his home tree, however, a change comes over the insect. While burrowing in the soft earth for food, a peculiar seed becomes fastened in one of the folds of the caterpillar's neck, and sending its little hook-like roots into the insect's body, does not fall off, but grows, the roots going deeper and deeper, as the plant grows, and the stem shoots into the air. For some time the caterpillar goes on his way, paying no attention to the strange plant which he carries with him. When the plant stem gets to be four or five inches high, however, the caterpillar does not crawl about, but buries itself in the rich earth at the foot of a tree. From this time on the caterpillar is only the root of the plant, for it never leaves the spot where it buries itself. The plant continues to grow until it reaches a height of ten or twelve inches, first a green stem, then a rush at the top, which makes the plant look like a miniature cattail such as you find in the marshes near your home.

After a time the rush of the cattail bursts, sending out tiny feathery seed pods just as all cattails do, and this marks the end of the life of the plant, and its strange animal root.

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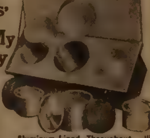
In Your Home on My Personal Money Back Guaranty

I want you to use the Rapid Fireless Cooker this way for 30 days. Then I want you to take a vote of the entire family and yourself—and if you don't decide that the



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Rapid Fireless Cooker

is a marvel—if the whole family don't say that they never had better meals, more wholesomely cooked, and if you don't say that you did it with far less work than you ever did before—then I want you to send it back—I will refund your money without argument.

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It is called a *boon* by Asthma sufferers.

For the bronchial complications of Scarlet Fever and Measles, and as an aid in the treatment of Diphtheria, Cresolene is valuable on account of its powerful germicidal qualities.

It is a protection to those exposed.

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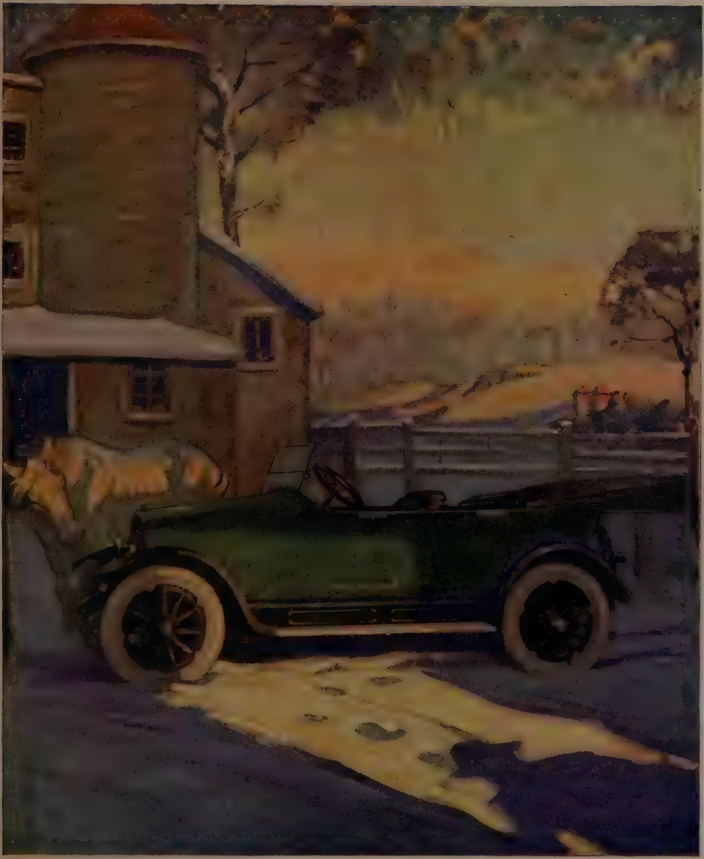

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Christian Herald

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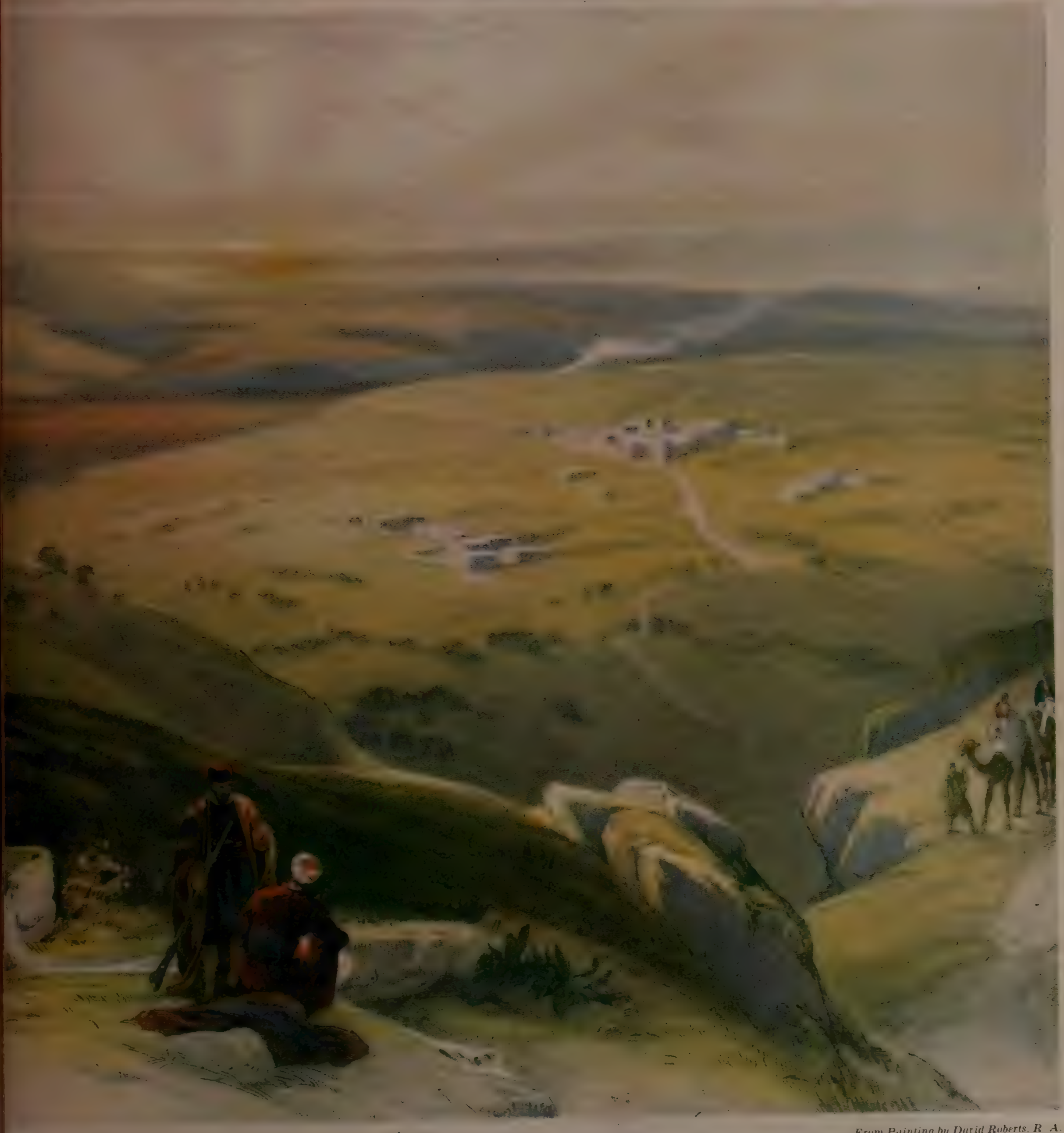


See Story Inside

CANA OF GALILEE

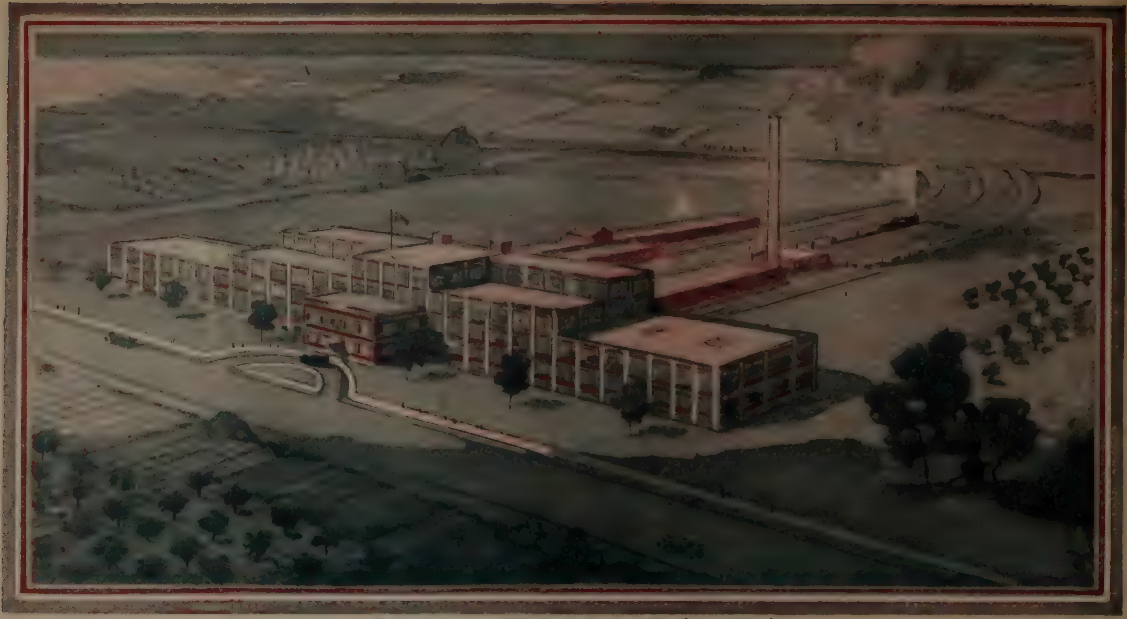
From Painting by David Roberts, R. A.

MARGARET SANGSTER IN FRANCE

THE KING OF CALLOWAY COUNTY

A THRILLING TALE OF THE CUMBERLANDS

By Lewis H. Kilpatrick Illustrated by George Avison



A view of the new Libby farm kitchen at Blue Island, Illinois

And now—a Libby *farm* kitchen!

Situated in the heart of thousands of acres of fertile farm lands—the largest food plant of its kind in the world

To package foods right where they grow—to capture and seal in their flavor at the moment they are freshest and finest—

That is the ideal of Libby chefs, the ideal that explains the perfection of the dishes they prepare.

That is why you will find Libby fruit kitchens out in the midst of the famous orchards of the Golden West, pineapple kitchens in Hawaii, salmon kitchens in Alaska. That is why Libby kitchens for the packaging of meats are in Chicago, where America's finest meat-producing animals are sent to be dressed.

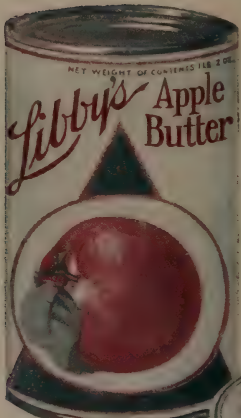
And now comes this newest Libby kitchen—situated at Blue Island, Illinois, in the heart of thousands of acres of some of the richest farm land in the United States.

An airy, sunlit building of concrete, brick and glass, spotlessly clean and sanitary, and supplied with the most modern equipment for the scientific preparation of foods. It is a huge structure with over a half million square feet of floor space—the largest food plant of its kind in the world. Transportation facilities are unusual, the plant having a ready outlet over practically every important railroad out of Chicago.

At this plant Libby chefs prepare and package a great variety of foods, among them salad dressing, mustard, apple butter, jellies, pickles, olives, sauerkraut, pork and beans, and tomato products.

We should especially like to have you try Libby's Apple Butter—an unusually tempting delight as Libby chefs prepare it. Your grocer has it or will gladly get it for you.

Libby, McNeill & Libby, 1002 Welfare Bldg., Chicago



Apple butter! Rich, thick, creamy apple butter! How long has it been since you have enjoyed it? The moment you catch the spicy fragrance of Libby's Apple Butter, the moment you taste it, you will say it is the work of master chefs. Order a package today—see how the Libby ideal of flavor has improved this good old-fashioned dish

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Johnson's Prepared Wax contains no oil, consequently it never becomes soft and sticky in the hottest weather or from the heat of the body—it does not gather dust and dirt or show finger prints.

JOHNSON'S
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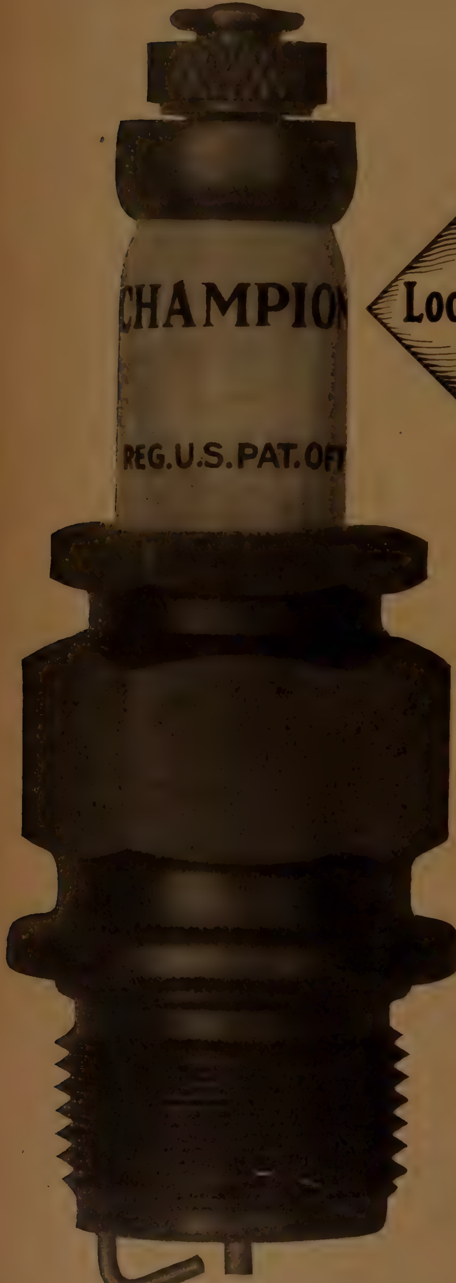

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VOL. 42—NO. 8. PRICE 10 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Missionaries and a native Christian congregation

The reading lesson in a mission school

"GIVE US BREAD OR WE DIE!"

INDIA'S CALL

The Great Famine Now Affects 100,000,000 of the Population

REV. A. P. FRANKLIN, of the Swedish Mission to the Bhils, now in this country on furlough, has furnished to the Christian Herald important information concerning the extent he great famine and the number of those involved sufferers. Dr. Franklin, while visiting the Christi Herald offices in the Bible House, made the foling statement:

I have consulted with missionaries regarding the affected. The missionaries from the Punjab and dras have not heard of any serious conditions in r fields. The rainfall has been scanty and scarcity ts, but not actual famine conditions. It must refore be the greater part of Bombay Presidency, ar and Central India Agency that are affected. m government reports it is safe to infer, however, t the whole of India is more or less involved. In e districts, like Punjab, Bengal and Madras, irriion will, of course, greatly help to mitigate the ering. The greatest need at present seems to be Bombay Presidency and Berar. The missions king in this area are: The American Board, the erican Methodist Mission, the Christian and Misary Alliance, the Swedish Alliance, the Dunkard thren, the Canadian Presbyterian, the Church ssionary Society of Great Britain, the Irish Preserian, and the Salvation Army.

"We may estimate that a population of 100,000,000 nvolved, or approximately one-third of the entire pulation of India, which, according to the last cen-, was 320,000,000. Of the 100,000,000 in the ected districts, somewhere between one-third and -fourth are in touch with the missions.

"My own mission work is under the Swedish Alli- ce. Scattered over the hills and valleys on the tpura Mountains in western India lives an intering old race of people, called Bhils. They are now or and counted among the low castes but have own better days in years gone by, when they were lords and land-holders of the greater parts of jputana, Mewar, Panch Mahals and Khandesh, ore the Aryan and Mohammedan invasions. As y were not strong enough to defend themselves ainst these invaders, they were forced into the gles and mountain fastnesses, where for generans they have merely eked out a living. Famine s again and again swept over their territory exact- heavy tolls of life. Living far away from roads d lines of communication, they are always the rdest hit when famine comes.

"In the year 1904, at the request of a British offil, the Swedish Alliance Mission started work among the Bhils in the very heart of their mountain fastnesses in West Khandesh. Three years had then elapsed since the horrible famine of 1900, when two-thirds of the population were swept away; but the country had by no means recovered from the dreadful ordeal. Many villages were entirely desolate; the fields were overgrown with thorns and grass, the houses burned by the yearly forest fires, and only a few charred poles remained to remind one of what had been. Many an hour I have sat round the campfires listening to the most touching tales of how father and mother, children, relatives and neighbors succumbed to the pangs of hunger, and sometimes my tears have mingled with theirs, as the tragic facts of the famine have been related to me on the spots where they happened.

"WITH the assistance of British officials, a village called Mandulwar was selected for our first mission station. I was well received by the Bhils from the very start. They helped me to erect a small grass hut, and on the second day a Bible class was started. The people flocked around me to listen to the Gospel story. About a hundred men came twice a day for instruction, and in a few months eighteen men had decided for Christ and were baptized. A stir was created in the whole district, and the people flocked to me for instruction. The work grew, more workers came to the field, one mission station after another was built, churches and schoolhouses were erected, and now a community of about eight hundred souls has been gathered into the fold of the Christian Church.

"The British government always stood by us in the work, giving us land and lumber free for churches and schoolhouses and grants in aid of the schools. In social and practical work, farming, irrigation and roadbuilding the government has also given us great support, and the officials have on several occasions expressed their approval and gratitude for the work done among the Bhils.

"A well organized work has thus been established, and we had great hopes for the future—but the famine is again over the land, and consequently disorganization of the whole work is threatened. If we cannot organize relief work in some way, the Christians will have to go somewhere else to find relief and thus be scattered among the heathen. *The Christians are now living on grass-seeds*, and even for that they will soon have to substitute roots and leaves from the jungle. A Bhil dies hard. They are a people that have a mind to live, and during the last fifteen years the population doubled in our district; but it will be reduced to half or one-third, if speedy help does not arrive.

"The near future looks much more gloomy than in the last great famine. Some of the people already look like skeletons. They come to the mission stations and fall down on the ground before the missionaries pleading for help. 'Give us bread, or let us die at your door,' is their cry. At one of our mission stations already twenty-two children have been placed at the mercy of the missionaries, and the same story comes from the others. Of these children many come from Christian homes, where the parents have died of influenza, and others come from heathen homes. In one village alone fifty families died, and the children were lying out in the streets crying themselves to death.

"Can you wonder that we appeal for help? It would take a heart of stone not to do it. We want to save as many as possible, but let us specially remember the little ones. Two dollars a month will support an orphan. Let us give the children a chance to grow up in our Christian schools and learn about the Saviour, who said: 'Suffer little children to come unto me.' Will America not listen to their cry, and send its gifts to feed them, *and do it now?* Our mission will cooperate with the already established Christian Herald Famine Relief Committee in Bombay, and your gifts through this Committee will be greatly appreciated."

A great Famine Relief public meeting was held in Bombay in December at the call of the government officials, for the purpose of organizing relief measures. Lord Willingdon was chairman, and among the speakers were many of the native notables, high officials and others, including the Lord Bishop of Bombay. An appeal for help was officially authorized, and a subscription fund started.

ACCORDING to the latest reports, however, the famine has spread simultaneously in many parts of India since that meeting was held, and now extends over a very large area of the country, from the hill districts of the north to central India and east and west. In many districts, the population, already weakened by influenza, which is epidemic, are falling easy victims, and the mortality rate is constantly rising.

The Christian Herald Relief Committee at Bombay, of which Rev. R. A. Hume is chairman, is the pioneer missionary organization at work among the sufferers. The needs of its field, which reaches far beyond the limits of the presidency, are constantly growing, and it is hoped that ample means will be quickly placed at the committee's disposal. The following contributions to the India Famine Relief Fund for the work of this committee are acknowledged:

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A Friend, Chicago, Ill..... 2.
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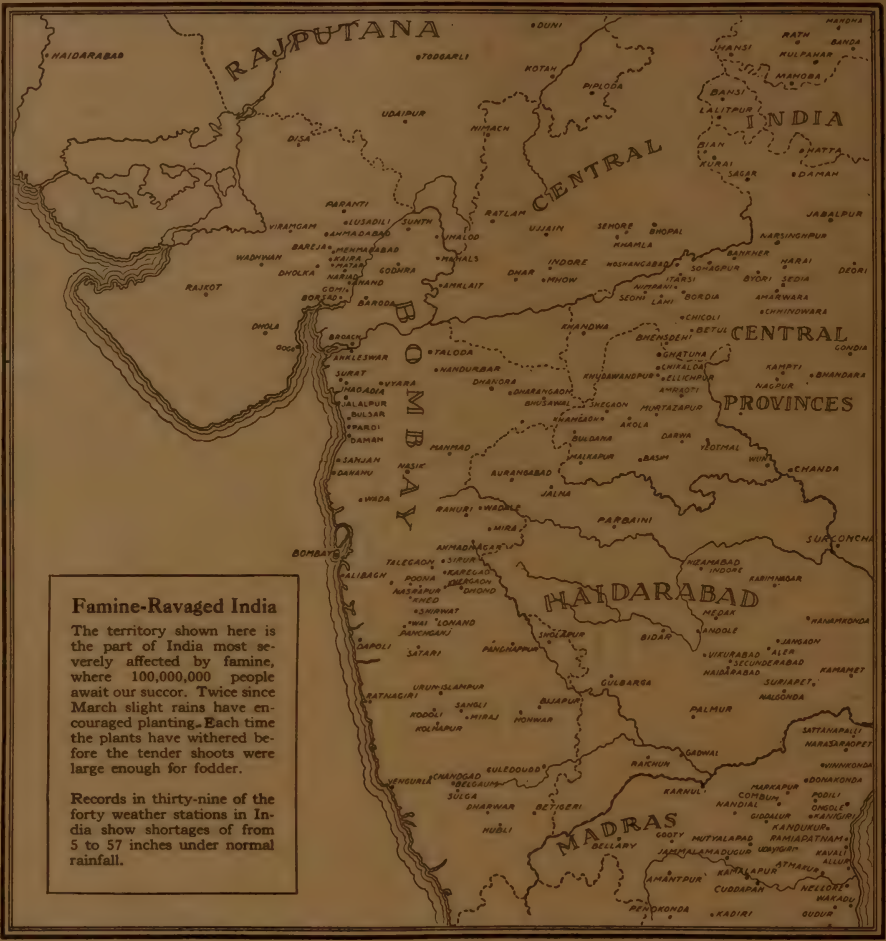
Carolyn M. Connell.......... 2.
T. M. James... 2.

Additional contributions to be acknowledged later.

India's Provinces Where Famine Now Rages



Famine-Ravaged India

The territory shown here is the part of India most severely affected by famine, where 100,000,000 people await our succor. Twice since March slight rains have encouraged planting. Each time the plants have withered before the tender shoots were large enough for fodder.

Records in thirty-nine of the forty weather stations in India show shortages of from 5 to 57 inches under normal rainfall.

The World's Greatest Revenue Bill

NEVER in history has a nation of free men proposed to tax itself in twelve months to the extent which is represented in the War Revenue Bill agreed upon in conference between the two Houses of Congress and presented to both Houses on February 6. As forecast in previous weeks this bill provides increased income taxes, increases the War Profit tax, reduces letter postage, leaves magazine postage untouched, and levies special taxes which leave hardly an individual untouched. The luxury taxes which have been opposed from one end of the nation to the other were included in the final draft of the bill, but it was expected that later in the session these taxes would be eliminated and that a new attempt would be made by the Senate to repeal the zone postage rates on second-class matter. The principal features of the bill are as follows:

INCOME TAX

Normal tax on incomes: For 1918, 12 per cent. of net income in excess of authorized credits; in the case of a citizen or resident of the United States the rate of the first $4000, shall be 6 per cent. For each year thereafter, 8 per cent.; in the case of a citizen or resident, 4 per cent. A surtax of 1 per cent. of income from $5000 to $6000; 2 per cent. on $6000 to $8000; 3 per cent. on $8000 to $10,000; rising to 65 per cent.; on incomes over $1,000,000.

Gross income includes salaries of all kinds, including those of the President and all other officials, but does not include life insurance, annuities, value of gifts or bequests (incomes from such, however, are taxed), incomes from obligations of the United States, the states, territories, or political divisions thereof, securities of Federal Farm Loan Act of 1916, or bonds of the War Finance Corporation, incomes of foreign governments in the United States, accident or health insurance or damages, incomes of political divisions of the United States, and military salaries up to $3500.

Deductions permitted are expenses of carrying on business; including salaries; interest on indebtedness; taxes except income, war profits, and excess profit taxes; losses in trade or business; worthless debts; loss by wear and tear of property used in business; depletion and depreciation of mines, oil and gas wells, and timber; contributions to charitable, scientific or educational corporations. At the time of filing returns for 1918 a tax payer may file claims to abatement based on the fact that he has sustained substantial loss.

No deduction will be allowed for personal or family living expenses, or amounts paid for new buildings or improvements, or restorations of property, or premiums paid on life insurance policy of employees or other interested person when tax payer is directly or indirectly a beneficiary. In case of a single person an exemption of $1000, or in case of head of family or married person, $2000. Husband and wife to receive one personal exemption of $2000 and $200 for each dependent person other than husband or wife under 18 years, or incapable of self-support.

Partners are responsible in their individual capacity only.

Every single person or married person not living with husband or wife with income of $1000 or over, or every married person living with husband or wife with income of $2000 or over shall make under oath a return of gross income with deductions and credits. If a tax payer is unable to make his own return it shall be made by a duly authorized agent or guardian. Every partnership shall make a similar return.

Every fiduciary (except receivers in possession of part only of property of an individual) shall make under oath a return for the individual or corporation for which he acts.

Returns shall be made on or before the 15th day of the third month after close of the fiscal year, or if the return is made on the basis of the calendar year, the return shall be made on or before March 15. The commissioner may grant a reasonable extension of time whenever good cause exists, no extension shall be for more than six months.

If the collector believes the income to be understated, he shall require taxpayers to show cause why amount should not be increased or on proof may increase the same.

CORPORATION TAX

Corporations in 1918 shall pay 12 per cent. of net income in excess of credits provided; for each calendar year thereafter 10 per cent.

Labor, agricultural or horticultural organizations, mutual savings banks not having a capital stock represented by shares. Fraternal beneficiary societies are exempt from tax; also building and loan associations, cemetery companies operated exclusively for their members, religious, charitable, scientific and educational societies and all other societies not operated for profit.

Taxes shall be paid in 4 equal instalments—1st at time of filing return; 2nd, 15th day of 3rd month; 3rd, 15th day of 6th month; 4th, 15th day of 9th month. Tax may be paid in full at once if desired.

Continued on page 224

The Protection of the Birds

By COURTENAY SAVAGE

RNING. PLUME BIRDS
PE EGRETS IBIS CURLEWS
IS & HERONS. PENALTY FOR
NG ANY PLUME BIRD $300
X MONTHS. ALL BIRDS
THIS POND ARE
ECTED BY LAW

ON THE morning of March 14, 1903, the late Theodore Roosevelt, then President of the United States, sat at his desk, and after deliberation signed a paper that he had been studying. His signature started the greatest movement toward bird conservation that has ever been known, and he lived long enough to see a great colony of birds breeding on the Florida land he ordered set aside for that purpose; and what is more, he saw the one original reservation grow year by year, until at the time of his death there were seventy- Federal bird reservations, a treaty with Canada tecting migratory birds, also a Federal law, making Federal land, lighthouses, national parks and ional cemeteries places where the feathered folk ht live free from the molesting hand of the hunter.

ust why this movement was necessary can be ex- ined in a short space. Fifty years ago the United tes was decidedly small as to population and lthy as to animal life. Birds lived in every patch woodland, in the thickets along the country roads, the fields. Farming was conducted on a small le, many of the farms being limited to the amount land that one household could cultivate. Cities e small, and far distanced. The birds prospered.

As the country has grown day by day, as the use of m machinery has reached out over the fields and de our farms tracts of land embracing thousands acres, the natural haunts of the birds have disap- red. And yet the birds have an economic as well a pictorial value.

'Practically every tillable foot of land in the state under cultivation," the Chief Game Warden of a at corn state reported recently, "and I find that ny of the small lakes and marshes, the natural ding and resting grounds of the birds, are disap- ring. If we do not establish at least one game serve in each county there is a possibility that the ds and small wild life will be seriously depleted."

ANOTHER serious factor in the possible depletion of bird life was the possibility that without pper laws of protection the hunter would soon kill several of the species. This does not seem possible the average thinker, yet as a definite example can cited the wild pigeon.

Fifty years ago the wild pigeon was more common an any other wild bird, yet 1919 finds these native merican birds as extinct as the dodo. Wild pigeons re fairly large, graceful and beautiful. They may ve done some small damage to the crops, but their ief food was wild fruit, berries, etc., and thin- elled nuts. If they went into the fields, it was to k about in the stubble after the fields were cut. t for some reason the farmer's boy chose to call em pests, and to kill them accordingly. Incidentally, the wild pigeon was good to eat, and the butcher in the nearest town would buy all he could get. Sometimes hundreds of these birds were killed by a party of four or five hunters or trappers. There were some who cried shame at the slaughter, but not many, and from 1860 to 1870 the birds began to disappear. A series of exceptionally cold winters are supposed to have helped with the destruction, but no matter the cause the country suddenly discovered that one of the most beautiful of the native American birds was almost extinct. The various Zoological parks had some of the birds in their cages, but naturalists could find none living in their native breeding-places.

The awakening had come too late. The birds did not thrive in captivity,—the last one died in a cage in Cincinnati four or five years ago—and in spite of the reward of $1,500 offered for the discovery of a pair of wild pigeons, none has ever been found. The wild pigeons of America are gone.

Other birds would have disappeared in the same way. Seagulls, the natural scavengers of our coast, were threatened with extinction by plume hunters, so were the beautiful egrets which are killed at nesting time for their feathers—the aigrette, which the bird does not wear at other times—and the heath hen of the Massachusetts coast. In the case of the heath hen there is still a question as to whether this bird can be saved, for there were only a few left when the Audubon Society was able to obtain a preserve at Martha's Vineyard, and by careful protection to increase the number of these birds so that the danger of extinction might be passed. The experiment has been fairly successful, and the authorities in charge are hopeful.

BIRD conservation is a national duty. Theodore Roosevelt, one of the greatest Americans, leaves behind him a lasting memorial in the Federal reservations that he founded, and each of us, in an humble way, can carry on the work.

The natural question arising from the reading of this article is: "How can I do my share?" Very easily. Every window-box, garden, or estate where birds are encouraged to live and are protected is another link in the great chain of bird reservations. All birds are insect-destroyers —the wren, the bluebird, the woodpecker, etc., etc.,—and they will repay for any damage they do by their beauty and their insect-killing proclivities. If you can't afford a bird bath, put out a shallow basin of water; all birds like to bathe. Feed the birds in winter; put a bird-house in the trees, and instil in the growing children the idea that it is their duty to protect the feathered folk.

SUCH were conditions some thirty years ago. There were various bird societies, but they were not far-reaching in their activities and had little authority which they could use to protect the feathered folk.

At various times, even as far back as 1858, naturalists had written of the birds of Florida and their need of protection, especially of the brown pelicans of the Indian River. Florida, because of its climate, its natural marshes and lakes, has, like Louisiana, always been a favorite wintering-place for migratory birds, as well as the waterfowl that made the states their home. In 1901 an effort was first made to protect the famous Pelican Island with its colony of brown pelicans, and as a result state protection was offered to all non-game birds. Pelican Island was surveyed, and then came the suggestion that it might be a Federal reservation. There was no real authority for such an act, but the General Land Office prepared the order, it was approved by the Secretary of the Interior, and signed by the President. Since that time other tracts of land in various parts of the United States have been dedicated to the conservation of bird life. There are ten Federal reservations in Florida, the same number in the state of Washington, while Alaska and Louisiana have about an equal number. Practically all of the states bordering on the Gulf of Mexico have Federal reservations, and many of the Mid-Western states have several. There is no Federal reservation in any of the original thirteen states.

This does not mean, however, that there are only seventy-one protected areas in the United States where the birds can find food, rest, and a safe place to breed. The growth of the bird clubs has been instrumental in the planning of thousands of bird refuges in all states, while the Audubon Society owns and leases islands and tracts of land in many Eastern states, particularly in New York and New England, where the birds are guarded by paid protectors. The Audubon Society has led every fight for bird conservation, and to this organization belongs the real credit for the protective work accomplished.

In addition to the various organizations of national character, several wealthy individuals have taken over great tracts of land which they use as private reservations. Commodore E. C. Benedict has converted his 300-acre estate at Greenwich, Conn., into a bird sanctuary, while the Mrs. Russell Sage estate and the Rockefeller Foundation own large and valuable tracts in Louisiana where the birds are guarded.

THE guarding of the birds on protected lands is an important part of the work of the Federal and Audubon authorities. Although state and national laws have been passed making it wrong to kill the birds for their plumage, plume-hunters are constantly raiding the nests of the waterfowl and killing them for the sake of the prices the wings will bring. Thus a constant watch is necessary. Patrol boats are constantly hovering along the shores of the reservations, and more than one pitched battle has been fought to save the egret or gulls from slaughter. In Florida, one of the best game wardens of the Audubon Society was killed by bird-butchers.

If those who call the robin the thief of their fruit, and hate him for his early morning raids on their berries, would realize that the little fruit spoiled is a light dessert for the huge quantity of insects killed before the fruit was touched, then their feelings would be more kindly. Cutworms and craneflies, which do great harm to grain crops, are favorite foods of robins, while leaf-beetles, vine-worms, etc., are eaten in great numbers.

It is a fact that if it were not for the bird life we would starve to death. The great natural enemy of man is any force that will destroy his foodstuffs. Every field is the home of thousands of insects, and agricultural reports will verify the fact that each year millions of dollars' worth of crops are destroyed by insects. And the birds are the natural enemies of the insect pest.

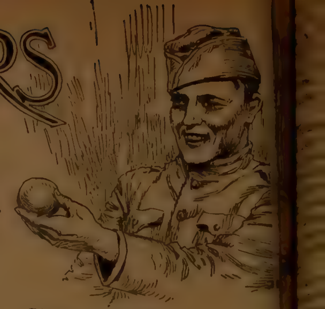
Many of the insects that injure the crops will multiply so fast in the course of a year that one pair will produce a thousand eggs during the summer months. Some insects, of course, are the prey of parasites that destroy them, but the most of the destruction of parasites is done by the birds who produce only a pair a season.

nesting egret, thousands of which e killed each year for plumes used in millinery

White pelicans and cormorants at a famous slaughter-ground in Oregon

Theodore Roosevelt, father of our bird conservation laws, looking into a nest

TWENTY-FOUR HOURS



During which I interview a doughboy, charter a taxi, and find Paris.

By Margaret E. Sangster

"BUT you mustn't go on to Paris alone." It was the Tall Boy speaking. "You mustn't go on alone—and at night. There'll be others from our boat leaving Bordeaux tomorrow morning. That will be time enough for you!"

I tried to explain.

"It takes ten hours to get to Paris from Bordeaux," I told him, "and so, if I leave tonight, I'll be arriving in Paris at about eight-thirty tomorrow morning. I haven't any room engaged, and if I get there in the morning I'll have all day to hunt for a hotel. Paris is very crowded, now, with the conferences——"

The Tall Boy interrupted.

"What if there's no one to meet you?" he questioned. "You've never been in Paris, and you don't speak French. What——"

"Don't be silly," I told him. And I'm afraid that my tone was a wee bit impatient. "I've telegraphed ahead to my brother. I've been writing to him, in Paris, for ever so long. And I've also telegraphed to an old friend of mine who is a newspaper correspondent. He will know Paris like a book. One of them, probably both of them, will meet me."

"But the trip down"—a worried frown had appeared on the Tall Boy's forehead—"your train doesn't leave until ten-ten. And that's pretty late for a girl to be out alone——"

"You put me on the train," I told him with all of the firmness I could command. "Stop worrying. I'll not be alone for a moment. There will be five others in the very same compartment with me. And I'll be met the second that I reach Paris. Everything will be all right!" (You see, I was quite sure!)

We were late, perhaps because of the argument, in getting to the station. It was just five minutes before train time that we reached the platform in front of the long line of box-like coaches that in Europe is called a train. Porters, standing at the entrance of each coach, told me blandly that every seat was "occupé." I turned despairingly to the Tall Boy.

"Can't you make them understand," I implored, "that I must get this train? And that I can't stand up all the way to Paris?"

"Say, lady!" It was a good American voice directly behind me. "You wait here. An' I'll get you a place—if I have ter throw somebody out!"

I turned quickly and saw a slim boy in an army uniform—a boy with the M. P. of the Military Police on his sleeve band. Before I could manage a "thank you" he was off and into one of the box-like coaches.

"Do you suppose he'll find anything?" I asked the Tall Boy nervously. "Do you think——"

It was the M. P.'s voice that answered my question.

"I got a seat for you, lady," he told me with a suddenness that made me jump. "It's th' only seat left in th' train, I reckon! You'd better hurry!" He had grasped one of my bags, as he spoke, in each hand. "No, don't thank me. Why, you're a *girl* from home!" He laughed and pushed me gently through the doorway of a narrow compartment. "Be nice to her," he warned the inmates of the compartments, and——

"Good luck!" he called to me.

I HAD just time to manage a hurried good-by to the Tall Boy, just time to cast a bewildered glance about me, when the train started to move. I saw the station crowds receding jerkily into the dark; I saw, at the last moment, the wildly waving hat of the Military Policeman. And then I sank back, half-frightened, into my place—conscious, for the first time, of a feeling of stage fright. It wasn't for several minutes that I was able to look around and notice my fellow travelers.

Four of them were French, and stolid. There was one woman and there were three men. One of the men wore a rubber coat and rubber boots—the other two were dressed in ordinary traveling suits. The woman had put her hair up for the night in curl papers, and she was eating an orange, I turned, half inquiringly, to the person sitting beside me, and saw, with a flash of joy, the olive drab of an American army uniform.

"Oh," I gasped. And then, although I had never seen the man before, "*you!*"

"Yep—me," responded the soldier. He grinned engagingly, boyishly. "Say, you was all fussed up when you got on the train, wasn't you? I could tell. Say, I'm glad that you're here!"

I laughed. It seemed too good to be true—the finding of some one, in my own compartment, who could speak my own language.

"I was scared, rather," I admitted. "And why are you glad to see me?"

"I've been in th' woods, fighting, for seven months," the soldier told me abruptly, "an' you're th' first English-speakin' young lady I've seen, in that time, t' talk to. When that M. P. poked his head in th' door and asked if there was room for an American girl, I told him, '*You bet there is!*' If anybody'd said that there wasn't room I would've killed him!"

"Seven months!" I echoed. And then, because when you are a writer person you can't help reaching out after information, "You've seen a good deal of fighting, I suppose?"

"You're right I have," answered the soldier. "I was up in the Alsace-Lorraine sector, and at Verdun, an' the Argonne Woods. An' I never got wounded—not once. I've seen a lot of fightin'. But I was good at ducking shells—" he paused for a moment, and then, "You *can* duck shells, you know," he told me, "you can hear 'em comin', an' if you fall flat, *an' quick*, they'll miss you every time. There's one kind of a shell that goes *Sh-h-h-h-h-*. And there's another kind that goes *Whiz—Bang!* They're the easiest kind to duck—you can hear 'em comin' an awful long way."

I looked closely at the boy who was an expert in the fine, and necessary, art of ducking shells. He was blond and young, and his blue eyes were confiding. He was the sort of a boy that every woman, no matter how old she is, instinctively wants to mother—the sort of a boy who has gone out bravely from many a Christian Herald home—gone out gloriously to fight his nation's battles.

"Weren't you ever scared?" I questioned, and paused, abruptly, at the tactlessness of my question.

The American soldier laughed at my confusion.

"You bet I was," he told me—"I look back, now, an' wonder how I ever went through with it! But at th' time—well, it was up to me, that was all. I had t' make good!

"Th' first time we went over th' top—I guess I'll never forget it. We'd been marchin' all night an' we was hot an' muddy, an' dog tired. An' we wanted our breakfast. And we didn't know we was anywhere near th' first line. An' then—then th' order came ter go over. An' we was all surprised, at first, and then we was mad, clean through. Mad at th' Germans? Not a bit of it! We was mad at th' luck, mad because we wanted food. We went up over th' trench in double quick, an' across No Man's Land. Somebody yelled out fer us to sing something as we went, but we couldn't. We was too mad!

"We hadn't gone but a few hundred feet w enemy turned their guns onto us. I seen drop down; an' another guy right after him, a that had bunked with me. A piece of shell over th' eye and glanced off. I felt th' blood across my face. An' I got madder than ever. gan ter yell.

"Th' Germans met us wit' their bayonet They was pretty game, but they can't work b like we can. One jab an' they're through. on jabbin'. . . They met us—but they could us. We went on . . ." He paused sudden then, "Say," he chuckled, "it's funny t' be tell to a girl from home. I can't believe it's real!"

"So," I switched the subject back again, Germans are game fighters?"

"Game—yes," admitted the American s "but mean! D'you know the sort of thing th They paint their airplanes with French col fly over our trenches an' drop bombs on us. meal times they shell our cook wagons so as w get anything to eat. They're mean, they ar they're game. At least—" he added, "they wa until we began ter lick them. Towards th' end our fellers could go out an' bring in fifty prisone day. They wanted ter be taken.

"The French are good guys, but they're to Not enough pep. Why, when our division we th' Lorraine sector we found that things had ju hangin' fire fer months! There was a sort of between th' French an' German trenches, an' o th' Germans would go out for drinkin' water wash their clothes, an' th' next day th' French go. When we came up an' seen that, we co hardly believe our eyes. My lieutenant almo over, an', 'Can you beat it?' he says, 'Boys, we clean this tea party up?' And we did. We few shells over and they was *through*. It don' us long ter finish things!" Suddenly the soldie into his coat pocket— "Have an orange? questioned.

I declined the orange. "But," I asked, "you the French people, didn't you?"

"They've been fine to us," the soldier told me enthusiasm, "they'd do anything in th' world f American doughboy. Why, if a chap is in a U States uniform he can tour France—an' it won' him a cent. They'll give him food an' railroad t an' a bed any time. They'll give him clothes needs 'em. They'll learn him their language. T make him all th' French fried potatoes that he ca Oh, they're fine. But, won't I be glad ter get ho

"And won't you have a lot to tell them home?" I exclaimed. "Won't the girls come crow around?"

The American boy winked a roguish and young wink.

"Won't I—just!" he exclaimed, "Why, back they don't understand about war. You won't un stand, either, until you see what th' shells have to some town—or until you see the inside of hospital. Then you'll get it. Why, my mothe a softness grew in his wide blue eyes, "she d even know that I've seen action. I've never tol for fear that she'd worry. Th' day that th' armistice was signed she wrote me that she was it was over an' I hadn't been in it. That same was in a front line trench an' th' Huns was se over a shell a minute. But she didn't know. won't, either, until I get back!"

The three Frenchmen were nodding in their pl The French woman, her head upon her arm, sleeping heavily. The American soldier point their direction.

"I suppose that you're sleepy," he said at "I'm not. I couldn't go ter sleep while you're he talk to. I only wish I was goin' all th' way to P But I get off at Tours—that's half way. D' you if I keep on talkin'?"

"Not at all," I answered; "you just talk. I'm sleepy."

The boy was reaching into the inside pocket o coat. All at once he drew out a photograph. handed it to me.

"My family," he said proudly. "That's mother in th' middle—it looks just like her. And

MARGARET SANGSTER is in France representing the Christian Herald Family. She went with broad instructions but was told also to follow her heart, to go where it led, and write as it dictated; for we knew that her unusually sympathetic insight into human joys and sorrows would lead her well.

This is the first of her stories from the capital of France. Next week's story will take her to Paris. After that will come a real surprise. Watch her articles. Nothing coming from abroad will be more vital, more human, more intensely interesting. Wait for that surprise.

on th' end is my dad. An' th' old lady is my dmother—she's th' best knitter in our town, back e. Say, don't let's talk any more about th' war. unt ter ask you what sort of shows they're havin', , in th' movie houses; and what they did in New k when th' peace news came through; and what's atest song hit on Broadway . . ."

HE American boy left the trains at Tours. And after we left Tours I slept, although fitfully. it is hard to sleep, fully dressed and sitting bolt ght, in a moving train. At every station I woke a start and, as the station lights receded into the t, I dozed off again. And when at last a misty dawn began to creep in through the window, and French woman woke up and unwound the curlers her hair, I knew that we were approaching s.

was just a little before nine that we rolled into the t terminal station, but it was still almost dark (for sun rarely shines in Paris during the winter.) our train came to a standstill I jumped from my , and I think that I was the first one to reach the —to scan the crowded platform for a familiar . I looked for the brother who had been in nce for a year, and I looked for the old newspaper d who knew Paris like a book. . . .

id you ever, when you were a child, swing as high ossible in a swing? If you ever did you know the liar sinking sensation that occurs when you begin ome down again, through the back-rushing air, ards earth. That was the sensation I felt when I ized that neither my brother nor my friend were he station platform! The Tall Boy's prophecy had e true—I was *alone* in Paris, and I didn't know nch, and there was nobody to meet me!

can't exactly explain how I checked my baggage. d it mostly by gestures. I can't exactly explain I made the porter understand that I would come k for it after I had found a hotel. I only know after a bit he did understand! And then I ried out of the station and into the street.

had been looking forward, for weeks, to my first npse of Paris. But today I do not think that I ld tell you anything of the impression that it made me. I was too worried, too anxious to get a taxi, ry to analyze my feelings. I only knew that I was city thoroughfare and that there were cabs, a nber of them, standing along the curb. I approached the nearest one timidly.

I want to go—" I began in English, and then pped, "Rue des—" I began again, giving the ress that I had been sending my brother's letters

he taxi driver looked at me and sniffed. Then he ed, and fixedly, at some point directly over my d. I turned to the next driver, and repeated the ress. He, too, stared over my head, but he murred "engage" in a bored voice. I went down the of the cabs. Every driver showed the same calm fference.

stood there, on the Paris pavement, in front of se calmly indifferent taxi-drivers. I wanted to ut aloud my scorn of them—but I was utterly unable to make them understand a word. I stood there, half torn between the desire to stamp my foot, and the desire to cry. And then suddenly a soldier, with the bar of a first lieutenant on his shoulder, crossed the street and paused in front of me. I touched his arm with nervous fingers.

"Will you please," I asked abruptly, "get me a taxi?"

The First Lieutenant jumped, and turned sharply in my direction. "Of course I'll get you a taxi," he said, "you startled me for a moment. It isn't often that we see American girls—"

We got a taxi, finally, by standing in the middle of the street and stopping every vehicle that came along while the First Lieutenant asked, in very bad French, if they were engaged. Between taxis he told me of his home in Vermont, and of the little French lady who is going back to that home with him. We shook hands warmly and wished each other good-by and good luck when a taxi was finally captured. And I went away with the vision of his smiling face to cheer me.

I drove, first, to the address that we, at home, have been sending my brother's mail to. I drove down pleasant boulevards that I was too preoccupied to notice, down streets with names that were familiar to me. Finally we reached an office building and stopped there. But upon getting out I found that the organization had taken up new quarters in another building.

We left the wide boulevards and hunted through many an alley way and side street, the taxi-driver and I. And finally we stopped at another door, a door that bore the new number and the name of the organization that my brother is with. I pushed it open wearily and asked a young soldier in charge where I might find him. The young soldier looked at me curiously a moment before he spoke—

"You're just over from the States, aren't you?" questioned the young soldier, And then— "It's Sangster you want? Why, this is only his forwarding address. He's been with the boys in Germany for a couple of months. Will anybody else do?"

I turned quickly away. I couldn't let a stranger see that my eyes were full of tears. And I hurried blindly out to the street.

"We'll go to the American Express Company," I told the taxi-driver in a voice that I tried to make steady. (I am having my mail sent in care of the American Express Company) "Rue Scribe," I finished hurriedly as I saw his face going blank—just as all French faces go blank at the sound of the English language. "Surely there'll be a letter there from somebody!" I told myself.

But there wasn't. I came away from the American Express Company empty-handed and with a very heavy heart. It was with a feeling of utter failure that I started out, still in the taxi, to search for my newspaper friend. I was not surprised when the clerk told me, at his hotel, that he had started home, suddenly, a week before.

There was nothing left do but hunt a hotel. And I wasn't prepared for the hunt. I had expected somebody, familiar with Paris, to help me. But I remembered a name that I had heard mentioned on shipboard, a name that had stayed in my memory because of its home sound.

"Go to the London and New York," I told the taxi-driver, who, with a fairly intelligent grunt, turned his car in an entirely new direction.

The London and New York Hotel was full, but the manager directed me to another hotel, in an avenue called the Rue Kleber, that might take me. Said hotel, in the other end of the town, was also full. "It is the conference," they told me, then they gave me a new address. I looked furtively at the taximeter as I again climbed into the cab and thanked fortune that the taxis of Paris are cheap. (I have found out, since, that they are the only cheap things in Paris!)

The next hotel was full, and the next. And it was growing late and I had had no breakfast and no luncheon. I told myself, unhappily, that I was seeing Paris. But that didn't help—much. For I didn't want, at the moment, to see Paris. I wanted to go home—and to see my mother.

My taxi rounded a corner and stopped at a new hotel. It was the last on the list that various clerks had given to me—the Hotel Normandy. And I walked in, desperately, *and they told me that they had one room left.* And I tried not to kiss the woman at the desk as I paid a deposit.

The taxi took me to the station to get my baggage. And on the way back from the station I found that I was noticing buildings, that Paris was, after all, a charming place. I noticed that I was passing places that I have seen on picture post cards—the Louvre, and the Tuileries, and the Madeleine. I brought my baggage back to the hotel as a triumphant emperor might have brought this captives through the streets of ancient Rome. I entered the hotel feeling as queens have sometimes felt. But when I reached my room I threw myself down on the bed and slept as a tired little child sleeps.

WHEN I awakened it was very dark, I glanced hastily at my watch and saw that it was nearly ten o'clock. And all at once I realized that only a day had passed since I had taken the train from Bordeaux—that only a day had gone by since I had said good-by to the worried Tall Boy on the station platform. Twenty-four hours. . . . I felt that I had lived a lifetime in those twenty-four hours.

I opened my valise to take out the things that I needed for the night. And there, on top of everything, lay the Bible that had come from New York with me. I picked it up, and it fell open in my hands at the third psalm. I read—

"I laid me down and slept; I awakened, for the Lord sustained me.

"I will not be afraid of ten thousands of people . . ."

I laid down the Bible and crossed over to the window. Below me lay Paris, a sleeping city. And as I looked I thought—

"I'm not afraid of you—I'm not. You're only made of bricks and mortar, and your people are only people—even if they don't speak my language!"

And I turned away from the window—a part of it all!

Bolsheviki Seek Peace With the Entente

ON FEBRUARY 6 the Russian wireless announced that the Bolshevist Government was willing to begin conversations h the Entente. The message deed the willingness of the Soviet vernment to acknowledge the finan- obligations of Russia to citizens of Entente. A guarantee was also en for the payment of interest in raw terials. The Supreme Council at ris arranged to send two representaes each of the five great powers to et the Soviet representatives at nces' Island. Prof. Geo. D. Herron, merly of Iowa, now in Switzerland, William Allen White of Emporia, nsas, are the American delegates.

Leaders of the Anti-Bolshevists in ris opposed a meeting of the Bolviki alone with representatives of the tente, since they held that the Ente was thus recognizing them as a de to government. The Government of orgia declined to send delegates to the posed Princes' Islands Conference, miral Kolchak, dictator of the Siben Government, refused to have anyng to do with Bolshevist traitors and esident Tschaikovsky, of the North ssian Government, declared that comomise with Bolshevism was impossi-. The Central Soviet at Moscow, on bruary 4, called to the colors all men tween the ages of 29 and 45 years; and Bolshevists were reported to be wing additional territory north of Vilna d to be practically controlling the raine. Siberian troops forced the lsheviki to retreat south of Perm. The Allied armies south of Archangel, from February 2 to 5, successfully withstood further attacks by the Red armies.

The Week in the World's News

BRITISH STRIKES SPREAD. Belfast and Glasgow on February 3 were in the grip of general strikes which had extended to London, the tube system under the city being practically stopped by unauthorized strikes. There was a threat by the electrical workers to throw the city into darkness and stop all surface traffic. On February 5 the government announced that under the Defense of the Realm Act the threatened action of the electrical workers would be considered a punishable offense. Agreements by the heads of the unions for a 47-hour week were disregarded by the workers who demanded a 40-hour week, the basic reason for the demand being the necessity of insuring work for all. The War Department on February 5 made an attempt to supplement the busses and the surface lines by ordering 1,000 military lorries into service on the main streets to carry the workers, giving preference to women and girls. The lorries took no fares and carried about 250,000 people a day. The London tubes normally carry over 500,000 passengers a day. A settlement was finally reached with the union leaders in London on February 6, but the men refused to accept the settlement. The situation in Glasgow was reported to be clearing up.

The New British Parliament convened on February 4. Premier Lloyd George returned from Paris on February 7 and it was expected that questions involving labor and reconstruction would be given early attention.

NEW LOAN NECESSARY. The action of Congress in repealing appropriations of $15,000,000,000 started a rumor that this money had been returned to the Treasury making the Victory Loan unnecessary. Secretary Glass met this rumor by announcing that no money had been returned to the Treasury and that this $15,000,000,000 represented money which it would have been necessary to raise. The Treasury officials have estimated that the national expenditures for the year ending June 30 next will approximate $18,000,000,000. The Victory Loan to be floated after Easter is, therefore, absolutely essential and there will be the same patriotic reason for participation in it that impelled over 20,000,000 citizens to buy bonds of the fourth issue.

GERMANS AT WEIMAR THREATEN ENTENTE—In opening the National Assembly, on February 6, Chancellor Ebert declared that the old order in Germany was gone beyond recall. He said, "We will call on the old German spirit of Weimar, we will be an empire of justice and truth." He also said, "The conditions of the armistice have been of unheard of severity and were carried out without shame. We warn our adversa-

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Christianity and Democracy

THE teachings of Christ lead to liberty and Liberty finds her safest haven in Democracy. Wherever the story of Christ has been told the shackles of hereditary rule and ignorance have been shaken asunder. In fact, liberty has outrun faith and there are mission lands now democratic which are not yet Christian. Next week we tell the story.

Margaret Sangster has seen the Marne. Who wouldn't give an eye to see it with the other one? But she saw it with two eyes and a heart and next week she tells about it.

That the best chances in life are those we make ourselves is charmingly shown in the tender and sympathetic short story next week: "Handsome Is."

Secretary Lane has some big plans for our soldier boys. He wants to set before them a wide and certain opportunity. Robert H. Moulton tells of it next week.

Next week, too, Dr. Hall of Korea tells of Medical Mission work in the Flowery Kingdom.

We are thinking especially of the Boys and Girls. Watch for their own particular features next week.

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A New Spiritual Awakening

THE war has come and gone. People everywhere turned away from the pursuits that had claimed their interest and powers and gave themselves over to the big business of winning the war. But winning the war included doing a great many things for the nation and for our boys, things that stirred the heart and that spurred the energies, and people who had always talked in terms of dollar or social values, found themselves learning a new vocabulary.

There were lots of men and women who had been living good lives without feeling the need of the influence of other good people. They felt no personal need of the church. They were satisfied with the varied interests of the busy world which claimed their time and thought.

But men who had been busy creating a structure of influence and power for their sons began to realize, with those sons in France, that there was a power greater than finance. Mothers, whose thoughts had been centered on the social position of their daughters, saw life with wider vision when the daughters in their nurse's uniforms sailed away.

And when the boys began to write home of the solemn moments when they faced the sacrifice they were ever ready to make, and daughters were known to be in daily peril in their work of mercy, and when letters failed to come and fathers and mothers could only hope—and pray—when that time came, many a good man or woman, who had of late years thought much of worldly power and pleasure, began to wonder if, after all, there was not a Power above it all, which ruled among the conflicts of men and which could be known and felt by human hearts and hands.

These good people, finding that the raising of Red Cross money was good fun, that talking up subscriptions to the Y. M. C. A. brought more satisfaction than a good fat order or a social triumph, that a lot of good people who had worked with them in these causes of helpfulness were in the church, and that prayer brought recollection, turned again to the church to see if, in it, they could find a real avenue to God, a real satisfaction, a real leadership in life and thought.

But the church had changed. The narrowness, the denominational emphasis, the so-called piety that cloaked a multitude of sins, the cant that put creed before Christ, was gone. They found the churches pulling together, submerging incidental differences, in order that they might sound a ringing challenge to all evil in the united declaration of their common faith. And, so, in these two years of war, in which nearly 70,000 of our finest boys, dead in France, have given to all of us a new understanding of the meaning of sacrifice and the worth of unselfish service, 2,000,000 persons have come seeking membership in the churches (Dr. Carroll is now gathering full statistics of all denominations for the last twelve months to be published shortly in the Christian Herald).

The men in the trenches felt the need of God, of a power great enough to give meaning to the conflict, and we at home have felt equally with them this hunger for the realities. We have always believed in God, we have felt that we were serving Him in a way, but there has come, through the example of the men in the trenches and through awakening in our hearts, by good works shared with others, a deep desire to bring back the faith of our youth and to know mother's God face to face as she did years ago.

In this spirit people here at home, satisfied for years to live as well as they could outside the church, are coming into fellowship with other Christians in order that they may find and continue that comradeship in good works which in the war months has been revealed to them. A new spirit of Christian Unity is moving men and organizations toward cooperation, a kindly willingness toward accommodation is breaking down the still remaining barriers of sect and tradition, and with extraordinary rapidity is bringing the churches together in the bonds of real Christian brotherhood.

In this new spiritual awakening the press is rendering a valiant service. More books on religion have been issued during the past twelve months than in any previous year, and the magazines and newspapers, which in other years gave little attention to spiritual matters, now make them a standard topic. From the outset, the Christian Herald has devoted its efforts to aiding the work in every way possible, believing that it was of God. It has specially directed attention to the demand for Church Unity, which it considers the most certain evidence of the spiritual awakening. Unity, when accomplished, will be hailed by millions of men and women throughout this land and by Christians throughout the whole world, for unity knows no bounds of sea or shore.

A new spirituality, a clearer and firmer belief in God, has come to us out of the turmoil. Now the nations are convinced that divine wisdom has been trying them in the purifying fire. The old dross of agnosticism, unbelief, false idols, corrupt ideals—how could these have survived the purging flames? Where now is the "higher criticism" which ran through our universities and theological seminaries like a plague and infected our churches throughout the land? How could it do other than shrivel up in the fiery ordeal? Yes, a new spirituality has come to us, for the fire has cleared away much of the rubbish and has brought again into the view of all men the vital, indestructible truths which alone are precious and real. Today all of us know, better than we have ever known before, the reality of the fatherhood of God and the brotherhood of men.

Anti-Prohibition Propaganda

A BELATED but furious propaganda against National Prohibition is in progress. In the hotel rooms of the country are being placed pamphlets denouncing Prohibition in such harsh terms as "outright theft," "hypocrisy," "terrible tyranny," etc.

This propaganda has strong selfish interest, thorough organization and heavy financial support back of it, and it will fool a great many people if not properly reckoned with.

The old argument that it is unfair to take from the people of New York state, for instance, their "personal privilege" by the votes of other states is persisted in, notwithstanding that New York itself has gone for Prohibition. It never was much of an argument, and now, of course, it is no argument at all.

The natural and inevitable depreciation of saloon property is in this propaganda pronounced "theft." The contention is that all bar fixtures and unexpired leases ought to be paid for by the public.

The propagandists overlook the important fact that these saloon properties have been paid for by the public many times over and in the coin of destroyed manhood, women's heartbreak and children's loss of proper parenthood.

"Lawful investments" and "tangible property" are fine phrases and have weight, but they do not justify the tool-kit of the burglar, however honestly bought, or the knife with which a drunken father would stab his child. Property is sacred, when rightly used, but manhood, womanhood and childhood are far more sacred and to be protected at any sacrifice of sin-tainted property.

Soldier-Farmers

SECRETARY LANE'S plan for placing returned soldiers on small farms will attract very general interest at this time when the country is threatened with a big surplus of unemployed labor. Similar plans have been adopted in several countries, where the release of the troops from active service has created a grave labor problem. The bill which has the approval of the Secretary appropriates $100,000,000 for the investigation, irrigation, drainage and development of waste lands, to provide employment on farms for our honorably discharged soldiers and sailors. Just here, the question may be raised whether it would not be well to consider the availability of the many thousands of neglected and deserted farms in the Eastern and Middle States, as a part of the project at least. There are hundreds of millions of acres of unappropriated government land, which might be included in such a project, but these are largely arid or waste lands, of the kind which require not only clearing, but irrigation and drainage systems, in order to reclaim them for agricultural use.

This nation owes our soldiers every aid it can r der toward their industrial rehabilitation. To ma minds, the soldier farm scheme would have a mu more definite and practical shape if it were not co fined to arid and waste lands exclusively, but appli to available farming land, wherever it could be fou in sufficient acreage. Under the proposed measu the financing of the soldier-farmer is made a compa tively simple affair. The land would be improve the workers equipped and instructed, and gene supervision continued until success is assured. order to meet the necessities of the case, howev practically every detail, not only as to the selecti of the land, but the laying out of the farms, erecti of buildings, preparing of ground, choice of crop market facilities, transportation, and even social a neighborhood advantages would have to be consi ered. Farm colleges or branches at accessible ce ters ought to be included in the scheme. The go ernment did well with its great military camps, whi constituted a formal program. It ought to do qui as well, or even better, with the farm experimen Under proper conditions the soldiers and sailors, very large proportion of whom came from agricu tural districts, would give the best there is in the to the work to assure its success.

At the outset, the men on the farms should not b left to their own devices. They would willingly com under such a system of working as would contribut in a very large degree to the success of the whole ente prise. In working along lines laid down by the gov ernment, the men would be making a solid foundatio for their own future careers.

Better Seamanship

THERE are some statesmen and editors, mostl foreign or of alien sympathies, who pretend to b disturbed and dismayed over the possibility o American shipping being driven from the high seas o account of our seamen's law which guarantees highe wages and better conditions to our sailors than ar enjoyed by those of any other nation.

Mr. Hurley, Mr. Schwab and many other industria and political leaders are entirely convinced that as the President stated in his latest address to Congress, that the chief need of a great industrial civilization such as ours is good railways, good highways, good farm roads, good instruments of distribution over the length and breadth of the land—and the oceans.

The two greatest civilizations of ancient times, Persia and Rome, were based on systems of good roads; and another great civilization, Carthage, also derived its prosperity from good highways, although her highways were the high seas.

Desirable and natural as it is that American shipping shall lead the marine world, it is equally natural and desirable that our seamen shall be elevated to the highest class and conditions.

Shall China Be Degraded?

IT IS an extraordinary revelation that is disclosed in the letters making known the efforts of the liquor interests to establish their outlawed business in China, which the Christian Herald publishes today. The whole story in detail is given, and it must be anything but soothing to the self-respect of the American people to learn that the interests that conduct the vile business which has been cast out of the United States, in their determination to find an outlet for its debasing products, have decided to unload them on helpless China. Why should China be made the dumping-ground of what we ourselves have rejected as a traffic that is a menace to the health, morals and general well-being of every community in this nation?

America is known in China as the best friend that country has. We have demonstrated this on many occasions. Here is an opportunity to do China a real service, which we trust will not be neglected. We hope that our government, which is now in possession of the facts, will take all necessary steps to prevent the carrying out of the plan to debauch the great Asiatic republic for gain.

The first meeting of the Peace Conference in the Quai d'Orsay. The delegates stand as President Poincare declares the Conference in session

© Western Newspaper Union

The League of Nations Takes Form

Commissions Push Work of Peace Conference

THE League of Nations will have teeth. Those who feared that it might be emasculated and impotent to enforce its decisions were answered plainly by the action on February 8 the Commission of the League of Nations of which esident Wilson is Chairman. This commission had n practically completed its task. M. Ferdinand rnaude, one of the French members of the Comssion, gave to the press the following summary of plan as it stood on the eighth. The League is to ve an Executive Committee with full powers, ways in session, the members of this committee to chosen by the great powers.

There is to be a judicial tribunal before which tions may be ordered to appear, by the Executive mmittee, to settle their differences.

There is to be an international parliament, meeting ce a year, with delegates from each member nation, consider world legislation.

There is to be an international police force—army d navy. Each nation will maintain its part of is army subject to call by the Executive Committee the League, to serve wherever needed.

France, fearing that she might again face invasion th allies unable to reach her before the major blow s struck, was reported to have insisted upon the ovision for the international police force. This in ite of the fact that Mr. Wilson, addressing the hamber of Deputies on February 3, had declared rance still the frontier of Freedom and that "when-er France or any free people is threatened the whole orld will be ready to vindicate its liberty." According the summary it is planned that this force shall be ed to compel nations to avail themselves of the eliminary machinery of the League to settle their fferences without war. If war cannot be thus pre-ented, the dispute will be permitted to proceed to ms subject to rules and regulations formulated by e League. It is planned, however, to hold in reserve e weapon of the economic boycott.

During the week ending February 8, the Comission worked long hours, and each day brought ports of progress. The plan to have the Executive ommittee consist exclusively of delegates from the ve principal powers brought protests from the naller nations, and a plan was reported to have been onsidered to give the smaller nations representation the proportion of nine to ten. Similarly it appeared npossible to secure acceptance of the principle of ompulsory arbitration. Under President Wilson's eadership this portion of the plan for the League was hen reported to have been altered, on February 5, to rovide three alternatives, arbitration, mediation—robably by a committee of the League—and inquiry to determine the rights and wrongs of the dispute, the disputants binding themselves not to engage in hostilities until the investigation is completed and the report prepared, Mr. Bryan's plan.

It was also reported that the plan of the League contemplated permission for the signatory nations to accept the plan in full or with reservations.

The Commission on Reparation and Indemnities was also hard at work. France, which had shown willingness to yield many points to secure the League of Nations, was reported unyielding on the point of reparation, demanding that Germany be made to pay every sou that could be forced from her.

Another secret treaty bobbed up during the week, the engagement under which Roumania joined the Entente. By this document, signed August 17, 1916, Roumania agreed to declare war and invade Transylvania, eight days subsequent to the beginning of an offensive from Salonica. Roumania was to conquer and to be permitted to annex certain stipulated areas in Austria-Hungary, including the Banat of Temesvar, now claimed by both Roumania and Serbia. The Serbian interest in the Banat was recognized by a provision requiring Roumania to idemnify Serbians who wish to emigrate from the territory within two years, and by a provision prohibiting the building of fortifications opposite Belgrade.

The question of Arabia was also before a commission of the Conference. Certain elements appeared to be endeavoring to stir up enmity between Britain and France over the mandatory covering the new Arabian Kingdom, which admits its need of western guidance until it learns to walk alone. There was a report that the Arabs had asked the United States to take over the administration of Arabia, Syria and Armenia, possibly of all of the former Turkish territory aside from Mesopotamia.

The Commission on International Labor Legislation of the Peace Conference, of which Samuel Gompers is chairman, has announced no conclusions, but on February 8 the American delegates laid before the commission the proposals, the most important of which are:

"A league of the free peoples of the world in a common covenant for genuine and practical cooperation to secure justice, and therefore peace, in the relations between nations.

"The entrance of any free nation into the league of free peoples should be inherent.

"No reprisals based upon purely vindictive purposes, or deliberate desire to injure, but to right wrong.

"Recognition of the rights of small nations and of the principle, No people must be forced under a sovereignty under which it does not wish to live."

"That in law and in practice the principle shall be recognized that the labor of a human being is not a commodity or an article of commerce.

"Involuntary servitude shall not exist except in punishment for crime.

"Trial by jury should be established.

"The right of free association, free assemblage, free speech and the press shall not be denied or abridged.

"That the seamen of the merchant marine shall be guaranteed the right of leaving their vessels when the same are in a safe harbor.

"No article or commodity shall be shipped or delivered in international commerce in the production of which children under the age of sixteen years have been employed or permitted to work. (Similar prohibitions are proposed against the product of prison labor and merchandise produced in the home.)

The proposals also included an international eight-hour day, adequate wages, based on the standards of living, and equal pay for women and men doing equal work.

There were reports on several days that Japan was bringing pressure on China to force her to cease her efforts to secure at the hands of the Peace Conference release from Japanese dominance. The Japanese delegates declared officially that Japan did not desire any Chinese territory, but China is not only asking for her territory, she seeks also liberty of action.

The Supreme War Council, on February 8, adopted a proposal of President Wilson's by which there was created a Supreme Economic Council to take the place of all similar bodies previously organized and to deal with the matters of finance, food, blockade control and the shipping of raw materials during the armistice. Two civilian representatives for each Government were also added to the armistice commission.

This action was taken because of the increasing number of questions, not of a military character, which were arising daily and which required for their settlement the attention of civilians of experience.

It was expected that the next meeting of the armistice commissioners at Treves would deal more intimately than former meetings with non-military matters. It was also expected that, for military security, the Allies would occupy Essen.

Although the League of Nations appears about to take form and the principles upon which shall rise the structure of peace seem practically defined, a correspondent of the New York Times cabled, on February 7, that he had the highest authority for the statement that the work of the Peace Congress would not be concluded before midsummer, the road being long to the final resolution into full agreement of the complicated questions of territory, race and interest which are to make peace secure and war improbable.

A Plea for Church Unity

*A SERMON BY REV. A. EDWIN KEIGWIN, D.D.**

TEXT—I Cor. 12 : 20. "Now are they many members, but one body."

AS ONE enters the visitor's gallery of the Congressional Library at Washington the first thing the eyes rest upon is an inscription upon the opposite wall of the great octagonal reading-room:

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

There, above the many men of many minds frequenting the reading-room; there, above the many books of many kinds reposing in the cases and iron stacks, is emblazoned the shining ideal to which the world is moving—Unity.

Just now, the whole creation is moving in the direction of this goal with daily increasing momentum. Perhaps the divine event is not so far off as we had supposed. Certainly Unity is in the air. Statesman and ecclesiastic, business and labor are seeking more earnestly than ever before to substitute cooperation for competition, brotherhood for bitterness.

And the world is looking to the Church of Jesus Christ to lead the way. As the Bishop of Oxford, Right Rev. Charles Gore, put it in a recent address: "No League of Nations will be sufficient unless it be based on the universality of the brotherhood of man, in which denomination, schism, sectarianism and class distinction are broken down and Christendom reunited in one great universal Church."

On every hand and in every land there is a growing demand for that Unity which will embody the essence of the Church Universal, as originally conceived by our Lord and his first disciples. But how is the happy consummation to be brought about? Many and earnest are the inquiries as to the best "modus vivendi," and a veritable epidemic of Unity meetings has broken out. Spontaneously and in different parts of the country and of the world, conferences and conventions are being held. Duly accredited delegates, appointed by various ecclesiastical bodies, have set out from Europe and from America to make overtures to Christians across the seas, only to find, to their immense surprise, sympathetic convocations in session waiting to receive them—God's Spirit having outrun the missioner. Such a delegate from the Greek Orthodox Church, less than twenty-four hours after landing in New York, found himself seated on the platform in a great Unity Conference of the Presbytery of New York. Such is the quickened sense of oneness throughout Christendom!

HOW shall we proceed to give body to these hopes and expectations? Why not follow the example of Paul? The context presents a platform for Christian Unity that cannot be improved upon for directness, tact and practicability. Paul handled divisions in the Church of his day with decision and despatch. Before our great purpose becomes clouded with nonessentials, before the mind has had opportunity to erect barriers in the way of spiritual progress, let the heart speak, let faith declare itself. How?

First, by making a bold declaration for Organic Unity.

But is organic union achievable? Unquestionably. Indeed it is already an accomplished fact did we but realize it. The sooner we acknowledge the fact and approach each other in the spirit of conference rather than the spirit of distrust, the better for the cause. Such is the New Testament method of approach.

Paul met the schisms undermining the first century Church with the bold affirmation: "Now are ye *all* but one body." Upon the hypothesis that the believers were already one, he set about making them one. He treats a negative situation with a positive corrective. He reminds his patients that they are suffering from an eruption upon the surface, and not from any organic disaffection. And when we review the facts this diagnosis is fully confirmed.

The Corinthian Church, with characteristic Greek admiration for wisdom and eloquence, had mistaken adroit rhetoric and flaming oratory for the real thing—spiritual experience. Therefore, "I am for Paul; I am for Apollos; I am for Cephas." Thus many sincere Christians became entangled in the meshes of ceremonialism, controversy, and casuistry. How is the apostle to extricate his spiritual children from the snares of negation? By calling them back to reality, namely, their indissoluble oneness in Christ.

Is not this the crux to the whole question? Are we or are we not in Christ? If we are, then we are one body, by whatsoever names our several members may be known. To declare, then, for organic Unity is not to propose something new and radical; it is to assert something old and fundamental. It is our ancient faith endeavoring to restore what has become atrophied, what has been lost. At heart we are in harmony, in spirit we are one, in mind we are—how shall I put it?—addled. We have sacrificed collective consciousness for group consciousness. If this be so, the unhappy problem of disunion should be treated biologically and not mechanically. We may take to ourselves the illuminating words spoken by Clémenceau at the opening of the Peace Conference: "The League of Nations is here. It is ourselves. It is for us to make it live, and to make it live, we must have it really in our hearts." The withinness of the Unity movement is the dominant note which must be sounded over and over, until all pipes in the vast organ of Christendom are voiced and tuned.

CHURCH Unity is not a matter that must await the tardy decision of ecclesiastical procedure. It is a wonderfully articulated, diversely functioning body of reality, created not from without by denominational mandate, but from within by the Holy Spirit. Organic union is biological, not theological. Nothing short of this interpretation does justice to I Corinthians 12. Here, as elsewhere, the physical body is represented as the counterpart of the Christian body. The union for which the Master prayed is not an alliance or a federation. It is a living thing—multiform yet uniform.

We are coming more and more to see that this is true. Not alone in the trenches of Europe have men of many church affiliations felt their essential oneness. Wherever there has been comradeship in service or in sacrifice, the same thrill of reality is experienced. That which divides us cannot be so very vital, else why is not the line of cleavage more clearly marked? Is it not a fact that a twilight zone of considerable proportion forms the boundary line between the great denominations? Is it not true that the large proportion of believers inhabit this zone? The most astute theologians find it increasingly difficult to determine exactly where one denomination ends and another begins. Only the other day I heard Dr. H. K. Carroll, the government statistician, say: "I am often hard put to determine, from their belief and practice, just how to classify churches." And a glance at his statistical report visualizes this difficulty. For example, there are fifteen different kinds of Baptists, eighteen varieties of Lutherans, sixteen branches of Methodism and eleven subdivisions of Presbyterianism. Must union (or, better, reunion) be delayed until these one hundred and sixty odd Protestant denominations agree upon tenets which shall bind them together in a United Church of Jesus Christ? I hope not. Why suffer longer the paralysis of a discordant idea, when the mirale-working Spirit stands ready to set us free from our infirmity?

"Now are we one body." Whenever a venture has been made upon this assumption, results have more than justified it. Witness the many interdenominational movements for ethical reform, for social service and for spiritual quickening. Witness that most recent of all, the Inter-Church World Movement, born December 17, 1918, in the presence of one hundred and thirty-five representatives of Home and Foreign Mission Boards and allied agencies. After a day of careful consideration, it was unanimously agreed that the time is ripe for a unified program of Christian service and coordinated improvement of the unique opportunities of the New Era. Under a united budget and treasury, after a thorough united survey of the needs of the home and foreign fields, a united financial campaign is to be undertaken in the spring of 1920. This movement is not to displace or impair the autonomy or responsibilities of cooperating agencies. So nothing is lost and much is gained. It is the adaptation of Allied Strategy to religion.

FROM the neck down, the Christian body is manifestly united. There is a tacit agreement among the members; there is a working agreement. We are one in spirit, one in heart, one in service; why not one in mind? Possibly we are, and will so discover when the Pentecostal Spirit enables us to understand each other's tongue. At once let us come together and declare the wonderful works of God and see what will happen.

In England they have already done this, consequently the Unity Movement is further advanced over there. Such movements as the Swanic Fellowship (taking its name from the town where the meetings are held) have greatly advanced the cause. At first it was a company of Nonconformist ministers drawn together by a yearning for spiritual fellowship and meeting in secret. Then it became two companies, the one Nonconformist and the other Anglican, meeting simultaneously in towns three miles apart because of the ecclesiastical ban put upon the movement by the latter body. But between the sessions members of the respective conferences gravitated together in friendly intercourse, and the Spirit did it work. Then the secret came out as evidence of one living Christian organism began to appear. Then followed the fruits of the Spirit. And now the churches of England are eagerly awaiting the time when the essential Unity of Christian denominations is officially recognized, and the corporate form and title of this Church Universal is evolved. Doubtless the union of Christendom may be brought about by the same biological processes.

SECOND, still following the example of Paul, let there be a declaration for a platform of Tolerance. And by tolerance I do not mean indifference, but a generous recognition that diversity is inevitable in any organism. Remember, we are not trimming a Christmas tree; we are planting a Christian tree. "Thou knowest not what it shall be." Is not this the thought? "Now are we many members, but *one* body."

We must somehow contrive to pool our beliefs, so to speak. Denominational differences have not been wholly deplorable. It might be a great loss to Christendom, certainly it would be a great handicap upon the Unity Movement, were we to quench the light of great truths which it is thought some folks have seen more clearly than others. "The eye cannot say to the hand, we have no need of you." Denominationalism has grown up out of the necessity for striking back in defense of certain things "revealed unto some and not unto all." Eliminate the attack, and the bristling defenses will fall into decay as so many unsightly fortifications which enlightened civilization has rendered useless. Organic union should not impair liberty of conscience any more than political union does the sovereignty of states.

We are so constituted that we are incapable of seeing things alike. Some feel about union as Charles Lamb felt about music: "Sentimentally I am for harmony, but organically I am incapable of carrying a tune." All due allowance should be made for the self-evident fact that so long as we are in the body there will be diversity of gifts and differences of operation. To many, who sentimentally are for harmony, compromise would be intolerable and conformity would be irksome.

MORE than one effort to unite Christendom has failed utterly for no other reason than this: it was too arbitrary, too mechanical. During the Middle Ages, the effort was made to unite Christendom by means of uniformity of belief, everywhere the same belief embodied in the same tongue. Mechanically the program had everything in its favor. There was the authority of the Papal Church supported by Imperial Rome. This time it is organism, not mechanism, which we have in mind.

The foreign missionary field presents some admirable examples of Christian Unity which might be studied with profit at this juncture. Dr. Arthur J. Brown was thrilled and enlightened by organic union as he observed it in the Far East. One address to which he listened embodied the spirit which must now prevail, if the various Christian bodies in the homeland are ever to get together. A Chinese Christian began an address by pointing to one after another of the American Christians present as he uttered impressively these earnest words: "You are a Presbyterian and you cannot help it; you were born that way. You are a Methodist and you cannot help it; you were born that way. You are an Episcopalian and you cannot help it; you were born that way. We are Christians, and we don't propose to let you keep us apart." The assembled Chinese Christians represented every denomination to which allusion was made and several others. They were all enjoying denominational advantages made possible by denominational generosity in England and America. They were loyal to their respective branches of Christianity. And yet they were one—spiritually one—organically one.

Is such Unity feasible in America and throughout the world? I am sure of it! And I might justify this faith by proofs aplenty, were there time and space. It has been my happy privilege to witness many evidences of the essential unity now present in the various branches of Christianity. A very recent experience is characteristic.

The scene: A committee room where numerous interdenominational conferences have been convened. The occasion: An earnest desire to attempt something really broad and statesmanlike in a home mission field where there has been overlapping. The participants were officially designated representatives from six

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*Pastor, West End Presbyterian Church, New York.

China Emerging from Chaos

The Birth-Throes of a Nation as I Saw Them

By REV. FRANCIS E. CLARK, D.D., LL.D., Founder of Christian Endeavor

CHINA for three thousand years seemed scarcely to turn over in her sleep. Now, however, for nearly a score of years she has been seething with trouble, like a bubbling pot over a particularly hot fire. Within that time she has been ruled by the decadent Manchu dynasty, by an ambitious president, by a dictator who for a week or two made himself emperor, and by other presidents; better but weaker men, and, if we accept as true their own proclamations when they resigned their office, "most unworthy" to fill the high post of the largest republic in the world.

dozen revolutions, more or less serious, in different parts of the country have marked these momentous years, and fearful famines and awful floods have not been among the least of China's calamities.

At first sight it appears that the Celestial Empire (anything, (it would seem, but celestial) had been emerging from chaos for a long, long time. Yet, when we remember her vast extent, her four hundred millions of people, her five distinct and often hostile races (Chinese, Manchus, Mongolians, Tibetans and Moslems), her inherited conservatism, her age-long isolation from other nations and her hatred of change, we can but wonder that in twenty years such marvelous changes for the better have already taken place; changes which it has taken other nations, not decades, but centuries to bring about.

. . .

I have had the privilege of visiting China four times within the last twenty-six years, and had I, or any other sane man, been told on my first visit in 1892 that, in less than a quarter of a century, the Manchus would be deposed, China would be a republic, the country would be gridironed with railways, hundreds of newspapers would spring up, the opium trade would be abolished, her immemorial educational system changed, and an effective army and police force established, we would have said, like the king of l, "If God would open the windows of heaven, then might this thing be," but that only a miracle, wrought by supernatural powers, could bring about such marvelous changes. Yet all these betterments and more have taken place.

typical pagoda,
China's temple
her pagan gods

Each of my visits has happened upon a time of special interest. In 1892 I saw the old China, corrupt, decadent, apparently satisfied to die of lethargy and conservatism. In 1900 she was seething with hatred of foreigners, and on the edge of the Boxer rebellion, and the downfall of the Manchus. In 1910 she was trying to adjust herself to new conditions, but was still suspicious of foreigners, and afraid, as well she might be, of their aggression and spoliation. In 1916 she was in a ferment on account of her own internal troubles, over the ill-starred attempt of Yuan Shi Kai to become emperor. Province after province, including that of Chekiang in which I happened to be detained by illness, rebelled against Peking and declared themselves independent. Yet through all these troubles, and by reason of them, she has been emerging into what, I believe, will sometime be a well-ordered, progressive democracy.

The most exciting days of the last quarter of a century to be in China have undoubtedly been at the opening year of this new century. In April of that year I attended a memorable All-China Christian Endeavor Convention in Foochow, where a thousand Endeavorers from all parts of the Empire came together. There were few outward signs of the terrible chapter in Chinese history which was about to open. To be sure, there had been a year or two before some disturbances of a national character by a widespread society called "Vegetarians,"—a most mild and harmless appellation, but bandits under any other name could be no more savage. The chief article in their creed was hatred of foreigners, and I remember seeing an eminent missionary of the Church of England, whose face was all gashed and seamed by the cruel knives of the Vegetarians. All the other missionaries in her station were killed before the massacre was over. As she fell, she called out to those yet alive, "Be brave! Be brave! In five minutes we will all be in heaven!" She did not go to heaven then, however, but was left for dead under a heap of bodies, and was afterwards rescued, healed, and continued her blessed work for years.

. . .

After the convention in Foochow, we made our way north, stopping in Shanghai, and Tientsin, and reaching Peking when the excitement preceding the Boxer uprising was at its height, and shortly before the massacres of missionaries and Christians began. We saw the splendid heroism of the missionaries and native Christians, who, though they knew that fearful troubles were impending and that their lives might be in jeopardy at any minute, went about their duties as usual, preaching, praying, teaching, visiting the sick, shepherding the converts, as though the Boxers were thousands of miles away.

One of our last visits in China on that occasion was to Paotingfu, where, later, all the missionaries, Presbyterians, Congregationalists, and those of the China Inland Mission were foully murdered. We were the last friends from outside the city they could have seen, for very shortly after we left, the railway was torn up by the Boxers, and escape was impossible.

The half-hearted troops who had been detailed to guard the American Board Mission were quartered within the compound, and were supposed to fire a gun at nine o'clock every night, to let us know that they were on duty. One night the gun was not fired, and when we inquired the reason, we were told they had no powder. The next night the excuse was that they had no wadding. As can be imagined, when the Boxers actually attacked the premises a little later, the defenders all turned tail and fled.

Here lived the heroic Horace Pitkin, the scholar, athlete and noble leader of the Student Volunteer Movement, who a few years before had given himself to the work for China. Nothing is more pathetic than the note found by the allied armies, when a few months later they captured the city, and gave him Christian burial. The note was to his wife, who, shortly before, with their baby, had gone to America. It read something as follows:

> "'My dear wife: The Boxers are all around us. We cannot escape. In an hour we shall all be dead. Train up our little boy Horace for Christ's service, and when he is twenty-five years old, send him to China to take up the work I must lay down.'"

ANOTHER heroic missionary there, who was also our hostess, was Mary Morrill of Portland, Maine, a gentle little woman, with a great big heart of love, and as brave as a lion withal. When the Boxers came and told her she must go to the heathen temple in the city—where she was soon after murdered, with what indignities we know not—she went at once, but all the way to her death talked to them of Jesus and his love. The little beggar boys swarmed about her, as they do in China, and she gave them what cash she had in her pocket, saying, "I shall not want these any longer. You can have them." Kind, gentle, fearless to the end, she so impressed her murderers, I am told, that some of the Boxers themselves said, "She was a good woman. She ought not to have been killed."

An idol whose power is fading before the light of Christ

The missionaries of Peking, though some of them were called upon to die for their faith, were none the less heroic. Through the long, long siege, they never lost heart or hope. They encouraged the native Christians to hold out, worked with a will with gun and spade and pick, fought as well as prayed, and, by the seeming direct interposition of Providence on more than one occasion, won a glorious victory.

OUR own minister, the Hon. Edwin H. Conger, whom I met, was a sturdy, well-poised American, who presided, I remember, at one of our Christian Endeavor meetings in Peking. Another interesting man whom I met was Mr. Squires, the United States Secretary of Legation, whom I afterwards met when he was our minister to Panama. He told me, at that time, as we were talking about the siege in which he took a prominent part, that the Protestant missionaries were the real heroes and generals of the siege, and he especially mentioned Dr. Gamewell of the Methodist mission, and Dr. Ament of the Congregational mission. This high praise of Protestant missionaries was as unbiased as it was deserved, for Mr. Squires was a stanch Catholic.

The Chinese Christians were as brave as their missionary leaders. Thousands of them perished in the Boxer massacre. After the siege, Dr. Ament sent me a beautiful silk banner wrought by the girls in his mission school, representing the church of Peking coming through the fires of persecution, purified and strengthened. On one side was the Christian Endeavor monogram. In the "C" were the names of the men martyrs, and in the "E" the names of the woman martyrs, who belonged to the societies in Peking. This banner, which I greatly treasure, is in the Memorial room of the new World's Christian Endeavor headquarters in Boston.

This uprising was the beginning, I believe, of China's "new era." The blood of the martyrs has proved to be not only the seed of the church, but the seed of a regenerated nation. Soon after this, as we know, the Republic was proclaimed, the decree abolishing opium was put in force, the poppy fields were plowed under, and China has gone forward, though with some faltering and backward steps.

ON MY subsequent visits to China since 1900, I have seen vast changes, but my space is too limited to chronicle them at length. I will mention but one or two striking changes. In 1910, with a large party of fellow Americans, I walked through the streets of Canton. There were six hundred of us, and such a large influx of foreigners had never before come to China at one time for peaceful purposes. The populace was excited, thinking we had come on some political, anti-Chinese errand, and serious trouble was threatened. But a well-drilled, handsomely uniformed body of police protected the travelers, one policeman being detailed to every eight visitors, and the rabble confined themselves to scowls and ugly looks.

On my first and second visits to China, the old system of education was wholly in vogue. I saw the great examination halls in some of the large cities, with ten thousand little cells in each of which a candidate for a degree was immured for three or four days, that he might produce an essay or a poem according to the laws of the Chinese classics. Success in this effort, in which nine-tenths of the scholars failed every year, was the only passport to social or political preferments. For thousands of years this system had been in vogue.

On my last visit, this age-long curriculum had been abolished. Most, if not all, of the great examination halls had been leveled to the dust, and well-equipped halls of science and western learning had been erected in their place. In some of them Christian missionaries were the principals and professors, and in none of them is the Bible tabooed. Surely China "do move." Surely a new and great nation is being born in the eighteen provinces of the "Flowery Kingdom."

The King of Calloway County

A Thrilling Tale of the Cumberlands

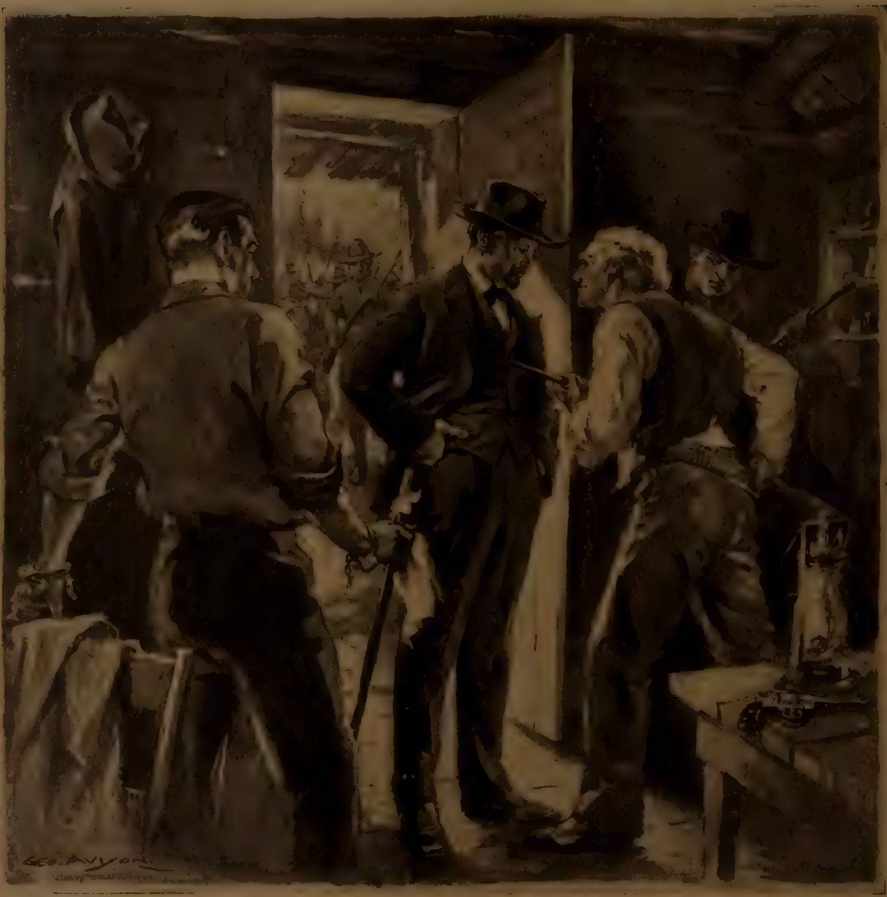
By LEWIS H. KILPATRICK *Illustrated by GEORGE AVISON*

THE stranger threw his saddlebags over one arm, and assuming an air of carelessness, strode up the cindered walk that led from the railroad station to the Court House Square. He was tall, of middle age, with a patch of gray on each temple beneath his black slouch hat. A week's growth of beard masked his face. He carried himself with the easy dignity of a man sure of his own powers and the righteousness of his mission.

A pall of suspense, hostile, quivering suspense, hung between the glaring blue sky and the shingled roofs of the little Cumberland Mountain town. Flannel-shirted, khaki-clad militiamen, with rifles on their shoulders, stood at every corner, returning scowl for scowl with the few natives who skulked about the streets.

The stranger passed the inspection of a sentry, who paced back and forth before a dingy law office, and entered. He paused just inside the door.

"Is this the Honorable Rufus Dorsey?" bowing to the short, heavily built figure who sat behind a flat-topped desk in the farthest and darkest corner of the room.



The old man lurched forward and pressed the muzzle of his rifle against John's breast. "Tell me, stranger, and tell me quick, air ye fer us or ag'inst us?" John was unperturbed. "Wait and see," he commanded.

"It is," was the curt reply.

Without invitation the stranger took a chair, keeping his back to the light. What light there was came from the open door and a single barred window. Dorsey sat well out of range of both. He had enemies to whom the sight of his bushy red hair would be the signal for a shot—and a funeral.

"I believe you own some undeveloped coal lands on upper Sandyfork Creek, don't you?" asked the stranger in a businesslike manner.

Dorsey became interested. "Well, not just yet," he replied.

He tried to get a look at his visitor's face, to judge how far he could be trusted. But while farsighted politically, the little man was nearsighted optically; a nearsightedness that had been rendered close to blindness by the scourge of that dreaded mountain disease, trachoma.

"You see, Mister, it's this way," Dorsey began. "The land's as good as mine now, but I couldn't make a deed of sale to it till after the death of its present owner——"

"Then I'll go and see him," interrupted the stranger.

"Afraid you can't," Dorsey chuckled dryly. "The fact is, he just left here an hour ago on his way to the penitentiary to be electrocuted. Donald McLane's his name, as bad an egg as ever was laid in these Cumberlands."

"Is that the cause of this excitement?"

"Yep." The legislator nodded his red head. "McLane's kin are all dead, but his sweetheart's folks kicked up a fuss when the trial came off and aimed to take him out of jail. But as the Whartons won't play politics on my side of the fence, they didn't stand much chance."

He squinted his eyes with a smirk of self-satisfaction. "I've a cousin who has me partly to thank for his being governor of this state. I ain't seen him for several years; but last November, at the election, I fixed it so that the ballot boxes in these mountain coughed up enough votes to put him where he is. It's made things mighty handy for me! When I call, the militia comes; when I say 'Guilty,' the judge sends 'em up. In other words, Mister, I'm what you'd 'title the *King* of Calloway County. See?"

"Yes, I see." The visitor picked up his saddlebags and rose to go.

"Come back in a week, when McLane's a corpse; then we can talk business," added the little man. "His will——"

He was interrupted by the sudden entrance of a militia corporal, who, visibly excited, carried an open telegram in his hand.

"He's loose!" panted the corporal, saluting and holding out the telegram to Dorsey. "McLane, I mean. Escaped when they were changing cars at the Junction. Any orders, sir?"

Dorsey held the yellow sheet close to his small eyes and his ruddy face paled.

"Send a squad up on Sandyfork to watch old man Wharton's cabin," he commanded. "Moren' likely McLane's heading that way. If they make a stand, give no quarter, take no prisoners. See?"

The corporal saluted again and hurried out of the office. Dorsey looked around, to find that the stranger also was gone.

With an uneasy oath, the legislator returned to his desk.

Three hours later the stranger, astride a mule, rode toward the friendly bulk of Whippoorwill Mountain. He was dressed as a native, but the stamp of the city was upon him. H possessed the reg poise of one wh had seen much, a done much, and su fered much.

As he neared th base of Whippoo will, he leaned fo ward in his sadd and peered u the mountainsid There, among a ta gle of wild-ro vines, was the ru of a hut. Off to on side, in what on had been a garde were two sunk graves, each marke by a rude cross.

The man gaze upon the picture o desolation and h strong mouth qui ered. He started t ride on, then hes tated, checked h mule and dis mounted. Passin through the rotte slat fence, h plucked two rose from the mass o bloom, and wit bared head and tea dimmed eyes, rever ently laid one at th foot of each woode cross.

The setting su dashed waves o gold against the for ested peaks of th Cumberlands as th stranger rode dow the western slope o Whippoorwill, int the purple mists o Sandyfork Valley.

From a weather boarded schoolhous in a nearby clearin came a girl wit some books unde her arm. Th stranger caught u with her.

"Is that wher Peter Wharto lives?" He politely lifted his hat and pointed toward a big log house on the creek bank, half a mile below.

The girl regarded him with suspicion.

"Yes, sir," she answered.

"Is there any place hereabouts where I can get a bite of supper?" he next inquired.

The native instinct of hospitality partly overcame her doubt, and the girl smiled.

"Why, stranger, you can come right down and eat with us," she said. "My name's Julia Wharton. We'd be pow'fully glad to have you."

She was neatly dressed, gentle, primitively beautiful, a product of the New Civilization that was invading the hills, finding its medium of expression in the church and the "moonlight" school.

"Thank you, Miss Julia. I believe I will." The man got down and walked at her side, leading the mule by the bridle.

"I'm looking for a young man, Donald McLane, who owns some valuable coal lands somewhere about here," he resumed, watching the girl's face closely.

The former look of suspicion returned to the brown eyes. "I reckon you won't find him, stranger. He's been sentenced to die, 'cause Rufe Dorsey wants those same lands." Then the brown eyes softened and two tears rolled down her cheeks. "They charged him with murder—but he never done it!"

The man appeared thoughtful. "It seems to me that I read something about that in the papers, Miss Julia. How his friends threatened to storm the court house when he was tried; how the militia came just in time to prevent their carrying out the threat, and law and justice were upheld by force of arms——"

"There weren't any law or justice in it!" cried the

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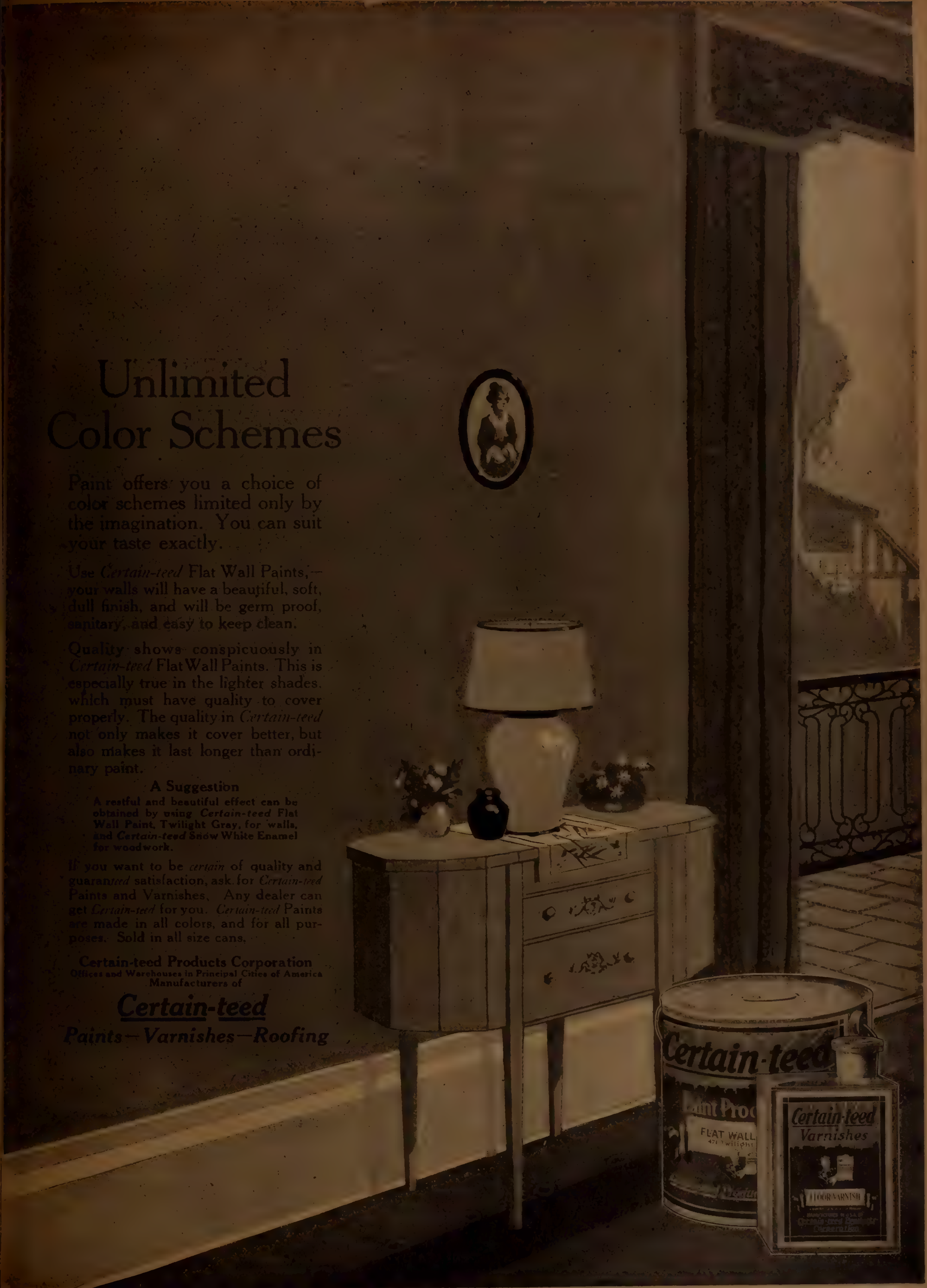

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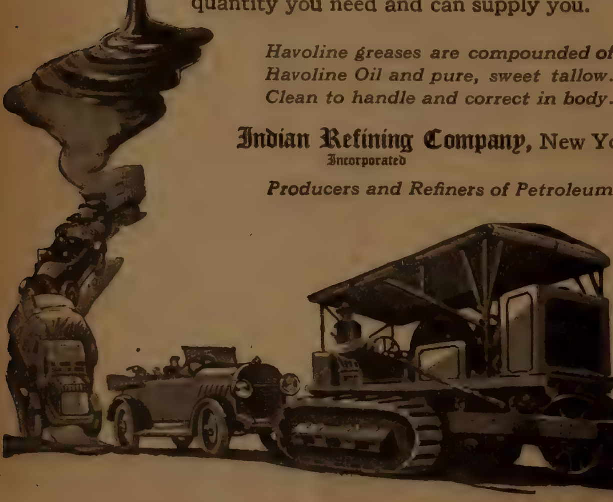

The King of Calloway County

Continued from page 204

girl. "It was politics, dirty politics, played by still dirtier politicians!"

The stranger shook his head in disagreement. "But those same politicians were officers of the law. They were elected by the people to maintain order and dispense justice. It was their sworn duty to use force in opposing mob rule."

Julia bit her lip to keep back an angry retort. "Yes, sir, but the law of self-preservation is a heap stronger than the law of human destruction. To know that an innocent boy is to suffer for something he never done changes peace-loving men into wildcats." Her voice trembled with the intensity of her convictions. "Law is law, stranger, only as long as it's the law o' nature."

A faint smile of appreciation twitched the corners of the stranger's mouth.

"Then McLane isn't a criminal?"

"A criminal? I reckon not!"

They walked along for some moments in silence, following the winding path that led to the Wharton home.

"You see, stranger, we mountain folks ain't like we used to be," continued Julia. "Most of us have given up feuding and moonshining and all those sort of things. Donald's a good boy. Ever since we were children, we've studied and worked and dreamed together. I teach school. Donald was studying to be a civil engineer. Pretty soon we were going to get married.

"One day, about five weeks ago, Donald was in town. The marshal, one of Rufe's pals, came up to him and started an argument about nothing. Before Donald could get away, more of the gang crowded round. There was a shot fired— and the marshal went down. They carried him off right quick, saying he was killed. Then when they searched the crowd to see who had the gun with the empty cartridge, it was found in Donald's pocket. One of Rufe's men had slipped it there. Of course it wasn't any trouble for a rascal like Dorsey to have men swear they saw Donald murder the marshal. He bosses the court and picks the juries. So when Donald was tried, he asked the governor for troops. And in spite of all that Pa and my folks could do, Donald gets the death sentence." Her little chin quivered. "I wish I could die with him!"

The stranger's tone was coolly curious: "Was the marshal instantly killed?"

"Killed? Why, stranger, that bullet wasn't meant to hit him. It was all a fixed-up game. He just acted like he was dead, mashing some polkberries he had in his shirt pocket when he fell, to look like blood. They carted him up a hollow near town, where Rufe has a cabin, so he could hide till Donald is 'lectrocuted. Then he'll come back to life—after it's too late."

"But the coal land Rufe is after?"

Julia's cheeks flushed with anger. "He made a will and forged Donald's name to it, leaving everything to him. As Donald's kin are all dead and Rufe controls the judges, there ain't any chance to dispute it."

They had reached the rock stile in front of the Wharton home. From within came the sizzle of frying things and the appetizing odors of the evening meal. Hitching his mule, the stranger followed the girl into the house.

Old Peter, his wife and Julia composed the family. The news of Donald's escape at the Junction had reached them a short while before. Peter had expected it.

In silence he and his guest took their seats at the supper table. Julia, her pretty face strained and white, waited on them. Her father ate little. He moved restlessly in his cane-bottom chair, glancing first out of the window, then at the loaded rifle in the corner.

"Stranger, hit 'pears to me like I've seen ye somewhar afore," he remarked as they finished the simple meal. "What might yer name be?"

The man smiled. "John—just call me John," he said. As if not caring to dwell on the subject, he added: "May I stay with you for a day or two?"

The old man scratched his gray head uneasily.

"I ain't got no reel objection to y stayin', John—fact is, we'd like mighti to make ye welcome—but thar's liab to be a right smart mess o' troub round here afore long." He pause searching the clean, strong face befo him. "Say, John, do ye believe i fightin'?"

John's kindly eyes hardened. "I com of fighting stock," he said.

"And ye believe in justice?"

"Justice is the first word in th vocabulary of every true man."

"And what ain't yer affair ye le alone?"

The stranger seemed to hesitate, the replied: "I have affairs of my own t attend to without meddling with thos of other people."

Peter beamed upon him cordially.

"I don't know who ye air, John, o whar ye come from, but any man wh says them things and means 'em, ca stay under this roof as long as he will!" He gave his visitor a friendly sla between the shoulders; and togethe they arose from the table and left th room.

It was early the next morning just a daybreak, when the escaped prisone reached the shelter of the Wharto home. He was breathless, hungry, hi clothes torn by his flight through mile of underbrush. The steel bracelets stil were about his wrists, but the chain tha connected them had been severed.

John shook hands with him, returning scrutiny for scrutiny. Donald was big, earnest boy; broad of forehead square of jaw, every inch of him dumbly yet eloquently, expressing the motto o his Gaelic forefathers: *No one wound me with impunity.*

The stranger watched him closely, with that interested thoroughness of a practiced gauger of character.

"Donald, how did you manage to escape?" he inquired.

"It weren't so hard," replied the youth. He seated himself at the table where Julia had placed food and drink. Then, between mouthfuls of bacon and cornpone, he continued:

"Of course, stranger, we had it all planned. Dorsey thought I'd be safe after he got me out of town; so all the guard I had was two deputies. When we stepped off the train at the Junction, to change cars, two of our boys were there waiting. Each of 'em tackled a deputy, pretending they was drunk and looking for trouble. In the confusion o' the racket I slipped away and struck out for the brush. There a third feller was waiting with a file. He cut the chain between the cuffs, so I could take care of myself, then started out by a short trail to tell Peter. I come around the longest way, knowing that in an hour all the main roads would be guarded. At that, I didn't have no time to lose."

"How fer air they behind ye?" asked Peter, coming in from the living-room.

"Only a few miles. Dorsey and the captain are leading the hunt. They know that I 'as headed this way. I reckon you'd better be getting the boys together, Peter."

Donald turned to John. "You keep out of this, stranger," he said. "It ain't any of your affair. Enough'll get hurt as it is."

Peter took the rifle from the corner and went upstairs to an open window.

Bang—bang—bang! Three sharp reports rang out through the stillness of the dawn, echoing and reechoing among the dew-drenched hills. *Bang—bang—bang!* Three more. It was the signal for the gathering of the clan. It meant war: it meant death: it meant the defiance of law as a weapon of personal greed.

But the call had come too late. Already the khaki-clad men were surrounding the house, just out of gunshot. The squad that Dorsey had ordered to watch the place did its work well.

Minutes passed.

One clansman slipped through the lines and gained the house. A second reached a holly tree, a few yards from the porch, and fell, the victim of a militiaman's bullet. No more came. Peter, Donald and the lately arrived kinsman barricaded the doors and windows. Julia and her mother went upstairs, to wait till there should be wounds to dress and dead to mourn.

John took no part in the preparations of defense.

"Peter, are you going to resist?" He asked what seemed a foolish question.

Peter looked at him with a trace of scorn. "When a pack o' hounds tree a 'coon, don't ye reckon hit's goin' to fight fer hits life?"

"There's no chance for Donald to escape?"

"Nary a one. The sodjers air all about." The old man filled his belt from a cartridge box. "But hit ain't the law that we're opposin', stranger; hit's that little squint-eyed, sorrel-headed rattlesnake, Rufe Dorsey. That bein' the case, I reckon we'll stand together and fight hit out!"

"But if Donald gave himself up, the governor might pardon him before the day of the execution?" persisted John.

Peter laughed bitterly. "Yas, the gov'nor *might* pardon him, and the gov'nor *might* break up Dorsey and his gang, even if he is his cousin. But, John, we ain't got much of a gov'nor. He's been writ and writ about this, but no use." The mountaineer grew strangely sober. "He was born right here in these hills, down t'other side o' Whippo'will. I knowed him as a kid, till his pa and ma died and an uncle come and took him off to the settlements. He grew up to be a mighty smart man, so they tell. Then some politicians made him gov'nor: *their* gov'nor, to do and say the things *they* want him to.

"Last fall, when he was 'lected, hit seemed to me these woods turned a little redder'n common, shamed, I reckon, 'cause sech a man was born among 'em." Peter shook his head slowly, as if upon its grizzled locks rested a share of the humiliation. "Naw, stranger, we ain't got much of a gov'nor!"

"Perhaps you judge him harshly," said the younger man, and turned away.

There was hardly a sound in the house or in the valley about it. No shots had been fired except the one that brought down the man under the holly tree. Dorsey and the captain had arrived and were deploying their men for the attack. The defenders grimly waited, saving their ammunition for the onslaught.

John took from his saddlebags a small portfolio and went over to a table in the corner. "'Seemed to me these woods turned a little redder'n common, shamed, I reckon, 'cause sech a man was born among 'em,'" he repeated musingly.

Donald paced back and forth in the big living-room, his muscular arms tightly folded across his chest, his brow dark. Once in a while he glanced upstairs, where Julia waited; then, with a determined jerk of his head, he would sight through a loophole in the log wall and finger his revolver.

Unnoticed by the two men in the other room, John stepped up to the boy and laid a firm hand on his shoulder.

"Donald," he said, "are you going to let that man and the father of the girl you love give up their lives in what we all know is a useless fight?" He spoke the words slowly. The boy flinched, as if he had sensed the storm within his heart.

"There are at least fifty soldiers out there, fully supplied with ammunition, trained to shoot straight, ordered by Dorsey to spare no man who opposes them. They have the law on their side, misapplied as we know it is. To defend this house against them is but putting off the inevitable. They'll get you in the end, Donald. If we resist them, they'll get us too. We can't save your life by giving ours." Their eyes met—steely gray eyes, eyes of the type of men who print the page of history—and a spark flashed from soul to soul. "Donald, it sometimes takes a mighty brave man to play the coward. Donald—are you that brave a man?"

Still gazing into the thinly bearded face, the youth raised his head, compressed his lips and nodded.

"Yes."

He started toward the stairs, then feeling the stranger's eyes still upon him, he turned, took a soiled white handkerchief from his pocket and tied it to the handle of a broom.

"Thank 'em and tell 'em why," he whispered to John. "And"—wistfully—"and give *her* my love." He unbarred the front door.

But again the firm hand was laid upon his shoulder, this time with the tenderness of a proud father. "Not yet," said the stranger.

A heavy step sounded behind them.

"What air you fellers up to? Who aimed to go outen that door?"

John confronted the wrathful Peter. "The boy aimed to go out that door—but I go first."

"What fer?" suspiciously.

"I want to talk with Dorsey." The stranger smiled. "Being an acquaintance of his, I think maybe I can influence his intentions toward Donald."

The old man lurched forward and pressed the muzzle of his rifle against John's breast. "Tell me, stranger, and tell me quick—air ye fer us or ag'inst us?"

John was unperturbed. "Wait and see," he commanded. Taking the improvised flag of truce from Donald, he threw open the door and stepped out upon the porch.

The same corporal who brought the news of the prisoner's escape to Dorsey's office the day before, came forward to meet him.

"Where's Dorsey?" demanded the stranger.

"Over the creek, behind those big pines," replied the corporal.

"Thought so!" John snorted with contempt. "Tell him to come here; I'll guarantee his safety. I want to talk with him."

In a few minutes the Honorable Rufus Dorsey, accompanied by a bodyguard of two soldiers, appeared. Leaving his guard at the stile, he cautiously advanced half way to the porch.

"What do you want?" It was the same curt tone of the preceding morning, coupled with the leer of a bully.

"What do *you* want?" retorted the stranger. "Why are *you* bringing troops to attack the home of a peaceful citizen?"

Dorsey squinted hard at the speaker. "Because there's a criminal in there sentenced to the chair for murder. See?"

"Is he guilty?"

"The court said so."

"Yes, the jury you picked said so, and the witnesses you hired said so. Yet the man he 'killed' is alive within three miles of your office. And the land he owns awaits only the probation of a forged will to become yours. Isn't that it, Rufe?"

"Maybe so." The little man grinned with triumph. "But I've got the law on my side, and we'll either shoot him here or electrocute him at the pen."

The stranger pulled his hat down so as partly to hide his face, drew a folded paper from his pocket, and stepping forward, he put it in Dorsey's hands.

"Read that."

Dorsey grew suddenly white about the lips.

"It's dated today! It's a forgery!" he cried. Swinging on his heel to the militiamen, he ordered: "Arrest that man for forging a pardon."

John pushed back his hat and bent his face close to that of the nearsighted legislator. Turning from the astonished Dorsey, John beckoned to the youth in the doorway.

"Donald, Mr. Dorsey wishes to tell you that you are a free man."

The stranger turned to Dorsey.

"I knew there was something rotten in Calloway County, Rufe. I smelled it as far as the capitol. I investigated." He waved an arm toward Whippoorwill Mountain and his voice was softened with reverence. "Over there, in two sunken graves, lie my mother and father. These are their people, my people. I came here to protect them. They are citizens of a democratic state, entitled to the guardianship and all the privileges of her laws. No longer shall they be the subjects of a local political autocrat!"

Then, with the ringing sternness of one used to supreme authority, the stranger finished: "Within twelve hours these troops will have left Calloway County, and you, Rufus Dorsey, will be on your way to the state line, never to cross it again while I, your cousin, am governor of this commonwealth!"

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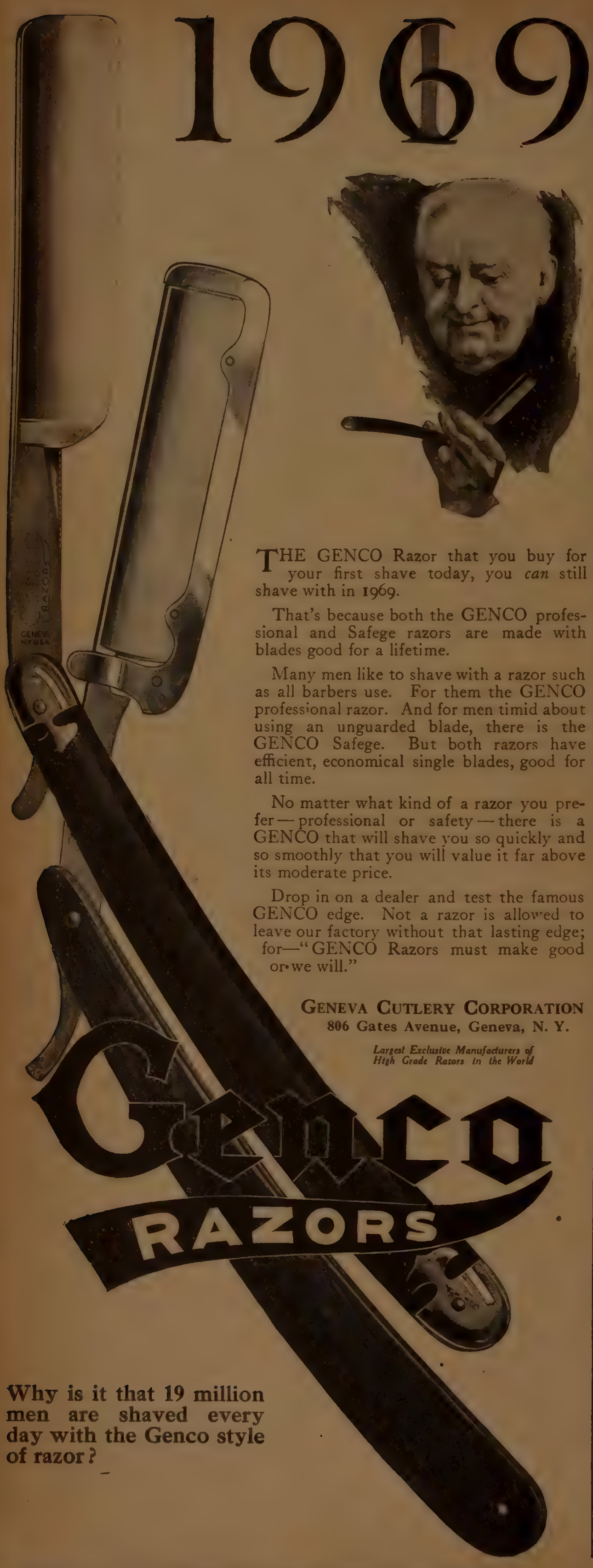

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U. S. Liquor to Flood China

A Plot to Debauch the Asiatic Republic for Gain Fully Exposed

THE North China Daily News of December 18, 1918, printed this letter from its correspondent in Nanking:

"Following upon the report that certain large brewery interests are to establish businesses in China, a large meeting of Americans and others was held after the English Service on Sunday afternoon, to voice the sentiment of the community in regard to the proposal. The matter was presented by the Rev. P. F. Price, chairman of the Church Committee, on the basis of a formal request received from representative American citizens. Numerous speeches were made, all expressing the indignation of Americans who live in China, and who have China's welfare at heart, at the exploitation of China in the time of her weakness by liquor interests that have already been discredited in the United States and which, if allowed their way, will precipitate upon the country a curse and blight beyond calculation. After discussion, the following letter, offered by the Rev. Dr. A. J. Bowen, president of the university, was unanimously adopted:

"'*Minister Paul S. Reinsch, American Legation, Peking.*

"'MY DEAR DR. REINSCH: Having learned with deep concern that the American Brewers' Association, now virtually deprived of its business in America by the people and the government of the United States, and seeking other fields for exploitation, is planning to transfer its activities to China, the American residents of Nanking most strenuously and urgently request that you, representing America in China, bring every legitimate influence to bear both upon the American government and upon the Republic of China to make this contemplated debauching of a weak and helpless people impossible.

"'We believe that the vast majority of American residents in China, and the great mass of Chinese people, will regard the establishing in this land of the American Brewers' and similar industries forbidden by law in America as a decidedly unfriendly act toward China, and that it will very greatly injure the good name and the high standing of all Americans. We believe that China, without active support and cooperation on the part of American official representatives, will be helpless and hopeless in opposing the brewery forces and other vices: with this cooperation, she will effectively ward off this great danger to her future manhood. We believe that America has no right to impose this additional handicap upon China in this hour when she gives promise of grappling with her already many evils and perplexing problems. The United States is now widely regarded in China as the champion of the rights and liberties of oppressed peoples. She manifestly has a sacred duty to China in helping to protect her from a business now no longer tolerated in our own country, and that will bring the worst forms of oppression. It is, therefore, intolerable to right-thinking Americans that breweries should fasten their blighting curse upon China. We therefore call upon you to use every legitimate means to avert this impending calamity.

"'Very cordially yours,
"'FOR NANKING AMERICAN COMMUNITY.'

"It was also decided to telegraph to Dr. Reinsch, pending the arrival of the letter, and a committee was appointed consisting of Dr. A. J. Bowen, Mr. P. L. Gillett, Dr. T. D. Sloan, Miss Mary Kelly and Dr. P. E. Price to devise ways and means to give publicity and effectiveness to the protest from Nanking."

A report reached the Rev. Hervey Wood, secretary of the Native Races Anti-Liquor Traffic Committee in New York, from Peking, China, dated December 22, saying: "American brewers are spending $6,000,000 in erecting brewery plants in the principal cities of China." Similar reports, Mr. Wood states, come from American and other missionaries on the field. One of these letters is from B. C. Patterson of Sutsienku, China, which says:

"It has been reported in a San Francisco paper that a company of brewers are planning to put a $2,000,000 plant in China to make beer. A notable appeal has gone up to our minister, Paul S. Reinsch, in Peking, urging him to do all he can to influence our government to make this debauching of a weak and helpless people impossible. This is from a large community at Nanking. Other centers are stirred too. It occurs to me that you in your official position could bring powerful pressure through your committee to prevent the debauching of the weaker races.

"It is true that beer is now coming in from Japan into China. But that is only an argument why any clean government and clean people should refrain from participating.

"Since England has stopped importing opium into China Japan has, with official government sanction, deliberately sought and cultivated the trade in opium, and is this year sending into China *18 tons of morphia.* This comes through the Japanese post office and through the Japanese customs at Kiaochau, and into Manchuria as 'military stores,' and as such is duty free and not to be inspected. Opium is coming in through the same channels.

"China is awakening, and her good will and respect are worth much to our people, let alone the moral issues at stake."

The Christian Herald has received the following letter on the subject from a well-known missionary, long at work in the Philippines:

"*Los Angeles, Calif., January 14.*

"Fearing that the papers in the East may not have made public what needs the protest and interference of the Christian and God-fearing people of America, I write to you, for the Christian Herald so earnestly pleaded for China's people during their famines, and in other even more serious needs which were national and spiritual.

"The Evening Express of Los Angeles has had the courage twice to voice a protest from the Chinese against having the dethroned drink of America thrust upon China's inexperienced non-drinking people. These strongly worded protests were due to the statement made by those who hold interests in keeping the drink trade up. They stated that 'if the saloons were closed in America, they will promote drink interests as speedily as possible in China.'

"You will know how to assure yourself fully of these facts. And through your many readers, you can arouse an effectual protest, and urge necessary measures to guard China from having the world's big brother, America, used to transfer her drink sorrows to China's millions. In this hour of America's big experiences for the needy and dependent nations, she only needs to be warned against this threatened shame to her name.

"ELIZABETH W. JANSEN."

All the facts in the case have been laid before the State Department by the Christian Herald, with the urgent request that such action be taken as will render futile any attempt of the character indicated.

◆

WE WISH to thank you for the three bunting flags which you so kindly sent. These were greatly appreciated by all the camp secretaries as well as by the soldiers. This thoughtfulness on your part in assisting us in our decorations is very much appreciated. BENJAMIN F. BUTTS.
Camp Merritt, N. J.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Victim of Miscellany

SUNDAY, February 23. Luke 10 : 41. "*Thou art troubled about many things.*" I am at present unable to trace the phrase, but I am almost sure it was used by Emerson about himself: "a victim of miscellany, miscellany of design and vast debility." Men are not always at their best in their own self-judgments, and it may be that Emerson was not deserving of this severe verdict which he passed upon himself. But the phrase, suggests a very grave peril into which countless thousands have fallen. Their life has been swayed by no sovereign purpose, no lofty dominating control. It has been fragmentary and discordant, like an orchestra where every instrument plays a separate piece. The victim of miscellany is one who has many fires lit but not one is blazing. He has a multiplicity of interests, but no commanding enthusiasm. He toys with a thousand opinions, but he has no supreme conviction. He has a throng of flirtations, but he is not taken captive by any overwhelming affection. There is no great white throne, no supreme sovereignty that brings everything under the rule of one scepter. Instead of being the strong and fascinating captive of a great quest, he is the weak victim of miscellany.

Now in the religious life there are souls whose devotion is distributed thinly over many things. If we inspect any side of their spiritual service we find the liberated energy about the same as it is on any other side. There is no force in it, no drive, no tremendous power of "getting there." Everything is slightly aired but nothing burns. There is not heat enough to burn a trail through intricate forests of difficulty. It is as though the contents of a smoldering fire had been distributed, one ember here and another there, but nothing giving enough heat to kindle an irresistible blaze. It is the want of a supreme passion that makes everything dull and dim. The soul must be possessed by some one overwhelming devotion if its life is to be safe and progressive. And in the Christian life this overwhelming devotion is love for the Lord Jesus Christ. J. H. J.

The Hospitality of God

MONDAY, February 24. Luke 14 : 16. "*A certain man made a great supper, and bade many.*" The parable of the Great Supper falls into the same class with that of the Lost Sheep, the Lost Coin and the Lost Youth. The parable of the Lost Coin reveals God as an infinite Economist, not willing that anything of value should be lost. The parable of the Lost Sheep reveals the eternal solicitude of God for the safety of his flock. The parable of the Prodigal Son reveals the eternal Fatherhood of God. The parable of the Great Supper reveals the eternal hospitality of God. Jesus was brought up among hospitable people. Consider how often he was present at feasts and suppers. It was the common and the proper thing to celebrate a happy event by inviting in as many guests as one's house could hold. Simon the Pharisee gave a supper in Jesus' honor. The prodigal's father celebrated the return of the wanderer by spreading a banquet. The shepherd celebrated the finding of the lost sheep and the woman the recovery of her lost silver piece by calling in the neighbors to rejoice. Hospitality is a beautiful characteristic. "The kingdom of heaven is like a man who gave a great supper." Who is the man? We have here a portrait of God, a portrait showing him to be very human, very anxious to cultivate the friendship of the children of men, very generous in providing for their comfort, and righteously jealous for the honor of his hospitality. C. C. A.

Our Heavenly Father

TUESDAY, February 25. Luke 11 : 11, 12. "*If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?*" This comparison is to emphasize to us once more the thought which was expressed in the opening words of the Lord's Prayer, namely, that the divine Being to whom we address our prayers is our Father. It is not only the right but the duty of a father, when his child asks him for something unnecessary, foolish or hurtful, to withhold the request and to substitute for the object requested another, the necessity and usefulness of which the child had not seen. The mother of the Zebedees asked for preferment for her sons in the kingdom of the Lord and was told that he did not know what she was asking for. We expect our earthly fathers to revise our petitions in our own interest, and we cannot expect less from our Father in heaven. But barring this possibility, we may rest assured that our heavenly Father will give us exactly what we have asked for. He will practice no cruel deception upon our confiding hearts. We may pray not only for necessaries of life, like bread and fish, but also for things like an egg, for which there will be only an occasional necessity, and we may rest assured that it will be supplied to us. There will be no useless or even dangerous substitutions for the things that we had asked. We may make mistakes in our prayers, asking for stones and serpents, and scorpions—for things which, if they were given us, would either prove useless and a burden to us or would inflict a fatal injury upon us. But what God will give us in answer to our prayers will always be good and really meet our wants. Why? Because he is our Father and has our true interests at heart better than we can imagine. If we can be convinced of the poor, imperfect love of our earthly parents and their honest dealings with us, how much more should we be assured of the purity of the affections of God, who knows our needs better than we know them ourselves and is more ready to supply them than we are to have them supplied? W. H. T. D.

Three Passions

WEDNESDAY, February 26. Matt. 23 : 33. "*How shall ye escape the damnation of hell?*" It is said that Henry Ward Beecher once uttered this text in three distinct ways, to show how the same words can express different attitudes of the mind. His first rendering showed anger and hatred; his second, warning, and the third, melting tenderness and sorrow. Does not our Lord manifest these different attitudes of mind in his presentation of truth? One day he stands weeping over the city of Jerusalem as he exclaims, "Oh that thou hadst known in this thy day the things that belong to thy peace!" On the next day, preaching his farewell sermon to those who had rejected him, he cried out, "Woe unto you, scribes and Pharisees and hypocrites! Ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater condemnation. Ye serpents! Ye generation of vipers, how shall ye escape the damnation of hell!" "You make clean the outside of the platter, but within you are full of extortion and excess."

How Christ's face must have shone with the terribleness of his denunciation! In the twenty-five verses of this awful arraignment, we have selected only a few of the sentences. He who was the Truth spoke the words without fear or favor, as he will when he sits upon his judgment throne. His intense warnings were with no uncertain sound. He did not seek to gild sin with the beauties of art, poetry or rhetoric, but made it stand forth in its real ruin. The three years of his ministry had been full of gentleness, mercy, kindness and compassion; but now, just before he is to cry out on Calvary's cross, "It is finished," he rolls up the curtain of the future and shows his audience a miniature Judgment Day. E. W. C.

Hope for the Hopeless

THURSDAY, February 27. Isa. 55 : 7. "*Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*" There is little waste in modern manufacture. Nothing which can be utilized goes to the scrap-heap. The greatest of all losses is that occasioned by human failure. What shall be done with character that seems fit only for the scrap-heap? There is a human junk-pile in every community made up of floating fragments of humanity, the dependent, the defective, the delinquent. Then there is an invisible scrap-heap, made up of all who have failed to govern themselves, who have failed of self-control and hence have failed to find the meaning of life. What shall be done with these? We reclaim waste lands. Can we reclaim waste lives? We pick up scraps of paper and metal and make them over. What can be done with scraps of character? It is a great question. Law can punish crime, but what can prevent it? This verse is God's answer. It is at once a challenge and an invitation. It says, in substance, "Let all who have wasted their souls, all who have been deluded and defrauded by sin, come near, and they shall find the path to peace and recovery." Across the stormy years that flow between Isaiah and Christ this message stretches like a bridge of gold, and over the untold years that await our race Christ's own words extend, a solid highway for the sinner's feet, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mercy and pardon are the great words in the Gospel of Hope. They cover all the past and all the future. The past shall be as though it had not been, and the future shall be fair as the face of God. "Can God forgive?" the doubter asks. We forgive. We offend one another, and yet when we confess our faults we are forgiven. Is God less powerful and less free than we, his creatures? The question is not, "Can God forgive?" but "Will He forgive?" Here is the answer: "He will have mercy and abundantly pardon." Unconditionally? Surely not. There are terms and conditions. The offense must not be wilfully repeated. There must be repentance and reform. The wicked must forsake his way and the unrighteous must renounce his thoughts. I have known a man to whom this message of hope first came while he was behind the bars, a drunken and dissolute saloon-keeper. He lived to atone by forty years of humble devotion for the sins of his youth. We honor God when we give him our lives unspoiled, but he can make much out of the fragments. C. C. A.

The Most Precious Gift

FRIDAY, February 28. Luke 11 : 13. "*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*" This is the grand conclusion of the Lord's instruction regarding prayer as Luke has recorded it. It clinches the whole argument with a rhetorical question for which there is but one answer possible. But there is one gift mentioned in this peroration of the Lord that gives to the whole discourse a peculiar solemnity and force. The highest gift which is within God's power to bestow is no earthly substance or temporary emolument or seasonable relief, but the divine Spirit of holiness. Coming forth from the Father and the Son the Holy Spirit is to enter the hearts of those who with believing hearts have laid hold of the Word of God. He is to bring life into our dead hearts and is to make his presence known to our intellect by illuminating our darkened understanding so that we know the truth as it is in Christ Jesus our Lord. He is to fill our paralyzed will with the strength of new resolves and make our lives resplendent with that holiness without which no one shall see God. He is to bring blessed comfort to our troubled hearts in hours of sorrow and suffering, and by making us ever conscious of the great redemption by which our guilt was canceled and we were made righteous in the sight of God by the sacrifice of his Son he is to bring to us a deep and serene joy over our blessed child relationship with God. Where this gift has been once bestowed all other gifts follow in the wake, and in comparison with this grand gift all others appear paltry. W. H. T. D.

The Water of Life

SATURDAY, March 1. Rev. 22 : 1. "*And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*" There was a river in the first Eden, but a grander one in the heavenly Paradise, for its waters pour forth from the throne of God. It runs through the streets of the city and is bordered by trees of rich fruitage on either bank. There was but one tree of life in the first Eden, but an abundance here. There are trees of life on the earthly as well as on the heavenly side of this river. We eat of the same spiritual food and cleanse in the same fountain of waters as the saints in glory. The kingdom within and the kingdom coming are one kingdom of Christ. The one is invisible in the soul; the other, glorious in its power and splendor throughout the universe. The apostle John beheld the first glory of Jesus while he was in the flesh, and afterward has the visions of the second and final triumph of his kingship and kingdom.

Our Lord is this River, flowing through heaven and earth, and any one who drinks of its waters need never thirst again. Peace is the language of the gentle river. It also signifies fulness, sufficiency, abundance. All the world may be filled with this healing stream, and the more thirst that is quenched, the more remains.

"Thou, O Christ, art all I want;
More than all I find in thee."

Christ is the fountain, the river and the wide ocean of infinite love. He is the beginning and the ending. Everything liveth whither the river cometh; deserts blossom, valleys are filled with verdure, trees with beauty, whose leaves are for the healing of the nations. This river of crystal purity, flowing through the hearts, the homes and the nations of the earth, is making our world a garden of God, like the heavenly Eden. E. W. C.

The courtyard and an upper porch

Entrance to the main house of the Colony building

THE AMER
AT J

By WILBUR

DURING the long, anxious months that have just passed—in which the destiny of the Holy City has been trembling like a fragile bit of thistledown held in air by equally opposing winds—thousands of people throughout the United States and Canada have been scanning the newspaper headlines for some inkling of the conditions that prevailed in the American Colony, which for many years has existed just outside the walls of Jerusalem, on the Damascus Road. Deeply concerned, they still wonder what has actually befallen courageous Sister Spafford, the wife of its founder; the learned Brother Joseph, the obliging Brother Elijah, the vivacious Sister Elizabeth, the appropriately named Sister Grace, and all the other hospital brothers and sisters, whose letters, Christmas cards and souvenirs failed to reach our country since the beginning of the war.

Now that Christian rule again controls the situation, and the Moslem sway of centuries has been overturned and broken, many ministers of the Gospel and other Christian workers are giving thanks, having recognized that the restoration of the Holy City is significant of world-wide civilization.

One taking a trip through the Holy Land—as our party of six did after leaving the Arabic at the port of Haifa—will not be disappointed an the glamourous atmosphere of that renowned country, if he be proof against continuous blighting squalor and a multiplicity of jarring noises and odors; but we, in our day, could not refrain from chafing incessantly that the birthplace of Christianity had to remain in the clutches of such a barbarous mistress as Turkey. From Haifa to Damascus and all through Palestine to the place of our final embarkation at Jaffa, we blushed whenever we recalled Scriptural allusions to the tropical vegetation of the Holy Land, and its fragrant oases flowing with milk and honey. Instead of energetic tillers of the soil, we found wandering Bedouins, raising within the scant confines of their temporary estates—which were bounded with small flat rocks—only sufficient grain to supply their actual need.

Few of the dwellers in the smaller towns could speak coherent English or French; but their faces would brighten when their ears had felicitously caught the tune of Teutonic gutturals. There were Germans everywhere.

Across the Sea of Galilee like a shining mirror in a hollow of smooth, green-velvet mounds—we rowed in small boats to Tiberias, the city of Herod Antipas—at that time half hidden by almond trees delicately deepening from youthful pinkness to the more beautiful lavender hue of maturity.

But the Mecca of our journey was Jerusalem; and the chief of its attractions—with all due respect to sacred landmarks—was the American Colony, where we expected to rest our bruised and buffeted bodies and enjoy a modicum of comfort before attempting other strenuous side-trips. Consequently, after visiting the historic ruins of Magdala, Capernaum, and other municipal ghosts bordering beautiful Galilee, we stoi
sumed our journey—jolting along in clumsy
each of them drawn by three sturdy horses—
many miles of black mud, and occasionally
at dirty adobe villages with their chara
assortments of dark and scrawny inhabit
Nazareth. Hence we were to go by horse
Lebona, within three miles of Jerusalem
Nazareth, we trailed on through a series

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Twenty-one nationalities are represented in the school

Refugees waiting for a soup kitchen to open

The weaving-room

The dining-room where Americans fare as at home

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EL WILLIAMS

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desiccated villages—corpses of Turkish misrule—arriving at Jenin, the Enganim of the Old Testament, or "Garden of Fountains." We spent a night at Nablus, formerly Shechem; then another day over hills and valleys, through the same sort of villages. We finally arrived at Lebona, where we thankfully turned our geldings loose, and scampered for the waiting carriages. We wondered if, after our weary siege of managing horses, we should find a remnant of something dignified or comfortable in Jerusalem. Even Mount Scopus and the impressive towers, domes and minarets of the Holy City, at that
ailed to inspire us; and but few of us were in a
o join in when some of the younger ministers
to sing "Jerusalem."
high gray-stone buildings of the American
soon loomed up before us—damp, chilly,
rose in the drizzle of that March afternoon—
we drew nearer, we were pleased to note that
usterity was softened by surrounding trees,
ery, and flowers.

We followed our dragoman and an Arab factotum through the reception hall of the main building to a drawing-room. But before we could sink into upholstered armchairs or upon chintz-covered couches, we were met by a host of cheery elderly men and women. Our own American people!

MOST of the women wore black silk dresses and white aprons. Long experience in entertaining cultivated tourists from all over the world had developed their alertness, tact, and felicity of word and manner.

"How did you enjoy your trip?" This inquiry came from a little old New England dame; and I immediately bounded from my relaxing stupor. Just imagine a florid woman with wrinkles of the smiling variety, engaged in knitting!—after a man has searched till his eyes blinked with pain, through forty adobe villages, for a woman that reminded him of home.

Her conversation was not forced or perfunctory. She said that, at the present time, a nephew and a niece of Count Tolstoy were among their guests; and that an old Arab sheik had trudged in from the desert to spend Sunday with them; he liked their singing, although at first he had thought it abominable. It had made him angry to hear civilized women strike high notes; it hadn't seemed consistent for them to yell when there was absolutely nothing hurting them.

The great drawing-room reminded us of some quiet New England sitting-room, except that its walls were much higher. Pictures in carved frames adorned the walls; the low, wide windows were hung with filmy curtains; there were plump cushions and sofa-pillows, an attractive rag-carpet with a figure of good design, furniture plain but artistic in form and arrangement, and many other smaller essentials—even to draperies, tidies, and "throws."

THE little woman told us that every article in the room had been made by members of the Colony—even the brass chandeliers high above our heads, and the wicker work-basket which some one had left in a far cozy-corner. Their unflagging industry, combined with their genius for discovering and utilizing resources, had made it possible for them to live independent of the world, although their actual aim was to keep in the closest relation with it.

Continued on next page

Members of the American Colony at Jerusalem

The lace shop of the American Colony

The American Colony at Jerusalem

Continued from preceding page

Suspected and annoyed by the natives, less than a score of our own American people had founded the colony—which at the time of our visit barely exceeded six-score—and had lived their lives so usefully and so devoid of ostentation, that their neighbors had become interested in them and marveled at the growing progress made, with such small expense and so little talk about it. Their curious investigation had proved to them that this band of workers believed in the righteous brotherhood of man; and that their strength lay, not in autocratic leadership, but in the power gained by their ability to labor together as one individual creature for the common good of all; briefly, that they were exemplifying and vitalizing the teachings of the Christian religion.

We learned that each of the brothers and sisters was called by a Christian name. There were Brothers William, Elijah, Joseph, Paul, John, Lewis, Francis, Samuel, Thomas, and Benjamin; and Sisters Elizabeth, Mary, Margaret, Caroline, Catherine, Sarah, Alice, Jane, Anne, and Emma: and they spoke of the younger members as Brothers Frederick, Theodore, Walter, Edward; and Sisters Lucy, Dorothy, Helen, Evelyn, Miriam, and Blanche.

TWO of us were led by Brother Elijah to a large bedroom on the ground floor, which opened upon a court crowded with shrubbery and flowers. This apartment also had a lofty ceiling--so lofty that it seemed to be lost to view; the ceilings and walls were coated with white kalsomine, and formed a pleasing contrast to the baseboards, painted dark red. It was a composite of our greatest American ideals—comfort, cleanliness, and comeliness, reduced to the simplicity we adore; although its most salient features were such humble fittings as a rag carpet, muslin curtains, three mountainous feather beds with white counterpanes, two or three pictures in shell frames, and a hair-wreath of pioneer days. Brother Jacob hastened to bring us towels and tin bath-tubs; a strange brother fetched several pitchers of hot water; then a sister pushed a plate of cake through a crack in the door. We learned incidentally that Brother Elijah was to accompany us next day, in one of the Colony carriages, on a pilgrimage through Jerusalem and on to Bethelehem. Brother Elijah was a man of mental gifts—both learned and loquacious without being boresome.

"How did you happen to come to the Holy Land?" one of us asked Brother Elijah.

"I wanted to end my days in a Christian community where all its members were quietly living up to its best interests—something bigger than the family; for the family is apt to become narrow and selfish," was the quiet reply. "I wasn't able, at that time, to find such a place in the United States, so I came here. I'm glad I did; for when one begins to advance in years, and imagines himself in the way of the younger generations, it's wise for him to find a home where old age is considered the respected badge of decent living. This is the only place I know where it is esteemed an honor to grow old in service—and where people in middle life look serenely forward to advancing years, instead of worrying themselves into their dotage trying to stay young."

"Tell us something about this institution—or whatever you call it," begged the other tourist, who was inclined to take Eastern affairs irreverently.

"IT WAS founded by Dr. Horatio Spafford, formerly a wealthy Chicago lawyer, who belonged to the Fullerton Avenue Presbyterian Church," straightway began Brother Elijah. "Dr. Spafford was the author of that immortal hymn, 'It Is Well with My Soul.' His wife and four daughters took a trip abroad on a French liner while he remained alone in Chicago, awaiting the time when they should return to him, much improved in health and eager to resume their happy home life. During the voyage a terrible wreck occurred, and many lives were lost; Mrs. Spafford was rescued in an unconscious condition, only to learn, soon after, that her four daughters were among the missing. She never saw them again.

"Some time later, Dr. Spafford made up his mind to carry out his plan of starting a Christian Colony near the Holy Sepulchre, in Jerusalem. He, with his wife and two remaining little daughters and a dozen followers—people mostly from Chicago and New England—invested all their money in this project. But they were compelled to undergo a siege of sufferings almost as terrible as those endured by the early Christian martyrs torn to pieces by wild animals in the arenas of Rome. Dr. Spafford knew, however, that his colony—like the Puritan settlement at old Plymouth—must experience many horrors before it would begin to expand and flourish; he also knew that, in accordance with the Scriptures, those nearest to them in ties of blood and religious belief would add to these persecutions. He was right in his conjecture, for we suffered the scourge; but we survived it, although at times we have had to beggar ourselves to take in the Jews, the Armenians, or whatever other race needed succor. At one time we were as miserably poor and downtrodden as the Bedouins of the desert; but the Turkish government delivered——"

"The Turkish Government!" we cried in chorus.

"Yes. You think of the Mohammedans as barbarians, and they think the same of you; for to them all unbelievers in the Prophet—even murderers and outcasts—are known as Christians. Our American consul did not relieve our persecutions; he seemed to have taken the word of scandalmongers that we did not deserve protection. It was terrible——"

The man's voice flagged; but presently he resumed with no trace of hatred:

"TALES were soon circulated concerning our alleged unworthiness, by many who condemned us without giving us the investigation we prayed for. Although we came from some of the most honorable families in our native land—and our motives were of the noblest—the American flag was torn down from above our heads! Our protests—our prayers to the United States Government—were simply filed for future consideration. We waited patiently, knowing that the time would come when we should have the support of our mother country."

"And what about the Turkish Government?" we asked.

"The officials of Turkey had been observing our educational methods. They seemed especially impressed by the quiet, brave, and thoroughly consistent conduct of our women—which should prove that the influence of a Christian woman can penetrate and convert the camp of the barbarian. A Turkish woman, you know, is held in light esteem by her husband; she is third in his affection—following his dog and his donkey. These native Turkish officials placed our women, headed by Miss Grace Spafford, in charge of the Mohammedan School for Girls in Jerusalem, which has grown to a membership of one thousand. Additional honor was conferred upon our women when their classes were given quarters in the Temple Area, near the Mosque of Omar——"

"The greatest and most exclusive mosque in the world—is it not?" we interrupted.

Brother Elijah nodded, and continued: "We begged investigation; but it was not granted until Ismail El Hussany, the Turkish Superintendent of Public Instruction, had written a scathing letter to a former president of the United States, begging intercession for us; and entreating him not to ignore our supplications simply for the sake of maintaining unrighteous peace. Other foreign consuls in Jerusalem added their entreaties; a dilatory investigation followed, and at last the American flag was again hoisted over us—and it still protects us."

BY THIS time we were exceedingly interested in the history of the American Colony, and marveled at the sturdy sinews of Christian fortitude which can endure persecutions patiently and meekly and free of hatred, when nurtured by sustaining faith.

But the dreary past of the American Colony was clanged away by the supper bell. When we entered the cozy dining-room across the court, another surprise almost overwhelmed us. We smelt chicken potpie! We miraculously lived to see it borne into the room—great platters of it, smoking hot—by a bevy of girls in white. What a boon, after our luncheon two days before, on the dirty common at Jezreel, with the natives squatting in a circle around us! And there were other sumptuous viands, rendered all the more inviting in their setting of crystal and silver, on home-spun linen, brightened with vases of blood-drops, yellow-bells, white violets, and other flowers!

The older people of the Colony were scattered among us—Sister Elizabeth, the eldest and most interesting of them all, at the middle of the long table, directly opposite my companion and myself. At another table sat Mrs. Spafford, between two Swedish boys who had just joined the big family and were being initiated into American customs; at still another table was her adopted son, Brother Joseph, a Spaniard speaking nine languages. At the last table, which completed the square, was Miss Grace Spafford, talking to a Rumanian convert. We also observed that the young waitresses were regarded as equals of the colonists upon whom they were attending, and that they clustered affectionately about the chairs of their elders; while still others, coming in from the kitchen and the nursery, where the youngsters were finishing their suppers, almost congested every available bit of space. Soon there was solemn silence, followed by the singing of their simple grace:

"God is great, and God is good,
And we thank him for our food;
By his hand must all be fed—
Give us, Lord, our daily bread."

THE general conversation that followed was superior to the typical small-talk thought to be conducive to speedy digestion; for this band of colonists, tempered by years of varied experience, was supplied with anecdotes and gems of philosophy brought to their tables from every corner of the earth. It was interesting to hear them casually refer to "dear Mrs. Shepard" (formerly Miss Helen Gould), Countess of Warwick, Prince of Monaco, Nicholas of Montenegro, Peter of Serbia, and other celebrities who had signed their names in the guest-book. Furthermore, we were positive that the ethics of their religion would demand that no less courtesy be extended to their more humble visitors—especially when we saw the kindly attention they were paying a little Moslem woman, who was manipulating a knife and fork with the same amusing awkwardness that an American novice displays in plying chop-sticks. Then, picture a plum-pudding to crown this memorable feast!—and everybody happy and at peace with one another, as they should be.

A song service followed in the drawing-room, which was more to our taste than any sacred concert we had ever attended. Mrs. Vester, the vocal director, was already reaping the results of her hard labor, although, as she declared she had never received a penny during all her life—and never wanted to. In the picked male quartette was a Mohammedan who had been with the Colony twenty years. Although he had never been solicited to give up his faith in Islam, he had gradually forsaken his Moslem teachings, and was now leading the Christian life—also singing basso profundo, with an occasional crescendo that shook the chandeliers.

DURING the day that followed, we learned that the Colony had no head outside of the general administrative board of older members which had controlled its policies from the beginning. Tips were refused; and any offers to pay the necessary small bills were embarrassingly referred to Sister Elizabeth, Brother Elijah, or whomsoever might chance to be at hand. "Do whatsoever your hands find to do," seemed to be a fundamental precept; and its literal interpretation struck us humorously at times, particularly when one of the guides and lecturers—a man of towering dignity and self-containment, as well as learning sufficiently profound to be classed as erudition—stepped up to a colored woman in the kitchen and helped her to dry the dishes.

The bazaar, at that time conducted by the younger brothers of the Colony, was prosperous, and far more interesting than any curio-shop we had seen in our travels. The clerks, although unpaid, were as attentive as those working for high salaries in our own country; and each thoroughly understood that the chief source of income for the Colony must come from the capable management of its mercantile interests. While visiting the other departments of industry, we began to realize the enormous amount of work each pair of hands must accomplish. There was the weaving-room, in which rag carpets and useful fabrics were woven for the bazaar; the bakery and the preserving-room where dainties were made under expert supervision and shipped to all parts of the world for weddings and other notable affairs; the workroom for the making of lantern-slides, books of pressed flowers, and other artistic things; the department devoted to the turning of olive wood into candlesticks, napkin-rings, match-safes, and other souvenirs; the foundry where bronze and brass articles were manufactured; the upholstery and furniture factory; the atelier where, under the eyes of a creditable artist, students were given instructions in painting and drawing. Furthermore, we called upon the doctor, whose task never ended, for he was the Colony physician as well as the Board of Health, and the dentist, who seemed to have more to do than the doctor. Likewise we explored the gardens and the grain-fields; saw the milkmaids at their work, and the dairy-women making butter; even the general garbage-collector—a talented man who had chosen that vocation in order to keep his pronounced personal ambitions in the safe shelter of humility, and who, by the way, was much depended upon to decide matters requiring the exercise of a keen executive brain, as well as to act as umpire at a juvenile ball game, and to think up suitable charades.

With such guides as these learned members of the American Colony, we were able to get a better understanding of most of the notable landmarks about Jerusalem, including many unmentioned in guide-books. But pleasant it was, after the expeditions to neglected places of holy interest—our minds distracted by the yells of camel-drivers and irreverent street urchins, and the filth and decay omnipresent in every tributary of Turkey—to return to the peaceful Colony at eventide; to be met at the gate by the same smiling sisters who had waved us adieu when we left in the morning. Sweet were the voices of the children romping in the playground, or chanting their lessons in the schoolrooms; welcome to our domestic ears the lowing of well-fed kine, and—as it seemed, at that time—the musical crowing and clucking of poultry! Each time we returned to our rooms, we would find fresh nosegays, fruits, sweetmeats, picture-cards, or souvenirs; and in vain did we try to find out the names of the donors; we were simply told that the little gifts scattered about were manifestations of brotherly love, and that "the right hand should not know what the left hand doeth."

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Intensive Evangelism—What It Is and What It Doe

A New Method of Multiplying Results and the Story of Its "Try-Out"

By H. K. CARROLL, LL.D.

WHAT would you think of an evangelistic method which added to the churches of a medium-sized city of 300,000, like Indianapolis, 3,500 members the first year, 7,000 the second year, 8,000 the third year, 8,000 the fourth year, and 7,500 the fifth year; or 34,000 accessions in five years? It is worth while, is it not?

It is called "pastoral evangelism," "intensive evangelism," "united evangelism," "personal evangelism," or whatever you like. The name is not important. Whatever you choose to call it, it uses no "imported evangelists," erects no tabernacle, rolls up no big campaign expenses which have to be raised by a "drive," and interrupts none of the regular services of the churches uniting in it.

It seems to have originated in Indianapolis about six years ago. It has been tried in other cities—Buffalo, N. Y., Erie, Pa., Norfolk, Va., and elsewhere, and the results are declared to be satisfactory.

The Indianapolis yearly campaign for new members—and it is said to be more inspiring than a drive for dollars—is conducted by a committee of pastors and laymen, under the auspices of the City Church Federation. The program is taken up in the month of September and continues to and closes on Easter Sunday. The plan is mapped out in the spring of the year, all the churches agreeing to work in harmony with it. In September they begin active work upon it. October is devoted to the reorganization and mobilization of all the forces; November to a survey of the community and a canvass of the homes of the people; an intensive evangelistic movement begins in January, the center of which is noon-day meetings in a down-town theater for two weeks. Services are held in all the churches, conducted by the pastors, according to their own method, and in their own way, each church having been fully organized and prepared for these efforts, which are held on week nights as well as on Sunday. Evangelistic teams from the churches go over the entire city, and few families escape visitation once, or indeed many times. These church evangelistic meetings are held simultaneously for two weeks or longer in January, and again before Easter. The noon-day meetings in the theater are also repeated after January. They are attended by 800 to 2,500 people daily.

NEARLY two hundred churches of the various denominations participate in this evangelistic campaign. About one-third of the city's population belong to the churches—Protestant, 65,000, and Catholic, 35,000, making 100,000 church members. Another third are affiliated in one way or another with the churches, leaving the last third outside of church influence. Practically 100,000 church members have the task of reaching and bringing into membership the other 200,000.

The aim of the evangelistic movement is to enroll at least five thousand personal workers and train and organize them into teams, to bring the members of the Sunday school into the church and every member of the church into the Sunday school, and to add every year at least 8,000 members to the churches. Lenten services are held every day in Passion Week in all the churches, and Easter Sunday is the day of great ingathering of new members.

Other features of the campaign are shop and factory meetings, a banquet of fathers and sons, and of mothers and daughters, in every church, and meetings in each church after Easter to consider civic needs and the obligations of Christian citizenship.

Among the other things accomplished by the Federation, beside spiritual things, are these:

> "It has stood for the suppression of all forms of vice in Indianapolis, and through its efforts the evil of prostitution has been practically suppressed.
>
> "It has given attention to the recreational and amusement life of our people and in many ways purified these to the point of decency and good order.
>
> "It has consistently preached the doctrine that the good citizenship of Indianapolis should control in the election of well-qualified Christian men for all offices of public trust.
>
> "It has cooperated with the school authorities in the promotion of wholesome school conditions throughout the city.
>
> "It has succeeded in bringing about an understanding between the denominations relative to the location of new churches and missions. All duplication and waste of both men and money have been eliminated.
>
> "It has conducted a great campaign of church publicity, having for four years had complete charge of a religious page each Saturday in the Indianapolis News, containing large-type church editorials.
>
> "It has promoted the teaching of social hygiene in the colleges and universities of Indiana.
>
> "It has represented the churches in all sessions of the legislature in securing more wholesome moral legislation.
>
> "It has become the Bureau of Religious Information for Indianapolis, and is recognized as the Religious Chamber of Commerce."

THE Indianapolis plan is a combination of various methods—personal evangelism, pastoral evangelism, community evangelism, and intensive and cooperative evangelism; but it differs from what is known as tabernacle evangelism by holding meetings in two hundred churches, instead of a great central hall; in using pastors as evangelists, instead of one man, and in developing corps of singers and workers for service, first in their own chu and parishes, and, secondly, in noo meetings and in general visitation

Personal evangelism can be u taken in any individual church requires a strong committee of tr workers, who first make a plan then follow it out. It aims at mobilization of the whole bod church members in systematic and personal effort to reach the u verted in the families and constitu of the church, and persuade the become members. It involves pers visitation, personal approach and sonal prayer. Men and women stay away from church meetings, they can be directly reached by pers approach. Neighborhood or cott prayer meetings are held, and att ance at church is urged upon all.

Old and young, male and female enlisted, and these objectives, a others, are kept constantly in v (1) Get at the stay-at-home, disaffe and indifferent church members t come active again; (2) Get children the Sunday school; (3) Present Gospel to unconverted parents w children are in the Sunday school, get them to go to both Sunday s and the church; (4) visit the sick afflicted and the unemployed, minister to all in distress. One ch sends loving and sympathetic mess from its prayer meeting to the and the bereaved.

THERE is no better method church work than that of Ch himself, who went about "doing goo visiting the sick and afflicted, comf ing the poor and distressed, and c verting sinners. This is the metho personal evangelism. Human na reveals itself in those "called to saints" in peculiar ways often. Th excuses for ignoring their church v and obligations show how little a th it takes to alienate a member. woman, with her whole family, st away from church because the pas had once used a word which she thou undignified. A little kindly influe brought her back, with her family, she also brought in her neighbors. will not do to treat this class with c tempt. A man became disaffected cause the pastor did not, on one oc sion, visit a sick member of his fami The pastor had not heard of the illne "Was she very sick?" he asked of head of the family. "Sick enough have a doctor." "How did the doc know she was sick?" "We told hin "Why didn't you tell me?"

Many cases can be reached better a lay worker than by the pastor. P sonal evangelism multiplies the pow of a pastor a hundredfold, keeps t members alive and active, and creases church attendance. It applies religious work the methods of thoroug going business, which cultivates a looks systematically after its custome notices when they drop out, and fin out and removes the cause.

Mr. Hoover on Belgium

THE Commission for Relief in Belgium has received a report from Herbert C. Hoover, Food Administrator, investigating the food situation in Europe. Mr. Hoover says of the situation in general:

"My survey of the rest of Europe, the Baltic States and Poland is not complete, but sufficient evidence is at hand to show that before next harvest relief of an unprecedented character must be extended if the remaining population is to be maintained in any semblance of health."

In discussing the situation in Belgium, Mr. Hoover said:

"For instance, meat is $2 a pound, eggs $1 each and butter $2.50 a pound. But the fact is that more than one-half the population of Belgium today has an income under $4 a week per family.

"There exists among certain classes undernutrition, but continued supplies of food will rapidly rectify this. There has been a considerable spread of tuberculosis as a result of this undernutrition, but the Belgian authorities believe that this can be stamped out without great loss provided adequate supplies of food arrive.

"The most cheering factor in the situation is the condition of the 2,000,000 Belgian children who have been the object of the utmost solicitude of the whole world during the four years of occupation.

"Because of the supplementary meals furnished by the Relief Commission and the many children's institutions which have been largely supported by the magnificent outpouring of world charity, these children have come through this period in a state of health perhaps even better than could be expected.

"Prior to the evacuation something like 3,500,000 persons were de titute. They were depende not only on the ration of in ported commodities from the Reli Commission, but on further suppl mental rations through the soup kitche throughout Belgium.

"The energy of the Belgian people getting back to work is rapidly dimi ishing the number of persons in th soup lines, until today they probab do not exceed 2,000,000 persons. It hoped that within another month this w be diminished to not more than a millio

"All Belgian officials and heads committees are in agreement tha Belgium does not want further charit from the world, except immedia supplies of second-hand clothing. Th self-reliance and self-sufficiency of th people is the foremost phenomenon i Belgium today. Their gratitude their salvation during the last fo years is unbounded and embarrassing.

Just to Set You Thinking

By HENRY C. RISNER, D.D.

PRESIDENT WILSON was introduced to the Senate of France as "The man having ideals." This statement signifies enough fil volumes. An idea becomes an l when we suffer for the idea and he it with sentiment. What a trib- to all that America has lived, loved . suffered for, and what a rebuke to se who accept quick rewards, rather n suffer for an ideal. A few years ago dyard Kipling wrote an article under caption: "The Man To Keep Your e On." Kipling's contention was t every person lives for money, or t which is *beyond* money, whether in iness relations, social circles, legisla- halls, or diplomatic councils. That n who lives for that which is beyond ney will conquer.

Between the beloved home of Long- ow and the Charles River there is an n space. The good people of Cam- dge will never allow anything to be lt upon that spot, because Long- ow would never allow anything to ne between him and the river he loved dearly. To it he sang:

Thou hast taught me, gentle river,
  Many a lesson deep and long;
Thou hast been a generous giver—
  I can give thee but a song."

MOST every person and every home has had some experience with a eral, but the saddest funeral that comes to any person, family or tion is the day upon which that per- , family or nation buries its ideals!

We can never live hopefully without ing profoundly.

Suppose we try John Ruskin's mem- ble injunction for the year at least:

> "Make yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to dwell in."

Probably the most universal regret nong all grown-up people is that they nt too little time and effort in laying deep and broad foundation for their tellectual and spiritual lives.

> "Today, well lived, makes yesterday a dream of happiness and every tomorrow a vision of hope."

Mrs. Browning wrote to Mr. Brown- g:

> "Of all the commerce from Tyre to Carthage, the exchange of gratitude for sympathy is the most princely thing."

Of a noble lady it was said:

> "She possessed the love of wisdom and the wisdom of love."

THE men are concerned about the money market—the women are concerned about the market-money.

In all the vicissitudes of life the big question is not what happened to us, but what was the effect of the happening upon us; in other words, Job says (23 : 10): "When he hath tried me I shall come forth as gold."

The war has forced humanity into an appreciation of those qualities of which it has always been more or less ashamed. So often we hear "that's sentiment," or he or she "is emotional." The fact is, in the final analysis these qualities are the strongest and most serviceable. Fred K. Harrison says: "The emotional side of literature is the most needed for daily life."

There is much wisdom in the old negro's saying:

> "Be what ye is, not what ye ain't; becase if ye is what ye ain't, ye ain't what ye is."

Those who are fond of wearing true dignity should never forget Wordsworth's superb picture of a dignified person.

"True dignity abides with him alone
  Who, in the silent hour of inward thought,
  Can still suspect and still revere himself
  In lowliness of heart."

IN THESE days when history is being made and men are being revealed, we need a good definition for history and also a good definition for biography. History is the investigation of how what is came to be what it is; a good biography tells us just how that person came to be what he or she is.

It is said of Premier Clémenceau, that he could not only lead but keep together forty million people, consequently he must have had a great soul. While doing this he visited the front; saw the men, frequently several times a week, in the trenches, "and made them feel that they had somebody behind them." In the end, what did it do for him? This is the test of all true progress. After the tension of the war Clémenceau revealed a surprising capacity for "emotion and admiration," paying homage to the memory of Gambetta, the genius of Foch, and the heroism of the soldiers he had seen so often and so near. It is said that his homage was as warm and generous as that of a boy.

We hear much about progress! progress! There are two kinds of progress: progress in the realm of things, wherein we get large results by small expenditures of energy; then there is progress in the realm of ideas, where progress is achieved only in reaction against difficulties affecting the human spirit. Truly has John Ruskin said:

> "He only is making progress whose blood is getting warmer, whose heart softer, whose brain quicker, whose spirit is entering into eternal peace."

◆

The Chimere, Notre Dame

hey Say:
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MARGARET E. SANGSTER.

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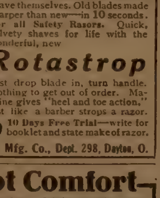

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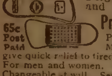

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The Search

By
GRACE LIVINGSTON HILL
(MRS. LUTZ)
Author of "The Witness," "The Measure of a Man," Etc.

CHAPTER VIII—*Continued*

JOHN spent most of the time with his mother. He went up to college for an hour or so Saturday evening, dropping in on his fraternity for a few minutes and realizing what true friends he had among the fellows who were left. But most of them were gone. He walked about the familiar rooms, looking at the new pictures, photographs of his friends in uniform. This one was a lieutenant in officers' training camp. That one had gone with the Ambulance Corps. Tom was with the Engineers, and Jimmie and Sam had joined the Tank Service. Two of the fellows were in France in the front ranks; another had enlisted in the Marines; three were in aviation; it seemed that hardly any were left, and of those few three had been turned down for some slight physical defects, and were working in munition factories and the shipyard. Everything was changed. The old boy comrades had become men with earnest purposes. He didn't stay long. There was a restlessness about it all that pulled the strings of his heart, and made him feel how everything was changed.

Sunday morning as he walked to church with his mother he wondered why he had never gone more with her when he was at home. It seemed a pleasant thing to do.

The service was beautifully solemn, and Dr. Thurlow had many gracious words to say of the boys in the service and spent much time reading letters from the boys at the front who belonged to the church and Sunday school, and spoke of the "supreme sacrifice" in the light of a saving grace. The sermon was a gentle, ponderous thing that got nowhere, spiced toward its close with thrilling scenes from battle news. John Cameron, as he listened, did not feel that he had found God. He did not feel a bit enlightened by it. He laid it to his own ignorance and stupidity, though, and determined not to give up the search. The prayer at the close of the sermon somehow clinched this resolve, because there was something so genuine and sweet and earnest about it. He couldn't help thinking the man knew more of God than he was able to make plain to his hearers. He had really never noticed either a prayer or a sermon before in his life. He wondered if all sermons and prayers were like these and wished he had noticed them. He had never been much of a churchgoer.

But the climax, the real heart of his whole two days, was after Sunday dinner when he went out to call upon Ruth Macdonald. And it was characteristic of his whole reticent nature and the way he had been brought up that he did not tell his mother where he was going. It had never occurred to him to tell her his movements when they did not concern her, and she had never brought herself up to ask him. It is the unfortunate habit of some women, and many mothers.

A great embarrassment fell upon him as he entered the grounds, and when he stood before the plate-glass doors waiting for an answer to his ring he would have turned and fled if he had not promised to come.

It was perhaps not an accident that Ruth let him in herself and took him to a big quiet library with wide windows overlooking the lawn, and heavy curtains shutting them in from the rest of the house, where to his amazement he could feel at once at ease with her, and talk to her just as he had done through the letters.

Somehow it was like having a lifetime dream suddenly fulfilled to be sitting this way in pleasant converse with her, watching the lights and shadows of expression flit across her sensitive face, and knowing that the light in her eyes was for him. It seemed incredible, but she evidently enjoyed talking to him. Afterward he thought about it as if their souls had been for several years calling to one another across infinite space, things that neither of them could quite hear, and now they had got within hailing distance.

He had been there almost fifteen minutes. He had thanked her for the sweater and other things, and they had talked a little about the old schooldays and how life changed people, when happening to glance out of the window near him he saw a man in officer's uniform approaching. He stopped short in the midst of a sentence and arose, his face set, his eyes still on the approaching soldier:

"I'm sorry," he said, "I shall have to go. It's been wonderful to come, but I must go at once. Perhaps you'll let me go out this way. It is a shorter cut. Thank you for everything, and perhaps if there's ever another time—I'd like to come again—!"

"Oh, please don't go yet!" she said, putting out her hand in protest. But he grasped the hand with a quick impulsive grip and with a hasty, "I'm sorry, but I must!" he opened the glass door to the side piazza and was gone.

In much bewilderment and distress Ruth watched him stride away toward the hedge and disappear. Then she turned to the front window and caught a glimpse of Lieutenant Wainwright just mounting the front steps. What did it all mean?

CHAPTER IX

RUTH tried to control her perturbation and meet her guest with an unruffled brow, but there was something about the bland, smug countenance of Lieutenant Wainwright that irritated her. To have her first pleasant visit with Cameron suddenly broken up in this mysterious fashion, and Wainwright substituted for Cameron, was somehow like taking a bite of some pleasant fruit and having it turn out plain potato in one's mouth. It was as sudden and disconcerting as that. She could not seem to get her equilibrium. Her mind was in a whirl of question, and she could not focus it on her present caller nor think of anything suitable to say to him. She was not even sure but that he was noticing that she was distraught.

To have John Cameron leave in that precipitate manner at sight of Harry Wainwright! It was all too evident he had seen him through the window. But they were fellow townsmen, and had gone to school together! Surely he knew him! Of course Harry was a superior officer, but Cameron would not be the kind of man to mind that. She could not understand it. There had been a look in his face—a set look! There must be something behind it all—some reason why he did not want to be seen by Wainwright. Surely Cameron had nothing to be ashamed of—! The thought brought a sudden dismay. What did she know about Cameron after all? A look, a smile, a bit of boyish gallantry. He might be anything but fine in his private life, of course, and Harry might be cognizant of the fact. Yet he did not look like that. Even while the thought forced itself into her mind she resented it and resisted it. Then turning to her guest, who was giving an elaborate account of how he had saved a woman's life in an automobile accident, she interrupted him:

"Harry, what do you know about John Cameron?"

Wainwright's face darkened with an ugly frown.

"More than I want to know," he answered gruffly. "He's rotten. That's all! Why?" He eyed her suspiciously.

There was something in his tone that put her on the defensive at once:

"Oh, I saw him today, and I
wondering," she answered evasivel

"It's one of the annoyances of
life that we have to be herded up
all sorts of cattle!" said Wainw
with a disdainful curl of his baby
tache. "But I didn't come here to
about John Cameron. I came t
you that I'm going to be married,
I'm going to be married before I
France!"

"Delightful!" said Ruth pleasa
"Do I know the lady?"

"Indeed you do," he said, wat
her with satisfaction. "You've k
for several years that you were the
one for me, and I've come to tell
that I won't stand any more dall
I mean business now!"

He crossed his fat leather pu
creakily and swelled out, trying to
firm. He had decided that he mus
press her with the seriousness of
occasion.

But Ruth only laughed merrily
had been proposing to her ever sin
got out of short trousers, and she
always laughed him out of it. The
time she told him that she was on
kid and he wasn't much more hi
and she didn't want to hear any
such talk. Of late he had grown
troublesome, and she had been incl
to settle down to the old neighborly p
mate relation; so she was not gre
disturbed by the turn of the conve
tion. In fact, she was too much u
and annoyed by the sudden depar
of Cameron to realize the determi
tone in Wainwright's voice.

"I mean it!" he said in an offen
tone, flattening his double chin and
ing out his fat lips importantly. "
not to be played with any longer."

Ruth's face sobered:

"I certainly never had an idea
playing with you, Harry. I think
always been quite frank with you."

Wainwright felt that he wasn't
ting on quite as well as he had plann
He frowned and sat up:

"Now, see here, Ruth! Let's t
this thing over!" he said, drawing
big leather chair nearer to hers.

But Ruth's glance had wandered
of the window. "Why, there co
Bobbie Wetherill!" she exclaimed
gerly, and slipped out of her chair
the door just as one of Wainwrigh
smooth, fat hands reached out to t
hold of the arm of her rocker. "
open the door for him. Mary is in
kitchen and may not hear the bell ri
away."

There was nothing for Wainwright
do but make the best of the situati
although he greeted Wetherill with
very good grace, and his large l
pouted sulkily as he relaxed into
chair again to await the departure
the intruder.

Lieutenant Wetherill was quite ov
whelmed with the warmth of the gre
ing he received from Ruth and settl
down to enjoy it while it lasted. Wi
a wicked glance of triumph at his ri
he laid himself out to make his accou
of camp life as entertaining as possib
He produced a gorgeous box of bonbo
and established himself for the aft
noon, while Wainwright's brow gr
darker and his lips pouted out farth
and farther under his petted little mu
tache. It was all a great bore to Ru
just now, with her mind full of the a
noyance about Cameron. At least s
would have preferred to have had h
talk out with him and found out wh
he was with her own judgment. B
anything was better than a tête-à-tê
with Wainwright just now, so she a
bonbons and asked questions and ke
the conversation going, ignoring Wai
wright's increasing annoyance.

It was a great relief, however, whe
about half-past four the maid appeare
at the door:

"A long-distance phone call for yo
Miss Ruth."

Ruth was going up the stairs to wn private phone she paused to n the tie of her low shoe, which had undone and was threatening to her, and she heard Harry Wain- 's voice in an angry snarl:

hat business did you have com- ere today, you chump! You knew I came for and you did it on pur- . If you don't get out the minute ets back I'll put her wise to you, the kind of girls you go with, in no . And you needn't think you can the tables on me either, for I'll fix so you won't dare open your fool th!"

e sentence finished with an oath Ruth hurried into her room and the door with a sick kind of feeling her whole little world was toppling t her.

was good to hear her cousin Cap- LaRue's voice over the phone, even gh it was but a message that he not come as he had promised that ing. It reassured her that there good men in the world. Of course as older, but she was sure he had r been what people called "wild," ugh he had plenty of courage and . She had often heard that good were few, but it had seemed to y to her world but vaguely. Now of a sudden a slur had been thrown hree of her acquaintances. John eron, it is true, was a comparative ger, and of course she had no s of judging except by the look is eyes. She understood in a gen- way that "rotten" as applied to a g man's character implied unclean- . John Cameron's eyes were steady clear. They did not look that way. then, how could she tell? And this very minute, she had been ng that Bobbie Wetherill's com- y was not all that it should be; and wright had tacitly accepted the ibility of the same weakness in elf. These were boys with whom had been brought up. Selfish and eited she had often thought them ccasion, but it had not occurred to that there might be anything worse. pressed her hands to her eyes and to force a calm steadiness into her . Somehow she had an utter dis- for going back into that library hearing their boastful chatter. Yet must go down. She had been hop- all the afternoon for her cousin's ing to send the other two away. that was out of the question and must use her own tact to get pleas- rid of them. With a sigh she ned her door and started down rs again:

t was Wainwright's blatant voice n that broke through the Sabbath rnoon stillness as she approached library door:

Yes, I've got John Cameron all now!" he laughed. "He won't his head so high after he's spent w days in the guardhouse. And 's what they're all going to get that ate coming back this time. I found before I left camp that his pass reads till eleven o'clock, and the o'clock train is the last one he can e Chester on to get him to camp by en. So I hired a fellow that was ing up to buddy up to Cam and fix at he is to get a friend of his to take m over to Chester in his car to the in. The fellow don't have to get k himself tonight at all, but he isn't ng to let on, you know, so Cam will k they're in the same boat. Then 're going to have a little bit of tire ble, down in that lonely bit of gh road, that short cut between and Chester, where there aren't cars passing to help them out, and 'll miss the train at Chester. See? then the man will offer to take n on to camp in his car and they'll stuck again down beyond Wilming- , lose the road, and switch off toward gleton—you know where we took se girls to that little out-of-the-way that time—and you see Cam getting k to camp in time, don't you?"

Ruth had paused with her hand on heavy portière, listening wide-eyed.

"But Cameron'll find a way out. He's sharp. He'll start to walk, or he'll some passing car to take him." This m Wetherill.

"No, he won't. The fellows are all med. They're going to catch him in a place where the road is bad, you know, and nobody but a fool would go with a car. He won't be noticing before they break down, because this fellow told him his man could drive a car over the moon and never break down. Besides, I know my men. They'll get away with the job. There's too much money in it for them to run any risk of losing out. It's all going to happen so quick he won't be ready for anything."

"Well, you'll have your trouble for your pains. Cam'll explain everything to the officers, and he'll get by. He always does."

"Not this time. They've just made a rule that no excuses go. There's been a lot of fellows coming back late drunk. And you see that's how we mean to wind up. They are going to get him drunk, and then we'll see if little Johnnie will go around with his nose in the air any longer! I'm going to run down to the inn late this evening to see the fun myself!"

"You can't do it! Cam won't drink! It's been tried again and again. He'd rather die than touch a drop. He's been that way since he was a little kid. I've heard him refuse myself."

But the girl at the door had fled to her room on velvet-shod feet and closed her door, her face white with horror, her lips set with purpose, her heart beating wildly. She must put a stop somehow to this diabolical plot against John Cameron. Whether he was worthy or not, they should not do this thing to him! She rang for the maid and began putting on her hat and coat and flinging a few things into a small bag. She glanced at her watch. It was a quarter to five. Could she make it? If she only knew which way he had gone! Would his mother have a telephone? Her eyes scanned the C column hurriedly. Yes, there it was. She might have known he would not allow her to be alone without a telephone.

The maid appeared at the door.

"Mary," she said, trying to speak calmly, "tell Thomas to have the gray car ready at once. He needn't bring it to the house; I will come out the back way. Please take this bag and two long coats out to the garage; and when I am gone, go to the library and ask the two gentlemen there to excuse me. Say that I am suddenly called away to a friend in trouble. If Aunt Rhoda returns soon tell her I will call her up later and let her know my plans. That is all. I will be down in two or three minutes, and I wish to start without delay!"

Mary departed on her errand and Ruth went to the telephone and called up the Cameron number.

The sadness of the answering voice struck her even in her haste.

"Mrs. Cameron, this is Ruth Macdonald. Has your son left yet? I was wondering if he would care to be taken to the train in our car?"

"Oh, he has just gone!" came a pitiful little gasp that had a sob at the end of it. "He went in somebody's car and they were late coming. I'm afraid he is going to miss his train, and he has got to be back by that train or he will be in trouble! That is the last train that stops at Wilmington and makes connection."

Ruth's heart leaped to her opportunity.

"Suppose we try to catch him, then," proposed Ruth gleefully. "My car can go pretty fast, and if he has missed the train perhaps we can carry him on to Wilmington. Would you like to try?"

"Oh, could we?" the voice throbbed with eagerness.

"Hurry up then. My car is all ready. I'll be down there in three minutes. We've no time to waste. Put on something warm!"

She hung up the receiver without waiting for further reply, and hurried softly out of the room and down the back stairs.

To be continued

◆

I CERTAINLY enjoy your magazine. There's something in its atmosphere that is wholesome, refreshing, and elevating. There's spiritual power back of the Christian Herald. If I had the means, I would love to place its literature in every home of our land.

MRS. N. V. LA DUE.

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There are other glass door ovens for sale but always remember that the glass in the Boss Oven is guaranteed not to break from the heat. Should it accidentally break you could easily replace it. Any dealer in glass could supply you at a small cost. If you cannot get the genuine Boss Oven write to us and we will see that you are supplied.

The Boss Oven and the Boss Oil-Air Stove make a wonderful cooking combination.

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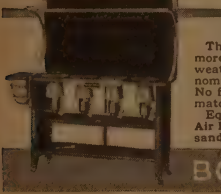

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See the new models on rollers at your dealers. This makes them easy to move about.

BOSS OIL-AIR STOVE

A Chaplain of Marines

"WITH the help of God and a few marines."

This is the quaint way in which a naval captain of long ago expressed the two elements upon which he depended for success in an undertaking in which he was about to engage. This expression also forms the title of a book recently published by Brigadier General Albertus W. Catlin, of the marines, who was wounded in action at Belleau Wood.

Doubtless the naval captain who first voiced these oft-quoted words considered the elements involved interdependent upon one another as requisites to victory. At any rate it is certain that one of God's workers, Chaplain James Duncan MacNair, played a wonderfully heroic part in inspiring the Marines at the Château-Thierry sector with the righteous wrath which enabled them to turn back the Hun hordes at the very gates of Paris.

Throughout the long, terrible month of fighting in the vicinity of Belleau Wood and Boureshes, Chaplain MacNair found himself not only the minister of men's souls, but of their bodies as well. With his own hands he assisted in the care of the wounded and at times even wielded the pick and spade to give a final resting-place to those who had completed their supreme duty to their country and their God.

Chaplain MacNair was attached to the Sixth Regiment of Marines and served with that organization throughout its days of intense action in France.

In his annual report to the Secretary of the Navy he tells his own story in a simple, straightforward way, but between the lines may be read the greatness of his soul as he labored in the interest of God amid the battle-crazed confusion of a contorted world.

His report to the Secretary of the Navy is in the form of a memorandum, and for that reason is concise and unembellished with details.

Extract follows:

"While with the marines I was regimental censor. Five or six hours of my time each day were taken up by this duty.

"Divine services were held regularly by me whenever it was possible to do so, and when that was impracticable I gathered small groups about me for worship and prayers. My spare moments were spent in doing all I could to encourage, comfort and help my boys.

"I visited the sick, ministered to the wounded and buried the dead. I endeavored to perform my duty full to the best of my ability. From the first of June until the twenty-third, when the marines were fighting at Bouresches and in Belleau Wood, a great part of my time was spent searching for and burying the dead, cheering the wounded, and oftentimes binding up their wounds.

"There was no burial corps in our organization; hence the digging o
graves and burial was dependent
working parties of men ordered fr
company or a battalion. The chap
often had to play the part of u
taker, grave-digger and clergyman
none complained, and all were
to do what they could to honor
heroes who had made the sup
sacrifice.

"My work in France was perfo
under trying circumstances, for whic
one was to blame. With the excep
of about 5,000 sheets of writing-p
and envelopes from the Y. M. C
nothing was received by me from
individual or organization for the
yet I carried with me ink, paper,
velopes, candles, calcium carbide, ch
late, tobacco, and some medic
(such as soda mint tablets and the li
which I freely gave to those who wi
them, and I kept fairly well sup
by frequent purchases from the
commissary.

"I took particular pains to encou
the men to send money home, and
tween April 1 and May 29 money or
to the amount of $15,000 were
chased through me. The postma
in charge of the A. P. O. of our
sion sent a report to his superior of
money order business which had
done in our regiment due to
efforts.

"It is with a great deal of pride
I can say I have served with the Si
Regiment of Marines and was
them during those days in June,
when by their heroic deeds they w
a page in history that will remain
ever as one of the grandest in the an
of the Great World War.

"I wish to express my apprecia
and my thanks for the kindness and
courtesy of the officers and private
the regiment. They were always wil
to aid me to the utmost of their abil
Colonels Catlin and Lee were lead
who by their own optimism, cour
and daring inspired their officers
men to perform splendid deeds of va
The atmosphere of the whole organi
tion was charged with the determinat
to uphold the high standards of
Marine Corps. During my stay
the Sixth I learned to love and adm
the officers and men. I was plea
when my order came detaching me
ordering me to Boston, but I had
reached Paris when I wished that
were back with my boys."

The Rev. Mr. MacNair is now ch
lain of the Boston Navy Yard.
only did he discharge his religious du
faithfully and well, but he was also f
mally cited in orders for bravery. "
performed his services in daily risk
death from enemy fire," according
the words of his citation, "and his lab
in locating and burying the dead a
in giving comfort to the wounded w
given with fidelity to duty under
conditions."

Eskimos Who Make Good

IN ALASKA each schoolhouse is a social center. Many of them contain kitchens, rooms for the teacher, and a laundry and baths for the natives.

This work is carried on under the Bureau of Education, and the details of current operation are reported upon by William Hamilton, who says that there are in Alaska approximately 25,000 natives in villages of 30 or 40, up to 300 or 400 persons. Some of the remoter villages are only visited by a United States Coast Guard steamer on its annual cruise, or by the supply vessel sent by the Bureau of Education. During eight months of the year all the villages, except those on the south coast, are reached only by trails over the snow-covered land or frozen rivers.

In spite of the difficulties, a public school has been established in each of seventy villages. In many instances the school is the only elevating power in the community.

In its endeavor to safeguard the health of the natives the Bureau of Education maintains hospitals in five centers. Physicians and nurses devote themselves to medical and sanitary work, a
provide medical supplies and text-boo
to the teachers. It often becomes t
duty of a teacher to render first aid
the injured or to care for a patie
through a serious illness.

Another duty of the teacher is
supervise the cooperative store. T
government of the white man has
protect the native from the unscrup
lous trader. The Bureau of Educati
has established reservations where t
natives can obtain fish and game a
trade. The settlement at Noorvik, on t
Kobuk River, in arctic Alaska, is one
the most striking examples of this polic

With advancement in civilization t
Eskimos at Deering, on the coas
craved a new home. A tract on t
bank of the Kobuk River, aboundi
in game and timber, was reserved f
these Eskimos, and thither they m
grated in 1915. On this tract the co
nists within two years have built
village with well-laid-out streets, n
houses, gardens, a store, a sawmil
electric light and a wireless station whic
keeps them in touch with the world.

/hat We Read in the Home

By JOSEPHINE STORY

UNDAY school is all right as far as it goes," confided a father to me, "but I want to know how to he children interested in the Bible ll it stands for—at home."

was very earnest, rather troubled, is evident distress of mind led me l him of my experiments along the f Bible study at home. When we d he grasped me by the hand, *have* helped!" he exclaimed, and smilingly on his way.

y plan had been a very simple one. boys loved to have me read aloud em after they had been tubbed, had supper and been tucked into their beds. After our read we had the heart-satisfying confabs on all rs under the sun. The winter were ten and twelve I decided to the New Testament take on ty and vividness for them if I could. ssiduously gathered bits of infor- on which related to the Bible of its s. I learned that four hundred years ed between Malachi, the last book e Old Testament, and Matthew, the book of the New. Before we began reading Matthew I read the last chapter of Malachi to the boys. That, you remember, contains God's judgment on the wicked, his blessing on the good, his exhortation to study the law and his prophecy of Elijah's coming.

Each night I read aloud a certain number of pages of the New Testament, followed by extracts from Stalker's Life of Christ for atmosphere and history. After that came two chapters of Ben Hur by Lew Wallace. How the boys loved its color, its rhythmic flow of words, the tragic, the religious, the romantic experiences of the young Jew! It seemed to clinch the New Testament story in their minds. Then I made them familiar with the Messianic psalms, the second, seventy-second, one hundred and tenth.

There are so many good books of fiction with their scenes set in New Testament times that it need not be difficult to find material to interest children who love to be read to. Just preface it as I did and you will be amazed at their quick appreciation of the greatest literature in the world.

The Art of Mothering Grown-Ups

S perfectly absurd!" stormed a rl. "I am twenty-seven years old, I go out in the evening alone er and father make such a fuss it that they take all the fun out of wanted to help nurse during the emic; I had taken the home-nursing e; but no, something might happen ne. Well, suppose something had pened? I should have accomplished thing, and I should have had some viduality, shouldn't I?"

was quite right. How apt parents o forget that the child has grown up; it is an individual; that the more acter the mother and father have, more of an individual it will be. Suppose something happens to them? The daughter will have to rely upon herself, will she not? How much better for her to begin while she has them to counsel her! Let the parents do their best to establish certain standards and fundamentals; then they must sit back and let the young people go ahead. Assist with counsel, yes, by all means, to the best of their ability, and *live up to their standards themselves.* Do you remember that bit from one of the old Greek dramatists? "'Tis not the counsel but the speaker's worth which gives persuasion to his eloquence." It is what you have made of yourself that counts when you are giving advice. E. B. L.

A Handy Recipe Case

HE girl who is clever with paste and scissors can make something for her her which will be a great help to her card catalogue to keep her recipes in. sekeepers are now copying their es on cards and keeping them in boxes made to hold the cards; y find it handy to have all their es together, and also find that it is h easier to lift a card out of a box, they want to cook something, it is to go to a book in search of a pe

card catalogue for mother may be by covering a shoe box with nne or left-over pieces of wall r, pasting the covering to the box. nary cardboard, cut to fit into the nicely, provides the cards upon h mother will copy or paste her old recipes and write the new ones she happens to come across. Twenty-four cards of heavier cardboard should be cut with a "tab" (or square little piece looking like a tower) rising above the other cards; on the tabs of each of these twenty-four cards will go one letter of the alphabet.

Now, if mother wants to find her recipe for clam chowder, for instance, she will look among the cards which stand behind the heavy card which has "C" on its tab. Mother may have as many recipe cards between the alphabet cards as she likes—for the box is long and it will hold a great many cards. Until it is filled, a clean, round stone should stand behind the last card to keep them all from falling over.

L. A. K.

Practical Gifts for the Baby

UR first impulse, when we hear of the arrival of a very new person, is send a material welcome, and almost y baby has a chamber of horrors re he keeps all the useless and unnec- ry things that his loving friends wer upon him.

Many a young mother had laid away a dozen ridiculously small hot er bags and wished that she might e suggested some of the things the little fellow really needed.

Knitted and crocheted sacques and ers for the carriage and crib are ys welcome, and a large white bath nket of double-faced eiderdown, nd all around with a two-inch on, can be used in many ways.

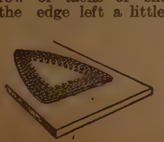
full-size hot-water bag to warm the or carriage before baby is tucked y for his nap is another useful gift. plain flannel cover with a draw-string y be made for this.

If he hasn't a brush and comb, a nty set may be sent to train the t soft fluff on his little crown.

Very small people cannot bother with frilly clothes, but they are inclined to be very gracious when their kind friends send them perfectly plain, fine white slips. E. F.

Iron-Rest for Ironing-Board

AN IRON-REST that will never get lost or separated from the board can be easily made by simply driving a lot of tacks into one end of the board. They should not be driven clear in but project about an eighth of an inch to prevent burning the board. Round brass-headed tacks are preferable. A row of tacks or short nails around the edge left a little higher than the others will keep the iron in place. Wind some wire around the outer row, and clothes will not catch on the tacks.



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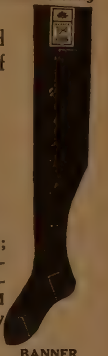

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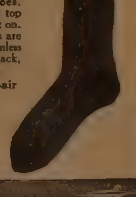

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The Report of the Spies

International Sunday School Lesson for March 2
Num. 13 : 1 to 14 : 38

The Sin of Faint-Heartedness

By Rev. George D. Allison, Ph.D.

WHAT a pitiful tale of human frailty we have in this record of the faithlessness of a people who had been so providentially led out of slavery and through the desert! Our childish recollection of the Exodus may be that of a forty years' march, but a little investigation shows less than a year of journeying, and all the rest of the time due to indecision and fearfulness on the threshold of opportunity. The people were more impressed by the report of giants and walled towns and barren stretches than by the counter-claim of fruitfulness and accessibility made by Caleb the brave. Like the multitude in all ages the Israelites were always ready to believe the worst.

It Can't Be Done

No worthy project was ever proposed to a group of people but the croakers arose to say, "It can't be done!" Columbus heard it when he undertook his great voyage across the Atlantic. Washington and his colleagues heard it often enough during the dark years that followed the Declaration of Independence. President Wilson heard it again when he proposed to go to the Peace Conference to advocate a League of Nations and a better way of international life. You remember how the pessimistic senators tried to dissuade him from even trying, and the great "respectable" newspapers made all sorts of fun of his going at all.

It is the same way with every venture of the organized Church of Christ. Whether it be a new and mighty missionary program which is to be launched for the redemption of a continent, or the church in the village planning to build a parish house and community center, you can be certain of plenty of opposition and much more faint-hearted refusal to help.

Why, oh, why do Christians fail to believe in the future of their own Church and of their Lord's Kingdom? How then can they believe that their individual lives are to be successful and valuable to him? Over and over again they make the mistake of the ten spies and leave out the vital and decisive factor in the whole situation—the will of Jehovah. If he is our partner, then success is sure and we must make our plans large.

Giants and Grasshoppers

That saying of the cowards that the giants, the sons of Anak, were in the land, closes with a little gem of pessimistic psychology—"we were in our own sight as grasshoppers, and so were we in their sight." Of course! It's all in the attitude of soul whether the foe shall despise us or dread us. It is a matter of morale, of which we have heard so much in the war. An English observer says that Tommy Atkins may not be able to define morale, but he knows when he has it! "He can who thinks he can." He who thinks he can't is beaten already. The same people who loomed so large to the timid explorers are quite differently described by Joshua and Caleb: "Neither fear ye the people of the land, for they are bread for us." Whether you like slang or not I for one shall tell our boys just what Joshua meant: "They are easy meat for us!" Any boy will understand the Hebrew idiom if you give him the American baseball-field equivalent for it!

Probably investigation might have proved that the Amorites were an inch taller than the Hebrews, and perhaps they were not even that. A popular American boxer had the right idea when he said of his antagonists: "The bigger they are, the harder they fall." That was true of Prussian militarism, of the liquor traffic in America, and of every great obstacle to the advance of God's kingdom on earth.

How then are we to get the courageous point of view regarding the difficulties, personal and social, that confront all our worthy enterprises? In a word, by gaining a higher vantage ground. I think it was Dwight L. Moody who said that from the high peaks of faith difficulties look like molehills, while from the valley of doubt they look like impassable mountains. We need to get God's point of view. Only he can give it to us. We need not only to sing but to pray. "Lord, plant my feet on higher ground."

Progress Through Minorities

The investigating committee decided by a vote of ten to two that the conquest of Canaan was impossible. On referendum to the people they were almost unanimously sustained, and it was decided, as so often since, *to do nothing!* But Joshua and Caleb and Moses were right, the majority were wrong. The men of faith are frequently outvoted in church and state today and find themselves in the same fix as these three—compelled to wait forty years to do what should be done at once. In the past the faithless crowd has often stoned the pioneers to death, as they intended to do here. They are only vindicated by the future, but through them comes human progress. Because there were even three progressives, the children of Israel never went back as they threatened. They delayed, ah, yes, for years while Moses' heart ached, but eventually they went forward with the faithful few in the lead of a new generation. The new generation did not have to go through that particular struggle again. At a great price Caleb and Joshua had won them the chance to fight for their heritage.

Be patient, men and women of faith. The world is slow to believe in Jesus' way. On the first popular vote we would likely be defeated in any great international, national or local application of Jesus' way to some new issue. But in the end we shall reap if we faint not. The "big men" and the "great newspapers" of New York are stunned to find prohibition sweeping the nation. They seem to know nothing of the early voices crying in the wilderness, of the faithful W. C. T. U. in each community, of the Sunday School Lessons the enemy made fun of, of the growing conviction of the Protestant Church that the saloon menaced the Kingdom of God and must go. Just forty years the pioneers waited, and the new generation is ready, as in the Exodus, to enter in to a new order of things.

Slowly, steadily, the principles of Jesus are vindicated, heard and followed. Even Mr. Bernard Shaw, fronting the terrific problems of reconstruction, of international relations, and of the problem of capital and labor, says: "Everything else has failed; why not give Christianity a trial!"

The Penalty of Faint-Heartedness

The ingratitude of the people might have merited the pestilence which Moses seemed to fear as a possible punishment of unbelief. But God punishes more naturally than that. Men reap what they sow. His penalties are only inevitable consequences. They are afraid to enter the promised land? Very well, "surely ye shall not enter in." The penalty of being afraid to try is just ignominiously to fail to arrive. Just to be a coward and a slacker is punishment supreme. Perhaps the failure to achieve Christlikeness, when fully realized by the backslider, will be the worst retribution for his folly in a world to come. For the wicked and the depraved, two elements of punishment are sure: to be unable to enter in to the Kingdom of the Christ, and to contemplate without earth's veils and glosses their own miserable selves.

Hear the Wisdom of the Son of Sirach concerning this whole matter:

"Woe to the fearful hearts,
  And to faint hands,
  And to the sinner that goeth two
    ways!
Woe unto the faint heart!
  It believeth not,
  Therefore it shall not be defer
Woe unto you that have lost
  patience!
What will ye do when the Lord
    visit you?"
(Ecclesiasticus 2 : 1

Superintendent Kinzer
Plan

MANY and unique methods
used to increase Sunday sc
attendance in different part
the country, but perhaps the me
which is giving the best success is
followed by the Sunday school of
Pierce, Florida, which has an attend
of several hundred boys each Sun
as well as an equal number of girls

Last year the Sunday school att
ance dropped off to nearly the var
ing point, and Superintendent Ki
found he had no one to teach, except
own boys and the minister's.

Something had to be done, and n
be done right then; so Superintend
Kinzer talked the matter over
many of the town boys and girls
formerly attended his Sunday sch
and they each had a pet plan, but Su
intendent Kinzer decided to give
the boy or girl who had the best pla

Above five hundred replies came
and Superintendent Kinzer, after
sorting the replies, found this sug
tion:

"If you will make the Sunday sc
interesting to us boys, we will c
every Sunday, and bring our frie
but if you continue to make it po
we will stay away."

The superintendent decided that
pokiness was the root of the lack of
terest, and decided to make things h
in his Sunday school; so he confer
with a local newspaper man who wa
member of his church, and decided t
the best suggestion was from a sm
boy who wanted to go in swimmi
and wanted his sister to gather sh
on the ocean beach.

"That," said the newspaper m
"is the solution of the Sunday sch
problem. Charter a boat, or, bet
still, get some church member to l
you a boat, and once a month go o
to the beach and let the boys swim
the ocean and the girls gather she
and I'll warrant you will have a
church every Sunday."

The superintendent began to th
and soon decided to begin making
Sunday school attractive by issu
service cards, with Scriptural motto
to each boy and girl who attended
Sunday school, and after they had
tended four consecutive Sundays th
were presented with a pass which
titled them to the trip across the fer
and also to a bathing suit at the pavili

The owner of the resort gives the f
use of his ferry if the Sunday school
comes in a bunch, and those who a
late he allows to cross for half price.

The boys bring their own lunch
and go in swimming, while the girls
up and down the ocean beach and gath
pretty shells. The ice cream parl
near the bathing pavilion is selli
enough ice cream cones to boys, gi
and friends to more than make up t
free trip across on the ferry; and t
owner has decided to give the Sund
school a further remembrance by offe
ing to the boy or girl who attends mo
regularly a gold ring with initials, wh
the second most regular attendant r
ceives a silver one, and the third mo
regular receives a box of chocolate

Superintendent Kinzer says he is no
having a great deal of trouble keepi
the boys and girls out of his Sund
school, as the whole town has go
wild over his plan, and the oth
churches are now going to adopt h
ideas. B. YORKSTONE HOGG.

◆

Wants a New Flag

I AM sending the Order blank for t
flag. We have one that is abo
worn out, having it seven or eight yea
—one we got with the Christian Hera
at that time. It has been out in a
kinds of weather, so now we want a
other. MRS. E. B. BEVIER.
Kingston, N. Y.

The Week in the World's News

Continued from page 199

not to push us too far. . . . The ole German government might be sed to renounce the peace pourparlers l throw upon our adversaries all the ight of responsibility for the new rld organization. Confident in the mises of President Wilson, Germany down her arms and now we await the ace of President Wilson to which we ve a right. We turn to all the peoples the world for justice, we ask that our nomic life be not destroyed."

The Supreme Allied War Council, on bruary 7, took notice of Ebert's eat which was said to be the climax tactics of obstruction indulged in by Germans, who were not living up to ir armistice agreement, no merchant ps having yet been delivered at ied ports. It was reported that, uns the Germans toed the mark, Marl Foch, on February 17, would take ps to bring them to a realization of fact of their defeat.

BRITISH EMBARGO ROUSES THE SENa. The restrictions on British trading, ective March 1 and July 1 under ich import licenses are to be required food and raw materials after July 1 d on certain manufactured articles er March 1, aroused a storm of debate the Senate, on February 5. Senors of both parties expressed their r that the embargo would hurt our dustries, while Senator Reed went so as to suggest the necessity of reprils. Senator Weeks introduced a resotion asking the State Department if had done anything to ascertain the ason for the British embargo on imrts and declaring that the embargo olated the third of the President's urteen points. On February 6 the solution was reduced to a simple reest of the State Department for information. Senator McCumber of North akota urged an embargo against anadian grain to protect the Amerin market, and asked, "Can we comin against another nation doing actly what we are bound to do."

RIFLE FOR RIFLE. The actual numr of rifles at the front measures the al strength of an army. The American eneral Staff, on February 5, gave out e following table with the actual rifle rength of the respective armies from pril 1 to Nov. 1. This table shows the ason for the apparently sudden Geran collapse in October and November:

Date	Allies	Germany
pril 1, ...	1,245,000	1,569,000
ay 1, ...	1,343,000	1,600,000
une 1, ...	1,496,000	1,639,000
uly 1, ...	1,556,000	1,412,000
ug. 1, ...	1,672,000	1,395,000
ept. 1	1,682,000	1,339,000
t. 1, ...	1,594,000	1,223,000
ov. 1, ...	1,485,000	866,000

A JOB FOR EVERY SOLDIER. Secrery of War Baker at the session of the ational Rivers and Harbors Congress eclared it to be an unthinkable thing hat any soldier who put on the uniform his country in this war should be llowed to remain without a job.

ALLIES LIFT EMBARGO ON NEUTRALS. egotiations at Paris resulted in an greement on February 5 for the return o Holland and the Scandinavian counries of all vessels chartered by the Entente nations, and in a considerable modification of the rules governing imports to these nations.

SOCIALISTS WOULD PLACE RESPONSIBILITY. The International Socialist and Labor Conference of ninety delegates, representing twenty-five countries n session at Berne, Switzerland, on February 5, appointed a committee on responsibility for the war, under the chairmanship of Hjalmar Branting of Sweden.

AMERICAN STRIKES. The striking garment workers in New York City on February 6 had made settlements permitting the return to work of about 10,000 workers. On the same day 5,000 woolen mill workers went on strike in Passaic, N. J., and 20,000 silk workers went on strike in Paterson, N. J. 3,000 textile workers were out in Lawrence, Mass.; 6,000 in Manchester, N. H.; 5,000 in Albany, N. Y., and 2,000 in Jamestown, N. Y. A general strike was called in Seattle and Tacoma in which 45,000 union men struck in sympathy with 25,000 shipyard workers. At the request of Gov. Lister troops were sent both to Seattle and Tacoma. In Seattle the strike tie up was complete.

DIVISIONAL RAILROAD CORPORATIONS. Director General Hines, on February 2 and 3, before the Senate Interstate Commerce Committee, said he thought the best results could be obtained by creating a few large corporations on a regional basis, with government representation of the Board of Directors. Two million railway employees presented to the Committee on February 7 through the Counsel of the Railway Brotherhoods a plan for national ownership of the railways, holders of railway securities to receive government bonds in their place, the roads to be operated by corporations comprising all the present employees.

THE MOTOR INDUSTRY AND THE GOVERNMENT. From April, 1917, to December, 1918, automobile and truck manufacturers assumed government contracts for more than $1,100,000,000, and furnished the government with 38,460 passenger cars and 204,760 motor trucks; 7,904 passenger cars and 54,343 trucks were shipped overseas. The taxes paid on sales of automobiles and trucks in twelve months to September 1 were $32,813,678. The production of passenger cars in 1918 was 926,388, about 800,000 less than in 1917.

CANADA DRY. With Quebec going dry on May 1, the whole of the Dominion will be prohibition territory.

RELIEF FOR THE NEAR EAST. The Committee for Relief in the Near East (Armenia and Syria) appropriated $1,054,000 for relief work in February.

ELECTRICAL POWER FOR THE EAST. Franklin K. Lane, Secretary of the Interior, has presented to the House Appropriations Committee a request for $200,000 for a special investigation of the power supply of the whole industrial region between Boston and Washington, D. C. The Secretary's plan involves utilization of all sources of power for the running of the railroads and industrial plants in the whole region east of the Alleghanies.

TO ENFORCE PROHIBITION. The Secretary of the Treasury recommended to the House that buildings used for selling liquor be declared public nuisances, giving courts the power to close them for a year, that possession of liquor be considered evidence of intention to sell, that all liquor seized be destroyed and that vehicles used for transporting liquor be subject to seizure and sale or destruction.

PARIS TO SELL FOOD. Municipal stores are to be opened in Paris in which foodstuffs will be sold direct to the public at prices fixed by the Food Ministry.

AUTOMOBILE PRODUCTION. The total passenger car production in the United States in 1917 was 1,740,792 cars, while production in 1918 totaled 925,388. There were in manufacturers' hands on December 31, 1918, 15,545 finished passenger automobiles.

MOTOR TRUCKS FOR MAIL. In December the Post Office Department made requisitions on the War Department for 17,135 motor trucks, mostly from three-quarters to two-ton sizes, for use in carrying mail.

FOREIGN TRADE IN 1918. Heavy December shipments brought total value of 1918 exports from the United States to $6,150,000,000, a decrease of $83,000,000 from the 1917 total. Imports for the previous year were valued at $2,952,000,000.

Help—not *too late,*
but when most needed

When a father dies without life-insurance, the mother and children are the ones that suffer most. The POSTAL LIFE recently received a very touching letter from a sorrowing wife whose husband put off protecting his family until it was *too late.*

Women and children are indeed the ones to whom an insurance policy means most. It is help—not *too late,* but when most needed.

Here is a letter to the POSTAL from a thankful wife, whose husband did *not* leave her unprotected:

> *On Saturday I received my check on the life of my husband. Words cannot express what a help that check will be, as I am left with a little boy to bring up. As soon as he can be insured it will be with the Postal Life. I thank you for your promptness and kindness.*

This typical letter and picture tell the story—a story of protection, performance and promise. The father protected his family; the Company paid the death-claim promptly; the mother promised to stand by the Company—and she will.

That's co-operation all along the line. That's what has built up the POSTAL LIFE from small beginnings. That's what has helped to make it the Company of *safety, service* and *saving.*

POSTAL LIFE BUILDING
511 FIFTH AVE. COR. 43rd ST
NEW YORK

Find Out What
You Can Save

on any standard form of policy, whether to protect your family or to make you independent in old age.

Simply write a line mentioning CHRISTIAN HERALD for February 22nd and giving [a] your *exact date of birth,* [b] your *occupation.* No agent will be sent to visit you, but full insurance particulars will be promptly forwarded—*by mail only.* Address,

POSTAL LIFE INSURANCE COMPANY

WM. R. MALONE, President

511 Fifth Avenue, cor. 43d St.
New York City

Strong Postal Points

First: *Standard Policy Reserves.* Resources more than $9,000,000. Insurance in force, $40,000,000.

Second: *Old-line legal reserve insurance*—not fraternal or assessment.

Third: *9½% dividends guaranteed in your Policy* and the usual contingent dividends paid as earned.

Fourth: *Standard Policy Provisions,* approved by the New York State Insurance Department.

Fifth: Operates under *strict New York State requirements* and subject to the United States Postal Authorities.

Sixth: *High Medical Standards* in the selection of risks.

Seventh: *Policyholders' Health Bureau* provides one *free* medical examination each year, if desired.

GIANT TOMATO-CUCUMBER-PEANUT-10c

Here Are Seeds of Three Valuable and Interesting Varieties You Should Grow In Your Garden This Year.

Giant Climbing Tomato—Is one of the largest grown. Vines grow very strong and will carry an enormous weight of fruit, very solid, crimson color; specimens often weighing 2 to 3 lbs. each.

Japanese Climbing Cucumber—Is a grand variety from Japan; can be trained to fences, trellises or poles and save space in your garden. Fruits early, growing 10 to 15 inches long, and are good for slicing or pickling.

Early Spanish Peanuts—Earliest variety and a great Peanut for the North; easy to grow, enormous yielder, and a few hills in your garden will be very interesting to show your neighbors.

Special Offer: I will mail one regular sized **Packet of Tomato, Cucumber** and **Peanut** for only **10c,** or **3 Packets** of each for **25c.**

My new **Seed Book of Garden Seeds** is included free. Order TODAY.

F. B. MILLS, Seed Grower, Dept, 30 Rose Hill, N.Y.

Giant Climbing Tomato

Early Spanish Peanuts

Climbing Cucumber

ORNAMENTAL FENCE

6 Cents per Foot and up. Costs less than wood. 40 designs. All steel. For Lawns, Churches and Cemeteries. Write for free Catalog and **Special Prices.**
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Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
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KIDDER'S PASTILLES Standard relief for **ASTHMA** (Inhalation.) All Druggists, 50 cts., or trial size for 2c. stamp.
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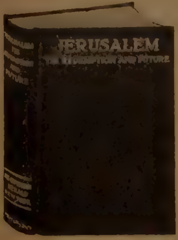
CHRISTIAN HERALD SUBSCRIPTION OFFERS

"Jerusalem—Its Redemption and Future"

IT IS only now that the real story of the Redemption of Jerusalem can be told and it is that story which the Christian Herald presents in the book entitled "Jerusalem—Its Redemption and Future." It tells the story in vivid detail of conditions in the Holy city during the war.

The book reads like the unfolding of a vast drama, one of the grandest ever known. The redemption is not confined to Palestine, but includes all the Bible lands: Syria, Armenia, Arabia, Mesopotamia, the old country of the patriarchs, and even the "Eden Land"—the cradle of the human race. It is a volume which should be in the possession of every Christian man and woman in America, as it is plentifully illuminative of the fulfilment of God's pledge which is being brought about in a remarkable way in our lifetime. Illustrated with fifteen pages of beautiful pictures from the Holy Land.



We will send a copy of "Jerusalem—Its Redemption and Future," postpaid, together with the Christian Herald for one year, for $3.00.

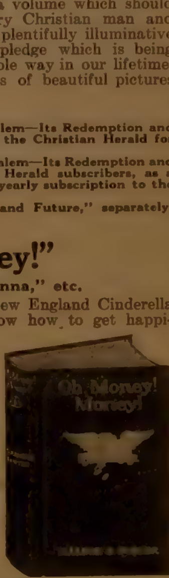
We will send a copy of "Jerusalem—Its Redemption and Future," postpaid, to Christian Herald subscribers, as a reward for sending us ONE NEW yearly subscription to the Christian Herald with $2.50.

"Jerusalem—Its Redemption and Future," separately, $1.00 per copy, postpaid.

"Oh, Money! Money!"

By Eleanor H. Porter, Author of "Pollyanna," etc.

"OH, MONEY! MONEY!" is a romance of a New England Cinderella and a Western millionaire. "If you don't know how to get happiness out of five dollars, you don't know how to get it out of five thousand," says Maggie, the cheery philosopher of "Oh, Money! Money!" and this is the keynote of Mrs. Porter's latest story. Out of a clear sky came three checks to the three Blaisdell families. How each family tried in its own way to get happiness from its unexpected fortune—and failed; and how poor Maggie, without trying and without a fortune, succeeded, is told in "Oh, Money! Money!"



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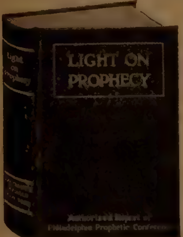
"Oh, Money! Money!" separately, $1.50 per copy, postpaid.

"Light on Prophecy"

Report of the Philadelphia Prophetic Conference

"LIGHT ON PROPHECY" links up the prophecies of the Bible with the great events of today and shows conclusively that we are living in an age of prophetic fulfilment. When we set out several months ago to print "Light on Prophecy," we felt that it was a book which our readers would welcome. It held something that very many good people want to know. The result, however, far exceeded our expectations. "Light on Prophecy" has now passed through four large editions, and the demand is still growing. The book contains all the notable addresses on prophecy delivered at the Philadelphia Prophetic Conference, which was the most important gathering of its kind ever held in this country or perhaps in the world.



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"Light on Prophecy," separately, $1.00 per copy, postpaid.

Killing a Million Armenians

Ambassador Morgenthau's Revelations

AS GERMANY is now suing for peace, it is important that the world should know some things she has tried to keep secret.

This inside history and much more, all significant and breathlessly interesting, is in "Ambassador Morgenthau's Story." This book tells why the Turks killed 1,000,000 Armenians and fixes on the Germans the responsibility for the atrocities. It reveals the perfidy of Germany's attempt to start a holy war against Christians. It is the kind of a book that keeps one reading on and on. It is entertainingly written, yet it is packed full of authoritative facts. Illustrated with photographs, maps and diagrams. Over 400 pages; cloth bound.

AMBASSADOR MORGENTHAU'S STORY

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We will send a copy of "Ambassador Morgenthau's Story," postpaid, to Christian Herald subscribers, as a reward for sending us TWO NEW yearly subscriptions at $2.50 each.

"Ambassador Morgenthau's Story," separately, $2.00 a copy, postpaid.

CHRISTIAN HERALD, 1499 Bible House, New York, N. Y.

COLOR VIEWS
of the HOLY LAND
Bible House New York

10 WONDERFUL VIEWS OF THE HOLY LAND

HERE is a great opportunity for you to secure ten beautiful reproductions in full color of the most famous and accurate Holy Land paintings that have ever been made. These works of a great artist have preserved to the world the Holy Land of Bible days, that country known and loved so well by our Saviour.

In the past you have known the Holy Land only through the most meager and uninspired dressings, none of them presenting this wonderful country in its true beauty and charm. Now you are offered masterpieces that put before your eyes the entire birthplace of Christianity as Christ himself knew it. For the first time ten of these views in all the beautiful tints and shades of the land itself are offered you.

Like a Visit to Palestine

As you look at these pictures you feel that you yourself stand with the artist on the slope of Olivet and look across the valley of Jehoshaphat, through which winds the old road to Samaria, and beyond, under the bright sunshine, you see the walls of Jerusalem. Through these works of art you travel the Jordan road as did our Saviour so many years ago. You visit the Pool of Bethesda, and the tomb of St. James, and feel the charm, the beauty, and the dignity of every sacred place. These reproductions are in themselves a trip to the Holy Land.

David Roberts, of the Royal Academy, made the long trip from England for the purpose of painting the most famous scenes of biblical history in order that the Christian world might have truthful pictures of the birthplace of the religion. He expressed in water-colors the scenes of Christ's life and activities, as well as many things of historical interest in Egypt and the Nile country, the very cradle of modern civilization, which he visited while on his way to Palestine. Reproductions of ten of Mr. Roberts' great paintings have been made and are now offered you in folio form. The booklet is 4½ x 9½ inches. Every picture is worthy of framing.

With each of the ten pictures goes a complete description of the scene depicted with mention of the historical and biblical interest that attaches to the place. Every student of the Bible and every person interested in the life and progress of these early days will appreciate the beauty and value of these reproductions, both as works of art and as illustrations of the great scenes in scriptural history.

THREE SPECIAL OFFERS

These special offers are strictly limited to the supply of Holy Land Booklets which we have completed for distribution. These color reproductions are really so beautiful you will want at least a dozen after you see one.

Offer No. 1 **If you are now a subscriber to the Christian Herald, add 10 cents to your remittance when renewing and one of these booklets will be sent postpaid. Any number can be ordered at 10 cents each—and they will be mailed to one or different addresses.**

Offer No. 2 **If you are not now a regular subscriber to the Christian Herald, fill in the coupon below and mail with *35 cents*. This will entitle you to the Christian Herald for 10 weeks and also to one of these Holy Land Booklets.**

LIST OF SUBJECTS

- Wells of Moses
- Ancient Temples at Baalbek
- Sea Castle at Sidon
- Road to Samaria
- Ashdod, Where Dagon's Idol Fell Before the Ark
- Flowers at the Sea of Galilee
- Sarepta
- Tiberias, Looking Toward Lebanon
- Port of Tyre
- St. Jean D'Acre

Offer No. 3 **Send us, with *35 cents*, the name of a friend or relative who is not now a subscriber to the Christian Herald, and to whom you would like to send it. The name of the new subscriber will be entered at once for a ten-weeks' subscription to the Christian Herald. The folio of reproductions in color, twenty-four pages, will be sent you free of charge upon receipt of your order. Use the order blank below and mail it to us at once, so as to be sure of your folio. If you prefer we will send the booklet to the new subscriber instead of to you.**

CHRISTIAN HERALD, 1599 BIBLE HOUSE, NEW YORK, N.Y.

USE THIS COUPON

THE CHRISTIAN HERALD, 1599 Bible House, New York, N. Y.

Gentlemen: I am enclosing 35 cents for "Color Views of the Holy Land" and the Christian Herald for 10 weeks, as per your special offer.

Send booklet to

Name ....

Address ....

....

Send Christian Herald 10 weeks to

Name ....

Address ....

....

A Home-Made Doll's House

By HILDA BUSICK

FRIEND of mine decided to allow her little ones to make a doll's se at home. For twenty cents two den egg boxes were secured from the er, amid much excitement on the t of the children.

he boxes were taken straight to the dren's corner, and it was decided t work should be done on them on y days only, and that the children to do all of the work if possible.

t their dictation, Mother made a of the things they intended to do: nt the outside of the boxes white; ke a curtain across the front; have itchen, dining-room, sitting-room l bedroom; paper the rooms; make s for the floors; and make furniture the different rooms. The next thing lo was to prepare a list of the various terials needed: paint, paper, scissors, mb tacks, cardboard boxes, spools, scalloped-edged tissue-paper naps for window curtains, white oil-th, jap-a-lac, and so on. These lists not completed at once, but added s the children thought of things, as new things were made for the kin-garten doll house, which served as ir model.

ll this was splendid training in mem- and in concentration, for it kept the attention directed toward one object, and at the same time, it was sufficiently varied work not to become monotonous. It also developed skill in the use of the hands. Mother, who was just as enthusiastic as the children, would occasionally suggest something of which they had not thought.

The wall-paper was cut from a sample book given by a neighboring wall-paper firm, blue and white tiled paper for the kitchen, flowered paper for the other rooms. Rugs were cut from mail-order catalogues and pasted on stiff cardboard. Tables, chairs and beds were made of paper boxes, with spool legs. The kitchen sink was made of a small tin box fastened to the wall, with two square brass hooks, inverted, to represent hot and cold water faucets.

This house was kept for several years, but the interior was constantly changed as the children became more efficient in hand-work. There was no whining, "What shall we do?" They would play for long periods at this favorite occupation while Mother sat by and mended and made their clothes. She, for her part, never became irritable when they interrupted for legitmate assistance, for she realized the wonderful lessons they were constantly learning.

A National War Park Memorial

HE Nation is greatly stirred at the sacrifice of young and splendid life war demands, and deeply moved in npathy at the high spirit France has wn throughout its great tragedy for past four years. The relation be-en this continent and France goes k to her first settlement on the Aca-n shores, before the landing of the grim Fathers. For a century there-er she held and occupied the land. portion of that old French Acadian ssession now lies within the bounds the United States, and on it the Gov-ment has established a unique and ble seacoast park under the title of "Sieur de Monts National Monu-," so named for the founder of ia and embracing the only moun-s that come down to meet the sea on our eastern coast.

Two of these mountains, the highest the group and its gigantic, deeply lated eastern spur, the Secretary of e Interior and the National Park Ser-e plan to dedicate in the Nation's me to France, their first possessor, d to our Nation's sons who fall across e sea in battling for the freedom of the world. Two mountains in the group already bear French names, related to the early history of Mount Desert Island on which the park is situated; Cadillac and Champlain. Cadillac Mountain is the highest on the island. Between it and Champlain Mountain, with an unbroken outlook also across the ocean highway toward France, lies the second mountain that, joined with Cadillac, will form the war memorial. This mountain, singularly bold and massive in its rock formation, is to be specially dedicated to the Air Service of the country, and the men who gloriously take part in it. In honor of the LaFayette Escadrille and its successors on the battlefields abroad, this mountain will be named "The Flying Squadron." A landing field is planned in connection with the memorial to bear the name of LaFayette.

Bringing Home the Boys.—At present ships are available to bring home 250,000 of our soldiers a month, and it is planned to secure additional tonnage sufficient to transport 300,000 men each month.

A Plea for Church Unity

Continued from page 202

enominations. First, there was friendly xchange of ideas; then the cordial ecognition of our essential Unity; then ank acknowledgment of the unwisdom f the existing go-as-you-please system, nd its utter inadequacy. After which e conferees took up the particular uties entrusted to them, to wit: first, e mapping out of an adequate and omprehensive program for concerted ction; and second, the establishment f a theological seminary for natives—he latter a rather ambitious venture. he first end was attained by agreeing pon a complete survey of the whole eld and its needs in the light of the ew Era, and a new assignment of terri-ory upon the basis of comity. The econd duty, which it was thought night involve greater difficulties, was lischarged with extraordinary harmony nd dispatch. Proceeding upon the ssumption that we are all members of ne body, we incorporated this belief in he name agreed upon. To call the new nstitution "The Union Seminary" would be to cloud a bright prospect with memories of former disunion. So the name finally chosen was "The Evangelical Theological Seminary," thereby fixing the gaze of preacher and parishioner upon the new day and the enlarging opportunity, rather than upon the old order and its misunderstandings. Throughout the conference all were conscious of the presence of the Holy Spirit and the consensus of opinion was that we were then enjoying in a small way what all Christians will some day enjoy on a grand scale. Several "Peters" were present who made bold to declare, "Men and brethren, this is that which is spoken by the prophet."

The promotion of Unity is a Christian duty from which none may be absolved. Never have denominations been so nearly of one mind as now. Therefore, if it is at all possible to unite on a basis of spirit and service, by all means let us do so and at once, leaving the organism to develop normally and in as varied detail as the living Spirit may determine.

◆

To Write Life of Dr. Chapman

MRS. J. WILBUR CHAPMAN, widow of the late evangelist, has authorized Dr. Ford C. Ottman of Stamford Conn., to write the official biography of her husband. Dr. Chapman and Dr. Ottman were lifelong personal friends. He has access to all the correspondence of Dr. Chapman, and the biography will cover the intimate personal life of the late evangelist, as well as his career as a minister, as vice-chairman of the Presbyterian New Era Movement, and as a leader for Organic Unity of all evangelical churches.

FURNACE HEAT *without* PIPES

When Marconi announced that he could telegraph without wires, using the air to carry his message, he was considered an impractical dreamer. Yet to-day wireless messages are encircling the globe to the great benefit and profit of humanity.

When we announced that we had perfected a furnace which would heat any home up to eighteen rooms through one register without the use of pipes to carry the heat, people would not believe it; but to-day more than fifty thousand homes in America are heated better, more uniformly and more economically than ever before, by the

PIPELESS CALORIC FURNACE

The Original Patented Pipeless Furnace

The Caloric is also heating churches, halls, factories and stores. It does this at a saving of one third to one-half the amount of fuel formerly required, be it coal, coke, wood, gas or lignite. Easily installed in new or old buildings, frequently in one day and without interfering with your present heating arrangements.

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New Method Makes Music Amazingly Easy to Learn

Learn to Play or Sing—Every Step Made Simple as A B C—Try It on Approval—Entire Cost Only a Few Cents a Lesson—and Nothing Unless Satisfied

How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing?

How many an evening's pleasure has been utterly spoiled and ruined by the admission "I can't sing," or "No. I am sorry, but I can't play."

And now—at last—this pleasure and satisfaction that you have so often wished for can easily be added to your daily life.

No need to join a class. No need to pay a dollar or more per lesson to a private teacher. Neither the question of time nor expense is any longer a bar—every one of the obstacles that have been confining your enjoyment to mere listening have now been removed.

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I call my method "new"—simply because it is so radically different from the old and hard-to-understand ways of teaching music. But my method is thoroughly time tried and proven. Over 225,000 successful pupils—from boys and girls of 7 to 8 to men and women of 70—are the proof. Largely through the recommendations of satisfied pupils, I have built up the largest school of music in the world.

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Why not at least let me send you my free book that tells you all about my methods? I know you will find this book absorbingly interesting, simply because it shows you how easy it is to turn your wish to play or sing into an actual fact. Just now I am making a special short-time offer that cuts the cost per lesson in two—send your name now, before this special offer is withdrawn.

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Piano, Organ, Violin, Viola, Banjo, Mandolin, Clarinet, Flute, Saxophone, Cello, Harmony and Composition, Sight Singing, Guitar, Ukulele, Harp, Cornet, Piccolo, Trombone,

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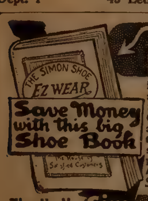
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Dept. 37, 2007 So. 5th St., Philadelphia, Pa.

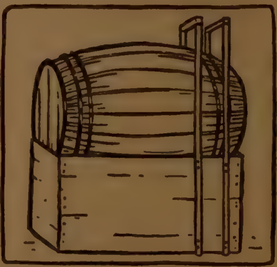
Fred and Hal's Home-Made "Gym"

By LAURA A. KIRKMAN

ANY boy can make such a gymnasium as Fred and Hal made. Hal's uncle had an old outbuilding which was no longer in use, and this he said the boys might have to play in. As this building had a low roof (low cross-beams would offer the same advantage), the boys thought it would be just the thing for a "gym," because they could make trapezes out of the short odds and ends of rope they had on hand; and then, too, as Hal said, their mothers need not worry about their falling.

Fred, too, was a considerate boy, and he suggested that they make some floor pads to go under the trapezes, so that their mothers might have still less cause for worry. These they made out of old denim from the rag-bag, stuffed with hay.

The boys made a vaulting-horse in this manner: they sank a barrel into the top of an uncovered oblong wooden box (the desired height of the vaulting-horse was secured after experimenting with boxes of various heights), and then nailed barrel to box and box to floor. The handles which a vaulting-horse must have were made by boring four holes into the floor, ten inches apart, near one end of the barrel—two holes on either side, directly opposite, close to the barrel; into these holes were stuck poles of even length, and nails secured the poles to the floor as well as to the barrel. Cross-pieces of wood, from the tops of the two poles on one side to the two pole-tops on the other side, formed the handles.



Hal's football was used for a punching-bag, suspended from some beams by a piece of his father's old suspenders.

In order to provide the canopy from which a punching-bag bounds back to the fist, the boys formed a little roof over the suspended bag by placing pine boards close together and nailing them to the beams.

Do you wonder that Fred and Hal's "gym" became the popular gathering-place on stormy days for the boys in the neighborhood?

The World's Greatest Revenue Bill

Continued from page 196

Returns on which tax has been determined shall be public records, open to inspection.

"Intangible property" means patents, copyright, secret processes and formulæ, good will, trade-marks, trade bands, franchises, etc. "Tangible property" means stocks, bonds, notes, etc. bills and accounts receivable, leaseholds, etc. "Borrowed capital" money, etc., borrowed, whether represented by bonds, notes, accounts or otherwise. The par value of stock or shares shall be deemed the fair market value of such stock or shares. The estate tax is 1 per cent. of the amount of net estate not in excess of $50,000; 2 per cent. of amount not over $150,000; 3 per cent. of amount not over $250,000, and so on till 25 per cent. of amount over $10,000,000.

TAX ON TRANSPORTATION

After April 1, 1919, a tax of 3 per cent. of amount paid for transportation by freight, and a tax of 1 cent for each 20 cts. of amount paid for transportation by express; 8 per cent. of amount paid for transportation of passengers; 8 per cent of amount paid for seats, berths, and staterooms in parlor or sleeping cars or on vessels; 8 per cent. of amount paid for transportation of oil by pipe line, each telegraph, telephone, cable or radio despatch or conversation charged at 14 cts. and not more than 50 cts., 5 cts.; when charge is over 50 cts., 10 cts.

LIQUORS AND TOBACCO

A tax of 30 cts. on each proof gallon of distilled spirits or wines.

On beer, ale, porter, etc., with ½ per cent. alcohol $6 for every barrel of 31 gals. or less.

On wines with 14 per cent. alcohol, 16 cts. per gal. 14 to 21 per cent., 40 cts. per gal. Over 21 per cent., $1.

Each bottle of artificially carbonated wine, liquors, etc., 6 cts. half pint.

Sweet wines 30 cts. per proof gal. of grape brandy or wine used in fortifying such wines.

Cigars, $1.50 to $4 per 1000; Cigarettes $3 to $7.20 per 1000.

ADMISSIONS AND DUES

1 ct. for each ticket of 10 cts. or less for admission to public places. 50 per cent. of value of tickets sold in excess of regular prices.

Ten per cent. of amount paid as dues where dues are $10 per year.

EXCISE TAXES

Automobile trucks, 3 per cent.; other automobiles and motorcycles, 5 per cent.; tires, inner tubes, parts, etc., 5 per cent.; pianos, organs, piano players, graphophones, phonographs, talking machines, music boxes and records, 5 per cent.; sporting goods, 10 per cent.; chewing gum, 3 per cent.; cameras, 10 per cent.; photo films, 5 per cent.; candy, 5 per cent.; slot selling machines, 5 per cent.; slot weighing machines, 10 per cent.; livery suits and boots and hats, 10 per cent.; hunting and riding garments, 10 per cent.

SPECIAL TAXES

Every domestic corporation shall pay annually $1 for each $1000 over $5000 of capital employed, every foreign corporation shall pay $1 for each $1000 of the average amount of capital employed; brokers shall pay $50; pawnbrokers, $100; ship brokers, $50; custom-house brokers, $50; theatres, museums and concert halls, seating over 250, $50; seating 500, $100; seating 800, $150; over 800, $200; circuses, $100; other public exhibitions or shows, $15; bowling alleys and billiard rooms, $10 per table or alley; shooting galleries, $20; riding academies, $100; jitneys seating seven or less, $10; over seven, $20; liquor makers or sellers in prohibition territory, $1000; tobacco manufacturers with sales less than 50,000 pounds, $6; 50,000 to 100,000, $12; over 100,000, $24; cigar manufacturers of less than 50,000 cigars, $4; 50,000 to 100,000, $6.

When a stamp is used to denote a tax, the person using the same shall write or stamp his initials and the date.

STAMP TAXES

On all bonds, debentures or certificates of indebtedness, on each $100, 5 cents. On each original issue of certificates of stock, on each $100, 5 cents where certificate is without face value, tax is 5 cents per share; passage ticket for points not in United States, Canada or Mexico, not less than $10, nor more than $30, $1; $30 to $60, $3; over $60, $5.

Parcel post packages with postage of 25 cents or more, 1 cent for each 25.

TAX ON CHILD LABOR

Any person operating a mine or quarry in the United States with children under 16, or any mill, cannery, workshop, factory, etc., where children under 14 work or children 14 to 16 work more than 8 hours a day or more than 6 days a week or after 7 P.M. or before 6 A.M. shall pay, in addition to all other taxes, 10 per cent. of all net profits of sale of such products.

First aid in every househol
—Musterole

Cough, cough, cough. How it racks little Dorothy and passes on to mother and grandma and holds a croup danger for all the little ones!

Hurry, there, with the Musterole, that pure, white ointment that is better than a mustard plaster—and it will not bring a blister. Massage it gently over the chest and neck. Feel the tingle, then the cool delightfulness as Musterole searches down. It will penetrate, never fear. It will rout that old congestion clear away.

Musterole is a pure, white ointment made from oil of mustard and a few home simples! Musterole searches in under the skin down to the heart of the congestion. There it generates a peculiar congestion-dispersing heat. Yet this heat will not blister. On the contrary you feel a relieving sense of delightful coolness. Rub Musterole over the spot. And you get relief while you use it, for Musterole results usually follow immediately.

On no account fail to have a jar of Musterole handy. For coughs and colds and even the congestions of rheumatism or lumbago Musterole is wonderful.

Many doctors and nurses recommend Musterole.

30c and 60c jars—$2.50 hospital size.
The Musterole Co., Cleveland, Ohio

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Our Mail-Bag

NOTICE

E editors of the Christian Herald will be lad to answer any question addressed to fail-Bag provided it be of general interest not merely personal. Correspondents may nom de plume to identify the question, but ters must contain name and address of the , in addition to the nom de plume. No ion will be paid to anonymous letters nor se written with lead pencil.

)uestions and Answers

HE "Old Pastor" in Washington, D. C., writes us, conveying his heartfelt thanks to those friends who have been so kind to him during the past year. On March xt he will be seventy-nine—a ripe old In his letter he says: "How can I convey epth of my thankfulness and the measure gratitude to all who have so generously n such princely fashion remembered the Pastor? To my heart such sweet appre- ns of the bodily and temporal needs of d; unworthy servant of the Lord is as fra- as the first flowers of opening summer, as beautiful as a midnight dream of the tian's heaven." Surely it ought to be ightful thing for our friends to know they made the closing years of a saintly life ppy and rich in blessings. We know of ther benevolence that equals this in real -satisfaction. It is as though each of friends who share in this beautiful enter- had a corner in their hearts reserved for 'Old Pastor," as though it were a "proph- oom," consecrated to the shelter and pro- on of one whom they had learned to love.

S., Pitcairn, Pa. The eagle as a na- l emblem was first used when ancient ria, a country of Italy west of the Apen- , used it as a symbol of royal authority. Romans, in 87 B.C., followed their exam- nd the silver eagle on the top of a spear, ing a thunderbolt in its talons, became error of the world. After Hadrian's time agle was made of gold. The two-headed of the Byzantine emperors was to sym- e control of both East and West. From e the custom of using eagles on standards ad to all other European nations and from to America.

ubscriber, Schenectady, N. Y. One can- lay down a rule as to the age at which a l may be considered accountable to God ts actions, as much would depend on a 's conception of right and wrong. When ren realize the effect and nature of sin n early date, their accountability would equently start early. To state a specific applicable to all is impossible. A child's untability begins with the dawning of al consciousness, when it knows itself a er in the spiritual sense, and has impressed n its consciousness the fact of Christ as our, Helper, Guide and Friend.

. C. B., Oswego, N. Y. Herod did not d in bodily fear of John, though he may e had come apprehensions of an outbreak is followers, John being a leader of the ple. His fear was that which a wicked may have of some godly minister who s him of the consequence of his wicked- . Mary Stuart is described as dreading ve all things the visits of John Knox.

. B. C., Wisconsin. The royal family of land is of the house of Orange. Frederick ry, who in the seventeenth century began erection of the "House of the Wood" as a to his beloved wife Amelia, was a prince range, and the grandfather of William III Holland and England. The "House in the od" was finished by Amelia after her hus- d's death, as a monument to him, and the utiful Orange Hall was called by her the all of Peace."

. E. A. The scene of the enunciation of Beatitudes is according to tradition the orns of Hattin." Stanley says: "It is the y height seen in this direction from the lake Gennesaret. The plain on which it stands asily accessible from the lake, and from t plain to the summit is but a few minutes' k. The platform at the top is evidently able for the collection of a multitude, and responds precisely to the 'level place' to ich he came down as from one of its higher ns to address the people."

Mrs. E., Rowley, Iowa. The new Jerusa- , according to the orthodox interpretation, l be God's dwelling-place with men on the v earth. It is the antitype of the tabernacle the wilderness.

W. B., Cherokee, Iowa. Any one who empts to justify Germany's treatment of lgium is either an enemy to freedom and tice, or a pro-German, or both.

N. C. A., Harrisonburg, Va. For the in- mation you desire on war reconstruction rk, write to the Christian Herald Informa- n Bureau, Washington, D. C., enclosing p for reply.

H. H., Lexington, N. C. I would like to tell "Reader" from Illinois that if he (or she) will turn to Jesus, help will come. In my own experience, I tried hard to keep true to God, but I would slip so often when in temptation and would weep so bitterly afterward, that I felt I was not worthy to call on Jesus any more for help, if I could not lay hold of his strength when temptation assailed. Then, when desperate, I found this: "Christ has made provision for us to live the overcoming life. We can overcome. We do not need to go with the current. There is no sinful habit Christ cannot break; no temptation we cannot, by his help, overcome; no depths from which we cannot rise. All we need is the overcoming power, and Christ is that power. If we imagine we cannot do it, we are defeated at the very beginning. If we believe we can, we *can;* for His is the victory that overcometh the work, even our faith. If we say we must live in the dust, we do not know our Saviour." Take this into your heart and soul and throw yourself on Christ, and day by day you will feel his strength more and more. The old temptations will, by resisting them with his help, cease to tempt, and you will feel that you are really a child of God.

Ida L. Reed, the well-known poet, writes from Moatsville, W. Va., sending this beautiful thought. "I think, when we have kept our faith and trust in God through all things, that whatever of sorrow and care, of loss or pain, has darkened life's day, "at evening time it shall be light." Somewhere beyond the sunset we shall find all that we have toiled for, all we have loved and longed for and missed; not according to our earthly dreams, but given in God's own way, as far beyond them in glory and beauty as our lost ones will be when we meet again. I wish for the Herald and all its staff and readers the most blessed and prosperous year of all their lives. May God specially bless the Herald during this trying year of world readjustment and reorganization, and make it a voice of wisdom, counsel, hope, strength and comfort to the multitudes who need its messages."

E. E. F., Madrid, Iowa, sends these lines, which are not yet too late to serve as a New Year's greeting:

"I sincerely wish you a happy New Year,
With joy in each sorrow and hope with each tear.
Bear burdens for others, your heart will keep light,
Lift clouds from the downcast, your skies will stay bright;

"Provide for the needy, your wants will be few,
While you care for others, the Christ cares for you.
It's not getting but giving that brings us real wealth,
And not rest but action that gives the soul health.
Forsaking all for the Master you "all things" receive
And get foretastes of heaven each day that you live."

J. B., Baltimore, Md. We like the good old way of ascribing glory to God when any great and much-desired event takes place in the nation's history. It is the Bible way, the early Christian way, and moreover it was the traditional way among the Hebrews from the beginning of their national history. Further, it is the way of faith and trust and gratitude. There can be no true or appropriate appreciation of God's goodness without rendering to him thanks as the Giver of all good.

R. M. Y., Gouverneur, N. Y., writes: "Having seen several items about aged readers of your valuable paper, I am sending you a snapshot of probably the oldest, my mother, 95 years of age the coming April. She is just the dearest and jolliest mother and thinks there is no paper like the Christian Herald, which she reads without glasses. Her mother, a cousin of Captain James Lawrence, lived to be 102 years and 7 months."

Mabel E. D., Eldorado Springs, Mo. We would refer you for all information concerning gifts of clothing for Belgium, to the Red Cross headquarters in your section. We do not believe that it is desired to send old clothing to any of the suffering areas. Your questions and comments have been read with interest, but it is not possible to deal with so many.

E. G., Bayville, N. Y. The little proteges in our indsutrial missions in China usually leave at the age of self-support, when their training has been sufficient to make them desirable workers. This may be at any way from fifteen to eighteen years. There are, however, some who, having developed special aptitude on certain lines, are carried along for several years later at higher schools and seminaries. Hundreds are supporting themselves in various ways today, as farmers, workers in metals, carpenters, weavers, knitters, domestic servants, nurses, Bible women, colporteurs, teachers, evangelists, and in many other callings.

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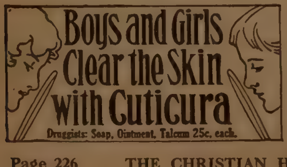

Boys and Girls Clear the Skin with Cuticura
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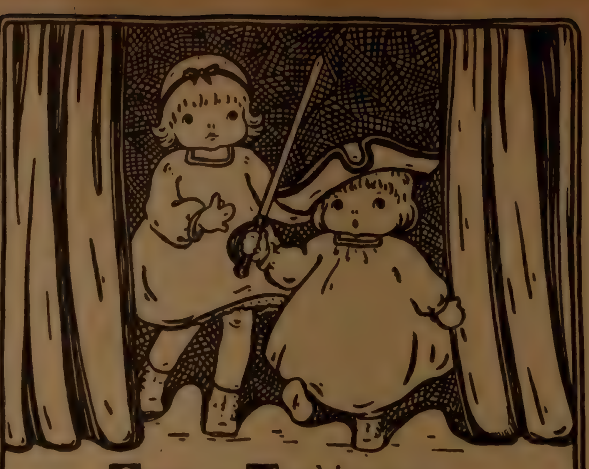

George · Washington

He · always · spoke · the · truth, and · we
Are · both · like · him, we · hope;
We'll · never · fib, and · have · to · have
Our · mouths · washed · out · with
soap!

·Elizabeth · FitzHugh·

A Modern Bartimeus

"DO you believe in miracles? Don't know if you do? Well, I do," said my friend. "It is only occasionally I take a vacation, but last summer I went north and visited for the first time the mission at St. Anthony and the one at Battle Harbor, Labrador. I came back full of what I had seen, and very enthusiastic indeed, and I remember feeling that the half had never been told of the fine results secured. I returned by the west coast of Newfoundland, which caused me to have to stay at a little town called Curling for two days. In the evening a group of us were sitting around on the lawn of the hotel, and I was telling the people some of the things of interest in connection with the Labrador Mission, and about the wonderful operations that had been performed while I was there. While we were talking, two men came along, one leading the other, who was totally blind. They joined our group. I got into conversation with the blind man. He told me he was a fisherman, and that he had been suffering for years with serious eye trouble. After spending literally all he possessed, trying various doctors and specialists and taking different sorts of treatment, he was now totally blind. The doctors said his case was hopeless.

"I listened with much interest to the history of the case, and then I told the man about the wonderful work at St. Anthony of Dr. Andrews, eye surgeon of the mission, and I strongly advised him to get down there somehow. His means were exhausted, but he promised to try to get his relatives interested. This was some time in July of last year.

"The matter was entirely forgotten, as far as I was concerned. As superintendent of the Seamen's Institute at St. John's, I have a large acquaintance. One day, about a week before last Christmas, I was making up my cash register, when a man sitting opposite me asked why I hadn't gone to see him when I was in Curling the previous summer. I replied that as a matter of fact I was only there for two days and had not his address.

"'Well,' he said, 'you did one bit of good work while you were there.' I asked him what he referred to. He replied, 'Don't you remember speaking to a blind man and recommending that he go to the hospital at St. Anthony and see the mission doctor?' I said that I did recall it, and asked if the man went. 'Oh, yes, he did; I should just say he did. He was up there for several weeks. You know, he is my brother. One day I received a telegram saying he was coming home by the next train from Lewisport. I went to the railroad station expecting to have to lead him home, as I had done on so many occasions. As the train came in, I stood on the platform watching for my brother. He saw me first and came running to me, his face beaming. His sight had been entirely restored and he could now see as well as I could. Ours was a very happy home that Christmas.'

"This is simply one of many striking instances of the good work done at the mission hospitals. Dr. Andrews performed the operation and administered the necessary treatment for the fisherman entirely without remuneration. The doctor comes from California each year at his own expense and spends the summer working at the hospitals of the mission. His work is exclusively eye work.

"Men still read the story of Bartimeus in the Bible, but doctors like this one have right here today made it possible to tell stories, true in every detail, of sight restored, the lame made to walk, the helpless cared for, the innocent protected, and how the poor of the Far North have the real Gospel of love preached to them.

"While there, I also saw forty little children—waifs of that long, solitary coast—who had no one to care for or love them. They were picked up from time to time by the little hospital steamer Strathcona, as she cruised to and fro on her errands of mercy. But the Children's Home, built of timber hewn in the neighboring forest, shaken by the storms of the north and warped by the arctic frosts, is no longer able to be kept warm as it should be, with the present high price of coal. The doctors are trying to get a new building, built of brick.

W. H. JONES.

St. John's, Newfoundland.

The Rural Church and Soldier Boys

THE rural church must be awak
to the impending crisis of hol
the soldier boys in the home r
communities when they return. Th
sands of these boys will be lost for
to the country, if the rural church
its community fails to hold them w
they return.

These young men have had exp
ences that have greatly enriched t
lives; some of them will have li
five years of experience in one ye
time. They will require a much be
and richer rural community life on t
return than when they left.

What will the rural church do ab
this? Will she meet the needs of
young men of war, or will she p
along in the ancient way and lose t
splendid men forever? The minis
and the leaders among the rural layn
will have a great responsibility in
connection.

Too many of the rural chu
members know little concerning
solution of their own community pr
lems; indeed, the same may be
of many rural preachers. It is
meet this need of definite and sy
matic knowledge on the social
economic problems of the rural chu
that the International Rural Chu
Reading Circle Movement is or
izing its work this year. The tex
the Movement is a new book, "T
Church in Rural America," writ
by the director with the purpose
giving clear ideas and the results
practical experiences on the fun
mental tasks and means and metho
of progress.

Any church or community m
begin a Circle at any time. Certifica
and diplomas are issued to the faithf
Better community life should be t
result of a faithful performance of du
Full particulars are available for
asking. Address the director of
Movement, Professor Garland
Bricker, Syracuse University, Syracu
N. Y.

◆

The United States Boys' Working Reserve

IN MAY, 1917, a group of men w
foresaw the need of labor to ov
come the food shortage organized t
United States Boys' Working Reserv
This organization now has branches
every state of the Union, the District
Columbia and the territory of Hawa
Its purpose is to mobilize for servic
chiefly on farms, all fit boys fro
sixteen to twenty years of age; to s
that their education is maintained; a
to prevent the exploitation of th
labor. The Y. M. C. A. is in clo
cooperation with the Reserve, in whi
hundreds of Y. M. C. A. men a
officials. The Reserve issues a series
loose-leaf pamphlets, called the Far
Craft Lessons, the purpose of which
to enable all boys to learn the rudimen
of farm practice, and which will
used as a course of study in every hi
school in the United States. There
an enrolling officer in every high scho
and every public library. Besides t
enrolment button and certificate
membership, a service badge is given
every boy who does six weeks' work on
farm. All the work is done in t
summer vacation so as not to interfe
with the boys' education.

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R. M. KELLOGG CO., Box 879, Three Rivers, Mich.

oung People's Topics for March 2

Our Relation to God
III. Obeying

(Consecration Meeting)

ian Endeavor and B. Y. P. U. Topic. John 15 : 12–17

THE first two studies of this series e came through repentance to rfect trust. Having repented of ns, and having trusted in Him for tion, and having received his wit- that we are accepted of him, we t but love him with the most in- earnestness of our hearts. Loving we naturally seek to serve him, and st requisite for service is obedience. dier cannot be sent to battle until arns that a command is not to be ssed but is to be executed. There mutual service in home or school ldren refuse obedience through any ken feeling of threatened inde- nce. Authority must be respected, o be respected long it must be just. inspires true authority, but if we we can never know the rule of love, we thereby necessitate the rule of But obedience puts the indi- into harmony with authority, he spirit of love in service is made fest. The first command of Christ ose who would serve him is to love nother. He says he has chosen us. accept his love and love him we also love those others whom he has n. The thirteenth chapter of I thians is a perfect outline of stian love. It is kind, it seeketh not . How often we fail to serve be- e we seek to be first or because a al or derogatory word gets between d our opportunity! Our littleness o often thwarts His greatness.

e normal child soon finds that ther knows best," and both love and ion lead to obedience. The child of may well be like-minded, may well God to order wisely, and then obey estioningly. Christ said, "Ye are friends if ye do whatsoever I com- d you."

igh Hearts for Great Days

orth League Topic. Matt. 10 : 37– Eph. 1 : 15–23; Matt. 17 : 14–20

HEY shall not pass" has become immortal, for in it lay the spirit nbeaten France. The days of 1914, '16, '17 and '18 were great days. hem the free peoples of the world found the common basis of their rties, and then, united, administered he enemy of all the most complete humiliating defeat since Darius rwhelmed the drunken Belshazzar. great as were the days just gone, ater lie before us. The world, torn nder economically, physically, polit- y and spiritually, is now to be re- e. Rebuilt under proper leadership ill be a better world. It must be a ter world, and every Christian is rged with a share of the duty of so king it. Christ leads. He has told that he who loseth his life in his vice shall find it. He has called us accomplishment through faith. He he head of the Church, to which his rit is promised in its fulness. He has that he would go with us all the . What more do we need to set the od moving in our veins? In his rit, strengthened by his power, we attack in confidence the problems t face us. These are big problems and d. Churches must banish division consummate unity. Nations must get political ambition and give their ength to the protection instead of to exploitation of the weak. Employers and employees must realize their real community of interest and avoid industrial ferment by achieving industrial justice. Labor has been wronged for centuries. It is now strong enough to wrong others in establishing its own right. Christian men must see that right and justice, good will and mutual respect are maintained as the basis of our reconstruction. This can only be if the work is done in the spirit of Christ. These are great days; you have a great leader; go on and conquer.

◆

Cana

(Cover Picture Story)

IT IS written of Mary the mother of our Lord, that "she hid these things in her heart." Of the divinity and power of her firstborn she had no doubt. So when Jesus, returning home from his baptism, with disciples already following him, appeared ready to begin his ministry, and when the wine, the central element of the marriage feast, unexpectedly failed, what more natural than that she should bring to Jesus the opportunity for his first miracle?

We can hardly understand the implication of his answer, but we can understand her failure to be discouraged by it and her confident direction to the servants, "Whatsoever he saith unto you, do it." Nor was she disappointed, for in his chosen time the virgin water in the newly filled pots reddened at his word and brought the feast to its highest perfection, surprising even the master of the feast with its goodness.

Jesus gave many evidences of his sympathy with our human life. His presence at the marriage at Cana gave new sanctity to the holy bond of conjugal love. His supplying of the feast was a sufficient answer to all those who would divorce piety and pleasure.

But of Cana, the home of Nathanael, and the scene of Christ's first gracious miracle, we now have no certain trace. Two sites claim to be the real Cana. One, 9 miles north of Nazareth, is now a complete ruin. The other, now called Kefr Kenna, 4 miles northeast of Nazareth, contains a partly ruined church and a small Christian population. Into the wall of the church, at the foot of the hill which tradition says stands on the site of the miracle, is built a water pot which is said to be one of the jars that encompassed the miracle wine. Nearby a pile of ruins is pointed to as the home of our Lord, possibly the dwelling of Nathanael.

◆

Testaments for Our Sick Soldiers

Office of the Chaplain,
United States Army Base Hospital,
Fort Riley, Kansas.

ACKNOWLEDGMENT is made of consignment of New Testaments for use in this hospital. The Testaments have reached us in good condition, and we are certainly very grateful for the opportunity to distribute them for you through the hospital. Up to the present time the Christian Herald has furnished all of the Testaments for use in this hospital, and very careful distribution has been made of your contributions. We have a 3,500-bed hospital here, and the work is carefully organized to cover each man in the institution, so I am sure your services in the matter of distribution of Testa ments has been very efficient.

G. CHARLES GRAY,
First Lieutenant, Chaplain.
January 4, 1919.

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After the eighteenth hole—the last set or the ninth inning, when violent exercise is over, you need a highly effective liniment for tired and aching muscles.

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Absorbine.Jr.
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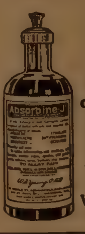
has for years been a staple **household antiseptic and germicidal liniment.** It is the favorite of athletes and of college athletic trainers. It is preferred because it is absolutely dependable in eliminating stiffness and allaying inflammation. Absorbine, Jr. cleanses as well as heals; it may be applied to cuts and open wounds, acting as a soothing and antiseptic lotion.



You will like the "feel" of this clean, fragrant and antiseptic liniment. It penetrates quickly, leaves no greasy residue and is intensely refreshing. Only a few drops needed to do the work, as Absorbine, Jr., is highly concentrated.

Get a bottle today. Your druggist sells it. If, by any chance he is out of stock, a bottle will be mailed to you anywhere on receipt of price, $1.25.

A LIBERAL TRIAL BOTTLE will be sent postpaid upon receipt of 10 cents in stamps.

W. F. YOUNG, P. D. F.
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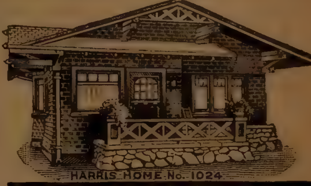

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Something new. Not sold in stores. Heavy; warm, positively guaranteed water-proof. One side a handsome black raincoat, reverse side a fine dress coat. Takes the place of an expensive overcoat. Elegant style. For business men, clerks, farmers, teamsters, truck drivers.

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Everybody pleased. Binford sold 26 coats in 5 days. Don't fail to get this big money maker quick. Right now is the season for this new, big seller. Be first in your territory to introduce this reversible coat and our new line of fancy guaranteed raincoats. Send at once for our offer and sample.

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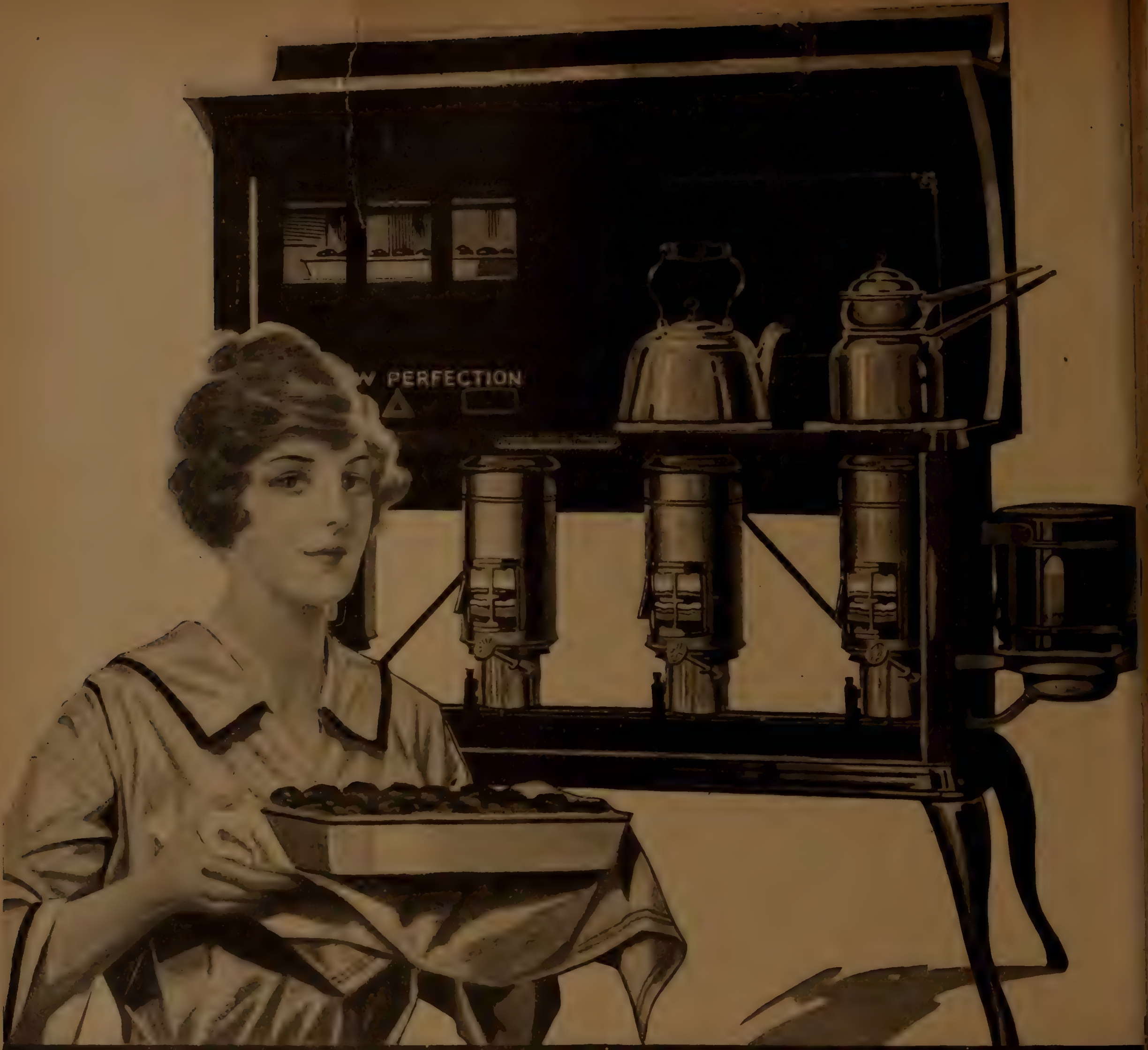

NEW PERFECTION

HOUSEHOLD
PRODUCTS

Delicious Because cooked on the New Perfection Oil Cook Stove—the stove that keeps the kitchen so comfortable, even in the hottest weather, and makes kitchen work so much easier.

that's why more than 3,000,000 housewives use New Perfection Oil Cook Stoves—no soot or odor—abundant heat for *all* cooking purposes.

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The Long Blue Chimney Burner — approved by 3,000,000 housewives.

This Long Blue Chimney Burner turns every drop of kerosene oil into clean, intense cooking heat and drives it full force, directly against the utensil.

Because it is exactly the right length, it gives you exactly the right heat for every cooking purpose—simmering, searing, roasting, toasting, boiling or baking.

Instantly, you can turn it up to full heat. Just as quickly, the low simmering flame is ready. And the flame always *stays* where you set it, without smoke or odor.

Ask your dealer to demonstrate this fast-cooking flame—

Ask him to show you the wide range of flame adjustment, from low simmering to high searing heat. The flame is visible through mica doors, easy to operate, and absolutely dependable. The burners are made of brass and last for years.

All good dealers sell New Perfection Stoves and Ovens—and New Perfection Ovens bake perfectly.

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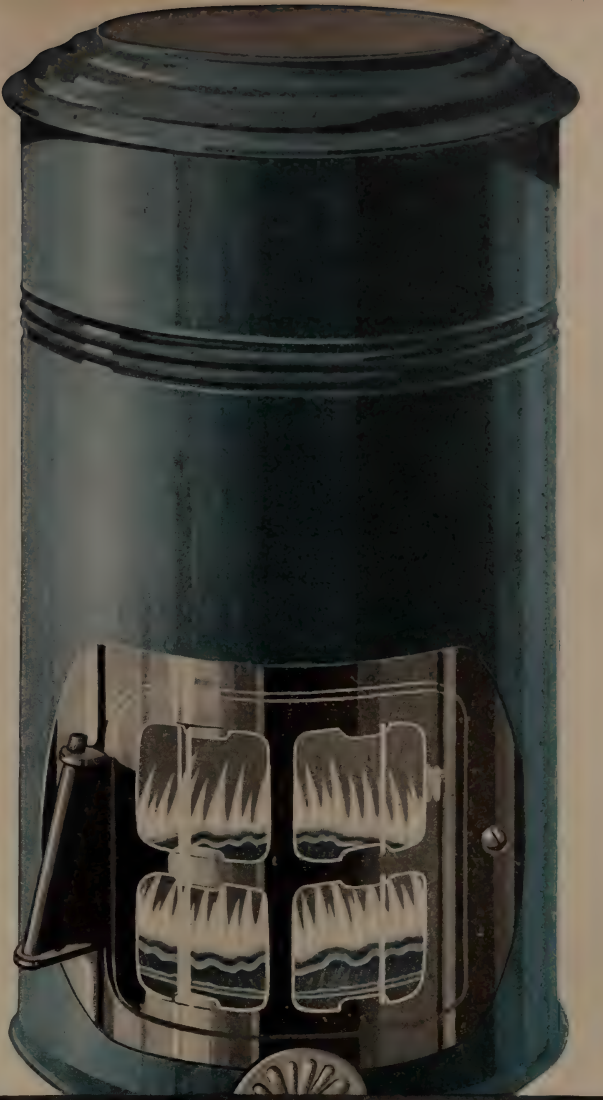
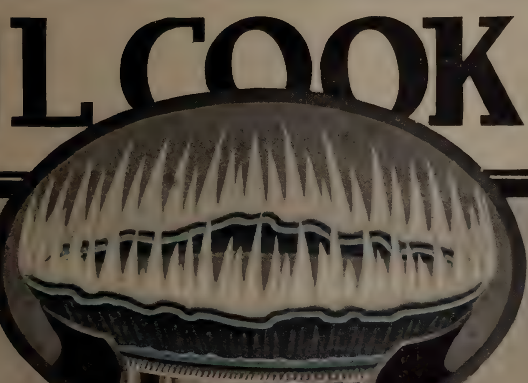
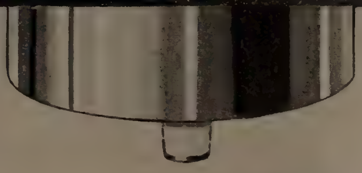
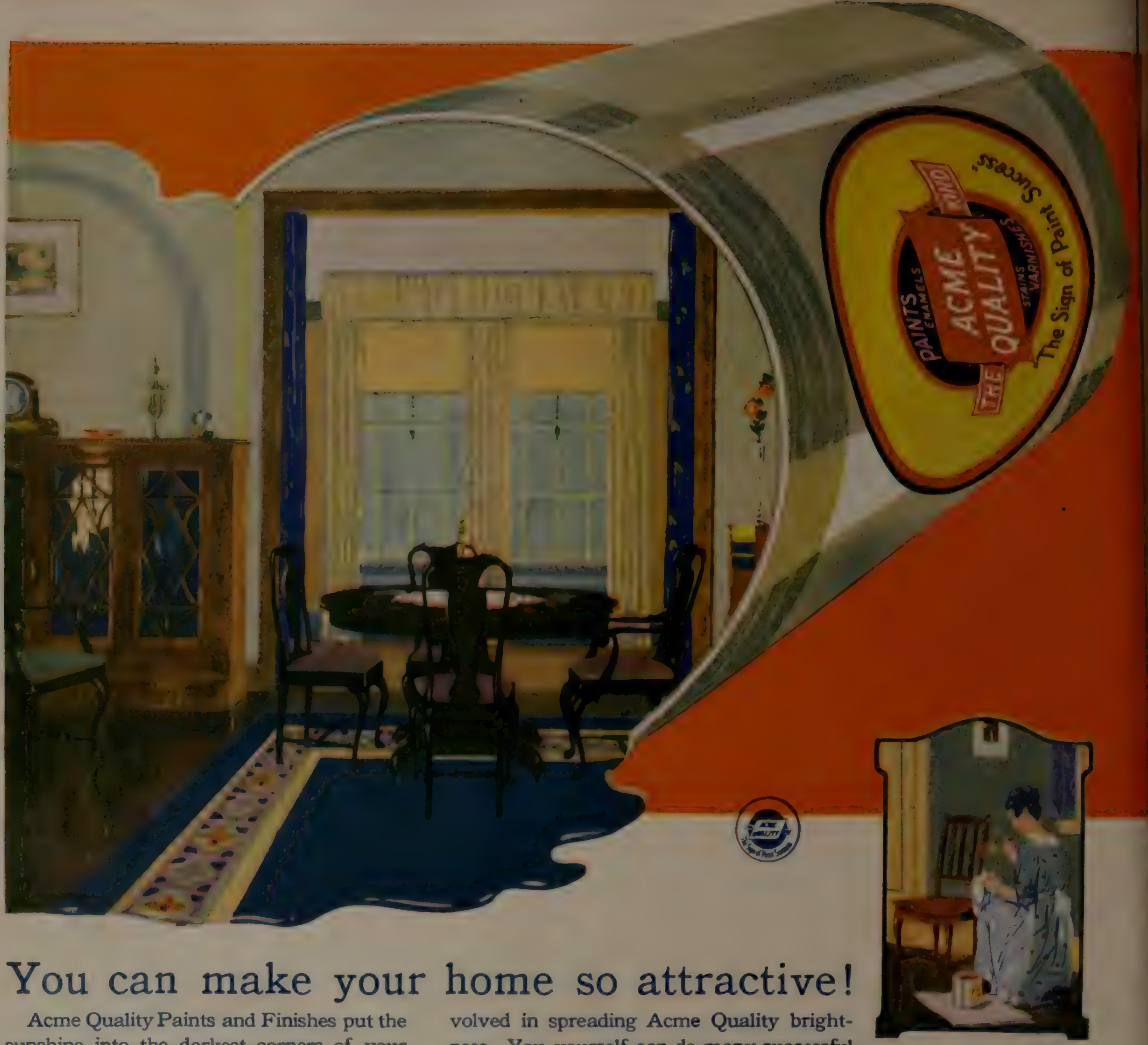


OIL COOK STOVES





Look for the Long Blue Chimney



You can make your home so attractive!

Acme Quality Paints and Finishes put the sunshine into the darkest corners of your home. What can be more joyous to you and to your family than to feel that every room is a good place to be; that every bit of furniture is a delight to the eye! All that comes close to helping make home more than just a name and a place to sleep!

So little time and so little expense is involved in spreading Acme Quality brightness. You yourself can do many successful home jobs, while your decorator will surely endorse Acme for more important work. Acme Quality Paints and Finishes are prepared to meet every home demand, giving a most satisfactory finishing touch to home decorating. There is a special Acme Quality kind for every surface.

ACME QUALITY

PAINTS & FINISHES

To make your enthusiasm for beautifying all the keener we publish two very helpful booklets—"Acme Painting Guide" and "Home Decorating." They offer helpful suggestions for the refinishing of the thousand and one surfaces about the house that are shabby from service. The first tells you everything you'll want to know about any work you'll want done; the decorating book is the last word in perfect color schemes, giving innumerable attractive combinations.

If your dealer's supply of these valuable booklets has been exhausted, write us. We will send them without cost.

HAVE AN ACME QUALITY SHELF

For the many "touching-up" jobs about the house, keep always on hand at least a can each of Acme Quality Varnotile, a varnish for floors, woodwork and furniture; Acme Quality White Enamel for iron bedsteads, furniture, woodwork and all similar surfaces; and, a quart of Acme Quality Floor Paint of the right color.

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Christian Herald

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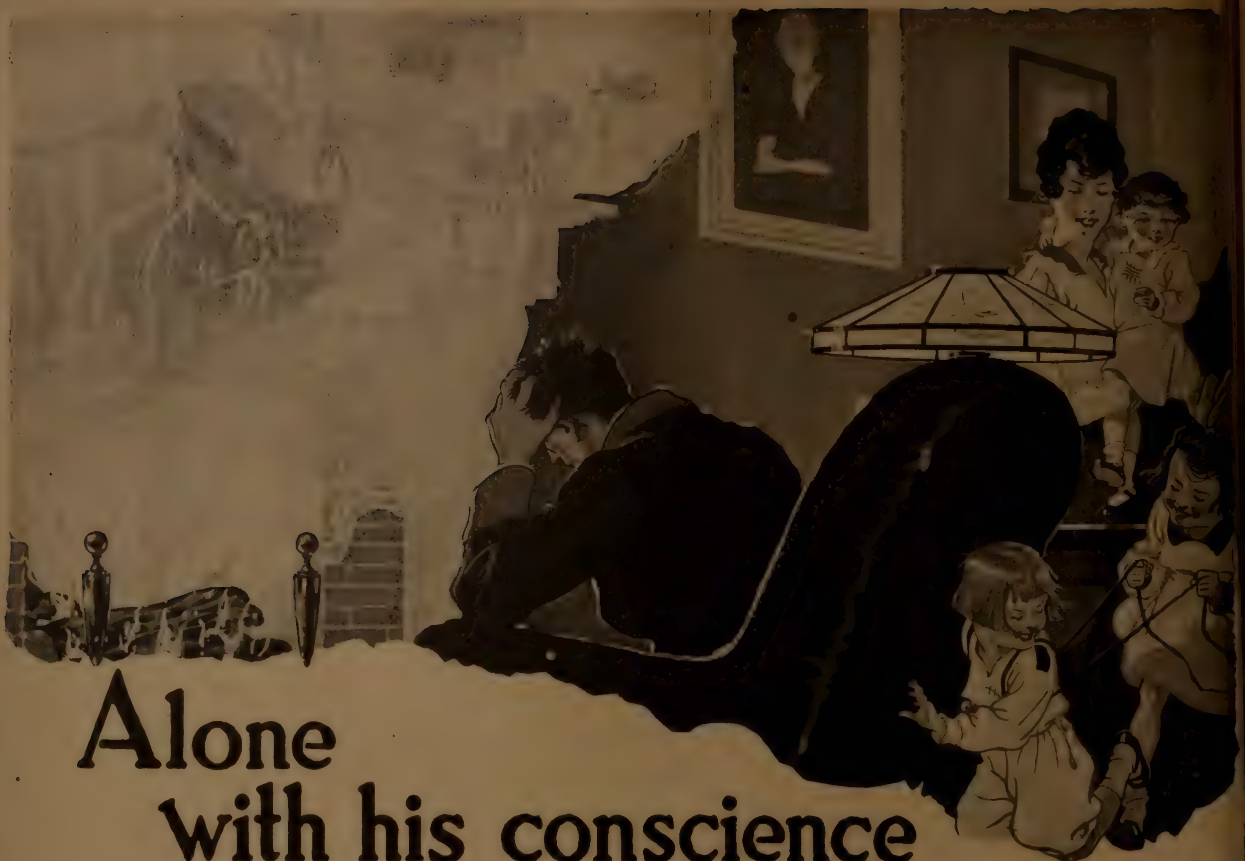
NEW YORK, MARCH 1, 1919

THE WINTER-BOUND WOODS

Interesting—Informing—Inspiring

FEATURES FOR THE CHILDREN



Alone with his conscience

Weed
Tire
Chains
Prevent Accidents

"***Will I never be able*** to rid myself of the awful responsibility for that almost fatal accident? The memory is constantly before me. ***Even now*** the very flames leaping up the chimney seem to portray the nerve-racking scene and bring it all vividly before me again.

"***Had I only put on my tire chains*** that eventful morning, as I well knew I should, I could easily have controlled my car and thus have saved all this remorse.

"***Just suppose*** it was one of ***my*** little girls that had been hurt by another motorist as careless and thoughtless as myself?

"***I wonder*** if I could complacently have accepted the flimsy excuse—that he "couldn't help it"—that "it was unavoidable"—***when I knew*** that it was nothing but downright carelessness—an utter disregard of that first principle of careful driving— Put on your Weed Chains ***at the first drop of rain.***"

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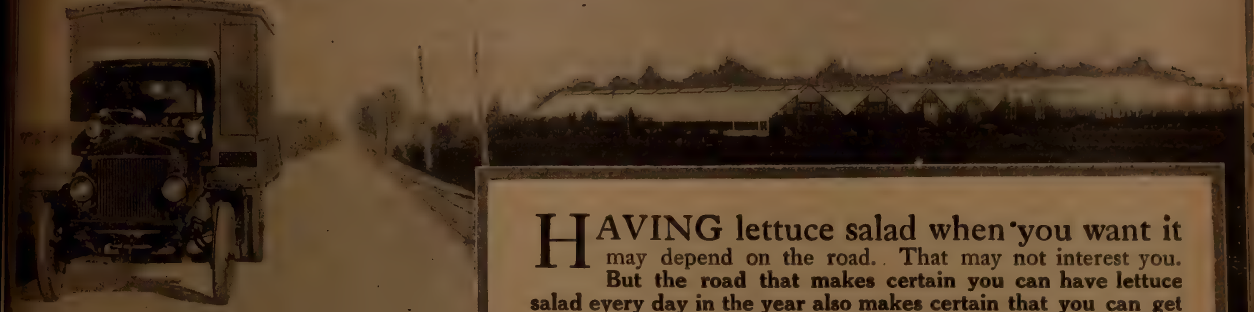
The Complete Chain Line—All Types, All Sizes, All Finishes—From Plumbers' Safety Chain to Ships' Anchor Chain

THE NAME WEED ON EVERY HOOK

Concrete Roads
and Lettuce Salad



HAVING lettuce salad when you want it may depend on the road. That may not interest you. **But the road that makes certain you can have lettuce salad every day in the year also makes certain that you can get fresh eggs, milk, poultry, butter, potatoes and other things when you want them — and that should interest you.** Think of the farm produce you would buy or sell if you could, but that now goes to waste because the roads prevent marketing.

The U. S. Food Administration estimates that bad roads in Erie County, Pa., added at least $2,000,000 to the food bill of Erie and other cities in the county last winter.

In 1905 the Zuck Greenhouse Co. built a small greenhouse several miles out of Erie. The problem then of transporting produce to Erie and to the express companies operating out of Erie was a serious one. In 1910 the Zuck Company bought a motor truck, but the earth roads were so bad in wet weather that a team of horses always accompanied the truck to pull it out of mudholes.

Now the road has been paved with concrete. The Zuck plant consists of 13 modern greenhouses and produces large quantities of vegetables yearly.

Read what F. J. Zuck says about this concrete road:

"Now we can deliver our produce free from bruises, blemishes and disarrangements caused by jolting over rough roads through mud.

"The cost of hauling over the concrete road, when compared with the original earth road, has been reduced 50%. This is due to the greater speed and larger loads possible over the concrete road, together with the reduction in cost of operating and maintaining our trucks. Added to this is the availability of the concrete road during the winter and spring, **when greenhouse food is in greatest demand.**

"Upon receiving assurances that the road upon which our greenhouses are located would be permanently improved with reinforced concrete, we immediately awarded contracts for additions to our plant. These, together with plans for further improvements, have been made possible by the economy of transportation over the concrete road to Erie."

Erie can have lettuce salad any day—and the road that will bring you lettuce salad when you want it will bring you other things you want when you want them.

Is it necessary to ask whether concrete roads pay?

PORTLAND CEMENT ASSOCIATION

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DENVER
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INDIANAPOLIS
KANSAS CITY
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MINNEAPOLIS
NEW YORK
PARKERSBURG
PITTSBURGH
SALT LAKE CITY
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WASHINGTON

CONCRETE FOR PERMANENCE

How to Grow "*Younger*"

Regardless of how old you are—regardless of your years—you can grow younger in body, younger in spirit, younger in ambition and younger in every characteristic that gives greater living power, greater earning power and greater pleasure power. You can gain thinking power, reasoning power, health power and pleasure power, as you may desire.

The number of years you have lived does not tell how old or how young you are. You are as old or as young as your energy, as your vitality, as your capacity for work and play, as your resisting power against disease and fatigue. You are only as old or as young as your memory power, as your will power, as your sustained-thought power, as your personality power, as your concentration power and your brain power. You are only as old or as young as your digestive power, as your heart power, as your lung power, as your kidney power, as your liver power, etc. Age is measured by the life of your cells, tissues and organs, and not by the calendar.

Daily Results

"Conscious Evolution has taken away that tired, lazy feeling and replaced it with a feeling of energy—a feeling to do something and to take an interest in doing it. Truly, Conscious Evolution is a wonderful discovery. My experience with it enables me to say that it is all that is claimed for it and more."

"Conscious Evolution made me feel twenty-five years younger. I can run up and down stairs, and walk six or seven miles at any time. I rest and digest as I did in my youth. I have no worry, and I feel happy. My arms and legs are getting strong, and I thank your System for it all. I have got along so well, I constantly think of going into the shipyard, to see what I can do. I want to stir around at something, even though I am eighty-three years of age. Conscious Evolution is bringing me back to life. Conscious Evolution is bringing me back to youth. And I thank you, Mr. Swoboda."

"I had a nervous breakdown not long ago. I am writing now to tell you that I am improving rapidly, and words cannot express my thankfulness that the 'Lord directed me to Conscious Evolution through the Christian Herald.' I am indeed a new creature. My nerves are steadier than they have been for several years. My bowels are moving regularly each morning, and that alone is worth more than one can estimate. I have a feeling of desiring to do any and all things. My color is much better. My mind and heart echo the testimonials given in the Christian Herald."

"I am working outside, hauling stools and poles. Conscious Evolution is all that you claim and more. Conscious Evolution is helping me, in spite of the fact that I am up early and working hard all day, driving a team and feeding the horses and living with a husband."

"I have no more indigestion and have no more dizziness. I have gained fourteen pounds in weight. The night sweats which I had for four months have quit entirely. My nervousness is all gone, and thus you see Conscious Evolution has done me more good than all the medicine ever taken. I thank you many times for the benefit your system has given me."

"My physician advised me that one of his patients was so greatly benefited by Conscious Evolution, that it was a surprise to my doctor as well as to others who knew of the case of high blood pressure of this patient. This patient took your system without the knowledge of his physicians, and the result was so extraordinary and unusual in the case of reducing high blood pressure acquired through hardening of the arteries, that the physicians finally prevailed on him to tell through what agency the unusual thing occurred, and then, and not until then, did your patient disclose to my doctor and to others that he had been reducing his blood pressure and restoring himself to full power of life through Conscious Evolution."

"I feel absolutely convinced that Conscious Evolution is everything you claim and more. I have always been interested in self-promotion, and in my college days was most successful as an athlete. My health before trying Conscious Evolution was good, but my feeling of vigor has improved to such an extent through Conscious Evolution that I look upon my condition and wonder why I was satisfied. I shall continue interested in Conscious Evolution always."

"Your system is direct, simple, scientific, effective, and makes one feel so invigorated. As an athlete and as a physician, I endorse Conscious Evolution unreservedly. It is, and more, what is claimed for it."

"Conscious Evolution has given me surprising results. I expected good results but I am surprised."

"Never before have I felt so full of energy and in such excellent condition as at present. I just enjoy living every minute, and even though I have worked unusually hard, there being a great deal of overtime work, I am not in the least tired, whereas formerly ordinary work exhausted me."

"I noticed a decided change for the better immediately, which has increased each week. I realize from day to day new benefits. Prior to this course, in reality, since I was a child, my health was not strong, and I was continually taking medicine. Had I known of this course sooner, would have tried it. It has been said that curiosity killed the cat, but it has benefited me, for curiosity led me to Conscious Evolution. I have already recommended your system to several of my friends."

I am very thankful that the Lord directed me to Conscious Evolution through the 'Christian Herald.'"

What Others Have to Say

"Conscious Evolution has done all for me that you promised and I am simply radiating good health. I can hardly believe it myself, it has made such a great change in me. I am in better condition than I have been for twenty years and am chock full of energy and ambition. Tasks that were a burden to me in the past are now easy and a pleasure. I have no money to burn or throw to the birds, but if you were to offer me one thousand dollars in good hard cash and put me back where I was before beginning your system, I would say, 'Nothing doing.' I enjoy the work you have mapped out for me and am impatient to get at it."

"I SHALL BE SIXTY-SIX YEARS OLD NEXT AUGUST and if you were to see me right now you would say 'forty,' and, as a fact, I am better, stronger, and have more energy than the average man at forty. I have only you and your system to thank for these things, and I want to thank you from the very bottom of a grateful heart for what you have done for me. I am a man now in every sense of the word, whereas I was only a fraction of a man and rather a small fraction before profiting through Conscious Evolution."

"The strangest part of it all is that my hearing is greatly improved. The muscles of my shoulders, back and abdomen are immense, and I have forgotten that I have a liver, kidneys, heart, or any other organs, except my stomach which makes a loud call three times a day. I have lost all desire for stimulants."

"When I tell some of my friends how quickly I was benefited by Conscious Evolution, they do not believe me. They think I exaggerate."

"One year ago I was an old man at forty; today I am a youth at forty-one."

What You Can Gain

"I can honestly say that the benefits I have received from Conscious Evolution cannot be measured by any payment of money, and I can say unhesitatingly that your system far exceeded my fondest hopes."

"I could see the tremendous reality and possibilities of Conscious Evolution in less than half a minute's direction of my energies into creative channels."

"Conscious Evolution has changed me from an invalid into a tireless human machine."

"I would not consider trading the benefits I have received from Conscious Evolution for gold."

"As a student of physiology and histology, I at once recognized the feasibility of Conscious Evolution."

"Ten seconds from the time I started Conscious Evolution, I felt myself more alive and energetic."

"I have used Conscious Evolution for a few weeks, and I find myself marvelously improved in both body and mind. Conscious Evolution is wonderful, and the world will be brighter when men and women everywhere grasp it."

"My doctor has been quite interested in my results. Today I went to his office for a personal examination. It is my practice to have my physician examine me once a year. The doctor said he would not have thought me susceptible of so much development and improvement and reiterated, 'It is wonderful. Does not seem possible, etc.' He was highly impressed and you could not expect him to be more favorably so."

"I became aware of the beneficial power of Conscious Evolution at the end of the first ten seconds."

"What more can I say except to express my appreciation of your method and sincere thanks for your interest and cooperation. What more can one want for so little? What more does one get in this world?"

Results Waiting for Yo

"Your system makes me feel like a different perso Every one whom I have ever met who has tried it o has the same thing to say about it. Was talking to man today whose wife is a Swoboda enthusiast."

"Conscious Evolution sent a message of energ health and power through me in twenty seconds, whi has been increased from day to day."

"I feel very much better. You did me more good i three weeks than four doctors did in sixteen months."

"Your course has been of great benefit to me. I a able to do a great deal more work with less fatigue. M pleasures are also increased; all work seems a pleasur now."

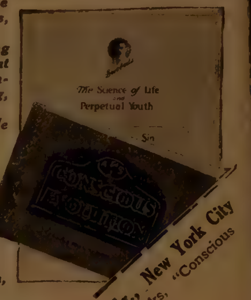
"When your first letter of instructions reached m I was tired and blue. I read it and saw the 'light. My blues disappeared. I used my energies for abou ten seconds, and my tiredness left me. Conscio Evolution is increasing my every power of mind an body as I wish and as you promise."

"I indeed realize what physiological gladnes means, My sensation of physical enjoyment is won derful. It seems too good to be true. It is somethin as I felt when I took my first trip to the Bermudas where nature has combined the blending of dainty coloring so exquisite that nothing short of fairy lan can describe it. This is how Conscious Evolution causes me to feel."

"Through Conscious Evolution, I have for the first time in years, gone without cathartics. I have no headache and no coated tongue. My abdomen, which has been up to this time, resting against the waist band of my trousers for the last ten years, is now standing on its own feet, so to speak, and has decreased four inches, while my chest measure is fully two inches greater. This, I consider remarkable progress for one month."

These Introductory Books Are Free

Swoboda has published for distribution two remarkable books which explain his system of Conscious Evolution and what it has already done. Write for these books—not because Conscious Evolution has meant so much to 262,000 other men and women, not because there is scarcely a prominent family in the country that hasn't at least one member a pupil of Swoboda, but because they contain valuable ideas for you. Conscious Evolution is being personally used by many of the most prominent physicians, and such men as Woodrow Wilson, Charles E. Hughes, the Rockefellers, the Vanderbilts, the Goulds, the Huntingtons, the Cudahys, the Armours, the Swifts, and McAdoos for advancing themselves in energy, health, vitality and power of personality.



Write for these books because they mean so much to YOU in multiplied living power, earning power and personal power. They are filled from cover to cover with the vital facts about yourself and how you can acquire the degree of power in body and mind that you so consciously or unconsciously desire. They explain the dangers of excessive deep breathing, excessive exercise, and excessive muscular development.

CONSCIOUS EVOLUTION and THE SCIENCE OF LIFE show how to double or even treble your power of mind and body; not by tedious, prolonged study, but by a process of energization which raises the very level of your life and mental power.

CONSCIOUS EVOLUTION and THE SCIENCE OF LIFE supply the key to dominant personal power, dominant business power, dominant success power, dominant mental power and dominant will power. They show how to change your aimless and fruitless life and attitudes into ambition, inspiration, enthusiasm and the higher success.

These books show how to amazingly increase your power of will and personality, as well as your power of body for every action, for every purpose and process.

Conscious Evolution is a new science, and no one can afford not to know at least the simple facts about it. These facts show how Conscious Evolution overcomes weak will, poor health, feebleness of mind and body.

They show how to overcome the inferior, pleasureless, feeble and unsatisfactory life, by giving the means to the successful, superior and abundant life.

Conscious Evolution also shows how to arrest the aging of the body, and how to remain young, energetic, vigorous and active all of the days of life.

These books are absolutely free and there is no obligation now or after. These books are yours to keep, that you may attain a higher understanding of yourself and of evolution and the means to a higher existence.

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Just write your name and address on this page, tear it out and mail it to Swoboda, or draw a ring around your name on your letterhead, or merely send a postal, giving your name and address. Do it today! This is your opportunity! Now is your turn! This is your day! This is your hour! Write NOW.

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The World's Peace Covenant

President Wilson Reads the Draft of the League of Nations' Constitution Before the Peace Conference

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President Wilson as a guest of the French Senate at luncheon in the Luxembourg Palace

FRIDAY, February, 14, marked the most momentous day in nty centuries of world's history. the afternoon, esident Wilson, Father of the ague of Nations, peared before a eting of the plen Peace Confer e, which opened 4:30 o'clock in audience cham r at the Quai rsay, to hear the ding of the draft the Constitution the League. In a ar voice, which uld be distinctly ard by the entire sembly, he spoke nearly an hour the delegates. ccasionally, here he judged ex anation to be nec ssary, he inter pted his reading ith brief extempo neous comment. e then in slow and easured tones be n to read the raft of which he s not only the ief inspirer, but e author, and hich represents the unanimous desire of fourteen ading nations to rid the world of war. As article fter article was read by the President, with slight ccasional explanations, there was no interruption. t was evident that the reading of a document of such anscendent importance was too solemn an event to e interrupted even by applause, and it was only at he close that a subdued ripple could be heard.

In the audience were the representative statesmen f all the fourteen powers. The entire affair was rgely informal. Premier Clemenceau, who presided, alled the Conference to order, and President Wilson se and addressed the gathering in these words:

"Mr. Chairman: I have the honor and assume it a ery great privilege of reporting in the name of the ommission constituted by this Conference on the ormulation of a plan for the League of Nations. I am appy to say that it is a unanimous report—a unani ous report from the representatives of fourteen ations—the United States, Great Britain, France, taly, Japan, Belgium, Brazil, China, Czecho-Slova ia, Greece, Poland, Portugal, Roumania and Serbia. think it will be serviceable and interesting if I, with our permission, read the document as the only report e have to make."

He then proceeded to read the draft. When he eached article XV, and had gone through the second aragraph, the President paused and illustrated the eaning by a purely hypothetical case. "Suppose," e said, "there is in the possession of a particular ower a piece of territory, or some other substantial hing, in dispute, to which it is claimed that it is not ntitled. Suppose that the matter is submitted to the xecutive Council for recommendation as to settle ent, diplomacy having failed, and suppose the de ision is in favor of the party which claims the subject atter of dispute, as against the party which has the ubject matter in dispute. Then, if the party in pos ession merely sits still and does nothing, it has ac epted the decision of the council, in the sense that it akes no resistance; but something must be done to see that it surrenders the subject matter in dispute. In such a case—the only case contemplated—it is provided that the Executive Council may then consider what steps will be necessary to oblige the party against whom judgment has been given to comply with the decisions of the council."

Again, after reading article XIX, the President paused to explain that the article had been the subject of very careful and thorough discussion, and had finally been accepted as the unanimous conclusion of all the representatives.

After completing the reading, the President gave a brief review of the result of the labors of the Commission. The debates had given opportunity for full expression of sentiment and enthusiasm and there was throughout "an undertone of high respect and of enthusiasm for the thing we were trying to do." This greatly encouraged the Commission in its work, as it had felt "that the concord of the world in the future with regard to the objects of justice should not be subject to doubt or uncertainty." The compulsion of this task was constantly present with the members, and he regarded it as of very great significance that the result was reached unanimously. Fourteen nations, including all of the great powers, were represented, he said, and added: "I think we are justified in saying that the result has the deepest of all meanings—the union of wills in a common purpose, a union which cannot be resisted and which, I dare say, no nation will run the risk of attempting to resist."

Of the draft itself, said he, he regarded it as very simple in structure; it suggests a League of Nations, a body of delegates, an executive council and a permanent secretariat. "We represent, as we sit around this table, more than 1,200,000,000 people. . . . Plain men everywhere want the door left open to a variety of representation, instead of being confined to a single official body. This body has unlimited rights of discussion of anything within the field of international relations, especially war or international misunderstandings, or anything that may lead to friction or trouble; this is everybody's business because it may affect the peace of the world."

Armed force, he said, is in the background of the program, if the moral force of the world should not suffice. But this is the last resort, because this is a constitution of peace, not a league for war. He further characterized the Constitution as "not a strait-jacket but a vehicle of life; not a vehicle of power but one in which power may be varied at the discretion of those who exercise it and in accordance with the changing circumstances of the time. It is a definite guarantee of peace and against aggression—a guarantee against those things which have just come near bringing the whole structure of civilization into ruin."

Continuing, he said that one of the most satisfactory features of the program is that we are done with annexations of helpless peoples. We recognize that the condition of the helpless and undeveloped peoples of the world puts an obligation upon us to look after their interests primarily, and that in all cases of this sort it should be the duty of the League "to see that the nations who are assigned as tutors, advisers and directors of those peoples shall look to the interests of the peoples and their development" before they look to their own. There has been no greater advance than this. "States will be picked which have shown that they can exercise a conscience, and under their tutelage the helpless peoples will come into a new light and a new hope."

After the President's address, which was interpreted to the audience by an official, Lord Robert Cecil, Dr. Orlando, the Italian Premier, Leon Bourgeois of the French delegation, Baron Makino of Japan, George Nicoll Barnes, British Minister of Labor, Premier Venizelos of Greece, Dr. Wellington Koo of China, and Premier Hughes of Australia spoke, all in praise of the plans of the League. The Conference adjourned at 7 o'clock.

The draft of the Constitution is not complete, being subject to amendments at later meetings, but there is little doubt that it will be adopted substantially as read.

Having finished his work, President Wilson left Paris for Brest at 9:20, by special train.

President Wilson sailed from Brest on February 15, and was expected to land at Boston on the 25th. He planned to make a public address in Boston and another in New York on his way to Washington. Before leaving Paris the President cabled invitations to the members of the Foreign Relations Committees of the two houses of Congress, asking them to meet him at luncheon at the White House on his return and asking that debate in Congress await this conference.

. . .

A summary of the Constitution of the League is printed on the next page.

Proposed Plan for the League of Nation

COVENANT

PREAMBLE—*In order to promote international co-operation and to secure international peace and security by the acceptance of obligations not to resort to war; by the prescription of open, just and honorable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized people with one another, the powers signatory to this covenant adopt this constitution of the League of Nations.*

Article I. The action of the high contracting parties under the terms of this covenant shall be effected through the instrumentality of a meeting of a body of delegates representing the high contracting parties, of meetings at more frequent intervals of an Executive Council, and of a permanent international secretariat to be established at the seat of the League.

Article II. Meetings of the body of delegates shall be held at stated intervals and from time to time, as occasion may require, for the purpose of dealing with matters within the sphere of action of the League, and . . . shall be held at . . . such places as may be found convenient. . . . Each of the high contracting parties shall have one vote, but may have not more than three representatives.

Article III. The Executive Council shall consist of representatives of the United States of America, the British Empire, France, Italy, and Japan, together with representatives of four other States, members of the League. The selection of these four States shall be made by the body of delegates. . . .

Meetings of the council shall be held from time to time as occasion may require, and at least once a year, . . . and any matter within the sphere of action of the League or affecting the peace of the world may be dealt with at such meetings.

[It is also provided that powers not members of the League shall be permitted by invitation to take part in discussions of matters affecting their interests.]

Article IV. All matters of procedure at meetings of the body of delegates or the Executive Council, . . . shall be regulated by the body of delegates or the Executive Council, and may be decided by a majority of the States represented at the meeting.

The first meeting of the body of delegates and of the Executive Council shall be summoned by the President of the United States of America.

Article V. The permanent secretariat of the League shall be established at ———, which shall constitute the seat of the League. The secretariat shall comprise such secretaries and staff as may be required, under the general direction and control of a Secretary General of the League. . . .

[The expenses of the secretariat are to be apportioned among the members of the League.]

Article VI. Provides diplomatic privileges and immunities for officers of the League.

Article VII. Admission to the League of States, . . . requires the assent of not less than two-thirds of the States represented in the body of delegates, and shall be limited to fully self-governing countries, including dominions and colonies.

No State shall be admitted to the League unless it is able to give effective guarantees of its sincere intention to observe its international obligations and unless it shall conform to such principles as may be prescribed by the League in regard to its naval and military forces and armaments.

Article VIII. [Recognizes that armaments must be reduced in the interest of peace and provides that the Executive Council shall also determine for the consideration and action of the several Governments what military equipment and armament is fair and reasonable in proportion to the scale of forces laid down in the program of disarmament; and these limits, when adopted, shall not be exceeded without the permission of the Executive Council.

Not disregarding the necessity upon some countries to purchase munitions of war the private manufacture of implements of war is declared to be open to grave objections.

All the contracting parties agree that there shall be a full and frank interchange of information as to their military and naval programs.]

Article IX. A permanent commission shall be constituted to advise the League . . . on military and naval questions generally.

Article X. The high contracting parties shall undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all States members of the League. . . . The Executive Council shall advise upon the means by which the obligation shall be fufilled.

Article XI. Any war or threat of war, whether immediately affecting any of the high contracting parties or not, is hereby declared a matter of concern to the League, and the high contracting parties reserve the right to take any action that may be deemed wise and effectual to safeguard the peace of nations.

It is hereby also declared and agreed to be the friendly right of each of the high contracting parties to draw the attention of the body of delegates or of the Executive Council to any circumstance affecting international intercourse which threatens to disturb international peace or the good understanding between nations upon which peace depends.

Article XII. The high contracting parties agree that should disputes arise between them which cannot be adjusted by the ordinary processes of diplomacy they will in no case resort to war without previously submitting the questions and matters involved either to arbitration or to inquiry by the Executive Council and until three months after the award by the arbitrators or a recommendation by the Executive Council, and that they will not even then resort to war as against a member of the League which complies with the award of the arbitrators or the recommendation of the Executive Council, which . . . shall be made within six months. . . .

Article XIII. The high contracting parties agree that whenever any dispute or difficulty shall arise between them, which they recognize to be suitable for submission to arbitration and which cannot be satisfactorily settled by diplomacy, they will submit the whole matter to arbitration. . . . The high contracting parties agree that they will carry out in full good faith any award that may be rendered. In the event of any failure to carry out the award the Executive Council shall propose what steps can best be taken to give effect thereto.

Article XIV. The Executive Council shall formulate plans for the establishment of a permanent court of international justice, and this court shall, when established, be competent to hear and determine any matter which the parties recognized as suitable for submission to it for arbitration under the foregoing article.

Article XV. If there should arise between States, members of the League, any dispute likely to lead to rupture, which is not submitted to arbitration as above, the high contracting parties agree that they will refer the matter to the Executive Council; either party to the dispute may give notice of the existence of the dispute to the Secretary General, who will make all necessary arrangements for a full investigation and consideration thereof. For this purpose the parties agree to communicate to the Secretary General, as promptly as possible, statements of their case, with all the relevant facts and papers, and the Executive Council may forthwith direct the publication thereof.

Where the efforts of the council lead to the settlement of the dispute, a statement shall be published, indicating the nature of the dispute and the terms of settlement, together with such explanations as may be appropriate. If the dispute has not been settled, a report by the council shall be published, setting forth with all necessary facts and explanations the recommendation which the council think just and proper for the settlement of the dispute. If the report is unanimously agreed to by the members of the council, other than the parties to the dispute, the high contracting parties agree that they will not go to war with any party which complies with the recommendations, and that, if any party shall refuse so to comply the council shall propose measures necessary to give effect to the recommendations. If no such unanimous report can be made it shall be the duty of the majority and the privilege of the minority to issue statements, indicating what they believe to be the facts, and containing the reasons which they consider to be just and proper.

The Executive Council may in any case under this article refer the dispute to the body of delegates. The dispute shall be so referred at the request of either party to the dispute, provided that such request must be made within fourteen days after the submission of the dispute.

Article XVI. Should any of the high contracting parties break or disregard its covenants under Article XII it shall thereby ipso facto be deemed to have committed an act of war against all the other members of the League, which hereby undertakes immediately to subject it to the severance of all trade or financial relations . . . and the prevention of all financial, commercial, or personal intercourse between the nationals of the covenant-breaking State and the nationals of any other State, whether a member of the League or not.

It shall be the duty of the Executive Council in such case to recommend what effective military or naval force the members of the League shall severally contribute to the armed forces to be used to protect the covenants of the League.

The high contracting parties agree, further, that they will mutually support one another in the financial and economic measures which may be taken under this article in order to minimize the loss and inconvenience resulting from the above measures.

Article XVII. [Provides for action in regard to disputes concerning a State in the League and a State not a member, but invited to accept the obligations of membership for the settlement of the dispute; and provides further that if both parties to the dispute, when so invited, refuse to accept the obligations of membership in the League for the purpose of such dispute, the Executive Council may take such and make such recommendations as will pr hostilities and will result in a settlement.]

Article XVIII. [Provides that the League be intrusted with general supervision of the tra arms and ammunition.]

Article XIX. To those colonies and terri which, as a consequence of the late war, have c to be under the sovereignty of the States w formerly governed them and which are inhabite peoples not yet able to stand by themselves u the strenuous conditions of the modern world, should be applied the principle that the well- and development of such peoples form a sacred of civilization and that securities for the perform of this trust should be embodied in the constitu of the League.

The best method of giving practical effect to principle is that the tutelage of such peoples sh be intrusted to advanced nations, who . . . can undertake this responsibility, and that this tute should be exercised by them as mandatories on be of the League.

The character of the mandate must differ acc ing to the stage of the development of the people, geographical situation of the territory, its econo conditions and other similar circumstances.

Certain communities, formerly belonging to Turkish Empire, have reached a stage of developm where their existence as independent nations ca provisionally recognized, subject to the renderin administrative advice and assistance by a mandat power until such time as they are able to stand al . . . [Then follows a classification of the various a as to the nature of the mandatory applicable to the

Other peoples, especially those of Central Afr are at such a stage that the mandatory must be sponsible for the administration of the territory, s ject to conditions which will guarantee freedom conscience or religion, subject only to the mai nance of public order and morals, the prohibitio abuses such as the slave trade, the arms traffic, the liquor traffic, and the prevention of the est lishment of fortifications or military and naval ba and of military training of the natives for other t police purposes and the defense of territory, and also secure equal opportunities for the trade and co merce of other members of the League.

There are territories, such as Southwest Africa a certain of the South Pacific Isles, which . . . can best administered under the laws of the mandato States as integral portions thereof, subject to t safeguards above mentioned in the interests of t indigenous population.

In every case of mandate, the mandatory Sta shall render to the League an annual report in ref ence to the territory committed to its charge.

The degree of authority, control, or administratio to be exercised by the mandatory State, shall, if n previously agreed upon by the high contracting pa ties in each case, be explicitly defined by the Exec tive Council in a special act or charter.

The high contracting parties further agree to esta lish at the seat of the League a mandatory commi sion to receive and examine the annual reports the mandatory powers, and to assist the League insuring the observance of the terms of all mandate

Article XX. The high contracting parties w endeavor to secure and maintain fair and huma conditions of labor for men, women, and children, . . in all countries . . . and to that end agree to esta lish as part of the organization of the League a pe manent bureau of labor.

Article XXI. The high contracting parties agre that provision shall be made through the instrumentality of the League to secure and maintain fre dom of transit and equitable treatment for the commerce of all States members of the League. . . .

Article XXII. The high contracting parties agre to place under the control of the League all international bureaus already established by genera treaties, if the parties to such treaties consent. Furthermore, they agree that all such internationa bureaus to be constituted in future shall be place under control of the League.

Article XXIII. [Provides that all internationa engagements must be registered with the Secretary General before becoming binding.]

Article XXIV. It shall be the right of the body of delegates from time to time to advise the reconsideration by States members of the League of treaties which have become inapplicable and of international conditions of which the continuance may endanger the peace of the world.

Article XXV. The high contracting parties severally agree that the present covenant is accepted as abrogating all obligations inter se which are inconsistent with the terms thereof, and solemnly engage that they will not hereafter enter into any engagements inconsistent with the terms thereof. . . .

Article XXVI. Amendments to this covenant will take effect when ratified by the States whose representatives compose the Executive Council and by three-fourths of the States whose representatives compose the body of delegates.

CHRISTIANITY *and* DEMOCRACY

AT A little gathering in New York a few days ago of men observant of the wonderful changes that have taken place in the world, the fact was brought out that the spirit of democracy everywhere followed the preaching of the Gospel of Jesus rist. The one was the immediate corollary of the r. It was pointed out that Christian missions in lands had become centers for the dissemination of ocratic thought, and even those nations which had yet accepted Christ had absorbed the broad, derlying democratic principles which are the out-me of his teachings.

s a further illustration, the speaker alluded to the t that Japan's present government and the in-strial and political leadership of that nation have ome largely democratic, as the result of the impact our Western civilization. Buddhism is now under-ng a struggle to retain its dominant position in panese life. In China, under the new republic, the nciples of democracy have wholly replaced those of ancient empire; yet although there are many ristians in China, including a large proportion of leading men, as a nation she is still Confucian. en in the Mohammedan countries, democratic als are making their way, and the seed of the spel, long planted, is steadily growing. The orgian and Armenian republics, too, may be re-rded as further evidence of the persistent pressure ich the teaching of Jesus imparts toward liberty d justice.

These instances might be multiplied, for it is indis-table that the Gospel unconsciously yet irresistibly comes an agent for universal readjustment. It was oclaimed to the poor, to those who had been onged, to the prisoner and the oppressed, and to all o had, through human selfishness or the tyranny of ir rulers, missed the material good of life. Laveleye, distinguished political economist of the last ntury, declared that if Christianity was taught cording to the spirit of Jesus, "the existing social der of the world would not last a day," so linked up d intertwined is the democratic spirit with his chings. His Gospel is the solvent of the world's oubles, which in the past have set class against class bitter antagonism, distorting the social and eco-mic order and filling the whole earth with scenes of olence and bloodshed. It was true in the past as it today, that the only way to make the world safe democracy is to make it a Christian world.

NATIONS have souls. We speak of the spirit of a city, of a community, of an individual. National construction even on the material side, it has been isely said, will fail, unless there is spiritual recon-ruction also. The older nations that "forgot od" and followed their own ambitions and lusts ssed away, as was foretold. It is related that a rty of travelers, among whom were several famous xplorers, while passing through the Arabian desert, ught the shelter of a rock to escape a violent sand-torm. When the danger had passed, they found that e blown sand had uncovered a boulder which howed traces of human workmanship. Digging, ey found the ruins of an unknown city. They also ncovered a tablet on which were inscribed some lines an unknown tongue. They took it with them to lexandria and Cairo, and after many efforts the key o the strange language was found and the transla-ion read:

"My name, Anaximander, king of kings. Look on y works, ye mighty, and despair!"

Who was he, and what was his kingdom? History as no record, and the world has forgotten that such a ne ever lived.

Hugo Grotius wrote three centuries ago that he egarded the Gospels as "the ultimate source of Christian laws regarding war and peace," a con-lusion which is now widely recognized. The oundation-stone of our republic has become the sub-structure of the new order—the fundamental expres-sion of that universal democracy which will yet bring to pass "the parliament of man, the federation f the world." Christianity is based on the divine atherhood and human brotherhood. "All ye are brethren," said Jesus, and his Gospel makes all humanity equal before its Maker.

"Christianity," writes Professor Coe of Union Theological Seminary in his notable volume on "The Psychology of Religion," "is the only religion that gives to the soul of man a better humanity."

Take the map of the world. When Christ came, practically the whole earth lay in spiritual darkness. He left behind him a mere handful of followers, who made up the first Christian congregation, 120 souls all told. Yet at the end of the first century A. D., according to the figures given by Turner the historian, there were 500,000 adherents of the Gospel. We call the roll of the centuries to show the onward progress of Christianity:

Second	Century	2,000,000	Eleventh	Century	70,000,000
Third	Century	5,000,000	Twelfth	Century	80,000,000
Fourth	Century	10,000,000	Thirteenth	Century	75,000,000
Fifth	Century	15,000,000	Fourteenth	Century	80,000,000
Sixth	Century	20,000,000	Fifteenth	Century	100,000,000
Seventh	Century	24,000,000	Sixteenth	Century	125,000,000
Eighth	Century	30,000,000	Seventeenth	Century	155,000,000
Ninth	Century	40,000,000	Eighteenth	Century	200,000,000
Tenth	Century	50,000,000	Nineteenth	Century	350,000,000

And now, in the twentieth century, according to the statistics of a European bureau of acknowledged authority, the total estimated number of Christians in the world at the present time is 564,510,000. There was but one halting period in the whole procession—in the thirteenth century—which was due to great world persecutions in the decades immediately preceding. At this rate of progress, and with vastly increased momentum, how long will it take for Christianity to democratize the world?

WE HAVE crowded into these last four years centuries of experience. They have given us all a new perspective on life and its meaning. The first-fruits of the war have been increased unity of faith in God and impulsive conviction of the brotherhood of man as essential to the working out of the divinely appointed destiny of the nations. Religion is not only democratizing the world, but it is itself becoming democratized. Old barriers of religious division have been disappearing, while kingdoms and empires have been crumbling. It is the time of overturning. The Golden Rule, which is the essence of Christian democracy, is leavening all humanity with the spirit of international friendliness and helpfulness. It will presently be found as practical and indispensable between nations as between individuals, for it is the law of righteousness and essential to the world's safety and happiness.

Dr. S. Earle Taylor, a leading layman, has expressed the situation in these forceful words:

> "The world cannot be reconstructed by a formula. No mere agreement among diplomats can heal the wounds of war. No international constitution, however perfect in its phrasing, and no mere economic revolution, however sweeping in its scope, can bring about the universal reign of peace and good will among men. World Democracy can and will be realized only through the practical application of the religion of Jesus, and nothing but faithlessness on the part of the Christian Church need delay its realization now."

Every program of world organization in the past has fallen to the ground, because they were not in accordance with the one principle that is vital—that of Christian Democracy. The strong nations were not willing to make the sweeping sacrifice of power, distinction, authority and ancient prestige. They were not ready for the doctrine which involves that sacrifice. Now the souls of the nations have been awakened. They are beginning to understand that the only path to enduring national development is the path of sacrifice which is indicated in the broad Democracy of Christianity and its proclamation of the duties of brotherly love, fellowship and service. It was Lowell who pointed out that "the Church herself was the first organized Democracy." This thought had been in the minds of thinkers in other lands. Carlyle indeed went so far as to declare that "Democracy itself will accomplish the salutary change from delusive to real, and make a new, blessed world of us by and by."

IN HIS timely book on Christian Internationalism, Dr. William Pierson Merrill asks: "Christian Internationalism, is there such a thing? Can there be such a thing? Can there be Christian nations living together like Christian gentlemen? If not, we may as well stop talking about 'Christian civilization.'" Yet the conviction that the spirit of Christian internationalism has been awakened among the peoples, has taken hold of the strongest and clearest thinkers both in and out of the Church. It is persistent and persuasive. Why should it be a thing impossible? Christianity is either for all men, as Jesus said, or it is totally unfitted for the world. A Gospel which could apply to only a comparative few would never leaven the nations. No such Gospel would justify the Divine Commission. There are extremists who yet hold that Christianity and the way of the modern world are irreconcilable. They tell you "It can't be done!" yet neither they themselves nor any considerable body of men anywhere have ever seriously made the trial. What has happened in the case of individuals and communities can become true of nations. As Dr. Merrill has pointed out, "the most truly Christian cause, the holiest, the most exciting and most adventurous, is the Christianizing of international relations. Our patriotism, however ardent or beautiful, must not stop at the border of our own land; it must reach out to the whole world." Christianity is world citizenship. Not only the social life of nations, but their political, industrial and economic life, will yet be lived in obedience with the teachings of the rightful Sovereign, Jesus Christ.

"WHEN will this great change come to pass?" we ask ourselves. God's ways are not our ways, nor his thoughts our thoughts. The greatest of changes may come without observation. Four years ago the world was apathetic, forgetful, spiritually asleep. Suddenly, without observation, it finds the change in process. It may not have come in the manner they expected; yet it is here. We find the principles which Jesus taught enunciated in the language of international statesmanship, yet unmistakably recognizable. These principles we now see applied not to groups and communities, but to nations and races. We see too that Christianity, in its simplest interpretation, is common sense, kindness and brotherly love. Who shall say that the spirit of Christ is not winning all men to his teachings, and inspiring them to think in the terms of Christian common sense and kindness? Kings and emperors have been set adrift and the common people are coming into their own. It is the day of World Democracy, which, as President Wilson has repeatedly declared, "is to make this world a better place to live in."

It has fallen to the lot of America to lead the way. America, the Pathfinder, has given a far-reaching refulgence to the lamp of Liberty. She has succored the prostrate peoples and fought the battle of the weak against the strong, and now she is seeking to give them justice and security through the League of Nations, the organization of which was announced to the world as practically complete on the anniversary of the birthday of Lincoln, the martyr President, whose immortal words at Gettysburg, fifty-five years ago, still ring throughout the world: "that government of the people, by the people, for the people, shall not perish from the earth."

That is Christian Democracy in its ultimate sense—the spirit which is destined to bring to the race of men a new revelation of God, and of life, liberty and happiness.

The League of Nations and Religion

THE principles of President Wilson, upon which the nations based their peace deliberations, are principles of justice. But they are more. They go beyond exact justice to the higher plane of mutual support, service and sacrifice. This is a Christian ideal, and Dr. Charles E. Jefferson next week clearly, skilfully and with rare penetration draws the parallel between religion and the League of Nations.

The Salvation Army through its doughnut has won enduring fame, yet the doughnut was just an incident, though sometimes there were as many as 8,000 of these incidents a day. But that is Margaret Sangster's story, and she tells it next week.

Money is often a burden. An endowed church is—well, read Too Much Elnathan next week and see what a blessing it is to be rid of money.

The orphans of the Fukien Homes are a Christian Herald opportunity. Next week we bring them before you in word and picture.

Bolshevism Meets Its Waterlo

MAYOR OLE HANSON of Seattle, unknown on February 6, stood before the nation on February 9 as a man of courage, force and resource The general strike called at Seattle was planned to be a demonstration in America of the beauties of Bolshevism. The City Hall was to be seized, and the government of the city taken over. In a special despatch to the New York Times on February 8, Mayor Hanson declared the strike had been an attempt of the I. W. W. leaders who had secured partial control of the Central Labor Council to duplicate the revolution in Petrograd, that labor planned to run everything, and even janitors and engineers in the schools were called out. He issued a proclamation declaring that the seat of Government was at the City Hall, organized a thousand extra police and instructed them to shoot on sight anyone causing disorder and got ready for business. He declared· "They knew that I meant business and they started no trouble. This was an attempted revolution which they expected to spread all over the United States. It never got to first base and it never will if the men in control of affairs will settle all traitors and anarchists if they start anything. Law and order are supreme in our State." On February 9 the unions began to fall away from the strike, street cars began running, and on February 10 at noon the strike was called off. On February 10 a Government special passed through Chicago bearing fifty-four foreign anarchists and members of the I. W. W., the majority from Seattle, who were being deported according to the provision of emigration law. The special proceeded to New York and the deportees were taken to Ellis Island pending their sailing.

The Week in the World's News

BOLSHEVISTS REIGN BY TERROR. At the Senate investigation of Bolshevism in Washington on February 11 and 12 Dr. W. C. Huntington, former commercial attaché of the American Embassy in Petrograd and Rev. Geo. S. Simons, Supt. of the Methodist Episcopal Church in Russia and Finland, recently returned, presented evidence as to the terrorism by which the Bolsheviki maintained their power. Dr. Huntington showed Soviet orders demanding the murder of opponents of the Reds. One order declared: "At the slightest attempt to resist shootings of masses of hostages should be begun without fail." He declared that the Bolshevik reign was an absolute reign of terror and that the Bolsheviki admitted that and were ready to justify it. He declared that Russia so far as civilization was concerned was a dead land. He produced evidence to show that the Bolsheviki were appropriating large sums of money for propaganda in an attempt to spread Bolshevism among every people in the world. He said that many of the agitators in Russia had flocked back to Russia from New York's East Side and that the Red Guards raped, ravaged and destroyed women at will, and that a catchechism of Atheism had been added to the curriculum of the Russian Public Schools. He said that the Bolshevists declared that all misery was due to the superstition that there is a God.

NO CLASS CAN RULE ENGLAND. Premier Lloyd George addressing the House of Commons on February 11 declared that the Peace Conference was making good progress, especially along the line of placing the responsibility for the war and the question of indemnities. He declared that the most grave matter before the Parliament was the question of labor unrest, of which there was no doubt, but the cause of which it was not so easy to find out. He expressed the opinion that the unrest was based on the general fear of unemployment, the better education of the working classes, bad housing and crowding. The Premier declared that the Parliament must take these questions up and provide a satisfactory settlement.

As Parliament opened on February 11 the strikes in Belfast appeared to be in process of solution. The government had reached an impassé with the Welsh Miner's Union, and on the 12th it appeared that a strike of the 1,500,000 workers representing the Miner's Federation, the National Union of Railway Men and the National Transport Workers Federation could only be avoided by concessions, which neither side appeared ready to make. The unions were asking shorter hours and higher pay. The government asked them to return to work pending an investigation. J. H. Thomas, General Secretary of the Railway Unions, told the Commons, on February 13, that there were 1,000,000 unemployed, and that Britain might any moment be plunged into one of the greatest industrial upheavals ever known.

HOUSE PASSES REVENUE BILL. The War Revenue Bill with taxes expected to raise $6,077,200,000 in 1919, was passed by the House, 310 to 11, on February 8. The Senate accepted the conference report on February 13 without a roll call. Senator Smoot declared that the Senate Post Office Committee should conduct a thorough investigation of the whole question of second-class postage before July 1. He said he was not opposed to taxing second-class matter if necessary, "But," he said, "don't chop this country up into zones. No other civilized country has done it. It is mortifying to me to know that a magazine may be sent to the farthest corner of India for less than from my state to an adjoining state."

SUFFRAGE DEFEATED IN SENATE. The National Woman's Suffrage Amendment resolution was lost in the Senate on February 10 by one vote, receiving 55 votes to 29 opposed. On the previous day the National Woman's party conducted a number of its members into the custody of the police by attempting to burn President Wilson in effigy, because he did not force the Senate to adopt the resolution.

HOUSE VOTES FOR BIG NAVY. The House on February 11 by a vote of 281 to 50 passed the Bill providing for a new three-year building program for the navy, and set the time for the beginning of the construction at June, 1920. Chairman Hurley of the Shipping Board, who returned to America on the Leviathan early in February, said that America's merchant marine was able to compete with the merchant ships of any foreign nation, and that America would be able to hold her newly achieved position as a maritime power of the first rank. He said that we now have under our flag 2,072 seagoing vessels of 6,470,396 tons and declared that the wage question was not serious, that high wages prevailed in all merchant shipping, the British seamen receiving only $3.00 less per month than the American, while the Scandinavians in some cases were receiving more.

MUST STOP FIGHTING. London despatches of February 11 declared that the Allied Governments had ordered the Poles and Germans to stop hostilities.

OUR BANKING RESOURCES. The Controller of the Currency on February 9 announced that the banking resources of the country on December 31 amounted to $20,042,224,000, more than twice the resources of eight years ago, when the figure was $9,820,483,000.

SYSTEMATIC GERMAN DESTRUCTION. Facts were made public in Paris, on February 11, which showed that the Germans had set about a systematic destruction of certain industries of France, and that 200 specially assigned experts had completed a report of 482 pages showing the destruction of French industry and the possibilities of German absorption of the French trade. Special attention was paid to the textile, chemical, sugar, metal, leather and milling industries.

HOMEWARD BOUND. The War Department announced on February 12 that, from the date of the armistice to February 8, 287,332 American troops from France and Great Britain, had embarked for the United States. On
ruary 7, 215,749 had reached Am
can ports. Up to February 10, 27,
officers and 1,069,176 men had b
demobilized in the camps at home.
February 1, there were 62,561 men
France being treated for disease
24,484 for wounds, while since the
ginning of the war 63,160 sick
wounded men had been brought ho

INCOME TAXES MARCH 15. Rum
that the date for filing income ta
returns would be set forward fr
March 15 to April 15 were denied
the treasury on February 11.

EBERT PRESIDENT OF GERMA
The German National Assembly
session at Weimar on February 10 and
adopted a temporary constitution p
viding for the reorganization of
German Empire on a Democratic b
with a State commission correspond
to the American Senate. An atten
was unsuccessful to substitute the w
Republic for the word Empire. T
salary of the President was limited
one million marks. On February
Frederic Ebert was elected President
the German State by a vote of
to 379. Philip Scheidemann was
pointed Chancellor. In accepting
presidency Herr Ebert declared: "I
administer my office not as the leader
a single party. I belong to the Social
party and cannot forget my origin a
training. We shall combat dominati
by force to the utmost in whate
direction it may come. We wish
found our state only on the basis
right, and on our freedom to shape
destiny at home and abroad."

GARRETSON WARNS OF LABOR R
INGS. At a hearing before the Intersta
Commerce Committee of the House
February 11, A. B. Garretson, Preside
of the Order of Railway Conduct
declared that any attempt to redu
wages would strengthen discontent a
that "we are as near to a powder mi
as one can imagine, a careless spa
may start a conflagration." Mr. Garr
son said that the world owes eve
man a living, and the only way to sh
the burden of supporting the men fro
society to the m
himself is to see th
he gets work wh
he needs it.

NO BEER N
WORK. Under th
slogan some of t
labor unions in t
East are plannin
to organize a spec
strike to be call
coincident with t
enforcing of prob
bition on July
They demand t
modification of t
prohibition law
permit the man
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beer and light wine
claiming that t
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ment of prohibitio

PLANNED T
CRUSH FOE. Secr
tary of War Bake
on February 1
stated that had th
war gone on f
another year th
perfection whic
had been reache
in engines of des
truction would have brought abou
losses equal to those of the four pr
ceding years. He said that in all armie
7,300,000 men had been killed in actio
or died of wounds, while deaths i
prison camps had brought the tota
to 9,000,000. He declared also tha
the total cost of the war to all th
nations involved was in the neighbor
hood of $193,000,000,000.

Photo from Underwood & Underwood

The Seattle strike. Crowds on the street receiving extra papers distributed by the special police

Orient Welcomes Medical Missionaries

Doctor Rosetta S. Hall Tells Some Interesting Incidents in Twenty-Eight Years' Experience in Korea

Former Governor Matsunaga of Pyeng Yang and his family. His wife, a college graduate, was active in educational work for women

MRS. ROSETTA SHERWOOD HALL, M. D., for twenty-eight years a medical missionary in Korea, is now in the United States upon her fourth furlough. Some of the older readers of the Christian Herald may remember that upon Dr. Hall's first furlough she was, for one memorable summer, the examining and resident physician for the Christian Herald Children's Home at Mont-Lawn on the Hudson.

After a quarter of a century of medical work and continuous effort for the training of Korean women doctors and the education of the blind and deaf in Korea, Dr. Hall was presented with a unique certificate of merit from the Korean Government, reading literally: "From early time you have done not a few noble deeds in regard to education and benevolence, and you are indeed a good example to the people. Accordingly, the Governor-General of Chosen awards one set of silver cups to you, as a token of its appreciation.

"31st October, Fourth year of Taisho.

"Count Terauchi, Governor-General of Chosen."

The day appointed for this presentation was that celebrated as the birthday of the Emperor of Japan, and Governor Matsunaga, the Civil Governor of the province of Pyeng Yang, made the presentation with great ceremony. It was the first time a Korean missionary had been thus honored.

On her recent voyage, Dr. Hall took passage from Kobe, Japan, upon the Shunyo Maru, and when she reached Yokohoma, she learned that she was to have audience at Tokyo with Count Terauchi, the former Governor-General of Korea and then Premier of the Japanese Empire. This audience took place at the official residence at Nagata Cho, May 6. Dr. Hall was already well known to His Excellency, and she was accompanied by his good friend, Bishop M. C. Harris, and by Miss Matilde Spencer, her hostess, a pioneer missionary in woman's work in Japan.

Less formality than usual was observed. The interpreter was allowed to be seated, and Count Terauchi made Dr. Hall feel quite at home. He told her of the illness of the Countess, and, with fatherly interest, he sketched a recent experience he had in the capital with a Korean woman student. This is what he said of the new Korean women doctors whose pictures Dr. Hall presented, his language being officially interpreted by his private secretary, Dr. Ikebe:

"H. E. Count Terauchi is pleased and satisfied to learn that your Korean girls, three in number, have graduated from the Government Medical School, and are given license to practice medicine without further examination. They will undoubtedly not spare their noble efforts for Korean women and children. Their future success is sincerely hoped for. The people will be happy when many girls follow their example."

This last remark is very true. Two of Dr. Hall's Korean patients have donated twenty and thirty yen each toward the three hundred yen (about $160) needed for a medical scholarship, and one wealthy Korean is paying for a whole scholarship. A number more are needed, not only for the study of medicine, but for pharmacy and dentistry, and for the salaries ($300 each) of the young women already graduated, two of whom Dr. Hall left in charge of the Harris Hospital and Baldwin Dispensary at the East Gate, Seoul, while the third went to assist Dr. Mary M. Cutler at the "Hospital of Extended Grace" in Pyeng Yang, Dr. Hall's former work.

The following quotations from a letter of the Corresponding Secretary of the Society which sent Dr. Hall to the foreign field presents the situation tersely:

"I wondered how you could leave the East Gate Hospital before Dr. Stewart returned, and now I want to sing a doxology with you concerning those three medical graduates with their licenses to practice, two doing your work in Seoul and one of them in Pyeng Yang. It surely is worth all the life, energy, prayer and fight that you have given to accomplish this splendid end! As the list grows, it seems wonderful—a dozen more already in school, a dozen more preparing, two studying pharmacy, one dentistry and scores of nurses, active and preparing. I do not wonder that you have come home with a happy heart. You have worked so hard for just this result. May God grant great increase to these years of effort. He knows Korea's need of women workers for women far better than can any one of us. He will show you and others how to meet the need financially."

As to the need of women qualifying in medicine for the mission field, some light may be gained from what Yun Tchi-Ho, Korean General Secretary of the Y. M. C. A., said in a recent interview. Being asked the question—"Are there social conditions in your field which call for separate hospitals for women and men?" he replied, "I can give no better answer than by stating the following fact: Some time ago Dr. Oh, of the Severance Hospital, was called by a 'yangban' family to see a lady who had some kind of trouble in one of her knees. The doctor was made to wait in an ante-chamber fully half an hour, being 'teaed and caked' to the full in the meantime. Finally, the doctor was conducted to the lady's room. You may well imagine his astonishment when he found that, through an aperture in a silk curtain, part of the lady's knee which was affected was exposed—and no more. Dr. Oh simply declined to have anything to do with the case; saying he was not able to diagnose a case by looking at a small part of the knee through an opening in a curtain. And the family would not yield a step, so the doctor left the room. Formerly, when a queen or a high-class woman had to be examined medically, a silk thread was tied around her waist and the physician was asked to listen to the beats of the pulse by holding one end of the thread to his ear. That was all he could do, and on such an examination he was expected to prescribe remedies for the patient. By way of concession, in other families the thread was dispensed with, the lady's hand was wrapped in a handkerchief and the wrist was passed through a hole in a curtain to allow the physician to feel the pulse. Many of the absurd notions of female seclusion have passed away. Now ladies of high-class families in case of necessity allow themselves to be examined by men physicians. Still it is so evident that female doctors are preferred by women that it requires no sort of argument."

Dr. Hall, standing at the left, and the first three women to graduate from the Government Medical College at Seoul

It is not only for work in the Orient that women should qualify in medicine. Many more college women should take up the work for service in this country, Dr. Hall declares.

"It is as natural for a woman to be a doctor as it is to be a mother," she says, and there is no reason why she should not be both—Dr. Hall is a mother with a son. She deprecates the shortage of American women who are preparing to fill this immeasurable field of need, which English women and others are entering more and more.

As Dean Martha Tracy of the Woman's Medical College of Pennsylvania (Dr. Hall's alma mater) said in an address to college women: "Others can make Red Cross dressings and fill shells, —you only can fill the thinning ranks of physicians."

And you, women, who are blest with abundance of this world's goods, who have given your sons to your country and backed them with your dollars, should give some of your means to train physicians, who may then be ready to care for the wives and babies of the boys who have rendered such splendid service "Over There."

Our Chinese Orphans as Farmers

MISSIONARY HENRY J. MAIER, of Tsaohsien, China, writes under date of July 8, telling of the excellent progress of the forty boys and girls who have been trained and educated at the Mission Orphanage. "Some of the others," he says, "have been married; some have gone to their relatives who are now able to take care of them, and others have run away of their own accord.

"But no matter in what manner they have left us, our prayers will follow them, and we know the Gospel they have heard while here will not return void. So to the many who have assisted and are assisting us in this great work I would say, 'Your labor is not in vain in the Lord.'

"Though this country, and especially this vicinity, has been very restless this past year, yet we can say that God has been our refuge and strength in time of trouble. The work of spreading the Gospel has been unhindered and a number have been saved. As most of the richer people from the villages have moved into the walled cities for protection, we have a good opportunity to give them the Gospel, and our orphan boys and girls are doing their part in this.

"There has been a good spirit among our orphans this past year, and a number have been saved and baptized. May their lives tell for the Master, who has done so much for them. We wish to thank all your readers for their kind assistance in this noble work of 'rescuing the perishing.'"

The letter of this missionary enclosed a photograph showing some of the orphan boys, now grown up into big strong lads, loading and hauling wheat on an ox-cart. We are sorry there is not room to reproduce it here, to show the good patrons of these children and all of our friends how China's orphans helped to win the war, and are prepared to serve their nation and the world in these fair days of peace.

Pyeng Yang girls who studied medicine

OUR · EDITORIAL · FORUM

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No Class War in America

NOTWITHSTANDING the disorder in Seattle and some other of our cities, Bolshevism cannot thrive in America as it does in parts of Europe, because it has here no real grievances to feed on. There can be no class war where there are no fixed classes.

In America, more than anywhere else, it is three generations from shirtsleeves to shirtsleeves. There is no single hereditary fortune in America that is not being split up. Aristocracy and intrenched wealth cannot exist without primogeniture and entail, and our laws know neither.

Our country presents many fine examples of the man who begins life in his shirtsleeves and ends employing thousands. Few of our rich and really forceful men began otherwise. The whole list of America's multimillionaires contains scarcely the name of a single man who did not start in life comparatively poor. They began work in their shirtsleeves, and it was the work, with the strength of aspiration and the quickness of intellect that work promotes, that made them masters.

And there is also a very long list of men who began life rich and are ending it poor. It is an unwritten but almost infallible law that the boy pampered in wealth has a slim chance in the contest with the poor boy whose mind and muscles have been trained in toil.

We talk about "classes" in this country without knowing the word's meaning. We have social grades, educational levels and ranks of riches; but fixed classes, in society, learning or wealth, are absolutely impossible.

The way up is open to all, and new men are constantly climbing upward, while others, weakened by wealth, its worries and indulgences, sink back to common service.

Carrying Needless Burdens

AMERICANS are the largest-hearted people in the world. They want to help wherever help is needed. They respond readily to a properly worded appeal. That is just as we would have it, but in that readiness to help lies a danger. During the war we have, as a nation, supported with our hearts and our millions various organizations which have arisen and have been adapted to render necessary service. Now the war is over. The need for these services will end with the mustering out of the last soldier, but already we are seeing evidences that some of the men who left good positions to direct these enterprises are beginning to become attached to the jobs and to see visions of a permanent work which shall grow out of this temporary effort and shall continue its spirit and activities into the years of peace to come. We think the most patriotic thing these men can do is to resist any such temptation, and to look about them for the best place which civil life and constructive effort open to them. Some day there is going to be a great sweeping away of non-essential organizations and of unnecessary machinery which have served their purpose. We must go ahead in all good and worthy activities, but nothing is to be gained by carrying over into the busy days of peace and progress impediments now useless and out of date.

A Jewish Commonwealth

THREE of the great Zionist organizations have submitted to the Peace Conference, through their representatives, a proposal for the ultimate formation of a Jewish commonwealth in Palestine. It is understood to be on the lines already suggested by the American Jewish Congress. Nothing is said concerning a protectorate. Jewish opinion is divided as to which nation would be most acceptable, should a protectorate be ultimately decided upon. France and the United States have both been discussed in this connection by the Zionists. France does not regard her treaty with England, made at the beginning of the war, relative to the control of Syria, as effective unless approved by the League of Nations; indeed, it is probable that all treaties and agreements made in war time will be voided, failing approval of the League.

The idea of a Palestinian commonwealth is not a new one. It has been cherished many years, but only since the great war has it become a really living project. Jacob H. Schiff has declared himself definitely in favor of Palestine being made a homeland for the Jewish people, and this is the united aim of the Zionist organizations today. Progress made even under discouraging conditions in the last ten years has strengthened this purpose. Recent political and territorial changes in Russia, it is believed, will be followed by conditions which in Mr. Schiff's opinion will cause the distinctive life and the concentration of the Russian Jewish communities to disappear. This, he holds, makes a homeland for the Jewish people a necessity. There is no other spot on earth toward which they are so strongly drawn, both by association and by the hope of rebuilding the ancient fatherland so that it may yet become the joy of the whole earth.

No Time Like Now

NOW is the bright period of reconstruction, of readjustment, of boundless opportunities for service, spiritual and material, individual and international.

The beginning and the ending of the world's greatest endeavor are comprehended in that little word NOW.

It is short, but it stretches all the way from inception to completion. It is little, and it indicates but an instant, yet it fills all time, and it will fill all eternity.

NOW is the secret of filling our days and our souls to repletion.

All that we are or have, all that we ever were or had, all that we ever will be or have, all our dreams, hopes, possessions, loves, associations, are ours by virtue only of that slender thread of an instant, NOW.

NOW is all we have. The past is gone, the future is yet to come, but NOW is ours.

The value of the time we use we can measure in a way, but who can ever know the value of the time that has been lost?

True, there are some things that cannot be done now. We have not the material for them. We have not yet the skill. It is not time for them to be done. But commonly even these can be begun now while the desire and the intention are fresh and strong. To begin a thing is to make oneself a part of it.

NOW is ours. It is all we have. And we never shall have it again.

Never again will the individual or the world know the opportunities that are presented now.

All One Family

ON SEVERAL occasions during services in the Brooklyn Tabernacle, the late Dr. Talmage had on the platform, and taking part in the exercises, clergymen of other churches and denominations. After a forenoon service of this character, and while the crowds were leaving the big auditorium, an influential Tabernacle member, chatting with the pastor, remarked: "Isn't it rather unusual, not to say anything further, to have men of different creeds speak from your platform, Doctor?" A broad smile lit up the dominie's face. "No," he replied, "not as long as they hear the Gospel preached or assist in its preaching. God is no respecter of persons; he draws no fine distinctions, as some of us do. You may remember," he went on, "that Jesus, who spoke to the multitudes, no doubt had in his audiences Scribes, Pharisees, priests, publicans and sinners, some of whom, very likely, were among the converts who afterward formed the nucleus of that pioneer congregation of 120 souls, when they met for their first service in that upper room in Jerusalem. There was no distinction then—why should there be now?

"I can recall a dream," he went on. "It was many years ago. I came to a great city filled with beautiful, stately buildings. It was impressed upon me that it must be the city of the New Jerusalem. The wide, spacious streets were filled with people. I asked a man, who stood near the gate as I entered, who these people were, and he replied: 'They are of every nation and of every tongue.' Then I said, 'I suppose there must be a Presbyterian place of worship somewhere, and if so I should like to be shown there.' But th person addressed shook his head and said: 'No, ther are no such people here.' 'What, no Presbyterians Then Congregationalist or Baptist?' 'No, we know none,' with another shake of his head. 'Then th must be certainly a Reformed Church somewhere I went on, and I asked him concerning the Lutherans Episcopalians and Methodists, but to each inquiry h gave a negative shake of the head—he knew of non there. Amazed, I said, 'Who are all these people then—this immense multitude?' 'These, like all th others who come here from the earth, belong to th family of the redeemed; we know no others.'

"Then, in my dream, there was impressed upon m the tremendous truth that there was no place i heaven for denominationalism, or sects, or distinction in belief, but that all there were one great united famil of the saved. You see, my friend, the Gospel levels al inequalities and irons out all differences, so that all ar one in Christ Jesus. Now, I am satisfied there are positively no denominations in heaven, and I have eve thought," he added reflectively, "that it might be a good thing if we could so patch up our differences tha there might be none here either."

Great movements usually progress slowly at th outset, gathering momentum as they go on. This i illustrated in the crusade for Church Unity, which, having gone through the preliminary stages, has now completed an organization in which all the great denominations are represented. Committees have been formed with special duties assigned to each, and the way is being prepared for a continent-wide survey, designed to include all evangelical bodies. In this organization the ablest men have been selected, and we think a wise choice has been made of those who are not merely in hearty sympathy with the work but who fully comprehend its far-reaching purpose. Readers who have watched the spiritual development of the new era know that it does not aim at the obliteration of denominationalism, but simply to unite all the existing bodies more closely than heretofore in bonds of Christian fellowship and service. We believe this will be accomplished and that in the near future it can literally be said of the Church, with all its branches, knit together, that it is a mighty army: "We are not divided, all one body we; one in hope and doctrine, one in charity"—consecrated with a single desire to spread the Gospel until it reaches all lands and all people.

The Christian Herald will record every forward step of this great advance, which is by no means confined to our own land. The situation is one that kindles the hope that the time may not be far distant when the world, as a whole, will accept the religion of Jesus Christ. A world-wide league of the spiritual forces of Christendom has the whole field open for it. It needs only courage and faith to enter in and take possession.

Church Spirit in the Loans

THE various Liberty Loan campaigns have brought members of different communions into closer contact and promoted a better and more sympathetic understanding. Church union has become more nearly realized as all of the churches have shared in the spiritual enrichment of sacrifice and service for high ideals.

The Victory Liberty Loan which will soon be offered should strengthen these bonds. The united work done in days of war must be continued until all of those who have fought abroad for the spread of American ideals have returned to recognize what has been accomplished along the same lines by the organized forces of Christianity in the United States.

This is to be the last of the popular loans; that is to say, this is the last opportunity for us to use the appeal of our government as a text for thrift, for service, and in some cases for the glory of temporary sacrifice.

The more that is done for the boys who have to be brought home, and for the boys who cannot yet come home because they have their own job to finish, the more definitely and forcefully can we present the Gospel of the Prince of Peace to the hundreds of thousands who shall return to America with new cravings for the consolation of the spiritual life.

THE BIBLE *and* NEWSPAPER

Conducted By *FERDINAND C. IGLEHART D. D.*

Bollworm Exterminated

WHEN the pink bollworm, the
most destructive enemy of
cotton known in the world,
was introduced in Texas
Mexico in 1916, the Ameri-
took measures for its eradica-
The pink bollworm, com-
d with whose capacity for de-
tion the boll weevil is almost
less, has for years reduced the
n output of Egypt, Mexico
South America by half, but
t regulations against importa-
of cotton plants and diseased
had kept America free from the
Its presence in Texas was dis-
red before it had spread be-
d a small area, and this was im-
iately quarantined and the
k of eradication was begun by
Department of Agriculture. So
plete was this work of extermi-
on that not one pink bollworm,
larva or moth has been found
in the quarantined areas or
where in Texas during the sea-
of 1918. This gives ground for
ecting the ultimate complete
rmination of the pink bollworm
Texas. If this result is achieved
will be, in the opinion of the
artment, "the largest successful
omological experiment of the
d in history." The extermination
he pink bollworm illustrates the
gress that modern science is mak-
in killing these enemies of the
den, the field, the forest and the
ly. And Christ, the great phy-
an, has come to cure the diseases
t would destroy the soul of man.
od showed unto me, and behold,
formed grasshoppers in the begin-
g of the shooting up of the latter
wth." (*Amos 7 : 1.*)

Unnaturalized Aliens

PPROXIMATELY one-tenth
of the population of the United
ates is composed of unnaturalized
ens, according to Raymond F.
ist, Deputy Commissioner of Nat-
alization, who declared that such
ondition would not be permitted
any other country, and appealed
Americans to help in making
izens of alien residents. He said
ere were 10,500,000 such persons
this country who still retain their
legiance to the lands of their birth.
is a shame for people to come to
r country and enjoy its glorious
vantages and then be little enough
terested in it to declare loyalty to
It is a crime to come to our
untry a subject of another country
d entertain hatred for our institu-
ons and fight against them. Such
rsons should be either shut in
hind bars or sent back to the
untries from which they came and
here their heart is. Many for-
gners have taken out their papers
nd become naturalized and make
lendid citizens. Paul tells the
urch members at Ephesus that
ey had been aliens, but had be-
me citizens of Christ's Kingdom.
e says: "*Now therefore ye are no*
ore strangers and foreigners, but
llow citizens with the saints, and of
e household of God." (*Eph. 2 : 19.*)

Portugal's Fishing Trade

THE republic of Portugal with its seacoast has for centuries been
ne of the greatest fish markets of the
orld. The war greatly interfered
ith this trade. Now the war is over,
reparations are being made to start up
nd enlarge the fish canneries and send, in larger quantities than ever, cod, mackerel, sardines and many other fish to the food markets of the world. A correspondent of the Philadelphia Ledger the other day gave this account of a visit to some of the fish-preserving factories in Portugal: "From the Olhao sardine-packing factories we went on to Villa Real de San Antonio, the center of the tunny fishery. The tunny is a noble fish, and the province of Algarve has no more stirring sight to offer than the raising of the tunny nets. The fish, which are very timid despite their great size, are skilfully driven into a species of corral formed by encircling nets. The fish once inclosed, the boats draw round, and as they do so the net is raised. As it approaches the surface the fish are exposed, harpooned as they appear, and skilfully drawn aboard the boats. In the factory the great fish are hung in long lustrous rows, heads down. Below extend great tables, where, after washing, cleaning and scraping, the dense, dark red flesh is cut up to be boiled in rows of boilers not unlike laundry coppers. Thence it is taken, sorted and conveyed to the tinning section, from which it is soon to issue sealed, labeled and ready for ship or rail. The fisheries question is one of those most bitterly contested between Portugal and Spain. Spain has long been anxious to secure the right of fishing in Portuguese waters, in exchange for a similar liberty to Portuguese fishers as regards Spanish territorial waters. The Portuguese fishing community contend, however, that the Spanish waters are poor beside their own, and jealously demand the maintenance of the legal territorial limits." The Hebrews used fish as an important article of diet. "*And they gave him a piece of a broiled fish, and of an honeycomb, and he took it and did eat before them.*" (*Luke 24, 42, 43.*)

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Theodore Roosevelt National Memorial

SINCE the world began there has seldom been such universal lamentation over the death of any one man as over that of Theodore Roosevelt. February 9 was adopted by Congress as its National Memorial Day, and governors of various states, mayors of cities, patriotic and church societies of all kinds, held services in every city and village of the land. Senator Henry Cabot Lodge, who was a college mate at Harvard and a lifelong friend, made the oration at the great national service in Washington, in the House of Representatives. The two houses of Congress, the Supreme Court, the Cabinet, a former President, the generals of the army, the admirals of the navy, the diplomatic corps, and a host of leading citizens were present at the exercises. Senator Lodge began his address as follows: "A tower is fallen, a star is set! Alas! Alas! for Selim! The words of lamentation from the old Moorish ballad which in boyhood we used to recite must, I think, have risen to many lips when the world was told that Theodore Roosevelt was dead. But whatever the phrase, the thought was instant and everywhere. Variously expressed, you heard it in the crowds about the bulletin boards, from the man in the street and the man on the railroads, from the farmer in the fields, the women in the shops, in the factories and in the home." He ended his address with these words: "So Valiant-for-Truth passed over, and all the trumpets sounded for him on the other side." Judge Charles E. Hughes made an able address before the Republican Club of New York City, and great men addressed assemblies in every community. I drape with crape this picture of our hero, my warm personal friend for twenty-five years; but over it I put the Stars and Stripes, and above it the Cross of Christ; and the picture thus draped has sorrow, intensest patriotism and brightest hope for the inspiration of the millions of our nation. "*He being dead yet speaketh.*" (*Heb. 11 : 4.*)

America's Fire Record

THE losses from fire per capita in the United States in 1913 were $2.10; in France 49c; in England 33c; in Germany 28c; in Italy, Austria and Switzerland 25c each, and in Holland 11c. It seems hardly possible, and yet the figures show that the loss per capita from fire in this country is more than that of all the seven other countries combined. Is there any wonder that a "Fire Prevention Day" is set apart, and that the whole nation should be acquainted with the alarming facts and stop this wanton destruction? We are more to be condemned as a people because many if not most of the fires could have been prevented. The official report of the National Board of Fire Underwriters for Greater New York says: "The largest single causes of fires last year were the careless handling of cigars, cigarettes and smoking pipes, and children playing with matches." This carelessness which caused so many of the 22,083 fires in New York City is manifested throughout the whole country. This carelessness is criminal, and is punished as a crime in some countries, and may have to be branded as such by our statute books if there shall not be an immediate and radical reform in this matter. It is from the small causes, the cigar, the cigarette, the pipe, the match in the child's hand, the great fires spring. This fact is thus employed by the Apostle to illustrate the danger of an evil tongue: "*Behold how great a matter a little fire kindleth.*" (*James 3 : 5.*)

Violins Full of Love

TWO rare old violins, said to be a Cremona and a Stradivarius, were cherished through twenty-five years of poverty by Mrs. Sarah Maul, aged eighty-five, until her death. They had belonged to her husband, John Maul, a former member of the Cleveland Opera House orchestra and prominent in Chicago musical circles. She lived on meager charity rather than part with them, although they were worth thousands of dollars. As in the nursery rhyme the cat was in the fiddle, so in the minds of some old-fashioned church people the devil was in the violin, because it was used often in places of questionable amusement. Forgetting that God was in the viol in the temple service, they remembered only its use in the bacchanalian revels thus referred to: "*And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts.*" (*Isa. 5 : 12.*)

STAY WHERE YOU ARE!

A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXTS—I Cor. 7 : 20 and 24. "Let every man abide in the same calling wherein he was called . . . therein abide with God."

IT WAS a very restless and perilous spirit of change which had evoked this counsel from the Apostle Paul. So many people were imagining that their Christian life would become more fruitful if only their sphere could be changed, and so there was a general shifting of position and place.

The evangel of the Lord Jesus Christ had come like the breathing of a warm spring wind, and the land was thrilled with the sound of liberation. Everywhere there was a snapping of icy bondage. Everywhere the burden of oppression was being lifted. Everywhere there was a strange, an unfamiliar sense of lightness and liberty. And with all this change of mood, there sprang up a feverish yearning to change one's place, and pursue the glories of the Christian life in more congenial spheres. The slave who had cast off his thraldom, and discovered his own inherent dignity, imagined that that new-found dignity could only be gratified in more favorable surroundings. The believing wife who had an unbelieving husband, or a husband whose relation to the new faith was cynical, hostile, and defiant, could only see one open road, and that was to be found in separation from the husband. And many a common craftsman, engaged in common toil, was beginning to imagine that such labor was trivial and paltry, and altogether unworthy of so highly privileged a child of God.

An evangel, such as he had received, required a herald! Grace, such as he had experienced, demanded a witness! Nothing else than a life was required for such service, and, therefore, farewell the common trade! and farewell, the common tools. "I will follow Thee," and by the following he implied a surrender of the common work. Such is a popular statement of the prevalent conditions. There was a growing dissatisfaction with one's own vocation, and an itching desire for some immediate change and transformation.

NOW what are the apostolic principles in reference to a situation like this? Let me give a few of them; they are as relevant to our modern life as to the people to whom they were first given.

First of all, there is no doubt in the apostle's mind as to what ought to be a Christian's course when his occupation demands connivance with sin. The occupation must be abandoned. If a man is engaged in a business in which he cannot possibly keep clean hands, *he must drop it!* There can be no compromise on the matter. "Ye cannot serve God and Mammon." At all costs and all sacrifice, a man must keep clean hands. "Come ye out from among them and be ye separate, and touch not the unclean thing."

And a second principle is this: No individual action is legitimate which will jeopardize the interests of the many. No man is permitted to draw a little circle round about his feet and assume that he has enclosed all the interests of the situation.

A man is enjoined to look beyond himself in estimating the issues of his personal deeds. "No man liveth unto himself." A Christian slave might feel that his newly-gained manhood required his freedom, and he might feel justified in seeking that freedom by flight. But it might be that his flight would only add to the burden of those who were still in bondage, and the spirit of tyranny would be inflamed and intensified. "Look not every man on his own things, but every man also on the things of others."

And here is a third principle: Christianity does not work volcanically, but atmospherically. It does not advance by explosions, but by leaven. Emancipation is not the outcome of violent convulsions, but of silent and gradual pervasions. The Christian religion does not work by gunpowder, but by a secret corrosion, which wears away the ramparts of the devil.

And, lastly, the individual believer is himself to be a propagating center of redeeming grace. He is to remain in the dark place and be its lamp. He is to abide in the corrupt place and be its salt. He is to dwell in soddened and saddened conditions and raise them by the leaven of an exalted life.

These are the apostolic principles, and therefore I do not wonder at the apostolic counsel. He wrote to these shifting, changing people, and counseled them not to seek betterment by indiscretions or by violent action. Stop where you are "*with God!*" "Let every man abide in the same calling wherein he was called." "Let every man, wherein he is called, therein abide with God."

NOW, the old problems remain with us in modern conditions. We have the old inclinations, the old dissatisfactions, the old temptations, and therefore the old unrests, and modern Christians have similar feverish ambitions to change their lot. How often have I heard young people say that if only they could get into another business, they would find it easier to live a Christian life! If they could only get into another office! If they could only find another workshop, where the conversation was less lewd and blasphemous! If they could only get into a trade where the temptations were not so fierce! The commercial traveler dreams how differently things would have been had he been made a doctor. The draper has visions of a delectable country, if only he had been permitted to be an artist. The grocer believes that he would have been encircled by favoring grace, if he had been allowed to go to the foreign And the tailor envies the minister, while al time the minister is envying the tailor!

SERVICE

WORK on, however small your sphere may be.
Know this: True service is the best of life.
And, though the path from thorns be never free,
The thought of duty done with peace is rife.

The seed you sow today may help to feed
The hungry, though its harvest others reap.
The fabric that you weave may stay the need
Of some poor shivering being in God's keep.

The stone you lay may help to raise the wall
That will a flood of insurrection quell.
The word you trace, however poor and small,
May help the tide of human thought to swell.

In the white glory of some infinite day,
You may, with mind made great to comprehend,
Gauge the full meaning of this interplay
Of many forces working toward one end.

And even though you never grasp it all
Still be content to do the best you can,
Trusting that whatsoever may befall
Is but a part of the eternal plan.

J. E. DOLSEN.

Well, now, in the vast majority of inst the turn-about would be a fruitless chang think the majority of us are just where we o to be, if only we are there "with God." If be not with us, we should be wrong everyw and everywhere we should be out of joint out of place. Here is the apostolic cou "Abide therein *with God.*" We should go the old conditions with a new Friend. We sh stick to the old calling in the enjoyment new and transfiguring relationship. "With G will make any sphere glorious.

JUST think what even a human fellowship accomplish. What a new color falls on old gray road where you walked alone w you tread it with a new friend! What a di ence it made to Christian when he had enc tered Faithful! What a tremendous cha came into Ellice Hopkins's life when she James Hinton! Yes, magical differences wrought by the creation of new fellowships. wedding often transforms the world.

Let us lift up the principle and apply it to supreme relationship of friendship "with G When we discover this Friend, "all things come new." The bare stones at Wastwater veal extraordinary hues when the sunshine f upon them. And so it is with many a bare ragged lot; wonderful colors adorn it when light of the Lord falls upon it.

That is so with the Desert of Sorrow. W through it alone, and it is all gruesome and bidding; walk through it "with God," and discover "treasures of darkness."

And how this relationship "with God" tra forms every calling! Bring it into the calling a preacher, and every word from his lips vitalized. All his words become sacred vehi of holy power, and they unburden their wond ful wealth into empty waiting souls.

Bring it into the calling of a singer. Ther many a second-rate voice which fills the au ence with the spirit of awe, because the vo itself is the very utterance of our God. Th say that Jenny Lind used to hold her hear spellbound with a mystical something whi the ordinary canons of music could not expla Sankey's voice was a marvelous instrument, cause it was used in fellowship with God.

AND bring it into the calling of the politici The politician, "with God," becomes prophet. That is what it made of Cromw and of Bright, and of ten thousand men w have remained in obscurity, and who have be the very ambassadors of God in their little a unreported sphere.

The politician who is in fellowship with G receives elevation, and vision, and range, a amplitude of air. Abide in thy calling, O po tician, but abide there with thy Lord!

And so it is with the calling of the busine man. When God is in the office, and the sho and the market, a new dignity steals into t soul, which manifests itself in the very stri That new dignity gives the man a new sense values, and even though there may be many day when he has not made much money, finds his success in the glories of spiritual attai ment and in the supreme gain of moral rest.

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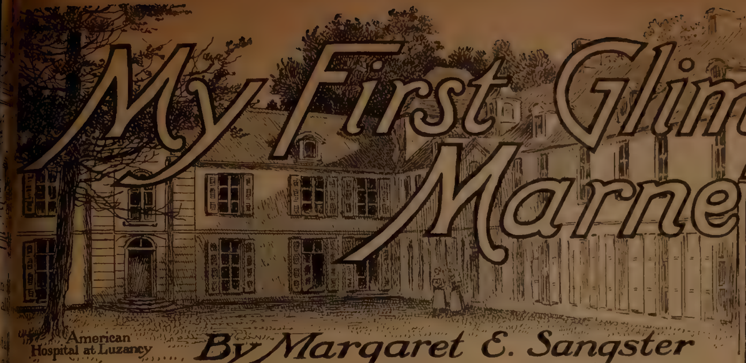
* Dr. Jowett's sermons appear on the first Saturday of each month in the Christian Herald.

My First Glimpse of the Marne



By Margaret E. Sangster

The carefully tended graves of American heroes of Château-Thierry and Belleau Wood

IT WAS a great château, once, the American Woman's Hospital at Luzancy. A queen has spent the night in it—I saw the very room that she slept in—and there are dukes and duchesses and counts and countesses buried in the quaint little hapel that stands behind it. It was a great château with secret passages, and violet gardens, and highly ultivated groves of trees. And, even though it is now a hospital, one can still walk through the passages and can still pick violets, even in the dead of winter ime, in the garden places.

I came down to the hospital, in the early evening, rom Paris. The trip was not a long one—I was only on the train for an hour and a half—and because it was getting dark I could not see much of the country that I was passing through. I could see trees, feathery, ghost-like trees; and here and there I could glimpse a farmhouse or the white ribbon of a country road through the dusk. And once when we stopped at a station, stopped only long enough for three French soldiers to crowd into our compartment, I could see the misty lights of a little town. And that was all.

LUZANCY is not on the railroad. It is some five miles from the nearest station, five country miles over real country roads. We were met at that station by a young woman doctor—all of the staff at the hospital are women—who had driven down in one of the ambulances. As I climbed gingerly into the back of it I felt rather like a character in a story book. And I said so to the doctor.

"This isn't true," I told her. "I'm not really here—I'm back in Paris. It's such a short time since I left the city——"

"Oh, you're not in Paris!" laughed the doctor. She had started the car and she swung it, as she spoke, into the village street. "You're way out in the wilds. You're on a road, now, that the Germans marched down in 1914——"

I gasped. "Do you mean to say—?" I began, and stopped. For suddenly, overwhelmingly, the war had been brought home to me. *I had never realized, before, how close the Germans came to Paris—I had never known how nearly the war ended in that first, awful autumn time!* Forty or fifty miles sound a very safe distance when you sit in front of your own hearth fire and read the figures on the page of a newspaper! But when you've traveled those miles in an hour and a half—well, you *understand!*

"I never knew," I told the doctor.

"Not many people in America did know—then!" the doctor answered; but France knew!"

We were going slowly over the paving stones of the village streets—round cobblestones they were; and the ambulance clattered across them. I, looking out of the back of the ambulance, saw houses whirling away from me, saw the public square vanish, and the market place fade into the distance. I saw everything dimly, for village streets, in France, are practically unlighted after the sun goes down. But I watched with fascinated eyes. For the houses, looming up in silhouette, were of white stone and the roofs of them were thatched. And there were high walls, and archways, and queer nooks that might, at one time, have held shrines.

"Wouldn't an artist love this place!" I said softly.

"Artists have loved it—great artists," answered the doctor. Deftly she turned the car into a crossroad that led away from the village. "Corot lived here, at one time, and many of his pupils have come back to paint the bits of landscape that he most cared for. . . ."

WE WERE going down a narrow lane with tall trees on either side of it. And then, all at once, we turned another corner. And, in the dim light, I could see that we were following a stream of water.

"What is that brook called?" I questioned idly, "or hasn't it any name——"

The doctor turned squarely in her seat and looked at me.

"Brook?" she exclaimed, "that's not a brook! That's the Marne!"

For the second time that evening I had a thrill. I leaned forward breathlessly.

"Do you mean to tell me," I asked, "that that is the Marne? Why, I thought—" I hesitated. How could I explain that I had expected the Marne to be wide and deep—a great menacing sheet of dark water——

"It measures about thirty-two feet across, "the doctor told me. She might have been reading my thoughts. "It runs along at the foot of the hospital garden. We all love the Marne! It's almost more than a river to us——"

I didn't answer for a moment. I sat very still and watched the silver flicker of the stream that flowed so calmly beside our path. And as I watched I thought of the spirit back of a race who could make an impenetrable barrier of such a slight thing—who *had* made an impenetrable barrier of it! And suddenly I, too, loved the Marne.

"Yes, it's more than a river," I echoed, "it's a symbol!"

We drove the rest of the way to the hospital in silence.

SET upon the banks of a brave river, bounded by history and legend, surrounded by beauty that one of the greatest French artists has reproduced for all of the world to see, the American Woman's Hospital at Luzancy is an ideal place for the carrying on of an ideal work. The outside of it, with its picturesque courtyards and high garden walls, is typically French; but the inside of it, with its whitewash and tiling and varnish, with its electric lights and sterilized instruments, is strictly American. And the doctors in their neat khaki uniforms are strictly American, too. There are eight of them—efficient, capable, clever women—who have given up their practices in various states to answer the call of France. Doctor M. Louise Hurrell, the chief of staff, is from Rochester, New York; Dr. Charlotte Fairbanks, the surgeon, is from Vermont; and Dr. Doherty, the dentist, is from Milwaukee. Dr. Mary Evans, who has charge of the laboratory work, and Dr. Jay Mainwaring, who takes care of the district route, are both from Connecticut; while Dr. Mary McLachlin, the house physician, is from Oregon. Dr. Frazer, who manages a branch hospital, is from Denver, Colorado; and Dr. Inez Bentley, the superintendent, is from New York City. These eight women cover a territory that takes in all of the country around Soissons and Château-Thierry. They visit dispensaries in a great circle that includes ten large towns and their outlying districts.

The American Woman's Hospital was opened on August 1, 1918. At that time, folk thought that the war was going to last for at least a year—perhaps for a good many years. When the armistice was signed in the autumn, it came as a surprise to the staff of the hospital; but even though the doctors rejoiced at the thought that there would be no more war-torn bodies to mend, they knew that the call of France was still urgent—that there was still work for the hospital to do. For the people of France have been weakened by their four years of horror, and the doctors of nearly every French village are still with the army. The signing of the armistice did not put an end to epidemics of influenza and typhoid and diphtheria. It could not renew broken minds and hearts!

From August 1 to January 1, the doctors of the American Woman's Hospital have seen 902 patients. In that same time they have made 2,393 house calls and 2,106 dispensary visits. In December alone the hospital has cared for 83 surgical cases, and on the very day that I spent with them Dr. Fairbanks performed a very difficult and successful operation on a woman who was well past her three-score years and ten.

I WENT through the long wards with Dr. Hurrell—wards that might have belonged to any well equipped hospital back home. I saw peasant women

Continued on page 256

The hospital staff at Luzancy. First row: Dr. Garnier, Dr. Frazer, Dr. Hurrell, Dr. Hunt. Second row: Madame Pinard, Miss Duncan, Miss Lehman, Dr. Getty, Dr. McLachlin, Dr. Evans, Miss Binet, Miss Whittaker. Third row: Madame de Boresdon, Miss Purvis, Miss Tobitt, Miss Chapman, Miss Drummond, Miss Eadie

"Handsome Is—"

A Story of a Waif Who Won Out

By Belle C. Harrington

Illustrated by
Varian and Osborne

"NO, NEVER mind, Mis' Ames, I can't sit down. I just dropped in a minute to see how you took your new responsibility. Two girls in one day is quite a load to be hung around a body's neck."

"You're just right, Mis' Smith. It surely is. Do sit down a minute. It'll seem good to talk it over with somebody. If anybody'd told me a week ago that I'd be shouldering the care of two half-grown girls, I'd have held up my hands in horror."

"I can't stay more'n a minute. I promised Lem I'd make hot biscuits for supper, and you know how men are."

"Yes, that's so. Debbie, hurry up with them beans and put them on to cook just as soon as you can. That child is the slowest mortal," lowering her voice a trifle, "and the dumbest! It seems as if what you say don't sink in at all. Sometimes it'll be full ten minutes before she answers something I say to her, and then it seems as if she can't hardly get the words out."

"I know, there are some children like that. My sister's boy used to be just that way."

"But it ain't my way to shirk a duty, and when Sister Mary was taken away so sudden, there wasn't anything for me to do but take these girls. Of course, Phylis would belong to me naturally, my own sister's child. Debbie wasn't regularly adopted, but I know my sister meant to keep her; so now when there's no one in the world wants a child like that, I'm not the one to shut the door."

"Yes, some one has to take care of the widow and the orphans."

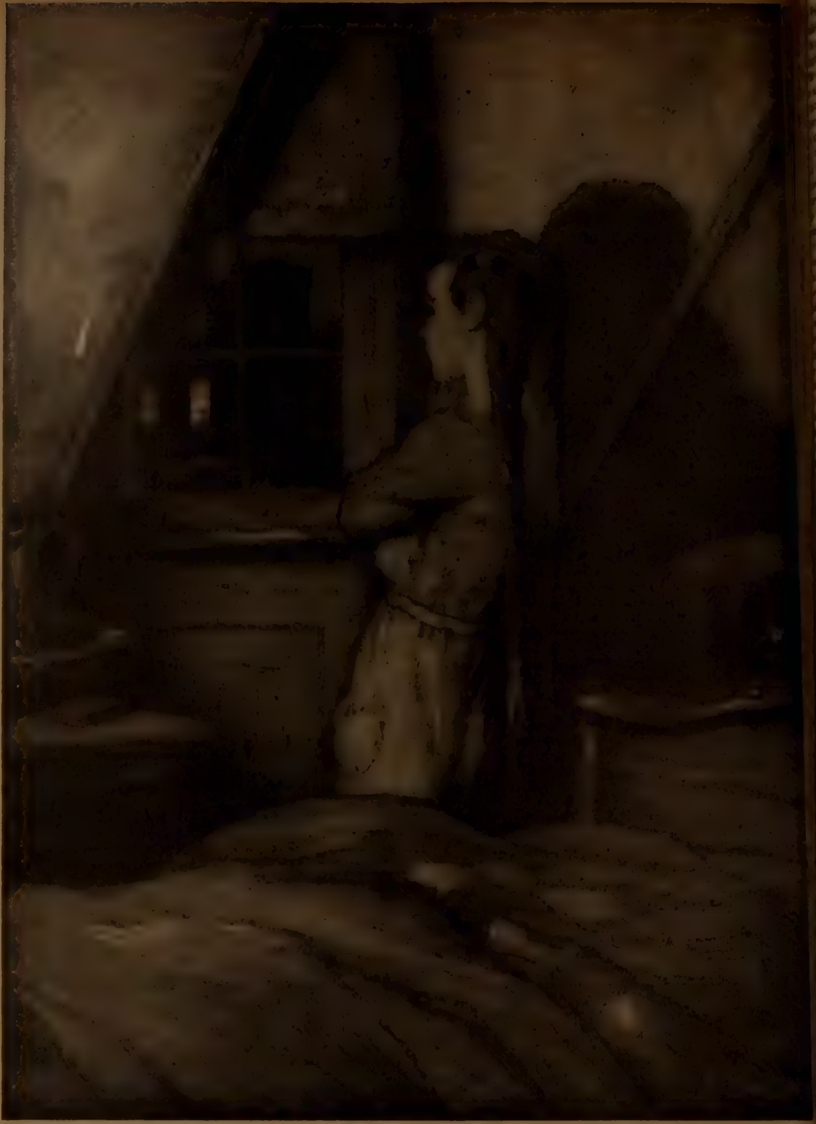
"Of course Phylis fits in just as if she'd always belonged to us. She's a little beauty, you know, and Mr. Ames just dotes on her already; but not being well, anything unpleasant makes him nervous, and I have to keep Debbie out of his sight as much as I can."

There was an abrupt movement in the adjoining kitchen, and in a moment Debbie was shuffling along the walk toward a little nook among the trees in the back yard. The beans were cooking and she was free until Mrs. Ames called her to come and set the table. But Debbie didn't seek this retreat in order to play or to read some coveted story. She came to get away from the cruelly frank discussion of herself, and to see if the cool moist air wouldn't help the ache that fairly throbbed inside her. Debbie wasn't the sort of child that could cry. Instead of bursting into passionate sobs, as did Phylis, her face flushed to a purplish tint, the muscles of her neck swelled, and something inside her hurt until it seemed as if it would burst. Then people thought her sullen, or "dumb," as Mrs. Ames had said; and so many people didn't seem to mind saying unpleasant things right before her—just as if she couldn't hear!

The child was undeniably plain. Her stubby nose, high cheekbones and colorless complexion did not accord with the generally accepted idea of childish beauty, and her hair of luxurious dusky brown was combed tightly back from her forehead and platted into two heavy braids, ignominiously fastened at the ends with rubber bands. Of course heavy blue gingham dresses and calfskin shoes and cheap hats didn't add anything attractive to the general effect, and it required kindly, far-seeing vision to be able to read in the expressive eyes, the generous, affectionate mouth, and the strong shapely hands, the earnest of a noble woman in the years to come.

Aunt Mary, who had died so suddenly, was the only woman who ever really understood Debbie. Once the child, in a burst of impotent grief, cried out to her: "Oh, Aunt Mary, why do I have to be so homely—couldn't there have been just *one* pretty thing about me?" Then Aunt Mary had taken her in her arms and had told her that not all the things in the world were meant to be beautiful, some were intended to be useful and comforting and helpful. She told her it was far better to be good than to be beautiful, for if she were good, every one would love her, and then she would seem beautiful, too.

The lonely little waif was trying to think of Aunt Mary's words now, but she was wondering to herself how anybody *could* be good, constantly hearing disagreeable things about one's self. Just then Mrs. Ames's shrill voice called her sharply back to the kitchen.



Debbie found that the far corner of her bed-room window gave her a view straight across into the living-room of the Harlan home, and the richness and beauty fascinated her until sometimes she could hardly bear to go to bed for looking at it

She had yet another trial before her, for the evening meal was scarcely finished when a second neighbor dropped in, intent upon helping Mrs. Ames share her new burdens. "I just wondered if you wouldn't like to have me go with you tomorrow and help pick out the girls' new fall things. I used to be a milliner, you know, and I have a cousin who's in the children's suit department at Morley's."

"Indeed, I'd take it kindly if you would, Fanny. I was really dreading the task. I looked at hats a little, while we were waiting for the car the other day. Of course I didn't have any trouble with Phylis. Her curly hair and fair skin made 'most any thing becoming to her; but Debbie, there, I do declare! she looked just like an ape in everything we put on her."

"I know. I used to have customers just like that. You'll have the same trouble with dresses and cloaks. Everything is so extreme this year. The best way is just to get something that wears well and never mind about the looks."

A new horror assailed Debbie, washing dishes at the kitchen sink. Must she go with them down town tomorrow and stand before the huge mirrors and see herself a perfect fright, while Phylis stood beside her looking like a little angel with her blue eyes and yellow curls? Mrs. Ames was right. She did look just like an ape in some of the things she had tried on the other day, and her face burned as she remembered the amused faces of the clerks.

Summoning all her courage, and clearing her throat in an embarrassed effort to find her voice, she approached Mrs. Ames's chair respectfully. "Couldn't I stay at home and work tomorrow and let you bring me my clothes, please? I—I want to work," she added lamely.

"Stay at home! I should say not. How do I know anything about fitting a twelve-year-old girl unless I have her along? I don't want any of your sulking just because you're not as good-looking as Phylis. 'Handsome is that handsome does' is what you'd better remember. Now you go up stairs to bed and be thankful there's some one that's willing to buy you clothes, and house you and feed you."

Debbie stumbled through the dark hall up to her little room. Mrs. Ames believed in teaching children to be fearless, so she didn't give them a light. The room wasn't really dark, though, for the soft glow of the lights in the Harlan mansion on the big estate just beyond the hedge filtered into the room in a way that was comforting and homey. Debbie had another source of comfort too, though it seems almost sacrilege to speak of it. Debbie never had mentioned it to a living soul. Dear Aunt Mary's religion would have been shocked at the idea of a God other than Jehovah sitting on his throne, approached with the utmost reverence, and granting help through his myriads of angels. But Debbie's idea was that if any one really loved a person they'd be right there close beside them. If they were sorry for a person they'd stay with them all the time when things were hardest, and if they really wanted to help, they'd do it in a practical and tangible way. A more experienced theologian would have known this personality by the name of Comforter, but it is likely that Debbie thought of him as ear Friend, though his name never was uttered. e talked with him often when she was lonely and d, though no audible word passed her lips.

Tonight this Friend was her only comfort. "You'll st have to go with me," she agonized. "I never, ver can stand it unless you do. You know how I st hate myself when I walk in front of those big indows. I can't stand it to be all alone when those erks are laughing. You'll have to stick by me *close*. ou'll have to stick by me *close*," she kept thinking, d at last she drifted off to slumber with her hand enched tightly as if holding fast to some invisible esence.

The days that followed were not wholly without appiness, for Debbie loved her school, and Mrs. Ames id with all fairness, "Yes, Debbie does real well with r books. Of course, she ain't the teacher's pet like hylis, but she does real well." Then she had always e joy of watching the Harlan mansion. Every time e could slip away during those glowing autumn days, e would run down to the hedge and watch the old lored gardener as he cared for the beds of gorgeous tumn blossoms. Sometimes his young mistress me down, and Debbie felt that she could fairly orship her, she was so beautiful and so sweet. One ay the child heard a little conversation which she ever forgot. It was the gardener and Miss Harlan: Say, Mis' Margaret, what yo' think 'bout my diggin' p these big coarse-leaved plants back here? Seems me they don't no wise fit wif de roses an' heliotrope ' things."

"No, no, Tobey, leave them alone. Maybe they e a bit coarse and ugly all by themselves, but they e just the background we need to show off the more elicate flowers. God needs some homely things, you ow, as well as the beautiful ones."

Debbie found, too, that the far corner of her bedoom window gave her a view straight across into the ving-room of the Harlan home, and the richness and eauty fascinated her until sometimes she could ardly bear to go to bed for looking at it. Mrs. Ames ept her shades tightly drawn of evenings, but these ere wide open, and there seemed to be light and armth and cheer enough for every one, not just a lite bit for the few who were nearest. The young oman who sat by the beautiful lamp and read or ewed often seemed lonely. Debbie had heard how e father and mother had both passed away within e year, and there were rumors that the thoughtless oung brother wasn't as mindful of his sister's lonelies as he ought to be, though the little girl didn't see ow anybody could help staying home evenings in ch a beautiful place as that.

Once in a while a double radiance filled the Harlan ome. That was when the soldier-man made flying isits, sometimes for two or three days, and then gain only for a few hours. At these times the Beautiful Lady fairly radiated joy and happiness, and Debbie herself glowed with delight. She conceived a articular interest in soldiers, and even kept a cheap ttle American flag smuggled away behind her curtain. Mrs. Ames would have asked unpleasant questions if he had seen it, but every night Debbie brought it out nd waved it affectionately toward the billowy folds of he Stars and Stripes that greeted her from the walls f the Harlan living-room.

With these secret sources of happiness, life wasn't alf bad—then one night there came a shock. Mr. Ames had been threatened with pneumonia, and now hat he was better the physician had ordered his immediate departure for the South. Debbie heard Mrs. Ames telling a neighbor about it as she washed the upper dishes. "We're going to start just as soon as e can pack up," she said. "Of course, we'll take Phylis, but we can't be burdened with Debbie. I uess I'll have to let her go to Gray's. It ain't the kind a place Mary'd have wished for her. Mrs. Gray on't keep any kind of order in that rough-and-tumble amily, but Mr. Gray's a good provider, and she'll ave enough to eat, at any rate."

Debbie heard the news with dismay. Of all the laces her desolate childhood had known, Gray's was he worst. She generally accepted whatever came, as he natural and inevitable lot of an orphan, but this ime she rebelled. She couldn't and she wouldn't go to ray's; not, at least, until she had tried every other means first.

She slipped upstairs. Her Friend always seemed o much nearer to her when she was alone. She was lad it was dark now. "We've got to do something," he breathed inaudibly. "If you'll go with me, I elieve I'd dare to do it. Yes! We'll go to Miss Haran's, and I'll ask her to take me. I'll be awfully cared, but I guess we can do it."

Twenty minutes later Miss Harlan herself opened he door in answer to a timid ring. "Don't you want homely little girl to come and live with you—lease!" a childish voice asked brokenly.

"A homely little girl—who is it? What do you mean?" the Beautiful Lady asked in a puzzled tone. 'Oh, you're the little girl from Mrs. Ames's," she dded, as Debbie moved forward into the circle of ight. "Come into the house and tell me what you mean."

Debbie trembled all over as she shuffled over the olished floors, and she was actually afraid to sit down n the shining velvet couch. She stood with her ands pressed tightly together, talking very fast, as if he were reciting a difficult lesson. "I heard what you aid, out in the flower-garden one day, about needing omely things to set off the pretty ones. Nobody else wants a homely girl—oh, please, Miss Harlan, please, won't you take me?"

"Why—why, doesn't Mrs. Ames need you?"

"No'm. Nobody ever needed me. They just keep me a while because they're sorry for an orphan, and then they pass me on to somebody else. Oh, Miss Harlan, I'd *like* to belong to you!"

Kaleidoscopic changes passed over the sensitive face of Margaret Harlan; first something that seemed almost like revulsion, then pity, and after that loneliness and longing. "Poor little girl!" she half sobbed, drawing Debbie down beside her on the couch, "I haven't anybody to belong to, either. Maybe we can help each other.

"What's your name, girlie?" Miss Harlan asked after a moment.

"Debbie, but that's homely just like me; maybe I could change it."

"Oh, your real name must be Deborah. That's beautiful! It was my grandmother's name. See, wasn't she a fine-looking old lady?" pointing to a portrait done in oil, hanging just over the desk in the corner.

"Are you going to let me come?" Debbie could hardly find courage to ask the trembling question.

"Surely, dear; tomorrow, tonight, any time."

"Then I'll come tonight! Mis' Ames said she wished she had me off her hands, and I'll go right now and tell her."

With heart pounding until she could hardly breathe, the little girl was back with her meager bundle of clothing in an incredibly short time. Miss Margaret had been busy too, and Debbie's room was all ready for her. If only she could *fly* across the wonderful floors, instead of having to shamble with those heavy shoes! "Miss Harlan," she cried at last in desperation, "if you'll let me, I'll go in my stocking feet. Truly, I can walk just like anybody, with my shoes off." Miss Margaret gave one quick glance at the ungainly shoes. "Deborah! why did anybody ever buy you shoes like that?"

"Because they are warranted to wear a year. This is the fourth pair I've had."

"Take them off, dear," the young woman commanded tenderly. "You're never going to see those shoes again. I'm going to dress you all up fine before Jack comes," she added gaily. "He must form a good impression of the Lady Deborah."

The next half-hour was one of unalloyed bliss to the beauty-starved little girl. Miss Margaret rubbed her rough red hands with something which made them feel soft and smooth, almost like her own. Then she unbraided the tight plaits of hair and let the wavy billows fall lovingly around the bare little forehead. She tied it gracefully back with a wonderful dark red ribbon just such as Debbie had longed for, and then she brought out a loose silk gown of the same lovely color and wrapped it around her with a gold cord. Most wonderful of all were the satin slippers that just exactly matched, which made her feel as if she were walking on air. They hurried down to Miss Margaret's sitting-room when they heard Jack coming. "This is our own little Deborah, Jack. She's going to live with us."

Jack's face was a study. There was genuine surprise there, for he had become accustomed to finding his sister always alone. Then the mischievous impulse to say something teasing flashed out of his eyes, but a look on his sister's face touched him, and besides, it really did seem good to have some one else in the house.

"Hurrah for Deb! Looks mighty cozy to see you two sitting here. I believe I'll have a couple of the fellows in tomorrow night to show off our new cousin."

"Sure, Jackie. Deborah and I can make the fudgiest fudge you ever tasted."

Jack hurried away to the telephone, and Miss Margaret gave the little girl an ecstatic hug. "Dear Deborah, we aren't going to be lonely any longer. Even Jack notices the difference. But look in this big mirror, dear; you haven't seen how fine you are."

Debbie gazed into the mirror as if she were looking at a vision, then she glanced at Miss Margaret, to make sure that even she was real. The older girl understood her feelings and slipped out of the room, closing the door behind her. Then it was that *Deborah* did what *Debbie* never in her life had done—threw herself upon the couch and sobbed as if her heart were breaking. When she was at last quiet, there went up from her heart the truest kind of thanksgiving as she breathed to the Friend who was still with her: "Oh, I b'lieve I can be good and pretty, too. I really do! And I'm going to try!"

Debbie couldn't have told how long she lay there trying to sense the wonderful change, when all of a sudden she heard a long swinging step at the front entrance, and a moment later a glad cry from Miss Harlan.

"Philip! Why, how came—" the rest of the sentence faded away in a smothered blur of inarticulate sounds.

"Forgive me, sweetheart, for not letting you know. We're sailing for France in three days on some big reconstruction work. Everything's absolutely sub rosa, not a man has been allowed to send a telegram. It's only because I am an officer in fairly good standing with my superiors, that I was allowed to come to say good-by."

"France! Why I thought—the war was over!"

"Yes, darling, it is; but I'm being sent on a special mission, and I've only three hours to spend with you. But I just had to come—I came for my wife."

Debbie was the soul of honor, but she was so carried away with the sudden news, it never entered her mind that she was an eavesdropper. So clearly did she visualize the scene in the other room, it seemed as if she was really there, a part of the little by-play. She could see the misty tenderness of Miss Margaret's eyes, and the pathetic droop of her mouth. She knew as well as if she were seeing it, that the man's strong arms were about her, his cheek resting against the glistening golden hair. And Debbie was distinctly pro-Philip!

"Why, Philip, I couldn't—in three hours. It—it wouldn't seem decent!"

"I know, lover, you'd be missing all the things a girl plans for; but you shall have the music and the flowers and the honeymoon afterward—I give you my word for it. I just can't go to France without having a wife."

"But, Philip! There are so many things you don't know about——"

Debbie felt it was time for action. Of course Miss Harlan was thinking that she couldn't be married and go to France, because she'd just promised to take *her*, and she didn't quite know how to explain to her soldier-man all about it. For a moment she cowered back on the couch, while a sickening picture of "paradise lost" flashed across her brain, with the shadowy background of Gray's, and the never-ending round of quarrels, and dish-washing, and harsh words.

But Debbie was no coward. The minister had said last Sunday that we hadn't all been called on to fight, but we'd all have to make sacrifices. This was her sacrifice, and before she had a chance to weaken she marched bravely into the other room.

"Miss Harlan," she began, looking straight before her, "if it's me that's keeping you from getting married and going to France, I'm willing to go over to Gray's right now. Anybody can stand most anything when they have to—and I guess that's my part in this war." The childish voice trailed off into a half-sob at the end, but she blinked back the tears and smiled bravely.

Miss Margaret was covered with sweet confusion, which seemed to make her even more lovely in the eyes of the man, who kept her folded close in his arms. "Why, Debbie, child, I'd forgotten about you. What is it you're saying about Gray's, and my going to France?"

"*I* see!" cried the soldier-man, a sudden light breaking over him. "She thinks of course I wouldn't be coaxing you to marry me unless I were going to take you with me. God knows I wouldn't, if there were any other possible way."

"Was that it, child?" slipping out of the restraining arms, and blushingly resisting an attempted caress. "I couldn't go to France with him, dear—officers lose their rank if they insist on taking their wives along. He just wants to be married now, before he goes, and it's all so sudden I—I hardly know what to say."

Debbie's adoring glance at the tall man in uniform left little doubt as to what *she* would say; then, overcome by confusion at the sudden realization of what she had done, she hastily fled to the library.

"You hadn't told me about this child, Margaret; what a sweet face she has!" she heard the deep voice say, as the girlish form again found refuge.

Late that night, after the quiet wedding was over, and the brave farewells had been said, Debbie lay, wide-eyed and sleepless, trying to realize the wonderful thing that had come to her. She was almost afraid to shut her eyes, for fear she'd wake up to find it all a fairy dream. The only thing that seemed real was the presence of her Friend. "I'm so glad I was *willing* to go to Gray's," she whispered to him—"and the soldier-man said I had a sweet face!" as the tired little eyelids closed.

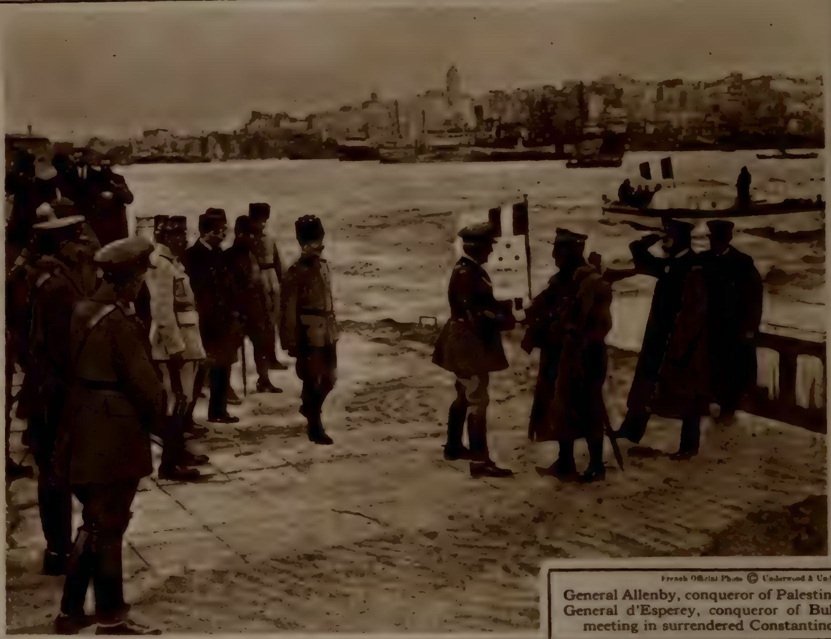
The Journey's End

LIFE'S long path is dipping westward
  Toward the sunset gates of gold,
And the even light is lying—
  With a glory all untold—
On the valleys spread before me,
  Vales I dreaded long ago,
Dreaming they were lost in shadows,
  Veiled in darkness deep and low.

How my heart leaps up rejoicing
  As the last cloud clears away,
And I see the silver lining
  From the heavenly side today.
Oh, the radiance and the beauty—
  Joy I never dreamed could be!
All life's gifts, withheld, I longed for
  Light the journey's end for me.

And I know beyond the sunset
  Nevermore the night shall fall,
Never storm shall beat above me,
  Never grief my life enthrall.
All is light, and song, and gladness,
  And I'll find again, I know,
All my lost dreams, hope's fulfilment,
  Past the golden gates aglow.

Moatsville, W. Va. IDA L. REED.



French Official Photo © Underwood & Underwood

General Allenby, conqueror of Palestine, and General d'Esperey, conqueror of Bulgaria, meeting in surrendered Constantinople

© International Film Service

Government troops firing a field gun in Berlin, at the Palace of the former Emperor, occupied by Spartacide rebels

STEPS T

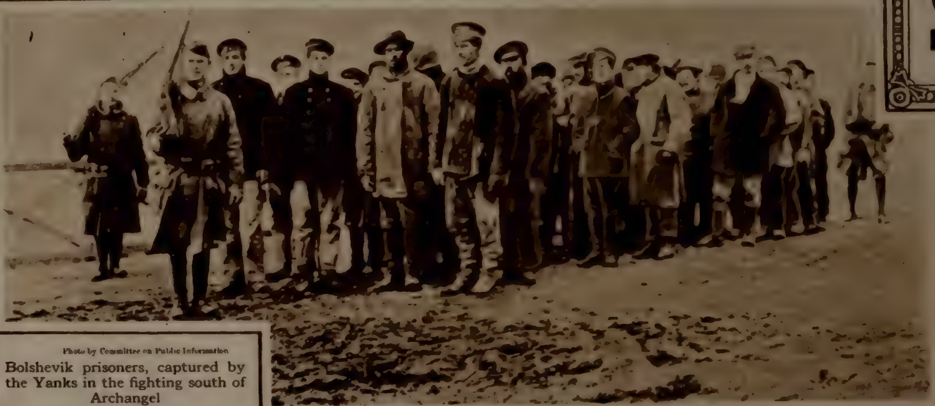
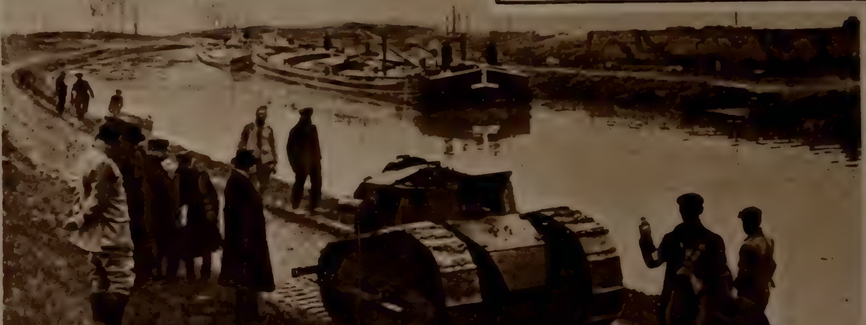


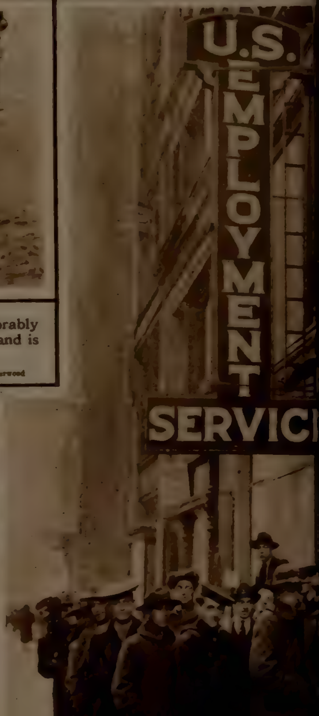
Photo by Committee on Public Information

Bolshevik prisoners, captured by the Yanks in the fighting south of Archangel

The tiger tamed. This French whippet tank, honorably discharged from the army, has taken a civilian job and is towing barges of food for the hungry

French Official Photo © Underwood & Underwood





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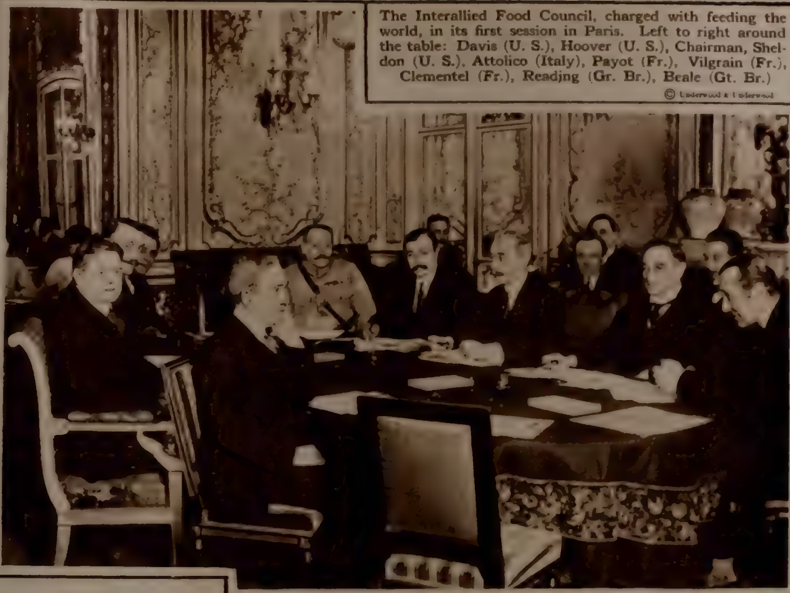

The Interallied Food Council, charged with feeding the world, in its first session in Paris. Left to right around the table: Davis (U. S.), Hoover (U. S.), Chairman, Sheldon (U. S.), Attolico (Italy), Payot (Fr.), Vilgrain (Fr.), Clementel (Fr.), Reading (Gr. Br.), Beale (Gt. Br.)

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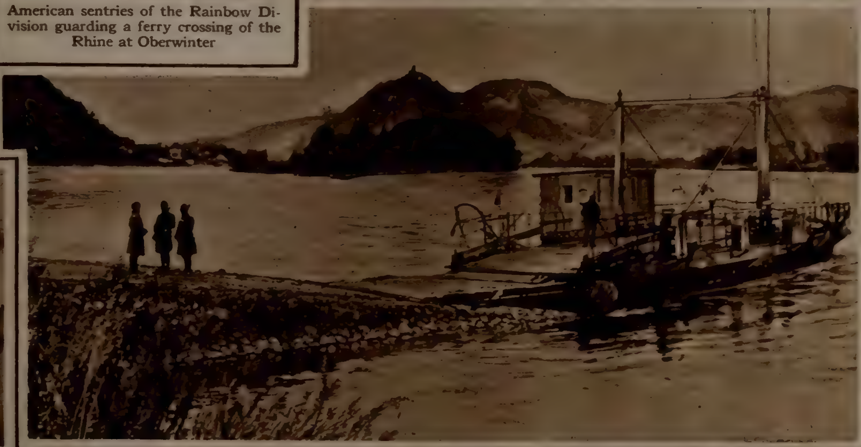
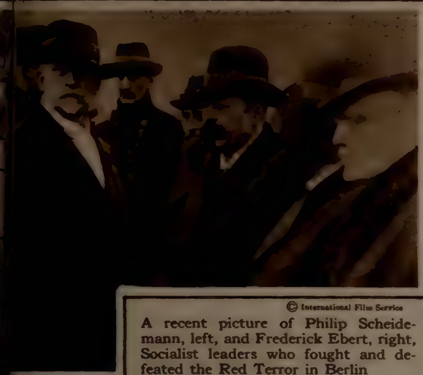
RD PEACE

© Committee on Public Information

American sentries of the Rainbow Division guarding a ferry crossing of the Rhine at Oberwinter





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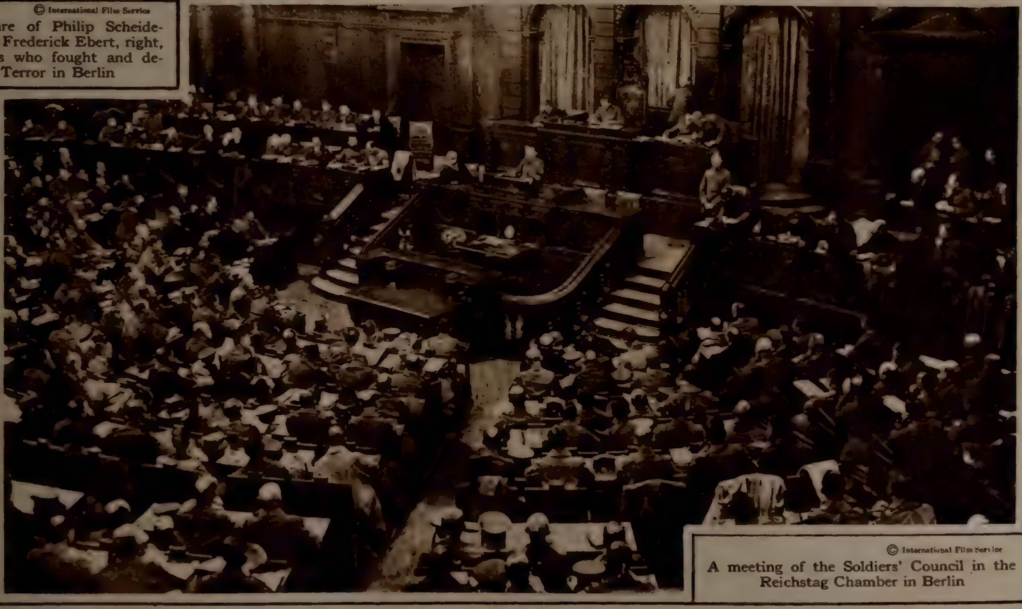
A recent picture of Philip Scheidemann, left, and Frederick Ebert, right, Socialist leaders who fought and defeated the Red Terror in Berlin

© Underwood & Underwood

m the camps awaiting the open-
ent office. If you know of an
tell Uncle Sam



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A meeting of the Soldiers' Council in the Reichstag Chamber in Berlin

SWORDS INTO PRUNING HOOKS

How It Is Proposed to Make the Unreclaimed Farm Wealth of the Nation a Heritage of the Soldiers After the War

By ROBERT H. MOULTON

MAKING provision for her disabled soldiers will discharge only a fraction of America's great debt to her millions of warrior citizens. A majority—a great majority, it has been shown—of these soldiers will be able-bodied. Inured to outdoor life, hard as nails and rejoicing in their physical vigor, they will shrink from the confinement of office and shop. Like the returning soldiers of our civil war they will undoubtedly turn in vast numbers to the land as the surest and most congenial path to a nook in the productive life of the nation.

Anticipating this, Secretary Lane is urging the President and Congress to consider a plan whereby approximately 400,000,000 acres of land now unfit for use may, by irrigation, drainage and clearance, be made suitable for farming and ranching, after which it will be settled, either free or upon easy terms, on such of our returning soldiers as wish to become agriculturists.

The plan, if successful, would tend to restore the parity between the urban and rural population, the disappearance of which in recent years has given rise to much pessimism among our political economists. The reclamation of the land in question—a vast domain equivalent in area to ten or twelve states the size of Illinois—with its subsequent development, would have a profound effect upon our post-war prosperity.

Every country has found itself face to face with this problem at the close of a great war. At the close of our Civil War the public domain fortunately offered opportunity to the home returning soldiers. The great part the veterans of that war played in developing the West is one of our epics. The homestead law had been signed by President Lincoln in the second year of the war, so that out of our wealth in lands we had farms to offer the military veterans. It was also the era of transcontinental railway construction. It was likewise the period of rapid yet broad and full development of towns and communities and states.

These cabbages are growing on reclaimed swamp land

Irrigation helped nature and the farmer to make these onions

We have not now the bountiful public domains of the '60s and '70s. In a literal sense, for the use of it on a generous scale for soldier farm homes as in the '60s, the public domain is gone. The official figures at the end of the fiscal year, June 30, 1917, show that we have unappropriated land in the continental United States to the amount of 230,657,755 acres. It is safe to say that not one-half of this land will ever prove to be cultivable in any sense. So we have no land in any way comparable to that in the public domain of '65. But we do still have millions of acres of undeveloped lands in the Northwest, lake states, and the South, and also swamp lands in the Middle West and South, which can be made available through the proper development. Much of this land can be made suitable for farm homes if properly handled.

It is required that each type of land be dealt with in its own particular fashion. The arid lands will require water, the cut-over land will require clearing and the swamp land must be drained. Without any of these aids they remain largely "No Man's Land." The solution of these problems is no new thing. In the admirable achievement of the reclamation service in reclamation and drainage we have abundant proof of what can be done.

Plans and investigations have been under way for some time. A survey and study have been made by the reclamation service on the great Colorado basin. That project, undoubtedly, will appeal to the new spirit of America. It would mean the conquest of an empire in the Southwest. It is believed that more than 3,000,000 acres of arid land could be reclaimed by the completion of the upper and lower Colorado basin projects.

It has been officially estimated that more than 15,000,000 acres of irrigable land now remains in the government's hands. This is the great remaining storehouse of government land for reclamation. Under what policy and program millions of these acres may be reclaimed for future farms and homes it remains for legislation to determine.

The amount of swamp and cut-over lands in the United States available for farming is extensive. Just how much there is has never been determined with any degree of accuracy. Practically all of it has passed into private ownership. For that reason, in considering its use, it would be necessary to work out a policy between the private owners and the government unless the land was purchased. It has been estimated that the total area of swamp and overflowed lands in the United States is between 70,000,000 and 80,000,000 acres. Of this amount about 60,000,000 acres can be reclaimed and made profitable for agriculture.

A plan whereby land is developed in large areas, subdivided into individual farms, then sold to actual, bona fide farmers on a long time payment basis, has been in force not only in the United States under the reclamation act but also in many other countries for several years. It has proved a complete success. In Denmark, Ireland, New Zealand and the Australian commonwealth it has completely changed the land situation. One of the features of this plan is that holders are aided in improving and cultivating the farm.

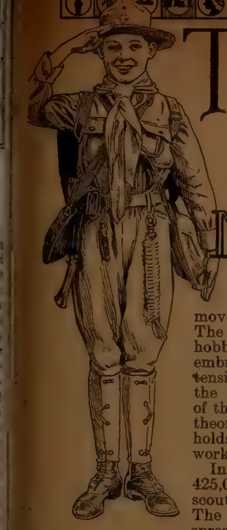
Its beneficial results have been well described by the Canadian commission which was appointed to investigate its results in New Zealand. There, the commission reported, the farmers had built better houses or remodeled the old ones, brought a large acreage of land under cultivation that would otherwise have remained idle, had bought and urged more labor-saving machinery on the farms and in the houses. They kept more sheep and pigs and had so largely increased the revenue from their farms that they were able to meet the payments on the mortgages and to adopt a higher standard of living and a better one. Throughout the country a higher and better civilization was being evolved; the young men and women who were growing up were happy and contented to remain at home on the farm and found ample time and opportunity for recreation and entertainment of a kind more wholesome and elevating than can be obtained in the cities.

It may be said that this country, outside of Alaska, has no frontier today. Of course, Alaska will still offer opportunity for pioneer life. And, of course, Alaska likewise has yet unknown remarkable agricultural possibilities, but unless we make possible the development of this land by the men who desire a life in that field, we will lose a great national opportunity. Furthermore, this is an immediate duty. The work of definite planning should be done now.

The plan outlined by Secretary Lane does not contemplate anything like charity to the soldier. He is not to be given a bounty. He is not to be made to feel that he is a dependent. On the contrary, he is to continue, in a sense, in the service of the government. Instead of destroying our enemies, he is to develop our resources.

The work that is to be done, other than the planning, should be done by the soldier himself. The dam or irrigation project should be built by him; the canals, ditches, the breaking of the land, and the building of the houses should under proper direction be his occupation. He should be allowed to make his own home, cared for while he is doing it, and given an interest in the land, for which he can pay through a long period of years, perhaps thirty or forty years.

The farms should not be turned over as the prairies were—unbroken, unfenced, without accommodations for men or animals. There should be prepared homes, all of which can be constructed by the men themselves and paid for by them under a system of simple devising by which modern methods of finance will be applied to their needs.



The Boy of Today and the Man of Tomorrow

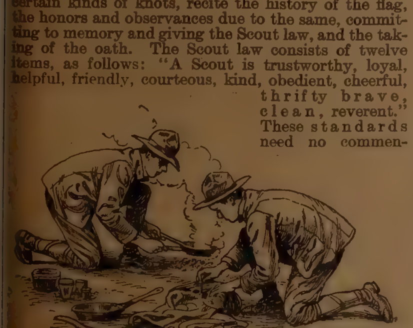
By Richard Braunstein

MANY as are the splendid efforts that have been made for citizen training, the Boy Scout movement is among the best. The movement is not a fad, hobby or experiment. It embraces a program of intensive training designed for the all-around development of the boy. It has passed its theoretical stage and now holds its place as a thing that works.

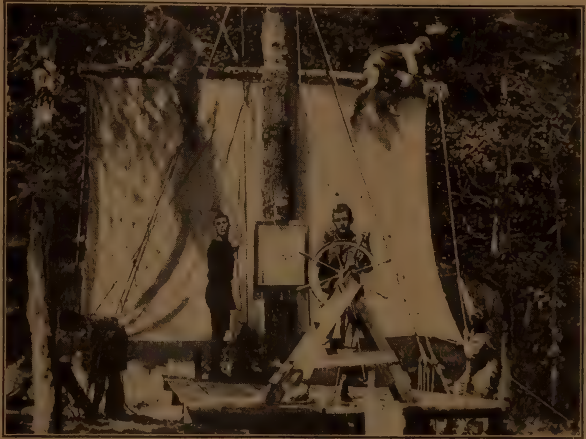
In America there are 425,000 registered scouts, scoutmasters and officials. The reason for this wide spread and growth is the willingness of men to give time, talents, study and money for its development. It is a golden opportunity for clergy, and social and church workers to identify themselves with that which will ultimately solve the boy problem, reduce juvenile delinquency and build up a citizenship that will make for the betterment of social conditions in the days that are ahead.

The scoutmaster is the key to the situation. It is necessary for him first of all to be genuinely interested in his work. He will fail if he adopts it as a mere pastime or avocation for his leisure hours. The scoutmaster is to be a specialist, a man of vision, training, patience, ideals. He is to be a picked man, one who is ready and willing to become an expert in the adolescent boy. Just how important a factor he is as a leader along these lines may be learned from the fact that universities and colleges, Y. M. C. A. training schools, Bible conferences and gatherings like Silver Bay, are outlining courses of instruction for his guidance and efficiency, and to enable him to better understand the plastic clay to which he is to take the relationship of potter. He studies woodcraft, first aid, signaling, code telegraphy, physical culture, nature in all its branches, chivalry, craftsmanship, psychology, and innumerable other things contributing to the sum of human knowledge. The scouting program embraces everything that is worth while. Of course it is flexible and may be used according to local conditions, equipment available, type of boy to be trained, and, in short, the whole scheme is in the hands of the scoutmaster for him to use as he deems best. A mine of information outlining the program may be found in the two handbooks—one for the leader and the other for the group. Other books and numerous bulletins may be had from the national headquarters in New York City.

TO GIVE in detail the entire program of the Scout movement is impossible. The type of boy to whom it will not appeal has not been found. There is something for every kind of boy. The first step is to become a tenderfoot. This requires the ability to tie certain kinds of knots, recite the history of the flag, the honors and observances due to the same, committing to memory and giving the Scout law, and the taking of the oath. The Scout law consists of twelve items, as follows: "A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty brave, clean, reverent." These standards need no commentary. They are foundation stones in interpretation and practice for character building. The Scout oath is: "On my honor I will do my best—to do my duty to God and my country and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight." The law and oath give steadfastness of purpose, highmindedness, gentleness and honesty.



The next step is the taking of a test for the Second Class rank. After this has been done the boy is a candidate for the First Class rank. The tests are not impossible for any boy, but they are meant to be difficult. They call for close application, hard study, initiative, self-confidence and self-expression. After these tests there are innumerable merit badges and honors to be won, leading to the ranks of Star, Eagle and Life Scout. The last-named are earned by specialization along lines of endeavor in which the contestant has proven himself efficient. He may strive to become expert in some craft, in which is included church and school. There is plenty of scope and opportunity for the boy to express himself along those lines that correspond to his natural ability and temperament. He may have talent for one thing. He is encouraged to develop that talent. It may be music, painting, woodcraft, carving, nature study, athletics, or anything else that may interest him. The Scout motto is "Be prepared." The Scout slogan is "Do a good turn daily." He is not permitted to capitalize his good turn or receive a tip for an act of kindness. His thrift is given an impetus, however, and he is required by his tests to earn and deposit a sum of money in some bank. It is also required that he earn the money for his uniform and other equipment. The uniform insignia of rank and other matters are only meant to be means to an end. The objective is the winning and holding of the boy. The boy is taught to protect the weak, succor the ailing and help those who need assistance.



These are no landlubbers, but seaman born

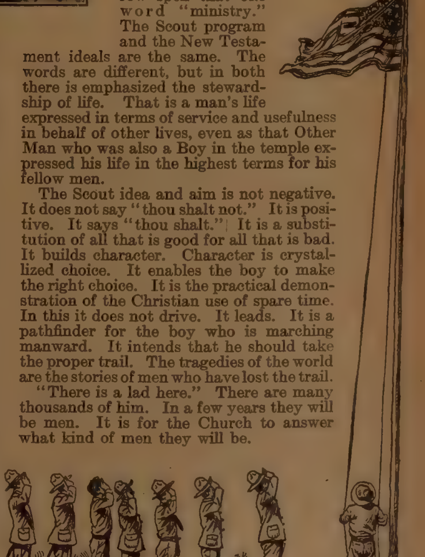
THE Boy Scout movement is not military but militant. It wages war against the natural enemies of the boy. It does this by keeping his head, heart and hand busy with the right things. The boy *will* be busy at something. He is active, alert, alive. This activity, alertness and virility must be given a sense of direction. He is looking for a good time. He is eager for fun. Scouting gives him guidance in the direction of his normal desires. It furnishes him healthy pastime for his leisure. It is an exhaust for his surplus energy. Steam will do much. Mastered, it will turn the wheels of industry.

The average boy is interested in the old swimming-hole, the trees, stars, wild flowers, rocks and hills. The things that creep, crawl, crouch, wriggle, squirm, fly and swim hold him. The camp-fire, the tent, "camping out," are his day and night dream. He has a longing to do the unusual. His is striving to do the unconventional. He craves adventure. Unless he is given these with the supervision of intelligent leadership, he will realize his ambitions, but the results will be painful for everybody involved. The hike, tracking, stalking, pathfinding are his delight. He wants to be an Indian, a deerslayer, a Daniel Boone, a Hudson Bay trapper. In all this he is perfectly normal. If he wishes to imitate the red brother, scouting gives him the opportunity to play Indian—an Indian in peaceful times, not an Indian on the war-path. It is not necessary to be dead in order to be a good Indian. In fact, we are all Indians. The primitive instinct is in us all. The wild calls. The answer is in our souls. The love of the outdoors is in our blood. The lure of the great silences, open spaces, broad plains, giant trees, wide ranges and deep waterways ever beckon. The Book of Nature is more interesting than the books about nature.

The boy as well as the man likes to excel. The man has learned in the school of experience. The boy is yet a learner. His is the spirit of the explorer. He likes to subdue and chain the elements. He wants to express himself in some big way but does not know how. This groping has led to the discovery of continents, the invention of things useful, the production of art and music, the founding of industries and empires, the building of nations and the framing of laws. It has given us the blessings and splendid accumulations of this twentieth century. It has been boy power, developed into man power, that has planted churches, hospitals, mission fields. It has built colleges, orphan asylums, libraries and museums. It has been man power, let loose in the right direction, curbed before it had gathered momentum, guided into the proper channels. It has been the spirit of the conqueror that has striven heroically to make things come to pass. Unless this spirit is led intelligently, history will have some more black chapters and repeat itself in some future Alexanders, Napoleons and Kaisers endeavoring to bring the world to their feet, not to make it better, but to lay tribute and humiliate. The fundamental principle is first of all to conquer self. The Scout movement teaches the boy to conquer himself. It is a process of self-mastery. It aims to make the manhood of tomorrow spell that one word "ministry." The Scout program and the New Testament ideals are the same. The words are different, but in both there is emphasized the stewardship of life. That is a man's life expressed in terms of service and usefulness in behalf of other lives, even as that Other Man who was also a Boy in the temple expressed his life in the highest terms for his fellow men.

The Scout idea and aim is not negative. It does not say "thou shalt not." It is positive. It says "thou shalt." It is a substitution of all that is good for all that is bad. It builds character. Character is crystallized choice. It enables the boy to make the right choice. It is the practical demonstration of the Christian use of spare time. In this it does not drive. It leads. It is a pathfinder for the boy who is marching manward. It intends that he should take the proper trail. The tragedies of the world are the stories of men who have lost the trail.

"There is a lad here." There are many thousands of him. In a few years they will be men. It is for the Church to answer what kind of men they will be.



Churches Organize for Unity

By H. K. CARROLL, LL. D.

THE movement for organic union of Evangelical Christian churches, begun by the Philadelphia Conference of December 4-6 last, is now definitely launched.

It will be remembered that the Conference, in which were representatives of fifteen or sixteen denominations, provided for the appointment of an Ad Interim Committee to invite other denominations to join the movement, to promote it, to prepare plans for organic union, and to make the necessary arrangements for the meeting of an interdenominational council not later than 1920 to consider and adopt such plan. The Ad Interim Committee held its first meeting in the Witherspoon Building, on Walnut Street, Philadelphia, February 4, and organized, appointed subcommittees and made plans for its work. It consists of about forty men, assigned to and appointed by the various denominations, on the basis of one member from each and one additional member for each 500,000 communicants, or major fraction thereof. A list of the members of this important committee, which has momentous duties and tasks to perform, follows:

Members of the Ad Interim Committee

Baptist Churches: Rev. Cornelius Woelfkin, D. D., Fifth Avenue Baptist Church, New York, N. Y. Rev. Arthur T. Fowler, D. D., East Orange, N. J.; Rev. Elijah A. Hanley, D. D., 94 Berkeley St., Rochester, N. Y.; Rev. H. F. Stilwell, D. D., 2387 Woodmere Ave., Cleveland, Ohio.

Congregational Churches: Prof. Williston Walker, Ph.D., 281 Edwards St., New Haven, Conn.; Rev. Raymond Calkins, D. D., 19 Berkeley St., Cambridge, Mass.; Rev. Hubert C. Herring, D. D., 14 Beacon St., Boston, Mass.

Disciples of Christ: Rev. Peter Ainslie, D. D., Seminary House, Baltimore, Md.; Rev. F. W. Burnham, LL.D., Carew Building, Cincinnati, Ohio; Rev. F. D. Kershner, D. D., Stand Pub. Co., Cincinnati, Ohio; Rev. H. C. Armstrong, Seminary House, Baltimore, Md.

Evangelical Synod of North America: Rev. J. U. Schneider, 116 Lower 6th St., Evansville, Ind.

Friends, Society of: Mr. Alfred C. Garrett, York and Fishers Rd., Germantown, Pa.

Moravian Church: Rev. John S. Romig, D. D., 1411 N. 17th St., Philadelphia, Pa.

Presbyterian Church, U. S. A.: Rev. Wm. H. Roberts, D. D., 513 Witherspoon Bldg., Philadelphia, Pa.; Rev. Wm. H. Black, D. D., Marshall, Mo.; Rev. Charles R. Erdman, D. D., Princeton, N. J.; Henry W. Jessup, Esq., 55 Liberty St., New York, N. Y.

Protestant Episcopal Church: Rt. Rev. Ethelbert Talbot, D. D., S. Bethlehem, Pa.; Rev. Louis C. Washburn, D. D., 317 S. 11th St., Philadelphia, Pa.; Geo. Wharton Pepper, Esq., Land Title Bldg., Philadelphia, Pa.

Reformed Church in the United States: Rev. Geo. W. Richards, D. D., Lancaster, Pa.; Rev. Rufus W. Miller, D. D., 15th and Race Sts., Phila., Pa.

Reformed Episcopal Church: Rev. Robert Westly Peach, D. D., 271 Parker St., Newark, N. J.

United Brethren Church: Bishop G. M. Mathews, D. D., Dayton, Ohio; Bishop H. H. Fout, Indianapolis, Indiana.

United Presbyterian Church: Rev. W. M. Anderson, D. D., 1514 Master St., Philadelphia, Pa.

Welsh Presbyterian Church: Rev. R. R. Davies, D. D., 74 S. Meade St., Wilkes-Barre, Pa.

Methodist Episcopal Church: Bishop John W. Hamilton, LL.D., Stoneleigh Court, Washington, D. D.; Bishop Luther B. Wilson, LL. D., 150 5th Ave., N. Y.; Rev. David G. Downey, D. D., 150 5th Ave., N. Y.; Rev. Geo. P. Eckman, D. D., Scranton, Pa.; Rev. Robt. Bagnell, D. D., Harrisburg, Pa.; H. K. Carroll, LL. D., Plainfield, N. J.; Rev. Frank P. Parkin, D. D., Germantown, Philadelphia, Pa.

Christian Union Church: Rev. A. C. Thomas, Milo, Iowa.

United Lutheran Church of America: Rev. J. Henry Harms, D. D., 1010 S. 45th St., Philadelphia, Pa.; Rev. Edwin Heyl Delk, D. D., 630 N. Broad St., Philadelphia, Pa.

Armenian Evangelical Church: Rev. H. Y. Yardumian, Perry Bldg., 16th and Chestnut Sts., Philadelphia, Pa.

The Ad Interim Committee, most of whom were present, was organized by the election of these officers: Chairman, Rev. Dr. W. H. Roberts; Vice Chairman, Bishop Ethelbert Talbot; Secretary, Rev. Dr. Rufus W. Miller; Historian, Rev. Dr. David G. Downey; Treasurer, Mr. Bonsall, Philadelphia.

It was very fitting that Dr. Roberts should be elected chairman. Union of the churches has long been in his heart and in his plans and thoughts. He is not a dreamer, though he has vision, but a planner and a worker who, as Stated Clerk of the Presbyterian General Assembly, has the business of that great body so arranged and systematized that not the smallest detail is beyond his capable grasp. Moreover, he is chairman of the Assembly's Committee on Organic Union and Cooperation, and was intimately related to the action of the General Assembly proposing the organic union of the denominations. He was born in Wales, and has had an unusually wide range of experience, as servant of the United States Government in the Treasury Department, teacher, pastor, secretary, moderator, etc. His speech in acknowledgment of his election as chairman of the Ad Interim Committee was a model of brevity. He said:

"I appreciate very deeply the honor you have done me by electing me by a unanimous vote as chairman of this committee. It is well known to you how deep an interest I have cherished for many years in every movement which had as an object the bringing of Christians closer together. The present movement in which we are engaged is in my opinion more important than any other to which the churches have given attention during recent years. While we are not prepared as yet to enter into any consideration of the details of a plan of union, it is vital to the success of our undertaking that as many of the Christian denominations as possible should consent to the proposed council to be held not later than 1920. What is proposed is organic union in some form or other without raising at present any question either as to doctrine, government or worship. Let us go forward unitedly in the effort to bring together the representatives of the Christian churches of our country, seeking to realize what has been in the minds of the majority of Christian persons, the one object of desire through many centuries, the bringing together into one our divided Protestant Christianity. We shall need to engage ourselves both in prayer and in work in this vital matter, and we must rely, above all other things, upon the power of God in Christ, and upon the influences of the Holy Spirit shed abroad in Christian hearts. With faith in God and confidence in our brethren, let us move forward in our work, seeking in all our efforts the will of Christ concerning his Church."

The Ad Interim Committee will meet monthly. In the meantime, half a dozen subcommittees will be active in shaping business for it and in carrying forward the work of preparation.

First of all, there is a committee of seven on Plan of Union. The committee will be guided by the general instructions of the December Conference, which in substance are these: (1) Keep in mind forces of vital spiritual life which alone give meaning to ou effort. (2) No mechanical uniformity must b sought or any form of organization which ignores o thwarts the free movement of the Spirit of God in th hearts of his servants. (3) The plans should b broad and flexible, so as to make a place for all th evangelical churches, "whatever their outlook of tradition, temperament and taste," or "their relationships racially or historically"; (4) Federal union after the order of our nation, not in the sense of "associated" or cooperative," may be considered. Withi these broad limits, the committee may formulate an recommend an acceptable plan, avoiding, on the on hand, the destruction of the denominational unit, and on the other, mere cooperation. The committee consists of Bishop Talbot, chairman, Bishop Wilson Professor Richards, Drs. Herring, Woelfkin and Ainslie, and Mr. Henry W. Jessup.

A Committee on Invitation, which is to extend invitations to other churches to join the movement consists of Dr. H. G. Mendenhall, chairman, and Drs Eckman, Washburn, Burnham, Delk, Garrett an Hanley.

A Committee on Publicity, which has to do with the promotion of the movement by conferences, meetings and publications, is composed of Dr. Peter Ainslie chairman, and Doctors Anderson, Kershner, Bagnel and Plack.

A Committee on Survey, consisting of Professor Walker and Doctors Roberts and Carroll, is to take cognizance of the whole fields of cooperation and union and report upon them.

A Committee of Reference, for questions of the evangelical status of some of the denominations—Professors Walker and Richards and Dr. Carroll—was also named, and provision made for a Finance Committee.

Addresses at a luncheon at the City Club, by Dr. Walker, Congregationalist, Dr. Kershner, Disciples of Christ, Mr. Alfred C. Garrett, Friends, Dr. Romig, Moravian, Dr. Black, Presbyterian, Dr. Washburn, Protestant Episcopal, Dr. Eckman, Methodist Episcopal, and others, indicated that serious thought i being given the subject of union in all the churches, and that it commends itself increasingly both to the ministers and the laymen. Mr. Garrett said the Society of Friends were greatly interested in the proposal and desired further information, directing him in the meantime to go "as far as they can and then stop." There is, it appears, a fear among the Friends and other denominations, that "organic union" means the swallowing up and disappearance of denominations, with their methods, practices and historic spirit. It should be known that no such plan is in contemplation, at least by the majority in this movement. The purpose, if one may interpret the spirit of the Conference and of its instructions, is to unite, not to destroy; to broaden, not to narrow, and to devise an elastic, not an iron-bound system, recognizing Paul's idea of diversities of gifts, of ministrations and of workings, but the same Lord and Spirit. The destruction of the denominations as units is not asserted in the instructions of the Conference, nor is it a necessary part of any acceptable plan of union. On the contrary, it is distinctly stated that our nation, while a Federal Union, "is not the less an organic union," and that "mechanical uniformity must not be sought."

The date of the council, to which the whole matter is to be submitted, has not yet been fixed; but it is hoped that it may be held some time in November next. Proposals of place of meeting have been received from several cities, including New York, The council, according to the basis of representation adopted, will be a body of about two hundred.

Was Teddy a "Fool"?

SOME fifty years ago, one very cold morning, a half-dozen or more boys were gathered closely around an old stove in the MacMillan School in New York City. One of those boys had poor health and especially weak eyes. An old gentleman always brought this boy to school. It was noticeable that the boy was always present and never failed to know his lessons.

While shivering around the old stove that morning, another boy, Fred McDaniel, a tall, awkward and unpurposeful-looking boy, came down the aisle, threw his skates on the floor and his books upon his desk, walked over to the old stove and said: "Ted, you're a fool!" Ted looked up quickly and said impulsively: "What do you mean?" "Oh, I don't mean what you think I mean," said Fred. "I mean that you're not able to come to school. Your eyes are weak, and you'll put them out and be blind. Your father is rich and you don't have to go to school. My father is rich and I expect to make the teacher expel me. I was expelled from school in Albany and they'll do it here. I'm simply not going to school." By this time Ted had risen to his feet.

"I may put my eyes out," he said, "but if I do, my father will send me to a blind school. I am going to be educated —*I am going to be educated!*"

Within three weeks, Fred succeeded in carrying out his determination, getting himself expelled from school. Another boy, Devolt, was present that morning. Devolt says: "Many years later I went to Albany, where Fred and I were born, to visit my parents. As I entered the depot, the wind was piercing, the snow was falling fast. I was attracted by the sight of a large man wearing coarse and untidy clothes. His face was haggard, his hair was streaked with gray. Across his shoulder was a large strap that held a heavy bundle of daily papers. 'Have a paper, sir?' I recognized the voice, and as I turned he said to me: 'Devolt, is that you?' 'Yes, Fred, old fellow, I'm so glad to see you.'"

After talking a few moments, the two old schoolmates stepped into a nearby café to have supper. Having ordered their supper, Devolt said: "Fred, do you remember—"

"Wait! Devolt, I know what you're going to say. You are going to tell me about the morning I told Ted he was a fool. Yes, Devolt, I remember it all, and it's the saddest memory of my life. For now he's our President, getting $75,000 a year, and I—I will sleep in a garret tonight."

HENRY C. RISNER, D. D.

God never divides sin into little parcels, after the manner of men. The one word "Sin" is singular, plural, comprehensive and all-inclusive with God.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

Ours But to Do!

SUNDAY, March 2. Ps. 119 : 6. "*Then shall I not be ashamed when I have respect unto all thy commandments.*" The first question to be asked concerning any task is not whether it can be done, but whether God has commanded it. We often begin to engross ourselves with what we call the "possibilities of the situation" when we have not stood still to hear the clear trumpet peal of the Almighty sounding forth the advance. When we get our eyes glued down to the peradventures of the road, to the "ifs" and "buts" and "perhapses" and "maybes," they are apt to dull the spiritual senses, and the bugle peal becomes a growingly faint echo and loses its note of imperative command. We begin to doubt whether we ever heard the sovereign mandate, and less exacting voices win and captivate our ears. Now in all matters of difficulty the first and supreme question is, What has God commanded? It is not ours to discuss the matter on the basis of possibilities and probabilities. It is ours to act on the basis that the voice has spoken from the throne.

It is in the daring path of God's commandment that the frowning difficulty becomes illumined. The way is lit up as we tread it. There is no such thing in life as a road blazing with light from end to end. The way of God's commandment never appears like some noble street, with all its lamps burning, making a line of unbroken radiance through the night. The lamps are lit one by one as the traveler arrives at each part of the road. Light is given for the immediate piece of the journey. It is not far-off issues that are illumined, but the place of my feet.

And so God never gives vision to cowards, and for the all-sufficient reason that they could not receive it. Courage makes the soul receptive. It opens the windows toward the sunrise. It prepares the way of the Lord, and the King of glory can come in. When a man dares to obey the summons of the Divine commandment, and takes the difficult road, his divine capacity begins to increase with the beginning of the journey. Moral courage is always an expansive ministry in the soul. It makes the soul porous toward the divine. The soul becomes apprehensive of the divine light, and it rejoices in hidden radiance and secret fires. The way of God's commandments reveals its lamps as brave men march along it. J. H. J.

Grace and Truth

MONDAY, March 3. John 1 : 14. "*And we beheld His glory, . . . full of grace and truth.*" Grace is a gentle virtue; truth is rugged. Grace is distinctively feminine; truth is masculine. Your man who is all grace is never strong on truth. Your man who is all truth is square, and by so much as he is square, is angular and uncomfortable to live with. How few are those who preserve a fine balance between these two qualities, and how fine the character of these few! When seen, we say of them what some one said not long ago in tribute to a saint: "He measures half way up to God." But what shall we say of Christ, who was full of grace and full of truth? We cannot think of God as different from him. He measures all the way up to God. We beheld in him the glory of perfect Godlikeness. We beheld his glory? Nay, we behold his glory, for his beauty is changeless. "He is Ancient of Days yet ever new." He who was before Abraham is the contemporary of us all. He is the "Lord of glory." Do you know who calls him by that name? It is James, his brother. But James had no better chance to estimate the greatness of his Brother than have we, who, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord. C. C. A.

The Doing of the Law

TUESDAY, March 4. Luke 10 : 30, 31. "*A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*" The Lord's answer concerning the doing of the law had left a sting in the conscience of the learned legalist. It was plain that the Lord questioned whether he had performed that law which he made his boast. He parried the blow by blurting out: "Who then is my neighbor?" implying that it was possible that he had not been fully informed on this point. The Lord now shows him that there was no need of asking even that question. Our neighbor is every one who is in need of our help. The common law of humanity says that to every man. One need not study great tomes of theology to know that much. The Lord purposely picks out the priest and the Levite to show that mere head knowledge is no proof of great religiousness. These two men surely knew that service rendered to people in distress is a fundamental requirement of the law. They had preached that principle and had expounded and illustrated it from many a passage in the Old Testament. Yet, when the occasion arose to put into practice their avowed principles, both of them failed miserably. As they came to the spot where the robbers' victim lay weltering in his blood, they started with quick apprehension, "This is surely a dangerous place," they whispered to themselves. "Those robbers may still be near." And prudence suggested: "If they come, they will slay you too. What is the use of allowing them to do that? You cannot save that life yonder; so save at least your own." Oh, yes, self-interest is a cunning reasoner. Its faint whispers even will drown the loud pleading of humanity, of compatriotship, of religion. Such is the heart of natural man, of every man; such is our heart. Try it, if you are not convinced. And for such men to prate about earning heaven by their works! W. H. T. D.

The Philosophy of Pain

WEDNESDAY, March 5. II Cor. 4 : 17. "*For our light affliction, which is for the moment, worketh for us a far more exceeding, eternal weight of glory.*" It is known that the pearl is formed by a grain of sand getting entrance into the shell of the oyster, and thereby causing pain to its sensitive body. The oyster covers the strange body with a slimy secretion, rounding off all sharp angles, molding it into a polished pearl. What seemed a trial is converted into a jewel, radiating all the tints of light. Paul may have been thinking of his thorn in the flesh when he penned the text. He realized that a momentary trouble, quietly accepted, becomes a gem for the crown of glory.

So burdens of sand in a shell have produced pearls worth millions of wealth, adorning the crowns of emperors. Nature thus furnishes facts explaining the philosophy of pain. No chastisement at present appears joyous, but afterward it yieldeth the peaceable fruits of righteousness in the glory of character that will shine on as the stars forever and ever.

The culture of suffering elevates the soul to the very heights of perfection, if it is a willing submission, a thankful service. Every one has his cross or burden, secret or visible, that will blossom into beauty like Christ's tree of the cross, if we can say, "Thy will be done." If a broken oyster mends its shell with a pearl, we should not wonder that a broken heart may be mended with the blood of Calvary, the ruby of redemption. We know that rocks do not make soil till crumbled nor the flint fire till smitten; that the angel does not come from the marble till it is chiseled.

E. W. C.

Pleasing Our Neighbors

THURSDAY, March 6. Rom. 15 : 2. "*Let every one of us please his neighbor for his good to edification.*" It was said of a reformer who worked with greater intensity than success that he seemed to have inherited a perpetual quarrel with other people. He did not get along well with his neighbors. He was without tact. This word tact is a small one, but very significant. Tact means touch. One who is without tact is out of touch with his neighbors. In our daily relationships we come into touch with various people, but some people are entirely too "touchy." They are thin-skinned and over-sensitive. Some people are as hard to approach as a porcupine. There is no coming into contact with them with safety to our own feelings or to others'. The right kind of religion involves the cultivation of amiable relationships with our neighbors. Look at the Ten Commandments. A majority of them have reference to social relationships. The ethical code of the Old Testament and the New is rich in altruism. The three great problems of the soul are Self, Other People, and God. The great part of the world may be included under the category of Others. Christianity makes little of ceremony, but makes much of the cultivation of those graces which are primarily social and which tend to the proper treatment of the Other Self. Wise was that old philosopher who took as his motto, "I will make my enmities transient, my friendships eternal." The heaven toward which we make our way is not a solitary habitation. We shall dwell with our neighbors there. Were it not wise for us to get acquainted with them here, to learn to know them at their true value? Jesus spoke his parable of the Good Samaritan primarily to instruct his disciples in the principles of neighborliness. The early church was rich in the spirit of brotherhood. Dwellers in great cities tend to forget the primary virtues of friendliness. The human fellowships of the church are secondary in value only to the divine fellowship which is at the heart of the impulse to neighborliness. If the first maxim of philosophy is "Know thyself," the first ethical maxim of the Gospel is "Know thy neighbor." C. C. A.

Who Is My Neighbor?

FRIDAY, March 7. Luke 10 : 33, 34. "*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*"

Purposely, again, the Lord introduces the Samaritan as the third actor in this drama. He was apparently a layman, and belonging to a nation whom the members of the Jewish church regarded as castaways. But this half-heathen puts to shame the learned doctors of the law and renowned practitioners of religion. He was on a journey which required expedition, as we shall see; he had reason to hurry, but the sight of the unfortunate sufferer appeals to his sympathy with such force that he promptly abandons his journey for the time being, let the consequences be what they will. He administers the first aid to the sufferer by applying the customary remedies, and then conveys him carefully and tenderly to a place where more thorough aid can be rendered. At the inn whither he takes him he does not turn him over to other people, pleading haste as he might have done, but takes the tending of the patient upon himself. He spent that day and the night with him, watching with anxious concern the development of the wound fever and the chances for recovery of his ward. Here was true serving love seen. "Mark the beautiful climax," exclaims a divine: "first the compassionate heart, then the helping hand, next the ready foot, finally the true-hearted charge." Yes, these features are all there, and they are all things that we should wish to have done to ourselves if we were in like distress. He loved his neighbor as himself; yea, he set aside all thoughts of his interest and looked not upon his own things but upon those of another. The Good Samaritan's action appears still greater if, as is likely, the wounded man was a Jew. In that case he overcame also his national aversion. With the impulse of the true benefactor he viewed in this victim of violence not the Jew, but the unhappy man. In true love he gave him not only of his own but himself wholly. His love was not mere lip-profession and tongue service, but sterling deeds performed from honest conviction. W. H. T. D.

The Eternal Word

SATURDAY, March 8. John 1 : 1, 2. "*In the beginning was the Word; the same was in the beginning with God.*" Christ is called the unbeginning beginning and the unending end—the Alpha and the Omega, the all and in all. From creation he saw the end of time and the cycles of eternity. He endured the cross for the joy of his coming universal kingdom. He viewed from afar the coming magnificent tapestry, the production woven by divine fingers, a perfect masterpiece of shadows and sunshine, of brilliant beauty upon a dark background of suffering. He saw this mosaic of human character adorning the galleries of eternity.

Christ is called the Word. Words express thoughts, action, life. Our Lord is the express image of the Father's thought in creation, nature, redemption and glorification. Words are close to mind and soul, inseparable from them; so Christ was with God, was God. We know his words better since he was made flesh. He thus translated divinity into humanity in a language all could understand.

Jesus did not begin to live at Bethlehem, for on both sides of Christ stretches eternity. He is contemporary with all history in this world and in all worlds. Take Jesus out of the Bible and it crumbles into dust.

Behold him; he breathes on men and they receive the Divine Spirit. He touches eyes and ears and whole bodies into life from the dead. He draws all men toward his bleeding arms and on his bosom the love and mercy of the All-Father is known and felt. Are you sheltered here under the shadow of the Almighty? Are you a friend of the Friend who sticketh closer than a brother, who, having loved you, will love you forever? E. W. C.

Marion Harland's Corner

Correspondents in the Chair

IT IS my intention to devote, now and then, an entire number of the Corner to the consideration of contributions from corresponding members of our great Family Circle. We solicit from them recipes which they can safely recommend to sister housewives; stories of successes and failures in the practice of their noble profession of home-making; queries and problems they would have solved by readers and friends, and bits of kindly counsel that will ease the burden of daily life for others.

A sheaf of letters lies ready to my hand today, and I earnestly entreat that the example of the writers may encourage other co-laborers and well-wishers.

No. 1.

(1) In making cake, or candy, does it make any difference how it is stirred? (2) In pulling taffy does it matter if one twists it while pulling?—Mrs. B. L. N. (*Washington*).

(1) So long as the ladle or spoon reaches the bottom of the bowl at each stroke and beats the contents evenly (always with an upward movement), it is of no consequence in what direction the strokes are made. The end to be gained is to force the air into every part of the mixture. If you can use first one hand, then the other, the work will be done more expeditiously and well than if only the right or the left hand wield the beater. The fancy that eggs, batter, etc., should be beaten in one direction is an exploded superstition.

(2) In pulling taffy, or any other kind of candy, use the tips of the fingers only. Butter or flour these lightly and do not allow the hot molten mass to touch the rest of the hand. And it is better to pull the ropes straight than to twist them. Skilled candy-makers will tell you that the product of the task will be lighter in weight and more porous and brittle than if it be "lumped" or twisted, or much kneaded, like dough, in the process.

No. 2.

My trouble is this: My cook-stove is a range in which I use wood, mostly pine, and it gets so badly choked up with soot that I have to clean it frequently. The chimney (stovepipe) also becomes clogged, and has to be taken down and cleaned. This is a lot of trouble, and I am asking you if you can tell me how to prevent this accumulation of soot. The stovepipe has an elbow in it, and enters a chimney at the end of the kitchen. Everybody in my community uses pine stovewood, but few have my trouble. Can you help me?—Mrs. W. (*South Carolina*).

In the "olden time," when everybody burned wood and in brick chimneys, it was customary to set fire to the wood-soot clinging to the bricks lining the chimney and burn it clean. Once in a while the inflammable soot took fire of itself and did the business voluntarily. Then wood-stoves were introduced into country-houses and chimney-sweeping became a trade. The cause of the trouble in your case is undoubtedly the elbow in the pipe. The soot accumulates there and cannot fall back down into the range. I know of no preventive to this serious annoyance, except to let the pipe get cold, disjoint it below the elbow, and with a long-handled brush remove the soot into a pan placed below. The soot that has clogged the chimney may be swept down from the top through the throat of the chimney. I grant that this is a laborious operation. And it is possible that a better informed reader than myself may tell us of some new discovery which may abate the nuisance.

I lay your appeal before a compassionate constituency, coupling it with an earnest request for help.

No. 3.

A short time ago, a cup of so-called "Vinegar Bees" was given me, with the following directions for making one gallon of vinegar:

"Four quarts of lukewarm water; four tablespoons granulated sugar; four tablespoons sorghum; one cup of 'vinegar bees.'

"Stir and let all stand in a warm place for six days. Then strain out the 'bees' (two cups full) and repeat the process. The 'bees' double in quantity every six days and should be kept busy. So a nice way to do is to give that next-door neighbor a 'start' and let the good work go on."

Now, will some one kindly give us the life history of these "bees," telling where they originated, how to preserve them from year to year, or how to obtain a fresh start?—Mrs. H. E. G. (*Minnesota*).

Careful research into encyclopedias and much questioning of experts in chemistry and entomolgy have driven me to the final resource of information that may reward our quest. In referring the matter to the constituency-at-large, I remind them of the possibility that "vinegar bees" may be the catchy name of a patented article. In which case our rule against the mention of proprietary drugs, etc., would forbid the publication of the title of the maker of the desired "starter." It is also possible that "vinegar bees" may be but another name for "mother" which gathers upon the surface of vinegar and is thus defined: "A stringy, mucilaginous substance that forms in vinegar during the acetous fermentation, which sets up and hastens this kind of fermentation."

But whence the "bees"?

No. 4.

Some time ago a member who believes in using lots of potatoes, milk and butter asked for a recipe for potato soup that would take the place of meat in a meal. You sent a recipe through the Corner, but I think mine is better yet. So I am sending it to you:

Four large potatoes; two quarts of water; one onion. Let them boil a long time, then pour off the water into a clean dish; mash the potatoes well; return the water they were cooked in to the potatoes, put in butter the size of an egg, salt and pepper to taste, then add one pint of cream or cream-and-milk, or all milk. Let it boil up and serve. I have used this recipe for years. It surely is good, especially on a cold day. Use your own judgment as to how thick you want the soup to be.—Mrs. C. B. (*Illinois*).

Here is a pleasing coincidence. From another section of the country and some hundreds of miles distant from the last speaker's home, comes—in the same breath, as it were—a letter and a recipe from a Cornerite who also "believes in using lots of potatoes, butter and milk," and carries her fondness for them into the manufacture of potato soup. Incidentally and unconsciously she also betrays a fondness which some may consider more uncommon, in bestowing upon her favorite soup a title we have especial pleasure in appending to another recipe. And—why not?—some day the weight of what I know of the subject may compel me to set my pen in rest to defend a much maligned body of women who have had a great flight of afflictions to endure since the beautiful idyl of Naomi and Ruth should have given a different keynote to all the generations following:

Mother-in-Law's Potato Soup

Cut raw potatoes in small pieces or slices, and boil in the usual way. Drain off the water, pour on sweet milk, add butter, salt and pepper, and let it get warm enough to eat. Some boil the milk, but I am never successful in doing that way. Some pour cream and buttermilk (or thin sour cream only) over potatoes, and thicken with flour to desired consistency. I have gotten more good out of the practical talks and recipes in this Corner during my short year and a half of housekeeping than from any others I have read.—Mrs. H. A. K. (*Minnesota*).

As a large percentage of said recipes were contributions by our splendid band of working Cornerites, I have no hesitation in allowing the closing sentence of the foregoing to appear as it is written, and attributing the complacency that warms my heart in reading (and in believing) it to maternal pride in my fine corps of housemothers.

Special and Important

Will J. A. H., whose queries respecting reading for children appeared in the Corner several weeks ago, send, without delay, address *in full* to Marion Harland, care of the Christian Herald? Valuable written and printed matter has been consigned to the Corner which will be forwarded upon receipt of directions as to parcel post, etc. There is a flaw in the address now in our hands.

Helps in the Home

Surprising but true, there are some housewives who try to get along without household scales.

The child from the wealthy home who comes to school having eaten a breakfast of doughnuts and coffee is only a little better equipped than the poor child who has had no breakfast at all.

Early hatches mean profit; almost any hen will lay in the spring, but it's the early bird that catches the high prices of winter eggs.

Instead of covering the top of the kitchen cabinet with oilcloth, try covering it with zinc. Hot dishes won't hurt it, it is easily cleaned and lasts a lifetime.

Famine and Plague Work Havoc in India

THE Methodist Episcopal Church has been called upon to send aid to its Indian members who are suffering from the double affliction of famine and influenza. For some time past letters from the missionaries have reported a food shortage, which, coupled with the epidemic of influenza, made the situation serious. From Bareilly, Rev. C. L. Bare writes:

"We are in the midst of a sore famine. Prices have been rising for the last four years, and now our monsoon rains have failed. As a result, prices of all commodities have risen until grain foods are more than twice as high as in the great famine of 1896-7. The ground is so dry and baked that the cultivators cannot plow and sow their wheat, barley, and other autumn crops. It is the most serious time I have seen since I came to India, forty years ago."

A letter from Allahabad says:

"The rains over a large part of India have totally failed this year, and famine conditions are widespread. Distress is becoming acute, prices are very high. Our poor people, particularly our workers, who live at great sacrifice most of the time, are in great distress, and we are much concerned for them. The influenza death rate is very high. Every worker writes of terrible conditions in his village, and many of the workers themselves are suffering from the disease. Last week I sent out to all the workers instructions as to how to treat the malady with simple Indian remedies which the ordinary villager can obtain, and this week medicines are being distributed through our workers as well as through other organized agencies. We are cooperating with the civil authorities in their efforts to combat the epidemic."

Bishop J. W. Robinson, of Bombay, says that the high prices are particularly hard on the mission workers, who are needed at their posts, and so cannot go into the government relief works. He writes:

"The epidemic of influenza is much more serious than the most virulent outbreaks of black plague or cholera we have ever had. In Bombay the daily death toll went up from seventy to as high as 780; in Poona it rose from ten to 260. The approach of the cooler season, which superinduces pneumonia, and the bodily weakness which follows famine conditions, will make the months ahead very trying. The government is doing all it can, as are all the missions and other philanthropic bodies; but ignorance, poverty, and fatalism make a condition difficult to remedy."

The Methodist Executive Board for India cabled to the Board of Foreign Missions asking if special relief to the extent of $30,000 could be sent to India. The Board decided that the most immediate method of meeting the need was through the special relief fund of the Centenary Department of War Emergency and Reconstruction. Ten thousand dollars were at once sent to the Executive Board for Southern Asia to be used in meeting the situation in India.

The Christian Herald Relief Committee in Bombay, under Dr. Hume's capable direction, is ready to make immediately effective every penny you can send. Address your gifts to India Famine Fund, care of Christian Herald, Bible House, New York City.

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The Search

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CHAPTER IX—*Continued*

THOMAS was well trained. The cars were always in order. He was used to Ruth's hurry calls, and when she reached the garage she found the car standing in the back street waiting for her. In a moment more she was rushing on her way toward the village without having aroused the suspicion of the two young men who so impatiently awaited her return. Mrs. Cameron was ready, impatient and eager as a child, standing on the sidewalk with a great blanket shawl over her arm.

It was not until they had swept through the village, over the bridge, and out on the broad highway toward Chester that Ruth began to realize what a wild-goose chase she had undertaken. Just where did she expect to find John Cameron, anyway? It was now three minutes to five by the little clock in the car, and it was a full fifteen minutes' drive to Chester. The plan had been to delay him on the way to the train, and there had been mention of a short cut. Could that be the rough stony road that turned down sharply just beyond the stone quarry? It seemed hardly possible that anybody would attempt to run a car over that road. Surely John Cameron knew the roads about here well enough to advise against it. If they had gone down there they might emerge at the other end just in time to miss the train, and then start on toward Wilmington. Or they might turn back and take the longer way if they found the short road utterly impassable. Which should she take? Should she dare that rocky way? If only there might be some tracks to guide her! But the road was hard and dusty and told no tales of recent travelers. Oh that some higher power might guide her! In that moment her heart put up what was almost her first real grown-up prayer. They skimmed down the grade past the stone quarry, and the short cut flashed into view, rough and hilly, turning sharply away behind a group of spruce trees. It was thick woods beyond. If she went that way and got into any trouble with her machine the chances were few that any one would come along to help. She had but a moment to decide, and something told her that the long way was the safe one, and shorter in the end. She swept on, her engine throbbing with that pleasant purr of expensive, well-groomed machinery, the car leaping forward as if it delighted in the high speed. The little woman by her side sat breathless and eager, with shining eyes, looking ahead for her boy.

They passed car after car, and Ruth scanned the occupants keenly. Some were filled with soldiers, but John Cameron was not among them. She began to be afraid that perhaps she ought after all to have gone down that hilly way and made sure they were not there. She was not quite sure where that short road came out.

The two women sat almost silent, straining their eyes ahead. They had said hardly a word since the first greeting. Each seemed to understand the thought of the other without words. For the present they had but one common object, to find John Cameron.

Suddenly, as far ahead as they could see, a car darted out of the wooded roadside, swung into their road and plunged ahead at a tremendous rate. They had a glimpse of khaki uniforms, but it was much too far away to distinguish faces or forms. Nevertheless both women fastened their eyes upon it with but one thought. Ruth put on more speed and forged ahead, thankful that she was not within city limits yet and that there was no one about to remind her of the speed limit. Something told her that the man she was seeking was in that car ahead.

It was a thrilling race. Ruth said no word, but she knew that her companion was aware that she was chasing that car. Mrs. Cameron sat straight and tense as if it had been a race of life and death, her cheeks glowing and her eyes shining. Ruth was grateful that she did not talk.

They did not go into Chester proper at all, but veered away to the right, and Ruth followed, leaping over the road as if it had been a gray velvet ribbon. She did not seem to be gaining on the car; but it was encouraging that they could keep it still in sight. Then there came a sharp turn of the road and it was gone. They were pulsing along now at a tremendous rate. The girl had cast caution to the winds. She was hearing the complacent sneer of Harry Wainwright as he boasted how they would get John Cameron into trouble, and all the force of her strong little will was enlisted to frustrate his plans.

It was growing dusk, and lights leaped out on the munition factories all about them. Along the river other lights flashed and flickered in the white mist that rose like a wraith. But Ruth saw nothing of it. She was straining her eyes for the little black speck of a car which she had been following and which now seemed to be swallowed up by the evening. She had not relaxed her speed, and the miles were whirling by, but she had a growing consciousness that she might be passing the object of her chase now at any minute without knowing it.

Presently they came to a junction of three roads, and she paused. On ahead the road was broad and empty save for a car coming toward them. Off to the right was a desolate way leading to a little cemetery. Down to the left a smooth wooded road wound into the darkness. There were signboards up. Ruth leaned out and flashed a pocket torch on the board. "To Singleton, 10 Miles," it read. Did she fancy it, or was it really true that she could hear the distant sound of a car among the pines?

"I'm going down this way!" she said decidedly to her companion, as if her action needed an explanation, and she turned her car into the new road.

"But it's too late now," said Mrs. Cameron wistfully. "The train will be gone, of course, even from Wilmington. And you ought to be going home. I'm very wrong to have let you come so far; and it's getting dark. Your folks will be worrying about you. That man will likely do his best to get him to camp in time."

"No," said Ruth decidedly. "There's no one at home to worry just now, and I often go about alone rather late. Besides, aren't we having a good time? We're going a little farther anyway before we give up."

She began to wonder in her heart if she ought not to have told somebody else and taken Thomas along to help. It was rather a questionable thing for her to do in the dusk of the evening, two women all alone. But then she had Mrs. Cameron along, and that made it perfectly respectable. But if she failed now, what else could she do? Her blood boiled hotly at the thought of letting Harry Wainwright succeed in his miserable plot. Oh for Cousin LaRue! He would have thought a way out of this. If everything else failed she would tell the whole story to Captain LaRue and beg him to exonerate John Cameron. But that, of course, she knew would be hard to do; there was so much red tape in the army, and so many unwritten laws that could not be set aside just for private individuals. Still, there must be a way, if she had to go herself to some one and tell what she had overheard. She set her pretty lips firmly and rode on at a brisk pace down the dark road, switching on her headlights now to see the way here in the woods. And then suddenly she jerked on the brake and came to a jarring stop just in time, for ahead of her a big car was sprawled across the road; and the rising hurriedly from a kneeling postu before the engine, in the full light her headlights, blinking and frown with anxiety, stood John Cameron!

CHAPTER X

THE end of her chase came so un pectedly that her wits were co pletely scattered. Now that she w face to face with the tall soldier, she h nothing to say for her presence the What would he think of her? H could she explain her coming? She h undertaken the whole thing in su haste that she had not planned ahe Now she knew that from the start s had intended not to explain how s came to be possessed of any inform tion concerning him. She felt a kind responsible shame for her old playma Harry Wainwright, and a certain lo alty toward her own social set, that p vented her from that; and yet it w the only possible explanation that co make her coming justifiable. So n in the brief interval before he had reco nized her, she must stage the next a and she found herself unable to spe her throat dry, her lips for the insta paralyzed. It was the jubilant li mother that stepped into the crisis a did the most natural thing in the wor

"John! O John! It's really you she cried, and the troubled young s dier, peering into the dusk to disco if here was a vehicle he might presu to commandeer to help him out of predicament, lifted startled eyes to t two faces in the car and strode forwa abandoning with a clang the wren with which he had been working.

"Mother!" he said, a shade of de anxiety in his voice. "What is the m ter? How came you here?"

"Why, I came after you," she sai laughing like a girl. "We're going see that you get to camp in time. We' made pretty good time so far. Jump quick, and we'll tell you the rest on t way. We mustn't waste time."

Cameron's startled gaze turned Ruth now, and a great wonder and d light sprang up in his eyes. It was li the day he went away on the train, o more so; and it brought a rich flu into Ruth's cheeks. As she felt the h waves she was glad that she was sitti behind the light and not in its glare.

"What! You?" he breathed wo deringly. "But this is too much! A after the way I treated you!"

His mother looked wonderingly fro one to the other:

"Get in, John, quick. We must lose a minute. Something might del us later." It was plain she was deep impressed with the necessity for the s dier to get back to his camp.

"Yes, please get in quickly, and us get started. Then we can talk said Ruth, relieved to find somethi she could say that was appropriate.

His hand went out to the door open it, the wonder still shining in h face, when a low murmur like a gro went up behind him.

Ruth looked up, and there in the f glare of the lights stood two bu civilians and another soldier:

"Oh, I say!" drawled the soldier no very pleasant tone, "you're not g ing to desert us that way! Not af Pass came out of his way for us! didn't think you had a yellow streak

Cameron paused and a troubled lo came into his face. He glanced at t empty back seat with a repression his disappointment in the necessity.

"There's another fellow here that h to get back at the same time I do?" said, looking at Ruth hesitatingly.

"Certainly. Ask him, of course Ruth's voice was hearty and put t whole car at his disposal.

"There's room for you too, Cha bers," he said with relief. "And Pa more will be glad to get rid of us, I su pect. He'll be able to get home so There isn't much the matter with th gine. If you do what I told you to carburetor you'll find it will go right. Come on, Chambers. We ght to hurry!"

"No, thanks! I stick by my friends!" d the soldier shortly.

"As you please!" said Cameron, pping on the running-board.

"Not as *you* please!" said a gruff ce. "I'm running this party, and all go together. See?" A heavy nd came down upon Cameron's oulder with a mighty grip.

Cameron landed a smashing blow der the man's chin, which sent him lling, and sprang inside as Ruth threw the clutch and sent her car leaping ward. The two men in front were en by surprise and barely got out the way in time, but instantly revered their senses and sprang after e car, the one nearest her reaching the wheel. Cameron, leaning forrd, sent him rolling down the gully, d Ruth turned the car sharply to oid the other car, which was occupy- as much of the road as possible, and the third man scrambling to his es behind her. It was taking a big ance to dash past that car in the rrow space over rough ground, but th was not conscious of anything but e necessity of getting away. In an stant they were back in the road and shing along through the dark.

"Mother, you'd better let me help u back here," said her son, leaning rward and almost lifting his mother to the back seat, then stepping forrd to take her place beside Ruth.

"Better turn out your back lights!" said in a steady voice. "They might llow, you know. They're in an ugly ood. They've been drinking."

"We're not on the right road, did u know? This road goes to the Pine ee Inn and Singleton!"

Cameron gave a low exclamation:

"Then they're headed for more liquor. thought something was up."

"Is there a crossroad back to the pike?"

"I'm not sure. Probably. I know ere is farther on, almost to the Inn. his is an awful mess to have got you to! I'd rather have been in the guard-use than have had this happen!"

"Please don't!" said Ruth earnestly. It's an adventure! I'm enjoying it. m not a doll to be kept in cotton wool!"

"I should say not!" said Cameron with deep admiration in his tone. "You haven't shown yourself much of a doll tonight. Some doll, to run a car the way you did in the face of all that! I'll tell you what I think of it later when we get out of this!"

"They are coming, I believe!" said Ruth, glancing back. "Don't you see a light? Look!"

Mrs. Cameron was looking too, through the little back window. Now she spoke quietly:

"Wouldn't it be better to get out and slip up in the woods till they have gone by?"

"No, mother!" said Cameron quickly. "Just you sit quiet and trust us."

"Something awful might happen!"

"No, mother! Don't you worry!" he said gently. Then to Ruth:

"There's a big barn ahead there on your left. Keep your eye out for a road around behind it. If we could disappear it's too dark for them to know where we are. Would you care to turn out all the lights and let me run the car? I don't want to boast, but there isn't much of anything I can't do with a car when I have to."

Instantly Ruth switched out every light and with a relieved "Please!" gave up the wheel to him. They made the change swiftly and silently, and Ruth took the post of lookout.

"Yes. I can see two lights. It might be some one else, mightn't it?"

"Not likely, on this road. But we're not taking any chances."

And with that the car bumped down across a gully and lurched up to a grassy approach to a big stone barn that loomed above them; then slid down another bank and passed close to a great haystack, whose clutching straw reached out weird fingers to brush their faces; and so they swept softly around to the rear of the barn and stopped. Cameron shut off the engine instantly, and they sat in utter silence listening to the oncoming car.

"It's the boys, all right!" whispered Cameron. "That's Passmore's voice."

His mother's hand stole out to touch his shoulder and he reached around and held it close.

"Don't tremble, mother; we're all safe!" he whispered in a tone so tender that Ruth felt a shiver of pleasure pass over her for the mother who had such a son. Also there was the instant thought that a man could not be wholly "rotten" when he could speak to his mother in that tone.

There was a breathless space when the car paused on the road not far away and their pursuers stood up and looked around, shouting to one another. There was no mistaking their identity now. Ruth shivered visibly. One of them got out and came toward the barn. They could hear him stepping over the stony roadside. Cameron laid a quiet hand of reassuring protection on her arm that steadied her and made her feel wonderfully safe once more.

The man had stumbled across the gully and up a little way toward the barn. They could hear him swearing at the unevenness of the ground, and in a moment more he was fumbling about for the barn door and calling for a flash-light. Then, like the distant sound of a mighty angel of deliverance, came the rumble of a car in the distance. The men heard and took it for their quarry on ahead. They climbed into their car again and were gone.

John Cameron did not wait for them to get far away. He set the car in motion as soon as they were out of sight, and its expensive mechanism obeyed his direction almost silently as he guided the car around the barn, behind the haystack and back again into the road over which they had just come.

"Now!" he said, as he put the car to its best speed and switched on its headlights again, "now, we can beat them to it."

The car dashed over the ground and the three sat silent while they passed into the woods and over the place where they had first met Cameron. Ruth felt herself trembling again, and her teeth beginning to chatter with the relaxation from the strain. Cameron seemed to realize her feeling and turned toward her:

"You've been wonderful!" he said, flashing a warm look at her. "And you too, mother!" lifting his voice a little and turning his head toward the back seat. "I don't believe there's another two women in Bryne Haven could have gone through a scene like that and kept absolutely still. You were great!" There was that in his voice that lifted Ruth's heart more than any praise she had ever received for anything. She wanted to make some acknowledgment, but she found to her surprise that tears were choking her throat so that she could not speak.

They emerged from the woods and in sight of the pike at last, and Cameron drew a breath of relief.

"There, I guess we can hold our own with any one now," he said, settling back in his seat, but relaxing none of his vigilance toward the car, which sped along the highway like a winged thing. "But it's time I heard how you came to be here. I haven't been able to explain it during the intervals when I've had any chance at all to think about it."

"Oh, I just called up your mother to know if it would help you any to be taken to your train," said Ruth quickly, "and she mentioned that she was worried lest you would miss it, so I suggested that we try to catch you and take you on to Wilmington or Baltimore, or wherever you have to go. I do hope this delay hasn't spoiled it all. How long does it take to go from Baltimore to camp? Do you think we can make it?"

"But you can't go all the way to Baltimore!" he exclaimed. "What would you and mother do at that time of night alone after I go to camp? You see, it isn't as if I could stay and come back with you."

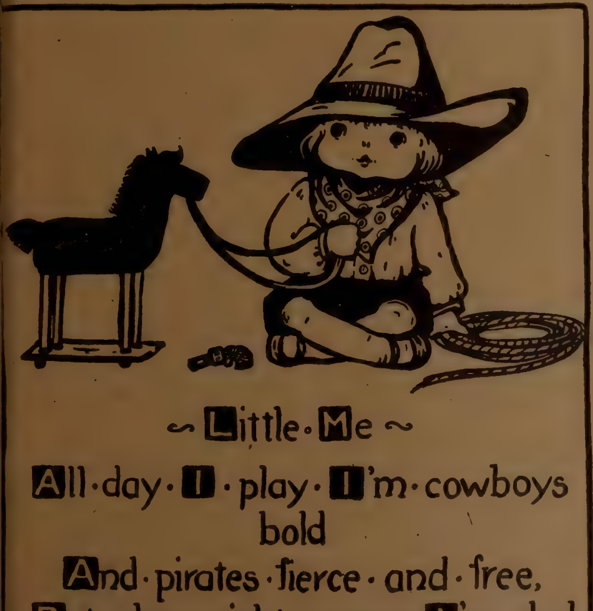
"Oh, we'll just go to a hotel in Baltimore, won't we, Mrs. Cameron? We'll be all right if we only get you safe to camp. Do you think we can do it?"

"Oh, yes, we can do it all right with this car. But I'm quite sure I ought not to let you do it just for me. What will your people think?"

"I've left word that I've gone to a friend in trouble," twinkled Ruth, "and I'll call them up when I get to Baltimore, and make it all right with Auntie."

Cameron turned and looked at her wonderingly, reverently.

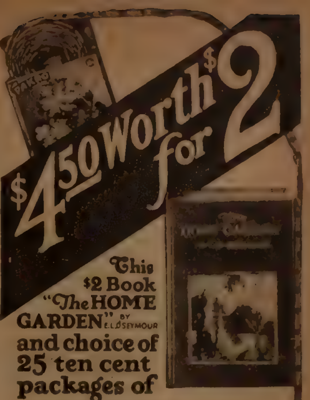
To be continued



~ Little · Me ~

All · day · I · play · I'm · cowboys bold
And · pirates · fierce · and · free,
But · when · night · comes · I'm · glad I'm · just
Dear · Mother's · little · me !

·Elizabeth·FitzHugh·



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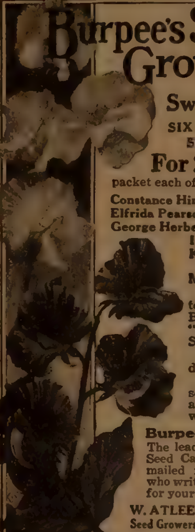

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Joshua, Patriot and Leader

International Sunday School Lesson for March 9
Joshua 1 : 1-9

The Task of Assuming Leadership

By Rev. George D. Allison, Ph.D.

IT IS always a difficult duty for any man to succeed to the place and work of a truly great leader, whether he be a president of a mighty republic, or the pastor of a powerful church, or an able head of a business house. Odious comparisons are apt to be made by people who are so thoughtless as to expect all men of quality to be alike. Besides, the new leader on the threshold of his task comes into inevitable contrast with his predecessor at the height of his career. Though we be but called to the modest but important place of teacher in the school or officer in the church we hesitate to assume our new post. Yet new leaders must continually be found, and our lesson for today shows some of God's methods in raising them up.

The Training of Joshua

The first qualification of Joshua to head the tribes of Israel was his long training and experience. God seldom has to fall back upon a raw recruit; he trains his generals in the ranks, and advances them step by step. God prepared to select Joshua by influencing Moses to use and develop him first. We have no account of the reasons for Moses' choice of this youth as his "right hand man," but such he became. He was preferred among thousands, many of them older than he. Perhaps because he was teachable! There is no doubt at all that Joshua knew how to obey orders, which is an excellent preparation for giving them. He was a successful follower before he became a successful leader.

Moses prepared his successor by personal contact and association. He even took Joshua with him up into the Holy Mount when he received the Law, which reminds us of Jesus' method with Peter and James and John. The Master bestowed his greatest gift when he "appointed twelve, *that they might be with him*" (Mark 3 : 14). To catch the spirit of a truly great leader is to have the essential worthiness to succeed him, though one be far less notable in ability. So it was with Joshua. Noteworthy illustrations of training by contact are found in the story of Socrates and Plato, or in modern life the inspiration of John Hay through serving Abraham Lincoln very much as Joshua served Moses at the outset of his career. In our smaller spheres we Sunday-school people have a like power of becoming the formative influence in the lives of our young disciples. We ought to be more numerously engaged in granting those who show promise more of our company, more of our hearts. That boy or girl will never forget a trip with you, or the privilege of helping you in Christian service.

It pays to take time to review Joshua's apprenticeship. See the account of his first battle (Ex. 17 : 8 ff.) when the Amalekites blocked the way, and the young Joshua selected and led the minute-men of Israel as Moses directed. The future general had absolute faith in his commander, and whenever Israel faltered he pointed them to that majestic figure on the hill-top holding up the rod of God in his hands. Moses realized his young follower's reliance upon him and had Aaron and Hur help him by holding up his hands. When victory was sure Moses gave the heroes an object lesson by erecting an altar which he called Jehovah Nissi, "the Lord is my banner," lest they put their trust in him instead of the God he served.

Again recall an occasion when Moses tactfully rebuked Joshua for narrowness in his zeal and for presumption (Num. 11). Eldad and Medad were prophesying in the camp, and Joshua rushed to Moses, saying, "My lord Moses, forbid them." How beautiful and memorable the answer of the meek man of God, "Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!" That magnanimous attitude was surely effective in developing in Joshua a like unselfishness of service.

Finally, remember his experience as the companion of Caleb when the twelve spies explored the land of Canaan. It must have been very memorable to Joshua, especially if he reached as far as some of the localities known to all faithful Israelites from the stories of Abraham and Jacob. He knew himself to be the inheritor of a high tradition and a noble faith in God. Whatever were his experiences in the years of desert waiting, he must have been keenly anxious for the time to come, as he believed it surely would, when they could enter upon the inheritance promised to their ancestors long before. He, for one, was determined to prove worthy.

God's Promise and Charge

To a modest and sincere man like this one, it was no light thing to assume the place of Moses, and to head the enterprise which summed up the aspirations of the past and the hope of the future. He needed to sense the divine will very definitely in such a matter. And at the beginning of the book that bears his name we learn that he had a very clear call and conviction as to God's attitude and his responsibility. God made known to him beyond the peradventure of a doubt where his duty lay. The words are forever emblematic to us all: "As I was with Moses, so will I be with thee." We ought to feel the same thrilling assurance, that as God was with Peter and John and Paul, as he was with our Pilgrim Fathers, as he was with Great Reformers, so will he be with every one of us in the new tasks of his kingdom now. "I will not fail thee, nor forsake thee" is for us, whatever be our place and work for Him. "Be strong and of good courage, for thou shalt cause this people to inherit the land"—this charge is for us all, as we discharge some measure of responsibility for innumerable others who shall come after us.

Place of the Bible in the Life of a Successful Leader

One bit of practical counsel is given to Joshua, one of immeasurable importance for his success: "This Book of the Law shall not depart out of thy mouth, but thou shalt meditate thereon day and night." How limited were the Holy Scriptures that Joshua had compared with the treasures of God that are ours! Yet in that restricted record was the inspiration of his life. "Do according to all that is written therein, for then thou shalt have good success." It is no mere fancy that pictures this rugged soldier reading the Law in his tent, reading, too, the stories of Jacob and of Joseph, of God's hand in the ways of his fathers. Who shall say that God did not keep Joshua's purpose true by the power of the Book which he kept with all his honest heart? Nehemiah was another patriot of simple faith who loved the Law of God and prepared for his practical tasks by reading and meditating therein. Oliver Cromwell was one more; apart from his devotional life his career as patriot and general cannot be fully understood. Still another Joshua-like man was Chinese Gordon, who soldiered all over the world, but was ever a devout student and reader of the Book. Our own Lincoln was steeped in the ideals as well as the phrases of Isaiah, Jeremiah and Christ.

A secret of success not usually mentioned in the newspaper articles of the day is this: "Oh, how love I thy law! It is my meditation all the day." When Paul wrote to Timothy he included in his exhortation "give heed to reading," and we well know that he did not refer to light and entertaining fiction, but to "every Scripture inspired of God." The truly great leaders are not men who claim to be too busy to meditate, to read the Scripture and to pray.

The Challenge of a New Task

It was not for Joshua merely to continue what Moses had been doing. He was to take forward steps as well. Ev though he may not have been the equ of Moses in ability, he must attem things that Moses had not been priv leged to reach. "Arise, go over th Jordan." At last the day for wondro progress and adventure, toil and batt had dawned. Courage and faith inde were needed. They are needed sti For God calls anew to us, saying on more, "Behold, a new thing will I do and we must be ready, ready as w Joshua, a wholly dedicated man. Wit out Moses' unique genius, he had Mos utter consecration, and God could u him. God is not handicapped by lack of ability, but by the incomplet ness of our loyalty.

Finally, there is a lesson here for tim of bereavement and loss. "Moses m servant is dead; now therefore arise It is the part of true Christians to sha off sorrow's lethargy and to follow a Jesus Christ—to forego the selfish indu gence in griefs, and to serve the Kin dom of God. Not to let the loss of lea ers, in nation, church or school, result the lessening of the work, but in humble assumption of new burdens, dependence upon the strength and grac of our Father.

Sunday School Method

By FRANK L. BROWN

Joint General Secretary World's Sund School Association

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The Missionary Education Movement will rent out any costumes needed in these pageants. Here is a fascinating and unique way of acquainting a community with its neighbors in every land.

The Y. M. C. A. and the Churches

By *ROBERT P. WILDER*

Director Bureau of Religious Work

WHEN it seemed that America would enter the war, I asked Dr. Mott about calling together a Cooperating Committee of Church leaders to assist in the religious work of the Young Men's Christian Association. They have been in diligent service ever since.

In each of the six military departments one man is responsible for the religious work in that department. In addition, each camp has a religious work director, and each Y. M. C. A. hut a religious work secretary.

The Bureau has a Committee on Religious Services in the Camps under the chairmanship of President Stevenson. This Committee has selected as speakers in the camps men who are evangelistic in aim, though not necessarily evangelistic in name. The services rendered by these speakers have been of untold value.

We have also stressed personal as well as public evangelism. Recently the Director of Religious Work in one of the camps told me that he knew between six and seven thousand men, who had passed through the camp or were there at present, that had been led to faith in Christ through personal evangelism alone. In connection with our public and personal evangelism, we have used the War Roll Card, which is as follows:

> "I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His Kingdom."

We have instructed our secretaries not to use this card in the larger meetings, but only in after-meetings when it had been carefully explained, or in personal work. Last March only 54,000 had signed the War Roll, but we have now in our Bureau 301,000 cards signed by men in our Army and Navy. Our procedure is as follows: When a card reaches our office in New York, a letter is sent over my signature to the man who has signed it, urging him to join the church, if he has not done so already, and also to join a Bible class, and giving him a few practical suggestions with reference to the Christian life. The original card is sent to his nearest relative, and a copy to the pastor of the church nearest the man's home—a church belonging to the denomination for which the man has expressed a preference—with a request that the pastor visit the man's family and get them into fellowship with the church if they are not already church members. We also urge the pastor to write a few words of encouragement to the signer of the card. I wish you could read some of the hundreds of letters which have reached us from the mothers and wives of the men who have signed these cards, and some of the thousands of letters that have reached us from the boys themselves.

Four and a half million New Testaments and other Scripture portions have been circulated among the men under the colors.

In one of the Northern camps, when a man asked for a New Testament, the secretary would request him to sign up the "Comrades with the Book," the pledge of which is as follows:

> "My name signed here expresses my sincere purpose to carry and read this Book every day."

When he did this, it was tipped into his New Testament. Then he was asked if he was willing to have placed in the Testament the photograph of the person who meant the most to him, whether it be his mother, his wife or his sweetheart. Then the Secretary asked the man if he wanted a simple course of Daily Readings in the New Testament. Of this popular course we have published 890,000 copies.

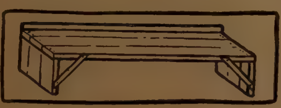
The Bed Table That Dick Made

WHEN Dick heard that his friend Tom was sick and would be in bed two weeks, he began at once to rack his brains to think of something he could do to lighten the long hours for Tom. Dick was the kind of fellow who couldn't enjoy his own fun and freedom if he thought there was anything he could do which he hadn't done to make a sick friend happier.

At last he thought of making Tom a bed table which would go across his knees as he sat up in bed, and which would not only hold meal trays and provide a fine surface on which to write or play games, but would also save his knees from getting stiff because of the weight of things placed upon them.

The bed table was not hard to make. Dick simply took an uncovered oblong box and knocked off the two long sides. He then sawed the end pieces down to measure six inches in height and turned the thing upside down—the bottom of the box thus forming the top of the table. On the front of the table he placed two narrow strips of wood as braces, running from side pieces to top, one at each end (see diagram) and at the back of the table he nailed a strip of board which rose above the surface and which would keep pencils, etc., from rolling off out of Tom's reach. He then gave the little table two coats of white paint and it was finished.

"I'll bet other fellows would make them, too, if they knew about them," said Dick after he saw how much Tom liked his gift. "For everybody must know *some* person who is sick."



Dr. Dixon to Return to the U. S.

THE Bible Institute of Los Angeles, Calif., recently sent a formal invitation to Rev. A. C. Dixon of Spurgeon's Tabernacle, London, the plan being to have Dr. Dixon actively connected with the work of the Institute for three months in the year, the rest of his time to be devoted to Bible Conferences and evangelistic meetings throughout the country. Dr. Dixon has accepted the invitation and resigned his present pastorate, the resignation to take effect April 1. Prof. Torrey, dean of the Los Angeles Bible Institute, who supplies this information to the Christian Herald, also announced that there will be a Ministerial Institute from July 14 to 31 under the auspices of the Bible Institute of Los Angeles, followed by a General Conference August 1 to 10. The speakers at the Ministerial Institute will be Rev. A. C. Dixon, D.D., Rev. Ralph Atkinson, D.D., Rev. Melvin G. Kyle, D.D. For the Bible Conference the following speakers are announced: Dr. Griffith Thomas, Dr. William Evans, Dr. John M. MacInnis, and Dr. C. F. Wimberly.

◆

Houses for Birds

THE boy who is handy with his tools can help the birds by putting up bird boxes in the trees near his house. These can be built by covering a small wooden box, cutting a hole, and nailing it in a tree. A great many birds like such homes, particularly the house wren, which eats as many insects as the robin. Another bird which will keep your garden free from the insect pest is the bluebird. These bright visitors like a house that has been built for them.

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Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

E. R. T., St. Louis, Mo. Faith will lead to assurance. The apostles were absolutely sure that Christ had redeemed them and was their Friend. Many, who have the strong, simple faith that saves, possess the same experience. They can say, "One thing I know, that whereas I was blind, now I see." They know how formerly they used to fear and mistrust God; now they know they love and trust him. They began by believing his promises because others had found them true; now they believe them because they themselves find them true. They feel in their hearts the certainty of the inalienable love of God, of preservation, continuance in grace, comfort in affliction. As to your children, if you have led them to Jesus as Saviour, and they are professing Christians, and leading lives in accordance with such a profession as far as the young can do so, you may take comfort from the Saviour's promise that no one shall be able to take them away from him (John 10 : 28).

Anxious. You have quoted an old argument, but one that has no force. While it is very true that God can save all, and hence does not need our prayers to help him do so, he has enjoined us to help in the salvation of others by our prayers. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life" (I John 5 : 16). The position of the Church is that prayers for others, offered in the name of Jesus, are effectual and always helpful.

J. J. J., Aberdeen, Wash. Praying to the Son and praying to the Father are one and the same. Prayer is that divine service in which we call upon the true and living God in true faith, through our Mediator, Jesus Christ, for those things that we need, and give to him praise and thanks for the blessings received. We pray in the name of Christ because we do not trust in our own righteousness or works, but wholly upon the merits and righteousness of Jesus, the Mediator, and humbly implore the mercy of God for his sake

A. M., Utica, Ill. You may have noticed from the press reports that at the Peace Conference an official interpreter takes down the French speeches in shorthand, and then delivers them in English. This would seem to indicate that some, if not all, the members of our delegation are unable to follow the French sufficiently to fully understand the important discussion.

Chaplain George Hyman, 326th Infantry, with the American forces in France, writes a vivid description of the recent Christmas celebration: "Under orders from Senior Chaplain C. H. Brent, plans were made and successfully carried out in the territory of the 326th Infantry for brightening the lives of the French children. Christmas trees were erected in four villages. At Leuchey and Aujeurres the festivites were under the direction of Chaplain Frederick W. Helfer, of the Second Battalion. An opportunity was given the men of the companies in the villages of Esnoms and Courcelles to volunteer gifts. An ample fund was thus provided to take care of every child fourteen and under. A trip was made by the chaplains to Dijon, where presents were purchased—toys, dolls and workboxes. In addition each child was given a horn and an American flag. Two of the enlisted men were dressed as Santa Claus, and on horses visited the villages. At each place the entire population assembled The chaplain, as master of ceremonies, expressed appreciation of the friendship of the French civilians, and gave to them the best Christmas wishes of our army. Santa Claus then took charge of the occasion and brought joy and happiness to the little ones. At Esnoms the regimental band played selections, the French children sang their national songs, and a bright little girl speaking in French thanked the men of the 326th for their kindness and their gifts. She ended with these words: 'The children will never forget your generous thoughts. Christmas, by your grace, this year is a day of joy for all of us, children and grown people, rich and poor. We wish to assure you that we know it is you who have made us happy. You have all our best thanks. Long live America! Long live France!'"

R. C. D., Clovis, Calif. God is a Spirit who is eternal, almighty, omniscient and omnipresent. The psalmist says of him: "Before the mountains were brought forth . . . thou wert God," and "Thou hast searched me and known me. Thou understandest my thoughts afar off." And so with the affairs of nations and of the world. God knows them all. The prophets wrote under his inspiration and command. Jesus came and then again Jesus foretells the ending of things. Of the day of our final deliverance, as Christ tells us in Matt. 24 : 36, knoweth no man, "no, not the angels of heaven, but the Father only."

J. E. S., Roscoe, N. Y. There is a point reached by those who have long persisted in wicked courses which is known as judicial blindness, a point at which, God's restraining Spirit being withdrawn, they become unable to distinguish right from wrong, or good from evil. They grow hardened and morally incorrigible. Under such circumstances, the offender turns even blessings into sin by abusing them, and unless overtaken by some great adversity, continues in his course blind to consequences. This was probably the case with Pharaoh. Long accustomed to the abuse of power, he steeled himself against all sense of justice and mercy, and this "the permissive act of providence" allowed in order that the culminating punishment should be more severe. God permitted Pharaoh to harden his own heart—an awful example, and one that should be a warning to others.

J. S. H., Hudson, N. Y., writes: "Why sink the German fleet? Has there not been too much wasted already? Why not anchor the fleet in the Atlantic Ocean, build aviation platforms on them, and utilize them for resting-places as we fly over the ocean? Impracticable, say you? So was the Atlantic cable, and other inventions, including flying. In this way they could be used by all nations."

The proposition is a novel one, but we must leave it to others to decide whether it be practical or the reverse. Certainly, it has the merit of interest.

J. M. D., Tallahassee, Fla. Dr. Karl Liebknecht, who was killed during the recent civil disturbances in Germany, was regarded by many as a hero and a patriot. When Germany entered the war, Liebknecht protested strongly and publicly with pen and voice. He was arrested and sentenced to a term of imprisonment. When the revolution broke out, he became one of the leaders in driving out the Hohenzollerns. Later he was the head of the movement against the constitutional socialistic government, and became the leader of the rabble. His extreme attitude lost him many friends who at one time had great hopes of his future, but who abandoned him when he emulated the Bolshevists. They now regard him as having been mentally unbalanced, especially during the last two years of his life.

Reader, Oak Park, Ill., writes: "I think the editorial, 'Let Them Work Hand in Hand,' in the Christian Herald of January 15, comes to the point on Church Unity when it says: 'Unity, not uniformity, is needed.' A few—at least I hope it is only a few—of our ministers and religious leaders are striving overmuch to cram their particular brand of religion down the throats of a long-suffering people, and also endeavoring to keep other ministers who fail to agree with them in every particular from offering the Bread of Life to famishing souls in the form they believe most nourishing. I think if it were left to the city church, unity would come speedily, providing all ministers would seek prayerfully to lead their people to consider their differences in a Christian spirit, and, above all, to search the Scriptures for the truth. Let there be more free and open discussion, not behind closed doors, but either at the prayer meetings or on some public forum, insisting always that those taking part preserve a Christian attitude toward each other."

E. B. W., Mystic, Conn. Noting "The Nineteens of the Bible" in the Christian Herald, I cannot help relating my experiences regarding 19. At the age of 19 I was captain of the City of Rome, the biggest steamboat afloat on the Great Lakes, with 19 men and 19 x $10,000 under me, the responsibility of which made me sick. I have been doctoring steadily twice 19 years and isolated from my dear family 19 years. I have read and enjoyed your valuable paper 11 years."

M. E. K., Marina, Ill. The only means we have of identifying the day of Christ's resurrection is its relation to the Jewish Passover. That festival was held in the lunar month Nisan. After much controversy, the Council of Nice, held in 325 A. D., made an effort to combine the three dates of the day of the week, the lunar month and the solar year. It decreed that Easter should be celebrated on the first Sunday after the first full moon which happened after the vernal equinox of March 21 in any year. Easter this year is on April 20.

J. H. S., Monson, Mass. In Luke 11 : 25 and Matt. 13 : 20, the condition of both of the men described was not that which is properly called conversion, but rather the temporary turning away from sin which sometimes precedes conversion, and sometimes a return to the world. Such men, being rendered indifferent by a superficial experience of religion often become worse than before.

A Queer Fight

WO saintly souls, scrapping, and at the breakfast table! My! how they spit fire! Both were honest and both re right.

'm persuaded that if people knew re they would war less. It was a venly guided man, full of good se, who wrote: "Add to your faith tue, and to virtue knowledge."

'Last night, when I could not sleep, watched the stars come down and appear below the window sill."

'You crazy Jane, the stars don't ne down, they rise; for I watched m myself last night after my first ."

'You are a dreamer, Mary. The rs do not rise, they set, or go down, atever you call it."

"No, they don't! I was not dreaming. y come up, the same way as the ."

'What you see you know, and I saw m go down, so that settles it."

'No, it don't settle it, for I saw them up."

oor fools, both of them, to fight over stars! You see, one slept in an east m and the other west.

◆

he Bell that Came Home

WO hundred years ago a fine, big bell was cast and hung in the tower a Buddhist monastery about ten les from Tsinan, China. For many ades the notes of this bell sounded oss the country, but the monastery s finally deserted. About forty years a descendant of the man who cast bell was converted and soon won ers of his clan to worship God. Soon had a Christian school opened in his lage. After the Boxer days, when indemnity was paid to Christians o had lost property, he succeeded in ting the local Christians to contribute one-tenth of this to the building a church to the honor and praise of God who had heard. Then the bell s brought from the temple of the d who *could not hear*, and hung in nt of the church of the God who *did* *ar*. This Christian man afterward died and became an evangelist, and hough over eighty years old is still thfully witnessing to a large circuit.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

WHEN the flood was gone and the Lord had called Noah and his sons from the ark to repeople the earth, it is written that Noah builded an altar unto the Lord and offered burnt offerings on the altar. The incense of that offering stood before God as Noah's prayer for his presence and favor, as evidence of Noah's sorrow for sin and of Noah's realization of his need of God. And God answered Noah's prayer with the rainbow of promise, setting the arc of color athwart the sky as an earnest to all the generations that by Noah's altar God had entered into a covenant with men.

And we, as we come down from our Ararats, as God calls us forth to serve him, let us build our altars and offer, not the blood of beasts, but, claiming the benefit of the blood of the risen Saviour, let us offer ourselves, our wills, our hearts, our hands and feet unreservedly for his service, and we will find that we, too, have made a covenant with God. And then, as we see the glowing emblem of God's promise, it will stand not only for the century-old covenant with Noah, but it will be God's message to us. God has kept his covenant with men, man has often failed. Shall we?

Individual requests for prayer are as follows:

Forty-six ask prayer for bodily healing for themselves or others.

Thirty-eight ask prayer for spiritual blessing for themselves or others.

Ten ask prayer for mental healing for themselves or others.

Eight ask prayer for the granting of various desires and needs.

Four ask prayer for divine aid in financial difficulties.

Three ask deliverance from the tobacco habit for themselves or others.

Three ask for restoration of friendship.

Three ask for restoration or improvement of sight.

Two ask to be delivered from the liquor habit.

One asks prayer that the influenza plague may be stayed.

Six parents ask prayer for the conversion of sons; one wife, for the conversion of her husband; two each, for the conversion of brothers-in-law, nephews, nieces and grandsons; one for the conversion of a daughter, and one for the conversion of a grandfather.

Prayers for revivals and reforms are requested from Torrance, Calif.; Selden, Miss.; Markesan, Wis.; and Lyme Center, N. H.

Acknowledgments of answered prayer have been received from Mrs. W. T. B., Arbala, Texas; Mrs. J. W. T., Rogersville, Mo.; A California Reader, Chino, Calif.; Mrs. A. M. C., Buffalo, N. Y.; Mrs. P. L. I., Elizabeth, Pa.; Mrs. J. L. C., Louisville, Ky.; Mrs. S. D. C., Glen Karn, Ohio; A. B., Gastonia, N. C.; J. W. K., Harlan, Ia.; L. L. M., Chillicothe, Ohio; A. B., Zanesville, Ohio; D. L., Greenville, Ill.; Mrs. H. D. O., Clay Center, Kan.; A. I. S. L., Rochester, N. Y.; A. M. B., Sherman, Texas; Mrs. J. G. McC., Booneville, Miss.; Mrs. L. E. A., Bonesteel, S. D.; Mrs. C. G. O., Assumption, Ill.; Mrs. S. E. P., Evansville, Ind.; L. B. C., Bourbon, Ill.; Y. D. M., Greenville, Pa.

How Molly Made a Picture Puzzle

ONE rainy day Molly came home from school and found her little sister asking her mother what she should do.

"We mustn't bother Mother when she is busy," Molly told Edith. "But come, and I will make you something to play with."

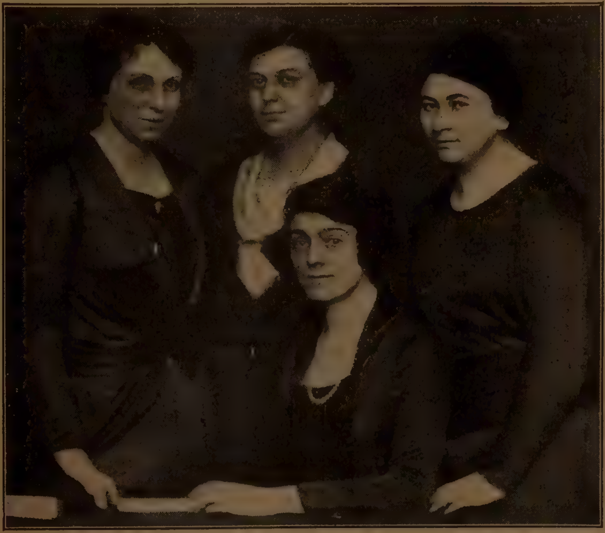
So Molly made Edith a picture puzzle.

This is how she did it: she took an old magazine cover which had a pretty picture on it, and pasted it on a large piece of stiff cardboard. Then she stood the picture on the back of the kitchen stove to let the paste dry.

When the paste was dry, Molly took a ruler and a pencil and ruled the entire picture into two-inch squares, after which she cut along the lines with a large pair of shears.

Little Edith had such fun mixing up the pieces and putting them together again, that she forgot all about the rain and having to stay indoors.

LAURA A. KIRKMAN.



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Women Advocates of "Jury Service for Women"

THE above pictured women (from left to right) are: Miss Janet G. Brill, Mrs. Ida Schleiden, Miss Amy Wren, and Miss Helen McCormick, stanch New York advocates of the cause of women serving on juries. They have promoted a campaign towards securing legislative measures to this end, their arguments being that women through their intuition and fairness are the equal of men on any "jury of peers." Miss McCormick helped draw up the bill which its friends will endeavor to put through the New York State legislature.

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Magazines preceded by an asterisk (*) are not clubbing magazines and must be added at full subscription price. Figures in bold face denote a special unit price less than the regular clubbing price.

EXAMPLE

Christian Herald . . . . Class 45
American Magazine . . . Class 40

Total Class numbers 85
Multiply by 5

Price of Club $4.25

Class No.	Publication		Reg. Price with Chris. Her.	Our Price with Chris. Her.
19	American Agriculturist	W	$3.50	$5.25
40	American Boy	M	4.50	3.20
40	American Magazine	M	4.50	4.25
60	American (2 yrs.)	M	6.50	5.25
10	American Messenger	M	3.00	3.00
80	Atlantic Monthly	M	6.50	6.25
25	Boys' Life	M	4.00	3.25
25	Boys' Magazine	M	4.00	3.50
35	Camera	M	4.50	4.00
80	Century Magazine	M	6.50	6.25
40	Christ. Endeavor World	W	4.50	4.25
45	Christian Herald	W	...	...
80	Christian Herald (2 yrs.)	W	...	...
50	Collier's Weekly	W	5.00	4.75
50	Continent	W	5.00	4.75
*	Cosmopolitan	M	4.50	4.50
*	Country Gentleman	W	3.50	3.50
80	Country Life in the War	M	7.50	6.25
55	Current Opinion	M	5.50	5.00
40	Delineator	M	4.50	4.25
60	Delineator (2 yrs.)	M	6.50	5.25
30	Designer	M	4.00	3.75
30	Etude	M	4.00	3.50
40	Everybody's	M	4.50	4.25
60	Everybody's (2 yrs.)	M	6.50	5.25
40	Expositor	M	4.50	4.25
3	Farm and Fireside	S-M	2.75	2.40
35	Garden Magazine	M	4.50	4.00
*	Good Housekeeping	M	4.50	4.50
8	Green's American Fruit Grower	M	3.00	2.65
80	Harper's Magazine	M	6.50	6.25
*	Hearst's Magazine	M	4.50	4.50
60	House Beautiful	M	5.50	5.25
35	Illustrated World	M	4.50	4.00
80	Independent	W	6.50	6.25
75	John Martin's Book	M	6.50	6.00
100	Judge	W	7.50	7.25
*	Ladies' Home Journal	M	4.25	4.25
100	Leslie's Weekly	W	7.50	7.25
100	Life	W	7.50	7.25
*	Literary Digest	W	6.50	6.50
25	Little Folks	M	5.00	3.25
20	McCall's Magazine	M	3.50	3.00
35	McClure's	M	4.50	3.50
60	McClure's (2 yrs.)	M	6.50	5.25
60	Metropolitan Mag.	M	5.50	5.25
30	Modern Priscilla	M	4.00	3.25
32	Mother's Magazine	M	4.50	3.50
25	Musician	M	4.00	3.50
45	Nat. Geog. Mag.	M	5.00	4.50
40	Nat. Geog. Mag. (to Members)	M	4.50	4.25
*	Needlecraft	M	3.00	3.00
25	New Success	M	4.00	3.50
27	Normal Instructor	M	4.00	3.60
80	Outlook	W	6.50	6.25
20	Pathfinder	W	3.50	3.25
20	People's Home Journal	M	3.50	3.00
10	People's Popular Mo. (2 yrs.)	M	3.00	2.75
35	Physical Culture	M	4.50	4.00
40	Pictorial Review	M	4.50	3.50
60	Pict. Review (2 yrs.)	M	6.50	5.25
40	Popular Science Mo.	M	4.50	4.25
35	Record of Christ. Work	M	4.50	4.00
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CHRISTIAN HERALD, 1799 Bible House, NEW YORK, N. Y.

Young People's Topics for March 9

Our Relation to God: Serving

Epworth League Topic. Matt. 20 : 20-28

JESUS said, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, but friends." Thus he, who took upon himself the form of a servant, called the world to service. And what greater boon could we ask than the friendship of the risen Son of God? What will we not do to gain the good will, the favorable opinion, the notice even, of those who govern or direct affairs of men? The writer once knew a man whose only claim to honor was that he had shaken hands with every President since Lincoln. The hand grasp of the great had thrown a mantle of distinction over the common clay. But we have touched more than a human hand. By faith we have grasped the hand of Christ, our Redeemer and Friend. As friends, he asks of us service. He asks us to tell the story of his love and sacrifice, to heal the sick, to succor the distressed, to feed the hungry, to educate the ignorant, to set new goals before the discouraged, to be comrades to the lonely, to give new courage to the downtrodden and oppressed. He asks us to be friendly toward all the world about us in order that our friendliness may testify of him. And if we serve him faithfully he will write out the name "servant" in our eternal record and write in "friend."

Lost by Looking

Christian Endeavor and B. Y. P. U. Topic. Prov. 23 : 29-35

(Temperance Meeting)

THIS meeting might well become a Thanksgiving service, a triumphant celebration of the coming deportation of rum from our shores as an unde able citizen. We shall need to keep teaching temperance until the abse of rum becomes the evident boon in nation which it has always proved it in smaller communities. The time come when we will not need to tell story of the deadly enemy of alcohol. But there are other ene and "Look not" is a timely cautio those who might look once too and through looking fall into sin. passing of alcohol will not banish Men who are sober, covet; those never saw wine to look upon it lust, unkindness springs from lesser than those of alcohol, and dishon convicts many who may never known the taste of drink.

To be sure these sins are often looked upon until wine dulls the se and impels to action. But it was "He that looketh . . . to lust sinneth." We might therefore p phrase the Scripture thus, "Look upon the sin when it allureth, for at last it will destroy thy soul." Sin quently presents the face of innocer We can never tell where the tem will meet us. The dance which t or thrice has brought only fun pleasant exhilaration of spirit, may the fourth indulgence mask the very itself. The cards which have ser to while away a leaden evening m finally lead, through cheating in game, to dishonesty and disgrace. T friendship of careless folks who lau gaily at sacred things and refuse to t the world seriously, may blunt our c science and plunge us into doubt, worse. The world has no boon t can repay a Christian for the loss of ardent fervor of his faith. It isn't nec sary to be a clam to be good; but live well, it is necessary to keep "E Right," when sin takes form before and temptations gather.

My First Glimpse of the Marne

Continued from page 239

with the marks of suffering stamped indelibly on their faces—I saw men who had known shell fire, and little babies who were born into a world of hate and terror. And I heard stories as I went through the wards, stories of old people who will have no homes to go back to when they are dismissed from the hospital, and of young people who must learn to take up the broken threads of life and weave them into a new pattern.

I spent the night at the hospital and early in the morning I went over the grounds with the same doctor who had brought me up from the station. She it was who told me of the German aeroplanes that had passed over the hospital—passed over while the wards were darkened and even the sick babies were afraid to cry—she it was who took me into a meadow and pointed out to me a low stone wall with curious round holes in it— "It's a trench," she told me, "that was thrown up last summer. The openings are for the guns. . . ."

Later she took me to a garden spot, shut away from the rest of the grounds by a tall hedge, and showed me twelve narrow graves—each surmounted by a wooden cross and a red, white, and blue flag.

"They are the American boys who died at the hospital," she said softly, "yes, they were wounded in the fighting near Château-Thierry." And as I bent above the mounds I could see, but dimly, the good American names that were set on each cross.

"There are always flowers here," the doctor told me after a minute—"the little children steal up, from the villa to decorate the graves——"

OH, FRIENDS of mine, there ar great many people in our coun who will say that it isn't necessary us to have hospitals in France—n that the actual fighting of the war over. But let me tell you that Fra still has many grim battles to fight battles with disease and famine a plague that are the direct result of w conditions—battles that must be w before ever the reconstruction of Fra may be accomplished. And we, as t allies of France, are her logical helpe

"They need us," one of the docto told me simply, "and we must stay. you could see them, intimately; if y could know them, you would not qu tion our decision. They don't thank —these people that we are working for they don't need to! *They radiate th thanks!*"

The village children of Luzancy a keeping sweet the graves in the gard of the American Woman's Hospit And all over France other village ch dren are keeping sweet other grav For those graves are more than ju graves—they are the lasting pledge America's faith and idealism. An even though the armistice has be signed, the Americans who are worki for France and in France, as the wom at that hospital are working, are also pledge! They are the living cement th will hold France and America togeth and make of them a wall that will stan against all invasion, for humanity a peace.

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The World's Fight With Famine

HUNGER—pitiless, gnawing, wasting hunger—is the portion of thousands, yes, millions of men, nen and children on the earth today. in America have enough and to re. But in Poland, in Rumania, in bia, in the new nations that have en upon the ruins of Austria, the at of hunger is ever present, and in ia and Armenia millions wait upon giving. Eagerly they crowd the ions where American relief is offered. must not disappoint them. And in a whole provinces, almost one-half hat great country, are hungry, and help must be immediate if disaster is to be averted. Already substantial sums have been sent by the Christian Herald to all these fields, but the need of today exceeds all the giving we have done. Send your gifts, to the Christian Herald Relief Funds, to Room 93, Bible House, New York City. You may specify the particular field to which your gift is to be sent; Widows and Orphans of the War, India Famine Relief, Armenia and Syria, China Orphans, Palestine Orphans, or Poland Relief through Paderewski Fund. The following recent gifts are acknowledged:

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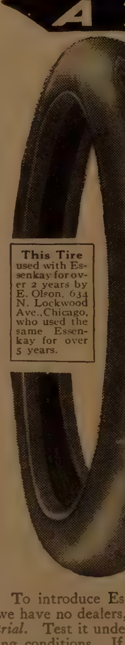

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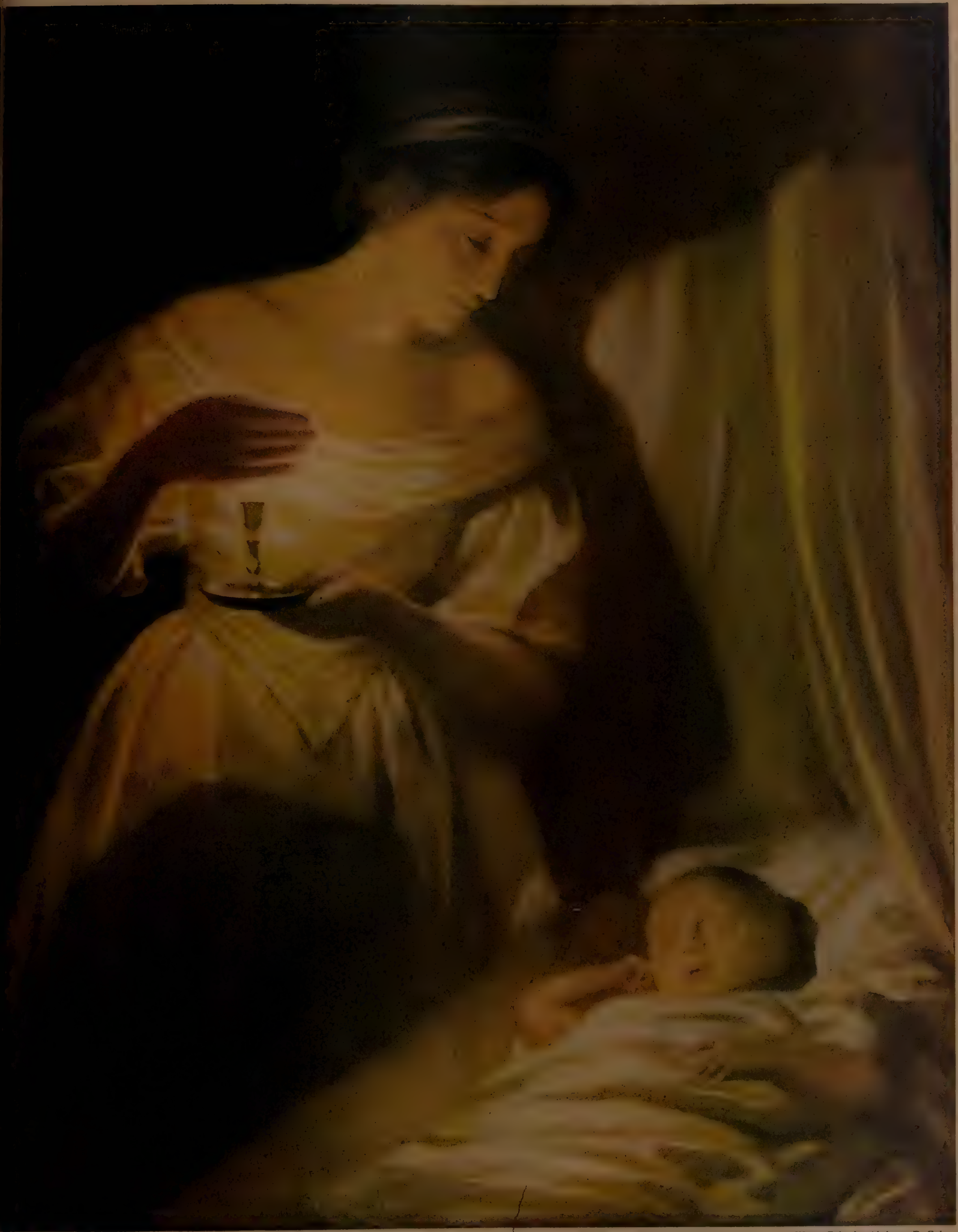

Water Color by Alphæus P. Cole

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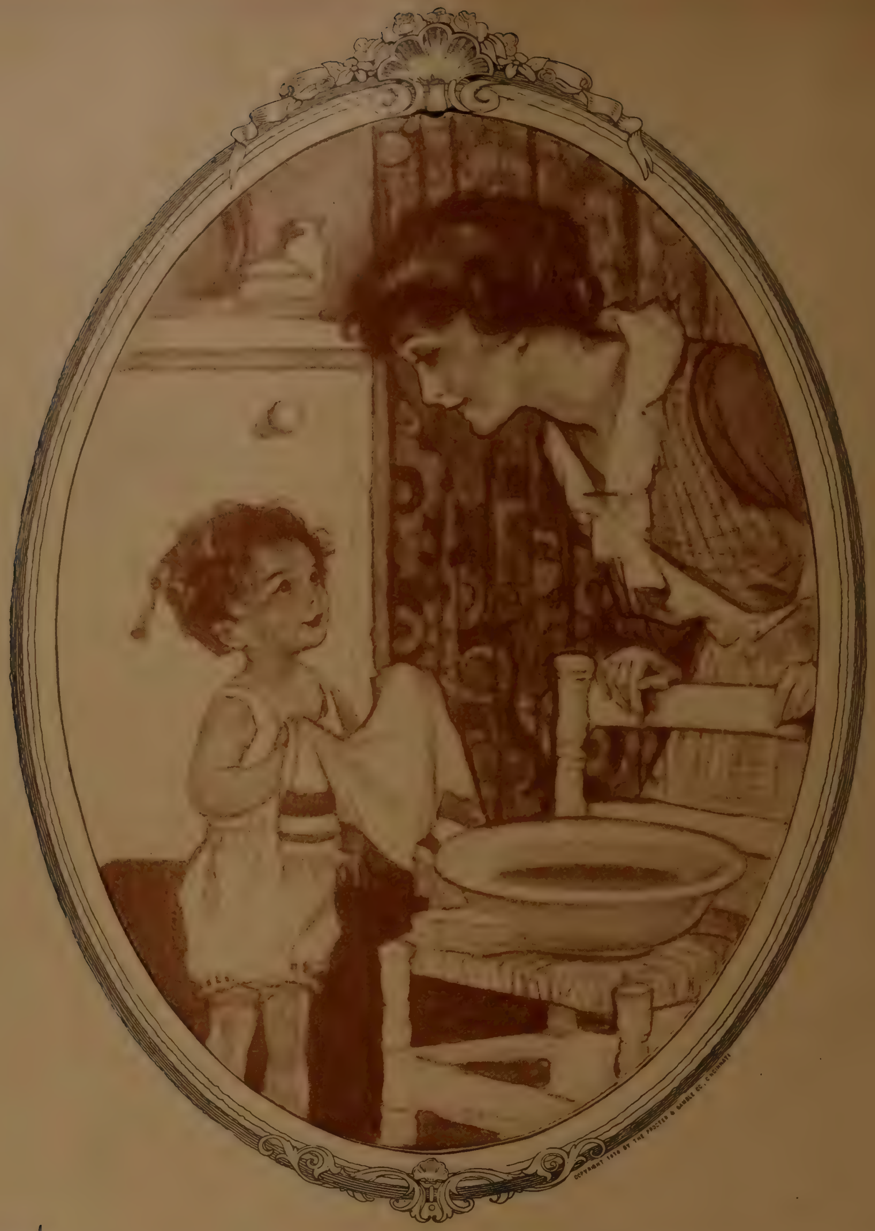

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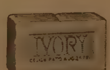

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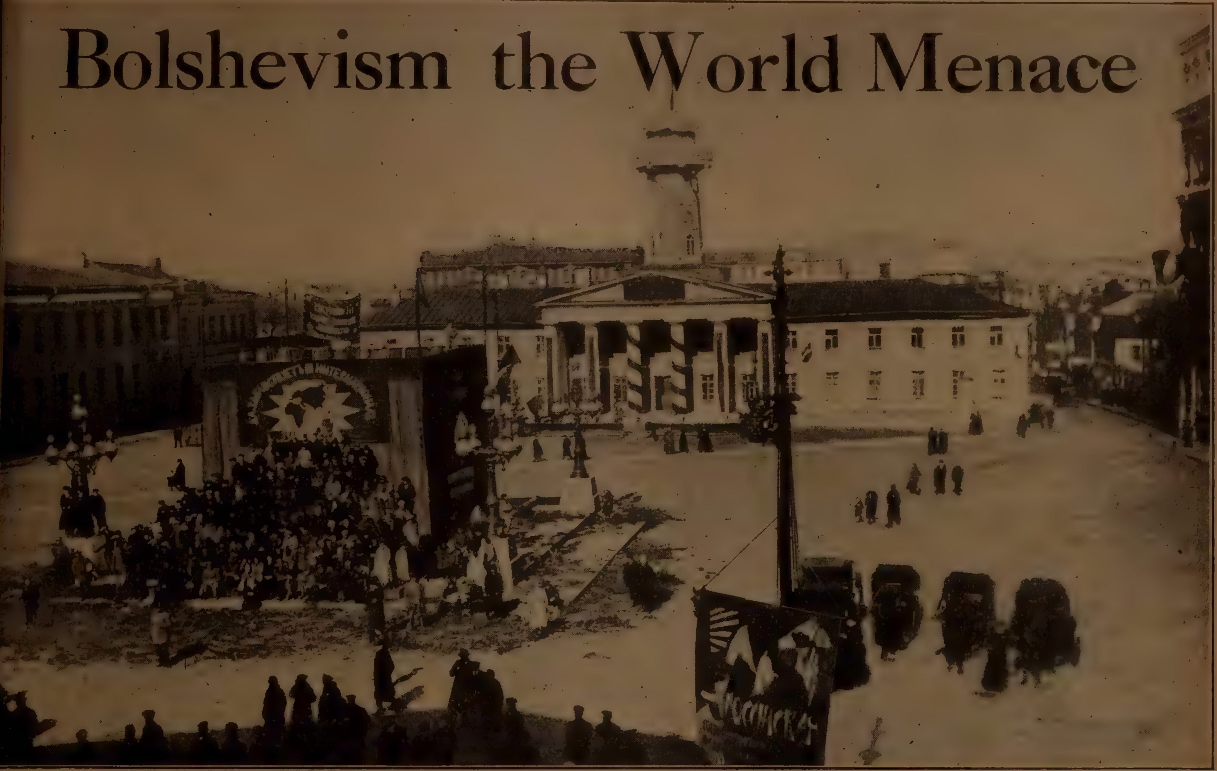
Bolshevism the World Menace



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In the square in front of the headquarters of the Moscow Soviet a huge box draped in red has replaced a statue of Skobeleff. The banner in the foreground is in honor of the International Conference

THE Bolshevism that is showing its disorganizing effects in many lands is beginning to be understood in all its full horrors as it exists in Russia.

The astounding disclosure is now made of utter epravity in the Bolshevist program for the nationalization of women, the annulment of marriages and the eign of free love.

The narrator of these horrors was Roger E. Simmons, the former representative in Russia of the United States Department of Commerce, who spent weeks in Russian jails and who left Archangel for this country last November. Mr. Simmons testified for hree days before a committee of the United States Senate. He told the senators that he had been inormed on the highest authority not only that Germany had promoted Bolshevism in Russia, but also that the Bolsheviki entered into an alliance with the Germans to fight the Allies in the north and the Czecho-Slovaks in the west, and in that same agreement Germany agreed not to interfere with the work of the Soviets.

The ages for service in the Red Army are from sixteen to fifty-two years. It is an army organized by force and at the point of bayonets.

Another phase of Bolshevism is what the Bolsheviki call the "Leveling of Intelligence." Persons under the regulation who are considered to have more intelligence than is considered healthy for the cause of Lenine and Trotzky are arrested, thrown into prison, and in great numbers of instances put to death simply because they were considered of higher intelligence than the leaders approve of.

MR. SIMMONS emphasized the assertion that it is through the use of arms that men and women are compelled to work at any labor that the Bolshevist authorities assign them to do. Great numbers of these people are old or frail, persons utterly unfit for such work as they are forced to do at the point of bayonets or guns. They are lawyers, office men, and other persons whose work in normal time was of what we may term a mental nature. The women suffer the same fate. They are forced into the heaviest sort of manual labor.

"In Russia," continued Mr. Simmons, "there are no police as we know them. The Red Guards handle it all. And, furthermore, the crimes committed and the terrorism practiced by the Red Guards are the results of organization. The robberies are systematic, and pocket-picking is one of the best organized features of the Red Guard work.

"In Moscow I drew 14,000 rubles, and when I left the bank I was followed and within three blocks my pockets were picked by guards, and I never got a cent of my money back. The treasurer of the International Harvester Company told me of four different occasions when money he was to use for paying his men was picked from his pockets by guards. I know members of our military mission, men who were with the Red Cross and the Y. M. C. A., who also lost their money and other valuables as a result of organized and approved pocket-picking."

Another instance cited of terrorism was a protest meeting held by employees of a textile mill. While the meeting was in progress the Red Guards entered the room and killed the speakers and leaders on the spot.

MR. SIMMONS read two official decrees for the control of what may be termed the "free love" policy in two Russian cities. These documents are certainly startling. The first decree, dated March 15, 1918, was issued by the Anarchist Soviet, which was charged by Lenine and Trotsky with the government of the city of Saratov. Summarized, it proclaims, in the name of the Free Association of Anarchists in Saratov, and in compliance with the decision of the Soviet of Peasants and Soldiers and Workingmen's Deputies of Kronstadt, "the abolition of the private possession of women," the motives as stated being that social inequalities and legitimate marriage having in the past served as an instrument for selfish and monopolistic purposes in the hands of the bourgeoisie, the Soviet therefore made an edict abolishing the existing marriage rights and the recognized laws on the subject, and introducing after March 1, 1918, a new system under which women between the ages of seventeen and thirty-two are "exempted from private ownership and proclaimed the property of the whole nation." The decree provides for the distribution and management of the unfortunate women who are thus "appropriated." A "Black Committee" is organized to carry it into effect, and citizens themselves are directed to cooperate with the committee. Much of the document is too revolting to be quoted in the Christian Herald. The whole decree is evidence of the power that runs to madness in the hands of lawless men who, suddenly acquiring authority, employ it as tyrants and libertines, to upset the entire social system and gratify their own passions and those of their followers.

The second decree read by Mr. Simmons was issued by the Soviet of the city of Vladimir. It is very similar in character to the Saratov decree, giving full rein to free love in the community. In both decrees, the provision is made that the offspring of such revolting unions is to be cared for by the State. Similar decrees have been put in operation at Luga, Kolpin, Hvelinsk and other places.

"Gentlemen," added Mr. Simmons, as he finished reading the Vladimir decree, "these documents speak for themselves. God and morality are unknown to the Bolsheviki, and everything that makes life decent

Madame Breshkovskaya, who is telling America about Russia

and worth living is in jeopardy, if this thing is permitted to go ahead."

MME. BRESHKOVSKAYA, who knows the Russian people as her own self and has suffered a lifetime of imprisonment and martyrdom for Russia, says that even the old monarchical autocratic régime, under which she spent more than thirty years in Siberia, would be preferable to the present equally autocratic reign of terror.

Arno Dosch-Fleurot was one of the last of the correspondents who, notwithstanding the promising splendor of the Soviet experiment in Russia, has found it uncomfortable to remain there. In the March World's Work Mr. Dosch-Fleurot says the French Revolution was a bloodless affair compared with what is now taking place in Russia. Whereas the deaths of the French Revolution, from the fall of the Bastille to the beheading of Robespierre, were only about ten thousand, he says the deaths in Russia in the autumn of 1918, by one kind of terrorism or another, "must have averaged a thousand a day."

In the investigation of the Bolshevist rule, now going on in Washington, much important testimony other than that of Mr. Simmons is being given. Men with large business interests and much experience in Russia, who have come in close contact with workmen, testify that the Russian workmen and peasants as a whole are not on the side of the Soviet government, which is only made up of "the riffraff of the industrial and peasant world." Ernest Poole has given testimony that the Russians of the country and villages are anti-Bolshevik.

Mrs. John Reed, who writes under the name of Louise Bryant, and who was in Russia in the first ten weeks of the Bolshevist régime, stated that the decree of Saratov which nationalized women and which was issued by the council of that city was never indorsed by the Bolsheviki. In answer to questions about the attitude of Mme. Breshkovskaya, the grandmother of the Revolution," she said that the aged woman was being used by the counter-revolutionary parties among the monarchists of Russia.

Jerome Davis, who was a Y. M. C. A. worker in Russia, has said in a newspaper interview:

"I am absolutely opposed to the Bolsheviki, but I believe that it never pays to make charges that are untrue. It so happens that I was in the city of Samara, not far from Saratov, shortly after the decree which Mr. Simmons read was published. In order to ascertain the truth of this decree, I went to the headquarters of the anarchists in Samara and asked if such a decree had been published. They denied absolutely that any anarchist group had ever published such a decree and stated that the decree had been published by the rich, who were trying to discredit them. Soon after this they published a handbill denying the decree read by Mr. Simmons and stating that it was prepared by counter-revolutionary elements. I have a copy of this decree in my possession. Soon after this one of the wealthy men in the town admitted to me that the decree nationalizing women had been prepared as a joke by some of the rich young men of the town. The second decree purporting to come from the city of Vladimir I never heard of."

What the United States and the Allied nations can do for Russia is yet a puzzle. Our own governme has shown strong opposition to all intervention in t Russian drama. This opposition forces the oth powers to renounce the project of an expedition in Russia, from which country our soldiers will co back in the near future. It would seem, therefor that the nations will all allow the Bolshevik monst to tire himself out in his convulsions, with the ho that the man for the situation will rise up either i Petrograd or Moscow in order to reconstitute a ne Russia, or that the small nationalities of that immens agglomeration of people in the northeast of Europ will reorganize according to the geographical needs o national aspirations.

Albert Rhys Williams, who heads a Bolshevist bureau of information in this country, was before th committee on February 22. He painted the Bolshevists as fine idealists who abhorred murder, and wh were seeking to erect a Utopian form of government He said the first decree of the Bolshevist governmen was one abolishing capital punishment, which late was revoked. He placed the total casualties due t civil war in Russia at 45,000, and declared anarchy i Russia to be due to the plotting of bourgeoisie, o whom he admitted some thousands were in jail. Whe asked whether he preferred changing the constitutio by force or by recognized legal means, he said he preferred the legal way and did not approve of the mean the Bolsheviki had been forced to use in Russia.

The efforts of the Peace Conference to solve the Russian riddle appeared on February 24 to be nearing success. The Government of North Russia had accepted the invitation to the Princes Island Conference and while the Omsk and Esthonian Governments had at first refused hope of a comparatively representative conference appeared brighter. The Ukrainians and Cossacks in the week had scored considerable successes against the Bolsheviks.

Bourbonism and not Bolshevism is the thing to fear in this country, says Governor Lynn J. Frazier, of North Dakota. "In our state," he writes, "we believe the best protection against revolution is to assist rather than retard evolution, and in this state it is the intention of the Administration to remove discontent and prevent disorder by remedying the legitimate economic complaints of the people instead of trying to stamp out just grievances.

"Personally, I feel that Bolshevism is not the only peril to this country. In my opinion the spirit of Bourbonism is even more threatening to the security of our institutions, for, scanning back through history, it seems to me that Bourbonism always precedes and is the cause of Bolshevism."

American Red Cross Organizes for Peace

DR. LIVINGSTON FARRAND assumed leadership of the American Red Cross when, on March 1, it passed from a war-time to a peace-time basis. The War Council appointed by President Wilson at the entrance of America into the war was a temporary body of men appointed solely for the purpose of meeting the war-time emergency, and went out of existence as soon as possible after fighting ceased.

The Red Cross will continue to exercise its traditional functions as the great organ of mercy and humanity, always ready, as in the past, to succor the suffering and relieve the distress of the destitute, especially in time of disaster. Its plans for a more active participation in health education are already under way.

Since the entrance of the United States into the war, Dr. Farrand has been the director of the tuberculosis work of the International Health Board in France. While abroad he came in close contact with the Red Cross work in many branches. He knows the situation thoroughly, and was chosen for the position to which he has just been appointed, not only because of his executive qualifications, but because of his intimate knowledge of the work that must be carried on in the foreign field.

Even prior to Dr. Farrand's work in France his training had been along better health lines. After he was graduated from Princeton University in 1888, where he received his master's degree, he went to Columbia University, where he received his medical education, and spent three subsequent years in study abroad. From 1905 to 1914 Dr. Farrand, as executive secretary of the National Association for the Study and Prevention of Tuberculosis, conducted anti-tuberculosis campaigns which logically fitted him to direct that great campaign for America in France and Italy. The story of the anti-tuberculosis campaign conducted under Dr. Farrand's direction is one so brilliant that the American people can rest secure in the ability of such a leader for the vast amount of ameliorative work America is prepared to do for humanity at large.

"The American Red Cross saved the day for the French people and made American intervention real. When it went over first in June, 1917, things were very dark," Dr. Farrand said recently. "France was discouraged. They knew America had entered, but the soldiers were not there. Disaster was everywhere, the sky was blue. The first sign that American intervention was anything more than a paper intervention was the appearance of the Red Cross. It made American intervention a living thing."

In sketching the after-war program of the American Red Cross Dr. Farrand stresses the point that even as a war organization, brought up to its present pitch of efficiency to deal with emergency, the task is by no means ended. There will still remain problems to be solved, distress to be met, which are going to call for the activity of the Red Cross abroad and at home for a considerable time to come. It is not going to be ended this year, and Dr. Farrand doubts if it will be next year. It must live up to its name as the largest living force for mercy in the world.

America is now faced with the biggest problem of all, in Dr. Farrand's estimation; and this is to preserve, for the future welfare of our communities and of the world, the present efficiency of the Red Cross. To allow an organization of the size and universal acceptance of the Red Cross today to drop, to deflect, without carrying it through and accomplishing in peace greater deeds than in war, would be a shame. This means the delicate task of changing from a war basis to a peace basis.

Public health lies at the base of the problems which the Red Cross will be called upon to meet in the interests of the American people. "For the first time in the history of the world we have an organism really and thoroughly expressive of the will and wish of the American people to deal with its fundamental problems," said Dr. Farrand. That doesn't mean that we are not going to hold ourselves ready to deal with emergencies, but the Red Cross may conceive itself as something far broader.

One of the most successful American innovations introduced into Europe under Dr. Farrand's direction was the traveling exhibits which moved by motor from city to city, from village to village, with moving pictures, posters, appropriate literature, lecturers, nurses, bringing America's message of health to war-stricken France.

The largest and best-known of the Red Cross tuberculosis centers in France are the Ste. Eugenie Hospital, near Lyons, the city that ranks next to Paris in importance in this work, and the Edward L. Trudeaux Sanatorium for women and children down at Plessis Robinson. The Bligny Sanatorium at Brüssous Fouges takes care of tubercular French soldiers; the château at Yerres, known as the Edith Wharton Sanatorium, was turned over to the Red Cross by "Tuberculeux de la Guerre." St. Joseph's Hospital, one of the finest in the city of Paris, was enabled, through Red Cross funds, to build a sanatorium of 125 beds capacity. A new chapter in the war on tuberculosis has been written.

Dr. Farrand has also served as treasurer of the American Public Health Association, is a member of many scientific societies, and is the author of several books, including "The Basis of American History." He is fifty-two years old.

Dr. Livingston Farrand

Boston Welcomes Wilson Home

WOODROW WILSON, first citizen of the United States, and by virtue of his merit and leadership, citizen now of Rome and of the world, set feet once more on his native soil at Boston, on February 24. His ship, the transport George Washington, anchored safely in he harbor at 4 P.M. on Sunday, after arrowly missing the fog-hidden rocks ff Marblehead. The President left he ship about eleven o'clock Monday morning in the Court Guard cutter Ossipee and stepped on Commonwealth Pier at 11.24. The pier was canopied with flags and lined with the national olors. The pier was filled with representatives of the city and state, and the President was received informally by Mayor Peters.

Half an hour after landing the President and his party entered automobiles and paraded across the city through streets banked with cheering thousands o the Copley Plaza Hotel, where he had unch.

At 2.30 Mr. Wilson appeared at Mechanics Hall, where those fortunate enough to secure tickets were awaiting him, and where he was again received with cheers and riotous applause.

The President began by saying: "I wonder if you are half as glad to see me as I am to see you"; and he assured his audience that in all his work abroad he had sought "to recall what I was sure would be your counsels with regard to the great matters which were under consideration." He said too that he saw in the welcome he had received a greeting to America rather than to himself.

"I have not come" he said "to report the proceedings or the results of the proceedings of the Peace Conference; that would be premature. I can say that I have received very happy impressions from this Conference, the impression that, while there are many differences of judgment, while there are some divergencies of object, there is nevertheless a common spirit and a common realization of the necessity of setting up new standards of right in the world. . . .

"The conference seems to you to go slowly; from day to day in Paris it seems to go slowly; but I wonder if you realize the complexity of the task which it has undertaken. . . .

"What we are doing is to hear the whole case; hear it from the mouths of the men most interested; hear it from those who are officially commissioned to state it; hear the rival claims, hear the claims that affect new nationalities, that affect new areas of the world, that affect new commercial and economic connections that have been established by the great world war through which we have gone. I have seen earnestness, I have seen tears come to the eyes of men who plead for downtrodden people whom they were privileged to speak for; but they were not the tears of anguish, they were the tears of ardent hope. . . .

"And in the midst of it all every interest seeks out first of all, when it reaches Paris, the representatives of the United States. Why? Because, and I think I am stating the most wonderful fact in history—because there is no nation in Europe that suspects the motives of the United States. . . . Was there ever any fact that so bound the nation that had won that esteem forever to deserve it?

"I would not have you understand that the great men who represent the other nations there in conference are disesteemed by those who know them. Quite the contrary. But you understand that the nations of Europe have again and again clashed with one another in competitive interest. It is impossible for men to forget those sharp issues that were drawn between them in times past. . . . They resort to that nation which has won the enviable distinction of being regarded as the friend of mankind. . . .

"I have been searching for the fundamental fact that converted Europe to believe in us. Before this war Europe did not believe in us as she does now. . . .

"When they saw that America not only held ideals but acted ideals, they were converted to America and became firm partisans of those ideals. . . .

"When they saw men in khaki coming across the sea in the spirit of Crusaders, and they found that these were strange men, reckless of danger, not only, but reckless because they seemed to see something that made danger worth while. Men have testified to me in Europe that our men were possessed by something that they could only call a religious fervor. . . . They had a vision. They had a dream. And they were fighting in the dream. And fighting in the dream, they turned the whole tide of battle, and it never came back. . . .

"And now do you realize that this confidence we have established throughout the world imposes a burden upon us —if you choose to call it a burden. It is one of those burdens which any nation ought to be proud to carry. *Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and barren that it will seem as if he had been separated from his human kind forever.* . . .

"And now these ideals have wrought this new magic, that all the peoples of Europe are buoyed up and confident in the spirit of hope, because they believe that we are at the eve of a new age in the world when nations will understand one another, when nations will support one another in every just cause, when nations will unite every moral and every physical strength to see that the right shall prevail.

"*If America were at this juncture to fail the world, what would come of it? I do not mean any disrespect to any other great people when I say that America is the hope of the world; and if she does not justify that hope the results are unthinkable.* Men will be thrown back upon the bitterness of disappointment not only, but the bitterness of despair. . . .

"Suppose we sign the treaty of peace, and that it is the most satisfactory treaty of peace that the confusing elements of the modern world will afford, and go home and think about our labors, we will know that we have left written upon the historic table at Versailles, upon which Vergennes and Benjamin Franklin wrote their names, nothing but a modern scrap of paper; no nations united to defend it, no great forces combined to make it good. . . .

"Do you believe in the Polish cause, as I do? Are you going to set up Poland, immature, inexperienced, as yet unorganized, and leave her with a circle of armies around her? Do you believe in the aspiration of the Czecho-Slovaks and the Jugo-Slavs, as I do? Do you know how many Powers would be quick to pounce upon them if there were not the guarantees of the world behind their liberty?

"Have you thought of the sufferings of Armenia? You poured out your money to help succor the Armenians after they suffered; now set your strength so that they shall never suffer again.

"*The arrangements of the present peace cannot stand a generation unless they are guaranteed by the united forces of the civilized world.*

"When I think of the homes upon which dull despair would settle were this great hope disappointed, I should wish for my part never to have had America play any part whatever in this attempt to emancipate the world. . . .

"And so, my fellow citizens, I have come back to report progress, and I do not believe that the progress is going to stop short of the goal. The nations of the world have set their heads now to do a great thing, and they are not going to slacken their purpose. And when I speak of the nations of the world I do not speak of the governments of the world. I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will, some other governments shall. And the secret is out and the present governments know it. . . .

"I have come back for a strenuous attempt to transact business for a little while in America, but I have really come back to say to you, in all soberness and honesty, that I have been trying my best to speak your thoughts. . . .

"And, therefore, probing deep in my heart, and trying to see the things that are right without regard to the things that may be debated as expedient I feel that I am interpreting the purpose and the thought of America.

"And in loving America I find I have joined the great majority of my fellow men throughout the world."

. . .

Senator Borah, who, with Senator Fall, asked to be excused from attending the President's luncheon, at which Mr. Wilson was expected to take the Congressional leaders into his confidence on February 26, on the floor of the Senate, attacked the plan for a League of Nations, declaring that it meant a departure from the policies of Washington and Monroe. He said that membership in the League involved surrender of our sovereignty and demanded that the people be given an opportunity to vote on the question. Senator Reed, of Missouri, on the 22nd condemned the League idea as "infamous." Senator Reed said the League would involve the United States in entangling alliances and would put our foreign relations under the domination of "an alien group."

Assassin Fires at Clemenceau

A YOUNG anarchist, Emile Cottin, attempted at 8.55 A.M. on February 19 to assassinate Premier Clemenceau of France. For several days Cottin had shadowed the Premier's house having been noticed by Clemenceau, who said he had remarked to himself, "Hello, that fellow is up to no good." The Premier had just noticed again the evil looking man, when he saw the arm raised, revolver in hand, and the first shot fired at the door of the automobile which was turning the corner of the Boulevard Delessert, a short distance from the Premier's residence. The first shot shattered the windows in the automobile. Four other shots were fired, three of the five touching the Premier, two merely scratching the skin, the other one entered near the right shoulder blade, lodging in the lung under the left shoulder, where it was located by x-ray. In its passage across the Premier's back it missed the spinal cord. M. Clemenceau jumped out of his automobile, the door of which he tried to open after the first shot, and grappled with his assailant, after which he walked home, being assisted up the steps by a servant, to whom he said, jokingly: "It is nothing."

The assassin was severely handled by a crowd which gathered rapidly, women shoppers pummeling him with their umbrellas, while the men practiced on him with their fists. The French police had difficulty in extricating the man. Another man, who appeared to be with the assassin was also roughly handled and put under arrest, but claimed innocence.

The assassin, who was a Frenchman, twenty-five years of age, and a carpenter, declared himself a solitary and scientific anarchist, and was inclined to boast of his act. He declared that he thought of killing Clemenceau "as the greatest enemy to humanity" seven months before, but had determined on the actual project only a few days previously, that he had watched him to identify his house and learn his habits, and that he "had shot the man who was preparing for another war." He called the day the "red letter day" of his own career. While Cottin claimed to have acted alone, the police suspected a plot and sought for conspirators.

Premier Clemenceau was on his way to a conference with President Wilson's friend Colonel House, British Foreign Minister Balfour and the Italian Foreign Minister Sonnino. There had been no meeting of the Peace Conference scheduled for the 19th. Messages expressing the horror of humanity at such a dastardly deed poured in upon the stricken Premier, from the King of England, the President, who got the news by wireless, and heads of all the other governments associated with France in the making of peace.

When it was found that he was not greatly injured, delegates to the Peace Conference and his associates in the French Government called to pay their respects, and wish him well. In spite of his wound he had three conferences during the day with Foreign Minister Pichon. To Marshal Foch, who hurried to the Premier's residence at about ten o'clock, Clemenceau said of the bullet that hit him: "I have dodged larger ones than that at the front."

Premier Clemenceau on February 21 continued to receive numerous callers and to transact business connected with the Conference. But, because the visitors had been too numerous the Premier passed a bad night and, to give him rest and to prevent irritation of the lung, his doctors attempted to keep him quiet on the 22nd. He was forbidden to talk, but received several callers on matters of State. On February 24 he was pronounced out of danger by his physician.

The Paris police seized large quantities of stores and anarchistic material in publication offices and clubs frequented by associates of Cottin, but found no evidences of accomplices. It was announced that the assassin would be court-martialed.

Premier Lloyd George of England was summoned hurriedly from London. After several conferences between the delegates it was decided to hold a session of the Supreme Council of the Peace Conference on February 21, with Stephen Pichon and Captain André Tardieu representing France, and Secretary Lansing in the chair. Hearings were scheduled on the Hungarian-Roumanian frontier question, on the extension of recognition to the new government of Poland, on the question of Danish Schleswig, and on Albania, and a report was ready from the Economic Commission charged with the provisioning of the devastated districts, on the question of the commercial policy to be adopted as regards neutrals, and the economic relations between the Allies.

The Allied delegates to the Peace Conference on February 21, voted to recognize the Polish Government of Ignace Jan Paderewski, and steps were also taken to speed up the work of the Conference.

It was reported on February 20 that the Allies, although feeling that Germany's payments in reparation for the war should cover all Allied war costs, were ready to leave the final decision to President Wilson. The American delegates have insisted on assessing no greater debt than Germany could pay in 15 to 20 years. To pay the whole war debt would possibly require 100 years.

GOD'S ARMY -UNDER FIRE

BY MARGARET E. SANGSTER

A doughnut lassie

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"IF YOU want to give credit to some folks who deserve it," an American doughboy told me, "write a story about the Salvation Army. They've had less backing, in every way, than any other organization. They've had less encouragement, too, and less publicity. But that hasn't bothered them. They've just gone ahead and worked, worked hard, to make things easier for us!

"There have been times, just after our cook wagons have been shelled, that the men of the Salvation Army have brought food into the trenches to keep us from being hungry. There have been other times when the girls of the Salvation Army have come as near to the front as the second line of defense, to make pies and doughnuts for us. When they haven't had anything to cook we've brought in eggs—and they've fried 'em for us.

"They're real people, the Salvation Army are! And you, back in the States, haven't heard half enough about them!" So spoke the American doughboy.

CURIOUSLY enough, the Salvation Army headquarters are in my hotel. I didn't know it until I had been in the hotel for several days, although I had noticed members of the organization in the dining-room at breakfast time each morning. I had noticed them often and had wished that we might be friends, for they were a smiling people, with happy voices and clear eyes.

And then, one day, one of their women stopped at my table on her way out of the dining-room.

"You look like an American girl," she said to me, "and you seem to be alone. And somehow I couldn't help speaking to you!"

"I am an American girl," I answered, "and I *am* alone. And I've wanted, ever so much, to know you all. I want to talk with you about the work that you've been doing for our boys at the front."

The woman patted my shoulder with a kind, motherly hand, and all at once I knew why the doughboy had called the Salvation Army "real people."

"We'll be glad to see you at any time," she said, "and if you're lonely, or want some one to take you about Paris—why, remember that we're all in the same hotel, and that we'll be glad . . ."

IT WAS about a week later that I went up to the offices of the Salvation Army. Unpretentious offices they are—offices built for work. It was a quiet, rainy afternoon, and I wandered in, quite unannounced, and gave my name to a pleasant blond girl with dimples, who was busily writing on a typewriter.

"Perhaps there is some one in today," I ventured, "who can tell me something about your work at the front. You've had some good recommendations from our soldiers—and I've heard them. Those same soldiers are going home soon, and I want their mothers and their sisters to know what you have done for them!"

The blond girl smiled. But she hesitated for a moment before she answered me.

"There's no one especially important here, just now," she said at last. "But one or two of the girls who have just come in from the front *might* help. Would you like to see them?"

"I certainly would," I answered with a great deal of warmth and no hesitation. And so it came about that I found myself sitting in the little reception room, a few minutes later, talking with Miss MacLeod, who is a captain, and Miss Williams, who is an ensign.

Miss MacLeod has been a member of the Salvation Army for a good many years. And she has been in France, also with the Salvation Army, for fourteen months. Miss Williams, another Salvationist of long standing, has served at the front for nine months. Both are real American girls with ever-ready laughter and understanding—typical American girls with an infinite store of tact and resource and humor. They have need of all of these qualities in their work—particularly the humor. I realized that when one of them told me about her first experience in a building that was being bombed.

"I was in bed," she told me, "when the Germans began to fire on the house. I was fast asleep, for we don't often get a bed or a house to sleep in; but the noise woke me and I sat up suddenly and stared across the footboard of the bed at two pictures on the wall. They were crayon portraits of a dignified old man and his wife; but they ceased to be dignified when the first shell struck the roof, and the pictures began to dance. I couldn't help laughing, they looked so funny! I laughed and laughed. Then another shell seemed to explode directly over my head. And I jumped out of bed and threw on a coat and went down to the ground floor. I don't think I used the stairs—I probably slid down the banisters. . . .

"When I reached the street, everything was in confusion. Folk were running madly about, dogs were barking and babies were crying. I leaned against the side of the doorway and tried to think clearly. As I leaned there, a shell banged against the corner of the house and a brick fell down. It hit me on the temple and rather stunned me for a moment. . . . When I got over being dizzy I started to run—just as madly and senselessly as the rest were running. Somebody called out for me to wait a minute. But I kept right on running. There wasn't a movie machine in the world that could have made a picture of me—I was going so fast! A French poilu was in my path. He threw out his hands and exclaimed:

"'Qu'est que c'est, mademoiselle?'

"'Nothing!' I answered, '*get out of my way!*'"

I LOOKED at the girl in wonder. Being shelled didn't present any humorous side to me.

"You mean to say that you could laugh?" I questioned. "That you weren't half frightened to—"

The Salvation Army tent was pitched in France almost as soon as the first canvas of the A. E. F. was spread

Photos, copyright, Col. E. J. Parker

A field hut of the Salvation Army in France

The other girl interrupted.

"When you're being shelled," she told me, "you haven't time to be frightened. I wasn't a bit scared the first time I was under fire. I hadn't been in Paris a day after landing, before they sent me to a sector at the front line. It had always been a very quie
sector, they told me—there had never been any actio
So I went up with three other girls and opened a ca
teen in a little house. We arrived at about fi
o'clock, and that night, at about nine, the German
opened fire on us. One of the first shells struck ou
kitchen and wrecked it. But we weren't scared. W
were only excited. Every time we heard an explosio
we'd dash out into the street to see what had bee
hit!"

"Working under fire"—it was the first girl agai
who spoke—"is, after all, our job. We're used to it—
we can't allow ourselves to mind it! We've cooked fo
the boys under all sorts of shelling. And we've ha
fun doing it.

"I remember one time when they wanted doughnut—
I was following a machine-gun battalion then—I
been with them for a good many months—and th
boys were fine fellows. There had been some awfull
hard fighting, and they were coming in every day fron
the front line and going out again. We hadn't a stov
or any materials to make their doughnuts with; bu
when we told them, they were so disappointed that w
decided to manage somehow.

"We sent two of the boys back to our commissar
for lard and flour and sugar. And while they were gon
we went out and hunted for a stove. What we foun
at last was an old forge outside of a ruined blacksmith shop. And while some of the boys kept a fir
going, we made doughnuts on that forge. We mad
them from nine o'clock in the morning until eight-thirty at night—and then the order came to move on
And so we held a little religious meeting that laste
until nine-thirty and then packed up our goods and
we were out of town by daylight.

"We're used to cooking like that. Once some boys
from the front came into a little torn-up village wher
we were stationed. It was so primitive there that w
hadn't even a tent or good cooking utensils. But th
boys were hungry, and in a few hours they were going
back. And so we built a fireplace out of old lemon-drop
cans and made a fire under them and fried pancakes
as fast as the boys could eat them. Pancakes and
doughnuts! If I ever see another doughnut when I get
back to the States . . ."

"The doughnut idea certainly was an inspiration!" I commented. "I wonder how you ever happened to think about it?"

"Oh"—it was the second girl—"I can tell you that!
One of the generals in our army asked our leader to
have dinner with him. And for dessert there was a pie that the general's cook had baked. It was an awfully bad pie—so bad that they laughed at it. And while they were laughing our leader suggested that one of the girls in his organization should bake a real pie for the general. One of the girls did, and it was such a good pie, and the general was so pleased, that he said he wished every one of his men might have something just as good to eat. And—well, the doughnut idea just naturally evolved from that!"

There was a pause during which I tried to figure

Off for the day's work

© Col. E. J. Parker

ut just how many oughnuts those girls ust have baked. As if answer to my unpoken question, an anwer sounded from the oorway.

"The girls are talking oughnuts, aren't they?" id a voice. "Well, ey've a right to talk oughnuts! I've seen m bake as many as ,000 in a day!"

I turned quickly in e direction of the door. man was standing ere, a short man with road shoulders and eyes hat held the shade of a winkle in them.

"If you're writin' anyhing for th' folks back ome," he told me, "give hose girls all the credit ou want to. You can't ive 'em too much! I've een 'em do things I idn't think women *ould* do. Why, they've een right on th' spot very minute. There as Salvation Army irls up at the front hen the Americans put heir first drive over.

"It was up in th' oissons sector—round Montdidier way—that h' first battle was ought. Th' first thing hat you heard much bout was th' big fight in une; but we saw action, an' plenty of it, in Cantigny n th' twenty-eighth of May. I remember it all just s clear—how I was takin' a couple o' 'tin Lizzies' up o th' front—th' first with supplies in it, th' other oldin' a couple of th' girls—when I got my first hint hat there was trouble up ahead. That first hint was gang o' Boche prisoners that some doughboys was ringin' back.

"I suppose when I saw those prisoners I should've urned those Lizzies around—an' started home. But omehow I didn't want to, an' th' girls were game and —well, we kept on goin'. We kept on goin' until we ost th' road, an' then, all at once, it was night. An' n th' black darkness we came to a place that was all woods, an' we stayed there. An' th' girls slept in one th' Lizzies an' I sorter kept walkin' around. An' then it was morning. An' as soon as it was light we pushed on . . .

"Pretty soon—almost sooner than it takes to tell —we were in th' thick of it. I can't explain to you what it was like! But there was wounded men lyin' all about—and dead men. An' it was hot—for May. And th' wounded men were askin' fer something to drink. We had a lot of lemons in with th' supplies. An' when we heard th' men callin' we emptied those lemons out on th' ground an' while I went back to a spring fer water, th' girls was squeezin' th' juice out of them an' puttin' sugar with it. An' they had it ready when I got back with th' water. An' we went down th' line with it in buckets. We had gallons of it—more lemonade than I ever saw at once before.

"I hadn't gone far when a man touched me on th' arm. 'Say,' he asked me, sorter choked up like, 'you're with th' Salvation Army, ain't you? Well, I'm about through . . . Do you reckon you can say a few words . . .?' I looked at him. An' then I set down th' bucket. An' I knelt beside him. . . . He had some pictures in his pocket. There was a wife, an' a baby. He didn't last long—not with two bullets in his chest. . . . *I talked with nine like that in th' first twenty minutes. . . .*

"We saw a good bit of action up around there. Th' Germans recaptured th' town nine times before our boys took it for keeps. Th' girls an' I was on th' outskirts of th' town with a car full of oranges. We gave 'em out to th' boys as they hurried past—"

I interrupted.

"Would you mind," I questioned, "giving me your name?"

The little man blushed.

"I didn't do any more than th' rest," he mumbled, "if you say anything, you'd oughter mention th' McAllister sisters. They were in at th' first—an' Staff Captain Coe, an' Captain Margetts, an' Captain Corless, an' Adjutant Carey, an' Envoy Foster. . . . I'm Adjutant Billy Hale."

"Billy Hale"—it was one of the girls—"sometimes known as Shorty."

Adjutant Billy Hale laughed. The Salvation Army people are always ready to laugh.

"Once, way up at one end of th' line," he told me, "I'd been workin' awfully hard an' I was hungry. An' so I salvaged some grub—a loaf of bread an' a can of tomatoes—an' sat down beside th' road with 'em, and began to eat. An' while I was eatin' a doughboy came along. An' he was hungry, too. An' he sat down beside me an' we went halves. Three months later, down at th' other end of th' line, I was helpin' out at an emergency hospital where they was bringin' th' wounded in. I was pretty much on th' job an' not payin' any attention to folks, when somebody called out: 'Hey, Shorty! What you doin' here?' An' I looked up an' saw them carryin' in th' feller that had eaten bread an' tomatoes with me. It's those little things—"

ONE of the girls began to laugh. "*Little things* is right!" she exclaimed; "cooties, and rats, and mice! You know," she turned to me, "our billets were usually pretty old places, and they were full of—about everything. I remember one night I was sleeping with one of the girls and she said to me, all of a sudden, 'Is that your foot that I feel?' I jumped. 'I was just going to ask you the same thing,' I answered. 'We'd better get out the flash light!' And when we did we found that there was a big rat in bed with us—under the covers—"

"Shells, and wounded men, and doughnuts, and rats—under the covers!" I exclaimed.

"And mud up to their knees, and gas attacks," finished another voice, the voice of a man who had been reading silently in one corner of the room. "And rheumatism and grippe and other little things like *that*. They're the little things that the girls don't tell about."

It was to the new man that I appealed.

"I'm wondering," I questioned, "how many of you are over here?"

The man laid down his book, and, turning to me, answered.

"The most we've had here at one time," he told me, "is a hundred and sixty. About two-thirds are girls. But," he added, "the Salvation Army has a hundred thousand of its men in the fighting ranks!"

I gasped at the unbelievably large number of Salvationists in the army, and at the unbelievably small number standing back of the army. For the organization (ask any returned doughboy) has done the work of thousands!

"How soon did you get over here after the war started?" I asked.

The answer came promptly.

"The English Salvation Army," he told me, "had a hospital in Belgium nine days after the first gun was fired. The American branch sent us over with the first troops. We've been here ever since."

A CYNIC, a while ago, publicly criticized the Salvation Army.

"They appeal," said the cynic, "to the soldier's stomach—not to his soul. When a man goes into battle, he should have his spiritual self attended to—not his physical self."

It was the "Stars and Stripes," the official newspaper of the A. E. F., that answered the cynic. It answered him editorially and it didn't say much. It didn't have to.

All it did was to quote a certain chapter from the New Testament in which Christ wrought a miracle to keep a multitude from being hungry.

The Interchurch World Movement of North America

IN the issue of January 22 the Christian Herald reported a meeting at Delmonico's, in New York, at which the preliminary steps were taken for a country-wide effort for the coordinating of the strength of all the churches upon their common task, the preaching of Christ to those who know him not and the development of a better country through the power and love of God expressed in the lives of men. On December 17, at the call of the Board of Foreign Missions of the Presbyterian Church, 135 leaders in American Protestantism came together at 156 Fifth Avenue, New York City, to consider the advisability and feasibility of a united campaign. After a day spent in prayer and consultation it was agreed that the time was ripe for such a campaign, and a committee of twenty was appointed to outline a plan and to report.

The committee reported on February 5 and 6 at a meeting at Wallace Lodge, Yonkers, N. Y., at which a permanent organization was perfected. In this permanent organization, the campaign planned on December 30 and the one initiated on December 17 are united. Cyrus H. McCormick, of Chicago, was elected chairman of the movement; Fred B. Smith, of New York, vice-chairman, and William B. Millar, of New York, recording secretary. Dr. John R. Mott was elected chairman of the Executive Committee, and Dr. S. Earl Taylor chief executive officer with the title of General Secretary. The purposes of the Interchurch Movement are thus expressed in the report of the Committee of Twenty:

"To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task.

"While primarily a Home and Foreign Missionary Movement, the movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise.

"There will be organized throughout the country in each state and local community some form of interchurch committee or federation.

"A thorough united survey will be made of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

"A thoroughgoing educational and publicity campaign will be organized to carry the facts of the survey to the entire Protestant church constituency in America and to every mission station throughout the world where the churches of North America are at work.

"A field campaign will be conducted for the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences, followed by conventions and training conferences throughout the country."

The plan also contemplates a united budget, which is, however, not to displace the autonomy of cooperating agencies, and a drive for funds in the spring of 1920 to cover the expenses of the movement for five years. The expense is to be covered by voluntary contributions of individuals and not by assessment upon the participating bodies.

The Foreign Missions Council, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions are all supporting and participating in the Interchurch World Movement.

OUR · EDITORIAL · FORUM

Secretary. EDWARD S. BABCOX
President and Publisher GRAHAM PATTERSON
Vice Pres. and Mgr. Editor GEORGE H. SANDISON

The President's Welcome

NOW that the League of Nations is fairly spread before the world and can no longer be treated as "a bodiless, viewless thing of air," it is interesting to note how many of those who opposed it as visionary and impractical are running to cover. In France and England it is almost universally conceded that the President's plan is one to which these nations can heartily accord support. Philip Gibbs, the famous British correspondent, the other day remarked: "To many of us in England the Wilsonian ideal is the only possible escape from the jungle law of Europe which led to the war." The opposite view has persisted almost exclusively on this side of the Atlantic. Even the conservative New York Evening Post, which some weeks ago questioned the wisdom of President Wilson's visit abroad, is now convinced that it had misjudged not only the likelihood of the League ever taking tangible form, but whether it was really worth the President's while to leave this country for the experiment. It now gives him credit for his splendid struggle with a great problem, and for attaining a result which could not have been brought about otherwise.

Success is a wonderful transformer of stubborn minds. When President Wilson tells the story of his European experiences to Congress in his own straightforward way, we do not doubt that what has been called "the live wire of his personality" will prove quite as effective in Washington as it did in Paris. The thing has been done which the partisan critics had declared was not only impracticable but impossible. There are, it is true, some people so constituted that they find it hard to restrain their eloquence for a single day. They simply must talk, or they will explode. To their way of thinking, restraint of the personal freedom of debate is worse than the war itself and all the troubles it has wrought in the world. Their eloquence is a safety-valve, and when pressure is relaxed they will feel better, and will probably be surprised to find that the world has given such little heed to their attitude that it forgot to listen.

As the President returns home the whole heart of the nation goes out to him in admiration at the high ability he has shown and the straightforward, open manner of his campaign, which has won the nations of Europe. This is the reason why the majority of those who were lately ranged in opposition now ungrudgingly give him their tribute and join with all good, loyal Americans in welcoming him home.

Food Prices Coming Down

WITH the growing glut in all kinds of foodstuffs, prices have begun to tend slowly downward. They will have to drop a good way yet to get down to reasonable figures. Just now it would seem that the whole schedule of charges is left pretty much to the conscience of the retailers—a very fragile dependence! The result is that people are charged all sorts of figures for commodities without any attempt at regulation or uniformity. Meats vary as much as 25 per cent. The law of supply and demand seems to be generally ignored. Dealers claim that, having laid in their stocks of certain articles at figures formerly prevailing, they cannot now be expected to sell them at a loss. Good logic, but altogether one-sided. In big cities prices are more uniformly lower than in the rural districts. Some time ago the Federal Food Board attempted to standardize food prices, making a rather poor job of it. Now that the Board has ceased its activities, prices are at sixes and sevens. Among the wholesalers affairs are better regulated, and there is a certain degree of uniformity. It takes a long time for anything like reasonable reductions to penetrate the consciences of the retailers, and the public meanwhile is the sufferer. The present situation would warrant our municipalities in taking steps to secure some degree of uniformity in prices among the retailers, who do not seem to realize that the war is over, or that the nation has a superabundance of all kinds of food on hand, even after helping the starving multitudes abroad.

Speculation and Liberty Bonds

IT IS asserted upon good authority, and as the result of careful compilation, that six out of every seven who speculate go "broke."

Every man who looks about him with open eyes can see that speculation wrecks fortunes, destroys business abilities and undermines character. They who take to the gambling route embark on a toboggan that glides swiftly down to destruction.

There are many allurements, but the most specious and dangerous ones of all are those now being held out by dishonest brokers to the holders of Liberty bonds.

Swindling games are reported from all sections of the country, whereby affable scoundrels are seeking to separate bondholders from their good-as-gold bonds in exchange for questionable or worthless stocks.

It is well for us all to bear in mind that the man who offers to give us as a business proposition infinitely more value than he gets from us is either a fool or a swindler—maybe both.

Liberty bonds are of sound value and pay fair returns. In their possession lie honor and security. Worthy self-interest as well as patriotism requires that we hold on to them. Common sense loudly warns us against all gambling schemes.

When the Mists Rise

UNSUSPECTED qualities have been brought out in many individuals under the strain of the war. Some of our soldiers in the ranks in their letters home have shown a power of spiritual vision and indications of latent genius that excite wonder and admiration. Here is a letter from a doughboy to his parents in a little town in Illinois:

> "For two generations our country has had a monopoly of liberty. Now France, Italy, Belgium and others, by their immortal struggle, have proved their right to walk with us in the search for the Holy Grail of Freedom. American genius must furnish many new ideas. If we have understanding and sympathy for other nations and are willing to accept their cooperation, the democracy and natural and spiritual resources we may develop will be unlimited.
>
> "The gloom is penetrated by one great light—the hope that America and the whole world shall some day approach an ideal state, the Kingdom of Heaven on earth. High on a hill, across the fields in front of my camp, is a great tree, rising many times above the others, so tall that it seems to look over all France, the whole world, and to touch heaven, communing with God. It seems to speak to me, and says: 'Courage, young man! For two thousand years I have stood here. I have seen flames from Cæsar's burning villages; Joan of Arc led an army past me; the thunders of the Revolution stormed about me. All this seems a long time to you. But no; it is merely the beginning. As each morning the mists rise from this valley between us, so all that has gone before is but the mist rising at the dawn of civilization.'"

This from a doughboy shows the splendid spirit that has animated our men at the front. They have fought for an ideal. They have "followed the star." Such thoughts ennoble the calamity of the war.

Road-Making

WITH unemployment possibly impending on account of demobilization of troops and war industries, there is a growing demand for resumption of public work projects interrupted by the war.

The most important and pressing of these projects is road-making. The development of the motor vehicle, which every day is displacing more and more the railroad and other means of transportation as a carrier of freight, is a strong argument for good roads. Quite apart from the pressing feature of unemployment is the broader one of permanent and profitable investment.

The Federal government has approved of 760 state road projects, for which there already has been appropriated some $48,000,000, with $200,000,000 more to be available in the next few years. Although the program involves a total of 7,869.01 miles, or 44.96 miles have thus far been constructed.

When we consider that less than forty-five out nearly eight thousand miles of new roads authoriz have been completed, it does not seem amiss to su gest that we stop talking about the unemployme problem long enough to do something really practic toward its solution.

The fact that the cost of construction may higher than under pre-war conditions ought not prevent getting under way. Approximately half t cost will be met by the Federal government, and ev if this were not so, state governments ought to reali the value of road-building as a means of lighteni reconstruction period problems.

The Boy Scout and the Church

TODAY, as never before, the nation has beg to realize the potentiality of its boyhood. O instinctively wonders whether the boys of th day are being properly prepared for the unparallel responsibilities so soon to be theirs.

Of all the many good movements for boy trainin there is none quite like the Boy Scouts of Americ This movement has mapped out a thoroughly feasib plan, practical in every application, whereby boy will be inspired with a real desire to become goo Christian citizens.

The plea of those who have this movement neare at heart is not so much for more boys—it is for leade ship for the many boys who are eager to becom Scouts. The need for scoutmasters was never s urgent as it is now. If Scouting is to expand until i becomes a factor in the development of the America youth, leaders of the highest caliber must step for ward.

The Church is the obvious place to turn for suc leadership, and the Church need have no fear that it i directing its energies in the wrong direction. It i clearly incumbent upon the churches of America t answer the appeal now being made by Scouting off cials for Christian leadership. It is an opportunity fo the churches to make their influence felt in a tangibl way.

Stay in School

ARE the children of America getting the educa tion we like to think is within the reach of ever one of them? In the Central Northwester states three out of every four children between th ages of six and eighteen go to school. This is the high est attendance record in the United States. The Sout Atlantic states have the lowest. There, one child i three is not in school.

The proportion of children out of school is smallest among the eleven-year olds, 91.2 per cent. of whom g to school at least part of the year. From twelve on attendance drops steadily until at the age of eighteen little more than one-fifth of the boys and girls are a their studies.

These facts and other similar facts have inspired the national "Stay-in-School" drive which has been undertaken in an effort to return to school some of the thousands of children who left to do war work. It is hoped that many of the children who might otherwise leave school this year will be persuaded to stick to their books a while longer.

Experience has shown that boys and girls who are restless and dissatisfied with school and even those who feel that they can ill afford further training are often ready to make sacrifices to remain in school, once they realize the value of an education. The Stay-in-School campaign accordingly is designed to show both children and parents that school may mean the difference between a position with a future at steadily increasing wages, and a life of unskilled labor and low pay. It is intended to emphasize the fact that every year of training after a boy or girl has reached the legal working age has a value in dollars and cents and in health and capacity for enjoyment as well.

Communities that make an effort and succeed in keeping their children in school will find education profitable because it will mean for them more efficient workers and better citizens.

Through Armistice to Peace

THE Supreme Allied War Council on February 17 proposed to the Germans the indeterminate renewal of the armistice, subject to termination on three days' notice, and was expected that permanent armistice conditions would later be offered, which would become the basis of an ultimate treaty of peace. While the terms were not made public in detail, the correspondents reported that they included a demand for the reduction of the armed forces of Germany to about twenty or twenty-five divisions, or about 50,000 men, the destruction of the fortifications at Heligoland and the Kiel Canal, the surrender for purposes of destruction of the German warships now interned at the Scapa Flow, and the complete compliance by the Germans with the previous armistice terms. The German Government of Herr Ebert was reported, after a long session, to have voted to refuse to sign the new armistice, but after another session, occupying most of Saturday, in which the heads of the German parties were in consultation with the Cabinet, the possibility of the Allied occupation of Germany as a result of a refusal to sign caused a reluctant ordering of the armistice commission to place its signature upon the document.

Herr Erzberger reported on the 18th to the National Assembly at Weimar, which was said to have listened in silence to the reading of the terms. He told how he had attempted to obtain a modification, and how Marshal Foch had sternly insisted upon the acceptance of the terms, but that he had finally succeeded in securing a revision of the Polish boundary, leaving Silesia in German territory.

Herr Erzberger was reported to have declared that the armistice, with its present terms, can never be the foundation for "a good and lasting peace."

Troops, fully armed, escorting a transport wagon in Glasgow during the strike

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The Week in the World's News

BAVARIAN PREMIER MURDERED. Kurt Eisner, Premier of Bavaria, was shot and killed, on February 21, by Lieutenant Count Arco-Valley. Eisner, when at Berne, in a speech to the Socialist conference, had clearly outlined the war guilt of Germany and had admitted that this statement of the truth might cost him his life. The assassin was lynched by the people. Later in the same day, while announcing the Premier's murder to the Diet, Minister of the Interior Auer, was shot by a spectator. The Soldiers' and Workmen's Council in Munich on the same day declared Bavaria a Soviet Republic, and proclaimed a state of siege. A general strike was called of all workers in Bavaria.

TO TAKE AMERICAN TROOPS OUT OF RUSSIA. It was announced at Washington on February 15 that the American troops in Russia would be withdrawn at the earliest possible moment, and that all Allied troops would leave Archangel in the early spring.

BOLSHEVISM IN GERMANY. On February 8 Spartacide troops were reported to have occupied Muhlheim, Hamborn and Dorsten, in the Rhine industrial district. Marshal Foch permitted the German Government troops to enter the neutral zone to put down the Spartacide disturbances. The majority of the workers were said to be loyal to the goverment.

REFERENDUM ON PROHIBITION. The National Association of Distillers and Wholesale Liquor Dealers announced on February 18 that the action of the legislatures of fourteen states, in ratifying the Prohibition amendment, would be referred to referendum elections, the states being: Arkansas, California, Colorado, Idaho, Maine, Michigan, Missouri, Nebraska, Nevada, New Mexico, Ohio, Oregon, Utah and Washington. The Attorney-General of Arkansas decided that the amendment to the constitution could not be submitted to a referendum.

THE VICTORY LOAN. The House Ways and Means Committee on February 19 finally decided that the Victory Liberty Loan in April should consist of short term notes, maturing in from one to five years, with a maximum authorization of $7,000,000,000, the notes to be issued in one of four classes, distinguished from each other by the provisions for exemption from taxes, the rate of interest to be fixed by Secretary Glass. A provision was also written into the bill increasing the amount of treasury certificates authorized from $8,000,000,000 to $10,000,000,000. The Bill, as reported to the House on February 22, provided that bonds of the "Victory issue should not be available as a basis for National Bank circulation, and provided also for further credits to our Allies in the war, these being expected to facilitate the sale of supplies on hand in Europe, also of the United States built docks and railways; and a provision was inserted to promote foreign commerce permitting the War Finance Corporation to extend credits to a total amount of $1,000,000,000 to exporters.

50,000 BARRED FROM CITIZENSHIP. It was announced on February 15 that between 50,000 and 100,000 subjects of neutral nations, who had withdrawn their declaration of intention to become citizens in order to avoid military service, would be forever barred from becoming citizens of the United States.

TO BUY WHEAT. The House, on February 22, passed the bill authorizing the President to buy wheat at the Government guaranteed price and to sell it at the market price, $1,000,000,000 being appropriated to finance the operation.

LIBERTY BONDS STILL SELL. The total of sales of the Fourth Liberty Bonds has increased over $4,000,000 since the loan closed. The total sales, on February 22, were $6,993,073,250.

DR. MARY WALKER DIES. Dr. Mary Walker, army surgeon in the Civil War, lifelong exponent of women's rights and suffrage leader, the only woman granted by Congress the right to wear male attire, died February 22, aged 87 years.

BERGER GETS TWENTY YEARS. Victor L. Berger, convicted of conspiracy to obstruct the war program of the United States, was sentenced, on February 20, to serve twenty years in prison.

ARMY BACK TO PEACE BASIS. The House of Representatives, on February 18, passed the Army Appropriation Bill carrying an appropriation of $1,070,000,000 for the military establishment during the year, beginning July 1, 1919. An amendment was adopted limiting enlistments during the next twelve months to one year but with no service required in the reserve. Another amendment provided for the continuance of the present pay of thirty dollars a month to recruits. The Military Committee's plan for a temporary army of 509,000 men and 28,500 officers was abandoned and the measure as passed provided for an army of 175,000 men, the limit set for the army in 1916.

OIL IN BRITAIN. American drillers have located vast supplies of petroleum on the estate of the Duke of Devonshire at Chesterfield, England.

THE LABOR SITUATION. Premier Lloyd George of Great Britain conscious that the labor situation threatened a crisis in the life of Britain, issued a call for a meeting of representatives of trade unions and employers to create a continuing body for the settlement of industrial disputes. The representatives of the Transport Workers Federation and Sir Robert Horn Minister of Labor held a conference on February 18, at which the Federation representatives held out rigidly for a forty-four hour week and a twenty per cent. advance in wages. A speaker at a session of the American Institute of Mining Engineers in New York on February 18 declared that labor rebelled at being a machine and that "the labor problem could only be solved when capital and management relinquish the right to a final say on matters entirely affecting the welfare and even the self-respect of a very numerous class whose loyal cooperation is as essential to the success of their industrial enterprises as their own." As a result of the nation-wide strike in the building industry affecting 100,000 men, called on February 17, because of differences between certain unions and contractors in New York City, a conference was called at Washington on February 19 between Secretary Baker, Secretary Wilson, representative of the unions and of the Building Trades Employers Association. The Conference was without result, but was resumed on February 24.

NEW AMBASSADOR TO FRANCE. Hugh C. Wallace of Seattle, Receiver of Public Moneys for the State of Utah under President Cleveland, was, on February 15, appointed Ambassador to France.

THE GERMAN DEBT. Dr. Schiffer, Minister of Finance in the New German Government, in an address on February 15, declared that the German war debt amounted to $35,000,000,000, over two-fifths of the total wealth of Germany.

AUSTRIA VOTES FOR UNION WITH GERMANY. 9,000,000 German-Austrians will become a part of the new German republic as a result of the voting in Austria on February 17. In the voting for the National Assembly the Socialists elected 100 members, the Christian Socialists 80 and the Liberals 70.

Into All the World

"THE Church is awake. The dry bones are living!" Thus Richard Braunstein introduces next week an inspiring outline of the world-girdling plans of the churches to till the field of men's hearts everywhere and to preach Christ in every dark corner of the earth.

The League of Nations is essentially Christian according to Dr. Chas. E. Jefferson. He proves it next week in the article originally announced for this issue.

"The Church and the World" next week's sermon by Dr. A. E. Keigwin carries further the wide impetus of the spirit of the day.

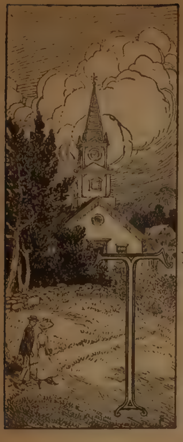
John Cameron, who has become an intimate friend as Mrs. Lutz has told his story, week by week, joins the church and spends two wonderful days with Ruth Macdonald before he leaves for France.

TOO MUCH ELNATHAN

A Short Story That Is a Slice Out of Real Life

By GEORGE GILBERT

Author of "King of the Shillibers," "A Prophet—Not Without Honor," etc.



THE church on the hillside overlooks an average North Pennsylvania countryside—meadows; rocky pasture lands with huge boulders besprinkled over them, beside which the cows like to linger in the shade; neat farmhouses, big red barns, orchards and a murmurous little river of rejoicing, talking in liquid overtones to its shallows, eddies and reaches. When I visited Laurel Run Valley on my vacations in former years, I always looked forward to attendance upon the worship of the church. Not that the sermons were extraordinary, the singing so good that it smacked of professionalism or the church itself one of rare beauty. No; the pastor, Rev. Frank Nornquist, was just a plodding, conscientious healer of souls; the choir was the usual serviceable countryside handful of self-taught singers; the church building of wood, painted white, with a stumpy timber steeple. The pews of hard maple, the slightly splintery floor of hemlock, the tag-eared hymnals, the dumpy little organ with a tendency toward polite asthma upon such occasions as the church became a bit damp during the late summer rains—but why particularize further? It is not best to draw too minute a picture when the details are so familiar.

Nor was Rev. Frank Nornquist a remarkable man. In fact, he was just such an average, workaday, soul-saving pastor as the Lord must love, else he would not make so many of them, fitting each into that precise place where he may best serve, and so bind fast to the Church the average folk like themselves, who really keep the world moving. Yes, keep it moving though the spasmodic efforts of the occasional geniuses among us fail and the said geniuses thereupon flit away upon the gossamer wings of spreading, sudden fancy to nibble at some new effort that is attractive just because it is new.

Frank Nornquist was about thirty-five years old when I first knew him. He was rather heavy upon his feet, slow of speech. His eyes, gray, kindly, reminded you of how patient a real man can be, yet held at times a glint of impatience at the little problems of pastoral life. Already a few gray hairs showed in his crisply curling brown thatch that his restless fingers kept well curried up.

Then what attracted me to the church on the hillside when my yearly visits brought me within its wide and scattered parish during my yearly rest spells? It was the people of the little valley—just folks. No other word will describe them—so sociable, neighborly, clean-lived, helpful are they that you *have* to love them.

"I know just what you mean," Nornquist agreed one evening when, my fishing for that day done, I chatted with him in the study of the little parsonage the flock provided for him. It was a comfortable house, well furnished, cozy.

"My people *are* a goodly flock," he went on, emphasizing his words with swinging blows of fist upon cupped hand, "but——"

"There is a but, even here?" I interrupted.

"Yes. Here, as everywhere else, it is the same old question: money. I spend my hours, minutes, days, months, years, ding-donging on the same theme. Oh," with a wide gesture of protest, "I wish there was enough money in sight for this church to run it for ten years, without a thought of where the next dollar was to come from. Enough to keep the church in good repair as it is, to buy coal, oil, all supplies; to pay my salary without any secret nips off it; to pay something toward the upkeep of choir and organist; to provide a nice new organ and wipe off the nagging little mortgage——"

"And then?"

"I'd have time, freed from all worries and cares over money matters, to throw myself into the community's life as never before, prepare ennobling sermons, prepare programs of social betterment, and so on. Mrs. Nornquist, freed from the need for doing many harrassing things that fall to her lot now, would be able to back me up in those larger works, and together we two would——"

He snapped erect, his eyes blazed, then paled to their usual mildness. I had had a glimpse of another man behind the quiet pastor of every-day life. I had caught his enthusiasm. I yearned then for money—that I might place it in his hands to carry on the program he had so beautifully outlined.

Two weeks later, at home again, I had, through the mail, a letter, brief, from Nornquist:

> "Read this clipping from the North American and then tell me that we have not been blessed up here! I am throwing myself into the work up to my chin, so I can not write more now. The news article tells it all."

The news article, in part, said:

> "By the will of Elnathan Barton, late of this city, but who was born in Laurel Run Valley, this state, the church in his native place has been left the perpetual income from a sum sufficient to earn interest amounting to $2,500 a year. This money is to be divided as follows: Pastor's salary $1,500, up-keep of church property $250, choir and organist $600; the remainder to be distributed each year among the Ladies' Aid Society, the Christian Endeavor and Sewing Guild. In addition, a lump sum is to be paid over to the church's pastor, sufficient to place the church property in the finest condition. A new pulpit, baptismal font, new seats, new flooring, a fine carpet, new dishes for the church parlors—everything, in fact, that a church can use—is to be furnished and paid for and a new organ given, together with a set of small chimes. In fact, the testator has endowed the Laurel Run Valley Church so completely that it never can want for money again. The salary of the pastor will be above that paid in many small cities, and all the other money matters of the church are in proportion. The fund provided under the will is to be known as the Barton Memorial Fund."

"There," I thought, after reading that, "Nornquist has his chance, and I'm glad of it. He is a sterling man, and will make the most of it."

The remainder of that summer passed, the autumn, the winter and the spring—and it was time to go to the hills again for strength.

Before the stage brought me to Laurel Run Valley I could see that Elnathan Barton's money had been used to advantage. The church's weather-vane, newly gilded, flung back the rays of the westering sun. The new steeple, white-leaded, was emphatic in its skyward thrust. New windows, as the stage neared, spoke to me the language of wise selection. The very handle of the front door shone from recent polishing. The lawn, neatly clipped, was set out with pretty beds of flowers. The protecting elms were trimmed precisely as to their lower branches. The roof of the edifice, newly shingled, gave off a pleasing incense of cedar. The parsonage, newly painted, likewise was pleasing to the eye. Nornquist, warned of my coming, met me, shook hands warmly, invited me to the services on the morrow.

Inside the church, as I found upon entering next morning, all had been done well, with taste. The matched wood flooring, the neuter-toned carpet, the rubbed-finish seats, the fine mahogany pulpit, the new organ, by one of the best makers, the new baptismal font of Italian marble—everything was of the best. With the means furnished him Nornquist had worked wonders, in a material sense.

I was early. As the congregation came in I noticed there were more young people, but that a few of the older folk were missing. The choir, well drilled, sang some music beyond that attempted by the usual country church. The organist, a new one, not Betty Warton, who had played the organ for so many years for the love of it, not a small salary, made her instrument to murmur, whisper, talk, shout, command, at will. Seldom have I heard a better musical program, even in churches in cities of considerable population.

The sermon revealed to me new depths in Nornquist's mind. It showed learning, research, even profundity, with a slight touch of humor here and there. His peroration was thrilling, his closing prayer appealing.

As I went out, after the benediction, I found myself exclaiming, mentally:

"Oh that more men who leave the country for the city would remember the churches wherein their souls were born anew and endow them as Elnathan has endowed this one!"

It was then that I remembered something. So wrapt had I been in observing the new things, the evident things, that one thing that was not on the program had failed to attract my attention through its lack:

No collection had been taken.

Nornquist, after dinner, told me of his joys. H was organizing work for the boys and girls. He wa reaching over into the next valley for some unchurche there. He had a long list of activities sketched ou for the coming winter season.

"We have no bank here," he said, "so every wee there comes from the executor of the Barton estate registered parcel containing the cash for our week' work. I distribute it. It is new money coming int the region, not simply the money of our own peopl turned over and over. That counts, too. We ar on a cash basis; no begging, no pleading, no time los running after pennies, no collections and tithings I manage, out of the added sum the executor had power to give us at his discretion, to pay the church' proportion of benevolence to the General Board So we are provided in all ways. Isn't it wonderful?"

I noticed, however, that he put it in the form of a question, not as an assertion of dogma, or personal belief.

The next year I found things as before, except that there were not so many middle-aged folks in the church. I learned, quite by accident, that some of the older pillars had withdrawn from membership. But the work was going ahead, full steam. It covered more ground—but was thinner.

The following year I found that the church on the hillside had lost half its congregation.

And the next year—

Nornquist was still preaching his fine sermons; the church edifice was in fine condition; the organist played her best and sweetest; the choir had taken a prize in a state-wide competition only a week before.

"Something is wrong," Nornquist said to me that afternoon as, according to custom, he had me in to dinner with him. I had seen his trouble growing on him and had refrained from questioning him—generally the surest way of learning what a troubled man or woman has on his or her mind.

"What is it?"

"It took me a long time to get at it," he sighed. "It is just this: Elnathan Barton's money has proven a millstone about the neck of this church."

"How can that be? It was clean money; you've done well with it."

"Having nothing to pay in, the people have come to look upon the church as something apart from their lives. They have no part in it. It goes on as well, seemingly, when they stay at home as when they come. It has come to me in various ways that this is so. Barton's money is paying for everything and they have come to look upon it as Barton's church. There is no volunteer feature about the work. My salary is paid. If I were to ask for more for serving this parish I should be laughed out of the valley, and rightly so, as a lover of mere lucre. The organist and choir are over-paid, according to the usual standards. If I spoke of enlarging the edifice or improving it, I should be talking foolishness, as everything has been provided for—beyond our real needs even. And the Barton executor has sent me word that I have only to ask and more will be forthcoming under a note of instructions found among Mr. Barton's papers and which has been admitted as part of the will under a reopening of the probate. I haven't even dared tell my people of that new *handicap*——"

I started at that last word. It would have been comic if it had not been so tragic.

"But what are you going to do?" I asked him.

"I don't know," he exploded; "I am tied here. Mrs. Nornquist's mother's home is near here. Her mother is a chronic invalid. My wife must remain near her. I can not leave—now. Then, again, suppose some other man came to take my place and administer this trust? Matters might go worse under him than under me."

I could give him no solace, but left him, knowing that he was doing the best he could under his "handicap."

The next year I found matters worse still in Laurel Run Valley. And the year after, when I had been there three days, I came upon Nornquist, leaning against the big elm in front of the church, *sobbing.*

Now, it is not a nice thing to hear a strong man cry; moaning as if every sob came from the roots of his being, in great gasps, terrible, soul-shaking. But he had a reason:

In Nornquist's hand was a bit of stained glass. He held it up to the moon glow for me to see, as the sob-storm conquered him again. On the glass was the head of Christ. I recognized it then. It was a part of one of the new windows provided for from the Barton Memorial Fund.

"Who broke the window?" I asked.

"I do not care so much for the window, but I do are for what it means," and he mastered himself with winning effort. "There has been a whisky-hole et up down at the lower end of the valley. Oh, yes, t is the direct result of our spiritual decay here. It never would have existed an hour in the old days—he bagging, collection days," with a note of self-ccusation in his heavy bass voice that had taken n a menacing rumble.

"And a party of my boys, boys from this flock, ave been down to Whisky Lou's tonight, caroused nd returned home. On their way they stopped here nd, led by Nelse Titus, formerly our Christian Endeavor leader, *stoned the church!* I'm sure it was Nelse's first visit to a saloon. But where will it end?"

He paused again to master a recurring storm of grief, then squared his shoulders back again.

"I went out to protest," he concluded, "and they heard me call to them, and Titus stood up in his buggy and yelled:

"'What do we care for *your* old church? It isn't *yours* any more. And what do you care whether we *care? Your pay goes on just the same.* The church doesn't need us; it'll run without us. *What do we care?*'"

"And now, what?" I asked; "have you tried revivals?"

"There can be no revivals in an endowed church like this," he flared. "I know; I have tried and tried myself as by fire beforehand in supplication for showers of blessing. But they did not come——"

"What are you going to do?"

"What? What can I do? *I am going to go into my chamber and pray myself out of this trouble—and my people with me.*"

Observe, please, that he still said "my people." I observed it and it gave me great comfort.

From my room in the Tervale home I could see the pastor's house and the windows of his upper room. A light burned there late, and as I was up twice in the night with an aching tooth I saw that it was there until early morning. I knew that Nornquist was carrying his burdens before the Throne.

"Have you seen any light yet?" I asked of him as we walked together toward the post office next morning. It was about time for the daily stage to arrive. It was the morning the moneys for the church came, too, I remembered.

"No," he said, rather shortly.

I stood with my mail while Nornquist got his. Together we walked back toward his house.

"Come in while I open the letter from the Barton executor," he invited. "I'd like to have you see how an *endowed* church gets its money."

In his study I sat, while he, at the other side of his little desk, snapped open the smug legal envelope. But instead of money he pulled out a long letter and began to read it, at first with puzzled brow, then with growing pleasure.

"Hurrah!" he yelled, slamming the letter down before me. "Read that while I jam this typewriter of mine out into the open and begin to work."

I rustled the paper toward me as his typewriter began its mounting crescendo of syncopated rhythms. I read:

"*Rev. Frank Nornquist, Laurel Run Valley.*

"Dear Sir: James Parsons, the executor under the Barton will, had fled to South America with the remnants of the many trust funds under his charge. He has been speculating for years and, fearing exposure, has gone beyond reach of extradition. Your weekly remittances, therefore, must cease from this date," etc., etc., to the extent of many hundreds of words of details. It was from a noted Philadelphia bank.

I finished the fateful missive to find Nornquist, his face glowing, waving at me a newly typed sheet that he had just snapped from his machine. He read from it:

"THE PEOPLE OF LAUREL RUN VALLEY:

> "The executor under the Barton will has absconded. Our church no longer is endowed, but depends, as in former years, upon the labor and love and sacrifice of its members.
>
> "There will be a meeting of the whole congregation next Wednesday evening, after the prayer meeting, to devise ways and means for carrying on our work in the old-time fashion. The church needs you all. We need a volunteer organist, choir, volunteer workers of all classes.
>
> "A Collection Will be Taken Up.
> "Everybody Come!
> "We Need You All."

"I'm going to get the session together and have them ratify the call for this meeting," Nornquist yelled, racing out and leaving me in gleeful possession, "and I'm too busy to visit now. But come to the meeting. We need you—everybody. Hurrah!"

And he was gone, running like a boy out for a holiday.

That afternoon a volunteer corps of boys—the re-enlisted Scouts—took the message by wagon, bicycle, on foot, to every part of the valley.

And the meeting on Wednesday?

Betty Warton, in her old place, played the opening hymn. Of course the new organ remained, and the other new things the Barton money had bought, but they seemed to be more "homey" that first night under the new-old régime. And the choir, down to the common level again, put a world of feeling into the old hymns that every one seemed to *know* were just suited to the occasion. Nornquist's prayer was one of great depth and moving in its power and his little evening talk brought tears to many an eye long dry. The other prayers of that evening were noteworthy and the after-meeting was glorious. Pledges were made to carry on the work. The collection box was patted, smiled at, openly welcomed by many as they saw it being passed again, and tears fell into it along with the small coins that really are the life-blood of more religious work than the critics ever can understand, else they would not be critics. As his part, Nornquist put his salary at $1,200. The pledge-total was ample for everything needful and to spare.

Yet I saw a cloud on Nornquist's brow, and was at a loss to understand it until I edged near enough to have a word with him as the meeting was breaking up.

"Isn't your cup of blessing full yet?" I asked, chidingly.

"Not quite," he rumbled, bending over to put his mouth to my ear; "Nelse Titus and his young friends from the end of the valley didn't come, and I wanted him to come so I could tell him nothing was to be done about that broken window——"

"*Everybody stay a minute*" a bull-like voice from the door bellowed. I knew it for that of rough-riding, rough-fisted, loyal Nelse Titus. In he stormed, with ten others at his back—the men who had been with him when the window was broken, Nornquist whispered as he faced them.

"We want our pledges down on that list," Titus called the length of the room, "and, Mr. Nornquist, we would have been here sooner, only we had business on the way up——"

"Business?" Nornquist called, puzzled.

"Yes, important business for Laurel Run Valley and the Lord! When I got your call for the meeting I'd just heard that Whisky Lou, who keeps the hell-hole down below, had applied for a license for another year and that his old license would run out in a few days. I rallied the boys here and proposed that we call on Lou on our way up——"

"Call on him——"

"Yes, to serve notice on him that if he didn't quit and get out we'd throw him and his whisky kegs clear over the range into Kingdom Come. And to make sure that he'd go we escorted him half-way to the railroad station in Jessmine, with the order to keep on going; and we said that we'd break his whisky kegs open, pour out the stuff onto the ground, sell his place at a fair price, and send him the money. And we told him never to come back—No more whisky in this valley——"

I glanced toward the organ, where there was a little stir. It was Betty Warton, who had left it for the door before the boys had arrived, making her way back toward the instrument.

Betty sat down before any one had time to move and crashed down onto the keys:

"Praise God, From Whom All Blessings Flow!"

And that Doxology?

It almost raised the roof of the church on the hillside.

The New Internationalism

By
H. K. CARROLL, LL.D.

CHRISTIAN unity is taking on so many phases that it is difficult to keep in touch with them. It seems as though it were developing spontaneously out of an abundant spiritual life, which seeks to manifest itself in united effective service. Recently, the Foreign Missions Conference, representing the Protestant boards of America, gave an entire session, at New Haven, to the new internationalism in the endeavor to discover the opportunity of the united Church of Christ in its world work to promote peace, justice and righteousness among the nations. Four men—a pastor, Dr. W. P. Merrill; head of a missionary board and educator, Rev. Principal Alfred Gandier; a college professor, Mr. Hull; and a university president, Rev. Dr. W. H. P. Faunce, discussed the subject, all as high idealists, from different standpoints, and all agreed that the ideal is the only satisfactory and practicable method of securing the highest interests of the nations, great and small, and of humanity.

Pastor Merrill showed that there was no peril to national patriotism in broadening it so as to embrace other nations. The man who loves his family best loves his nation best. The Americans who went to France to fight against the Germans fought no less for their own homes and nation than for the rest of the Allies.

Professor Hull showed how the beatitudes of the Sermon on the Mount apply to nations as to individuals, and Principal Gandier, of Canada, gave a philosophic view of the development of the nation from the tribe, insisting that Germany had not got beyond the tribal condition in morals and religion, the tribe making its own existence and general welfare the end, regardless of those of the individual and of other tribes. German nationalism is un-Christian because it makes the state the end, and sacrifices the interests of humanity to the organized national life. True Christian internationalism makes a man the end, and not any institution, either Church or State. It thinks of the nation as a means, and not as the end.

President Faunce, of Brown University, came last on the program, but his clear, ringing sentences, forceful illustrations, and, above all, direct drive at the heart of the subject, won him a delighted hearing. Dr. Faunce condemned the attitude of the German state as essentially pagan, the worship of Odin and Thor. Christian nations, he said, reject and abhor that theory, but have they been quite saintly in their international relations? We have Christian ethics for individuals, we have curbed corporations, Christianized industry, commerce and civilized life; but we do not carry the same principles into the international realm. For example, (1) any war, undertaken for any reason or purpose, is legal in the international view. (2) Neutrality by any nation, in the presence of a struggle between other nations, is right and proper, according to international custom, and international law does not condemn one nation for going to war with another, if the usual formalities are observed. A nation may remain neutral, no matter how atrocious a war may be. If it feels that no self-interest is involved in a war "3,000 miles away," it may close its eyes, maintain neutrality carefully, and let the carnage go on. Our old system of international law does not consider that neutrality may be a crime against the world order, but regards all wars as legal and all neutrality as moral.

He insisted that this system must be changed. We put Christian principles behind the home, the school, society and the Church; we try to infuse them into the relations between labor and capital; we must now write them in the world order, or confess defeat for the Christian religion. The principles which should be incorporated in the new internationalism, he declared, are these:

We are members one of another. Nations are also members one of another, united by the lasting bond of participation in a common life. Shall the hand say to the foot, "I have no need of thee?" If Austria or Spain says, "I am not responsible to any world society," is it, therefore, not responsible? If we are members one of another, we shall cherish respect for unlikeness. The differences between the Occident and the Orient are not perilous, but precious assets of civilization. The French tongue seems preposterous to our troops, but by its clarity and precision it is better fitted for the peace table than our own. It is not toleration we want—toleration implies superiority and condescension—but mutual respect. Mutual respect means brotherhood of intellectual understanding, not of sentiment, for sentiment may vanish tomorrow. Love in the last analysis is not emotion, but perception—perception of values beneath the surface of personality, or the strange customs or speech of another people. We can not like all, but we can and must love all.

Under Christian principles, inequality of men, of nations, of races, means not a chance for exploitation, but an opportunity for service. Inequalities are recognized by the New Testament, and the American Declaration of Independence, that all men are created free and equal, means equal in civil rights and opportunity. The sixty-eight nations of the world are very unequal. Siberia cannot have the leadership of Britain. Britain's greatness is the greatness of obligation. If she should use her power to rob and crush, she would be the enemy of the human race. If she uses it to serve small and weak states she serves humanity.

Moral force is superior to physical force. International robbery unsettles the world order, and curses him that loses and him that takes. It is not the might of the bayonet that wins ultimately. The nation having the best-trained, best-equipped and largest force of fighters lost because the unrestrained use of her physical force roused against her the moral force of the world.

The teachings of Christ apply everywhere, or nowhere, continued Dr. Faunce. Christian ethics are binding on a nation of 100,000,000 as upon a lone peasant. Our American troops did not forsake Christianity, but obeyed the law of love, when they crossed the ocean to help cut the cancerous growth out of the German soul.

Having won the war by moral force, the nations must proceed to rebuild the world on moral principles. Having shown that the nation that appeals to Cæsar goes down in defeat, we must show that the society that appeals to the Nazarene rises in peace, power and happiness. The best society of national defense is the united and purified Church of Christ. The only fortress that can never be taken is the City of God.

Triumphant Trust

*A SERMON BY EDGAR DEWITT JONES, D.D.**

TEXT—Habakkuk 3 : 17–19.

THIS noble Scripture is a rich discovery in an unexpected place. For that matter, life is full of surprises. How often we come unexpectedly upon new discoveries! We take up a book more or less familiar; we think we know it by heart; and lo! among its score of chapters and thousands of words we find in some obscure paragraph a passage of extraordinary worth. We set out to journey over a familiar road; we think we know its every landmark, and then, to our surprise, we come suddenly upon a landscape of great beauty. We enjoy the association of a dear friend, of such long standing that we believe we know him thoroughly, only to discover some day as by a flash of lightning a new trait, a surprising courage, or some talent we never dreamed of his possessing. Thus it is with this Book of books; we think we know it fairly well, only to discover, sometimes in the most casual way, new riches, new beauties, new wisdom.

Comparatively few readers of the Bible are familiar with the book of Habakkuk. An exceeding great number would find it difficult to turn to it promptly. We know nothing of Habakkuk save what may be inferred from this book that bears his name. He probably flourished in the reign of Jehoiakim, that evil king who deliberately cut to pieces certain portions of the Scriptures that were disagreeable to him. Habakkuk is known as one of the minor prophets, yet here is an utterance worthy of a Jeremiah, an Isaiah or an Ezekiel. Thank God, minor prophets may sometimes be majors in the army of the Lord!

While it is true that Habakkuk is unknown to most readers of the Scriptures, his brief but valuable book has rewarded many diligent students of the Word. Daniel Webster, in a conversation with some friends, was asked his preference as to portions of the Bible. In reply he said, "The masterpiece of the New Testament, of course, is the Sermon on the Mount. As to the Old Testament writings, my favorite book is that of Habakkuk; and my favorite verses in chapter three—seventeen and eighteen: 'For though the fig tree shall not flourish, neither shall fruit be in the vine; the labor of the olive shall fail, and the field shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in Jehovah, I will joy in the God of my salvation.' This," continued Webster, "I regard as one of the sublime passages of literature; and often have I wondered that some artist equal to the task has not selected the prophet and the scene of his desolation as the subject of a painting."

The fact that this unusually fine passage is in an obscure book of the Bible suggests that other undiscovered jewels are scattered throughout the Scriptures. Every one who searches the Scriptures for worthy goals may expect to be amply rewarded. One would hesitate to say that we are too familiar with the fourteenth of John or the thirteenth of First Corinthians; but it is lamentably true that we are unfamiliar with many portions of the Scriptures wrongly deemed unimportant and commonplace.

THESE winged words of Habakkuk, in which he vows that, whether or not his fields prosper or his flocks increase, he will rejoice in Jehovah, approach a definition of the nature of real religion. Religion is a difficult term to define, and many misleading definitions have been written. In Acts, the seventeenth chapter, Paul in his speech in Athens tells his hearers that they are very religious, but the word literally means "superstitious" or "demon-fearing." In James, the first chapter and twenty-seventh verse, "pure religion and undefiled before our God and Father" is described as "visiting the fatherless and widows in their affliction and keeping oneself unspotted from the world." This is not a definition of religion, but a description of a practical expression of the same, and a good one, too. In attempting to define religion, we usually fall into the error of selecting an aspect of religion and defining the whole by a part.

There is, for example, a ceremonial religion—a view of God that expresses itself in punctilious observance of form. The Pharisees stressed this kind of religion—they made the form an end instead of a means. Forms have their places in religion and ceremonies their uses. We may properly think of forms and ceremonies as the "A B C" of religion. One should use them as he uses the alphabet; that is, having learned the alphabet, he passes on to the creation of sentences, paragraphs and the formation of a vocabulary. But there are those who use form and ceremony as goals, instead of vehicles to the goal.

There is also a propositional or creedal religion, an intellectual assent to a truth or doctrine. Now, correct thinking is good; yea, more, it is necessary; but it is not of itself sufficient. The Scriptures tell us that "even the demons believe and tremble." The assent of the mind to a doctrine, even a Christian doctrine, may or may not be really religious. Intellectual acceptance of Christian doctrine is the beginning of a saving faith in God through Jesus Christ, but belief itself is not trust save as the bud is the flower.

FOR though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' feet,
And will make me to walk upon my high places.

Still again, there is a devotional religion. A worshipful service makes a direct appeal to the nature of some persons whose lives are not really righteous, but who are charmed by the esthetic effect of prayer or preaching and the mystery and spiritual romance that haloes the house of God. The devotional spirit enters largely into real religion, and yet it is not all of religion.

HABAKKUK was not a stranger to ceremonial religion. As a devout Jew the various ceremonies of purification, the numerous sacrifices, the tithing of even the smallest herbs, the likelihood is he was an observer of all the forms and ceremonies of his faith. Undoubtedly he had given intellectual assent to the truths that were in the Decalogue. We may well believe that he found pleasure in the temple service. The stately order of worship, the antiphonal choirs, the praises to Almighty God—we may well believe that these found and fed the soul of the prophet. But the essence of his religion is declared in this great hymn of faith to be not in any of these things—though perhaps all of them had a part in producing it—but in a triumphant trust, a love that would not let him go!

Habakkuk avers, in this personal confession of faith, that his trust in God does not depend upon the flourishing of the fig tree, nor the abundance of grapes in his vineyard, nor the jar of olives that may be gathered from the trees, nor his flocks, nor his herd He may lose all his flock, his herd, his crops; but tha will make no difference in his devotion to God. How ever untoward his experience, his faith shall triumph He exclaims, "I will joy in the God of my salvation. He goes still further, although it would seem that h had reached the climax of trust already. He mak use, in the closing verse, of what is perhaps the mo beautiful of poetic expressions in all the Scripture Referring to his trust, despite afflictions and cro failures and loss of possessions, he exclaims, "Go maketh my feet like hinds' feet, and will make m to walk on my high places."

HABAKKUK must have been familiar with th mountain stag or deer—one of the most nimbl of animals and fleetest of creatures. These gazelle or hinds have their homes in the farther heights of th mountains, but they come down to the mountainsid to feed on the vegetation. When disturbed in thei grazing, they disappear as if by magic—their fee fairly twinkle in flashes of speed; and when next on sees them they are away up the mountain in the hig places, safe from harm. Habakkuk means to say that when the world seems against him and everythin has gone wrong, his spirit bounds as the hind and i carries him up into the high places where he worship Jehovah and is satisfied. There is an echo of the sam thought in Isaiah, where he says, "They that wai upon the Lord shall renew their strength; they shal mount up as with the wings of eagles." It is exaltin faith, it is triumphant trust, it is real religion, wher God is loved for his own sake.

One sees, in this seraphic passage of Scripture, spiritual declaration of independence. The soul is n longer in bondage either to the letter, the ceremony or the form of religion. The world, the flesh and th devil have lost their power to enthrall. The last vestige of selfishness and self-seeking is destroyed. The child of God loves his heavenly Father and serves him, not for anything that can be seen of men. Material prosperity no longer binds like a fetter; intellectual pride has no power over the free soul which bathes itself in the atmosphere of communion with the Invisible. Here is a religion with all of self washed out; the heart is aflame with love of God and consecrated to his service; and such religion, instead of being divorced from practical, everyday ministrations, is linked with them in mighty service for God and man. Habakkuk, who thus sings this hymn of triumphant faith, is the same brave soul who wrote, "Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil!" "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" "Woe unto him that giveth his neighbor drink!"

HERE is real religion—no artifice, no hypocrisy, no mistaken emphasis or reversing of the divine order. Here is the top round of the ladder of faith. This is the kind of religion that Paul had in mind when he wrote: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Against such there is no law."

We praise God for Habakkuk, that brave soul of the long ago. We know so little about him; we know less of him than the world knows of Shakespeare, and that is precious little. We do not know how this prophet looked; the color of his eyes, the profile of his face, the tone of his voice. Yet we can almost feel the throbbing of his heart as we read his great hymn of faith. Across the centuries he speaks to us and bids us to be brave; he calls upon us to love God for his own sake and to serve him without fear, regardless of the storms that beset us and the doubts and difficulties that pursue us.

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*Minister, First Church, Disciples of Christ, Bloomington, Illinois.

Notes from Many Fields and Workers

ANOTHER chapter in cooperation between humanizing organizations opened on January 1, when Miss Margaret B. White of Minneapolis, Minn., as special representative for the National Y. W. C. A., joined the Armenian and Syrian Relief Unit. Miss White is the daughter of the Rev. J. E. White, D.D., of Minneapolis, who has been engaged in missionary work in Turkey for some years. She was a teacher in Turkey in 1913–14, and much of her youth was passed in that country. To discover the needs of women and girls in Armenia and Syria will be the special purpose of Miss White's going with this unit. She will report to the Y. W. C. A. from time to time, and it is probable that the War Work Council of that organization will follow up her investigations with the establishment of lines of work designed to meet the needs of women in those countries.

REV. NORMAN H. CAMP, evangelist and Bible teacher of Chicago, has recently accepted the invitation of the Chicago Hebrew Mission to become its superintendent. This mission has been faithfully laboring among the Jewish people for the past thirty-one years in its endeavor to give them the Gospel. Mrs. T. C. Rounds will remain in the work as honorary superintendent and treasurer.

A. R. STARK, missionary in Chile, Argentina, Peru, Bolivia, Ecuador and Colombia, writes to the Christian Herald that the past year has been one of trials and triumphs in Chile. The total circulation of Bibles for the year, through the Valparaiso agency, will reach 60,000 copies. Public interest is growing in the circulation of the Bible in South America.

WHILE the late ex-President Roosevelt did not make an unseemly parade of his religion, he was known to his intimate friends as a sincere, earnest Christian. The turn of his mind was shown by his choice of favorite hymns. One of these, "How Firm a Foundation, Ye Saints of the Lord," was read on the occasion of his funeral at Oyster Bay.

Reverends
J. H. Jowett, D.D.
and
C. C. Albertson, D.D.

Daily Meditation

Reverend
E. W. Caswell
and
Prof. W. H. T. Dau

The Unknown Christ

SUNDAY, March 9. John 1 : 10. "*He was in the world, and the world was made by him, and the world knew him not.*" The past tense sometimes deludes us. The things we look at seem o be so far away. We are spectators of events and not ctors. We are critics of the faults of others, and not heir fellow culprits. When we read of the doings of ar-off yesterdays we so easily assume the voice of he judge on the bench instead of taking our place at he side of the prisoner in the dock. We express ourlves in stern judgment and fiery indignation. We uild ornate sepulchres in honor of the prophets whom ur fathers murdered. Therefore it is a good thing to hange the tense of the record, to convert it into the resent, and to read it as a transcript of what is happening in our own time. Let us do so with this great ord from the Gospel of John: "He is in the world, nd the world is being made by him, and the world nows him not." The change in the tense makes the appening immediate. The event is going on. We re actors in the scene. The words beat with the ulse of the present day.

"The world knows him not." The unrecognized Christ! He is in our streets. He is busy in our common life. He is making a new world. And we do not now him! Perhaps he is busy destroying things as preparative to more constructive work, and we do ot detect his presence as these old strongholds of niquity crumble away. Or perhaps he is working way from the accepted spheres of power and influnce and we have not looked for him in such unlikely places. We have not expected any good thing to ome out of Nazareth. We do not anticipate that he great Renewer will be attended by a retinue of ishermen.

One of the most precious endowments in the Christian life is an apprehending spirit, a healthy delicacy of soul, which can detect the hidden presence of the Lord.
J. H. J.

A Christian and His Books

MONDAY, March 10. 1 Tim. 4 : 13. "*Give attendance to reading.*" I have just come from the home of one of the best men I have ever known. I was with him when he died. He was a friend of Henry Drummond, Dwight L. Moody and Theodore Cuyler. He has been the good friend of multitudes of ministers and missionaries. There is no doubt that the great inspiration of his life was his fellowship with Jesus Christ. His library was particularly rich in two directions. Shelf after shelf was full of biography. The lives he loved to read were the lives of the truly great, honored servants of God, saints in the household of faith. There were biographies of Tennyson and Gladstone, Phillips Brooks and General O. O. Howard. One section of his library was entirely given to biographies of Abraham Lincoln, of whom in youth he was a contemporary.

The other section of this good man's library, whose amazing fulness helps to explain the qualities of his religious life, is made up of books of devotion. George Matheson's books are there, "Moments on the Mount" and "Voices of the Spirit." Dr. Jowett's sermons are there, and those of many another preacher of the Word. Collections of prayer are there, and many, many volumes of meditations on the spiritual life. This man gave attendance to reading. He literally wore out Bible after Bible. He was a man of many books in order that he might be supremely a man of one Book. "Mark the perfect man, and behold the upright, for the end of that man is peace."
C. C. A.

Doing Good Anonymously

TUESDAY, March 11. Luke 10 : 35. "*And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*" If distress of the neighbor is the occasion on which love is called into action, that love, if its service is to be adequate, must continue while the distress continues. It must be persistent to the finish. Many a good deed is spoiled because the good beginning is not followed up by a continued effort. The Samaritan makes his charity complete by engaging a deputy who is to minister to his unfortunate ward while he must necessarily be absent. He has foreseen that after his departure a difficulty might arise from the selfishness of the inn-keeper on the score of the payment for the patient's medicine and nursing. With the entire cost of this the Samaritan charges himself, and declares that he will call again at the same place to see how his ward has fared. We cannot always minister personally to distress that has been brought to our notice, or if we began the service we cannot always complete it. It is therefore a praiseworthy arrangement that agencies have been created through which we can render our service systematically, persistently, and thoroughly by proxy. The charitable institutions which have been established the world over for this end are not meant to relieve us of our personal duties, but to aid us in discharging them wisely and well. The best of them are, in fact, products of the inventive genius of Christianity, and their willing and liberal support is also a mark of a Christian spirit.

Now, who was this Samaritan? What was his name? His name was Mr. Anonymous. He has always borne that name, and you hurt his feelings if you push your inquiry further. He does not want to be known; he quietly comes along, does his work, and quietly disappears.
W. H. T. D.

Beginning Right

WEDNESDAY, March 12. Matt. 6 : 33. "*Seek ye first the kingdom of God.*" A good beginning means a good ending, and a beginning should always consider the ending. Christ should be yours first, last and all the while. All else of life is the scaffolding of character. Do not give God an inferior place in your life. Deathbed repentance is only trying to save the wreck on the rocks; it will not restore the lost opportunities of the voyage, the youth and manhood of the life. Today the Saviour calls; hear him now; those who seek him early shall find him. Human character is cumulative; begin early to grow in grace if you would reach toward the full stature of the Christ. Early days lost can never be recovered. Perform what you ought at the time you ought and avoid failure.

The men who went to work in the Lord's vineyard at the eleventh hour accepted the first offer they had, like the thief on the cross. How unlike those who have rejected all pleadings throughout a long life! Remember God's words, "Because I have called and ye have refused, when your fear cometh I will not answer."

Our Lord came to save the world at the right period of human history, in the fulness of time. Christ was promised at the beginning of creation; he has always been ready to receive prodigal souls, but how often we cry, "Go thy way for this time; when I have a more convenient season, I will call for thee." He came that we might have life. How can it be that men will choose death instead of life?
E. W. C.

Conquering Pain

THURSDAY, March 13. II Cor. 12 : 10. "*I take pleasure in infirmities.*" The natural thing is to rebel against infirmities. A dog will bite his tormentor. A mettlesome horse will bite or run away and throw his rider or dash the vehicle to pieces if things are not to his liking. That is natural. But we are something more than animals. So human nature has the capacity to submit. The human will may set itself at a noble figure and resolve to suffer and be silent, to suffer and grow strong. An admixture of the stoic element in character is not incongruous in the Christian's plan of life. Most of us make too much of pleasure and too much of pain. There are those—mostly the young—who measure the value of an experience by the pleasure they derive from it. There are those who are awfully afraid of pain. They shrink from even temporary discomfort. Pain is a great bully. He tyrannizes over those who are afraid of him, but face him, and he shrinks into his proper dimensions. Paul knew, as his Master knew, that there are ways of meeting life's grimmest aspects. The animal way is to rebel. The human way is to submit. The divine way is to enjoy the unwelcome experience, to employ it, welcome it for its potential value, and revel in it for reasons which the soul justifies itself in discovering. That which seems evil may contain unsuspected good.

A year ago a woman underwent a very painful surgical operation. The pain lasted for days. Then she was told the operation and all the consequent suffering must be undergone again. The prospect appalled her. She was not so much afraid of pain or of death as she was of giving way to fear. She felt a horror rather than a fear. She had not before been at all sure of the existence of God, but she began to pray. This was the burden of her prayer: "I can not go through with it decently; I simply can not." Suddenly she became conscious of the presence of God. She could almost see him. It was as if a great Invisible Friend had put his hand on her and said, "I will be with you all the time; I will see you through." Even then she could not say her mind was free from fear, but she was comforted, and she slept. Next day the fear was gone, and the horror. When they put the operation robe on her and wheeled her to the room where she was to be anesthetized, she felt as if she were being carried like a child in strong arms. She was not unhappy. The doctor asked her if she "enjoyed that sort of thing." She found it as easy to jest there as if it had been in her mother's drawing-room. In the light of such an experience can we not read new meanings in the words, "Count it all joy when ye fall into divers trials; think it not strange, but rejoice, inasmuch as ye are partakers of Christ's sufferings." Partakers? Yes, partners. Partners of Christ? Yea, of Christ. This is the secret of the possible pleasure in apparent ills.
C. C. A.

The Lesson of the Parable

FRIDAY, March 14. Luke 10 : 36, 37. "*Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? . . . Go, and do thou likewise.*" After a good sermon comes the application, and that should always be direct, personal, clinching. The preacher cannot always make it, for in most cases he does not know to whom in his audience he has preached most effectually; it is likely he never does. Therefore the listener must do himself the favor to make the application, and by doing so make the sermon which he has heard really fruitful to himself. In the present instance the Lord made the application; his striking story had carried conviction to the heart of his erstwhile conceited questioner. He saw the point of the Lord's argument: it had been made so plain that there was no possibility of mistaking it. Let us hope that he also saw where he had failed hitherto, and that this searching of heart and conscience discovered to him, as no doubt it has discovered to us, how far he was yet from having achieved that righteousness which the holy law of our God demands.

If this story has had the effect on us of humbling us, making us see our shortcomings, warning us against spiritual pride, revealing to us our innate selfishness, subduing our self-confidence, in short, putting us in a contrite and penitent mood, it has had the effect it ought to have. In our subdued state of mind we shall better appreciate the unparalleled service that was rendered us by the great Good Samaritan, who came from heaven, found us bleeding from many wounds dealt us by the enemies of our soul, dressed our wounds with the oil and wine of his comforting Gospel, brought us to the safe shelter of his Church, and has ever since been giving us his tenderest attention, in order that we might be wholly restored to the life that is of God. And when we have found him and have relished his service, there will awake in our heart the feeling of gratitude, which is one of the expressions of love, and a daughter of true faith. And in love and gratitude we will begin to serve after the pattern of that love which served us perfectly.
W. H. T. D.

The Light of Love

SATURDAY, March 15. Rev. 21 : 6. "*And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.*" God rested on the seventh day of creation. Not that he was weary, but as a lawyer rests his case after the argument is presented. God ceased at that time building worlds. On Calvary's cross Jesus cried, "It is finished." Here the redemption of a race was accomplished. At the second coming of our Lord the records will be closed, destiny sealed, justice take the place of mercy, and earth's millions will come to judgment. This is the divinely appointed end toward which the whole creation moves.

In the beginning, God; in the ending, Christ. "Even so, come, Lord Jesus." Earth's incompleteness will reach perfection when we see him as he is, face to face. The whole Christian world looketh for this hour, and the whole creation waiteth for this redemption.

When moral probation is thus completed, the tabernacle of God will be with men. The flood finished the career of men in Noah's time. The world of mankind reveled in sinful pleasure till Noah entered the ark. Will it not be so when the last trumpet sounds? Many will awake from their dream of security in everlasting shame and contempt. God's government must be the same in all worlds. He is the unchangeable One. When his Son comes to reign, how small will appear the trivial things of this life, which have drawn us away from the true, the beautiful and the good!
E. W. C.

A Garden Letter

Photo from Press Illus.

Who wouldn't leave a breakfast to work in such a paradise?

THE spirit moves me to write you a letter, dear Gentle Reader, and the theme of that epistle shall be the controlling outside interests in the lives of business and professional women—those mighty interesting influences in life apart from one's regular work.

My profession itself, Gentle Reader, is one of the oldest and most honorable in all the great world, although, strange to say, it is only recently that men and women have learned to think of it as a profession. But such it is. Like agriculture, the science (and art, as well) of housekeeping, of home-making, has at last come into its own. For more than fifty years, my work, that of caring for the family and making the house the fittest kind of home, has been my profession, strenuous, exciting, worth while.

Along with this, there has been an absorbing interest, an interest of the kind that grows and grows. And that interest, too, is of an ancient and honorable variety. Indeed, it is more ancient than my regular work, older than any other profession or business. For the first thing our lamented parents, Adam and Eve, did, when the insistent angel sent them out into the world, was to dig and to "tend things." Kept out of a garden which had grown, heaven-made, for them, the best thing they could try to do was to make another.

I haven't any apples in my garden and snakes are unheard of. Not so the squash-bug, commonly called by a fouler name. Not so the busy sparrow and the cheerful robin. Yet these two latter, although they prey upon my small preserves, I do not account as pests. Far from that. They earn whatever they are able to get, after I have protected my lettuce beds, as far as I can, with discarded window-screens. As to the one real pest, squash-bugs, I have solved that problem very nicely. Do you wonder how? Simply by not having squashes in my garden. Why should an intelligent and efficient gardener such as I try to be, with only a small domain to rule over, choose to raise squashes when the space they would make worm- and bug-infested can be used for tender lettuce, for nice, clean peas and heavenward-climbing beans, for which no poles are long enough, and when our friend, Farmer Goodman, can bring to our doors, in October, any number of squashes, finished products, wormless and bugless?

Ah, yes; it is absorbing, this side interest of mine. The neighbors say I am foolish about it and some of my friends assure me that a real woman's place is inside the house, taking care of the four walls which shut her in from out-of-doors. Maybe, for them. My husband, comrade of many years, was a better minister, I am sure, for being the best gardener in town. Now that he has gone where no one grows weary, I love to work until I am tired, using his rake and hoe and remembering how he used to flop the beans down into the hills and press them into place with a practiced thumb, how he used to align his beets and carrots and plant his Mexican corn deep, so that it would have strong roots to keep it alive during the inevitable summer drought.

Oh, yes; I know that it is often to the confusion of old-time housewifely ideals that I rush out, even at my age, which I won't call old, and which shall not be of the chimney-corner variety, into the garden, before breakfast, to see how many Lima beans have come up over night. For when I come back, the fire is apt to be out, a capital sin, of course. But the daughter who is with me through the year is just as fond and foolish, when it comes to a garden, as I, and quite as apt to neglect inside affairs for outside. As no one else is with us, no one is hurt. Then, when vacation time comes, and with it the husky younger daughter, home for a change, she tactfully usurps my place in the household; and the stay-at-home daughter and I don't have to make a fire, even, much less get the breakfast.

On a before-vacation morning, after I have come back from the bean-inspection to find the fire gone out, and have remade it, I simply have to go again to squint at the "up and coming" cucumbers, for it is my "bounden duty" to get them along so that the home-coming daughter may have them for salads and pickles. That makes me think of the lettuce and the radishes and the young onions with their green needle-spires. By the time I have peeked at them and pulled out by their detestable roots some of the most audacious and hostile weeds, I go in to find the breakfast burning, the water out of the oatmeal-boiler and the tea-kettle fairly bursting its throat, preliminary to going dry.

Never mind; I know what is in the garden. As soon as breakfast is over, I slip out once more, just long enough to see whether the new wistaria at the sunshiny end of the porch is doing well, and its neighbor, the white clematis. These and some other new plants have to be protected from marauding cats and dogs.

A little later, unless it is an especially strenuous day, such as those which come during the semi-annual orgy of house-cleaning, I temporize with my conscience and defy convention and the neighbors by working for several hours in the soft, warm soil, with the tender plants. Whether it is beans and strawberries in the garden, lilies and roses on the lawn, gladioli and clematis and wistaria by the porch, Madeira vines and the rambler by the front steps, or the lovely new privet hedge which encloses our modest bit of land, it is all a delight.

This work isn't drudgery. Nor is it really dirty work. For dirt is clean, such dirt as I have in my garden, nice, sandy loam, with never a stone in it, or a bit of sticky clay. I feel almost like a chemist as I try to proportion the amount of fertilizer and select the right seeds for the soil and the location. And I am as proud as Lucifer of my luxuriant onion patch, wisely placed in the heart of the richest part of my kingdom, while the peas have been thriftily planted where the soil is poorer. Proud am I, too, of my lustily growing young tomatoes, nineteen in number, with never a sign of a cut-worm about them.

I have always planted beans helter-skelter, deep and wide but not always right-side up. This spring along came an experienced gardener who told me, most sagely, that they would never grow unless they were planted near the surface and always with thei eyes down in the soil, and their humped backs on top. He smiled sadly at my carelessly and deeply plante legumes and passed on, wiser, I knew, than I. Yet could not remember that my husband had ever take such extreme care of his beans. And we waited. I rained and rained and rained; then the sun shone a little, a very little; then it rained and rained som more and shone again. Meantime, I had droppe one more bean in each hill. Then, presto, they al came bobbing up through the wet, brownish-yellow soil, the first beans and the newer, both. I had fel that Nature would attend to that little matter. She was wise enough to turn their roots down and their tops up. Nature, like religion, is a mighty good thing to trust in. That is why I have a garden.

Out-of-doors is the growing-place for mind and soul. Hope and peace spring up with the corn and beans. And life is richer for the owner of even a small garden.

When the melons come and the canteloupes, when the crisp cucumbers weight the vines and when the gleaming scarlet of the tomatoes shines through their musky foliage, when the stately lines of corn shade the rest of the plantation, when the cabbages grow lusty and strong, when the wistaria and the clematis and the Madeira vines and the morning-glories beautify the porches, when the petunias and the sweet alyssum and the cosmos and the nasturtiums give the yard their beauty and their fragrance, when the cannas and the hollyhocks keep their brave, old-fashioned straight row against the back of the colonial yellow cottage, when the Niagara and the Delaware grapes, the Concord and the Cayuga, begin to make a grape-arbor, and when the ramblers, like the onions and the radishes, have done their best, then I shall feel that, in my garden and in my life, there is the richness and the strength of the great goddess Nature. That way, every year, more and more of the loveliness of life and the charm and wonder of it comes to the garden-lover.

Worth while? Worth while! It makes everything else the more worth while. A gardenless life would be like an untrimmed hat, an unmade gown. It would be like a child without a smile, a woman without charm.

Out in the garden, in the good, warm sunshine, the soul grows. So, Gentle Reader, here is a toast to all the gardens that ever were and to all that shall ever be. May there always be more and more of them!

In closing, let me hope that your garden, if you have one this year, will be the best that ever grew.

Most sincerely, ELIZABETH GIBBS.

China's President Honors Our Work

Miss Hartwell, Founder of the Christian Herald Industrial Homes at Fukien, Receives a Medal and Boards—A Unique Ceremony

(See Pages 270 and 271 for Additional Illustrations of the Work for Our Orphans)

Governor Li Hou Chi

THE new year has opened in a most auspicious way for the Christian Herald Industrial Homes at Fukien, China—the institution founded by tnat wonderful American woman, Miss Emily S. Hartwell, nine years ago. Many Christian Herald readrs will remember the humble beginnings of her xperiment among the poor, ignorant, destitute hinese orphans, how she gathered them lovingly nto her care, sheltered them in a building which was pened in 1910, and began work wholly on faith. The funds needed for this experimental work were ontributed by readers of this journal and transmitted hrough our Interdenominational Orphanage Comnittee at Chinkiang. Under Miss Hartwell's busy ands the work grew rapidly, and soon she had 200 rphans in her care—the largest number then under ny missionary in China. It was often a hard task to nd the means to support the enterprise, but Miss Iartwell never for a moment lost confidence in God's oodness, and she struggled on bravely.

From the outset she had a Chinese superintendent or the children. Noting her pluck and her wonderful uccess both in educational and industrial training, number of Chinese became friends of the work and ltimately supporters. Her present board of mangers includes six missionaries and six Chinese and he number of children under training is increased to 00, many being sent to her from long distances. Vhen China became a republic, the provincial governnent turned over to her still more children, some of vhom had been kidnapped and all trace of their parnts lost. Others were from homes desolated by sickess or ruined through opium. The churches, too, ent her many little waifs, some from distant heathen illages.

Amid all of these additions to Miss Hartwell's lready big responsibilities, the readers of the Chrisian Herald stood by her faithfully. They helped her o enlarge the Homes, to furnish them, to procure a lant for training the boys in carpentering, cabinetnaking, gardening, etc. She was also helped by many ther friends, including the Foochow Chamber of ommerce, and by native officials. But food prices ose steadily, gifts became more precarious, and hard imes came to the Fukien Homes. Still the little voman who founded the work was undaunted. She elt that it was only a question of time when the hinese officials would all be won over to her side. At first indifferent, they had become friendly, and now hey were gracious and approving. They saw that the Homes were accomplishing wonders in a field which ad been neglected and which now gave promise of mportant results. The Provincial Assembly, the hamber of Commerce, the Commissioner of Educaion, the Minister of Law at Peking, and many others gave evidence of this new interest, and decided to help the work in practical ways. The Foochow Chamber of Commerce pledged $5,000 (Mex.) to be applied toward assuring the permanence of the institution. Additional land was purchased and new buildings erected, the largest of which is Klopsch Hall, named in memory of the former proprietor of the Christian Herald, who had befriended the enterprise from the outset. The mother of Governor Li was among the list of benefactors, and the Anglo-Chinese College in Foochow and other institutions also gave material help. A great advance has been made both in the educational and industrial training methods at the Homes in recent years. The teaching forces have been strengthened and results have been extremely satisfactory.

DURING all this period of progress and struggle, the Homes, which were originally founded with the aid of Christian Herald readers, have continued to receive material support through this paper. Many of its subscribers have had the pleasure of knowing that the little Chinese waifs, whom they had adopted and for whose maintenance and training they had supplied the necessary funds, gave promise of becoming fine intelligent, self-supporting Christian men and women. It has been a real pleasure to these friends to keep in regular touch with their protégés, and to note their gradual development. Bishop Wilson S. Lewis, of the American Methodist Episcopal Church, writing of it, said: "I have worked with those who are interested in the industrial school enterprise at Pagoda Anchorage, and know of their methods and plans for the industrial plant. A splendid orphanage, called the Fukien Industrial Homes, has been built under their direction and managed very successfully. I believe that the Chinese are in great need of such help as this industrial plant promises to give. There are literally millions of people in Fukien province to whom such work would be an unspeakable blessing. We help save the souls of people by teaching them habits of industry, and placing within their power the ability to secure an honest and competent livelihood."

So favorable was the impression made among the leading Chinese in Fukien province—officials, gentry, educators, merchants and others—that, wholly unknown to Miss Hartwell, the matter at last was brought to the attention of the President of the Chinese Republic. This has just resulted in an event which took the Homes and their management completely by surprise. Miss Hartwell received a notification that the government had decided to signify its high approval of her work by bestowing upon her, as a mark of honor, a medal and "boards." The date for this ceremony was fixed for December 19, 1918, being the anniversary of the birthday of Miss Hartwell's father, who was a distinguished missionary there and gave nearly fifty-two years of his life to Christian service in that country. Her father, mother and three sisters all rest in the American cemetery at Foochow.

When news of the coming event was received, it was the beginning of a busy time in the Homes, for the highest honor that could possibly come was about to be conferred. The great day came at last. There were gathered at the presentation a number of notables, including the Military Governor, General Li Hou Chi, Mr. U, and Hon. Mr. Kwo, both leaders of the "gentry," the mother of the governor and her youngest son; the Mayor of Foochow, the Rev. Lyman F. Peet, Rev. W. S. Pakenham-Walsh, Rev. Geo. H. Hubbard, Mr. and Mrs. Ni, Mr. Belcher, Professor Newell, the French Consul and British Vice-Consul, and many leading merchants and educators, together with the pastors and preachers of Foochow College and their wives, Bible women and teachers and Chinese women physicians. The officials of the Homes were there also, together with all of their pupils, including the boys from the Christian Herald Fukien Industrial Homes, the Homes Kindergarten children, and the Beacon Hill Farms Association and Orphanage girls.

THE dignitaries occupied the platform with Governor Li, who was the official speaker of the day. In his presentation address, he spoke substantially as follows:

"Today the President of the Republic of China presents to Miss Hartwell of the United States of America an honorary board inscribed with the characters 'Li Shan Hao Shih,' and the Military Governor is happy to come here himself on this festive occasion.

President Hsü of China

"He has heard it said, 'One who gives to others is called gracious; one who teaches others is called loyal.' The Military Governor has been six years in Fukien and feels ashamed because he has done so little. Miss Hartwell, living in Fukien, has carried on the good work begun by her parents over sixty years ago, establishing the orphanage, and an agricultural school and girls' industrial school, the cost of which has been tens of thousands of dollars. She has twice collected funds for the relief of sufferers, helping many thousand people. She has devoted herself to philanthropy, so she may be called gracious and loyal.

"Therefore the Military Governor wrote to the Board of the Interior, requesting it to beg the President to present an honorary board to Miss Hartwell with these four characters. The Board of the Interior itself decided as customary to present a medal also, so the Military Governor now presents this board and medal as tribute to Miss Hartwell's merit.

"Today all classes come to honor Miss Hartwell's work. The Military Governor has also come, because this lady never tires of doing good, whether she receives honor or not. Those who do good should be rewarded if they are our own countrywomen; how much more if they are foreign guests in our country! The Military Governor has found Miss Hartwell doing good works, both in collecting funds for relief so that in work on a large scale she has made up in times of distress for the deficiencies of our official arrangements, while in work on a small scale she has set an example to society in general.

"It is fitting that this honor should be paid today not only to celebrate the merits of Miss Hartwell, but also that all the people of Fukien should learn a lesson from her example. The Military Governor speaks these few words to express his appreciation of Miss Hartwell's virtues."

THE British Vice-Consul. W. W. Myers, of Pagoda, read an address by Consul Wilkinson. Mr. Wilkinson, who could not be present in person, paid a tribute to the admirable work Miss Hartwell had done for the poor and especially for the destitute orphans of Fukien, for which she richly deserves official recognition. We quote the following from the address: "To me it has always been a kind of grievance that the immense good done in China by missionary institutions such as industrial homes like these, orphanages, blind schools, hospitals and similar charities, have not been adequately appreciated by the officials and people of this country; and it is therefore all the more gratifying to come across a case like Miss Hartwell's, in which the self-sacrificing labors of a missionary in the interests of the poor have earned the genuine gratitude of all classes of people among whom she has thrown her lot.

"It is in token of this gratitude that the distinctions of which Miss Hartwell is the happy recipient today have been conferred on her, but appreciation felt by the Chinese of this city, from the Governor downward, for her work here was shown long ago by the

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Presentation to Miss Emily S. Hartwell, at F
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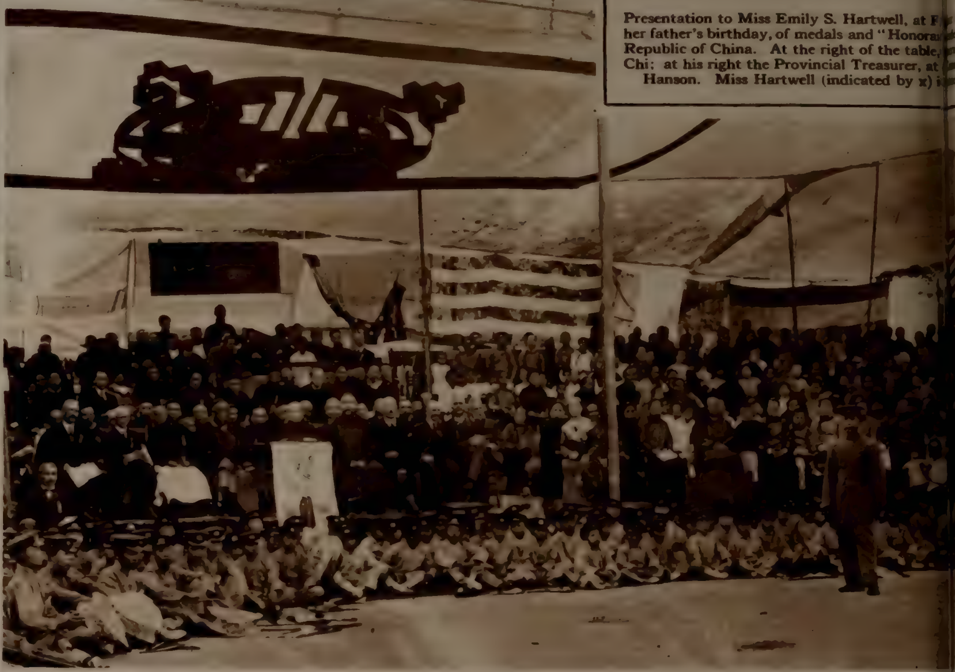

Boys of the Industrial Ho
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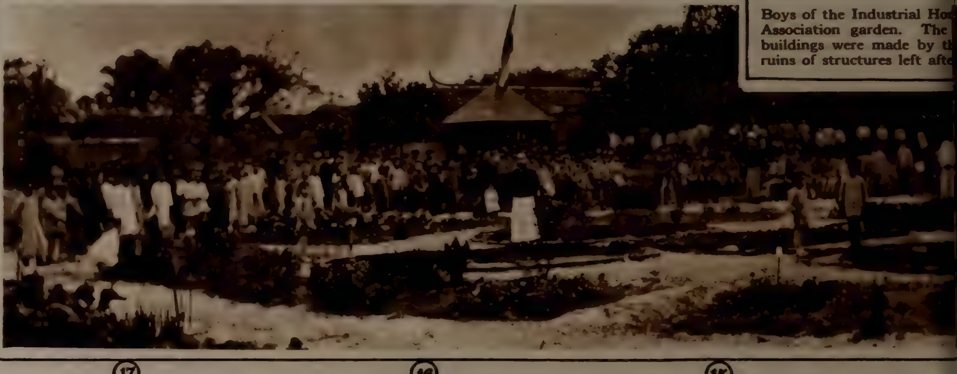

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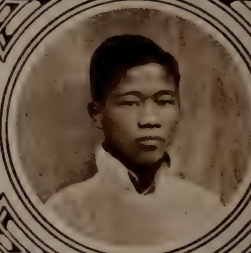
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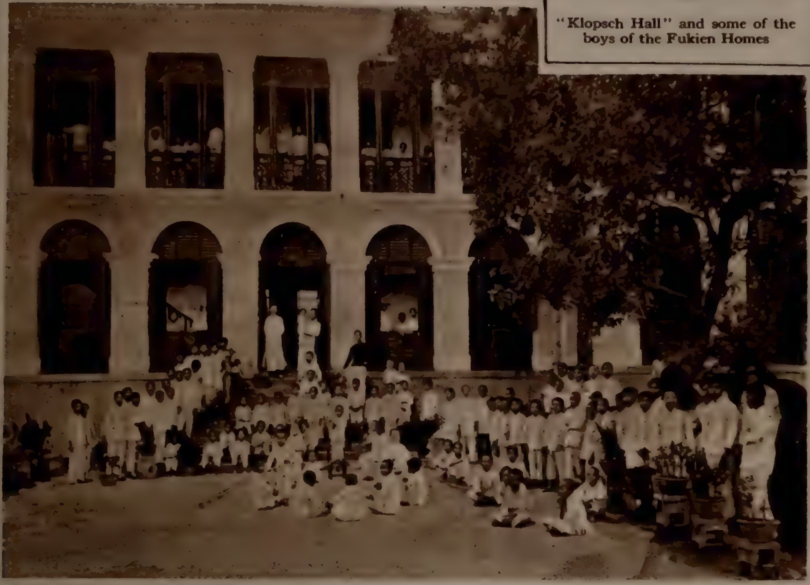

"Klopsch Hall" and some of the boys of the Fukien Homes

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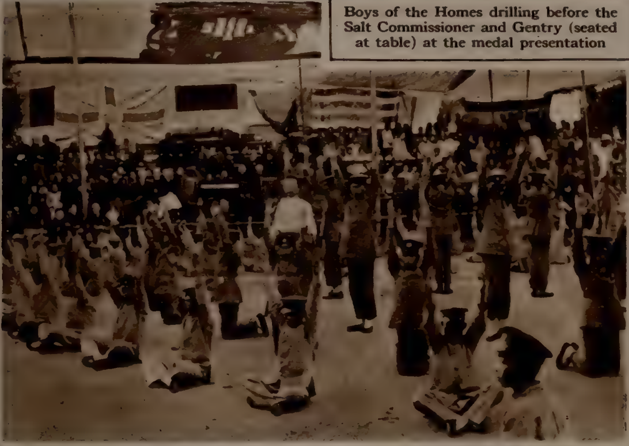
Below, the Governor's Band at the medal presentation. Above the center windows the President's "Honorary Board"

Boys of the Homes drilling before the Salt Commissioner and Gentry (seated at table) at the medal presentation



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see page 272

China's President Honors Our Work

Continued from page 269

generous contributions which they have made to the support of the Industrial Homes and other institutions with which Miss Hartwell's name is connected; for although these very practical charities were originally started with funds provided by the Christian Herald newspaper and other benevolent people in the United States, it is not perhaps as well known as it should be that they entirely depend for their continued existence on monthly gifts from the various Fukien government departments and such voluntary contributions as Miss Hartwell is able to collect for them by the help of her friends.

"The honor done to Miss Hartwell is, I believe, unique in the history of Christian missions in China, and is one of which she has good reason to be proud. She deserves the heartiest congratulations of us all, and not any the less because she thoroughly merits the honor. She has asked me today to express on her behalf her deep sense of obligation to the President of China, for the compliment which he has paid her work by bestowing these distinctions on her in appreciation of the good it has done. I would beg General Li to convey her grateful thanks to the President, as well also as the thanks of the foreign community here, for this generous recognition on his part of the good work which foreign missionaries in this and other ways are doing at Foochow."

THE Governor then presented the medal, with an accompanying certificate, to Miss Hartwell. The first presentation consisted in Miss Hartwell's bowing three times in succession to the Governor, taking three steps in advance (accompanied by Mrs. Ni Wen Shiu, to whom she passed the gifts); and then, stepping back, she bowed again three times. The second presentation required only one bow before and one after the gifts were received.

After appropriate remarks from the Governor, the American Consul, G. C. Hanson, made an address in Mandarin. He said: "I wish to take this opportunity to thank the Military Governor for the honor he has bestowed upon Miss Hartwell on this occasion. Many times before he has shown his appreciation of and sympathy for good deeds, and his present act shows that he is grateful for the good work which Miss Hartwell, following in the footsteps of her well-known father, has done in the provincial capital. We are all aware of the energy and efforts Miss Hartwell has put forth to help the orphans of Fukien, and we desire to congratulate her on the successful results obtained. That her work has earned the thanks of the Chinese community in which she has worked so many years is made evident today. I again thank the Military Governor for making known, by bestowing upon her a medal and honorary board, in a public way the thanks of the officials for her good work."

PRESENTATIONS of testimonials were then made by Hon. Mr. Kwo, head of the Gentry, and by the Presidents of the Chamber of Commerce and of the Education Board, with appropriate remarks by each. In response, Rev. Lyman P. Peet, managing Director of the Industrial Board of the Homes, spoke briefly as follows:

"Inasmuch as my knowledge of Mandarin is limited, let me ask your indulgence if I speak in the Foochow Colloquial. Permit me at the outset to express what I am sure Miss Hartwell would express, were she speaking for herself, that the honor today bestowed upon her is more than 'she can bear.' She has but done what was her duty, and a large share of the credit of accomplishment must be ascribed to those many associates, both Chinese and foreign, who have nobly stood by her during all these years of effort, and without whose assistance the success thus far attained could not have been achieved."

He made a plea in behalf of the proposed Industrial Department of the Fukien Homes. The time is near, he said, when many of the youths in the homes must go out into the world of work. It would be a serious misfortune if they went out with no certain means of earning a livelihood. He quoted the saying of Confucius: "A youth is to be regarded with respect," because of the possibilities wrapped up in his young life. The boys and girls of China today are to be the men and women of tomorrow, and as the men and women are, so will the nation be. "Such considerations should make us pause, lest unconsciously we make a mistake and bring calamity upon the country we love. "This conviction lies at the root of this appeal for the establishment of an Industrial Department in connection with the Christian Herald Fukien Industrial Homes. Fukien needs industrial leaders and needs them badly. She needs them now! The undeveloped natural resources of the province, its gold, silver, lead, iron and coal mines, its waterways, presenting enormous engineering possibilities, all invite the best efforts of an industrial enterprise, and with leaders trained under Christian auspices Fukien will be able to take care of her own natural sources of wealth without danger of interference from any outside nation. In this way Fukien may become a powerful part of great China, and will materially aid China in securing that position among the nations of the earth which is her due."

Miss Emily S. Hartwell

Superintendent Yeh then gave a brief report of the Fukien Homes Orphanage, and Superintendent Chen of Beacon Hill Farms Association told of the Manchu relief which had grown into the Manual Training and Girls' Industrial School.

A FEW American Board children, representing the Red Cross, then sang a verse of the "Star-Spangled Banner," after which Miss Hartwell spoke a few closing words of thanks, in which she expressed her sense of unworthiness to receive this recognition because the real credit was due the kind friends in America, China and Canada who had so generously given to the support of the work. The Boards of Management include both Chinese and Western nationals, showing the close cooperation in all matters. Moreover, while the Orphanage was started by Christian Herald and other gifts for two hundred children for seven years, at present it is dependent upon the monthly gifts from the various Fukien government offices. She regretted the lack of time to tell of the devotion of Mr. Lau and Mr. Siek, who had given their lives to the work until called to their heavenly reward, but could not omit Miss Wiley, who carried on the relief for the Manchus during the days of danger and difficulty introducing the large weaving industry for women and children, while she herself was on furlough helping raise funds. The great help of the editor and readers of the Christian Herald, and Mrs. Douglas Smith, treasurer of Beacon Hill Farm Association, deserved very special mention. The crying need of the hour is enlarged industrial work for the boys fast becoming young men, and for this she begged all to do their utmost that this heaviest burden of her heart might be lifted.

While afternoon tea was served to the guests, the Orphanage boys had sports on the tennis courts. All the distinguished visitors were invited to inspect the work in cabinet-making, carpentry, masonry, manual training, sewing, weaving and kindergarten work. This memorable afternoon came to an end with races in the large garden of the Homes, which had been transformed from a wilderness of tumble-down ruins into a beautiful display of flowers and vegetables, through the efforts of the boys under Superintendent Chen's clever supervision. In this way the "day of days" for the Christian Herald Industrial Homes and the Beacon Hill Industrial Association Training School and the Memorial Girls' Industrial School reached a happy close.

MISS HARTWELL has sent to the Christian Herald a number of invitations, in Chinese and English, which are to be forwarded to the various contributors who have helped in supporting the Homes. She has also sent to the Christian Herald a number of photographs of Chinese children who have been turned over to the Home to be trained and educated. She requests that we should ask our readers to adopt them as individual protégés and to undertake the responsibility of their support while training. Photographs of several of these children appear on another page. Their names are given below:

1. Mu Siuk Ging. 2. Lau Ling Bo. 3. Hu Dien Goi. 4. Ding Seu Cong. 5. Lau Kai Sung. 6. Ding Lang Ding. 7. Dang Iok Saik. 8. Ding Tieng Uong. 9. Li Sang Muoi. 10. Ma Soing U. 11. Co Tieng Ong. 12. Dieu Ngi Sung. 13. Dang Muk Huak. 14. Iek I Ne. 15. Sien Bo Tai. 16. Li Long Du. 17. Ngu Daik-guoh. 18. Dang Gu Ming (has a patron). 19. Diong Dong Muoi. 20. Diong Chieng Gu. 21. Iong Muk Guok.

These are all available for choice by patrons with a single exception. There are many more, whose photographs we may print hereafter.

. . .

We commend this beautiful work to our Christian Herald Family Circle, because we believe it is one in which they are certain to take a warm personal interest. Every reader who adopts a child can come into personal contact by mail, not only with Miss Hartwell herself and the teachers, but with the little protégé, as soon as the child can be taught to write a simple letter. All applications for adoption should be sent to the Christian Herald, and will be submitted to Miss Hartwell with as little delay as possible. We have photographs of all on the eligible list, and will be glad to send these to any one of our readers who may wish to become the godfather or godmother of a little Chinese boy or girl.

The New Commandment

AT THIS time much is being said about the unity of the denominations of the Church of our Lord and Master Jesus Christ. No one church ought to differ from another. We have the New Testament of our Lord and Saviour Jesus Christ; that is very plain, so plain that every one can understand. I was talking to a friend one day and she invited me to her church, the Episcopal. She told me that her brother-in-law was brought up in the Presbyterian Church and she invited him to her church, and he united with them, for he said, "Now I am on the right road." I answered her with these words, "There is but one way. Jesus says, 'I am the Way, the Truth and the Life; no man cometh unto God but by me.' Again he says, 'I am the Door; if any man enter any other way he is a thief and a robber.' And Jesus tells us to come to him. He says, 'Come unto me and I will give you rest.'"

I have traveled past the eightieth milestone. I was brought up in the Scotch Presbyterian Church; I united with it in 1856. Since then I have united with different denominations convenient to my home, and I have tried to do just as Jesus has told us to do.

My belief is, that we should read our New Testament and pray that we may accept the teachings of our Lord as a little child, simply believing and trusting, and taking the new commandment as our rule, for Jesus says, "I did not come to destroy the commandments, I came to establish them, but this new commandment I give unto you, that ye love one another as I have loved you, yea I say unto you, love one another, do unto others as you would have others do unto you, love your neighbor as yourself; on this hangs all the law and the prophets."

Now this new commandment is, I take it, to be given by our Lord to be taught in the church. It is a commandment that ought to be repeated in unison at the opening of the Sunday school and explained. You see that Jesus says that all the teachings are embodied in this commandment. The Ten Commandments and this commandment ought to be together and given to each child and explained why we have the Ten Commandments; they are the Law, the Law we have today; without this Law we could not govern our country.

Jesus says he came to establish the Ten Commandments, and this new commandment is our rule, given to us, teaching us how to live. I have spoken to children about the commandments, and they told me that they did not know any of them; the new commandment they do not know. Now I think that if the new commandment were taught and explained all would be well.

ANNIE BAIN LISTHARDT.

Ossining, N. Y.

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Willard Service.

The Search

By
GRACE LIVINGSTON HILL
(MRS. LUTZ)
Author of "The Witness," "The Measure of a Man," Etc.

CHAPTER XI

"IT'S wonderful that you should do this for me," Cameron said in a low tone, quite low, so that the watching, wistful mother could not even guess what he was saying.

"It's not in the least wonderful," said Ruth brightly. "Remember the hedge, and Chuck Woodcock!" She was beginning to get her self-possession again.

"You are paying that old score back in compound interest," said Cameron.

That was a wonderful ride, rushing along beneath the stars; going back to childhood's days and getting acquainted again where they left off. Ruth forgot all about the cause of her wild chase, and the two young men she had left disconsolate in her library at home; forgot her own world in this new beautiful one, wherein her spirit really communed with another spirit; forgot utterly what Wainwright had said about Cameron as more and more through their talk she came to see the fineness of his character.

They flashed on from one little village to another, leaving one clustering glimmer of lights in the distance only to pass to other clustering groups. It was in their favor that there were not many other travelers to dispute their way, and they were hindered very little. Cameron had made the trip many times and knew the roads well. They did not have to hesitate and inquire the way, and so it came about that the city clocks were striking ten when they reached the outskirts of Baltimore.

"Now," said Ruth in a sweetly imperious tone, consulting her timepiece to be sure she had counted the clock-strokes correctly, "do you know what you are going to do, Mr. Corporal? You are going to land your mother and me at the nearest hotel, and take the car with you back to camp. You said one of the fellows had his car down there, so I'm sure you'll be able to find a place to put it over night. If you find a way to send the car back to us in the morning, well and good. If not, your mother and I will go home by train and the chauffeur can come down tomorrow and bring back the car; or, better still, you can drive yourself up the next time you get leave off."

There was much argument about the matter within a brief space of time, but in the end (which came in five minutes) Ruth had her way, and the young soldier departed for his camp in the gray car with ample time to make the short trip, leaving his mother and Ruth at a Baltimore hotel; after having promised to call up in the morning and let them know what he could do about the car.

Ruth selected a large double room and went at once to the telephone to call up her aunt. She found to her relief that that good lady had not yet returned from her day with a friend in the city, so that no explanations would be necessary that night. She left word with the servant that she was in Baltimore with a friend and would probably be at home the next day some time. Then she turned to find to her dismay that her companion was sitting in a low-armed chair with tears running down her cheeks.

"Oh, my dear!" she exclaimed, rushing over to her. "You are all worn out!"

"Not a bit of it!" sobbed the mother with a smile like sunshine through her tears; "but I was so happy I couldn't keep from crying. Don't you ever get that way? I've just been watching you and thinking what a dear beautiful child you are, and how wonderful God has been to send you to help my boy. Oh, it was so dreadful to me to think of him going down to camp with those men! My dear, I smelt liquor on their breath when they came for him, and I was just crying and praying about it when you called up. Of course I knew my boy wouldn't drink, but so many accidents can happen with automobiles when the driver is drunk! I never can thank you enough!"

They were both too excited to sleep soon, but long after the mother slept Ruth lay awake going over the whole day and wondering. There were so many things about the incidents of the afternoon and evening, now that it was over, that were utterly out of accord with her whole life heretofore. She felt intuitively that her aunt would never understand if she were to explain the whole proceeding. There were so many laws of her little world of conventionalities that she had transgressed, and so many qualms of a belated conscience about whether she ought to have done it at all. What would Cameron think of her, anyway? Her cheeks burned hot in the dark over that question. Strange she had not thought of it at all, either beforehand or while she sat beside him during that wonderful ride! And now the thing that Wainwright had said shouted out to her ears: "Rotten! Rotten! Rotten!" like a dirge. Suppose he were? It *couldn't* be true. It just couldn't! But suppose it were? Well, suppose it were? How was she hurt by doing a kind act? Having taken that stand against all her former ideas, Ruth suddenly had peace and drifted into dreams of what she had been enjoying, the way suddenly lit by a sleepy remembrance of Wetherill's declaration: "He won't drink! You can't make him! It's been tried again and again!" There was evidence in his favor. Why hadn't she remembered that before? And his mother! *She* had been so sure of him too!

The telephone bell wakened her with a message from camp. His voice greeted her pleasantly with the word that it was all right and he had reached camp in plenty of time, and found a good place for the car. It would be at the hotel at nine o'clock. Ruth turned from the phone with a vague disappointment. He hadn't said a word of thanks or good-by or anything, only that he must hurry. Not even a word to his mother. But then, of course, men didn't always think of those little things, and maybe it was just as well for him to take it all as a matter of course. It made it less embarrassing for her.

But when they went down to the car, behold, he was in it!

"I got leave off for the morning," he explained smiling. "I told my captain all about how you got me back in time when I'd missed the train, and he told me to see you back as far as Wilmington and catch the noon train back from there. He's a peach of a captain. If my lieutenant had been there I wouldn't have got a chance to ask him. I was afraid of that last night. But for good luck he has a two days' leave this time, and so I got off."

Ruth looked at him musingly. Was Harry Wainwright that lieutenant?

They had a golden morning together, and talked of many things that welded a friendship already well begun.

"Weren't you at all frightened last night?" asked Cameron once, looking at the delicate beauty of the face beside him and noting its strength and sweetness.

Mrs. Cameron was dozing in the back seat, and they felt quite alone and free. Ruth looked up at him frankly:

"Why, yes, I think I was for a minute or two while we were behind that barn; but—did you ever pray for anything when you were in a trying situation?"

He looked down earnestly into her face, half startled at her words:

"Why, I don't know that I ever did. I'm not quite sure if it was praying."

"Well, I don't know that I ever did before," she went on thoughtfully, "but last night when those men got out of their car in front of the barn so near us again, I found myself praying." She dropped her eyes half embarrassed: "Just as if I were a frightened little child I found myself saying: 'God help us! God help us!' And right away we heard that other car coming and the men went away! It somehow seemed—well, strange! I wondered if anybody else ever had an experience like that."

"I've heard of them," said Cameron gravely. "I've wondered sometimes myself. Do you believe in God?"

"Oh, yes!" said Ruth quite firmly. "Of course. What use would there be in anything if there wasn't a God?"

"But do you believe we humans can ever really—well, *find* him? On this earth, I mean?"

"Why, I don't know that I ever thought about it," she answered, bewildered. "Find him? In what way do you mean?"

"Why, get in touch with him? Get to know him, perhaps. Be on such terms with him that one could call out in a time like last night, you know; or —well, say in a battle! I've been thinking a lot about that lately—naturally."

"Oh!" gasped Ruth softly. "Of course. I hadn't thought about that much, either. We've been so thoughtless—and—and sort of blindly happy you know, just like butterflies, we girls! I haven't realized that men were going out to face death!"

"It isn't that I'm afraid to die," said Cameron proudly, lifting his chin as if dying were a small matter. "Not just the dying part. I reckon I've been through worse than that a dozen times. That wouldn't last long. It's—the other part. I have a feeling there'll be a little something more expected of me than just to have tried to get the most fun out of life. I've been thinking if there is a God he'd expect me to find it out and make things straight between us somehow. I suppose I don't make myself very plain. I don't believe I know myself just what I mean."

"I think I understand just a little," said Ruth. "I haven't ever thought about it before, but I'm going to now. It's something we ought to think about, I guess. In a sense, it's something that each one of us has to think about, whether we are going into battle or not, isn't it?"

"I suppose it is, only we never realize it when things are going along all right," said Cameron. "It seems queer that everybody that's ever lived on this earth has had this question to face sooner or later, and most of them haven't done much about it. The few people who profess to have found a way to meet it we call cranks, or else pick flaws in the way they live; although it does seem to me that if I really found God so I was sure he was there and cared about me, I'd manage to live a little decenter life than some do."

They drifted into other topics and all too soon they reached Wilmington and had to say good-by. But the thought stayed with Ruth more or less during the days that followed, and crept into her letters when she wrote to Corporal Cameron, as she did quite often in these days; and still no solution had come to the great question which was so like the one of old, "What shall I do to be saved?" It came and went during the days that followed, and now and again the fact that it had originated in a talk with Cameron clashed badly in her mind with that word "rotten" that Wainwright had used about him. So that at last she resolved to talk to her cousin Captain Larue the next time he came up.

"Cousin Captain," she said, "do you know a boy at your camp from Bryne Haven named John Cameron?"

"Indeed I do!" said the captain.

"What kind of a man is he?"

"The best young man I know in every way," answered the captain promptly. "If the world were made up of men like him it would be a pretty good place to live in. Do you know him?"

"A little," said Ruth evasively, with a satisfied smile on her lips. "His mother is in our Red Cross now. She thinks he's about right, of course; but mothers usually do, I guess. I'll have to tell her what you said. It will please her. He used to be in school with me years ago. I haven't seen much of him since."

"Well, all I have to say is, improve your acquaintance if you get the chance. He's worth ten of one of your society youths that loll around here almost every time I come."

"Now, Cousin Captain!" chided Ruth. But she went off smiling, and she kept all his words in her heart.

Corporal Cameron did not soon return to his native town. An epidemic of measles broke out in camp just before Thanksgiving and pursued its tantalizing course through his special barracks with strenuous vigor. Quarantine was put on for three weeks, and was lifted but a few hours when a new lot of cases came down. Seven weeks more of isolation followed, when the men were not allowed away from the barracks except for long lonely walks, or gallops across camp. Even the mild excitement of the Y. M. C. A. huts was not for them in these days. They were much shut up to themselves, and latent tendencies broke loose and ran riot. Shooting craps became a passion. They gambled as long as they had a dollar left or could get credit on the next month's pay day. Then they gambled for their shirts and their bayonets. All day long, whenever they were in the barracks, you could hear the rattle of the dice, and the familiar call of "Phoebe!" "Big Dick!" "Big Nick!" and "Little Joe!" When they were not on drill they would infest the barracks for hours at a time, gathered in crouching groups about the dice, the air blue with cigarette smoke; while others had nothing better to do than to sprawl on their cots and talk, and from their talk Cameron often turned away nauseated. The low ideals, the open boasting of shame, the matter-of-course conviction that all men and most women were as bad as themselves, filled him with a deep boiling rage, and he would close his book or the paper with which he was trying to while the hour, and fling forth into the cold air for a solitary ride or walk.

He was sitting thus a cold cheerless December day with a French book he had recently sent for, trying to study a little and prepare himself for the new country to which he was soon going.

The door of the barracks opened le ting in a rush of cold air and close again quickly. A tall man in uniform with the red triangle on his arm stood pulling off his woolen gloves and looking about him. Nobody paid any attention to him. Cameron was deep in his book and did not even notice him. Off at his left a new crap game was just starting. The phraseology beat upon his accustomed ears like the buzz of bees or mosquitoes.

"I'll shoot a buck!" cried one, flinging down a dollar.

"You're faded!" cried another, and flung down a second bill.

Then the shooter stooped caressingly to his task, speaking with pathetic persuasion:

"Come on now there, dice! Remember the baby's shoes!"

Continued on page 276

Are You Getting the Most From Your Trucks?

Give "Ship by Truck" a Broader Meaning in Your Own Fleet

By Harvey S. Firestone, President, Firestone Tire & Rubber Co.

THE sooner you realize that your trucks are more than substitutes for horse-drawn vehicles, the sooner you will obtain the broader, more important, more valuable returns from motor trucking.

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Trucks have proved invaluable in the last year in moving labor from the towns to the fields during the rush of harvesting.

Truck haulage between plants located in different cities is rapidly coming to the fore as a means of speeding manufacture, relieving labor conditions, reducing raw-material stocks and lending needed assistance to the overburdened railroads.

"Ship by Truck."

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Reproduction of photograph of truck owned by Fred Johnson, Portland, Ore.

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Are we intelligently alive to the perils that the war injected into the religious thought of the world? You cannot afford to miss the exposure of these perils that will be made in the following articles in The Sunday School Times:

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Mistaking Helpfulness for Religion

May We Now Have Universal Brotherhood?

May We Pray for the Dead?

Has This Baptism of Blood Cleansed the World?

Is Patriotism Religion?

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The Search

Continued from page 274

Cameron had ceased to hear the voices. He was struggling with a difficult French idiom.

The stranger took his bearings deliberately and walked over to Cameron, sitting down with a friendly air on the nearest cot.

"Would you be interested in having one of my little books?" he asked, and his voice had a clear ring that brought Cameron's thoughts back to the barracks again. He looked up for a curt refusal. He did not wish to be bothered now, but something in the young man's clear eyes held him. Y. M. C. A. men in general were well enough, but Cameron wasn't crazy about them, especially when they were young. But this one had a look about him that proclaimed him neither a slacker nor a sissy. Cameron hesitated:

"What kind of a book?" he asked, somewhat shortly.

The boy, for he was only a boy though as tall as a man, did not hedge but went straight to the point with his clear eyes fixed on the soldier:

"A pocket Testament," he said earnestly, and laid in Cameron's hand a little leather book with limp covers. Cameron took it up half curiously, and then looked into the other's face coldly:

"You selling them?" There was a covert sneer in his tone.

"Oh, no!" said the other quickly. "I'm giving them away for a promise. You see, I had one of my eyes put out a while ago, so they wouldn't take me for a soldier, and the next best thing was to be all the help I could to the fellows that are going to fight. I figure that book is the best thing I can bring you."

The manly simplicity of the boy held Cameron's gaze.

"H'm! In what way?" Cameron was turning the leaves curiously, enjoying the silky fineness, the clear-cut print and the soft leather binding. Life in the barracks was so much in the rough that any bit of refinement was doubly appreciated. He liked the feel of the little book, and had a curious longing to be its possessor.

"Why, it gives you a pretty straight line on where we're all going, what is expected of us and how we're to be looked out for. It shows how to know God and be ready to meet death if we have to."

"What makes you think any one can know God on this earth?"

"Because *I have*," said the astonishing young man, quite as if he were saying he was related to the President.

"You have! How did you get to know him?"

"Through that little book, by following its teachings."

Cameron turned over the pages again, catching familiar phrases here and there as he had heard them sometimes in Sunday school years before.

"You said something about a promise. What was it?"

"That you'll carry the book with you always, and read at least a verse in it every day."

"Well, that doesn't sound hard," mused Cameron. "I guess I could stand for that."

"The book is yours, then. Would you like to put your name to that acceptance card in the front?"

"What's that?" asked Cameron sharply, as if he had discovered the fly in the ointment of which he had all along been suspicious.

"Well, I call it the first step in knowing God. It's your act of acceptance of the way God has planned for you to be forgiven and saved from sin. If you sign that you say you will accept Christ as your Saviour."

"But suppose you don't believe in Christ? I can't commit myself to anything like that till I know about it."

"You'll never know till you do. You see, that's the first move in getting to know God," said the stranger with a smile. "God says he wants you to believe in his Son. He asks that much of you if you want to get to know him."

Cameron looked at him with bewildered interest. Was here a possible answer to the questions of his heart? Why did this curious boy have a light in his face that ordinary mortals did not often wear? What was there about his simple earnestness that was so convincing?

Another crap game had started up on the other side of them. A musically inclined private was playing ragtime on the piano, and another was trying to accompany him on the banjo. The air was hazier than ever. It seemed strange to be talking of such things in these surroundings.

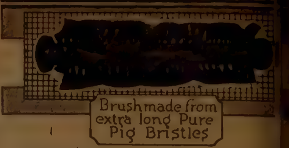
"Let's get out of here and walk!" said Cameron suddenly. "I'd like to understand what you mean."

For two hours they tramped across the frozen ground and talked, arguing this way and that, much drawn toward one another. At last in the solemn background of a wall of whispering pines that shut them away from the stark gray rows of barracks, Cameron took out his fountain pen and with his foot on a prone log opened the little book on his knee and wrote his name and the date. Then he put it in his breast pocket with the solemn feeling that he had taken some kind of a great step toward what his soul had been longing to find. They knelt on the frozen ground beside that log and the stranger prayed simply as if he were talking to a friend, and thereafter that spot was hallowed ground to Cameron, to which he came often to think and to read his little book.

That night he wrote to Ruth, telling in a shy way of his meeting with the Testament man and about the little book. After he had mailed the letter he walked back again to the spot among the pines and standing there looked up to the stars, committing himself again to the covenant he had signed. It was then that he decided that if he got home again after quarantine before he went "over," he would unite with the church. Somehow the stranger's talk that afternoon had cleared away his objections. He went back to the barracks across the open field, up through the woods and over the crest of the hill toward the road, thinking deeply as he walked. Suddenly from down below on the road a familiar voice floated up to him. He parted the branches of oak underbrush that made a screen between him and the road and glanced down to get his bearings the better to avoid an unwelcome meeting. It was inevitable when one came near Lieutenant Wainwright that he should overhear some part of a conversation. He had a carrying voice which he never sought to restrain.

"You're sure she's a girl with pep, are you? I don't want to bother with any other kind. All right. Tell her to wait for me in the Washington station tomorrow evening at eight. I'll look for her at the right of the information booth. Tell her to wear a red carnation so I'll know her. I'll show her a good time all right if she's the right sort. I'll trust you that she's a good-looker!"

Cameron could not hear the response, but the two were standing silhouetted against a distant light, and something in the attitude of the other man held his attention. For a moment he could not place him, then it flashed across him that it was the soldier Chambers, who had been the means of his missing the train at Chester on the memorable occasion when Ruth Macdonald had saved the day. It struck him as a strange thing that these two enemies of his, whom he would have supposed to be strangers to one another, should be talking thus intimately. To make sure of the man's identity he waited until the two parted and Wainwright went his way; then at a distance he followed the other one until he was quite certain. He walked back thoughtfully, trying to make it out. Had Wainwright then been at the bottom of his trouble that day? It began to seem quite possible. And how had Ruth Macdonald happened to be so opportunely present at the right moment? How had she happened to turn down that road, a road that was seldom used by people going to Baltimore? It was all very strange and had never been satisfactorily explained. Ruth had evaded the question most plausibly every time he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d-brought it up. Could it be that ainwright had told her of a plot ainst him and she had come to help n? His heart leaped at the thought. ien at once he was sure that Wain- ight had never told her, unless per- ps he had told some tale against him, d made him the butt of a great joke. ell, if he had, she had cared enough defend him and help him out without er giving away the fact that she knew. it here too lay a thorn to disturb him. hy had Ruth Macdonald not told n the plain truth if she knew? Was e trying to shield Wainwright? Could e really care for that contemptible oundrel?

The thought in all its phases tore his nd and kept him awake for hours, for e crux of the whole matter was that was afraid that Ruth Macdonald was ing to marry Lieutenant Wainwright. ot only for his own sake, but also for rs he did not want this. It was agony en to contemplate it. The man was t fit to be her mate.

He told himself of course that his in- est was utterly unselfish. That she is nothing to him but a friend and ver would be, and that while it might hard to see her belong to some fine an and know he himself never might more than a passing friend, still it uld not be like seeing her tied to a tten, unprincipled fellow like Wain- ight. The queer part of it was that at word "rotten" in connection with s enemy played a great part in his oughts that night.

Somewhere in the watches of the ght a memory came to him of the cove- nt he had made that day, and a gue, wistful reaching of his heart after e Christ to whom he was supposed to ve surrendered his life. He wondered a Christ such as the stranger had imed he was would take an interest the affairs of Ruth Macdonald. rely, such a flower of a girl would be otected if there was protection for y one! And somehow he managed a eer little prayer for her, the first he d tried to put up. That helped m some, and toward morning he fell leep.

A few days later, in glancing through s newly acquired Testament, he came on a verse which greatly troubled m for a time. His eye had caught it random, and somehow it lodged in s mind:

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Somehow the principle of that verse did not fit with his proud spirit. He thought instantly of Wainwright's distasteful face and form. It seemed to loom before him with a smug triumphal sneer. His enmity toward the fellow had been of years' standing, and had been deepened many times by unforgetable acts. There was nothing about Wainwright to make one forgive him. There was everything about him to make one want to punish him. When the verse first confronted Cameron he felt a rising indignation that there had been so much as a connection in his thoughts with his quarrel with Wainwright. Why, anybody that knew him knew Wainwright was wrong. God must think so too. That verse might apply to little quarrels, but not to his feeling about the way Wainwright had treated him ever since they were children. That was not to be borne, of course. Those words he had called Cameron's father! How they made his blood boil even now! No, he would not forbear nor forgive Wainwright. God would not want him to do so. It was right he should be against him forever! Thus he dismissed the suggestion and turned to the beginning of his Testament, having determined to find the Christ of whom the stranger had set him in search.

On the flyleaf of the little book the stranger had written a few words: "And ye shall find me, when ye shall search for me with all your heart." Jer. 29 : 13.

That meant no half-way business. He could understand that. Well, he was willing to put himself into the search fully. He understood that it was worth a whole-hearted search if one were really to find a God as a reward.

That night he wrote a letter to the minister in Bryne Haven asking for an interview when next he was able to get leave from camp.

To be continued

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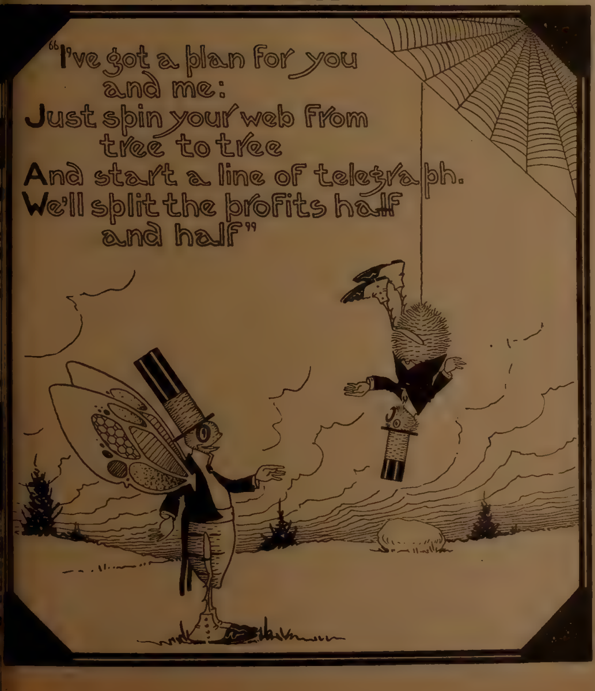
YOUR Christian Herald has been in our home for the last thirty or forty years. Back home, when I was a boy, we had the Herald on the table. It is A-1. E. L. MOORE.

Oregon City, Ore.

SPIDER AND THE FLY

BY WALTER WELLMAN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And start a line of telegraph.
We'll split the profits half and half"

We Pay Any Price For a Soup

Some Years Ago

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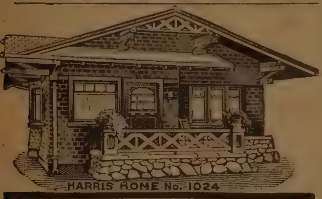
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THE EDWARD WESLEY CO., Cincinnati, Ohio

Backed His Faith With a Gift

IT WAS a surprising story which Assistant Superintendent A. C. Baker, of the Bowery Mission in New York, sent to the Christian Herald a few days ago. This is Mr. Baker's statement:

"With all our Christian faith here, with all our fervent belief in prayer, there are certain things that come up in the course of the day's work that amaze us—events that absolutely show God's hand. There can be no possible way of accounting for it otherwise.

"On Friday about noon I was with Dr. Hallimond, and we were talking to a man who had been sent to us for assistance. While this man was destitute, his poverty was due to a chain of circumstances over which he had no control and was not a result of drunkenness or other dissipations. He was quite a talented man and had a splendid knowledge of music. He needed clothing, he needed money, and he needed work.

"While we were talking, a letter came addressed to me from a city in one of the Pacific coast states. Why it should be addressed to me personally I cannot tell, as I have no acquaintances there and naturally friends of the Mission would address their letters direct either to the Mission or to Dr. Hallimond. This inclosed $5, with an unsigned letter. On reading it you will see how remarkably this letter fitted the particular man we were then talking to.

" 'The man who accepts this money is not accepting charity. It came to me from an unexpected source. With it came the thought of the Bowery Mission, and I feel that somewhere in New York there is a man who has forgotten God, or perhaps, because of disappointments or trials, thinks God has forgotten him. But his heavenly Father re his heart and alone knows the desire better things. This is a very sm amount of money, but you see God not trust me with much until he s what I will do, and he may not tr him with much until he sees what will do. My prayers go with this an feel the Mission will somehow be rected to the right man.

" 'Please give this letter to the m who gets the money. He will ne know who sent it and I will never kn who got it; but God has planned it and some time we will meet in the ho prepared for us.

" 'The first five dollars the man spare, he is to give the Bowery Miss to start another man, and he in turn to do the same. On this man rests responsibility of many things. He is know every day a woman is praying him, and with his own prayers and fa in God he cannot fail. It is not all life to live, nor all of death to die.'

" 'A FRIEND.

"Well," added Mr. Baker, " money helped to piece out the ma wardrobe that we could not furn here, give him a considerable bala to tide him over two or three days, just as he was about to leave the te phone rang and a job was opened which he could fill. Just think of t case! It is only one out of hundre but here is a man, dirty, clothele homeless, moneyless, jobless, and three days every one of these ne has been supplied. I know it sou threadbare, but I cannot help repeat to you in a spirit of rejoicing that "G moves in a mysterious way his wond to perform.' "

Why Parents Need to Know English

THE influences that make the child the master of the house sometimes have a strange origin.

A Syrian family lived in a tenement on the East Side, New York City. There was the father and mother, a boy of nine and two younger girls. The father had learned how to read and write English, the mother talked only Syrian. The father got a position in Chicago for six months, and sent money to his family to support them until such time as he could send for them. The letters were given to the boy of nine to interpret.

"The mother," said a Syrian woman who served as an interpreter in one of the International Institutes established by the Young Women's Christian Association to take care of foreign-born women, "came to me one day to say that her husband had written her that she must give half of every month's allowance to the boy, that he might put it in the bank. She had done it for four months, and as he sent her only enough to live on, she had not been able to pay the rent, and they had been evicted. I asked to see the letters, and found that the father had written nothing of the kind. I went home with her and talked to the son. He confessed he had translated the letters that way to get money for himself, all which he had spent on candy and m ing picture shows. I investigated, a found in other homes the children h gained a mastery of the household translating to suit themselves ev message that came written in Engl into the home. This is a danger t we are constantly facing and fighti The most effectual way is to induce parents to study the English languag

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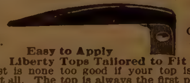
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Marion Harland's Corner

Our Girl of the Future

A SOPHOMORE who plumed himself upon the discovery and free use of short cuts in the paths of rning was descanting upon his success his pet economy.

“You would hardly believe that I y set down to my account an average two hours per diem during the past o months!” he boasted to an elderly end who had left his alma mater ty years behind him. “The sum tal is something to be proud of—eh?”

“Ye-e-s!” assented the other reflec- ely. “But what are you going to do th what you've saved?”

The anecdote came to my mind and s lingered there teasingly ever since I tened last week to the talk of a party young girls exchanging what might called “war experiences,” eight of the zen having crossed the ocean within e past two years.

Training for the Real Things and acticing what the training has taught em have drawn most of the workers vay from home. Hospitals; canteen ubs; camp community service; am- lance-driving; how to put an auto- obile together and to drive it after construction—are some of these same eal Things. “First aid to the injured,” eding the uniformed hungry, and othing ragged and cold boys, were ghtly esteemed works of necessity and ercy. Before going further I would xpress emphatically and unreservedly y reverence for the patriotic labors of merican women throughout the days at have tried the bodies and souls of others, wives and sisters as cruelly as ey have tested the glorious mettle of r soldiers in trench and field.

The girl of the day has borne her full are in the terrible ordeal. In reckon- g up her varied experiences, she might dapt to the summary the poet's eclaration of another mustered force:

> 'Twere worth ten years of peaceful life,
> One glance at that array.”

Yes! Our girl has learned more of the ighty realities in her one—two—three ears of training than her mother reamed of in seventy years of “peace- l life.”

What is she going to do with it?

Peace, and the return of our warriors home and the avocations laid aside at heir country's call, discharge from duty housands of women,—a vast majority f whom are so young that they may ok forward to home-making as the atural and honorable profession of the est of their lives. Housekeeping must ake rank as a necessity to the comfort, ealth and strength of the “soldier re- urned from the war” who, if not ctually demoralized by the different anner of life and action, is not yet uite fit to resume the old routine. He ould tell you that “a fellow is a bit usty and stiff in the joints” after all hat he has done and endured. Even hould his job be ready for him, he oes not handle it so dexterously as of ere. It is a good deal like marking ime, while waiting for marching or harging orders.

Our girl has yet to learn something he might class in metaphysical jargon s “one of the eternal verities”— amely, that the masculine half of the uman unit has never, single-handed, nade a home worthy of the honorable itle. It was not good for Adam to be lone in Eden. It would have wrecked im and the race had not Eve—the “mother of all the living”—brought woman's love and feminine wit to the ask of home-making and housekeeping n the sin-smitten waste outside of the ost paradise.

Granted that our girl is so fortunate as to find her own home ready and waiting for her. To some households inancial reverses have added to the dismal gaps in the line of whilom wage-earners and other of the calamities of “battle, murder and sudden death.” The long list of women widowed by the fall of gallant young husbands “somewhere in Europe,” albeit not printed among “casualities,” is one of the most harrowing side issues of the World's War. Our girl may have been spared this stage of the curriculum.

“The heart may break, yet brokenly live on,” wrote a soldier's widow to me. “I am trying to gather up the remnants of my life and make then into something worthy of his wife.”

She could design no worthier monument to the memory of a patriotic martyr.

Do any of us comprehend fully what desolations have been wrought in our own land by the tempest that has devastated the fairest of foreign countries? Lost fortunes, crippled energies, high prices and scarcity of food; abridged salaries with one class, and exorbitant wages to be paid to another; the shortage of laborers and the incompetence of substitutes for skilled workmen—why prolong the dreary list of agencies that have cut down what was comfortably regarded by the owners as a sufficient provision for a rainy day?

Our girl is fortunate if she meets with no such changes at home. In any event she is sure to feel the sharp transition from her late career to comparative monotony, and be appalled by that most disheartening prospect of “nothing particular to do.” Sometimes imagination subjoins “so far as I can see, for the rest of my natural existence.”

What then is she to do with the earnings of camp, club, and community that have enriched heart and mind and contented her aspirations during the training? Has she thrown all into the compost heap?

Setting aside for the time the manifold advantages of acquiring habits of law and order; of accepting without quibble that which her superiors in her adopted profession decree shall be done; the rigid adjustment of time and the arbitrary assignment of unfamiliar duties—come we to the fact that, if she have worked well and steadily, she has gained in bodily strength and ability to sustain a steady strain upon nervous forces she would not have deemed possible three years agone. We have read of the excellent farming done during the last twelvemonth by farmer's daughters in the absence of drafted men. Agricultural journals are preaching the advantages of poultry raising throughout regions where this has heretofore been taken hold of in an amateurish and desultory way. Why leave the field to elderly women who drag out “egg and chicken raising” after the manner of foremothers of the century before the last? If your home is in the country, bring to bear upon this industry, as upon other branches of scientific farming, the mental and physical forces you have gained by the strenuous processes of your life in what you like to name “the service.”

You made time and developed strength sufficient to compound nourishing broths for invalids, and racked your brains to devise palatable sandwiches for canteen distribution. You wore the tips of your fingers raw in folding bandages and knitting socks for the boys in khaki.

Now that they are, thank God! safely housed in their respective quarters —which you women are to transform into homes—let the sick and poor in your church and neighborhood profit by the skill you have manifested so worthily in time of national distress. Seek out the suffering in country hut and city slum, as if this were but another limb of that service. Without the delay of a day begin your mission in almshouse and back street.

And let this “intensive examination” of sphere and capabilities be conducted prayerfully along the principles that guided and sustained you in the “career.” The future of America depends more truly upon those who are to make the homes and train the generation that is to fill these, than upon foreign conferences and domestic legislation. Never before since the beginning of time have women held so much power; never has their theater of action been so wide.

Will they be found wanting in the supreme crisis?

People Must Have Cleaner Teeth

All Statements Approved by High Dental Authorities

That Film Must Go

Teeth cleaning methods must be changed, as every authority knows.

It is not sufficient to remove food debris. A clinging film causes most tooth troubles, and that must be combated.

Stop and think. Millions of people brush their teeth twice daily. Yet teeth discolor and decay. Tartar forms on them, pyorrhea is not prevented. Statistics show that tooth troubles are alarmingly increasing.

The reason lies in a film—in that slimy film which your tongue reveals. It clings to the teeth; it gets into crevices, hardens and stays and resists the tooth brush.

That film is what discolors—not the teeth. It hardens into tartar. It holds food substances which ferment and form acid. It holds the acid in contact with the teeth to cause decay.

It is such a germ-breeder that dentists call it “bacterial plaque.” And germs, with tartar, are the chief cause of pyorrhea. Thus nearly all tooth troubles are nowadays traced to that film.

There is where old methods fail. Many a dentifrice even tends to make the film more resistant to the brush.

You must use a method to combat that film to ever have clean, safe teeth.

See What Pepsodent Does

Science has found an efficient way to combat that film. There is no question about it. Able authorities have proved it by many clinical tests. Leading dentists everywhere are urging its adoption. And anyone can prove it in a week.

This method is embodied in a dentifrice called Pepsodent. We send a 10-Day Tube to anyone who asks, and we urge you to make this test.

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of pepsin is to dissolve it, then to constantly combat it.

Pepsin alone is inert. It must be activated, and the usual method is an acid harmful to the teeth. That fact for long made pepsin seem impossible.

But science now has found a harmless activating method. Five governments have already granted patents. That method has made active pepsin possible in Pepsodent.

A new dental era has opened with this discovery. Few things have ever aroused so much dental enthusiasm. Now we ask you, for your own sake, to see just what it does.

Send this coupon for a 10-Day Tube. Use it like any tooth paste. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how the teeth whiten—how they glisten—as the fixed film disappears.

That means that the great tooth wrecker has been conquered. You will never clean teeth in the old way when you know that.

Cut out the coupon now.

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Musterole does not blister. And it is easy to apply. Just rub it on. Rub it on—for little Bobbie's cold—for Sister's bronchitis—for Grandma's pains in chest or back. It's an old-fashioned remedy in a new-fashioned form.

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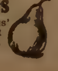

The Cities of Refuge

International Sunday School Lesson for March 16
Joshua 20

Our Responsibility Toward Offenders

By Rev. George D. Allison, Ph.D.

THE establishment of the cities of refuge deals with the ancient custom of blood revenge in a practical, constructive way. It ameliorated the fierce primitive justice of the desert and the pasture lands while conserving the value of human life and reemphasizing the guilt of murder. It shows how gradually and step by step God's children have been led to higher ideals of human responsibility. Joshua did not attempt to sweep away old and deep-rooted convictions, but to modify them.

Today's lesson deals with an upward step in the slow substitution of law for force, of considered and wise redemption instead of ruthless vengeance. A like problem is engaging the attention of the great Peace Conference in the planning of a League of Nations. We are too apt to think of the Mosaic Code as a harsh and rigorous set of statutes. In its inception it lifted the Hebrew commonwealth far above the crude principles of the Bedouin and the Canaanite. God was educating his people. The Law was a schoolmaster to lead us to Christ.

So in the 20th of Joshua we see accidental homicide put on a different plane from wilful murder, the duty of a relative to secure vengeance modified by the duty of society and the church to secure fair play. We see here the beginning of juries, of courts, of the orderly hearing of a case, of a wise social policy in the hard matter of guilt and penalty.

The Duty of the Church Toward Offenders

Society as a whole has suffered terribly from the natural human instinct to get revenge. Not only are many wars fundamentally due to this reaction of human nature, but we have the vendettas of southern Italy and the feuds of mountaineers as illustrations of the retardation of whole communities by this evil. Each of these conditions, now passing away, was possible under a form of Christianity imperfectly understood! Yet we still have to contend with the widespread tendency of judges and juries, and even legislatures, to think of our system of justice as essentially penal, "an eye for an eye and a tooth for a tooth," under modern restrictions. But happily the atmosphere of the teachings of Christ has secured a hearing for a larger view, and everywhere the necessary punishments that are to deter the evil and safeguard society are modified by measures looking toward the redemption of the offender and his possible rehabilitation as a useful member of the human family. It is still the duty of the Church of Christ to protest against cruel punitive measures, unwholesome and demoralizing jails and courts, and the exploitation of the prisoner by the hirelings of political rings.

Some one has said that the last place for an erring girl or a wayward boy to go for help is to the church! Surely this cannot be true, or the spirit of the Master has not been manifested by his disciples. I would rather believe that the men of the shepherd heart, the followers of the Friend of sinners, had made possible the Juvenile Court as a city of refuge for the very young when overtaken by folly and sin. The manufacture of criminals out of juvenile delinquents has got to be stopped.

On the other hand, there is a streak of sentimentality in the attitude of many good people toward the wrongdoer. There is a large measure of unpunished crime that tends to break down public justice. This very subject of murder is still an acute problem in our own United States. It is horrible to read of the thousands of cases that occur annually. "Thou shalt not kill" is still deserving of emphasis in the rehearsal of the Ten Commandments. In our land it seems harder to convict a murderer than a misdemeanant, just as it is harder to punish a wholesale plunderer of the people than a petty thief. Through the ancient code of the Bible runs a passion for justice that we must cultivate in our communities: justice for the accused prisoner and justice also for the injured victim of malice or of greed.

The Attitude of the Christian Believer

We all share the social responsibility for offenders, but we frequently have a more personal and less vague duty as individuals as well. Jesus in his commendation of the righteous in the parable of the judgment includes "I was in prison and ye came unto me." A great many people believe in visiting the sick who draw the line at extending Christian ministry to wrongdoers. We have an immense prison population nowadays for the exercise of this Christian grace, that is sure. And it is undoubtedly true that a small percentage of prisoners have the benefit of any personal Christian visitation in the name of Jesus—not that of professional chaplains or prison visitors, but of loyal friends who have learned of Jesus to cherish the sinner without condoning his sin. That is a difficult art indeed. Yet our Lord sets us the example of a perfect charity and sympathy without the slightest lowering of moral standards.

It is a moving thing to visit a convicted acquaintance and to see the ravages of self-loathing, of shame and discontent, which go on in countless human souls. "What, you came to see me, you are still willing to recognize me?" exclaimed one tortured woman to her neighbor. "I don't know why I did it; I don't know what I could have been thinking of!" has been the cry of many a youth sitting disconsolate in his cell. How such need to be helped when they attempt to resume social life again, with all the inevitable suspicion they encounter! Others, too, stubbornly refuse to repent of evil, or even to visualize their own guilt and responsibility. Verily, we need the wisdom of our Master if we would fulfil this Christlike task aright. May love and tact go hand in hand with uncompromising loyalty to justice and obedience to the laws of God, when one of us who has studied this world-old problem tries to win a soul that has gone astray.

By the way, how do we treat those who have committed petty personal offenses against us? There is a lot of friction in human intercourse, but it is accentuated by the spirit of retaliation that animates so many otherwise decent citizens. Many are almost as implacable over some petty offense of speech or conduct in a friend as the ancient avenger of blood seemed to have been over the murder of his nearest and dearest relative! Countless men and women are lost to the Christian Church because some of our best members are not skilled in the gentle art of forgiveness. How dare we repeat so often, "Forgive us our trespasses, *as we forgive* those who trespass against us"?

Our City of Refuge

We are all offenders in one way or another. "Unwittingly and unawares" we are constantly violating the wise principles of the Kingdom of God. "Who can understand his errors," indeed? Yet God is our refuge and our help. Like the ancient fugitive, our souls flee to the city that hath the foundations. We need his wise justice, chastening, healing, redeeming. He does not spare us all the consequences of our sins, but even his strokes are redemptive. "He hath not dealt with us after our sins, nor rewarded us after our iniquities."

He hides us in his pavilion from the strife of tongues. He prepares a table before us in the very presence of our enemies. The city of refuge for every human soul is God our loving Father, "the God and Father of our Lord Jesus Christ."

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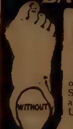

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By Laura A. Kirkman

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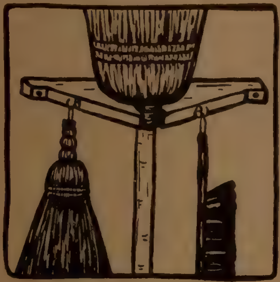
Harry comforted the little fellow, who was more frightened than hurt, and then set his wits to work to make a rack upon which the broom could hang. This is the kind he made:

He sawed a piece of heavy wood the shape of the piece in the illustration, cutting out a block in the center 1½ inches square into which the broom would fit. On each of the sloping front edges of the rack he put little hooks for smaller brushes. He attached the rack to the wall by two screws, driven in, one at each end.

"There! Baby won't ever frighten himself again with the broom," he said as he finished the work, "and Mother won't be bothered by picking it up every time it topples over."



◆

O Boys! Boys!

A great special treat is coming for you next week. "Leif the Lucky" is a thrilling account of the boldest adventurer that ever sailed the seas. It's a true, gripping tale of the first discovery of America, away back 500 years before Columbus. It's written and pictured to meet the boy's natural love for true nobility and brave deeds in a noble cause. Girls will like Leif too, and so will grown-up people.

◆

A conference of the Presbyterian and United Presbyterian denominations has been called to be held in Pittsburg March 11 and 12, with the idea of an organic union of these churches, and 200 ministers and laymen from different parts of the country have agreed to take part in such a conference. The United Presbyterian Church was formed in 1858 by the merging of the Associate and Associate Reformed churches. The one big difference between the Presbyterian and the United Presbyterian churches is that of music. The United Presbyterian Church has used exclusively the Psalms, although recent acts of its General Assembly have permitted the use of other parts of the Scriptures, and the latest issue of songs from its board of publication contains a number of choruses not found in the old book. The union will probably allow congregations to settle for themselves the music to be used in the worship of praise. Pittsburg is the center of Presbyterianism, the Board of Home Missions, the Board of Church Extension, the Board of Freedmen's Work, the Board of Publication and its largest seminary being located there. The union would make the new church the largest denomination in the Pittsburg district.

◆

State Legislatures.—No less than forty-three state legislatures are meeting this year. With only two exceptions these bodies are already in session. Legislatures of Kentucky, Louisiana, Maryland, Mississippi and Virginia will not meet during 1919.

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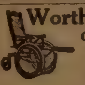

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Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

F. B. F., Swissvale, Pa. In the issue of the Christian Herald for September 25 (Questions and Answers column) the following sentence occurs, which I take to be an answer to a question asked by "Reader, Tivoli-on-Hudson," "There are things that cannot be explained by intellectual processes, yet we know them to be facts." Would you oblige a reader by stating what these things are? Do you mean the universe, or life, or consciousness?

The remark might be applied to all three. Life itself is a miracle and an enigma, and the universe an insolvable mystery, surpassing human comprehension, although it has been the study of reverent minds from the days of Enoch (according to tradition the first to build a tower for the study of the heavens) until the present time. Geology, zoology, astronomy, chemistry present fields of study for man which serve to make him realize more and more his own littleness and incapacity. We are conscious of many things we cannot explain. The processes of the mind themselves are a study which baffles us, although we recognize them as actualities. At times, when the mind is on some particular quest, and seems on the verge of discovery, we find it halted by our limitations, and we feel as though our intellectual horizon did not extend beyond a small circle—one might almost say that its boundary is like the rim of a saucer contrasted with infinity. In theology, too, we find inexplicable things. Of the love of Christ, which we feel to be real, it is well said that it passeth knowledge (Eph. 3 19). Even assuming that there are many minds gifted with large vision, we know that these too have their limitations. Paul expresses this very finely when he says that there are many things which we now see through a glass darkly (I Cor. 13 : 12) (meaning that we cannot now comprehend them), but which, by and by, with enlarged spiritual vision, we shall see clearly for ourselves. Job, too, expressed the same thing when he said: "For I *know* that my Redeemer liveth . . . whom I shall see for myself and not another" (Job 19 : 25). See the thought also expressed in Heb. 11 : 1, which the Revised Version better translates "faith in the assurance (i. e. certainty) of things hoped for, the proving of things not seen."

Mrs. E. M. G., Knoxville, Pa., writes: "A few years after the Civil War closed, I read a certain poem, and have many times since wished I could know the name of the author and could bring to mind the forgotten lines. I send you what I can remember, in hopes that some of your readers can furnish what is missing, and the author's name.

"They say war's o'er; that peace has come,
And bid my heart rejoice . . .
Must I rejoice? Perchance I might,
Were this but all the price.
Ah! did my jewels, did my tears,
My broken heart suffice?
Go, count upon the battle-field,
Ten thousand nameless graves,
Call on the wandering winds for sighs,
Go tell the ocean's waves
To yield their dead; the prison walls
To shriek their sick'ning tales."

N. E. P., Fryeburg, Me. Mr. Hoover may have made such a remark, but it is more likely a mere sensational newspaper report.

Rev. L. G., Cortez, Colo. The passage, "Death rides on every passing breeze," is from the verses by Bishop Heber, entitled "At a Funeral."

Rev. D. H. Klinefelter, pastor Methodist Episcopal Church, Honolulu, T. H., writes thanking all readers of this paper who responded to his appeal for copies of the Christian Herald. He says: "I cannot send individual letters to each, and so ask that you should thank them for us."

Mrs. N. H. W., Glens Falls, N. Y. The house in which President Wilson lived while in Paris, No. 28 Rue de Monceau, is the residence of the Murat family, many members of which family are listed in the Paris directory as residing at that address. The member of the Murat family who lived in America was Prince Achille Murat, eldest son of the king of Naples and Caroline, sister of Napoleon I. His wife, who was known as Madame Murat, was a Miss Kate Grey, daughter of a widow Grey who afterward became Mrs. Willis, which has led to her daughter being erroneously known as Kate Willis. Miss Grey was a niece of George Washington, and by her marriage she became niece of Napoleon I. The Murats lived in and near Tallahassee, Florida, where Prince Murat was known for his eccentricities. They lived for two years in Brussels, which place they were forced to leave for political reasons. Prince Murat died two years before the coup d'état of Napoleon III, after which event Madame Murat visited France and was received as a member of the imperial family, and the sum of 125,000 francs was given to her by the emperor. The Prince and Princess Murat are buried in the Episcopal Cemetery in Tallahassee.

Rev. H. E. Marsland, of Amityville, N. Y., writes: "I was interested in the account of the work of Mr. Anthony Demo, '84 years young,' of the Presbyterian Church, Caledonia, Minn., which appeared in the columns of your January 22 issue. In answer to your query if your readers could match this record, I would like to call your attention to the case of Mr. Isaac Valentine, of Simpson M. E. Church, Amityville, N. Y. Mr. Valentine has been a Christian for over seventy years, and a member of the M. E. Church for nearly as long. He is a class-leader, conducting a class every Sunday morning at 10 o'clock. He is also a trustee, a steward, and sexton of the church. He fires and attends the furnace, cleans the church, rings the bell, saws and splits the cordwood. He is the most active man in the church and is in the ninety-first year of his youth."

Our nonagenarian friend is a wonder and a fine example of the cheerful, helpful worker. We are puzzled to know whether his counterpart is to be found. Perhaps some pastor knows.

T. H. M., Adairsville, Ga. 1 and 2. The office of general exists only when specially created by Congress. Before the recent war there had been but four generals— Washington, Grant, Sherman and Sheridan. There are now two generals—Peyton C. March, Chief of Staff, commissioned May 20, 1918, and John J. Pershing, commissioned October 6, 1917. 3. While Mohammedanism is increasing, especially among the pagan tribes of Africa, its increase in the world at large is slower than that of Christianity, and its importance as a world force is very much less, as is shown by the failure of the "holy war" proclaimed by the Turks at the behest of the Kaiser, and the readiness of Mohammedan troops to fight for England and France against their Turkish coreligionists.

W. H. H. A., Albuquerque, New Mex., writes: "In the Mail-Bag I noticed an article from I. C., Utah, in which it is claimed the Mormon cult now holds the balance of power in the State of New Mexico and some other Western states. Not being acquainted with political matters in these states, other than New Mexico, I am unable to pass judgment; but I will say the writer's assertion in regard to New Mexico being even in the least dominated by the Mormon cult, is entirely without foundation. There are a few Mormons living in this state, in two or three small settlements, but their numbers are so small as to render them powerless in the political affairs of our state. Should I live until July 4, I will have completed a residence of forty years in New Mexico. In all that time I never have once heard the word Mormon used in connection with political affairs."

Constant Reader, Ozeana, Va. We would recommend that you correspond with the Moody Bible Institute, Chicago, Ill.

Old Subscriber, Fort Plain, N. Y. The gifts that have been showered upon our President by the different nationalities of Europe are tributes of love and gratitude for what he, as the representative of this republic, is doing for the welfare and future happiness of Europe and the world. We think it would be a most ungracious thing to refuse these tributes, and would offend and hurt many who have taken this as the only means of expressing their appreciation.

Subscriber, Franklin, Me. The passage in Rom. 11 : 29 is better translated "The gifts and calling of God are not to be repented of," or "cannot be repented of." It means that the calling is that sovereign act by which God, in the exercise of his free choice, called Abraham to be the father of a peculiar people. Paul applies this to the descendants of Abraham, both Jews, and Gentiles who are redeemed under the Gospel, and who, through the divine pleasure, receive the very same love which chose the fathers, in the form of a gift.

W. P. L., Mulvane, W. Va. In Rev. 8 : 9, we have the statement that "the third part of the creatures which were in the sea and the third part of the ships" were destroyed, and W. P. L. asks if one would be justified in estimating that the total shipping lost during the war from all causes was equal to one-third of the world's tonnage? We have sent his letter to Dr. Gray, who may have some views to express on the matter.

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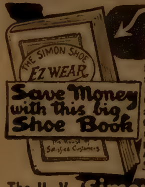
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Engagements of the Evangelists

THE following engagements of workers belonging to the Interdenominational Association of Evangelists have been furnished by Rev. Parley E. Zartmann, general secretary, Winona Lake, Indiana:

Steve Burke and Harry Dixon Loes—March, Montpelier, Ida.

Callis-Gossett party—Until March 23, St. Lawrence, S. D.; March 26–April 13, Oldham, S. D.; April 16–May 4, White, S. D.; May 7-25, Burke, S. D.; June 1–22, Chemung, Ill.

Mr. and Mrs. Harold C. Clase—March, New Castle, Ind.; April, Detroit, Mich.

The Conners—Until March 9, Piqua, O.; March 10-30, Weston, W. Va.; April 6-27, Belle Center, O.

O. L. Cotterell—March, Fall River, Kan.

John W. Erskine-Breaw party—Until March 9, Marseilles, O.

W. A. Erwin party—March, Ferris, Tex.; April, Seymour, Tex.

Eric A. Fernlund—March, Grantsburg, Wis.; April, Minneapolis, Minn.

Clyde Lee Fife—March, Duquoin, Ill.; April, Sour Lake, Ind.

E. J. Forsythe party—March 30, Detroit, Mich.

Joseph W. Hakes—Until April 1, Center and E. Brunswick, N. J.

Herbert C. Hart—March, Philadelphia, Pa.; March-April, New Jersey.

Andrew Johnson—March 16—April, Hazard, Ky.; May, Collingswood, N. J.

John M. Linden—Until March 9, Hillsboro, Ore.; March 12–30, Tulare, Calif.

H. J. Magonigal—Mar., Preston, Md.

Harry Maxwell—Until March 9, Mattoon, Ill.; March 16-23, Rushville, Ind.; March 30–April 20, Mt. Vernon, Ind.

W. C. Mealing and wife—March, Lancaster, Pa.; April, Halifax, Pa.

Sara C. Palmer party—March, Canton, O.

W. A. Pugsley—March, Eureka, N. Y.

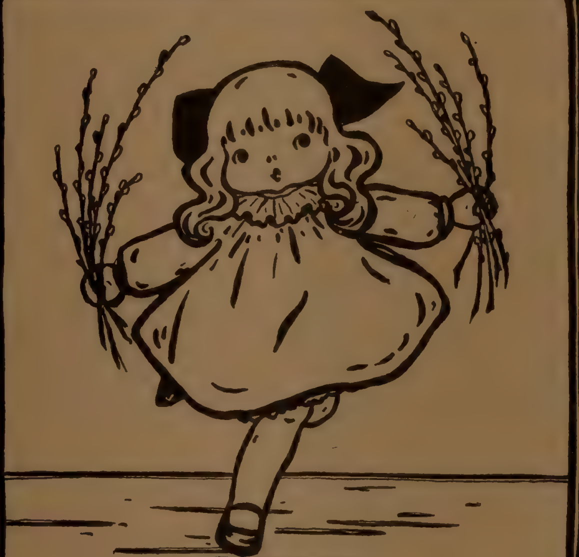
Harold F. Sayles—Until March 16, Otsego, Mich.; March 23-April 6, Irving, Ill.; April 13-27, Woodland, Mich.

Myrtle Saylor and singer—March, Sully, Iowa.

William A. Sunday party—Until March 9, St. Augustine, Fla.; March 11–16, Tampa, Fla.; until May 4, San Antonio, Tex.

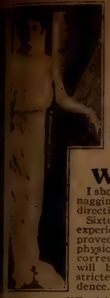
Von Bruch party—Spring 1919, Evansville, Ind.; Buffalo, N. Y.; New Castle, Pa.; Los Angeles, Calif.; Chicago, Ill.; Wolverton, Minn.

John E. Zoller—March, South Jackson, Mich.; April, South Bay City, Mich.



I·found·these·Pussy-willows
When·I·went·out·to-day,
And·heard·a·Robin Redbreast
So·Spring·is·on·the way!

·Elizabeth·FitzHugh·



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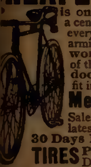
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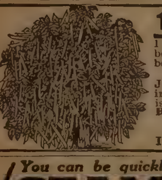

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Young People's Topics for March

Envy and Covetousness

Christian Endeavor and B. Y. P. U. Topic. Luke 12 : 13-21

PROBABLY no two elements in human life are more productive of sorrow than envy and covetousness. Envy blinds our eyes to the good things, the opportunities that we have, and paints in alluring colors the social position, the possessions, the influence of another. We forget that God has been good to us, and we let envy eat out the heart of our lives because He appears to have given to others more than to us. If we will seek earnestly to use well the things, the influence, the position He has given us, we will find so much to make us glad that the spirit of envy will have no power over us. But some take the step from passive envy to active coveting. The coveter not only envies another's apparently better estate but earnestly desires for himself the other's goods, or place, or power, whatever they may be. It is another short step from coveting to attempting to take, from wanting to stealing, and just beyond lies disgrace. But Paul told the Corinthians to "covet earnestly the best gifts;" and yet, he said, "I show unto you a more excellent way," and then followed the 13th of First Corinthians. Love of God, which includes love of all men, will wipe out bot and covetousness.

Our Chapter's Obligation Community

Epworth League Topic. Isa. 58 : 6, James 1 : 27; 2 : 14-17.

EACH of us owes to his commun upright life, a life that exem the love of God in personal moralit loving helpfulness, a life that w compromise with evil and that counted on for every good cause, of human friendliness that he make life more livable for all wh touches. A chapter is only a gro individuals. Its obligations are th the individual multiplied by it bers. Only as in numbers th power, to numbers also the become more definite and the tunities more evident. One man m much good, a dozen may perfect form. One man may inspire a neig hood, a dozen may reinvigorate a One man may preach Christ effect a dozen may achieve a Pente Your chapter owes to your comm an outreaching, upstanding, easily nized life of Christian love and mony, of Christlike purpose and fulness. The details will take c themselves.

The Man at the Well

THE camp pastor at Camp Dix, Rev. J. Francis Behrens, relates in the Pennsylvania Baptist Bulletin how one Sunday evening, after preaching a Gospel sermon, he was quenching his thirst at a near-by pump, when he discovered that he was followed by a soldier, who said, after refusing a proffered cup:

"I was greatly moved in the service tonight, and see my duty as I never saw it before. I was a moral coward tonight. I admired the men who went up and took your hand, but, oh God, what a coward I was! What shall I do?"

The pastor continues: "I replied, 'My boy, you may not know, but many years ago Jesus sat on a well curb, and a poor despised woman came to him. He said to her, "Give me to drink." The woman questioned his right to speak to her, as they were not on friendly terms. Jesus answered her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." I said, 'Is it not strange that as this woman of Samaria met her Lord at the well, you are meeting with your Lord at this well tonight? That sinful woman was saved and transformed not by some creed or ceremony. She was saved because of her faith in Jesus Christ as a personal Saviour from sin. Jesus is the water of life, my boy: will you drink at his hand and be saved? say you were a moral coward in church, and you were. Are you r to be a Christian hero here and and tomorrow, and all your days dedicating your life to Jesus C right now at this pump?' In a c courageous, manly voice he replie am, sir!' and in the moonlight and u the star-lighted sky we bowed heads in prayer and a soul was born the kingdom. The young man tur to go in his new-found joy said to 'Thank God for this night, for pump and for you, sir! I go over very soon, but I now have a friend goes with me.' I said, 'My boy, I no doubt meet you again, but sold look so much alike in uniform, wl ever you see me you will know me, you just shout, "The man at the pum whenever you see me, and this bles night will all come back.' "

"I looked everywhere for my r but found him not. A week later I with the movement of overseas m and standing in the moonlight, I he a voice clear and distinct: 'The ma the pump!' I looked, a wave of hand, and a smile with heaven in and my man was lost to my vision; there is a warmth in my heart an tear in my eye as the voice of the Mas comes to me saying, 'Whosoever dri eth of the water that I shall give h shall never thirst.'"

A Barrel-Hoop Coat-Hanger

MOLLY had often been told by her mother that it is wrong to waste anything that can be used, so when she saw some short broken pieces of a barrel-hoop lying out in her backyard, she said to herself: "If father would screw a hook into the middle of one of these pieces, I could cover the wood with pretty material and mother could use it as a coat-hanger!"

Molly's father did screw a hook into the center of one of the pieces, and cut the piece to measure eighteen inches. Molly then bound the wood with strips of flannel and covered it with silk from the rag-bag in the following manner:

She made two narrow little bags ea seven inches long and as wide as t barrel-hoop. At the top of each bag s ran a draw-string, just as she would any other kind of bag. She then slipp the bags over the flannel-bound ends the hanger, tying the draw-strin around the hook in the center. T hook itself she bound with strips of t same silk.

"You see," she explained to h mother when she surprised her with t pretty gift, "I thought I would not s the silk on the hanger because then would not be easy to take off and was when it got soiled."

L. A. K.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Graham C. Patterson, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Edward S. Babcox, Secretary, Bible House, N. Y. City.

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Peter, Peter, pumpkin eater
Had a wife and couldn't keep her
He put her in a pumpkin shell
And there he kept her very well.

This is Peter the Husbander

Peter as a gardener was a failure at first. "A seed's a seed," says he. But his wife left him. Then he got it through his head that the tenderest, most luscious vegetables and the most glorious flowers came from seed taken from the tenderest, most luscious vegetables and the most glorious flowers. You couldn't fool him after that. He became a husbander—one who shows prudence. His wife came back and they became enviably successful—on pumpkins.

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are pedigreed seeds. They have an inheritance of quality from generations of forebears noted for perfect production vigor and quality. This family breeding, by careful test and selection has been going on at the Ferry greenhouses and trial gardens for many years. The beautiful 1919 Ferry "Seed Annual" is full of prudent garden advice. It's *free*. Send for it today. Ferry's Seeds are for sale by dealers everywhere.

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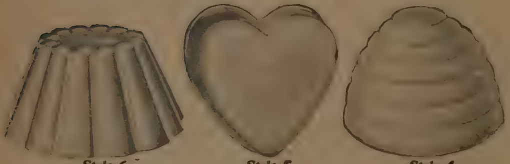

We Give Molds

To urge a test of Jiffy-Jell we make these six mold offers. Try two flavors—either Loganberry or Pineapple for a dessert, then either Lime or Mint. Then tell us what molds you want.

Six Mold Offers

Buy from your grocer two packages of Jiffy-Jell, then send this coupon to us. Enclose 10c—cost of mailing only—and we will send you three Individual Dessert Molds in assorted styles as pictured. They are pure aluminum.

Or enclose 20c and we will send six of these molds—enough to serve a full package of Jiffy-Jell. The value is 60c per set.

Or enclose 10c—cost of mailing only—and we will send your choice of these larger aluminum molds, valued at 50c each.

Pint Dessert Mold, heart shaped. (B)

Or Pint Dessert Mold, fluted. (C)

Or 6-Portion Vegetable Salad Mold. (D)

Or 6-Portion Fruit Salad Mold. (E)

Jiffy-Jell brings you fresh-fruit desserts of the rarest sort, and at trifling cost, in mid-winter.

Each package contains a fruit-juice essence in liquid form in a vial. This flavor is made from the fruit itself—made by condensing the fresh-fruit juice. And the flavor is abundant. We use half a Pineapple to make the flavor for one dessert. We use 65 Loganberries to flavor another.

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They bring you the delights and the healthfulness of fruits, at a fraction of what fruit costs. And now when you need fruit most. Yet they cost no more than gelatine desserts without these bottled flavors.

12½c Per Dinner

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It comes ready-sweetened, in proper color and acidulated.

You simply add boiling water, then the flavor from the vial. The desserts are prepared in an instant.

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Or mix in meat scraps and make a zestful meat loaf—meat in aspic. Mint flavor makes a garnish jell, rich in fresh-mint essence. Serve with cold meats or roast lamb.

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Jiffy-Jell is vastly different from the old-style gelatine dainties. The wealth of fruit-juice essence in liquid form, in vials, gives a superlative flavor.

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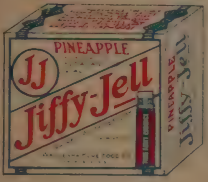

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Christian Herald

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THE PLOWMAN

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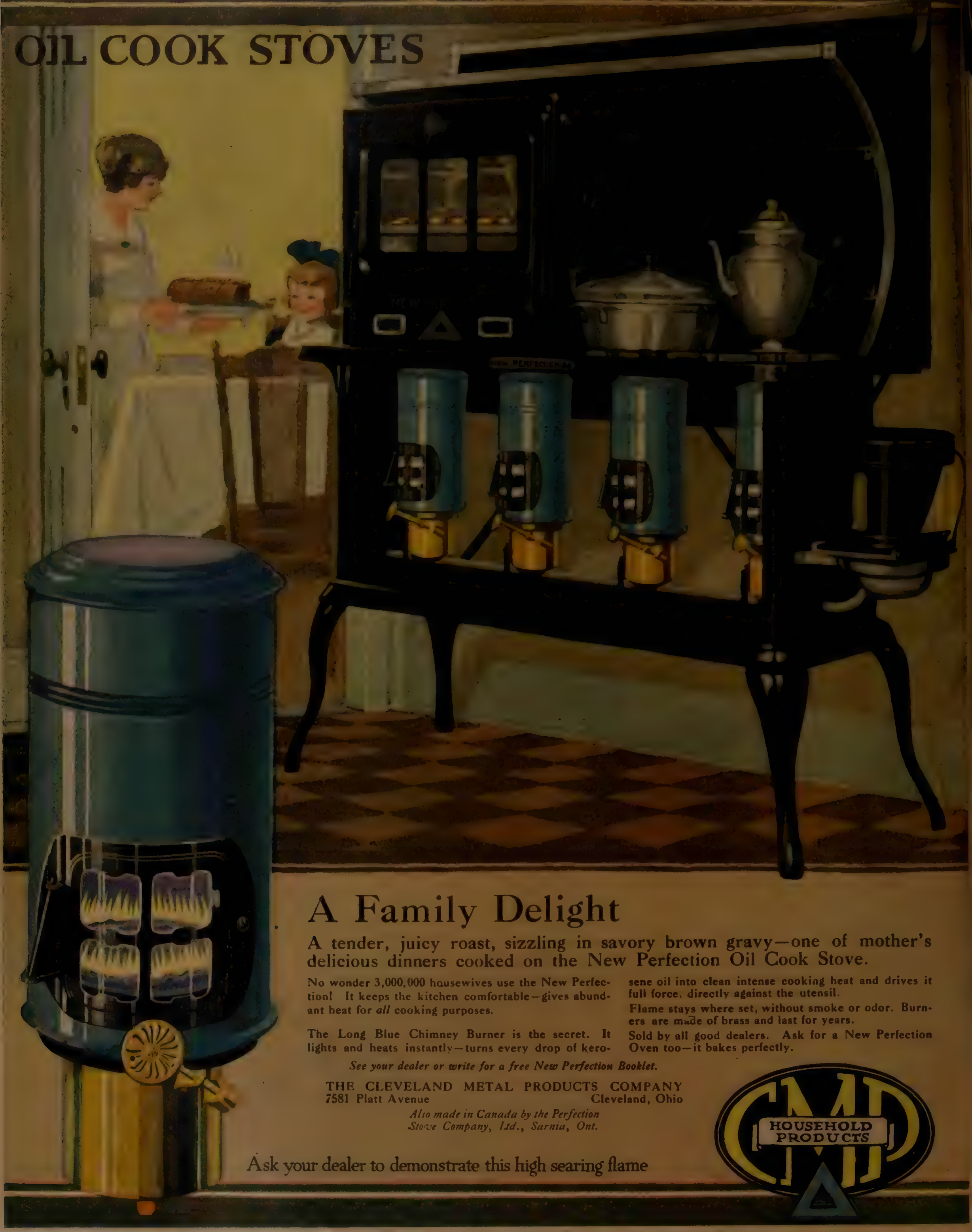

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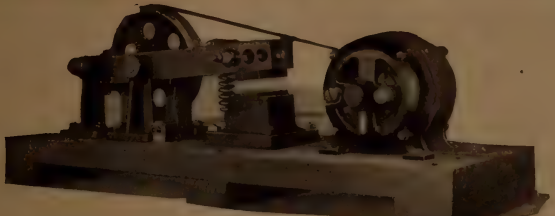

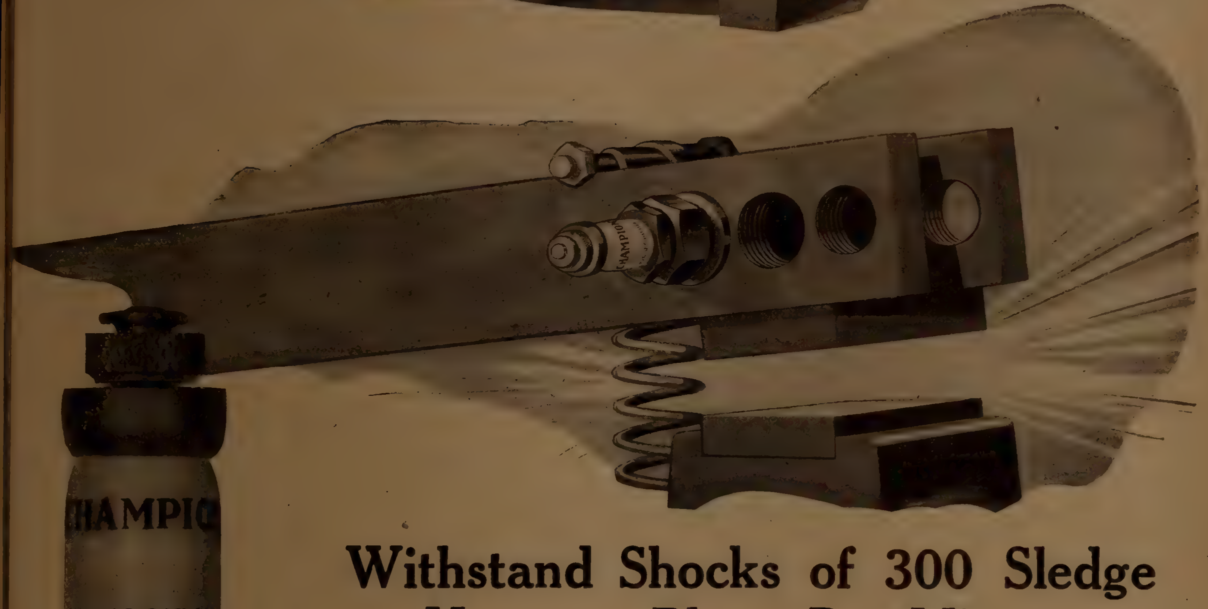

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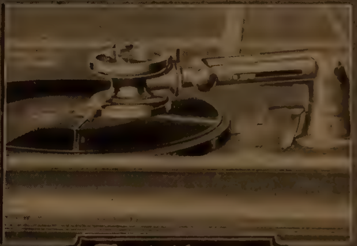

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he President's Battle for the League

Mr. Wilson in Conference With Congressmen Declares That the League of Nations Stands as the World's Bulwark Against Horrors Beyond Description

PRESIDENT WILSON has shown himself capable of packing more concentrated action into a given period of time than most men. In his activities since his return from Europe, he has fairly beaten his own record. On landing in Boston, he was ested by a crowd of two hundred thousand enusiastic citizens. After hasty luncheon, he ent immediately to echanics' Hall, where delivered the first iblic address since his rival. All this has ready been told subantially in the pages the Christian Herald.

Then followed a quick ght run to Washingn, which he reached in e early morning, bere sunrise. The foreon saw him installed ith Mrs. Wilson in the hite House, which oked spick and span ter its spring cleaning. hat first day in Washgton was one of the usiest on record. After eakfast he plunged into mass of work, reading elegrams, signing docuents and conferring ith members of the abinet. In addition to is other activities, he ent fully ten hours at is desk. With the abinet he went over in reat detail the League f Nations project. He ld them that wherever e went in Europe, he ad found among all asses hearty popular pproval of the League. he people of Europe, he id, want some definite eans of doing away ith war, and they are inning their hopes upon he constitution of the eague of Nations.

It was learned that the resident expressed the ish that members of the Cabinet and other supporters f the government's policies should tour the country in rder that our citizens might have a thorough undertanding of the fundamental features of the League. e was not surprised at the antagonism toward the eague in certain quarters, but believed it would be uickly overcome when the nation had the subject learly presented. Personally, he had the unalterable onviction that the League is the only means of saving he world from another destructive war. Fourteen ations, he told the Cabinet, had agreed to the League onstitution as submitted, which he believed assured ts adoption by the Peace Conference. He anticipates he offering of amendments, some of which may be ccepted. He foresaw no serious difficulty in adjustng any differences that may arise in the Conference. s far as the United States Senate is concerned, he elieved that when the entire project was fully exlained, opposition would vanish. He looked forward ith confidence to his meeting with the members of the oreign Relations Committee on the following evening, hich would greatly help to clear the atmosphere. ther eventful incidents of that first day at home were the President's decision to call no extra session of Congress until he returned from his second trip to France, and the announcement of his plan to summon the governors of all the states and the mayors of over one hundred cities to a conference in Washington to consider reconstruction plans. Within forty-eight hours it was learned that the governors of sixteen states, lieutenant governors of two states and mayors of over ninety cities had accepted the invitation to attend the White House conference on the following Monday, for the discussion of business and labor problems growing out of the ending of the war.

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President Wilson at home again responding to Boston's greeting

ON WEDNESDAY, February 26, the members of the Senate Foreign Relations Committee and the House Foreign Affairs Committee took dinner at the White House, by President Wilson's invitation. For the first time in two years the Executive Mansion was brilliantly illuminated, outside and in. Thirty-six covers were set in the state dining room. Mrs. Wilson was present as hostess, and after the dinner, was escorted into the East Room by Senator Lodge of Massachusetts, where a pleasant ten minutes were spent in greetings and informal talk. When she withdrew, the President asked his guests to be seated. The chairs were arranged in a large oval. Mr. Wilson then began his own statement of the situation as he viewed it. Then followed a free interchange of views, in which the League of Nations project was the central subject. There was no attempt by any of the members present to embarrass the President, but they had ample opportunity to question him fully. President Wilson was in excellent humor, and his mood communicated itself to his guests. In his replies he used the utmost frankness, and invited those present to be equally outspoken.

One Senator asked him whether it was true that the formation of a League of Nations, with the United States as one of its members, would involve any surrender of sovereignty on the part of this nation. He replied promptly that in his opinion the nation would relinquish some of its sovereignty; but that every other nation in the League would make a similar surrender and sacrifice for the good of the world. This view of the matter he shared with others in Paris, with whom he had discussed it. He was questioned regarding the Monroe Doctrine, the disarmament proposition, the situation in Europe and on other vital points, and to each he made reply in the same generous and outspoken spirit, evading no point that was made by the questioners. As to disarmament, which was provided for in the charter of the League, he explained that it would not involve any surrender whatsoever of the right of Congress to fix and determine our armament.

THE President good-humoredly reminded his guests that the "question and answer route" would probably give better results than speeches. Following this, questions came thick and fast from all sides, Senators Lodge, Brandegee, Knox, Swanson, Hitchcock and Williams, and Representatives Cooper and Flood being among the interrogators. In one of his replies, the President gave his own construction of article eight of the League's constitution which deals with disarmament, and which was the basis of the recent speeches in Congress of Senators Borah and Reed. No order could be issued by the Executive Council of the League of Nations, the President said, and made binding, unless it was the result of unanimous action. Such an order dealing with the size of armaments, to be made effective, must first be submitted to each of the governments represented on the Executive Council. As our nation is one of the Council, we will be permanently represented there. Any project for disarmament would have to be submitted to our government before it could be adopted. Then it would have to be approved unanimously by the Council. By this method, the United States would have power to pass on the size of the British army and navy, while England would have the same power of passing on the size of the German army and navy, France and

Japan on Italy's, and all the members of the Council together would finally have to unanimously approve, before the proposition under consideration could be made effective or become binding on this country or any other.

Many questions were asked concerning the Monroe Doctrine. The President explained that the Monroe Doctrine would be broadened in its application, rather than the contrary, as some persons not accurately informed as to the League and its purpose had asserted. Instead of attacking or invalidating the Monroe Doctrine, the League of Nations in effect would recommend that that doctrine be extended to cover the world. The influence of the United States in making all the nations a party to the Monroe Doctrine, would broaden its scope and would make it of world-wide application.

© International Film Service

President Wilson leading the parade in Washington in honor of men of the District of Columbia returned from the war

Replying to a question concerning the League's guardianship of the peace of the world, he explained that it was in the minds of those who drew up the charter that, in the event of a dispute between two nations, arbitration was to be resorted to. If the quarreling nations rejected arbitration, they would then be required to submit the whole question at issue for the League to consider. An effort would be made by the Executive Council to bring about an adjustment; but if both nations disregarded the League's counsels for peace, they would then be left to their own resources. If, however, one of the disputants accepted the League's decision, the nation refusing to accept would be asked to agree not to attack the nation that had accepted. In the last resort there was still another safeguard: the recommendation of the League in acting on the dispute must be unanimous before such conditions could arise. He admitted that this part of the charter might be improved by amendment in the line of clarification.

If in any such case as he had described, the United States was involved in the dispute, no unanimous decision could be reached by the League, unless our representative on the Executive Council concurred in the decision. It was evident, from the discussion of this part of the charter, that the power of the League in such a case was limited.

Passing to the subjects of the comparative voting strength of the powers in the League, he explained that while England would have four extra votes of her four dominions in the League itself, it was next to impossible for her to have more than a single vote in the Executive Council of nine at any time. Of the nine nations composing that council, five—the United States, England, Italy, France and Japan—would be permanently represented on the council. The other four members would probably go to the lesser nations. In organizing the League, no suggestion had ever arisen of a situation in which the smaller nations, with their overwhelming votes in the body of delegates, would ever contemplate giving England two votes in the executive council of nine.

WHEN the question of American sovereignty was raised, on the point that this nation would be called upon to surrender its sovereignty to some extent by uniting with the League, President Wilson contended that no concert of action by the nations to prevent future wars could be taken without some sacrifice, but that this would be fully warranted by the effort to establish permanent peace, and for the protection of the weak against the aggression of the stronger races. In this common purpose, each nation must yield something to accomplish the end in view. If any or all of the nations raised the objection of sovereignty, the plan could never be carried through.

Here a direct question was asked as to what would be the result, if the United States, through the opposition of the Senate, should refuse to go into the League. He promptly replied that in his belief the whole project for the League would fall through.

To another question inquiring what would happen if no League were created, he answered that it was his own conviction, as well as that of others with whom he had discussed the point, that Europe would be thrown into turmoil, and horrors beyond description would inevitably result.

He did not regard the proposal that the League members should be asked to furnish forces to go over to foreign lands as a usurpation of the authority of Congress under the Constitution to declare war. His auditors were impressed with his view that such participation was not imperative, and that it would be a matter wholly for the United States itself to decide this, in the same class with the question of disarmament. Such a step would be carrying out the agreement made under the treaty for the League of Nations, which would not be effective as far as the United States is concerned unless the Senate should ratify the project.

There was much more questioning and answering before the after-dinner conference closed. It was made clear to the members of the Committees that President Wilson had no thought of attempting to push the campaign for the League without the advice and consent of the Senate, nor in any way to interfere with the freedom of senatorial debate. What he had desired to do was to make such a statement of facts as would be serviceable in enlightening them, so that they might deal with the question with all the information available at their disposal. It was clear from the general trend of the discussion that the President hoped that the draft of the League's covenant would not be radically changed, especially as the whole of the questions involved had been fully considered and accepted by fourteen nations in its present form.

AFTER the White House conference several of the guests felt themselves at liberty to speak on what had taken place. Senator Hitchcock was quoted in the New York Times as saying:

"The President laid strong emphasis on the despair that would come over the world if the League of Nations should fail. He declared that the war would have been fought in vain. The President cleared up one doubt, concerning the right of a member of the League to withdraw. He talked at length on this phase of the League and said that any member of it could withdraw, by taking the proper step, at any time it wished. The steps to be taken, he explained, are similar to those that pertain to the abrogation of treaties.

"The President answered questions very freely as to whether the Monroe Doctrine would be done away with in the League project. The League, he said, would have the same purpose as the Monroe Doctrine, and it would be an extension of that doctrine to the whole world."

Another senator said the President admitted that he expected that more changes might be made in certain phases of the League, but the vital features would be left untouched. A Republican senator quoted the President as saying that none of those who had a hand in framing the draft of the covenant favored recognizing that Germany had any immediate right to a place in the League—certainly not on the Executive Council now or at any other time.

The general impression is that the President's conference with the two committees of Congress has served to clear away certain misunderstandings and may possibly lead to a basis of agreement in Congress, although it is not expected that it will silence the hostiles. Many of those who attended the conference carried away a feeling of reassurance and increased confidence in the situation; while all praised the courage and frankness and ardor which the President carried into the discussion throughout. It was such a "matching of minds" as he likes.

ON FRIDAY, February 27, the President led parade of 15,000 in honor of the return fro France of 3,000 District of Columbia soldiers. Th morning was a half holiday in the Capitol and, thoug the President had requested that the parade be pure in recognition of the services of the men of the arm he himself received an ovation along the whole li of march from the Capitol to the White House. Ai planes and dirigibles flew over the marchers. In th afternoon Mr. Wilson spent two hours in the Pres dent's room in the Senate wing of the Capitol in conference with various Senators. The result was marked speeding up of legislation, notably the necessary supply bills.

The Conferenc of Governors an Mayors convened a Washington o March third wit eighteen Governors three Lieutenant Governors and ninety-nine Mayors i attendance. Th first day's sessio opened at the Whit House at 10 A.M and was addresse by President Wilson, and by Secretaries Baker an Daniels. At th afternoon sessio representatives o the states we scheduled to repo upon their loc needs and their ow labor situations.

In spite of a fil buster by a group o Senators, aimed a the defeat of certai important and som less important mea sures, the Presiden was reported to hav adhered to his program, planning t leave Washington on Tuesday, Marc 4, after the a journment of Congress, to speak tha evening on the same platform with former Presiden Taft, in New York, and to sail on the George Washington on the fifth for France to remain until the bus ness of the Peace Congress shall have been finished The speech in New York, coming too late for thi issue of the Christian Herald, will be noted next week

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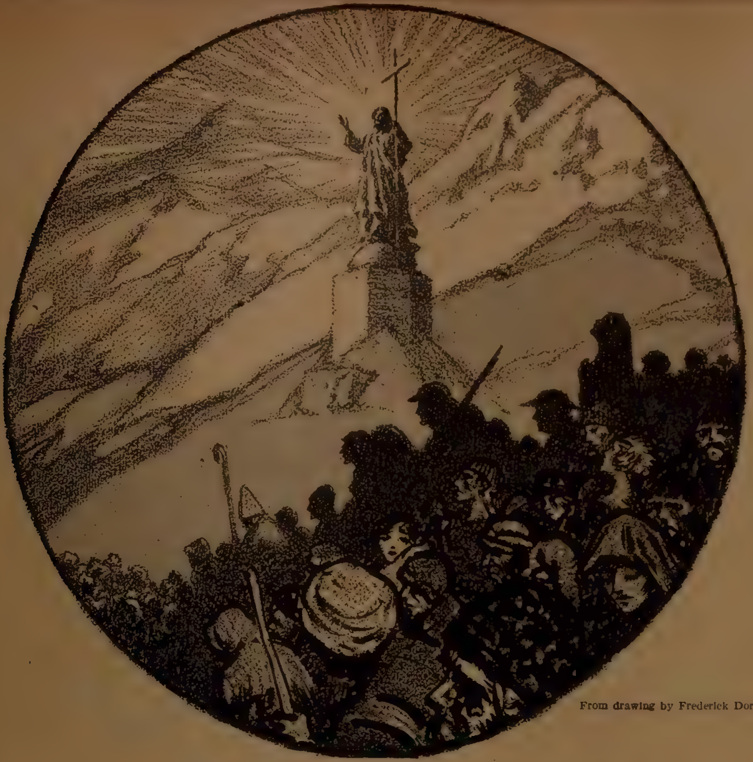
Senators Oppose League

SENATOR LODGE in the Senate on February 2 attacked the League of Nations plan. He took the plan up item by item. He said: "I earnestly desire to do everything that can be done to secure the peace of the world, but these articles, as they stand in this proposed constitution, seem to give rich promise of being fertile in producing controversies and misunderstandings." He felt that the League meant for us abandonment of the principles of Washington's Farewell Address and of the Monroe Doctrine, and he feared that our sovereignty would be so limited as to prevent our resisting invasion. He felt also that such questions as immigration should be specifically omitted from the jurisdiction of the League and that there should be a provision for peaceful withdrawal from the League. He closed with an appeal for an early peace with Germany and the prompt bringing home of our soldiers.

Senator Hitchcock defended the League proposal, taking especial pains to declare that there could be nothing in the plan of the League to take away any nation's right to resist invasion.

Senator Knox, on March 1, attacked the plan of the League of Nations as a loosely drawn document, and said that it was essential that the American people should understand the document and that understanding was only possible through a frank discussion. He declared it a scheme to put America into the United States of the World, and declared that the Constitution of the League as presented to the Peace Conference, "sanctions, breeds and commands war." He proposed an alternative plan by which a coalition of nations would declare war an international crime, and stipulate that any nation making war, except in self defense, should be punished by the world as an international criminal, and he proposed an international court to hear disputes tending to lead to war. Senator Knox pleaded for a postponement of the project until "this League which is to usher in a reign of righteousness upon earth shall comprise all peoples that dwell upon it."

Public opinion in England and France was reported to be keenly alive to the fight for the League of Nations in this country. The English were said to believe that America would approve it finally, even as Britain had done, and to hold that it represented a great gain in international relations.



From drawing by Frederick Dorr Steele

THE CHRIST *of the* ANDES

By EDWIN MARKHAM *Author of "The Man With the Hoe," etc.*

CHILE and Argentina, after quarreling for generations over their boundary line, submitted the question to arbitration and settled it in good feeling. As emblem of their peace and pledge of its permanence the two republics united in the erection of an heroic statue of Christ on the highest Andean peak of the borderline

AFTER volcanoes husht with snows,
Up where the wide-winged condor goes,
Great Aconcagua, husht and high,
Sends down the ancient peace of the sky.

So, poised in clean Andean air,
Where bleak with cliffs the grim peaks stare,
Christ, reaching out his sacred hands,
Sheds his brave peace upon the lands.

There once of old wild battles roared
And brother-blood was on the sword;
Now all the fields are rich with grain
And only roses redden the plain.

Torn were the peoples with feuds and hates—
Fear on the mountain-walls, death at the gates;
Then through the clamor of arms was heard
A whisper of the Master's word.

"Fling down your swords: be friends again:
Ye are not wolf-packs: ye are men.
Let brother-counsel be the Law:
Not serpent fang, not tiger claw."

Chile and Argentina heard;
The great hopes in their spirits stirred;
The red swords from their clenched fists fell,
And heaven shone out where once was hell!

They hurled their cannons into flame
And out of the forge the strong Christ came.
'Twas thus they molded in happy fire
The tall Christ of their heart's desire. . . .

O Christ of Olivet, you husht the wars
Under the far Andean stars:
Lift now your strong nail-wounded hands
Over all peoples, over all lands—
Stretch out those comrade hands to be
A shelter over land and sea!

The outstretched hands of the Christ are the only possible shelter over the world!

Edwin Markham.

Foch Would Make Enemy Impoten

MARSHAL FOCH on March 1 presented to the Supreme Council the military terms to be incorporated in the peace treaty. These included a maximum military force for Germany of 200,000 men, comprising fifteen divisions of infantry and five of cavalry, with severe restrictions on the manufacture of war material and the limitation of the use of the airplane. The naval terms proposed included the complete suppression of the submarine, the destruction of the German ships surrendered to the Allies, and the dismantling of the forts of Heligoland and the Kiel Canal. The British and American naval experts are said to favor destruction of the German ships, while the French want them divided in proportion to naval losses. The recommendation to destroy the ships is based on the claim that they are obsolete, that their designs make the provision of spare parts exceedingly difficult, that their engines are too powerful for merchant ships of the same size, that it would take three years to scrap them, and the salvage would be worth only $2,000,000, and that they are not even suitable to be sunk at harbor entrances as jetties. The experts figure that sinking in deep water is the least expensive way to dispose of the ships.

The commission on boundaries was said to be about ready to report, having confined itself to boundary claims growing out of the war. It was also proposed to add a financial section to the League in order to carry over beyond the signing of the peace treaty the intricate problems of international pooling of assets and liabilities growing out of the war. This was held to promise an earlier signing of the main treaty. A special correspondent of the New York Times, on February 27, cabling from Paris, said that there were three theories concerning the working out of the principle of reparation. The American theory was said to be that Germany shall pay sufficient to cover wanton destruction through violation of the laws of war and of nations. The British are said to hold that, as in civil law all damages must be paid by the aggressor, Germany should be compelled to pay the whole cost of the war as well as for wanton damage. The French would require as much as England, but would insist that Germany pay first the bills for destruction in violation of law, deferring the other payments until later.

© Underwood & Underwood

Bolshevists parading in Moscow after they had captured the city and made it their headquarters

The Week in the World's News

TURMOIL IN GERMANY. Following the murder of Eisner in Munich, the Bavarian Soldiers' and Workmen's Councils declared martial law, and took radical measures against the monarchists. Prince Leopold, former Commander on the Russian front was placed under arrest along with many of the notables. Mobs in Baden failed to establish Soviet Governments except at Manheim, where a reign of terror existed for several days, the French authorities finally intervening. On March 1 strikes were almost general throughout Germany, martial law prevailed in Bavaria, government troops were marching on important centers in Prussian Saxony, where Spartacide revolutions were raging, a Soviet Republic had been proclaimed in Brunswick, and railway service was paralyzed throughout the former empire. The bourgeoise classes were on strike in some cities.

Germany on March 2 seemed about at a point of disruption similar to that which marked the downfall of Kerensky in Russia, but with the difference that where Kerensky awaited events without resistance, the Ebert Government was busy meeting disorder with force. The Weimar convention was isolated and impotent, Spartacide propaganda was achieving wider distribution and acceptance, and the voices of sane and conservative leaders who urged Germany to go to work, declaring production essential to real peace and the creation of wealth to continued existence, were lost in the turmoil. The Spartacide answer to such pleas was more strikes and the pooling of existing supplies.

THE BATTLE TOLL. The War Department, of March 1, gave the number of men killed in battle in the war as 7,354,000, divided as follows: Russia 1,700,000; Germany 1,600,000; France 1,305,300; Austria 800,000; England 706,700; Italy 460,000; Turkey 250,000; Belgium 102,000; Bulgaria 100,000; Roumania 100,000; Serbia and Montenegro 100,000; United States 50,000.

FOR A LEAGUE OF CHRISTIANS. The World Conference of Churches, the Protestant Episcopal movement for Unity, whose plans for a conference of Christian Churches of the World were intercepted by the war, on March 6, sent a commission to Europe to promote the World Conference. The commission will visit Europe and the Near East. It is proposed to discuss both those things which separate the churches and those which unite them. Before the war the English church and most of the British and American Protestant churches had planned to take part in the Conferences as had the Old Catholic Church of Europe. The Church of Rome had not accepted the invitation. The commission includes Bishops Anderson, Brent, Weller and Vincent of the Episcopal church.

THE PROBLEM OF OUR SHIPS. Chairman Hurley of the Shipping Board, who recently returned from France, announced on his arrival that he would have ready toward the last of March a proposal for a permanent policy regarding the national ownership and operation of merchant ships. Senator Ransdell of Louisiana in a speech in the Senate on February 24 listed the possible plans of shipping control as follows:

Complete Government ownership and operation.

Ownership and operation through a corporation controlled by the Government.

Ships to be owned, manned, and equipped by the Government, but operated by private shipping agencies.

Vessels owned by the Government, but operated, manned and victualed by private companies.

Vessels owned, manned and victualed by the Government, but leased to private companies under time charters.

Title to vessels vested in a large corporation which would issue stock to private individuals, the Government holding stock and participating in the profits.

Selling of the vessels outright or the combination of one or more of these plans. Chairman Hurley said on March 1 that the world's supply of ships was short 9,500,000 tons.

Will Peace Last?

JOHN SHARP WILLIAMS says, "no," unless we complete the League of Nations, and Arthur Capper says only the League of Nations can end war. So whether it is to end war or achieve peace we must have it. Read both letters in next week's Herald.

Kansas has been the battle-ground of prohibition. She's for it. Next week Alfred G. Hill of the Topeka Daily Capital tells the story of the pioneers and of their fight.

Did you know it was fifty years since the first American State took its political life in its hands, and gave the mighty ballot into the feeble hand of woman? It is, and the state has lived to see the nation within one Senator of equal Suffrage. Read the story next week.

Next week, too, Dr, Clark tells of Beecher, Spurgeon and other masters of the pulpit whom he has known in his ministry. Dr. Marden tells graphically and without mercy the story of the Spider and the Flies of Wall Street, and Dr. Chas. M. Sheldon, in the sermon, shows how peace requires as fine and self-sacrificing a patriotism as does war.

PALMER, ATTORNEY-GENERAL. P dent Wilson, on February 27, nomin A. Mitchell Palmer, former Congress from Pennsylvania and Alien Prop Custodian since October, 1917, to Attorney-General.

GILLETT, NEXT SPEAKER. A ca of Republican members of the Congress, on February 27, elected resentative Frederick H. Gillett Massachusetts to be Speaker of the House of Representatives.

TO RETURN TELEPHONE LINES. National Association of Railway Utilities Commissioners on Februar sent a petitio President Wil appealing for the turn of the t phone and teleg lines to their own

RUSSIAN BOLS VISTS LOSI GROUND. Cop hagen reported February 26 t the ports of Lil and Windau been recaptu from the Bolshe by German troo Athens reported the same day t Greek, French Roumanian tro marching north fr Odessa were driv the Bolsheviki fore them along Dniester River, c turing guns and a munition. T Ukrainians were a reported to be dr ing back the B shevists, while t Cossack troops General Deniki had driven the B shevists back in t Caspian region, lieving pressure the forces of t Siberian Gover ment in the Ura An English Soci ist, recently returning from Russia, ported that Lenine and Trotzky w reaching the end of their rope, and d not know how to let go.

PENNSYLVANIA RATIFIES. The Pen sylvania Senate on February 25 ratifi the National Prohibition amendme adding Pennsylvania to the ratifyi states, making the total 45.

REGULARS FOR EUROPEAN SERVIC General Pershing on February 25 notifi the War Department that all divisio in the American Expeditionary Force except the Regular Army division would return to the United States in th order of their arrival of their respecti divisional headquarters in France. Oth troops not assigned to divisions woul be returned in the order of their arriva It was expected to return 212,000 i March; 221,000 in April; 248,000 i May and 207,000 in June.

NO EXTRA SESSION OF CONGRES Contrary to general expectation Presi dent Wilson announced on his return t Washington, on February 25, that h would not call Congress into extra ses sion until after his second return fron Europe, which it was expected migh be as late as June. Senator LaFollette on March 1, by a four-hour speech killed the Coal and Oil Leasing Bill providing for the leasing of public oil an mineral lands in the West. The Senato charged that it would benefit certai interests which hoped to secure monopoly of the privileges to b granted under the bill. A Republican caucus, held while Senator LaFollette was speaking, voted against filibustering to defeat necessary legislation, and the Victory Loan Bill was passed late o March 1, after prolonged debate.

THE BIBLE *and* NEWSPAPER

Conducted By *FERDINAND C. IGLEHART D. D.*

Rigid War Prohibition

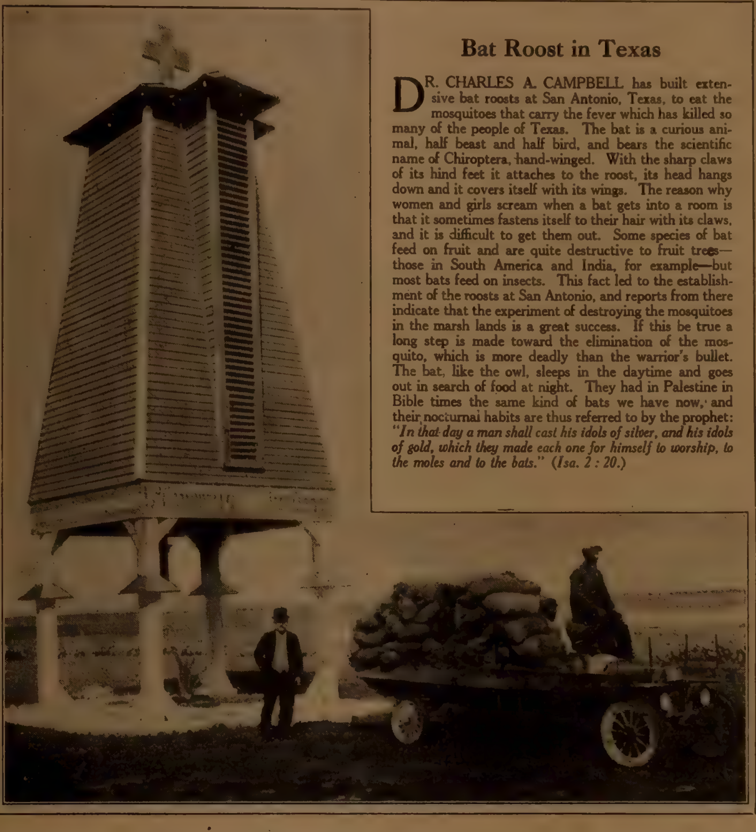
A DRASTIC war prohibition enforcement bill has received a favorable report from the Judiciary Committee of the House nd is pretty certain to become law. mong other things it says: The words 'beer or other toxicating malt or vinous quors' in the war prohibition act shall be construed s any liquor which conains in excess of one-half one per cent. of alcohol." nforcement of the warme prohibition law, which ontinues in effect until fter demobilization, is laced with the Internal evenue Bureau by the bill amed by the committee. gents of the bureau would vestigate violations of the w and prosecutions would e conducted by United tates attorneys. Any place here liquor is manufacured or sold would be delared a public nuisance, ubject to abatement, and s operators subject to fine nd imprisonment as guilty f a misdemeanor. Property that owners knowingly ermit to be used for violatng the law would be subect to a lien for the fine nd costs of cases resulting rom the prosecution. A reat deal of the silly and icked talk printed in the ewspapers about resisance to war-time and contitutional prohibition is he bluster and bluff of the aw-breaking liquor dealrs, who are threatening trikes and riots and all nanner of evil as the result f prohibition, when in reality this same law-breaking nd law-defying spirit of he brewers and distillers as provoked the people to estroy their business at he polls. Good people eed not be alarmed in any egree. All they have to do s to stand and fight for law nforcement, and the millions of good citizens who ave forbidden the traffic will see to it that their will s carried out to the letter. In our prohibitory law we have gotten around to he Bible standard of what moral value here is in a righteous law. *"Whosoever ommitteth sin transgresseth also the law; or sin is the transgression of the law."* (*I John 3 : 4.*)

"Tamerlane" Brings $11,600

AT AN auction sale the other day the top price was reached when Edgar Allan Poe's "Tamerlane" was knocked down at $11,600. In native ability, in creative genius and in strength of expression Poe was perhaps our greatest poet. He was handicapped by riches in his youth and by the evil habits of the times; at the last he was little better than a common pauper. If he could have had $11,600 for some of his manuscripts he would have been very happy, but very likely it would have been wasted as the rest of his money was. One of his biographers reports that he sold the memoir of his beautiful wife, whom he loved better than himself, that he might spend the money in his revels. Poe is the brightest and saddest feature in American literature. He was not more to blame for his weaknesses and failure than the alcoholized times in which he lived, for almost everybody else drank, and so did he. We are on the verge of better times in this country. If another Robert Burns should appear he would live to be over thirty-seven, and if another Edgar Allan Poe should be born he would live to be over forty, and this adage would be realized in the professions, business and industrial life: *"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."* (*Prov. 16 : 32.*)

Eradication of Cattle Tick

THE biggest year's work that has ever been done in freeing the warm regions of the United States from the cattle fever tick removed one of the greatest obstacles to the development of balanced and prosperous agriculture. The Federal and State forces fighting the fever tick—the destructive blood-sucking parasite that has caused an annual loss estimated at $40,000,000—have been so successful that in the twelve months ended December 1 they will have driven the tick from 79,217 additional square miles of territory in nine Southern states. That is the greatest area freed from the tick in one year since the campaign began actively in 1906. The accomplishment convinces officials of the Bureau of Animal Industry that their goal, a "tick-free South," will be attained early in the nineteen-twenties. Tick eradication was recognized as a war measure for increasing the nation's food, as was shown by an emergency appropriation by Congress to provide additional men for the work. As a result of the special funds, added to the regular appropriation, it was possible in 1918 to attack the tick with a larger force than ever before. On July 1 there were at work 354 inspectors of the Bureau of Animal Industry representing the Federal government; 353 state inspectors, and 1,490 county inspectors. They supervised 6,680,232 dippings of cattle during that month in the 26,976 dipping-vats that were available. When the fight was begun against the tick the movement of cattle from all the South for slaughter and other purposes was restricted by Federal regulation, the animal population was of inferior quality, good stock could not safely be imported to improve the breeds because of the susceptibility of imported cattle to the parasite, the dairy industry was insignificant, general agriculture was retarded through the presence of the tick, and the belief prevailed generally through the South that the ticks could not be exterminated. Moses announced one of the plagues of Egypt in these words: *"The hand of the Lord is upon thy cattle . . . there shall be a very grievous murrain."* (*Ex. 9 : 3.*)



Bat Roost in Texas

DR. CHARLES A. CAMPBELL has built extensive bat roosts at San Antonio, Texas, to eat the mosquitoes that carry the fever which has killed so many of the people of Texas. The bat is a curious animal, half beast and half bird, and bears the scientific name of Chiroptera, hand-winged. With the sharp claws of its hind feet it attaches to the roost, its head hangs down and it covers itself with its wings. The reason why women and girls scream when a bat gets into a room is that it sometimes fastens itself to their hair with its claws, and it is difficult to get them out. Some species of bat feed on fruit and are quite destructive to fruit trees—those in South America and India, for example—but most bats feed on insects. This fact led to the establishment of the roosts at San Antonio, and reports from there indicate that the experiment of destroying the mosquitoes in the marsh lands is a great success. If this be true a long step is made toward the elimination of the mosquito, which is more deadly than the warrior's bullet. The bat, like the owl, sleeps in the daytime and goes out in search of food at night. They had in Palestine in Bible times the same kind of bats we have now, and their nocturnal habits are thus referred to by the prophet: *"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."* (*Isa. 2 : 20.*)

Canada's Great Man Gone

ONE of the most picturesque and most accomplished of all the statesmen of Canada passed from the stage in the death of Sir Wilfrid Laurier. Within his lifetime of seventy-seven years he saw Canada spanned from the Atlantic to the Pacific coast by three splendid systems of trunk line railroads, a consummation in which his own enlightened policies during the fifteen years he presided as premier over the Dominion government were a potential factor. He lived long enough to see the vast prairie provinces of Manitoba, Alberta and Saskatchewan come in as autonomous states under the Maple Leaf flag, bound by ribbons of steel to their older sisters in the East. And he lived long enough to see those boundless prairie stretches, with their rich virgin soil, become one of the greatest granaries of the world. In his career as a public man he possessed a rare grace of bearing, dignity of manner, magnetic personality and oratorical powers of skilled debate and adroit speech. It has often been said of him that he was equally fluent and eloquent in French and English. Words spoken by the prophet can here be used with reference to the death of Canada's grand old man. *"And have made thee a great name, like unto the name of the great men that are in the earth."* (*II Sam. 7 : 9.*)

Rescue 300 Girls

MORE than 300 girls were rescued by firemen, a score were overcome by smoke and a dozen were injured in a spectacular fire which destroyed the building occupied by Duff's Business College, in the heart of the commercial district of Pittsburg. One girl fell from the arms of a fireman at a third floor window and was fatally injured. Of the 450 pupils in the school when the fire alarm was sounded only about one hundred girls and fifty boys reached the street in safety before smoke and flames cut off the escape of the others. Trapped on the second and third floors, the remaining pupils were taken from windows or jumped into fire nets in the street. Damage was estimated at $100,000. What in the world would we do without our heroic firemen in our cities and villages? They are the impersonation of everything that is manly and brave and risk their lives constantly for the protection of our property and of precious lives. This act of saving all but one of the three hundred imperiled girls was little short of a miracle. There is a heroism in every-day life which is not so spectacular as that on the sea or on the red battlefield, but which is made of the same material, and illustrates this profound truth expressed by Christ: *"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."* (*Matt. 16 : 25.*)

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The Soul of the League of Nations

IN HIS speech in Boston President Wilson made such a clear, convincing statement of the situation abroad, especially with regard to the League of Nations, that it has produced a deep impression upon the minds of our people. In none of his previous public deliverances had he risen to the same height of powerful and convincing eloquence as in Mechanics Hall, when in vivid sentences and with the most perfect skill he told of the great transformation that had taken place in the mind and heart of Europe toward America. When this nation entered the struggle, with its great war ideals and with its men who "were not like any of the other soldiers," they had a vision, a dream, he tells us, and they were "fighting in the dream, and they turned the whole tide of battle and it never came back!" But the full measure of the vision was not at first disclosed. Europe had not seen "any great thing to be achieved even when the war should be won. . . . They never dreamed that it would be a Europe of settled peace and justified hope."

When the League of Nations project was at last submitted, they began to understand. The spirit of hope arose in the hearts of all the peoples. They realized that the carrying out of the project would mean the dawn of a new age in the world, "when nations will support one another in every just cause." If America were at this juncture to fail the world, what would come of it? The men of the Peace Conference were bidden not to come home from there until they did something more than sign a treaty of peace. If that were all the Conference did, it would be "nothing but a modern scrap of paper," with no nations united to defend it and no assurance given to the downtrodden peoples that they should be safe.

Then the President grew bold in his utterances. No man, he said, knows this nation of ours who thinks that America would inflict such a disappointment on the world. He challenged, in support of his attitude, a test of the sentiments of the nation. "We set this up to make men free and we did not confine our conception and purpose to America, *and now we will make men free!*" If we did not complete the work we have begun, this nation would have to keep her power for those narrow, selfish provincial purposes "which seem so dear to some minds that have no sweep beyond the nearest horizon."

This is the expression of the soul of the League of Nations. "We will make men free!" The sentiment is so strongly entrenched in the hearts of Americans that they will stand by the nation's ideal as a pledge which the world looks to us to redeem, and which we will redeem. The nations—not the governments but the peoples themselves—look to us to carry it out. All the petty opposition of short-sighted politicians cannot hold it back. The peoples in every land demand it. "They are in the saddle," said President Wilson grimly, in closing, "and they are going to see to it that if the present governments do not do their will, some other governments shall."

America united with the Allies to win the war. There can be no good, logical reason why we should not now unite with them to keep the world's peace. Unlike The Hague agreement, which was a concession of kings and potentates, the League of Nations will be the spontaneous creation of the people themselves—the work of mankind. No people will accord it more hearty approval than ourselves.

For a Dry World

THERE are no half measures in the program of the Anti-Saloon League. It now announces that the work completed in the United States is merely a beginning, and that, having "begun at Jerusalem," it will now carry the gospel of prohibition to the uttermost parts of the earth. In its program just issued, the League defines itself as "the Church in action against the saloon." It gives full credit to the Church for having originated and pushed to a successful conclusion the war on alcohol in America. Here at home the liquor traffic has been the greatest enemy of the Church, and in the mission fields it has proved a hindering influence to spiritual progress which must now be dealt with; hence the League program is now a world program. It plans to carry the prohibition fight into other nations. American brewers are preparing for investment in the Orient. China, as the Christian Herald has already shown, is to be the next nation it will attempt to exploit. Missionaries everywhere are fighting the evil in their distant fields. With its forces in line, the League is now preparing to open the campaign in France, India, Russia, Italy, Japan, China, Australia, Great Britain, Canada, New Zealand, South America, the Philippines, and possibly even in Germany.

This bold and far-reaching campaign will tax the genius, the energies and the resources of the forces of temperance. It is a mighty undertaking, and if successful would remove one of the greatest obstacles to the progress of Christianity. It is a gigantic program; but we are living in a time of great enterprises. The liquor traffic is an outlaw here, and should be so regarded everywhere. Its complete downfall would be a blessing to humanity.

The Duty of the Denominations

IF THE churches are going to meet the needs and opportunities of the hour, they must unite. They must see that suddenly they are in a new world, facing new conditions and new problems, and that they cannot turn back, nor can they stand still. They must go forward or be beaten. What is true of the nations is true of the churches. If it is absurd to think of the nations as continuing as so many armed camps, straining their resources to maintain great armies and navies to use against one another on the slightest excuse, it is equally unthinkable that, with the world only partly evangelized, with less than half of our own Christian nation in the Church, the denominations can go on in the old methods and still disunited. If they do this, they will shift the question of salvation from the individual to the denominations, and it is they who will be crying, "What must I do to be saved!"

It is a mistake to suppose that, with the war at an end, the emergency is past. It is upon us with full force, and it demands the same energy and enthusiasm of cooperative action that united all Christian hearts and minds in the stress of war. What, for example, is to be their attitude toward the forces of labor? How are they going to substitute the Gospel of Christ for the gospel of Bolshevism? Not by showing a divided front, a divided policy and a divided message.

It is a great moment in the life of the churches, "put in trust with the Gospel," as they face a world needing the truth of God in its inmost lives and needing the ministering hand and heart of Christ's Church more than ever before. The denominations must throw into the struggle of the hour their heart and will and spiritual endowments, and act as one for the accomplishment of their great mission.

Two Evils to Be Fought

ON HIS return from abroad, as one of his first acts, President Wilson called the Governors of all the states and the Mayors of one hundred cities to Washington to confer on plans to speed up business, to stimulate the resumption of private enterprise and public improvements, as a means of lessening unrest.

On February 24 Premier Lloyd George, asserting that Britain was facing civil strife, introduced in Parliament a bill providing for a committee to inquire into the conditions prevailing in the coal industry. The bill was rushed through its three readings on the following day, and it was announced that a report as to wages and hours would be ready by March 20. The miners had threatened a strike on March 15. Behind the miners stood the railway men and transport workers, a triple alliance of labor determined to better working conditions even at the cost of strikes equivalent to civil strife in industry. Are those leaders afraid of labor? By no means. But they have seen in unrest a fever indicating need of radical treatment. World peace must rest on justice. Civil peace can find no other foundation. The time when labor and the public could be exploited has passed. Capital is entitled to a fair profit, and the temper of the world is to permit nothing more. "Profiteer" has come to be a term of conte The man who pays another man less than a li wage steals a part of the other man's earning po The man who charges for merchandise more th fair profit is taking money out of the pockets o customers. Both these men are creating un feeding the fever. If the fever is unchecked both some day lose both their business and their libe The old doctrine that merchandise is worth wh will bring is outgrown. Sweaters of labor and p teers are forcing the nation toward nationalizatio industry, or national control of prices.

The states or the nation or both must take ac speedily to do two things. Every man willing work should be provided with employment at wages, and under fair conditions. Public impr ments which will give opportunity for labor should put in operation. Tribunals with power to act in dustrial disputes should be instituted. If eithe these is neglected, the public pulse will not be stille

And besides this the profiteer must be firmly curb If the law of supply and demand can be set aside individual cupidity and avarice, authority must created to limit lawless profits and to control tribution in the interest of producer and consum If this is not done there may come a crisis in unr None can tell where the fever may break out.

The church has an opportunity to help in solv these urgent problems by preaching common hone and a Christian humanity. It can point the way t peace founded on justice between man and man, which capital and labor shall work together and which the processes of distribution shall be purged unwarranted profit.

The Stewardship of Wealth

IT IS being more and more realized that Christi ity calls for a practical application of its pr ciples in every walk of life; not only in chu and social and private relations, but in all phases a aspects of a man's business as well. Wealth i stewardship, and when the big balance is struck accountability is estimated according to the use have made of our means and opportunities.

Here is an illustration of this principle from real li

An American business man had become convinc of the reasonableness of the doctrine of man's stewa ship. He had thought it all out and decided that might be a good thing to try the experiment. various business enterprises had prospered; his come was constantly increasing; he certainly co do things which he might have done but had n One night he lay awake several hours pondering t whole matter, and before going to sleep prayed o it. Then he made up his mind. Next morning he structed his bookkeeper to open in the ledger a n account in his name, and marked "Special," to whi the bookkeeper should regularly carry one-tenth all profits. He warned him never to fail to have t "Special" account ready when called for.

And that business man's "Special" has nev failed. It has been to him a wonderful revelation the capacity of a man immersed in big enterprises f doing good on a large scale as a side line. It h helped to build churches, to promote the Gospel, support missionaries, to maintain and train orphan to bring gladness to homes of suffering and to ma shut-ins. He has had a hand in a hundred noble ente prises for Christ and humanity. And the most e traordinary thing about it is that it has given him new zest for business, having, as he himself would sa reverently, God as a silent Partner. It has not on been a means of blessing his business, but it has pu fied his whole life, ennobled his character and ma him ten times a better man.

Christianity is not designed to be merely a theor or a beautiful idealism to sit and dream over. The is really no such person as an idle Christian. Eve one, to qualify, must produce works commensura with his Christian professions and his material oppo tunities. There is no finer, wholesomer or more sati fying enjoyment this side of heaven than that whic comes from practical Christian service, and the pe sonal touch and helpful relationship with big ente prises that are going ahead for the World's betterment

Stressing the Great Commission

A CLARION CALL TO ACTION

By *RICHARD BRAUNSTEIN*

THE Church is awake. The dry bones are living. To quote "Men and Missions" will give the reason:

> "To provide the spiritual equivalent of the stupendous material forces released in the world by the war, the evangelical Church in all her great denominations is projecting a program of extension and enlargement on a vast and comprehensive scale. The barest enumeration of this in naked outline is impressive. The aggregate impression is full of inspiration and challenge."

To give the manifesto issued by the Northern Bapt Laymen throws more light on the subject:

> "It would be a tragedy unspeakable if we should win the war and after all fail to achieve the purpose for which we are fighting. To what end shall we have spent millions of treasure and the far more precious lives of our sons if we fail to take a long step toward the creation between nations and races of those relations of good will and helpfulness that are in accord with the principles of Christ and are necessary to the welfare of the human race?"

T WOULD be a tragedy unspeakable. Happily, such tragedy is to avoided. Every denomination is iving to avoid it.

Already the Northern and Southn Baptists, Lutherans, Methodists, esbyterians, Congregationalists, Disciples of Christ d the Reformed Church, have adopted five-year ograms of intensive study and extensive applican. These are campaigns enlisting the services of entire membership, involving the raising and ending of millions of dollars, and calling for a fellwship of intercession and leadership. The figures in an and money power are staggering. The aims and als are amazing. The plans of procedure are darg. The planks of the platforms are challenging. e things to be done include all the energetics of e Kingdom. Such matters are emphasized as thing, Prayer, Mission and Bible Study, Teacher aining, Evangelism, Pulpit and Press Propaganda, Religious Journal in Every Home, Membership ccessions, Decisions for the Ministry and Other Life ork, Enlistments for the Home and Foreign Fields, hurch, School, College and Hospital Building, and general push and urge for the furthering of all of e values of the Gospel everywhere in the interest of eater numbers and higher efficiency.

It will be a doubling and trebling of all the religious ork of the land. It will be a marshaling of all the iritual forces and resources. It will be a universal ll call, an every-member canvass, a selective draft r the raising of a mighty Christian army. It will a general mobilization of a moribund Church to ecome Christ-like Crusaders for the making of a ood-bought Democracy safe for the world. For this e drill manuals have been written, the text-books of e intellectual maneuvers of the movements for which e brainiest men of the sects have been employed.

Some of the objectives are the rehabilitation of the hristian Home, reestablishment of the Family Altar, turn to the Lord's Day, and the general elimination all that makes for the hurt and shadows of life. It the response of the Church to the "Take up your ss and follow me" of the Master. It is the Church ising its Obedience to the *n*th power.

THE Methodists call their plans "The Centenary," in commemoration of the one hundred years of ethodist missions. The Presbyterians call their ans "The New Era," which is a title in harmony ith the spirit of the great times in which we are living. The Congregationalists are launching a Tercennary Celebration, the movement to be crowned on ecember 21, 1920, which will mark the 300th anniersary of the landing of the Mayflower Pilgrims on lymouth Rock. In honor of these founders of Amera's free institutions the Congregationalists will give wider publicity and application of the democratic rinciples that were given an impetus in New England ree centuries ago. Other denominations are reindling their altar fires from the flame that is sweepg the country.

There are great days ahead for the Church. There much encouragement for those who have had the ingdom of God on their hearts and minds. The various movements are the grand and sublime Amen to he prayers and supplications of the men and women f the faith in the past. Any watchman in his tower canning the distance for the realization of the hopes of the ages may well cry, "The morning cometh!" There are signs of promise everywhere. The horizon is streaked with the roseate hues of dawn. Soon the Sun of Righteousness will flood the land with the genial warmth and mellow glow of his noon-time splendor.

WHAT does it all mean, this new determination and this new endeavor?

What else can it mean but that another miracle has been performed?

The Church, blinded by the dust of materialism and dazzled by the fool's gold of selfishness, had lost its vision. He who opened the eyes of a suppliant of old has opened the eyes of the Church. The Church now sees its privileges and opportunities. It has the vision splendid. It sees, as Robert Moffat saw, "the smoke of a thousand villages where no missionary has ever been." It sees its unfinished task at home in squalid city streets, slums and far-off frontiers. It sees its unfinished task abroad in heathen lands, and a groping humanity seeking the true God amid its temples and idols. It sees the needs of the world made eloquent by the hunger, want and suffering evident on the four corners of the continents.

> THE *Church is awake. The dry bones are living.*
>
> *What does it all mean—this new determination, this new endeavor?*
>
> *As the Church sees the world as it has never seen the world before, so the world sees the Church as it has never seen the Church before.*
>
> *The way to keep up is to keep on.*
>
> *Emotion without motion is null and void.*
>
> *In the great movements now being inaugurated there is something for everybody to do.*

And as the Church sees the world as it has never seen the world before, so the world sees the Church as it has never seen the Church before. The Church and the world are coming together at the crowded ways. The world greets the Church with the cry, "Sirs, we would see Jesus"; it begs, "Show us the Father"; it pleads, "Come and help us"; and the Church rallies to the emergency and flashes back, "In the name of the Son of God we are coming."

Said a wounded soldier in the trenches to his mate, "What can you tell me about your God quick?"

Haste is necessary. The world is sick, weary and wounded. The Church, united in a common task and purpose, must hasten to the rescue. It must forget its theological disputations, denominational differences and petty bickerings.

This is just what in these days it is doing. He who takes hold of one end of the litter on which a hurt brother is prone, must not pause to question the name and affiliation of the man who takes hold of the other end. Both by the leverage of the Cross of Christ must lift the sick and wounded to safety.

This is what the Church is doing. This is the meaning and the significance of the many splendid movements we are discussing. It is worth talking and writing about. It is a theme to handle which is a pleasure. It is the key which enables us to sing doxologies. It is something over which the angels of Heaven make merry. It is that which makes the Cross the plus sign in the minus life of the Church.

IT HAS been observed that the word "movement" is given to these various enterprises. There can be no better word employed for these exploits in righteousness and adventures in social service. The Church is on the move. It is not sojourning in the land of Nod. It is wide awake and alert. It is not Peter lingering by the fire warming himself. It is out on the trails engaged in gracious ministry. It is not static, waiting with its denominational Open Door for the world to pass through. It is dynamic, passing through the waiting world with its interdenominational Open Door of blessing. It is no longer so many private opinions regarding all kinds of reforms, but it is a united effort to take every great reform which was once a private opinion to where it will reach the greatest number. It is individualistic opinion transformed into collective conviction. It is not Theology. It is Sociology. Sociology is applied Theology. It is coming down from the Mount of Transfiguration to the Valley of Disfiguration. It is taking the health of God to the sin-sickness of humanity.

It is a movement in the right direction. At first an organization, it is now a movement. Between the two there is a vast difference. A printing-plant is an assemblage of parts, wheels, cogs and belts. This is an organization. When the power is applied and the parts, wheels, cogs, belts hum and turn, and books and papers are printed, then is the organization a movement. A stuffed lion in the museum is interesting. A live lion in its native element is thrilling. An army standing at attention may invoke our interest, but an army on the march to battle will call forth our admiration. The equilibrium of a bicycle is explained by the principle that it moves. It is suggestive of the fact that a thing which moves cannot fall down. *The way to keep up is to keep on.* The first word of the Great Commission is "Go." We cannot go until we move. The organizations of the denominations were interesting. Now the movements of the denominations are thrilling. *It is goodness in action.* There is no other goodness that is worth while.

RUSKIN said, "Life without industry is sin." Carlyle said, "The end of a man is an action, not a thought." When Cavour died Mrs. Browning wrote, "That noble soul who meditated and made Italy has gone to a diviner country." The words "meditated" and "made" are significant. Creed without deed is useless. *Emotion without motion is null and void.* To hold a service and not do a service is folly. The Word must become flesh. Doctrines must be incarnated. The tree must be vindicated by its fruit.

All this is being demonstrated by the various movements, evangelistic, aggressive, extensive and intensive, that are now showering manifold blessings along the Jericho road of life. They are the practical demonstration of the parable of the Good Samaritan. They are the recovery of the first-century passion impelled through twentieth-century channels. It is a return to the Christian fundamentals. It is presenting the world with the Rose of Christ rather than the botany of Christ. It is a return to Christ, who did much preaching but who also did more good. The Church is now singing all of Wesley's hymn, for it realizes that it has not alone "a never-dying soul to save," but the God-given task "to serve the present age."

All this is as it should be. It is the Church taking itself seriously. It is "Stressing the Great Commission." It is heeding the things that matter most, and it is following the gleam instead of the glitter. It is thinking in world terms, looking beyond sectarian fences and over denominational retaining walls. It is abandoning forever the petty and picayune policy of "you in your corner, and I in mine." The practical result will be not the making of more members for some communion in particular, but the making of more and better Christians in general.

IN THIS Challenge of the Hour there is opportunity for everyone to express his or her life in the highest terms and to become identified with the greatest, most wide-reaching reform of the ages.

There are no special laws for doing good. There is only one law. That is the law of Jesus Christ. It is found in the profoundest book of jurisprudence ever printed. That Book is the Bible in Old and New Testaments.

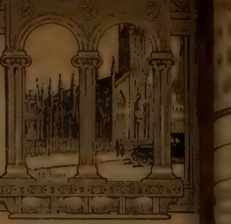
There are no special degrees in righteousness. There are only privileges. There are no special dimensions. There are only opportunities. Righteousness may be expressed on a large scale, such as Dan Crawford and others losing themselves in some foreign jungle, or it may be expressed like that woman of olden time of whom Jesus said, "She hath done what she could."

We are to do the best we can. Angels can do no more. Our best may not equal some other person's best, but it is our best. As such it will contribute to the greater whole.

The pathway of God to one heart is through another heart. John Smith or Mary Jones may possess that heart. Every atom in the universe acts on every other atom. But each atom acts most strongly on the atom that is nearest. The big things in life are accomplished by those who are faithful in the matter of the little things. The duty for every man and woman is the next duty. In the last analysis the mountains all reduce to grains and the ocean to drops. If the world is beautiful in its vastness it is because it is first beautiful in its atoms.

In the great movements now being inaugurated there is something for everybody to do. There is a place for all. Let all be in their place. God has spoken to us for men. It is the privilege of each of us to speak to men for God.

The Church and the World



*A SERMON BY REV. A. EDWIN KEIGWIN, D.D.**

TEXT—Acts 17 : 26. "God hath made of one blood all nations of men."

THESE words constitute one of the earliest declarations of the principle of democracy. The sentiment was uttered in Athens, the ancient seat of learning, by Paul, the ablest exponent of Christianity of his time. The essential unity of mankind was accepted then as a fundamental fact, both by scholar and saint. It is so accepted today.

Science and religion therefore see eye to eye on the main proposition, and they may cordially cooperate in their mutually avowed purpose to bring about the full realization of pure democracy, providing that they do not permit their attention to be distracted from the fundamental fact.

And just here lies the chief danger of the hour. We are becoming embittered and embroiled over confused and confusing issues. We are assigning to fractions the full value of the integer. We are getting lost in blind alleys.

Democracy! How loosely the term is used in this period of social unrest! It is a word to conjure with. It has come to be the name of almost anything from autocracy to anarchy. Indeed, it is daily becoming harder for the average man to determine whether Democracy is freedom or frenzy. Wherefore it is of extreme importance that we inquire, and with special earnestness, What is Democracy? Going back to original sources we find the answer quite simple. Democracy is not many things, but one thing. And that one thing is Oneness.

Democracy may be defined in a single word. It is solidarity. Not the solidarity of identity or sameness as so many particles of sand in a sand-pile. In that case democracy would be an aggregation. Not mechanical solidarity, as so many particles of earth in a wall of hard-baked brick. That were democracy of the mass. But the solidarity of a living organism, where there is variety, self-expression and yet the most vital unity. A plant is a good illustration. Every leaf, every branch, every flower is different—yet the plant is one. So much so that no leaf, no twig, no branch, may sever its relations with the organism, and no flower may be plucked from the stem without death ensuing. An even better example is the human body, where in addition to the death penalty for disunion, there is a life penalty. "Whether one member suffer, all members suffer with it; or one member be honored, all members rejoice with it."

Is not this exactly the principle embodied in all the sacred instruments of American Democracy? The Declaration of Independence was the enunciation of the principle of solidarity. Had that principle been cordially accepted by the mother country, in all probability America would not have severed her relation. Self-expression, not separation, was the desire of the forefathers. This fundamental principle is emblazoned upon our escutcheon: "E Pluribus Unum." It is written large in America's jurisprudence, "Equality before the law." It flames brightly from the torch of Liberty. It is heard more clearly than ever before in the frequent and fervent demands for social justice.

SOLIDARITY has been the dominant note in Americanism from the nation's birth down to the recent unprecedentedly united effort in behalf of Democracy. Somewhere in every capital, in every schoolhouse, in every church might well be displayed the words of Abraham Lincoln, called forth by Greeley's "prayer" to him "in behalf of twenty million" who desired an immediate edict of emancipation:

"If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object is to save the Union! What I do about slavery, I do because I believe it helps to save the Union." Lincoln clearly understood the meaning of Democracy. Do we?

There is special need just now that we remind ourselves of this cardinal principle. In blindness of rage at glaring social injustice, and in eagerness of heart to right the wrong, we may mistake tinsel for gold and plunge humanity into a more dire plight. At the moment, it looks very much as though we are about to fly from one evil into the arms of another. It is a singular phenomenon which we behold. At a time when one set of class distinctions has completely collapsed, forces are at work creating a new set of class distinctions equally if not more hurtful to true Democracy. Surely a new autocracy is not the solution to our social problems. Instead of healing the disease in the body politic, are we not introducing new elements of discomfort into the system?

The disease is not on the surface; it is organic. It is not an economic eruption, it is spiritual disunion. Any political doctor who contents himself with the application of patent nostrums that promise to allay the surface irritation, is a quack. If merely money and material comforts were curative, then the rich should be saints. Unfortunately, observation does not encourage one to believe that such is the case. What America needs most of all is the remedy prescribed by Lincoln in that dark hour when Democracy seemed about to expire: Let us be dedicated anew to "the proposition that all men are created equal. A house divided against itself cannot stand."

Whatever tends to disrupt is an enemy of Democracy and must be eliminated. Contrariwise, whatever tends to create good feeling among the members of the organism; whatever promises to bring hitherto antagonistic interests into harmony should be encouraged. By following out this program, we *may* make some mistakes, but they will be of judgment, not of heart. Anyway, is it not better to blunder on in the right direction than to continue living at this "poor dying rate"? Has it not been characteristic of Democracy that it somehow "muddles through"? At best we are groping in the dark. So much the more should we be alertly aggressive, lest in our blindness a bauble be palmed off on us in exchange for a priceless heritage. We are well aware that in the darkness beside us are friend and foe, and passwords are spoken by the one as well as the other. So long as we know the real article when we see it, there is always a fighting chance to recover our ideals when they are made way with.

IS THE League of Nations a real step forward? It looks like it. Let us hope that it is. Whether it is or no must be left to statesmen and to time to determine. Certainly it is a move in the right direction, and as such is deserving of encouragement and sympathetic open-mindedness on the part of all who believe in the solidarity of mankind. But, whatever uncertainties or misgivings may be involved in the statesman's gigantic task, the task of the Christian is quite clear.

The Bible declares men equal. The Constitution of the United States proclaims them equal. To make it so in deed and in truth is the sacred obligation which Almighty God has placed upon church and state. Not alone out of self-respect, but from the lower motive of self-preservation, we must discharge this duty to our fellow men. For unless we level up society, others will level down society. As between the two, the former process is democratic, the latter is not. The first task for the New Era is to make good the claims which our forefathers have put into words long cherished by every true American.

This is the Church's day of opportunity. Will she measure up to the high hopes of her founders? Christianity was born for such an hour as this. It was designed to be a vast unifying influence among the nations. The movement started well. The solidarity of society was fearlessly proclaimed at Jerusalem, the seat of bigotry, at Athens, the seat of learning, and at Rome, the seat of the mighty. The essential oneness of all races was set forth in convincing argument and in impassioned oratory. "There is no difference between Jew and Greek, barbarian and Scythian, bondman and freeman." Racial distinctions, ritualistic distinctions, social distinctions, all were erased, and at Pentecost the high-water mark of pure Democracy was established.

Then a dark tragedy befell the Church, and came under the contaminating influence of the system she had been sent to remedy. First sh came Judaized, then Romanized, then partisan and finally demoralized. Christianity was to t form the nations, but instead the nations transfo Christianity, bitter nationalism reproducing itse denominationalism.

The hour has struck for the prompt recover Christianity's lost unity, without which she ca serve this day and generation. Most of the div influences now seeking to break up Democracy re full well the importance of Christianity to poli solidarity. Therefore the bitter hatred of the Chu Do Christians realize as fully how much dep upon the Church? A divided Church is incapab ministering to a divided world. From which it wi seen that something more than sentimental rea prove conclusively the necessity for the unio Christendom. Manifestly a religion that estra men who believe essentially alike can only work integration in spiritual solidarity, which is the soul of Democracy. Partisan piety means part politics. A United Church means a United Worl

THE Church must "show" the world before can save the world. The prayer of our I proves this conclusively: "Father, I pray that t may be one—that the world may believe that t hast sent me." The world will gladly welcome s a demonstration. While the blood is up and w iron is in the blood, let us undertake our great wo task as a united body; all actuated by one li Spirit, safeguarded by one instinctive attitude mind, and bound together by one common idea, common principle and one common purpose. such religious leadership the world is eagerly wait

There is a particularly dangerous body of wate the north of us, between the coast of Maine and N Scotia—the Bay of Fundy. Twice in every twen four hours a mighty tidal wave rolls in from the lantic, sweeping to destruction everything in its pa Even under normal conditions, this inflow from ocean reaches a height of from twenty-five to thi feet, and in the spring it frequently attains a hei of from sixty to seventy feet. The sight of this h oncoming wave is terrifying and never to be forgott Its foaming crest may be seen far out to sea. mountain of water becomes more ominous as it vances and gathers momentum. The air is filled w mist and fog. Wild birds fly about, screaming in wake of the death-dealing waters, looking for pr Woe to the fisherman who has lingered too long o his net. Woe to the skipper, unacquainted with wild behavior of these tides, who has delayed to f safety.

How are we to account for this apparent freak nature? The explanation is simple. The pecul conformation of the seacoast at this point is the cau The Bay of Fundy has a funnel-shaped and rapi narrowing entrance, making it difficult for the da tides of the ocean, usually only four to six feet, enter. So the water backs up and piles up higher a higher as the channel becomes narrower and shallow Old ocean's task is made even more difficult by t divisions and subdivisions of the Bay.

Now, Democracy's terrifying and destructive pects are due to much the same cause. As the mo at regular intervals reaches down and lifts the wat of the sea at high tide, so at regular intervals G reaches down and lifts the hearts of men to high ti of Democratic fervor. Wherever the inlet has be narrowed or made shallow; wherever the chan for the incoming flood has been divided and sub vided, there Democracy assumes alarming, even t rifying proportions. There also mist and fog gath and the wild birds of prey fly screaming about glo ing over the death and destruction scattered in t wake of abnormal conditions.

Liberate the mind from all slavery to past prej dices and let it roam about the world, and what we find? This: that wherever inlets have been na rowed or divided by tyranny or bigotry, selfishness greed, there has the rising tide of Democracy assum terrifying proportions. For this situation there is b one remedy. The tide cannot be changed; but t inlet can.

Unity has become a world-note. Above the babb of counsels and the jargon of demands and incrimin tions, this dominant note is heard, and it must sustained loud and clear and long. Let us not perm our faith in this fundamental principle of Democrac to be shaken.

The Home-Maker

FOUR simple words the headstone bore,
I conned their meaning o'er and o'er:
"She made home happy."—What could be
Sweeter appeal to memory,
Or who could frame in language true
More praise in words so fit and few?
"She made home happy."—Year by year
Her life was one of hope and cheer—
Traits that in this, a later age,
Live on, her children's heritage.

EUGENE C. DOLSON.

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* Pastor, West End Presbyterian Church, New York.

Reverends
J. H. Jowett, D.D.
R. Braunstein
C. C. Albertson, D. D.

Daily Meditation

Reverends
C. M. Sheldon, D.D.
E. W. Caswell
Prof. W. H. T. Dau

Clouds Without Water

SUNDAY, March 16. Jude 12. "*These are clouds without water.*" And what could be more ironical than for the earth to be dry, baked hard in the long drought, and for clouds to appear ich carry no water? The clouds seem as if they re the homes of refreshing showers, and as if they uld open their treasures in gentle bountifulness; t never a drop comes from their showy parade! ey have only the appearance of reviving ministries, d the thirsty land remains parched, and her fertility checked. And there are things in human life just e these rainless clouds. They seem to be real things t they carry no vital wealth. They have no water the deepest thirsts of the soul. They are gay geants, but they have no rain.

For instance, there is a sort of laughter which conns no vitalizing joy. It is a cloud without water. confers a passing interest, but it does not enrich the l of the life and make it a pregnant bed of more itful harvests. When the laughter is over, the soul's pings are unappeased. The humor of good men soft with showers. Their laughter holds the chalice the soul. The fact of the matter is, some folks ow the deepest oı all laughters, a laughter full of reing joy, and this laughter lends some of its treasure every lighter season and makes it like an April ower. "When the Lord turned again the captivity Zion . . . our mouth was filled with laughter."

Then, again, there is a sort of society in which re is no fellowship. It is a cloud without water. It vides gossip, but no communion. Deep never calls to deep. Heart has no kinship with heart in the cious things of the spirit. Is there any society to compared with the friendship of two souls who n move together along the light surfaces of life, d also descend together into the graver depths,—w amid clean frivolities, and now in the secret ngs of God?

It is possible for men and women to be clouds without ter. We may move about in the world, delusive esences, bearing the promise of refreshing, and yet ly mocking the expectations of men, like a mirage the desert waste. We can bear the Christian name d yet carry no rain. We can be ecclesiastical and t be spiritually dry. We can exhibit many sugstions of kinship with the Lord and yet not be the hicles of grace. We may be like empty cisterns d not like inexhaustible wells. How far is all this m our purposed inheritance in Christ Jesus! Every grim on the road is intended to find in us streams d showers of refreshment. J. H. J.

Saved by Love

MONDAY, March 17. I Tim. 1:5. "*But the end of the charge is love out of a pure heart and a od conscience and faith unfeigned.*" (R. V.) Tenson, describing the Knights of King Arthur's Round ble, speaks of love as able "not only to keep down e base in man, but teach high thought and amiable rds . . . and love of truth, and all that makes a man." American soldier in France came to a chaplain fore a Communion service and said, "I don't know ether I ought to take Communion; I never did at me, but I have just had a letter from my mother, d I'd like to have help to be as good as she thinks m." The chaplain told him to come. He said, This service is for just such as you." The love that nds us to goodness is at its best when it fixes upon an ject that demands the utmost of us and that never ries in its constancy. The blind poet of Edinburgh ng when his earthly lover had cast him off because his blindness, "O love that will not let me go." e saw in God the love that never varies in its conancy and the Light that never grows dim. The endship of God as revealed in Christ is life's preme moral motive. "The love of Christ conaineth us." That love also restrains us. The love a child has been known to exercise immeasurable wer in the reformation of a derelict life. If human e at its best can do so much, how much deeper and ore permanent the fruit of love eternal and unanging! Poor Joe in Dickens's story "Bleak ouse" said, when death had hold of him, "It is time r me to go to Him that loves me." The love of God akes victorious many a dying hour. C. C. A.

Be a Hobab

TUESDAY, March 18. Num., 10:29. "*Come thou with us, and we will do thee good.*" So spoke oses to Hobab. But Hobab refused to take the urney to Canaan. He preferred the arid wastes, ctus growths and wind-swept ridges to the riches the land toward which the Israelites were traveling.

So Moses renewed the invitation by the process of reversal. He said in substance, "Come with us and do us good." This time Hobab accepts. Refusing to go before for his own gain, he is now willing to go because he can be of help to others.

Ralph Conner has told us about Sandy, who was inclined to drink. The minister said to Sandy, "I greatly fear for Donald. If he falls into bad company he and his family will come to grief. Could you keep an eye on him?" Sandy threw back his shoulders. He felt taller. The idea that he could be of service, and some use, put the iron in his blood. It challenged his manhood. He kept Donald straight, and was so busy in that work that he forgot his own temptations. The minister in trying to help Sandy succeeded in making Sandy help somebody else. The minister helped two.

That is the way God intends us to be helped. We are to help others. We are saved not alone to serve, but are saved by serving.

God does not comfort us that we may be comfortable but that we may be comforters. He enriches us so that we may enrich others.

We are not to corner our blessings, but we are to bless the corner where we are. We are not to be helped, but we are to help.

He who is a Hobab is a true helper. R. B.

The Crowning Year

WEDNESDAY, March 19. Ps. 65:11. "*Thou crownest the year with thy goodness.*" According to the pessimist, last year was a terrible year. War, famine, pestilence, disease, violence and death in a multitude of forms stalked over the earth.

And yet, judged by the standard of God, it was a year crowned with goodness. For, according to Plato, who agreed with the Master on this point, death itself is an insignificant thing by the side of character. "Not life, but a good life," he says, "is to be chiefly valued."

Last year was a crowning year in the world's history, in spite of all its horrors, because:

(1) New conditions in military life surrounded men with safeguards from vice never known before in the history of the world.

(2) The world's protest against intoxicating drink reached a climax, leading to a nation of 100,000,000 people without a brewery or a saloon. And drink has killed more than all the wars of history.

(3) The world was never so sacrificial. More money has been given to relieve human distress than ever was known, and more for church work and worldwide missions than ever recorded.

(4) The different sects and denominations of the world took steps that will lead to a federation of Christendom which will mark a new era in Christianity.

(5) There has been a breaking down of national exclusiveness and a sense of responsibility for other nations never before known in human history.

(6) There has been a growing sense of a need of a League of Nations that would put an end to war. That consciousness is at last finding concrete expression in a League. That fact is of tremendous value to the future.

When the history of the world is finally written by the Christian historian the year 1918 may be found to be the greatest and best year in the world's calendar. We need to be continually reminded of the fact which even the old Greek philosopher found out, that death itself is not a very serious thing. As he says, "Be of good cheer about death, and know of a certainty that no evil can happen to a good man."

Last year was a terrible year to the man who thinks physical death is the most important event in life. It was a "crowning year of God" to the man who looks far enough ahead. C. M. S.

Humility With Dignity

THURSDAY, March 20. Luke 11:43. "*Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.*" The Bible teaches us to regard able teachers and leaders as precious gifts which God bestows on his Church and to hold them worthy of double honor for their work's sake. But this does not mean that God wants hierarchical ranks set up in his Church; he rather deprecates them, as in this text; for in all ages the setting up of titled superiorities in the Church has wrought havoc with the simplicity and humility in which all Christians are brethren under their one Master Christ. The common sense of Christians and their grateful heart readily and gladly accord all sorts of distinctions to the great men in the Church, but they resent as an encroachment upon their freedom and a destruction of the brotherly relationship when their great men demand as a right, even a divine right, priority of rank and station, and high-sounding titles. These things feed the ambition and pride of the human heart, and become snares even to the regenerate. Pretensions to greatness among the teachers of the Church also lead to ecclesiastical despotism—if they do not spring from that motive—and become fearful and ruinous to Christians all the more because the pretenders invade the domain of the Christian conscience and lead men ultimately to an idolatrous regard for human greatness and to a disregard of the supreme claims which Christ has on the love and esteem of his followers as their Teacher, Reconciler, Lord and Guide.

It is a solemn warning which Christ utters in this text. The Church has needed it at all times. Some churches may have been greater offenders than others in this respect, but none have a right to consider themselves immune. Let no man vaunt himself of his position and office. Humility is the true way to abiding dignity, some one has truly remarked.

W. H. T. D.

The Conquest of Self

FRIDAY, March 21. Rom. 6:11. "*Reckon ye also yourselves to be dead to sin.*" There is a point in the development of every Christian character which marks the death of self. Self may have many defeats before it finally dies. Our lives may be marked with a thousand victories over self before the final victory which accomplishes the complete conquest of that arch-enemy of God within our own souls. Few pages of history are nobler than that which relates a certain hour Sir Thomas More spent in the privacy of his own study. The king desired a divorce. Sir Thomas must give it sanction or be dishonored. Out of that study he came with a light in his eyes and an erectness of carriage which were not perceptible when he entered the room. He said, "I thank my God the fight is won." To the Tower he went, presently to lay his head upon the block, and die as a gallant English gentleman and as a true Christian. The fight he fought was first of all with self. Righteousness must be maintained at whatever cost.

The third of the temptations of Jesus recorded in the Gospels marks the complete victory of our Saviour over self. Thenceforward it was easier for him to "please not himself." The crisis of our lives may come on the battlefield on which self challenges duty or conscience or honor or purity or truth. When that gauntlet is flung down, the battle royal is on. Wise are we if we prepare ourselves for the conflict by fortifying our wills, by entrenching ourselves in deep and solemn purposes. The Christian life has its entrenchments, its defenses, its armor as well as its arms. No soul need ever fight alone. God is our invisible Ally. Christ is our Banner. The Word of God is our Shield. Self may be masked in innumerable disguises, but the Spirit of God, our inward Monitor, enables us to recognize the enemy in whatever form he may appear. C. C. A.

"If I Only Had!"

SATURDAY, March 22. Luke 19:42. "*If thou hadst known.*" A keeper at a drawbridge did not watch the semaphore. Failing to close the bridge, he allowed a trainload of passengers to plunge to their death. Ever after he could be heard whispering to himself, "Oh, if I only had! If I only had!" He might have known if he had watched the signs. How many could escape the pits of peril if they would profit by the experience of others, but how natural to follow like dumb animals friendly associates whose steps take hold on death, whose failures and wrecks lie along the pathway of life!

How soon the signs of warning will be hidden away forever! The present is the precious moment for action. Only those blinded by passion rush on regardless of danger. The drunken engineer will run his train past the signal, and, after the wreck, hide himself from the face of his fellow men, crying out, "If I only had not taken that last awful chance! But now it is forever too late!" God's signals are plain; he who runs may read, but oh, how many rush by, taking time's fast express to the abyss of ruin! They are willing to be guided by the false lights of brilliant skepticism, of fashionable sins, of attractive infidelity, and by the red lights of lust and pleasure. They dash themselves against the Rock of Ages rather than build upon the foundation which cannot be moved. Today, if you will hear the Master's voice, harden not your hearts by neglect. This is your day; you may never have another. Put not your head into the lap of Delilah, but upon the heart of your Redeemer. Let not your eternal requiem be, "Oh that I had known!" E. W. C.

From dreary, aimless existence in dismal cabins to useful lives and comfortable home

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Helping Others to Help Themselves

By EARLE HARRISON

AWAY down in the heart of Dixie, in the foothills of the Cumberland Mountains, is a school—not the conventional institutional affair, where knowledge is imparted entirely from books and "theory" is the one important and often the only phase of knowledge discussed. On the contrary, this place of learning is a practical "training camp" where both the theoretical and practical sides of living are taught. This is the Berry School, Rome, Georgia. Here boys and girls from the mountains are converted from ignorant, dirty and lazy ne'er-do-wells into clean, intelligent, well-prepared candidates for better citizenship, desirable husbands and wives and efficient home-builders.

Miss Berry, combining wealth and refinement with a great knowledge of what was needed to improve the young folks of the mountains, has given the better part of her life to the work of teaching. From her old colonial home she made trips, beginning as a mere child, into the mountains, carrying with her the Bible, a simple spelling-book, slate and pencil. Sunday after Sunday she rode up into the hills, visiting cabin homes, teaching the children there about God, and instructing them in their a b c's—and, in time, teaching them to read and write. As she taught, she gained the confidence of the young people and the older folks too.

When Miss Berry began her teaching, in her own home, all her students were as children, for despite the fact that many were more than half grown, they could neither read nor write. From her home she took her boys and girls to a log cabin constructed on the plantation, and here she began a school, and from this humble beginning she has added and enlarged, until today, instead of teaching a dozen or eighteen mountain boys and girls in a single room constructed of logs, more than five hundred students are being taught the theoretical and practical sides of modern living, and this work now requires more than two dozen large buildings for housing and classrooms.

IN REALITY, the Berry School is two schools in one; for the boys have their living quarters, mess-hall and classrooms in one section of the grounds, while in another part of the campus is a group of buildings devoted to the living quarters and instruction rooms of the girls. The boys and girls are only allowed to meet on Sundays at church and occasionally for little socia affairs, yet despite this there have been a number o courtships and happy marriages; and this please Miss Berry, for the happy home is the object of al her teaching, and her graduates are model home-builders.

There are but two requirements to entering th school—you must be from the mountains and you must be willing to help Miss Berry to help you. There is no charge made for the schooling, and all the necessary clothing, food, heat and light, together with a comfortable room, is provided free; in fact, everything is given the boy or girl who applies fo training. Even the books that he studies are furnished gratuitously.

But on the other hand the student is not allowed t feel that he or she is the recipient of charity. On the contrary, the student is taught to be independent, and to make this independence genuine every student gives something to the school in return for what i received. This is in the form of work, and in turn this work is part of the training. Since the school started, there has never been any hired help there. All the chores have been done by the students.

A large farm is part of the school, and on this food is produced. A large part of what the students eat they themselves raise. A dairy is maintained, and there is made all the butter and cheese used. A fresh and abundant supply of milk and cream forms an important part of the food supply.

THE working day is divided in two parts, each about four hours; one part is given up to class work, the other to practical training. The practical work for the boys comprises a wide scale and includes almost every phase of modern life on the farm. They are given actual construction work, taught to build houses, barns, highways and bridges, also to repair and rebuild farming machinery. In fact, they have a well-rounded knowledge of all kinds of machinery and the use of tools. Of course they are taught practical and scientific methods of farming and business methods which when applied will make farming profitable.

As to the classroom, or book-learning, every graduate receives sufficient academic knowledge to allow him to enter the freshman class in any college or university, should he desire to continue his educatio Miss Berry usually keeps the student in school fro five to six years, yet there have been students wh could read and write a little when they came to he who have graduated in less time.

To see the wonderful result of what Miss Berry has done, and is still doing, one has but to go into the mountains. There you will find modern homes and fine farms, and in these homes and on these farms you will find her graduates. Then visit the dirty, poorly lighted and heated cabins where the whole family look underfed, and in many instances stooped and flat-chested from consumption, and you will be loath to believe that it was from just such cabins tha Miss Berry sought the boy or girl upon whom to bestow an education.

Yet when you speak to Miss Berry of the marvelou changes her school has produced upon the young mountaineers, she replies in a sincere and modest way "I have only helped them to help themselves."

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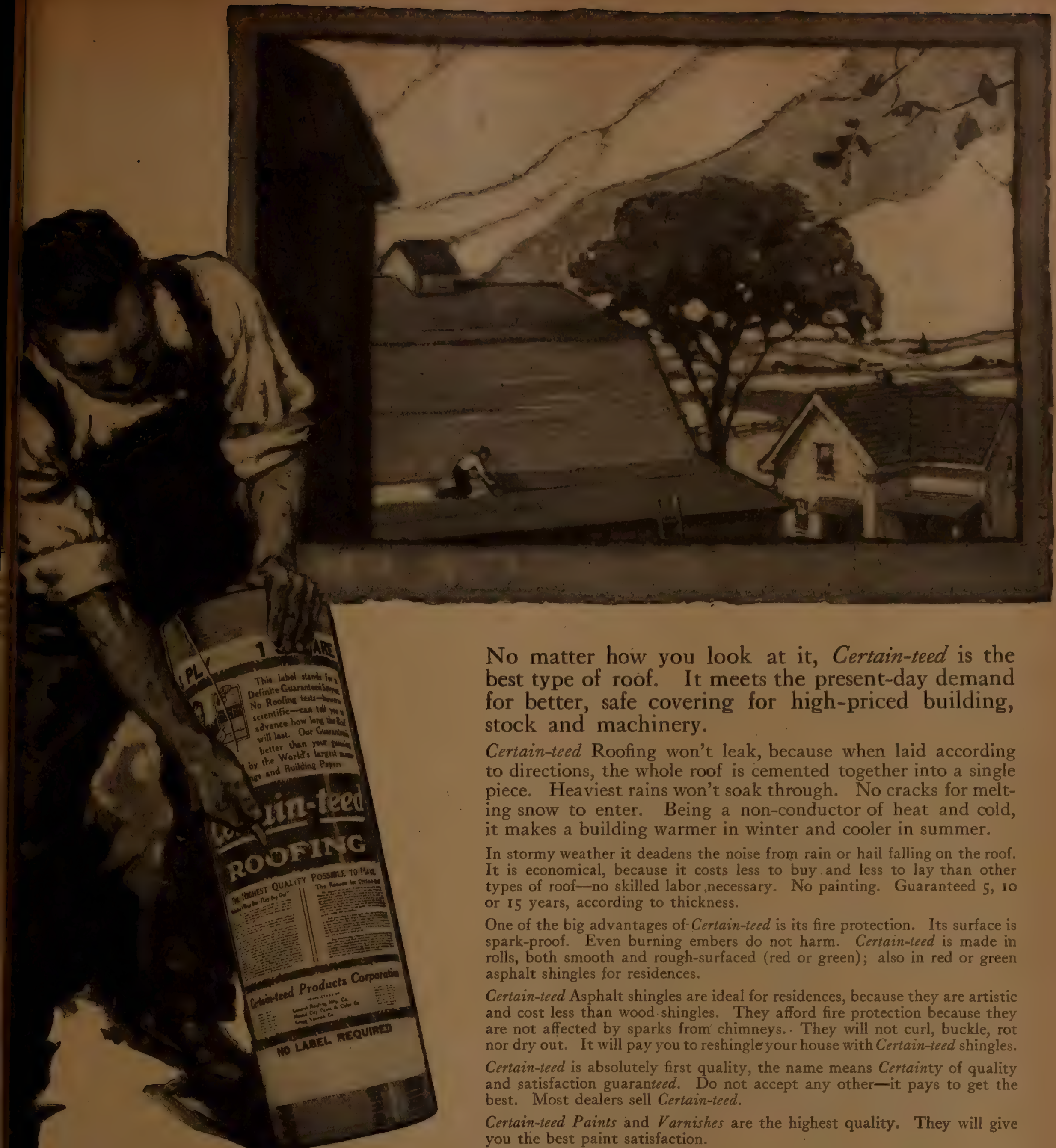
The forge shop where every note of the anvil rings with character-making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Religion and the League of Nations

By DR. CHARLES E. JEFFERSON

A MIND penetrated by the spirit of the Christian religion is naturally hospitable to the general conception of a League of Nations. A man versed in the life of Jesus of Nazareth and accustomed to breathe the atmosphere of the New Testament is predisposed in favor of a scheme so idealistic and so practical. He may find himself in opposition to sundry details of various proposed plans, but to the general idea of a League of Nations he will forthwith give his hearty consent. Such a proposal falls in with the general temper and intention of the teaching of Jesus Christ.

Christianity is wide-visioned. It carries the world in its eye. It assumes that "God has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." In other words, all nations are the creations of the Almighty, under his guidance and care, working out in their various ways the far-reaching plans of the Eternal Wisdom. The Founder of Christianity met his disciples just before he left the earth, and in that final hour said to them: "Go and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you."

Among the things which Jesus commanded his disciples was the duty of keeping their hearts free from the love of dominion. The spirit of domination in the first century was rampant, and everywhere it worked mischief and disaster. "Ye know," he said, "that the rulers of the nations lord it over them, and their great ones exercise authority over them. Not so shall it be among you. But whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your slave, even as the Son of Man came not to be served but to serve, and to give his life a ransom for many." A Christian nation is a nation which has the mind of Christ. The mind of Christ is a brotherly mind, finding its supreme satisfaction in serving others. The New Testament holds before us the ideal Man, and that Man keeps saying to all the generations, "I am among you as one who serves."

A Christian man knows, therefore, that all boasting of military or naval or economic supremacy is anti-Christian; and that all ambition in any nation to dominate either the land or the sea is perilous; and that every plan for the aggrandisement of one nation at the expense of others is born of a spirit which, unless curbed, will eventually tear the world to pieces. He will be in favor of any scheme which promises to hold this spirit in check.

THE religion of Christ is exceedingly solicitous for the well-being of the little and the weak. "Despise not one of these little ones" is a sentence of the Master which made a deep impression on the minds of all who heard it. It was spoken with unusual solemnity and passion. The soul of Jesus always flashed fire in the presence of tyranny imposing its will on helpless weakness. He was everywhere and always the protector of the weak. Men who came the nearest to him were filled with passionate concern for those who were unable to defend themselves. "Support the weak," wrote the first great Christian preacher in the oldest Christian document which has come down to us, and that sentiment runs like a strain of celestial music through the whole New Testament.

A Christian nation true to its better self will always be careful of the weak. Little nations cannot be trampled on with impunity, any more than can little children. "Woe to the man," said Jesus, "who makes it hard for a little child." "It were better for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea." Woe to the nation, then, which tramples on a little neighbor. He that sits in the heavens laughs at the military preparedness of a nation willing to do a thing like that. Germany lost the war in the hour in which she trampled on Belgium. Her doom was sealed when the first Belgian child was murdered. Mighty empires must not be permitted to perpetrate outrages on defenseless kingdoms. The smallest nation has a right to life and liberty and the pursuit of happiness. To safeguard this right, the nations must be leagued. Experience proves it.

THE religion of Jesus has a keen ear for the cry of those in distress. Its feet are swift to carry relief to all who are in need. There is no more vivid picture in the New Testament than that of the Good Samaritan—the man who gets his arms under another man—although a stranger and a foreigner and a devotee of a different religion—who is bleeding and half dead, and lifts him to life and health again. The words inscribed beneath that picture—"Go and do thou likewise"—are words of fire which have burned themselves into the fiber of the conscience of mankind. We all feel bound by them even though some of us may call ourselves unbelievers. When nations fall among robbers who strip them and leave them bleeding and half dead, other nations must go to their assistance. *This is the will of God.* In order that they may go with expedition and conquering strength, they must be leagued. Experience has demonstrated that.

The religion of Jesus calls for faith and kindles it. It inspires men to face difficulties without flinching, to meet obstacles undaunted. Those who are completely swayed by it are without fear. They are not intimidated by what the world calls the impossible. They believe that with God all things which ought to be accomplished are possible. The Divine Leader of the Church says in every crisis: "Fear not, only believe!" He does not allow his followers to be tethered to the past, to be bound by stupid traditions, to be held back by foolish conventionalities, to be paralyzed by hampering precedents, to be browbeaten by bygone failures, or to be robbed of the joy of venturing into paths which are new. He said and says: "You shall see greater things than these." "Behold, I make all things new." He makes it easy for his disciples to believe in miracles, marvels, wonders, things which cannot be accounted for by any of the hypotheses written in the world's philosophy. Those who have his spirit revel in projects which are colossal, and plunge gladly into moral enterprises which tax all the resources of the soul. A Christian likes this proposed League of Nations because of its vastness and the audacious way it fronts the future.

WHEN some timorous soul suggests that there are difficulties in establishing a League of Nations, the Christian replies: "What of that?" When some one says: "The obstacles are well-nigh insurmountable," he replies: "Suppose they are?" When some one shudderingly points out the perils, the Christian's response is: "Every path is perilous which leads toward the heights, and perils are no excuse for flinching in the face of duty, or running away from an opening door." Suppose the United States had refused to send two millions of our boys to Europe because the sea was perilous, and because France was still more perilous than the sea! No nation truly Christian ever stops to think of danger when momentous interests are at stake. A League of Nations carries with it frightful perils. Very well, then, let us have it, for without it the perils are more numerous and more appalling still.

The Christian religion is the religion of the Cross. It accepts the principle of sacrifice as the controlling principle of human life. It is by the Cross that we are to conquer. Only by giving up things which are precious can we obtain things which are more precious still. It is only as we surrender things which we prize that the world gains things which are essential to its progress. No step forward can be taken until the full price has been paid. No wrong can be redressed, no right can be established, without bloody sweat. It is everlastingly true that without the shedding of blood there can be no remission of sins. The Head of the Christian religion carries a cross, and he says to all who are willing to listen: "Unless you take up your cross daily and come after me, you cannot be my disciples." A true Christian is a cross-bearer. It is his habit to make sacrifices for others. A Christian nation must bear its cross. It must give up a lower good to secure a higher one. Some one dolefully remarks that "If our country goes into a League of Nations we assume responsibilities which are heavy." It is right that we should! Why should our big Republic refuse to get its broad shoulders under the world's burdens? That is what we are here for. God has given us the best part of this continent, and immeasurable resources, and a long line of noble leaders from Washington to Wilson, and millions of God-fearing men and women, in order that in this, the greatest crisis of history, we should be ready to come forth and accept with rejoicing the full weight of our international obligations. To shrink back either from selfishness or fear would be unworthy of Washington, and would give pain to the great heart of Lincoln. It would be a crimson blot on the history of the land of the free. If the burden is heavy, by all means let us accept it.

IT IS a great step which is contemplated. We do well when we pause to ponder the full significance of it, for it is one of the most momentous and heroic steps which humanity has ever been called upon to take. The nations are now asked to impose limitations on their own sovereignty. For the sake of the liberty of mankind, each nation is asked to surrender a portion of its traditional liberty. Hitherto national sovereighty has been unlimited. Every nation has been free to do what it counted right in its own eyes. There was no human authority above it. But now, the opportunity has come for all the nations to acknowledge a super-national sovereignty—to confess that above the nations there stands humanity. For the sake of humanity, each nation must forego some of the privileges it has hitherto enjoyed. For the peace and prosperity of its neighbors, it must give up things heretofore counted indispensable to a nation for the full realization of its highest life. A new vision has come in this great hour, and the vision calls us to make a great sacrifice, to discard traditions, to depart from precedents.

Will other nations make the sacrifice? Are we ready to make it? Many groups of men say "No!" An occasional Senator says "No." But a Christian man knows that, whether we are ready or not, we *ought* to make it. This is the way of the Cross. It is only by way of the Cross that humanity can get on. If we are not willing to make the sacrifice now, we shall be compelled to make it later on. There is no way out of this world's entanglements and agonies except by way of sacrifice.

We must have, sometime, somehow, a League of Nations. We cannot have a League in any high or effective form unless the nations are willing to curtail the limits of national sovereignty. It is only by the limitation of liberty that we ever secure a more abundant life. The surrender of a lesser freedom is always the price we pay for a freedom which is larger. Civilization did not begin until men reached the point at which they were willing to give up a portion of their own individual liberty for the sake of the city. After centuries of conflict, a second step was taken. The cities became willing to surrender certain rights for the sake of the state. Other centuries passed, all of them filled with tumult and tempest, until a third step was taken, and states laid down some of their liberties for the sake of the nation. State rights are indeed sacred, but they must be sacrificed whenever by their surrender the health and the prosperity of the nation are enhanced.

And now the hour has come when the Human Family stands before us. Its needs must be considered. Its welfare must be secured. Every nation must contribute to the security and liberty of all. Unlimited national sovereignty has brought us immeasurable woe. The right of every nation to pursue its own course, independent of the interests and wishes of its neighbors, is a right which must be surrendered, if we are ever to have a world of righteousness and peace. In short, the time has arrived when the diplomats and statesmen must be willing to act on the principles proclaimed to the world through Jesus Christ.

THESE principles of Christianity underlie the whole world and must be made controlling in all the kingdoms of human effort. There is no escape from them in the home or the school, the shop or the market-place, the office or the state-house. Christ is King of Humanity. All the kingdoms of the world belong to him. There will be overturnings and overturnings until his right to rule is universally acknowledged. The world in 1914 fell into a ditch because men in high places said: "We will not have this man Jesus to rule over us. We prefer Macchiavelli, Metternich, Bismarck, Bernhardi, Nietzsche. The laws of Christ were flouted in the realm of international conduct. It was assumed that there is one law for the home and a different law for the state; one law for the individual and a different law for the group; one law for boys and girls and another law for rulers and statesmen. It was a costly error. It was a deadly blunder. God's condemnation of it is written across the earth and across the heavens. Only blind men

Continued on page 313

JOHNSON'S
PREPARED WAX
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Varnished Surfaces
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The body, hood and fenders of automobiles
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PASTE
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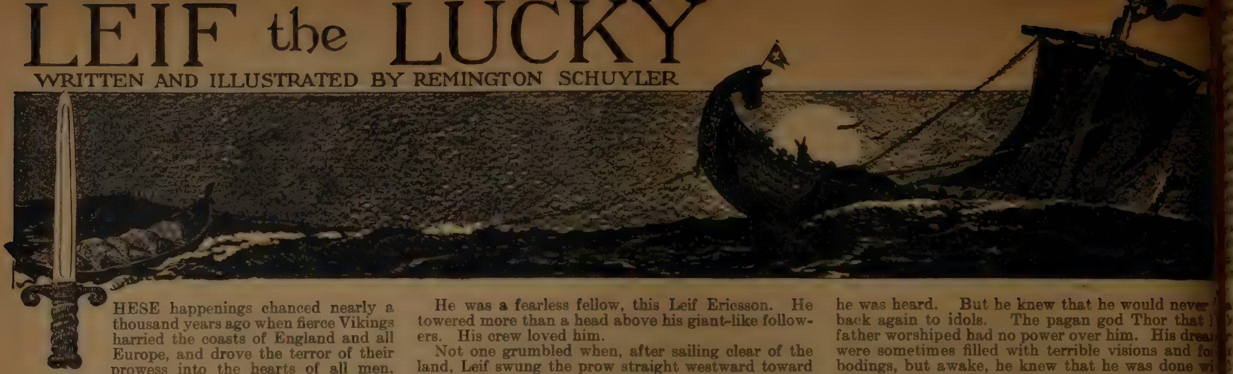
JOHNSON'S
PREPARED WAX
LIQUID
Polishing and Preserving
Varnished Surfaces
S.C. JOHNSON & SON
RACINE WIS.

LEIF the LUCKY

WRITTEN AND ILLUSTRATED BY REMINGTON SCHUYLER



THESE happenings chanced nearly a thousand years ago when fierce Vikings harried the coasts of England and all Europe, and drove the terror of their prowess into the hearts of all men, even in far-off Greekland and the coasts of Egypt.

These hardy Norsemen were free outspoken men. They loved liberty. They held Truth to be a quality needful to all men who wished to prosper. Such were the men that Leif had for ancestors.

In Norseland at this time Olaf the king was sweeping up and down the countryside, razing pagan temples, casting down heathen idols and fast winning the respect of his fierce subjects. In the autumn of the year 999 he had come down from the North to Nidaros. Hither Leif, the Greenland outlander, had come to tread the soil of his forefathers and to look upon this Christian king, whose fame had reached even to icy Greenland.

Because of Leif's stately bearing, and above all because of his fairmindedness, Olaf chose him to do in Greenland somewhat of the things Olaf had accomplished in Norseland. That winter Leif was a favorite at the Great Hall in the king's town. It was by the king himself Leif was baptized.

Leif was a man of action, and so no sooner had the harbor ice broken up in the spring than Leif had his long ship Wave-Treader rolled down from the royal ship sheds and floated. They made all ready for the voyage, laying in a great cargo of linen and honey and golden wheat.

ONE fine day when the king's harbor was alive with the bustle of shipping and sailings they brought down to Wave-Treader the great golden horseheads. These they secured to the bow and stern-posts. The brave red pennant broidered with a silver cross they broke out to the merry breeze. The harbor sparkled with glittering wavelets.

Only the night before Leif had said goodby to his king in the Great Hall in Nidarostown. As parting gifts Olaf had pressed on him a goodly mantle of rich "pel," ornamented with curiously wrought buckles of gold. Also much fine clothes had been given Leif.

Near the steersman, arrayed in all that splendor of kingly garments, Leif stood. His polished casque glinted in the sun. To the king's men who had come down to wish him well he appeared as a Viking god. His long curls shone like gold as the freshening breeze tossed them about.

Below him, on a huge lumpy bale of English linen, two Gaelic runners sat huddled. They were for use if Leif should have need for speed; so the king had said. Men thought, and it was commonly believed, that they could outrun horses and were swifter than deer. Leif glanced down at the two slender thralls, little thinking of how great value they would prove as bearers of good tidings.

Propelled by the oars, the ship glided in and out amongst the congestion of shipping in the harbor, and so on down the steep-walled fiord that led to the sea. Finally Wave-Treader swept out of the narrow channel into the broad reaches of the ocean. They set the blue-striped sail amid glad uproar and shoutings. How gaily the long ship mounted the waves!

Leif felt great courage swell in his heart as he looked westward beyond the horizon. Tumbling cloudbanks lay like enchanted isles on the surface of the sparkling sea. Men said his sight was keener than any man's who had lived before. Some few said it was a vision of second sight, given by the gods.

He was a fearless fellow, this Leif Ericsson. He towered more than a head above his giant-like followers. His crew loved him.

Not one grumbled when, after sailing clear of the land, Leif swung the prow straight westward toward his father's new colony in Greenland. He scorned the old well-known course by Iceland way, along the ice barrier. Traders could follow that safer coasting course. Save for the Scotch runners and one other, his followers were all freemen born. They were not cowardly thralls to fear adventure in strange waters. So he struck boldly westward across the unknown sea.

His failure to compass this direct course on his way out had not shaken his faith. What if he had been driven to land in the Hebrides? This time he would succeed. He aimed to lay his course between the Faroes and the Shetlands. To this day mariners follow the route which in that far-off time Leif tried to chart. He had no compass, not even a lodestone. There were no fixed decks in his ship to make his observations from; and there were no accurate maps. Men thought the world flat, with a vast ocean surrounding it. Westward from Ireland they thought there lay a sea filled with worms which would destroy the planking of any ship foolhardy enough to attempt to sail it.

This was the first transatlantic voyage undertaken deliberately. It required such faith and courage that no other leader had dared risk it. But men called Eric's son "the Lucky." It was a good thing to follow such a leader.

After they had sailed some while the rocky heights of Norseland sank into the sea. Leif held his course steadily westward. They sailed many weeks and saw no land. Day by day they viewed only the great soft clouds that drifted with them. Their leader seemed engrossed in deep thought and to be seeking some unknown thing. The man of letters who had been brought along with them read for hours at a time from a curiously colored book of runes. So with songs and games and sleeping and eating they whiled the time away. Some few overhauled their armor and hunting gear. And one among them, a great wag he was, carved wooden men and animals and set them at adventuring among the bales and the sacks of wheat.

ONE evening the fair wind died out; and the north wind arose, and fogs; and they knew not whither they were drifting. Dull, drear, fog-drenched days succeeded one another, and it seemed that months passed in aimless voyagings. At times the sail swung limply in the smothering dampness. The lurchings of the ship shook down chilling showers on the weather-beaten crew. It was very cold. They rowed hours at a time to ease their cramped arms and legs and to help the time to pass more quickly. They chafed under the long confinement. No one murmured openly. One look at their stately leader's hawk-like, bronzed face, with his keen blue eyes sparkling under his bushy brows, was enough to hearten them again.

But they longed for land, that they might stretch themselves and rest from the bitter driving snow squalls that beat down from off the icy wastes northward. Some strove to lighten the gloom with old songs of Norse valor and mighty deeds. But the songs seemed to freeze on their lips. Some few among them became less ready to join in the rowing chanties of seafarers. It was very dreary and disheartening.

But one morning Leif seemed to feel that a great store of good lay behind these weeks of futile drifting and endless toil. For a long time he had called on his new God, seemingly without any answer or sign that he was heard. But he knew that he would never back again to idols. The pagan god Thor that father worshiped had no power over him. His drea were sometimes filled with terrible visions and fo bodings, but awake, he knew that he was done wi idol worship. So on this morning which seemed different from any of the others, he seemed to feel th there would be much of good brought forth.

About noon the sky began to lighten. The cloaki mists, which drifted in eddies among the men, beg to thin out. Then they saw the sun again and we able to determine the quarters of the heavens. Th hoisted sail and in the bright glad sunshine the fa wind drove them westward again many days.

Like a cloud in the sky, one day Leif beheld lan He saw it more than two hours before any of his me His keen eyes pierced the sea haze first and made out to be tree-covered and fair to behold. It sho like a turquoise in the deep blue sea. So after he ha made sure it was not a vision, he showed it to h steersman Thorkel.

With a glad shout Thorkel looked and cried th good tidings to his mates. They rushed forward t cluster in the prow and see. Then with joy they ben to their oars and Wave-Treader leaped forward. I slashed swiftly up the long breaking swells and dashe clouds of rainbow spray aboard as it swept alon down the trough of the waves.

When Leif came upon this country of which befor he had had no suspicion, the spring and summer ha gone and it was bright autumn weather. It was fair land, girt with mighty trees, and sweet grass ra down close to the water's edge. A pleasant island la to the northward off the land.

There they went ashore in the ship's boats and looked about them, the weather being fine. They observed that there was dew upon the grass, and clover. And it so happened that when they had touched this honey dew with their hands and touched their hands to their mouths, it seemed to them that they had never before tasted anything so sweet as this.

They went aboard their ship again and sailed into a certain sound which lay between the island and a cape which jutted out from the land on the north, and they stood in westering past the cape. At ebb-tide there were broad reaches of shallow water there, and they ran their ship aground. It was a long distance from the ship to the ocean.

Leif's men were so anxious to go ashore that they could not wait until the tide should rise under the ship, but hastened to the land, where a river flowed out from a lake. As soon as the tide rose beneath their ship, however, they took the boats and rowed to the ship. Leif was anxious to get Wave-Treader into a good deep harbor, not wishing to risk it among the shoals should the fair weather break. So they conveyed the ship up the river and into the lake, where they cast anchor.

THEN was a great bustling around as the happy travelers carried their leather sleeping-bags ashore. They took enough provisions for the night. They went armed, not knowing what might be in store for them. Some also took their hunting-gear and fishing-tackle, for the woods rustled with game and the river teemed with fish. Some were for racing along the beach or hunting through the woods. But Leif would have none of it. He was too wise to risk trusted friends alone in a strange, outland place. hey contented themselves by sitting in the sun and tching their cramped bodies. It was so good to be eace after all the long months of seafaring.

eif called the man Haki and the woman Hekia (the ners Olaf had given him) and told them to prepare mselves for a journey. These fleet-footed runners e deep-chested like greyhounds. Their widely dis- ded nostrils seemed to quiver as they awaited f's command to start. Compared with the huge nt-like Norsemen they appeared frail and as if the h had been cut away from their legs. The single ment they wore had a hood and was open down sides. It fastened with a loop and button below ir waists. This gave them great freedom of movement as they ran.

eif said, "You, Haki, run northward, and you, kia, to the south. So limit your running that you y return here by the third afternoon—but not er. See all that may be seen, and bring anything ange that you may find."

They started. So swift was their going that rcely had they begun running when they were lost sight.

The next day Leif set his men to work to build gh booths near the shore. Much provisions were ught ashore, and daily they busied themselves th pleasant tasks and with feasting on the salmon y had caught.

On the third day toward sundown Hekia flashed into w along the beach waving something in her hand as e raced toward them. It was self-sown wild wheat, ich she declared grew in great profusion far to the th, and also close at hand. At sunset out of the rth Haki appeared running more slowly, for he car- d great clusters of something that shone purple in e last rays of the sun. They found his burden to be eat branches of wild grapes and pieces of the vines.

And for these God-given grapes and its goodly oducts Leif gave the land a name, and called the untry Vinland the Good, because it abounded in all od things. This country that Leif chanced upon s America. Some men say that the lake where he ilt his booths was in Massachusetts. Some contend was farther to the south. This was in the year 1000 D., nearly five hundred years before Columbus set il.

That winter nearly one thousand years ago was mild d open. There was so little of frost that the grass arcely withered. Only twice were the river banks inged with ice. The long keen days, so different om the drear winter twilights of Greenland, were a urce of joy to them. They felled trees in the forest d pressed forward the building of a great house. Of lmon in the river and in the lake there was no lack. eif saw that the country there was so goodly that ttle would need no fodder during the winter. There ere broad meadows which lay westward beyond the ood.

Haki and Hekia were sent out almost daily to run rough the country. They were so swift of foot that eif had no fear for them. They brought tidings of st stores of good things in the land which lay back the lake and along the river. They reported untless strange game that thronged the forests.

Leif was disturbed when they brought news of trange man-like creatures they had encountered arce a half day's journey away. They called them Skrellings," which in Old Norse meant "peeled," r these man-like creatures were so lithe and slender. n several occasions they had had to exert themselves o the utmost to escape from the Skrellings. They eemed to be fleet of foot and tireless runners. Once Haki had come upon a number of bark-covered ounds on a sandy beach. When he turned one over ut jumped two Skrellings, who sent after him stones rom a sling and swift arrows. These were very trange arrows, with tips made of flint, for one had ierced Haki's hood as he fled away, and Leif had ound it there. The Skrellings, so Haki said, uttered uch piercing cries and weird calls that all the other ounds had opened and the air filled with cries that ere not human.

These tidings of the Skrellings made Leif keep his en even closer about the camp. He hurried the com- letion of the booths. He forbade the runners to go nto the country any more. This made Haki and Hekia sad, for they had enjoyed the fierce flights over he glowing country.

Leif's booths were surrounded with a wall of great ogs like the stockade which surrounded his father's ome in Greenland. Later they beached the ship and overed it with a heavy ship-shed of logs for its protection.

With so much work to be done the long days of Vinland the Good were of great help. On even the shortest day the sun was up from morning's meal till late afternoon.

Shortly after this shortest day the house was finished.

Leif said, "I propose now to divide our company into two bands to set about the exploring of the country the runners have brought tidings of. One-half shall remain at home while the other half shall investigate the land."

He gave orders that they must not go beyond a point from which they could return home the same evening. They were never to separate into smaller bands. This they did for a time. Leif himself by turn joined the exploring party or remained behind at the house.

Several times Leif thought he saw shadows flitting through the woods, but he was not sure. Only once did the exploring party come upon any signs of the Skrellings. Late one afternoon they found the smoldering camp fires and the marks of boats where some strange folk had hastily quitted a camp site. They found some broken arrow points and a slender stone knife in a glade. There were a few scattered bones lying about, and it appeared to them that a battle had taken place there in some distant age.

One day Leif said to his shipmates, "We will now divide our labors, and each day we will either gather grapes and garner wheat, or else fell trees so that we may add to the cargo of our ship."

So they acted upon this advice and dried the grapes they gathered and made raisins. The logs were cut on the headland above the bay, and they left them to dry in the sun. There was much grained "mosur" wood, and from this they selected a great quantity, most beautifully marked for paneling and for knife handles. In this way a cargo sufficient for the ship was made ready. The larger of the ship's boats they filled with raisins.

One fine spring day they floated their ship, and having made all ready they sailed away. They had fair winds. This was most lucky, for the heavy cargo made Wave-Treader ride very low in the water. Heavy seas would have swamped her quickly. Behind them the raisin-laden ship's-boat tugged and dragged on the stout towing rope.

They sailed six days with southwesterly winds and saw land again. This land was high and mountainous. They asked Leif if this was Greenland and if he would land there.

HE said, "I am not so disposed, because this land does not offer any attractions to me."

Nor did they lower their sail, but held their course off the land and saw it was an island. They left this land astern and held out to sea with the same fair wind. The wind waxed stronger and Leif directed them to reef, and not sail at a speed unbefitting their deeply laden ship. The next day the strong wind continued. Leif bade them lighten the ship somewhat.

The Thoughts of God

SO THIS is a thought of God!
I will lay it away with my pearls;
For his thoughts are gems with a sunlight flood,
And his deeds are the finished worlds.

Oh, many his thoughts have been;
Some into the sea were cast,
Where the dark waves covered their light unseen,
While the æons went marching past.

And some in lines of fire
Far up with the stars were lit;
And some to kindle a world's desire
In a golden book were writ.

But never a thought was lost;
For up from the depths they came,
And the silver light of the starry host
Blazed the wonder of His Name.

"Immanuel—Oh, hear,"
The stars of the morning sang,
And the waiting worlds caught the message clear
And peans of praise outrang.

And the rocks the truth proclaim,
He passed this way, they said,
Though earth may crumble, the mighty Name
Shall gleam when the worlds are dead.

HARRIET WARNER REQUA.

So they made fast the long logs like a raft and let them drag astern with the ship's boat. For a time it seemed as though they would have to cast out somewhat more of the cargo. The crew were kept steadily bailing to throw out the waters that came aboard from time to time.

They sailed in this fashion for eight days, when they sighted land. This seemed to be Greenland, for there were many huge ice mountains on it which glittered in the sun. And they began to see the green in the fells below the glaciers. But Leif swung eastward with the wind almost dead ahead. The crew wondered at this, for they knew that from here the course should have been to the Western Settlements and so home. They were anxious to end this long adventure and to tell their kinsfolk of the glorious country of Vinland the Good.

So Thorkel asked, "Why do you steer the ship so much into the wind?"

Leif answered, "I have my mind upon my steering but upon higher things as well. Do you not see anything out of the common, Thorkel? Your eyes are bright and strong."

But neither Thorkel nor the crew saw anything strange.

"I do not know," said Leif, "whether it is a wreck or a rocky skerry that I see."

Now after much looking they saw it and said that it must be a rocky island. But Leif was so much keener of sight than the others that he was able to discern men upon the reef.

"I think it best to tack," said Leif, "so that we may draw near to them. In this manner we may be able to render them assistance if they should stand in need of it; and if they should not be peaceably disposed, we shall still have better command of the situation than they."

So they tacked and swung down the wind and lowered their sail. They cast anchor off the skerry. Leif directed the launching of the second boat they had with them. With an armed party of picked men they rowed toward the rocks where the wrecked men were clustered. There was a woman among them. Leif found them to be Norsemen. A great deep-chested man, whose face was gaunt and pinched from the harrowing of the sea, questioned who Leif could be. And when he found that he was Eric's son he was glad. His name was Thori and he was a brave man and a great traveler. So they brought all that desolate wan crew aboard Wave-Treader. Leif sent Hekia the runner to wait on the woman, who was Gudrid, Thori's wife. Then they took as much of Thori's possessions as the ship would hold. The rest which they could not carry, together with the cargo of timber Thori had had aboard his ship, they made fast among the rocks on the skerry. They built a cairn there to mark the place where the lumber was, and also for those of Thori's crew that had died there.

So with Wave-Treader laden almost to sinking, they laid their course up Greenland way, past the East Settlements and up into Eric's Firth. They saw a horseman high up on the headlands. He waved for a time, and then turned back. They saw the dust kick up as he spurred toward Brattahlid, Eric's house. By the time they came to anchor below the ship-sheds the shore was thronged with kinsfolk. It gladdened their hearts to see the dear faces of their families and friends. Men, women and children rushed into the water as the boats came ashore. There were glad shouts and cries of happiness as husbands and wives, sweethearts and lovers, found again those from whom they had been separated more than two years.

It was a great day for Leif. He wore the scarlet cloak and the rich trappings of the king. How mighty a leader he looked! They cheered him loudly, and made a great noise of applause when Thori came ashore and told of his rescue from off the bleak skerry. But when the great boles of birdseye maple and birch were brought ashore and the two slim Gaelic runners and the raisins, how the crowd gaped and stretched their necks to see!

Leif had brought so many rich prizes and had now a goodly store of both property and honor. Every one proclaimed him a great man and were for offering sacrifices to Thor. But Leif restrained them and bade them wait. So they set him upon a fine horse and in a noiseful chattering procession they arrived over at Brattahlid. Eric was rejoiced at the good success of Leif's voyage and made many feasts. But some men said he was only lukewarm, because he felt that in the new honors heaped upon his son something of his glory was taken away. Some men say that it was because of this that Eric refused to give up his pagan gods, even though his wife, Thiohild, accepted the new faith with gladness and caused a church to be built over beyond Brattahlid.

Leif had taken Thori and his wife Gudrid and three others to his home, and showed his great goodness by finding quarters for the other members of Thori's crew and those of his own band who had no homes. And when he had done all these good things he announced the great glory that accompanied this new faith. He showed how it had saved him from the sea and led him to find Vinland the Good. So he settled down and made no more voyages save one. That was when he went to fetch the wood from off the skérry.

So in a noble manner Leif, Eric's son, fulfilled his lofty mission for his God and his king. When Eric died, Leif became master at Brattahlid and was well beloved and respected. And here ends the Saga of Leif, called by men Leif the Lucky.

NEWS PICTURES OF THE WEEK

U. S. Official Photo

President and Mrs. Wilson dining at Montigny le Roi with General Pershing and members of his staff

© Western Newspaper Union

New York City's negro regiment won honors in France. The colors bear ribbons of the Legion of Honor

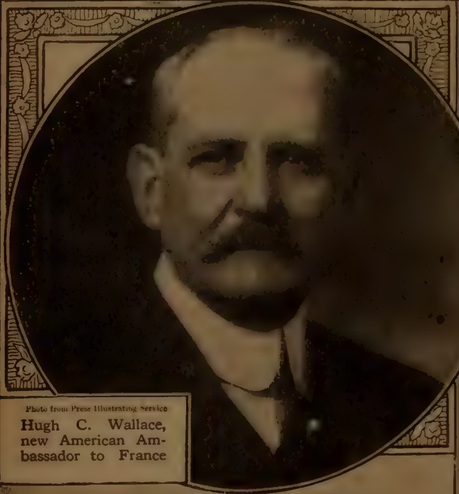


Photo from Press Illustrating Service

Hugh C. Wallace, new American Ambassador to France

© Committee on Public Information

A class in French and friendship. Sergeant Hubbard Perry of the A. E. F. being piloted through a French primer by three little ladies of Valdaie

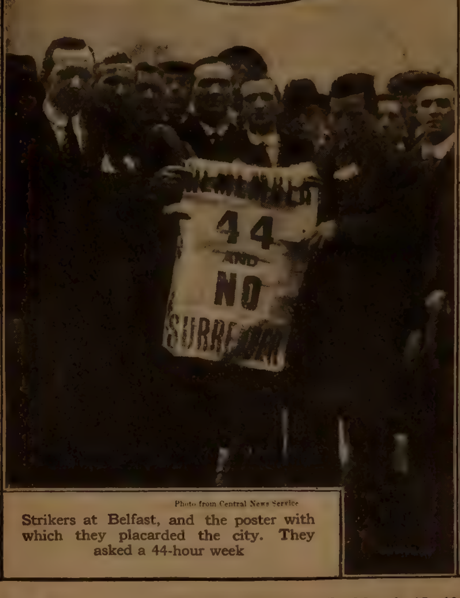
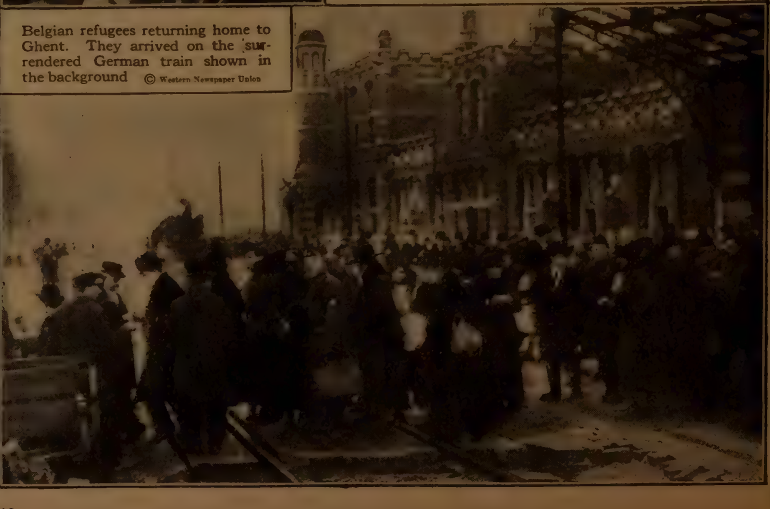


Photo from Central News Service

Strikers at Belfast, and the poster with which they placarded the city. They asked a 44-hour week



Belgian refugees returning home to Ghent. They arrived on the surrendered German train shown in the background © Western Newspaper Union

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Famine Death Roll Grows in Ind

LETTERS from India bring further news of the appalling famine now prevailing in that country. A communication to the American Board from a member of the Marathi Mission says prices of food have soared to heights unknown in a hundred years. Spanish influenza has filled the cities and villages with processions carrying the dead to burial or to burning. Traffic has practically ceased, mails are undelivered, business has come to a standstill. When the pestilence had done its work, famine did the rest. Travelers may knock at house after house without getting a response. Many have died because there was absolutely no food procurable, and many more are hovering between life and death, having neither food nor money nor strength to work.

In thirty-nine out of forty districts of India, the food shortage is seriously felt. In the Marathi Mission districts alone, many thousands are suffering. Government is doing what it can in supplying food and providing work for those who are able to labor; but the distress grows, nevertheless. There are orphans to be cared for, their parents having been swept off by plague or pneumonia. Besides, there are the thousands of sick who, if their lives are to be saved, will need ministrations which the famine camps cannot give.

In one instance, a party of 150 natives, when the famine broke out, went to Bombay for work. There they were attacked by influenza. Now they have come back, looking like mere skeletons, to find themselves face to face with starvation from famine.

These are only a few of the problems the missionaries are now facing. Dr. Hume, chairman of the Christian Herald Relief Committee, writes from Ahmednagar: "Some of our mission workers are slowly starving to death."

At a recent meeting in aid of the suffering, the Episcopal Bishop of Bombay said: "We consider the famine to be a disaster. It is not only a famine of grain and a famine of water. It is a famine of clothes and of many other necessaries of life. We appeal in the name of universal pity and in the name of human nature itself, in behalf of these sufferers."

A LETTER from a mission worker at Rahuri to his brother in the United States says: "I have never experienced such hard times before during the forty-two years I have lived in India. In addition to the famine, we have had to endure the high prices caused by the war and the severe epidemic of influenza which killed off the people of India like flies. I made a trip through my district about a month ago, and I never saw anything like the sights I then witnessed in each village I went through. It seemed as if the open space in front of each village was one vast cemetery, where from one-fourth to even one-third of the population were lying freshly buried. In some places I went to, the dead were still lying unburied in their houses, as there was no one left in the immediate neighbor to bury them. The disease was m like typhus than anything else."

Mrs. W. O. Ballantine, ano member of the American Mar Mission, writes: "The plague has ta off many thousands of young strong people, leaving the old and young without means of living. Wh families have been swept away. Th little girls came to us one day, brin their small possessions with th They were all who were left of a h family of seven. . . . Now we m brace ourselves for a year's fight w famine. Our need is so appalling t we try not to think of it, lest courage should fail."

THE Times of India of Januar says: "The famine is an all-Ind affair and not an individual one for e province. Government must supp ment supplies by necessary imports fr abroad and doing as much as possi to facilitate transport. Bombay pri of foodstuffs of all kinds are now highest of any in India. Bombay su plies present and prospective are shor than desirable. Government will what is necessary to keep the peo alive—the Fund performs the co plementary work of mercy which ma the life still worth living."

Rev. R. A. Hume, chairman of t Christian Herald Relief Committ writing to the Christian Herald fr Ahmednagar, January 9, says: "T banking firm of Bombay, Messrs. C & Co., informs us that their Lond house has directed them to pa me t present exchange value of $5,0 which is Rs. 13845 (cabled by t Christian Herald). Very soon a la part of this remittance will be d tributed and will be giving extreme needed relief. Daily I get letters telegrams from different missions a pealing for money. It is impossib adequately to describe the urgent nece sities of relief money, or adequately express gratitude at the constituency the Christian Herald beginning to se aid.

"I enclose a copy of a letter to th chief official in the Ahmednagar di trict, in which letter I state the princip and program on which American m sionaries in the district propose conduct famine relief. I believe that wise Americans will approve of s principles and such a program, and w be glad to help us in applying them the use of American money for th relief of distress.

"Because the steamship by which had engaged passage, via the Pacif has been commandeered, I now expec to sail for the U. S. on S. S. Siberi Maru, in the latter part of March."

IT IS very desirable that another r mittance should go forward to the r lief fund at the earliest possible moment Our readers can make this possible b sending in their contributions promptl to the Christian Herald's India Famin Fund. Every dollar will do duty for them in saving life and relieving suffering.

Nannie I Stevens	$5.00
Mrs Robert G Galt	5.00
Mrs Robert S Anderson	5.00
Mary E Hamlin	5.00
Mrs Henry Rietz	5.00
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Additional contributions to be acknowledged later.

A Soldier's Trust in God

THE following extracts are from a letter by Lieutenant W. W. Hague, U. S. A., written in France just fore the end of the war, to a friend in ooklyn, N. Y.:

"I have truly had some miraculous apes so far, and while one's knees are und to knock together sometimes, I n not worried, for I have perfect trust God. I have with me here the ninety-st Psalm printed on a card. I picked up recently in a Y. M. C. A. and gave ay the extra copies I had to other en. It certainly is a message for the esent time, and as I read it again this orning it was particularly so after the ght we passed, with the fifth and sixth rses applying especially.

"'Thou shalt not be afraid for the rror by night nor for the arrow that eth by day, nor for the pestilence that alketh in darkness, nor for the destruc- on that wasteth at noonday.'

"And the best part of it is that we n't have simply this life and its essings to look forward to as the fulfil- ent of the rich promises, but we know at we are entering into a fuller and cher fulfilment of them if He takes us me to him. So I don't worry at any our prospects. I am second in com- and of this company now, and we have fine bunch. All goes well, and, as lways, I am enjoying all my experi- nces."

In a later letter, the same writer says: "Have been able to mail no letters ince the last Sunday in September. They gave us a long hard drag of it, much onger than we expected and very wear- ng, for we had much cold and wet, not uch warm food and very little sleep. But we are a crack division, and it took us to do a still job after somebody else ouldn't. So of course we simply went ahead and did it. The last day was a eward, for we had a glorious, brief face- o-face smash, in which I succeeded to he command of a company for the econd time in a week. We sure did out it to 'em and we licked 'em to a razzle and it was a great joyous windup; the outfit had about twenty-four more hours and some more fighting before they were relieved, but I had to get nicked in the arm. It didn't keep me from keeping on and fighting, and I stayed with the company six hours until they went to another place, when I turned it over to the next officer and I came back. I had a bullet go through my left forearm, and the doctors were astonished that the bone wasn't smashed, because it looked from the holes to be unavoidable, Truly God in his providence cared for me, even when I was wounded. On account of congestion at dressing stations and being able to walk, I walked six miles and rode four in a truck to a field hospital, thus leaving ambulance place for severely wounded. But once I got to bed and let down—well, you know how it is when you let down after you go top speed for two weeks and fight in cold and mud on canned food. I was rather sick a couple of days—ran from subnormal to slight fever, but now I am again chipper as can be and sitting up and taking notice and it only happened Monday A. M. and this is Saturday A. M. When I get my clothes on again, I will have two gold stripes on my right arm,—wounds; and one on my left,—six months in France.

"I have been this last time through some dangerous and solemn moments. I have been under as intense and fierce a shellfire barrage as one can go through and live. Three times I was in such situations, that every nerve and muscle was quivering and I knew it would be a miracle if I should come through. But no matter how strained I was physically, my mind was at all times calm, and I was able to cheer and comfort my men, because I had God's promises to sustain me. I think a man who really didn't believe in God or God's help would hardly be able to keep his mind in some of these things, because one needs something bigger than his own strength to go through it. I never prayed that I should be spared—simply that all things might indeed 'work together for good,' and that I might be ready for whatever should come. I prayed that for all my men and, while we had men wounded, there were none killed by shellfire in either of my companies, and I commanded first D and later C and D in one, and still later we were ready for what came and took an important and strategic stretch. Also we had every reason, on those three occasions particularly, to be practically annihilated, and I said the escape was miraculous, so thick around us did the shells fall.

"God has been very good to me, and even being wounded now is an enjoyment, slight as it is, for it brings the rest and change of the hospital."

◆

"The Lord's Money"

A SUBSCRIBER in Montana sends this letter:

"I note you are building an orphanage in Jerusalem and I want to help just a little with some of the Lord's money and hand you herewith my check for $250. You may use all or part for that noble work. If you prefer to use some of this money for the destitute in some parts of the devastated countries in or near Palestine, it will be satisfactory. You have my consent to use it as best deemed by you, but I want at least the largest part to go to the orphanage. Please do not use my name in mentioning this gift.

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See your hardware dealer, he will tell you the right size, and will put a Yale Closer on your most troublesome and noisiest doors *and keep them there for thirty days on free trial.*

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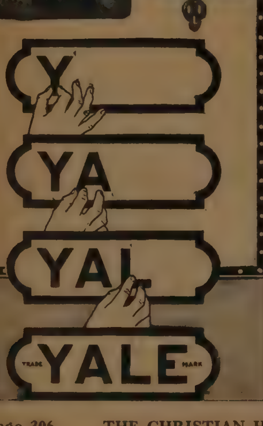

The Search

By
GRACE LIVINGSTON HILL
(MRS. LUTZ)
Author of "The Witness." "The Measure of a Man." Etc.

CHAPTER XII

IT WAS a clear crisp day in March, with just a smell of spring in the air, when Cameron finally united with the church.

He had taken a long time to think about it. Quarantine had extended itself away into February, and while his company had had its regular drill and hard work, there had been no leave from camp, no going to Y. M. C. A. huts, and no visiting canteens. They had been shut up to association with the members of their own barracks, and there were times when that palled upon Cameron to a distressing degree.

One day after it had snowed for three days, and then had rained on the top of it, and a chill wind had swept into the cracks and crannies of the barracks, and poured down from the ventilators in the roofs, and the old stoves were roaring their best to keep up good cheer, the men lay on their cots in rows talking, telling their vile stories, one after another, each to sound bigger than the last, some mere lads boasting of wild orgies, and all finally drifting into a chat on a sort of a philosophy of their own with the lowest possible ideals. Cameron lay on his cot trying to sleep, for he had been on guard all night, and a letter from Ruth was in his inside pocket with a comfortable crackle, but the talk that drifted about him penetrated even his army blankets when he drew them up over his ears.

The fellows had arrived at a point where a young lad had stated with a drawl that all girls were more or less bad; that this talk of the high standards of womanhood was all bosh; that there was one standard for men and women, yes—but it was *man's* standard, not woman's as was written sometimes. White womanhood! Bah! There was no such thing!

In vain Cameron stuffed the blanket about his ears, resolutely shut his eyes, and tried to sleep. His very blood boiled in his veins. The letter in his pocket cried out to be exonerated from this wholesale blackening of womanhood. Suddenly Cameron with a single motion flung the blanket from him and sprang to his feet, a tall soldier with a white flame of wrath in his face, his eyes flashing with fire. They called him in friendly derision the "Silent Corporal" because he kept so much to himself; but now he blazed forth at them:

"You lie, Kelly, you know you do! The whole lot of you are liars! You know that rot you've been talking isn't true. You know that it's to cover up your own vile deeds and to excuse your own lustful passions that you talk this way, and then try to persuade your hearts and consciences that you are no worse than the girls you have dishonored! But it isn't so, and you know it! There *are* good women! There always have been and there always will be! You, every one of you, know at least one. You are dishonoring your mothers and your sisters when you talk that way! You are worse than the beasts you are going out to fight! That's the rotten stuff they are teaching. They call it Kultur! You'll never win out against them if you go in that spirit, for it's their spirit and nothing more. You've got to go clean! If there's a God in Heaven he's in this war, and it's got to be a clean war! And you've got to begin by thinking differently of women or you're just as bad as the Huns!"

With that he seized his poncha, stamped out into the storm, and tramped for two hours with a driving sleet in his face and his thoughts a fury of holy anger against unholy things. Back of it all there was the feeling that he was the knight of true womanhood. She had sent him forth, and no man in his presence should defile the thought of her. It was during that tramp that he had made up his mind to ally himself with God's people. Whether it would do any good in the long run in his search for God or not, whether he even was sure he believed in God or not, he would do that much if he were permitted.

Cameron's interview with the minister had not made things much plainer. He had been told that he would grow into things. That the church was the sheep-fold of the soul, that he would be nurtured and taught. That by and by these doubts and fears would not trouble him. He didn't quite see how he was to be nurtured from the distant battlefield of France, but it was a mystical thing anyway, and he accepted the statement and let it go at that. One thing that stuck in his heart and troubled him deeply was the minister's words to him about love and fellowship with his fellow men. As a general thing he had no trouble with his companions in life, but there were one or two, notably Wainwright, toward whom his enmity almost amounted to hatred. He wasn't altogether sure, when he tried to explain to the minister, that his suggestion that he might love the sinner and hate the sin would hold good with regard to Wainwright; but there had been only a brief time before the communion service, and he had to let the matter go. His soul was filled with a holy uplifting as he stepped out from the pastor's study and followed into the great church.

It had startled him just a little to find so many people there. In contemplating this act of allying himself with God he had always thought of it as being between himself and God, with perhaps the minister and an elder or two. He sat down in the place indicated for him much disturbed in spirit. It had always been an annoyance to him to be brought to the notice of his fellow townsmen, and a man in uniform in these days was more than ever an object of interest. His troubled gaze was downward during the opening hymns and prayers. But when he came to stand and take his vows he lifted his eyes, and there, off at one side where the seats grouped in a sort of a transept, he caught a glimpse of Ruth Macdonald standing beside her tall captain-cousin, who was home for the day, and there was a light in her eyes that steadied him and brought back the solemnity of the moment once more. It thrilled him to think she was there. He had not realized before that this must be her church. In fact, he had not thought of it as being any church in particular, but as being a part of the great church invisible to which all God's children belonged. It had not occurred to him until that morning either that his mother might be hurt that he had not chosen her church. But when he spoke to her about it she shook her head and smiled. She was only glad of what he was doing. There were no regrets. She was too broad-minded to stop about creeds. She was sitting there meekly over by the wall now, her hands folded quietly in her lap, tears of joy in her eyes. She too had seen Ruth Macdonald and was glad, but she wondered who the tall captain by her side might be.

It happened that Cameron was the only person uniting by confession at that time, for the quarantine had held him beyond the time the pastor had spoken of when so many were joining, and he stood alone, tall and handsome in his uniform, and answered in a clear, deep voice, "I do!" "I will!" as the vows were put upon him one by one. Every word he meant from his heart, a longing for the God who alone could satisfy the longings of his soul. He thrilled with strange new enthusiasm as the congregation of church members were finally called to rise and receive him into their fellowship, and looking across he saw Ruth Macdonald again and his beloved Captain LaRue standing together while everybody sang:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

But when the bread and the wine had been partaken of, the solemn prayer of

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dication spoken! when the beautiful rvice was over, and the rich tones of e organ were swelling forth, he sud- nly felt strange and shy among all at crowd of people whom he knew by ght only. The elders and some of the her men and women shook hands with m, and he was trying to slip away and d his mother, when a kindly hand was id upon his shoulder. There stood the ptain with Ruth beside him, and such warm handshake of welcome into the urch!

"I'm so glad," said the captain, "that u have taken this step. You will ver regret it, Cameron. It is good at we can be of the same company re if we have failed in other ways." hen turning to Ruth he said:

"I didn't tell you, did I, Ruth, that ve failed in trying to get this man ansferred to my division? I did every- ing I could, but they've turned down y application flatly. It seems like upidity to me, for it was just the place e was most fitted for; but I guess it's ecause he was too much of a man to ay in a quiet sector and do such work. f he had been maimed or half blind hey might have considered him. They eed him in his present place, and I am he poorer for it."

There was a glow in her eyes as she ut her hand in his and said simply, I'm glad you're one of us now," that armed his heart with a great gladness.

"I didn't know you were a member," e said wonderingly.

"Why, yes, I've been a member since was fourteen," she said, and suddenly e felt that he had indeed come into a oly and blessed communion. If he ad not yet found God, at least he was tanding on the same ground with one f His holy children.

That was the last time he got home efore he sailed. Shipping quarantine was put on his company the very next week, the camp was closed to visitors, nd all passes annulled. The word ame that they would be going over in a ew days; but still they lingered, till the ays grew into three weeks, and the spring was fully upon them in all its beauty, touching even the bare camp with a fringe of greenness and a sprinkle of wild bloom in the corners where the clearing had not been complete.

The letters had been going back and forth rather often of late, and Cameron had walked to the loneliest spot in the camp in the starlight and had it out with himself. He knew now that Ruth Macdonald was the only girl in all the world to him. He also knew that there was not a chance in a thousand that he could ever be more to her than he now was. He knew that the coming months held pain for him; and yet he would not go back and undo this beautiful friendship, no, not for all the pain that might come. It was worth it, every bit.

He had hoped to get one more trip home, and she had wanted to see the camp; had said that perhaps when the weather got warmer she might run down some day with his mother; but now the quarantine was on and that was out of the question. He walked alone to the places he would have liked to show her, and then with a sigh went to the telephone office and waited two hours till he got a connection through to her house, just to tell her how sorry he was that he could not come up as he had expected and take that ride with her that she had promised in her last letter. Somehow it comforted him to hear her voice. She had asked if there would be no lifting of the quarantine before they left, no opportunity to meet him somewhere and say good-by, and he promised that he would let her know if any such chance came, but he had little hope, for company after company was being sent away in the troop trains now, hour after hour, and he might be taken any minute.

CHAPTER XIII

ONE day Cameron called up Ruth Macdonald and told her that, greatly to the surprise of the men, the next Saturday and Sunday the camp was to be thrown open to visitors, and if she could come down with his mother he would meet them at the Hostess House and they could spend the day together. Ruth promptly accepted the invitation and promised to arrange it all with his mother and take the first train down Saturday morning. After he had hung up the receiver and paid his bill he walked away from the telephone headquarters in a daze of joy. She had promised to come! For one whole day he should have her to himself! She was willing to come with his mother! Then as he passed the officers' headquarters it occurred to him that perhaps she had other interests in coming to camp than just to see him, and he frowned in the darkness and his heart burned hot within him. What if they should meet Wainwright! How the day would be spoiled!

But when the Saturday morning came and he went down to the station there stood his sworn enemy in a group waiting for a train to Philadelphia.

"Yes, I got special leave for three days!" his loud pompous voice proclaimed, and Cameron slid back into the station again to study a time table and quietly rejoice until the north-bound train came by and cleared the platform, fifteen minutes before the south-bound train arrived.

It was a glorious golden spring day when Ruth and Mrs. Cameron stepped from the train and looked bewilderedly about them at the swarm of uniforms and boyish faces, looking for *the one.* It seemed that they walked through a long lane lined with soldiers, held back by a great rope, each with an air of sad expectancy upon him, a silence that showed the deep realization of the parting that was soon to be. Deep disappointment was growing in many faces because the expected one had not arrived. Ruth's throat was filled with oppression as she looked about her and suddenly felt the grip of War, and saw that all these thousands were bearing this bitterness of parting, perhaps forever. Death stalking up and down a battlefield, waiting to take his pick of them. That was the picture that flashed before her shrinking eyes.

It was almost like a solemn ceremony, this walking down the lane of silent waiting soldiers, to be claimed by their one. It seemed to bring the two young people nearer in heart than they had ever been before, when at the end of the line Cameron met them with a salute, kissed his mother, and then turned to Ruth and took her hand, with an earnest look of deep pleasure.

He led them up under the big trees in front of the Hostess House while all around were hushed voices and teary eyes. That first moment of meeting was the saddest and the quietest of the day with everybody, except the last parting hour when mute grief sat unchecked upon every face, and no one stopped to notice if any man were watching, but just lived out his real heart self, and showed his mother or his sister or his sweetheart how much he loved and suffered.

That was a day which all the little painted butterflies of temptation should have been made to witness. There were no painted ladies coming through the gates that day. This was no time for friendships like that. Death was calling, and the deep realities of life stood out and demanded attention.

The whole thing was unlike anything Ruth had ever witnessed before. It was a new world. It was as if the old conventions which had heretofore hedged her life were dropped like a garment, revealing life as it really was, and every one walked and was unashamed, because the great sorrow and need of all had obliterated the little petty rules of life. Small passions were laid aside while hearts throbbed in a common cause.

Cameron waited on them like a prince, seeming to anticipate every need and smooth every annoyance. He led them away from the throng to the quiet hillside above the camp where spring had set her dainty footprint. He spread down his thick army blanket for them to sit upon, and they held sweet converse for an hour or two. He told them of camp life and what was expected to be when they started over, and when they reached the other side.

His mother was brave and sensible. Sometimes the tears would brim over at some suggestion of what her boy was soon to bear or do, but she wore a smile as brave and tender as any saint could wear, and the boy saw and grew tender over it. A bird came and sang over their heads, and the moment was sweet with springing things and quiet with the

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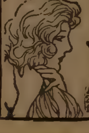

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brooding tenderness of parting that hung over the busy camp. Ruth had one awful moment of adjustment when she tried to think how her aunt Rhoda would look if she could see her now; then she threw the whole thing to the winds and resolved to enjoy the day. She saw that while the conventions by which she had been reared were a good thing in general, perhaps, they certainly were not meant to hamper or hinder the true and natural life of the heart.

Cameron had them over the camp by and by, to the trenches, the practice, the camouflage, the walls and bridges and all the paraphernalia of war preparation. Then they went back to the Hostess House and stood in line to get dinner. As Cameron stood looking down at Ruth standing in the crowded dinner line in that democratic way which was the only way there was, it came over them both how strange and wonderful it was that they two, who had seen each other so little in their lives and who had come from such widely separated social circles, should be there together in that beautiful intimacy. It came to them both at once and flashed from one pair of eyes to the other and back again. Cameron looked deep into her thoughts then for a moment to find out if there was a shadow of mortification or dismay in her face, but though she flushed consciously her sweet true eyes gave back only the pleasure she was feeling in her real enjoyment of the day. Then instantly each of them felt that another crisis had been passed in their friendship, another something unseen and beautiful had happened that made this moment most precious, one never to be forgotten, no matter what happened in the future, something they would not have missed for any other experience.

As it began to appear during the afternoon that the company would not go out before the morrow Mrs. Cameron showed a desire to be near the camp over Sunday. Ruth quickly assented, and it was arranged by telephone that they should be taken care of at the little Salvation Army headquarters just outside the camp for the night and return in the morning. Ruth entered into the plans eagerly, and put aside all the mother's protests on her account. What if the accommodations were not luxurious? What if they were even somewhat in the nature of a hardship? Wasn't it worth it all? Of course they would stay! So they stayed, and came back the next day for more beautiful converse.

Sunday afternoon Mrs. Cameron went into the Hostess House to lie down in the rest room for a few minutes, and sent the two young people off by themselves. Cameron took Ruth to the log in the woods and showed her his little Testament and the covenant he had signed there, and they opened their hearts together about the eternal things of life. Shyly at first, and then with the assurance that sympathy brings, Cameron told her that he was trying to find God, and Ruth said she would pray for him, although she had seldom until lately done very much real praying for herself.

It was a beautiful hour wherein they traveled miles in their friendship; an hour in which their souls came close while they sat on the log under the trees with long silences between their talk.

It was whispered at the barracks that evening at five when Cameron went back for "Retreat" that this was the last night. They would move in the morning surely, perhaps before. He hurried back to the Hostess House where he had left his guests to order the supper for all, feeling that he must make the most of every minute. Passing the Officers' Headquarters he heard the raucous laugh of Wainwright, and caught a glimpse of his fat head and neck through a window. His heart sank! Then Wainwright was back! They *must* surely be going that night then, and he must have been sent for!

He fled to the Hostess House and was silent and distraught as he ate his supper. Suppose Wainwright should come in while they were there and see Ruth and spoil those last few minutes together! The thought was unbearable.

Nobody wanted much supper, and they wandered outside in the soft evening air. There was a hushed sorrow over everything. Even the roug soldiers were not ashamed of t Little faded mothers clung to big b sons, and their sons smoothed their hair awkwardly and were not ashar A pair of lovers sat at the foot of a hand in hand and no one looked at th except in sympathy. There were p ings everywhere. A few wives little children in their arms were wri down hurried directions and recei a bit of money; and most desolate o was the row of lads lined up near station whose friends were gone, hadn't come at all, and who had noth better to do than to stand and end the woe of others.

"Couldn't we walk out of cam asked Ruth suddenly. "Must we go that awful trolley? Last night ev body was weeping. I wanted to w too. It is only a few steps from end of camp to our quarters. Or is too long a walk for you, Mrs. Cameron

"Nothing is too far tonight so I m be with my boy one hour longer."

"Then we must start at once," s Cameron. "There is barely time reach the outskirts before the hour wh all visitors must be out of camp. It over three miles, mother."

"I can walk it if Miss Ruth car said the mother smiling bravely.

He drew an arm of each within own and started off, glad to be out Wainwright's neighborhood, gladder st to have a little longer time with the he loved.

Out through the deserted streets th passed, where empty barracks we being prepared for the next draft m past the Tank Headquarters and colored barracks, the storehouses, a more barracks just emptied that afte noon into troop trains; out beyond t great laundry, and on up the cinde road to the top of the hill and the end the way.

There at last, in sight of the militar police pacing back and forth at the en trance to camp, with the twinklin lights of the village beyond, and long wooded road winding back camp, they paused to say good-by. Th cinder path and the woods at its edg made a blot of greenish black against blue and silver stormy sky. The su was setting like a ball of fire behind th trees, and some strange freak of its ray made a golden cross resting back diago nally against the clouds, its base buri among the trees, its crossbars risin brilliant against the black of a thunde cloud.

"Look!" said Ruth. "It is an omen!" They looked and a great wonder and awe came upon them. Th cross!

Cameron looked back and then down at her and smiled.

"It will lead you safely home," she said softly and laid her hand in his. He held her fingers close for an instant and his eyes dared some of the things his lips would never have spoken even if they had been alone.

The military police stepped up:

"You don't have to stay out here to say good-by. You can bring your ladies into the station right here and sit down. Or if they are going into the village you may go with them, comrade. I can trust you to come back right away."

Cameron turned and saluted.

"I thank you!" he said. "That is the kindest thing that has happened to me at this camp. I wish I could avail myself of it, but I have barely time to get back to the barracks within the hour given me. Perhaps—" and he glanced anxiously across the road toward the village, "Could you just keep an eye out that they reach the Salvation Army hut all right?"

"Sure!" said the big soldier heartily. "I'll go myself. I'm just going off duty and I'll see them safe to the door."

He stepped a little away and gave an order to his men. So the mother and Ruth said good-by and watched Cameron go down the road into the sunset with the golden cross blazing above him, as he walked lower and lower into the shadow of the dark woods and the thunder cloud. But brightly the cross shone above him as long as they could see, and just before he stepped into the darkness where the road turned he paused and waved his hat, and so passed out of their sight.

To be continued

Relief Workers for the Near East

T A recent meeting of the American Committee for Armenian and Syrian Relief, reports were preted telling of the progress of the it life-saving campaign among the lions of sufferers in the Near East. iouncement was made by the Chaira of a gift of $15,000, representing tributions from readers of the istian Herald, to be applied in nediate relief in the localities of atest suffering.

he great ocean steamship Levian, once the Vaterland of the Gerns, has had a checkered career and carried many men on many mis. None, however, is nobler or has on a kindlier errand than the nenian and Syrian relief expedition ch, 250 strong, sailed from New k harbor on Saturday, February 15. ree other ships have already carried r a large body of workers and sup, most of whom sailed on the isacola. A group of men and women ind exclusively for Syria left on the France, February 18.

nteresting is the personnel who will ry on this humanitarian and selfrificing enterprise of aiding the rving and cruelly persecuted subject es of the Near East. Nine members the committee are in control of the edition. Dr. James L. Barton, Dr. inley White, Dr. George Edward ite and Walter George Smith are ong the number.

Experienced and devoted workers, efly women, sailed on the Leviathan. st of the men have gone ahead with y or more motor trucks and a large mber of Ford cars, gasoline and supes to prepare the way and to carry the plans of the committee for mediate relief work in the Near East. hen the Leviathan reaches Brest, ance, the Armenian and Syrian comssion will either embark on a British nsport for Constantinople, or will ss the continent in special trains. e Greek Government has also promd a ship which the workers may or y not use upon arriving at Brest.

The relief expedition on the Leviathan ludes sixty Red Cross nurses, twenty ysicians, several laboratory assistants d bacteriologists, forty missionaries, specialists in agriculture, reconstruction aids, expert psychologists experienced with backward children, relief workers, kindergartners, journalists and writers. Two girls' colleges are represented by the Smith College Unit and the Wellesley College Unit. Each college is supporting five girls and is also raising funds for the support of the expedition.

The American Women's Hospital Unit of the Near East is sending five doctors and full equipment. Four Mennonite members are being sent at the expense of the Mennonite Relief Association. This makes a total of ten Mennonites engaged in the relief work.

One million dollars' worth of material was donated by the Red Cross. It consists of the complete equipment for fifteen hospitals, X-ray, electric light, medicines, bandages, surgical supplies —in fact, the standard Red Cross hospital outfit, with additions made necessary by special conditions in the Near East.

A worker who left on the Leviathan is Miss Elaine E. Van Dyke of Princeton, N. J., a daughter of Dr. Henry Van Dyke, formerly United States minister to the Netherlands.

Dr. James L. Barton of Boston, chairman of the Committee for Relief in the Near East, left New York several weeks ago and is well on his way to Constantinople. With him are Dr. George W. Washburn of Boston; Dr. U. H. T. Main, president of Grinnell College, Grinnell, Iowa, and Arthur Curtiss James. Dr. Barton is the author of many books on the missionary situations. He has been seven years in Harpoot, Turkey, and is closely interested in the Armenian cause. Dr. Barton is the pioneer; following him and heading the expedition on the Leviathan is Dr. George E. White, former president of Marsovan College in Armenia.

The missionaries, relief workers and physicians will be sent to the following cities in Asia Minor, Armenia, Mesopotamia, Syria and the Caucasus; Smyrna, Brousa, Angora, Konia, Cæsarea, Tarsus, Marsovan, Adana, Trebizond, Der-el-Zor, Jerusalem, Bagdad, Mosul, Urumia, Tabriz, Erivan, Tiflis, Batum, Soubilak, Bitlis, Harpoot, Mardin, Urfa and Van.

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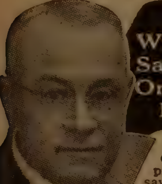

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The Housemothers' Exchange

By MARION HARLAND

I TAKE real pleasure in endeavoring to meet the desires of the writer of the following letter:

"May I ask you some questions about cake-making? I shall be most grateful to you for any advice along this line. I follow recipes closely, but my cakes and cookies are always *so* dry and coarse-grained! I use none but the best flour. Is it a good plan to beat the whites and yolks separately and add the whites last? I have always beaten the eggs together and added, after creaming, butter and sugar. In short, what is the secret of cake-making?

"Now with regard to icing for cakes. I think a boiled icing too dry for a layer cake. I have eaten soft, white, delicious filling in such, but do not know what it is, or how it is made. Can you tell me? Now just one more question: Can you tell me how to make a good bread stuffing? Should the bread be soaked in water or just dampened before using? I cannot make good bread stuffing."—Edith P. (*Iowa*).

Each of your queries is pertinent, and all have perplexed the novice in cake-making. I therefore recognize their importance and reply briefly yet as fully as is consistent with our prescribed space.

You are wise in using the very best brand of flour. It is well after sifting, to set it in an open oven for perhaps five minutes, stirring often to make sure that it is perfectly dry. This is expedient in damp weather. Then let it cool. Sift again just before adding to the rest of the prepared ingredients, and, should the recipe call for baking powder, sift this in twice to insure thorough blending with the flour.

1. It is best to beat whites and yolks separately. The yolks must be perfectly smooth and the whites a standing froth stiff enough to cut with a knife.

2. Having the materials within easy reach, including the sifted and dried flour, begin active operations by rubbing butter and sugar to a cream. Stir and beat until the mixture is really "creamy" throughout. If you can secure an assistant to have the eggs beaten just in time, let the yolks go now into the creamed butter and sugar and whip in swiftly with upward strokes. If spice or liquid flavoring be used this is the time for adding these.

Without the loss of a minute add, alternately, a big spoonful of the stiffened whites and a handful of the sifted flour. A large wooden spoon is best for this purpose. Beat in fast and with deep dips to drive the air clear down to the bottom of the batter. And let every stroke count. Long beating toughens cake batter. Mix faithfully and whip (not pound) the delicate mixture. As soon as it is light and smooth, put into lightly buttered molds and bake. Cover with what is known as "butcher's paper," which is both light and stiff. Leave this on until the batter has risen to double the original bulk. Then remove the papers and brown—*not* burn! Scorched cakes are inexcusable. To avoid this the oven should be at a steady heat. If too hot, the cake will be streaked unevenly.

A Little Lesson in Life

RECENTLY a shade refused to work properly. Examination revealed the end of the roller wrapped with ravelings and one of the spring's small catches slipped so as to render the whole useless. It took but a few minutes to free the entangled end and adjust the catch. The roller was then doing duty as well as ever.

Most of us experience a sense of gratification when we overcome a difficulty, though trifling in itself. But to some there is a truth concealed in these every-day affairs. An instance like that just mentioned reminds us how easily individuals are put out of service. The ravelings of life accumulate all too fast; just little things easily removed, but unnoticed until their usefulness is threatened.

It needs but the touch of His hand to make such lives again effective. The catch in the curtain was impaired only from lack of proper connection with the main spring. Even so lives jostled out of their relations with the divine forces delay God's purposes.

We recall at this moment a familiar song which, with slight changes, suits our thought:

Though at times we're tired of the toil-
    some road,
  And for days of ease we pine,

let us be glad—

That He draws us back to duty's track
  By the touch of his hand divine.

E. T. F.

Uses for Old Shades

THIS is the time of year when housekeepers are asking themselves which shades and draperies must be discarded when taken down in the coming spring housecleaning, and replaced by new ones. The thrifty housekeeper, however, will find good use for the old shades. Let us see what she may do with them:

Portions of old shades are often good enough to be used at the small pantry windows.

Worn-out shades may also be used to provide darkness for preserves which are stored on open shelves in the cellar; preserves keep better in the dark, and many housekeepers hang old shades to the shelf above that which holds the glasses and jars, drawing them down as a screen.

The stiff, canvas-like material of shades makes an excellent covering for a low bed-screen to shield the child at night from a light, or to ward off drafts from the little sleeper.

When boiled, old shades make strong rags, which can be used for rag rugs and carpets. Indeed, white and écru linen shades, when boiled, ironed and hemstitched, or embroidered in simple scalloping, make very pretty bureau covers and supper cloths. L. A. K.

Best Foods for Little Children

WHAT are the best foods for tots from four to eight years old?

This question is perplexing more than one mother, and to be able to answer this legitimate query the workers in foods at the New York State College of Agriculture have been giving much thought.

For children from four to eight years of age it is suggested that four meals are desirable. For breakfast stewed fruit, cereal with whole milk or thin cream, or bread and milk; and, when possible, an egg may be served. For a mid-morning meal milk with a thin slice of bread and butter is adequate.

The dinner may consist of a lightly cooked egg, spinach or peas or string beans, mashed baked potato or boiled rice, and stewed fruit or a light pudding.

A well-cooked cereal with thin cream, milk to drink and stewed fruit, make an acceptable supper. A lightly cooked egg, bread and butter, milk to drink, and a baked apple are likewise desirable for the evening meal.

Suggestions

The best spring tonic is plenty of vegetables, preferably fresh ones, in the diet.

One way to make stockings wear longer: Buy stockings long enough for your feet.

Employ thy time well if thou meanest to gain leisure; since thou art not sure of a minute, throw not away an hour.—*Poor Richard, 1758.*

The most satisfactory wall paper is that which is least conspicuous. It should lie quietly on the wall, not shout for the attention of any one who enters the room.

Many have sung the praises of adhesive tape. Scarcely less useful is the ordinary gummed brown paper tape which is used in stores for sealing packages. For many purposes it is better than the adhesive tape and costs much less.

◆

There's a lot of good in the world which some people refuse to see, and a lot of bad which some are good enough not to see.

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What You Sho

I TEACH you ho
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rectly, give you gr
abundant vitality—co
to undertake and to do t
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to normal—all in your own h
In a few weeks, you can su
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It's easier to be well than sick, when you know how.
If you are troubled with of the following, or any ailments, write me.

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My 16 years' work has won the endorsement of leading physicians.

What I have done for 87,000 women I can do for *you*. Write me. Your letter will be held in absolute confidence, and you will be under no obligations. Write today, before you forget. I will gladly send you my illustrated booklet telling how to stand or walk correctly, *free.*

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You know how you often feel at the end of a hard day of household duties—tired back muscles, and perhaps a wrench from heavy lifting, a cut from a butcher-knife, or a severe bruise.

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THE ANTISEPTIC LINIMENT

will give immediate relief. It is an efficient antiseptic liniment which penetrates quickly and is healing, cooling and soothing. If used on cuts it prevents infection as well as heals.

Invaluable for sprains, swellings, cuts, pains and wounds.

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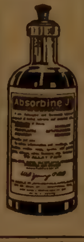

These Club Feet Made Straight in Four Months

Annabell Williams was born with Club Feet. After other treatment had failed, her mother brought her to the McLain Sanitarium, January 17, 1916, at 11 years of age. Four months later they returned home—happy. Read the mother's letter.

"I took Annabell home, on May 19, 1916, with two straight and useful feet. Today she runs and plays as any child. We can't say enough for the McLain Sanitarium and will gladly answer all letters of inquiry."

Mrs. Morgan Williams, Higbee, Mo.

This deformity was corrected without plaster paris or general anaesthesia.

FOR CRIPPLED CHILDREN

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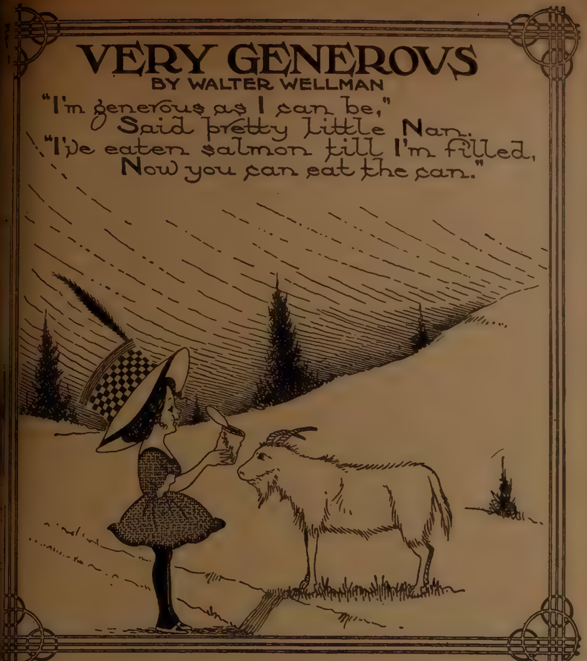

VERY GENEROUS
BY WALTER WELLMAN
"I'm generous as I can be,"
Said pretty Little Nan.
"I've eaten salmon till I'm filled,
Now you can eat the can."

Making Christian Unity Practical

AS A RESULT of a number of conferences, both among the ministers and the laity of several denominans, concerning the institution of restructive activities among the rening soldiers, a popular movement now on foot for the opening of social vice houses in various parts of the y of Philadelphia, through the coeration of churches.

It is admitted by the pastors of the ferent Protestant denominations that e question of dealing with the men o have been in camps at home or road is a serious and difficult one beuse of the new and very liberal ideas ich they have acquired as a result of eir military life and the radical breakg away from old conventionalities and ditions.

Most of the churches have offered to operate in the interest of the boys and establish under church auspices welluipped social centers, where the physl as well as the moral good of the men n be promoted. In keeping with the erality of the young war heroes, the urches have agreed to forget denomational lines to accomplish a common od, and the fine distinctions of theogical differences will be overlooked in effort to bring the boys under proper ligious influences.

What seems to be the first practical sult of the new movement in Philadelia is taking form in the establishment a large social settlement "on the ll," the neighborhood between Market reet and Girard Avenue and Broad reet and the Schuylkill River. The oneer in the movement is Rev. William . Berg, pastor of the Central-Congreational Church, Eighteenth and Green reets, who some weeks ago asked the operation of the ten "churches on the ll," comprising St. Matthew's Lueran, Central Congregational, Fifth aptist, St. Matthias's Episcopal, Cenal North Broad Street Presbyterian, rinity Methodist, First Moravian and hrist Memorial, all of which agreed to elp in the new project.

The "churches on the hill" have for hirty years been affiliated in a friendly ay for the uplift of the moving population of the district, and the pastors ledged their efforts to the establishent of a service house in which they ould all combine for the care of the reurning soldiers. It was agreed that ecause of the enormous expense reuired to erect a building it would be necessary at first to use one of the churches for the desired center, and Olivet Covenant Presbyterian Church, Twenty-second and Mount Vernon Streets, was chosen as the most convenient location.

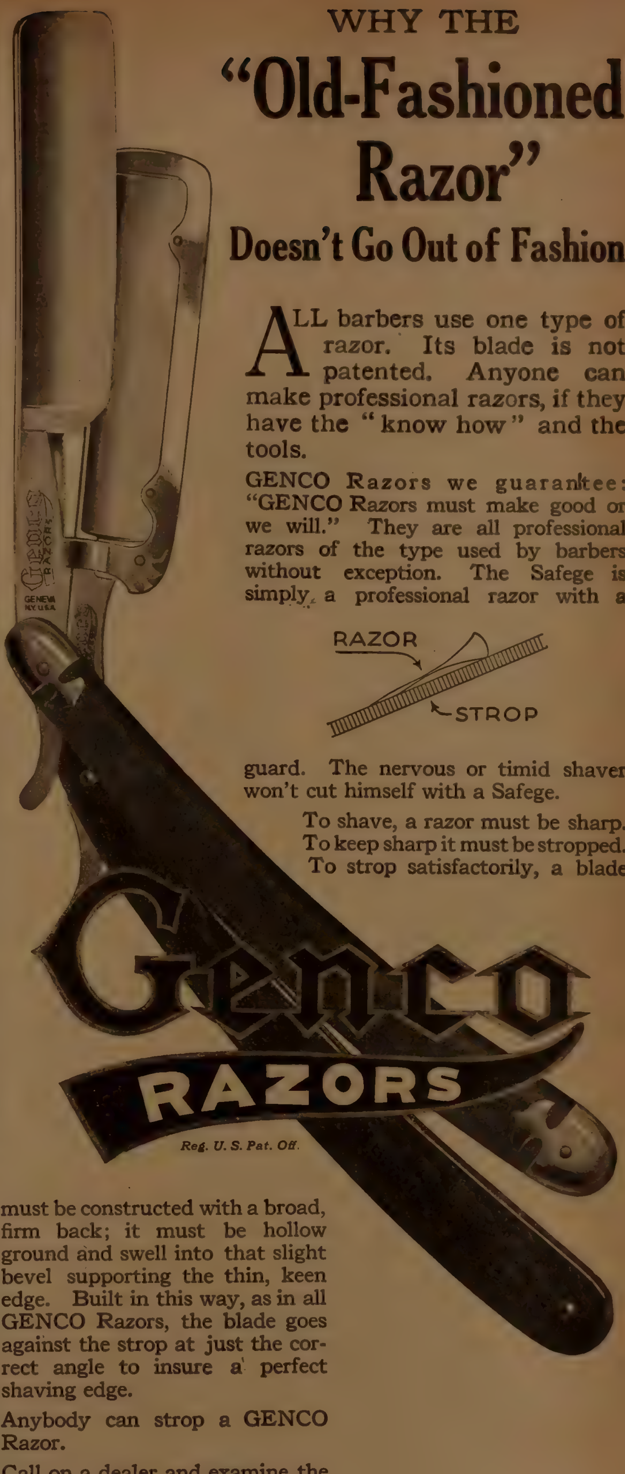
The new service house, which will soon be in course of operation, will be in the center of a neighborhood where such an institution is badly needed. It is crowded with boarding and rooming houses, and the churches have little opportunity of getting or keeping in touch with the transient population. According to Dr. Berg, who has made a careful survey of the district, the young people, many of them coming from outside the city, often live in squalid quarters where they have no way of entertaining, and their hours of recreation are consequently spent on the streets or in some cheap house of amusement, saloon or club.

The new settlement will be equipped in the most modern manner and will be so arranged that there will be ample room for the entertainment of women. It will be under joint direction of the "churches on the hill," which will pledge the necessary funds for the opening expenses.

◆

A Historic Spot in France

IN THE little city of Nevers, which boasts a pretty and modern municipal opera house and an ancient cathedral of imposing spire and nave, there stands snugly sheltered in a narrow street, crowded with traffic, a quaint Protestant chapel. The parishioners are the descendants of those Huguenots who met their death at the instigation of the Medici. The history of these events is familiar to most readers and especially to those who know the one historical novel Balzac wrote—"Catherine de Medici." As a fact, the first signals for the St. Bartholomew massacre were sent forth from this area surrounding Nevers. In addition there is also in the city an old Masonic building of the same period, afterward used as a torture chamber. As an enduring memory and labor of love, the Masonic soldiers of the Allies in this area, with the permission of the parishioners, have arranged to place stained-glass windows in the ten openings of the little church. Five thousand francs have already been subscribed for this purpose. PERCY WEADON.



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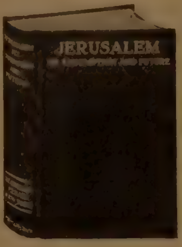
IT IS only now that the real story of the Redemption of Jerusalem can be told, and it is that story which the Christian Herald presents in the book entitled “Jerusalem—Its Redemption and Future.” It tells the story of conditions in the Holy City before the War. In vivid detail it relates the experiences of the people during the years of the War itself up to the present time.



Like the Unfolding of a Vast Drama

THE book reads like the unfolding of a vast drama, one of the grandest ever known. Mme. Ben Yehudah, a talented native author, tells of the sufferings and the persecutions of her people; how they were beaten, plundered, exiled and martyrized; how they found refuge in cellars and caves; and how even the Turkish abuses were outdone by the brutality of the Germans. In a wonderful chapter she tells of the sudden liberation. On the eve of Hanucca, the anniversary of the “Feast of Lights” (commemorative of the first great Deliverance of the Israelites) while all were praying and dreading lest they should not live to see the light of another day, there was a sudden burst of jubilation from men and women who ran in from outside the city walls, shouting: “Hosanna! Hosanna! The English have come! We are saved!” Out they swarmed, like rats from their holes. The troops were marching in with General Allenby at their head, and the people, old and young, were weeping, shouting and singing for joy. It is a story from the pen of this gifted woman which will thrill the reader at the thought of God’s wonderful manifestation in behalf of his ancient people.

But, as the book shows, the redemption is not confined to Palestine, but includes all the Bible lands: Syria, Armenia, Arabia, Mesopotamia, the old country of the patriarchs, and even the “Eden Land”—the cradle of the human race.

The Garden of the World

PROF. EDGAR J. BANKS, one of the contributors, tells of the great changes in the Eden country, which are destined to make it literally the “garden of the world.” Lieutenant Colonel J. S. Wardlaw Milne, of the British service, who has traveled all over Mesopotamia, tells how Germany’s great scheme of creating an Eastern empire in the Bible lands was thwarted, and the Berlin-to-Bagdad project brought to sudden failure. Professor Kemper-Fullerton, a most charming writer, has a wonderful story of events in Jerusalem up to a few months before capitulation. It reads like a romance, yet is reality itself. His story of the Christmas Eve, spent by a company of American and British exiles before sailing, is delightfully told. Professor George L. Robinson, who has personally visited twenty-five out of the thirty-four Jewish agricultural colonies in Palestine, including also Edom and Mount Seir, tells of the wonderful development in all of these places, and foreshadows the brilliant agricultural future of the entire Holy Land, under Allied protection, in the near future.

Fulfilment of Divine Promise

By Bible readers generally, and especially by all who believe in the fulfilment of the divine promise for the restoration of God’s people to their ancient land “in the latter days,” the book will be greatly prized. It is a volume which should be in the possession of every Christian man and woman in America, as it is splendidly illuminative of the fulfilment of God’s pledge which is being brought about in a remarkable way in our lifetime. We have only hinted at a few of its attractive features. The book is illustrated with photographs by the contributors, all of which are of especial interest. We consider it on the whole the most timely book the Christian Herald has issued in many years.

Palestine to Be Preserved

MR. JOHN H. FINLEY, of the American Red Cross Commission in Palestine, has made a very enlightening statement with respect to the program for the future of the Holy Land. In that statement, which is given in this book, Dr. Finley explains that his suggestions as to Palestine are:—

> **1. That Palestine, now redeemed and held in trust by western civilization, be not entrusted to any single nation, race or creed, but be preserved by an international agreement and by international guarantees as a monument to the civilization of the Occident.**
>
> **2. That Palestine, because of its relation to modern civilization, is too precious a conquest to leave to future risks.**

In the Holy Land at present affairs are administered by a remarkable group of scholarly, conscientious, able men. General Allenby has picked for this work at the outset men of whom Christianity may be proud. Dr. Finley tells of an impressive meeting with the Grand Mufti of Jerusalem, one of the most interesting religious personalities in the world today. This is what he said to Dr. Finley:

> **“No one can dispute the fact known to God and confirmed by your noble history, oh citizens of America, that out of compassion and charity He created you, to do good to humanity, and has through you always accomplished good work, keeping you innocent of all evil doing.**
>
> **“On behalf of these in general, and of Moslems in particular, I burn incense on the altars of gratitude, and pray the great God to make you a good reward, defend you from every evil, make your benevolent undertakings successful and hasten the days of peace which we all await impatiently.”**

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Israel Warned Against Comprom

International Sunday School Lesson for March 23

Joshua 23 : 1 to 24 : 28

Dangerous Company

By Rev. George D. Allison, Ph.D.

ONE by one the great leaders of mankind pass on, but God’s work goes forward still. Already we have come to Joshua’s last advice to the people whom he had shepherded so faithfully. When we begin to read we are reminded of the last words of other men who have been considered influential in the affairs of nations. We are reminded of Washington’s Farewell Address, and as we see the burden of Joshua’s warnings we are reminded of what the Father of his Country said to us about entangling alliances. In the unsettled conditions of the ancient world, it was as important for the Hebrew nation to avoid the contaminations of idolatry and polytheism as it was for the United States at the outset of her career to avoid dealings with monarchies and autocracies. The children of Israel were a people with a great spiritual mission and a unique religious program, and the affiliations of their neighbors were such as to threaten to corrupt the religion of Jehovah again and again in history. Just so America remained aloof and separate from the discordant and rival powers until now the time has come for universal democracy and open diplomacy, when the League of Nations can adopt America’s policies as their own.

The Perils of Success

The first thing we note in Joshua’s speech to the chieftains and elders of Israel is the emphasis on the perils of success! He seemed to feel that Israel well-established was more likely to compromise with Canaanitish idolatry and superstition than Israel embattled. And he was right. The very bitterness of the struggle had prevented intercourse, and the ideals of a desperate enemy are not often attractive to any one. But now with the coming of peace the Jews were coming into increasingly close relations with the heathenish remnants who survived the conquest. Joshua’s pronouncement recalls to us moderns the edict of General Foch against “fraternization” of the Allied soldiers with the German enemies during the armistice.

Just so the Christian who is successful in the things of this world is led into many associations that are capable of contaminating his life. There are perils of poverty of course, but they are more apparent and more threatening in aspect than the perils of riches. A rich Christian is tempted to steal in ways that are far more subtle than any the poor man meets. The poor Christian recoils from the temptation—“Should such a man as I steal?” The rich man sees dazzling opportunities to gain big sums in ways that Christ would classify under breaches of the eighth commandment. But his associates tell him they are entirely “within the law.”

In a similar way many a disciple of Jesus resists the influences for evil that are found in ordinary social life, but when he becomes socially successful and mingles with “high society” he begins to compromise on his convictions. This has been proved frequently in the case of drinking and gambling alike. Men, and women too, who never felt tempted to drink the intoxicants used by the poor felt constrained to partake of the fine wines served at the tables of the newly rich associates whom success had brought them. Men, and women too, who would never have gambled at cards in the days of their struggle for a living, felt it necessary “for the sake of their social position” to play bridge-whist for money in the smart set whose prestige they coveted.

“A Snare and a Trap, and a Scourge and Thorns”

These are vivid and varied metaphors that Joshua uses in pointing out the dangers of compromising with the people of the land. They sound like the virile speech of a real orator addressing a responsive audience. They sui subject, for no one ever deliber chooses bad company any more the wild bird seeks the snare of fowler. We drift into bad compar planlessly for the most part as the puts his head in the noose. We go the bait of gaiety or excitement in trap of evil influence, like the silly m after the cheese. Forewarned shoul forearmed, and the object of ins tion is to make men realize the da “Take good heed to yourselves Joshua’s wise counsel. “Watch step” is the Y. M. C. A. paraph of it on an illustrated poster in on the buildings frequented by boys young men, showing some of the gerous associations of the neigh hood. Our Golden Text is one of most striking instances of the supe ity of the Revised Version in conve Paul’s thought to us. “Evil com ionships corrupt good morals” is m forceful and more accurate than “ communications corrupt good m ners,” though both are true.

No Compromise

Whatever else a Christian is, h not a compromiser. He is a man thoroughgoing principles, and those principles of Jesus. In one of Ro velt’s farewell messages to the yo people of America, the great pat said, “Never be neutral between ri and wrong.” But right and wrong of come to us, not as abstract princip but embodied in the ideals and cond of different groups of men or wom The tendency of human nature is adapt one’s self to his company—“wl in Rome do as the Romans do.” D ing the whole history of Israel there a counter-current toward the Baal-w ship of the Canaanites. In the la period there was a powerful drift tow Hellenism. But the prophets who e bodied the best idealism of the Hebre always steadfastly resisted this comp mising propaganda.

Just so St. Paul, writing to Chr tians in Rome, the center of pag worldliness: “Be not conformed acco ing to this world, but be ye transform by the renewing of your mind.” Eve Christian a non-conformist! But takes courage to stand out against t seductive influences of environme the highest kind of moral courage. T is why we find Joshua passing on watchword given him by Moses at t beginning of his leadership in Isra “Therefore be ye very courageous Courageous to fight a cruel foe? longer was that necessary: courageo “to keep and to do all that is writt in the law.” Moral courage, which still the chief need of the young Chri tian convert and the chief requisite a statesman or a ruler of a nation.

Christianity’s Higher Code

We cannot leave this lesson witho remembering the contrast between th primitive Israelitish duty to suppre and ignore the inferior clans of the da and their ideas, and the great missio ary principle in Christianity which mo ifies all these truths and puts them on positive instead of a negative basis. Christian nation has the duty, now re ognized in the League of Nations, enlighten and uplift the weaker an backward races. One of the cardina principles in the Constitution of th League calls for the protection of th primitive peoples from slavery an drink, two evils which we found har enough to suppress in our own fair land

So it must be in the individual Chris tian life. It is not enough to be rigor ously uncompromising and aloof. It necessary also to go often into the mids of bad company with the definite pur pose, avowed to Christ alone, of trans forming it with the leaven of his Way As the missionary goes to idolatrou people not to be misled but to uplif others, so will the stay-at-home be liever be uncontented by a life that not overcome of evil, and will endeavo to overcome evil with good.

leligion and the League of Nations

Continued from page 298

fail to see what all men ought to seen long ago: armed peace is an nination. Universal conscription in of peace is a degradation. Swollen aments are a disgrace and menace. ation in arms, except when under ck, is a monstrosity. Exploiting ward peoples is a sin against Al- hty God. Scrambling for markets zones of influence is a demoralizing brutalizing game. A strutting pa- tism is anti-Christian. A selfish and ping nationalism is heathenish. An tiable greed for privilege and power he expense of others is of the devil. /e must exorcise this old spirit of d and domination. We must create hinery which will save us from nging again into the abyss. We st league the nations together. Po- al wisdom says so, the religious con- nce says so, common sense says so. hout a League of Nations we are osed to a recurrence of the same mity which has recently darkened devastated the world. Nay, the t war—if there be a next war—will ar worse than the last. Mankind is in possession of instruments by ch it can extinguish the light of hope. ilization has the apparatus in its d by which it can commit suicide. ry man who is awake to the situa- which now confronts us is saying his heart, "What shall we do to be ed?" The answer today is the an- which Simon Peter gave in the et of Jerusalem 1900 years ago: epent, and believe in Jesus Christ. ere is none other name under heaven en among men whereby we must be ed." Which being interpreted in the ech of our day means, "Change your nd. Give up your old ideas, your old als. Start out now in a new direc- n. Act on the principles which Jesus Nazareth has taught. Work them in your individual and collective Apply them to the problems of ur city and your nation and the whole rld, for it is only by the application of these principles of brotherliness and good-will, of unselfishness and willingness to serve, of readiness to cooperate and bear one another's burdens, and to make heavy sacrifices for the common good, that it is possible for humanity to escape its manifold distresses, and come into the peace and prosperity which a gracious God wishes his children to enjoy."

THE League of Nations is a political scheme, but the idea which lies at the heart of it is distinctively Christian. All the main things which it aims at are things which a good man can pray for, and which the most enlightened conscience can feel certain that heaven approves. Such a league can be created and maintained only by the spirit which it is the aim of religion to foster in men's hearts. Without the tempers and dispositions which religion builds up, the prosperity of such a league is clearly impossible.

The Church of God, then, has today a great opportunity and an imperative duty. The prophets and priests of organized religion should open their mouths boldly, and hearten the people to support their leaders in the pursuit of this glorious quest. When we move toward the political organization of the world, we are moving in the direction which the God of history has unmistakably indicated. We have bound individuals and cities and commonwealths together for the glory of God and the welfare of mankind, and now the hour has arrived when, for the sake of all the generations yet unborn, we are to try to bind together, by bonds which shall never be severed, all the nations of the whole earth. Who could deny that this would be an advanced step along the ascending and difficult way which it is ordained that humanity shall travel? Who could doubt that the political federation of the world would mark a new stage in the realization of the plan of God, who has created us, and who is the loving Father of us all?

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EV. HENRY G. C. HALLOCK, Ph.D., for twenty-two years a ssionary in China, who had already mpleted the first Concordance of the inese Bible, has set about the eparation of a Brief Dictionary of e Chinese Bible, an Abridged Chinese ncordance and a Chinese Topical xt-Book. He is calling them "The ace Three," in grateful commemora- n of the peace which God has sent nations. These books are to be leeve Editions," about the size of a tle New Testament, with soft cloth vers and printed on thin paper, with 400 or 500 pages each. The Sleeve Dictionary of the Chinese Bible will give information in brief form on all subjects and names found in larger dictionaries of the Bible. The Sleeve Concordance will give references to the most important passages of Scripture carefully selected from Dr. Hallock's large three-volume Concordance. The Sleeve Topical Text-Book will give principal texts relating to subjects in the Holy Scriptures. These little books are "for the journey," and will be so inexpensive that the poorest can afford them.

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Young People's Topics for March 23

The Epworth League on a War Footing

Epworth League Topic. Heb. 13:1, 2, 16; I Pet. 4:9, 10; Matt. 7:12

A NATION is on a war footing when every element of its population is ready for service anywhere, when every fighting man is armed and equipped, when every factory, every farm, every line of transportation is listed and its relation to the task outlined, when the whole nation is made a single unit, driving toward the goal of victory, when all individual preference, all single initiative is submerged in the one task.

The League is fighting in a great war. It seeks to make Christ victor in the hearts of men. When it is on a war basis no one will ask why. When a plan is decided upon no one will say, "I won't do it that way." But each will do his task in the appointed way, because he sees through to the end and trusts his leaders. It is on a war basis when its members are fully armed and equipped. The armor of a Christian is well known, but it must be worn by one who loves truth, and who will do right at any cost. A League is on a war basis when there are no idle corners in its field, no idle hands, no idle minutes. It is not easy to get a nation on a war basis; it took England nearly two years and America more than one. It means sacrifice, selflessness, willingness to be lost in the mass, to forget personal ambition, to bury old animosities, to strike hands with every cause and person fighting for the same end. War is intense action directed remorselessly to one end. When an army is on a war basis it is ready to go over the top, to go through to the end, and nothing matters but victory. That spirit will put a League on a war footing, nothing short of it will.

The Art of Building Character

Christian Endeavor and B. Y. P. U. Topics. I Cor. 3:10-17

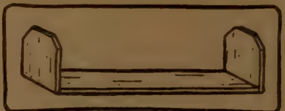
WE BUILD ourselves a house at our pleasure, we build character whether we will or not. But we must choose the materials of our building in either case. There is a type of character which the world recognizes as worthy of confidence. The man who has it finds no difficulty in securing employment. Opportunities seek him. This character is not born in a man; it is not bestowed on him; it is built day by day from childhood to maturity. It is founded on Jesus Christ, or on his teachings; it is built of truth, of sincerity, of enthusiasm for good, of hatred to evil, of faith, of sympathy, of that dependability that comes from the honest doing of the task whatever it may be, whether distasteful or not. The boy who slights his algebra, who slips through his French, who skims his science, may get marks, but his character will be marred. When the position opens which demands reliability, courage, and resource, he will stand aside for the fellow who did honest work. Birth, environment, friends, physical powers, all are materials in the building of character. And there is one sure plan, the plan of life laid down by the Saviour and the apostles, the plan of the Bible. There are no false specifications there, no weak members. A life built according to that plan will meet the storms and stresses of the world unshaken, it will stand ever more sturdily through the years, for character laid up with the cement of truth weathers all gales.

Frank's Book-Rack

FRANK'S seat at school was very near to his teacher's desk, and he often noticed that the line of books on his teacher's desk had a way of falling over because they were merely held together by paperweights at each end of the row.

"She ought to have a little book-rack," Frank said to himself one day when he saw the heavy dictionary push one of the paperweights away and the entire row topple over.

That afternoon, after school, he set about making a book-rack. This is how he did it: he took a plain piece of board from an old wooden box and sawed it down to measure 4 x 15 inches. Then he cut two smaller pieces, 4 x 5 inches, cutting the corners off one end of each of these pieces, and then nailed one piece at either end of the long piece.



As he happened to have some brown paint on hand, he used that on the rack, although any other dark paint or stain would serve the same purpose.

"What a comfort that will be!" said Frank's teacher as he gave her the pretty little book-rack, and Frank wondered why he hadn't thought of making one for her before.

LAURA A. KIRKMAN.

For the Girl Who Can Sew

THE girl who can do plain overhand stitching can make for her mother a new kind of window polisher which will be a great help at house-cleaning time. This is how she can make it:

Cut a piece of old flannel 18 x 18 inches square and hem it all around, as one would hem a table napkin.

Then put a man's large glove (right hand) on another piece of flannel and cut with scissors all around the glove, going between the fingers and thumb and around the wrist.

Now take the large flannel outline of a hand and pin it in the center of the hemmed square of flannel. Sew it to the square, around the edges, with overhand stitches, leaving only the wrist open.

When this is done, mother will be able to slip her hand into the flannel glove and polish her windows with the comfortable feeling that the cloth beneath her hand will not wrinkle up, as it does ordinarily.

L. A. K.

* * *

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MR. AND MRS. W. H. ROGERS.
Rathdrum, Idaho.

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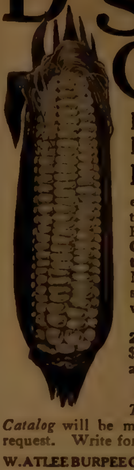

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my Ships for Commercial Busi- Chairman Edwin H. Hurley of United States Shipping Board on uary 17 asked for the release by the Department of 500.000 tons of ing which was to be rushed to itic seaports, for use on different routes, in the carrying of some ,000,000 worth of export cargoes up for lack of ships. The inability ip this merchandise was causing ht embargoes against new produc- and increasing unemployment.

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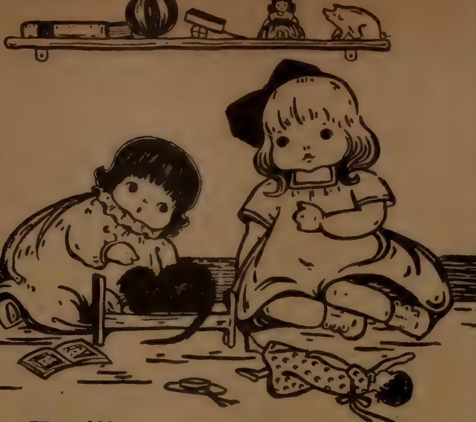

Our·Fluff's·a·gentle·pussy·cat
But·when·we·pat·her·fur
We·hear·a·growly·lion·noise
Deep·down·inside·of·her!

·Elizabeth·FitzHugh·

The Christian Herald Prayer League

All Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

"AND they said, Go to, let us build us a city and a tower, whose top may reach unto heaven." And thus the children of men with bricks for stone and slime for mortar sought to mount from their sordid earth to the glorious abode above. But God met their presumption with his omnipotence, and the building of the heaven-reaching tower of mud and bricks ended amid a confusion of tongues.

Thus is it always when men seek through worldly means to find out God. Every road to God but one ends in confusion. Jesus said, "I am the way." "Whatsoever ye shall ask in my name." We need no craft of hand or skill of mind to reach heaven and the haven of our souls. We need only humble faith and sincere acceptance of the truth of God. Having this, we shall not be confounded as we reach up to God, for the language of the faithful heart is universal.

K. B. asks prayer for divine blessing on a new line of work which seems to have providentially opened up.

A prisoner asks the prayers of God's people that if it be the Lord's will he may be delivered from his confinement and reunited with his wife.

Two members of the League—Miss A. J. C. and Mrs. H. E. W.—make the same request in almost the same words. Each asks that a burden which she has been carrying for a long time, and which is known only to her and God, may be lifted.

W. A. C. and J. B. H. ask prayer that the influenza plague may be stayed.

Mrs. O. T. asks prayer for what is now on many a mother's heart—that her son may find his place in the new adjustment of industry that will follow the return of our two million boys from their job in Europe.

Seventy-seven requests have been received for prayer for bodily healing.

Sixteen ask prayer for mental strength or restoration for themselves or friends.

Six ask prayer that friends or relatives may be delivered from the liquor habit.

Twenty-six ask prayer for spiritual blessing for themselves or others.

Nine wives ask prayer for the conversion of husbands; nine parents, for conversion of sons; three, of daughters; three persons ask prayer for the conversion of brothers; seven, for conversion of friends; and one for conversion of self.

Eight ask prayer for the restoration or improvement of sight; twelve, for restoration or improvement of hearing.

Sixteen ask prayer for divine guidance in financial troubles.

Ten ask prayers for the restoration of friendships or broken homes.

Fifteen ask prayers for the granting of various desires and needs.

Prayer is requested for revivals and reform in Brigham, Utah; Big Rapids, Mich. (that state may continue dry); Lockport, N. Y. (that an institution may be filled with the Holy Spirit); Hymera, Ind.; Van Etten, N. Y.; East Cayuta, N. Y.; Goldston, N. C.; Herrick, Ill.; Columbiaville, Mich.; Collins, Ind.; Akron, Ohio; North Leverett, Mass. (that an evangelist may find means to carry on his work); Melrose, Wis.

Acknowledgments of answered prayers have been received from Mrs. A. W., Brigham, Utah; N. S., Sanger, Calif.; E. B., Cranbury, N. J.; M. M., Gould Station, Que.; A. F. H., Galva, Ill.; Mrs. C. A. McF., Lacy, S. D.; Mrs. F. K., Sugar Grove, Ill.; Mrs. S. E. R., Hampden Sidney, Va.; Mrs. W. E. G., San Francisco, Calif.; E. M. E., Decatur, Ill.; J. W. K., Harlan, Ia.; Mrs. J. H., Fayette, Mo.; M. A. B., Hale, Mo.; M. H. G., Pulaski, Tenn.; A. R. N., Philadelphia, Pa.; X. Y. Z., Ballston, N. Y.; A. E., Richmond, Va.; Mrs. M. W., Enid, Okla.; E. L. D., Frederick, Pa.; A. P., Atkinson, Wis.; E. A. T., Brooklyn, N. Y.; Mrs. H. M. S., San Gabriel, Calif.; Mrs. A. L. M., Wausau, Wis.; Mrs. R. F. W., Strong, Me.; M. F., Covington, Ohio; Miss E. P., The Ridge, Ky.

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In the Dark
Houses of Parliament London

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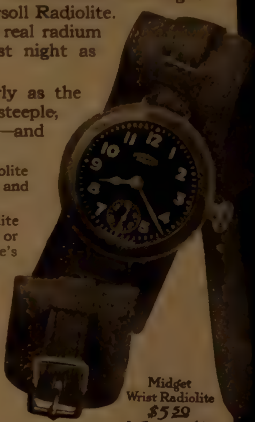

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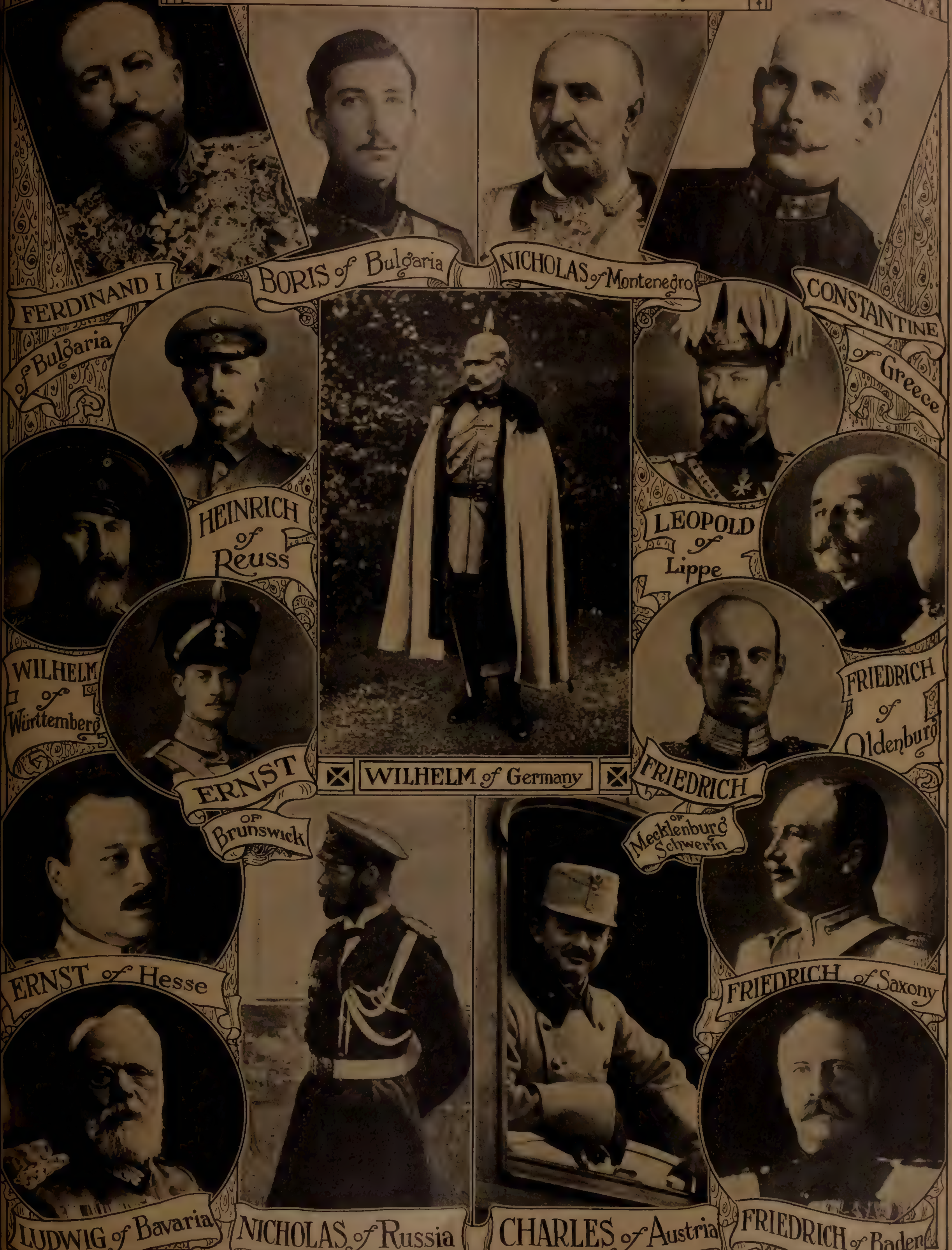
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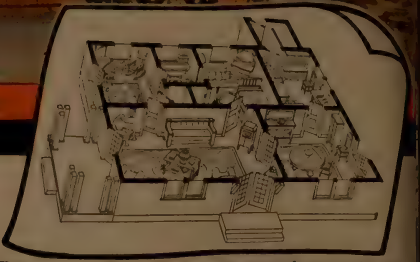
Aladdin Home



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Christian Herald

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NEW YORK, MARCH 22, 1919

THE WOODS AWAIT THE SPRING *Water Color by C. P. Rising*

The Spider and the Flies of Wall Street

BY DR. ORISON SWETT MARDEN

Famous Editor and Author of Man-Making Books

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

M. E. S., Dorchester, Mass. I am somewhat troubled about this problem: I get hungry to hear a good sermon that will give me a clear vision of Jesus Christ and my duties toward him. You will say I can find that in my Bible, and so I can; but I am anxious to know how humans are working it out in 1919. I belong to a church, so I go and listen, and what do I get? Mostly some eloquent appeal for this or that drive, this or that movement. All worthy causes that should be helped, but worldly, oh, so worldly! My spiritual need is not supplied. I went to another church to midweek prayer meeting, and it was an annual report of the Sunday school work. Next week I went, and the superintendent of Home Missions was giving an outline of his work. I received benefit from the meetings in a way, but my spiritual hunger was not satisfied. On the other hand, I attended a meeting in Boston, but it all seemed strange and unreal to me. I take your Christian Herald and get more real satisfaction there than anywhere else. What is the matter? Am I or are the churches to blame?

We do not think our correspondent presents the matter quite fairly, although she doubtless intends to. There is a great deal of spiritual work in the church that does not appear on the surface. The real joy of Christian service, which has infinite variety, cannot be understood unless one goes wholesouledly into it and tries to "do something for somebody," to help along some worthy, urgent cause, to lend a hand in advancing the Christ-spirit, whether it be at home or in the foreign field, or in the camps. Our advice to every Christian, and especially to the hesitant ones, is to link up with some kind of actual service, even if it be only visiting the sick, or feeding the hungry, or providing for some poor little heathen child in a foreign land. One does not get the real blessing one seeks except in such service. All the fine sermons and eloquent addresses and innumerable books will not satisfy the soul whose real yearning is for actual service. An old pastor, known widely as a splendid Christian, used to say to the hesitant ones who were half-way Christians: "Why stand ye idle? These are the words of the Master. Get up and go to work and do something for somebody quick! You will find in such work the joy and comfort you are seeking."

A. V. T. C., Owen's Crossroads, Ala. The word "débacle" means collapse.

Mrs. N. E. K., Huron, Ohio. We are not sufficiently familiar with the details of the subject, although it is well known that there are large German interests represented in the American brewing business. Of course, all interests, whatever their nationality, will be similarly affected by prohibition.

L. L. L., Little Eagle, S. D. Divorce laws differ greatly in many of the States. You should refer your case to a lawyer in the state in which the divorce and remarriage took place. Concerning the Bible attitude, we would refer you to Matt. 5 : 32, 19 : 5, 19 : 9; Mark 10 : 7–11; Luke 16 : 18: Rom. 7 : 2, 3; 1 Cor. 7 : 10–15; Eph. 5 : 31. As to the attitude of the different denominations, there is also a difference, especially with regard to the attitude of the marriage of a person who has been divorced.

Edward T. Francis, a reader of this paper, sends us an account of a notable event in Church history which has just taken place in England. A Congregational church and Sunday school in Leicester Square, London, some time ago dedicated its new church home. It had been erected on the sites of several old buildings, one of which was Sir Isaac Newton's house, in which he made his astronomical studies and wrote his famous work, "Principia." The roof of the astronomer's home was a single large glass-covered room, which was removed fifty years ago to the Crystal Palace Exhibition. There was also on the recently purchased site a church which for over a century was occupied by the Huguenots who had been driven from France. Dr. Toplady, whose famous hymns still live, afterward ministered in that church to an Anglican congregation. It was during this ministry that he wrote the hymn "Rock of Ages." Mr. Francis, our correspondent, was at one time sexton of the church, and came to America in 1872.

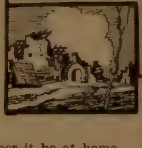
M. A. H., Russell, N. Y. All wealth is a trust to be used for the highest purposes, and our use of our means and influence here will unquestionably have its effect in determining our record hereafter. But whatever is given to the Lord's work, whether administered personally with our own hands or through the church or its subsidiary organizations, or through any other channel, should be put wholly away from us so that we cannot derive any material benefit from the outlay. Christians' gifts to friends cannot possibly come under the heading of contributions to religious work.

H. B., Canton, Miss. Rev. Henry Martyn, of the Church of England, many years ago taught the sphericity of our globe to the natives by using conic sections. How did or could he do that?

Henry Martyn was one of the pioneer missionaries, and translated portions of the Bible into many of the languages of Asia, but we do not find any record of his teaching the sphericity of the earth to the natives of India by means of mathematics.

LITTLE BOY BLUE—1919

Margaret E. Sangster



Little Boy Blue, come blow your horn!
Come, for your sheep are straying-
Straying away through the shell-swept town,
Toward the fields that lie stark and brown,
Come, little boy, through the frosty morn-
Come, for your sheep are straying!

Father tended the flocks last year,
White were they then as snow;
How they dotted the hillside green,
Only a year ago!
Little Boy Blue, you are young to meet
Life and death.
And your childish feet
Are small to follow the wistful way
That leads to the Now from Yesterday!

Little Boy Blue, what troubles you?
Why are your eyes so sad?
What can you know of the cross that stands,
Roughly hewn, on the pasture lands-
You, such a little lad!
Why do you follow the vagrant flock,
Child, when you should be playing?
(Comes a cry through the war-swept land,
"War clasps even a baby's hand!")

Little Boy Blue, come blow your horn!
Come-for your sheep are straying!

J. B., Pasadena, Calif. According to the estimate of Secretary Baker, the total cost of the great war to all belligerents, the Central Powers included, has been $193,000,000,000. He stated this fact at a "victory dinner" given in Washington lately, and explained that the figures were compiled from data in the possession of the War College.

C. V., White Salmon, Wash., and Mrs. N. B. F., Lonoke, Ariz. The passage you refer to is James 2 : 10: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." The truth of this statement in James' Epistle is founded on the unity both of the Lawgiver and of the law. The same God who gave one commandment, gave all; the law is the expression of his will; and therefore whoever breaks one commandment, opposes himself to the will of God. This declaration of James was especially appropriate to the Jewish Christians, who were in danger of being led away by the errors of the Pharisees. The Jewish doctors affirmed that if men kept any one precept of the law it was sufficient, and accordingly some selected the law of the Sabbath, others the law of sacrifice, and others the law of tithes; while the law of love, the sum and substance of the law, was neglected.

M. W. McG., Harrison, Ohio. The Bible does not teach that all trouble and suffering come from God as a punishment. It recognizes the fact that trouble is in the world, and that sickness is bound to occur, either through the breaking of the natural law or through inherited taints, and while it has some definite thing to say about it, it does not attempt to give a complete solution of the whole problem. Heb. 12 : 3–11 declares that God does in some instances discipline or chasten those whom he loves, but this could hardly be called punishment. The book of Job is a beautiful explanation of suffering which has the double purpose of disciplining the soul and glorifying God. Nothing can be finer than the demonstration made by a soul that trusts and praises Him even in the midst of misfortune. The Bible exhorts us to bear suffering, while at the same time it exhorts us to lessen the sufferings of others.

J. H. H., Mount Morris, Ill. Christ distinctly says (John 18 : 36) that his kingdom is not of this world, meaning to impress on Pilate the distinction between a spiritual and a political kingdom. Those who follow the Master are the members of that kingdom and are described in John 1 : 12.

Manchester, Tenn. Nothing is said in II Pet. 2 : 6 of the faultiness ascribed to Lot by the narrative in Genesis, or of the way he came to live among these licentious men. Everything is done by Peter to present a telling picture of a righteous man thrown into godless society and yet not suffering the edge of his righteous feeling to become blunted by lengthened familiarity with the coarse licentiousness of neighbors who mocked at the restraints of divine as well as of human law. The point of the discussion is that the soreness of Lot's distress was due to the fact that, living among these wicked men, he had the protracted pain of seeing with his own eyes and hearing with his own ears day by day, things against which his soul revolted.

Mrs. J. W., Rockwood, Mich. Some royal families have no legal surnames, but if the ordinary method of giving family names had been used in the case of Queen Victoria she would have been called Mrs. Wettin.

M. J. M., Santa Clara, Calif. The new capital of the Commonwealth of Australia is called Canberra.

W. G. R., Savannah, Ga. 1. The name Asia is thought to be derived from Asia, the daughter of Oceanus, mentioned by Hesiod, the first Greek writer who used the word. The name Africa was applied originally to the country in the immediate neighborhood of Carthage, and in the Carthaginian language "Afrygah" meant "colony," the city of Carthage being a colony of the Phœnician city of Tyre, according to the Encyclopædia Britannica, ninth edition, page 249. Europe is said to be derived from Europa, daughter of Agenor, a Phœnician king. America is so named from Amerigo Vespucci, one of the early explorers. 2. We do not find any mention of a pyramid of gold in Ceylon.

S. T. D., Parish, N. Y. 1. Bolshevism is the creed of the Bolsheviki, or Bolshevists, the party of extreme socialists which is now in power in a great part of Russia. It is said to be derived from a Russian word meaning "the majority." Without stating in formal terms the platform of the Bolshevist party, it seems practically to imply hostility to the "bourgeoisie," that is, the commercial, professional, and educated classes, and a desire to put in power the workers. 2. The loss of life to the American troops during the war by death in action and from wounds, accidents, disease and losses at sea is estimated at 67,966, according to casualty lists up to February 26. The total missing is 6,932. 3. The cost of the war to the United States up to the signing of the armistice was $18,818,323,000, which is the total of the four loans raised previous to the signing of the armistice. 4. The victory of Constitutional Prohibition was no doubt partly due to the world war, but the temperance forces had been at work in their campaign of education for years before, with victory constantly growing nearer and more inevitable.

H. D. J., St. Louis, Mo. 1. See answer in preceding paragraph. 2. France claims a protectorate over the Christians of Syria, which dates from the time of the Crusades and is founded on a decree of the Pope. 3. The principle of self-determination was enunciated by President Wilson after the United States had entered the war. It may be said to have been already proclaimed in the Declaration of Independance, and to have been a part of the historic policy of the United States. 4. Yes.

The Secret of Being a Convincing Talker

How I Learned It in One Evening

By GEORGE RAYMOND

HAVE you heard the news about Frank Jordan?"

This question quickly brought me to the group which had gathered in the center of the e. Jordan and I had started with the Great ern Machinery Company, within a month of each r, four years ago. A year ago, Jordan was taken the accounting division and I was sent out as sman. Neither of us was blessed with an unusual unt of brilliancy, but we "got by" in our new well enough to hold them.

nagine my amazement, then, when I heard:

Jordan's just been made Treasurer of the npany!"

could hardly believe my ears. But there was the otice to Employees" on the bulletin board, telling ut Jordan's good fortune.

low I knew that Jordan was a capable fellow, et, and unassuming, but I never would have ked him for any such sudden rise. I knew, too, t the Treasurer of the Great Eastern had to be a man, and I wondered how in the world Jordan led the place.

'he first chance I got, I walked into Jordan's new e and after congratulating him warmly, I asked to let me "in" on the details of how he jumped ad so quickly. His story is so intensely interest- that I am going to repeat it as closely as I remember.

I'll tell you just how it happened, George, be- se you may pick up a pointer or two that will help .

You remember how scared I used to be whenever ad to talk to the chief? You remember how you d to tell me that every time I opened my mouth I put my foot into it, meaning of course that every time I spoke I got into trouble? You remember when Ralph Sinton left to take charge of the Western office and I was asked to present him with the loving cup the boys gave him, how flustered I was and how I couldn't say a word because there were people around? You remember how confused I used to be every time I met new people? I couldn't say what I wanted to say when I wanted to say it; and I determined that if there was any possible chance to learn how to talk I was going to do it.

FREDERICK HOUK LAW

As educator, lecturer, execu- e, traveler and author few n are so well equipped by perience and training as Dr. w to teach the art of effec- e speaking. His "Mastery Speech" is the fruit of 20 ars active lecturing and in- uction in Eastern schools d colleges preceded by an ucation at Oxford Academy, nherst College, Columbia niversity, The Teachers Col- ge, Brown University, and ew York University. He lds the degrees of A.B., M. and Ph.D.

Dr. Law is the author of two ovels, two books of poetry, d editor of six school text- oks. At present he is lec- rer in English in New York niversity, Lecturer in Peda- gy in the Extension Work of e College of the City of New ork, Head of the Dept. of nglish in the Stuyvesant H. and writer of the Weekly esson Plans for The Inde- ndent.

"The first thing I did was to buy a number of books on public speaking, but they seemed to be meant for those who wanted to become orators, whereas what I wanted to learn was not only how to speak in public but how to speak to individuals under various conditions in business and social life.

"A few weeks later, just as I was about to give up hope of ever learning how to talk interestingly, I read an announcement stating that Dr. Frederick Houk Law of New York University had just completed a new course in business talking and public speaking entitled 'Mastery of Speech.' The course was offered on approval without money in advance, so since I had nothing whatever to lose by examining the lessons, I sent for them and in a few days they arrived. I glanced through the entire eight lessons, reading the headings and a few paragraphs here and there, and in about an hour the whole secret of effective speaking was opened to me.

"For example, I learned why I had always lacked confidence, why talking had always seemed something to be dreaded whereas it is really the simplest thing in the world to 'get up and talk.' I learned how to secure complete attention to what I was saying and how to make everything I said interesting, forceful and convincing. I learned the art of listening, the value of silence, and the power of brevity. Instead of being funny at the wrong time, I learned how and when to use humor with telling effect.

"But perhaps the most wonderful thing about the lessons were the actual examples of what things to say and when to say them to meet every condition. I found that there was a knack in making oral reports to my superiors. I found that there was a right way and a wrong way to present complaints, to give estimates, and to issue orders.

"I picked up some wonderful pointers about how to give my opinions, about how to answer complaints, about how to ask the bank for a loan, about how to ask for extensions. Another thing that struck me forcibly was that instead of antagonizing people when I didn't agree with them, I learned how to bring them around to my way of thinking in the most pleasant sort of way. Then, of course, along with those lessons there were chapters on speaking before large audiences, how to find material for talking and speaking, how to talk to friends, how to talk to servants, and how to talk to children.

"Why, I got the secret the very first evening and it was only a short time before I was able to apply all of the principles and found that my words were beginning to have an almost magical effect upon everybody to whom I spoke. It seemed that I got things done instantly, where formerly, as you know, what I said 'went in one ear and out the other.' I began to acquire an executive ability that surprised me. I smoothed out difficulties like a true diplomat. In my talks with the chief I spoke clearly, simply, convincingly. Then came my first promotion since I entered the accounting department. I was given the job of answering complaints, and I made good. From that I was given the job of making collections. When Mr. Buckley joined the Officers' Training Camp, I was made Treasurer. Between you and me, George, my salary is now $7,500 a year and I expect it will be more from the first of the year.

"And I want to tell you sincerely, that I attribute my success solely to the fact that I learned how to talk to people."

* * *

When Jordan finished, I asked him for the address of the publishers of Dr. Law's course and he gave it to me. I sent for it and found it to be exactly as he had stated. After studying the eight simple lessons I began to sell to people who had previously refused to listen to me at all. After four months of record breaking sales during the dullest season of the year, I received a wire from the chief asking me to return to the home office. We had quite a long talk in which I explained how I was able to break sales records—and I was appointed Sales Manager at almost twice my former salary. I know that there was nothing in me that had changed except that I had acquired the ability to talk where formerly I simply used "words without reason." I can never thank Jordan enough for telling me about Dr. Law's Course in Business Talking and Public Speaking. Jordan and I are both spending all our spare time making public speeches on war subjects and Jordan is being talked about now as Mayor of our little Town.

So confident is the Independent Corporation, publishers of "Mastery of Speech," Dr. Law's Course in Business Talking and Public Speaking, that once you have an opportunity to see in your own home how you can, in one hour, learn the secret of speaking and how you can apply the principles of effective speech under all conditions, that they are willing to send you the Course on free examination.

Don't send any money. Merely mail the coupon or write a letter and the complete Course will be sent, all charges prepaid, at once. If you are not entirely satisfied send it back any time within five days after you receive it and you will owe nothing.

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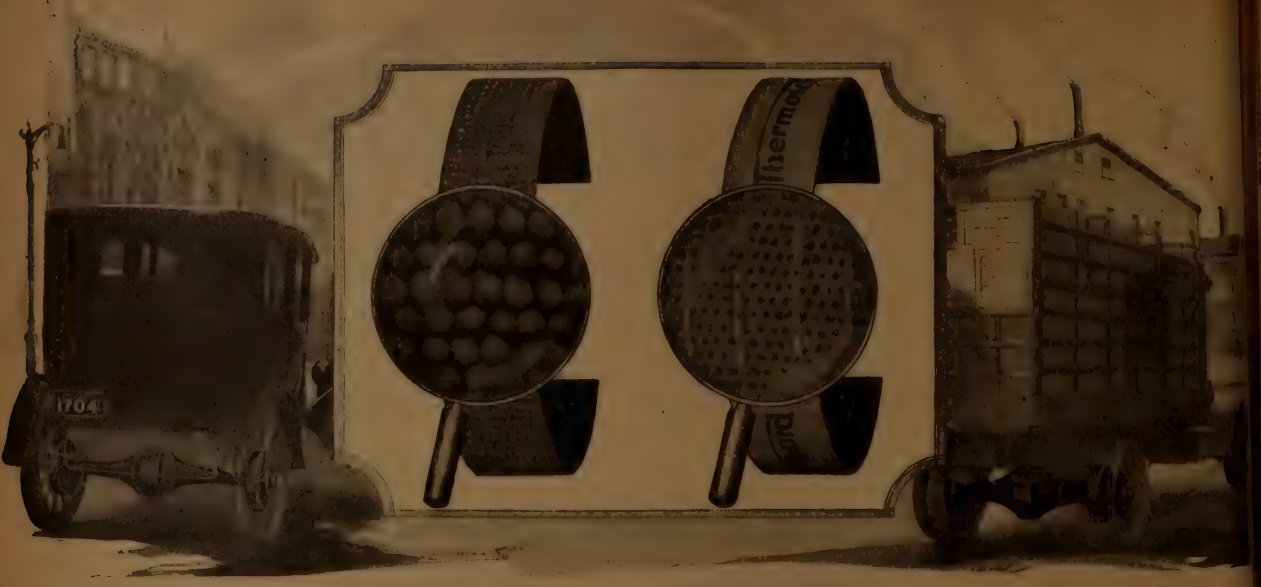

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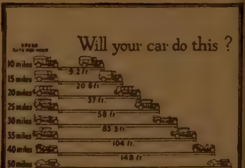

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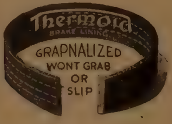

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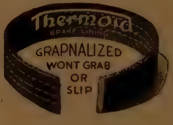

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Wilson Proclaims his Faith in the League

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The George Washington leaving her pier to carry the President back to France

IT WAS with an overwhelming confidence in the success of his mission as America's advocate of the League of Nations that President Wilson faced his audience of over 5,000 in the Metropolitan Opera House, New York, on the evening of Tuesday, March 4. When the President came on the platform, arm in arm with ex-President Taft, the musicians in the orchestra were playing "Over There." Outside was a mighty gathering of many thousands who could not be accommodated in the building. The flag of the Peace League, a white star on a blue field, was hung midway in the parterre row of boxes, where Mrs. Wilson sat just underneath an American flag. It was a brilliant audience and a friendly one. The people had come to hear the President's defense of the League, and they were not disappointed.

Ex-President Taft made the opening address, which is summarized on page 341 of this issue and which was well received, but the people were impatient to hear Wilson speak. When at last he stepped forward and began his address, he roused the audience by the very first sentence. He took his cue from the band. "My fellow citizens," he began, "I accept the intimation of the air just played. I will not come back till it's over 'over there,' and I pray God that in the interests of peace and the world that may be soon."

The President was in excellent fighting trim. He flung down the gauntlet to the senators who had signed the statement that they would not support the League unless the present draft of its constitution were amended. In the most direct terms he expressed his absolute confidence in the support of the League by the American people. The opposition of a few mistaken and short-visioned individuals would end in failure. No criticism of his attitude or acts would move him from a course which he believed to be essential to the world's welfare and to the honor of the American nation in carrying out the high mission to which it had been called as the champion of world peace and righteousness. He would tell the nations "over there" that an overwhelming majority of the American people was in favor of the League, because he believed it to be true.

Again and again he was cheered as he scored point after point in his address. Those who had criticized the League adversely he characterized as "men who have never felt the great pulse of the heart of the world." These gentlemen do not know what the mind of men is just now, although everybody else does. The objectors have been "separated from the general current of the thought of mankind." He contended that the whole issue is not in any sense a party one; no party has the right to appropriate it, "and no party will in the long run dare oppose it." He pictured Europe as sick at heart because its statesmen could not see the vision, although the people themselves saw it. "Those who suffer see," he said. "Those against whom wrong is wrought know how desirable is the right and righteous." It was not the governments of Europe, but the pitying hearts of philanthropic men and women throughout the world, who had poured out their treasure to relieve these sufferers. No nation or government had said to the nations responsible for these terrible wrongs, "You must stop; this thing is intolerable and we will not permit it." Now the peoples demand it.

He expressed amazement that in certain quarters there should be comprehensive ignorance of the state of the world. And he uttered a solemn warning—not a threat. World forces do not threaten, they operate. The great tide of world feeling had risen in its might, and those who stand in the way will be overwhelmed.

His reference to the American army elicited loud cheering. The enemy was broken and routed not merely because of the physical force of our "lusty youngsters," but because of the irresistible spiritual force of our armies. "Do you suppose," he asked, "that, having felt this crusading spirit of these youngsters who went over there not to glorify America but to serve their fellow men, I am going to permit myself for one moment to slacken in my effort to be worthy of them and their cause? . . . I do not mean to come back," he said, "until it is over over there. And it must not be over until the nations of the world are assured of the permanency of peace." Loud cheering greeted this vigorous sally.

He could not understand how those who criticized the League could claim to be Americans and set up a doctrine of "careful selfishness, thought out to the last detail." In such an attitude there was no counsel of generosity, no constructive suggestion—simply selfishness. The adoption of such a policy would make of America the most contemptible of nations. Raising his voice higher, he exclaimed: "I did not need to be told, as I have been told, that the people of the United States would support this covenant. *I am an American and I knew they would!* In great fundamental things he had always felt sure of the sentiment of the American people. However they might differ in judgment as to policy, they were united in purpose and ideal. Therefore the criticisms against the League made no impression upon him, because "the sentiment of the country is proof against such narrowness and such selfishness as that."

His concluding sentences reaffirmed his unshakable confidence in the future. "We have awakened the expectations of the world, and we will not disappoint these expectations. The day will come," he said, "when men in America will look back with swelling hearts and rising pride because they have been privileged to make the sacrifice and to combine their might and moral power for justice throughout the world. God give us the strength and vision to do it wisely!" There was long and continued applause as he concluded.

The streets between Pennsylvania Terminal and the Metropolitan Opera House were thronged with thousands of cheering citizens, who greeted the President with a continuous ovation. It was marred by only one incident, 200 suffragettes attempting to make a demonstration and trying to break through the police lines. Six of them were arrested. Following his speech the President met a committee appointed by the Irish Convention in Philadelphia to urge him to sponsor self-determination for Ireland at the Peace Conference. Mr. Wilson was reported to have refused to commit himself.

The President left the Opera House about midnight for Hoboken, where he boarded the transport George Washington, sailing early on the morning of March 5, for France and the completion of his task.

The President's Address

MY FELLOW-CITIZENS: I accept the intimation of the air just played; I will not come back "till it's over, over there." And yet I pray God that that may be soon.

The first thing that I am going to tell the people on the other side of the water is that an overwhelming majority of the American people is in favor of the League of Nations. I know that that is true; I have had unmistakable intimations of it from all parts of the country, and the voice rings true in every case. I am happy to associate myself with Mr. Taft in this great cause. He has displayed an elevation of view and a devotion to public duty which is beyond praise.

And I am the more happy because this means that this is not a party issue. No party has the right to appropriate this issue, and no party will in the long run dare oppose it.

We have listened to so clear and admirable an exposition of many of the main features of the proposed covenant of the League of Nations that it is perhaps not necessary for me to discuss in any particular way the contents of the document. I will seek rather to give you its setting. I do not know when I have been more impressed than by the conferences of the commission set up by the Conference of Peace to draw up a covenant for the League of Nations. The representatives of fourteen nations sat around that board—not young men, not men inexperienced in the affairs of their own countries, not men inexperienced in the politics of the world; and the inspiring influence of every meeting was the concurrence of purpose on the part of all those men to come to an agreement and an effective working agreement with regard to this League of the civilized world.

There was a conviction in the whole impulse; there was conviction of more than one sort; there was the conviction that this thing ought to be done, and there was also the conviction that not a man there would venture to go home and say that he had not tried to do it.

Mr. Taft has set the picture for you of what a failure of this great purpose would mean. We have been hearing for all these weary months that this agony of war has lasted of the sinister purpose of the Central Empires, and we have made maps of the course that they meant their conquests to take. Where did the lines of that map lie, of that central line that we used to call from Bremen to Bagdad? . . . They lay then through a united empire, the Austro-Hungarian Empire, whose integrity Germany was bound to respect; . . . the Turkish Empire, whose interests she professed to make her own. . . . And now what has happened? The Austro-Hungarian Empire has gone to pieces and the Turkish Empire has disappeared, and the nations that effected that great result—for it was a result of liberation—are now responsible as the trustees of the assets of those great nations. You not only would have weak nations lying in this path, but you would have nations in which that old poisonous seed of intrigue could be planted with the certainty that the crop would be abundant; and one of the things that the League of Nations is intended to watch is the course of intrigue. Intrigue cannot stand publicity, and if the League of Nations were nothing but a great debating society it would kill intrigue. . . .

[President Wilson here outlined graphically the attempts of England to get the statesmen of Europe into conference upon the Austro-Serbian controversy; Germany's haste to act and refusal to discuss, and the arraying of the world against her.]

The League of Nations is meant as a notice to all outlaw nations that not only Great Britain, but the United States and the rest of the world will go in to stop enterprises of that sort.

The liberated peoples of the Austro-Hungarian Empire and of the Turkish Empire call out to us for this thing. It has not arisen in the council of statesmen. Europe is a bit sick at heart at this very moment, because it sees that statesmen have had no vision, and that the only vision has been the vision of the people. Those who suffer see. Those against whom wrong is wrought know how desirable is the right and the righteous. The nations that have long been under the heel of the Austrian, that have long cowered before the German, that have long suffered the indescribable agonies of being governed by the Turk, have called out to the world, generation after generation, for justice, for liberation, for succor; and no Cabinet in the world has heard them. Private organizations, pitying hearts, philanthropic men and women have poured out their treasure in order to relieve these sufferings; but no nation has said to the nations responsible, "You must stop; this thing is intolerable, and we will not permit it." And the vision has been with the people. My friends, I wish you would reflect upon this proposition: The vision as to what is necessary for great reforms has seldom come from the top in the nations of the world. It has come from the need and the aspiration and the self-assertion of great bodies of men who meant to be free.

AND I am amazed—not alarmed, but amazed—that there should be in some quarters such a comprehensive ignorance of the state of the world. These gentlemen do not know what the mind of men is just now. Everybody else does. I do not know where they have been closeted, I do not know by what influences they have been blinded; but I do know that they have been separated from the general currents of the thought of mankind.

And I want to utter this solemn warning, not in the way of a threat; the forces of the world do not threaten, they operate . . . and those who stand in the way are overwhelmed. Now the heart of the world is awake, and the heart of the world must be satisfied. Do not let yourselves suppose for a moment that the uneasiness in the populations of Europe is due entirely to economic causes or economic motives; something very much deeper underlies it all than that. They see that their governments have never been able to defend them against intrigue or aggression, and that there is no force of foresight or of prudence in any modern Cabinet to stop war. And therefore they say, "There must be some fundamental cause for this," and the fundamental cause they are beginning to perceive to be that nations have stood singly or in little jealous groups against each other, fostering prejudice, increasing the danger of war rather than concerting measures to prevent it; and that if there is right in the world, if there is justice in the world, there is no reason why nations should be divided in the support of justice.

They are therefore saying if you really believe that there is a right, if you really believe that wars ought to be stopped, stop thinking about the rival interests of nations, and think about men and women and children throughout the world. Nations are not made to afford distinction to their rulers by way of success in the maneuvers of politics; nations are meant, if they are meant for anything, to make the men and women and children in them secure and happy and prosperous, and no nation has the right to set up its special interests against the interests and benefits of mankind, least of all this great nation which we love. It was set up for the benefit of mankind; it was set up to illustrate the highest ideals and to achieve the highest aspirations of men who wanted to be free; and the world—the world of today—believes that and counts on us, and would be thrown back into the blackness of despair if we deserted it.

I have tried once and again, my fellow citizens, to say to little circles of friends or to larger bodies what seems to be the real hope of the peoples of Europe, and I tell you frankly I have not been able to do so because when the thought tries to crowd itself into speech the profound emotion of the thing is too much; speech will not carry. I have felt the tragedy of the hope of those suffering peoples.

It is tragedy because it is a hope which cannot be realized in its perfection, and yet I have felt besides its tragedy, its compulsion—its compulsion upon every living man to exercise every influence that he has to the utmost to see that as little as possible of that hope is disappointed, because if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world, we will sink back into a period of struggle in which there will be no hope, and, therefore, no mercy. There can be no mercy where there is no hope, for why should you spare another if you yourself expect to perish? Why should you be pitiful if you can get no pity? Why should you be just if, upon every hand, you are put upon?

THERE is another thing which I think the critics of this covenant have not observed. They not only have not observed the temper of the world, but they have not even observed the temper of those splendid boys in khaki that they sent across the seas. . . . When we went into the war, we went into it on the basis of declarations which it was my privilege to utter, because I believed them to be an interpretation of the purpose and thought of the people of the United States. And those boys went over there with the feeling that they were sacredly bound to the realization of those ideals; that they were not only going over there to beat Germany; they were not going over there merely with resentment in their hearts against a particular outlaw nation; but that they were crossing those three thousand miles of sea in order to show to Europe that the United States, when it became necessary, would go anywhere where the rights of mankind were threatened. They would not sit still in the trenches. They would not be restrained by the prudence of experienced continental commanders. They thought they had come over there to do a particular thing, and they were going to do it and do it at once. And just as soon as that rush of spirit as well as rush of body came in contact with the lines of the enemy they began to break, and they continued to break until the end. They continued to break, my fellow citizens, not merely because of the physical force of those lusty youngsters, but because of the irresistible spiritual force of the armies of the United States. It was that they felt. It was that that awed them. It was that that made them feel if these youngsters ever got a foothold, they could never be dislodged, and that every foot of ground that they won was permanently won for the liberty of mankind.

And do you suppose that having felt that crusading spirit of these youngsters, who went over there not to glorify America but to serve their fellow men, I am going to permit myself for one moment to slacken in my effort to be worthy of them and of their cause? What I said at the opening I said with a deeper meaning than perhaps you have caught; I do mean not to come back until it's over over there, and it must not be over until the nations of the world are assured of the permanency of peace.

Gentlemen on this side of the water would be very much profited by getting into communication with some gentlemen on the other side of the water.

[Here the President said that if European statesmen had ever been cynical or "practical" rather than ideal their temper has been subdued.]

They have been subdued, if that was once their temper, by the awful significance of recent events and the awful importance of what is to ensue. . . . Every man in that Conference knows that the treaty of peace in itself will be inoperative without this constant support and energy of a great organization such as is supplied by the League of Nations.

[The President said that these gentlemen who were skeptical of the possibility of forming the League of Nations would find when the treaty comes back "the covenant not only in it, but so many threads of the treaty tied to the covenant that you cannot dissect the covenant from the treaty without destroying the whole vital structure. The structure of peace will not be vital without the League of Nations and no man is going to bring back a cadaver with him."]

I cannot imagine how these gentlemen can live and not live in the atmosphere of the world, I cannot imagine how they can live and not be in contact with the events of their times, and I particularly cannot imagine how they can be Americans and set up a doctrine of careful selfishness, thought out to the last detail. I have heard no counsel of generosity in their criticism. . . . I have heard nothing except "will it not be dangerous to us to help the world?" It would be fatal to us not to help it.

FROM being what I will venture to call the most famous and the most powerful nation in the world we would of a sudden have become the most contemptible. So I did not need to be told, as I have been told, that the people of the United States would support this covenant. I am an American and I knew they would. What a sweet revenge it is upon the world! They laughed at us once, they thought we did not mean our professions of principle. . . .

[The President told how Europe had thought us selfish and had expected little real help from us, but how what we really did amazed them and convinced them that "this nation is the friend of mankind as it said it was."]

The sweet revenge, therefore, is this, that we believed in righteousness, and now we are ready to make the supreme sacrifice for it, the supreme sacrifice of throwing in our fortunes with the fortunes of men everywhere. Mr. Taft was speaking of Washington's utterance about entangling alliances, and if he will permit me to say so, he put the exactly right interpretation upon what Washington said, the interpretation that is inevitable if you read what he said, as most of these gentlemen do not. And the thing that he longed for was just what we are now about to supply: an arrangement which will disentangle all alliances.

Nothing entangles, nothing enmeshes a man except a selfish combination with somebody else. Nothing entangles a nation, hampers it, binds it, except to enter into a combination with some other nation against the other nations of the world. And this great disentanglement of all alliances is now to be accomplished by this covenant, because one of the covenants is that no nation shall enter into any relationship with another nation inconsistent with the covenants of the League of Nations. Nations agree that there shall be but one combination, and that is the combination of all against the wrongdoer.

And so I am going back to my task on the other side with renewed vigor. I had not forgotten what the spirit of the American people is, but I have been immensely refreshed by coming in contact with it again. I did not know how good home felt until I got here. . . . In a certain rather abandoned part of the frontier at one time it was said they found a man who told the truth; he was not found telling it, but he could tell it when he heard it. And I think I am in that situation with regard to some of the criticisms I have heard. They do not make any impression on me, because I know there is no medium that will transmit them, that the sentiment of the country is proof against such narrowness and such selfishness as that. I commend these gentlemen to communion with their fellow citizens.

WHAT are we to say, then, as to the future? I think, my fellow citizens, that we can look forward to it with great confidence. I have heard cheering news since I came to this side of the water about the progress that is being made in Paris toward the discussion and clarification of a great many difficult matters and I believe that settlements will begin to be made rather rapidly from this time on at those conferences. But what I believe, what I know as well as believe, is this: That the men engaged in those conferences are gathering heart as they go, not losing it; that they are finding community of purpose and community of ideal to an extent that perhaps they did not expect; and that amidst all the interplay of influence there is a forward movement which is running toward the right. Men have at last perceived that the only permanent thing in the world is the right, and that a wrong settlement is bound to be a temporary settlement. . . . and the spirits of men will rebel against it, and the spirits of men are now in the saddle.

When I was in Italy a little limping group of wounded Italian soldiers sought an interview with me. . . . they presented me with a petition in favor of the League of Nations. Their wounded limbs, their impaired vitality were the only argument they brought with them. . . . That appeal has remained in my mind as I have ridden along the streets in European capitals and heard cries of the crowd, cries for the League of Nations, from lips of people who, I venture to say, had no particular notion of how it was to be done. . . .

It is inconceivable that we should disappoint them, and we shall not. The day will come when men in America will look back with swelling hearts and rising pride that they should have been privileged to make the sacrifice which it was necessary to make in order to combine their might and their moral power with the cause of justice for men of every kind everywhere.

God give us the strength and vision to do it wisely! God give us the privilege of knowing that we did it without counting the cost and because we were true Americans, lovers of liberty and of the right!

THE PIONEERS OF PROHIBITION

Defeats and Triumphs of the Early Days in Kansas

By ALFRED G. HILL

KANSAS has been named as the best example of what prohibition does for a state by both prohibition supporters and an- gonists. The state has been much aligned. But the impetus of the movement for ore effective prohibition has never been halted. he experience of the state has been similar to that a successful pioneer in any venture, whose teachings e adopted because he has been successful, by those ho have learned of his experiences and problems.

The story of prohibition and its development in ansas is one of fascinating interest. What Kansas d in abolishing commerce in intoxicating liquors as not the result of a sudden reform wave. Rather was the result of a slow; tedious, bitterly opposed ovement. It started with the opening of the settle- ent in Kansas territory before the Civil War. It ached a climax with the adoption of constitutional rohibition forty years ago. But prohibition did not me then. There was the long battle of law-enforce- ent to follow until the present day.

Following its adoption of constitutional prohibition, ansas created a distinct precedent for other states hen its prohibitory statutes were tested in higher ourts through to the United States Supreme Court, he laws being upheld in every instance.

The names of a man and a woman and out most distinctively in the Kan- s crusade. These are John P. St. ohn and Carrie Nation. The moral ourage of Governor St. John in backing rohibition forty years ago made possi- le constitutional prohibition in Kansas d in the nation. The fiery hatchet- mashing of illegal saloons in Kansas by arrie Nation twenty years ago awoke ansas to real law enforcement and roused the nation.

The Sunflower State took an early art toward its present bone-dry condi- on. In 1855 Kansas territory bor- owed from Missouri "An act to re- train dramshops and taverns and to egulate sale of intoxicating liquors." his gave the right of local option and rescribed Sunday closing.

In 1859 the territorial legislature met n Topeka. The laws made in 1855 had een outlawed. Here the first petition rom women for prohibition was re- eived, the appeal being:

"Here in Kansas we are laying the oundation of a new society and you as he first law-making power recognized y the people should examine with the reatest circumspection the evils exist- ng in older states and by wise and udicious enactments protect the moral nd social interests of the community."

In 1861, the year Kansas was ad- mitted as a state, occurred the first meeting of the Kansas State Temper- nce Society. In 1866 the dramshop aw was tightened by the requirement hat the majority of women as well as men must sign licenses for dramshops n townships. In 1876 stricter dram- hop regulation came by legislative en- ctment. The "Blue Ribbon" or Mur- phy movement swept the state, aiding he Order of Good Templars.

In 1878 prohibition supporters cen- ered their efforts on the election of ohn P. St. John, who had been an ctive prohibition worker. Governor St. John was inaugurated on January 6, 1879, just forty years before the late Kansas ratified the national prohi- bition amendment. In his message the tatesman from Olathe suggested that petitions to secure liquor licenses and publicity to these petitions in all cities, no matter how large or small, would make local option successful.

The bitterest fight of Kansas legisla- tive history followed. Liquor lobbyists concentrated against the bill carrying out St. John's recommenda- tions. The session of 1879 was well under way when the resolution calling for the state constitu- tional prohibition amendment was introduced by Senator George F. Hamlin of Linn after being drawn by N. C. McFarland, a Topeka attorney. The senate passed it by 37 votes to 0, and the vote in the house was 88—five more than necessary.

Now it was necessary to have the people of Kansas ratify the amendment. A picturesque figure in the campaign was a woman sixty-four years of age, Drusilla Wilson, of Lawrence, who drove from town to town from November, 1879, to November, 1880, when the amendment was ratified by nearly 8,000 votes. She drove 3,000 miles and made hundreds of addresses, remarkable in their power.

From August 15 to 27, 1880, a statewide prohibition camp meeting was held at Bismarck Grove near Lawrence, with as many as 25,000 present in a day.

The legislature in 1881 enacted laws to carry out constitutional prohibition. The battle now changed to a strictly law-enforcement issue. The first important amendment in 1885 weakened the law by allowing the purchase of liquor in drug stores on affidavit by the purchaser that he was sick. From this developed the famous "snake bite" affidavit. More men in Kansas suffered from snake bite than any other ailment. From 1885 until 1909, drug store "joints" were a problem in Kansas. Then drug stores were denied the right to sell alcoholic liquors for any purpose.

The fight for liquor enforcement has gone on unabated until the present time. For a period in 1889, prohibition was given a near knockout blow by a decision of the United States district court which decided that liquor in "original packages" could be sold in Kansas, as the state had no right to interfere with interstate commerce. Immediately tremendous pressure was brought upon the Kansas representatives in Congress, and a law was passed which gave the state the unquestionable right to deal with liquor-selling, even in original packages. But for six months, prohibition was a dead letter in many communities.

Mrs. Carrie Nation

Through the nineties, resubmission continued as a campaign question, with the result that no Democratic governor was elected to office after Glick in the early eighties until Hodges in 1913, and Hodges ran on a prohibition platform. The last dying gasp of the resubmission element was in 1915, when Billiard, an out and out resubmissionist, received only a scattering vote. At the same time, law enforcement as an issue for city campaigns became a dead letter.

The cleaning up of Wichita, Leavenworth and Atchison, and several cities in southeastern Kansas came along from 1909 to 1915, with the state attorney general using special assistants. Recent legislatures had given special powers of inquisition. Also by use of the injunction law, Attorney C. W. Trickett, starting at Kansas City, Kan., gained his title of "Padlock" Trickett by securing injunctions against resorts and using a padlock to enforce the court orders.

Continued violators of the prohibatory law found they could no longer "buck" the courts, for the legislature passed a law giving the court the power to punish violators as guilty of felonies for the second offense of prohibitory violation. Going to the penitentiary discouraged many "joint" keepers.

The stricter enforcement, the general support of the public, with the resulting favorable attitude of the courts, came like the prohibition sentiment first came, slowly.

The most picturesque part of the development was Carrie Nation. Born in Kentucky in 1846, and later resident of Missouri, Mrs. Nation was an early settler with her husband at Medicine Lodge, Kansas. Her husband died a drunkard. On June 29, 1900, Mrs. Nation visited Kiowa in Southwestern Kansas, and going to a place owned by one Dobson, she threw stones at the mirrors and glasses of the resort, while the proprietor fled.

She appeared next at Wichita, where, in the Carey Hotel barroom, she demanded that a large oil painting, "Cleopatra at the Roman Baths," be taken down. Early the next morning she entered the same room with a large iron bar and many rocks concealed under her cape. The total damage amounted to more than $400 before Mrs. Nation was through. She served a short jail sentence, and after her release she smashed two more saloons in Wichita before continuing in other towns, until she arrived at Topeka, where one Sunday, February 18, 1900, she appeared with a hatchet and, followed by an immense crowd, raided almost every liquor establishment in Topeka. Nation-wide publicity resulted. She edited a magazine, "The Smasher's Mail," and cooperated with the Women's Christian Temperance Union.

After astounding Kansas, Mrs. Nation continued her crusade in other states, as John P. St. John widened his efforts. Mrs. Nation died in 1911, while John P. St. John died only last year, after predicting in 1914 that nation-wide prohibition would come in 1920. A memorial for Mrs. Nation stands outside the union station at Wichita, and Olathe, the home of Governor St. John, is planning a memorial for its most distinguished citizen.

Prohibition kept Kansas existence lively. Liquor lovers of the well-to-do class resorted to clubs. These were difficult institutions for the "law" to handle. Topeka still talks about the time Chief Eaton raided the organization of its most exclusive citizens—the Topeka Club. Some lodges played a prominent part in giving members liquor. It took special legislation and much bitter feeling to drive the liquor ends of these clubs out of business.

As far as state enactment is concerned, the most drastic piece of legislation came in 1917 when Kansas followed the lead of other states with a "bone dry" act which in effect has been more so than in probably any other portion of the United States. Mere possession of liquor is prima facie evidence of violation of the prohibitory law.

The 1919 legislature is scheduled to pass an act giving a means of stopping the last big problem of prohibitory enforcement, that of the automobile. Railroad companies are not shipping liquor except where a few shipments are made in camouflaged form, such as hidden in the center of crates of household goods and by other subterfuges. Hereafter automobiles found transporting liquor within the state or into the state are to be seized and sold by the counties.

Another measure recently introduced provides for the spending of jail sentences, not in the city or county jail but in a state farm at Lansing near the penitentiary, where a regular schedule of work will be provided. Already those convicted of a second offense of prohibitory violation may be sent to the penitentiary. If Kansas legislators knew other ways to encourage and enforce prohibition, they would be enacted into laws.

Kansas public sentiment, as shown by a state prohibition jubilation on February 18, appears to be in favor of the most effective prohibition possible in the hands of human authorities.

Sixty-Fifth Congress Ends in Talk

NOTWITHSTANDING the action of the Republican caucus, 3 Senators of that party, Sherman of Illinois, LaFollette of Wisconsin, and France of Maryland, united in a filibuster, talking from 2 o'clock on the morning of March 4 until 11.30 o'clock. The filibuster was aimed particularly at the General Deficiency Bill, the major portion of which was a $750,000,000 appropriation for the Director General of Railroads. The bills which failed to pass Congress, apparently as a result of the filibuster were the Army Appropriation Bill, carrying $1,238,282,967, the Navy Appropriation Bill, $824,708,521, the Agricultural Appropriation Bill with a rider repealing the daylight saving act, the General Deficiency Bill, the Sundry Civil Bill, carrying $1,122,919,738, the District of Columbia Appropriation Bill, the Indian Bill, the Civil Service Retirement Bill, the bill extending Government control over telegraphs and telephones, the public buildings bill, the Water Power Bill, the Coal and Oil Lands Leasing Bill, the bill providing for $100,000,000 for reclaiming land by irrigation in the interest of returning soldiers, the bill providing for the enforcement of prohibition, the joint resolution repealing the luxury tax, the bill providing for the expenses of the President and the Peace Commission, the Public Buildings Bill, the bill appropriating $15,000,000 to comply with the treaty with Columbia, the Immigration Bill, the bill for reform of courts martial and the resolution for modified woman suffrage. The bill providing $1,000,000,000 to make good the Government guarantee of the wheat price got through. When Congress finally adjourned the President issued a statement declaring that "A group of men in the Senate have deliberately chosen to embarrass the Administration of the Government . . . and to make arbitrary use of powers intended to be employed in the interest of the people," and that "I must make my choice between these two duties (presence at the Peace Conference and at Washington) and I confidently hope that the people of the country will think that I am making the right choice." The President then sailed for France.

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The transport Leviathan entering New York harbor with over 10,000 of the city's own boys

The Week in the World's News

FOOD AND PEACE. The Allied Food Commission estimated on March 5 that during 1919, in order to be properly fed, Germany must receive from abroad 3½ million tons of grain, one million tons of wheat and a million tons of fats. Germany's supply of potatoes and grain, although considerable, was said to be insufficient to carry her beyond the end of May, while in fats the situation was worse than in 1917. The food situation was said to be especially severe in Bavaria, while Bohemia, although an ally, is in serious straits. France withdrew her objections to the Allied plan for the feeding of Germany. but in agreeing to the British-American plans for the feeding of Germany, France stipulated that the agreement carried only for a single month. The German armistice delegates refused to turn over the German mercantile tonnage in return for such a promise.

Realization that only prompt peace and adequate supplies of food could save Germany and possibly the rest of Europe, from a wave of unrest, perhaps of Bolshevism and complete anarchy, spurred the Supreme Allied Council at Paris to impress the need of haste on all the subcommittees of the Conference it being hoped that German delegates might be received at Versailles by March 24. The Economic Council was sent back, with new instructions, to meet the Germans at Brussels, it having been decided to let Germany pay for foodstuffs in securities and merchandise and to guarantee her the 300,000 tons a month needed until the next harvest.

TROOPS GREET STRIKE IN BERLIN. A strike called in Berlin by the Spartacides and the communist organizations, intended to be a general strike, was instituted by the seizing of a number of strategic locations in the city and the suburbs and an attack on police headquarters. The Ebert Government, however, promptly ordered a loyal army corps into the city, which reoccupied most of the positions taken by the strikers, and by firing upon the rioters succeeded in dispersing the crowds and maintaining control of the city. The general strike failed. The National Assembly at Weimar on March 3 announced new laws for the nationalizing of mines and the transfer of public power companies from private to common ownership. The Ebert Government gained control on March 7 after street fighting in which 1,000 persons were killed or injured.

ITALY BLOCKADES FOOD. The conflicting interests of the new state of Jugoslavia and of Italy in the upper Adriatic resulted in a situation which gave much worry both to the Allied Food Administration and to the Peace Conference. Both nations have their armies fully mobilized. On February 19 an Italian military mission sent into the Jugoslav territory at Laibach in connection with the plans for feeding the people was forced to leave and to return to Italian soil. The Italians immediately established a food blockade against all Jugoslav territory, which since the railways leading to Bohemia crossed Jugoslavia resulted in holding up food stuffs intended for Bohemia, and complicated the whole program for the feeding of Bohemia and all former Austrian peoples. Italy herself is dependent upon the United States for $60,000,000 worth of supplies monthly as against $28,000,000 worth being sent into Austria, and the American Government was reported to have warned Italy that, unless she ended her blockade of Jugoslavia, shipments of food stuffs to Italy would be stopped. Italy withdrew her restrictions on March 7 and Mr. Hoover at once moved supplies into Austria.

THEY FOUGHT THE HUN. General March announced on March 8 that of the slightly more than 2,000,000 American soldiers who went to France, 1,390,000 had taken part in the fighting.

INTERNATIONAL BONDS. The Petit Journal of Paris is authority for the statement that in the last year 6,000 Americans in France have married French women.

GERMANY'S BILL. It was announced through Paris, on March 3, that the Supreme Council of the Peace Conference had practically set the amount of reparation to be asked of Germany, at $12 000,000,000, of which France asked t immediate payment of $5,000,000,0 the remainder to be payable in 25 to years. America asks only the val of enemy property seized in the Unit States, approximately $800,000,000.

RADICAL NORTH DAKOTA. The No Partisan League, controlling two-thir of the North Dakota legislature and t Governor, was able to write into l its complete program. The legislatu which just adjourned passed laws crea ing a great State Bank, which is to ha dle all State funds and funds of all Sta enterprises; its deposits are expected exceed $135,000,00 creating a State own mill and elevator syste to market the farm pro ucts of the State; crea ing a State owned Hon Building Association, b which any person may s sure a $10,000 farm or $5,000 town home b making a small payme down and paying th balance in small amoun spread over 25 year creating, by a $10,000 000 bond issue, a fun for farm loans, the inte est on which is not to b paid in years of crop fail ure and creating a Stat ownership of lignit mines by which it is ex pected to supply the peo ple with cheap fuel. Th legislature also change the tax laws to provid 100% taxing of land railroad property, publi utilities, business build ings and bank stock 50% taxing for tow residences and stocks o merchandise, while farn implements, machinery and improvements ar exempt.

HARBOR STRIKE REOPENED. The harbor strike in New York which was settled in January at the request of the President by the submission of questions in dispute to arbitration, was reopened on March 4 Between 12,000 and 16,000 men left their positions on the boats, and all harbor traffic, except a few non-union boats and the Army, Navy and Municipal boats, was brought to a standstill. On March 7, the U. S Railway Administration came to an agreement with the unions and the railway ferries, tugs, lighters and barges employing 40% of the strikers were back in service on the 8th.

HOOVER QUITS IN JULY. Herbert Hoover announced, on March 9, that he and most of his associates would be compelled by the necessities of their private business to end their activities in food relief work on July 1. He said that there would be no surplus from the 1918 world wheat crop and that Russia and Rumania, formerly exporters, would be importers in 1919, so that it was probable that there would be no surplus of wheat this year. He did not expect the Government to lose money on its wheat price guarantee, but thought a price of $3.50 a bushel not impossible.

NEW YORK'S OWN REACH HOME. The 27th Division of New York City and state troops, which won undying glory by breaking completely through the Hindenburg line at the St. Quentin tunnel on September 27 to 29, began to arrive home in the week of March 3, the largest number, 11,000, coming in on the Leviathan on March 6. New York City laid herself out to receive her boys. The greatest parade in the history of the metropolis was planned for March 25, when the last unit of the division should have landed.

The Y. M. C. A. As It Is

THE Y. M. C. A. has met a great opportunity in a great way. Next week a conclusive story, authorized by Dr. Mott's office, of Y. M. C. A. achievement in France.

Church Unity talked of at home is a fact on foreign fields. Dr. Carroll tells next week how they get together in Asia.

A stubborn father, a stiff-necked son, a dimpled baby and a laundry basket. What would you do with them? Read "A Peace Baby," next week, and see how skilfully Annie Hamilton Donnell has woven them into a capital story.

Next week, too, Dr. Gray tells where "John Found his Thousand Years."

No Lasting Peace But in Proposed League of Nations

Sovereignty of Nations Is Properly Restricted—Monroe Doctrine Is Only Extended—Rights of All Are Justly Safeguarded

By JOHN SHARP WILLIAMS,

Administration Leader in United States Senate

Senator John Sharp Williams

THE argument made against the League of Peace by the Senator from Massachusetts, Mr. Lodge, is the ablest argument that has n made on that side and will, I doubt , remain the ablest, except that per- ps Senator Knox of Pennsylvania may able to go more into the mere legal ses of the question.

The trouble with all of these men is t they want the constitution of the gue of Peace expressed "in such r terms that there may never be a pute about the meaning of any of Of course that would be impossi- unless somebody under the direct piration of God with that purpose in w could write the articles. Senator dge paid a high tribute to the men o formed the Constitution of the ited States and to its clear wording, d yet there has not been a single use of that instrument which has not n the subject of scores of lawsuits, wing out of the attempt to interpret misinterpret it, and a civil war grew t of divergent interpretations of the amble "we the people," etc.

All sorts of attempts are being made to prejudice the public mind against the world peace instrument. The League of Nations is what it says—A League *of Nations*—to settle disputes *between* nations which are necessarily international disputes. It has no force and necessarily from the nature of it could have none with regard to purely domestic and internal questions between parts of a nation. The language of the instrument is to protect "the independence and the territories of the signatory powers" against "external aggression." This of course has nothing to do with internal disputes, as the attempted secession of the Southern States was or as the Irish question now is.

An attempt is being laboriously made to alarm people who are opposed to Japanese immigration on the ground that a League of Nations would assume jurisdiction over that question. Nothing could be more absurd because it is universally admitted that each nation everywhere has a perfect right to say who shall and who shall not immigrate to its shores. This view is re-inforced by the fact that Japan tried at Paris to get a declaration to the effect that no nation should "discriminate on account of race." She failed miserably, for the very simple reason that nobody else was with her on that question.

So, too, when the Monroe doctrine, or the main meaning of it, is extended to the whole world and put under the direction of the League of Nations, gentlemen argue that it is a surrender of the Monroe doctrine. The truth is, we have re-inforced it. We have had to depend hitherto simply upon *our* sword. The Monroe doctrine declared against any European governmental "colonization" of American territory or the superposition of any European country of "its institutions" upon American soil. The League of Nations protects all nations against those perils.

No human instrument is perfect, of course. It is equally a matter of course that everything must have a beginning. So must the League of Nations, and out of experience and probable mistakes will evolve a more perfect instrument.

Meanwhile, the weakness of the position of those who attack it is this: *They offer nothing in its stead to maintain or even to promise the peace of the world;* they stand upon the floor of the Senate and contend for the pure German doctrine that the sovereignty of the nation must be complete, unlimited, and uncontrolled; in other words, that a nation has a right to do whatever it chooses to do unless some other nation can whip it into not doing it. They are contending for the right of America to be independent and absolutely unlimited in anything it chooses to do as a nation, whereas the League of Peace, while it does not want to limit it unduly and does not want to destroy French sovereignty, British sovereignty, or American sovereignty, does desire to limit the operation of each of them within a certain sphere prescribed by good morals, *by agreed principles of international law,* and by a given, peaceful purpose.

On the one side of this controversy stands the proposed League of Nations and its advocates, saying: "Look at what has just happened; substantially all the nations of the world involved in Armageddon; slain and crippled men, widowed women, fatherless children; libraries, universities, orchards destroyed; and anarchy let loose to rage wherever, like a blind and roaring devil, it can find space to rage. This is what we propose: To help stop it all or to keep it all from ever being repeated; and then we turn to the opponents of the League and say: What do you propose? and they answer, "Nothing."

Go right back to where we were! They say: "Above all things let America not agree to limit her freedom of action in any particular, lest it disturb her national sovereignty or national independence."

The League might regulate her sovereignty; it could not destroy it. *It has nothing to do with her independence, except that the League of Nations guarantees it.* The awful, dreadful fact remains that if we are to preserve for ourselves the right to do whatever *we* think is right, regardless of all other nations in the world, then each other nation must be left in exactly the same attitude, *including Germany.* I thought this war was fought mainly to convince Germany that no state had a right to do whatever it pleased; that the old theory of absolute, unlimited, uncontrolled sovereignty of a state had gone into the scrap-heap.

Nobody is more devoted to Americanism than I am. Nobody would more oppose our depriving ourselves of any right of self-government than I; but, when you come to international relations, the rights of others as well as our own rights must be considered; and to go back to the old Middle-age doctrine that a nation must in no respects bind its own hands to keep it from doing wrongs, while other nations by acknowledged moral right bind their hands to keep from wronging it, is one of the saddest spectacles that people surrounded by a condition of modern civilization could present.

No Real Victory But in Lasting Peace

By ARTHUR CAPPER

United States Senator-Elect from Kansas and Editor of Capper's Weekly

SIMPLY because we must, we are to have a League of Nations to end war, to end endless preparations r war and to stop the huge outlays ery nation now feels forced to make peace times for armies and navies.

It is natural there should be great dif- rences of view among leaders of opin- n concerning such a League, or any rm it might take. It seems that war constitutional, and a compulsory ace isn't—no matter how badly the rld needs it. A league to keep the ace of the world is as new and untried once was a republican form of gov- nment. Circumstances compelled that periment, and I think we shall find a ay to cooperate in this one.

I believe a League of Nations is in- itable if the world is to be saved from archy. Consider the situation: The ople of every great nation are strug- ing under a mountain of debt. Four ars of war have mortgaged their activ- ies for years to come. If they are to on squandering the major part of eir labor and resources for big navies d large standing armies, and keeping t of productive labor the hundreds of ousands of men necessary to man em, we shall slowly but surely break e backs of the people.

As I see it, what this nation has most fear in the future is not war, but our iftly increasing burden of taxation hich is going to eat us up if we do not tain relief by stopping up the big rat ole of military expenditure and attain ficiency in government.

The war will add two billion dollars a year in interest charges alone to our taxes. Appropriations for virtually another two billions a year are asked in behalf of our army and navy. On top of this, we are urged to adopt compulsory military training for every boy of nineteen in the land who can pass the physical test of fitness for soldiering. Our general staff has planned this so that it may have an army of twelve million reserves pledged to leave home and business instantly at the "call to the colors." Under compulsory military training draft and conscription will not be necessary.

A League of Nations should save us from this.

And there is that other possibility, worse than war, from which a League of Nations will be needed to save us. The history of every revolution and all the causes leading to it show that hunger was the spark that finally set off the powder magazine. As the struggle for existence grows greater, the tendency to revolt increases.

The explosion point is reached when any considerable number of the people are compelled to live from hand to mouth with no prospect for better times in view.

If we again go in for a military program where shall we bring up?

Any program for a league to keep the peace between nations is sane and reasonable compared to entering on a program entailing consequences like these. Is it strange, then, with such consequences in sight, that peoples all over the world have demanded as a deliverance a League of Nations limiting armament, requiring every nation to give bond to keep the peace, and pledging one another to keep the peace through arbitration, and by force, if need be?

I am for any League plan based on the broad American principle of "the consent of the governed," a League ruled by chosen representatives of the several peoples instead of by great interests, which shall safeguard and protect the rights of citizens in their international relations, which will protect backward peoples from exploitation, and which shall reduce armies and navies to a police-force size.

We did not save the world in the world war, we only gave it a breathing spell. But we can save it with a League of Peace, one which is not a supernation but a binding, effective international agreement permitting every nation, great or small, that is a party to it to maintain its self-respect and individuality.

A League of Nations is not a visionary dream, a foretaste of the millennium, nor the fad of an altruist; it is sanely and compellingly practical because the world cannot do without it, because the world cannot and will not longer tolerate war between nations any more than we tolerate murder between citizens as a method of settling disputes.

It took the great war to make a League of Nations practically possible through compulsion of circumstances. The war showed all mankind the abyss into which modern nations were about to plunge. We have had a narrow escape, but I think we have stopped in time.

Senator-Elect Arthur Capper

OUR · EDITORIAL · FORUM

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GRAHAM PATTERSON

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GEORGE H. SANDISON

The President and the Plain People

WHEN President Wilson in his address at the conference of governors and mayors in the White House reminded those who attended on that occasion that they were servants of the great silent mass of people who constitute the United States, and that as such it is their business "to find out how we can best assist in making their lives what they wish them to be," he wisely seized the occasion to emphasize an attitude which should characterize every man in public life as well as every business man in America. "My present plan is to understand what plain men everywhere want," declared the President. "In Paris we are not meeting as the masters of anybody. We are meeting there as the servants of about 700,000,000 people, and unless we show that we understand the business of servants, we shall not satisfy, and we shall not accomplish the peace of the world. And if we show that we want to serve any interest but theirs, we shall have become candidates for the most lasting discredit that will ever attach to man in history."

What had impressed him most, not only in the conference abroad but for many months before he went there, was the fact that "we are at last learning that the business of government is to take counsel from the average man," and "that the whole matter of prosperity of peoples runs down into the great body of men and women who do the work of the world."

Lincoln used to say that "the Lord must love the plain people, for he has made so many of them." Lincoln's great heart was with them, and he labored for their interests as few men in public life have ever done. In his goings and comings among them, he showed this in many ways and proved the sincerity of his championship of their cause.

President Wilson has taken a fitting opportunity to impress this lesson upon the governors and mayors. The problems of labor and industry with which they are called to deal are such as cannot be satisfactorily solved in any other spirit than that of service to the whole people. They are problems that touch the vast majority of our citizenship—those who are the backbone of the nation, and who have a right to share in its prosperity.

This same central thought of service was uppermost in the mind of the President when he spoke in New York on the night before he sailed the second time for France. He regarded himself as the ambassador to the Peace Congress of the whole American people, not of any class or party. All Americans, he felt confident, had caught the spirit that dominated our soldiers, who went into the war to serve their fellow men. Our sons fought to make world-peace possible. Americans are going to keep on serving their fellow men, that the full victory may be reaped, and he personally would not relax his efforts to serve also and so be worthy of the common cause. The time had come for us to stop thinking of the rival interests of nations, and to think rather of the men and women and children throughout the world who need our help and are looking to us to give it. This appeal from the people themselves is what has moved the heart and roused the spirit of this nation, and which inspires our President to set out again, that he may complete the work of world service already begun.

We feel we must pity those who are incapable of the broader sympathy—the wider sense of duty. And we rejoice that the President had the courage to speak boldly as he did. Like him, we believe that the American people have heard the call, and that he has their heartiest approval as he speeds on his mission without loss of time. Lowell must have had some such service as this in mind when he wrote:

"The longer on this earth we live
 And weigh the various qualities of man,
  The more we feel the high, stern-featured beauty
  Of plain devotedness to duty,
 Steadfast and still, nor paid with mortal praise,
  But finding amplest recompense
  For life's ungarlanded expense
 In work done squarely and unwasted days."

Take Care of Your Liberty Bonds

DURING the war the Treasury asked us to hold our Liberty bonds. Now that the war is over and there is no patriotic reason for retaining these investments, the woods are rapidly filling with get-rich-quick schemes which regard the 21,000,000 Liberty bondholders as their natural prey. There are good land companies, but few of them offer their holdings through plausible agents in a house-to-house canvass. There are good oil and mining companies, but their stock is usually floated on the stock exchange. If you get an attractive circular offering fabulous returns in oil or coal or silver or gold, to be gained from a new company just organized, especially if your Liberty bonds are sought in exchange for the stock, the quicker you can shove the whole proposition in the fire the better for your peace of mind.

Three things commonly offered as investments are usually nothing but gambles; real estate that is too far away for you to see it, mining and oil stocks, stocks and bonds of small manufacturers and merchants. The Astors made millions on New York City real estate, but other millions are being lost by thousands who tried to follow their example. Fortunes were made in Texas oil, but thousands lost the savings of years in oil companies that were honestly operated, while the dishonest ones reaped a golden harvest. Tonopah made millionaires and paupers with equal ease, but made thousands of the latter to tens of the former. The silver mines of Colorado, the copper mines of Montana, the gold of California—they number their victims in armies and their favorites are few.

But easy-spoken men and women sold the stocks to easy buyers. These smooth talkers, skilful in appeals to vanity and cupidity, are being loosed upon the millions of bond-buyers. Don't be an easy buyer!!

Public Opinion on Tap

ONE of the signs of the times which shows the desperation of the supporters of the liquor traffic is the circulation in the hotels of our large cities of the following card:

I, THE UNDERSIGNED, protest against the methods by which the Prohibition Amendment has been acted upon by State Legislatures in disregard of the opinion of the people, and record myself as opposed to National Prohibition.

Signature..

Address..

On the reverse side is the address of the Association Opposed to National Prohibition in New York City. Thousands of these cards are being circulated for signature at the tables in almost all of the New York hotels, and many people are signing them over and over again, dozens of times at different hotels. The statement that "the prohibition amendment has been acted upon by our State legislatures in disregard of the opinion of the people" is a shallow pretext. Public opinion has been expressed in favor of prohibition through hundreds of assemblies representing religious convocations and other public gatherings, and by a very large proportion of the press. This has been so impressed upon Congress by the nation-wide campaign that both houses have recognized the wishes of the people in this respect. There is probably hardly a single member of either house who cannot testify to this, in his relations with his constituents by mail and otherwise. Except from the liquor interests and its representatives, who might naturally be expected to make a fight, there has not been a single occasion upon which any influential protest has been made against the reform. The deluging of the hotels with protest cards is a cheap trick, and will not change the situation.

A Good Cause to Help

WE WANT to say just a few words to our readers about the Bowery Mission. They know the history of this wonderful institution, which has been the means of lifting up many thousands of human derelicts by Christian kindness and brotherly assistance and bringing them back to decent, self-supporting manhood. Young men and old, youths and graybeards, belonging to that great class of those who have missed the right way of life and become stranded on the rocks and shoals, come to the Bowery Mission. For nearly three-score years it has been a lighthouse of safety and restoration. In that time it has been the means of bringing back to upright and self-respecting lives a great army of this class. Its Brotherhood has an enrolled membership of 33,000. You will find the Mission's converts in almost every American city—men who tell of it as having been the means of their reformation when drink or evil courses or crime had made them to be shunned and counted as among the black sheep of our population. Many men who were thus won back are now the heads of united families, respected by their neighbors and blessed with perity and happiness in their new life; some hav come heads of missions themselves, for the Bo is a "Mother of Missions," and its converts are in many lands besides our own.

During these days of great demands on the osity of the nation, the work of the Bowery Mis has still gone on, although many of its former pat owing to the heavy calls from other quarters, not contributed to it this year. We feel that they have a kindly sympathy with its work. We be that if they knew the present needs of the Mis they would gladly give help. Therefore we make appeal to all of our readers in behalf of the Bo Mission, in order that it may be enabled to kee work going. It needs *your* aid and it needs it Will you not, when you read this plain statem send a contribution, and make it as liberal as y heart dictates?

In this period of widespread unemployment burden on the Bowery Mission is unusually heavy. every reader were to send a small gift it would b the greatest assistance just at this time of need. D hesitate, but send just what you can. The Miss is supported entirely by voluntary contributions, we are confident that our appeal will not be in v You can make no better investment of a few doll anywhere than in devoting them to this work of hum reclamation. Send to the care of the Christian Hera Bible House, New York. Every gift will be ackno edged and will be applied without diminution to work of the Mission.

The Way to Success

"IF you never do more than you are paid for, you w never get paid for more than you do."

A good motto that! It is the motto which t girls of a trade training school in Boston have adopt as the principle which shall guide them in their wor

It might well be the motto of every man and wom who toils. And who of us do not? Who is there whom it does not apply?

The man who gives less than he receives will be le behind in the race of life. It is the fit who survive.

The real failures are the men and women who ha deceived themselves into thinking that they can s ceed without being worthy of success. They gi little and expect much. They are doomed to disa pointment.

They may accumulate money, but their lives destitute of those achievements which mean succes They may wield power over their fellow men, but th own souls are dwarfed by their thoughts and their deed

The success worth struggling for is not to be tained in that way.

Mexico's Proffer

MEXICO, in an unofficial but emphatic way, h expressed a desire for closer relations and better understanding with ourselves. Presi dent Carranza has spoken his mind freely in a lon talk with an American correspondent in the nation palace. He complains that a part of the Americ press has treated him unfairly, and that the Mexic attitude toward Americans has been misrepresente He believes there is an organized propaganda " depreciate the Mexican government and people b making American citizens think that their fello citizens are ill-treated in Mexico and not wante there." This he repudiates as absolutely untrue. H assures us that his people and government apprecia what American business men, missionaries and tou ists are doing in informing their own nation concernin actual conditions in Mexico. Transportation, agri culture, education and economic conditions are al reaching a more satisfactory stage. There is still law lessness in remote sections, but this, he reminds u is not confined to Mexico. Every effort is now mad to give protection to Americans. He believes tha fair play and international friendship can solve th problems that have affected the relations of the tw countries in the past, and that if they can only ge together on friendly terms troubles and misunder standings will disappear.

We have always been ready to help Mexico whe help was needed, and if President Carranza's new at titude—whether influenced by the outcome of the great war or by other causes—is representative of the desire of the people of Mexico, as we are disposed to think it may be, we know of no barriers that should stand in the way of good relations between the two republics. Mexico has done well to treat the situation with frankness. It is a good beginning and may lead to better things.

THE SPIDER AND THE FLIES OF WALL STREET

By ORISON SWETT MARDEN

Famous Editor and Author of Many Character-Building Books

ONE day recently I was talking to a man advanced in years who is now doing e work of an office-boy ecause in his youth he anted to "get rich quick." n the advice of a friend e had gambled in Wall tree

"I bought U. S. Steel tock," he said. "I bought n margins, and to save what I first invested I had to eep adding to the amount as prices went up until the mall fortune I had inherited was gone. Then I began o borrow, and never stopped until I had invested 15,000. I lost every cent of it. If I had bought the tock outright," he sighed, "I'd be drawing dividends ow instead of working for ten dollars a week!"

The Wall Street editor of a leading New York paper ecently published the statement that only one person n three hundred really made any money in Wall treet speculations. The one who wins, except in are instances, is in all probability the man ho has made a thorough study of Wall treet business, who is familiar with stocks nd bonds and with the markets at home and broad. As one writer very neatly put it: Here's the secret of the stock market: In very toss-up, *heads win.*"

The man who, like the one I referred to, on he advice of a friend, who, perhaps, knows s little about the business as he does himelf, risks everything he has in a Wall Street peculation has just about as much horse ense and judgment as the man who would nter a highly skilled technical business ithout any preparation whatever and yet xpect to succeed.

In an interview on this subject some time go with one of the ablest and most successul men in Wall Street, he got at the very eart of the matter. I would advise young nen—men, and women, too, of any age from wenty to seventy—to take careful note of is words. He says:

"Success in Wall Street is attained, as a ule, the same way as elsewhere. There is no oyal road to wealth, even in speculation. Popular fancy pictures men as growing rich in day in dealing in stocks. They do so rarely, nd they grow poor in an hour—often. Wall Street is no place for the man who expects o amass a fortune in a hurry, although he is much in evidence here. He brings his money with him with the expectation of having it multiplied immediately; he has his ups and downs, and after a while departs, almost invariably without his money. He is greatly surprised and disappointed, of course, and often thinks he is an unfortunate exception to the general rule; whereas his experience is in strict conformity with the rule—a rule which, in the long run, is as inevitable in its working as a natural law. There is nothing in it to wonder at. The outsider in Wall Street is a man who is embarking in a business without knowing its first principles. He has plenty of advice, of course; but it is a rare thing to succeed on advice alone. To be successful in Wall Street, as elsewhere, you must know your business."

AMERICAN haste has a most unfortunate and dangerous manifestation in the too common eagerness to get rich by some lucky hit; to acquire a fortune without the slow and painful process of earning it. The speculative tendency of the times is a real peril to young men. It is antagonistic to business principles and subversive of high character itself.

It is a dangerous experience in a young man's life when he gets his first dollar that is not fairly earned, or when he makes a few hundred dollars by the turn of a wheel, or the fortune of a card, or a lucky bet. The chances are that he will never be quite content to jog along in what he considers humdrum business life. His lucky hit may prove the first serious obstacle to a true and lasting success.

A metropolitan daily newspaper some time since invited confessions by letter from those who felt that their lives had been failures. Guaranteeing secrecy regarding the name or identity of any one making such a confession, the newspaper asked two questions: "Has your life been a failure? Has your business been a failure?"

Many pitiful "confessions" were received. The writers attributed their failure to various causes; but the great majority frankly admitted that it was due to missteps taken early in life, to gambling or to dissipation of some kind.

One man wrote: "I was in a fine position, on a good salary, when I went to a horse-race and won six hundred dollars. I could not after that afford to work for what now looked like a very small salary, so I resigned next day, lost all I had in two years, got another good place as traveling salesman and reformed my habits; but unfortunately I attended the Gloucester races one day, bet and won. The bookmaker hired me at ten dollars a day. I lost everything again, and suffered tortures. Friends, sweetheart and all forsook me. I was never drunk, but my life has been a sad failure."

This man is a type of thousands who every year, bitten by the American mania to "get rich quick," sacrifice promising prospects because they cannot afford to work and wait years for success to come in the old legitimate way.

The great failure army is full of people who tried to get rich quick. The jails are full of people who tried short cuts to success. They all played a game of chance, and lost, as the gambler on chance almost invariably does.

THE speculative tendency of the times is a real peril to young men.

American haste has a most unfortunate and dangerous manifestation in the too common eagerness to get rich by some lucky hit; to acquire a fortune without the slow and painful process of earning it.

The great failure army is full of people who tried to get rich quick.

Gambling is a game in which to win is to lose.

At the present time dishonest brokers are working on the credulity and business ignorance of men and women who are not satisfied with the 4¼ per cent. interest they are receiving on their Liberty Bonds.

Four-fifths of all the failures in the business world are due to shortcomings inherent in persons doing business and only one-fifth to causes outside and beyond the individual's control.

Only one speculator in three hundred makes money in Wall Street.

A few years ago a young man left a position which had great promise, because he thought his advancement was too slow. He went into the real estate business, where he adopted gambling methods and took great chances. In two or three weeks, by a lucky "deal," he had become wealthy. He dressed in the height of fashion, spent money lavishly and felt sure he was on the road to millionairedom. He tried to explain to me how foolish young men were to take so many years to build a fortune when, if they had brains and a little dare in them, it could be done so quickly. For his part, he said, he did not propose to spend the better part of his life getting money enough to retire on; he expected to do it in a very short time, and then quit and have a good time while he was still young enough to enjoy it. Today that young man is down and out; his gambling speculations have landed him in a quagmire. Not only that, but he has dragged others into the quagmire with him. Those who were dazzled by his sudden rise trusted him with their money, believing that he had found a short cut to fortune, and they also lost their money.

GAMBLING is a game in which to win is to lose. There is nothing more demoralizing to a young man just starting out in life than a fortunate venture, a chance hit which has put him in possession of a lot of money which he did not earn. His head is turned by once tasting the sweets of fortune which he did not legitimately earn. He thinks he has discovered a short cut to success, and he is unwilling afterward to settle down to hard, steady, concentrated work. In short, he grows conceited over his lucky hit, and does not think it necessary for him to plod along as most people do. He believes he has superior brains; he has found the "get rich quick" secret, and so he goes on playing the game that leads him on to utter failure and misery.

"A considerable proportion of failures in business and ninety per cent. of the defalcations, thefts and ruin of youths among those who are employed in places of trust are due directly to gambling," said Chauncey M. Depew. "I have seen in my vast employment so much misery caused by the head of the family neglecting its support and squandering his earnings in a policy shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity or happiness." Although many forms of public gambling, such as policy shops, lotteries and betting on horses, have been done away with in recent years, the passion for gambling is as strong as ever. And as long as there is a chance of getting something for nothing it will persist.

There are thousands of men and women living in utter poverty and misery today because some one took chances, gambling away a competence for a chimerical fortune that never materialized, that never had any basis in reality. I have just read of a middle-aged man with a family who invested every penny he owned, even selling his home, worth $9,000, to put the money in worthless mining stock. He was assured by specious promoters that he was taking no risk whatever, that the stock was selling fast, and that he should not lose the opportunity of taking all he could, for it was already paying dividends. The poor victim fell to their game to the extent of more than $20,000. When he discovered the swindle and realized that he had beggared himself and his family, the man was on the point of a nervous breakdown.

AT THE present time dishonest brokers are working on the credulity and business ignorance of men and women who are not satisfied with the 4¼ per cent. interest they are receiving on their Liberty bonds. These smooth-tongued human sharks are offering them great opportunities to invest in mining stock that is "a sure thing," or in oil wells, or some other sort of stock that will make big money for them overnight. When they protest they have no money to invest, the suggestion is cunningly made that they exchange their Liberty bonds for this wonderful stock. The broker offers to let them have, say, ninety dollars' worth of fictitious stock for a hundred-dollar bond, which the United States government will eventually redeem at its face value. Of course, the gullible ones fall into the trap and part with a perfectly safe investment, paying a moderate interest, for one that is really going to make them rich in a little while. And pretty soon they find that all they have done is to give something for nothing.

Look out for those sharks who are getting rich quick on the gullibility of people who know nothing about stocks or bonds or business!

After a wide investigation covering many years, Dun and Bradstreet find that four-fifths of all the failures in the business world are due to shortcomings inherent in persons doing business, and that only one-fifth are due to causes outside or beyond the individual's control. While this proportion varies slightly in years of stress, yet on the whole the percentage is so constant that they virtually guarantee statistical accuracy. Among the causes of failure they give, the most important are the following four:

1. Going into business without knowing anything about that line—Inexperience. 2. Speculating. 3. Dishonesty. 4. Bad Management.

The trouble with multitudes of young men is that they are in too great a hurry to get rich, in too great a hurry to succeed. They want something easy, that will bring them quick returns. They don't want to take time to prepare. They are not willing to lay the broad and deep foundations necessary for the only genuine and enduring success—that which is based on service to mankind.

WE ARE facing a new age, an era of world reconstruction, and never before did the world call so loudly for leaders, men who are experts in their particular line. Never before was the call for specially trained brains so loud as now.

In spite of the unrest, universal disturbance and, in some cases, anarchy, following the great war, we are advancing toward an era of prosperity and opportunity such as no country has ever before seen. He who looks abroad at the great schemes already afoot, and who has a little imagination, can readily form an idea of the demand that will be made during the next score of years on the skill and genius of the world.

The call for superior service in the years to come will be and will continue insistent. But there will be no call for the "get rich quick" young men, the gamblers, those who want to take short cuts to success, to get something for nothing. The cry will be for real men, men prepared for great opportunities, ready to take responsible positions and fulfil large obligations, for men trained from the bottom to the top of a business in thoroughness and from east to west in knowledge of its possibilities. The places of honor, the big prizes of life, will be for the men who can render the most valuable service to their fellow men.

The Patriotism of Peace

*A SERMON BY REV. CHARLES M. SHELDON, D.D.**

TEXT—Matt 5 : 5. "Blessed are the meek; for they shall inherit the earth." Jesus Christ.

WHAT has been the great motive and passion that has led young men to give themselves to the world war? And can similar or even greater motives and passion govern them in a world of peace?

The motives and passion that have sent men to war to suffer and die are these:

(1) Group feeling. Men will do in the mass what they will not do as individuals. The whole country was aflame with the war spirit. Men were enthusiastic by the thousand. They realized that the country was behind them.

(2) Love of the adventurous life. Thousands of men old and young enlisted out of a sense of new experiences to be met on the field of war. The love of adventure is in the hearts of most young men. It is a strong incentive to action. Many welcomed a change from the monotony of everyday struggle for existence.

(3) Sense of duty to country. This was a true and solemn feeling with great numbers. They did not want to be called "slackers." In the case of the majority, perhaps, who responded to the call to arms, this motive was the most compelling. A love of country that is free from sordid interests is a fact in young men.

(4) A true feeling wrought up over the wrongs of others. This was a real motive with thousands of American boys. It was a noble and unselfish desire to right the wrongs of Belgium and Armenia, and restore to the war-swept peoples of Europe the freedom that autocracy denied them. I have seen many letters from English boys to their parents in which they passionately declare this to be the motive which made them willing to die. No finer exhibition of unselfish sacrifice has ever been shown by men going into war.

(5) A desire to make a contribution to the future welfare of the world. Men who went into the war from a sense of adventure came to have this higher motive as the conflict went on. They realized the fact that the immediate struggle was something to be connected with the world struggle long after they were gone. This was the highest possible incentive to go into the army, and may not have been shared by very many, but it did have a place in the hearts of some of the noblest men and even boys.

We might add to these causes for the war spirit the love of fighting that many men acknowledge is a fact in their lives. It is the primitive man frankly acknowledging his animal nature when attacked.

NOW the question arises, Can the same enthusiasm and sacrifice be made a part of a peace program? What are the incentives to actuate men in the Patriotism of Peace? Suppose, as we fervently hope and pray, this war has been waged to put an end to the horrible thing forever, how about the heroisms and enthusiasms which we have seen illustrated on such a gigantic scale for the last four years? Can the Patriotism of Peace provide as large and sublime a program as the program of war?

We say at once, Yes.

The task of peace is greater than the task of war. Clemenceau, the French Premier, said, addressing the French Senate, "Gentlemen, it is harder to win peace than war." A battle can be fought and won in twenty-four hours, but a civilization worth fighting for is a matter of years of constructive planning and building. A child can destroy in a few minutes the work of art that took years of making. Destruction is easy. Construction is difficult. What is the task of peace, the task that calls for all the heroism and enthusiasm of the same men who went to the call of war? This is the task:

1. The task of bringing order out of confusion. It will tax the skill of the noblest and bravest.
2. The task of geographical boundaries. The nations fought for territory. That is the historical cause of most wars. It will not be an easy task to settle.
3. The task of uniting different nations. This is one of the problems of the League of Nations. No one pretends to think that such a thing can be done quickly or in a day. The League must be a thing of evolution and growth.
4. The task of creating new ideas as a basis for new and untried forms of government. This task also will call for all the statesmanship and courage of men ever demanded of them in waging war.
5. The task of removing human jealousies and suspicion, the growth of centuries of wrong and injustice.
6. The task of educating and Christianizing the world in order to have a sound basis for democracy.

HERE, then, is a task greater than any task of war ever known. It is constructive and calls for all the patriotism and enthusiasm of which any human being is capable. The difference between this task and the task of war is very marked. In war a man leaves behind all he holds dear. Five of the most precious things in life he abandons at the call of war—Home, Church, School, Business, Career. He cannot take any of these with him. But in the exercise of the Patriotism of Peace, he takes them all with him into the field of the conquest that peace has to make. In war the one passion prevails to do all the harm possible to the enemy. It is a passion that necessarily emphasizes one thing. In peace a multitude of mental, moral and spiritual forces are given full swing.

So far as military training is concerned in the proper training and discipline of the body the things to be desired can be met just as well, and even better, without the constant end in view of killing some one. In time of war, of necessity the mind of the soldier and of those training him is fixed on making a capable machine for killing. In time of peace the training of mind and body is fixed on making all-round men capable of facing a multitude of problems and doing the maximum of service to one's fellow men. The men and women, for example, demanded by our foreign missionary boards must have all the physical stamina of the highest trained soldiers. Very few professional soldiers could pass the examinations that the missionary societies require for their missionaries. The demands made on our foreign missionaries are greater than those demanded of the professional soldier. Men like Adoniram Judson, William Carey, David Livingstone and Alexander Duff endured physical hardships that cannot be equaled by any soldier in any war of history, and they never received any military training. England has just passed an Education Bill which forbids all military training in her school system. The incentive of war is not necessary to the finest physical training, which peace is fully prepared to meet to fit men for the fiercest struggles of body and mind in the service of humanity.

IT MUST not be forgotten that professional military life with possible war in view as the end blunts and finally kills the finest moral qualities. John Burroughs, in a recent notable article giving the reason for the German defeat, says: "All of Germany's tremendous military equipment did not make her the fittest to survive. There was one vital thing lacking—the moral sense." War does not and cannot create this sense. It tends to destroy it. Peace exalts and educates that sense. War, in the very nature of the end in view, educates the physical and emphasizes the material. But those who have thought of President Roosevelt as the exponent of physical and bodily courage will do well to recall his noble utterances to the college men of this country—a call to the creation of character which does not need war to give it enthusiasm:

"Bodily vigor is good, and vigor of intellect is even better, but far above both is character. It is true, of course, that a genius may, on certain lines, do more than a brave and manly fellow who is not a genius; and so, in sports, vast physical strength may overcome weakness, even though the puny body may have in it the heart of a lion. But, in the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed in the balance against that assemblage of virtues, active and passive, of moral qualities, which we group together under the name of character."

In this connection, it is also well to recall the saying of one who spoke a good many years ago, a warrior himself—"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

THE program of the Patriotism of Peace can use every motive that called the men and boys to war. The group feeling is very prominent in the program of peace. It is specially strong now in the coming of the nations into a World League, such as history never knew before. It is working out in the union of ecclesiastical forces, it is bringing men together in community life as never before. The peace program emphasizes the group feeling.

The adventurous life is just as enticing in peace as in war. Where could one have more adventure than in the career of a missionary or social worker in
Far East or Siberia in the reconstruction of the w
famished countries? One of my boys in my chu
has been in the Caucasus distributing Armenian
lief during the war, and he is there now and will c
tinue during the reconstruction period. He live
life of constant danger and adventure. Thousands
such men are being called into the great army of s
vice in peace time. There is also the adventure th
peace will offer to thousands to make concrete
of democratic business and social life. The advent
of the spirit into the realms of courageous sacrific
an adventure by the side of which charging agains
machine gun might be child's play. Most men
physically brave, but great numbers of men are mo
cowards when it comes to applying the teachings
the Sermon on the Mount to politics, business a
amusements.

The sense of duty to one's country that sent men
war is just as much needed now as it was four ye
ago. It is even more needed. If the country need
men to fight for it, with even greater insistence
Patriotism of Peace demands that the country be p
served from a false political leadership and a sel
commercial exploitation. For a man to be a "slacke
now in the times of peace, when the country nee
real patriots, should mean far more than an occasion
"slacker" who tried to avoid the draft.

IF ONE of the motives that sent men to war was
desire to right human wrongs the same moti
holds now in time of peace. There are wrongs of ca
tal and wrongs of labor. Childhood has its wron
and womanhood. There are wrongs in the Chur
and the college and the market-place. There
millions of the earth's inhabitants yet under bonda
to drink and lust and greed and superstition. T
call to right these wrongs is a call fully as heroic as a
call to arms. There is plenty of opportunity to be
hero and to die for the welfare of the oppressed. T
age of martyrs is here, if any one yearns to be on
and is willing to pay the price.

"The meek shall inherit the earth." It is a remar
able statement for a man of war like the Psalmist
make. And it sounds strangely effective to hear th
statement made by the Man of Peace hundreds
years later. There is not a single promise in the Bib
for the militarist. The whole song of final victo
resounds about the peacemaker. A world that
fast clearing out of its civilization the curse of ce
turies—drink—as it killed millions more than all th
wars of the world, can also look with hopeful eyes
faith to the near fulfilment of that promise made b
the Psalmist and the Master when war shall be
more and the meek shall delight themselves in th
abundance of peace. The patriotism that war
able to create is a feeble torch by the side of that tr
mendous flame that peace is fitted in the nature of h
own God-given attributes to inspire. The world di
not understand the meekness of Jesus. It looked an
still looks with contempt on an attribute which is co
founded with weakness and inefficiency. The time
coming when the world will have to acknowledge wi
the Psalmist and with the Master that the mee
are the only real inheritors of the earth. Brute phys
cal force belongs to the dark ages. Militarism is
thing of the devil. The future rulers of this earth wi
be the disciples of Jesus Christ, whose weapons a
not material but spiritual.

The following prayer was offered up in an Englis
church in London a few days ago. It voices th
desire of those whose patriotism is the Patriotism
Peace to all mankind.

"O God, to whom all nations are dear, accomplish
ing thy will in divers ways: teach us, we pray the
to forgive our enemies and to do good to them th
hate us. Have mercy upon them, even as we as
mercy for ourselves. Grant to them and to us
enlightened mind, a zeal for justice, a sincere desire t
set aside all pride and vain ambition that they an
we may unite in creating a new and better orde
wherein, as brethren reconciled through thy Son, w
may rejoice in the beauty of righteousness and peace

"Turn their hearts to thee; forgive the wrong
that men have suffered at their hands; quicken thei
consciences with a vision of the true destiny to whic
thou hast called them in fellowship and friendshi
with all the peoples of the earth.

"So move upon their wills and ours that all hatre
and malice may die and that the spirit of love ma
be born anew in them and in us. And these preciou
gifts we ask in the name of Him who is the Brothe
and Saviour of all, Jesus Christ, thy Son, our Lord."

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* Pastor, Congregational Church, Topeka, Kan.

The Golden Jubilee of Woman Suffrage

Fifty Years of Organization Not Only Toward the Vote But Against Unjust and Cruel Laws

By JANE A. STEWART

Mrs. Jennie Law Hardy
National Campaigner

PIONEERS, veteran campaigners and new recruits in the solid ranks of suffragists will unite, March 24–29, at St. Louis, in the celebration of the golden jubilee of the beginning of woman suffrage in this country.

This beginning was made when Wyoming in 1869 granted full suffrage to women, leading the line of states. In the same year the women of the country began organizing to secure their enfranchisement, there being at first two groups, which were later united in the National American Woman Suffrage Association. The golden jubilee of the women's organized national suffrage movement is consequently also observed at the St. Louis meeting.

To signalize their anniversary, leaders of the National American Woman Suffrage Association are planning to form at St. Louis a powerful new development in organized suffrage, a new League of women voters, composed of women citizens of the fifteen full suffrage states, to push the suffrage campaign throughout the country. These present suffrage states are Wyoming, Colorado, Idaho, Utah, Washington, California, South Dakota, Kansas, Oregon, Arizona, Nevada, Montana, New York, Michigan and Oklahoma. In addition full suffrage prevails in Alaska, presidential and municipal suffrage in Illinois, Nebraska, North Dakota, and Vermont; presidential suffrage in Rhode Island and Indiana; and suffrage at the primaries in Arkansas and Texas.

The association in its golden jubilee call directs attention to the fact that women in England, Scotland, Ireland, Wales, Canada and Germany have been recently granted the vote, and that this great Republic as a nation has fallen behind other countries. A great campaign to carry the movement "over the top" is heralded, as well as a big investigation of the "mysterious causes which deny patriotic, qualified women of our Republic a voice in their own government, while women of monarchies and erstwhile monarchies are honored with the vote."

The work of the National American Woman Suffrage Association during the past half century has been directed not only toward getting the vote but against unjust and cruel laws, many of which have been changed, giving women educational, legal, and civil privileges for which other women have given their lives and their fortunes.

The Association's persevering work in every state to secure suffrage by amendment to state constitutions, a costly, slow, and tedious process, is another story in itself. It secured the introduction into the United States Congress many years ago, of a suffrage amendment to the Federal Constitution, and it was the moving spirit in the formation in 1902 of the World's Woman Suffrage Alliance, which has auxiliary organizations in twenty-six countries, eight of which have extended full suffrage to women—Great Britain, Canada, Australia, New Zealand, Norway, Denmark, Iceland and Finland—uniting women internationally for the promotion of human welfare and cooperation everywhere.

Rev. Anna Howard Shaw
Hon. National President

The organized suffragists call attention at their golden jubilee to the war work of American women, who have helped the United States to win the war in short order. In recognition of their patriotic service, it is pointed out that, if only as a matter of simple justice, the vote should be granted and the slogan of the Association become a fact—"Suffrage for every woman in the country before 1920."

Mrs. Carrie Chapman Catt
International President

Mrs. George W. Plummer
Illinois Leader

Mrs. Maud C. Stockwell
Minnesota

Mrs. Emily C. McDougald
Georgia President

India Looks for Help from Us

IN A letter to the Christian Herald, dated Ahmednagar, India, January 24, Rev. R. A. Hume, chairman of the Christian Herald Relief Committee, conveys the thanks of his associates and also his own for the aid our readers are rendering by their contributions. The first cable remittance of $5,000 has done good service.

Mr. Hume writes: "I am very sorry to say that the famine condition is becoming more and more serious. Multitudes of people have struggled through the last two or three months; but now the scanty resources of millions are nearly or quite exhausted. Mortality is sure greatly to increase. Many little children have lost one or both parents, and there is none to care for those little ones. One of the distressed classes which especially appeals for sympathy and aid is the large number of Christian workers employed by the missions. In normal times they can support their families on their moderate salaries; but now, with food costing three and four times as much as it formerly did, it is absolutely impossible for them to maintain themselves and their dependants. I hope that our Committee will receive another remittance from your Christian readers early in March."

A second remittance was cabled to Chairman Hume on March 5, when $10,000, representing contributions from Christian Herald readers, was forwarded for relief work through the Bombay Committee. It is to be hoped that contributions will come in in sufficient volume to make it possible to send a third remittance soon, as the need is steadily increasing.

The Times of India of January 24 said editorially:

"The famine specter has for months and months past been fastening more and more trouble upon the land. Much praiseworthy work has already been done to avert loss of life and to mitigate the sufferings of the poor; but up to the present time the most of this work has been preparatory. *The worst is yet to come.*"

Grain for food and also for seed is being procured, and grass is being provided, but much more extensive measures are needed. In spite of all efforts, a vast number of people are believed to be at the very end of their resources and cannot hold out much longer. State relief is directed mainly to the preservation of life, but other means will be needed to make even this effective. The Times closes its article with these words: "This is not an appeal that can be pigeonholed; it is urgent, and whatever can be done should be done *now*."

An effort is being made to employ on public works those among the famine-stricken who are able to labor. The work is largely unskilled. The missions are having a hard struggle to keep their workers and families alive, and are looking hopefully to the generosity of America to come to their aid. The additional contributions to the India Famine Relief Fund noted on this page are hereby acknowledged:

Gifts for Starving India

Miss Bessie Hooker	$16.50
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Additional gifts will be acknowledged in later issues.

SOME GREAT PREACHERS I HAVE KNOWN

BY

Rev. Francis E. Clark, D.D., LL.D.

I SHOULD have sadly wasted my opportunities had I not, in the course of much convention-going and many journeys in many lands, taken the opportunity to hear distinguished and eloquent preachers. In a comparatively brief article it is impossible, of course, to speak of all of them, but in any series of reminiscences it would indeed be ungracious not to speak of some to whom I have been greatly indebted for light and leading.

One of the greatest of these great preachers is seldom referred to in these days, though his eloquent words still vibrate in the hearts of many men who were once his students. I refer to Professor Edwards A. Park, of Andover Theological Seminary. I was one of his later students, and though he was over seventy years of age when I knew him, his mighty bow of eloquence still abode in its strength. He was a man of most impressive appearance, very tall, somewhat gaunt, with such a dome of forehead as I have seen on no other man.

He was, moreover, a man of exquisite humor, and his daily lectures on systematic theology (and he was recognized in most circles as the greatest theologian of his day) were always lighted up with sparks of brilliant wit, and sometimes of downright fun, so that his students looked forward to these lectures, not as dry, didactic hours, but as periods of enjoyment and keen intellectual stimulus.

But it was as a preacher that his power was transcendent. His duties as a teacher prevented him from preaching regularly, but when, three or four times a year, he filled the pulpit of the Seminary Chapel, we all regarded it as a great occasion, and throngs came to hear him from near and far.

His two most famous sermons (perhaps not his greatest) were his "Peter" sermon and his "Judas" sermon, and there was an insistent demand from the students every year that one or the other, or both, should be preached. To this demand he often yielded. These sermons never seemed old or out of date, even to the residents who had heard them several times. Dr. Park's tremendous personality, his wonderfully deep but flexible voice, his familiarity with Scripture, his vividness of description, his unescapable logic as he pictured the sinning but repentant Peter and the traitorous, desperate Judas; all combined were beyond my power to adequately describe.

Professor Austin Phelps was his contemporary in the same seminary, and was also a great preacher, with a power all his own. He was a master of the purest English style, and in this respect has had few rivals among the writers and speakers of America. His deep spirituality, his heavenly face and his quiet force always made a deep inpression. His daughter, Elizabeth Stuart Phelps, the novelist, inherited at least his literary gifts. If my readers would know something of Dr. Phelps' power, let them read that classic of the devotional life called "The Still Hour."

AMONG all the preachers of America who have held regular pastorates, I think Henry Ward Beecher would be voted as supreme for real eloquent power. His was a spontaneous, overflowing, seemingly unpremeditated eloquence that has seldom been equaled by the world's great preachers. Apparently he could not help saying the apt thing in an eloquent way.

During much of his pastorate Dr. Richard S. Storrs held sway in a near-by church in Brooklyn, and was considered by some as an equally great preacher. But this is not the verdict of most who heard them. Of Dr. Storrs's sermons one would say, "What a splendid effort!" of Beecher's, "How wonderfully he reached my heart!"

In his mid-week services Beecher was equally helpful, simple, direct, often witty, always natural. After one such service which I attended when I was a young pastor, when sixty or seventy people were propounded for church membership, I said to him, "Mr. Beecher, I should think it would make you very happy to receive so many into your church." "Oh," he replied, "we ought to catch a lot of fish, for we have a great big pond to fish in."

When the famous trial that darkened Beecher's last days was on, a few members of the Seminary Church wanted to institute an *ex parte* ecclesiastical trial aside from the civil trial. I was put on the committee of five of the Seminary Church as its student member, the others being professors, to have the matter in charge. Two professors were for the trial and two against it, and I have always been glad that, as the fifth member, I voted against the ecclesiastical trial, and it never came off. It would have been a useless piece of impertinence if not of persecution. I received from both Professors Park and Phelps warm letters of commendation for the stand I took. Feeling ran high at that time, and many good men believed Beecher guilty; but posterity has not sustained their views.

I might mention many more eloquent American preachers whom it has been my privilege to know. Theodore Cuyler, Dwight L. Moody, Charles F. Deems, Bishop Simpson, Wayland Hoyt, J. Wilbur Chapman, among those who have passed to their reward. It would perhaps seem invidious to name as supreme in my opinion any among the many eloquent preachers who still abide with us.

THIRTY years ago, when an American with any religious proclivities went to England, there were two places for which he was sure to steer on his first Sunday. One was Holborn Viaduct, where the City Temple was situated; the other was the "Elephant and Castle," to which a 'bus, marked with those enigmatic and incongruous words, would carry him. Now the "Elephant and Castle" was a low-down public-house, little more than a dramshop, but near by was the great Metropolitan Tabernacle, where Charles H. Spurgeon preached for so many years. Needless to say, Americans usually avoided the "Elephant and Castle," and sought the Tabernacle.

And what a sight it was as one entered the great church and looked upon that vast audience of four or five thousand, filling the floor of the church and the two surrounding galleries! It was even more impressive to look at the audience from the high pulpit, under which sat the fifteen or twenty deacons. (And I sometimes thought what a destruction of good deacon timber would occur if the pulpit should come crashing down.)

Mr. Spurgeon himself at first sight struck one as an extraordinarily homely man, stout, gouty in his feet, and with a large, rather coarse, typically "John Bull" face. But when he spoke, his features would shine with an inward illumination that transformed them, for they shone with spiritual beauty. His voice was peculiarly melodious, and he could use it as a skilful musician can play upon a great organ. He had the same gift of spontaneous eloquence as Beecher, though I think his range of thought and interest was narrower.

"Open your mouths wide," I heard him say on my first visit, as he turned to the Bible, "and I will drop in some delicious morsels of Gospel candy."

His sermons were simplicity itself, but great *because* of their marvelous simplicity and clarity. As he uttered each sentence, you would say to yourself, "That could not have been put more effectively."

On my second or third visit to England, Mr. Spurgeon asked me to tell his congregation something about the Christian Endeavor movement, and a little later asked me to address his students in his famous Bible College. I shall never forget that occasion. Nearly a hundred alert, eager young men were there, and their love and admiration for their teacher were evidently unbounded. They seemed to expect that some pearls would drop from his lips whenever he opened them. They were evidently quite ready to be amused, too, and a laugh was ready for every sally of their great master. I have noticed that most great preachers have an exquisite sense of humor and are not afraid to use it.

When Spurgeon introduced me to the students, it was with some kindly bit of pleasantry which I have forgotten, but the students evidently expected that I would be as humorous as my introducer. Or perhaps it was some Yankee twang or uncouth Americanism that they expected, as did most Englishmen in those days. However, I had nothing humorous to tell them, but only the plain story of the principles of Christian Endeavor. As I spoke of the different committees, the Lookout, the Prayer Meeting, the Social, the Music, the Good Literature, etc., they began to smile, then to laugh, then almost to guffaw, as though it was a funny and absurd thing that young people could be so organized for religious work. It was evidently a huge American joke.

However, soon afterward Christian Endeavor beg to grow strong in Great Britain, and first of all Baptist churches, and many of Mr. Spurgeon students were among its stanchest defenders.

JOSEPH PARKER was a totally different type preacher, but no less great in his own way. him the simplicity of Spurgeon seemed at first to replaced by a studied artificiality, the straightfo ward proclamation of the Gospel which one hea at the Metropolitan Tabernacle gave place to seemingly theatrical address at the City Templ Yet when one came really under the spell of Josep Parker, and it was very easy to get there, his hi trionic periods, which at first seemed so exaggerate soon began to seem as natural as Spurgeon's simpl style.

So, indeed, they were; for Parker's style was much a part of himself as was Spurgeon's of himsel It fitted him like a glove.

I have spoken several times in City Temple as we as in the Metropolitan Tabernacle, both during th pastorates of their early world-famous pastors an their worthy successors, and found that there are n more delightful audience rooms or audiences in th world than there. After the fire which destroyed th interior of the latter church, it was rebuilt considerably smaller, but on the same general lines, an Dr. Pierson, Thomas Spurgeon, and now Dr. A. C Dixon from America have held the great congregation together in a remarkable way.

Dr. Parker's successor, Reginald J. Campbell, wa scarcely less noted as a preacher, though of an exactl opposite type from his predecessor, and City Templ continued to be crowded until the day when he, to th surprise of most of us, changed his denomination allegiance and went back to the Church of Englan

He came to America to address an internationa Christian Endeavor convention, and I found him t be as agreeable as a guest as he was inspiring as preacher. His halo of white hair, his ascetic, St John-like face, his rather thin but penetrating voic his lofty thought, will not soon be forgotten by thos who have heard him.

TO RETURN to Joseph Parker, about whom mor good stories are told than about any othe preacher. I recall a most characteristic address th he made at the great World's Christian Endeavo Convention in London in 1900, when nearly 50,00 delegates came together in a wonderful series o meetings. One of the great platform meeting which was held in the Alexandra Palace was meant t emphasize interdenominational fellowship, and leading ministers of the leading denominations were th speakers.

The Bishop of London, the eloquent and learne Dr. Creighton, represented the Church of England Joseph Parker the Congregationalists, Dr. Watson th Presbyterians, Dr. Greenough the Baptists, and Hug Price Hughes the Methodists—a remarkable quintette, the giants of the British pulpit, all of them now numbered among the saints above.

It was my duty to preside, and I first introduced th Bishop of London, who gave a splendid address on th temper with which we should do our religious work

Next I called upon Dr. Parker to speak. "Mr Chairman," he began, in thunderous and awe-inspiring tones, "I understood you to address the last speake as the Bishop of London. I had an impression that was the Bishop of London. A man who has preach the Gospel in one great church in the heart of Londo for twenty-five years has some right to be called th Bishop of London."

We were all amazed and dumfounded at such apparent bombast, and Congregationalists especially desired to hide their diminished heads. But Dr Parker knew what he was about, and often seemed to get into trouble for the sake of getting out gracefully for he went on to say:

"But though I might make some such claim, yet since I have heard the magnificent address of the one who preceded me, I have come to the conclusion that he has the better right to be called the Bishop of London."

It was a frightfully hot day, and the sun, beating through the glass roof, fell full upon the speakers Dr. Parker's thin alpaca coat soon showed how he wa

Continued on page 340

Caught in the Photographer's Net

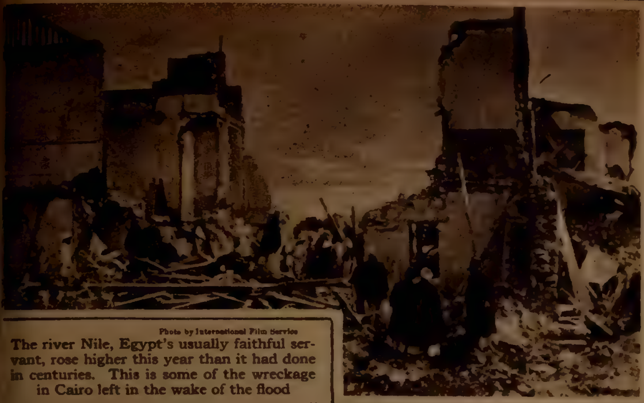


Photo by International Film Service

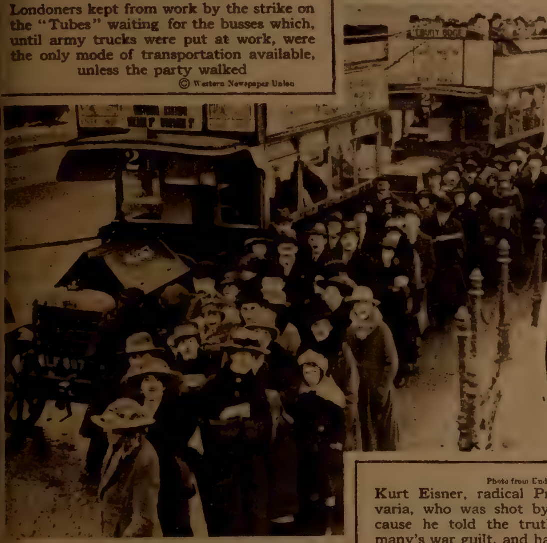
The river Nile, Egypt's usually faithful servant, rose higher this year than it had done in centuries. This is some of the wreckage in Cairo left in the wake of the flood

Because he saved a big gun from capture by the Turks, the British have pensioned this bullock for life at the rate of 2c. per day

© Underwood & Underwood

Londoners kept from work by the strike on the "Tubes" waiting for the busses which, until army trucks were put at work, were the only mode of transportation available, unless the party walked

© Western Newspaper Union



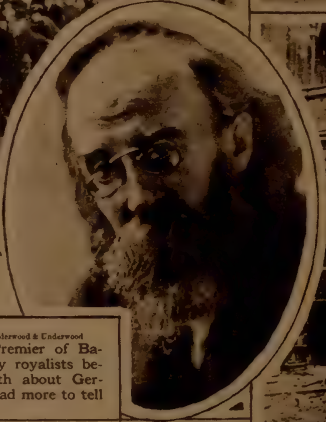
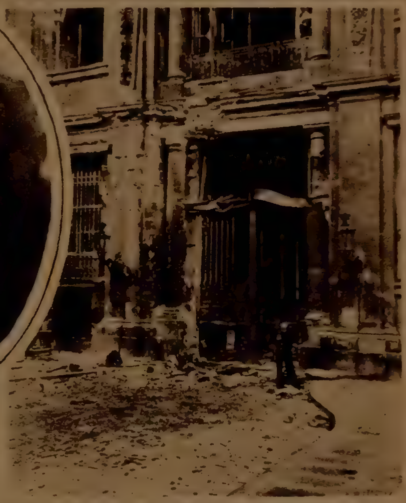


Photo from Underwood & Underwood

Kurt Eisner, radical Premier of Bavaria, who was shot by royalists because he told the truth about Germany's war guilt, and had more to tell



The balcony of the Royal Palace at Potsdam, on which the former War Lord stood to proclaim Germany's will to conquer, and to receive the plaudits of his people. It was wrecked in the fighting with the Spartacide revolutionists

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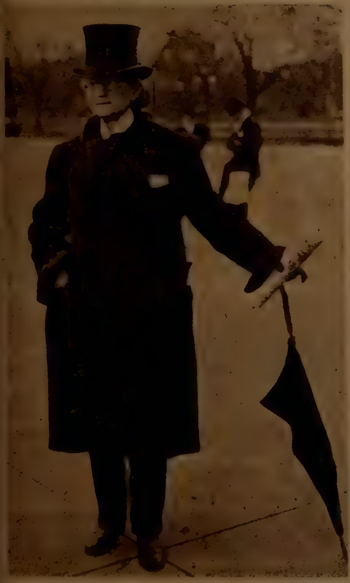

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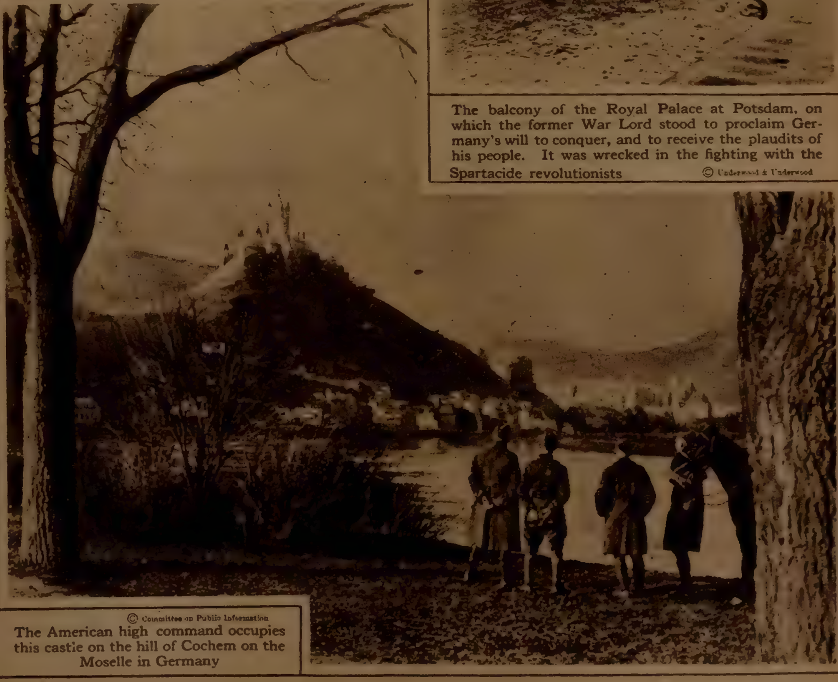
Dr. Mary Walker, who died at the age of 87, after a life given largely to work for the emancipation of womanhood from political inequality. An army surgeon in the Civil War. Given special permission by Congress to wear male attire, she added ruffles



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The American high command occupies this castle on the hill of Cochem on the Moselle in Germany

THE HISTORY OF THE GR

THE CHRISTIAN HERALD feels that it is doing a timely service for its readers in offering a splendid

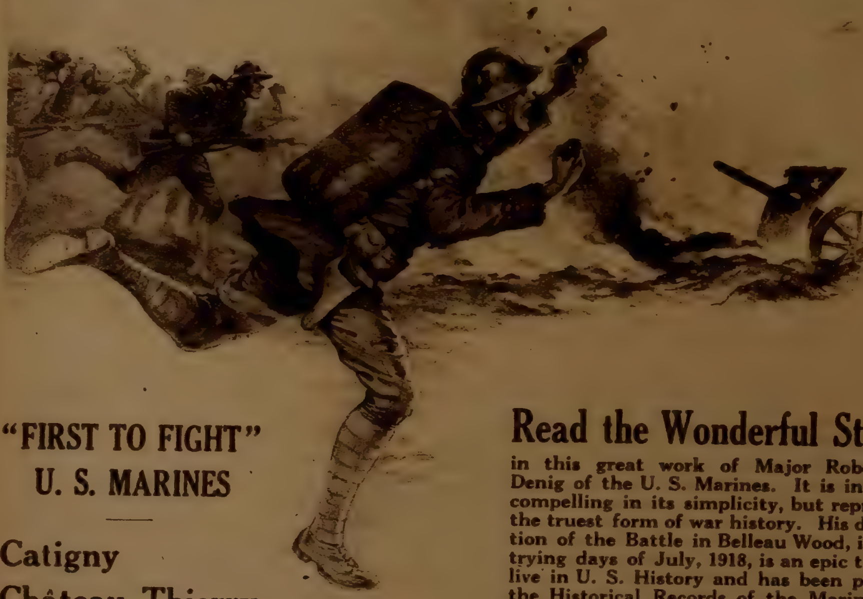
ILLUSTRATED HISTORY OF THE GREAT WAR

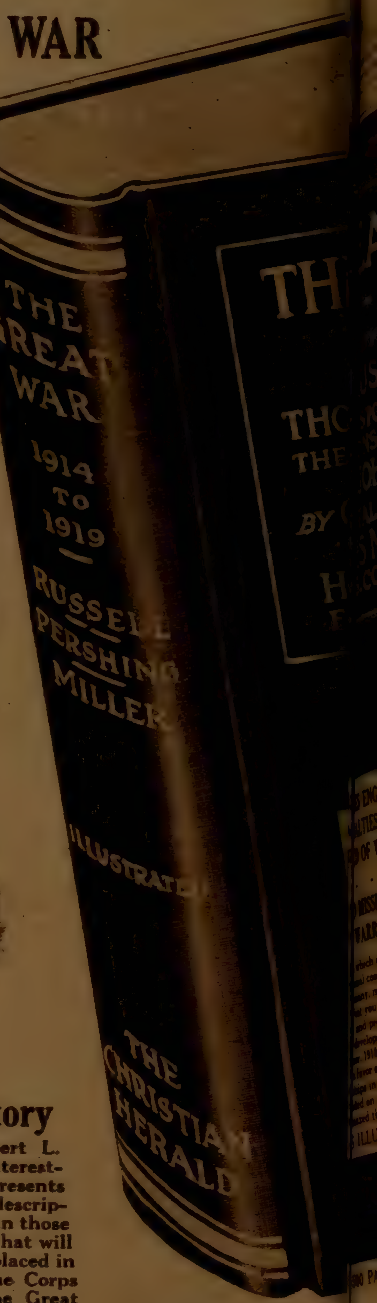
that staggered humanity. Hundreds have written to us stating that they hoped we would publish such a work. We will, and here is a brief description.

THOMAS H. RUSSELL, A.M., LL.D., the editor-in-chief of this thrilling history of great world events, has done his work in a masterly manner, and received invaluable assistance from governmental official sources, not only from our own but from the British, French and Canadian Governments.

THE GREATEST OF ALL DRAMAS unfolds itself in the pages of this work, so intense with the thrilling stories of eye-witnesses that the reader gasps at the tremendous and startling spectacles caused by this war of many nations. Actual photographs, many of them furnished from the records of the Allied Governments, embellish the work throughout, and are in themselves a great pictorial history.

WE SEE A PICTURE OF an intrepid American airman bringing down from the clouds a German adversary. Our splendid birdmen brought down 845 enemy machines in their sky duels. A portrait gallery of our most successful "aces" will appear in the supplementary volume. The history gives many thrilling and never-to-be-forgotten stories of great heroism in the air and on land and sea. Detailed descriptions of the battles that made our gallant sons immortal are unfolded by eye-witnesses, who tell simply but impressively what they saw. As the reader finds himself absorbed with the intense human interest unfolded in the hundreds of pages of clear text he suddenly comes to groups of pictures made from official photographs and finely printed on plate paper showing the men in the trenches, portraits of the famous leaders of Allied armies, "Going over the Top," the terrible implements of war such as tanks, submarines, dirigibles, battle airplanes, big guns, gas and flame attacks, transports, etc., the March of our boys to Germany after the armistice was signed, President Wilson and General Pershing receiving American troops at Humas, France, on Christmas Day, 1918, are historical pictures worthy of note.





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Read the Wonderful Story

in this great work of Major Robert L. Denig of the U. S. Marines. It is interest-compelling in its simplicity, but represents the truest form of war history. His description of the Battle in Belleau Wood, in those trying days of July, 1918, is an epic that will live in U. S. History and has been placed in the Historical Records of the Marine Corps at Washington. This history of the Great War is replete with authentic stories of the unforgetable events of the winning of Right over Might. Read the closing paragraphs of this announcement about the *free supplementary volume* bringing the war to the signing of the peace terms and including

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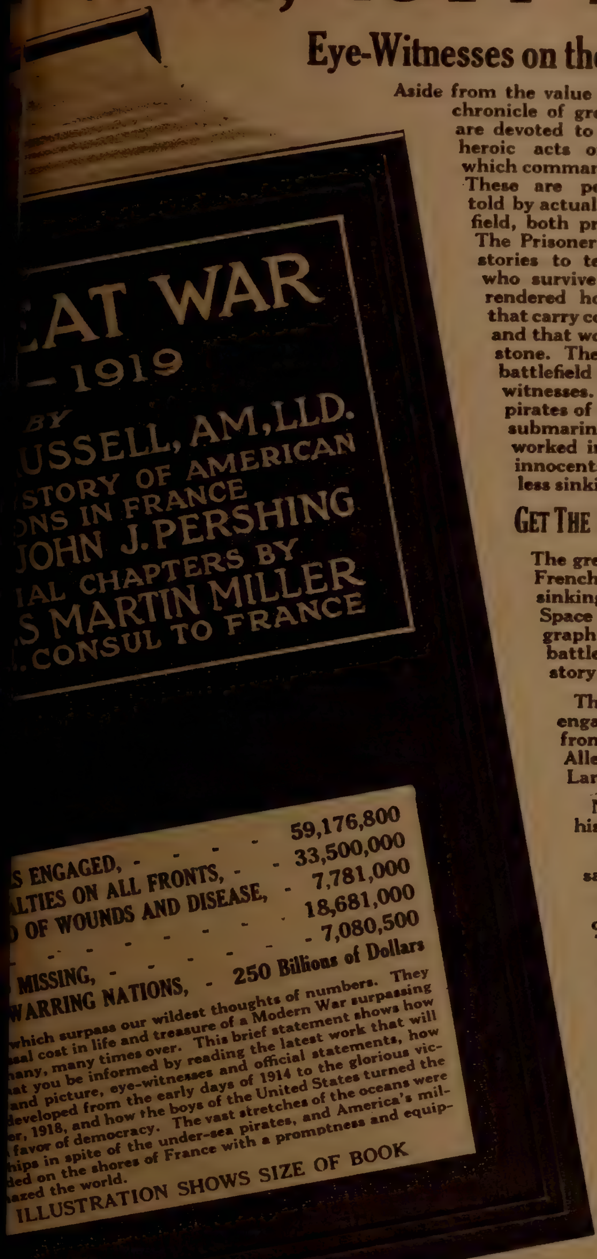
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S ENGAGED, - - - - - 59,176,800
LTIES ON ALL FRONTS, - - 33,500,000
OF WOUNDS AND DISEASE, - 7,781,000
- - - - - - 18,681,000
- - - - - - - 7,080,500
MISSING, - - - - 250 Billions of Dollars
WARRING NATIONS, -
which surpass our wildest thoughts of numbers. They
sal cost in life and treasure of a Modern War surpassing
nany, many times over. This brief statement shows how
at you be informed by reading the latest work that will
and picture, eye-witnesses and official statements, how
developed from the early days of 1914 to the glorious vic-
er, 1918, and how the boys of the United States turned the
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hips in spite of the under-sea pirates, and America's mil-
ded on the shores of France with a promptness and equip-
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The Possession of God

SUNDAY, March 2. I John 4 : 7. "*Every one that loveth knoweth God.*" It is the appointed order of the soul's progress that we move through prayer into the ministry of love, and then there breaks upon the soul the unfolding glory of the Lord.

Love is our spiritual organ. It is the eye with which we see spiritual things. It is the ear with which we hear spiritual things. Love is the medium through which all our spiritual discoveries are to be made. Without love we can no more truly apprehend and appreciate the secret things of God than we could peer into the beauties of nature if we had no eyes, or into the riches of bird-song if we had no ears.

And so it happens that multitudes of people set out to know God without the necessary instrument. They take other instruments, but the really essential one is left behind. Perhaps they take a disciplined intellect, or they take gathered stores of learning. They may take literary and artistic sensibilities. They may even take a passion for knowledge, but they do not take a pure and fervent love-spirit which has become their own through the ministry of prayer. Therefore they have not got the right medium for the sort of knowledge they are seeking. Love which is prepared by prayer is the only medium through which we can peer into the heart of God.

This kind of love not only gives us knowledge of the Lord, it gives us possession. For in this realm knowledge is possession, for knowledge is life.

But what kind of love is this? Is it a sort of pleasant emotion that tolerates everything? Is it a goody-goody nature? Is it gushing sentimentalism? That kind of love takes us nowhere. The really magical love is the love which is ours through prayer. In profound prayer God's holy love steals into our lives like streams from the hills.

Yes, God loves love into us. And the love we receive is clean and strong. It makes no covenant with evil. It does not mingle with iniquity in a sort of soft agreeableness. It is holy because God's love is holy, and in its pure chivalry we have heart communion with God. We have the fellowship of the Holy Spirit. J. H. J.

The Religion of Loyalty

MONDAY, March 3. Rev. 3 : 8. "*Thou hast kept my Word, and hast not denied my name.*" These words give us a portrait of an absolutely loyal soul—that of the messenger of one of the seven churches of Asia. Dr. Josiah Royce speaks of Christianity as a religion of loyalty. Faith and love and loyalty are kindred terms. The simplest definition of the Christian life is "loyalty to Christ." The spirit of independence is in the world. Two words seem to be in opposition, two ideas in collision. They are authority and liberty. Is the man under authority therefore not free? Is there no place for authority in freedom? Not only is authority consonant with freedom, but there can be no permanent freedom without the recognition of authority. Loyalty is the recognition of authority and obedience to it. Jesus Christ is the central source of authority in religion. What he says we must do, whatever the cost may be. History has no brighter pages than those which relate the story of souls who have put loyalty above their own opinions, their own desires, and even their own rights.

Ecclesiastical authority is a diminishing quality, but spiritual authority is another thing. The authority of creeds, councils, and conferences is feeble, but the times demand increasingly loyalty to the authority of conscience, the authority of the Holy Spirit, the authority of duty as revealed in the Word of God and in the providences of life. The soul that is awake fails not to hear the Master's call to worship and work, to prayer and pity, to clear thinking and high living, C. C. A.

Obedience Without Love

TUESDAY, March 4. Luke 11 : 42. "*Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*" In the tragedy with which the life of Jesus closes the Pharisees and scribes were the moving spirits. The Lord's encounter with them which Luke relates in this chapter helps us to understand the external causes of his passion and martyrdom. The Pharisees prided themselves on their elevated morality; the Lord shows them that it is of quite a low type. They had applied the Jewish law of tithes with a great show of scrupulous conscientiousness: even on such insignificant trifles as mint and rue they exacted the church-tax which Moses had required of all the possessions of the Israelites as an offering to the sanctuary. It was not wrong in itself that they made this demand: the tax was due. But of such rigorous constructionists of the terms of the law it was to be expected that they would insist with still greater force on the great fundamental principles underlying the divine law of holiness. In this respect they had failed in an astonishing degree: their judgment of the moral worth of actions was superficial; they judged by appearances only, as the Lord told them on another occasion, and never inquired into the righteousness of an action. Moreover, they were ready to apply the law to others, but not to themselves. To the great requirement of the law, namely, the love of God, they paid little attention. Every action which the law enjoins it enjoins as a filial duty which God's children owe their Father in heaven. Every action is to be an expression of the love they bear God; it is to be performed with the single purpose of manifesting their faith and gratitude to God, and for the extension of his glory. The service, therefore, which the Pharisees pretended to render God, being void of the high motives which must prompt that service, was a soulless affair, a shadow without substance. It might raise them in the esteem of ignorant and vain men, but it could only incriminate them in the sight of God. Thus does the eye of Truth easily look through all holy shams in this world. W. H. T. D.

The Transfiguration

WEDNESDAY, March 5. Mark 9 : 2. "*And he was transfigured before them.*" The transfiguration was preliminary to the crucifixion. After that wonderful night in the mountain, Christ's face was ever set toward Jerusalem. The two heavenly visitors had talked with him about Calvary and the resurrection. It seemed a cabinet meeting of the heavenly ministers with the great Ambassador. Moses and Elias stood for the law and the prophets of the past; Jesus, for the end of the law, the fulfilment of prophecy of the future. What a sublime pinnacle in human history was this scene! Here the visitors beheld the glory they had longed for in life, and the three favored disciples had witnesses to the immortality of men and to the fact that we shall know each other there. All heard the voice of the Father, testifying to the deity of the Son—"This is my beloved Son; hear ye him." There is none other name but Jesus only. The disciples, after that heavenly vision, saw Christ in a light never before realized; they knew the splendor of divinity was veiled in his flesh. He was the Unchangeable One ever after. They were commanded to tell no man of this revelation until after the resurrection, perhaps because a vision is an individual affair, useful mainly to those who see it, not being understood or believed by others.

When our Lord arose from the tomb, the transfiguration became an added glory revealed to all Christ's followers, but originally it was a vision given for a special purpose, like that which Isaiah, Paul and John beheld that they might become greater workers in the mission of bringing the world to Christ. Ordinary experiences of Christian people must not be depreciated because of the fact that some have had remarkable visions. E. W. C.

Three Types of Ministry

THURSDAY, March 6. John 3 : 30. "*He must increase, but I must decrease.*" The new minister stood before his people and in this his first sermon outlined his platform, which, when summed up could be put thus: "Now that I am here, let me do all I can for you." The members were perfectly willing that he should. The minister did his own work and also the work of everybody else. He broke down. Likewise did the church lose its power. The year ended with a complete loss on every hand. The minister left for an "easier field."

A new pastor was secured. He too outlined his plan and program. Summed up it could read like this: "Now that I am here, do all you can for me." Strange to say, they did. All that they did for the man would fill up this page. Suffice it to say that the life of the church became anæmic. The Kingdom interests suffered by the neglect. The Church declined in spiritual values and efficiency. The result was another change of pastors.

Again there was a "new minister." He, too, in his first sermon gave an outline of his policy. It was a great sermon and a wonderful word picture of Jesus Christ. In it he said nothing about the congregation or himself. The sum and substance of his sermon was: "Here is Jesus Christ; do all you can for hi The Church did. It had a vision. New memb were added. Benevolences were doubled. Missi ary boxes were sent out. Everybody went about ing good. The Church grew stronger in grace became a power in the community. That was seve years ago. There has not been a change of past in all that time. This little story speaks for itself is its own commentary. R. B

Sober, Righteous, Godly

FRIDAY, March 7. Titus 2 : 12. "*Teaching that, denying ungodliness and worldly lusts, should live soberly, righteously and godly, in this pr ent world.*" In these words Paul outlines the perf life. We must live soberly toward ourselves, righ eously toward our fellow men, and godly toward th eternal world. So these terms concern our duties self, to others than self, and to God.

The sober mind is the mind that observes a wi ratio in the natural constituents of life. It does n make too much of pleasure or of gain, of wealth of power. It sets due value on temporal and etern things. It prays to be delivered from unbelief one hand and from superstition on the other. It re ognizes the peril of excess in any direction. It se the beauty, the harmony, the perfect symmetry the life of Jesus, of whom a modern scholar has sai "Behold the Man: his head forever cool, his hea forever warm!"

The righteous mind seeks a clear vision of the righ eousness of God. God's standard of righteousne vastly differs from ours. Obedience to the law a swers earthly demands for righteousness. Matth Arnold's notion of religion was merely "morality up with emotion." How vastly above all such n tions of righteousness is God's requirement—t practice of justice, the love of mercy, and humble d votion in heaven's sight. This it is to live righteous

And what is it to live godly? Daniel's was such life, whose open chamber windows were symbols an open soul, a spirit forever looking out toward t eternal. Some one has characterized this attitude "hospitality toward God." A modern philosoph has defined religion as "an enthusiastic temper of r sponse to the universe." Substitute for the wo "universe" the word "God" and we have no quar with the definition. To live godly in this prese world is to live as in God's sight. All this we ought do, and all this God offers us help to do. C. C. A.

Cheerful Funerals

SATURDAY, March 8. I Cor. 15 : 55. "*O deat where is thy victory?*" During my first pastora in Vermont I had on an average three funerals a wee for two years. I found it was the custom at that tim for the minister to preach a long funeral sermon at least an hour, and harrow up the feelings of th family by dwelling on the hopeless loss that had befallen it. The minister who could provoke the greatest mourning and put the whole audience to tear and sobs was the greatest preacher in the community There was hardly a ray of hope held out to the mourners, and the emphasis was laid on the mournful sid of death.

Is it not about time, after all these years of universal death and Christianity's exultant victory over i that we started the custom of cheerful funerals?

There are at least three things that can be said a a funeral to cheer people up:

(1) Any human being whose life has come into ou to love has brought something that can never di Love is never lost and cannot be destroyed any mor than matter. The family is richer and better if has loved and been loved.

(2) If the person who has gone was a Christian h has not died at all. He is in the "place" prepare for him by the Master himself. That place is fre from pain, sorrow, sickness and death. What folly to mourn that any one dear to us has gone to make his home in such a place as that? There cannot be any such thing as a doleful death of a Christian. But in our common funeral customs we act as if an irreparable loss had been sustained. Where is the "victory" that Paul emphasizes?

(3) If our friends have any knowledge of th earthly life they have left, how can they be happy even in heaven, if they see us mourning and grieving continuously after they are gone? If we want to make those whom we have loved happy, we ought to be happy ourselves.

When I die, I want my people to sing the most exultant and triumphant song in the church hymnbook. No dirge, but a pæan of victory. Let us have cheerful funerals. C. M. S.

The Search

By

GRACE LIVINGSTON HILL

([illegible])

Author of "The Witness," "The Measure of a Man," Etc

CHAPTER XV

ALL day the shells had been flying thick and fast. When night settled down the fire was so continuous that one could trace the le front by the reflection in the sky.

ameron paced back and forth at his under the stars and cried out in oul for God. For days now Death stalked them very close. His com- s had fallen all about him. There ned to be no chance for safety. And e was God? Had He no part in all hell on earth? Did He not care? ld He not be found? All his seeking praying and reading of the little k seemed to have brought him no er. He was going out pretty soon, the natural order of the battle if gs kept on, into the other life, with- having found the God who had mised that if he would believe, and e would seek with all his heart, he ld surely find Him.

nce in a Y. M. C. A. hut on a Sunday t a great tenor had come to enter- them, and he had sung almost the y words that the stranger back in the tes had written in his little book:

with all your hearts ye truly seek Him,
Ye shall ever surely find Him,
Thus saith your God!"

nd ever since that song had rung its nderful melody down deep in his rt he had been seeking; seeking in the ways he knew; with a longing t would not be satisfied. And yet eemed to have found nothing.

o now as he stood beneath the stars, king up, his soul was crying out with longing of despair to find a Saviour, Christ of his soul. Amid all the dderings of the battle-rent earth, concussions of the bursting shells, ld even God hear a soul's low cry?

uddenly out in the darkness in front him there flickered a light, only a ck of a glint it was, the tiny spark of igarette, but it was where it had no iness to be, and it was Cameron's iness to see that it was not there. ey had been given strict orders that re must be no lights and no sounds to e away their position. Even though thoughts were with the stars in his rch for God, his senses were keen and the alert. He sprang instantly and ntly, appearing before the delinquent a miracle.

"Halt!" he said under his breath, ut out that cigarette!"

"I guess you don't know who I am!" ggered a voice thick and unnatural, t yet had a familiar sound.

"It makes no difference who you are, can't smoke in this sector while I'm guard!" and with a quick motion he ght the cigarette from the loose lips d extinguished it, grinding it into the und with his heel.

"I'll—have you—c-c-co-martialed fer s!" stuttered the angry officer, step- g back unsteadily and raising his fist.

In disgust Cameron turned his back d walked away. How had Wain- ight managed to bring liquor with n to the front? Something powerful d condensed, no doubt, to steady his rves in battle. Wainwright had ever en noted for his cowardice. His eath was heavy with it. How could a n want to meet death in such a way? turned to look again, and Wain- ight was walking unsteadily away er the line where they had been for- dden to go, out into the open where e shells were flying. Cameron watched n for an instant with mingled feelings. d he called himself a man, and dared think of marrying such a woman as th Macdonald! Well, what if he did into danger and get killed! The world s better off without him! Cameron's art was burning hot within him. His emy was at last within his power. No e but himself had seen Wainwright ove off in that direction where was rtain death within a few minutes. It s no part of his duty to stop him. He was not supposed to know he had been drinking.

A shell went ricocheting through the air and Cameron dropped as he had been taught to do, but lifted his eyes in time to see Wainwright throw up his arms, drop on the edge of the hill, and disappear.

The shell plowed its way in a furrow a rod away, and Cameron rose to his feet. Sharply, clearly, in the brief lull of the din about him he heard his name called. It sounded from down the hill, a cry of distress, and it did not sound like Wainwright's voice:

"Cameron! Come! Help!"

He obeyed instantly, although he had no thought of its being Wainwright, strange to say. He crept cautiously out to the edge of the hill and looked over. The glare of the heavens made objects below quite visible. He could see Wainwright huddled as he had fallen. While he looked the injured man lifted his head and struggled to crawl feebly, but fell back again. Cameron felt a sense of relief that at last his enemy was where he could do no more harm. Then, through the dim darkness he saw a figure coming toward the prostrate form, and stooping over to touch him. It showed white against the dark, and it paid no heed to the shell that suddenly whistled overhead. It half lifted the head of the fallen officer. and then straightened up and looked toward Cameron; and again, although there was no sound audible now in the din that the battle was making, he felt himself called.

A strange thrill of awe possessed him. Was that the Christ out there whom he had been seeking? And what did he expect of him? To come out there to his enemy? To the man who had,been in many ways the curse of his young life?

Suddenly as he still hesitated, a verse from his Testament which had often come to his notice returned clearly to his mind:

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar; first be reconciled to thy brother, and then come and offer thy gift."

There was no time now to argue that this man was not his brother. The man would be killed certainly if he lay there many minutes. The opportunity would pass as quickly as it had come. The Christ he sought was out there, and he must lose no time in going to Him. There might be death for him, but that didn't matter. There certainly was something far more distasteful than death if it meant doing anything for his enemy, but "if with all your heart ye truly seek" echoed in his soul, and he crept slowly forward over the brow of the hill, and into the eye of the searchlight, going toward that white figure above the huddled dark one; creeping slowly, painfully, with bullets ripping up the earth about him. He was going to the Christ, with all his heart—yes *all his heart!* Even if it meant putting by his enmity forever!

Somewhere on the way he understood.

When he reached the fallen man there was no white figure there. He was not surprised nor disappointed. The Christ was not there, because he had entered into his heart. He had found Him at last!

BACK at the base hospital they told Wainwright one day how Cameron had crawled with him on his back, out from under the searchlights and the shells, and into safety. It was the only thing that saved his life, for if he had lain long with the wound he had got, there would have been no chance for him. Wainwright, when he heard it, lay thoughtful for a long time, a puzzled, half-sullen look on his face. He saw that everybody considered Cameron a hero. There was no getting away from that the rest of his life. One couldn't in decency be the enemy of a man who had saved one's life. Cameron

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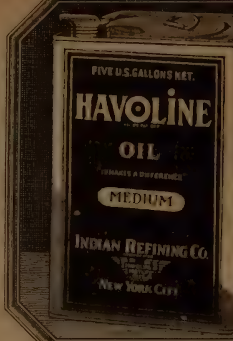

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had won out in a final round. It wouldn't be good policy not to recognize it. It would be entirely too unpopular. He must make friends with him. It would be better to patronize him than to be patronized by him. Perhaps, also, down in the depths of his fat, selfish heart, there was a little bit of gratitude mixed with it all. For he did love life, and he was a mortal coward.

So he sent for Cameron one day, and Cameron came. He didn't want to come.. He dreaded the interview worse than anything he had ever had to face before in his life. But he came. He came with the same spirit with which he had gone out into the shell fire after Wainwright. Because he felt the Christ asked it of him.

He stood stern and grave at the foot of the little hospital cot and listened while Wainwright pompously thanked him, and told him graciously that now that he had saved his life he was going to put aside all the old quarrels and be his friend. Cameron smiled sadly. There was no bitterness in his smile. Perhaps just the least fringe of amusement, but no hardness. He even took the bandaged hand that was offered as a token that peace had come between them who had so long been at war. All the time were ringing in his heart the words: “With all your heart! *With all your heart!*” He had the Christ, what else mattered?

Somehow Wainwright felt that he had not quite made the impression on this strong man that he had hoped, and in an impulse to be more than gracious he reached his good hand under his pillow and brought forth an envelope.

When Corporal Cameron saw the writing on that envelope he went white under the tan of the battlefield, but he stood still and showed no other sign.

“When I get back home I'm going to be married,” said the complacent voice, “and my wife and I will want you to come and take dinner with us some day. I guess you know who the girl is. She lives in Bryne Haven up on the hill. Her name is Ruth Macdonald. I've just had a letter from her. I'll have to write her how you saved my life. She'll want to thank you, too.”

How could Cameron possibly know that that envelope addressed in Ruth Macdonald's precious handwriting contained nothing but a Christmas card such as she was sending to all her old acquaintances in the service, with a scribbled Christmas greeting across the corner?

“What's the matter with Cammie?” his comrades asked one another when he came back to his company. “He looks as though he had lost his last friend. Did he care so much for that Wainwright guy that he saved? I'm sure I don't know what he sees in him. I wouldn't have taken the trouble to go out after him, would you?”

More and more Cameron's influence had been felt quietly among his company. In his presence the men refrained from certain styles of conversation, and when he sat apart and read his Testament they hushed their boisterous talk, and lately some had come to read with him. He was generally conceded to be the bravest man in their company, and when a fellow had to die suddenly he liked Cameron to hold his hand.

So far Cameron had not had a scratch, and the men had come to think he had a charmed life. More than he knew he was beloved of them all. More than they knew their respect for him was deepening into a kind of awe. They felt he had a power that they knew not of. He was still the “Silent Corporal.” He talked not at all of his new-found experience, yet it shone in his face in a mysterious light. Even after he came from Wainwright with that stricken look, there was above it all a glory behind his eyes that not even that could change. For three days he went into the thick of the battle, moving from one hairbreadth escape to another with the calmness of an angel who knows his life is not of earth, and on the fourth day there came the awful battle, the struggle for a position that had been held by the enemy for four years, and that had been declared impregnable from the side of the Allies.

The boys all fought bravely and many fell; but foremost of them all, passing unscathed from height to height, Corporal Cameron led them in fearlessness
and spirit; and when the tide at l
was turned and they stood triumpha
among the dead, and saw the ener
retiring in disorder, it was Cameron w
was still in the forefront, his white fa
and blood-stained uniform catching t
last rays of the setting sun.

Later when the survivors had all co
together one came to the captain wi
white face and anxious eyes:

“Captain, where's Cammie? V
can't find him.”

“He came a half-hour ago and volu
teered to slip through the lines tonig
and send back a message,” he said
husky tones.

“But, captain, he was wounded!”

“He *was?*” The captain looked
startled. “He said nothing about it

“He wouldn't, of course,” said t
soldier. “He's that way. But he w
wounded in the arm. I helped hi
bind it up.”

“How bad?”

“I don't know. He wouldn't let n
look. He said he would look after
when he got back to the tent.”

“Well, he's taken a wireless in h
pocket and crept across No Man's Lar
to find out what the enemy is going
do. He's wearing a dead Jerry's un
form!”

The captain turned and brushed t
back of his hand across his eyes, and
low sound between a sob and a whi
pered cheer went up from the gathere
remnant as they rendered homage
their comrade.

FOR three days Cameron's messag
came floating in telling vital secre
that were of vast strategic value. The
they ceased, and the anxious captai
and comrades looked in vain for wor
Two more days passed—three—and sti
no sign that showed that he was aliv
The word went forth “missing!” an
“missing” he was proclaimed in th
papers.

That night there was a lull in the se
tor where Cameron's company wer
located. No one could guess what wa
going on across the wide dark spa
called No Man's Land. The capta
sent anxious messages to other office
and the men at the listening-posts ha
no clue to give. It was raining and
chill bias sleet that cut like knives wa
driving from the northeast. Wat
trickled into the dugouts, and soppe
through the tents. Men wet to the ski
shuddered their way along dark passag
and waited. Only scattered artille
fire lit up the heavens here and ther
It was a night when all hell seemed l
loose to have its way with earth. T
watch paced back and forth and pray
or cursed, and counted the minutes t
his watch would be up. Across t
blackness of No Man's Land, poc
marked with great shell craters, the
raged a tempest, and even a Hun wo
turn his back and look the other way
such a storm.

Slowly, oh, so slow that not even th
earth would know it was moving, cre
and crawled a dark creature forth fro
the enemy line. A thing all of spir
could not have gone more invisibly
Lying as motionless as a stone; stirri
every muscle with a controlled mov
ment that could stop at any breat
lying under the very nose of the Germ
guard without being seen and gone wh
next the guard passed that way; slowl
painfully gaining ground, with a tra
of blood where the stones were cruel, a
a holding of breath when the fit
searchlights played across the wa
struck more than once as the scatte
fire continued; faint and sick, it co
tinued to creep, chilled and sore a
stiff, blinded and bleeding and torn.

“Halt!” came a sharp, clear voi
through the night.

“Pat! Come here! What's that
whispered the guard. “Now watch
I'm sure I saw it move— There! I
going to it!”

“Better look out!” But he was o
and back with something in his arm
Something in a ragged, blood-soake
German uniform.

They turned a shaded flashlight in
his face and looked.

“Pat, it's Cammie!” The guard wa
sobbing.

At sound of the dear old name th
inert mass roused.

“Tell Cap they're planning to sli
away at five in the morning. Tell hi

wants to catch them he must do ! Don't mind me! Go quick!"

voice died away and the head ped back.

ith a last wistful look Pat was off to captain, but the guard gathered eron up in his arms tenderly and ed him like a baby, crooning over in the sleet and dark, till Pat came with a stretcher, and they bore to the dressing-tent.

nd while men worked over his silent others were hastily preparing, and short time a great company of dark s, closely massed, stole forth across Man's Land till they seemed like a t dark sea rolling on to engulf the y.

ext morning the newspapers of the d set forth in largest type the glori- victory, and how the Americans had n upon the enemy, cut them off the rest of their army, and wiped whole salient.

it while the world was rejoicing, eron lay on his little hard stretcher e tent and barely breathed. He not opened his eyes nor spoken n.

CHAPTER XVI

NURSE stepped up to the doctor's desk:

"A new girl is here ready for . Is there any special place you her put?" she asked in a low tone.

e doctor looked up with a frown:

ne of those half-trained Americans, ppose?" he growled. "Well, every helps. I'd give a good deal for half zen fully trained nurses just now. ose you send her to relieve Miss ings. She can't do any harm to ber twenty-nine."

sn't there any hope for him?" the e asked, a shade of sadness in her .

'm afraid not!" said the doctor tly. "He won't take any interest ving, that's the trouble. He isn't g of his wounds. Something is bling him. But it's no use trying nd out what. He shuts up like a ."

e new nurse flushed outside the as she heard herself discussed and her firm little lips in a determined as she followed the head nurse n the long rows of cots to a little ve at the end where a screen shut patient from view.

iss Jennings, a plain girl with tired , gave a few directions and left her her patient. She turned toward cot and stopped with a little soft of recognition, her lips growing e and set as she took in the dear liar outline of the fine young face re her. Every word she had heard ide the doctor's office rang dis- ly in her ears. He was dying! He not want to live! With another gasp that was like a sob she slipped er knees beside the cot, forgetful of duties, of the ward outside, or the ible return of the nurses; forgetful verything but that he was there, her of the years!

E reached for one of his hands, the one that was not bandaged, and she her soft cheek against it, holding breath to listen. Perhaps even now nd that quiet face the spirit had de- ed beyond her grasp.

here was no flutter of the eyelids . She could not see that he still thed, although his hand was not , and his face when she touched it seemed warm. She drew closer in agony of fear, and laid her lips nst his cheek, and then her face y, with one hand caressing his other k. Her lips were close to his ear .

John!" she whispered softly, "John! dear knight!"

here was a quiver of the eyelids now, int hesitating sigh. She touched lips to his and spoke his name again. int smile flickered over his features f he were seeing other worlds of ity that had no connection here. still she continued to press her face nst his cheek and whisper his name. t last he opened his eyes with a be- lered, wondering gaze, and saw her. old dear smile broke forth:

Ruth! You here? Is this—heaven?"

Not yet," she whispered softly. it it's earth, and the war is over! I've come to help you get well and take you home! It's really you, and you're not 'missing' any more."

Then without any excuse at all she laid her lips on his forehead and kissed him. She had read her permit in his eyes.

His well arm stole out and pressed her to him hungrily:

"It's—really you, and you don't belong to anybody else?" he asked anxiously, searching her face for his answer.

"Oh, John! I never did belong to anybody else but you. All my life ever since I was a little girl I've thought you were wonderful! Didn't you know that? Didn't you see down at camp? I'm sure it was written all over my face."

His hand crept up and pressed her face close against his:

"Oh, my darling!" he breathed. "*My* darling! The most wonderful girl in the world!"

WHEN the doctor and nurse pushed back the screen and entered the little alcove a little while later the new nurse sat demurely at the foot of the cot but the voice of the patient rang out joyously:

"Doctor, how soon can I get out of this? I think I've stayed here about long enough."

The wondering doctor touched his patient's forehead, looked at him keenly, touched his pulse with a practiced finger, and replied:

"I've been thinking you'd get to this spot pretty soon. Some beef tea, nurse, and make it good and strong. We've got to get this fellow on his feet pretty quick, for I can see he's about done lying in bed."

Then the wounds came in for attention, and Ruth stood bravely and watched, quivering in her heart over the sight, yet never flinching in her outward calm.

When the dressing of the wounds was over the doctor stood back and surveyed his patient:

"Well, you're in pretty good shape now, and if you keep on you can leave here in about a week. Thank fortune, there isn't any more front to go back to! But now, if you don't mind, I'd like to know what's made this marvelous change in you?"

The light broke out on Cameron's face anew. He looked at the doctor smiling, and then he looked at Ruth and reached out his hand to get hers:

"You see," he said, "I—we—Miss Macdonald's from my home town—and"—

"I see," said the doctor, looking delightedly from one happy face to the other; "but hasn't she *always* been from your home town?"

Cameron twinkled with his old Irish grin:

"Always," he said solemnly, "but you see she hasn't always been *here*."

"I see," said the doctor, looking quizzically into the sweet face of the girl and doing reverence to her pure beauty with his gaze. "I congratulate you, corporal," he said, and then, turning to Ruth, he added earnestly: "And you too, madame. He is a man if there ever was one."

IN THE quiet evening when the wards were put to sleep and Ruth sat beside his cot with her hand softly folded in his, Cameron opened his eyes from the nap he was supposed to be taking and looked at her with his bright smile:

"I haven't told you the news," he said softly. "I have found God! I found him out on the battlefield, and he is great! It's all true! But you have to search for him with *all* your heart, and not let any little old hate or anything else hinder you, or it doesn't do any good!"

THE END

◆

THE Blue Triangle, as the Y. W. C. A. War Work organization is called, is operating three large women's hotels in Paris. One of these, the Hotel Petrograd, last year fed an average of 500 women workers each day, with 1,000 on Christmas. The hotels at Brest and Bordeaux have been outgrown and enlarged, and those at Havre and Tours are crowded, and tea and club rooms have recently been opened in Rome.

HEINZ

OVEN BAKED

BEANS

All authorities agree that most of us eat too much meat—and that is bad for everyone. Most of us agree that too much meat at present prices is very extravagant—and that is bad for everyone. Heinz Baked Beans—baked in real dry-heat ovens—have a greater food value than the same amount of meat, and will make you healthier. Heinz Baked Beans are so economical as compared with meat that they will make you wealthier.

When you see how the family enjoys Heinz Baked Beans and how often they want them served, and then realize how easy they are to prepare for the table—you will be wiser.

HEINZ
BAKED BEANS
WITH PORK AND TOMATO SAUCE

One of the
57

All Heinz goods sold in Canada are packed in Canada

for a "FRESH START"

The world is going to be a fresher, brighter place to live in.

But you'll need help! And whatever saves work for womankind on the *inside* of the home, gives her more peace—and more liberty for *outside* work.

That's where Gold Dust saves work—inside the home.

Here are a few uses for Gold Dust which women themselves have suggested to us. Perhaps some of these uses will give you a fresh start, and help, too, when you come to spring cleaning this year.

For FLOORS *cheerfully, clean*

* *

For shining smooth TILING

* *

For easy modern DISHWASHING

* *

For bright SILVER-CLEANING

* *

For greaseless KITCHEN RANGE

For fresh sanitary MOPS

* *

For keeping BROOMS *clean*

* *

For glistening CUT GLASS

* *

For purified DRAINPIPES

* *

For softening HARD WATER

* *

For "sweet" DAIRY UTENSILS

For spotless KITCHEN CHAIRS

* *

For white unspotted DRAINBOARD

* *

For cleansing FIRELESS COOKERS

* *

For bright NICKEL FITTINGS

* *

For brightening STONE HEARTHS

THE N.K. FAIRBANK COMPANY

FAIRBANK'S
GOLD DUST
Washing Powder

GOLD DUST

Let the Gold Dust Twins do your work

The Heart and the Hom

Father-and-Son Dialogue

By Charles M. Sheldon

AGE of son, between fifteen and nineteen. Age of father, old enough to know better.

Son: "Where are you going tonight, Father?"

Father: "I have an engagement at the Chamber of Commerce. We have a smoker."

Son: "I was going to invite you to come on down to the Y. We play basket ball with the Baptists on the Sunday School League. It's going to be a fine game. Can't you come?"

Father: "Well, hardly. You see, I made this engagement some time ago. Good luck to you."

Son (next evening): "Couldn't help me with my math. tonight, could you, dad? Awful hard."

Father: "Sorry, but I am on a committee at the Social League to discuss a plan for entertaining strangers coming to town."

Son: "Say, dad, I am one of those strangers. Where do you entertain 'em?"

Father (next evening): "I want you to stay at home tonight with your mother. I am going to a meeting of the Home-seekers' Union."

Son: "I was planning to go to a dance at the college assembly. I have made a date with a girl."

Father: "Who is she?"

Son: "You don't know her."

Father: "Oh, well, go ahead. Your mother won't care."

Son (next evening): "We're going on a hike with the Boy Scouts tomorrow, dad. Can't you come along?"

Father: "No. It's my day for golf. I'm on a match. Couldn't miss it."

Son (next morning): "Come on to church with me, dad. We've a dandy preacher. You'll like him."

Father: "Excuse me. That golf match made me tired. I'll stay at home and rest up on the morning paper. Better get along. You'll miss Sunday school."

(Son goes out, wistfully looking back at his "dad." Slow music to the tune of "Where Is My Wandering Father Tonight?" Above dialogue and scene enacted in thousands of homes in America every week. Curtain.)

Carrots for Pies

By Marion Harland

OUR next letter deals with an esculent the value of which is partially (if tardily) discovered by housemothers who are not quite content with canned vegetables all winter long, and hanker after other homely "kindly fruits" of Mother Earth besides the invariable potato and malodorous cabbage and turnips. Carrots are palatable and not inelegant when mixed with creamed green peas, and, as one household has lately found out, with beets. They are even better when scraped, parboiled, halved lengthwise and fried to a nice brown. Now for one mother's recommendation of them to connoisseurs of New England's best-beloved pie:

"We use carrots in place of pumpkin for pies. Our boy could not tell the difference. When asked what kind of pie he had for lunch at school, he 'thought it pumpkin,' and when told it was not, said: 'Well, I don't know what it was, but it was *good*, anyway!' Yet he will not eat carrots as a vegetable.

"It is impossible to cook them as soft as pumpkin, I find, although I always add a little soda to the water when putting them on to boil and cook as long as I would pumpkin. Sometimes I use ginger and cinnamon as for pumpkin; sometimes omit ginger, using nutmeg; sometimes I use all three, much less ginger and nutmeg than cinnamon. Save out whites of eggs, beat and put on top of pie if you wish it to be a little extra nice."—MRS. F. M. (*Connecticut*).

Having lately had the misfortune to be served with a restaurant pie that was absolutely ruined by ginger, the memory of the infliction makes me s still! I take leave to emphasize member's caution against the l use of a "condiment that bites too To our way of thinking—and tast pumpkin and the more delicate pie are better with the ginger left altogether.

Is Your Kitchen Sink T Low?

By Laura A. Kirkman

"IT'S all right to read articles a having one's kitchen sink enough so that one needn't get a back from bending over when was dishes," said Mrs. Busy Houseke "but how about we women whose were built in low, and who can't a to go to the expense of having raised?"

Here is the answer to that ques an old piece of chicken wire and small nails will give the same resul having the kitchen sink raised. after all, it is the *dishpan* that we higher when washing dishes, and can be achieved by the wire and in the following way:

Have the wire cut to cover the sur of the sink. Drive a nail into eac the four corners of the sink, and h the wire over them—thus forming a roof over the sink, upon which the d pan may stand. The wire is more tary than a wooden support would and it should be dried each time a use and hung up with the dishpan.

The efficient housekeeper is ever the alert for strength-savers, time ers and money-savers; and this quest of saving one's back is not an unim tant one.

Food for Children

FOUR meals a day are desirable the youngsters between eight twelve years of age; but they m consist of the right kind of food. I well for all mothers to remember t milk is one of the best foods availa for growing children. Here are menus suggested by the home econo ics workers at the New York State C lege of Agriculture for children of t age:

Breakfast: Cereal with thin crea poached, boiled or scrambled eggs, m with bread and butter; fruit may added.

Mid-morning meal: Glass of m and a cracker.

Dinner: Small piece of steak or ro fish or chicken, potato, cabbage cook for a short time uncovered, or ot vegetable, bread and butter and mi some simple dessert or custard, or fru or bread and jelly.

Supper: Eggs or cream soup or mi toast, bread and butter, stewed fruit, bread and jelly.

Household Suggestions

USING imperfect sewing-machi needles is poor economy. Kee good supply of new ones on hand.

You can make one pair of near- stockings grow where two grew bef by using the legs of one pair to m feet for the other pair. Most patte services furnish patterns.

Are you afraid that new lavend cotton or linen waist may fade? the color by soaking in a pail of wa with a teaspoonful of sugar of lead.

The home vegetable garden should crowd out the flowers. Find a few sp for your favorite varieties. Nast tiums or morning glories will transfor an ugly fence into a mass of greene and bloom.

No country can become richer th its lands. And can any country ha ideals higher than the ideals of its home

A lot of bother, you may think; b if you rinse the feet of your stockin each night the added wear the stockin will give will pay for the bother.

A half cup of vinegar and a teaspo of alum added to a pail of water is you need to make fast that blue cott or linen of which you are suspicious.

What Sacrifice Will You Make for Christian Unity?

By H. K. CARROLL, LL.D.

IT GOES without saying that the divisions of Christianity are not a source of strength, but of weakness. We may not all feel, as some do, that every division is a schism and that schism is a sad sin; but we must acknowledge that divisions which no longer represent real differences are unnecessary and detract from the power and influence of the Church of Christ.

So far as legal right is concerned, we may not dispute the claim of any denomination to a separate existence. That belongs to the sphere of religious liberty. It may divide and sub-divide as it lists, without challenge, in this free country, from others. It follows that unification or reunion of separated bodies may not be brought about by any force except the compulsion of love and goodwill. The organic union of any two or more bodies is only desirable and helpful when the consent of both is voluntary and unforced.

Assuming that the more united Chris-ianity is, the stronger and more effec-ive it will be as a conquering force in the world, the question comes home to the representatives of every denomina-ion: How much do we desire the Unity of the Church of Christ? What are we willing to contribute toward it? What are we ready to sacrifice or surrender of our denominational peculiarities which divide us from other churches of he same faith?

Premising that no one should be asked to surrender any fundamental article of faith—and that minor differences in doctrinal views, such as each denomination recognizes as belonging to the sphere of individual liberty, are permissible, are we willing to bring our denominations, with their assets of spiritual life, personal and practical resources, methods of work, and all that makes for success and efficiency, into a United Church of Christ, anxious to contribute not as little but as much as possible?

THIS is the spirit, it seems to me, that ought to obtain in any such union as is contemplated. Who was the greatest and happiest patriot in the great world struggle? Was it not he who gave most? This will not be a con-est to see how a maximum of sacrifice can be got out of other denominations and a minimum from our own. That is the principle upon which sharp busi-ess bargains are driven. It is foreign to the spirit of Christ and his Gospel. The Master spared himself not at all, but gave to the utmost to secure the world's redemption. Ananias and Sapphira were cursed, not because they did not give, but because, feigning to give all, they held back part of the price.

While the plan of union is in process f formation, and no one can say what t will be, how far it will go, or what it will require of the denominations which hall enter it, it is idle to attempt to orecast it. We may assume, however, hat:

(1) It will not propose to disband the enominations and create a new or-anization out of the ruins. When the rmies of the Allies were united against he Teutonic foe, they were not first isorganized and then organized anew.

(2) That no denomination will be sked to sacrifice any essential of the hurch of Christ, either in faith or ctivity.

(3) That no denomination will be equired to give up its form of organiza-on for one of rigid uniformity. Neither hrist nor the apostles laid down any ne definite system as obligatory. Epis-opal, presbyterial and congregational ystems appeal equally to the Scriptures n support of their organizations.

(4) Liberty in the use of various ethods of local church work will not e destroyed. There must be elasticity n this sphere of activity for Baptist, Methodist, Friend, Lutheran, Presbyte-ian and Episcopalian. That is to say, omprehension does not narrow; it roadens.

THERE has been no little apprehension on these points. It may be safely assumed that the purpose of the Philadelphia movement for the organic union of the Evangelical Churches is not to destroy, but to fulfill, and that it wants the full power and effectiveness of every denomination for the United Church, and not a part simply. It may be assumed also that such adjustments will be attempted as will (1) allow members to pass from one body to another with as little difficulty as possible, and (2) that interchange of ministers will be provided for. Other desirable features are (3) a short, comprehensive and acceptable name for the United Church, (4) a general body of direction, and (5) such adjustments as will establish and regulate comity between local churches in the same community, so as not to have too many churches in desirable and too few in undesirable sections of populous places.

The question of sacrifice and surrender is apt to loom large before those accustomed to large liberty, as in America. But reasonable people are always willing to make them when the end to be accomplished is a good one. We say truly enough that our money is our own and we have a right to spend it as we choose; but government levies its taxes upon us, and we must pay, whether we want to or not, on penalty of having our property seized, and we willingly submit for the sake of the good of the greater number, which embraces our own. In countless matters of law and order and public safety and health, we sacrifice and surrender willingly our personal rights for the promotion of the interest of all, and gain by it. Society and government cannot exist unless this principle is recognized.

And it is not different in the realm of religion. We cannot be followers of Christ except by subjection of our wills to his. The cross was not for the Son of God alone, but for every disciple also.

IT IS in this spirit that we must approach the subject of organic union, the merging of denominations into the Church of Christ, remembering that sacrifice and surrender are the condition of all the best things in human life, whether social, national, or religious. It may seem hard in the doing, but once done the surprise is that it was so easy.

Perhaps there is nothing of which denominationalists are more tenacious than the name by which their religious body is known. It is seldom the least contested point in negotiations for organic union. It may be the least important of the questions in dispute, but it costs something of pride and memory and affection to surrender it. It would be a happy thing if the maze of denominational titles had some thread as a clue, such as Church of Christ (Methodist), Church of Christ (Baptist), Church of Christ (Presbyterian), and so on.

And beyond all, the results are so satisfying. The Master declared a great principle when he said that those who forsook brethren or sisters or father or mother or wife or children or lands for his name's sake should receive an hundredfold, and inherit everlasting life. It is also true that the sacrifices made for country, for community, for society, for family, for church bring rich reward in happiness and benefit conferred and received in the individual life. The sacrifice we make for the church is returned many times over.

What can the denominations contribute toward one united Church of Christ? Themselves, with all their assets, resources, powers, effectiveness, influence. And what they give they do not lose, because their contribution immensely strengthens the whole of which they are a part, and whatever strengthens and benefits the whole strengthens and benefits every part. Whatever a denomination brings into a united Church it receives again in increased measure. This is the mystery and miracle of the Gospel plan of self-sacrifice.

What! Postum?

"Do you mean to tell me this is the drink I have read so much about!"

"You're like many others, Jack, who think they must have coffee—you're surprised to find that this healthful cereal drink has a really delicious, coffee-like flavor."

"There's a Reason" for POSTUM

Minute Tapioca Croquettes

Cook 3 heaping tablespoons Minute Tapioca with one cup drained liquor from boiled kidney beans, add 1 teaspoon tomato catsup and seasoning, mix with one cup mashed kidney beans and shape into croquettes. Roll in flour, beaten egg, bread crumbs; fry in hot fat. *Sauce:* Mix one tablespoon butter and flour, add 1 cup strained tomatoes; chop 1 spray parsley, 1 onion, 1 green pepper, seasoned with salt and pepper, add together; simmer 10 minutes.

Minute Tapioca

Change your menu. Give your family a treat in the form of Minute Tapioca croquettes. You will find a new dish that lessens your problems, and one that your family will call for often. Minute Tapioca croquettes are energy building and they have a delightful flavor.

MINUTE TAPIOCA COMPANY, 93 East Main St., Orange, Mass.

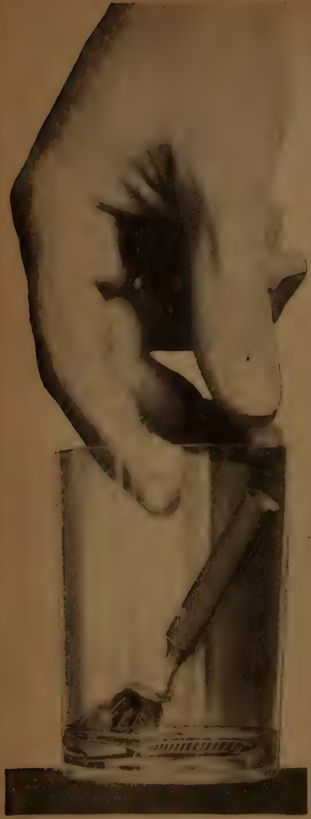
Minute Tapioca

1200 TO 1 BEAN. A Gigantic Wonder—over 200 pods have been grown on a single plant—all well filled, producing over 1200 beans from 1 bean planted. Plants grow strong and erect, branching out in all directions, bearing pods up well from the ground, which literally load the plants; beans being pure white and of best quality.

Plant in your garden or any good soil, after danger of frost, any time up to June 15 only 1 Bean in a hill, and it will mature a crop in about 80 days, ripening very evenly, and the growth and yield will simply surprise you. My supply is limited and I can offer only in sealed packets, each containing over 60 Beans with growing directions. Order early to be sure of them.

Sealed packets 10c each; 3 pkts. 25c; 7 pkts. 50c; 15 pkts. $1 postpaid.

My New Seed Book is filled with High Grade Garden Seeds at lowest prices. It's mailed free. **F. B. MILLS, Seed Grower, Dept. 31. ROSE HILL, N.Y.**



Bathe the Blade in 3-in-One Oil

This simple little "stunt" does two important things for the man who uses a safety razor—any make.

It takes the *pull* out of the razor. And it speeds up the shave.

Try it yourself tonight. Pour into a glass enough

3-in-One

The Universal Shaving Oil

to cover the bottom. Adjust a new blade ready for shaving and place razor in glass. The 3-in-One should just cover the blade. See picture above. Leave it so over-night. Then —oh, what a clean, quick, easy shave you'll get in the morning! Don't wipe oil off the razor because 3-in-One softens the beard—no pulling.

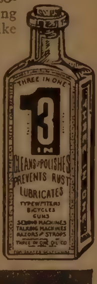
No need to remove blade to cleanse during or after shaving. Merely hold razor under running faucet to rinse off lather and hair particles.

After shaving, replace razor in glass as before. Leave it there between shaves. The 3-in-One covering the blade absolutely prevents rust from forming between the microscopic saw-like teeth on the cutting edge—preserves its sharpness—keeps the razor in perfect order, always ready for the next shave.

3-in-One is sold at all stores East of the Rocky Mountain States, 15c, 25c, and 50c in bottles; also in 25c Handy Oil Cans.

FREE A generous sample of 3-in-One Oil sent free. Write for it if you wish to try before you buy.

THREE-IN-ONE OIL CO.
165 CR. Broadway
New York

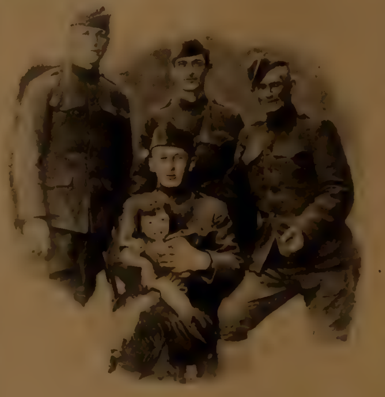


The Yankees' Joan of Arc

Little Girl, the Only Member of a French Family Left Unkilled by Huns, Is Now the Daughter of Company B, Sixtieth Engineers

By ROBERT H. MOULTON

WAR correspondents have portrayed the tragedy of France—her desecrated cathedrals and ruined cities; military critics have expounded the science of counter-offensives and the massing of millions of men, as their contribution to the epic picture; but the incident of "The Baby the Huns Forgot" has never been told till now. It came in the form of a letter, and concerns Sergeant Morton Perry, Company B, Sixtieth United States Engineers, and his "three musketeer" pals. Sergeant Perry's home is in Chicago.



The mascot of Company B

On a hot, muggy day last August, in a corner of France near the Toul sector, the Sixtieth Engineers were proceeding over a devastated area lately evacuated by the Germans. Company B had been assigned for reconstruction work to what had been a village. Most of it was in ashes.

Picking their way through the ruins, Sergeant Perry and his three comrades came to the remains of a cottage. The roof had been burned, but the four walls still stood. They first entered the kitchen. The stove and furniture had been wrecked and the walls defiled. They passed on to the living-room. It, too, had been wrecked.

They entered the bedroom. Across the bed lay the mutilated bodies of an aged man and woman. Beside them lay the bodies of three girls.

Sergeant Perry and his three comrades were preparing to depart when they were startled by a faint cry. They looked about. Under the bed, huddled against the wall, was a two-year-old girl.

Although Perry is six feet two in his stockings and weighs proportionately, he squeezed under the bed and put a brawny arm around the child. She stopped crying. She was attired in a frayed gunny-sack slip and was weak from hunger. The golden tint of her bobbed curls was hidden by the grime and dust of her ruined home.

Perry and his pals had just passed unmindful through an enemy barrage, but, the letter asserts, their eyes were moist as they carried the child out into the open, away from the German handiwork, and the bodies of mother and father and three sisters she would never see again—a tiny human document of stricken France.

They carried her back to the dug-out headquarters of their company, and there she has been since, up in the front of the American battle line, far from any woman's hands, yet receiving the most tender care. She has been adopted as the mascot of Company B.

Oh, yes, and they have named her —Joan of Arc!

The Young Girl's Room

"HOW can I give my daughter a pretty room without incurring great expense?" is a question which mothers in moderate means find themselves puzzling over.

With a little careful thought the young daughter may have a pretty yet inexpensive bedroom. Let us see how this can be achieved:

White furniture is the daintiest for young people, and the cheapest kind of furniture may be bought and painted white at home. The necessary articles will be: bed, bureau, combination bookcase-desk, small table, small rocking-chair, straight desk-chair.

The room can also be papered by the novice. Striped pink-and-white wallpaper would be a pretty choice, although either blue or pink forms an appropriate color scheme for the young girl's room.

The floor carpet or rug should be of some dark, unnoticeable color—gray looks well with pink and blue. If a large rug is the choice, the borders of the floor should be painted or stained in harmony with the rug.

Cretonne valances at the windows will give a touch of daintiness to the room. These should be made with a short ruffle extending across the top of the window, over the white scrim curtains, and falling down on either side of the window. Valances and white curtains should be of even length and may reach either to the sill or to the floor.

If desired, a bed-covering and pillow-cases of the cretonne may be used. In this case the cretonne pillow-cases will slip over the white pillow-cases in the daytime.

Bureau covers of the same cretonne help to carry out the color scheme, and a low wooden chest covered with cretonne will be found useful for articles of clothing not in constant use.

L. A. K.

Big Business Facts

AUTOMOBILES exported from the United States since the beginning of the industry in this country have exceeded $700,000,000 in value.

Most of the 6,000,000,000 bushels of potatoes produced in the world are grown in Europe and North America, and represent a value of from $5,000,000,000 to $6,000,000,000 per annum.

The "favorable trade balance" of the United States during the war period exceeded that of the 125 years from the adoption of the Constitution to the beginning of the war. The excess of exports over imports during the 51 months of the war aggregated $10,900,000,000, while that from the adoption of the Constitution to the beginning of the war was but $9,007,000,000.

◆

THE Christian Herald is a fine paper and I enjoy it more and more every week. ALBERT BELL.

Churchville, N. Y.

Drink Water Eat Bran

Did you ever know a doctor who did not urge that?

Bran is Nature's laxative. Fine foods clog the system—bran stirs action.

Omitting bran usually leads to drug taking, and that's bad.

Each luscious dish of Pettijohn's supplies a day's bran requirement, hidden in flavory flakes.

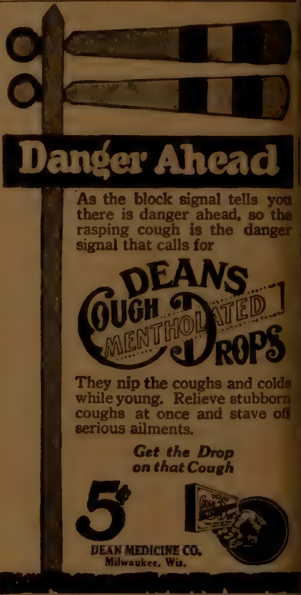
You will like this dish, and like its after-effects. Try it for a week.

Pettijohn's

Rolled Wheat—25% Bran

A breakfast dainty whose flavory flakes hide 25 per cent. of bran.

Also Pettijohn's Flour—75 per cent. fine Government Standard flour, 25 per cent. bran. Use like Graham flour in any recipe. (3015)



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onference of Mayors and Governors

ADDRESSING the Conference of Governors and Mayors on March 3 at Washington, President Wil- said that the meeting had been called liscuss the proper methods of restor- all the labor conditions of the coun- to a normal basis as soon as possible. said that America was more fortu- e than the nations of Europe in hav- suffered less dislocation of industry, l "that if we have a common purpose can realize that common purpose hout serious insurmountable difficul- ."

n the reports of the states no excep- ıal unemployment was reported ex- t in Arizona, Montana and West Vir- ia, where copper mines in the first states and coal mines in the last one e idle because of the sudden termina- ı of the war. Connecticut faced the blem of the reemployment of 46,000 nition workers. Florida announced need for 2,000,000 laborers in truck dens and citrus orchards. Illinois reported as anxiously awaiting the . of Federal control of utilities in er that normal life might be resumed hin the state.

Director of Railroads Hines on March ld the delegates that the government ıld not return the railroads to their ıers at once; that a way would be nd to finance the railways, in spite he failure of legislation in the Senate; that the Railway Administration ıld go on with projected improve- ıts and would now bend its energies ard restoring the service to a condi- ı as good as or better than it was ore the war. He intimated that rates l fares would not be raised, but that ght rates on building and road ma- als might be lowered to stimulate loyment.

'he conference adopted resolutions oring such a reduction in rates as . Hines suggested, condemning doc- es which inveigh against God and ernment, disapproving government ng of costs but approving government approval of price schedules as a step toward establishing a new basis of values, favoring government assistance in solving the financial problems of public utility companies, asking for the early settlement of government contracts and the lifting of restrictions on industry and materials, and urging a continuation of the government survey of natural resources and the continuing of the free Federal employment agencies.

Mr. William Piggott, spokesman for Seattle, said "the panic about Bolshevism in the country is all a bogey" and that "the American working people have the best homes and the best working conditions in the world and can change their government by the ballot instead of by force." He said, however, that mayors and governors should act more courageously in dealing with unrest.

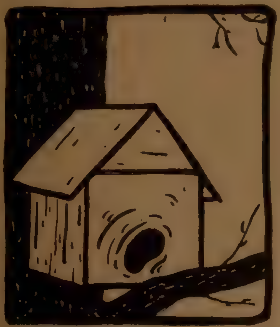
Reports to the Federal employment agencies on March 5 showed unemployment increasing slightly, 365,400 men being idle in the East. Positions for 81,901 persons were found in two months. Of 23,658 soldiers listed at Camp Upton 8,658 were returned to their old jobs and 7,886 to new positions.

◆

A Good Friend Gone

GEORGE H. HORNBY, born at Davenport, Iowa, August 21, 1858, died at Omaha, Neb., November 17, 1918. Mr. Hornby was a many-year friend of the Christian Herald, and of every good cause. He was especially interested in the missionary work of his church, Methodist Episcopal, and in the Methodist hospital at Omaha, Neb., and the Christian Home at Council Bluffs, Iowa, of both of which he was a trustee. As head of a great mercantile company at Valentine, Neb., he wielded a considerable influence as a citizen as well as in religion, and he gave liberally of his time, interest and money to the church, the prohibition cause and the charities which claimed his interest.

Alan's Bird-House



DO YOU think it's too early to make a bird-house and set it up?" n said to his father the other day.

Not a bit too early," replied his ıer. "In fact, if the house is too v-looking and ells of paint, the ls won't nest in You'd better get ıp soon so that weather can sea- it a little before birds are ready ıse it."

o Alan started once to make one. s is how he did it: found a wooden 7 x 7 inches are, and covered open top of this with a board ich had a large ot-hole in it. This thole provided door of the bird- use. He then stood the box on one side and made a slanting roof over the top part by nailing two light boards together in a peak which rose above the box. The little "attic" or triangle of waste space thus formed on the top of the box he boarded up front and back.

The little bird-house now had a decidedly attractive appearance, but to make it still prettier he painted it a dark green. Before setting it up in his back yard he put a handful of old string just inside the knothole with a few ends falling out, so that the birds would be attracted by this ready-made nesting material.

L. A. K.

A Church Run by Women

HE war forced the women of America into many lines, and it also forced n into the business of running a ırch. We all recognize the part wo- n has always taken in the church, but s time the activities of the women s the result of official action.

The church that will put women in ırge of its affairs is Brantly Bap- Church, Baltimore, Md., of which Henry M. Wharton is pastor. The on of the church was forced by war- conditions, for the war has taken men from the congregation. The cancies left were filled by the women o were elected at a meeting held at church.

At the beginning of this movement . Wharton invited 400 of the women the church to meet him in conference d explained to them the conditions produced by the depletion of the ranks.

The women mobilized by consolidating all the women's societies. The church was then divided into ten sections, each presided over by a director.

These sections attend to church attendance, finance, the two Sunday schools, and all of the varied interests of the church.

◆

A New Roosevelt Book

DR. FERDINAND C. IGLEHART is writing for the Christian Herald a work of appreciation to be entitled "Theodore Roosevelt, The Man as I Knew Him." It will be ready shortly in book form and full announcement will appear in an early issue of the Christian Herald.

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Trade Mark

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There are styles for every season of the year, for work, dress or play and the same honest wearing value is woven into every pair. The tops are wide and elastic; legs are full length; sizes are accurately marked; soles and toes are smooth, seamless and even.

You should be able to buy Durable-DURHAM Hosiery at any dealer's. If you do not find it, write to our Sales Department at 88 Leonard Street, New York, and we will see that you are supplied.

A free Catalog showing the many Durable-DURHAM styles will be mailed upon request.

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Two of the many fine values in Durable-DURHAM Hosiery.

CARROLINA
A silk mercerized stocking of very fine appearance and wearing quality. Regular and out-sizes. Anti-run stitch to prevent thread running down leg, high spliced heels, special stitch knit in foot and ankle to hold shape, extra toe-guard splicing.
Price 50c pair

TAR HEEL
A medium weight sock with 3-thread, strongly reinforced heels and toes. Elastic ribbed top securely knit on. Feet and toes are smooth, seamless and even. Black, tan and white.
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Durable-DURHAM Hosiery is not a product of child labor. No person under 14 years is employed. Industrial conditions under supervision of experts trained in U. S. Government courses on employment management. Average working day is 8 hours and 15 minutes.

When Johnny has the Croup!

That's a cough with a croupy rattle, so hurry for the Musterole and rub it in right over the chest and neck. How it will tingle at first and then grow ever so cool. And how it will reach in and penetrate right to the spot! It will dissipate all the stuffy congestion which causes that hacking cough.

Why *shouldn't* grandmother swear by Musterole for colds and coughs? It is better than a mustard plaster—good as *that* was in the old days. And the explanation is this:

Musterole is made of oil of mustard and other home simples. It penetrates under the skin, down to the part. Here it generates its own heat, and this heat disperses the congestion. Yet Musterole will not blister. Musterole, on the contrary, feels delightfully cool a few seconds after you apply it.

Try Musterole for Bobby and Helen and Dorothy's croup—and for your own cough, too. Try it for rheumatism—it's a regular router out of all congestions. Always keep a jar handy.

Many doctors and nurses recommend Musterole.

30c and 60c jars—$2.50 hospital size.

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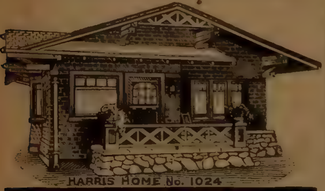
MUSTEROLE
WILL NOT BLISTER
REG. U.S. PAT. OFF.



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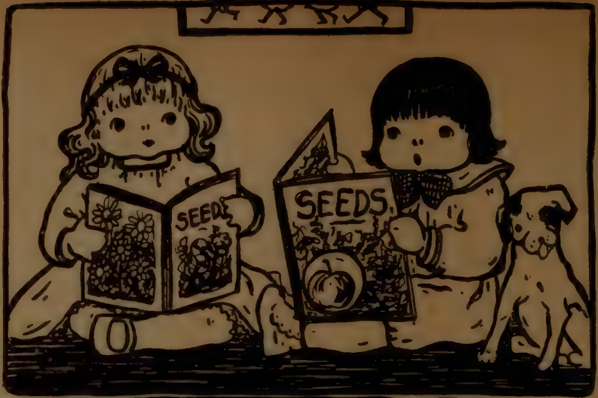

GARDENS

It's hard to plan our garden beds
When there's so much to plant;
We'd like to crowd in everything
But Father says we can't.

Tom's only choosing things to eat,
But I'll have Four O'clocks,
Sweet Peas and yellow Marigolds
And tall, gay Hollyhocks.

Elizabeth FitzHugh.

Some Great Preachers I Have Known

Continued from page 328

perspiring. After his startling introduction he continued: "I have been asked to speak for Congregationalism. Sir, I would not be wet through for all the isms in the world."

Then he went on to give an eloquent talk, in his most dramatic style, on the word "Endeavor."

Dr. Parker's People's Bible is a splendid monument to his learning, his insight and his eloquence, and Spurgeon's Treasury of the Psalms and other commentaries are treasuries of Biblical lore indeed.

THREE great expository preachers I have known—Charles Haddon Spurgeon, Joseph Parker, and Alexander McLaren, these three; but the greatest of these was McLaren. It was my great privilege on two occasions to sit in the pew of the Union Church of Manchester to listen to this wonderful expounder of the Scriptures in the morning, and to preach for him in the evening, while once I was his guest for a day in his hospitable home. The last time I saw him was near the end of his life, and when, after the morning sermon, I went into his study, the frail old man, his face, incredibly seamed with wrinkles, appeared as strong and vigorous as ever.

He lived but a few months after this, but his works will live, I believe, for centuries. There is no such mine of Biblical lore as "Sermons Preached in Manchester" in many volumes. His illustrations, an art in which he excelled all other preachers, open ten thousand windows into the truth, and sometimes it seems into the very heavens. I can think of no better course in Biblical Theology for a young minister or Sunday school teacher than McLaren's sermons, for he covered almost all the Scriptures from Genesis to Revelation, some portions of the New Testament most minutely. His style is a well of English pure and undefiled.

If the plan of this article, as well as my space, did not confine me to the great preachers who can now speak to us only through their books, I would like to tell my readers of my dear friends, Dr. John Clifford, the grand old man of the Free Churches of Great Britain, Dr. F. B. Meyer, Dr. Jowett, whom England has won back from New York greatly to our sorrow, Rev. John Pollock of the noted St. Enoch's Church of Belfast and president of the European Christian Endeavor Union, and of Dr. James Stalker, all of whom have blessed me by their intellectual vigor, their sympathy, and their Christian spirit.

◆

Odd Facts About Animals

CATS were known in England before the Norman conquest.

A camel has twice the carrying power of an ox.

There are no fewer than one thousand eight hundred known sorts of lizards in the world.

A goose has been known to live fifty years, a swan one hundred years, a sparrow forty years, a hen ten years, and a robin twelve years. Pheasants sometimes live fifteen years.

Hawks fly at the rate of one hundred and fifty miles an hour.

A dog has lived thirty-nine days without food.

A good-sized turtle gives eighty pounds of tortoise-shell.

The first settlers in Brazil paid one thousand five hundred dollars for a cat. and for kittens their weight in gold-dust.

C. C. S.

The Joy of having Your Own Rose

is more than satisfaction and delight in the possession of something beautiful. *Sure bloom* roses in your own garden enable you to exp affection or sympathy to others, spontaneously—inexpensiv

CONARD ★ ROSES BLOOM

Each Conard *star size* rose plant bears a STAR tag, guarantee of bloom, or we replace—part of our orig and successful STAR ROSE SERVICE.

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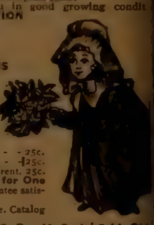

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r. Taft Explains League of Nations

)RMER President Taft, who spoke before the President at the meeting in New York on March 4, de- l his time mainly to a detailed ition of the proposed League of ns covenant. He referred to Sena- odge's resolution of Monday, and he thought the Senate would not delay peace by refusing to ratify a y embodying the League covenant, dvised Mr. Wilson to profit by onstructive portion of Mr. Lodge's ks and by the helpful criticism of opponents of the present draft of League plan.

r. Taft made it clear that in limita- of armaments each nation would own choice decide whether to abide ie decision of the executive council t, but he declared that this clause more vital to our allies than to us. xplained also that no action of the itive council could force us to ad- to our shores or to our citizenship les such as the Japanese whom we t wish to exclude. He said that if, r the covenant, the nations of the l should unite to force Japanese igration upon us, they might as y do so without the covenant. He ght, however, that there could be jection to a clause excluding purely nal questions from mediation by Executive Council.

ferring to the charge in the Senate the League covenant would pre- our resisting a border raid from ico, Mr. Taft said that the attack ss the border would of itself release om our covenant and restore com- ly our right of self-defense.

e declared the international boycott enalty of heavy, withering effect, y to frighten any member of the gue from a reckless isolation of its nant, and he showed clearly that exercise of military power by the gue must depend upon the common voluntary agreement of the nations e face of danger. He expressed the ion that force would first be asked ations adjoining the outlaw nation, that, following the expression of the utive Council as to proper means e used against a recalcitrant, the tion as to "whether the United es shall declare war or what forces all furnish is remitted to the volun- action of the Congress of the United es under the Constitution, having rd to a fair division between all the ons of the burden to be borne under League and the proper means, ther by the boycott alone or by the ance of loans of money, or by the aration of war and the use of mili- force."

e showed how this interpretation he document would leave American ons to attend to American problems, ss the danger were sufficient to re- e the participation of the world, but he said that appropriate words ought to be added to "show distinctly this distribution of obligation," in order to relieve those anxious about the Monroe Doctrine. Mr. Taft showed also how, by this interpretation of the League covenant, the United States was relieved of participation in "little wars all over the world."

Mr. Taft also showed the impossibility of Great Britain, through her colonial representation in the body of delegates, securing more than one vote in the Executive Council, since the covenant limits the British Empire to one delegate, and he showed further how the requirement for unanimous action in the mediating activities of the delegates prevented a British union against America.

Mr. Taft said he hoped the treaty of peace which the President should bring back from Paris would include the League of Nations, and he said: "Responsibility for postponing peace is with the body that fails to ratify it." He declared that the League would stand "as the living evidence of the united power of Christian civilization to make this treaty a real treaty of peace," and that such a league would "save Europe from the chaos and despair of further war and the inevitable triumph of Bolshevism."

Referring to the oft-quoted warning of Washington against entangling alliances, Mr. Taft said Washington attacked "offensive and defensive alliances with one nation against another, "and that Washington would today "be one of the most earnest and pressing sponsors of the covenant."

Regarding alleged unconstitutionality Mr. Taft said that any treaty was constitutional which did not change our form of government or take away territory of a state without its consent. He said that the proposed covenant did neither of these, since "the only fixed and immediate obligation is the levying of a boycott when a nation begins war in violation of its covenant."

He said regarding the possible loss of sovereignty: "The covenant takes away the sovereignty of the United States only as any contract curtails the freedom of action of an individual which he has voluntarily surrendered for the purpose of the contract and to obtain the benefit of it. The covenant creates no super-sovereignty."

In closing Mr. Taft said: "This covenant should be in the treaty of peace. It is indispensable in ending this war, if the war is to accomplish the declared purpose of this nation and the world in that war, and if it is to work the promised benefit to mankind. We know the President believes this and will insist upon it. Our profound sympathy in his purpose and our prayers for his success should go with him in his great mission."

The Clergy Club

HE Clergy Club of New York should be more widely known. r or five hundred of the clergymen this city and vicinity, of various rches, have united in an organiza- for intercourse and mutual help- ess. The rooms of the club are in Fifth Avenue Building, at Twenty- d Street—a central and convenient tion toward which many of the sit lines converge. Religious peri- als are provided; there is a library which leading publishers send the st publications. Restaurant facili- are provided at reasonable rates. etings of members are held, at which inguished visitors are received.

t is "an interchurch association of gymen resident in the City of New k and its suburbs, and of elect lay- —for relaxation, and for the social, olarly and spiritual fellowship of its mbers." It is the pioneer of such clubs. visible proclamation of life-partner- in the extension of the Kingdom of , expressed in the cooperative main- ance of a suite of rooms by ministers of ion and laymen associated with them. private meeting-place, conveniently to all denominational headquarters, religious leaders from all boroughs and suburbs of the city, for personal and committee uses.

A house of hospitality, for interchurch acquaintance, conference and cooperation, through the free availability of attractive rooms, always open, to advance these purposes.

A retreat for concentrated mental work.

A rendezvous for the wives and families of members, at a point of vantage to witness the public parades on the city's greatest avenue.

A scholarly benefit to members lacking other access to the latest theological, philosophical and sociological magazines and books.

The lowest-priced club in the city—with library, reading-room, writing-room, telephone and restaurant facilities, all for ten dollars a year.

An intown address and appointment center for clergy from a distance, at five dollars a year.

The club would welcome to its membership all the clergymen of New York and neighborhood. It thinks that no other organization offers to a minister so much for so little. For further information and membership application write to, or call on, Dr. Walter Laidlaw, 200 Fifth Avenue, Room 248.

Like Foods From Fairyland

Yet Shot from Guns

Puffed Grains are bubbles, so light and airy that they seem like fairy foods.

Yet they were created by a scientist—Prof. A. P. Anderson.

They are made for a hygienic purpose—to make whole grains wholly digestible.

To this end they are steam-exploded and are shot from guns.

Not Toy Foods

To children these are food confections. They are flaky and flimsy. The taste is like toasted nuts.

At breakfast they are tidbits. In bowls of milk they are almond-flavored dainties. In candy making they are used like nut meats.

But mothers should remember that Puffed Wheat and Rice are whole grains, and children get too little whole-grain food.

More than that, every food cell is exploded, so every atom of the whole grain feeds.

Few methods of cooking break even half of the food cells. This method breaks them all.

Serve In Abundance

Children delight in Puffed Grains. Wheat, corn and rice were never served in such enticing form.

These are flimsy, flavory bubbles, puffed to eight times normal size.

But the great fact is that no other method so fits these grains for food. They are suitable for any hour because they do not tax the stomach. Let children eat all they will.

Puffed Wheat

Puffed Rice

Corn Puffs

All Bubble Grains
Each 15c
Except in Far West

Ways of Serving

With cream and sugar.
With melted butter.
Mixed with fruit.
In bowls of milk.
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God's Hand in a Nation's Life

International Sunday School Lesson for March 30
Joshua 24 : 14-28

A Review Lesson

By. Rev. George D. Allison, Ph. D.

THE story of the beginnings of any nation is of interest in proportion as that nation has influenced the world by its idealism or its contribution to the richness of human life. We are all eager to know whence came the greatness of Greece, of Rome and of Judea. But the moral gifts which God has bestowed upon the whole world through Israel's sense of duty and of holiness are even more marvelous than the gifts of beauty and philosophy which came from the land of Phidias and Plato or the gift of political organization which came from the City of the Seven Hills. So we have reviewed once more the rise of the Hebrews, coming forth out of the bondage of Egypt, led by one of the mightiest figures in human history, developed providentially by a course of rigorous experiences, until we see them as they were when they had gained a secure footing in their fatherland. The Exodus, "the way out," has become the familiar parable of all national and individual experience: struggling, advancing, falling, rallying—and ever God leading on!

We believe with all our hearts that in every unjust situation God is saying again what he said to Pharaoh, "Let my people go, that they may serve me." Our missionaries today are laboring in the spirit of Moses to lead out the backward peoples of the earth from bondage to superstition, ignorance and fear. Our Church at home has realized in the universal study of industrial conditions during the past year that God's people cannot serve him fully when there is a sense of bitterness in their hearts, or when the struggle for food and shelter engages every energy of the body and the mind. He could not give his message to the world through Israel while leaving them in the brickfields of Pharaoh. In the turmoil of our day the Exodus has new application as we see that it has both a religious phase and an economic phase, and that the two are interrelated. How eagerly we hope that in solving the problems of today we may be like Moses in the sense of a divine obligation resting upon all of us in our common social and industrial life!

The Lowell centenary reminds us of the great saying of that poet and patriot when Guizot asked him how long the American Republic would endure. He responded, "As long as the ideals of the founders continue dominant." That was also true of Israel: for while the ideals of Abraham and of Moses, of Joshua and of David, of Amos and Isaiah were dominant her place was sure. When she descended to the religious formalism of the Pharisees and the commercialism of Tyre, she was doomed. The whole world is interested today in the ideals of America, because under God she has a place of spiritual and political leadership in these times of readjustment and the birth of new nations. In America as in Israel, God's hand may be seen moving through her chosen leaders, the outstanding events of her history, and her laws and customs of common life.

God's Hand in Chosen Leaders

God works through men. History teaches that so plainly that we ought to make the main business of church and school the production of men whom God can use. He works through the exceptional man like Moses when he puts his versatile gifts at the disposal of God's Spirit. He works through the valiant and whole-souled man of less conspicuous abilities like Joshua: He can use the well-disposed outsider like Jethro to advance the cause of his kingdom in practical ways. He can even use the Aarons who seem to have a vein of constitutional instability, but he cannot rely largely upon them. He can use the common men of the rank and file; yes, he needs them innumerably, when they catch a vision of his will in the organized life of society and the state. The great deliverers always have hearts that burn with sympathy for the people. Moses, the greatest figure in the early history of the Jews, yearns over the suffering, wayward, troubled multitudes of his time. His symbol of office was no sword or scepter, but a shepherd's crook.

How much the world needs Moses-like men now, whom our God will surely raise up! Not noisy demagogues, for it were better to be "slow of speech and of a slow tongue" so long as the words that God himself gives were spoken forth bravely. In our time the conditions of ordinary life are being transformed by men of social sympathies, rightminded men who see the wrong and also see the right that ought to be. Our danger is from the men who tear down but do not build anew, the anarchistic minds that are as far from the conception of a city of God as the crudest of exploiters of the people.

God's Hand in Outstanding Events

What a series of incidents we have reviewed together: the defiance to Pharaoh, the crossing of the Red Sea, the camp at Sinai, the wilderness journey, the survey of the land, the fall of Jericho! They are vivid illustrations of the providential moving of God in history, which can be matched, we know, in the events of the founding of our own free country. The Czecho-slovaks have had their marvelous journeys in search of freedom, and the Belgians their sojourn in bondage during contemporary days. The God of all the earth has led them as truly as he led his peculiar people of old.

The same ever-living God is watching over the changing conditions of the lives of his children as they develop in our time, who of old guided the people of Israel as they passed out of slavery into the life of the wandering nomads of the desert, thence into settled communities in Canaan with the building up of ordered social life. He gave them laws and lawgivers according to their changing needs. He influenced their souls through the customs of their religion and the accepted code of their common intercourse, with ever the gentle pressure toward the higher, the more spiritual, the more divine order. We learn of the way in which the Hebrews built upon old foundations of ritual and custom and by divine inspiration transformed every feature of ancient worship with a loftier consciousness of the holiness and the purpose of the Almighty. We have seen the primitive blood-revenge giving way to more humane ideas of justice between man and man. We have seen the purification of ritual from the orgiastic elements of primitive religions. Little obscure sentences in the law have to do with remarkable prohibitions of long-continued abuses of the instinct for worship. We see growing the sense of the solidarity of the Hebrew people, "he is thy brother" becoming a watchword against extortion and wrong. We see the growth of a new spirit toward the alien and the slave, not found among other races. Gradually law and custom were remolded nearer to the will of the Father. And that process continues still. Our life is changing radically all the while. As God's servant David Lloyd George says, we must not speak and think of resuming "before the war" conditions, but must press on into a new world wherein dwelleth righteousness.

Progress God's Watchword for His People

"Speak to the children of Israel that they go forward" was the challenge of Jehovah to Moses and his generation. "Behold, a new thing will I do," saith the Lord to Isaiah again and again. Progress under God inspired the sacrifices

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he Reformers of the sixteenth cen- y and the labors of the evangelists he eighteenth and nineteenth. So have reason to believe we are in the succession of God's servants when sweep of world-wide missions hes us up in joyous study and ver and enlarged giving as we listen ur leaders, the missionary statesmen ur various denominations. We have n hopes of a new and larger Christian ty among all who today labor for the Kingdom of God in our own land. We watch and pray for the best things to come from the stupendous changes the Great War has made in our own land and abroad.

"I have seen with the eyes of God!" exclaimed Donald Hankey on his return from fighting in France. Lord, open our eyes that we may see thy hand beckoning us on, with something of the clearness and reality that we now see thy leading in ancient Israel.

Sunday School Methods

By FRANK L. BROWN

General Secretary World's Sunday School Association, American Section

'lans for the Returning Boys

HE stream of soldiers and sailors is flowing homeward at an accelerating pace. What to do with m and for them is the question fac- the Sunday schools of America. It been estimated that a million of m have been Sunday school atten- ts. This would seem to be a conserv- e figure, and would average only five h from the 200,000 Sunday schools he country. From my own school Brooklyn 245 have gone. We have t 242 Testaments from the school to m. Other schools have kept in touch h their lads for months past by Tes- ients and letters. The tide of cor- ondence with them has been a heavy . Precious links have been estab- ed with hundreds of thousands of boys by pastors, superintendents teachers. The foundation has been for the days that are now here.

he War Camp Community Service other welfare organizations have in w going into communities on a larger le and bidding for the returning boys for community support by offering rogram of entertainment and ser- e. If the Sunday schools and churches ll make an adequate program for the s in each community the other or- izations would not be necessary.

May I suggest some practical plans interesting and holding these boys the church and school as soon as they ll return and to tie them up to worth- ile service?

. Announce their return from the pul- superintendent's platform, church endar, and local press. Send a wel- e letter or a welcome committee to call on them and invite them back to the Sunday school and church.

2. Plan a monthly or bi-monthly welcome service on Sunday night. Provide reserved seats for the boys, note their special lines of service, and emphasize in the sermon the call to Christian service. The Heidelberg Press, Fifteenth and Race Streets, Philadelphia, publish for such a service in leaflet form two appropriate songs—"You are welcome" (Louden) and "Is your name on His Honor Roll?" (Louden).

3. The pastor or superintendent should be the chairman of a committee of three or five of your wisest men to personally interview each boy in an informal way to ascertain if any spiritual experience, any purpose for higher living, has come to him out of the experiences of the war. This should all be noted on a card such as we use in our school, reading as follows:

REPORT ON MEN DISCHARGED FROM SERVICE

Name ————.

Address————.

Is he now a church member?

Does he desire to unite with the church?

Has any special spiritual experience come to him since he went into service?

What form of Christian service does he choose in class, school or for life?

Is he looking for a position, and in what line?

Class No.

(Signed) Teacher or Committee.

4. Before each boy should be placed some concrete form of service in the class, Sunday school, church, community or the world field. There is need for teachers of boys' classes, or a challenge to start and build up such a class might be made. Leaders are needed for recreation groups of boys. Or a group of boys might be formed for instruction in the form of service specialized in by the soldiers or sailors, such as aviation, signalling, engineering. Or the call of the missionary leaders and theological seminaries for strong men to be trained for service might be presented. Or some of these young men who have qualified as officers should be trained through the right books and practice work for additional Sunday school officers in an officer training class.

5. The committee spoken of should interest themselves in obtaining employment for the unemployed soldier.

6. A Christian service flag should be made with a place for stars for every boy who takes up some form of Christian service upon his return as teacher, class committeeman, group leader, officer of Sunday school or special helper.

7. Form the boys into an organization with social and service features. Provide a room where they can meet evenings for games, reading and social times. The saloon will soon be gone. The church must house these young people under its own roof or in some place built for this purpose, to justify itself before the community.

8. Plan a membership campaign to overcome the Sunday school attendance lapse of the last two years, and use the returning boys as captains and members of teams to put the campaign across. The drive should be for all the returning boys in the community, whether members of a Sunday school or not. Class and school goals should be set for this drive and meetings of teams held for report on membership gain as in other drives to which the public has now become accustomed.

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Young People's Topics for March

The Practice of Kindliness

Epworth League Topic. Gen. 45 : 1-15

LOVE makes us kind; the greater our love the more sincere our kindliness. It requires no especial talent to be unkind; it takes both thought and skill to be always kind. We like to appear bright. Wit that stings is good for a laugh; repartee that hides a wordy rapier brings us adulation, and we follow the easy way and then perhaps grieve, truly, but too late, over the broken friendship or the opportunity given to one more kind in speech. But we may be unkind though silent. We may withhold a word of cheer for which a heart is longing, or we may fail to invite one among an intimate group and the omission may hurt deeply, or we may hear a character defamed and keep silence. On the other hand, we may be always willing to omit the obvious but jarring joke, we may keep a sunny smile ready to cheer the weary or downhearted, we may take pains to invite the one the others overlook, we may spring quickly to the defense of the one wrongly accused, we may be ready to feed the hungry, comfort the sorrowing, inspire the discouraged, give a lift to the weary, and we will find, if we thus practice kindliness, that the world has reserved for us riches of joy untold.

Developing Self-Support on the Foreign Field

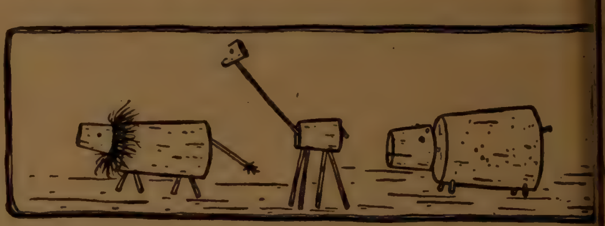
B. Y. P. U. Topic. I Cor. 9 : 1-14

IT IS obvious that, if the Mission Boards were to be compelled to support forever each native church established in mission lands, the work would expand only as fast as gifts increased. But from the beginning the converts have been led to see their obligation to support, so far as they may, their own churches and to provide for the evangelization of their countrymen through support of native teachers, Bible colporteurs and preachers. Considering the fact that the earlier converts, most of them even today, are from the poorest classes in each field, it is little short of marvelous that the native churches should have do well as they have. But the n Christians have taken a pride in gi and their sacrifices would shame of us in the homeland. As a result are many self-supporting church mission lands, many which requir moderate help from us here, and which support workers on fields them, while every member is an e gelist in some degree. Thus we ar only releasing our own mission m for new fields, but we are building living, vital church which will some take for Christ the lands now heat

On the Fence

Christian Endeavor Topic. Matt. 11-26

IT IS not comfortable to be on fence. It is hard to keep the tion, it is all too obvious, and if occupy it too often we lose our influ with both sides. The longer we on the fence the harder it is to stay the more difficult it is to come dow the right side. When we do jump frequently find our position worse t before. The judicial temperamen good, but it is a poor defense for a str dler. The world demands of a man t he have opinions, and it has more spect for a man whose opinion is usu wrong than for one of no marked opi or for one who waits to learn the tem of the company before risking exp sion. There is one subject, however, which we may not temporize. We m choose Christ or reject him; we m cleave to good or be counted the fri of evil; we must serve God or deny h So often young people say, "I'm enj ing life too much to be a Christian; w I get ready to settle down I'll b Christian," trading the certain jo Christ for the passing shadow of f ing pleasure. But when they " ready" the joy of life has run out their Christian life, if it is begun at never touches the heights or sounds t depths. Get off the fence today. T longer you stay there the more wob becomes both the fence and your cap ity for decision.



A Cork Menagerie That Molly Made

By LAURA A. KIRKMAN

ALTHOUGH Molly loved the company of children of her own age, still she thought that her baby brother was the very best company in the world, and often she preferred to sit and make him funny little animals out of corks of different sizes and matches, rather than play with the older children.

She made these animals by poking four matches into the side of a cork, for legs upon which the animals might stand; into one end of the cork she pushed a quarter-length piece of match and on the other end of this short piece she speared a very small cork for a head; at the other end of the cork which represented the body she poked in another quarter-length piece of match as a tail.

Of course she drew eyes and mouth upon the cork head of these animals ink, and had lots of fun making the all a little different in appearance so to represent the various wild anima For instance, she pinned a little pie of yellow fringe behind the head of o animal, to make it look like a lion. A other animal she declared was a gira because its match-stick neck was eve longer than its match-stick legs! T hippopotamus had a bigger head tha the other animals and very, very sho legs and tiny eyes.

Molly kept these animals in a b when the baby was not playing wit them, so that they would not be broken for she said she wanted to go on adding to their number until her little brothe had a big menagerie!

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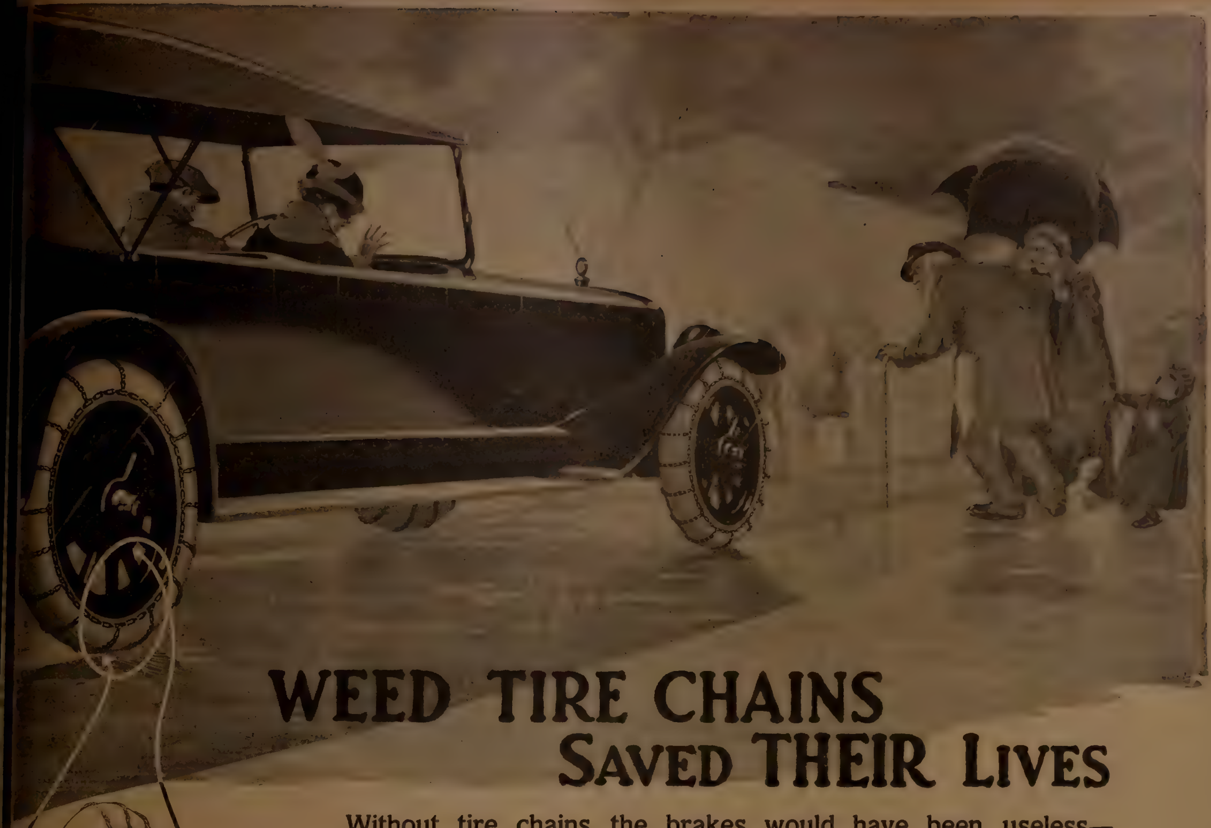


WEED TIRE CHAINS SAVED THEIR LIVES

Without tire chains, the brakes would have been useless—with brakes alone, disaster could not have been prevented.

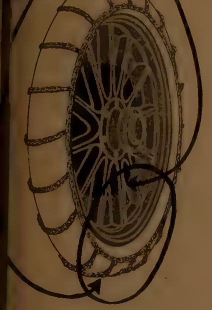
The above picture illustrates one of the numerous situations in which you may be placed during bad road weather—when suddenly some one ***appears directly in your path*** and, in a fraction of a second, you must apply your brakes and bring your car to a quick stop. It is ***then*** you require a firm, ***unfailing grip*** on the road which can only be obtained by equipping ***all four tires*** with

WEED TIRE CHAINS

Cars with ***Chainless tires*** on wet, greasy, slippery pavements lack brake power to the same degree as they would if their brake linings were made of wet, greasy, slippery bands of rubber. ***Tire Chains*** are the most effective supplementary addition to brake power—in fact, ***brake efficiency*** is largely dependent upon the use of chains.

No matter how expert and careful you are when driving on wet pavements and muddy roads, ***the treacherous bare tires defeat your very best efforts*** to prevent a skid or bring your car safely to a sudden stop.

The memory of one accident spoils future enjoyment in the use of a car so don't run the risk of such accidents. Don't forever forfeit the pleasures and comforts of motoring. Safety and confidence can surely be yours ***by equipping all four tires with Weed Chains.***



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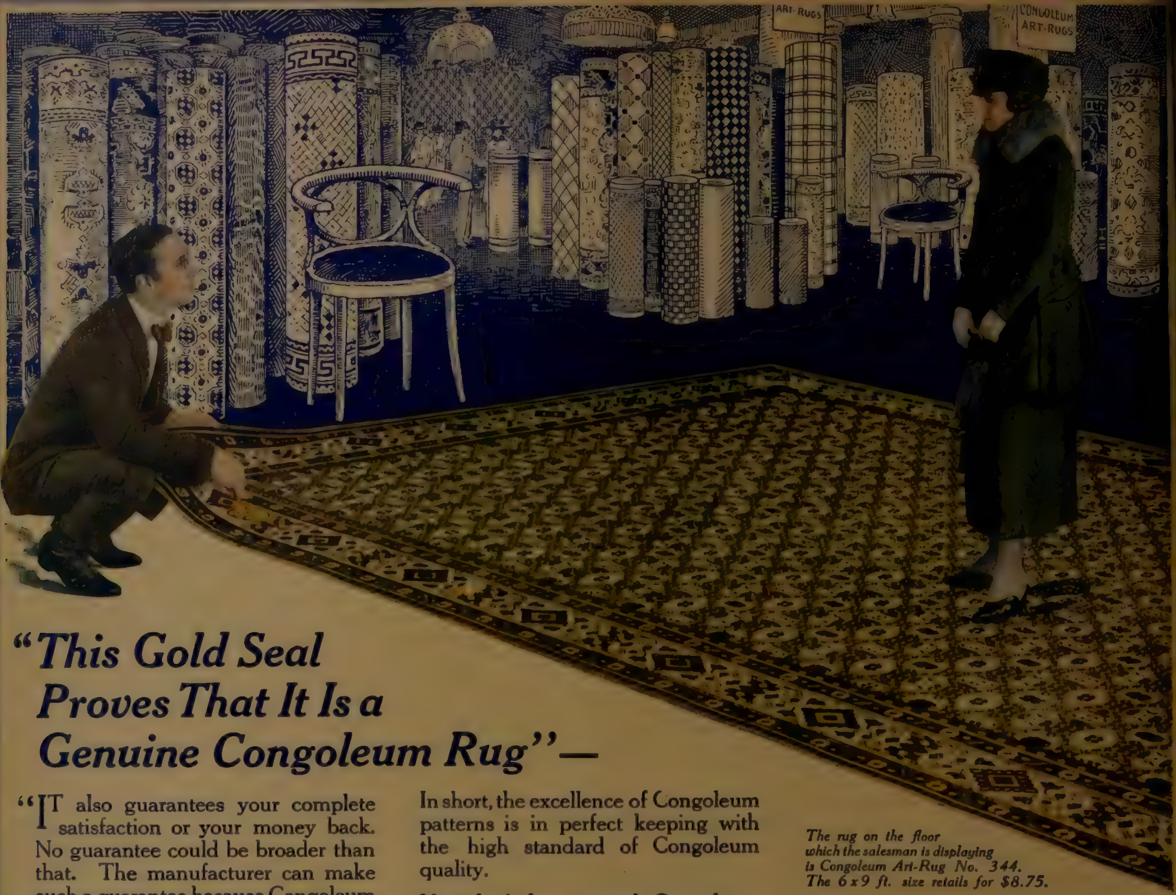

The rug on the floor which the salesman is displaying is Congoleum Art-Rug No. 344. The 6 x 9 ft. size retails for $8.75.

"This Gold Seal Proves That It Is a Genuine Congoleum Rug"—

"IT also guarantees your complete satisfaction or your money back. No guarantee could be broader than that. The manufacturer can make such a guarantee because Congoleum *has the quality* to back it up.

"Beautiful? Yes. These rugs are even more beautiful in your home than in this store. They are made in rich blended colors. That's what makes the designs so soft and refined.

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9 x 12 feet	$17.00		

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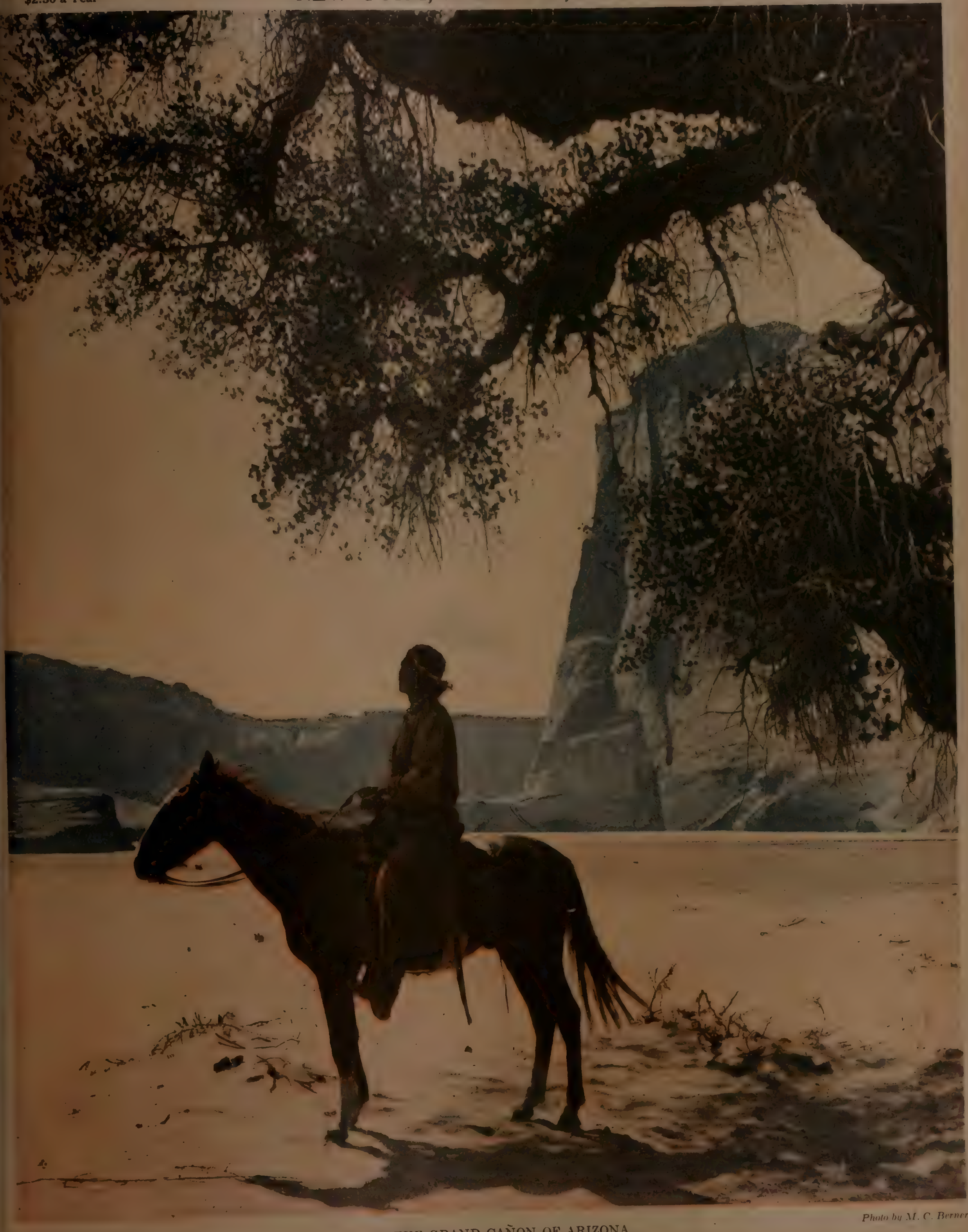
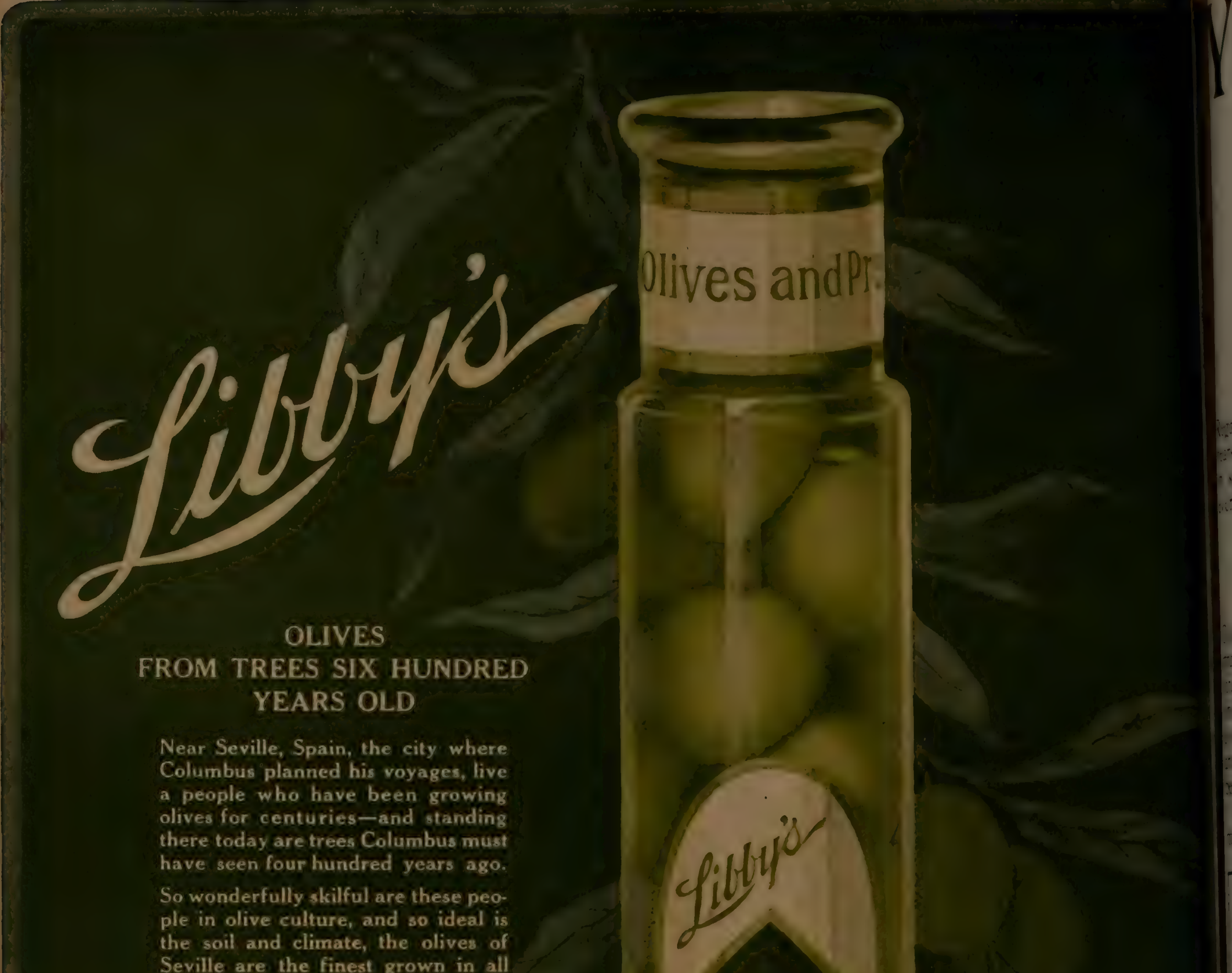


Photo by M. C. Berner

IN THE GRAND CAÑON OF ARIZONA



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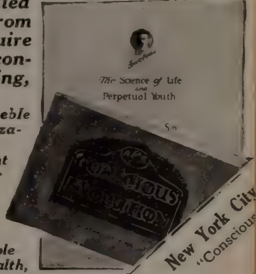
Write for these books because they mean so much to YOU in multiplied living power, earning power and personal power. They are filled from cover to cover with the vital facts about yourself and how you can acquire the degree of power in body and mind that you so consciously or unconsciously desire. They explain the dangers of excessive deep breathing, excessive exercise, and excessive muscular development.



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THE TRUTH ABOUT THE Y. M. C. A.

rst to Answer the Call, It Has Led All hers in Faithful and Efficient Service. A eply to the Organization's Critics, Authorized by Dr. Mott

e following article, prepared at the National War Work Council Headquarters, M. C. A., bears the authorization of Dr. John R. Mott, General Secretary.]

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Dr. John R. Mott, General Secretary, War Work Council, Y. M. C. A.

SOMETIMES we are too close to things to perceive what is going on right under our eyes. Some of us are just beginning to realize that the Young Men's Christian Association has heard and answered a world call. And the events leading up to it are so interng and so significant, the future so full of portents, t the observer may well pause and ponder whither institution is trending and why. The whole story ls with service and sacrifice, the call to duty, the eptance of responsibility, the faithful performance ard tasks by a devoted army of men and women, now the reward of world recognition that comes after deeds well done.

he Young Men's Christian Association was one he first American institutions to offer its services the government in the war. It will be one of the to demobilize in war work, because of the calls t are coming, bringing new opportunities and new ies.

Vhat an immensely significant thing it is that the nch and Italian governments have urgently rested the American Y. M. C. A. to extend and make manent its work in their countries! How wonderful it is when Serbia and Greece appeal to the Y. M. C. A. not to go home when the war is over but to stay and help the civilian population! What a fascinating thing it is to feel that the soldiers of India and China, of Portugal, of Cuba, of Great Britain and Belgium, all have felt the kindly help of the Y. M. C. A. during the war! What a splendid thing it is that every call has been answered cheerfully and willingly, whether it came from the soldiers of tottering Russia or from the bold Czecho-Slovaks fighting their way across Russia and founding a new nation!

Fifty yards from the German lines at Nigre in Lorraine

The story of the Y. M. C. A. war work starts with the story of an organization ready and prepared for the call. Why was it that our government, when it entered the war, asked the Y. M. C. A. to take charge of the welfare work of the army and navy? Because it was equipped and ready to do it! Its network of associations had spread over the continent. It had five thousand executive officers and more than $100,000,000 invested in buildings. It had raised up leaders and won the confidence of business men. It had served the government in the Civil War and gone to the front in the Spanish-American War. It had reached out into China and Japan and India with its helpful influences. In the Russo-Japanese war it had ministered on the plains of Manchuria to 700,000 Japanese soldiers, its work so impressing the emperor of Japan, a non-Christian, that he made a gift of $5,000 to this Y. M. C. A. war work. It had gone to the Mexican border with General Pershing, and there it was that he learned of its capacity for serving the soldier.

FROM the beginning of the World War in 1914 the Y. M. C. A. found itself in service. Its leaders were struck with the dire need of the prisoners of war for help, and it is one of the remarkable facts that the American Y. M. C. A. has been permitted to serve the prisoners of war on both sides of the struggle. It was able to save the lives of tens of thousands, to save the sanity of thousands more, and through its spiritual ministry to rescue multitudes from despair. British, French and Russian prisoners in Germany will never forget the Y. M. C. A., nor will German prisoners in Russia.

The Association, when the United States entered the war, answered the call of the government and undertook to devote its strength, its personnel, its resources to doing a great good work for the soldiers, the sailors, the marines. In this country there had to be established in cantonments and camps one thousand huts and tents, with a staff of 4,000 secretaries. The Y. M. C. A. accompanied the armed forces of the United States from the time it cheered them as they were leaving home to the time they left the cantonments for overseas. It carried with them the spirit and the thoughts of home, gave them a pleasant place in which to read, to write letters, to hear good music and entertainment, to attend lectures, to have the religious service to which they were accustomed. It did not leave the boys adrift at loose ends.

OVERSEAS the work grew and expanded from one tent in Brest to more than 1,500 huts in rented buildings and tents, to dugouts under the front-line trenches. A vast organization was built up. Men scurried over France buying building materials. Labor was scarce. Prices were high. Railroads were in control of the government. Overseas tonnage was in the control of the armies. A motor transport system was started.

When the armistice was signed, the Y. M. C. A. had more than 7,000 workers abroad. The huts and the front-line dugouts were centers of service for a great force, including the noble corps of men and women who put the touch of home into the canteen. Realize what it meant for the soldier to have a warm place in which to dry his feet, to write a letter home, or read a magazine, or catch a friendly smile, after drilling or fighting in the mud and sleet and rain. The Y. M. C. A. huts were always warm and cheerful, even if coal was $60 or $70 a ton. There the soldiers played their games, put on their amateur shows, watched the movies. The Y. M. C. A. hut became their home, their theater, their library and their church.

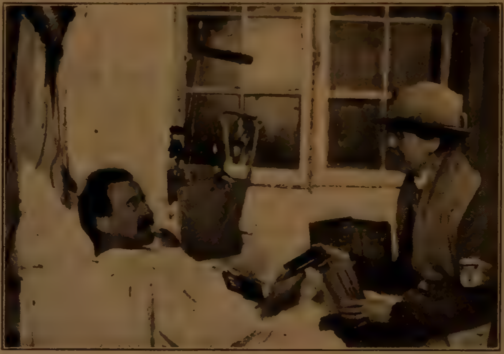
The Association also looked after their recreation. Hundreds of athletic directors above draft age; between one and two million dollars' worth of baseballs, bats and athletic goods of all sorts; everything needed to keep the homesick men busy and fit, baseball being the great safety valve, and all sports recognized as indispensable aids to the fighting morale. A hundred entertainment troupes gave free entertainments at all available points. More than four million feet of moving picture films were shown every month to a nightly attendance of 300,000. Free musical instruments, concerts by musicians and musical companies played their part in making life cheerful for the doughboys.

At the huts the boys wrote the letters that the folks at home so eagerly waited for. The Y furnished the writing-paper and envelopes, over ten million sheets a week. It furnished the desks, the place to write. Its reading-rooms had hundreds of thousand dollars' worth of magazines and periodicals. It offered educational facilities so that ambitious boys who had left high school, college or night school to go to war might go on with their studies. This meant two million dollars' worth of text-books and school materials for the boys, and the services of educational directors, lecturers and teachers.

American doughboys in the Y. M. C. A. clubhouse at Aix-les-Bains. The building was once the palace of a French aristocrat

SOMETHING of the magnitude of the work accomplished and in progress begins to reveal itself. The Y. M. C. A. not only carried on the work of recreation with the American Expeditionary Forces at debarkation points, in camps, in the front-line areas at the direct command of General Pershing, but it assumed under his direction the conduct of the recreation centers established in the great leave areas where the soldiers went on their vacations. General Pershing was fighting the German bullets, machine guns and all their damnable inventions for warfare; but he was fighting disease, he was fighting homesickness, loneliness; and the most insidious thing he was fighting was vice. Realizing that the soldiers need vacations in clean pleasant places far removed from the vicious plague spots of the big cities, he sent the boys to selected areas which had been cleaned up. With them he asked the Y. M. C. A. to go. When the boys got there they found palaces transformed into clubhouses, large auditoriums for lectures and services, and all the amusements from mountain climbing to baseball that men and boys enjoy.

The Y was expanding. It was giving service. At home it had thrown open all of its associations to the armed forces. It was sending men overseas with the boys on the transports to brave the submarine dangers. It was carrying on campaigns to induce the boys to write home. It was urging the boys to be prompt with their remittances home, sending for them free of charge more than 275,000 remittances totaling $16,000,000. Whatever the government called upon the Y. M. C. A. to do, it was doing cheerfully and gladly. It had been placed under military discipline. Its men wore the army uniform. When G. H. Q. or the War Department called it obeyed. Many of its supplies were turned over to the government when needed for war purposes; many of its automobiles had been impressed into war service. It had enlisted in a big undertaking; to help the nation win the war. It was doing it with every energy at its command.



Taking the "Y" to the French army. A woman worker taking comforts to a wounded poilu

So it was when the army needed the men for military purposes who were employed in canteen work in the Quartermaster's Department, the Y. M. C. A. took over this service from which the army with its staggering tasks wished to be relieved. The Y. M. C. A. consented and undertook the work of selling supplies to the men of the army, although in its original plans this work had not been contemplated. So, in addition to looking after the soldier's recreational and spiritual needs, the Y. M. C. A. became his general storekeeper.

This required a great business organization. Supplies at first had to be bought in the open market in France, England and the United States. Overseas tonnage and motor transport had to be arranged.

Yet the business men running one store or two or three enterprises contemplate what it meant to establish abroad in a country at war fifteen hundred general stores in the short space of time of seven months, which grew from nothing up to an organization selling $5,000,000 worth of goods a month.

The War Department ordered the Association to sell goods to the soldiers at cost plus transportation charges and marine insurance. This was done, and the service was conducted at a loss of several hundred thousand dollars. When it became possible for the Quartermaster Department to do so, it began selling goods to the canteen department at cost, thus eliminating the expense of transportation and insurance and permitting prices to be lowered. The soldiers got the entire benefit of these reductions in prices. Goods were sold at cost, and through the government's large buying power and absorption of transportation charges the boys were buying articles abroad for less than they could be purchased in retail stores at home.

General Pershing has just publicly praised the Y. M. C. A. for its canteen work, which has now closed. To Mr. Carter he wrote the following letter:

"My Dear Mr. Carter: I have received your letter of January 29 asking whether in view of the present changed situation it would be possible for the army to assume full responsibility for the maintenance of post exchanges throughout the American Expeditionary Force.

"As you correctly state, the Y. M. C. A. undertook the management of the post exchanges at my request at the time when it was of the greatest importance that no available soldier should be taken away from the vital military functions of training and fighting. As the reasons which impelled me at that time to request you to undertake this work no longer exist I am glad to approve your suggestion. In reaching this conclusion consideration has been given to the new burdens in connection with entertainment, athletic activities and education that you have assur have accordingly given directions that the arm themselves take over and operate their ow exchanges.

"In making this change permit me to than for the very valuable services and assistance the Y. M. C. A. has rendered to the Americ peditionary Force in handling these exchanges. icapped by a shortage of tonnage and land tra tation, the Y. M. C. by extra exertion serv army better than coul been expected, and yo be assured that its a been a large factor in th great accomplishments American army. Ver dially yours,

"John J. Pers

Homer Rodeheaver mous as Billy Sunday's leader, says that he ha 368 separate groups o diers and that the m preciate the way the took care of them af lowed them into the tre He says also that they ciate the religious servic

"I was at all points spoke to thousands and sands of men, and und conditions, from safety rear to exposure at the with the shells furnishin chorus to my trombone voice. This is my ex ence: that the men like services, and the of joined in asking for meetings. They were str evangelistic meetings, t

"When I was facing four to ten thousand the night before they to go over the top, and k I was looking into the of hundreds who would n come back, it was no tim trifle. The men did want entertainment, and preachers who thought did found out their mistake right soon. I never fo the boys. I said right at the start, 'Now, boys, I going to talk to you about the things you learne home and in church and Sunday school, about highest things, and before I get through I'm g to put up a personal appeal to you to take Je Christ as your Saviour and Friend, if you hav done so already; and I tell you this now so that one can say he was tricked; and if any of you d want to stay in a meeting where that's sure to h pen, you'd better slip out quietly now, so that the be no misunderstanding.' Never a boy left, and ne did I fail to give them a chance to express themsel for God. I tell you, there never was such an opp tunity for evangelistic preaching of the right s Not that I preach, I only talk and sing. The poin that I never once heard a criticism that there was much preaching. That is the nonsense of writers w don't like to have anybody mention religi Pussyfooting is the one thing the boys despi

"There's a reason why there hasn't be more preaching. There have been plenty able preachers in the Y service overseas, b when these men got over they found such need of different kinds of work that they c the needed work first and preached when th could get a chance. Why, it's simply ma velous how these gifted ministers turned i meet the wants of the soldiers. Often th put on overalls and handled freight so t the boys might have their supplies. A tho sand cars of freight were handled in one mon by Y. M. C. A. secretaries—not because th wouldn't have liked to do something else, b because there was no one else to do it."

Mr. Rodeheaver had every opportunity see. He was at the Y huts behind the fro lines and in the cities and in the front lin among the dugouts.

CONCERNING the religious work of th Y. M. C. A. overseas, there are two se of critics. One says the Y. M. C. A. did to much of it, the other says too little. The tru is probably in between. What Mr. Rodeheaver says about the eagerness to hear re preaching is borne out by Dr. Truett of Texas, th leading preacher of the Southern Baptists, by Dr Francis, Gipsy Smith, Dr. Fosdick, and all the othe eminent preachers who know how to appeal to th manly in man. No doubt there were some narro men here and there; but in the main there is littl ground for the charge that a gospel of fear or selfishness was preached. Judge Ben Lindsey thinks he ha discovered the reason for the animosity he foun against the Y. M. C. A., which he was in France to serve, in the fundamental objectives issued by the

Continued on page 362

A Woman Pleads for Stricken India

By *MARIE L. GAUTHEY**

Miss Gauthey has written for the Christian Herald the most remarkable account of famine conditions in India that has yet appeared in any publication. She writes as an eyewitness and participant in the scenes she describes. Her appeal for aid from Christian America should stir many to aid in mitigating these sufferings

THE Punjab and the Central Provinces, Gujerat and the Deccan, are the most hard pressed in this present famine. This means that about 150,000,000 people are rising hungry every day, living hungry all the and retiring hungry. Many every day, no er able to stand, drop dead. It is estimated in many places in India the death rate week now equals the normal annual death rate. have come from the Kolapur section, 200 miles h of Poona, a section that has had its full share his suffering. The whole section remembers the al help received from Christian Herald friends in last famine. In Kodoli, the Brownie Orphanage monument to this fund. Many of the present lty were 1899-1900 famine orphans. Elders and ons of that church were beneficiaries also of the ine of 1899-1900.

his large indigenous Christian community, scatd over thirty-four villages, is only typical of many rs. Its needs are not unique by any means. These istians have worked hard for the Kingdom in this t of India. For the last two years their evanstic efforts have brought in hundreds of souls. adherents now number between 3,000 and 4,000. ming industries have been the main support of se people. Since November, 1917, there has been rain, except for a few showers in May, 8, August and November. The high t of living struck India about two and -half years ago. Cloth soon became hibitive; then all the work in the fields sed, and food was soon beyond the ch of the poor. Cloth rose to three and times the prices of 1913; and grain, instead of being sold at eighteen pounds for cents (a rupee), became 4 to 5 pounds 33 cents. Spices one-quarter of a cent, ugh for one mess of rice, went up to ht cents.

In May, 1918, the rain came and the mers rejoiced and planted. Soon the ds sprang up, but the sun continued to ze down. All of June and July, usually ny months, not a bit of rain! The athen did their best to make their idols e them rain. The Christians prayed for n. All were expectant.

From August 3 to 11, showers came. rained enough for the grass to get a little een. The cattle were getting thinner and inner, and many from the worst famine stricts were killed off, being sold for food.

On August 11, the Sunday school lesson s the "Good Samaritan." On that Suny the Sunday school took up a collection r the Armenians. In the morning, the fering was 23 rupees. The church, not lling to be behind, took up a collection the afternoon. They also raised 23 pees. These were thank-offerings for the in of the past week. In many homes durg the week the grain was divided into lves. One-half the family ate, and the ther half they brought to the church for e offering. These poor Christians, already underfed, knew how to truly sympathize with those Armenians who had ffered for three years.

AFTER this Sunday came anxious days of watching and waiting for rain. Not ill late in September, and then only a few howers! The first crop of zondala, the grain used by ll classes to make bread, was gone. No crops at all ere saved. Wheat was almost ruined. The American peanuts were also gone. The rice crop was a ailure, except in a small section near the coast. These atter rains again brought hope to the disheartened eople. They planted their second crops. Again he sun came and blazed away until November 7, when more showers came; but in the interval all had nce again dried up.

Now no more rain can be expected until May, 1919, and no crops can be harvested until December, 1919. Grain can be purchased only at high prices, for it has een buried deep out of sight by unscrupulous people, n the hope of a still higher rise in prices.

During the time that elapsed between the early and the latter rains, influenza raged in India. It first came in July, and took a heavy toll among the poor and underfed masses. But during August, Septemer and October it raged worse than any previous plague. In Bombay City alone, the death rate was 7,000 a day for days at a time. In our villages, up till November 25, the death rate was awful. As we visited our thirty-four villages, often only one or two men were found on their feet. The rest were either sick or dying. The water supply was the hardest thing to handle. After the meager supply in the water jars was finished, there was very often no one strong enough to refill the jar. Medicines also gave out. Try as we would, some day 1,200 persons received medicines and yet many were left out. The food problem was terrible, too. Many mothers and housewives were found dead in the very act of crawling to the fire to cook the food for the family. By the fireside, stricken they fell! The dead were abandoned in their houses, while the living crawled to the neighbors in hopes of recovery.

AFTER the influenza, then what? What had they to help them regain their strength? Nothing. How they would come in to see us, walking long distances, stopping every once in a while on the way. They made all these efforts in the hope that the white man, the missionary, would feed and help them until their strength returned. Often the expectant mothers came along, too. Six out of eight of these on an average lost the child they were bearing. In many cases the mother died also.

The Alice Home for widows and orphans at Kolapur. The older persons in this picture were, many of them, orphans of the former famine who were saved for lives of Christian service by the gifts of the Christian Herald Family

From October 15 to 27 Kodoli station received forty children, mostly of Christian parentage. These were from twelve days to seven years old. The fathers brought the little ones, the mothers being dead; neighbors brought in orphans. There was only one thing to do. We *had* to take these children. As in 1900, we placed the little ones in homes with foster-mothers to take care of them; the larger ones, after a few days' detention because of filth and disease, were put in the boarding-schools. For foster-mothers we tried to find widows, thus giving worthy women a means of support. In Kodoli we had twenty-eight widows added to our already large list. In a country where the word "widow" and "harlot" are synonymous, it is obvious that the problems are many. What can we do for all these? Who shall care for them? How can we continue to preach the Gospel of peace and good-will unless we also feed and clothe them?

Let me try to describe to you the daily, I might say hourly, scenes around our bungalow, from before dawn until late at night: Before the light of day, one hears coughing. It is a small group from a village five miles away. The men no longer walk upright. They totter with the aid of a stick. Their bodies are barely covered with ragged shirts, their eyes sunken, until the sockets seem as big as saucers. Their limbs are merely bones up to their hips. What have they come for? One hates to ask them what they have come for. The answer is given you in their appearance. "Nothing to eat, we cannot work!" are their only words. These are Christians of two years' standing, who for Christ's sake gave up all connections with their heathen relatives and with idolatry. These have suffered much.

Next comes another delegation: a mother, widowed, she has four children. The little ones have skinny limbs and big stomachs and sunken eyes. The mother's eyes are red from crying. The widow's lot—nothing left but debts and little ones to bring up! No work to do, no work in the fields, no work in the towns. "What is to become of us?" she asks. "You must help us. My husband was good to me. We were both received into the church; our children are all yours. Now, give me a garment and take my children. I'll go begging, but don't leave these children to perish." What is there to do for such as these? Relief work for the mother, and the orphanage for the little ones. But how can this be accomplished?

NEXT comes a large, representative body of men, twenty-five in number. They say: "We are now over eighty Christians in our village. We have come to see if you won't give us a building to put up." Relief work again.

Then comes in the heat of the day a man, almost too gaunt to stand. He has brought five children, all boys but one. He says: "Before I die, I want my children safe in your keeping." The youngest is a baby less than one year old, the oldest, nine years of age. The father says proudly: "I'll go back and try and stick it out, but these (the children) you must keep." All afternoon the women come, and little, lone children come, all with the same cry: "Food, clothes, work." Night begins to fall, but the crowd stays. Where can they go? To where can they return? The desperateness of it makes help imperative; but where, oh, where are the missionaries to get funds to do all these extras outside of the regular budget? The orphans in the existing schools are already receiving a little less food than usual. The high prices demand a reduction in some way. There are no funds to be stretched out from these institutions. So one goes over all the accounts and finds no money to feed and clothe the large crowds outside. Yet they come.

These are our own indigenous Christians. In ordinary times they live from hand to mouth, just making the two ends meet. One year of high prices, then the influenza, and no work in the fields since May, have brought a fearful calamity that has overwhelmed both the community and the individual. We, the missionaries, might well be paralyzed with the horror of the catastrophe, and ask to be excused from even looking upon the misery, but for the fact that we must appeal to our friends to send help.

Relief work can be made for men and for women. Buildings can be put up, roads repaired, wells deepened and more land prepared for cultivation.

For widows there can be sewing work of various

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* Miss Gauthey has spent eleven years in India at the Kodoli Station, Gujerat, under the Western India Presbyterian Mission.

CAPITAL AND LABO

PARTNERS

Profit-Sharing Plans That Are Proving Successful in Operation

FIVE PRACTICAL SYSTEMS. *By ERNEST I. MITCHELL*

Of Mallory, Mitchell & Faust, Chicago, Ill.

THE business and laboring men of America have every reason to be proud of the part they have taken in the great world war. Without their cooperation the conflict would have continued considerably longer, with a consequent loss of additional millions of men and billions of money.

This same spirit must guide us in the consideration of the many problems which confront us not only in the reconstruction period but for all time to come.

The world has made great strides forward since August 1, 1914. The old order of things has passed. Humanitarianism wlil influence us in our relations, man to man. Business men must realize that labor is entitled to just compensation, rational hours and proper working conditions. They must take a sympathetic interest in the welfare and aspirations of their workers.

On the other hand labor must realize that capital is entitled to and must have a profit in keeping with the hazards of the business.

Capital and labor must work hand in hand. Profit through service should be the governing factor. American business and laboring men will solve their problems satisfactorily. Of that we are confident. But everyone must do his part.

Under the general term of profit-sharing, various systems which distribute a share of the profits of a business among its employees, have been set in operation.

Equal Division of Profits

By TOWNER K. WEBSTER

President Webster Manufacturing Company and Amalgamated Machinery Company

> The great problem is how to unite men without crushing them. . . . The trouble with the average employer is that he is so engrossed in the task of creating an efficient organization to express his own individuality, that he has forgotten to extend the same privilege to his employees.
>
> ROBERT B. WOLF.

ON the theory that workingmen who help build up a profitable industry are entitled as a right to an interest in the business's success, some proportional arrangement of distribution of profits must be arranged; thus at the end of the fiscal year, after a proper depreciation has been charged off and a proper reserve set aside and a dividend of not to exceed 10 per cent. paid to hold capital in the business, the remainder should be divided equally between capital and labor.

Thus a business with a capital of $100,000, one-half of which is fixed and the other half liquid, employing seventy-five men and making 20 per cent. on a turnover of $400,000 after charging off 10 per cent. depreciation on fixed assets (capital) and 15 per cent. on the entire capital in reserve and paying 10 per cent. on the common stock, would have $50,000 to be divided.

This arrangement would give capital a return of 35 per cent. and labor a return of 33⅓ per cent. on its earnings.

The case cited is only an example. The amounts to be charged off for depreciation and to be put into reserve would vary with the nature of the business. By varying the percentages the percentage to capital and labor can be made about equal. It would be necessary, of course, in such an arrangement to have a workingman or several on the board of directors.

FIVE PROFIT-SHARING PLANS

Broadly speaking, the profit-sharing principle divides itself into five major groups:

(1) *Profit-sharing* in the real sense of the word, with these essential features:

Amount to be distributed varies with and depends upon the net profits of the concern or upon the amount of dividends paid the stockholders.

Proportion of profits for distribution is definitely determined in advance.

Benefits of plan extended to at least one-third of the total employed, and including employees in occupations other than executive or clerical.

Method of determining individual shares is known, at least in a general way, to the participating employees.

(2) *Limited profit-sharing*, with these essential features:

Same as in profit-sharing plan above.

Benefits of the plan limited to less than one-third of the total employed, and excluding employees other than executive or clerical.

(3) *Bonus plans*, under which the divisible fund does not depend upon or vary with the net profits of the enterprise, but upon any one of the following factors:

Price for which commodity manufactured is disposed of—the so-called sliding-scale wage.

Gross receipts or gross profits—a variant of the sliding scale.

Estimated probable profits on business.

Wages or salaries earned and length of service.

Length of service and thrift, as shown by the participant's ownership of stock of the employing company or maintenance of a savings account.

Savings of the prospective participants as shown by subscription or ownership of a specified amount of stock of the employing company, or savings accounts.

Amount of savings collectively effected in production or operation.

(4) *Benefit Associations* which are effected by the following factors, in distributing their funds:

Where the industry concerned contributes materially toward the maintenance of such fund.

Where the industry concerned makes a merely nominal contribution toward this fund.

Necessities in each individual case.

Length of service of membership in association.

(5) *Pension Funds* with these determining factors:

The fund maintained wholly by the company itself.

Contributions or assessments made on the employees by the company for aid in maintaining this fund.

Amount allowed each year by the company definitely determined upon in advance.

Amount set aside to be a percentage of the annual payroll.

Method of arriving at amounts of pensions awarded each person is governed by:

Length of service.

Wages earned.

Individual necessity.

It will be noted that there are two outstanding features which are common to all five plans of profit sharing. First, the adoption of any of these systems of profit division with employees is entirely voluntary on the part of the employer. At any time the right is reserved to lay off, discharge or disqualify undeserving employees from further participation in the benefits of the plan.

Second, it is commonly understood by all concerned that shares in the profit or bonuses paid are entirely separate from the employee's regular wages; nor can any of these plans be made the basis for an implied contract for hire.*

STRICT PROFIT SHARING

As a nation, America has been too busy and her production of wealth too rapid to pay much attention to improving industrial conditions.

Profit sharing, as confined to plans under which distributions of certain proportions of the net profits of the company are made to at least one-third of the total employees, has been very limited in the United States. The number of such plans known to be in operation did not exceed sixty in 1916, although since the war, a number of industries have adopted this plan of sharing profits.

LIMITED PROFIT SHARING

The number of establishments that share some proportion of their profits with a few of their more important employees greatly exceeds the number of industries which have adopted "Group 1" plan.

Out of eighteen concerns usin limited Profit-Sharing Plan, in onl did as many as 40 per cent. of th ployees participate. In four esta ments, the proportion was from 40 per cent.; in two it was from 20 per cent.; in five it varied bet 5 and 10 per cent., and in the rema five concerns less than 5 per ce the employees participated in the fits of the plans.

THE BONUS PLAN

Bonus plans of profit sharing, ecially those involving stock subscript or the payment of percentage bon on earnings, based upon length of ser are largely in use. Properly speak however, this is not really a pr sharing plan, since the supplement moneys given the employees do bear any direct relation to the net p its of the concern itself.

THE BENEFIT ASSOCIATION

The Benefit Association idea enjoyed a wide-spread adoption am American industries. However, this p also fails to strictly classify as a profit-sharing scheme, due to its dependence of association with annual profits of the company.

With the enactment in recent ye of workmen's compensation laws wh do not, as a rule, protect employ injured outside of working hours, E ployees' Benefit Associations have assumed a n importance.

Not only does such welfare legislation leave t worker unprotected, as referred to above, but it fa to provide for injuries which cause disabilities last less than two weeks. Here the Benefit Associati steps in and assumes the protection of the worker f both of these unprovided for contingencies. Th the employees appreciate this form of welfare p vision, even though it is not really a profit-sharing pla

THE PENSION FUND

The Pension Fund has only come into general usa among manufacturers in the last few years. Whi employers are more and more concerned with th humanitarian side of industrial activity, this plan not without its practical benefits.

It tends materially to stabilize labor, reduce over head expense due to "firing and hiring" and towar moderating labor unrest generally. The fact tha these are actual results, due to the adoption of th Pension Fund plan, has had the effect of inducin many other industries to establish such funds.

STEADINESS OF SERVICE

One of the most successful means of dealing wit the problem of absenteeism has been to make workers' participation in profit-sharing plans contingent upon punctuality and steady service.

Another effective system to encourage prompt and perfect attendance among employees has been to award extra vacation time, with pay. The following choices have been offered workmen:

One day's vacation with pay each month.

One extra day's pay every month.

Accumulation of vacation time due, to be taken at one time. Thus, a year's perfect record would yield two weeks' vacation with pay.

Accumulation of extra money granted yearly, same in the meantime being deposited in the local bank.

Many plants maintain a welfare worker, usually a woman, who constantly keeps in touch with all absent employees. If an employee is absent because of dissatisfaction with his work the matter is taken up by the welfare visitor with the department head, and an adjustment of the trouble sought.

If sickness is causing the absence the company sends a physician who cares for the patient at the company's expense. This service tends to create a better feeling between employee and employer, to maintain steadier production, increase the output and prove more profitable for all concerned.

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*Some discharged employees of a profit-sharing firm, brought suit against a company; the plaintiffs maintained that the publicly announced profit-sharing plan of the company was equal to a contract of employment respecting wages, applicable to all employees of a certain class. They alleged that the employer, under such conditions, had no right to discriminate between different groups of employees, giving profits to some and not to others. The courts held, however, that profit-sharing moneys were mere gratuities, and the employer alone may decide how and to whom such a plan shall be extended.

OUR · EDITORIAL · FORUM

President and Publisher
GRAHAM PATTERSON

Vice President and Managing Editor
GEORGE H. SANDISON

The Bolshevist Agitation

IT HAS been truly said that the worst things are those that never happen. We frighten ourselves by conjuring up the bugaboo of approaching trouble, forgetting that, in such a condition of mind, every danger is magnified. The Bolshevist agitation, however, has not our nation by surprise. Its presence on this ient has been manifested many times during the ind its reappearance now is the logical outcome iditions in Europe which have stirred up extrem- ere to an unusual degree. Their activity is suf- ly shown by the statements of witnesses before enate committee investigating Bolshevism.

wing the situation calmly, the impression is un- able that while the movements of the various ns of the dissatisfied foreign element in this coun- ave found a common cause in Bolshevism on to unite, this fact need not necessarily be re- d with serious apprehension. In spite of dis- d economic conditions resultant from the war, ndustrial population is today better off than the trialists of any other country in the world. To , therefore, Bolshevism can hold out no sub- ial inducements, and they are in no serious dan- being led away by imported enthusiasm, which o logical reason for existence in America. More- American labor has been loyal throughout the and now that the long struggle is ended it will nite with any foreign element in plotting to over- the government for which it has fought cally and made sacrifice.

have already said that Bolshevism is an im- d menace. It is not indigenous to the soil of our epublic, nor does it spring from any of our exist- onditions. In a land of free men, with the high- pportunities open equally to all and with inde- ence within the reach of every one willing to make ffort, it is unreasonable to think that any inocu- of our population with the virus of anarchy and ution could be successful. We have our own lems, it is true; but we shall prove equal to their ion in the future as in the past.

e overturning of oppressive authority in Europe nevitable. Count Ilya Tolstoy has expressed the that the intellectuals who foresaw the present in Russia would yet save that country by so en- ening its people to the true and reasonable meth- f a solution of their troubles that the present ex- s would cease. Every revolution is attended by sses, for it is inevitable that the fiery counsels of rism should sway the aroused multitudes. But movements, in order to spread, must be fed with uel of an intense, well-founded and widespread ntent. Such fuel assuredly has been abundant urope. Here, save in the hearts of a foreign ele- who have brought their old-world grievances to hores, it has no legitimate existence.

ealing with the revolutionary propaganda, now its character and extent are definitely ascer- ed by our government, should not be a difficult er. With the loyal and substantial support of American people behind it, we believe our govern- is equal to the task. Bolshevism in the revo- nary press will be made to yield to proper mea- s. Localized Bolshevism in certain sections in our cities, and propaganda in the schools, will doubt- be looked after effectively. It is not a time for ging in panic over threats of terrorism, neither is ime for inactivity or indifference. Unemployment be remedied by every available means. Op- sive conditions must be ameliorated. Exorbitant must be reduced to reasonable figures. Causes iscontent, where they exist, should be properly sted. It is a time to review our attitude as citi- toward each other. It is an opportunity for all desire peace, progress and prosperity in this land pply the principles of the Golden Rule more prac- y in business. Such an application would give the tus to Bolshevism in America. Europe discovered late that it had left undone many things it ought ave done. We have made the discovery in time.

Is Royalty Immune?

WHEN the imperial flag was hoisted over the royal palace in Berlin one Saturday night in March, the Spartacans believed, in those few hours, that they had the situation in hand. Al- gh the standard was hauled down before daylight, the Reds defeated by the troops of the Ebert gov- ent, the affair assumes a significance beyond the incident itself. It may be that the silent exile Holland, who by many is believed still to have a g military following, is yet looking forward with of a possible restoration. Is the Spartacan revolution one of his inspired agencies to accomplish this purpose? Is Hindenburg, who the cable informs us has gathered an army of 100,000 veterans of the great war ostensibly to fight the Bolsheviki, merely waiting an opportunity for uniting the royalist forces in a bold stroke to restore the dethroned dynasty? There are possibilities in the present situation which would seem to warrant such a suggestion.

Meanwhile, the commission of the Peace Congress which has been investigating the whole subject of responsibility for the war has had three subcommittees at work for several months. An immense amount of evidence has been secured, which is said conclusively to fix the responsibility of planning and precipitating the world conflict upon the fugitive ex-Kaiser and certain military leaders. Famous legal experts have examined the evidence. Their difficulty lies not in fixing the guilt on the ex-Kaiser and his associates, but in finding a method of punishment for the criminals. International law affords no way of dealing with such a case. Royalty, they tell us, is apparently immune from punishment. There is no statute under which justice can be meted out to a guilty monarch. Europe discovered a way to punish Napoleon, and England also found means to deal with Charles I. These, according to our modern experts, must have been dealt with extrajudicially. That some conclusion will be reached by the Congress may be reasonably expected, even though it should only take the form of publicly proclaiming to the whole world the guilt of the accused. Such a verdict would be an alarm signal and a warning to coming generations.

Things That Abide

OUR returning soldiers who have passed through the fiery ordeal at the front are bringing back with them so many vivid and precious memories that it is a pity that any one of them should be lost. Together they would fill volumes of experience that would find many readers. Here, for instance, is one chaplain who tells of the surprise of a captain on hearing that there was in camp even one man who did not believe in the existence of God. "When did that man land at Brest?" asked the captain. "How long has he been at the front?" Knowing as he did the spirit of the men under his command, he felt that none but a rank newcomer could hold such a view. Another, a captain of artillery, who had been in the trenches for months, told the same chaplain: "Every illusion I ever had as to the value of material things is gone forever since coming here; while every vision I ever had as a young man has been enhanced a thousandfold. I know that nothing remains, nothing counts, nothing matters, except the unseen and the eternal." While the religion of the spiritually aroused American soldier has been much discussed, the great central fact is assured that he has "found God." "I have never had any religion," said a soldier from Kentucky as he lay dying. "Is it too late now?" It was not too late, for, as the chaplain testifies, the boy, with his new faith awakened and his whole soul clinging to the Cross, saw the light and was satisfied before he "passed out."

It is the testimony of scores of chaplains that those boys of ours who fought so heroically, who loved their "buddies"—their bosom comrades—and were ready to die for them, had also come to know and to love the Saviour, and to look to him for help when hearts and bodies alike were sore tried. Having learned to know the only things that count and abide, they will be satisfied with nothing less now.

Roosevelt and the Bible

ONE of the biographers of ex-President Roosevelt writes of the ex-President's great love of books. His reading was omnivorous; indeed, his whole career was replete with evidence that "reading maketh the full man." He was equally at home in the literature of history, of travel and exploration, of science, of warfare, and of statesmanship. Familiar with the classics and with the great epics of the world, he loved literature not only as a satisfying study, but as a recreation. Like many other Americans, however, the Bible was his favorite, and his intimate acquaintance with it was made evident on many occasions. The Psalms he loved for their literary charm, their strong faith and uplifting philosophy. He had a clear comprehension of the New Testament and the sublime teaching of its wonderful Gospel message to mankind. Like Lincoln and other Bible-loving Americans, he received many an inspiration from its noble language and its deep, searching truths. So keen was his memory that he could quote literally Scriptural passages concerning which any dispute had arisen. In a very marked sense, his familiarity with the Bible gave strength and character to his whole career. So it is with every one who makes the inspired Word his special study and who takes delight in regulating his life and actions by its counsel.

A Poet's Vision

FIFTY-FOUR years ago Walt Whitman, writing under the inspiration of his singular genius which men then thought erratic and even incoherent, penned these wonderful lines, entitled "Years of the Modern":

> "I see not America only—I see not only Liberty's nation, but other nations preparing;
> I see tremendous entrances and exits—I see new combinations—I see the solidarity of races;
> I see that force advancing with irresistible power on the world's stage;
> (Have the old forces, the old wars, played their parts? are the acts suitable to them closed?)
> I see Freedom, completely armed, and victorious, and very haughty, with Law on one side and Peace on the other,
> A stupendous Trio, all issuing forth against the idea of caste;
> —What historic dénouements are these we so rapidly approach?
> I see men marching and counter-marching by swift millions;
> I see the frontiers and boundaries of the old aristocracies broken;
> I see the landmarks of European kings removed;
> I see this day the People beginning their landmarks (all others give way);
>
> . . . .
>
> —What whispers are these, O lands, running ahead of you, passing under the seas?
> Are all nations communing? is there going to be but one heart to the globe?
> Is humanity forming, en masse?—for lo! tyrants tremble, crowns grow dim;
> The earth, restive, confronts a new era."

This poem, which reads like the work of a veritable prophet, at the time it was published was regarded as one of the wild dreams of a man whom the world could not comprehend or accept seriously. It has just been dragged forth into the light by a writer in the London Times, who asks: "Is this not prophecy—the human utterance of the divine?"

A Leader of Men

OVER thirty years have passed since the American public began to recognize in Samuel Gompers, the reserved and thoughtful head of a great labor organization, a man who gave evidence of qualities that would yet bring him to the front in national affairs. His whole career has justified this foreshadowing. There is no one in America who can speak with more authority and assurance in his own field. It is not surprising, therefore, to find that he has undertaken the task of producing a book on American Labor and the War. In his book Mr. Gompers sets forth the attitude of the workers on all the great questions that have arisen during the last four and a half years. He shows their attitude toward the war itself, which is best described in a single vivid sentence of his own: "This is no longer a war; it is a crusade for human freedom!"

This is the interpretation the workers themselves apply to the great tragedy which has swept over a large part of the world. Loyal to the republic, they found inspiration in its ideals and they fought and were ready to sacrifice, and many did sacrifice, their lives for those ideals. They built the republic's fleets, its defenses, its armaments, singing the songs of loyalty as they wrought. Their creative and constructive power made victory possible. They bore the burdens lightly, knowing the greatness of the stake at issue—the salvation of civilization and human freedom. Mr. Gompers himself says: "No class has more to lose and less to gain in war than the workers, yet no class rendered such sacrificial service during the war or has such staggering burdens afterward. In war, labor sees the results of years of struggles for wider justice swept away. In one mad moment the clock of industrial progress may be turned back a generation." Now that the war is past, labor, having witnessed the violation of peace pledges by world rulers, believes that the opportunity has come for the laboring men of the world to help lay anew "the foundations for an international peace that will safeguard and minister to the interests of justice, democracy and larger opportunity for all." The workers of this nation are more hopeful than ever of the outcome. They have gotten a broader vision and understanding.

THE PEACE BABY

A Short Story

By ANNIE HAMILTON DONNELL

THE fair head tilted thoughtfully.

"I might wash Bennie's pajams myself." They were soft and easy to wring. The laundry counted 'em two pieces, too, and two pieces *counted!* With swift decision the young wife of "Bennie" and mother of a Bennette pulled forth the gay-striped pajamas from the things-to-send and added them to the pile of things-not-to. That pile was growing.

"If sheets weren't so big—crib sheets aren't!" She added the crib sheets to her own pile. She pulled out all the pillow-cases and added those. Laundry bills mounted up so these days, she sighed, and of course she was perfectly strong enough one way you looked at it (not Bennie's way) and of course you could get things dried and out of sight before Bennie came home with the sun shining like *this*—

Mrs. Bennie removed several more bulkier pieces from her laundry basket. She regarded what was left with that charming and thoughtful little tilt of her fair head.

"Bother sheets! Bother the tablecloth! Me for 'em! I'll save the whole old bill this week and buy Sweetness those little woolly-bully socksies—there now, hear Mother talk, Sweetness? Heroic Mother!—Oh, Sweetness, I wish you *liked* to cut teeth! If you begin to fret again—"

Sweetness promptly began. The poignant little wail filled the small, hot room. Of course with Sweetness fretting right along it would not be easy to do a big washing—but it wasn't easy to buy little wool stockings either. The little wool stockings won out.

"Sweetness, listen! Mother will rock you in the humpity-hump chair and then she will tuck you up beautifully in that nice big basket and put you out on the porch to have a nap. A nap, Sweetness—you hear? You owe that to Mother after last night! Besides, Mother's a washwoman today to warm your little pink toes! Sweetness, you ought to be a clean baby with a laundry for a grandfather and a washwoman for a mother!"

That always would seem queer—having Sweetness the own grandchild to the Mammoth Steam Laundry and the Mammoth Steam Laundry not know it.

"*I* shan't tell it!" quoth this proud young mother. "All we've got to do with—with Grandfather Mammoth is pay his little slips every week, and we won't do that this week!" And speaking of Mammoths, grandfathers or otherwise, reminded her she must telephone 'em not to call for her basket this week. As soon as she got Sweetness to sleep—she mustn't forget it.

But Sweetness dallied with sleep, though patiently — humpity - hump, humpity-hump — the young mother rocked in the favorite chair. It was nearly an hour before it was safe to slide the little warm armful—oh, e-asy, very e-asy!—into the basket-bed and slide the basket-bed out onto the cool porch. It was so cool out there that a good many covers were needed, and the last cover of all must be tucked snugly in all around, with just a sufficient breathing-hole. Then with a sigh of relief Mrs. Bennie hurried to her washing.

Many things worried Mrs. Bennie as she soaped and rubbed and wrung. Times were "hard" in the little home-of-three, especially since Bennie's siege of typhoid at the hospital. But Bennie was well again and would never, never drink out of anything but the little paper cups tucked, so carefully wrapped, into his pocket every morning. And the hospital bills were paid, and Sweetness almost had a tooth, and the sun was shining and would dry the clothes beautifully.

"And it's a darling world!" cried Mrs. Bennie, and worried no more. She sang now instead, and it was amazing how you could rub to music! The work progressed rapidly. Every few minutes Mrs. Bennie stopped and listened, but no fretful little wails from the front porch. Sweetness was having a perfectly splendid nap. Once when the young mother took a flying little trip from her tubs to "see with her own eyes" she caught Sweetness in the very act of that perfectly splendid nap. His rosy little face, visible down through the periscope of built-up covers, was so adorable she had to hold herself with both hands to keep from kissing him awake.

"You beautiful!" she murmured, "you'd make the hardenest sinner believe in God." Anything so tinily perfect and exquisite—so miraculous—turned out of his workshop. Unbelieving must cease forever at this little rosy vision down through the periscope.

She went back to her work, unconsciously stepping softly as befitting feet that had just stood on holy ground. Her singing after that was unconsciously a hymn. Out in the small back yard, hanging her clothes, she handled the tiny one's very tenderly.

"All on the outside for everybody to see!" laughed the mother of the tiny clothes. "There's a baby in that house," everybody'll say, and envy us."

Grandfather Mammoth—if he went by— But he never would know it was his baby hung up to dry on this line! He didn't even know he had a baby.

"It's a pity not to know," sighed Mrs. Bennie, "and just on account of me. Why, I'm all right—there's nothing the matter with me!" She laughed at her own defiant little thought, but the laugh was too wistful to count as mirth. She could never get over being the one "on account" of whom Bennie and his father had parted and each gone separate ways. Humble-birthed she might be, but not humble-hearted! In love, the love that overflowed her own life into the world-life—that set her up on a pedestal above them all—she was very far from being humble. Bennie and Bennie's little son had made of her a queen.

"It's a darling world! I love every one of it!" sang the heart of her, then stopped a-singing. For there was of course Grandfather Mammoth in the world—

"Well, I'd go half way," she cried. "That would be fair. And if I carried Sweetness in my arms—half way—and if he loved Sweetness at sight—" He would love Sweetness at sight. Then she would love him and by very virtue of her being the mother of Sweetness he would have to love her! The reasoning worked out beautifully to that triumphant climax. It was very satisfactory reasoning. Grandfather Mammoth loving her because he had to and Bennie and Bennie's son because they were his —if this was a darling world what would that be!

In this pleasant dreaming she hung out her washing, but she woke up suddenly when she went back to her baby in the basket. For there was no baby, no basket. She stepped gaily out onto an empty porch—an awful, frightening, agonizing emptiness that caught her by the throat, shook her soul.

"Sweetness!" but there *wasn't* any Sweetness. She stared unbelievingly, but seeing—not seeing—was, had to be, believing. With a bound she was down the steps, was out on the street, was at the neighbors' houses—was everywhere. But no one could help her. It was Monday morning and the whole little servantless street had been at its tubs or somewhere at the back of the houses out of hearing and of sight of what had happened to Sweetness.

"Nothing *could* have happened!" moaned the distracted young mother. "She was having such a beautiful nap! I watched her having it—there's Bennie calling! I told 'em to tell him to the minute—"

She flew to the telephone.

"Bennie? Oh, yes, yes, it's me! But it isn't Sweetness—Bennie, he's gone! In the clothes basket—I tell you he's *gone!* He was having such a beautiful nap—he had his little fist under his chin; you know how. Bennie, how quick can you get here? *Run!* No, no, I can't tell you how—oh, yes, yes, I've telephoned the police. I've looked even down the cracks of the porch floor—Bennie, if you don't come quick I think I shall go crazy.—Oh, oh, I must stop and give you a chance to come!"

She had stopped. To all intents and purposes the world had stopped, too. What could a world do at turning round and round without any Sweetness in it? The impetus was gone.

In the spacious and really luxurious office of the Mammoth Steam Laundry an old man turned this way and that restlessly in his swivel-chair. Benjamin Edson was, according to the philosophy of many, as old as he felt and he felt very old. How long was it since the savor had gone out of life? He fell to reckoning. His wife had been dead two years; his son had been—dead almost two. All Benjamin Edson's calamities had been bounded by those infinitesimal bits of a lifetime—two years, much could happen to a man, he had found. Much—and nothing. For this monotony of dragging weeks and of lonely months that constituted life to the poor man now was just that—literally nothing. He lived in a vacuum.

It was seldom that he came here and circled about in his swivel-chair. He was not needed here; things were nicely adjusted to a man and to a steam-washer. The business went on without him, steamily, successfully. He only came today, he told himself with a gleam of humor, because of his need of a swivel-chair.

If Ben hadn't been a fool—why must boys be fools, really sensible and level-headed boys like Ben? Over a girl—always a girl! What was that French quotation, about cherchez-ing the girl? His lips curved upward for a fleeting atom of time at the jumbled quotation, then were again sad old lips, set in a stern straight line.

Well, the boy'd made his bed and was lying on it somewhere. Where? How had the girl turned out? He wondered a little about that, but mostly about the degree of hardness of Ben's bed. And while the man tilted there uneasily in his office chair and wondered his uneasy wonderings, the whole big building around and above and below him seethed and jarred with the good honest toil of Monday morning. Men and women and machinery took their allotted parts. Men and women and a little, very little, child. The child's part could hardly, however, have been called "allotted," though perhaps, after all—who can tell? The Taskmaster of us all—over and above all the seething toiling-places—how do we know the allotted parts that he gives out? Even to little, very little ones?

Delivery trucks bustled up to the big building with a busy air and unloaded their hampers and bags and baskets. They were passed along from hand to hand to the proper room for their own unloading. From one of the baskets, as it passed, issued a most startling but lovely little sound. It surely—did sound—like—a baby's crow!

"Gracious!" uttered a startled voice. And that was exactly what it was—a gracious little sound. It continued, and instant confusion and excitement surged about it.

"Gracious—hark!"

"I'm harking. I guess I know a baby's laughin'!"

"Set it down, quick, Jim. You help me here, Addie; it scares me to look alone!"

But there was nothing about the smiling little that they uncovered. S ness—for of course you without looking that it Sweetness gazed upward the amazed, crowding with perfect friendliness that continuing little smile. Ri about the city in a beautiful jolty t and being swung like this from han hand was even splendider than b rocked in the humpity-hump chair.

"The perfect darlin'!"

"The little sweetness!"

"Look at it laughin' away, will But, goodness gracious, *where*—"

"That's what I want to kno where?"

The competent voice of Addie chimed in, with its frank scorn.

"Where's all o' your eyes? Ain't the footy-heads! Don't you see little pillow an' the blankets? W ain't it as plain as day that the li kid was havin' an innocent little when Jim comes crankin' along—"

"And swoops it up for a baske wash!"

Addie had solved the miracle Sweetness-in-the-basket. The elem of mystery was eliminated, but remai the element of deliciousness, delight.

"But whose kid?—You tell me th Addie Gallagher!"

"Yes, go ahead, Addie—it's up you."

Somewhere in the city a mother crazy with fright; there was need Addie's hurrying. She was on her kn beside the basket, doing her best. this very near stranger-face Sweetn smile wavered and all but went out. B on second little thought, it broke fo again, for Addie's face was the face one who had loved a baby of her o —Sweetness recognized the secret sig

"Wait—here's a tag tied on. It tucked out o' sight. No, there any name but there's '30 St. Georg St. George Street—any o' you know I don't."

"Ask Jim—Jim'd ought to know But Jim had fled to hide his guilty It was no other than "Himself, Boss," who, happening along, gave desired information. St. George St was that little street over east, off Woo berry—*what!* For Sweetness was ta ing part now in the conversation.

Benjamin Edson's sight was Eye to eye, they gazed at each other he and Sweetness. Sweetness seem to be trying to tell him something in mate and lovely, he to be trying to told. Other voices broke in interrup ingly; the secret of the little code lost.

"Ji—one o' the boys brought him for a wash!" tittered one of the voice Addie's capable voice swept it asid explaining quietly.

"The little kid was usin' the wa basket for a cradle out in front of som where an' got gathered up. It wa much wonder, either. I'd have like done it myself," defending Jim gallant Addie and Jim were friends.

Himself, the Boss, was scarcely list ing, intent once more on the story baby was trying to tell, the smiling litt story.

"It belongs at 30 St. George Str that's plain," Addie was going on rath wistfully. "I could take the little th home if I could get off for an hour— used to babies—I'd come right back

"Home?—Of course, of course, child must be taken home at once. very awkward blunder—very. I mu apologize in person." Benjamin Edso was suddenly released from that litt smiling, hypnotic gaze and was agai the man of business and action. Wha was to be done he would do himself an at once. His car was outside; he wou drive it fast.

"Come," he said briefly as thoug there was only Addie there. "Carry th baby. I'll carry the basket down. The is the poor mother to think of—we ca not go too fast."

"Ain't I been thinkin' of your po

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Bolshevism and Labor Unrest

THE Senate Committee investigating Bolshevism and Radical Propaganda had laid before it, on March 10, memorandums m the Solicitor General of the st-Office Department to show that re was a wide-spreading movement oughout the country in which the W. W., the anarchists, the radical Solists, and other groups with extreme ws, were uniting to overthrow the erican Government through a bloody olution, and establish a Bolshevist ublic. The I. W. W. was portrayed the most dangerous, because the best ganized. Additional evidence on arch 11 showed the I. W. W. had 8,334 ions in the country, and at they had 4,567 recruiting encies in addition. The eater part of the agitation is carried on through the eign language press. The lice of New York on March rounded up 164 men and omen who were holding an archistic meeting at an ast Side headquarters. A rge amount of radical litera- re was captured. Of the 4 reds seized, four were ld for deportation. In nnection with the arrests was shown that the expo- nts of overturning the overnment by force had cal headquarters in New ork, Akron, Ohio, Pitts- urg, Chicago and in Canada d had 6,000 active mem- rs. Of 187 reds arrested in raid in Waterbury, Ct., on larch 9, six were held for eportation.

The New York harbor strike, lthough settled as far as it lated to Government and ailway boats, proved a tubborn obstacle to commerce throughout the week nding March 17. Steve- ores refused to handle merhandise landed by boats aving non-union crews. The oal traffic of the harbor was ied up, and Transatlantic iners were forced to cancel heir sailings through inability to obtain fuel. It appeared probable n March 15 that privately owned oats might be commandeered and perated by the Government.

The harbor strike in Buenos Ayres, Argentina, which had lasted 2 months, completely paralyzed commerce, and the nation was planning to take over the harbor traffic as this was written.

A general strike in Havana, was, on March 10, delaying the sugar harvest.

On March 12 a strike was called on the traction lines in northern New Jersey, serving 141 cities and towns. Over 5,000 men were on strike, for recognition of the union and higher wages for shorter hours. On March 13, the War Labor Board called before it the parties in the strike, and the Board appeared, on March 17, to have brought about an agreement to end the strike.

An attempt to establish Bolshevism in Buffalo under cover of a strike failed to materialize. The Buffalo strikers demanded that the City Council provide office room and facilities for the "Workers, Soldiers, Sailors and Farmers Council," and demanded also reduction of working hours in all industries except railroads to 4 hours a day and the suspension of rent charges, taxes and interest against families out of employment.

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Auto trucks turned into jitneys to relieve the traffic tie-up caused by the New Jersey trolley strike

The Week in the World's News

GERMANS GIVE UP THE SHIPS. Being assured by the Allied armistice commission that Germany would receive the necessary food supplies, estimated at 350,000 tons a month until August, the German delegates on March 15 agreed to turn over the merchant ships. The ships released have a total dead weight displacement of 3,500,000 tons. The cargo ships are allotted largely to Britain and France, the big passenger ships to the United States. Nine great liners will be delivered at German ports, manned there by American bluejackets and put into the transport service. The largest, the Imperator, 52,000 tons, is now imbedded in mud and sand. It will take a month of dredging to free her. When all the ships are in service the homeward movement of American troops will be accelerated by from 30,000 to 40,000 on each round trip. The ships will carry back food for Germany. The German delegates asked that large quantities of condensed milk be included in the first shipments to reduce the high rate of infant mortality in Germany which they said would be trebled if milk were not soon obtained. Mr. Hoover said that "We are glad to grant this request, as, when all is said and done, we are not fighting women and children." The first food to go to Germany is to be paid for by German credits in neutral countries, later food by shipments of coal, potash and other products of creative industry.

THE PEACE CONFERENCE. While the President was speeding eastward on the George Washington, the War Council was getting ready the terms for Germany. It was finally decided to limit the German armies to a strength of 100,000 men with 4,000 officers, maintained on the basis of 12-year enlistment, Germany being forbidden to use conscription. This was held to foreshadow the elimination of conscription. The German navy was also to be restricted to a personnel of 15,000. The forts along the Rhine are to be dismantled. The German manufacture of munitions of war is to be greatly curbed, and the River Rhine is to be internationalized.

It was expected on March 12 that the preliminary outline of the treaty could be presented to the German delegates at Versailles about March 20, and it was expected that the conferences to work out the terms and to prepare the final treaty would be completed by sometime in May. President Wilson's ship reached Brest on March 13 at 7:45 P. M. He went ashore at 9:45 and left for Paris at 11, his train reaching Paris at 12:07 A. M. Friday.

The President was met at Brest by Colonel House and at Paris by President Poincare and Premier Clemenceau. He had been kept advised by wireless of the developments and was ready to plunge at once into the work of expediting peace, being in conference with Lloyd George and Clemenceau before evening.

Because of their disinterested position it was reported that the President and the American delegation would be expected to act as umpires in questions of boundaries and readjustments in which interallied opinion is not unanimous. It was expected that Holland would be asked to send delegates to discuss a new treaty to replace the treaty of 1839 which guaranteed Belgium's independence and neutrality and which Germany reduced to a "scrap of paper."

The League of Nations Union meeting, in London, on March 13, adopted a resolution asking that the Peace Conference include in the final compact of the League of Nations, an unmistakable guarantee of religious freedom.

Germany's delegates to the Peace Conference were named on March 17. Count von Brockdorff-Rantzau, foreign minister, heads the delegation which includes Dr. Edward David, first President of the National Assembly, Max Warburg, an official of the Hamburg-American line, Dr. Adolph Muller, Prof. Walther, M. A. Schücking and Herr Geisberg.

TO AID EMPLOYMENT. The nation-wide organization of the Council of National Defense will take up the re-employment in industry of soldiers and sailors, taking over some of the functions of the United States Employment Service for the continuation of which the recent Congress failed to make the necessary appropriation.

CARRANZA CALLS CONGRESS. The Mexican Congress was called to meet in special session May 1, to consider the petroleum situation, the sole bank of issue and legislation to further profit sharing in industry. The law at present taxes petroleum production heavily under a license system which does not recognize the property rights of owners or protect their undeveloped lands. Britain, France and the United States have made diplomatic protests against this situation. The bank is expected to stabilize Mexican currency and the profit-sharing to give the peon a fair share in the product of his toil. Carranza was said on March 16 to have gained complete mastery of the State of Morelos, where Zapata had held sway for ten years. Zapata was reported a fugitive.

INTERNATIONAL RED CROSS. Henry Morgenthau, former American Ambassador to Turkey, and Henry P. Davison are in Europe reorganizing the International Red Cross for the services of need and human welfare which it can perform better than any other agency. A convention will be held at Geneva thirty days following the signing of the Peace treaty, at which will be formed a World League of Mercy.

A RADIO RECORD. On March 13 effective wireless transmission between England and Australia, 12,000 miles, was celebrated by the exchange of official messages.

TO TUNNEL THE CHANNEL. Great Britain and France are now actively engaged in perfecting plans for the construction of a tunnel under the English Channel. The tunnel will carry railroad tracks, telephone and telegraph wires, superseding the present cables, and pneumatic tubes for carrying letters and parcels.

TO FINANCE RAILROADS. It was announced on March 11 that the conference between railroad and financial officers, the War Finance Corporation, and bankers had resulted in a plan by which the money needed by the railroads for improvement would be made available. Treasury warrants which will be used as collateral for loans, will be issued to railroads.

BERLIN REDS SURRENDER. Having gained the upper hand over the Reds the Ebert Government in Berlin issued orders to its soldiers to take no prisoners, and to execute every armed person found on the streets. On March 12 the Spartacides asked for terms and were told that they must surrender. It was estimated that the damage done in Berlin during the recent disorder amounted to $150,000,000.

VICTORY LOAN APRIL 21. The Secretary of the Treasury announced on March 12 that the 5th Liberty Loan drive to be known as the Victory Liberty Loan would open on Monday, April 21, and end Saturday, May 10. The bonds will be in the form of short term notes, running 5 years.

LITTLE RHODY WOULD BE SURE. After a second refusal to ratify the National Prohibition Amendment by the legislature of Rhode Island a resolution was introduced into the General Assembly on March 12 providing for the institution of proceedings by the Attorney General of Rhode Island in the United States Courts to determine the constitutionality of the 18th or Prohibition Amendment to the Constitution.

DEBS MUST SERVE SENTENCE. The Supreme Court of the United States on March 10 in an unanimous opinion confirmed the sentence of 10 years imprisonment on Eugene V. Debs, Socialist leader, convicted under the espionage law of attempting to interfere with recruiting and enlistment. The decision was said to settle the fate also of Victor L. Berger, and his associates, who nevertheless intended to carry his case through the courts.

KOREANS REBEL. Korean desire for self-determination caused disturbances throughout Korea on March 10, 11 and 12, which resulted in bloodshed and the arrest of some 40,000 Koreans. Although the Protestant missionaries and Christians were at first accused of instigating the trouble, investigation disclosed that less than 15 per cent. of the participants were Christians and that the foreign missionaries had had no part in fomenting the trouble. The officials declared the disturbances had disclosed a flaw in the administration of Korea which would be rectified.

Imagination and Life

*A SERMON BY REV. JOHN ROACH STRATON, D.D.**

TEXT—Prov. 4 : 23. "Keep thy heart with all diligence; for out of it are the issues of life."

WHEN the Hebrew wise man cautioned us to keep our hearts with all diligence, saying that out of them are the issues of life, he caught an intuitive glimpse of the truth which our modern science has more and more systematized and amplified. Surely, too, he could never have used a more forceful figure than that of the "heart." This organ of man's body is the most marvelous of all, not excepting the brain itself, for even the brain is dependent on her faithful handmaiden, the heart. All of the blood in the human body passes in a never-ceasing stream through this organ. The heart contracts itself at an average rate of sixty times to the minute when the body is in a state of health. That means that it beats 3,600 times an hour, and at each one of these contractions it throws out an average of two ounces of blood. In other words, about 350 pounds of blood pass through the heart every hour during our lives. And in order to send this blood out even as far as two feet into the great arteries, we are told that the heart must meet a resistance equivalent to a weight of 12,600 pounds! This marvelous muscle goes cheerfully forward with this gigantic task minute by minute, hour after hour, year in and year out, sometimes as long as 100 years, before it grows weary of its duties and ceases its faithful throbbings.

We are all familiar with the expression "heart failure." Our medical friends sometimes cover their mistakes with the statement that the patient died of "heart failure." This is a very safe assertion, for death can never come until the heart fails. Truly, out of it are the issues of all physical life, and when it fails of its task, or is interrupted in its duties, the entire majestic machine that we call man crumbles into death and dust.

The Hebrew mind seized upon a striking figure of speech, therefore, when it made the heart the center of man's spiritual being. The ancient Hebrew included in this broad term all of the faculties of man's nature, including in secondary degree also the judgment and the will. But the center of the thought in the use of this figure is at the point of the affectional nature. The things that are accepted by the judgment are acted upon by the will, after the affections have seized them and made them their own.

The will, the conscience and the judgment have been fully considered and often discussed by thinkers of every land, but all too seldom has that regal power of man's nature, the imagination, been considered. Yet at last it is one of the most constructive and vital of all our powers, for it is intimately connected with the affections. The imagination is the picture-making faculty of man's being. It is that magical power by which even a word is expanded until it becomes a vision. It is that faculty by which the distant is brought near, the unseen is made real, and that which is merely suggested to the understanding is visualized until it becomes a concrete and startling reality.

DWELL for a moment upon this wonderful power in the realm of man's intellect. Notice, first, that the imagination is the faculty which makes history real to us. At the touch of its magic wand we can summon the bygone ages and make them live again. Man finds in a cave a few jars and bits of stone and a rude charcoal sketch upon the wall, and this powerful faculty seizes upon these things and bodies forth the conditions and the activities of the stone age and the habits of the cave man. Through the imagination we may thus watch the procession of the ages passing in gorgeous and inspiring pageantry.

In a few moments of time, the mind of man, with the aid of his imperial imagination, can thus sweep across the vanished ages and recreate the days that are gone. How barren and empty would be the record of the past but for this marvelous faculty which makes it live and thrill again with the very throb of reality itself!

It is the imagination, too, which enables us to follow the stately steppings of these master minds in art and literature. Through it we may be with Tennyson in his "Dreams of Fair Women," and we may watch the visions that glorified the cell of John Bunyan. Inspired by mighty Shakespeare, we may laugh with Falstaff, or explore the tragic soul of Hamlet, or ride with Ariel on the wings of "The Tempest." With Dante, we may traverse even the appalling regions of the damned; or through Milton's sightless eyes we may behold the resplendent visions of the upper world. All literature, biography, poetry and romance would be insufferably barren and dull were it not for the quickening and vitalizing touch of man's picture-making power.

THIS faculty exercises also an enormous influence over morals. On one side it may be a feeder of vice and crime. An unregulated and unconsecrated imagination, dwelling upon the fancied sweetness of forbidden things, may lure its owner like a siren to infamy and sin. In that deeper region of the mind where we are beyond the reach of public opinion and the judgment of our dearest friends, the true warfare for righteousness comes. Some of the holiest of men have written of their strife against the influences of the imagination, as it sought to restir the old thought-springs of a former and lower life. Goethe once said: "I have within my own breast the germ of every crime," and this germ needs only to be warmed and vivified by an active imagination to lead on to moral infamy.

The imagination is the mother of all our great ideals. An ideal is simply an idea that has been thought into and thought through until we have gotten on the other side of it, and made it a principle of conduct and character. The imagination visualizes and personifies Purity, Honor, Honesty, Truth and Love, and woos and wins the heart by the fascination of their exquisite charms.

Again this faculty is a potent power in morals because it is the great feeder of our sympathies. Many a harsh word spoken in anger and haste within the home would be left unuttered if the thoughtless speaker could look into the future and see the patient face thus smitten into grief by his hard words lying still and white in the majesty of that which we call death. One has said, "Every morning, every evening, I said to myself: How much ought I not to forgive, for we shall remain so short a time together."

Must we not believe that the rich and more favored elements of society would manifest more sympathy for the backward and poor if only they gave freer play to the imagination? Surely the rich woman could not spend a fortune upon her gowns and fritter away her days in idleness and selfish living, if in imagination she would only look at her pinched and hungry sister, perhaps only a block away, striving and struggling in penury and rags to nurture up her little brood.

Our commercial life would have a heart in it if the captains of industry would give fuller play to the imagination and allow their sympathies to be kindled by it. Here is the director's room of a great corporation. It is the time of the annual business meeting. The directors—sleek and well fed—are seated about the massive mahogany table. The manager of the firm rises in his place, smiles upon them, and says: "Gentlemen, I am pleased to bring you in this year a very favorable report. We have amassed so many thousands or hundreds of thousands or millions of dollars. We can declare such and such a dividend and then there will be left in addition sufficient for the cutting of a luscious 'melon.'" And they pass out, congratulate the manager, shake hands with each other in high good humor, and think, perchance, that that is all there is to the year's work. But as God sees it, that is not all of the year's work. Frequently behind that scene there are other scenes—scenes where men toiled the weary year through, underfed, poorly clothed and perplexed by the problem of supporting and educating a growing family on a too slender wage. There are pale-faced women; there are sunken-cheeked girls, whose chests are narrow, whose fingers are worn from endless toil, and some of whom have been driven to sin by the awful specters of want and pride. And there are sometimes, too, the slight, dwarfed forms of little children, even in their tender years, driven to labor, stunted and wronged and undone by the mighty forces of mammon and the modern greed for gold. Thank God, this is not true of all business! Thank God that many are catching the vision! Thank God that we are getting away from that ignoble and base slogan, "Business is business," and we are coming to see that business is life, and that it may be even love and brotherhood and fellowship and service! A right play of the imagination will usher in humanity's brighter and better day.

IN OUR busy age the religious use of the ima tion is too much neglected, and often even ent ignored. Meditation is all but a lost art amon We need to get the fever and the haste out of blood. We need the majesty of calmness. We to be still and know that God is God, and to med in his law day and night, and then we shall be l away from the sordid, the temporal and the base, our spirits will expand before the absorbing and g ous visions of the Eternal.

If we will but open the way, the Holy Spirit, mo upon the imagination of man, can lead us through fair and blessed fields of divine truth and make Bible story marvelously real. Starting with the jestic record of the beginnings in Genesis, where stands in the heavenly reaches of eternity past, sweeping down the ages through the record of pa arch, prophet and priest, we may stand at last in very presence of the Son of God himself. We see him heralded by angelic hosts, born of a Virg sanctified womb, living out his life of matchless bea and crowning it with his vicarious death. We see him in the winsome sweetness of his childhood the budding strength of his manhood, in the glory his power as Lord of nature and ruler over de until at last our hearts break with his in the shad of Gethsemane and supreme anguish of the cross; we fall down at his nail-pierced feet, exclaiming w Thomas of old: "My Lord and my God!"

BRIERLEY raises the question of the profou significance of the imagination in an apologe connection. Behind the imagination the affectio and behind the affections the will; and then he as "Behind the will, what?" and says that we must a swer, "God!" Even science, he well says, is beginni to discover that our separate faculties are not the selves originators. "They are but *the organs o deeper life*, fed from sources that are otherwhe Man is constructed so as not to be complete in hi self. He is a planet that moves around a Sun. He never know the true harmony or healthy developm of his being until his earthly life is consciously link with a heavenly." Thus we see man, not as a creatu of the dust, as modern materialism would have us b lieve, with a life but for a day; but we see him in h true dignity, through redeeming grace as a child God, as a citizen of a divine kingdom, and as a pilgri journeying on to God's bright home. Though "e hath not seen, nor ear heard, nor has it entered in the mind of man to understand the things that Go is preparing for them that love him," still through t blessed gift of the imagination we can enjoy in a vance some of the happiness of heaven and catch som part of the vision of its supernal glories.

William Law, in "The Serious Call," makes th suggestion:

"Before you begin your psalm of praise and re joicing in God, make this use of your imagination Be still, and imagine to yourself that you saw th heavens open, and the glorious choirs of cherubim and seraphim about the throne of God. Help you imagination with such passages of Holy Scripture as these: 'I beheld, and lo, a great multitude that n man could number, clothed with white robes, and palms in their hands. And they all cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.' Think upon this until your imagination has carried you above the clouds, and has placed you in their eternal music."

Through God's infinite love in endowing us with such royal powers of mind and heart, we may thus dream, not only of the reality of his own being, but also of that "land that is fairer than day." Heaven is not as real to us as it was to our forefathers because we do not think enough about it. Through the imagination we may behold the divine city, the New Jerusalem, prepared as a bride adorned for her husband. We may look upon the gates of pearl and the golden streets of that bright home of the soul into which the kings of the earth shall bring their glory and honor, and where nothing shall ever enter that defileth or maketh a lie. With enraptured hearts we may hear the celestial choirs and see the circling clouds of white-winged angels and the unnumbered hosts of the redeemed.

Yea, in awe and wonder and with gratitude unspeakable we can lift up our eyes even to the rainbow-circled throne of God himself, and see, in ineffable glory, triumphant and redeeming Love ruling forever in that land upon whose blissful shore there falls no shadow and rests no stain!

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*Pastor, Calvary Baptist Church, New York City.

l. Jowett, D.D.
. R. Braunstein
Albertson, D.D.

Daily Meditation

C. M. Sheldon, D.D.
R.S. MacArthur, D.D.
Rev. E. W. Caswell
Prof. W. H. T. Dau

The Incalculable Element in Life

DAY. Acts 12 : 7. "*And behold, the angel the Lord came upon him.*" Peter seemed to e shut up in invincible captivity. His mate- al bonds could not be broken through. He prison." He was "bound with two chains." in the custody of "four quaternions of sol- And all this servitude was inspired by the s vigilance of malice. It seemed a hopeless lot. But now into the dark record there strange light. "And behold, the angel of the me upon him." That is the incalculable ele- life. Herod had foresight along certain lines provided circle after circle of security. But overlooked the emancipating angel at whose ch all his securities were flimsier than paper which are stretched across the track of a fire. nister of the Lord appeared, and Peter's chains m off his hands.

is another example of the ministry which the eaves out of its calculations. "The grass with- he flower fadeth, but the Word of our God shall or ever." The pessimist in the Church and out ops at the word "fadeth." He gazes upon the nal fields and woods. The leaves are falling. ory is departing. The fruitful field is becoming rness. The scent of decay is in the air, the om- mell of death. And the pessimist moans a sort iem. "The grass withereth, the flower fadeth!" ms as if all is over. But he has overlooked rtling word "but" behind which there hides a that holds the power of a new spring. "The withereth, the flower fadeth, but the Word of d shall stand for ever." That is the word which the Lord who makes and unmakes seasons, g the garden into a desert, or making the wilder- lossom like the rose. J. H. J.

The Indispensable Church

NDAY. Heb. 10 : 25. "*Forsake not the as- embling of yourselves together.*" No creed can e held without some medium for self-expression, ithout opportunity for inward inspiration and hment. See how it is with music. Given a mu- mind, and two things are needed; namely, self- sion and inspiration. Expression calls for an ment. So the musician gets himself a flute, vio- ano, organ, or if he be no player, an automatic ment. He writes music for others to play. His al impulse finds these outlets, and he feeds his with the music of others' creation. He attends ts and recitals. They are as necessary to him d. So it is with religion. It too must find ex- on. "The Lord's remembrancers" cannot keep . The dearth and death of religion are the re- f the silence that has frozen so many souls and so many lips. John Wesley was wise in pro- for the class-meeting and the prayer-meeting g his societies. "Speak, that I may see thee," ocrates to a youth. "What do you think about ubject?" said one friend to another. "I do not ," was his reply; "let us talk about it and see." ext to impossible to keep our faith and keep si- bout it. The love of God in human hearts de- s self-expression. Then there is the demand for ous inspiration. This is what the sacraments rdinances are for. It is what the assembling of aints is for. A Western farmer spoke about the tries of the church to him while his sons were in the war. He said, "It has helped me carry d keep up hope." So faith is fed, and so the that begins with half belief purges itself of its weakness. While life lasts there may be lurking lief to check our progress toward perfection. But is worship as a defense against it. And there ayer. "Help thou my unbelief." Weak faith s stronger with each courageous confession.

C. C. A.

Ceremonial Purity

ESDAY. Luke 11 : 44. "*Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves appear not, and the men that walk over them are ware of them.*" According to the church laws of ews contact with a corpse, even indirectly, as by hing the bier on which a dead person was carried e burial-ground, rendered a person ceremonially ean. Walking over a grave would have the same . A person might do this unconsciously and un- tionally, and thus become unclean without know- t. This is the point of comparison. The Lord the Pharisees that they are not what they seem. a grave sinks, so that its mound becomes level the surrounding ground, and grass grows over it, and flowers bloom on it as on the meadow of which it has become a part, nobody imagines that a few feet below the surface there is a chamber of corruption, where death works its last fearful effect upon man. On the surface everything seems teeming with life and loveliness, but this is only a thin veil hiding from the sight of men the utter extinction of life and the saddest decay. Such is Pharisaism as it appears to the penetrating eye of the Lord. The human heart was designed to be the dwelling-place of the Most High. The Lord told his disciples that the Father and the Spirit would come to them and dwell in them, if they believed his word. Where God is there is life in its highest form. Where God dwells there is his temple. But the heart becomes a grave when the true regard for God and his word becomes extinct in a person. His physical life goes on, his reason functions as before, his natural will power is being exercised as usual, there may even be some attractiveness about his ways, and a certain formal religiousness; but the real life, the life that is of God, is gone out in him. He carries death in his bosom and contaminates all he comes in contact with. When men discover his true inward state they feel repelled as if a breath from a charnel house had struck them. "How little do men often conjecture how it is with our hearts!" W. H. T. D.

Rust and Wear

WEDNESDAY. Matt. 16 : 26. "*For what is a man profited if he shall gain the whole world and lose his own soul?*" The remark is often made, "It is better to wear out than rust out." Men say it with a satisfied air. The saying is all right as far as it goes, but the majority of those who are fond of expressing themselves in that way never seem to consider that it is possible to rust out in the very process of wearing out, and that it is probable to do both at the same time. We are in danger of losing our souls in our trade by becoming the slaves of our business. On many a tombstone could be written the epitaph, "Here lies John Doe; born a man, died a plumber." There are other values in life besides money-making and possession accumulation. There are riches innumerable that cannot be computed in terms of dollars or measured with a foot rule. There are the daily revelations of God, by which and through which he seeks to approach and make himself known to man. He manifests himself in literature, music, art, travel, nature, friendships, the Sabbath rest and sanctuary inspirations. There are helpful ministries in which we may become a part. There are burdens to lift and lonely hearts to cherish. The chief business in life is not to make money, but to "prove and make our souls." We are to be spiritual-minded, do good, seek the beautiful, love mercy, and money is to pay the expenses.

The old story of Frankenstein, of a creature constructed by a medical student from bones gathered in the dissecting room, and brought to life by electricity, which finally destroyed its creator, is the story of many a life. To wear out constructing a big business is often the means of rusting out the soul, which is more important and bigger than any business. Such a life lacks balance. R. B.

The Fulness of the Godhead

THURSDAY. Gen. 1 : 1. "*In the beginning God created the heaven and the earth.*" These are majestic words; nothing more sublime is found in any literature. They are worthy to be the opening sentence of the greatest book in the world. Were it not that we have become so familiar with this verse, its reading would wake our admiration and secure our reverence. The Bible nowhere attempts to prove the existence of God; the Bible as a revelation from God necessarily assumes his existence. This verse virtually denies atheism because it assumes theism; it denies materialism, because it asserts creation; it rejects pantheism, because it declares the personality of God.

The first verse of the Gospel by the Evangelist John is profounder in its theistic philosophy and mystery. It is, "In the beginning was the Word, and the Word was with God, and the Word was God." This verse sets forth the eternal pre-existence of Jesus Christ, his personal existence with the Father, and his divine essence as God. The writer goes back to the origin of all things, and there he finds God as Creator. The third and fourth verses of this same chapter affirm that all things were made by Jesus Christ, and that without him not anything was made. The God of Genesis is the Word of John's Gospel. The work of creation is distinctly ascribed to Jesus Christ. A similar ascription is made in Colossians 1 : 16, 17; so also in Hebrews 1 : 2.

We thus see that Jesus Christ is the Creator of this physical universe. He is our Prophet, our Priest, our King, our Creator, our Preserver, and our Redeemer. Preservation is continuous creation; and redemption is the loftiest function of the Almighty. Redemption is the creation of the race. Not God the Father, not God the Spirit, but God the Son is the glorious Personality of the blessed Trinity, through whom creative and preservative power manifests itself in this world. It pleased the Father that Christ should have the preeminence in both creation and redemption. In him dwells all the fulness of the Godhead bodily.

R. S. M.

The Pentecostal Gift

FRIDAY. Acts 1 : 8. "*Ye shall receive power.*" Power to make the mountains of sin flow away into the sea of forgetfulness. Power to level the little hills of self till the soul is one beautiful plain of harmony and fruitfulness. Power to cut a channel for the river of life and peace, ever flowing through this garden of the Lord. Power to wash your spirit whiter than the snow, like the purity of Paradise, where birds sing, flowers grow and hope eternal springs from the soil of the soul.

The very atmosphere of this life-giving power is restful, luminous with the light of the sun of righteousness. All the glory and joy of the first Eden is recreated where sin once abounded. "All power belongeth unto God." "All power in heaven and in earth is given unto me," says Jesus, and the Holy Spirit on Pentecost transmitted this power of deity to the early church. Power to become like Christ, to witness for him, live and die for him, and reign eternally with him.

Many Scripture passages express characteristics of this power, such as "endued with power from on high," "filled with all the fulness of God," "create in me a clean heart, O God," "sanctified holy and preserved blameless unto the coming of the Lord Jesus Christ," "have ye received the Holy Spirit since ye believed?" Are not many of our hymns prayers for this purity?

God's words thus lift up an ideal we all may reach, and our songs sing of an altitude we may obtain. The whole Christian world should pray that this baptism of fire may burn up all the dross of sin and make mankind fully ready for Christ's second coming and for eternal residence with him in glory. E. W. C.

Christian Democracy

SATURDAY. Matt. 23 : 8. "*One is your Teacher, and all ye are brethren.*" When America went to war the habits of thousands of people were revolutionized. Girls who had spent most of their time in social frivolities suddenly found themselves doing Red Cross work, going to the front as nurses, serving in heroic ways for the relief of distress at home and "over there."

One of these transformations occurred in a young woman who had been a butterfly of fashion, living in a town near one of the great military camps. With other girls of her set she ministered to the social needs of the soldier boys, inviting them to her home for Sunday dinner, entertaining them at the Rota Club, and entertaining them as social equals. Many of these boys were college-bred and were handsome and attractive in their uniforms.

After the armistice was signed, a wave of reaction swept over many hearts and the tension of suspense was followed by a return to old selfish habits. Many of the boys in the camp came into the town, after their discharge from military service, seeking work.

One young woman who had nobly served others during her brief apprenticeship in unselfishness one day came out of the kitchen where she had gone to give an order to a servant and said to her mother, "What do you think, mother! I found Lieutenant B—— delivering our groceries! He said he had worked part way through college before he enlisted for the officers' training camp, and he took the first job he could find! I invited him to come to dinner next Sunday."

"You must not do that!" the mother said sharply. "Go back and excuse yourself from such an invitation. He is not in our set!"

"But we had him here several times, mother! He is in every way worthy."

"It is not the same," said the mother.

"You mean, mother, that the overalls are not as good as the uniform?"

Alas for our boasted American democracy! The boy in overalls did not dine next Sunday with the American family. Of what use is all this talk about making the world safe for democracy if we have none of it ourselves! "For all ye are brethren," said the Master. C. M. S.

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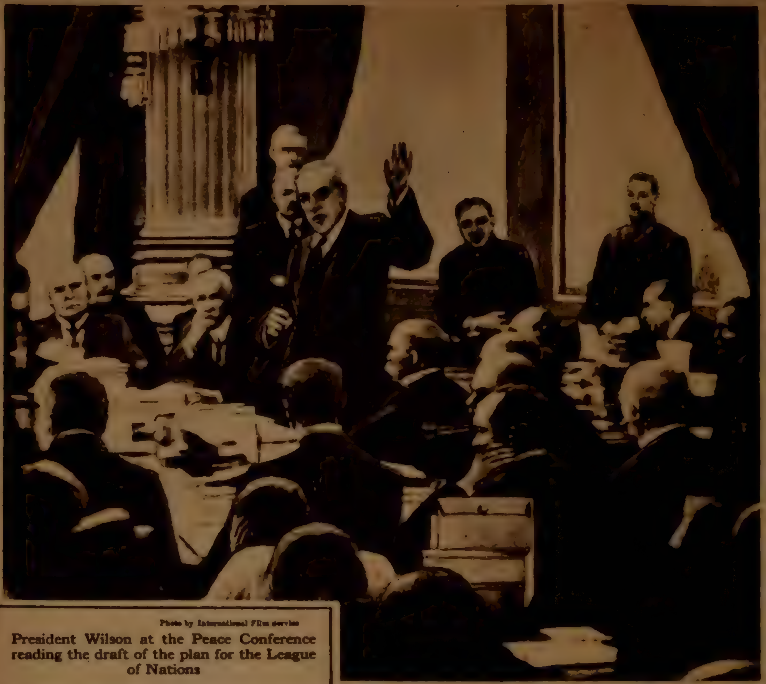
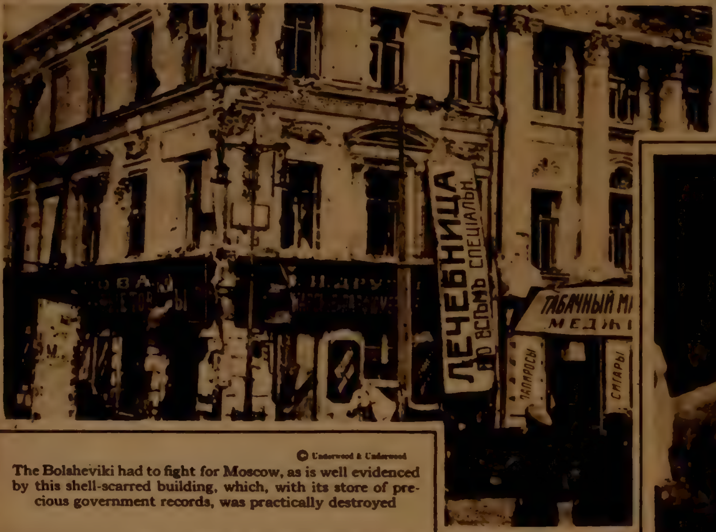


Photo by International Film service

President Wilson at the Peace Conference reading the draft of the plan for the League of Nations

Photo by Paul Thompson

Soldier assistants at the Peace Conference, working on a map of the new Poland



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The Bolsheviki had to fight for Moscow, as is well evidenced by this shell-scarred building, which, with its store of precious government records, was practically destroyed

Unloading flour for American troops at Archangel, Russia

U. S. Official Photo

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Guildford, England, tried girls of the Land Army as road cleaners and repairers. Now other District Councils are doing it. Here they are clearing away a recent snow

ROM
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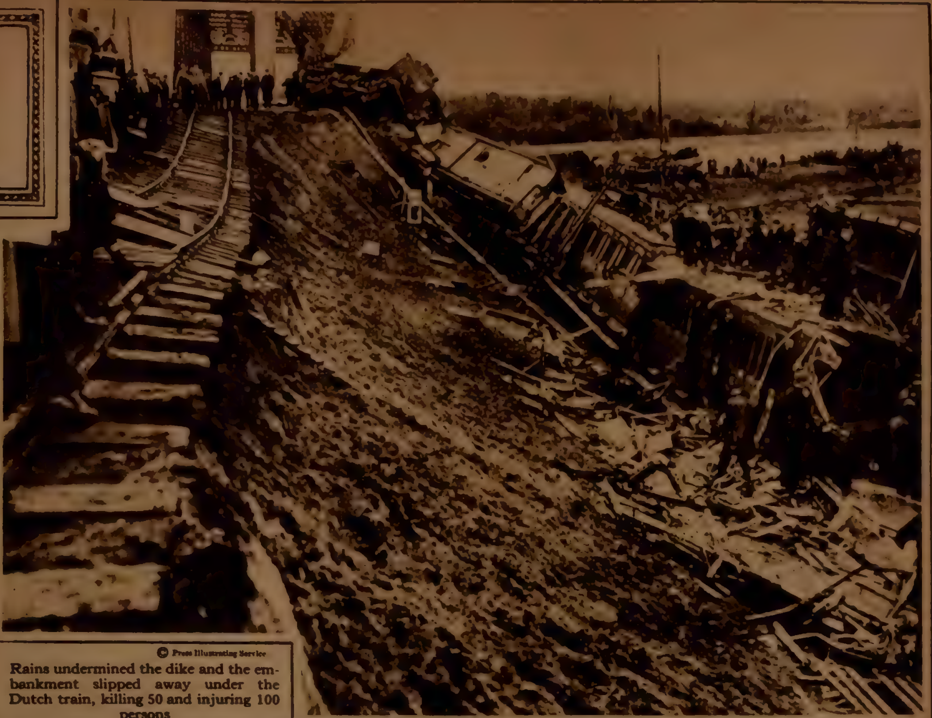

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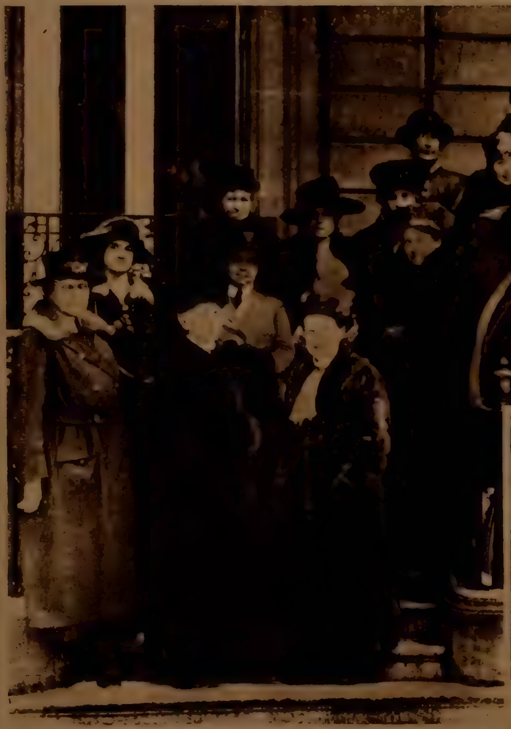
Rains undermined the dike and the embankment slipped away under the Dutch train, killing 50 and injuring 100 persons



Interallied Suffrage Committee which called upon the President in France and asked that the world's women be represented at the Peace Conference. First row, left to right: Mrs. J. Borden Harriman (U. S.), Mme. Schlumberger (France), Mme. Pichon-Laudry (France). Second row: Mrs. Rublee (U. S.), Dr. Davis (U. S.), Mme. Brunsching. Third row: Mrs. Fawcett (Gt. Br.), Mrs. Stratchey (England), Miss Smith (England). Fourth row: Mme. Brigode (Belgium), Marie Parent (Belgium). Fifth row: Miss Boyle (So. Africa), Mlle. Van den Plas (Belgium). Sixth row: Mme. Sonnino Carpi (Italy), Mlle. Mitzhouma (Poland)

The "little German band" in the prison at Tours, supervised by the U. S. Army. Fritz is well fed and clothed and looks it

© International Film Service

How the Churches Get Together in Asia

Christian Unity Ahead in Mission Lands

By H. K. CARROLL, LL.D.

THE world is tremendously in earnest in insisting on a League of Nations, and what the world wants, if it wants it badly enough, the world gets. When necessity takes the reins, fear, doubt, expediency and other time-serving drivers have to find a back seat. Necessity came to the front at the critical period of the war, and united the Belgian, French, English and American forces under one command, and Foch led them to the greatest victory the world ever saw. The object sought was great enough to compel agreement. And men, when they count up the cost of the war in lives—ten millions; in wounded and crippled—twenty millions; in treasure—two hundred billion dollars; say there must never be another. It must be prevented. The object is so great that it compels agreement to achieve it. Here the realist joins hands with the idealist, and those who have faith in God and humanity believe that there will be a league, a real effective league which time and experience will help to make ever more and more perfect.

If comity and unity, federation and cooperation are good for sovereign nations, why not also for churches? Their founder was an idealist. He prayed that his followers might all be one. Men sometimes say that Jesus Christ, the Idealist, set forth principles and purposes and attainments which the world cannot measure up to. It would be truer to say, *does* not measure up to. Peter fell short of it, through lack of faith, courage and knowledge. But when he came to understand the purpose of the life, death and resurrection of the Master, he became an idealist himself, and preached the idealism of the Gospel, and patterned his life after the perfect life of the Saviour.

TO PROPOSE that the denominations put their forces together for some great object which no one of them is strong enough to achieve, nor all of them separately, is no more unreasonable, or impossible, than was the merging of the armies of the Allies.

The churches themselves have the proof of this in their own work. If they do not talk much about it, nor think much of it, it is because the demonstration is not within their daily view. All the churches have work in other lands; but the mass of them know little or nothing about it, and it is scarcely ever in their thought, except when they see a live missionary and are asked for their missionary contribution. And not one in a hundred, perhaps, knows the conditions under which their missionaries live and work.

These conditions—a multitudinous heathenism covering India, China, Africa, as the waters cover the sea; different from Christianity as the night from the day; hostile, unfriendly, unresponsive; surrounding the individual missionary with walls of suspicion, distrust and dislike—these conditions long ago drove the lone missionary to seek the companionship, conversation, fellowship, sympathy, encouragement and helpfulness of other missionaries within reach, whether of his own or other denominations, it mattered little.

Then, when mission stations multiplied and converts increased, and evangelism, training, education, literature, medical and publishing work pressed unduly, and the home treasury was inadequate, necessity suggested economy of men, means, effort, and brought in cooperation, federation and union to meet the conditions. And always it was the missionaries in the field, and not the Church at home, that proposed these several steps. The missionary was face to face with the conditions and was spurred by necessity, while his supporters at home were at such a distance that they could not for years understand his impelling motives. They saw but one thing, their denominational work; he saw also the work of others. They never imagined that their denominational name did not stand, in the midst of a rampant heathenism, for exactly what it stood for at home. And it took years of stern necessity to show the inadequacies, the inconsistencies, the incongruities, the utter uselessness of setting up in Asia and Africa the multitude of denominational banners which distinguish our Christianity at home.

WHEN converts became intelligent, they asked why they should be called anything more or less than Christians. We know Christ as our Saviour: his name is sufficient for us. Why Luther, why Wesley, why Menno? Did not Paul condemn the Corinthians for saying, "I am of Paul, and I of Apollos, and I of Cephas?" They could not see wherein the converts of Presbyterian, Congregational, or Methodist missions differed from each other, save in names which seemed to them to have no meaning. They could not get interested in the history which created in America—

The Presbyterian Church in the United States of America;
The Presbyterian Church in the United States;
The United Presbyterian Church of North America;

or—

The Reformed Church in America;
The Reformed Church in the United States;

or—

The Methodist Episcopal Church;
The Methodist Episcopal Church, South (south of what?);

or—

The Northern Baptist Convention;
The Southern Baptist Convention.

These geographical designations had no application and no meaning in China or India. Moreover, wherever the native Christians of China, or India, or Japan, or Korea, have had the determining voice they have chosen simple designations, like that of Antioch. Refusing to see in the divisions of Europe and America an example to be emulated, they have contented themselves with names like these:

Church of Christ in Japan (Presbyterian and Reformed).
Methodist Church of Japan (Methodist Episcopal, Southern Methodist Episcopal, Methodist Church of Canada).
Holy Catholic Church of Japan (Church of England and Protestant Episcopal).
Holy Catholic Church of China (Anglican: England, Australia, Canada, United States).
Church of Christ in China, Presbyterian General Assembly of (not yet complete, but expected to include) English, Australian, Canadian and American Presbyterian and Reformed bodies.
South India United Church (United Free of Scotland, American Presbyterian, Reformed in America, English and American Congregationalists).
Presbyterian Church of India (North) (Presbyterians of Scotland, Ireland, Canada, America).

These are actual organic unions, mostly of members of the same denominational groups, but in South India embracing both Presbyterians and Congregationalists. Similar unions have taken place in other fields. And it should be added that though Northern and Southern Presbyterians cannot unite in the United States, their missions abroad have in every country, where both are represented, organized their converts into one United Church, as in Brazil, Japan and China. One instance showing the persistence of both missionaries and native Christians in standing for an undenominational organization ought to be mentioned. The Reformed Church in America and the English Presbyterian Church worked together in Amoy, China, many years, and established native churches which were organized into a presbytery. The General Synod of the former refused to sanction an independent organization and directed that the churches in Amoy be incorporated with those of the classis of Albany. Those on the field demurred and gave their reasons for non-compliance. The reasons were not accepted by the General Synod as satisfactory, and it insisted on its action. The missionaries offered to resign, but their resignations were not accepted. The General Synod never rescinded its action, but the organization remains to this day. Tong Kwo Om, a student at Yale University, in 1884, and a member of the Chinese Imperial Railway Commission, has said: "Whenever Chinese converts obtain a hearing on the subject, they speak with no ambiguity on the immense loss of force which Christianity sustains through these divisions."

NECESSITY, which is rather a stern teacher, has brought about important measures of cooperation and federation, which are but steps toward organic union, in these particulars:

1. Delimitation of territory. All the fields are divided among the denominational missions, by mutual agreement, so that they shall not overlap. The Philippines were divided from the beginning among the denominations in such a way as to secure the occupation of most of the territory and to avoid duplication of effort. Mexico, one of the most notable instances of haphazard occupation—over-occupation along the lines of travel, and neglect of large stretches of less accessible sections—has recently, by agreement of the Boards represented, thoroughly reformed the plan of occupation by a system of sacrifices, surrenders, exchanges, transfers of missions, acceptance of new enterprises, on the basis of an unselfish desire to prevent overlapping, waste of effort, and loss of opportunity in unoccupied fields. This beautiful example shows how the mind of Christ has got hold of missionary workers and directors. In one instance high officials of a church interposed objection, but their own church council overruled them.

2. Cooperation and federation. In nothing was the weakness of denominationalism more manifest than in the educational institutions. Everywhere colleges and universities were established to give Christian education to all who would accept it; but the standard could not always be attained or maintained. Government standards, as in India, were exacting, and it required good teachers and good equipment to meet them. Necessity here again drove the missions to combination of interests and resources. As was said by heads of these institutions, mathematics and medicine, history and art, language and pedagogy are not sectarian or denominational, and why should there be Methodist, Baptist, Presbyterian and Lutheran colleges to teach unsectarian studies? So union educational and hospital institutions are becoming the rule where they used to be the exception. Thirty or more of these union institutions are to be found in China alone. In Nanking University, Northern and Southern Presbyterians, Northern and Southern Methodists, Northern Baptists, Friends and Disciples of Christ cooperate.

Cooperation is also extended to evangelistic work, to publishing interests and Christian literature, also to language schools where missionaries of all denominations study side by side the language or dialect they expect to use.

The tendency in all fields today is toward cooperation, federation, organic union, and the movement has such force that opposition, if offered, could not defeat it. But the boards and the several churches which support the boards are, with few exceptions, helping it forward. The Foreign Boards of the United States and Canada, great and small, of all denominations, belong to a Foreign Missions Conference, which is incorporated, which acts for all in many matters, meets annually in January, and finds that cooperation is easy, natural and most profitable.

And now the latest proposition is that the missionary boards should unite in the "drive" for funds. The expansion of the foreign mission enterprise, its ever-increasing results and the extraordinary opportunities opening to it everywhere, brought together, in December, leaders of a number of the missionary boards to consider the idea of a more intimate cooperation in the raising of missionary money. It was seen, however, that the proposed united effort should also include the home mission boards.

These are signs of the times, and they who cannot read them are without the gift of interpreting prophecy. The day of old things is passing, the day of new things is coming in—new things social, industrial, political and religious. This is the way God indemnifies the race for the evils of war, and shows how the open sores of the world are to be healed.

A Clear-Headed Christian Woman's View of Unity

IF CHURCH members are thoroughly imbued with the spirit of Christ, it makes no difference of what denomination they are, they will work with other Christians against evil. Federation without such a membership would be useless. Could we have church membership of such a character, federation would take care of itself. We could not federate without a definite policy for the various demands of church activity. This could best be secured by beginning with local units and working toward a general plan.

During the last two years money has been given by the billions for government and war needs. Should the church be less generous in the war against evil? The Commander of Souls must have his own. The Church will never be able to meet the demands of this constructive period unless the membership pays the price for trained leadership.

The boy who sold toys in a notion store will not do so when he returns from France. The lad who left the farm will not come home to raise corn just to satisfy the needs of animal life; he has seen how his labor affects France, Italy, the world. So, too, these boys will not be willing to accept for their religious activities a twenty-minute sermon introduced and closed by choice music, nor a membership in a Sunday school where printed questions are answered by indifferent readers of lesson leaves. These boys have faced death. They have sacrificed that others might live. If the little home church will let them, they will revolutionize its plan of service.

The Church must grow to meet the needs of this tremendous upheaval of moral and social development. The denomination that does not push its walls outward will find them pushed inward by an unsatisfied public until its life is smothered by its own inactivity. The soldier received the Bible with his uniform. The barbarous deeds of the German were supplanted by acts of kindness, because the living Christ was recognized by the Allied army. The Church at home must live up to this standard set abroad. There must be a vision of the world as the field. The conception of God must be enlarged. There should be less isms and more Bible. To meet the demands of the world's constructive program the Church needs service that serves, prayer that intercedes, Bible study that finds God.

MARY B. MARTIN.

Havana, Kan.

Where John Found His Thousand Years

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

IN READING West's "Studies in Eschatology" some time ago, my eye fell on the rather odd phrase which I have appropriated for the title of this article. The article is intended as a reply those who object that the doctrine of a Millen- um is comparatively recent, and that for the most rt it is based upon a single reference in the Apoc- ypse of John.

The reference they mean is Rev. 20 : 1–10, where hn speaks of the thousand years (Millennium) as time when Satan will be bound and shut up in the ttomless pit, while the saints are reigning on the rth with Christ. At the close of this period he is sed again, and goes out to deceive the nations, ere is cast finally into the lake of fire and brimstone.

If indeed it were true that the Apocalypse is the ly Scripture in which the Millennium is mentioned, d if its mention there were limited to the single ssage quoted, would not that be sufficient itself to ablish its future historicity? How many times ist God say a thing through his inspired prophets insure its acceptance by those who believe him?

But, as a matter of fact, while the word "Millen- im," or a specific reference to the "thousand years" found nowhere else in Scripture, yet the period elf, though otherwise identified, is found in Scrip- e again and again. Readers who followed the ies of articles on Prophecy appearing in these umns last year must feel assured of this, even ough their attention was not particularly called to it the time.

DR. WEST, in the book referred to—now long out of print—makes special mention of one of these ces as that which scholars call "the little Apoca- se of Isaiah." It is found in chapter 24, verses -23, but it should be studied in the light of the ole section consisting of chapters 24–27.

What was said earlier in the articles "How to Study ophecy" and "Two Laws of Prophetic Interpre- ion" has an application here. In other words, iah, like all the prophets, speaks of the temporal l spiritual blessings which God would bestow on ael and Judah if they would be obedient and faith- but also of the judgments to fall upon them if they ed to be obedient and faithful. And then, never itting it, he speaks of the restored or renewed bless- that would be theirs when at a later time, through entance and faith, they would become obedient l faithful.

n the working out of the theme he constantly em- ys the law of recurrence to which the reader's attention has been called. That is to say, in the earliest his messages, covering chapter 1, he practically s over the whole of the ground just named in broad line. Then in his second message, chapters 2–4, goes over it again, adding details. He repeats this iis next message, and so on again and again, add- here a little and there a little, like an artist filling a picture with his brush, till he reaches his grand l comforting climax at the end. It is one of these ssages, these sections or units of his book, that are here dealing with.

t begins with a picture of that judgment on the ntile nations which shall take place in connection h the Day of the Lord and the Second Coming of Christ. The whole cosmic order is seen to be dissolved, turned upside down, because the inhabitants of the earth have transgressed God's laws. "The earth shall reel to and fro like a drunken man, and shall be removed like a cottage (or a hut)" (Isa. 24 : 20).

At this point in the picture the Lord is seen to "punish the host of the high ones that are on high" as well as the "kings of the earth upon the earth" (Isa. 24 : 21). In other words, here we have in the first class mentioned "the prince of the power of the air" (Eph. 2 : 2), "the dragon and his angels" (Rev. 12 : 7–9; 20 : 1–3), or, as Dr. West says, Satan and his legions cast down from their height to be shut up in the abyss.

THE time when this takes place is "in that Day," the "Day" we learned to identify in previous articles as coincident with the events of Rev. 20 : 1–10. It is the end of the first three and one-half years of Daniel's seventieth week. It is the beginning of the great tribulation at whose end Israel is converted, the Antichrist and his armies are destroyed, and Satan is imprisoned because Christ has been manifested in power and glory. As the prophet says, "they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison." Could it be any clearer, one might ask, that Isaiah is here speaking of the very same time and the very same events as John is speaking of in Rev. 20?

Nor is this all; for the prophet adds (verse 22), "after many days shall they be visited" (margin, "punished"). In other words, just as John says, the imprisonment of Satan and his associates at the beginning of the Millennium, when they are cast into the bottomless pit, is not their final judgment. "After many days," i.e., at the close of the Millennium, he will be loosed for a little season and go out to deceive the nations, and then it is that his final punishment falls upon him in the lake of fire and brimstone, where he is tormented day and night forever and ever.

The only difference here between John and Isaiah is that John separates the events which Isaiah combines. And this also is in perfect keeping with a principle of the inspired Scriptures. We have spoken of it hitherto as the law of double reference. That is to say, when the precise time of particular events is not revealed, the prophets sometimes speak of them as continuous, and sometimes blend two events in one. This is what Isaiah does, which we discover to be the case when we come to read John.

Quoting West again, the demonstration that these two are speaking of the same event is inductively complete. The time is the same, "the Day of the Lord." The indefinite period is the same, "after many days," i.e., a thousand years. The judgments preceding this period are the same. The resurrection occurring at this period is the same, and the judgments at the close of the period are the same. West goes into quite an argument here for which we have not space; but he also goes into something else which it is well worth while to record.

FOR example, he quotes sustaining authorities from the world of human scholarship. We mention this because those on the other side of this question are fond of classing all such scholarship with themselves.

What then shall we say of Auberlen, the distinguished commentator, one time Extraordinary Professor at Basel, who in his work on Daniel, page 330, says: "The binding of Satan is, like the thousand years, peculiar to the Apocalypse, although, strictly speaking, Isaiah prophesies the same thing in chapter 24 : 12–23."

What about Dr. C. W. E. Nagelsbach in the Lange series, who, in his comments on Isa. 24 : 11–23, goes quite at length into the subject? He tells us that the prophet's eye here sees what will take place at the end of the world. "We would not," he says, "have understood this word, if the New Testament revelation, which is nearer the time of fulfilment, did not throw light on this dark point." He then proceeds to show the harmony of the prophet with the Apocalypse of John.

And better still, as West says, is the comment of Dr. J. W. Webber on Isaiah. We can not go into it at length, but we would like to quote the endorsement of the man himself by the great and learned Delitzsch, who pronounces him "one of the first Hebrew scholars of Europe."

No, scholarship is not entirely on the other side. There is an abundance of it on this side. We have only mentioned a few names; but we are gathering data to mention many more, and one of these days, perhaps, a whole article will be given to a list of them. It would be a good thing for some weak souls, and a good strengthener of faith.

But enough has now been said to indicate where John got his thousand years. In other words, enough has been said to vindicate him from the empty charge that he was indebted to apocryphal legends and the literature of the rabbis for his conception of that period. The truth is that God revealed it to him by the Holy Spirit, just as he had previously revealed it to several of his predecessors. They were to reveal it partially to the Old Testament saints, but John's privilege and duty were to make it clear to the servants of Jesus Christ, upon whom the end of the age has come.

God's Almoners

GOD'S almoners are we,
  From out his store
He gives to thee, to me,
  Now less, now more:
Some gift, some sacred trust,
  That we alone
Of all his children must
  Bear swiftly on
To those who watch and pray
  In bitter need,
Doubting, while we delay,
  If God doth heed.

God's almoners! Untold
  The honor given
To us that we should hold
  The gifts of heaven
In sacred trust like this!
  Then let it not
  (The deed forgot!)
Be ours the joy to miss

Cambridge, Mass. E. E. BROWN.

Birmingham's New $100,000 Jail Emptied by Prohibition

Statement by Hon. GEORGE B. WARD, Former President of the City Commission of Birmingham, Ala.

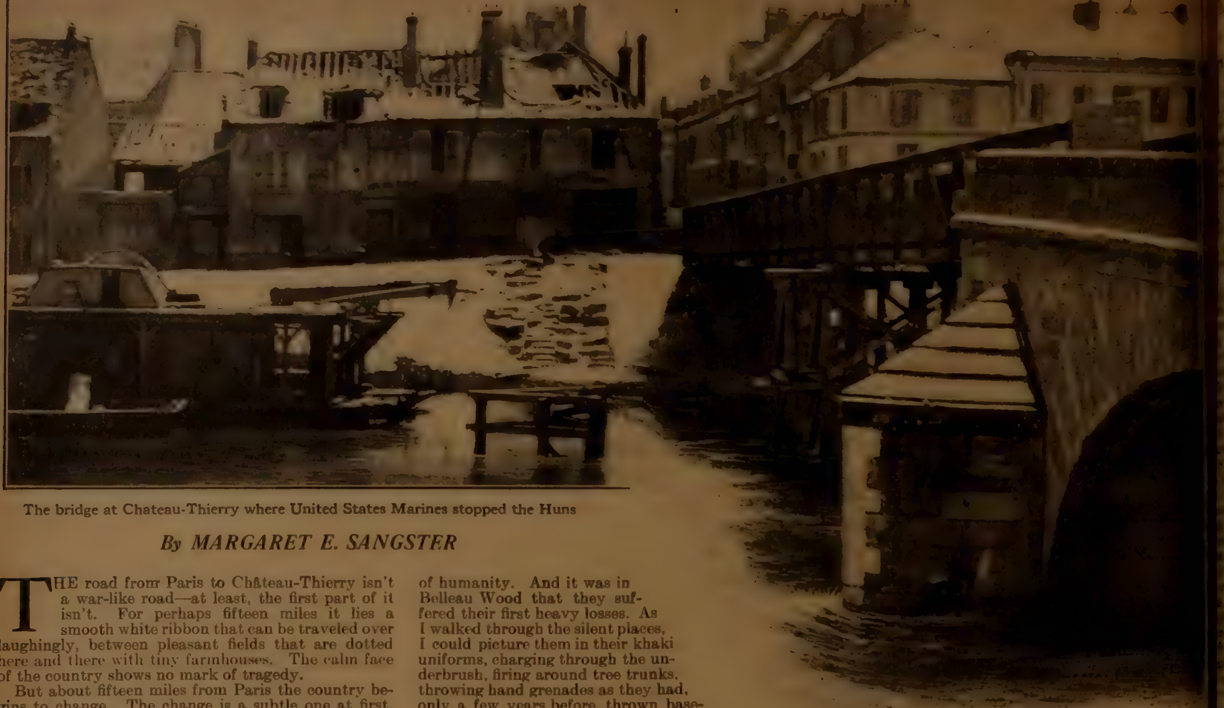
THE city of Birmingham has the handsomest city jail in the South, ing about $100,000 and surrounded twenty acres of ground beautifully ivated.

"The normal number of prisoners confined within it before the advent of prohibition was 200 and upward. Today the number ranges from 60 to 70, most of them colored women.

"Now our new problem is, what to do with this fine jail. As a result Birmingham is forced to do its street-cleaning and garbage collection with paid labor instead of with prisoners."

Since the above was written this jail has been closed for lack of prisoners, and has been offered to the United States Government as a reconstruction hospital.

From PARIS *to* CHATEAU THIERR



The bridge at Chateau-Thierry where United States Marines stopped the Huns

© Underwood & Under

By MARGARET E. SANGSTER

THE road from Paris to Château-Thierry isn't a war-like road—at least, the first part of it isn't. For perhaps fifteen miles it lies a smooth white ribbon that can be traveled over laughingly, between pleasant fields that are dotted here and there with tiny farmhouses. The calm face of the country shows no mark of tragedy.

But about fifteen miles from Paris the country begins to change. The change is a subtle one at first, a change that can scarcely be noticed—a change that is shown merely in a roughening of the road, and a barricade-like arrangement of great trees that have been hastily cut down beside it, and strange tangles of barbed wire that are lying carelessly in the pleasant fields. It is not until the farmhouses begin to look deserted and the crows—great, menancing flocks of them—rise up hastily from each clump of wayside shrubbery that the meaning and the nearness of actual warfare become apparent. For when the farmhouses look deserted and the crows appear in the fields, the road becomes a grim road. It is no longer a white ribbon to be traveled laughingly. It is a path that sorrow and death have walked upon. It is a road that swings an abrupt corner and pauses all at once beside a little cemetery.

There are eighty-seven American graves, narrow graves they are, and crowded close together, in that first cemetery that lies beside the road from Paris to Château-Thierry. The graves are all alike, each marked with a slim wooden cross and a cardboard rosette of red, white and blue. Only the names upon the metal tags—there is a metal tag nailed to each cross—are different.

If one walks very close down the line of graves, one can read the names that are stamped on the metal tags. But somehow I didn't want to walk very close to those narrow graves; I didn't want to be curious about the names stamped on the tags. Those graves were too hallowed, in my eyes, to need names. Every one of them, to me, held something vital—something that can never die. Every one held a bit of the spirit and grit and bravery and splendid youth that ended the greatest war in history!

I stood there, in front of that little wayside cemetery, and I didn't speak; but all about me I could hear others talking, and once I caught the fragment of a sentence.

"I wonder," somebody was asking, "if they'll be brought back to America?"

It was a soldier—a man who had fought all through that section of the country—who answered.

"I don't know," said the soldier slowly. And then he added: "But if I had died here I'd want to—stay."

BELLEAU WOOD is a dense tangle of trees and shrubbery—not so dense now as it used to be—that grows up sharply from the road to the top of a hill. Seen from a distance one thinks of what a good picnic ground it would make before one realizes the strategic value of it. For in the springtime, when the trees are in bud and the tangled shrubbery is showing a gay green color, it must be a pleasant place, Belleau Wood.

It was in Belleau Wood that our men first saw action. It was in Belleau Wood that they first went, with the fire of idealism in their hearts, to fight for the cause of humanity. And it was in Belleau Wood that they suffered their first heavy losses. As I walked through the silent places, I could picture them in their khaki uniforms, charging through the underbrush, firing around tree trunks, throwing hand grenades as they had, only a few years before, thrown baseballs.

Not long ago Belleau Wood must have been a ghastly spot. The snow, this winter, has been kind to it; for it has covered the shell holes and the shallow graves and the broken trees with a white, silent blanket that blots out a great deal of the horror. But there are still tattered bits of clothing lying about, and empty first-aid packets, and unmarked mounds. There are still pathetic bits of helmet and rifle belt—there are still unexploded bombs that must be left alone, and other exploded bombs that have done their work. One of our party, who was busily collecting souvenirs, picked up a German army boot and set it down again, hastily, after he had glanced into it. And when I strayed away a bit from the rest I came upon a ragged coatsleeve with an arm still in it. . . . And our guide said something softly under his breath when he kicked what seemed at first to be a stone.

It is easier to walk through Belleau Wood this winter than it was last spring. But even though much of the shrubbery has been cleared away, there are a great many brambles left that catch at one; many thorny bushes that tear and prick. I couldn't help thinking, as I broke a branch with inch-long prickers away from my skirt, of One who faced death on another hill, with his thorn-crowned head raised to the sky.

There is a little town that lies half way between Belleau Wood and Château-Thierry. It is called Vaux. And it was to Vaux that the Germans retreated after our men had driven them from their first stand. It must have been a pretty town once, with its cement houses and its quaint little church, but today it is only a shell—a wan ghost of a town. The walls of every house are shattered by terrific bombardment, the streets are piled with great heaps of stone and timber, the little church is a pitiful ruin. And in the gray light the broken steeple of it stood grayly against the sky like a maimed hand raised to God for help.

It was into the town of Vaux that our men pushed the Germans into a little town that they had ruined and spoiled on their march toward Paris. And it was in the little town that hundreds of them were taken prisoner, hiding like rats in the cellars of the homes they had destroyed.

I went into the cellar of one house. It was littered with wine bottles, empty and broken, mute testimony of the reign of barbarism. In one corner, among the bottles, I saw a small girl's slipper and a scrap of ribbon. In another corner I saw a religious picture with a bullet hole through it. Everywhere there was silence, the thick, musty silence that seems always trying to speak.

It is hard to describe on paper a ruined town. There aren't words that will give the reader any idea of the utter desolation of it. But if every one of you will try to imagine the town that you live in wiped of its population and shattered into a million ments, you may be able almost to picture it. Im your own Main Street lying in a heap, with a hole feet square torn in the center of it; imagine church riddled with shells, altarless and windo and roofless; imagine your own home tottering o foundations and your neighbor's house lying a ch heap of sticks beside it. And when you have ima that, multiply it by a thousand and you'll h fairly accurate picture of Vaux. You'll underst why I turned away suddenly sick at heart.

CHATEAU-THIERRY! In the years to Château-Thierry will take its place amon great battles of American history. As we drove the quiet village street I found myself visionin gray-green hordes that had been pushed back those same streets by our dust-brown columns we crossed the narrow, newly mended bridge marked a great German stand, I found mysel turing the fight that had ended in the blowing that same bridge a few short months ago.

I needn't tell you about the battle of Châ Thierry. You at home read last summer the b thrilling story of it. Some of you had sons or bro or lovers or husbands who fought over the s through which I have been riding. I can tell y the forlorn public square with a great poet's s shell-shattered but still standing in it; and of th where I had luncheon—an inn riddled by bullets of the torn houses that folk were busily repairing of the faded American flag that an old Frenchwo waved at us as we went past.

The road from Paris to Château-Thierry is a br road, after the first fifteen miles. It is a road sorrow and death have walked upon. But the something splendid, something supremely victor about it. For it is a road that the manhood of Am went down, unafraid and singing, until it met D and Sorrow—and made them turn back!

THE frost is white now on the graves near Châte Thierry. And ice is clinging in glowing, j like particles to the trees of Belleau Wood. The ing shell-holes along the Marne are drifted over snow, and the sharp outlines of many a trench h been dulled by it. And yet the trenches and the sh holes and the shattered trees and the graves are there—a vivid reminder of the first great Amer victories that were at the same time the first of supreme American sacrifices.

The PROBLEMS and the JOYS of the HOME

The Home School

By Charles M. Sheldon

THE average American youth goes to a large number of "schools" which combine to teach large variety of subjects. ese are the public school, the lege, the street, the "gang," smokehouse, the pool-room, movie, the church, the M. C. A., the Boy Scouts, ial circles like fraternities, orities and clubs, hero wor- p, the youth's own inclina- n, books, the playground, and rk.

In the midst of all these "uni- sities" which are teaching boys and girls good and bad ngs, where does the "Home iversity" come in, and what ts special duty to teach?

The subjects that belong to a rse in the Home University as follows:

The Physical Life, including nk and wholesome knowledge Sex (which many parents ed to know before they can teach , Politeness, Kindness, Thrift, Rever- ce, Industry, Self-Reliance, Discrimi- tion, Art, Punctuality, Physical Toil, rtnership, Nature, Brotherhood, World ace, Prayer, God, and the Bible.

To teach these things in this course s necessary that the parents be Chris- ns. The whole basis of instruction in e Home University must be religious, order to be true and safe.

The parent teacher must also be the ample to the child of the thing taught. teach him that it is good for him to to Sunday school and study the Bible, d then never to go to the one nor study e other, is the absurdity of instruction. all teachers the parent must be as ar as possible the thing that is taught.

No other "school" ought to be able give as complete and necessary an ucation as the Home University. To successful teachers in this university, thers and mothers do not need to be ofessional scholars, but they do need know God and love their children. braham Lincoln's stepmother was ch a teacher. He was in a real sense e product of the Home University.

The Doughnut of the Trenches

In the glory of light
That comes after the fight
  To hallow a nation's brave,
There stands forth a girl
Who in war's bloody whirl
  Helped the fighter this country
    to save.

THE Salvation Army doughnut girl of the front line trenches is the eroine of this song which the soldier oys are bringing home.

Ensign Agnes Sheldon was the lassie ho thought of the doughnut as army rovender. She and a group of the irls in short skirts and khaki were talk- g of the minimum of provisions and e maximum of need. "We need omething nourishing that can be uickly cooked," they agreed. "And omething that is simple, for we have w ingredients."

Ensign Sheldon rose from the council roup, struck her tambourine and houted, "Hallelujah!"

"Have you thought of something?" sked the others.

"Doughnuts!" she cried.

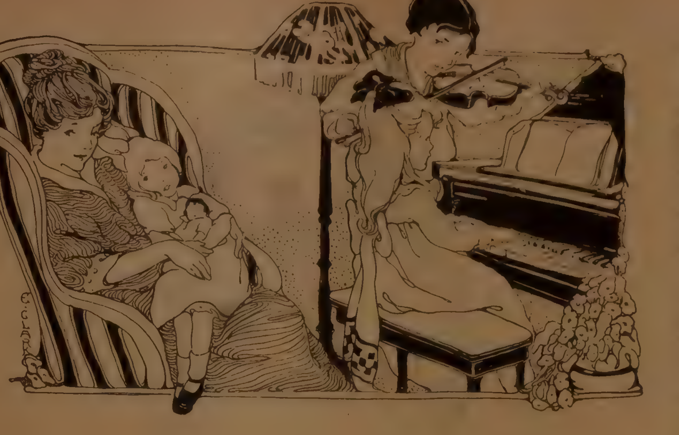
They all jumped to their feet, struck heir tambourines and shouted, "Halle- ujah!"

Here is the recipe the lassies used: 5 ups flour (add more if needed); 2 cups ugar; 5 level teaspoonfuls baking pow- er; 1 saltspoonful salt; 2 eggs; 1¾ ups milk; 1 tablespoonful lard.

The dry ingredients and the wet are ixed separately before the whole is neaded and ready to fry.

Mix all into a soft doughball and cut with a doughnut cutter. Drop into ery hot lard. It is well to clarify the ard by dropping a slice of raw potato into it. This will draw to it flakes of flour or lumps of dough that may be floating in the hot lard; also the browning of the slice will indicate how hot the lard is and whether the doughnut will quickly brown in it.

This quantity will make four dozen doughnuts.



Two Marion Harland Recipes

White Cake Filling

Make a syrup of a cup of granulated sugar and a third of a cupful of water. Simmer over a gentle fire until a teaspoonful "spins" when held in the air —thread-like—from the tip of the spoon. Beat the whites of two eggs stiff, add a generous pinch of cream of tartar and continue to whip while you pour in gradually the warm syrup. Whip steadily until you have a smooth paste about the consistency of butter. Flavor to taste, and spread between the layers of cake.

Stuffing for Poultry

Crumble stale bread very fine. If crusts are used run the rolling-pin over them. When all are fine and light, season with salt and pepper. Do not dampen it. The juices of meat exuding in cooking will suffice for this. Fill the fowl with the seasoned crumbs, packing in well; sew up or bind with soft string apertures through which the stuffing might escape.

To Rid Range of Soot

I WILL tell Mrs. W. of South Carolina how I keep my cooking range clear of soot in burning wood. Put two old discarded Mason fruit jar tops in the stove with the wood, and I think your pipe and chimney will be cleared. Once in a while throw in another. It has always cleared my stove.—MRS. F., *Washington, D. C.*

Ways to Cook Dandelion

IN SOME communities there is real rivalry between the housewives as to who will serve the first mess of dandelion greens. In other communities there seems to be little realization of the value of these greens in the spring diëtary. Following are tested recipes for the use of dandelions:

Dandelion soup: 1 cupful dandelion pulp, 1 tablespoonful butter, 1 tablespoonful flour, 1 cupful milk, salt and pepper, yolk of hard-boiled egg. Make a white sauce, and add to it the dandelion pulp. Just before serving the soup add the yolk of egg, which has been pressed through a sieve.

Dandelion timbales: 2 eggs, beaten, 1¼ cupfuls milk, 2 tablespoonfuls melted butter, ⅔ teaspoonful salt, ⅛ teaspoonful pepper, 1 teaspoonful onion juice, 1 cupful chopped cooked dandelion greens. Mix the ingredients in the order given. Turn the mixture into buttered molds, place the molds in a pan of hot water, and bake the timbales in a moderate oven until they are firm. Remove them from the molds, and serve them with tomato sauce.

Dandelions and tomato sauce: 2 tablespoonfuls butter, 2 tablespoonfuls flour, ¼ cupful strained tomatoes, cooked dandelions, salt and pepper. Make a tomato sauce of the first three ingredients. Add the greens, and mix them well with the sauce. Add the seasoning. Turn the mixture in the shape of a mound on to a plate, and garnish it with hard-cooked eggs or thin slices of tomato.

The Home-Made Cork Mat

By Laura A. Kirkman

BUSINESS efficiency experts declare that the weariness of an employee who must stand all day on his feet is minimized by having a cork or rubber mat to stand upon, and that, consequently, his efficiency is thus increased.

The clever housekeeper is quick to take advantage of this hint and make herself a cork mat upon which to stand when doing her washing and ironing. Such a mat is made in the following manner:

Cut two squares of sacking from a meal bag 18 x 18 inches. Sew the squares together on three sides, just as one would sew a pillow-case before putting the pillow in. Then sew straight seams through both thicknesses every two inches, running from the open side straight across the square to the opposite, bound side. Fill these long, narrow pockets with pieces of bottle corks which have been saved and cut up finely.

When each pocket is stuffed full of cork pieces, the mat will have a corrugated appearance. Bind the open edge and it is finished.

Clothes Basket on Wheels

MOUNTING the clothes basket on a wooden frame provided with small wheels lightens considerably the labor of washday. The basket and table may be painted with white enamel to make them easy to keep clean, and the basket can be filled with a much heavier load than would be practicable if it were to be carried. It can then be rolled out to the clothesline, so that the clothes can be lifted directly from it and hung on the line.

Underfed Children Handicapped

THERE is a direct relation between well-nourished children and children who are quick to learn. Underfed children may come from well-to-do homes as well as from the homes of the poor. Those who go to school with no breakfast at all and those who go to school after a breakfast of coffee and doughnuts are almost equally unfortunate.

The Child Voice

By Clara H. Burroughs

WHAT a large part music has and should have in the lives of all children! How quickly they respond to a musical idea, whether of marching or dancing or a funny song! All children should be encouraged to sing, for the voice is God-given, a priceless instrument that needs no trick for its use. And it is beautiful in childhood, before wrong and careless speaking and singing have made their inroads of injury.

We should do all in our power to encourage this sweetness of voice: by suggesting a moderate degree of tone in speaking and singing, by example more than precept. Children imitate so quickly. Mother's quiet voice or teacher's well-modulated one is sure to have effect.

Very helpful tone exercises may be given to the children to keep this beauty of voice, if given wholly in the spirit of play. Miss Alys E. Bently has devised some very interesting "tone plays." One of the best is the ring of a bell.

"Ring." Roll the r, then sing the whole word immediately, continuing the tone for a short while, using a moderately high pitch, c, d, or e. Use also "sing" and "ding" in the same way. Pretend the bell is in the hand and hold to the ear as if listening. This listening to his own voice on the part of the child tends to clarify and sweeten the tone. It is amazing how quickly children change from a bad or mediocre tone to a beautiful one when they have really heard their own voices.

The violin tone is a good one, "km," used in almost the same way as the bell, drawing an imaginary bow across the strings.

Spin an imaginary top, using "spin," "hum," "sing," to the same pitches, c, d, e. Always sing the word immediately, continuing the tone with the last letter.

For continuity of breath, the steam engine is very good: "puff," as if letting off steam, holding the f; and "tchuff," the engine starting off. The bass drum, "boom, boom," is splendid, with distended cheeks, and the snare-drum, "trum, trum, tr——um." Of course, pretend to beat the drum.

Sounds of birds and beasts are sometimes good, as the "moo—o" of the cow, "cock-a-doodle doo—o" of the rooster, "gobble, gobble" of the turkey, "zz—z" of the bee, and the same sound, pitched much higher, of the mosquito.

Encourage the child to hear tones in all life and imitate them.

These tone plays have been admirably used in interesting little songs which are exceedingly attractive to children, chiefly, I believe, because the subjects are taken from the child's experience.

Household Suggestions

HARD putty can be made as good as new by simply putting it through a common household-size food or meat-grinder, using a fine cutter, and then mixing it with the proper proportion of oil to make it pliable.

When buttonholing a scallop on fine material, stitch around the entire scalloping with the machine. This strengthens and prevents any tearing between scallops.

Save time when washing woodwork by using a piece of tin about twelve inches long to protect the wall-paper from the wet cloth. Move it along the wall above the board while you work.

To make bureau drawers and other wood surfaces slide easily, add a tablespoonful of powdered graphite to a pint of shellac varnish; stir well to mix it and apply with a brush; dry 4 to 10 hours before using. One coat is usually enough.

A Famous Author Passes Away

MRS. AMELIA E. BARR, one of the most prolific writers of fiction of the present day, died at her home, 445 Bedford Avenue, Richmond Hill, Long Island, on the night of March 10, at the age of nearly eighty-eight years. She had suffered from a heat stroke during the hot weather of last July, and had never recovered her strength. Her daughter, Mrs. Edward Munro, was with her at the end. Another daughter was in Florida, while a younger daughter, Miss Alice Barr, arrived shortly after her mother's death. The funeral was held on Thursday morning at the residence, and Mrs. Barr was buried in Sleepy Hollow Cemetery, the resting-place of Washington Irving, in accordance with an arrangement made many years before, in the family plot of the late Dr. Louis Klopsch, a life-long friend, for many years owner and publisher of the Christian Herald.

Mrs. Barr was the daughter of an English clergyman. Born in Ulverston, Lancashire, March 29, 1831, she received her education in the High School of Glasgow, Scotland. At eighteen she married Robert Barr, son of Rev. John Barr of Dovehill Kirk. A few years after their marriage, the Barrs landed in New York, the city whose antiquities were to be the theme of many of her stories. They went at once to the West, then to the South, living successively in New Orleans, Galveston and Austin, Texas, in which latter city they lived through the period of the Civil War. In 1867, while living at Galveston, her husband and four sons were carried off by yellow fever. She told the story of those sorrowful years in an autobiographical sketch, "The Red Leaves of a Human Heart." Forty years after the events there related she was able to write the story of her successes in a later autobiography, "All the Days of My Life," itself a literary masterpiece.

Soon afterward she moved to New York with her three daughters, bringing with her a letter of recommendation which gained her a position as teacher in Ridgewood, N.J. A few years later found the widow and her three daughters in a flat on Second Avenue, New York. She had written some stories to amuse her children, but had never thought of publishing them, and was doing some routine work on the New York Times, when an accident changed the course of events. She fell and sprained her ankle, and while unable to leave her room, she was visited by Miss Jones, daughter of Mr. George Jones, editor of the Times, who was allowed to examine the manuscripts which Mrs. Barr had laid away. Miss Jones took one of the manuscripts—an unfinished story—with her, and the result of her visit was the publication of "Jan Vedder's Wife," which put its author at once among the successful writers of the day and brought her fame and fortune.

Mrs. Amelia E. Barr

Of this event she writes: "On the twenty-seventh of November, A. D., 1884, I received a letter from Dodd, Mead & Co. accepting "Jan Vedder's Wife." It happened to be Thanksgiving Day, and this letter made it a memorable one, for it altered the whole course of my life. I had this letter framed, and it hangs now before me in my study as I write. Time has fa the four lines it contained, but they graven on memory's tablet, and the low paper and nearly colorless ink not hide from me the words of pron it contained."

Mrs. Barr was fifty-three years when her first novel appeared. " Lamont Case" followed, and she app herself exclusively to writing. wrote as many as eighty novels, the one, "The Paper Cap," based on la troubles in England, having been p lished in 1918. She was at work another, "The Flag of David," af beginning of her illness last July.

Some of the most popular of M Barr's stories are the following, wh treat of the history of old New York which she had made a special stu "The Belle of Bowling Green," "Trin Bells," "The Maid of Maiden Lan "A Song of a Single Note," "A M of New York," "The Bow of Ora Ribbon," "The Strawberry Handk chief," and "The House on Che Street."

Mrs. Barr established a home wh she called "Cherry Croft," on Cornw Heights, Cornwall-on-Hudson.

In 1896 she first met Dr. Lo Klopsch. Soon afterward she wrot serial story especially for the Christ Herald, called "The King's Highwa It had a unique acknowledgment in t fact that she received from an admi in the West a copy of the story in t Dakota language. For many years was a valued contributor to the pap Dr. Klopsch invited her to go to In with a shipload of relief supplies famine sufferers, but she was prevent from going by the illness of her young daughter.

The Truth About the Y. M. C. A.

Continued from page 348

Association to its workers. In the directions to secretaries, the greatest stress, he says, was laid upon the importance of saving soldiers from sin and getting them to "accept and follow Jesus Christ." The soldiers holding courage as the greatest virtue had no patience with such objectives, he declares. "The Christian religion is not a religion of individual salvation and selfish virtue." The churches and the Y. M. C. A. are failures in his judgment, because they do not preach the social religion. Well, all that can be said to that is that if he is right, and has authority to speak for the doughboys at large (which we doubt, having indeed a volume of testimony on the other side), then the Y. M. C. A. must plead guilty and take the consequences. To bring Christ to men as Saviour and Friend, supreme example of the true courage which is said to be the doughboy's first virtue; to bring him to men through the avenues of loving, helpful, self-sacrificing service—this was and is the chief objective. Not a gospel with a "cowardly ethic" of fear or reward, but the Gospel of Jesus, which makes the individual salvation the path to social salvation. And the evidence, so far as the great numbers of the men are concerned, seems to be in favor of a straight Gospel message, dealing with the great issues of life and death and the immortality beyond—such a message as could be given to a dying boy in the hospital or on the field, to help him in the supreme crisis.

THE Y. M. C. A. has no apology to make for its present program of sending abroad two hundred or more of the ablest preachers in America, so that our boys may have the inspiration of their presence and words. The experience of the men who have engaged in similar service leads to the belief that these men will be received in a manner that will write a new chapter in what is called the Doughboy's Religion.

From St. Mihiel to the Argonne, the workers went to the front-line trenches, braving danger, serving chocolate and necessities to the men going into and coming from battle. Many pay tribute to their courage and gallantry.

"I happened personally to be back of the Argonne sector while the fighting was fiercest in the last of September and early October," said E. W. Bok, editor of the Ladies' Home Journal, "and I saw the 'Y' men go to the front. And I saw them come out gassed and wounded. The 'Y' had 710 secretaries in the Argone sector. Two-thirds of these men—and there were sixty-five women, too—were under a continuous shell fire."

Over 200 more were helping at Château-Thierry and in the St. Mihiel drive. In vain generals commanded some of the brave women to seek safety in the rear. They refused. The general in command in an order of the day has placed on permanent record the grateful appreciation of the men of his division for the heroic services of the 'Y' workers in the St. Mihiel drive. And here is a single quotation from a graphic cable which reached headquarters June 5:

"Great service was rendered by the thirty American Y. M. C. A. workers stationed with trench troops under the terrific shell fire facing the German drive along the Aisne. They held their places until the last, aiding wherever possible. They served soup and coffee until the building was shattered by German shells. Workers made way back across fields swept by shrapnel, high explosives, machine-gun fire from German planes. Carried all equipment possible, took up new position with troops. Miss Herron, Cincinnati, sister-in-law of William Howard Taft, and Miss Jane Bowler, Y. M. C. A. canteen workers, particularly distinguished themselves, laboring on with troops, refugees, wounded, with villages burning about them. Robert Welwood (a Baptist missionary to India, on furlough, working with Indian troops in France) was instantly killed in an enemy air raid."

THE honor roll is long. The names of the devoted workers who have given their lives to the service of the soldiers, sailors and marines, or suffered wounds, contain those of seven killed in battle zone by gas and shell fire; three drowned; five died from wounds and other complications; thirty-seven died from accident and disease; t killed by shells and bombs; fifty-fi wounded in shell fire, gassed and ac dents; total casualties to date, 109.

The French soldier saw what w being done for the Americans and th called for it, too. It was started in o army at the request of a French gener Other generals called for it and the wo expanded with the aid of Americ money until at the close of the war 1,0 foyers du soldat were in operation, a recently the French government cabl asking that it be extended so as to tablish in all 2,000. Clémenceau hi self has seen and praised the work. is significant that now the French Go ernment wants the beneficial work tablished in the community life to b come a permanent institution. The w has brought a new civic force to Fran

Not alone did the organization mini ter to the Allied armies in France a Belgium and Italy. The Red Triang flag flew with the British flag with Ge eral Allenby in Palestine. It was wi the British in the death struggle Gallipoli. It was in Macedonia wh Bulgaria collapsed. It upheld the spiri of Greece. It comforted the army Portugal. It was on guard at the Su Canal. It tried to uphold the spirits the tottering Russian army and is st in Russia, showing the peoples of th land the spirit of America. It accor panied the Czecho-Slovaks on the memorable journey across to the Pacifi

Wherever there was a call for servi the Y. M. C. A. answered.

It gave service; it made sacrifice.

And now the calls are still coming.

The world has looked upon the w work of this organization, and to th end:

From all of the peoples of the worl are coming calls that the work shall permanently established among t civilian population.

This means that the organization h a world outlook. Its problems have no become world-wide.

New work, new responsibilities, ne opportunities.

Confidently facing the future, th Y. M. C. A. will go ahead to meet the

How Sick Animals Doctor Themselves

FEW people realize how many animals are constantly getting hurt and sick. The wild animals seldom get sick from what they eat, but the domestic animals frequently do. Wild animals get injured from fighting with other animals of their kind or in fights with animal enemies. In all cases, animals have a way of doctoring themselves that is remarkable.

Animals suffering from fever eat nothing, keep quiet, seek darkness and airy places, drink much water and sometimes plunge into the water from time to time. When a dog has lost its appetite it eats that species of grass known as "dog's grass." Cats also eat grass, catnip, etc., when sick. Sheep and cows in the same circumstances seek out certain wild plants.

If an ant's foot is cut, other ants will cover the wounded part with a transparent fluid from their mouths. If a chimpanzee is wounded it stops the flow of blood by placing its hand on the wound or dressing it with leaves and grass.

A terrier had an injured eye. It remained lying under a counter, avoiding heat and light, although it had been its habit to keep close to the fire. It adopted the general treatment—rest and abstinence from food. The local treatment consisted in licking the upper surface of its paw, which it then applied to the wounded eye, again licking the paw when it became dry. Cats, when hurt, also treat themselves by this simple method.

The methods adopted by most of the wild animals for doctoring themselves are unknown to man, but there is no doubt that every animal has the ability to skilfully doctor itself. C. C. S.

The Menace of Immigration

By FREDERIC C. HOWE

R. HOWE *is Commissioner of Immigration at the Port of New York, student of economic and social problems* *d the author of numerous works on* *ese and related topics. Mr. Howe is in* *aris, studying labor conditions and vari-* *s questions of reconstruction.*

DOUBT whether many immigrants would reach America during the next four or five years even under e existing laws, for several reasons.

First, for two or three years at least ere will be an extreme shortage of ipping to carry emigrants. The demand in every quarter for raw mate- ls, the quest of manufacturers for uctural materials, various sorts of brics and other of the myriad prod- ts of skilled labor to increase the de- ted stocks, will leave little room for rrying steerage passengers.

In the second place, the nations are w employing drastic means to keep eir people at home. It is now nearly possible for individuals to emigrate. e loosening of the present restrictions ll come slowly and gradually at best. rtainly the existing immigration laws the United States are pretty strict and icacious. Besides other limitations, exclusion of illiterates is particularly ective in keeping out undesirable peo- from Russia and from backward ntries which might be thought likely be represented by heavy emigration. isting laws would serve to exclude m fifty to seventy per cent. of those o might wish to enter the country.

On the other hand, one must bear in nd that in the last four and a half ars 400,000,000 people of the old rld have been shot in pieces. Con- quently the desire to emigrate must st in the minds of multitudes. Even the past sufferings, present distress l dreary prospects of these millions ignored as elements of disquiet, it uld not be unreasonable to assume t at least one per cent. of this vast al, on account of natural restless- s at having been denied an oppor- ity to emigrate for a period of five ars, would wish to go to America. e total of even this very moderate imate is very large. Naturally much pends upon the speed with which in- stry is restored in Europe. Unfortu- ely, European governments, perhaps h the exception of Britain, are likely to be slow in working out their reconstruction plans. Britain may have a considerable emigration, but it is likely to go mainly to the dominions. Industrial conditions in Belgium are terrible.

France views its heavy losses in men and its ability to absorb 2,500,000 in farm labor, and ought to have comparatively little difficulty in caring for her workers provided she enters upon reconstruction at high speed. In time France should be able to employ also a large amount of Italian labor in the mines, on the farms, and in the reconstruction of the devastated regions. Of Italy I cannot speak with knowledge, though I have been told that the unrest there is extremely serious. I believe that there would be a heavy emigration to the United States from Germany and Austria if the people were permitted to follow their desires.

Practically there has been no emigration to America in the last five years, and this has been an important element in the advance of wages. Meanwhile the productive power of American labor has been notably increased through improved machinery, inventions and the application of general efficiency methods. Increased wages take women out of industry rather than add them to the ranks of the workers. A striking indication of this is the great shortage of women in domestic service. This existing lack and others ought to be supplied by immigration properly regulated.

Therefore I recommend that Congress create a commission on immigration, composed of the Secretaries of Labor, Commerce and Agriculture, or three other commissioners, empowered absolutely to regulate immigration. For example, the country needs half a million women for domestic service and similar employment.

The commission officially would make the need known and then after the supply of the need has been completed precautions would be taken preventing further immigration creating an undesirable surplus of such labor. Similar arrangements in a number of other classes of immigrants desired would be made in time, the steamship lines in each case receiving due notification preventing them from conveying to our shores more than the prescribed number. In times of industrial depression immigration could be wholly suspended.

American Shipping Meets the Emergency

By EDWARD N. HURLEY, Chairman United States Shipping Board

FTER four years of privation the whole world is in desperate need all that we can send from this land plenty. The only reason why we not immediately supply that need in the fact that upward of 13,000,- gross tons of shipping had been sunk ing the war, and although American pyards wrought an amazing miracle production, still this unprecedented rt was not sufficient to overcome enormous losses.

Nevertheless, it is the American ship- ds and the tremendous energies ich built a merchant marine from ground up that are saving a large t of the world from starvation today.

The ships of our new American mer- nt marine have been moving our plus wheat crop, estimated at 450,- ,000 bushels, at the rate of 36,000,000 hels a month. This is an export vement 50 per cent. greater than the rage for the eleven months ending vember, 1918, and for the entire r of 1917. The grain in storage on uary 1, this year, as compared with vember 1, 1918, showed a decrease 60,000,000 bushels. Between De- ber 1 and January 15, 53,500,000 hels went abroad, most all of it being ried in the new American ships.

ufficient shipping had been placed he export service by January 15 this r to decrease the surplus stocks of t products by nearly 300,000 tons. anwhile the American dairyman fited from the fact that 40,000 tons of surplus butter, cheese and milk were carried overseas by our new ships. These vessels also began carrying abroad 3,000,000 dozen American eggs monthly.

This unprecedented export service has been provided for the American farmer and cattle-grower at a time when army needs absorbed between 2,500,000 and 3,500,000 dead-weight tons of the American merchant marine.

These record-breaking accomplishments have been due to the energies of American shipbuilders, who in little more than a year and a half built more than double the number of launching ways that are now owned by all other nations combined, and are building more shipping than is being constructed by all the rest of the world put together.

Do not imagine that we are building too many of these ships. The need for ships was never so great as it is at present, and this demand will continue for many years—will last until the world catches up with the tonnage it requires for transaction of its normal commerce.

◆

LAST year 15,150,303 meals were served in the cafeterias of the local and national Y. W. C. A. "The successful business man," says Miss Margaret Proctor, cafeteria director for the National Board of the Y. W. C. A., "has learned that the girl who lunches on an anæmic ham sandwich and a questionable cup of coffee 365 days in a year does not make a competent worker."

Pay Her $3

For Each Empty Package

A Suggestion to Men

The 32-cent package of Quaker Oats contains 6,221 calories—the energy measure of food value.

In meat, eggs and fish the average cost of 6,221 calories would be at least $3.50.

So each 32-cent package served in place of meats saves around $3. And the housewife who saves it should have it.

Make each empty package worth $3 in some special household fund. Then watch the fund grow.

This is how some necessary foods compare in cost, at this writing, based on their caloric value:

Cost of 6221 Calories

In Quaker Oats	$0.32
In Round Steak	2.54
In Veal Cutlets	3.53
In Average Fish	3.70
In Canned Peas	3.35
In Cod Fish	4.85

And Quaker Oats, which costs so little, is the greatest food in the list.

Analysis shows the oat to be almost the ideal food in balance and completeness.

Make Quaker Oats your standard breakfast. That's the best way to bring down food cost.

5 Cents
Per 1000 Calories

57 Cents
Per 1000 Calories

60 Cents
Per 1000 Calories

54 Cents
Per 1000 Calories

78 Cents
Per 1000 Calories

Quaker Oats

The Oat Dainty

Quaker Oats means extra flavor without extra cost. It is flaked from queen grains only—just the rich, plump, flavory oats. We get but ten pounds from a bushel.

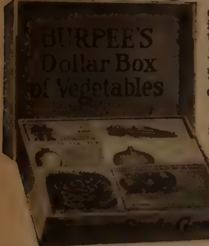
In millions of homes this exquisite flavor has made the oat dish popular.

Two Sizes: 12c to 13c—30c to 32c

Except in the Far West and South
Packed in Sealed Round Packages with Removable Cover

(3031)

Burpee's Seeds



Quality in Seeds is the first thing to consider. You cannot succeed with your garden unless you plant "Seeds that Grow."

Burpee's Dollar Box
Sufficient seed to plant a garden 20 by 30 feet. A complete Vegetable garden for $1.00.

Burpee's Dollar Box contains the following Vegetable Seeds:

Bean—Stringless Green Pod
Bean—Brittle Wax
Beet—Crosby's
Cabbage—Allhead Early
Carrot—Chantenay
Chard—Lucullus
Corn—Golden Bantam
Lettuce—May King
Lettuce—Simpson
Onion—Wethersfield
Parsley—Curled Dwarf
Radish—White Icicle
Radish—Scarlet Button
Salsify—Sandwich Island
Tomato—Chalk's Jewel
Turnip—White Egg

If purchased separately, this collection would cost $1.60. With the Dollar Box we include Cultural Leaflet and Garden Plan drawn to scale. Complete garden for $1.00.

BURPEE'S ANNUAL For 1919

Burpee's Annual is considered the leading American Seed Catalog. It contains a complete list of the best Vegetable and Flower Seeds. It will be mailed to you free upon request. *Write for your copy today.*

W. ATLEE BURPEE CO., Seed Growers, Philadelphia

MAULE'S SEEDS
ONCE GROWN ALWAYS GROWN

Start Your Garden Right

Maule SEED BOOK 1919

Send for Maule's Seed Book. 176 pages of most helpful garden information. Beat the high cost of living with a Maule garden. Maule's Seeds started thousands of new gardens last year—big crops were produced.

MAULE SEED BOOK

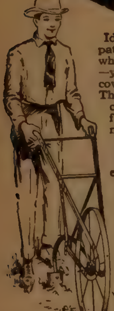
176 Pages of Practical Information *FREE*

Learn what, when, and how to plant and prepare your ground for best results. Paper scarcity has limited our 1919 issue. Send for your copy *today.*

WM. HENRY MAULE, INC.
2132 Arch Street Philadelphia
Maule's Seeds Mean Productive Gardens

FOR MARKET GARDEN AND HOME GARDEN

All Your Garden Tools in One



Ideal for small gardens and truck patches. With its several tools—which are quickly interchanged—you can plow, open furrows, cover them, cultivate and hoe. The large wheel and "double curve"—which is an exclusive feature—elevate the draft and make the

Leader Garden Plow

easier to operate than any other hand tool on the market. Readily adjusted for adults or children—just the thing for families where everyone helps in the garden. Your hardware dealer carries them and you will be surprised how reasonable they are in price.

Leader Plow Co.
Staunton, Va.

Descriptive folder sent on request.

HOOSIER *STOVES & RANGES* FREE

To try in your home 30 days free no matter where you live. Show your friends, send it back at our expense if you do not want to keep it. Million members of families enjoying the comforts and pleasures of **"Hoosier" Stoves & Ranges,** perfect bakers and heaters, beautifully finished, smooth latest design, guaranteed for years. Write for our big free book showing photographs, describing large assortment of sizes and designs of Steel and Cast Ranges, Cooks, Soft and Hard Coal Heaters, to select from, explaining our free trial. Send postal today.

HOOSIER STOVE CO.
164 State St., Marion, Ind.

The Peace Baby

Continued from page 352

mother, darlin'?" whispered Addie into the baby's ear. "I guess I know how she's feelin', only mine never came back to me."

On the back seat of the big car rode Sweetness and Addie and the basket; at the wheel rode Himself, the Boss. It seemed only a little way to St. George Street. As the big car swept in between the double files of modest little homes, toeing their precise neat lines, Addie's sharp eyes studied the numbers on the doors.

"11, 13, 15—it'll be on the other side with the evens. There's 24—there's Number 30 an' *her!*" For Mrs. Bennie was flying down Number 30's doorsteps out into the very roadway, waving wild bare arms.

"Sweetness! Sweetness! Oh, stop, stop here—this is where he belongs! Oh, you little, little son-baby, Mother saw you coming—come to Mother! This is *Mother.* Bennie, Bennie, come here! I've got him in my *arms*—I've got Sweetness, I tell you!"

But Bennie when he came running with long leaping steps looked not at the small face of his son, but into the face of the man at the wheel. Eye to eye, they gazed at each other—he and the man. One seemed to be trying to tell the other something intimate and lovely, the other to be trying to be told. The world stood still for the space of their silent gazing, then they moved and the world caught its breath again and went on at its turning.

Benjamin Edson climbed out from behind his wheel and stood beside Bennie on the sidewalk; their hands shot toward each other. That was all they said.

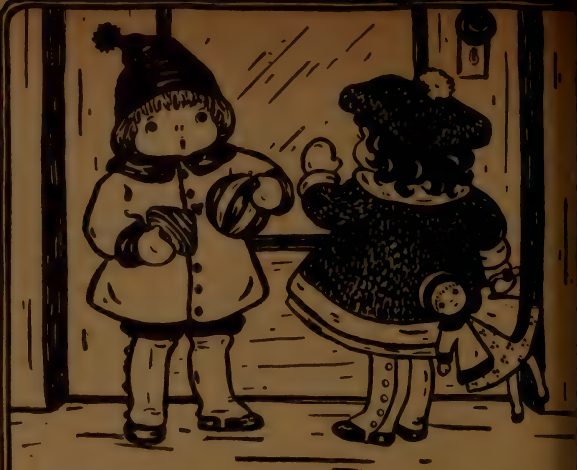
"Gracious!" breathed the forgotten Addie, in the corner of her seat. The hunger of her soul for something beautiful to happen was being fed. Her thin hands clasped and unclasped excitedly on her thin knees.

"Why!" Mrs. Bennie's eyes shone like stars. "Why, it was Grandfather Mammoth brought you back, Sweetness! He's got your chin and daddy's chin—I guess I know! He's got Bennie's wrinkles when he smiles—Sweetness, you little, little thing, what have you been and gone and done!" Suddenly she was holding him out to the man with Bennie's wrinkles and Bennie's chin. She thrust the soft bundle of Sweetness straight into his arms.

"I said I'd go half way and that's fair," she cried. "But I'm going the whole way! I said if I carried Sweetness to you—half way—and if you loved him at sight, then you'd have to love me, too, because I'm his mother— Bennie, will you look! He's loving S ness at sight!"

She stood there with her shining The current of love swept through —she was love itself. What she a was so little a piece of what sh ready to give.

"Bennie, I think—I *think* he is g to love me, too."



A·dear·old·friend·of·ours·is sick,
And·so·we·thought·we'd·call
To·leave·our·love, and·singing-top,
And·big·new·bouncing·ball.

·Elizabeth·FitzHugh·

Jerusalem, the World's Peace Capital

PERMIT me through the columns of your worthy paper to reach the nation's public with a suggestion that seemingly came as an inspiration some days ago, and has since held my attention with ever increasing force and conviction. The League of Nations, without a doubt and in spite of all opposition, sooner or later will become a reality. The unique and unparalleled victory of our great President for a Constitution to this end is a very positive step in the purpose of God for humanity that will at once be recognized by every one who can in the least read the signs of the times. With this new world order there comes the question of a world capital, thoroughly internationalized, where the secretariat and its Chief Officer, the Executive Council, the Body of Delegates and the World Tribunal shall preside—a question that is now being debated and is of chief concern. Why not let this capital be at the one place of all places that means most to humanity? Why should not world democracy turn for its chief seat most naturally to the cradle that gave it birth. In a word, why not make Jerusalem the world's capital?

Without any disposition to pre the rights of the Jews, after all d Jerusalem and Palestine, as a matt truth, by divine gift and recogni belong to the world?

It seems there should be fewer gre for opposition to this course than other; and, last but not by any m least, how could a world better w for the matchless primacy of Chris ity and its very Christ, that is now gling with its democracy to set a w free?

Houston T. All
Pastor Methodist Ch
Jordan, N. Y.

Friends and Workers Called Home

ON FEBRUARY 18 Dr. Adolph Frederick Schauffler, president of the New York City Mission Society, died at his home in that city of heart disease at the age of seventy-four years. He was born in Constantinople, the son of Dr. William G. Schauffler, a missionary of the American Board. After graduating from Williams College in 1867 and receiving the degree of D.D. from that college, the University of New York and Andover, he went into the Congregational ministry, serving churches in Brookline, Mass., and New York City, from which last service he was called to the presidency of the City Mission Society. In addition to his city mission work, Dr. Schauffler was for many years president of the New York City Sunday School Association and treasurer of the New York State Association, trustee of the Auburn Theological Seminary, of the Bible Teachers' Training School of New York, and of the Robert College in Constantinople. He was the author of "The Way of Working," "The Teacher, the Child and the Book," "Sparks from a Superintendent's Anvil," and "God's Book and God's Boy."

◆

Mrs. J. E. Wassen, Bloomington, Ill., 84 years; Miss S. M. Wells, Hannibal, Mo., 84 years; Private James G. Hall, News Ferry, Va., Co. C, 317th Inf., A. E. F. (killed in action in France), 25 years; Miss Elizabeth M. Ticknor, Rockford, Ill.; Mrs. Sarah A. Mitchell, Woodruff, W. Va., 75 years; S. K. Cunningham, Pittsburg, Pa., 74 years; Mrs. Abby Ann Rush, Hackensack, N. J., 92 years; Rev. Charles Milton Zimmer, Rochester, N. Y.; Mr. C. G. Wyatt, La Grande, Ore., 59 years; Mrs. Lida J. Stedman, Oronoco, Minn., 70 years; Miss Dorothy C. Green, Cortland, Ohio; Mrs. S. H. Page, North Troy, Vt., 85 years; Isabel Price, Washington, D. C.; Mrs Pratt, New Vineyard, Me., 82 Mrs. Susan C. Crosman, Auburn, 100 years; John J. Keppler, Col City, Ind.; Mrs. Francis Eliz Packer, Norwich, N. Y., 68 years.

◆

To Protect New Jersey B

THE Audubon Society of New is marshaling bird-lovers and fever sufferers in opposition to pending in the legislature which transfer the mourning dove from protected list of song birds to the bird class, in which it could be h from September 15 to Decemb The dove is not a grain-eater, bu great consumer of weed seeds, friend, therefore, of every farme hay-fever victim. The bird is prot the year round in Pennsylvania, York and the New England state

Woman Pleads for Stricken India

Continued from page 349

and little children to be cared for ursed.

orphans—these can be placed in ng schools, with our Christian chil- to be placed in homes with foster- ers.

relief work is paid for in grain that ght in big quantities with govern- help. The worker is also given uarter of a cent a day for salt pices. The worker is also paid in ng.

e Church has sent us out to preach ospel of peace and hope and good- How are we to preach it to these e now? Can we approach them say, "Go in peace, be warm and ," and not give the things needful e body? What doth it profit? No; ps are sealed until we can feed and e and help. If this is true with hristians, how much more is it true with those who are still looking for proofs of the truth of our Gospel in Christ Jesus? Are we to neglect helping these thousands upon thousands who know not the Saviour? Truly he will say unto us: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. Inasmuch as ye have done it unto one of the least of these my brethren (even these of India), ye did it unto me." Or shall we hear him say: "I was an hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked, and ye clothed me *not*, inasmuch as ye did it *not* to one of the least of these, ye did it not to me."

In a letter just received, it is stated that they are already receiving more children than they know what to do with.

mine Neither Waits Nor Pities. It Demands Its Victims Now

ese Gifts Have Been Received Within Two eeks, But Hundreds of Others Must Follow Lives Are to Be Saved and Christ Upheld

Kate Oehlir	$10.00
C P Norris	10.00
ice Veghte	10.00
Mrs Jas W Young	10.00
Mrs F D Tre- ine	10.00
rist's Name, West nt, N Y	10.00
as Grier	10.00
Hale	5.00
D Anderson	5.00
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Barnett	5.00
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who cares, Cleve- d, Ohio	5.00
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Mrs W H J, White- , Mont	5.00
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Jannett Burger	5.00
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Arthur G Wilbar	5.00
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Mrs E L Dare	5.00
J R Portor	5.00
Mrs Wm Forck	5.00
C H K Bowdoinham	5.00
Miss Ursula Heavener	5.00
A H Miller	5.00
Mrs C F Leiber	5.00
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Mrs Delia A Daly	5.00
Buell B Houghton	5.00
Harold Evans	5.00
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d Your Gifts to India Famine Fund, Christian Herald, Bible House, New York City

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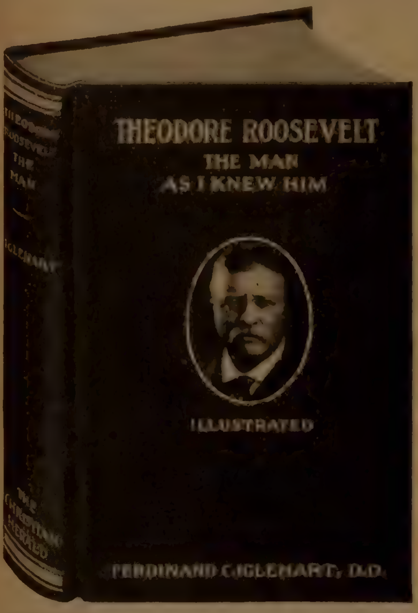
THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By FERDINAND COWLE IGLEHART, D.D.
of the Editorial Staff of the Christian Herald

DOCTOR IGLEHART is now writing for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two have been intimate friends. Dr. Iglehart will honor in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.



THE BOOK will be printed on fine book paper and will include 16 pages of illustrations on plate paper. There will be nearly 350 pages, in 31 chapters. The binding will be fine cloth embossed in gold. Size 5x7¼ in.

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THE CHRISTIAN HERALD will be very glad to appoint agents to represent this timely book. Many members of the Christian Herald family will know of some worthy persons who could act as agents (men or women). Tell them to write for liberal terms and handsome agents' outfit and start taking orders right away.

The author says in his preface that he counts the intimate and personal friendship of Col. Roosevelt for the last twenty-four years as one of the highest honors, joys and blessings of his life. In this book he tells a fascinating story of the career of Col. Roosevelt

FROM EARLY BOYHOOD TO HIS DEATH

Many of the Colonel's lifelong friends have gladly furnished the Author with valuable material for the work on Theodore Roosevelt, among whom may be mentioned:

Dr. Albert Shaw, Editor of the Review of Reviews.
Hon. Josephus Daniels, Secretary of the Navy.
Judge Charles E. Hughes, late U. S. Supreme Court.
Hon. Chauncey M. Depew, late U. S. Senator.
Bishop Luther B. Wilson of New York City.
Dr. Lyman Abbott, Editor of the Outlook.
Will H. Hays, Chairman of the Republican National Committee and others.

SEND NO MONEY NOW—We do not want any money now. This splendid book will be ready for delivery in a few weeks. We would, however, like to have a post card from as many Christian Herald Readers as possible stating that they will take a copy when ready at the price of $1.50 a copy, postpaid. This will give us a good idea of how many copies to make for the first edition. We will notify all who order when the edition will be ready.

THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

God Our Heavenly Father

International Sunday School Lesson for April 6

Gen. 1 : 1-27; Ps. 103; Matt. 6 : 24-34

Bible Ideas Concerning God

By Rev. George D. Allison, Ph.D.

WE BEGIN this week a new series of International Lessons, entitled "Some Great Teachings of the Bible," and running for six months to come. These topics are excellently planned for us in accordance with one of the best methods of Bible study, one that cannot be mechanical but must be vital, the method that is not limited to a page or a chapter, but pursues great themes throughout the sacred literature. We begin the new quarter's work where the Bible begins: with the great fact of God—"in the beginning God!" We are to trace as best we may the development of the idea of God in the Scriptures, which are the living, inspired record of God's dealings with men, his children. Since our time is brief it is suggested by the Lesson Committee that we take as landmarks the statements about God in Genesis, the Psalms and the Sermon on the Mount. To our boys and girls these passages represent roughly the beginning, the middle and the end of the bound volume of Holy Writ, and suggest to them God's progressive revelation of himself and of his will to his people.

The Creator and Ruler of All

Nowhere do the Bible men argue about the existence of God. They simply tell what they have seen with their eyes and felt in their hearts of his manifestations of his nature, and argument becomes superfluous. The visible universe itself testifies to its Creator. "Since the creation of the world his invisible attributes, his everlasting power and divine nature have been so clearly perceptible through what he has made that men have no excuse" (Rom. 1 : 20). The sure instinct of the men who compiled the canon of Scripture led them to place the great account of the creation first: all comes from God, from the Spirit of God which in the beginning brooded over the face of the waters. He made the light, the land, the living creatures, and at last man, created in His own image. He made all for good, and looked upon it all with approval.

There is something lacking in the man who has never looked up with eager heart unto the hills, who has never considered the heavens, the work of God's fingers, with awe, those heavens full of blazing worlds which are so much more marvelous to our knowledge than even to the ancient sages on the plains of the Orient! God in nature revealed himself to the writer of Psalms like the 104th and the 148th, and one sometimes wonders if we are not poorer today in our appreciation of all his wondrous works. Can we give to our children, through these great Scriptures plus the vision of the forest or the sea today, such glad contact with the Creator, the Father Almighty, Maker of heaven and earth?

Jesus loved to speak of God's care for the birds and the lilies of the field, though I am sure he loved still more to meditate on God's care for his beloved children. But I wonder if our pupils ever think of God in connection with gardens or summer scenes of glory in the country. Can we not help them to?

The Guide of History and Experience

But the Bible soon reaches more searching moral teachings about the Almighty Maker and Keeper. He is also Jehovah, the Living One, the thinking, planning, moving Spirit in the destinies of men and of nations. Though turning from time to time to the praise of God in nature the Bible writers were more concerned to discern his hand in the course of human events, both in the career of the individual believer and in the history of the race and the nation. God was with Abraham as he moved out over the desert "following the gleam." God was with the weary, sinful, struggling multitude in the wilderness of Sinai who, led by Moses and Joshua, began to be a great people.

Take this 103d Psalm and read
glorious sentences—a description of
psalmist's God as revealed in Heb
history *and also* in his own soul's
perience. How wonderful it is, a
lation of the soul of the Hebrew p
at their best! It is a picture of
the Giver of all good, the Heal
diseases, the Forgiver of iniquitie
Lover of righteousness, like a F
pitying his children, not holdin
anger, with "loving-kindness from
lasting to everlasting upon them
fear him."

How did this great ideal develop
in what ways did God reveal hims
this singer knew him? Through th
and sorrows of the men of old, thro
the victories and the sacrifices of t
heroes, above all through his ch
prophets who interpreted the me
of it all, step by step discovering
proving forever the great truths o
spiritual life.

Does the 103d Psalm awaken res
sive echoes in the hearts of our boy
girls? Do we ourselves read it in ch
or school with the glow of a consci
sharing of the author's experience o
Great All-Father? Have we also
sense of God's hand in our nation's
And best of all, do we feel constraine
worship him because of our own
sonal experience of his forgiving
singing joyously, "Bless the Lord
my soul"? We certainly covet su
faith for our children who are on
threshold of the experiences of
Therefore we must do all in our p
to see to it that something like this
result of their soul pilgrimage and
the bitterness and disillusionment
the godless. It is a great thing to
lieve in a God like this God.

The God and Father of Our Lord

Jesus' thought about God some
gathers up and transfigures all the
truths of the Old Testament. H
herited those ideals and nourished
spirit, as we have, upon the experie
of the past. But somehow he has gi
new point and meaning to it all. T
the word Father—how he has fille
with meaning from his own soul
his own sonship! We love to repeat
sayings about God—"My Father
your Father, my God and your Go
How he strived to share his marvel
experience with his disciples!

Jesus lived in daily consciousnes
God, with an appreciation for his Fat
which we so often fail to have.
wanted us to live like that, to rely
our God, to accept our Father's ju
ment of values, to seek not our own
but the will of him that sent us. I
hard to put into mere words what Je
taught and thought about God, wh
to reveal was the sum and substance
all his doings. Perhaps it is clearest
say that while others talked of Go
wisdom or of God's might, Jesus tal
most often of God's heart of love
God's will to righteousness. His
words are so much better than o
and simpler! The theologians seek l
and difficult terms to try to sum up
doctrines, but he used simple storie
the shepherd seeking the lost sheep
the father forgiving the wayward b
of the Samaritan ministering to
wounded victim on the Jericho ro
And he not only told these illustrat
parables, but he lived just like that,
that some one has called the Life
Jesus the human life of God. Th
that knew him best declared that
had incarnated himself in him. We
have come so long after them and
often follow the Master but halting
nevertheless know of a truth that w
we want to picture what God is like
think of the Lord Jesus. We may a
think of the field lily, or of the mount
peak, or of the God of Abraham, Is
and Jacob, and so indeed we do. I
best of all we are convinced that the
finite Power behind and throughout
universe is Jesus of Nazareth. He is
the apostle wrote so joyously, "the G
and Father of Our Lord Jesus Chris

re Garden Knowledge

experienced gardeners of a ighborhood will find profit as pleasure in the formation of a ırden club, think the vegetable ng workers of the New York ollege of Agriculture. The meet- n be conducted on the basis of ıony meetings" to the advantage Many valuable hints for local tion can thus be obtained that be found in books or papers on ng.

ese times, when food production stressed, experienced gardeners y community will feel it is not privilege but a duty to pass on ults of garden experience when perience may save another from increase his chances of success. college workers suggest that d varieties be planted only in ıt quantity to supply the table meet the home canning and dry- ıirements.

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't lose one, writes G. W. Miller, of Pitts- la. Write today to E. J. Reefer, poultry 493 Poultry Bldg., Kansas City, Mo., for ble free poultry book that tells how to simple home solution that cures White over night and saves 98% of every hatch. k is free. Send for it today, sure.

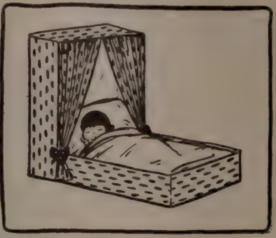
TENTS Send sketch or model for preliminary examination. Booklet free. Highest references. Best romptness assured. Watson E. Coleman, Patent 24 F St., Washington, D. C.

A Doll's Bed from a Writing Paper Box

THE girl who would like to have a bed for her little doll can make a pretty one of cardboard in the following manner:

Take an ordinary cardboard writing-paper box and cover it completely—both lower part and cover—with a piece of cretonne or pretty silk from the rag bag, either sewing or gluing this material to the box.

Now take a large needle and heavy thread and sew the cover of the box, on end, to the lower part of the box, which has been wedged into the standing cover, so as to form a headboard and canopy. The next step will be to make two curtains of the same material used to cover the box. These curtains will be gathered and sewed across the top of the canopy, one on either side but touching in the middle; they will then be parted and caught one to the left and one to the right of the pillow, with a pretty button or rosette of ribbon.



Sheets, pillow cases, blankets, a spread and a comforter will then be made to complete the little bed.

LAURA A. KIRKMAN.

A Good Time for America to Act

From the Peking Leader, December 18

LAST Friday we published the following wireless message from San Francisco:

"There will be a general exodus of brewers from the United States to China, according to statement made by Rudolph Samet, president of the California State Brewers' Association. He said: 'We are looking to China as the best place to locate. I am going to China in a few days to arrange for the construction of a two-million-dollar plant for one brewery. Other brewers are making similar arrangements.'"

We admire the self-complacent confidence of these brewers, but why on earth must they come to China? We have had enough of the Indian opium; we are still wallowing in the dust of foreign cigarettes; and now we are promised a veritable deluge of intoxicants.

China welcomes all forms of profitable but healthy trade and manufactures, but we certainly have no desire to drive out the opium fiend and then usher in the drunken sot. What do the brewers think China is? A happy hunting ground for all money-makers and health-destroyers? Apparently they think the Chinese are too sober, despite their own production of wines and spirits, and so must educate them to the delights of the Western bacchanalianism. Why don't Westerners come to teach us better manners than indulging in opium, cigarettes, intoxicants, etc.? Western civilization must be poor indeed if it has nothing better to teach us than these unedifying habits!

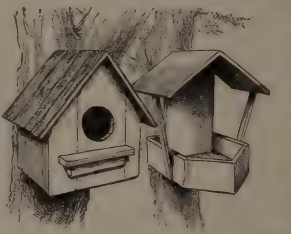
In view of the fact that Article II of the 1880 commercial treaty between the United States and this country commits both countries to prevent the importation of opium by each other's nationals into each other's territories, we hope the United States Government will put an immediate ban on such pernicious activities in this country.

◆

A New Occupation, that of "farm mechanic," will be an outcome of the world war. The Federal Board for Vocational Education is preparing to train disabled soldiers, formerly farm boys, for such work. With the scarcity of labor on the farm, the board looks for a more extensive use of farm machinery in the future, and the soldiers will be trained to handle and repair tractors and other farm machinery.

Homes for Bluebirds

ANY one wishing to have a pair of bluebirds near his home every year has but to erect a bird house in the back yard, and if there are any homeless bluebirds in the vicinity they will soon find it. It need not be elaborate. In fact, a small wooden box with a hole cut in one end large enough for the bird to enter is all that is necessary. Fasten this securely in some tree eight or ten feet above ground or on top of a post. About the first of April the bluebirds are searching for suitable nesting sites—hollows in trees, deserted woodpeckers' holes and bird boxes.



The bluebirds are among our most useful birds, as they destroy large numbers of insects. These, indeed, are their principal food, so the bluebirds can be accused of practically no injury to vegetation beyond the taking of a very few cherries and berries.

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IF YOU expect your soul to be gladdened along in April by the sight of young tomato plants pushing up through the black soil in symmetrical rows of tender green; if in May you expect to be eating crisp radishes and spring onions of your own raising; if in June you expect to remark very casually to your guests that the lettuce out of which the salad is made "grew right out there in the back yard"; if in July you expect to sink your incisors into a luscious buttered specimen of corn on the cob from your own garden; and if in August you expect to be betting your neighbor that you'll produce a ripe watermelon before he will—GET YOUR GARDEN BOOK NOW!

The Garden Book to which we refer is the official illustrated how-to-do-it book published by the United States Department of Agriculture. A plot of ground, even if it's no bigger than a blanket, plus this book, plus a little work, means fresh vegetables that are really fresh all summer.

Address The Christian Herald Information Bureau, Frederic J. Haskin, Director, Washington, D. C., enclosing a two-cent stamp for return postage. Say Garden Book, and **write your name and address plainly.**

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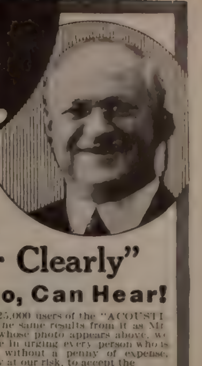

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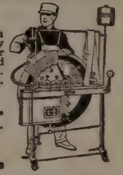

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Young People's Topics for April 6

Our Relation to God (Praying)

Christian Endeavor and B. Y. P. U. Topic. Mark 11 : 19-26

"DON'T you *ever* call on me again to lead in prayer!" How often you hear this protest at the close of a meeting. Yet the protester would be much displeased if you were to suggest that his protest to a degree belied his profession as a Christian. We walk with Christ. Would you walk day by day with a friend and say nothing to him? Would you, when you did speak, break silence only to ask a favor of him? How glibly our conversation proceeds when we talk with earthly friends! How deep the silence sometimes when a leader asks for a season of prayer! We are not ready, through lack of practice, to talk to him whom we profess to love and serve. We forget that not our skill in speech but his overshadowing Spirit is to be our guide in public prayer. We have, perhaps, the idea that saying our prayers night and morning is praying, and our usual form won't do in public, it is too occupied with things we want, too little freighted with love for other souls and burden for the world's unsaved. He said, "Seek ye first . . . righteousness, and all these things shall be added unto you." We look upon prayer as a vehicle through which we may become possessed of goods, place and power. We pray, "Lord, give me this," when we should pray, "Lord, use me, teach me thy will." We should be much in prayer, not so much on our knees nor with our head bowed in reverent hands, as with our spirit opened toward God as we work. We walk with him. Let us talk with him and let us listen while he talks with us. Thus we may pray without ceasing and yet accomplish our daily tasks. Another thing we often forget: While we are told that the prayer of faith will move mountains of difficulty, we are also told that we need not come seeking God's forgiveness—and the first prayer must always be for forgiveness—until we have forgiven those who have sinned against us. An unforgiving heart is an impassable barrier for prayer, an unbridged chasm which God's grace may not span. Forgiveness must come first, then prayer. If we forgive, if we have faith, if we pray much in secret, not for things but for grace and guidance, we will find our tongues unlocked in public and our spirit ready to guide our fellows to the holy place of prayer.

Our Relation to God (Trusting)

Epworth League Topic. Ps. 91 : 1-16

(This topic was treated in the issue of February 8 as the Christian Endeavor topic for February 16.)

Two New Bible Society Men

THE Board of Managers of the American Bible Society at a recent meeting elected Mr. Churchill H. Cutting, for some time vice-president of the society, as president to succeed Mr. James Wood of Mount Kisco, N. Y., whose resignation has been accepted after a term of service which began in 1911. Mr. Cutting is a retired merchant and a prominent Baptist layman, and his father was a distinguished Baptist clergyman.

On the resignation of Dr. John Fox in July, 1918, a committee was appointed to secure a secretary who should share the burden of administration with Dr. William I. Haven. After careful consideration the committee recommended the appointment of Mr. Frank H. Mann, of New York City, a young layman who has long been identified with Y. M. C. A. and mission work, from mission schools in the mountains of his native state of Virginia, to the Y. M. C. A. in Havana and city missions in New York. The Board of Managers accordingly elected Mr. Mann, and he at once took up his duties and gave himself with enthusiasm to his new responsibilities.

Mr. Mann was born in Petersburg, Va., in 1883, and is a nephew of Governor Mann of Virginia. Immediately after leaving college he conducted a mission school in the mountains, and after the Spanish War was for some time assistant secretary of the Y. M. C. A. in Havana. In 1905 he came to New York and entered the service of the Charity Organization Society. He enlisted in the Field Artillery at the outset of the war, and bore his part in the struggle for world freedom.

Even the Dog Works

EVERYBODY works in Europe—even the family dog. "Living a dog's life" is not fun abroad, for the dog is made useful, and not kept for an ornament. Long before war was declared, the dog was onto his job. He is harnessed into milk and vegetable carts and has to work long hours each day. If he is a large dog he is often drafted into service to draw his master or mistress to market in a rude cart made especially for dog power. And here is a faithful Irish dog, seen in Killarney, driving home a pair of horses. You can tell from the poise of Doggie's tail that he is enjoying the job. A. J. S.

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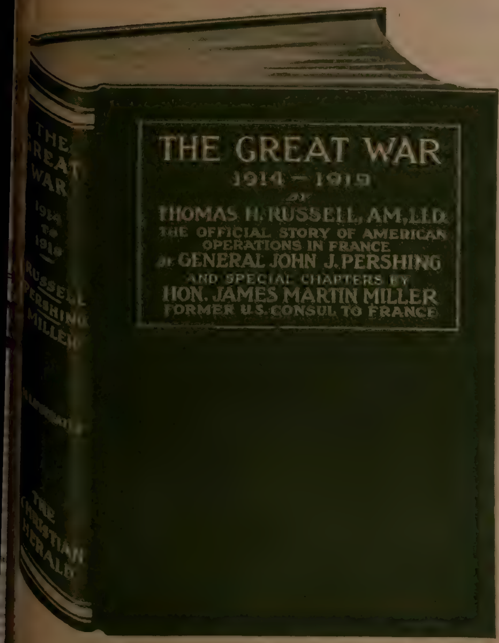
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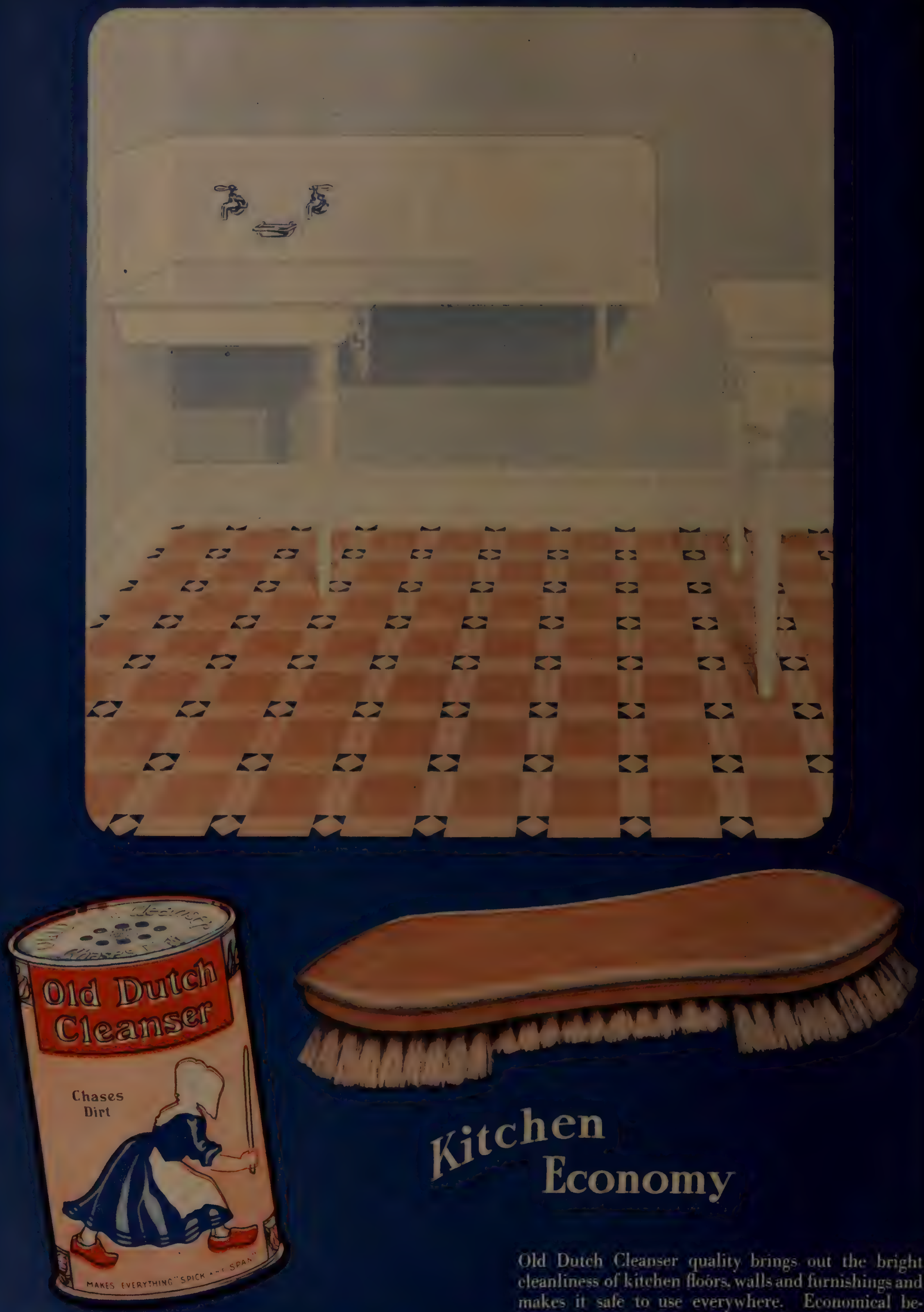
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AN OUTLOOK ON THE CHURCH OF THE FUTURE

By REV. PETER AINSLIE, D.D.

DR. AINSLIE within the last ten years has come prominently to the front as a leading advocate of Christian Unity. His "Message of the Disciples for the Union of the Church" (Yale lectures, 1913) helped to give the movement its early impulse. He is President of the Association for the Promotion of Christian Unity, and in his writings and his teaching as a pastor of the Disciples of Christ, has been instrumental in greatly advancing the movement. His breadth of spiritual vision and his continuous contact with the Unity movement since its inception qualify him above almost all others for foreshadowing the future, as he has done in this article for the Christian Herald

MANY people are interested in the Church of the past, with its creedal definitions and its schismatic controversies, until here in America alone we have hundred and eighty-six different ous bodies. But I am interested, e future, with its possibilities of ge and its atmosphere of coopera-

e unions that have recently oc- d, such as that of the three largest eran churches in America into one, dications that in the future we will e surprised to read of Methodist s, until all the Methodist churches in America e classified into one church, likewise the entire yterian group and the Baptist groups, etc. The p unions must come first. If the various bodies ethodists cannot be gotten together, it is idle to about getting Methodists and Presbyterians to- er; but the groups *will* gravitate together. The p unions of the past confirm this.

en we may look for a union of evangelical Protes- . The Presbyterians have already struck a note has found cordial response in the thought of six- Protestant evangelical bodies. The Philadelphia erence on Organic Union, which met in Philadel- December 4–6, 1918, had back of it a remarkable urst in the General Assembly of the Presbyte- Church in the U. S. A., which met in Colum- Ohio, last May. With that enthusiasm the Pres- rians issued their call, and they found an equally usiastic response, indicating that not one com- ion, but many communions are concerned re- ing Christian Unity. The Ad Interim Committee his movement meets monthly and is working on s and methods which will shortly be made public.

HILE the Presbyterian movement has been dealing with American Protestantism, the copalians have been diligently at work since 1910, ing with a world conference on Faith and Order. ee deputations have been sent to Europe in its rest—one to the Anglican Church, another to the -Anglican churches of Great Britain and Ireland the third to the Continental churches of Europe. nerous conferences have been held and others in preparation. Tons of literature have been cir- ted in various languages to all parts of the world. ouraging responses have come from every com- nion in Christendom, indicating a world-weariness r the divisions of Christendom.

arious other movements have been serving in iliary capacities, with promising results. The ciples in 1910 started their Association for the Pro- tion of Christian Unity and they have given them- es to intercessory prayer, friendly conferences ough the years between themselves and various er communions, and the distribution of hundreds thousands of pages of irenic literature by persons from various communions in the interest of a united church. The Federal Council of the Churches of Christ has been a very definite factor, although dealing indirectly with Christian Unity; nevertheless, its emphasis on service has made possible the present-day advance.

The National Council of the Evangelical Free Churches in England has made a similar contribution. There are a number of other organizations that are either working directly or indirectly to the union of the Church.

THE experiences of the war have changed the viewpoint of multitudes, both ministers and laymen. The things that appeared primary have either been obliterated entirely, or are holding secondary positions, while the great underlying principles of our common faith are coming to the front, as if by an unconscious swell of a divine tide of mercy and peace. These changes have not been superficial, but they have stirred to the very depths the souls of men.

With these influences of the past, we are necessarily forced to look forward, not simply through a day, but through ten or twenty years, to the Church that shall be. One thing we can feel very confident of in looking out upon the future, and that is that the Church of God is growing toward Him, and therefore the individuals are growing toward each other; it may be reversed and we may say that there is unmistakable evidence that Christians are growing more cordial in their sympathies toward each other, and therefore are growing toward God. This necessarily means the lessening of carnality and the deepening of spirituality. With a spiritual Church, there will be no impossibilities before us. There will be difficulties, and great difficulties, but only a spiritual Church united in Christ and serving for the common good will be able to triumph over these difficulties.

In those days we will not talk so much about what *you* believe and what *I* believe on this point of theology and the other point, but we will talk about the preciousness of Christ to ourselves, and the possibility of making Him more precious to others. We will not be contending that the way one does this and the way one does that has certain preeminence, but we will be more attracted by the beauty of Christian living and we will seek to emulate each other's virtues rather than rivaling each other's successes.

It is not too far in the distance to see denominational schools passing into interdenominational institutions, and denominational papers passing into interdenominational journals; the love of a party will lessen in the love of the whole Church of God. Both secular and sectarian education will be adjusted to the principles of Christian education; for, after all, the greatest need of the hour is Christian education. Jesus is the one Teacher of the world, and He must teach if the present-day wrongs are ever to be righted. Only a united Church can voice His triumph.

The problem of social regeneration will receive such consideration, and persons of various religious training shall so work together that the making of one's fellows better in bearing such fruit of the Spirit as will prove his kinship to Christ will hold priority over the little things of opinion and prejudice that for centuries have separated the churches. A new sense of international relations will make all feel more kindly toward other nations and races, among whom will stand Jesus in His divine relationship of Saviour to all. Various forms of church government will prevail, but they will not antagonize each other; various methods of work will be used, but they will not overlap each other; there will be freedom in the interpretation of the Scriptures and freedom in the service of Christ; but the United Church will minister in unquestioned fidelity to Jesus as Lord and Saviour, and the right to differ on matters of Scripture interpretations will be as naturally accorded to one's fellows as the right to differ in the choice of food, or the choice of clothes, or the choice of locality in which to live.

Not only will missionary enthusiasm receive a new impulse that will send the very best of our young men and young women into foreign fields for service, but the United Church will awaken the very best young men and young women in the heathen nations to follow Christ. The *best everywhere* will turn necessarily to Him whose best evidence to the right to reign in the lives of the multitudes will be the United Church around the globe. Her credentials will not be creedal, but, instead, will be in the terms of personal affection, when Jesus affirmed, "By this shall all men know that ye are My disciples, if ye have love one to another."

WHAT a great world lies before us in the coming years! The wrongs of this day corrected and the possibilities of the days to come exceeding our most hopeful dreams, except in the mind of Jesus and the Hebrew prophets. Many of us long for the day. Our best appreciation will be found in making our contribution to the unity of the Church of God now in order that the day may hasten when the United Church of God shall be a fact, which is destined to come as sure as the tides of the sea or the stars of the sky!

Lodge-Lowell Debate on League

THE attention of the people was centered on March 19 on a discussion of the League of Nations held in Symphony Hall, Boston, in which Senator Lodge opposed the present plan and Dr. Abbott Lawrence Lowell, President of Harvard University, upheld it. Three thousand people heard the debate and 100,000,000 listened in on the wire. What must have been their surprise to see these two practically in agreement, though reaching the position of agreement from opposite sides. Both declared the text loosely drawn and open to too many interpretations and both asked for a specific recognition of the Monroe Doctrine.

SENATOR LODGE began by saying that in order to meet misrepresentation, he would state his position, which he did as follows: "It has been said that I am against any League of Nations. I am not—far from it. I am anxious to have the nations, the free nations of the world, united in a league, as we call it, a society, as the French call it, but united to do all to bring about a general disarmament."

Declaring that all of us are agreed in desiring the security and peace of the world and that most of us were desirous of doing what we could to make peace more secure, he said, "The question before us is whether the League that has been drafted by the Commission of the Peace Conference will tend to secure the peace of the world as it stands and whether it is just and fair to the United States of America."

Adverting to the reasonable criticisms of the covenant, he said: "Individual inconsistencies have no relation to the merits of any question. If nobody ever changed his mind it would be a stagnant world."

He said that wars between nations came through national contacts, political, commercial, etc., and that the League of Nations created many new contacts, making it necessary to examine its provisions with the utmost care. The draft he found to be loosely and obscurely drawn and he quoted former President Taft, a supporter of the plan, as saying, "Undoubtedly the covenant needs revision."

Declaring that he would make constructive criticism of the plan he discussed at some length the sections referring to the decisions of the Executive Council, and showed that while in certain cases the decisions were required to be unanimous, it was not stated in other cases whether the decisions must be unanimous or whether a majority could prevail.

HE SAID that the Monroe Doctrine was a fence that we put around to exclude other nations from meddling in American affairs, and he showed how the fence had grown more definite through the years until it had been strong enough to shut Japan out of Magdalena Bay in Mexico. He continued: "They say that if we demand the exclusion of the Monroe Doctrine from the operation of the League they will demand compensation. Very well. Let them exclude us from meddling in Europe."

Mr. Lodge declared also that immigration, the tariff and the question of our coastwise trade were all questions that we could not submit to any outside body of men.

He noted also the absence from the plan of any provision for an honorable withdrawal from the League.

He declared most important of all Article X, which obligates each nation to guarantee against external aggressions the political independence and territorial integrity of every nation a member of the League. He said that we asked no guarantees but that this plan put upon us the obligation to maintain the "territorial integrity and independence of every part of the far-flung British Empire" and he said the honor and good faith of our country would be at stake. He continued, "Now, this is a tremendous promise to make. I ask the fathers and the mothers, the sisters and the wives and the sweethearts whether they are ready to guarantee the political independence and territorial integrity of every nation on earth against external aggression and to send the hope of their families, the hope of our nation, the best of our youth, forth into the world on such an errand." The reporters heard a voice answer "Yes" while a chorus called out "No."

The Senator called attention to the fact that had the League of Nations, as thus planned, existed in 1776, France could not have helped the American Colonies to achieve their independence and had it existed in 1898 we would have been helpless to rescue Cuba. He asked his audience to think over his questions and to "remember that we must make no promise, enter into no agreement, that we are not going to carry out in letter and in spirit, without restriction and without deduction.

PRESIDENT LOWELL entered into a concise discussion of what a League of Nations ought to do. He also declared: "The covenant is very defective in its drafting. In places it is so obscure that the meaning is often inaccurately expressed and sometimes doubtful. It is easily misunderstood and has in fact been widely misunderstood."

In order to avoid the danger of ambiguities President Lowell suggested the addition of an article as follows: "The obligations assumed by the members of the League are only those which they agree to assume by this covenant and not others which they do not hereby agree to assume. Furthermore, the powers possessed by the organs of the League are those, and only those, conferred upon them by this covenant."

Mr. Lowell outlined the principal obligations assumed by the members of the League, as the protecting and preserving of territorial integrity and independence of members of the League, the submission of disputes to inquiry by the League, the carrying out in good faith of an award, and the obligation not to resort to war against any member of the League without previous arbitration or until three months after an award or not at all with a member abiding by an award.

He held it obvious that submission to arbitration must be compulsory, and that the punishment for offenders against this rule must be such that no nation would venture to incur it. This would be the real solution of the problem of peace. "If the League is thus bound," he said, "we won't have to send our sons to far lands. You might as well say that one rough would attack eleven policemen," which was loudly applauded.

Mr. Lowell gave some time also to showing the advisory nature of the findings of the Executive Council, even extending to their decisions as to any member's fair share in military action against a breaker of the covenant, the plan leaving the matter of complying with the recommendations entirely to the nation concerned. He declared the international boycott contemplated as the first penalty or sanction of the breaking of the covenant to be "a form of sanction highly unlikely to be defied." He said that the obligations, which also included the publishing and filing of treaties, the fair treatment of labor and freedom of transit for persons and merchandise, were devised for the most part with the object of preventing war.

He declared that the plan did not create a superstate, and that most of the objections were bogeys, stating as an instance that the fear that England with six votes to our one in the body of delegates might hold a preponderant influence. He balanced this by our most certain ability to influence the votes of Panama, Nicaragua, Haiti and Santo Domingo.

Mr. Lowell said, discussing the traditions of Washington, that: "The time has come when the nations should cooperate to put an end to war so far as possible and from this humane effort the United States must not stand aloof," and he asked Senator Lo whether he would not vote for the covenant of Pa if it was amended as he wished and if he would st the amendments he desired.

REGARDING the Monroe Doctrine Mr. Low declared it his opinion that: "The United Sta would be justified in asking and ought to ask fo clause in the covenant that no foreign power sh hereafter acquire by conquest, purchase or in a other way any possessions on the American con nents or the islands adjacent thereto."

Mr. Lowell took up the charge of unconstituti ality and showed that Congress had in times p adopted treaties which when adopted abridged powers, and that it was distinctly within its powers so ratify.

He said: "The war has taught us the cruelty, horror of modern war and the absolute necessity stopping it if civilization is to be preserved. . . . T days of American isolation have passed away forev . . . The destiny of America is forward and we m look ahead. . . . The covenant is imperfect, a poorly drawn, but it is framed on the right lines. T substance of the plan, the principles on which it founded, are correct and should be accepted and a proved. The hour is rapidly approaching when must decide whether our country shall take its pla like a great and generous nation, side by side wi others as guardians of law, order and justice in t world, or whether it shall turn its face away from world in agony."

SENATOR LODGE in answering declared that this League is to be in such form that it will read promote peace instead of breeding dissension a quarrels, as I believe it will, if it will be put in su shape that it will bring no injury or injustice to t United States, of course I will support it. I hope fr my heart it will be amended. I hope that such league will be framed somewhere. In my belief, will not be done in Paris."

The Senator called attention to the course of form Presidents in like situations and said that if Preside Wilson had laid the draft of the proposed League b fore the Senate for discussion and suggestions would have had the amendments laid before hi which the Senators thought necessary and "T battle would have been more than half won by t mere submission," and he asked for an early treaty peace with Germany. "Is the League of Nation he asked, "so weak that it has to be carried in a rider on the treaty of peace?"

He then outlined the course of the United States a protector of the weak and said he did not wish keep America isolated but wished to keep her mast of her fate, declared that the Senate would undou edly carry out the wishes of the American people a declared, in closing, "The verdict of the people, whi it will be in favor of doing everything that this migh nation can for the preservation of the world's peac will not allow the United States to be put into a pos tion where she will be in any degree injured, weakene or crippled. I want to see her stand, as she alwa has stood, for the right, for mercy, for help and bene to all men, to the oppressed and those who strug for freedom, all alike. Let her go on in her benefice career, and I want to see her stand as she has alwa stood, strong and alive, triumphant, free."

The debate was reported to have greatly cleared t atmosphere at Washington. While Senator Lod did not claim to speak for the Senate, it was felt th he had expressed the feeling of the majority of Sen tors of both parties and that his suggestions, wi those of President Lowell and Mr. Taft, would c tainly result in such a rewriting of the covenant would make its ratification by the Senate certain.

Hungary Turns to Bolshevism

"AS PROVISIONAL President of the Hungarian People's Republic, I turn as against the Paris Peace Conference to the proletariat of the world for justice and support."

Thus ended a manifesto issued by Count Michael Karolyi to the Hungarian people and to the world, announcing the resignation of his government in favor of a Socialist-Communist Government of Workers', Peasants' and Soldiers' Councils under the Presidency of Alexander Gorbai with Bela Kun, a leading Hungarian Bolshevist, as Foreign Minister.

The new government issued a proclamation declaring that "The proletariat of Hungary has taken all power in its own hands. By the decision of the Paris Conference to occupy Hungary, the provisioning of revolutionary Hungary becomes utterly impossible. . . . The Revolutionary Government will begin forthwith work for the realization of Communist Socialism. The Council decrees the socialization of large estates, mines, big industries, banks and transport lines, declares a complete solidarity with the Russian Soviet Government, and offers to contract an armed alliance with the proletariat of Russia."

There was a report that, in spite of Allied occupation of most of Hungary outside of Budapest, made necessary by recurring disorders, the Hungarian Republic had secretly formed an army of 70,000 men. There was also a report that the Russian Reds had an army on the line from Brody to Stanislau, ready to march at once to Budapest, a two weeks' march. Hungary was being invaded on March 24 by this Russian army and by a Czechoslovak army. Czechoslav regiments in Northern Hungary were reported to have mutinied.

Agents of the Bolsheviki were also reported to have invited the workmen and peasants in Bohemia, Rumania, and Serbia to form an armed alliance against the aristocracy, land owners, dynasties, and the workmen of Germany and Austria were said to have been invited to follow the lead of Hungary and break off relations with the Paris Peace Conference.

The Bolshevist coup in Hungary was reported to have startled Berlin, where armed force had just co quered a Bolshevist outbreak, but where the fires s smoldered. Germany was in fact said to be rapid approaching a similar overturn, food and steady wo being given as the only certain antidotes to this fev of proletarianism.

Meantime the Allied representatives in Paris we planning to create in Poland, Czechoslavia and R mania buffer states against Bolshevism.

The Week in the World's News

BRITISH MINERS WIN. The Government Com mission investigating the demands of the Briti and Welsh miners, who wanted 30 per cent. i crease in wages and internationalization of the min reported on March 20, a majority recommending t reduction of the work day from 8 to 7 hours from Ju 16th, and to 6 hours after July, 1921, with slight

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Rival Systems Striving to Win Minds of Japan's Women

Going to Sunday School. Girls of the Methodist High School at Hiroshima, Japan

TWO great powers are fighting for an alliance with the womanhood of Japan in a struggle that will determine the future of the Orient Empire.

Hiroshima that struggle has crystallized. The s are face to face.

the one side—Buddhism, led by a genial, wealthy apanese called Yamanaka.

the other side—Christianity.

e young girls of Hiroshima, future mothers of n, are being sought through education. A girls' school is the weapon of Christianity; another eapon of Buddhism.

e Christian High School has flourished so that tracted the attention of Yamanaka.

manaka was a strong Buddhist and a leader in novement to revive and reform Buddhism and lish it as a bulwark against the rapid encroach- of Christianity.

decided an excellent way to do this was to found h school for girls which would be more attractive the Christian women's. So he erected fine build- and installed modern methods. He hired good ers. All the paraphernalia of the best Western ls was taken over. In fact, the curriculum was t as close as it could be to that of the Christian ol not far away. All except as to religion. Bud- n was a prominent feature of the institution—the old-fashioned Buddhism, but the new form h has borrowed freely from Christianity, even n to the Sunday school hymns. The girls were ht to sing the famous old Christian hymns with the word Buddha substituted for that of Christ.

umner R. Vinton visited both high schools and photographs recently. He was cordially re- ed by Yamanaka, the Buddhist school founder, by the corps of teachers. They put the girls ugh their paces for him. He saw their games, cially the popular sport of walking a swinging and their Swedish calisthenic exercises, and was ved to enter their schoolrooms.

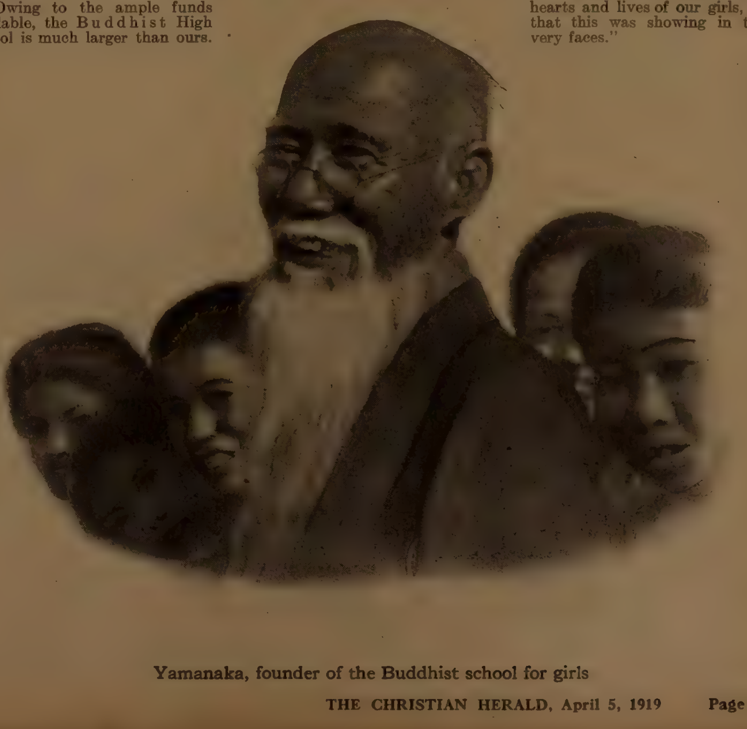
stead of the Buddhist school drawing patronage the Christian rival, he found that both were ded, for the demand for modern education for en is lively in Japan.

A curious development," said Mr. Vinton, who es from a family that has produced more mission- than any other in America with one exception, that Buddhism is falling into the background in naka's school.

When Yamanaka started it his purpose was to exalt Buddha, and Buddhism was constantly instilled in the hearts of his girls. But Buddhism is stressed less and less every year. Perhaps it is not too much to hope that some day the heathen religion will disappear entirely and this school also will become a Christian institution.

"Owing to the ample funds available, the Buddhist High School is much larger than ours. Its equipment is excellent and the instruction is adequate, so far as I could judge.

"But I thought I could detect in the faces of these young girls a different spirit from that of the pupils in our schools. It seemed to me that Christianity was making more beautiful the hearts and lives of our girls, and that this was showing in their very faces."



Yamanaka, founder of the Buddhist school for girls

Roads from Anywhere to Everywher

By H. COLIN CAMPBELL

ONE day early in February of this year a dairy farmer in central Illinois found that because of a railroad wreck he could not make his usual daily shipment of milk to the market on which he was dependent. This man owns a large farm and many blooded Holstein cattle, and the output is shipped daily to Springfield.

Illinois roads have not been noted in the past as inviting rapid or pleasant transportation; yet, because of the mild winter, the roads upon which this farmer was dependent were in unusually good condition, and as he happened to have an automobile, seventy-five gallons of milk were taken sixty miles and delivered according to schedule.

Possibilities attending the construction of permanent roads are well illustrated in this man's experience. Delivery was possible only because the road was in excellent condition. Had it been in such shape as usual during February, the trip would not have been attempted. With permanent highways, long-distance milk delivery by automobile and truck may become generally common, as it is already common in several counties or communities where roads have been merged into county-wide systems and adequately hard-surfaced.

The milk story is but one example of how the dinner table of each of us is dependent upon rural transportation; and rural transportation means transportation over the highways, not over the railroads. The cost of living continues to increase—at least it does not go down so that the surplus in our pocketbooks is noticeable. Individuals, associations and organizations everywhere are daily concerning themselves with these self-evident facts. One group asserts that the reasons for increased prices for the high cost of living is the lessened ability for production as compared with the greater capacity for consumption—almost world-wide food shortage. Another declares that the cause is the decreased purchasing value of the dollar. We have more money or credit than ever before, so the dollar is worth less. Another argues that labor and other expenses incidental to production have increased abnormally and that here lies the reason for the high cost of living. Each of these expressions contains part of the proof. However, there are other reasons.

We have today in round figures about 2,500,000 miles of so-called highways in the United States. Less than 12 per cent. of this total can, by any stretch of the imagination, be considered as improved. No other nation that can lay claim to being civilized or progressive possesses such a wretched highway situation. Our internal commerce exceeds the interforeign commerce of the entire world. It has been estimated that 90 per cent. of this commerce must at some time be hauled over the public roads. The average haul over these transportation arteries has been estimated at a little more than 9.4 miles. Careful investigation has fixed the cost of hauling these products—the things that come to your dinner table and to mine—as 23 cents per ton mile. The cost of hauling per mile over the splendid roads of France is estimated to average about seven cents per ton. The average cost in England is about 11 cents.

California has 1,200 miles of these permanent, smooth paved roads

If our main highways were improved with permanent surface, we would certainly save eight or nine cents per ton per mile in hauling the immense interstate commerce that each year originates from agriculture, mine and forest. We would save in transportation certainly more than $700,000,000 per year, and our loss in transportation over our wretched roads certainly exceeds this sum because the loss is made up of many items other than wear and tear on vehicles, excess gasoline consumption, horses worn out before their full period of usefulness has been real millions of dollars' worth of good marketable rotting or spoiling on the farms because it can brought to a market that is crying to buy it.

We cannot compete with other nations in th keting of agricultural, mineral and manufa products unless we immediately remedy the def our highways.

The greatest handicap which the farmer had the war to increased production was the cer that his increase could be profitably marketed- it could be marketed at all. In many sections fa fail to raise certain important crops b the cost of hauling them over miserable try roads is so great that the books sho instead of profit. Conservative esti seem to confirm the opinion that mo one-third of our perishable foodstuffs reaches the consumer, because of bad

The farmers cannot successfully co with the farmers of other countries they are given highways that are every day in the year. Highways cheapen transportation thus reduce the and hence the profits of production ma business of farming worth while.

No better time could be selected vigorous campaign in every little haml community, in every household even, cure really improved roads. It is a cons tive estimate to say that at least half o total amount expended for highwa struction goes for the direct employme labor, and right now we are confront labor situation due to the changing of lions of men from government empl army and navy—to civil life.

Right now is a good time—and it is made use of—to promote nation-wide i est in highway improvement, as is evide by the bond issues passed, pending or agitated in many of our states.

On the first of March there were avail or about to be made available, sums highway improvement aggregating n $1,250,000,000. Once the agitation for hibition had properly crystallized, the m ment spread so quickly over the nation the required number of states rushed to on the dry band-wagon. The good roads move is sweeping the country today in just the same The greatest incentive to this was perhaps give the voters in Illinois and Pennsylvania, who November decided that they would spend $110, 000 as a start only to give their respective states that really were roads: $60,000,000 in Illinois, 000,000 in Pennsylvania. More than that, they cided that they would be ready, when peace came provide the employment needed for returning sold

Wide pavements not only facilitate, they attract traffic. They make a busy highway of a once quiet road. This stretch east of Painesville, Ohio, was laid in 1915

sailors who might for any reason find their former tions filled.

ichigan, Oklahoma, Minnesota, Texas, Colorado, t Virginia, Georgia, Alabama, Oregon, California, ng other states, are agitating or have passed bond s ranging from $10,000,000 to $100,000,000—all oads.

ot only did Illinois pave the way for this enthusi- action, but it also pointed the way to raise the ey so that those who use the roads most might be t benefited and be made to pay for it, yet in no case the burden be unreasonable. Moderate increase otor vehicle license fees will in a definite time not take care of Illinois's $60,000,000 bond issue and rest, but leave to the state, to its people, a system ads so permanently built that genera- s to come may enjoy their benefits.

ere is another slant of the road ques- that has swung the right way during past two years. Most of the road ey we have been spending has been llowed up in maintenance of roads t would not stay built—in construction lived and gave indifferent use for five six years only and at the end of that e had to be reconstructed at a cost ost equal to the original. We have rned that narrow roads will not do be- se, once the highway is permanently roved, the former neglected thorough- becomes the one earnestly sought out d used by traffic in ever increasing ume and weight.

nd traffic is changing. While a few rs ago the horse-drawn vehicle pre- minated, today the automobile and tor truck have the right of way. Each these has developed amazingly. The tomobile serves a distinctly business as ll as a pleasure end. The motor truck distinctly commercial and in its com- rcial aspect has many ramifications.

For example, there are today on our hways refrigerator motor trucks oper- ng over regular routes on regular edules merely because the communi- s which these packing-house-to-table ites serve are threaded with concrete ids.

And these trucks beat the best railroad edules. Why? Because there is no iting at the freight station receiving or in a long weary line of trucks until ur truck's turn comes to back up to the or and discharge or receive its load. o hours' time saved at each end of the l route means four hours to use in making the run er the concrete road, and usually two hours is all at is necessary. The paved surface pays.

Mud and slush no longer isolate this farming country from its near-by city market. The permanent pavement insures every-day-in-the-year business

Recent tests made by one of the big car and truck anufacturers in Cleveland showed that even the st earth road in best condition required twice as uch gasoline to move a given motor-truck load a iven distance as was required to move the same load ver concrete pavement.

Roads must be wide enough for traffic lines to pass. The apparent economy in the narrow pavement is all in the laying and not in the use, for soft, muddy margins mean stalled trucks and blocked roads

The saving of gasoline was the only thing computed. It goes without saying that on the nearly half million trucks and five million cars in the United States, the aving of half the usual consumption of gasoline would epresent an enormous item running into many mil- ions, that yearly would build miles of permanent roads.

The other savings not computed are reduced wear and tear on vehicles and tires, lessened consumption of lubricating oils, less wear and tear on mechanism because there are no dust, ruts, mudholes to uselessly consume power and all the accessories that go to make it.

In the past, roads have frequently been planned from nowhere to nowhere. Most of our roads today extend between those two points. The idea of systems now predominates, a road that will get you from where you are to where you want to be.

And with state systems we immediately have national systems, because borders are linked to borders and coast then linked to coast.

No one asks today whether roads pay. It should have been made evident in the early part of this discussion that roads pay the farmer. They pay the manufacturer who is dependent upon the forest and mine for raw material. They pay every one living in a country devoid of any resources other than scenic attractions, for tourists are generally out to spend money, and even if a country has nothing but scenery to attract, then roads will pay that country, and therefore are profitable to it.

Road developments are occurring so rapidly that one can hardly keep track of them. One of the latest is that with extensive county systems the principal towns in the county equipped with fire-fighting apparatus will be able to extend the benefits of the city or town fire department to the farmer living on a paved road that will permit reaching his farm in a few minutes at most. All that remains to be done to make this effective now in several localities is to make certain that at the other end of the line there is a dependable and sufficient water supply or that the fire equipment include motorized chemical apparatus.

Once the Pacific Northwest was strictly a lumbering country. Comprehensive highway systems radiating from Puget Sound to various interior points have taken up the slack in the cut-over lands, and now dairying has the upper hand. The cleared lands of this region, coupled with the mild winter climate, have proved ideal for dairy farming. The county engineer of one of the Washington counties bordering Puget Sound says there are large dairy herds throughout the district.

Prior to the good roads movement, dairying was closely confined to regions served by railways and boats. A few condenseries were in operation, but the possibilities of growth for this branch of agriculture seemed so limited as to be almost hopeless. All that is changed now. Wherever highways traverse sections suited for dairying, there may be seen fine herds of contented cows. Along the roads near farms are roadside platforms, locally known as milk stations, where the big motor trucks stop to take on milk for market or condensery.

A common sight is trucks or trucks with trailers transporting immense logs from forest to mill or to the water front for rafting. Loads of 30,000 pounds, sometimes consisting of a single log only, speed over the concrete roads without leaving a single trace of their passage.

A similar story could be told of many other communities which have forged ahead, sometimes quite unheralded abroad, in their road improvement work. In the East, and radiating from every city where roads will permit, motor-truck express routes have sprung into successful operation during the past year or more.

Some of these, often in spite of the roads, have proved profitable from the very start. Greater profit, however, can come only from better roads, and better roads will mean a reduction in transportation charges that will still leave the greater profit to the truck operator and cut a slice from the high cost of living.

The postal department is operating many of its rural routes with motor trucks, and in its budget for this year has made request for many millions to be used for extending rural delivery by motor truck. Many cities are centers of stock-shipping activity. In Indianapolis from 300 to 500 motor-truck loads of live stock a day come into the local stockyards. And so the story goes.

At first, of course, the truck-owner expected great hostility on the part of the railroads. Possibly there was some such feeling for a while; but the truck-owner presently became aware that the railroads, instead of objecting to truck traffic, were beginning to welcome it as an adjunct to their own systems. Trucks are taking away the unprofitable short haul from the railroads and making of it a profitable haul for themselves. Instead of hurting the railroads, truck traffic is helping them, by bringing huge amounts of perishable freight, which it would otherwise be impossible to ship, to a thousand junction points all over the United States.

Now certainly is the time. Roads must be built, for we need them badly, and no other form of construction will so generally spread its benefits over this country as state-wide, nation-wide roadbuilding for permanence.

A Symposium of Eminent Opinions o a World Pledge to Peace

Higher and Higher Idealism

By GEORGES CLÉMENCEAU
Premier of France

ALL of our plans are based upon the splendid platform laid down by President Wilson. In perfect harmony with the principles which he has enunciated, we are striving for higher and holier idealism in the conduct of the affairs of the world. Divested of all mercenary aspirations, we join heartily and unreservedly in the effort to make a better world and one of simple justice to all mankind.

Assuming World's Burdens

By LAWRENCE T. SHERMAN
U. S. Senator from Illinois

AFTER a protracted study of the proposed League of Nations and meditation on the state of our own country, I have decided to continue to be an American.

I cannot come to the conclusion that we are to turn ourselves into the economic knight errant of the world. We have already been the Good Samaritan for most of the world in its cosmopolitan troubles and are now asked to assume all its burdens in perpetuity. Our army and navy are to be subject to the decrees of a majority vote of the associated nations of the Old World.

Any document written should declare that war except in self-defense is an international crime. I am not willing to sign a treaty that will place the power of sending us to war in nine men assembled in some star chamber in Europe.

The draft for the League provides that any small sovereignty may select its own guardian nation. I do not wish anything wished on us that way.

If we are to assume that the covenant of the League of Nations proposed is to become binding upon us, it will impose onerous burdens upon both our lives and fortunes. It would be well, therefore, to turn our attention to strengthening our domestic industry.

It seems to me it is time for us to attend to the affairs of our household. In enlarging our horizon and becoming the principal trustee of civilization, we are apt to forget our own family affairs, with the usual result following the neglect of home duties.

"A Trumpet Call from the Heights of Heaven"

By MORRIS SHEPPARD, United States Senator from Texas

TO ALL those who pray, "Thy Kingdom come," the suggestion of a Society or League of Nations for the preservation of the peace of the world is like a trumpet call from the heights of heaven. It summons mankind to a purer civilization, a holier existence. It is the most sacred, the most inspiring opportunity the children of men have ever had to translate the fatherhood of God and the brotherhood of man into mortal institutions. The song of the angels in the skies of Bethlehem is at last to be written into human governments and laws, and the whole world is about to swing nearer to the throne and will of God.

An End of Old Conventions

By HERBERT ASQUITH, Former Prime Minister of Great Britain

LET me ask, in all seriousness, of all fair-minded men and women, was there ever a moment when it was more vitally important to the largest interests of mankind that we should combine in a fashion so appealing and so impressive in asserting the supreme value, and therefore authority, of human brotherhood?

Lift up your eyes and try to realize what is the meaning of the strange and menacing presence which you see, if you have vision enough, in every quarter of the sky.

The war has not opened out an easy and direct road to a millennium. It has taught the world that under modern conditions war itself is not only a crime but an anachronism. That is a matter of infinite consequence, but after all it is only a negative result. But it has had other and perhaps more far-reaching effects.

We have been living in this Western world—and I speak here of America as well as Europe—very largely on social and industrial conventions. There is nothing in history more impossible either to dispute or explain than the vitality of conventions. Stone walls and iron bars are nothing to the thraldom of unreflecting habit.

And then suddenly a moment comes when for some reason or another the mass of men open their eyes and join their hands.

Down goes the Bastille as quickly as did the walls of Jericho.

Nothing is so important as the temper with which we watch and handle this new development. Of one thing you may be quite certain, that mere negation and mere repression will not suffice. A League of Classes may seem to the common judgment as Utopian as did, less than five years ago, a League of Nations.

But let us keep in touch with facts.

The artificial and brittle bonds of convention have served their purpose and had their day.

Triumph of Brave Devotio

By SAMUEL GOMPERS
President American Federation of Lab

IN THE formation of a League of tions we are about to reap the har of what we have sowed—a sowing ungrudging sacrifices and brave de tion to the principles of humanity brotherhood.

The Test of Christianity

By JUNIUS B. REMENSNYDER
Pastor St. James Lutheran Church, New Y

I HAVE very positive convictions to the duty of the Christian Chu in the world overturn and new featu caused by the war. Therefore I c gratulate the Christian Herald o effort to interject the true Gospel sp into the field of humanity plowed hates and miseries and fertilized w the best blood of the race.

Good will among men as a substit for force—can it succeed between tions? That is the test that Christiani is going through today. These words the Christian Herald are the very on and the only ones that can fit the cri and seize the opportunity. In casti them far and wide, with its immen circulation, it is sowing the seed of reco ciliation and hope upon a battle-to world, whose harvest of good will incalculable.

Provides for Every Need

By ROBERT L. OWEN, United States Senator from Oklahoma

THE opportunity of forty centuries is at hand to proclaim the peace and thereby promote the happiness of mankind through a League of Nations.

The proposed draft contains many vital agreements protecting the nations from war.

First, a mutual pledge to respect and preserve the territorial integrity and existing political independence of every nation.

What pledge could be more gigantic or more magnificent or more to be desired?

Is the pledge worthy of credit?

The representatives of over twenty nations, willing to send their soldiers to the battlefield to protect liberty and civilization, are behind it; dynastic military autocracies have fled to cover. The Hapsburgs are gone. The Hohenzollerns have fled. The Romanoffs are dead. The petty kings of Germany have resigned and fled the country. There is no king of Bulgaria or of Greece. The Sultan of Turkey no longer exists.

The democracies of the world have conquered the world by military forces, and they can maintain their prestige and power by cooperative action along intelligent lines without in any degree impairing the internal sovereignty of any nation.

The proposed plan provides every conceivable means of reparation, conciliation and adjustment of every international dispute. It provides for progressive disarmament.

It proposes to nationalize the making of arms and munitions of war.

It provides for control over international shipment of arms.

It provides means to foresee and prevent war.

It provides for the formulation of a world opinion and for the establishment of world opinion based upon a knowledge by nations of each other through a meeting of representatives in a common council chamber where they can look each other in the face and talk freely and frankly of the affairs of the nations of the earth.

From the vast mass of inarticulate men, women and children there rises a flood of voices, of spiritual voices, calling for peace on earth, good will to men, and for the recognition upon earth of those great doctrines taught by the Son of God.

These great doctrines of justice, of mercy, of peace, are about to be established on earth, backed with power, with moral power, with spiritual power, with man power and with the power of the organized forces of civilization.

America is vindicating the prophecy of France in the great bronze statue given by France to America, representing America as the Goddess of Liberty raising the blazing torch of light—liberty enlightening the world.

Chained to a Body of Death

By ALBERT J. BEVERIDGE, Former Senator from Indiana

WE ARE told that we shall disappoint the world if we refuse to join a League of Nations. If any business house made contracts on that principle how long would it keep out of bankruptcy?

Who says the world will be disappointed and by what authority is this message delivered? Of course, certain European Powers would be disappointed because they have everything to gain and nothing to lose by getting young, strong and solvent America to underwrite their ventures.

What of the remainder of the world? Will the nations of South America be disappointed if we escape the trap? Will Norway and Sweden and Holland and Denmark and Switzerland and China and Spain? Or do they no longer count? Now that the test has come, are small and weak nations no longer to be considered? What has become of the self-determination of peoples?

We are instructed that we can be no longer "isolated." How have we ever been isolated? Not financially, not commercially, not socially. We have been isolated only in a political sense—only in the sense that we have not bound ourselves to take part in alien quarrels.

God forbid that the American people ever allow themselves to be chained to that body of death, a permanent polit cal alliance, involving them forever historic and alien animosities, in racia and alien hatreds.

It is said that we are now a worl power, and that we must take up ne burdens. We are, indeed, a world powe and we do not intend to surrender th position and become the tail of an ternational kite.

We welcome new burdens if they ar legitimate; but we decline those be longing to others which they are eage to unload on us.

League to Prevent War

By TRUMAN H. NEWBERRY
U. S. Senator-Elect from Michigan

I AM very glad to tell you that although I do not approve of the tentative draft of a Constitution for a proposed League of Nations, as recently published in the press, and for the reasons very clearly set forth by Senators Knox and Lodge in their recent speeches in Congress, I am strongly in favor of a League of Nations which will prevent war and provide a reasonable amount of disarmament and at the same time insure the independence of the United States.

Must Preserve National Spirit

By CHARLES E. HUGHES, Former United States Supreme Court Justice

AMERICA must find what is best in the way of a League of Nations. Whatever we do, we must make no engagement which we do not understand.

I believe in dealing with this question in a calm, thoughtful way, without emotion. I do not believe in crusading in a matter of this thought, but in discussion that the truth may be revealed.

I believe in an international court with machinery of conference and the organization of some conciliation body. We must try to develop a court of international law and not leave it in the haphazard way it has been for many years past.

The development of intense love of country through the war was beautiful, and not since the Civil War have men felt the love of country as they do at the present time.

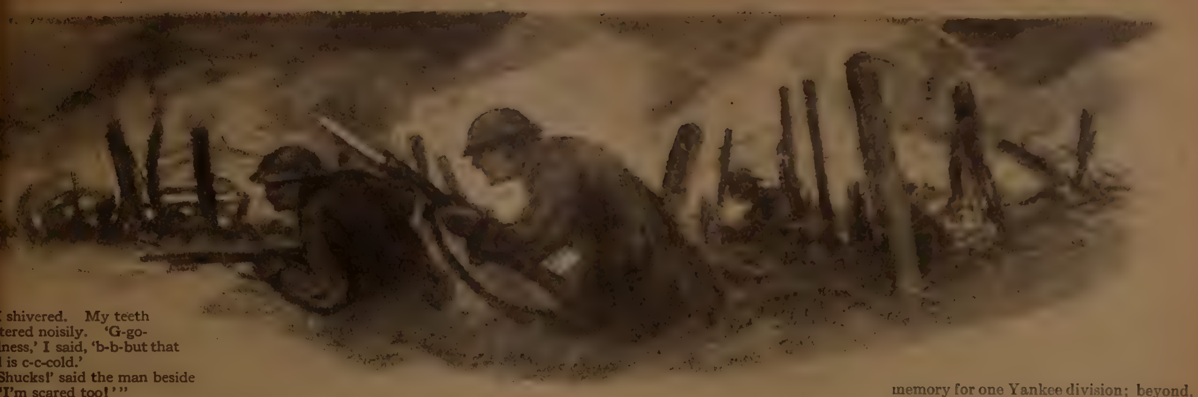
Let us never sink into a vague internationalism.

Meets Needs of World

By ROMAN DMOWSKI
Head of Polish Delegation at Peace Conference

I FIND in the League of Nations, as conceived by President Wilson, an instrument which meets with absolute logic the needs of the modern world. War has been the negative expression of a community of world interests; so a positive expression of that same community of interests must be found. I believe that positive expression has been found in the Wilson League of Nations.

THE TAKING OF A SALIENT



"I shivered. My teeth attered noisily. 'G-go-odness,' I said, 'b-b-but that ind is c-c-cold.'
"'Shucks!' said the man beside e, 'I'm scared too!'"

By HENRY RUSSELL MILLER

Illustration by Ann Brockman

A GRAPHIC and thrilling personal account of the brilliant dash of our boys on that great day at St. Mihiel when the American forces proved their mettle, routed the foe from his four-year stronghold and turned the tide of the war

SUPPER was over. In the little lean-to which was the battalion P. C. we smoked and chatted by fits and starts, nervously anxious r the hour to move. It was raining, the me steady downpour that for four days d been turning field and road into avy, sticky mire. In the gathering dusk r fire sent shadows dancing through the oods. A little way up the narrow-gauge ilroad a group was receiving absolution m the Catholic chaplain. Platoons and mpanies stood in loose formation along e roadside, awaiting the command to ll in.

The major puffed hard on his cigar, rubbing his hands restlessly. Occasionally he st a quick appraising glance in the direction of Germany," then around the grove in which we were amped. I noticed we all did that often. The same neasy thought was in all our minds. The adjutant nally gave it voice.

"This is going to be a *pas bon* place when the ball pens. The Boche'll just soak it to these woods. lope they don't open up before we start."

"If only," mused the Lieutenant Doctor, "if only hey haven't laid a trap for us! There's something hony about this quiet. Of course, they know what's p."

"It ought to be worse than Soissons," was the Supply Officer's cheerful contribution.

The Major sighed. "I'll feel better if we reach Nonsard tomorrow night." It was to be his first experience under fire. I think he did not mind that; but it was to be his first command in battle, and that did count.

IT WAS September 11. On the morrow was to begin the drive to wipe out the St. Mihiel salient, that famous series of ridges and hills that, despite some of the bloodiest fighting of the war, had withstood all French attempts to take it. This was to be practically n all-American affair, under our own command. As ar back as the winter before, when Our Division held the Toul sector, I had seen preparations making for it; lately I had glimpsed some of the results: railroads crisscrossing the woods, running almost to the front lines, battery after battery of heavy guns, ammunition enough—so it seemed—to blow Montsec from the face of the earth. The prophecies of last winter were about to be fulfilled. Our Division was to outflank and take the terrible Butte.

It was not, alas! the same division. The artillery had come practically intact out of the Soissons fighting, and a few of the wounded doughboys had strayed back; but during August the infantry had been recruited to full war strength with new men, fine, strapping fellows from the draft and the later officers' schools in the States. Their training had been brief, they had never been under fire; but we had no doubt of them. They had heard of the greatness of Soissons, were strong in the resolve that that standard should not be lowered. The personnel of a fighting division changes; its tradition, its soul, lives on. . . .

Nine o'clock and black as Egypt, the rain heavier than ever. We fell into line, the surgeon's group, with which I was to work, in the lead. We began to march through heavy, clinging mud knee-deep; every step an effort. Along a twisting road, across a field that was worse—"Look out for shell holes!" Too late: they dragged me out of the watery pit. A snicker ran down the line. "A man fell in. He's in the army now!"

We came to a railroad, where the going was better. A whistle blew sharply ahead, we jumped aside to let a "dinkey" and train of flat-cars pass. "What's a train doing here?" Out of the darkness a voice: "Delivering bonbons for the Boche. Going to be *some* barrage, believe me! See you in Metz!" Somehow our group got lost. For two hours we groped around, falling headlong into invisible trenches, crawling painfully through barbed-wire entanglements. We came out at last, in tatters and soaked to the skin, on the crest of a hill. We huddled down under a roadbank. It was five minutes to one. We counted the seconds.

AT ONE o'clock came the deep-throated "boom" we awaited. We followed up the sound of the shell, saw the flash as it fell on the flank of the Butte. The night was suddenly alight, and quivering with sound. All the great cannon that for months had lain hidden and silent for this hour, were vomiting fire and steel upon Montsec. The wet sky grew red with the blaze of it. Fountains of white flame outlined the ridges. The towering Butte was a cataract of fire.

But, strange, there was no answer from the German guns. It seemed, to be sure, that nothing could live and move through that inferno across the valley, and yet—! Montsec was a fortress perfected through four years of German occupation; when the French attacked, they had been greeted by a very fury of artillery. The enemy must know we were lying there in waiting, and he had our range to a nicety; our ridge was pitted and furrowed, its villages shapeless ruins, from his fire of other days. The silence, as the hours dragged on, seemed ominous: he was holding back, that the storm, when it burst, might be the more terrible. We almost wished he would open up and get it over.

The rain ceased. Dawn came, gray and cold, a keen wind blowing. We could make out our battalion lying a little behind us on the slope. "Now," we said, "the Boche will begin." But he did not.

A whistle cut faintly through the din of guns. The scattered groups on the slope stiffened into line, the open formation our Americans know and use so well. Down on the plains the first wave jumped from the trenches and began to move forward. "Now!" And I mentally braced myself. Nothing happened. The second wave topped the crest and began the descent; we swung in behind it; and still that ominous silence from the enemy guns. Then the whole malicious German plan dawned on me. They would wait until we were all over and well down the hill, then put a box barrage around us and cut us to pieces. *And they could do it.* We had at least three kilometers to go, all in full view from those frowning heights. Not a man of us could reach them alive. The third and last wave came over. . . . It is very hard to be brave in the cold gray of dawn. I became acutely conscious that I was very wet and very cold. I shivered. My teeth chattered noisily.

"G-go-goodness!" I said, "b-b-but—that wind is c-c-cold!"

"Shucks!" said the man beside me, "I'm scared too!"

BEFORE us lay the Montsec panorama we Americans had been wistfully viewing for nearly a year. The wide valley-plain dotted with groves and ruined villages, Boucainville, Richecourt, Seichprey of bloody memory for one Yankee division; beyond, rising steeply, the wooded ridges, and in their van, flying streamers of smoke, the grim Butte. Over the plain rolled the barrage, the tanks, the first wave, pigmy-like under the shadow of the hills. Down our slope moved the second and third waves. All the infantry of the division was in sight at once, bayonets fixed; three parallel hedges of bristling steel moving steadily toward the heights. Overhead airplanes darted and circled. The man beside me, forgetting that he was scared, caught his breath. "I want to live to remember this."

A few shells burst over the first wave. That was all until the wood at the right of Butte was entered. The Germans were there, and a few machine gunners—as ever, the enemy's best soldiers—tried to put up a fight. A little later we passed over their dead bodies. The rest had but one thought—to surrender before it was too late. The astounding truth burst upon us. The enemy, overcome by the strength of our preparations, was running away! This formidable fastness, four years impregnable, was being given up with only such fighting as rearguards could make.

Our spirits bounded sky-high. Expecting shambles, another Soissons or worse, we had found only a maneuver. The wind and exercise dried out our wet clothes. We grew warm; we were boys out on a holiday; we liked this war. Even the few wounded who trickled back from the first wave took their hard luck as a joke.

WE COMBED the woods. Then our regiment swung to the right, up the valley. All day we marched and maneuvered, moving with beautiful precision from objective to objective. Everywhere we found the same thing; for the most part a frightened, docile enemy, here and there a fanatic machine-gunner. When such an obstreperous one was encountered, the doughboys in front of him would flatten out, creep around to flanking positions, then pick him off with the rifle or dash in upon him from the sides. Or a tank would lumber casually toward him, spitting fire. Usually he saw the light; if he didn't—so much the worse for him! There was one who, having cried "Kamerad!" suddenly tried to turn his gun upon his advancing captors. It was very bad for him. The roar of our guns died down; there was no need to waste ammunition on an enemy who would not stand. Cavalry went around us and dashed ahead to cut off the fleeing Germans.

Nonsard, I think, had been set as a second day's objective for our regiment. Late in the afternoon of the first day the three waves reformed in the fields before the town—another picture to remember. The sun had come out and was setting in a sky of rose. Bayonets caught and flung back the gleam of it. At Vigueulles, to our left, great pillars of violet smoke rose from ammunition dumps the Germans had not had time to save; there was the merry crackle of thousands of harmlessly exploding shells. Jauntily we marched up to the town, just as our cavalry was disappearing at its other end; through it, and on into the woods beyond. There, cold and blanketless, hungry and supperless, but happier than kings may be, we halted.

That evening came the news: the left of our division had touched hands with an American division that had smashed through from the other side of the salient. Nearly fifteen thousand prisoners had been taken, more than one hundred guns. The St. Mihiel salient was a thing of the past.

Shortly after midnight I awoke from a doze, to find an old Frenchman replenishing my fire. He was weeping, and saying over and over to himself, "La grande liberation! La grande liberation!" The truth was beginning to dawn upon him.

OUR EDITORIAL PAGE

The Impulse Toward Christian Unity

ONE of the leading conservative ecclesiastics in America, Bishop Francis J. McConnell, of the Methodist Episcopal Church, has just issued a message such as is needed for these times. His book, entitled "Democratic Christianity," is a call to all the denominations. Man's duty to God and to his fellowman, he explains, are the two parallels of democracy. They represent the double doctrine back of the democratic movement in the world today, the compelling power of which is now making itself felt in and out of the Church. "No institution will come out of this war," he writes, "in the same form in which it went in, and the changes will almost certainly be away from everything suggestive of autocracy. . . . The marks of the control of the people will be upon every social institution henceforth, . . . and the people who have passed through the fires of the battle will never turn back to the former days." Those "rising tides," he declares, are already playing round about the Church, and he asks: "Is autocracy or aristocracy or paternalism any more lovely in an ecclesiastical organization than in a political or industrial system? Is a belief which misses the great human values likely to be tolerated in a church after such creeds are cast out of secular circles?" Bishop McConnell frankly concedes that the theologian may not always be the best guide to those who are searching to find the living God. God must be brought nearer to men. We must feel that "a man battling for the right is battling for God's cause."

As to the Church itself, he asks: "Who owns it? Does it belong to the people? In the very beginning it came out of the heart of the people." Its leaders were farmers, fishermen, tentmakers. In every great forward step, the Church has advanced in response to popular opinion. Today, its critics assert, it is owned and controlled by capitalism, privilege, the upper class, for it takes its stamp from the character of the times. A still larger number, however, believe the Church in America thoroughly democratic. Nevertheless, the question is one to set every churchman to heart-searching. "The Church does not belong to men until they feel that its program is their program, and that they have some part in shaping it."

The Bishop, however, is no alarmist. He believes in church leadership, yet he is ever mindful of the fact that the Church exists for the people. Its democratization is vital to the nation. This does not imply the absence of authority, for that, too, is vital if Church Unity is to be realized. Those features of administration which have been a stumbling-block to many in the past must be simplified and harmonized, in order that "a more excellent way" may be adopted, leading to a closer union of the churches, by which all the great issues of the time, and especially those that conduce to the increase of moral and spiritual values, may be effectively dealt with.

Now, there is a question of leadership. "Are we ready for the coming of a new Moses, or a new Joshua, to lead the churches of America?" asks Dr. George Heber Jones, another outspoken churchman, commenting on the situation. Outside of distinctively church circles, the popular attitude before the war was one of religious neutrality. But all this has passed away. The war has not only made both religious and political neutrality impossible, but it has given evidence that the great military leaders, Foch, Haig and Pershing among them, are men of profound religious convictions, very far from being neutral or indifferent to the conditions of those around them. And now the nation is looking for leaders in the Church who have the courage as well as the capacity to deal with the religious and social needs of the new era.

The Pokebonnet and the Tambourine

MANY will learn with regret that the Salvation Army lasses whom we have grown accustomed to associate with the distinctive dress, the pokebonnet and the tambourine, are hereafter to wear costumes which are described as "more in accordance with dignity and strict business methods." This sacrifice, which we are told that up-to-date efficiency demands, will take away what has come to be regarded everywhere as the distinguishing marks of the Salvation Army. Both red bonnet-band and instrument have served their purpose well in helping the Salvationist to win universal welcome. They have helped to draw listening crowds to hear the Gospel message on street corners; they have been no insignificant factors in hushing the clamor of the dance hall, while winning a way to the hearts of those who could hardly be reached otherwise. Nothing like them has been devised for drawing the interest of street crowds in New York. In a thousand ways they have been helpful in making the Salvationist welcome.

When the Salvationists came to New York some thirty years ago, as a little company of men and women under a captain, they found it difficult at first to obtain a hearing. One night, to everybody's surprise, the doors of one of the most notorious dives on the East Side were flung open to them. When they entered, the singing, dancing, boxing and drinking instantly ceased. For the next half-hour or more the place echoed for the first time with the songs of salvation. The message of divine grace was given to the gamblers and drinkers and criminals. There were among those who went home that night some who never forgot throughout their lives these radiant-faced men and women, with their songs and their straight-from-the-shoulder appeals to the souls before them; nor the wonderful "experiences" they related in language so direct and simple that all could understand. How much of their welcome was due to the tambourine, the pokebonnet, the quaint dresses, the red hat-band, as well as the smiles and the stirring music, may be gathered from the fact that the original costume and its accompaniments have been retained during all the years that have passed since then. Miss Evangeline Booth, now Commander, did not disdain to use them at the beginning of her public career.

Audiences are of many kinds, and a dignified church meeting is widely different in its tastes from the promiscuous gathering of the street. Nor should it be forgotten that some of the most brilliant workers in the Salvation Army began by shaking the tambourine.

Ingratitude to the Soldiers

WHEN our brave boys went away to the war by hundreds of thousands, service flags were proudly displayed in every busy center of population. Many of these are still flying. The troops marched away with the best wishes of all Americans, and in very many cases with the assurance that their employers would welcome them back to their old places when the war ended. In many instances that pledge has been honorably kept; in others it has been shamelessly neglected, and the soldiers have been driven to hunt employment elsewhere. The sacrifices they made, the dangers and discomforts they endured, seemed to count for nothing to some minds. How any employer could claim to be regarded as a loyal American citizen and yet assume such an attitude of indifference it is hard to understand. How would such a man feel if the war had gone the wrong way, and if the announcements in the daily papers had been those of defeat? But we have come victoriously out of the war. Business is confident and trade prospects are bright in all directions. Yet, had it not been for the splendid courage of our troops and the matchless skill of their leaders—who declare that our American boys made "the best soldiers in the world"—the other thing might have happened, and the business men who are now turning down the soldiers' applications would have been confronting a totally different situation. Let them think it over, revise their attitude and be just to the men who won the war. Give our returning heroes a chance to get back to work! They saved the whole situation for America as well as for Europe, and they are deserving of all the consideration we can bestow. The business man owes to the soldiers a debt he can never repay. They fought his battles and won them for him, and now he must help them to fight their own.

During the war the government encouraged a movement to discourage the buying of goods other than necessaries, in order that factories might be released for war work and money saved for Liberty bonds and War Saving stamps. Now with the war ended, the factories have no war orders and cannot employ men unless they have work to do. There is setting in an official movement to encourage thriftful buying of things needed or desired, and thus to create a demand for goods which will result in orders to factories and jobs for idle men. A great many people are still deferring purchases, anticipating a return to pre-war prices, but students of economics and of the present situation say that wage levels reached during the war will largely remain and that there may be no radical slump in prices, at least not soon. Prices will come down slowly. You won't save much by postponing intended purchases, and the money you spend today may help some man to get a job tomorrow. The states are planning to spend millions in good roads and public works, but these projects, too, move slowly. An immediate revival of American business would c with a return to normal traffic across the retail coun

The Church and the World

THERE seems to be an opinion prevalent in tain quarters that influences are at work w may impede the movement for Church Un and possibly postpone it indefinitely. Discus this aspect of the subject, a metropolitan religi weekly takes the view that in the progress alre made, much that is helpful at this time has alre been accomplished. As for the millions of men have fought at the front, a large proportion of th seem indifferent. It then says, very bluntly, that property, trust funds, offices and traditions that st in the way of unity among the churches everywh and not great religious convictions. This implies substance, that the business end of our religious ganizations is of such vast and overshadowing imp tance that they are not likely to do anything that jeopardize it.

There is unquestionably an element of truth these statements, and also a reminder of the striki message that was addressed to the ancient churc mentioned in Revelation. Some of the churches our day are wedded to wealth and tied to traditi They are rich in this world's goods, however p they may be in spiritual things, and they are bou to stick together in defense of what they now ho Under such conditions, unity in the largest sense ca not enter seriously into their thoughts.

If this were absolutely true that the churches we bound up with the world and its gifts, it would for one of the saddest situations imaginable. Fort nately, it is not true of the Church as a whole, wh ever it may be of some of its individual branches. W have faith in the Christian churches of America. W believe that they place their devotion to the religi of Jesus Christ and their love of souls above ever thing else. It would be a spiritual disaster if th Church failed, as a whole, to recognize what is goi on in the world today. And as long as God giv inspiration and courage to strong souls to stand fort with a message, that message will not pass unheede

Religious Freedom

ONE of the significant signs of the times is foun in the request which has been made to th Peace Congress to incorporate in the constitu tion of the League of Nations a provision guaranteein religious liberty to all the peoples. A representativ organization in England was the first to urge th incorporation of a clause assuring full religious libert and freedom of worship for all creeds that are no antagonistic to public morals. In our own land w have enjoyed the fullest religious liberty ever sinc the foundation of this government. In the Britis empire and its colonies persecution for religion's sak has long been a thing of the past. Many of the conti nental countries, however, have had a bitter experi ence, through the malevolent oppression of weak an defenseless religionists who differ from the religion o the state. Jews, Armenians and Greeks have suffere spoliation, deportation and death by thousands be cause of hostility among the so-called religions. With the new freedom, old antagonisms would die out The Christians of Persia, Asia Minor and the Caucasus, the Jews of Russia and Turkey, would be no longer in peril of pogroms and massacres. Christianity, especially in those countries where it has been under the ban, would develop rapidly under toleration, and in the Far East—in those lands where it has encountered the greatest opposition—it would make amazing headway. We trust to see a declaration on the subject inserted in the League constitution before it is finally adopted.

Religious Statistics Next Week

IN THE next issue of the Christian Herald we will publish the Religious Statistics of the United States, showing the standing of all the religious bodies of the country in the last twelve months. Dr. H. K. Carroll, who has done this work for nearly thirty years, and who prepared for the government the first complete religious census ever taken here, is the compiler. For several years past this important task has been undertaken by him for the Christian Herald. In the present instance, certain new features arising out of the war will appear, which have a special value in view of the movement for Church Unity. We would suggest that our readers inform their friends of the coming publication, as they may desire to secure copies for themselves.

THE BIBLE and NEWSPAPER

Conducted By FERDINAND C. IGLEHART D. D.

John Barleycorn's Funeral

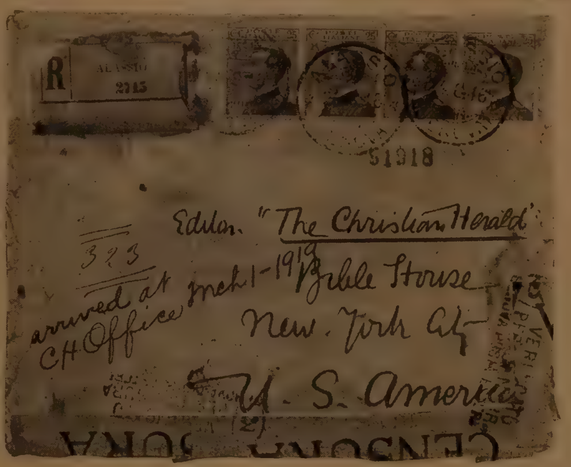
THE Anti-Saloon League held a burial service for John Barleycorn at the New Auditorium, Newark, N. J. Women dressed in white represented the states that had already ratified the amendment. New Jersey, represented by a woman in black, was the only mourner at John's bier. Samuel Wilson was the undertaker and Fillmore Condit delivered the oration, which follows: "Death always seems sudden, startling. Even when we watch weeks or months by the bedside of the dying, though we note the failing strength, the increasing pallor, the fading vitality, when the end comes, the last twitch of the eyelid, the last gasp, the last low gurgle, always startles us. It was so when John Barleycorn passed away. Looking back at his long sickness, we now know that he had been dying twenty-five years. We did not realize it. He did not know it. His nearest and dearest friends had no thought that the end was coming. When the Anti-Saloon League was organized, when the ten million children learned about him at school, when the United States Supreme Court declared against him, when the great business interests turned away from him, when the doctors forsook him, we should have known that his grave was being dug, but we did not. Hope springs eternal. John thought he would get well, even after he was half dead, after he had been driven away by over half our population and from over eighty per cent. of our national area. Although his life was fast ebbing away, he still hoped and his friends still hoped, after Congress submitted the Prohibition amendment in 1917, after fifteen states had ratified last year, and even when he was dead up to his neck twenty days ago. It is over. John is gone, and there are no flowers for the funeral." We have only given the introductory to Mr. Condit's eloquent funeral oration over John. The whole address is of genuine humor, such humor as is part of a glorious national jubilee. We do not know what text Mr. Condit took for his quaint sermon, but this would have been an appropriate one: "*Weep not for the dead, neither bemoan him.*" (*Jer. 22 : 10.*)

Bible Saved Soldier's Life

THE men's Bible class of the First Methodist Church of Annapolis, Maryland, presented 240 copies of the New Testament to the soldier boys going out from that city for France. In the battle of the Argonne a piece of shrapnel struck Corporal James V. Abbott in the left breast, and would certainly have killed him if the Testament which he had in his coat pocket had not stopped it. Every page and both the covers were shattered, but the soldier's life was saved. What a symbol this is of the protection which the Gospel provides against the missiles hurled by Satan against the soul! And what a blessed protection it has been to the spiritual life and morals of our dear soldier boys, in the midst of their terrible temptations! The Bible stopping the bullet calls to mind a part of the armor of the soldier of the Cross: "*Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.*" (*Eph. 6 : 14.*)

Echidna in Zoo

IN THE Bronx Zoological Park there is a rare animal, an echidna, which they call Nellie. She is what is called in Australia a porcupine anteater. She is about seventeen inches long and is armed with spines, which protect her against enemies, enable her to fasten herself strongly against the ground and with her claws to dig in the earth with marvelous rapidity. Her keeper, Charles Snyder, demonstrated her digging capacity by catching her by the tail with her head down and dropping her into a box full of hard dirt. He put her down in one end of this box. She got into action at once, and with spines as well as claws tackled the soil. In an amazingly short space of time she was half buried, and had made a hole big enough for a respectable living-room. "Here, Nellie! here, Nellie!" called Snyder, accompanying his words with a chirping sound. The echidna promptly emerged from the hole and looked inquiringly up at Snyder. "You see she comes when I call," he said proudly, and, as though she understood, Nellie came forward and snuggled against his hand. The head keeper said: "It is wrong to think these animals have no intelligence. They have, and here is the best test of it." He carefully put her down on the floor of the cage. She remained motionless and looked at her friend with her bright little eyes. "Now, Nellie," said Snyder slowly, "I want you to roll up." Nellie looked inquiringly, and the keeper repeated his request. Then she rolled up into a formidable bundle with her spines bristling outward. "Unroll!" commanded Snyder, and Nellie obeyed. The echidna lays a soft-shelled egg about half an inch long, which is placed in her pouch. The young echidna leaves the pouch as soon as its spines begin to appear. Like the kangaroo, it is very rarely that two young are born at one time. The animals are more or less nocturnal. This creature has been equipped by the Creator with the means of securing food, making its home in the ground, and defending itself with its sharp quills, and with an instinct which points to the intelligence of man appointed by the Almighty as the ruler of the earth to "*have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*" (*Gen. 1 : 28.*)



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Post Haste in War Time

DURING the war complaints of slow mail deliveries were universal. This envelope contained a letter written and mailed by Rev. Alexander Robertson, D.D., the celebrated Bible scholar, author and teacher, in Venice on August 24, 1916. This was just at the beginning of the time of Venice's greatest peril, when Austrian bombs were falling thickly upon the city, doing great damage. The letter which was received on March 1, 1919, at the Christian Herald offices in New York, took two years and six months on the way! The usual time under normal conditions would be about six weeks. It must have had some strange experiences, for the envelope is covered back and front with the marks of censorship, with the stampings of the different post offices through which it passed since 1914–1915. Our foreign mail from many countries has been subjected to long delays, but this letter from Venice makes a record which probably is unequaled. We will publish extracts from the letter in an early issue of the Christian Herald. In olden times mails were carried by men on foot, and afterward by men riding an ox, donkey or horse. Royal mail was sometimes carried by chariot, rowboat, or sailing ship, but no mail of history has such a slow record as the letter just received by this paper. Letters of ancient times were written on tablets of wood or metal, but oftener on the skins of animals and on papyrus, the writing-paper of the most enlightened nations of old. Some of the best literature of the Bible and some of the most important events of sacred history have been conveyed by means of letters. Some of these in the Old Testament from one king to another, and those in the New Testament full of faith, truth, love and wholesome doctrine are included in God's written volume and are counted by his children as a part of his revealed will to them. The attempt of a destructive criticism to cut these letters out of the Sacred Book or discount their importance is not looked upon with favor by the devout student of the Scriptures. It would be a very different Bible without the epistles of the apostles preserved to us in the sacred canon. The apostle Paul thus refers to one of his letters: "*Ye see how large a letter I have written unto you with mine own hand.*" (*Gal. 6 : 11.*)

Such a Pity!

SUCH a pity! Not that so many people were killed or families rendered destitute or individually oppressed, but that a mother and her two children are unable to live on an income of $18,000 a year and have to get official application for more, for current expenses! A rich man died suddenly and left an income of $10,000 a year to his wife and $4,000 a year each to his sons, sixteen and eighteen. After raking and scraping and economizing they find it impossible to get along, and they have asked for $9,000 additional to their allowance. Two items of expense in the schedule filed, were $1,000 to each of the boys for automobile expense, and other items were in keeping with these. Such extravagance is demoralizing to the boys and to American life. It is too bad to tempt the boys, as so many of the sons of the rich are tempted, with those habits of luxury and indolence that will make them smaller and less valuable members of society. There is this story of a spendthrift which Christ tells in the parable of a rich man who gave his son his patrimony, which was a very bad thing for him to do, and whose spendthrift habits are thus mentioned: "*And there wasted his substance with riotous living.*" (*Luke 15 : 13.*)

Coal Tar Befouls Water

THE citizens of Milwaukee put up a serious protest against its water commissioner on account of the foul-smelling and bad-tasting city water. It was thought at first that the pollution was produced by chemicals used by the Water Board for disinfecting the water, but a careful examination revealed the fact that the cause of the trouble was two plants, one three and the other nine miles away, which manufactured coal tar products. The nuisance has been abated. How often have diseases and death been scattered through the water supply, and how careful each city should be that our supply be pure! Fortunately, the finest expert chemists are employed by our cities. Water is so necessary to life that the Bible refers to it as a type of life. Christ thus refers to himself as the fountain of spiritual life: "*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" (*John 4 : 14.*)

Hens Kept Up Late

PROF. JAMES E. RICE of the department of poultry husbandry at Cornell University has just announced that hens will lay more eggs when they are kept up late at night; that tests carried on at Cornell during a period of forty-eight weeks have proved that lights in chicken coops increase egg production. The coops were kept lighted until nine o'clock every night during the test, and the egg totals showed that one hundred hens and pullets in the lighted chicken house produced one hundred and twenty-five dozens more eggs than the chickens in the unlighted coops that went to bed early. The reason he gives for this increased laying capacity was that they had more time to eat. It was claimed that this lighting system would prolong the laying in the autumn and winter at a time when eggs would be higher in price. Christ thus refers to the care of the mother hen for her chickens to illustrate the tender shelter of his love: "*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*" (*Matt. 23 : 37.*)

Problems of Industrial Readjustment

The Governors of Leading States Present Their Views

New York Seeks Solution in a Reconstruction Commission

By ALFRED E. SMITH

Governor of New York

THERE is no problem to which I have given more thought and attention than to the important question of industrial readjustment.

My first message to the Legislature indicated my interest in the subject, and I had in mind the creation of a Reconstruction Commission which would make a thorough investigation into all matters with reference to the industrial problem. At a later date I transmitted to the Legislature a message in which I announced the appointment of the Commission, the personnel of which gave every assurance of a most thorough investigation into the vital problems affecting the industries.

I was most desirous of seeing that all public improvements, in so far as they were governed by the State, should be expedited, and on February 21 I issued a proclamation urging the civil divisions of the state to proceed as rapidly with their public works as their funds will permit, to the end that labor may be employed and business stimulated.

Alfred E. Smith.

Never a More Conscious Thought of Fellow-Man Service

By JAMES M. COX

Governor of Ohio

WITH every ounce of our energy given to the production of material and the supply of man power for a speedy winning of the war, it became manifest to us in responsible place that there would be needed close application to industrial readjustment when the war had been won.

The period of readjustment is now here. The soldiers are coming back to civilian life. Work must be found for them. New and proper activities are to be found to replace the feverish war work preparation. This can largely be provided, for the time being, in the work of public improvements, which has been sadly neglected for the major task.

Our country was never in more prosperous condition. There never was a more conscious thought of fellow-man service. Application of directing energy will provide the easy means of readjustment.

James M Cox

Cost of Living Must Go Down With Wages

By SIMON BAMBERGER

Governor of Utah

IT IS my opinion that one of the items most vital to readjustment is that of revision of the cost of living on a downward scale in keeping with the reduction of wages. It is exceedingly difficult to offer a satisfactory explanation for the reduction in wages while food prices remain firm or advance. At the same time it is too big a proposition to be attempted by any one state.

In Utah we are attempting to aid in the industrial readjustment through public work to furnish buffer employment. In Salt Lake City and Salt Lake County bond issues aggregrating three and a half million have been authorized to carry on public work. The state itself contemplates the expenditure of about five million on road work during the next biennium. Besides the five million which the state plans to expend on road work, it is expected that approximately two and a half millions will be furnished for similar purposes by the Federal Government. We expect also that a bond issue of one million dollars will be authorized to cooperate with the Federal Government in reclamation and soldiers' settlement work.

Simon Bamberger

Hope Lies in Preservation of Equality of Opportunity

By SAMUEL R. McKELVIE

Governor of Nebraska

I CAN see but one question involved in industrial readjustment: viz., the preservation of equality of opportunity among all of the citizens of our Country.

It was upon this principle that our nation grew to its present strength, and it is upon that principle that it will be enabled to survive.

Samuel R McKelvie

Vast Production Required to Supply Our Home Markets

By W. L. HARDING

Governor of Iowa

IT IS difficult to see hard times when the stupendous yield of the country is selling at practically double prices.

Almost all the talk of readjustment refers to the labor situation. The government took the lead during the war in putting the wages of its four million laborers up to heights undreamed of heretofore. Manufacturers of government supplies followed the government lead. They kept a little in the rear but they moved up, and all other employers moved their wage scale up in proportion.

There is no real labor question in the United States between right-minded employers and right-minded employees. There is no real occasion for alarm or anxiety over the labor employment situation in this country at this time.

Factories are opening up all over the country and preparing not for ordinary production but for extraordinary production. In a very few weeks now the production of building material will commence to catch up for the three slack years, and shortly farming operations will begin.

The real labor question looming up ahead is that of shortage of labor.

Immigration is now over four million under normal in this country, and at the present time there is a strong movement throughout the country of emigration back to the lands from which many of the people came.

The question of wages must be left to natural laws, the law of supply and demand. If there are those in this country who think so great a question as wages can be propped up by artificial laws, they have something to learn.

Fortunately, wages follow the general trend of farm products and raw materials, and these must descend gradually to the normal plane.

We are fortunate in this, that wages will seek their own level. The thirty million workers in the United States are the greatest and best buyers of manufactured products, and they must have the cash to buy with.

One splendid thing in the readjustment period is the insistence by organized labor that wrong-headed employers treat their help humanely. Indications are plenty that great progress along this line is being made.

The workmen make a mistake by trying to make wrong-headed employers humane by law. It cannot be done. You can prevent some men from doing inhumane things by law, but you cannot make them humane that way. You can make them seem humane by making inhumanity repugnant to public policy and community sentiment.

The war disrupted our markets for manufactured goods in many ways. It stopped the people from buying certain things. It took the people's money to finance the war. It prohibited building and cut off foreign trade.

The vast majority of American manufacturers find their best market right here in the United States. We have here one hundred and ten million good Americans, all good earners and all good spenders. We know what they want. Give us peace and normal times and the American manufacturer need not worry about his market.

Volumes upon volumes are being written these days about foreign markets. There are two kinds of foreign markets; those that take our goods just as we usually make them, and those that want us to fashion some queer thing in some foreign way to suit some foreign demand.

The foreign trade that takes our goods as we make them is all right, except that it means costly packing, slow returns, and hard financing. If a Russian, a Chinaman, or a South American wants our machines, our shoes, or something of our manufacture, and is willing to pay for all the trouble, we should deal with him, but when it comes to making some special machine or special shoe for this hard, slow, and far-away custom, why worry, when we have all we can do at home?

We are constantly being informed of the marvelous way Germany, Japan, and England cater to Uruguay and Siam and their needs. The inference is that we should be ashamed of our sloth and get into the game.

W L Harding

Individual Initiative and Ambition Must Reassert Themselves

By JOHN H. BARTLETT

Governor of New Hampshire

WE ARE making too much of the question of readjustment of industries and not enough of the question of the readjustment of the American mind and American sentiments.

To be sure they go somewhat hand in hand. We will never get back to the pre-war conditions. When we sober off, however, there will be an industrial period of great prosperity.

If we ever become anything like America before the war in respect to industrial prosperity, it will be because our Governmental functions have divorced themselves from business and allowed individual initiative and ambition to assert themselves again.

John H. Bartlett

We All Must Recognize Our Interests Are in Common

By FRANK O. LOWDEN

Governor of Illinois

THE work of reconstruction will be quite as difficult as the work of the war period. It will require infinite patience, for we shall not have the stimulus to effort and sacrifice which the war furnished.

We saw in the darkest days of the war that our dangers were common to us all and therefore stood solidly together. We must now recognize that in reconstruction our interests are common interests and we must refuse to be drawn apart.

No reconstruction will last unless founded upon the principles which gave victory to our arms. Justice, righteousness, human brotherhood and dependence upon the God of our fathers were our strength. Reconstruction must be shaped by these same ideas if we are to have an abiding peace.

A democracy resting upon anything else is no more secure than a throne. A majority can no more be cruel or unjust, and escape punishment, than can a king.

Frank O Lowden

Conditions Will Adjust Themselves in Return of Private Enterprise

By CALVIN COOLIDGE

Governor of Massachusetts

THE question of industrial readjustment is how to get the government out of, and private enterprise into, business. They cannot co-exist.

Industrial conditions cannot be half natural and half artificial.

We must choose between self-government and socialism.

All that is needed is the application of the principle that the people of America are able to warm, feed, clothe and govern themselves.

Let the business of the people be done by the people.

Calvin Coolidge

General Pershing—A Personal Glimpse

By *MARGARET E. SANGSTER*

"THE General doesn't give any interviews," they told me in the outside office. "He couldn't! For everybody in the world, almost, wants to interview him. issues a news bulletin to the press ery so often. That's all he can do. hy, if he gave an exclusive interview to e newspaper, every other newspaper uld expect—"

I looked wistfully at the great tight-it mahogany door that divided the tside office from the inner one. Some-ere behind those solid panels sat Gen-l Pershing—the general who has iled for the last two years at all Amer- from magazine page and moving-cture screen—smiled though he was ding an army in the crisis of a world-uggle.

"Of course he's right," I said slowly. And, if he gave *one* paper an interview, e others would be quite justified in pecting something too. He's quite ht. But oh," I added with a rush, I could only see him, I'd have a real essage to give to the mothers who read y page—the mothers who have sons the army."

The aide who was a major looked at e aide who was a lieutenant. Then ey both looked at me. And I, with y eyes upon the great door, tried to ok pathetic. Finally the aide who as a major spoke.

"Well," he said slowly, "if that's all u want—"

"Perhaps"—it was the lieutenant—if you come back in an hour—"

"Of course," the major interrupted, we're not promising anything. But—ell, come back."

CAME back in an hour. I tried to come back casually—quite as if I dn't been waiting very near the door the headquarters for some fifty-nine inutes. I hadn't wanted to be late, nd it is ever so easy, in Paris, to be te. I came back to the door of the uter office and knocked with a half ervous hand. The lieutenant was sitting at a desk busily writing. He looked p and smiled at me as I stood in the oorway.

"Come in," he called. "And if you on't mind waiting about ten minutes, he General will see you!"

I couldn't think of anything in par-icular to say. For I hadn't, up to that moment, really expected to see the Gen-ral. It was only by a wild chance that had learned of his stopping in Paris or a few hours; a wilder chance that had ent me in a taxi, without even putting n my best frock or hat, to his city head-uarters. And now—I was going to see im *in ten minutes!*

"Mind waiting!" I gasped, and aughed shakily.

The lieutenant laid down his pen.

"You'll like the General," he told me; 'he's *real*. We, who are near to him, re devoted to him. And being devoted means a good bit more than being loyal! He's so splendid—"

"Is he as wonderful," I questioned, "as he looks—in the movies?"

The lieutenant laughed.

"More wonderful," he told me—"much more wonderful!"

"He's a very great man," I said, looking down at the finger-tips of my brown gloves, and wishing that they were white.

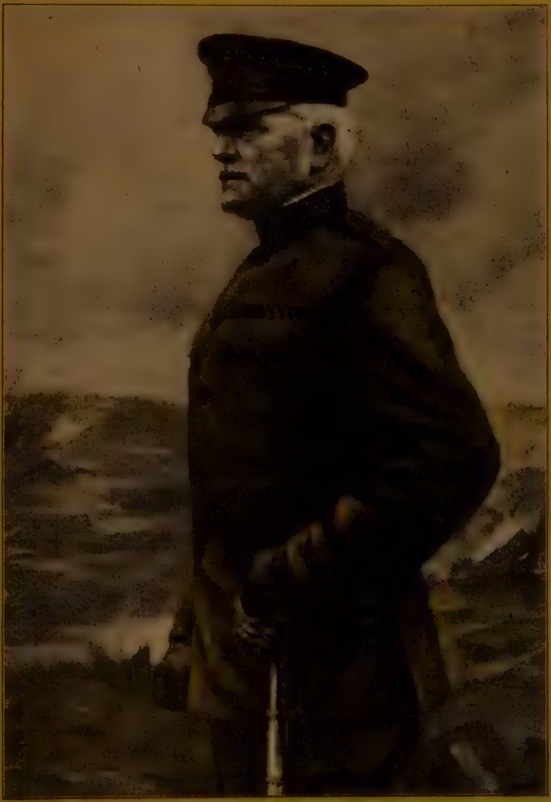
"Yes," agreed the lieutenant, "he *is* a great man. He's great enough to be just as kind to folk who aren't a bit important as to folk who are. Why, once when we were going through the street in the car, a very new soldier who didn't know anything about military discipline jumped up on the running-board and said:

"General, I want to shake hands with you!" And the General shook hands with him just as cordially as he would have shaken hands with the President.

The lieutenant stopped for a minute. And then, as I made no comment, he went on.

"The General was having his portrait painted when you were here before," he told me. "It seems as if all of the well-known sculptors and painters are doing pictures and busts of the General! You'd think that it would make a man feel sort of"—the lieutenant hesitated and laughed—"But *he's* just as pleased and interested in every bit of work that's done as you or I would be. We don't any of us think that the portraits do him justice—but that's because we're so fond of him. We don't feel as if anything can do him justice—"

"It's almost strange to hear you talk that way," I said. "I always thought that folk were very much in awe of a man who held such a high position. I thought that no one ever got near enough to a general to feel really fond of him!"



John J. Pershing.

"That's the wonderful thing about *our* General," the lieutenant answered, and I wish that you could have heard him say "our." "You can't help feeling near to him! There's something about him that makes you want to tell him your troubles, that makes you know that he'll understand—and sympathize. There's a certain simplicity about him that, mixed with his calm assurance and efficiency, makes a rather wonderful combination—and a decidedly unusual combination. Very few people are big enough to feel and inspire such a personal—"

There was an interruption.

The major had come into the room—by way of the great mahogany door.

"General Pershing will see you in a minute, now," he told me. And then. "Yes, he's big enough to feel a personal interest in every one of his men. He gives them little informal religious talks, sometimes. And he wants to know about how they're getting on. He's—"

A THIRD man came into the room. I think he was a colonel.

"The General will see you, Miss Sangster," he told me, "if you'll come this way—"

I rose hurriedly and followed him. And the big door swung to behind me. And I crossed a still anteroom to another smaller door. The third man, who was at least a colonel, opened it softly, and mumbled something, and went out—closing it just as softly behind him.

General Pershing was standing with his hand outstretched in friendly greeting. As I laid mine in it, I was conscious that he was taller and broader than I had supposed. He gave the impression, in that conventional office, of one who has lived much in the open; who has known long plains and mist-hung mountain heights, and the glow of the sunset sky in far places. And then, all at once, he smiled, and I forgot quite suddenly and completely that he was a great man and a general.

"I'm not scared of you at all," I said, and I didn't in the least mean to say it. "I thought I would be!"

General Pershing's smile grew deeper until it seemed like some silent sort of laughter.

"Of course you're not," he answered. "Why should you be?" And then, "You wanted to see me?" he questioned.

"It was so that I could write a message for the mothers back home," I told him hurriedly; "the mothers who have sons in your army."

"You know, of course, that I'm not giving interviews," General Pershing asked, "and so of course there's not a great deal that I can say. And I don't," he added after a minute, "like to talk much anyway!"

"I know that," I agreed. "I know that. That's why folk want to hear everything you do talk about. But I can say *something* to those mothers, can't I? I can say that you think their sons are regular *men!*"

ENTHUSIASM swept over the General's face, and I all at once knew why he was such a splendid leader.

"They're the best men in the world!" he told me—"the best in the world!" Then he laughed. "But don't get me talking about *them* or I'll be giving you an interview—and I can't!"

"'And you can't,'" I echoed.

"I wish"—there was a note of very real pride in the General's voice—"that you could walk down the line one day and see them snap up to salute—as I see them. *Then* you'd know!"

I didn't make any answer. For I was looking at the General—forming a mental picture of him to carry away with me. I was wondering how power and strength and vivid intellect and personal charm could be so distinctly allied to each other in one face.

"Then you'd know!" repeated the General again. "You'd know how I feel every time I see one of them on the street, or in any public place, or on parade. They're splendid soldiers—and they're splendid boys—and you can tell their mothers that they've made a splendid showing!"

"I do know," I answered. For I have more than once felt that thrill of gladness that is almost a feeling of ownership as I have seen our soldiers, bronzed, strong, sure of themselves, swinging along through the streets of a foreign city. I have felt the wonderful pride of race that an American feels—the pride in just *being* an American—as I have watched them come back, laughingly, from a vision of horror and death.

"How long have you been writing?" It was an abrupt question, the General's, and I started. "And do you like your work—this going off across the world, for instance?"

"It's work that I love," I told him. "And I've been writing for about seven years. I've never been away from home before. I—I miss my mother—"

"And she misses you, too, I guess!" General Pershing told me. He didn't seem the least bit like my erstwhile stereotyped idea of a general as he said it. "I guess she misses you!"

My time was up. I knew it. But somehow I didn't want to go.

"I don't know—" I began, and faltered—"how to thank you," I finished.

THE General took my fingers into a man-sized handshake.

"Don't thank me," he said. "Why, I'm interested in *you*. I like to meet people who are doing things!"

I went out through the first small door and the second larger door in a half-daze. The lieutenant came toward me, around the side of his desk.

"Well, what did you think of him?" asked the lieutenant.

I groped, a moment, for the right word. When one has met a really great man and has discovered that he is even greater than one imagined, words are hard to find. I resorted, finally, to the lieutenant's own description.

"Why, he's *real!*" I said.

SONG-MAKER

WRITTEN AND ILLUSTRATED BY
REMINGTON SCHUYLER
(*Ta-Tank-a Lut-a*)

REMINGTON SCHUYLER, the author and illustrator of this story, is a celebrated painter of the American Indian. He has lived with several tribes and is intimately familiar with their customs and traditions. He is known by two names among the Oglalla and Loafer Sioux—Ta-tank'a Lut'a (Red Buffalo), on account of his red hair, and Peest-u-la (Slim Legs, i. e. a runner), because he could outrun most of the Indian boys of his own age

MOST of the tribesmen thought it great fun. Some of the jokers even secretly encouraged Song-Maker. A few said that either Song-Maker's flute or the wolf dog's howling wouldn't have been so bad. But together they were a great affliction. It was too much. Big Mouth more than any other objected to Song-Maker, his flute and his wolf cub.

"Something was wrong with a boy," he said, "who stayed up 'most all night and played badly on a broken flute."

So the talk sputtered and ran about the camp fires of the kinsmen of the Bear.

Big Mouth, chief of the Omahas, was not a lucky leader. Two winters before he had allowed his people to be caught in a long running fight. Scarcely half the kindred had escaped.

Yet somehow Big Mouth bewitched his followers. They followed him, although only ill fortune followed them.

Their buffalo drives the past fall had been failures. Now was grim winter upon them. There was no great supply of food for any one. Day by day the tireless hunters journeyed far in search of game. They returned empty-handed.

At this time Song-Maker was just fourteen winters old. He lived with his grandmother, Starlight, in a little tipi on the very outskirts of the camp.

The roots and berries Starlight had been able to gather the previous summer scarce supplied their scanty needs. Hunt as he might all day long, Song-Maker's kill of small game was hardly enough.

Song-Maker's dog, Singer, always went with him. The winter before he had caught him out among the broken hills. Singer had thrived under the care of Song-Maker. Many a time the boy had gone hungry that the puppy might eat. So this wild dog and lonely boy became inseparable.

Now the half-grown wolf could forage for himself. At times he even brought a rabbit into camp for Song-Maker to see. There were times this winter when Singer had pulled his master out of smothering drifts and led him safely home at night.

Early each morning Song-Maker visited his traps. He trudged manfully up among the windy buttes in hope of sighting a chance herd of buffalo.

The winter was not half done. Yet the tribesmen were drawing in their belts to keep their empty stomachs from protesting too much. Many grumbled inwardly. A few, more outspoken, said Big Mouth's medicine was no longer to be trusted. It had failed too often. Something had to be done. It was so bad, the storms and the hunger, that all talk of Song-Maker's flute was long since forgotten. They talked much of their empty stomachs and the "bad medicine."

Then one night Big Mouth dreamed again that Song-Maker was chief of the Omahas.

The very next day he called a council. It was agreed that the tribe must break camp or perish. In spite of the great drifts they would push southward. Big Mouth said there would have to be some sacrifice.

Starlight, Song-Maker's grandmother, would be a drag on the camp, and they needed all their strength to survive. It was better that one should die than that many should perish. They would leave her behind with a small store of broken wood and a bit of marrow fat and pemmican. Song-Maker could either stay or come along with the tribe. Thus Big Mouth spoke in council.

Pretty Hair, wife of one of the head men, when she heard of Big Mouth's judgment was mightily stirred. She talked with her husband far into the night. She was willing, she said, to adopt Song-Maker and Starlight.

Her husband, Strikes-a-Plenty, a kind man, after much meditation, thought they could arrange this. There was one condition, however. Song-Maker must not play his flute *all* the time. He liked songs, he said. Some day he hoped to have a boy like Song-Maker. But as a matter of discipline he thought there should be a limit to the piping.

So it was agreed. Early next morning Pretty Hair went in search of Starlight. She told her what Big Mouth had ruled and what her husband, Strikes-a-Plenty, had offered to do. Starlight sat thinking for a while. Then in a steady voice she said quietly, "It is of little moment to me, an old woman, whether I stay here or go on this new trail. More than a hundred winters have passed by my head. I am not afraid. My old heart goes out in gladness to you, sweet Pretty Hair, for offering to take Song-Maker. Some day he will brighten your days with his greatness as a wise chief and his goodness and gentleness as a man."

But after much talk Starlight agreed to go with Pretty Hair. When the young woman had left her she set about tying up her few possessions. She gathered her store of stone knives and arrow points. She made a bundle of the Buffalo spoons and gourd dishes. Toward midday all was ready.

Digging below the ashes of the little altar, she brought out two sacred shells. She carefully wrapped these in a piece of otter's skin along with several arrow points of curious manufacture. These shells and arrows her ancestors had brought from the land of the Great Water.

Often, to tease Starlight, Song-Maker had said, "When I become a man I shall take the trail to the rising sun and conquer the Iroquois and lead my people back to their ancient homes in the woods and mountains by the Great Water."

These ancient legends had made Song-Maker very anxious to grow up. Though but a boy he had toughened himself to withstand hardship. Often he practiced going hungry for a day at a time, even denying himself water. In this way he hoped to gain added prowess. He had developed into rather a scraggly boy with eyes larger than most. They were very keen. He had a way of seeming to look beyond and through things. With his flute he had learned to charm certain wild birds. Once he had coaxed an antelo within a few paces of him. He was a curio fellow.

So Starlight was thinking, as she careful bound up the sacred shells and arrows gether with a great sinew-backed bow call "Good Prey."

She sat gazing into the fire and smilin as she thought happily of Song-Mak The smoke curled gently up through t half light of the tipi and drifted out into t glad sunshine. Her life was near an en but in Song-Maker would live all the noble qualiti of his mother's ancestors.

Farther up the valley, Big Mouth went stealthil to work to discredit Song-Maker. He needed an adde excuse for leaving Starlight and her grandson behin Three times now he had dreamed the evil visio This last time it was worse than before.

His womenfolk were busy packing and gettin ready for the early morning start. In the secrecy o his medicine lodge he worked feverishly.

He gashed two large parfleches of marrow fat an buried some in the dust and litter of the floor. Th tattered remains he sprinkled with dirt and dragge around the small lodge. Then taking his second bes knife of black obsidian he broke it. He splintere three sacred medicine arrows.

Secreting them under his buffalo robe, he sauntere out and down the valley. In the bustle of packing h passed almost unnoticed. Only Pretty Hair saw hin slip by, and she questioned Strikes-a-Plenty.

"Why should the Medicine Chief be idling whe all are so busy? He ought to be in his lodge prayin for the welfare of this venture," she said.

As he approached Starlight's tattered lodge his keen ear caught the shrilling of a flute from far across the stillness of the snow-hushed prairie. Then a wolfish whine joined in.

Soon he would be free from that noisy boy and dog. So Big Mouth thought.

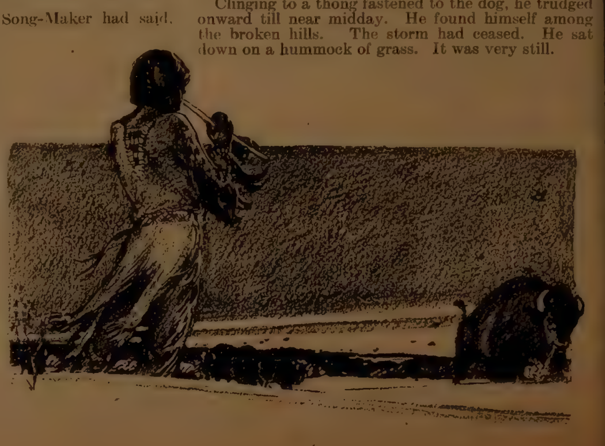
Just outside the lodge he paused. There was no movement inside. That was well. He silently lifted the skin covering and stepped in through the round doorway. Beside the dying fire sat Starlight. He halted sheepishly. Then he perceived that she was asleep. Her kindly wrinkled face was gently smiling. In her lap lay the sacred bundles.

Big Mouth furtively slid the ransacked parfleches behind the ragged side walls. He cast the broken knife and arrows on the dirt floor. He hurried out. Starlight still smiled and slept on, sitting there by the fire.

That morning Song-Maker had learned of Big Mouth's ruling. He was but a boy, and he loved his grandmother. His fingers clenched his little bow and arrows fiercely. He decided to march straight up to Big Mouth and fight him. His anger was so great that Singer slunk away and up onto the bleak prairie and howled.

Then an old saying of Starlight's came to mind. "A great chief is one who thinks many times before doing a great deed." So he plowed up the bluff and followed Singer.

Clinging to a thong fastened to the dog, he trudged onward till near midday. He found himself among the broken hills. The storm had ceased. He sat down on a hummock of grass. It was very still.



He began to play a little song. Soon he found himself playing something better. It was the buffalo song of his kinsfolk. As he sat playing he suddenly realized he was piping the song of the buffalo feast. The tribe were starving, and here he was playing so happy a tune. It was funny.

He looked around. Singer had cease howling and was watching something intently, the while sniffing the sparkling air. Far over the white desolation Song-Maker thought he saw dark specks moving to windward.

Singer began to quiver and growl in a curious manner, tugging at his leash.

Through the deep drifts boy and dog crept silently, slipping unseen from cover to cover. In the exposed places they burrowed through the snow. Singer's jaws were tightly bound so as to prevent his startling the game should they prove to be a herd of antelope.

From the crest of the last hill he got a clear view. In spite of the snow glare he saw them fairly. His heart leaped and sang as he made them out to be countless buffalo drifting along slowly. Mighty bulls trampled a trail. Little yellow calves plunged dizzily through the drifts after their mothers.

How it gladdened his heart! What a mighty hunter he would be when he slipped back to camp and warned the hunters! How his old grandmother would praise him as her mighty chief! The tribe wouldn't have to break camp. Starlight was saved.

He almost shouted in his happiness. But restraining his overflowing joy, he dragged Singer along behind him and wriggled quietly away till it was safe to stand upright and run.

With head down and feet flying they came bounding down the trail into the camp. Near the bottom they ran smack into a man. Dog and boy and man were one whirling heap of legs and arms and snow.

As they disentangled themselves Song-Maker tried to gasp out the good news. His voice froze as he saw Big Mouth towering above him. With war club raised, he called Song-Maker a thief and swung viciously at Singer with his weapon. Only the twisting backward leap of the wolf saved him from the club. This jerked Big Mouth off his feet again, for the leash was entangled in his legs. As he rose, spluttering, he struck blindly at the boy, roaring out a tumult of abuse.

Again Song-Maker tried to blurt out the good news, but found it necessary to seek safety in flight. Up the trail, down which they had come so gaily but a moment before, boy and dog dashed. An arrow whizzed by as they broke over the crest.

There he halted. Better to die, so that the tribe might hear the good news, than to run away like a craven coward. He peered over the edge of the cut bank. Big Mouth had not attempted to follow.

In the clear sunshine they saw him striding down through the camp. His voice came up distinctly. He shouted that Song-Maker had broken his medicine arrows. Singer had stolen his parfleches of marrow fat. And now when he had gone to reason with the boy, he, Big Mouth, had been attacked. He, chief of the tribe, had been outraged. He would have justice. Big Mouth had spoken!

For a while Song-Maker was overwhelmed with the injustice of it all. Here he was driven out when he had good tidings that would change all that unhappy village into rejoicing.

He was not a thief. He was not bad medicine. Nor was Singer.

He knew not what to do. Singer licked at his hand and nuzzled into his hunting-shirt, growling softly. Here at least was a faithful friend who did not think him a thief. It heartened him greatly.

A great thought came to him. He had seen the holy men the previous years go out with their pipes to lead the buffalo to the driving chutes. He knew from many old legends, and from having seen, what was necessary to be done.

Singer would spoil all his scheming if he were at large. Much as he regretted it, he lashed the dog to a wild plum tree and hurried away. He slipped across the prairie to where he had built a small lodge in a little cave among the buttes. He made fire with his bow drill and threw on handfuls of sweet grass. He choked and his eyes watered as the air grew dense with the pungent spicy smoke.

Through this smoke he moved his shirt and leggins and his flute. He rubbed his hair and body with handfuls of the dense smudge. He lay for a while close to the ground, breathing with difficulty. He prayed to Wa-kan, his god, to give him strength to do what was needful. Strength to lead the buffalo. Courage to be fearless when the last moments of the race were run. He hoped he might be holy enough to lead them and that his flute might prove good medicine. Then in a quick vision he saw the herd at the cliff's edge and pouring downward into the pens. He knew his prayer was answered.

He arose swiftly and slipped out. After the damp heat of the lodge he shivered in the slight wind. He hurried into the hills.

The buffalo were nearer the camp than when he had left them. This was good. They were feeding on a bit of prairie which the wind had drifted free of snow.

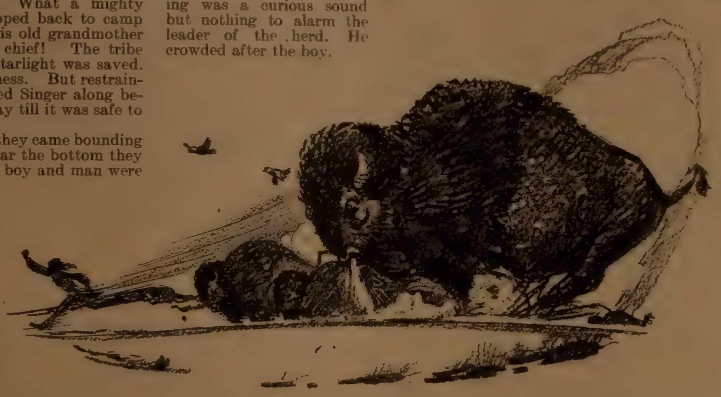
With his flute piping merrily he walked slowly over the crest toward the feeding herd. For a time he was not noticed. The wind was against him.

Then an old bull lifted his head and snorted. A few of the young bulls and cows drew together and waited. More of the herd saw him and sniffed uneasily. Their quivering nostrils could gain no strange scent in the keen air.

The flute quavered and murmured in a queer little tune that Song-Maker thought sounded like the noise of hurrying waters under the snow. The largest bull separated himself from the herd and came puffing up.

How the boy prayed to keep from being afraid! How bravely he tried to keep playing steadily! Gradually he swung his course toward the river's gorge.

The old bull swung also and sniffed deeply. Only the scent of burnt grass and sweet hay was on the air. Nothing in that to alarm a grown bull. No strange animal scent to this dust-like pillar that moved before. A sudden rush and his great horms could tear to shreds this weird thing that slipped so silently over the snow. That squealing was a curious sound but nothing to alarm the leader of the herd. He crowded after the boy.



Three more young bulls came along to see what it was all about. Then singly and in groups of five or a dozen the herd got slowly into motion and followed after the leaders.

Song-Maker's heart almost stopped beating once or twice when the animals' hot breaths seemed almost at his heels. He dared not look back. He dared not hurry too much, for that might scare them. He feared to stop blowing his pipe. So by turns he prayed Wa-kan and by turns he almost fell from sheer weakness.

He kept doggedly onward toward the prairie's edge, where was built the sturdy V-shaped stockade. His pace had imperceptibly quickened. The buffalo crowded after in a denser mass. Once the fringe on his leggins blew violently forward as an old bull snorted not a pace behind him.

With a fearlessness of utter despair he started to run slowly. The buffalo quickened to a trot and shuffled faster. Bit by bit the ponderous beasts gathered momentum. The clacking of their hoofs over the snowy places changed to a dull drumming on the bare spots. They were now not far from the wide-flung arms of the V-shaped stockade on the bluff's edge.

Song-Maker regretted that he had not called older and wiser heads to help him. Even if he was brave enough to lead them to the edge of the valley, still they might turn at the very brink and rush away on the back trail, and so be lost. These thoughts flashed through his mind as he speeded toward the jaws of the narrow chute.

The noise of the running buffalo grew mighty on the barren places and sank into a vast swishing sound, like wind in the trees, as they trampled the snow patches.

The air trembled in the fierce onrush.

Before the thundering oncoming herd, like a flash of pure spirit, sped Song-Maker. His flute was gone. His scraggly hair had come unbraided and streamed behind him. The sharp wind whistled past. His chest heaved with the terrific exertion.

Often in that last spurt he thought he would be ground under foot as he slipped and scudded before the close-pressing horns. He stumbled and went down. Over and over he rolled. Then miraculously he found himself on his feet and close to the cliff.

The pounding tumult behind him was fearful. Above it, like a soul in torment, came a long crescendo howling. It rose above the thunder of the herd and startled Song-Maker to a last effort.

He stumbled blindly to the left; jumped at the stockade and caught the top with one hand. By a superhuman effort he dragged himself up to safety as the stampeding herd rushed to the edge of the cliff.

There on the brink, high above the valley floor, the leaders tried to check their course. They reared, twisting grotesquely in the air, and plunged down, full one hundred feet.

Below, in the pen, Song-Maker saw a figure of a man running. It looked like Big Mouth. The first buffalo struck near him. Then he was lost in the smother of falling bodies. Clouds of snow and dirt and animals poured like a cataract onto the valley's bottom.

The air was filled with fierce bellowing and wild snorts and the squealings of the ill-fated herd. Jammed between the narrowing walls of the palisades, pushed irresistibly forward by the pressure from behind, they went over in countless numbers.

Over and above this awful confusion and staggering noise came from time to time the joyful barking of Singer. He snapped and bit at the hindmost of the herd, driving them implacably toward the cliff, and pressed them over. His timely arrival had given the added push from behind that had made the drive a marvelous success.

A few scattered bands broke away and fled back along the trampled trail to freedom.

As Song-Maker hung limply on the palisades, which creaked and splintered with the mighty pressure, he had seen the tipis belch forth men and women and dogs. The trails along the valley floor were littered with running figures gazing skyward as they ran. It was a miracle. Buffalo from out of the sky. Countless numbers. At last Big Mouth's medicine was good. Perhaps Song-Maker had been bad medicine. Now that he was driven away, the tribe had had a wonderful fortune showered on them.

Pretty Hair hastened down the valley to tell Starlight the glad news of the mighty kill. Starlight sat by the fire. It had burned out. She smiled happily. She seemed to be asleep. But her soul had passed to that Happy Hunting-Ground where there is no hunger or meanness and where the year is always in its youth. That land where the women are as bright as stars and never scold.

When some of the hunters climbed to the top of the trail to examine the splintered chute they found Song-Maker lying at the foot of the palisade. His face was streaked with grime and sweat. His clothing hung limply about his drooping figure.

Singer was nuzzling in his shirt and trying to tell him how glad he was that he had found Song-Maker. From his collar hung the tattered ends of the rawhide leash.

In Song-Maker's mouth was the broken remnant of the flute. It was now clear how the drive had come about.

Then those brave hunters picked up the little lad tenderly. They intended to face Big Mouth and force him to make peace with this little boy who had proved so mighty a leader of the buffalo.

But Big Mouth was nowhere to be found. Under the dust of his medicine lodge a vagrant dog had uncovered the remnants of the hidden marrow fat. Now they understood.

All that night they feasted and praised the bravery and holiness of the boy who had saved the tribe. Song-Maker lay sleeping in Pretty Hair's tipi, all unknowing the great honor that had come to him.

Next day they held a council. One old man took from out his sacred bundle a curiously carved flute. He said it had come from beyond the Great Water. It had been brought by men with hair that shone like the sun. It was older than any legend. He gave it to Song-Maker. He made a great speech and said that since this boy had done more than any man among them he should be given a warrior's name.

As Song-Maker sat there in the council lodge, among those mighty hunters and warriors, he fondled the beautiful ancient flute. He longed to get away, so that he might try this new treasure of his.

Singer, now become a dog of parts, had been stuffed with the choicest bits of meat and lay snuggled against his young master, gazing sleepily at the fire.

Even after Song-Maker had made his long journey to the Great Water and become a mighty chief with a warrior's name, some old men affectionately spoke of him still as Song-Maker. For often at the oddest times, and especially in moments of great danger, his flute could be heard trilling valiantly.

"Hey-mul-la." It is finished.

Concrete Roads
and your Coal Pile

WHETHER or not you have roast beef and lettuce salad for dinner, and other good things when you want them, may depend on roads—in fact, beef isn't roast beef without your coal pile—and your coal pile may depend upon roads.

C. H. Colby, President of the West Side Coal Co., Des Moines, Iowa. proves it. He also proves that **the price of your coal may depend on a concrete road.**

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"I have been a strong advocate for the construction of this concrete road, and have paid approximately $2,500 of adjoining property owners' assessments, besides being the owner of eighty rods of said road, in order to have the work done at this time.

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CONCRETE FOR PERMANENCE

PILLARS IN THE TEMPLE

A SERMON

By

*REV. J. H. JOWETT, D.D.**

TEXT—Rev. 3:12. "Him that overcometh will I make a pillar in the temple of my God."

HERE are some of the characteristics of the victorious life, the life that is inspired and fashioned by the Lord. Here is the primary sign: "I will make him a pillar in the temple of my God." He who is endowed by the conquering Spirit is to become a pillar, in contrast to "a reed shaken with the wind." How easily some men are swayed! The wind of fashion blows upon them, and they go with the drift! The wind of persecution storms upon them, and they bend and yield before the blast.

But he who lives in communion with the triumphant Lord is rendered "unmovable"; he receives the capacity "to stand, and having done all, to stand."

But now mark the character of this strength. He is to be "a pillar in the temple." It is to be sanctified strength. Strength may be immoral. Mammon himself is gigantic, terrific and overwhelming. There is nothing so destructive as unhallowed might. Men who have combativeness without conscientiousness, energy without reverence, engine power without a far-seeing wisdom, are fraught with infinite destruction.

But the character which the Lord creates is as a pillar of the temple. Its obstinacy is enlightened, its resistance is reverent. And so this gracious promise has reference to the making of a character possessed by powers of holy resistance; it describes men and women who are the homes of moral energy which stand against all encroachments of evil.

We have, in the immediate context, suggestive hints which are descriptive of the pillar-like character of the saints. "Thou didst keep my word." Note the figure. It is that of a custodian defending treasure. It is that of a sentinel treading the prescribed beat; it is that of a soldier wrapping the treasured flag around him and refusing to be beaten. "Thou didst keep my word!" Thou didst defend my teaching; thou didst abide by my conception and my ideals. When the policies of the world came in like a ravenous horde, or when expediencies sought to allure thee, or when subtle devices and comfortable subterfuges opened at thy very feet, thou didst remain true to my Word.

This is the pillar-like character, retaining the ideal in the midst of armies of indolent compromise. "And thou didst not deny my name." The pillar-like character is not won by bribes, nor softened by jeers, nor dismayed by threats. Oh, how easily we are tempted to deny and betray the Lord! The world offers us a bit of gold lace and we are undone. "They covenanted with him for so much." That is a suggestion before which the saints of God are invincible.

THERE is a grand pillar-man described in the opening chapter of the book of Jeremiah. See the strength of the pillar. "As an iron pillar against the kings of Judah, against the princes thereof, against the priests thereof, against the people thereof." Truly this was an iron pillar, no painted lath made to look like iron! God made Jeremiah a pillar against governmental wickedness, "against the kings of Judah"; a pillar against ecclesiastical corruption, "against the priests thereof"; a pillar against popular madness, "against the people thereof." Jeremiah stood against them all, and resisted even unto blood!

It is marvelous what some men do in the way of pillar-like resistance. Luther was a pillar resisting the onrush of ecclesiastical wickedness which threatened to cover Europe like a flood. Cromwell was a pillar, resisting the destruction of popular liberties and sacred rights. There is nothing grander in the history of our race than the spectacle of men standing like iron pillars, and refusing to be moved by the serried mass of peoples and priests and kings.

It may not be ours to share this particular kind of contention, but it is ours to resist the devil in whatever guise and manner his subtle ministry may appear. This pillar-like character is the creation of our conquering Lord. He can convert reeds into pillars, and transform poor watery sentiment into granite resolution.

And mark! This kind of strength is not spasmodic, appearing only now and then, and then relapsing into general weakness. "He shall go out thence no more." A pillar which shall remain! His strength shall be habitual! The transient impulse shall be confirmed into a permanent disposition. "I will make him a pillar in the temple of my God, and he shall go out thence no more."

"And I will write upon him the name of my God." That is not a man-affixed label; it is the mystic signature of God. We have our ecclesiastical labels, our denominational labels, and they are often so ill-adapted even at the best. "I will write upon him the name of my God." They shall not be known by their ecclesiastical labels, but by some mystical writing in the very character of their life. "His name shall be in their foreheads."

Do you see?

There shall be something about them not made with hands. There shall be evident signs of heavenly fellowship. We know those people, the gracious souls who when they come near us breathe out a spiritual fragrance. We cannot help knowing when they are about!

It is said that when Frances Ridley Havergal passed across a room it was like the transit of a rose. Ian MacLaren said that to write the life of Henry Drummond was like writing the biography of a perfume. We do not ask these people for their ecclesiastical kinships; we are contented with the name on their foreheads. "They took knowledge of them that they had been with Jesus." They are the genuine thing, heaven-born, heaven-made! They are artist-signed! "I will write upon him the name of my God."

"AND the name of the city of my God, the new Jerusalem which cometh down out of heaven from my God." They are not only distinguished by their spiritual lineage, but by their lofty citizenship. And what is the great characteristic of the heavenly city? "It cometh down out of heaven from God."

As is the city so are the citizens. The citizen created of God, bearing the name of God's city, comes down to everything from God. What is this but to say that he approaches every problem from a spiritual standpoint? Is not this what the Saviour meant when he said concerning himself, "I am from above"?

So it is with those who share the citizenship. They come to everything out of heaven from God.

Now see the issue of this. The man who comes from God can lift things up. And do we not say of some men that they lift up everything they touch? If they are on a committee their suggestions are always elevating. If they are on a town council, their contributions have the savor of the lofty place. If they are in Congress they bring the heavenly atmosphere round about the earthly problem.

There is nothing we more greatly need than the elevated souls who bear the name of the city of God, and whose citizenship is in heaven. We need them in our social intercourse. We need them in our public controversies.

The lifting ministry ought to be the great characteristic of a follower of the Lord. If by touching a thing we degrade it, it is a clear proof that we are not of the city that is from above.

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*Dr. Jowett's sermons appear in the Christian Herald in the first issue of each month.

A Minister's Idea of Church Unity

I HAVE read with a good deal of interest and sympathy the articles on Church Union appearing in the Christian Herald. It is a subject which should arrest the sympathetic interest of every one who loves the Lord. In fact, it is enforcing its claim on God's people with irrepressible energy, as the articles referred to above and many in the Church papers evidently prove. The Rev. Mr. Black's article in your excellent paper, "A Plea for a League of Churches," is clear and to the point. Moreover, it is written in a lowly spirit and style, and in harmony with the spirit of the Master.

Again, Dr. H. K. Carroll's "The Church After the War" is written with the force and authority of an expert in matters pertaining to the Church. His reference to the League of Nations is particularly pertinent, and I believe it furnishes a model after which the churches or denominational units may well arrange a union or league, in which all may conscientiously join, without sacrifice or compromise.

Organic union, however desirable, is hardly practical at present. Our Christian consciousness has not reached that higher state of development where we can ignore our prejudices. As individuals we are temperamentally different. A great many in all denominations would be able to overcome this difficulty; but on the other hand a large number cannot. Even Christianity cannot radically change our inborn temperament, though in the course of time it may modify it. But a denominational unit may join such a League and work with harmony in it.

The Federal Council of the Churches of Christ in America is a movement in the right direction. The units in it are beginning to know each other, and are working in harmony, because we are finding as good Christians in other denominations as we have in our own. What we need, therefore, is union of action; and there is no legitimate reason why all evangelical churches should not become integral parts in this League or Council. Then, in the course of time, when we have all come to know and love each other, we may coalesce into one body. I believe, therefore, that the organization of a General Council or League, with accredited representatives from all the denominational units, should be formed; that all the units should report to this council, and that its advice and counsel should be received and heeded by all; "giving diligence to keep the unity of the Spirit in the bond of peace, till we all attain unto the unity of the faith."

These words of St. Paul furnish the goal for which all the units should work together.

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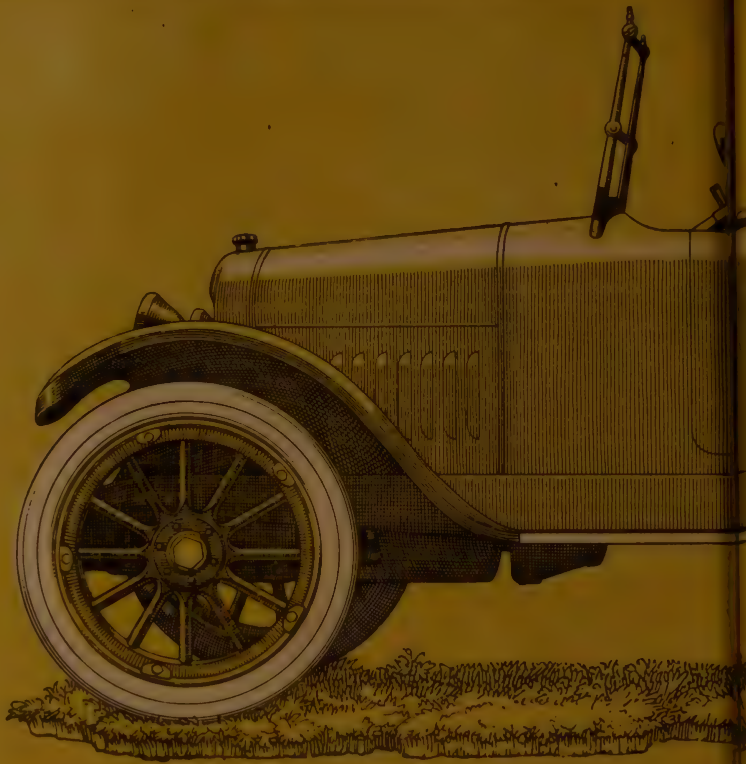

300,000

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A MAN that has acquired wealth is usually a man with a story worth listening to. And a motor car that has acquired a manufacturing run of 300,000 has a mighty and endless story.

Maxwell is that car.

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This chassis was not designed by laboratory engineers. It was designed by road engineers.

These engineers were men who understood more about manufacturing cars than they did about design. "Of what use," said they, "is a 'beautifully' designed chassis if no factory on earth can produce it consistently."

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There's a wide difference.

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So they went immediately to simplicity.

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overweight, and consequent "drag." The
it simple so that it would be easy to bu
therefore better built. They made it si
that it wouldn't get out of order. (Com
things always do.)

They made it simple so that any man co
care of his own car without calling in the
every second Saturday.

They made it simple so that it would

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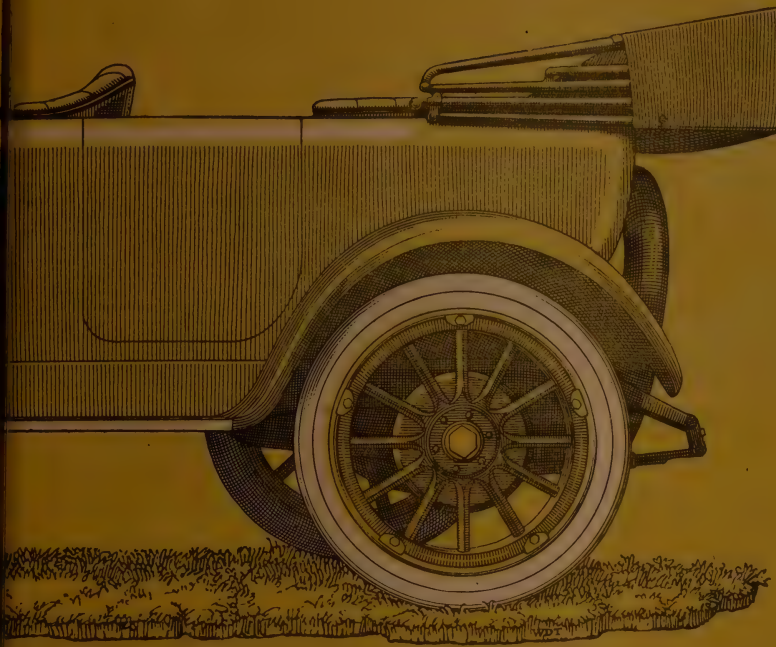

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hey began making this car five years ago. They
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hey have made more than 1000 improvements.
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's Maxwell a better one!"

ow well an old-fashioned policy like this suc-
ds is registered in numbers. Today more than
,000 Maxwells have run endless millions of
miles. Today there are 8 great Maxwell plants and a manufacturing inventory that runs into many, many millions of dollars.

There are 4000 merchants in America selling the Maxwell and making a satisfactory profit.

There are Maxwells in almost every spot on earth. And the demand, as this is being written, has shown a bound forward that no previous day in Maxwell history has recorded.

When they got through making this car simple they found they could save the buyer a handsome sum on the price, and many a thrifty dollar afterwards, by making the car good to begin with.

You pay $895 f. o. b. Detroit for a Maxwell. Were it not so simple you might easily pay $200 more.

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. LTD., WINDSOR, ONTARIO

THE TRAIL OF THE DEAD YEAR

By LOUIS E. ORCUTT

WE ALL admire the man who conquers difficulties. We acclaim the man who triumphs over sure defeat. We choose the best stories of achievement in the face of danger or disaster, to tell to our children, that they, too, may have the will to achieve. But it is not often that we have a chance to share in a great achievement. For over five years now the Christian Herald Family has been sharing in the work of Letha Watts and Dr. Earl E. Dudding for released prisoners. Dudding's story gripped our hearts and the indomitable energy and determination, the great heart of helpfulness, of the slight, frail little Letha won our love. A year ago last December she gave up the fight, after seeing thousands of her prison boys safely landed in good jobs in which they proved their right to freedom. Feeling that her sacrifice had to a degree consecrated this work, it was almost immediately decided to continue the work as a memorial to her.

The office and the officers of the Prisoners' Relief Society. Left to right: J. W. Koontz, Vice-President; Dr. E. E. Dudding, President; Miss Avalyn Abbott, Secretary and Assistant Treasurer

But the year 1918 was a bad year for charitable enterprises. The eyes of the nation were rightly centered on the big business of war, as were its resources. Liberty Bonds, War Savings Stamps, Red Cross, Y. M. C. A., Syrian and Armenian Relief, funds of many names, but all necessary and all effectual, took the ready money and the savings of the people, and the smaller charities at home suffered especially from this preoccupation of the nation in the one great and necessary work. Dudding's work was not an exception.

Many a morning when Dudding opened the front door of his office he would find one or more men waiting, expecting jobs. "You talked in our prison last winter and told us to drop in on you when we got out, and we dropped," was the usual greeting. Dudding didn't always know where there were jobs, but he knew men who were directing portions of the government's greatly augmented office force, men who were crying for help to push the government's building projects, and he and his callers would start out. Before night Dudding would come back alone; every man had been slipped into a job. Letters also placed men who could not "drop in." In spite of lack of financial support adequate to the opportunities of the society, the Prisoners' Relief Society in 1918 made a creditable record. The writer, who represents the Christian Herald Family on the board of directors of the society, went to Washington in December, went over the books carefully, and found them O. K. in every respect.

With a little over $5,000, $1,000 of it borrowed by Mr. Dudding to cover deficits that could not be avoided, the society was able to place 881 men and women in positions and to aid 152 families; thus 1,033 cases were relieved at an average cost of a little under $5. Such a record of accomplishment at low cost could not have been made had the society paid large salaries to its executives. Every member of the active staff is sacrificing earning power to serve the men in prison. Dr. Dudding has given his life unreservedly, asking only a place to sleep and food and clothes (the by-laws forbid a salary above $1,200 a year), and the large majority of the correspondence of the society is written free of cost by young women who do its work while learning stenography.

But in addition to helping these 1,033 cases in 1918 the society was successful in interesting many school boards in the children of convicts. It widened the opportunities of its wards by interesting large employers of labor, formerly apathetic in the business value of former prisoners; it set many energetic Sunday school teachers on the trail of former prisoners to insure that those men should know that somebody near at hand cared for their success; it started a movement in which several hundred convicts wrote to their congressmen urging favorable action on the Prohibition amendment, and it lived through the hardest year in its history without spending, from the gifts it received, a cent for raising money. Several friends of the work stood behind it, and the Christian Herald and some other religious papers, as well as newspapers, published stories of the work which helped. There is a more or less constant income from former prisoners, but the society makes no charge for its services. Although often faced with opportunities which make increased income imperative, the society has never appealed to its beneficiaries.

Now we come to 1919. The society entered the year with the new office in Washington well equipped, with the staff reorganized, ready to handle as many of the 100,000 men to be released from prison this year as might appeal to it. But the of the war at once made the extremely difficult. Every who put on khaki or olive dra navy blue is going back on the roll. America would have to be ashamed of herself if thing else were the case. So inst of government offices and cont tors hungry for help, and fact crying for hands, we now h forces being reduced, emerg employees being discharged general unemployment increas What sort of a chance does offer to the man whom society branded, rightly or wrongly, criminal? The prison gates before him, and the very crea their hinges cries, "You'll be ba He goes out determined to m good and give the lie to that ru iron-hearted insinuation. The ciety means that he shall hav opportunity. There are still in spite of unemployment; where ten letters used to la man, a hundred may now be ne sary. That means extra expe extra postage, extra station extra traveling, extra hours st from an already too short night; Dudding and his helpers keep working until every case is hand

It is of supreme importance th men, once, twice, perhaps ofte convicted, should be enabled avoid another arrest and a return to the old keep. is of vital importance to the men themselves. It vital to the nation which loses their productive pow in large part, when they are locked away; it is vital the men who must suffer through the breaches of law which will return these others to the keeping the creaking old gate. Over sixty per cent. of crimes are committed in the heat of liquor. T great accomplice will soon be largely under dure The community can avoid a large part of the ot forty per cent. by assuring the man from prison th the doors to the future also open outward to him.

In order, therefore, that this work may go on, th society may be protected from the return to crime the men who have fully expiated their previous de lictions, Dudding and his helpers must receive t year largely increased gifts from all who have hithe supported the work, and new gifts from hundreds others. Last year a large number of members of Christian Herald Family gave $10 each in answer an appeal for patrons wishing to give that sum ea year. We urge all of them to duplicate these gif and we urge every other reader to give anxio thought to the question, to place himself or herself nearly as possible in the position of that recently fre man, with two, three, or possibly ten dead years b hind him, and in his heart a firm determination forget the past and to earn his way in the futur Shall we not make certain that he has a future? Du ding can do it, but he must have your support a mine.

Send your gifts for the Prisoners' Relief Society care of the Christian Herald, Room 93, Bible Hous New York City.

The Bishop of All-Out-Doors

MR. FRED LOCKLEY tells in the Oregon Journal, Portland, Ore., the remarkable story of a man whose life in the Far North is one continuous performance. Just a few weeks before the world went wild about the Klondyke he camped right on top of that great bonanza and didn't know it. He probably wouldn't have cared much about it if he had known it. For this man is more concerned with finding the gold of character. Mr. Lockley writes:

"Bishop Rowe of Alaska is in Portland, a guest of Bishop W. T. Sumner. Being the Bishop of Alaska comes pretty near to being Bishop of All-Out-Doors." He was born in Toronto and served his apprenticeship among the Chippewas on the shore of Lake Huron. He followed his charges in the summer by canoe and in the winter by dog team.

"I learned as much as I taught," said Bishop Rowe. "I learned woodcraft of the Chippewas and I learned to make the best of circumstances. I also learned to respect the Indian's code of honor. Few white men have the integrity possessed by most Indians. I have known Indians to be starving while camped where a white man had cached abundant food supplies. I doubt if the thought of stealing the white man's supplies even occurred to them.

"I was elected Bishop of Alaska in October, 1895. I spent the winter of 1895–96 in Juneau. In March, 1896, I chartered a boat at Juneau to go to Dyea. We had to break the ice to get ashore. I hired a 'Stick,' as the Stickeen Indians are termed, as my helper. We packed our camp dunnage on a sled to the foot of Chilcoot Pass, but getting it over the pass was a matter of more difficulty. We carried it over on our backs. This was before the gold discovery, so there was no trail.

"On our first trip we were captured by the natives and were held for three days. I understood Chinook and I found they were debating whether to kill us or not. I told the Indians that if they killed us the Supreme Being would avenge our deaths. They released us but would not allow us to leave. I told my 'Stick' helper to make a rush for the boat. While I held the Indians back he cut the rope and shoved off into the current. I made a run for it, jumped in, and we bent to our work. They had no firearms, so we escaped. We made our way to Fort Selkirk on short rations, for the Indians had seized our supplies. At Fort Selkirk we found a white trader and secured additional supplies, including potatoes raised under a blanket in lieu of a greenhouse.

"Two hundred miles below Selkirk we landed at Klondyke Creek, a little stream coming into the Yukon from the right. We camped here and found no sign of life. That same year, a few months later, in August, Skookum Jim and his brother-in-law, a 'Stick' Indian, found color where we camped. They filled some empty cartridge shells with coarse gold dust. They were on their way to Forty Mile when they discovered gold and as they were out of food they stayed there but one night, staking claims and then going on to Forty Mile for their grub. This was in August, 1896. The big stampede to Klondyke Creek didn't take place till that winter. Where we had camped in the summ of 1896 the town of Dawson was bu two years later.

"The natives of Alaska are unmoral not immoral. They do not know ou standards, but live up to their own cod of honor. I have traveled by dog tea all over Alaska. Many a time I hav broken trail on my snowshoes for my dog team when the spirit thermomete registered 75 below zero. Up north on travels to keep from freezing. I hav often traveled afoot fifty miles in a day of ten hours. One can go for hours a a swinging trot.

"For more than twenty years it has been my habit to travel by boat till the weather made boat travel impossible. When everything was nicely frozen, I would get out my sled, hitch up my huskies and start on my travels.

"The people of Alaska are a virile and splendid race. Manhood is the test of character. You must be able to stand the gaff. They possess the elemental virtues of courage, hardihood and helpfulness. They have the true pioneer spirit."

The New Industry—Motor-Truck Express

"Ship by Truck" Is a Live Issue for Every Shipper

By Harvey S. Firestone, President, Firestone Tire & Rubber Co.

THERE are today in active operation several thousand truck-transportation companies. From every large distributing center and many small ones, these arteries of express trucking reach out, relieving—even revolutionizing—the older methods of moving freight.

Already the tendency is toward organizations of financial stability and high efficiency of operation.

When you entrust a shipment to one of these forwarders by truck, you have ample assurance of punctual delivery.

These companies are dispatching their trucks on regular schedules over carefully planned routes. In addition to prompt shipment they afford you extra precautions and special care in the handling of your goods.

The transport company's truck backs up to your shipping platform. Your consignment is loaded and receipt given. The truck rolls out; is shortly moving on its sure, rapid, uninterrupted course to its destination.

Upon its arrival, the truck goes directly to the receiving platform of the consignee.

Your goods are handled only two or three times. Breakage is reduced to the minimum.

By way of contrast, ask your traffic man to outline to you the course of an ordinary freight shipment from your plant to a customer.

Learn from him the delays and rehandling of such a shipment. Look into the complications of transfer and re-distribution in belt road collections, freight houses, junction points. The ordinary freight shipment undergoes from six to eight handlings, with consequent delay and damage and labor expense.

You probably know these conditions. Correct them. The remedy is at hand. "Ship by Truck."

Get in touch with your local Chamber of Commerce or Return Loads Bureau. Obtain at once the complete schedules of the truck-transportation companies serving your city.

You'll discover that short and medium distance freight transportation is being revolutionized through the idea "Ship by Truck."

You'll see how the railroads are being freed from the complications of short-haul freight and less than carload-lot shipments. You'll see that rail channels are being cleared for their heavy responsibility of through freights.

"Ship by Truck."

Every box and case loaded on a truck is not only a matter of better service for you and for your customer but a contribution to our national welfare.

"Ship by Truck."

Half the truck tonnage of America is carried on

Firestone Tires

DISCUSSING CHURCH UNITY PLAN

By *H. K. CARROLL, LL.D.*

THERE was no note of doubt or discouragement at the second meeting of the Ad Interim Committee in Philadelphia, March 7, charged with the task of arranging for an Interdenominational Council to unite the Evangelical denominations. An exchange of views by a score or more of the members present did not indicate that their contact with their own denominational constituents had discovered any decided opposition to the proposition.

The reports and the discussions were interesting as showing the scope of the plans being made and the estimate of the ground to be covered in preparation for the Council. The Committee on Publicity, which has the very important function of making known to the Christian public and to the denominations in particular the purpose and character of the movement, reported by its chairman, Dr. Peter Ainslie, several important recommendations:

1. The holding of a series of conferences in the leading cities of the country, including New York, Philadelphia, Boston, Baltimore, Washington, Atlanta, New Orleans, Chicago, St. Louis and San Francisco. These conferences will consist of from twenty-five to one hundred ministers and laymen, the purpose being to consider the main features of the movement and to adopt resolutions for the information and guidance of the Ad Interim Committee. These conferences are also to arrange for mass meetings to make the religious public acquainted with the general proposition and the great things involved in its acceptance for evangelical Christianity in the United States. Separate conferences are to be held for women, that they may be free to discuss among themselves the important questions which so large a plan of union raises. Committees of nine to fifteen laymen are to arrange for the conferences, or, where more convenient, ministerial meetings may take the matter up.

2. It is further recommended that special prayers be offered and sermons preached on Pentecostal Sunday in the interest of Christian Unity. At the suggestion of the Committee on Publicity, a series of brief studies in Christian Unity, is to be prepared.

THE Committee on Invitations reported that letters had been sent out inviting all evangelical denominations not at present participating in the movement to appoint representatives on the Ad Interim Committee.

The report of the Committee on Survey was quite voluminous. It embraced under three headings all recent and pending movements: 1. For organic union. 2. For promotion of Christian unity. 3. For comity and cooperation. The brief accounts of things accomplished in reducing the number of denominations and in removing unnecessary denominational barriers were pronounced "encouraging" and "inspiring." In many cases the report made reference to articles printed in the Christian Herald for fuller information. A recapitulation of the committee's report of work accomplished follows:

I. Organic Union

1. Of three Norwegian Lutheran bodies—accomplished in 1917.
2. Of three general bodies of Lutherans—accomplished in 1918.
3. Of Presbyterian, Methodist and Congregational bodies in Canada—agreed to.
4. Of Methodist Episcopal and Methodist Episcopal, South—pending.
5. Of African, African Zion and Colored Methodist Episcopal—pending.
6. Of Free Methodist and Wesleyan Methodist Churches—pending.
7. Of Free Baptist and Northern Baptist Churches—nearly complete.
8. Of General Baptist and Northern Baptist Churches—pending.
9. Of the two National Baptist Conventions—agreed to.
10. Of Evangelical Association and United Evangelical Church—pending.
11. Of seven Presbyterian and Reformed Churches—federal union—pending.
12. Of several Methodist bodies in Great Britain—pending. Three united in 1907.
13. Of Reformed Episcopal Churches in England—accomplished.
14. Of Disciples of Christ and Churches of Christ in England—accomplished. United native churches created or creating in foreign mission countries.
15. Church of Christ in Japan—of Presbyterian and Reformed bodies—accomplished.
16. Methodist Church of Japan—of Methodist Episcopal, Southern Methodist Episcopal and Methodist Church of Canada—accomplished.
17. Holy Catholic Church of Japan—of Anglican bodies—accomplished.
18. Holy Catholic Church of China—of Anglican bodies—accomplished.
19. Church of Christ in China—of English, Australian, Canadian and American Presbyterian and Reformed bodies—now forming.
20. South India United Church—of Scottish and American Presbyterian and Reformed and English and American Congregationalists—accomplished.
21. Presbyterian Church of (North) India—of Scottish, Irish, Canadian, and American Presbyterian bodies—accomplished.
22. Presbyterian Church of Brazil—of Northern and Southern Presbyterian bodies—accomplished.

II. Promotion of Christian Unity

Initiation by the Protestant Episcopal Church, in 1910, of the Faith and Order Movement for a Conference to consider the union of the Christian bodies of the world.

III. Comity and Cooperation

1. As agreed to in home mission fields.
2. As agreed to in foreign mission fields.
3. In Interchurch World Movement for home and foreign missions, in United States and Canada.
4. In joint campaign for After-the-War Work.
5. In National Lutheran Council, representing eight or more Lutheran bodies.

THE number of movements in comity and cooperation and federation is legion. In the foregoing list only a few of the general sort are mentioned. There are interchurch organizations for the promotion of almost every conceivable Christian enterprise.

The basis of representation in the proposed Interdenominational Council was again considered and was fixed at four delegates, clerical and lay, for 100,000 communicants, and two for each additional 100,000 or major fraction thereof. This would make a body of 300 or more delegates, the denominational representation ranging from four up to eighty-six.

The Committee on Plan made a report of progress, through Dr. H. C. Herring, its secretary, and it proved to be the most interesting of all the reports. It was intended to elicit an expression of views and it did. The Committee considered fully the question of possible plans and came to the conclusion that there are two main types to choose between—(1) that of a complete merging of the denominations, and (2) that of a federal union, similar to our union of states in the Federal government. They were convinced that the Spirit of God is leading the churches toward an early union.

As to the first-named plan, it would cause the denominations to disappear and their names, creeds, politics and practices would become matters of history. The second type of union would unite existing ecclesiastical structures in a firm bond involving (1) a common name to which the denominational name might be a sub-title; (2) a common basis for all ministers and intercommunion for all members; (3) the creation of a super-ecclesiastical body, with strictly defined powers for common administrative tasks. It was a question which plan the Committee should work out for presentation to the Council, or whether both should be prepared and presented as alternative plans.

SEVERAL questions were propounded for discussion:

1. Should the plan of union embrace articles of common faith held by all, or should explicit recognition be given to existing statements embodied in historic creeds?

2. How should full intercommunion and unrestricted interchange of members be established?

3. How should the present differences between episcopal and non-episcopal ordination be removed?

4. What powers should be delegated to the supreme judicatory of the United Church, and by what method should they be exercised?

5. Should supervision in evangelism, social service, Christian education, etc., be given to the supreme judicatory, as well as control of mission and church extension agencies?

6. What name would be most s able for the United Church?

Here is a series of questions on wh ecclesiastical and doctrinal experts r exercise their minds and send the sults to the Committee on Plan, wh will welcome them, if not too volumin

The discussion which followed presentation of the report cente chiefly on the questions of plan and statement of faith. It was made ab dantly clear in the speeches that th are some who have strong faith in ultimate amalgamation of the deno inations. One of these, Dr. Peach, I formed Episcopal, of Newark, N. read a carefully prepared paper, sett forth the weakness and wastefulness the present state of division and extreme difficulty of getting over nominational barriers. He believed remedy was to merge the churches one.

BISHOP TALBOT, chairman of Committee on Plan, and an ard friend of a complete Christian Un saw no reason why, if federal union the only practicable plan under exist circumstances, one should not indu the "larger hope" for the larger uni Dr. Bagnell, of Harrisburg, Method held substantially the same view. T more closely the denominations d toward one another, the better will their understanding and the stron their attachment. Mr. Henry Jessup, of New York, the well kno Presbyterian layman, would begin the best terms possible, and exp greater things in the future.

Dr. Anderson, moderator of United Presbyterian General Assemb gave some reasons for the belief that laymen are not always in advance of ministers in favoring Christian Unity

Dr. Cornelius Woelfkin, New Yo speaking as a Baptist, called attenti to the fact that there was no Bapt body competent to speak for the Ba tist denomination. He did not think t denomination was ready for either ki of union, but believed that twenty p cent. of their ministers and church would come into a United body.

Dr. Raymond Calkins, Congreg tional pastor in Cambridge, Mas would accept the plan recognizing t denominational unit as practicable a as a decided step forward. The churche he believed, would grow into a mo complete and effective union.

The first general body to me since the Philadelphia movement w launched, is the General Synod of t Reformed Church in the United State At a special meeting at Altoona, th General Synod, representing a body 330,000 members, adopted a resolutio expressing its hearty sympathy wi the movement and its "profound con viction that the leadership of the Grea Head of the Church is manifest in th movements of the day to unite this pe ple (the Evangelical Churches) in th bonds of unity, peace, good-will an united Christian service." It approve of the proposed Council to form a union and authorizes full representation o the Reformed Church in it.

Flood and Robbers in South China

TUESDAY I returned from a visit to my field, writes A. A. Fulton of Canton. We held a meeting of presbytery for three days, with a large representation of preachers and elders. In some respects we have thus far had one of the most trying seasons that I have had to do with in thirty years—rain and more rain, and no sunshine for weeks. Up to this time we have had twenty-two inches of rain, or more than fell last year in the three hundred and sixty-five days. Great destruction of crops and property has resulted. I saw thousands of acres of rice crops under water and the crops a perfect loss. Many houses (those made of sundried bricks) have dissolved and disappeared. The loss is almost equal to that of the great flood three years ago. For weeks the streets in the western suburbs of Canton have been under water, and Lafayette compound has had nearly two feet of water, the floors of the lower part of the hospital are partly under water, and the kitchens and servants' quarters are flooded.

In addition to this, there have been serious losses by the disorganized state of the country, and hundreds of robbers have improved the opportunity to burn shops and destroy and loot.

Despite all troubles, my preachers and Bible women have reached this year 572 villages and 24,550 persons in those villages. I receive a monthly report from every worker, and we shall reach 1,000 villages before the year ends. We have baptized exactly 100 adults and 37 children.

At the meeting of presbytery it was announced that one man had given $1,000 toward a large church building at Sancheung. Other subscriptions were made, and $2,800 cash given for purchase of property, the property to be turned over to us next Monday. It was announced that a combine of all Christians had been perfected, each Christian to give at least one dollar a year for three years toward a fund of $10,000 to be used in support of work now undertaken by the mission. To that fund $3,600 cash has been paid into the treasury this year. The $10,000 will b surely reached before the end of thre years.

◆

He who hates work hates a friend.

The blindest love of all is the love for vice.

The narrow way is the best way in every way.

When a man has lost his faith he has lost abou everything.

Those who serve the Devil will surely have the devil to pay.

Optimism keeps the man of fifty from feelin it and looking it.

"Tions" to shun—prevarication, dissipation, desecration, and procrastination.

Character may be formed in the youth much easier than it can be reformed in the man.

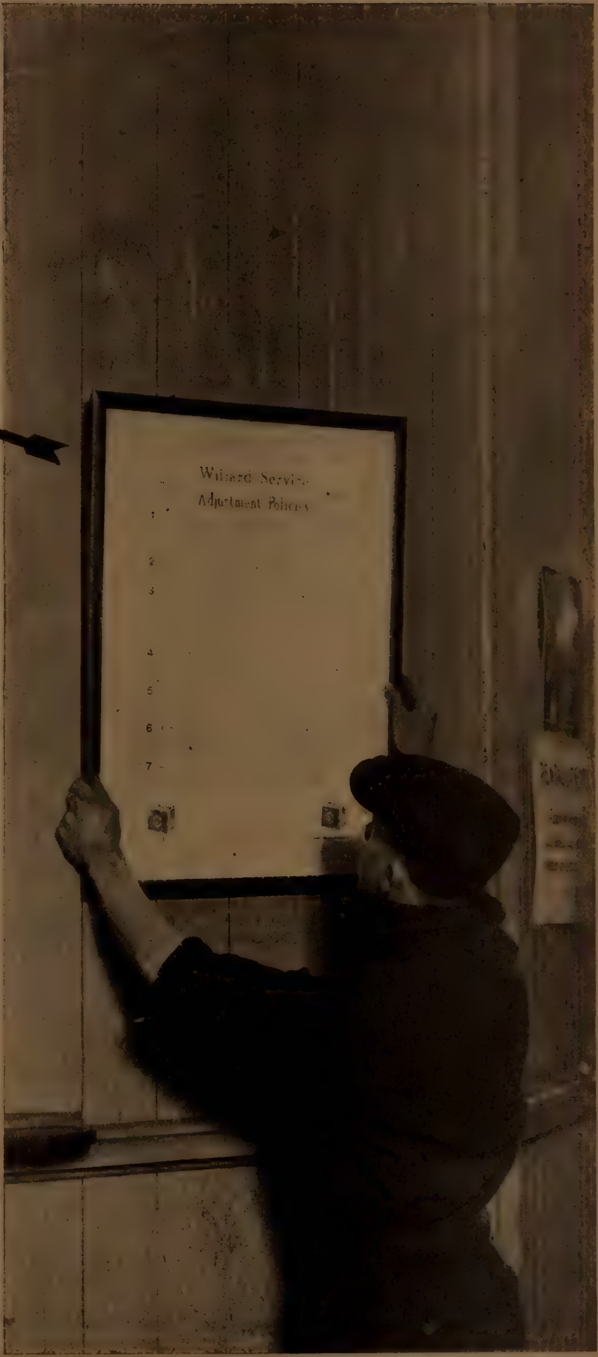
Willard STORAGE BATTERY

Willard Threaded Rubber Insulation

Your Interests First

To give still more definite assurance of reliable d efficient battery service to car-owners, every thorized Willard Service Station has subscribed the following

Willard Service and Adjustment Policies



We insure every new Willard Battery for 90 days from the date of purchase, provided the battery is registered immediately at the nearest Willard Service Station. If any repairs are necessary ring this period, the same will be made without charge to the owner. charging is not considered repairs and the owner is expected to pay any recharging that may be necessary.

During the fourth, fifth and sixth months of ownership, if a battery needs any repairs the same will be made on a basis satisfactory to the customer.

During the seventh, eighth, ninth, tenth, eleventh and twelfth months of ownership, if repairs are necessary the owner will be given the option of paying the regular charge for the same or may exchange the old battery for a new one by paying a fractional rt of the retail price, based on the number of months of service eived from the old battery. For example: If the battery has given ht months service, the adjustment price for the new battery uld be eight-twelfths (8-12) of the retail price.

Willard Service Stations will keep dealers' stock batteries fully charged at a minimum cost to the dealer, and will register and accept responsibility for them under our service policy, provided y are not over six months old at the end of the storage period.

All questions concerning batteries which have not been registered or which may have attained some age at the time the car is delivered, are to be settled in the customer's interest between car dealer and the Willard Service Station dealer.

Batteries shipped bone dry with cars and prepared by the Willard Service Station at destination, will be registered by them at the same time. Bone dry batteries prepared by the dealer himself to be registered at the nearest Willard Service Station in the gular way.

With motor car dealers located in places where there is no Willard Service Station, the nearest service station will make arrangements with the dealer whereby all Willard Service and Adjustnt Policies will be handled through the dealer.

You will find these policies conspicuously dis-
layed by each authorized Willard Service Station.

Willard Service.

A PAGE for LITTLE ONES

Patty and Holly

By Ellen Eddy Shaw, Curator Brooklyn Botanic Garden

TWO new children are ready to join the Garden Family. One little boy belongs in the country, and the other little boy belongs in the city. If you look at the names of those two children you will know right straight off that Patty is the country boy and Holly, with his fancy name, must be a city lad.

If you are a country boy or girl, go out some fine spring day to a sunny little hillside, or slope in the woods, and there you will find little Patty. Patty's whole name is Hepatica.

When you are poking among the dead leaves, what you must look for first is a little plant with large, old, tough leaves, reddish in color. Push these aside, and down underneath are some tender, new little green leaves and Patty's head bent over and protected.

Take up one or two hepatica plants carefully, also some of the wood soil, and when you get home plant them in a fish bowl or some other glass vessel, with the wood soil about them. Put the bowl in a sunny window, with perhaps a piece of glass over the top, and as the days go on you will see little Patty's head pick up, you will see the new leaves start, you will see one of the loveliest blossoms a little plant ever had, and, lo and behold, there is Patty, your country boy!

Now, if you are a city child it would not be at all easy for you to add Patty to your garden, would it? So some night ask father for ten cents, and, with your ten cents shut up tightly in your hand, go to a flower shop and ask for Holly. Holly is a fern with bright leaves that look like Christmas holly leaves. It is the best little fern for indoors, and will last better than almost any other fern.

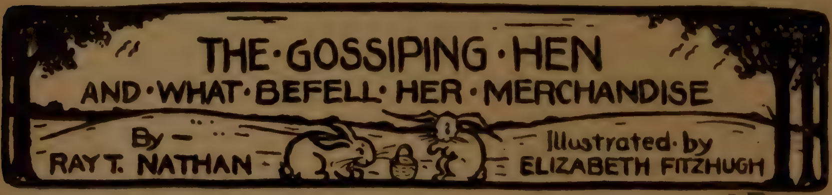
Be sure you keep Holly very clean and nice. You must wash his face, washing both the front and back of the leaves, just as mother washes your face and behind your ears. Keep the soil in which Holly is planted moist, but not wet and soggy. Give him a nice sunning every once and a while, and if there is a gentle spring rain, put little Holly boy out-doors and let the rain wash his face.

To the mother: These are two very satisfactory little plants for small boys and girls to work with. Hepatica is interesting because the children can watch the plant open up as the spring days advance, just as it would open in the woods; and while holly fern is not as interesting as hepatica, still it is a fern one can use at home or plant in the window-box at school, and feel sure it is going to last for a while.

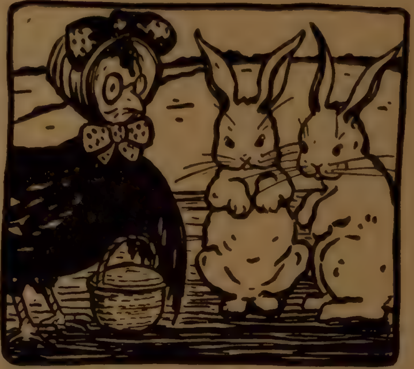
THE·GOSSIPING·HEN
AND·WHAT·BEFELL·HER·MERCHANDISE

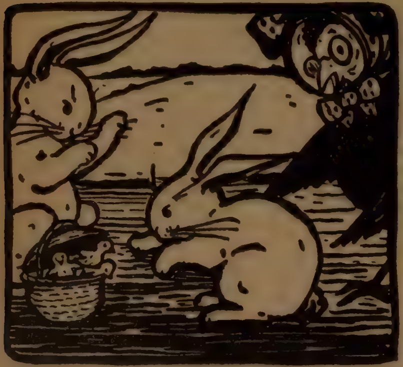
By—RAY T. NATHAN

Illustrated·by ELIZABETH FITZHUGH



MOTHER Hen set out one fine spring day
To sell some eggs, but on the way
She met two Bunnies not far from home,
Who wanted to purchase some smooth round stone,
To build them a house both warm and strong,
To keep their little ones safe from harm.
Then Mother Hen said she had eggs to sell,
Which in place of the stones would do very well;
But she gossiped and dickered and talked, ah, well,
Of things she had done and done very well,





Till the Bunnies grew tired and started to go,
Which frightened Ma Hen so she clucked, "No, no!"
And she sold them the basket so pretty and round.
They peeped within, and what they found
Delighted them so they chuckled with glee,
For within there nestled chickadees three!
Ma Hen grew vexed, and with anger said she,
"I sold you eggs, not chickens three."
"Quite right," said the Bunnies, but you gossiped too long,
And now the chickies to us belong!"

Finger Games for Mother and Ba

By Mrs. Margaret Wilson Heald

BABY is instinctively active from the time he born. Little feet kick about, little hands re all around. And mother instinctively attempts guide and develop this activity. From time im morial mothers have played with their babies' t and sung to their babies' fingers, and so we have ever new-old baby classics: Pat-a-cake; Bye, Ba Bunting; Sleep, Baby, Sleep; Rock-a-bye, Ba This Little Pig Went to Market; and Ride a Co horse to Banbury Cross.

There are many other little plays or games of t kind, not so well known, but which the trained mot makes use of to catch first sense perceptions, th the awakened emotions and hold fast the affectio They minister to baby's growing activities in ri ways, before wrong ones can assert themselves.

The following plays, with music, are to be found "The Songs and Music of Froebel's Mother Play"

Naming the Fingers

Baby points to each finger as described. In t game he becomes acquainted with his hands, fingers, himself.

This is little Tommy Thumb,
Round and smooth as any plum.
This is busy Peter Pointer;
Surely he's a double-jointer.
This is mighty Toby Tall;
He's the biggest one of all.
This is dainty Reuben Ring;
He's too fine for anything.
And this little wee one, maybe,
Is the pretty Finger-baby.
All the five we've counted now,
Busy fingers in a row;
Every finger knows the way
How to work and how to play;
Yet together work they best,
Each one helping all the rest.
LAURA E. RICHARDS.

The Greeting

Baby's hands are held up, facing each other, a do as bidden. In this little game, Baby advanc from knowing to willing, and his fingers are his too to be used for a definite purpose.

Thumbs and fingers say, "Good morning,
'Tis a very pleasant day";
Little pointers bow politely,
Tall men nod and smile so brightly;
While the rest with joyful greeting,
All their little friends are meeting.
ELEANOR SMITH.

The Family

Played with the baby hands held up, first one a then the other, and beginning with the thumb. this game, Baby becomes acquainted with the wor just immediately outside himself.

This is the loving mother,
  Always good and dear;
This is the busy father,
  Brave and full of cheer;
This is the merry brother,
  Grown so strong and tall;
This is the gentle sister,
  This is the baby small;
And here they all together meet,
This whole glad family complete.

Here's grandpapa and grandmama,
  And father, too, and mother,
With baby wee, one family;
  Oh, how they love each other.

The aunt and uncle now we see,
And little cousins, one-two-three:
And this good family is found
  In happy love together bound.
EMILIE POULSSON.

Tracing the Dead and Missing in War

Task of the Central Records Office of the A. E. F. in France

NOT many months ago, that noted correspondent, Frederick Palmer, dropping in at the quaint town of Bourges for a few hours' stay, called upon the commanding officer of the Central Records Office for a friendly chat. He met a young man of grave but genial mien, directing the colossal and unique work of this department—one of the most vitally important and efficient bureaus of the Adjutant-General's Office. Being told that the officer had formerly been an actor, the correspondent burst into a laugh, for an organization devoted to research and dry-as-dust data concerning service records, which range from the soldier's entrance into the army until his final discharge with consequent casualty lists, apparently carried only an appeal to the seasoned advocate. When the reply came from this commanding officer that the requisites for success in certain sections of this office implied the attribute "imagination," then the veteran correspondent visualized the scope of the C. R. O.

Major Earl Booth, under whose efficient leadership the Central Records Office has become one of the greatest institutions in the world, is surrounded by a staff of specialists, including Major Keene, Major Smith, Captain Miller, Captain Wilson, Captain Jackson, Captain Shearer, Lieutenant Butterfield and Lieutenant Rilea. Primarily, this department is engaged in an investigation of casualties, to enable the Adjutant-General's Department to answer inquiries concerning members of the A. E. F. and to definitely determine the status of men concerning whom there háve been conflicting reports. Every member of the A. E. F., however humble and lowly, has somewhere a woman—mother, wife, sister or sweetheart—who worries about him, hopes and prays that he may come home safely, and dreads the day that may bring word that he has made the supreme sacrifice.

That men may be reported dead who are alive, wounded and cannot be found in hospitals, missing and cannot be located dead or alive, is a phenomenon not easily understood by those not familiar with the conditions that have obtained in this war. Our units have fought with the Allies under conditions which have resulted in an intermingling of men during time of action, rendering our Central Records Office dependent in some degree upon the records of another country for information concerning our own men. Many of our men have been buried by the French and English, and many of our wounded cared for in their hospitals. Many of those who have passed through the hands of the French have caused considerable trouble, because they cannot understand our language and we cannot understand theirs. Names have been confused, causing considerable difficulty. Men wounded and in French hospitals have been lost because of this. Their names are reported by the French as they sound phonetically. In other words, "John Gwynn" becomes "Jean Gowen," for instance. This department has, through analysis of records and by a process of elimination, ascertained the correct name of hundreds.

Another source of trouble has been the identification tag. Each man in the service is given a serial number and this, with his name and rank, is stamped on a metal disc. Army regulations provide that each soldier must wear two of these around his neck at all times. In nearly every case, this serves as the only means of identification. Numerous cases have been found in the course of investigation where identification tags have been exchanged.

Numerous inquiries are received regarding the present condition of men reported wounded. In most cases, this information can be given; but there are many that have never reached the hospital. It has been found in many instances where soldiers reported wounded in action have been so reported correctly. The man may be traced on a stretcher to an ambulance back of the lines, and there disappear. It is found, in many cases, that the ambulance driver and the wounded passengers have been hit by a shell that leaves only a hole in the ground. In many cases this has happened with no witness to record the fact. Often the wounded are taken prisoner and are found through the aid of the International Red Cross, a patient in a German hospital, a prisoner in some camp, or the grave is found in a German cemetery. Some reports of casualties never reach their destination.

The Casualty Section—the chief of which is a former infantry officer—is a department within the Central Records Office, which records all information pertaining to casualties and reports them to Washington. The department of investigation is a part of the Casualty Section. There are at this time 165 men and six officers on duty in this department stationed at the Central Records Office. This department also has a number of branch offices in various parts of France and Germany.

A large part of the investigation is made in the field. Many men are interviewed to get at certain facts that are obtained at the last moment on which a soldier in question was seen. Search is made through many channels in which men move throughout the A. E. F. Personal effects found at the Effects Depot in St. Nazaire are examined in search of information. Cemeteries are examined, and French and English War Department records are examined at their own headquarters.

There are four long-distance cables to this office and it has from 200 to 400 long-distance calls each twenty-four hours. From 700 to 1,200 telegrams are sent each day. A daily courier enables them to send matter to all points in France, England and Germany with great dispatch. With this system, they are able to reach quickly every point at which American troops are located.

It will readily be perceived that the work of this office necessarily makes a point of contact with the man at the desk, and with every mother, father, brother or family in America whose son or relative is a member of the A. E. F. and is returning to the States, or who has died in honor upon the scarred battlefields of France. Necessarily, a visualization of this work carries an especial appeal to the man at the desk. It also comprehends insurance, suits for damages and the aftermath of this colossal war, for upon this research work depends not only the financial but the sentimental side attached to every member of the A. E. F., and the sums which may be expended in claims for damages, insurance and pensions.

F. P. WEADON.

A. E. F., Nevers, France, Feb. 9.

◆

The States and the War. A total of 3,575,624 soldiers were furnished by the states and territories for the American Expeditionary Forces; this includes men in training when the war ended:

New York	367,864	Nebraska	47,805
Pennsylvania	297,891	Maryland	47,054
Illinois	251,074	Washington	45,154
Ohio	200,293	Montana	36,293
Texas	161,065	Colorado	34,393
Michigan	135,485	Florida	33,331
Massachus'ts	132,610	Oregon	30,116
Missouri	128,544	S. Dakota	29,686
California	112,514	N. Dakota	25,803
Indiana	106,581	Maine	24,252
New Jersey	105,207	Idaho	19,016
Minnesota	99,116	Utah	17,361
Iowa	98,781	Rhode Island	16,861
Wisconsin	98,211	Porto Rico	16,538
Georgia	85,506	Dist. of Col.	15,930
Oklahoma	80,169	N. Hampshire	14,374
Tennessee	75,825	New Mexico	12,439
Kentucky	75,043	Wyoming	11,393
Alabama	74,678	Arizona	10,492
Virginia	73,062	Vermont	9,338
N. Carolina	73,003	Delaware	7,484
Louisiana	65,988	Nevada	5,105
Kansas	63,428	Hawaii	2,102
Arkansas	61,027	Alaska	2,012
W. Virginia	55,777	Joined in France	1,499
Mississippi	54,295	Not Located	1,318
S. Carolina	53,482	Philippines]	255
Connecticut	50,069		

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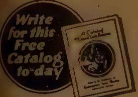
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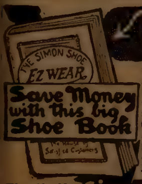
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J. H. Jowett, D.D., Rev. Richard Braunstein, C. C. Albertson, D.D., Rober

Aching of Unsatisfied Capacity

SUNDAY. Ps. 42:5. "*Why art thou cast down, O my soul?*" Isa. 55 : 2. "*Wherefore do ye spend . . . labor for that which satisfieth not?*" Here are two lives, and in each of them there is a gnawing consciousness of unrealized needs. They are very busy, but they have no final satisfaction. They go from one feast to another. But they do not find the vital bread. The soul remains cast down and disquieted. It labors for that which satisfieth not.

Now, if we had been created on smaller design we should be more easily satisfied. If the house of our being were a one-roomed house, and that room a sort of dining-room, we could eat and drink and the feast would bring contentment. Or if the one room were a sort of workshop, and all our faculties were instruments of business, our work would satisfy our meager cravings. Or if the single room were a sort of clubhouse, and our instincts were entirely social, we should find all we need in fraternal communion. Or again, if the one room were a sort of study, we should discover the ministries of satisfaction in science and art and music and literature.

But our life is not a one-roomed house. We are created for certain august relationships, and if these relationships are not perfected, or if they are broken, or if they are only formally recognized, our being aches and is disquieted in the sense of unsatisfied capacity.

It is the plan of our life that we should walk and talk with God. We are endowed with profound instincts and yearnings and capacities which are fitted to receive and entertain the divine presence. And these eternal powers are feeling for the eternal as for their vital bread. Offer them the world's feast, and they are hungry still. It is like offering stones for bread. These things are not big enough. The soul thirsts for God, for the living God.

And so the real trouble with multitudes of people is that they think too little of themselves rather than too much. They measure themselves on the scale of the inch, and they were created on the scale of the infinite. And for such people to seek God is like coming out of some small, ill-ventilated, stifling room into the open air. It is like coming out of a closed cabin onto the open deck with the immeasurable above and around us on every side. We can stretch ourselves. We can breathe our native air. "In Him we live and move and have our being." We are at home in the Lord. J. H. J.

The Thought of the Heart

MONDAY. Prov. 23 : 7. "*As he thinketh in his heart, so is he.*" As we think, we are. Our thought is our measure. Therefore it is our duty to think what W. L. Watkinson calls "imperially." This is the recognition of self as being part of the divine plan. The thought of our hearts should be the kingdom and government of God. This is becoming identified with the greatest of all causes. It is the sum of all great causes. The thought can go no deeper than God, Christ, the Kingdom. Nothing mean, small, petty, can dwell in the soul dominated by the majesty and rule of God, his plan and purpose and intention for the world. When we think in such terms we crowd out insignificant things. The size of a fish is determined by the bigness or smallness of the lake in which it swims. Living in a small world, hemmed in by narrow horizons, man becomes a mental dwarf, he dwindles and withers. But as knowledge and imagination, faith and hope, love and redemption occupy his thought he becomes a world citizen, local barriers crumble, and the sky line recedes. John Wesley gave evidence of his giant mind and viewpoint when he said, "The world
is my parish"; and David Livingst
was eloquent indeed when he s
"Every land is my fatherland."
of these thoughts were but echoes f
Galilee when the Master Thinker
"Go ye into all the world."

A class of theological students w
asked to write a twenty minute pa
on God and the devil. One took al
the twenty minutes and wrote ab
God, adding at the close, "I have
time for the devil." Thinking ab
the things that matter most leaves
room in the mind for the things t
matter least. Let us crowd out
mediocre and the non-essential. R. B

How to Deal With the Worl

TUESDAY. I Cor. 7 : 31. "*A
they that use this world, as not ab
ing it.*" There are three great fact
in the problem of every life; self,
world, and God. How shall we thi
of the world? That is to say, how,
the light of God's revelation, sh
Christians think of the planet which
their earthly habitation, the sphere
which they have their stewardshi
Shall we dispense with it? There is
philosophy which denies the reality
matter. It says, "There is no objecti
world; the only world there is is th
which thought itself creates." Th
were an easy way to get rid of the wo
were it not for such stubborn facts
hunger and thirst, disease and deat

What did Jesus think of this worl
Did he not, by inference, call this wor
one of the "abiding-places" in h
Father's house? The opening words
the fourteenth chapter of John ma
thus be paraphrased: "The earth
only one of many mansions. I go
prepare another mansion for you, larg
and better than this." If then the wor
be even the least of God's many ma
sions, it becomes us to use it wisel
and this we can never do until we ap
praise it rightly. Are not the old schoo
houses in which we first learned to rea
and write dear to us? Shall we despi
the ship on which we take passage, sin
ply because we are not to live on it fo
ever? Have we not heard of "the goo
ship Earth"? It is indeed a good shi
in spite of storms and mutinous crew
and irritable passengers, and all of th
discomforts of the voyage. At times
sails over calm seas, and under blu
skies. We are bidden to conquer th
world, but that does not mean to de
spise it. How does a successful ride
conquer a mettlesome horse? He learn
to compel it to do his bidding. He keep
it under him. Too many of us are ridde
by the world. God meant us to ride i
triumphantly. C. C. A.

The Thought of God

WEDNESDAY. Job 34 : 13. "*Wh
hath given him a charge over t
earth? or who hath disposed the whol
world?*" This world was once th
thought of God, as the engine was onc
the thought of its inventor. This worl
is still the thought of God. It is no
God's thought materialized, incarnated
translated. The mountains are God's
brilliant thoughts; the flowers are God's
majestic thoughts; the stars are God's
beautiful thoughts. Creation is voice-
ful of God's wisdom, power and love.
We ought to study creation with this
thought in mind, as our dominant mo-
tive and our lofty inspiration.

Some men speak of law as if it had
somehow a personality and potency of
its own. What is law in this connec-
tion? May I attempt a definition? Law
is the name which we give to the man-
ner in which we have observed some
forces to act. If that force be material,
we have a physical law; if it be mental,
we have an intellectual law; if it be
moral, we have a spiritual law. Law
is not a force; law is a form. Law is
not a power; law is a process. Law is

MEDITATION

acArthur, D.D., Prof. W. H. T. Dau, Hugh T. Kerr, D.D., Rev. Edwin W. Caswell

t a motor; law is a motion. Law is t an agent; law is an agency. Back the agency is the agent; there stands od. Back of the motion is the motor; ere stands God. Back of the process the power; there stands God. Back the form is the force; there stands od. The laws of nature have been ll called "the habits of God." These ws reveal God, glorify God and exalt s presence, power, wisdom and love. od has charge over the earth; he is e disposer of the whole world.

R. S. M.

Making the Yoke Heavy

HURSDAY. Luke 11:46. "*Woe unto you also, ye lawyers! for ye de men with burdens grievous to be rne, and ye yourselves touch not the rdens with one of your fingers.*" A arned Jew who had been listening to at the Lord had said about the Pharies had remarked that the Lord's denciations might seem to apply to the ost distinguished doctors of the law. e meant to warn Jesus that he was awing down upon himself the wrath the greatest men in their nation. t he misses his object; for the Lord w tells him directly that he and his ass are included in his censure. They ere the called expounders of God's w to the people—of that law of which ter at the apostles' council said that ither their fathers nor they had been le to bear it. They multiplied duties their minute interpretations and eir casuistry. They acted as if they d sounded the law of God to its proundest depths and as if their teaching as the true guide to the mind and art of God. If they had really underood the law, what compassion should ey have shown to their fellowmen who ere hopelessly struggling with the task fulfilling the law! How eager should ey have been to point men from the w of works to the Gospel of grace! t they seemed content with the inllectual feats which they had performed by interpreting the Thorah and plying it in a thousand different ways. he difficult tasks which they evolved om the law they never thought of suming themselves. They delighted loading down the people with ever eater moral and spiritual burdens d claimed honor and distinction for eir deep research of the law. It had en through their teaching, faithless the real intent of God, that the peoe in Christ's day had become like eep without a shepherd. With divine y he had called the people to him: Come unto me, all ye that labor and e heavy laden, and I will give you t." Here he is telling the teachers hat he thinks of them: they had spirually ruined the people whom they ould have raised up for joyous and ateful service of God. W. H. T. D.

Christ's Cross and Mine

RIDAY. Gal. 2:20. "*I am crucified with Christ.*" It is Christ's oss, but I must make it mine. I must ke my place beside him. I must identy myself with him. By faith I must y hold of him and enter into his death, s suffering, his life. I must make his oss my cross. The devotional books the middle ages speak frequently of a w-forgotten word in theology which ey call "the process of Christ." By is they mean that all that happened Christ happens to his followers, and at all that took place in Jesus, in his ffering sacrifice, must take place in ose that are his. They must drink e cup that he drank. They must bear e cross. They, too, must climb the ll with him to Calvary. They must ter into his Spirit and identify themlves with him in all his atoning work. his is the work of faith. The faith hich unites us to Christ can alone justify. I must take my place beside Christ, identifying myself with him in thought, in feeling, in life and in death, and live my life in him. I can do this. It is not the impossible which God demands. It is said that Hiram Powers, the sculptor, who produced the "Liberty" which surmounts the Capitol at Washington, when asked how he could keep so closely in touch with American life though for years his home had been in Italy, replied, "I have never been out of touch with America. I have eaten and slept in Italy for thirty-odd years, but I have never lived anywhere but in the United States." That is identification by faith and by imagination with the spirit of a great nation. In this same way I can enter into union with Christ's life so that the spirit that is in him may be in me, and the life which I live in the body of this flesh I may live in the faith of the Son of God.

H. T. K.

"Abide"

SATURDAY. John 15:5. "*He that abideth in me, and I in him, the same bringeth forth much fruit.*" There can be no separate spiritual life apart from Christ, the Vine. In Christ we are accepted of the beloved Father and able to do all things. We are members of the body of Christ, of which he is the head. We eat of his flesh, drink of his blood, that we may be made partakers of the divine nature. As it takes all the blood of the body to keep one finger alive, so it takes all the life of the vine to keep one twig in fruit-bearing condition. It takes all the blood of Jesus in vital union with the soul to keep the most humble believer a perfect fruit-bearer.

"My life in thee, thy life in me,
Makes fruitage forever mine."

How sacrilegious it would be to say, "It is no more I that live, but the beloved apostle John who liveth in me." But when our Lord says, "Abide in me," we do not wonder, for he is God over all and blessed forever more. He is our Preserver and Saviour, supplying all human needs for time and eternity.

The word "abide" would not be written ten times in seven verses of this chapter if it were not the dearest, sweetest, sublimest expression of our most intimate oneness with the being of our Lord. It is also one of the richest words in hymnology.

"When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!"

E. W. C.

◆

A COMMITTEE of thirty-one prominent American citizens of the Jewish faith recently presented to President Wilson a petition protesting against the organization of a Jewish state in Palestine as proposed by the Zionist societies. They based their protest on the double allegiance of Jewish citizens of other countries which such a segregation would imply; on the fact that the condition of Jews in other countries would be made much more precarious; on the fact that there is no agreement as to the boundaries of Palestine, the attempt to fix which would evoke bitter controversies; and on the tendency of modern times against establishing nations on the bases of race and religion. "A Jewish state involves fundamental limitations as to race and religion, else the term 'Jewish' means nothing. To unite church and state in any form, as under the old Jewish hierarchy, would be a leap backward of two thousand years. . . . We ask that Palestine be constituted as a free and independent state, to be governed under a democratic form of government, recognizing no distinctions of race or ethnic descent."

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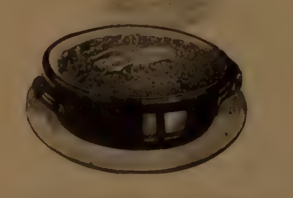

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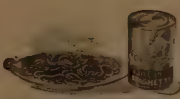


Van Camp's Spaghetti

Van Camp's Peanut Butter

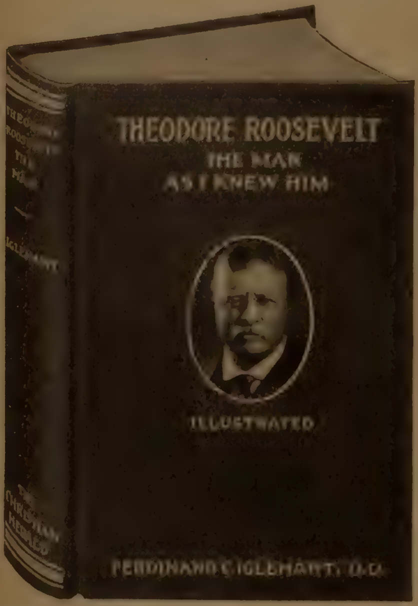
(526)

THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By FERDINAND COWLE IGLEHART, D.D.
of the Editorial Staff of the Christian Herald

DOCTOR IGLEHART is now writing for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two have been intimate friends. Dr. Iglehart will honor in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.



THE BOOK will be printed on fine book paper and will include 16 pages of illustrations on plate paper. There will be nearly 350 pages, in 31 chapters. The binding will be fine cloth embossed in gold. Size 5x7¼ in.

AGENTS WANTED

THE CHRISTIAN HERALD will be very glad to appoint agents to represent this timely book. Many members of the Christian Herald family will know of some worthy persons who could act as agents (men or women). Tell them to write for liberal terms and handsome agents' outfit and start taking orders right away.

The author says in his preface that he counts the intimate and personal friendship of Col. Roosevelt for the last twenty-four years as one of the highest honors, joys and blessings of his life. In this book he tells a fascinating story of the career of Col. Roosevelt

FROM EARLY BOYHOOD TO HIS DEATH

Many of the Colonel's lifelong friends have gladly furnished the Author with valuable material for the work on Theodore Roosevelt, among whom may be mentioned:

Dr. Albert Shaw, Editor of the Review of Reviews.
Hon. Josephus Daniels, Secretary of the Navy.
Judge Charles E. Hughes, late U. S. Supreme Court.
Hon. Chauncey M. Depew, late U. S. Senator.
Bishop Luther B. Wilson of New York City.
Dr. Lyman Abbott, Editor of the Outlook.
Will H. Hays, Chairman of the Republican National Committee and others.

SEND NO MONEY NOW—We do not want any money now. This splendid book will be ready for delivery in a few weeks. We would, however, like to have a post card from as many Christian Herald Readers as possible stating that they will take a copy when ready at the price of $1.50 a copy, postpaid. This will give us a good idea of how many copies to make for the first edition. We will notify all who order when the edition will be ready.

THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

Christ Our Saviour

International Sunday School Lesson for April 13
John 1 : 35-51

Four Views of the Lord Jesus

By Rev. George D. Allison, Ph.D.

HERE is a unique topic for a Sunday school lesson—just Jesus Christ our Lord! Not an incident from his life, nor a chapter of his wondrous teaching, nor even some other man's statements about him. Just *what think ye of Christ?* I trust that in innumerable groups of boys and girls, and of men and women, this appointed theme will give occasion for a varied series of testimonies as to what Christ is to those who are his disciples today. In so doing we shall find ourselves using many a word of Scripture, and we shall find different peoples taking different angles of the immortal theme, just as Paul and John and the rest reflect the Light of the World from the angles of individual temperament and experience and need.

The topic is inexhaustible. We may well agree with the closing verse of the Gospel of John that the world itself could not contain the books that might be written. How can we express all that Jesus means to us when we see in him made manifest the very heart of the Almighty and Infinite Father? Without him God may be very real, and everywhere present, but so vague, so incomprehensible. In him we learn what God is like, and knowing him we know the Father also. The Christian world, striving to realize who God is and what he wants, is saved by thinking of the personality of Jesus and his requirements of his followers.

Let us however take from the reading lesson assigned four typical views of Jesus which are clearly seen in the New Testament, and which are apt to be emphasized in any Christian testimony meeting among our own churches.

The Lamb of God

According to our text John the Baptist thought of Jesus as the great Sacrifice, the Lamb of God. Back of this thought lies all the ancient ceremonial of sacrificial religion so unfamiliar to boys and girls of our time unless explained from the Old Testament. You may judge of the difficulty of interpreting this phrase to the Eskimos who had never seen a lamb, and had no conception of sacrificial worship. The ancients had a keen sense of sin whose defiling effects made them unworthy to come before the Holy One of Israel. The notion of an atoning victim was early developed, a moving symbol of guilt and penalty. Lambs in all their innocence and purity were offered as a propitiation to the wrath of God, while spiritually minded men knew that they were after all only symbols of penitence and contrition (Ps. 51:17).

John says that God also strives to reconcile his erring children, while they are reaching out toward him. He has his lambs, his suffering servants, his prophets despised and rejected of men. In Jesus he offered his best, rebuking sin as it never had been rebuked before, and pledging forgiveness with all the divine fervor of his love for the world. "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The Lamb of God was not slain in vain. In all generations wicked men have caught a glimpse of that Cross and have fallen upon their knees in penitence and have been redeemed by his grace. His blood avails to wipe out stains and to transform with a new purpose the vilest of wretched sinners. The Crucified One not only saves but keeps.

The Messiah of Israel

To Andrew his experience with Jesus found expression in another term of deep spiritual significance. To his brother he said, "We have found the Messiah." Now the Messiah means literally "the anointed one," and "Christ" is its equivalent in the Greek tongue. But
into that phrase the hopes and long
of generations of pious Jews had
poured, and it has a mighty meanin
us all. Jesus fulfilled the propheci
the coming of a mighty leader of m
perfect ruler and king of the spir
captain of salvation. He was to e
lish justice between man and man
to build the social life of the natio
righteous foundations. In Isaial
was pictured as the deliverer of the
and of the ends of the earth, as we
of his people Israel.

We ought not to let the underl
thought of Christ's Messiahship die
Indeed, we do not, for we still are r
ing to his standard to be his helpe
the building on earth of his kingdo
righteousness and peace. As Mes
his watchword is, "Follow me!" a
rings out anew in this wonderful er
Christian effort, as his new crusa
gather round his banner to delive
the earth from sin and woe. The
trine of his Messiahship is divested o
narrow and nationalistic Jewish
acter, and he becomes the mighty
queror of the spiritual enemies o
men and the King of a world-wide k
dom of the soul. He is our hero,
ing us onward in the Holy War.

The Character-Builder

Perhaps there is no word which q
sums up what Jesus promised to b
Peter in this text. But the idea ca
clearly stated, and glad witness has
borne in every age that he can do fo
disciples evermore what he did for Pe
That is, he transformed his charac
from a changeable, rather bluste
Simon to a stalwart invincible Pete
Rock of personality. Jesus is
Strengthener, who rebuilds the indi
ual soul upon rock foundations, so t
"if any man be in Christ Jesus he
new creature; old things are pa
away." Of course, to men who s
Peter's experience he is the Lamb
God and the Messiah of the world (
it not Peter who first fully realized
reality of his Messiahship?), but he
in the individual life, one who can
model the whole self, making the w
strong, and the impure holy, and
timid as brave as a lion. How we n
Jesus as the Strength-giver, the in
haustible Source of power. Do we
know those who tower like mountain
spiritual character because Jesus
dwelling them has infused into t
souls the power of his own wondr
life? He will do something very
that for us, if we give ourselves wh
into his hands.

The Ministering Comforter

To Nathanael Jesus first came
quite a different light. We cannot p
cisely state what Nathanael's deep n
was, but all Bible readers have g
straight to the real meaning of t
memorable colloquy. Under the
tree Nathanael had come to a crisis
his inner life: he may have been agon
ing for the coming of the Lord, or
may have been overborne by a terri
disappointment or grief, or he may ha
been suffering keenly under injusti
Jesus came at once to his heart as t
ministering Comforter, the Bestower
appreciation, the One who cares for c
souls when no man careth.

How many saints will testify to t
phase of the love of Jesus? Are th
not a great multitude? He speaks
word in season to him that is weary,
binds up the broken-hearted, he vis
the prisoner in the prison house. "
restoreth my soul." He is the Minist
of the merciful lovingkindness of
Father. How sweet is the experien
of the Christian who has found him
be all that he was to Nathanael of o
and the cheering Companion of o
daily walk!

If we think over this lesson careful
and refresh our minds with the readi
of some of Jesus' words, for example t
Sermon on the Mount, we shall fi
that the familiar titles of our Lord ta
on new and deeper meaning.

HELPS IN HOME-MAKING

uring the Spring House Cleaning

By Laura A. Kirkman

BEFORE starting her spring house cleaning, the wise housekeeper stocks up her larder with pre- usly prepared foods, in order that she y devote herself chiefly to the clean- work. Her family is willing to eat ld roast for a day or two, and have the tatoes always baked, because that is e quickest way of cooking them.

But in spite of this willing spirit of co- eration on the part of her family, no od housekeeper can feel comfortable less she "pieces out" the makeshift ast with hot dishes—even though y take some of her precious time d halt the cleaning considerably fore mealtime.

"But I can have the hot dishes which quire the minimum of time to pre- re!" realizes the housekeeper in this uation. She then falls to work select- dishes which fulfil this qualification. Let us help her. Inasmuch as she will ve baked potatoes for dinner, she will d it a saving of both time and money choose hot dishes which can also be ked. Cheese dishes should perhaps her first choice, because of their nour- ing qualities; at such a strenuous ne she herself, if not her family, needs bstantial nourishment.

Baked dishes containing eggs, too, uld be an excellent choice, or baked acaroni dishes. The following recipes hot baked dishes are particularly se- ted because of their adaptability to e emergency in question:

Cheese Custard. Butter a baking- . Put in layer of bread cut in thin ces and then into cubes an inch square crusts). Sprinkle cheese, sliced fer-thin, over the bread, and dust th salt and paprika. Add more lay- , using one-half loaf of bread, and e-half pound of cheese. Beat two eggs ghtly, add one pint of milk to eggs, d pour over cheese and bread. Bake out half an hour in moderate oven. It ould look delicate and wavy between ft and spongy bread.

Corn and Cheese Soufflé. Cook one blespoon chopped green pepper in one blespoon of melted butter. Add one- arter cup flour and two cups milk. ir and cook smooth. Then add one p grated cheese. Remove from fire, d one cup corn, one-half teaspoon lt, yolks of three eggs, and fold in iffly beaten whites. Bake in buttered king-dish in moderate oven thirty inutes. Serve at once.

Tomato Soufflé. One pint can tomato, e ounce butter, two ounces grated eese, one and one-half ounces pre- ously boiled macaroni, one ounce stale ead crumbs, one teaspoon mustard. ix all together in saucepan and stir er fire until boiling. Take from the e and cool, then stir in the yolks of o eggs and the whites of three, salt d pepper to taste. Turn into a dish d bake quickly.

Plan the Vegetable Garden

MISTAKES of last year may be largely avoided by the careful anning of this year's garden. To get e largest returns from a small area quires a system and intensive planting; d to insure these, it is necessary to ake a plan of the garden. The plan ould show the crops to be grown, eir location in the garden, the approxi- ate time for planting, and the distance etween the rows. Such a plan must made in advance so that the gardener ay know what kinds of seeds to buy, d how much of each kind.

Measure the plot of ground to be ed for the garden and map it on paper ith dimensions. Place the early plant- gs and quick-maturing vegetables on e south, if the rows run east and west, d number the rows. The earliest antings should be made on one side d the later plantings should follow order. The arrangement of crops is etermined by the time of maturity; y grouping the early crops, such as ttuce, radishes, and bunch onions, one n again use this ground for late beets, eans, or cabbage; bush beans may be followed by turnips, or beets; and early cabbage may be followed by spinach. Show the distance between rows and the vegetable that is to occupy the row. Crops that are to follow early vegetables also should be shown.

The selection of the crops to be grown will depend on the likes of the family and on the size of the garden. Large-growing, low-yielding crops cannot be planted profitably on small areas.

How to Set Your Table

UP-TO-DATE factories and business houses engage efficiency experts to show their employees how to work with the minimum of time and labor. This economy of energy is called "motion study."

The modern housekeeper eagerly grasps this hint and asks herself how she can apply motion study to her daily task of setting the table—how she can set it with the fewest steps and movements of the arms.

Let us imagine Mrs. A. setting her table according to this idea. She first covers the table with the white cloth. Then she goes into her pantry and takes down from the shelves four dinner plates (she has four in family), four teacups and saucers, four butter plates and four glasses. The silver she takes from the silver basket which stands under the pantry shelves.

Mrs. A. next places on a small tray one dinner plate, one cup and saucer, one glass, one butter plate and silver for one person. Why does she do this? Because by setting only one person's place at once, *she will have to go around the table only once.* If she were to carry in all four plates at once, all four cups at once, etc., she would find herself circling the table many times. But by doing it in this manner she can set her table in four trips.

In unsetting the table, Mrs. A. employs the same methods; she puts on her little tray only *one* person's soiled plate, cup, saucer, butter plate, glass and silver. In this way she can unset her table in five journeys to the sink—one journey with each person's dishes and one extra trip with the dishes which contained the food.

The up-to-date housekeeper makes a habit of her efficiency method of table-setting, going through the motions with the precision of clockwork and thus saving both time and energy. L. A. K.

Marion Harland's Corner

Warning Against "Vinegar Bees"

I MUST write a word of warning from what I have learned of "Vinegar Bees," of which a Cornerite writes. Some eight years ago my husband brought home from a neighboring village a cup of "bees" with directions somewhat the same as in your No. 3. They were to make "a tonic," "a wonderful cure for rheumatism," "fine to clear the blood," "not intoxicating," "no alcohol in it, etc." "Take a wineglass at meal time." The dried "bees" had much the appearance of crumbs of (marine) sponge and I understood can be laid away indefinitely and kept, retaining their multiplying properties when set to work.

We found the prepared "tonic"—even half a wineglass full—had the intoxicating effect of wine or any other spirituous liquor, and never experienced any benefit from the use of it. When we called at homes, jars in various stages of preparation were very often seen. Then we noticed it given as a beverage. The men who like cider or strong drink tossed off big glasses with gusto. Then little and big children were drinking it freely as a summer drink, as country children learn to drink hard cider by first drinking sweet cider.

We saw in it a menace. It seemed to us nothing less than teaching the use of alcohol, and I threw away my "bees." It is called by different names, but I think that "vinegar bees," "cider bees," "tonic bees," and "rheumatic bees," are one and the same. Perhaps a warning may serve to make known the cider possibilities of the "bees" to its lovers.
MRS. E. T. G., *New Hampshire.*

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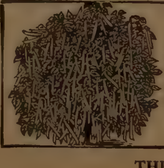

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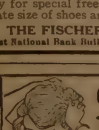

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The Week in the World's News

Continued from page 370

reases in wages. It recommended also that the workers in the collieries should have an effective voice in the direction of the mines and that the system of private ownership be replaced either by internationalization or by purchase or joint control. The profits of owners are to be limited to 14 pence per ton. The mine owners on the commission dissented from the majority, but recommended an increase in wages of 18 pence a day and a seven-hour day. The miners on the commission also dissented recommending granting in full of the miner's original claim. The triple alliance of British labor, railway, transport and mine workers, after several hours deliberation, on March 21, voted against a general strike pending negotiations with the government on the railway situation. It was said that the agricultural laborers, the cotton workers and every other element of British labor were feeling the unrest and waiting to demand more pay and shorter hours. The railway workers, on March 22, voted to adhere completely to their original demands. The railway management had offered them increases representing an additional annual cost of £90,000,000. The full demands would mean an additional cost of £120,000,000.

Working Toward Peace. A difficult situation created by the demands of Italy and the new state of Jugo-Slavia came to a head in Paris, on March 21, when the Italian delegation to the Peace Conference voted unanimously to withdraw from the Conference unless the city of Fiume was assigned to Italy. The Jugo-Slavs were demanding the city as a necessary seaport for the country back of it, their claim to which is not disputed. The city, however, is Italian, and Premier Orlando, as late as March 1, declared that Italy would not expose this Italian city to the loss of both its nationality and its independence. It was expected that President Wilson would be forced to umpire this dispute.

The French are said to insist that the Rhine must be the political and military boundary of Germany. They do not seek to add the Rhineland to France, but propose that it become a buffer state.

President Wilson, Lloyd George and Premier Clemenceau of France were reported in daily conference over the questions of reparation, the left bank of the Rhine, economic agreement and territorial settlements. These leaders and the various commissions of the Conference were, on March 24, exerting every effort toward a quick conclusion of peace, the necessity of which was becoming daily more evident.

Herr Erzberger, head of the German armistice commission, was reported to have declared that Germany was under no obligations to pay compensation for acts committed after her first offer of peace in December, 1916.

The Victory Loan. It was reported on March 24 that the Victory Liberty Loan would probably be for $6,000,000,000. The Treasury Department was then perfecting a nation-wide organization for the sale of bonds, building on the former Liberty Loan committees and anticipating as wide a personal distribution as marked the Fourth Loan. During the week preceding April 21 the loan will be advertised throughout the country by flying circuses in which American airmen will reproduce battle conditions in evolutions over the principal American cities, bombarding them with loan literature.

Revolt in Egypt. It was announced in London, on March 18, that in November a deputation of Egyptian Nationalists had called at the British residency to present to Great Britain an appeal for Egyptian independence. The leaders asked to be allowed to proceed to London. At the beginning of the year the British High Commissioner was summoned to London and asked two of the Egyptian ministers in sympathy with the movement to go with him, but they refused unless the leaders were included in the party. This condition the government refused, and the ministers resigned. The Nationalists attempted to prevent the formation of a new ministry by the coercion of all persons asked to accept office. The Sultan appealed to the British High Commissioner for protection. Five of the Nationalist leaders were arrested and deported to Malta and there had been rioting in Cairo, and one or two other centers. A collision had occurred between the rioters and the Egyptian police and British troops. Order was reported to have been restored on March 13, after 6 persons had been killed in Cairo and 11 at Tanta, while a total of 82 were wounded.

A Billion From Incomes. It was announced on March 22 that 63 of the 64 Internal Revenue collection districts had received from the income tax payments $1,001,244,575. Inasmuch as the larger incomes were represented only by the payments of the first fourth of the taxes, it was estimated that these payments foreshadowed a collection during the year in excess of $4,000,000,000. Congress had estimated income tax receipts at $4,700,000,000.

State Department Warns Against Land Sale to Japanese. The State Department on March 21 issued a warning to the Mexican-American Land Company, calling their attention to the action of the Senate in the Magdalena Bay affair, in which a sale of land to Japanese was prevented. The company was reported to be negotiating with a Japanese corporation for the sale of 800,000 acres of land adjoining the California boundary.

Talk Across the Sea. The success of wireless telephony between Ireland and Canada was announced on March 19, the Irish station being at Bally Bunion and the Canadian in Nova Scotia, the distance being 2900 miles. It was announced on the next day that the naval radio station at New Brunswick, N. J., had conversed by wireless telephone with the transport George Washington during her voyage from New York to Brest, the distance from New Brunswick to Brest being 3200 miles.

Bolshevists Seek Trade. According to New York papers, on March 22, Lenine and Trotzky were anxious to begin trade relations with the United States and were ready to deposit $200,000,000 in gold as a guarantee of credit. They had appointed a commercial agent in this country through whom they made application in the State Department for commercial recognition, and it was reported that they were ready to spend large sums in propaganda. The head of the propaganda organization declared that they were merely telling the truth about Russia, and that they realized that Americans were able to run their own affairs.

Ireland to Welcome President. On March 22 the Sinn Fein Executive Committee announced in Dublin that President De Valera would arrive in Ireland on the next Wednesday evening (March 26) and would be offered a national welcome. De Valera recently escaped from an English prison.

Churches to Aid Soldiers. The General War Time Commission of the Churches, announced on March 22, it had undertaken to organize 150,000 churches connected with its organization to cooperate in the obtaining of jobs for returning soldiers, sailors, marines, and civilian war workers. Members of the churches will be asked to report vacancies to the agents of the employment service. In addition to a shortage of jobs some plants and shops in the east have found it necessary to operate only a five-day week.

A Million for the White Ribbon. It was announced, on March 19, that the National W. C. T. U. was about to begin a 5-year jubilee celebration by a campaign for a million members at $1.00 apiece, the money to be used for the spreading of its work in more than 40 foreign countries in which it is or ized. The jubilee will end with the birthday of the organization in 192

West Virginia Pays. The standing controversy between Virg and West Virginia over the West ginia share of Virginia's public debt sent on the last lap of the way to se ment when the West Virginia Senate March 17, passed the Virginia settlement bill, providing for the pa of the judgment entered by the U States Supreme Court in favor of ginia. A sinking fund will be cre by taxes to retire the bonds in 20 y

Railway Construction Stop Because of the failure of Congress appropriate the $750,000,000 needed the railroads, orders were sent out March 19 stopping all work which c be held up on advanced repairs and lines. There was still on hand $3 000,000 to be expended for this w but an additional $325,000,000 been included in the appropriat which failed of passage. This ac forced by failure of Congress resulte a measurable increase in unemploym A hopeful sign of early building op tions was seen in the lowering on Ma 20 of prices of structural steel.

Border Routine. The War Dep ment at Washington, on March 23, scribed as merely a matter of border r tine a clash between American caval men and Mexican bandits on Mexi territory, following a raid on a ranch Texas. The American cavalryn brought back the stolen cattle and behind 5 dead bandits.

New York's Own. As a prelimin to the grand parade of New York Cit 27th Division, on March 25, Gene O'Ryan, assisted by other officers March 23 presented to 28 heroes of t division the Distinguished Service Cro while a French officer presented to th the Croix de Guerre, the ceremony t ing place on the sheep meadow in C tral Park, while 50,000 people cheer

Government Ownership. The ficit experienced by the United Sta Railroad Administration in the ope tion of American railroads is paralle by the British Railways Administratio It was announced, on March 17, th while before the war British capital h returned a profit of 4 2/10 per cent., t railways were now being operated at loss of from 2 to 3 per cent.

Soldiers' Allowances Threa ened. Secretary of the Treasury, Gla on March 17 advised President Wils by cable that the Bureau of War Ri Insurance faced a grave situation b cause of the failure of the Sundry Ci and General Deficiency Appropriati Bills in the last Congress, and asked $3,000,000 from the War Emergen Fund. The Bureau has charge of t payments of soldiers' insurance, compe sation, and allowances for their famili

Missionary Bishop Dies. Bishop W. Bashford of the Methodist-Episcop Church died in California on March after a long illness. He was ordained the ministry in 1878, elected Preside of Ohio Wesley University in 188 elected Bishop in 1904, and put in char of the work in China in 1906, where did a notable work both for his o church and in unifying Protestant m sion work in the Chinese nation. was born in 1849.

What is Intoxicating. The Easte brewers, acting under legal opinions Elihu Root and William Guthrie, we reported on March 17 to be planning resume the brewing of beer containi not more than 2.75 per cent. of alcoh On March 20 a suit was filed in t Federal Courts seeking to restrain t collector of Internal Revenue from i terfering with such manufacture. T Internal Revenue Collector had alread issued an order forbidding the selling beer containing more than ½ of 1 p cent. alcohol. It was expected that t litigation initiated on the 20th would carried through to the United Stat Supreme Court as rapidly as possibl both wets and drys desiring the earlie possible decision.

Big Forward Step in Church Unity

Federal Union of Reformed and Presbyterian Churches Representing 2,600,000 Communicants

EDERAL union as a measure of Christian unity among denominations is a new thing in religion, as eague of Nations is new in internanalism. It is obviously something re than cooperation and federation, though it stops short of merging consolidation, it is not improbable t it has the potency of a real Chrisn unity. It allows such a coordinan of denominations as will reduce ominational barriers, denominanal rivalries and the consequent ste of energy, resources and agencies needless duplication and overlapping. he movement in question affects at seven Presbyterian and Reformed ominations in the United States. plan was formulated in May last at eeting of the Council of these bodies, the first General body to consider it adopted it unanimously. This was General Synod of the Reformed rch in the United States, at a spesession in Altoona, Pa., the first week March. It has, therefore, an auspicious inning, and this large and influential omination has placed itself enthustically at the front of the movement. he plan is the outgrowth and engement of articles of agreement, upon ch the Council of the "Reformed rches holding the Presbyterian sys" was organized some years ago. enlargement creates a Federal on, with a General Council, repretative of all the bodies uniting, ch has certain powers of supervision administration. The Plan of deral Union consists of a preamble, a is of union, and articles of agreement. preamble states that the Presbyten and Reformed Churches of the ited States "represent the same type evangelical Protestantism commonly own as Reformed or Calvinistic." e basis of union for doctrine is the ble and the symbols; for government, forms of government and constitus and doctrinal subscriptions of the rious bodies; and for worship, the ectories of the several churches.

The Articles of Agreement provide for General Council, with power to prote the work of the constituent bodies home and foreign missions, evangeln, church erection, Sabbath schools, blications, education, ministerial re and comity. It is also to establish and appoint administrative agencies, looking to unifying the administration of missionary and benevolent boards. This means a long step forward.

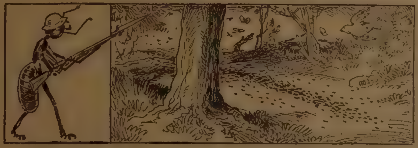
The General Council will also have power to deal with questions arising between the constituent bodies and referred to it. It may also initiate movements for union and cooperation, subject to the approval of the Churches.

The General Synod of the Reformed Church in the United States has adopted the whole plan; the General Assembly of the Presbyterian Church in the U. S. A. has adopted the articles of agreement and is to pass upon the preamble, basis and amendments; the United Presbyterian General Assembly had adopted the amendments and in May will consider the preamble and basis. The Southern Presbyterian Church and the Reformed Church in America are to hear and consider reports on the subject from special committees. The whole matter will probably be decided in May and June.

Among the churches concerned are these: 1. Presbyterian Church in the U. S. A.; 2. Presbyterian Church in the U. S.; 3. United Presbyterian Church; 4. Reformed Church in America; 5. Reformed Church in the United States; 6. Associate Reformed Presbyterian Synod; 7. Cumberland Presbyterian Church, Colored. These churches together represent more than 2,600,000 communicants.

A forward step in church federation was heralded by the assembly on March 11 and 12 at Pittsburg, Pa., of leaders of the United Presbyterian churches to plan for their organic union with the Presbyterians. These churches number over 1,000 with nearly 200,000 communicants in various parts of the country. In addition there is a splendid Sunday school organization numbering over 150,000 pupils and 15,000 teachers and officers in over 1,000 Sunday schools. The United Presbyterians bring into the Presbyterian fold active Young People's Christian Unions and Missionary Societies, and is a church body similar in its forms of organization, government, and statements of doctrine to the great Presbyterian denomination with which it plans to unite in order that even greater work for the Master may be accomplished.

Soldier Ants



F ALL the animals found in South America none is more interesting an the soldier ant.

The soldier ant gets its name because travels in soldierly columns; sends out outs; has a commissary department at is officered like a regular army; heels and changes front with military ecision, and fights with ferocity.

The soldier ant is about a third of an h long, small, and dark. The ants me out from the hollow places under cks, or in the roots of trees, where ey live, at certain intervals for one of eir expeditions. When every ant is t they form into a solid mass compris countless thousands of ants, and vering three or four yards. When ey have been closely marshaled, a cloud flankers is thrown out on either side d a body of scouts in front.

When all is ready, they start their arch. Their advance sounds like a avy pattering of rain. Attracted by is sound, the birds from the nearby ees hover over the army. Why the rds are so interested in the ants you ll presently read. Warned by the ttering of the birds, and the rustling the leaves as the ants advance, moths, lizards, scorpions, centipedes, butterflies, hurry away in terror.

Suddenly the ants strike them with their cruel, hooked jaws, tearing to pieces any insect they catch, and those insects that have the power and the sense to fly immediately do so. But not many of them get far. No sooner are they off the ground than the waiting birds catch them.

When the main body has passed the ground is strewn with remains of insects. But they do not lie there long. A smaller body of ants issues from the leaves. Here is the commissary department! These ants pick up the fragments and bear them off to the ant-nests. If a man were to disturb these soldier ants, they would attack him. They climb above the shoetops and sink their jaws into the skin. And the unfortunate man, when he has run far enough, will have to stoop down and pick them off.

These ants have been known to enter a house. They separate their forces so that they enter from every door and window, and only the winged insect dwellers get out. As these ants will kill rats, the invasion is sometimes a blessing.

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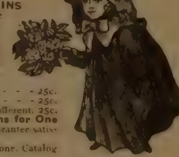

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Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

MRS. W. B. H., Forest City, Ark., sends us a letter which has such a breath of springtime and goodfellowship in it that we cannot withhold it from the readers of the Mail-Bag. Here it is: "So many times I think of the wonderful work you are doing, until the Herald seems to be the head of a large Family in the world, instead of a mere publication. It has occurred to me that, if I had the power, I would like to take your subscription list and write a letter—a personal letter—to each one and then enclose a name for each Herald subscriber to write to, or perhaps with whom they might exchange gifts and friendly greetings on an appointed day, to be the Herald Reunion Day. This would bring pleasure and fellowship to many whose lives are narrow and perhaps lonely. So, since I have not the power to really bring about this Day of Reunion for Herald readers, I tell my story to you, thinking it may result in some good. I was once out on a trip with my husband and we failed to reach a certain little mountain village by dark. We drove and drove, and were overjoyed finally to catch the gleam from lighted windows as we came in sight of the town itself. The Christian Herald to me is a light in the window of every home which receives it, and I like to think of it going here and there, giving as much joy to the wayfarer as those lights did when we saw them that night, as we found our way into the little mountain village. I was pleased to read the announcement of your new management, and this is my way of saying that I am with you in all your new plans."

We receive many letters of encouragement, but this stands out as especially cordial and we pass it along to our friends. May they enjoy reading it as much as we ourselves have done.

Mrs. S. D., Oregon. We do not find any facts to show that Robert Treat Paine, a signer of the Declaration of Independence, was related to Thomas Paine, the freethinker, or that either of them was related to Jonathan Swift, the author of "Gulliver's Travels."

Henry M., Petersburg, Ill. The Atlantic Ocean derives its name from Atlantis, a mythological island of vast proportions which, according to tradition, was located between the western coast of Africa and the eastern coast of America. According to the tradition, it had a population of many millions and its people enjoyed a high state of civilization. Bacon wrote of this island continent and some of the Roman writers are also said to have referred to it. It disappeared suddenly, having been sunk, as was supposed, through subterranean volcanic upheavals.

Anxious, Winnebago, Wis. David was called a man after God's own heart, despite the fact that he at times lapsed into sin. Samuel in one age and Paul in another used the words and implied that God authorized them. It does not imply that David was a perfect man. But God did not condone his crimes. He was sharply reproved and punished. His repentant spirit and his general conscientious desire to serve God proved that his heart was right, though, like many other great and good men, he fell before temptation. Read his Psalm numbered 51 in our Bibles, and see how bitterly he grieved over his sin. If you compare that with Luke 15 : 7, you may find the key. Besides this, one must remember that the age was not a moral or cultured one. Compared with the kings of his own day, David's character was almost blameless.

(The following replies are by Dr. Gray, to whom these three letters were submitted:

I. M. S., Rahway, N. J. We know of no prophecy distinctively fulfilled in General Allenby's entering Jerusalem afoot.

G. A. B., Peoria, Ill. 1. "The abomination of desolation" refers to the Antichrist. 2. We must wait for the peace terms to know how much ground Germany has given up. 3. The fate of Edom, Moab and Ammon is yet to be finally sealed. 4. It is the Antichrist who is to plant his tabernacle in the "Holy Mount."

A. W. C., Alexandria, Va. Your question as to the condition of the people upon the earth during the millennium is not sufficiently definite. As to your second question, while there is life there is hope. As we understand the Scriptures, there is no opportunity for repentance after death, but there is always opportunity this side of the grave. Nevertheless, because of the danger of procrastination, today is "the accepted time."

Mrs. B. D. M., Granville, N. Y. "I cannot refrain from telling you how very much I value your good paper. Although I have given you my order for your 'History of the War,' when published, I feel I have a most valuable and unique history in the parts saved from the Herald since the very commencement of the war. These I bind myself, and I hope to complete them with the accepted League of Nations. It would be most deplorable if our own country, through its Senate, defeated the success of the League. I hope you will continue to give us as much as possible of the wonderful utterances of our President. They seem to contain the gist of the whole matter, and are well worth preserving. Not only for its deep religious truths, but for authentic news as to all current events, is the paper very valuable. The reason I take two copies all the time is because there is so much I want to keep, and what is left I never throw away, but give the papers where they are appreciated."

P. W. F., Detroit, Mich. Some authorities have questioned the interpretation of the statement made in the Authorized Version that Paul was at Athens when he wrote the Epistle to the Thessalonians. Referring to Acts 17, Paul seems to have made but a brief stay at Athens, and when he visited that city, soon after leaving Thessalonica, his remark (I Thess. 2 : 18) "that he had tried to visit the Thessalonians again but had been hindered" seems to imply a longer absence. Then, too, his words (I Thess. 3) about being left in Athens alone do not read like those of one writing from that city. It seems more probable that when Paul left Athens he sent Timothy to Thessalonica, while he himself went to Corinth, where Timothy took his report, on receiving which Paul wrote to the Thessalonians. Acts 18 : 5 shows that it was to Corinth that Timothy went, and as he was with Paul when the Epistles were prepared (as we may see from the opening words of each), there is no logical reason for doubting that it was from Corinth that both epistles were written.

Reader, Tampa, Fla. Ex-President Eliot, of Harvard, some time ago compiled a table showing the immense sums that are spent by Americans every year for things more or less non-essential. One of the items was $2,220,000,000 for intoxicating liquor. Now that the nation has gone dry, it is suggested that this immense expenditure for drink should be turned into War Savings Stamps. It would purchase $22 worth of stamps for every man, woman and child in the country.

Mary E. W., Seattle, Wash. 1. The number 666 of Rev. 13 : 18 is the inspired designation of the "beast," or the Antichrist of the last days of this age. Some think the clue is found in the statement that "it is the number of a man." Three is the divine number, seven the number of the Holy Spirit, etc., but six, with its multiples, is peculiarly man's number, "stamping everything which it is used in connection with as pertaining to man." Its great significance is seen when we learn that the number was the secret symbol of the ancient pagan mysteries. When the despot to whom this number applies appears, divine honors will be paid him; but his number is prophetically revealed that the saints may have no fear in that day, being assured that notwithstanding his pretensions, this power, whoever he may be, is only a man. 2. The 144,000 of Rev. 14 : 1–3 symbolizes the complete number of redeemed Israel, when the Lord sets up his kingdom among them.

M., Wakefield, R. I. There is no discrepancy between the fourth and fifth verses of Proverbs 26. The writer appears to mean that there are two ways of answering a fool according to his folly, one of which is good and the other bad. If a man answers a fool in the same spirit as his own, lightly and flippantly, he is himself like the fool; but if he meets him on his own ground of folly and shows him the absurdity of the conclusions of his talk on the same line that mathematicians called the "reduction to the absurd," the fool may be brought to see his folly and no longer to think himself wise.

L. M., Barnet, Va. Christ in relating the parable of the Prodigal Son, was showing the readiness of God to forgive and welcome repentant sinners. That was the main purpose of the parable. We are in a sense God's children, but only those who are brought by conversion into reconciliation with him enter into that new and closer relation which is described as "sons of God."

L. Y., Deshler, O. 1. In the millennial age, although the Jewish nation will be converted, it will not constitute part of the body of Christ, which is a privilege reserved to present-age believers. 2. The passages of Scripture inquire about are so many prophecies of purpose to save Israel and bless her in that

From a Girl. We have sent your let our Prayer Circle, which will remember y its petitions, that you may become more more one of God's dear children, and re the value of a Christian life in its influ on the lives of those around you.

Reader, Wilsey, Kan. At this time, there is so much discussion of the Church the methods which it should adopt in reac Unity for the sake of advancing the Go it is well for us not to criticize too har The spirit of Unity needs to be fostered, sides, we are not to judge others. Let us conditions as they exist, and try to spre harmonious and united spirit, so that all get together. We cannot agree with the which some people take that they can flably ignore the Church. We are told peatedly by the great Founder that he w his people to meet together, and Paul u us to "forsake not the assembling." Th the only spirit which will bring order ou the present chaos.

J. M., Detroit, Mich. "Hades" is the G for the unseen world. This expression fo its place in the Apostles' Creed about the fou century. It did not appear in the earlier fo of the creed, but since then it has been in the creed by the Catholics and the Angli Episcopal churches. Some churches omit sentence. Hades is the world of spirits, unseen world.

W. McG., Harrison, Ohio, writes: "Chu Union and efficiency are much debated th days. There are some things which I should be more considered if the church wo be more in union with the good, more effici for the good. One great cause of the failur young people to pass through high schoo the foolish fashions predominating there— stockings, etc. They cannot afford the st and they feel that they cannot afford to ridiculed, or snubbed because of plainness; they absent themselves and debar themsel from great privileges. It is much so in chu life. Many times have I felt that I would h helpful preaching, but was deterred by exp ence telling me I should be gazed at beca purse and inclination made me for plainn I saved clothes-money for good works. I encouraged to enter a famous metropoli mission by the standing sign over its d "Come as you are"; I heard others test likewise. Can there not be some effort "plain living and high thinking?" May people be referred more to the fact that look on the outward appearance, but the L looks on the heart? Should not church dress be exemplars for the world? May not money wasted on finery be now spent to h man and glorify God?"

A Jewish Rabbi

Ex-Rabbi Leopold Cohn

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"Our hearts are touched for those so in need of food. How thankful our on ought to be that our God in his dness has given enough and to spare help succor those in want."

Thus our friends write us as they send e pennies, the dollars, the bills and checks to help the starving in India. cry of the suffering resounds across ntain and river and prairie, and ywhere hearts are impelled to mercy, the money comes that hunger may se.

ne little Pennsylvania girl, kept from day school, sent her collection money for the hungry children in India. A class of Junior boys in an Ohio Sunday school sent a collection of $1.27, and a Junior Epworth League in the mining district of Colorado raised $1.62.

Nor are all the givers new friends of India. In one week two of the givers to the last famine fund gave generously to the need of today. One who had supported an orphan before, could not quite do that now, but gave all she could. The other has continued the interest then awakened, and is still helping orphans in the school at Baroda, having the joy of knowing that one of the orphans helped to an education has become a preacher and a minister to his people.

Keep the gifts coming. The need is greater than we can picture or realize; it is great and urgent. Send your gifts to the India Famine Fund, Christian Herald, Bible House, New York City.

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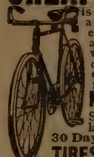

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Once when grandma's joints commenced to ache and twinge, she used to go to the mustard pot and make a mustard plaster. Now she goes to Musterole and gets relief, but does without the blister and the plaster, too!

My, how good that Musterole feels when you rub it in gently over that lame back and those sore muscles. First you feel the gentle tingle, then the delightful, soothing coolness that reaches in the twinging joints or stiff, sore muscles.

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The Musterole Co., Cleveland, Ohio

BETTER THAN A MUSTARD PLASTER

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WILL NOT BLISTER

REG. U.S. PAT. OFF.

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Young People's Topics for April 13

Making Friends of Books

Epworth League Topic. Prov. 2 : 1-9

A CASUAL acquaintance seldom becomes a friend. Friends are those in whose fellowship we love to be. A book has become our friend when frequent reading and rereading has thumb-marked its corners and roughened its edges. There are many books that are worth while. Emerson's Essays, Dickens's Stories, the poets, Bacon, Shakespeare, Thackeray, and a host of others, with each successive reading reveal new depths of mental stimulation and of interest. Emerson says: "Books are the best things, well used; abused, among the worst." Books are constant friends. We can forget them for a time and return to find them still ready to give us of their best. They hold no grudges, they do not talk behind our backs. Fuller says, "Books, like friends, should be few and well chosen." They are the best of friends, for they seek always to do good, and never fail us. Paxton Hood says: "Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter." Andrew Lang says, "A book is a friend whose face is constantly changing . . . with the changes of yourself." Milton says: "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." But one Book above all books is fitted for the highest friendship, and that is the Book of books. Bartholin says: "Without books God is silent, justice dormant, natural science at a standstill, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." Many have studied the Bible, millions have loved it, in every land it has been the constant friend of thousands; but no man has yet found all of its truths or penetrated the hidden mystery of all of its messages. It brings us life, peace, joy, strength, and vision. It is the best friend of all friends, except the one Friend, our Elder Brother, the Lord Christ, and it is his Book.

How to Give God's Day to God-Like Deeds

Christian Endeavor and B. Y. P. U. Topic. Ex. 20 : 8-11

SUNDAY combines the Jewish Sabbath of rest and worship and the Christian Sunday of praise and service. Some of us thought perhaps that Sunday was *our* day. We remember that Christ said the Sabbath was made for man, and so we took it to be ours for ourselves. But he meant that it was for man to use for God's service, and that it is to be used for him first and for ourselves only incidentally. What shall we do that we may be God-like on his day? This is a question perhaps too large for the amount of space here available. There are certain things we may do. We may do deeds of mercy. We may sit quietly in meditation, letting God speak to us through his Word and through the influence of his Spirit upon our minds. We may teach others the story of God's love and grace; of Christ's sacrifice and salvation; and we may spend the day in public worship in the gathering of ourselves together, which was the first impulse of the early Christians, as it marks today the earnest follower of the Christ. Then again there is rest—rest of body and mind. This includes recreation. But recreation for the Christian Sabbath can hardly be said to include spo or things that we would do purely the pleasure in them. We can make a day of pleasure and have it still a d of service, for there is much of serv that brings pleasure, and there is mu of recreation that brings real bodily and spiritual restoration to our min We are to remember the day to keep holy, that is to set it apart for the things in which we serve God, for kin ness, worship, teaching, and for t reading of good books and the doing good deeds.

◆

From the Central Province

THE Central Provinces Conferen which recently opened in Jubbu pore, seemed more like a family aff than a conference because of the sm number of missionaries and the swe fellowship among them. Inspiration sermons were delivered by Bishops J. Robinson, J. E. Robinson and others.

The school at Nursingpur is not ab to do the missionary work it should b cause of lack of funds. A grip wh might be had on the wealthy people lost because accommodations cannot furnished to which the students a accustomed.

Boys are coming into Raipur sch faster than they can be cared for. A not only Christians but Hindus co seeking admittance. One boy, Steph Bucku, was shortly converted, th proved his conversion by bringing brother and friend that they might h the good news too.

Muttra Training School is the on Bible training school in India wh Methodism possesses. The work of th school is divided into two parts, En lish and Hindustani. An attempt being made to furnish accommodatio for the Indian girls who do not want live European style and yet wish to p sue the same course of study as t Anglo-Indians.

It was strongly advocated at this co ference that Indian workers should steadily advanced and that a great fort should be made to bring out th latent powers. In accord with th Indian representatives were put on t board of governors for the Johnson Gir School at Jabbulpore for the first tim

Reports of sickness and death ca from all stations because of the drea disease, influenza. But although se eral strong workers were lost, yet seemed that God in his infinite wisdo was ready to fill in the gap, for sev young Indians were ordained deaco and three elders.

For relief work in schools where sic ness and death had played havoc t thousand dollars was asked by the W man's Foreign Missionary Society.

One Saturday afternoon, the you people gave an outdoor program and was interesting to note how capably t whole was managed, and how aptly t Prodigal Son was dramatized.

◆

A Welcome Box of Books

I WANT to thank The Christian Hera for the help rendered Mr. John Good recently in securing the beautiful b of books that came to us. It was a fi collection and, with very few exception all the books can be used to real adva tage in our work. We are greatly i debted to you for this kindly assistanc and want to assure you that you ha rendered us a real service. Everythi has to have a beginning and up here our work among the Kentucky Mou tains we have to be satisfied often wi very small beginnings. We felt ve keenly, however, that if we could pla the right kind of books before the peop and persuade them to read, it would d so much toward their developmen The interest in books and reading w of necessity be limited for some tim but the goal is a worthy one and wort striving for.

With sincere wishes for the continue success of your good work,

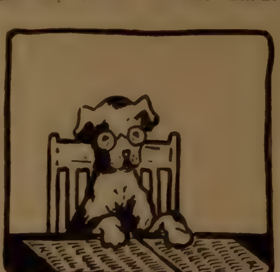
ELMER E. GABBARD.
Harvey Murdoch School,
Bowlingtown, Ky.

An Easily Learned Dog Trick

ONE rainy day Will and his younger brother Dave decided to amuse themselves by teaching their dog a trick—to "read the newspaper."

The boys found an old pair of empty spectacle rims, and these they tied on Rover's head. Then they drew an old chair up to a table and coaxed the dog to jump up.

Of course it was not hard to get Rover to jump on the seat of the chair, but it was hard to make him sit on his two hind legs and keep his front paws on the table (upon which was spread a newspaper). And that was where the teaching came in.



Again and again Rover would jerk his front paws down from the table and at last the boys decided that the only way to get him to hold this "reading" position was to reward him with little pieces of meat when he obeyed them.

This method was successful. It did not take long to make Rover understand that if he kept his paws on the table until Dave said "All right!" he would receive a piece of meat.

That evening, after supper, the boys surprised their father and mother by making Rover do the funny trick in the living-room.

L. A. KIRKMAN.

A Martyr of Missions

THE Chicago Council of the Nyasaland Mission has recently received word from Dr. A. C. Murray, secretary of the Home Board, of the sudden death of Miss Alma Elizabeth Hultman, a trained nurse who was sent to Africa from Chicago nearly five years ago. Miss Hultman was on her way home for a furlough, but was taken sick at Cape Town with the Spanish influenza, which took the form of paralysis. Cape Town alone paid the terrible toll of 7,400 lives as a result of the epidemic. On the first Sunday after reaching Cape Town, on her way home, Miss Hultman spoke to twenty-five girls on the work in Nyasaland. Afterward, in meeting these girls, she would invariably press the claims of Nyasaland upon them. During the epidemic that raged in Cape Town, she gave herself in untiring efforts to help the sick until she herself fell ill.

The missions of the Dutch Reformed Church in Mashonaland, Nyasaland, Portuguese East Africa, Northern Rhodesia, and the Sudan are wholly without a doctor. There is a great lack of nurses also. It is imperative that at least four doctors be speedily found. Are there any in America at this time who will respond to this urgent need? Further information can be secured by writing Rev. Norman H. Camp, Secretary, 153 Institute Place, Chicago, Ill.

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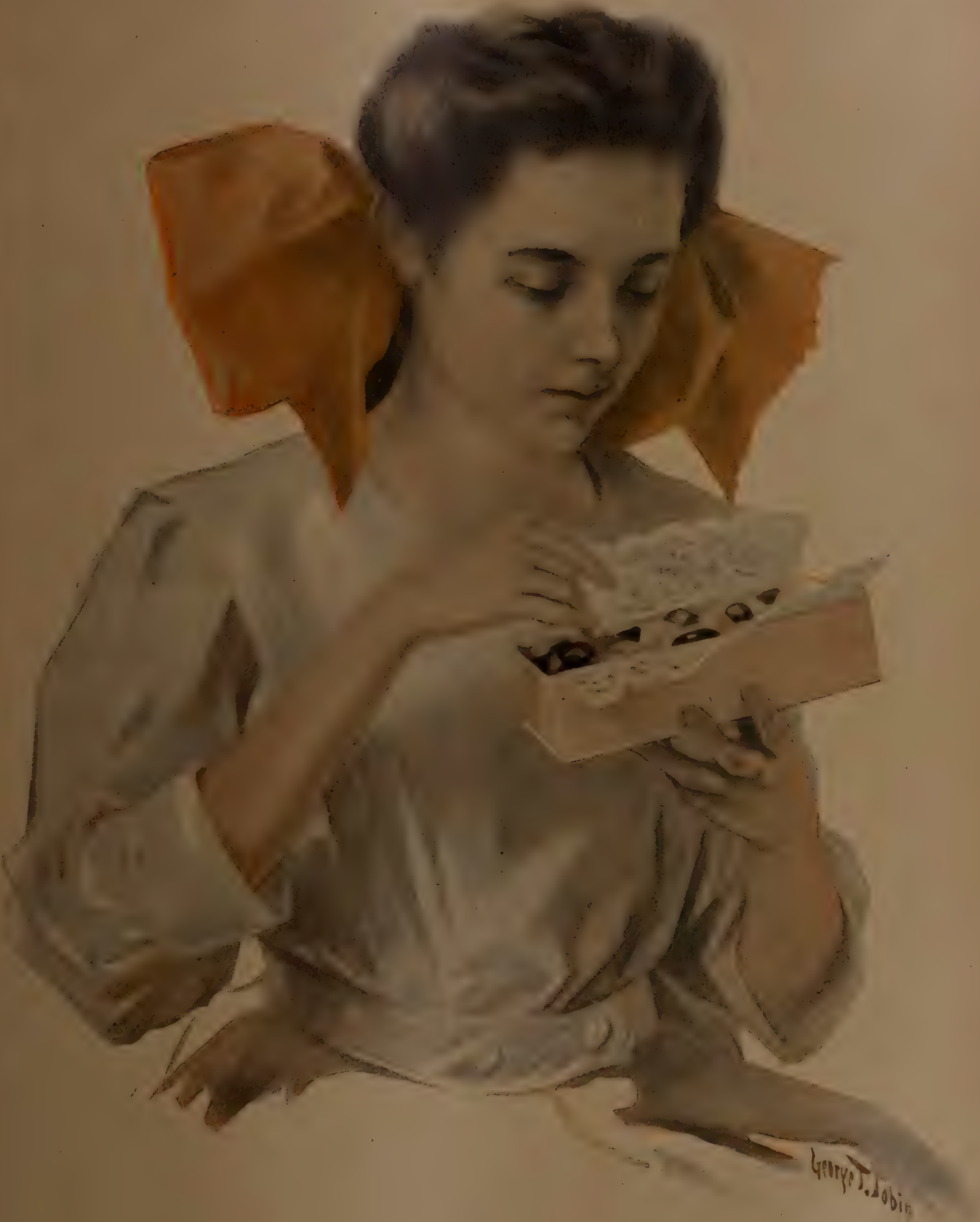
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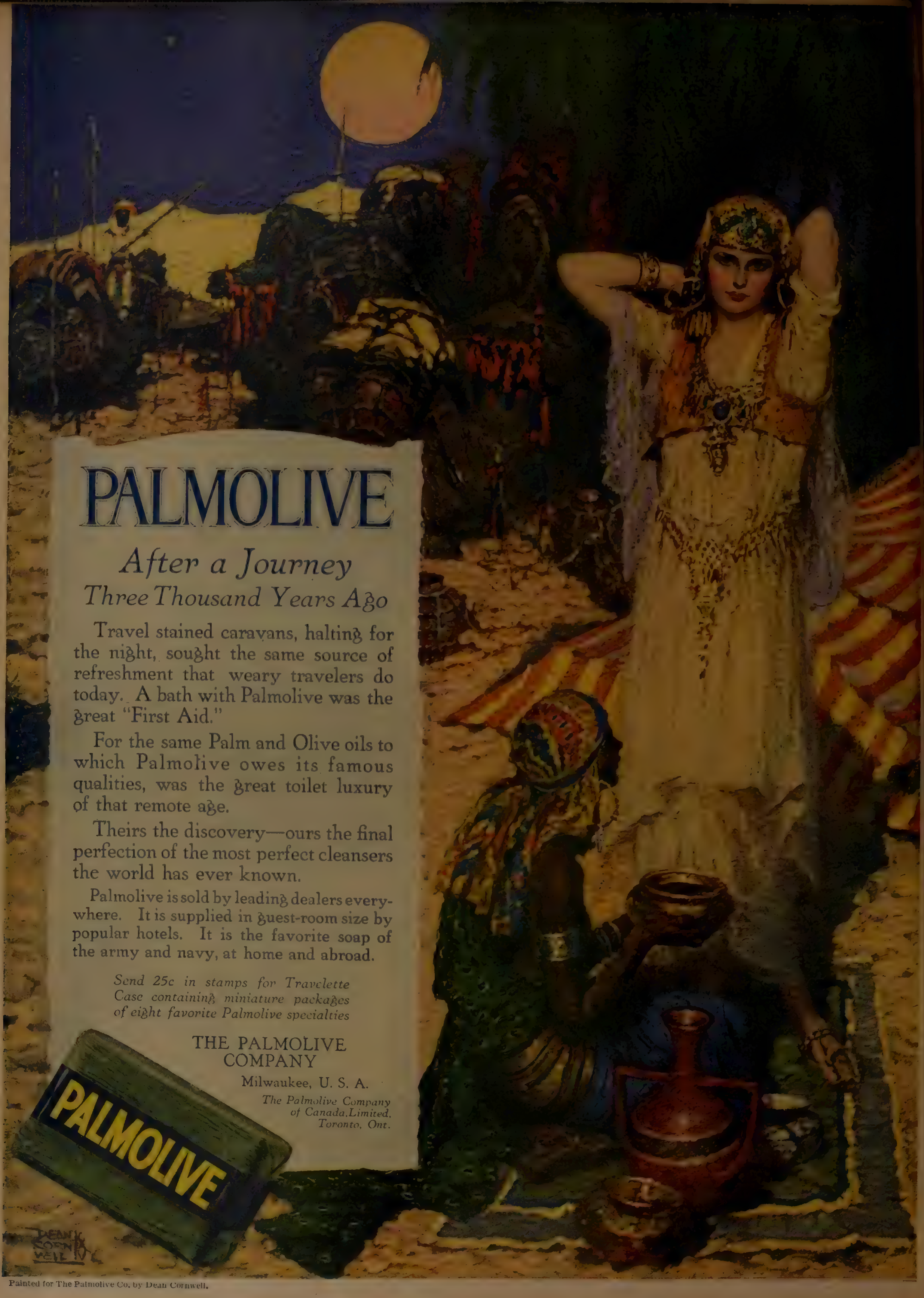

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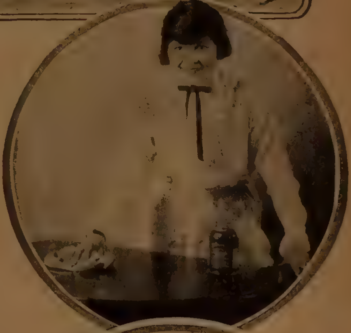

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New York Welcomes Her Heroes

Photo by Paul Thompson

The head of New York's Battle Tried Division entering the Arch of Victory.

THREE times in a little over fifty years New York has welcomed home the victorious sons of America. In 1865 she acclaimed the troops from New York and New England returning from the great review in Washington. In 1898 she was the first commonwealth to welcome Admiral Dewey and the victors from Manila Bay.

On March 25 New York, who had previously welcomed her Negro regiment, closed up her business and made a gala day in honor of her National Guard division, the 27th, the only National Guard organization to go through the war unchanged, with its original commander. This division had been held in this country until long after the National Army divisions had begun to sail for France, but it sailed at last fully trained and ready for its historic task. After a series of notable battles in Flanders, in which the retreating Germans had been pushed back faster than they intended, and the heights of Mount Kemmel had been retaken, the division was transferred to the neighborhood of St. Quentin, where the Allies had fought their way to the final position of the Germans in the last entrenchments of the Hindenburg Line. The St. Quentin Canal here ran through a tunnel, from which the Germans had built other tunnels connecting their works in such a way that they could throw one or two divisions into any threatened sector on short notice, without exposing any of their men to enemy fire, while acres of barbed wire, cunningly enmeshed, protected the forefield.

On September 27 the 106th regiment was sent in to straighten the line, and took from the Germans some very important knolls upon which they had depended for cross fire. The regiment suffered terribly but went forward to its objectives through a withering machine-gun fire and barrage. On the 28th and 29th the division was sent against the main positions. The first line that passed the forward German trenches soon found itself under fire from the rear, German soldiers coming up from the underground tunnels by companies and battalions. These in turn were overwhelmed by the troops in support and in reserve, and at last the St. Quentin tunnel was reached and entered from both ends. The Germans fled and the Hindenburg Line was definitely breached.

All during March officers and men of the division were landing in New York from every transport, and by the 20th every unit of the Division was home again, New York had built an Arch of Victory on Fifth Avenue at Madison Square. The Avenue was decorated from Washington Square to One Hundred and Tenth Street. March 25 was set for the parade. The people came from New York State, New Jersey, Connecticut and all the boroughs of the metropolis to welcome the boys who had so well represented the spirit of America in the terrible struggle for the saving of democracy. It was estimated that more than 2,000,000 people lined the route of the march. As the parade started, a sergeant wearing the Congressional medal of honor cut a silken cord, suspended from pylons on either side across the Avenue. General O'Ryan, commander of the division, rode at the head of his troops, acknowledging the acclaim of the people and happy to be the leader of such men. He declared after the parade: "We expected a friendly greeting, but nothing like this." A sergeant was heard to say: "Flanders was hell, sure enough, but this certainly pays us for it."

From the moment the General rode in sight until the last glittering bayonet disappeared up the avenue, the buildings echoed continuous cheering and applause and the whole route was a mass of flying flags and rippling bunting, while dropping confetti was thrown by the bushels from parapets of buildings. Nor did New York show its pleasure in enthusiasm only. The Y. M. C. A. and the Red Cross were ready with sandwiches and coffee and chocolate bars, and boxes of other comforts rained on the troops at every halt.

Following behind the General's staff in the parade came a gun carriage loaded with flowers in memory of the men who would not come back. As it passed heads bowed, hats came off, cheers and applause were silenced, flags dipped, and many an eye was wet. Standard-bearers followed, carrying a great service flag bearing nearly 2,000 gold stars. Then came the living heroes of the world war, fully equipped with their tin helmets, their bayonets fixed, marching with firm and even tread in perfect lines, soldiers all!

At the Victory Arch, veterans of the Civil and Spanish-American Wars paid tribute to the new veterans of the World's Greatest War, while the unity of the Allies was expressed by the presence in line of a company of Australian troops. The friendship between the Americans and Australians was well evidenced by the acclaim which greeted this small group from the antipodes, while up-State regiments found their welcome as free and joyous as that accorded to the regiments recruited in the city. Fathers and mothers, little sisters and brothers lining the curb and filling the grand stands, were proud and happy, sometimes happier than proud, sometimes more of both.

PEACE MAKING HALTED

French Reparation Demands Force—Plenary Session of Conference

TWO things gave a new impetus to the deliberation of the Peace Conference in Paris in the week beginning March 24. The sudden turning of Hungary to Bolshevism, although not unexpected, demonstrated the necessity for an early conclusion of peace, while the Italian demands for Fiume, coupled with her threat of a separate peace with Austria, made it evident that the plan to settle first with Germany would be abandoned. Consequently on March 25 it was announced that the plan for an early peace with Germany had been changed, and that all efforts were being consolidated, and all the information available being prepared for a single treaty of peace to cover all of the Central Empire groups and other opponents, and to establish in one document all the questions of boundary and reparation and international relations which have kept the Peace Conference Commissions busy since December.

France is insistent upon the neutralizing of the Rhine, the cession of Fiume to the Jugoslavs and the creation of an independent Austria, separate from Germany. Italy will not cede Fiume and says France must take her chances with Germany, favoring the inclusion of Austria in Germany lest, otherwise, Austria might combine with Hungary or Jugoslavia or both in a great Danube confederation, more dangerous to Italy than the Austria of pre-war days. It is the composition of conflicting viewpoints such as these that is delaying peace and taxing the skill of President Wilson and Premier Lloyd George.

Meantime, irritation at the delay of peace is spreading throughout the world and Austria is said to be on the verge of a collapse into Bolshevism.

The week was marked by persistent rumors from Paris of agreements almost reached but not quite achieved. The "Big Four," President Wilson and Premiers Lloyd George, Clemenceau and Orlando, were in daily conference, determined to reach a basis for peace, but the correspondents reported on March 30 that the whole matter had been referred to the Peace Conference and that the week had been practically wasted, except for a revision of the League of Nations plan which was about ready for presentation, but which included neither the amendment drafted by President Wilson to safeguard the Monroe Doctrine, nor the provision sought by the Japanese to protect their people from racial discrimination. The President was said to intend to present his amendment to the plenary session of the Conference.

The main snag in the channel of progress proved to be that of reparation. The total chargeable against Germany was carefully estimated and approximated $45,000,000,000. This, was an impossible figure. It was shown that Germany might pay as much as $30,000,000,000 in a term of years, and this sum was agreed on, the belligerents accepting shares in proportion to their estimates of damage on which the $45,000,000,000 total was based.

This agreement promised progress, but the French immediately demanded the Saar coal basin, adjoining Lorraine, as reparation for the French mines destroyed by the Germans. This demand was considered as annexation, pure and simple, by Lloyd George and President Wilson, but on March 30 they were reported to be willing to agree to French economic control of the valley for a term of years. The population is German.

There was a rumor that the President, on whom all parties appeared to depend for an expeditious peace, might come home and let the European statesmen thrash out their difficulties alone.

General Mangin was chosen on March 27 to command Allied forces in the Balkans and Austria. This appointment was held to presage effective military action against the Bolshevists in Hungary and possibly also in Russia. General Pilsudski, in command of Poland's army of 500,000 trained men, as yet scarcely touched with Bolshevism, has declared that, with adequate equipment, he could protect Poland from all her foes. President Wilson has consistently opposed military action against the Reds, while Premier Lloyd George has said that Bolshevism could not be defeated by guns.

It was reported on March 31 that the plan for Allied military action against or in resistance to Bolshevism contemplated the establishment of a line from the Baltic to the Black Sea. The Allies were reported on March 29 to have demanded the resignation of the Hungarian Soviet Government and the election of a National Assembly under the supervision of Allied troops.

Bela Kun, the new Bolshevist Foreign Minister of Hungary, who, on March 19, boasted of the achievements of his government in socializing industry and property, is reported to have modified his bellicose attitude toward the Entente, declaring Hungary to be in good relations with the Allies.

Marshal Foch has demanded of the German Government passage through East Prussia, from Danzig to Poland, for General Haller's Polish Divisions, which had been with the French army in France. The German Government replied that it could not take the responsibility of permitting the Poles to land at Danzig, but that it would permit and facilitate a landing at Stetin, Koenigsberg, Memel or Libau. The German Government, on March 31, appeared determined to resist the recognition of any Polish claim to the port of Danzig, either by permitting Haller's troops to land there or otherwise, while the Polish Government, which had been definitely recognized as an Ally, was equally determined to secure the free outlet to the sea promised in the fourteen points.

The first Allied food ship reached Germany on March 27, being received with rejoicing as an earnest of the fulfilment of the Allied promise to relieve German hunger.

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A street in Fiume, the Austrian seaport which Italy wants and Jugoslavia needs

The Week in the World's News

Hughes and Root See Flaws in League. Former Justice Charles E. Hughes, on March 26, addressed the Union League Club in New York, declaring that Article X of the proposed plan of the League of Nations, in which territory and independence of members of the League are guaranteed by all the signers of the Covenant would be more inclined to breed war than to promote peace. He said the guarantee made no allowance for changes which might later prove advisable, and that it attempted to set bounds to dynamic national forces which could not be confined. He would amend the plan by requiring unanimity of decision, by limiting the field of the League's activities so as to leave no doubt that the internal concerns of States were not embraced, by providing that no foreign power should acquire possessions on or near the American continent, but that American nations should settle all primarily American questions, by omitting the guarantee of Article X, by providing that no member of the League should become a mandatory without its consent and that no foreign power should become a mandatory for any American people, and by providing that members of the League may withdraw on a specified notice.

Former Senator and Secretary of State Elihu Root, on March 30, in a long letter to Chairman Hays of the Republican National Committee, suggested six amendments to the League of Nations plan as originally proposed. He would limit arbitration to justiciable disputes and define these, would provide for subsequent conferences for the codification of international law, would reserve the Monroe Doctrine and immigration from League control, would permit any nation to terminate the covenant after five years, would make certain the limitation of armaments and would provide for revision of the covenant within five or ten years.

Premier Lloyd George contributed to the Manchester Guardian for a special League of Peace number an article in which he said: "By their own readiness to make sacrifices on its behalf America and Great Britain, who have taken such a lead in promoting this beneficent scheme, must give practical demonstration of their belief in it."

Kaiser Prefers Suicide to Trial. In a long interview with the Kaiser, published in the New York Times, on March 30, the former ruler was quoted as declaring that he would commit suicide rather than suffer the indignity of a trial. He asserted his personal innocence of war guilt, assuring the correspondent that he was nothing but a puppet in the hands of his ministers and generals. He deplored the Lusitania's sinking and the execution of Miss Cavell, and blamed the Russian Government for the war, declaring that the Russian General Staff mobilized the armies of the Czar contrary to the orders of Nicholas. He justified Germany's march through Belgium and said that the sufferings of that little country were due to her resistance, and to the attempts of francs-tireurs to destroy German morale.

A Soldier's Union. Fighting men returning from Europe have organized under the lead of the Federation of Labor a new union with headquarters

Continued on page 433

The Easter Message

NEXT week is Easter Week. In next week's issue Dr. Chas. M. Sheldon tells, as only he can tell, the story of Peter's awakening and commission for service, Dr. Alva M. Kerr marks out the "Princely Path to Peace," and Miss Sangster brings an Easter message in prose and verse.

Next week also Secretary of the Navy Daniels declaring that "Today the world in travail looks to the Church as the representative of the Living God" pleads for a League of Churches.

Next week, too, we show in its last review the once endless procession of the victims of Old King Alcohol.

We are all interested in the new Christian Herald Orphanage at Jerusalem. In next week's Rotogravure spread we bring it to you.

Into Germany

By Margaret E. Sangster

I HADN'T expected to go to Germany when I left New York in December. Germany seemed as remote to me then as the South Pole—and as dangerous as a prairie fire. But when I learned, on my arrival in Paris, that my brother was stationed in Germany, the danger and the remoteness faded from my mind. I have only one brother.

They didn't want me to go to Germany at the place where the Army issues passes to aspiring correspondents. They said that they weren't sending any girls through, and that the trip was long and tiring. They didn't, of course, forbid the trip, but they hinted darkly of various reasons why I should not go. And when at last I wrung an unwilling consent and an all-embracing pass from them, they told me gloomily that they hoped I had a lot of pluck.

Used, as every American is, to comfortable traveling conditions, the fact that I had to leave Paris on a night train did not worry me. Buoyantly I packed my suitcase, placidly I bought my sleeping-car ticket. And at eight o'clock I was in my compartment, armed with a month-old magazine and a box of tiny cakes, and ready for the journey.

The train should have left the station at eight o'clock. But it didn't. At nine o'clock it was still there, and at nine-thirty. And when at last it did pull out it moved jerkily, as if with an effort. But I, not knowing that French trains are often thirty-six hours late on a day trip, opened my magazine and bit cheerfully into a little cake.

I was apparently the only woman on the train. As they had told me at the Press Bureau, there weren't any girls going into Germany. But I didn't mind—then. I locked the door of my compartment and lay down in my berth and tried to sleep. It was only toward the middle of the night when folk all down the aisle were swearing and fighting that I wished there was somebody—somebody motherly, with white hair and trailing skirts—in the compartment with me.

The train made endless stops and each stop seemed longer than the last one. I wasn't surprised, when the morning came, to find that we were not nearly so far along on our journey as we should have been. While I tried to clean up without water, which they usually don't have on French trains, I rung for the man who was part conductor and part porter. And when he came I asked him blandly, and in very bad French, about breakfast.

THERE is a certain excuse that is terribly prevalent all over the continent. When your bath is unexpectedly cold, when the lights in your room do not work, when your laundry is lost or your bills are too high, the excuse is always the same. The porter, with widespread hands, voiced it now.

"C'est la guerre!" said the porter.

It transpired that there was no diner on the train—and therefore no breakfast or, as I looked dismally out at the landscape that was not flying past, any luncheon. Bitterly I regretted that I had eaten the last of my little cakes the night before. I sat down on the edge of my berth and tried to think pleasant thoughts.

All down the corridor the fighters and swearers of the night before were emerging. They seemed harmless enough by daylight—some of them seemed very friendly. Some of them even had food. But I shut the door again and glued my eyes morosely to the window.

We had passed Château-Thierry in the night and were nearing Nancy. The country that we were going through was country that will, one day, be historic. It began to show signs of the grim fighting that was carried on all about it—trenches began to appear in the fields, and barbed-wire, and shell holes. And flocks of crows—the crows that haunt any place where there has been fighting—fluttered nervously, anxiously through the fields. But I noticed that many of the fields were plowed up to the very line of the trenches and barbed-wire, that neat gardens grew bravely beside the most vicious of the shell holes, and I noticed that there was fresh plaster on many a roof and wall.

There was a knock on the door and a French officer appeared in answer to my response. He carried a large slice of French bread in his hand and a small jar of confiture—which is, in France, any sort of jelly or jam.

"Mademoiselle ess—hongry?" he questioned—"Voilà! I'ave ze bread an' ze—jam. If mademoiselle will accept of it!"

WHEN one travels alone in Europe one is warned not to accept anything from anybody; one is so easily misunderstood when one travels alone in Europe. But I was very hungry.

The French officer sat down beside me.

"Here there was much fighting," he told me cordially. "The'es little town as we are coming to—she have suffered!"

The name of the little town seemed, from its battered signpost, to be Pont-à-Mousson, and it *had* suffered. Great gaps were torn in the homes, and what had once been an attractive inn was shattered. The streets were clear of wreckage, though one could see where that wreckage had been. But the thing that shocked me and brought the tears of sympathy and resentment to my eyes was the sight of a graveyard back of a broken little church—a graveyard that had been mercilessly and remorselessly shelled.

There may be some military significance attached to a cemetery. There may be. For one finds, all through devastated France, that cemeteries have been shelled. One finds graves that have been desecrated and tombs that have been robbed. One finds mutilated headstones and destroyed monuments. They are the marks of a German Kultur, and a German system of fearfulness.

It was not long after Pont-à-Mousson that we passed a great American construction camp. I leaned nearer to the window and waved wildly. For an American uniform looked suddenly and amazingly attractive to me. The American soldiers waved back gleefully at first, and then when it struck them that I was an American girl, they cheered. The French officer beside me laughed and—

"Vive les Américains!" he shouted.

There were trenches again, miles of them, and more barbed-wire and more devastated villages. And the train went even more slowly. It was well past noon when we drew into Metz.

I could not leave the train at Metz—my pass did not permit it. So I will always think of this last objective of the war as a labyrinth of steel tracks running in every direction. Many of the trains on the tracks bore the mark of Germany—the double-headed eagle—on their sides. The engines of them were pointing toward France.

The train officially stopped at Metz. But one car went on into Germany—went on as far as Treves—and I, the only passenger, went with it. Being the only passenger in a train is so lonely that one misses even a chaotic mob. I found myself wishing for another French officer—with another slice of bread and jam.

WE REACHED Treves at about five o'clock; having, on our way, passed through the Grand Duchy of Luxemburg, which looked from the train windows like a toy principality from a popular novel. Gray towers rose up in a romantic dream from high hills—gray walls guarded great piles of stone and masonry that must have been the homes of a nobility. And here and there a gray church spire cut the fast graying sky of late afternoon.

Treves is an old, splendidly built city. Some of its buildings date back to the time of the Spanish invasion, and the newer buildings are so solidly built that I am sure they will stand, too, for hundreds of years. German architecture is a satisfactory sort of architecture—solid, well modeled, firm. It is suggestive of power and a certain appreciation of the staple qualities of life. But I noticed, as I walked down the street and glanced into the shop windows, that Germany applies her architectural taste to her clothing and her shoes—to her furniture and her interior decoration. I learned later, at dinner, that the solidity also is made manifest in the food that is served. I was so very hungry by dinner time that the solidity of the food rather appealed to me, but my hunger did not keep me from reflecting that it was typically German—this having of a good idea and working it to death.

It was after dinner—while I was waiting on the station platform for the train that would take me from Treves to Coblenz, my destination—that I wandered into a Red Cross canteen. I hadn't known much about Red Cross canteen work up to that moment, but I followed the sound of laughter and glad voices and found myself in a large room filled with American doughboys and warm candlelight. And there, behind an improvised lunch counter, I saw three women in the Red Cross uniform serving coffee and sandwiches and doughnuts to the boys who were waiting for trains.

I'D LIKE to write a special article about those three Red Cross workers. I'd call it "The Women at the Frontier," and I'd tell in it of the smiles that they smiled at the boys, at the friendly hands they stretched out, and the kind hearts of them. It would be an article for mothers to read. For it would tell them that at the border of a conquered territory there is a little bit of home and the homeland. Those mothers who have boys in the Army of Occupation would be glad to know of the sweet woman with the silver hair who told me, as she served cups of coffee, of confidences that are poured into her ear—of the ambition and the disappointments that are confided to her there at the cross-roads of the world. And those same mothers would have been glad to hear the other two women tell of the letters that they have written late at night, after the last train has gone through, to tell anxious home folk that certain soldiers are safe and well.

"Those women," one little chap told me seriously, "are wonders. That's what they are! I have to come through here once a week. And I always stop, for we don't see many real women—*American women*—in this part of the world. And I've never seen them when they were cross or tired or when they weren't smiling—no matter what time it was or how busy they were!"

The journey from Treves to Coblenz was a journey through a night-time world. It was an uneventful trip of perhaps two hours. Alone in the compartment with four American officers, who were being transferred from France to Germany, I talked of home, and incidently sewed on three army buttons and mended a ripped gauntlet. And then at last the train drew wearily into Coblenz, and my brother was waiting for me on the platform. . . . And the hands of a clock in a steeple over the station pointed to half-past twelve.

I stood on the station platform with my brother. And suddenly I realized that I, a girl, was there in Germany, there with the Army of Occupation. The platform was swarming with soldiers who eyed me curiously, but they were American soldiers. They were boys from the United States! There was little sign of Germany on that station platform.

MY BROTHER took my bag and hurried me down a long flight of steps.

"It's late," he said, "and we must get you past the authorities—"

There was an interruption. An M. P. (military policeman) standing in the doorway of the station was calling.

"Oh, Sangster!" called the M. P.; and then—"don't forget me—"

I turned to my brother. "What does he mean?" I questioned.

My brother laughed.

"You don't know what it means to see a girl here," he told me. "You're due to have a novel experience. That chap wants to meet you. Why"—and he laughed again—"do you know what the billeting officer told me? He said that you were the only American civilian in town tonight!"

At first the girl situation in Germany amused me. For the next morning, when I met my brother at breakfast time, I began to realize that an American girl in the Army of Occupation is something of a rarity. As we went down the streets of Coblenz, a beautiful white stone and granite sort of a city, boys turned to stare, to whistle surprisedly, to murmur "See who's here!" from every side. Fresh from a land where there is at least a fair average of men and women, it rather flattered me to be the object of so much attention. I wished that some of my friends from home might have seen—and heard. At first the girl situation amused me.

But later in the morning, after I had received permission from the Press Bureau in Coblenz to go, still with my brother, into the obscure little German town where he is stationed, the real meaning and the pathos of the thing reached me. For when we got off the train at that obscure little town three doughboys dropped the bundles that they were carrying, and one of them, raising his hands to his mouth shouted astoundingly—

"Oh-h, fellers! *Here's an American girl—not in uniform!*"

In answer to the call the boys came swarming—lean, sunburned boys with an almost wistful look in their eyes. Some of them crowded close and questioned, "Where'd she come from?" and "What's she doin' here?" Others just looked surprised—very much surprised. A few who really knew my brother came to him begging introductions. I felt suddenly and amazingly popular.

And yet there are the elements of tragedy in the situation—pleasant as it may be to the chance girl traveler. For it's rather awful to think of those boys away from home and the comforts of home and so hungry for the sight of an American woman that a perfectly commonplace girl could precipitate a near riot! I felt a sudden and all-embracing love for those boys—I felt sisterly, motherly even. I wanted to give parties for them, to darn their socks and mend their coats. Their surprise and incredulous delight at seeing me made me realize, more clearly than anything else could have made me realize it, just what it means to a boy to be away from home and people who speak a home language. As one doughboy said to me, later—

"You can't know how we wish that there was girls—good girls, to talk to. If I was a general gettin' up an army I'd send a real girl over seas with every company—just to keep 'em thinkin' of home and' mothers and' all th' real things!"

I went through the town at the head of a procession that followed me with a breathless interest, a procession that waited outside the headquarters of the military police while I got a slip from the Town Major assigning me a room with a German family, and followed me again as I started up the steep hill to the house that I was billeted in.

THE smaller towns of Germany seem somehow more like a bit of the old world than the towns of France. The streets are paved with great cobblestones, and the houses are built, close to the streets, of other stones that seem to match the cobbles. There are queer peaks on the roofs of the houses, and quaint shutters and great wooden doors. And there are archways built over the crossroads, and market-places with the figures of certain patron saints standing benignly in the center of them.

It surprised me, filled as I was with stories of Germany's horrible campaign against humanity, to see figures of saints in those market-places. It surprised me, even more, to see the quantities of religious pictures that are hung on the walls of every German home and hotel. It is one more of the contradictory twists in the German character.

I stayed in that little town three days. And during those three days I had many interesting and new experiences. It was in the great castle overlooking the town that I interviewed my first general—it was on the road just below the castle that I was very nearly arrested. And it was in American Post Office 775, at the foot of the street that I lived on, that I learned the intricacies of our army mailing system.

General Muir, commander of the Fourth and Ninth Army Corps, is a stately, impressive gentleman. Being the first general I had ever interviewed, I am not sure of General Muir's looks—I can only tell, in a hazy way, that his uniform fitted splendidly across the shoulders, that his hands were well modeled and efficient, and that his smile was friendly. When one interviews one's first general it is hard to look straight at him.

ALL the way up the hill to the castle that is the General's temporary headquarters I thought of the questions I wanted to ask. But when I arrived pantingly at the top of the hill, when I had passed the sentries and had gone over the story-book moat and in through the great hallway with its splendid portraits and its impressive suits of armor, I was more thrilled by the knowledge that I was walking through a castle than by the fact that I was about to interview a general. I have always, since I was a tiny child, dreamed of owning a castle on the top of a mountain. And so my first question to the general was not at all the sort of a question that I had planned to ask.

"Don't you love it—living here?" I questioned.

The general was obviously surprised. But he answered.

"Personally," he told me, "I like a more modern house. Castles are apt to be damp—and chilly. But that doesn't prevent me from sending picture postals of it back to the States—and bragging a bit. I don't mention on the postals that I have to climb up a hundred steps, more or less, to reach my front door. Or that it's sometimes cold." And General Muir laughed.

"I wanted to ask you some questions—" I began, and found, suddenly and disturbingly, that the questions I wanted to ask had quite slipped my mind.

"Yes?" murmured the general. He paused—paused expectantly.

"When," I said hurriedly, in desperation, "do you reckon that the men in your command will go home?"

The general was laughing again.

"My dear young lady," he answered, "I wish I knew, myself!" And as I joined in the laugh I realized that generals can be very human.

"I've been living down in the village with the doughboys," I said after a moment. "They have—"

"Splendid morale!" said the general, interrupting. He motioned me to a seat beside the fireplace. "Of course they want to get home—we can't blame them for that— But—well, when you realize that I'm in command of eighty or ninety thousand troops, you can understand that things are pretty well organized. Take any town with 90,000 healthy young fellows in it, and then average up the number of arrests in that town with the number that we have here. You'll find out, if you do, why I'm proud of our men.'

IN GERMANY it is against the law for one of our soldiers to hold social intercourse with the civilian population. That rule is strictly enforced by the military police—very strictly enforced. But I, being a stranger in Germany and an alien in regard to army law, did not know about it until the morning of my interview with General Muir.

I was walking down a pleasant country road on my way from the castle—walking with a doughboy friend—when a military policeman stepped suddenly and frowningly from around a corner. I smiled at him, but he looked past my smile frigidly and spoke to my companion.

"You're under arrest," he said. "Don't you know, Buddy, that there's a law against fraternizing?"

Military policemen are not popular in the army. And so when a soldier can beat one of them in a question of discipline he feels that he has really lived. My doughboy escort answered with a smile of supreme content.

"Guess you can't arrest *us*, M. P.," said the doughboy. "*She's* an American." And then he turned to me, "C'mon!" he said grandly.

That was the first of a long series of similar adventures with the law. I began to suspect, before I left Germany, that I was being led past M. P.'s for the purpose of baiting them.

AMERICAN Post Office 775 is a long room with a stove near the middle of it and a counter on each side. Behind the counters stand privates who sort mail, and stamp it, and give it out to the soldiers who call for it. Beside the stove sits the sergeant in charge of the work, who shouts out, "*Shut the door!*" whenever anybody opens it.

They are a clever group of boys—the boys A. P. O. 775. They are college men, most of them, a in the quietest moments of the day they group arou you and tell you human interest stories of the m that they come in contact with. They tell you of t funny-looking little man who carries a picture in h watch and asks every day for a letter that nev comes. They tell you of the certain corporal wh makes carbon copies of the long narratives that sends home to a score of girls. They tell you of th bad man of the regiment who writes three times week to his mother, and of the boy who never writ at all because he earned his living back home b writing on a newspaper.

I SHALL never forget my first glimpse of the Rhin It was on a dark day that I saw it—a day with mi in the air. And I was walking down a dim street whe suddenly I came to a bridge going over a swiftly mov ing brown river.

There is a story that they tell in Germany about certain rookie who was set down on the banks of th Rhine to do sentry duty. While he was marchin moodily up and down a doughboy passed and calle out, "Say, feller, what river is this?" And it is o record that the rookie answered—

"Sorry, Buddie, but I don't know. I've only bee here two days myself!"

The story sounded far-fetched to me—until I sa the Rhine for myself. And then, rapidly, the story assumed normal proportions. For the Rhine is not river to stir the imagination. It is much like any other river.

And yet when, on the last day of my visit in Germany, I *crossed* the Rhine, I crossed it with a real feeling of wonder. For being able to cross the Rhine wasn't just going over a bridge that spanned a brownish river. It was being a part of the proof that America is the greatest country in the world!

I went across the Rhine in a service car driven by a sergeant, who is a friend of mine. It wasn't an official trip, this trip of mine, it was an experiment on the part of the sergeant and me. We wanted to see how far we could penetrate into the army line without being stopped. We wanted to see how near we could come to the last American outpost.

It was a bitter day. And we went whizzing out across the country—over mountain roads and through deep valleys. I, who had rather neglected my geography when I was a child in school, got a new impressio of Germany from that ride. I had always thought of Germany as flat and drab, but parts of it are like our own New England states—long stretches of fields with mountains rising out of them, and softly curving roads running through them. It was interesting to notice that the white stones along the side of the road were each marked with a black line. Black and white are the colors of the Hohenzollern family, and the Kaiser wanted even the most obscure roads labeled with his seal of ownership.

WE WENT along the curving roads, through country that reminded me of the Berkshires. And then we swung into a forest land where straight trees rose up blackly out of the snow. The forests of Germany are different from any other forests—they are darker, and the trees have an evenly planted look. Here and there I glimpsed a wood-cutter huddling beside a little fire that cast a red-bronze glow through the dark and gloom.

Out through American-occupied towns we went—American-occupied towns that were picturesque and scrupulously clean. We passed columns drilling, columns that cheered when they saw that I was a girl—columns that turned to stare, forgetting their discipline. We went past a tiny schoolhouse just as a little group of children was leaving it, and I noticed that the children weren't very different from other country school children that I have seen. It was hard to believe that I was penetrating so far into *Germany*.

And then we left the little towns and began to climb steep hills through land that was apparently unoccupied. Occasionally we passed a soldier and shouted a query at him, but usually we had the road to ourselves. And with my fingers hurting from the frost and an uncomfortable knowledge that my nose was very red indeed I began to wonder how much farther we *could* go!

It was getting near to sunset time when we came to a high bridge over a deep gap between two hills. I had a suspicion that we were lost, and so, when I saw a solitary and very cold sentry on the far side of the bridge, I felt a sudden sense of relief. I think the sergeant felt the same relief, for he leaned far out of the car and shouted, as we went past—

"Say—where's the outpost?"

And as we swept down the hill at the far edge of the bridge the sentry's answer, vaguely surprised, came to us.

"*I am!*" shouted the sentry.

At the foot of the hill we stopped the car. It was beginning to get dark, but the snow on the fields threw a queer eerie sort of a glow over the landscape. In back of us lay the khaki-dressed American troops—Before us. . . .

"Say!"—it was the sergeant speaking— "d'you see that row of trees at the edge of those fields? Somewhere behind those trees is the German army. You're in No-Man's-Land now. If you yell—loud enough—*they* can hear you!"

I didn't yell.

ALASKA NOW THE GREAT AMERICAN FRONTIER

Alaskan Sunday school pupils off for a ride behind a trio of "huskies," accompanied by Pastor Penderson of the Methodist Mission at Seward

"YOUNG man, go North!"

If Horace Greeley were alive today that would be his admonition to the eager youth seeking fame and fortune or a life of service to his fellow man.

The real frontier is no longer on the Pacific slope or in the intermountain states. Such fine points of our modern civilization as woman suffrage, prohibition and anti-gambling laws have tamed the wild West, and great irrigation projects, railroads, and modern machinery have stabilized the once transient Western population. The red-blooded young man who wants a share in the fun of building up a new land—if he stays on American soil—must go to Alaska, which is Indian for "Great Country."

Alaska is the original prize package, with all sorts of things sewed up in the lining. The purchase of this matchless territory, one-fifth the size of the United States, was branded as "Seward's Folly" in 1867, but has proved to be the most valuable investment this government ever made. For less than the price of a battleship, the richest mineral province in the world was acquired.

After fifty years of American ownership the enormous deposits of copper, tin, iron, and coal have scarcely been touched. Along Cook Inlet about 1,500 square miles of coal fields have been opened up by the government railroad. This new line connecting Seward and Fairbanks, approximately 470 miles long, makes accessible a vast territory which may become the center of industrial life in Alaska. The great white silence of the North is being broken by dynamite and steam whistles. With new tin deposits discovered on the Seward Peninsula and to the north on the Tenana River, great numbers of men are being drawn northward. This migration differs from the early hordes of gold seekers in that most of the people have come to stay. The mining towns are relatively permanent.

Alaska's productivity is phenomenal. The great river valleys, particularly those of the Yukon and the Tenana, are covered with rich soil. The growing season is short in the actual number of days, but is doubled by the fact that there is no night from May to September. During the short, hot summer abundant crops of fruits, vegetables and grains can be produced.

While the farming regions and the mines attract a population that for the most part represents real settlers and not nomads, the fishing industry, which in 1917 amounted to more than $51,000,000, is carried on by transient labor of a very low class. At the opening of the season droves of men of the most vicious and abandoned type migrate northward. In their wake are many half-breed women and children. They form one of the most serious social problems of the Alaskan frontier.

Because of the transiency of the fishing villages and the tremendous distances between all Northern settlements, missionaries have to play hide and seek with an elusive population. Much of it is shifting, and much of it, including the native half-breeds who have suffered at the hands of the white man, is skeptical of all offers of service.

The missionary in Alaska can't simply stake out a claim and camp on it. He has to be a traveling-salesman sort of preacher. His traveling equipment is a dog-team, or, if he is located on a navigable waterway and his mission is prosperous, a gasoline launch.

Nature is lavish in Alaska. These products are from Seward, where the government has an experiment farm. In the hot summer days vegetables, fruits and grains grow like magic

Year 1918 Among the Churches

Smallest Membership Increase in a Decade, But a Year of Tremendous Activities

By H. K. CARROLL, LL.D., Compiler of the First Official Census of Religions

THE record of the religious bodies in the United States in 1918 is remarkable as showing, in contrast with vastly enlarged activities, the smallest increase in membership in many years. The actual net increase in membership in all of the 170 religious bodies is the smallest in ten years, being less than 285,000.

This diminution of increase was not unexpected. The sudden and urgent demand for hundreds of young ministers to serve as chaplains in the army and navy and in the Red Cross, and as secretaries of the Y. M. C. A. and similar organizations, left many churches without pastors and interrupted their regular work. The influenza epidemic closed most of the churches for a month or more, and prevented meetings of all kinds. Then, too, the death list of members was larger than usual, more than 73,000 soldiers and marines, many of whom were members, having died in battle from wounds or from disease and accident.

An analysis of the gains of 1918 reveals some interesting facts. The Methodist group usually shows a considerable advance. The largest member of the group, the Methodist Episcopal, with upward of 3,800,000 members, reports the past year a net loss of over 19,000, where it had 125,000 gain the year before. Dr. Baketel, the statistician of the Church, says this astounding change is largely due to lack of leadership in the churches. Pastors went into the war, leaving their flocks without shepherds, and the centenary movement took many others into its campaign service, and it was not possible to fill all the vacancies promptly. The Methodist Episcopal Church, South, also had a very moderate increase, due probably to the same causes, and the whole Methodist group, with more than seven and a half million members, reports a net gain of only about 50,000, or two-thirds of one per cent.

The Baptist group did better, reporting an increase of 128,507 on a basis of seven and a quarter million members. The Lutheran group gained 17,211, and the Presbyterian, 38,271—a small figure. The Protestant Episcopal Church, whose growth is seldom interrupted, reports a net loss of nearly 11,000. The Roman Catholic Church also comes in for reduced gains, of considerably less than 100,000 on a membership of 14,891,321, which is 85 per cent. of its church "population," 15 per cent. being deducted for infants and children not admitted to communion. Many dioceses made no revision of their figures for the year.

Fluctuation in Annual Increases

THE fluctuations of statistics of membership, year by year, are known as a fact to every Church statistician, but few are able to explain all of them. A good many elements enter into the problem, not the least of which probably is that due to mistakes of the pastors who report for the local churches. Of the many thousand pastors, a large number fail to understand the extensive and intricate blanks they are required to fill out, and they make mistakes which are corrected at denominational headquarters, when they are observed, generally in the following year. Then there are denominations which have no systematic plan of gathering their statistics, and give no annual information at all, or simply estimates. We have to depend for correct returns in these cases on the United States Census, which has free mail facilities and money to pay special agents to travel when necessary to gather information. But the Census returns are only for decennial periods, and therefore the gains reported are for ten years, and swell the total for particular years beyond the normal rate. This explains, in large part, the large apparent increase for 1917.

Gains in the Past Ten Years

THE following table gives the total of members for all religious bodies from 1908 to 1918 inclusive, and the annual gains. Note the fluctuations in the last column year by year—the leap from 323,391 in 1908 to 818,534 the next year; from 528,777 in 1912 to 1,235,513 the following year; and from 756,867 in 1916 to 1,339,557 in 1917, when the results of the decennial Census of 1916 were incorporated:

Year	*Total members*	*Gains*
1908	33,885,287	323,391
1909	34,703,821	818,534
1910	35,245,296	541,475
1911	36,095,685	850,389
1912	36,624,462	528,777
1913	37,859,975	1,235,513
1914	38,641,982	782,007
1915	39,184,944	542,962
1916	39,941,811	756,867
1917	41,281,368	1,339,557
1918	41,565,908	284,540

The total increase for the ten years 1909 to 191 inclusive is 7,680,621, which is little short of 23 pe cent. for the period. The average annual increase 768,062, and the increase for 1918 is nearly half million below the average. The Churches must b stir themselves the present year to make good.

A Great Financial Year

THE Churches have discovered that it is easier raise millions in these times than it used to to raise tens of thousands. They never got so much money as in 1918—money for the Red Cross, t Y. M. C. A., and other forms of war work; money fo their own purposes—ministerial pensions, educatio home and foreign missions and all kinds of Chur work. On the basis of the discovery that the treasur of God's people can be had unstintedly for His work the Churches are making extraordinary appeals fo home and foreign missions: the Methodist Episcopa Church asks for $21,000,000 for 1919; the Presbyterian for $13,500,000 for its various boards; the Southern Methodist Church for $7,000,000, the Norther Baptist Convention for $5,000,000, and so on. Wil these financial "drives" bring in high tides of spiritual power and zeal?

The United States is prolific of denominations and divisions. There are 170 denominations listed in the accompanying tables. Some are only fragmentary, like clusters of asteroids, and they come and go without observation. Of the 170 denominational titles, 67 stand for very small bodies, ranging all the way down from 4,800 members to 97. Twenty-five have less than 1,000 members each. Together the 67 bodies have a total of 113,552 members, or an average of 1,695. These denominations constitute 40 per cent. of the entire list, but they have only about one-fourth of one per cent. of the aggregate membership.

The Evangelical Churches

THE Evangelical Churches, about 140 in number, have a total of 25,137,138 members; the Roman Catholic and Eastern Orthodox, 15,400,260; the non-evangelical, 656,099, and the non-Christian, 372,411. That is to say: more than 60 per cent. of the aggregate membership of all religious bodies belong to the Evangelical Churches, upward of 37 per cent. to the Roman Catholic and Eastern Orthodox Churches, somewhat more than 2¼ per cent. to the non-evangelical Christian bodies, and less than one per cent. to the non-Christian bodies.

Statistics of the Churches in 1918

Gains and Losses of Members, Ministers and Churches. Review of the Religious Bodies of the United States

(Embraces United States Only, Not Foreign Missions)

Denominations	*Ministers*	*Churches*	*Communicants*	*Gains in 1918*		
				Min.	*Chs.*	*Com.*
ADVENTISTS:						
Advent Christians	828	640	30,316	....	....	
Seventh Day	625	2,116	88,489	47	40	5,250
Church of God (c)	46	22	848	....	....	
Life and Advent Union (c)	15	13	658	....	....	
Churches of God in Christ (c)	50	87	3,457	....	....	
Total Adventist Bodies, 5	1,564	2,878	123,768	47	40	5,250
Assemblies of God	700	200	10,000	100	82	3,284
BAPTISTS:						
Northern Convention (a)	8,271	8,868	1,270,801	d204	175	24,106
Southern Convention (e)	14,824	24,972	2,880,963	197	89	36,582
National Convention (Colored) (e)	15,560	19,896	2,784,464	137	158	69,971
General Six Principle	8	11	452	d1	1	d4
Seventh Day	89	71	8,281	6	4	119
Free (c)	178	171	12,257	....	....	...
Freewill	876	762	54,996	....	....	..
Freewill (Colored) (c)	294	172	14,183	....	....	
General	585	535	31,554	35	d10	d2,446
Separate (c)	47	46	3,902	....	....	
Regular United (f)	997	755	49,184	....	....	
Primitive (c)	1,292	2,282	87,359	....		....
Primitive (Colored) (c)	600	317	14,847	....	....	....
Two-Seed-in-the-Spirit Predestinarian (c)	35	55	679	....	....	....
Total Baptist Bodies, 14	43,656	58,913	7,213,922	170	417	128,328
BRETHERN (Dunkards):						
Conservative	3,177	995	100,000	4	3	....
Old Order	217	70	3,500	....	....	....
Progressive	292	206	24,679	....	....	....
Seventh Day	5	8	184	....	....	....
Total Brethren Bodies, 4	3,691	1,274	128,363	4	3	...
Brethren (Plymouth), 6 Bodies (c)	....	458	13,244	....	....	....
Brethren (River), 3 Bodies	203	122	5,962	d21	17	1,059
Buddhist Japanese Temples (c)	34	12	5,639	....	....	....
Catholic Apostolic, 2 Bodies (c)	33	33	6,596	....	....	....
CATHOLICS (East. Orthodox):						
Armenian Apostolic	18	55	65,000	....	....	....
Russian Orthodox	225	260	100,000	....	....	....
CATHOLICS—(continued)						
Greek (Hellenic) Orthodox	80	70	175,000	...	....	....
Syrian Orthodox	28	32	50,000	..	....	....
Serbian Orthodox	31	44	76,000	d6	....	....
Rumanian Orthodox	2	2	1,994	....	....	....
Bulgarian Orthodox (c)	3	4	4,800	...	....	300
Total Eastern Orthodox, 7 Bodies	387	467	472,794	d6	....	300
CATHOLICS (Western):						
Roman Catholic	20,770	15,864	14,891,321g	293	47	87,463
Polish National	37	45	20,145	...	....	....
American Old Catholic	50	45	16,000	d6	3	d9,000
Total Western Catholic Bodies, 3	20,857	15,954	14,927,466	287	50	78,463
Christadelphians	....	72	3,200	....	2	278
Christian (Am. Convention)	1,023	1,199	101,614	d43	d161	d4,545
Christian Union	365	330	16,825	....	....	....
Church of Christ, Scientist (k)	3,138	1,569	......	....	....	....
Church of God and Saints of Christ (c)	101	95	3,311	....	....	....
Churches of God (Winebrenner) (k)	441	514	28,575	....	....	....
Churches of God (Gen. Assembly)	607	321	14,867	130	123	7,146
Churches of Living God (Colored), 3 Bodies (c)	344	192	11,607	....	....	....
CHURCHES OF NEW JERUSALEM:						
General Convention (k)	93	124	8,500	....	....	....
General Church (k)	38	22	1,272	....	....	....
Total New Jerusalem Bodies, 2	131	146	9,772	....	....	....
COMMUNISTIC SOCIETIES:						
Shakers	....	12	367	....	....	....
Amana	....	7	1,534	....	....	....
Total Communist Soc., 2	....	19	1,901	....	....	....

(a) Estimated in part. (c) Census of 1916. (d) Decrease. (e) Estimated. (f) Three bodies reported by Census of 1916 united. (g) Represents deduction of 15 per cent. from Catholic population. (k) 1917.

Statistics of the Churches in 1918

(In the United States Only)

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
Congregational Churches (e)	5,851	6,040	815,396	...	d10	6,981
DISCIPLES OF CHRIST:						
Disciples of Christ	6,031	8,912	1,193,223	d80	56	d35,053
Churches of Christ (c)	2,507	5,570	317,937	..		
Total Disciples, 2 Bodies	8,538	14,482	1,511,160	d80	56	d35,053

(c) **Census of 1916.** (d) **Decrease estimated for 1918.** (e) **Estimated for 1918.**

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
EVANGELICAL BODIES:						
Evangelical Association	1,100	1,596	120,451	54	d1	596
United Evangelical Church	524	950	89,246	d6	3	d382
Total Evangelical Bodies, 2	1,624	2,546	209,697	48	2	214
Evangelistic Assns. 15, (c)	444	207	13,933	....	....	...
Evangelical Protestant (c) (formerly German)	34	37	17,962	...	..	...
Evangelical Synod (formerly German)	1,112	1,376	260,045	16	d43	d19,919
Free Christian Zion (Col.) (c)	29	35	6,225	....	.	...
FRIENDS:						
Orthodox	1,280	786	97,989	d7	38	475
"Hicksite"	....	159	17,644	d35	...	d54
"Wilburite"	49	45	3,500	[illegible]	d3	d380
Primitive	2	2	100	[illegible]	d6	d71
Total Friends, 4 Bodies	1,331	992	119,233	d48	29	d30
Jewish Congregations (c)	721	1,901	357,135	...	.	.
LATTER-DAY SAINTS:						
Church of Jesus Christ (Utah)	4,490	940	359,797	....	.	.
Reorganized Church	3,000	700	76,000	1,000	d135	1,000
Total Latter-Day Saints, 2 Bodies	7,490	1,640	435,797	1,000	d135	1,000
LUTHERANS: (General Bodies)						
United Lutheran Church (g)	2,691	3,560	751,391	30	d13	17,517
Synodical Conference	3,278	3,843	823,259	77	154	16,242
Norwegian Lutheran Church	1,240	2,811	275,996	d7	d567	d24,004
(Independent Synods)						
Augustana	740	1,231	193,545	20	6	2,155
Ohio	709	933	141,530	24	17	2,988
Buffalo	36	49	7,395	....	....	....
Eilson's	6	26	1,400	....	....	168
Iowa	580	1,061	126,981	4	5	1,523
Danish	77	112	15,076	3	....	613
Icelandic	16	62	4,925	....	7	327
Suomi (Finnish)	40	151	16,511	....	....	....
Finnish Apostolic (c)	36	45	6,664	....	....	...
Finnish National (c)	21	64	7,933	d1	d8	d67
Norwegian Free	204	422	20,700	6	2	164
United Danish	148	189	15,689	5	4	693
Lutheran Brethren (c)	9	23	892	d4	5	d1,108
Independent Congregations	92	257	33,925	....	....	...
Total Lutherans, 16 Bodies	9,923	14,839	2,443,812	157	d388	17,211

(c) **Census of 1916.** (d) **Decrease.** (g) **Union of General Synod, General Council and United Synod, South.**

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
SCANDINAVIAN EVANGELICAL BODIES:						
Swedish Evang. Miss. Cov.	353	295	30,060	d81	16	d10,000
Swedish Evang. Free (c)	96	102	6,208	....	..	.
Norwegian Evang. Free (c)	68	32	2,444	....	. .	...
Total Scandinavian, 3 Bodies	517	429	38,652	d81	16	d10,000
MENNONITES:						
Mennonite Church (c)	509	307	34,965	....	...	..
Bruedergemeinde (h)	66	30	1,876	....		
Conservative Amish	29	9	1,066	d1	d5	.
Old Order Amish (c)	253	90	7,893	..	...	....
Church of God in Christ (c)	17	21	1,125	...		....
Defenseless	46	[illegible]	2,025	...	....	....
General Conference	209	130	17,037	....	....	....
Brethren in Christ	155	140	5,516	....	....	....
Mennonite Brethren	60	50	1,200	....	....	....
Old Order (Wisler) (c)	32	22	1,608	....	....	....
Reformed Mennonite	36	15	1,189	....	....	....
Miscellaneous	49	35	2,481	....	....	....
Total Mennonite Bodies, 11	1,461	875	77,981	d1	d5	.
METHODISTS:						
Methodist Episcopal	18,738	28,063	3,837,957	2	d347	d19,377
Union American M. E.	205	67	3,625	....	....	....
African M. E.	5,100	6,879	551,766	100	425	d499
African M. E. Zion	3,241	3,232	455,873	15	38	12,000

(c) **Census of 1916.** (d) **decrease.** (h) **Combination of 2 bodies reported by census of 1916.**

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
METHODISTS—*Continued*						
African Union Meth. Prot.	250	200	15,550	50	75	11,550
Methodist Prot. (c)	1,340	2,464	186,873	..	...	....
Wesleyan Methodist	590	675	21,000	..	75	500
Methodist Epis. South	7,390	17,225	2,161,638	54	210	18,243
Congregational Methodist	500	352	21,000	163	19	5,471
New Cong'l. Methodist (c)	27	24	1,256	.	..	....
Reformed Zion Union Apostolic	44	51	9,000	4	4	5,023
Colored Meth. Episcopal	3,402	3,485	267,361	..	200	15,801
Primitive Methodist	79	90	9,200	5	d4	600
Free Methodist	1,310	1,186	35,212	60	11	256
Reformed Meth. Union Epis.	35	28	2,000	10	d2	828
Total Methodists, 15 Bodies	42,251	64,021	7,579,311	463	704	50,396
MORAVIANS:						
Moravians	146	121	21,921	4	d4	386
Union Bohemian and Moravian	4	21	1,000		.	....
Total Moravians, 2 Bodies	150	142	22,921	4	d4	386
Non-sectarian Bible Faith Chs. (c)	26	58	2,273	. .	. . .	....

(c) **Census of 1916.** (d) **Decrease.**

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
PENTECOSTAL BODIES:						
Pentecostal Ch of Nazarene	780	941	33,419	....	....	....
Apostolic Holiness	259	170	5,276	.	.	....
Holiness (c)	28	32	908		.	...
Pentecostal Holiness (c)	278	195	5,473	...	.	....
Total Pentecostal, 4 Bodies	1,345	1,338	45,076	..	. .	. .
PRESBYTERIANS:						
Presbyterian in U. S. A. (North)	9,622	9,864	1,605,934	1	33	24,491
Cumberland	671	1,465	65,371	d178	19	d273
Cumberland (Colored) (c)	430	140	13,314	..	..	.
United	[illegible]	980	158,980	d13	d2	520
Presbyterian in U. S. (South)	1,960	3,442	373,241	38	d33	13,906
Associate	7	12	500	....	.	..
Associate Ref. South	115	157	15,888	....		. . .
Reformed Synod	123	106	7,955	d9	d6	d255
Reformed, General Synod	17	18	3,625	....	....	....
Welsh Calvinistic	79	131	14,550	d12	d11	d118
Total Presbyterians, 10 Bodies	14,006	16,315	2,259,358	d173	0	38,271
PROTESTANT EPISCOPAL:						
Protestant Episcopal	5,666	8,098	1,061,104	44	d22	d10,797
Reformed Episcopal	106	87	11,217	24	7	d248
Total Episcopal, 2 Bodies	5,772	8,185	1,072,321	68	d15	d11,045
REFORMED:						
Reformed in America	792	731	134,039	1	....	1,867
Reformed in U. S.	1,279	1,785	330,155	33	d1	2,647
Christian Reformed	176	241	40,768	1	2	1,387
Hungarian Reformed (k)	32	48	15,000	....	....	....
Total Reformed Bodies, 4	2,279	2,805	519,962	35	1	5,901
Salvation Army	2,918	957	48,786	d154	d13	19,690

(c) **Census of 1916.** (d) **decrease.** (k) 1917.

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
Schwenkfelders	5	7	1,170	d1	1	44
Social Brethren (c)	10	19	950	....	....	....
Society for Ethical Culture	7	6	2,450	....	....	....
Spiritualists	500	400	50,000	....	....	....
Temple Society (c)	2	2	260	....	....	....
Theosophical Society	.	191	7,187	....	4	185
Unitarians (k)	504	472	71,110	....	....	....
UNITED BRETHREN:						
United Brethren	1,898	3,392	348,032	d12	d159	1,245
United Brethren (Old Const.)	378	479	19,964	68	d36	d1,208
Total United Brethren, 2 Bodies	2,276	3,871	367,996	56	d195	37
Universalists	620	850	59,650	d55	d18	708
Independent Congregations (j)	267	879	48,673	....	....	....
Grand Total in 1918	189,288	230,685	41,565,908	1,922	560	284,540
Grand Total in 1917	187,366	230,125	41,281,368	....	....	....

(c) **Census of 1916.** (k) **1917.** (j) **Not recent.**

A Concise Summary of the Above Tables for Ready Reference

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
Adventists, 5 Bodies	1,564	2,878	123,768	47	40	5,250
Assemblies of God	700	200	10,000	100	82	3,284
Baptists, 14 Bodies	43,656	58,913	7,213,922	170	417	128,328
Brethren (Dunkards), 4 Bodies	3,691	1,274	128,363	4	3	. . .
Brethren (Plymouth), 6 Bodies	....	458	13,244	. .	. . .	. . . .
Brethren (River), 3 Bodies	203	122	5,962	d21	17	1,059
Japanese Temples (Buddhist))	34	12	5,639	....	....	....
Catholic Apostolic, 2 Bodies	33	33	6,596	. . .	....	....
Catholics, Eastern Orthodox, 7 Bodies	387	467	472,794	d6	....	[illegible]
Catholics, Western, 3 Bodies	20,857	15,954	14,927,466	287	50	78,463
Christadelphians	....	72	3,200	....	2	278
Christian (Am. Convention)	1,023	1,199	101,614	d43	d161	d4,545
Christian Union	365	330	16,825	....	....	....
Church of Christ, Scientist	3,138	1,569	....	....	....	....
Church of God and Saints of Christ	101	95	3,311	....	....	....
Church of God (Winebrenner)	441	514	28,575	....	....	....
Chs. of God (Gen. Assembly)	607	321	14,867	130	123	7,146
Chs. of Living God, 3 Bodies	344	192	11,607	....	...	. . .
Chs. of New Jerusalem, 2 Bodies	131	146	9,772	. .	.	....
Communistic Societies, 2 Bodies	....	19	1,901	. .	....	....
Congregational Churches	5,851	6,040	815,396	..	d10	6,981
Disciples of Christ, 2 Bodies	8,538	14,482	1,511,160	d80	56	d35,053
Evangelical Bodies, 2	1,624	2,546	209,697	48	2	214
Evangelistic Ass'ns, 15 Bodies	444	207	13,933	. .	. . .	. . .
Evangelical Protestant	34	37	17,962	...	....	....
Evangelical Synod	1,112	1,376	260,045	16	d43	d19,919

Denominations	Ministers	Churches	Communicants	Gains in 1918 Min.	Chs.	Com.
Free Christian Zion. (Col.)	29	35	6,225	....	....	....
Friends, 4 Bodies	1,331	992	119,233	d48	29	d30
Jewish Congregations	721	1,901	357,135	....	....	....
Latter-Day Saints, 2 Bodies	7,490	1,640	435,797	1,000	d135	1,000
Lutherans, 16 Bodies	9,923	14,839	2,443,812	157	d388	17,211
Scandinavian Evan., 3 Bodies	517	429	38,652	d81	16	d10,000
Mennonites, 11 Bodies	1,461	875	77,981	d1	d5	. . .
Methodists, 15 Bodies	42,251	64,021	7,579,311	463	704	50,396
Moravians, 2 Bodies	150	142	22,921	4	d4	386
Non-Sectarian Bible Faith Chs.	26	58	2,273	....	....	....
Pentecostal, 4 Bodies	1,345	1,338	45,076	....	. . .	....
Presbyterians, 10 Bodies	14,006	16,315	2,259,358	d173	. . .	38,271
Protestant Episcopal, 2 Bodies	5,772	8,185	1,072,321	68	d15	d11,045
Reformed, 4 Bodies	2,279	2,805	519,962	35	1	5,901
Salvation Army	2,918	957	48,786	d154	d13	19,690
Schwenkfelders	5	7	1,170	d1	1	44
Social Brethren	10	19	950	....	....	....
Society for Ethical Culture	7	6	2,450	....	....	....
Spiritualists	500	400	50,000	....	....	....
Temple Society	2	2	260	....	....	....
Theosophical Society	....	191	7,187	....	4	185
Unitarians	504	472	71,110	....	....	....
United Brethren, 2 Bodies	2,276	3,871	367,996	56	d195	37
Universalists	620	850	59,650	d55	d18	708
Independent Congregations	267	879	48,673	. . .	....	....
Grand Total in 1918	189,288	230,685	41,565,908	1,922	560	284,540
Grand Total in 1917	187,366	230,125	41,281,368	....	....	....

The Czecho-Slav

A Valiant People That Is the Present Bulwark Against the Flood of Bolshevism

By CHARLES PERGLER

WITH the hordes of Bolshevism sweeping down over Hungary, the Czechoslovak people are now holding the outpost of civilization.

Czechoslovakia is one of the newest and yet one of the oldest of nations. One of the new republics born of the war, it first riveted public attention by a spectacular exploit in arms. When the amazing anabasis of its army in Siberia was set forth in the daily newspapers, an ancient middle-European race, which through centuries of Teuton oppression in obscurity had all but lost its identity to the outside world, found itself famous over night. It became famous for fighting, whereas its fame in the days when it was formerly known was founded not so much on its valor as on its arts and its learning. In the fifteenth century the Czech nation was a pioneer of religious and spiritual reformation. John Hus was a Czech. That the nation has not lost its faculty of distinguishing between right and wrong and of standing firmly by the right is well illustrated by its attitude in the present crisis. This people is capable of adhering to a principle without compromise and regardless of consequences. A new standard-bearer of liberty, a new torch-bearer of culture, has arisen in the Czechoslovak Republic for middle and western Europe

Typical homes of the middle classes of Czechoslovakia

THE outbreak of the war found the Czechoslovaks unprepared, as it found practically all non-Teutonic nations. But from the start there was never any doubt as to where lay the sympathies of the Czechoslovaks, both at home and abroad.

The soldiers conscripted into the Austro-Hungarian armies went to the front singing their national anthems. They declared openly that they would not fight the Russians, the Serbians nor any others of the Allies.

Dr. T. G. Masaryk, now president of the Czechoslovak Republic, was in Germany at the outbreak of the war, and returned to Bohemia. Meetings of the usual order were out of the question, owing to the vigilance of the police, but Dr. Masaryk sounded the Czech political leaders and found that all were anti-Austrian. It was determined that he, being most widely known of all Czech statesmen, should go abroad, and so he visited Holland, but returned once more to Prague to inform himself as to the situation at home. When he left a second time he supposed he would return soon; but word reached him in Switzerland that he had already been condemned, by secret court martial, to death, and that if he crossed the Austrian boundary he would be shot without further ado. So he went to Italy, England and France, there to confer with the Allied statesmen. His first public pronouncement was made in Geneva on the 6th of July, 1915, at a meeting of Czech exiles, called to commemorate the five hundreth anniversary of the burning of John Hus, the Czech religious reformer. He then announced openly that between Czech ideals and the Austrian state there could be no compromise, no rapprochement; that one or the other must succumb; and that it was war to the knife between his people and the dual autocracy.

SOON after his Geneva speech Dr. Masaryk organized the Czechoslovak Foreign Committee, of which he became chairman. The committee included representatives of the various Czechoslovak colonies abroad, with three from America. In November, 1915, this committee issued a declaration demanding complete independence for Bohemia, and the dismemberment of Austria-Hungary. The following paragraph of the declaration, which expresses the spirit of liberty and nationalism animating the Czechoslovaks, is well worth repeating here:

"We place ourselves before the political public at a moment when the retreat of the once victorious Russian army is being used by political opponents against Russia and her allies. We take the side of the fighting Slav nations and their allies, without regard to victory or defeat, because right is on their side. The problem as to which side is right in this fatal war is a question of principle and of political morals, a question which at present no honest and sincere statesman, no conscientious and thinking nation, can evade. We are prompted to come forward by warm feelings of Slav union. We wish to express hearty sympathy with our Serbian and Russian brothers and our brother Poles, who are so cruelly afflicted in this war. We believe in the final victory of Slavs and their allies. We are convinced that this victory will be for the benefit of Europe and all humanity, and will not be checked by anti-Slav treachery of the Bulgarian king and his government."

Later this committee developed into the Czechoslovak National Council, of which Dr. Masaryk was president, and which had the full sanction of all Czechoslovak parties at home, and was recognized by all Czechoslovaks abroad, as their supreme political body. Its headquarters were in Paris, but offices were maintained in London, in Rome, for a time in New York, and later in Washington. The movement was financed wholly by Czechoslovaks, largely by the Czechoslovaks in America, whose course from the beginning shows markedly the spontaneity of the movement. They began to organize in August, 1914, even before they could hear from Bohemia. It is a matter of justifiable pride with us that our people unhesitatingly espoused and supported the Allied cause, and that not a cent for our work has been obtained from non-Czechoslovak sources.

OUR men in all the Allied countries immediately began joining Allied armies. In France they went into the Foreign Legion at the outset, and in Russia they formed companies of their own. But the old Russian régime was inimical to the movement, because it was democratic; and even after the revolution Kerensky was distrustful and hostile, regarding the nationalistic aspirations of Czechoslovaks as chauvinism. Still, even under Kerensky the Czechoslovaks placed in the field three regiments, and they were the regiments which led the short-lived Russian offensive in July, 1917.

It was this proof of valor and sincerity that prompted Kerensky to permit the organization of the Czechoslovak army, which was undertaken by Dr. Masaryk, then in Russia. It was not long until the force assumed formidable proportions, and it is the army which even now is maintaining its hold in Siberia.

This army submitted unquestioningly to the political directions of the Czechoslovak National Council, even when that council had no international standing, nor any other legal standing, for that matter. Unquestionably this was one of the most remarkable phenomena in history, and a fact which abundantly demonstrates the Czechoslovak capacity for self-government.

France was the first to give the council a status in international law by recognition, and England and Italy followed. Recognition by the United States followed on September 3, 1918, with the explanation that the United States government considered the council a de facto government, and this was the final blow to Austro-Hungarian ambition.

As soon as America entered the war, the Czechoslovaks in America, even prior to the conscription act, entered the United States army in large numbers. The highest estimate of these volunteers is sixty thousand, the lowest twenty-five thousand. Probably an accurate figure would lie between the two.

IN OCTOBER, 1918, on the floor of the Austrian Parliament, Francis Stanek, president of the Czech Union of Deputies, declared that the sympathies of the whole nation and of the Czechoslovak army were with the Allies.

The Czech deputies then left the Reichstag in a body, and thereby severed their ties with Austria; and on October 18 the National Council in Paris constituted itself a provisional government and issued a declaration of independence. It was on October 19 that President Wilson sent his note to Austria, declaring that mere autonomy was not sufficient for the Czechoslovaks and Jugoslavs, and that these peoples must decide their own destinies.

The Czechoslovak National Council of Prague took over the functions of the local government by a coup d'état on October 28, and reestablished Czechoslovak rule throughout the new nation's territory. The Austrian governor fled to Vienna, and the imperial military representatives in the Bohemian capital handed over their authority to Dr. Karel Kramar as local head of the national council. The Austrian imperial symbols were removed from public buildings, imperial proclamations were destroyed and the city officials took the oath of allegiance to the new republic.

At the same time Czechoslovak delegates were conferring with Dr. Edward Benes in Switzerland, and as a result the National Assembly was summoned to meet in Prague on November 14. There the new Czechoslovak Republic was formally proclaimed, Dr. Masaryk was unanimously elected its president and Dr. Benes was confirmed as Minister of Foreign Affairs, with General Milan Stefanik as Minist of War.

There was no time for elections to the Nation Assembly, and the Constitutent Convention cann meet until after the Peace Conference has definitel determined the boundaries. Consequently, basin representation on the number of votes each party ha received in the last election to the Austrian Reich tag, the Czechslovak parties delegated a propo tionate number of members to the National Assembl The authority of this assembly, as well as of the cabi net chosen by it, was accepted unhesitatingly by united nation.

It is too early to discuss details of the constitution but in a general way it can be said with certaint that it will be a very democratic government, wit complete freedom of conscience and religion, as wel as freedom of speech and the right of assembly an petition. Women will be placed on a footing of politi cal equality with men. Even now eight members o the National Assembly are women.

The rights of minorities will be safeguarded. Eve the Germans of Bohemia realize this; and it is wort recording here that they invited President Masary and Prime Minister Kramar to attend a gala performance, on January 2, in the German theatre o Prague.

Nor is there any anti-Semitism among the Czechoslovaks. As an evidence of this it is noteworthy tha when, in December, 1918, it was decided by the Czechoslovak government that all foreigners must leave the republic, owing to lack of food, this decision was not applied to the Galician Jewish refugees, who were of course foreigners in Bohemia. Two members of the present government (Dr. Winter and Dr. Stransky) are Jews; and there are Jews in the National Assembly.

In spite of the Germanizing methods of the old régime, the Czechs stood highest in culture and education among the nationalities of the former Austro-Hungarian Empire. Of 8,439 immigrants who came to America in 1912 there were only 75 illiterates, less than one per cent. In Bohemia the percentage of illiteracy is less than two per cent. Wherever the Austrian government refused to erect schools, they were built and maintained from a fund gathered by popular Czech subscription, for our people demand education at whatever cost; and although there is now but one university, that in Prague, the erection of another in Erno has been for a generation one of the demands of all Czech political parties. There seems to be no doubt that a new institution there is only a question of a short time. The Slovaks, who suffered under Magyar rule even more than the Czechs under the rule of Vienna, not only have no university, but have not even secondary schools; and it may be predicted confidently that Pressburg will see soon the establishment of a university for Slovakia, of which it is the capital.

No modern state is self-sufficient. No manufacturing country has within its boundaries all needed raw materials. But in so far as any state can be self-sustaining under modern conditions, the Czechoslovak Republic will be able to stand on its own feet. Of the coal found in what we used to know as Austria, 83 per cent. is mined in Bohemian lands, and 60 per cent. of the iron. In 1913 one-third of the iron, gold and silver mined in Hungary was mined in Slovakia. Czech agriculture is well developed, and 38 per cent. of the Austrian grain lands are in Bohemia. The climate is moderate and the soil generally fertile.

Bohemia is famous for its glassware, and this industry alone employs 50,000 workers. Pottery, porcelain and the cutting of precious stones give employment to thousands of other workers. Spinning and weaving are extensive and the manufactures of lace, ribbons, metal and woodwork, chemical products and other branches of skilled industry, are highly developed.

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Remove only the live plants. Formaldehyde will injure nothing else.

Open the beds and the closets—let the gas reach everywhere. Then you may feel that you live and sleep in rooms that are free from germs.

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For safety's sake get the B&B. They come in sizes for all ordinary rooms. Tell your druggist the size of each room and he will supply sizes accordingly. The average cost is one dollar per room.

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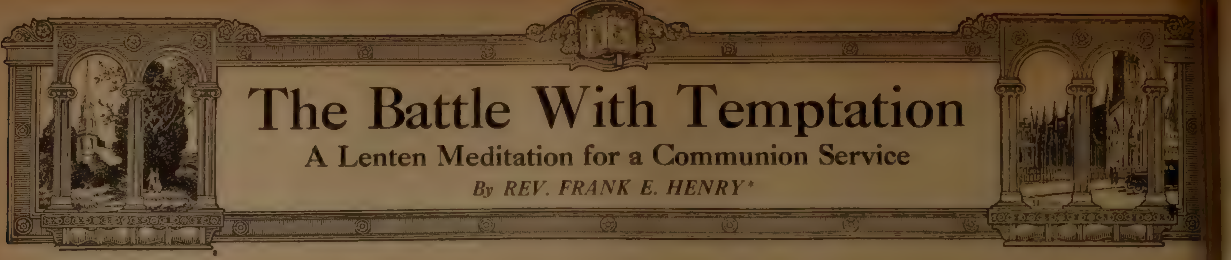

The Battle With Temptation

A Lenten Meditation for a Communion Service

*By REV. FRANK E. HENRY**

TEXT—Mark 14 : 38. "Watch and pray, lest ye enter into temptation."

WE DO not often think of Gethsemane as the Valley of Temptation. The Garden of Grief is rather a place of prayer. If we seek among the events of Jesus' life for a time of trial, we find it on the Mount of Temptation. Here, after the baptism of our Lord by John, and the departure into the wilderness, the devil appears to tempt Him.

Yet as we study with greater care the story of that struggle in the dark, and as we look back over the trials of our own lives, we come to see that Gethsemane was indeed the Valley of Temptation. In this Garden the greatest trial of his faith was faced. Alone, in the night, he battled with the Satanic suggestion that he turn aside from the path of death; that he use the miraculous powers, so often demonstrated for others, this time to save himself. But he conquered. Self and Satan overcome, he turned to his sleeping disciples with the sad reproof, "Watch and pray, lest ye enter into temptation."

Going back to the beginnings of the Bible, we find the same word, the same Satan, the same weak and falling humanity. Strange, also, is it not, that in the opening chapters of each of the Testaments there should occur these two scenes of temptation, the first Adam and the last? Each is in harsh contrast with what precedes. The stories of the nativity, of the temple visit of the Boy Jesus, the baptism at the Jordan—then the wilderness and the temptation.

So in Genesis, the Paradise of Eden is pictured with the masterful touch of a great artist. The creative hand has fashioned the heavens and the earth, the sun and the stars, fish and fowl and creeping thing, herb and tree and beast, and at the last, the flower of this earth-plant—man. His home made ready, the garden; and with him the wife of his heart, the first man was happy. Then entered Satan.

INTO the peace of Paradise drove the disturbing presence. On the soft silence of Eden fell the discordant sound of the serpent speaking. "Ye shall not surely die. In the day ye eat, your eyes shall be opened." "Their eyes were opened but their hearts were not fortified." God will give us in his good time whatever of knowledge it is well for us to have: but we must wait his time or be forever harmed.

Rather than rush into danger before we are strong to defend, let us pray, "Lead us not into temptation." We leave our Eden of innocence when we assert our growing consciousness of manhood and womanhood by breaking from the restraint of home and heaven. Our haste to be the equals of God, knowing good and evil, usually ends in our knowing chiefly evil. The devil promises fair and always comes to us as an angel of light. But he lights us down a steep stairway that ends in darkness.

Sin is best known by its consequences; it is discovered, not by studying causes, but by noting effects. The serpent approaches us as the personification of wisdom, and tells us of the beautiful, of that which is pleasant to the eye and to the tongue. But the world by wisdom knew not God. So Adam and Eve discovered, too late, and went out together to walk that weary road on which they must mount toward God. The way of the transgressor is hard.

Paradise lost! The blind poet of the Puritans is not the only seer who has pictured for us a vision of heavenly places and persons: though he, perhaps, has done more than any other to make the subject known and studied. The seer of Patmos, from whom the Puritan drew much of his imagery, has given us a second sacred picture of the paradise of God; closing the Bible, as the author of Genesis opens it, with a glimpse of God and heaven. Let us be glad that the earlier chapter is not all the revelation, with its curse ringing in our ears, with the sight of thorns and briers before us, with despair in the heart, and death ahead.

There is a greater concern for us even than the loss of paradise, and that is the way to regain it. Let us rejoice that God has not left us without a witness; that as a representative man led the way out of Eden and has shown us by his fall that we are in greatest peril, so another representative Man led the way back to Eden and has shown us how we may regain our lost paradise. Let us picture for ourselves the second scene, as the author of Genesis has the first.

In the wilderness of Judea, the Man stands alone. The tempter is before him. There is no comradeship in temptation this time, no twain of one flesh to stand or fall together. Nor is this the Eden of the former trial. No tree casts a welcome shade on the hot sand. No silver stream sings its way through the rocky hills. The desert, stern and silent, and the brazen sky give no sign of sympathy, no word of fellowship. It is a duel to the death. The prince of darkness seeks to keep his rule over fallen man. The Prince of Light would rescue him and restore. It is not a battle of strength but of skill. The serpent's subtlety does not now permit a direct attack, as in Eden. Feigning friendship and interest, Satan hopes to strike in an unguarded moment. But the Man from Galilee sees through his disguise at a glance. Then the attack becomes open. We can almost admire the audacity of the proposal:

"All the world will I give thee if thou wilt fall down and worship me." We pass over too lightly the power of this temptation. Satan had met many of the world's supermen and had won their worship and had given them the kingdoms of the earth.

Let us stand by the Galilean on the mountain-top in Judea's wilderness, as the arch tempter is talking. "All the kingdoms"—there they were, visible from the mount. Southward the caravans were creeping along the base of the ridge toward the hazy horizon where lay Egypt. To the east, the desert; and beyond—Babylon. Northward, crowning the distant mountains, the Greek cities of Decapolis, of Asia, of the Ægean,—Athens and Corinth. Westward, the Great Sea, and on its further shore—Rome!

Each of these in turn had held universal sway because of the genius of a great leader,—Pharaoh, Nebuchadnezzar, Alexander, Cæsar.

Would the same vision they had witnessed make the hot blood leap in the veins of this young Jewish patriot? Why not? Proclaimed the Son of Jehovah by the Baptist at Jordan's bank, heaven-blessed and all powerful, why should he not be persuaded to follow these illustrious leaders and establish a Jewish empire? Jerusalem and Israel were insignificant; yet Babylon was but a province before she conquered the world. Egypt was once but a narrow strip between the deserts. Greece was only a peninsula, Rome a city-state. Genius of leadership had given them world-wide dominion. Each in turn had fallen before the next. Was it not God's will that Israel should be in succession and he the chosen leader? The Maccabees had reigned a hundred years, independent of the Greeks, a short time before. The people were waiting even now for a deliverer. Like the dry wood in the hills, only a spark was needed to set them afire. Then their wild Jewish fanaticism would sweep all before them.

Only for a moment did the dream hold Jesus. Then swift came his rebuke, "Worship God! Serve him alone. Seek first the kingdom of God. All othe shall be added."

History has proven the wisdom of his choice. was well for him as for us. Where now is Babyl the Great? Babylon is fallen! The desert winds ha heaped the sand in hills and hollows to hide her brok walls and ruined palaces. Egypt is but a province an alien empire, her prosperity dependent on the gra of a distant king. Greece is fighting for her life wit her neighbors. "The kingdoms of this world," th Satan promised, where are they? Gone like Nineve and Tyre!

And that lonely Figure on the mountain to seeking first the Kingdom of God, has found a things added. See him there as he might stan today, looking with prophetic vision and listenin with the spirit's ear.

Rising, as his custom was, a great while before day he gazes southward to the twilight land. The rushin waters of the Nile, as it overflows its banks, heav with fertility, silt from the hills and the mountai snows—the river brings also a murmur of many voice Not a Babel of discordant tongues, but a swellin harmony of happy words. The chant of cathedr choir from black Uganda; the song of dusky college men from the University of Khartum, the singin toilers from Livingstone's industrial mission, the Boer from kraal and kopje, the British from Cape Tow and Kimberley; the greatest of redeemed heathen all together sound the note of triumph and adoration.

"Crown Him with many crowns,
The Lamb upon the throne."

Miner and farmer, Briton and Boer, missionary and native, all the tumultuous voices of the Dark Continent are crying out with glad acclaim.

And now, as morning dawns, rises the requiem of the desert, as the wind from the east sings across the sand. From the waste places of Arabia, and the ruins of Babylon; from India's coral strand and old Cathay; from the eastern islands and the great ocean swells another anthem, the sunrise song of awakening nations; and the words they sing are but the echoes of the song from the south.

"All hail the power of Jesus name;
Let angels prostrate fall."

Brahman and Buddhist, Confucian and Shintoist, with their tapers dimmed in the sunlight, are silent in dismay.

The song from the east dies with the rising of the sun.

Again at midday, from the north—the strains of martial music and the footfall of marching men. He sees the crimson cross on the banners. From mountain and foaming sea, from battle front and conquered city, the words are ringing,

"Onward, Christian soldiers, marching as to war,
With the Cross of Jesus going on before."

Then, as day is dying, sounds the sunset hymn. The Watcher turns his thoughts westward, looks and listens as clouds of the sky grow golden and the water is aflame. The waves on the beach and the swelling sea bear another song to the ear of the waiting One. Wave beyond wave lift their voices till the inland sea is passed and the stormy ocean echoes the strain; until on its further shore the word becomes articulate. The new Land, the West Land, is sending its tribute of praise to the King Eternal.

"My faith looks up to Thee,
Thou Lamb of Calvary, Saviour divine."

"THEN the devil leaveth Him, and angels came and ministered to Him." And it is ever so with us. First the evil to fight. There is none to help us. It is our battle. Single-handed and alone we must meet the enemy. But when we have conquered, angels come. The angel of the home weeps for gladness when her son comes back, victor not only over the Hun but also over the world, the flesh and the devil. Friend welcomes friend back from the field of conflict. All the good angels of God come to minister to the loyal soldier of Christ. But it is only when we come off more than conquerers. When we doubt, disobey, and fail, then the angel of God comes, but with a two-edged sword, not to minister but to drive us forth from our paradise, out into a world of thorns and strife.

What shall we do? Go with Satan out of Eden, or as Jesus did, refuse even a loaf in the wilderness, and with him live forever in the Paradise of God?

The Shepherd's Return

THEIR eyes to the east where the star blazed bright,
They come home from Bethlehem, David's town;
Their staffs in their hands, they steal home at night
To tell of the King who from heaven came down.

They watch for their flocks on the Judean hills;
They hear and hearken to sound of the harp;
When suddenly a new note through them thrills
And fills them with sorrow at those who carp.

With thoughts of Herod still fresh in their minds,
And scenes they had left forever made theirs,
They stop and stand where the old pathway winds;
They break forth in speeches which end in prayers.

Can this be the place from which we just came
To find in the manger the Saviour, the King?
Can these be the hills where we whispered his name,
Scarce daring believe this wondrous new thing?

Can this little hamlet we once called home,
That nestled so near the all-blessing sky;
Can this be the place whence we fared forth to roam
In quest of the Saviour whose star gleamed high?

Have these gentle shepherds slept in the sun
While the world marched on; while the King was near?
While a new earth touched with heaven was begun,
Did they feel neither awe nor faith nor fear?

O stars with the soul of light in your eyes,
Steep them with the message, the mystery, O spheres,
And bless with a vision the King can't despise
The ones who saw not, lest they see through tears.

GRACE EVERETT

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*Pastor, Congregational Church, Glasgow, Mont.

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OUR EDITORIAL PAGE

Reunion in the Future Life

TO THOUGHTFUL minds everywhere, and especially to those who have suffered bereavement, as multitudes have done of late, the problem of life beyond the grave is one that wellnigh overshadows all others. In the mass of religious literature that has been produced during the war, we know of no single volume that has dealt with this subject in the same spirit of reverent scholarship and painstaking thoroughness that mark the book "Reunion in Eternity," from the pen of Dr. W. Robertson Nicoll. The author modestly refers to his book as a humble contribution on a subject concerning which all literature is extremely meager. Yet he has written with a sympathy that will be like balm to thousands of troubled souls at this time. Dr. Nicoll's style of discussion differs from that of most writers on religious subjects. He counsels and leads and illuminates, and replaces apprehension with confidence which gradually becomes conviction.

He shows us that reunion in the life to come is the heritage of all who believe in Christ as Redeemer and Restorer. "He has risen and ascended; . . . this carries reunion with it. Our gathering together unto Him will of itself make necessary our knowledge of one another." He does not hold that this excludes the vast majority. We do not know what may pass of a sudden, at the very moment of dying, between the soul and Christ. If the case of the penitent thief on the cross had been an exceptional one, it would not have been written in the Word of God.

Reunion, Dr. Nicoll holds, rests upon the permanence of personality. Without memory man ceases to exist. Jesus yearned for His friends and could not bear to leave them. Because Christ is Christ, and His people His people, and because there is a great and deep love for many who have been parted for the time by death, he holds it certain that we shall know them in the world of Eternity far better than we ever knew them in the world of Time. We can only comprehend this wonder dimly now, but we shall know better hereafter.

In these days when the thoughts of men are turned to their dead as they never were before, the Easter message of a Risen Saviour brings with it a larger meaning and a greater fulness of assurance. There is a special timeliness in Dr. Nicoll's book. He reviews the testimonies of the great spiritual minds of our own day to show how faithfully they held the larger hope without which life would be objectless. Believers are children of the Resurrection. They look forward to the life beyond—a life of limitless growth and ceaseless progress toward perfection; a life of unbroken love, of loyal friendships and sweet companionships. Jesus clearly implied all of these as included in the heavenly life. And in the hearts of His true followers there is no belief more firmly held. His resurrection has given to us the supreme demonstration of the reality of life beyond the grave.

Dr. Nicoll brings not only the assurance of immortality conveyed in the Gospels, but presents the Old Testament teachings on the subject and also the strong belief in the classical world of the ancients in a future existence in which identity is preserved. We could wish that the book might be in the hands of all readers of the Christian Herald, to enlighten their minds, strengthen their faith and give the comfort and courage that come from a wider view and a better understanding.

The Church's Busiest Year

IN THE official record of the activities and standing of the various denominations in the United States, compiled for the Christian Herald by Dr. H. K. Carroll, and printed in this issue, there is much to encourage all who are interested in the progress of religion in our own land. In many ways, the past year of manifold activities has been the greatest in the history of the Church. In the home camps, at the battlefronts and on the ocean, pastors and chaplains and organized workers have done splendid service. From the time of our entrance in the war, they sent many hundreds of their best men to the front, leaving scores of churches pastorless and delegating their regular home work to other hands. Besides this, over 73,000 of the young men in the congregations went to the war to fight for freedom and democracy, and thousands among them made the supreme sacrifice. Under such conditions, and with influenza responsible for closing a very large proportion of the churches for weeks and even months, it is not surprising to learn, from the complete statistics, that the registered increase in membership has been the smallest in many years—less than 300,000. The very fact that there have been gains in this year of sorrow suffering, sickness and death proves the vitality of the Church, the growth of which even the world war could not stop.

In the many fields of effort which the war opened the Church has had the generous and unstinted support of God's people everywhere. Never has such a volume of offerings poured into its treasuries. In former years it was a wonderful thing to raise tens of thousands of dollars for the Lord's work; now the enthusiasm of the people has shown itself in giving millions in a steady stream. All the Church's activities, home and foreign, as well as her great spiritual campaign among our heroic troops, have been abundantly supplied. And this is the experience in practically all the denominations, big and little. Christian America has demonstrated that its generosity has no limits where vital duties call for cooperative action. Surely, wealth has never been put to such noble purposes.

Entering the war with intense zeal, the Church has come out of it stronger, nobler, purified, and with a new consecration. It gave all it had, its best energies, abilities, strength and reserve forces, spending itself in a way undreamed of in other years. It emerges with a clearer sense of its high mission.

An Anti-Prohibition Trick

THE billion dollar anti-Prohibition propaganda fund of the liquor interests is actively at work, and one of its first subtle indications is seen in an agitation against tobacco and the use of alcohol in flavoring extracts and in the arts and sciences. The cunning of the serpent is seen in the causing of this agitation to appear to come from ultra-Prohibition sources. Some extreme statements of certain temperance workers and organizations are quoted to make it seem that Prohibition is to be frantically carried to such a degree of intolerance as to ruin many lines of legitimate business. Much capital is being made of the fact that Georgia and Texas already have laws which, if strictly interpreted, will mean the exclusion of any article, medicinal or otherwise, containing more than one-half of one per cent. alcohol.

The designed effect of such agitation is, of course, to divide prohibitionists against themselves on questions of doubtful importance, just at this critical time when a tremendous effort is being made by the combined liquor interests to defeat the enforcement of prohibition itself.

Never was there a time when, more than now, all prohibitionists, conservatives and extremists alike, needed to stand united for the strict enforcement of straight prohibition.

All the devices and powers of evil are arrayed against the consummation of the triumph over the saloon.

Until that triumph has been fully completed, true temperance workers must stand together for that glorious attainment.

"Wet" and "Dry" Camps

CANADA now regrets that she did not assume a firmer attitude on the liquor question, particularly as it is related to life and morals in the military camps. We learn from the Montreal Witness that the military authorities there are now disposed to believe the evil might have been "largely prevented by such reasonable action as the United States took from the first." Early in the war, the Witness agitated for "dry camps" for Canadian soldiers in Great Britain, but its protests were ignored. As an example of the outcome of official carelessness, it cites the recent disturbances at Kinmel Camp in Wales, where some 18,000 Canadian soldiers were stationed. Surrounding the camp were a number of camp stores kept by civilians, who overcharged the soldiers in selling them certain supplies. Discontent arose, and one day a crowd of four hundred soldiers started to raid the camp stores. In its progress the raid gathered hundreds of men who had nothing to do with the original grievance. Stores were tumbled inside out and cigarettes and other stuff scattered around. Quantities of liquor, which had been forbidden by the government during the war, but which military inefficiency had overlooked, fell into the hands of the raiders—and then came real trouble. Canadian soldiers are ordinarily temperate, but liquor transforms any man, and there was a sudden change from "mischief and horseplay into madness and anarchy." There was firing on both sides, and five men were killed, two of whom had no right to be in the quarrel at all. It will strike the average American as being an extremely fortunate thing that our own government took measures in time to save our camps from the degradation that would have followed any tolerance of the liquor evil within military precincts. T British are considering the advantage of dry camp

The March of Bolshevism

WHETHER the sudden outbreak of Bolshevis in Hungary, and the threat of its spreadi throughout middle and western Europe, a real development of its power, or, as some correspo dents have suggested, merely a scene cleverly stage by the Teutonic allies to force better terms throug terrorizing the Peace Conference, is an open questio Lenine may be covertly the ally of Germany, or may not. He may have joined hands in such a compact, or he may simply have taken advantage of th open door which the peace complications and the industrial and economic disturbances provided as new outlet for Soviet activities, offering as easy conquest, not only Hungary but other states. Hungary's slide into Bolshevism, whether planned for i effect upon the Allies, or taken because inevitable, a thing accomplished—a fact to be dealt with.

Will the Allies rise equal to the emergency and mee it by firm action under capable leadership? Thei forces are not war-weary, and they are only partiall demobilized. Whatever the Peace Conference may do the armies of freedom and justice should be prepare for any emergency that may arise. The fruits o victory so dearly won should not be sacrificed through unpreparedness, or by failing to interpret a seriou danger. The world's peace demands haste. Too much time has already been wasted; there has been too much disputing over rival claims for territory Now, the one vital task of making peace must be speeded up; matters of less importance can wait With Bolshevism knocking at the frontiers of western Europe, all petty jealousies must be swept aside Peace among the nations, food for the peoples who are in the stress of famine, and the reestablishment of industrial activities—these are among the immediate necessities that will help the situation.

It is a good time for statesmen in our own land to keep their ears close to the ground. The possibility of general social revolution was foreseen by thoughtful observers long before the war ended. There is much might be done by ourselves toward improving our own social and economic conditions, and it should be done without further waste of time.

Our Victors and Our Duty

IN 1865, and again in 1898, New York had welcomed home victorious troops. But March 25, 1919, welcomed the victors of the hardest battles ever fought by men against machines. Called into action at Kemmel Hill, the 27th Division had shown its mettle. In the late days of September, with the Germans at bay before their "impregnable" Hindenburg line, the 27th was called again and was sent forward to break through. In three days fighting, worse than a living hell, they went on and on and *through*, and the German western line crumbled as their Argonne line was failing before the lads in khaki from overseas.

It wasn't the Allied guns, it wasn't the tanks, it wasn't the gas or the shells or the fog, although these helped; it was the unquenchable spirit of American youth, fired with the vision of liberty and the will to sacrifice which burst like an avalanche upon the Hun, shattered his morale and swept over his defense.

The victory was a spiritual victory. The victors, as they marched up Fifth Avenue, were the living expressions of the purpose of America. And how they marched! Heads high, lines straight, bright bayoneted guns at the firm angle that speaks the ready soldier, every boyish face earnest, yet with a lingering smile about the mouth and eyes, New York's own, the 27th, they swept up Fifth Avenue to the heartening chorus of a city's and a state's applause and to the wild cheering of happy multitudes.

But the victory will be only half won if American democracy should fail to greet every soldier, not alone with applause and cheer and chocolate bars, but with a wider opportunity than any yet open to her sons. These men have suffered, but they have learned leadership, they have returned stronger, better, more capable than when they went away. They are America's greatest asset, and to them she owes her most immediate obligation. Let it not be said that any man who wore the khaki was mustered out of service into the army of the unemployed. As these boys saved democracy, so Americans in their spirit of sacrifice, of unselfish service, must save the world. The League of Nations will cost something. But America may not count the cost of world liberty in the coin of national advantage. We must lead the world away from caviling and carnage to purity of purpose and to peace.

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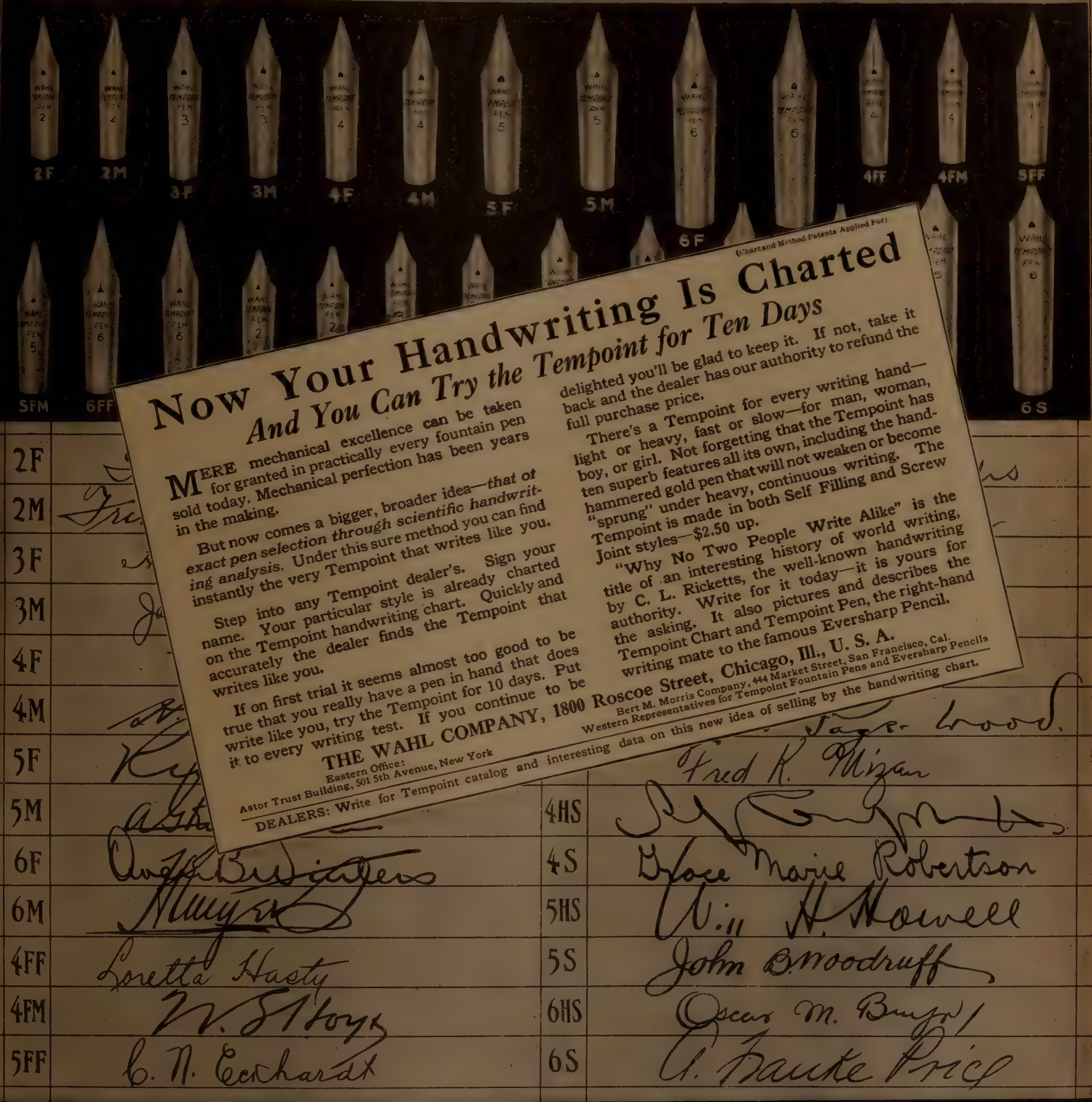

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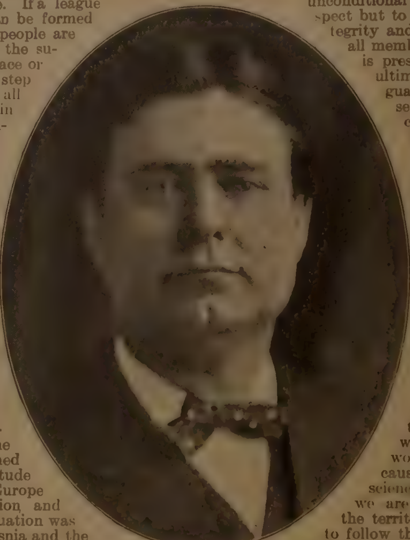
“NO DEMOCRACY IN LEAGUE

By HON. WILLIAM E. BORAH, United States Senator from Idaho

Senator Borah



THE safest guarantee of peace is the popular voice. If a league or an alliance can be formed under which the people are given control of the supreme issue of peace or war it will be a substantial step toward lasting peace. But all plans which leave this issue in the hands of a few men unchecked and unrestrained by the popular command are but the reproduction of the old system under which Europe has been tortured and decimated for three centuries. Give the machinery by which you are to prevent war over to the ultimate dominance of the people if you hope for results in the cause of peace.

This fearful war which has just closed was hatched in the chancelleries of Europe. For three decades a few men entrusted with unrestrained power in foreign affairs falsified and deceived as in the Morocco affair, and schemed and conspired as in a multitude of incidents, until official Europe was saturated with suspicion and jealousy and hate. The situation was fallow for the incident in Bosnia and the sinister move of an unconscionable and ambitious ruler bent upon world dominion. The people upon whom the fearful sacrifice was to fall were powerless either in Germany or elsewhere to check or stay the onrushing trend of events. Their interests were not considered and their wishes were wholly disregarded. A few men sitting behind closed doors, entrusted with the power of life and death over their fellows, some through ignorance, some from design, drove straight for this cataclysm of suffering and death. Secrecy and heredity, deceit and ambition played their wild game, and the masses waited uninformed and powerless for the hour of slaughter.

There has not been a war in Europe in two centuries which has not been brought on largely in the same way.

NOW it is proposed in the interests of peace to remove still farther from the people the power to say whether or not there shall be peace or war. The public voice is silenced entirely. There is at the present time in some countries at least, like our own, a partial check on the part of the people. But the power to engender, foment and order or bring about a condition of war is now to be placed in the hands of five men, nine at the most, over whom the people have and will have absolutely no control, no check. Not only are these men to have the actual authority under the League to bring on war, but by latitudinous and unrestrained discretion they are to be placed in a position where they can foment or through ignorance or design engender a war at any time, and the masses of the people are helpless except to openly rebel and to utterly disregard the obligation of the League. If the League is to be lived up to, if the contract into which it is proposed that we enter be observed, then these men will have under their absolute control the issue of peace or war.

This proposed constitution creates first an Executive Council composed in the beginning of the representatives from five great nations and the representatives of four other nations to be added. If a majority is to control, then three in the first instance and five in the last would control the Council. In any event nine men would control the Council. This Council is authorized to deal with any matter within the sphere of action of the League "or affecting the peace of the world." And Article XI provides that war or "threat of war," whether immediately affecting any of the high contracting parties or not, is hereby declared a matter of concern to the latter, and the high contracting parties reserve the right to take any action that may be deemed wise and effectual to safeguard the peace of nations. So we have for its jurisdiction everything affecting the peace of the world and everything which threatens war, whether these things come from members of the League or from other nations. The issue of peace or war of the whole world is therefore within the easy reach of the jurisdiction of the League.

NOW as an illustration, let us take Article X. The high contracting parties undertake to respect and preserve against external aggression the territorial integrity and existing political independence of all members of the League. This is a solemn, unconditional guarantee not only to respect but to preserve the territorial integrity and political independence of all members of the League. And it is presumed that all nations will ultimately join the League. This guarantee, this pledge to preserve, carries with it our financial, our economic and our military power if any or all of these are necessary. Who is to advise and direct the method and manner of fulfilment? The Executive Council. If the territorial integrity of any nation is involved or the political independence of any state is threatened, or if there is a threat of war anywhere, this League has the authority to advise as to the means by which the obligation we have incurred is to be fulfilled. Whether the territorial integrity is based upon justice, upon righteousness, whether the cause which would disturb it is a just cause, or whether there is conscience and decency behind it, we are nevertheless to preserve the territorial integrity, and we are to follow the advice of the Executive Council as to how it shall be done. Although the Executive Council's advice might be regarded as vicious and unwise, as characterized by ignorance and selfishness, by the many reasons which often lead those diplomatic combinations to foment war, the people would have no voice whatever nor any power to review their action. If the Executive Council should advise that the United States should send one million men to protect the territorial integrity of China, or Great Britain in India, or of Russia in the Siberias, we would be under contractual and moral obligation to act, although we might regard the whole scheme as unjust and unconscionable.

THE point which I make is this: that there is ample power for this Executive Council to foment war as well as to promote peace. Evil-minded men, selfish, corrupt men, ambitious and militaristic men, could bring on a war much more easily than the men who fomented and instigated this war if they should see fit to do so. There is not a word in the constitution which restrains or limits them. Their law is their discretion or their will. There is no way to check or control them on the part of the people. They are there, so far as the constitution provides, for life, with a jurisdiction equal to that which the Kaiser coveted and as free from restraint as it would be possible for nine men to be.

When the Fathers organized this government they thought it necessary to put a check upon their Representatives, upon their Senators, upon their President, not only in the way of counter-checks but in the way of limited terms of service. But we are here presenting to these few men, whom the people can neither elect, check nor control, a power which if in the hands of evil-disposed men could bring on a world war at any time.

Suppose this Council were in session over the question of preserving the territorial integrity of some European power. The United States would have one vote. Europe would have from three to five votes at least. Asia would have the balance in all probability. The policy could and likely would be determined by aliens, and our people would be without any recourse whatever.

Let us take another illustration as to the want of democracy in this constitution. The territorial status of nations of today may under the law of change and progress be wholly different tomorrow. A subject nation may want its freedom and the United States might sympathize with it. But there is no provision nor any possible clause under this constitution by which the principle of self-determination could be applied. If by reason of the internal disturbance within a nation "threat of war" should arise, or if that which the Executive Council might choose to regard as a threat of war should arise, they could call into action the economic or military forces of all members of the League to put down the disturbance. There is ample power and ample authority under this constitution for any Executive Council to crush out any movement for freedom or independence on the part of any subject nation or any small nation. Certainly a constitution for a League of Nations ought to have somewhere a recognition of the rights of the people and a chance for them to be heard upon the question of peace or war, and also a recognition of right for every people in a peaceful way to cho their own form of government and their own meth and manner of living.

THIS is not in fact a league of peoples, or eve league of nations. It is a league of diplomats league of imperialists, of a few great powers as agai all the rest of the world. It is a league of the sa breed of men and the same official caste which h brought sorrow and suffering to Europe for these ce turies. It is an autocracy, irresponsible, uncheck and uncontrolled by any action or authority of t people. And it is an autocracy based in the last ana sis on force.

I speak in the utmost sincerity and wholly f from personal reference, and I declare that it is t most perfect scheme to eliminate the voice or the fluence of the people from the question of peace war that has yet been proposed.

The power of the Czar over his subjects, the will the Kaiser in his own fatherland, these were bad a wrought fearful results, but there was a limitation their jurisdiction. But here are five men who territory is the world, with its economic forces and last its military forces, its material wealth and its m power subject to their orders and liable to be direct toward any movement which they either deem nece sary to preserve the territorial integrity or politic independence of any nation, or which they shall de necessary to sterilize a threat of war.

They are not only to decide what constitutes threat, what constitutes territorial invasion, wh constitutes political independence, but they are decide upon the manner of dealing with it, and they have the same right to deal with it from war standpoint as they have from a peace stan point.

If they want peace they can ameliorate or co promise and placate; if they want war, or even if th do not want war but act unwisely, they foment wa

Autocracy in its fullest and sublimest dreams cou covet no more.

◆

Present Plan Unfair

By Hon. Thomas Sterling

United States Senator from South Dakota

I DO not wish to go on record as opposed to an League of Nations whatever, and join heartily the desire expressed in the so-called Lodge resolutio signed by thirty-nine Senators, "that the nations the world should unite to promote peace and gener disarmament." But I am opposed to the constitutio of a League of Nations framed at Paris, and which now before the world, for the following reasons:

First. It involves a surrender of some of our national sovereignty and independence to the decre of the diplomats who may constitute the body o delegates or the Executive Council of the League, an that, too, in matters pertaining to our vital interest

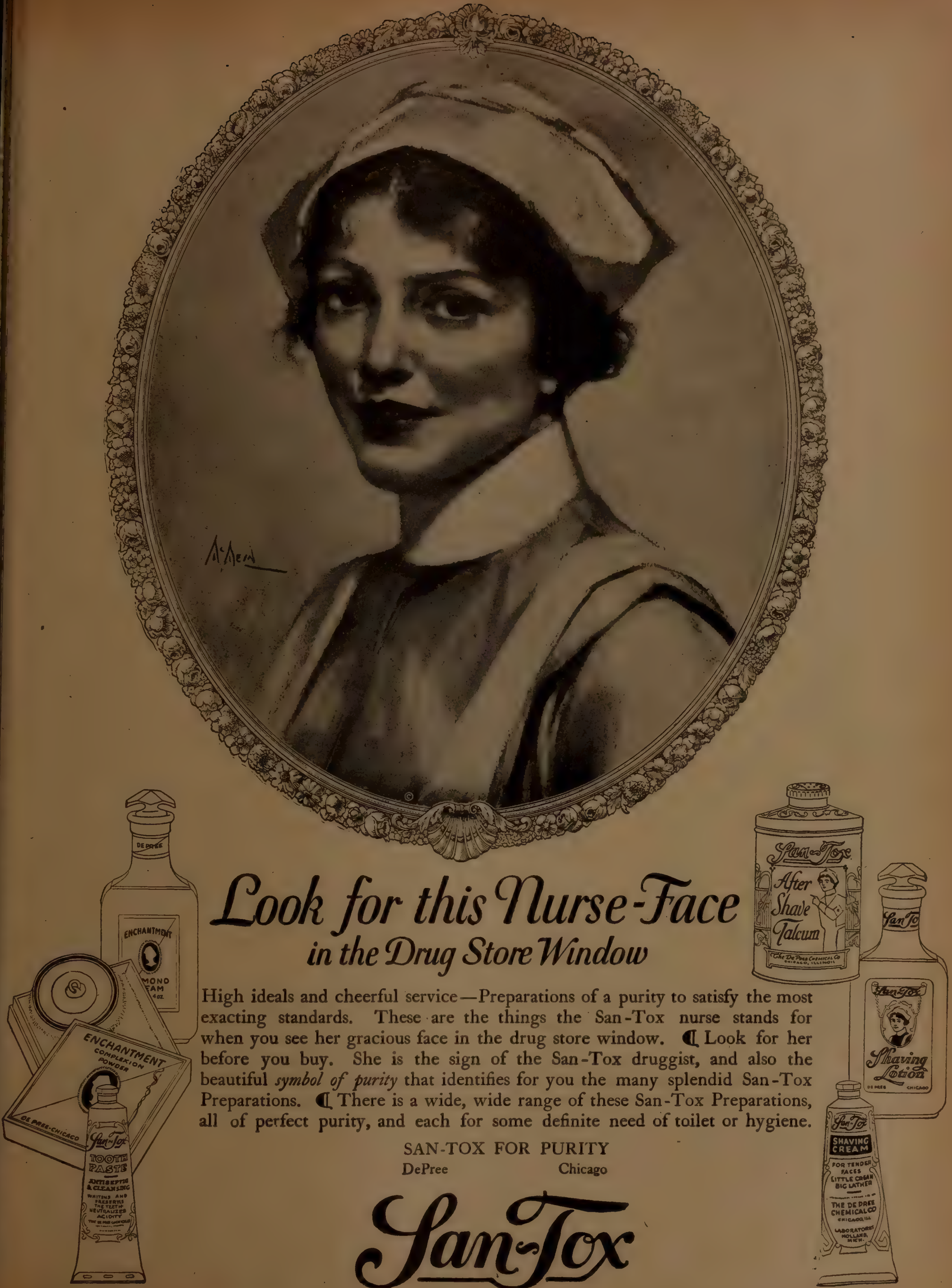
Second. It gives to any nation, however small like Serbia, Rumania or Cuba, a voting power in th body of delegates as great as the voting power of th United States with its vast population and resource

Third. The constitution provides for admissio to membership of self-governing colonies and dominions. I think you can readily see what power thi would give Great Britain, with Australia, New Zealand, Canada and South Africa ready to support he when her interests are at stake. Great Britain woul thus have practically five votes in the body of delegates to our one. When I think of this situation I a not surprised that General Smuts and Lloyd Georg should be in favor of the proposed constitution.

Fourth. We have the Monroe Doctrine as one of the fundamentals in our American policy. It is founded on the principle of self-preservation; we know something of its origin, and know also that in comparatively recent years we have had occasion to invoke the Monroe Doctrine against the aggressions of European nations in South America. Under this proposed constitution for a League of Nations, we leave any controversy involving the Monroe Doctrine to be determined by an Executive Council or by a body of delegates, the majority of whom, it is fair to presume, have never had any and never will have any sympathy with our Monroe Doctrine.

Further, the question of immigration is one of domestic policy. It has always been so regarded. The idea of self-preservation is involved in the right of any nation to determine what alien elements shall be admitted to its shores or be permitted to settle within its boundaries.

Under the terms of the proposed constitution the Executive Council may in effect declare war for or on behalf of the United States. Are we willing that the Constitution of the United States should in this respect be ignored and the power with which Congress is clothed to declare war and raise armies and navies be made subservient to the Executive Council of any League of Nations?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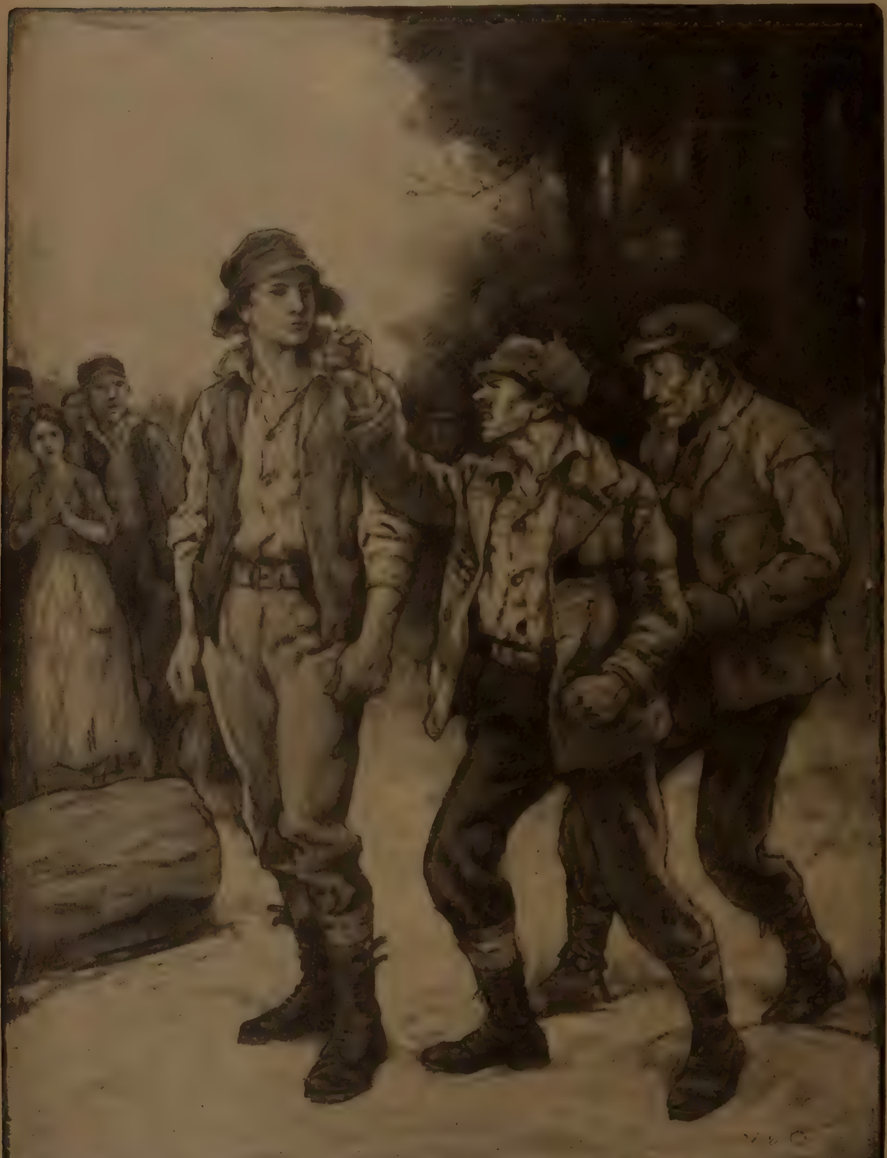
SLEEPING DOGS

An Alaskan Story of Moral Courage

By JOSEPH HENRY BENNER

Illustrated by Varian and Osborne



Mouse took a step nearer. He shot a fist under Jerry's nose. "Now," he cried, "are you goin' to make good my dog that you shot? If you won't pay me in cash I'll take his worth out o' your hide—see?"

GOLIATH and Bullock dropped their end of the log heavily. Jerry tossed his end, and the great log lay where it fell, with one end upon the ground, the other end high on the pile of lesser logs. Again there was a cheer. Goliath and Bullock, who together had more trouble with their end than Jerry singly had with his, took turns in violently shaking Jerry's hand.

"You are the king bee all right, all right; the king bee for strength in Alaska," boomed Bullock.

"You can put your ten fingers and your ten toes in my coffee, and that's no idle boast," declared Goliath.

Mule, Slug'em, Butch, took turns in shaking Jerry by the hand. "Better'n any two of us," was the consensus of their opinion.

"I say it's worth while havin' had this trouble on account of the Yukon raisin' up in a spring freshet and throwin' logs round folks's yards, to find out there's a man in the world as strong as you," declared Derrick.

Lucy Lambertson met a glance which Jerry swept her, with eyes glowing with pride in him.

"Hide not thy light under a bushel," crowed Pinkie. "We've knowed you six months and never suspected you to be as strong as Jonah and Mathusaleh."

Jerry plainly was delighted with all this. But all at once the laughing look upon his face faded. He grew pale. An expression of dismay, fear, crept over his features.

Following the direction in which Jerry's eyes were fixed, every one turned to see what it was that made the blood leave Jerry's face, that caused him to quake in spirit.

On the outskirts of the assemblage were standing two new arrivals. They were strangers in the town.

A moment the townspeople stood at gaze upon these men. The two men on their part spent the time in taking stock of their appraisers.

Suddenly one of the townsmen gave yell, sprang from his place and rush at the two new-comers. He seized eac by a hand and pumped those hands u and down.

"Welcome to our city," he cried "Why, you two old sinners, you tw old sons o' guns o' cronies o' mine, I sure am glad to set my peepers on you once more. Haven't seen you for fou long years. It's a smokin' wonder I haven't gone blind for lack of a sight o you."

During this outburst there came fro the men so addressed a stream of ejaculations running after this fashion: "Ol Friskie! Howdy, howdy, Friskie? Gla to grab your paw again, all right, al right! Four years, yep! Good ol sport. Yep, yep!" And along wit these ejaculations there came outburst of crackling merriment and coarse guffaws of glee.

Friskie turned to the onlooking assemblage. "Fellow citizens," he cried waving a hand at one of the new-comer "This is my old friend Mouse. An this," he continued, waving his hand a the other individual, "is another ol friend o' mine. His name's Nutty."

The man who was called Mouse wa not quick in his motions, he was not o any grayness in color, nor was he sharp featured. Yet all in all, in an indefinable way, he resembled the rodent afte which he was named. It must hav been from the way his mustache stuc straight out from his lip, by the forwar thrust of his head from the shoulders, b the fact that his constant chewing wa done after the manner of a mouse nibbling upon something.

The companion to Mouse hovered i his wake like an auxiliary. This traile Nutty, was a creature who indisputabl had the appearance of being what hi name implied. He had a vacant fac with a hanging jaw that left his mout agape. His eyes constantly change back and forth, in expression, now having in them a far-away look, now a intense, closely observing gaze.

Mouse and Nutty flashed thei glances about over the assemblage They nodded their heads in every direction. All persons present had been included in their head-bobbings when th two new-comers finally became still an fixed their gaze upon one common point They looked steadily at Jerry. And Jerr visibly shrank from under their eyes.

The two men took in all the points o Jerry's behavior under their scrutiny At length Mouse gave a grunt; Nutty snickered. Both men stepped forward They came to a halt in front of Jerry close up to him. Jerry quailed. A lea came over Mouse's face. Nutty stood at his chief's elbow, his eyes now seeing nothing, now piercing the heart of him they looked upon; his mouth hung open loosely. He was a masterpiece of vacuity.

"What will these men do?" was a question that repeated itself in Jerry's mind, with each repetition shaping for itself an answer more terrible than the answer gone before. "They know my weakness—they—oh, they will do something, I am sure, that will show me up in a poor light." His knees shook under him; a tightness came upon his chest. "They will cook up some lie, and with that for excuse they will go for me. They'll——"

Mouse took a step nearer. He shot a fist under Jerry's nose. "Now," he cried, "are you goin' to make good my dog that you shot? If you won't pay me in cash; I'll take his worth out o' your hide—see?"

"I never shot a dog of yourn," weakly protested Jerry.

"You call me a liar?" exclaimed Mouse. And he smote Jerry in the face, making the blood come.

From the crowd there rose murmurs of resentment at the conduct of Mouse. But more general were the muttered expressions of perplexity at Jerry's attitude. From Lucy there came a low cry, the meaning of which it would have been difficult to analyze.

Jerry looked neither to the right nor left. He stood stolidly. He took a handkerchief from his pocket and touched it to the wound.

"That's for callin' me a liar, see?" declared Mouse. "Now what's comin' next is to be for satisfaction for the loss

Continued on page 420

REO

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A definite percentage of the Reo output each season is of this popular type.

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So simple in control, driving becomes almost automatic.

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Reo quality — Reo reliability — Reo value — is the direct result of that combination.

Sturdiness combined with beauty — luxuriousness allied with Low Upkeep.

Is it any wonder we never have—from the very inception of this concern—been able to make enough automobiles to supply all who wanted Reos?

This season is no exception save that, if anything, the proportion of demand to supply is greater than ever.

So the only way to be at all sure of obtaining a Reo for spring delivery, is to see your Reo distributor and place your order at once.

Today—won't be a minute too soon.

Reo Motor Car Company
Lansing, Michigan

"THE GOLD STANDARD OF VALUES"

SLEEPING DOGS

An Alaskan Story of Moral Courage

Continued from page 418

o' my fine dog." With that he advanced to the assault.

"No, no!" pleaded Jerry, retreating. "Don't strike me again!"

Mouse guffawed triumphant and mocking. Nutty cackled unrestrainedly.

"Don't make me real mad," continued Jerry. "I don't want to fight yo'. Don't make me fight, don't." The last of these words rolled from his throat in a rattle that made them almost incoherent.

"I'll beat yo' to a pulp, that's what I'll do" shouted Mouse. "Not make yo' fight me, ho, ho! That's what I want yo' to do." The jeer of the man rose to a scream of delight. He made a rush.

Jerry sidestepped and holding out his hands to ward off blows, he cried: "I'll pay yo' for your dog; I'll pay yo'; what do you want?"

Mouse ceased his attack. With a broad flourish of his arm he wiped his mouth upon his sleeve. He stated his price. In less time than it takes to tell Jerry had paid the sum that Mouse demanded. Nutty leaped into the air and struck his heels together thrice before he came back to earth again. He smote thrashingly about him with his fists a half dozen times or so.

The townspeople separated into groups. Many bent upon their fellow citizen looks that were puzzled yet withal full of pity and sympathy. Others cast at the man glances that were expressive only of the darkest scorn.

At the foot of the front door-steps stood Lucy. She was grieved, amazed. Was there also in her face a look of disgust? Uncertain, ashamed, yet with a prideful look which seemed pathetically out of place, Jerry drew up to the girl.

"You don't believe that I was afraid of the fellow, do you?" he faltered.

The girl looked him up and down.

"Not really afraid?" he continued.

"What else shall I think," the girl poured forth. "What else is there for me to believe?"

"Yes, yes, I know," muttered Jerry. He was restraining himself from letting out words that were seething to be released.

"Oh," said Lucy, starting some speech but breaking off with a catch in her voice that was like a sob.

"It can be explained," stated Jerry. "I can explain it all."

"Then explain," urged Lucy.

"I—yes—yes," he weakly stammered. "Some day I will." He rubbed his forehead with his hand. He felt his throat. He moved his head as though his collar was too tight.

Fiercely the girl stamped her foot, and with a violent exclamation she turned and rushed into the house.

Jerry hung his head and, dragging his feet heavily, he started to walk away. He set out in the direction which would take him out into the lonely places. Everybody watched him as he went. No one uttered a word.

Two men coming from the main part of the camp rapidly approached the crowd. They came up to the silent gathering. Their entrance upon the scene set loose the tongues that had been held still so long.

"Well, I'll—" was an expression that seemed to have been seized upon by the majority as one best suited to express their feelings over what they had seen.

"A yellow streak in him," sneered one voice.

"A coward," scorned another.

In agreement with these expressions there came numerous jeers and mockings.

"Hold on now," broke out Pinkie. "None o' that, I say. No names slung at Jerry. There's somethin' behind all this that we don't know nothin' about."

"It hurts, don't it, Pinkie?" remarked Friskie in a taunting voice, following a burst of derisive laughter which met Pinkie's defense. "Yo' knew he was strong; you blew that horn and made him parade his strength. But yo' didn't know he was a 'fraid baby."

"'Fraid baby yourself!" retorted Pinkie. "I say that to you if you say that o' Jerry."

The situation showed fair to develop into a broil. The possibility of such a development was turned aside by the attitude which all at once was so decidedly taken by the strong men of the crowd.

"He ain't no coward," declared Goliath. "No more'n I ain't no coward. And I'll slap the fellow's jaw that says I'm one."

"'Tis like Pinkie says," asserted Bullock. "There's somethin' behind this we don't know nothin' about."

Slug'em and Butch snorted in speechless disgust at the idea of Jerry having been afraid.

"He's not got a hair on's head that's afraid o' any man or gang o' men," Mule averred.

"Anyway," cried Derrick, pointing a savagely contemptuous finger at Mouse, and his voice rising shriller and more shrill with every word, "what for should a powerful lad like him be afeared o' a shrimp like the guy that bullied him? 'Tain't in nacher, is my verdict."

"Gospel," asked Pinkie of one of the men who lately had come up, "would you pick out Jerry for a coward?"

"Jerry is a man of great moral courage," returned Gospel, "and I believe he's a man of physical courage as well. But," continued Gospel, and here he indicated his companion, "this man wants very much to have a talk with Jerry. I wonder would Jerry come back." With that Gospel called out: "Jerry! Ho, Jerry!"

Jerry turned. Gospel beckoned. Jerry retraced his steps, moving automatically, as though he were being worked by a string which had been pulled by the beckoning hand of Gospel.

Gospel went up to Jerry. He looked him in the eyes with an expression that said as plainly as words could have conveyed his meaning: "There's a misunderstanding here concerning you, Jerry, but as for me, I'm with you heart and soul."

Gospel turned to the man he had brought with him. "Reverend Mr. Hutton, this is Jerry." Introducing the newcomer he said: "Jerry, this is Reverend Mr. Hutton, of whom you have heard a great deal. Mr. Hutton wants to ask a favor of you."

Taking in the assemblage by a wave of his hand Gospel said: "Friends, let me make you acquainted with Reverend Mr. Hutton. Brother," he continued, addressing the clergyman, "these are of the sheep in these parts who are straying outside the pasture of the Lord. May they ere long permit themselves to be herded into the flock of the fold."

"Jerry," explained Mr. Hutton, "I came in on the last stage. The hotel accommodations are taxed to their utmost. I find myself obliged to look for some other place to put up at. Would you be so kind as to take me in for the time of my stay here?"

"I'm honored that you should pick me out as the one you should ask for accommodations," returned Jerry.

Jerry and the clergyman had arrived at Jerry's cabin. They were inside, secure from prying eyes. Mr. Hutton brought forth a well-stuffed bag.

"There's the sum of twenty-five hundred dollars in gold dust," he said. "It is to be used to build a hospital in this town. I want to leave this bag with you for two or three days. It will be safer with you than on my person. Will you assume the responsibility of taking care of this until I return from the little mining camp I must go to, about a dozen miles back in the hills?"

Jerry looked long into the minister's eyes. At length, "Yes," he replied.

"We know you down at the bishop's house as a true member of the church," Mr. Hutton remarked, by way of expressing his complete confidence that the trust would not be broken.

"I try to be all a man should be," declared Jerry. His eyes looked inward; a profound depth was in those orbs.

Shortly before midnight Mr. Hutton took his departure. After he had been swallowed up by the heavy gloom of a night that only occasionally showed the merest strip of star-spotted sky, and but the fleetest glimpses of a fugitive moon, Jerry reached under his mattress where he had placed the bag with the precious contents and pushed it farther over toward the wall against which his bunk was built. He fidgeted about the room. He strode to and fro, back and forth. At last, without undressing, he laid down for the night. He fell into a fitful slumber. His sleep was constantly being broken with dreams of robbery, of murder.

Suddenly he was awakened more thoroughly than at any previous time. The occasion was a noise that struck him as carrying a sharper note of reality than anything by which he had yet been disturbed. The sense that it was a real sound remained with him after he was fully awake; and that sense grew.

His dreams of holes being sawed into the roof; of the sides of the cabin being blown in; of the floor being heaved up to give ingress to robbers, were now replaced by a startling actuality. His door was sprung open with the shock of heavy bodies hurling themselves against it. The next instant his doorway was momentarily blocked in by the rush of two men making a tumultuous entrance.

Jerry flung himself off the bed and lunged forward to the attack upon the intruders. It was a blind lunge in the dark. He received a blow on the head; in the winking of an eyelash he felt the impact of a second savage blow. It struck him on the neck. After that it was as if a wind blew about him in fierce gusts.

The voices of his assailants were the soughing of the storm. It was painful that this soughing should be intelligible, conveying information which it troubled him to receive, yet in which he had the keenest interest.

"That's one of 'em," he heard a voice remark in a deep guttural. "Where's the other?"

"Look sharp," came another voice. "Make no wrong moves."

"Hit the bed a crack," was an order spoken savagely by the first speaker. And these words were followed by sounds of blows upon the bed.

"Let's shoot under the bed and into the corners," said the man who had done the striking.

"No, don't yo' dare shoot," was the growling response.

"We've got to get him."

"No shootin'. Not yet."

There was a pause. Then, "I'll strike a light," said the authoritative one. "Yo' stand off a bit and watch the shanty close."

"All right." By the sounds that were made one could judge that the one who was going to do the watching had stepped upon the bunk.

The other closed the door. "Now, Nutty," he said, "I'm for shootin' if any one else shoots when the light goes on."

"So it's them," thought Jerry in his semi-consciousness. "Mouse and Nutty."

"Here comes the light," warned Mouse, and at once there was the small illumination of a match. The light pulled at Jerry's eyelids, but neither this pulling nor his own will could avail to open them. There buzzed about in his numbed mind the consideration that it was safest for him that his eyes should remain locked, and with that idea struggling in the back of his brain, he became reconciled to his inability to pry open the lids.

"There's no one else here," were the words with which the silence was at length broken by Mouse. He struck another match.

"No?" queried the other. "No one under the bed?"

"Didn't yo' see me lookin' under the bed, yo' fool? I'm tellin' yo' there's not a soul in the shack 'ceptin' us two and the bloke on the floor."

"Didn't get out'n the door afore yo' shet it, did he?" wondered Nutty, getting off the bed. "Why don't yo' light the lamp?"

Mouse turned and with the last s of the match he set the wick afl His fingers were scorched and he sw roundly. Then, "How's the guy?" inquired as he saw Nutty making examination of Jerry's injuries.

"Oh so," was the reply.

Mouse joined his companion in a vey. "Guess he's done for all righ was his comment.

"Huh, huh," grunted Nutty. T his mind flew back to the motive wh led to this crime, and he said with act pathos, "And after all, we don't get money now that the preacher is flow

"I think we do," declared Mouse. believe the stuff's here somewhere."

"I don't," weakly bewailed Nutty

"Shut up, anyway, till we have a lo about. I believe the parson left it he He's gone somewhere a bit, but will back here."

Jerry then heard added to the soug ing of the voices the newer soughing the noise of the search. He heard a r ping of the bedclothes; he heard cho lings of exultation when the bag w found. These sounds made him lo consciousness altogether for a whi When he came to once more Mouse w saying, "Yep, he's a goner all righ no gettin' away from that." And th Nutty's voice came to his ears. "We' murdered him, then, have we? There too many o' them things gettin' mark agin' me."

"What?"

"Murders."

"Rats in your garret."

"Too many killin's are gettin' chalk agin' you too, Mouse, declared Nutt "'Twon't be good for us."

"If you'd ha' done what I wanted t do, this thing wouldn't have been so."

"What was it yo' wanted me to th I wouldn't do, eh?"

"Hold up the stage, yo' bonehead, an take the stuff from the minister. B no, nothin' but sneak work for yourn."

"Bonehead, eh, so that's what y think o' me?"

"Sure, and you're not thinkin' you self the equal o' me, are you?"

"You're pretty smart, I 'low."

"Warn't it my brains that set m listenin' outside the bishop's windo when I got wind about this here hospi tal? Warn't it my ears that heard o this money bein' sent this away, now warn't it?"

"Yep," agreed Nutty, vastly admir ingly.

"But now that the guy's done, say, chuck the whimperin'," exclaimed Mouse. Then, "Anyway, come on," h ordered harshly.

The next instant the light no longe pulled at Jerry's eyelids. The door was opened. A breeze brushed over him, feeling good in its soft caressing movement about him, particularly as it stroked his head and fondled his brow. The door shut. He was in a dead silence. Thoughts began to weigh upon him like ponderous weights.

All at once he caught himself wondering how long the helplessness would last. This thought brought with it another, which was in the nature of a feeling of certainty that this thing which was holding him helpless was paralysis caused by the blows he had received. As he wondered and pondered he became conscious of a feeling of relief running over him. This made him happy. Then he had the realization that the first sign of recovery was evident when he was able to wonder about his ailment. The sense of this realization made him feel still better.

Suddenly there whizzed through his brain like a lightning flash the determination to find those men and settle with them. He reviewed his reasons for wishing to settle with them, logically. He thrilled with joy at the experience of the returning power to put things together in a reasoning process. With impatience to recover all his faculties and to regain his full physical strength he clenched his hands fiercely. Jubilant at having been able to do this with his hands he threw them open once more and then clenched them again and again.

Continued on page 422

Some Government War Secrets

—and the reason for the Victory Liberty Loan

WE HAD promised the Allied war-chiefs that we would have in France by July, 1918, 600,000 men. On that date we had a little over 1,900,000. We had behind them nearly 2,000,000 in this country under training who would have been on the front before July, 1919, and we had behind those 4,000,000 men as many more men as were necessary to do the job.

"Four million men in France meant at least 20,000,000 tons dead weight of shipping to take care of them, and we had that program under way and were making our maximum output just about the time the armistice was signed. Twenty million tons of shipping at present cost means just about $4,000,000,000 or a little over.

"Did you know that those 2,000,000 men in France, who did so much to bring the war to an end, had only one small battery of American-made artillery behind them; just one battery of 4.7 and a few big naval rifles! The rest of the artillery used by the American soldiers was made by Frenchmen in France. But, on the way was a great stream of shells that would have blown the German army off the earth. But that stuff had just come into large production in November, 1918. And it is for the deliveries on that big peak production that we have to pay in December and January and will have to continue to pay for in February."

* * *

"I was talking to a man the other day in the Engineering Department in Washington who told me that the output of mustard gas of the American factories by the beginning of this year would be ten tons for every ton that could be produced in the whole of Germany. I also learned from a source that I am not sure is authentic, but I will tell you the story for what it is worth, that a few American-made gas shells reached our front, but our army was asked not to use any of those shells on French soil because the gas in them was of such a terrible nature that not only would it have killed the Germans, but it would have eaten up the trees and vegetation and destroyed the fertility of the ground for years and years to come. We were saving that gas until we arrived on the German border."

* * *

"Our program for tanks, of which few got into action, was, I was told, to provide for a tank in 1919 for every 75 feet of the front."

* * *

"Those are some of the things that cost money, and practically none of those great supplies of artillery shells or gas shells or tanks, even of ships, practically none of that stuff was ever used. What an awful waste! What an awful waste of money! We are asked to pay for a dead horse that never drew a load! It is discouraging, paying for something that is no good!

"Well, let's see if it's any good. Do you realize that the German army was never really routed; that except for a little bit of a stretch down in Alsace-Lorraine it was never fighting on German soil. They were brave soldiers, the German soldiers. They still had millions of them on the Western front. And yet they surrendered while they were on foreign soil. They had a fleet which they had spent years and years and years to build and it flew the white flag without firing a shot."

* * *

"I cannot believe that these great stores of ammunition and shells were wasted. In addition to the bravery of the American doughboy that arrived in France and got into action in numbers about the 15th of July and turned the tide and drove the Germans back, in addition to his bravery and his almost reckless spirit of determination, for which the praise cannot be too high, I say in addition to that, I believe there was one other factor that brought this war to an end at least one year before the most optimistic of us had dared to hope for. One other factor, and that was that Germany, her general staff, knew that back of the 200,000 or 300,000 Americans that really got into big action, and back of the 2,000,000 in France, was another 2,000,000 ready; and despite the fact that we had practically no artillery of American make on the Western front, that there was a great stream of American-made artillery on the way. And it is my conviction that the German staff knew that if they prolonged the war into 1919, they were inviting, not certain defeat, but certain annihilation."

* * *

"*We are asked to pay for things that were never used;* we are asked to pay for shells that never were fired; for cannon that never reached the battlefront, but we are asked to pay for those things that helped in a major way to bring this war to an end in 1918 instead of 1919. And the bringing of this war to an end twelve months before we could logically look for it means that *we are asked to pay for the lives of 100,000 or 200,000 American boys who would have died on foreign soil had the war continued another year.*"

—Extracts from a speech by Hon. Lewis B. Franklin, Director War Loan Organization, U. S. Treasury Department.

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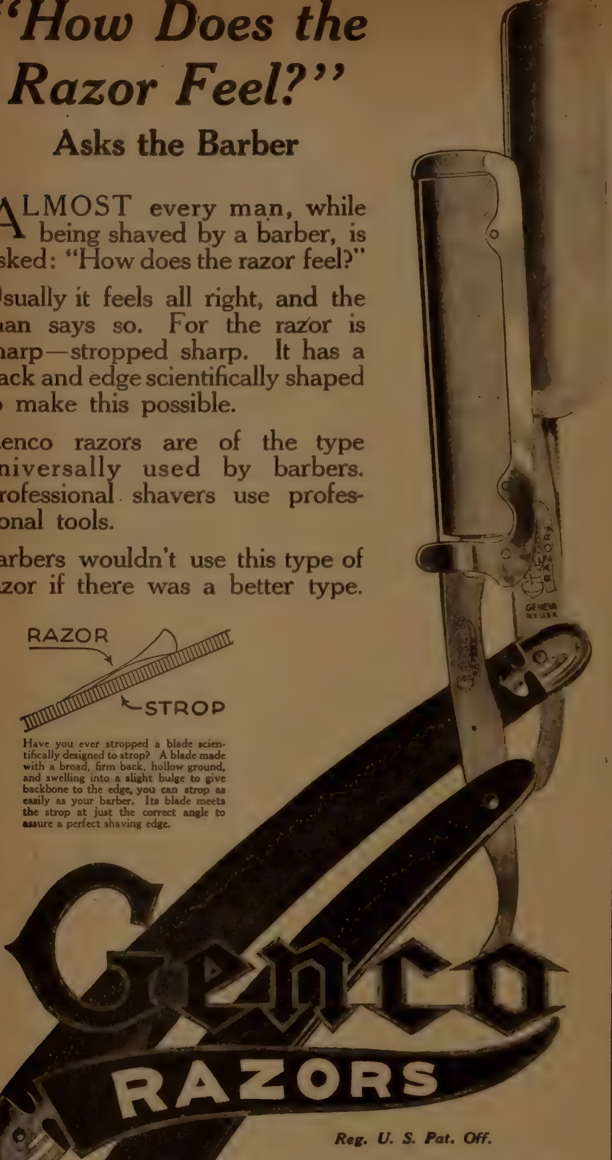

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Asks the Barber

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SLEEPING DOGS

An Alaskan Story of Moral Courage

Continued from page 420

"Ah, I'm coming around fine," was his thought. The next moment he opened his eyes. Slowly he sat up. He rose to his feet. He raised his hand to his head. He found his hair thickly matted with blood. He felt and discovered that blood was thick upon his neck where it had run in a stream and congealed in heavy splotches. He shook himself like an angry bear and he growled deeply within himself.

The door creaked and was pushed, open. Jerry crouched ready to spring, his powerful body throbbing electrically in a suddenly revived fitness for a struggle. Then he relaxed again.

Lucy stood in the doorway. The moon was clear of clouds, the moonlight flooded over her. It made a silver pathway across the floor to the bunk.

"Lucy—" wonderingly gasped Jerry.

"Yes," breathed the girl. She went toward the man. She slipped. She rubbed her foot over the slippery spot, a dull patch in the moonlight, and bending, she scrutinized it sharply.

"Blood!" all at once she cried out. She raised her eyes and peered into Jerry's face. "Blood!" she again exclaimed. Her hand reached out and clutched at his arm. "It's thick all over your face."

"I know," responded Jerry. Continuing passionately, "They've done more than merely give me this," he said.

"More?"

"They've robbed me. The minister left twenty-five hundred dollars in my care. They've taken it, those fellows that were after me down at your house this afternoon."

"Why did you let them do it?"

"They broke in here while I was asleep, they hit me before I could help myself."

"Yes, but—but—"

"Why did I let that fellow do that this afternoon, you mean?"

"Yes, yes, that's it. This robbery—well—that's as it is. But—oh, Jerry, why are you—were you such a—?"

"A coward, eh?"

"Oh," moaned the girl.

"Listen. A couple of months before I was born my father and mother fought off the sheriff and a posse from their cabin. A couple o' the sheriff's men was killed. My dad was strung up, but my mother was let off. She had done no shootin', but they let her go mostly on account o' the baby that was comin'. Anyway, the baby, that is, I, was born with the fear in the very soul o' me o' gettin' in the power o' the law; with the fear in every drop o' blood, in every fiber o' me, o' killin' some one. With the everlastin' fear o' my tremendous strength and ferocious temper always grippin' me on account o' the other fears, I was never out o' the stew o' bein' a terrible coward."

"But why have you never told me this before? Why did you not tell this afternoon?" Her inflections declared that her feeling was that what he said was a thing hard to believe.

"Telling without proving—what good would that have done?" laughed Jerry. His tones were such as made it evident he had caught in her tones the sound of incredulity.

"That dog, these men?"

"There was no dog. These men once saw me takin' a lickin'. They belonged to a gang that afterwards used to call me names and throw things at me. The gang pestered me out o' camp. Mouse today thought he'd show himself smart by bullyin' me on top o' my showin' myself so strong."

Jerry paused. Something was growing in him. Lucy breathed hard.

"I'll stand lickin's. But I won't stand bein' disgraced," declared Jerry. "By robbin' me they have put a mark of dishonor on me. It's like I betrayed my trust. The man became deeply stern. "Doin' what's right is more to me than law or all that sort o' thing. I'll follow them—"

"You mean—?"

"And I'll find them, too."

"I have seen," the girl cried, seizing upon this mood in Jerry with an almost frenzied gratification as the reason for telling him something important.

"And when I've found them I'l the money back or I'll kill both."

"I know where they are," ex Lucy. She was in a fervor. This as the man should be, as the man loved should be.

"Is it true? Yes?"

"Come quick," was the girl's sponse. Her cry was like the sound bugle call.

Together they sprang into the o Five minutes later they drew up front of a cabin on the outskirts of town.

"There," pointing to the struc standing well in the fringe of the he woods, "There in that deserted sh are the fellows you want," she said.

"Get away from here, Lucy," orde the man almost roughly. "There' bullets flying soon."

The man strode forward. He w straight up to the door and struck u it hard three or four times. His bl made the door shake and the sou rang through the empty streets stret ing at the back like the blows of a ha mer on an anvil.

"Open!" he shouted.

A while he waited. He heard noth from within. He renewed his assau upon the door. The shanty shook und the blows of his mighty fists.

All at once he heard Nutty's vo uttering snarlingly, "Get away fr there, or I'll shoot through the doo This was followed by horrible oat sizzled forth in the dreadful snarls Nutty.

"Shoot!" hoarsely whispered Mou "Kill him. Then we can run for it fore the whole town comes gap round."

"You cowardly robbers and murd ers," cried Jerry, hurling his weig against the barrier. "You lyi sneaks! Shoot! I'll get you anyway

A shot rang out and the bullet stu sharply in Jerry's side as it cut along rib. Another bullet, but it did n strike.

A roar came from Jerry like the ro of an angry bull. He drew back an then charged as though shot from catapult. He struck the door with a his battering power. It came off on h hands and he threw it inward as a bo might throw a kite. Two shots ran out. Both men were shooting. Ther was a stinging in the shoulder. On bullet had struck. The flash of th guns told him the whereabouts of hi foes. Jerry leaped forward in a swif spring and in an instant he had Mous in his hands. It was but one wrench h gave, and the villain was down and out Looking about, Jerry saw something i the gloom, or rather heard it, scurrying for the door. Grasping up the body o Mouse he hurled it at the fleeing figure. The heavy form of his erstwhile comrade struck Nutty and threw him against the doorjamb at the instant upon which he shot again, and just a he was about to take the last step to get into the open and so on to the fair way of making his escape. Before he could recover, Jerry was upon him. Jerry seized the wretch and stepped outside. He swung him once about his head and dashed him to the ground, senseless.

A half-dozen men had come together and three times as many were running up. Friskie put his hand on Jerry's shoulder where Jerry was kneeling beside Nutty and going over the unconscious body with his hands in a rapid search.

"What's goin' on here?" this man asked of Jerry in sharp officiousness. Jerry ran a last investigating hand over the prostrate form. "'Taint on this one," he muttered. Rising, "Out o' my way!" he said to a cluster of men crowding upon him. Pushing through them he strode forward and into the cabin.

"Well, I'll——," began several.

"Ev'dently Jerry is finishin' what somebody else started. What say, Friskie?" sardonically spoke a voice. It came from Pinkie, shoving himself to the fore. "And believe me," he continued, addressing the others present, "when you get to know the facts o' ittle affair you'll be sayin' it's all so far as Jerry is concerned."

the separate groups and individ- urned and centered upon a group hich Lucy was rapidly relating she knew of this that had taken

his afternoon," she was saying, r the minister had arranged with to stop with him, those two fellooked at each other in such a way. It worried me. That just stuck to me. After mid- I got up; I came to Jerry's place there I saw two fellows coming f the door. It looked bad to me. afraid to go in. I followed them ad. I saw them go into this place, then I went back to call up a lot of you men to get them. But first I just had to have a look into Jerry's place. I opened the door and there was Jerry standing in the middle of the floor. He was awful hurt. He had just come to from being unconscious, or something like it. I brought him here, and—well, that's all."

Jerry was coming out of the cabin. The lights of the torches which some one had brought were turned upon him. He was covered with blood from head to foot. In his hand he held a bag.

"This is it," he said. "I'm sorry they took it. I'm sorry for the whole thing." His voice rose. There was in it a note of plaintiveness so deep that it defied fathoming. "Why didn't they leave me alone?"

Influenza, the International Ill

e Deadly Infection Is Sweeping Over Many Mission Fields of the World

E CALL it "flu." In China, where, it is said, the disease started, not all know that exive, easy term which the press of Western world has so glibly coined. of the missionaries in North China es the letter of a Chinese primary her and student of English who never heard the word "flu," or inza. However, he has an apt and able substitute, as you will agree the following:

> My Dear Pastor: Are you well, dear pastor? I think to open school, there was no one in my school: be- e they were getting pest. In six they were coming six or seven. They pest again, therefore I write you so ly. I beg your pardon. School boy dead one, but his father was only son, and school girl was only dead but her father was only one daugh- I am very sorry for the act. Give me remember to your whole ily. Yours truly, C. K."

urope, in addition to the blood and n of her battle grounds, is scourged h it.

rance, now turning to reconstruction rehabilitation, is handicapped and ayed. Everywhere the "flu" breaks in the over-crowded towns, in the tered homes of the country, in the aining camps, and in the hospitals.

n Italy the "pest" is also wideead, and fatal in a large percentage the cases. It has reached the coun- districts as well as the towns.

And Russia! Of course, Russia has escaped. Russia always has every- ng in a superlative degree. There is half-way work, no omissions—from anny to revolution, from war to rvation and disease. It is needless to y that the "flu" has a firm and fruit- place in Russia.

We in America who have 300,000 ore casualties from the "pest" than om the war can perfectly understand e universal language of the "flu."

MANY missionaries are speaking this universal language. H. W. Appenller of Chemulpo, Korea, a town of ,000 people, writes: "We have been aving a terrible time with influenza. Chemulpo they have been dying at e rate of over 70 a day."

Dr. Arthur H. Norton of the Method- t Mission in Haiju, Korea, writes: We've been passing through the most ying sort of times. Influenza has ruck us and bids fair to become uniersal. Nearly every one is sick, and ere are few to care for them. One of ur native helpers and his little baby re dead. Another's wife has died and e and his little baby girl will probably oon follow. Our hospital preacher's ife is dead, and he and his mother are own with the epidemic. It seems alost hopeless to try to treat these peole in their homes. Our hospital staff eing sick we were unable to treat uch in the hospital, otherwise I beieve we could have saved some of the [illegible]

"One of the most difficult things about he situation is that the Koreans have n insane notion that fresh air is not ood for them.

B. H. Paddock of the mission at Yenping, Fukien, China, writes: "The influenza has been prevalent here as well as in so many other parts of the world; many schools have had to suspend work; we had to for about a week; but it was of a much milder type than in many other places."

REV. R. MOE of the mission at Tuguegarao in the Philippine Islands writes: "The Spanish influenza is with us under the name of 'trancazo.' Deaths are more numerous here because of the ignorance of the people. In Apari there have been as many as thirty deaths a day. Yesterday fourteen funerals passed our house. We need a good doctor with a heart of Christian love."

The reports from India indicate that the plague is even more widespread and fatal there.

Rev. W. L. Morgan, principal of the F. L. Crawford Boys' School at Vikarabad, Deccan, India, writes: "Now India is in the throes of an epidemic of influenza and pneumonia. It was brought in from Mesopotamia by returning soldiers. In the large cities are several hundred deaths daily due to the 100 to 300 per cent. increase in the cost of living and the consequent impoverished vitality of the people through starvation. Many people in our district are reported to be trying to live on the roots of grass and bushes. The monsoon rains were very late and we received only half the usual rain, which means famine.

"Our boys did not escape the influenza. When the sick people came flocking into the station and swamped Dr. Linn's hospital force, he called on the boys for volunteer assistance in the emergency. Three of our boys volunteered to carry medicine and nourishment to the villagers. Others are scouring the country round about for eggs to nourish the sick. Others are taking a course in practical grave-digging. Over thirty of the schoolboys thus contracted influenza."

Later, Mr. Morgan writes: "Yesterday afternoon I attended a double funeral of two of our evangelists who had been stricken at their posts. Two children from the Girls' School were buried in the morning. To date fourteen evangelists have died and the outlying districts are not yet heard from. The death rate is ten to twenty times greater than normal in India."

FROM Colaba, Bombay, J. W. Robinson writes: "We are having a frightful epidemic of influenza here that is much more serious than the most virulent outbreaks of the black plague or cholera we have ever had. From reports that come to me I fear that our losses by death will approximate our number of baptisms. In the Central Provinces alone three of our Conference members have died. In a large number of our workers' families either the mother or some of the children have been taken. In Bombay the daily death toll went up from 70 a day to as high as 780, and in Poona from 10 to 260. The government is doing all it can, as are all the missions and philanthropic bodies; but ignorance, poverty and fatalism make a condition that is difficult to help."

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The 12 blades furnished with the set will give you, under unique guarantee from the manufacturer, 500 perfect shaves. The same guarantee goes with each additional dozen blades you purchase.

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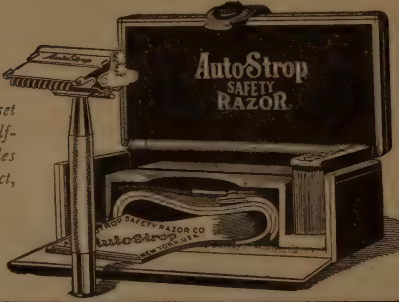


The AutoStrop Razor set includes a silver-plated self-stropping razor, 12 blades and a strop, in a compact, convenient case

THE DAIL

J. H. Jowett, D.D., Rev. Richard Braunstein, C. C. Albertson, D.D., Robe

The Sound Sleep of the Coward

SUNDAY. Jonah 1:5. "*He lay and was fast asleep.*" "He was fast asleep." And yet that man was in flight from a duty which had been laid upon him by the Lord. He was traveling in the way of rebellion. He had shaken himself free from life's sanctities and he had turned his back upon the great white throne. And yet he could sleep, and his sleep was like infants' slumbers, soft and light. And he could do this while a tempest was shrieking across the deep! One might have expected that he would never sleep a wink. Surely his conscience would be thundering in his soul, and his agitated being would give his body no rest! Does not the divine Nemesis chase a deserter, and does it not prevent him from pitching his tent in quiet places and lying down in innocent sleep? Can bad men sleep while dutiful men are awake at hazardous posts? Yes, that seems to be the significance of the narrative. Jonah was a rebel, and yet he slept soundly in the unhallowed way of desertion.

Our great dramatists have usually troubled the sleep of their villains. The ill deeds of the villains march with them into their tent and chamber and goad them into fearful dreams. It was so with the Duke of Clarence: "Oh, I have passed a miserable night!" It was so with Richard III: "I did but dream! Oh, coward conscience, how thou dost afflict me!" It was so with Lady Macbeth: "Here's the smell of the blood still!" And so it is with all Shakespeare's villains. Their sleep is troubled; the sword of judgment gleams through their dreams. They have followed evil ways of their own devising and they have lost the precious gift of restful sleep.

And yet I think it is a worse penalty when we have sinned and retained the power of sleep, when we can lie down in undisturbed rest as though we had just returned from a healthy walk in paths of righteousness. The most appalling judgment of sin has been inflicted when we become "past feeling." But it is the comfort of the opium-eater, it is the sleep of the benumbed, it is the restfulness of death. Let us clearly understand the possibility that lies in our hands; we can live wickedly into a debased contentment; we can drug ourselves into apathy. But how wretched is the contentment! How tragically small is our world! Our comfort is drowsiness mistaken for happiness; it is the fetid air of a tiny room mistaken for the vital air of the mountains. J. H. J.

The Habits of Jesus

MONDAY. Luke 22:39. "*As his custom was, unto the Mount of Olives.*" I suppose Jesus could have found God in the streets of Jerusalem as well as in the silences of the Mount of Olives. I suppose it is true that God is everywhere. I suppose we can say with the poet:

> "To me remains no place nor time;
> My country is in every clime;
> I can be calm and free from care
> In any place, since God is there."

I suppose it is possible for one to pray and to keep a quiet heart in a crowded street car, or in the factory, or like Brother Lawrence in the kitchen, but Jesus made it the habit of his life to seek solitude, and to discover God for himself; and what Jesus did all great leaders have done. William E. Gladstone had his place of retreat in the House of Parliament, and Abraham Lincoln found it necessary while carrying the burden of the State to find a place of repair. It was in the wilderness alone that Moses was prepared for his great patriotic duty, and in the silence of Arabia Paul thought and prayed out his Gospel. These are days when men and women are breaking
down all around us. Men and wo
are not machines. We live by the br
of the Almighty, and the eternal
is our sustaining portion. I read
the guns on the battlefield need t
cooled, and that the soldiers who
those guns stand calm and self-posse
until the muzzles cool, the smoke l
and the aim becomes true and accur
Before Jesus is ready to go down
the valley and up to Calvary to ac
plish his supreme sacrifice he needs
quiet, the prayer, the solitude, and
strength of Olivet.

Let us learn from Jesus the habi
seeking a place of repair, a place of
repose, some silent spot where God
speak to us. H. T. K

Household Salvation

TUESDAY. Luke 19:9. "*Je
said, This day is salvation come
this house.*" In Joshua's farewell addr
he declared, "As for me and my hou
we will serve the Lord." The family
a divine organism. It lies at the ve
basis of the permanence of society.
stability of the state rests upon the p
ity and integrity of family life.
strength of the church of God througho
the ages has been in the pure faith of
numerable household circles whose me
bers have exalted the Word of God a
exercised the gift of prayer. Again a
again apostolic salutations are sent
household churches. The first Christi
churches were mere household group
consisting of a family and its servan
and friends. Though organized religi
might fail among men, religion wou
still persist in faithful household group

What came to the home of Zacche
when salvation came to his house th
day in Jericho? Many things, doubtles
but chiefly these: simple faith, pure lo
keen conscience, tender patience, so
itous helpfulness, and desire for the b
things of life as judged by eternal stan
ards. A wise man said, "I would n
give a farthing for any man's religio
whose horse and dog are not the happie
for it." Some one inquired concernin
a certain man, "Is he religious?" T
answer was, "I will ask his wife abou
that." Does our religion meet that test
It does not, if it be but a church-goin
faith, a Sabbath-keeping faith, a publi
worship faith, a show-case faith, a fait
for exhibition and parade but not f
daily use. It was a beautiful tribute
the late Principal Rainey of Scotlan
that one of his daughters paid when sh
wrote to a sister, "I can not help think
ing of him—our earthly father—when
ever I pray, 'Our Father which art i
heaven.'" That was not sacrilege. Go
himself is pleased whenever any one o
his children so conducts himself as to b
Godlike in any measure or degree
A college student, speaking of one of hi
teachers, reverently said, "I used to b
skeptical about the New Testamen
narratives of Jesus, but I am so no
longer. My teacher's life, his unfailing
kindness, his high regard for truth, hi
exaltation of character make it easy fo
me to believe in Christ since I have seen one who is so Christlike." The wear and tear, the countless irritations, the physical and nervous exhaustion of a teacher's life, have their parallel in the vexations of family life. Our behavior under these conditions is the acid test. Has salvation come to our house? C. C. A.

The Power Behind Nature

WEDNESDAY. Ps. 93:1. "*The world also is established, that it cannot be moved.*" Evolution does not eliminate God from the universe. All men will not affirm that the doctrine of evolution has been indisputably established; but it may at least be considered to be a working hypothesis. Properly considered evolution does not eliminate God; it simply shows God working

MEDITATION

Arthur, D.D., Prof. W. H. T. Dau, Hugh T. Kerr, D.D., Rev. Edwin W. Caswell

ugh the development of nature. lution, thus considered, the more s God. Nothing can be evolved h was not first involved. Evolution necessitates involution. Evolution ands an involver. Law suggests a giver; order implies an Ordainer. ll these points is God.

he progress of physical science is ing it vastly easier than ever before elieve in God. Two generations ago ious men were fearful regarding the gress of scientific knowledge. Their were groundless. The long-dis- e telephone and the wireless tele- ph make it easy to believe in the un- God and in invisible forces. I can d in New York and talk to my her man in Chicago without the ation of natural law, but in harmony ewith. Who dare say that I cannot el in my room and talk to God? ven is nearer to me than Chicago. haps prayer is as perfectly in har- ny with natural law as is the tele- one. A generation ago it would have n affirmed that it was contrary to natural law to say we could talk to a thousand miles away. It was trary to the natural laws we then w, but we did not know all natural s then; and he would be a reckless n who would affirm that we know all s now. God is speaking to us in all laws and forces of the world. This our Father's world. We shall not w any man to attempt to drive God of his world. No man shall make us hans in our Father's house. God established the world forever. It not be moved. R. S. M.

The Sepulcher Builders

THURSDAY. Luke 11 : 47, 48. "*Woe unto you! for ye build the ulchers of the prophets, and your hers killed them. Truly ye bear wit- se that ye allow the deeds of your fa- rs: for they indeed killed them, and ye ild their sepulchers.*" That the Lord ould make the building of memorial pulchers for the ancient prophets a w ground of accusation against the wish hierarchy can be explained only the general basis of the charge of pocrisy which he has raised against em: their building these sepulchers to him only another proof of their sincerity. It would have been a laud- le undertaking, had they approached with penitent hearts and with a view make compensation in a manner for e appalling wickedness of their fore- thers. The memorial stones which ey raised would in that case have been n evidence that a new generation had rown up in the Holy Land, so dissimilar om the former that they were bent pon honoring those whom their fathers ad grossly dishonored. But the nation mong whom our Lord came to labor ad not undergone a change of heart. hat prophet-killing generation was till regarded by them as the expounders f the true religion. By raising monu- ents to the prophets whom their an- estors had slain the present generation erpetuated not so much the memorial f the prophets as of their ancestors.

That the spirit of the fathers lived till in the present generation, that the resent generation had as little regard or God who sent prophets to them, was to be shown in a most flagrant manner in a very short time. For these words of Jesus were spoken to his own uture murderers, and show that Jesus entertained no false hopes for his own uture among this people. W. H. T. D.

Christmindedness

FRIDAY. Phil. 2 : 5. "*Let this mind be in you which was also in Christ Jesus.*" Jesus was a humble mind, tak- ng the form of a servant, the likeness of men, descending into the death of the cross from whence God hath highly exalted him. His children must take the downward way if they would walk with him on the highway of holiness. Have we entered into the fellowship of his sufferings, helped to fill up that which was lacking in his afflictions? Are we enjoying the hospitality of Christ's loving, gentle mind, living together with him in his heart of compassion? Then we are truly possessing the mind that was in Jesus. If we are in Christ and Christ in us, it is more than a partnership, it is an eternal marriage, united in one mind and two personalities.

Other minds touch and inspire you through speech and writing and friendship, but the mind of Jesus becomes your home, your guide, your teacher, your refuge, yea, your very self. His mind possesses infinite rooms where the soul roams and grows to be more and more like him who redeemed you and made himself your dwelling place.

The knowledge that we dwell in Christ and he in us is beyond demonstration to others. Sunlight cannot be proven by logic but by personal consciousness, by living reality. "We know that we know Him," by dwelling in his blessed thought, by feeling his everlasting arms, by loving and being loved.

In Christ we are members of a vast family who are our brothers, united to each other in indissoluble bonds and all to God; one in social Christian fellowship, one in aim, purpose and unending affection. Christ's mind is the author of nature, of all being, all worlds, all noble thought, and is the scource of eternal life. What a dwelling-place for the human heart! What an opportunity for almost infinite development during all the coming cycles!

E. W. C.

Looking Unto Jesus

SATURDAY. Heb. 12 : 2. "*Looking unto Jesus, the Author and Finisher of our faith.*" A man's life is the transcript of his ideals, standards, vision. He works out inevitably in things about him the likeness of that which is in his soul. Hawthorne has given us an illustration in the value of environment for character-shaping in his story "The Great Stone Face." The boy who all his life gazed upon the image in the rock when to manhood grown was the replica of the image. Looking unto Jesus—we shall be like him. "Character is caught, not taught!" We reflect that which we see. We emulate that with which we are pleased. We appropriate that which we approve. Tell me what you like and I will tell you what you are. Tell me your favorite books, pictures, amusements, and you will furnish me an index to your soul and hand me the key to your character. Environment, tastes, desires are our choices. Character is crystallized choice.

Gounod had painted on his piano the head of the Master. "Before I begin to compose I look upon his face and his Spirit passes into me," said the composer. Sidney Smith, speaking of a friend, said "The ten commandments are painted on his countenance." "Moses wist not that his face shone." Others did. Men always may discern and take knowledge that we have been with Jesus. May our faces shine because we have subjected them to the Light of the World. May the scenery of heaven be ever in our mind's eye. The Scotchman, when asked if he knew where heaven is answered: "Man, I live there."

Peter saw the new heaven and the new earth. That was because he saw Jesus first. We, too, are looking for the new day, the new order, the Kingdom of God. We can only realize our hope by looking unto Jesus and being transformed unto his likeness, and our characters become the transcript of his character. It must be "Christ in us, the hope of glory." He must express himself through us, our thoughts, our speech and our lives. R. B.

PUFFED WHEAT

"The Boy That Night
Ate the Last Puffed Grain"

At a house where I visited the hostess said to the writer, "We love Puffed Grains in our home, but somehow we don't use a large amount."

"Let us see why," I suggested.

Next morning she served Puffed Rice for breakfast, and the last grain was consumed. At noon she served Puffed Wheat in milk, and not a kernel left the table.

In the afternoon the daughter used two cups of Puffed Rice in candy. And the boy that night at bedtime ate the last Puffed Grain in the house.

That's All the Trouble

You will find that children eat all the Puffed Grains they get. The only limit when you serve them is the bottom of the dish.

These are airy, toasted bubbles, thin and flaky, puffed to eight times normal size. In form and flavor Puffed Grains are exquisite.

They are whole-grain foods—Puffed Wheat and Puffed Rice. And children need whole grains.

They are steam exploded, shot from guns. By this unique process of Prof. Anderson every food cell is blasted. Thus digestion is easy and complete. No other process ever known so fits grain foods to digest.

Don't you think it a vast mistake when such foods are served sparingly, and lesser foods take their place?

Puffed Wheat Puffed Rice
And Corn Puffs
All Bubble Grains—Each 15c Except in Far West

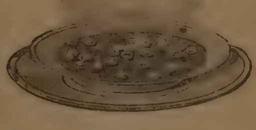
Use like nut meats in home candy making or as garnish on ice cream.

Serve with cream and sugar, or mixed with any fruit.

Float these toasted bubble grains in every bowl of milk.

Scatter in your soups.

Crisp and lightly butter and you make them food confections. Let hungry children eat like peanuts after school.



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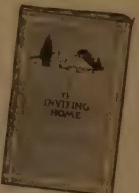

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The Housewife's Corner

Springtime and Salads

By Marion Harland

WITHOUT knowing why a sort of general good-for-nothingness and lack of appetite fell upon families and communities with the early springtime, our forebears gave it the generic name of "spring fever," although what we have learned to call the "temperature" was subnormal and the pulse sluggish. With a vague idea that the long winter had engendered "bile," they resorted to cooling medicines to restore "tone" to the system. We laugh at Mrs. Squeer's daily doses of molasses-and-sulphur to the hapless inmates of Dotheboys Hall as senseless and cruel. The sexagenarian of our day can recall the like régime in American households. Loving mothers held to their faith in the same within the last half century. Other "cooling" drugs were administered, usually in the form of beverages. Sassafras tea for the youngsters, sassafras beer for the adults, and cream-of-tartar lemonade [for all ages were in high repute among domestic curatives and prescribed freely by physicians.

We of a wiser age trace the prevalent languor and disrelish for wholesome food to the winter dietary of salt and fatty foods, starchy vegetables and scarcity of fresh fruits and other green and growing things that expel biliary secretions and keep the natural functions of the body in order.

In the list of these benevolent agencies, salads hold the place of honor. It promises well for the health of the rising race that this order of foods is no longer rightly esteemed by the wealthy alone, but is growing rapidly in favor among the mighty middle class, who are the makers of a nation's habits and beliefs. In scores of families sensible mothers have substituted salads in tempting variety for pies and rich puddings.

In the selection of recipes for salads I have such households in mind. I would encourage a taste for what stimulates the sluggish appetite and also dispels biliary humors which breed illness.

French Salad Dressing

Rub the bowl in which the dressing is to be mixed, with the inside of a cut onion or garlic. Then pour in six tablespoonfuls of the best salad oil and two of vinegar. Stir and beat these until they mingle freely and add one even teaspoonful of paprika (or white pepper) and half as much salt. Beat well and set on ice until you are ready to pour it over the salad.

Mayonnaise Salad Dressing

This has been called "the queen of salad dressings," and deserves the title when properly made.

Into a chilled soup-plate or shallow vegetable-dish drop the yolks of two eggs carefully drained of every drop of the whites; add a teaspoonful of lemon juice and stir well with a silver fork until thoroughly mixed. Next, add gradually, mixing as you do this, about a dozen drops of the very best salad oil, wh has been set upon ice. Stir steadily the time, and as the mixture begins thicken increase the quantity of oil u you have used half a pint. Season, you stir, with a half-saltspoonful of s the same of fine sugar, a dash of papri and a generous tablespoonful of lem juice. When done, the mayonna should be like rich cream in consisten

Some cooks add a saltspoonful mustard instead of the sugar, and vi gar in place of lemon-juice. Cons your taste in these particulars. Eve thing used in making the mayonna should be very cold.

Sour Cream Salad Dressing

If you chance to have cream or ri milk curdle upon your hands, set in t ice until chilled through; then be steadily for five minutes, adding, you do this, a tablespoonful of powder sugar and a half-teaspoonful of lemo juice.

Leave in the ice until the salad go to the table. Then heap the dressi upon the leaves or vegetables by th spoonful. It is very nice with slice ice-cold cucumbers.

Care for the Screens

WHEN you get out your door an window screens, after dusting of if they don't need painting, take ker sene oil, and with a small cloth go ov them as you would with water. It ta but little, and you will be surprised see how well they look, and it will mak them last longer and keep from rustin

Helpful Suggestions

HOME gardens fit in with any p gram of better farming and bett home-making.

Buy modest colors and conservat styles in garments which are expect to give long service. Extremes in eith color or cut become conspicuous wh styles change.

There is a proposal to return to t old days of barter. With so man woolen mills in New York it is serious proposed that sheep-growers send flee to the factory and receive a prop equivalent in high-grade, virgin-wo cloth.

Conservation time is always with u especially in making new clothes fro old.

Content makes poor men rich; di content makes rich men poor.—*Po Richard.*

The farmer's wife who uses oleo working against the interests of h husband's business.

Hot soup or hot cocoa as part of th school lunch helps studies as well as th health of the kiddies.

Early hatched chicks escape many warm-weather diseases.

Good substantial tenant houses, a garden, pure drinking-water, the ownership of pigs, chickens, and a cow, tend to increase the efficiency of labor and stabilize our system of farming.

A Laundry Box-Shelf

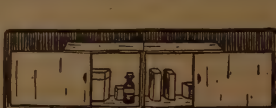
By Laura A. Kirkman

TED'S mother had a great deal of trouble with water bugs in her laundry. "They seem to live on the little shelf above the tubs, where I keep my soap and bluing," Fred overheard her telling his father.

Ted said nothing, but he began to ask himself at once what he could do to help his mother get rid of these pests.

At last he hit upon an idea: "I'll nail two starch-boxes, with sliding covers, on their sides, close together, on the shelf—and then if mother will keep the sliding doors closed, the water bugs can't get in to the soap!" he said.

Ted decided to make this box-shelf and get it up without telling his mother anything about it, so that she would be surprised when she discovered it.



Of course it took several days to complete the work, because Ted painted the two boxes, and the paint had to dry. The boxes were oblong, and he put them on the shelf end to end on their sides, so that one of the sliding covers pulled out to the left and one pulled out to the right. He then nailed them to the shelf securely and put the bluing and starch in one of the compartments and the soap in the other.

You can imagine how pleased Ted's mother was when she discovered her new laundry shelf.

For India's Hungry Millions

NCLOSED please find $1 toward the Christian Herald India Famine Fund from an old soldier's w, who is provided for by the best rnment on earth, and wishes to and honor God for his rich bless- in that I am supplied with health food, and am so sorry for those so ted. It's so little, but many littles e a large fund to help with." This r came from Mrs. L. W. G., Independence, Iowa.

he littles *do* add up to much, and the am of dollars soon amounts into thou- ls, and the thousands go to buy bread, tens of thousands would still leave ger dominant over wide stretches of e famine-wasted Indian plains.

nother dollar came from a woman ty-four years old, who though of ll means, and doing her fair share in l's work at home, yet out of a great t felt moved to answer the cry of ia, and got a neighbor to send her ar, hoping that it might help some r child.

five dollar bill came from a hard- king creamery manager and his wife, who wrote that they "count it a privilege to be able to help this good Christian work." And another $5 from a member of a Ladies' Missionary Society, who wrote, "The Lord has blessed us wonderfully, and I want to use this small amount to help forward his kingdom."

Many letters have come bearing $10 and larger amounts, and nearly all, whether the gift is big or little, bear some message of interest in the great work of saving the starving of India. One letter is typical. A teacher of a Sunday school class of girls sent $11 which the class had raised, and closed her letter: "Wishing you godspeed in your noble endeavor to save humanity."

God is speeding the work. As in the past, so again today, he is using the Christian Herald Family to save precious lives and still more precious souls. No gift to such a cause can be extravagant, none can be too small to help.

Send your gift to the India Famine Fund, Christian Herald, Bible House, New York City.

The following gifts have been received for The India Famine Fund:

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All Statements Approved by High Dental Authorities

You Can Easily Prevent It

The film is the basis of tartar. It is that slimy film which you feel with your tongue, after it stays too long.

That film is the teeth's chief enemy. Most tooth troubles are due to it. For years it has been one of the greatest problems in dentistry.

It absorbs stains and becomes discolored. It causes tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Dentists call it "bacterial plaque," because millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea.

Brushing does not end this film. The film is clinging. It gets into crevices, hardens and stays. So millions find that well-brushed teeth discolor and decay. Tartar and pyorrhea are not being prevented. Tooth troubles are constantly increasing.

Science, after years of effort, has found a way to combat this film. It has proved itself in many clinical tests, and to hundreds of thousands of people. Leading dentists all over America are urging its adoption.

It is now embodied in a dentifrice called Pepsodent. And we supply it for a home test to anyone who asks.

A Pleasant Test, and Free

Pepsodent is pleasant. Its effects are delightful. It will show you the way to a lifetime of clean, safe, filmless teeth.

It is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of Pepsodent is to dissolve it, then to constantly combat it.

But pepsin alone is inert. It must be activated, and the usual agent is an acid harmful to the teeth. So pepsin long seemed impossible.

Today it is possible, because science has discovered a harmless activating method. Five governments have already granted patents. That method, used in Pepsodent, has opened a new dental era.

Now that film can be constantly combated. Its ceaseless damage to the teeth can be prevented. Teeth can be really cleaned. See what that means to you and yours by trying it ten days.

Send this coupon for a 10-Day Tube.

Use it like any tooth paste and watch results. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how teeth whiten as the fixed film disappears.

Those results mean that the film is conquered. See them, then decide for yourself their importance.

Cut out the coupon now.

10-Day Tube Free

THE PEPSODENT CO.,
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Mail 10-Day Tube of Pepsodent to

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Return your empty tooth paste tubes to the nearest Red Cross Station

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A Scientific Product—Sold by Druggists Everywhere

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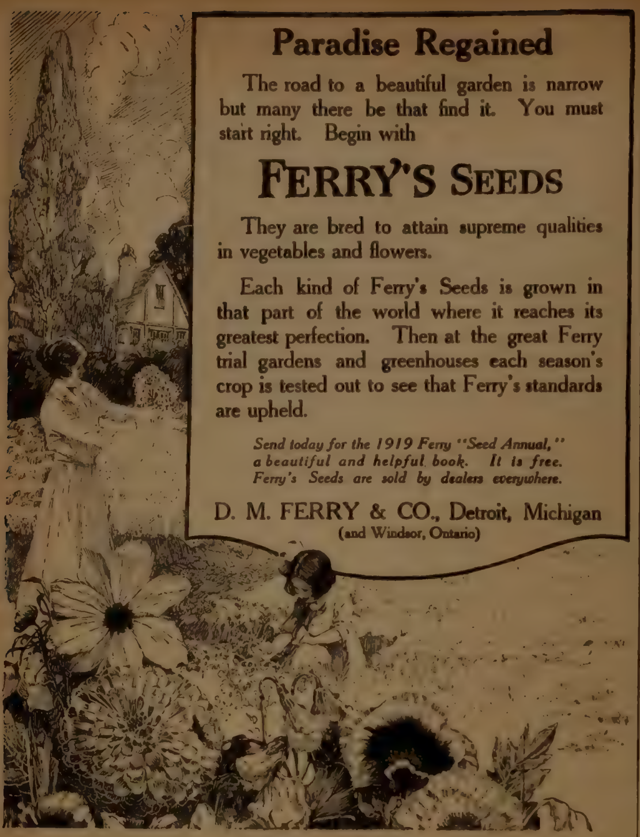

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The road to a beautiful garden is narrow but many there be that find it. You must start right. Begin with

FERRY'S SEEDS

They are bred to attain supreme qualities in vegetables and flowers.

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Send today for the 1919 Ferry "Seed Annual," a beautiful and helpful book. It is free. Ferry's Seeds are sold by dealers everywhere.

D. M. FERRY & CO., Detroit, Michigan
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For Furniture and Woodwork: Wring out a cloth in cold water and apply a little 3-in-One. Rub small surface of woodwork at a time to remove grime. Polish with a soft dry cloth. Restores the new look.

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Sold at all stores. East of the Rocky Mountain States, 15c, 25c and 50c in bottles: also in 25c Handy Oil Cans.

FREE SAMPLE and Dictionary of Uses. A postal will bring both. Write.

Three-in-One Oil Co., 165CH, Bdwy, N. Y

Our Risen Lord

International Sunday School Lesson for April 20
Matt. 28 : 1-10

The Message of Easter, 1919

By Rev. George D. Allison, Ph. D.

EASTER, 1919, will undeniably be kept, according to immemorial custom, as the festival of the Return of Spring as well as the anniversary of the opened tomb. The loveliness of the flowers, the harmonies of special music, the light and joy of the passing of winter harshness will not fail. New garments upon the bodies of men and women and children will signify a new start in the external phases of life. But will the essential message of the living Christ and the personal immortality of the human spirit "get across" into the consciousness of the people of our land and of all lands? Christmas leavened the world anew with the memorial of the Babe of Bethlehem, of the sacredness of childhood and of the joy of giving. Will Easter be as successful in calling universal attention to the living Lord and the unseen Kingdom?

Perhaps we need to revive some such custom as that of the Greek Church with its Easter form of greeting, the counterpart of our "Merry Christmas"—"The Lord is Risen," with its appointed response, "He is Risen Indeed." It might do a world of good if that interchange of expressions of Christian faith might be heard this year in the homes, on the streets and in shop and office and market-place. Will this Easter make the millions of bereaved people happier and surer of their loved one's safety and opportunity beyond the veil? Will it prepare our hearts for separations to come and for our own transition journey, which is so sure, soon or late?

Let us therefore make this a joyous but a serious, an all-important lesson.

Death and Christ

Death and Christ are two words that do not seem to fit together. Since the resurrection of Christ the term death has been indeed retained because of its usefulness in marking the passing of the physical; but it has been changed in meaning, subtly and yet radically. In the old use of the word a dead Christ is unthinkable,—the ancient Jews were right in that judgment, but wrong in believing that Jesus of Nazareth was dead. His disciples, led by the Holy Spirit, took the proper reaction to the alternative: either Jesus was not the Christ or is not dead. They said, "It was impossible that he should be holden of death." There was a marvelous change in that primitive group from the scattering, faithless, disappointed fugitives of Good Friday to the joyous, united, believing witnesses of Pentecost. The difference was—Easter! Christ was risen, bringing life and immortality to light, and the Power of his Resurrection had seized their souls, transfiguring their whole attitude to life and faith and the future.

To the pagan world death was a hideous and repulsive figure, always blotting out the beauty and joy of life. To the Christian the angel of death is indeed an angel, a glorious winged messenger announcing the call to a larger and higher realm of life that is life indeed.

This does not mean that we are to love death, or to try to ignore its darker side in the least. It only means we are to remember, as we are apt to forget, that there is a brighter side, that the pain and weakness, sorrow and loss is not all, not really half the story. There is for the Christian believer an abundant entrance into life eternal.

Life and Christ

Because He lives, we shall live also! How wondrously the Scriptures of the New Testament identify the fate of the Christian with the destiny of Christ Jesus the Lord! We are his, indissolubly. What happened to the Son of God will also be the blessed portion of all his faithful disciples when they pass from mortal ken. He is risen; we shall rise, is the assurance. But it has
a corollary for the present experie
the believer. *Because* he is rise
walk *already* in newness of life.

The Resurrection has a pr
bearing on the life that now is.
gin with, there is a certain logical
the old pagan doctrine: "Let
and drink, for tomorrow we die
Paul said (1 Cor. 15 : 32). A
Christian counterpart is "Let us
fice and serve, for tomorrow we sh
glorified" (see Romans 8 : 17).
is, it makes an immense practical
ence to know that the future, wi
rewards, its penalties, its beck
possibilities, is wide open before
immortal souls. The children of
nity cannot live like the children
hour. If "he hath set eternity in
hearts" it will surely manifest its
the quality of their lives. For one t
as the sense of their immortality g
upon them they will be calmer,
serene, less hurried and worried. I
infinite future is ours there is a la
deeper meaning to the familiar l

The World is wide, in time and tid
 And God is Guide, so do not hur
That man is blest who does his be
 And leaves the rest, so do not w

Not only so—the deliverance f
anxiety—but the discernment of
tive values is made keener. If this
were all, then the pursuit of riches
pleasure were more excusable.
when the Risen Christ beckons us
we see things in a different light, in o
proportions. The things that are
seen and eternal, which alone can
with us into the glory land, appea
us as the big things of this life.
Joy of Giving takes its rightful p
far above the Joy of Getting. Love
fellowship become more precious t
fine houses and fair garments.
winning of souls seems more wort
man's effort than the piling up of thi
The foreign missionary stands head
shoulders above the exploiter of la
The saving of children seems more
tractive than the saving of mere mon

When death is gone, life seems
much the more wonderful, so much
more worth the living. As the physi
life revels in the enlargements of
springtime, so at Easter the spirit
within us rekindles as we hear and he
afresh our glorified Lord. Thousands
hesitant men and women, and tens
thousands of boys and girls newly aw
ened to their possibilities, will make f
the first time the great consecration t
Easter, witnessing a good confession f
the Master of Life. Shall you and
have the joy of leading at least one in
the full light of the divine companio
ship? Let us at least try, but not wit
out giving first our own hearts in a ne
and deepened consecration.

Those Who Have Fallen Asleep in Chr

Precious memories, some tender wi
smiles, some heart-wrenching with grie
come and go across the countenances
the worshipers on Easter morning. Du
ing the past year there have been a
extraordinary number of deaths
Christian men and women. The hea
iest American losses on the battlefie
came during the past year, and in a
dition hundreds of thousands of choi
young people succumbed to the drea
influenza. It means thousands up
thousands of mourners who need East
more this year than ever they did befor

Since Christ passed through the po
tals of immortality he has accomplishe
greater triumphs than even his match
less life on earth ever knew. Shall w
not believe that the eager spirits of o
young heroes have flashed forth on n
bler quests than here they knew? "Wh
fear death? It is the most beautif
adventure of life!" Though we know s
little of the details of that other realm
we know that Christ himself is there, an
that there, as here, "his servants sha
serve him; and they shall see his face."
"We shall be like him, when we see him
as he is."

Sunday School Methods

y *FRANK L. BROWN, General Secretary World's Sunday School Association*

The Spirit of Our Boys

HE work of the Sunday school is tested by its product. From the Sunday school of which I am su- intendent, 250 of our boys have gone service. The letters from these constitute a living commentary on worth of Christian training when mitted to the acid test of absence n home and new surroundings. The ers that follow are but a few of scores ch have come to me from these ndid fellows.

he first is from Corporal Edwin M. rwood, 6th regt., 75th company, U. Marines. It is dated Hönningen on Rhine, January 19:

I have heard of the celebrations in States over the news of the armis- and while we were all very glad, we could not really believe it for a le at least. My division, the second, been up on the firing lines in the onne Forest, and had kept on the s of the fleeing Huns for eleven days nights without signs of relief.

With every bursting shell the cas- ty list grew longer, and coupled with continuous rainy weather, things tainly looked mighty blue; but the it kept up, and we knew that the my could not hold out much longer. heard rumors about an armistice, later they were confirmed, but the ll fire continued right up until the t minute of the eleventh hour on the venth day of November.

"It seemed strange indeed not to hear rumble of the guns, but we still held positions and lay in our dugouts iting for orders to go to the rear. We ved back slightly and camped in the ek woods and we were able to light s at night to keep warm—something t had not been done for four years a half. This was practically all of celebration, and on the 18th of No- mber we started on our triumphal rch to the Rhine, acting as part of army of occupation. Hiking through rthern France, Belgium and Luxem- g and into Germany was indeed e task, and we saw a good many hts. Each day saw us twenty to rty miles nearer our destination, and the twelfth day of December we ught our first glimpse of the wonder- River Rhine. On the thirteenth we ssed the river before daylight, and so as I can understand were the first nerican troops to cross the river.

"This little town we are staying in about 4,000 population, and the ople treat us very good. They have en hit hard by the sacrifices made in e war and seem to understand what y must face. Food is very scarce d they have their meat and bread al- wance, which is very scarce. We are ing the front rooms in nearly all houses the quartering of troops for sleeping rposes, etc., so we are pretty well set r the winter. There are a number of mors about being relieved from the Vatch on the Rhine,' but they have no cking. We are patiently waiting for e news to pack up and return, for the od old U. S. A. will look mighty good us.

"I have gone through three hard bat- es and took a good many chances, and n proudly say that Our Father in eaven had a hand in guiding me rough safely. There have been more hristians made spiritually in one hour the battlefield amid shell and ma- ine-gun fire than any minister could ver make, for there has not been one llow up there who was not continually ffering prayers, and if by chance he was ounded he still had Him in front to ut his trust in. We are all thankful at it is all over.

"Today is election day in Germany nd I hope they get together in some ay to form a government and stop heir revolution. Today being Sunday, am glad to write you these few lines. our old Sunday school scholar,

"EDWIN M. SHERWOOD."

Another of our boys who won his hon- rs at Château-Thierry was Herbert Nestler of the Signal Corps. This boy was twice wounded in dangerous service. The letter is dated January 8. He says:

"It is Wednesday evening, and my thoughts wander to prayer meeting at Bushwick Avenue M. E. Church, even though I didn't attend regular.

"I have a younger brother who is in service with the Navy. He has been across and back over seven times. He is located at the Brooklyn Navy Yard at present. I guess he had Christmas dinner at home with mother and father.

"You ask me to explain how I was wounded. Here goes: It was at a place called Château-Thierry, France. I was installing and repairing wireless and telegraph communications from a trench very near the enemy. The wires for these operations are run under the ground at the top of the trenches. There were about six Signal Corps men with me. Out from this number I was picked to find out just how these wires were run. So I put myself together and waded through No Man's Land, crawling all the way on my stomach. I reached the terminal and pulled my wire-cutters and pliers from under my coat and started to work. With me I also had a telephone field set and started to test the lines. I finished my job, when in another second a shot passed through my hand. I lay low on the ground, grasped my .45-calibre automatic and just barely caught the big Hun trying to steal away. I let him have the full contents of the magazine, which totaled seven shots, and he fell just like the rest.

"I was able to use my right hand, so I lost no time in erecting a telegraph line and sent a message to the nearest post, and within thirty-five minutes aid reached me and I was brought to a Red Cross station, at which I received fairly good treatment.

"I was well and around in a few days and sent back to get another crack at some more Huns. Was in the trenches two days when I received a shot in the left leg, and that finished me. I was then sent across to the dear old U. S. A. Was in two camps, all within three months. I am here instructing officers how to shoot this Colt .45-calibre, which job I don't care for at all. Well, this cozy bunk of mine is almost speaking to me to come in, so I'll say 'Au revoir, but not good-by.' As ever,

"HERBERT NESTLER.

"Would appreciate your sending me a Testament."

Over 240 testaments have gone from the school to the boys. Christian boys, like Cromwell's Ironsides, make valiant soldiers.

◆

A $1,000 Hen Club

WHAT is a $1,000 poultry club? Ten girls and boys in Litchfield County, Conn., have formed one, and it has for its aim the clearing of $1,000 in one year on the poultry owned by the club members.

The ten youths are members of boys' and girls' clubs, supervised by the State Agricultural College. They own altogether 350 birds, and they are determined to realize their expectations. The members decided that an extension school would be of assistance in their work, and, undeterred by the fact that a "junior extension school" had never been conducted in Connecticut before, asked for one from the State College and got it.

◆

A Memorial Gift

WE WISH to give ten dollars to be used for the relief of suffering Armenia, or where it is most needed. We give this in memory of our dear son, William I. Deardorff, 315th Field Artillery, Battery A, American E. F., 80th division, who died October 25 from wounds received in action. He was a student for the ministry when called to service. MRS. GEO. A. DEARDORFF.
Virginia.

Kill Your Corns
—get quick relief
Use Coupon to get 10c trial package free

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Corn Plasters
The Old Reliable Corn Killer for 25 Years

Use the coupon—get full size 10c trial package free. Prove their merit at our expense.

DON'T suffer from corns. It's so easy to be rid of them. Apply an Honest John Corn Plaster. It is thin and causes no pressure. Instantly eases the pain and stops the chafing.

It draws out the soreness and dries up corns without irritation to surrounding tissues. They loosen and lift right off, roots and all.

No matter what else you have tried and found wanting, give Honest John a chance at your corns. Send for the 10c trial package, free, and find out the quick relief it means to you.

Honest John also kills and loosens bunions, warts, soft corns and callouses.

Ten plasters for 25c. Sold by all first class druggists. They are guaranteed to do the work or money refunded.

VELCO
FootCream
A wonderfully soothing vanishing cream for tired, tender, burning, aching, sore, swollen feet. Relieves chilblains and chafing. Pure, harmless, odorless and antiseptic. Destroys foot odors by neutralizing the poisonous acids of perspiration. Does not soil hosiery. Prolongs life of hosiery and shoes. 50c at all first class druggists.

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It's free! Find out how quick Honest John Plasters will kill your corns. Send the coupon for full size 10c trial package. Contains two Corn Plasters and a Bunion or Callous Plaster.

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CORN KILLING PLASTERS
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5 N. Wabash Ave., Chicago, Ill.
Send me FREE one full sized 10c trial package of Honest John Plasters.

Name........................
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State........................
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Town........................

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Severe Air Test Shows Dependability of Spark Plugs With No. 3450 Insulator

TO guard against loss of power and engine efficiency due to leakage at spark plugs, Champion Spark Plugs are submitted to a severe test in our Air Test Machine.

Oil is poured at the point where shell and insulator meet, and a pressure of 140 pounds per square inch of air is forced up through the base of the shell.

The absence of air bubbles means 100% Champion Dependability against leakage.

Our No. 3450 Insulator together with our patented Asbestos Gasket construction withstands a much greater pressure and enables Champion Spark Plugs to come through this test in our machine and *in your engine* with a perfect score.

Champion ⅞-18
Price $1.00

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Bayer-Tablets of Aspirin

An unmarked tablet is like an anonymous letter—seldom honest, sometimes dangerous and always a thing to beware of.

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Tin pocket boxes of 12
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Mail us useless false teeth, (with or without gold fillings), discarded or broken jewelry, watches, magneto points—anything containing gold, silver or platinum—and we will send you the full cash value by return mail (and hold your goods 10 days pending your acceptance of our remittance.) *Dun and Bradstreet References.*

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THE CHRISTIAN HERALD needs additional representatives to procure renewal subscriptions. Experience not necessary.

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You can put your whole time on our work—or you can work during spare hours.

Send a postal today for complete information of our special offer to agents.

Agency Department, Christian Herald, Bible House, New York

Sunday School Commission to the Near East

TO MAKE a comprehensive survey of the fearful conditions prevalent in Armenia, Syria, Persia and Greece, nineteen men, leaders in religious activities, especially of Sunday schools, are on their way to the Near East under the auspices of the American Committee for Relief in the Near East. The leader of the party is H. C. Jaquith of New York, assistant executive secretary of the American Committee for Relief in the Near East.

At Aleppo the party will divide into two groups. One will cover a wide territory by crossing Armenia on mules to the Black Sea, while the other group will take the railroad to Smyrna and Constantinople.

The Sunday School Commission, besides observing conditions in the Near East, will supervise the distribution of the relief supplies which have gone out during January and February and are to continue to flow to the Near East.

In a report presented at a conference of the Sunday School Commissioners, two days before sailing, it was shown that the Sunday schools had donated more than two million dollars for the cause, those schools represented by the commissioners being particularly active in the Near East relief work.

At the same meeting a committee was appointed to formulate and report on a plan of organization for Sunday school work regarding the Near East. The committee decided on three articles:

That a general committee be formed consisting of one representative from each religious denomination, the present group being the nucleus.

That an executive committee of seven be named.

That a twelve-month secretary be secured and known as the Sunday School Secretary, and also as the Secretary of the Executive Committee.

◆

Present-Day Crusaders

Medical and Missionary Expedition for Relief of Armenia and Syria

THE Crusaders of the Middle Ages died in the great religious effort of winning the Holy Sepulcher from the Turks; some present-day crusaders live and work to save the people of the Holy Land from perishing at the hands of the Turks. For many years the Turks have persecuted, killed and massacred the Armenians and kindred Christian races in the Near East. During the war the lengths to which the Turks went in their frenzy to rid their empire of the Armenians are horrible in the extreme. "Turkey for the Turks" was their cry, and, aided and abetted by the Germans, they carried on a fearful persecution, of which the whole world has heard.

Now the opportunity has come to us to aid in the saving of the subject races of the Near East. The Mediterranean Sea is navigable again, and relief workers and supplies are passing through to the districts of most need. Five contingents of men and women have sailed for Constantinople during January and February under the direction of the American Committee for Relief in the Near East.

The Red Cross donated equipment worth more than a million dollars for equipping fifteen hospitals. These fifteen hospitals were American army hospitals in France, and have been turned over to the American committee for a nominal sum. They will be transported to the Near East immediately. Fifty-four nurses and thirty physicians have accompanied the relief expedition and will begin a work of mercy upon reaching their destination.

Fifty of the former missionaries of the Near East have returned to take up the fight against great odds for the lives of their Armenian friends. They will be of the utmost value to the other workers, as they know the language, the people and the country. Herculean tasks await these crusaders. They will have to battle with disease, starvation and misery of all kinds.

In addition to the nurses, physicians and missionaries, there are specialists in agriculture, reconstruction aids and relief workers.

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Established 1879

The Inhalation Tr ment for Whoop Cough, Spasmo Croup, Colds, tarrh, Asthma, Br chitis, Coughs.

Simple, safe and effective, avoiding internal drugs.

Vaporized Cresolene relieves the paroxysms of Whoop Cough and Spasmodic Croup at once; it nips the common before it has a chance of developing into something worse, experience shows that a *neglected cold is a dangerous*

Mrs. Ballington Booth says: **"No family, where th are young children, should be without this lam**

The air carrying the antiseptic vapor, inhaled with e breath, makes breathing easy and relieves the congestion suring restful nights.

It is called a *boon* by Asthma sufferers.

For the bronchial complications of Scarlet Fever and M sles, and as an aid in the treatment of Diphtheria, Creso is valuable on account of its powerful germicidal qualities

It is a protection to those exposed.

Cresolene's best recommendation is its 39 years of succ ful use.

Sold by Druggists. Send for descriptive book Try Cresolene Antiseptic Throat Tablets for the irrit throat, composed of slippery elm bark, licorice, sugar Cresolene They can't harm you. Of your druggist or f us, 10c. in stamps

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or Leeming-Miles Building, Montreal, Canada

Does The Work Of Ten Men

The large wheel and "double curve" ele the draft of this garden plow and mak easier to operate than any other hand too the market. With the several interchange tools you can plow, open furrows, cover th and cultivate quicker and better than ten could with spade and hoe.

The Leader Garden Plow

is readily adjusted for children—just the th for families where everyone helps in the gar

Your hardware dealer carries them and you will be surprised how reasonable they are in price.

Descriptive folde sent on request.

The Leader Plow Company,
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Don't content plod al on a small salary. Be independent. Go in the tire pairing business. One man says "I made big money first day." Others average very high a month. V little capital needed. Jobs plentiful. Every motoris possible customer. No experience needed. We teach y

SHALER Tire Repair Outf

Improved Wrapped Tread Method
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Does as good work as the big high priced vulcanizing outfits. A boy can use it. It's the only vulcanizer that has Automatic Heat Control, and can't undercure or overcure a tire. Requires no watching or regulating.

FREE Book

"How to Open a Tire Repair Shop." It tells how to make big money. Don't delay. Write quick.

C. A. SHALER CO.
2352 Fourth St. Waupun, Wisconsin

No Rats By Sunday

On Thursday scatter small bits of "Rough On Rats" mixed with chopped meat about the place; on Friday mix dampened oatmeal and "Rough On Rats"; Saturday chopped ham with "Rough On Rats" will get all that are left. Sunday comes but rats and mice are gone. Change of bait fools the pests. Get "Rough On Rats" at drug and general stores. Write for booklet—"Ending Rats and Mice", sent free to you.

E. S. WELLS
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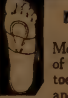
DON'T DIE IN THE HOUSE

ROUGH ON RATS

ACFIELD'S METAPAD
IT SUPPORTS & BINDS THE FRONT ARCH



The pad supports

The band binds

For All
METATARSAL ARCH AFFECTIONS.

Morton Toe, cramping of toes, enlarged little toe joints, sole callouses and spreading of toes. Worn in shoe.

Any other foot troubles? Write or call.

C. R. ACFIELD, Marbridge Bldg.,
Dept. 344, 1,328 Broadway (at 35th St.), N.Y.

A Layman on Christian Unity

YOUR editorial of February 22 n the subject of Christian Unity, notice that you speak of denomi-nal differences being wiped out the pressure of the new public ion and the entirely new conditions ing through the world, and you say, nere is higher criticism? It is shriv-up."

he position of the Christian Herald niformly so sound that this treat-t of the subject perplexes me from standpoints: 1. Higher criticism ot a matter of denominationalism. igher criticism and all other attacks vangelical religion are not shriveled s I see it, but more aggressive than before.

most heartily concur with you in general policy and idea of unity of churches, and believe myself that e is really no fundamental need tever for the maintenance of the rate uniforms for Methodist, Bap-Episcopalian, Lutheran and Pres-erian regiments. But granting this, correct, as a matter of theory, to k of higher criticism, which means modern day scepticism, as denomi-onalism? My idea, which I respect-y submit to you (as an old man with h experience), is this: namely, that whole range of so-called higher ics and disciples of the so-called Lib-Religion, Unitarians either in name in fact, Theosophy, New Thought, istian Science, Mormons, Russellites latter under a temporary cloud), preaching now in halls and theatres on street corners with great activity earnestness; they are spending much ney in advertising and in propa-da by literature through the mails. y occupy the same place toward the ngelical churches that Sanballat tried ccupy toward Nehemiah; they say, t us come in and build with you; are all in the presence of the war ing out lines and becoming one; let ones be bygones."

s it not true that the whole world rawn to a crisis on one point—those o recognize atonement made for the s of men by the shed blood of Christ his personal and vicarious assump-n of their sins as the Son of God taking n himself the sins o the whole world; those on the other side, who dis-ard him entirely or regard him as a at teacher, a philosopher, or admit t he is a son of God in the same way t all other men are?

s it not true that all people who ognize Jesus Christ are gradually separating on one side or the other on the question of his deity and atonement? Is it not true that any unity of the evangelical Church must come on a common recognition of this platform—one in itself of such tremendous importance that the differences in the form of baptism or the powers and authorities of elders, overseers, deacons or bishops are in comparison trivial?

I hope I make myself clear. My desire is to draw your attention and the powerful support of the Christian Herald to my contention that the Church militant must be united on the one cornerstone, and that no one can come in to break up the homogeneity of this Church Unity by any false theories of redemption by works, or a second period of probation, or universality of redemption, or any theories outside of the Holy Scripture.

In my own city — which is a large industrial community — there is no shriveling up of the higher criticism, although the Christian church work of this city is worthy of all commendation, in its vigorous support of every form of public welfare and philanthropy, both domestic and foreign.

James Bowron.

'Mr. Bowron is president of the Gulf States Steel Company, with headquarters at Birmingham, Ala.

◆

JAMES E. BOOTH, said by Rochester bankers to be the oldest bank president or head of a financial institution in the United States, passed away shortly after his ninety-second birthday at Rochester, N. Y., on February 7. He virtually died in the harness, as president of the Monroe County Savings Bank. He was a native of New York City, where he was born December 29, 1826. On his ninetieth birthday, he related to a little group of his friends some interesting reminiscences of his early life in New York. He said: "When I lived there, Fifth Avenue was a wilderness, being rough and rocky. Sixth Avenue was a vegetable garden. When Fourteenth Street was laid out, people scoffed and said it would never be built up. What is now Brooklyn was almost a barren tract, with a residential section called Brooklyn Heights. Hoboken was a pleasure-ground laid out as a park, with hotels, drives, etc. Drinking water was carried around in carts." Mr. Booth voted for Zachary Taylor in 1848, and has voted in every presidential election since.

W. H. Winton.

The Return of the Famous Missionary

T THIS writing the Methodists are preparing to welcome back to her tive land one of the most remarkable living women missionaries. She is s. Lois Lee Parker, who has for sixty-e years been engaged in missionary rk in India, and who expects to return that country after she has taken part the celebration of the fiftieth anni-sary of the founding of the Women's reign Missionary ciety of the Meth-ist Church.

Mrs. Parker is the y woman living o helped to found s now great soci-y in Boston in the ar 1869. This in elf makes her visit the United States event of special portance. It was ile she was on a turn visit to her tive land that rs. Parker had the nor of helping to rm the society at is to hold a bilee celebration.

She is the widow the late Bishop dward W. Parker India. No hus-nd and wife ever d a nobler rec-d of missionary hievement.

Mrs. Lois Lee Parker

They left New England soon after their marriage in 1859 and were one hundred days reaching India. Mrs. Parker at once began a work for girls that has not yet come to an end, and hundreds, even thousands, of the girls of India might well rise up and call her blessed. Her work has been recognized in many ways in India.

Recently there was dedicated in Lai Bagh in India a great high school named for Mrs. Parker. In 1916 there was dedicated the Lois Lee Parker School for girls, which is the outgrowth of the school for girls Mrs. Parker started in the early days of her lifelong missionary effort. There is a large and fine school for girls in Morabad that was founded by her, and no man can measure the full extent of her noble work in India.

It is a record of achievement that brings joy to the sunset years of her life, and that will make her one of the most honored of women in America.

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—in this store the man who has lived in khaki the past season or two can buy with perfect safety—safety for both his pocketbook and his "soldierly appearance."

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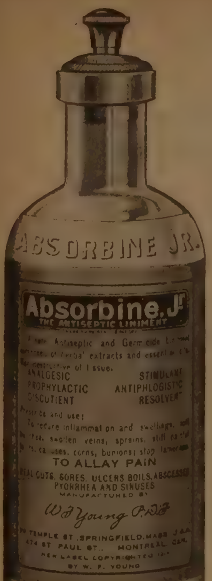

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Absorbine, Jr.
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The Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.*

AS ABRAM traveled from Haran toward Canaan the Lord appeared to him in the plain of Moreh and repeated the promise he had given to Abram at Haran. And Abram built there an altar unto the Lord, and as he journeyed on, at every place where he pitched his tent he built also an altar and called upon the name of the Lord. The altar and the promise are inseparable. If our home lacks an altar we need not wonder if it also lacks that overshadowing of God's Spirit which makes every sunrise a promise and every twilight a benediction. Build your altars where your tent is pitched and call upon the Lord, and you will receive his promise, for today, for tomorrow and for eternity.

Individual requests for prayer have been received as follows:

D. D. McI. requests prayer that the making of wildcat whisky be suppressed, and that sin of the sabbath-breaking may cease.

Will Mrs. S., who asked prayer for healing of injured spine, send her address to this office?

S. E. M. asks prayer that she may do more efficient work in Sunday school, and that she may obtain work to help the sister with whom she is living.

Sixty-two persons ask prayer for bodily healing for themselves or others.

Five ask prayer for healing of the mind for themselves or others.

Eight parents ask prayer for the conversion of sons; three wives, for conversions of husbands; two persons ask prayer for the conversion of brothers; one for the conversion of a sister; one for the conversion of a father; seven for the conversion of friends or relatives; one mother for the conversion of a daughter; and three ask prayer for their own conversion.

Fourteen ask prayer for spiritual blessing for themselves or others.

Eight ask prayer for the improvement or restoration of sight.

Two ask prayer for the improvement or restoration of hearing.

One asks prayer for the deliverance of a friend from the curse of drink.

Four ask prayer that friends be delivered from the tobacco habit.

One asks that a friend be delivered from the drug habit.

One mother asks prayer that her son, who has been in the world war, may return safely from France.

One young woman asks prayer that she may be blessed in her Sunday school work.

Two voice the wish of many in asking prayer for means of gaining an honest livelihood in the period of unemployment that seems to be impending.

Eleven ask prayer for divine help in financial troubles.

Thirteen ask prayer for the granting of various desires and needs.

Prayers are requested for revivals and reforms in Ripley, N. Y.; and Pocahontas, Tenn.

Acknowledgments of answered prayers have been received from Mrs. C. W., Oil City, Pa.; S. E. M., Mitchell, Ind.; L. B. S., North Carolina; Miss L. K. W., Mount Carmel, Pa.; Mrs. E. W. B., Comeoutville, Pa.; Mrs. A. C., Shelbyville, W. Va.; C. D. C., Boone, Iowa; An Anxious Mother, Mount Carmel, Pa.; Mrs. L. E., South Carolina; Mrs. E. N. B., Pennsylvania; Mrs. A. W., Spokane, Wash.; Perfect Trusting Faith, Anniston, Ala.; Mrs. R. K., Norwalk, Conn.; Mrs. O. W. B., Greenfield, Ind.; Rev. H. P. L., Paxinos, Pa.; S. F. C. Waterville, Me.; H. C. A., Chillicothe, Ohio.

◆

Called Higher

Mrs. N. I. Raker, Shamokin, Pa., 51 years; Adolph Erickson, North Battleford, Sask.; Mrs. Anna C. Nessle, Brooklyn, N. Y.; Mrs. Lewis H. Hall, Dover, N. H., 51 years.

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Baby Beauty Secrets

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You know the torments to which baby's flower-soft skin is subjected. A *safe* talcum is essential.

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The Week in the World's News

Continued from page 404

icago, the union being called the ers, Sailors and Marines Council. s established to secure employment ormer soldiers and to raise funds pport them until they find jobs.

ERICAN PRISONERS OF WAR. According to official records made public March 25 the Germans captured Americans, only one of whom ed as high as lieutenant-colonel, 281 were civilians. Four majors, captains, 363 lieutenants, were the prisoners. Of the whole ber taken prisoner, 233 died in Ger- camps.

OULD SELL SHIPS. Chairman Hur- the United States Shipping on March 27 expressed the n that Uncle Sam's big fleet of to total 16,732,700 tons when the ing program is completed, should ld to private companies at 25 per down, balance in payments spread ten years, the government taking gages for balances due and being sented on boards of directors. Un- the plan he outlined the govern- t would regulate rates and routes, r provisions in the bills of sale.

ELEGRAPH RATES GO UP. Postmas- General Burleson, on March 29, red an increase of 25 per cent. in estic telegraph rates, effective April 1.

LLIED ARMIES IN ACTION. On ch 27 the Allies had 34,765 fighting on the Archangel front in Russia, 700 on the Siberian front and 800,- in the Balkans, Asia Minor and the aine.

APANESE GAIN FOOTHOLD IN MEX- The Mexican under-Secretary of iculture announced, on March 30, concessions had been given to Jap- se, permitting the development of ican lands. It was stated that the Mexican constitution limited con- ions to land more than 100 kilo- ers from a foreign frontier and over kilometers from the coast, and that one person or company could acquire r 2,800 hectares.

O INVESTIGATE MILITARY LAW. retary Baker, on March 26, an- nced that the American Bar Asso- ion had appointed a committee of yers who would investigate the le question of military law, to recommend improvements in the law and the methods of procedure, and to g to his attention any errors in mili- y trials during the war which might e to their attention in the process he investigation.

ELGIAN DEPORTATIONS. According official reports 6,000 Belgian civilians d during the war because of German treatment. 7,000 children were made hans and 125,000 men were de- ted for work in Germany.

A VOLUNTEER ARMY. The War De- tment, on March 28, decided to call 50,000 volunteers for service in rope. The forces thus raised to re- e men in the present expeditionary ces who had good reasons for coming k home.

PRESIDENT AIDS WAR RISK BUREAU. reply to the cabled request of Secre- y Glass, the President gave permis- n to take from the Emergency Fund m sufficient to assure continued op- tion of the War Risk Bureau han- ng soldiers' pensions, allowances and nily allotments.

DR. EATON QUITS PULPIT. Rev. Dr. arles A. Eaton, for ten years pastor the Madison Avenue Baptist Church, d his resignation to his congregation March 23, telling them that he was ending to give the rest of his life to e work of a consulting expert on in- strial relations and to devote his ole time and strength to help inter- et and apply the principles, ideals and iritual truths of the kingdom of God the realm of everyday life.

EGYPT'S SITUATION DANGEROUS. Winston Spencer Churchill, War Secretary, told Commons on March 25 that Egypt was in a terrible state of insurrection, and that the position was so dangerous that it was necessary to ask men about to be demobilized to return to the service in order to save their comrades from being murdered. Seven British officers were murdered on March 15 in the sacking of a train near Luxor and attacks were reported on government offices and courts. Indian troops, on March 18, had driven back the revolutionists.

GERMANY'S WAR COST. The German Government, on March 26, estimated the cost of the war to Germany at $46,500,000,000, involving an annual interest charge of $1,975,000,000, necessitating the quadrupling of the pre-war taxes. A British financial writer has estimated the total cost of the war to belligerent and neutral nations at $260,000,000,000.

THE FLU SWEEPS LABRADOR. It was reported on March 26 that influenza had carried away about fifty per cent. of the inhabitants of northern Labrador and 25 per cent. of those living on the southern coast. Some towns of 200 people were reported entirely wiped out. The full extent of the calamity cannot be known until the coming of summer and the opening of navigation.

BRITISH MINERS ACCEPT TERMS. The British Miners' Conference, on March 26, decided to take a vote of the men on the government's proposal and to advise the men to accept. This was looked upon as ending the danger of a strike. The British Railway Men's Union, on March 27, accepted the government proposals for a settlement and rescinded their strike resolution. It is proposed that a National Industrial Council should be formed in Britain to consist of 400 members representing equally capital and labor, with a standing committee of fifty also equally divided. This council would seek to solve the problem of unemployment and to develop plans for new industries and improvements in working conditions.

DR. DUTTON DEAD. Dr. Samuel T. Dutton, for many years a prominent American educator, lately actively identified with the Armenian and Syrian Relief Committee, Trustee of the American College for Girls in Constantinople and of the Canton Christian College, of which he was treasurer, and one of the leaders of the Peace Movement in America, died at Atlantic City on March 28.

FRENCH PROTESTANTS. The Interchurch Committee for Christian Relief in France and Belgium announced, on March 28, that after a survey of the devastated regions it was found that it would require at least $3,000,000 to give the French Protestant congregations a new start.

AMERICAN TWINE FOR AMERICAN GRAIN. The Department of Agriculture has encouraged the growing of henequen in the Philippine Islands, Hawaii, Porto Rico and Florida in order to insure an abundant supply of bindery twine, for which we are now largely dependent on Yucatan. American farmers use 200,000,000 pounds of bindery twine each year, the rest of the world only about 100,000,000 pounds.

TO FIGHT DISEASE. The Rockefeller Foundation is planning to spend during the coming year $6,750,000, of which $2,367,130 will be spent for public health instruction and $3,726,504 for medical education. The public health efforts will consist of campaigns against yellow fever, tuberculosis in France and the hookworm. The yellow fever campaign will be headed by General Gorgas, and will aim to eliminate yellow fever from Central and South America. The chief work of the medical foundation will be in China and will center at Peking and Shanghai, while cooperative relationships are being established with other organizations in China.

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The Christian Herald feels that it is doing a timely service for its readers in publishing and offering a splendid War History.

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of American operations in France is given in full, with his glowing tribute to our fighting boys. From a literary, authoritative and pictorial standpoint we cordially recommend this book to our readers as a compact record of the Great War and at moderate cost.

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an intrepid American airman bringing down from the clouds to destruction a German adversary. Our splendid birdmen brought down 845 enemy machines in their sky duels. The history gives many thrilling and never-to-be-forgotten stories of great heroism in the air and on land and sea. Detailed descriptions of the battles that made our gallant sons immortal are unfolded by eye-witnesses, who tell simply but impressively what they saw.

Thomas H. Russell, A.M., LL.D.

the editor-in-chief of this thrilling history of great world events, has done his work in a masterly manner and received invaluable assistance from governmental official sources, not only from our own but from the British, French and Canadian Governments.

The Greatest of All Dramas

unfolds itself in the pages of this work, so intense with the thrilling stories of eye-witnesses, that the reader gasps at the tremendous and startling spectacles caused by this war of many nations. Actual photographs, many of them furnished from the records of the Allied Governments, embellish the work throughout and are in themselves a great pictorial history.

As the reader finds himself absorbed with the intense human interest unfolded in the hundreds of pages of clear text he suddenly comes to groups of pictures made from official photographs and finely printed on plate paper showing the men in the trenches, portraits of the famous leaders of Allied armies, "Going over the Top," the terrible implements of war such as tanks, submarines, dirigibles, battle airplanes, big guns, gas and flame attacks, transports, etc.

Read the Wonderful Story

in this great work of Major Robert L. Denig of the U. S. Marines. It is interest-compelling in its simplicity, but represents the truest form of war history. His description of the Battle in Belleau Wood in those trying days of July, 1918, is an epic that will live in U. S. History and has been placed in the Historical Records of the Marine Corps at Washington. This history of the Great War is replete with authentic stories of the unforgetable events of the winning of Right over Might.

How complete is it? you ask. Right down to President Wilson sailing for France.

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to every one who purchases a copy of the History of the Great War for $2.50, postpaid, the Christian Herald will send a supplementary volume, bound in cloth, *free of charge*, to include the further history of the War since the signing of the armistice in November, 1918. This valuable supplement will not only include the report of the Peace Conference, but will have a new series of 32 pages of World Maps, in Colors, corrected as defined by the decisions of the Peace Conference and the terms of Peace, and bringing the World War down to the signing of the Peace Terms.

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Young People's Topics for April 20

Eternal Life and How to Live It (Easter)

Christian Endeavor, B. Y. P. U. and Epworth League Topics. John 5 : 24; Eph. 2 : 1-10

LIFE is abounding energy. Life is ambition, it is driving force, it is love and intense desire, and the things it holds today are the things it has forgotten tomorrow. With all its power, with all its glory, our earthly life is essentially transient, its glories fade, its power is impotence at last, its possessions fall away. But eternal life goes on. Its power increases, its glories grow more radiant, its possessions more precious. Eternal life comes to us through the death and resurrection of the Christ. Because he lives we shall live, we do live; for eternal life began in us when we accepted Christ and were accepted of him. If then we would live the eternal life we must seek those things which are eternal. Pride, lust, acquisitiveness for selfish ends, power, authority, satire, needless pleasure, self-satisfaction, the adulation of those who find us useful, all these things are fleeting, elements of the dust of earth. We may count them useless for eternal life. But kindness, cheerfulness, anxiety to serve, ability to comfort, pure thought, sweet speech, gentleness, fideltity to friend and purpose, and above all faith that grips the hand of God, these are spiritual; and our earthly life, when it includes these, is linked with eternal life. On Palm Sunday Jesus of Nazareth appeared to have everything a human life could desire. But in four short days it was gone. It was of the earth. But in the dawn of the next Sunday he rose from Joseph's tomb, the Saviour of mankind. Earth could not hold him. And in him we have eternal life. In one of his books J. G. Holland says "Life is before you, —not earthly life alone, but life—a thread running interminably through the warp of eternity."

◆

Reunion in Eternity

SIR W. ROBERTSON NICOLL, M.A., LL.D., the author of "Reunion in Eternity," is editor of the British Weekly. His new book referred to above has attracted world-wide attention. Dr. Sandison of the Christian Herald has written in this issue an editorial in great praise of this work. For the convenience of our readers the Christian Herald book department will be glad to send a copy of the book in cloth binding postpaid on receipt of the price, $1.50.

◆

Northern Baptist Convention

THE Northern Baptist Convention will hold its annual meeting this year in Denver, May 21-28. Radical reconstruction in methods of financing the missionary and educational work of the convention will be under discussion. Proposals for a greatly enlarged program adequate to post-war conditions will be considered. The convention includes all of the United States except fourteen southern states. Its membership is 1,227,448, embraced in 9,646 churches.

◆

Domestic Production of Potash. Statistics of potash production in the United States in 1918 show that total output was 192,587 short tons of potash materials, containing 52,135 short tons of actual potash. Last year's production was almost double that of 1917. About 75 per cent. of the total output came from natural brines, 55 per cent. coming from brines in Nebraska alone. For several years immediately preceding the European war the United States used annually an average of 240,000 short tons of actual potash. The 1918 production was therefore about 22 per cent of normal consumption. Imports during last year were very small. Because of the dull market prevailing during the latter part of 1918, producers had on hand January 1, 1919, crude potash to the amount of 60,426 tons.

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YOU alone, can easily determine this question, great degree, by safeguarding your present and fut health. Statistics prove that 15 years are lost to average life by lack of proper simple health knowle and practice. You yourself, may be in this very cl You owe it to yourself—to your family—to acquire health protecting information and aid rendered by Good Health Bureau, an ethical institution organ for the universal promotion of good health and life p longation. Everything known to modern science assuring good health and long life is embodied in simple direct service. People from all walks in life daily adding actual years to their life by our serv Write to-day for Free Descriptive Literature about o work and just how it will aid you.

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Our Mail-Bag

NOTICE

E editors of the Christian Herald will be lad to answer any question addressed to ail-bag provided it be of general interest ot merely personal. Correspondents may nom de plume to identify the question, but ters must contain name and address of the r, in addition to the nom de plume. No tion will be paid to anonymous letters nor se written with lead pencil.

Questions and Answers

MRS. L.S.H., Duvall, Washington. What can a Christian do in a situation like this: Supposing a rich, well-settled farm country, dotted with small towns, with several cities not far away. The people industrious, decent, well-to-do, intelligent, interest in having their children educated, supporting good schools in their communities, but on the whole very indifferent to religion. A crowd of young people growing to maturity who seldom enter a church, have no young people's societies, and spend the Sabbath in pleasure or work, and show signs of drifting into open defiance of God's laws and toward infidelity. A Christian may pray and labor, but when that does not seem to avail much, what then? Am I not right in my belief that, as God works mightily through chosen evangelists, it would be well for some of these to seek out such communities, instead of confining their services to cities and towns? Could these communities be won for Christ, with their families of children and young people, what a blessing it would prove!

ur correspondent has described conditions are found in many places. The churches spiritual reinvigoration and a new con- ation to cope with such a situation. Write to Parley E. Zartmann, Secretary Na- al Federation of Evangelists, Winona e, Ind., stating all the facts, and he will ise you. The local churches should unite r energies and their resources for a cam- n in which all may join, and especially ld they unite in earnest prayer that God be pleased to bless the effort to be made in souls for the Kingdom. The prepara- work is very important and should not neglected.

McK., Spokane, Wash. What do you think of the practice of using a dice box in a place of business? There is a law in this state against gambling. As this dice-throwing goes on openly, I infer that it is not regarded as gambling.

Dice are gambling implements, and if there n anti-gambling law in your state, you can bably learn from the authorities whether use of dice to which you refer is a violation hat law or not. They are used in barrooms poolrooms in gambling for drinks.

S. Corbett, Kirkwood, N. Y. I was very much interested in Courtenay Savage's article in the Christian Herald, February 22, in which he wrote of the wild pigeon, which has totally disappeared. As a boy I was always interested in the wild pigeon. Each spring they used to come in flocks, sometimes one hundred, again one thousand to five thousand. They would scatter and go from one field to another. Very few were killed by hunters in our neighborhood. I think in 1879 or 1880 I picked up a paper stating that in the town of South Bristol, Ontario County, New York, there were thousands of wild pigeons roosting. Next year I was in that town. I took pains to ask about them. The farmer I talked with said, "Look at that ridge, which is nearly three miles long, covered with oak trees." He said it was filled with birds. They commenced going out at daybreak and would not all get away till nine or ten o'clock. At about three they would commence coming back, and it took them until dark. He said that he had taken a torch and a bag and filled the latter with birds, as the trees were so full that the birds roosted almost down to the ground, so that he could easily knock them off with a stick. I have never seen one since, until one day in West Virginia I was talking about them, and a gentleman told me that there was just such a drove of them in that town at that time.

Our farmer friends and others living in the untry will be interested in Mr. Corbett's tter, as he seems to have been a close observer the wild pigeons, which have now apparently sappeared, from some mysterious cause.

J. A. S., Jonesboro, Tenn. The World Al- anac gives the following particulars concern- g the Hindenburg Line: "German prepara- on for a renewal of the Somme battle in 1917 as a strategic retreat to the Hindenburg ne, assumed to have been through Laon, La ère, St. Quentin, Cambrai and Lille, joining e old line at Vimy Ridge north of Arras. he retreat on a front extending from Arras to the Aisne was carried out in March, 1917. The Allied pursuit overtook the retreat. La Fère was rendered useless by French successes. St. Quentin was eliminated from the line in April, 1917. On March 21, 1918, when the Germans renewed their offensive, the Hindenburg Line, beginning at the north at Nieuport, went south through Lens, Croiselles, Bullecourt, Hermes, Epehy, Bellenglise, Essigny, and St. Quentin, La Fère, Anizy, and Craonne, to Rheims. The Allied armies, including American brigades under General Foch, began a counter movement in June, 1918 (at which time the Germans had swept west to Arras, Beaumont, Corbie, Hangard, Braches, Montdidier, Cambroun, Bailly, Courtil, Soissons, Troenes, Vaux, Château-Thierry, Dormans, Chatillon, and Thillois, to Rheims), and by September 22 the Soissons-Rheims salient had been wiped out, and from La Fère, through Laon, to Rheims, the Germans were gradually being pushed toward, and then across, the southern remnants of the Hindenburg Line. Near the close of hostilities the entire German first line had come to be known as the Hindenburg Line.

A friend sends us these dainty verses, entitled: "From One Gardener to Another," being lines to a grandmother on her birthday:

After a long day's work in your garden,
  Sleep and dreams are sweet;
But sweeter far than sleep it is,
  To be among the flowers and fruits
Your busy hands have wrought,
  And better *far* than dreams, it is
To see the garden widening;
  Transplanted and renewed by you,
New blossoms made familiar,
  Familiar ones made new.

ELSA DEWAR COOK.

E. B. P., Thomaston, Conn. "Slumming" and "slum work" are different things. The first calls for inquisitiveness and an expenditure of time in poking one's nose into the business of other folks who may endure you, especially if you come well laden with cash and dole out gifts to ease your conscience of your prying. "Slum work," on the other hand, requires a great heart, a firm faith, enduring patience, and the ability to teach children and to give helpful advice to adults. Special training is not absolutely necessary, if the person has had experience in teaching, or is willing to learn while doing it. There are a number of settlements which require workers only to have a good average education, and will set them at lesser tasks while they are training for the more difficult. A person who would help to transform a slum into a desirable place must be ready to fight the drink evil, and to show a Christian example in kindness and consideration, so that it will turn the soil of hard hearts.

Miss C. M. E., S. Plymouth, N. Y. The Bible condemns worldly frivolity, folly and wickedness in every form. There are various points of Christian behavior applicable to modern life for which no specific rule or authority can be found in the Bible. Social conditions have greatly changed with the passing centuries. Had promiscuous dancing, as it exists in society today, been prevalent in Bible times (instead of the comparatively innocent amusements then known and the ceremonial or religious dances), it would unquestionably have been a subject of denunciation as sweeping as that applied to any of the vices of that time.

M. W., Salem, Ore. The law of love declared by our Lord (Matt. 5 : 44) admits of no distinction between letter and spirit. The law of love is declared valid toward all men, even personal enemies. By his very hatred our enemy becomes our neighbor; his hatred tempts to retaliation, leaving us no choice but to fall or else defend ourselves with the weapon of love, i. e., to meet persecution with prayer and love.

E. P., Auburn, Ind. Luke 16 : 18 has no reference only to the innocent party.

W. P. A., Seward, Okla. St. Paul, according to traditions preserved by the early Church, was beheaded at Rome, under Nero.

A. H. M., Ray, N. D. There is but one Holy Spirit mentioned in the Bible, namely, the third Person in the Godhead. This same Spirit performed the divine work of creation (Gen. 1 : 2, Ps. 33 : 6). When the Spirit descended on Christ at the baptism (Matt. 3 : 16; John 1 : 32) it was the sign that in Jesus were fulfilled the prophecies of the Old Testament with regard to the outpouring of the Spirit in the Messianic age. This same Spirit is promised to believers. In John 7 : 39, Christ spoke concerning the Spirit which they that believed in him were to receive. The words are a promise. Only when Jesus was glorified —that is, only when he had died, had risen, had ascended on high and had been invested with the glory which was his own, at the right hand of the Father, would man receive that spiritual power which is the condition of all spiritual life.

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Let me put a White Frost Refrigerator in your home on 30 days' trial **I'll pay the freight.** Write and get my catalog. I sell the only round, white enameled refrigerator on earth Made of zinc coated steel, soldered air-tight. Lasts a lifetime. Insulated with granulated cork. Noiseless doors and covers. Revolving shelves—nickel trimmings. Move-easy casters. Improved crystal glass water cooler with removable top. Write for catalog and factory-to-you price. Cash or easy payments. Yours truly, H. L. Smith, Pres.

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This is a Gigantic Bean—Plants grow strong and erect, branching freely, bearing pods up well from the ground, which literally load the plant. Beans being pure white—of the best quality. Over **200 Pods** and **1200 Beans** have been grown on a single plant from **One Bean** planted.

Plant in your garden or any good soil, after danger of frost, anytime up to June 15, only 1 Bean in a hill and they will mature a crop in about 80 days, ripening very evenly, the growth and yield will simply surprise you. Just the Bean everyone should plant this year.

My supply is limited and I can only offer in **Sealed Packets,** each containing over **60 Beans** with growing directions. Order early to be sure of them.

Sealed packets 10c each; 3 pkts. 25c; 7 pkts. 50c; 15 pkts. $1.00; 36 pkts. (over 2160 Beans) **$2 Postpaid.**

My New Seed Book is filled with **High Grade Garden Seeds** at lowest prices. Do not buy until you see this Book. It will save you money; it's mailed free.

F. B. MILLS, Seed Grower, Dept. 32, ROSE HILL, N. Y.

How an $18 deal on a heifer grew into a great nation-wide business

Fifty years ago there lived on Cape Cod a young man whose sole capital was $18 and an abundance of energy.

His money he invested in a heifer—his energy in dressing the heifer and selling the meat to hungry Cape Codders.

The young man was Gustavus F. Swift, and out of his $18 deal eventually grew a great nation-wide organization.

* * *

It is an organization built up gradually from its modest $18 beginning by putting cash into the business, and by saving and reinvesting each year a part of the profits, which amount to only a fraction of a cent per pound.

The shareholders have been content with reasonable dividends, and have been willing to allow the remainder of the profits to be used to expand the business and the service, as the country has grown.

The fractions of cents that have been saved from annual profits have helped to build new packing plants as the demand for meat grew—fractions of cents have financed new branch houses to supply vital needs of distribution—fractions of cents have built refrigerator cars to make fresh meat regularly available everywhere.

It is difficult to imagine any other method of building up a vital business which would involve so little hardship to the people of the country.

If Swift & Company were to eliminate its entire earnings—these fractions of cents that have built packing plants, branch houses and refrigerator cars—the price of meat would be practically unaffected.

Swift & Company, U. S. A.

Founded 1868

A nation-wide organization owned by more than 25,000 shareholders

The Coming Church and What It Ought to Be

WHILE we are discussing the "Church After the War" and the "Community Church" ideas, let's not get too deep into the situation without feeling our way. The "new" Church should be just what the "old" Church used to be and ought to have continued to be—a center of religious and social activity and usefulness. The old Church was that center and the latter one lost much of its power and influence because it ceased to live up to its privileges and mission. The Church ought to have been the first to extend aid in sickness, relieve distress, and provide for the dependent, but through neglect, lodges and societies were born to perform these various duties. The Church ought to have been in the community what the Maypole is at the May Day fête—a gathering-place where every member catches a line and circles out to the limit, all making their moral and religious influence felt. Now, the "new" Church should commence to correct these neglects, and why should not the returning soldiers be given a large measure of freedom in doing these several things? Why not say to the soldiers, "You have seen real need, real distress and sufferings; real destitution and misery; you must know better how to go about it to give relief and encouragement; go ahead and we will go with you. Ourselves and our substance are consecrated to the Lord's service and work."

Then about the "community church," don't let's get the idea that four chu societies are going to merge and all Methodists, Presbyterians, Baptists Episcopalians. You wouldn't expec family each of Smiths, Browns, Jone and Andersons to join hearts and hon and be all Smiths. Neither would y expect that because the Browns w used to having oatmeal for breakf every morning everybody in this n household would be satisfied with o meal. If each church remains org ized as before, uniting with the oth into one larger body, maintaining big united force for service, then "community church" ought to s ceed; but I cannot imagine three ganizations resigning their religio training and preferences to the four in Jonestown, because their own chur has swallowed up everything in Smit ville. If each organization can be pe mitted to maintain its own missiona society, control its own benevolenc hold its own covenant meetings, lo feasts, guilds, aids and endeavor s cieties, not in conflict with the regu united Sunday and weekday servi (the people might in time find som thing in the new to take the place these), then I believe the "commun church" has a place. But the "chur at Andersonville" cannot be all Ep copal, any more than the "church Browntown" can be all Baptist, meet the needs of the community.

Denver, Colo. VERNE S. ELLI

What Philip Made for His Sister

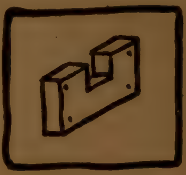
By Laura A. Kirkman

ONE day Philip heard Ethel, his older sister, say that her best dresses always got crushed because they hung against the flat wall of her clothes closet.

"She ought to have a wooden bar running across the center of the closet," Philip said to himself; "then she could hang her dresses on that, by hooking the wire dress hangers on it."

So Philip went ahead and made this improvement. He did it in this manner:

He sawed two pieces of one-inch-thick board to measure four inches in length and two inches in height. In center of these oblong blocks he sa out a cube one inch square (see d gram), and nailed one of these cubes either side of the closet, shoulder hi



Philip then found an old bro handle which he cut d to fit into the closet s ly, stretching from side of it to the oth After painting this pole had only to slip it into wooden supports to co plete the work.

This pole gave Et so much more space in closet that Philip's mot asked him to put one in her clothes closet.

Have You Got Your Garden Book?

Get Your Garden Growing While the Growing's Good!

IF YOU are one of the millions who raised gardens last year, you don't need this advice. Experience has taught you that this is the time to start your garden.

You won't need to be told, either, that back-yard gardens are just as much needed in 1919 as they were in 1918. Besides if you have once raised a garden you probably have the habit for life.

BUT—whether you are a confirmed back-yard gardener, with a fierce enmity for potato bugs and a cultivated taste in early radishes, or one of those who have merely looked on and envied in former years but are determined to get into the game this year—NOW is the time to get your OFFICIAL ILLUSTRATED GOVERNMENT GARDEN BOOK.

There are several different kinds, adapted to different parts of the country. We will send you the one that exactly fills your needs. Address the Christian Herald Information Bureau, Frederic J. Haskin, Director, Washington, D. C. Enclose a two-cent stamp for return postage. Say Garden Book, and WRITE YOUR NAME AND ADDRESS PLAINLY.

This Bureau answers any questions. Send stamp for direct reply.

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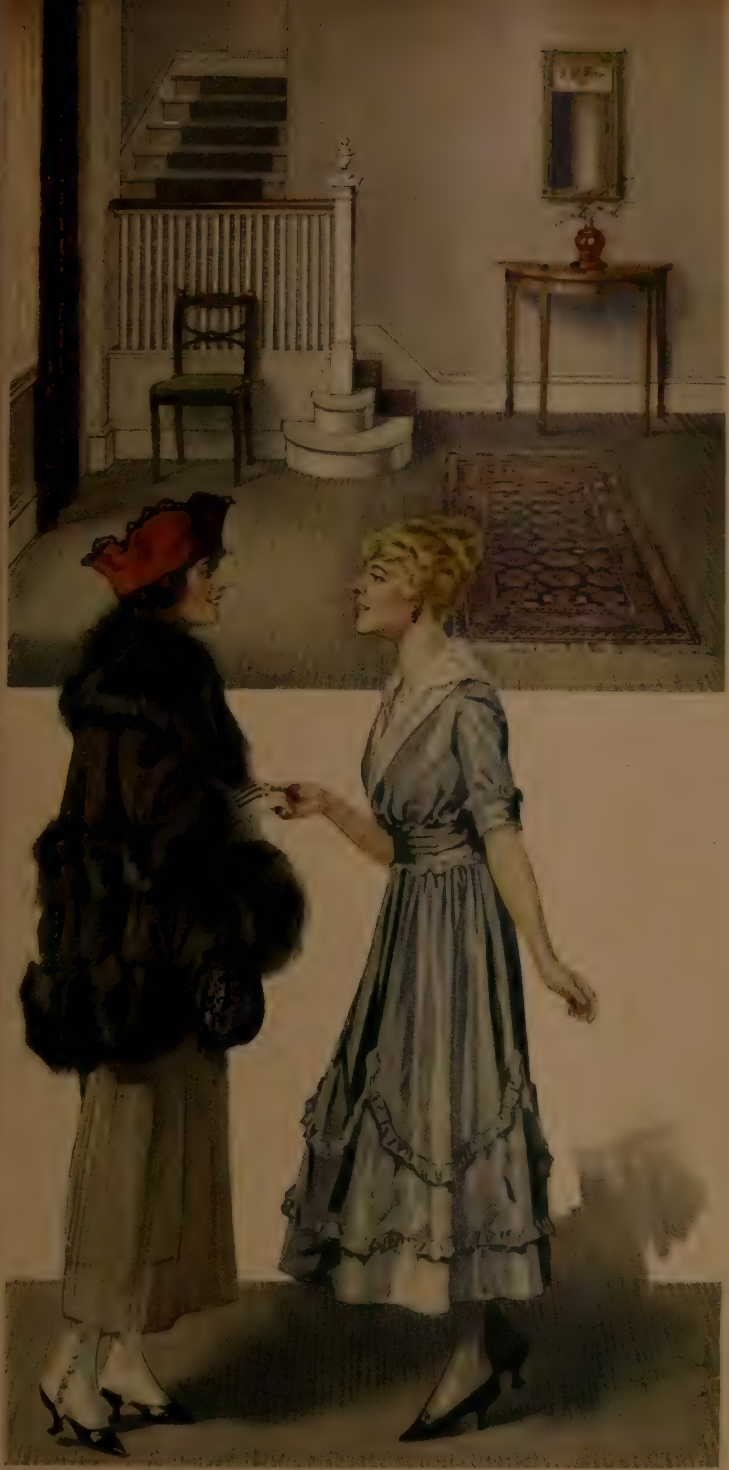

A Gray Jaspé Floor

IF your hall needs a new floor, make it Armstrong's Linoleum, laying it over the old wood surface, as was done in this hall.

This linoleum is a gray Jaspé (moiré). It makes a splendid base for fabric rugs. An expert was sent from the store to lay it. He made sure that the wood was thoroughly dry. He planed the surface where it was rough, and filled the cracks. He cemented the linoleum down firmly over a layer of heavy felt paper. He rubbed a good floor wax thoroughly into the linoleum. As the result of proper laying and care, it will be easy to keep this floor in first-class condition. It is a *real* floor, an economical floor, a *permanent* floor.

The long-established European custom of linoleum for every room in the house is steadily gaining ground in America. Visit your linoleum merchant and ask him to show you the Armstrong designs suitable for almost any scheme of interior decoration. But in whatever room you put linoleum, have the merchant's expert lay it properly for you.

Linoleum is made of powdered cork, wood flour and oxidized linseed oil, pressed on burlap. Genuine linoleum always has a burlap back, is flexible and not easy to tear. Be sure that you get it. Better still, ask for Armstrong's Linoleum by name. The name, "Armstrong's Linoleum," with the circle A trade mark, appears on the back of all genuine goods. There *is* a difference.

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This Bureau is in charge of a thoroughly trained decorator, who is prepared to give personal suggestions about the selection of Armstrong's Linoleum to suit any scheme of interior decoration. There is no fee for its service. All inquiries will receive courteous attention. Address Bureau of Interior Decoration.

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by Frank Alvah Parsons

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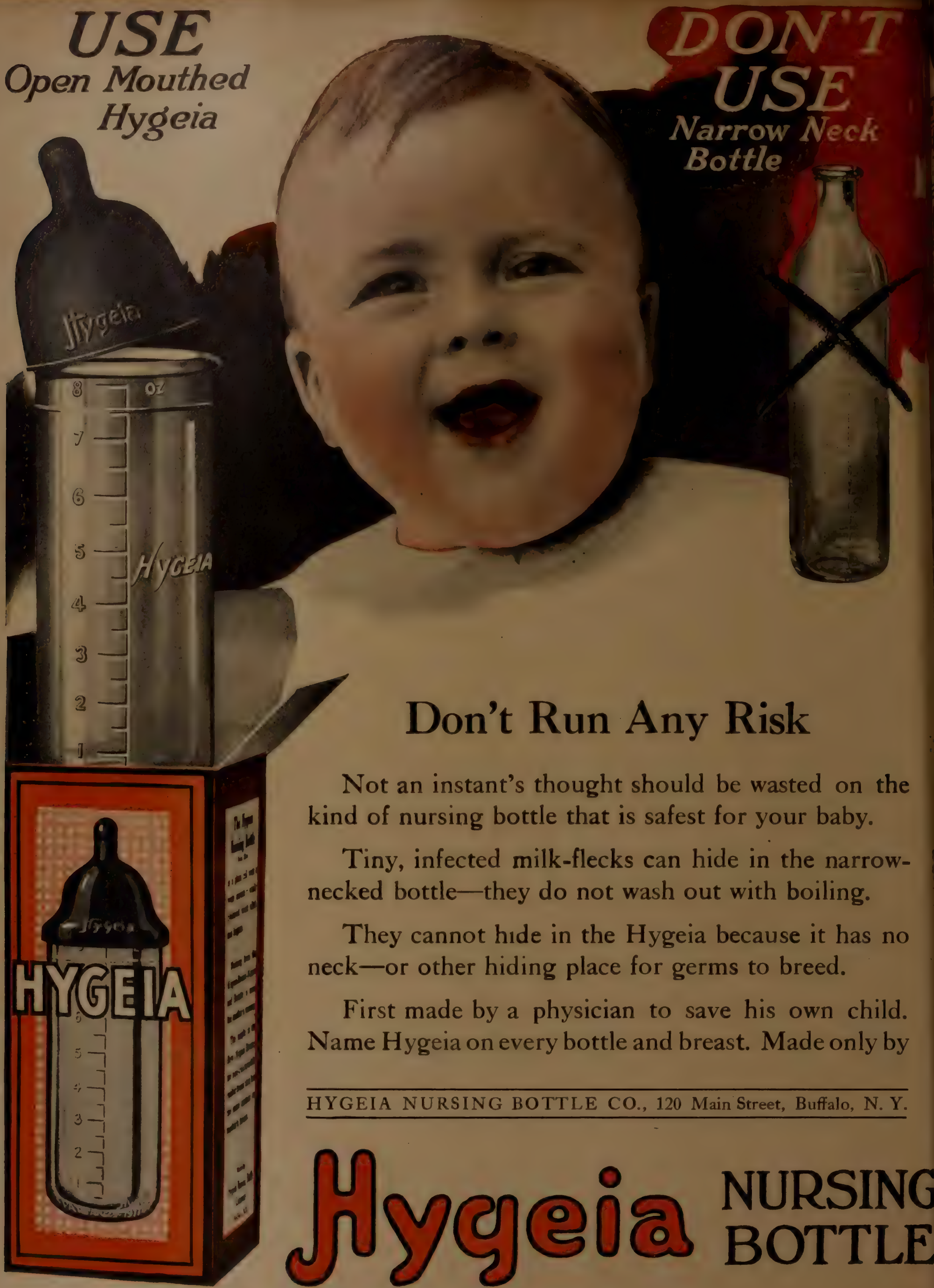
For Every Room (A) in the House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Christian Herald

NEW YORK, APRIL 19, 1919

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The Angel of Immortality

Drawn by
Margaret F. Eaton

THE AWAKENING OF PETER

By Rev. Charles M. Sheldon, D.D.

Author of "In His Steps"

The President's Ship—"George Washington"

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Is Equipped With

"Wear-Ever"

Aluminum Cooking Utensils

LIKE many other transports and battleships of the U. S. Navy, the "George Washington" is equipped with aluminum cooking utensils consisting of giant steam-jacketed kettles, coffee urns, stock pots and carriers used for conveying food from the kitchens to the feeding stations.

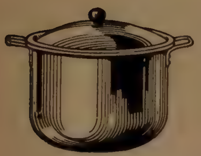
Aboard the "George Washington" there are 23 steam-jacketed kettles, 13 coffee urns, 150 stock pots and 125 food carriers. This equipment is made of the same material and in the same way as the **"Wear-Ever"** aluminum utensils that are serving in so many thousands of American homes.

We are proud of the war-record of **"Wear-Ever"**—proud of the demonstration it has given on ship and battlefield, in hospital and cantonment, of its ability to withstand the hardest kind of usage.

This **"Wear-Ever"** demonstration of durability emphasizes what so many women already know:—that, on the basis of years of service, **"Wear-Ever"** utensils are the most economical utensils possible to buy.

We also wish to express our appreciation to those women who, although desiring to add to their **"Wear-Ever"** sets during the war, were patient when they found it impossible to get the **"Wear-Ever"** utensils they wanted because of incomplete dealer-stocks as a result of the demands made on **"Wear-Ever"** by the national service.

We are glad to announce, however, that we now have resumed manufacturing a complete line of **"Wear-Ever"** utensils in quantities sufficient, we hope, to meet the nation-wide demand for these most durable utensils that are like silver in their shining beauty.



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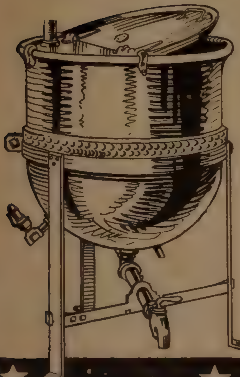

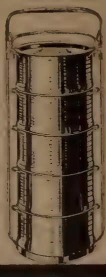

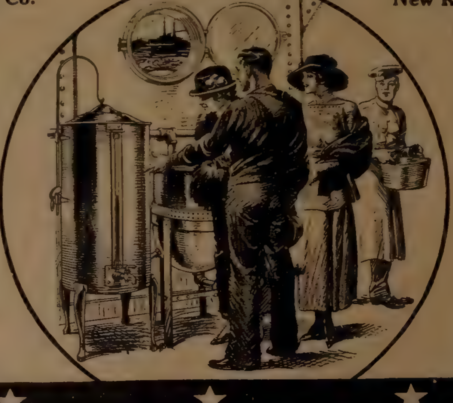

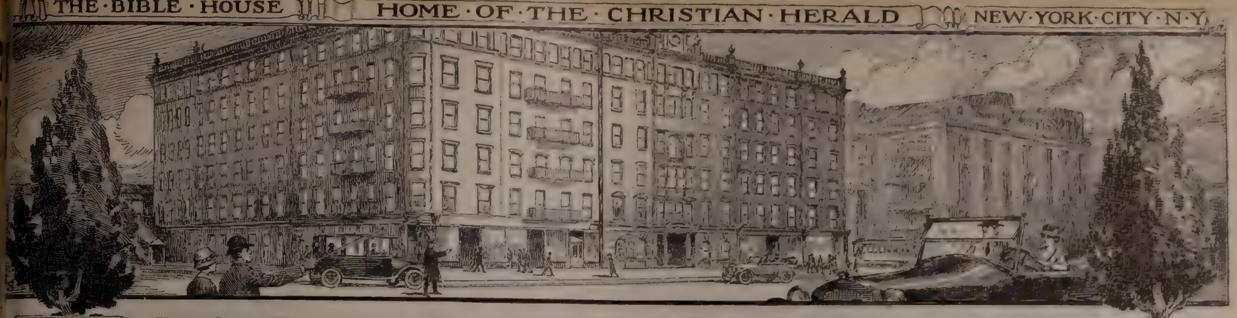

THE CHRISTIAN HERALD

THINGS COMING

THE CHRISTIAN HERALD EDITORS have arranged the following most interesting and important features for publication in the immediate future.

The Rebuilding of Belgium

Social Service, more than food, is the crying need just now of the disorganized Belgian people. **Margaret Sangster**, who has represented the Christian Herald in France, Germany and Belgium, has thrilling sketches of her experiences, with graphic description of conditions. An article every issue. The series on the desolation of Belgium will begin next week.

"One Thousand Poods." A robust story of Russian life under the Bolsheviki. **George Gilbert** enables us to visualize a patient, good-hearted, clear-minded man of evangelical faith in the midst of intrigue and Orthodox Greek plundering; the old man bringing the people of his community through by the exercise of Christian virtue and courage. In two instalments, starting next week.

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A dramatic account of the struggles, defeats and triumphs of the early Prohibition crusaders, with portraits of the leaders.

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A continuing discussion of this practical and timely problem by special students of the subject. Many workable plans are suggested, adaptable to all kinds of communities.

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On the vital questions of permanent peace and world reconstruction, the most intricate and important that mankind has to solve, the Christian Herald is presenting the opinions of Premiers, Senators, Deputies and other leaders of all the nations.

INDUSTRIAL READJUSTMENT

To the solution of this grave problem the Christian Herald is constantly assembling the best thought and spirit of the most forceful men of our country. Its pages are conveying the carefully prepared opinions and suggestions of prominent business men, the Governors of States, United States Senators, Members of the Cabinet, Representatives in Congress, Presidents of Colleges.

THE WOMAN IN INDUSTRY

Will she retain the important place she now holds? If so, what will be the general effect on wages? What will be the changes in home life and feminine influence? These are profound questions that reach to the base of human life, and they are to be dealt with not superficially but thoroughly, by men and women who know the trend and can interpret its meaning.

OTHER FEATURES SCHEDULED

Articles on Education, by Secretary Lane and others.
The Empty Schoolhouse.
Keeping the Unwilling Boy at School
Americanizing the Aliens.
Unemployment, treated from every viewpoint.
The State Police as an Aid to the Enforcement of Prohibition, by A. S. Gregg, General Superintendent American Civic Reform Union.
Community Buildings as Soldiers' Memorials.
The Religion of Julia Ward Howe.
Patriotism and American Poetry.
American Surgery vs. the Witch Doctors of Africa (richly illustrated).
Music in Japan (beautiful pictures).
The Lament of the Front Yard (illustrated).
What the Chautauqua Means to America (illustrated).
Brief Pungent Articles on Thrift.
The Old G. A. R. and the New
Children Who Hold the Future of China in their Hands (fine pictures).
Pictures and Sketches of Life in Many Lands.
The Transatlantic Flight, with photographs of the airships that will attempt the passage.
Russia Under the Bolsheviki. An intimate account of the conditions actually existing, viewed by an eyewitness, General Socrate Khan.

NOTABLE CONTRIBUTORS

Charles M. Sheldon, author of "In His Steps," who always has virile ideas on live questions vigorously expressed, has frequent articles coming.

Edwin Markham, author of "The Man With the Hoe" and others of the world's greatest poems, is writing a series of exalted verses.

John Henry Jowett, one of the greatest living preachers, writes a Sermon once a month and a Meditation once a week.

Francis E. Clark, President of the ChristianEndeavor, is supplying a series of travel articles, "Circling the World for Christ," picturing life and religious development in many lands.

Leading Ministers and Laymen of all countries and of all denominations find their favorite meeting-place in the Christian Herald.

Special Writers, best equipped to treat particular topics, are called on when required.

The Best Thought of the World is obtained on all great movements and all vital questions.

Christian Herald Aims

TO SURVEY *the vital opinions and events of the world and apply spiritual truth to everyday human needs;*

To promote world peace and wise provisions for its permanence, with justice to all nations and all peoples;

To aid in the world-wide work of reconstruction, helping mankind to set right and justice at the base of the rebuilding;

To persuade all in industry that employer and employee are brothers, that the true solution of the conflict lies in mutual understanding;

To stimulate desire for better communities, stronger churches, better schools, cleaner entertainments;

To maintain the sanctity of the home as the foundation of character, of happiness, of civilization, of brotherhood;

To defend the sacred rights of childhood to clean birth, to proper nourishment, to wholesome environment, to good education, to right ideals;

To be first with aid at scenes of disaster the world over, to alleviate want, to dispel ignorance, to lead in established charities, to cooperate with every good agency for welfare work;

To provide entertainment and enlightenment through the medium of informative articles and beautiful pictures, and pleasure and uplift through clean, stirring and inspiring fiction.

CHRISTIAN UNITY

In world reconstruction and readjustment the Church is put on its mettle and must play a mighty part. The regeneration of our late enemies, the organization of the religious spirit born in our own soldiers in the trenches, extension of help to the backward peoples and evangelization in all lands are only a suggestive few of the tasks and duties confronting the churches, and which they can hope to meet only through unity of organization and activity. The best minds of all denominations are getting together in our columns.

FOR BOYS AND GIRLS

Short Snappy Sketches, with pictures, some in every issue, on Folk-lore of All Peoples—Children's Games of All Kinds—Handy Things Boys Can Make or Build, and How to Do It—Lively, Intimate Incidents Impressing Good Manners, Good Temper, at Home as Well as in Company—Natural History Tales, Martyr Tales, Hero and Heroine Tales—Inspiring Stories and Poems.

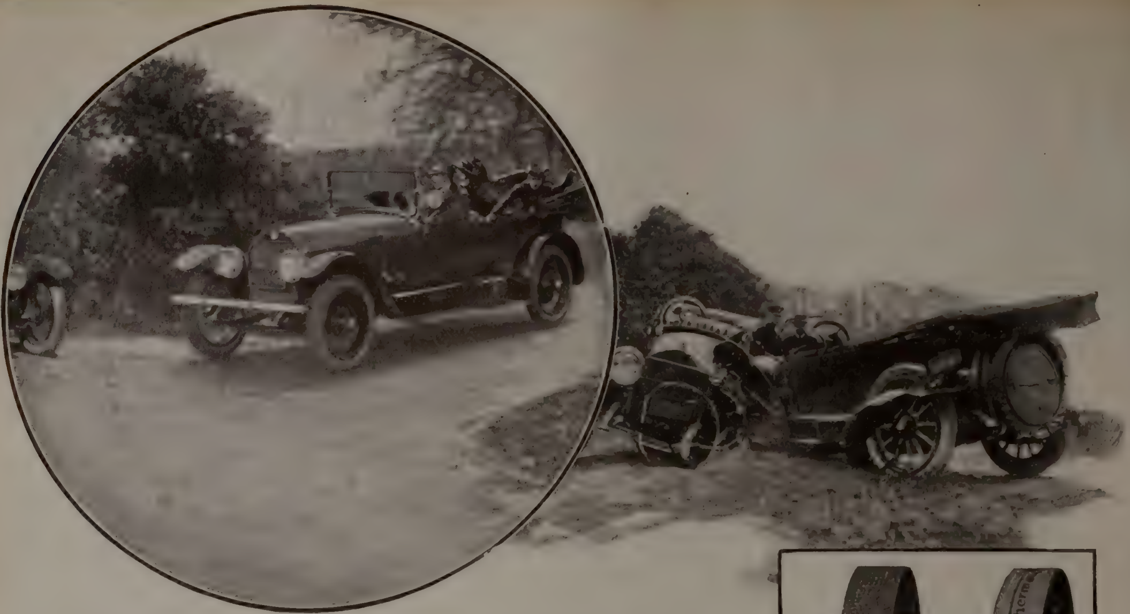
Elizabeth Fitz Hugh's delightful picture verses in every issue.

HELPS IN THE HOME

Marion Harland, the famous household authority, writes every week, and in addition there are other carefully selected articles on home-making by Laura Kirkman and others, treating of such matters as Conservation and Thrift—Up-to-Date Methods in Kitchen—Choice Recipes—Chats on Simple Home Decoration and Furnishings—Scientific Care of Babies, Child-Training in Habits, Manners, Temper, and Usefulness—Children's School Work, Play, and How Parents Can Help—Home Amusement for Children, Child Parties, Care as to the Children's Companionships—The Growing Child, Things to Watch, Teeth, Feet, Nails, Eyes, Ears, etc.—House, Yard and Garden Ideas, and unlimited practical Housekeeping Suggestions.

A GREAT SERIAL.

ONE would hardly guess that a story starting out with a young Korean's cracking his child wife's head with a laundering iron, and then taking to the wilderness, would swiftly develop into one of the most powerful impulses for foreign missions ever written; but such is "Chansung's Confession," which is being prepared for early publication.



One car in every ten smashed each year

Faulty brakes cause damage and loss of life

OFFICIAL statistics show that 10 per cent of all cars meet with accidents every year.

Some person is killed or injured in four out of five of these accidents.

Records kept by State officials further show that 10 per cent of all automobile accidents could be absolutely prevented if the brakes had been efficient and properly handled.

Make sure of the brakes on your car

It is so easy to *assume* that your brakes are efficient. They are out of sight, and you seldom think of them until you really need them.

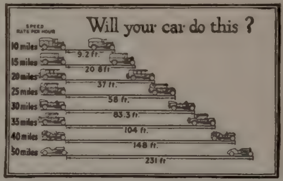
You wouldn't ride in an elevator if you knew that it hadn't been inspected. The State has relieved you of the necessity of finding this out for yourself, for the State inspects all elevators and sees to it, so far as careful inspection can, that elevator riding is safe.

Make sure that your automobile is safe for riding. Have your garage man inspect the brakes. When the big emergency comes, you can feel certain that they will not fail. Brake inspection does not necessarily mean new brake lining.

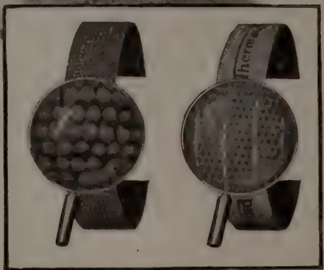
In many cases a simple tightening of the brake rods, or an adjustment of the equalizer, will make your brakes a means of protection instead of a menace to the safety of yourself and others. Your garage man will tell you if new brake lining is needed.

Why Thermoid brake lining is safest and wears longest

In each square inch of Thermoid brake lining there is *40% more material* than in ordinary woven lining. This additional body gives a closer texture which is made tight and compact by *hydraulic compression* under 2000 lbs. pressure. In addition to this, Thermoid is *Grapnalized*, an exclusive process in manufacture which enables it to resist moisture, oil and gasoline.



This chart shows the distance in which a car should stop, at any given speed, if brakes are efficient.



Ordinary woven lining
Notice the loosely woven texture
Wears down quickly and unevenly, losing its gripping power as it wears

Thermoid Hydraulic Compressed Brake Lining
Notice the compact texture
Wears down slowly
Gives uniform gripping surface until wafer thin

The close, compact texture of Thermoid, made by this method, causes it to wear down more slowly than ordinary brake lining, and so evenly that it maintains its gripping power even when worn to wafer thinness.

The engineers and manufacturers of 50 of the leading passenger cars and trucks have standardized on Thermoid Hydraulic Compressed Brake Lining because it makes their cars safer.

Have your brakes inspected today. Remember that every foot of Thermoid is backed by ***Our Guarantee: Thermoid will make good—or WE WILL***

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BOLSHEVISM ON THE MARCH

Spirit of Political and Social Unrest Fast Spreading Throughout Central Europe and Overthrowing Governments

By R. D. HENKLE

WHEREVER there is social unrest—and there seems to be no civilized state where this unrest has not appeared in the wake of the war—there the Bolshevist pleader is spreading his specious arguments.

History has no other political movement which has so quickly leveled national boundaries, disturbed the established order and overthrown so many of the ideals on which human society is constructed. The big fact is that it grew, and continues to grow, with increasing rapidity.

On June 1, 1918, the Bolsheviki controlled approximately two-fifths of European Russia. On April 1, 1919, they controlled about four-fifths. They won this vast territory by terrorism, well supported by superior genius for military command and an effective, hard-fighting army which had grown to number between 800,000 and 1,000,000 men.

Russia did not want to be brave. She was hungry and cold. She wanted food and fuel and clothes for her women and children and her ill and aged, more than she wanted liberty for people she had never seen and in whom she had no interest. Kerensky could not give these to her, but Bolshevism promised them. More than that, it promised universal peace; a brotherhood of man; a communist state in which wealth and all the sources of wealth should belong to the proletariat.

So Russia turned Bolshevist!

It is now some seventeen months since it emerged as a political force from its birthplace in Smolny Institute, Petrograd, and trod its red way along the Nevsky Prospect in protest against Kerensky's plea for Russia to be brave-hearted and suffer just a little more in the cause of her own and the world's freedom.

With that beginning, a movement of tremendous power has spread its tentacles into every corner of the world. It has absorbed Hungary and Bavaria. It has fastened itself on Austria and Germany. It is reaching for Italy, Rumania, Poland, Belgium and Czechoslovakia and it is boldly showing its head in England and France.

In Smolny Institute, buttressed behind rifles and machine guns on the day of Kerensky's fall, was a small group of men who had hastened back to Russia from exile on the astonishing news of the collapse of the old Czarist régime. Three-fourths of them had returned from their asylum in the United States, where they had been making precarious livings in sweatshops, steel mills or packing plants, and devoting their nights to the preaching of revolutionary doctrines. They were theorists, idealists; certainly they were not equipped temperamentally or practically for their self-imposed task of bringing order out of the chaos of Russia and prosperity to the impoverished. But they never hesitated. A nation of 180,000,000 people was prostrate before them for a tremendous experiment in human vivisection, and in the course of the operation they intended to discover the seat of the ills of the workingman of the country and apply their remedy.

The operation did not kill Russia. Neither did the remedy cure its economic ills.

"We can do nothing with this one nation," said Lenine, the chief surgeon. "Russia is infected from without. Before we can cure her we shall have to cure the world. Our specific will accomplish this once we set it to working."

THE ranks of the Bolsheviki held many capable and zealous missionaries who could be trusted to carry the Lenine message into other countries. The most fertile field for propaganda was the Central European states, which found their old governmental systems collapsing as a result of the war. The people were confused and alarmed at finding themselves free from the accustomed monarchical control and forced to choose a new form of government for themselves The economic pressure exerted by the Allies, lack of sufficient food, the absence of raw material with which factories could resume operation, the uncertainty of the future and the intention of the Allied powers to construct new states and reestablish boundaries, brought about an unsettled condition in which it was recognized any thing might happen.

The first agent who made his presence felt in the Central States was Karl Radek. He appeared in Berlin early in November and got in touch with Dr. Karl Liebknecht and Rosa Luxemburg. He financed the early Spartacan disorders, which were directed toward the overthrow of the Ebert government, and very soon imported from Russia a very able group of confederates who took up and carried on his work when Liebknecht and Frau Luxemburg were killed and he was driven from the country. These agents have been working in close cooperation with Lenine and Trotzky, and there seem grounds for belief that they will succeed in displacing the government established by authority of the Weimar assembly.

When Radek went to Berlin, Bela Kun made his way into Budapest. Kun had been for some time Lenine's private secretary, and he had taken an important part in the development of Bolshevism in Russia. As special ambassador from his chief, he found a very cordial welcome waiting him from the Hungarian radicals. He went about his task of winning Hungary less spectacularly than Radek in Germany, however. He depended on organization rather than on open rebellion, and he succeeded where Radek failed. Quietly and unostentatiously he laid the groundwork for his coup. On March 22 the government of the provisional president of Hungary, Count Michael Karolyi, quietly turned over the direction of affairs to Kun as foreign minister of the new Soviet republic.

"The proletariat of Hungary, from today, has taken all power into its own hands. . . . The council decrees the socialization of large estates, mines, big industries, banks and transport lines, declares complete solidarity with the Russian Soviet government, and offers to contract an armed alliance with the proletariat of Russia. . . . Uniting with the world's Bolsheviki, we rise against the Entente and imperialism."

IN THESE sentences, contained in a series of proclamations issued in Budapest on that day, there is the first concrete evidence that Soviet Russia had reached beyond the bounds of the old empire and had taken the first step toward the goal of its ambition—a Communist League of Nations.

Kun immediately got in touch with the communists of Vienna and set in motion there the machinery for the establishment of Soviet rule in German-Austria. Conditions in Austria undeniably are favorable to him, and there is every reason to believe the Austrians will be ready to espouse the cause when Germany sees fit to act. The declaration of a communist government in Bavaria, announced on April 4, may, in fact, force the Austrians into line even before the Germans take action.

The Bavarian proclamation is due almost entirely to the influence of Kun. While the Munich government, from the time the Wittelsbach dynasty was deposed, was the most radical in Germany, and under the direction of Kurt Eisner was virtually communist, there was sufficient influence in the state to keep Bavaria in line with the German confederation and to have her represented in the Weimar assembly. With the assassination of Eisner, however, the more radical elements increased their hold on the government and severed more and more of the ties that bound their state to Berlin and Weimar. Then, on April 2, Kun appeared from Budapest. There were protracted meetings of all the extreme socialistic factions, which culminated in the declaration of communism on the 4th. [A Bavarian Soviet Republic was proclaimed in Munich on April 7. The Socialist Government was transferred to Nuremberg.]

Both in Hungary and Bavaria, the Bolshevists show they have profited by the most glaring mistakes made by Trotzky and Lenine. There has been no deviation from the principle of a dictatorship of the proletariat, but there has been an obvious intention to avoid as much as possible a complete revolution in the economic system. All public and quasi-public institutions have been nationalized, and minimum wages for three separate classes of workers have been established, but there has been no complete confiscation of private property. Estates up to the value of approximately $5,000 have been left in the possession of the owners.

RUMANIA, Poland and Italy, after the Germanic states, show the greatest evidence of Bolshevist influence. Radical socialism has been a strong force in Italy for several years, and during the war it seriously compromised the government on more than one occasion. The delay in demobilization of the army, and industrial stagnation, have brought much strength to it in recent months, although there is no indication at present that it will be able to climb into the saddle.

Poland and Rumania, on the other hand, are thoroughly impregnated with Bolshevism. Lenine has spent several million dollars in Poland spreading his propaganda, and reliable correspondents estimate that between two and three thousand paid and volunteer agents are active in the new republic. While Premier Paderewski seems to have the situation well in hand now, conditions are such that even a day might bring a complete reversal.

Rumania, on the border line of Soviet Russia, has been particularly susceptible to propaganda, due to the economic and moral collapse of the country which resulted from the German occupation. The royal government has tried to adapt itself to the changed conditions by liberalizing the land laws and otherwise improving the status of the peasants. Aside from Russia, Rumania was the medieval country in Europe in its treatment of the peasant class, and the government laid up against itself a very deep-seated resentment which Bolshevism has been quick to capitalize for its own ends. At this time the only monarchy left in middle and eastern Europe, with the exception of the new Jugoslav kingdom, the future of the state is uncertain, to say the least.

Little has been heard from Bulgaria in recent weeks. But as early as the middle of January a modified type of communism was introduced by that government. Hungarian Bolshevists have appeared in Sofia, however, and they are working for the establishment of a pure Soviet government, with what seems to be some chance of success, although the Bulgarian, by nature, is more conservative than the other eastern European peoples.

In Belgium and Czechoslovakia the workingmen are in a receptive mood. They have not embraced Bolshevism, but the least that can be said is that they are considering it.

In France there is a well-defined drift among the big socialist population toward active communism, but its future development depends a great deal on the coming budget and the consequent readjustment of the tax schedule.

British Bolshevists, just now, are devoting their energies to the nationalization of transport lines, public utilities and mines, and working to this end in more or less cooperation with the Labor Party. The trend of Bolshevism, however, is very plainly evident in the more radical elements of the party.

PEACE PROMISED BY EASTER

THE sessions of the inner Council of the Peace Conference while not bulletined nor reported were manifestly making progress on April 7. Various related matters such as indemnity and territorial adjustments were being brought to a conclusion, and the subordinate commissions which were working out the details were putting on all possible despatch. President Wilson was kept in bed by a severe cold from April 3 to 7, his place in the council being taken by Colonel House. The preliminary agreement was expected to be ready by April 9, and the completed treaty was confidently predicted before Easter. It was expected that the German delegates would be given time to lay the treaty before the National Assembly at Weimar and that the final signing would take place early in May. As a possible confirmation of this promise Paris cabled, the report not being confirmed here, that the President had ordered the transport George Washington, at Hoboken undergoing repainting and overhauling, to proceed at once to Europe. The various elements of the peace making as they have appeared in the news are as follows:

BELGIUM. King Albert of Belgium appeared before the Inner Council on April 3 and 4 to present Belgium's case and to secure immediate help. He asked for an immediate loan of 10,000,000,000 francs to redeem German marks deposited in Belgian banks after the liberation of that country. He also asked for early exportation to Belgium from England and the United States of raw material, and for the session to Belgium of the left bank of the Scheldt River and of the Limburg peninsula of Holland.

INDEMNITY. Following the visit of King Albert to the "Big 4" it was announced that Belgium would receive on account of her total claims 2,500,000,000 francs, out of the first indemnity collected from Germany. Although previously announced as having been set at $30,000,000,000, reports from the Peace Conference, on April 4, indicated that the amount Germany must pay had been fixed at $50,000,000,000, the first payment to be $5,000,000,000 cash, and the rest in payments running from 25 to 35 years.

DANZIG. Marshal Foch and Mathias Erzberger met at Spa, on April 3, to consider the controversy over the landing of Polish troops at Danzig. It was arranged that the Polish troops should proceed by rail through Germany, the Allies reserving the right to use Danzig if necessary. Premier Paderewski, who arrived in Paris on April 7, said Danzig was vital to Poland.

FIUME. M. Trumbitch, Serbian Minister of Foreign Affairs, presented the Jugoslav claims in the Adriatic before the Council of four in Paris on April 3. Premier Orlando withdrew. The correspondents declared that there was an impression in Paris that the claims of the Jugoslav nation would be recognized. Italy was also reported as inflexible in her determination to adhere to her demands.

JAPAN. Baron Makino, head of the Japanese delegation to the Peace Conference, said on April 2, "We are not too proud to fight, we are too proud to accept a place of inferiority in dealing with one or more associated nations. We want nothing but simple justice." This was in explanation of Japan's desire to have written into the League of Nations covenant a provision forbidding racial discrimination.

HUNGARY. The Peace Conference, on April 2, sent General Smuts to Budapest to investigate the Hungarian situation, revoking the plan to organize a military expedition under General Mangin.

SOUTH AFRICA. A delegation of South African Dutchmen, representing the National Free Party of the Cape Colony, Orange Free State, Transvaal and Natal, reached New York on April 1 en route to Paris to plead at the Peace Conference for self-determination for the Dutch portion of the British Union of South Africa.

BLOCKADE. The Allied blockade of Poland, Esthonia, German-Austria, Turkey, Bulgaria, Czechoslovakia and the territories occupied by Rumania and Serbia was lifted on April 1, on all articles, except those of a military nature going to Austria.

AUSTRALIA. Australia asked at the Peace Conference control of the German colonies in the Pacific as partial reimbursement from Germany for the cost of the war and the fiscal freedom of the commonwealth of Australia.

LABOR. The conference of Representatives of Labor meeting in connection with the Peace Conference completed its work on March 31. It proposed international regulation of labor conditions, and international exchange of labor information.

SPAIN. It was reported, on April 2, that the Spanish delegates to the Peace Conference had announced the intention of their government to seek authority of the Cortes to join the League of Nations.

The Week in the World's News

THE VICTORY LOAN. Secretary of the Treasury Glass, on April 1, declared that the nation's finances were sound and that business conditions assured a period of prosperity which would soon send Liberty Bonds above par. The Secretary said that the national debt was less than $25,000,000,000, and that when all war debts were met it would not exceed $30,000,000,000, and that America would hold obligations of foreign countries totaling $10,000,000,000. He anticipated an early return of all national expenditures to a total of not more than $2,000,000,000 a year. According to the Secretary American bank deposits have increased in the last four years $5,000,000,000, and the wealth of the country has reached a total of $235,000,000,000.

Five surrendered German submarines will tour American ports to boost the Victory Loan, and a large number of the enemy's guns will be distributed throughout the country as part of the manifestation of victory. The 302d tank corps reached New York on April 2, with 34 Renault and 10 American tanks, which had seen service in the Argonne and at St. Mihiel, which were to be used to help carry the Victory Loan "Over the Top."

The Victory Loan drive was put under way two weeks before the opening date in New York City. On April 6, workers representing groups of naturalized Americans of many races at a great meeting in the Hippodrome, received gold starred flags in memory of the sons, given to America's cause, and pledged the sale to their people of over $430,000,000 of the new bonds.

UNEMPLOYMENT INCREASES. On April 1 the Federal Employment Service reported a surplus of labor in 36 states, a shortage of labor in 7, and neither shortage nor surplus in 17. The total increase of unemployment during the last week in March was given as 2,000.

PROHIBITION LOSS. Internal Revenue Commissioner Roper, on April 1, estimated that the loss in revenue through the elimination of beverages containing alcohol could be largely made up through the tax on alcohol in industrial use. During the year 1917–18 $450,000,000 of revenue was realized from beer, wine and whisky taxes and $200,000,000 from taxes on industrial alcohol. Grain alcohol is used industrially in the manufacture of paints, bronzes, chemicals, pharmaceuticals, perfumes, soaps, essential oils, flavoring extracts, and in the production of silk, fine hats, artificial leather, dyes, explosives, rubber, and all solvents, and in many other manufacturing processes. It is expected that an increase in the use of alcohol in the arts and manufactures will speedily replace a large part of the income now apparently to be lost through the elimination of booze.

GOVERNMENT RELEASES PACKERS. The meat packing industry, which had been under Federal license since October, 1917, was released from the Food Administration's control on April 1. The stockyards were kept under Government control. While under Government control the packers had been limited to a profit of 9 per cent., but prevailing prices prevented the realization of the permitted profit.

PHILIPPINE INDEPENDENCE. A delegation of 40 prominent Filipinos, headed by Manuel Quezon, President of the Philippine Senate, presented a memorial, on April 4, to Secretary of War Baker, pleading for the recognition of the independence of the Philippines in accordance with America's promise that independence would follow the establishment of a stable government. The memorial stated that independence is the great national ideal of the people of the Philippine country, and while recognizing that America had treated them "as no one ever before has treated another people under its sway," it continued, "and yet you—and none better than you —will understand why under such conditions our people still crave independence, that they too may be sovereign masters of their own destinies." Secretary Baker, expressing his own sympathy with the aspirations of the Philippine people, read to the delegation a letter from President Wilson in which the President declared that he shared the sentiments of the delegation, and that "the people of the United States have with reason taken the deepest pride in the loyalty and support of the Philippine people." The question of Philippine independence will come before the 66th Congress.

TALKING MONEY. Representative Goode of Indiana, who will be Chairman of the Appropriations Committee in the House of Representatives of the 66th Congress, made public, on April 3, a list of the appropriations of the 65th Congress, and an estimate of the probable appropriations of the 66th. He estimated that the new Congress would have to appropriate in the neighborhood of $4,000,000,000. Th total appropriations of the 64th and 65th Congresse for the War Emergency were $53,569,181,776.30, o which it was possible to repeal because of the armistice $6,458,246,515.51, making the net appropriatio for the War Emergency and the operation of th government through that time $47,110,935,160.79 To cover this $16,657,823,503.40 was expected to b available from various sources of income, and ther had been raised by the sales of bonds and War Savings Stamps an additional amount sufficient to bring the income to $42,546,777,769.92. The differenc Representative Goode said would have to be raised by bond sales.

BRITAIN'S NEW ARMY. The House of Common on March 31, passed a military bill providing for new army of 859,000 to be maintained to the end o the present emergency. On March 31 Great Britai had at home 176,000 troops, in France 120,000, o the Rhine 264,000. In Italy and adjacent region 10,000, with small forces in many other localitie throughout the world.

REVOLT IN ABYSSINIA. Dispatches of April 2 from Abyssinia reported a revolt, headed by the grandson of King Johannes II, who died in 1889. The pretende had taken the name of Theodore. The Governmen of the Empress Lidj Jeassu, daughter of Menelik, wa sending forces to put down the revolt.

REVOLUTION IN MEXICO. General Aurelio Blanquet was reported on April 4 to have landed in Mexico to take command of 40,000 revolutionary troops, followers of Felix Diaz. The Diaz forces were said to be scattered through 15 of the 27 Mexican states, the majority being in the state of Vera Cruz. The movement was declared to be intended to restore the Mexican constitution of 1857. Carranza announced that he was prepared to nip the revolution in the bud.

DEBS MUST SERVE SENTENCE. The Supreme Court, on March 31, refused Eugene V. Debs' application for a rehearing of his case. Debs declared that on May 1, the day when he would begin his sentence, there would be a general strike headed by the miners of Indiana, his home state. The President was asked to exercise clemency.

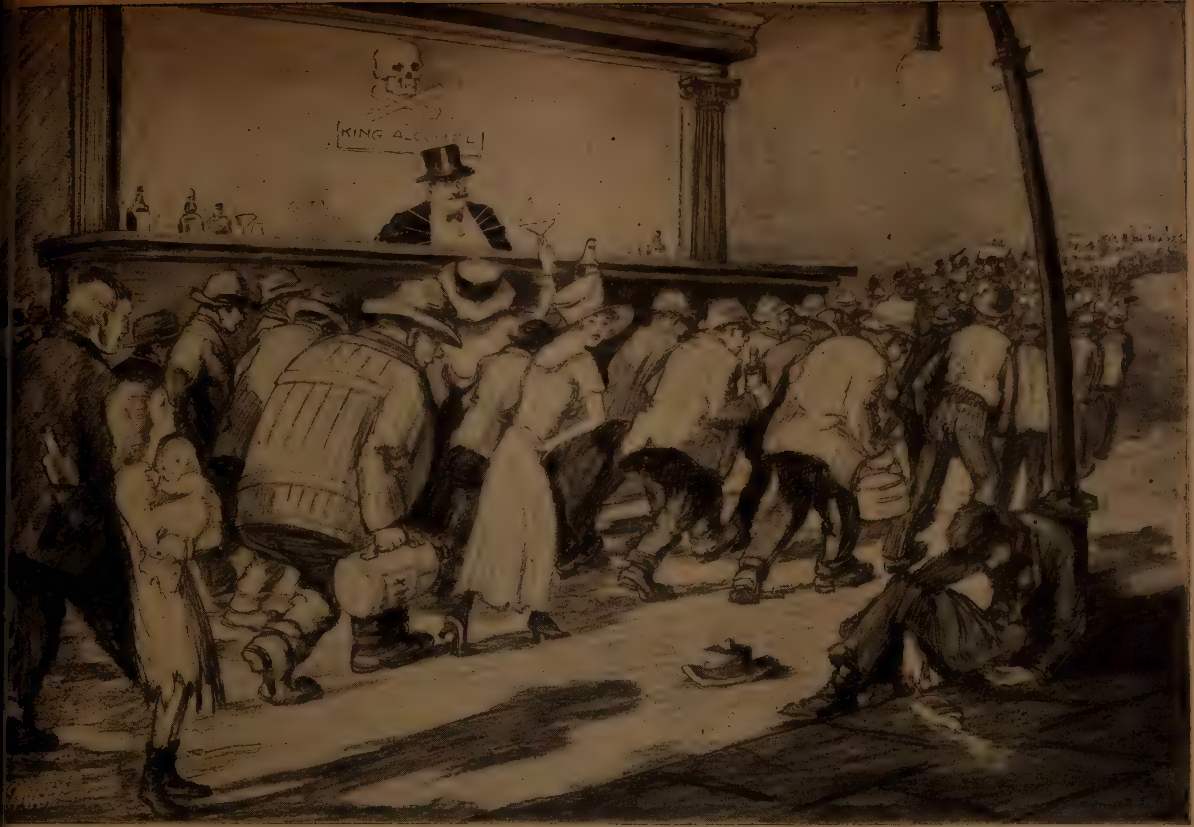
$200,000,000 IN A DAY. The War Finance Corporation, on April 2, offered $200,000,000, of 5 per cent. one-year bonds. The whole issue was oversubscribed on the first day.

SUFFRAGE ABROAD. In the French Chamber of Deputies, on April 3, the Electoral Reform Bill was under discussion. An amendment providing that members of the Chamber of Deputies should be elected without distinction of sex was defeated as was an amendment providing that the right to vote should be transmitted to the next relative of the heads of families without distinction of sex. In the British Commons, however, on the same day, the House passed on its second reading a bill to permit women to sit and vote in the House of Lords and otherwise removing inequalities between the sexes still remaining in the laws.

LABOR SOLUTION IN BRITAIN. As a result of the industrial conference between representatives of employers of trade unions, which had been meeting for some weeks in London, it was said on April 5 that an adjustment had been reached on the outstanding differences. It was said that the final solution would be worked out gradually as a result of the cooperation of all classes having as their object not self-interest but the creation of a better country for all to live in. The report of the special committee of ten recommended a universal 48-hour week with a scale of minimum wages, the legal recognition of trade unions and of organizations of employers, and the application to all workers and employers of wages and hours recognized and agreed on by the Trade Unions, and their employers, the prevention of unemployment and the maintenance of the unemployed, old age pensions and the creation of a permanent national industrial council of representatives of employers and employees. The Lloyd George government is expected to take steps toward legal enactment of those recommendations.

EIGHT HOURS IN ITALY. Labor and capital in Italy have entered into a "partnership agreement" by which the hours of labor will be reduced from twelve a day to eight with no loss of pay.

SIMS COMES HOME. Admiral W. S. Sims, who commanded the American fleet which made its base in the British Isles during the war, returned home on April 7, on the Mauretania, landing in New York. His family went down the bay in a patrol boat to greet him, and the Atlantic Fleet sent destroyers to welcome him.



A PASSING KING'S LAST GRAND REVIEW OF HIS SUBJECTS

National Association Opposed to Prohibition had announced that "Liberty Parades" would be held in all cities on April 19, as a popular demonstration st prohibition. Later announcement is made that the demonstration has been postponed. Perhaps the liquor interests have realized the wisdom of ld Kentucky colonel, a distiller, who, when asked if the saloon men would have a parade in protest against the temperance movement, said: "No, no. If the public ever saw you fellows together in a bunch that would be the end of it."

Prohibition Empties the Jails

BRANDEN, Manitoba, two out of three jails were closed in 1918 for lack of inmates, arrests for drunkenness having been reduced in 1918 to fifteen for the year, as against 320 in 1915, while twenty-eight persons were committed to jail for uses in the year.

e Brown County jail in Indiana was empty in uary, the last prisoner having been his own jailer, g himself out each morning for the day's work, ocking himself in at night. This jail was built 37 and has rendered long and efficient service, rohibition has no respect for age or traditions.

lone, N. Y., 7,500 people, after five months of bition, had only five inmates in its jail, as against mal population in wet days of forty to fifty-five. sheriff had rooms to let, and the meat bill had ped from $100 a month to $21. Also the Grand couldn't keep busy a week, and the spring term urt was over almost before it began. Judges and nen are certainly entitled to consideration.

tte, Mont., where the Wild West was never d until prohibition triumphed in the state, had single murder in the first month of prohibition, only 375 arrests, compared with 881 in the wet h preceding, while Lewiston, Mont., sat discone around an empty county jail.

1914 Oregon sent 257 prisoners to her state peniary; in 1918, under prohibition, only 94.

ter a year of prohibition the Detroit infirmary population had dwindled from 1,325 to 625, while the numof families furnished with provisions by the city ped from 6,074 to 4,750. All crime decreased in oit in 1918 under prohibition, assaults decreased 65 ent., burglaries 56 per cent., embezzlements 29 per , larcenies 44 per cent., murders dropped from 10, or 71 per cent., robberies from 320 to 49, or er cent., begging 94 per cent., prostitution 61 per , disorderly conduct 96 per cent., disturbing the e 63 per cent. Gambling decreased 66 per cent., support of families 35 per cent., and vagrancies er cent ; while traction and industrial accidents eased similarly. At this rate Detroit will not need her commodious jail; a cottage will do.

The workhouse of Marion County, Indiana, the county including Indianapolis, the capital city, was closed June 1, 1918, after three months of prohibition. Thirty-four county jails in Indiana were empty in September, 1918, while eight others held only persons committed for insanity. And the jail commitments over the whole state were only 55 per cent. of those of the corresponding wet period.

In Concord, N. H., the superintendent of the county houses of correction complained that since the state went dry he had so few men consigned to the workhouse that he had to employ outside help to care for the workhouse farms. In the liquid days he hated to forget, he had had men to hire out for highway and public construction work.

In South Dakota prohibition in ten months so pacified the turbulent mining country of Lawrence County that the county jail held only eight inmates, of whom five were Federal prisoners. A short time previously the jail had held but two boarders. In Aberdeen, S. D., arrests dropped from 48 in October, 1916, to 19 in October, 1917.

Dallas, Texas, is a fine town, but it used to escort fifteen cases of tanglefoot a day to the city bastile. Under prohibition arrests for drunkenness dropped to three a day. A brewer would say this proves prohibition doesn't prohibit; but how about the twelve?

In Georgia, according to the Atlanta Banner, prohibition in its first year reduced the misdemeanor arrests nearly 50 per cent.

In the District of Columbia in the first eight months of drought arrests for all causes numbered 2,863, a decrease of 3,908 cases, or 58 per cent., from the record of the corresponding months of the preceding wet year. The workhouse population, although increased somewhat by the picketing activities of militant suffragists, was reduced to a daily average of 313, as compared with 536 when Washington was wet.

Up in Alaska, where jails are at least warm, prohibition has so reduced disorder of every degree that the United States Deputy Marshal was quoted as saying: "I expect to see the jail completely emptied of prisoners in the near future by the dry law."

The Age-Herald of Birmingham, Ala., the city of the empty jail, compiled a table of comparisons between 1913, wet, and 1916, dry The table is interesting and permits but one conclusion. Some of the most important items follow:

Grand total of all arrests: 1913, 21,247; 1916, 15,758. Decrease, 25 per cent.
Grand Jury sessions: 1913, 117 days; 1916, 55 days.
Coroner's cases: 1913, 403; 1916, 269.
Total deaths per thousand: 1913, 2,749; 1916, 2,288.
Bank deposits: 1913, $26,883,000; 1916, $30,129,786.

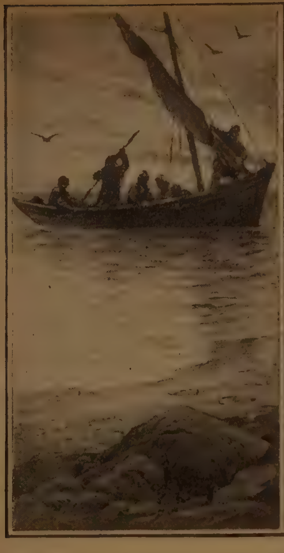
In Idaho in eleven months of prohibition the Children's Home-Finding and Aid Society had no children committed to its charge from Ada County, while in the year preceding prohibition it had received 18.

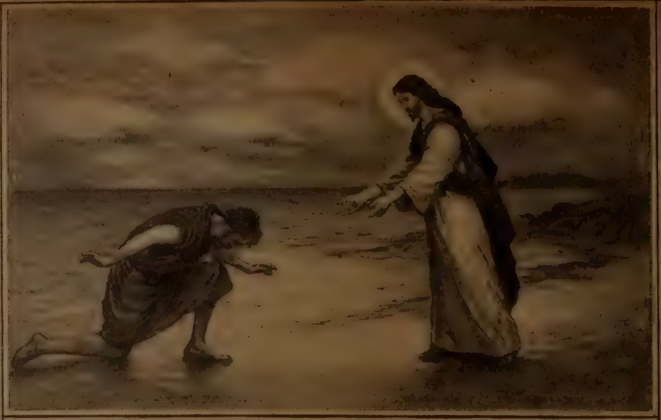
The Oregon State Hospital in the nine months preceding prohibition received 25 men insane from alcohol; in the nine succeeding dry months only 10.

In New England, with 11,885 paupers in almshouses in 1916, 181.4 per thousand of population, prohibition Maine had only 127.3 per thousand, and almost dry Vermont 107.6.

A former saloon man of Pueblo, Colo., after six months of prohibition, said that the tax rate had not increased in spite of a loss of $90,000 to $100,000 a year from saloon licenses; that bank deposits and the number of savings deposits were much larger than when drink was sold; that the city jail saw little doing, and the police force had been reduced by six or eight; and that even the poor were less hopeless than before. He said: "From an economic standpoint I would like to see the entire world without saloons."

Oneonta, N. Y., ventured into the desert in October, 1918, under the local option law. Arrests dropped from 35 to 14 in October, and from 37 to 9 in November. A shoe shop hit upon the alliterative slogan: "Less booze, more shoes." Merchants reported an immediate increase in sales and a better class of merchandise moving. The house-furnishing stores, the home of the dollar down and a dollar a week forever, began to do a cash business by the preference of their customers, and grocers sold food where barkeeps had drawn booze. Oneonta never knew such prosperity.





The Awakening of Peter

An Easter Meditation

By CHARLES M. SHELDON, D.D.

Author of "In His Steps," "His Brother's Keeper," "Jesus Is Here," "All the World," etc., etc.

MANY years ago, nearly two thousand in all, in a little province of the great Roman Empire, a most remarkable event occurred, which is of very great importance to us here today.

Listen and I will relate how it has come to pass that this astonishing thing which occurred nearly twenty centuries ago touches the very center of the life of the world in which we now live.

A man by the name of Cæsar was on the throne of the greatest world empire ever ruled by military power. Under his scepter, which was a sword, many peoples and lands were subject. In one of the lands called Judea was a noted city called Jerusalem, and just outside that city one day three men were nailed to crosses. It was a common custom of dealing with criminals, and these men were all criminals in the eyes of the law.

But here is the astonishing feature about this thing that occurred that day, so many years ago, just outside the city of Jerusalem in the province of Judea, this Roman province, over which was a Roman governor.

Two of these men who were nailed to crosses were robbers who made their living by waylaying travelers going into or from Jerusalem, along the road to Jericho, or Bethlehem, or on the road to the south into the desert. And under the custom of the times in which they lived they were perhaps worthy of death.

But the third person was a young man by the name of Jesus, sometimes called Jesus of Nazareth, because he had lived in a town of that name and had been a carpenter there.

Surely this young man was not a criminal. There must have been some mistake in crucifying him between two robbers. For according to the testimony of all who knew him he had never harmed a single human being. He had spent his whole time in doing good. He knew how to heal people of various diseases, and people came to him from all over the countryside to be cured of blindness, of which there was a great deal in that time, and of paralysis and rheumatism and consumption and deafness. Little children loved him and he used to take them up in his arms and bless them. The only people who were afraid of him were hypocrites and men who lived mean and narrow lives. These hated him and finally, through a charge of treason against the Roman government, they prevailed on the governor, a man by the name of Pilate, to give the legal order for his execution.

So that was the reason why this innocent man whom little children loved was put to death. And although he was not very well known outside the province and although Cæsar had perhaps never heard of him unless in a letter from the governor, yet it is true that a great many people were deeply interested in the carrying out of the governor's sentence, and, more remarkable still, what happened two days afterwards had the most important effect on the Roman Empire of any event in its history.

THE people who were interested that day in the execution of this innocent person were of all classes in spite of the fact that Jesus of Nazareth himself was a person without a title and possessed of no property. Listen to this recital of an unparalleled occurrence and the story of the people who were affected by it.

First of all there was a group of men called Pharisees. These were the men who planned and plotted to have Jesus crucified. They were well-to-do people, often connected with the church, and they lived in some of the best houses in Jerusalem and were looked upon generally as respectable citizens. As a matter of fact, they were the most dangerous people in the city, for they were hypocrites, and hypocrites are people who live in a constant atmosphere of falsehood, and falsehood is the enemy of all human progress and happiness, because it perverts and distorts all definitions of right and justice and truth. It is the most terrible of all sins because it leads to all sin, even to that of murder.

This, then, was the first group of men interested in this cross between the two crosses, for they felt sure that they had that day killed the truth out of the world by killing him who had often said that he himself was the incarnate truth.

There was another group deeply interested in this cross between the two crosses. And that was the group of high priests and magistrates and ecclesiastical men in this Roman province. They also, like the scribes and Pharisees, hated and feared Jesus, because he had taught a simple creed and because he had rebuked the ritualism and formalism of the religion these men had been teaching the people. They hated him so much that even while he was hanging on the cross they passed along in front of his tortured body and insulted him, asking him why he did not come down from the cross and save himself if he were indeed the Son of God as he claimed to be.

An individual to whom the cross between the two crosses was of great importance was the Roman governor. He was not a cruel man, as men were counted in those times. But he was worse,—he was a man who knew justice and was too weak and cowardly to exercise it. After the evidence was all in which accused Jesus of treason, Pilate said publicly, "I do not find any thing in all this which finds this man guilty. I find no crime in him." There spoke the Roman sense of justice and Roman law in which the governor had been brought up. But he wanted to be popular, and he did not want to be bothered with a mob of yelling Jews and a riot in Jerusalem. So he said, "Take him yourselves and crucify him. His blood be on you and your children."

Surely the great Roman governor must have slept badly that night, the night after he, backed up by the Roman war machine, allowed an innocent Jewish carpenter to be crucified. God have mercy on all men who know the truth and live a lie!

THERE was a small group of men immediately near the cross between the two crosses who were affected by the event—the Roman soldiers who drove the nails through the quivering flesh and the officer who commanded them.

While the common soldiers were doing what they were in the habit of doing nearly every day, the innocent sufferer, being pressed down by their dirty hands, said, as he smiled up into their faces, "Father, forgive them! They know not what they do!"

Some time shall we possibly know if these men kneeling there over that body, paused with their hammers uplifted, and stared stupidly at one another, not grasping the meaning of those gracious words. But perhaps they and their officer talked it over afterwards, for they said as they drew back from the cross between the two crosses, "Surely this man was the son of God!"

Come, ye ambitious young artists, seeking a new subject to thrill the imagination and rebuk commonplaces of art, paint us the scene at the barracks on the evening of the Crucifixion, centurion and the men who held the hamme the nails, coming up the hill Golgotha and there together in the darkness, the first conv the "power of the cross." It might have been, do we know it was not?

But all the humanity that was affected death of the person on the cross between th crosses was not all brutal or weak or cruel or ins There was a group there that loved him and why. There was his mother, and a young m the name of John, one of his disciples and, at a dis because they could not bear to witness the sigh close at hand, was a group of acquaintances a mothers of other disciples who had cared for wants when he had stopped with his disciples a homes.

These, a tender-hearted group, their souls out at the dreadful sight, all hope of deliverance eyeing the cross between the two crosses with blinded vision and then, unable to look, co their heads with their mantles, let their hearts over the tragedy which had put an end to earthly hopes forever.

BUT among all the persons affected by the cro tween the two crosses, there was one m whom the tragedy meant more than to any o Jerusalem or in all Judea. That one man was the Galilean fisherman. Listen to the story heart as he crouched that day in a little room house at the end of the Via Sacra, with the locked, his shaggy head between his hands, sw his body back and forth in that bitterest emotions that shake the tortured soul of man morse at the cowardice which had denied friend and acquaintance with that beautiful life now tormented and insulted out there on Golgotha.

Peter the fisherman! Rough, uneducated, pulsive, affectionate, shrewd, forward, noisy, asser capable of vast development, he sat there in the room, his mind dwelling on that scene in front o brazier of coals in the courtyard, the coals that w burn into his memory with indelible letters of fir denial of his Lord.

How it burned on his heart now! The one frien all the world who had loved him in spite of his coarse faults, his selfishness, his material se his overweening egotisms, the lovable companio the now memorable trips on the little lake in fishing boat, the charming teacher and healer, transfigured one who had chosen him as on the three, to reveal to him the ineffable glory of heaven-born estate—he, Peter, had denied that was a disciple, denied that he had even been see his company. In a transport of cowardice and he had seen the cross looming up for himself. now as he sat cowering there alone in the little r where he was hiding from the mob he could pic what was going on out there on the hill, for he seen crucifixions more than once, they were so comm in Jerusalem under the Roman law.

How long ago that seemed since they came arrest the Master in the garden! Since he, Peter, drawn a sword in the Master's defense! Since girl had come up to where he sat warming himself, had looked right into his eyes and said: "This m also was with him!" Since the mob had cried, in the courtyard of the Pretorium, "Crucify hi Crucify him!" Until in a panic of fear he had ta advantage of the darkness and the general tumult ity. How long ago that seemed since he had along in the shadow of the wall, through the w streets, weeping bitterly from remorse, seeing darkness the luminous face of his Lord as he had d from the place above and looked down upon Ah! That look would indeed penetrate every g place wherever he might wander now! For the heart by this time must be undergoing torture, nspeakable torture of crucifixion, and he, Peter, not bear to be present to look at it—or was it rdice and fear of arrest as a disciple?

W long had he been in this little room which he and John had taken for a temporary abode g Passover week? Out there on Golgotha, no t, while he sat cowering here, waiting for it all over! Merciful God! How long! Sometimes le lived a week on the cross and finally died of ation. At the thought of all the horrors of the Peter felt like shrieking aloud. And they had all ght that He would at the last moment smite the an power to the earth, sweep the war lord off his d throne and take the place of the Cæsars in a dom where his disciples would be prime ministers commanders. That was now all over! The soul of the Master was soon to be like all rs! His life was brief, his glory was a dream! only remorse left now for one disciple, to stalk gibbering ghost by his side through the dreary that lay ahead.

hat was that?

rely it could not be night yet!

e had taken no account of time since he had e in from the streets. But surely it could not ight yet!

ut the shadows were deepening!

was growing dark!

he sunlight had been coming in through that window high up on the wall.

here had it gone?

nd the floor was rocking under his feet!

ercy of God!

hat was occurring out there on Golgotha? Was Master indeed confronting the Roman war lord the superhuman power he had revealed when ad brought Lazarus to life?

was growing darker! He could hardly see ss the room.

or an instant he sprang up, almost minded to ar the door and rush out and up to Golgotha. onfused cries of terror were heard out in the ow street.

hen his strength failed. He fell back again is couch.

he darkness deepened until it was midnight k.

ow long he crouched there he never knew. pefied, smitten with fear, tortured with remorse, coals of that fire at which he had warmed self burning white hot on his heart, he lay like dead, but conscious of fear, for an uncounted iod of time.

hen he came to feel the blessed light again. again a long time passed, and a natural twilight vaded the little room.

till he lay there until he was roused by a knock he door.

IS enemies had come to seek him! The enemies who had killed his Master, the one he had ied! He lay there breathless with fear. The ck was repeated, and then a voice, John's voice, led on him to open and let him in.

eter rose and unbarred the door, and John, the oved disciple of the Master, entered. Peter hid face in his mantle. But John had no reproaches. own heart was smitten nigh to death by the nes he had just witnessed. After removing Mary his own home, where others of the women had hered during the Passover week, he had come the room which he and Peter had occupied close the Via Cæsaria.

Peter sat with covered face as John related what he d witnessed.

"Then he is dead already?" Peter asked finally.

"Yes," John replied after a sob of supreme anguish. he Master we loved is dead. The centurion pierced side with his spear and the blood gushed out. But , he died bravely! The Master! He cried with a out that rang out over the city. 'It is finished!' t our Master is dead, and we shall never see him ore!"

"The Master I denied!" cried Peter with a terrible ice. And John put his arm about him and tried to mfort him.

Together they sat as the night deepened.

"Joseph and Nicodemus have agreed to ask Pilate r the body," said John. "They told me they would ke it away to the garden at the foot of Golgotha. e Master commanded me to take Mary to my me. She fainted at the foot of the cross. We looked r a miracle when the darkness crept over the sky and e earthquake rocked the hill. But he died! His life s gone out, and we shall never see him again!"

Peter was silent. What could he say to the loved disciple? His heart was dead within him. sobbing sentences John recited over again the ents at Golgotha and how the Master's death was dden and his body unbroken.

And always the one theme to which the disciples came back was, "The Master is dead! We shall never see him again!"

So passed that night and the next day. John went out into the city only to return with the report that the disciples of Jesus were in danger of hourly arrest by the Jews. Peter trembled. He was still fearful. But John, drawn by an irresistible impulse to see the Master's last resting-place, had been to the burial spot, only to discover that a grim Roman guard had been stationed in front of the tomb. He did not dare venture nearer, and his news served to increase Peter's terror and anger.

"What! Does Pilate think we could steal the Master away? And of what avail? But woe is me! That I should live on the memory of that last look!"

THE day dragged on into twilight and twilight into deepest dark, and the two disciples continued together, held by the old companionship, while the women at John's abode prepared spices, according to the Jewish custom for burial, for the body of Jesus. The night passed slowly. Peter drowsed, his body worn but his spirit racked with grief and remorse.

Suddenly, with the first pale tint of dawn, a sound of voices and hurried steps came along the narrow street. A knock fell on the barred door. Both disciples were at once on the alert. The Jews were upon them!

"SHOWING HIMSELF THROUGH THE LATTICE"

By Carrie Judd Montgomery

(SONG OF SOLOMON 2 : 9)

A LATTICE work of wooden bars
  Obscures life's view, and shuts me in;
I do not see God's purpose kind,
  Or what my danger might have been,
If his great wisdom from above
Had not supplied this fence of love.

I make complaint, but as I gaze
  I see each bar meets with a cross,
And Calvary thus comes to view
  In every trial and grief and loss.
God nails each cross-bar fast and sure,
And thus my lattice is secure.

His grace now comes and fills my soul;
  I humbly bow at his dear feet;
The cross of Christ with light is crowned,
  And death and resurrection meet,
Until, oh, holy, wondrous sight!
My latticed bars shine in his light.

He shows himself through every cross;
  He speaks in words of living power:
"Come forth, my dove, from prison bars,
  For now has come thine Easter hour;
Arise, my love, and come away,
For death no longer holdeth sway."

The rain is gone, the winter past;
  The springtime violets appear;
The cloudless skies unveiled above,
  The birds sing hymns of hallowed cheer;
Rejoice, my soul, in life and light,
For banished are the shades of night.

He shows himself. "Rabboni, Lord!"
  My raptured, wondering heart outcries;
He shows his hands and feet, still scarred,
  And tenderly his love replies:
"Tell saddened souls I go before;
The tomb is empty evermore."

But no. The voices were those of women. Mary of Magdala and Mary the wife of Clopas, and Salome and others, a glow on their faces such as was never seen on human faces before!

The message they brought was unbelievable: "The Master is risen from the dead! The tomb is empty! Come, see the place where he lay! And he has gone into Galilee. There you are to meet him!"

John started forward. But Peter fell back on his couch and covered his face with trembling hands.

"I cannot meet him! He will not want to see me—if indeed this miracle is true, I denied him!"

Mary advanced into the room and came close to Peter. "But the angel at the tomb, speaking the message of Jesus to us, said, 'Tell the disciples, *and Peter!*'"

Peter rose up, his face quivering.

"Did he say that! Oh, my Lord and Master! I will die for thee at that word!"

He was out of the room, pushing past the pale but glowing faces of the women. John followed. They ran side by side, but, going out of the Jaffa gate, which was open at sunrise, as they breasted the hill John gained on Peter, whose emotions retarded his pace.

There, at the foot of the second slope, lay the tomb! Around it stretched the forms of the Roman guard, their helmets fallen from their heads, their spears lying where they had dropped out of their nerveless hands.

John ran on alone, and saw to his amazement that the great circular stone had been rolled back. He reached the entrance and paused. The panting Peter was close behind. John kneeled and, shielding his eyes, peered fearfully into the tomb.

But Peter, running up, did not hesitate. He walked in over the groove where the stone had been set and with beating heart, experiencing a sensation such as few of earth's mortals have ever known, he looked around in the pale cold light.

The linen cloths were on the stone floor. But the towel which the custom of burial laid on the dead face was folded up and lay, a mute witness to the quiet characteristic habit of neatness belonging to the Master, who, even in the unprecedented act of coming to life, had taken time, before leaving the burial place, not afraid of its memory, to fold up that which loving hands had spread over his countenance.

The entrance was darkened. John came in, trembling with awe. Together the two men stood and looked and were convinced of the astounding fact that the Master had arisen.

BY ONE impulse they turned and went out, to set their faces towards Galilee.

Peter could not wait, but John was detained to see his mother and warn the others of the words of the Master.

"Where?" questioned Peter as he hurried northward,—"where more likely will the Master show himself than somewhere around the Lake where I first met him?"

So, like a sailor who smells the ocean from afar, even when deep inland, Peter sped northward to Tiberias.

But when he reached the familiar spot some of the disciples were there waiting, but had not yet seen the Master. For some time Peter restlessly wandered around the shores of the Lake, sought out and repaired his boats and nets, and one day, to fill the time, not doubting the Master would appear, he said to Thomas the Twin, "I am going fishing."

With Thomas that day were Nathanael of Cana, the sons of Zabdi, and John, who had come up from Judea.

These were all down by the shore and they all said, "We will go with you."

So they all set out together in one of the larger boats and fished all night but did not catch anything.

Day was dawning. The disciples prepared to go ashore.

What was that form there on the beach? A voice came over the water:

"Children, have you any food there?"

They cried out, "No!"

The voice came over the water again:

"Throw the net on the right side and you will find fish."

John and Peter hauled up and cast as bidden by the stranger. But when they started to haul in again they were unable without help, the net was so heavy.

"It is the Master!" cried John, anticipating Peter's exclamation.

But Peter sprang into the water and started to wade ashore. There stood his Master whom he had denied! But when Peter fell on the beach at his feet Jesus was looking at him, not with reproach but with yearning love. He said simply to Peter, "Go and bring some of the fish and we will breakfast together."

How naturally and brotherly he spoke! Peter was about to break out into a torrent of plea for forgiveness but it did not seem necessary. When he came back with a basket of fish the disciples had gathered about a fire Jesus had kindled and fish were already broiling on the hot coals.

WHILE Peter prepared other fish the Master spoke to all, as he always had. But after they had appeased the hunger of out-door men Jesus turned directly to Peter, who had not, even while eating, taken his great yearning eyes off the person of his Lord, and while the other disciples noted and listened Jesus said:

"Simon, do you love me more than these other disciples do?"

Peter, his heart bursting with memory of that denial, humble in the thought of that other fire in the courtyard, did not venture to answer the question of Jesus directly, but he said, "Yes, Master, you know you are very dear to me."

Jesus said to him: "Then feed my lambs."

After a moment of silence in the little group Jesus said again, "Simon, son of John, do you really love me?"

"Yes, Master," Peter answered, still humbly feeling his unworthiness to use the strong word which Jesus had used, "You know well you are dear to me."

"Then be shepherd to my sheep," said Jesus.

There was another silence, while Peter stretched out his hands to the fire which Jesus had kindled.

Then suddenly a third time Jesus said, using Peter's words this time: "Simon, am I dear to you?"

Peter looked up and tears were in his eyes.

"Master," he said with humble heart, "You know everything. You know that you are dear to me!"

Continued on page 462

IN GERMANY

By MARGARET E. SANGST

With the American Army of Occupation at Cobl

GERMANY is a dark, forbidding country—a country of black forests, and stern hills, and gaunt boulders. It is beautiful in a way, yes; but the beauty of it isn't a calm, happy beauty. Its charm is a sinister one, its picturesque landscapes are strangely furtive. It is a country that might well be peopled by the strange misshapen gnomes of its folklore, by dwarfs and dragons and devils.

Many Americans have wished that our army might have met the German army on its own ground; that American guns might have turned a few German towns into the pitiful ghosts that the French villages have become. But as my train left the rolling fields of France and began to go through deep ravines and over high bridges I thanked God that the armistice had been signed before our men set foot upon German soil. For the retribution that many dreamed of would have taken a terrific toll in American lives—a sweeping sensational victory would have meant tens of thousands, a needless sacrifice, added to our casualty lists.

Coblenz, where America guards the Rhine

The hills of Germany are scenically wonderful. But they would have been almost insurmountable barriers to our heavy artillery. And the dark valleys and crags would have made perfect nests for machine guns, nests from which our men could have been mowed down. And the rivers of Germany—swift flowing, treacherous rivers—would have been very nearly impassable. The American artillery would have conquered those hills, the American doughboys would have crossed those valleys and forded those rivers, though they ran red with blood. *They would have beaten Germany to a standstill on her own territory if necessary—be sure of that!* But it wasn't necessary.

SOME folk have said that Germany was defeated because of her food shortage—a shortage that is vividly apparent to the most casual visitor. A waiter in a hotel told me, in broken English, that the private families are allowed only one pound of potatoes and one loaf of black bread a week, and I have heard—from the American soldier—that it is very nearly impossible, in the smaller towns, to get meat or butter or fats of any sort. There is, apparently, no real coffee in Germany—the people drink something that is made of parched corn—and there is little sugar to be had, and scarcely any milk. Eggs, when one can get them, bring a price that approximates, in American money, about forty cents each. And there is no fruit at all.

And yet, despite the food shortage, the German people could have lasted through another winter of war and perhaps another summer. They could have managed to live on their black bread and their grain substitutes, unpleasant though they are, and their make-believe coffee for quite a while longer. It was not the food shortage that ended the war. It was something very different, something that a soldier now on the editorial staff of the "Stars and Stripes" summed up very accurately as "the United States and the wallop back of it!"

"It wasn't so much that the Germans were hungry or scared," he said, "for they weren't. It wasn't that they couldn't have gone on a bit. It was the sheer youth and bravery and recklessness of our army that finished them. Temperamentally they were unable to understand the sort of fighting that we were capable of. They couldn't quite figure out what our men would do next. Trained to the *n*th power of efficiency, it floored them to meet troops that could advance so fast that their supplies and ammunition were left behind. It shocked and surprised them to see our splendid inefficiency—an inefficiency that made us go ahead, disregarding all rules of care and personal safety. They realized that, though they might kill a great many of us, there were others, millions of others, where we came from. And so we beat them."

THE people of Germany are surprisingly kind to the men who are quartered upon them. I went, myself, into Germany with a feeling of intense dislike toward everything German; I went with a feeling of disgust that was almost akin to fear. But after only a few days in Germany I came away with my mind in a more or less chaotic state.

The attitude of the German people toward the American soldier is a strange and alarming attitude. And the American soldier's attitude toward them is just as strange and just as alarming. For he admits freely that he likes the people very much indeed.

"They're good to us," one boy told me. "Why, I was sick, awhile back, and the woman whose house I'm billeted in, she brought me hot milk—and I'll say that it's hard to get milk here! And they wash our clothes for us, and mend them. And they don't have to. . . ."

It is a dangerous attitude, this attitude that is being taken by the American soldier in Germany. But it's an attitude that is quite understandable. For our men are the sort of men who are kind and tolerant and friendly—much more so than the English, who have stood for four years against the German line, or the French, who have seen their homes broken and their children maimed. Our men are fond of warmth and laughter; they respond with an unsuspicious readiness to any attention.

I can understand the proposition that the American soldier is up against, for I was billeted in the house of a German woman for three days. I was the only civilian in town, and I had been thrust unceremoniously into that house. And I think, if I had been the woman, that I would have resented the intrusion—and shown that resentment.

It was a poor little house. It was cold and cheerless, and there wasn't much food standing about. But it was a painfully neat place, and the woman brought me a down-filled coverlet, the first night that I was there, and a foot-warmer. And she brought me generous slices of bread from her small store, and great cups of the steaming substitute coffee. And, quite miraculously, she made me feel, not that I was being forced upon her, but that I was an honored guest. Her hospitality was disarming, complete.

Why are the German people being so kind to our soldiers? For every soldier quartered with a German family is being made to feel, just as I was made to feel, like a welcome visitor. Why are they being so kind? They are, of course, under strict military rule, and they must submit to any American wish or desire. But no military rule and no forced submission can account for the extreme friendliness of them. It seems to me that there are only three solutions: either they feel a great joy at the ending of the war, or a great relief because our men, who have less to forget than the men of other armies, are quartered upon them; or a new and terribly subtle propaganda is being launched.

The first two solutions are the solutions that one would *like* to believe. But it is the gigantic possibility of the third that fills the observer with fear. For, despite rigid rules against fraternizing with the civilian population, our men are beginning to know and be fond of the families that they are quartered with—which is only natural. One can't live close to any people without coming to love or to hate them. And there is nothing hateful in the apparently simple folk that our boys are billeted with.

The men in the Army of Occupation come from every state, from every city, from every town almost, in the Union. What will be the effect when they come home and say, as one young and too trustful soldier said to me,

"I don't know why we were fighting the German people. I like them!"

It was a doctor with the American Red Cross in Germany who answered the soldier.

"Son," he said, "many of the German people may be nice people like the rest of us—I don't know. But, after all, it wasn't the German people that we were fighting. It was the military party—the iron rule of the army—that we had to crush. The German people were perhaps acting hysterically under a brutal leadership, a leadership that we've—please God—wiped off the face of the earth! The German people know that they're beaten, and now, under a new leadership, it's our job to make them worth-while citizens of the world!"

The German people may know that they are beaten. And yet, in an obscure little German toy shop, one day, I saw a flash of arrogant spirit.

I was buying soldiers, t diers, to take back to a little boy in New York. I fingered them I noticed su that, though there were mi French and English and G soldiers for sale, there w American soldiers. I spoke omission to the shopkeeper.

"Why are there no sold the United States?" I quest

The shopkeeper tosse head.

"The United States—it long enough in the war!" sh me.

"You mean," I asked, you have not had time, sin United States came into th to have them made?"

"Oh, no!" answered the an, and she laughed—"the States was not in the wa enough to count."

The American sergeant was with me interrupted.

"What do you mean by he questioned. "The States was in the war long enough to beat Germ

The shopkeeper looked back at us, unflinch from across her counter.

"Germany was not beaten," she said, at last, *many just stopped fighting!*"

IF THE more or less casual visitor finds it ha look beneath the calm surface of German liness to the sharp rocks of German propaga is much harder for the soldier to judge—the who is forced day by day to meet that friendl It is hard for him, no matter how clearly he to see things always in their true light.

The doughboy, in nearly every case, has been out of the danger and dirt of trench life and set in a pleasant and extremely clean German home is put there with strict instructions as to leavi family alone, but because he usually has no partic pleasant place to spend his evenings, no partic desirable way to relax mentally and physicall goes from his mess directly to the house that quartered in. And there he is bound to see a c cordial, delightfully intimate little family group welcomes him and seems really to like him.

At first, perhaps, he thinks that the liking is affe He suspects it. Then, despite his suspicions, he to admire the cleverness back of the cordiality. he begins to wonder whether it is all affectation, all. His loneliness and boredom respond to the ant advances. And he finally comes to the co sion that, although most of the German people treacherous, the ones that he is quartered with exceptions. And he ends by liking them, in spi himself.

IT IS, I think, the greatest problem today b the American Expeditionary Forces—this pro of killing the new propaganda of the German na For if every boy who is quartered upon the civ population of Germany goes home with a glo story of good treatment and kindliness, the great pose of the war will be in a measure defeated. boy who is quartered in Germany is on a fair to losing sight of the thing that, a few months he was ready to die for—he is losing his perspec and his sense of proportion because he is lo and lacks the personal comfort that goes to make alluring.

Something must be done. If the boys canno taken away from Germany—if they cannot be lieved of the responsibility and the danger of ma a decision—they must be made to see just what propaganda can do—and is doing. There must means taken to break this last weapon of the undefeated enemy.

Our soldiers must be kept amused and enterta as much as possible in their recreation hours. must be warned against the cunning of the Ger people and the machinery that is back of them. the thoughts of home, the thoughts that keep id clean and hopes alive, must be put vividly into souls. And that last is *your* work.

For you in America have a big part to play in feating this propaganda. Your part is the writin splendid heart-warming letters that will carry the spirit of the home land to the ones across the For just at this time they need that spirit—that couragement—more than you will ever be able realize. Just at this time the home land and home people must be made doubly dear to th And when your special soldier sends home a re that seems almost to press-agent Germany and people of Germany, you must realize the abnor condition that he is facing and the real reason for point of view.

RAVES THAT MARK LIVING SPIRITS

By *MARGARET E. SANGSTER*

LL over France one sees them—the graves of the men who died in action. Sometimes they stand side by side in a long row—sometimes are crowded close to each other in a ittle cemetery plot. Sometimes two ee of them are grouped together on oken site of what might have been a —sometimes a solitary mound stands at the edge of a town or village.

st of these graves, perhaps, are the s of French soldiers; but many of —heart-breakingly many of them— merican graves. And it is especially d these American graves that our d eyes are turning on this Easter

asn't so long ago, in years, that our haki troops went across the sea. It t so long ago—not in years. But mother who sent a son, every wife ent a husband, and every girl whose heart was a part of some briskly movive drab column knows that the waitme can never be measured in years. e waiting time was a time of breathnxiety when eyes sought, first of all, ge of casualty lists in the daily paper ime when every letter from the far- boy was expected for days, and was prayerfully when it finally arrived. s a time when the lack of a letter d anguish. It was a time when star- meant more than it ever had meant— se the same stars were shining with me light three thousand miles away. s a time of ready tears and tremulous Ah, no; the waiting time can never easured in years!

d now, across the springtime sea, of them are coming home—coming to the almost reverent welcome that s them. They are coming back, ger in mind and body—braver and r and better. They are coming back a splendid new assurance of values, ideals that have stood the test, with a n manhood and an unfaltering cour- They are coming back to homes that are filled with joy and gladness—most of them. And the others . . .

Oh, friends of mine, I have seen the graves of these others—the identified flag-marked graves; and the ones that aren't even marked by a cross. And I have felt at first the momentary bitterness that any American would feel upon seeing them, so far from the home-land; and then I have felt a sudden tear-blinding pride in my countrymen who have given the ultimate sacrifice and paid the great price. And, after that surge of pride, I have felt the faith that is a part of the Easter time, a part of the great plan of life.

Many centuries ago a Man proved that the grave is not the end of everything. He knew the humiliation of a taunting multitude, he endured the searing agony of the cross, and he must, too, have felt the bitterness of failure when he cried through his suffering "*My God, my God, why hast thou forsaken me?*" And yet, after three days, he came back to prove it. He proved it when the spring was in the air—proved it in the sunlight and among new flowers. And now, across the years, these other men —bred of a splendid race—have proved it, too.

For these men who died in France are not really dead—*and they never will be.* The mounds, whether they be marked or unmarked, cover something vital and living. They cover the realization that death is a great adventure—an adventure that may be met fearlessly with a singing heart and a stanch soul. They cover the wonderful assurance that the principles of God are worth suffering for; that the laws of humanity will never be forgotten.

They are not our dead. They are our promise of faith, our pledge of victory. They are just hero-boys, staying in a land that they crossed an ocean to save, staying in the war-worn fields that shall again bloom with flowers. They are not our dead. They are more than that. They are the ones who are staying, for us, to keep an eternal guard.

A Prayer on Easter for Our Boys Killed in Action

DEAR God, they will not come again, those lads of ours,
Who went to fight with honor's foe across the sea—
Who died with eyes set straight ahead, amid the showers
Of shrapnel, as they cleared a path to victory.
They will not come again . . . And it is Easter weather,
And all the world is waking to the call of life,
But they lie sleeping, Over There, our lads, together,
Who died before their hearts could know the end of strife.

Dear God, they will not come again, those lads of ours,
Who left this land so gallantly to do their best—
And so I ask that You will send gay springtime flowers,
To deck each shell-torn meadow where their bodies rest.
I ask that You will let them hear the joyous singing,
Of some deep-throated bird whose heart tones throb and swell;
God, let them feel the thrill that Easter time is bringing,
That death is only life asleep—and all is well!
Amen.

SONGS OF EASTERTIDE

An Easter Message

By Harriet Whitney Symonds

AS passes Lent, austere and gray,
An overflow of blooming grace
Transforms into a bower gay
The grim old city market-place;
Like lamps of porcelain, branching high,
Great flowers, creamy-cupped, are set
Beside wee blossoms, frail and shy,
With springtime raindrops cool and wet.

And, passing by, a wanderer,
Returned from lands Arcadian-fair
Where citron-apples, warm as myrrh,
Drip soft metheglin in the air,
Stands silently, with breath indrawn
As one who purest incense drinks,
Before a cluster tinged like dawn—
A pot of sweet, old-fashioned pinks.

As, eager-eyed, he tarries there
Intent upon those rosy sprays,
The city's noisy thoroughfare
Is blotted from his wistful gaze,
And, drowsing in the morning light,
A village street before him lies,
Adown whose length, in airy flight,
Drift flocks of golden butterflies.

Clear-toned and rising to a gush
Of crystal melody a-wing
Upon the country's Sabbath-hush,
The Easter bells are caroling
Their wonder-story, ever new,
And in its rich cascades of sound,
From door-yard plots aglint with dew
The breath of garden pinks is wound.

"The Lord is risen"—across the years
That long have held the rover's feet
Astray in alien paths, he hears
The Easter anthem, healing-sweet;
And as from out the meeting-place
Again the joyous measures flow,
He sees each calmly steadfast face
Alight as with a holy glow.

. . . .

From tumult of the city's tide,
As comes the dusk in stole of gray,
With low-bowed head stands one aside
Whose gaze is rapt and far away;
For, o'er the misty gulf of time,
To that dear faith he used to know
They call his soul with echo-chime—
The Easter bells of long ago.

Easter Dawn

By Elsye Tash Sater

"'TIS Easter dawn," the lilies say,
"And Christ, our Lord, is risen to-day.
Let every heart be glad."
But in God's acre far away,
He lies, who once was blithe and gay;
My heart with dole is sad.

"What means the Easter dawn to me?"
I asked in gray despondency;
"My life is drenched and dead."
The lilies quivered as in pain.
"The one you love will live again,
And ever live," they said.

"Since Jesus lives, we cannot die,
For us He came on earth to buy
A life eternal. There,
Within a mansion safe, they too
Now live, the dearest ones we knew,
Secure from pain and care."

"O lilies, teach my heart to sing
This anthem of your risen King,
That I may learn to live."
Their fragrant censers looked at me
In love, and whispered tenderly:
"Yourself more freely give."

Corpus Christi

By Edna M. LeNart

HASTE, flaming torches of advancing dawn,
Unto the Tomb, confirm its vacancy,
That every eye in certain day can see
It is no dream of worn centurion,
Nor any parable of Gentile lore,
That Christ hath risen and goeth on before
His very mourners into Galilee.

Passing mid lilies redolent with prayer—
White as the wings which seraphim unfold
In grace above their coronets of gold,
Or as the robes triumphant saints will wear—
He blesseth by his presence in the way
Each creature waking to eternal day;
Ere this God's purposes were but half told.

His flesh was rent apart on Calvary,
Those veins which opened at the spear's mad thrust
Gave priceless blood unto the very dust:
Yet not all hell could change the prophecy
That not a bone of him should mortals break
Nor worldly kings from him his portion take
While high above earth's darkness reigned the Just!

And so, though torn by many a man-made creed
The garments of our faith still seem to be,
The firm foundation of our hope is He.
Bruised, but surviving every foe, the seed
Sown by His Word in stanch and fertile ground
Will bloom till all its flowers of Love abound;
For what shall vanquish Immortality?

At Eastertide

By Cora A. Matson Dolson

THE sacred bells of Easter ring:
And where the soft feet of the Spring
The quiet brookside banks have trod,
White violets look up to God.

OUR EDITORIAL PAGE

When Temptation Comes

IN A little volume of Lenten essays by the late Dr. Hamilton Wright Mabie, we find an old thought in a new guise. Temptation comes to all men at some time, and has ever done so. The tempter, wise from long experience, assumes many forms, in each of which he bears himself according to the fashion of the time and expresses the thought of the age. He has long ceased to wear the face of the demon and the garb of the outlaw: he has become respectable; he knows the moral and social conventions, and as long as it serves his purpose, he observes them. No longer repulsive to the eye, he is more malignant and spiritually hideous than when he tempted our first ancestors. "Today, though he is the father of lies, he wears the air of truth." In the first temptation, the lure to his victims was, "Ye shall be as gods, knowing good and evil." In the Great Temptation, his promise was, "All these kingdoms will I give thee." History is filled with repetitions of this kind of temptation, all of which, save that one which was staged "on an exceeding high mountain," were successful for the tempter and ruinous to his victims.

Human nature, unless spiritually reinforced, is ill-fitted to combat temptation. The latter comes to us in so many varied forms and cunning disguises; it makes so many specious promises that appeal to our desires, our friendships, our social and business aspirations; and it employs arguments that seem so conclusive that we lack skill to controvert them. It is only when we have yielded, and we find too late that the path we have taken leads to shame, dishonor and danger, that we realize the cost of acquiescence, the misery of disillusion, the shame and regret that fill the heart and cloud the whole life.

To fight the battle against temptation we must have divine help. Then, and then only, shall we be steeled and panoplied against the tempter. Even his shafts and darts of evil counsel and suggestion will fall harmlessly at our side, his promise will lose that power to win us, and all his lies will be unmasked. He whose word is true has promised to succor us if we call upon him when we are tempted.

Ready for the "Victory Loan"

NEXT week will witness the launching of the Victory Liberty Loan, the final effort in which every good American should help in order that the whole nation may "see it through." That the war ended at least a year earlier than could have been expected, everybody now concedes. We were fortunate in being the means of bringing the terrific struggle to a satisfactory conclusion so early. It was American dash, high morale and excellent leadership that turned the tide. We fulfilled every material promise made to our Allies, and always ahead of time. Even if the fighting had lasted many months longer, so complete were our preparations that the final result could never have been in doubt. But all this gigantic work of preparation, while absolutely indispensable, cost big money.

And now comes the fifth and last loan of the series, rightly called the Victory Loan, which is ready to be subscribed. As the Allies joined forces in the great victory drive, so let us here at home unite in putting the Victory Loan right "over the top." It should be distinctively a People's Loan. And why not, since every bond bought is just so much money well invested? Think of all the loans that would have been needed had the war lasted one year more.

We owe it to Uncle Sam, to our soldiers and to ourselves, as an honorable and patriotic duty, to see the Loan through. With a high interest rate, and a shorter maturity than any previous loan of the series, it has a special appeal to investors. Besides, this is the clean-up Loan, and when it is finished it will make a clear road for better business, better feeling and universal satisfaction.

The Saloon's Successor

WHILE the American saloon was a cancer, a hideous blot on our nation, it nevertheless served a purpose which will need to be met by some other agency. It held a precarious hold on life for years through its plea that it was the poor man's club. It furnished him a light, warm place to go. It made available to him a certain democratic comradeship. It was more than a guzzling shop, although guzzling was the source of its profit; it was a focal spot where men of all kinds met on an equal footing. But the good in it was inseparable from the bad, which outweighed it. So the saloon had to go. Now America must find a substitute.

In places where the saloon is now a forgotten episode of sorrier years, it has been found that it has already several substitutes. One of the first results of the closing of the bars has been a greatly increased patronage of the movies; in fact, the movies have for some years been cutting into the saloon income. Another result has been a marked increase in normal home life. Still another result has been a widening of church activities. Men's clubs, men's forums, men's Bible classes, have been better patronized and have shown marked increase in membership. The church with a good plant can do a great deal toward filling the place in the social life of men which the saloon occupied.

One thing that made the saloon what it was, was the fact that every man paid his way. It was by no means a charitable institution. It was organized for business. The substitute, to be a real success, must be along similar lines. It must be something that can be supported by its patrons; it must have no atmosphere of charity. A community club, organized on a simple basis, offering light, warmth, games, meeting-rooms, and such refreshment as will be consistent with the law, has been suggested as a substitute. It ought to work.

A substitute for the saloon is certain to be found. It may in many respects resemble the European café. When it is found, it will prove profitable, more profitable than the saloon ever was; for it will be free from the burden of the license fee the saloon had to pay, and it will be free also from the taint of partnership with crime which kept the saloon under suspicion. It must be fully democratic in origin and operation. Booze classified men sharply; the rich man had his club and his cocktail, the poor man his mahogany bar and his beer. The saloon was democratic within the field of its clientèle; the substitute must boast a wider democracy. What shall it be?

Conscience and Guilty Fears

IF TOM NAST, the famous cartoonist of Tweed Ring times, had been living in these days, he would doubtless have found in the attitude of the Hohenzollern exile and his military chiefs a strong theme for his artistic pencil. From the ex-Kaiser at Amerongen to the last member of his general staff all are on the grill and fearful that they may get a thorough roasting. The ex-Crown Prince, apparently plunged in unrelievable gloom, dreads the prospect of being executed should he ever be brought to trial. Hindenburg says little, but even he takes the opportunity to blame another. Ludendorff has written a book to assert his own innocence, and so on with the rest of the coterie who terrorized Europe less than a year ago. All see the shadow of the hand of justice and inwardly dread its grasp. On one thing alone they are unanimous: that somebody else than themselves is the guilty party.

Harold Begbie gives us a weird picture of the ex-Kaiser, which seems to suggest to the average reader that Wilhelm has long been mentally unbalanced. He unloads the burden of blame upon his ministers and generals, in whose hands he claims to have been a helpless puppet; yet almost in the same breath he declares that there "is no power on earth" that can subject him to a trial. As if in disavowal of this boast, he then adds gloomily that, if he were to be tried before an international tribunal, "he would destroy himself." "Thus conscience does make cowards of us all," and the Shakespearian observation certainly seems to fit the case for Wilhelm, who seems to fear he would fare equally ill before either a German or an Allied court.

Personal Religion

VAST enterprises of an educational, missionary, and evangelistic character are to be undertaken in the era of reconstruction which has dawned upon us. These schemes are overpowering in their grandeur, bewildering in their magnitude. Doors of opportunity, closed and barred for centuries, are now swung wide open. Forces of sympathy and enthusiasm, dammed up for ages, are now being liberated with a momentum that will be felt in the farthest reaches of the universe. Those of us whose hearts are glowing with the assurance that our prayers are at last being heard are asking, What is the divine order? In the establishment and building up of the Kingdom, what is the program laid out by the will and finger of God?

First, a personal experience of God within our own souls. The supreme need of the Church at the present time is a revival of personal religion. There can be no aggressive enthusiasm or zeal apart from exp
of this kind.

Secondly, as an outcome of this experienc
will be *a vivid, glowing, heartfelt creed*—a creed
heart, an assent of the instinctive consciousness
secration, a trust of the whole being, in the vit
that Jesus Christ is the Son of God. There
recent years been much loose criticism of creed
cause the wording of some of the ritualistic cr
our fathers are cumbersome and old-fashion
have whittled and chipped at them until in som
is little significance left. But you cannot
mighty and an aggressive church without a l
without a vital creed. A Christianity wit
Divine Christ, an Atoning Christ, a Risen C
Living Christ, an Indwelling Christ, will be n
powerful or effective in redeeming a world th
other pale, emasculated philosophy of an effe
by-gone age.

Thirdly, a personal experience of the ind
Spirit of Christ and a heart belief in the divin
ship of Christ inevitably and necessarily produ
personality that counts in the redemption of
Paul said of himself that this experience and t
lief had made him "a preacher among the Gen
All the aggressive missionary spirits of the past
the present day have been striking illustrations
divine order of working through a great experie
mighty creed, and a world-embracing mission.

Sanctified by Sacrifice

WORLD interest has now been focused
League of Nations for many months.
changes have been made in the draft
League, it is learned that none are radical.
after adoption, it is a document which, from th
nature of things, may be improved by amend
taught by experience. No man, or set of men, is
ble of meeting all the requirements demand
such a situation. President Wilson has reco
this, and the changes that have been made are
less such as will adequately meet any real ne
amendment that has come to the surface thu
The President has never entertained any s
doubt as to the ultimate adoption of the L
He has held that it would prove to be th
obtainable guarantee for the peace and welfare
nations.

That this latter view is also held by Mr. Ta
made clear at a gathering in Kalamazoo, Mich.,
in which the ex-President, in the course of his ad
said: "The alternative of the immediate format
the World Alliance is Bolshevism." When ab
take his second trip overseas to France, Pres
Wilson was quoted as having said that the f
of this republic to endorse the League of Natio
some satisfactory form "would break the heart
world." In thoughtful minds, there is little
that an overwhelming majority of our people
deeply regret the failure of the League, upo
acceptance of which the future of civilization so la
depends. In Europe it has kindled a new hope
hope of the establishment of peace, justice, bro
hood, and of world-wide recognition of the prin
of Christian Democracy. It was to maintain
principles that we entered the war and fough
won it. Now that the end is reached, how c
be other than loyal to ideals so splendidly uphel
so deeply sanctified by sacrifice?

Melting the Big Guns

IT WILL be surprising if some striking se
should not be preached under the inspirati
the fragment of news from Coblenz that ma
the large-caliber German guns turned over
United States Commission are being sent to the
dry, to be made over into farm implements.
of these huge cannon were made long before th
Eighty of them were rejected by our Commissio
now they will be melted into pig-iron and lit
made into plowshares and other tools that are
metal. Of course, no one imagines the Comm
had any thought of the ancient prophets when d
ing of the "big Berthas" as they have done; neve
less the fact remains that many will regard the
in connection with the comforting assurances w
by Isaiah and Micah. Isaiah went even further,
ever, for he wrote reassuringly in the same pass
"Nation shall not lift up sword against nation, n
shall they learn war any more." The alluring pi
of Micah associated with the same period of w
change, a new birth of freedom, in which the
nations should be protected and all should wo
and serve the Lord in their own way and accept

The Princely Path to Peace

*A SERMON BY REV. ALVA MARTIN KERR**

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THOUSANDS of sorrowing men and women, in these days of war and disease, are seeking peace; and almost instinctively they turn to the Prince of Peace to learn how to find it. He, far above all others, is recognized the world around as the one who ws how to comfort the troubled heart. So a new widening interest attaches to the classical con- ation which he held with his disciples that last it just before his death. For on no other occasion he set forth the way to peace so completely and ngly as he did while he sat there in that upper mber talking over with those he loved the hard bitter things which so soon must come to them. ady he had consciously entered into the shadow is own passion and death, and yet he spoke in ect peace. He did not seem in the least troubled isturbed. After a while, in the Garden, he would e his own hour of lonely and hard-fought resigna-, such as every man and woman in grief must e; but it would be an hour of seeking his Father's , and not one of resentment or despair. There, he would be a Prince with a princely mission to the inevitable. Such a e he would leave with this little p of followers that so soon were to lunged into the sorrow of his death, m they adored, and into the con- on and hopelessness involved in the of his leadership.

Iow would he go about it? What ld he say in a situation of such utter ress and gloom? His way was entirely dif- nt from ours when we undertake to minister hose who mourn. He gave no profound osophy about death, like that with which ften we attempt in vain to comfort ourselves others. He did not try to persuade them t it was God's will and hence better so, as requently we even yet hear God made the hor of all kinds of wicked deeds and meful circumstances. Christ did nothing he kind. And we too will be wise when no longer strive for the meek acceptance "will of God" that any reasonable mind ht well question. Neither did he make arguments for immortality. He took that granted just as naturally as he spoke of orrow. He talked of nothing abstruse or demically difficult. In the simplest lan- ge, he told them plainly just the definite practical thing which they needed to do arry them through this experience.

Ie said: "Let not your heart be troubled." were as if he had told them, "I know, nds, that this is a sad day for us all. These tings and the changed future cannot be en lightly. Your minds are distressed and fused. But I plead with you not to allow r hearts to become troubled." That is first great step we are to take along the ncely way to peace—that the heart be not troubled. There is always coming more or less to disturb the sical life. Disease and pain are a common lot. ner or later the hand will lose its cunning, and he o has been strong will grow weary. This is an inevitable fact; but it need not spoil the life of any one. There are things yet better and more enduring than the physical. Then, too, the life about us will change. Familiar things will pass away. Desirable things will fail us. There is ever a shifting that keeps our environment at unrest. The same is true with the mind. It cannot be shielded from problems which worry and distress it. The questions of business and society perplex us. The very ties of love and friendship which most ennoble us ofttimes sore trouble us. In a thousand ways we would be driven to despair if there were nothing to life but these surface things which constantly change and disturb us. But down underneath them is a current which is unchangeable. There is a contentment that has nothing to do with either poverty or wealth. There is a satisfaction and peace which are not contingent upon life or death. And in these deeper things the heart of man must find rest.

This is what Christ meant. He would have us see that, after all, the disturbing elements of life are only the waves and the foam, tossed by every wind that blows; but that deep down is the great sea of life, calm and undisturbed. The fortune, in the gathering of which we have so completely worn ourselves out, goes; but why need we allow that to ruin us, when the warm arms and the lips close-met are with us still? They are the far better part, and so long as they remain we shall lose our joy in life only if we have permitted our hearts to be consumed by the sordid love of material comforts and gain. Health goes, but love remains—and love that may be all the sweeter and more tender because it has been refined and purified by pain.

LET not your heart be troubled:
Ye believe in God,
Believe also in me.
In my Father's house are many mansions;
If it were not so, I would have told you.
I go to prepare a place for you.
And if I go and prepare a place for you,
I will come again,
And will receive you unto myself;
That where I am,
There ye may be also.

There was never a more blighting lie uttered than the common saying that "Health is everything." For it simply is not so. Sooner or later, every home must have a share of sickness, and many are condemned to poor health all of their lives. It is a pathetic tragedy that so many should assume that all the good and the usefulness have gone out of life the moment disease comes in. They indulge in morbid self-pity and irritability and are ever seeking the commiseration of others. They neither forget nor permit any one else long to forget their own physical discomfort. And thus they make the bad matter infinitely worse because they accept the falsehood that health is the main thing. But there are thousands who have learned that there is a wealth of love and happiness and contentment which lie far beneath any physical condition; and in spite of their sickness or of the sickness of their home, they are a source of joy and happiness to all who know them. There are many cheerful, hopeful invalids who would be a benediction to any community, for they have learned that life is more than the body.

Death comes! The hardest of all is to find the underlying peace when death robs us of a loved one. It seems that it has taken all that is or can be. And yet death is the universal experience. We know that sooner or later it must come, and we really would not have it otherwise. Surely there must be some redeeming quality even in it to soften its sting and anguish. And there is. For there are sweet and beautiful deeps of life that even death cannot reach. The memory of those who are gone, the grave cannot claim it; but will only sanctify it as a most precious blessing. All that was sweetest and best in their life remains with us as a hallowed influence. There seems to be a vital companionship with our dead, a charmed and mystic nearness that molds and shapes us. These sacred things of the heart cannot be disturbed, neither taken away.

This is the first princely step to peace. We must learn to rest in the deep and unchangeable, confident that the worst which may come will never be able to rob us of the best of life.

Then Christ said to those disciples that night: "Ye believe in God, believe also in me." He wanted them to hold fast to the fixed and the eternal while they readjusted themselves to the changes which were coming. Their faith was about to break and let go under these new conditions. That for which they had lived and planned and hoped, that in which they had believed, was disappearing. Their hearts had been centered on Jesus as a Friend and Leader, and had dreamed great dreams of the part that they were to have in the earthly kingdom they thought he would establish. But now that he was about to leave them, and as their hopes came crashing down about their heads, they simply did not have faith enough to believe in him during such a catastrophic change.

But those Jews all believed in God with an instinctive faith. It was the heritage of their race. They relied upon God. They trusted God implicitly. Christ would have them to take what they could believe in, what they could trust in, and project their faith from that to him in the terrible hour of change. If they would only hold fast now and wait a bit, they would learn after a time that it was expedient and best for them that he go away. This is the second princely step toward peace—to hold fast and wait in the profound confidence that something fine and good shall somehow be worked out in the new day that has come.

It is the enforced readjustments in life which most trouble us. Our greatest fret and worry is because that for which we had planned and lived is being taken from us. It may be that we have cared too much for money; and now the day comes when money will buy us neither health nor happiness. We stand with our hands full of it, dazed at how cheap a thing it is, and at how the best things of life and the only permanently satisfying things are above purchase and above price. Or we have depended too much on smiles and sunshine, and now smiles and sunshine are for the moment gone. We have lived in a gay round of health and pleasure. We have had neither time nor heart for the things which do not please or amuse us. But the wheel of fortune has now turned; and we are crushed to learn how empty and fragile that life is which has no religious purpose and no avocation for social betterment.

So have we set our hearts upon certain things, and now those things are taken away. How much of the time we plan for life and health and happiness! How few of us provide for the contingencies of sickness and sorrow and death! Yet these are inevitable; and when they do come, we are sore troubled to find our new adjustments. We begin to doubt the goodness of God and the wisdom with which he has planned the life of this world. And it is only a short step from that to bitterness and rebellion and ruin. Whenever men begin to cover things up in a mystery, and ask why this thing must be or that thing must be, or how God could allow this one to suffer or that one to die, they are coming very near the danger line where faith lets go and the heart gives up.

That is the grave peril of the pernicious theory that would make God the author of our misfortune and sorrow. For we impute to the direct act of God the sickness and death which, in our saner moments, we know come from causes that have universal and immutable application, and are not singled out just for our aching hearts alone. And the moment we do so, we start a

Continued on page 463

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* Pastor, Christian Church, Pleasant Hill, Ohio.

The League and the Church

By HON. JOSEPHUS DANIELS, Secretary of the Navy

THE war taught us that money and finance and labor were impotent against the cruel tyranny of autocracy. Indeed, we have come to see everywhere that the god of the dollar is dross, and that materialism has no power to bring comfort or endure with strength. The light of learning and science shone dimly as men groped their way through trenches or kept vigil on darkened ships. Commerce was tributary to war and agriculture was valued only as it gave sustenance to fighting men. Statesmanship was unable to avert the catastrophe.

The world as we knew it before the Hymn of Hate was translated into slaughter and cruelty no longer exists. In its place we had one portion of the so-called Christian nations, composing the Central Empire, maddened by the lust of blood, and the other portion suddenly called upon to accept slavery or take up arms to preserve their own freedom and the liberty of future generations. In this modern Armageddon, all things which seemed stable have perished, and troubled men and women looked in vain in all that man had created for consolation and inspiration and valor. Stoicism alone of all the false creeds remained to those who had courage without faith in God, and while it imparted bravery in battle it gave no warmth to the heart, no glow to the countenance, and no radiance in death. As one by one the old foundations upon which they builded were swept away by the tide of battle, men struggled in the rushing waters for a life-preserver, not for their bodies, but for their souls. They did not find it in arms or munitions, in craft on or under the sea, or in the airy navies grappling in the central blue. They did not find it in the philosophy of fatalism, in the hopeless creed of unbelief in a future life, in the gods of war and passion, or even the gods of ambition and resolution. In the blackness of the might of conflict no earthly glimmer brightened the pathway of nations or individuals. Science and art and music girded no man with strength in the hour of endurance.

Religion alone abides in the hearts of men. We may not understand why God permits war, our faith may at times falter, but the only sure anchor to the soul is the knowledge that God is in his heaven, and that after the thunders of war he will give us to see that in the better days before us "all is well with the world." It will be well with us because we were fighting in a righteous war. With no unholy or selfish aims, we are justified in the confident faith that God, who gave victory to our arms, will put it into the hearts of men to establish here on earth governments that promote peace and justice, freed from greed and self-aggrandizement.

This war was a challenge to Christianity. There are not wanting those whose faith in God has wavered because of the awful slaughter, and some have said this war shows that Christian civilization has failed. That is the superficial view. But it is not the true view. Christianity has not failed. It alone is the star of hope. A study of Prussianism discloses that in that country the state had usurped the place of God, and that spiritualism had given place to materialism. No people could wantonly wage war for spoils who had not repudiated the teachings of Jesus Christ. Prussia outwardly professed the religion of the Nazarene. Inwardly it has for years denied his teachings, and the fruit of its materialism is seen in its brutal war upon women and children. Men and nations may stand in the market-places and give lip-service, but it is true of nations, as of individuals, that "by their fruits shall ye know them."

Secretary of the Navy Josephus Daniels

Today the world in travail looks to the Church as the representative of the living God to recall men and women to the old Gospel, the only support, the only firm foundation, the only light. All other creeds have failed, all other foundations have crumbled, all other lights have gone out. To the glory of the churches, they have themselves had a new baptism, ascended the mountain-top and obtained a new vision, and are calling to a world resolved to preserve freedom to a new consecration. The war was not won by might alone. It was won by faith, by prayer, by the courage which God imparts to all who in their ho need look to him for guidance and for strength.

What of the church now in peace, in the transi days, in times of readjustment and reconstru "The morrow of victory is more perilous tha eve," said Mazzini, and Clémenceau upon the si of the armistice gave expression to the same when he told his people: "We are coming to a di time. It is harder to win peace than to win w After war and after elevation, comes the natur lapse from discipline and self-restraint. Acros seas religious leaders are unremitting in their se to men still in uniform, safeguarding the fruits of tory. Here at home, with hundreds of thousand young men, the flower of our country, being de bilized, the imperative duty of the Church is to giv Gospel welcome of good cheer and wholesome ho tality to these saviors of liberty. "Single men khaki ain't no plaster saints," said Kipling. Th young men do not all feel the need of continued discipline. The call to the Church is to throw aro them wholesome environment and enlist them in service of the Church. No gospel of negation appeal to youths who unafraid went over the The gospel which will win their fealty is the Go of sweetness and light, help to those who are wound employment to the capable, justice and brotherh with the music of joy and gladness. The founde the Christian Church said, "I am the Light and Way." No church can be of his fold which does run out to greet and to help the returning soldier sailor and extend fellowship to them and to all oth who stand in need of human sympathy and di guidance.

The churches of America have seen the vision of larger duty of the New Church in the New Day. T know that creeds and churchianity will neither men nor attract their attendance. Except churches of today be leavened with the spirit of Ch which is unselfish and whole-hearted service, will be "tinkling cymbals."

With this larger comprehension of opportu and responsibility, this Interchurch World Movem has been inaugurated. It is launched in a day w liberality has become a national habit and a nati asset, with higher conceptions of man's duty to fellows. We have Liberty bonds and Thrift stam and we will buy the next issue of Liberty bonds a expression of thanksgiving for the assurance of wo peace. We have contributed in war to every peal for welfare work. Now comes the appeal to organization that is the inspiration of all philanthro all benevolence, of all care for those in need, of good deeds in this life and all hope for immortal the Church of the living God. Having heard the to the useful reflected lights, we will not fail in call of the divine institutions which have the Light the World in their keeping.

Only Refuge from Anarchy

By HON. ARTHUR CAPPER, Former Governor and U. S. Senator-elect from Kansas

SIMPLY because we must, we are to have a League of Nations to end war, to end endless preparations for war, and to stop the huge outlays every nation now feels compelled to make even in peace times for armies and navies.

It is natural there should be great differences of view among leaders of opinion concerning such a league, or any form it might take. It seems that war is constitutional, and a compulsory peace isn't—no matter how badly the world needs it. A league to keep the peace of the world is as new and untried as once was a republican form of government. Circumstances compelled that experiment, and I think we shall find a way to cooperate in this one.

I am strong for a League of Nations, or some form of international agreement that will lessen the chances for war, and I shall work to that end. But I believe the document that has been submitted should be amended so that it will provide more definitely against the relinquishment of American policies and abridgment of the sovereignty of the United States. It should specifically provide that the Monroe Doctrine will not be infringed. We should contribute our share of the expense necessary to maintain force sufficient to compel peace, but we want to proceed cautiously when it comes to giving foreign nations, by majority vote of their representatives in the league, the power to say when and how this country shall send our boys to European battlefields.

I believe a League of Nations is inevitable if the world is to be saved from anarchy. Consider the situation: The people of every great nation are struggling under a mountain of debt. Four years of war have mortgaged their activities for years to come. If they are to go on squandering the major part of their labor and resources for big navies and large standing armies, and keeping out of productive labor the hundreds of thousands of men necessary to man them, we shall slowly but surely break the backs of the people.

As I see it, what this nation has most to fear in the future is not war, but our swiftly increasing burden of taxation, which is going to eat us up if we do not obtain relief by stopping up the big rat-hole of military expenditure and attain efficiency in government.

The war will add two billion dollars a year in interest charges alone to our taxes. Appropriations for virtually another two billions a year are asked in behalf of our army and navy. On top of this, we are urged to adopt compulsory military training for every boy of 19 in the land who can pass the physical test of fitness for soldiering. Our general staff has planned this so that it may have an army of twelve million reserves pledged to leave home and business instantly at the "call to the colors." Under compulsory military training draft and conscription will not be necessary.

A League of Nations should save us from this.

And there is that other possibility, worse than war, for which a League of Nations will be needed to save us. The history of every revolution and all causes leading to it, show that hunger was the spark that finally set off the powder magazine. As the struggle for existence grows greater, the tendency to revolt increases. The explosion point is reached when any considerable number of people are compelled to live from hand to mouth with no prospect for better times in view.

If we again go in for military program where shall we bring up?

Any program for a league to keep the peace between nations is sane and reasonable compared to tering on a program entailing consequences like the Is it strange, then, with such consequences in sig that people all over the world have demanded a deliverance a League of Nations limiting armame requiring every nation to give bond to keep the pea and pledging one another to keep the peace throu arbitration, and by force, if need be?

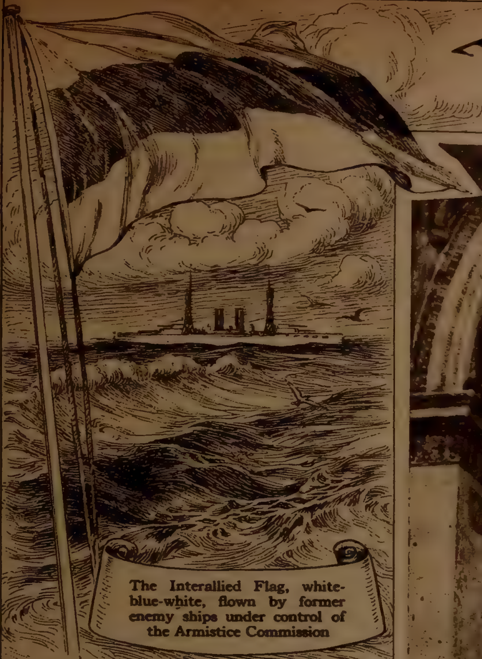
I am for any league plan based on the broad Am can principles of "the consent of the governed," league ruled by chosen representatives of the seve peoples instead of by great interests, which shall sa guard and protect the rights of citizens in their int national relations, which will protect backward pe ples from exploitation, and which shall reduce arm and navies to a police-force size.

We did not save the world in the world war; only gave it a breathing spell. But we can save with a League of Peace, one which is not a supernati but a binding, effective international agreement pe mitting every nation, great or small, that is a party, it to maintain its self-respect and individuality.

A League of Nations is not a visionary dream, foretaste of the millennium, nor the fad of an altruis it is sanely and compellingly practical, because t world cannot do without it, because the world cann and will not longer tolerate war between nations a more than we tolerate murder between citizens as method of settling disputes.

It took the great war to make a League of Nations pra tically possible through compulsion of circumstance The war showed all mankind the abyss into whi modern nations were about to plunge. We have ha a narrow escape, but I think we have stopped in time

THE VICTORS COME!



The Interallied Flag, white-blue-white, flown by former enemy ships under control of the Armistice Commission

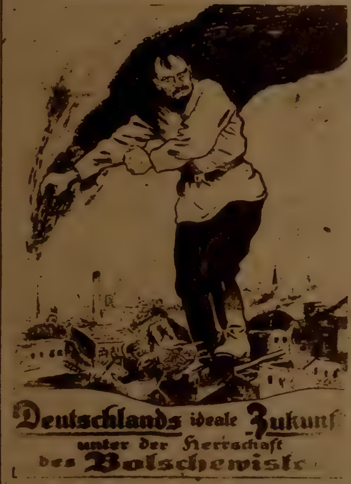
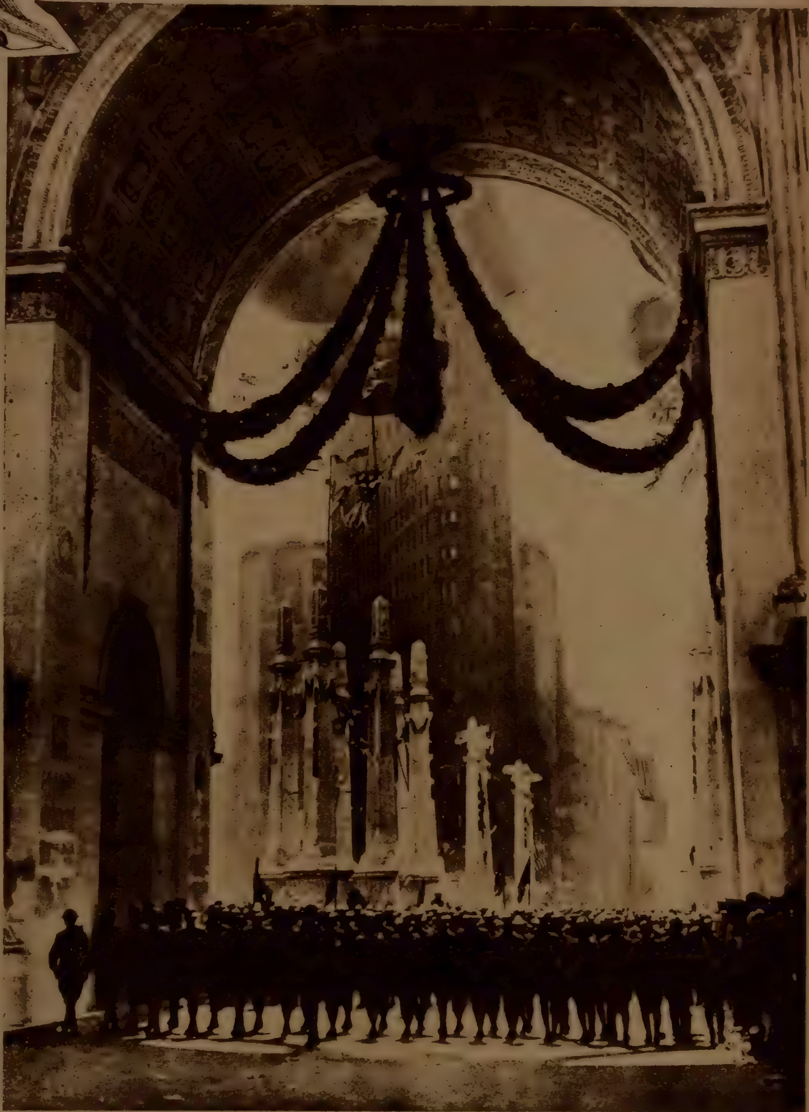

Deutschlands ideale Zukunft
unter der Herrschaft
des Bolschewismus

Photo from International Film Service

Bolshevism would gain happiness through destruction. A typical poster from Berlin



© International Film Service

Men of New York's own 27th Division march as conquerors through the Arch of Victory

© G. V. Buck

The First Victory Liberty Bond. Secretary of the Treasury Glass taking it off the press. Be a victor. Buy a bond

CHRISTIAN HERALD ORPHANAG IN THE HOLY LAND

The Joy and Help "the Christmas Chest" Has Giv

A Letter from MRS. BERTHA VESTER of the American Colony in Jerusale

IN OPENING this morning's mail-bag, which had been forwarded to us from Jerusalem, the Christian Herald was handed out among the first. It is always a welcome visitor in our home and we hail its advent with pleasure. On opening and examining its contents our eye caught on the headline "The Christmas Chest and the Palestine Orphans." Can I describe to you the thrill of joy when I read that the generous readers of the Christian Herald were going to continue their beneficent assistance and keep our poor orphans in the Home they have learned to love? Nay, it is more than this; they will, by their Christmas gift, allow us to take more children into the Orphanage, who are pressing us to admit them into "God's House," as they call it.

We had not received the cable message to prepare us for its advent. By the same messenger who brought the mail-bag, we learned that some money had already arrived in Jerusalem in the Banco di Roma.

It is with heartfelt gratitude that the American Colony sends these lines to the readers of the Christian Herald, for their generous contributions contained in the Christmas Chest, which will enable us to continue this very successful and necessary work of mothering these motherless, suffering little ones in the land of the Child Jesus.

We have been beset with applications for admission from all over the country. This is one reason we took refuge in Jaffa until we should hear from you, for it was so hard to refuse. Very often the relative or friend would bring a little girl, sometimes accompanied by two or three whom they wanted us to admit, and the appealing look these girls would give us, and their thin faces and sunken eyes, telling of the late sufferi more than we could endure at times.

Many a fervent prayer had been that the friends of the Christian Hera friends, should feel their hearts touched orphans of Palestine and continue to this Home that has been started throug bounty and which has been so signally of God.

The change in these little girls is very and very pleasant to see.

At best the Oriental child is a sad cr but after four years of almost starvatio ness, death and anxiety, and nothing t them, their state was infinitely worse. I and relatives lost hope with so much su and often became very impatient wi children. I remember one mother com our gate one morning with a troop of littl She said they had gone to bed hungry, had only one small piece of bread each, t before, and "now they are crying and b for something to eat. Can I give the flesh to eat?" she said in despair. "I beaten and beaten them to make them quiet, and they still beg!"

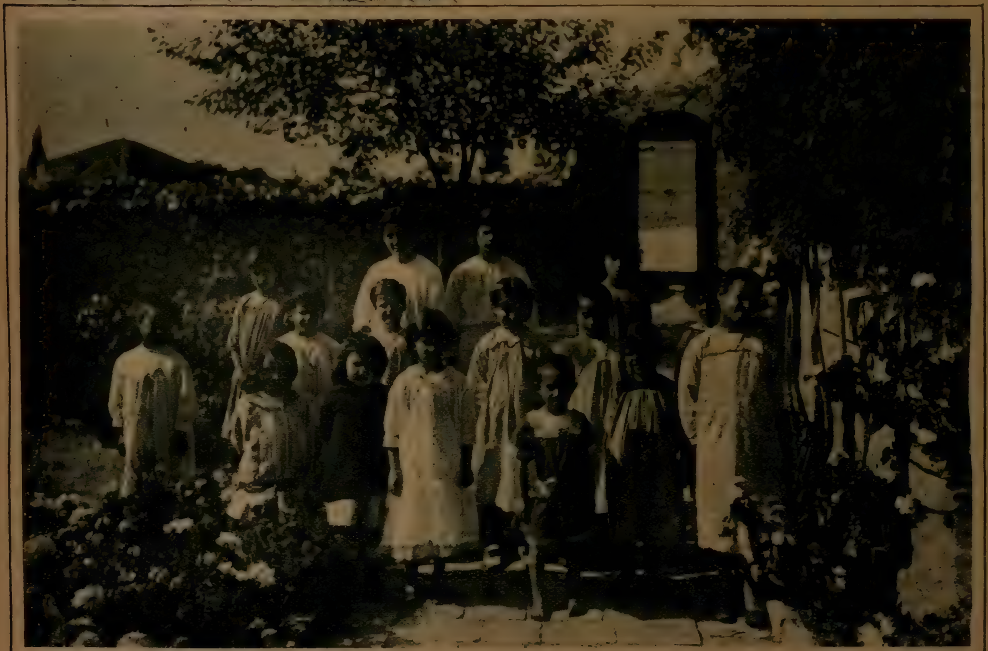
It is needless to say that they all got breakfast. I mention this simply to giv an idea of what the children of this land through. I could give account after ac of fearful suffering.

Imagine the joy of our twenty-two girls when they found themselves surro by people who spoke kindly to them and them. That in itself worked wonders the children.

A doctor was employed to exam each child, and for the first month l visits had to be frequent; this last month he has not been called once.

Many of the eyes were infected with trachoma, the country's scourge. Most of them had enlarged spleens caused from continual malaria. They were about as sad a lot to look upon as you could collect.

What is the change in these short months? They look rosy and happy. New life has brought new joys, and ne joys have brought smiles. A the same faces that were bu short time ago so sad, so pinc and wrinkled, look like ha children's faces which would th with joy the hearts of their be factors, could they but see th now.



The little girls as they came to Orphanage. The picture shows th rags as beautiful garments. Y see pictures do not show dirt smell. These were their two stro est points when they came a neither can be reproduced by p tography. Some of the relati told of the excitement of the c dren before coming; for a day or t they could not eat or sleep a were tormenting their people w questions about whether the ti had not come "to go to the Orpha age"

In their little blue gingham aprons, bathed, clean and sweet, their faces with soap and pleasure aglow. The chrysanthemums are in full bloom and the scene is cheerful in reality

p of orphan refugees. There are 400,000 of these in the Near East

Jerusalem Orphanage is sweetly pretty and
the children are healthy and happy. We feel
e have been greatly blessed in our efforts.
y of the children are Mohammedans. We
Christmas tree for them and taught them
and recitations. We invited some of the
s to see the children's joy. They heard
derstood the carols and recitations and made
jections whatever. The
d's little granddaughter
s a day scholar and took
the program. The old
ther was among the
He is a prominent
medan, belonging to the
old school, but he was

pleased beyond expression with what he heard and saw. The Mohammedans do not object to a change of religion if it is not a change of the "outer garment" for gain; that they hate.

The new surroundings have brought the children new ideas. "Whence all this bounty? Who made the kind friends in America think of the poor little miserable, unattractive, dirty looking children in Jerusalem?" Then we tell them of the Child who lived here and who gave his life to save us, and for his sake we remember to be kind to our less fortunate brothers and sisters, for he said that to "love our neighbor as ourselves fulfilled all the law and the prophets." Then they wished to pray and thank this new Friend for all they had received. They did not forget their friends in America; they always ask me to send their love and gratitude to them.

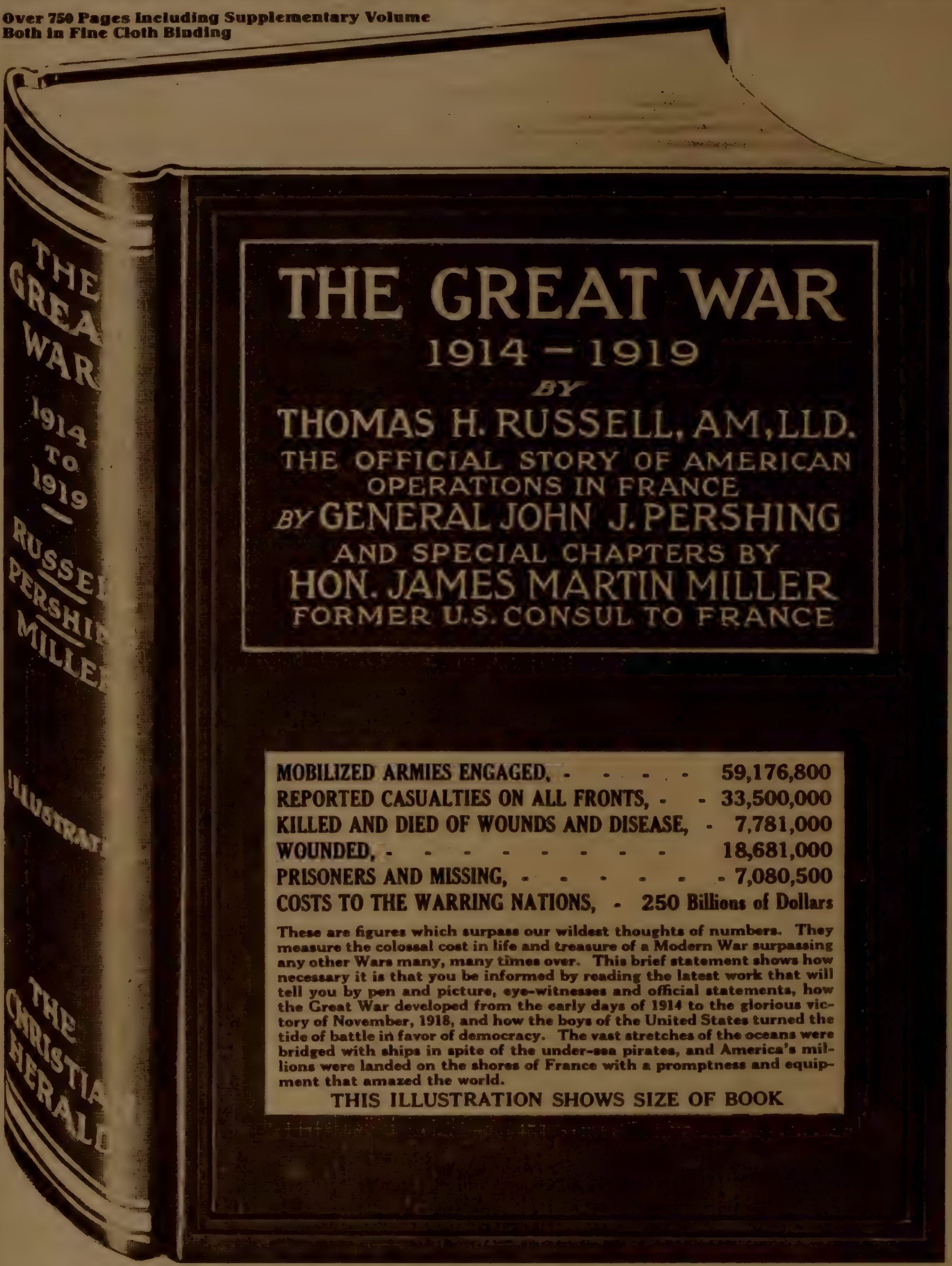
So this is a message of gratitude from your little friends at the Home, and your big friends at the American Colony.

Bertha Vester.

The Orphanage building. The situation, grounds and all about it are favorable, except the size, which is already far outgrown

AN ILLUSTRATED HISTORY OF THE GREAT WA

Over 750 Pages Including Supplementary Volume
Both in Fine Cloth Binding



MOBILIZED ARMIES ENGAGED,	59,176,800
REPORTED CASUALTIES ON ALL FRONTS,	33,500,000
KILLED AND DIED OF WOUNDS AND DISEASE,	7,781,000
WOUNDED,	18,681,000
PRISONERS AND MISSING,	7,080,500
COSTS TO THE WARRING NATIONS,	250 Billions of Dollars

These are figures which surpass our wildest thoughts of numbers. They measure the colossal cost in life and treasure of a Modern War surpassing any other Wars many, many times over. This brief statement shows how necessary it is that you be informed by reading the latest work that will tell you by pen and picture, eye-witnesses and official statements, how the Great War developed from the early days of 1914 to the glorious victory of November, 1918, and how the boys of the United States turned the tide of battle in favor of democracy. The vast stretches of the oceans were bridged with ships in spite of the under-sea pirates, and America's millions were landed on the shores of France with a promptness and equipment that amazed the world.

THIS ILLUSTRATION SHOWS SIZE OF BOOK

The Christian Her

feels that it is doing a
service for its readers i
lishing and offering a s

ILLUSTRAT
HISTORY
OF THE
GREAT WA

Thomas H. Rus
A.M., LL.D.,

the editor-in-chief of
thrilling history of
world events, has don
work in a masterly m
and received invaluabl
sistance from governm
official sources, not only
our own but from the Br
French and Canadian
ernments.

General Pershin
Own Story

of American operation
France is given in full,
his glowing tribute to
fighting boys. From a
erary, authoritative and
torial standpoint we cord
recommend this book to
readers as a compact re
of the Great War and at r
erate cost.

The Greatest of All Dramas

unfolds itself in the page
this work, so intense with
thrilling stories of eye-
nesses, that the reader g
at the tremendous and s
tling spectacles caused by
war of many nations. Ac
photographs, many of th
furnished from the record
the Allied Governments,
bellish the work through
and are in themselves a g
pictorial history.

As the reader finds him
absorbed with the inte
human interest unfolded
the hundreds of pages of cl
text he suddenly comes
groups of pictures m
from official photographs
finely printed on plate pa
showing the men in t
trenches, portraits of t
famous leaders of Allied
mies, "Going over the To
the terrible implements
war such as tanks, subm
rines, dirigibles, battle a
planes, big guns, gas a
flame attacks, transports, et

Eye-Witnesses on the Battlefields

Aside from the value of the history as a chronicle of great events, chapters are devoted to thrilling stories of heroic acts on the battlefields which command your admiration. These are personal experiences told by actual combatants in the field, both privates and officers. The prisoners of war have their stories to tell. The wounded who survive and the refugees rendered homeless tell stories that carry conviction with them and that would move a heart of stone. The fearful state of the battlefields is described by eye-witnesses. The story of the pirates of the sea, the enemy submarines, and how they worked in their slaughter of innocents, such as the ruthless sinking of the Lusitania.

How complete is it? you ask. Right down to President Wilson sailing for the Peace Conference.

But Here is Our Further Promise

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THE SECRET TROUSSEAU

By Eleanor Harrison

***Illustration by* Will Grefe**

"They seemed so much prettier when I tried them on in my own room."

BOB and I are back from our honeymoon and living in the dearest little house in Maywood. Mother and father were out to end the evening with us last night and after nner, while father and Bob were having a good lk in the den, mother suddenly said:

"Eleanor, I have a secret. Let's go up in that zy back room and be comfortable while I tell u about it."

So we went upstairs and sat as we used to home—mother in a big, upholstered rocker d I on a low Turkish chair at her feet.

When we were comfortably settled, the first ing mother did was to put her hand inside r waist and, taking out something, she smiled d laid it in my hand. When I looked down, saw it was a crisp, yellow $100 bill!

"No, mother," I said, handing it back to her, I don't want you to give me that! You have ready given me too much and I know how sily you can use the money yourself. No, couldn't take it and feel right!"

"But it's really *yours*, Eleanor," she protested. And that's only part of my secret!"

But wait—I'm getting ahead of my story. Bob d I had planned to be married last May, but a few eeks before the date we had set his savings were wept away by the failure of a private bank and e had to start all over to save for our little home. I kept my position at the office and also opened savings account—with mother—toward the purchase of my trousseau. At noon or other times hen I could spare an hour or two, I would meet er by appointment at Harper's and she would elp me decide which suit, dress, coat or other arment I wanted. Then I would run back to y work and leave it to mother to pay the bill, ee that alterations were made and that the package was properly addressed for delivery.

I had decided to buy all my clothes ready-made. here were no good dressmakers nearer than hicago and, since I was buying "piecemeal" as I ccumulated the money, this would have meant trip to the city for fittings or some other purpose very few days. So we confided in Mrs. Merritt—ead of the ready-to-wear department at Harper's nd an old friend of mother's. She was more than elpful and I really thought I was doing very well.

WELL, we were married three weeks ago. When the wedding day arrived, my trousseau was complete with attractive, stylish and ecoming dresses, suits, waists and lingerie. I was delighted with everything! They seemed so much prettier at home than they had in the shop —not the least bit of a "ready-made" look about them when I tried them on in my room.

All the girls told me that my wedding dress was the prettiest they had ever seen. And when I had shown them all the new dainty things that made up my trousseau they couldn't believe that I had bought everything ready-made right in town. On our honeymoon, too, I could not help observing the admiring glances cast on my gowns and suits.

So—to come back to last night—when mother said the $100 was really *mine*, I felt sure that some mystery about my wedding clothes was going to be cleared up. But I had absolutely no idea of the real truth when mother drew my head close to her and began to tell me her secret.

"In a way I suppose I deceived you, Eleanor," she said, "but I prefer to call it a 'surprise.' Not one mother in a thousand could do what I did and really keep it a secret, because less than one girl in a thousand would ever be too occupied to attend to her own wedding finery. Several times I was sure you would guess my secret. But if you suspected, you never let me know. So I'm going to confess at last. *I* made every dress, suit, skirt, waist and piece of lingerie in your wedding chest *myself!*"

I knew, of course, that mother was telling me the truth—and yet I could scarcely believe it!

"But, mother, you never told me you could sew *at all*—let alone sew like *that!* Those are the most wonderful clothes I ever had! Why have you always let me think you couldn't sew any more than *I* could?"

"Well, I *couldn't*, dear," she smiled mysteriously, "until last Fall. I had never made anything more difficult than an apron in my life! But I had wished so many times that I *could* make pretty, stylish dresses for you and for myself! Of course at my age I couldn't go into a school or shop to learn.

"But one evening I sat in the library at home, reading a magazine, when I ran across the story of an institute of domestic arts and sciences that had developed a new and practical method by which *any* woman or girl—no matter where she might live—could learn right at home to make her own clothes and hats.

"Partly because I did so wish I *could* and partly out of curiosity I filled out the coupon at the end of the story. I figured it wouldn't cost me anything but the postage. And it meant merely that I wanted more information. Next day I mailed it on my way down-town, wondering whether there *really* could be a home-study plan by which a woman as ignorant about sewing as I could learn to 'design, draft, cut, fit, make, drape and trim even the most elaborate dresses.' That was what the article promised.

"WELL, in just a day or two the postman brought me a handsome booklet, telling me about the Woman's Institute and the success of thousands who already had become members—wives and mothers, business women, girls at home or in school, girls in stores, shops and offices. It also contained many voluntary letters the Institute had received from them praising its work and telling how much their courses had meant to them! Many of these letters were from mothers who expressed their delight in finding that they could learn in their own homes, at their own convenience, to plan and make stylish and becoming garments of all kinds for themselves and their children. And they could have them at a mere fraction of what such clothes would cost if bought in any other way.

"Many others wrote that the Institute had made it possible for them to succeed in dressmaking or millinery as a business. Lots of these women, I found, were older than I, and others were girls of fifteen or sixteen years. Their homes are in all parts of the world. The majority, of course, live in some part of the United States but there are hundreds in Canada and in foreign lands—all learning dressmaking or millinery at home just as successfully as if they were together in a school-room! Yes, and many others are learning cooking—the selection, preparation and serving of healthful, appetizing food at one-third less cost—which the Institute is teaching by the same proven methods.

"In the face of all the evidence, I couldn't *help* believing that *I* could do what thousands of other women had done so successfully!

"So, without telling anyone, I joined the Institute and took up Dressmaking. I could hardly wait until the first lesson came. And when at last it was in my hands, I went upstairs to my room and opened it almost breathlessly—like a girl with her first love-letter! I turned a few pages and looked at the wonderful pictures! There are nearly 2,000 of them in the dressmaking course alone and they illustrate perfectly every step that could possibly cause anyone difficulty. I learned eighty-three different stitches and seams in the first two lessons."

WHAT did father think of the plan?" I interjected.

"That is one of the few things I ever kept from him," said mother. "I didn't want him to say 'I told you so' if it didn't work out all right.

"I kept my lessons and my work hidden in my bedroom closet and studied them only while you and father were at business. But the course can easily be finished in a few months by studying an hour or two a day. I found I couldn't *help* making rapid progress. The teachers take such a deep personal interest in your work! And it must be pretty hard to make mistakes, for the textbooks foresee and clearly explain everything.

"The delightful part of it is that almost at once you begin actually making garments. Why, after the fourth lesson I made that pretty waist you thought I bought in Chicago!

"And so it went all the way through the course. I learned how to copy models I saw in shop windows, on the street or in fashion magazines. Every step was so clearly explained that the things which I had always thought only a professional dressmaker could do were perfectly easy for me! Best of all—the lessons taught me how to develop style in a garment and add the little touches that make all the difference between *ordinary* clothes and those of becoming charm and distinction!

"THEN, one day, the idea of proving the skill my course had given me flashed into my mind. I had just completed the lesson giving complete directions for planning and making a bride's entire trousseau. I had plenty of time and wanted to do it for you as a complete surprise. I wouldn't have thought it possible myself at the time—to save so *much* money on just your wedding clothes!

"The very first day we went shopping, I made up my mind how I could do what I had planned and keep it a secret from everyone at home. But I would have to let *one* person share it with me—Mrs. Merritt. She has been in charge of the ready-to-wear department at Harper's for years and we have been friends from girlhood. After you had gone, I told her about it. She agreed to try on you whatever garment you selected and fit you. Then after you had rushed away as you always did, I enlisted her aid in buying right there in the store the duplicate materials and trimming necessary to exactly copy the model.

"So I began work in earnest—and I didn't have the *slightest* trouble! Just once I got confused about your wedding dress. But I wrote to Mrs. Picken, Director of Instruction of the Woman's Institute, who had been so considerate all through my course, and she gave me just the help I needed on the point that bothered me.

"And so," mother finished, "that is my 'surprise,' Eleanor! I made every stitch of your trousseau myself, bought every bit of material and trimming and actually saved $100 on your outfit alone! Furthermore I have saved nearly $75 more by making over into garments of the latest mode a lot of out-of-date dresses and suits of my own—all through my membership in the Woman's Institute! Isn't it wonderful?"

"WONDERFUL?" I exclaimed. "Why, mother dear, it's simply *miraculous!* No *ready-made* clothes in all the world ever looked like those you made for me! And you have spoiled me—I shall never again be satisfied with the ready-made kind!"

So I have told you mother's secret—just as she told it to me. I've already arranged to join the Institute myself. And surely, what mother did—in saving $100 on just my wedding clothes—*any woman* can do over and over again on clothing for herself and her family!

Why not find out how the Woman's Institute can help *you?* The way is easy—simply write or fill out and mail the convenient coupon below. And you will receive—without obligation—a handsome booklet telling the full story of this great school which has proven such a wonderful blessing to women all over the world.

WOMAN'S INSTITUTE, Dept. 37P, Scranton, Penna.

Please send me one of your booklets and tell me how I can learn the subject marked below:

☐ Home Dressmaking ☐ Cooking
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(Advertisement)

What Are the Substitutes for the Saloon?

THE saloon has offered something that men wanted, or it never would have enticed and held them. Now that the saloon is to go, can a substitute be found? If uplifting attractions are not provided, debasing ones will be.

Will the church prove itself adequate—if it is closed or cold except on Sundays and one or two evenings a week? The saloon is warm and doing business 108 hours a week.

What of the two billion dollars that have been squandered every year in drink and attendant vices? There must be teaching in thrift, in systematic saving, in home-making.

The substitute will vary with different localities, different communities and different nationalities.

Perhaps there is no panacea. But the able minds finding expression on this page offer helpful suggestions. Further opinions are forthcoming. The problem will be treated from every practical viewpoint.

Saving vs. Squandering

By JAMES H. COLLINS
Of the War Savings Organization

YOUR idea of linking thrift with the saloons is excellent. Figure a wage-earner drawing $20 a week, spending two dollars over the bar Saturday night and getting no permanent good, then the same man putting two dollars weekly into War Savings Stamps, and the growth in interest. That amount of money ($100) would buy twenty-five War Savings Stamps during the year, redeemable five years hence at $125.

It has been demonstrated hundreds of times over that the first pay day in a dry town is marked by an increase in sales at grocery and meat shops—people put money into food first. By the end of the first month money is being spent for clothes, the women and children getting the benefit first. Then come furniture, the savings banks, the building and loan association, the real estate man and all the other good constructive things for the people and the community.

Uncle Sam wants to see the nation keep up thrift habits acquired in war. To save money and lend it to the government by buying Thrift stamps is one objective—but only one, and that temporary. There is the bigger and broader and permanent job of encouraging wise spending, sound investment, elimination of personal and national waste, effective use of time and effort.

The Movies in the Church

By REV. ERNEST A. MILLER
Pastor, M. E. Church, Cuyahoga Falls, Ohio

I HAVE made the experiment of movies in the church and am more than ever convinced of their feasibility and power. In almost every church or community there is some one who has the ability, conviction and consecration to make church motion-picture work a success and a religious force. However, the minister should keep very close to the project. If he fully understands the religious educational value of films he will be willing to put motion pictures among the first things in his busy life.

Only the best in machines and equipment should be considered by the governing body of any church. Here, as almost everywhere, the best is the cheapest.

Every new church today should be built with a suitable and commodious assembly room which may be used for motion-picture purposes. This room may serve many purposes, but, in the not distant future, there is going to be an insistent demand for moving pictures in every progressive church. In old church buildings the Sunday school auditorium may be used. Sometimes partitions will have to be removed in order to increase seating capacity; adjustments and alterations will be fully justified by the increased serviceableness of the church plant through the medium of this new public benefactor.

The Movies as a Substitute

By ORRIN G. COCKS
Secretary Affiliated Committee for Better Films

HAVE you considered the motion picture as the logical successor of the saloon?

The saloon is passing into oblivion, and with it much of the lure of liquor. Business, war, food necessities, and moral sentiment, all have combined to push it into the grave. But human nature is very much alive. You can't bury human nature. It is like Banquo's ghost, "It will not down." It will demand and receive stimulus and relaxation. It will not be coerced or advised or starved into goodness. Nor can it be made over into something refined and nice. Men have always insisted on play, and some of their pleasure has been found in that passing social institution, the saloon, which has abounded in light, conversation, warmth and independence.

Now that this gathering-place has pronounced its "morituri salutamus" it is the part of wisdom to begin immediately the use of other forms of amusement which satisfy elemental cravings. History has taught for ages that the removal of *one* form o temptation did not mean freedom from *all* temptation. Human nature, like the atmosphere, abhors a vacuum, and straightway finds or invents a substitute.

This truism means that something equally powerful, independent and attractive must be found. Some one amusement or series of pleasures must exist which will absorb the leisure time, the dull periods, the excess energies, the longings for thrill and excitement, or the demands of weary or overburdened minds. I wonder how energetically the opponents of the saloon have labored to find these legitimate outlets for human energy? Are they leaving this constructive social problem to individual ingenuity or to proprietors of coffee houses, clubs and "subway saloons"?

The business men are awake and active. All their energies have been applied to producing commercial pleasure which will have a sufficiently broad appeal to make a continuous profit for themselves.

Human nature, however, is continually demanding more and something different. The motion picture serves more people than any of the others. It has something for every one. Its appeal is universal. It furnishes emotional excitement, mental stimulus, and a contrast to drab realities. It draws all members of a family instead of age or sex groups alone. It is a democratic, wholesome and self-respecting entertainment. Again, it is inexpensive, near at hand and ever-changing.

Always the Saloon's Rival

By S. L. ROTHAPFEL
Formerly of Rialto and Rivoli Theaters, New York

IT HAS been true always that the motion picture has been the great foe of the saloon. This has been particularly noticeable in small towns, where, prior to the inauguration of the movie theater, there was not much to do for entertainment, and the saloon had things pretty much its own way. With the coming of the motion picture, which offers clean and wholesome amusement to the whole family for the price of a man's evening drinks, many men have been quick to choose the better entertainment, and to take their families along. That being true, too—movie theater and saloon have been rivals, with the theater getting the best of it generally; but with the elimination of the saloon the theater is left in complete possession of the field. Motion-picture theaters are exceedingly prosperous in prohibition territory.

The New Loan for World Liberty

WHY should we wish to deceive ourselves? There is only one way out of the hideous mess into which the insanity of rulers has plunged the nations of the world. The way Out is the way Through! We cannot draw back. To the cause which we have embraced the United States has given the lives of its young men, and pledged the nation's sacred honor. Over the top—and *beyond*, is the shining path of peace.

So, in this Victory Loan campaign about to open we consecrate ourselves to new and holier fidelities. Faith without works is dead. We had to end this war, and end it quickly. We can only complete the victory by securing permanent peace and justice. Our sons have paid with their blood; it is little for us to do that we should pay with our gold. Wherefore: Buy Victory Liberty Bonds!

There are hurts which are beyond the reach of medicine. Diseases desperate grown—by desperate appliances are relieved, or not at all. The surgeon comes—and his knife. He pierces, cuts, and we shudder at his work. Destroys? No; for he, too, is a repairer, the heroic healer; and his work is beneficence. The disease of the world was incurable by any drug in the pharmacopœia of European statesmanship. It was time for the knife.

Our worst imagination of hell pales before the frightful realities of Belgium and Serbia, Poland and Armenia, and the provinces of northern France. Seven millions of men have been slaughtered by machinery, and twenty-five millions more have been lamed or maimed or blinded or injured in some way. And the orgie of blood and lust goes on.

These thirty millions and more were in the ranks of the fighters. What of the suffering civilian population? There is now in this country a physician lately home from his work as a medical missionary in the lands beneath the shadow of Ararat. When he attends a public meeting he exhibits a human skull. He says: "This is an Armenian skull. It is one of eight hundred thousand Armenian skulls which line the desert way, from the Black Sea to the Persian Gulf." His witness is true. But among the eight hundred thousand Armenians whose bones are whitening in the sands of the desert are the supremely lucky ones. Death met them, and they died. More than a million human beings, mainly women and children, have within the last four years been done to death amid agonies of nameless outrage, and sold openly in the slave markets of Asiatic Turkey.

France Needs Homes

FRANCE has lost homes. Across five fair provinces lies a trail of ruin and burnings and devastation so black that a great French engineer has said, "In parts of my country we can only plant pine trees, and wait a hundred years."

He was wrong. That is not the spirit of France. In 1916, long before the enemy was hurled back, before the end was in sight, France had begun to plan for her reconstruction. And the one plea of the men who are undertaking the guidance and direction of her rebuilding is this: Homes cannot be replaced by mere houses. For France, more than any other, is the home land, and if she is to be given back, even in small part, the beauty and the homeliness that were hers, the replacement of her shattered homes must be done tenderly.

But France must have money. Eight billions of dollars, forty billions of francs, will be needed to repair her wounds, and France is poor—in money.

Belgium Needs Machinery

WHEN, in October of 1917, Belgium formed a National Board of Trade to begin to estimate her reconstruction needs, this board announced that beyond and above and before anything else, except food and clothing to maintain life, their country needed new stocks of machinery and tools and raw materials. Her industries have been blotted out.

And Belgium will have to be supplied with the means of industry, which is machinery and machine tools for its making.

The United States must supply her, for we have not only led the world in the manufacture of these things, but we alone are at present equipped to export them in great numbers.

Belgium cannot wait, for her life will recommence only with the taking up of her trades and industries. She must have everything mechanical, from giant lathes for her score of great locomotive works, with heavy slotting-machines, wheel-turning lathes and boring machinery, to the light machine tools; planes, drills, grinding and shaping machines, milling and threading machines, gear-cutters, saws, lathes, specialties for pressed and drawn steel work, and a hundred more. These she will want not by the hundred, but by the thousand; for Belgium must begin again at the very beginning.

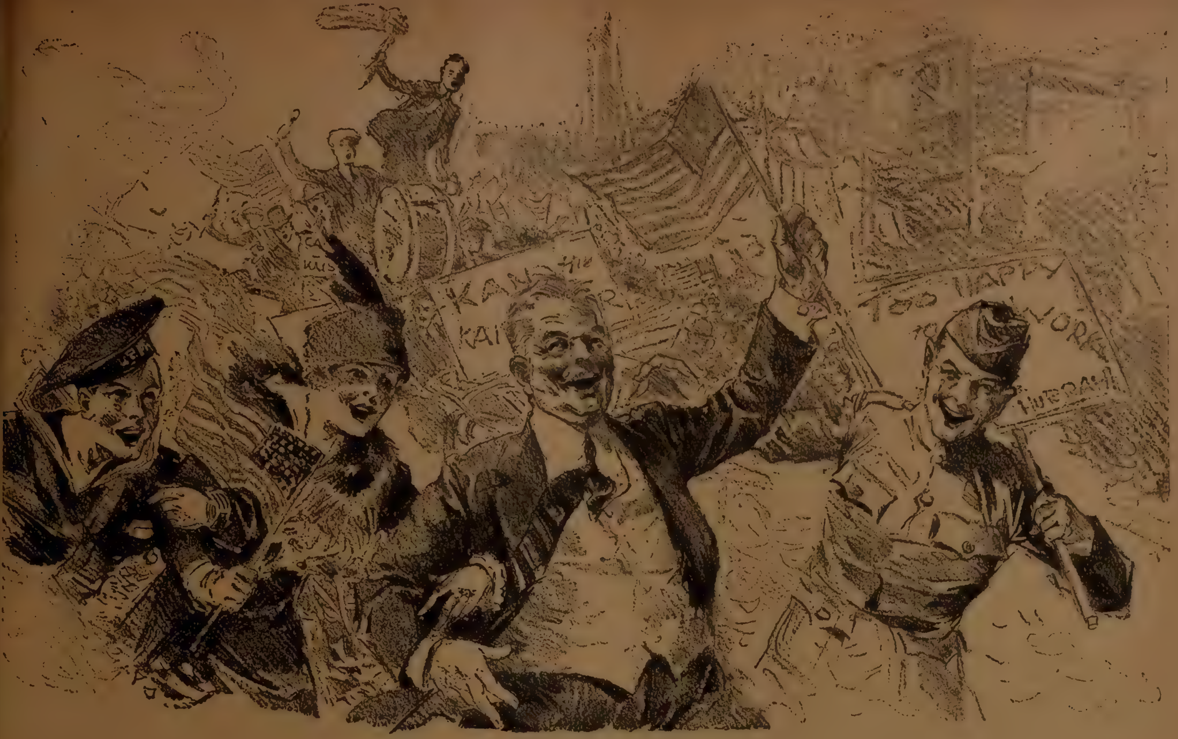
Serbia Needs Everything

BELGRADE, Monastir, Nish, Prizzen, towns and cities, were looted to the last movable object. Even tombstones were ripped up and sold by the Bulgars, and at Prishtina the Germans took the beds from the hospital, turning out the sick and dying. At Vrntsi they seized all the food except one-half pound of flour per person! Less than one loaf of bread to live on for an indefinite period!

The war against Serbia was a war of extermination, nothing else. The Germans, the Turks, and then the traitor Bulgars, set out to wipe them from the face of the earth. The Austrians, because many of them are Slavs and wore the Austrian uniform only because they had to, and because many of them were fathers or brothers of the Serbs, gave way to less ferocity in the field.

Already Serbia is tabulating her needs, and because she has been so completely robbed they will be great. The replacement of her agricultural equipment alone will mount into several hundreds of millions, and with this she will want many other things.

Serbia is on the threshold of a new era, and her development will depend in no small degree upon our aid.



Are You Still Glad?

DO you remember the day the armistice was signed—how you stopped work, threw on your hat and coat, and joined the wildly cheering throng?

Was there ever such a celebration?

Is peace worth less now than it was then?
Back up that cheering with your dollars.

You were glad then—show your gladness now by subscribing to the

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CHILDREN'S PAGE

The Gift from Bunny

THEY used to tell me, a long while ago, that if I was a very good little girl, the Easter Bunny would bring gifts to me on Easter Day. And sure enough (for with that promise in mind I tried very hard to be a good little girl) I always found a present from the Easter Bunny on Easter morning.

Sometimes it would be a nest of gayly colored candy eggs that I found, or a basket of quaint little springtime toys, or a tall white lily plant wrapped in frilly, green paper. Sometimes it would be all three of these things at once.

And so it isn't surprising that I grew to regard the Easter Bunny in the light of a near Santa Claus. It isn't any wonder that I thought of him as a little changeling cousin to the fairy folk, a little changeling cousin who went about happily on his four furry legs and did kind things for small children.

And then there came an Easter time when somebody told me that there wasn't any Easter Bunny. And when the next Easter time came round I didn't expect any visit from him. And yet when I woke up in the morning, I found a basket waiting for me, and a particularly tall lily plant, and many candy eggs.

And so I reasoned it out, as clearly as a little girl is ever able to reason things out. And I came to the conclusion that perhaps, after all, it didn't much matter whether there was a real, furry bunny to bring me gifts, just so long as there *were* gifts, and as long as there was some person who was willing to make believe that he was an Easter Bunny for the sake of bringing those gifts to me.

And that is the answer to it all. As long as people have enough love in their hearts and enough imagination in their minds to play the game of childhood in the way that gives the most pleasure to childhood—why, *that game is real!* M. E. S.

Things Easy to Make

By MRS. LOUISE H. PECK

THE following suggestions are for children of all ages, from four-year-olds to grown-ups, and it is lots more fun when different ages work together. For our fun we need only flour or prepared paste, and the newspapers which have been folded carefully away, waiting for us all this long time.

Chains: Cut the white margins from several newspapers, very straight and all the same width. Then cut these in strips five inches long, all exactly the same length and with ends cut straight. Take one strip, and paste ends evenly together to form a ring, holding for a moment until the paste catches. Slip another strip through this ring, paste the ends as before, and now we have two rings, one linked within the other. Go on in this way until a long chain has been made. Sometimes brown wrapping-paper strips may be alternated with the white newspaper strips. Later, make chains that will teach numbers: one brown, one white, two brown, one white; three brown, two white; using all kinds of combinations. Don't cut the strips for the children. The preparation of their own material is a wonderful part of the lesson. When several long chains have been made, they may be swung to music or singing, or used as a jumping rope, swung back and forth slowly but not over the head.

Pussy Chains: These are also made from evenly cut margins, and in as long strips as possible. Lay the ends of two strips across each other at right angles, and paste together. Fold the under strip over across the pasted end of the upper strip, but do not paste. Keep on folding one strip over the other at exact right angles until they are used up. Paste on other strips to make the chain longer, and paste ends together to finish.

These chains are pretty made of two colors, and may be used as Easter decorations or as a rope for jumping or to hang on the wall.

Paper Sticks.—Now let us make some paper sticks for laying patterns or pictures on the table as we would with toothpicks. Cut a strip from the white margin or from the printed paper, half an inch wide and twelve inches long. Dip one corner of one end in water and begin to roll tightly at a slant. Keep on rolling tightly, holding the tip with the right hand while the left holds and rolls the strip. When completely rolled into a paper stick of five or six inches, hold firmly and fold over the end. No paste is needed. This makes the old-fashioned lamp-lighter or spill. Illustrated newspaper sheets make pretty variegated sticks.

When fifty or more of these sticks have been made, use them for laying pictures of houses, trees, fences and other objects. Sometimes we bend the sticks for roofs, curves and corners. If the child wishes to keep a picture, have him make a penciled drawing of it in a scrapbook prepared of smooth wrapping paper. All kinds of geometric figures may be made with paper sticks: oblongs, squares, circles, triangles and so on.

The Ducks and the Spoons

An Indian Legend by GREY WOLF

THERE was a grand party given by the Geese to celebrate the marriage of their chief and his bride. All the animals and birds were invited. Coyote was invited too. He paddled to the place of the party in a white canoe with red paddles. Many of his friends came with him in the canoe. Beaver, Muskrat, Otter, Mink, Gray Squirrel, Jack Rabbit, Fox, Badger, Wolverene were all with him in his canoe. When they arrived the fun had begun. Everybody was very happy.

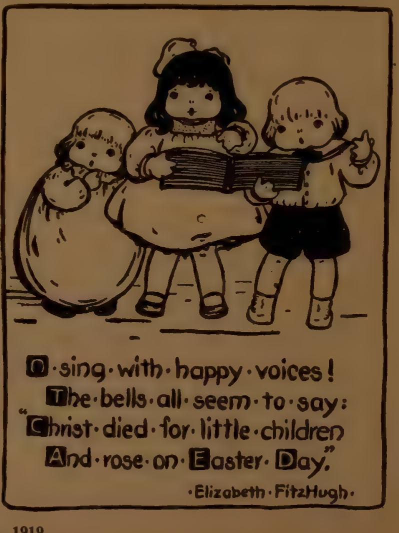
Old enmities were forgotten. Fox shared his food with Rabbit, Weasel and Mouse strolled about together. The gaiety went on till late. A great white moon rose over the river, and still, down there on the level place between the oakwoods and the water, a thousand happy creatures forgot yesterday and tomorrow.

Towards dawn the party began to break up. The more timid ones began to go away first, saying they had babies at home to be fed. Coyote helped Wild Goose to say good-by to those who went. Sometimes he went a little way with ones he liked very much. At dawn the Ducks went off swimming.

Suddenly Wild Goose cried, "The spoons! the spoons are gone!" Then somebody said "The Ducks took them." Coyote went to the edge of the water and called out, "Ducks, did you take the spoons?"

And saucily the answer came back: "Yes, and we will keep them."

For a moment there was silence. Then Coyote cried out, "Yes, you will keep them forever—on your face. You will always be Spoonbill Ducks."


O·sing·with·happy·voices!
The·bells·all·seem·to·say:
"Christ·died·for·little·children
And·rose·on·Easter·Day."
·Elizabeth·FitzHugh·

The Cure of Dumps

By CAROLYN SHERWIN BAILEY

ONCE upon a time there was a queer little elf named Dumps, who lived all by himself in a dark little house down in a valley. Ever since he could remember, things had gone wrong with him.

He shivered in the cold and kicked the coal bucket when the fire wouldn't burn. He howled when he stumbled over his own dinner pots that he had left sitting in the middle of the floor, and he stood in his front door and scowled when the other happy elves went by without speaking to him.

He and his family had lived like that for years. When any elf wanted to describe something very sad he would say it was "Down in the Dumps," and so Dumps went on without a single happy day.

But the elves decided, suddenly, to give a party. Oh, it was going to be a very jolly party indeed, and Dumps heard about it. Almost every elf who passed was whistling, or singing something cheerful. And some of them were carrying their best green suits to the Wood Fairy's house to be pressed. And when Dumps heard about the party, he cried so loudly because he knew that he wouldn't be invited that the Wood Fairy heard him. The noise disturbed her so much that she went right down to Dumps's house to see what was the matter with him now.

"Tell me all about it from the beginning, my dear," she asked poor little Dumps.

"I can't see the sunshine!" Dumps howled.

"Of course you can't," said the Wood Fairy. "Your windows are dirty. Get some nice spring water in your little pail and wash them."

Dumps had never thought of doing that. When he washed the windows the sunbeams streamed in like a golden ladder.

"Is there something else the matter?" the Wood Fairy asked.

"My fire won't burn, even though I kick the coal bucket every day," Dumps sobbed.

"Well, do try blowing the fire," the Wood Fairy suggested.

Dumps had never thought of doing that. His bellows were stiff, but he blew them very hard, and, crackle, there was a nice bright fire and his tea kettle began to sing.

"Is that all?" asked the Wood Fairy.

"Oh, no!" Dumps sighed, "The other elves are giving a party and I am not invited."

"It is for all the elves, and you don't have to be invited," the Wood Fairy said. "Stand up straight and let me brush your suit. Now run along, my dear."

So Dumps started up the hill to the party, laughing all the way, for he just couldn't stop. You see, he had so many years of being one of the Dumps to make up for. He laughed until all his wrinkles were gone and he was puffed out with happiness. He started bees buzzing and grasshoppers fiddling and crickets chirping, and a whole crowd of yellow butterflies flew along with him.

"Who can this new, fat, cheerful elf be?" asked all the other elves as Dumps arrived at the party, turning a double somersault into their midst. "We are all here except Dumps, and of course this isn't he?"

Then Dumps showed them how he could turn back somersaults and make a see-saw out of a rush leaf. He taught them how to play baseball with white clover heads, and how to make a swing of braided grasses. He surprised himself with all the good time he was able to think up.

"Of course this isn't Dumps," the other elves decided. "His name must be Delight." And Dumps never told them their mistake; for it wasn't really a mistake at all. Now, was it?

Stepping-Stones

Half sheets of paper placed on the floor, a long step apart, make good stepping-stones over a running brook, the floor being the "water." Care must be taken to step straight and squarely on the paper to avoid slipping. The game is a fine one for developing quick balance. Sometimes play "Eliza crossing the ice," with the dolls held tightly in your arms.

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AND

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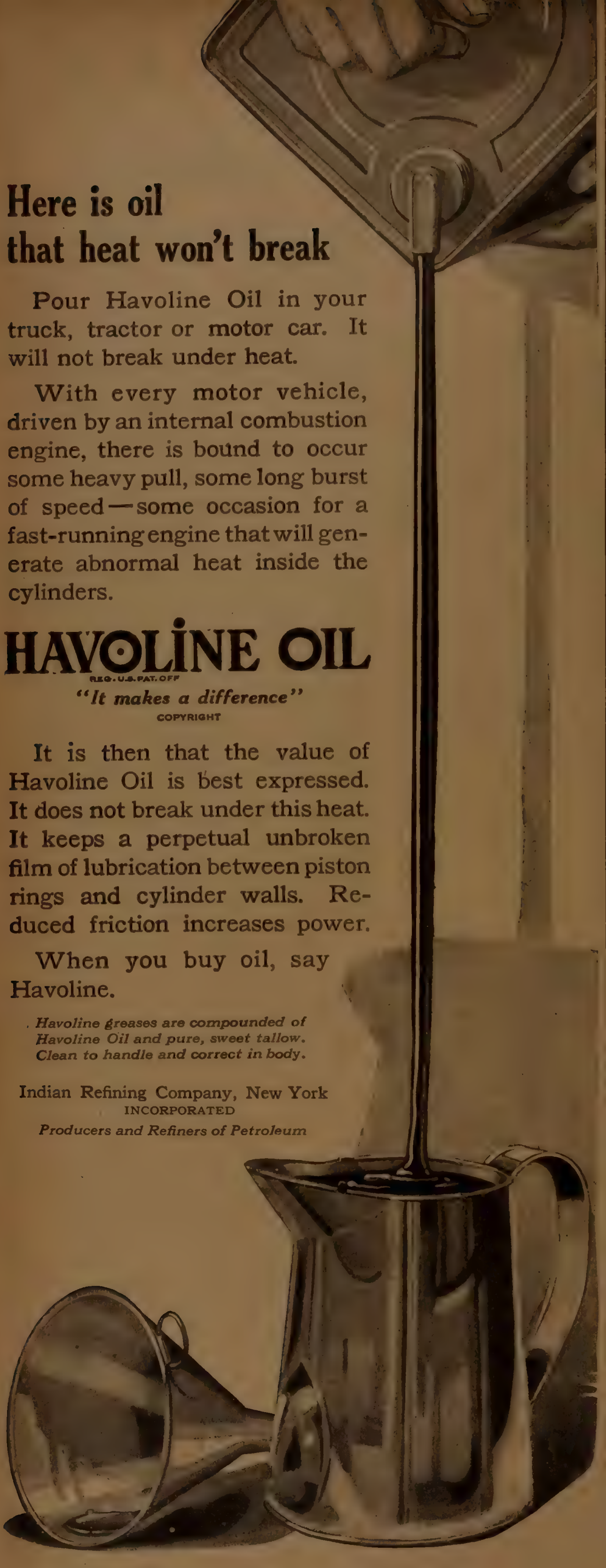

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The End and the Road to It

SUNDAY, Mark 10:38. "*Ye know not what ye ask.*" It seemed to James and John a very natural request to make of the Lord that they should sit, one on his right hand, and the other on his left, in his kingdom. It could be as readily granted as it was easily asked! It was simply a distribution of honors. It was like asking the prime minister of our day for some exalted place in his government! Ah, no; it was entirely unlike that. Governmental honors may be party perquisites and nothing more. They may be worn by the unfit and the unworthy. But the honors of the Kingdom of Christ are the inheritance of those who have the character to possess them. We enter into them by a prepared life, just as a disciplined eye enters into the kingdom of color, or a disciplined ear enters into the kingdom of sound. How could we give the glories of art to an inartistic spirit? How could we present the glories of music to an unmusical soul? How can the honors of the Kingdom of God be granted to those who lack the large capacity of divine communion?

"Ye know not what ye ask!" I think our Lord meant that the disciples had no idea what their request implied. They did not realize the discipline and the chastening that would be needed before their character would be able to receive these honors as a natural inheritance. They did not foresee the kind of road they would have to travel in order to reach the desired goal. They were asking for divine honors, but these honors are the crowns of life, and the life has to be made ready before the crowns can be worn. There was a cup to be drunk before the palm could be won. "Can ye drink of the cup that I drink of?" There are glories which only break upon the souls that have been refined by suffering, and without the suffering the glories will never be known. That is to say, we enter into the partnership of the crown by the fellowship of the Cross. J. H. J.

Creator, Revealer, Regenerator

MONDAY, Ps. 19:1, 14. "*The heavens declare the glory of God, and the firmament sheweth his handiwork.*" "*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.*" God's world and God's Word are only different parts of God's one revelation. There is no contradiction between natural and revealed religion, when both are properly understood. Genesis and geology speak the same language. There may be contradictions between our interpretations of Genesis and of geology, but there are no contradictions between God's revelations in Genesis and geology. Natural religion is revealed religion, so far as it goes. Natural religion is supplemented by God's fuller, humaner, and diviner revelation contained in the blessed Book which we call the Bible.

The Nineteenth Psalm sets forth most beautifully the true relation which exists between God's world and God's Word. In the first six verses of that psalm we have *natural* religion. We have here one of the finest personifications I know of in any literature. One day is calling to the next day, and the next takes up the cry and passes it on; thus day unto day, in ceaseless procession, shows God's wondrous revelation of himself. The same thing is true of the nights. In the seventh verse we enter a new atmosphere. We are now breathing the air more distinctively of heaven; our feet are on the eternal rock. We now read, "The law of the Lord is perfect, restoring the soul." Not a word is said in depreciation of natural religion; we simply rise to a higher plane. Down to the end of the thirteenth verse we have *revealed* ligion, and the effect which it ough produce on conduct and chara Then in the last verse we have *ex mental* religion: "Let the words of mouth, and so forth." Observe progress we have made in our stud this psalm. We have first, creat second, revelation; third, regenera —natural religion, revealed relig experimental religion. In this resp this psalm is an epitome of the wl Bible. The Bible is the most wonde library in the world. It took 1, years to make it. It took God Almig and probably forty human writers produce it. Some of these writers w princes, some were peasants; some w lovers of war, some preservers of pea Parts of it were written in prisons; pa in palaces; parts by men of cultu parts by men of ordinary intellect. the Book is a unit. The whole Bi centers around Christ. From the fi majestic words of Genesis to the l love-notes of Revelation, this Bo reveals Christ's glory and chants praise. R. S. M.

The Greatest Test

TUESDAY, Mark 10:21. "*One thi thou lackest.*" The minister p this question to his congregation o Sunday, and asked the people to answ by sending him their replies on po cards:

"What is the greatest test of a Chri tian life that you know?"

Among the answers were these:

"The greatest test is to love one enemies."

"The greatest test is to lose mone for the sake of a principle."

"The greatest test is to stand alon for a great but unpopular cause."

"The test by which I judge the Chris tian life is the absence of race prejudic and a love of the masses."

"The greatest test is calmness o spirit under great and undeserved prov ocation."

"The greatest test is living in th right proportion; putting money-mak ing, pleasure-seeking and earthly ambi tion where they belong and making th kingdom of God first."

One young man waited after the congregation had gone out, and spoke the minister:

"I did not hear my answer in those you read out this morning. For me the only test of a Christian life is the over whelming desire to bring the world my Master. How can I do that? I am not asking for any one else, only for myself. How can I do that?"

"There is only one answer to that. The entire consecration of all you have and are, the lending of all your gifts and talents to God. The supreme test of a Christian is 'Consecration.' That is the one thing that very many church members and nominal Christians lack."

That young man came to the minister a few weeks later and asked to be enrolled in the ranks of the student volunteer band. That was his answer to the question. That was his summing up of the test required. What is yours?
C. M. S.

The Gospel of Comfort

WEDNESDAY. II Cor. 1:3. "*The Father of mercies and the God of all comfort.*" The word "comfort" means "to call to one's side." It suggests the hoisting of the signal and the appeal for help. When the answer comes the ministry of comfort is revealed. The great answerer of our signals is God. He is the great Comforter. His presence makes all the difference. He does not argue nor explain. He stands at our side until the morning.

In the British base camps along the Flanders front one found the little hospitality huts where Christian women

MEDITATION

Kerr, D.D., Rev. Richard Braunstein, Prof. W. H. T. Dau, Rev. Edwin W. Caswell

ited upon the friends of the sick and ffering and dying soldier lads. On a ment's notice love had answered the nals of suffering. The friends who d come, carried a little slip of yellow per, a telegram from one of the offi- rs of the camp who had waited and tched and at last had sent the dis- tch. The message said, "Come." hat was all. That telegram was pass- rt, railway ticket, bus fare, Channel ossing, entrance to the war zone, a at on the troop train, official pass into e long low hospital where the lad had gnaled in his loneliness. Just a tele- am! No red-tape, no bewildering ficials, no hours of waiting, no compli- tions, no questions.

Can we think less of God?. He com- rteth us as a mother comforteth her ild, and he comes ten thousand leagues answer to the signal which faith sends ut in the hour of its necessity. This is he marvelous message of the Gospel. t does not promise us happiness. It ven says that in the world we shall ave tribulation. It does not even romise peace, for it tells us of the com- ng of One who came not to send peace n the earth, but a sword. It does not romise joy, for it says of the mother of ur Lord that a sword shall pierce her oul. But it does promise strength and ourage and comfort. H. T. K.

Doing the Best We Can

THURSDAY. Acts 4:14. "*And beholding the man which was healed standing with them, they could say nothing against it.*" When Peter and John were arrested for healing the lame man at the gate of the temple the authorities seeing the healed man standing in the court with the accused were forced to suspend judgment. There was nothing they could say or do. The tree was vindicated by its fruit. Christianity is not judged by what it says but by that which it does. Peter preached a great sermon and told all about the power of Jesus Christ. But the greater sermon was the evidence in concrete form of that power, "Many that heard the Word believed, and the number was about five thousand." So runs the account. It could be written, "Many that saw believed." The healed man was the flesh-and-blood sermon, the "living epistle." The God that answers by healed humanity, by missions, by hospitals, by colleges and by libraries, he is God indeed. But the healed man—what did he do? Not very much, perhaps. He stood with the apostles. But that was sufficient. He did what he could. Angels can do no more. Christian service is not a matter of dimension. It is fidelity to the duty next at hand. It is being faithful in little things. It is coupling our best with our sincerity. John Smith's best may not be Tom Jones's best, but it is John Smith's best, and God will bless it. John Smith plus God are a majority. When we are on God's side then God is on our side. John Wesley said, "The best of all is, God is with us. That was because John Wesley was with God."

Do the best you can. Jesus had great regard for the woman who did what she could. If converts would only stand with the disciples, the apostles, the preachers! Seeing them thus stand the result will be a convinced world. R. B.

Compound Retribution

FRIDAY. Luke 11:49, 50. "*Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.*" God in his inscrutable counsels often defers the final punishment of a wicked race for many hundreds of years. He continues pleading with a nation of evildoers through his appointed messengers in order to make them see their iniquity. Meanwhile the nation proceeds in its evil career and becomes hardened in iniquity, until they commit a crime so appalling as that of the murder of the Prince of life, and become revealed as reprobates. The fate which the Son of God and his earliest Christian witnesses met with at the hands of the Jews was the culminating abomination of the race. The long stream of blood innocently shed, which runs through their history, broadening and deepening as it proceeds, finally surges around the cross on Calvary, where the Grand Ambassador of the merciful God mingles his own blood with the blood of all the ancient martyrs from Abel down to Zacharias. It is, indeed, a mark of the solemn earnestness of God's retributive justice that when at last he sets out to visit its sins upon a generation that has been reared in wickedness his retribution becomes, as it were, compound: "when a generation concurs in heart with the wickedness of an earlier generation, it receives in the final retribution of the accumulated guilt, as well the punishment for its own, as for the former sins which it had made its own."

We gather, however, from this episode a higher lesson still: we remember that the speaker is the Lamb of God who has come to take away the sins of the world. That mission includes his own sacrifice. He spoke the words of our text with the clear view of his ignominious death before him. Mournful as the prospect of Golgotha was, it did not deter him a moment from the pursuit of his mission of love. Even the severe words which he has to speak to these particular people as the teacher of impartial truth are meant for men's good. W. H. T. D.

Humility the Eye-Opener

SATURDAY. Phil. 2:3. "*Let each esteem other better than themselves.*" The egotistical mind doubts all but its own assumed superiority. "Is it true, John, that you think that you and your brother Sandy are the only real believers in all Scotland?" "Ay, an' I begin to hae my doots about Sandy." How narrow and self-confident some people are! Would that their eyes could be opened to behold the wider horizon of God's love and mercy that endureth forever and is like the wideness of the sea! Humility of soul clears the atmosphere that we may see good in others instead of thinking we only are left of the Father's faithful followers.

The spirit of honoring one another often entertains angels unawares, and at least gives happiness to those in whom we repose such implicit confidence. Esteeming others better than yourself puts the heart in an attitude of worship and praise to the heavenly Father. Continuous criticism prevents thanksgiving to God and is liable to unite such persons into a kind of mutual admiration society for themselves alone.

Thomas à Kempis says, "Whoso knoweth himself well groweth more mean in his own conceit and delighteth not in the praise of men. Vanity, the opposite of humility, goes strutting through the world seeking honor from men and forgetting God. What a contrast the humble Christian presents, hidden away in the secret presence of the Almighty!

Ruth, esteeming Naomi better than herself, refused to part from her, saying, "Thy God shall be my God." Seeing good in others and following them as they follow Christ, we become like Him under whose shadow we abide. Humanity desires ever to behold love incarnated in human action, walking Bibles, who are sent through the world after Christ's ascension into heaven. They are miniature redeemers, representatives and faithful ambassadors, seeking to reconcile lost men to God. E. W. C.

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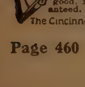

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The Holy Spirit Our Helper

International Sunday School Lesson for April 27
John 16:7-15, Acts 2:1-8, 14-18

The Indwelling God

By Rev. George D. Allison, Ph.D.

GOD has a threefold self-manifestation in the New Testament, and from the early times Christians have found three ways of thinking about God. So in our present series of lessons we have thought of him as the Creator and All-Father in the first lesson, as the Self-Revealer who makes himself known to men supremely in Jesus Christ in our second and third lessons, and now we consider him as the Self-Imparter who is the Helper and Guide of every receptive human spirit even today. Some one has well said we have a God whom we can worship—the Father; and a God whom we can know—His Only Son Our Lord; and a God who will admit us into his fellowship—the Holy Spirit. Yet these three are one, the God of the Universe manifested in all his manifold wisdom and love.

How all-important is the belief in a God who is present today! Not one who spake only unto godly men of old, but who speaks to godly men all around us. Not one who was merely interested in ancient Jewish history, but one who is vitally interested in Belgium and France and America of the present and of the days to come! Not simply one who gave a refuge and a help to the stricken psalmist, but who has drawn pæans of grateful praise from many a Fanny Crosby and an occasional Whittier in our own times. Best of all, how glorious it is to know from personal experience that God *is* and that he is a rewarder of them that seek Him.

The Promise of the Spirit

Our first reading, John 16, brings us Christ's assurance of the coming of the Spirit. How gracious and thoughtful are his words in the midst of his farewell, knowing better than they themselves the sense of loss and fear which his departure from their sight should cause. He anticipates their need with the explicit assurance that they will not be left comfortless, alone and friendless. The Unseen Guide will come, he who is truly Christ himself within his disciples. When the Holy Spirit moves upon our hearts we rightly say we have been with Jesus and felt the breath of his love.

That promise is for us all. It brings with it what Paul calls "the fruits of the Spirit," which are the same in his letter to the Galatians from experience as Christ's prediction is here. Read them (Gal. 5:22), "love, joy peace," and the others, noticing here in the Discourse of the Upper Room the same qualities of the Indwelling Christ—"continue ye in my love," "that my joy might be in you" and "my peace I give unto you." Yet just as Paul found some people who considered themselves believers who "had not received the Holy Spirit," so verily there seem today to be many who have not felt the ministrations of the Indwelling God. Surely the defect is in our attitude, our consecration. Let us ask ourselves, "Have we received the Holy Spirit?" lest we miss the characteristic joy of the spirit-guided life.

The Day of Pentecost

Our second reading tells the ever-fruitful story of the first great spiritual forward movement of the Christian Church. The Holy Spirit descended in mighty power upon the entire Christian fellowship and tremendous results accrued for the redemption of souls. Naturally we in our local churches long for a spirit-empowered confraternity that might be similarly effective in spreading God's Word and his kingdom. We wish for the time when "the whole multitude of them that believe," so much more numerous now than then, might be equally inspired and powerful. Therefore it is for us to study again and again the conditions of the time when God fulfilled the prophecy of Joel and poured out his Spirit in full measure. For the prophecy is of perennial promise and application, and has been fulfilled many times in the history of Christian missions, since that day.

How well we remember that at Pentecost the Church answered Christ's prayer for unity of spirit! "They were all of one accord in one place!" Later it is written: "Of one heart and one soul and not one of them said that aught of the things which he possessed was his own." Complete unity of spirit and utter unselfishness and consecration! No wonder God could enter in and manifest himself through them. How far does your congregation manifest such a preparation for a new Pentecost?

The Pentecost of the Modern Church waits upon two things, it seems to me—a larger unity and a deeper consecration. For these two considerations the Christian Herald stands unswervingly. Let us remember the marvelous effectiveness which Jesus saw in spiritual unity—"that they be one, *that the world may know* that thou didst send me." Such a unity is only possible with a constraining love that will cast out all selfishness, all covetousness and all resentments. When the love of Christ constrains us to the elimi
of other interests we shall hav
great revival in the local churcl
when that love constrains the Chi
sects there will be a new World Re
We are trying to make way fo
Holy Ghost to use the Church of
in new and glorious power.

The Spirit and the Individual Belie

That greatly to be desired end is
possible as individual men and w
in increasing numbers yield thems
to the Spirit of God. Just as
"cannot have a saved community
out saved individuals," you cannot
a Spirit-filled Christendom wit
Spirit-filled Christians. These can t
form the whole situation, from ch
to church around the earth. Ther
we must develop the life of prayer
faith in ourselves first of all. We
open up our own souls to that S
who will guide us into all truth. T
we and our fellow workers will
more and more teachable, so that
can take of the things of Jesus
show them unto us. As we learn
fully of the will of our Lord, and
his righteous purposes, he will tel
more of those things which he "c
not tell" his disciples because they c
not bear them then. There are th
he would fain speak to us now, but
cannot bear them, nor shall we be
until we put all that we are and
that we have at the Spirit's dispo
calling nothing our own.

The Holy Spirit our Helper alone
sustain us in the trials and temptati
of everyday life. The Spirit of
alone can set us free from the law of
and death. It is the Spirit that gi
us the joy of sonship whereby we
"Abba, Father." "For as many as
led by the Spirit of God, *these* are s
of God." Finally the Spirit is the t
of discipleship to Jesus—"If any m
have not the Spirit of Christ he
none of His."

The Spirit of Christ! That Spi
manifest everywhere would make heav
on earth. Let us see to it that
grieve not the Holy Spirit of God.

◆

Called Higher

Mrs. E. L. Lewis, Gadsden, Ala.,
years; Mrs. A. Kern, Marysville, Mo
Mrs. J. Clarence Carr, Newark, N. J
Miss Jane Elizabeth Cook, Ballste
Spa, N. Y.; Adrian Lincoln, Can
bridge, Mass.; Mrs. Jennette Cam
Sheldon, Conn.; Mrs. A. C. Borr
Norcross, Ga.; Mrs. M. E. Dickinso
Scotia, Calif.; Simon Affolter, M
Pleasant, Pa., 68 years; Julia A. Neil
Avoca, N. Y., 75 years; Mrs. Carolin
B. Smith, Waldwick, N. J., 82 years
Rev. John A. Kees, Windom, Minn
85 years; Mrs. Emma R. Sleight
Moline, Ill., 80 years; John B. Schurr
79 years; Joseph Harold Muir, St. Louis
Mo., 16 years.

The Pastor and the Bible

I HAVE been very interested in your plea for a League of Churches. My good wife and I have made that our prayer for years. When we came into this town of 6,000, we went from church to church, and had it not been for the name on the door, we could not have told from the preaching what faith was followed, except they were all followers of Christ.

Our town is a factory town, but I saw few of the factory workers at church. The churches seemed to be all striving for the same class of people and leaving out the others. There were but few people at any of the services.

I am sure that had the combined salaries been used to pay an experienced preacher, a Bible secretary and a social secretary there would have been much progress shown. I mean, get a man preeminently a preacher and pay him what he is worth, and let him care for the preaching services. Have a man who is preeminently a Bible teacher and let him look after the Bible school, and conduct Bible classes during the week. Every class of people would be interested in Bible study if it were taught as Dr. Wilbert W. White teaches it in the Bible Teachers' Training School. He teaches the Bible instead of explaining it; for the Bible will explain itself, and he has wonderful ability in making Bible teachers. The Bible secretary should have an assistant who should be preeminently a Bible student, but also have the happy faculty of being an entertainer. With such a personnel to guide the religious and social life of the church and community, the church would then be open every day of the week and there would be various Bible classes taking up the study of the books of the Bible.

I am sure the day has passed when people will sit regularly and listen to an ordinary speaker talk on his views about the Bible. He must know the Bible and be able to preach the Bible. I believe the theological schools should change the methods and instead of making general ministers they should specialize. Those who are gifted to preach should be given special training, while those gifted in teaching should be led in that line. It is the branch that is not bringing forth fruit. Our church boards should form a board with all working together under one head; thus much duplication would be eliminated.

I am sure the heads of the churches must make the move before it can be carried through in the small churches.

Roy A. Prudden.

◆

To Make Employment. Failure of Congress to appropriate money for railroad improvements, which had been expected to furnish employment for thousands of returning soldiers, resulted in the turning of the Government influence toward encouragement of private building. Material manufacturers are to be asked to start production, banks are to be urged to adopt a liberal attitude toward the building loans, prices are to be stabilized at a lower scale and transportation facilitated.

◆

Alms in Secret

A FRIEND, who sends neither name nor address, preferring that his alms should be done in secret, has sent us $20, which has been applied in even portions to Widows and Orphans War Relief Fund, India Famine Relief, Relief Work in Palestine, and China Orphan Work.

Happiness at Home

iciency Through Daintiness

By Laura A. Kirkman

ORE and more, housekeepers are beginning to acknowledge the restorative power in daintiness. me was when the housekeeper- ier sought only to give her young hter a dainty bedroom and be- ng apparel; today she realizes that ierself must have these things, in a ure, if she would give her best ts to her family.

r, much of the housekeeper's work ists in conquering dust and dirt, at the end of the daily battle she s the healing effect of a dainty bed- to which to retire, and a pretty ono to slip on if she cares to "putter nd" for a while before going to bed.

don't know why it is," I once d a busy housekeeper say, "but ing rests me like getting into a silk ono at the end of a hard day; some- that kimono seems to make me for- he day's work—it sort of gives me a ge."

ainty surroundings in the bedroom this same effect—give the taut- ng nerves the sense of luxury which seem to need.

But I can't afford dainty things," e women would protest if con- ted with this argument. Yet this t true of the simple things to which fer; any woman can have them.

or instance, any woman can have a kimono by making one out of an silk dress or even out of a worn-out curtain. Such a garment may be d any desired color.

ny woman may also have a dainty room if she will buy a few yards of onne and make valances to fall over white curtains at her windows. Cre- nes are reasonable, and valances of material form the major difference ween an attractive and an unattrac- bedroom. The lesser points of tiness—fine, crisp-white bureau and le covers, a dainty lamp shade, etc.— y be made from odds and ends of ma- al on hand.

es, if the housekeeper wills, she may e these inexpensive yet, to her, valu- possessions—valuable because they et the strain of her work and enable to maintain a normal efficiency.

Change in the Dinner Fare

HE wise housekeeper knows that now and then her family tires of the inary ways in which food is prepared, would welcome a change in fare. e following menu will help the woman o would give her family an out-of- -ordinary yet inexpensive dinner:

Meat Soufflé
uliflower Pudding   Potato Puff
Lemon Sponge Pie
Coffee

Meat Soufflé: 1 cup chopped cold at, 1 cup white sauce, 2 eggs beaten arately, salt and pepper. Bake enty minutes in hot oven in a but- ed dish. Serve immediately. The ite sauce for which this recipe calls nade in the following manner: 1 ounce ir, 1 ounce butter, ½ pint milk, salt pepper. Melt the butter, stir in the r, allow it to cook without taking color, add the milk gradually, mixing oothly, stir until it boils; boil for five nutes, then add seasoning.

Cauliflower Pudding: Boil a large wer in salted water. Make 1 cup ite sauce (same as given above), to ich add 2 tablespoons grated cheese. ke in buttered baking dish in layers sauce and cauliflower. Melt 1 table- oon butter, thicken with fine bread imbs and spread over top. Brown oven.

Potato Puff: 2 cups hot or cold shed potatoes, 2 eggs, 3 tablespoons m, salt and pepper to taste. Put tatoes in frying-pan, add yolks of s, cream and seasoning, stir until mixed. Take from fire, add whites eggs (beaten stiff), heap in buttered king dish or gem pans. Bake in ick oven until nicely browned.

Lemon Sponge Pie: 1 cup sugar, ice and grated rind of 1 lemon, ¼ cup butter, 2 even tablespoons flour, pinch of salt, yolks of 2 eggs, 1 cup milk. Beat yolks of 2 eggs, butter, sugar and flour together; add lemon, then the milk and whites of eggs. Bake on a crust.

Do Not Punish in Anger

By Mary E. Dozier

A CHILD of four years who was in the habit of pinching her neighbors, was asked by her kindergarten teacher: "Would you like to have Alice pinch you?" "No." "She doesn't like it either, Dorothy, and will not care to sit by you if you continue."

But the talk did no good, for the little tot went on repeating her offense. Then the teacher quietly took her handkerchief and, wrapping it around the offending member, said: "Suppose we cover up this little hand, and not let it be seen until it can remember not to pinch."

After a few minutes the child came over to the teacher to say that the hand could take care of itself now. Smilingly the teacher unwrapped it and said: "I am so glad!"

A mother, for a similar offense, was seen to slap her child's hand and jerk his arm. Which do you think the better method to follow?

New Rhubarb Recipes

SOON every housewife who has a few rhubarb plants will be cutting the tender new stalks for pies and sauce. Some do not know that there are other ways in which this vegetable may be used. The home economics workers at the New York State College of Agriculture furnish the following recipes:

Rhubarb Shortcake—3 eggs, 3 tablespoonfuls lemon juice, 1 cupful granulated sugar, 1 cupful flour, 1 teaspoonful baking powder, ¼ teaspoonful salt. Beat the yolks of the eggs until they are light. Add the lemon juice, and gradually beat in the sugar. Beat the whites of the eggs until they are dry, add them to the mixture, and beat it well. Sift together the flour, the baking powder, and the salt. Fold the dry ingredients lightly into the egg mixture. Bake the cake in two layers in moderate oven. For the filling, take 2 teaspoonfuls gelatin, ¼ cupful cold water, 1 pint red rhubarb cut in small pieces, 1 cupful sugar, juice and grated rind of ½ orange.

Baked Rhubarb—Cut the rhubarb in small pieces. In a baking dish place a layer of rhubarb, sprinkle it generously with sugar, and alternate in this way until the dish is filled. Sprinkle sugar over the top, add small pieces of butter and grated lemon rind or cinnamon. Bake the dish slowly until it is well done. Long, slow baking gives rhubarb a rich, red color.

Marion Harland's Corner

PERHAPS the Cornerites will like to have one or two Brazilian recipes, to add variety and novelty to their menus, and aid in the conservation of foods. It is well to state in the beginning, however, that it is just as difficult to get accuracy of detail from a Brazilian cook or housewife as from our old-fashioned Southern cooks. It is always, "As much as you want to use," "Enough to make it good," or "According to taste."

Boil "big hominy" or samp until thoroughly tender in water to which a little salt has been added. Then put in sweet milk, sugar to taste, and one or two sticks of cinnamon, if liked, and boil a while longer. A little while before serving, add parched and ground peanuts, or grated cocoanut. Serve hot for dessert.

Boil grated cocoanut in molasses—I should think corn syrup would do just as well—until it is a soft mass when cold. This is a very rich dessert, and only a little should be served to each person.—G. M., Lavras Minas, Brazil.

A package of mending tissue, which can be purchased for a few cents at any notion counter, should find a place in every work basket.

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The Awakening of Peter

Continued from page 443

"Then feed my sheep," said Jesus. And then he added words which Peter did not understand until the time came.

"I tell you," Jesus was saying, "that when you were young you used to put on your girdle and walk whichever way you chose to go. But when you are an old man you will stretch out your arms and some one else will put a girdle round you and carry you where you have no wish to go."

Peter looked at John, some faint glimmer of the meaning of this prophecy dawning on him

"And what of John, Master? What about him?"

"What concern is that of yours, Peter? Your business is to follow me."

And these were the words that lingered with Peter until the day when his beloved Master went away in the cloud. How his heart burned within him to begin the task of making disciples? And he turned back with the rest of the disciples into the city, to wait with them for the Spirit's power.

THEN came the day when the Spirit, with the noise of a mighty rushing wind, roared through the upper room as they kneeled in prayer. And then the tongues of flame alighting on the heads of all.

To Peter had come the third testing of fire. The first had been the fire at which he had sat selfishly and fearfully warming himself, where he had denied his Master. The second was the fire the Master had kindled, in front of which he had received the divine commission to make disciples and take care of God's children. And now this third fire of the Spirit, this tongue of flame, which was to transform the ignorant, self-willed, egotistic Peter into a burning evangelist, destined to set the pagan world aflame with Christianity and overthrow the great Roman Empire itself, all because of a risen Redeemer.

For in the enthusiasm of that tongue of flame Peter went out boldly, faced his enemies and preached a sermon that converted more than five thousand persons. On he went, with increasing power, this ignorant workingman who had denied his Lord, traveling over the country, the tongue of flame burning into the pagan world, establishing churches, overturning old heathen customs of centuries, converting multitudes, transforming the Roman Empire with the thrill of a religion that had at the heart of it a pulsing immortality.

Who shall tell the story of that marvelous conquest of the hearts and minds of men? No one has ever fully told it —no one ever will. Through labors unparalleled, with toil and sacrifice immeasurable and with a burning zeal kindled by the three fires of his experience, Peter, transformed himself by the knowledge of a risen Lord, performed his life task, by the magnitude of it dimming and finally, we believe, extinguishing the memory of that denial of his Lord so dear to him.

THE years sped, and Peter was an old man, gray-headed, snow-frosted, but with eye aflash and tongue aflame, as when the tending of the sheep first began. Then one day, victim of jealous hate and persecution, he faced his own crucifixion.

They passed a rope around him and the cross to bind it to him before they lifted it up to set it in its place on the ground.

Ah! Then he knew what the Master had meant, when, that day outdoors by the fire where they had breakfasted together, he had said: "When you are an old man, you will stretch out your arms and some one else will put a girdle about you and carry you where you have no wish to go."

They were lifting up him and the cross together now and beginning to carry the load over to the hole dug for it. Then for one agonizing moment the old fear came over Peter. Although he was an old man he did not want to die. He wanted to feed more of the lambs and tend more of the sheep. He had done so little for his Lord.

Then before they could set the cross in its place, he thought of the Master. *He* had died this way! What an honor for the disciple to follow his Lord! But he was not worthy to die the same.

From the old man's lips a cry broke on the ears of his astonished executioners:

"Put the cross in the ground downwards! Not as the Master died! I am not worthy! Place it downwards!"

Yielding to his demand, they obeyed. Peter smiled. His fear was gone.

"I shall be with my Master soon!" he said. And those who thrust the cross downwards into the earth said as they noted the smile on Peter's countenance, "These Christians do not die like other men!"

"Whosoever liveth and believeth in me shall never die," said Peter, and these were the last words he uttered before his spirit met his dear Lord who was waiting at heaven's gate to welcome him into Paradise.

Oh, all ye Peters in the modern church who have denied your Lord, what does the Resurrection mean to you?

You who have warmed yourselves at the fire, what have you ever really done for the Lord you said you loved and promised to obey?

You have joined a church and paid a few cents a week for its support and given for your own selfish amusements ten times as much.

You have faced a world hungering and starving for physical and spiritual food and paid little heed to its agonizing cry.

In a time when war's destruction claims uncounted sums for its share of God's money, what pitiful sums you give and what shameful excuses you make for the lack of means to evangelize the world!

Well may all modern Peters go out and weep bitterly because of their denial of their Lord!

What niggard spending of his wealth! What shameless disobedience of his commands!

Come!

Let us warm ourselves, not at our own selfish fire, but at the one which he himself kindles, around which we hear him say to us, "Feed my lambs. Tend my sheep."

And then, for the power to do this work, let all Peters in the church wait in some upper room, where the noises of the street cannot penetrate, until the Spirit shall come rushing in, and the third fire of flame of tongue to evangelize the world shall come to burn upon the heart the message of a risen Lord to a dying world waiting to be assured of the fact.

The world cannot be saved by a dead Christ. Neither can it be saved by dead Peters in a dead church. Only the risen Christ and an awakened Peter can awake a sleeping world.

◆

The Reform of the Boxers

BANDITS and robbers have been much in evidence in the Shantung mission field, so much so that in portions of the field only about a third of the congregations were available for the services, as the great majority had fled to the walled cities and villages, writes A. A. Fulton from Canton, China.

In Tsining County conditions were better, but highway robbery is a daily occurrence, and men have been carried off for ransom as near as five miles from the city. A station on the railway was attacked by robbers, two guards were killed, and the arms of the remainder secured, only nine miles distant. The reason for the comparative quiet in this section of the county is strangely due to the fact that the "Great Sword Society," the Boxers of 1900, have been reorganized into a very efficient home guard. They have banded together in the southwest countryside and are making life miserable for the bandits. A foreign business man of this city, who was captured in this district and a ransom demanded, was afterward freed by these same old-time Boxers, through their fighting the robbers. Quite a transformation of Boxer tactics since their persecution of foreigners in 1900.

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The Princely Path to Peace

Continued from page 447

mystery and resentment which as the very justice of God. are not to be overcome by afflic- d grief, we must begin with the n which we can see and feel the s of God; and reaching out from we must learn the faith to be- at the goodness of God is over is world, and that he is neither nor unwise in those experiences ve cannot understand and which d to bear. We have trusted him days of pleasure; we must learn t him as implicitly in the days of If he loved us then when we were rely he loves us all the more ten- ow that we are in sorrow and and need his sympathy and

this new trial, we must hold fast unfailing conviction that God is ly brooding over us, to lead us our difficulties and tribulations spite of them, to make life worth for us. But we must make our believe that notwithstanding ng that may happen, God will s weave through it all a golden which never can be broken. It ot matter whether we understand ys of the universe or not; it does en matter so much whether there iction and sorrow or not, just so s we rest in the goodness and kind- of God and try with him to find ay into usefulness and happiness This is the second princely step d peace.

then Christ lifted the close-drawn hts of those disciples to larger n. Their courage was failing because they were seeking no fur- han very human limitations. But vas a break and a crisis requiring the superhuman. They must look up and away from themselves and their little lives and their little dreams, to the bigness of God's universe. The old fishing-nets are to be left for other hands; and you are to become the fishers of men—and the destiny of humanity awaits your coming!

This is the final princely step to peace. It is to turn to other and less self-centered occupation. It is to develop within us resources that are inexhaustible and equal to every demand. There are other mansions in life than the miniature chamber in which we have been living.

Life has many mansions. And we are unfair to ourselves in that so much of the time we live so contentedly in only one—and that a small and selfish one. It impoverishes us. It makes us puny and irritable with every trial and change.

That one is to be pitied who draws the canopy of earth close down about himself and has no resources in the infinite reaches of God. He lives in a pigmy world who has silenced the cry in his heart for the vaster proportions of immortality. To the great and serene hearts of every age and generation, the spiritual and eternal has been even more real and vital than the material and transient. "If it were not so," Christ said simply, "I would have told you. I go to prepare a place for you, that where I am there ye may be also." A Living Presence will guide us toward those whose love we have cherished all this while. What difference if in these intervening years the road be devious and hard, or if many times we be travel-stained and weary, just so long as our faces are set toward home—there to work and play and rest awhile again with those we have loved and lost?

Help for the Handicapped

The Government Offers Special Training to Crippled Soldiers and Sailors

T as the method of warfare has anged, so, too, has changed the -war care of the handicapped sol- or sailor. Today the government t offering him a pension only, but thing of far more and lasting value opportunity to perfect himself in cialized trade, thereby becoming a l, productive citizen of the coun- e has helped to make safe for this future generations, and for which s made so great a sacrifice.

with both legs and both arms a man t a mediocre workman, earning a which gives him only a hand-to- th existence, and even with both or both arms missing, he is a better man in a specialized trade, earning ge far in excess of that ever earned re, shall we pity him? The man is g more brain and less brawn. Work, panacea of all ills, holds sway over locking the door of his mind against nhappy thoughts and self-pity.

he government and the Red Cross erating with it are offering to every dicapped soldier and sailor training of charge in a carefully selected e. Upon discouragement's argu- t is being brought to bear the kindly pathy, boundless tact and infinite ence of those engaged in this great k of "reeducation," as the French e termed it. When the soldier or or is shown what others handicapped himself or with even greater handi- s have done and are doing, he is used to the possibilities and oppor- ities the future holds in store for , and he realizes that there "are no ples," in the old meaning of the rd, because there are none who are ctive and dependent.

This reeducation in many cases will mean teaching the man to do the same work he did before the war, but in a little different way, using his left hand, perhaps, instead of his right. Or for a man who had no training in any special line (and this applies to many of the younger men who had left school at a very early age), instruction in a specialized trade, which will fit him for a lucrative position. Expert advice is given each man and help in choosing, not perhaps the trade that will in all cases place him most quickly in a position, but a trade for which he is physically fit, and for which he has a natural aptitude.

To the man who has lost a leg or even both legs, mechanical drafting offers good opportunities, considering always the man's own preference, aptitude and past experience. The time required to become a tracer is but a few weeks, and in a few months one may do detailing.

Printing is another trade demanding more skilled workers, especially monotype casters and runners.

With the rapid strides in the motion picture industry it will readily be seen that operators can find and will find increasing opportunities.

Electrical trades, because of their stability and the growing demand for men, rank among the desirable trades, as also does oxy-acetylene welding, which is a comparatively new process.

Carpentering, celluloid work, leather work, the making of artificial limbs, machine tool work, toy-making and piano-making are some of the trades to which particular attention is being given.

Also the government is assuring the returned soldier and sailor preference in civil service positions.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Graham C. Patterson, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City.

SUBSCRIPTION PRICE, $2.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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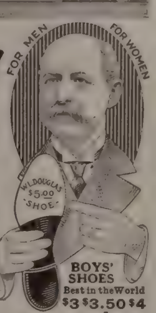
LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered as Second-class Matter at the Post Office Department, Ottawa

W L DOUGLAS PEGGING SHOES AT SEVEN YEARS OF AGE
Easter Styles



W.L.Douglas

"THE SHOE THAT HOLDS ITS SHAPE".

$4.00 $4.50 $5.00 $6.00 $7.00 & $8.00

IF you have been paying $10.00 to $12.00 for fine shoes, a trial will convince you that for style, comfort and service W.L.Douglas $7.00 and $8.00 shoes are equally as good and will give excellent satisfaction. The actual value is determined and the retail price fixed at the factory before W.L.Douglas name and the retail price is stamped on the bottom. The stamped price is W. L. Douglas personal guarantee that the shoes are always worth the price paid for them. The retail prices are the same everywhere. They cost no more in San Francisco than they do in New York.

BOYS' SHOES Best in the World $3 $3.50 $4

Stamping the price on every pair of shoes as a protection against high prices and unreasonable profits is only one example of the constant endeavor of W.L.Douglas to protect his customers. The quality of W. L. Douglas product is guaranteed by more than 40 years experience in making fine shoes. The smart styles are the leaders in the fashion centers of America. They are made in a well-equipped factory at Brockton, Mass., by the highest paid, skilled shoemakers under the direction and supervision of experienced men, all working with an honest determination to make the best shoes for the price that money can buy.

CAUTION—Before you buy be sure W.L.Douglas name and the retail price is stamped on the bottom and the inside top facing. If the stamped price has been mutilated, BEWARE OF FRAUD.

For sale by 106 W.L.Douglas stores and over 9000 W. L. Douglas dealers, or can be ordered direct from factory by mail, Parcel Post charges prepaid. Write for Illustrated Catalog showing how to order by mail.

W.L.Douglas
President W.L.DOUGLAS SHOE COMPANY,
165 SPARK STREET,
BROCKTON - - MASS.

GARDEN OF BLOOMS for $1.00

A surprising offer. 3 ever-blooming Hybrid Tea Roses, 6 Gladioli, 3 hardy Chrysanthemums, and 2 hardy Gaillardia or Blanket flower. All finest varieties. Sent postpaid for $1.00; order to-day.
H. S. Tillotson, 5904 Ellsworth St., Philadelphia, Pa.

You can be quickly cured, if you STAMMER

Send 10 cents coin or stamps for 70-page book on Stammering and Stuttering, "Its Cause and Cure." It tells how I cured myself after stammering for 20 years.
Benjamin N. Bogue, 5503 Bogue Building, Indianapolis

Piano
Organ
Violin
Cornet
Guitar
Banjo
Mandolin
Harp
'Cello
Trombone
Flute
Clarinet
Piccolo
Ukelele
Sight Singing
Harmony and Composition
Hawaiian Steel Guitar
Tenor Banjo
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Learn Music at Home

Music no longer difficult! New plan makes it easy to learn by home study. Positively easier than with private teacher. Faster progress. You will be able to play your favorite instrument in a few short months. Read the letters in our free book. More than 200,000 men, women and children have learned by our method. You, too, can learn. We give you all lessons free. Write for particulars.

Special Offer We want to have one pupil in each locality at once to help advertise our home study method. For a short time, therefore, we offer our marvelous lessons FREE. Only charge is for postage and sheet music—average of which is small. Beginners or advanced pupils.

Mail the Coupon NOW

Mail coupon or postal for free book, telling how we teach by mail. Act quick, while offer of free lessons is open. Write today—NOW. *Instruments supplied when needed, cash or credit.*

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154 Brunswick Building New York City.

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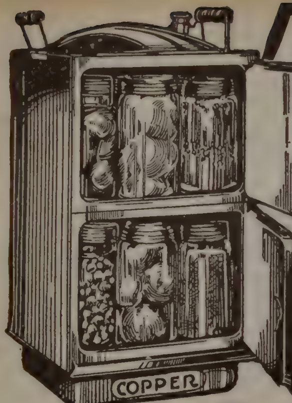
U. S. School of Music,
154 Brunswick Building, N. Y. Please send me your free book, "Music Lessons by Mail," and particulars of your offer of free lessons on any instrument.

Name....................
Address....................
City..........State..........



Plenty of Food If You Get This Canner

Save summer's food abundance for winter eating. You can do all your canning and prepare your daily meals at the same time with Conservo. Cans 14 quart jars at one time, and no fussy machinery or valves to operate. You can, very simply, put up quantities of delicious fruits and vegetables this summer with less effort, if you have

Cans 14 Qt. Jars At One Time

CONSERVO

Conserves Food, Fuel, Time, Labor

Cook Entire Meal on One Burner

Conservo saves fuel because it enables you to prepare an entire meal over one burner.

Constant watching is not necessary. Put in the food and you can attend to other affairs without worry or care as food cannot burn in Conservo.

And how delicious things taste! You can cook without adding water, thus saving valuable mineral salts and juices.

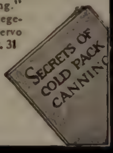
Conservo for canning and cooking soon pays for itself.

Pay for Conservo While It Is Paying You

An entire meal that would require three top burners and the oven, can be cooked on one burner, if you use Conservo. All the abundance of summer's vegetables and fruits can be saved. Conservo cans 14 quart jars at one time, and the rare delicacy of fresh fruits and vegetables is retained.

Conservo is so valuable in the home that every housewife should have one. You can pay for Conservo in small monthly payments, if you prefer. Write for full particulars of our easy payment plan.

FREE Valuable book, "Secrets of Cold Pack Canning." Gives full information for canning all fruits and vegetables, meats, etc., and a number of delicious Conservo cooking recipes. Praised everywhere. Address Dept. 31


SECRETS OF COLD PACK CANNING

Toledo Cooker Co.
TOLEDO OHIO

AGENTS: BIG MONEY

No-Bang Door Check

For screen doors, storm doors, office doors. A prospect for one or more in every home, store, grocery, bakery or office. Stops the bang and saves the door.

Keeps Flies Out of the House

A splendid seller. Easy sales, low priced. Big demand. Any one can put it up. Russell sold 90 in 2 days. Gore sold 123 in one week. Vetter sold 72 in less than three days. Mitchell writes: I think I can sell 600 in this town. Don't miss this big chance. Get started at once. Dozen can be carried. Write for free demonstrating sample.

Thomas Mfg. Co., 3124 Gay St., Dayton, Ohio

Ranger Electric Lighted Motorbike

30 DAYS FREE TRIAL

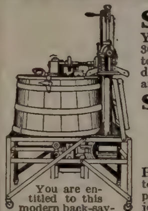
and freight prepaid on a new 1919 "RANGER" bicycle. Write at once for our big catalog and special offers. Take your choice from 44 styles, colors and sizes in the famous "RANGER" line.

Marvelous improvements. Extraordinary values in our 1919 price offers. You cannot afford to buy without getting our latest propositions and Factory-to-Rider prices.

Boys, be a "Rider Agent" and make big money taking orders for bicycles and supplies. Get our liberal terms on a sample to introduce the new "RANGER".

TIRES, equipment, sundries and everything in the bicycle line at half usual prices. Write Today.

MEAD CYCLE COMPANY Dept. G-71 Chicago



This La Salle Electric Washer ON 30 DAY FREE TRIAL

SEND NO MONEY—Just Mail the Coupon

Yes, you can have this wonderful La Salle Electric Washing and Wringing Machine on 30-day free washing trial right in your own home. Let it wash anything from fine laces to heavy blankets. Let its electric wringer wring them dry. Try it out. If then you don't want to keep it, for any reason whatever, we'll take it back. You take no risk and place yourself under no obligations whatever.

Save From One-Third to One-Half By Buying Direct From Us By Mail

COMPLETELY GUARANTEED

Heretofore La Salle Electric Washing Machines have been sold only to large dealers and jobbers. Now we are going right to the people—cutting out all selling expense—and giving YOU the jobber's, the dealer's and salesman's profits. And you can TRY BEFORE YOU BUY! Think what it will mean to you to have an electric washing machine in your home. Send coupon now for full particulars.

LA SALLE UTILITIES COMPANY
Dept. 11, 104 So. Michigan Ave., Chicago, Ill.

You are entitled to this modern back-saving and health-saving device. How many men would stand for the dirty hand-washing work you women have always done? Send the coupon for full particulars NOW.

La Salle Utilities Company,
Dept. 11
104 So. Michigan Ave., Chicago, Ill.

Send me full particulars about your Thirty Day Free Trial Offer and Special Sale Price.

Name....................

Address....................

....

LIMITED OFFER - SEND COUPON NOW FOR FULL PARTICULARS

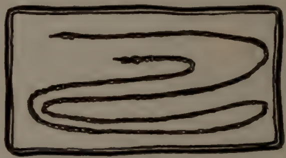
For the Girl Who Can Crochet

By Laura A. Kirkman

CLARA loved to help her mother, so she always stayed in the kitchen on ironing day to put back in the underwear the ribbons which had been taken out before the clothes were washed.

"Why couldn't I crochet some draw-strings for the underwear, so that we need not take the ribbons out every week?" she asked her mother one ironing day.

"That is a very good idea," answered her mother, "but I think it would be best to make them of silkateen rather than of ordinary crochet cotton."



The next day, after school, Cla her workbasket and carried ou idea. She made a draw-string of teen, using the chain stitch, and running the string through a gar finished the two ends by tying kno fraying out the yarn (to form ta

"The knots will keep the strings from slipping out of the ment," sh plained to mother.

Mother wa pleased with t sults of Clara's that she tool to town the day, to buy e silkateen to draw-strings f the underwear

Young People's Topics for April 27

Christianity and the Toilers of the Day

Christian Endeavor Topic. Matthew 9:35-38.

JESUS exemplified in his own life the dignity of honest toil. In all the centuries his Spirit has blessed millions of the toilers of the world. No matter how magnificent the cathedral, how brilliant the array of ecclesiastics, the loyalty and love of the laboring and middle classes have been the real strength of the Church. But because of the glitter of wealth and the lust for power, the Church has somewhat lost the allegiance of those who toil. Many who work for wages believe that the Church has sold her soul to the capitalist class to insure her ease. It is not true. But that feeling must be met and proven false. The Church of today must lead the movements for the betterment of labor, for the improvement of living conditions, for the extension of opportunity, for the spread of education. No one of these is essentially spiritual, but each must proceed from spiritual ideals if it is to proceed safely. If the Church does not lead in these, non-religious social organizations will. If the Church stands aside while others serve, she loses her opportunity and gives point to the criticism of labor leaders. The faith of Christ tends irresistibly toward liberty. The Church must free men, not alone from guilt of sin but from ignorance, from hunger, from dark hovels and filthy alleys, from industrial and political oppression, from every physical, social and mental chain that binds them. Wherever greed, or power, or caste, or circumstance would enslave a toiler the Church must be found championing his cause, sharing his slavery, until it can stand free with him.

Fighting the Drink Foe

B. P. Y. U. Topic. Isaiah 28 : 1-6.

THE demon rum is down in America, but he is not whipped. He is just beginning to fight, and every resource of cunning and craft, of skill and science, will be drawn upon to turn backward the clock of progress. Only the initial battle is won, and every man, woman and child interested in the full achievement of national sobriety must keep on fighting. But the fighting must be fair. Sometimes officers of the law forget the law's limitations and break one law while attempting to enforce another. Search without warrant, arrests without authority, eventuate in disgust with the law. In some states legislatures are apathetic toward proper legislation to enforce the amendment, and lawmakers appear ready to encourage violation of law. We must spur our legislatures to action consonant with the spirit and intent of the amendment, and we must hold back those who disregard all other law in their efforts to make one effective. If we fight hard and fight fair our country will be swept clean of alcoholic beverages, and a year of prohibition, fairly enforced, will so clearly emphasize its merits as to insure ultimate victory over every element that would re the facts.

What We Owe and How to P

Epworth League Topic. II. Cor. 8

WE OWE all to Christ. Our our opportunities, our entr to heaven, our peace of mind and h on earth, everything we have is through his love and mercy. He pects us to use our life, and what it br us, for him. The centenary is just bringing home to us the needs of a w crying for Christ, dying for want o Gospel. The Church is Christ's mes ger to men. The Church is you and We are his messengers. If we can go we must send. We owe all to h How shall we pay it? The answe terms of money each one must according to his own circumstances conscience. But niggardliness an spirit of "all I want first" will prev the meeting of our debt. In love life we can give all, even as he

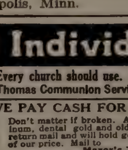
Can You Paint

Art students, or those who have had a little perience in painting, can build up a profit business for themselves, in their own towns, d the work at home.

We will furnish them with full instructions for p ing watch and clock dials with Marvelite wh makes them shine in the dark, and tell them ho cooperate with local jewelers to get the busin

Many of our representatives are making a ha some weekly profit. The business is easy to easy to execute, and the profit is unusually la Write for particulars.

COLD LIGHT MANUFACTURING CO.,
50 Union Square, New Y


Ex-Rabbi Leopold Cohn

THE Life-Story of a Je

Read this story of a form Rabbi, led over three cont nents in a thrilling search f the Messiah, King of the Jew The experience of Leopol Cohn, written by himself in 60-page illustrated bookl entitled "A Modern Missionar to an Ancient People." Price 30 cents, post free.

THE CHOSEN PEOPLE, 27 Throop Ave., Brooklyn, N.Y

Fine for Little Chick

"Please send me your White Diarrhea Reme I used it last year and it is fine. Mrs. C. McMurray, Ansonville, Pa."—If you want t same kind of success, write for free Poult Book to P. J. Kelly, 69 N. 2nd St., Minn apolis, Minn.

Individual Cups

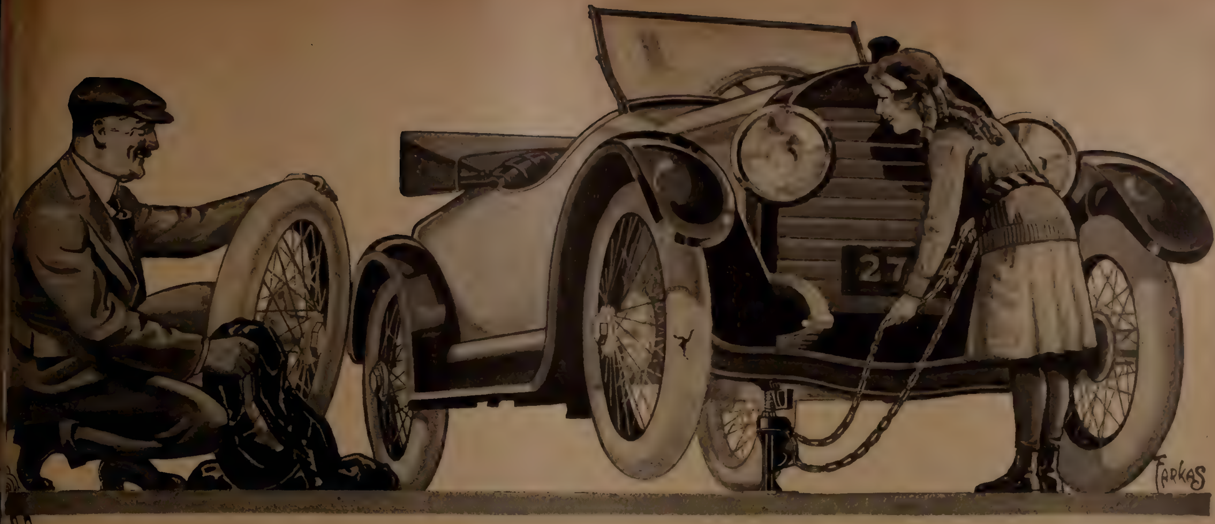
Every church should use. Clean and sanitary. Trial free.
Thomas Communion Service Co. Box 150 Lima, Ohio

WE PAY CASH FOR OLD FALSE TEET

Don't matter if broken. Also cash for old gold, silver, platinum, dental gold and old gold jewelry. Will send cash by return mail and will hold goods 10 days for sender's approval of our price. Mail to
Mazer's Tooth Specialty,
Dept. 37, 2007 So. 5th St., Philadelphia, Pa.

KIDDER'S PASTILLES Standard relief for ASTHM (Inhalation.) All Druggists, 50 cts., or trial size for 2c. stamp
STOWELL & CO., 50 D Main St., Charlestown, Mas

PATENTS Send sketch or model for pre liminary examination. Bookle free. Highest references. Bes results. Promptness assured. Watson E. Coleman, Paten Lawyer, 624 F St., Washington, D. C.



"Goodness, Daddy! You're Slow—The Car is Already Jacked Up!"

Weed Chain-Jack

It's Child's Play to Operate It

Simply a few easy pulls on its chain lifts or lowers the heaviest car while you stand erect. Up or down—there's no labor.

To operate a Weed Chain-Jack it is not necessary to get down in a cramped, strained position and grovel in mud, grease or dust under a car to work a "handle" that is apt to fly up with unpleasant results. ***To lift a car*** with the Weed Chain-Jack, simply give a few easy pulls on its endless chain while you stand erect—clear from springs, tire carriers and other projections. ***To lower a car*** pull the chain in opposite direction.

Never gets out of order. Gears and chain wheel protected by a stamped-steel housing. ***Chain heavily plated*** to prevent rusting. ***Has a strong cap,*** providing the kind of support from which an axle will not slip, while a ***broad base*** prevents the jack from upsetting on uneven roads. ***Quickly adjusted to any required height*** by lifting the screw and spinning the corrugated "collar" shown in the illustration. ***Try it yourself***—you will never be satisfied with any other jack.

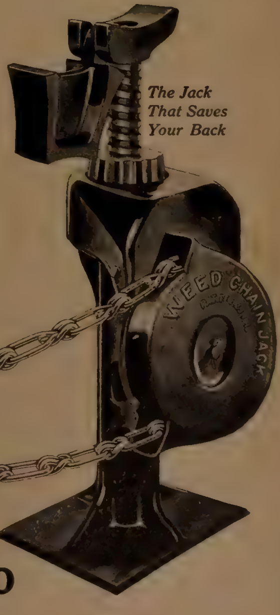
10 Days' Trial

If your dealer does not have them, send $7.50 for any size for pleasure cars or $15.00 for the Truck size, and we will send you one, all charges prepaid. For delivery in Canada send $8.50 for any size for pleasure cars or $16.00 for the Truck size. Try it 10 days. If not satisfied, return it to us and we will refund your money.

MADE IN FOUR SIZES

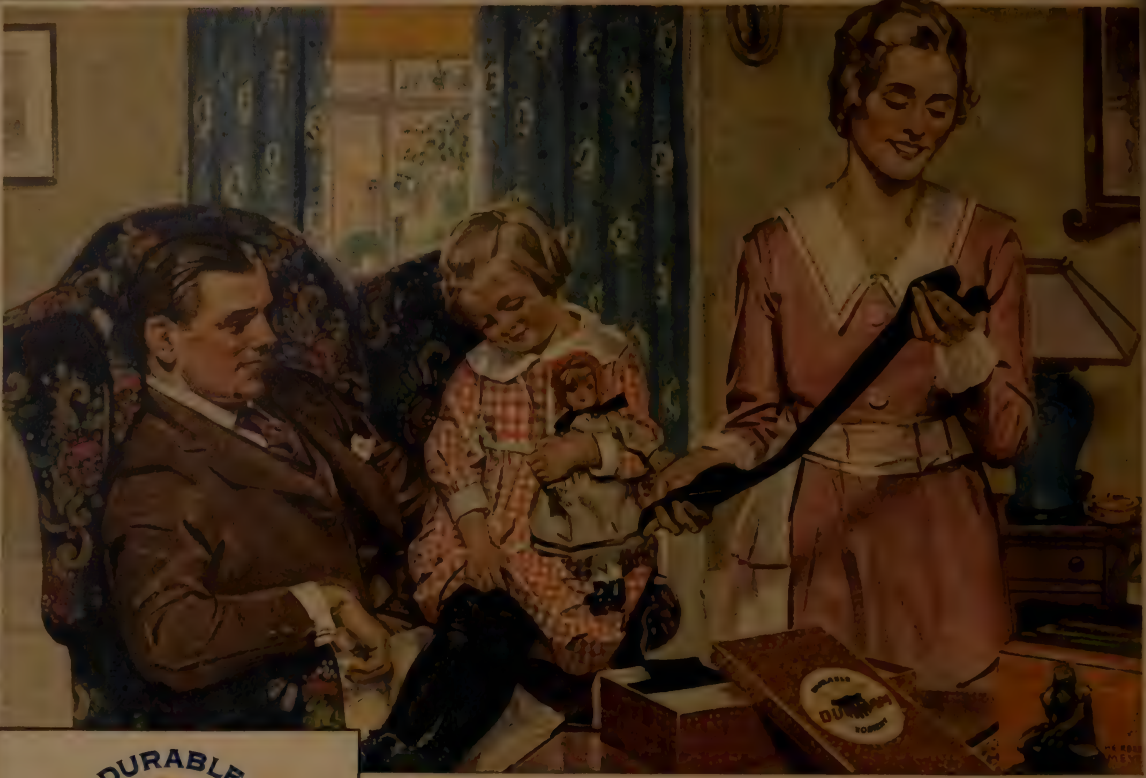
Size	Height When Lowered	Height When Raised	Height When Raised With Aux. Step Up	Price
8 inch	8 inches	12½ inches	14½ inches	$ 7.50
10 inch	10 inches	15⅜ inches	17⅝ inches	7.50
12 inch	12 inches	18½ inches	No Aux. Step	7.50
12 in. Truck	12 inches	19½ inches	No Aux. Step	15.00

The 8 inch and 10 inch sizes are made with an auxiliary step as illustrated. When in operative position this step adds two inches to the height of the jack.



The Jack That Saves Your Back

AMERICAN CHAIN COMPANY, Inc.
Bridgeport, Connecticut.
In Canada–DOMINION CHAIN CO., Ltd., Niagara Falls, Ontario.
LARGEST CHAIN MANUFACTURERS IN THE WORLD



DURABLE
DURHAM
HOSIERY
Trade Mark

Good Hosiery—Reasonably Priced for Every Member of the Family

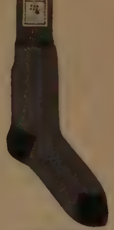
Durable-DURHAM is the hosiery of the American people because it has real, honest, American-made value in every pair. It wears longer because of the strong reinforcing at points of greatest strain. That means fewer new pairs to buy.

And Durable-DURHAM always looks well. From the wide elastic top to the smooth and even toe every pair is carefully woven—and the Durham dyes don't fade.

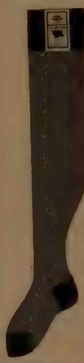
Durable-DURHAM comes in all sizes—for every season of the year—for work, dress or play—at 20c to 50c a pair.

Three of the many fine values in Durable-DURHAM Hosiery

RED RIDING HOOD
A sturdy children's stocking for everyday wear. Medium weight and made from strong, well-finished yarn. Strongly double reinforced heels and toes. Made in black and white.
Price 30c pair



TAR HEEL
A good-looking medium weight sock. Strongly reinforced heels and toes. Feet and toes are smooth, seamless and even. Black, tan, and white.
Price 20c pair



GLORIANA
(Banner)
— All year wearing stocking. Medium weight. Soft combed yarn, lisle finish. Wide elastic tops. Strongly reinforced heels and toes. Black and white.
Price 30c pair

DURABLE
DURHAM HOSIERY

FOR MEN, WOMEN AND CHILDREN

Made Strongest Where the Wear is Hardest

Honest wearing value is woven into every pair. The tops are wide and elastic; legs are full length; sizes are accurately marked; soles and toes are smooth, seamless and even.

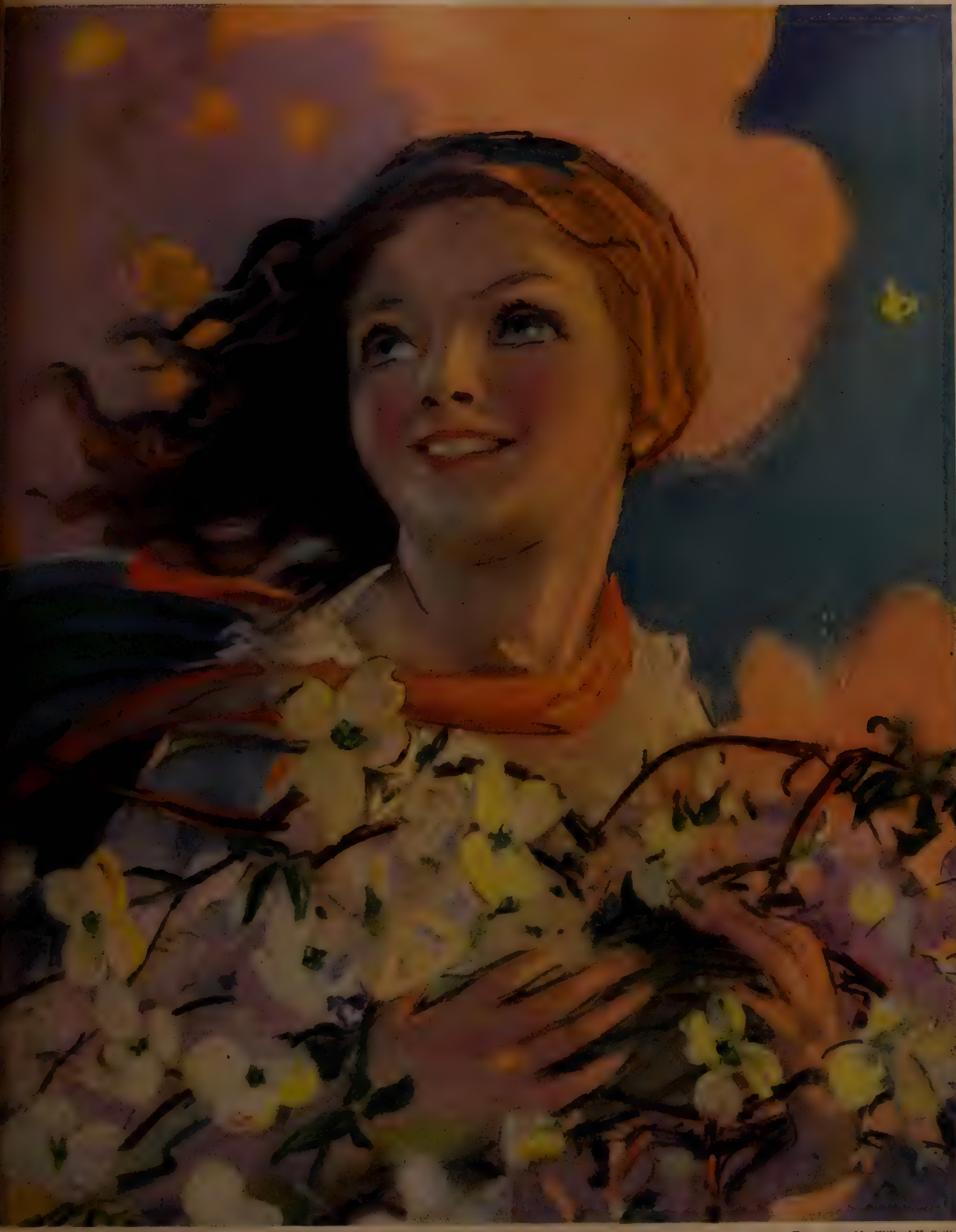
You should be able to buy Durable-DURHAM Hosiery at any dealer's. If you do not find it, write to our Sales Department at 88 Leonard Street, New York, and we will see that you are supplied. A free Catalog showing the many Durable-DURHAM styles will be mailed upon request.

DURHAM HOSIERY MILLS, Durham, N. C.
88 Leonard Street, New York

Durable-DURHAM Hosiery is not a product of child labor. No person under 14 years is employed. Industrial conditions under supervision of experts trained in U. S. Government courses on employment management. Average working day is 8 hours and 15 minutes.

Christian Herald

$2.50 a Year NEW YORK, APRIL 26, 1919 Ten Cents a Copy



From a pastel by Willard H. Ortlip

Arms full of dogwood boughs, eyes deeply blue; winds all a-murmur with songs to be sung;
Clouds with the gold of the sun shining through—God of the springtime! how good to be young!

A Banquet of Fruit

Is at Your Instant Call in Jiffy-Jell Desserts

Real-Fruit Dainties

There is nothing artificial, nothing unreal about Jiffy-Jell fruit desserts.

They are flavored with fruit-juice essences—highly condensed—in liquid form, in vials. They bring you the delights of fruit, the healthfulness of fruit. And they bring them now, when you need fruit most, at a fraction of what fruit costs.

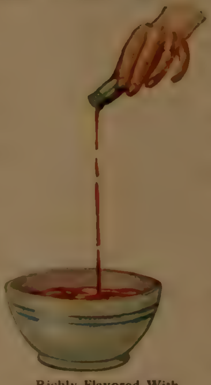
You have your choice of the finest fruits, and each fruit flavor is made from the fruit itself.

You get a wealth of flavor. We use half a Pineapple to make the flavor for one Jiffy-Jell dessert. We use 65 Loganberries to flavor another—all condensed in one small vial.

You get the fragrant fresh-fruit flavor, because we seal it up. The fruit essence is retained in glass—a bottle in each package—until you are ready to use it.

And you get these exquisite, real-fruit desserts at a very little price. Jiffy-Jell costs no more than other quick gelatine dainties. A single package serves six people in mold form, or twelve if you whip the jell. All for 12½ cents—far less than pies or puddings cost.

Try this rich fruity dainty. Fresh fruits are costly now. Canned fruits are not abundant. Jiffy-Jell brings you their delights and their benefits in convenient, economical form. It will change your whole conception of quick gelatine desserts.



Richly Flavored With Condensed Fruit Juices Essences in Vials A Bottle in Each Package

We Give Dessert Molds

To urge a test of Jiffy-Jell we offer more than double value in Alumi Dessert Molds. See the six offers below.

Jiffy-Jell comes ready-sweetened, in proper color and acidulated. So simply add boiling water, then the flavor from the vial, and pour in mold cool.

These new-style molds, both large and small, enable you to serve it in ing ways.

Order two flavors now. We suggest Loganberry or Pineapple for a de and either Lime or Mint. Then send the coupon and say what molds you

Salad and Garnish Jells

Lime flavor—made from lime fruit—makes tart, green salad jell. Serve your salads, or mix the salad in before cooling. Use cooked or uncooked tables. Left-overs are thus made appetizing. Or mix in meat scraps and a delicious meat loaf—meat in aspic.

Mint flavor—made from mint leaves—makes a garnish jell, rich in mint flavor. Serve with roast lamb or cold meats.

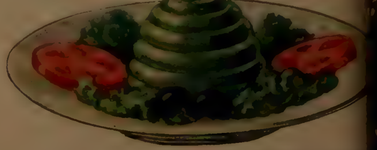
Cut out the coupon so you won't forget to order. Jiffy-Jell dainties are good to miss, and nothing else offers you anything like them. We pro you a surprise.

Healthful Fruit-Juice Desserts

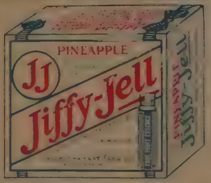
Jiffy-Jell

The New-Style Quick Gelatine Dainty

The Only Dessert and Salad Jell with Real Fruit Flavors in Essence Form, in Vials.



Tart Green Salad Jell



Mail Us This Coupon

When you buy Jiffy-Jell from your Grocer

I have today received two packages of Jiffy-Jell from

....
(Name of Grocer)

Now I enclose.....cents, for which mail me the following molds as per your offer:

....
(State Molds Wanted)

Write plainly and give full address

Your Name..

Address..

Be sure you get Jiffy-Jell, with package like picture. This alone has the true fruit flavors in vials. **Mail Coupon to**

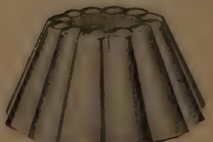
WAUKESHA PURE FOOD COMPANY, Waukesha, Wis. (395C.H.)

10 Flavors in Glass Vials

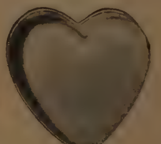
One in Each Package
Mint—For Mint Jell
Lime—For Salad Jell
Raspberry
Cherry
Loganberry
Strawberry
Pineapple
Orange
Lemon—For Desserts
Also Coffee Flavor

Two Packages for 25 Cents

Dessert Molds for Users—Six Mold Offers



Style 6



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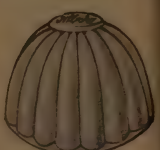

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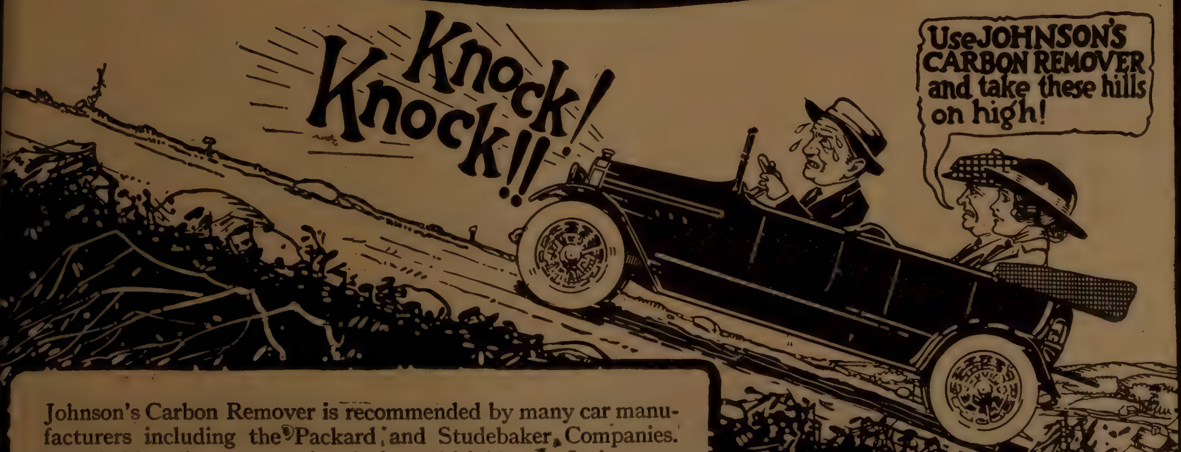
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New League of Nations Covenant

Revised Draft Meets Objections and Includes Specific Recognition of the Monroe Doctrine

AFTER days, weeks, months of waiting, in which hope alternated with fear, the light of peace promised to rest upon the world again at Easter. For over three months statesmen of the Allied and neutral nations have wrestled with the problems that stood tween a state of war and a settled and ordered peace. ne by one the problems have yielded to argument d friendly counsel, but the speed was slow. A ouncil of Ten was organized. Then, to increase eed, this was reduced to four, and Wilson, Lloyd eorge, Clemenceau and Orlando began a series of nferences from which has now come a practical reement.

On April 14, the questions of reparation, responsi- lity for the war, the League of Nations, the German oundaries, economic relief to friend and former foe, e Turkish territories and the German colonies were ut of the way, ready for acceptance at a plenary ses- on of the Peace Conference. Of the major questions, nly the Italian-Jugoslav dispute over the Adriatic nd Fiume remained, and the possibility of trouble ere had been so greatly reduced that Lloyd George lanned to return to London on April 14, and to ad- ress Parliament on April 16, leaving Arthur J. Bal- our to represent him at the Conference.

It was expected that the German representatives ould be called to Versailles before the end of Easter eek to receive the terms of peace, but these might ot be made public until they had been submitted to he German National Assembly at Weimar.

The Peace Conference Commission of the League f Nations on April 12 completed the redrafting of he covenant. President Wilson on April 11 presented n amendment to Article X, which was adopted nanimously, and is paragraph 4 in the following summary:

An attempt of the Japanese delegates, led by Baron Makino in an eloquent address, to insert a clause in the preamble of the League Covenant which would make it declare that the members of the League were seeking to insure peace "by the indorsement of the principle of equality of nations and just treatment of their nationals," resulted in several sympathetic replies. It was evident, however, that it could not prevail, and the draft was passed without it. The vote was 11 to 6 for the clause, but a unanimous vote was required.

The following summary of the redrawn Covenant of the League of Nations was made public on the 12th:

Official Summary of the Revised Covenant of the League of Nations

1—The League of Nations is founded in order to promote international cooperation and to secure peace. The league will include: (A) The belligerent states named in a document annexed to the covenant, (B) all the neutral states so named, and (C) in the future any self-governing country whose admission is approved by two-thirds of the states already members.

A state may withdraw from the league, provided it has kept its obligations to date, on giving two years' notice.

2—The league will act through an assembly comprising not more than three representatives of each of the member states, each state having only one vote, and a council comprising for the present one representative of each of the five great Powers and each of four other Powers as selected from time to time by the assembly.

The number of Powers of each class represented on the council may be increased by the unanimous consent of the council and a majority of the assembly. Other Powers have the right to sit as members of the council during the decision of matters in which they are especially interested.

In the council, as in the assembly, each state will have only one vote. Both these bodies are to meet at stated intervals (the council at least once a year, and at other times if required); both can deal with any matter that is of international interest or that threatens the peace of the world; the decision of both must be unanimous, except in certain specified cases, matters of procedure, for instance, being decided by a majority vote.

The league will have a permanent secretariat, under a secretary-general. The secretariat and all other bodies under the league may include women, equally with men. A permanent Court of International Justice and various permanent commissions and bureaus are also to be established.

3—The member states agree: (A) To reduce their armaments, plans for such reduction being suggested by the council, but only adopted with the consent of the states themselves, and thereafter not to increase them without the concurrence of the council, (B) to exchange full information of their existing armies and their naval and military programs, and (C) to respect each other's territory and personal independence and to guarantee them against foreign aggression.

(D)—To submit all international disputes either to arbitration or to inquiry by the council, which latter, however, may not pronounce an opinion on any dispute whose subject matter falls solely within a state's domestic jurisdiction; in no case to go to war till three months after an award or a unanimous recommendation has been made, and even then not to go to war with a state which accepts the award.

(E)—To regard a state which has broken the covenant as having committed an act of war against the league, to break off all economic and other relations with it and to allow free passage through their territories to the troops of those states which are contributing armed force on behalf of the league. The council is to recommend what amount of force, if any, should be supplied by the several governments concerned, but the approval of the latter is necessary. (States not members of the league will be invited to accept the obligations of the league for the purpose of particular disputes, and if they fail to comply may be forced.)

(F)—Not to consider any treaty binding till it has been communicated to the league, which will then proceed to publish it, to admit the right of the assembly to advise the reconsideration of treaties and international conditions which do not accord with present needs, and to be bound by no obligations inconsistent with the covenant.

A state which breaks its agreements may be expelled from the league by the council.

4—The covenant does not affect the validity of international engagements, such as treaties of arbitration or regional understandings like the Monroe Doctrine, for securing the maintenance of peace.

5—The former German colonies and the territories of the Ottoman Empire are to be administered in the interests of civilization by states which are willing to be mandataries of the league, which will exercise a general supervision.

6—The member states accept certain responsibilities with regard to labor conditions, the treatment of natives, the white slave traffic, the opium traffic, the arms traffic with uncivilized and semi-civilized countries, transit and trade conditions, public health and Red Cross societies.

7—The league is recognized as the central body interested in coordinating and assisting international activities generally.

8—Amendments to the covenant require the approval of all the states in the council and a simple majority of those in the assembly. States which signify their dissent from amendments thus approved are not bound by them, but, in this case, cease to be members of the league.

PARIS reports on April 10 showed the President forcing matters to a conclusion, while French and British opinion daily became more insistent upon full reparation and more anxious through fear that something less than this would be exacted.

Lloyd George, whose government was carried to victory in the recent elections on the two campaign slogans, "Hang the Kaiser" and "Make Germany Pay," was also under fire from home, the British press evidencing an increasing strain of criticism of the Premier's apparent softening attitude. On April 9 the Premier sent a message to Parliament declaring "My colleagues and I mean to stand faithfully by all the pledges which we gave our constituents." He indicated in this dispatch that he was also ready to appeal to the country if necessary. This message of Lloyd George was in answer to a telegram sent by 370 members of the House of Commons, demanding that the Premier make out a bill against Germany for the full cost of the war, and compel the German Government to acknowledge it, and then to discuss ways and means of payment.

300 members of the French Chamber of Deputies on April 12 signed a manifesto expressing the hope that full restitution would be imposed "on those responsible for the greatest crime in history," and that the Peace Treaty provide legal and territorial guarantees of sufficient strength to prevent future wars.

April 9 saw practical agreement in the Inner Council on the question of reparation, it being decided to place in the treaty no fixed amount of damages, but to define what the damages were and to hold Germany to the payment of them when they were ascertained. A commission is to be established to decide the amount to be paid and to direct its collection. The first payment of $5,000,000,000 is to be due May 1, 1921. It was reported that a decision had been reached under which the Saar coal fields would be placed under the supervision of the League of Nations for a period of fifteen years, at the end of which time the inhabitants would be permitted to vote upon the form of government under which they were to continue.

The Inner Council of the Peace Conference on April 10, after consideration of the report of the Committee of Responsibility, decided that William Hohenzollern, former Emperor of Germany, should be placed on trial before an International High Tribunal, specially constituted for the purpose, he to be tried on charges of violation of international law and violation of the sanctity of treaties, for both of which he is held personally responsible.

THE TURBULENT FAR EAS

THE continued growth of the Korean revolt has led the Japanese Government to adopt more serious repressive measures. Six battalions of infantry were despatched to the peninsula on April 12 to reinforce the more than 50,000 troops already there.

The government has made an official statement on the situation, which indicates the Koreans have abandoned their plan of a passive resistance to Japanese administration. Serious riots are reported in "hundreds of places" and the destruction of much public property. Troops have been firing generally on crowds, and the Korean representatives in Shanghai, Vladivostok and San Francisco declare these attacks have amounted to what virtually are massacres on a large scale.

The Japanese police are conducting careful and frequent searches of American mission property for native propaganda. The American consulate in Seoul has protested without avail.

Three Presbyterian missionaries, the Rev. Samuel A. Moffatt of Madison, Ind., Rev. Ansel W. Gillis of Mt. Pleasant, Iowa, and the Rev. Eli M. Mowry of Mansfield, O., were arrested on April 10. The two former were released, but Mr. Mowry was held on the charge that his house was used for the printing of revolutionary propaganda. The state department in Washington says the matter is one of Japanese police administration, and that all the American consul can do is make sure the accused has a fair trial.

[illegible] Illustrating Service

Members of the Philippine Mission came to the United States to present the memorial asking for the independence pledged by America and earned by the establishment of a stable government. Having presented the memorial the mission is seeing America, not as a spectacle, but in the interest of better understanding and more profitable commerce

The course of the American missionaries in Korea has been taken as a text for more anti-American editorials in a number of Tokio newspapers, one of which in its issue of April 13 declared "there is a limit to Japan's patience."

The bitter feeling which seems to be growing among the lower classes of Japanese against the United States, encouraged as it is by the "Junker" press, has been increased by the belief that it was the American peace delegation which prevented the inclusion of the racial equality clause in the league of nations covenant. The objection, which prevented the adoption of the clause, came from William M. Hughes, premier of the Australian commonwealth. British delegates were compelled to accede to Mr. Hughes' demands, and it was her occidental ally who denied to Japan the realization of one of her greatest national ambitions.

The most important development of the week in the Far East outside the strictly Japanese sphere was the agreement reached between the Cossack commander, General Semenoff, and the Kolchak Government at Omsk. Semenoff has been a rebel against the Kolchak dictatorship. By the terms of the agreement, Semenoff will command in his own district while the Omsk Government will provide funds for the maintenance of his corps. This leaves only one important force operating in the region east of Lake Baikal; a column under General Kalmikoff to whom Major-General Graves, American commander, is strongly opposed.

The Week in the World's News

VICTORY LOAN $4,500,000,000. Secretary of the Treasury Glass, on April 13, announced that the Victory Liberty Loan would be for $4,500,000,000 in the form of 3 and 4 year convertible gold notes, carrying 4¾ per cent. interest, and exempt from state and local taxes, except estate and inheritance taxes, and from normal Federal income taxes. The Secretary declared that he was "assured the people of America would subscribe to this Victory Loan in the same spirit of patriotism they have shown in the past to the end; that the notes may be as widely distributed as possible, and that our banking institutions may be left free to supply the credit necessary for the purpose of industry and commerce and the full employment of labor." It was announced, on April 10, that the various Federal Reserve Bank Districts would be asked to sell the same percentage each of the Victory Liberty Loan for which they were responsible in the 4th Liberty Loan. In the 4th Liberty Loan every district exceeded its quota.

Hoover Would Feed Russia. Herbert Hoover proposed in London on April 10, the organization of an Interallied relief commission, to be headed by Dr. Nanson of Norway, which would undertake the feeding of Russia on condition that hostilities cease within that country. Mr. Hoover's plan was presented to the Council of Four of the Peace Conference by President Wilson on April 11. The French opposed the plan, as an indirect recognition of the Bolshevist Government. It was reported that the deaths directly or indirectly due to Bolshevism had reached 200,000 monthly in Soviet Russia and that there were no longer in Petrograd any children under 2 years of age.

There was a rumor in Paris on April 12 that the Russian Bolshevist Government had offered to cease executing its opponents and to suspend its propaganda activities in other lands in return for food and raw materials.

Reds Win at Odessa. The Allied forces, consisting of French, Greek, and Rumanian troops, evacuated Odessa on the Black Sea on April 8, under pressure from Ukrainian Bolshevist troops, the Allies retiring toward the Rumanian frontier. The capture of Odessa and the territory which it controlled gave the Bolsheviki rich agricultural territory and caused considerable uneasiness in Paris. The Bolshevist troops which captured Odessa continued to advance into the Crimea, capturing the Crimean Capital, Simferopol, on April 12.

American Troops Mutiny. It became known, on April 8, that a regiment of American troops fighting on the Archangel front in Russia had declared that since they had been drafted for the war with Germany and the armistice with Germany had been declared, and the United States was not at war with the Bolsheviki, they did not see why they should keep on fighting. But when convinced by the Commander that the Allied armies were in a battle for their lives, the men consented to take their turn at the front. The troops were said to have suffered under the hardships and loneliness of the Arctic winter, and to have become dissatisfied under the impact of Bolshevist propaganda. A force of American and British volunteers was on its way to relieve the hard-pressed Allies on April 10, and the War Department announced that they expected to have all the American troops out of North Russia by June 1.

The Bolshevist troops on the Archangel front, through the whole week ending April 6, made several attacks against the Allied positions, but gained no success, losing 700 dead and wounded, and over 100 as prisoners. An attack planned for April 12 was forestalled by an Allied attack, the Allies taking a town, seven guns and much material.

Hungarian Reds Established. General Smuts, who was sent on a special mission to Budapest, returned to Paris on April 9, and reported that the Bolshevist Government was well installed and that it showed a disposition to meet the Allies amicably on all questions consistent with the nature of the Bolshevist régime. He reported that the Russian Government at Moscow had offered to send an army of 150,000 men to assist the Hungarians.

Industrial Justice in Canada. The Canadian Minister of Labor, on April 8, appointed a commission to investigate and report upon the feasibility of forming industrial councils throughout Canada, involving the representation of labor upon the director industry. The findings of the commission w pected to be given legislative effect at the next in Canadian Parliament. Both captains of in and leaders of labor have endorsed the p change in industrial conditions.

Bolshevism in Germany. A National Co of delegates of Soldiers' and Workers' C opened in Ber April 9. The S cides attempt terrorize the gress by initia general strike. majority Soc and Democ however, op the strike and able to hold m their men at The Sparta planned to stan the Soviet del into the declar of a Bolshevi public in Berli

Gustav No Minister of De of the Ebert ernment, put a to the threat general strike out fighting, m by stationing chine guns troops at ev strategic point the city. He als nounced that, less the Soviet ernment establi at Munich w drew in favor of the legally constituted Soci Government, German troops would be used to f its submission.

The Soviet republic in Bavaria did not meet remarkable success, and on April 11 it was repo overthrown by force of arms; a new government b organized by the Communists under a Council of T and on April 13 the Socialist Government of Pre Hoffman reasserted its authority sending a repres tative to Munich. Bolshevist riots occurred in M deburg and other Saxon towns on April 8. strike of 15,000 persons at Essen in the great works forced the Ebert Government to send troop

Unrest in Saxony coupled with a mistaken ru that the pay of wounded soldiers was to be redu resulted, on April 12, in an attack on the war minis in Dresden, in which the Minister of War, Neuri was captured and murdered. Bolshevism was s to be gaining ground in Saxony, which might beco the next Soviet republic.

Railroad Wages Up. The Railroad Administ tion, on April 10, agreed to grant an additional crease in wages to train crews, which will add $6 000,000 a year to the bill for railway labor, making in round figures $3,000,000,000, and making a to increase since 1916 of $1,260,000,000 per annum. T total increase in railway income from rate increa was $1,200,000,000, while the increased cost of oth material and supplies is $500,000,000 a year, maki the total increase in the cost of railroad operati $1,750,000,000 a year.

Austria Asks for Troops. The Conference of So diers' Councils in German-Austria, on April 10, d cided against the establishment of a Soviet republic Austria. The Austrian authorities, however, we reported to have asked for the sending to Vienna of force of American, British and French troops. A tempts of communists to establish Soviets in Austr and to disturb labor conditions resulted in numero strikes. At Donawitz 10,000 smelting works en ployees drove out the managers because wage i creases were refused. A prominent Austrian wa quoted as declaring, "The only salvation here is to ki Bolshevism with work, but we cannot give work unle we can secure raw material from abroad."

Relieving Hunger. Herbert Hoover, Allie Director-General of Relief, announced on April 1 that during March $95,000,000 worth of foodstuff had been distributed, all but $12,500,000 on a basis o deferred payment. Poland received 51,745 tons o supplies, Finland 26,344 tons, the Baltic States 2,75 tons, Czechoslovakia 20,911 tons, German-Austria 38,156 tons, Greater Serbia 33,920 tons, Rumania 26,067 tons, Turkey 2,298 tons, Armenia 5,251 tons Belgium 145,664 tons, Northern France 6,906 tons Germany 6,787 tons of breadstuffs, 740 tons of fats.

Carranza Troops Kill Zapata. Mexican Government troops were reported, on April 11, to have captured and killed the revolutionist Emiliano Zapata.

ing through the palace gate at Seoul, Korea

Tomb of a Korean Emperor

A wayside shrine in Korea

KOREA DEMANDS FREEDOM

THE funeral of the deceased Korean Emperor Yi was to take place. Yi, who had ruled since 1864, was not entitled to particular consideration at the hands of his people, and up to the time of his death did not enjoy their affection.

But his death transformed him into a national hero, for it was generally ieved by Koreans that he had committed suicide force the postponement for three years, under the rean custom, of the marriage of Prince Yi, a young y, to a Japanese princess.

And so the obsolete old emperor suddenly became hero to twenty millions of people, a captive nation der Japan's iron rule. They desired to give him a neral according to ancient Korean rites, but this was used them by the Japanese, and arrangements for great Japanese military funeral with Shinto cere- onies went on apace. From all parts of the Korean ninsula the Koreans flocked to Seoul for ten days the rate of 5,000 a day.

Suddenly, on the Saturday preceding the funeral—arch 1, at 2 P.M.—without hint to the foreign popu- ion and without suspicion of the Japanese rulers, ere was inaugurated in every large city of Korea a ssive demonstration and demand for national inde- ndence.

"It is our solemn duty," states the declaration, "to cure the right of free and perpetual development of r own national character, adapting ourselves to the inciples of the reconstruction of the world to secure r independence, to wipe out injuries, get rid of our esent sufferings, and leave our children eternal free- om instead of a bitter and shameful inheritance."

The Independence Union and the Korean National ssociation abroad have elected delegates to the Peace onference, one of whom is already in Paris.

The Japanese have replied with force and cruelty. n early telegram reported that 500 had been killed, d a more recent one states that ten thousand were illed in two days. Thousands are reported to have een thrown into prison and many subjected to inhu- an treatment. A little girl, it is said, who held up copy of the declaration in her hands had her arms evered. Japanese soldiers are said to be coming in om Japan, and the dread specter of wholesale slaugh- ers and terrorism, such as followed the days of early apanese occupation, looms over the land.

A Peking dispatch on March 12 reported that stu- ents of the Ping-Yang Presbyterian Theological School d been seized, stripped and tied to wooden crosses, hich they were obliged to carry through the city, their aptors saying that as their Father had borne the cross, hey, too, should have the privilege of bearing it.

Meanwhile the Koreans have carried on the policy of passive resistance by closing all the schools, the Korean children having ceased to attend, and by ceasing work in the various enterprises.

Song Pyung Yi, head of the principal native religious sect in Korea, has been named president of the recently declared Korean provisional government, with headquarters in Manchuria.

The Korean proclamation was signed by thirty-three prominent Korean religious leaders and teachers, carefully selected so as to represent the Chun De Kyo, the Buddhists and the three Christian religions most prominent in Korea—the Methodist, the Presbyterians and the Catholics—so as to demonstrate that the movement for independence was not factional.

These leaders were arrested. The first signature to the proclamation was that of Song Pyung Yi, head of the Chun De Kyo. And here again the Japanese rulers received a distinct shock, for on the Chun De Kyo they had confidently relied for effective assistance in so subjugating the Koreans that there would be no trace of their nationality in the coming generations. The Chun De Kyo is a cult whose teachings are said to be a combine of Buddhist, Taoism, ancestral worship and Korean superstition. The cult was encouraged by the Japanese on the theory that it would stop the spread of Christianity, whose teachings, with the doctrines of Democracy, were believed to be bad for the political digestion of the Koreans.

It is certain that the Chun De Kyo and its leaders were apparently playing the Japanese game for years by inducing the Koreans to submit quietly to Japanese rule, and that the rulers encouraged its growth. It is said to have now about 3,000,000 members.

IN 1904 Korea, in a treaty with Japan, conceded to her the use of the peninsula for the prosecution of the war with Russia, with the understanding that when the war was over Korea was to regain her full independence. About a year later, with the country helpless in the grip of the Japanese, as all military facilities were in their hands and the country was full of Japanese soldiers, Prince Ito, with a detachment of soldiers, compelled the Korean cabinet, at the point of the gun, to cede Korean independence, while the Japanese proceeded to inform the world that Korea had voluntarily given itself over to the "protectorate" of Japan.

A rigid spy system was put in operation. Every one must be registered and is given a number, which is known to the police. Every time one leaves his village or town he must register at the police station and state fully the business he intends to transact and his destination.

This policy is carried out in the educational system by forbidding the teaching of Korean history or geography; by permitting only teachers who can speak Japanese, only text-books published by the Japanese government, only branches of instruction which are utilitarian and do not develop mental scope or power; by excluding all European history or literature or any subject which might lead to such a personal culture; by discouraging and practically depriving Korean students of the right of higher education; by forbidding them to leave the country; by ordering the worship of the Emperor's tablet and picture; by compelling them to celebrate Japanese holidays and prodding them into demonstrations of Japanese patriotism; by forbidding them to entertain or express Korean ideas or aspirations. One student was put in jail for three months and fined $300 because he was caught singing the Korean national anthem.

This policy is carried out in religion by forbidding pastors to preach without a license from the Japanese government; by forbidding any religious meeting or gathering to be held without a special permit; by forbidding the teaching of the Bible, even in many mission schools; by forcing students in the government schools to work on Sunday; by commanding all to bow to the Emperor's portrait; by having detectives in every church service, who arrest pastors for showing emotion or using strong expressions in their sermons or being too earnest in their prayers. This repression has gone to such limits that one pastor was arrested for preaching on the Kingdom of God instead of the kingdom of Japan. At one time the hymn, "I Am an Ambassador for the King," was suppressed because it "contained seditious sentiments." Propaganda has been instituted to undermine the faith of the Christians.

In 1912 the church became the special victim of an unusually ferocious outburst. In different parts of the country large numbers of Korean pastors and Christian leaders were arrested and subjected to terrible tortures, while the churches and Christians at large were kept in a constant ferment by the indignities and the show of frightfulness which the Japanese gendarmerie continually brandished over them. The famous conspiracy case, in which some one hundred and twenty Christian leaders were tried on the ludicrous charge of conspiring to take the life of the Governor-General, attracted the attention of the world.

The Japanese fear and dislike Christianity in Korea because it contains the seeds of liberty and democracy, and hence this repression and this oppression which make the church the victim of so unjust a surveillance and make Christian leaders constantly liable to arrest, banishment or even worse fates.

Korean children at play, oblivious of the revolution

Funeral procession of Emperor Yi passing Methodist Girls' School

Wooden horses in Emperor Yi's funeral procession

Among the wreckage of their former home

THE BELGIAN BATTLE LINE

By MARGARET E. SANGSTER

ONE thinks that the French devastated land is the most desolate sight in the world—until one has seen the Belgian battle line. And the ruined French villages seem the height of horror until one tries to find a Belgian village and discovers that there is not even a whole brick where that village once stood. A broken French church may bring tears to the eyes, but a Belgian church that has been reduced to a small heap of dust and powder makes the hands clench in an impotent fury.

From the vantage point of Europe the world seems like a small wheel revolving with amazing rapidity. I suppose that it seems so to every American in Europe; and that the center of that wheel is, for each American, a different place. For me the center of the wheel was Paris. It was from Paris that I started out on every little journey; to Paris that I always returned. And so it was from Paris, in the cold gray of early morning, that I started on my trip to Brussels.

The train left the Gard du Nord at six o'clock; a most horrible time for any train to leave. As the porter showed me into the dark, very cold compartment that I was to spend the day in (the train, which is always from six to twelve hours late, is supposed to make the journey in one day), I saw that it was already very nearly full. An English officer wrapped in a brown army blanket slept heavily in one corner, sitting bolt upright against the wall; a French cavalryman talked in low tones to a French artillery captain, directly across from him; an Australian in his jaunty uniform struggled, by the dim light of the window, to translate the idiomatic French of an illustrated paper. Falling over four pairs of outstretched masculine feet, I gained a vacant space and sank into it with a sigh, while the two Frenchmen continued to talk and the English officer kept on sleeping. Only the Australian raised his eyes and looked at me, with the flicker of a smile, across the top of the illustrated paper.

One becomes used to the enforced intimacy of the French trains. One looks eagerly around a compartment, on entering it, to see whether there are any possibilities of an interesting conversation. For a twelve-hour trip in a French train becomes very dull without an interesting conversation. Glancing around covertly, I saw small prospect of that conversation, for the sleeping Englishman was very stolid and the Frenchmen were talking in such rapid French that I could not hope to follow it. Only the Australian, who met my searching look and smiled again, seemed friendly.

AND then—just as the train was about to move, the Boy bounced in, followed by a porter with his numerous bags. He was smiling, vividly young, red-cheeked, and alive with the spirit of adventure. He was eternal boy, and the car seemed to come to life at his entrance.

"Mademoiselle will pardon—yes?" he questioned as he put a great suitcase on the rack above my head. "M'sieu—oh, I am soree!" as he stumbled over the feet of the sleeping Englishman. "I 'ave to run!" he informed the compartment at large, "so it is zat I always catch ze train—nevar're do I have ze minute to spare!" And he flung himself into the seat beside me.

The train, as if in answer, pulled suddenly out of the station. And we all laughed, while the Boy delightedly reached into his pocket and pulled out a great piece of chocolate, which is the luxury of luxuries in France. He broke it gravely. "'Ave some?" he questioned, "S'il vous plait!" he added.

We all had some. For with the breaking of the chocolate the ice had been broken too. By nine o'clock we were all friends. And by nine o'clock we were far enough beyond the city limits to recognize the signs of a once active warfare. Again I began to see the barbed-wire entanglements; again I began to see the grotesque snake-like line of the trenches that swept across the landscape.

"You 'ave—" it was the Boy speaking—"you 'ave been here before, mademoiselle?"

"No," I answered. "And you?"

The stolid Englishman raised his eyes. He, instead of the Boy, answered me——

"Four years I've been here," he told me. "I came out with the first lot. Heavy artillery—all over this section!" He relapsed into silence.

The French cavalryman spoke.

"I," he said rather hesitatingly, "I joined the armee on the twentieth of August, 1914. We came at once, my division, to Belgium—I will show you the pla I 'ave fought at. I stayed until February, 19 Then"—he shrugged—"I was—how you Americ say it—out of luck! I was hit—in t'ree places. I ' not fought since!"

The other Frenchman spoke little English. "I ' no wounds," he told me half regretfully. "But too, since the first—'ave fought!"

The Australian laughed.

"We went over with the Yanks!" he said proud "two years in this blasted hole, what? An' it's over he laughed.

For an instant the animation died from the Bo face——

"I was too young!" he sighed—"me—I am n eighteen! If th' war 'ave last I would 'ave soon My brother—he go. He—he die—at St. Quentin!

WE WERE all very quiet for many minutes. F the first time I noticed that there was a bla band around the sleeve of the Boy!—and I noticed similar black band against the horizon blue of t French captain's uniform. We were all very still we went on through country that was broken, maime swept clear of beauty. And each one of the men wh shared the compartment with me was staring out the flying landscape with eyes that saw a differe picture—a picture of death and defeat, of swiftl moving columns, of men who fell and rose, bleeding suffering, to fight again. They looked out across th fields that once had been battle grounds and sa things that I could never even dream.

I—I could imagine what had happened on the curi ously level ground that we were passing over. I sa curiously level, because whole trees had been broke away near the roots; because houses were gone eve to the last timber; because little hills were smoothe out and pleasant slopes were laid even with the res of the ground. I could imagine what had happened but those men, all of them, were actually seeing what had happened.

"Once"—it was the English officer—"we were stationed in the town that we're passing through now and——"

"But," I interrupted, "there's no town here—it's all empty!"

The English officer went on, imperturbably. "There *was* a town here," he told me, "and once, when we were stationed here, the order came to send out lorreys full of ammunition—enough for a bar- that we were to put over at dawn. I was in , then, of the motor lorreys and of getting out mmunition. It was a nippy night, with a flurry ow in our faces, and I'll never forget the way lorreys looked, toddling up the road to the place they would have to dump the ammunition. I o direct the loading and the division of shells. would all have been quite ripping if Fritz hadn't the road we were using. But he did. Have of you chaps"—the Englishman looked ques- gly around the compartment—"ever seen an unition lorrey hit by a shell? Have you ever a train of ammunition lorreys hit by dozens of Then—" suddenly he stopped talking. And w the picture that he was seeing!

t was when the Twenty-second French Canadian lion took the sugar factory at Courcelettes"— s the French cavalryman who spoke next—"that my hardest fighting! It was in September—in We lost of us four hundred. We fought very And all about me they fell, our dead. It was my comrade, who had gone with me through ge—it was when my comrade slipped down on tones at my feet that I cried. But I could not e, there beside him. I went on, sobbing. I " the French cavalryman was seeing his picture there against the drab meadows—"and I fired . One of the shots was for *him*—" With a flung arm he pointed to a single bent steeple in listance. "There lies Courcelettes," he told me.

HE other Frenchman, the captain, was talking rapidly in his own language. I caught a word or but it was not until the cavalryman translated quick sentences for me that I could quite under- d.

It were during the retreat from Cambrai," the lryman translated, "that he—le capitaine—saw worst of the battles. He were then attached to English forces—as a courier sent out to bring what remain of each division.

They were brave, those English. Regiments vol- ered to sacrifice themselves—to hold back the mans while the main army should retreat. Once are the Thirteenth English Lancers that held the —he brought back, then, twenty-three men to r command. The rest have perish. That were e Catou, a small village that they hold for a few s. Another time a Scotch regiment, the Second hlanders, are ordered to hold back the advance. y charge, do the Highlanders, down a hill against battalions of machine guns. There are nothing for him—le capitaine—to bring back that day. ry one have died!"

HE Boy was opening a bag. From it he took an enormous box of luncheon. His round face was ve with the tragedy of war, but he was all boy— hungry. "It was time," he remarked, r le déjeuner. 'Ave anysing to eat?"

We all, it transpired, something to eat. all got out the sand- hes or cakes that we concealed in some t of our luggage. We ate silently; the Boy enously. Only once the Australian inter- t.

'Over there," he said, inting, I think, west, ies the town of Albert. ere's an odd story out Albert. There a church there with rucifix on the top of The bombardment the town was always ' shelled—loosened e crucifix, and it began slant until it hung out er the road. It was a crucifix, and the asants were afraid that would fall and jolly l kill some of 'em. t of the fear grew a perstition that, when crucifix did fall, the ar would end. And, range though it seems, came true. For one y the crucifix did come ashin' down, an' a w days later, sure ough, the war did end!"

The afternoon was creeping on. The train, as if getting its good start, was going more slowly. We ere passing banks now in which we could see elabo- te German dugouts with doors and windows, dug- uts with green camouflaged wire still over them.

"I saw some great dugouts through here." It was e Australian again. "They're fixed up like club- oms, some of 'em. Once we found officers' quarters a dried-up well. It was made into rooms cut at tervals down th' shaft. Like a bloomin' apartment ouse it was. They had a ladder to go down on.

"We didn't have much time to make fancy dugouts—not in our army," the English officer broke in. "We didn't have much time. We had to keep hoppin' along up here through this country. I've slept in mud many times. It's not bad to sleep in—mud. But it gives you rheumatism, after. And sometimes fever."

The Boy was talking.

"I had fever once," he told me. "I were very ill an' so were my mother. It were just after we heard of my brother's death. I were in bed, too seeck to know sleep, an' my mother, she were screamin'—she were, do you call it deeleerious? It were the Spanish grippe we have. An' it were on the night when we were worst that the German aeroplane drop bombs over our house, which is not far from Paris. One fall in our garden an' keel all of our rose trees. Another strike in a lake that are a part of our grounds. An' we have fever. It is not pleasant, the fever!"

All at once, and in the middle of a great wasted space, the train stopped. The French captain sighed.

"It mean—" he said in his broken English, "that we are much late in arrive by Brussels!"

"ONCE," the French cavalryman spoke, "we were in a train that stop for thirty-six hours. We were wounded and aching—yes. Some of us were crying for our loved ones. Some were praying to le bon Dieu for—mercy. But the train stopped, just as this have stopped—an' for over a day.

"You see, it were during a great drive. An' we were only wounded men. An', up by the battle line, it were fresh fighters that were needed as—do you say—reinforcements! An' the order came through to hurry along those fighters.

"We were being sent to a hospital station. Some of us were very bad hurt. But a clear track were needed for the troop trains. An' in war it are the fighters that are needed. The wounded, they cannot be of help any longer. They are"—the French cavalryman laughed, "out of it! Those of us who were strong enough to 'ave sense—we understand!

"They push our train onto a siding. It was in a blank field—like this field that we are in is blank. An' we lie there, waiting, while train after train goes by on the main track. Some of us are screaming—yes—after the first few hours. But some of us are quiet—ver' quiet. An' always comes to our ears the rumble of the trains going up to the front—where we have come from.

"There was a man lying with hees head across my feet—it are a very crowded train. He talks, most of the time, of a rose garden in the moonlight. An' then he give me a photograph of a girl with big eyes and curls. Tell *her*"—he whisper. And when I ask of him her name he does not answer. So I cannot tell her—ever. Across my feet he lie there—an' his eyes are open. . . . We are in that train for thirty-six hours!"

"Somewhere in Belgium." Most any town along the French border

WE WERE all still for a moment. Then the Englishman cleared his throat abruptly.

"Funny, isn't it," he remarked, "how there's always a woman that a feller thinks of—there at th' last. Sometimes it's his mother—most always it is. Sometimes it's his wife—if he has one. Sometimes it's his sweetheart. But it's always some woman.

"I saw a chap go west one night. He'd been a man who'd never mentioned a girl's name, had, never as far as we knew, noticed a girl. But at the last he spoke—

" 'She never cared,' he said over and over. 'She never cared. Dear God, why couldn't she understand!' And then he'd half sob and repeat it over again.

"He didn't mention her name. He just died. But we who were with him had a look into his heart. An' there was a woman there. An' later, when we were goin' over his things—destroyin' them, for we'd nowhere to send them—*we* found a picture, too. It had been torn up an' then pasted together again, ever so carefully. It showed a shallow little fluffy face—that was all. We thought of burnin' it, at first, but we ended by buryin' it with him. After all, it must have meant a lot."

There was a pause, and then—

"Seein' a fellow die ain't fun," said the Australian. "I remember the first dead 'un I got a look at.

"I'd been in a dugout all night, writin' dispatches. An' it was cold an' beastly. An' along toward dawn my candles were all used up. An' I stepped to the mouth of the dugout to get a breath of air.

"It was rainin'—not hard, but nasty. An' the sky was a sick gray in the east. An' as I stepped outside, I kicked th' elbow of a feller who was lyin' across th' doorway.

"I was new at th' war game. So I said, casual like —'Sorry, old chap; but it *is* a rather inconvenient place to sleep!' And when he didn't answer I stooped down and shook him. And then I saw that he was gone.

"I straightened up, there in the cold and the half-darkness. And I felt sort of weak-kneed, and tired, and '*This* is war!' I said to myself."

IT WAS very cold in the compartment, for, since the beginning of the war, many French trains go unheated. We wrapped coats, sweaters, anything around our feet and looked out across the frozen country. The Boy began to sing a light little chanson with a chorus that he kept repeating and repeating. He smiled as he sang. The Australian leaned close to my side.

"The young 'un," he whispered, "makes me feel old. Blame me if he doesn't. Fancy singin'—with your feet cold and no prospects of gettin' anywhere till midnight—"

I didn't answer. I was thinking of the songs that those men in the compartment with me must have sung during their years of fighting over meadows like the one that our train was standing on. Songs that they sang while their feet were cold and their hearts were colder and there wasn't any prospect of ever getting anywhere. All at once I understood what they had gone through, and what the end—the victorious end of it all—must have meant to them. I looked out to the line of the horizon—a bleak horizon line with every distinctive mark shot away from it—and I, too, saw pictures.

The French cavalryman heard the Australian whisper. He spoke huskily.

"Me," he said, "I am twenty-nine in years. But I am over forty, really. Four years of war, she have take the laughter from my soul. And the song have gone—"

Jerkily the train started. But we were very still, there in the compartment. Only the Boy hummed on, his bright eyes ever on the fields that stretched far away.

It was growing dusky, and all at once I felt lonely, lonely and infinitely far away from everything in the world that had ever seemed dear to me. If there had been one spot of light in the countryside, one farmhouse with a glowing window, one blackly moving human figure against the twilight, I would have felt better. But there wasn't. It was country that had been fought over—fought over ruthlessly, defiantly, hopelessly. And the ruthlessness and defiance and hopelessness still cling to the tattered shreds of it.

Suddenly the Boy, who had been very quiet for some minutes, spoke.

"Over to the lef'," he told us in a hushed little voice, and all at once he seemed strangely like a certain very small boy in New York who comes to me with his baby heartaches, and his black-and-blue spots and his broken toys, "over to the lef' lie St. Quentin. Where my brother have die. He are only two years older zan me. An' his eyes they are blue!"

All at once the Boy was singing again; loudly, albeit shakily. It was the same light little song with the chorus. . . .

Thirty Years of Profit-Sharing

IN THE midst of the industrial unrest and uncertainty it is encouraging to note the increasing number of experiments that are being made in industrial democracy. Such experiments make for industrial peace. The very fact that so many employers are willing to put their concerns on a co-operative and profit-sharing basis is most encouraging and full of promise.

The Procter & Gamble Company was a pioneer in profit-sharing and its experience has been long and thorough. Accurate accounts of the actual operation of profit-sharing plans in other large institutions will follow.

The supreme import of the experiments is that a growing number of employers are beginning to concede that labor is something more than a commodity that can be bought in the open market like so much wood, coal or iron. A recognition of the human element, the man-to-man attitude, is the big thing about this great movement.

Autocracy in industry means that the employer decides the questions of wages, hours of service, and conditions of labor, relying on human necessities to compel an acceptance. Democracy in the industries signifies that the toilers have a voice in adjusting the hours and conditions affecting their work, and that they receive a more equitable share of the profits.

The duty of the pulpit and the church in this hour is not so much to take sides, as to create the atmosphere in which industrial democracy may become a reality all over the country. "Come, let us reason together" is steadily taking the place of the old autocratic declaration: "There is nothing to arbitrate."

WILLIAM COOPER PROCTER, president of the Procter & Gamble Company, is the pioneer in the movement to establish profit-sharing in factories. He is the third Procter to head the concern, which was started by his grandfather and Mr. Gamble over eighty years ago. He is the son of a rich man and did not have to lift a finger to get a start in life. In his youth he wanted to enter the army via West Point, but his family persuaded him to follow his father in the business. With this purpose in mind Procter attended Princeton, and then returned to his home to learn the business of his fathers. He did it in a most unexpected way. He packed away his college duds, put on overalls and began shoveling coal for a "salary" of $8 a week. From the coal pit he worked his way up through all the departments until he finally became president. One day during the early part of his career a dispute arose about the pay of the men working on a new building and a strike resulted. In the various efforts to settle the trouble young Procter advocated that the employees of the concern be put on a profit-sharing basis. It should be kept in mind that this proposition was not made by a labor agitator, but by a man whose pocketbook would suffer if the plan should be adopted. When he was asked why the profits should be divided he replied:

"Because it is right."

After many conferences it was decided that the profit-sharing plan should be inaugurated. It was determined that labor was 12 per cent. of the cost of production, and therefore labor should have 12 per cent. of the profits. When the plan was announced the men did not take to it very readily. They were suspicious, but after the first profit dividend was passed around they took a different view of the matter.

But ere long the men began to grumble. Procter found that agitators were telling the men that there was no difference between "wages" and "profits." Wages, they said, came out of one pocket and profits out of another, so where was the difference? Then Procter reached the conclusion that profit-sharing without thrift was a failure. The men were spending their increase, so that the percentage of the profits that had been distributed had not done them any good.

At length Procter worked out a method by which the men could buy the stock of the company on a payment plan. The next evolution of his plan was to induce the men to buy stock with their industrial profits.

THE company has had in operation since 1887 some form or other of profit-sharing. During the period from 1887 to 1890 the business was a partnership and all employees shared in the profits, the percentage of participation being set annually. In 1890 the business was incorporated, and thereafter for a few years all employees shared in the same percentage on their annual wage as was paid to the common stock. Later the participation was restricted to those earning $1,500 per annum or less. This continued until 1903, when it became evident that the plan in that form was ineffective. The employee received his profit-sharing dividends in cash semi-annually and in most cases had it spent in anticipation, and instead of its being, as it was intended to be, an incentive toward thrift, it really was a temptation to extravagance, so the plan was modified as follows:

In order that an employee might profit-share he is compelled to own common stock of the company to the amount of his annual wages. If he does not own this and cannot purchase it the company advances him money to do so, charging him interest at 3 per cent. on the unpaid balance. He is guaranteed against decline in the value of the stock, which is bought on the open market; he is compelled to pay an initial payment of 2½ per cent. on application and 4 per cent. annually. If he complies with these conditions the company credits his profit-sharing dividends, which continue to be the same as that declared on the common stock, and which at present is 20 per cent., and also, of course, dividends declared on the stock. This results in paying out in about five years, or in other words in five years the employee reaches a sum equal to his annual wages. The stock remains in the hands of trustees elected by the employees, but after it is fully paid up he receives his dividends on the stock in cash and his profit-sharing dividends in cash. After he has been a stockholder and profit-sharer for five years he is permitted to subscribe to an additional 25 per cent. and receive profit-sharing of 25 per cent., and after ten years' employment, to subscribe to an additional 25 per cent., making 150 per cent. in all, and receive profit-sharing dividends of 30 per cent.

MR. PROCTER'S investigation of conditions of other large manufacturing organizations led him to believe that something more was necessary than high wages and ideal working conditions in order that workmen may remain contented and continue in their employment, which is so very desirable. He found that where the highest wage
sible were paid the percentage of
turn-over was exceedingly high, so h
veloped the Employees Conference C
mittee, which is now in operation at
of the three main plants. This is a
mittee of employees elected by em
ees, and meets monthly with a r
sentative of the management to di
and take action on matters of intere
either or both.

The Ivorydale Employees Commi
for instance, recently made a repor
the necessary change due to the ch
from a ten-hour work-day to an ei
hour work-day, and their report, w
by the way calls for ten hours' pa
eight hours' work and a minimum of
cents per hour for common labor,
accepted and published to the emplo
and became effective March 10, 191

The employees also have been off
the opportunity through their Confer
Committee to select three representatives, one f
each plant, whom the management will recommen
the stockholders for election to the Board of Direct
This doubtless will be done during the next few mo
and the election made effective at the annual st
holders' meeting in October. The purpose of
feature is, as you will see, to bring about a be
understanding of the management's problems a
keener interest on the part of the employees in t
work, just as the profit-sharing and the Pension
Benefit Plans, which are also in operation, are
signed to create ease of mind through material w
being and to influence toward length of service
cause of increasing rewards for length of service.

THERE are probably three thousand men
women in the employ of Procter & Gamble
own stock and draw both kinds of dividends. H
dreds of them own blocks of stock ranging in va
from $1,000 to $15,000.

Women employees who prefer the certainties o
block of dividend-paying stock with disability be
fits and an old age pension at the end of the lane,
the uncertainties of a non-dividend-paying husba
gladly welcome the opportunities offered by Proct
A man who had been with the company for thi
years at pay never exceeding $1,200 a year, left
estate of $30,000 at his death. He owned a home a
had educated his family. His savings will supp
his dependents.

Hundreds of employees have been complet
transformed by this system, especially men w
drank and gambled. They are now property-own
and men of influence in the community.

Procter has eliminated paternalism entirely.
whole idea is to give the workers an increasing amou
of money under conditions that will develop se
respect and thrift. Once this has been accomplish
the people can make home a social center, and lo
after their own welfare work in their own way. Pro
ter says he has never offered to give his men a
voice in the management of the business, becau
they have never indicated any desire to have a s
in running the concern.

Industrial Readjustment

For Happiness of the Average Man

By HON. R. A. COOPER

Governor of South Carolina

THE prosecution of public works, especially road-building and the development of lands, would do much toward alleviation of the temporary unemployment situation; and, what is of more lasting importance, would result in strengthening the economic and social life of the nation. This, however, is but a phase of the readjustment now in process.

The fundamental principle underlying any sound industrial or economic readjustment must be consideration for the happiness of the average man. Industry frequently tends toward the elimination of individuality. This is unfortunate, as the man who functions as an automaton can scarcely attain the reasonable degree of happiness that rightfully is his. The much used word "efficiency" suggests a splendid ideal, provided its definition into terms of industry takes cognizance of the human side of workers. The hours of work must be such, and the conditions of work must be such, as to allow the workers to develop their social and intellectual life; else there cannot be any considerable degree of contentment, and neither can the workers attain the highest standard of citizenship.

It seems to me that agriculture intelligently pursued offers to the average man a greater degree of freedom and a greater chance for self-expression than does any other vocation. Hence I believe our readjustment should be planned to increase the attractiveness of rural life.

Can You Help a Returning Soldier Back to the Land?

MISS MARGARET SANGSTER in France encountered among the American soldiers a very general desire to get into farm life on their return home. The stalwart lads who went from offices, stores and shops have grown used to the open air existence and the physical activity, and are reluctant to return to the old confining occupations. In starting life anew they want to start right, and to thousands of them farming makes a strong appeal.

The land calls for the men as strongly as the men call for the land. Before the war, America exported approximately seven million tons of foodstuffs, products of the farm. We must now produce and export a surplus estimated at twenty-two million tons.

There are great big opportunities on the American farms for these deserving, dependable men; and members of the Christian Herald Family can help thousands of them to find just the openings they are looking for.

If you know of any opportunity in your community for a returning soldier to get into farming under good conditions, write the facts to the Editor of the Christian Herald.

Americanization and National Solidarity

By GEN. LEONARD WOOD

IT IS a time for the church and time fo
every decent man to do all they ca
to stabilize family life and to pull up th
moral ideals of our people. We wan
sound teaching in the schools, truthfu
teaching of our country's history—no
the exaggerated teaching of what we hav
done, but a little more of the influence
behind and a little more truth in tellin
our story.

We want to do what we can to smothe
this individual race for money. Yo
will correct it by putting your effort
behind the movement to raise the pay o
the teachers of our children.

We want to do all we can to brin
about the best possible relations betwee
labor and capital. We want to regulate and direc
legitimate business, not strangle it.

We want to build up, of course, an intense spiri
of nationalism. We want every man, every woma
and every child to be 100 per cent. American.

We want to have but one flag in this country—an
that is the American Flag. There is no room in thi
country for more than one.

ETTING READY FOR THE GROWING

Let Us Plant a Garden

By *ELIZABETH CLARK HARDY*

A GARDEN is a lovesome spot, God wot!
Rose plot, fringed pool, ferned grot—
The veriest school of peace, and yet the fool
Contends that God is not—
Not God in gardens when the day is cool?
Nay, but I have a sign,
And sure am I God walks in mine."

ND so it always is to the earth-lover—a garden is a lovesome spot. To dig in the moist, smelly earth just after the first spring rain is a joy in itself. To plant the seeds and and then to watch them spring up and burgeon bloom in the summer sunshine is to feel a bit of oy of creation.

see the gladioli and the lilies in the flower en pushing up their slender blades, through the black soil, the syringias and spireas flowering white bloom, and the iris, the narcissus and the ies lifting their heads and smiling winsomely, could give a sweeter or more heartfelt joy?

ld then to watch the strawberries ripening in the and the apple and peach blossoms turning into en fruit; to lift gingerly the long sprays of blacky and raspberry and to prophesy hopefully of fruitage—all this is pure pleasure, unadulterated worldly care of social perplexity.

ld the vegetable garden has its own especial ht. From the time we plant the seeds and the green things begin to lift their heads in orderly , all through the hoeing and the weeding in the morning and the cool of the evening, there is ys so much of interest in this garden of ours. k there is, to be sure, but how peaceful and how y worth while is the work! The transplanting e tiny plants, the watching for the first sets on melon and cucumber vines, and the reckoning of days until we can have the first mess of sweet or green peas from our own garden, all this gives st and a joy to life.

nd then when the time comes when we can go in the early morning or the dewy evening and er the crisp, wholesome, home-grown vegetables our table, how well are we repaid for all our work! e strawberries ever so sweet and luscious, green corn and new peas as delicious, or uce and radishes as crisp and tender as those have planted and tended and gathered from own garden?

hen come, let us plant a garden. Let us l it and care for it and keep it in order and uty, that we may feel the full joy of posion. And when we walk in our garden at cool of day, peace and contentment will ompass our souls, and by this sign we shall w that God walks with us in our own garden, same as he walked in the first garden nted by his own hands.

Cynthia's Pansy Bed

By *LAURA A. KIRKMAN*

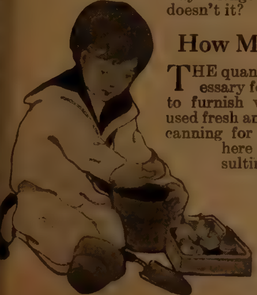
YNTHIA was given a dozen pansy plants by a generous neighbor, and the thought came her that a kind deed like this ought to be sed along. So she decided to scatter sunshine giving her flowers to those who had none.

he began by taking a bunch to her school cher, and it was strange how such a little dful of color on the teacher's desk could brighten the entire classroom.

ynthia next gave a bunch of the pansies to the old woman who came every week and who had no wers of her own.

The third person to receive the pretty blossoms s a sick schoolmate, and the fourth was her Sunday-ool teacher.

Many other lives were brightened by Cynthia's nsies, but the little girl wondered if those who reved them were half as happy as she, who gave them. For giving pleasure always brings joy to the giver, doesn't it?



How Much Seed?

THE quantities of seed necessary for 100 feet of row to furnish vegetables to be used fresh and for storing and canning for four people are here given. By consulting these lists the gardener who is limited to small area may determine which crops will be the most practical in his garden.

For a Family of Four.—Snap beans, one to two quarts, Stringless Green Pod, Wardwell's Wax; beet, four ounces, Crosby's Egyptian; early cabbage, one packet, Copenhagen Market; late cabbage, one-half ounce, Danish Ballhead; carrot, one ounce, Chantenay, Danvers Half Long; sweet corn, one to two pints, Country Gentleman, Evergreen; eggplant, one packet, Black Beauty; lettuce, one-half ounce, Grand Rapids, May King, Big Boston; onion (sets), four to six quarts, White Portugal, (seed) Yellow Danvers, eight ounces; pea, two to four quarts, Laxtonian; parsley, one packet, Moss Curled; radish, one ounce, Scarlet Globe; tomato, one packet, Bonny Best; cucumber, one ounce, White Spine (for slicing), Boston pickling (for pickling).

Quantity to the Row.—For 100 feet of row: Bean, one pint; beet, two ounces; cabbage, one-half ounce; corn, one-quarter pint; eggplant, one-quarter ounce; lettuce, one-half ounce; onion (seed), one ounce; sets, one quart; pea, one to two pints; potato, five to six pounds; radish, one ounce; tomato, one-eighth ounce.

Early Plants in the House

TO GROW certain early crops and to lengthen the growing period for others it is necessary to plant some vegetable seeds before outdoor conditions will permit. Early tomatoes, cabbage, cauliflower, peppers and lettuce may be had with no great labor and little outlay for equipment.

On a small scale plants may be easily started by using a "flat" or an old soap box. The box should be three to four inches deep, should have holes in the bottom to permit drainage, and should be small enough so that it can be easily handled when filled with soil.

Fill the box to within one-half inch of the top with fine loam, then firm the soil and have it perfectly level and free from stones, sticks or lumps before seed planting. Mark the rows with a straight stick that is as long as the box is wide, making the rows about one-fourth of an inch deep and two inches apart.

The seed should be covered very lightly, and they should not be over-watered, as that causes weak plants. Place the box near a window, preferably on the south side of the house, and turn the box every two or three days, so that plants will get equal amounts of sunlight from all sides.

Time of Planting.—The time of planting the seeds depends upon the approximate date of transplanting to the garden. Lettuce or cabbage can be set out of doors very early, and therefore can be started before tomatoes or peppers. As soon as the plants seem crowded in the box they should be transplanted or thinned so that they will not become spindly. In from six to eight weeks plants reach the transplanting size.

When it is necessary to provide more space for the growing seedlings they may be turned out in the box in which they are grown, thinning to one or two inches between plants; but if a large number of plants are needed, more boxes will be required, and the plants should be transplanted into them. When transplanting, set the plant a little deeper than it was in the original box, and when setting plants into the garden do not disturb the soil about the roots.

Before Spring Came

By *ALDIS DUNBAR*

TOUCH of the frost!
And light brown leaves along the lane were blowing,
As Winter hurried fast on Autumn's going;
Yet not one leaf was lost!

Fires on the hill!
Rare fragrant incense came from brush-piles burning,
From leaves and grasses back to earth returning,
Making it richer still!

But ashes now?
It was not death, but *life* that seemed to sunder
That which life gives anew in springtime's wonder,
Thrilling in root and bough!

The Spring Clean-Up

COOPERATING in the own-your-own-home campaign are thousands of men and women who already own their homes or who rent dwellings, and their part is to aid in the national clean-up and paint-up activities. The appeal to make every town and city in the country a better place to live in has been answered east and west, north and south. As the weather permits, improvements will be undertaken in every state on a more thorough scale than usual, for the home-coming of the soldiers adds a special stimulus to the annual labor of removing the winter's accumulations of rubbish.

Store-window exhibits arranged to suggest gardening, repair work and general improvements demonstrate that wherever the actual task of clearing up and painting up has been begun the idea of making a town or city healthful and beautiful has quickly spread.

The first thought naturally is the removal of dirt and waste matter from alleys and cellars. Business centers have been sadly neglected during the war and they present tasks that municipal governments must perform. In a number of the smaller cities volunteers are helping in this work, which is accepted as a patriotic service, since it makes for health and provides against and prevents the spread of disease.

Painting restores houses even when they have a most dilapidated appearance, and after the houses have been painted the next thought is the garden and lawn. Thus there is a demand for gardening tools and for grass seed and flower bulbs. "Spring cleaning" has always had a fascination for women, and for the last few years national interest in gardening has been on the increase.

Nickel May Save Cabbage

IT costs less than a nickel to protect five acres of cabbage from disease, say the plant pathologists at the New York State College of Agriculture; this amount of corrosive sublimate will treat a pound of seed, enough to grow five acres of cabbage.

Corrosive sublimate is sold by druggists as bichloride of mercury tablets. The directions for using it to treat cabbage seed follow: Dissolve the poison in the proportion of one part to one thousand, or one gram of poison to one quart of water. The seed should be soaked in this solution for twenty minutes.

This solution should be made in a stone jar or a wooden pail, because it corrodes metals. Immediately after the seed has been treated, spread it on a clean cloth in a warm room to dry quickly. When thoroughly dry, return the seed to a clean sack. Do not use the one that the seed was in before, for it still contains the spores of the diseases which were killed on the seed. It is well to use sacks which have also been dipped in the solution.

Disinfecting the seed will do no good if it is planted in an infected soil. A field which has had infected cabbage on it the year before will still contain the disease-producing matter, which will reinfect even healthy plants. Therefore a clean seed bed is as essential as a clean lot of seed.

We ask God for what we want, but when God opens the windows of heaven he supplies our needs, not our wants.

The seeds that in an apple you may find
You easily can count,
But who can add the apples in a seed
And give the right amount?

OUR EDITORIAL PAGE

The Day of the "Common Man"

SOME thoughtful writer has asked why it is that, assuming opportunities to be fairly equal, only one man in a million or more develops that special quality which the world calls genius. This is an age of rediscovery, which has brought to the peoples a new revelation of themselves, a new and fuller idea of their birthright, and new glimpses of their future possibilities. Four years ago, to the great majority of Americans, this nation was one that gloried less in its genius than in its wealth and its constantly increasing resources. Most people would have said that we were ruled by the spirit of commercialism. All this has been changed. We have discovered that our nation has a soul which goes out to all humankind, and that its highest genius, its wonderful talents, its commercial treasures, were bestowed upon it that it might be able to employ them in rendering service to the world such as no other nation could give.

Many books have been written of late, touching the new spirit of America which is leading the nations in the path of Christian democracy. The latest volume of this class, and in some respects the most striking, is by Professor McKeever, of the University of Kansas, who, in his book entitled "Man and the New Democracy," sets before us a prose epic of surpassing interest. He shows how, after our entrance into the war, we first caught a glimpse of the mighty meaning of the struggle, which, originating in selfish desires for territory and supremacy, developed into a great spiritual crusade, seeking the heart of humanity. He writes: "The leading nations are now entering the age of the great Common Man. . . . A new Master has arisen in the world, and he is to be recruited from the ranks of the ordinary mid-population." Here we find a characteristic passage: "The general-in-chief of the American army, once a Missouri mule-driver; the President of the Nation and the chief international interpreter of the world war, a former humble schoolmaster; the prime minister of the British Empire and one of the most forceful personalities in the world, a Welsh coal-miner; the generalissimo of all the allied armies, one time a plain member of the proletariat. Thus we might support by a long line of evidence the theory that only the Common Man may become the truly great man. . . . The divine right of man is a bright and luring promise."

The business of the world is having a new birth; commercial enterprise is waking to the ideal of service. We have new standards of living, of wealth, of society, and also a new standard to govern our religious life. The old system of individual imploration has given way before the new, which stands for zealous service and for the spiritual advancement of the world. We have grown broader and more democratic in our religion, yet without sacrificing any of the doctrines long held dear. The true religious instinct is awakened, and minor differences in creed and doctrine promise to soften and disappear. Our former conception of loyalty has changed, and we now see "the rights of the world of humanity as paramount to those of any nation." Capital and labor are now seen to be a unit. The problems of parenthood and childhood, and the training of youth, are important factors in the reconstruction now under way. America has acquired its new birth and vision through the developing power of voluntary service.

There is much more in this book to set the reader thinking. The author has some excellent ideas on education, wealth, morals and human betterment, which show him to have given these problems careful study. He believes, and rightly, that the future of this nation will depend largely upon our just comprehension of the fundamental steps toward higher enlightenment, and that our efforts along these lines will be an efficient help in making the world safe for democracy.

Springtime Colors

THE colors in the shop windows seem brighter this year than they ever seemed before. Reds and yellows and purples and greens massed together in a glorious confusion meet the eye upon every side. Women's dresses reflect softly brilliant tints, women's hats are almost barbarically vivid. And at times the women themselves, walking of a spring afternoon on the avenues, are like a flock of gay tropic birds.

Last year the colors in the shop windows were not so bright. Last year the hats and dresses were more subdued. Last year, as the khaki troops swung down the street, the women who lined the pavements were a more somber group. For our nation was at war. But now the victorious troops are coming back again. And as the manhood of a country returns home with the joyous, exhaustless step of youth, the women are arraying themselves in glad colors—in the garments of happiness—in reds and yellows and blues and royal purples.

It was so thousands of years ago, when the triumphant tribe returned to its little village after a successful raid. Then the women put on their loveliest beads and their newest leopard skins; then they dressed their hair with scarlet flowers and great pearls. And now, across the years, we of a civilized race feel the same desire for joyous expression that those women felt. It is a subconscious throwback to barbarism, but a natural throwback.

After the winter time the flowers come to dress the earth in bright colors. They come because the snow and the ice have been conquered by the sun. And, after all, the bright colors in the shop windows are worn for very nearly the same reason.

The Christian Unity Primer

CHURCH Unity has become a theme of nationwide discussion. Not only among the preachers themselves, from bishops and denominational leaders down to the humblest helper, but among the occupants of the pews, it is a constant topic. Even "the man in the street" is giving it thoughtful consideration.

It has been urged upon the Christian Herald to prepare a progressive statement showing the history of the Church Unity movement from the earliest days up to the present time, for the purpose of supplying accurate information in a form which would be available not only for all the denominations, but for the general reader even outside of church circles, in order that all may have a clear comprehension of this great question which many do not now sufficiently understand. With this purpose in view, we have engaged Rev. H. K. Carroll, LL.D., well known alike to both preachers and laymen, who has consulted a number of the foremost advocates of Unity in the denominations, and the result is "The Christian Unity Primer," a small pocket volume of about sixty-four pages, which covers the entire history of Church Unity, and discusses all phases of the subject, past and present. This Primer, which is a compact yet comprehensive catechism, is now ready for publication and will be issued within the next few days. It will be sold practically at cost of production, the object being to give it the widest possible circulation. The price of the Primer has been fixed at 8 cents per copy; 10 copies for 70 cents; 25 copies for $1.50; 50 copies for $2.50 and 100 copies for $4. All postpaid. It should be in the hands of every one who is interested in this greatest of church reconstruction movements. We would suggest that congregations desiring to have their members fully informed, so that they may be able to discuss intelligently the whole question at issue, should take advantage of the opportunity to send in their orders early for the Christian Unity Primer. Book Department, Christian Herald, Bible House, New York.

The Farmer's Boy Who Won

SUCCESS in any undertaking depends more upon character than upon circumstances. The youth who makes every failure and disappointment a stepping-stone, and who is willing to learn by experience, is prepared to grasp the right opportunity when it comes along.

Frank Woolworth was born and reared on a farm. All the education he received up to twenty-one was in the district school in winter, and this was rounded off by a couple of terms in a business college. He was man grown when he began his career as office-boy, working the first year for nothing. But he was learning. Then he became a salesman at a salary of $10 a week, which, however, was soon cut down because of his poor salesmanship. In another employ, at similar work, he was reduced for the same reason. But he did not give up; he was determined to be a salesman.

With his first savings of $50 he opened a store on a side street in a busy country town in up-state New York. He laid in a slender stock of goods, every article of which was for sale at five and ten cents. This was his own idea, and it caught on from the outset. People flocked to the store and soon bought him out. It took all the nerve and all the money he had to restock; but pluck won, and after a while his little capital, being turned over and over rapidly, began to multiply. The second store was opened and stocked with five and ten cent wares. The farmer boy had struck his gait. He knew now that he could sell, for the nickels and dimes came in like a flood.

When Frank Woolworth passed away latel was the head of a chain of over 1,500 stores thr out the United States and Canada, with sev England. Paying cash for everything, and rec quick returns in cash, brought him an immen tune. People, when they looked at his crowded lishments, found it difficult to believe that this m of salesmanship had begun business on a shoe His annual overturn in all his stores was con ide over $100,000,000. He had many good quali character, which made him popular with his army of employees. But it will not be by the fortune that he left to others, nor even by the worth Building in New York—said to be not onl highest in the world, but the finest modern ex of Gothic art, and which was built with nickels dimes—that he will be remembered. It was the bination of patient plodding, pluck, persistence alertness of mind, that made the farmer's boy su ful in the battle of life. His career teaches a less the value of small things. He has had hosts of i tors in various lines of business, who would have ventured had he not shown the pluck and ness perspicacity he did. The best of his educa was received in the "College of Hard Knocks," it was that training that put the winning punch i after career.

Our Bumper Wheat Crop

IT IS a matter for genuine gratification, at time of widespread famine and distress throug the world, that the farms of America should yielded a wheat crop of such mammoth proport that all previous records are cast into the sh This bounteous blessing comes when most neede a season of great foreign shortages. Our crop of 000,000 bushels of winter wheat is 278,000,000 bus over last year's yield, and 150,000,000 bushels bi than the record crop of 1914. Should the spring w prove a good average, the total of our American w crop may be easily over 1,100,000 bushels.

There is probably no section of the old world w the people will not be rejoiced to learn of our wheat crop. It will mean life to some of them more senses than one. Our argosies of helpfuln loaded with this good food, will cross the seas to ply the needy nations.

Hunger-madness has been described as the mot of revolutions. With half of Europe fighting hun as well as Bolshevism, here is one of the most effect solvents of such troubles providentially placed in hands. Let us thank God for his magnificent gift.

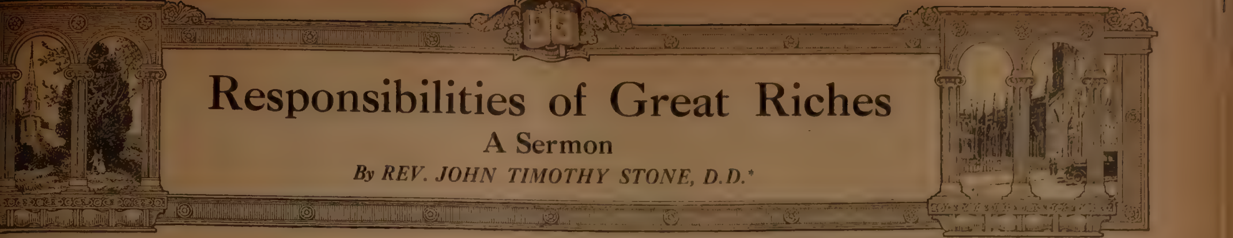
And let us not forget to give honor to the farm who have not only done their best to feed the worl hunger throughout the war, but whose latest crowning achievement may prove to be the bigg factor in allaying the present troubles.

Superfluous Talk

WHEN the poet wrote "An honest man's noblest work of God," he might easily ha added with entire justice, "A modest ma the rarest." Most of us talk too much. Whether t is a purely national characteristic, or something t is the result of our polyglot strain, would be diffic to decide. In any event, we find excessive speech sort of gift which seems to be distributed in wild p fusion on every side. We are apt to neglect the c tivation of that amiable quality of reserve whi imparts to the conversation of the intelligent impressiveness and dignity that we should mo highly value.

Admiral W. S. Sims, the "stern, hard fighter whose achievements in the last two years have add greatly to the glory of our flag on the seas, is a m of plain ideas and simple speech. Since his return has been importuned, he says, by "everybody w wants him to talk on everything," and to give h opinion on all sorts of topics, from prize-fights to t League of Nations. He protests against being p raded as a know-all, and declines to discuss affairs the nation and the world as though he were a walkir encyclopedia. He is simply a plain sailor-man wh having done his duty, wants to report at headquarte and go back to his folks in his own home town.

It would be a boon to society if a few score of ou public men would take a leaf out of the Admiral's lo and stick closely to those topics concerning whic they can speak with real knowledge and judgmen Good, sensible, enlightening speech is rare and ga rulity a poor substitute for sound common sense. Th Admiral is right. Mere loose talk never added to th sum of human wisdom. The wisest are usually thos who talk the least.



Responsibilities of Great Riches

A Sermon

*By REV. JOHN TIMOTHY STONE, D.D.**

'EXT —Matt. 19 : 20. "All these things have I ob- 'ed; what lack I yet?"

THIS story of the rich young ruler who came to the Master seeking the inheritance of eternal life is one of the most popular and influential stories of all Gospel writing. Matthew, Mark l Luke all record it. There is a naturalness and derness in the story which appeals to all. The ques- which the rich young ruler sought to have an- ored, the one great question deep down in the human rt, ever remains: What is immortality? What st I do that I may inherit eternal life?

A fellow minister recently repeated the conversation companion seated near him on his journey from lifornia. The man was a noted character in the olic humor of the day and was well known in the ving picture world, but a rough, coarse man. He s telling of a great contract which awaited him in East and how after he had met his engagement would be paid a large amount of money.

"Well," said my friend, "what then?"

'Oh," he said, "then I am going to settle down for ood time and have all the fun that is coming to any n—live on my wealth, and do what I please."

My friend said in reply, "And what then?"

"Oh," he said, "I will do a little work now and then, t with money enough to live on I am going to retire d grow old comfortably."

"But what then?"

"Oh," he said, "I supose I shall grow old and make most of it."

My friend still persisted: "And what then?"

Whereupon the man arose somewhat uneasily and d: "Well, we won't go into that," and he went up o the smoker.

It is the same old question—What must I do to in- rit eternal life? But instead of coming from a care- s, thoughtless spendthrift who had made money sily, it came to the Saviour from a well-to-do young n who was earnest as to his future, who wished to ow the price of service in attaining eternal life. e commandments which the Saviour selected in ply to his question are notable ones. They relate to e rights of mankind; to the order of society; to purity life; to honesty among men; to the protection of e home, and that other great command added which uched the neighborliness of life, and which answers questions of strife, whether among men or nations; Thou shalt love thy neighbor as thyself."

The young man had been true to these commands; had lived a consistent life; but something was lack- g. "What lack I yet?" he asked the Master. Then me a clear, specific statement of his sins. The Mas- r uncovered to him the bare, actual tragedy of his e, all unseen and unknown, for it was covered by od deeds and other consistent living. "Go, sell that hich thou hast, and give to the poor; and thou shalt ve treasure in heaven."

THE philosopher of old said: "Not one penny can we take with us into the unknown land." No atter what the wealth of this rich young ruler, it was ot enough to gain an entrance into that eternity of e where God forever dwells with his own. Doctor ohnson once said, "Attainment is followed by neglect d possession by disgust." He might have added, Mere attainment is followed by neglect and mere ossession by disgust."

This young man, with all his rich possession and s earnest life, was possessed by these things, instead possessing them. His attainment was followed by glect, his possession by disgust, and he went away rrowful. The greatest peril of possession is in its ntrol: it controls mankind; it controls us, instead of llowing us to control it.

The war so recently finished is not ended in prin- ple, even if ended in arms. The Great War is not e of physical strife, ammunition and equipment: it a great strife between materialism and principle. hat Germany has failed to do with her arms and er battleships, she is seeking to do now with the mind d with the heart of man, and this has been her policy d philosophy from the beginning. She would un- rmine the faith of the world by the emphasis which e continued to place upon her materialism. There s been no penitence or armistice along this line. She subtle and keen in her determination to undermine e spiritual force of the world in the attainment of e spiritual ideal, by her constant and compelling gument of materialism. In her logic, possession is the aim of life; material accumulation surpassing value of attainment. Possessed by this insane and wicked avarice, she would betray the world by her false philosophy, unconscious of the destruction which she has brought upon herself by its aim and use. She would disunite the nation in creating within mankind individually the selfish assertiveness of personal rights, and would lead men away one from another in an ambition to regulate their own affairs and control their own possessions.

We are not here to assert that the League of Nations has solved the problem, but we are here to assert that a League of Nations, whether this or another, must relate itself to its own problem as it considers the problems of others, for nations as well as men should follow the rule "Love thy neighbor as thyself."

We are living in times of great necessity. The problems of men, cities and nations; the problems of capital and labor; the problems of railroad control, and all that goes with the related problems of transportation and commerce, are entering into the thoughts and relationship of men as never before. Great men must see eye to eye, solving these great problems and discovering mutual benefit one for another. Whether *the* League of Nations, or *a* League of Nations, there need be no disregard of the great national rights of individual nations, no disregard of the great independent and related rights of all nations. There is no reason why a League of Nations should interfere with the Monroe Doctrine, or disregard the great primal principles of our Constitution. We must be loyal to the future and loyal to others, as we conserve the noble statutes of the past, and regard with responsibility our own national and individual trust.

THIS even brings more clearly before us our subject. The perils of possession may rob us of the possession of the control of our time. Great Britain has learned many things which we have not as yet learned, just as we have learned many things in which we may instruct her. Among these lessons is that of the strong, able man giving his strength and intelligence to the nation. He must disregard his individual problems as he retires into the larger service, with all his gifts and abilities for the nation.

I well remember, years ago, standing by an English lawn as several elderly men were bowling on the green. I remember one man, of marked personality and apparent age, with his skullcap and his gray beard, as he threw his ball for bowling. His personality and bearing attracted me, and upon inquiring who he was, I learned that he was a great English shipbuilder, but was retired and was now giving his entire time to the interests of the nation. He bowled every day to keep himself in physical trim for the great responsibilities that were his. His possessions were not controlling him, but he was controlling his possessions. He was giving himself wholly to the nation in her great need and in her great problems.

This is a lesson which we need to learn here in America, and which we are beginning to learn increasingly. The great enterprises of our own nation require the ablest thinking and the best minds of our well-trained, mature leaders. As men have given themselves to the great needs of the nation now in working without reward for the government; as men have faced the great issues of the Liberty Loan, the Red Cross, and other national calls; as men have left office and home to take up the great responsibilities in our National City, so men must continue to face the needs of the nation, as well as our own cities and townships, and meet those problems heroically and with great sacrifice of time, *giving themselves* instead of buying the time of others to meet the great demands of the present.

What if our great cities should find able, strong, striking leaders who would give themselves unsparingly to the great tasks, such as the mayoralty, instead of allowing such leading positions to become the mere wrangling centers for politicians with selfish interests? This must be the standard if we are to attain and overcome the peril of possession in the use of our time.

Then there is the peril of controlling our thoughts, of allowing our possessions in business to control all our thoughts. There are those who think of nothing but dollars and cents. They are wearied when prominent thoughts are brought to them other than those relating to their business responsibilities. They are so weary in mind that they fall asleep as they think of other subjects. The great problems of human relationship, the intercessions of men and organized activity do not seem to interest them; the whole problem of profit-sharing is not a vital issue with them. Thank God, it has become a vital issue to many!

INSTEAD of calling attention with the pessimist or anarchist to the condition that exists, let us remember how much has been done along this line and is being done today. Hundreds and thousands of firms in this country are now engaging increasingly in profit-sharing, and those who are doing the most along this line are advertising themselves the least in such activity. In consecrating thought to others employed by them they are overcoming possession and utilizing their power to overcome this peril.

Then there must be the heart control. We must give ourselves because we love the tasks which are before us. This is the spirit of modern benevolence. We can never love to give until we love those to whom we give and the object for which we give. The rule of the Old Testament was that every man should give one-tenth of his income to the Lord. That legally belonged to the Lord, but there are those today who are disregarding this law of God and wondering why they should consider it. It is worthy of the consideration of all. A Christian man who does not give *at least* one-tenth of his income to the Lord's work directly in one form or another, is not fair with God! God honors those who thus honor Him. Some men would give vast sums if this were true. I remember an instance when preaching on this subject years ago, a man responded, "Why, if I gave one-tenth of my income to the Lord, I would give tens of thousands of dollars to him every year." He spoke of it as an impossibility; still that man was practically robbing his own best nature by not doing so.

Irrespective of taxation or the modern problems of income, it is nevertheless true that one-tenth of all that one earns belongs to God and should be given to him and to his work. Not the mere meeting of incidental bills in the house of God, but going into partnership with the Almighty and giving because one's heart is right before him. If we love him with all our hearts, this will not be an effort, and a legal amount of one-tenth of one's income will be vastly increased as we augment it and give of our abundance to the work of the Lord.

THE Church of Jesus Christ has failed to realize through her individual membership the great responsibilities which are hers in preparing for the future; in making possible the work of the future by storing up the agencies of money and wisdom to meet the needs of the coming generation. The Church of Jesus Christ is a very central force, from which emanate the forces that work out the great benefits of city and nation. In the church originate the purpose and plans to ameliorate the sufferings of society; to relieve the oppressed; to save the sick and dying. Here start out great hospitals and those institutions which engender Christian training. Here start the great permanent philanthropies which bless society. This is the very center from which have emanated the great organizations and societies which today stand for the betterment of mankind. The church is the dynamo which drives the wheels of philanthropic force all over the world. We must sustain the center; we must subscribe liberally and freely to that which is the heart and head of the whole matter. Jesus Christ discovered for us this truth and made the Church which bears his name the fosterer of his great ideals and purposes. We may have kept the commandments, but this one thing we yet lack, and this is the giving of our goods to feed the poor, and possessing our goods instead of being possessed by them.

No wonder Prescott the historian asked the question when the young miner was discovered at the bottom of the river with a belt of gold around him, "Did he possess his money, or did his money possess him?" Maltbie D. Babcock well wrote, "The only test of possession is use. A lost soul is one that God cannot use and one that cannot use God; trustless, prayerless, fruitless, loveless, is it not so far lost? Thus a man may be dead while he lives."

This young man went away sorrowful; we knew nothing of him; his future was unknown. Strong in personality and existence in life, he failed because he had great possessions which he did not use for God. Instead of vitalizing his wealth, his wealth devitalized him.

There is a joy side to it all. It is not what we have which we ever retain. It is that which we give which lives with us forever, and the great Eternal Life is the life spent in the consciousness of life and possession given away. Thus we are to spend ourselves and spend that which we have, that others may be blessed and that the world may be saved.

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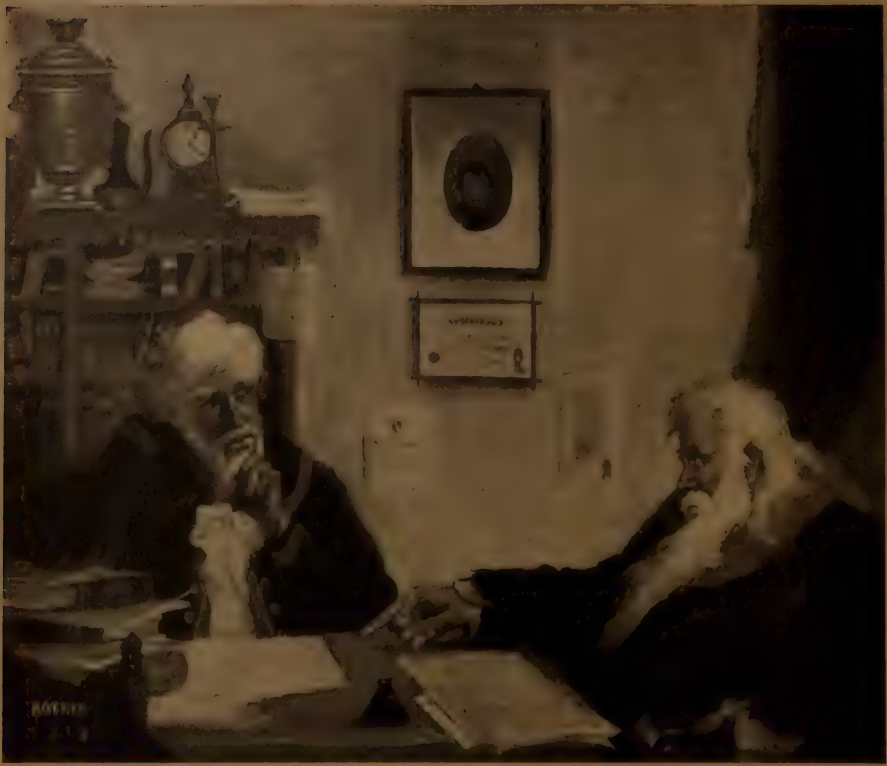
*Pastor, Fourth Presbyterian Church, Chicago.

A Timely Tale of Russia and the Red Terror



The old peasant was eying Ossip slyly. Suddenly he asked, "What is the purpose of those figures you keep? Is it that you may continue to report to the *old* government, as Ivan Ivanovitch says when he makes speeches?"

One Thousand Poods

By GEORGE GILBERT

Author of "King of the Shillibers," "Too Much Elnathan," "A Prophet Not Without Honor," etc.

OSSIP MIHAILOVITCH—Ossip, son of Mihailovitch Dobrosky—sat rubbing his lean, acute nose. Across the table from him was old Poitr Gavrilovitch, who had come in to report the yield of his field of wheat. Poitr held the field from the mir of Mologda, in the province of ——, on the Volga. Dim news of the armistice and probable ending of the world war had come to him, but Russia had other things, nearer, more horrible, and so did not notice what was taking place outside. For Russia, gripped by the Red Terror, was reeling toward her second winter of starvation. But the remote peasants did not know it.

"A poor yield," Ossip Mihailovitch said, rubbing his lean nose again and tapping the table with the end of his penholder.

"Yes," old Poitr mumbled, "there are none to work the land now but the very old, and most of them are sodden with the new vodka the Reds brew. The old vodka was bad enough, and I drank more than I should have. But this new!"

His gnarled hands went up in protest. He fumbled his moth-eaten fur cap that was in his lap. A dog-eared sheepskin pelisse bowed him with its weight deep into the recesses of the stuffed chair.

Poitr was a real Russian peasant; stubborn, industrious in his own misdirected way, honest. It had been usual to report the yield of his field. He was doing it because it always had been done. That there had been two revolutions and a half-dozen attempts at counter-revolt irked him not. It had been done, therefore it should be done.

Ossip Mihailovitch was the grandson of a Lutheran woman of Rossieny, of Kovno. His grandfather, campaigning successfully against Trans-Ural rebels following the liberation of the serfs, had been sent into Kovno to buy horses, and the dashing Captain Dobrosky had won the heart of Stephanie Swensen, descendant of Swedish ancestors who had emigrated into Kovno long before, carrying their Lutheran faith with them. Bringing his blue-eyed, flaxen-haired bride to Mologda, Captain Dobrosky, with the tolerance of the typical individual Russian, permitted her to worship, at home, after her own ways, although of course there was no Lutheran church for hundreds of miles around. Yet, tolerant as he was, the Orthodox Church saw to it that he was never promoted, and he was soon pensioned off and retired and given to understand that it was lucky for him that wounds and decorations preserved him from more severe measures for flaunting Orthodoxy by bringing home a non-Orthodox bride.

Stephanie, dying, left a numerous brood, tinged with liberalism, and several of them became Lutherans upon moving away from the Orthodox-thralled interior provinces. Ossip, in the third generation, was openly non-Orthodox, and this prevented him from rising to a high position, but he was content. Early in life he had been in military service, in Russia's finest regiment. Honored for bravery, he had returned to his paternal acres, which he had taken in whole by buying off the other heirs. He could not attend church except when he was far from home, but he refused to conform to the Orthodox customs, and although he was the man appointed to take agricultural statistics, he knew it was merely because no one else could be had to do the exacting work in that district, not from any goodwill felt toward him in the capital and the bureau to which he reported. His neighbors looked upon him askance when they remembered that he was not Orthodox, while at the same time they flouted the priests when they dared do it. Nevertheless, the people respected the keen-minded, upright dissenter, for he had qualities they were forced to admire: he was exact, just, quick to decide and act. This lone product of evangelical force in the midst of the environing Orthodox throngs was a puzzle to them all.

Now the old peasant was eying Ossip slyly. Suddenly he asked:

"What is the purpose of those figures you keep? Is it that you may continue to report to the *old* government, as Ivan Ivanovitch says when he makes speeches?"

"It is that I may report to *the* government," Mihailovitch replied seriously, rubbing his lean nose again. "No matter what government they have in the city of St. Poitr, it will need facts to go on—if it is to go on. True, my little ceased long ago, but I still can find for this little work. Facts about food iron, gold, rainfall, and so on, are the most important tools a gover can work with. A government tha not know what its people produce not serve its people, and a governmen does not serve its people is a nuisance, abolished,"

The old peasant scratched his Plainly this had all rolled off hi like water off a duck's back. He again:

"But Ivan Ivanovitch says that wi Czar gone, the bourgeois republic gon Reds in full control, we are to have the erhood of man, so the people will ne to work hard, driven by threats, st or itch for money. There is to be nice time now there will be enough around and to spare, all without work."

"I do not know about that; all I k that, as I have not been relieved of my it is my duty to gather statistics and them to the proper bureau in Petr Poitr Gavrilovitch. One who has b sergeant in the Preobrajensky regimen not forget what duty is."

Old Poitr blinked his eyes, but h reply ready. Habit of long deference him humble while they were in the room off the Dobrosky library, whe statistician worked. But once outsid Poitr drew in a long breath, square shoulders and lumbered away towar reopened vodka shop at the cross below.

The Volga flowed at his right hand the birds, already southward bound o migration toward the Black Sea, the flights over the deserts to Africa, chirp the bushes along the ancient Russian str the Mother-Water of the mid-regions his left hand the good loam—red, dee the Brinsk district, best in —— prov rolled to the east in gentle swells. It v good district, and had been a fruitful But war, revolution, counter-revolutio threats of others, counter-marching of sacks, White Guards and Red, depred of vagrant soldiers of all nations (es prisoners of war) had clipped prosperity Brinsk, now a little, now much. Now it gone . . .

Poitr found Ivan Ivanovitch holding f as usual, in the vodka shop. The fume the fiery spirit, the smell of fur coats on sw bodies, of the cabbage soup that the shopkeeper's had brewed for dinner, smote the old man's nost It was good to be there again, he reflected; good to listen again to the orator. Ivan Iv vitch was the neighborhood hero. He had come h with a thumb off after the early raids of the first sian armies into East Prussia. He had been stra exempt since, drawn a pension until the Czar fallen, held a petty place in the two succeeding gov ments, or at least had received sufficient funds somewhere to keep him going at his regular wo informer and agitator.

Ivan was saying, as Poitr entered:

"While our brothers fight for us, we must them, good people. The demand for another t sand poods of our wheat is not oppressive. T is plenty. If one lacks, another will have enoug equalize the lack. Brinsk is a good wheat distr The barge from Nishni will be here in two d and we must fill it. Do not worry; what with end of peculation by the old government and follies of the other, the economy of the Soviets make our little stores go far, and a ruble will do three did not do before in taxes, roads, river provements, canals—everything. Then, we have police to feed and pay."

And so on. The crowd cheered him, and even Poitr, with a lingering doubt, raised by the thou of the other levies on the district, was silent as s as Ivan's treat of vodka was given him.

"The wheat shall be paid for in new bills. T Soviets believe in printing them new every d so the people will not have to handle dirty mon like that the old government kept going to spr disease and death."

This shrewd hit, to men who had not the faint glimmer of political economy and banking, t Promises were made that the wheat would be for coming, at the landing, in due time. Ivan s went out and toward his home, a small, tumb down place half a verst back from the river, in t midst of a clump of birches. As he neared the pl his swaggering air departed. In the kitchen found a blond giant, in the Red Guard unifor crouched on his haunches before the grate, roast a whole fowl, using his bayonet as a spit.

"Did they promise?" the giant demanded, r oving, however, his gaze from the l, from which appetizing juices were ing.

Yes Dmitry Alexevitch, easily."

le laughed a foolish laugh. The ka had robbed him of some of his ning, but not of his fear of this man, ose nod could cause him to be haled ore the dread tribunal of the Red ror and snuff out his life.

'he gravy from the roasting fowl oped on to the embers and spat im.

It is well—for you," the big Red ard said slowly, dispassionately, as who merely states a fact, "else you gone before the tribunal."

van scratched his head, then ran his it forefinger about the roll of his ar, inside, between flesh and gar- it, in that motion so usual to the min-bitten *moujik*. The vodka had ddled him, else he had not gone on:

It was easy. But what of the win- ' I have kept rough account. There not be enough wheat for bread here. er crops are scarce; hardly a cab- e or a winter radish laid in store. nsk always had been a breadly dis- t; now we shall lack. And the cows, s, fowls and most horses are gone."

'Look you, Ivan; leave such things igher powers."

'That is what the priest said under Czar. . . ."

'But it is different when I, repre- ting the people, say it. Listen to me, n Ivanovitch. If we take more than can spare now, it will be returned r. There is a temporary need in rograd, to be filled. Afterward we send a surplus from another district here."

van heard so much. Then his head ded forward as he slept, his head on kitchen table, from which Dmitry n ate his roasted fowl—the last of n's flock.

'Bah!" he said to himself, as his th crunched open a legbone to get the rrow from it. "I shall not be sorry move from here. This district is lked dry."

His instructions had been to keep m sight, to spur the local agitator on induce the people to give up their d willingly. Life in Ivan's slovenly chelor hall had been irksome to nitry, who often yearned for the de- hts of Nishni, but the fear of his mas- s kept him to his task. He was im- nsely relieved that the utmost had en wheedled from Brinsk, and without uss, too. As for the people of Brinsk well, that was their lookout. No ubt they had, like the others, food ncealed beyond their needs. Every e in Russia had done that since the r began. And if trouble came, he uld be far away. . . .

Each afternoon Ossip Mihailovitch obrosky rode out along the river bank his little, tough black mare. Next y he came, as usual, to the vodka op, and, as usual, Ivan was declaiming ere, only from the doorway this time: "I am assured that even if there is a k of wheat here, some will be sent in soon as a surplus is found from other stricts."

"Then it must be all right, as we have w the brotherhood of man and the ar is gone," old Poitr said from the ge of the crowd.

"Exactly; you are a good patriot, andpapa. And besides, Brinsk, such fine wheat region, will not miss another ousand poods. We of Mologda are ly a small part of all in Brinsk, and we lack, cannot we get wheat from r neighbors?"

"No, you cannot," Ossip Mihailo- tch called over the crowd to him. he old soldier, his white hair streaming er his bosom, sat steadily on his black are. His coat was well belted in about waist, and he wore the Cossack oots. A hat of fox fur topped his ead. He was not a large man, but be- gn in his expression.

"Be still, Mihailovitch," Ivan blus- red. The precise old official always ad disconcerted him. If 'Mitry had mained, to give him the backing of e Red Guard terror, he would have id something more severe.

"No, I shall not be still," Ossip called. You are a goose, Ivan, and the rest of ou are geese. I am the only man who knows what wheat we have in Brinsk and other produce as well. I know how much you all have said you have, and years of experience have taught me about how much each of you will lie and some of you inform on each other. I have the exact figures, and I told them to you early this morning when you called, Ivan Ivanovitch. What are you lying to the people for?"

"I am not lying; it is you," the bully blustered; "you are one of the old order and are plotting for the return of the Czar."

"You all know I do not plot. I manage my little farm, live on my income, keep the statistics and send them to those over me. That is all. If a government does not know what its people produce and need, it is a nuisance and should be abolished. A government is like a plow. If it will not do the work, it must be cast aside."

"That is common sense," old Poitr called, stroking his beard.

"I agree to that," shrewd Ivan said, catching from the faces near him the force with which Ossip's argument had struck home; "and that is what our new government is doing—serving the people. . . ."

"Do not go from the road like that," old Ossip insisted; "I said you could not send another thousand poods from here and be safe."

"People-hater!" snarled Ivan, holding aloft his mutilated hand.

"Yes, show your hand, from which you shot the thumb to get out of the army," Ossip jeered.

He leisurely turned his horse about and rode off.

Ivan sputtered, fumed inwardly. It always was so. Ossip, with his exactness, figures, fearlessness, daunted the agitator and temporary ruler of Brinsk. He knew the old exempt did not fear him or anything earthly, save being remiss in his exact duty.

"What figures did he give you this morning?" old Poitr asked innocently.

Ivan whirled on the old man like a living flame:

"What, you take his word against mine, the word of a hater of the people against that of a hater of the Czar?"

The old man shrank back in terror. To be denounced by the friend of the people? To be sent before the Terror in Nishni!

Old Poitr mumbled some words of excuse. Ivan readily granted him pardon. Soon, after one of his fiery orations and treating all around, he had them in their usual exalted mood—common through the country districts in those months, when they were willing to give up food, home, their flesh and blood, for the new ideals so suddenly made theirs.

Next day the barge came; the long line of carts came creaking up to the landing, and the one thousand poods of wheat went—went on the Volga to swell the millions of poods collected by force, stratagem and theft; went to swell the great profits of the favored wholesale merchants who were compounding with the district and provincial Red grafters.

And Ivan Ivanovitch, who had planned to sneak away next day to the river, embark there with certain hundreds of rubles of real money that he had pinched together by preying on the people, stole forth at dawn to get into his boat. As he crossed the threshold he stumbled, and the pain in his ankle warned him he could go nowhere that day. Before night his ankle was black. He did not go to the vodka shop that day, and when people came to seek him out next day they found him groaning. He bellowed when a strong neighbor wrenched his ankle into place again.

"I must stay a while yet," he told himself, "but I can go away before they find out."

One thing worried him greatly. Ossip Mihailovitch was right. Brinsk had been stripped, and if the people found it out, he, Ivan, would not be safe. But he did not know the full extent of the disaster.

For here and there, before the milder autumn days ended, faces grew anxious. Whispered queries brought out the information:

"I did not save even seed; the price was so high, and paid in new bills, too.

Occupies Only
26 x 32 Inches
Floor Space
Makes Waste Space
Pay the Rent in many
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Drug Stores

Confectionery
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Make $600 to $3,120 Yearly

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Make $600 to $3,120 Yearly

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In Stores, Theatres—Large and Small Towns

We don't charge you a 5-cent piece to estimate the money you can make in your location—no matter where—from a Butter-Kist Pop Corn and Peanut machine. Conditions ripe for enormous peacetime trade. Mail the coupon printed below and get our figures.

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We purposely make our estimates low so every buyer will praise this machine as thousands do who are making $600 to $3,120 yearly from a little waste space 26 by 32 inches. Human-like motion of this little wizard makes people stop at any store. Read this—

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"Not only made 49,015 sales of Butter-Kist Pop Corn the first year," writes W. O. Hopkins, a storekeeper in Evansville, Ind., "but my magazine sales increased 97 per cent through additional patrons brought in."

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HOLCOMB & HOKE MFG. CO.
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HOLCOMB & HOKE MFG. CO., 138 Van Buren Street, Indianapolis, Ind.

Without obligation, send me your free Butter-Kist book—"America's New Industry," with photos, sales records and estimate of how much I can make with your machine.

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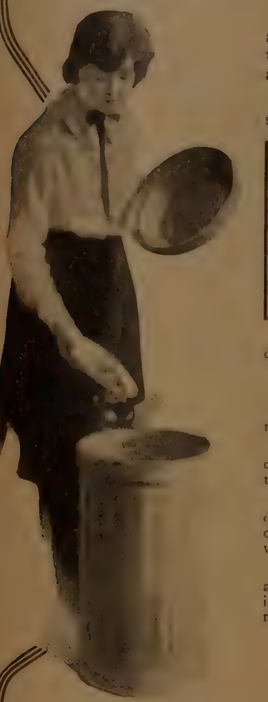
The Dollars We Throw Away



Many foods have slight food value as compared with Quaker Oats. And the reason lies largely in the refuse and the water.

For instance, here are the wastes on some common foods:

Refuse and Water

	REFUSE	WATER
Quaker Oats	None	7%
Beef	20%	54%
Mackerel	45%	40%
Potatoes	20%	62%
Squash	50%	44%
Beets	20%	70%
Canned Peas	None	85%
Canned Tomatoes	None	94%

Note that the waste in Quaker Oats is not one-tenth the waste in any of these other foods.

Another Waste

Another waste lies in buying food without reference to energy value. That is, to calories.

The average person needs 3,000 calories per day. In some foods they cost ten times what they cost in others.

A day's energy need in Quaker Oats costs only 15c. In meat and fish foods the average cost is at least $1.50. In lobster, 3,000 calories would cost $18.

Yet the supreme food is oats. It is almost a complete food—nearly the ideal food. Both in flavor and nutrition there is nothing to match oats.

And this is what they cost per 1,000 calories, compared with other necessary foods at this writing:

Cost Per 1000 Calories

Quaker Oats	[illegible]
Round Steak	41c
Veal Cutlets	57c
Average Fish	60c
Hubbard Squash	75c

That means that ten people can breakfast on Quaker Oats at the cost of one meat breakfast.

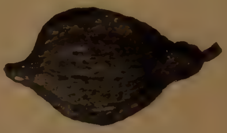
It means that each 30-cent package used to displace meat saves about $3.

And it means vastly more in its better nutrition.

This Costs 5c
Per 1000 Calories

This Costs 57c
Per 1000 Calories

This Costs 60c
Per 1000 Calories



This Costs 75c
Per 1000 Calories

Quaker Oats

Just Queen Oats Flaked

You get a superlative flavor when you ask for Quaker Oats. They are flaked from queen grains only—just the rich, plump, flavory oats. We get but ten pounds from a bushel. Yet they cost you no extra price.

Prices Reduced to 12c and 30c a Package

Except in the Far West and South

Packed in Sealed Round Packages with Removable Cover

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And besides, our brothers in other districts will send us from their surplus."

"I found rust in my wheat, the little I saved out. And the potatoes are rotting, the weather has been warm so long."

At times troops streamed through. The uniforms were so worn and patched they could not tell which side the troops belonged to. Often they gave no information of themselves at all. They took food, though; often insulted the older women. The girls were gone, like the younger men, to the towns, lured by higher wages, by agitation of various sorts.

Often as the days grew shorter the people would gather at the landing and scan the Volga for a possible wheat barge. Barges came and went, most of them guarded by troops. Some had cannon frowning over their sides.

At last a committee was sent about the district to see what conditions were. It returned in a few days, gloomy. All Brinsk had been stripped of wheat. Potatoes were rotting; cabbage was rotting. But "wheat was coming back, in good time. And the weather was so mild, that no one was to fear." . . .

The isolation of the people, product of ages of despotic rule that had nailed them to their home soil, kept the old people left in Brinsk from doing anything original. They had but to wait, according to their ideas, for the wheat that was to come. And the new bills were so crisp that who could doubt? They were not dirty, sweaty bills like the Czar gave out. . . .

At times old Ossip, very erect on his horse, rode by. He would ask what they were watching the river for, and they would tell him. He would look grave and say:

"I warned you that that last thousand poods was too much. I told Ivan Ivanovitch plainly so. Do not blame me."

One day he added:

"I am going to kill my horse tomorrow and pickle her. I have killed all the stock on my place and pickled the meat. When you are hungry, I shall divide with you."

Then they were struck to the heart. What he had said had pierced through the clouds of their ignorance and simplicity like a bolt of lightning tearing apart black clouds. He was so exact in all that he did that he would not be slaying his fine black mare for a whim! True, he was a dissenter, but he always spoke the exact truth!

So they began to argue what should be done. Ossip left them and rode off, rubbing his nose with his finger. Finally they decided to go to Ivan Ivanovitch, who was able to hobble about his place with a cane.

"I am well enough now to travel," Ivan said, puffing out his chest; "I shall go by boat out to a barge bound to Nishni and lay your case before the Great Committee there."

"Will wheat come?" old Poitr asked.

"Yes."

They went away, wagging their heads, rubbing their beards.

Ivan's old habit of dominance had returned. Having thought of a way to escape, naturally he felt no more ill at ease. He talked down all who opposed him, ridiculed Ossip Mihailovitch's statistics. And so they went away, wagging their heads, rubbing their beards.

They rubbed their beards because rain was falling and they did not like the feeling of that first chilling rain of late autumn. It felt too much like snow, and they did not like to think of snow. . .

Next morning it was snowing hard. No one went to the landing. At a stroke the people in that end of Brinsk were cut off from the world. It fell intensely cold at night and the snow ceased for a time and every one remained at home. There was little wood in that region; wheaten straw was used as fuel—great ropes of it, twisted, being fed into the thin stoves. Owing to the excitement and politics, little straw had been stacked; it was all sodden under the snow. Most of it had molded and rotted. That first cold night many of the people of Brinsk shivered. And at dawn it was snowing again.

Brinsk was a shut-in community. Roads were blocked, the river like iron, the birds all gone. Now, hastily to know the truth they had dodg people ransacked root bins and bins. If there could have been a n then, dismay would have been s every face. But, worse still, ea to face the facts separately. was at hand. Each house was bound for a time.

Each thinking that a neighbor have a surplus, each began speed work of opening up his own par road. A few, who had animal or old horses, found the task easi did the others. Within two day possible to get about again in th of Brinsk district. But what l the distant swells in other part what lay up and down or acr black, frozen Volga, they did no They of Mologda were as separat they had been on a desert island snow had isolated them!

Ivan Ivanovitch was missed they had dug themselves from that first weight of the winter's snows. Remembering that h promised to go to Nishni and p their cases to the Great Com they thought he was on that e Some said he had caught a p barge, rowing out to her in a bo one inquired after that about him

The vodka shop had its sup vodka, of course. Who ever kne to fail? It was there that Ossip them three days later, most of gathered about, stamping their keep warm, becoming sodden vodka, arguing, wagging their Ossip and his people had dug the to the road after much labor. vodka-seller, Gregorevitch, was to keep them quiet, but they wou heed him, taking his wares despi protests.

Forcing his way through the muscled folk, Ossip went to rear counter or bar. He went beyond out of the back door. He was se for what he soon found—an ax. came in and proceeded method and calmly to smash vodka barr the head. As the first blow fell an first rush of fiery spirits came gu forth, several threatened the ol empt, but he flourished his ax at and proceeded.

"Listen to me," he roared, wh had finished and driven them all into the cold again. "I have told you were all geese to listen to Ivan Ivanovitch. You are geese, for coming here to drink vodk empty stomachs. I know. You a on short rations, and will be on sh soon. You have run away to escap complaints of your wives, who are in scolding you, I told you that thousand poods was too much t them cozen away from you. You pended on cabbages and radishes roots. They are rotting or have rot

To be concluded next week

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Bolshevism and Babel

PHILIP WHITWELL WILSON thor of "The Christ We Forget a grandson of Jonathan Baxter, great Bible publisher of England. following suggestive paragraphs from an address he made recently t students of the Moody Bible Insti of Chicago:

"It was not enough for Cain and to be born brothers. Brotherhood be born in the heart.

"Noah taught the world that need safety. I rather believe in gospel myself, especially since I had air raids thirty times over my h and picked up shrapnel on my step.

"The people who built the towe Babel said, 'Those old-fashioned e gelical Christians are all wrong. important thing is to get the right s system: salvation by bricks and mo that is what will lead people up heaven.' The tower of Babel failed because there was lack of materia build it, but because the men went strike.

"You see precisely the same phen enon in Russia today—Bolshev idealism, without the power to rea it; an endeavor to get men to be br ers without getting the enmity ou their hearts."

Liberty Loan to Save the World

By CHARLES EDWARD RUSSELL

Noted Publicist and Sociologist, U. S. Commissioner to Russia

OF THE four hundred million people in Europe, it is likely that three hundred million are now proaching the line of acute destitu- on, or are already upon it—or over it. In some parts of Austria-Hungary, lesia and Bohemia starvation has ther begun or is close at hand.

If there is neither peace nor security Germany fed, what will be the conditions in Germany starving?

In much of Turkey the state of the ople is described as appalling—in onstantinople there is acute famine nong all the poor. Reports from the mps of one million Russian prisoners ill in Germany and Bohemia are of a ature not to be printed in a newspaper. can only hint at them by saying that such stories have been told of civil- ed men except of parties of despairing astaways in the Arctic.

STARVING men lose all reason and restraint. We that are comfortable nd well fed always overlook this act; yet fact it remains. We are now kely to have to deal with it in stern ashion.

For just at the time when whole ountrysides are threatened with death he agitations of the Bolsheviki and he devilish energies of the anarchists re at their worst. Give to desperate, tarving, frantic men the promise of lenty and of domination that the Bolsheviki always hold out, and what hall we expect them to do with it?

What recently happened at Munich ught to show us plainly enough if we ave any doubt on the subject. Pinching bellies had a great deal more to do with that outbreak of madness than the machinations of the reactionaries.

Suppose that a hundred million people in Europe get into the desperate state of mind of the people in Munich, and what would come next?

Of all Germans the Bavarians are by tradition the least given to violence and the most to order and method. And here, under the pressure of this fearful thing, they too seem to eat of the insane root and go forth destroying and pillaging, murdering and burning.

Even at the best, even in countries where there is no starvation, men can see plainly enough the signs of unrest and profound dissatisfaction. He must have read history with his eyes and not with his intelligence that does not know that these things are infectious.

IN THIS great crisis there is but one nation in the world that is in any position to furnish the relief that may save the situation. That is the United States. It alone has the food, the textiles, the ships, the money to save the world from an illimitable disaster.

America had last year a bumper wheat crop. There is every prospect that this year we Americans shall exceed last year's record. We had a bumper corn crop. Probably we shall have another. While the war was on we voluntarily rationed ourselves that we might feed the Allies. The present emergency is at least as great as that of the war.

If we undertake for the sake of humanity as much self-denial now as we practiced then, we can give Eastern Europe enough help to help the most of it through to the next harvest.

It rests with us Americans whether we shall grasp the situation and rise to it.

There is no help in any other quarter. We may as well understand that. It is America or nothing. We have in the United States a pleasant and hopeful feeling that the war is all over and done with, democracy safe, and the world slung back to the good old grooves in which it traveled so unctuously in the years before this thing came upon us.

As a matter of fact, the work of America for the world was not more than begun when it went into the war and sent its troops to France.

Democracy and civilization are threatened with a foe even greater than the old German Empire. What is needed now is not guns and soldiers, but wheat, corn, cotton, seeds, clothes.

THERE is not the slightest doubt that the nation that furnished one kind of relief can furnish the other. But to furnish it one hundred and ten million people, thousands of miles away from the scene, must come to know how fearful is the need and how critical is the hour. And can they do that?

The war revealed to us how fragile, after all, is the social house in which we have lived with so much pomp. Old records reveal the story of mankind as a succession of such civilizations rising and crumbling. I should think that if we are not ready to take a chance on the downfall of this one, now is the time to forget everything else except the saving of it.

Food or chaos—that in plain terms is the situation in practically all of Europe east of the Rhine. Help, or have anarchy.

Come with organized relief on a scale never known before, come with bread and meat and clothes for millions and then millions, or face the certainty ot terrible distress over vast regions of populous territory and the possibility of a storm that will shake the whole structure of society. And maybe shake it down.

◆

United Farmers

ORGANIZATIONS representing the farmers of the United States propose to build in the national capital a Temple of Agriculture which is to become the National Headquarters for the farmers of America. A federation of the various farm organizations is proposed in order that they may present a united front and a united program to Congress and to the various departments that have to do with agricultural interests.

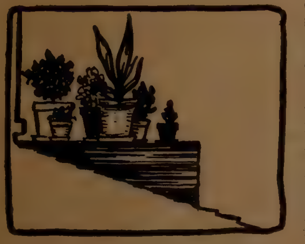
A Shelf for Grandma's Plants

By Laura A. Kirkman

HAROLD'S grandmother was not able to leave her wheel chair by the window, so when spring came she asked Harold if he could think of some way of putting up a shelf on the sloping roof outside her window upon which she might stand her plants.

Harold was always trying to think up new things for his grandma's comfort, and he enjoyed making her a shelf to hold her plants. This is how he did it:

He found a 20 x 20 inch square, coverless, wooden box and sawed off half of each side, following a diagonal line from the upper to lower corner (see diagram). He then painted the box a dark green.



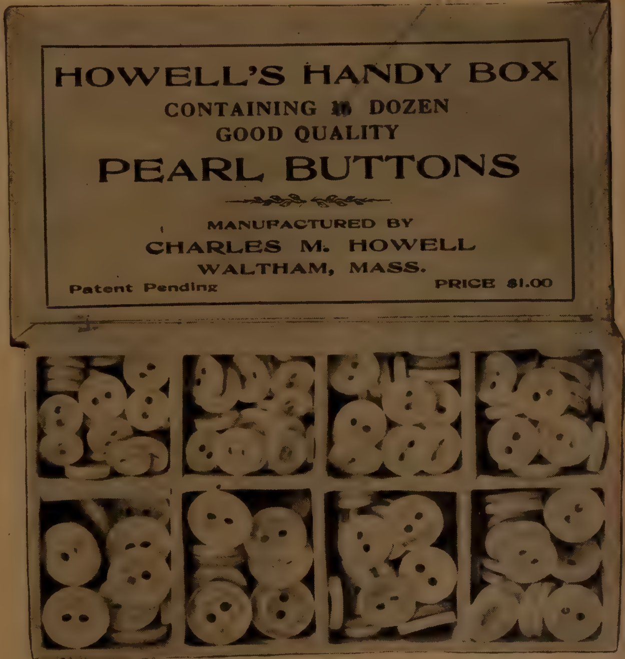
"You see," he explained to his grandmother, "when this box is turned upside down on the roof beneath your window-sill, it will make a nice platform to stand your plants on."

Grandma was delighted. She enjoyed watching Harold nail the box to the sill and they had lots of fun arranging the plants.

Grape-Nuts

supplies the growing child's dietary with the vital mineral elements and all the nourishing goodness of wheat and barley. Children are very fond of this delicately sweet, crisp food.

It's a Builder



A Household Necessity

Direct from the Manufacturer to you. ~~Pearl Buttons of this quality and quantity at retail store would cost at least $2.00—save $1.00 on this order and have your buttons when needed.~~ Contains ~~two dozen~~ each of the four sizes in Fish-eye and Two Hole Buttons (like illustration) or 16 dozen good quality Pearl Buttons, sent to any address, postpaid, on receipt of $1.00 bill in envelope.

CHARLES M. HOWELL, Waltham, Mass.
Manufacturer of Pearl Buttons

DELICIA –

Roast Beef
Corned Beef Hash
Roast Mutton
Southern Hash
Hamburger Steak
Corned Beef
Luncheon Tongue
Veal Loaf
Country Sausage
Ox Tongue
Potted Meat
Vienna Sausage
Chili Con Carne
Sliced Dried Beef
Deviled Meat
Tripe with whole Milk

The Best Cuts

Cooked in Their Own Juices

WE offer American families—used to wholesome home cooking—new-way home cooked meats from kitchens where only home methods are employed.

They are ready to eat cold, or can be served hot in many appetizing ways Each, when served, would make you proud if it came from your home oven.

These fine meats are the best cuts cooked in their own juices. All their full flavor and nutrition are retained.

Every package is all meat, appetizing to the last morsel. There is no bone, surplus fat or gristle, such as you pay for in the butcher shop, which must be thrown away.

There is no chance for contamination and no danger of spoiling. Delicia Meats wait on your pantry shelf until you are ready to use them.

Cooked in Enlarged Home Kitchens

These fine meats are prepared and cooked in the famous Baker Kitchens where the fine art of meat cooking is the sole specialty. These kitchens are simply enlargements of the one you know at home and our methods in no way differ from the good old home ways.

There are 16 home cooked meats, packed under the name Delicia. They come in an attractive blue and white striped package with a prominent red triangle. And be sure you see the name Delicia.

Send for Free Delicia Menu Book

This little book of menu suggestions helps the housewife provide wholesome meat dishes, old favorites and new. It helps you set the daily table, gives savory combinations of meat and vegetables, and suggests how to serve them, as in the recipes given on this page.

This book was prepared by Domestic Science Experts. Each recipe has been approved and tested. It will be sent free if you will kindly mention your dealer's name.

BAKER FOOD PRODUCTS COMPANY, Chicago

Delicia Beef in Casserole

1 can Delicia Roast Beef
2 onions
1 teaspoon chopped parsley
½ cup celery in small pieces
2 teaspoons Worcestershire sauce
1 cup potatoes diced
1 teaspoon salt
½ teaspoon paprika
3 cups canned tomatoes
1 cup peas

Put potatoes, chopped onion, parsley, celery, Worcestershire sauce and seasoning in a casserole. Pour over the tomatoes. Cook 1 hour. Add peas and meat. Cook 15 minutes and serve.

Delicia Baked Beef Loaf

1 can Delicia Roast Beef
1 tablespoon onion
1 tablespoon parsley
1 teaspoon salt
½ teaspoon paprika
½ cup brown stock
1 egg
¾ cup bread crumbs
2 slices bacon

Chop meat; add chopped onion and parsley and seasoning. Add half of the bread crumbs. Let stand 15 minutes. Add to meat; then add egg slightly beaten. Mold into a loaf. Put strips of bacon across the loaf. Pour the rest of the stock over this. Bake 30 minutes. Serve with mushroom sauce.

DELICIA
"THE NAME TELLS"

United States
Food Administration
License G-07944

DELICIA
NET WEIGHT 12 OZ.
TRADEMARK "THE NAME TELLS" REG. U.S. PAT. OFF.
ROAST BEEF
BAKER FOOD PRODUCTS COMPANY
CHICAGO

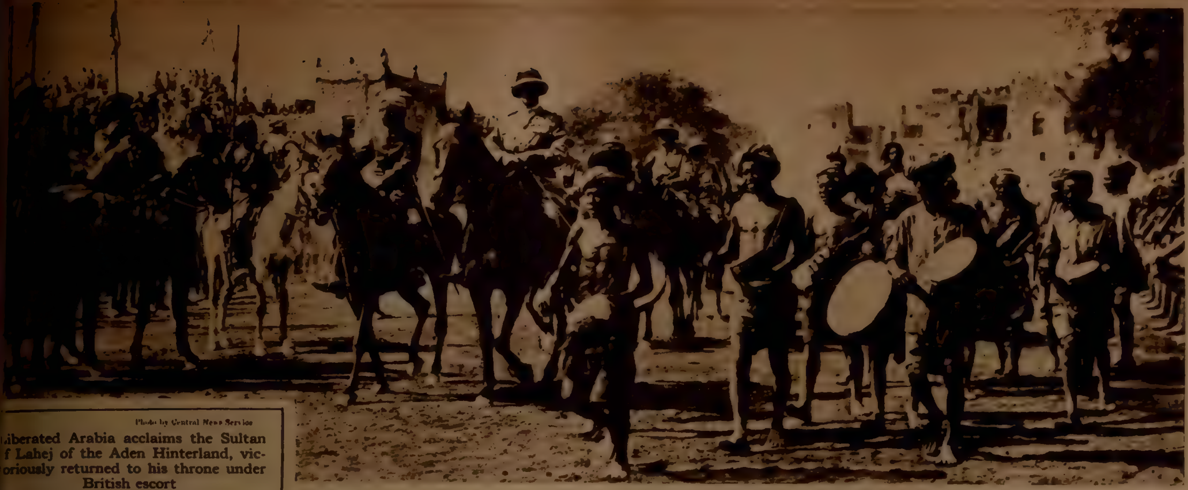


Photo by Central News Service

Liberated Arabia acclaims the Sultan f Lahej of the Aden Hinterland, victoriously returned to his throne under British escort

Fruits of Victory

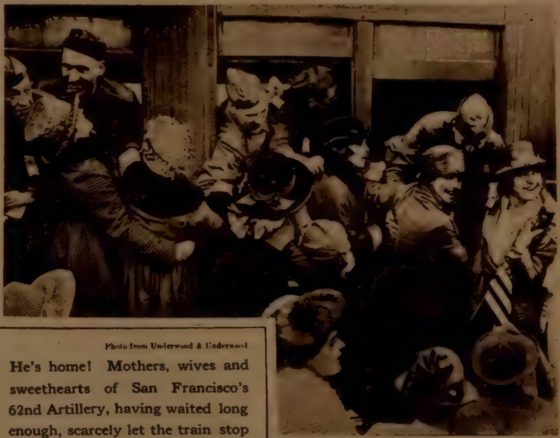
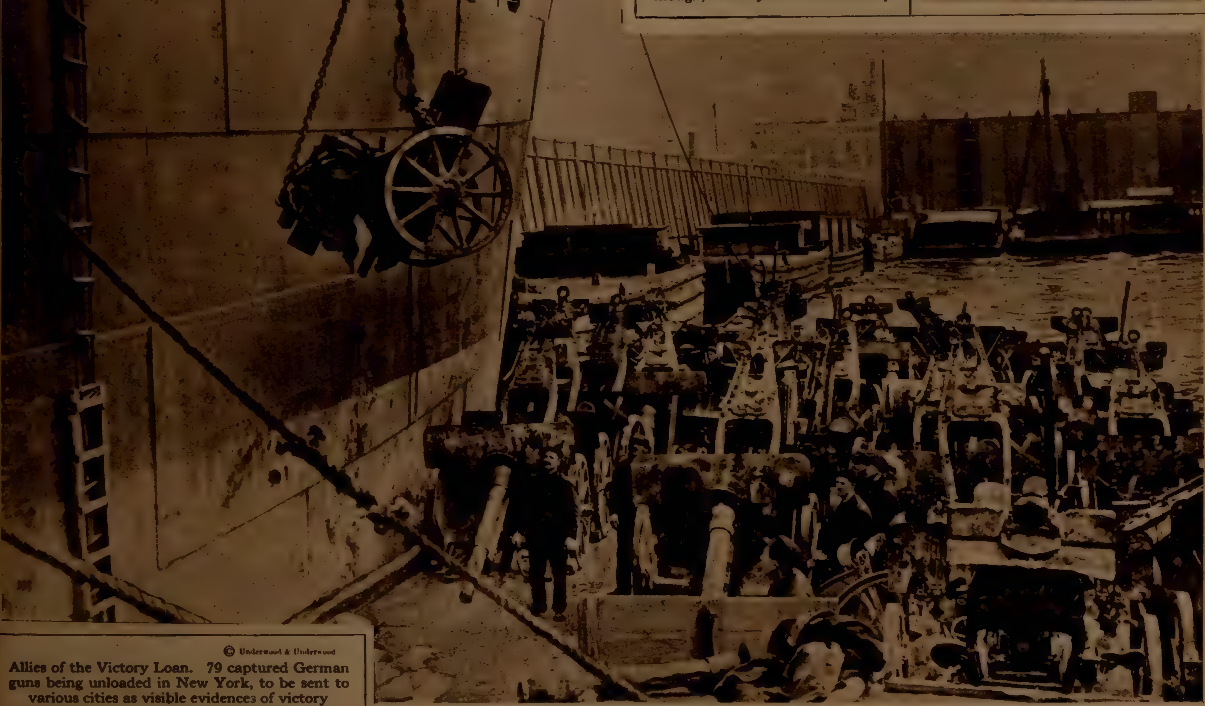


Photo from Underwood & Underwood

He's home! Mothers, wives and sweethearts of San Francisco's 62nd Artillery, having waited long enough, scarcely let the train stop



© Underwood & Underwood

Allies of the Victory Loan. 79 captured German guns being unloaded in New York, to be sent to various cities as visible evidences of victory

Helping t

Three even furrows, turned at once, make of the farm tractor the most efficient implement on the farm. No matter how hard the ground or deep the sod, the power is always ample

By A. M. MACMILLAN

WE HAVE been called the world's storehouse for food, and are told that the feeding of a large proportion of the population of this small planet depends upon the produce of our farms and fields.

This means the intensive cultivation of every acre of ground available, and entails a moral obligation on every owner of even the smallest parcel of Mother Earth. Our history has shown that whenever an imperative need has arisen, inventive genius and manufacturing ability have combined to produce the solution to the problem. The cotton gin, the telephone, the locomotive and the automobile—all were needs created by the march of civilization and the requirements for food, clothing and the intercourse of a vast country.

And now, at the culmination of the world's food crisis, and with the labor problem acute, comes the farm tractor to work unfailingly twenty-four hours a day if necessary, to replace or supplement from six to a dozen horses and as many men; and to do its work so effectively through increased and more uniform plowing depth, that better and more abundant crops can be obtained from the same acreage with less manual labor. Plowing the roughest ground and the steepest hillsides, harrowing, and cultivating all crops except corn; harvesting, threshing, silo cutting—all can be performed by a single farm tractor which may cost no more than two or three good farm horses.

Let it not be inferred that we are belittling the horse and our debt to him for the progress of civilization. He still has his utilitarian place to fill on the farm, but neither efficiency nor humanity demands that he should be called upon to do the work for which mechanical power is better suited. There are more horses in use today than ever before, but the proportionate increase in numbers has by no means been as great as that of mechanical horsepower. In other words, while mechanical horsepower throughout the country may have increased during the past four or five years by some hundreds of per cent., the number of horses employed has remained nearly constant, or grown by such modest figures as 10 or 15 per cent. But as the wheelbarrow still serves as a useful transportation agent under many conditions, so will a place always be found for the efforts of the horse—both in the city and the country.

Let us set all sentiment aside, t
at the subject purely from th
ciency and cold-blooded facts. Eac
of horses, requires the services of at
their activities are restricted to a nor
and are radically curtailed during t
when it may be that harvesting
for their use to the utmost. A hor
he is serving his master or resting
stall; and, most important of all, w
eats amounts yearly to the produce
land, which could be turned to t
the crops necessary to save the hun
the terrors of starvation.

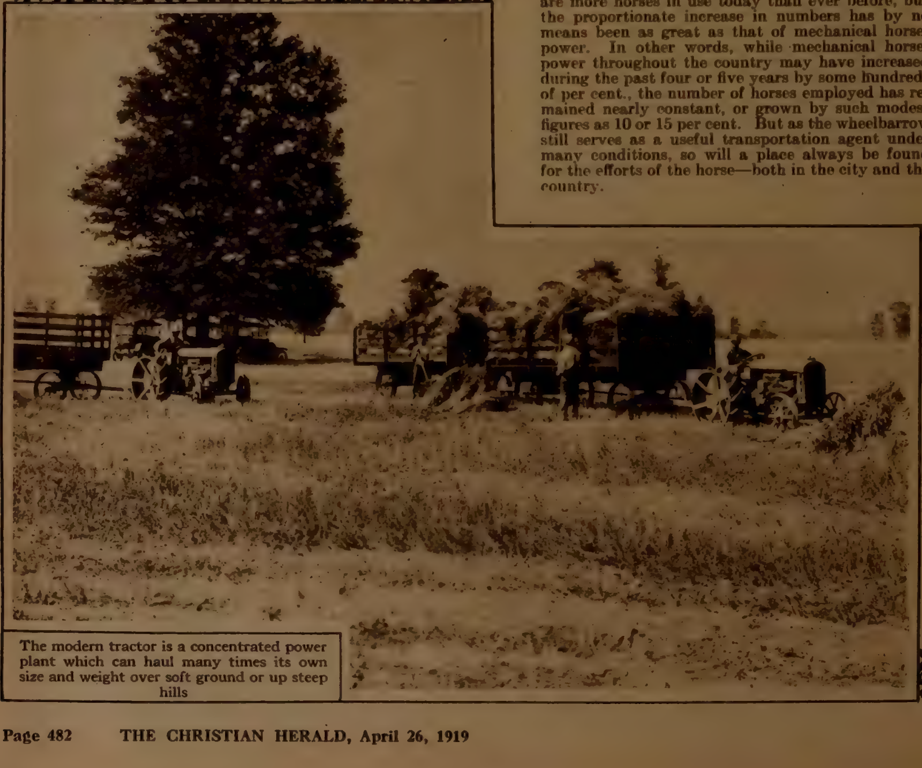
A properly designed and cared-for
other hand, requires no sleep or rest
season; it can work even more efficie
weather than during cold; it requi
other food when not actually performi
for its master; and, most important of
which it does consume comes from
ground, and interferes in no way wh
cultivation of the soil for other purp

Weigh these comparisons well, a
is not the duty of every farm-owne
land to yield forth its increase abun
there is not a moral obligation upon
instrument which nature and modern
manufacturing genius have given him
tor is only for a thousand-acre farm,"
necessarily. Assuredly, a thousand-
not be operated economically and effic
the aid of mechanical power, but fa
designed to give efficient service on a
100 acres or more under cultivati
suitable for such an acreage will c
to $1,000, and will be capable of pull
inch plows at a speed of approximate
one-half miles per hour. Tractors suit
on farms of 200 or 300 acres may consi
an additional number of the lower-priced
or one of the $1,500 to $2,500 land-
capable of pulling three, four, or five

Tractor design and manufacture
gressed rapidly during the years of the
with the rest of the self-propelled po
proved their worth in performing varie
tive and constructive work at the b
The mammoth "tanks" which proved
tor in modern warfare are merely the
of one type of farm tractor. Thousan
guns and ammunition wagons were haul
shell-torn roads, muddy fields, and sto
solely by the aid of the counterpart o
stitute for six or a dozen horses, whic
found on many of the most progressiv
and 300-acre farms in the country.

THE use of power plants and parts
ized by automobile construction w
ers have made a name for themselves th
important part played by such engin
bearings, and gears in the passenger car
has resulted in the standardization of d
of service, which means that reliability
lacking in the early days of power-far
pliances.

But it must be remembered that the
the tractor to turn over hard ground
sired depth, and its willingness to do
after hour in the hottest sun, do not
the only features in its favor; harro
cultivating, reaping and threshing, s
and wood-sawing, in fact, any work
quires power can be performed by
ready tractor. It is a stationary as
movable power plant, and can travel f
to place wherever its services are requi
engine cries always for work, for more
it does not tire as do men and horses.



The modern tractor is a concentrated power plant which can haul many times its own size and weight over soft ground or up steep hills

d the Hungry

cooled it will go on twelve, fourteen, six- s a day. Two men in the long summer king shifts, can each put in a full day with tractor.

he more modest farmers having vegetable f about two or three acres can find a tractor onomical assistant. For such land-owners several types of movable power plants own as "garden tractors," which cost from 500, and which can be employed to haul a ow, cultivate the ground, and in fact, to all of the work requiring power about the r in the farmhouse. Even the operation m separator, washing-machine, or pump is nd the capabilities of these all-but-human nodern rural life.

he case with any highly refined piece of ma- the proper type to do the work in hand carefully selected. Motorists and truck- ave passed through this same stage in the of their passenger car or commercial vehicle, tractor suited to one kind of land, and to vation of certain kinds of crops, may find ncy sadly impaired if set to work in another in which land and crop conditions are ifferent. Whatever failure there may have th the earlier types of farm tractors driven ine or kerosene engines has now largely been e. All of such failures, however, have been eans due to the manufacturers' neglect to his or that part with a view to its proper , for in all fairness the ignorance of er has contributed largely to inefficient ance. The farmer who will give his e best of care and attention will leave his pensive tractor in the field in all kinds of weather without so much as a tarpaulin cover thrown over it, and will allow it to squeak and rattle through lack of oil without giving one-tenth of the thought to such a condition that he would give to a slight lameness of one of his favorite team. But nature will help to restore the ailment of an animal to normal; while mechanism is constantly at war with the elements and needs even more protection than does the human anatomy. There was a time when farmers could afford, or thought they could, to let their machinery stand out in all weathers. When a disc harrow or a mower rusted out they bought another. The land was generous and the margin of profit wide. Now the good farmer who makes money figures against waste and unnecessary wear. He will not feed too many horses, and he provides adequate shelter and care for his mechanical equipment, in which you will find a modern tractor of the design best suited to his needs.

When the average farmer will realize the care that is due his farm machinery, and will bear in mind that the individual problems of the crop and farm can be best served by an intelligent survey of the situation, and the selection—not of *any* tractor—but of the one which in design, price, and capacity is most nearly suited to his requirements, our land will produce the yield intended for it by nature, and the food required by the starving millions of the world will not be sought in vain.

NOTE—Expert and unbiased information concerning the selection of the best kind and type of tractor for any farm work will be given free of charge to Christian Herald readers by the newly formed Motor Service Bureau. Those desiring such information should give their requirements in detail, and specify the exact conditions under which such tractors will be used. Replies will be made promptly by mail.

All farms cannot be located on level land, but the tremendous reserve power of the gasoline engine makes hillside cultivation as simple as driving a team of horses over a concrete highway

The tractor is a movable power plant, and after its work of plowing, cultivating and harvesting is done, it can run the threshing machine for 24 hours a day—if the market for grain makes such continuous work worth while

WHAT KEEPS OUR FLIERS SMILING

By a Lieutenant in the Army Air Service

ON THE day that peace came to the world, fifty-five military airplanes, in battle formation, flew over Hampton Roads in official celebration. Hundreds of warships, transports and supply vessels far below in the harbor of Newport News whistled their joy, while thousands of troops concentrated near this greatest American port of embarkation paid tribute to the early success of their predecessors in France.

But this is not a story of the nation's victory celebration in which all Americans from the Home Guard marching in Oshkosh to the noisy throngs on Broadway took an equally enthusiastic part. It is an attempt to show how the great American sense of humor proved to be the saving grace of the army aviators who on that day flew over the site of the battle of the Monitor and the Merrimac, and of their fellow fliers who remained on this side during the war. They needed a tonic for their spirits probably as much as the men who flew over the battle lines in France, for they had none of the glamour of battle to offset thoughts of the everpresent possibility of death among them.

In spite of the splendid records of safety at the United States Army flying fields during the war, fatal accidents did happen, and the sudden death of comrades could not fail to affect the fliers. As a general rule at the flying fields there was little "barracks talk" after a fatality, but there remained a subconscious "who will be next?" feeling among many of the men.

It wasn't the Y. M. C. A. which supplied the antidote for this. It was the dear old public, doing its bit unconsciously, by its ignorance of the air game, to divert the thoughts of the airmen.

The rapid strides of aircraft development since the war began, and the military censorship, have left the layman quite ignorant of the flying art. The majority of persons know of the airplane chiefly from the State Fair "birdmen" of five years ago, advertised to do "death-defying loops in mid-air," but usually "prevented by unfavorable weather conditions."

IF BENJAMIN FRANKLIN while absorbed in transforming lightning to electricity ever got as many foolish questions as the average reserve military aviator, it is no wonder he was able to write America's best known axioms on human nature. Thousands of United States Army fliers can testify to the inherent inquisitiveness of native America, young and old, north, south, east and west.

It is the unbelievable march of foolish questions which has kept their minds from morose thoughts of fallen comrades and the unspoken "who may be next?"

The sweet young thing flutters up and lisps: "Oh, Mr. Aviator, what do you put that big fan out front for?" and Mr. Aviator is wont to capitulate.

One brave fellow took an unusually deep breath and replied to a similar question from a similar girl: "Why, dearie, sometimes I go up to the Milky Way, and after churning around a bit, the fan comes down all covered with cheese."

They not only say foolish things; they do them—and all to the unrestrained joy of the aviators.

TO RETURN to November 11. That night the men who flew in celebration of the advent of peace had two pictures in their minds—one typical of the hazards of their occupation, the other of the antidote variety.

First—the signal to break up the formation; misjudgment of one of the fliers; a ship crashing into another, ripping off the latter's tail surfaces and losing its own propeller. Two thousand feet up, and the quick realization that the slightest collision in mid-air, three times to one, results in a fatal fall.

But the other picture caused the fliers to forget the crash: a Ford coupé bedecked with banners and bunting of the national colors describing great arcs around a Virginia peanut field, rocking and throbbing in its course like the convulsions of an indisposed bovine. Protruding from the windows, front, rear and side, the heads of small children emitting terrified shrieks; the whole being a Virginia farmer and his family interrupted on their homeward way, searching frantically for the body they had seen hurled from the sky. Well into the night the search continued, but in vain, for the "victim" they had seen fall was the propeller taking lonely flight earthward after the crash in mid-air.

A flying cadet at a Southern Field supplied the thrill of a lifetime to the population of a small town in southwestern Georgia last summer, and received the fun of a lifetime in return.

After an hour's run one rainy morning, there was water in his carburetor, making a forced landing advisable. Choosing a field two or three miles from the nearest town, he descended. As there was only one farmhouse in sight, the aviator expected to examine his engine undisturbed, but within a few minutes he found he had company by the score. People came rushing to the spot in automobiles, on bicycles, in delivery wagons, and the most unfortunate, on foot. From the town the airplane had been seen descending and the people began without delay to avail themselves of the opportunity of getting a close-up of an airplane.

A local train passing by stopped and added its crew and passengers to the throng. The people crowded around the big bird, looking at it with awe and wonder as though it were some great Martian visitor. But curiosity soon overcame awe and they approached close to the plane, poked their fingers against the wings to see what they were made of and attempted to turn the propeller around "to see what it felt like to crank one of them things."

For the safety of the ship and in accordance with government regulations the aviator made the crowd stand back—ten feet away from the wings—and organized a guard to see that the crowd kept its distance. Choosing four or five of the taller and apparently more authoritative men in the crowd the pilot asked whether they'd mind stepping up and holding the crowd back.

"*Mind!*" If they had been asked to constitute a guard of honor to escort the President of the United States those men could have been no more puffed up with pride. The honored civilians felt on a new basis of intimacy with the aviator and showered him with questions. They were the conventional ones—whether the plane rocks and makes one seasick; whether it isn't freezing cold to go up so high; and then from one of the men:

"Say, tell me; when you're up there in the air, how far down can you see; that's what I want to know." He was a simple-minded soul, sincere in his questioning, and it was a shame to tease him; but the temptation was too great.

"Oh, about as far down as the ground; usually not any further," answered the aviator.

It was two hours before the crowd diminished noticeably in size, and past noon. Presently from the farmhouse to which the field belonged came the farmer's wife, weighted down with a tray resplendent in wedding-present silver and cut glass and laden with viands which rivalled cook-book illustrations—fried chicken done to a golden brown, corn-meal muffins light and puffy, jam and preserves, everything to delight the heart of an aviator who was, first and foremost—man.

With the dinner as an introduction, the farmer's wife felt entitled to a chat with the aviator. Sitting on a log beside him, she expressed her feelings regarding landing in her corn-field.

"Say, when I saw you beginning to come down and going over that direction a bit and coming back again I just about worried my head off for fear you was going to land over there in Si Decker's cotton field. Why, man alive I wouldn't have had you done that for $50,000. 'Course you kinda broke up this corn field, knocked the corn flat clear from over that fence there so it won't be good for nothing; but it isn't everybody can say they had an airship come and land in their farm, right on their own corn field, and I tell you I appreciate it that you landed here."

GATHERING up the scanty remains of the dinner she started back to the house, while from the road came another woman similarly burdened with a tray—fried chicken again, sweet potatoes and the usual accompaniments. Within ten minutes an auto drove up; the driver produced from under the seat a valise which on being opened proved to contain a picnic lunch; cold fried chicken and more sweet potatoes. By the time the sixth, and fortunately the last, dinner appeared the aviator was convinced that the stories of Southern hospitality and the prevalence of fried chicken were no myths. When the natives had disappeared a well-filled aviator might have been seen surreptitiously feeding fried chicken, sweet potatoes and sandwiches to a neighboring pig.

The original aviation joke—about the man who took a passenger along to get out and crank up if the engine died—is scarcely further advanced than many actual occurrences.

One flying-field visitor had the bright idea of carrying an air-pump, in case of puncture to one of the pneumatic tires, presumably on the sharp edge of a cloud.

Then there was the girl who was certain she had observed an airplane flying backward. The propeller, she said in great surprise, was going ahead of the wings.

And down at Langley Field, Virginia, where the home folks should know better, as it is one of the pioneer government fields, came this question:

"How can you tell where to come down, lieutenant, since you can't see the ground from up there?"

Assured that the ground was visible even miles high—"Oh, you *can* see the ground, but not with the naked eye, of course. I suppose that's what you carry those cameras for."

BUT some folks believe the aviators and their machines much more capable than they really are. Two fliers were on a long cross-country trip in Louisiana, flying at a half-hour interval. At one stopping-place, the first pilot attempted to land with the wind, overshot his mark, and crashed into a woods. The next pilot landed safely, was greeted by a farmer's wife, and beautifully fed by her. The meal over, and the flier about to depart, friend hostess casually remarked:

"By the way, one of your aviators landed in the woods just over the way a little while ago." Miraculously, the pilot was found uninjured, but still stranded in the tree tops, and his ship a complete wreck.

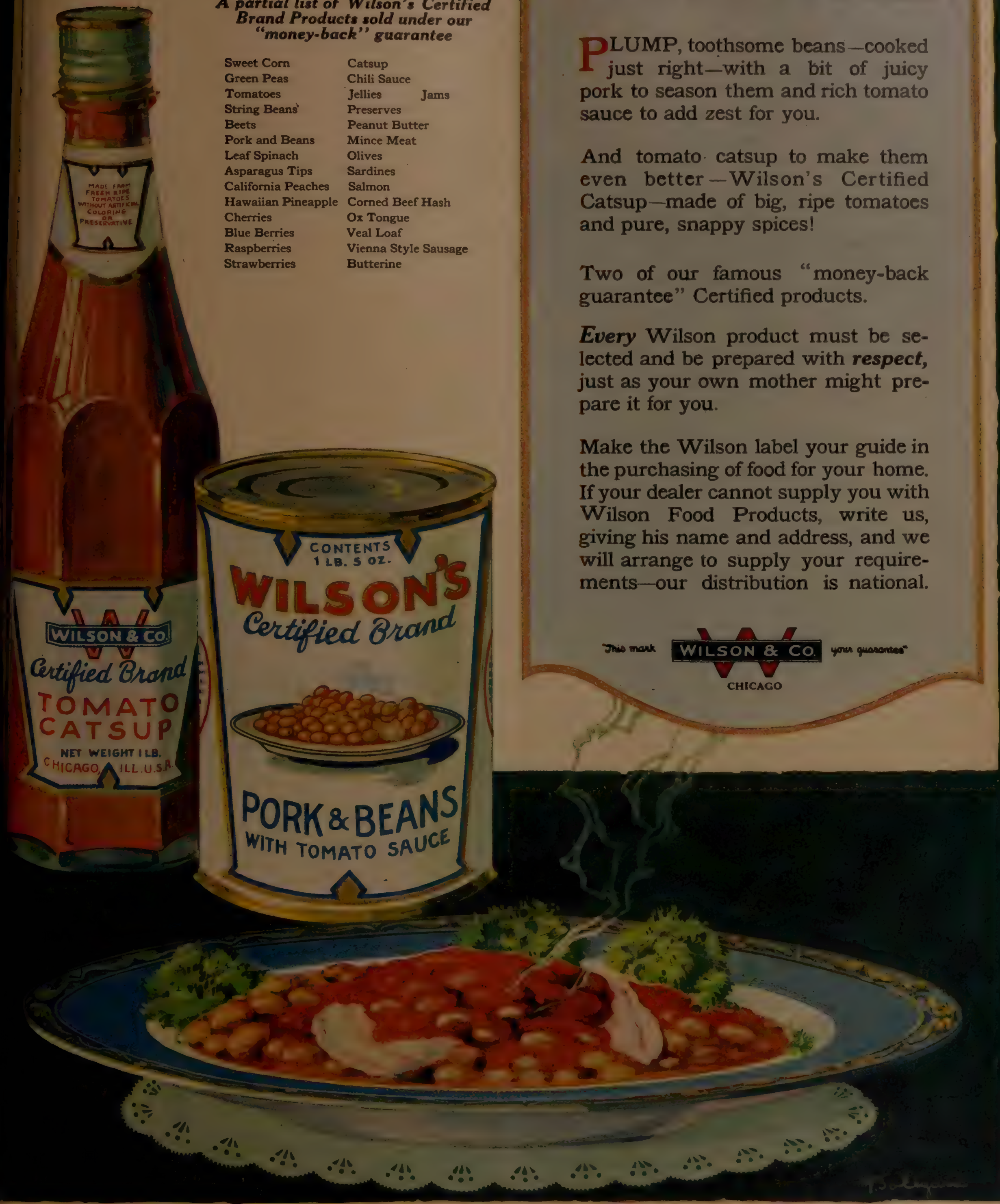
At Taliaferro Field, Texas, last summer, human credulity registered up to the *n*th degree. A tall wooden skeleton was being erected near the flying-field for eventual use as an observation tower. Construction was delayed for several months, and in that time the aviators spent many idle moments explaining the tower.

One of the victims, whose habitat was nearer the cactus than the cities, startled the local newspaper office one morning with this story:

"Say, I've just found out for sure what that tower they're building out at the field is for. You know them flier fellows that went out in two airplanes about three weeks ago and never come back? Well, they're up there,—10,000 feet up; they ran out of gasoline and couldn't get back. They're starving to death and the other boys are building that tower to climb up and get 'em down. I got this straight, right from one of the aviators out at the field, so I know it's true."

Because youth—and all of the aviators are young—is ever susceptible to the lighter and pleasanter emotions rather than to thoughts of danger and sadness, the mind of a reserve military aviator in the United States flying-field was not beset with the possibility of accidents and sudden death, but was pitched to a happier key.

And for their happiness they can only say: "Thank you, dear public, thank you!"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Raspberries
Strawberries
Catsup
Chili Sauce
Jellies
Jams
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Mince Meat
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Salmon
Corned Beef Hash
Ox Tongue
Veal Loaf
Vienna Style Sausage
Butterine

Beans that *are* Beans

PLUMP, toothsome beans—cooked just right—with a bit of juicy pork to season them and rich tomato sauce to add zest for you.

And tomato catsup to make them even better—Wilson's Certified Catsup—made of big, ripe tomatoes and pure, snappy spices!

Two of our famous "money-back guarantee" Certified products.

Every Wilson product must be selected and be prepared with ***respect,*** just as your own mother might prepare it for you.

Make the Wilson label your guide in the purchasing of food for your home. If your dealer cannot supply you with Wilson Food Products, write us, giving his name and address, and we will arrange to supply your requirements—our distribution is national.

"This mark WILSON & CO. your guarantee"
CHICAGO

The Wilson Label Protects Your Table

AMERICAN SURGERY vs. the Witch Doctors of Africa

PULLING teeth in Africa is not the special right and privilege of the dentist; nor is the dressing of wounds reserved for a surgeon of renown. Both these tasks, besides many others, fall to the lot of the Christian missionary, often to one who has never seen the inside of a medical school.

Medical missionaries are few and far between in Africa—one of them serving a territory which contains three and a half million people. But one or two "ordinary" missionaries at every station do dispensary work and give minor treatments, such as those shown in the pictures, to many thousands of people in the course of the year.

Africa is a sick country—one of the sickest in the world. Malaria, tuberculosis and pneumonia fill the swamps and forests with death. The fear of death is so constant a companion of the black people that they have come to consider their native witch doctor as more important than the ruling foreign government or the chief of their own tribe. But once the white man sets foot on the fever trail, the witch doctor might just as well throw away his crazy medicine chest and adopt another profession. In his heart he knows he is a humbug. One of them, accused of this by a missionary, while he accepted the accusation, replied:

"It is my business. There is money in it. I cannot give it up."

Blood brothers to the African witch doctor can be found even in America!

Dr. C. J. Stauffacher, Methodist medical missionary in Inhambane, Portuguese East Africa, vividly remembers the operation which first brought the black people flocking to him. He had successfully removed the cataracts from the eyes of a woman who had been practically blind for seven years. "It is a miracle—a miracle!" cried her husband, when he found what the white man had done. After that the witch doctor's practice began to fall off.

Before six o'clock in the morning Dr. Stauffacher finds as many as fifty people eagerly waiting outside the dispensary. Some of them have walked for days in order to reach him. Others have traveled in caravans of fifteen or twenty. A man who was having his tooth pulled thought, when he arrived, that he had a snake in his ear. Great was his astonishment, after the tooth had been removed, to find that the snake no longer bothered him.

Christian, pagan and Mohammedan, all receive treatment at the hands of this doctor. The Mohammedans who received help from this Christian were so grateful that they gave five gold sovereigns toward the building of his new hospital. The building is now partially erected, waiting patiently for a roof which is long in coming because of the increase in the cost of materials.

First aid administered in an African jungle

A native witch doctor and his outfit

Methodist missionary and his medical equipment

FULTON

Eight Months Without a Day Off

Over a period of eight months, with loads running as high as three tons, the Franklin Hardware Company, of New York, has operated its 1½-ton Fulton Truck, without a lay-off of a single day for repairs.

The average daily mileage has been between 40 and 50 miles; the average gasoline consumption, 14 to 15 miles to the gallon!

This Fulton has replaced two one-ton trucks of another make, covering the same ground, and saving costs of gas, oil, and of the extra driver.

Where speed, economy and absolute dependability are essentials, the demand is for Fulton Trucks. Such large fleet operators as Standard Oil Co., Pittsburgh Plate Glass Co., Valvoline Oil Co., John Wanamaker, Texas Oil Co., etc., are using Fultons for their big haulage, under all-road, all-load conditions.

The Fulton Triple-Heated-Gas Motor is an important factor in the Fulton low-cost, high-mileage performance. Behind the Truck are the veteran Fulton organization and the largest factory in the world devoted exclusively to the manufacture of a single-model 1½-ton Truck.

There are important facts for you in Fulton owner records

The Fulton Motor Truck Company

At-The-Port-Of-New-York FARMINGDALE, L. I.

"The 'Repeat' Order' TRUCK"

PRACTICAL HELPS IN THE HOUSEHO

Cooperation With Your Tradesman

BY LAURA A. KIRKMAN

BUSINESS experts maintain that the friendly relationship between a firm and its customers called "good will" is not only responsible for a high percentage of the firm's profits, but is also of great value to the customer.

This "good will" of business jargon is nothing more complex than plain, old-fashioned, everyday *cooperation*, and the wise housekeeper is quick to see that if co-operation pays in the great world of finance, it will pay in her own little world of the kitchen.

"If the charge-account customers of a great department store who are known not to be 'kickers' receive a special brand of consideration from the store, why won't I be similarly benefited by meeting the little blunders of my butcher and grocer without irritation?" she argues.

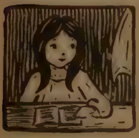
This is logic. It is true that the woman who does not expect perfection of her tradesmen is rewarded by a like "good will" on their part, which bears the fruit of added consideration—just as, conversely, it is true that the housewife who is constantly at war with her tradesmen gains nothing.

Furthermore, a housekeeper who allows herself to become upset over every irritating trifle destroys her efficiency, for irritation distracts one's mind from the task at hand and makes it impossible for one to put forth one's best efforts.

The Schoolgirl's Eyes

WHILE the schoolboy plays baseball and other vigorous games after school hours, his sister finds more interest in sewing for her dolls, or in learning to crochet and embroider.

For this reason, the schoolgirl should early be taught the importance of not straining the eyes by overuse or by using them under poor lighting conditions. She should also be on her guard against using them for either sewing or reading unless the light falls over her left shoulder (see illustration):



Here is a set of rules which should be tacked up in every girl's room: Don't read at meals. Don't sew or read in the twilight. Never face a light when using the eyes at any work. After reading or sewing twenty minutes, lift the eyes a moment to rest them. Never read when riding in any vehicle.

The Emergency Shelf

THE foresighted housewife keeps an emergency shelf, stocked with supplies which will provide a light meal at a minute's notice, or which will "piece out" an ordinary meal in the event of the arrival of an unexpected guest.

Such a shelf should contain: 1 can corn, 1 can boned chicken, 1 bottle salad dressing, 1 can cocoa, 1 can evaporated milk, 1 can tongue, 1 glass preserves and 1 bottle olives.

The can of corn, when turned into a baking-dish and warmed in the oven for a few minutes, will add greatly to a meal which has been prepared for the family only, and which would not be sufficient to set before a guest.

The other supplies mentioned will form a little meal in themselves: the tongue will provide the main dish; the evaporated milk and cocoa powder furnish cocoa; the boned chicken combined with the prepared dressing will make a delightful salad; and the preserves and olives complete the meal.

Household Hints

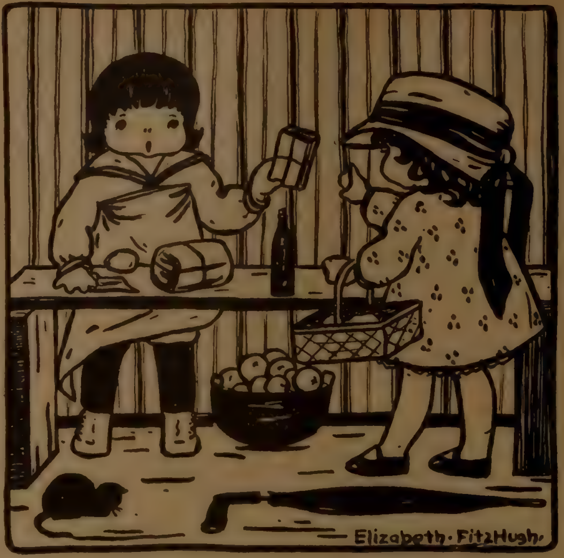
Cream that is just turning sour will whip well if mixed with a little sugar and will not taste any different from sweet cream.

After cleaning pictures, test all the cords before putting them up again and if they are at all weakened put new ones.

If a brick is used for an iron stand, the iron will hold its heat much longer than when an ordinary stand is used.

American women responded nobly to the war appeal to help with farm work, but in England the need was greater and so the response was greater. Over 300,000 English women worked in the fields.

Mirrors are an aid to something besides vanity. Placed in gloomy rooms or dark corners so as to reflect the light from some window or door they will do wonders toward brightening the home.



Playing Store

By ELIZABETH FITZHUGH

HOW do you do, Ma'am? Walk right in. I hope you're feeling well?
O yes indeed, I have a lot of lovely things to sell.

Yes, Ma'am, a hundred cakes of soap; a dozen pounds of tea;
Some bluing and an egg; that's just a dollar thirty-three.

I keep a very honest store. O yes, I have a cat
So mice won't eat the food—you know, we have to think of that!

I'll tie your things with fancy string. You'll carry them, of course?
I'd charge more if I had to keep a great, big, hungry horse.

Good morning, Ma'am. I hope you like the things you've bought to-day.
If any of them don't taste good, I'll give you back your pay!

The Wisdom of Buying in Bulk

BY LAURA A. KIRKMAN

"HOW *can* you buy so much of one thing at once?" said Mrs. Young Neighbor. "My bills are staggering enough with the scanty ordering I do."

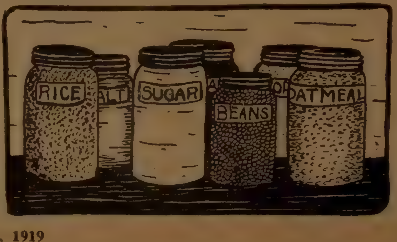
"That's just why they are staggering," replied Mrs. Old Housekeeper; "because you don't buy in bulk. Do you know that you save a few cents every time you buy several cans or packages of one thing at the same time? And it's the penny saved here and there that tells.

"Every fall I buy a dozen cans of salmon, sardines, pineapple, peas and corn," she continued. "If you doubt the wisdom of this, you have only to compute the cost of these cans if purchased singly and then compare the amount with the reduced price I paid for them because I took so many at once.

"And all the year around I buy my cereal, soap, rice, cornstarch, flour, sugar, beans, tapioca and coffee in the bulk whenever the supply runs out, because these are things which will not spoil and so there is nothing to be lost in that respect, while there is much to be gained from a financial standpoint from such buying.

"And here is another little 'tip,' if you will take the advice of an old housekeeper: stick to one tradesman. Tradespeople appreciate fidelity in the customer, and naturally show that appreciation by giving a regular customer their first consideration.

"Another tip," added Mrs. Old Housekeeper, "is that preserve jars of different sizes are excellent for keeping all dry groceries free from dust, dampness and household pests."



Washing Woolens

THE young housekeeper was tears when she ran into the k the motherly old lady next door. a wrinkled piece of cloth in her ha

"Just look at this," she said, hol the cloth. "I thought I'd wash t blue skirt and make it over; and n at it!"

The mass of cloth did present begone appearance.

"Yes, you do have to be careful i ing woolen," said the older woman. greatest danger is that it will shrink the way this has. I learned that, did, by experience, years ago, but heard a woman explain it.

"The most important thing to r ber, she said, is that the temperat the washing water, the rinsing wat the drying room should be the same. ing is one cause of felting, so drying not be done near a stove or hot pip good soap and avoid friction and wringing. It's better to souse the c and down in the water, rather than it, and to wring by pressing rather t twisting.

"In pressing the woolen, remembe must be avoided. The cloth shou almost dry before you begin, and t should be pressed with a moderatel iron on the wrong side of the goods."

Marion Harland Answers

"Would it be practicable and de for the word 'obey' in the marriage s to be changed into the words 'respond to'? I understood that the word 'obey' is often elimin I believe, with most of us, 'respond to' conveys as strong spiritual meaning."—E. E. C. (*Colo*

In my judgment, a better way out of a diffi that has perplexed hundreds of thoughtful Chri folk was voiced by an eminent clergyman who joined in the holy bonds of matrimony over a sand couples during a pastorate of fifty-odd years. enjoined the woman to be a "loving, faithful *dutiful* wife." When questioned as to his reaso the innovation, he said: "The women of today neither children nor slaves. I will not tempt the perjury. It is sometimes the duty of a true wif disobey the mandates of an unprincipled husb She consults his best interests in so doing."

The point was well taken.

A Penny Saved

THE wise mother gives her child a weekly allow after the age of five years, no matter how s the amount. For, it is only by the actual handlin money that a child learns to save.

The first few weeks that the little allowance is gi the child will spend it freely on small things wi the scope of the amount. But soon the young consciousness will grasp the fact that more expensive purchases require *saving;* it is then that the toy bank is eagerly given a weekly deposit.

From this lesson to the realization that money in the savings bank will bring happiness later in life is but a step.

A Handy List for the Laundry

THE efficient housekeeper has tacked up in laundry a list of reagents for the removal of stai The following list may be copied for this use:

Medicine stains: Dissolve with alcohol.

Tar stains: Dip in kerosene, then wash in wa water with naptha soap.

Blood Stains: Use common brown soap and wat then soak stained part of garment in water to which teaspoonful of turpentine has been added. For thi goods, apply a paste of raw starch, and renew un stain disappears.

Milk, Cream, Tea and Cocoa: Soak in cold wat one hour, then use mild soap. If tea stains are ol soak stained part in glycerine for a short time.

Grass Stains: Rub stain with alcohol or wi black molasses and wait a half-hour before washing.

Fruit and Coffee: Put stained part over a bowl an pour boiling water on it from a height. Peach stai require bleaching with Javelle water (one part boilin water, one part Javelle water), after which rinse i ammonia water and then in clear water.

Iron Rust: Apply borax and water, or ammonia and spread over a bowl of boiling water. Drop a te per cent. solution of oxalic acid on the stained par and when stain is gone dip at once into ammoni water, or borax water.

HEBE

The new food product which has its distinctive place in the home

Hebe Supplements the Use of Milk in the Home
—for Cooking—for Baking—for Coffee

Modern housewives welcome Hebe as a valuable addition to the family food supply, because it helps in the economical preparation of wholesome, appetizing foods.

Splendid custards, soups, gravies and creamed dishes are made with Hebe.

Hebe improves the flavor of coffee, cocoa or chocolate.

Plain and fancy breads of fine smooth texture are made with Hebe.

Hebe makes biscuits, muffins and griddle cakes of tempting flavor.

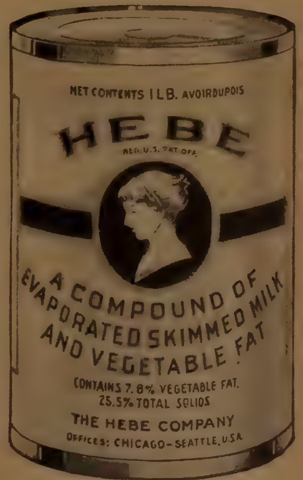
The progress of food science has made it possible to create this new food product, through the invention of a process for properly combining evaporated skimmed milk, and vegetable fat pressed from the white meat of the cocoanut and highly refined.

Because of its high nutritive content, Hebe adds food value as well as flavor to all foods prepared with it.

Hebe is convenient because always ready for use; safe because it is sterilized —and it is economical.

If you haven't used Hebe—try it. You will be pleased with results.

Buy it today from your grocer. Write us for Hebe recipe book.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REG. U.S. PAT. OFF.
A COMPOUND OF EVAPORATED SKIMMED MILK AND VEGETABLE FAT
CONTAINS 7.8% VEGETABLE FAT. 25.5% TOTAL SOLIDS
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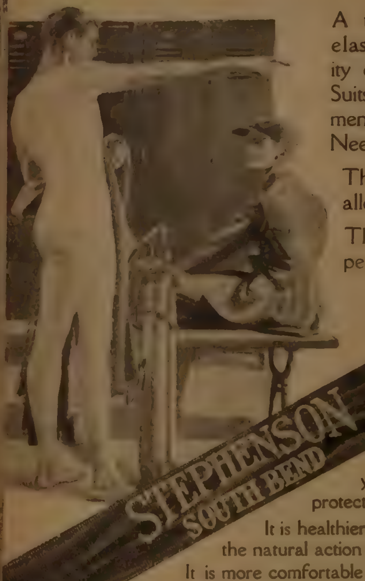
Cotton Knit Underwear for Summer



A thin, light, form fitting elastic fabric of finest quality cotton, knit into Union Suits and Two-Piece garments on Double Spring Needle machines.

The porosity of the fabric allows the body to breathe.

The webbing absorbs perspiration.

Double Spring Needle knit cotton underwear is cleaner; your body is more fully protected against dust

It is healthier; it does not interfere with the natural action of the body pores.

It is more comfortable; the fabric adjusts itself to every movement of the body without binding or clinging.

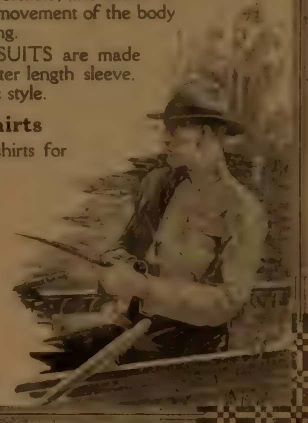
STEPHENSON UNION SUITS are made in full length sleeve and leg; quarter length sleeve, three quarter length leg and athletic style.

Stephenson Over Shirts

A full line in all sizes, wool overshirts for sportsmen and workmen.

Wool shirts as protection against excessive heat when fishing, tramping or working out of doors in hot weather have the endorsement of all men who know.

Half the price of flannel twice the wear. Specify STEPHENSON when you buy.



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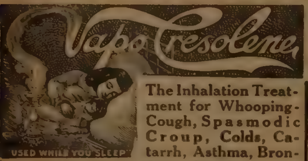
UNDERWEAR MILLS**
South Bend :: :: Indiana



Established 1879

The Inhalation Treatment for Whooping-Cough, Spasmodic Croup, Colds, Catarrh, Asthma, Bronchitis, Coughs.

Simple, safe and effective, avoiding internal drugs.

Vaporized Cresolene relieves the paroxysms of Whooping-Cough and Spasmodic Croup at once; it nips the common cold before it has a chance of developing into something worse, and experience shows that a *neglected cold is a dangerous cold.*

Mrs. Ballington Booth says: **"No family, where there are young children, should be without this lamp."**

The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy and relieves the congestion, assuring restful nights.

It is called a *boon* by Asthma sufferers.

For the bronchial complications of Scarlet Fever and Measles, and as an aid in the treatment of Diphtheria, Cresolene is valuable on account of its powerful germicidal qualities.

It is a protection to those exposed.

Cresolene's best recommendation is its 39 years of successful use.

Sold by **Druggists.** Send for descriptive booklet. Try Cresolene Antiseptic Throat Tablets for the irritated throat, composed of slippery elm bark, licorice, sugar and Cresolene. They can't harm you. Of your druggist or from us, 10c. in stamps

THE VAPO-CRESOLENE CO., 62 Cortlandt St., New York
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CASH FOR OLD FALSE TEETH, DISCARDED JEWELRY, ETC.

Mail us useless false teeth, (with or without gold fillings), discarded or broken jewelry, watches, magneto points—anything containing gold, silver or platinum—and we will send you the full cash value by return mail (and hold your goods 10 days pending your acceptance of our remittance.) *Dun and Bradstreet References.*

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For The Man Whose Garden Time is Limited

With the several interchangeable tools you can plow, open furrows, cover them and cultivate quicker and better than with the back-breaking spade and hoe. The big wheel and "double curve" (an exclusive feature) of

The Leader Garden Plow

elevate the draft and make it easier to operate than any other hand tool. Your hardware dealer carries them and you will be impressed with their many advantages and low price.

**THE LEADER
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Descriptive folder sent on request.

Use Cuticura Soap To Clear Your Skin

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

THE DAIL

J. H. Jowett, D.D., R. A. Torrey, D.D., Rev. Edwin W. Caswell, Robert

The Rock That Is Higher

SUNDAY. Ps. 61:2. "*Lead me to the Rock that is higher than I.*" We can only find our refuge in something bigger than ourselves. Even our home cannot be just our own size or it would become our grave. We must have room to stretch or we shall shrink. If we were never to meet anybody who is most evidently bigger than ourselves, we should speedily suffer from arrested growth. Even my reading must be a rock that is higher than I. It must lift up mine eyes in aspiration and discovery and wonder. If my books are about my own size, if they make no exacting demand upon me, if the food they offer is only soft stuff with never a hard crust which requires thorough mastication, my mental life would not even be allowed to remain stationary, but would pass through swift impoverishment and deterioration. Yes, even my books must be higher than I if I am to rise.

And this is true of everything else, but it is preeminently true of our God. Our God must be bigger than ourselves or our religion will be a petrifaction. But the deadly peril is that in our everyday working thought of God, he is often no bigger than ourselves. He is not a great Being to be looked up to and to be greatly worshiped. He is more of our own size, on our own level, a Being to be looked at and not to be revered. "Thou thoughtest that I was altogether such an one as thyself." That is the real danger, not so much in theory as in practice. We act as though the Holy God were just like ourselves. And so there arises a flippant intimacy which we foolishly regard as freedom. We take liberties with God and call it liberty.

There will be no depth in our life while there is no height in our vision. Our prayers will move among lesser things until we gaze upon the unutterable glory. And here we can be mightily helped by the inspired Word. Let us take some great passage of Scripture where the glory of the Lord is revealed. Let us read it very slowly. Let us linger before the heavenly treasure. Let us fix our eyes steadily upon the glory. Let us kneel before it. Let us look up and pray! I am now before the Rock that is higher than I. And such a prayer could not be thoughtless. It could not be filled with trifles. Even before I begin to speak in audible prayer there will be an enlargement of aspiration and desire. Worship will be ennobled. "Great is the Lord, and greatly to be praised." I should enter into this Psalmist's secret, which is the secret of the Lord.

J. H. J.

"Because Ye Ask Not"

MONDAY. James 4:2. "*Ye have not, because ye ask not.*" Seven short words, every one of them a monosyllable but one, and yet what a wealth of meaning is wrapped up in them! They contain the secret of the powerlessness and poverty of the average Christian, the average minister, and the average church—neglect of prayer. "Ye have not, because ye ask not." Prayer is the key that unlocks all the storehouses of the infinite grace and power of God. The reason that we know so little of this grace and power in our own lives and in our work is because we so seldom use the key and enter the storehouses of God's grace and power and help ourselves to what God has provided for us there. All that God is and all that God has is at the disposal of prayer. Prayer can do anything that God can do, and as God can do anything prayer is omnipotent. "Why is it," many a Christian is asking, "that I make such poor headway in my Christian life? Why have I so little victory over sin? Why do I grow so slowly in the likeness of my Lord and Saviour Jesus Cl God answers in the words we are ing, "Neglect of prayer. You ha because you ask not." "Why many a minister is asking, "that so little result from my ministry? are there so few conversions? W there so few accessions to my cl Why are the members of my chu little helped by my ministry?" God answers in the words befo "Neglect of prayer. You have n cause you ask not." "Why is it," churches and ministers are asking, the church of Christ today makes slow headway in its fight agains against error, against worldliness, a all the forces of evil?" Again Go swers in the words of the passage, " lect of prayer. You have not, be you ask not."

R. A.

The King's Patience

TUESDAY. Rev. 1:9. "*I, your brother and companion you in tribulation, and the kingdom patience of Jesus Christ.*" The kingly rule is one of patience. Ch life is a picture of patience beyond skill of artists to portray. No qu of character stood forth in bolde lief. Behold him in his all-night "As a sheep before her shearers is du so he openeth not his mouth." W chastised and bruised for our iniqu he is silent. When in the agony of cross, he cries, "Father, forgive the Perfect patience is written over all Lord's life.

He was the Great Physician in a w hospital where were the wounded, and dying. In the midst of such suf ing, requiring his sympathy, attent and healing touch, he manifested most sublime and tender patience. had crowds everywhere attending h whom he patiently served, with wo of comfort for the troubled, food for famishing, healing for the sick, life the dead and pardon for the sinful. tening ever to the moans of sufferi the cries of the needy, the shriek maniacs, he was the one matchless carnation of long-suffering compass When his enemies were plotting for life, trying to entrap him in his spe or in his miraculous works, he was c as heaven, peaceful as God. When m understood by his own disciples, he w patient as a mother with her child. endured, waiting for his Calvary, Easter, his Olivet farewell. He look down the ages for the final triumph his kingdom. He came to Patmos to his beloved disciple catch a vision of t city of God coming down out of heav to be established in a new earth wher dwelleth righteousness. After pati waiting cometh triumph; after Ne and the Roman Empire which banish John, comes the King of kings and Lo of lords, who will reign over all kin doms and peoples and tongues.

E. W. C.

Four Great Anchors

WEDNESDAY. Acts 27:29. "*The let go four anchors from the ster and wished for the day.*" The world storm-tossed. Anarchy, chaos and u rest boil like a tempest over Europ The war is not over. It still surges angry billows through men's heart America as well as Europe is "on edge with labor troubles and political selfishness. At this time in our history it is good thing to have the anchors of hop to throw out. They are these:

(1) An implicit and abiding faith i a great and loving God. We must be lieve that the world is in the hands o him who created it and he will not let it go shipwreck. (2) An implicit and abiding faith in a redeemable humanity. We must not lose our faith in the possibility of mankind to change its selfishness and become new born in Christ.

MEDITATION

, D.D., C. M. Sheldon, D.D., Hugh T. Kerr, D.D., Rev. Richard Braunstein

implicit and abiding faith in zed Christianity. Evil in the of Bolshevism is organized to de- We must have faith in the or- tion of goodness through the h to overcome the evil. (4) An it and abiding faith in a future. must be a place in the plan of a God for making crooked things ht, some compensation for all the and injustice here. Faith in a future for the sons of God is an r of hope much needed at this time restless history of men.

C. M. S.

hrist the Dominant Note

URSDAY. I Tim. 6 : 15. "*The lessed and only Potentate, the King gs, and Lord of lords.* The true torio of the Messiah" is the Bible. very great musical composition is a diapason, a concordant, a ve, a dominant, a pervasive, note. unders in the base, it now is lost in eble, it then reappears and is heard e song closes. Jesus Christ is the son of the oratorio of the Bible. ame is the harmonious note in this us song of the ages. The unity of Bible is not external, but internal; not mechanical, but essential; it t material, but spiritual. Through- all the Bible the name of Christ es, and the glory of Christ shines. ugh the corridors of the Bible as a ation of God the footfalls of Christ berate, and the music of his name nds.

England, as in America, audiences rmly rise when choirs sing the llelujah Chorus" in the "Oratorio e Messiah." In Albert Hall, Lon- a great audience was assembled, Victoria the Great and the Good in the royal box. The audience rose, the noble queen remained seated. every eye was directed to the royal in which sat the aged and somewhat ebled queen. On rolled the mag- ent chorus; but the queen remained ed. Higher still rose the lofty song; ard swept the glorious music. Lof- still rose the celestial notes. Now song reached the part of the chorus re Christ is praised as "King of s and Lord of lords." The swelling thus puts the crown of universal inion on his divine-human brow. n the queen arose, stepped to the t of the royal box, and stood with ed head, as if she would put the n of the world's mightiest empire he pierced feet of her divine Lord. reation and revelation, art and sci- e, song and story, learning and ge- s, and all earthly rulers reach their lest heights when they bend in low- t reverence at the feet of Jesus Christ, crown him "King of kings and Lord ords."

R. S. M.

arrying Religion to Victory

RIDAY. Matt. 12 : 20. "*Till he send forth judgment unto victory.*" ine suggestion is found in Moffatt's translation. There the verse reads ill he carries religion to victory." er all, Jesus is the great victor. His tory was like that of the mustard d, at first unnoticed and ignored, but last growing into a tree in which all tions find their shelter. Consider the stery of the power of the mustard d! You select it, you plant it in the und, but all the chemistry in the rld cannot make it germinate; never- eless, because of the seed hidden away the mystery of God, it pushes aside e clod, it buries itself in the ground, comes out into the light, and it claims e victory. So is it with the mystery the Gospel. Jesus put a new heart to life. He invested men with his own irit, and men thought differently, ed differently, died differently, and timately conquered.

In the midst of this new condition of world affairs there is only one voice that speaks clearly. To many of us it seems that this is the only way left. All other paths have been tried, and they have led down to the gates of death. It is dawning upon us very gradually that it is about time the social order and national politics tried Christ's way. We have tried his way in individual life, and in the lives of thousands and millions of men he has carried religion to victory.

What the nations of the world need is to be invested with a new spirit and to surrender to the mastery of Christ.

Against the background of our social failure, our national problems, the ineffectiveness of much of our church life, we must enthrone him, and again dedicate ourselves and our church to him and to his gospel, believing that he, and he alone, can carry religion to victory.

H. T. K.

The Abundant Life

SATURDAY. John 10 : 10. "*I am come that they might have life, and that they might have it more abundantly.*" Jesus Christ is the life of the world. Christianity is the religion of life. The Bible is the Book of life. All the themes of Christian thinking are in terms of life. Jesus is the resurrection and the life. He conquered death. There was no tomb that could hold him, and there was no stone the angels could not roll away. The Christian does not fear death, for to the Christian life is continuous, everlasting, abundant. Death is not a division between a here and there, a now and then, a present and future. Death is an incident, interruption, happening along the pilgrim path to God. "Death is the last great adventure, why fear it?" said Charles Frohman on the deck of the sinking Lusitania. "Death is the last open door," writes Hugh Black. It is a passing over the threshold of this our earthly tabernacle to the house of many mansions. As Emily Dickenson so quaintly said: "Death is the porter of my Father's lodge, letting down the bars so that the sheep may enter, their bleatings and wanderings at an end." Jesus deprived the grave of its victory and extracted the sting from death and conquered man's last enemy.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The Christian theme is not only life, but victorious life. It is victory in the world, over the world, and beyond the world. The Christian does not go down into the valley of the shadows alone. There is One who goes with him. He knows the way through the mists and the shadows, and will lead to the path that winds up to the hills of God. He is the Great Companion. He is Life Eternal.

R. B.

◆

The Pleasure of Giving

IF YOU looked at our pass book showing remittances turned over to the treasurer of the Bowery Mission you would find the following entries:

"Private J. L. C., Medical Corps, 13th Infantry, Barracks No. 6, Thirty-Sixth Street and Fourth Avenue, Brooklyn. Dec. 27th, $5.00; Jan. 10th, $3.30; Feb. 9th, $3.35; Mar. 12th, $3.30."

Once a month this quiet-mannered soldier comes into my office, lays some money on my desk and starts to walk off. I always have to call him back so that I may thank him.

After he left this morning I kept looking at his money and the thought came to me; Who and what is he? Where does he come from? Why does he use this money in this way out of his meager salary, instead of spending it on pleasure? And suddenly I realized that this *is* his pleasure.

ANSON C. BAKER.

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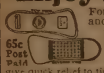

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Substitutes for the Saloo

By REV. CHARLES STELZLE

WORKINGMEN may inaugurate "no beer, no work" campaigns because something for which they have been paying and which they sincerely desire has been taken away from them, but they will never write letters to the newspapers or hold mass meetings making a demand for a saloon substitute.

This does not mean that they do not need a saloon substitute, but they feel that the social features of the saloon went along with the price of the glass of beer for which they paid.. To them the beer and the social features are one and the same thing, and the bitterness of workingmen in the prohibition discussion is less that they have been deprived of their beer than that they have been deprived of a center in which they can give expression to their social life.

Quite a good many articles have been printed recently expressing the opinion that substitutes are not needed—that workingmen now remain in their homes or go to their lodges or go to the movies with their families—all of which is more or less true. The fact is, however, that there is an urgent demand for places in which workingmen in particular may hold their labor union meetings and in which they may discuss the social and economic problems which are today confronting them.

In many of the "dry" States earnest people in the churches have tried to establish "saloon substitutes," giving publicity to this phrase, with the result that these centers have been very poorly patronized and the church people have therefore concluded that there was no need for the kind of an enterprise in which they had engaged—and they are right in this. Workingmen are not eager to be patronized either by church people or by any one else. It also is true that the average American workingman will largely solve his own social problems—he has always done it. He did it when the saloon was here—that is, he simply appropriated the saloon for his own purposes, and to say vindictively or otherwise that "the saloon had been the club of the men it had made" isn't very good reasoning, because it assumes that every man that ever patronized the saloon was a "bum"! This isn't true—as those who have frankly studied the saloon question know full well—any more than it is true that all those who drink beer or cocktails are necessarily people of low character, and, furthermore, it is not any truer than the statement that all saloonkeepers are low-browed brutes. Neither workingmen nor people of any other group would be particularly attracted by men of this character. The dilettante effort of a few faddists to establish coffee-houses for the poor workingmen which failed must not be the criterion upon which to base any argument for or against any kind of a saloon substitute—excepting the kind which they conducted, which for the most part was a mighty poor sort.

Somebody recently foolishly said: "No one wants a substitute for Spanish influenza or for the bubonic plague. No more does the saloon need a substitute."

It would be absurd to insist that the saloon never served any good purpose. It is true that the good in the saloon was outweighed by the evil that was in it—but there was good. The fact that the saloons are closed does not necessarily prove that the needs of the men who formerly patronized them no longer exist.

What is it that makes the saloon so attractive?

First, there is the perfectly natural way in which the saloon is conducted. There's nothing strained about it. Men aren't made too welcome. Few restrictions are imposed. Those who conduct the place make themselves as inconspicuous and as unobtrusive as possible. They believe in the saying "I must decrease, while my customer must increase." Those who patronize the saloon usually have nothing special done for them. They pay for what they get and they do it cheerfully—often hilariously. There's a spirit of dem about the saloon which is tremen appealing. A five-cent piece pla average man upon an equality every one else in the place.

The saloonkeeper himself is a in the problem. His cordial gr his neat appearance, his large ac tance, not only with the men i community, but beyond, his su sources of information, make him a influence. Often he secures w both the workingman and his ch He loans him money without setti the "work test" of the charity o zation societies. No questions are as to whether or not the recipient serving; frequently he lends, " nothing in return."

This is part of the general bu policy of the saloon, which depen largely upon the spirit of good-f ship which must be of first impor in the successful conduct of the prise. The saloonkeeper underst human nature. This is his chief sto trade. It is his business to attract and to so attract them that they continue to make his place a perm rendezvous. He seeks to secur much transient trade as possible, b chief dependence is upon the men come day after day and night night, bringing their friends with t It is the treating habit that make saloon business pay.

Comparatively few—excepting t conducting the lower kinds of saloo will permit a man to become intoxic in their places; they will not p swearing, indecent stories are pr ited, no gambling is allowed. Man their families are in the churches, only in the Catholic churches b the Protestant as well. None treat preachers more cordially than th loonkeeper when the minister mak pastoral call. In short, the sa keeper is decidedly a human being, this must be taken into account in d ing with him.

It is these good qualities in the sal that makes the provision of a substi necessary. If the saloon were enti evil, there would be no need for a stitute.

But let it be said with all the em sis possible—there is no one institu that could be reduced to blue print specifications which will comple answer as a substitute for the sal The best one can do is to discover existing agencies those features w were formerly found in the saloon o organize new agencies which will sup them.

It is undoubtedly true that the mo picture house is the best saloon sub tute in existence, and it is because liquor men have found this to be a that they have fought the movies vigorously.

When saloonkeepers organize to f motion pictures it is a sign that the ture shows are either very bad or very good—either they are so much worse than the saloon that eve saloonkeeper cannot stand for them else they are so much better than saloon that they threaten to injure saloon business. There is no doubt t the latter is the actual situation.

The motion picture house posses many of the virtues of the saloon practically none of its vices. Here found the free, normal atmosphere which the average man is accustom He comes and goes as he pleases. doesn't need to dress up to go to movies. He may take his family alo with him. And instead of having headache the next morning, as he pro ably would have had he patronized t saloon, he has been given a larger o look on life—providing, of course, th the film was of the right sort—and t is purely a question of interest and lea ership on the part of those maki themselves responsible for seeing th only the best pictures are shown in t movie houses.

Using the bar fixtures with the pla glass, rail and all, the old saloon may converted into a restaurant in whi be served the kind of food work- n like to eat and where they may if they wish or play games, read papers, use the telephone and se- information regarding jobs and all matters of personal interest.

well-set-up soft drink parlor and d room combined may be success- conducted and no doubt many sa- will be so used when they are l—either in the small town or in ig city. Probably the same men onduct them who ran the saloons. oons are frequently used as bank- places. Here workingmen have pay checks cashed because there is ere else to cash them. It does not re much of an investment to con- a banking department in an in- ial community. No doubt the oyers of labor would be very glad operate in this kind of an enterprise.

unging- and rest-rooms are very tial features of a saloon substitute. e should not become loafing places, t is sometimes desirable in the aver- vorkingmen's community for work- en to have places where they may their fellows in an informal fashion quietly and read without noise and rba

uch may be made of music. It not be very elaborate. Possibly a phonograph will answer every re- ment.

present there are very few places e men may go to enjoy the privi- of a shower bath and swimming . Workingmen do not naturally r filth. They will be clean if given ance. While the Y. M. C. A. pro- s such places, the former patrons of aloon and those who patronize the M. C. A. haven't very much in com- , largely because of differences in l opinions rather than because of rences in social habits.

ormitories for workingmen are very h needed—especially during the er season. The cheaper hotels h are conducted so successfully in e of our larger cities should be dupli- d in every industrial center, with le provision made for reading- ns and general social purposes. h hotels are especially useful for the isands of homeless men who now spend their nights on the streets or in the back rooms of saloons because there is no other place to which they could go.

The schoolhouse is one of the best saloon substitutes. Schoolhouses belong to the people. They have a right to use them, in spite of the technicalities upon which trustees and other governing bodies sometimes deny their use to the masses. School buildings may be used in many ways. One of the good things about them is that their use appeals to the entire family. Indeed, a schoolhouse may more easily become the social center for the community than any other established institution which one may find in the ordinary city. It should not be very difficult to keep the buildings in such a sanitary condition as to make them usable during the day for the children and for their parents during the evening. In many cities evening lecture courses are provided in the public schools. These are of a popular character and appeal even to the uneducated among working people.

During the summer season when outdoor recreation is required public parks may serve as saloon substitutes. But such parks should contain features which will make them the actual playgrounds for the people, and these features should furnish organized amusement for adults as well as children. In cities which are located on water fronts recreation piers will be found exceedingly valuable.

Open forums may be conducted. Labor temples operated by workingmen themselves should be encouraged. There is much value in the use of the drama for the people. General social centers in the average community should be conducted by the city because, very frankly, private philanthropy is spasmodic and often has not the measure of support which will make it effective. When the city conducts such an enterprise the element of patronage is eliminated, because the average man would look upon such an institution in the same way in which he regards the public school which his children attend. He feels that to a degree, at any rate, he is a taxpayer, and that he himself is helping to maintain the enterprise in whose benefits he is participating.

Young People's Topics for May 4

ur Relation to God: Serving

istian Endeavor and B. Y. P. U. Topic. Matt. 20 : 20-28

WHEN we have definitely started on the Christian way, the next step is service. We are only y Christians when we begin to serve. greatest in the eyes of the world are se who exact the most service from ers. The greatest in Christ are se who most serve others. But per- s the young Christian may not know n to serve or how to begin. Begin with those whose lives touch yours. the love of God in your heart ex- s itself in helpfulness, in considera- , in the sharing of your good, the tening of your neighbor's sorrow. your daily life bespeak your walk h God, and you will serve Him in ys you little dream of. Do not seek high places of honor in church and iety. Be content to do your part as develops. Place and power, with r opportunity for wider service, will yours if you are faithful in the lesser s. Cultivate a readiness for service. ready to speak or pray; you may be fluent, but you can be earnest l sincere. Be ready to do committee k, to lead a Sunday class, to be a Brother or a Big Sister, to lend a nd. Ask God to lead you in ways of vice, forget yourself as you minister in His name, and you will find yourself drawing nearer to God, day by day experiencing always an increasing consciousness of His nearness and of His approval.

> "Small service is true service while it
> lasts;
> Of humblest friends, bright creature,
> scorn not one;
> The daisy, by the shadow that it casts,
> Protects the lingering dewdrop from
> the sun."—*Wordsworth.*

Our Relation to God: Obeying

Epworth League Topic. John 15 : 12-17

THIS topic was discussed in the issue of February 22 as the Christian Endeavor topic for March 2.

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A READER of the Christian Herald sends a $100 Liberty Bond, and requests that we use half for the Armenian Relief Fund, and the other half for foreign missions. The $50 has been applied as follows: The work of Rev. Berthold Lenz, Makkovik, Labrador, $10; Rev. Samuel Zwemer, Cairo, Egypt, $10; Rev. Frank H. S. Paton, New Hebrides Mission, $10; Rev. T. J. Bach, of Maracaibo, Venezuela, $10; and the African Redemption work, under Rev. Mr. Terrill, $10.

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½ Cupful of butter	2 Cupfuls of flour
1 Cupful of granulated sugar	2 Level teaspoonfuls of baking powder
2 Eggs	

Cream butter and sugar until light; add well-mixed yolks of eggs, coconut milk, half the sifted flour and baking powder, the coconut which has been thoroughly drained. Beat the whites of eggs until light; fold in and add the rest of flour. Pour in lined cake tins and bake in moderate oven about 25 minutes. Use remaining coconut in the icing and to sprinkle cake.

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Objections to League

By WALTER EVANS EDGE

U. S. Senator-elect from New Jersey

THE nation is beginning to realize that the signers of the round robin in the Senate were not opposed to the principle of a society of nations, but mainly to the confusing form of the covenant and its various interpretations and the precedence it was taking over an agreement on actual peace terms, so universally desired. Now that neutral nations are pressing for clear establishment of national sovereignty and the peace conferees are considering certain other revisions covering in substance the word of protest and warning that came from America, it will be seen that the nation-wide debate in this country was very helpful. It is well to have had the conflicting views aired, clearing up the misunderstandings, before the document reaches the Senate for ratification.

Everybody favors a compact of nations to secure the peace obtained at so great a cost, but it certainly is becoming more apparent daily that there are certain safety-valves which must be placed in the covenant before it will be accepted as satisfactory by the American public. These may be specified in main part as follows:

First, national sovereignty over national economic development, including international relationship in trade and commerce, which must be guaranteed to the end that dictation by any nation or combination of nations as to the limits or policy of economic development in any given nation shall be impossible so long as discrimination is not practiced. This, of course, would include the question of immigration regution.

Second, preservation must be assured for the Monroe Doctrine, at least to the extent that the present policy affecting the territorial integrity of the Western Hemisphere and the guardianship over that policy by the United States shall not be impaired.

Third, the covenant, while strongly binding the United States, along with other members, to assume its full share of responsibility, financially and morally; in settling peaceably all international disputes and in policing any part of the world where the presence of an armed force is deemed necessary, must, nevertheless, clearly set forth that the United States shall not be obliged to send her citizens across the seas into battle on order of any foreign nation or nations in a purely local disagreement, or unless the peace of the world is jeopardized.

If the covenant already contains such guarantees, as claimed by some, it will be in the best interest of a permanent and swiftly attained peace to have it so stated in plain language. By a compact of nations where, to a great extent, each renounces its right to be the judge of its own position in international difficulties and submits to the arbitration of combined and largely disinterested judgment, chances for misunderstanding must be reduced to the minimum, and I sincerely hope the covenant comes to us in such form that it can be ratified unanimously. Whether the covenant is a part of the peace treaty or otherwise seems to me relatively unimportant, especially so if both covenant and treaty represent the kind of peace the American people want written.

By KNUTE NELSON

U. S. Senator from Minnesota

NEARLY all the Republicans are in favor of a League of Nations to prevent War; but there are many who do not like the tentative Constitution submitted by the President for the government of the League.

Two chief objections made are: One is that the Constitution of the League would prove destructive of the Monroe Doctrine, and the other is, it would deprive Congress of the power of declaring war and would make our government in that matter the servant of the League instead of Congress.

There are other objections, but these two are the most serious, and I take it if you carefully consider it, you will come to the conclusion that these are serious matters and should not be lightly disposed of.

Open-Air Evangelism Pays

THE fourteenth annual report of the Evangelistic Committee of New York City shows that the work of the past year was the largest in the history of the committee. It is planned to make the 1919 campaign even more far-reaching. The return of our soldiers from overseas makes the time particularly fitting for a widespread evangelistic appeai.

The report gives some interesting examples of the effect of the work in terms of human life. There is a paragraph telling of a Hungarian woman who was so impressed at an open-air meeting that she promptly stole a Bible in Hungarian. What she read there prompted her to confess the theft and to accept the Gospel message. Then she was given a Bible of her own. Another case is that of an anarchist who tried to break up a meeting last summer. He couldn't get away from the message given by the preacher, and, instead of breaking up the services, his anarchy was badly fractured and he is now a church member and a speaker himself. At another preaching center, a thief and gangster was in the audience. He had not handled an honest dollar in twelve years. He had been in prison and had lost wife and children. He came under spiritual conviction and is now living a Christian life. Two ex-pugilists were also among the converts. The report is full of such stories as these.

There was a total of 3,303 evangelistic meetings in 220 centers during the year, with addresses in nine languages, and with an aggregate attendance of 630,378, an increase over the previous year of 722 meetings, 66 centers and 29,721 attendance. In the work with children, there were 193 meetings and total attendance of 45,000. The receipts for the year were $28,862.78, and expenses $30,914.48.

The opening spring rally will be held on Monday evening, April 28, at Carnegie Hall. The chief speaker will be Dr. John McNeill, the Scottish evangelist, who will preach in the Fifth Avenue Presbyterian church on April 20 and 27. The Billy Sunday choir will lead the singing. All inquiries should be addressed to Dr. Arthur J. Smith, general secretary, 541 Lexington Avenue, New York City.

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A Noted Singer at the Bowery Mission

ONE evening recently 500 men of the Bowery, gathered in the auditorium of the Bowery Mission, were entertained by Eleanor Patterson, the noted contralto, Arma Senkrah Milch, violinist, Frederick C. Martin, pianist, and Florence Turner-Maley, one of America's foremost composers. Miss Patterson has for some time made it a rule to give a concert for the entertainment of the audiences gathered at the Mission, among whom are to be found many men of culture and refinement, who have drifted to the Bowery sometimes through drink and other forms of dissipation, and sometimes through no fault of their own, and to whom the Bowery Mission means home, hope and guidance to renewed manhood.

The twenty-two songs by Miss Patterson, the violin solos by Miss Milch and the compositions by Mrs. Turner-Maley were as fully appreciated by the Bowery men as they would have been by the audiences of Carnegie Hall or the Metropolitan Opera House—not alone for their artistic merit, but also as evidence that the great truth of human brotherhood was felt by the singer, who has become a sort of "big sister" to the men.

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Many Help Famine-Stricken India

other Remittance of $15,000 Cabled to Our Bombay Relief Committee

RESPONSES to the Christian Herald's appeals in behalf of the India Famine sufferers are multiplying. A wide wave of sym- y is spreading through the churches America. During the week the stian Herald cabled to Rev. R. A. ie, of Ahmednagar, India, chairman he Relief Committee, another re- ance of $15,000 from contributions, g the third remittance, making the to date $30,000.

r. Hume, as chairman of the All- a Relief Committee, has planned work on a broad basis, which in- es sufferers in all the districts in h the combined influenza and fam- are exacting a heavy toll, especially ng the laboring population. He es from Ahmednagar, under date of uary 19, in terms that would seem ondent save for the hope of further from America, which did so much for a in former famines. His letter says:

Please thank your readers for their , cabled for famine relief by your t newspaper. The Christian Her- Relief Committee has made from e gifts grants to sixteen missions in tern India, including the missions ev. C. W. Thorne and H. T. Vod- and Mr. Fuller's Christian Alliance. grants enabled the sixteen mis- s to do some very urgently necessary f work. Since the gifts came, how- , the famine situation in India has dily grown more and more serious. I have been an active administrator hree serious India famines. But I k with restraint when I say that in y-five years of mission service I have er known a time of such painful eco- ic distress as the present. Not were the rains of the last rainy sea- on which India depends for the luction of food, very insufficient in ny parts of the country, but several ses have combined to make the cost rain very much higher than in the est days of the worst famine. One se was the war; another cause was vy exportation of grain to Mesopo- ia and the West; another was the serious epidemic of influenza. In political division which supplied ut 100 recruits for the war, over 00 persons died from influenza alone. 1917, in the Marathi Mission of the erican Board, only 88 out of 8,592 nmunicant members of churches died n all causes; but in 1918 there were communicant members who died, tly from influenza. This dread ca- ity has taken off many bread-win- s, and left helpless widows and chil- n without means of support.

In many parts of India ordinary ins cost from three to four times as ch as in the most trying days of the st famine. All that the government India can do is to open relief works which enough money can be earned keep soul and body together. The lic is raising charitable funds which ewhat supplement government agen- . But it is absolutely and urgently ded that missions should supplement ernmental and other agencies. Ev- one thinks that (1) missions should east keep alive their armies of work- ; (2) the pupils in their boarding ools; (3) the widows and children of hful workers who have died from the urge of influenza; (4) should receive their care a goodly part of the tens thousands of Christian and non- ristian orphans who have no one else to care for them; (5) by small grants should help thousands of distressed people to go to government relief works, and keep them alive for a few days, till they earn their first money on those works; (6) should try to give some kind of unskilled labor to persons who for some good reason cannot go to government works; (7) should enable doctors and nurses in missionary hospitals to care for their increasing number of patients; (8) should supply clothing to tens of thousands of nearly naked women, children and old men.

"Even today, thousands of faithful pastors, preachers and teachers with their interesting families have hardly half enough to eat; tens of thousands of feeble folk, and of children who have lost one parent or both, have no one to look after them except missionaries; and most missionaries have practically no money for famine relief.

"The Christian Herald Famine Relief Committee, of which I am chairman, and in behalf of which I have been cabling and writing to you, was appointed by the Bombay Presidency Representative Council and the four persons who first composed the Christian Herald Famine Committee; with whom are associated four representatives of other provinces, viz., Dr. J. C. R. Ewing to represent the Punjab, Bishop Westcott of Chota Nagpur to represent Northeast India, Mr. B. H. Backhouse to represent Central India, and the Bishop of Dornakal to represent South India. I am the chairman of this amalgamated committee while I remain in India. In April, when I go to America on furlough, some one else will be appointed in my place as chairman.

"With very warm thanks to the Christian Herald from many missionaries and Indian Christians, I am gratefully yours,

"[signed] R. A. HUME."

F. B. Whisler, superintendent of the Pentecost Missions, writes on February 22: "During the famine of 1900, which deeply stirred America, rice never sold in this district (Raj Nandgaon, C. P.) at higher than eight measures (about sixteen pounds) to the rupee; but this famine being much more widespread—reaching from Madras to North India, and from Bombay to Calcutta, or nearly—rice now sells here at four measures to the rupee, or double the price then. We have only been able to place about sixty dollars to famine relief until now, fifty dollars of which came by last foreign post. One station used up its portion of this in two or three days. Instead of giving outright, we provide work, which is better for the people and discourages begging.

"It was reported here a few days ago that two men had killed and eaten their children. Thieving is also the worst ever known in these parts, the people being desperate and more hardened than in former famines. Already several children have been rescued who must be provided for, having no regular supporters as yet. No doubt these will number scores within the next few months.

"All the Indian preachers and helpers will have to be assisted throughout the year, as we cannot hope for much improvement in conditions until the rice is threshed next January."

The following further contributions from Christian Herald readers are acknowledged:

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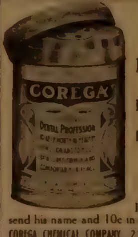

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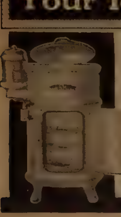

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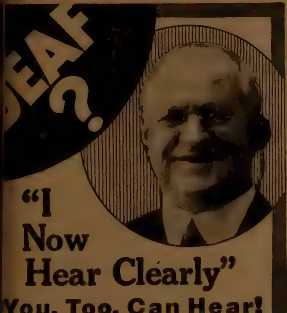

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Man Made in the Image of God

International Sunday School Lesson for May 4

Gen. 1:26-28; 2:7-9; Ps. 8:1-9; Eph. 4:20-24; Heb. 2:5-12

The Dignity and Worth of Man

By Rev. George D. Allison, Ph.D.

AT THE very beginning of our glorious Biblical literature is the story of creation, wherein is clearly stated God's high purpose for man. God prepared all the universe for him, and man is its climax and goal. When he appeared it was to have dominion over all that God had made! There at the very beginning is man's dignity and worth emphasized. Man is indubitably God's creature. The lowest statement of his duty is that of servant of the Most High. But to the spiritual mind he is not less than God's child, his chief delight above all lesser, because merely material, things. In him God breathed his own spirit. In all the immensities of the universe the highest response to God that we can find comes from the human soul. There alone is seen God's image and likeness in the purposeful, conscious possession of a mental, moral and spiritual life.

Jesus' Reemphasis Upon the Value of Personality

Many, many things dim the image of God in man and fog our consciousness of his true and intrinsic worth. Poverty and ignorance repress the developing spirit, disease handicaps and disfigures lives, war cheapens and degrades the place of the individual. But above all, sin and moral failure actually defile and denature the divine likeness. Yet Jesus could see the almost obliterated image of God in the most degraded, and found divine values in every child of man whom he encountered. He taught us with a new power of conviction that God sees and cares. He restored man to his place as God's child. He drew out new confidence in the Father's goodness. If we are God's children our first privilege is that of absolute confidence in the beneficence of our Father's purpose toward us. If he gives bitter medicine it is for our truest welfare. If he withholds sweets, it is that we may not be weakened and seduced. In Jesus' conception of the value of human personality we find ground for a new and exalted doctrine of the providences of God—if he thinks men of supreme value, he will suffer no final evil to befall; nothing can really hurt us, "all things work together for good."

Just because Jesus thought so much of man as God's child, he considered the sin of despising the least of us almost unpardonable. He condemned the Pharisee who depreciated the struggling, toiling, sinning multitude and arrogated God's care to himself alone. He denounced unsparingly the exploiter of the poor and the abuser of childhood. He pronounced his woes upon the dogmatic theologians who so readily classified their fellow men as lost souls, while he demonstrated that in the matter of souls "lost" means *not found yet*, and lays the compulsion of seeking and saving upon the true children of God.

Loyal followers of Jesus Christ have been notable exponents in every age of the dignity and worth of the human spirit. They have given their precious time and energy and laid down their very lives for the poorest and weakest children or the most primitive and unlovely savages, just because they saw in them the immortal souls which alone are capable of communion with the Father both here and hereafter. Without the highest appreciation for men there could be no genuine missionary passion, no worthy evangelistic zeal.

The Psalmist's Wonder

One of our Biblical selections is the Eighth Psalm, where the shepherd out on the hills at midnight ponders in such a lofty yet humble mood on the mystery of God's singling out man from the immensities of the universe for honor and dignity, power and communion. Jesus pointed the real reason; because God is not a lonely, self-contained, isolated Ruler, but a Father seeking worshippers. But that implies in man much more than the mere subjection of the material world. Man has become fairly successful in that. He has harnessed the powers of the universe, drawn the coal from the depths of the earth, and belted Niagara to his machinery.

But what sort of use is he making of all this? Are his motives narrow and exclusive, even destructive, or he is a fellow worker with God, utilizing the heritage of his Father for the well-being of his brothers and sisters everywhere? Is he serving God through his control of things in the only place where God needs to be served, in the weaker and poorer of his children? What awful waste there has been of the treasures of God's fields and hills during the War.

But now we turn with new zeal to the building of the Kingdom of Christ, the master plan of the ages for the dignity and value of every human soul. For if God is man's Father, all men are brothers. What a difference it makes if that distressed, tattered figure staggering through the street is your brother! You will take him to your bosom and your home, even as the forgiving father the dirty, starving prodigal. If brothers, the law of the family, which is service and cooperation, must somehow replace the law of strife and competition in the securing of riches for self. If brothers, the strong will help the weak and deliver them from the menace of the saloon and the gambling den and the house of shame. If all men and women are brothers and sisters a new purity and magnanimity will enter into social life.

The New Man in Christ

Finally we read in Ephesians the New Testament's great word regarding the new man in Christ, that man whom Christ has *renewed* in the divine likeness, *recreated* "in righteousness of holiness and truth." This is the glory of the Gospel: that it can take the sinful, fallen, unprepossessing human creature and renew in him the divine likeness, giving him a true perspective of life as God would have him see it, setting him free from hindering and cramping and defiling sins and vices, and showing him his Father! There is Jesus' challenge: "Be ye like your heavenly Father." The greatest privilege of sonship after all is to be like your father. Jesus says, "He that hath seen me hath seen the Father," and "to them *gave he power* to become the sons of God."

I remember very well a man in college whose brother had attended there years before and left a splendid record. As this young fellow progressed and revealed the quality of his spirit, one professor after another remarked, "How like he is to his elder brother!" All men honor the resemblance of Jesus Christ, saying, "Surely this man was the Son of God." But what a beautiful and moving thing it is when they say of some contemporary human spirit, "He reminds me of Jesus Christ." We call him our Elder Brother sometimes. I wonder if we remind people of him? The mission of the Holy Spirit is to raise up the sons of God into the likeness of Jesus Christ, "that he might be the first-born among many brethren."

The true dignity and worth of man is manifested supremely in Jesus. In him only is a man able fully to understand and appreciate the Father. Only men who have the Spirit of Christ are material for the Kingdom of the Ideal. Yet he is able to save to the uttermost, and he cautions us that we despise not the least of his brethren. When first I read this topic for our study there flashed upon my mind that text which combines the Old Testament and the New, and reaches out to the unseen glory of the children of God:

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

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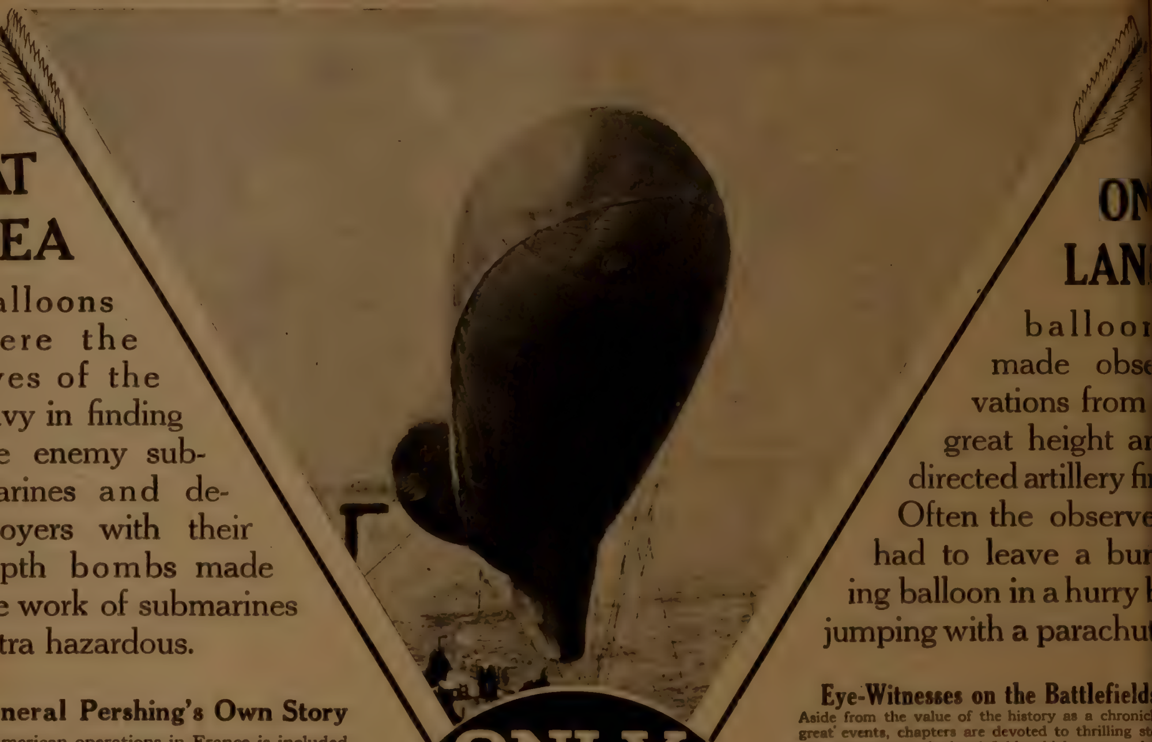
THE HISTORY OF THE GREAT WAR—1914-191



AT SEA

balloons were the eyes of the navy in finding the enemy submarines and destroyers with their depth bombs made the work of submarines extra hazardous.

ON LAN

balloon made obse vations from great height ar directed artillery fir Often the observe had to leave a bur ing balloon in a hurry b jumping with a parachut

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The Greatest of All Dramas

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Our Mail-Bag

NOTICE

E editors of the Christian Herald will be glad to answer any question addressed to Mail-bag provided it be of general interest not merely personal. Correspondents may nom de plume to identify the question, but tters must contain name and address of the r, in addition to the nom de plume. No tion will be paid to anonymous letters nor ose written with lead pencil.

Questions and Answers

READER, Osnabrock, N. D. We are told distinctly in the Scriptures that the prayers of the righteous avail much—that they have power with God—and ly there can be no more acceptable prayers those of one who, himself a Christian, s for the salvation of some one who is yet nverted. You ask: "Can a soul be saved out going to church?" and we answer, s." But the Lord's house is the appointed e for prayer and worship, and it is the e where both praise and supplication as- with the greatest earnestness from many ts. Why "forsake the assembling," when have the opportunity to mingle with good le who would help you in every way ible? To your other question we would y that in joining the church you ought to orm to its ordinances and its prescribed es. There are thousands who wait and until their day of opportunity passes, the earnest desire and beautiful hope do return. Why wait, when you can come boldly for Christ, and ally yourself with e who are on the Lord's side? As to being med to confess Christ before men, you never be afraid that any shame will ever ble you on that account, after you have n the step. You will rather be surprised you were so foolish as to delay, and that did not do it earlier. There is nothing brings joy to the heart and gives a new ning to life, like this act, of which Jesus self said to his disciples: "Whosoever efore shall confess me before men, him will nfess also before my Father which is in ven."

esse E. Palmer, Franklin, Neb., would be eful to have from any reader a copy of the m entitled "My Master's Lily Garden."

W., Los Angeles, Calif. What is the seventh motive? Does it exist? If so, is it a quality of soul, or heart, or mind? The six known motives have been classified as follows: Self-preservation, love, duty, pride, gain and self-indulgence. I am searching for the seventh motive.

f you will analyze the six known motives, will find that each of them is based on our nan relations. They are all human mo- s, although love and duty are tinctured h divinity. May it not be that the seventh tive is the motive of self-sacrifice, which es only when our humanity is touched quickened with divinity and turned to ve God's purposes? Self-sacrifice has love its supreme law and leads to duty. But in ce of pride it feels humility; in place of n it seeks to give; in place of self-indul- nce it seeks to serve; in place of self-preser- ion it faces death fearlessly if danger eatens the path of faith and duty. The t evidence that self-sacrifice is the highest tive was given by the Master himself when said: "Greater love hath no man than this, t he lay down his life for his friends."

everal Readers. Write to Rev. J. D. tting, Utah Gospel Mission, Cleveland, o, for the new Annual, just issued, which es the latest facts concerning the crusade inst Mormonism.

AJewish Rabbi

x-Rabbi Leopold Cohn

Is preaching the Lord Jesus Christ among the 400,000 Jews of Brooklyn. He edits a monthly paper, "The Chosen People," which tells not only of the work that he and his staff are doing, but contains also able and illuminating Bible expositions on the Jews, Zionism and Prophecy. Coming from the pen of this former Jewish Rabbi, they are of great lue to every one seeking light on these im- rtant questions. Sample copy sent you r 10c. Price, 50c a year. Address,

"THE CHOSEN PEOPLE"
7 Throop Avenue, Brooklyn, N. Y.

J. H. S., Washington, D. C. It is well known that many, if not indeed a large majority, of the Hebrew race in the United States have no idea of returning to Palestine. Yet we do not believe they are indifferent to the success of the nationalistic movement. On the contrary, they may be disposed to help it in every way with their means and influence. But with the Jews in Russia, and a number of other countries, the case is quite different. They look back across centuries of persecution, and look forward in uncertainty to what lies ahead. To this class, a protected Jewish commonwealth, with freedom of religion and the establishment of conditions favorable to Jewish progress, would be a welcome development.

Mrs. C. P. B., Shale, Calif. Your question is one which has been asked by many, but cannot be satisfactorily answered. The conditions you refer to have caused much regret, but we do not see how they can be overcome at the present time.

Harry S., Canfield, Ohio. Write to Dr. James M. Gray, Moody Bible Institute, Chicago, who may be able to enlighten you.

W. H. Winton, Rochester, N. Y., sends these interesting genealogical facts concerning General Pershing, which may be new to many readers: "Sincere wishes came true when General Pershing fulfilled the desire of an ancestor in helping the Allies save Alsace-Lorraine, when he led the victorious American army against the Germans. This came to light in a letter written in Alsace-Lorraine many years ago by Frederick Pershing, General Pershing's great-great-grandfather. In this letter the General's ancestor expressed the hope that his son, Frederick Pershing, Jr., or his descendants, would come back some day and redeem the fair lands of Alsace-Lorraine from oppression. The letter said the Pershings lived in the village of Kehe in Alsace-Lorraine in 1744 and fought under Emperor Charles against the Magyars. Soon afterward, a law was passed that all able-bodied men between the ages of sixteen and fifty must join the landwehr to protect their country from ravages by the Austrians. Frederick Pershing, Sr., sent his son to America. Frederick Pershing, Jr., reached this country in 1749, and marrying a Miss Wyant in Baltimore, settled in Westmoreland County, Pennsylvania, where General Pershing's grandparents were born."

Mrs. H. A. K., Buffalo Lake, Minn. Please explain I Cor. 7 : 34.

This is one of those passages concerning which Paul explains that he "has no commandment," but speaks or writes from his individual judgment. (See verse 12, same chapter.) He had already explained his attitude toward marriage and his preference for single life, showing how the celibate had a better opportunity to devote himself unreservedly to spiritual work than the married. He now applies the same argument to the other sex, claiming that marriage ties, when they dominate the life instead of being subordinated, are an obstacle to spiritual efficiency, and that the woman's sacrifice in this respect is the greater of the two. Paul in this instance, however, seems to be willing that his hearers should weigh such matters conscientiously and form their own judgment, his advice being intended as helpful, but not as absolute.

H. F. D., Oxford, N. Y. 1. The Bolsheviki are extreme socialists, who desire to put all power into the hands of the working classes. 2. Czecho-Slovaks are the Czechs, or Bohemians, and other related peoples who formerly were subjects of Austria-Hungary. 3. "Bolsheviki" is pronounced "Bol-she-vee-kee." The word "Czech" is pronounced "Check."

Many readers will be glad to know that the story circulated in the daily press that the Salvation Army had decided to abandon the distinctive pokebonnet and tambourine is officially denied by the Salvation Army leaders. The Christian Herald referred to the decision as one to be regretted, and now we are pleased to be informed that no such change is in contemplation. Editor Walter F. Jenkins writes us: "There is not the slightest likelihood of our giving up our uniform, and the tambourine is always likely to be utilized by us in our meeting work."

Hilda Z., Gary, Ind. The passage in Isa. 3 : 12 is interpreted by commentators as meaning that those who ought to be protectors are exactors, and are as unqualified for rulership as children, and effeminate also. There is here a possible reference to the influence of the harem system, which dominated the court in some lands and resulted in the oppression of the people.

Subscriber, Albuquerque, N. M. The dominant religion of France is Catholic. There are several Protestant missions in the country, besides an old-established native Protestant church.

RENEWAL NOTICE

THE subscription price of the Christian Herald is $2.50 a year. Canada $2.50 a year. Foreign, $3.50 a year. Two years, $5.00.

When renewing, indicate with your remittance whether you are subscribing for any of our premium books. The following prices include postage and one year's subscription to the Christian Herald: *Jerusalem—Its Redemption and Future, $3.00; Oh, Money! Money! $3.00; Pictorial Life of Christ, $3.00; Ambassador Morgenthau's Story, $3.50; Light on Prophecy, $3.00; Gene Stratton-Porter's novels in 6 volumes, $6.00; Forty Prophetic Wonders, $3.00; American Flag (4 x 6 feet), $4.00; India Paper Red Letter Bible, $5.00; with Genuine Morocco Binding, $6.00; Red Letter Testament, $3.00.*

Send money by postal or express money order. Address THE CHRISTIAN HERALD, Bible House, New York.

N. Y. G., LaSalle, Ill. 1. If a convert applies for church membership and proves to be ignorant of doctrinal requirements, provision is made for his instruction. This is done in practically all the denominations. 2. The causes for which a member may be dropped are, of course, scriptural. If he openly repudiates the doctrines taught, or falls into open sin and continues in it, he will be reasoned with, and only as a last resort, resulting from persistent offending, will the church be justified in dropping him from its rolls. 3. While the questions put to applicants for admission to church membership (excepting those who come with letters of recommendation from sister churches) vary in the different religious bodies, they are all related to the essentials of the Christian religion, and are not such as cannot be answered by any one who believes in Jesus Christ as the divine Saviour, who acknowledges him as a personal Saviour, and who is willing to observe the ordinances of the Church in its ministry and to lead a truly Christian life.

Rev. J. T. Molloy, La Mision Presbiteriana en Mexico, Obra Evangelica en la Peninsula, Merida, Yucatan, writes: "Enclosed find draft for $27, which please apply to the Famine Relief for India. The Christian Herald is an ever welcome visitor in our home. We would be glad to have the prayers of the readers of the Herald that this may be a year of great spiritual awakening in Mexico."

Mrs. S., Chillicothe. Before the war, 127 villages of the Lebanon district in Palestine had a population of 102,000. Over one-third of these persons are now dead, as the result of war and its hardships; thousands are orphans needing help; yet there is not a single orphanage in the entire district.

J. E. A., Chester, S. C. 1. The proclamation of the Eighteenth Amendment was dated January 29, 1919. 2. The Sixteenth Amendment authorizes taxes on incomes. The Seventeenth Amendment provides for the election of United States senators by popular vote.

Miss E. D., Avery, Mo. There is a baptism with the Holy Ghost, as distinguished from the baptism with water. This baptism is through Christ, and was prophesied by John (Matt. 3 : 11) that "He that cometh after me shall baptize you with the Holy Ghost and with fire." This form of baptism is promised to the saints and they all partake of it (I Cor. 12 : 13). Christ said of it, "Except a man be born of the Spirit, he cannot enter the kingdom of God" (John 3 : 5). To the attainment of this baptism the Word of God is essential. "That he might sanctify and cleanse it with the working of water by the Word."

Mrs. S. R. Turner, Nanticoke, Md., would be grateful to any reader sending her the complete poem which begins:

"Beneath a shady elm tree
  Two little brown-haired boys
Were complaining to each other
  That they couldn't make a noise."

She thinks the title was "Selling the Baby."

Many Christian Herald readers in past years have helped the Bethesda Leper Home in Surinam, Dutch Guiana, South America. Owing to war conditions the Home is having a hard struggle, not only in procuring medicines and hospital supplies, but in food also. Any gifts in aid of this work, sent to the Christian Herald, will be forwarded and duly appreciated.

A. C. R., Minneapolis, Minn. 1. In giving to angels the female form, painters and sculptors have been led wholly by artistic ideals, as there is no suggestion of the kind in Scripture. 2. The passage in Matt. 22 : 30 refers to the purity of heaven, where the redeemed will be as the angels.

When You Work the Brake—and Your FORD won't Stop

LOW PEDAL
BRAKE PEDAL
REVERSE PEDAL
REVERSE BAND
LOW BAND
BRAKE BAND

You Need

Cork Insert

When your Ford brake doesn't work good—when you have to press too hard on the pedal—when the car shakes and chatters as you operate the brake—have your garage or repairman reline your brake bands with Advance Cork Insert Transmission Lining. Then your brake will work quick and smooth for a long time.

He'll also reline the low speed and reverse bands with Cork Insert. Your Ford will then go into low and reverse without that jump and lurch. The three strips of Advance Cork Insert for relining the three bands come ready to install in the red and black Cork Insert box. Be sure to get Advance Cork Inserts for they will give you a better working Ford—keep your brake sure and save you money.

The Story of Cork Insert for Ford Cars

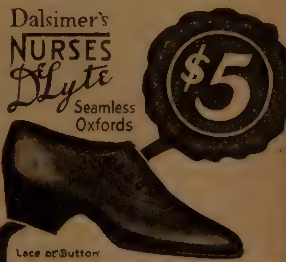
Your garage or repairman handles Advance Cork Insert or can easily get it, for every jobber handles it. Remember to ask for Advance Cork Insert next time your brake needs attention—and right now

Write for Free Book

It tells how the Ford brake and clutch work and how Cork Insert makes them work better. Get this book and post yourself on things you ought to know. Write for the Free Book today.

Advance Automobile Accessories Corp.
Dept. 88, 56 E. Randolph Street Chicago, Illinois

Dalsimer's NURSES DeLyte Seamless Oxfords



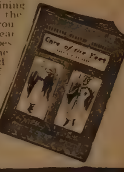
SOLID COMFORT NEAT STYLES

MOST foot troubles come from poor fitting. For 39 years Dalsimer Shoes have been recognized for their Comfortable Fit, Unexcelled Quality, and Good Style. The wide range of sizes carried by us, running from 1½ to 11 and AA to F, enables us to fit you perfectly.

Dalsimer's famous "Nurses DeLyte" Shoes and Oxfords are especially designed for women with tender feet but who at the same time desire footwear of neat appearance. Made of black, pliable Duree Kid, with *no seams* to hurt the feet, soft as velvet inside; cushion felt inner sole, best-grade rubber heels. Price of Oxfords $5.00; lace or button shoes $5.50. Sizes 10 and 11, $1 extra.

All of our shoes are sold under our guarantee of absolute satisfaction or your money returned. All Postage prepaid.

FREE! "Care of The Feet"
By Leon S. Dalsimer, M.D.



An interesting and instructive illustrated booklet containing valuable information on the cause and cure of foot troubles and how you can wear attractive and stylish shoes in solid comfort. The booklet also pictures and describes our full line of perfect fitting shoes for women, men and children. Send for it today. It's Free.

S. Dalsimer & Sons
1207 Market Street
Philadelphia, Pa.

America's food pledge 20 million tons

There Should Be a Good Refrigerator in Every Hom

Food is the greatest thing in the world -the most necessary to human existence.

Every individual is entitled to food to sustain life.

But, there is never enough to go around and it is estimated that from two to five million people starve every year.

Therefore, it is a sin to waste it or throw it away.

One quarter of an ounce of butter wasted in each American home every day amounts to 114,000,000 pounds a year. One ounce of meat wasted means 456,000,000 pounds of meat in a year.

Our Annual Food Waste is $65,000,000.00

L. S. Osborne, head of the Waste Disposal Conservation Section of the Food Administration, says: "Twenty-nine cities with a total population of 17,000,000 are discarding annually 1,200,000 tons of garbage which is producing 70,000,000 pounds of grease valued at $8,500,000 and 150,000 tons of fertilizer valued at $2,250,000."

One-sixth of the population, therefore, annually discards in garbage $10,760,000, making a total national waste of approximately $65,000,000.00.

A great share of this loss is caused by lack of Refrigeration in the home.

It is the Duty of Every Family to Prevent Food Waste

A Refrigerator is an economical, humanitarian and patriotic investment.

In addition to this it is a great comfort.

It lessens the work of the housewife.

It increases the efficiency and earning power of the m

It promotes the health of the whole family, and health wealth.

It provides properly chilled drinks in hot weather a keeps the milk sweet and cool for the children.

It enables a hungry man to find a lunch when he wants because he knows where to look for it.

It is a sanitary food storage plant—simple in constructi and economical in operation.

It is said that an army travels on its stomach—so does t working man or woman, the business man and professio man—ALL get their energy from food.

That is where YOU get YOURS.

A Refrigerator Saves Food, Increases Efficiency and Earning Power

Increase your vitality and health and you increase yo earning power, improve your environment, add to your pre tige and know the full joy of living.

Refrigerators are manufactured in many different siz and styles and at prices to suit all purses, so that eve family can afford to have one suited to its needs.

Take the first opportunity of calling on your local deal and talking the matter over with him.

Catalogs and dealers' names will be furnished on appl cation to any of the manufacturers whose names appe below.

THE NATIONAL ASSOCIATION OF REFRIGERATOR MANUFACTURERS

Alaska Refrigerator Co., - -	**Muskegon, Mich.**
Arlington Refrigerator Co., - -	**Arlington, Vt.**
Belding-Hall Co., - - -	**Belding, Mich.**
Bohn Refrigerator Co., - - -	**St. Paul, Minn.**
Challenge Refrigerator Co.,	**Grand Haven, Mich.**
Cold Storage Refrigerator Co., -	**Eau Claire, Wis.**
Dillingham Mfg. Co., - -	**Sheboygan, Wisconsin**
Grand Rapids Refrigerator Co.,	**Grand Rapids, Mich.**
Gurney Refrigerator Co., - -	**Fond du Lac, Wis.**
Illinois Refrigerator Co., - - -	**Morrison, Il**
McCray Refrigerator Co., - -	**Kendallville, In**
Michigan Refrigerator Co.,	**Grand Rapids, Mich**
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Easy to Peel

Best for Slicing
Practically Seedless

Keep Them Within Reach

Note What 91 Doctors Say

Here are some facts with regard to the feeding of children that all mothers ought to know:

We lately asked 118 physicians to name the fruits they most often recommended for children.

91 named oranges as one of the best fruits for children from three to fifteen years of age. 50 of this number mentioned only oranges.

107 named oranges for children under 3 years of age, 93 of these physicians referring only to this fruit.

Dr. L. Emmett Holt's Opinion

Dr. L. Emmett Holt, the famous child specialist, in his book, The Care and Feeding of Children, says:

"Some fruit should be given to most healthy children every day. . . . Oranges, baked apples and stewed prunes are most to be depended upon. . . . The best fruit juice is that of the orange, which should be fresh and sweet."

Such comments as these are important to remember when you purchase your family's daily food.

Oranges Plentiful Now

Now oranges are again plentiful—California having this year produced a crop of almost normal size.

That means twice as many oranges as were shipped from California last year when a period of severe heat destroyed two-thirds of the crop.

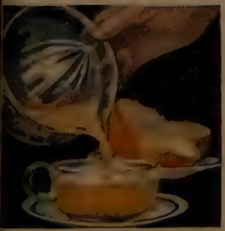
It is estimated that this year's California crop will total 14,000,000 boxes, so there will be enough for everyone everywhere—and at reasonable prices.

So keep a bowl full of oranges in your dining room—it adds to the room's cheeriness, and keeps this healthful fruit within easy reach.

That's as it should be, because a fruit so good should be constantly suggested.

Easy to Separate

Easy to Prepare—in Salads


Juicy

Oranges and Coconut
Nothing Else

Sunkist

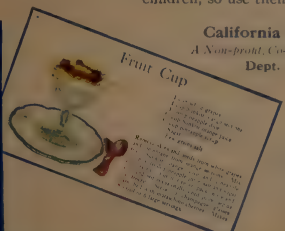
Uniformly Good Oranges

Sunkist are California's uniformly good oranges. They are easiest to peel, easiest to segment, and easiest to slice, because they are meaty, firm and practically seedless. They are luscious, juicy, sweet and easy to prepare in delicious desserts and zestful salads.

Oranges are just as good for grown-ups as for children, so use them often in these ways.

California Fruit Growers Exchange
A Non-profit, Co-operative Organization of 8,500 Growers
Dept. H-5, Los Angeles, Calif.

Also distributors of Sunkist Lemons and Sunkist Marmalade



Mail This With 10c

Send 10c (12c if you live in Canada) with this coupon and we will send you a set of 24 beautifully illustrated Sunkist recipe cards. Each dish pictured in colors. Shows how to serve oranges and lemons in the most attractive ways. Just right size for recipe-card box.

For 50c (75c if you live in Canada) we will send the set of Sunkist recipe cards, neat oak box without any advertising on it, **100 blank cards and 23 index cards, all prepaid.**

This set would cost more than $1.00 in retail stores.

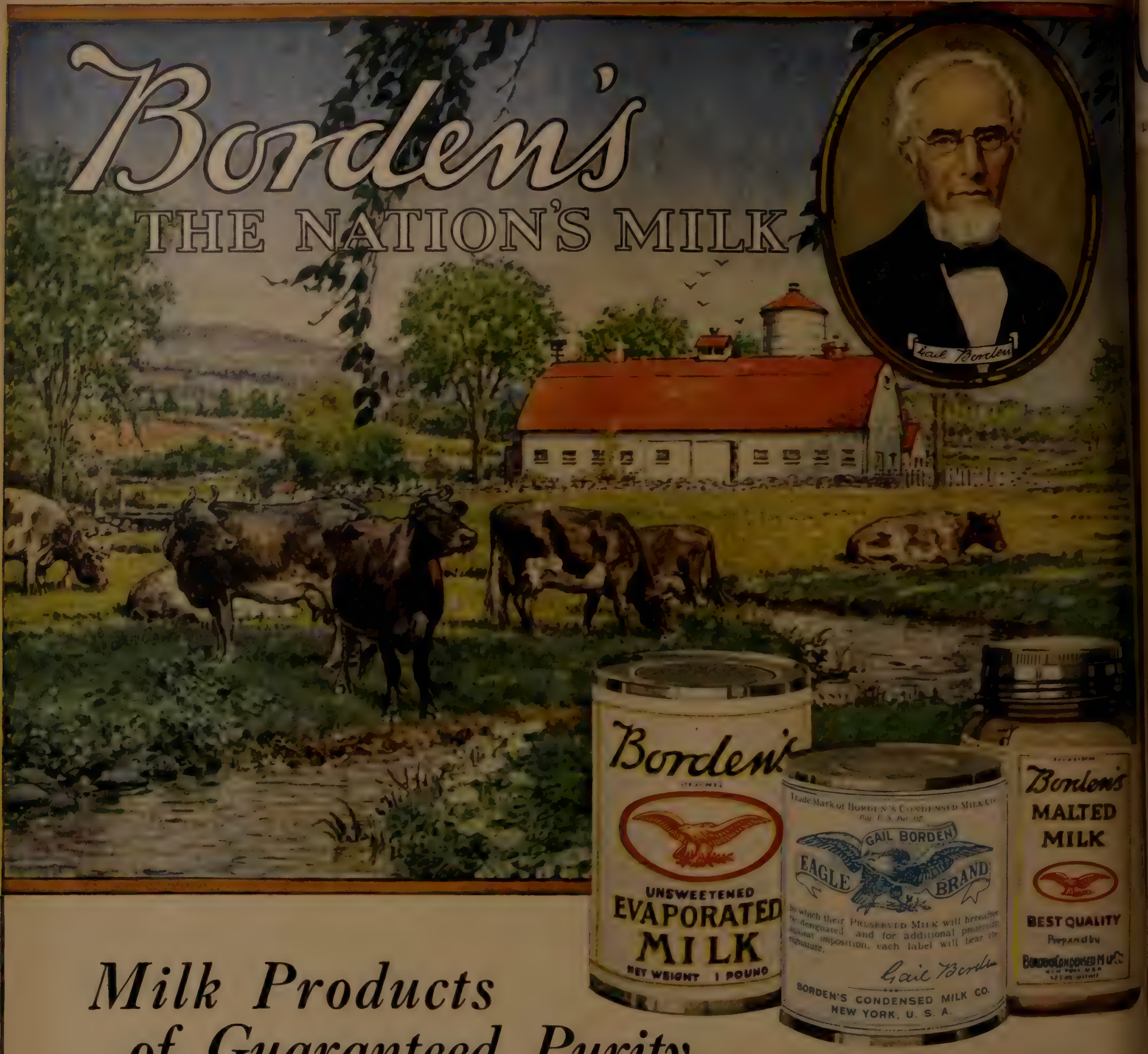
Check the offer you wish to accept and forward with stamps or coins.

☐	24 Sunkist Recipe Cards —	**10c to points in U.S.A.** 12c to points in Canada
☐	Complete box and file—	50c to points in U.S.A. 75c to points in Canada

Address: **California Fruit Growers Exchange**
Dept. H-5, Los Angeles, Calif.

Name......................................

Address......................................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THE NATION'S MILK
Gail Borden
Borden's
UNSWEETENED
EVAPORATED
MILK
NET WEIGHT 1 POUND
Trade Mark of Borden's Condensed Milk Co.
GAIL BORDEN
EAGLE BRAND
Gail Borden
BORDEN'S CONDENSED MILK CO.
NEW YORK, U. S. A.
Borden's
MALTED
MILK
BEST QUALITY
Prepared by

Milk Products of Guaranteed Purity

PURITY in all food products is essential. Purity in Milk Products is *vital* to the health and welfare of the nation.

Purity — guaranteed purity — is the basis of all Borden Products. This purity is protected at the source, rigidly maintained during the manufacture, and *guaranteed* to you when you open the package in your home.

Be sure you specify Borden's—the Nation's Milk since 1857.

BORDEN'S CONDENSED MILK COMPANY
Established 1857
Borden Building New York

Borden's
EAGLE BRAND

Borden's
Evaporated Milk

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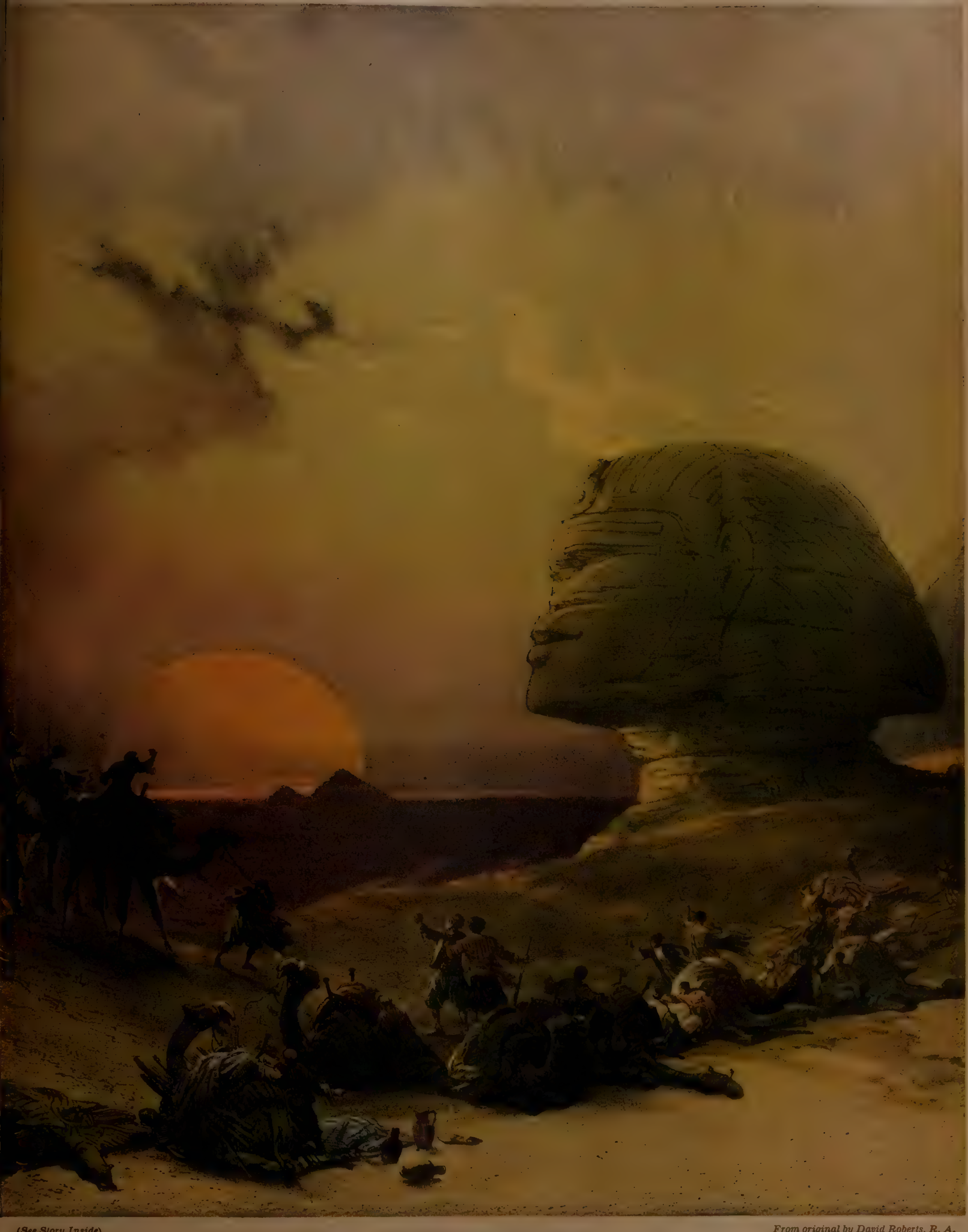
MALTED MILK

Christian Herald

$2.50 a Year NEW YORK, MAY 3, 1919 Ten Cents a Copy



(See Story Inside)

APPROACH OF THE SIMOOM

From original by David Roberts, R. A.

Milk always rich always sweet always pure!

And always to be had when you want it—at grocers' everywhere

Such is the milk, and the milk supply service, perfected for you by Libby and its nationwide distributing organization.

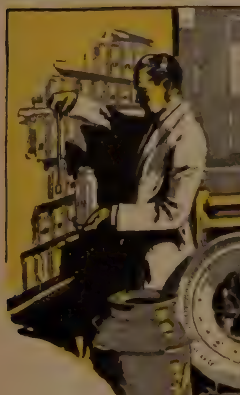
It is the product, this milk, of superior dairy herds that graze on pastu lands rated as among the finest in the United States, some of them hundre of miles from your home. This is in accordance with the ideal that explai the perfection of all Libby foods—to obtain each wherever it is produced its best.

Libby's Milk comes to you with one-half the moisture removed by evapor tion, which gives it the consistency of thick cream. An equal part of wat added to it restores it to the original consistency of milk.

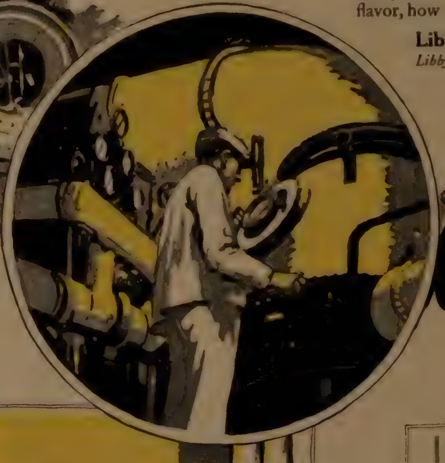
The exceptional quality of Libby's Milk—its creamy flavor, its richness you will notice at once in coffee, cocoa, cooking and baking. Its perfe uniformity—*always* rich, *always* sweet, *always* pure—will delight you.

Order Libby's Milk from your grocer today—for cream, use it undiluted; f milk, mixed with an equal quantity of water. See how its creaminess improv flavor, how its wonderful richness saves butter and cream in cooking and bakin

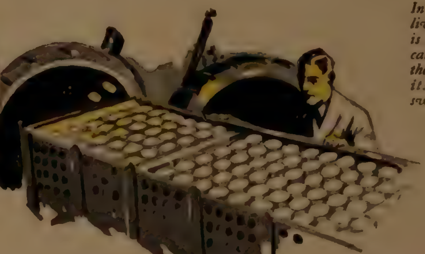
Libby, McNeill & Libby, 1004 Welfare Bldg., Chicago
Libby, McNeill & Libby of Can., Ltd. 45 E. Front St., Toronto, Ont., Can.



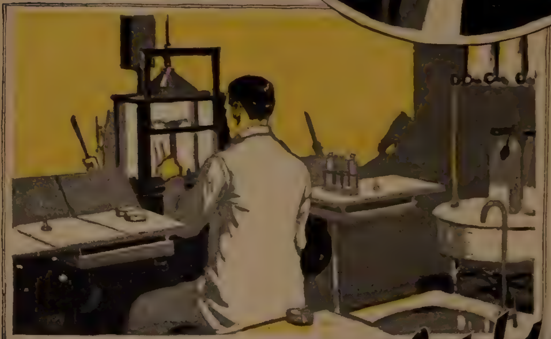
Experts apply to every can of milk rigid tests for purity and richness. The dairy herds also are regularly inspected



In spotless copper kettles one-half the moisture is removed by evaporation. This gives Libby's Milk the consistency of thick cream



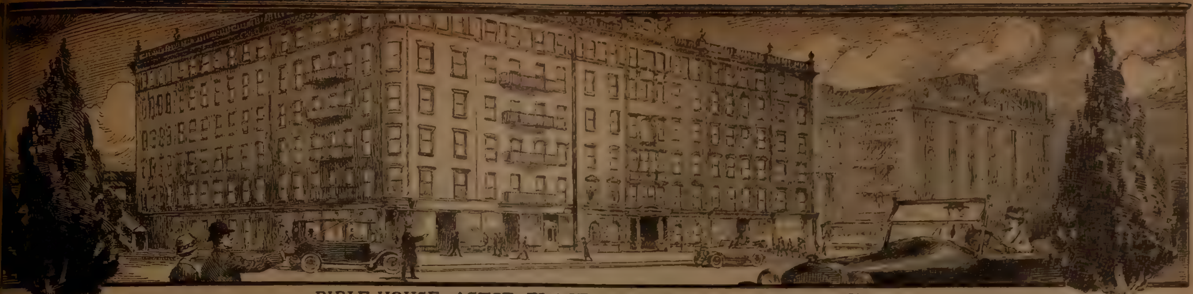
In huge retorts o live steam the mil is sterilized in th can—this assure the permanence o its purity an sweetness



Experts in the condensaries and laboratories watch and check all operations constantly to see that all milk going out under the Libby label is up to the Libby standard

Libby's Milk

So exceptionally rich and creamy is this milk thousands of housewives use it in place of butter and cream in much of their cooking and baking—and with really wonderful results. Try it



BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY, HOME OF

THE CHRISTIAN HERALD

Margaret Sangster's Letters

MISS SANGSTER has made a remarkable trip through France, Germany and Belgium for the Christian Herald, and a wonderful series of articles will be published, running steadily from week to week. Here is some indication of her topics:

BELGIAN FACTORY SITUATION. The greatest of all the losses that lgium is facing is the loss of her factories, and Charleroi, Belgium's industry nter, tells the story. Charleroi was occupied by the Germans from August 22, 14, until November 15, 1918.

WHY WE CANNOT UNDERSTAND FRANCE. The reason why the casual itor cannot understand the temperament and the motives of France.

WHAT THEY THINK OF THE LEAGUE OF NATIONS. Being the views forth by people, political and otherwise, in France, Belgium and Germany.

JOSEPH REINACH. An interview in which the great statesman speaks of ter-the-war conditions, and how they will affect the life, the art and the mor- s of the world. He also speaks of prohibition, peace treaties and America.

THE ARMY EDUCATIONAL BUREAU. Telling how our army plans to ucate the soldier who has fought for his country.

AFTER-THE-WAR PLANS OF THE RED CROSS. An interview with a ed Cross executive in which he outlines the work to be done.

THE DOUGHBOY'S POINT OF VIEW. In which real doughboys for per- ps the first time really say in print what they think of the army and the war.

THE GREAT MOMENT. How the great moments are the most undramatic nes. The unostentatious opening of the Peace Conference.

Other Features Coming

"A SACRIFICE HIT"

A ROBUST baseball story, with gripping appeal to the sport spirit, is by the genius of George Gilbert given a powerful religious significance, suggesting one solution of the problem of Sunday sports. This will appear when baseball interest is keenest. Two fine illustrations by George Avison.

"IS YOUR DAUGHTER SAFE?"

THE temptations and dangers by which girls are surrounded are astounding, as summed up by Albert Sidney Gregg, Superintendent of the American Civic Reform Union, who describes in detail the vitally important new movement for Welfare Circles, in which girls are taught to safeguard themselves. Every parent ought to know about this movement.

IN MIDST OF BOLSHEVISM

AN INTIMATE account of the social, political and industrial conditions actually existing in Russia, as encountered there by General Socrate Khan, n American citizen, formerly of the royal Persian staff. How maids demand use of their mistress's parlors, private soldiers claim equality with officers, workmen refuse to take orders from employers. Many other strange conceptions of iberty.

Miss Margaret E. Sangster

THE LITTLE SINS OF GOOD PEOPLE

"IT IS not alone what we call great coarse crimes and misdemeanors," writes Dr. Charles M. Sheldon, "which give to a city or community a low moral tone of life." In a sermon of extraordinary power, to appear soon, this famous Topeka pastor and author flays the little foxes in the vineyard of Christian character.

A GOOD WORD FOR MEXICO

SAMUEL G. INMAN, Secretary of the Committee on Cooperation in Latin America, has been in Mexico a long time, officially studying conditions. He is convinced that the republic under Carranza is finding itself. He gives a comprehensive size-up of the situation, political, industrial, educational and religious, and a heart-to-heart talk with Carranza on his hopes and purposes.

The Magazine With a Twofold Message

ITS MESSAGE TO THE MIND

AN ILLUSTRATED MAGAZINE, presenting weekly the world's activities and progress;

A CLEAN NEWSPAPER, accurately recording and picturing all important current events;

A GREAT PULPIT, in which the choicest sermons of the leading preachers of all denominations are delivered to an enormous audience;

A VAST FORUM, where the brightest minds of all creeds, all nations, all classes and all races meet in sincere discussion of vital questions;

FAITHFUL TO ITS TASK and awake to its mission, the Christian Herald is to its 300,000 families, of all denominations and all sections, their trusted mentor and guide in things of mind and hand as well as of heart and soul.

ITS MESSAGE TO THE HEART

It expresses the simple wisdom of the common heart, the lowly accounts of the little things that are the warp and woof of life, the unceasing human drama of hoping and fearing, striving and failing, laughing and weeping;

It brings fragrance and brightness into the household;

It introduces more love, more kindness, more cheer into the family circle;

It quickens sympathy and charity, ministers faith, courage, contentment;

It helps men, women and children better to understand the right purposes and real forces of everyday living.

HELPS IN THE HOME

DELIGHTFULLY entertaining and instructive articles on The Call of the Garden—For the Girl Who Embroiders—Useful Addition to the Sewing Room—How to teach reverence to children—What qualities make a popular girl—Recipes—Care of babies—Child training, habits, manners, temper and usefulness—Unlimited practical home-making suggestions.

BOYS AND GIRLS

THE Emergency Kit for campers. A first-aid manual which will be helpful to people going off into the woods no matter whether for a day's picnic or a month's stay, by Courtenay Savage.

Boy Scouts treated from every viewpoint.

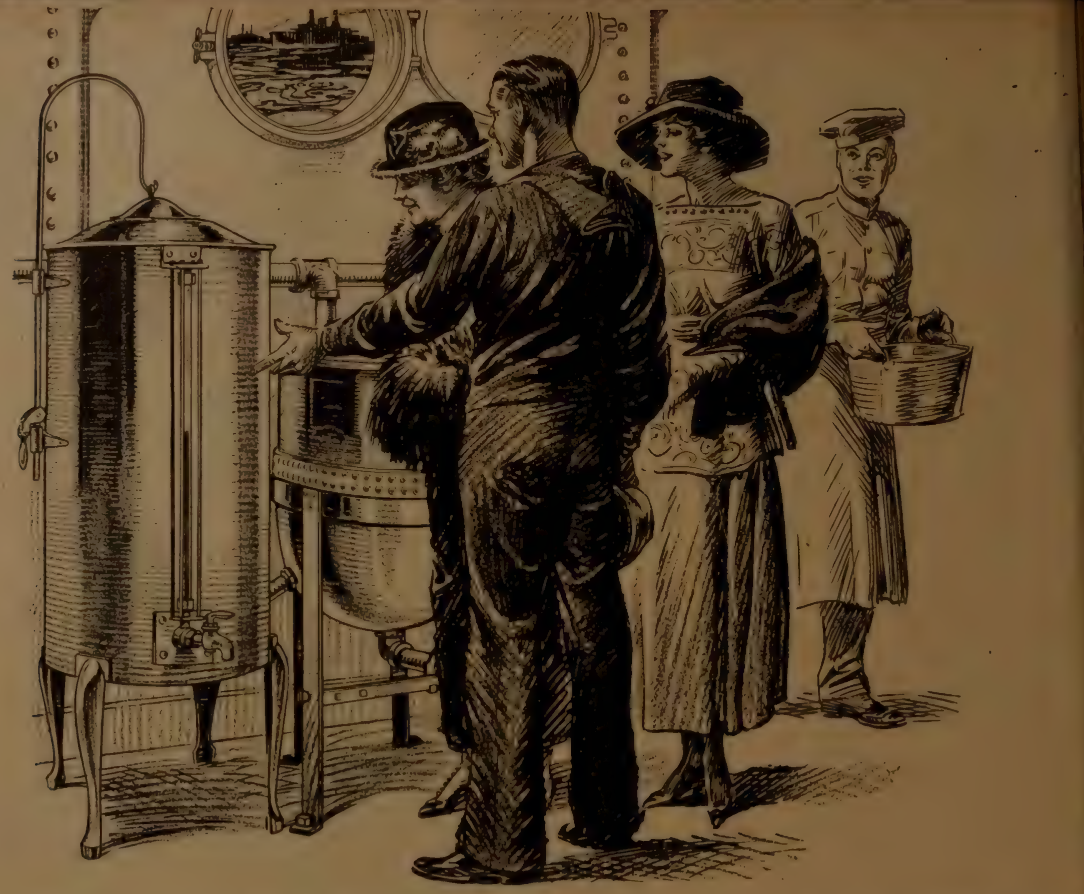
Little folks of all lands, with pictures.

Children's games of all kinds.

Handy things boys can make or build, and how to do it.

Natural history tales, Martyr tales, Hero and Heroine tales.

Elizabeth FitzHugh's delightful picture verses.



BECAUSE thousands of tons of aluminum were used in making giant steam jacketed kettles, coffee urns and other utensils for battleships, transports, cantonments, field kitchens and hospitals, some styles and sizes of

"Wear-Ever"

Aluminum Cooking Utensils

were unobtainable, for home use, during the war. However, we now have resumed manufacturing a complete line of "Wear-Ever" in quantities sufficient to meet the national demand for these sturdy, durable, beautiful utensils.

"Wear-Ever" utensils are made in one piece, from thick, hard sheet aluminum. They have no coating to chip or peel—no joints in which food can lodge—are pure and safe.

Be as proud of the utensils in which your food is cooked as you are of the dishes from which it is served!

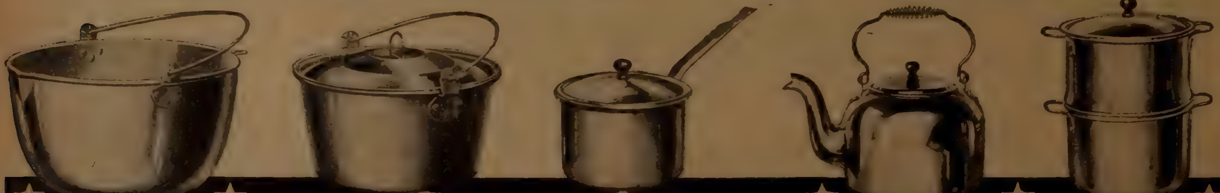
WEAR-EVER
ALUMINUM
TRADE MARK

Replace utensils that wear out
with utensils that "Wear-Ever"

*Look for the "**Wear-Ever**" trade-mark on the bottom of each utensil*

WEAR-EVER
ALUMINUM
TRADE MARK

The Aluminum Cooking Utensil Company Dept. 34 **New Kensington, Pa.**



THE CHRISTIAN HERALD

AN ILLUSTRATED NEWS WEEKLY FOR THE HOME

SUBSCRIPTION $2.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

GRAHAM PATTERSON
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GEORGE H. SANDISON
Managing Editor

VOL. 42—NO. 18. PRICE 10 CENTS
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Adriatic Dispute Halts Peace

Italy Threatens to Seize Fiume and Dalmatia and Give the League of Nations Its First Test

THE sky of the Peace Confer- ce was cloudy t clearing on ril 21. Al- ough Vienna d gone Bolshevik and President Ebert had declared lshevism for Germany preferable to a too hard ace, the breakdown of Russian Bolshevist armies three fronts, and the successful resistance to the Reds German cities, cast a ray of light across the impend- g cloud of terrorism, the rapid rise of which had hur- d the peace-making. Italy's demand for Fiume also used to yield to persuasion or compromise.

The inner council of the Peace Conference gave over e week ending April 25 to the discussion of Italy's im to Fiume and the Dalmatian Islands, promised her in the secret Treaty of London. Italy was re- rted as willing to grant concessions regarding the ands, and even as willing to grant the Jugo-Slav ate the free use of the port of Fiume. But the Italian emier Orlando and the Foreign Minister Sonnino re adamant in their resistance to any suggestion at Italy give up Fiume. Premiers Lloyd George d Clemenceau were reported as willing to com- omise, while President Wilson, declaring that Amer- a did not fight for the Treaty of London, was re- rted to favor giving Fiume to Jugo-Slavia as neces- ry to the life of that nation. The Italians held ume and the territory between it and Trieste with crack decision of Arditi, the Italian army, was said be united against any compromise on Fiume, and ere were rumors, current more or less for a fortnight it gaining in definiteness, that Italy, if the Confer- ce should decide against her, might withdraw from e Conference, garrison strongly the disputed terri- ry and await events.

Paris dispatches of April 15 reported that German presentatives had been asked to be at Versailles on pril 25 to receive the terms of peace. It was expected at the German delegation would number about venty-five persons and would reach Versailles on pril 24, the program providing that they should be dged in the residence of Mme. de Pompadour and at the treaty of peace would be signed in the famous all of Mirrors and the meetings held in the Trianon alace. It was reported that President Wilson would main in Paris for the signing of the treaty, which bservers in Paris expected somewhere between June and 10.

loyd George on the Problems of Peace

PREMIER LLOYD GEORGE returned to London from the Peace Conference on April 14 and addressed the House of Commons on pril 16, to answer personally criticism of the Brit- h delegates in Paris and to set at rest uneasiness Britain caused by rumors that Germany was to be t off easy. The speech was the clearest explanation f the extent of the matters before the Peace Con- erence and the difficulties faced by the representa- ives of the nations in Paris that has come across the ater up to the present time.

Premier Lloyd George declared that he was fully ware that there was a good deal of impatience in the orld for peace, but he said no conference assembled n the history of the world had been confronted with roblems of such variety, of such perplexity, of such nagnitude and of such gravity.

"The Congress of Vienna was the nearest approach o it," he said. "It had to settle the affairs of Europe. t took eleven months. But the problems at Vienna ere insignificant compared with those to be settled t the Paris Conference.

"It is not one continent that is engaged. Every ontinent is affected. Ten new states have sprung nto existence. . . . and the boundaries of fourteen ountries have to be recast," he said.

"But," he continued, "there are problems equally reat, equally important, not of a territorial character, ut all affecting the destiny of the human race, where you make a blunder humanity may have to pay." These problems, he said, affect armament, economic questions, trade questions, international waterways and railways, questions of indemnity, international arrangements for labor. "And," he said, "there is that great experiment—an experiment upon which the hope of the world for peace will hang—the Society of Nations." The delegates were justified in taking some time to set up the machinery of the Society of Nations, because in so doing they created machinery capable of readjusting and correcting possible mistakes, and thereby really saved time.

A Hard-Working Conference

THE premier in two sentences showed the pressure under which the Conference was working and the necessity for speed. He said: "We have to shorten our labors, work crowded hours, long and late, because while we were trying to build we saw in many lands the foundations of society crumbling into dust. We had to make haste. I venture to say that no body of men have worked harder and that no body of men ever worked with better heart.

The premier pleaded with his audience to leave in peace, for calm deliberation, the men who were doing their best to solve difficulties trying both to temper and to judgment.

"You are dealing with a multitude of nations," he went on, "most of them with a problem of its own, each and every one of them with a different point of view, even where the problems are common, looking from different angles at questions, and sometimes, perhaps, with different interests. And it requires all the tact and all the patience and all the skill that we can command to prevent the different interests from conflicting."

Many questions had arisen in the Conference, he declared, "that almost imperiled the peace of Europe while we were sitting there. Those questions are of importance to small states, but it was the quarrels of the small states that made the great war. Central Europe is falling into small states. The greatest care must be taken lest causes of future unrest be created by the settlement which we make."

He said regarding Russia that he had heard simple remedies advocated, some saying "Use force," and some saying "Make peace," but it was not as easy as all that, Russia being one of the most complex problems ever dealt with by any body of men. One difficulty was that "there is no Russia, no body of men that can say it is the government for the whole of Russia." Russia is a vast country in a state of complete confusion and anarchy. "It is just like a volcano which is still in furious eruption, and the best you can do is to provide security for those who are dwelling on the lava that it may not scorch other lands." The question as to what kind of government they should have was purely a Russian question for the Russians to settle among themselves. Russia is easy to invade and very difficult to conquer; very easy to get into, and very difficult to get out of. He declared that military intervention would not solve Russia's troubles, but would probably bankrupt Britain and would be "the greatest act of folly ever committed by any government."

Our Anti-Bolshevist Allies

REGARDING the support which the Allies had given to the enemies of the Bolsheviki, he said this was justified by military considerations, support thus given preventing Germany from getting all of Russia under her power and keeping out of German hands the immense grain and mineral resources of the Urals and Siberia. The Allies could not now abandon these anti-Bolshevist governments in Russia, but were bound to support them with the materials of war as long as they were able to retain the support of the populations behind them. If Russia is to be redeemed, she must be redeemed by own her sons; and all they ask is that they shall be supplied with the necessary arms to fight for their own protection and freedom.

Regarding measures to prevent the eruption of Bolshevism into Allied lands the premier, speaking for the Allies, said: "We are organizing all the forces of the Allied countries bordering on the Bolshevist territory, from the Baltic to the Black Sea—Poland, Czechoslovakia and Rumania. There is no doubt that those populations are anti-Bolshevik. The Bolshevists may menace them or not. Whether they do or not, we shall be ready for any attempt to overrun Europe by force."

"The world will not be pacified as long as Russia is torn and rent by civil war," the premier declared. He had no apology to make for an effort which had been attempted to bring the various factions in Russia together. The premier continued. "I do not despair of a solution in time. There are factors in the situation even now which are promising. Reliable information which we have received indicates that whilst the Bolsheviki are apparently growing in strength Bolshevism itself is rapidly on the wane. It is breaking down before the relentless pressure of economic facts. . . . This process must inevitably continue.

"There are unmistakable signs," he believed, "that Russia is emerging from the fever, and when the time comes, when she is once more sane, calm and normal, we will make peace in Russia. It is idle now to say that the world is at peace."

He asked the members of the House not to contemplate the possibility of another great war, saying: "We have had quite enough of fighting," a statement which brought cheers from his audience.

Speaking of the general terms of peace, he hoped that within another week they would be presented to the German delegates.

It was thoroughly untrue, he said, that America and Britain had been at variance in the Conference. No one could have treated with more sympathy than President Wilson did the peculiar problems and special susceptibilities of Europe. All the conclusions of the Peace Conference had been unanimous. Its proceedings had not been made public, because to make conclusions public before they were discussed with the enemy would be a first-class blunder which might defeat the whole purpose of the Conference. Britain had stated her peace terms before the war was over, and these had been practically embodied in President Wilson's famous fourteen points, and the Peace Treaty would follow very closely the line of these two statements.

Back to Work

HE SAID he had talked to many soldiers awaiting demobilization, both British and French, and that all of them had expressed one desire, for a quick, good peace. He said that the people of France were not out for revenge, but for justice, and that the world wants to get back quickly to work, and it wants to get to work under better conditions than it had before the war. He said that he was proud that Britain had been first to take up this desire of labor for better conditions and to take action. . . . "It is essential," he said, "that the ordinary machinery of commerce and industry be set going. You cannot do that without peace. Peace is necessary, otherwise our efforts will be squandered." He said that one of the beneficent results of peace would be that the great continental menace of armaments would be swept away, and that all European countries should profit by this, and not Germany alone. It was impossible, he was sure, for Germany to restore her military power, since it was difficult for her at present to get together 80,000 men, and "her guns and her weapons of defense on sea and land and in the air have been taken away," and the real danger was hunger.

Closing he declared: "Europe itself has suffered more in the last five years than ever in its whole blood-stained history. It has been demonstrated to vaster multitudes of human beings than ever what war means. For that reason the opportunity for organizing the world on a basis of peace is such a one as has never been presented to the world before.

"And in this fateful hour it is the supreme duty of statesmen in every land of parliaments on whose will the statesmen depend, and of those who guide and direct public opinion to consecrate the sacrifice of millions to the permanent redemption of the human race from the scourge and agony of war."

The Setback to Bolshevism

BY FAR the greatest news of the week, ending April 21, was the apparent crumbling of Bolshevism, which, though gaining followers in parts of Austria and Germany, was losing ground in Russia, while the anti-Bolshevist government of Admiral Kolchak at Omsk was gaining in strength and in the confidence of the Allies.

It was unofficially reported in London on April 18 that soon after the signing of peace the Allies would recognize the Kolchak Government as the de facto government in Russia and would provide this government liberally with munitions of war and economic assistance, enabling it to speedily vanquish the Bolsheviki. It was expected that this recognition would greatly weaken the Bolshevists who were already losing their hold upon the peasantry. The Omsk Government was showing great military and financial stability.

The Russian Bolshevist troops on April 18, 19 and 20 were defeated in three important theatres of war. In the Murmansk-Archangel region, attacks by new loyal Russian forces, assisted by British, French and American troops, broke the front of the Reds and forced them back over 14 miles, the Allies capturing prisoners, guns and material.

Southwest of Ufa in the Urals the forces of the Siberian Government at Omsk drove the Bolshevists, three divisions of whose troops were reported in mutiny, a distance of 67 miles. The Moscow Bolshevik Government admitted this retirement. On the Ukrainian front on April 20 the Bolshevist First Army was said to have surrendered. The reported surrender occurred 150 miles northeast of Kiev, on the Pripet River, and involved 35 cannon, 200 machine guns and 20,000 rifles, the number of men not being given. The Bolsheviki were still winning in the Crimea, where they greatly outnumbered the Allies. A truce for 8 days was arranged on April 18 to permit the evacuation of Sebastopol by the Allies.

Photos by International Film Service

Homeward bound. _Belgians who took refuge in England early in the war bidding good-bye

The plan proposed by Herbert Hoover for a neutral commission, under Dr. Nansen, through which the starving in Russia would be fed was approved by the Interallied Council on April 17. It was stipulated that fighting must cease and that measures should be taken to make certain the distribution of the food to those most needing it.

Following disorders in Vienna during the week of April 13, in which the Parliament Buildings were attacked and set on fire, the Soldiers' Council on April 18 established a communist régime in Austria's capital, the soldiers restoring order. The Allied food mission assisted the restoration of order by announcing that further disorders would result in the cutting off of the food supply.

Troops of the Ebert Government maintaining order in Berlin were reported to have killed and wounded a number of persons on April 14 in a collision with venders selling stolen goods, who forcibly opposed their removal from the center of the city. There were also collisions on April 14 between the Soviet troops and the government forces at Brunswick, Magdeburg and in Silesia. At Munich government troops gained control on April 13, but on April 16 the Bolshevist element were again in control in Munich. The Hoffman Government organized a force of loyal troops to retake the capital and requested the Ebert Government in Berlin to send troops to assist the loyal Bavarian troops in the recapture of Munich. The Communists had surrounded the city with trenches and had placed machine guns and artillery in position to command all approaches.

The Week in the World's News

PRESIDENT LAUNCHES VICTORY LOAN. In a special cable on April 19, President Wilson sent from Paris a message to the American people calling upon them to redeem in full faith the promise of the sacrifice of blood shed by 60,000 of America's sons in the battle for world liberty. He said: "Today the world stands freed from the threat of Militarism, which has so long weighed upon the spirit and the labor of peaceful nations. But as yet we stand only at the threshold of happier times. To enter, we must fulfil to the utmost the engagements we have made. The Victory Liberty Loan is the indispensable means." With the slogans "Sure, we'll finish the job," and "Over the Top the first day," the cities, towns and countryside started out on April 21 to make the campaign for the Victory Loan an immediate victory in itself. Many communities entered the campaign with their quotas subscribed or exceeded, and there was abundant evidence that the nation was ready in heart and pocketbook for this last public offering of the nation's notes.

INDIA HALTS REVOLUTION. Early in April there were a number of reports of revolution and disorders at Delhi and Bombay and other points in Northwest India. London reports of April 16 indicated that order had been restored. The government buildings were burned at Ahmenadabad and a troop train was derailed outside of Bombay. Later reports showed 200 casualties in the fighting at Amritsar and reported a number of railway stations and public buildings injured, with disorderly elements still damaging property, and looting trains, in the Punjab.

OUR MINISTER TO POLAND. The United States gave formal recognition to the Paderewski Government in Poland, on April 15, when Hugh Gibson of the American Embassy in Paris became the first American Minister to Poland.

UNEMPLOYMENT DECREASES. The United States Employment Service on April 18 reported a slight decrease in the nation's labor surplus, and an unfilled demand for farm labor.

CHICAGO TO NEW YORK BY AIR. Captain E. F. White, an American Army aviator, on April 19, flew from Chicago to New York, 727 miles, in 6 hours and 50 minutes.

HELLO GIRLS WIN STRIKE. A strike of telephone central operators in the 5 New England States practically put a stop to all telephone communication in New England from April 15 to 21. The strike was a physical demonstration to New England of the necessity which the telephone has become in our life. The strike was undertaken to force a wag vance and to secure opportunity to speak dir with the officials of the companies. Assistant master General Koons reached Boston with full ers to arrange a settlement. The strike was settl April 20, the operators securing increases in w

THE FOOD FLEET. The United States Ship Board on April 18 had 151 steamers, 950,000 t carrying food to the starving nations in Europe.

LABOR'S DAY. With the world busy arran peace, labor turned again to the celebration of M In every country labor profited both in material wards and in influ through the necessities war. French labor lea planned a one day's strik May 1 throughout the tion to support their mands for an 8-hour day increased wages. The 8-h day had been granted by actment of the French liament, but the May- strike was planned to giv visible demonstration of power of the labor mo ment. Italian labor was reported as making a sim plan, while strikes alre more or less coincident the extent of the Germ Empire threatened to proach a climax on world's Labor Day. M first was also expected to marked in Argentina b demonstration by the sheviki.

MARKED DOWN F PEACE. The United Sta Shipping Board on April sold 15 wooden steamers 4,000 tons capacity and ov the total tonnage being 6 000 tons, at $145 a ton. Unc pressure of war necessity t ships were contracted for $165 a ton. The sale, the fore, represented a loss $1,340,000, a small part the cost of winning the w

AWARDS IN THE THIRD BIBLE PICTURE STUDY

WE have almost completed checking the sets of answers submitted in our Third Bible Picture Study. Only a few days more will be required to determine the prize winners, to whom the cash prizes will be sent at once. A complete announcement will be made in next week's issue of the Christian Herald.

Japan and the Far East

CONSIDERABLE interest has been aroused the fact that Japan is not among the powers th have agreed to support the Kolchak government Siberia recognized by the Allies. Japan has been d tributing her favors among several independent lea ers who have armed forces in the field between Vla vostok and Baikal. Her activity in this direction b came so great during the winter that at the instan of the State Department at Washington one of h agents was recalled to Tokio after he had contribut what was generally said to be $200,000, to the suppo of a faction not countenanced by the Allied Power

The failure of the Japanese peace delegation Paris to obtain sanction for their racial equality claus the attitude of the Allied Powers toward Japane policies in Siberia, and the lack of sympathy show by the western world to Japan in her effort to pu down the remarkable revolution in Korea, have com bined to induce a demand by several influential new papers in Tokio that the Island Empire accept position of isolation and redevelop her old spirit nationalism, ignoring entirely the occident.

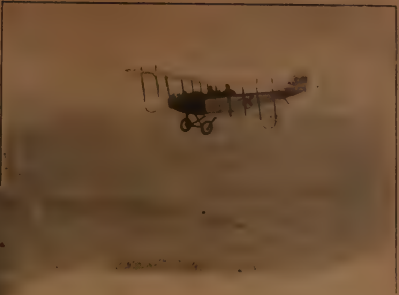
In Korea the revolt shows no sign of collapse. O April 16, 50,000 more troops were ordered to th peninsula. The Rev. Eli M. Mowry, Presbyteria missionary from Mansfield, O., was placed on trial i Seoul on the 17th, charged with permitting the use his property for the dissemination of Korean revolu tionary propaganda. He admitted sheltering fi Koreans, but denied any intention to further the plans. The other missionaries were released.

The Koreans have found one strong advocate i Japan in the person of Viscount Kato. The forme foreign minister in a speech in Tokio strongly urge the granting of immediate autonomy to Korea, an attacked the policy of holding colonies for profit.

In the elimination of German financial interest from China, the Chinese cabinet has decided to divid between the American, British and French interest the German share of the so-called Four-Power railway loan agreement concluded in 1911 by which representatives of these powers were to build sections of the Hankow-Szechuan line.

TO SPAN THE ATLANTIC BY AIRPLANE

By F. A. COLLINS



ODDLY coincident with the one hundredth anniversary of the first voyage by steamship across the Atlantic Ocean, it now appears from their feverish haste in preparation that the United States, France or Great Britain will emorate that epoch-making voyage by making rst transoceanic airplane flight.

is flight, certain of achievement this spring or er, will establish the new era of transoceanic l, making the trip between Europe and America tter of twenty-four hours instead of five days— w—aboard the fastest steam vessels.

s a little more than four hundred years ago that topher Columbus established contact between ica and the old continent, crossing the ocean in ree diminutive caravels. This epochal voyage red thirty-seven days before the Italian discov- ighted land on October 12, 1492.

ree centuries later, on May 22, 1819, the little en steamship Savannah, of 350 tons, set out r her own steam from the port of the same name orgia, and a month later put into the Mersey in and. The event was heralded as the most signifi- of the age.

both sides of the Atlantic preparations are near- ompletion for making the long-promised air from continent to continent. Five countries ompeting for the honor of being the first to make reat air voyage.

umber of rich prizes totaling $125,000 await the nate air pilot who negotiates the trip.

en more desired, however, is the fame to be won he new Columbus of the air. It is confidently icted by experts both in the United States and pe that within a year the ocean crossing by the oute will be a commonplace.

is difficult to realize the importance of thus re- g the voyage between Europe and America for mails or passenger traffic.

e safest way of making the great air voyage would tless be by dirigible balloon. There are several ese giant aircraft, both in England and Germany, h could probably make a non-stop air trip from inent to continent and assure considerable com- for the passengers. The dirigible has of course ely one-half the speed of the airplane.

MERICAN aviators base their hopes of winning the coveted air prize on the flying craft of either army or navy. The government is rushing plans ttempt the flight both with army and navy ma- es at an early date. The army intends to make the t with a powerful biplane. The navy will use one s giant seaplanes of the NC–1 type. One of these lanes has carried fifty-one passengers and trav- at the rate of eighty-five miles an hour. The t wings measure 126 feet from tip to tip, while the y has a length of sixty-eight feet, and is raised nty-four feet above the water. The seaplane can s land on the surface of the sea and ride compara- ly high waves.

he great seaplane will be driven by either of two ts, who sit side by side in an enclosed cabin. A v of five men is required to handle the aircraft. pite its great size the naval machine is easily con- led. It is capable of climbing 2,000 feet in ten utes. For the over-sea flight the naval seaplane carry four Liberty motors capable of developing ard of 1,500 horsepower. One of these machines has flown over 400 miles without alighting, at a speed of nearly 100 miles an hour. The navy machine will fly from Newfoundland to the coast of Ireland.

Preparations made by Captain Sunstedt for the trans-Atlantic flight are also practically complete. The aviator, who is a Swedish subject, planned to make the flight in the spring of 1917, but was prevented by the war. On the signing of the armistice Captain Sunstedt at once commenced the construction of an especially designed airplane, which has been christened the "Sunrise." The machine has a wing spread of 100 feet and is driven by two six-cylinder Liberty motors with a combined horsepower of 440, which will insure a speed of eighty miles an hour. The Sunrise carries two tons of gasoline, which it is believed will carry the machine from New York to London without replenishing.

There are probably four airplanes in America today capable of making the trans-Atlantic flight, and perhaps several more whose secret is being closely guarded. The possible winners are the all-American designed and built navy seaplane NC-1, the Glenn-Martin bomber, the American modified Handley-Page and the giant Caproni triplane. It is rumored that several airplane manufacturers in America have been at work for a long time on special planes designed to make the over-sea flight, but that they will not be announced and exposed for inspection until just before the flight is attempted.

SOME weeks ago Graham White, the British aviator, advertised in an aeronautical publication for a pilot to attempt the trans-Atlantic air voyage. It is known on this side of the Atlantic that the British plans for making the over-sea flight, which are elaborate, are nearing completion. A giant Handley-Page machine is actually being packed for shipment to the United States to make the eastward flight. It is supplied with four Rolls-Royce motors, which combined develop 1,500 horsepower. The airplane may be counted on to travel ninety-five miles an hour. It uses up sixty-two gallons of gasoline per hour.

Elaborate preparations have been made for safeguarding the aircraft on the trans-Atlantic trip. The General Commercial Air Board has established a special meteorological department, and fifty standard observation stations have already been put in operation in the British Isles. Weather reports will be exchanged with the international stations of the world. Wireless stations are being established on the great aerial routes to transmit information from all air observatories. Box kites carrying delicate instruments to determine atmospheric conditions will be flown from trans-Atlantic liners between England and the United States, and the weather conditions communicated as quickly as possible to the air pilots.

England is making similar plans to connect the mother country with the colonies both by airplane and dirigible balloon fleets.

In Italy a giant Caproni triplane is being constructed capable of carrying 100 passengers. The machine will be ready for flight by June, when it is planned to fly across the Atlantic. The Italian pilots believe that by that time the air lanes across the ocean will be definitely established.

THERE are half a dozen or more possible air routes across the Atlantic. Several years ago, when the trans-Atlantic flight was first discussed, it was planned to arrange a series of stepping-stones to assist the aircraft. By placing mother ships at intervals of 300 miles along the route, it was believed that the aircraft would always be within reach of assistance and could thus replenish their fuel. The development of the aircraft has been so rapid since the war began and continuous flights are now so much longer that the idea of the stepping-stones has been abandoned. Some of the aircraft will attempt the direct air route, flying first to St. John's, N. F., and thence to the Irish coast. The distance between Newfoundland and Ireland is 1,834 miles.

Another route which shortens the distance is by way of Greenland. The distance from Newfoundland to Cape Farewell is 870 miles and from Cape Farewell to Ireland 1,470 miles. The longer side of the triangle is thus reduced by nearly 400 miles.

The shortest sea flight is found, however, on the Azores route. The Azores lie 900 miles off the coast of Lisbon and the distance from Newfoundland to the Azores is but 1,200 miles. It is believed that any of the machines now being tuned up for the great flight can readily cover these distances without once coming down.

The presence of hundreds of ships scattered far and wide over the Atlantic lends an element of safety to the enterprise.

The aircraft will of course carry powerful wireless telegraph apparatus with a working radius of hundreds of miles. The wireless apparatus for indicating the direction from which messages travel will also be used. In case an aircraft needs assistance it can readily communicate with ships for hundreds of miles in all directions and summon aid.

Number 6 type of Naval plane which will cross the Atlantic

EDUCATION AND AMERICANIZATIO

By HON. FRANKLIN K. LANE

United States Secretary of the Interior

Secretary Lane

IT HAS never seemed to me that it was difficult to define Americanization or Americanism: "I appreciate something, I admire something, I love something. I want you, my friends, my neighbors, to appreciate and admire and love that thing, too. That something is America."

The process is not one of science; the process is one of humanity. But just as there is no way by which the breath of life can be put into a man's body, once it has gone out, so there is no manner by which, with all our wills, we can make an American out of a man who is not inspired by our ideals, and there is no way by which we can make anyone feel that it is a blessed and splendid thing to be an American, unless we are ourselves aglow with the sacred fire, unless we interpret Americanism by our kindness, our courage, our generosity, our fairness.

What is America? There is a physical America and there is a spiritual America. And they are so interwoven that you can not tell where the one ends and the other begins.

I would give to the man whom I wished to Americanize (after he had learned the language of this land) a knowledge of the physical America, so as to get an admiration, not only of its strength, of its resources, of what it could do against the world, but that he might have pride in this as a land of hope and a land in which men had won out.

And I would give to that man a knowledge of America that would make him ask the question, "How did this come to be?" And then he would discover that there was something more to our country than its material strength.

It has a history. It has a tradition. I would take that man to Plymouth Rock and I would ask, "What does that Rock say to you?" I would take him down on the James River to its ruined church and I would ask, "What does that little church say to you?" And I would take him to Valley Forge and point out the huts in which Washington's men lived, 3,000 of them, struggling for the independence of our country. And I would ask, "What do they mean to you? What caused them, what induced those colonists to suffer as they did—willingly?"

And then I would take him to the field of Gettysburg and lead him to the spot where Lincoln delivered his immortal address, and I would ask him, "What does that speech mean to you? Not how beautiful it is! But what word does it speak to your heart? How much of it do you believe?"

And then I would take him to Santiago de Cuba and I would ask, "What does that bay mean to you?"

And I would take him over to the Philippines where 10,000 native teachers every day teach 800,000 native children the English language. And I would bring him back from the Philippines to the Hawaiian Islands.

And I would show the man how these children, whether Japanese or American, no matter what their source, stood every morning before the American flag and raised their little hands and pledged themselves to one language, one country, and one God.

And then I would bring him back to this country and say, "Grasp the meaning of what I have shown you and you will know then what Americanism is. It is not 110,000,000 people alone, it is 110,000,000 people who have lived through struggle, and who have arrived through struggle, who have won through work. Let us never forget that!"

We are to conquer this land in that spirit and in our spirit we are to conquer other lands because our spirit is one that like a living flame goes abroad.

And again it is like some blessed wind—some soft, sweet wind that carries a benison across the Pacific and the Atlantic. And we must keep alive in ourselves the thought that this spirit is Americanism, that it is robust and dauntless and kindly and hearty and fertile and irresistible, and through it men win out against all adversity. That is what has made us great.

It is sympathetic. It is compelling. It is revealing. It is just. The one peculiar quality in our institutions is, that not alone in our hearts, but out of our hearts, has grown a means by which man can acquire justice for himself.

How best may we spread that spirit through the land—how best can we explain our purposes and interpret our systems?

Through the community council, through the school, I am making an appeal to Congress on behalf of an appropriation which will permit us to deliver from bondage thousands, tens of thousands, millions of children and men and women in these United States—to liberate them from the blinders of ignorance, that all the wealth and beauties of literature and the knowledge that come through the printed word can now be revealed to them.

Congress will be asked to help all States willing to cooperate in banishing illiteracy.

And I want you to help. We want to interpret America in terms of fair play; in terms of the square deal. We want, in the end, to interpret America in healthier babies that have enough milk to drink. We want to interpret America in boys and girls and men and women that can read and write. We want to interpret America in better housing conditions and decent wages, in hours that will allow a father to know his own family.

That is Americanization in the concrete.

This is the spirit of the Declaration of Independence put into terms that are social and economic.

FRANKLIN K. LANE.

More Schoolhouses

PREVIOUS to our entrance into the war we were spending in the United States a hundred million dollars a year on new schoolhouses, but at this rate we were in no wise supplying the need. Hundreds of thousands of children in the lower grades were on half-time attendance, and millions attended schools in houses wholly unsuited to school use, according to modern standards—badly ventilated, poorly lighted and otherwise unsanitary.

For the two years of our participation in the war, schoolhouse building almost ceased, and there are now both the need of 1916 and the accumulated need of the two years of the war, larger than in normal times because of the unprecedented shifting of population.

To supply these needs will require not less than five hundred million dollars of building, to be completed by the time of the opening of the schools in the fall of 1920. It is very important, therefore, that legislatures, county and city councils, and boards of education all over the United States immediately take the necessary steps for this building and for the raising of money necessary for it.

If there be danger of over-supply of labor during the period of demobilization and readjustment and a consequent lack of employment for the men returning from the army and from the munition plants, such a schoolhouse building program will be no inconsiderable factor in the solution of this problem of employment.

In view of the part which popular tion must play in the new era there little or no objection to any expend for building that may be necessary f full efficiency of our school systems.

How Education Pays

BOYS and girls who go to work a end of grammar school rarely get jobs. The work they find to do is us unskilled; it offers little training or ch for advancement. When they are they find that they are still untraine the skilled work which offers a future.

Many boys and girls when they l school find work that offers a high wag a beginner. But these wages seldom because the work requires no training

A position with a future and steadil creasing wages requires school training

A table prepared by the United St Bureau of Education compares the w of a group of children who left school a years of age with another group who at 18 years of age.

At 25 years of age the average boy had remained in school until 18 had ceived over $2,000 more salary than average boy who left at 14 and was t receiving over $900 a year more.

This is equivalent to an investmen $18,000 at 5 per cent. Can a boy incre his capital as fast any other way?

From this time on the salary of the b ter educated boy will rise still more rapi while the earnings of the boy who school at 14 will increase but little.

Although the wages paid now are m higher than when this study was ma the comparison remains the same.

Illiterate Children

AN ALARMING percentage of illitera among certain groups of working c dren is disclosed in figures made public the Children's Bureau, U. S. Departme of Labor. These figures are based on t experience of the bureau in issuing Fede certificates of age to children going to w in five States where State certificates w not acceptable for the purposes of the former Fede Child Labor Law.

More than one-fourth, or 5,294, of the 19,546 ch dren between 14 and 16 years of age to whom c tificates were issued by the Children's Bureau co not sign their own names legibly.

The majority of the States provide that childr shall stay in school until they are fourteen years age, and the American theory is that a normal ch will have completed the eighth grade by that ti In the five States where Federal certificates were sued by the Children's Bureau, 18,379 white childre between 14 and 16 years old were certificated. On 742 of them had reached the eighth grade in schoo Of 1,166 colored children to whom certificates we issued only 40 reached the eighth grade. In oth words, 96 per cent. of the white children and 97 pe cent. of the colored children granted certificates ha not reached the eighth grade in school. In som States a child can not secure a work permit until he i 16 years old unless he has completed the eighth grade Only 248 or 1.3 per cent. of the total number of chil dren certificated could have met such a requiremen because they alone of the children certificated ha attained the ninth grade or higher.

Millions of Illiterates

ACCORDING to the last census report there were more than eight and a half million persons over ten years of age in the United States who were either totally illiterate or could not read or write the English language. That was in 1910. In 1918, due to the disclosures of illiteracy in the military examinations, we are led to believe that many must have passed as "literate" in this census who could barely sign their names.

The South leads in native-born illiteracy, but a staggeringly large percentage of people in all our industrial centres can communicate with America only through interpreters. Sixteen per cent. of the population of Passaic, N. J., for instance, cannot speak English, and 13 per cent. in Lawrence and Fall River, Mass.

Of the foreign-born wage-earners in this country five years or more, only 31 per cent. are naturalized and only 14 per cent. have first papers. Only 8 per cent. of the Russians residing here between five and nine years have been naturalized, only 5 per cent. of the Portuguese, and only 4 per cent. of the Greeks. No nation in the history of the world ever held so many aliens or permitted any such an unallegianced multitude to share equality with its own people.

BRUSSELS By Margaret E. Sangster

THE streets of Brussels are cleaner than the Paris streets. And the buildings—gleaming white stone buildings, most of them—would unbelievably immaculate if they were ›wn beside the tarnished gray-brown Paris buildings. Little parks dot ity and splendid bits of sculpture at unexpected places. Oh, it's a iful city, Brussels. And yet——

rrived in Brussels at four o'clock in morning. When our train pulled y into the great station it was still hours before dawn. But Brussels 't a sleeping city—not at all. Brigh glittered from hotels and cafés, r cars clattered over the pavestones, pedestrians jogged elbows with other trians. Brussels was wide awake; sels was throbbingly alive—pulsing a feverish gaiety.

ired a taxi from a bandit who had d taxi-driver, and started for the that I had been directed to as the best in Brussels. I had been directed to a good many people—my five train panions, a correct little lady in France, the concièrge of my own rooms in . So it was without any doubt that e the address, and sank wearily back g the cushions and gave myself up e anticipation of a soft bed and a large bath.

wasn't long before we arrived at the l—a great impressive place with bright lights over the swinging glass doors. ady porter took my suitcase from my hand and led me through the door into a dazzlingly brilliant hall.

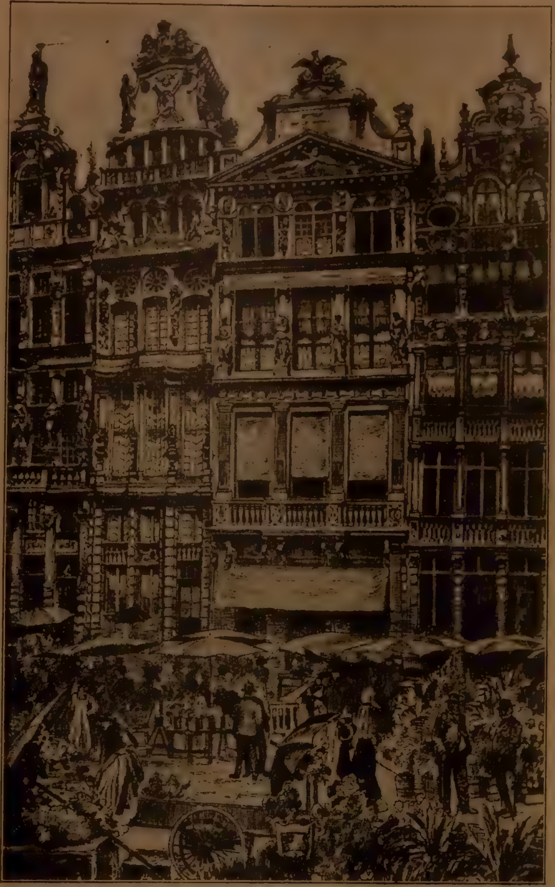
ROM one side of me came the sound of dance music, played loudly, aggressive- A girl in a surprising frock staggered out e dining-salon on the arm of a man in rgeous uniform. They were singing strange, strident voices.

went surprisedly down the hall of the hotel in Brussels. Three men, sitting chairs along that hall, greeted me, riously, at my approach. I walked them with a sick feeling in my heart, signed the register that the suave clerk ded to me.

rom the dining-salon came a sud- burst of applause and drunken calls "Bravo! Bravo!" Somewhere a girl ghed with a high, shrill laughter. I ced at the clock on the wall over the k's desk. The hands pointed to four- ty. In New York the city, save for the d ones who hurry to and from work, at four-thirty. Only the central boulevards of is are noisy at eleven. New York knows gay music bright lights and dancing until one o'clock; Paris, e the war, closes its restaurants at nine-thirty has no public dancing. But Brussels, the center Belgium—Belgium torn and battered from four g years of war—dances on, and openly, at four- ky. Brussels, the crushed city of Europe, meets dawntime with mad laughter and hysterical . I went up to my room in the empty lift, y and puzzled and strangely hurt—I did not lerstand.

was not until noon that I left my room and went out through the city on a small tour of inspec- n that began at my hotel and ended in the office my only Belgian friend—one Major Pierre Blom- ert. I had met Major Blommaert in New York in tober; I had interviewed him then on the part yed by Belgium in the great war, and I had said d-by to him with no expectation of ever seeing n again. But when I arrived in Brussels I imme- tely hunted him up. For Major Blommaert had n, during the war, the Protestant chaplain in chief the Belgian armies. And I knew that he, more n any one, could show me the spirit of Brussels its true light.

My way to Major Blommaert's office on the Rue yale led up a steep hill and along a white paved siness street. I walked along up the hill in the e of a keen wind, looking about interestedly at the lendid buildings and the attractive shops. I ticed that the prices of the articles displayed in the op windows were fairly expensive—but the articles re articles of luxury. I saw fairy-like laces, wonder- l gowns, and expensive lingerie in those windows, d, strangely, I saw many displays of pastry and ndy. There is so little sugar in France that there e very few pastry and candy shops, and I had ought that the situation in Brussels was a like one. ut as time went on I discovered that there was parently more food in Belgium than in France. had butter, for the first time since leaving America, ith my meals. And I had sugar, too, and cakes, and ice cream. Even in the smaller towns I had sweets, and plenty of them.



Business section of Brussels

One does not see many American uniforms in Brussels. One or two, perhaps, but no more. There are British officers on the streets though, many of them, and Canadians, and Australians, and kilted Highlanders. The Highlanders are very popular in Brussels—they seem to be everywhere, the center of admiring and highly rouged feminine groups.

One sees, along the streets of Brussels, many ragged children. They are not more ragged than the children that I have seen in New York, but they are very pitiful. Curiously, one does not think of them as suffering Belgians. One thinks of them only as suffering children. Many of them beg for coppers on the street corners, beg with their grimy little faces lifted to yours and their small thin voices raised in inarticulate supplication.

There are girls on the street, too; not the brisk business girl, or the lady off for a day's shopping, that one sees in the American city—but a curiously furtive type of girl who is at the same time almost brazen. They wear chic dress and are vividly painted, and they saunter along trying, obviously, to catch the eye of the military stranger in their city. They are young, these girls—that is the infinite pity of it.

MAJOR BLOMMAERT was dictating a letter when I walked into his office. He shook hands with me warmly, though with a polite curiosity.

"You're not *alone?*" he questioned. "You're not here alone?"

"But I am," I laughed in answer. "Why not?"

"Here in Belgium—" began Major Blommaert. He paused embarrassedly. "In Belgium and France," he began again, after a minute, "a young girl does not travel alone. Our women do not go out upon the street alone. They do not go into the trains alone. They do not go about, unchaperoned, with a man!"

I realized why I had been the recipient of many odd looks as I answered.

"In America," I said, and with a shade of warmth, "a woman may go *anywhere.*"

"Oh," said Major Blommaert, "America is different. America is a young, clean country. I—I am a Belgian, myself. But Belgium has not the ideals of America."

"You mean—?" I questioned.

"When a nation is healthy," Major Blommaert said slowly, "it respects its women!"

BRUSSELS does not respect its women. I found that out after two days in Brussels. A woman, alone, no matter how unobtrusive she may be, is spoken to rudely in nearly every public place. She is eyed, in tram-cars, in a way that makes American blood boil. And, knowing the Continental attitude, she cannot openly resent even the most obvious, though unspoken, insult.

The Belgian girls in the restaurants smoke. They drink, too—drink a great deal of wine. And they try to force themselves upon the attention of the masculine diners.

"It is," an army officer said to me, "as if Belgium has had the heart beaten out of her. It is as if the people of Belgium are bruised, mentally, morally, and physically. They no longer seem to care.

"For four years Belgium has been occupied by the German army. For four years the people of Belgium have lied to the Germans, and cheated them, and stolen from them. Now they lie and cheat and steal as a matter of course.

"Ninety-five per cent. of the working classes are on the borderland of tuberculosis. The better classes are run down, too. It isn't so much through poverty—it is because of *oppression* that they are in this way. They are in a different position from any other nation. You of America, you who are developed hundreds of years past Belgium, cannot understand!"

BRUSSELS has atmosphere—an atmosphere that is of the old world; that we, a young nation, cannot hope to imitate. I caught splendid glimpses of the city as I went from place to place. I went with the Boy who had come from Paris in the compartment with me. The Boy was not enjoying Brussels. He was very young and he had come to Brussels to work.

"Ze town ees queer," he told me. "I like eet—ze town—but—well, I do not dreenk. Nor gamble. An' ze girls, zey bozzer me! I wish," he looked at me sadly, "zat you would here stay, Mees Marguerite!"

I knew what the Boy was meeting. And I wondered why his firm had sent a youngster of under twenty to work in Belgium. But I didn't say anything. I went, instead, to dinners with him, and with him I visited various places of interest. It was the Boy who took me to see the beautiful public buildings—quite unlike the buildings in any other city—the Palais de Justice, with its bas reliefs of Minerva and its wonderfully carved square columns; the House of the King, the imposing Bourse; and, most inspiring of all, the Church of Saint Gudule. One can hardly think of sin as living in the same city with such a church—it seems like a wonderful hand pointing the way to God. For the architect had put reverence into every line of his work—reverence and understanding. Brussels has a charm that is the charm of age, of history. And yet, for all its newness, America never seemed so wonderful to me as it did while I was staying in Brussels.

For despite its old-world atmosphere and despite its charm, Brussels has lost that quality that would make the stranger—particularly the girl stranger—love it. Brussels is too hysterical, too busy groping after the something that it does not want, to be normal. One thinks of Brussels as a modern Babylon dancing on the brink of a volcano.

Belgium needs a new start—it needs to be rebuilt. The beautiful buildings of Brussels seem the only solidly tangible things in Brussels—and Brussels is the center of a nation. Characters need to be rebuilt, and homes, and morals—need to be rebuilt until they match the splendid architecture.

"IF YOU had a great deal of money what would you most like to do for your country?" I asked Major Blommaert one day. "What does Belgium really need, today?"

"You mean?" questioned Major Blommaert.

"America has sent food and clothing to Belgium," I told him, "when she was cold and hungry. But—"

"Just at present," he answered, "there are needs in Belgium greater than her need of food and clothing. *Belgium needs a chance to clean up!* And if I had the money I'd try to give her the chance."

This is my solution of the whole thing.

OUR EDITORIAL PAGE

The Compelling Power of an Ideal

A CELEBRATED English writer, after many months of observation in Europe, has put on record this impression: "It was the high spirit, the intense desire to establish justice, and the conviction that they were fighting on God's side, that made the American troops win the war." This is the simple truth expressed by Mrs. Humphry Ward in a few words.

And now the end is at hand; the ideal has triumphed. And it is everywhere admitted among the Allied leaders that the spirit of our troops was communicated to their own soldiers and transformed the entire situation. Gloom was dispelled, down-heartedness disappeared and they swept on from victory to victory.

But the ideal which had been to us as a "pillar of fire" in the dark days of struggle did not end with the armistice. It broadened and expanded with the work of the Peace Conference. It glowed as a luminous banner amid all of the discussions. It transformed the Conference just as it had done the Allied armies, and gave it the broad view of international justice and righteousness.

There were obstacles in plenty to be overcome—the bitterness of hatred against a cruel but now helpless enemy; the blind desire to retaliate to the full for all that had been suffered at his hands; the passion for territorial acquisition. At every step implacable policies had to be tempered and modified and subdued to reasonableness. Fullest recognition is due to the Peace Conference for what it has accomplished under difficult conditions. The wise concessions that have been made will conduce to the stability of its work. The League of Nations, which had first created friction on both sides of the Atlantic, is now in a shape that meets the approval of all the powers interested. Instead of being impeded in his work for the completion of the League, it now proves that President Wilson has been aided and strengthened by criticism.

The Peace Congress takes up its task under strange conditions, at a time when, as Premier Lloyd George expressed it in his great speech to the Commons on April 16, in many lands "the foundations of society seem crumbling into dust." Mingling with the sounds of rejoicing over the brightening prospect comes the discord of widespread revolution and riot. Hunger and plague continue their devastating work. Bolshevism has plowed its way across many barriers and is yet unrestrained. Russia is still in turmoil, while the Central Powers seem to have been overtaken by the disaster they themselves invited. Yet, as we look back over these five months, it is surprising to note how difficulties have been overcome, some of them seemingly insurmountable. We can therefore hope that, with the signing of the Treaty of Peace, the first great step will have been taken toward the restoration of world order. The beneficent Power which overrules all human affairs will show those who are true to the high ideal a way to lead the nations out of the chaos and confusion. But this will only be if all who have the world's peace and highest welfare at heart remain true to the task they have undertaken. We have seen, as never before, the verification of the old Scripture that "without vision the people perish." Let our ideal, then, lead us to further the cause of righteousness and justice in all things, and we have nothing to fear from the future.

Farmers and the New Time

DAYLIGHT saving, which our city folks take to readily enough, doesn't appear to be so congenial to the farmers. Senator Capper's paper, which circulates largely among the agriculturists, gives the reasons for their reluctance to put the clocks ahead. Working by the new time, a Kansas farmer rises two hours before dawn and three before sunrise, thus adding an hour of darkness to his day. Four hours are needed to allow the dew to dry on the hay, and the new time gives only three hours for a forenoon's work. Shipping milk and other perishable food must be done an hour earlier to catch trains on new schedule. Children must dress for school by lamplight. Meetings and entertainments cause the loss of an hour of working time, and farmers going to town for market evenings must sacrifice a good working hour of daylight. Many farmers work by the old-time system and others by the new, causing difficulties with farm hands and loss of time. Threshing and other operations are seriously hindered, as in most crews there is division on the time schedule, causing the workers to quit while the sun is still three hours high.

As a result of these conditions, petitions for the repeal of the new time law are pouring in at the rate of 10,000 a week from the Middle West. Senator Capper will submit these to Congress should an extra session be called. It is estimated that the new time schedule, which in many parts of the country is regarded with favor, may cost the Western farmers a billion dollars in loss of working time and reduced production.

A New Ally for Prohibition

WHY should not the Prohibition leaders of the country, in order to carry out to its fullest extent the abolition of the saloon take up the problem of a substitute which must be put in its place?

The Christian Herald believes that a substitute for the saloon can be found. The most popular form of recreation today is the motion picture. It is capable of supplying the finest sort of argument against any attempted resurrection of the saloon.

A questionnaire sent to a large number of leading motion picture exhibitors throughout the country, with the view of learning the possible effect of Prohibition on that industry, produced surprising results. Seventy-two per cent. of the exhibitors expressed themselves heartily in favor of Prohibition, twenty-five per cent. were indifferent, and only three per cent. were opposed to Prohibition. The outcome of the inquiry is stated in these words: "The closing of the saloons removes the most formidable competitor of the motion picture business." It is confidently expected that after July 1 motion pictures will leap into new popularity.

There would seem to be a most providential opportunity here for the Prohibition forces to avail themselves of this powerful ally in the struggle that must follow their legislative victory, to maintain what they have fairly won. The Prohibition Party could not do a wiser thing than adapt the motion picture to their purpose.

The liquor interests do not want to stay dead. What chance of revival would they have if Prohibition were to put into the schools, the meeting-houses, the churches and Sunday schools on week days, the missions and every other available place—motion pictures showing the wickedness of the whole traffic which has just been abolished by national decree? These would drive home the lesson in vivid, realistic, living illustration.

John Barleycorn would not have a leg left to stand on if his inglorious career were shown to the multitudes who would crowd to see real good motion picture films dealing with the subject. The film would thus become an irresistible advocate of national sobriety and sound morals.

We commend the suggestion to all friends of Prohibition, and especially to those who have been active in the late successful campaign. It is one that strikes us as well worth trying.

Fellowship with Christ

WHILE the denominations are busily searching for a basis of church unity, we are reminded of an incident related by Henry F. Waring in his excellent book on "Christianity's Unifying Fundamentals." He tells how a pastor, being questioned theologically by one of his deacons, turned and asked: "Well, what to you is the heart of the whole thing?" "Fellowship with God that means a good life," was the reply. "But," said the pastor, "if one leads a good life and has such fellowship, but did not get it in the way you did, would you say that he didn't have it at all?" "No," was the prompt answer; "the important thing is the fellowship itself." "Good!" said the pastor, with enthusiasm; "hold on to that and you will find the guiding thread for the theological labyrinth of today."

This fellowship is the important thing. One may get it one way, and another in a different way; the essential point is not the method of getting it, but the actual possession of that sense of fellowship which means a godly life—fellowship with Christ as the cure for sinfulness and all it brings with it. With such fellowship assured, one can worship in any congregation of any denomination and have no compunctions or misgivings.

The Soul of Education

EDUCATION without spiritual understanding is an empty shell. German Kultur, riding ruthlessly over the rights of a world and even yet unable to fathom the depths of its own fall, is abundant evidence of this.

Here in America we have the best free public sch in the world. We did not invent the public sch but we have set the pace for all lands in its deve ment. Into our land laws, into all our state co tutions, we have written indelibly our conviction every child has a right to an education. The q response to training of our National Army, its re ness to submit to intelligent discipline, its stri power, all attest the fundamental soundness of schools. But while our schools are not godless, th cannot be, under our laws, regular, efficient, conv ing instruction in the religious truths which unde all that is permanent in our civilization.

If we may not teach religion in our public sch where shall we do it?

There are three plans:

One contemplates a rebuilding of the Sunday sch along lines of proven pedagogical soundness, w longer sessions, trained, possibly paid, teachers, an course more widely instructive than the simple less taught in thirty minutes which we have in most of Sunday schools today.

A second would stimulate the homes to become, they once were, definite links in the secular and ligious education of the children. Lincoln learned read at his mother's knee, and he learned faith w his letters. But many mothers of today turn th children over to the day school for secular teachi to the Sunday school for religious truth, and thi they do well if they read and interpret intelligen the golden text on a picture card. The fathers do better.

The third is the Gary plan, under which the ch dren are turned over to the churches, each child the church of his parents' choice, to follow regular each school day, a course in religion as comprehensi and complete as the course in English or mathema ics. This puts the problem up to the churches whe it belongs. In Gary the churches united to give t best course they could, and it has cost about $7 p child per year, with an enrolment of 800.

It is probable that all of these three plans could b united, or followed simultaneously to advantage. B one of them must be followed if our children are graduate from school with that well-rounded development, that broad vision of life and its meaning, whic alone will fortify them against the unreasoning an radical movements that seek to destroy all that good in civilization.

The Friends of China's Orphans

SOME thirteen years have elapsed since the grea famine in China, the climax of a series of visita tions, the last of which resulted in the foundatio of the Christian Herald's Orphan Work in that country. Appeal was made to our readers, with the resul that this journal undertook the support of about 2,00 orphans, distributed among a number of missionar stations, the whole work being under an interdenominational missionary committee at Chinkiang. During all the years that have passed, those orphans hav been a loving charge on the hearts of their America friends. Many of the children have grown up to self-respecting and self-supporting Christian manhood and womanhood. Some have been trained as teacher and pastors among their own people, while all hav received such training as would qualify them to tak their part in the world's work. And now, with it long task of service fully accomplished, the committe in Chinkiang, through its treasurer, Maurice A Walker, announces that its members feel that th time has arrived for them to be released from their labors, and that in view of the comparatively smal number of children who still remain under tutelage the support can be forwarded direct to the mission having them under care. The letter adds:

"Only two members of the original committee ar now living in Chinkiang, which is also another strong reason why this committee should now close up it work. "In doing so we desire to express our high appreciation of the splendid assistance given by the Christian Herald and its readers to the missions in China so generously all these years in caring for these many orphans. As a committee and as individuals we are glad to have been associated with you in this work. On behalf of the orphans we tender you our heartiest thanks."

In replying to this communication from the committee, we have conveyed to its members the sincere thanks of every reader of the Christian Herald who has been associated in this beautiful enterprise. The members of the committee, during all the years of the work, made many sacrifices to give it their best attention, and they did well. They deserve the gratitude of every supporter of Christian missions.

Peril and Promise of the Printed Page

An Inductive Argument for the Religious Paper

By REV. JOHN ROACH STRATON, D.D.[*]

IN THE fifteenth century there was a German lad who had the euphonious name of Johann Gensfleisch. Translated into plain English, this means John Gooseflesh. It is said that John w one day playing near a pot of boiling dye, with wh his father was preparing to color some skins. H had cut the letters of his name from the bark of a e, and was spreading them out to form his name, w n one of them accidentally fell into the pot of b ing dye. Quickly John plunged in his fingers to re ue the letter. Finding it very hot, he more q kly turned it loose. It fell upon one of the white el s which were waiting to be dyed, and when John li d the block away he saw a beautiful purple "H" ling up at him. That was the first letter ever p ted on the continent of Europe! Whether he ired the marks on the skin or meditated ruefully n the marks which his irate father might make n his own skin because of the accident, we do not w. But we do know that this incident, or someng else, started the young man to thinking. In year 1450, we find a printing press working in inz, under the direction of Johann Gutenberg, o had changed his name from Gooseflesh, by iling himself of an old German law which perted a child to take his mother's name instead of father's, if he desired. His discovery of the art printing revolutionized the world.

The power of the printing press rests upon the truth t our thought determines our life. It is a dictum secular philosophy and of Sacred Writ that "as a n thinketh in his heart, so is he." Our being is the reflex of our thinking.

Notice, now, that our reading today in large meae determines our thinking. The printed leaf d the throbbing life are vitally connected. "As a n thinketh, so is he." And as a man reads, so nks he. Now, we can eliminate logically here, and simply that *as a man reads, so is he.* It is imssible to overestimate the direct and powerful luence of reading upon the life. The psychological son standing behind this truth is the interesting t that our mental states are much more deeply ected by what comes through the eye than by what mes through the ear. An impression through the e is seized upon by the creative imagination, which nds to hold it, to impress it indelibly upon the brain sue, and thus, through the law of suggestion, to ke it a part of the permanent life.

HERE are many illustrations of this influence of reading over life. The case of Martin Luther is instance in point. The Protestant Reformation ally began at Erfurt when Luther, rummaging rough the library there, ran across a dusty copy of e Scripture, opened it and read "The just shall live faith." When that line fell upon the retina of ther's eye, the Protestant Reformation became tentially a fact. The truth haunted him, as the ory of his life makes plain; wherever he went that e from the printed page went with him. The words ated before his vision and sounded in his ears. The st shall live, not by the forms and ceremonies of great external church—"the just shall live by faith!" uther went to Rome, hoping that a visit to the other church would strengthen his faith, but as he ent up the steps of the Lateran, surrounded by the remonies, grandeur and gilt, these words came to im with insistent force, "The just shall live by ith." And so his life was turned into absolutely ew channels. And the world was revolutionized by he reading of a single line!

There is a well-known but remarkable instance of ow one book changes a life and then leads to other fe-changing volumes. A little work entitled "The ruised Reed," written by an old Puritan doctor, ell into the hands of Richard Baxter and led him to hrist as his Saviour and to a great life of service in the inistry. Baxter then wrote "The Call to the nconverted," which is still in circulation and doing ood to millions of men. Philip Doddridge got hold f this book of Baxter's, and it led him into a broader nowledge, a richer faith and a deeper experience of he things of God. Then Doddridge wrote a book alled "The Rise and Progress of Religion in the oul," which book fell into the hands of William Vilberforce, and so impressed him that he wrote a ook called "Practical Christianity." And this book, n turn, made its way far down into the sunny Isle f Wight and there thrilled the heart of Leigh Richmond. Richmond then wrote the "Dairyman's Daughter," which book has been translated into more than fifty languages of the earth, working wherever it goes an immeasurable influence for the extension of the Gospel. Still, again, this book of Wilberforce made its way into a secluded parish in Scotland, and its reading worked an epoch in the life of a young man who was afterward to thrill the world with his glorious ministry—the eloquent Thomas Chalmers. There it is, not a break in the chain: Baxter, Doddridge, Wilberforce, Richmond, Chalmers, and after these names another word needs to be added—eternity! For the influence of their works will never cease.

THE world is flooded as never before with vile and unwholesome literature. Let us beware lest the best be neglected, and the taste of our young people be vitiated by the worst that comes from the press. If ever our Christian homes needed to be guarded in any one particular, it is at this point. Recently four young boys were arrested in Kentucky for burglary and murder. They were caught in a house, and in the excitement they killed the owner. Their ages ranged from fourteen to eighteen! When searched, their pockets were found filled with dime novels! Their crime was easily understood in the light of that discovery.

Recently a sign appeared in one of our book stores, "Hurt Books for Sale Cheap." Books slightly soiled they were, books a little out of season, and pushed aside for new favorites, but "hurt books" (probably the maker of the sign was intent upon brevity), as if they really felt their being crowded out, seemed an odd way of putting it. Yet, if books did possess feelings, there might be many "hurt" books in all our homes—volumes pure, sweet and uplifting, pushed aside for the latest, trashy "fad," not worthy to be laid upon a lady's table or in a young lad's hands! There is a great responsibility upon parents to put good reading matter into their homes. One leaf may alter a whole life! In God's name, then, let the leaf be good!

The newspapers of today are an especially powerful factor both for good and for evil. The history of the newspaper—from the first publication of the Peking Tchingpao ("News of the Capital") in the year 713 of the T'ang dynasty, through the story of the Acta Diurna ("Daily Occurrences") of ancient Rome, down to the present time—is full of interest.

"Public Occurrences," begun in Boston in 1690, was the first American newspaper. With this beginning, our papers have grown in number and spread over the country, until now America, with only five per cent. of the population of the world, has forty per cent. of the newspapers and magazines of the entire world. In 1900 carefully gathered statistics from every land showed 50,000 papers published on earth, and the United States had 21,000 of them! During the last half century the number of papers in the United States has been doubling each ten years, until the census of 1900 showed an aggregate number of copies issued each year of 8,168,148,749. At the same rate of increase we now have at least 15,000,000,000 copies each year. That is probably enough to put a wrapping of newspapers around the entire earth! We could cover the whole surface of the globe with the printed pages that are flowing yearly from the busy presses of our land!

THINK now of the enormous possibilities of that number of papers for either evil or good! It is said that Gutenberg once dreamed that, as he wrought in his cell at St. Aborsgot Monastery, he heard a voice warning him that the power of his invention would help bad men to propagate their wickedness and to spread evil over the earth. The voice further told him that the time would come when men would profane the art of printing and that posterity would curse the invention. Gutenberg then hurriedly took a hammer in his dream and began breaking the type into pieces; but another voice came to him and bade him desist from the work of destruction and go on with his invention. The voice told him that though it might be the occasion of much evil, God would use it as a fountain of infinite good, and through it finally give the right ultimate victory in all the earth.

This dream of Gutenberg's is surely realized in the modern newspapers, for it is difficult at times to determine whether their influence is prevailingly for evil or for good. As we think of the good we should rejoice that our American newspapers are getting more and more on the right side in the great moral awakening now in progress for the cleansing of our business and political life from dishonesty, corruption and graft. The editors of our country, for the most part, have been fearless and aggressive in their denunciation of these evils, and they have rendered the public a magnificent service in their able and courageous battle for the right. Public opinion is to the body social what the conscience is to the individual, and our great papers today are the molders of public opinion.

I venture the assertion that there has never been in the history of the world a finer constructive influence for righteousness and truth than that which has been exerted by the American papers in connection with the world war. The way in which our great papers drew together with a common spirit and a common vision, as the moral issues at stake in the conflict became more and more apparent, was refreshing and encouraging to the optimistic mind. There was scarcely a discordant note in the first-class papers of the entire country, but their news columns and their editorial pages throbbed and vibrated with the hot pulse-beat of righteous indignation against the monstrous wrongs perpetrated upon an unsuspecting civilization by the outlaw nations of Central Europe.

The instant response of the secular press to the high ethical ideals lifted up by our President gave a supreme illustration of the fact that in its profounder depths the American heart is sound and American morals are true, because the newspapers are the greatest reflectors of the sentiments and thought of all the people.

On the evil side, however, there are several counts which frankness and understanding must make against the average paper of today. The Sunday edition of the newspaper is a great evil. It prevents the employees, especially the army of newsboys who sell and distribute the papers, from attending Sunday school and church. Not only so, but the Sunday newspapers prevent many of their readers from attending divine worship by presenting to them a fascinating counter-attraction, and thus building up slowly but surely the non-churchgoing habit.

Further, though there is usually considerable good matter in the Sunday papers, by far the greater proportion of it has to do with the same exciting, nerve-racking, heart-depressing, worldly interests, which have worn out the people, body and mind, during the week. The average Sunday newspaper is a conglomeration of advertisements, market reports, baseball slang, political hurrah, society scandals, murders, silly sentiment, Buster Brown humor, and utilitarian ethics—a dose sufficient to paralyze the moral energies of the people for the following week.

THE glaring evil in much of the secular printed matter of today makes the religious paper a necessity in every home. The poison of evil in the printed page must have its antidote in the inspiration of the good. The religious newspaper is undeniably a strong force for unalloyed good. Its regular visits to the home are most helpful.

This truth was once impressed upon me in a striking way. I was in the city of Atlanta, Ga., as a visitor, and stopped at the post office to inquire for my mail. When I called my name, the gentleman at the window made an inquiry about my parents, and I learned then that he had been a boyhood acquaintance in my old home in Greensboro, Ga. He told me in the course of the conversation that he had always felt very much indebted to our family, because of the fact that my mother had been instrumental in leading him to Christ. He stated that when he was a raw country boy, living in Greene county, he came each week to our home to deliver country produce, and that my mother saved the copies of a religious paper and gave them to this young man each week, and he said that reading the papers led to his conversion and entrance into the church. At the time when I talked to him he was holding a position of high trust and responsibility in the Atlanta post office, and was an officer in one of the leading churches of the city.

How desirable it would be to us all if into each one of our homes there might come at stated intervals some clean, noble friend, whose presence would cheer, whose conversation would instruct, and whose ideals would inspire every member of the household; a friend who would advise truly and who would guide well! We may each have such a friend in the visits of the religious journal; and if such papers were in every home, the great truth that "as a man thinks, so is he," and as he reads, so does he think, would vindicate itself in nobler characters and better lives.

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[*] Pastor, Calvary Baptist Church, New York City.

A Diagram Picture

Note the Pointed Corn

Why Corns Hurt

Note this diagram picture of a corn. Note its conical shape. The cause of the corn is pressure. And pressure makes it hurt. The point of the corn is pushed into the nerves.

Applying a Blue-jay plaster instantly removes the pressure. Note the felt pad (A) in the picture below. We apply no anesthetic. The pad gives barefoot comfort in the tightest shoe.

But that is temporary. One should not continue a pad. The corn should be quickly ended.

The bit of B&B wax in the center of the pad does that (as noted in illustration below). In two days, usually, the whole corn disappears. Only rare corns need a second application.

That's the great reason for Blue-jay. It stops the pain, then ends the corn. And it wraps the corn so the action is undisturbed.

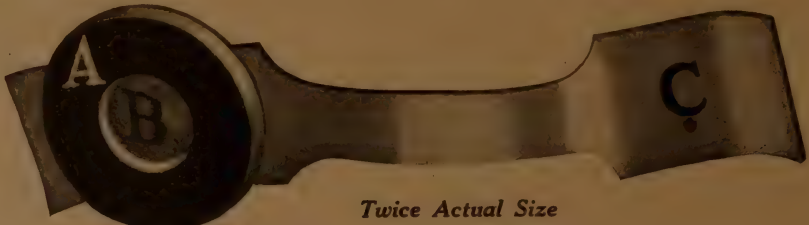
Then the action of the B&B wax is centered on the corn. Held there by the rubber coated adhesive tape which wraps comfortably around the toe. Healthy tissue is not affected.

These facts cannot be true of liquid applications.

Those are the reasons why millions of people have adopted the Blue-jay method. It is scientific, quick, comfortable and certain.

Keeping corns is folly when this easy way can end them. Treating them in cruder ways is inexcusable.

For your own sake, convince yourself by applying Blue-jay to one corn.



Twice Actual Size

B&B Blue-jay

The Scientific Corn Ender

Stops Pain Instantly
Ends Corns Completely

25c—At Druggists

BAUER & BLACK **Chicago, New York, Toronto**

Makers of Sterile Surgical Dressings and Allied Products

THE DAILY MEDITATION

. Jowett, D.D., R. A. Torrey, D.D., C. C. Albertson, D.D., Charles M. Sheldon, D.D., Rev. Richard Braunstein, Prof. W. H. T. Dau, Rev. Edwin W. Caswell

ending the Hill of the Lord

UNDAY. Ps. 24 : 3. *"Who shall ascend the hill of the Lord, or who shall stand in his holy place?"* When Dante begins to make the ascent to Paradise he has to mount steps at the beginning of the jour- There is first a step of white le. Then there is a step which ugh, broken and uneven. And , there is a step of flaming red hyry. The imagery is extraordi- y vivid, and the vividness is surely led by its truth. If we wish to d the hill of the Lord, these are first three steps which set us on the . Any other beginning will lead a road which winds around the of the hill and never turns upward e summit.

e begin with the step of white ble. It is the symbol of purity sincerity. It corresponds to the ptural symbol of the white robe. hill-pilgrim must be clean. Out- every Moslem mosque there is ision made for every worshiper to his feet. We cannot possibly take first step to the white marble unless e mighty cleansing Minister will iously make us clean. "Lord, if wilt, thou canst make me clean!" h is ever the cry of the pilgrim whose is turned to the holy hill. "I will, hou clean!" Such is ever the swift onse of the Saviour. "His blood make the vilest clean, his blood ils for me."

rom the white marble we pass to the gh and broken step. It is the broken contrite heart. It is a very true searching insight which prompts ate to put the really vital penitence the cleansing. The broken step es after the white marble. It is y when we are forgiven that we really in to see the deadly horribleness of . And then comes the penitence, the row which is itself a minister of a secrated life.

nd then we reach the third step of flaming red porphyry. And this is kindling of love. It is the red glow sacrificial affection. "We love Him ause he first 'loved us.'" Yes, even love is the child of his love, a little born of the central sun. "God is ve," and when a kindred love is zing in our hearts we can make fine gress up the hill.

J. H. J.

Friends of Jesus

ONDAY. John 15 : 14. *"Ye are my friends, if ye do whatsoever I mmand you."* Our Lord Jesus here ers to us one of the most exalted priv- ges that could be imagined, the priv- ge of personal, intimate friendship th himself. What more exalted honor ld there be than that of being *a iend of Jesus?* If we happen to have a tle acquaintance with some great n, how we love to speak of that man "my friend——!" But this verse lls us how any one of us can have a ore exalted honor than that of being e friend of the greatest man on earth -the honor of being an intimate friend the Lord of lords and King of kings. We do well to deeply ponder the "if" this verse, "Ye are my friends, *if* do whatsoever I command you." sk yourself, Am I a friend of Jesus? es, if you are doing whatsoever he mmands you. No, if you are not oing whatsoever he commands you. o profession of loyalty to him, no or- odoxy of creed, no rapturous experi- ce will make you a friend of Jesus; st simple, homely, every-day obedi- ce in all walks of life to his will as e expresses it in his Word. This and is alone makes us friends of Jesus.

And we are not only to do the things hich he commands; we are to do *all* e things which he commands. While e are glad to do many things which he commands, there may be some things which he commands which we are unwilling to do. Never mind how unwilling you are to do it, do it if he commands it. If we do not do it we are not friends of Jesus. But when we make a full surrender to him and stand ready to do anything that he commands, he "no longer" calls us "servants"—it would be an honor to be called even that—but no, he will not call us that; he calls us by that wonderfully significant name, "friends."

When we are thus admitted to the circle of his friends, he declares to us the richest secrets of his thought, "All things that I have heard of my Father, I have made known unto you."

R. A. T.

A Reconstructed Earth

TUESDAY. Rev. 21 : 5. *"And He that sat upon the throne said, Behold, I make all things new."* There are two ways of making things new. One is to wipe the slate clean and start again. This is what occurred at the Flood. The other is to introduce new principles of life and wait for them to develop. This is what God did when Christ came. He came to show mankind the better way to live and the better way to die. His life is our model. But of what use is a model without the power to reproduce it? It mocks us with its excellence. It is at once our glory and our despair. When we see that pure, brave life of Jesus, lived on the heights of holiness, we cry, "Who is sufficient for these things?" Our cry falls on a Brother's ears, and finds response in a Father's heart, and he answers our cry with his eternal offer of help.

An engine, however perfect, is useless without motive power. Weak and helpless are we all without the spirit of the new life. Wanted, an indwelling Spirit, to cause us to walk in the way of God's commandments. This is a want as old as human yearning, as deep as hunger, as keen as thirst. Where is that Spirit and how shall we avail ourselves of his help? There is such a Spirit in the world. He brooded over the formless void in creation, and all things were new. He came like a rushing wind into an assembly of disciples gathered in an upper room, and they were animated with new purposes and armed with new zeal. He descended like a dove upon a young man at his baptism, and from that moment he was absolutely free and absolutely fearless. From that moment he began to preach the new evangel of peace on earth among men of good will. The words which promise peace sound strange with the echoes of battle still fresh in our ears, but they sounded stranger still to those who first heard them. It was a new Gospel to them, but it had within it the power of creating a new order. It gave men a new idea of the nearness of God, and it gave them new principles of human conduct. The world already knew the principles of obedience to duty, but only the saintliest and most radiant of spirits had caught any glimpse of the law of self-denial, the law of gentle service, and the law of love. The beginning of the new heaven and the new earth is in the new man with a new Master, a new motive, a new standard of greatness, and a new passion to master the principles of the fine art of holy living.

C. C. A.

Isaiah's League of Nations

WEDNESDAY. Isa. 2 : 4. *"And Jehovah will judge between the nations, and will decide concerning many peoples."* A League of Nations is not a new idea. Henry of Navarre outlined one. Grotius, the historian, mentions it. Kant, the great philosopher, discussed it. Rousseau projected it in his writings. William Penn, the genial Quaker and friend of mankind, had a League of Nations in his plan of a new country. Abbe de Saint-Pierre and many eminent clergymen have proclaimed such a League, and Dante in his writings referred to it many times.

But long before any of these thinkers and statesmen mentioned the League, Isaiah proclaimed it, and the main difference between his League and all the others mentioned is stated in this passage, where he puts Jehovah at the head of the League, and makes him the judge and arbiter of the destinies of the nations.

Isaiah's League says that the nations must come to God and walk in his ways. Will labor and capital do that? Will the different political parties stop their political bickerings, and walk in God's ways? Will the different nationalities sink their racial prejudices and agree to act for a common good? Will the daily papers that fight one another and print unnecessary sensations and call it news change their habits and walk in Jehovah's ways and let him map out the plan of a League?

This is too big a business to be entrusted to mere men for planning and carrying out. Men are not wise enough nor good enough to carry this gigantic thing through successfully. The God of all the earth can be trusted to do right.

The first thing to do, according to Isaiah, is for the nations to acknowledge God, and place him at the head of the table. Surely, if the world ever needed divine wisdom, it needs it now. To neglect the source of power at this juncture in the history of the race is the greatest folly. It is safe to say that no League of Nations that leaves God out of its constitution will endure the test of man's selfishness. Wars will not cease, and the weapons of warfare will not be beaten into implements of industry until the nations acknowledge God as the supreme Ruler in the affairs of men.

C. M. S.

The Greatness of Small Things

THURSDAY. Matt. 13 : 31. *"The kingdom of heaven is like a grain of mustard seed."* There is much in little. An anthill and a beehive are packed full of inspiration and suggestion. "Consider the lilies of the field." "Behold the fowls of the air." God is in small things. Omnipotence is in the diminutive. The infinite is throbbing in the mustard seed. The wisdom of the ant, industry of the bee, development of the flower, instinct of the bird, glisten of the dewdrop and all the heaven with which the earth is filled are eloquent of Kingdom values and Creator design. In the last analysis the mountains reduce to grains, the oceans to drops, and the world is beautiful in its vastness because it is first beautiful in its atoms. God manifests himself in the thunders and the zephyrs, in the mighty wind and the still, small voice.

A word in season, a little deed of kindness, a look, may be instrumental in starting movements of reformation and giving rise to occasions for emancipations. Despise not your grains of truth. All truth is God's truth. Do not condemn your small loaves and fishes of talents and gifts. Yield them to the Master of all loaves and fishes and he will bless them. Take the mustard seeds of your hopes and aspirations to God. The result will be a tree of much leafage, blossom and fruit.

R. B.

The Divine-Human Servant

FRIDAY. John 13 : 4, 5. *"He riseth from supper, . . . and began to wash the disciples' feet."* We would fall short of the full meaning of this action of our Lord by saying that he only wanted to teach the disciples a lesson of humility and service. This act of Christ was a link in the chain of his redeeming acts, and has its proper place in that state of self-abasement in which he wrought out the great salvation. The pride and exaltation which men willingly learned from Satan in the beginning, which gave rise to the extravagant notions that caused them to set aside the divine ordinance in Eden, which has since filled this world with the strife and malice, the envies and jealousies, the grinding ambitions and haughty self-assertions of men, had to be atoned for by its very opposite—unselfish humiliation, willingly assumed and cheerfully borne. To this task the Saviour had, indeed, given his entire life, but among the many acts in which he who was in the form of God showed himself in fashion as a man, this is one of the most illustrious and significant. No sooner had the Saviour beheld the sinful ambition which that very evening had cropped out among the future pillars of his Church, than he substituted for their sin his divine atonement, in order that this trespass might not be charged against them. This act is the ground of evangelical absolution especially from all the jealousies that exist and continuously arise among the laborers in Christ's Church. It was required for our complete justification; it is one of the stones in the foundation on which we build our faith in the forgiving mercy of God and our hope of life everlasting. Into this act of our Redeemer we sink our own guilty ambition, envy, jealousy, and selfishness of whatever form, that they may be drowned as in the depths of the sea. Next, we shall use this striking symbolical action of the Lord as the divine model for all true greatness in the kingdom of Christ on earth. If any one will be Christ's, he must have the spirit of Christ, and do as Christ did.

W. H. T. D.

The Second Appearing

SATURDAY. Matt. 24 : 44. *"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."* As sure as the Word was made flesh and dwelt among us and we beheld his glory, Christ is coming a second time, personally and victoriously. There is no uncertainty about his coming again, except in the time. The effort to fix the date has caused mortal mistakes and mischief. As the first coming was a personal visible appearance, in like manner as he went up into heaven, he will return to reign. John said that every eye shall see him, and Jesus, before the high priest, exclaimed, "Ye shall see the Son of man coming in power and great glory." How can any one so interpret these plain words of the Saviour as to make them mean the coming of the Holy Spirit into the hearts of believers? The Comforter has a special mission to convict, convert, sanctify and apply divine power to the saving and cleansing of the human heart. Christ's second coming is to inaugurate his kingdom in this world, to create a new heaven and a new earth.

The Holy Spirit dwelt in the hearts of the prophets and the people in Old Testament times. Perhaps some said in those days, "Where is the promise of his coming? He is with us now in spiritual presence; why look for a literal, personal appearing?" Following such advice the Church would have died and prophecy perished. Is it not equally fallacious to consider the second coming as a spiritual manifestation which has always been in the hearts of Christ's followers? Why did our Lord say, "Watch and be ready," if there was no other coming except his spiritual presence, which was in their hearts at that very moment? Why did he mention some signs as evidence that his second coming was near if there was to be no visible appearance, nothing but what the Comforter bestowed at Pentecost? E. W. C.

Grow "Younger"

Younger in Body, Younger in Spirit, Younger in Ambition, Younger in Every Characteristic that Gives Greater Earning and Living Power, Greater Thought Power, Greater Pleasure Obtaining Power and Greater Health Promoting Power

THE *number of years a man has lived does not tell how old or young he is. A man is as old or as young as his energy, his vitality, his capacity for work and play, his resisting power against disease and fatigue.* A man is only as old or as young as his memory power, will power, sustained-thought power, personality power, concentration power and brain power. He is only as old or as young as his digestive power, his heart power, his lung power, his kidney power, his liver power. Age is measured by the age of our cells, tissues and organs, and not by the calendar!

Cultivate the Cells

Everybody knows that the body and brain are made up of millions of tiny cells. We can be no younger than those cells are young. We can be no more efficient in any way than those cells are efficient. We can be no more energetic than the combined energy of those cells.

By conscious cultivation of these cells, it is natural as the law of gravity that we become more efficient, more alive, more energetic, more ambitious, more enthusiastic, more youthful. By consciously developing the cells in our stomachs we must improve our digestion. By consciously developing the cells in the heart we must increase its strength in exact proportion. By consciously developing the brain cells the result can only be multiplied brain power—and so with every organ in the body.

What we are and what we are capable of accomplishing depends entirely and absolutely on the degree of development of our cells. They are the sole controlling factors in us. *We* are only as young and as great and as powerful as *they* are.

There Is No Fraud Like Self-Deception

You may think you are young, strong, brainy, energetic, happy, yet when compared with other men or women, you are old, weak, dull, listless and unhappy. You do not know what you are capable of accomplishing because you have not begun to develop the real vital powers within you. The truth is you are only a dwarf in health and mind when you can easily become a giant through conscious development of every cell, tissue and organ in your body and brain.

Conscious Evolution

Conscious Evolution must not be confused with Darwinian evolution, nor should Conscious Evolution be confused with Hindoo philosophies, auto suggestion, self hypnosis, gymnastics, or mere physiology, anatomy, histology, theosophy, morphology, medicine, pathology, exercise, New Thought, Christian Science, calesthenics, embryology or psychology.

Conscious Evolution is not an occult science, nor a metaphysical science, nor a divine science, nor a spiritual science, nor a material science, nor is Conscious Evolution a symbolical science, nor a hoping, wishing, longing and dreaming philosophy.

Conscious Evolution must not be confused with any of the conceptually symbolic systems of the secondary and tertiary type, and Conscious Evolution cannot be comprehended in any of the present day concepts in science and philosophy, including the science of biology.

Conscious Evolution must not be confused with any present day philosophies or sciences of a material or mental character.

Conscious Evolution cannot be understood by physicians, psychologists, physical culturists, philosophers, chemists, cosmologists or biologists of the present day

Conscious Evolution is a new and original science, an exact science, a demonstrable science—a science of the evolution of and through Conscious Energy—a science of the Ultimate.

Conscious Evolution is the beginning of a new evolutionary era for the human race.

Conscious Evolution is the way and means to arouse, inspire, lead, advance and raise humanity to a higher level—mentally, physically, physiologically, psychologically, evolutionarily and creatively.

The aim of Conscious Evolution is to give the highest freedom from failure, misery, sin weakness and evolutionary bankruptcy, and to give the highest liberty to enjoy the full life, the better life, the higher life, the persistent life—the eternal life.

The aim of Conscious Evolution is to ascertain all of the truths of the universe—all of the principles, all of the laws and all of the elements and factors of existence—and to so employ them as to gain the greatest intensity or volume of the greatest good, as will harmonize with the Ultimate.

Conscious Evolution aims to establish conceptual law and order, through a higher consciousness of the principles of all phenomena. It aims to establish a concrete and definite and invariable realization of truth as it is.

Conscious Evolution aims to increase the power of each individual to adopt truth for self and to adopt self to truth.

Conscious Evolution overcomes weakness through power, feebleness through energy, fear through courage, nervousness through self-reliance, illness through health, misery through happiness, delusion through truth, failure through success, by higher personal evolution through the creative power of the internal creator of the mind and body. Conscious Evolution requires no faith, for it uses a specific agent or avenue or means for the definite purpose of reaching the creative forces of each individual, and evolutionarily activating them, thus creating a rise in personal creation, through the process of evolution of the individual.

Conscious Evolution is based on the discovery of the origin, nature and laws of the LIFE PRINCIPLE. It is based on the new and demonstrable conception of the LIFE "SUBSTANTIA."

The aim of Conscious Evolution is to enable individuals personally to rise to the highest planes of existence, through action governed by a realization of principles and laws of demonstrable and utlimate truth.

The aim of Conscious Evolution is to raise humanity to the highest possible plane in mind, health, civilization, laws, justice, science, philosophy, evolution, creation, destiny and the Ultimate.

By accelerating the development of the powers within you, you can a become younger, as you grow older—yes, younger in every way that will con to your health, happiness and prosperity.

Conscious Evolution—the Secret

Swoboda proves that Conscious Evolution gives energy and vitality to digestive power to spare, self-reliance to spare, and gives many other de characteristics to spare. He proves that Conscious Evolution makes people proof, fatigue-proof. He maintains that to possess sufficient vitality and and to keep the body in normal health under the most favorable conditions more health prosperity than to have only enough money from day to day to current expenses. Great reserve health, great reserve energy is what we acquire if we are to succe nullify the ravages of *time*, a easily overcome every a condition and thus enjoy the efit of our resources, the ben our health power and the a tage of our energy.

Beware of Health Poverty

As Swoboda says, "there are viduals who seek work only their last cent is gone. Like individuals live from minut minute and from day to seeking health and energy on they need them badly. scious Evolution is for them everyone. It is a simple, tific and practical system means of which every part of brain and body is energ strengthened, awakened, so we become possessed of a s health and mentality—the boda kind of health and tality. Conscious Evolution for good fortune by developi resources and the ability and of personality.

Strange as it may seem, this lutionary method of conscio awakening and developing w ened and lifeless cells require drugs, medicines or apparat any kind. It does not re dieting, deep breathing, exce exercising, cold baths, elec or massage. It takes only minutes a day, yet so startli the effect of Swoboda's sy that you begin to feel you renewed, vitalized, re-ener after the very first day.

What Others Have to Say

"Conscious Evolution has done all for me that you promised and I am simply radiating good health. I can hardly believe it myself, it has made such a great change in me. I am in better condition than I have been for twenty years and am chock full of energy and ambition. Tasks that were a burden to me in the past are now easy and a pleasure. I have no money to burn or throw to the birds, but if you were to offer me one thousand dollars in good hard cash and put me back where I was before beginning your system, I would say, 'Nothing doing.' I enjoy the work you have mapped out for me and am impatient to get at it."

"I SHALL BE SIXTY-SIX YEARS OLD NEXT AUGUST, and if you were to see me right now you would say 'forty,' and, as a fact, I am better, stronger, and have more energy than the average man at forty. I have only you and your system to thank for these things, and I want to thank you from the very bottom of a grateful heart for what you have done for me. I am a man now in every sense of the word, whereas I was only a fraction of a man and rather a small fraction before profiting through Conscious Evolution."

"The strangest part of it all is that my hearing is greatly improved. The muscles of my shoulders, back and abdomen are immense, and I have forgotten that I have a liver, kidneys, heart, or any other organs, except my stomach which makes a loud call three times a day. I have lost all desire for stimulants."

"I AM SEVENTY-ONE YEARS OF AGE, and in three weeks your system has apparently made a new man of me. I am so enthusiastic over Conscious Evolution that it is difficult for me to control myself, and not do more than you say. I want to thank you for the interest you are taking in my case. When I wrote you for your instructions I was in a very desperate condition. I have never been sorry for one minute that I have written you. On the contrary, I want to thank you for what you are doing for me. I am getting along fine; I am a wonder to myself. It does not seem possible that there could be such a change in any one in such a short time."

"When I tell some of my friends how quickly I was benefited by Conscious Evolution, they do not believe me. They think I exaggerate."

"One year ago I was an old man at forty; to-day I am a at forty-one."

"I must state that the principle of your system is the most sci and at the same time the simplest, I have ever heard. You do no represent one single word in your advertising."

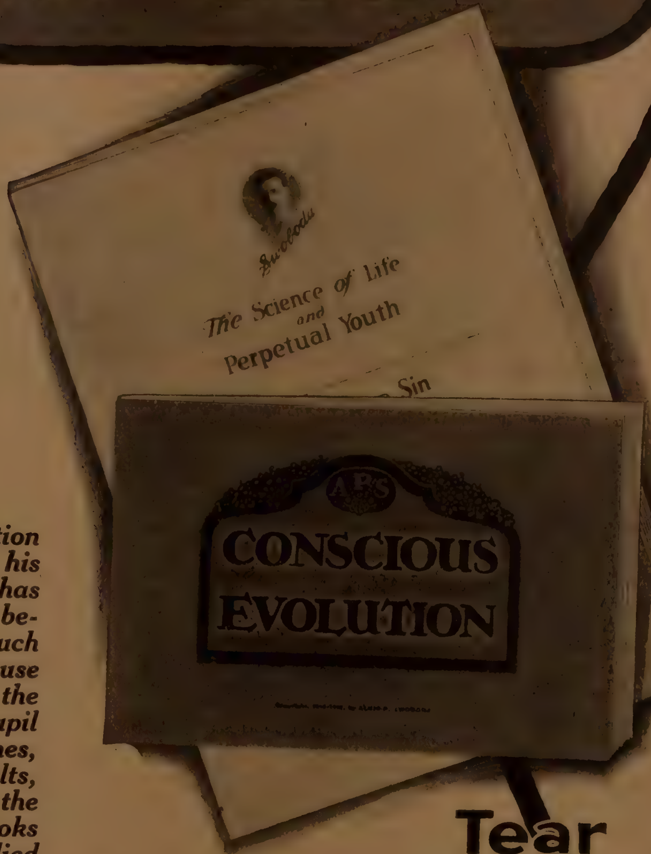
"Just think of it, five weeks ago I was ashamed of my phy to-day I am almost proud of it; I am delighted with Con Evolution."

"My reserve force makes me feel that nothing is in sible, my capacity both physically and mentally is incre daily."

"I am very thankful that the Lord rected me to Conscious Evolution thro the Christian Herald."

You Grow Older

These Amazing Books Are For You



Tear Here

WOBODA has published for distribution two remarkable books which explain his stem of Conscious Evolution and what it has eady done. Write for these books—not beuse Conscious Evolution has meant so much 262,000 other men and women, not because ere is scarcely a prominent family in the untry that hasn't at least one member a pupil Swoboda, including Charles E. Hughes, oodrow Wilson, Rockefeller, the Vanderbilts, e Goulds, the Huntingtons, the Cudahys, the vifts, Dr. J. H. Jowett—but write for these books cause they mean so much to YOU in multiplied ing power, earning power and resisting power. They are big books filled from ver to cover with the vital facts about yourself and how you can acquire the gree of perfection in body and mind that you so much desire. They explain e dangers of excessive deep breathing, excessive exercise, and excessive muslar development, also the fallacy of conscious control of physiological processes.

"Conscious Evolution" and "The Science of Life" will show you how you can increase the easures of life to a maximum—how to intensify them and how to make your life more profible, pleasurable and joyous.

"Conscious Evolution" and "The Science of Life" are the A, B, C of evolution and persistent uth. These books explain Conscious Evolution and the human body as it has never been explained fore. They explain the Swoboda theory and the laws of mind and body. They startle, educate d enlighten. They explain as never before the reason for the evolution of the mind and body.

Regardless of how young you may feel, of how efficient you may think you are—regardless of how tive, energetic and alert you may consider yourself—regardless of how happy, how contented you ay pride yourself on being—regardless of how healthy, wealthy or successful you may be, you nnot afford, in justice to yourself, to miss the interesting and instructive secrets explained for e first time in these startling new books.

A mere reading of "Conscious Evolution" and "The Science of Life" will so fill you with thusiasm and ambition, that you will not rest until you have yourself acquired the Swoboda ind of health and energy by cultivation and revitalizing intensively every cell, tissue and rgan in your own system. Tear out the coupon on this page, write your name and address n it, or write a letter or a postal card and mail it to-day. Even if you gain but one sugestion from them, you will have been repaid a thousandfold for having read them. urge you by all means not to delay, not to say, "I'll do it later," but to send NOW, hile the matter is on your mind. Remember, these books are absolutely free for ou to keep—there is no charge or obligation now or later. Write NOW.

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GROWING 200,000 ACRES OF WHEA

By ROBERT H. MOULTON

ONE result of the government's efforts to increase the production of wheat during the last two years has been the creation of the largest wheat farm in the world, some 200,000 acres of Indian lands in Montana and Wyoming. If this farm yields only twenty-five bushels per acre—the average yield for the entire country is twenty-eight bushels—it will mean 5,000,000 bushels of wheat added to the 1919 crop, which at the government price of $2.26 per bushel would be worth $11,300,000.

There are two other remarkable things about this farm: in the first place, it was conceived and is being managed by one man, Thomas D. Campbell, formerly a North Dakota farmer. In the second place, not a single horse will be in use on this huge farm. Instead, huge tractors, the largest ever built, will do all the work of plowing, seeding, and harvesting. They will also do it much quicker than has ever been done by the use of horses. As a matter of fact, without tractors it would be impossible to run this big farm at all. The number of horses or other animals required would be prohibitive, to say nothing of the expense of feeding them and the extra farm labor to handle them.

The farm has been divided into units of 5,000 acres each, and to each unit has been assigned one giant tractor, with a dozen other tractors held in reserve in case of accident. Each unit also has its own group of permanent buildings, modernly equipped, and is under the direct charge of a competent farm manager. Under this manager is a general foreman, who will see to hiring the help and getting the work done.

But over all stands Mr. Campbell, who is constantly on the go from unit to unit, supervising the more important features of the entire job.

In the beginning Mr. Campbell figured out the whole thing; how much machinery would be required, and how much time should be allowed for plowing, seeding, harvesting, and so on. Everything is done on a schedule, and as this is dry-farming land, no allowance has to be made for bad weather. The greater part of the plowing was done last fall and the remainder will be done this spring. Some idea of the capacity of the huge tractors may be gained from the fact that last fall fourteen of them plowed more than 350 acres in one day, none of which had ever before been broken by the plow.

Before he could lease the Indian lands Mr. Campbell had to make arrangements with Secretary of the Interior Lane. Under the old system of leasing these lands the lessee agreed to give the Indians fifty an acre for all wheat lands, and from six to t cents an acre for all grazing lands. Under the ment with Mr. Campbell the Indians will receiv tenth of the crop during the first five years an fifth of the crop during the second five-year p at the end of which time the lease expires. I twenty bushels of wheat are raised to the ac Indians will receive times as much as received formerly wheat lands, and twenty times as as they got for gr lands. Furthern the contract pro that all the la shall be fenced barbed-wire, fences, together wi buildings and othe provements that m placed upon the l shall become the p erty of the Indian the expiration of lease.

Giant tractors preparing wheat land for the sowing

It is to the unbou credit of Mr. Cam that when he went this enterprise he actuated purely by triotic motives—to the government in its efforts to stimulate food duction. He stated frankly to Secretary Lane he was willing to enroll with the dollar-a-year m the government financed the project, and if financed it himself he only wanted a chance to b even. The latter plan appealed to Secretary L and it formed a part of the agreement. Thereu Mr. Campbell interested some of the big financ of the country, who, when they heard his story, w more than willing to furnish the required cap And those who know the stuff of which Mr. Ca bell is made predict that he will do much be than "break even."

Getting the Laws Enforced

By ALBERT SIDNEY GREGG

Superintendent American Civic Reform Union

BILLS are pending in the legislatures of Illinois, Ohio and West Virginia, providing for state police departments, similar to the state police systems in operation in Pennsylvania, New York, Michigan, Colorado and Oregon. There is strong opposition to these bills from labor leaders of the Bolsheviki type, and others, who hate any agency that is able to compel respect for the law.

Radical labor men say that the state police are the "Cossacks of America," and that such organizations are being formed for the purpose of breaking strikes.

The nature of the fight they are making against the state police system is revealed in some things that took place at the hearing before the Ohio senate on the Davis State Police Bill. Labor leaders from Ohio and Pennsylvania were present in battle array, and the galleries were packed with delegates from labor unions all over Ohio. The "grandstanding" by the labor orators was greeted with storms of applause, while the speeches of those who favored the bill met with little or no response. At least four of the labor leaders declared that "if capital did not stop screwing the lid down on labor the people would get all the Bolsheviki they wanted."

When one of the speakers for the bill declared that state police would be able to stop lynchings, somebody hissed. Instantly a member of the committee sprang up and demanded that such conduct be stopped at once or that the hearing be closed. The chairman of the committee declared that there would be no more hissing, and directed the sergeant-at-arms to enforce the order.

But what did the labor leaders do! They denied emphatically that any of their men had done the hissing, and charged that men had been "planted" in the hall for the purpose of disturbing the hearing and bringing discredit on organized labor!

This incident is typical of the feeling that exists everywhere.

With uneasiness in the industries, and nation-wide prohibition approaching, the matter of stronger police protection is of the gravest importance. The pending state police bills should be passed at once, and the same system established all over the United States.

WHY do labor leaders and others who wink at violence so bitterly oppose the state police system?

Because the state police know how to deal with lawbreakers. Their effectiveness is due to two factors—the system, and the character of the men employed. Ordinary law-enforcing machinery consists of officers who are more or less directly responsible to the people of the city or county in which they serve. In the cities the character of police service is affected by the kind of officials who have been placed in power by the voters. Political bosses, with privileges to sell, henchmen to protect, and votes to buy, exert a baleful influence in most of our American cities. Out in the country the sheriff is elected, and he in turn appoints his deputies. All are more or less mixed up in county politics with other county officials, eager to curry favor with men who can swing votes, regardless of moral considerations or violations of the law. Very few village or town marshals are willing to bear down hard in compelling an enforcement of the laws, especially the laws against drink, gambling and immorality.

Note that the weakness in the whole system is that the officials employed to enforce the laws are too close to the people, and are at the mercy of politicians or men who wish to win a following among the voters at large.

Over against this system let us set the state police plan, in which the authority is centered in a state superintendent, selected by the governor, who appoints the men and manages the force.

In Pennsylvania, where the state police first came into existence in the United States, there are 330 men divided into four troops, stationed as follows: Troop "A," Greensburg; Troop "B," Wyoming; Troop "C," Pittsfield; Troop "D," Butler. This arrangement places two troops in the western part of the state and two in the eastern. In order to afford the best possible protection to communities distant from the barracks, sixty-seven substations have been established in as many counties in the state. A substation is manned by three or four men. Each day mounted patrols ride out each way from the substation until they meet the patrols from the adjoining stations, and then they return. One man remains at the station to take care of phone calls and direct the movements of the men.

The substations are in direct communication with the barracks, and the barracks with the state headquarters at Harrisburg. An order can be quickly transmitted to the stations and thence to the men, who make frequent telephone reports as to where they are and what they are doing.

If any person anywhere in the state wants the state police, all he has to do is to call for "state police" the nearest telephone, without giving a number. C nection is made at once, and in a very short time nearest troopers can be notified and told just wh to go.

The advantage of this system over the old syst which limits the jurisdiction of law-enforcing offic to a certain city, town, village, or county, is appar at a glance. The state police are independent county, village, town or city boundaries.

Although most of their work is done in the count they have the power to go anywhere to catch a cri inal or enforce the law. Last winter the Federal a thorities used the state police very effectively in cl ing vice resorts in Harrisburg and later in Erie. Lo police were supine and helpless, but the state pol were strong and efficient.

AS THE troopers ride along the country roads th are ever on the alert for violations of law. T question suspicious characters, help find lost childr catch kidnappers, enforce the game and forestry la protect land from trespass, kill sheep-killing d extinguish farm and forest fires, enforce the liqu laws, and suppress illegal resorts of all kinds in lated places. Often they do excellent detective w because they can operate in many places in citize clothes and obtain evidence that local officials cann get, because they are too well known. In case o threatened outbreak troopers can be quietly conc trated, and the violence stopped before it starts.

Men on the Pennsylvania state police force h been recruited largely from men who have b trained in the army. Indeed, when the system w started twelve years ago it was comprised of men w had served in foreign wars, and who knew how ride, shoot straight and obey orders. Only men of t highest character are enlisted.

All recruits are sent to the training barracks a there put through four months of very stiff stu in criminal law and procedure, the laws of eviden the game, fish, forestry and highway laws, and t laws governing the making of arrests and the prop conduct of the state police under all circumstanc in stable hygiene and the care of horses, in marksma ship, horsemanship, and the military drill. The men are on duty all the time and can be called o night or day. It is little wonder that such men a feared by those who seek to profit by lawlessness.

The state police department is one branch of sta government, in Pennsylvania at least, that has be kept free from political interference.

The Women Who Won Prohibition

By J. A. STEWART

T WAS a beer garden in an Ohio city. Around it were gathered a group of praying women, Bibles in hands. They surrounded the place daily for days, singing hymns and praying that owner might give up his soul-destroying business, til, saying in his German fashion, "You comes so ny, I quits," he publicly pledged himself never to l intoxicants again.

This is a typical incident of the wonderful movent of nearly half a century ago, called the "Ohio usade," which swept over hill and valley from nty to county, covering a large part of the entire te and touching the borders of other states.

Among the women temperance leaders whom it ed from the trammels of stom were Mrs. Eliza J. ompson, the moving spirit the work at Hillsboro, Ohio; Mother Stewart," of Springld, Ohio, orator and organizer; rs. George Carpenter, Washgton Court House; Mrs. Hentta Marroe of Xenia; Mrs. cCabe of Cleveland; and Mrs. ary A. Woodbridge of Ranna. The last, who had been active church member for irty years and never in all that ne had prayed or spoken in blic (being averse to public pearance), became one of the ost able and gifted of women ristian temperance evangels. She was long correspondg secretary of the National oman's Christian Temperance Union, the organizan born of the crusade.

The women temperance leaders who conceived this ganization included among others Mrs. Emily Huntgton Miller, able poet and author; Mrs. Jennie wler Willing, consecrated Christian evangelist; and rs. Anne Wittenmyer, devoted army nurse (the st president of the National W. C. T. U.).

The great leader which the W. C. T. U. developed as Frances E. Willard, former dean of women at orthwestern University, a teacher of ripe experience, hom the woman's temperance movement found in hicago conducting noonday evangelistic services ith great power and success. Miss Willard became st secretary in 1874 and president in 1879. She was e great organizer of the National W. C. T. U., which e aptly termed the "sober second thought of the rusade," and which (declining other tempting offers education and in evangelism) she led with such markable power and success that she was kept at e head for nearly two-score years, until her untimely assing in 1898.

Miss Willard perfected the W. C. T. U. organizaon which for ripeness of method and fertility of bors is unparalleled. She "bewitched" women into coalition which has since won its adherents in every vilized country of the globe through the World's . C. T. U., which she founded in 1883. Hundreds f women who never thought they could or would appear in public responded to the contagious energies and winsomeness of Miss Willard.

Among the most able and efficient of her associates in W. C. T. U. leadership were Mrs. Mary Clement Leavitt of Boston, the first World's W. C. T. U. "round the world" missionary; Mrs. Mary T. Lathrop of Michigan, the "Daniel Webster" of the Temperance Reform; Mrs. Lillian M. N. Stevens of Portland, Maine (Miss Willard's chosen successor as president of the W. C. T. U.); and Anna A. Gordon of Boston (for twenty years Miss Willard's private secretary), now president of the National W. C. T. U., succeeding Mrs. Stevens at the latter's death in 1914.

It was Mrs. Stevens who concentrated the energies of the 200,000 W. C. T. U. women on National Constitutional Prohibition in 1911 and swung the big women's temperance combine into line with the Anti-Saloon League (a generation younger than the W. C. T. U.) for national constitutional prohibition.

Legislative work was one of the first efforts of the W. C. T. U. under Miss Willard, who herself appeared long ago before the committees of the United States Congress, to which the Blair National Prohibition Bill had been referred, eloquently urging them to vote "to protect the vested interests of the mothers of America rather than the vested interests of the brewers and distillers."

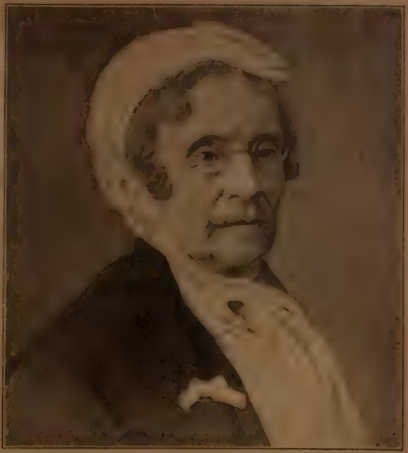
Mrs. Margaret Dye Ellis, a veteran New Jersey White Ribboner, has ably served for twenty years as National W. C. T. U. Superintendent of Legislation at the national capital, securing cooperation of the unions in all the states for the Federal Amendment, and also for other reform measures. In her ability and devotion she is a type of hundreds of White Ribbon leaders in this country.

Temperance education had a splendid leader in Mrs. Mary H. Hunt of Boston, whose constructive work is best demonstrated in the great body of enlightened temperance sentiment which has made Prohibition possible. Mrs. Hunt, with Miss Lucia Kimball and other coadjutors, provided textbooks and secured laws for scientific temperance education in the public schools in all the states and territories.

Frances E. Willard

Mary A. Woodbridge

Anna A. Gordon



"Mother" Eliza Thompson,
Pioneer in Woman's Temperance Reform

Another towering womanly figure in the securing of Prohibition is Mrs. Clara Hoffman of Missouri, whose convincing eloquence made many a convert to prohibition principles. Beside her stands the able Mrs. Mary T. Burt, long a leader in the Empire State, the first assistant recording secretary of the W. C. T. U. Her successor as president of the organization in New York State is Mrs. Ella A. Boole, a lifelong worker for Prohibition, and now vice-president-at-large of the National W. C. T. U. New York State provided other notable workers in Madam Demorest, of the popular Demorest Medal Contest, which has been inconceivably fruitful of good results in promoting Prohibition; and Mrs. Martha Allen, long a leader in the great work of medical temperance and the abolition of alcoholic and other deadly drugs.

The first thing Frances Willard did over forty years ago was to raise the noble women of the South, chief among whom rose leaders like Mrs. L. Meriwether of Tennessee; Mrs. Sallie Chapin of South Carolina; Mrs. Beauchamp of Kentucky; Mrs. Frances Parks, West Virginia; Mrs. Howard Hoge, Virginia; and Mrs. Mary Harris Armour of Georgia, whose splendid energies and eloquence brought the great Southern states into the dry column and helped give the Nation the Solid South for Prohibition. The great Northwest and the Southwest and the Pacific Coast have also had their corps of able women temperance leaders.

The women who have won Prohibition are a great host throughout the land. The church temperance societies; the temperance committees of the women's home missionary societies enroll thousands of them. Throughout the long years, they have been at work daring ridicule and unpopularity for the cause of righteousness and human betterment.

The Old G. A. R. and the New

WITH the return of our troops from France many plans are being discussed for forming a permanent organization of veterans similar to the Grand Army of the Repubic. The activity recalls an almost forgotten chapter n American history following the Civil War. The Jnion soldiers seemed to have recognized the value f such associations earlier in their war than have the nen in France. Little or nothing has been heard of his movement today until the signing of the armisice of the conflict, but the Union soldiers had made xcellent progress along these lines long before the Civil War had come to an end.

It is surprising to find that the first society of the kind formed of Union soldiers was organized on March 6, 1862, or before the Civil War was half over. It was composed of members of the Third Army Corps, and a year later General Daniel E. Sickles was assigned to its command. The second society was organized in the senate chamber of the state capital at Raleigh, North Carolina, on April 14, 1865. Its members were at first limited to officers who had served with the "old army of Tennessee." Other similar societies were soon formed throughout the Union army.

MANY of these early organizations in the Civil War were intended to arrange for the burial of the dead and to notify their families. In the recent war such matters have been cared for by the government, so that this incentive to form societies has been lacking. One of the principal motives back of these societies, however, was to keep alive through life the spirit of good comradeship engendered by the camp life. Most of the regiments, on the Northern side at least, sooner or later formed some such society, and arranged for future meetings. In the words of the charter of one of these societies, they planned "to keep alive and preserve that kindly, cordial feeling which has been one of the characteristics of the army during its career in the service."

At the close of the Civil War the numerous societies of veterans were quickly organized into national groups. As early as September 25, 1866, a large gathering of representatives of these societies met at Pittsburg, when General Jacob D. Cox was chosen president. The organization was soon a center of discussion, which is not to be anticipated at the present day. Excitement ran high among the friends and critics of the societies and years passed before these animosities were forgotten.

Both political parties were at the time courting the societies of veterans, or in other words were after the soldier vote. All classes and parties were exceedingly active in the political campaigns which followed. Meanwhile hundreds of societies were formed among the veterans, named "The Boys in Blue," "The Conservative Army and Navy Union," "The Colored Soldiers' League," etc. The great mass of the soldiers were Republicans, although there were many Democrats. Both parties were represented in the National Convention of Soldiers and Sailors which met in 1866. An attempt was made to organize all veterans' societies into a national body for the presidential campaign of 1868, to be known as the "National Organization of the Boys in Blue." The excitement soon spread throughout the country.

The societies and their friends urged that since the soldiers had given up their chances of advancement in business at home to enter the army, they should receive consideration in the distribution of offices and pensions. Many of the societies candidly announced their intention of looking out for these interests. Many people, on the other hand, thought that the veterans were encroaching on the political domain, in which they did not belong. It was boasted on one hand that the "American volunteer army, though disbanded, is yet a unit."

Great confusion followed. The posts of the Grand Army did not openly attend the political meetings, but the Boys in Blue societies of the same neighborhoods were often very active. In some cases both organizations would be officered by the same men, and the attendants of political meetings often wore army caps and badges. Some posts went so far as directly to present names of their officers and threatened that if they were not elected they would go over to the other side. Internal disputes followed. These conditions were only local, but the entire body of veterans were blamed. The public distrust of some of these political methods became so strong that it became difficult for new societies to be formed and some of the older societies surrendered their charters without formality.

In 1868 the National Encampment declared formally that "this association does not design to make nominations for office or use its influence as a secret society for partisan purposes." In the following year this attitude was made even more definite, when it was announced that "no discussion of partisan questions will be permitted at any meeting or any nomination for political office be made."

The New Japan—Pagan or Christian

By SHERWOOD EDDY, Secretary for Asia of the International Y. M. C. A.

WE ARE on a journey round the world, holding meetings for students in China, India and other lands. Our visit to Japan convinced us that the war has not been fought in vain so far as that country is concerned. Japan has seen that autocratic militarism is doomed and that democracy has won the day. If the menace of Prussian militarism has passed, the problem of the Pacific will probably be the greatest question before America in the next few decades.

The standard of living is rising constantly in the East, and the commerce of these countries is rapidly increasing. The trade of Japan increased nearly seventyfold in the last fifty years, from a paltry thirteen million dollars when she entered the modern world, in 1868, to over a billion dollars in 1918. If the trade of China should increase in the same proportion during the next fifty years, she would require twenty-five billions annually in imports, or ten times the amount of the total export trade of the United States at the outbreak of the war. Foreign trade, Western education and the leavening influence of Christian missions are opening up the Orient to new ways of living, creating new demands, higher ideals and rising standards.

There are three expanding races in the world today. These are the Anglo-Saxon, the Teutonic and the Japanese. What is to be the nature of the Japanese expansion? Is it to be autocratic or democratic, militaristic or peaceful, Christian or pagan? That will largely depend upon America. The war has brought a complete change of attitude in Japan toward America. The United States is no longer looked upon as a nation of money-grubbing, timid materialists, but as an efficient and powerful democracy. We found more space given to America in the Japanese press today than to any other nation; this has trebled in the last few years. Japan is watching closely to see if America lives up to her ideals, or whether the high professions of the war were mere cant and hypocrisy, to cover up a policy of materialistic selfishness and greed at home and abroad. If we are concerned with humanity, no nation is of greater moment than Japan. The first to awaken of the Oriental nations, the Japanese are today the strongest and most dominant race in all Asia, and Asia represents over half our world.

Japan is an island empire, composed of four large islands and nearly 4,000 smaller ones, raised from the ocean bed by volcanic activity. If we were to sum up the outstanding characteristics of the Japanese in a single sentence, we would say that they are intensely patriotic, practical, highly intelligent, ambitious and progressive, imitative with a capacity to adopt and adapt all that is best from other nations; they are enthusiastic, esthetic with a passionate love for the beautiful, cheerful, light-hearted, courteous and polite, and above all open-minded to new ideas. In moral character they are marked by strong loyalty, filial piety and self-control.

JAPAN has been so busy appropriating the vast complex of the outward material civilization of the West that she has not so fully received or understood the heart and soul of Christian civilization. Japan stands today at the parting of the ways, and the war has raised a crisis in her history. Two forces have been contending for the possession of Japan, like the two principles which met in conflict in the late war. On the one hand, there is the materialistic force utilizing the discoveries of Western science, organized under an autocratic militarism and inspired by the doctrine that might makes right; on the other, there is the spiritual force of Christian civilization, inspired by the conviction that right makes might, that brotherhood, humanity, altruism and Christian love are the principles that will ultimately dominate the world.

Our visit to Japan this year and to Germany before the war convinced the writer that there was a striking parallel between the past development of Japan and that of Prussia. A study of the history of both countries serves to show how much the two people had in common. In at least ten particulars they were alike. The comparison holds good up to the time America entered the war. It is our hope and belief that both Germany and Japan will learn the lesson of the war, and finally abandon the discredited policy of autocratic militarism.

Both Japan and Prussia represented expanding and dominant races, organized under a strong militarism based upon a practical materialism. Both had the same feudal foundation. In both countries there was an almost absolute power of the throne. Both nations were based on autocracy and had an inherent dread of democracy and socialism. They stood together for the autocratic control of education. Each believed in the autocratic control of the press. Japan, like Prussia, had had a remarkable expansion in trade and commerce, subsidized by the state. Both governments adopted a paternal attitude toward their people. Both stood for a militaristic colonial rule. Each nation had an elaborate and efficient intelligence department. Japan and Germany thus had a natural bond of sympathy. Each was a military oligarchy administered by a bureaucracy in the name of a divine autocracy.

WILL Japan, as the leader of the East, in unselfish altruism enter into the brotherhood of man? The writer believes implicitly in the Japanese people. Like the German people they will repudiate a discredited militarism. Just as they adapted themselves to the modern world in 1868, in one of the greatest changes known in all history, so they will adapt themselves to the present world-movement for democracy. Their leaders will not be as slow to learn as the proud Prussian Junkers, nor will they make the same fatal mistake. We believe in the Japanese, because we believe in humanity and humanity's God. We admire their great past, we sympathize with their present difficulties, we believe in their greater future that is yet to be.

The issue of the war will change the history of this nation. During our recent visit to Japan, as we interviewed her leaders and scanned her press, we became impressed with the fact that they had not failed to learn the lesson of the war. They have seen the futility and failure of an autocratic militarism based upon material science. Militarism has produced Bolshevism. Repression has given place to reaction. Democracy has won the day and holds the fate of the future. There are many signs of the steady advance of democracy in Japan. Never before have the press and platform enjoyed such freedom. A score of her leaders stand forth as fearless critics, boldly claiming the failure of Germany and the doo Japan if she follows in her footsteps. If an open of free trade, in thought and speech, in the pres on the platform, can be maintained in Japan fo next decade, it will mean the final triumph of de racy in Japan.

Two vast forces for democracy—one from wi the other from without—will be brought to bear Japan in the future. Working from within is leaven of social discontent, the irresistible voi the nation becoming clearer and more articula its demand for a government of the people, for people, by the people. From without, the world- of democracy, that have swept away the great a cratic dynasties of the Hohenzollerns, Hapsb and Romanoffs, leave Japan as the last world-p under an autocratic and military rule. History peats itself. Democracy is on the march. No na more than Japan will mark the signs of the times, none has proven more ready to adapt herself to changing condition of the modern world.

AMERICA stands in a position of peculiar ad tage and responsibility for helping Japan in second crisis in her modern history. All we nee to live up to our own ideals that we have repeat proclaimed in the war. If we do so, if we ourse are true to liberty, democracy, righteousness world-brotherhood in our cooperation with Ja China and Asia, the battle is won for democracy Christianity.

Her three ancient religions and the barren ma rialism of Western science all combined have fa to give Japan the great central truth and mig dynamic of life for the individual and the nation. combined have not given her what the Christ message of good news alone can impart. The uni sal and loving fatherhood of one God, the passion social justice for the poor and oppressed, which co with Christianity—this is what Japan needs, and t is what we can share with her in the great princi of brotherhood.

The number of missionaries in Japan has incre in the last fifty years from ten to 1,428, the Christi from four to 213,819; while the Christian commun of adherents is several times as large, and a lead Japanese estimates that "there are in Japan a milli persons who are fashioning their conduct accordi to the principles of Jesus Christ." The Sunday scho grew from nothing to an enrolment of 156,245. Fi years ago there was no Japanese Bible available; day its circulation runs into the millions. There w then hardly an asylum or hospital in the land. Chr tianity has been the pioneer in establishing homes, h pitals, refuges for the poor, the blind, the fatherle the insane, the leper, the outcast and the crimin As Count Okuma says, "The indirect influence Christianity has poured into every realm of Japane life."

Nothing but the truth will finally triumph in Japa and she will become ultimately a Christian countr as surely as our own. Japan will yet share in the e lightenment and evangelization of Asia, and will h her full part in the Kingdom of God. Because of h very strength, we must now share with her our o priceless Gift. For Japan is the rudder of Asia.

Thirty Years of Epworth League

TO DEVELOP a world-winning church by winning, saving and training the young people for Jesus Christ is the great objective of the active Epworth League of the Methodist Church, which on May 15, 1919, celebrates its thirtieth anniversary.

The event heralds the renewal of the Epworth League's pledge to world evangelization, which has been the keynote of the League for three decades. A great drive for Christian conquest is inaugurated, including also personal evangelism, which is continuously impressed as the vital duty and opportunity of every Epworthian.

The training of young leaders for Christian service is one of the best movements which the Epworth League has developed during its thirty years. This has been chiefly accomplished through Epworth League summer institutes, held in many localities scattered between the coasts. Trained specialists conduct these practical clinics in social service; thousands of young people attend, and many hundreds have dedicated themselves to the mission fields, the deaconess work, or other forms of community service.

It has been the ambition of the Epworth League ever since its organization in Cleveland, Ohio, in 1889 (by the union of five Methodist young people's groups), to serve as the training school of the Church. Classes have been constantly carried on in Bible study, Christian stewardship, social service, temperance reform, and personal evangelism. The "Morning Watch" has stimulated spiritual growth; the "Fellow Workers' Covenant" has enrolled thousands in the endeavor "to bring at least five persons to Christ within one year." The Junior League has served as a training school for the Senior League, with its simple courses in church history, government, doctrines, benevolences, and its wise plans for a graded outline of social life and activities for boys and girls; and for a graded course of study, bringing the Bible in touch with the everyday life of children just at the point of interest of the different ages. The Junior League takes the children at the age when they are most inclined to lose interest in Sunday school, holds and stimulates their interest in the church and its activities, and helps them to approach maturity with a real understanding of spiritual values, a broad foundation for active Christian service.

Rev. Wilbur F. Sheridan, General Secretary, Epworth League

It is an inspiring fact th the varied work of the Epwor League has been constantly e panding and proving its grea value as a factor in the Chri tian growth of the colored you people of the Methodist confe ences of the South (where some o its best developments are seen i the Freedmen's Aid schools a colleges and increased efforts a planned), and in the Philippine The League's thirtieth anniver sary happily heralds the furth extension of its foreign missio ary service, which has notabl been conducted in India (where salaried secretary has been su ported, and Christian literatu has been translated and pub lished in ten principal language bringing systematic Christia culture for young people withi the reach of 200,000,000), and i Mexico (where the first evangeli cal literature for boys and girls i Spanish has been provided by th League and its able secretary).

J. A. Stewart.

THE LIGHT THAT DID NOT FAIL

(Above) The Braille system enables the soldier to read and write by touch

(At the left) The entrance hall equipped for music and good comradeship

By WILLIAM HARPER DEAN

OUR boys are coming back now, the whole ones and those without limbs or sight. Were we living in the past century these would be cared for tenderly, pensioned and made ob- s of a pitying charity which though well meant ld only serve to keep alive the sting of their afflic- us, and make these boys broken things in spirit as l as faculty.

ut we are living in an altogether new century, n the men and women of America understand that and charity are curses to the men who only crave ar return to their old selves, who want construc- help to "come back," never mind the tears and esses. America looks upon blind soldiers as men, not dren; never overlooks their le, and will not stand for ir being reminded of their andicap" by frenzied char- Tears and charity have no ce in the great scheme of rec- ation which we are launch- in behalf of the boys coming k to us bearing the marks of ling sacrifice.

f you doubt this, there is one n who can quickly put your nion to rights. There are ny of them, in fact, but Lieu- ant-Colonel James Bordley, ector of the Red Cross In- ute for the Blind, will con- ce you in just a few crisp, inly spoken words. I found n at the Institute's head- rters, a magnificent stone idence converted into offices l rest rooms, and located in center of velvety lawns ver-bordered, shaded by giant s, at General Hospital No. It's at Guilford, just out- of Baltimore, Maryland. ere Lieutenant-Colonel Bord- represents the American Red oss, and there are located the ildings of the Military Train- School operated directly by army. Soldiers and sailors e walking about the grounds, smoking, chatting d laughing. Here and there on a stone bench sat a with a boy in khaki or navy blue. The environ- nt was one of peace and rest.

BUT the men walking about or sitting under the trees were blind men from "over there." There s no charity, no tears here. It was business dur- g business hours and play after that. The men were being re-equipped to take their places alongside their brothers in every walk of life, many of them to pick up the old thread where they had left it.

Lieutenant-Colonel Bordley talked with me; I used my eyes. When I came away a blind man could not fill me with pity unless he were one so unfortunate as not to have had the advantages which these boys of ours will have from the moment they land in America from duty overseas.

Officially put, the purpose of the Red Cross Institute for the Blind is to supply the necessary economic and social supervision of blinded marines, sailors and soldiers, after their discharge from military service. It was organized at the request of the Surgeon-General of the Army to supplement the training to be given at the Military Training School for the Blind.

Carpentering by touch, more certain perhaps than by sight

The Institute will work in conjunction with the Surgeon-General of the Army and Navy, and is, therefore, a national activity of the American Red Cross.

A returned blinded soldier or sailor is not discharged from the Army or Navy until he has completed his course of training at this school.

This training begins as soon as a sailor, soldier or marine who has lost his sight returns. His past life is studied in order to learn his previous occupation, his stability as a workman, his former wages, his moral career, his social environment both before and after his entrance into the Army or the Navy and that to which he must return, his military or naval record, and the occupational possibilities of his home community. As he passes through the Military Training School his progress and characteristics will be noted. When a soldier or sailor has been fitted to go back to civil life he will be helped to establish himself in his new field of endeavor.

ACCORDING to the possible line of work for which a blinded man may be trained, these courses are being opened in the Training School. A man may have been studying law before enlistment and now wants to fit himself for law practice. The loss of his sight will not keep him from achieving this ambition.

First he is taught Braille, the system of reading by touch. When he has mastered this he will be given books on law for study. Or he may have had a natural leaning for applied mechanics; the machine shops will give him the special training he needs.

A blind man can be taught to assemble the most delicate parts of an automobile; he can learn to make magnetos. He can be trained for cabinetmaking, for typewriting, for specialized farming operations. There are few professions or trades closed to the blind who receive the scrupulous individual training at the Training School, and later receive as careful observation by the American Red Cross through its Institute for the Blind.

"One of the most potent factors in the failure of many blind men," stated Lieutenant-Colonel Bordley, "is the lack of appreciation of their difficulties and mistaken sympathy on the part of their families. It is essential to provide against this obstacle to future success. The Red Cross Institute for the Blind is, therefore, preparing to open a cottage for the relatives of the blind in Baltimore. Toward the end of the course of instruction if there is any member of the family of the soldier or sailor, such as wife, child, or other relative, who can be of assistance to him in carrying on his future trade or profession, she will be invited to come to the Institute cottage, if necessary, without any expense to herself, and given practical instruction in how best to assist the blind man, not only in the details of the man's trade or profession, but in the best ways of assisting a blind man at home.

"Where a blind man is married and is unable himself, through serious disability, his wife will be taught some vocation from which she can add to the family income. The effort will be made to assist the family where the man was formerly a salesman, storekeeper, and the like, and must work only at home, but presumably can command the trade of a fair proportion of his old customers."

The Institute will, through a fair arrangement, help a man on leaving to provide himself with the tools of his trade.

ONE THOUSAND POODS

A Timely Tale of Russia and the Red Terror

Continued from last week

By GEORGE GILBERT

Author of "King of the Shillibers," "Too Much Elnathan," "A Prophet Not Without Honor," etc.

"BUT we can send elsewhere for food," old Poitr suggested.

"Yes, yes!" several said, as if that were a highly original idea, as it was, for them.

"No."

"Why not?"

"The night before the snow came a cousin of Annovna, my housekeeper, came to our place, from Lower Brinsk. He reports that at every crossroads are machine guns, and each district is going to care for itself this winter. . . . There will be no food traded or sold. It is each mir for itself."

"Then?"

"We must do the same for ourselves, my friends."

Heads no longer wagged. Many were bowed, and lips that had said few prayers since the revolution began were seen to move devoutly.

"What would you suggest, worship?" So Poitr, timidly. It was the first time the title of respect due an official had been spoken in Brinsk since the revolution had overset things. Ossip sniffed the title as if it were a savory morsel, not for the title itself, but because its bestowal meant that they were sane again.

"We must do as we can, as good Russians," he said modestly. "Come, friends. Apart we shall starve. Make me your leader for the winter. Let all come to my place. Unlike you, I have not let my straw rot. I have some wheat, not much, for I do not farm much. But I have fine, warm barns. Then there are the trees about my house. They will keep the house warm. We can be indoors in the daytime, all warm, and sleep in the straw, warmly wrapped, at night. We shall burn wood, share all alike on my food and what you bring. With discipline, we may come through to another springtime."

He began to give reasons, statistics. He made their unkempt heads reel with figures of poods, versts, pounds, ounces. They understood little of it all except that this man, so precise, so calm, so cool, had a plan. None of them had any, never had had any; all of them were accustomed to have some one plan for them. In the end they cheered old Ossip and streamed back to their houses. Within an hour they began to flounder through the snow toward the Lutheran's house. Some carried blankets, some food. Those who had crow-bait nags drove them. Early twilight found them hived in Ossip's place. Once there the precise old man closed down on them like a steel trap. His own dozen servants he always kept under firm military discipline, under sub-command of Alexis Dunkowsky, his own body-servant, himself a Lutheran, intelligent, forceful, mentally awake.

With his own people as the nucleus, Ossip organized the most active of the peasant refugees. He appealed to the abiding common sense of the old women of the group. He knew the power of his statistics to astound them all and took delight in flinging them at the heads of his enforced guests by the column, pageful. He made their heads buzz and ring with them—enlarging upon such examples as how many poods of food it would take to feed fifty people for six months.

Keeping their heads buzzing so, he yet made them cheerful. He set the ration the first day, with exactitude. The nearest of the trees about the house he had felled by some sturdy old fellows. He set others to threshing, with flails, what little wheat he had left. The women he ordered to knit, using his own wool.

Ossip did not try to proselyte. He knew that it was not time. The immediate need was for food, warmth, orderly effort, the defeat of Generals January and February. He simply opposed his own Lutheran alertness, his mental serenity, his good sense inherited from his Swedish grandmother, to their intense conservatism, mental sloth and Orthodox-nurtured ignorance.

A fever of energy seized Ossip. There were no crop figures to report or gather. As when he was a sergeant, he had people to order about. He divided them into watches. He shoved laggards about, commended willing ones. The big cellars, where the food was, he placed under the charge of Dunkowsky, who guarded the doorway, pistol in hand, or slept before it at night on a pallet of straw. Ossip himself doled out the food. He multiplied himself, went without sleep, food. But he drove the people forward. And he found time to sing cheerful hymn-tunes, to pray after his unorthodox manner, but without interfering with the prayers of his neighbors.

He found the people watching him more and more at his devotions, but he did not let them see that he thought this unusual. He refused to let them become downcast. As the days passed he grew thinner and thinner. His beard, that he wore short, was white; his great brown eyes deeply sunken.

"How is it you are able to do so much for us when we have not been good neighbors to you?" old Poitr asked him one day, as they all were eating the last of their winter radishes—without salt.

"I am trying to serve the friends the Lord has sent into my house," Ossip said. "When one does that, the rest comes easy. But now that you have spoken of holy things, I must speak of something that has been on my heart a long time. Why should you not hold what services you can here? Gregorevitch was an altar-boy, and must remember some of the old chants. You older people have kept the memory of former days better than the younger, so you must have some of the olden songs ready to sing."

Thus urged, Gregorevitch sang for them in his heavy, booming bass after the ancient mode. They made responses at set times and felt elated with it all and strengthened to go on.

The sun dipped low. Great snows piled up. Mother Volga was snowed under, her ice blanketed in white drifts; drifts on land mounted.

They managed to celebrate Christmas after a fashion. Ossip had managed to save some currants and made for them a cake, eked out with ground birch bark added to the flour for flavoring, and the last of their sugar and eggs. For tea they now had dried birch leaves and bark. Midwinter found their pickled meat gone, leaving them a little bread, a few roots. And spring might not come for weeks!

They did not hear from the outer world. Their only visitors were crows, and these they shot, when possible, to put into soup. A crow in a brass cauldron of soup is not much, but better than nothing. They placed traps and caught rats in barns and cellars; they hunted the mice out of the empty granary. And so the time lagged by, on leaden feet.

Yet, despite the shortage of food, they keep well, cheerful. Ossip had the mastery of them. Amid the many with no plan, he had a plan. And, truth to tell, after so long a spell of freedom from orders and obedience, the people found it comforting to be ordered about, to obey. The old harness of routine fell on them. They knew Ossip was just, they were afraid of his statistics. He mystified them by spouting columns of figures at them, proving, out of hand, that unless Russia did better than Brinsk had done that year, Russia would be famine-skinned, as a hide-dealer fleshes a new skin from a fat calf. Every time he did that the men would scratch their heads, the women nod their heads.

It was crowded in the house by day; snores shook the barns by night. The snows climbed higher and higher about the house and barns. There were tunnels under the snows here and there to the outhouses, and the people, under Ossip's orders, exercised in these, or in the house or barns. The barns adjoined the house directly, so there was no fear of getting lost while going from one to another. Weaker ones slept in the house.

The wood lasted well, and that was a mercy, as it was endurable to sit by a warm fire, even if one were hungry, and warm water always was to be had to drink from the big brass kettles that old Annovna kept murmuring on the stoves to keep the air pure.

And so the weeks passed. What was going on abroad no one knew. To hold onto life, to live to see the sun come back, was all each of the old persons of that part of Brinsk cared for. Ahead of them were the remainder of winter, the long, laggard spring, the early summer, before they could get any return from the earth. They might get something to eat when the river opened, by traffic. But they were not sure. And in spring they might shoot birds, catch fish. But while the winter lasted they had only to cower, starve—and endure.

Fortunately the Russian peasant is tough and endures well. Else had he perished from off the face of the earth centuries ago!

Often they thought and said, over and over again:

"One thousand poods of wheat! If only we had that back!"

"If you had heeded me, you would have kept that last thousand," Old Ossip reminded them gently, "as I wanted you to. That goose Ivanovitch filled your heads with the east wind. Well, all the orators have been at it. Too little work; too much talk. Too much raising of mischief; too little raising of wheat. The Czar is gone, but does that help you? The bourgeois republic is gone, but does that put bread into your mouths? Famine is here, but the Red Guard makes money out of it. Does brotherhood of man from politics help you? No. But brotherhood of man through Christ would. If we could get all Russia together as we are together here now, something would be done aright, but no getting of all Russia together through politics, with its graft and greed, can do us any good, my friends."

Old Poitr nodded approval, others joining.

Old Ossip shifted his argument:

"I ask again if brotherhood of man, Red style, has helped you? No; you are just foolish Russians, so kind, hopeful, loyal, but melancholy. Now, listen to me: If each part of Brinsk is well planted next year, it will average so many poods of wheat, and from that thousands of loaves of bread may be made, and they will last so many days and leave so much for sale and so much for good food."

That thought cheered them. He talked like a torrent. His breath, puffing out the white hairs on his upper lip, came and went quickly. Their heads buzzed with figures. They scratched their heads, their eyes brightened.

"You have something we have not got," old Poitr said to him at last; "you have an uplift of faith that we miss."

"Oh, I have nothing that you can not have," he said, smiling benignly;
"but I hope after this winter you
not look upon me as a poor R
just because I am not Orthodox."

From that time on they couns
more and more with him on matt
faith. He was content to let his f
speak for itself in acts. He multi
his efforts anew, nursed the sick
whom they had a few as the wi
waned; he chopped wood, made ch
ful remarks, and kept their spirits f
being crushed under the gloom th
often oppresses the mid-Russian
in winter. And as there was no w
they were spared its evil bite at ston
and brain.

So, a lone atom of evangelical
ence in a lump of Orthodox heav
Ossip leavened the lump, and dr
wheedled, smiled, tugged his pe
onward and upward, even if fan
peered over every shoulder and de
whimpered in the near distance
great cold held them all in thrall
kept them from help or help from th
They had no material help, but
Great Helper was working for and
them, even though they did not
pect it.

Meanwhile an idea had been ge
nating in the head of Dmitry Al
vitch, who had taken the thous
poods of wheat from Mologda, with
connivance of Ivan Ivanovitch.
winter Dmitry, in the big city, had s
people die because food was not to
had for the very poor, the intellig
while the Reds and their favorites w
well fed and a few score versts off t
of food rotted on stalled freight ca
storage because the Reds could not
would not get it moved. Reds did
suffer, so 'Mitry did not, and had bra
enough to scheme to best his masters

As a private speculation the gr
grain merchant, Boris Sandovar,
agreed with 'Mitry and ten of his co
rades to desert or absent themsel
without leave, in order to convoy
dozen of his wheat barges up the Vol
Sandovar calculated well to find fam
everywhere, and that would mean
prices for everything, especially as
would make Dmitry, guards, capt
and crew of his tug partners in
scheme: they to sell and collect
cash, he to divide with them in r
money, not brotherhood-of-man
rubles, freshly printed.

All winter long reports of plagu
fires, famine, had been drifting into
big cities. Russia, the martyr nati
had labored up another hill of Calva

Instead of questions of governme
now the sheer, stark question of li
gripped the Russian people. And,
stead of having the old government
growl at, they had only themselves
complain against, for were they not
government? There was no cent
power to turn to and anathematize;
place to lodge a petition in. The sm
gyrating fragments of Russia were
stable enough to hear grievances
to redress the same.

But Boris Sandovar, by dint
bribes, of pliant yielding, had kept
the good graces of whatever pow
were from week to week in the gr
city. So, when Sandovar's great t
at first flood, went laboring up-riv
with Dmitry, his ten comrades a
Dmitry's grand idea aboard, th
higher in Red-dom than Dmitry wink
at this violation of the decrees agai
moving food without permission of t
Reds. In fact, that very set of decre
had made it extremely easy for t
bribers to fatten their purses, as t
timid and sincere obeyed the decre
the bold and insincere bribed the c
crees' force away or boldly violat
them—and waxed ever richer.

Dmitry's grand idea was this:

"The wheat in that last barge ca
from Brinsk. It is in the same barg
If I cut it loose from the tow when
pass Mologda, may I not land it the
sell the wheat and pocket the mone
after paying my comrades a dol

erward we can march home or a boat and get back. No one will ."

ıe idea was good—from his view- . For each Guard had a gun, and, ll the captain of the tug knew, each was loaded. So the captain would right on upstream when the barge cut loose and the guns pointed at . Dmitry planned to have himself all his men on that last barge when came abreast of Mologda. The le ashore would not know that the were not loaded, Dmitry thought. were so foolish!

ıe idea promised well, for, opposite ogda, Dmitry, his men at their sta- , cut the tow-rope. The captain d; the guns were pointed—the went on upstream. Dmitry and his rades worked the huge barge ashore tied her up to the willows at the ing.

he barges, the first up-river on the l, had been seen for a long time by people in old Ossip's house. Many he people were so weak that the hardly served to cheer them. ore the snow had not melted away igh yet to permit free movement it the countryside. Yet two or e wan specters lurched in from other to tell them that in all Brinsk ly one soul in ten had lived. And e couriers of despair were amazed to that the people of Mologda were so , all things considered, so full of e, as compared with the living skele- ; to be seen elsewhere. And they veled more still at the flaming faith ld Ossip.

he now grim old Lutheran never relaxed his discipline, material and itual. He had by now organized the ple for daily prayers, for chanting. buoyed them up. He did not force belief upon them, but encouraged n to make the most of their own. led, they followed. His faith was axis upon which their little world lved. He ate less than they, ked harder. His face had taken on allor; his eyes burned like fire. He like one of the ancient Russian stics.

Ossip had brought them through to edge of the better days. But the l was desperately low; the people fully weak. It would need but the ath of contagion, brought in by he delirium-strong wanderer, to carry m off. Ossip was praying for wheat, good bread, not for food alone, but the hope it would give of a new har- t, the elixir that tides the starving l-Russian over the hardest famine l fever-years. It was while he was so ying, aloud, in the company of the ple, that old Poitr, his eyes straying of the window, saw the barges being ed up, and then saw the lone barge ng toward their landing.

'Your prayer is answered," he said, Ossip concluded; "a huge barge is at landing. It must be that food has n sent to us."

Ossip looked out the window and ok his head.

'No, my brothers," he said; "that rge was not sent to us. We must what it contains. We have some ney that has been useless to us all nter. Let me take it, and do you all, n, come with me through the old fts, to the river. We may be able to y food."

At the mention of money the people nembered the nice new bills with ich the wheat had been paid for the ar before. They produced the new, sp bills, that had been kept con- aled all during the dark months. Soon sip had them all made into a thick d, tied with string, then, backed by e men, he went down toward the nding.

Ossip went aboard the barge, being uled on deck by the big Red Guard, o smiled at him urbanely from under e peak of his great fur cap. Ossip w the barge in a moment, knew mitry, of whose secret visits to Ivan anovitch he knew more than Dmitry eamed of, for little had escaped the n old man's eyes in the past awful onths.

Ossip heard Dmitry's price, sifted the od Brinsk wheat through his fingers. s practiced eyes—so well trained in that pertained to agriculture—knew e wheat for what it was—Brinsk—at once. It was the very cargo whose going had all but spelled ruin to the whole district! Dealt about, in grafters' hands, in dishonest merchants,' it had been brought home anew!

While Dmitry talked, the Red Guards, to impress the waiting men ashore, paraded swaggeringly about the deck. As each passed, Ossip scanned his gun narrowly. Suddenly he ceased chaffering with Dmitry and said firmly:

"This is *our* wheat."

The big Red Guard smiled:

"It *was*—last year, yes."

"It shall be *again*. We need it. See; here is the money paid for it, all tied up in a roll. Take it."

"No; I shall order my men to fire if you do not go away. I do not want your money."

"Order them to fire, then. None of them has a cartridge. I can tell that by the way the magazine-butts of the rifles set. The springs of them are loose, not tight as they would be if cartridges were in them to make the magazines taut at their bases. See, Dmitry, you are just a goose, with a head full of theories and a heart full of hatred against something that you do not understand, but that really is your own folly and spite."

Dmitry stared at this precise man, who seemed to know everything.

"I mean to have this wheat, that was swindled from us on the pretext that it was for the Russian brotherhood of toil," Ossip said determinedly; "true, we old men may not do as well at fighting as you younger men, but we are thirty to eleven, and before you could drift far, if you beat us, the other mirs would get people here. I see many people, even now, coming, as the signal of a barge has been flying from my house for some time now. Come, sell us the wheat at a fair price—even take the old price back."

He tendered the roll of bills. Dmitry glanced ashore, and what he saw made him decide, even if the whimpering of his Red Guard comrades had not sealed his decision.

"I accept," Dmitry faltered, knowing that his grand idea had guttered out.

Old Ossip called to his people. They swarmed onto the barge to unlade their own wheat!

"Well, 'Mitry," said one of the Guards, at dusk, as the empty barge floated city-ward on Mother Volga, "all has not gone so poorly. True, we did not get a tenfold price, but you got a large bundle of new ruble-bills, and it only remains for you to divide with us. Paper money is at a big discount, but we can get something for the lot you have."

For reply he merely cast the bills into the Volga. They stared at him.

"The bills are counterfeits," he said; "a lot specially printed up to dupe country folk with. I know, for I paid them out. I did not realize what I had at first, for there were a few good bills on top. Now it is too late to go back. The river sweeps us fast, and the water is rising all the time."

"Then it only remains for us to go ashore?"

"Yes—after firing the barge."

So, as their little boat left the barge, flames sprang from the barge's empty hold to make a flare against the spring sky and startle the seried ranks of the northing waterfowl taking the aerial path over Mother Volga into breaking the rhythm of their wing-strokes.

It was not until the spring plowing was under way that the people of Brinsk heard from the Great Committee again—orders to plant more and yet more wheat, that there might be a surplus for the year to come.

"What answer shall we make?" old Ossip asked of the people, who were assembled before the vodka shop—not selling spirits now, but made into a lounging-room and reading-room. Ossip had hired the old vodka-seller Gregorevitch, to act as his own estate storekeeper.

The Great Committee's messenger waited to hear the reply.

"Answer that Brinsk will raise just enough wheat this year to feed itself, and hereafter, as well, until there is a government in Russia that serves all the people, not a class, Red, White or Black Hundred," old Poitr said.

A loud murmur of assent went up.

"I thank you, people," Ossip said, stroking his short, white beard. With better food, outdoor life, his countenance had become smooth and merry again. The people were all recovering from famine experiences, having had early greens, fish, wheat, a few eggs.

Ossip dismissed the messenger of the Reds.

"Your reply," he told the people, "proves that you have learned something in the famine-school—that order and security are needful before prosperity can come, and after we have that we can erect for ourselves a new structure of law and order."

Curiously enough, old Ossip and his friends returned the same answer that most of the other mirs did to the appeal to raise more and more wheat for the sole benefit of one class—the Red class—in Russia. Rural Russia, so long dumb, so long misrepresented, so often lied about, had spoken by using the speech of sheer, simple negation!

And the urban busybodies, finding that they were unable to legislate bread into existence, to shoot it into being, to coin it out of the ruble-presses they ran night and day, trembled. For they knew that their power was about to be shattered. They might endure for a little time, but the people would have bread—and the Reds would have none to give!

Some one in Mologda remembered after a time that Ivan Ivanovitch had not returned from his supposed trip to the big city to get wheat for Brinsk. Then a party went to the slovenly hovel. They found its roof crushed with weight of the winter's great snows, and the body of the greedy one inside. In his hand, clutched securely in the bones the ravens had plucked clean, was the bag of money for whose sake he had deliberately sold to the Great Committee the people of Brinsk into the grip of Famine. As Ivan Ivanovitch had no living relatives, the money was taken and placed in a fund for the erection of a neat Lutheran chapel next to the old vodka shop.

"For," said old Poitr, "in the new Russia we shall be free indeed—free of Czars, Reds and their prejudices and oppression. We of the old style will be Orthodox, no doubt, but when the boys and girls come back, if some of them do, we want them to have a choice, and if any of them goes in the new path, we shall not object nor permit them to be persecuted."

Old Ossip smiled and rubbed his nose. He was very happy.

Even in Korea Women Are Taking Away Men's Jobs

Korean women embroidering

MEN used to be the embroiderers in Korea, but in the last few years women have been learning the art, and the monopoly which the men have held on it for centuries has been broken up.

These girls are busily engaged in making butterflies, flowers, dragons, and other familiar emblems of Japan and Korea, on bits of satin and silk at the Methodist school for girls at Songdo.

The proceeds from the sale of this work helps pay their tuition at the school.

Korean women are fast gaining a wider world outlook.

HELPS IN THE HOME

Wanted! Some New Amusements!

By CHARLES M. SHELDON

THE human race has made some remarkable progress in the last hundred years in science, surgery, agriculture, commerce, education and transportation. But in matters of amusements it has not made one step of real progress in five hundred years.

The stereotyped amusements of civilized communities are card-playing, dancing, theater-going, receptions, parties, and social functions. Within these little circles thousands of human beings made in the image of God find all the amusements of life. They never look through a microscope or a telescope. They know nothing of flowers or biology. They are born into a wonder world, but die without knowing any of its wonders. The great things of creation never appeal to them.

Isn't it about time some one invented a new amusement? To hear the young people, some of them in our churches, talk, one would think that life would be insupportable without these trivial forms of entertainment. Parents and preachers call the amusement question a grave problem for their young people. As a matter of fact the whole round of pleasures in which thousands of people indulge is so trivial that a human being with any mentality ought to feel ashamed at the thought of spending time and money and thought over them. Even where the amusements have no immoral influence they are so childish and senseless in certain forms that it is a wonder that no one in all the course of the years has found or made a new form of entertainment that would appeal to the sense of beauty and intelligence combined.

Dancing and card-playing are accepted as the stereotyped forms of amusement because they are so easily provided, aside from anything that may be brought forward in the way of sex attraction or the element of chance. But it ought not to be impossible to create a form of amusement that would appeal to all sorts of people, an amusement that would not carry with it any question as to its being questionable.

Wanted, therefore, some new amusements! By this time, after all these centuries, human beings ought to be ashamed of doing the same childish things, things that have no power to lift the soul of man one step nearer the divine. Even a human being's amusements are in vain unless they do that. "Whatsoever we do, we should do all to the glory of God."

Isn't it about time we learned to play like rational grown-up beings? But as far as we have so far gone, we are still babies when it comes to the amusements of life.

Know Your Child

By DR. J. H. FRANCIS, of the United States Bureau of Education

NO TWO children are alike, not even twin sisters. Any effort to make them so is wicked and wasteful. Courses of study administered to all children in the same way are destructive of originality and initiative. Uniformity of treatment is deadly and deadening.

Every normal child has possibilities in some things. To help him discover and develop them is the greatest service society can render him and itself. To study about a child is not to know the individual child. Traditions, customs, preconceived notions of habit and conduct must be subordinated if not eliminated, while studying the child. Fraternize with him, associate with him, be a good fellow with him and study him. But do not let him know you are doing this.

There is no other study so fascinating, so absorbingly interesting. Study him. He will surprise you every day with what he knows and can do. Really he will teach you some things worth knowing; that is, if you are in a mood to learn.

First of all, the child is a little animal. He needs food fit to eat, clothes fit to wear and a house fit to live in. But he is also eminently spiritual, and needs spirits fit to associate with.

The child learns as naturally as he eats or grows. Thus he needs mental food. Also if he does not thrive on that found in the home or school, change his mental diet. It will do him good and may help you.

Fear is one of the most withering curses of all ages. Don't try to scare him. Cultivate his hope, faith and courage. He will need these qualities later. The fact that they are rare does not lesson their value.

An Efficiency Device

By LAURA A. KIRKMAN

"MONEY! Money! Money!" sighed the mother-of-six. "What's the use of reading the advice of housekeeping experts? In order to follow their advice one must spend so much. For instance, they say that one should sit on a high artist's stool before one's kitchen cabinet or in one's pantry; that's all right, but it represents another purchase—a stool."

There is a way of carrying out this advice, however, without expense: a discarded baby's highchair may be used for this purpose if its back and arms are removed. Efficiency experts advise the covering of artists' stools with denim to save the housekeeper's skirt from becoming shiny, and if the highchair-stool is covered in this way its origin will never be suspected.

Household Hints

WHITEWASH the floor just below the last step of a dark pair of cellar stairs to remove the danger of falling.

"Runs" will not appear in stockings which have been doubled over half an inch at the top and stitched down on the machine. This also keeps the garter clasp from slipping off.

Rough-work gloves of the heavy cotton variety will wear longer if they are worn alternately on the wrong hands, the palms being used as backs every other time; for naturally the right-hand glove gets the most wear.

Instead of throwing away hemstitched supper cloths and bureau covers when the hemstitching wears out, join the hem to the main part by working one of the simple renaissance lace stitches between them with a needle and heavy white linen thread.

Pry off the circular nickel center of your round ink-erasers after the eraser has worn down to this obstruction, and use the part which lies under the nickel plate.

In putting up the school children's lunch, remember that a ragged, soaked, or crumbly sandwich is not very tempting.

Marion Harland's Corner

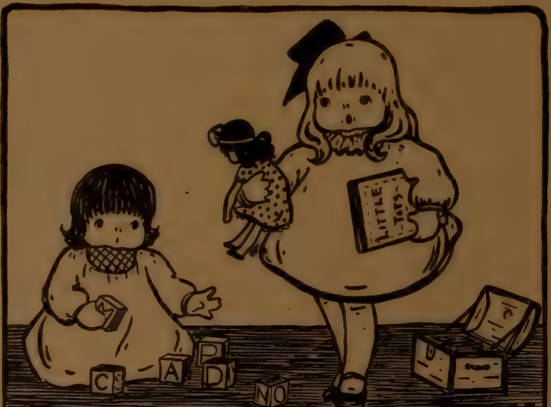
THEY had no name for it, but before a flood of cook-books was let loose upon the land, housemothers far and near *made* American cookery by the free exchange of recipes and bits of culinary knowledge. Every country and village neighborhood was a lively, if informal, circulating library of information upon these heads. A new and attractive recipe was caught at as eagerly as the latest French fashion in dress is now seized upon and adopted by leaders in the gay world. From judicious selections from such exchanges the first manuals of cookery were compiled and superseded the manuscript volumes cherished as heirlooms by our canny mothers. I speak with authority based upon countless letters from correspondents, in expressing my belief that no feature of the Corner has been more useful and generally acceptable than this to those we would serve. What has helped the individual housewife ceases to be private property if she believes that it will be helpful to some other woman battling with problems she would solve for the best interests of her family. "Pass it on!" should be the word for the day or hour.

A New Use for Suit Boxes

THE cardboard boxes which merchants use for delivering suits and coats are excellent for packing away winter underwear, nightgowns, etc., when there is a scarcity of chest and trunk room. The heavy underwear of each member of the family may be put in a separate box. The boxes should be labeled on the end so that a glance will tell the contents. Tie each box with a stout string so as to keep the lid on firmly, then pile them one on top of the other.

A LONG JOURNEY

By ELIZABETH FITZHUGH



OUR Church is going to pack a box
For children far away,
Who have no pretty picture books,
Or dolls, or games to play.

We're seeing what we have to send—
My book and Baby's blocks,
This dolly and her trunk of clothes
Are going in that box.

And when strange children take them out
In some far distant land,
They'll wonder where they are; it's hard
For toys to understand.

Reverence in Children

By FELIX ADLER

ONE of the defects of life is the l
of reverence evinced by child
and young people. How can this fa
be overcome?

The parent himself or herself m
show reverence in order to teach it.
word of mouth, no precept, is as force
as example.

Let me illustrate. There is strik
opportunity for teaching reverence
the home in the case of the grandp
ents. The parent must show respect
them. Then every chance should
taken to teach the children how to
them, by saving them steps, by pay
them little attentions. The child wh
taking a walk can bring home a flow
for grandmother or shells from the
shore. He can see that grandfather
the newspaper in the morning.
child should learn to rise in their
ence.

There is an old tale in the Norse l
ends, which ages ago gave an exam
in grim fashion. In a primitive hu
little boy is carving a rude bowl.
father asks him, "For what dost th
fashion this bowl?" He answers, "T
is like the bowl thou hast set bef
granddad, who may not sit at the boa
with us, but is put in a corner and mu
eat his food all from the same dish.
I am carving this bowl for thee, fath
to use when thou shalt be old and sit
the corner like granddad."

Not only the grandparents, but
aged and helpless people, should
treated with reverence by adults. T
child can thus be taught to look up
those who need help with special
terest, and with respect for those wh
though feeble in body, are superior
age and dignity.

How proudly happy a small boy
girl is apt to be when allowed to hel
blind man across the street! How
lighted when permitted to help gra
father or grandmother as they are
ginning to walk after an illness!
us encourage in the child this feeling
pride combined with reverence, and
pand it until it takes in all those who
helpless, aged, or in need.

Home Dyeing Hints

DYEING will not cover grease
dust spots. Choose the dye
cording to the kind of fabric to
treated—cotton dye for cotton materi
wool dye for woolen, etc.

If mixed goods are dyed, cotton
should be used and the cloth left in
dye long enough for the wool or silk
take on the desired shade. When w
material is stitched with cotton, cot
dye should be used unless it is poss
to remove the stitching, in which c
of course, wool dye can be used.

Hems and folds should be ripped op
and interlinings removed if possible.

Materials must be immersed in t
dye bath and stirred and turned
quently.

Material which has been dyed sho
be rinsed in cold water until it no long
colors the water.

Hanging up a dyed garment
cause the material to streak. It is b
ter to shake it until nearly dry.

It is better to start with a weak
and then dip the article several tim

Boiling or allowing a fabric to cool
the dye deepens the color.

Delicate fabrics should be squee
dry. The wringer may be used
others.

Little Helps

Old silk stockings make excelle
cloths for polishing furniture.

Ill-fitting clothing is not only u
sightly but it may prove injurious
health.

Many a home dyer has been disa
pointed because she did not choose
color darker than that of the mater
on which it was to be used.

There's one campaign that's alwa
timely. The campaign for running wat
in the kitchen sink.

Sin and Its Consequences

International Sunday School Lesson for May 11

Gen. 3 : 1-13, Rom. 1 : 18-23 and Gal. 6 : 7-8

The Nature and Results of Sin

By Rev. George D. Allison, Ph.D.

THE great problem of human life is the problem of sin and redemption. Hence the Bible begins with sentation of the fall of man which ; true to the individual experience very thoughtful soul. Like Adam ave been richly gifted and blessed. him we have had abundant warning f the danger of disobedience. Like we have felt inward shame because ur wrong-doing, while outwardly ave tried to excuse ourselves, blaming others, or circumstances, or environt. We have all felt in our hearts sense of personal accountability for lives.

aturally in the developing life of Bible, with the pioneering spirit of prophets and the apostles leading on into the Kingdom of Mansoul, e are more varied and more thoroughgoing studies of sin and penalty, uilt and forgiveness, and of sanctification. It may be worth while to note east three phases characteristic of n general. In the first place, it may *vilful disobedience*, a flagrant transsion of known principles of rightness and love and purity—the sin hose who know the good but follow evil. In the second place, it may be *ssing the mark*," where there is less ilfulness and more of blind impulse, yielding to the baser appetites in d folly, or even the moral consences of erroneous ideas of life and values. Thirdly, there is the *failure se to our highest possibilities*, to apiate our Heavenly Father and to in nearer to his likeness. Here e in countless "sins of omission" the world's courts have nothing o with, but which before the great rcher of hearts are grievous to the it, who sees with sorrow our inferiy to what we might have been.

lave we lost the sense of sin in our lern Christianity? The question been raised but can be quickly wered. I believe we have a keen se of sin and shortcoming in both al and individual life. It is not so rbid and self-centered as in some eras the Church when men sought the ert or the monastic cell. But it is ny mind more hopeful of the power grace of Christ. Woe to any of us has lost the sense of sin, who has ched already his ideal! What a ful figure he will make before the ite Throne of Christ! That was the uble with the Pharisee in the temple, om the Master pilloried forever in eyes of the world. To be satisfied h ourselves, to be satisfied with the sent condition of the world, is unkable. "Blessed are they that hunand thirst after righteousness." e truest saints are most conscious of ir need of the divine forgiveness.

e Results of Sin in the Individual Life

Sin is always driving men and women of Eden. It is spoiling homes, cloudlives, robbing our fellow creatures happiness and hindering their spiritgrowth. From one point of view sin ults in deformity; the sinner is not a erfect man." His "heart is hardened" the eyes of his soul are darkened. ok up John 9 and see the frightful -sidedness of the Pharisees who ld find no good in the Son of God. om another point of view the consence of sin is guilt, that dreadful tlessness of the soul that is suffering norse and plumbing the depths of happiness. Where conscience is still tioning, it sits as judge and execuer and exacts a heavy spiritual alty. Ofttimes where no earthly user ever arises, the judge within pronounced the heavier verdict on guilty soul. To satisfy that voice contribute to the government's onscience Fund," or even come forrd to the officers of the law to give themselves up, hoping that the penalties of earth will mitigate the guilt that cries to heaven.

The Scriptures speak often of the result of sin for individual and nation as "death," a word that includes the physical death of the body, but carries with it a more ominous doom still. Long ago Ezekiel reiterated, "The soul that sinneth it shall die." Literal death results from sins against the body, committed often by those who know full well that excess brings ruin in its train. Social death comes to that man who shuts himself from humanity by his greed or selfishness in dealing with his fellow beings. But saddest of all, spiritual death to what is highest and most significant here, with the prospect of missing the eternal life with Christ hereafter, is the final fruit of sin.

All of these phrases are summed up in the thought of penalty, which is inevitable in a moral universe, the creation of a just and holy God. "Be sure your sin will find you out" was the statement of Moses many centuries ago, and all science and philosophy reinforce his moral judgment. "Be not deceived," said Paul; "God is not mocked: for whatsoever a man soweth, that shall he also reap." Only the fool thinks he can mock God and escape the penalties of his wrongdoing. For the most part we see penalty awarded in this present life, and we cannot imagine otherwise than the same law continuing to operate in the next life as well. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Social Consequences of Sin

Jesus' doctrine of the divine fatherhood and human brotherhood emphasizes with renewed clearness the social possibilities of our conduct for good or for ill. These social consequences are seen clearly in two forms, heredity and influence. Sin itself has a hereditary element, the foundation of the doctrine of original sin—namely the sins of the fathers are visited upon the children unto the third and fourth generation. This is one of the saddest and most sobering of facts, which if duly recognized is a powerful force for temperance and self-control. While we all know that evil tendencies are inherited, we must take comfort by remembering that good tendencies are also transmitted. People sometimes forget that good, like evil, is both hereditary and *contagious*. It spreads from soul to soul, till the influence of one man like Oberlin transforms a countryside and changes things across the sea.

Certain it is that sin in the individual corrupts society. The "successful" bad man contaminates the youth of a whole city. Trains of bad habits are ingrained in the fiber of a community, just as the very brain cells of the individual are molded in wrong collocations by evil-doing. That is why the new realization of our social responsibility is one of the most hopeful signs of the times in which we live. We are beginning to acknowledge that we are our brother's keeper, and that no man liveth to himself. We are unconsciously classifying people by their influence rather than their wealth, their orthodoxy of doctrine, or their intellectual ability. By their social influence men are either gathering with Christ, or scattering abroad what he would fain bring together into his Father's house.

We realize the "exceeding sinfulness of sin" when we find it destroying others besides the sinner. Its social effects are its worst feature. So we understand Jesus' reason for getting men into a right attitude toward one another, as essential to a right standing before God. We can see clearly that all sin is selfish, while all righteousness takes others into account. Even Jesus said, "For their sakes I sanctify myself." We must remember this when we pass to the study of salvation by faith in Christ.

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What They Are Thinking Of

THE boy in khaki had landed in his home town. He had seen six months of service; had acquitted himself honorably, and was returning without a scratch. More than this; the little home circle was still intact, for Death, which has visited so many homes in the past year, had passed his by.

"Why don't you talk?" some one asked him. "Aren't you glad to be home?" "I can't help thinking," he replied, "of the people of France and Belgium who have no homes to go to."

It is of the women of afflicted France and Russia the Young Women's Christian Association is now thinking. It has redoubled all the efforts made in time of war. It stood behind the women when they worked on munitions; there is felt to be greater need of its moral and physical support now that the men are coming to the homes that must be rebuilt for them.

Missions Lead All in Church Unity

By H. K. CARROLL, LL.D.

THE Ad Interim Committee must hurry forward its arrangements for organic union in the United States, or the missionaries and native Christians of China will come in ahead. In January of this year a Conference Union Committee, representing several denominational bodies, met in Nanking, China, and in a few days came to a unanimous agreement to unite on a basis of union and a doctrinal declaration.

While there are not so many bodies involved in this movement as in that initiated by the Presbyterian Church in this country, still they are quite as diverse in matters of polity. The churches represented are the General Assembly of the Presbyterian Churches of China, embracing American, Canadian, British and Australian Presbyterian and Reformed bodies, eight or ten in number, and the English and American Congregationalists. Problems in differences of creeds or confessions, of church organization and government, and of denominational discipline, were present, but they did not prove insuperable obstacles.

The Conference Committee on Church Union, which began and completed its work in Nanking, January 10-13, 1919, consisted of eighteen members, of whom nine were appointed by the Presbyterian churches, four by the London Mission churches, and five by the American Board churches. Four of the Presbyterian Committee were Chinese ministers, two of the London Committee and two of the American Board Committee. The rest were missionaries. Chinese ministers also served on the committees on Confession of Faith, and on Organization, or Basis of Union, and one of the two vice-presidents and one of the two secretaries were Chinese.

The course of the proceedings seems to have been wonderfully smooth. Periods of prayer came frequently and must have been very helpful. Before going into the subcommittee work, there was an informal discussion on the Confession of Faith. After a few hours the doctrinal declaration was reported and at once adopted. It affirms that:

"Our bond of union consists: 1. In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church was founded, and an earnest desire for the establishment of His Kingdom throughout the whole earth; 2. In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God and the supreme authority in matters of faith and duty; and 3. In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common Evangelical faith, which faith has been the heritage and strength of the Christian Church through all its history."

This simple but strong declaration is followed by the statement that the church to be established, being autonomous, will have the prerogative of formulating its own doctrinal symbol, and that until this is done each section will adhere to its own creed.

The plan of union apparently met the same hearty acceptance. As adopted, it provides that the name of the new organization shall be "The United Church of Christ in China," and declares the object of the Union to be the binding "of the churches together in one body, with a view to developing a self-supporting, self-governing and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideals."

The basis further provides for district associations, or presbyteries, divisional councils, or synods, and a general Assembly to be composed of delegates nominated by the district associations and elected by the divisional councils. Its powers cover all matters relating to constitution and confession of faith and records of the subordinate judicatories; and it is to represent the church in dealings with other churches, decide upon the qualifications of ministers, repress schismatical tendencies, etc. In short, its model is evidently that of the Presbyterian General Assembly, as known in the United States.

Those accustomed to the Congregational system, in which each local church is self-governing, have yielded something in preparing for the Union, though the congregational idea appears in the district associations which parallel the presbyteries.

The plan is, of course, of temporary character, leaving it to the United Church to make its own constitution. It is interesting to observe that provision is made for other bodies which may desire to enter the Union. There is a very good prospect of this on the part of the English Baptist Mission and the American Mission of Friends, both of which were represented at the sessions of the Union Conference Committee. The mission of the English United Methodist Church is also interes
the project.

A letter from one of the secre
of the conference, received in New
at the end of March, holds out hop
the American Friends, English Ba
English United Methodists and A
can United Brethren will enter the
and that one half of the Prot
Christians of China will become a
of the proposed United Church of C

The Chinese Christians have
pressed themselves very plainly o
subject. They do not want a di
church. Whenever union is pro
and one Church of Christ is pla
they are ready for it. A few year
the Protestant bodies working i
far west province of Szechuen, o
border of Tibet, where there are
000,000 people, proposed one P
tant Church, and reached a bas
agreement to the delight of the
nese Christians. The Church Mi
ary Society, the Methodist Epis
Church, the Northern Baptist Co
tion, the Methodist Church of Ca
and the China Inland Mission
concerned in this movement, and i
agreed that all denominational n
should be dropped, though certai
nominational differences should be
ognized. Instead of the terms M
dist, Baptist, Anglican, etc., they
to be simply the Christian Chur
Szechuen, and the constituent
were to be designated as the North
ern or the Southern or the Eastern
tion of the Christian Church in Szec
Unfortunately this plan was broke
by the agitation caused in the Ang
Church in England by a commu
service in Africa in which the Ang
missionaries, including a bishop o
took part, with representatives of
denominations.

It is manifestly easier for church
different denominations in Chin
unite than in the United States or
land, for denominational lines have
been hardened into rigidity by com
organization with a history behin
The native church is still in an unfor
immature state, and is plastic.
surrounded by the frowning wall
heathenism, and the different g
are driven in self-protection in
closer fellowship.

Nothing is more evident in the d
opments in the great mission coun
of India, China and Japan than that
Christian groups are drawing closer
closer together in the performanc
their great spiritual common task.

Bishop Weekley's Views on Church Unity

THE question of Church Union is now at the front again, and is being seriously considered in every quarter. It is, and always has been, a popular subject, because it appeals to the larger ideals and hopes of the seriously minded of every communion. While we are to avoid pessimism on one hand, we must curb our optimism on the other. Let us not forget that men honestly differ in judgment and methods, and even in their intrepretation of the Word. Paul and Barnabas could not harmonize on a missionary policy, and separated, never to work together again. Peter and Paul had a warm discussion over the observance of certain customs, wherein the former was openly charged with inconsistencies. The church at Corinth was once all torn up because of their prejudices and preferences—so much so that Paul felt called upon to rebuke them sharply. Yes, men differ in matters of judgment. It always has been so, and will so remain, most likely, until the coming of our Lord. We must deal with facts, rather than with glittering fancies.

I think it a waste of time to discuss absolute organic oneness. To attain such an ideal we would have to eradicate from millions—many of them devout Christians—the training of a lifetime and completely revamp the theories and policies to which they are so thoroughly accustomed and committed. Can this be done? Should we try to do it and run the risk of what might follow? In our zeal for union should we press the matter up to the breaking point?

It is clear to me that family groups should get together. For example, why should the many churches bearing the name "Methodist" remain apart? Does Methodism have more than one Gospel message? Certainly not. These bodies all hold to Wesley as their founder on the human side. They cling to the same fundamentals in doctrine, differing only in certain phases of governmental polity. Precisely so with the Presbyterian, Baptist, and Lutheran families. One church of each name is enough. What a saving of men and money such a policy would insure! It is a sin to waste sacred funds, and to render almost useless the lives of really great and good men by putting them where they are hopelessly handicapped by ecclesiastical limitations.

Until something better can be done, why should not churches similar in faith and methods begin at once to retrench by uniting in general work? I mean this: Why should a dozen similar churches maintain as many publishing houses, when a half-dozen would suffice? Why pay a score of Sunday school editors, when three or four could do the work? For, be it remembered, in
family groups the lesson comments
practically the same. Why suppo
half-dozen theological schools, w
one could be made to meet every
mand? Why waste $50,000 a yea
useless professors? The same quest
will apply to denominational coll
where the needless expenditure is
much greater. We have too m
schools, and editors, and secreta
The machinery is too vast. The o
head expenses are out of all propor
to the work done.

Wouldn't it be wise for the chur
to start on the "try rule," as I hav
dicated, and then press the principl
Union as conditions would permi

Federal Union ought to appeal t
the denominations, no matter
widely separated they may be in p
and tradition. We ought to stan
one vast army in our opposition t
and Satan; as one great saving ag
in rescuing the lost, and as one u
family in feeling and purpose, re
nizing the fatherhood of God and
brotherhood of the race. But we m
be sane in our plans, temperate in
expression of our views, and stand
gether in real world-wide service
Jesus the Christ.

W. M. WEEKLE
United Brethren Ch
Parkersburg, W. Va.

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uestions and Answers

E. H., Washington, D. C. "We have had 'drives' financial, humanitarian, patriotic, and now it seems a good time for a 'drive' to extend Chris- nity. I know the churches are doing od work in their jurisdictions; but it eds a widely disseminated effort, indi- dual and non-sectarian, to call on the ousands of men whose minds and arts have been softened and influenced their wonderful new experiences, and reach the women who should look upon eir home-making now in a different way, d as a greater responsibility, than be- re. The believing wife may save the believing husband. Oh for an old- me revival! Social and family relations ill be different. Even where men have not en overseas, the camp life has influenced any to physical improvements and gher thoughts, which make them more sceptible to moral and religious influ- ces. If there could only be a strong ll all together as well as individual forts for God and Salvation, a better rvice to both God and man, the country ould be better for it. A League of rayer, if there could be one inaugurated, ould be a great help. Cannot you make movement toward that?"

correspondent's suggestion of a "drive" ristianity puts concretely a thought that en in many minds. If the same wide- zeal, thoroughness and efficiency were te in an earnest and prayerful campaign ls, as has been done in the great national tic "drives" of the past year, God would pour out an abundant blessing on the

P., Summit, N. J. A leading minister fused to speak in the pulpit about the rt of literature I have mentioned in is excerpt because if he did he would d in "advertising such books." Is this, your opinion, a valid excuse when hristian ministers are expected in this the Church Militant" to fight the devil nd all his works? At present there is o much evolution, universalism and antheism in the writings of some of our ery able writers, and I would be glad if e Christian Herald, which helps so any of us each week, would say a word n this subject.

book specially referred to here is H. G. "The Invisible King." It has been discussed in the religious press, including hristian Herald, but we cannot regard it rofitable book in a spiritual sense. Mr. is not a theologian, and his disquisitions ristianity, the ways of providence, etc., ose of a mind that is groping in the dark, h unquestionably sincere in its search. xpect spiritual guidance from such a would be like the blind leading the There is no reason why books of this which by reason of their authors' promi- obtain wide circulation, should not be sed by those pastors who are capable nting out their errors, even while admit- he good there is in them. Christianity ot need to hide behind a bush and give pen field to those who criticise it.

reader sends us the following from an nge as a versified description of the bar which deserves to be remembered:

"A bar to manliness and wealth,
A door to want and broken health;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to joy that home imparts,
A door to tears and breaking hearts;
A bar to heaven, a door to hell—
Whoever named it named it well."

D. McI., Tennessee. We can find no ion of a tribe of Tuckahoe Indians. Per- some of our readers can enlighten us.

ader, Columbus, Ohio. Volney, a cele- d philosophical writer, who died nearly a ry ago, wrote in 1791 a prediction of a e of Nations, which would "come to in a new-born age," and would be a er to the peoples of the world, "a terror rants, and a hope to the human race." 40, William Ladd, an American pacifist uthor, wrote an essay on a "Congress of ns for the Adjustment of International ites Without Resort to Arms." The ress he pictured, however, was not to be rned with wars and revolutions, or with of government, but wholly with the ourse of nations in peace and war. A Court of Nations, the creation of the Congress, was to settle disputes according to a code of international relations.

Mrs. J. H. J., Homer, Ill. It is certainly right and proper for any member of the family to offer grace before the meal. It is the proper office of the father, but if, because of lack of faith or lack of courage, or for any other reason, the father does not wish to take it up, the wife is entirely within her rights in giving proper leadership to the religious atmosphere of the home by asking a blessing herself. We know of a family in which this custom is observed by the wife, the husband bowing his head reverently, even though he is not an acknowledged Christian.

Miss E. S., Gotham, Wis. 1. The regulations concerning trade with enemy countries will probably be one of the subjects taken up by the Peace Congress. 2. A Ladies' Aid Society ought to find better topics of conversation at the meetings than mere gossip. The newspapers are great educators, but judgment must be used in selecting suitable themes for discussion, avoiding scandal and gossip. World philanthropy, Church Unity, reconstruction and the like are subjects concerning which views could be beneficially exchanged. Church organizations have linked up with these big movements and done very effective service.

R. B. F., Ottumwa, Iowa. As far as the correspondents in the daily newspapers are concerned, there has been no definite allusion to religious services of any kind in the Peace Conference, although there may have been prayers at the opening of some of the meetings.

Anxious Parent, Damascus, Ohio. There are many clergymen who, on conscientious grounds, will not perform the marriage ceremony between persons who have been divorced. The laws regarding divorce and the marriage of divorced persons vary in different States.

W. S. G., Jamestown, Ohio. It frequently happens that a few earnest, zealous Christian men and women infuse new life into an entire congregation. There is nothing that kindles the flame of service like contact with those who are actually engaged in it. To benefit by any ministry, one must have the hearing ear, the open mind, the willing heart and the desire to acquire knowledge of the spiritual life. Unfortunately, there are many who attend services without this equipment, and they blame the preacher when the fault is really in themselves. Such folks should try to come into closer relations, and then they might think differently. We speak from experience when we say that there is nothing like "laying hold" to cure indifference, and to add new zest to life and a new meaning and force to the work of the church.

A Subscriber. The Land of Nod to which Cain was banished after the murder of Abel, and where he found his wife, means simply "land of exile." We may gather from Gen. 4 : 14-15, that at the time referred to the human family had multiplied considerably. Cain's wife was doubtless some blood relative, probably a sister. An ancient Arab tradition states that her name was Azura. From the account in Genesis we may conjecture that although only four persons are mentioned in the sacred narrative up to that point, the human race had increased rapidly (Josephus says that the Jews held a tradition that Adam had thirty-three sons and twenty-three daughters). Cain's fear of punishment may therefore have been directed toward his own relatives.

J. H. W., Wilkie, Okla. The passage in Gen. 49 : 10 has always been regarded by Christians, and by the Jews themselves, as indicating the Messiah. The Targum renders the passage thus: "One having the principality shall not be taken from the house of Judah nor scribe from his children's children until the Messiah come whose the Kingdom is." Still another version from the same source is: "Kings shall not fail from the house of Judah nor skillful doctors of the law from his children's children until the time when the King's Messiah shall come." The allusion to Judah is interpreted to refer to the primacy of that tribe in war, which was to continue until the promised land was conquered and the ark of the covenant deposited at Shiloh. Some of the ablest expositors point out that the descent of our Lord from Judah is not conveyed in the words "from between his feet," hence the question of lineage is not involved.

H. E. M. The origin of the title "Reverend," as applied to ministers, is obscure. It is known to have been in use as early as the thirteenth century. The Puritans applied it, and Richard Baxter addressed his colaborers in the ministry as "Reverend Brethren." In the early church the ministers were designated as "leaders." The title "reverend" which came into use later referred to the character of the office, rather than to the individual. It dignifies the work rather than the worker.

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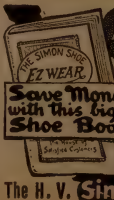
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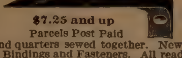

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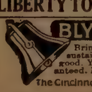

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Young People's Topics for May 11

The Lure of the World

Christian Endeavor and B. Y. P. U. Topics. II Tim. 4:10; I John 2:15–17

"THE world" as it is used in this topic means selfish pleasure or selfish personal indulgence or personal ease, all of which frequently attract Christians from the path of active service. The trouble is usually that self is bulked larger in the vision than service. There are many pleasures that may be enjoyed by the young Christian which are also common to those who are not Christians. Music, rhythm, open-air sport, tramping, study of the life of field and wood, all of these properly fit into the Christian life, provided we live for the good we can do. Each of these is capable of drawing us away from Christ if we care to live solely for self. Adam and Eve were tempted away from spiritual duty by apparent material gain. They were promised power, knowledge, and the ability to be like God. They accepted the promise and suffered the penalty of their mistake. The devil in tempting Christ promised to give him all the kingdoms of the world and all their possessions in return for one moment's worship. Jesus repelled the temptation, and today his spirit rules in the councils of men, and his followers hold for his service a large part of the possessions of the world. Selfish pleasure endures for an hour, but fades with the next sunrise. Unselfish service builds a structure of unfading joy which endures not only through this life, but becomes a foundation for the life beyond. Demas, who forsook Paul, having loved this present world, has many followers among present-day Christians. Demas dropped out of sight as he forsook the better way. Those who forsake Christ today frequently fall into oblivion, their lives becoming meaningless, their time spent fruitlessly in seeking new pleasures.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Henry Ward Beecher has declared that "This world is God's workshop for making men in."

Young has said:

"To know the world, not love her, is
thy point;
She gives but little, nor that little long."

St. Augustine said: "Trust not the world for it never payeth what it promiseth."

Epworth League Anniversary Sunday

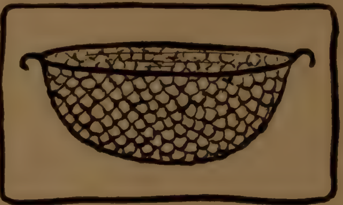
Send to the Central Office for official program. See article, "Thirty Years of Epworth League," on page 516.

What Walter Made With Wire

By LAURA A. KIRKMAN

"I WISH I could buy a little wire basket to fit into the top of the pot in which I boil vegetables," said Walter's mother one day. "You see, if I had such a basket, I could *steam* one vegetable in it while I *boil* another vegetable in the water below; that would economize space on the top of my stove."

Walter was an ingenious boy, and he told his mother that he believed he could make her the kind of basket she wanted. This is how he went about it:



He cut a piece of fine-mesh chicken wire one inch larger all around than the surface of the pot. He then laid this wire disc over the top of the pot and pushed it down into the pot, gathering together the slack edges. These overlapped or "gathered" edges he bent over a rim which he had made from a strong piece of wire, and rolled these edges under the rim. (The rim was the exact size of the opening of the pot.) Two small pieces of wire formed a hook on either side.

Walter's mother was greatly pleased with her wire vegetable basket, and she used it continually. She discovered that it was best to put only the colorless vegetables in the steaming basket and boil the highly colored ones below, so as to avoid colored drippings into the lower part of the pot.

The Simoom in the Desert

(Cover Picture Story)

DARK on the horizon lies a growing cloud, the sun is blood red, the air hot to suffocation, the camels nervous, the traveler strangely alarmed. The Sheik suddenly commands a halt. The camels kneel, the travelers dismount, tents are hurriedly pitched, or if the storm has already come, all huddle together, men wrapped in their mantles, camels with heads in the sand, until the fury of the wind has spent itself. When the storm is gone each man and camel is the center of a mound of sand, the trail is blown away and the traveler, wondering that he is still alive often seeks relief for parched lips and burning thirst, in the cool promise ot the fickle mirage. The terror of the desert has passed. Sometimes the traveler remains the center of his mound of sand, killed and buried by a single agency, the great sand storm of the desert, the simoom.

Although distinctly a desert storm, the simoom sometimes invades the valley of the Nile, being felt even in Cairo. It also travels across the Mediterranean and the Italians call the dust-laden storm with the hot breath, sirocco.

The deserts of Arabia and the deserts and plains of America also know their sand storms, which waylay the helpless traveler, fill his lungs with hot suffocating dust and make water a priceless boon, in seeking which he often loses the trail. Sometimes the whirling storm seems made up of alternate hot and cold currents of air, so that the person caught in its toils, buffeted by the stinging sand, is alternately chilled and heated, being often nearly in a state of physical collapse when the storm is over.

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A Bean Bag for the B

By LAURA A. KIRKMA

EDNA'S bean bag was mu heavy for little Jamie to pla so she made him a soft one i manner:

She made a gingham case like the cover on her own bean b instead of stuffing it with bea filled it with finely cut-up pi newspaper. She then sewed up t which had been left open for stuf

Little Jamie liked his "bean just as well as if it had been a re

◆

A Gift That Will "Sa Thousands"

THE American Committee fo menian and Syrian Relief se the following letter:

"New York, April 11, 1

"DEAR MR. PATTERSON: Your of $10,000, a further contribution the readers of the Christian Hera Armenian and Syrian relief, come most opportune season, just as cabling funds to Jerusalem, Beiru Aleppo for the use of our work their effort to make Easter, 1919, a day of new life and hope in the la Christ.

"We have a cable this week fro Barton from Aleppo, which urge mediate large remittances to Beiru Aleppo in order to care for the number of orphans who are bein covered in these centers; 15,000 or reported from Beirut alone!'

"Your contribution, added t large gifts previously received fro Christian Herald Family, will und edly save and sustain *hundreds an sands* who would otherwise endu describable suffering and possibly d

"In behalf of these destitute chiefly women and children, ou mittee most heartily thanks you an other members of the Christian H Family.

C. V. VICK
Secretary

◆

Poland Grateful for O Help

THE Polish Victims' Relief (founded by Ignace J. Padere now Premier of the Polish Repu writes, under date of April 10, to Graham Patterson of the Chri Herald:

"DEAR SIR: We beg to acknow receipt of your check for five thou dollars, representing relief contribu from the readers of the Christian ald. Please accept our most hea thanks for this generous gift, which be instrumental in saving many and allaying much suffering in Pol Will you also be so kind as to co the expressions of our deepest grati to the readers of your most worthy lication, and assure them that their erosity will not be wasted, and th many a mother's heart there will prayer of gratitude for them? In name of world-wide sisterhood brotherhood, Most gratefully yours

W. O. GORSKI,
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THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By **FERDINAND COWLE IGLEHART, D.D.**
of the Editorial Staff of the Christian Herald

"I am for the square deal"

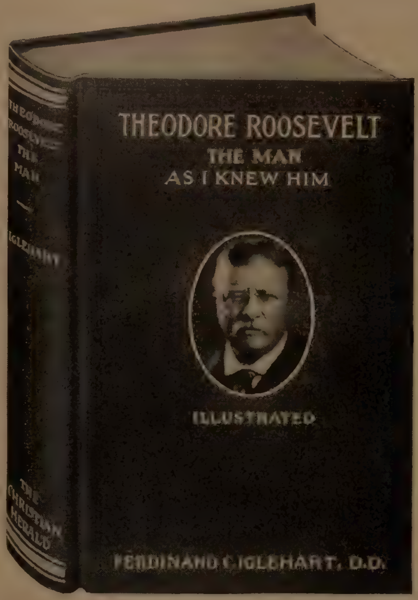
DOCTOR IGLEHART is now writing for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two have been intimate friends. Dr. Iglehart will honor in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.

Dr. Iglehart is writing on Col. Theodore Roosevelt as he knew him. The Author says in his preface that he counts the intimate and personal friendship of Col. Roosevelt for the last twenty-four years as one of the highest honors, joys and blessings of his life. In this book he tells a fascinating story of the career of Col. Roosevelt

FROM EARLY BOYHOOD TO HIS DEATH

Many of the Colonel's lifelong friends have gladly furnished the Author with addresses to be included in the work on Theodore Roosevelt, among whom may be mentioned:

- Dr. Albert Shaw, Editor of the Review of Reviews.
- Hon. Josephus Daniels, Secretary of the Navy.
- Judge Charles E. Hughes, late U. S. Supreme Court.
- Hon. Chauncey M. Depew, late U. S. Senator.
- Bishop Luther B. Wilson of New York City.
- Dr. Lyman Abbott, Editor of the Outlook.
- Will H. Hays, Chairman of the Republican National Committee and others.



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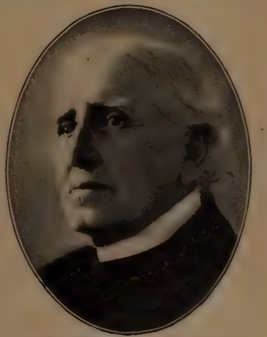

FERDINAND C. IGLEHART, D.D.

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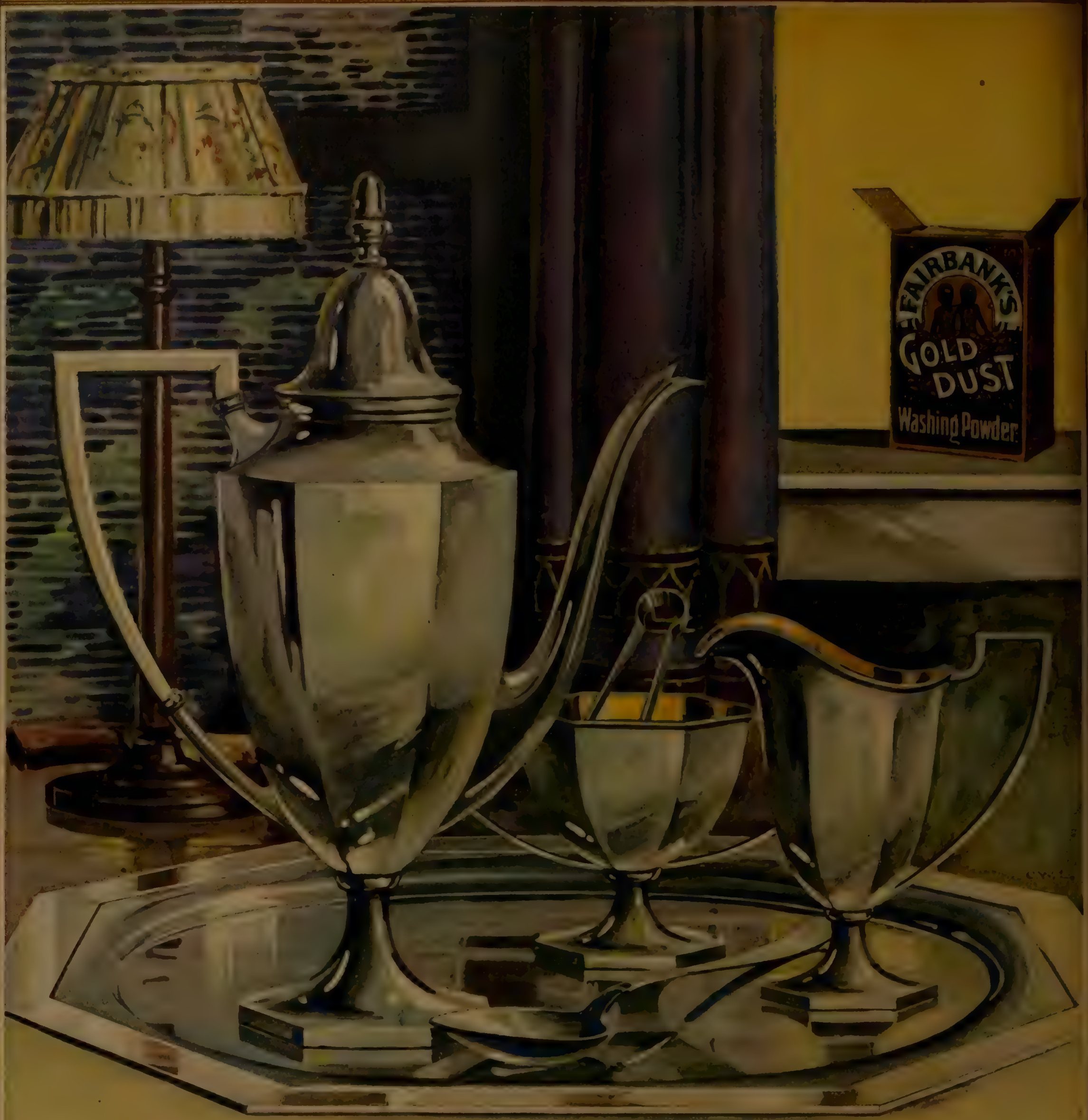

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GEORGE H. SANDISON
Managing Editor

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Peace Waits on Compromise

emier Orlando Returns to Rome to Report to Parliament, While President Wilson and the Premiers of Britain and France Stand Fast

TALY'S possible action, was the question which domi- ed the situation the Peace Con- nce on April 29. re were four pos- ilities. Italy ht make a sepa- peace with Ger- y and Austria, ring Fiume and matia and prob- ly precipitating armed conflict h the Jugoslavs which she would eit all the sym- hy and support er present allies. h action would er destroy the gue of Nations force it into im- diate existence. ly might accept ompromise agree- e to her allies and to herself. The lian Parliament ght declare Fiume d Dalmatia Ital- territory, garri- ns of Italian ops might be hur- dly strengthened d the Premier ght go back to ris with a "fait ompli" and ask rest of the big r what they in- ded to do about Or Italy might Bolshevist, and leave the whole situation up in the

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Fiume and its harbor, the city of 50,000 souls which proved a bar to Peace

President Wilson on April 23 made public in Paris statement which he had prepared some days previ- sly in view of a possible impasse. This statement d been submitted to the American delegates and to emier Lloyd George and Clemenceau, and had met e approval of the Premiers and the whole American ace delegation. (For statement see next page.)

The statement, which, without doubt, will become e of the great State papers of the Conference, and hich ranks with the celebrated 14 points in its rela- n to the rights of men, stated the situation so early that it was impossible for Italy to give a con- ncing answer. It completely justified the position the President, and was looked upon in all quarters a final blow to all secret agreements involved in e war. It was considered as applying not only to the iume controversy but to the controversy between hina and Japan regarding the final disposition of iau-Chau and of the Shantung Peninsula.

Premier Orlando said to representatives of the ress: "We have withdrawn. If we go home, it will t mean a rupture of diplomatic relations, but an pression of lack of solidarity between Italy and the her members of the Conference."

Premier Orlando on April 24 issued a statement in hich he declared the President's statement a breach diplomacy and protested against the apparent in- ntion to go over the head of the Italian Government the Italian people, an act which he felt to be an im- lication that the government was not fully demo- ratic and representative. Before leaving Paris, rlando held a long conference with President Wilson nd Premiers Lloyd George and Clemenceau. The Italian members of the subordinate conference committees remained in large part in active cooperation with the Allies, and there was a feeling that the crisis would pass through some form of compromise which would satisfy all parties. One compromise suggested was the internationalizing of Fiume under the League of Nations.

On April 25 Italian throngs paraded in Rome and other Italian cities, declaring Italy's support of the claims pressed by her delegates at Paris. The temper of the people was said to be menacing toward President Wilson and Americans, and the British and French and United States Embassies were placed under military guard. A member of the Italian delegation was quoted as declaring that Parliament would meet immediately on Premier Orlando's return and that a measure would be passed declaring Fiume and Dalmatia annexed to Italy. He announced that 100,000 men would be sent into Dalmatia at once and a similar number concentrated in the region around Fiume. The latter city is garrisoned at present by a part of the Allied Army of Occupation, there being French and British, as well as Italian troops in the city, and Italy was reported to have sent four additional divisions of troops. The Jugoslavs were also reported to be planning a demonstration, and the whole situation was one of delicate balance and infinite possibilities.

Premier Orlando was received in Italy with monster demonstrations, in which his stand at Paris was upheld. Addressing a crowd in Rome, he said, "It is not a time for fine language. In the face of the world, which is judging us, we must have firmness and a calm, serene conscience." He asked if the delegates had faithfully interpreted the will of the Italian people and the crowd was reported to have answered with a thunderous affirmative. He then intimated that Italy might have to face fresh sacrifices and privations and might find herself alone, and the people replied, "We will face anything."

It seemed to be the general opinion in Paris that the Italian delegation would be back in Paris by May 2 or 3, ready to accept such a compromise as would be acceptable to the other three members of the Big Four and the nations they represent. It was suggested that Orlando might not return, but that a statesman not committed to Sonnino's annexationist policy might succeed Orlando as premier. Nitti and Bissolati, former members of Orlando's cabinet, were both mentioned in this connection.

The Allied-Italian snarl was received with considerable joy in Germany, German leaders seeing in it hope of a breach in the unity of the Entente, through which they might perhaps profit in the peace making. Opinion in the French and British Press regarding the President's statement ran all the way from complete commendation to bitter criticism. The London Daily Chronicle called brusk the "President's breach with the ordinary methods of diplomacy." The London Times backed the President strongly, declaring that Italy had no right to insist upon the carrying out of clauses in the secret treaty which were not in her favor and rejecting those in favor of the Jugoslavs. British Labor leaders on April 23 sent President Wilson a telegram congratulating him "On your magnificent declaration for peace based on the 14 points."

The first parties of the German delegation to the Peace Conference reached Versailles on April 25.

The revised covenant of the League of Nations was adopted unanimously by the Conference on April 28.

Is Bolshevism Nearing Collapse?

ON APRIL 21, 22 and 23 various dispatches, some a trifle circumstantial, but all in agreement, indicated that the Russian Bolshevist armies were being defeated on all fronts and were disintegrating. The Bolshevist First Army captured by the Ukrainians was reported to have reversed its allegiance and to be fighting with the Ukrainians. On April 22 smashing blows by the Polish Army recaptured Vilna, and a considerable area surrounding the city. This capture was reported from Warsaw and admitted at Moscow. The Lettish and Esthonian troops were also exerting pressure on the Bolshevist armies.

On April 23 the Siberian armies of Adm. Kolchak were pressing the Bolshevists hard. They had reached to within 100 miles of the Volga, Russia's great interior river, and the Bolshevist armies were retreating rapidly before them. The Siberians were advancing on both banks of the Kama River.

South of Archangel, forces of the North Russian Government were pressing every advantage, driving the Bolshevists back and capturing guns and materials as well as prisoners, while Bolshevist reserves were withdrawn to meet the advancing right wing of the Siberian army.

It was announced on April 23 that Japan had decided to join the British, French, American and Italian Governments in recognizing the government of Adm. Kolchak.

On April 24 the Bolsheviki in North Russia were reported in full retreat, while throughout the Ukraine the peasants, encouraged by the reverses suffered by the Bolshevist armies, were rising making extremely uncertain the whole position of the Bolshevist army.

The situation on April 24 was such that a little further advance by the Siberians or the Ukrainians, or both, would outflank the Bolshevists in Odessa and the Crimea.

Ukrainian troops on on April 23 had driven the Bolsheviki out of Kiev.

There was a rumor on April 22 that the Soviet Government of Bela Kun had been overthrown in Budapest, owing to the close approach of Rumanian forces, which had defeated the Bolshevist army in Transylvania, Bela Kun was reported to have asked for an armistice, and to have declared his readiness to retire in favor of a Socialist Government in Hungary. Rumanian troops on April 24 had reached Debreczin, 120 miles due east of Budapest. On April 26 the Hungarian armies facing the Rumanians were reported as in utter rout and rapidly surrendering. Czechoslovak troops were within 20 miles of the city at Waitzen, French troops were assisting the Rumanian army which had been joined by a large number of Transylvanians.

British dispatches of April 23 reported labor troubles in all parts of Germany as yielding to solution and the laborers returning to work in increasing numbers. Coal production was increasing and the authorities were gaining control in every place where there had been disorders. Hamburg was still under military control. Allied food distribution was said to have been a big feature in improving the situation. Herr Noske, Minister of War in the German cabinet, declared on April 28 that Bolshevism had been beaten in Germany. Its only hold was in Munich, which was under attack by Bavarian, Wurtemburg and Prussian troops, the reds facing defeat.

President Wilson's Statement Regarding Italy

Issued in Paris, April 23, 1919

IN VIEW of the capital importance of the questions affected, and in order to throw all possible light upon what is involved in their settlement, I hope that the following statements will contribute to the final formation of opinion and to a satisfactory solution:

When Italy entered the war she entered upon the basis of a definite private understanding with Great Britain and France, now known as the Pact of London. Since that time the whole face of circumstances has been altered. Many other powers, great and small, have entered the struggle, with no knowledge of that private understanding.

The Austro-Hungarian Empire, then the enemy of Europe, and at whose expense the Pact of London was to be kept in the event of victory, has gone to pieces and no longer exists. Not only that, but the several parts of that empire, it is agreed now by Italy and all her associates, are to be erected into independent States and associated in a League of Nations, not with those who were recently our enemies, but with Italy herself and the powers that stood with Italy in the great war for liberty.

We are to establish their liberty as well as our own. They are to be among the smaller States whose interests are henceforth to be safeguarded as scrupulously as the interests of the most powerful States.

The war was ended, moreover, by proposing to Germany an armistice and peace which should be founded on certain clearly defined principles which set up a new order of right and justice. Upon those principles the peace with Germany has been conceived, not only, but formulated. Upon those principles it will be executed.

We cannot ask the great body of powers to propose and effect peace with Austria and establish a new basis of independence and right in the States which originally constituted the Austro-Hungarian Empire and in the States of the Balkan group on principles of another kind. We must apply the same principles to the settlement of Europe in those quarters that we have applied in the peace with Germany. It was upon the explicit avowal of these principles that the initiative for peace was taken. It is upon them that the whole structure of peace must rest.

IF THOSE principles are to be adhered to, Fiume must serve as the outlet of the commerce, not of Italy, but of the land to the north and northeast of that port, Hungary, Bohemia, Rumania, and the States of the new Jugoslav group. To assign Fiume to Italy would be to create the feeling that we have deliberately put the port upon which all those countries chiefly depend for their access to the Mediterranean in the hands of a power of which it did not form an integral part and whose sovereignty, if set up there, must inevitably seem foreign, not domestic or identified with the commercial and industrial life of the regions which the port must serve. It is for that reason, no doubt, that Fiume was not included in the Pact of London, but there definitely assigned to the Croatians.

And the reasons why the line of the Pact of London swept about many of the islands of the eastern coast of the Adriatic and around the portion of the Dalmatian coast which lies most open to that sea was not only that here and there on those islands, and here and there on that coast, there are bodies of people of Italian blood and connection, but also, and no doubt chiefly, because it was felt that it was necessary for Italy to have a foothold amidst the channels of the Eastern Adriatic in order that she might make her own coasts safe against the naval aggression of Austria-Hungary.

But Austria-Hungary no longer exists. It is proposed that the fortifications which the Austrian Government constructed there shall be razed and permanently destroyed.

It is part also of the new plan of European order which centers in the League of Nations that the new states erected there shall accept a limitation of armaments which puts aggression out of the question. There can be no fear of the unfair treatment of groups of Italian people there, because adequate guarantees will be given, under international sanction, of the equal and equitable treatment of all racial or national minorities.

IN BRIEF, every question associated with this settlement wears a new aspect—a new aspect given it by the very victory for right for which Italy has made the supreme sacrifice of blood and treasure. Italy, along with the four other great Powers, has become one of the chief trustees of the new order which she has played so honorable a part in establishing.

And on the north and northeast her natural frontiers are completely restored, along the whole sweep of the Alps from northwest to southeast to the very end of the Istrian Peninsula, including all the great watershed within which Trieste and Pola lie, and all the fair regions whose face nature has turned toward the great peninsula upon which the historic life of the Latin people has been worked out through centuries of famous story ever since Rome was first set upon her seven hills.

Her ancient unity is restored. Her lines are extended to the great walls which are her natural defense. It is within her choice to be surrounded by friends; to exhibit to the newly liberated peoples across the Adriatic that noblest quality of greatness, magnanimity, friendly generosity, the preference of justice over interest.

The nations associated with her, the nations that know nothing of the Pact of London or of any other special understanding that lies at the beginning of this great struggle, and who have made their supreme sacrifice also in the interest, not of national advantage or defense, but of the settled peace of the world, are now united with her older associates in urging her to assume a leadership which cannot be mistaken in the new order of Europe.

AMERICA is Italy's friend. Her people are drawn, millions strong, from Italy's own fair countrysides. She is linked in blood, as well as in affection, with the Italian people. Such ties can never be broken. And America was privileged, by the generous commission of her associates in the war, to initiate the peace we are about to consummate—to initiate it upon terms which she had herself formulated and in which I was her spokesman.

The compulsion is upon her to square every decision she takes a part in with those principles. She can do nothing else. She trusts Italy, and in her trust believes that Italy will ask nothing of her that cannot be made unmistakably consistent with those sacred obligations.

The interests are not now in question, but the rights of peoples, of states new and old, of liberated peoples and peoples whose rulers have never accounted them worthy of a right; above all, the right of the world to peace and to such settlements of interest as shall make peace secure.

These, and these only, are the principles for which America has fought. These, and these only, are the principles upon which she can consent to make peace. Only upon these principles, she hopes and believes, will the people of Italy ask her to make peace.

The Week in the World's News

BUYING FOR VICTORY. On April 28 the Victory Liberty Loan was reported as being something over 15 per cent. taken according to official records. Unofficial reports indicated a total of sales nearer to the 20 per cent. mark in the first week of the canvas. A campaign for the wide buying of small notes was instituted with the second week. Samuel Gompers issued an appeal to American labor to invest in the notes in which he said, "If every American could behold that field of battle, there would not be enough Victory Loan bonds to go round." The loan was going well; the percentage of sales was greater than in the fourth loan at the same period, and communities everywhere were going over the top. Iowa and Michigan went over the top first as states, the priority being claimed by Iowa, contested by Michigan.

Publishers Urge Suspension of Second-Class Rates. The American Newspapers Publishers' Association at a convention in New York on April 25 passed a resolution urging the New Congress to either repeal or defer the increase in second-class postage due on July 1 under the act of October, 1917, until a Federal Commission of experts should have an opportunity to make a complete examination to ascertain the actual costs of the service and to determine principles upon which to base charges.

Samuel Gompers Injured. Through a collision between a trolley car and his taxi on April 27 Samuel Gompers was injured seriously. Two ribs were broken, the right hip strained and possible internal injuries were feared.

Influenza Toll in India. The British official dispatches of April 17 published on April 26 reported the death from influenza in British India of 4,899,725 persons out of a population of 238,026,240. It was reported that fully a million others had died in the native states.

Court Restricts Burleson. Federal Judge Landis in Chicago on April 26 ruled that the Postmaster General had no power to control rates for telephones and telegraph service within any state.

Iowa Enfranchises Women. The Iowa Legislature on April 22 passed a bill granting Presidential Suffrage to women, following Indiana, Maine,
sippi, Missouri, Wisconsin, Tennessee and Ve
in this action. This makes 29 states in which
have a form of suffrage, 15 of which grant
Suffrage, 2 Primary Suffrage and 12 Presi
Suffrage.

Profit-Sharing. More than 15,000 employ
the Willys-Overland Company on April 21 re
checks aggregating $400,000 in the first distribu
profits under a profit-sharing plan which we
effect in the beginning of the year.

Ship Contracts Canceled. The Sh
Board on April 25 announced the cancellation
contracts for the construction of 2,000,000 t
steel ships, bringing the total cancellation sin
signing of the arm
to 4,000,000 tons.
man Hurley anno
that up to the e
March 300 ships, 1,
000 tons, ordered b
Board had been la
but not delivered,
keels had been lai
500 ships, or 3,00
tons.

The Atlantic
Race. Early in
Spring it appeared
there would be se
attempts during
summer to cross the
lantic by airplane
dirigible balloons.
United States Na
big N C machines 1,
and 4 were know
have been planned fo
ocean flight. On Apr
the NC 3 was give
trial flight which wa
ported satisfactory,
it was thought that
of these machines m
get away at about
same time as two Bri
machines which
been held for 10 day
St. Johns, N.F.

The endurance re
for airplanes was bro
on April 26 at Hamp
Roads, Va., by the n
seaplane F-5 which
mained in the air a
over 20 hours at an a
age speed of 60 miles
hour, carrying five
and covering altoget
1250 miles around a
cular course.

The League of
tions' Plan. The revi
plan for the League
Nations was made pu
on April 29. It bears
dence of the effect of
constructive suggesti
of Mr. Taft, Mr. R
Mr. Hughes and Sena
Knox.

A new paragraph
inserted providing sp
fically for the initial m
bership in the Leag
providing that new m
bers shall be admitt
by a two-thirds vote
the assembly and prov
ing for withdrawal o
member on two yea
notice.

It is provided that
action of the League sh
be effected through
Assembly and a Coun
as in the first draft
powers being about
same. The Council is
be made up as in the first draft, but a provision
inserted for the increasing of the membership of
Council by a majority vote of the assembly.
new draft explicitly provides that action must
unanimous unless otherwise specified.

The seat of the League is established at Geneva.

The plan for reduction of armaments is made m
definite, to the Council being delegated the task
recommending the forces required to be maintained.

Article X the principal point of attack by Senat
Borah and other opponents of the League idea w
left unchanged except for clarification of language.
members are still obligated to respect and preserv
against external aggression, the territorial integrit
and existing political independence of other member

The initiative is left with the League in case of
threat of war from any source.

Continued on page 555

Pretty pupils of Kiukiang American Methodist Girls' School in exercises on lawn

Reconstruction Through Education

The Leaven in China

THE Western ideas have overwhelmed Chinese conservatism in regard to women. Every Chinese girl born today owes something to America. She is born into a happier and brighter world because of the patient labor through many decades of Americans in China.

Such is the impression every ligent and observing traveler brings back from ta today.

omen in China had been subject to century-long adation. The position of the girl was just what as in the time of Confucius, long before Christ. n the high-born girl was a slave. The cruel tor- of foot-binding was only one example of the op- sion, venerable with hoary tradition, under which suffered. The slaying of infants considered super- us and their sale in the market-place were common urrences under the old order.

hen men and women from Christian churches suggested giving girls some of the joy of life, nese parents were horrified. One Chinese family atened to bury a girl alive if she unbound her . They meant it, too.

irls at first had to be coaxed into schools and their nts wheedled into keeping them there. For many rs the tireless foreign workers appeared to make e impression. Then suddenly the efforts of many rs bore golden fruit.

oday foot-binding is forbidden by law in China. ld-selling and child-murder are crimes, as in other countries. The ols for girls are full to overflow- and new ones are demanded every- re. Universal education is still a on of the future, but it is sure to e. China has sixty women physi- s educated in Western schools.

he spirit and the ideals of the na- have changed. In some parts the ple are embracing Christianity in ongs, considering this the founda- of a better social order. Where church is already established in na, the congregations are eager to their share by making their churches -supporting for the first time.

Teaching Indian Girls

HE Indian girl is proving herself capable of taking on the "polish" culture of her "paleface" sister. erever she is offered the advantage an education and shown the how the why of a civilized Christian she is even quicker to seize her op- tunity than her brother.

The woman pictured with her baby Louise, of the famous Navajo tribe, w an educated and refined product mission school, where she took a rse in domestic science.

o far, little enough has been done the Indians, and even today 16,000 ldren of school age are not in school. pecial attention is now being given to supplying the things for which many Indian groups are calling. The Methodists already are at work among nineteen tribes.

Efforts among Indians in general have suffered through the directing of too much attention to the grown men, to the neglect of the women and children. For instance, there are scarcely any Sunday school facilities for Indian children; 40,000 Indians are not supplied with any church facilities whatsoever.

Indian women workers will teach sanitation and domestic science to Indian mothers and try to bring the homes up to a standard so high that young men returning with a good education will not become discouraged and be tempted to go "back to the blanket."

The Visiting Teacher

"I GOT teachers enough now. I don't want none to come visiting *me*," said one truculent small boy who had just heard that a visiting teacher was to be added to the school staff. That was two months ago. The same small boy more lately was declaiming, "The visiting teacher she comes to my house all the time. She finds me a good place to play and some new kids to play with, and she sent me to the clinic. Now I got no adenoids or tonsils; last month I got a B report. Sure I wish all the teachers was visiting teachers."

The visiting teacher first made her appearance in 1906 in two Eastern cities. She acts as the link between the child and school. She studies the out-of-school surroundings of the youngster who is backward in his classes but who is not subnormal, of the one who is restless and uninterested because school seems very far away from life outside its walls, of the retarded child who is undernourished and seems to have reached the limit of his development, of the child who is trying to do both home and school work, and the child with home conditions so adverse that special care and guidance are needed. She is in no sense an attendance officer, but is a teacher with social training who tries to adjust the child to the school, or, as sometimes happens, the school to the child.

First of all, she goes to see the child's parents and establishes friendly relations with them. Then she finds out something of the family environment and attitude toward the school; how the youngster spends his leisure hours and how the school links up with his tastes and interests. When the cause of the child's trouble is discovered she makes a tentative plan of readjustment. Sometimes this plan includes enlisting the assistance of a playground director, a Big Brother, librarian, or club leader, a public health nurse, or a tutor; sometimes it simply means transferring the child from one classroom to another. Her work, like modern sanitation, is chiefly preventive.

As a result of the needs revealed by the Back-to-School Drive, it is expected that many communities will undertake the employment of visiting teachers.

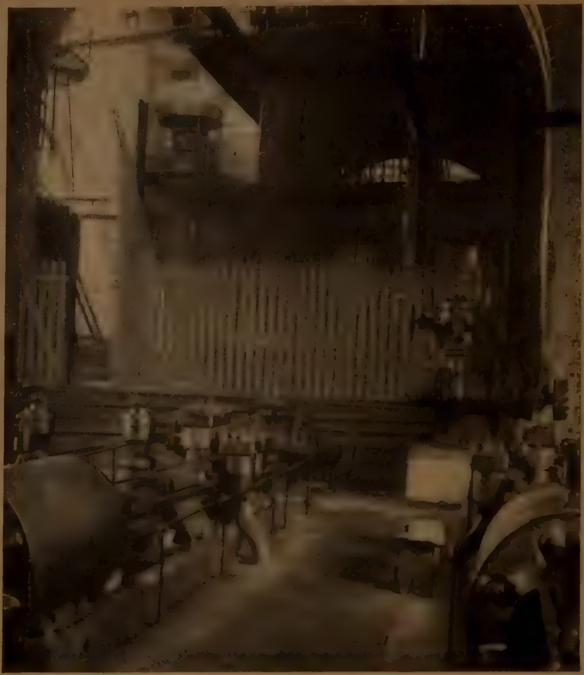
Scholarships for Children

"YES, father's lost his job and mother's sick. I've got to quit school, I guess. We need the money." The girl who told this to her teacher the other day is fifteen and doing well in high school. She is bright and her family have been making every effort to give her a good education. She wants to stay in school and become a teacher herself, but now the family demands are making her leave school.

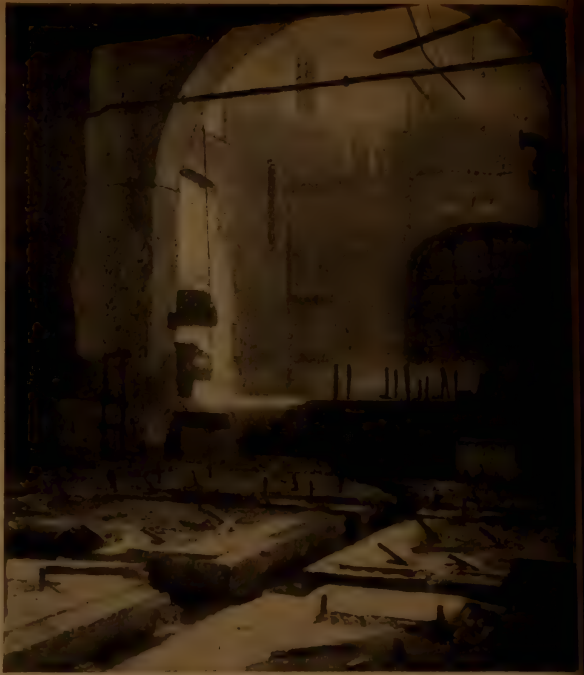
Every year thousands of children like her leave school at fifteen and earlier to help eke out the family income. But education through the sixteenth and eighteenth years really pays. In a small sample study, the wages of children who left school at fourteen were compared with those of children who stayed in school until after they were sixteen years old. After three years of wage-earning the average earnings of the child who stayed in school until he was sixteen were two and one-third times that of the child who left school at fourteen years of age.

The question is how to make it possible for children who wish to continue their education to stay in school. Scholarships from private funds are granted now in New York and Chicago, for instance, to public school children who are exceptionally bright and to children who without additional training could not become self-supporting. In Chicago and New York it costs on the average $120 to keep a child in school for one year. For lack of this sum many a child is unable to stay in school and a "large proportion of genius is lost because it perishes for want of opportunity."

In the United States thus far scholarship funds have been privately administered.



A Belgian factory before the Germans came



The same factory as it appears today

THE WRECK OF BELGIUM

By *MARGARET E. SANGSTER*

IN FRONT of me the hearth fire flickered, crackled, danced. I stretched my hands out to the grateful warmth of it before I spoke.

"Belgium," I said at last, "hasn't seemed at all pitiful to me. I expected to see want and misery everywhere. But here, in Brussels—well," I laughed, "there doesn't seem to be any startling misery in Brussels! There's plenty of food to be had, and the folk one meets wear splendid clothing. There's butter and sugar, always, without the least difficulty. Why, I expected—" I paused.

Brand Whitlock, his slim length thrown back in a great armchair, was watching the fire with a curious intensity.

"Folk who come to Brussels," he said at last, "are very apt to judge Belgium by the noisy streets, the hotels, the too loud laughter, and the jazz bands. But underneath the laughter—" He paused.

"I wonder," I said eagerly, "I wonder if it would be possible to bring out what's underneath the laughter; have some sort of a social service center in Brussels—the same sort of settlement house that we'd have in one of our own big cities? It seems to me—" suddenly I was quoting Major Blommaert, "that Brussels needs a moral broom to help her—clean up. And if Brussels could see a new light of—of hope, I'm sure that light would be reflected all over Belgium. It seems to me that a settlement house, *a real place of ideals* that would give young people a new set of values, would be the best sort of a moral broom."

"The situation here," answered Brand Whitlock slowly, "is different from the situation in almost any country. You can't go out, here, and gather together a committee composed of the Baptist minister, and the Presbyterian minister, and the Methodist minister, and the Episcopal minister, and say, 'Let's start a settlement house!' There isn't any Baptist minister, or any Presbyterian minister. There isn't a Methodist minister, or an Episcopalian one! This is not a Protestant country. And things must be gone at in a different manner, and through the recognized church. That's why your idea might not be successful—why it would certainly be more difficult to get a settlement house established."

We were sitting in Brand Whitlock's study in the American Embassy—a great cheerful room with wide windows and a splendid fireplace. It wasn't a Belgian sort of a room—it was a good American room, a room that looked as if a man lived in it. It was a room with deep cozy chairs, and a flat-topped desk; with a couple of good Oriental rugs on the polished floor, and one or two worth-while pictures set against unobtrusive wall-paper. And Brand Whitlock, immaculate in a perfectly fitting morning coat and pearl-gray trousers, matched the room.

"Just what," I asked after a silence that lasted for perhaps five minutes, "just what does Belgium really need? Just what has hurt Belgium more than anything else? I'd really like to know."

"Everything has hurt Belgium," answered Brand Whitlock. "She has known poverty, degradation, unbelievable bitterness. No wonder she sneers now. What has hurt Belgium more than anything else, you ask? Ah, you should see—" He hesitated, as if in thought.

I stared into the fire and tried to build pictures in the red coals of it—pictures of what I should see. I wondered whether it would be a ruined village, or a grave-strewn battlefield, or a broken cathedral. I wondered . . .

"The factories at Charleroi are the most terrible," said Brand Whitlock, suddenly breaking into my wonderings. "You should see the factories—of Belgium. I'll send you a car."

And that is how—and why—early the next morning, I started off on my trip to Charleroi.

THE way to Charleroi lay through well-cultivated country—through country that looked as if it had had its face washed and its hair brushed—country as primly docile as a child who has been started off to school with a clean hanky and a red apple for teacher. The roads were smooth despite the fact that, as the officer who was my guide told me, "They 'ave 'ad nothing done for these four years; an' the great heavy motors of the Germans passing over them every day, too!" The only signs of devastation along the way were the great trees that had been cut down beside the road, great trees that had been growing in their pride for many hundreds of years.

"Th' enemy!" observed my guide with something that was not quite bitterness and not quite vindictiveness in his tone as we passed a great pile of tree trunks, sawed into great lengths for kindling.

Forests we passed, neat forests that gave the effect of having been planted with mathematical precision. And, about every ten kilometers, we would swing sharply into a little town.

Up through Belgium the English troops are quartered, and the English colonials. As we went from town to town we saw soldiers everywhere. Some towns were gay with the bright tartan of Highland regiments; other towns were jaunty with the tipped-back hats of the Anzacs, or the swagger uniforms of the Canadians. Our car flashed past companies at drill, troopers taking their horses out for exerc officers galloping across country. And wherever passed we were followed by cheers—for the sight girl, obviously not a Belgian girl—was, as a lo Tommie told me—

"Like a little bit of 'ome!"

Half-way between Brussels and Charleroi we pas the battlefield of Waterloo, and our chauffeur, a murmured request from my guide, drove sl around the place that had been a turning-point world history. Rather like a great golf course seemed with gently rolling fields that were green spite the winter weather. In the center of the grou stood a huge grass-sodded pyramid, vivid against paler sky, and on the top of it a stone lion, beautif modeled, symbolized to the world an army that st immovably against its foes. Far up at the top of pyramid I could see the brown of an English unifo the scarlet of a plaid kilty.

"They go," my companion told me, "some of th and every day, to see the Lion of Waterloo. It h mean a great deal—to *them!*"

Another little bit of 'ome! Oh, I understood.

CHARLEROI is a smoky city—a place of chimn and coal breakers; a place of soot, and buildi that have been irreparably stained by the blackn of that soot. It is rather like Pittsburg at first sig —or like any other city in our mining territory.

I had never thought of Belgium as an industr country. Belgium, in my thought of it, had alwa been an enlarged—much enlarged—painting of t Angelus. Geography slips easily from the mind, a Belgium had been touched on but lightly in my geo raphy book. I had pictured Belgium as a nation peasants who wore scarlet handkerchiefs about th heads, and smocks that were vividly blue. I had p tured them walking, with a free barefooted stri through their little farms. For I had thought th Belgium was composed entirely of quaint little far set at regular intervals, with quaint little villages.

But as we rolled through the even streets that on the very outskirts of Charleroi I reversed my op ions. For my guide made certain statements th astonished me.

"Belgium," he said, "ees primarily a country manufacture. Her industry has always been the pri of Belgium. But now—" he shrugged his shoulde expressively—"*you shall see!*"

We rumbled across a bridge and were in the ma city—a city swarming, as all Belgium is swarmin with the varied uniforms of the British army. went slowly through the traffic—for Charleroi is busy place, and the traffic is fairly heavy. We cross another bridge.

Look down"—it was my guide speaking, his ex- l hand on my arm—"it is the German prisoners shall see, there below us. They are rebuilding t they have broken. Ah, but they can never help lace more than a few ruins together, and they have royed so very much!"

looked down to the horde that toiled there below A gray-green horde (ah, but Belgium has learned now that gray-green uniform!) with the queer asy hats that are so typically German. They were king methodically at some simpler form of building acing brick after brick, with a sullen precision. y paused and looked up, with stupid expressionless s, as we went by above them. And then fell to working again—working with same sullenness and the same precision arent in every line of their stiffly held ies. I noticed that they were guarded erect, heavily armed soldiers.

E WENT first to the ateliers of the Constructions Electriques. This ory was one of the largest in Belgium, it supplied a great part of the world electrical appliances. But the wheels he great machines are silent now, and y of those great machines are gone.

he manager of the factory closed his when we arrived and took us into the n factory.

e was a little man who spoke with a clear, ost Oxford speech, and he was crushed er the weight of his broken life-work.

They took almost all of our machinery away," he me; "where, we do not know. Most of the ma- ery that you still see is not our machinery. This" is gesture swept the length of a room crowded with ll belted machines—"this room has been used e the German occupation for the making of files. bon Dieu—" he half-groaned, with a master elec- ian's disgust at the thought of files, "knows why! y did not *want* files. These machines are gathered ether from all over Belgium. Every day some fact- -owner claims one of them, or two."

He lead us sadly, silently, through the saddened, nt rooms. For nothing is more hopelessly quiet n a factory that is not humming with work. He wed us the bare places in the floor where giant bits steel had been torn away—he showed us destroyed amos, and useless smokestacks. He showed us ptiness, desolation.

'In a year—" he told us, "perhaps we might be e to assemble enough machinery to go on with our rk. In a year—perhaps. But we have not the money to pay for new equipment.. Germany will pay for the damage that she has done—in time. But that time may be a long while in coming. For Germany has much to pay for, and the damage to our plant is not the only damage that has been done. Other factories have been destroyed much more terribly than our factory has been destroyed. Our factory has merely been stripped. Other factories have been torn apart. I will, if you wish, take you to another place—a place that has been almost completely swept away."

The way to the other place lay through streets that were typical factory-town streets. Little gaunt houses, smoke-gray in color, stood on both sides of the road, and small ragged children ran to the doors and windows of them to watch us as we passed. The children were barefooted, many of them, and wore curious shawls pinned tight across their thin chests.

The little manager of the Constructions Electriques must have glimpsed the thought that was going through my mind, for he spoke abruptly.

"It is hard for the children," he said with a wan bitterness in his voice. "The working classes, all through Belgium, are the ones who will know the most ghastly suffering. With the factories closed they will either starve or move away to some place where there is work to be had. Where can they go? To England, perhaps, or America, or Canada. *And, if they do go, what will happen to Belgium?* They must have a chance to work to live, while the factories are being rebuilt. But if they find work elsewhere, Belgium will die industrially, even if her factories are rebuilt! With her great plants in running order and no men to operate them—" the little manager threw wide his hands, hopelessly. "It is a great problem!" he said, and sighed.

We reached the second factory—the Providence Steel Works. And we were shown into the room of the manager—a stout man with a red face and nervous hands. When he spoke to me of the Germans his face grew redder and his hands became more nervous.

"They occupied Charleroi," he told me thickly, "from August 22, 1914, until the 15th of last November. They brought into Charleroi, when they came, some 13,000 tons of raw material to be worked on. They took away, before they left, 56,000 tons. How did they get it, you ask? They got it by melting up machinery—some of it delicate machinery worth $100,000 apiece. You wish to see my factory? Ah, mademoiselle, there is not much to see—now."

There was *not* much to see. There were only crumbled walls, smashed-in doorways, and groaning chasms that had once been floors. What in the other factory had been emptinesss, was in this factory chaos. The other factory had been a shell, merely. This factory was a broken shell.

"This damage would have amounted to five million dollars according to pre-war values," the little manager of the first factory told me in a whisper. "Now—well, perhaps $20,000,000 would cover it!"

The manager of the second factory caught the whisper, faint though it was.

"My firm has lost three factories," he told me; "two were in France. The total damage, in after-the-war values, amounts to nearly $50,000,000."

I gasped. "Not $50,000,000!" I stammered; "not—"

The second manager laughed harshly.

"We are not the only ones!" he said bitterly— "Of course," he added, "we have no money to rebuild. And, if we had money, the rebuilding would take three years—perhaps longer."

THAT is the factory situation in Belgium. And it is of the most vital importance. It may result in anything; in famine, disease, rioting, or a lasting desolation. It may result in revolution and death.

Germany will pay—*she will be made to pay!* She will pay for the damage that she has done to the factories. But can she ever hope to pay for the lives that she has bruised—for the little children who, because of those damaged factories, haven't any bread?

For her factories are the very pulse of life to Belgium. And that pulse is just barely stirring. It if stops, entirely . . .

CHINA'S CRISIS *By* Sherwood Eddy

Secretary for Asia of the International Y. M. C. A.

HIS *is the second of a series of articles which Mr. Eddy, one of the ablest students of conditions in the ient, has promised to send to the Christian Herald from e to time while on his present globe-circling trip. The ristian evolution of the Asiatic republic is here boldly eshadowed. China may yet be able to claim world dership in Christian Unity.*

E HAVE just spent a week in Shanghai and mid-China. We spent one crowded day at the Bap- t Mission College, with interviews every moment tween meetings. Last Sunday twenty-one of the dents, chiefly from Confucian and non-Christian mes, were baptized and entered the Church. Others ll be admitted soon. At the time of our last visit, interpreter was the leading non-Christian student posed to Christianity. He made his decision during e former meetings, and is now working as a Christian cher to win and train his students for Christian dership in China.

After holding meetings in the various colleges of anghai, I spent the last day ashore in the old city Nanking, the former capital of China. As you stand the ancient drum-tower, built before Columbus covered America, you look out upon the great wall ich runs for twenty-two miles around the city. The cient examination halls of China's classic past are ing torn down to build the new China of the future. We addressed a meeting of the Chinese Christians Nanking, who with the foreign missionaries are now ming together in a federation of all the churches, th one name, "The Christian Church," and one ntral executive committee in control, that shall do ay with denominational names, competition, and erlapping. Churches and workers will be placed here they are needed, and the Christian Church will esent a united front here in the heart of the non- hristian world. The Chinese Christians have little thusiasm or sympathy for our denominational dif- rences. So far as I know this is the first city in the orld to thus unite the churches. It will be followed by her cities in China and in Asia, and will in time help to end our denominational divisions in the West.

HAD come to Nanking chiefly for three important interviews. The first was with Mr. Wen, a Chinese ficial and advisor to the governor on foreign affairs. ght years ago he came to Shanghai as a Confucian ficial to meet Dr. Mott and myself and to request Y. M. C. A. building for his city. Four years later when I visited his city, at a banquet given by the governor, after an address on "Christianity China's Only Hope," this man made an immediate decision and entered the Christian life. He was baptized the following Sunday, and stated his position boldly before a crowded theater full of students. This week I asked him if at great sacrifice he would give up official life, forego his large salary, his chance of promotion and a possible governorship, to enter Christian work as a Y. M. C. A. secretary. With splendid courage he accepted the call, and we waited upon the governor to secure his release. After an hour's interview on the present crisis in China and the need of developing the moral character of China's young men for her future leadership, the governor consented to release him.

The second interview was with another Chinese official, Mr. Wang, the assistant commissioner of police. On our last visit this man was sitting in the front seat at the opening meeting, with fifty other Confucian officials. At the last meeting he left the officials to come to the platform as the Christian chairman of the meeting, boldly announcing to the audience of a thousand non-Christians that he had accepted Christianity as the only hope of saving China. He also is now considering resigning his post to enter Christian work.

The third interview was with the delegates, who had come from North China to meet the representatives of the South in an effort to make peace and end the Revolution in China before assembling of the European Peace Conference. We discussed fully China's political crisis, meeting first with the representative from the North and then with the leader of the South. We told them that all the world was looking on in the hope that China could make peace. I told them, and they agreed with me, that I believed there were four possible alternatives in the present crisis:

(1) China has now one last chance of making peace and herself saving the situation from within. This can be done only by immediate reconciliation between the North and the South, by ending the widespread graft and corruption now prevailing among the officials in China, and by doing away with the dangerous power of the half-dozen military governors, who, with their provincial armies, control the civil government and financial affairs.

(2) If China cannot speedily put her house in order politically, and conditions continue to grow worse, she must drift into bankruptcy, division, and the temporary or partial loss of her independence. Bandits are increasing. Civil strife is growing. She is gradually losing many of her economic resources and her political autonomy.

(3) If China does not end her dissensions, another power, which has already taken possession of a large proportion of her coal and mineral wealth, railway and commercial concessions, and some of her territory, may endeavor to control China politically and economically. This is what China most fears.

(4) If China cannot control her own situation, if she becomes bankrupt, and pressure is brought to bear for her exploitation from without, a group of powers may take over the finances and some regulation of the government of China under an international control or receivership for a period of years. Many Chinese leaders are now suggesting such a control. But it should never be permitted except as a last resort. Should this occur, there would be a widespread awakening of patriotism, the growth of education and democracy, and we would then have time to train a sufficient number of Christian moral leaders to enable China to resume her independence and autonomy. Her chief danger is selfish division and bribery within and a selfish exploitation from without.

NOW is the time to help China in her hour of crisis and need. This great nation that has witnessed the fall of all the other ancient world powers, that has outlived twenty-four dynasties throughout forty centuries of civilization, numbering one-quarter of the human race, is yet to have a great future. Her people are among the most industrious, intelligent and honest in the world, but her officials are betraying them.

In the recent United War Work Drive China raised more than a million dollars gold with great enthusiasm. Students eagerly contributed to the fund, and marched in thousands in enthusiastic parades in the capital cities. President Wilson is hailed today throughout the Chinese press as "a second Confucius!" And China now looks to America as her best friend.

Arrangements were made for us to meet the president, the cabinet, and the parliament in Peking. The delay of our steamer prevented our meeting these engagements. The governors, provincial parliaments, officials and students of China are open today as never before. I am now on my way for a brief visit to Southern China and then on to India and the Near East. But I leave China torn with a desire to remain in the heart of this greatest opportunity before Christianity in the non-Christian world today.

Substitutes for the Saloon

How the Conditions Have Been Met During Forty Years of Prohibition in Kansas

By *ALFRED G. HILL*

Topeka Railroad Y. M. C. A., dedicated in 1903 by Theodore Roosevelt, and since then particularly successfu meeting needs of railroad men for a "Democratic Club"

AN INQUIRY for a substitute for the saloon in Kansas—if one has been developed during the forty years of Kansas prohibition—brought this answer from a veteran educator and minister who has been active in the state's life during the period:

"Your inquiry concerning a substitute for the saloon in Kansas reminds me of the famous chapter on snakes in the book on Ireland: 'Chapter 45, Snakes in Ireland. There are no snakes in Ireland.'

"No specific substitute for the saloon in Kansas can be named because the saloon has never had a place in the Kansas social order even before prohibition was put into the constitution. The saloon has never been an open, recognized place of public meeting. When Kansas adopted prohibition, the state was just emerging from crude pioneer conditions into a community life of settled homes with a minimum of transient population.

"But without the saloon competition, the state since this stage has developed churches, schools, neighborhood social activities, public libraries, and various lines of amusement activities far beyond the development of other states. Frankness compels the admission that Kansas cannot offer specific substitutes for the saloon in larger cities, although it has learned lessons which certainly are of value."

Here are facts about Kansas that are closely connected with the absence of the saloon:

Kansas is considered the best moving picture territory in the country in comparison with states of similar population. There are 451 moving picture houses in Kansas, having a seating capacity for one-seventh of the entire population at one time.

There are 194,430 automobiles in the state, which is more than one automobile to every nine people, or better than an average of an automobile to every two families. The state's population now is 1,780,000.

Estimates of dealers show that a larger per capita consumption of candy and other sweets exists in Kansas than in surrounding states with saloons. Drug stores, "candy kitchens," and restaurants selling sweets are loafing-places for hundreds of younger men. It is a known fact that candy-eating increases when alcohol is absent. The experience of Kansas has proven this.

Thus, forty years of prohibition in Kansas, a wonderfully prosperous period, has caused abnormal development along three lines which furnish diversion to great masses of people. These are moving pictures, automobiles and the eating of sweets.

How this information may be applied is best illustrated by the experience of Fort Leavenworth. This fort is located on a government reservation. Here, contrary to Kansas law, a "canteen" selling beer was operated for many years. Finally the efforts of the Kansas officials were successful and the government cut off beer-selling in the post "canteen" or store.

It was up to the Fort Leavenworth officers and the Army Y. M. C. A. to meet the problem. The building in which the beer was sold occupied two floors and was used partially as a store of military supplies. This exchange was continued and in addition a restaurant and a soda fountain were installed. A tempting line of package candies was offered. This business continues today. The soldiers at Fort Leavenworth, usually four or five thousand in number, are largely from "wet" territory. For years they have patronized the "dry" canteen to the limit. Soldiers are great candy and pie eaters, and their consumption increased with the absence of beer. The soda fountain is rushed continuously during the hours in which the soldiers are at leisure.

Within a few yards of the canteen is the permanent Army Y. M. C. A. building. Long before the recent war started, this "Y" has been operated on the same basis as the Y. M. C. A. huts were operated during the war. Music afforded by pianos and victrolas, magazines and books, stationery and writing facilities have been the attractions for the soldiers at all times, with special entertainments furnished several times weekly. The facilities are taxed regularly.

The Railroad Y. M. C. A. in Topeka, a typical dry city of 50,000 inhabitants, comes near to serving as a saloon substitute in addition to meeting the demands of a community center. The Railroad Y. M. C. A. is supported largely by the railroads, with aid from membership fees. In one campaign at the Topeka institution, 555 members were secured. The usual Y. M. C. A. privileges are afforded, with particular emphasis placed on night schools and religious and social meetings. The attendance in these group gatherings is uniformly large. The railroad community around the Topeka Railroad Y. M. C. A. utilizes the place as a general rendezvous. Thomas Prout, the secretary, studies the desires of the men during their recreation hours. The billiard tables are popular. Smoking is allowed in the building. There are comfortable chairs in well-lighted rooms where conversation or games is the principal pastime. This Topeka Y. M. C. A. is utilized by hundreds of railroad men daily to an extent that exceeds any church community center efforts in the state.

A particularly successful community service church is that of which Dr. Charles M. Sheldon is pastor—the Central Congregational church of Topeka. Dr. Sheldon's desire has been to attract the men and boys to the church especially. There is a strong brotherhood among the men and a lodge for the boys with a pleasantly fitted basement to serve as club rooms. The equipment includes billiard tables, an attractive library and a victrola. There is a sister lodge for the girls.

It would be a natural supposition that social clubs would flourish in Kansas. The opposite is true. In order to keep these organizations alive, even in larger cities, frequent membership campaigns are carried on. The club without intoxicating liquor has not been an element to interest any great mass of men continuously.

The Masonic lodge, which has a different appeal than the clubs like those named above, flourishes to a remarkable extent, particularly in the cities. In the smaller communities the Odd Fellows are very strong. In Topeka there are 2,500 Master Masons and 12,000 registered male voters. The lodge in this case is a meeting-place for the majority of the 2,500 men.

These facts regarding conditions have been given as suggestive of what Kansas experience may do in aiding states which will "go dry" next year. It is significant that what Kansas has gone through indicates that organizations under the War Camp Community Service have been working along the right line in furnishing facilities for social and inspirational meetings, for meeting members of the opposite sex, and for eating and drinking. The demand for soft drinks and sweets increases with prohibition.

Kansas community enterprises, whether backed by churches or otherwise, have been most successful when operated along the liberal lines worked out by the War Camp Community Service.

In recent years, Kansas churches, along with others in the Middle West, have multiplied their activities in social service; the community center idea is growing in villages and in rural districts. The open school plant and the open church plant every day in the week, with features that make it worth while to the open door, is the ideal toward which Kansas is t ing, but not far in advance of its neighboring st

To summarize:

Kansas has no specific substitute for the saloo cause the saloon never was a general problem in state. However, the development of Kansas a certain lines because of the absence of the sa furnishes ideas for churches and other agencies w must aid in states which are to become prohibi

Facilities similar to those offered by the Rail Y. M. C. A., arranged to meet the comforts of the should be provided. This should include social m ing-places for men and women.

Entertainments like moving pictures should be couraged.

Provision should be made to supply facilitie satisfy the "inner man."

With no saloons, there is more outdoor life, evidenced by the motoring facilities for every o family in Kansas. In cities, larger parks would l

Prohibition and the Soda Fountai

By *F. A. COLLINS*

IT HAS been found that prohibition just dou the demands made upon the soda fountain. say that a state goes dry is therefore an exaggera statement of the case. There has been ample op tunity to observe in detail the effects of prohibi on the soda fountain in many parts of the coun

For several years past the soda fountain has b an important factor in the fight for prohibition. W the saloons still open, a large proportion of drin have been gradually changing their patronage fr the bar to the soda fountain.

There are at present about 100,000 soda foun in active operation in the United States, and of th more than 80,000 are all-year fountains. The crease in these fountains is especially noticeable the crowded neighborhoods of cities. The open fountain, set behind a counter on the sidewalk, i growth of the past few years.

It has been found, from careful observation in va ous parts of the country, that about two years is quired to transform the average drinker into a so fountain patron. The craving for alcohol is slo but surely checked and a new taste developed. T drinker, deprived of his customary stimulant, tu first to tobacco and candy to satisfy his longing.

The soda fountain has been rapidly replacing bar with its free lunch counter, even in the wet sta The free lunch practically disappeared with the in food prices due to the war. To obtain a sandw the drinker must pay for it. Less than five years the conventional lunch of the busy man was a h sandwich and a glass of beer, or, if he patronize pick-up restaurant, a ham sandwich and a cup coffee. Today this has been very generally replac by the sandwich and the malted chocolate or so similar drink. The fight which the soda fountain been waging for temperance has prepared the wa and a large proportion of regular drinkers will n follow a well-beaten track to the soda fountain.

INDUSTRIAL READJUSTMENT

Governors of States Outline Their Plans for Meeting New Conditions

Mankind to Be Heard

By HON. HENRY J. ALLEN

Governor of Kansas

I APPRECIATE very much the opportunity afforded by the Christian Herald to give expression to my thoughts upon the most vital question of industrial readjustment which the world faces. Broader than the boundary lines of states and nations, or the settlement of many purely political questions which face the Peace Conference, is the urgent demand that the voice of the great bulk of mankind shall be heard in the determination of economic and industrial questions.

It has been more than nineteen hundred years since Christ laid down the Golden Rule. Out of the turmoil of conflict there seems to me to arise a more insistent demand than ever before that mankind shall pay heed to this rule; that the business of the world shall be conducted with due regard to all the people, and that out of the travail and suffering of the last four and a half years must come a nearer approach to the philosophy of Christ.

Specifically, I believe that the most important questions are a better relation between labor and capital, a better understanding of the problems of the producer and the ultimate consumer, a nearer approach of these extremes. That means the early termination of profiteering in the commodities necessary for the comfort and benefit of the mass of the people. That the greed of a small fraction of mankind has laid a heavy burden, from this cause, upon the great majority is beyond question.

More than ever before, the voice of the man who earns his bread by the sweat of his brow is being heard, and justly so. I believe that intelligent thought agrees that labor is to have a far greater share in the determination of industrial and economic questions than ever before. I share this feeling and hope, and I think that the next decade will see many of the difficult problems worked out on a basis that will mean comfort, better living, better housing, and a fair share for those who bear the burden of production.

In this period of readjustment, that labor may not be unemployed I believe that government, national, state and municipal, should cooperate in necessary public works. As a matter of good practice, public work should be done during the eras of unemployment. In fact, there should be no such thing as unemployment for those who are ready and willing to work; and the best regulatory means is an intelligent handling of public improvements.

There is a debt of gratitude owing to the dead as well as to the living, who have actually borne the heat and burden of the great conflict which engulfed half the world. This debt can never be fully discharged. It can best be lightened by the effort of those who direct the affairs of the world, whether in religion, or business, or science, or politics, to work out a solution of the great problems that will prevent, if this is possible, another war with its great sacrifices, and, in the solution of these problems, to bring comfort, peace and happiness to the greatest number.

No Grave Problem

By HON. LYNN J. FRAZIER

Governor of North Dakota

IN NORTH DAKOTA the question of industrial readjustment is not so grave as in crowded industrial centers. We have no war-time industries to go out of business leaving the workers out of employment. The great majority of our soldiers came from the farms and are going back to them as soon as discharged. Others are getting their former positions or similar ones. I do not anticipate any difficulty.

Troubles in Arizona

By HON. THOMAS E. CAMPBELL

Governor of Arizona

INDUSTRIAL readjustment in Arizona presents many difficulties. This is a mining state. A large portion of the workers in the mines are foreign-born. In some sections the labor is almost wholly Mexican.

Into this mass of unshaped citizenship have been injected the vicious I. W. W. organizers, who preach the gospel of hate. They call it "syndicalism." It is the urge that labor produces everything. Government that prevents laborers from taking what they want from those who have should be destroyed. All churches, all labor unions, all elements for betterment are instruments of the enemy. Murder, sabotage, any kind of treachery are urged as virtuous if they help to destroy what they may not be able to take.

As governor of Arizona I urged the legislature to pass a law that would make it a felony to belong to an organization that was devoted to syndicalism. Such a measure was introduced but failed of passage. The reason was fear of the influence of individuals known as labor leaders.

American labor has no sympathy with syndicalism, with its trail of treachery, cruelty and essential dishonesty. But many leaders, together with many others high in the political world, seem to feel that their interests will be served by fighting for this murderous, treasonable element. As a consequence, organized labor is blamed for activities for which the individual members of the unions would have only condemnation.

Yet in Jerome, one of the sanest, best conducted mining camps in Arizona, the mines are today closed down and several thousand men will be without work for months. The only reason was the activity of the I. W. W. agitators, who, though only a handful of men, had sufficient influence to keep so many men from reporting for work that mines and smelters had to close.

America's need in reconstruction is for officials with the courage to suppress men who are enemies of our government. There should be protection for our industries through a proper tariff, so that labor to the maximum can be employed in all our factories in every part of the country; there should be a strict supervision and restriction of immigration, and industrial problems will solve themselves with little or no friction. And labor will, without doubt, be given as its right many things that before the great war were considered as of debatable propriety.

Waiting on Congress

By HON. ROBERT D. CAREY

Governor of Wyoming

THIS problem of industrial readjustment is a very deep one and to discuss it as it should be discussed would require considerable time and a letter of considerable length. It is my opinion that the most serious thing today and the thing that is doing more to keep business upset, is the uncertainty as to legislation that will be enacted by Congress. Those who have money to invest and business men generally hesitate to enter a new business or to make investments for the reason that they do not know how laws that may be enacted may affect their particular business.

Take, for example, the railroad problem. Development is at a standstill, railroad stocks are selling at low prices, all because people do not know what will be done with the railroads. The tax bills which have been passed have affected business, not so much on account of the bills themselves as on account of the fact that people figure that other legislation will be passed in the future.

If Congress would promptly pass all the measures that are considered necessary to bring about readjustment, and if the people felt that these various laws would not be changed or repealed for a number of years, business would quickly readjust itself.

INDUSTRIAL DEMOCRACY

The Shop Committee

By WILLIAM L. STODDARD

Formerly Administrator for the War Labor Board

BEFORE the war there had been experiments in the works or shop committee idea in this country. A notable early example is the plan of representation of the Colorado Fuel and Iron Company, where, following a strike of almost inconceivable bitterness, the Rockefeller interests glimpsed the dawn of the new industrial day and reorganized the management and men so that they might deal with each other instead of fighting each other. Other scattering specimens of this unit of industrial government were to be found before we went into the war, but they were only scattering specimens. Then we went in, and with our going began in earnest, because out of sheer necessity, to find some method of harnessing the two horses, Capital and Labor, so that they would pull together at the same time and by the same impulse.

Our government, through the National War Labor Board and other agencies, taking the best advice it could secure from both sides concerned, caught hold of the shop committee and pushed it.

The shop committee means organization, but it does not necessarily mean the trade union as we now know it. It means first of all the coming together of employer and employees in the factory as employer operating that factory and as employees working there—as partners in an enterprise. It means the orderly and regular coming together of employer and employees through a carefully worked-out system of primary, secondary and appeals committees. It means the coming together for the purpose of doing business together. It means that labor does business collectively with its employer. It means that labor has a voice in the actual management of the plant. It means not only that labor is in a better position to make known its grievances and aspirations, but that capital is also in a better position to make known to labor its problems and difficulties. It means that, to a certain extent and degree, the factory is run cooperatively by employer and employee.

But there still remains the fact that the idea is a new one and that it can go just so fast and no faster.

Giving Labor a Fair Hearing

By ALBERT SIDNEY GREGG

THE Rockefeller plan is aptly described as the "four partners of industry," the members of the firm being capital, labor, management and the public. The basic idea of this arrangement is that representatives of the labor groups have been given a seat in the board of management, and have a voice and a vote on questions hitherto determined arbitrarily by the owners.

President Lucius Tuttle of the old Boston and Maine Railroad long ago inaugurated such a system in a very simple way by inviting all employees who had a grievance to come in and tell him all about it. There was a quick response, and the president heard many complaints, and incidentally obtained a lot of valuable information about the road. But at length listening to complaints became so burdensome that it was necessary to devise another plan. So many troubles had been adjusted and so much good had been done that the president decided to create a board of arbitration, or conference board, for the purpose of hearing complaints and adjusting grievances.

This board was composed of officials in the "front office" and delegates from the railway's labor organizations. After the formation of this board the conventional labor agitator could not earn his salt stirring up trouble on the Boston and Maine, for the reason that the board took care of all grievances. In place of fighting the unions, President Tuttle utilized them to control the employees composing the membership. For instance, if a report came in that a certain engineer had been running by signals, the brotherhood to which he belonged was called upon to deal with him. Firemen, conductors, trainmen and switchmen were all handled in the same way.

The difference between the Tuttle plan and the plan of the Rockefellers is that Tuttle used the best possible plan to adjust grievances, while the Rockefeller method is designed to prevent the grievances from arising. Fundamentally they are identical, for both are based on giving labor an opportunity to be heard.

Churches Take a Hand

IN CLEVELAND recently over 1,500 tailors became involved in a strike which became acute because the employers refused to meet the men. Finally a committee of the Federated Churches took the matter in hand, got both sides together, and brought about a settlement.

Once the employers and the leaders of the strikers really got seated about a conference table, and each listened to the other, ready to make concessions, it was easy to find a common ground of agreement, and the strike was soon ended.

The big point about this incident is that both sides met and discussed common differences in a democratic way.

A big motor factory in Cleveland has challenged Bolshevism in an original manner. First, the pay of the men has been raised several times since the armistice was signed, and in the second place the employees are urged to attend the radical meetings and then come back and talk over their troubles with the management. In addition to this the men are given statements showing all the operations of the business and the reason for various rules and orders. It is quite unnecessary to add that this concern is having no labor troubles.

OUR EDITORIAL PAGE

A Movement That Cannot Stop

SPEAKING or writing, Dr. Robert E. Speer is always sure of an audience. There is probably no man in public life in America today better qualified to discuss the "New Opportunity of the Church " the title of his latest book just issued. In this little volume of something over one hundred pages he throws out a challenge to the denominations: "Why not discard the authority of the old limitations in moral and social achievement? We may begin a new era of racial and national relationship if we will. The limitations and hindrances are not in God or in nature, but in us." Those who hold unselfishness in disesteem, who believe in mercantile principles alone, would lead us nowhere but backward, while the faces of those who once followed them are now turned forward. If the new order is to be won, Dr. Speer believes it must be attained by "a steadfast immovableness." No yielding or compromise on absolute moral principle must be thought of, although there may be compromises in method and process. "If I want a new world," he declares, "I must be the kind of a man I want the new world to be."

Henry Watterson wrote: "The paramount issue underlying Democracy is the religion of Christ and him crucified. This is the bedrock of salvation, of service and reservice, of all that is worth while having; not as a huddle of sects and factions, but as a mighty force and principle." Dr. Speer recognizes it as the business of the Church today to discern clearly and to preserve the true sense of its own mission. The war has not discredited the Church. It has made the Cross of Christ its most conspicuous symbol. It illumined and glorified the personality of Christ. It educated the world in fundamental Christian principles.

What has the Church learned through the war? Dr. Speer believes it has been shown the value of interdenominational cooperation and its possibilities. It has received a new revelation of the spiritual problem. Have we the dynamics for carrying out a scheme of new coordination and rearranging of activities?

Have we the men with courage and vision to carry it through? Churches may meet and discuss, but leaders of breadth and spiritual power are indispensable. Yet much discussion has passed and no adequate working plan to bring the denominations together has been reached, although they are absolutely necessary to each other and need mutual encouragement, inspiration and faith. Here and there a communion sees the application clearly enough, while others are still resourceless, and some are inactive or indifferent.

This whole situation is one that makes the strongest possible argument for the imperative need of Church Unity. For the churches, the tasks of peace are vastly more intricate and difficult than those of war. To face them successfully, they need mutual encouragement and help. They have seen how the nation has united to take up the tasks of peace. "These unities must not be allowed to rebuke us. . . . There must be cooperation to assure coordination of forces which aim at common ends and of programs which cover common ground. We must provide full interchange of knowledge and purposes," all working together efficiently for the same end.

Dr. Speer admits frankly that he does not know how this can be done, but a way should be found. His conclusion is that, having once started and accomplished certain tasks, the Church cannot withdraw. We have set out as a Christian Church in the great war; "there is no holding back, *no stopping, until we get through—absolutely none! This movement of closer coordination and cooperation is never going to stop. It is going to grow year by year with increasing power.*"

We Finished the Job

VICTORY! How the word rang across this land as its free citizens, through three weeks, vied with each other in their support of the government by purchases of Victory Loan Notes!

They were inspired by the determination to finish the job—to furnish the government with the cash to bring the boys home, to rebuild France and Belgium, to feed the starving who cannot pay until their homes and industries are restored.

There were those who thought another loan would be difficult after the tension of war endeavor had been relaxed by the assurance of peace. But the Victory Loan has been taken more quickly than the Third Loan, in which we gritted our teeth and defied the German drive, or the Fourth Loan, in which we tasted the beginning of the ultimate triumph.

America's sons on the blood-bathed battlefields of France proclaimed in terrible fighting her strength of arm and soul. All the world looks to America as its savior, guide and leader. In the splendid response to the offering of this Victory Loan, America has again vindicated her right to leadership.

But her leadership cannot be fully perfected in lines of finance. At Paris, her ideals have come squarely athwart the ancient practice of diplomatic barter. Every people struggling for self-determination against the ambition of a powerful neighbor sees in America a disinterested friend and a possible protector. Here, too, we must be victors. President Wilson and his associates in Paris have well upheld America's declaration of the fundamental political rights of mankind. The job will only be finished when every subject people is forever free.

Unhappy Burleson!

NOT a single voice has been raised in the press in defense of Postmaster-General Burleson in his controversy with the World.

Whatever may be the outcome of this particular snarl, it is impossible to deny the fact that the whole course of his administration has been such as to alienate those who might have been his friends. His attitude toward the press generally and the periodical press in particular, and more recently his Czar-like methods in dealing with the telegraph rates, have made him universally unpopular.

It would seem that the time has arrived for the Administration to revise its opinion of our autocratic post office and telegraph management. Business men everywhere feel that it would be the proper thing to set up a new standard of dealing in both of these branches of the public service.

Ruined Royalties

WHEN the epic of the great war comes to be written, the poet-dramatist of the future will doubtless find in the tragic story of the Passing of the Kings a fitting theme to inspire his pen. History holds no parallel to this tremendous upheaval, which has emptied scores of thrones and driven into exile and poverty more monarchs and princes and nobles than all other wars in the last thousand years. In Germany alone, according to the record kept by a professor, 278 persons have been turned out of their former exalted stations through abdication or dethronement. This long list includes kings, queens, princes and princesses, grand dukes and duchesses, and a miscellaneous lot of other-titled parasites.

Prussia has sent adrift 63 of its royalties, big and little; Bavaria, besides its king and queen, has set adrift 15 princes, 16 princesses, 5 dukes and a duchess; the little principality of Reuss—which one's finger could cover on the map—has thrown out its 36 royalties and titles; and Brunswick has turned away its ducal couple and their royal offspring.

Looking down the long list of distinguished exiles, we find, after William Hohenzollern and his kith and kin, Ludwig III of Bavaria, Frederick August III of Saxony, William II of Württemberg, Friedrich II of Anhalt, Friedrich II of Baden, Ernst August of Brunswick, Ernst Louis of Hesse, Frederick Francis IV of Mecklenburg-Schwerin, Adolph Frederick of Mecklenburg-Strelitz, Frederick August of Oldenburg, Ernst of Saxe-Altenburg, Charles Edward of Saxe-Coburg and Gotha, George III of Saxe-Meiningen, William Ernst of Saxe-Weimar, Frederick of Waldeck-Pyrmont, Heinrich XIV of Reuss, Leopold III of Lippe-Detmold. Then there are Carl of Austria-Hungary and his royal household; the self-important Ferdinand I of Bulgaria, and Boris I, his successor, all now repudiated by their people. Nicholas I of Montenegro is boarding at some Paris hotel where tipping is not compulsory. Constantine of Greece, whose shallow statesmanship and treachery lost him his crown, is eating humble pie in his Swiss exile. Ferdinand of Bulgaria is living on the limits somewhere in Austria.

It is astonishing how many of those who but lately were the great ones of earth are now reduced to financial straits. A king without money is an incongruous object, and a queen or princess who is reduced to pawning her jewels to pay her bills is hardly likely to enjoy living in her new station. Some few of the exiles who have been cut loose from their old revenues and associations have evidently resolved to try self-support. Prince Albrecht of Austria is studying agriculture, and Rupprecht of Bavaria, an ex-kinglet, is now a commercial man, presumably pushing sales. The great majority of the expatriated royalty and nobility are living in obscurity, glad to be let alone and with only one real trouble in the world, unfortunately is not likely to be assuaged. are woefully short of money!

The "Dollar-a-Year" Men

MANY of the "big businesses" of this co patriotically answered the call of the go ment at the time when it needed and ask the "dollar-a-year" men. They not only cons to some of their ablest executives responding t summons, but in many instances they unhesitat assumed the burden of paying such men a large of their regular salaries. This they did volunt feeling that in so doing they were really renderin triotic service. It was absolutely done without r nition, and none was desired. If any such recogn had been given, it should have been placed du their credit that they had acted liberally at a cr time and in a good cause.

An attempt has been made in certain quarte impute wrong motives to the packers in making lil allowances to those high-salaried experts who been summoned to government service. It was vious to all who cared to look into the matter, the concerns which voluntarily took up this bu did so from the sole motive that the men, by b kept on the payroll, should be the better able to der satisfactory service. Thousands of other triotic business concerns were following the s policy to hearten their men in service and help U Sam. It is worth while noting here that Food C missioner Hoover himself has testified that the " lar-a-year" men who came from the packing t rendered valuable service to the government, though the work to which they were assigned ha relation to the packing business whatsoever, being totally different lines.

It has been customary among a certain class publications to criticize the packers with or with reason, and lately the charge has been made t some of the large concerns had furnished bad bee the army. Seven such charges were made again single packing concern, and in every case the Fed Trade Commission, after thorough investigation, missed the charges and vindicated the packer.

Americans love fair play above all things. In interest of fair play, the Christian Herald is glad give the facts in the case, knowing that the publi quite capable of forming its own judgment. ders travel fast, but when the truth overtakes th they are not left with a leg to stand on.

"Herd-Life," as Galsworthy Sees

JOHN GALSWORTHY, the famous Engl author, now visiting New York, speaking a gathering in Columbia University chapel, d cussed what he regarded as a hidden danger to tional health and world welfare. "Herd-life," the domination of machinery, he indicated as an e which is much more acute in European countries th here, where it is just beginning to make itself fe Before the war, he said, the old nations were "rattli into a species of pauperism . . . due to the increa of herd-life based on machines, money-making and t dread of being dull." There is a tendency to e phasize too greatly the value of mere material thin and their production. We herd multitudes of hum beings in this task and make the masses of humani subservient to ingenious mechanical devices. Wo is needful, invention is invaluable; but there is possibility of overdoing the combination, and, as a sult, evolving a mode of existence in which the na physically deteriorates, and recreation, leisure healthful conditions become unattainable. power of America to give light and leading to the tions will depend not so much on her material wea as on her attitude toward life, and what her ideal civilization are going to be. Any nation which d not set its face against permitting its people to held helpless in the grip of selfish, blind indust reckoning nothing worth while but monetary succ is bound not upward, but downward.

Mr. Galsworthy views the whole question more the light of his experiences abroad than by anyth he has seen in America. The situation of the Ame can worker is radically different from that of worker in England, France, Italy and other co tries, as regards wages, social surroundings and o portunities for advancement. The English auth seems to have overlooked the fact that Americ industries are today leading the world in their prof sharing and other aids to the worker's independen The best times for American labor are to come, a they are now on the way.

THE GREAT CONTEMPORARY

A SERMON

By

REV. J. H. JOWETT, D.D.

XT—Heb: 13.8. *"Jesus Christ, the same yester-oday, and for ever."*

AND could the inspiring assertion have been embedded in more appropriate surroundings? It is engirt by counsels and commandments seeking the welfare and perfection of the soul. he one hand are counsels to brotherly love, to a l and generous hospitality, to the sacredness of y, and on the other hand the holy clarion calls for igilant avoidance of novel and enervating teach- the public confession of Christ, and the sacrificial unication of all that has been entrusted to men eir God.

d right in the very midst of these regal impera-, these exacting demands for a loyal and progres- y beautiful life, there lies the proclamation of my like some great engine in the center of a vast and factory, "Jesus Christ, the same yesterday, and y, and for ever." These busy and manifold mo-ies find their center and dynamic in him.

The same yesterday, and today, and for ever!" e same," but not the sameness of unchanging otony, not the quiescence and impassivity of the inx, which gazes with undisturbed countenance n all the changes of the fleeting years. No, it is some distant insusceptibility which the apostle laims, an austere detachment unaffected by the leness of human joys and sorrows.

is not the sameness of untroubled aloofness, for uch unbroken monotony there would be no sov-gnty which we could worship and revere. The espondences of God are infinite, and "his compas-s fail not." In our God we do not contemplate sameness of the rock-crystal, but the sameness of nitely expressive susceptibility, and in this "he is same yesterday, today, and for ever."

"THE same!" And therefore not identified and incorporate with any little systems devised by n, which profess to express and interpret him.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they!"

r systems change, and will change, and must ange, with the increased refinements of our percep-ns and the progressive ministry of the Holy Spirit. t we must never confound an intellectual system th the life it seeks to explain. I know nothing more ggestive than an hour spent in some great medical rary, observing the rows upon rows of bulky vol-es whose message has now become obsolete.

I remember once hearing a distinguished authority the medical world declare that in his own special partment, so rapid was the growth of knowledge, the text-books upon the shelves could be safely legated to the cellarings every ten years. "As a sture shalt thou fold them up, and they shall be anged." And in some less intense degree it is the me with the intellectual systems, the human theolo-es, which center upon our Lord. "They have their y and cease to be."

There are vast theological tomes in my vestry which fered most congenial nutriment to their own day, hich to the men of that day were as sweet and juicy the dewy meadows to the kine, but which to our n time would present a meal as dry and indigestible straw. These theological systems are constantly anging. They change in their point of view, God ercifully ordaining that the emphases of the genera-ons should vary, in order that our vision should be-me reverently and fruitfully acquainted with all the any wealthy aspects of the full orb of truth. As-onomical theories have changed, but the glorious sun ines on in undiminished splendor and grace.

I know not what mighty changes are just now taking place in our theories as to the properties of matter, but the old earth swings along in her orbit and seed-time and harvest do not fail. A new element is discovered, and systems totter and fall like houses of cards! But the universe persists!

And so with all our human endeavors to express and interpret the Infinite; they are ever changing, but he abideth! Amid all the perspiring shiftings of our little day, Jesus Christ remaineth, "the same yesterday, and today, and for ever."

"Change and decay in all around I see;
O thou that changest not, abide with me."

NOW, if that be the expression of the general principle, there are two inferences which to me are full of comfort and inspiration. The Lord Jesus Christ, who is "the same yesterday, and today, and for ever," abideth all-sufficient through the growing years of the individual life. He keeps pace with our days. He is always our contemporary! The fulness of yesterday does not become the drought of tomorrow. When I introduce my little one to the Saviour I am introducing her to a life-long friend. Marvelous, and ever-growingly marvelous to me, is my Lord's adaptability, or should I rather say, our Lord's susceptibility, to a little child!

There is nothing more distinguishes the New Testament from the Old than just in the emergence and exaltation of the little child. "And he took a little child, and set him in the midst." That is the dawn of a new age. You will find nothing to parallel it in the Old Testament Scriptures, until you stand upon a great mount of vision with the most evangelical of its prophets, and, gazing down the misty vista of the years, and contemplating dimly some of the outlines of the golden age, it shall be seen that not the least conspicuous of its glories shall be the sovereignty of a little child. "And a little child shall lead them!" "And he took a little child, and set him in the midst."

Beautiful to me is the susceptibility of my Saviour to the little one! How he can accommodate himself to the little span of their comprehension, and weave himself into their desires and enthusiasms and hopes! But more beautiful still is it to watch how his stride enlarges with their years, and how he shares with them the pilgrim's sandals and the pilgrim's staff, when life becomes a grave crusade! He is "the same yesterday, and *today*" when we begin to shoulder responsibility, and to take up the burden of our prime. And when we reach the summit of our years, and the decline begins, and we march down through the afternoon toward the west where the clouds are homing for the night—when old age comes, with all its regrets and fears, he will be as finely susceptible and responsive to our need as in those playful, careless hours of the dawning, when first he called our names. "Jesus Christ, the same yesterday, today, and for ever."

"Through him the first fond prayers are said
Our lips of childhood frame,
The last, low whispers of our dead
Are burdened with his name."

AND my second inference from the general principle is this—that the Lord Jesus Christ is the contemporary of all the succeeding generations in the evolving life of the race. Take the social and industrial problem of our own time. Can the Lord Jesus, who found an open door for our country out of the cold moral inertness and benumbment of the last century, find deliverance amid the feverish ferment of our own? Is the Saviour obsolete? Has he no relevancy to the struggles of our time? Is he played out? "Other foundations can no man lay than that is laid, even Jesus Christ our Lord." If we build on any other foundation, it is not a house we build, and still less a temple; we build a rubbish heap! I say, the Christ is our contemporary, and in him are the resources we need.

CHANGELESS

By MARGARET E. SANGSTER

CHRIST never changes, though the way may seem
To be a way of trouble and despair;
Behind the clouds the sun will always gleam,
Although we think that only rain is there.
And Christ, whose love surrounds us every one,
Is changeless as the golden-hearted sun.

What can he offer us? He can offer us inspiration; that is to say, he can create the atmosphere in which alone our problems are to be solved. Can any one doubt that what we need above all things just now, in these overwhelming problems that are shouting in the streets, is the atmosphere of congenial temper and mood? And can any one doubt that the Lord Jesus is all adequate to create it?

I know the retort to which I am exposed. "Look at the churches," it will be said, "led by this contemporary Saviour of yours, and mark the atmosphere which is created for the solution of ecclesiastical problems and controversy! Is there anything more unclean in modern warfare than just the mood and temper of the sects? If that is the Christian atmosphere, no, thank you; we will make our own!"

Ah, but it is not the Christian atmosphere, and you know it! So far as modern ecclesiastical controversy is conducted in heated and unclean atmosphere, we have been disloyal to our Saviour in our blindly jealous guardianship of the fence of a sect. But you take any man who is in deep and serious covenant with his Lord, and whose supreme aim is to please and adore his Lord. What is the atmosphere which engirts and possesses that man's life? What is his spirit? In what kind of air does he do his thinking—fresh moorland air or the deadening air of a locked and tiny cabin? Why, the man who is in deep and loyal communion with the Lord is the subject of so powerful and delicate a ministry, so rare is the spirit that fills him, that the very obtuseness is wiped out of the lines of his countenance, and his very body is redeemed into spiritual refinement! If the Lord of the Church were profoundly accepted by the Church, in the resultant atmosphere the outstanding controversies would melt away like ice-packs in the solar heat.

YES, the Christ is our contemporary in this, that we need him for the creation of atmosphere, and nowhere is he more needed than in the vast industrial struggles which are now being waged. We are contending in temper, in class hatred for class supremacy, and we shall contend in vain. I am concerned that we should get the mood for solution, and then we shall soon arrive at the mode. Get the right spirit and we shall soon devise right laws. Get the life, and we shall soon have the light, for "the life" is still "the light of men." Make a man the friend of Christ, and you will speedily hear from his lips the sacred vow, "If I have taken anything from any man I restore him fourfold." When we have got the animal under, the soul will play the man!

And so I say that Jesus is our contemporary, and we cannot do without him! We need him for inspiration, to create a suitable temper; and we need him for illumination, to counsel our judgments. We shall never have secure evolutions until we have had profound redemptions. All wise and lasting reformation begins in the soul! How old-fashioned! Yes, and how old-fashioned are light and air and water and bread! And how old-fashioned is sin and guilt and disease! And how old-fashioned is the Saviour, and yet the contemporary of the most surging, immediate need, and the abiding secret of all permanent satisfaction. "Jesus Christ, the same yesterday, and today, and for ever."

Yes, "for ever!" It will be the "tender Shepherd" of our childhood, the strong Companion of our prime, and the solace and inspiration of our age, when we shall meet "in the morning." We shall "meet our Pilot face to face," when we have "crossed the bar." "For ever with the Lord."

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*Dr. Jowett's sermons appear in the Christian Herald in the st issue of every month.

THE BIBLE AND NEWSPAPE

Conducted by FERDINAND C. IGLEHART, D.D.

Singing From the Heart

JOHN McCORMACK, whom many consider the most popular singer in the world, during fourteen war months gave concerts which yielded $500,000, every cent of which he gave to the War Benevolent Fund. In the American Magazine he gives the secret of his success as a singer. He says: "The mission of the singer is more than to produce perfect tones. If that were his chief duty, he might better sing just 'la, la, la,' since you can generally produce a better tone with 'la' than with any other sound. But a singer has a higher obligation. He ought to be the interpreter of life. His message to his audience is not 'do, re, mi'; it is the beauty of mother love, the thrill of patriotism, the joy of living, all the feelings that are behind all the tears and the smiles of the world. What is here," he touched his throat, "is much. What is here," touching his forehead, "is more. But what is here," and he smiled as he placed his hand over his heart, "is what speaks with the tongues of men and of angels." God gave him his voice. Training and work have given him his technique. But his message is from his heart to his fellows. Who has not heard some prima donna show great scope and volume of voice and practice vocal gymnastics? And with what amazement has such vocal skill been heard! But not a word of the singer was understood, as a foreign tongue was used, and then this same person in simple English would sing "Annie Laurie" or "Home, Sweet Home" from the heart, and the whole audience would burst into enthusiastic applause. So often congregations hire choirs to do their singing for them. Often the words supposed to be English sound as though they were foreign, and the heart of the audience is not touched. In other instances the organist, quartette and choir are in harmony with the sentiment sung, pronounce their words distinctly, and deeply move the souls of the people. Because the relation between the music and the heart and the relation of the heart to God is so intimate, the people in the church ought to do a good deal of the singing themselves and not farm it out to others. McCormack's singing illustrates the fact that the center of mental and spiritual life is the heart. "*Keep thy heart with all diligence; for out of it are the issues of life.*" (*Prov. 4: 23.*)

Bitumen in Dead Sea

BITUMEN in large quantities has been found in the region of the Dead Sea. It is used practically in the construction of roads. Scientific authorities believe that bitumen from the Dead Sea was used by the ancients for building purposes. The ruins of Babylon and Nineveh and other ancient cities reveal the fact that the bricks were fastened together by a cement made of bitumen. The asphalt pavements of modern times have been a great blessing to our civilization. They used bitumen in Bible times. It was evidently some bituminous substance with which the ark was made watertight. The command was: "*Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*" (*Gen. 6 : 14.*)

Accidents Among Workmen

MODERN machinery has levied its terrible toll of accidents and deaths, and the people, angered at the large number of avoidable accidents, have put into the laws of almost all the states safeguards that these accidents might be reduced to the minimum. The owner's liability law cut down the accidents of the working people of this country one-half at a stroke. It is a reflection on human nature to appeal to the greed for money in the employer by threatening him with financial damage when an accident occurs to a workman. But this threatening did act as a prevention of fifty per cent. of all the accidents. At the breaking out of the war so many skilled workmen were taken into the service of their country that their places had to be suddenly supplied with less skilled men, and the accidents ran up again in their percentage to an alarming degree. But the experience acquired by the new men and the fine workmen that have come back from the war have stopped many of the accidents and reduced them to the normal number before the war. In the industrial reorganization of this country and the world there is an absolute necessity of giving the working people not only better protection in their tasks, but higher wages when the business will justify it, and a very much better fraternal spirit between the employers and the employed. The Golden Rule will settle all our industrial difficulties. "*All things whatsoever ye would that men should do to you, do ye even so to them.*" (*Matt. 7 : 12.*)

Photo from Navy Recruiting Bureau

Divine Service on Ship

THIS is the great home-coming time for the boys. Shipload after shipload of the dear boys are being landed on our shores, mustered out of service and sent to their homes. What deep delight and outward demonstration their home-coming has produced! City after city has built arches and made devices, has had reviews and banquets, and the smaller places have shown their public gratitude in some way or other. The divine service held on the United States battleship Connecticut, loaded with soldiers coming home, illustrates a great fact, one of the most encouraging also to our American people, and that is that, notwithstanding the temptations of army life and the fact that some of the brave boys through weakness fell into temptation, the large majority of the men who won the fight for us and the world not only maintained their religious integrity, but also actually grew in grace, as the best testimony assures us; and they have come back to us strong in their manly virtues and Christian faith. The flower of America was taken away from the callings of civil life, the flower of the nation has come back to adorn their native land again. Those who went into the battle front and did not come back with the boys, went there in the firm belief of the same Book from which the sermon was preached on the Connecticut, and with the firm faith in its principle of immortality. As these boys parade our streets with marks of such military discipline and with such a firm step, and as they bow before God in the camp or battleship for more then mortal wisdom and courage in the conflict, they seem to have been obedient to this injunction: "*Watch ye, stand fast in the faith, quit you like men, be strong.*" (*I Cor. 16 : 13*)

Mother Dies for Children

MRS. LOUISE MERCIER of Queens Borough, New York City, sacrificed her life the other morning in a vain effort to save two of her daughters, Lonia, six, and Helen, seven, when fire destroyed their two-story frame cottage. Her husband, and another daughter, Emily, nine, escaped by jumping, but both were burned and were sent to the hospital in Jamaica. All of them were sleeping on the second floor, the husband said. With him in one room was Lonia. Helen was with Mrs. Mercier in the next room. Emily was sleeping in a room alone. Mercier's wife woke him at five o'clock and told him the rear part of the house was on fire. Flames prevented him from going down the stairway, and he broke a front window, badly cutting his right hand. "I'll jump," he said to his wife. "You get the children, drop them out of the window, and I'll catch them." He leaped from the window. Emily, who had made her way from her room through smoke and flames, jumped into a net. "My wife came to the window once and then disappeared as though she were going to get the other children," Mercier said. "She did not come back again." Of course she did not come back; she went back after her girls, and she would not return without them, and so the three perished. This is the simple story of motherhood. Motherhood means heroism, sacrifice, life for others. How could any name be more like heaven than mother? And yet we are told that the love of our Heavenly Father for us is greater then that of a mother or father. "*When my father and my mother forsake me, then the Lord will take me up.*" (*Ps. 27 : 10.*)

Horse Blown Into Tree

THE colossal impact of the gigantic mine explosions used by the Germans in trying to stop the advance of our men in the Argonne-Meuse offensive is shown by the photograph of a horse which was blown into a tree and hung there. After the armistice was signed and his duties on the Moselle River toward Metz were suspended Lieutenant Bernard Granville went all over the Argonne-Meuse battlefields of the First Army, and this picture he took is one of the souvenirs he has been showing his friends at the Friars Club his recent return. Though gun powder were discovered in China sands of years ago, and though te destructive weapons of war have used since, there has never been thing like the terrific enginery c struction employed in the World One illustration is that of the strous gun which carried a ball sev two miles into the City of Paris. T God, this last war has shot war to d and the terrific explosions, such a one that sent the horse into the t the tree, will never be known agai hope, in the history of the world certainly the peace which will be a upon will have as its first intention versal peace with universal right ness. This horse and rider were l while fighting in a good c There is a story in the Bible horse and rider who perish the cause of human oppression is thus mentioned in the so Moses: "*The horse and the hath he thrown into the* (*Ex. 15 : 1.*)

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Three Bible-Studyi Brothers

COLLEGE HILL Baptist day school, Lynchburg, ginia, numbers among more than five hundred mem three old men, familiarly kn as "the Miller Brothers." three of them are Sunday se teachers, and hold a record w for length of service in the Bi school is probably not equaled any family in America.

One of these brothers, Will A. Miller, although ninety years of age, is still hale and hea and retains full possession of mental faculties. He is Lyn burg's oldest citizen. Conver when eighteen years of age, he been a church member for sever eight years, and has taught a Sun school class continuously for more t seventy-seven years.

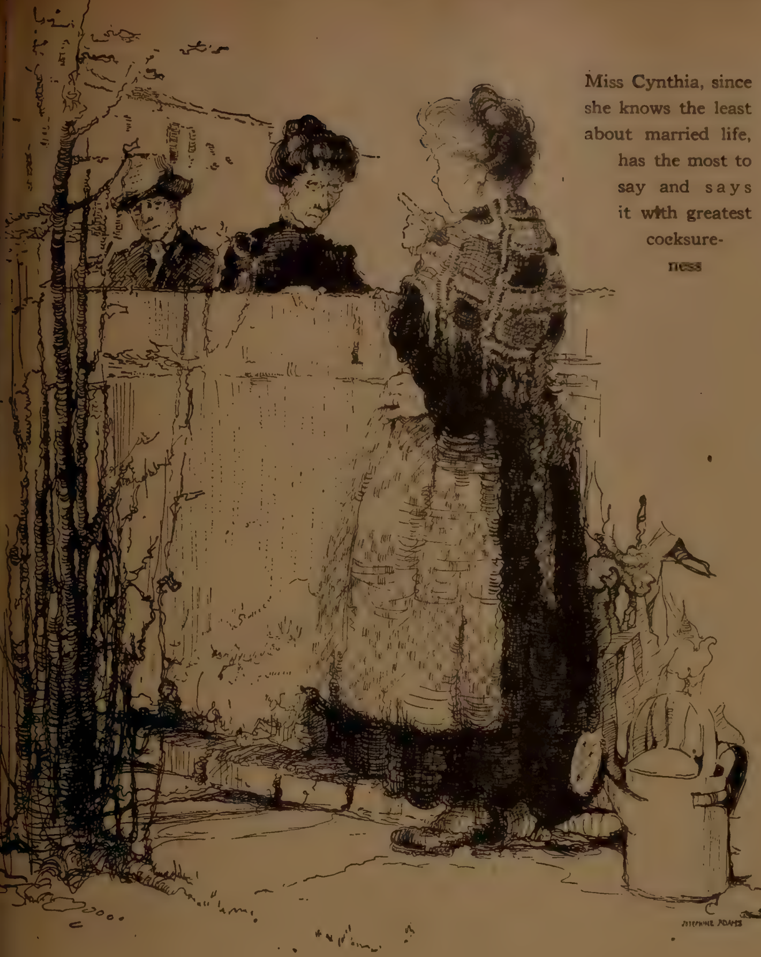
Another of these "Miller Brothe Mr. S. H. Miller, is now past eighty years young. He was a charter mem of the first Sunday school in his ho county, organized eighty years ago his father. Since enrolling in this co try Sunday school fourscore years a he has been continuously attend Sunday school Sabbath after Sabba For fifty-five years he has been a teac and for the past twenty-eight years has taught without any intermissi Although totally blind since he was years of age, he is still cheerful and timistic, alert, deeply interested in that is going on in the world. His lit ary attainments are far above the av age: he is master of three foreign la guages, and is known as "the best re man in Lynchburg." His familiari with the Scriptures from Genesis Revelation is well-nigh amazing.

The young man of the trio, Mr. T Miller, is seventy-seven years old, a has been enrolled in Sunday school co tinuously for seventy-two years. F more than fifty-five years he has be actively engaged in Sunday school wo and for the last forty-seven years either been a teacher or superintende

Each of these Miller brothers h been identified with the Bible scho from early boyhood days. In the yea "before the war," when bad weath and impassable roads made attendan irregular during the winter month their parents planned so that when th could not attend, they participated an "evergreen" Sunday school sessio at home, composed of father and moth and the fourteen brothers and siste constituting the Miller family, with t members of a home boarding-scho which their parents conducted. T Bible lesson was taught by their fath and the song service was led by the mother.

C. W. BAIN

The True Story of the Real John and Letty



Miss Cynthia, since she knows the least about married life, has the most to say and says it with greatest cocksureness

HE SIFTING OF A SCANDAL

By CHARLES GRANT MILLER

HAVE taken peculiar interest in the back-fence gossip about the affairs of John and Letty, because I have known the old couple with long and loving intimacy, and had curiosity, which I t is pardonable, to see just how far neighborhood der might go unabashed.

o I silently stood apart while Mrs. Frances Inger- detailed her story of Letty's slaving to help pay the farm, of her wearing herself out in body and g crushed in spirit, of her poor request for a hes-wringer to lighten her labor being denied by n, of her leaving him at last and going out to dge, of John's claiming all the property as his own, is buying a fine span of colts and setting his heart a pretty girl over in the next township.

listened while what through a lamentable lack in language must be called a man gave his version. male one that gossips about neighbors' wives is as culous and disgusting as a rooster that tries to kle.

Then I bore with Miss Cynthia, who, since she ws the least about married life, has the most to and says it with the greatest cocksureness.

Don't mistake my attitude in listening. As I have said, I had a purpose. As the devotee of science takes a nameless insect upon the point of his needle and, crowding down his disgust, puts it under the microscope and dissects it for the sake of science, just so have I taken up this typical back-fence gossip and examined it for the sake of social decency.

After hearing it all, I went over to John's home, crossing the well-kept fields and approaching through the garden where John and Letty had flooded their little world with sweet odors and blooms. I saw the old couple sitting together on a side porch under the locust, watching the setting sun. One of his knotted hands was laid upon a withered one of hers. I heard his voice, and she answered something tenderly. It was a scene too sacred to break in upon. I stood still beside the lilac bush, with my eyes and my heart fixed upon them.

AND there a vision came to me. Whence it came I know not, but my soul tells me it is true. I saw John in his hopeful young manhood bring the happy, trustful Letty as a bride to the little house that stood on his few rented acres. It has taken years of toil to extend those few acres into a big farm of their own and to transform that little house into the comfortable one of today—years of toil in which both shared alike—toil that was lightened by love and sweetened by hope. Sometimes he had hired help; sometimes she had; sometimes neither; but what matters it? One does no more than one can, and neither of these was content to do less.

Why complain of work? It is the common heritage of humanity; it is the God-assigned process of physical, mental, moral and spiritual development and growth. It is by virtue of work that we may go out of life better than we came into it. It is not work that wears us out, but a lack of enthusiasm in it. Fewer of us wear out than rust out.

One day John, at a signal from the house, hastily took the horses from the plow, threw the heavy harness from one, bestrode it and galloped off for Dr. Brown. That night a little cry, that ineffably sweet message fresh from another world, proclaimed the union of John and Letty one of heaven.

After that the toil went on harder and sweeter than before, for now there was little John to work for and hope for. And after a while little Letty came, bringing to them more blessed burdens. And as the seasons came and went, with rich harvests and broadening acres, more children came, to work for, to deny for, and to love each other for, until there were seven.

For theirs was such a marriage as is the mother of the world, and preserves nations, builds cities, fills schools and churches; yes, like the useful bee, builds homes, gathers sweetness from every flower, unites into societies and republics, sends out colonies, feeds the world with delicacies, keeps order, develops the virtues, and promotes the sacredest interests of humankind.

The time came when young John must go to college. This meant more labor, more denial; but to John and Letty the sweat of the brow in such a cause was sweeter than wine. Young John is a good lawyer now in the big city, whose rush and roar have never drowned out his loving memories of the old home nor weakened its noble inspirations. Little Letty blossomed into beauteous womanhood and married, and the younger children, too, grew up and one by one passed out to found happy families of their own. A crisis had come in the life of John and Letty, now grown old in years but not in spirit.

I STEPPED from the lilac bush and went to them. "Uncle John"—we all call him "Uncle John," less because he is old than because he is always kind—"would you mind telling me the truth about that clothes-wringer?"

They looked at me, smiling but mystified.

"Mrs. Frances Ingersoll," I began, "has been saying—"

John cut me off with a jolly laugh that rippled smoothly for a moment and then suddenly rolled into a roar of merriment. "Her? Why, I,"—he gasped between irrestrainable gurgles—"I told her the other day that if she didn't stop pestering Letty and me with her tales about the neighbors, I'd wring her neck."

"Poor woman! she was much put out," Letty remarked kindly.

"And I hope she'll stay 'put,'" said John. "I want to be rid of all these here he-women and she-men that come around scandal-scavengering among other folks' affairs."

There seemed nothing for me to say, and so I sat on the porch step in silence. The sinking sun had flushed the sky with purple and flooded the earth with glow of gold.

"This is a great day with us," said Letty to me, "and I hardly know whether I am glad or sad. Our little Frank, our last, you know, was married this morning, and has gone from us, leaving John and me alone at last."

John's hand tightened upon hers. "Are you going to be lonely, Letty?" he asked.

"Not while God leaves me you, dear John," she said.

He bent over and kissed her cheek as tenderly as might one to whom love is new.

I LEFT them alone, with their rich treasure of affection and sweet memories, watching, with eyes steady and hearts unafraid, the setting of the sun.

This is John and Letty, as I know them.

God bless them! God bless them!

MAKING THRIFT A GAME

By JAMES H. COLLINS
Of the War Savings Organization

ABOUT the time the Marines turned the Prussian Guard at Château-Thierry, the workers in a big plant in New Jersey posted a map of the Western Front in a conspicuous place and made it the basis of a thrift game. Ten-mile circles were drawn upon this map, with Berlin as the center, and our armies at the circumference. Then employees pledged themselves to buy one 25-cent Thrift Stamp for every mile of the American advance. For convenience in figuring ten miles was taken as the unit, which meant $2.50 invested with the government by each person playing the game. Any worker was free, of course, to run ahead of the army in this game, and as a matter of fact most players in the game wound up at the armistice about one-fourth of the way to Berlin. This original idea was worked out by the employees of the Standard Underground Cable Company, Perth Amboy, New Jersey.

Many persons think of thrift as sacrifice, or self-denial, or at least a task. Uncle Sam finds that thrift succeeds best when it is made a game, and put on the same footing as baseball. The object in any game is to win something, and to win it over an adversary. There must be some way of keeping score. And a game brings people together for team play.

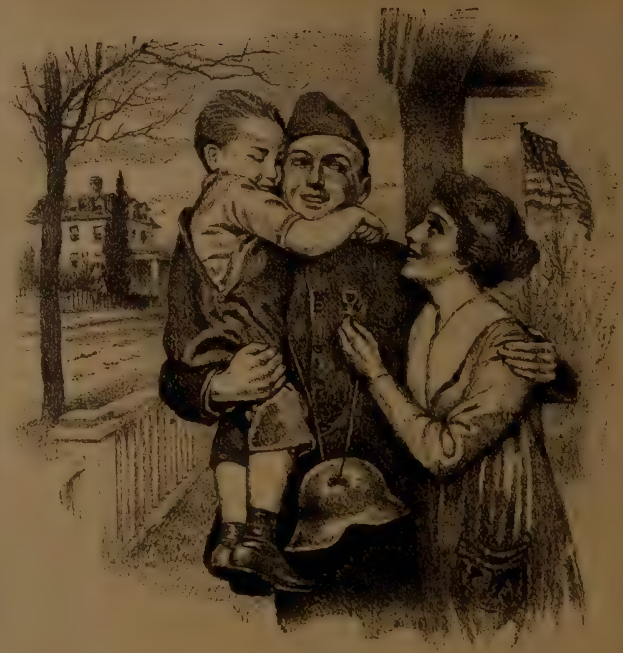
Thrift teams are rapidly being organized all over the country, in factories, stores, schools, churches, lodges and elsewhere, in the form of group savings clubs, whose members pledge themselves to purchase a minimum number of War Savings stamps each pay day. On this basis thrift becomes not sacrifice, or even mere money-saving, but constructive finance for one's own good.

It has been found that in every case results are better where some striking basis of competition is worked out.

In one large Eastern factory more than 400 separate group savings clubs operate in competition with each other, and monthly trophies are awarded to the club which leads in a given section of the factory, the score being kept according to the average individual purchases of Thrift Stamps by members each month, thus putting the small group on an even footing with the larger ones.

In another instance, salespeople in a retail store have organized for group savings, and invest all their extra commissions in Thrift Stamps, individual records being posted monthly, with the salesperson who has earned the most money in the lead. As every dollar invested in stamps represents extra sales and extra effort, there is a direct benefit to the business as well as to those playing the game.

Uncle Sam wants to see thrift developed ingeniously along such lines. During the war patriotism was the big motive for saving money. But now self-interest and the direct benefit to thrifty people themselves are the motives, and clever plans that put saving on the game basis are relied upon. The War Savings organization of the Treasury Department at Washington will be glad to hear of every interesting plan of this sort, so that good ideas may be made available to others.



The Victory Loan Cannot Fail

WE HAVE built a great arch across the world. Into it have gone the traditions and the hopes of the American people; men and munitions and billions in gold are parts of it; the blood-cemented friendship of the civilized nations of the world is in it, and the world's future rests upon it.

Only the keystone of the arch remains to be put in place, finishing the task and binding the whole together.

That keystone is the Victory Loan.

What if we fail to raise it in triumph?

First, and most impossible, such a failure would mean the repudiation of the men who have died for us—our own men. It would mean ingratitude and an unequaled hypocrisy.

Second, such a failure would mean the disruption of our industries, and, since we and the Allies are interdependent, their industries as well.

With one accord, the business of America turned from its accustomed channels to the winning of the war. Billions of dollars were spent by the government, and many bills remain unpaid for work done and for goods delivered. Until these bills are paid, the creditors will be crippled. The Victory Loan will pay them.

It is argued that if the Loan fails, the money can be raised by taxes. But taxes cannot be collected from a business that, for lack of money, is inactive. Taxes will not solve the problem.

The Allies owe us something more than ten billions of dollars. Why not call these loans? There is the commoner decency that forbids hitting a man when he is down, and the Allies are down, financially. The war has swept their treasuries bare, and two of them are sorely hurt. Consider France, with her five richest departments gutted; Belgium, overrun and ruined; England, strained to the breaking point. They need every penny we have loaned them for the rehabilitation of their own industries. If we demanded payment from them now, we should not only prevent their recommencing the production that will pay their debts, but we should make it impossible for them to buy from us, and so further hobble our own trade at a time when we need it most. We cannot ask the Allies for repayment now.

If the Victory Loan fails, the arch falls, for no arch can endure without its keystone. No heavier than the rest, no larger, it is the heart of the great structure we have raised.

If the Victory Loan fails, our country will plunge into an economic chaos, and, because our country is the richest and strongest of all, the rest of the world, harried and war-worn, as we are
will be carried with us.

The failure of the Victory Loan
mean the crumbling of the foun
of mankind.

Washington's Thriftograms

GEORGE WASHINGTON, the founder of the nation, gave voice to rules for personal and national success which are as applicable in this 1919 year of necessary thrift as in his day. Here are some of his words on the use of money and resources that might have been written for the present situation:

"*I am no more disposed to squander than to stint.*"

"*Economy makes happy homes and sound nations. Instill it deep.*"

"*It is not the lowest-priced goods that are always the cheapest.*"

"*I cannot enjoin too strongly upon you a due observance of economy and frugality.*"

"*Keep an account book and enter therein every farthing of your receipts and expenditures.*"

"*Promote frugality and industry by example, encourage manufacture, and avoid dissipation.*"

"*Reason, too late perhaps, may convince you of the folly of misspending time.*"

"*There is no proverb in the whole catalogue of them more true than 'a penny saved is a penny got.'*"

"*Nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy nation.*"

These wise sayings of Washington are paraphrased today in the injunction to spend wisely, save intelligently, avoid waste and invest safely, buy Savings Stamps and Liberty Bonds.

The Patriotism of Savir

By FREDERIC J. HASKI

SAVE money, not for the s
money itself, but because the
which it represents in food and in
all the other materials of living ar
ed to reconstruct a war-torn worl
to reorganize the industrial mac
of your own country.

Save this wealth, not by de
yourself what you need, nor eve
reasonable luxury, but by sp
wisely, living temperately, elimi
waste from every phase of your life
waste, in this time when the wo
feeling the pinch of want, is simpl
selfish destruction by one of
which many need.

This is the message which the of
of the United States Treasury De
ment wish to send into every Ame
home. To them is intrusted the
of managing economically the fin
of the Nation, and they realize tha
task is most difficult unless the p
of the Nation enter into the spirit
the practice of this national econo

The Liberty Loans and the War
ing Stamp drives were primarily
in national economy, for men of w
in this country who had accumula
of money to draw upon gave on
fraction of the whole. The war
financed largely by men and women
had little besides what they earned
day to day and who denied thems
in order to lend to their Governn
These denials were the most valu
phase of the great loans; for they r
sented savings of material and la
The money would have been obta
in any case. Money is only a syn
But there was a limited amount of
materials with which wars are fo
and of the labor which makes this
terial available, and enough of t
could be obtained for war purposes
by the economies of the civilians.

The war, then, was fundamental
feat in saving—of men and nationa
operating to husband and conserve t
resources for a great purpose. And
word "reconstruction," which is
heard everywhere, means for Ame
nothing more nor less than makin
permanent part of our national org
zation and our national conscious
the lessons in saving that have b
taught by the war.

What Thrift Means

Planning—taking into considerat
the needs of yourself, your family,
your country, not only for the pres
but also for the future.

Spending wisely to meet import
present needs—getting the most
your money today and having so
thing left for the morrow.

Investing the savings—the part wh
the unthrifty spend to satisfy trif
or unimportant wants—so that you m
greet with happy countenance all i
portant future needs and opportuni
that knock at your door.

Thrift is getting the most for on
money. This means spending wis
to satisfy important needs of the pres
and saving the rest of one's income
meet important needs of the future; l
spending for trifles today deplete on
resources so that he cannot meet i
portant needs and opportunities
morrow. Thrift, like success, requi
two things, planning and will power
carry out the plans. In short, thr
means success.

Getting the most for your money t
day and in the future.

Being able to meet your obligatio
to your business associate, your fam
and your country.

Getting the most out of life; in shor
making of it a real success.

Victory Bonds and War Savin
Stamps hold your money for oppor
nity's call.

Willard STORAGE BATTERY

Willard Threaded Rubber Insulation

Hasn't had a drop of acid solution in it or any moisture in either plates or insulation—

—until it is filled and charged for you at the Willard Service Station.

"BONE DRY!" When I say that about a Willard Battery with Threaded Rubber Insulation, I don't mean that the acid solution has been emptied out. I mean that there has *never been any solution put into it*.

With a Bone Dry Willard Battery there is not a bit of moisture in plates or insulation from the time the battery is completed at the factory until it is made ready for use on your car. You can get this absolute bone dryness *only* in the Willard Battery.

To both users and dealers Bone Dry means two things, both extremely important; First, greater certainty of getting a battery without waiting for factory shipment; and second, assurance of battery newness.

Willard Threaded Rubber Insulation, which is in every Bone Dry Willard Battery also protects battery plates after the battery has been put in service. There's ample proof of this in the record of 35,000 Willard Batteries (all with Threaded Rubber Insulation) put into service over three years ago. A large percentage of these batteries are in use to-day supplying current as satisfactorily as ever.

There is the evidence—not what engineers say Willard Threaded Rubber Insulation ought to do, or what it could do in a well-cared-for battery, but what it actually has done.

Ask us to tell you more about Willard Threaded Rubber Insulation, also for a copy of the booklet "The Wick of the Willard."

Willard Service.

THREADED RUBBER
W

THREAD RUBBER
W

IN MIDST OF BOLSHEVIS

By GENERAL SOCRATE KHAN

GENERAL Socrate Khan was formerly in the court of the late Moraffaredin Shah, the King of Persia, and aid-de-camp of H. I. H. the Prince Salare-Dovleh.

On account of the political unrest and the uprising of the people in Persia, he took refuge in America in 1906. In 1910 he was invited to join the new parliament in his native country. He has made several trips around the world, acquiring a vast knowledge of the international political and economic situations.

Since 1915 he has been in the East, a close observer of the eastern front, where he was acting as correspondent of the Armenian Daily, "Meschak," published at Tiflis, Caucasus.

In April, 1918, after the collapse of Russia and the appearance of Bolshevism, the general returned to this country, and as a loyal citizen of the United States joined the educational campaign as a "Four Minute Man," delivering speeches in different parts of the country for the Liberty Loan.

ON MY way through the Transcaspian country I met Askhabad, a Russian officer of high rank and great culture. We naturally fell into a discussion of the revolution which had taken place so successfully, when I saw a number of Russian soldiers with red badges and red sleeve bands, denoting that they were of revolutionary sympathies.

"That is a good thing for Russia," I said, "to see the soldiery itself with the revolutionary movement." But the officer shook his head slowly and a troubled look came into his eyes. "No," he said, "I am afraid not. If only the pendulum would stop now in its course! Russia has two symbolical colors—the black of the terrible reign and the red of the revolution. Czarism and its crushing power has had its black day and is now a thing of the past. But this red reign, will it stop with moderation? I am afraid not, because the Russian soldier and the Russian peasant are ignorant and used to oppression. Now what will they do with all this red freedom? It will soon turn to license, and Russia's ruin is not very far off."

This prophecy did not take very long to come true.

On my way through Russia I was aware of a high fever of enthusiasm. Every street corner had its shouting advocate of freedom. His eloquence was not intelligible even to himself, to say nothing of the rabble which was his audience, who nevertheless applauded uproariously. The truth was that the people of Russia, eighty-five per cent. of whom are uneducated and totally illiterate, had become intoxicated with freedom.

But what was the quality of that freedom? How did they interpret it? Here is a small anecdote which will explain the average Russian's idea of the noble freedom preached to him by the revolutionists in a frontier town of Persia. Several Russian soldiers wearing the revolutionary red came in laughing and jesting very loudly and coarsely. They demanded coffee, and the proprietor who brought it smiled and tried to make conversation.

"Ah, you gentleman are now free!" he said.

"Free!" cried one of the soldiers. "Yes, and we shall remain so always. No czar and no officers to make life miserable. Henceforth we can do as we please and no one to dictate. For instance, if you ask payment for the coffee I am drinking I shall refuse if I please, and if you insist—" he shook his clenched fist threateningly in the proprietor's face. Voilà, the ideal "freedom for Russia."

WITH this interpretation of freedom the Russian soldiery began their fine work of robbing, plundering and murder. Several towns I went through in Persia were absolutely barren; the "free" Russian soldiers had been through them. In Hamadan, where I had taken a small house, the pillage and plundering went on for three days, and only the blessed Stars and Stripes floating above my door saved part of my property which had been overlooked by Turkish and German uniformed pillagers. They burned and destroyed and murdered all they didn't wish to take back to Russia with them. And when they left officially, taking their loot with them, what a trail of misery and desolation they left behind! Their interpretation of freedom didn't include the rights of those other human beings who didn't happen to carry arms or have the brute strength that they possessed. It would be laughable if it weren't so horribly disastrous.

All this was under the Provisional Government, which laid a little restraint on the soldiers. They weren't allowed altogether to quit the occupied places, but in the course of time they formed a regular commercial traffic route between Persia and Russia and thus made enormous amounts of money.

This was the state of things at the beginning of the Bolshevist rule. Capital punishment having been abolished by the (socialist) Kerensky government, the red soldiers became absolutely lawless and unbridled, and when the Bolshevist agents said, "Leave your posts and go back to your homes. Why should you fight? We will give you land and wealth," the soldiers with one accord left the army and began to go back to their homes, leaving all the fighting fronts defenseless and weak.

TWO incidents which I witnessed will serve to show the moral breaking down of the army immediately following the revolution. The first took place during the revolution. In Tiflis, capital of the Caucasus, I visited the famous palace of the Grand Duke Nicholas, where in the dark days of czarism the death of so many subject nations and thousands of innocent people was decreed. This palace was thrown open to the People's Council who were once the most powerful officers of the czar's secret service department. I was astonished at the order and efficiency and quiet with which the whole thing was being carried out. This was before the abolition of capital punishment. But when no more fear of court martial and death existed among the ignorant soldiers, they goaded the people on to acts of violence, and when, in October, 1917, I visited the palace again, I witnessed some of the most dreadful acts of violence.

One day a young officer was trying to help his wife board a street car. A big burly private strode forward, pushed the woman away roughly, and almost treading on her boarded the car himself, whereupon the young officer reprimanded the private, who turned back and flung a vile word of insult by way of answer. In the car was an old officer of high rank. When he heard the private he jumped up and said, "Slovshi!" (listen): "What do you mean by insulting your officer?" The private turned his insolent eye on the officer. "And what is more," he said, "I do the same to you!" And he proceeded to fling the most dreadful string of epithets at him, whereat the old officer drew out his pistol and shot the private down.

Typical refugee crowd at railway station

Then there arose the most awful hue and cry, and about five hundred soldiers seized the old officer and beat him to death and dragging him to an old push-cart huddled his body in it and wheeled it to a bridge near by. One of the soldiers jumped up and standing on the body of the officer, his great heavy coat pressing down into the officer's face and body, made a frenzied speech about the glories of freedom. "Now," he said, "this dog has gotten what he deserved. Let all other officers take heed, for we will treat them in the same manner or worse. Now that he is dead, shall we take him to his family or fling him into the river. Vote!" Whereupon all the soldiers shouted, "The river!" and two of them taking up the body flung it out over the bridge. The mangled legs and arms made grotesque motions in the air. Some of the soldiers laughed cruelly, and after the splash the soldiers turned and each went his way, reeling a little with the sense of their wonderful "freedom."

BUT with all their violent demonstrations on the part of the Bolshevists, they were not able to absolutely demoralize the Caucasus. Why? Because there the population was more educated, being made up mostly of Armenians, Georgians and other intelligent people. When I was in Tiflis in the latter part of 1917, the government received word that the Bolsheviki in the Caucasus (made up of the soldiers who had treacherously abandoned their posts) were threatening an uprising. The government consulted the people, intelligent and prosperous Armenians and Georgians, and a handful of other Christian nationalities. They all emphatically did not favor Bolshevism. They said, "The Cossacks, who are anti-Bolshevistic, will guard our frontiers to European Russia and keep more Bolshevists from going in. We will deal with the ones here." They immediately ized; all the citizens were called and and were given sections of the guard. When the whole region was guard, word was sent to the Bolsh "If you dare to make any move, exterminate you." Thus was Bolsh suppressed at the time of the g menace and for all time, for now Ca is an independent region, proclaim kept independent and free by the nians and Georgians—free from the of the most oppressive so-called "free of Bolshevism.

But the situation was quite dif in Turkestan, Central Asia and Si through which I had to pass to get back to Am The people in this region being unarmed, defensele very ignorant, Turkomans, Sarts and Khin Khis hammedans, were splendid material for the Bolshe They were easily taken by force and procla Bolsheviki.

Here, Bolshevists had seized Tashkend, the c of the Transcaspian countries and Turkestan, were ruthlessly killing and robbing the popula When our train pulled in I was obliged to tra into another train, during which the faithful Bo viki robbed me of my valuable articles, jewels several thousand rubles in cash. There was no or proper authority where I could seek protec So I was happy when our train left that chaos.

ON MY way through Siberia in December, 19 met many young Russian officers fleeing country, hoping to get to Japan or America. T wanted to form a "legion" to fight with the me at home and the German invaders. I talked them, and they invariably gave me as reasons for Bolsheviki chaos in Russia, first German propaga and money, and then the discontent of the Je element. They all said, "The Jews are ruining Ru systematically and they will go on until the Rus people themselves will shake off their appalling i rance and put the menace down. It began a cent ago when the Russian government realized the polit unrest existing among the Jews and their ruth method of economic exploitation of the vast coun They immediately put forth the most drastic ord such as closing the universities and military institu to all but about three per cent. of the Jewish elem They issued commands ordering the Jews to "m on," families not being allowed to remain for m than twenty-four hours in some towns. They co not carry on any important trading business in one pl more than six months, after which they had to "m on." In this way the Jewish nation in Russia, wh consisted of several millions, was reduced to a la less and homeless wandering and ever-moving mass miserable people.

This persecution has been dreadful and to be plored, but they are getting their revenge at last feeding the fires of lawless Bolshevism. They h nothing to lose by this upheaval and much to ga Since the reign of the Soviet government, lands a money have fallen into the hands of the Jews, w are able now to settle down and "move on" no mo So, of course, they are mostly the instigators a propagators of Bolshevism, because the chaotic con tion of the country and the lawlessness of the reigni class will give them what they have lost or are af

The seventeen million Russian soldiers who form the first bands of Bolshevists were ignorant and i capable of grasping either the real meaning of freedo or the Bolshevist interpretation of it. They had bee ground under heel. So when they had the power th did a little grinding on their own account. Th broke off all restraints and indulged in a period cruel and destructive drunkenness and debauche and crime. But now that they have seized the lan and the money, they have settled back and want more of Bolshevism. The peasants have also wrest from their "feudal" lords all their possessions an now wish to keep them. The disturbance now being feverishly carried on by a small group of intell gent Jews and pro-German Russian ultra-radical cialists. They are urging on the chaos and the t rorism of the Red reign, through a handful of hire Russian and savage Chinese "Reds."

THUS Bolshevism wishes to make gains unde cover of such great disturbance. But the mas of the Russian people have had enough of it. T Reds will pass, because the Moderates (scornful called "Pinks" by the Bolsheviki) have acquired prop strongholds there and will soon challenge the Reds.

Russia is beginning to move, slowly, as is her won because of her great size and clumsiness, but neverth less she has begun to throw off the heavy yoke of th false "freedom" brought or granted by Bolshevism and the coming years will find a Russia sadly ravage by her awful experiences, but a Russia that shall last have found herself and will be an aid to civilization instead of a great menace.

Most Miles per Dollar

—whether you count your money in tires, fuel or car mechanism—is the simple answer to every demand of those who own cars.

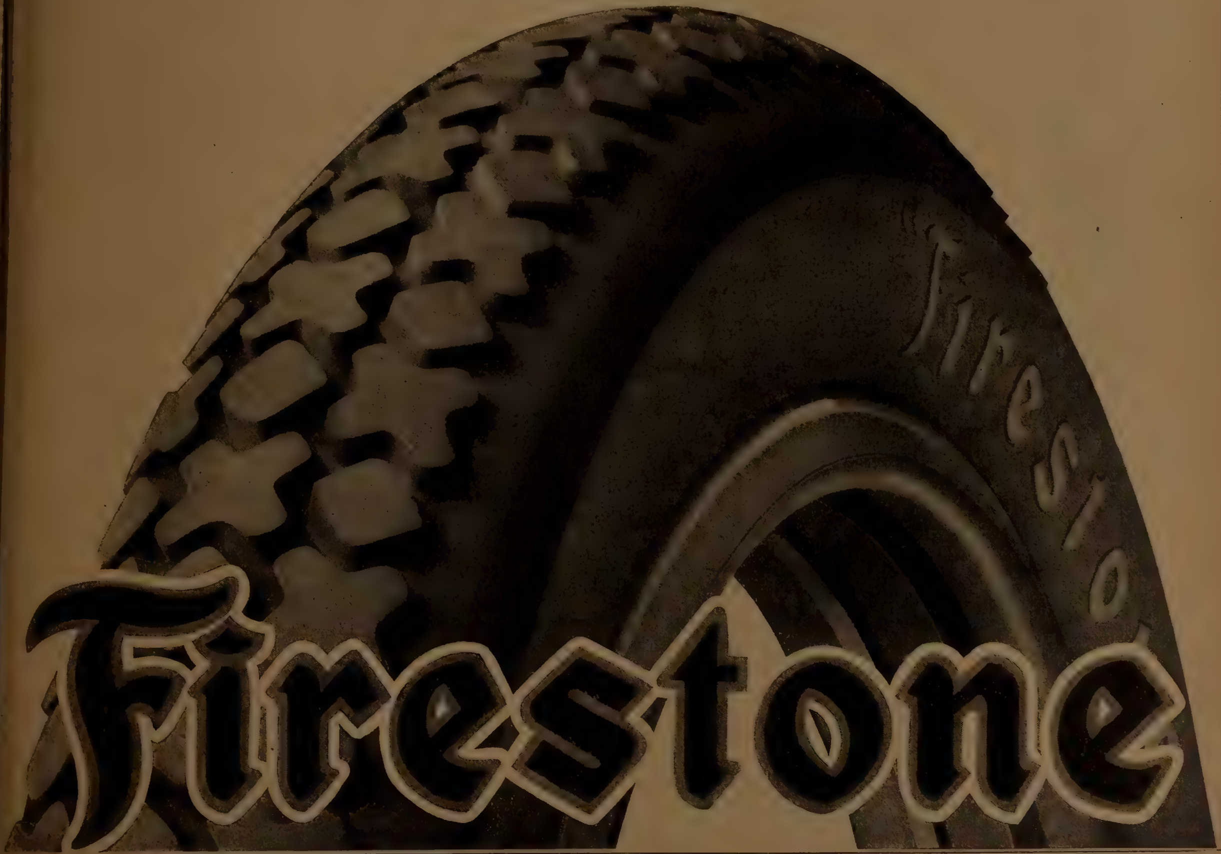
In the Firestone organization the idea of providing travel on rubber at lowest possible cost is a vital issue. Living up to this creed has sent the name Firestone around the world with the meaning, everywhere, of most miles per dollar.

90% of all Firestone workers own stock in the business. Thus thousands of them have this personal financial interest in giving the public road travel at low cost.

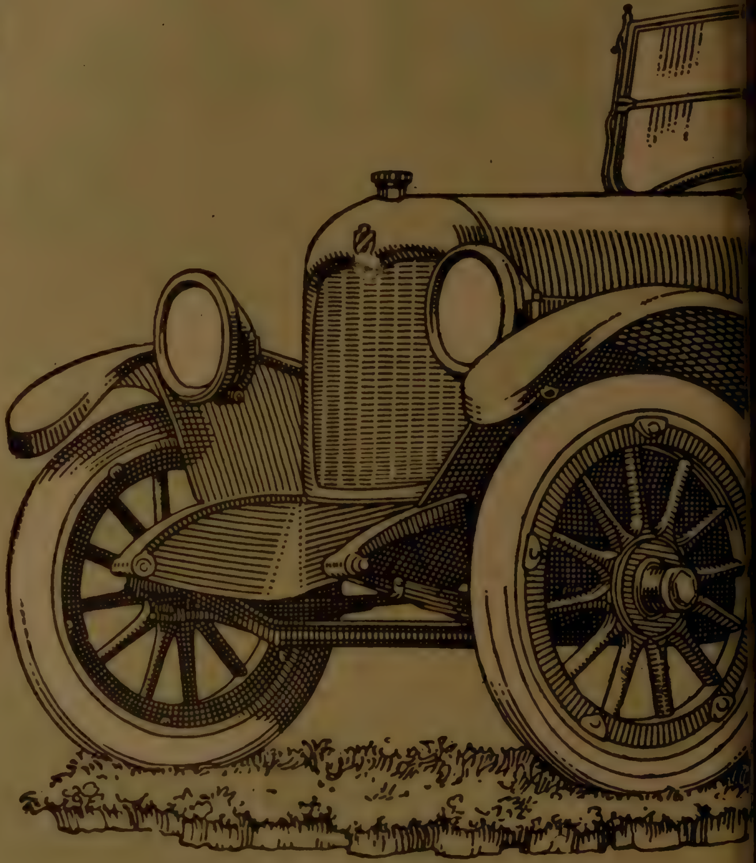
In this bigger cord tire with the new non-skid tread you find the finest expression of the Firestone creed—to deliver most miles per dollar.

Are you getting the benefit of this Firestone idea? See your dealer.

FIRESTONE TIRE & RUBBER COMPANY, Firestone Park, Akron, Ohio
Branches and Dealers Everywhere



More miles per gallon
More miles on tires



Maxwell—a car in wh

IT doesn't cost a fortune to buy a Maxwell. Yet it is a sum to command a man's best judgment.

You can pay more and get less. You can pay $100, $200, $300—even $400 more and find no more luxury than you get in a Maxwell.

It has every modern improvement, every modern device of cars costing many hundred dollars more.

And if you pay less you will get less. Less room, for instance. Less comfort. Less power. Less wheel-base. Less ability. Less luxury.

In most things you buy, whether it be a hat, shoes, dining-room furniture, or a house, there is always a meeting ground between luxury and economy.

Maxwell happens to be that particular
a motor car.

You get the luxury without the big
the economy without being cramped for
put your feet.

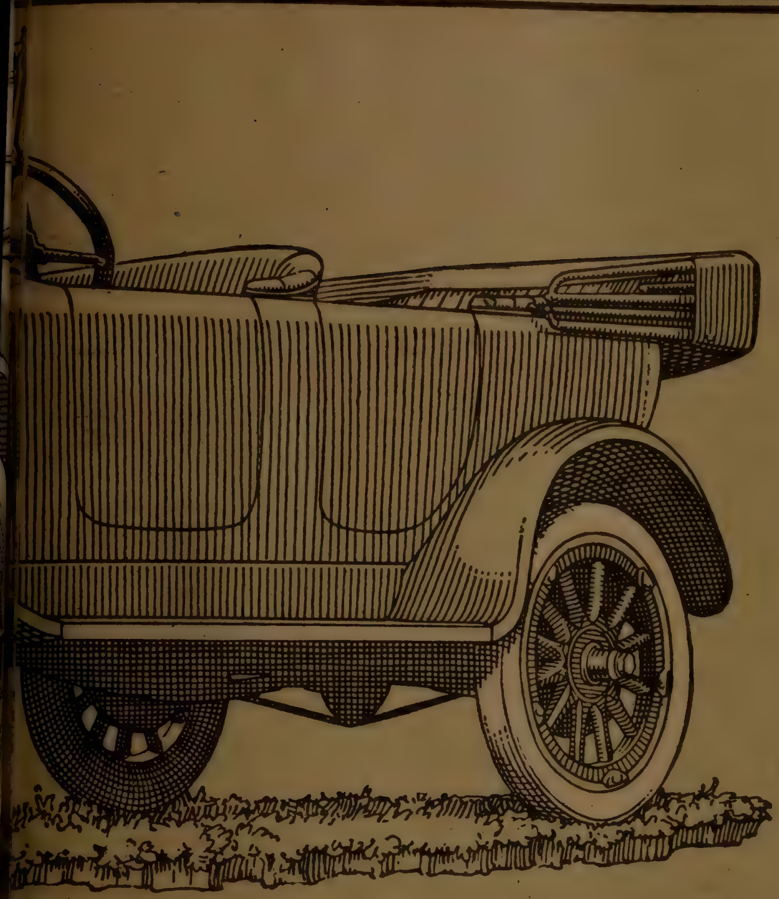
It is true that a Maxwell will not give
cessive speed. But it will run years after
car has been sold to a second-hand dealer.

It will not snort with a terrific power ro
will give you everything you ask on a hi

You can start it quicker than a bigger
can change a tire in less time; you can bea

MAXWELL MOTOR C

MAXWELL MOTOR CO.



uxury and economy meet

ne ocean to another in less time; you can run from a bigger car in traffic.

xwell will cause you little worry, for it is like the mountains, to last.

d all of this is due to a plan worked out more years ago by Maxwell executives.

is plan was to build a very simple car, one o manufacture, one easy to drive and take , one that would be everlastingly efficient.

ere was but one way to do this; and that was t it into manufacture, never change the l design, constantly improve, and keep on g better and better.

This plan has worked well. In 5 years 300,000 Maxwells have been built—all on the original chassis plan.

Today, you get a better Maxwell than a year ago; and trying to buy a last year's Maxwell very often is like trying to buy a family heirloom.

Part of the sum saved through the obvious economy of a 300,000 "run" is put into the luxury of the car. The rest goes into your pocket.

And $200 saved, as the Scotch say, is $200 earned—just as big in your pocket as any one else's. $895 f. o. b. Detroit.

nc. - DETROIT, MICH.

ED - WINDSOR, ONTARIO

THE INVISIBLE TARIF

One of the Most Immediate of Our Post-War Financial Problems

BY FRANCIS H. SISSON

Vice-President of the Guaranty Trust Company of New York.

DESPITE the heavy financial burdens imposed by the war, America is confronted with an embarrassment of riches—at least so far as indebtedness to this country is concerned. And thoughtful business men throughout the country are beginning to realize that our position as the greatest creditor nation of the world has its serious disadvantages and responsibilities. We gradually are comprehending, also, that whether or not there shall be a formal organization of a League of Nations, we are bound to other peoples by innumerable and far stronger ties than those which any international covenant could impose.

There has, indeed, been no more convincing proof of this fact than that recently provided by the "unpegging" of, or withdrawing of governmental support from, sterling and franc exchange. The larger significance of what was seemingly only a financial operation is daily becoming more apparent. It marks in a dramatic fashion the shifting from a war to a peace basis, not alone in financing, but also in practically every economic phase of international relations. It is one of the most immediate, vital post-war financial problems, and concerns the importer and manufacturer of domestically consumed products as well as the exporter and manufacturer of goods which are sent abroad—for it creates an invisible tariff against American goods in England and France, which sooner or later, but inevitably, will affect our domestic trade. We are awakening to a realization that the prosperity of the country to-day depends upon increased production, and, consequently, that it behooves us to expand our foreign markets, instead of letting them contract.

Our Recent Trade Balance

It is true that during January and February of this year the value of our exports has exceeded the value of our imports in record-breaking amounts. The statistics recently issued by the Department of Commerce show that our exports during January exceeded those of any other month in the history of the country, aggregating in value approximately $623,000,000, which was $57,000,000 more than in December, and $118,000,000 in excess of January, 1918. In February of this year our exports were valued at $588,600,000.

These are decidedly encouraging figures, but we must not be misled by a superficial consideration of their significance, and forget what such unprecedented purchasing abroad of our products entails. We can not continue to ship such enormous quantities of goods overseas unless the buyers pay us for them. There are three ways in which they can settle their bills, namely, by means of goods or service, by gold, or by securities or other instruments of value.

If we are to increase our production, which, as I have pointed out, is necessary to the maintenance of our prosperity, we cannot take goods in full exchange for our products. Besides, we are nearer than any other people to economic independence, and do not need imports in anything like the quantities necessary to settle the trade balance in our favor.

We Do Not Want More Gold

Payment in gold is as impossible as it is undesirable. The value of the excess of our exports over our imports in January alone exceeded the total value of gold produced in all countries, except the United States, during 1918. In addition, we now hold more than one-third of the world's reserve of gold coin and bullion, having added about $1,500,000,000 to our store of the precious metal in the last four years. We could not with safety drain other nations of their remaining low stock of gold, if we would; for, as we are already their creditors to the extent of about $12,000,000,000, it is imperative for us to help them maintain their currency on as sound a foundation as is practicable under existing circumstances.

The granting of credits to purchasers of our goods will very materially aid in solving the immediate problems of financing foreign trade, but, at best, it can be only a temporary expedient. Credit, as you are well aware, is merely the giving of a present value in exchange for a promise to pay. It serves to postpone the payment of indebtedness to a more propitious time for the buyer or borrower, but it does not settle the account.

This expedient was necessarily resorted to on a colossal scale during the war, and England was able to weather so successfully the financial storm during the early stages of the conflict and to lend large sums of money to her less fortunate allies because she had extensive credits and investments scattered all over the world.

England's Invisible Exports

Before the war England had "invisible exports" amounting to approximately $1,800,000,000 a year, consisting chiefly of interest in foreign investments which totaled about $1,000,000,000. The toll from foreign freights carried in English ships netted her something like $800,000,000. So that while England apparently had an adverse trade balance in 1913 of $670,000,000, in reality she had a favorable balance to the extent of more than $1,100,000,000.

On the other hand, our favorable trade balance of $500,000,000 prior to the war was about equalized by our payment of interest and dividends abroad, freight rates, etc.

Then the war came, and Europe, plunged into the most destructive of conflicts, needed in vast quantities the products of our fields, factories and mines. American securities held abroad were sold back to us in wholesale quantities in order that munitions and supplies might be purchased with the proceeds; more than $2,000,000,000 was lent to foreign governments through private channels in this country, and subsequently, foreign governments floated large loans in our market.

When we entered the war, the financing of our Allies was naturally taken over by the government, which advanced credits to them to the extent of more than $9,000,000,000. There remains less than $1,000,000,000 of the fund appropriated by Congress for the purpose to be lent to our allies.

And it is to meet the situation created by this circumstance that the government is arranging to aid American export trade by advancing $1,000,000,000 through the War Finance Corporation. Without entering into consideration of the merits of this plan, it will readily be seen that it consists merely of the granting of credits for purchases here, and, therefore, can only be in the nature of an expedient, even though the credits extend over a period of five years. Furthermore, if the value of our exports continue to exceed the value of our imports at the present ratio, even $1,000,000,000 can not long be effective as a remedy.

While there has been no official statement issued by the British or French government as to the reasons for withdrawing their support from sterling and franc exchange, respectively, one result is inevitable, namely, the curtailment of the purchase of American goods in France and England. This is probably one of the two principal reasons for the so-called "unpegging" of these exchanges. The other reason was doubtless the high cost of supporting pounds and francs at the figures at which they had been held prior to the withdrawing of the government support.

The Invisible Tariff

Both England and France realize the danger of piling up huge indebtedness for our products on top of the pyramid of such obligations already existing. They are well aware that by permitting exchange to take its natural course, the American dollar must inevitably be at a premium, which means, of course, that less can be purchased in France and England by the dollar than heretofore, and, consequently, buying of American goods will be discouraged. As I have stated, an "invisible tariff" is thus created against our products. We cannot criticise England or France for taking this protective measure, particularly when we consider that the support of sterling exchange necessitated the purchase by British agents of between $3,000,000,000 and $4,000,000,000 worth of sterling in the American market during the period in which exchange was controlled by the British treasury.

As one English authority recently explained, England "had been bearing the burden of maintaining the relation of sterling to the dollar not only up to the day when the United States came into the war, but ever since. It has been very costly borrowing dollars daily or weekly at 5½ per cent. in New York to pay for all the sterling bills offered in London at $4.76 per pound.

"A point often arises in the relation of debtor and creditor when it is the creditor, and not the debtor, who is on the anxious seat," this same authority observed; and he added, "I think that this is the case now in our relation with the United States. At any rate, I am satisfied that it is quite as much the interest of the United States today to maintain the relation of dollar to sterling as it is ours to maintain the relation of sterling to dollar, and it is about time to leave the exchange to adjust itself."

It might have been advisable, however, to have cushioned the shock by a gradual readjustment, but that would not have altered the fact that so long as our dollar is at a premium this country will be a good one to sell in but a poor one to buy from—which is a vital element not only in the present exchange situation, but also in the whole problem of financing foreign trade.

The Solution

The solution seems to lie, as I have indicated, in the purchase here of foreign securities. We may as well understand now that we can n hope to recall all of our foreign lo and that, knowingly or otherwise, have invested abroad on a perma basis. There is no doubt about our ing to invest abroad some of the heavy interest on foreign loans.

But that should prove to be one of our grea assets, as it proved to be one of England's when unparalleled crisis of 1914 shook the foundatio civilization. It means also that we are in w affairs on a scale never dreamed of a few years ag and we are there to stay. Comprehending that tr we must take full advantage of it, not only fo own sake but likewise for that of our debtors. prosperity is now more than ever contingent upon prosperity of other nations. In helping them rehabilitate themselves we are helping ourselves. we are amply able to render the needed assistance the form of foreign investments.

We possess the greatest national resources of people on earth; our yearly income is greater than of any other nation; we lead the world in produ and commerce; we have the largest total of sa as well as the largest per capita savings—amount in 1919 to $113.45 a person, and to a grand total more than $10,800,000,000, which represents increase of more than $2,225,000,000 since 1914. amount of "free gold," that is to say, of excess serves, in the Federal Reserve System, which re sents the surplus lending power of the system, sufficient to support a reserve-note circulation more than $1,500,000,000—a significant index to reserve financial power.

But investment in foreign securities involves g responsibilities, particularly for the uninitia Realizing that part of this responsibility will fall u them, our leading banks, in anticipation of the ser which they will soon be called upon to render, now studying the foreign security problem with a to affording their customers the largest possible s of protection.

Government Cooperation Imperative

The utmost care must be exercised in determini what foreign securities shall be offered to the Amer public. We shall have imperative need for ex knowledge of all factors behind these securities. banks can be trusted to do their part in this new f but they cannot perform their function fully and pr erly unless they and our investors have the supp of our government.

Aside from the material security which will guar tee the repayment of capital and interest, there involved the question of property rights. Th rights must be protected by the United States go ernment. It is high time that a policy which wo afford such protection be formulated and put in practice—not perfunctorily but actively, and ea estly—so that our investors in foreign lands w be assured that, regardless of the Administration power at Washington, their property rights abro will be defended, if need be, scrupulously a sternly.

I do not view the future with alarm. I am co fident that we will solve the problems which ha grown out of the war as successfully as we met tho created by the crisis through which we have ju passed—provided our government stands behi business generally, instead of obstructing it. That one of the most important responsibilities of victo devolving upon the government.

The State Department must declare a fixed forei policy, a policy which will endure from Administratio to Administration. With Congress rests the r sponsibility of freeing business from the chains unfair and blighting restrictions—chains more dead than enemy bayonets.

When the responsibility imposed upon us by victo shall have been discharged, then, but not until the the United States will fulfil its manifest destiny a render the world-wide economic and practical human tarian service of which we are so abundantly capab and to which we aspire with the same splendid idea ism that led us into this greatest of all wars to make t world safe for democracy.

But our first and greatest responsibility is to mak democracy geniune for the world. And we can be accomplish that by establishing firmly the politic ideal in human relations which was dreamed of by th Fathers in founding a government under which n distinction of class, or section, or creed should ev prevail; which was created to foster a citizensh reflecting that fine type of Americanism that Theodor Roosevelt preached and lived; which was to mak possible a land of equal rights for all and of speci privileges for none; and which today should unite u into a people solemnly resolved that its sons who slee in Flanders Fields shall have not died in vain, tha liberty shall not be made a mockery, and that th hands of human progress shall not be turned backward.

REO

With Electric Starter and Lights, and on Pneumatic Tires This Reo "Speed Wagon" Was the Forerunner of Its Type

In 1915 when this Reo "Speed Wagon" was first introduced, those features—electric starter, electric lights and pneumatic tires—constituted a liability.

Today, they are its greatest asset.

Then, our dealers told us the one "sales resistance" was the reluctance of buyers to "experiment with pneumatics on a truck."

Now, those same dealers tell us it is mainly because of these features that this Reo enjoys such a tremendous popularity and demand.

Then, there were only a few Reo "Speed Wagons" in hands of a few daring owners.

Now, more than 20,000 in hands of the most conservative and critical class of customers.

Then, there was a fear of "punctures and blow-outs."

Now, those bugbears are forgotten in the light of the great proven efficiency and economy of this Reo.

Then, even the tire makers were skeptical of this Reo innovation.

Now, tire makers, without exception, advocate pneumatics for trucks not only of this type, but up to five tons and over.

Then, the average buyer considered an electric starter a non-essential and electric lights superfluous.

Now, he would as soon buy a "street starting" automobile with kerosene lamps, as a motor truck of that obsolete type.

Then, only the Reo engineers appreciated the superiority—the greater efficiency, speed, economy and lower upkeep—of a truck mounted on pneumatics.

Now, rival engineers are copying this Reo as closely as they can.

Then, only drivers knew the saving of time and fuel and motor wear effected by the electric starter.

Now, the owner knows even better—through his cost accountant.

Nor need we now show how the working day is lengthened and the radius increased by the electric lighting system—for that, too, is patent.

Again, is Reo "conservative progressiveness" justified.

Again, is the leadership of Reo shown—and by imitation, that sincerest form of flattery—is the leadership of Reo design and the soundness of Reo engineering proven.

Now, you will have to be equally farsighted to get one—for demand is almost hopelessly in excess of the possible factory output.

Only way is to see your Reo dealer and order now—at once.

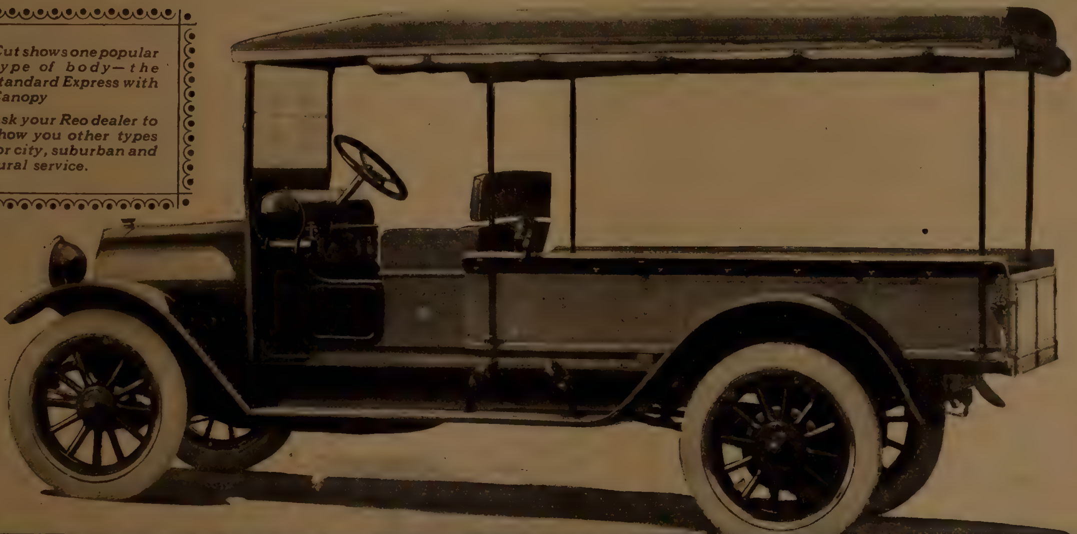
If you delay you may have to accept an imitation in lieu of the original—a substitute instead of a Reo.

Today, won't be a minute too soon.

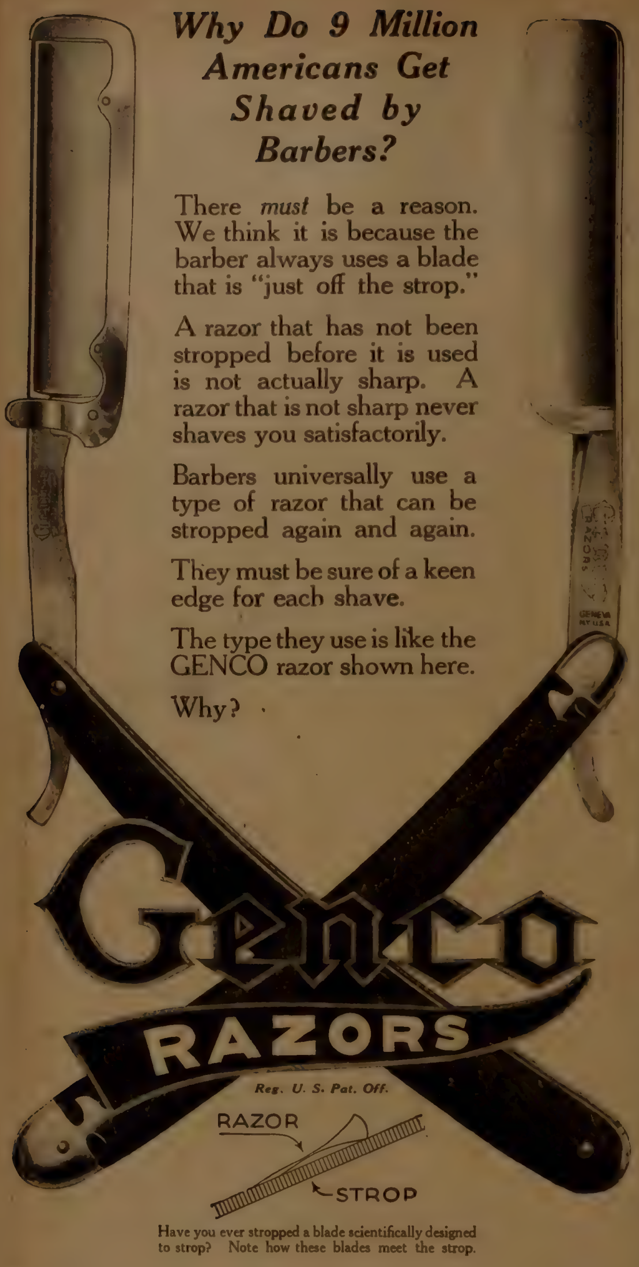
Reo Motor Car Company, Lansing, Michigan

Cut shows one popular type of body—the standard Express with Canopy

Ask your Reo dealer to show you other types for city, suburban and rural service.



" THE GOLD STANDARD OF VALUES "



Why Do 9 Million Americans Get Shaved by Barbers?

There *must* be a reason. We think it is because the barber always uses a blade that is "just off the strop."

A razor that has not been stropped before it is used is not actually sharp. A razor that is not sharp never shaves you satisfactorily.

Barbers universally use a type of razor that can be stropped again and again.

They must be sure of a keen edge for each shave.

The type they use is like the GENCO razor shown here.

Why?

Have you ever stropped a blade scientifically designed to strop? Note how these blades meet the strop.

Because to strop perfectly, a razor needs a broad, firm back; it must be hollow ground, and there must be a supporting bevel just back of the thin, fine edge. A blade built in this way—as all GENCO blades are—touches the strop at just the correct angle to make sure of a perfect shaving edge.

Anybody Can Strop a Genco Razor

For men slightly timid about shaving with an unguarded blade, we make the Safege—a GENCO professional razor with a guard. Call on the nearest dealer, examine the Safege, and test the famous GENCO edge. GENCO Razors, *you* can keep sharp and they give you always a quick, smooth businesslike shave.

Geneva Cutlery Corporation
806 GATES AVENUE GENEVA, N. Y.
Largest Exclusive Manufacturers of High Grade Razors in the World

THE DAIL

J. H. Jowett, D.D., R. A. Torrey, D.D., C. C. Albertson, D.D., Charl

Hid, Yet Not Separate

SUNDAY. Ps. 104:29. "*Thou hidest thy face.*" Matt. 28:20. "*I am with you all the days.*" A thing can be veiled and yet be present. The mist can be over my garden and yet the rose trees are there and the roses are in bloom. The shroud that hides them does not remove them. The mountain that faces my house door can be blotted out of sight, and yet it is there in the encompassing gloom as it is there in the cloudless noon. And the presence of the Lord is sometimes veiled, but the veil does not divide, it only conceals. There is no gulf between us, it is only that our customary perceptions have failed in a deeper discernment.

Now, it may be that God hides his face in order to set us seeking. He has other treasures which he wants to show us and to share with us, but we have not acquired the necessary powers of apprehension. And so our discernments must be disciplined and refined before we can receive the bounty. The Lord hides his face in order that we may exercise our eyes in looking, and we thereby come into possession of finer sight. It is the hidden problem which awakes our faculties to keener vigilance. If everything were simplified, growth would be arrested. Vision would remain stationary. It is the challenge of the hidden thing that discovers our resources. In finding solutions to problems we also find ourselves. The act of seeking gives us better eyes. And so it is that the veiled presence of the Lord lures us into a discipline in which our souls are enlarged. "Seek ye Me and ye shall live!" Yes, and larger life begins in the seeking. "To them that seek thee thou art good?" God's hiding is a holy love-ministry in the education of his children. Therefore let not your heart be troubled! The veil will prove to be a minister of revelation.

But a hidden God does not mean a God who has gone away. His gracious veils are not the ministers of separation. Nothing can separate us from the Lord but our unrepented sin. Sin always alienates. Sin is ever a minister of division. Sin is a trespass, a vagrancy, and in all sin I am wandering away from the Lord. It is sin which makes the great gulf. But when I humbly repent of my sin, the beginnings of repentance mark the end of alienation. "This my son was lost and is found!" Yes, the spiritual distance is swallowed up. "Ye that were far off are made nigh in the blood of Christ."

And so it is that God hides and we separate. The hiding is born of love, the separation is born of sin. The veil is the love-device of a fuller revelation, the separation is the obstinate revolt of a sinful will. In God's darkness we can grow. In the darkness of sin we shrivel into death. J. H. J.

The "All Things"

MONDAY. Rom. 8:28. "*And we know that all things work together for good to them that love God, to them that are the called according to his purpose.*" In the verses immediately preceding the apostle Paul has been speaking of the fulness of redemption that awaits the believer in the future, but here he speaks of the fulness of the present privilege of the believer. It is the believer's present privilege to know that all things that come to him, or that can possibly come to him, will work together for his highest good. These words, if they sink into our heart and are kept in mind, will forever banish all possibility of anxiety and worry. "We know that *all things* work together for good to them that love God." If this is true, how can we ever worry? How can we ever have an anxious thought?. Whatever comes to me must be part of the "all things," and instead of fretting over it or rebelling
against it I will thank God for i
have his own guarantee for it that
work together with other things f
good. For many years these
have banished all worry from my
life and filled every day with son
have passed through what woul
called very great sorrows and trials
I have had countless petty annoy
but the thought is ever present
whatever comes, "it is part of th
things.'" Time and again when
been placed in some position of
danger or embarrassment and
tempter came and sought to fi
heart with anxiety and gloom,
words of God have come to me inst
and like the sun bursting throug
clouds have scattered all gloom
filled my heart with radiant sun
and enabled me to rejoice and
when otherwise I would have wo
and mourned. By the power of
words the darkest nights have
made luminous with the light of hea
R. A.

Judas Iscariot

TUESDAY. Matt. 10:4. "*And*
das Iscariot, who also betrayed
Here is a man admitted into the
circle of the most inspiring friend
the world has ever known, yet he
ited nothing by it. He is like a y
who has graduated from a noble col
yet remains rude of manner and u
tured of mind. He is like a man
has lived in the midst of magnif
art, but remains ignorant of its m
ing. There is not a man living
would not count it an incompar
honor to be permitted to live with J
for three years on terms of friends
If Judas profited by that associatio
does not appear in the record. Ind
it seems he not only failed to profit
it, but while others were growing p
and nobler, he was growing more
rupt and selfish. Does it seem stra
that such a thing is possible? The s
wind which carries one ship on
course carries another in a totally dif
ent direction; the difference is in the
of the sails and the turn of the rud
The same fire melts ore and hard
clay; the difference is in the natur
the material.

Judas is the most tragic figure in
man history. While living in
brightest light that ever shed its ray
earth, he remained in darkness.
water of life was within his reach,
he never drank of it. That is the w
of failures—moral failure. We n
lose money and remain rich in s
respect, and be really happy. We n
lose health, and yet be rich in the l
of friends and rich in hope. But m
failure means the loss of self-respect
of hope. Judas took his own life
cause he had lost hope.

Primarily it was not avarice that
complished the downfall of Judas,
rather insincerity. His life was fa
He had lived a lie. His soul was stric
with the leprosy of insincerity.
fatal defect was a lack of genuinen
The other disciples had their fau
grievous enough were some of them,
for the most part they were sincere.
is impossible to build character u
insincerity. It is like rotten wood.
first strain that tests its strength p
cipitates the ruin. C. C. A

Organized to Death

WEDNESDAY. Phil. 3:13. "*I*
one thing I do." The super
tendent of a certain department in
church Bible school came to his past
and in a tone of despair said, "Past
where can I find a teacher for a live cl
of boys? I must have a teacher, o
shall lose the whole class."

The pastor began to name over a l
of men and women in the parish w
would make good teaching material.

MEDITATION

don, D.D., Rev. Richard Braunstein, Prof. W. H. T. Dau, Rev. Edwin W. Caswell

I've seen all of them. They all make same excuse. They are too busy. y belong to a great number of or- izations that demand a great deal of e."

But they are members of the rch."

That may be, but how much time they give to the church when they ng to these other societies? Here hat one man told me:

'I belong to the Rotary Club, the mber of Commerce, the Rockaway f Club, the Lowell Literary, the ss Club, the Masons, the Committee One Hundred for Prohibition, the ist Club, the Social Set (a purely sement organization), the Political ence Club, and the Art Guild. Each of these organizations demands a tain amount of my time and strength, I really do not have the time to ch a class of boys in the Sunday ool.'

'What this man says is what all the t say. There is not a man of my ac- intance who is not overloaded with agements. Either the men in our rch will have to resign from half a en societies to which they belong or church will have to lose some of its sses in the Bible school because it not find teachers for them."

'And yet," said the pastor, "Jesus er seemed to be in a hurry, and in brief lifetime he did more than any n ever did."

'Paul likewise. But don't you think was because they did one thing? sus never belonged to anything that t in his way as a 'Fisher of men.' Paul de the motto of his life to do 'one ing.' We live in a perfect whirl of gagements. We belong to so many ings that we cannot do any one thing ll. Isn't it about time that men in e modern world began to do one thing, pped joining so many organizations, d really began to live, instead of to amble through life?"

"Maybe it is too late for some of ese 'joiners.'"

"But not for the next generation. aybe it is the greatest duty of the urch to teach '*one* thing I do.'"

C. M. S.

Confidence in God and Self

THURSDAY. Isa. 30:15. "*In quietness and confidence shall be your rength.*" Faith in God, quiet trust, solute confidence makes for strength do our work and live our life where od has placed us. God ordains and ules. He guides, directs, and we are submit to his will and purpose. The dividual counts *one* in the scheme of ings.

Though but a single strand, he is a art of the warp and woof of the infinite apestry on the loom of Omnipotence. e is important, necessary, for the com- letion of the design. The diagram and lue print is in God's hand.

To change the figure, the individual lays an instrument in the symphony of ife. All the instruments are different. ome are small and some are large. We hink there are different degrees of onor in the orchestra, but the instruments differ only in kind, not in the degree of service. The thing for us all to do is to play the score the Great Composer has placed before us, and to play t well. At least we are to follow the otes to the best of our ability. To refuse to play our part as it is written will ause discord. To ask the reason for his or that will hinder the perfect rendition. To interpret the music with our wn knowledge will break the harmony. Every man's place and part is an essential to the whole. Obedience is the watchword. Consecration to the will of God is the motive. A rich melody will be the result. There is no dimension in Christian service. We are to do our best, our part, high or low, the first violin or the kettle-drum. The individual is a unit and integral of the many. God is the Leader. He beats the time. Confidence in his wisdom makes life a Hallelujah Chorus. R. B.

The Key to History

FRIDAY. Luke 11:52. "*Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.*" These are the closing words of the Lord's severe arraignment of the religious leaders of his people. They represent the climax of his address. It is not easy to imagine a worse charge that can be raised against a teacher than this, that he has taken away the key of knowledge from his pupils. The lawyers were the theologians of the church. It was their duty to make the people understand the Scriptures. Now, the Scriptures testify of Christ. Understand Christ, and you understand Holy Writ from Genesis to Revelation. Christ, the God-man, the Redeemer, unlocks the meaning of God's Book: he is the complement of all the ancient prophecies, the antitype of all the types in the Jewish worship, the substance corresponding to all the shadows by which Israel's priests and prophets had silhouetted him and his atoning work to the people, the expounder of the law in all its sternness, and of the Gospel with all its reviving power and comfort. He is the key of knowledge. But how had the lawyers taken this key away? By their hostile attitude to Christ. Their great influence upon the masses was used to deter the people from Christ. They cast suspicion upon his evangelical teaching and stooped to vile insinuations to explain his miraculous powers. They picked quarrels with Christ, often on silly questions of casuistry, and tried to entrap Christ by sly questionings. Immediately after this discourse, Luke relates, they stormed at Christ in a furious manner. They denounced people who had conceived a good opinion of Christ as ignorant persons, and even excommunicated men for professing faith in him. Thus they debarred people who were on the point of coming to Christ, and by their unhappy disposition shut themselves out from all possibility of judging Christ fairly and appreciating his work. Taking away the key of knowledge—that has been the typical sin of false religious leaders in all ages. W. H. T. D.

Spiritual Satisfaction

SATURDAY. Ps. 17:15. "*I shall be satisfied when I awake with thy likeness.*" Created in the divine image, it will be fully restored when we see Him as he is and are glorified together. The joy of Jesus is a satisfying portion the moment we believe in him, but, in the wider realm and larger capacities of the future, we shall become more gloriously satisfied with the brimming cup of delight in his presence. In this life we know not what we shall be sufficiently to describe heavenly happiness. A little girl trying to draw a picture of a brilliant sunset exclaimed to her teacher, "I can't draw glory." It is the province of the Infinite Artist to create glory but not to reveal its full splendor to his children on earth. When we see and know, we shall be fully satisfied.

How many seek soul satisfaction in material things, vanishing delights, forgetting to quaff the spiritual elixir flowing from the heart of Christ! We search for the philosopher's stone that will turn everything into gold, finding only yellow dust at last.

Christianity is the opposite principle and seeks to turn gold into everything beautiful, useful and needful. How more and more satisfied one becomes who lives the sacrificial life of love, kindness and benevolence for lost and suffering humanity! E. W. C.

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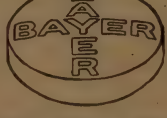

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The Grace of God

International Sunday School Lesson for May 18
II Cor. 12:9, Eph. 2:4-10 and Titus 2:11-14

The Nature and Source of Our Salvation

By Rev. George D. Allison, Ph.D.

THE grace of God—what a theme it is! Proclaimed by the apostles, testified unto by the martyrs, sung by the poets and composers, manifested by the church in every age and every clime! Shall we venture to attempt to define it? Let each member of our class try to put into some form of expression the meaning conveyed to him by this beautiful word. Perhaps this definition may be offered: "The grace of God is his whole-souled goodness toward his undeserving creatures." The Old Testament has a tender word which stands for the same thing, which is translated in our language *lovingkindness.* You'll remember the line of a hymn, using it where we have another definition of the grace of God—"his lovingkindness, oh, how free!"

Out of this unmerited goodwill of the Father flows blessing, rebuke, daily care, redemption in all its fulness, and keeping power. "All things are of God, who reconciled us to himself through Christ." When we wish to study the grace of God we turn to the writings of St. Paul, for grace was his master-word, and you could list a whole page of illuminating references to it in his letters and speeches illustrating from his own experience "the exceeding riches of His grace." The reading lesson given us from the Ephesian letter is compact of power and should be memorized by all of us, beginning: "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ, and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."

Grace Abounding to Sinners

The great enemy of grace is sin, and over every human soul their contest is being fought out daily. Paul in his letter to the Romans has described this conflict in memorable terms, both in the fifth and in the seventh chapters; but he was confident that God's grace is greater than even human sinfulness. "Where sin abounded, grace did abound more exceedingly." It is our blindness and folly in forgetting to avail ourselves of the help God is seeking so faithfully to impart that we make so many failures in the Christian life. In the midst of our temptations and the troubles which are equally discouraging to the disciple, the listening soul will hear the gentle assurance Paul heard: "My grace is sufficient for thee."

The truly successful Christians all testify like Paul himself when he said: "By the grace of God I am what I am." He knew his weaknesses, his faults of temper and disposition. He never forgot his early Pharisaism and his persecution of the Church. He had dreadful tribulations and persistent opposition, not only from the pagans and the Jews, but from "false brethren" who misrepresented him and nearly broke his heart by their malignity. He had his "thorn in the flesh." Yet never lived a more glorious example of the grace of God not being received in vain. Such another was John Newton, who remarked feelingly of the miserable wreck of a man who staggered by: "There, but for the grace of God, goes John Newton." Surely you have noted the same testimony still from every true saint of God whom you know—not different from us in temptations or human weakness, but more appreciative of the abounding grace of God which transforms their lives and hearts.

The Means of Grace

How then are we to realize more fully on the infinite assets which are ours? In old-fashioned phrase, by attendance on "the means of grace." What was it that our fathers meant by this use of words in their Christian testimony? Here is a helpful and suggestive tion: "The means of grace are th ward influences by which God's tion in Christ is brought to bear the lives of men for their salva They are not to be limited any than the grace of God itself. A th ful book, an inspired picture, a hour of conference with a true di a terrific experience on the battl may be the means by which the gr God is manifested unto men. But usually the book is the Bible, the f ship that of the Church, the pictu baptism of a believer or a reveren ticipation in the Lord's Supper. earliest means of grace was the word of testimony, as in the bo Acts, before the New Testament yet written, where we find the ples "speaking boldly in the Lord bare witness unto the word o grace." *Preaching* and *teaching* fundamental in the Great Commi and the churches which have pu emphasis upon the sermon and the day school have been able to prod superior type of Christian life to which have tried to reduce the m of grace to set forms and ceremonie

Yet these too are not without efficacy, else they would not have established by the Holy Spirit. I been borne in upon me with great viction that in our church the reve and thoughtful participation of the gregation in a carefully planned c munion service has had values not fo in the ordinary sermon or pra meeting. We also know that man us have been strengthened in spirit witnessing the ordinance of baptis for as we listened to young men young women pledging "I believe in Lord Jesus Christ as my Saviour a dedicate my life to the service of Kingdom" we were deeply moved made a reconsecration of our lives o selves. It is not for the best that s among us are impatient of the sa ments and that a majority of the m bers of most churches are neglectful the Lord's Table. For these are the outward and visible signs of an ward and spiritual grace.

The difference between various sta of Christian life is largely due to a grea or less devotion to prayer, to the " sembling of ourselves together," to reverent study of the Bible, and practice of Christian effort day by da God is seeking to give, but his serva are not always wise enough to take.

Stewards of God's Grace

In the First Epistle of Peter there another emphasis given to this wh matter of the grace of God, namely, th we are to be "good stewards of the ma ifold grace of God." Very largely deed doth he give his grace to oth through his servants. Blessed are th who are the channels of the divine gra to others, for they shall in no wise mi its power themselves. Jesus recogniz the fact that his disciples have the pow of loosing or binding the spirits of me (John 20:23). We know that God grace has been given us through Pa and John, through our fathers an mothers, through our Sunday scho teachers and our ministers. Upon u then, is laid an obligation to minister h grace in like manner to others. You ar perhaps, discouraged with your Sunda school work, but you may be the onl direct purposeful manifestation of th grace of God vouchsafed unto some bo or girl in this whole week to come. Ho greatly they need the "grace of Go which was given unto you"! You word of friendship to some disheartene one may be as the voice of Jesus Chris to your neighbor. "Handshaking is means of grace," says some one. Le your cordial fellowship draw peopl nearer to your Father.

"He will give grace—and glory!" Those who know best the marvels o his grace here below will be prepared most fully to appreciate "the glory tha shall be revealed to usward."

HOME HELPS

Interesting Sundays

3y CHARLES M. SHELDON

"WHAT do you do for your children on Sundays?" asked one woman of another. Both lived in a col- town.

Come over to my house next Sun- and see," was the answer. "And your children."

warn you they are very restless and ppy unless they can play outdoors. ve come to dread Sundays, because children want to get out into the ts and disturb the neighbors."

You won't have any trouble with 1," the other woman said with a confidence.

ext Sunday there were two mothers five children together in a small 1. It was a rainy day. All the bet- said the mother who did not know t to do with her children on such as they raged over the house in ess, fretful confusion.

n a table in the middle of the room a high-power microscope, and under lens a glass slide. The seven people down around this table, and there the most intense look of expecta- and eagerness on the faces of the lren of the mother who had invited er neighbor.

You take the first look, neighbor." he "neighbor" looked, and almost amed with delight. "What do you them?"

Vorticella."

They are wonderful! Where do you them?"

In any mud puddle. But wait."

he mother who had invited the hbor went to the windows and led down the shades and in addition w heavy curtains over to meet, mak- the room dark. She then set out a jecting lantern on the table, attached electric light, put the vorticella slide he lantern and turned the light on pace of white wall.

n a moment it was luminous with the st wonderful waving creatures like ng glass bells swaying on silver eads. The children shouted with de- it. The neighbor was astounded at sight of a beauty she had never amed of as existing in "any mud ldle."

The afternoon passed in a study of of God's most remarkable creations, thers and children absorbed in what y learned.

'But I can't afford to buy a high- wer microscope," said the neighbor.

'You don't have to with the college r by willing to loan its instruments people in the extension courses."

'But I don't know anything about se creatures."

"There are plenty of books to tell you out them."

"But the lantern, and all that?"

"The college was glad to loan it to . They do not use it on Sundays. hy not spend a part of our Sundays owing our children the wonderful rks of God?"

Indeed, why not?

The Cheerful Dining-Room

PHYSICIANS tell us that cheerfulness is absolutely necessary to good gestion, and because of this fact the terior decorator's ideal of a dining- om is a room in which cheer is strongly ggested in furnishings and decoration.

The clever housekeeper becomes her n interior decorator and studies her ning-room with a critical eye to de- rmine whether or not it is as bright d cheery as it could possibly be.

Mrs. A., after a critical survey of this rt, decides that all her dining-room eds is a vivid window-box, red with raniums or yellow with nasturtiums, pon which the eyes of her family may st while at table.

Mrs. B., however, discovers that her all-paper is too somber in color; for r dining-room faces north, and the ck of sunshine should be atoned for y a rich cream-color wall-paper.

The change which Mrs. C. will make of an entirely different character: she will substitute flowered chintz valances for the dark green over-curtains at the windows.

But Mrs. D. finds that her dining-room is as cheerful as she can make it, except that it might be improved, possibly, by a canary-bird cage hung in the sunshine of the bay-window.

A cheerful dining-room is not only conducive to good digestion, but is also responsible for many "good days" in one's life; for a day well started is not apt to go wrong—and a pleasant breakfast room has much to do with the start of a day. L. A. K.

When the Seamstress Comes

By LAURA A. KIRKMAN

ALL housekeepers agree that the day on which the seamstress comes to help with the sewing is the busiest of all days. For not only must the housekeeper prepare a midday meal for the seamstress, but she must also supervise the dressmaking and work with the seamstress, doing the small things which anybody can do, in order that the helper's professional skill need not be wasted on the simple tasks of the needle.

The housekeeper's problem, then, on such a day, is this: to give the seamstress a nourishing midday meal, and yet a meal which will require the minimum of time to prepare.

The following menu will be a help to a woman at such a time. Its merit lies in the fact that it contains only one dish which cannot be prepared on a previous day—scalloped corn. (The baked potatoes will of course have to go into the oven, too.)

Veal Loaf
Scalloped Corn Baked Potatoes
Brown Bread
Tea Apple Custard Pie

Veal Loaf: Three pounds veal, half pound salt pork, one cup fine bread crumbs, two eggs, butter size of a walnut. Chop veal and pork together, add bread crumbs, then egg well beaten. Salt and pepper to taste, add butter, melted, form into a loaf and bake, basting often.

Scalloped Corn: Turn one can of corn out into a baking-dish, add half cup of milk or cream, one beaten egg, one teaspoon salt, a little pepper. Cover with bread crumbs. Bake in a moderate oven fifteen minutes.

Brown Bread: One teaspoon soda in one and one-half teacups of molasses. Stir until it foams. Add one pint sweet milk, four cups Graham flour, one cup wheat flour, one teaspoon salt, two teaspoons baking powder. Bake one and one-half hours in a slow oven. Cover the pans while baking. This will make two loaves of bread.

Apple Custard Pie: Mix a cup of sour apple sauce with half cup of sugar, one egg and the yolk of one more, and one cup of milk. Bake with one crust and spread with the beaten white.

Renovating Millinery

HOW to make a new hat blossom where only an old hat hung before is a subject which is interesting many women these days.

Black straw hats may be cleaned with alcohol and water and some of the commercial coloring substances used to restore color and luster. White straw hats may be cleaned with a solution of one teaspoonful of oxalic acid to a pint of cold water, or by suspending the hat, after it has been thoroughly wet, in a barrel at the bottom of which sulphur is burned in a tin dish.

Black satin ribbons may be renovated by laying them on a board and sponging with ammonia and water or alcohol and water. They should then be pressed while damp, after they have been covered with a piece of tissue-paper.

Suggestions

Having learned how to be thrifty, who wants to be wasteful?

Clothes should not only be becoming, but they should suit the occasion and the wearer's circumstances.

Ask When You See White Teeth

All Statements Approved by High Dental Authorities

Ask How the Film Was Ended

A large percentage of well-advised people now use a new method of teeth cleaning. It shows in their glistening teeth. When your friends show pearly teeth, ask them what they do.

Time has proved to millions that the tooth brush is inadequate. Teeth still discolor, still decay, tartar forms and pyorrhea starts. Statistics show that tooth troubles have constantly increased.

Dentists know the reason. It lies in a film—that slimy film which you feel with your tongue. It clings to the teeth, gets into crevices, hardens and stays. And most tooth troubles are now known to be due to it.

That film is what discolors, not your teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. Also of many other serious diseases.

Now a vast number of people, twice a day, use a method to combat that film. It is a scientific discovery. Able authorities have long proved its efficiency, and leading dentists all over America are urging their patients to use it.

That method is embodied in a dentifrice called Pepsodent. You will find it used on every hand today. And you can learn the reason, without cost, by a pleasant ten-day test.

Watch Your Teeth Whiten

Try this new way at our cost and watch your teeth whiten. Learn what really clean teeth mean. That's the only way to beauty and to safety in your teeth.

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of Pepsodent is to dissolve it, then to constantly combat it.

Pepsin long seemed impossible. It must be activated, and the usual agent is an acid harmful to the teeth. But dental science has discovered a harmless activating method. Patents have been granted by five governments already. It is that method, used in Pepsodent, which brings this new era in teeth cleaning.

You owe to yourself and to your children a test of this new-day method. It is the surest and easiest way to protect your teeth.

Send the coupon for a 10-Day Tube. Use it like any tooth paste. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how your teeth whiten as the fixed film disappears.

That is probably what your white-teeth friends have done. You will want such white teeth, clean and safe teeth always when you know.

Cut out the coupon now.

Ten-Day Tube Free

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Dept. 583, 1104 S. Wabash Ave., Chicago, Ill.
Mail Ten-Day Tube of Pepsodent to

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The New-Day Dentifrice

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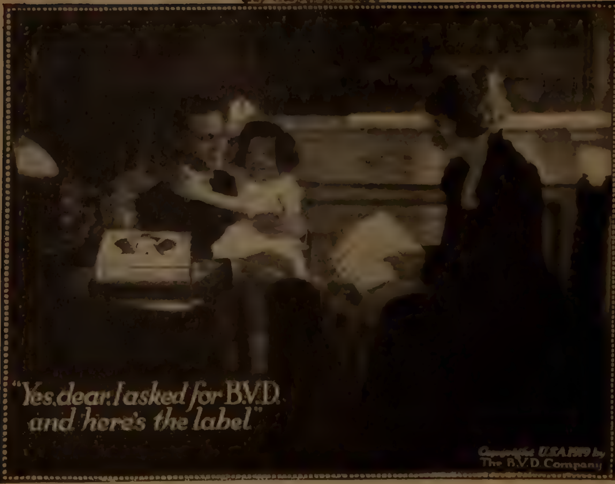
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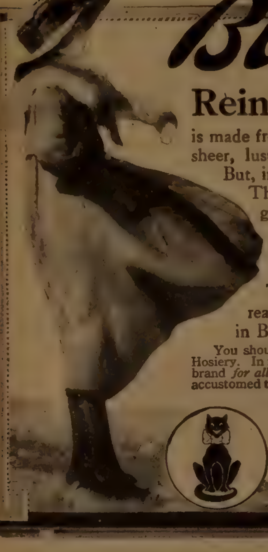

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COOPER'S ORIGINAL Spring Needle UNDERWEAR BENNINGTON

Young People's Topics for May 1

Life the School of God, and Its Lessons

Christian Endeavor and B. Y. P. U. Topic. Psalm 119 : 1–8 : 35–40

A MAN may quit the public school; he cannot avoid the school of life. But life is only a preparatory school; it fits us for eternity. In it we learn to know God, to trust him and to serve him. First we learn to talk with God. In prayer we meet him face to face. Then we learn to walk with God. His spirit leads us in ways of righteousness. Then we learn to work with God. His love impels us to kindness, helpfulness, unselfishness, and in these we find opportunity to express God to others in terms of deeds. Then we learn to commune with God, and in quiet hours or amid the turmoil of the day we reach out in heart and mind toward God and feel his strength surge through us, quickening our pulses and sweetening our labor. And thus we come to be prepared to be with God when this course of preparation is ended and time is enfolded in eternity.

But as in the common school, so in this school of life we must take the course. It serves no purpose of achievement to fail in patience. Ambition is well, but impatient haste only delays. And we must not think too highly of ourselves. Humility, backed by evident worth, wins the ultimate reward, but noisy pretense and assumed ability are soon exposed. Nor can we reach the goal by any by-path. There is one entrance to the school of God's children, Jesus Christ, and one course, the Scriptures and God's daily leading. God's lessons also include sorrow; through this he leads us to his deepest joys;
pointment, in which we learn how
vain are material things; strugg
which he strengthens character
strife, in which we learn to valu
peace. God is a good schoolm
Trust him. Philips Brooks once
There is no life so humble that, if
true and genuinely human and
ent to God, it may not hope to shed
of His light. There is no life so m
that the greatest and wisest of u
afford to despise it. We cannot
at what moment it may flash forth
the life of God.

Institute Jewels—Fellowsh Training and Inspiration

Epworth League Topic. Psa. 13 Dan. 1 : 17–20; Joel 2 : 28,

NEVER in the history of the Y
People's Movement has ins
and intelligent leadership been
vital to present success and future
vice. The boys coming back from
seas seek ways to serve Christ,
who stayed here are wider-visi
The years just ahead will be mark
achievements for Christ, undream
twenty-four months ago, if we mee
opportunities ahead of us with le
ship of the quality demanded by
crisis. But leadership is comparati
helpless unless trained. There i
better training for Christian leader
than that secured at the summer
stitutes. These combine the fines
vacations with the best of teaching
direction. The leader should writ
the central office [of the League
particulars regarding the institutes
the coming summer.

A Woman's Idea of Church Unity

WHEN I received your paper of January 22, the first thing that attracted my attention was the "Sermon to Preachers." You say with truth that what the Church needs is not a new program, not a new message, but a return to the simplicity of apostolic days. I am sure our ministers have the message. We are at the parting of the ways, one of which may lead to greater exclusiveness, while the other discloses the broadening power of God's love. The Church must take the broader way. I do not believe the people in the Church realize their exclusiveness. At heart they mean to serve God, but they have not seen the way, because their experiences have not shown them.

We know that social barriers have been leveled to a great extent in France. We hear about the washerwoman's son being a comrade of the millionaire's son. Chaplain Ridout has not screened this unity of feeling that has been engendered. The millionaire's son finds in the trenches the consolation of the human touch. He feels the brotherhood of man. It is not a question of denomination. Get together in a unity of brotherhood, and the question of denomination will settle itself.

I believe in every one's heart is born the wish to "belong." No matter how far they have fallen, they will respond to genuine friendly interest; but if you only have toleration to offer, self-respect and pride hold them back. If the Church of God is to be democratized, it must welcome the people in the spirit of friendship. We as Christians must unbend. A few leaders can't do it for us. Unity to serve God through the Protestant Church is the answer.

We cannot separate the Church and the war. Our times are fraught with greatest meaning to the Church. Combining both in the presentation of the Gospel would not be having "two nozzles to your hose." But let the preacher be a preacher and let politics alone. Those who are so ready to recur to law are those who generally break the law. And the people know it. So, Mr. Preacher, don't attempt to be the justice of the peace in your community. Just preach Christ and the things that pertain to him.

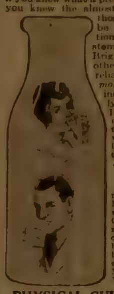
Among the people, denomination is about lost already. Toleration is springing up in Church circles. We are drawn closer to each other than
before, through our boys having gon
war.

MRS. N. O.
St. Croix Falls, Wis.

The MIRACLE of MIL

Drinking Your Way To Healt

"You know in a general way that milk is good for you.
if you knew what a precious life-giving fluid it really is
you knew the almost miraculous results it produces



those who drink it *intelligently*, you wo
be truly amazed. For anemia, indig
tion, constipation, any difficulties of
stomach, liver, kidneys, heart or bladd
Bright's disease, rheumatism and ma
other ills for which physicians have
reliable remedy, *the right use of milk*
most invariably overcomes the trouble.
instance, feet and hands that are usu
ly cold and clammy, become warm a
life-like a few days after beginning t
marvelous self-treatment. Bernarr Macfadd
the famous physical culturist, in collaborat
with Dr. Sanford Porter, the milk diet spec
ist, has written a book of priceless value
titled: "*The Milk Diet. How To Use It.*"

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Wanted—a League of Laymen!

By *MILFORD H. LYON*

President,, Interdenominational Association of Evangelists

TO BE with our soldiers in France and America for eighteen months has been my privilege. I believe I have learned a little eir thoughts and sensed something eir spirit. The great majority of are coming home bigger, broader better men than when they went . But their future will be largely mined by their environment when reenter civilian life.

e war has extended the horizon of verage man. This is true not only nally but also religiously. Few ers henceforth can regard any one mination as the only source and nent of spiritual truth. They ot consistently fight autocracy in rnment and then uphold it in re- n. As they have mingled with y type of Christian believers they noted how many were the points greement and how few and insignifi- the points of difference.

hey have had clearly exemplified fatality of selfishness. They have how a nation and its rulers, caring for their own interests, reap the strous harvest of their folly. If you inate the motive of selfishness and ly no substitute, inertia and stag- on must ensue. There are only bases for life, the self basis and the ist basis. The one is building on sand; the other on the rock.

his national tragedy has demon- ted likewise the insufficiency of in- ectualism. The German people had cated the head and the hand, but the heart. Culture is efficient, but sufficient. Spiritual birth must cede spiritual growth. Evolution not take the place of evangelism, nor ication of conversion.

he war has revealed also the joy of vice, the attractiveness of suffering, the immense latent possibilities in average life.

t has been the hard and dangerous lertakings that have appealed most esistibly to the men in the service. ny preachers in their desire for con- rts have made the serious mistake of rtraying merely the pleasant phases religion. The strongest appeal is to heroic. The most attractive call to come and suffer. Moreover, in the ny a constant source of amazement s been the achievements of some of most unpromising lives. It seemed ey awaited only the dynamic of a eat incentive and a great occasion to complish the impossible.

Now, what is all this to signify to the ristian thinker and worker? For one ing it must mean that these men, ming back from the camps and battle- lds, are not going to be content with ivialities. We must present to them a an and program big enough not only supply the need but also to arouse e militant spirit and to challenge the roic. No one church or denomination boring alone can meet the issue. ivision spells defeat. In a united hristendom alone is victory. God rbid that Christian people shall have wait, as did the Allies in the early onths of 1918, for disaster to stare em in the face before they are willing put aside the pride of prestige and nite under a common leadership for an ssured triumph.

Any comprehensive religious program ust include three factors—church fficiency, social reform, and world vangelization. I am not sure but that ur church architecture must undergo a adical alteration. In our homes the ld-fashioned parlor and spare bed- oom, closed except on special occa- ions, have had to go, and the whole ouse has been opened for family use. o church buildings, open every day and vening in the week, arranged for cheer nd comfort and hospitality, ought to ake the place of four bare walls somber with funereal gloom, closed except a few scant hours a week. Now the numerous adjacent churches, fostering rivalry and sectarian differences with preachers duplicating each other's work, ought to be replaced by unified churches located geographically instead of denominationally, like schoolhouses—where they are most needed and can best accommodate the population. Give the pastor a corps of paid assistants such as a musical director, a home visitor, a factory helper, a children's worker, all specialists, all ministers, with perhaps only one of the party a preacher, yet all doing a work vital and essential to the highest efficiency.

Likewise it ought to be the Christian forces that should assume and maintain the leadership in all phases of social service. A sure preventive and cure of Bolshevism is the Gospel of Christ applied to everyday life. The enforcement of law, the election of worthy legislators and executives, the enactment of right legislation, the applying of the remedy for injustice, fall rightfully and naturally among the duties and responsibilities of Christian people. We must not be content until every individual has a chance to develop his fullest capabilities.

Furthermore, there ought to be the preparation and consummation of a comprehensive and practical plan for world evangelization. The problem, whether home or foreign, is essentially the same. The ultimate is to get human lives into definite, personal, vital relationship with Jesus Christ as Saviour and Lord. In this is the only satisfactory antidote for war. In no other way can any League of Nations be made permanent, operative, and effective. Human brotherhood must come not so much by legislation as by regeneration.

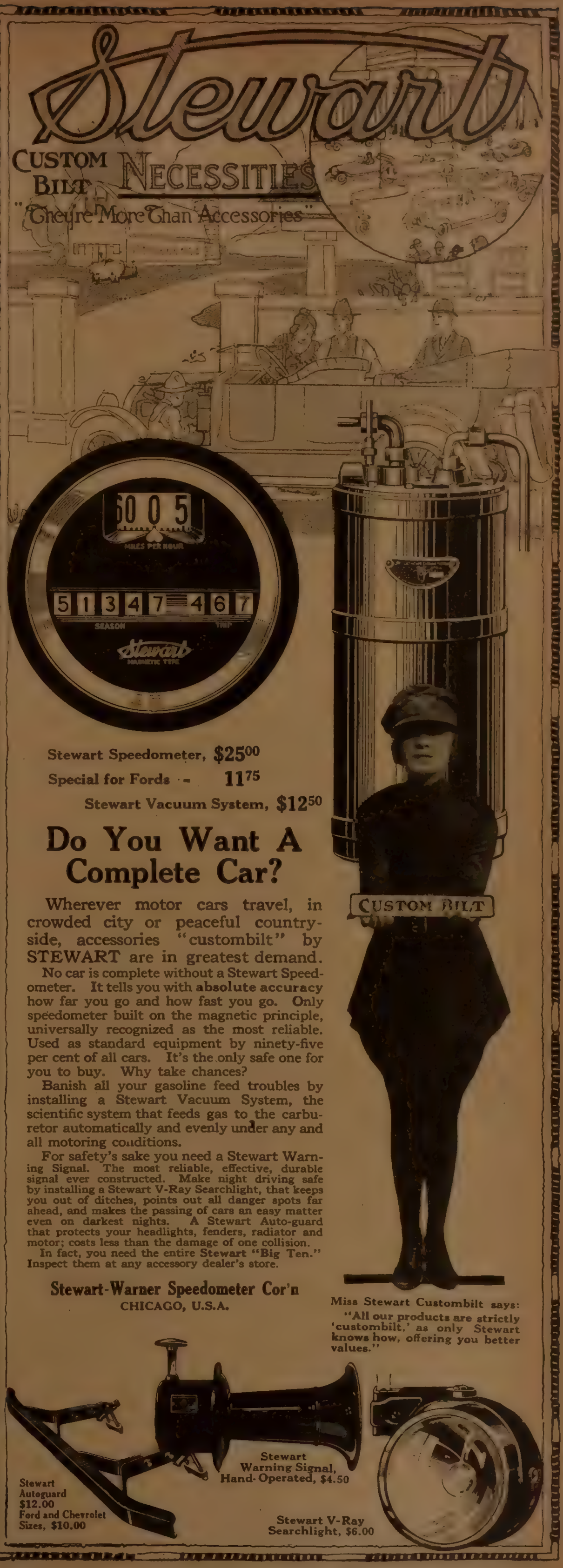
You ask, what practical method have you to propose to bring about these desired results? I believe the best way to begin is to get the Christian men of every city and community organized and united. A League of Laymen would be second only to a League of Nations in its value to civilization. Almost every great movement has worked up from below rather than down from above. That is, it has started with the people rather than with the officials.

I would suggest the organization of a Laymen's League in every city and village in America, with a branch in each church, each League to have three definite departments of work—a devotional, an evangelistic, and a civic. Let the first department aim to get a family altar erected in every home, to get every man interested in some line of Bible study, to strengthen the Sunday evening and the mid-week services. Let the second department organize Gospel teams for the work of personal evangelism. Let these go out into the suburban and rural districts as well as into the crowded city centers. Let this department plan for union evangelistic campaigns with comprehensive methods of preparatory and follow-up work. Let them also form a great program for missions, both home and foreign, and in this way the Laymen's Missionary Movement would prove the forerunner of the broader work of the Laymen's Leagues.

Then, the third department, the civic, should undertake the responsibility of seeing that laws, such as the new Eighteenth Amendment, are properly enforced. Nothing less than the organized, united moral and Christian sentiment of America can accomplish this. Churchmen must interest themselves in all phases of social reform and justice—such as sanitation, proper housing, child labor, factory inspection, and work for the unemployed.

Such a program is big enough and broad enough to attract the attention and utilize the talents of every type of men. It will appeal to the returning soldiers, who have been accustomed to attempting and accomplishing great undertakings. The secret of awakening interest in the church is to set every man to work. In service we shall find Unity.

Let us become heralds of a new crusade. In conquering sin, establishing justice, saving humanity, uniting believers and enthroning Christ, we shall realize the spiritual equivalent of war.



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How the Jewish Nation Will Bless the World

By REV. JAMES M. GRAY, D.D.,

Dean of the Moody Bible Institute of Chicago

THE Zionist Convention held at Pittsburg last summer put forth a most significant declaration. It said that the dream of the Palestine Jews for the establishment of a United States of the Near East, while based on the principles of the United States of America, included a plan to have "laws relative to divorce, parent and child, inheritance, occupancy of land, etc., based upon the old Hebrew legislation." The ancient Jewish law of equality and justice to all would be made the guiding principle of the new life in Zion. "The purpose of the Zionists was not alone to reestablish the ancient homeland, but to build up a model commonwealth in which extremes of both riches and poverty should be averted, and the old-time Hebraic morality and justice become the law of the land."

The readers of the Christian Herald are asked to consider the interesting bearing of this on what was said, in an earlier article of our series on Prophecy, as to the divine purpose in the choice of Israel. It was stated that God chose Israel as a secondary instrument in the redemption of the human race on the earth for three reasons, one of which was that it might be a national witness to him before the other nations. Through its witness to his unity and supremacy, and his attributes of holiness and truth, and love and mercy, and wisdom and power, the other nations would be brought into obedience to him with blessing following. It was the unfaithfulness of Israel as a witness to him that led to its dispersion and suffering among the nations, and that explained also the continued alienation of those nations from him as illustrated in the war.

Furthermore, it was shown to be the teaching of the prophets that Israel would be restored to Palestine some day, though at first in unbelief as to Jesus being the Christ, and that later on, when converted, it would renew its allegiance and testimony to Jehovah, with the result foretold, the conversion of the nations to him.

BUT nothing was said as to the method by which that testimony would be expressed. Some might have asked whether the converted Jewish nation would send out missionaries through the earth to testify to Jehovah after the manner of Christian missionaries today, and such a thought is not to be excluded. But the declaration of the Zionist convention sets before us another very practical way in which that testimony will be borne, namely, by the life and conduct of the nation itself in its own land. By its constitution and laws, so to speak, by its administration of government, its system of commerce, education and religion, by its social regulations and everything that goes to make up a righteous and happy, peaceful and prosperous condition of society.

In other words, the Jewish nation in that day will show a reversion to type. It will be the Jewish nation at its best in the days of David and Solomon; nay, more, it will be the Jewish nation as God desired it to be in the days of David and Solomon. It will be the nation knowing and honoring the Mosaic law, living up to it in principle without reserve, and exhibiting its blessed effects to the emulation of the whole earth.

The world is very ignorant of Pentateuchal legislation, and the church in these days of destructive criticism has done little or nothing to enlighten it, little or nothing to increase its respect for and appreciation of the wisdom and potential value of that legislation. Henry George in his epochal work, "Progress and Poverty," based his principle of the single tax upon it, and many of his readers thought it a new thing and a startling innovation. Certain socialistic writers of the better class have steadily gone back to it for suggestion and inspiration, and the church, instead of aiding them to see it in its right light and to expound it in its entirety as a divine revelation, has sometimes attacked them as enemies of mankind.

OF COURSE the Ten Commandments are the basis of that legislation, just as the Constitution of the United States is the basis of all the legislation of our nation. But it is when we pass from the Decalogue itself to the chapters following it in Exodus, Leviticus and the other books that we behold the beauty of its principles in its inspired application to daily life.

Men now scoff at the observance of one day of rest in seven, because the Sabbath law of rest from labor comes in conflict with their love of gain and their haste to become rich. But imagine a time when a whole nation shall keep the Sabbath and demonstrate its practical value in all that contributes to the health and happiness and prosperity of all classes of the community.

Again, nothing more fundamentally concerns the well-being of society than the relation of the man and the woman in the constitution of the family. Behold, then, a nation in whose family life all license and impurity has become impossible through the operation of ideas which make that family a very sanctuary of holiness in the world.

The interests of one's neighbor and the care of the poor—how they will be provided for in that day, and what an example it will set to the other nations! The laborer in the harvest field will be God's steward and be bound to apply the product of the land as it shall please Him. He will leave the corners of the field for those who have no field of their own to reap, and he will not gather every grape of the vineyard, but leave some for the poor and the stranger.

There will be no stealing and no defrauding in that nation, neither will there be any lying or false swearing; guile and fraud, oppression and violence will be unknown. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind." "Thou shalt not respect the person of the poor, nor honor the person of the mighty." "Just balances, just weights, a just ephah, and a just hin shall ye have." (Lev. 19).

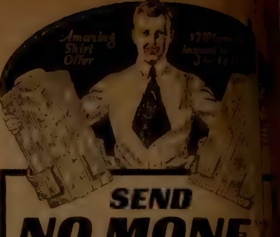
NOTHING contributes more to the welfare of a nation than its regulations as to hygiene and sanitation, hence the Levitical laws as to the clean and the unclean in personal habits, in the care of dwellings and their surroundings, and especially in the matter of food (Lev. 11).

Hebrews have always shown evidence of a marked immunity from sickness, and especially diseases of an infectious character. Their longevity also is superior to that of the Gentiles. Think, then, of what it will be when the nation is living in its own land in cheerful obedience to God in these things, and when the rest of the world shall have an opportunity to study the object lesson it presents and the disposition to profit by it!

This will be the day when Israel's prophecy shall be fulfilled: "God shall bless us, and all the ends of the earth shall fear Him" (Ps. 67 : 7).

At the risk of monotonous repetition, let it be clearly understood that although Jews are now in Palestine, and in greater numbers than for many generations, yet this is not what the prophets mean in foretelling their restoration.

Also, when peace has been finally reached, and they return in greater numbers still; and if Great Britain should succeed in establishing a semi-independent state in Palestine, neither would that be the fulfilling of the prophets. The moral restoration of the Jews must precede their national restoration in the divine sense. This means repentance for sin and conversion to Christ. And this, in turn, means antecedent tribulation such as that nation has never known.



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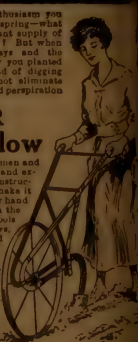

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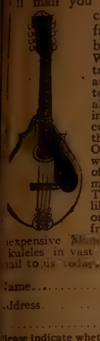

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FLOOD OF RETURNING EXILES

IT SEEMS to be a well-understood truth that none of the nations in what we call the Near East is capable of ruling peoples of other nationalities. Just as the Turks have driven out the Greeks and Armenians, in order that Turkey may be for the Turks, so other nations in this area have exiled foreigners. None of them can conceive of a method of assimilation by which, as in America, people from all lands become Americans, so in Rumania, for example, they might become Rumanians. Of course, the difference in religions has much to do with this condition of affairs, but that is another story.

Everybody knows, at least in part, the story of the way in which the Turks sought to rid their country of the Greeks and Armenians. Now the time has come when the exiles are returning, and those who lived in the neighborhood of Constantinople, or whose pathway home leads through that city, are gathering here in large numbers. The homes they are seeking will be sorry places when they find them, for the Turks took possession of their vacated houses, and four years of Turkish tenancy does not improve the value of real estate.

A committee of Greeks has been organized here to care for their returning fellow countrymen. Back in the interior to which they were driven, committees have been formed in some forty-five localities, and these committees gather the refugees and forward them. Something like half a million Greeks were deported, of whom probably half have perished.

They come to this city in any way they can get here—walking, by rail and by boat. Families, of course, have been separated; most of the men have been in the army, so that the refugees are largely women and children, with a few very old men. When they reach Constantinople they are met by agents of the committee at the usual landing-places. A Russian monastery in the heart of the city had been turned over to the committee by the British and there the refugees are assembled. They are a pitiful sight! Mothers in tatters, some with babies at their breasts; little boys and girls, whose eyes show that they cannot understand what it is all about. Those who can work are put at something while a party is being made up. All of them want to go home, and for most of them home is in Thrace. The rooms of the monastery are almost bare. An old carpet or two, a bundle of rags, these are their beds. There is no furniture. Nearby in a Greek school a soup kitchen has been opened, where as many as a thousand a day are fed. Some children are too little for the rough soup. But prices are high and flour has been very scarce. The coming of American flour, however, has already, within a week of its arrival, reduced the price by more than one-half. As many as 800 men, women and children sleep in the quarters each night.

The story of the Armenian refugees in Constantinople is similar to that of the Greeks, only longer and even sadder, for only from 10 to 15 per cent. are coming back. The others—well, that story will be told in full some day. As soon as the armistice was signed the Armenians began to come back, and those whose homes were in this area came here. So far they have numbered about 20,000. Many of them have been away for four years.

The Armenians get back, first as the Greeks do, on foot, by train and boat. The English have taken over the railroads and certain cars are marked for Armenians, and no one else is allowed to ride in them. The authorities are doing the best they can with the difficult problem of transportation; cars are scarce, and it is not to be wondered at that the cars assigned to these poor wretches are those in which cattle have recently been transported, so that travel has all the discomforts possible. But the refugees are so glad to get back home, to be going toward home, and they have endured so much that cattle cars are Pullmans to them.

WILLIAM D. MURRAY.

Constantinople, March 11, 1919.

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You know what he will say — that Puffed Grains are the ideal form of grain food.

Puffed Wheat Puffed Rice and Corn Puffs

Each 15c—Except in Far West

These foods seem made for summer—always ready, fascinating, easy to digest. Foods which seem confections, yet scientific foods.

Use like nuts in candy making and as garnish on ice cream. Scatter in your soups. Crisp and lightly butter for children to eat dry.

The Quaker Oats Company

Sole Makers

(3082)

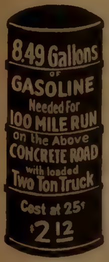
Concrete Roads and Gasoline

11.78 miles per gallon of gasoline on this concrete road. This is over double the mileage obtained on the earth road opposite.

5.78 miles per gallon of gasoline on this earth road—less than half the mileage obtained on the concrete road opposite.

Why Spend $2

$1 will do



17.30
Gallons
OF
GASOLINE
Needed For
100 MILE RUN
on the Above
Earth Road
With Loaded
Two Ton Truck
Cost at 25¢
$4.33

Tests made last September at Cleveland, Ohio, with five 2-ton White trucks carrying full load, showed that on an earth road in fair condition, gasoline consumption was twice that on a concrete road.

The diagrams to the left and right illustrate the relative quantities of gasoline and its cost, used by one truck in making a 100-mile run under the same condition of load over the two roads pictured above. Think what 5,000,000 motor vehicles would save in gasoline alone if they always traveled on concrete!

Since one gallon of gasoline will carry you twice as far on a concrete road as it will on an earth road, why waste the other gallon?

You pay the price of good roads whether you get them or not—and if you pay for **concrete roads** they pay you back.

Let's Stop This Waste?

Illinois, Pennsylvania and Michigan have voted big, road bond issues to do away with the mud tax. Many other states and counties are going to do the same thing.

When You Think of Roads—Think of Concrete
When You Ride—Ride on Concrete

Write our nearest District Office for free copy of "*Concrete Pavements Pay for Themselves*" and "*Facts About Concrete Roads.*"

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PAVE THE ROAD — DOUBLE THE LOAD

Death's Harvest in India

IN a letter just received from Dr. Samuel Higginbottom, superintendent of the Ewing Christian College at Allahabad, India, the writer shows that the united visitations of famine and plague have been much more terrible than was indicated in earlier communications received by the Christian Herald. He says:

"When I wrote you last, it looked as though we would have a fair crop, in spite of an irregular and short rainfall; but for nearly five months most of Northern India has been practically rainless, with the result that we are having one of the most widespread famines of modern times. It will differ, however, from former ones, because there seems to be an unusual amount of public work to be done, irrigation projects, railway building and other building expansion in all parts, due to the end of the war. So there will be not the usual wandering hordes of living skeletons.

"Owing to the scarcity of shipping, there are large grain stocks in the country; but the price is higher than in previous famines. Prices are still rising. Owing to absence of moisture at sowing time, little was sown this year compared with ordinary. Even if we got good winter rains now, we could not get a normal crop, as the area sown is so restricted.

"In Northern Gwalior work is scarce and the population has moved out—men, women, children and cattle and all belongings—trekking southeast, where conditions are better. Many die by the wayside, and it is a serious loss to the State, for it will take years to get the empty villages settled again, and many of the fold now moving out will fail to return.

"Influenza has been fearful! Hundreds of bodies daily floating in the river. No official figures have yet been published for India as a whole, but in villages in Gwalior State that are under my charge the death rate during October and November was from twenty to sixty per cent. Cholera, plague and the other epidemics from which India suffers have never shown such a death rate as influenza. I believe a conservative estimate for the whole of India would be ten per cent., which means thirty-two millions, or many more deaths than the total casualties on all the battle fronts during all the years of the great war.

"In several villages in Gwalior, where we could go in and help the people, warm clothing, food and milk and fires and a little nursing cut down the death rate at once. So many perished because they were too weak to move around and get food after the fever had gone. Oftentimes every person in the village was attacked, so no one was left to nurse the sick or carry away the dead.

"I write thus fully of these two scourges, because I believe that, under God, they can be robbed of their terrors. Influenza and other epidemics call for the extension of a system of sanitation and public health which has already been tried and proved helpful in India. Medical missions have a great field here. With respect to famine, wherever on the mission farm at Allahabad we had prepared the ground by early, deep plowing, and followed American dry farming methods, we got a crop that in an ordinary good year would have been a 100 per cent. crop. If these methods, therefore, were multiplied all over India, a bad season, which now causes incalculable suffering and loss, could be weathered with little or no loss. Thus famine and all its retarding evils is capable of being avoided.

"The government of India is fully alive to the importance of all kinds of agricultural education, and, now that the war is over, is starting all kinds of rural agricultural schools.

Our mission agricultural work, carried on in institutions like Hampton and Tuskegee, are needed as never before. If they are properly staffed and equipped, they can lead the way and government will follow. As always in India's educational progress, missions are the pioneers and government and the country follow. Therefore I am praying that, in these days of reconstruction in India, when there is such social, economic, political and religious ferment as was never before seen in this great needy land, the Christian Church in America will stretch forth a hand and give to the work her sons and daughters, properly trained and equipped, full of the spirit and manner of Jesus, who went about doing good, so that in the years to come India may look back with gratitude on the day when America, out of her abundance, gave to India in her need. At Allahabad we now have such a good start, having served our apprenticeship, and made and overcome our mistakes, that we are ready to use wisely whatever gifts of men and women workers and equipment the Church may send us.

"All during the war, I cheerfully, if unwisely, tried to carry burdens too great for me, hoping that the end of the war would bring relief. Now I find myself more burdened than ever, because the new day calls for more than the old. If we can get passage in July, we hope to be in America next winter, raising funds for the work here. I do not look forward to this with joy, for I feel it is not a wise use of the resources of the Church. My work is here in India, and I should be at it rather than traveling in America. A brief rest in America would be useful, but a long stay there is too hard on the work here.

"The Leper Asylum has had a hard time owing

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prices of food and shortness of funds. For time in twelve years, lepers have left the and gone into the cities begging, because they y were cold and hungry in the asylum. I had wn at the bank far beyond the limit, and was . I have just received word of an extra grant vernment, and have ordered a new blanket y leper and two cents a week extra cash allowecause of famine prices. So I hope most of ho went out will return.

days are very full and I get little time to write. ily next, because of the very bad famine con- in Gwalior, I expect to spend more time help- e than teaching at Allahabad. We are putting and digging wells and improving irrigation s, and we hope before long to have a sufficient each district protected against famine. India next few years is going to be a most interesting which to work. The war and all its conse- widening horizons has changed the Indian int, and now is the time for the presentation who came that they might have a more 'abun- e.'"

India Information Bureau makes the statehat "of six million deaths from influenza in uring the last four months of 1918, five million British territory and one million in native (statement made by the Secretary of State for March 11, 1919). These figures do not include from cholera and the plague."

Christian Herald has thus far cabled to India emittances, one of $5,000 in response to the peal of the Bombay Committee, a second of) a few weeks later, and on April 7, a third of), making $30,000 up to date. Our readers he satisfaction of knowing that their gifts are y being distributed in the form of life-giving the Bombay Committee fortunately having es for reaching the centers of suffering. It is that contributions will come in in sufficient e to make another remittance practicable at ly date.

following contributions are acknowledged:

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They cost you less than home-made soups. You choose from 18 kinds.

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(523)

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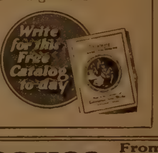
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Our Mail-Bag

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

READER, Des Moines, Iowa. 1. The democratic idea is of great antiquity. Under the prophets and judges, Israel was a democracy. It was not until they were fascinated by the barbaric splendor and unrestrained license of the heathen nations around them that they began to be dissatisfied with their own simple ways, and to long for a king and a showy court. It was the lure of sin and worldly vanity. Samuel warned them against courts and kings, and told them of what would happen, but his warnings went unheeded. The vision of the age of peace began as early as eight centuries B.C., but it was not until the Christian era that the world change in the existing order fully dawned upon the minds of men. 2. The idea of a League of Nations is not new. Such a league was foreshadowed by Jean Bloch, in his remarkable book, "The Future of War," issued twenty years ago. It was also foreseen by Emanuel Kant, who, in his essay on "Perpetual Peace," wrote that the law of nations must be based on the federation of free states. At different times leaders in national and international reform have had visions of such a league, but always as a possibility of the remote future. It has remained for the United States to promulgate it at a time when the world was prepared to listen.

O. M., Willmar, Minn. We think you must be misinformed when you state that any Christian church refuses a welcome to deaf and dumb persons, or to accept them as members. The two churches you mention are in thorough agreement on all the essentials of the Christian faith, and differ mainly on questions of church government and certain minor requirements. There would be, of course, the same difficulty in either, in dealing with those afflicted as you are, although we believe that proper inquiry would show that both would make you equally welcome.

B. J., Baltimore. According to Food Commissioner Hoover, the United States is now undertaking to feed in Armenia and Finland 20,000,000 persons, in Belgium 7,500,000, in Rumania 13,000,000, in Serbia 13,000,000, in Czechoslovakia 13,000,000, in Poland 20,000,000. When the distress is relieved, these people, whatever their religious or political views may have been, and no matter how little they may know of the nation that sent them succor in their time of direst need, cannot fail to be powerfully impressed by the generosity and helpfulness that saved them from death by starvation and that fought and shed its blood for them, that they might be free and independent.

J. H. S., Washington, D. C. We cannot agree with the criticism that one who prays in the name of Christ does wrong. Jesus was God incarnate. The race of men to whom he came could see and hear and understand even though they might not fully grasp the wonderful mystery of the incarnation. Jesus accepted worship as his due. He forgave sins and he refused to cease to exercise the power and authority to forgive, even rebuking those who objected. The earliest historical characterization of the Christians was that "they offered prayers to Christ as God," and this has been done continuously since then and is done today. "If ye shall ask anything in my name, that will I do." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And whatsoever ye shall ask of the Father in my name, he will give it to you." "I and my Father are one." The average man cares little for theological definitions, but he comprehends clearly the great fact that God came and dwelt among men, that Christ was at once the Revealer of divinity and humanity; that he showed men the Way of Life and the fulness of the divine love and mercy. And he taught them how to pray.

Mrs. F. J. B., Hackensack, N. J. The passage in Zech. 8 : 4 is interpreted as referring to longevity during the millennium. The prophet is describing conditions in Jerusalem after the restoration of the Jews to their own land. Life was no longer to be in frequent and deadly peril, but the nation would live in peace and tranquillity, enjoying the fruits of prosperity and realizing the promise of long life, which was regarded among the Jews as one of the greatest of blessings. It was always regarded as a leading feature in millennial forecasts that the people of Israel should be blessed with "multitude of days." In the fifth verse, the picture is one of happy childhood by way of contrast with the experiences of the past. The picture of the street city, full of boys and girls playing, impl fect security as well as abundant pr the latter also being accounted a specia ing among the Jews, as many pass Scripture prove.

E. B. J. W. 1. "A feast to the may be either a sacramental feast o form of voluntary offering of gift or s on an occasion of thanksgiving. The in Num. 29 : 12, concerning a feast, plained in the verses following as a s of burnt offering, forming a part of the ance of the Feast of Tabernacles, which for certain days, as the passage quoted 2. Write to Parley E. Zartmann, se of the Interdenominational Associati Evangelists, Winona Lake, Ind., statin ditions and asking advice. Try to enl interests of some other good people i church acquaintance and get them to with you in carrying out the suggestio may receive. A good evangelist, skil dealing with young folks, might help gre bringing about a change.

Miss E. E. K., Troy, Ohio. The aut verses which have been set to music by a poser should procure the consent of the before copyrighting. The owner of the right may then dispose of it to publi The copyright runs for twenty-eight yea

W. S. S., Newburg, N. Y. God has us reason and also opportunities for incre in knowledge and in usefulness to our f men. We are expected to use our gifts t best purpose. There are many things he has fully equipped us to do for oursel for others which we have no right to ask to do for us. On the other hand, there is thing very noble in the faith that stim us to press forward bravely to the mark, ing to God to give his blessing to our ef As to faith healing, there are several reli bodies which teach it through prayer an laying on of hands, although it is not ge among the denominations. The divine p is as potent as ever, if we have the faith t hold on it; but it is expected that we sh employ the skill and apply the remedie hand and ask God's blessing on these mea effect a cure. It is nowhere stated in Scrip that the gift of faith-healing ceased with a tolic days. Even now, there are many authenticated instances of healing in answ prayer.

R. E. T., Racine, Wis. The passage, tion shall rise against nation," is one of m in the Scriptures which foreshadow the that would come as the result of the sins evil passions of men. Such passages can however, be interpreted as approval of but rather in the light of warning. If men nations lived according to the will of G who has made all men of one blood, th would be no conditions such as the world lately witnessed in the European battlefie

M. K. S., Alto Pass, Ill. Why was the lead ship taken from Moses so late in the jo ney, almost within the Promised La Was it intended as a punishment? I h always thought so, until in today's less in which the Lord seems to speak in kindly terms and praise of him for one infer it was meant as a punishment. his instructions to Joshua he speaks th "My servant Moses," and "As I w with Moses, so I will be with you."

The account in the last three verses of t thirty-second chapter of Deuteronomy giv what commentators hold to be the explan tion. It is difficult to define his sin with c tainty, but it seems to have been distrust God's power on the part of both Moses a Aaron, and arrogant speech by Moses, who attitude toward God while striking the ro was irreverent, disrespectful and out of k with the calm dignity and confidence should have shown before the people on su an occasion. It was calculated to stir doubts in the hearts of the people, and to i cline them to rebellion. Moses was at t head of a great enterprise in which perfe loyalty and obedience to God were expecte He had done well, yet at a particularly critic juncture he had failed to show that implic faith which God demanded (see Deut. 20 10-12; Ps. 106 : 32, 33).

A friend, without making any claim of au thorship, sends this little parody on th familiar song of "The Old Oaken Bucket, which we pass along to our Mail-bag reader

"How dear to our hearts is the old silver dollar
When some kindly neighbor presents it to view
The Liberty head without necktie or collar,
And all the strange things that to us seem
    so new;
The wide-spreading eagle, the arrows below it
The stars and the words with the strang
    things they tell;
The coin of my fathers, we're glad that w
    know it,
For some time or other 'twill come in right well,
The spread-eagle dollar, the star-spangl
    dollar,
The old silver dollar we all love so well."

BISSELL'S
CARPET SWEEPER

ake Sweeping Dustless as well as easy

ORN broom sweeping not only doubles work but it endangers health. Clouds of dust and dirt tle on furniture and draperies. en follow weary hours of dusting d cleaning.

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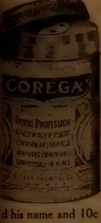

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EGA CHEMICAL COMPANY, 212 St. Clair Ave., N. W., Cleveland, O.

Soldiers Soothe Skin Troubles with Cuticura

Soap, Ointment, Talcum 25c. each. Samples of "Cuticura, Dept. M, Boston."

The Week in the World's News

Continued from page 526

All members are bound to submit to arbitration of the League disputes likely to lead to ruptures and are bound also not to resort to war until three months after an award. Matters of distinctly domestic jurisdiction are expressly excluded from the action of the League.

A clause was added providing for the exclusion from the League of a member violating the covenant.

The paragraph already reported recognizing the Monroe Doctrine is embodied in the new covenant.

The League is given control of international efforts to regulate commerce and the munitions traffic, traffic in women and children, and in opium, and the covenant binds the members to endeavor to secure fair and humane conditions of labor for men, women and children in all countries.

A paragraph was inserted providing for the promotion of the Red Cross.

An annex to the covenant provides that the initial members of the League shall be, United States of America, Belgium, Bolivia, Brazil, British Empire, Canada, Australia, South Africa, New South Wales, India, China, Cuba, Czechoslovakia, Ecuador, France, Greece, Guatemala, Haiti, Hedjaz, Honduras, Italy, Japan, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Rumania, Serbia, Siam, Uruguay.

States invited to accede to the covenant: Argentine Republic, Chile, Colombia, Denmark, Netherlands, Norway, Paraguay, Persia, Salvador, Spain, Sweden, Switzerland, Venezuela.

Far Eastern News

LATEST reports from the orient indicate that all efforts to bring to an end the war between North and South China by means of peace conferences and armistice arrangements have failed. The hindrance to peace now seems to be the famous secret military agreement between the Peking government and the Terauchi ministry in Tokio, signed at the time China declared war on Germany.

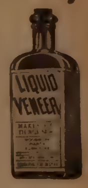
The document obviously is the result of the work of the militarists of both countries. Its contents, as they have just become known, provide for the establishment of arsenals at Tientsin, Hankow and Shanghai, Japan to supply the construction materials and engineers; the Chinese Government, for ten successive years, shall buy $15,000,000 worth of arms and ammunition direct from such arsenals.

The agreement further provides for the establishment of a national defense army and the purchase from Japan of $20,000,000 worth of arms and ammunition, pending the construction of the arsenals. Japanese officers are to direct the organization of the army. After the armistice in Europe, when $3,000,000 worth of the arms had been delivered, further shipments were held up.

The principal cause of the break in the Shanghai peace conference was the fear on the part of South China that the Peking régime was preparing for a large scale military campaign against the Cantonese army. A condition to a continuance of the negotiations provided for the withdrawal of the northern forces from Shensi province, which President Hsu refused.

There were strong hopes that the conference would be resumed the second week in April. The civil war is costing the Peking government $15,000,000 a month, and is preventing all administrative reforms.

THE KOREAN TURMOIL. The Rev. Eli M. Mowry of Mansfield, O., Presbyterian missionary who was arrested in Ping Yang, Korea, on a charge of aiding Korean rebels, has been found guilty in a Japanese court and sentenced to six months imprisonment at hard labor. He is now at liberty on bail. An official Japanese statement on native casualties attributed to the revolution places the number, on April 21, at about 1,100. The Japanese governor general has promised a delegation of foreign residents of Seoul to adopt less severe measures in his treatment of demonstrants for Korean independence.



50 CASH PRIZES

You May Easily Win—Costs Nothing To Try

What points of similarity can you think of between these two World Champions? The Fifty Best Answers will Win the 50 Cash Prizes.

PRIZES

1st Prize	$500.00	4th Prize	$50.00	21st to 35th Prizes (each)	$5.00
2nd "	300.00	5th "	25.00	36th to 45th " "	2.50
3rd "	100.00	6th to 20th Prizes (each)	10.00	46th to 50th " "	1.00

Send for our intensely interesting FREE booklet which tells in detail how these great world records were made. No one, anxious to achieve success, should fail to read it. It also gives many pointers of help in this Contest because it tells of the connection between Segis Fayne Johanna, the $150,000.00 Champion Cow of the World, "The Liquid Veneer Cow" and

LIQUID VENEER

Read the story carefully and then send us **not more than eight points** of similarity that you can think of between these two World Champions. For instance, "Both are World Champions," "Both Are Owned by the Same People," etc.

Contest closes June 1, 1919, and all conditions are contained in **Rules** furnished with free booklet. Special—At close of contest every contestant will receive a beautiful colored picture of Segis Fayne Johanna, free. It is a work of art and is suitable for framing.

Above all, don't forget good, old Liquid Veneer, which transforms the furniture of the mustiest, dullest room into one of polished cleanliness, sanitation and beauty, simply by dusting with it. It is entirely different from any furniture polish known and saves expensive refinishing. 25c and 50c a bottle.

Clip the coupon **NOW** and enter this Contest. This chance will not appear again in this magazine.

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391 Ellicott St., Buffalo, N. Y.

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Gentlemen: I desire to enter the Liquid Veneer Cow Contest and request you to send me, FREE, a copy of the story offered in your advertisement, and a copy of the rules.

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ORDER a beautiful White Frost Refrigerator on a month's trial. I'll show you a *real quality* refrigerator—one that holds the temperature without eating its head off in ice. The only round white enamel refrigerator on earth. Revolving shelves save room inside and out, move easy castors, cork cushion doors, noiseless and air-tight. Steel walls insulated with granulated cork, crystal glass water cooler, easy to fill. *I sell direct to you—no middlemen.* I pay freight—quick shipments. Easy terms—$6.50 brings a White Frost at once, balance pay as you use. Write today for catalog.
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"You can't Afford to Experiment on baby-

"Of course I sell other good Talcums but, on the other hand, there are some that are not as good and which are injurious to delicate baby skin. I feel safer to have you take Mennen's old reliable Borated for your baby.

"Possibly that's because I've supplied Mennen's to several generations of babies. Your own mother used it on you.

"I've noticed that nurses nearly always take Mennen Borated Talcum when they are on a baby case, although they may sometimes use a more highly perfumed powder themselves.

"It's just because no one likes to experiment on baby. Mennen's is *safe*."

Mennen's is safe! Doesn't that apply to adult skin as well as to baby skin? Do you get all the hot weather comfort you can out of a box of Mennen's? A talcum shower after your bath makes clothes feel loose and prevents clinging of undergarments.

Use Talcum in tight shoes—Talcum between the sheets on a hot night.

Our Talcum for Men is neutral in tone so that it doesn't show—delightful after shaving. Get a box for Him.

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Bag from Scraps of Ribbon

MARIE found two short pieces of ribbon in her mother's rag-bag and decided that, if put together, they would make a pretty work bag.

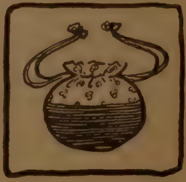
One of the pieces was solid old-rose in color and the other was white with old-rose flowers on it. Marie sewed the two together and then set about making a bottom for the bag.

This was made by covering two discs of cardboard with left-over bits of the solid old-rose ribbon, the discs then being sewed together with an overhand stitch around the edges.

Marie next gathered the edge of the solid-color ribbon to the discs, and ran a seam up one side of the bag where the ribbon joined.

The top of the bag was turned down, leaving a short heading (see illustration) and two short lengths of rose-color baby ribbon were run through two rows of stitching to form drawstrings.

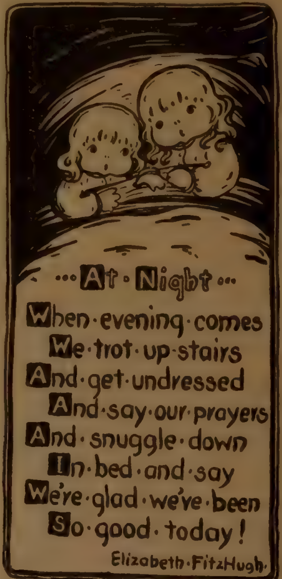
When Marie's girl friends saw her pretty bag they hunted up scraps of ribbon and made similar little bags to hold their needles, thread and thimbles.

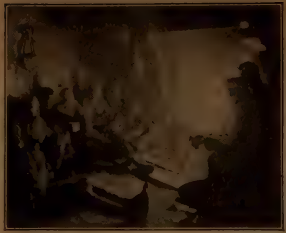


◆

Velvet May Be Steamed

VELVET may be steamed by one of two methods. By the first, the velvet is held in front of the spout of a steaming tea-kettle and the steam allowed to pass through the velvet. The velvet must not be held too close or steam spots will be made. The velvet must be brushed immediately after the steaming. By the second method, the velvet is held over a hot iron which has been covered with a damp cloth.





WAITING

By Margaret E. Sangster

"I WONDER what they're doin' home tonight?"
Jim said.
We sat there in the yeller firelight,
There in a house in France—
Some of us, maybe, thinkin' of nonsense—
Some of us missin' buddies who was dead—
And some just dreamin',
Sorter hardly seemin'
Ter make the dream come clear.

An' then Jim spoke.
"I wonder what they're doin' home ternight?"
Says Jim.
An' some of us felt—well, as if we'd like
Ter smother him!
An' some of us tried hard-like not ter choke—
Th' smoke
Was pretty thick an' black!

A thinkin' back,
Across th' ocean I could sort of see
A little house that means just all ter me;
And, though nobody said a word, I knew
Their thoughts was goin' on th' self-same track.
Thoughts do,
Out here in France.

Home!—Home! No wonder that we all was still;
For one of us was thinkin' of a hill,
With pine trees on it black against th' moon;
And one of us was dreaming of a town,
All drab an' brown;
An' one of us was lookin' far an' high
Ter some one who had gone back home too soon,
To that real Home that is beyond th' sky.

Nobody of us spoke fer quite a while;
We didn't smile;
We just sat still an' wondered when there'd be
An order for ter send us home—
Back 'cross the sea.
Th' war was won—
An' we was *done!*
We wanted faces that we loved an' knew,
An' voices too . . .

We sat an' watched th' dancin' fire fling
It's shadders on th' floor—
Bright shapes, an' thin.
An' then Jim coughed as if his throat was sore,
An'—"Say; let's sing!"
Said Jim.

◆

Clubs for Colored Women

THE first four clubs to be organized for colored women in industry by the East Central Field Committee of the National Board of the Young Women's Christian Association were started in Philadelphia three months ago, and the membership is now 360.

◆

A Mountain Climber's Tribute

HAVE enjoyed your splendid publication many years. There is nothing finer. And this from one who is not a churchman. Your work is worth doing well, and it is done well. The influence on a whole people and radiating to the ends of the earth cannot be measured. Margaret continues her timely articles, and no one contacts the Unseen more truly than she. WILLIAM LINDSAY.
Seattle, Wash.

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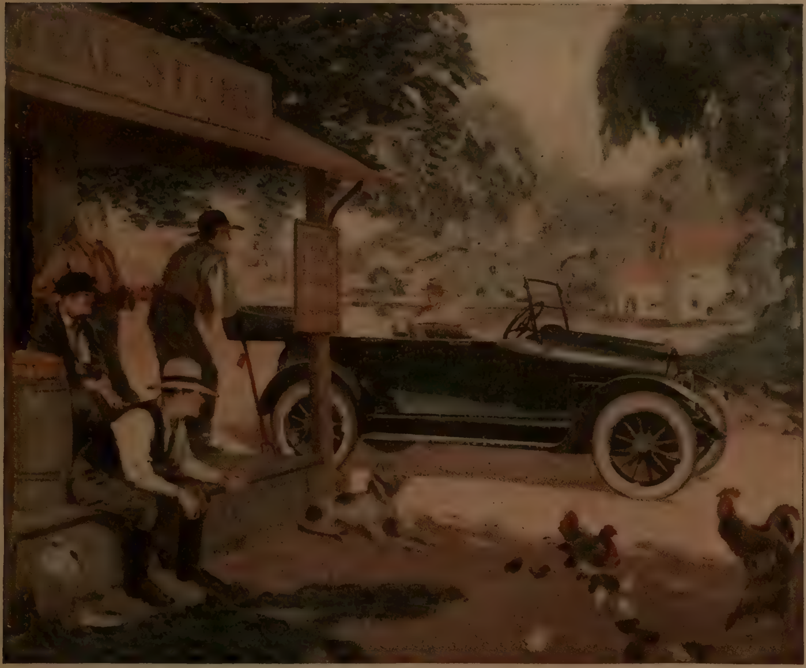

"Public Opinion"

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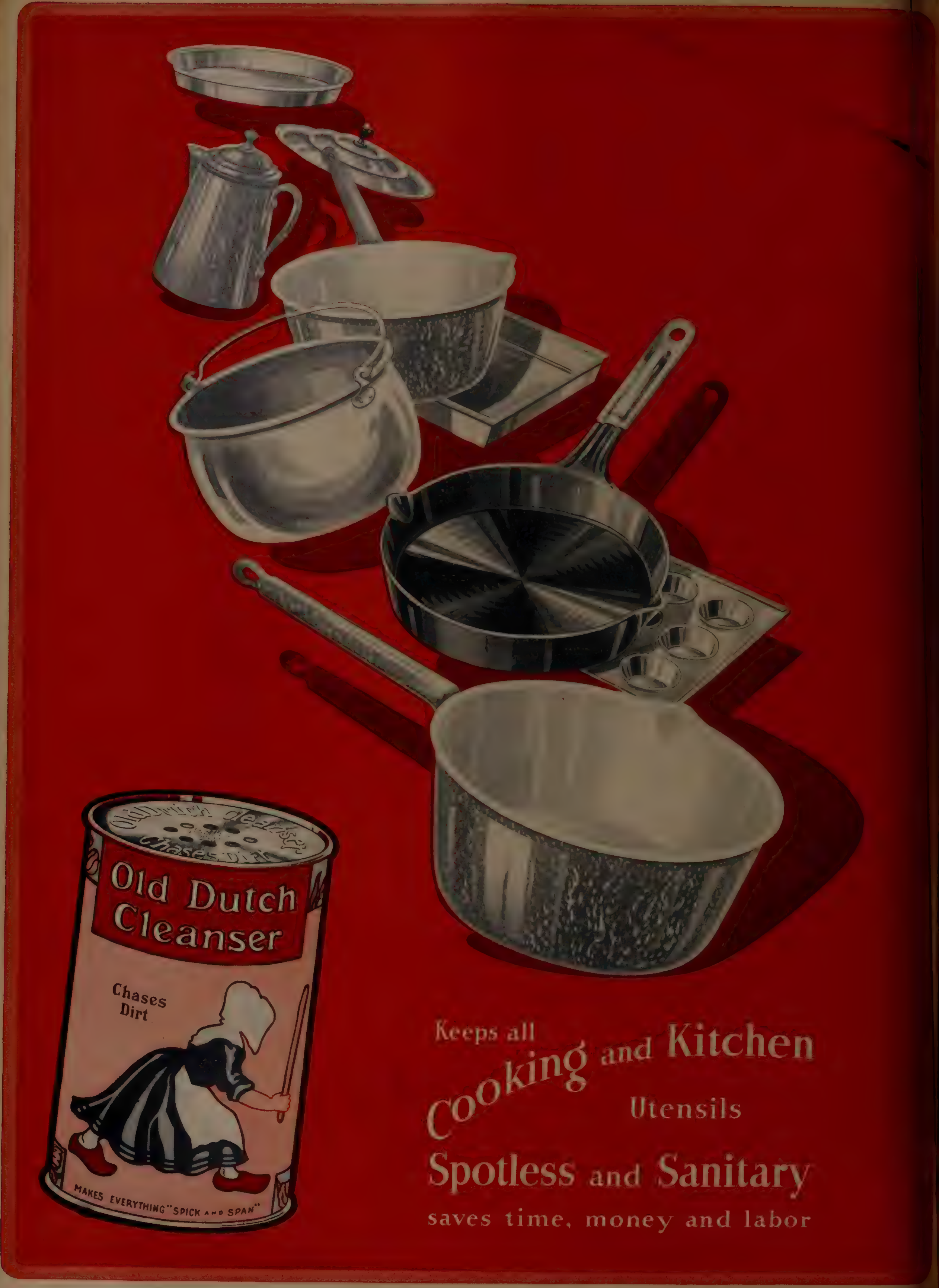
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Chases Dirt
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Keeps all
Cooking and Kitchen
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saves time, money and labor

Christian Herald

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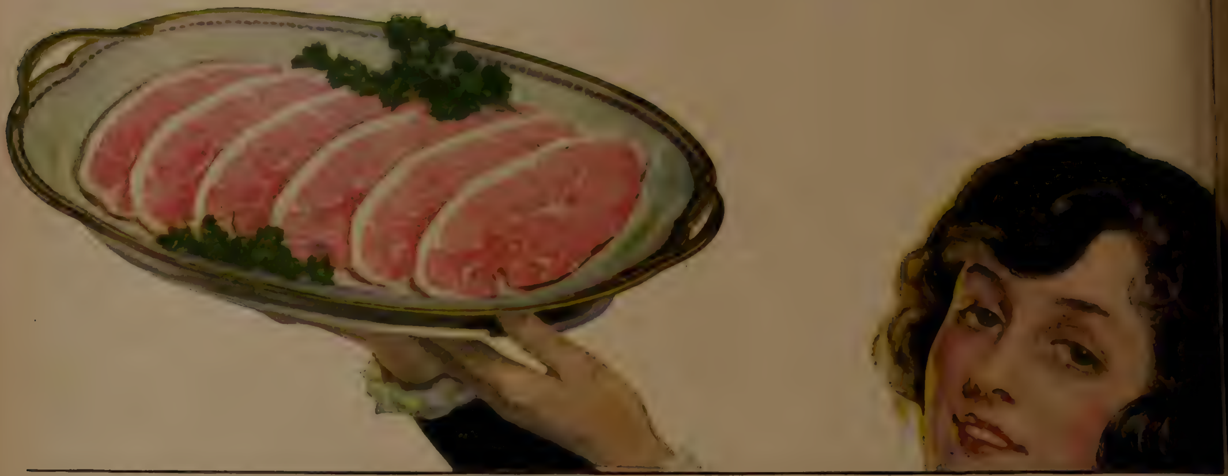
A mountain trail, a mountain stream, a misty touch of sky—
A climb ahead, but what's a climb when hearts are young and—high?

Tastes as good as it looks



MORRIS

There's nothing quite so delicious as cold, boiled ham for luncheon or supper—*provided* you serve boiled ham that has the right flavor.

The first taste will tell. Just try Morris *Supreme* Boiled Ham and see.

Thank our mild cure for this wonderful flavor. We're very proud of this one cure that meets our *Supreme* Test.

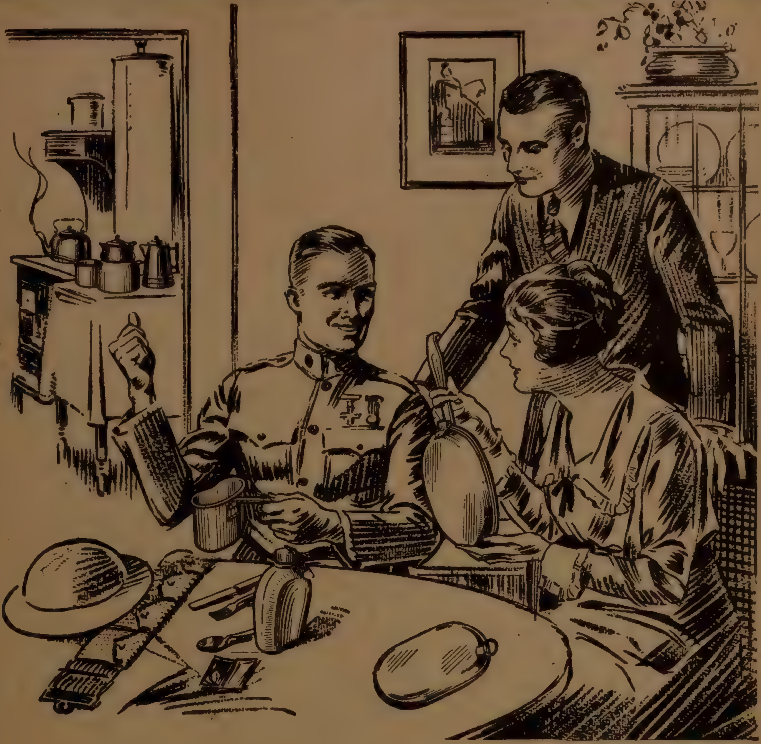
There are many other foods that bear this same flavor-mark, *Supreme.* Get them into *your* market basket.

MORRIS & COMPANY · U.S.A.

I Carried This Aluminum utfit With Me Everywhere"

"—when in training back of the lines, on the march, into battle. Got the roughest kind of usage, but it stood the racket! I know now why I've always seen ***"Wear-Ever"*** *aluminum utensils in so many homes."*

omen who realize that real econ- hy is not a matter of buying heap" things, but things that give ting service, know that it pays to est in



WEAR-EVER
TAC
ALUMINUM
UCO
TRADE MARK

"Wear-Ever"

Aluminum Cooking Utensils

WEAR-EVER
TAC
ALUMINUM
UCO
TRADE MARK

They know that, because of the strength and enduring qualities of these beautiful utensils, they are saved the expense and annoyance of continually buying new utensils.

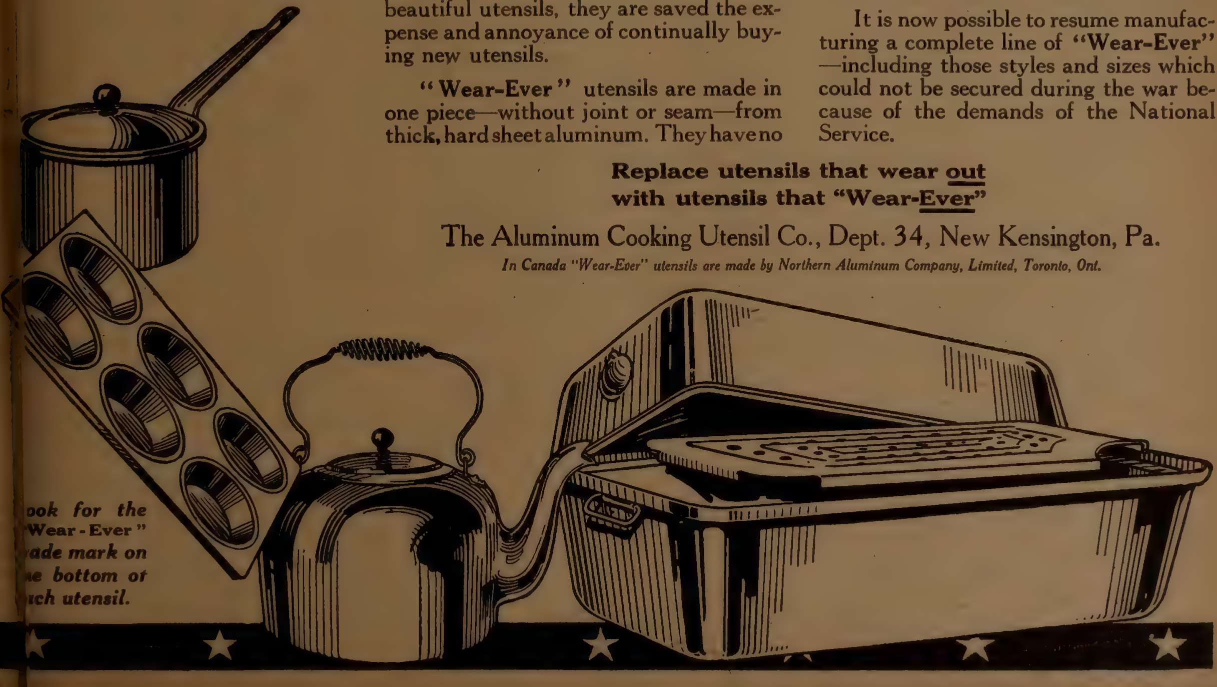
"Wear-Ever" utensils are made in one piece—without joint or seam—from thick, hard sheet aluminum. They have no coating to chip or peel; no place for food to lodge—cannot rust—are pure and safe.

It is now possible to resume manufacturing a complete line of **"Wear-Ever"**—including those styles and sizes which could not be secured during the war because of the demands of the National Service.

Replace utensils that wear out
with utensils that "Wear-Ever"

The Aluminum Cooking Utensil Co., Dept. 34, New Kensington, Pa.

In Canada "Wear-Ever" utensils are made by Northern Aluminum Company, Limited, Toronto, Ont.



ook for the "Wear-Ever" ade mark on e bottom of ch utensil.

A GREAT KOREAN SERIA

"CHANSUNG'S CONFESSION," by DR. WILLIAM N. BLAIR, will begin June 7

A STRONG serial story, laid in Korea, will start in the Christian Herald at once, now that Korea is in the limelight of revolution.

CHANSUNG'S CONFESSION, by William N. Blair, D.D., is peculiarly of Christian Herald character, having powerful mission interest and appeal.

CHANSUNG'S CONFESSION is a particularly timely story, picturing the character of the Christian missionaries who are now suffering Japanese persecution, and the sterling qualities of the Korean people who are now passively striving for their independence.

One would hardly expect that a story starting out with a young Korean's cracking his child wife's head with an ironing stick, and then taking to the wilderness, would swiftly develop into one of the most powerful impulses for foreign missions ever written; but such is CHANSUNG'S CONFESSION.

It is a story rich in Korean coloring and native incident, packed with information about the customs of the people, particularly on the religious side, and has enough touch of the spiritual to give it real substance.

Dr. Blair knows Korea; he knows human life; he holds the highest Christian ideals; and he has written this great story out of the depths of his heart.

Dr. William N. Blair, author of "Chansung's Confession"

Dr. Blair's work in Korea has be most entirely evangelistic, much time being spent in the country, in Korean houses and preaching t people in the churches and in their and by the wayside.

The scenes in CHANSUNG'S FESSION are all of places which h visited many times. The characte reflect individual men and women h known intimately in Korea.

While drawing on his imaginatio certain details, much of the story r actual experiences. All of it is a picture, we believe, of the country people.

Dr. Blair was present in Pyeng City during the Japan-Russian He was one of the men who had ch of the Great Revival Meetings in 1 when many dramatic confessions made by Koreans.

There are now seven Presbyterian six Methodist churches in Pyengy and Dr. Blair is pastor of the Third byterian Church in the city and of fifty country churc

Complete illustrations, picturing the costumes, archi ture and characteristics of the people and country, are ing carefully prepared by an able artist.

The Christian Herald editors are sure that CHANSUN CONFESSION will prove to be a story without disappo ment or regrets for the reader.

It will start in the issue of June 7 and run 10 we

MANY IMPORTANT ARTICLES COMING

CHRISTIAN HERALD READERS will be thoroughly pleased with many important features coming immediately.

Never before has Christianity confronted so gigantic a task as that of world reconstruction; never before had it so glorious an opportunity to advance the cause of Christ, and never was it so well united in purpose, zeal and method. Wonderful plans, wonderful efforts, wonderful achievements are coming in the kingdom of God on earth. United prayers, strivings, endeavors are going to bring awakening, evangelization and regeneration on such a scale as the world never has witnessed. With these mighty movements the Christian Herald is inseparably identified, as it is with every form of Christian interest. Filling its wide field of spiritual service, this journal will record and interpret all phases of religious thought and activity in all denominations, and in all parts of the world.

Here are listed a few of the timely articles that are coming immediately.

Four Great Movements in Present Day History

CHARLES M. SHELDON, D.D., the famous pastor and author, is preparing for immediate publication in the Christian Herald a series of four articles on

THE PROHIBITION MOVEMENT
THE INDUSTRIAL MOVEMENT
THE MISSIONARY MOVEMENT
THE INTERNATIONAL MOVEMENT

Dr. Sheldon's ability and high ideals guarantee that these articles on the greatest topics of today will be of remarkable penetration and power. The first article will appear next week and the others will follow weekly.

A League of Christian Laymen

SOME time ago, Evangelist Milford H. Lyon, President of the Interdenominational Association of Evangelists, in a short article in the Christian Herald threw out the suggestion of forming a League of Laymen. It caught on amazingly, and now the President-Evangelist, in response to many requests, gives further and fuller reasons why there should be such a League in order to press forward the campaign for souls and the work of the Kingdom at this time.

"The Rock of the Marne"

CHAPLAIN G. W. RIDOUT, who has been through the struggle of the Marne and has ministered to the boys at the front on many a battlefield, both before and after the fighting, had a wonderful inspiration in connection with the brilliant action which gave to one of our American regiments the name of the "Rock of the Marne." The chaplain wove this into a talk which he gave to our U. S. soldiers at Marseilles before embarkation. Many who heard him had been participants in the battle. The chaplain's address has the genuine Christian crusader ring.

How a Community Found Itself

MANY of us have at some time or other li in a community where things seemed t spiritually at sixes and sevens. Those who h had such an experience, will welcome this st from real life, showing how a community wh had been aimlessly drifting, found itself and into the right spiritual line of service that brou happiness and uplift and energy and zeal i the churches and the homes. Pastor Hopk of Pittsfield, the author, is at the head of a s cessful Community Church, so he knows whe he speaks.

The Young People's Movement

"HOW will the Young People's Movem meet the Challenge of the After-the-W Opportunity?" Leaders interested in the You People's Movement and Pastors and Laym vitally concerned in the future of the church a its message, will answer this question in a sy posium soon to be published in the Christi Herald which will show how the great line leadership, represented by the boys changi back from khaki to citizens' dress may be turn into lines of spiritual activity instead of bei secularized in the domains of business and po tics. Articles have already been received fro Dr. Francis E. Clark, Dr. Daniel A. Poling, D Robert P. Anderson, Dr. Peter Ainslie, Dr. Parkes Cadman, Rev. John Roach Straton, Re Marion Lawrance, Mr. Marshall A. Hudso Dr. Finis S. Idleman, and Dr. Alfred Willian Anthony.

THE CHRISTIAN HERALD
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The Peace Treaty Now Ready

lied Lack of Harmony Hinders Progress at Versailles—Italy May Yet Be Placated—Belgium Dissatisfied—Germany's Delegates Receive the Peace Terms

© Underwood & Underwood
The Palace at Versailles where the Peace Congress will meet. Captured German guns bear eloquent testimony to Allied victory

WHEN will we have peace? Women, viting at empty f sides in twenty ions, have asked Men, facing lonely outposts along Rhine, have ed it. Thousands manufacturers, ious to speed up wheels, have ed it. Labor, king to preserve peace the industl advantages n under war conions, has asked The hungry, the dened, the retly liberated, the tors and the vanshed, all alike ve united in this mentous questn. All have tched eagerly, h alternate hope l misgiving, the w progress of nts in the Conence of the Allies ich was to pree the plan upon ich should be sed the final ucture of peace.

On May 5, the npleted Treaty s in the hands of printers. The rman delegates, th all the auxiliary commissions, a total of over) persons, had reached Versailles. The Allied ders had requested Austria and Hungary to send ir delegates. The Allied program provided for the livery, not later than May 8, of the completed eaty to the German delegates at the first session of Peace Congress. There was a possibility that ace, as far as Germany is concerned, would be an omplished fact before the end of May. Settlents with Austria, Hungary, Bulgaria and Turkey, tlined, forecasted and agreed to by Germany in the st treaty signed, were expected to follow rapidly.

The Italian obstacle to peace also, on May 5, peared to be yielding to saner counsel. Public ling in Italy was coming around to an appreciation the fact that Italy could not afford to estrange r allies, on whom she must depend for raw materials d markets in the resumption of normal commerce. emier Orlando, whose withdrawal from the Conence had given a dramatic aspect to the situation, ld a series of conferences in Rome in the first days May with American Ambassador Page, French nbassador Barrere, and a special messenger sent by oyd George. Fiume continued loudly to protest r desire to be Italian; but correspondents implied at the degree of her inclusion under Italian sovergnty was open to negotiation, and that compromise ly awaited proposals from the three remaining embers of the "Big Four," Orlando feeling that it ould be unbecoming for Italy to make advances.

On May 4, President Wilson and Premiers Lloyd eorge and Clemenceau were reported to have sent to emier Orlando a united formal invitation to the alian delegation to resume its place in the Peace onference. This was held to imply more than a ere readiness to compromise; in fact, it was believed to indicate that a basis of compromise had been reached. There had been considerable question as to whether a peace treaty could be signed without Italy. The Italian press insisted that the Allies were bound not to make a separate peace, and besides, there was the possibility that the Germans might insist on Italian concurrence before affixing their own signatures to the Treaty. It was announced on May 5 that Premier Orlando would leave Rome that evening for Paris.

TROUBLE and dissension broke out in a new place unexpectedly, when Belgium, on May 3, appeared in the rôle of an obstructor to peace. Her delegates were reported to have been instructed not to sign any treaty which did not provide for the complete restoration and indemnification of Belgium, guaranteeing her economic future and military security. On May 4, Belgium was said to have been assured of 2,500,000,000 francs, gold, from the first payment of indemnity by Germany, and a proposal was implied by which Belgium's war debt would be cleared up. The Belgian Cabinet was considering the proposals to decide whether or not the conditions offered were acceptable.

JUSTICE, both retributive and poetic, ruled in Versailles on May 1, when the head of the German peace delegation, Count Brockdorff-Rantzau, left the Hotel des Reservoirs to meet the French delegates at the Hotel Trianon. The meeting at 3 P. M. on May 1 was held for exchange of credentials, and lasted but five minutes. It was recalled that, in 1870, Louis Thiers, at the head of the French delegation, walked from the Hotel des Reservoirs, and crossed the park to the Hotel Trianon, where Prince Bismarck awaited him, and it had been planned to make the meeting of the delegates on May 1 a crowning contrast of poetic justice, by letting the German delegates walk over the same ground; but an unexpected rain made it necessary to use automobiles. Count von Brockdorff-Rantzau was met by M. Cambon, who was France's Ambassador in Berlin at the opening of the war, and who presented the credentials of the Allied peace delegates to the Germans in a very brief speech. Count von Brockdorff-Rantzau was too much overcome by his feelings to make anything more than a brief acknowledgment in reply, as he handed his credentials and those of his associates to M. Cambon. It was expected that the Peace Conference would convene in the dining-room of the Hotel Trianon, on Wednesday or Thursday, May 7 or 8. The plan of procedure was reported to be substantially as follows: The peace was to be a victor's peace, and to follow the precedents in such cases, being dictated by the victor. The Germans will receive the text of the treaty and will not be permitted to discuss it orally with the Allied delegates, but will be allowed fifteen days in which to submit objections in writing. These will be considered by the Allies for five days, or as long as necessity may require. The treaty will then be prepared and presented to the enemy envoys for their signatures.

ADDRESSING the Italian Senate on April 30, Premier Orlando told the story of the events in Paris which had led up to the return home of the Italian delegation. He showed that President Wilson had sent him a memorandum on April 14, which was practically identical with the statement later given to the world by the press. While he said that the situation was very grave, it was the duty of Italy to preserve an attitude of calm and serenity. He declared that the President's proposal accorded only incomplete liberty to Fiume, breaking up the unity of Istria, and denied Italy's rights over the Dalmatian islands; but that the Italian delegation had attempted, through the following days, to find a way to conciliation. The Chamber of Deputies, by a vote of 382 to 20, adopted a resolution of confidence in Orlando and the delegation to the Peace Conference. This vote was concurred in by the Italian Senate.

ANOTHER possible storm center developed in connection with Japan's claims in China. Following hearings covering several days, President Wilson and Premiers Lloyd George and Clemenceau were reported, on April 30, to have decided that the German

Continued on next page

Mailing the Red Terror

ON APRIL 29 a bomb sent through the mails to Ex-Senator Thomas W. Hardwick was delivered at his residence and exploded when opened by a negro maid. The explosion tore off both hands of the maid and severely injured Mrs. Hardwick. The package was similar to one received the day before by Mayor Ole Hanson of Seattle, which did no damage. Both packages were mailed from New York. On April 30 it was discovered that sixteen more packages of the same sort addressed to men in public life, and prominent citizens, had been held in the New York post office for insufficient postage. A careful examination showed that all were infernal machines carefully made according to the same design: a wooden tube with a screw cap. Inside of the tube was dynamite in contact with percussion caps which were just beneath a bottle filled with an acid capable of detonating them. The unscrewing of the caps released the acid.

Because of the persons addressed suspicion was directed immediately to the I. W. W., and all of the detective forces of the country were put to work to run down the persons who had planned to celebrate May Day by the wholesale murder of American officers and citizens. Some of those to whom packages were addressed, all the names were not published, were, Associate Justice Oliver Wendell Holmes of the Supreme Court, who had prepared the opinion of the court which sustained the conviction of Eugene V. Debs; Attorney-General A. Mitchell Palmer, who, with Anthony Caminetti and Frederick C. Howe, Commissioners of Immigration, also intended victims, was responsible for the plan to deport aliens advocating the overthrow of the United States Government; Postmaster-General Burleson; Federal Judge K. M. Landis of Chicago, who presided over the trial of Haywood and his associates, ninety-five of whom were convicted and sentenced to prison; Wm. H. Lamar, Solicitor of the Post Office Department, who reported to the Senate the results of an investigation as to the spread of Bolshevism in this country; Chas. N. Fickert, District Attorney of San Francisco, and Edward Cunha, Assistant District Attorney of San Francisco, both of whom were accused of framing up the case against Tom Mooney; W. M. Wood of Boston, head of the American Woolen Company, around whose mills in Lawrence, Mass., there had centered strikes intended to eventuate in revolution and a Soviet Government; Governor W. C. Sproul of Pennsylvania, who had been responsible for a telegram from the Governor's Congress to a New York Labor Union implicated in Bolshevism, and John L. Burnett. Chairman of the Immigration Committee of the House of Representatives, who had introduced into Congress a bill intended to bar from the country persons of Bolshevist tendencies. Packages were also mailed to John D. Rockefeller and J. P. Morgan and to the Mayor and Police Commissioner of New York City and the Attorney-General of Pennsylvania. On May 1 ten bombs were discovered in the mails addressed to Senator Overman of North Carolina; Senator King of Utah, and Frank K. Nedekar, who prosecuted the I. W. W. leaders tried before Judge Landis.

The New York police and Federal detective service are reported to have in their possession the names of over 2,200 alien agitators. The bomb plot was considered by the authorities to be the greatest murder conspiracy in the history of the nation. It was believed to have been directed against the enforcement of the deportation provision of the immigration law and to be intended to intimidate the next Congress in which it is expected measures will be introduced to restrict immigration.

The immediate effect of the discovery of this plot against the officers of the government was to stimulate the heads of the proper committees and the members of Congress to immediate action, as soon as the new Congress convenes, for the passage of legislation which will bar from our shores alien agitators and provide for their prompt deportation when they abuse our hospitality. Drastic legislation for the control of those persons of warped mentality who seek the overthrow of all governments is certain to result from this attempt upon the lives of public men.

On May 2 immigration authorities began a round up of alien revolutionists in San Francisco, Seattle, and other western points, most of whom will probably be deported.

The Week in the World's News

BOLSHEVISM BEING BEATEN. On May 5, after a week of reverses, the Bolshevist situation was about as follows: The Russian Bolsheviki were retreating before the troops of the Siberian Government of Admiral Kolchak, which had been greatly strengthened by receipt of guns and ammunition from the Allies. In the north the troops of the North Russian Government were driving the Reds southward, and the Finns, who took the offensive during the week, had cut the communications of the Bolshevist northern army and were reported to have taken Petrograd. In the south the Russian and Ukrainian Reds were said to have formed an alliance against Rumania and to have demanded Rumanian evacuation of Bessarabia. Meanwhile Rumanian armies were at the gates of Bucharest in company with the Serbians, French and Czechoslavs and the Communist Government of Bela Kun was either tottering or already fallen. Munich, the Red center in Bavaria, was in Government hands on May 3, and, except for a few scattered centers in Saxony, Germany was purged of Bolshevist governments.

MAY DAY BATTLES. Labor's international holiday, May Day, failed to live up to the anticipation of trouble which had been expected by the nations. Plans of the various radical organizations for a one-day strike in Paris were a complete success, not a wheel turning in the capital of France, while business of every kind, including hotels, restaurants, even drug stores, was suspended. The authorities refused to permit parades and barred the crowds from Le Place de la Concorde. The crowd was in general orderly, but there were few conflicts with the police and mounted troops, in which some 428 policemen were wounded and 50 arrests were made. May Day was quiet in Berlin. In Madrid there were several clashes between crowds and the police.

Riots occurred in the United States in Chicago, Cleveland and Boston, and a parade of one-day strikers in Detroit was stopped by the police because no permit had been granted, and the paraders were violating the law against carrying the red flag. Plans for great May Day parades in New York were rained out, the only situation that promised possibilities being a great meeting in Madison Square Garden in the interests of justice for Tom Mooney. The police, protecting the meeting, effectively prevented disorder. One person was killed in Cleveland and over 200 hurt in the process of putting down the riots. Four persons were shot during the riots in Boston.

English and Scotch labor conducted itself quietly, the only event of the day being an attempt of militant suffragettes to force their way into the House of Commons.

ALFONSO DISSOLVES PARLIAMENT. King Alfonso on May 2 signed a decree dissolving the Spanish Parliament and calling general elections for June 1.

BATTLESHIP TENNESSEE LAUNCHED. The super-dreadnought Tennessee, the greatest fighting ship in any navy of the world, was launched at the New York Navy Yard on Wednesday morning, April 30. While Tennessee is a prohibition state, and a protest had been made, wine was used in the christening of the ship. The ship, however, immediately took to water. The Tennessee exceeds by some 600 tons the largest battleship of the Japanese navy and by over 4,000 tons Britain's ships of the Queen Elizabeth class. With a displacement of 46,200 tons she will have a speed of 21 knots. The hull is 624 ft. long, 97 ft. 5¾ inches wide, and her draught will be 30 ft. 6 inches. Her main battery will consist of 12 14-inch rifles.

ENFORCING PROHIBITION. Several rumors that the effect of the laws as they stood left the enforcement of prohibition up in the air were set at rest late in April by an announcement from the Attorney General that his office had ample authority and would enforce the law. One of the main hopes of the wets was blasted on May 1, when the Supreme Court of Oregon held that a popular referendum on the action of the legislature in ratifying the prohibition amendment was unconstitutional. The court decision was unanimous.

There is a possibility that the country may face a few months of liquor selling before the Federal amendment takes effect on January 16, 1920. The war prohibition under which the country will be dry after July 1 will end when the President proclaims demobilization complete. At the present rate of 300,000 per month, soon to be increased to 450,000, demobilization will be complete some time in September, 1919.

THE DIVISION OF THE FLEET. It was reported on May 1 that the question of the disposition of the German fleet had been compromised, Italy and France each to receive some of the big warships, and the balance probably to be destroyed.

CABLES RETURNED TO OWNERS. Postmaster General Burleson, by direction of the President, in response to his own request, returned the trans-Atlantic and trans-Pacific cable systems to their owners on May 2. It was recommended that the telephone and telegraph systems of the country be returned as soon as Congress could safeguard the interests of the owners.

PRESIDENT WILL LAUNCH LEAGUE. It was announced from Paris on April 29 and 30 that the first meeting of the League of Nations would be held at Washington in October, 1919, subject to a call by and under the presidency of Woodrow Wilson. Preparatory details will be worked out at temporary headquarters in London during the summer, under the direction of Sir James Eric Drummond, the first Secretary General of the League, elected by the pl conference of the Peace Conference on April 28. Swiss Republic will build a palace for the perma seat of the League of Nations on a beautiful sit Lake Geneva. Until the completion of the new b ing, the Palais Eynard, near the University of Ge will be put at the disposal of the League.

CHILD LABOR TAX VOID. Federal Judge Boy Greensboro, N. C., on May 2 declared uncons tional, as being a regulation of employment by direction and an invasion of the state's authority section of the Revenue Bill levying a tax of 10 cent. on products of factories employing children u fourteen years of age. This ruling is of course su to review by the Supreme Court.

EARTHQUAKE KILLS SEVENTY. An earthquak April 25 in San Salvador did extensive damage to city and neighboring towns, killing seventy per and injuring more than 500.

CHURCHES RECEIVE EVICTEES. New York faces a serious problem. Living apartments are sufficient in number, landlords are raising rents yond the ability of many to pay, and those who can pay are evicted in spite of the fact that they are una to find other quarters. Three thousand pers threatened with eviction on May 1 were grante stay until May 5 in the New York City Munici Courts. In order to provide for these persons state's committee on rent profiteering sought means shelter all persons left dispossessed. The Navy I partment promised bedding, and the Army cots a tents, which could be erected on vacant lots. T New York City authorities of the M. E. Church fered to the city's committee the free use of the Sund school rooms and parish houses under its control the city. Thirty-five of them were found suitable, a it was estimated that they would accommodate 8,0 persons.

TO EUROPE OVER SEAS. The Navy announced May 1 that the flight to be attempted by the h N. C. machines would be from Newfoundland to th Azores, and from there to Portugal, and possibly fro Lisbon to Plymouth, England. Part of the Atlant fleet left the port of New York on May 1 to assist the flight. The big battle ships will take positio along the line of the flight, while the fast destroye will travel in the direction of the flight at a distan of fifty miles apart.

The United States mine layer Aroostook with th crew of the naval air station, which will be maintaine as a base for the American flying boats, anchored a St. Johns, Newfoundland, on May 2. It was expecte that the three naval machines would leave Rockawa on May 5 or 6 and start the trans-Atlantic flight week later.

The Peace Treaty Now Ready

Continued from preceding page

concessions in the Shantung Peninsula, including Kiao-Chau and the railway and mining privileges should be transferred by the Peace Treaty from Germany to Japan, with the understanding that Japan would withdraw her troops as soon as possible and restore the sovereignty of the territory to China, in accordance with her pledges made at the beginning of the war and frequently repeated. The Chinese delegation were reported as very much disturbed over this settlement, feeling that it indirectly validated the secret treaties forced upon China by Japan in 1915 and 1918, under which China's independence of action and sovereignty are severely impaired. As the compromise stands, Japan, which really wanted to keep Shantung, is bound to return it to China as soon as her troops can be withdrawn, while China, which asked that the concessions be entirely revoked, secures the return of her sovereignty, modified slightly by commercial concessions and railroad rights, which remain in Japan's hands.

Some sensational correspondents in Paris, discussing the situation, said that President Wilson, in deciding his attitude on Kiao-Chau, was forced to consider the possibility of Japan withdrawing from the Conference and the League of Nations plan, and uniting with Russia and Germany in alliance against the League of Nations.

THE Peace Treaty according to Associated Press dispatches, will consist of fifteen to twenty chapters, or approximately 70,000 words. The text of the treaty was being cabled to America on May 3, and it was expected that it would be made public simultaneously in all countries.

The peace terms as proposed transferred from Germany to France 70 per cent. of the iron ore production of the former German empire, one-third of the coal production, 20 per cent. of the potash, and nearly 8,000,000 of the population.

Canada's Way to Church Unity

A Precedent for the Churches of the United States

By *H. K. CARROLL, LL.D.*

T ALWAYS makes a difference to those who are casting up a highway through the wilderness to know of the rude blazed way which pioneers have made. The union of a score of Evangelical adian denominations, the plan for which is now ging the earnest attention of Church leaders, is rded as remarkable. These same denominations part of a federation which has been in existence at least ten years. In its latest development, it is e than a federation, however. As a practical rt at organic union of denominations of different in, history, polity, name and doctrine, it is absoly without a precedent.

ur Canadian cousins are people of like character h ourselves. They are democratic and their gious history is similar to our own. Many of our isions are theirs also. They have, however, shown tronger sympathy for Christian Unity than has possessed us. They began early in the present tury to bring together the members of their thodist group, and also those of the Presbyterian up.

s early as 1875, the four Presbyterian branches n existing had become one. The Methodist group, luding the Methodist Episcopal, originally part of Church of the same name in the United States, the mitive, the British Wesleyan, the New Connecn, the Bible Christian and other varieties, began to ne together in 1874, and completed the process in 33, since which year there has been but one Methom, virtually, in Canada.

n both cases, the union was satisfactory and pernent. Perhaps the success of these two movents gave the necessary impetus to a still larger position for the union of Methodists, Presbytens, Baptists and Congregationalists. The anuncement created more surprise and doubt among ethodists and Presbyterians in the United States an rejoicing, and few believed the movement would me to anything. But it did. The Baptists felt at they must, on account of their principles, mainin a separate existence, and the Episcopalians still ve the matter under advisement, but the other ree bodies came to an agreement upon a basis of ion which was to be an actual merging, all deminational names, systems, practices, etc., to cease such and a United Church to take their place.

The final agreement between Presbyterians and ethodists was for comity and cooperation. Action as taken by the Methodist General Conference in 02 favorable to a comprehensive scheme of Chrisan Unity. A committee was created which met in 03 with committees of the Presbyterian and Conegational Churches, which had taken action with romptness. The joint committee expressed themlves as of "one mind" as to the desirability and racticability of organic union, and so reported to eir respective bodies. From this time on, the work preparing for the union went on till it was comleted in 1908. The basis of union was submitted to e various churches and was adopted by all, the resbyterian communicant vote being 106,755 for and 8,278 against; the Methodist, 150,841 for and 4,357 against; and the Congregational, 2,933 for and 13 against. Of Methodist members under eighteen ears old, 117,198 voted for and 2,615 against, showing hat the young are more favorable to union than the ld.

The size of the Presbyterian minority delayed conummation, and further amendments to the basis of nion were proposed and adopted. The war came on ubsequently and the Presbyterian Assembly deemed t best to postpone the actual merging until peace hould be restored. It is interesting to note that hen the vote was taken on the question of union, wo statements were drawn up for circulation, one iving the arguments for union and the other those gainst it. The circular favoring union mentioned hese as reasons for it: "(*a*) The condition of our ewer West; (*b*) the weakened state of rural churches n older Canada; (*c*) the social disorder of city lums; (*d*) the problem of the foreigner; (*e*) the need f the heathen world." After the war an equal numer of very different reasons were set forth by the Presbyterian Assembly, all calling strongly for union. Among them are these: "A changed judgment of values, so that matters which formerly distracted and divided are now accounted trivial; a weakening of class distinctions, which renders possible a degree of united action hitherto impracticable; a new spirit of acrifice, which subordinates everything to the supreme purpose of making Christ known as the hope of the world."

The consolidation may take place in the very near future, depending largely on the action of the Presbyterian General Assembly, which desires to reduce the opposed minority as much as possible.

The basis of union consists of twenty articles of aith for "The United Church of Canada," five chapers on polity, with separate chapters on the Ministry and Administration. The polity is presbyterial, with sessions, presbyteries, annual conferences (corresponding to synods), and a General Council having full powers of legislation, supreme judicial authority and control over matters of denominational concern and relations with other bodies. The United Church will be a body of about 725,000 communicants.

Why should not the American Ad Interim Committee follow this precedent in its attempt to work out a plan of union for the Evangelical Churches of the United States? Doubtless it will formulate an alternative scheme of this kind. There are a few members who would prefer it to Federal Union. But it should be remembered (1) that the Canadian plan has not yet been put into operation and therefore has not been tested by actual trial; (2) that it involves a consolidation of only three bodies, while there are twenty or more denominations cooperating in the Philadelphia movement; (3) that the sentiment for union is more advanced in Canada than in the United States, the Presbyterians and the Methodists having united their several branches a generation ago.

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A Suggestion for Church Unity

I AM much interested in the propaganda you are making in the Christian Herald in behalf of Church Union. Many able things have been said on the subject, but I do not remember that any one has suggested a plan by which a union might be effected. I therefore offer the following suggestion, which might serve as a nucleus for a union of the churches. It is a simple idea which involves simply a small but natural addition to the name of each denomination.

To the present name let each denomination add the word "Christian." They would then be designated as the Methodist Episcopal Christian Church, the Presbyterian Christian Church, the Episcopal Christian Church, the Baptist Christian Church, and so on with all of them. This is simply stating in a word just what every church claims to be. This would place the emphasis where it belongs, on what the churches *are* and what they *stand for*, rather than on the denominational name, which serves to emphasize only their differences rather than their unity. This would furnish a common name wherein the different denominations could be united, and yet maintain their own denominational names and organizations if they desired to do so.

The United States is a good illustration. It is composed of forty-eight states at present, but each state has its own name and its own separate organization. But they all have the common name, *state*, as the State of New York, the State of Ohio, the State of California, and so on, and on this common name they are all united into one great state called the State of the Union, or the United States. In like manner, the Christian denominations, all having the common name "Christian," might be united into a Christian Union or the United Christian Church of America, and yet each denomination preserve its own individuality.

REV. W. D. BEST.

Los Angeles, California.

A "Work-and-Recreation" Program for the Church

AS a minute-man of the Centenary Movement of the Methodist Episcopal Church, I am much interested in the discussions published in the Christian Herald. They are of vital importance.

We are at a place where the churches must make radical changes to meet the requirements of the changing hour. Not a step must be taken that will lessen the teaching of Christ's power to save; but as our Saviour spread a feast on the grassy slopes, so must we make provision for those who have no home life, who need a place to rest, to read, to do some little piece of work, to meet a friend, or to be entertained.

Many of our churches are financially in a position to erect commodious buildings with accommodation for gymnasium, reading, recreation, lunch, bath, and work rooms. The last should contain machines, such as lathes for iron or wood, drills, saws, with glass cases for display of work or articles of interest. All these departments and appliances should be absolutely free to friend and stranger alike; everybody welcome, with no list of fines and penalties, and with no rules that ought not to be enforced in an ordinary street car. Let refreshments be sold at prices sufficient to cover cost and service.

No one should be urged to attend church meetings, but on the menu card, or in some other definite way, all church activities should be mentioned.

I have no doubt such places, located in proper sections of a city, would build up churches, promote a practical feeling of cooperation, bring mechanic in touch with mechanic, help them join hands with Christian people, and thus break down the antagonism now existing among workingmen against church promoters and the Church.

An occasional "movie" would no doubt add much to the above.

CLEMENT T. PAULL.

Cleveland, Ohio.

Unite To Serve But Keep Your Own House

THE Church of God is composed of holy people, regardless of denominational relations. Those who are regenerate in heart, Christlike in spirit and godly in deportment are members of the Church, members of his body, his flesh and his bones. They love what Jesus loves and hate what he hates. In spirit they are even now one, even as our Lord prayed. In this Church of the living God no evil abides. Indeed, there is not a sinner in it, nor a saint out of it. It really embraces all the saved, the household of faith.

But the churches, the sects or denominations, are all of human origin and fit into human requirements. While none of them is "the Church," yet they serve a useful purpose and fit into human needs because of human idiosyncrasies. And it is well. They allow room for adaptation to the human viewpoint. The writer is a Methodist, and while recognizing the noble character developed by other denominations, and possessing a spirit of love for all who follow our Lord, yet he would find it difficult to accept the doctrinal statements that exactly please many devout Christians. Consequently, it seems best to love each other fervently, to cooperate in all good works, but each to keep his own house.

One great danger from too much union is, it heads backward, not forward. The Middle Ages show us one church, and that a bloated, baptized paganism. We want no more of it, with its hands dyed in human gore. Let us unite to serve, but keep house in our own enclosure. Preach Christ crucified and coming again in glory. Make much of a religion built on the Bible, that emphasizes the atonement of Jesus, that exalts him as men's only hope and the world's rightful King.

(Rev.) L. L. PICKETT.

Wilmore, Ky.

After Liberty, Justice

PROVIDENCE has perfected His ideal of liberty through the World War. Wilson has started a League of Nations to insure peace in the world. But after liberty, what? Shall we rest on our oars? Can we stop in the middle of the stream of time? We cannot. We must either keep rowing up the stream or stop and be driven back downward, for swift is the force of the current.

After liberty, what? Justice. A professor used to say "justice, apparently, is the best word in the language." It is not; of course, mercy is better than justice; it is more divine, and so better and more perfect.

We have seen the turmoil without precedent during the twentieth century, a barbarian invasion by the Germans. We have peace, militarily speaking. But we have struggle, economically speaking, throughout the civilized world. What does it mean? It seems to mean, to those who have eyes to see, that the greatest war in history has started something. It means that this quaking of the mountain has produced more than a mouse. It means that the problematical League of Nations is not the only thing born out of these pregnant times—that something new is on the way; that justice, economic and social, is going to be established in the world of men. The peoples of the nations are aflame with the thought that might does not make right, not only in the case of might of the sword, but also might of intellect, of physical power, of money power, of power of position. That might does not make right in all planes of human life. And the time has come to apply and administer not only political and military justice between nations, but social and economic justice between the peoples and classes of the nations of the world, and the countless millions will not rest on their oars after attaining a questionable international peace, but will keep going on till they establish justice to end poverty, which has caused more misery and sickness and crime in the world than any single thing since the creation.

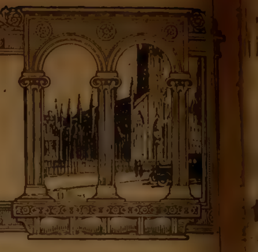
But the creation of the world is not over. It has hardly begun, so far as the most important part is concerned, the world of humanity. The social and economic spheres of the world are in a state of chaos, without form and void. The Spirit of God seems to be moving now on the face thereof to work the creation. The barren places of this earth will be made to grow the flowers of love and the fruits of mutual help and cooperation. The demons of selfishness will be fought and overthrown. Justice must be created to let every human being enjoy the good things of life, which, together with brotherhood that will make the sorrow of one the sorrow of all, and the joy of one the joy of all, will help in bringing the completion of the creation nearer.

JOSEPH VARGE.

Driscoll, North Dakota.

Our Besetting Sins

*A SERMON BY REV. CHARLES M. SHELDON, D.D.**



TEXT—Song of Solomon 2:15. "The little foxes that spoil the vineyards."

PEOPLE who of set purpose are hostile to man's law and God's law, and are trying to make a living by criminal practices, are not exceedingly numerous. It is not alone what we call great, coarse crimes and misdemeanors that give to a city or community a low moral tone of life. In fact, the actual outbreaking sins which call for human punishment probably do not create as much trouble in the long run as what we call the little sins of life, which persist in the community as a whole, lower its ethical standard, deaden its spiritual enthusiasm and make impossible what we call growth in the higher life. In mentioning a few of the little foxes which destroy the beautiful vineyard of Christian character we do so not in a spirit of cynical fault-finding, but for the purpose of reminding ourselves, perhaps, of errors so common that we are not duly conscious of them, and also for the larger purpose of giving us an insight into sins which can be corrected and should be driven out of the Christian life.

I have asked a number of people to tell me what they thought were the besetting little sins of what we call good people, that is, church members, themselves included, and in reciting these as they have been given me, I am not imagining little faults which do not occur, but those which the people themselves have declared to be in existence.

A common weakness among good people as well as others is fault-finding. One prominent journalist said he thought the whole city was glad to find something wrong on every occasion, and cited instances where his paper, sending out reporters for news, was constantly facing the fact that the reporters' definition of news was oftenest to get something that was going wrong, and emphasize the fact to the community, on the theory—which seemed to be borne out by the facts—that the readers in the city would gloat more or less over the fact of wrong-doing and be ready to condemn and find fault with anything that was not right, or with matters which were partly right and partly wrong; more rejoiced, however, to find something which needed to be smitten, than to find something which was worthy of praise.

THIS fault-finding, however, exists in petty ways through the lives of otherwise good people, to the spoiling of the vineyards of life. Most of us say we know some persons who are continually fault-finding. They remind us of Sheridan's "School for Scandal." No person is so good, no one is striving so hard to be good, that some evil thing cannot be said about him. Flaws are picked in the best things and the best people. The attitude of fault-finding, when it becomes chronic, is a cancer in the character; the bloom is rubbed off the fairest fruit and flower. In itself, it seems like a little fox; but multiplied by the increasing habit, it becomes an army that destroys.

It is well for us to take account of this habit if we have it even in the smallest degree, and root it out. There is a difference, of course, between honest, fair-minded criticism and what we call hateful or destructive criticism. Criticism is worth very little anywhere, whether it is in art or literature or in the rightful judgment of public conduct, unless it is made for the purpose of bettering conditions. No Christian ought to indulge in destructive criticism which does not have for its end the upbuilding of something. If a thing needs to be broken in pieces, let us break it, and then immediately construct something to take its place.

ANOTHER little fox that destroys the vineyards is the common habit among even Christian people of worry. Edward Everett Hale says, "Most people carry about with them three kinds of trouble; all they have ever had, all they are having now, and all they expect to have." George Macdonald says, "If you have a disagreeable duty to perform on Friday do not blacken the hours of Tuesday, Wednesday and Thursday thinking about it." As long ago as Seneca lived, that wise old philosopher said, "Though sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes. Meanwhile hope for better things." Whoever is Josh Wise says, "The man that has got troubles and the man that thinks he has are in the same fix." The Rev. Robert J. Burdette used to say: "There are two days about which nobody should ever worry, and these are yesterday and tomorrow." Honoré de Balzac, that wonderful delver into human passions and motives, who conceived a plan of fiction which was to embrace the whole range of human energy, said: "Feeble natures live in their sorrows, instead of converting them into apothegms of experience. To forget is the great secret of strong and creative existence. To forget after the manner of nature, which knows no past and begins again every hour the mysteries of her indefatigable productiveness."

Most of us know persons who have met with bereavement. Great and loving souls have gone out of our lives in the earthly existence. We treasure their memories, we are thankful for their participation with our struggles, and then we live continually in the atmosphere of our grief. There are Christian people who have lost their usefulness largely from the moment of some family bereavement. They have dropped out of the work of the church. They have ceased to take an interest in humanity. They revolve continually in the little circle of their own mourning. They have become tremendously selfish, instead of tremendously loving, out of an experience which was not intended to drive men and women back into the secret place of mourning, but to make their spirits more rich and more helpful on account of the trial which was meant to try them as gold is tried in the fire. Many and many a soul that has called Christ "Master" has made woeful mistake by nourishing a private grief to the rubbing out of a public service. This is to carry the habit of worry to the last extreme. It is one of the little foxes that gnaw at the tender buds of the life in the vineyard, and finally spoil it.

IT IS as possible for even a home to become a selfish little circle of private interests as it for a worldly organization, banded together for physical pleasure. A Christian, of all persons, needs to guard against this little fox. Here we have again our old friend Seneca, who was not what we call a Christian, saying, "No man can live happily who regards himself alone; who turns everything to his own advantage. Thou must live for another if thou wishest to live for thyself." Another philosopher has said: "A man who lives only with himself and for himself is apt to be corrupted by the company he keeps." President King of Oberlin says: "You can make no hopeful fight for your own character without beginning at once the service for others."

There is nothing in all the world which so broadens the mind and strengthens the heart and lifts up the soul as a universal sympathy. The church which has no use for foreign missions, which does not see across the ocean as well as across the street, the society which does not embrace in its creed the wide world, is living in a narrow and narrowing circle. The absence of this love of the multitude is one of the things that makes the church powerless, robs it of its enthusiasm, takes from it the great motive for saving men. If we could once capture the ability and the energy of the business men, there is nothing which we might not do with an organization which has the centuries behind it and Christ within it.

THERE is another little fox in many lives which otherwise would be great, the sensitiveness which takes offense, which says often among church members, like the little boy or girl, "I won't play any longer. I have been hurt in my feelings." One of the last things some people ever learn in the Christian life is to forgive an injury. There are good men and women who, if the crisis arose, would go to the stake and be burned for their faith, yet who will not forgive an unkind word and who cherish in their hearts for years some slight, real or supposed. These people are sensitive plants. I think they are greatly to be pitied. In a world which is so full of big things, it does not pay to linger over little ones, to let them worry or trouble or vex us.

Good Christian men and women who have beautiful qualities in other directions mar their whole lives and never seem to get any nearer the standard of Christ, on account of this one fault of quickness of temper in the face of wrong. I think myself the temperament which is so exceedingly sensitive that it cannot stand rebuke is to be pitied. But a Christian of all persons should learn to overcome. Jesus anticipated this when he said: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." He also anticipated this habit in men's lives when he said that we should forgive seventy times seven. How many of us, members of churches, have found it hard at times to forgive even once? This is one of the little foxes that spoil vineyard.

ANOTHER little fox is making things necess which are not necessities in life. That is, n nifying the unimportant things. It is indeed on the great problems of our existence to find out w the most important things of life are and do then the exclusion of the others; but our minds and he are often set upon what we call "things," and it is ceedingly difficult for us to set them aside and pu the place of mere "things" ideas or ideals, and to around them. Emerson was once sitting in study when a crank rushed in and said, "Mr. En son, do you know the world is speedily going to rui And the philosopher looked up from his work and sa "Well, I can get along without it." I do not kr why the Christian disciple cannot find out with aid of his Master what the great things of the Ki dom are and do them. When he does, he has disc ered the secret of life, and his soul is not posses with anxiety for things which do not themselves r resent realities.

Then there is the little fox of joylessness. It wo be difficult to say how many so-called Christian p ple lack the joyous spirit. They are good peop they perform their church duties with loyalty; th are faithful; they undoubtedly love their Lord a Master; they have great qualities of endurance; b when it comes to sheer happiness they are alm strangers to it. When trouble comes, they bear but with stoicism, not with joy. When grief com they endure it, but with the endurance of the Indi rather than the Christian. They do their work fait fully, but sing very little over it. What is known the joy of the Lord is an unknown quantity to the They have learned duty but not the joy of dut The little fox which is represented not by disconte or any of the positively disagreeable qualities, but the absence of a positive joy, is a little fox that spo the vineyard.

IT IS in the aggregation of these little faults in o Christian lives that we make the sum total of th destruction of the vineyards. One little fox in th vineyard might not matter; large numbers of them, they increase, finally spoil the vineyard. It is signi cant that in the American version there is a marke change in the interpretation. In the old version says, "Take us the little foxes that spoil the vines. In the new version it says, "Take us the little fox that spoil the vineyards." Vines here and ther might be spoiled, but the vineyard as a whole remai intact; but the thought is that the little foxes as the multiply spoil the whole vineyard. These little fault of which we have made mention today break dow the whole character. Instead of becoming filled wit Christian sweetness and helpfulness to the world, th life is spoiled throughout. We should guard ou vineyards from these faults. The deadly, insidiou poisons of the little wrongs and vices and sins of lif permeate character, destroy its usefulness and mak it unworthy of the divine purpose. God has given u a beautiful place for the planting of the vineyard o life, and has enriched the soil with the streams from his own never-failing springs, and has built about us safeguards of a civilization which contains all possibilities for protection, and has committed this vineyard of character, of richness, of sweetness, to our keeping. If, then, we carelessly or selfishly open places around this safeguarded vineyard for these enemies of the vine, what can we expect but the final spoiling of the vineyard? May it be our prayer today and every day to shut out these little enemies of our souls, to exclude them for the good of the wide world as well as for ourselves, and to grow daily in the grace of our Lord Jesus Christ.

Why should we have the same faults tomorrow that we have today? Why should we persist in allowing the same weakness of temperament to persist year after year and see no betterment when we have, as the source of our strength in overcoming, the Master of the universe himself to help us? I wish that we might all of us learn from this day what a wonderful thing it is to overcome. Let us not forget that He was tempted at all points like as we are. He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape. Let us then grow in the grace and knowledge of our Lord Jesus Christ, going on from perfection until at last we "attain unto the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ."

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*Pastor, Congregational Church, Topeka, Kansas.

WHY WE DO NOT UNDERSTAND FRANCE

By Margaret E. Sangster

"I DON'T understand the French people," said the Captain as he sat down opposite me at the glittering little table. "I don't understand them—and I reckon I never will understand them!"

"You mean—?" I questioned.

"Did you see the girl who took my coat at the door?" returned the Captain—answering my question, in the good American fashion, with another question. "She asked me for a tip. I meant to give her one anyway, but it made me mad to have her ask for it. The waiters are the same way, and the taxi-drivers, and the bell boys, and even the ushers in the moving picture theaters. They're all out after the coin! It's just grab—grab—grab! That's what it is!"

"But the war has made such a difference," I argued. "Don't you suppose that——"

"I don't suppose anything," interrupted the Captain, "*I know.* They skin us right and left—all of them. The war has made a difference, you say? You bet it has! It's given them a new harvest of men with money. Did you see our waiters and taxi-drivers and ushers asking for tips when the French soldiers came to New York—did you? You bet you didn't! Why, those poilus could have had anything in town—if they'd expressed a slight desire for it. You didn't see our shopkeepers charging them two prices for anything! You didn't see our hotel clerks making them pay ten dollars a day for a two-dollar room. But that sort of thing is happening all over France. And it's wrong!"

"I'm sure—" I began weakly, "that *you're* wrong. The French are——"

"They *are!*" interrupted the Captain again. "They *are!* Here we've come over to help them fight their war. We didn't have any political reason of our own for butting in—you know that. We went in with *clean ideals to fight for clean ideals.* And now that it's over what are we getting? We're getting taken in on every side. That's gratitude, isn't it? That's——"

The waiter came up with the soup. I was glad. For with food in front of him your average man becomes more tolerant. The Captain began to smile again, as he raised his spoon to his lips.

"Anyway, they *can cook!*" he conceded.

FRANCE—so many of us don't understand France. We don't understand her manners or her methods, her ways of doing business or her ways of enjoying herself. I've heard many an American soldier say, all the way from a buck private to a colonel,

"I don't understand the Frogs. *We don't even think alike!*"

I came to France, myself, as a pilgrim goes upon a quest. I came to France looking for a country set high upon a throne of idealism—a country of soldiers that were gallant and fearless; of women who were each one of them a humanized Jeanne d'Arc. But when I landed in Paris I made many discoveries. I discovered that taxi-drivers were often discourteous, that waiters were often insolent, that baths and fresh air were hard to obtain. I found that every Frenchman was not a Foch or a Joffre—that few French women were at all like the immortal Jeanne. A week after my arrival in Paris I hated France, and spoke longingly of America as "God's country." After my second week—a nerve-racking week in which I battled with the French red tape of passport bureau and police carte d'identité, of bread tickets and no sugar and exorbitant prices—I hated France even more. It wasn't until I had been over seas for a month that I began again to love France.

With my other discoveries, upon arriving in Paris, had come the discovery that my schoolgirl French was quite inadequate. I could not make the French people understand when I spoke to them, and instead of blaming myself I was inclined to call *them* stupid. It was discouraging to speak in long, involved sentences and then to find out that those sentences meant nothing at all.

There were people that I wanted to talk with, too. There was the Frenchman in my hotel with the white hair and the ribbon of the Legion of Honor, there was the pretty girl with the auburn curls who sat at the table next to mine, and there was the little bell boy who chattered so ceaselessly. But I couldn't talk with them. And so I was quite prone to agree, at first, with any American soldier who said that the French people belonged to a different species.

I think that I got the key to the situation between the French and the Americans in France on a certain evening when a certain lieutenant was calling on me. We were sitting together in the tiny hotel living-room—a room crowded with French people, all busily talking. They were enjoying themselves, and so were we—but we weren't doing it together. There was a barrier between us.

"It's strange," said the lieutenant, voicing the thought that was in my mind. "Here we are, all fairly well-educated people of approximately the same class. We must have a great deal in common—we must be thinking approximately the same thoughts. And yet we have no common meeting-place. It's annoying! If ever I have any children they'll not be subjected to the embarrassment of knowing only one language!"

The barrier was the barrier of speech!

IS IT possible that *we* are at fault in this lack of racial understanding? Is it possible that we aren't big enough to understand? Is it possible that the French think that we are as queer as we think they are? Is it possible that they are saying, in their own tongue, "the Americans—they do not even think as we think"?

I've talked to a good many French people about it. And I've come to the conclusion that we're as much at fault as they are! We go gaily into Paris and—from the surface life of it—we form opinions that we put in an envelope labeled *France.* But Paris isn't France—any more than New York is America. We are overcharged by a jeweler on the Rue de la Paix and do not stop to consider that we would be doubtless just as thoroughly overcharged on our own Fifth Avenue. We shrug our shoulders at certain phases of French life—the French shrug their shoulders at our ways. And so it goes.

In Paris—yes, the taxi-drivers and the waiters and the ushers do ask for tips. And they are not pleasant if they don't receive those tips. And the fact grates upon an American with a wound stripe on his sleeve—a wound stripe that stands for a hurt received on some French battlefield.

But, after all, it's different from an American situation, this money situation in the cities of France. For going on five years there hasn't been much money spent in those cities, *and the American soldiers are bewilderingly ready to spend money.* Is it so strange that the shop-keepers should take advantage of this sudden avalanche of francs? Is it so strange that they should add to the prices? It's just the old law of supply and demand.

"They would spend it elsewhere," a little fruit-dealer told me—"why not 'ere?"

A great many people who write and talk convincingly about France never get far away from the French cities. And the boys who have been fighting with French troops—the boys who have been quartered with French families—aren't much on writing and talking. But when you question them they'll tell you that the French peasants are pleasant, hospitable, generous to a fault, and that the poilu is "a regular fellow—even if he is a Frog." They tell stories of a last crust shared willingly; of a warm bed and clothing given from a scanty store. They tell stories of motherly women who threw flowers in front of their dusty, marching feet in memory of some other boy who marched by on the same quest. And the fact that the same peasants sleep with their windows tight shut, and that there aren't many bathtubs to a village, doesn't register quite so hard as it did.

A MEMBER of the French legation spoke to me about the national feeling that has sprung up between France and America.

"Now that there is German propaganda on every side," he told me, "it is ver' necessary to keep beautiful the feeling between our two great nations. We must be brothairs! It must not be that you theenk of us as 'Frogs'! Yes, we know! You mus' not think that we would try to cheat in money matters. You must try to understand! If your boys of America could only speak our language it would be so easier. They would meet, then, the nice girls—they could go into the real homes. They could belong. Oh, it ees not fair that those who cannot know the real heart of a land—(an' who can understand the heart of France when her speach mean nothing?) should be the ones to form a national idea!"

It *is* necessary that France and America should be brothers. We who have sent our men to die on the battle grounds of France *must* realize that. We must realize that France is coming out of the chaos of war into the light of peace—that the time is one of enormous readjustments. And we must make allowances. We must realize that conditions on the Continent are not normal. And realizing that these conditions are not normal we must try to be tolerant and to say—"Perhaps the fault is *mine,*" or "I wonder what the French think of *us?*" We must remember that the French are just coming out of a long and bitter fight for existence—a fight that we helped them win—and that they are dazed by the pain of the struggle.

The average American goes to France filled with the fire of idealism. And then, finding these abnormal conditions, he feels cheated and, consequently, hates France. But if he goes into the country places—if he meets the real people of France—he will come to love France again with a warm affection—not with the devotion of a fanatic who kneels before a shrine, but with a real brotherly feeling.

I went to Notre Dame one day at twilight time. The great church was hushed and still, and as I walked slowly toward the altar I felt strangely and completely at peace. The late sunset, slanting through the stained-glass windows, fell in golden bars across the floor and made brighter the gilt of the chancel rail. . . . Suddenly I knelt there, in the silence.

I did not see a little woman in black come softly in. I did not know that she knelt beside me; not for many minutes. But finally, when I lifted my head, I saw her there. And as I looked at her huddled little figure I knew that she was the real France—the France that has lost three millions of men—lost with a supreme patience and bravery, *even with a wistful smile.* I knew that, under the surface, all of France was typified in that one small kneeling figure.

I rose quietly to my feet. As I did so she raised her head and our eyes met. And we didn't need to speak the same language.

NOTRE DAME

By MARGARET E. SANGSTER

THROUGH colored glass, on burnished walls,
Soft as a psalm, the sunlight falls;
And, in the corners, cool and dim,
Its glow is like a vesper hymn.
And, arch by arch, the ceilings high
Rise like a hand stretched toward the sky
To touch God's hand. On every side
Is misty silence; and the wide
Untroubled spaces seem to tell
That Peace is come—and all is well!

A slender woman kneels in prayer;
The sunlight slants across her hair;
A pallid child in rusty black
Stands in the doorway, looking back. . . .
A poilu gropes (his eyes are wide)
Along the altar rail. The tide
Of war has cast him brokenly
Upon the shore of life. I see
A girl in costly furs, who cries
Against her muff; I see her rise
And hurry out. Two tourists pause
Beside the grated chancel doors,
To wonder and to speculate;
To stoop and read a carven date.

In uniform the nations come;
Their voices are a steady hum
Until they feel some subtle thrill
That makes them falter, holds them still—
Bronzed boys, who shrugged and laughed at death,
They stand today with indrawn breath,
Half mystified.
The colors steal
Into my heart, and I can feel
The rapture that the artists knew
Who, centuries before me, drew
Their very souls into the glass
Of every window. . . . Hours pass
Like beads of amber that are strung
Upon a rainbow, frail and young.

Through mellow glass, on hallowed walls,
The twilight, like faint music, falls;
And in each corner, cool and dim,
The music is a splendid hymn.
And, arch on arch, the ceilings high
Seem like a hand stretched toward the sky
To touch a Hand that clasped a Cross—
For France, new-risen from the loss,
And pain and fear of battle-hell,
Knows Peace, at last, and all is well!

Paris, 1919.

OUR EDITORIAL PAGE

Reaching the Common Conscience

WHEN President Wilson, speaking in Rome several months ago, told the Italian people that the only force that would bind the nations together is friendship, he stated a fact which has been repeatedly verified since. It is the business of the leaders in the Peace movement to organize the friendship of the world. Week after week the Conference strove and struggled through a mass of entanglements, peacewards. No progress could have been made unless there had been a genuine feeling of friendship among the Allies. It was the evidence of that feeling which attracted the large and small nations and raised the hopes of the peoples that justice would at last be done. And trouble has reigned wherever that confidence was not established.

Will the altruistic hope so widely proclaimed by the leading statesmen retain its hold upon the people of the different lands? In a recent address Premier David Lloyd George declared that "fair play to all classes, in every land," was essential to the saving of civilization. They must be made to feel that all are being treated with equal justice. Peace founded on any other basis would be a false peace. Fair play he regarded as the foundation of civilization, and if it were neglected now the whole structure would have to be built over again, from the bottom upward.

Fair play in the broadest sense, therefore, means moral, industrial, commercial house-cleaning on a large scale. It means the protection of those who need to be saved from exploitation; the lifting up of the down-trodden; the righting of long-established wrongs and injustices. Especially does it mean that those nations that are able to bear the burden of brotherly service in the great work of reconstruction should do so voluntarily and gladly.

This is the Golden Rule in practical application. The Church, which has proclaimed these principles from the beginning, has now the opportunity to emphasize and revitalize her teachings. She should speak to the universal conscience with courage and clearness and with an authority that cannot be misinterpreted. She should strive to eliminate hatred by teaching forgiveness. Her message should breathe the very spirit of Christ himself. The permanency of world peace will depend to a great extent on our spiritual attitude and convictions in the immediate future.

God has been very gracious to America in these trying times. We have suffered and sorrowed; but we can look back over those years of world struggle, feeling that we have followed the high, unselfish ideal faithfully. The world has acclaimed us as leaders in the earnest effort for a peace that is based on justice to all alike. We must still continue to strive for the triumph of those principles that have led us all through, giving them a wide application, so that they may win the support of the moral forces of all civilized people, and thus touch the common conscience of the world.

Undervaluing the Old Testament

PAUL, in advising his young and ardent disciple Timothy, held that every Scripture is profitable teaching, for correction, for reproof and for instruction in righteousness. That this conclusion has been shared by the vast majority of preachers and teachers of the Word in all generations will be readily conceded. From time to time questions have been raised as to the expediency of this or that book of the Bible for instruction, or as to the practical value of certain indicated narratives.

In the Thirty-fifth Congress of the Episcopal Church in New York last month, a discussion took place on the question whether the Old Testament should be retained in the Sunday schools for teaching purposes. Considerable difference of opinion was developed. One clergyman declared that most ministers of his acquaintance would not voluntarily take up certain portions of the Old Testament in the Sunday schools. The Creation story he denominated as simply "primitive science" and therefore misleading. The Old Testament, he said, contained much that was serviceable and more that was unserviceable in teaching. Another deprecated the doctrine of hate it presented. It is worthy of note, however, that the older members of the Congress—the ripest in Christian service and experience—were practically a unit in favor of the retention of the Old Testament studies.

This discussion is hardly a new development; it is a momentary revival of the old antagonism to a whole Bible. In the judgment of all the great Christian teachers, from apostolic times until today, the Old and New Testaments form a complete whole, each essential to the other. Jesus in his discourses showed his familiarity with the Old Testament, and set us a model as to its valuation. Thus it is that through his example, which has been followed by all faithful teachers ever since, none of the Bible can ever be regarded as obsolete. Many assaults have been made on the Book, which Gladstone called "the impregnable rock of Holy Scripture." This latest effort on the part of the younger element in the ministry to discredit the Old Testament for Sunday school purposes is too radical to be entertained by any Christian denomination. As far as the selection of topics for instruction is concerned, the simpler and more evangelical the choice the better. The rudiments of the first principles of religion for the young should be chosen with judgment, and the more solid food for full-grown men. This freedom of choice is always open to the Church.

Christendom will retain its Bible entire, and when the younger and more adventurous spirits of our budding theologians are matured and mellowed by experience, they will learn to agree with the wisdom of their seniors, who stand loyally by the old Book in its integrity.

New Life in the Country Church

DECLARING that there is a new ruralism, the outgrowth of new systems, new standards, new methods and processes, new aims and ideals, and a new agriculture based on applied mechanics, Dr. Garland A. Bricker, in "The Church in Rural America," not only pleads for a new church equal to the new opportunities and ready to supply spiritual vigor to the life of the reawakened country, but shows in twenty-seven chapters how it can be and is being done.

He shows that "a new agriculture has developed with the new industrialism," that "a new farm has been developed by the new agriculture," that "transportation facilities of a new type have annihilated distance," that "new transmitters of intelligence have become available," that "a new country has been developed," that "a new people has arisen," "a new spirit of cooperation is abroad," there are new aims and ideals, "a new life larger, stronger, more buoyant and richer than the old," and he declares: "The country church is about to cast off its old, heavy armor and put on the lighter, more peaceful and more truly serviceable robes of a new age." By this he does not mean a dilution of doctrine, but a faith idealized in community service that makes its influence felt in every avenue and angle of the new life of the new country. Dr. Bricker declares: "The Christian service of the Church must reach out from rural centers to the whole community population. The automobile drive, instead of the horse drive, must become the radius ot its circle of service. This will mean consolidation of churches of the same denomination and interdenominational cooperation. It will mean the renewed consecration of Christian farmers."

The book is a plea for a widening of the influence of the Church by bringing into touch with its life every worth-while interest of the rural community, and the chapters tell how to do it. It is not only a prophetic call to service; it is a handbook for servers. It is honest, does not blink facts, and does not gloss over ineffectiveness with sentiment, but it does point the way to action and results.

American civilization is built upon and around the Church. A hundred years ago, the people went to church, master, maid, child and servant; all sat under the preaching of the man of God. Today, the Church is going to the people. It is taking them education, inspiring their recreations, giving facilities for clean play, helping the bread-winner meet his problems and the homemaker hers; it has not ceased to bear the message of divine love and free salvation, but it has translated these into terms of loving service to the community. The city church and the country church have both found a wider life in a broadened ministry. The country church has become, besides a preaching-station, an agricultural experiment station, a community center, a public forum, the seven-day-a-week center of the neighborhood's life, and it is sowing more widely and reaping more richly for the Master than it ever did in the conservative days that are gone forever.

Is your church the vital center of your community life?

A Setback to Government Ownership

POSTMASTER-GENERAL BURLESON'S announcement returning the control of the ocean cables to the cable companies, and informing the public that the entire telegraph and telephone system will be restored to its former management as soo the necessary legislation can be had, surprises nob Whatever merits the system of public ownership have possessed, certainly these have not appe under his management. The government's con tion with the telegraph, telephone and cables has not only unsatisfactory, but the reverse of what been promised and what the public had been le expect.

For some time to come we may hear very little f any quarter in favor of government ownership. course, it will doubtless be contended by many tha other hands the experiment might have resulted q differently, and that increased rates and poor se would not have resulted; but the experience is tremely unfortunate, and coming at this partic time, the test will be accepted as conclusive.

Besides, we must not overlook the fact that President, watchful of events, had no doubt reac the conclusion that the experiment had scored a f ure, even before the recent Burleson episode in c nection with the suppression of the World's telegr called attention to it. It is surmised that Mr. Wil himself may have taken the initiative and authori the order for restoring the cable control, having come convinced that the wisest course would be end it. Left to the vision of Burleson, it might h gone on indefinitely until the protests of the pu would have shown the situation to be intolerable.

The Old Methods and the New

WE READ in the cable dispatches that it is improbable that the meeting for the forn inauguration of the League may be held Washington. The actual test of the value of League must come later, probably when the perm nent headquarters have been chosen and it is p pared for work.

There are those in different countries who ha criticized the League from the beginning and w have predicted its failure. Even now, some of t French journals practically intimate that the obj tions to the passage of the League covenant we voluntarily withdrawn for the reason that the Alli powers have understandings among themselves, a that secret alliances are by no means a thing of t past. Doubtless the League has its enemies in Euro as well as elsewhere; but we believe it has the hone and sincere support of those statesmen who have be giving it undivided study and consideration duri the last four months. And assuredly it has the co dial approval of all right-thinking people. The indu trial classes see in it the beginning of a new order things that is better than the old. Lovers of pea regard it as well-nigh heaven-sent to put an end to war It is only the few who still cling to the old aut cratic models who cannot comprehend that we a living in a different world from that of four years ag and that a new standard of values has been set up f human aims and conduct, individual and nationa The idea of world regeneration is too big for suc minds to grasp. They cannot believe that absolutis is dead and that the day of dynasties and autocra has passed away. It is their creed that human natu never changes, and that the world by and by will slid back to its old familiar conditions. They cannot se that the spirit of democracy is awake in every land and that the people are coming into their own.

Is Bolshevism Nearing Collapse?

WHAT are we to gather from the conflictin stories brought by the cables regarding th Bolshevists? One day we read that Lenin is leading a gay life at Moscow, living in a princel villa which he has fortified, giving magnificent dinners balls and fêtes, with a military band and actresse and dancers to amuse his guests, while yet he is i constant fear of his life and hardly dares to show himself in public without his bodyguard of Chinese. Th next, we learn that his armies in various parts of Russia are meeting defeat and have evacuated Petrograd, that the peasants are revolting by thousands, and that both Lenine and Trotzky are making secret arrangements with a view to boarding in some quiet hotel in one or other of the neutral countries. Which are we to believe? According to the judgment of some correspondents, the truth seems to lie between the two extremes. The Bolshevists see their power crumbling. Their terrorism has fed upon war, and they feel that when peace comes they will be better safely out of the way of the storm that will sweep over Russia. It looks as if they were getting ready to go while the going is good. Revulsion is liable to be more dangerous to them than revolution.

THE CONGRESS OF MOTHERS

Mrs. W. W. Williams
Oregon

Mrs. L. Crozier French
Tennessee

Mrs. Rudolph Acher
North Dakota

THOUSANDS of mothers of America, united to promote child welfare, were brought together, through eir representatives, in biennial nvention at Kansas City, May -10, 1919.

The National Congress of Moth- s is a going group. The war found mobilized for effective service to ldier and sailor boys and to their others; and the end of the war ıds it up and ready for the next ing in home protection, which is e basis of world welfare, the key which is held by mothers.

It is a big program which the ational Congress of Mothers is nducting in its "Construction ork for 1919." This includes the back to school" drive; the war amp savings and thrift campaigns; "follow-up work" in child elfare; higher ideals of homeaking (especially in the homes of turned soldier boys); a "Victory" building in honor of soldier mothers; the roduction and transportation of food; a system of home and school education at will prevent war; a Home Education Division like that of the U. S. A. in the Educational Department of every nation round the world!

A Parents' and Teachers' Association in every school and a Parents' Association in every church for the greater realization of parental responsibility in child training and in impressing moral and spiritual truths is one of the admirable aims of the National Congress of Mothers, already successfully achieved in numberless localities.

To secure Bible and historical scenes in moving picture shows and to provide suitable resorts to take the place of the abolished liquor saloon is one of the commendable features of the organized mothers' work, which also embraces Americanization and many other phases of patriotic service.

During the past few years the Missouri State Congress of Mothers, which entertains the 1919 National Convention, has developed greatly, and it is expected by the leaders that the state will show the largest membership yet known in Missouri. In Kansas City there are 3,600 members enrolled.

The Grim Rebuilding of Aubréville

Quaint Relief Workers of the Quaker Faith Gathering Up Battered Human Remnants and Their Possessions

By HORACE B. DAVIS

Moving in supplies

Cleaning up wreckage

MADAME CRÉPIN rushed into the street of Vitry-le-Francois. She had seen Madame Drouard. She kissed Madame Drouard on both cheeks and asked her dozens of questions about their native village. She told about how she had left before the Germans came, and thought Madame Drouard had been very courageous to stay, even this long; and wasn't it fine to be repatriated?

Madame Drouard unpacked. "Look at that curtain," she said. "The Germans had wrapped up a piece of meat in it, and when they ate the meat they left the curtain on the ground. I picked it up and washed it."

Madame Crépin almost snatched it. She said, "That's my window curtain."

It is March; Madame Crépin is going back to her native village.

There may be a house in Aubréville which has not a hole through the roof or the wall; but it isn't near the main road. Aubréville might be a picturesque ruin in summer; in winter it is grotesque. It is not flattened out enough to be kept as a souvenir, like Ypres; it is not whole enough to be repaired; there is nothing unusually romantic about Aubréville in its present state to churn the imagination of those who search for thrills. Your eye follows staired bricks which mount to no conclusion; you see the sky through the windows; you examine the V-notch in the top of the lone factory chimney of the next village. It looks like the pictures; you are bored; you have been fed on horrors. Thank goodness the war's over, and you can forget about it. But it is March, and several hundred people are drawn toward Aubréville. You can't keep them away. Some are probably back already. The France of the interior and south will function even without the millions of wrecked lives which before the war helped in the work of the nation. When the big wheels get to turning smoothly we will probably see a thoroughgoing reconstruction. But Peace came suddenly and there is bound to be much gritting and squeaking before the machine can do its new work. It is obviously impossible for the French Government to take care of all the returning refugees before next winter.

Of course, they might stay where they are. For instance, Madame Hanen, from the Meurthe-et-Moselle, near Toul. She is tubercular and ought to leave Bar-le-Duc for a place in the south. But she will not go, since she would have to take her fourteen-year-old daughter away from a very satisfactory place with relatives in St. Dizier. Mme. Hauvry of St. Mihiel has been presented with a baby. Its mother is a friend; its father is a German. It neither walks nor talks. Mme. Henry was away from her home in Verdun when the 1916 offensive began; she has not gone back yet. Mme. Hougelot lived with her husband and four girls in a single room, containing one bed. She got clothes from a relief society for her children, until the relief society discovered that she was "a woman of *very* bad reputation." M. and Mme. Harmand have bought furniture and are living quite comfortably in a room with their two boys. The Herbillon family of Bar-le-Duc—M., Mme., and seven children—were not hurt in the air raid, but their house was smashed by a bomb. The Humbert family's farm was pillaged by French soldiers. I will not give the name of the family who insisted on living in a stable with the horses; they have since moved out. Two old maids "could not see well enough to sew, but earned a little by knitting socks for soldiers. Very depressed." Madame Gerard had to be evacuated from Belval because she insisted on selling drink to soldiers. A mother of nine children could speak only the German-Luxemburg dialect of the Thionville district, and did not dare to tell her story—hardly even to open her mouth.

A double bed in an only room sufficed for the couple Séez. When Monsieur died, Madame was not able to get him buried that day. She had her choice between sleeping on the floor and sleeping in the other half of the bed; and she chose the bed.

These notes are taken almost at random from the case papers of the Quaker relief worker. She knows all these people; they are not just "cases"; they are friends. She has talked over their problems with them and heard their stories, and parted them, the goats upon the left hand, and on the right those who buy at her store at three-quarters price. For buying is more satisfactory than giving, as she has discovered from experience.

And she knows that the hard times are not yet past. For Americans whose families are still whole, how easy it is to slide back into the old grooves! There was a man in the Marne who came and saw the ruins of his home and hanged himself.

To facilitate the return to Aubréville and Clermont and Varennes and the forty-odd villages round about, is the task of a little band of foreigners, English and American. This "Friends' Mission" is a body of people who know little about war and a great deal about French peasants of the northeast. Since December, 1914, their workers have sold or given clothes to the Harmand family, and supplied work to the two old maids; they have fed some fugitives from the fight, and brought away others in their automobiles; they have got in the crops and threshed them, repaired machinery and obtained materials for hundreds of struggling war-zone farmers, and have even induced a few farmers to cooperate with each other; they have received thousands of patients in their several hospitals—in one, an American surgeon performed a thousand operations in a year; in another, 850 babies were born, many of them little Rémois, that is, from Rheims; they have built hundreds of little houses—not supervised their building, but actually built them, and the houses, though small, are better than cellars or stables or the open sky; and from having met the multiplex problems of refugees they know where to push the hardest to get the best results.

The barbed-wire hasn't been wound up in part of the arrondissement of Verdun, and miles of trenches still remain to be filled in. There was a rumor that a hundred thousand German prisoners were coming to do it. Eventually it will be done. Then there will be another rumor that the government is coming to rebuild; and in the meantime many people will live in their cellars, as they did in the Marne in the early days of the war.

American soldiers have won glory in the Argonne. The English and American Friends are working in the Argonne, but their work is not glorious. It is just the same work they have been doing quietly since their respective countries went into the war. All they have to do is to pack up their cot beds and their woodworking machinery, and move north. No initial expenditure, no false starts or costly blunders; no hostility from the officials, who without known exception are keen to have them stay. They wish they could reconstruct the whole of France; but they have money and men for just one little region, west of Verdun: Clermont, and later Varennes.

They have not hated the Germans; only they have hated war; their God is not a fighting God, but one who aids sufferers. They have been working for peace, in their own way; they believe in mankind; they are trying to show that the spirit which takes away the occasion for war is an active spirit, which goes out to meet the enemy and turns him into a friend. They are hurrying, hurrying, and will hurry nervously for months; for before next winter there is work to be done at Aubréville.

BIRDS AND THE HARVEST

By B. S BOWDISH

Secretary, New Jersey Audubon Society

The Bluebird is a friendly fellow

"OH, WHAT shall the harvest be?" Perhaps we might get a "little bird to tell us," or if not exactly that, at least we could base a general answer in considerable part on conditions of bird life where the seed was sown and the harvest reaped.

In the early days, the days before we had scientific study of the habits of birds, the connection in the popular mind between birds and the sowing of seed principally took the form of speculation as to what proportion of the sown seed or its product the birds would get. Crows and blackbirds were observed to pull corn. The fact that some kernels were left in the hill uneaten did not suggest to the farmer that it was the cutworm that the crows were really after, not the corn.

More than once the meadowlarks in the grass and grain fields have been the objects of suspicion and aversion on the part of the mistaken farmer. It was not suspected that of the meadowlark's food nearly ninety-nine per cent. in summer consists of insects, while in fall and winter many weed seeds are eaten. Grasshoppers eat several times their own weight in hay or grain daily, while a meadowlark has been found to consume as many as thirty-seven of these insects at a meal.

An investigator noticed rose-breasted grosbeaks visiting his pea vines and shot and examined one of the birds. The stomach held one large green caterpillar, several potato beetles and a few fragments of peas. The observer's conclusion was that the few peas taken had been well paid for. A single pair of grosbeaks, with their young, have been known to keep a potato patch free of the destructive beetles throughout the season. What shall the harvest be—with and without these birds?

When Professor C. F. Hodge, of Clark University, Worcester, Massachusetts, was breeding in captivity quail or bobwhites, he became convinced that their food habits made them most valuable assistants to the farmer. Professor Hodge's little daughter had a half-grown bobwhite which was a special pet, and this bird was called upon to stage a demonstration. He offered his little daughter a dollar if she would test her pet bobwhite's capacity as a destroyer of rose slugs. The little girl enlisted her brother's aid. In little tin cups they caught the rose slugs, counted them out in lots of one hundred each, and fed them to the young bobwhite. That evening Professor Hodge received his daughter's report—1,186 rose slugs converted into the upbuilding of one young bobwhite!

From 75 to over 100 potato beetles have been found in a single bobwhite stomach; 29 of these birds were found to have eaten 539 locusts, an average of over 25 each; one stomach contained 1,500 weed seeds; another 3,000, a third 10,000 pigweed seeds. The weeds that choke the crops figure quite largely in the question, "What shall the harvest be?"

THE birds of prey are actually the farmer's best protection against mice and other rodents. Misplaced censure has more than once been crystallized in legislation. Pennsylvania in 1885 enacted a law providing a bounty on the scalps of hawks and owls. In two years 180,000 scalps were turned in and the state paid out $90,000 for them. The loss to the farmers of the state through the depredations of rodents that might reasonably be expected to have been the natural prey of the 180,000 hawks and owls was estimated at over a million dollars! The law was repealed, but it was many a year before Pennsylvania recovered from the blighting effect of this wholesale slaughter of her winged policemen.

While most of the common birds eat a great variety of insects or weed seeds, or often both, in many instances species have their special favorites. One of the illustrations of this is the fondness of cuckoos for hairy caterpillars. One bird has been found to have eaten as many as 250 fall webworms at one time, and cuckoos which had gorged themselves have still continued to pluck the caterpillars from their web, crush the insects, and drop the lifeless bodies to the ground.

Orioles are able seconds in the destruction of caterpillars. Vireos and warblers consume great numbers of the smaller caterpillars. Mr. E. H. Forbush, State Ornithologist of Massachusetts, thinks that the cedar waxwing might appropriately be termed "cankerworm bird." One of the waxwing's records is 100 cankerworms as a meal of one bird.

AMONG its various insect diet, including many destructive species, the scarlet tanager numbers the dreaded gypsy moth. A tanager has been observed to eat 630 of these caterpillars in eighteen minutes.

Blackbirds have been known to fly at least half a mile to an orchard infested with cankerworms. They also eat gypsy moths, forest tent caterpillars and other hairy larvæ. They rank among the best destroyers of weevils, click beetles, wireworms, grasshoppers, ants, bugs and flies. In fall, winter and spring, they eat quantities of weed seed.

Many members of our native sparrow tribe are largely insectivorous in summer. Others that come to us for the winter from a more northern summer home depend almost entirely on weed seeds. Our common little chipping sparrow, one of our nearest feathered neighbors, nesting in the bushes of our dooryard or the vines upon our porch, is exceedingly valuable as a destroyer of cankerworms, tent caterpillars, the larvæ of browntail, gipsy and tussock moths, and many other pests.

In forty minutes a Maryland yellowthroat consumed 3,500 plant lice. Four chickadees were found to have eaten cankerworm moths containing eggs, which, based on a count of twenty of the moths, were estimated to number 19,425.

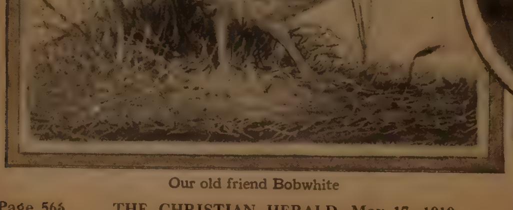
No one could desire more attractive or valuable neighbors than the bluebird or house wren, willing to respond quickly to the invitation of a bird house placed their occupancy. Grasshoppers constitute twe two per cent. of the bluebird's food for the e year, sixty per cent. of it for August and Septem The house wren will raise two or possibly three broods in a season. This means the very con tration of activity in seeking a great variety insect food for the many hungry mouths. No be assets were possessed by any of the effective gardens than an occupied bird house or two in t midst.

This young Meadowlark has an insatiable appeti for insects

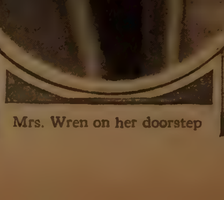
During the settlement of the Mississippi val great swarms of locusts appeared, devouring newly planted crops. From the tiny kinglet to great whooping crane, the birds turned to and fed these insects. "Fish-eating birds like the great heron, flesh-eating birds like the hawks and owls, s birds, ducks, geese and gulls, all joined with smaller land birds in the general feast."

A few years ago we had the estimate of $800,000, annual loss to forestry and agriculture in the Uni States through the depredations of insect and rod pests. Last summer, when Congress was asked pass the enabling act giving effect to the treaty w Canada for the protection of migratory game and sectivorous birds, there was laid before that body mass of data showing the loss, direct and indire through such causes, of a billion and a half doll annually.

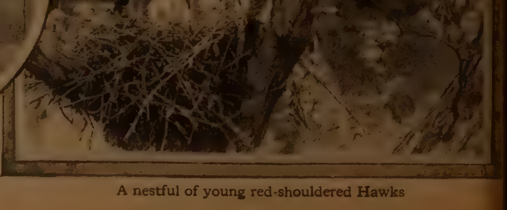
Examination of hundreds of stomachs of bir taken in different localities and at all seasons, pai taking scientific observations of the birds' habits trained experts, have now for many years be establishing beyond question the fact that they one of Nature's most effective checks on the und increase of insect and rodent pests. No very profou logic is required to draw the conclusion that a mark increase in bird life, and particularly when attract about the farms and gardens, can reasonably expected to be followed by a reduction in pests and their injurious work. At this time, when for so period at least the obligation falls on this country assume the rôle of granary and food storehouse for great part of the world, in view of the facts of whi the foregoing is the most cursory of glances, are we justified in asking in profound seriousness of our bi neighbors, "What shall the harvest be?"



Our old friend Bobwhite



Mrs. Wren on her doorstep



A nestful of young red-shouldered Hawks

LABOR AND PEACE

By *WILLIAM B. WILSON*

Secretary of Labor

THERE is a great deal of history to be noted in connection with readjustment. We are going through the same kind of atmosphere we went through at the time we entered the ar. At that time there was a feeling that would not be able to organize an army st enough to be of any assistance, that could not train an army quickly enough, at we could not transport the army to urope because there was no shipping, and at we could not equip the army, even if were able to train it and transport it.

And yet, when the supreme crisis came, hen the Huns had broken through the ies on the western front, and nothing reained between them and Paris but thirty iles of space, it was these same boys, hom some of our people said we could not ain, transport or equip, who stepped into e breach at Château-Thierry, stemmed e tide of the oncoming Huns and hurled em back toward Berlin, where they were ept going until the climax came. The me spirit that dominated the American ople at that time concerning the conduct the war will thrill them during the period reconstruction.

The path of industrial reconstruction lies ear before us. We have practically all the w materials we need, and the markets of e world are now open to us. The acute roblem with which we have to deal is that demobilizing our army, our navy and our dustrial war workers, and reestablishing urselves on a normal post-war basis. Now at might be a very easy thing to do if very man engaged in business in the nited States were filled with the idea that e should get going at once, and keep his rganization on at least as large and effecive a basis as it was on before the war. here are many business men who feel that is not wise from a financial viewpoint to o that; that the war cost of labor is out of he question, and that business should wait ntil the price of material and of labor goes down, lest those who go ahead now lace themselves at a disadvantage as compared with their rivals who hold off. his reasoning seems fairly sound, but it is only a phase of the situation. My ision is that there will not be more than four to six months at the most of interim etween the signing of the peace treaty and our getting into the regular, postar swing; and the reasons which have brought me to that conclusion are everal.

In the first place, in nearly all lines of industry and commerce there has been a depletion of stocks, except those closely related to supplies for military purposes. Then, again, the supply of labor is not so ample as many are prone to think when they examine the question offhand. Since the beginning of the war there has been a shortage in immigration of 3,200,000 persons. We have 500,000 persons engaged in shipbuilding, and they will likely continue in that occupation for some time. As for the men taken for the army, the best we can hope for is that 300,000 of them will be demobilized by the end of the calendar year. So there will be several million fewer workers than the normal supply. There may even be an increase in the demand for labor, because our workers and farmers received higher wages during the war and have laid by a surplus. With the relaxation of the war restrictions on production of non-essentials, there is released this great purchasing power in the hands of the workingmen. There is also a great opportunity for trade opened up with the South American countries, and with France and Belgium.

With these things before us, if we can tide ourselves over the brief period of readjustment, we have from eight to ten years of industrial activity ahead of us equal to anything we have ever had in the past. Our greatest difficulty is the tiding over of the few months of transition.

The labor organizations are in a better position to resist a lowering of wages than they ever have been before. With the reserve in their hands to which I have referred, the workers are in a position to resist, and I fear that if any attempt is made to force down wages to any considerable extent, there will be a resistance long enough to prevent its accomplishment.

To me it is a short-sighted policy on the part of the business man to run the chance of destroying his industrial or commercial organization for the opportunity of a brief period of lower wages and cheaper material. With the expansion that I have referred to in prospect, there will be greater demands for labor, and that means that the industry or commercial establishment that has not maintained its organization in the interim will be at a disadvantage during the period of labor competition.

My appeal to all of the people is: "Get your business going and keep it going."

Do You Know a Good Place for a Returning Soldier?

GENERALS of every nation have voiced, in no uncertain language, opinions of American manhood in saying, "There never was a finer set of men than the American soldiers and sailors."

These boys are through soldiering now and want to get to work, in factories, in offices and on the farm. Every employer requiring from one to 100, or even 1,000, will find it a big advantage to list his requirements with the Christian Herald.

What better friend could any one be to our returning soldier than the person who will make it possible for him to secure immediate employment—or, better still, help him to find a suitable farm or other good business opportunity?

One Christian Herald reader who offers a Kentucky farm, needing development, at nominal rent, will get a good tenant and at the same time a hero of the Argonne Wood will get just the chance he has wanted.

Another Christian Herald reader writes that several soldiers can be well placed in his community. "Send me one at once and I will use him right," he adds.

Still another offers "a seven-acre place, well located, well watered, with good buildings and splendid for a poultry farm."

These are but a few samples of the many opportunities which our readers may have to offer.

The Christian Herald is prepared to take care of all requirements promptly. We are directly cooperating with the United States Employment Service, but giving especial care as to the exceptional character of the men supplied.

Many of the returning soldiers are seeking other occupations than farming. Do you know of any opening at all for a good man in your community? If so, let us hear about it at once.

It is, of course, the more enterprising and ambitious of the returning soldiers who are seeking new and better positions in life than they held before the war. They are of the class of young men who make valuable additions to the solid and progressive citizenship of the community. Their deeds and conduct in the service of the country speak volumes for the individual intelligence, alertness, and training of the flower of American manhood who went forth to war. When you get one of these you are getting a real MAN.

The Return of the Armenians

THE Armenians are coming up from the Mesopotamian desert once more to seek their homes in Turkish Armenia. Four years ago the Turks drove hem from comfortable firesides into the rackless waste of an inhospitable desert. Thousands died on the way from inhuman reatment and starvation.

For almost a year and a half the eportations and massacres continued, until Turkish Armenia was practically rid of the Armenain population, as the powers at Constantinople had planned. In the prisons of Diarbekir alone, 16,000 Armenians had their throats cut. During massacres at Benia, Adiaman and Selefka, not a male over thirteen was spared. All the men were shot down outside of eighty villages near Lake Van; 120,000 Armenians were killed in this district, according to the Turkish Government statistics. The once beautiful region between the Tigris and Euphrates rivers has become the sepulcher of thousands of Armenians.

The Turks could not kill all the Armenians, but they could rid the country of them. They set about it systematically. Often after one hour's notice the Armenian population of a village would be hustled out to join the ever increasing numbers of the convoys traveling toward the deserts. They did not know where they were going, but the Turks promised that a new agricultural settlement would be founded somewhere far from their old homes.

Two places had been selected for the final dénouement of the Armenian tragedy. One was Sultanieh, a village ot the Konia district in the center of Anatolia —a wilderness leading to a barren desert. The greater number of Armenians were sent on a longer journey to Aleppo, for dispersal among the Arabian provinces beyond. A violent climatic change occurs at this point, and the torrid climate and malarial swamps were one more agony added to the woes of the deported Armenians. Thousands of Armenians died on the way to the fever-ridden, hunger-stricken settlement camps. They were attacked by raiding Bedouins and Kurds, while the Turks took every opportunity to deplete the ranks as far as possible by starvation, ill-treatment and outright murder.

It was a miserable life, that of the Armenians who survived the long journey and reached the "settlements," where no food, implements nor seed for the "agricultural colony" had been provided. Somehow through the months the Armenians eked out a pitiful existence. Now the sad remnant is coming back toward their old homes. In groups of twos and threes they come, often joining other weary refugees plodding back over the burning sands—ragged, thin, skeletons of their former selves.

The relief workers from America and England have established soup and bread kitchens in many cities and towns along the routes of the returning Armenians. Here the hungry refugees may obtain some food each day and medical aid if a physician is present. Here also are gathered permanently many thousands of orphans who have n parents to take them back to their homes. In Beirut alone, 30,000 refu are being helped every day, and 18, orphans are entirely supported in orpha ages.

Three million Armenians are living a scattered life far from their homes, but are longing for the day when they will be permitted to start life anew in the land rightfully belonging to them. In the Caucasus where 700,000 Armenian refugees are gathered there is great suffering.

Near the coast in Asia Minor the Armenians are again entering their ruined home towns, where desolation followed in the wake of Turkish warfare. Barren hillsides and dead ruins, among which not a living thing moves, are sights which greet the travel-worn refugees after they have braved the terrors of the long journey back through the scorching deserts.

In their extremity the Armenians are appealing once more to America for aid. It gives us another task besides the immediate ones of clothing and feeding the refugees. We must help rebuild the homes, and enable the Armenians to start once more in commercial, educational and intellectual life, in which they have always excelled when allowed to progress without interference from their Turkish oppressors.

Four hundred relief workers and four cargo ships, lent by the United States Government, have been sent out by the American Committee for Armenian and Syrian Relief and are now relieving the distress of thousands of poor refugees in the Near East. More supplies, including garden tools, seeds and building materials for homes and farms, must follow. It is for this the Committee has named May 10 to May 20 as the time for the drive which will endeavor to have each county in the country reach its quota. The $30 000,000 sought is the minimum amount needed to carry on this great work. About $22,000,000 have been subscribed thus far.

A conference of Christian workers in Mexico City after the breaking up of one of its sessions in the Union Theological Seminary

Traffic in the City of Mexico, where crowded conditions make necessary the use of newest up-to-date traffic signals

A portion of the students in the National Prepar tory School, Mexico City (Snapped by Mr. Inma after his lecture)

A GOOD WORD FOR MEXICO

By SAMUEL GUY INMAN

Secretary of the Committee on Cooperation in Latin America

MEXICO once again occupies the front pages of the newspapers and the demand by certain interests for intervention is becoming more and more insistent. Why? We are told that American property is being confiscated, American citizens are persecuted and killed, and the country is in an absolutely chaotic condition.

I have just returned from a visit to Mexico and feel as an American citizen it is my duty to let my fellow Americans know of the evidences of new life and improved conditions found there.

The first thing that impresses one is the fact that daily trains are running on practically every railroad in Mexico. Arriving at Laredo, Texas, at 8 A. M., by hurrying through one is able to have his passports viséed on the American side and to take an automobile across the wagon bridge to Nuevo Laredo, have his baggage inspected some five times by different officials, then fumigated (which meant only that a bulb of chemicals was squeezed at the closed valises), and catch a southbound train at 11 A.M. The trip to Monterey, about 160 miles, was made by 4 P.M., the quickest time I remember to have experienced on this run.

Monterey still shows some results of the terrible battle of 1914, especially noticeable in a number of burnt buildings, including the fine railroad station. Instead of the 4,000 Americans who lived in Monterey some ten years ago, there are now estimated to be about 500 who live in and around the city. These are largely employed by the smelters, the steel plant, the mines, and a few in commercial business.

There is a splendid foreign club, where one can meet the French, English and American colony and get their opinions concerning the condition of things in Mexico. No one here, not even the most pessimistic, seems to believe that there is any movement against the present government that is strong enough to upset it. There are various bands of bandits operating in different sections of the country, but they have no political program, desiring only to loot. Carranza will undoubtedly complete his term, and the candidates for the presidency are already announcing themselves, although it is nearly two years before the election will take place. The greatest political abuses are now committed by the innumerable "generals" of the army. Not even the government itself, it is said, knows how many of these "generals" there are. A series of editorials is now appearing in a Monterey paper concerning the necessity of sending these "generals" out to fight, instead of allowing them to parade around in automobiles in the cities, spending the people's money.

MONTEREY, being very close to the border, and with a large American colony, has always had a strong American flavor, with the "gringos" very popular. The English, French and American colonies have been united very closely during the war and have fought together for Allied sentiment against the strongly organized German propaganda. Some of the most important merchants of Monterey are Germans, and they have always wielded a wide influence. The president of the Young Men's Christian Association, before America entered the war, was a prominent German merchant, but he was immediately forced to retire. The Allied colonies have opened a reading-room on the main plaza of the city, which has done a magnificent work. Every time I visited it it was full of interested readers. The walls are lined with some of our most beautiful American and French posters. Three Monterey papers have been subsidized by this same organization, and the people here have pretty thoroughly understood the Allied cause all during the war. The Committee on Public Information has opened such reading-rooms in Mexico City and other centers, and has seen to it that the Mexican people thoroughly understand how complete has been the Allied victory. As they have learned of the idealism and power of the United States their respect has greatly increased.

Going on down into the republic, the following questions have suggested themselves as among the most interesting for investigation on this trip: What are the Mexican people now thinking about? What does the present economic, political and educational situation promise for the future of Mexico? How are the Americans in Mexico treated and regarded? What are the relations between the governments of the United States and Mexico?

Six leaders in the new life of Mexico. First to the left, Director of the daily paper, organ of the government (a former Protestant minister). 2. Director for the Secondary Instruction for the Federal District (a son of a Protestant minister). 3. Director of the National University. 4. The Director of the National Preparatory School (an earnest Protestant Christian). 5. Secretary of the National University (a former Protestant minister). 6. The young Director of the Primary Schools of Mexico City

As to what the people are thinking, it seems to me that the most encouraging thing—which is very evident on all sides—is a realization that Mexico has been entirely too nationalistic, too self-satisfied, too afraid of foreign influences, and that her future largely depends on her reaching out to the world and bringing to Mexico the lessons of the most progressive nations.

At Monterey I found the newspapers published editorials running something like this: "We must realize that Mexico needs to understand the United States. We must live as next-door neighbors to that country, whether we like it or not, so we must find out how we can live in a friendly way. We should not live back in 1847. Those days are past and we must face up to the problems of 1919." Similar expressions from the press, government officials and the mass of the people came to me as I proceeded on.

IN MEXICO CITY I was asked to spe the famous National Preparatory Sc from which many of Mexico's famous have graduated. I faced an audience of than seven hundred young people in magnificent assembly hall of that fine his old building. They told me that two years they did not dare bring together the stud in any kind of an assembly, so lacking were the discipline and respect for authority. This sho itself especially in their hatred of foreigners, ticularly North Americans. This had been notable that four fellow countrymen who acc panied me suggested that they had better not on the platform. We were all given, however distinct ovation.

In my address I spoke of the fact that we were i new day; referred to an old prophecy that the would come when there would be "no more se and that we had practically arrived at the time wh the angry waves that separate the nations of earth no longer exist; that the Germans had thou that because of the sea the United States could se no soldiers to help fight for the world's freedom, b that we had bridged the sea and sent fifty thousa a hundred thousand, two hundred thousand, th hundred thousand soldiers a month "over there that our President had gone over this bridge i France and taken part for a few days in the Pea Conference, and returned to Washington for a f days and then planned to go back to Paris f another short stay; that it would n be long until these same young Me cans would be taking an airpla from Vera Cruz and flying ov to Paris in a few hours; so tha after all, there was no sea, no mo barriers between the nations, an Mexico, as other countries, should n seek to live by itself. This sentime and the name of Wilson were greete with such hearty demonstrations th they could only be stopped by the D rector's calling on them to sing th national hymn as a symbol of the salutations which were to be taken t the students of America.

FROM the National Preparator School I went to attend a banque celebrating the thirty-second anni versary of the founding of the Norma School of the Federal District. I sa down with six hundred teachers—al normal graduates—and, after partaking of a sumptuous repast served in the immense corridors of the Normal School, listened to the toasts from various educational leaders. Some of these were very critical of the educational system of Mexico in the past, others explained how they could do things better in the future, and one took as his theme the necessity of all taking as their model the Great Teacher, Jesus of Nazareth. Altogether it was a very happy occasion, not lacking, however, in its realization of problems that were before the people and intimating that the teachers were facing these problems as were probably no other class of people.

From there I visited the National University, the secretary of which is a former Protestant minister. They were so anxious to show their cordiality to the American visitor that they presented him with some eight volumes of rare publications, including two large albums of colored plates of Aztec picture-writings, which would make collectors of rare manuscripts turn green with envy.

You will want to know if President Carranza, who has been working on a platform of "Mexico for the Mexicans," as opposed to the liberal concessions to foreigners by Diaz, is equally cordial to Americans.

ak I am in a pecu- y fortunate position to speak on the ect.

y relationship with r Carranza began n he came to the rnational boundary to meet Don Fran-) Madero, who was ing his triumphal y into Mexico after revolution had been . When I saw these men embrace, I d not help wishing the big, stalwart, -poised man of logic, ead of the little, ex- ble man of vision, going to the capital to direct the affairs of the on.

t this time he visited the People's Institute, of ch I was director, and, on being told by the presi- te municipal that all those leading men in the ocratic life of the district had been previously ned in the debating club, the lecture courses, or night classes of the Institute, he became inter- d in the multiplying of such institutions, and said t if twenty-five of these could be established over xico revolutions would soon be a thing of the past. s the basis of our friendship was our common in- st in this kind of education, and not in any way tical, I feel that I knew the real man, especially ing the time he was working out the problems of governorship of Coahuila. I never saw a man er into the hard task of bettering labor conditions, alizing taxation, and extending the educationa k of his state with more enthusiasm and appar- ly with a greater desire to serve his people. Sev- l times he mentioned to me that he had been called Mexico City by the Madero government, but said t his greatest ambition was to work out the prob- s of his own state, and that only the direst neces- would cause him to abandon his work as governor any other position. I would say that it was a at disappointment when he was compelled to ndon these administrative reforms to take up the ies of a soldier.

WHEN Madero was murdered and Señor Carranza became the head of the revolutionary vement, he had his headquarters for six months posite my residence. I saw him practically every , and knew the group of young men whom he hered around him. His family and mine visited k and forth, and when conditions became so dan- ous in Mexico that it was no longer safe for his ily to be there it was our privilege to take them oss the international boundary and to witness the parting scene between the man who was leaving for front and his wife and daughters, who were fleeing safety in the other direction.

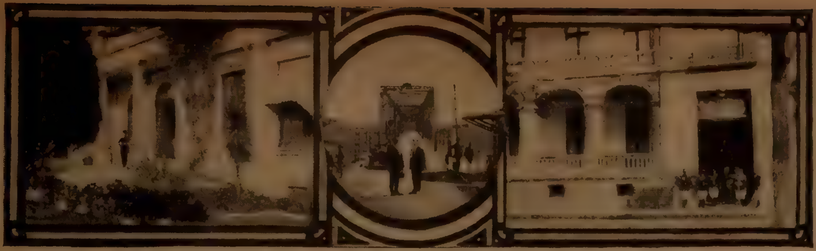
I had an interview with the President in the tional Palace on my last trip which gave me ewed confidence in him. The following are his significant words concerning relations between our two countries:

"I shall be grateful to you if you will make it clear that there is absolutely no persecution of Americans in Mexico; that both our government and our people are desirous of giving the Americans the same fair treatment we endeavor to accord to all foreigners; that, while it is not always possible to guarantee the safety of every individual—be he a foreigner or Mexican—we are making every effort to give protection to all.

"As you have traveled in all parts of the republic, have you seen any indication that the Americans are treated differently from other people, that they are persecuted, that they are not received with cordiality by government officials and the people generally? We deeply appreciate what some Americans are doing to inform the people of the United States concerning actual conditions in Mexico, but notwithstanding these efforts there seems to be, on the other hand, an organized propaganda in the United States to depreciate the Mexican government and people, by making Americans think that their fellow citizens are ill-treated in Mexico and are not wanted there.

"The other matter which I would like to have you make clear to the American people is the actual conditions found in Mexico today. As you travel, you no doubt find a great difference between conditions now and two years ago, when you last visited us. You see improved economic conditions, less evidence of military rule, more schools, and new life developing everywhere. Go to the theaters—they are full; go to our moving picture shows—you hardly find a vacant seat; look at our automobile taxi service—you will find it one of the finest anywhere, with hundreds of new machines in our streets. Prices are not exorbitant, schools are open and functioning. Some of the best minds Mexico has produced, both young men and those connected with education for many years, are giving themselves to solving the difficult educational problems. Trains are running on practically all lines; crops are more universally planted than for a long time. Now these are things we should like the people of the United States to know. We do not want fulsome praise nor any one to shut his eyes to the fact that all problems are not solved. We do not ask favors, we simply ask that the truth in fairness be known.

"There is no real reason that I know of why your people and mine cannot get along together. There are problems to be faced, but they are not insurmountable if we work honestly together for their solution. The establishment of an outstanding educational institution in the City of Mexico, along the lines you have mentioned, backed by Mexico's friends in the United States, would no doubt be one of the best ways to contribute toward a mutual understanding."



Ministry of the Interior Building, Mexico City

International Bridge, El Paso

Home of President Carranza, Mexico City

I CANNOT better close this article than by quoting the resolution passed by the Conference of Christian Workers (the far-reaching program of which will be the subject of the next article) concerning their estimate of the present situation in Mexico:

"The Conference of Christian Workers, meeting in the City of Mexico, February 17 to 22, 1919, wishes to express deep gratitude for the cordial way in which it has been received by all the people and for the fact that improved conditions and the open-mindedness of the people permit Christian work to be carried on in all parts of the republic, with protection and welcome for the workers.

"The twenty delegates from the United States, before arriving at the capital, have visited their work in all sections of the country, the routes of some being through Nogales, Sonora, Sinaloa and Guadalajara; others through El Paso, Chihuahua, Zacatecas and Aguas Calientes; others through Laredo, Monterey and Saltillo; others through Matamoros, Victoria, Tampico, and San Luis Potosi, and others through Vera Cruz, Jalapa and Puebla. Such travel has been attended with no untoward incident whatever, and with a far greater degree of comfort than was anticipated.

"Many encouraging evidences were found of the fact that the country is slowly but surely ret[illegible] normal conditions, socially and econo[illegible] practically all the centers exhibit stable [illegible]

"We recognize keenly the many difficulties [illegible] which the government is working in restoring the country to a normal life, and register our hearty sympathy with the Mexican people in their earnest struggle toward real democracy.

"We pledge ourselves to do all within our power to promote a closer friendship and clearer understanding between the two neighboring republics, both by making known in the United States the real developments and deep aspirations we have found among the Mexican people, and by encouraging in every possible way the increase of those institutions and movements which are sent to aid Mexico in her struggle toward a new life."

The Blazing of the Rainbow Trail

MAY is the anniversary month of the departure, one hundred and fifteen years ago, of the heroic band of adventurers at left the mouth of the Missouri River to cover and explore the vast unknown realm of in, mountain, river and forest extending m the Mississippi to the Pacific.

Meriwether Lewis and William Clark, two ung army officers from the gallant state of rginia, were chosen to lead the expedition at was to become the "epic of American ex- ration."

From a camp near St. Louis, the "party of orthwest discovery" set out on the fourteenth May, 1804. About six months later they ached the villages of the Mandan Indians, in e territory we now call North Dakota. There ey attached to their company a French Cana- an trapper and his Indian girl-wife, Toussaint haboneau and Sacagawea, who went along the following spring as interpreters to the ibes of native Americans whose goodwill it was rt of the explorers' mission to gain.

Thousands of miles of the most difficult sort travel lay ahead of the party of thirty-two rsons that left the Mandans in April, 1805. he Rockies were traversed by white men for e first time within the present bounds of the nited States; the headwaters of mighty rivers were aced; savage tribes were met and conciliated; hith- to unknown animals were discovered. At last, in vember, 1805, Captains Lewis and Clark brought eir valiant command in sight of the Pacific Ocean, hich they had traveled so far and so perilously to see.

The explorers pushed their conquering way through ok-torn passes; they discovered rivers that they amed for friends and government officers; they made tes on natural wonders that they were the first of ir race to see; they remarked the advantages of certain sites for trading-stations that in our day hum with commerce; and after many hundred miles of hard traveling they attained the lofty ridge-pole of the continent. Horses were secured for the final lap of the mountain journey through the influence of Sacagawea, who was overjoyed to find when they arrived in the country of the Shoshones that her own brother, Cameahwait, was the chief. By the end of August the party had acquired thirty horses and were ready to resume the journey across the mountains to the Columbia. Often a place for the horses' hoofs had to be cut out of the rock, and sometimes, the way proving too narrow, the burden-bearers fell over the edge of steep cliffs with their heavy loads. Even when the other side of the Rockies was reached, perils did not end. Game became scarce; horses and dogs were slain for meat. Some of the men fell ill from enforced fasting and the rigors of the march. On reaching the forks of the Snake River, canoes were built for the journey down the Columbia River to the sea. The rapids of the Snake, the Lewis and the Columbia frequently interrupted progress. At last—welcome sight—they met an Indian wearing a sailor's hat and blue blouse, and knew that salt water was not far off. Tidewater was noted on the second of November. Five days later Lewis recorded "the delightful prospect of the ocean—that ocean, the object of all our labors, the reward of all our anxieties."

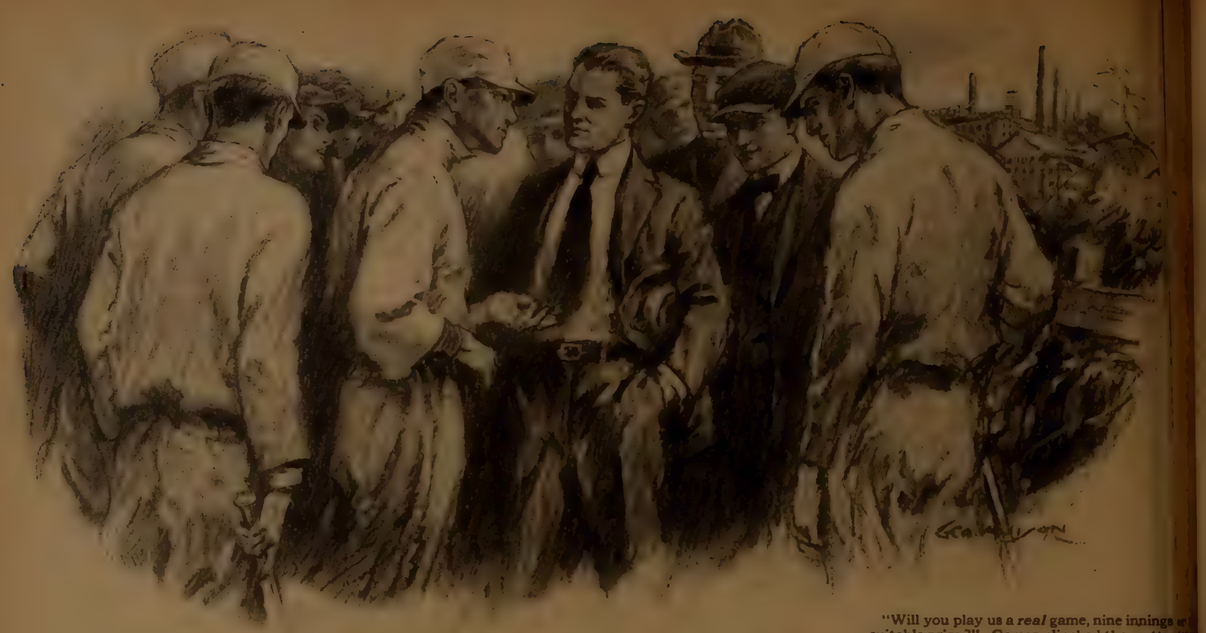
The Rainbow Trail today. The Columbia Boulevard is the finest scenic highway in the world

The winter was passed within the pickets of a crude stronghold a few miles south of the estuary of the Columbia River, on the Pacific coast.

The company had scarcely reached St. Louis, September 23, 1806, when traders began to set their faces westward. Another fifty years, and the wagons of the pioneers were creaking across the sun-scorched prairies, tumultuous river courses and forbidding heights first braved by the expedition led by Lewis and Clark. Today, thronged highroads of commerce link countless towns and cities in the rich realm beyond the Mississippi. Fields of gold carpet the plains so wearily crossed by the explorers, and acres of fruit trees bend their weighted branches beneath the Western sun.

The enterprise that bears the name of Lewis and Clark stands alone among our tales of national heroism. In the journals that recount their achievements we may read the boldest sagas of American exploration.

Ruth Kedzie Wood.



“Will you play us a *real* game, nine innings suitable prize ?” Garson clinched the matter “Play you! Why, there will be nothing to it,” Pug made fu wouldn't even be play; it would be a lazy man's job to beat you so

THE SACRIFICE HIT

A Baseball Story in Which a Men's Club Wins Its Point by Losing a Game

By GEORGE GILBERT

Author of “King of the Shillibers,” “Too Much Elnathan,” “A Prophet Not Without Honor” and “One Thousand Poods”

“YAH! Yah!! Mind yer own biz'nez.”

So Pug Wilclox yelled at Rev. Frank Turnbull.

The pastor, from the fence of the big pasture lot on the side hill overlooking Arvallon, had been watching the toughest and noisiest of the young men who worked in Mill No. 8, Bloxhame Steel Works, play baseball. It was Sunday afternoon, and the pastor, his morning services ended, his dinner eaten, was taking his customary stroll, something he did when he was pondering on his theme for the evening—putting the finishing touches on it before its delivery. The noise, the oaths, the persistence of these young fellows in Sabbath-breaking had impelled Turnbull to make a protest anew. He had spoken to them several times earlier in his ministry there. While they had listened with outward respect, they had resumed their playing as soon as he had gone. But this time, speaking while they were in the heat of a warm contest with the picked nine from Mill 9, they had shown open resentment, culminating in Wilclox's yell.

Turnbull realized that he could appeal to the law and run the chance of securing a verdict against the disturbers in a trial, but it would be a jury trial, for the young men would appeal for such a trial, and there would be “no verdict”; for in such a mixed population as Arvallon had, with its diversified foreign elements, how could he hope to get twelve men to think alike on such a vexed question? And an appeal to the brute force of the law to support his faith was against Turnbull's principles, for he had an abiding belief that the Church should not lean on, but support, the State; should not hide behind the law, but lead in the formation of that sound public opinion that is the only rational basis for just laws. He wanted the Church to be so firmly founded in true faith that it would compel obedience to its tenets of and by itself, not because of the club of the law, used to pound lip-service from those terrorized by men in blue-coated uniforms; yearned to win those young men, not to force them.

“We got permission to use de lot; we ain't takin' no skin off'n your nose,” Wilclox insisted, pausing, his bat drawn back to swat the ball that Pitcher Larson of the opposing nine was about to deliver; “so on yer way, now, on yer way. We got th' lease on this lot.”

Turnbull had the good sense to swing away from the fence. He started to walk back toward the town, pursued by ribald laughter and shouts of “Yah! Yah!!”

He brought the subject up at the meeting of the First Church Men's Class that evening, after the regular service, when the men remained for a conference over several routine parish matters.

“I wish, men,” he said, “there was some way of getting those splendid young fellows into this class. What can we do for them?”

“I wish you'd tell me,” said Andrew Pratt, a foreman in No. 8 Mill; “Wilclox is one of the best workmen in my shift except on Mondays, when he is apt to be unnerved from the beer-drinking session that follows the Sunday game of baseball. They buy a half-barrel and the losing nine pays for it.”

“I didn't know it was as bad as that,” Turnbull said, deeper regret still in his voice. “What sort of a fellow is that Wilclox, outside of his ball-playing and beer-drinking?”

“A decent chap. He supports his widowed mother and his sister; never has a bill collector running to the office to try to garnishee his wages; has good standing in his ward political club and in several lodges—in fact, a merry, likable lad, apart from what you have mentioned.”

“I wish we had him—and all of them,” Turnbull insisted. “How could we get a hold on him and them? Think of it, men; dozens of hardy, muscular young lads like that, just going to waste, spoiling before our eyes for lack of proper use. Can't some of you suggest something? I've exhausted all my resources of moral suasion.”

There was a moment of silence as the minister settled his tall frame deeper into his chair and began to think. His broad shoulders he let sag a bit as he relaxed. His long, strong arms he stretched out and his deft, eager fingers drummed a merry rhythm on the conference table that centered the class room. His vivid blue eyes scanned the faces of the men about the table—Andrew Pratt, a bit chunky, but active, brown of hair and eye; Porter Browne, slight, wistfully apt in service, impulsive, red of hair, gray of eye; Brill Scott, swart of hair and skin, with rumply hair that he kept curried up well with nervous, spatulate digits, and with snapping black eyes; Anson McCorkle, tall, lanky, inclined to be noisy; Ames Blossom, a bit fat, but active and fair, cool, heady; and Alex Garson, youngest of them all, compactly built, with dancing, merry eyes, a smile always ready—a smile that was not a smirk—lightning-like in action, growing in power as he settled into the stride of everyday life after taking high honors, in his studies and athletics, in Harvard. Those mentioned were only examples, picked at random from that class of workers.

“I think I've an idea,” Alex snapped out, spri to his feet. “I played with Pug when we were I often ran away from the boys of my set just off fishing or berrying with the scamp. He was fun to be with.”

“What is it, Garson?” Turnbull asked eag “your ideas often are very useful, always sugge of some good, even when we have to modify the practice.”

“It is just this,” as the others leaned forwar catch the words. “Pug Wilclox is crazy over base He had rather play than eat. He is a fine pitcher has an ambition to get into organized baseball. S day he'll do it, too, for the mill lads tell me already several of the minor league teams, who w all developing amateurs, have had scouts ove watch those Sunday games in the big lot up be the No. 8 Mill.”

“Well?”

“Wilclox thinks in terms of baseball, meas everything, outside of his work, in terms of b ball.”

“Go on,” Turnbull said excitedly; “I am begin to see what you are aiming at.”

“More'n I can see,” said McCorkle.

“Me either,” from Scott.

“You just hold your horses, children,” and flashed at them his merry smile that was not a sm but a warmth-giving offering of his inner self.

“Yes, let Garson tell it his own way,” Pratt gested.

“Suppose,” Garson went on, “we meet Wil where he lives; that is, challenge his team to a ga of baseball on the company diamond and make prize for which we play Sunday baseball!”

“I don't quite see it yet,” Turnbull said. puzzled.

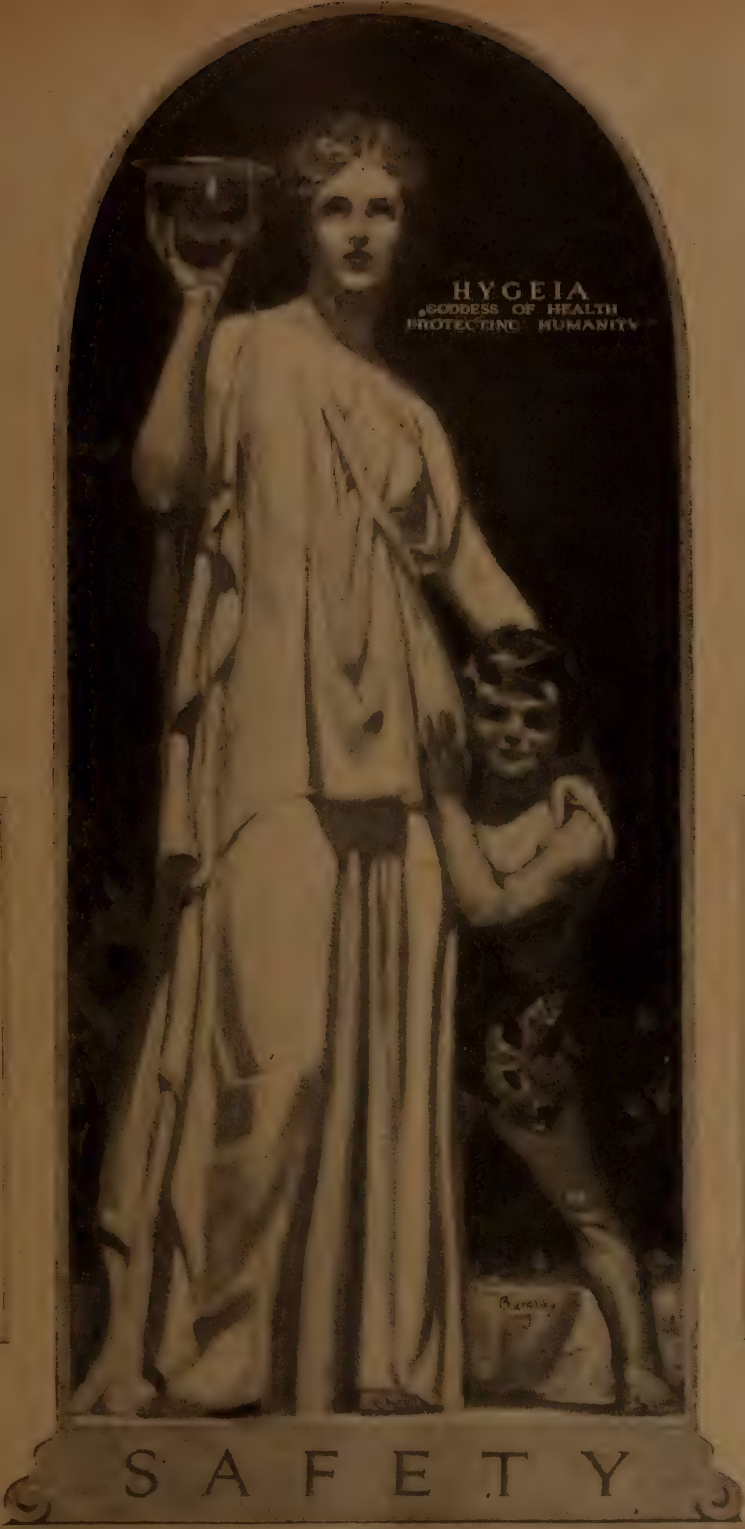
“Why, get Wilclox mad and irritate him and to him that our Men's Class nine can beat his nine hollow, and if he loses he and his friends are to give their Sunday games for a certain period. If they w we are to make no protest, but shall reserve the to work on them some other way. . . .”

“This seems rather like gambling with the Lo business,” Pratt objected.

“No; there'll be no gamble about it.”

“But you know those fellows are mighty g players,” Scott chimed in with. “And in the hard kind of practice, too. We never could beat the Why, with our week-end six-inning games, just to up an appetite for our Saturday class dinner, w make a fine show challenging Pug's team. H beaten everything in sight, including the Bloxha

Continued on page 572



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The Sacrifice Hit

Continued from page 570

professional interstate team. I think we'd have no chance at all."

"If Garson could pitch again!" Blossom regretted; "but, Alex, you've given your word to your father to drop all athletics and settle down to your proper place as junior in your father's law firm."

"Let that part rest for a while," Garson said rapidly; "and let's see what else we've got to build on. Mr. Turnbull, you've been out of college now ten years, but have kept in good trim with your long walks and are in fair practice as catcher of our team."

"Yes," Turnbull said; "a man who has been a catcher does not grow stale, like a pitcher or other player, if he takes care of himself. I think I could catch well—almost as well as ever—"

"And you were the star of Wesleyanne in your senior year."

Turnbull modestly waved aside this tribute.

"There's McCorkle, if he'd get down to it, would hold down first base in grand style, but he will not practice any more."

"I will buckle in, if you say so," McCorkle offered.

"Good! Now with Pratt at short, Scott at second, Porter Browne at third and with Johnson, Anderson and Martin in the field, we ought to make a showing anyway."

"But not against that nine of roughnecks," Turnbull objected.

"Oh, I don't know. Our class team are all good hitters. Of course Pug is a fine pitcher, but I've studied him out, and I think, with some coaching, I can manage to put two or three of our best hitters in possession of knowledge that will enable them to make some good hits off him. He has only two or three good curves now, but his wonderful speed is what counts, and his control of the ball. Put him in a big league team and let him be coached by Mathewson or some of the veterans and he would be a wonder. He has a lot to learn yet. I figure if we played him we would need only half a dozen hits to win. . . ."

"But where are we to get a pitcher who can hold the Wilclox Tigers down to a few scattered hits as we should have to do to beat them with half a dozen to our credit?" from Scott.

"You leave that to Mr. Turnbull . . ."

"Whaa-a-a-at!" and the parson evinced his surprise in a long-drawn-out exclamation of surprise and unbelief.

"Yes, to Mr. Turnbull. If he will go to my dad and tell him just what the situation is and make the right plea, he will, I am sure, release me from my promise never to handle a baseball again in competition."

"Who-o-o-o-ope-e-e-eee!" from them all. They got up, swarmed about the young man who had been the star no-hit pitcher of the big college league, thumped him on the back and shook his hand. The class-room seldom had resounded to such glad cries of manly joy.

"And I'll not only pitch my head off to whip Pug Wilclox, but will coach the team as well."

"Good!! Splendid! I'll make your dad give in, if I have to throw him and hold him down till he promises," Turnbull stormed.

"And we better begin to brag of what we're going to do," Alex said.

"Why not keep it quiet until we get into condition?" Scott objected.

"No; let's brag and draw them on. They will sneer at us and jump at the chance to down us, as they will believe they easily can do," Alex said eagerly; "let's lay a regular trap for them. Have the game take place on the company's diamonds, where the professional games are played—everything right out in public, with all the conditions understood."

"But if we fail?" Turnbull said faintly, whom a doubt had assailed.

"In the bright lexicon of our baseballistic plans, there's no such word as fail," Alex chortled.

"All right, then," and they felt swept away with his enthusiasm, "we'll go in—"

"And win!" from them all.

"I only reserve one privilege to myself," Garson cut in with.

"And that," from several.

"Is to deliver the challenge myself, in my own way, asking you all meantime to keep your own counsel on this matter. "Let me manage it, my own way, in all things even if I seem to act rather queerly. As I understand it, the thing we want is to win Pug and his friends, whether we win the game or not, but we must win the game if that's what's needed."

"Agreed," cried out Turnbull and the others; "we put ourselves under your orders, Captain Garson, for the purposes of this soul-series baseball match."

"And I accept the leadership," Alex said, as they congratulated him anew upon his idea and acceptance of leadership.

Wilclox's Tigers were holding Mill No. 5's Giants, 5-4. It was the last of the ninth inning. The Giants had two men on bases and their best batsman, O'Brien, was at the plate, with two strikes on him, three balls in favor of him. Wilclox came in from the pitcher's box for a very brief whispered conference with Catcher Morano, the squat, sure-fire little catcher of the Tigers, who drew aside his mask so Pug could insert his puckered lips into the Italian's right ear for the very faint, sibilant hint of what he thought ought to be done at that great crisis in baseballdom. The game was being played in the old pasture on a Saturday half-holiday, next after Garson had broached his famous plan to the Men's Class. There was a buzz of admiration from Pug's friends, who were many, even among the ranks of the supporters of the opposing team.

From the fence, on whose topmost rail Garson sat, he called:

"Swat it, O'Brien; he's not got anything on his ball you can't hit."

There was a flurry at this unseemly interruption. Pug glanced up scornfully to note who it was that dared twit him thus openly. He grinned at Alex, whom he had known since boyhood. The reputation the young lawyer had made in college sports had been an inspiration to Pug in his ambition to shine as a diamond star.

"Make a homer," Alex taunted. "You can do it. Those Tigers are pretty soft, if you'd only take a real whack at them and not let Pug scare you with his puffed-up reputation."

O'Brien turned and wig-wagged appreciation for the verbal aid Garson was giving him in irritating Pug at the crisis of the game.

Along the fence appeared half a dozen other of the members of the First Church Men's Class, Turnbull with them. They lined up to watch the climax.

"I call it rotten work when the Tigers let Mill 5 get two men on bases like that," Garson ground in against Pug's now ruffled grain.

"Play ball!" from the crowd.

Pug walked quickly to the pitcher's mound and began to "wind up" for the crucial throw. O'Brien patted the base with his bat-tip and squatted slightly, ready for the hoped-for impact of ash against leather ball.

"Yah! Yah!!" from the Men's Class rooters for the Mill 5; "hit it, O'Brien; we got him going."

Wilclox unloosed the fury of his good right arm. The ball, with a bullet's speed and accuracy, sped toward the plate, plainly meant for one of Wilclox's famous straightaways that got over the plate so soon the batter could not find it.

The crowd's breathing ceased. O'Brien leaned against his bat. No "thwack" resulted. There was a dull thud as the ball sank into the catcher's big mit.

"Batter's out!" the umpire called.

"Yah! Yah!! Yah!!!" from Pug's nine and friends. They swarmed about him, carried him on their shoulders. He, aloft, grinned more happily than ever across the sea of tousled heads at Garson and his friends.

When he was set down and h gaged himself from the admirin he came across to see Garson, as he came:

"I wanted to win that gan Alex."

"You want to win them all.

"But this one the worst of a Carney, scout of the Interstate was back in the crowd. He watching me now for some tim can make good in my amate this year I've a promise of a with them next spring."

"I'm glad to hear that; b don't you play with a real tean practiced up?"

"Real team! My Tigers ha everythin' in sight here. . . ."

"Yes, but not our Men's team. . . ."

"Say, Garson, and beggin' th nee's pardon," and Pug spat fully; "I watched you mutts week ago las' Wednesday. You me laugh. Now, if you could a like Mr. Turnbull can catch, might be somethin' to you."

Several of Pug's team mates had gathered around to listen their hero nagged at the young stocking" leader.

"Something to us!" Turnbull on; "I am sure the Men's Clas could beat your *poor* Tigers."

"Aw, c'm off, will you?" scor "don't make me laugh; my cracked."

This sally brought out a great from the swelling crowd of list By now most of the players and tors, sensing something was afoot near at hand, ringing Pug and his players in.

"Got him where I want him no got to accept our challenge o down before all his friends," G flashed into Turnbull's ear, in a pered aside.

"Oh, I don't know," Scott sn "we've got *some* team, too."

"I never could see that the were much of a team," Brill snapp

At a private signal Garson swung the fence, his friends after him. stood facing Pug.

"Will you play us a *real* game, innings, for a suitable prize?" G clinched the matter with.

"Play you! Why, there wil nothing to it," Pug made fun; wouldn't even be play; it would lazy man's job to beat you softies.

"Oh, I don't know about that, I

"You on'y got one man—Turn Some of your other men could once, but they are all has-beens. can't play, you told me when you outa college your dad wouldn't le even umpire a game."

"Still, we might scrape up a te we've got one now. What's the ter?" with the final taunt, "are afraid?"

The tone in which Alex expressed irritant phrase was masterly in trionic worth.

"'Fraid?' Huh!!"

"Well, then?"

"What's the prize?"

"Oh, you're afraid to risk m Want to be cautious about that, t

"Looka here, Alex, you know be that. What's the prize? You might want to play for more'n we w ing fellows can match."

"We don't want to play money. . . ."

"What then?"

"You fellows hold a lease on this you put up that lease for the next years that it runs, against a turkey ner for the two teams, we to pay fo dinner if we lose?"

"What's th' idear?"

"Oh, that's all, just what I said."

"Aw, there's somethin' else."

"Betcha there is," from several Pug's friends.

"Well, there is," Turnbull cut with, at a private signal from Gars "we want to get that lot for our u Sunday afternoons. We are going hold some open air services there w the weather is good, and perhaps the evening service forward all dur ong days, and hold it here in the ."

'ou wants cut us off from our Sun- games, eh?" and Pug fleered at scornfully; "you couldn't do it way, now you come clear 'round n Hood's barn at us, eh? Well, I *no!*"

f you got such a fine team in the :s, what you afraid of?" McCorkle ɔsed his tongue for the first time. d been itching for an explosion.

'es, are you afraid?" Pratt asked. f the Tigers are such a fine team, have you to lose?" Turnbull threw tfully.

'es, what?" Scott nagged.

Vhy, the Men's Class will wallop off the mound," Garson dripped onto Pug's lacerated pride.

'a can't," he snapped; "ya can't."

Ve can, too," and Alex's outthrust ɔacked up his boast.

ll right, then," Pug capitulated; got an open date a month from y, or four weeks, I mean. We'll you then, conditions as stated. satisfy you?"

'es; shake on it," and Turnbull ɔut his warm, loyal hand.

ıe mill lad looked at it a mo- ;, then grasped it with answering ıth.

"Ya're hitting me where I live, now, dominee," he said, with a genial smile.

The Men's Class conspirators trooped off. When they were at a safe distance, Garson said:

"I congratulate you all on the way you carried it off. Catching him in the middle of his crowd and 'sassing' him like that capped the climax."

"Yes, and even if we lose, we win," Turnbull laughed.

"How's that?" from several.

"Why, if we go down fighting like good sportsmen, they will respect us, and we may get at them finally. And if we win . . ."

"It will take some management then," Scott said sagely. "If it were not that the pasture lot is the only good diamond within striking distance of town, to win it would not be so important. But with it won, we may be able to take other steps toward reclaiming those magnificently wrong Tigers."

"Yes," Turnbull said, a soul-greedy look in his eyes; "they are just so much unharnessed Christian horsepower now, going to waste. I want to gear them up to Christ."

"We can do it," Garson said enthusiastically. "Win or lose, we'll do it."

To be continued

Anything You Want to Know

HE Christian Herald Information Bureau at Washington answers thousands of questions directly by every week for our readers.

ere are a few of such questions and vers of general interest:

hat is the amount of money spent he consumer on intoxicating liquors, how far would it go toward paying interest on the national debt? R. O.—President Emeritus Eliot of vard states that the annual liquor to the consumer is $2,200,000,000. Treasury Department says that the est on the national debt is approxiely $700,000,000 a year, on a prin- l of about $16,000,000,000. The unt of money spent on liquor would only pay the interest on the national ;, but would reduce it more than a ɔn dollars a year.

have trouble striking matches in p weather; is there any remedy? R.—Dip them in melted paraffine. y strike as well as ever and are not ed by dampness.

as any state having once tried protion gone back to liquor license? t. E.—Yes. Maine in 1856 repealed prohibitory law of 1851, which also ained a search-and-seizure clause. state then went under license for years, when the law was again end, but was not enforced until a popvote endorsed it.

How does War Risk Insurance compare in size with other insurance agencies? W. A. D.—It is the largest insurance agency the world has ever known. It is equal to twenty of the largest insurance companies privately operated.

What is good to put on shoes to keep them from becoming dry and cracking? N. L.—Castor oil will keep the leather soft and render it as nearly waterproof as leather can be made.

Does the word "casual" as applied to a soldier necessarily mean one who is invalided? J. U. S.—A "casual" is an individual soldier detached from his unit. He is probably invalided in the majority of cases, but not necessarily so.

Has France adopted prohibition? N. E. M.—Only as far as absinthe is concerned. This is totally forbidden by law for all time; but distilled spirits may be sold to all except to the army, while beer and light wines are only slightly restricted.

Any reader of the Christian Herald who wants the facts on *any subject* can secure prompt and accurate answer by writing THE CHRISTIAN HERALD INFORMATION BUREAU, Frederic J. Haskin, Director, Washington, D. C. This Bureau is maintained for service to our readers and is free to you, except for the 3-cent stamp for return postage. State your question briefly and write your name and address clearly.

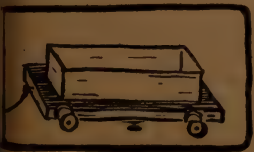
Cart for Sister's Doll

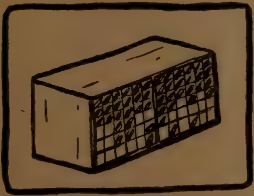
I only had a little cart for my dolls to ride in!" Jim heard his nger sister say, one rainy afternoon. If you can find me four empty ɔls, for wheels, I can make you one," old her.

he spools were found, and Jim went to his carpenter's shelf in the wood- l and made a cart in this way:

le sawed a one-inch-thick piece of board to measure 5 x 7 inches. He found four very long nails and, ning one nail through each spool, ımered the remainder of the nail the thick edges of the board, two ach side (see illustration), front and k.

im next tacked a small, oblong pasterd box on the top of this platformwheels, and the work was completed ept for driving a carpet tack into the ıt of the "cart" to which a string ;ht be attached.





Addition to Sewing-Room

ROBERT had often noticed that his mother was constantly mixing up her tissue-paper sewing-patterns, and one day he thought out a way to help her to keep track of them more easily. This is what he did:

He took an egg crate and, taking out its cardboard divisions, he painted the box white. The cardboard divisions he dipped into a pot of whitewash and, when dry, put them back into the crate.

He then took the box up into his mother's sewing-room and put it on its side on a low shelf. That evening his mother and he had great fun doubling each one of her paper patterns lengthwise, slipping a rubber band over it to keep it folded, and putting it in its particular compartment in the egg crate.

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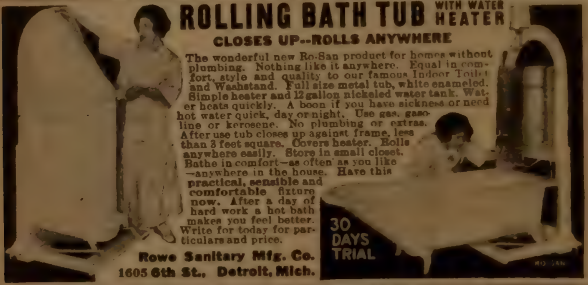

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THE DAIL

J. H. Jowett, D.D., Rev. Richard Braunstein, Rev. Edwin W. Caswell, Ch

Salvation in Extremity

SUNDAY. Ps. 22:21. "*Yea, from the horns of the wild oxen thou hast answered me.*" Here is a man proclaiming that he has found deliverance from the very jaws of death. He has been saved in the extreme limit of peril when salvation seemed humanly impossible. The wild oxen were out. They had overtaken him and he was just about to be impaled. The breath of death was upon him. And when no earthly ministry could intervene between him and destruction he was rescued by the merciful providence of the Lord. "Yea, from the horns of the wild oxen thou hast answered me."

Is this salvation, even in the very leap of death, a vital part of the evangel of our day? How far do we go in our proclamation of the saving grace of God? Are we telling everybody that God can deliver from the horns of the wild oxen? Or is there something lame in our assurance, and does our evangel consequently stammer in hesitancy and reserve? Unless we can speak of salvation in uttermost extremity with a confident tone that will arrest and startle the world, we have really nothing worth saying at all. What can be done for men and women when the wild oxen are upon them? This is the crux and test of our religion. When a herd of wild passions are goring some poor soul to death, has our Gospel any invincible means of deliverance? When a life is all broken to pieces, and is registered in the lists of human judgment as absolutely hopeless, do we know a secret that can stagger and beat the wild oxen, not only setting the victim free, but restoring him to health and wholeness again? Are there any circumstances where the wild oxen are most assuredly the lords of the field?

It has been the glory of all great preaching that its evangel has covered the most awful perils in human necessity. It has proclaimed its good news to men and women who were in the murderous grip of apparently certain destruction. It has sung of dawn at the midnight. It has sung its songs at the very mouth of hell. I delight to turn over the pages of John Wesley's Journal and note with what untrembling confidence he brings his Gospel to the field where the wild oxen are goring their victims to death. "This morning I went and offered free salvation to four condemned felons in Newgate Jail!" There are hundreds of entries just like that. They are the words of a herald who had invincible faith in the power of redeeming grace. Let the wild oxen be foaming and tearing up the ground in their rage; here is the assured secret of salvation!

J. H. J.

Dying Daily

MONDAY. I Cor. 15:31. "*I die daily.*" Everything we do takes toll of blood and tissue, brain and brawn. Every stroke of the pen, blow of the hammer and thought of the brain demands a part of us. When a man writes a book so much of him dies. But that which dies lives again in literature. Therefore, if a man die daily in his labor, that labor should be worth while. He should lose himself in the things that help and not hinder, so that he might live again in the things that will help and not hinder. Let him write a good book. Our work, thought, speech, goings and comings are the conservation of energy. It is the directing of one kind of power through certain channels in order to live as another kind of power. The seed dropped into the ground dies to seed life in order to life in harvest life. It dies to corn-life so that it might live in bread-life. All life is sacrificial. Then let us choose our altars of sacrifice. The tragedy of the ages is not that humanity has not
lived a sacrificial life. The tr
that men and women have died
wrong things. They have "die
for wrong causes. They ha
themselves for false philosophie
Paul "died daily" for the K
of God. He died to self so t
Kingdom principles might li
Paul it was "Not I, but Christ
John Wesley "died daily" for M
ism and lives today in her great
tions and ministries. If me
daily"—and they do—then m
philosophy of the Master assist t
die for the right things. His
this: "He that findeth his lif
lose it; but he that loseth his
my sake shall find it."

Redeeming the Years

TUESDAY. Eccles. 3:15. "
quireth that which is past.'
Christian's evil past is under the
of cleansing; his sins are blott
cast into the depths of the sea
livion, while his past good wor
increase his eternal reward. I
sigh, like Lord Byron, over a
past, or do we say with Solomor
is vanity and vexation of spiri
with Goethe, "I have scarcely
twenty-four hours of happiness
my career of eighty-four years"
should remember that wasted
days may be redeemed, not live
again, but forgiven, so that toda
tomorrow may be what you wis
terday had been.

All must answer for their sinfu
unless hidden with Christ in God
is our only hope of glory. Our firs
is to receive him and follow him fo
He will guide you out of the old
into the new life and become yo
failing Friend in all coming days
is the Healer of lacerated hearts,
owed by bereavement and an
He is a living, personal Comp
There need be no lamentation
dwelling in him. The present w
full of comfort, the future bright
hope, and your life one of e
springtime. Oh, what a boon is
ence when we realize that our hea
Father waits for our home-comin
Elder Brother is to be our e
Companion and the Spirit of G
to be for ever with us, while
istering angels whisper words of
waving beckoning hands of welco
we approach the golden shore!

E. W.

Spoiling Good Meetings

WEDNESDAY. Eccles. 3:1.
everything there is a season,
time for every matter under hea
"Well, what did you think of it
friend asked another as they cam
of a church.

"It was a fine service, but—"

"I know what you are going to
It was half an hour too long."

"Yes. It was padded. The org
played three long selections, the mi
prayed twice as long as was neces
the 'preliminaries' that led up to
sermon were altogether unneces
and the congregation was weary b
the sermon was reached. When
those who have the making of prog
of public meetings learn the ar
making them without padding!"

The criticism was well made.
than three-fourths of all public ga
ings, religious, political, social,
spoiled because those in charge of
program load the time down with
many speakers or too long and
loaded a list of things, any one of
might be interesting, but the put
of so many of them into one meeti
a mistake so grave that the effect
speakers wish to produce is lost
account of the inability of the hu
mind to grasp and hold so much at
sitting.

MEDITATION

m, D.D., R. A. Torrey, D.D., W. W. Bustard, D.D., Professor W. H. T. Dau

arly all great conventions and us meetings are shorn of their power by long sessions and an lus of speakers. The psychology time spent in a close room and inxing of the mind on a program is udied by the Program Committee, ave always thought that the more ould crowd into a convention the r and better the convention would

a matter of fact the world is losing in making mental impressions se public speakers and ministers olitticians generally have a wrong about arranging a program where urpose is to create convictions. ave noticed that after one hour of ntrated attention on a church e, an audience begins to lose in-, not because the subject is unining, but because the mind cannot ntrate much longer. Let us cut the unnecessary "preliminaries" simplify our speaking programs. is "a time for every matter under n," but there is not time for the ing of time which ought to be used, not wasted in giving speakers a e to exploit an audience at the ise of the convictions they ought getting. C. M. S.

The Twin Errors

URSDAY. Matt. 22 : 29. "*Ye lo err, not knowing the Scriptures, he power of God.*" The question h the Sadducees had put to the Jesus, and by which they sought ıtrap him, was cunningly devised at the first glance seemed to show subtlety and wisdom, but in y it made clear their ignorance and . Much of the world's present-day om and philosophy is really folly, it results from ignorance of the things that men most need to know, Scriptures and the power of God. ll do well to ponder these words of Lord, "Ye do err, not knowing the tures, nor the power of God." in lies the source of all error. All in the world today comes from rance of or unbelief in the Scrip- (cf. Luke 24 : 25-27, 44-46; II 3 : 13-16), and ignorance of the er of God as revealed in the Scrip-.

e church as well as the world ll of error through neglect of and rance of God's Book. No amount tudy of any other book or books the Bible will fully guard one nst error, but Bible study coned in the right spirit, a spirit absoy surrendered to the will of God n, 7 : 17), and humble dependence the Holy Spirit in answer to er, will save us from all error. The lamental blunder that the Kaiser the German people made was that ll their skilfully devised plans to gain ination over the whole earth, plans ied out with great thoroughness and arent wisdom through a period of ly fifty years, they left God out of r account, they "erred, not knowing power of God." Here is where s and emperors and nations and e conferences from the dawn of an history have seen the shipwreck heir cunningly laid plans: they did take God into their reckoning.

R. A. T.

Clouds Without Water

RIDAY. Jude 12. "*Clouds without water.*" In the East clouds out water are great disappoints to the people, where they ded so much on the rain. The figure striking one because the clouds do give out that which the people have ght to expect.

. *Love that has lost its emotion is a d without water.* Such love is cold, d and useless. It is like the cold embers on the hearth where once there burned a fire warm and bright.

When Jesus talked to the disciples on the way to Emmaus their hearts "burned within them." We should all be disciples with burning hearts; for when the heart has ceased to burn with the emotion of love for Christ it has ceased to beat in harmony with God.

2. *Faith that has lost its power is a cloud without water.* Faith ought to have all power. A great deal of it has no power. We ought to have power enough in our faith to remove mountains and to move God. Our faith should be so great that it can overcome the world; the world of sin, sorrow and death. Paul was able to say at the end of life that he had kept the faith and it now kept him in death.

3. *Work that has lost its enthusiasm is a cloud without water.* The spirit has gone out of it, and when the spirit of enthusiasm goes out of our work it leaves nothing but the corpse of failure. The spirit is the thing that counts in the home, the church, the nation and life.

The spirit of service must possess us if we are going to follow the Christ who went about doing good. Without enthusiasm but little will ever be accomplished.

4. *Prayer that has lost its passion is a cloud without water.* There are a few things which are indispensable to the Christian life, and prayer is one of them. But prayer must be more than a habit; it must be the source of communion with God and an opportunity to intercede for others. The prayer of faith will not only save the sick, as we are told, but it will do almost everything else. Prayer can do anything that God can do.

W. W. B.

A Cloud of Witnesses

SATURDAY. John 8 : 51. "*Verily, verily, I say unto you, if a man keep my saying, he shall never see death.*" At the time when these words were spoken they seemed a bold assertion, but even at that time facts were at hand to substantiate them, and more were to follow. There is abundant evidence in sacred history to establish the power of Christ's word over death in all its forms. His word raised the young man of Nain from the bier, the daughter of Jairus from her death-bed, and Lazarus from the grave in which he had lain four days. He drew still more out of the spiritual death of sin: he made fishermen, publicans, adulterers, robbers, murderers, self-righteous doctors of the law, rich and proud lords of the commonwealth who cared not for God, new men. To him Peter confessed: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Happy Zaccheus leaped from the sycamore tree to receive him into his house, and heard on his threshold the gladdening greeting of the Lord: "This day is salvation come to this house; for the Son of man is come to seek and save that which is lost." With her penitent tears Mary, touched by his mighty word, bathed his feet and dried them with her hair and anointed them with precious ointment. To him the thief looked from the cross with breaking eye, and pleaded: "Lord, remember me when thou comest into thy kingdom." Nicodemus acknowledged to him what as yet he was too weak to confess openly: "Rabbi, we know that thou art a teacher come from God: for no man can do the miracles that thou doest, except God be with him. To him Nathanael, an Israelite indeed in whom there was no guile, confessed: "Rabbi, thou art the Son of God, thou art the King of Israel." Even at the foot of his cross the heathen centurion exclaimed: "Certainly this was a righteous man; truly this was the Son of God."

W. H. T. D.

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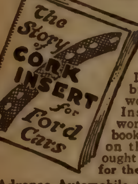
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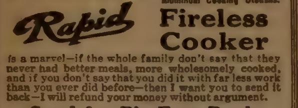

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Repentance

International Sunday School Lesson for May 25
Jonah 3:1-8, Luke 13:1-5, Acts 2:37, 38 and Rom. 2:4

Turning from Sin to God

By Rev. George D. Allison, Ph.D.

OUR last few lessons have set before our minds the truths about God and man, sin and the Saviour. Now we have a lesson which challenges us to turn from sin to God and to understand what it is to really and truly repent. For repentance is no light and easy matter. It calls for light and conviction, for decision and action in the spiritual realm. Literally, to repent is to change our thoughts, to "think again" about our life and conduct and relations to God and our neighbors. What the wrongdoer needs is to get a new heart, to "change his mind," getting a new perspective and a new set of working principles. We use the word repent too carelessly, signifying to be sorry merely, whereas it means to be sorry enough to do differently, to stop and turn around and march in the opposite direction.

Hence the need of teachers and prophets to challenge and arouse us to a realization of the nature and consequences of our wrongdoing. Hence the need of standards and of religious education, and above all of exalting Christ before the people, for it is in the vision of Jesus that repentance for sin is most certain to be born.

A Story of Community-wide Repentance

In the book of Jonah there is a brief but moving narrative of a great wicked heathen city stirred to penitence and contrition. What a revelation it is of the unsatisfied longing of the human heart for oneness with the Unseen Holiness, that longing which has filled the heathen world with shrines and pilgrimages and rites without number! In their naïve zeal these Ninevites cover the very beasts of burden with sackcloth! Jonah hadn't expected such a response. He was rebuked by Jehovah for his lack of sympathy and compassion. For God is always yearning over the multitude, his mighty heart of love stirs within him as he witnesses the sin and folly, the aspiration and struggle of his needy ones. Remember how Jesus stood on the Mount of Olives and gazed over Jerusalem, and longed to gather and comfort and shield its sinful and weary people. Jesus would weep over the cities of today as then. Jesus would also wonder that his prophets and preachers were still like Jonah and like the apostles in Samaria—unable to realize that the fields are white unto harvest. For people are readier to respond than we think. That is the lesson of the story of Nineveh's repentance.

Two special thoughts may be gathered from the Bible accounts of aroused communities. The first is that practical, direct challenges are needed, as when Micah pleaded for commercial honesty and fair-dealing, for justice between man and man, and compassion for the poor (see Micah 6:9–12, etc.) The second is that there is such a multiplicity of discordant voices in our religious life today that no challenge sounds clearly enough and compelling enough to the masses of the population. The movement toward Christian Unity should clarify and simplify the appeal of the Church, that it may be a true evangel, a clarion call to penitence and practical religion in the city.

The Universal Need of Repentance

From king to cattle-driver Nineveh felt a consciousness of guilt. It is the universal basis for spiritual life, this sense of something morally wrong or incomplete within us that forces us to look up and out for some "medicine for the soul." In our second selection for reading, some rumor-mongers come to Jesus with the story about those Galileans who had been cruelly shot down by Pilate as they came with sacrifices to the temple. They wish to know if these men were extraordinary sinners that such a fate befell them, and go on to tell of eighteen men who had been crushed in the fall of a tower at Siloam. Jesus turned on his questioners with the statement that all have sinned and that without repentance all shall likewise perish. His invitation echoed that of the prophets and John the Baptist, "Repent ye!" He did not like the impenitent Pharisees, those "elder brothers" who felt that they were spiritually better than all other men. Rather he held up the Prodigal as an example in his humble confession, "Father, I have sinned, I am not worthy to be called thy son!"

Truly, then, all need first of all a definite forsaking of sin, a turning to God in repentance and trust, "with full purpose of, and endeavor after, new obedience"; and secondly, we all need what the choicest saints of God have shown, a permanent element of repentance in our Christian experience which will urge us to higher ideals of life and sacrifice.

We see in Peter's sermon in the Book of Acts a very definite challenge to that great act of repentance which marks conversion to the Christian way. Peter brought home to that crowd their sins and their guilt and elicited a striking response: "What shall we do?" When a man wants to do something about it, his penitence is genuine. Such was that of Zaccheus when he promised the fourfold restitution of his plunder and the gift of half his remaining possessions to the needy. Something ought to signalize a man's conversion and make it forever memorable. That is why Peter at once responded that the truly repentant should acknowledge their new-found faith in public baptism. That is why our rescue mission workers urge the new convert to a public decision and confession of repentance and of faith. It is an absolute fact that a great many men and women have dulled the edge of their conscience by their unwillingness to join the church and to make a good confession of Jesus Christ in the sight of many witnesses. There is deep significance in the text: "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Salvation is claimed and becomes available in the very registration of belief through public avowal.

Hence if we would leave nothing undone for the salvation of our boys and girls in the classes of our schools, we must not fail to bring them to decision for Christ. Those who unite with the church in a memorable expression of faith will be most apt to follow in the footsteps of the Master in future years.

God's Goodness and the Kingdom's Call

In former times fear was believed to be the chief agency in bringing men to repentance. There is still room for a due emphasis upon the absolute fact that the wages of sin is death, and that whatsoever a man soweth that shall he also reap. Jesus abounded in warnings such as those in today's reading. But he brought in a positive side, which is emphasized in the verse of Romans (2:4) which closes our Scripture lesson. Paul believed that the *love* of Christ constrains men. He warned those who failed to respond to the love and goodness of God of the certainty of retribution, but he preferred to make the appeal to gratitude and appreciation. So did Jesus. He gave a supreme reason for repentance, as the opportunity of a share in the bringing in of the Kingdom. He wanted men to repent *for* something, as well as *of* their sins: "Repent, for the Kingdom of God is at hand." This was not a warning only, but the offering of a privilege. The call of Christ and the challenge of the Kingdom are the highest appeals for forsaking sin the world has ever known. Repent, not for your own sake only, but for Christ's sake and for the sake of your loved ones and for the sake of his kingdom of love and righteousness in all the world. Repent, not simply for what you will escape thereby, but for what you will gain and give. We are saved to serve.

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Saved by the Testament

By GEORGE T. B. DAVIS

:E often hears of soldiers' lives being saved by pocket Testaments. It is astonishing how ıtly this has occurred during the t war. Recently, inside of three I saw and handled three Testa- that hắd probably saved their ı' lives over in France.

as a Testament received mp Gordon, and hav- it the pledge of the ; Testament League, ›y one agrees to he book with him ıake it a rule to ›ne or more chap- ıily. The soldier ›ined the League, ıd carried the lit- ok in his pocket een months, and : through three The bullet struck estament and went vay through it, then d off, and went in and his chest, leaving two big

ıan from Louisiana showed me his nent, in which a big hole had been y an explosive bullet. This was ›ry: "I was brought up in ıptist Church and joined 1912. I received the ment at Camp Pike. ; in France nearly months and over p eleven times All ne I was in France er touched a drop uor. I read the ment through at ix times. On Oc- 4 we were at Ar- Forest on the ıun front At 12 k came the order to er the top. We ad- d three kilometers, and :30 an explosive bullet : my Testament and tore ıy right through it. It gave big jolt, but did not injure me at About ten minutes later I was ded in the arm by another explo- ›ullet. I went back to the field ıng-station, then to four hospitals, ight from a hospital to the ship. yet I have very little use of my and."

few days ago I received a letter this man, enclosing a picture show- is riddled Testament and his torn t. He wrote that he is assistant intendent of the Sunday school is taking great interest in it. He "You remember I told you I was to be a worker for the Lord, and I am making my start. I hope some day we shall meet and have rt-to-heart talk."

ll another young man showed me ullet-pierced Testament which he taking home to show to his wife. gave him the book the day he left o join the army. He was a Cali- an. This was his story: "My wife ın earnest Christian and at length ıe to make a start in the Christian I went forward and confessed ıt at a revival meeting held by Dr. . Scoville at Fresno, California, and d the church soon afterward. A nonths later I enlisted. The day I 'or the camp, my wife gave me a et Testament and urged me to read ery day. I read it most every day ver a year. At length, in France, achine-gun bullet went straight ıgh the book and into my right The bullet penetrated so deeply they have not beeen able to take t, but the surgeon who operated on said the Testament had doubtless ›ed the force of the bullet suffi- ly to save my life." The soldier d open his shirt, and there was a t scar, like a maltese cross, where bullet had penetrated, and where had operated in seeking to ex- ; it.

ıe war has revealed anew the power ıe Word of God, without the aid of an agencies, to save souls. A man told me of a friend who went to a training-camp and became a sergeant: "His language was so fearful that he was known as 'the foulest-mouthed man in the army.' His wife was a Christian, and gave him a Testament when he left home, but he never used it. We went over to France. One evening we were sitting in our dugout at the front, talking about home and Christianity, and about Testaments saving men's lives. As we talked on, he suggested, to my surprise, that we read a chapter in the Bible each night. I gladly agreed, and we began at Matthew, first chapter. After reading a few evenings he said to me: 'I'm going to be a Christian, and when I get back home I'm going to join the church.' He changed his ways at once, and became an entirely different man. He would go off at times and have prayer by himself. I won't forget a thing that occurred one night when we were being bombarded, and shells of all kinds were dropping around our dugout. It was growing dark and we had no lights of any kind. In order not to miss reading his chapter, my friend sat outside the dugout, and read his portion exposed to shell fire! He is still in France, and I can imagine how happy his wife will be when he returns home a Christian man."

Another man told me how a single verse in the Bible led to his conversion. He said: "One evening on the river Somme, two of us were sleeping in a little dugout. My friend was reading his Testament and came to a word he could not pronounce. I helped him out, and later read several chapters myself. At length I came to Matt. 21 : 22: 'And all things whatsoever ye shall ask in prayer, believing, ye shall receive.' It made a very deep impression on my mind. I started at once to prove it and found it true; and I have found it true ever since. A little later I accepted Christ, and have been trying to live for Him. I am going home to join the church."

Recently I came across a corporal to whom I gave a Testament at Camp MacArthur, Texas, in November, 1917. Speaking of his own experience, the corporal said: "I was in France eight months. I was a scout and observer and sniper, and we were constantly going over the top in our work. I went out every night for a week to cut wires and other duties, and would crawl right up to the German trenches. They would open machine-gun fire and send up flares, but they never discovered us. At length I was wounded twice in the leg. I was in six hospitals, and each time they took away all my clothes, but I managed to save the Testament by wrapping it in a handkerchief or piece of bandage cloth, and kept it in my pajamas pocket when in the hospital. During the entire time I was in the army I never swore once, in spite of the profane language used by most of the others. Money could not buy that little Testament which I carried throughout my stay on the other side."

The fiercest battles fought in France were not those of shot and shell, but the battle of man's soul to lead a clean, noble Christian life amid the moral pitfalls of the army and the still greater temptations that faced the men at every turn when off duty.

Week by week, at a big debarkation camp, I greet multitudes of the returning heroes just before they leave for their home camp. Will not the Christian Herald readers pray for an outpouring of the Holy Spirit upon these men?

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Young People's Topics for May 25

Strengthening the Rural Community

B. Y. P. U. Topic. Matt. 9:35-38

THE last thirty years have changed farming from a rule-of-thumb trade to a scientific profession. It has changed rural communities also. The farmer of the last generation was an individualist, isolated, organized perhaps, but for political rather than productive effort. Today, cooperative creameries, mutual elevators, telephones, rural free delivery, improved roads, machinery and the automobile make the countryside as unified as the city, but with a more abounding life and a wider opportunity for personal growth and Christian service. A not inconsequent part of the remade country is the graded school, which has replaced the little red schoolhouse, and which graduates its pupils direct to the city high schools or the academies. But the Little Brown Church has too often remained unchanged, a center of sacred memories but not of vital outreach, of spiritual influence which is able to permeate the throbbing life of the new country. Some churches are a notable exception. In them the Boy Scouts, the Camp Fire Girls, the canning clubs, the men's forum and the ladies' reading circle center as naturally as the young people's society, the Sunday school and the missionary society. They teach practical living along with faith, they lead in agriculture as well as doctrine, they live the life of the people, keeping always close to the spirit of Christ and the spiritual purposes of God. It is a work which challenges the students in college, and many young theologs are preparing to be ministers to the rural community.

The leader of this meeting or any one interested in a better countryside will do well to secure a copy of "The Church in Rural America," by Garland A. Bricker, published by the Standard Publishing Company, Cincinnati, Ohio. It is sold for one dollar, postpaid. Dr. Bricker is director of the Rural Extension Service of Syracuse University, and his book is an open door to a better country. The whole problem of the rural community and the relation of the church to it is presented logically, convincingly and hopefully. It is a working manual for a strengthened, because spiritually awakened, community.

How Do Men Confess Christ, and How Deny Him?

Epworth League Topic. Rom. 10:9; Luke 22:55-61

WE CONFESS Christ with the mouth, and thus also, as did Peter, we may deny him. We confess with praise. We will probably deny with an oath, for the taking of his name in vain is the surest means to a complete denial. But we may confess Christ also in other ways than by word of mouth. We confess Christ when we receive baptism before entering the fellowship of the church. We confess him as we join the church, for the ritual requires that we declare our faith before the church. We confess him also as we live out his spirit in our daily lives, yet, no matter how we may confess him vocally, we may be patently denying him in every act and thought. Unkindness, uncleanness of speech and life, uncharitableness, untruth, self-seeking, all these deny Christ. Kindness, cleanness, charitableness, truth, unselfishness, these mightily support our oral testimony.

God's Promises

Christian Endeavor Topic. I Kings 8:54-61; II Peter 1:1-4

GOD'S promises never fail. Sometimes we do. The promises are not to mankind promiscuously, but to those who obey God and seek him. The fulfilment of every promise is predicated upon our own obedience. Sometimes we forget this key that unlocks every treasure-house of mercy and heavenly strength. We go to our knees to plead the promises, unforgiving; we pray for things for our own aggrandizement; we harbor in some corner of our heart sin or envy or lust for power; we think more highly of ourselves than we ought to think, and we pray, but the answer waits upon the conditions we have left unfulfilled. We will find God with us when we incline our hearts unto him, to walk in all his ways. We will know our prayers are answered when we pray, "Not my will but thine." We will make certain of the promises when our feet walk in paths of obedience and love unfeigned, when we have become, through faith, partakers of the divine nature. Then his power will strengthen us, his vision will enlighten us, his Spirit will inspire us, and we will prosper in all that is good.

◆

Linking Up the Man With the Work

SOME clear-headed and practical-minded men in the Brotherhood of St. Andrew have launched a program for linking up the church with the religious, social and economic needs of our returning soldiers and sailors which deserves attention. The scheme, which is now being submitted to 150,000 church congregations in the United States, takes in four phases each of which is of vital importance: the man's home, his family, the job and his church. Thousands of committees have already been organized and the United States Employment Service and other active bodies are cooperating.

Naturally, the first step is to find employment for the men who have come back to us from the war. The combined influence of the congregation and community is exerted to see that the men get suitable occupation at which they can make good. First, each congregation absorbs all it can of the quota through its own men of business. Communication is established with the man's family, placing the committee's services at his disposal. The material, mental and spiritual needs of the home are studied with a view to helpfulness. Every man who has returned is taken in hand and all avenues promising employment are searched until a place is found for him. His social prospects are made attractive by putting him in touch with men who can be helpful to him in many ways. He is made to feel that a real welcome consists in more than cheers and crowds and a parade—in something that means rehabilitation and comfort and promises of friendships that will help him along in a practical way which he can understand. Of course, the spiritual side is not neglected.

◆

A Bible Revival

THE combination of Torrey-Alexander was reunited in a series of evangelistic meetings in the city of Los Angeles. The services were conducted under the auspices and in connection with the Bible Institute of that city. The spacious auditorium, with 4,200 seats, proved to be none too large, even though there was no uniting of the churches of the city. The crowds were largely composed of tourists. A remarkable feature of the campaign was the working of a program of personal work, or what they called a Bible revival, throughout the city. A centrally located theater was engaged for noon meetings, and for six weeks there went out of that place a corps of personal workers, their accouterment being a Testament and a song book. The accumulation of interest and results was remarkable. Among those sought out by the personal workers were the Mayor, the Chief of the Fire Department, the Chief of the Police Department. The work spread throughout the whole city, and rich and poor alike are carrying the Pocket Testament and reading it daily. More than nine thousand people have signed a pledge to read a chapter a day and strive to win others to Christ. The Bible and Christianity have become everyday conversation. GEORGE W. COOKE.

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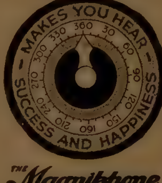

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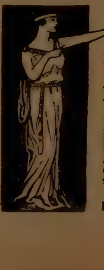

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uestions and Answers

MRS. S., Yonkers, N. Y., writes: "It is my custom to tell a story, either real or fanciful, to my little folks before bedtime. A few evenings told them about the Good Road and the Road. I found I had caught their attenand believing that other mothers may o pass the idea along to their own groups ldren I will give you the outlines, and can fill in for themselves. One of my daughters had been reading a book on r-Never Land,' and she asked me it was and how people got there. They ere, I said, by going off the right path, pretty road or lane called the By-and-oad. It is full of nooks and picturesque places, sometimes shooting off in one din and again in another, so that it took up eir time to explore it, and ended in bering them. This By-and-By Road ended road, swampy field, stretching out as far e eye could see, with no safe road leadnywhere. This, said I, is Never-Never , because it doesn't take you to any parr place where you want to go, and nothver happens there according to your s. And how do they get out of Never-r Land, one of the children asked. Of e, said I, most people would spend the looking around for some short cut across e main road, which is the right thoroughbut the only way is to retrace your steps. e are always people going along that By-By Road, some of them traveling back y and painfully over the road they had so gaily along only a little while before. of nice folks among them, too: young peoust like you, who, if they had kept on the thoroughfare and attended to what their s taught them, would probably have ed some place worth while. But there thers who, unfortunately, never find their back. The only safe way is to resist the tation to go off the right road. This little seemed to set the children thinking, and that they had made up their minds that as a good thing to look out for the safe , and to walk therein."

. R., Greensboro, Ga. Read the fourth ter of the Epistle of James, which covers question in your letter. War and strife violence of every kind are the result of sin. hristian counsels prevailed, /there would o war. The commandment against killing o be interpreted in its spirit and the lusion—if we accept the Bible record as lence, as in the cases of Joshua, David, Gidand other Old Testament saints—is inevle that, while war is an evil and the oute of evil conditions, there are times when comes the duty, even of Christian nations, ppose and resist to the utmost the violence hose who take up arms to slay for the sheer of conquest. Thus wars of defense, or righteous cause, are justified by general sent, and they are nowhere condemned in ipture. The ideal condition is that debed in Isa. 2 : 4: but that cannot be realized il sin is overcome and the nations gospelized the whole world accepts the divine soverty.

. W., Montgomery. There are various nts of Christian behavior applicable to dern life for which no specific rule or authorcan be found in the Bible, as social condis have greatly changed. Modern vices l indulgences have sprung up, and these st be dealt with by the Christian as his science and judgment dictate. Dancing, ugh not in itself necessarily sinful, is apt degenerate into sin. Had promiscuous cing, as it exists in society today, been valent in Bible times (instead of the comatively innocent amusement then known, the ceremonial or religious dances), it uld unquestionably have been a subject of unciation as sweeping as that applied to y of the vices of that time. The purpose of Scriptures is to give general principles for the new life, and so leave us the great benefit of deciding for ourselves how to apply them. In modern dancing, the evil so far overbalances the good that it is indefensible and should not be sustained by Christians. The church opposes dancing, especially in its promiscuous form, because it has been a means of moral danger to multitudes, and has led many to ruin through forming evil acquaintanceships. We think the church is absolutely right in this. The dance hall, as everybody knows, is in many of the larger cities a highway to degradation. It is the old question over again whether we cannot save our pleasures. We can, but only by purifying them, and in the case of dancing, as also in that of drinking and cards, the tendency is all to excess and danger. Therefore, the true duty of the Christian is to avoid even the appearance of evil, and let such things alone, if not for his own sake, then for the sake of others who may be influenced by his example.

Emma B., Des Moines, Iowa. Yes, war gardens are being planned extensively for this year, but they will now be Victory gardens.

Mrs. A. G., Chicago. It is proper to pray to God that those who are mistreating you may repent of their sin and wickedness and be kind. It is hardly Christian to ask God to deal harshly with them. David asked God to confound his enemies, but David was God's servant in a particular sense, and those who sought his life were in fact enemies of God. We should forgive those who treat us ill, and then ask God to give them a change of heart and a kindlier spirit.

Violet, Overton, Ky. During the war the land between the opposing trenches was called "No Man's Land." It was so called because neither side controlled it. It was swept by the fire of both sides and was the scene of numberless conflicts between patrols. Uncle Sam could not give homesteads in this "No Man's Land" to his soldiers, for the soil belongs to France and Belgium. But there are deserts in the West which because of aridity deserve this name, and whose fertile soil needs only water to make them garden spots. Uncle Sam proposes to build irrigation works to reclaim these lands and thus make available homesteads for soldiers desiring them.

F. S. B., Greeley, Colo. The verses you refer to are prophetic, picturing the sorrows of Israel, resulting from their falling away from God under Jeroboam. The language is plain, but not "miserable." God had a people to teach, and some of the lessons needed to be radical. Soft words and elegant phrases would not have done. It required strong, rugged, homely, unmistakable words to drive the truth home, and the inspired writers used them under God's guidance.

A. S., New Phila., Ohio. You seem to have misread the announcement. The film "Fit to Win" was shown to men and women on alternate evenings and not to young men and women in the same audience. We have not seen the film but it has the official approval of the government, and we believe deserves the commendation it has received. The church may well welcome every effective aid in the teaching of morals, whether school or lecture or movie. There are some truths which instruct mature minds but which unsettle immature minds, therefore the age limitation.

R. P. McC., Belle Centre, Ohio. We have no official record of any religious service in connection with the Peace Congress. We know, however, that its labors, from the very outset, have been a subject of imploration from the hearts of multitudes in many lands, and in none more than in our own land. Churches of all denominations, great religious bodies in convention, and unnumbered millions in their own homes have prayed that the deliberations of the Congress and all of its official acts might be inspired by the divine will. Prayer circles have ceaselessly petitioned the Lord on the same subject. Probably no deliberative assemblage was ever so fortified by spiritual appeal as this, for whose guidance nations were on their knees from the opening day till the present.

C. S. B. The time our parents spent in the Garden of Eden is not stated, and it is useless to speculate. There are many traditions among the Jewish rabbis and the Arabians concerning Adam, but they are of little value and add nothing essential to the simple story in Genesis.

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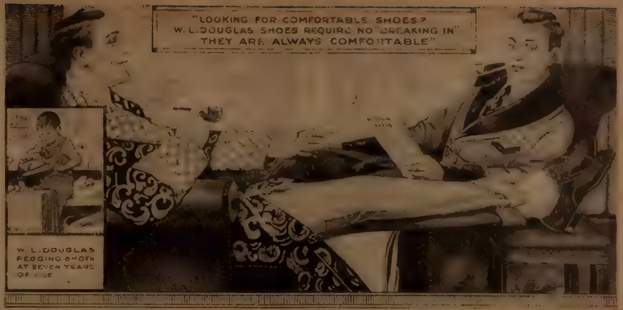

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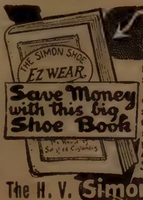

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The Heart and the Home

Fathers, Make Companions of Your Boys

By MARTIN G. BRUMBAUGH
Former Governor of Pennsylvania

ONE of the best men I ever knew gave to this country three splendid sons, loyal, capable and conscientious. I once asked him how he managed to do it. He said: "I have always made my boys my companions." In the intimate comradeship of father and son there arose the occasion to teach the boys what it is to be a really fine American and a Christian gentleman. The father's wise procedure made three eminent citizens of his sons.

The strength of a nation lies in its spiritual forces, not in its material gains, and the great agencies that conserve spiritual ideals are the home, the church and the school. Unfortunately the home, where most of this should be done, really does the least. All parents holding love for children and country will endeavor to perform their most important duty of maintaining and imparting high ideals, for in the coming days as never before we must give intelligent guidance to our children.

My own father, after church, on Sunday afternoons, often accompanied his three boys to the mountains or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone since he can no longer walk with us. We do not see him, but we do feel his presence and gratefully follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lofty ideals of duty to God and country. Teach the value of the great cardinal virtues of courtesy, reliability and humility, without which life is a mockery.

Ironing Notes

UNBLEACHED muslin should be placed over a wool fabric or over fine silk when ironed, to prevent glossing.

In pressing woolens, lift the pressing cloth and brush up the nap with a stiff brush after the iron has passed over it.

Waists with heavy embroidery should be ironed on the wrong side over a thick pad into which the embroidery may sink.

In case of scorching, garments should be dipped in cold water instantly and placed in the sunshine to beach. If the scorch is deep, however, a bleaching agent such as Javelle water must be applied.

Large pieces, which are apt to dry in part before being completely ironed, should have a damp cloth over the unironed part. L. E. K.

Is Reverence for Old Age an Obsolete Virtue?

By MARION HARLAND

BEFORE discussing the query which stands at the head of this chapter let me tell a story illustrative of the fact that the aforesaid virtue was held in high repute nearly three centuries ago.

John Tillotson, an eminent English prelate, was born of farmerfolk in Yorkshire. His parents, recognizing his unusual mental gifts, managed to secure for him a liberal education, and he entered the Church, becoming first Dean of Canterbury, then Dean of St. Paul's, finally Archbishop of Canterbury. He had visited his parents yearly, and kept in constant touch with them, but neither had ever been to Canterbury until the old father presented himself at the door of the archiepiscopal palace and asked in the broadest of Yorkshire dialects if "John Tillotson were within?" The liveried lackey who opened the door eyed the aged rustic superciliously and answered roughly in the negative. It so chanced that the archbishop, passing through the hall, caught sight of the figure and heard his father's voice.

"Whereupon"—runs the ancient tale—"he thrust the footman aside and, falling upon his knees, kissed his father's hand and with happy tears besought his blessing."

Let this be the setting of the sketches forwarded to us in reply to a letter published some time ago under the heading of "Grandmother and Girl." First we will have extracts from one who takes the affirmative side of our question.

"I am seventy-one years young (or old, as you please) and am sorry to say that in my observation more elderly people are treated by the young with unkindness and disrespect than are treated otherwise. As to the advantages those same college-bred young people have had, I would respectfully ask whose money has equipped them with all the modern improvements? Their parents, and sometimes grandparents, whom they think so out-of-date! Perhaps those parents have been too busy supplying the means to give their sons and daughters a good education to keep themselves up with the advance of the times.

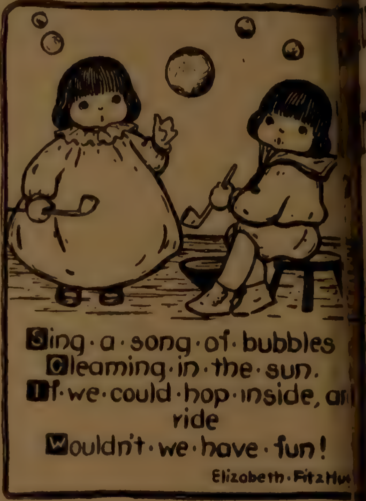
"I have an instance in mind of a worthy father and mother who spent a large sum of money to give their son a first-class education. He was graduated from a noted college with honors, but during his college term was ashamed to have his old-fashioned parents visit him. I have known many just such instances as 'Grandmother' mentions, some worse, and few that enjoyed the love and kindness that make old age endurable.

"I have not written this as my personal experience, for I am blessed with kind sons. Their wives are my 'daughters.' I love them and have their love in return. My grandchildren are respectful and kind. They are a joy and a comfort to me beyond what words can express.

"I have written in behalf of the many sad cases that have come under my observation in rather a long life."—MRS. E. G. M. (*Illinois*).

Our next speaker has not the happiness of excepting herself from the condemnation she pours upon the rising generation.

"I, too, read 'The Fixed Pc
the author's granddaughter ha
it, she would have settled the
speedily. I overheard thre
women do it today, while I w
ing over your Grandmother's
the Corner. I am a little hard
ing, and perhaps they had no
that the door between the libra
I sat and the living-room in wh
were talking was open. Said c
my way of thinking, all old pe


Sing · a · song · of · bubbles
Gleaming · in · the · sun.
If · we · could · hop · inside, a
ride
Wouldn't · we · have · fun!
Elizabeth · FitzHu

disagreeable. To begin with,
aren't nice to look at after they
to lose their teeth and hair and
ways of their own. Faugh!'

"'They are necessary evils,' sai
other. 'But they can't help it,
souls! What have they to live fo
less it be to make us "young f
(that's what they call us!) willi
shuffle off this mortal coil at sixt
pray every day that I may not b
to cumber the earth later than th

"'I could be sorrier for them if
were not so critical of us!' said a t
'There's that old grandmother of r
If I have heard her say "Young p
think old folks are fools. Old
know that young folks are fools!"
I've heard it a hundred times. No
we do is right.'

"As the last speaker is the grandda
ter of a dear old friend of mine—a s
if there ever was one!—I got up
shut the door rather more forcibly t
necessary. I don't care if they
know I had overheard them. They
served it.

"And after all, that is the tone of
young folks of this day. They are
worse than others of their set.
ANOTHER GRANDMOTHER (*New Y*
State).

The Fly Is Your Worst Ene

YOUR best time to attack him is
the spring.

Flies are conceived in iniquity, b
in filth and lead a life of crime.

They are almost wholly preventab

They are easily excluded from t
home.

They spread communicable disea
that cause many deaths.

They occupy no place in the econo
of man.

Now is the time to put on a spri
drive against them.

Strike while their numbers are fe
Strike by preventing the generations
midsummer from coming into being.

Write today for a free booklet wh
gives complete and official informati
on how to fight the fly.

Enclose a two-cent stamp and a
dress:

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Frederic J. Haskin, Director,
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For cuts and wounds

Absorbine, Jr. may be used with full assurance that it will cleanse, heal and halt infection. It is purely herbal. You want Absorbine, Jr. because it gives double service—as a powerful antiseptic and a most efficient liniment.

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THE ANTISEPTIC LINIMENT

should be kept constantly in the medicine chest at home, factory or office. Doing double the duty of ordinary liniments it naturally has many more practical uses.

It is just the thing for tired, sore, aching feet. Takes out the sting and burning and gives the feet "increased mileage".

Helps limber up heavy tennis legs and takes the stiffness out of golf shoulders. Good for ridding stiff joints and muscles of inflammation; for lameness and swellings.

Use Absorbine, Jr. freely full strength for sprains and bruised conditions, or diluted as an after-the-game rub down.

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NO MIXING—NO SPREADING—NO MUSS—NO TROUBLE. Just crumple up a "RAT BIS-KIT" about the house. Rats will seek it, eat it and die outdoors. The easiest, quickest and cleanest way. EACH BIS-KIT CONTAINS A DIFFERENT BAIT. Large size 35c. Small size 25c. For sale at all druggists and general stores.

THE RAT BISCUIT COMPANY
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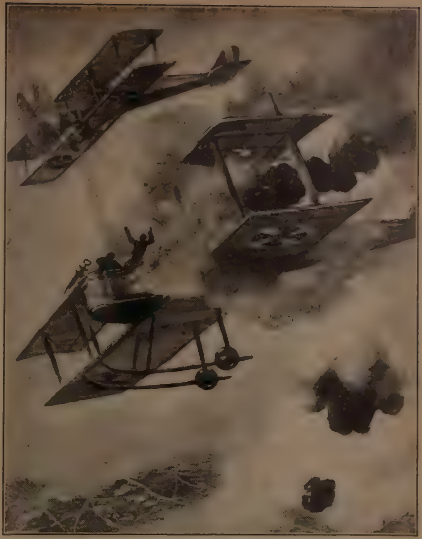
THIS WEEK WE TELL

readers of the Christian Herald more about the supplementary
ume that will be sent postpaid and FREE OF CHARGE to all who
chase a copy of the

Illustrated History of the Great War–1914-1919

BY

THOMAS H. RUSSELL, A.M., LL.D.



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32 PAGES OF WORLD MAPS IN COLORS

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That the U. S. had up to June, 1918, in the U. S. Air Service alone, 16,084 officers, 7,938 trained flyers, 5,153 cadets training for flyers' commissions, 142,779 enlisted men, 9,838 civilian employees, 56,203 making planes and engines. The supplementary volume will give you a list of our "aces" and those aviators who received decorations and the Honor Roll of those who made "the supreme sacrifice." There is every good reason why every American home should own these two splendid historical volumes at the low cost offered.

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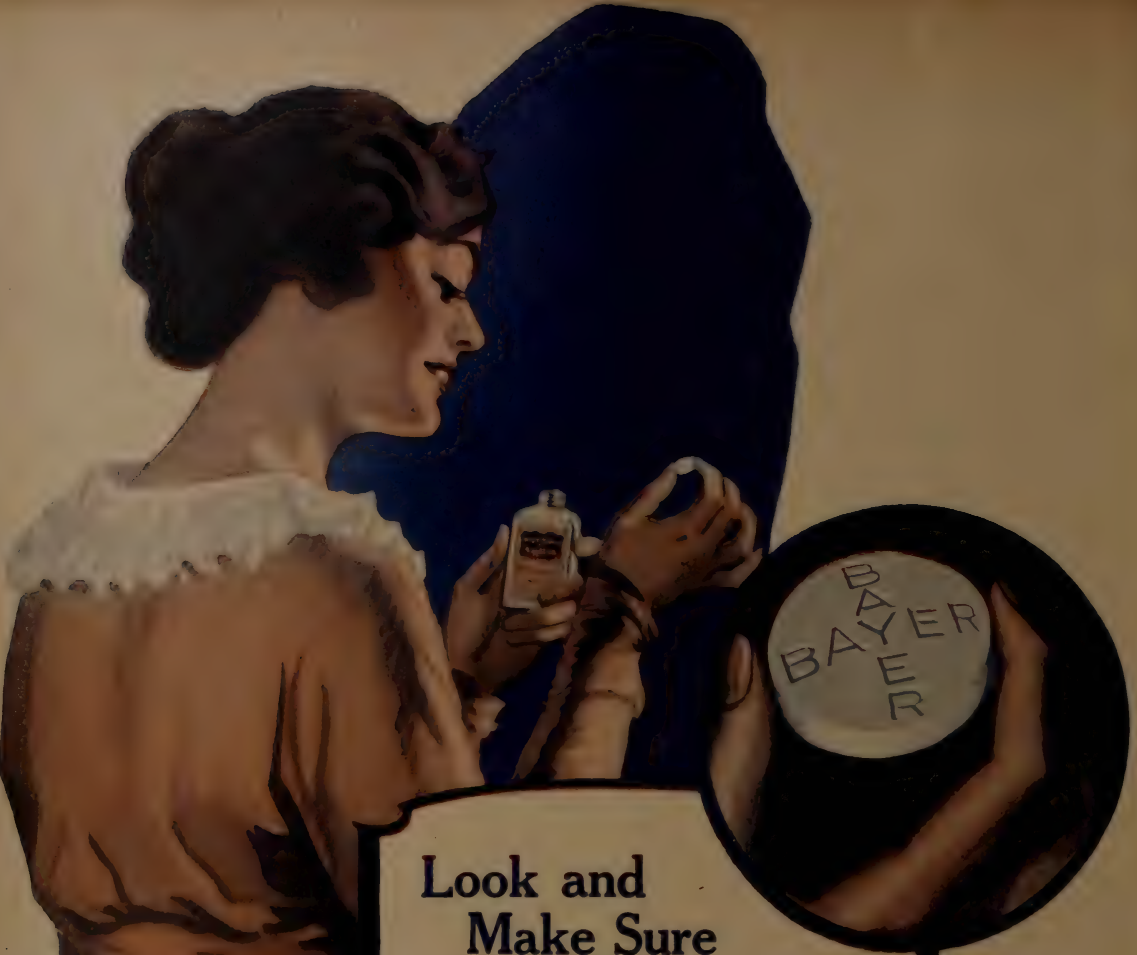
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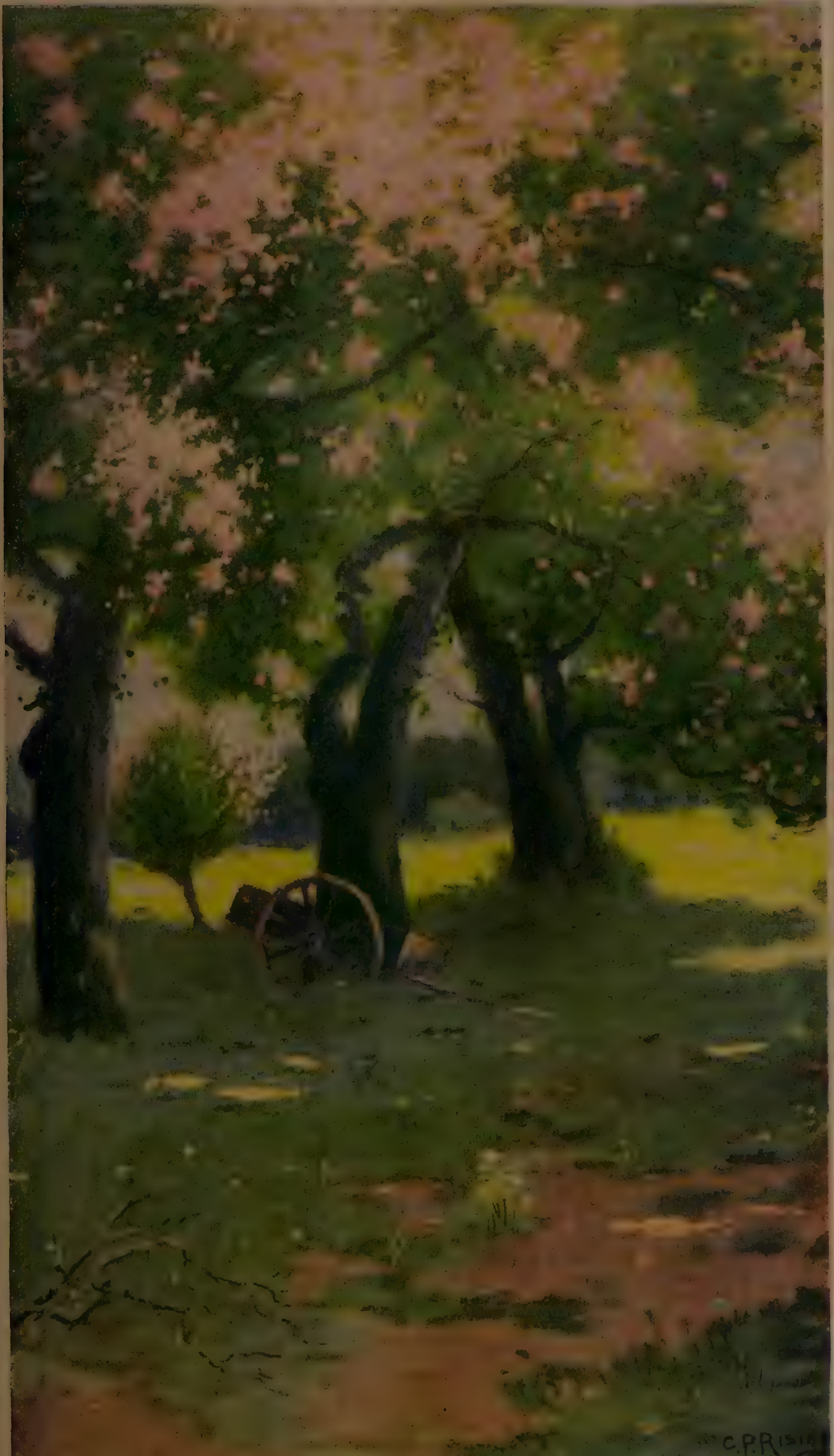
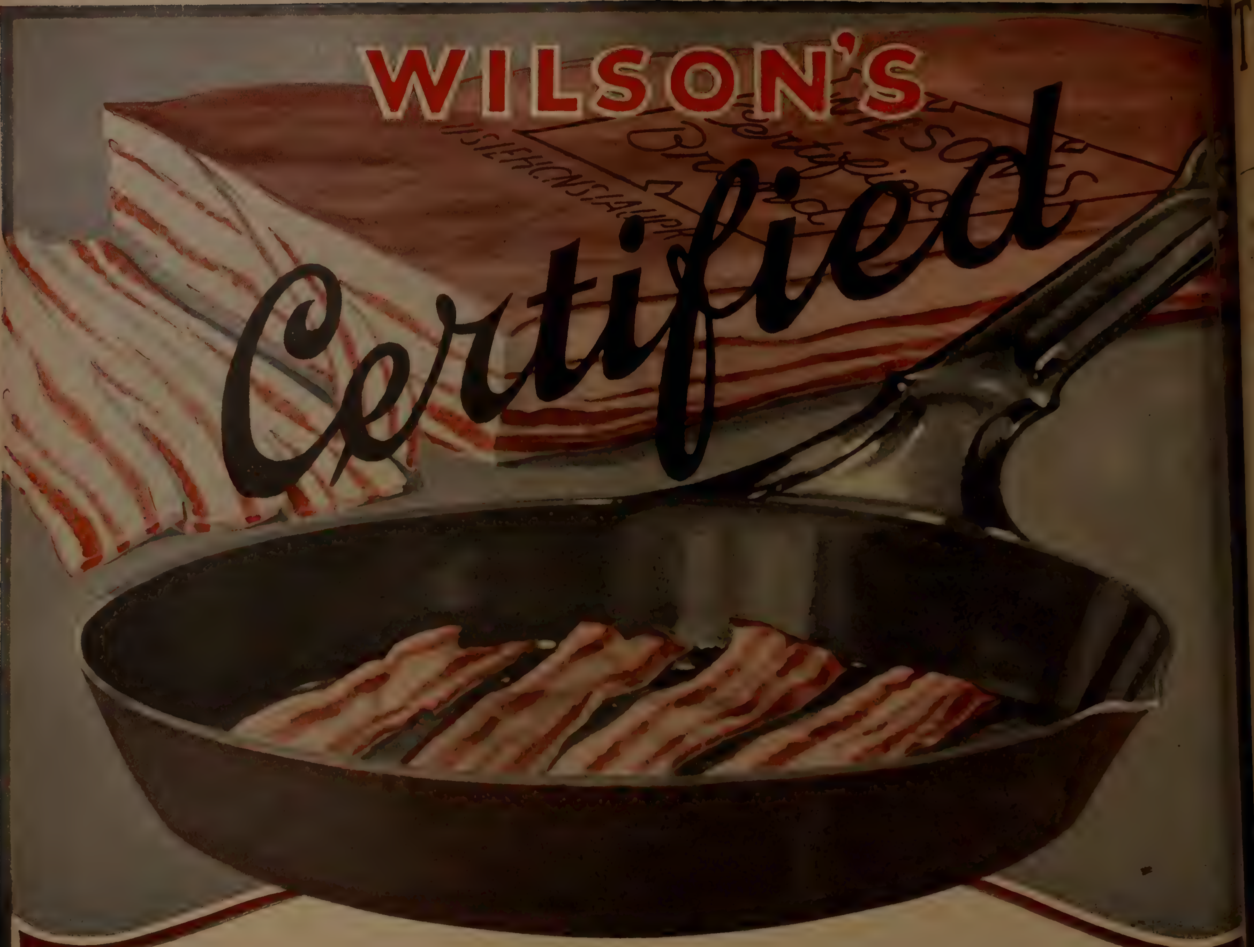


From water color by C. P. Rising

The world has waked, the singing breeze of springtime carols by,
The apple trees are growing pink as dream of dawn-time sky!



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The Coupon Saves You $43

And you may pay for your Oliver at the rate of only $3 per month

As a man is known by the company he keeps, so is an Oliver

Among its 700,000 purchasers are such distinguished concerns as:

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Men wonder how we have effected such a remarkable reduction in price without changing the Oliver.

Let us explain. During the war we learned many lessons in economical distribution, ways of saving.

We found that it was unnecessary to have great numbers of traveling salesmen and numerous, expensive branch houses throughout the country.

We were able to discontinue many other superfluous sales methods. As explained further in our booklet, "The High Cost of Typewriters — The Reason and the Remedy."

Old-time extravagant methods had to go during the war. And our new plan was so successful that we are continuing it. We hope never to go back to a $100 price, which was the standard for so many years.

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Our new plan is simple. It permits you to be your own salesman. You may order a free trial Oliver directly from this advertisement, via coupon.

Note that the coupon brings either an Oliver or further information.

When you receive the Oliver, use it as if it were your own. Give it every test. Compare it.

If you agree that it is the finest typewriter at any price, and wish to keep it, then pay us at the rate of $3 per month.

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You need not feel under the slightest obligation to buy. Let merit decide.

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With such a liberal offer, made by a $2,000,000 concern, no one need be without a typewriter now. The low price removes the old-time barrier. And our easy payment plan makes it possible to have an Oliver while paying.

Mail the coupon now for EITHER a free trial Oliver or further information, including illustrated catalog.

Canadian Price, $72

The Oliver Typewriter Company
545 Oliver Typewriter Bldg., Chicago, Ill.

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Save $43
The Oliver Typewriter Co.

THE OLIVER TYPEWRITER COMPANY
545 Oliver Typewriter Bldg., Chicago, Ill.

☐ Ship me a new Oliver Nine for five days free inspection. If I keep it, I will pay $57 at the rate of $3 per month. The title to remain in you until fully paid for.

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This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

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Thirteen hundred accidents cause injury or death every day

IN a single day in New York City alone it is estimated that there are 33 automobile accidents serious enough to report—accidents which caused injury or death.

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It is so simple to be on the safe side. Go to your garage man today, and have your brakes inspected. Thousands of motorists are making this a regular precaution at sixty day intervals. Possibly a simple tightening of the brake rods, or an adjustment of the equalizer, is all that is needed to give you safety instead of ever-present danger.

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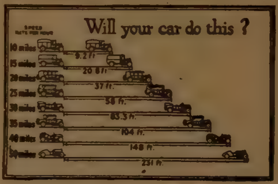

This chart shows the distances in which a car should stop, at any given speed, if the brakes are efficient.

The close, compact texture of Thermoid, so processed, causes it to wear down more slowly than ordinary brake lining, and *evenly* so that it maintains its gripping power even when worn to wafer thinness.

The engineers and manufacturers of 50 of the leading passenger cars and trucks have standardized on Thermoid Hydraulic Compressed Brake Lining because it makes their cars safer.

Have your brakes inspected today. Remember that every foot of Thermoid is backed by *Our Guarantee: Thermoid will make good—or WE WILL.*

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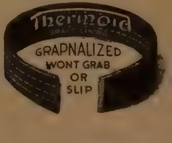

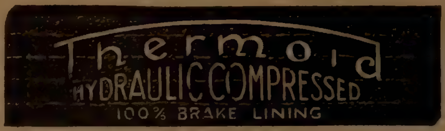

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GRAHAM PATTERSON
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Managing Editor
VOL. 42—NO. 21. PRICE 10 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Teutons Learn the Measure of Defeat

Count von Brockdorff-Rantzau
Head of German Peace Delegates

Premier Orlando of Italy
The champion of Fiume

Stephen Pichon of France
Chairman of League of Nations

GERMANY did not like the peace terms dictated by the Allies. They were pronounced insulting and vindictive; they were degrading and impossible. So the Ebert Government proclaimed a week of mourning and declared the terms "a peace of violence," while it promised to answer with a proposal of "a peace of right on the basis of a lasting peace of the nations." Ebert also declared that the terms implied the slavery of German labor to Allied capitalism, that the peace proposed was unbearable and contrary to President Wilson's fourteen points.

Correspondents reported the German people as stupefied at the peace terms, while the German press was almost a unit in its violent opposition to acceptance. On the other hand, clear thinkers like Maximilian Harden saw only harsh, inflexible justice in the terms, reminding the nation of its own demands at Brest-Litovsk and Bucharest. The Spartacides urged the Government to sign, because the people wanted peace at any cost.

It was expected that the German Government would issue an appeal to the Socialists in Allied countries to save the German worker from a "capitalistic peace," thus attempting to divide Allied popular sentiment, and that they would present counter proposals modifying the terms to accord more closely in their eyes with the fourteen points, thus hoping to set America against the rest of the Allies; also that the delegates would threaten not to sign, and the plenipotentiaries might even be recalled; but the general opinion in Allied quarters was that the treaty would be signed ultimately, because it must be. The Germans knew quite well what would happen otherwise.

Meanwhile the Germans at Versailles sent a half dozen delegates back home on May 10 with copies of the treaty. Count von Brockdorff-Rantzau on May 10 submitted to Premier Clemenceau a note declaring that the treaty contained demands which could be borne by no people, many of them incapable of accomplishment, and that "the basis of the peace of right agreed upon between the belligerents has been abandoned." He was told in reply that the terms had been prepared with constant thought of the principles on which the armistice was based, and that the Allied representatives could "admit of no discussion of their right to insist on the terms substantially as drafted."

Later, the Germans asked attention to the fact that they were asked to sign the draft of the League of Nations, but that Germany was not mentioned among the nations to be asked to join. They asked if such an invitation was intended. They were advised that on re-examination of the plan, they would find provision for the admission of new members.

IT WAS in the great hall of the Trianon Palace at Versailles, on May 7, the anniversary of the sinking of the Lusitania, that the first meeting of the Peace Congress was convened. The meeting was scheduled to begin at 3 o'clock. When all of the Allied delegates were in their chairs—Premier Clemenceau at the head of the horseshoe table, President Wilson at his right with Premier Lloyd George at his left and the various delegations ranged around the two sides of the horseshoe—Germany's delegates were announced. The Germans were seated at a table in the open end of the horseshoe, facing Premier Clemenceau. There was no pomp or ceremony, no gold lace, only democratic simplicity and an air of serious purpose, which grew tense as the hours passed. Premier Clemenceau declared the session open as soon as the Germans had taken their places. The Premier's speech was short but to the point. He declared that this was not the time nor place for superfluous words; that the Germans had before them the plenipotentiaries of all the Powers united to fight together in the war that had been so cruelly imposed upon them, and that the time had come to settle the account. He said: "You asked for peace. We are ready to give you peace. We shall present to you now a book which contains our conditions. You will have every facility to examine these conditions and the time necessary for it. Everything will be done with the courtesy that is the privilege of civilized nations." He further said: "This second treaty of Versailles has cost us too much not to take on our side all necessary precautions and guarantees that the peace shall be a lasting one." He told them that no oral discussion of the terms would take place, but that the German delegation could submit observations in writing and these would be quickly considered. He gave them a maximum period of fifteen days in which to ask questions or make suggestions.

As Premier Clemenceau finished, the Secretary General of the Peace Conference delivered a copy of the treaty to Count von Brockdorff-Rantzau. The head of the German delegation did not rise to make his reply. This apparent lack of courtesy was explained as possibly due to his recent illness; his secretary stated that while the Count could control his voice, he was not sure of his legs. The incident caused some comment and was looked upon in some quarters as a piece of German arrogance. Count von Brockdorff-Rantzau spoke in German. He said "that the German delegates were under no illusions as to the extent of their defeat or their lack of power." He startled the delegates by declaring: "It is demanded from us that we shall confess ourselves to be the only ones guilty of the war. Such a confession in my mouth would be a lie." He asserted that the German people were not alone guilty; the world war was the crisis of the illness in Europe, which resulted from the policy of Imperialism among the European states, and that Russian mobilization took from the statesmen the possibility of healing, and gave the decision into the hands of the military powers." "Wrong has been done to Belgium" he added, "and we are willing to repair it; but in the manner of making war," he continued, "Germany is not the only guilty one."

Proceeding, he caused considerable stir among the Allied delegates by stating that "crimes in war may not be excusable, but they are committed in the struggle for victory and in the defense of national existence, Passions are aroused which make the consciences of people blunt, but the hundreds of thousands of noncombatants who have perished since November 11, 1918, by reason of the blockade, were killed with cold deliberation after our adversaries had conquered and victory had been assured to them. Think of that when you speak of guilt and punishment!"

The American newspaper representatives reported that at this challenge Premiers Clemenceau and Lloyd George and President Wilson engaged in animated conversation, but apparently decided against any interruption that might change the order of procedure, so no reply was made. The German spokesman was permitted to proceed. He declared that while the Germans stood before their adversaries alone, they were yet not without protection, since President Wilson's declaration had pledged the Allies to renounce a peace of violence and to make a peace of justice. . . . You will find us ready to examine upon this basis the preliminary peace which you have proposed to us," he said, "with a firm intention of rebuilding in cooperation with you that which has been destroyed and repairing any wrong that may have been committed—principally the wrong to Belgium—and to show to mankind new aims of political and social progress."

He declared it would then be the chief task to reestablish the devastated vigor of mankind and to reconstruct the territories of Belgium and of northern France which had been occupied by Germany and which were devastated by the war. In this connection he pleaded that the work should not be done by the German prisoners of war, as prisoners. The League of Nations he pronounced the most sublime thought in the history of mankind, and pleaded for the throwing open of the gates of the League to all who are of good will. Closing, he said "the German people in their hearts are ready to take upon themselves their heavy burdens, if the basis of peace which has been established is not any more shaken." He pledged the German delegates to examine the document handed to them with good will and in the hope that the final result of their interview might be subscribed to by all.

WITH the treaty in the hands of the Germans, the Council of Four at Paris then took up the conclusion of the terms to be presented to Austria, Hungary and Bulgaria. It was reported that Austria would pay an indemnity of $2,500,000,000.

The Italian delegation, headed by Orlando, returned to Paris on Wednesday morning, May 7. It was reported that the question of Fiume had been compromised by assigning it to Italy as mandatory until 1923, when it should become wholly Italian. In the intervening time, the League of Nations will construct a new harbor at some port not far south of Fiume, which will be connected by rail with Agram and with all the important commercial centers. This story was later reported to be premature, and President Wilson was pictured as remaining immovably opposed to the cession of Fiume to Italy.

It was announced on May 11 that French and Belgian troops would form the army of occupation in Germany unless Germany refused to sign the treaty which would force a change of plans. All plans had been completed for an extensive occupation of German territory in the final event of Germany rejecting the treaty. Marshal Foch was announced as having "left for the front" on May 12.

Summary of the Peace Treaty

THE Preamble lists as the Powers concerned in the Treaty the United States, the British Empire, France, Italy, and Japan, referred to as the Five Allied and Associated Powers, Belgium, Bolivia, Brazil, China, Cuba, Ecuador, Greece, Guatemala, Haiti, the Hedjaz, Honduras, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Roumania, Serbia, Siam, Czechoslovakia and Uruguay.

The Preamble then sets forth the German request for an armistice, the desire of the Allied Powers to end the war begun by the Austrian and German declarations of war and the invasion of Belgium, and provides for the putting in force of the peace, and the resumption of official relations with Germany.

Section I of the Treaty incorporates in the text the League of Nations Covenant, and puts the administration of the Peace terms in the hands of the League.

Section II fixes Germany's boundaries. Alsace-Lorraine is returned to France as before 1870; small districts adjoining Belgium go to her; part of Silesia, most of Posen and West Prussia go to Poland. East Prussia is isolated by the Polish corridor to the free city of Danzig and may be further reduced in size by plebiscites. Danish Schleswig is to have a chance to vote upon its future allegiance. Continental Germany loses 47,787 square miles of her pre-war area of 208,780 square miles.

In Section III, Germany agrees to the abrogation of the Belgian "scrap of paper" treaty of 1839, renounces her treaties of alliance with Luxemburg, and agrees to cede to France all the coal mines in the Saar Basin as compensation for the destruction of French mines, the Basin to be governed for fifteen years under a commission of five, at the end of which time a plebiscite shall determine its allegiance.

Section IV binds Germany to recognize the independence of German Austria, Czechoslavakia and Poland, and to agree to plebiscites in East Prussia where it adjoins Poland and Poles predominate, to recognize the free city of Danzig, and to agree to the proposed plebiscites in Danish Schleswig. The section provides also for the destruction of all fortifications at Heligoland and Dune, and binds Germany to respect the independence of all territory which was a part of the former Russian Empire. Germany must also accept the abrogation of the treaty of Brest-Litovsk and of all treaties entered into with Russia since Brest-Litovsk. Russia's right to restitution and reparation is formally reserved in the Treaty.

Under Section V, Germany must renounce all rights, titles and privileges to all territory outside of Europe, and transfers these rights to the Allied and Associated Powers. German Government property in the colonies passes to the governments which shall execute authority in them. Germany renounces in favor of China all her interests devolving from the settlement of the Boxer trouble and transfers to China all property of hers in China except diplomatic and consular establishments, and all concessions except Kiao-Chau, and renounces all claims against China. Germany similarly renounces all her rights in Siam, Liberia, and Morocco, and recognizes the British protectorate in Egypt. Germany accepts all arrangements which the Allies make with Turkey and Bulgaria, and transfers to Japan all her rights, titles and privileges, and state property in Kiao-Chau, also her cables.

In Section VI, in order to make possible general disarmament, Germany is limited to an army of 100,000 men, including 4,000 officers. The manufacture of armaments and munitions is closely limited. Conscription must be abolished in Germany. Germany must remove within three months all fortified works, fortresses or field works within a zone fifty kilometers east of the Rhine. She may retain her forts on her southern and eastern boundaries. She will be permitted to have six small battleships, none over 10,000 tons, six light cruisers, twelve destroyers, twelve torpedo boats, no submarines, and the personnel is limited to 15,000 men. Germany must surrender forty-two modern destroyers, fifty modern torpedo boats, all submarines, and must break up all war vessels and submarines under construction. All Germany's fighting ships in Allied hands are surrendered. Germany must sweep up the mines in the North Sea and the Baltic, and must raze the fortifications guarding the Kiel Canal. No more wireless stations may be constructed. Germany cedes to the Allies fourteen of her principal cables. Germany may not retain army aviation grounds within 150 kilometers of her frontiers, she must surrender all military aeronautical material except 100 seaplanes, and may not manufacture any aircraft or parts for six months.

All German prisoners who so desire are to be repatriated without delay, but selected German officers may be retained until Germany surrenders persons guilty of offenses against the laws of war.

The Allied and Associated Powers publicly arraign William II of Hohenzollern, not for an offense against criminal law, but for a supreme offense against international morality and the sanctity of treaties. The surrender of the ex-Emperor is to be requested of Holland, and a special tribunal for his trial is to be set up by the five great powers. (The request on Holland was reported to have been made on May 12). Germany must hand over to the Allies for trial all persons accused of acts in violation of the laws and customs of war, to be tried by military courts.

Under Section VII, the Allied Governments affirm, and Germany accepts, the responsibility of herself and her Allies, for causing all the loss and damage suffered by the Allied Governments and their nationals as a consequence of the war. The total to be paid by Germany in reparation is to be determined by an Interallied Reparations Commission, which is to give a fair hearing and report not later than May 1, 1921. The sum thus determined shall be liquidated by payments covering thirty years. All cash and other articles of Allied ownership taken by Germany, and which can be identified, are to be returned. Germany must pay within two years, 20,000,000,000 marks, either in gold, goods, ships, or other special forms of payment, and Germany assumes and agrees to pay—in 5 per cent. gold bonds due in 1925—Belgium's debt to the Allies.

Germany is to issue bonds at once for 20,000,000,000 marks payable not later than May, 1921, for 40,000,000,000 marks bearing interest at 2½ per cent. until 1926 and 5 per cent. thereafter, and is to agree to another issue of 40,000,000,000 marks at 5 per cent. under terms fixed by the commission. Germany's domestic loans if revenues are insufficient for both are to step aside until these bonds are paid.

Germany agrees to replace, ton for ton, all Allied shipping lost or damaged by acts of war and in part payment cedes to the Allies all her ships of 1600 tons gross and upwards, one-half of ships from 1000 to 1600 tons and one-quarter of her fishing fleet. In addition Germany agrees to build for the Allies 200,000 tons of ships a year for five years. Germany will make good her damage to the coal and other Allied industries by delivering certain amounts of coal, coal tar products, dyestuffs and chemcals to be specified by the Reparations Commission.

One of Uncle Sam's big sea planes

Germany is also obligated to restore the library at Louvain by handing over manuscripts, rare books prints, etc., to the equivalent of those destroyed, and is required to restore various stolen goods, including the Koran of the Caliph Othman taken from Medina and the skull of the Sultan Okwawa, taken from East Africa.

Germany also confirms the renunciation of the treaties of Brest-Litovsk and Bucharest.

Under Section VIII Germany may not increase any of her tariff duties for six months nor those on certain articles for 2½ years more. . . . Germany agrees to frain from unfair commercial competition. International postal, telegraphic and railway conventions with Germany are renewed. Provision is also made for the resumption of commercial relations.

Section IX provides for international regulation of the opium traffic and for the protection in their property of religious missions in former German territory ceded to the Allies.

Section X permits Belgium to build a deep draft Rhine-Meuse Canal within 25 years. Germany agrees to establish through railway service between the Allied and other states, and to make her rolling stock conform to Allied standards and to assure Czechoslovakia access to the sea at Hamburg and Stettin, and Czechoslovakia is also to have rail access to Fiume and Trieste. The Kiel Canal is to be free and open to war and merchant ships of all nations at peace with Germany.

Section XI gives Allied aircraft full liberty of passage and landing over and in German territory.

Section XII provides for freedom of transit of merchandise across Germany, internationalizes the rivers Rhine, Elbe and Oder, and possibly the Niemen, and reestablishes the Danube Commission.

Section XIII establishes a permanent organization to promote international adjustment of labor conditions, to consist of an international labor conference and an international labor office. Labor is not to be regarded as a commodity or article of commerce, the right of association is recognized for both employer and employed, a wage adequate to maintain a reasonable standard of life is recognized as just, as is the eight-hour day, the 48-hour week, the weekly rest of 24 hours, the abolition of child labor and the assurance of education and proper physical development to children, equal pay for equal work as between men and women, equitable treatment of all workers, including foreigners, and a system of inspection in which women should take part.

Section XIV concerns itself with guarantees of performance, authorizes the continued occupation of the Rhine country by Allied troops for fifteen years, but provides for progressive evacuation of occupied territory after five years, if the peace terms are carried out.

Section XV binds Germany to recognize the validity of treaties concluded by the Allies with her former allies, and to accept the decrees of Allied prize courts. The treaty is to become effective as to any power on the date of deposition of its ratification.

The Week in the World's News

VICTORY NOTES OVERSUBSCRIBED. Although complete figures were unavailable as we went to press it was announced that the campaign for the sale of Victory Notes had enlisted over 15,000,000 purchasers whose subscriptions might exceed $6,000,000,000. The first loan had 4,000,000 purchasers, the second 9,400,000, the third 17,000,000 and the fourth 21,000,000. Every Federal Reserve district passed its quota of sales. This success releases the bank resources of the country for commercial expansion and reconstruction.

NAVY PLANES BEGIN ATLANTIC FLIGHT. The three big navy planes N-C 1, N-C 3 and N-C 4, under the command of Commander John H. Towers, U. S. N., left Rockaway Beach Naval Station at 10 A.M., May 8, for Halifax, Nova Scotia. The N-C 1 and the N-C 3 reached Halifax at 7 P.M. The N-C 4 was forced to land by engine trouble but traveled on the surface 100 miles to Chatham, Mass.

Both the N-C 1 and N-C 3 flew from Halifax to Trepassy Bay, Newfo land, on May 10. The N-C 4 was repaired at Chatham, Mass., but held in port by adverse weather. was also announced that a Navy di ble would probably go to Trepassy attempt the ocean flight simultaneo with the big sea planes. A big Ha ley Page machine reached St. Jo Newfoundland, on May 10, to co with the two other British pilots fo first crossing to England.

PRESIDENT CALLS CONGRESS. Pr dent Wilson, on May 7, by cable fr Paris, called a special session of the 6 Congress to meet at noon on Mond May 19. The extra session was for by the failure of the army, navy, r road, civil, agricultural and a few o supply bills in the last Congress. T Congress will be the first in the hist of the country to open its session w the President absent from Washingt

CHINESE RESIST JAPAN. Disorder China resulted from the report of t Peace Conference settlement of t Shantung problem. Chinese public op ion was indignant over the adva tages given to the Japanese and it w reported that passive resistance like th in Korea was greeting the Japanese Shantung. The Chinese Cabinet cabl their delegation in Paris to refuse sign the peace treaty.

ALLIES RECOGNIZE FINLAND. T United States, on May 7, following t lead of England and France, recogniz the de facto government of Finland as constituted de facto government of i dependent Finland.

KOLCHAK GOVERNMENT SUPREM It was announced on May 8 that t provisional government at Archang had acknowledged the supreme autho ity of the Omsk government of Admir Kolchak, and that a complete union forces under Admiral Kolchak had bee created from the White Sea to the Ca pian, pressure being exerted against th Bolsheviki along the whole front. Th ice in the Dvina having broken, Allie gunboats were engaging the craft of th Bolsheviki. The Reds were reporte to be retreating before the Siberian but were said to be exerting considerabl pressure against the Poles at Vilna.

The recently recognized Finnish Gov ernment is also preparing to march o Petrograd, having already cut the com munications northward.

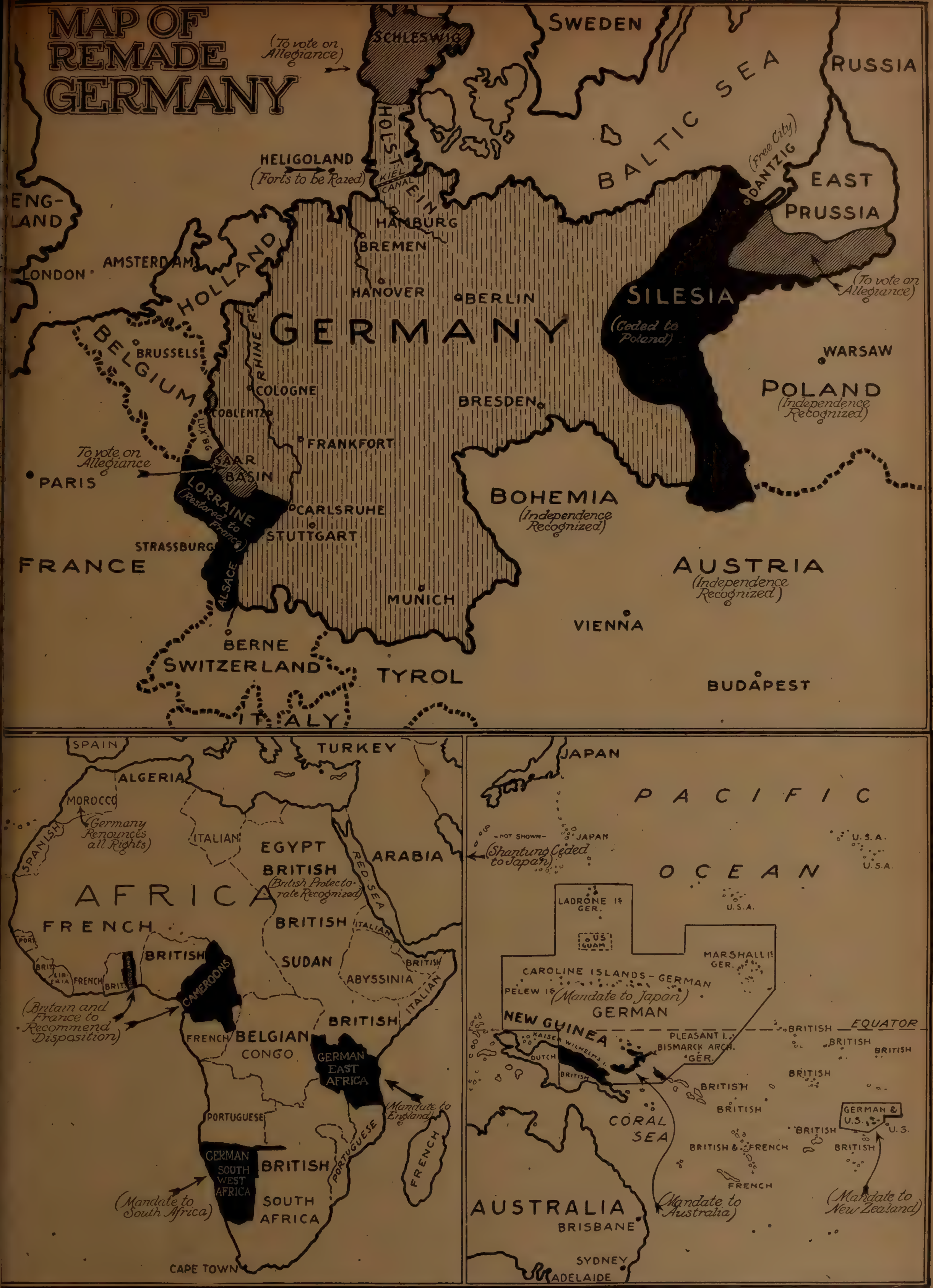
AFGHAN INVASION OF INDIA. Londo reported on May 8 that Afghan tribes men had seized some of the passes o the northwest frontier of India, and that military precautions were being taken by the British.

$192,000,000 SHORT. According t the Director-General of Railroads the result of government operation of the nation's railroads for the first three months of 1919 was a deficit of $192,000,000. This was partly due to the falling off in freight traffic, but mostly due to the increase in operating expense.

JUSTICE HUGHES CONDEMNS LYNCHING. At a meeting in New York City on May 5, former Justice Charles E. Hughes declared that the United States could never properly appear as the exemplar of justice to the world as long as the negro, because he is a negro, is denied justice. Mr. Hughes described lynching as a manifestation of the Hun spirit, and declared that the country owed it to the negroes who served in the war to abolish the practice forever.

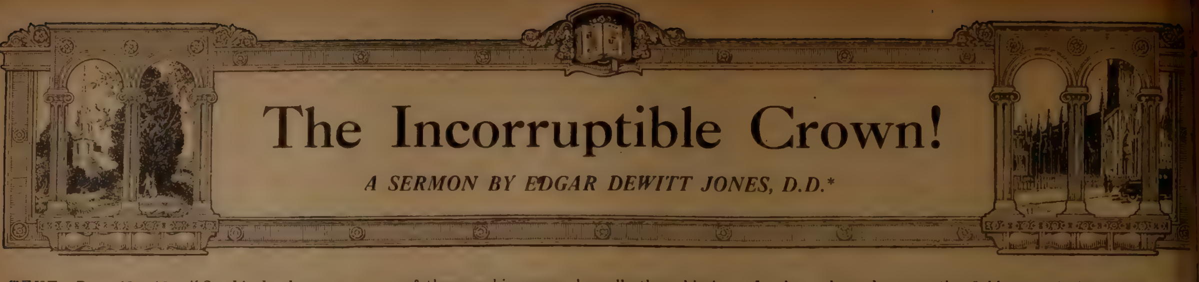
Ex-Governor O'Neil of Alabama declared that lynching could be ended by vesting in the Governors the power to remove sheriffs who permitted criminals to fall into the clutches of the mob.

TO FREE BELGIUM. Representatives of Belgium, France, England and Holland, in a meeting soon will determine the conditions which will replace the treaty of 1839. It is not expected that any part of Holland will be ceded to Belgium, but Belgium will probably be relieved of her neutral status and restored to complete sovereignty, while it is possible that the Scheldt approach to Antwerp will be internationalized.



MAP OF REMADE GERMANY

SCHLESWIG
(To vote on Allegiance)
SWEDEN
BALTIC SEA
RUSSIA
HOLSTEIN
KIEL CANAL
HELIGOLAND
(Forts to be Razed)
(Free City)
DANTZIG
EAST PRUSSIA
ENGLAND
HAMBURG
BREMEN
LONDON
AMSTERDAM
HOLLAND
(To vote on Allegiance)
HANOVER
BERLIN
SILESIA
(Ceded to Poland)
GERMANY
BELGIUM
BRUSSELS
RHINE R.
COLOGNE
WARSAW
POLAND
(Independence Recognized)
BRESDEN
COBLENTZ
LUX'B'G
FRANKFORT
To vote on Allegiance
SAAR BASIN
PARIS
LORRAINE
(Restored to France)
CARLSRUHE
BOHEMIA
(Independence Recognized)
STUTTGART
STRASSBURG
FRANCE
ALSACE
AUSTRIA
(Independence Recognized)
MUNICH
VIENNA
BERNE
SWITZERLAND
TYROL
BUDAPEST
ITALY
SPAIN
TURKEY
ALGERIA
MOROCCO
(Germany Renounces all Rights)
SPANISH
ITALIAN
EGYPT
BRITISH
(British Protectorate Recognized)
ARABIA
RED SEA
AFRICA
FRENCH
BRITISH
ITALIAN
PORT.
BRIT.
LIBERIA
FRENCH
BRIT.
TOGOLAND
BRITISH
CAMEROONS
SUDAN
BRITISH
ABYSSINIA
ITALIAN
(Britain and France to Recommend Disposition)
BRITISH
FRENCH
BELGIAN CONGO
GERMAN EAST AFRICA
(Mandate to England)
PORTUGUESE
PORTUGUESE
FRENCH
GERMAN SOUTH WEST AFRICA
BRITISH
(Mandate to South Africa)
SOUTH AFRICA
CAPE TOWN
JAPAN
PACIFIC
NOT SHOWN
JAPAN
(Shantung Ceded to Japan)
U.S.A.
U.S.A.
OCEAN
LADRONE IS. GER.
U.S.A.
U.S. GUAM
MARSHALL IS. GER.
CAROLINE ISLANDS - GERMAN
PELEW IS.
(Mandate to Japan)
GERMAN
NEW GUINEA
KAISER WILHELMS L.
BRITISH
EQUATOR
BRITISH
BRITISH
PLEASANT I.
BISMARCK ARCH. GER.
DUTCH
BRITISH
BRITISH
BRITISH
BRITISH
CORAL SEA
GERMAN & U.S.
U.S.
BRITISH
BRITISH & FRENCH
BRITISH
FRENCH
AUSTRALIA
BRISBANE
(Mandate to Australia)
(Mandate to New Zealand)
SYDNEY
ADELAIDE



The Incorruptible Crown!

*A SERMON BY EDGAR DEWITT JONES, D.D.**

TEXT—Rev. 19 : 12. "On his head were many crowns."

THE twenty-two chapters of the book of Revelation are as so many apartments in some gorgeous Alhambra, with every room splendidly appointed and some beautiful beyond description. To read this book is to pass from room to room, from glory unto glory; and as one passes into the nineteenth room he needs must remove his shoes, for he is on holy ground. Amidst surpassing glories, the seer beholds a vision of the Christ who reigneth forever more. His vesture is dipped in blood, his eyes are as flames of fire, and on his head are many crowns.

"Crown him with many crowns,
 The Lamb upon his throne;
Hark how the heavenly anthem drowns
 All music but its own."

The writers of the Bible employ this word "crown" frequently. Broadly speaking, the word in the Scriptures has two meanings: the insignia of authority, and the token of victory. In this text the reference is to a kingly crown, a diadem, a symbol of sovereignty. But for the larger part, the crown in the Holy Scriptures is the garland woven from some growth of the field and bestowed either as the victor's prize in an athletic contest, or worn as the badge of a guest on some festal occasion.

As one goes through the Tower of London the attendant will point out some of the crowns of royalty jeweled with rarest gems and worth a king's ransom. In the galleries of the Holy Scriptures there are several kinds of crowns on exhibition. All are interesting, but all are not of equal value.

There is the "corruptible crown," the crown whose glories soon dim, the crown which flashes but for a season and then goes out in darkness. Isaiah refers to the crown of pride and to the fading flower of Israel's glory, the pride of conquest, and her wild revelries. The apostle Paul refers to the crowns or wreaths that were won by the contestants in the athletic games of Corinth as "corruptible crowns"; their beauty could not last, their leaves soon withered. There is something mournful and pathetic about withered flowers, especially those that have been worn upon some festive occasion—a celebration, a banquet, or a wedding.

"Corruptible crowns"—crowns that perish, crowns that fade away. The so-called prizes of life, which are right enough in themselves, when made the chief goals of life only disappoint, and in the end bring ashes instead of beauty. The crown of pleasure as the acme of life is certain to crumble and decay. Place and power and wealth—all the prizes the world holds dear—are in themselves crowns that perish in pride and pain.

THEN there is the "soul-winner's crown." In Philippians, fourth chapter and first verse, the apostle Paul writes, "Wherefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." The apostle is referring to his converts in the Philippian church; he speaks of them as his crown, he calls them his joy. In the midst of his hardships on sea and land and his perils in city and wilderness, the memory of the men and women whom he has led to Christ were as a crown of joy to that great servant of the Christ.

The "soul-winner's crown"—what an incomparable crown it is! Only those who possess this crown can estimate its worth. The peace that passes understanding comes through leading men and women out of darkness into light, out of the bondage of sin into the glorious liberty of Jesus Christ. What jeweled crowns some human beings wear! Some there are who have helped to guide the feet of little children along the way that Jesus walked. What radiant crowns are yours! The "soul-winner's" is the preacher's supreme crown. Fame, oratory, prominent pulpits, brilliance—what are they but corruptible crowns? Their luster soon tarnishes, their glory fades; but the true servant of the Gospel prizes above all else the memory of the men and women he has helped to see God in Jesus Christ. In times of stress and experiences of disappointment, he can recall by name men and women, young and old, whom he brought into the blessed fold, and whose growth in grace and knowledge of the Christ he watched. Fame, prestige, and popularity will fade away; but the memory of souls won for Christ will grow more glorious with the flight of the years.

Is it possible that there are professed followers of the Christ who are still strangers to the "soul-winner's crown"? Can it be that there are those who have come into a fellowship where every convert receives a great commission to make other disciples, and yet who know nothing about the convert's crown?

There is also the thorn crown. Jesus wore that crown. It was rudely placed upon his brow by his enemies. Matthew says the soldiers of the governor took Jesus into the palace and the whole band gathered about him there, stripped him and put on him a scarlet robe, a crown of thorns upon his head, a reed in his right hand, and, kneeling down before him, cried, "Hail, King of the Jews!" They struck him on the head with the reed and spat upon him. Mark and Luke record the same in substance; and John tells us that the soldiers platted a crown of thorns and put it on his head, and arrayed him in a purple garment, and that Pilate led Jesus out before a multitude wearing that crown of thorns.

THE pictures of the crucifixion invariably show the crown of thorns, pressed down upon the brow of Jesus, the skin cut by its jagged points, the blood trickling down the calm face in tiny rivulets. The crown of thorns—Jesus wore it! It was thrust upon his head, he had to wear it.

"Under an eastern sky,
Amid a rabble cry,
A man went forth to die
 For me!
Thorn-crowned his bleeding head,
Blood-stained his weary tread,
Cross-laden he was led,
 For me!"

The crown of thorns! Who among the sons of men can escape it? None! Absolutely none! Popularity cannot insure us from it. In fact, popularity which depends upon the fickleness of the people may crease the certainty of it. Reflect on the lives public men. Usually our Presidents enter upon th high office with the good wishes of all political part everybody praises them; and for possibly a year t are extraordinarily free from censure. Then co the crown of thorns. They cannot escape The vital and all-important thing is that the c of thorns come in the discharge of duty, in fidel to truth, for by and by such a crown becomes soft, fragrant, and beautiful garland—the vict wreath!

There is yet another crown of which the Testament writers loved to speak—"the crown approval"—Christ's crown. Sometimes it is spok of as the "crown of life," sometimes as the "crown glory," sometimes as a "crown of righteousnes It is all three, and more! From his prison cell Rome, Paul wrote: "Henceforth there is laid up me a crown of righteousness, which the Lord, righteous judge, shall give to me at that day, not to me only, but also to all them that have lov his appearing." In Revelation, second chapter, ten verse, these great words are put in the mouth of t Christ himself: "Be thou faithful unto death, an will give thee a crown of life."

POETRY and romance halo the commenceme season. Whether university, college, academ high or ward school, commencement ceremonies a impressive, inspiring, yet not without an element pathos. There are the young men and women wi sparkling eyes, with the vigor of youth, the flower the white dresses, the music, the speeches, the sal tatory, and the valedictory; and at last, the present tion of the diploma and announcement of honors.

God has a graduation day for his children. Wh is it? Paul thought of it as death. Peter believed to be his martyrdom. "Be thou faithful unto deat and I will give thee a crown of life." When old Colonel Newcome, Thackeray's lovable hero, came t the end of life, and the sands ran low in the hourglas he fancied himself again a boy at that quaint Englis school where at roll call instead of saying "Present, they said "Adsum"—"I am here." The great graduation day had come; God's commencement day wa at hand for the Colonel. From some vast distanc there issued a mighty summons; it was the callin of the roll. The Colonel raised himself upon on elbow, and, in answer to the voice that he alon heard, he cried with his last utterance, "Adsum!" "I am here!"

The crown of approval—Christ bestows it. It incorruptible; its glories are fadeless; it is a crown o righteousness and of victory.

John the Beloved has left ajar the gate into th throne room of heaven. Behold the regnant Christ "On his head are many crowns," the crown of God approval, the diadem of authority, the garland of vi tory, the coronet of Saviourhood. Hasten the da when to Christ's many crowns may be added st another—that of world sovereignty, when every tongue shall confess that Jesus Christ is Lord.

"Come then, and, added to thy many crowns,
 Receive yet one, as radiant as the rest,
 Due to thy last and most effectual work,
 Thy word fulfilled, the conquest of the world."

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*Minister, First Christian Church, Bloomington, Ill.; president of International Convention, Disciples of Christ.

The Religion of Julia Ward Howe

MRS. JULIA WARD HOWE one day in Jerusalem, in 1879, forty years ago, found herself surrounded by a mob of beggars, unwashed and repulsive, clamoring for money. She was bewildered by the tumult and pressure of the crowd. Suddenly there appeared a young man in spotless white, who scattered the mob, took her horse's bridle and offered to lead her to her hotel. "It was," she said in telling the story, "as if an angel had stepped into the narrow street."

"Who are you, dear youth?" she cried.

"I am a Christian!" was the reply.

In Egypt she was greeted by pupils of the American Mission, one of whom quaintly said to her, "I also am Christianity!"

Mrs. Howe cared little for doctrines. Her faith was one which outran creeds and made her at home in any pulpit. "This seems like the millennium," she said in reference to a public meeting on behalf of the Filipinos at which Catholic, Jew, Episcopalian, and Unitarian were the speakers. She predicted the final unification of the world church.

The golden thread of high spiritual aspiration runs through all Mrs. Howe's poetry. Her deep religious impulses made her a reformer and a patriot; an opponent of war; a champion of the oppressed; and a powerful advocate of woman's cause, to which she devoted much valuable time and effort for over four decades.

She was a persuasive and winsome figure on platform and in pulpit. She regarded preaching as her "greatest privilege," and felt that in it she "had done some of her best work." In her addresses she urged impressively the world's need of spirituality. "Without religion," she said, "you will never know the real beauty and glory of life; you will perceive the discords, but miss the harmony; you will see the defects, but miss the good in all things."

At her ninetieth anniversary, in 1909 (a year and a half before she was translated), she feelingly and humbly said:

"I, for one, feel that my indebtedness grows with my years. And it occurred to me the other day that when I should depart from this earthly scene, 'God's poor debtor' might be the fittest inscription for my gravestone, if I should have one. So much have I received from the Great Giver, so little have I been able to return!"

Mrs. Julia Ward Howe

What *They* Think of a League of Nations

By MARGARET E. SANGSTER

"WHAT do you think of the League of Nations?" It's a question that all of the civilized world has been asking for the last five months.

"Do you think that the idea of it is worth while? Do you think that it's a solution to the great problem that humanity is facing? Or do you think that it is the too vague dream of an ealist, this vision of universal brotherhood?"

I heard the question echo through France. I ard it in Germany and in Belgium. And finally, er hearing it many times, I began to ask it myself. "What do you think of the League of Nations?" I say to the most casual acquaintance on a train. What do you think of the League of Nations?" I'd k the slangiest of doughboys. "Is the League of tions practical?" I'd question the statesman and e journalist.

T WAS in Charleroi, sitting across the luncheon table from the manager of a great factory, that I st asked the question.

"What do *you* think of this League of Nations!" I ked abruptly.

The manager of a great factory stroked his care-lly trimmed Vandyke beard before he answered me. nd then—

"It's hard," he said in his precise English, "for foreigner to judge. But—well, I have for so long rked in a factory that I feel almost a part of the e that goes on in a factory. I think as the men who rk under me think, I plan as they plan, I dream as ey dream. And I believe what they, my laborers, lieve.

"The League of Nations may be a splendid ing—yes! It *is* a splendid thing. But no venant can ever be drawn up—no covenant at will effect the peace of a world—unless the orkers of the world have their hand in the mak- g of it. No group of diplomats with white, ell-cared for fingers can sit around a table and aw up a paper that will bring light out of chaos. he men with toil-stained fingers must have *their* are in it.

"You see," the manager of a great factory was roking his beard again, a bit nervously, "I think s the men who work under me think. And they y that a real League of Nations, *if there ever is* e, must be planned by a committee selected om the workers of the world—the men who rn their livelihood in factories and machine ops and mines."

So spoke the manager of a great factory.

THE girl who drove a motor ambulance was smearing black grease on the axle of her car hen I spoke to her. She did not raise her eyes s she answered, but her tone was vehement.

"I thought, at first," she told me, "that Wilson as wasting time, sailing back and forth across he ocean. I thought that his League of Nations as almost like a big publicity game. But since 've been here, since I've driven over French oads and made detours around French battle-elds—since I helped give first aid to some peas-nts and took others to the hospital for treat-ment I've gotten a different idea of the situation.

"It's childish to turn away from the really reat thought of a really great mind. It's more han childish—*it's foolish.* And Wilson's League f Nations is a really big thought. Seeing France nd what has happened to France, I know how uch something like the League of Nations eally is needed. I know that Wilson *had* to come o Europe!

"It seems to me that our country is standing ike a wonderful lighthouse before the world. nd it seems to me that the smaller nations—elgium and Poland and Serbia and the rest—are ike tiny ships that are drifting toward the rocks f war. And this great and idealistic plan is the amp that will be set in the lighthouse—the lamp hat will guide those little ships to a safe harbor. Mr. Wilson isn't being foolish or impractical. He as had a vision that he is willing to back against he ridicule and unbelief of the world!"

And the girl who drove an ambulance rubbed a reasy little hand on a piece of cotton waste and went on with her work.

THE French statesman was reading a splendid old poem, muttering some phrases of it under his breath, when I walked, quite unan-nounced, into his drawing-room. He rang, ab-sentmindedly, for tea, and went on with his reading while I seated myself on a low stool in front of the fireplace. The French statesman doesn't have to be polite to his guests—he is too well known.

It was only when the tea arrived that I inter-rupted the reading of the poem. I interrupted rather abruptly.

"What do you think of the League of Nations?" I questioned, as I tilted the teapot over a shimmering china cup—"do you like it?"

The French statesman looked up, holding a finger between the pages of his beloved book, to mark the place, as he spoke.

"What do I think of the League of Nations?" he answered. "Me—I am a Frenchman! And, sometimes, your Mr. Wilson is not easy for a Frenchman to understand. But I think—I think—he has a great *idea.* It is perhaps a little thick—as yet. Perhaps one would choke over the swallowing of certain phrases of it.

"What, for instance, if Germany should invade again? Could we stop her with this League of Nations before she had set her devastating foot upon French land? No; we could not! America is too far away to force a quick enough action.

"The League of Nations is a dream—a splendid dream. But it will—how do you say it—scarcely hold together."

And then the French statesman asked for another lump of sugar and dropped his book as he was stirring his tea, and said something very explosive in his own language.

IT WAS on a train that I met the Flemish millionaire (at least he looked and talked like a millionaire). When I questioned him, as I had questioned the others, he became suddenly serious. And then he spoke.

"Your President is an earnest man," he told me; "no one, reading his plans, could doubt for a moment his sincerity. He wants to help the world to be a better place. Of that I am sure.

"Some of my people do not understand him. But some of your people do not understand him, either. And the ones who do not understand him cannot understand his motives. They cannot understand that a man might be altruistic enough to plan a big-souled movement to perpetuate peace. Too idealistic, they say. And they laugh in their sleeves as they say it. But me—I do not laugh."

SOMEWHERE in Germany the American doughboy sat on the edge of a table and swung his feet and chewed chewing-gum. A scowl lay across his face, for the United States mail was in, and there weren't any home letters for him in the fat brown bag.

"League of Nations?" he snorted when I, a bit tactlessly, brought up the subject. "They make me sick with their League of Nations—that's what!

"Lookit me! I've been away from home for a year—I have. And I wanter go back. I don't wanter sit here until I die o' old age—a listenin' to a langwitch that I can't make head nor tail of. I wanter go home where they have sugar cookies and apple pie and mothers and real coffee! I wanter go home.

"League of Nations, you say? Whatta I think of it? I don't think anything of it a-tall. I don't know what they're gettin' at. But I'd understand it if they signed peace, and I'd understand travel orders. I'll tell th' world that I'm fed up on conferences."

So spoke the American doughboy before I, more or less skilfully, led the conversation back to professional baseball.

HE WAS an Italian merchant—in the manufacture of perfumes, he told me. He was more upset, apparently, over the high cost of the materials that he worked with than he was over the war and the honors of war—for he was all business man.

"I," he answered when I asked my question of him, "I know so little politics—an' the rest of it. I know so little of what statesman do. My boy, he was keeled when Italy first enter the war—since then I have not cared. I have jes' worked at my trade. I have made perfume—I have no othair interest now.

"League of Nations—it is a pretty idea—yes. But it seems to me that some day it will lie like a broken bubble at the feet of your President, who have dreamed it. It seems to me that he does not quite understand the hearts of men or the minds of men. But how shall I give an opinion? I make perfumes.

"The othair day one of my workmen invented a new scent. He made a mixture of flowers that was quite new—and as lovely as the springtime. I was all enchanted, but, when we test it, we find that it is not lasting. It was sweet for a short time—oh, very sweet—an' then it was nothing. We could not use it!

"*An'yet——, my workman have the foundation for something more than good—if we can discover what his formula lacks!*"

OH, I talked to ever so many people about the League of Nations. I talked to the newspaper reporter who couldn't get a thrill out of it, and to the poilu who groped vaguely for the idea back of it. I talked to the college professor who applauded it, and to the budding Bolshevist who sniffed at it. I talked to the boy who had run away from boarding-school to play the war game, and I talked to the Y. M. C. A. woman. I talked to the preacher who had used it as the inspiration of a sermon, and to the cartoonist who had laughed at it with his clever pencil. And then, last of all, I talked with the little French widow whose husband had died for France, and whose two sons, following in his brave lead, had died too.

"War," sighed the little French widow. "War have taken my sons. War have taken my—mari. War have taken the light from out of my eyes—an' the joy from out of my soul.

"An' so if your M'sieu Wilson have foun' a way which he theenk will stop war—why may we not try it? *No one else have offer any other plan.* It may not be wort' while, thees plan of hees, it may fail. But these failure weel be a grand failure. An' it may succeed."

The little French widow paused. Just a shade unsteadily she walked to the window and looked out across the gracious sloping lawn of her home. The hand that she laid upon the window sill trembled.

"Oh, how can they laugh at it—those people who mock?" she cried suddenly. "How can any one not view weeth reverance any plan that may make war to cease? I—the heart of me is broken into four parts. One part of it is lonely in my bres'. The othaire parts are lying burried in t'ree graves. I would not want any othaire woman's heart to be so broken.

"An' this League of Nations—it may keep other women's hearts boun' together by cords of love an' peace. So it is wort' trying—n'est ce pas?"

THE SHIP SPEAKS

By Margaret E. Sangster

THEY have taken my strongest timbers out
  Of the highest cedar tree,
They have made my frame of the finest steel;
  But the valiant heart of me
Is something they could not hew or weld,
  Is something they could not make;
For the heart of me is the Nation's heart
  That no war-lord's curse may break!

Ah, men have worked that my gleaming prow
  May challenge the wind and tide;
They have toiled in the heat of the summer sun,
  That my graceful length may glide
Through the swirling might of the ocean wave;
  They have given me to the sea.
And because they have worked for the Nation's soul,
  They have built that soul in me!

OUR EDITORIAL PAGE

Germany's Day of Reckoning

IT CAME on May 7. Not, indeed, the kind of day she had boasted of for years before the war, and which was toasted at many a festive gathering in the Fatherland, but a day of judgment for her crimes against the world. As though to make the hand of retributive justice still more evident, the day when the verdict was rendered against the German nation was the anniversary of the Lusitania tragedy, the most wanton crime that ever was perpetrated upon a people with whom the aggressor was not at war. Thus it happened that while Americans at home were observing memorial services in their churches, the verdict of the most august judicial assemblage ever known in history was being delivered to the German delegates at Versailles. The Treaty of Peace framed by the Allies was the world's judgment against the offending nation.

Germany is rendered impotent by the treaty; her army is reduced to 100,000, her navy to 15,000; conscription is abolished. For forty miles east of the Rhine, all fortifications must be leveled to the ground, never again to be rebuilt. Her navy will be a mere half-dozen battleships and a few light cruisers and torpedo boats. She can have no submarines or military and naval aircraft. Her Heligoland forts will be razed to their rocky base. Her fourteen submarine cables are taken from her. She loses Poland and also her vast colonies in Africa and the South Seas. Alsace-Lorraine is restored to France and the Sarre basin and Danzig are internationalized. She must not fortify the Baltic and she must pay, ton for ton, for shipping unlawfully sunk, by ceding a large proportion of her own merchant fleet. She is assessed for all damages sustained by the Allies and the associated governments, and she must reimburse civilian damages by an initial payment of 20,000,000,000 marks ($5,000,000,000), the remainder to be computed later and liquidated at regular intervals.

Further, she must restore all that her armies have stolen during her orgy of pillage in Belgium and France—books, pictures, furniture, machinery. At any time the League of Nations may summon her for any violation of the treaty, for the League itself is now made a permanent institution. With more leniency than Germany would have exercised had she won the war, the Allies have agreed, if she observes the terms of the peace treaty faithfully, to give her opportunity for the restoration of her industries and commerce. Her future, therefore, depends upon the faithful performance of her obligations under the treaty, and the observance of the principles laid down by the League of Nations, in which, however, she has no membership at present. Finally, she must agree to the trial of the ex-Kaiser for his crimes, by an international court to be provided by the Allies.

The situation is a grave one for the whole German people. Their future national existence depends upon the good faith with which they—the German people—meet these demands. Germany's burden is onerous, it is true; yet the justice of the demands formulated by the court cannot be questioned. Had the destinies of war been reversed, had Germany been victor, her terms would have spread terror throughout Europe and the whole civilized world. These statements are not conjectural, but a logical inference from the declarations made by her own leaders, from the Kaiser down, during the years when she seemed to be on the high road to victory.

Looking back over the long struggle, who can now doubt for a moment that divine justice has guided the issues through it all? But for America, Germany could have succeeded in wrecking civilization. View it as we may, the conclusion is inevitable that this nation of ours assumed its greatest task, and carried out its highest mission, when it entered the war and became the means of saving the world for humanity and justice.

Why Forget the Children?

IT IS by no means improbable that the next reform to enlist national sympathy and support will be for the freedom and protection of American childhood and the recognition of natural rights which ought to be inalienable. Child labor is still with us and is a positive evil. We may have a long way yet to travel before the exploitage of American children becomes a thing of the past.

A Federal judge in North Carolina lately declared unconstitutional the tax which has been imposed on the products of child labor in interstate commerce. Of course, there will be no delay in taking the matter up to the Supreme Court; and if it should uphold the decision of the lower court, it is not difficult to foresee a campaign for the adoption of a constitutional amendment safeguarding the rights of children in this republic. If our state and Federal courts cannot be persuaded to take a rational and just view of what is due to American childhood, no other course would seem to be open. It may be noted here that the treaty of peace pledges the nations to the elimination of child labor.

In some countries, industrial exploitation of children has been carried to such excess that whole populations have deteriorated. Shall we wait until we have a generation of physical inefficients, or shall we save them now? The child should be the care of the state during those tender years when the little bodies may be dwarfed and stunted and vital stamina weakened, and opportunities for education recklessly sacrificed in order that business may thrive and competition prosper. Are we so mercenary that we can continue this slaughter of the innocents? We are leading the world in the paths of justice and striving to give full recognition to the industrial classes. Why should we entirely forget the claims of the little people of today, who are to be our men and women of tomorrow?

Italy's Poet-Patriot

WAR has made poets, but Italy has a poet who has made war. Before 1915 few of us knew of Gabriel D'Annunzio. He had won fame at home with his passionate verse, he was recognized among literary men abroad, but the man in the street knew him, if at all, merely as another poet. But, even as Whittier in the days before the war of the sixties played his harp upon the one string of human freedom, so from August, 1914, until Italy's declaration of war, D'Annunzio played upon the string most vibrant in the Italian heart, "Italia Irredenta." He saw clearly the sinister purpose of German aggression, he visioned Italy's duty and opportunity, and when at last Italy wavered no longer, and the war was on, he enlisted in the Flying Corps and wrote his name on the clouds, as he had already inscribed it on the hearts of all Italy. He became the terror of the air to the Austrians, brought down their greatest pilots, bombed their best-defended positions, blew up their stores, and, near the end, celebrated his apparent immunity to Austrian harm by bombarding Vienna with pamphlets telling of Austrian disaster and of the food that would follow surrender.

With the war ended, D'Annunzio was hailed as "Italy's own" from the now extended top of the boot to Sicily beyond the projecting toe. As the Peace Conference deferred decision on Italy's desires, his burning eloquence kept aflame the fire of Italian purpose. For him all land was Italy where Italians lived, and Fiume was Italy's and could not be otherwise. On May 5 he addressed a great company of his fellow citizens in Rome. He pleaded for the realization of Italy's utmost ambition across the Adriatic, he pictured the Italian hands held out across the sea to the mother country, and, rising to a climax which carried his audience into an ecstacy of agreement, he declared that every son of Italy who had died for the unredeemed peoples had consecrated the cause with his blood, and that every living Italian was bound to stand, with every other, steadfast and united until Italy's desires were granted. "Listen!" he cried; "do you not hear the tramp of an army on the march? The dead are coming more swiftly than the living. All along the route they find the footsteps of those who went before them." And this plea rang out over the wires throughout Italy. It made such an impression that Premier Orlando called the poet-orator to his office, and D'Annunzio was said to be writing a new speech. Meantime the Big Three at Paris had decided that Italy should administer Fiume until 1923, when it should become fully her own.

The Courage of a Good Cause

IN THESE days of elation over the national triumph of Prohibition, we are apt to forget that Prohibition itself is 111 years old. Like many other great reforms, it had a humble beginning. Moreau village near Saratoga Springs in northern New York was its birthplace, and Dr. William J. Clark, a local physician, ushered it into the world. He had been powerfully moved by seeing the evils of drink in the majority of the homes he visited professionally, and witnessing the misery and suffering that followed in its train. This old-fashioned village doctor was the first American who had the moral courage not merely to protest but to undertake a crusade against alcohol.

He sought as an ally a kindred spirit, Pastor Lebbeus Armstrong, and the two pledged themselves mutually to down John Barleycorn. It is told that old physician one day, after a specially hard exp ence in his rounds, pounded his way into the do nie's study and stirred that good man to action w the summons, fairly shouted at him: "Sir, we sl soon be a community of drunkards if something is done to check the spread of intemperance in t place!" So they looked into each other's eyes a clasped each other's hands, and, being mutua agreed, prayed over it for a moment and then down and made their plans.

Everything was against the success of such a c sade in those days, because drinking was univer but God was behind them, and the two reforme mocked as crazy by the neighbors, soon had t pleasure of seeing their plans make progress. Afte while they got a following, and the first Prohibiti meeting ever held in this country was called to or in an old tavern, the Mawney House, at which pioneer Prohibition society was formed, and t project launched for making Moreau "dry."

They were successful in pledging a good many the residents, but it was impossible to overco wholly the custom of drinking at public dinners. man a hundred years ago would have dared to tu his glass upside down on such an occasion. So Doct and Dominie had to bear with occasional social laps on the part of their followers; but they kept on plo ing and planting, until the seeds of sobriety and mor living overcame the weeds.

Moreau should not be forgotten, and the two r formers who had the grit and the vision to do wh these men did under such circumstances deserve to b held in lasting remembrance.

To Feed Starving India

BEFORE this issue of the Christian Herald go to press, another cabled remittance of $20,0 will have reached our Famine Relief Committe in India. This will be most welcome news to D Hume and his associates, and will doubtless be th means of alleviating much suffering and saving man lives.

The total transmitted to date is $50,000. The nee is increasingly urgent, and we would ask our reader and their friends to strain every point in hastenin their contributions in order that the Relief Commit tee may do the largest amount of effective work at th crisis of the famine, which is near at hand.

Keep Your Eye on the Light

AWAY out West in a little city there was a gan of boys who maintained a certain standard o bravery. A boy could go on their hikes an share their sports only when he had qualified by passing several tests. One of the tests of courage was th passage of a storm drain which ran from the foot of hill some 500 yards to a creek. It was of three-foot tile and straight after the first sixty feet. The initiat was put down the grating at the foot of the hill and told to crawl through to the creek, and to keep his eye on the light at the other end. It was easy to make that first 60 feet—enthusiasm and the spirit of adventure would carry the most timid that far—but the rest? How dark that long hole was, and how terribly far away the little round speck of light! Many a candidate, burdened with the overpowering dark, unable to concentrate on the light ahead, stopped half way and called lustily for help. But always from the start came reverberating down the long pipe the one commend, "Keep your eye on the light and crawl!" and from the spot of light another voice would answer, "Come on! Nothin's goin' to hurt cha!" And then at last the dark would begin to dissolve before the glow from the open end of the last tile. Oh, how fast a boy can sometimes crawl!

Often our life is shadowed, our way is dark, mysterious forces seem to hem us in, but God is sure. His promises never fail. If we keep our eye on the light of His word we will certainly come out into the full light of knowledge and the full joy of spiritual and material achievement. The Allies for fifty-two months fought through dark days with their eye always on the light of liberty and victory, which they saw in faith, nothing doubting. Job kept his eye on the light. Abraham also believed the promise and traveled far. David, though he hid in caves, and was a fugitive in his own land, never ceased to plead the promises and to cleave in spirit to the God of his fathers. And Jesus, except for the moment of agony on the cross, when the sin of a world came between, lived daily with his eye on the light of the Father's love. Press on, no matter what the present difficulty, and keep your eye on the light.

IN HONOR OF HEROES

Public Buildings Being Designed and Trees Planted as Soldier Memorials

A GREAT patriotic competition has been instituted throughout the land. The contest centers about the query, who will be first to suitably honor the heroic dead of the world war? The three great urban centers, Chicago, New York and Philadelphia, are foremost in this popular movement, which extends into every town and village. Pennsylvania and New Jersey are among the leading states to start state memorials of a permanent and valuable type.

The enthusiastic cooperation of the entire people speeds the progress of the soldiers' memorials. The number of good suggestions makes choice difficult in the big cities and populous states. In Philadelphia, for example, the propositions for memorials have included a memorial parkway with fine statuary along the Schuylkill River; a fine art gallery; a public university (which might also house the homeless City Board of Education); a great community house; a memorial bridge (across the Schuylkill to West Philadelphia); and a big convention hall of memorial character. The last plan has won the special favor of the united women's organizations, who have taken the matter in hand so energetically that this great need of the Quaker City will soon be supplied. It was decided that the present year, with the end of the war near, with enthusiasm over victory at its height, and the great numbers of unemployed owing to demobilization, was the best time to concentrate on the enterprise, which calls for a dollar from every Philadelphian.

The state of Pennsylvania, it is expected, will endorse the proposition of Governor Sproul and other state authorities for a magnificent bridge linking the Keystone State with New Jersey at Philadelphia and Camden. Some useful and conspicuous public work of this sort is regarded as the best type of a war memorial. The Pennsylvania legislature is asked to exercise a sort of artistic control over the statues, buildings and other memorials (which are proposed everywhere in the state in honor of the events and the heroes of the world war) by the appointment of a State Art Commission to safeguard the public from inartistic tombstone cutters, "marble butchers" and graveyard decorators.

The problem of bad taste in memorials, it is felt, is really a national one, the multitude of existing "marble atrocities" (which began to dot the land at the close of the Civil War) being evidence. Pennsylvania is not the only sufferer from this cause, New England, it is declared, being quite as full of "memorial monstrosities" as the Middle States, while the West and South follow on.

Pennsylvania has made a safe lead, however, in its "hero tree" and "hero grove" movement, which (inaugurated at the state capital in the fall of 1918) has started patriotic people everywhere to putting in the living tree memorial, with its felicitous touch of individual recognition (a tree for every dead soldier).

The beauty and value of this sort of memorial cannot be gainsaid. As a great naturalist has pointed out: "Trees have about them something beautiful and attractive even to the fancy, since they cannot change their places, are witnesses of all the changes that take place around them; and as some reach a great age, they become, as it were, historical monuments."

Besides, trees are the best sort of introductory memorial, for they provide a very lovely and desirable setting for other forms of memorial plans. This fact is emphasized by the American Forestry Association, which has actively promoted the "hero tree" idea and has started to keep a complete registration of all the trees set out as memorials from the accounts of the Memorial Tree Plantings sent to the association at its Washington, D. C., headquarters.

These sacred memorial trees everywhere will be angels of comfort and hope. They tenderly recall the lines of Joyce Kilmer, the poet who sacrificed his life for liberty:

> "A tree that looks to God all day,
> And lifts her leafy arms to pray."

New Jersey's idea of a memorial to its soldiers and sailors who fell in the world war (a great assembly-hall on state-owned property in Trenton, the state capital) has been heartily endorsed by the State House Commission, and is well on the way toward realization.

In connection with this memorial auditorium, which will seat 2,500 people, a great gallery is provided as a court of honor, divided into twenty-one sections (one for each county), for memorial exhibition purposes. Space is reserved in each section for a niche to contain a bronze tablet for the names of the dead heroes, for a permanent display of war relics that may be forthcoming, and for a war library of New Jerseymen enrolled in the war and of those who have made the supreme sacrifice.

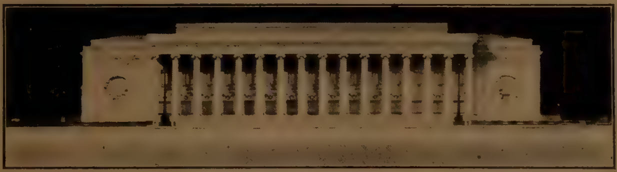
The memorial propositions which find most favor in big cities are those of utilitarian purpose—bridges and great convention halls being in the lead. Bostonians hail the suggestion of a magnificent memorial bridge connecting Boston with Cambridge. New Yorkers have started to erect a grand permanent Memorial Arch of Freedom under a special committee appointed by the mayor. Chicago already has a beautiful memorial arch of temporary character in Michigan Avenue, containing all the names of Chicago's soldiers and sailors killed during the present war, as Labor's tribute.

In small towns and rural centers the memorializing zeal burns even more brightly. Towns long in need of a town hall are going to get it now, for the plan will go through successfully under the push of the patriotic impulse, by combined popular subscription and public appropriation. Soldier memorial playgrounds, public parks, libraries, hospitals, community buildings, drinking fountains, needed things combining beauty and utility, take precedence over the old-fashioned monuments which after a few years become passé, are often inartistic in composition, and even when beautiful are of no practical value in contributing to the needs of humanity.

In some places, as in Camden, N. J., there are planned both a memorial community building (at Market Street ferry on the Delaware River front) and a fine Court of Honor with pedestals upholding a soldier, a sailor and a marine. In other places (like Tamaqua, Pa.) patriotic societies unite with other groups in a memorial for all their soldier dead of all wars, of which, it is universally hoped, the recent world war is the last, as it was the greatest.

JANE A. STEWART.

Washington Memorial Temple



OF ALL the plans now under way to erect monuments to the men who fought in the great war, perhaps the most imposing and feasible is that which would make of the George Washington Memorial Temple at Washington a joint monument to the men of '17 and '76. The men of 1917 have finished the task begun by the men of 1776, and have paid the debt incurred. The odd coincidence in numbers stands as the symbol of a real bond.

Washington borrowed of France the men and the money that saved the day for the freedom of the colonies. Wilson sent back to France the men and the money that saved the day for the freedom of the nations. We repaid Lafayette with Pershing.

There is a universal eagerness to build a fitting memorial to the heroes of the war of wars. Monuments will spring up all over the United States to individual men, officers, and organizations. But there is a desire for one great memorial. The logical place for it is, of course, the capital of the country.

The George Washington Memorial Association, which twenty years ago began raising funds to build an appropriate memorial to the first President, has $350,000 in cash. Congress has donated the grant of an ideal site, the tract of land formerly occupied by the Pennsylvania Station and now covered in part by the temporary buildings of the War Department. It is almost the only desirable site remaining unoccupied in Washington. Several years ago a dozen of the foremost American architects submitted designs in a competition arranged by the Memorial Association. The Committee of Award selected from these a plan of such impressive beauty as to silence criticism. Our entrance into the war interrupted the execution of plans which with a slight adaptation can be resumed and carried out to the attainment of the noblest memorial imaginable.

The design calls for a majestic structure 300 by 350 feet in length and depth and of a sufficiently commanding height. The main auditorium will seat not less than 7,000 people, and in addition there will be many smaller halls and over 100 reception rooms and offices.

There are to be rooms in the building for the perpetual use of certain patriotic societies, which have secured or can secure them by payment of $25,000. It is understood that the Society of Colonial Dames and one or two other associations already have raised the money, which will give them a habitation and a home in the city of Washington with every possible "annexed" facility for the holding of their conventions.

One wing of the building is to be the children's tribute to George Washington. This wing will be used for everything pertaining to child welfare, and it is the presumption that many gifts will be made for this cause in memory of children. Every child who contributes 10 cents receives a button carrying the legend, "This pin means a brick in the Memorial Building." The name of each child and of each donor of any amount will be entered on the records.

The auditorium, which will be the main feature of the building, is to be a memorial to the signers of the Declaration of Independence. Reference has been made to other halls in the building. These will hold from 600 to 2,500 people, and so it can readily be seen that conventions of minor size will be able to secure proper accommodations in this "structure of patriotism." In the banquet hall 600 people can be served at one time. Future inaugural balls will have a proper setting in this building. The third and fourth floors will contain a museum and library for the care of precious relics, souvenirs, and books on the art of war and the histories of our soldiers.

The George Washington Memorial Building is intended to meet the Father of his Country's wishes that Congress and the people should promote "institutions for the general diffusion of knowledge." It is intended that the structure shall be the meeting-place of all national and international conventions and all great public welfare gatherings. Nine-tenths of the conventions held in the city of Washington are in first measure educational in their intentions. There has never been a place for them to meet. This need will be met with what it is said will be the most beautiful building in the United States.

ROBERT H. MOULTON.

Getting the Young People

MANY churches have difficulties in getting the younger members of the Sunday school to remain for the preaching service. One pastor applied the following solution to his problem: A certain section of the church, several rows of seats at the front, is reserved for the Sunday school children. This is designated as the "Children's Church." They are made to feel that it is their duty to fill their "church" with a congregation that is as attentive as the congregation in the other part of the church. They have a specific part in the Sunday morning church service. They always sing a song or two, which is greatly enjoyed by the rest of the congregation. Then the pastor preaches a five-minute sermon to them. For the time being the grown-ups are forgotten, and the learned doctor delivers a message in such simple terms that the youngest child can understand. These simple, gripping five-minute sermons have an appeal for the grown-up congregation as well.

ALICE C. HOFFMAN.

Third Bible Picture Study Awards

THE Judges have decided that the following verses most closely fit the thirty pictures published in the Study.

PICTURE NO. 1

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. *Matt. 2 : 1.*

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. *Matt. 2 : 2.*

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. *Matt. 2 : 9.*

When they saw the star, they rejoiced with exceeding great joy. *Matt. 2 : 10.*

PICTURE No. 2

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. *Mark 1 : 16.*

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. *Mark 1 : 17.*

PICTURE No. 3

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. *Mark 6 : 28.*

PICTURE No. 4

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. *Mark 5 : 41.*

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with great astonishment. *Mark 5 : 42.*

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. *Mark 1 : 31.*

PICTURE No. 5

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea. *Mark 5 : 13.*

PICTURE No. 6

And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among all. *Mark 6 : 41.*

PICTURE No. 7

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. *Mark 1 : 13.*

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. *Matt. 2 : 13.*

So I answered and spake to the angel that talked with me, saying, What are these, my Lord? *Zech. 4 : 4.*

Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. *Zech. 4 : 5.*

PICTURE No. 8

And when they looked, they saw that the stone was rolled away: for it was very great. *Mark 16 : 4.*

PICTURE No. 9

But he that had received one went and digged in the earth, and hid his lord's money. *Matt. 25 : 18.*

PICTURE No. 10

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mark 1 : 4.*

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. *Mark 1 : 5.*

PICTURE No. 11

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. *Luke 7 : 44.*

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. *Luke 7 : 45*

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. *Luke 7 : 46*

PICTURE NO. 12

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. *Mark 5 : 21.*

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret. *Luke 5 : 1.*

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea. *Mark 3 : 7.*

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. *Matt. 9 : 36.*

For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. *Jer. 31 : 6.*

PICTURE No. 13

And there were set there six water-pots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. *John 2 : 6.*

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. *John 2 : 7.*

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. *John 2 : 8.*

PICTURE No. 14

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. *Zech 4 : 1.*

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. *Matt. 2 : 13.*

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt. *Matt. 2 : 19.*

PICTURE No. 15

And he said unto them, this is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. *Ex. 16 : 23.*

And gavest them bread from heaven for their hunger, and broughtest forth water from them out of the rock for their thirst, and promisedest them that they should go in to possess the land which thou hadst sworn to give them. *Neh. 9 : 15.*

How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priest. *Matt. 12 : 4.*

PICTURE No. 16

For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. *Jer. 31 : 6.*

And Elijah said unto all the people, Come near unto me. And all the people near unto him. And he repaired the altar of the Lord, that was broken down. *I Kings 18 : 30.*

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. *Ex. 16 : 22.*

Even them will I bring to my holy mountain and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. *Isa. 56 : 7.*

PICTURE No. 17

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Psalm 123 : 1.*

Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. *Psalm 123 : 3.*

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined. *Isa. 9 : 2.*

And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knowest that they dealt proudly against them. So didst thou get thee a name, as it is this day. *Neh. 9 : 10.*

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. *Neh. 9 : 11.*

PICTURE No. 18

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. *Prov. 23 : 31.*

At the last it biteth like a serpent, and stingeth like an adder. *Prov. 23 : 32.*

PICTURE No. 19

And when even was come, the ship was in the midst of the sea, and he alone on the land. *Mark 6 : 47.*

And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. *Mark 6 : 48.*

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. *Mark 6 : 49.*

For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I: be not afraid. *Mark 6 : 50.*

PICTURE No. 20.

And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. *Neh. 2 : 1.*

Wherefore the king said unto me, Why is thy countenance sad, seeing thou are not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. *Neh. 2 : 2.*

PICTURE No. 21

In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. *Neh. 13 : 15.*

PICTURE No. 22

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. *Luke 13 : 11.*

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. *Luke 13 : 12.*

And as the lame man which was healed Peter and John, all the people ran toge unto them in the porch that is called mon's, greatly wondering. *Acts 3 : 11.*

PICTURE No. 23

But he that is a hireling, and not the herd, whose own the sheep are not, seeth wolf coming, and leaveth the sheep, and fle and the wolf catcheth them, and scattereth sheep. *John 10 : 12.*

The hireling fleeth, because he is a hirel and careth not for the sheep. *John 10*

Behold, I send you forth as sheep in midst of wolves: be ye therefore wise as pents and harmless as doves. *Matt. 10 :*

But when he saw the multitudes, he moved with the compassion on them, beca they fainted, and were scattered abroad, sheep having no shepherd. *Matt. 9 : 36.*

PICTURE No. 24

Unto thee lift I up mine eyes, O thou dwellest in the heavens. *Psalm 123 : 1.*

Nevertheless we made our prayer unto God, and set a watch against them day night, because of them. *Neh. 4 : 9.*

And said, I beseech thee, O Lord God heaven, the great and terrible God, keepeth covenant and mercy for them love him and observe his commandmen *Neh. 1 : 5.*

Let thine ear now be attentive, and thi eyes open, that thou mayest hear the pray of thy servant, which I pray before thee no day and night, for the children of Israel servants and confess. *Neh. 1 : 6.*

Remember, I beseech thee, the word th thou commandedst thy servant Moses sa ing, If ye transgress, I will scatter you abro among the nations: *Neh 1 : 8.*

But if ye turn unto me, and keep my co mandments, and do them; though there we of you cast out unto the uttermost part of heaven, yet will I gather them from thenc and will bring them unto the place that I ha chosen to set my name there. *Neh. 1 : 9.*

PICTURE No. 25

And he went and joined himself to a citiz of that country; and he sent him into his fiel to feed swine. *Luke 15 : 15.*

And he would fain have filled his belly wi the husks that the swine did eat: and no ma gave unto him. *Luke 15 : 16.*

PICTURE No. 26

And lo, the angel of the Lord came upo them, and the glory of the Lord shone roun about them: and they were sore afraid. *Lu 2 : 9.*

PICTURE No. 27

And it came to pass, that after three day they found him in the temple, sitting in th midst of the doctors, both hearing them, an asking them questions. *Luke 2 : 46.*

PICTURE No. 28

And he arose, and rebuked the wind, an said unto the sea, Peace, be still. And th wind ceased, and there was a great calm *Mark 4 : 39.*

PICTURE No. 29

Thy word is a lamp unto my feet, and a ligh unto my path. *Psalm 119 : 105.*

I have sworn, and I will perform it, that will keep thy righteous judgments. *Psal 119 : 106.*

PICTURE No. 30

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: *Mark 1 : 10*

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: *Matt. 3 : 16.*

The Winners of the Material Awards

1st Prize, $1,000
Sidney Smith, Pa.

2nd Prize, $750
Miss Mary Overton Haw, Va.

3rd Prize, $500
Walter Balla, Ill.

4th Prize, $250
Mary E. Gordon, D. C.

5th Prize, $125
Chas. B. Sherwood, Mass.

6th Prize, $100
J. M. Thorp, Va.

7th Prize, $75
Mrs. O. C. Newton, Mass.

8th Prize, $50
J. B. Taylor, N. Y.

9th Prize, $26
Florence Mooney, N. Y.

10th to 19th Prizes, $10 Each

B. F. Brown, Mo.
Mrs. H. M. Busch, N.Y.
Mrs. A. S. Cousin, N.Y.
Miss Annie Davison, Va.
W. F. Hendricks, D. C.
Mrs. Cora A. Jones, N.J.
Mrs. J. M. King, Ind.
Mrs. Ruth McClain, Cal.
Mrs. James D. Swayze, Miss.
Z. L. Taylor, Va.

20th to 39th Prizes, $5 Each

Wade R. Alexander, Ill.
J. Clifton Ball, Va.
Mrs. I. C. Blanchard, N. J.
Wm. Broswell, D. C.
Mrs. S. G. Coon, N. J.
Peter Driscoll, Pa.
Mr. Jesse F. Durfee, N.Y.
Mrs. Clara A. Ely, Cal.
Allen Gibson, Pa.
Mrs. Celia Hartzell, Cal.
Mrs. R. M. Holland, Ky.
Mr. Walter Hubberd, Pa.
Mrs. E. D. Michie, Va.
Mrs. F. H. Mills, N. J.
Mrs. Milo R. Parsons, O.
A. K. Schultz, O.
Frederick F. Slook, Pa.
F. R. Snodgrass, Cal.
Mrs. A. A. Taylor, La.
William Weisberg, Pa.

Winners of a $2 Prize.

Austerman, Mrs. D., Utah
Abbey, Mrs. Merritt O. Ind.
Abbots, Miss Mattie S., N. Y.
Alsher, W. L., Ind.
Adams, A. C., Va.
Adams, Alice D., Mass.
Adams, William E., N. Y.
Agnew, Jas., Canada
Alexander, Minnie, Mo.
Alger, Mrs. C. F., Tex.
Alison, Margaret Lee, Ala.
Allen, Mrs. Fred, Vt.
Allen, Miss Mabel E., N. Y.
Allison, C. H., Ind.
Ament, C. P., N. Y.
Ament, Lizzie, N. Y.
Ament, Olive H., N. Y.
Ames, Mrs. Minnie P., Cal.
Anderson, Mrs. H. G., Wis.
Anderson, Miss May, Mont.
Anderson, Mrs. M. C., Tenn.
Anderson, Miss Margaret J., Canada
Anderson, R. M., N. Y.
Anderson, Miss Anna, Miss.
Arden, Miss Elizabeth, N. Y.
Argent, Mrs. M. A., Ia.
Arithson, Mrs. M., Minn.
Arscherfeld, Louis H., N. J.
Bain, J. C., Va.
Baldwin, Jennie F., Cal.
Banks, Mrs. William, R., N. J.
Barber, Mrs. Geo. W., Conn.
Barclay, Mrs. E. H., Va.
Bardwell, Miss Ada, N. Y.
Bartlett, Mrs. J. D., Ia.
Bartley, Janie V., Mich
Bartoo, G. C., Mich.
Bartford, Mrs. G. D., Pa.
Batz, Mrs. I. A., Ind.
Baugh, Miss Lula V., Va.
Bauman, Louis S., Cal.
Beachamp, Ernest, N.J.
Beardsell, Wm. U., N.Y.
Becker, Arthur O., Cal.
Beckner, Mrs. W. O., Kans.
Beckwith, Mrs. J. W., Me.
Beebe, Gustavis A., N.H
Beery, John K., Tex.
Benbow, Maggie, Tex.
Bent, Mrs. Will G., Ariz.
Bennett, Mrs. M. L., Mich.
Bently, Nellie M., Ia.
Bennett, Mrs. R. T., Minn.
Bennett, Mrs. R. F., Minn.
Berry, Altha, Mo.
Berryhill, Mrs. R. B., N. C.
Beuerle, Melvin, Pa.
Bicknell, Mrs. F. B., Ia.
Briddle, E. Geo., Conn.
Bigelow, M. W., Mich.
Bagford, Carrie D. J., Ohio
Billiter, Mrs. S., Ky.
Bird, A. F., Mo.
Blackburn, S. C., Okla.
Blackburn, Mrs. Virginia, Mass.
Blauvelt, Mrs. Margaret, N. C.
Blakeley, Mrs. W. W., N. Y.
Biram, James, Mass.
Bogert, F. M. Rose, N. Y.
Boggo, Mrs. F. G., Ill.
Boggs, Mrs. M. K., W. Va.
Bowen, Julia A., N. Y.
Boyd, Mrs. Nora E., Cal.
Boyer, Margaret, O.
Brent, Mrs. Addelle, Miss.
Bright, Louisa, Ind.
Brimlow, T. M., Kans.
Brock, Mrs. Carolyn, Ga.
Bromberg, S., Conn.
Brown, Miss Lillie, Tex.
Brown, Adelaide, Ill.
Brown, Mrs. Agnes D., Cal.
Brown, Mrs. Chas. C., Minn.
Brown, Cora Nisbet, Ia.
Brown, Mrs. D. S., Pa.
Brown, Mrs. J. M., Tenn.
Brown, Mildred E., Kans.
Brooks, Mrs. E., O.
Brunjes, Mrs. Hazel M., Conn.
Bryan, G. P., Idaho.
Bryon, Kathryn, Conn.
Bryon, R. D., Vt.
Bubb, Mrs. H. S., Pa.
Buell, Waldo E., Oa.
Buhler, Louis, Ind.
Bingham, Mrs. L., O.
Brunkhorst, Mr. R., N. Y.
Bull, Miss A. M., N. Y.
Bumgarner, M. F., N. C.
Bunsh, Katherine, Ind.
Bunch, Lawrence, Ind.
Buntin, Edna S., Mass.
Burdell, Mrs. F. G., O.
Burgess, Mrs. Bertha M., Ia.
Burke, Joseph, Mass.
Burke, Mrs. Julis A., Mass.
Burkhart, J. E., Cal.
Burleyson, Mrs. C. G., N. C.
Burns, G. Frank, Tenn.
Burrust, R. L., Va.
Buser, Hattie S., Ill.
Butler, Mrs. H. L., Va.
Butler, Miss Katherine E., Canada
Butler, Mrs. P. H., Va.
Campbell, Mrs. C. C., Ind.
Campbell, C. K., Tex.
Campbell, Mrs. A. H., N. Y.
Campbell, Jr., Mrs. T. H., Miss.
Campbell, S. W., Pa.
Canady, Mrs. Chas. C., Colo.
Canse, Mrs. J. M., Wash.
Cantrell, Mrs. K. F., Ark.
Cantrell, W. T., Ark.
Carlisle, Carrie, Kans.
Carrier, W. R., Va.
Carson, A. B., Mo.
Carson, Mrs. Lester, N. Y.
Carson, Miss Nettie, Colo.
Carter, Mrs. S. J., Va.
Cassens, F. G., Wis.
Chadwick, Oscar L., Mass.
Charmock, Mr. A. L., Va.
Chaese, Agnes K., N. Y.
Chamberlayne, DuBois, Va.
Chapman, Jane, N. Y.
Chilel, Miss Mary, N. Y.
Chrisman, Miss Pattie, W. Va.
Christy, F. W., Ia.
Clapp, Mrs. K. J., Kan.
Clark, A. S., O.
Clark, R. Gertrude, O.
Clark, Harry Z., Mass.
Cline, Miss Myra V., W. Va.
Clubb, Miss Mary E., Mo.
Coady, Mr. Micheal, Pa.
Cobb, William, Pa.
Colby, Mrs. H. E., Ia.
Colby, J., Mich.
Cole, Frank D., N. Y.
Coltharp, Mrs. A. S., La.
Conley, George, N. Y.
Conover, Henry H., Va.
Coonrad, Mrs. Jerome, Ill.
Cornell, Chas. R., Pa.
Cornutt, Mrs. W. B., Ore.
Covert, Mr. J. M., Pa.
Cowen, Mrs. J. W., N. Y.
Cowle, Emma M., O.
Cowle, Leonora, O.
Cox, Miss Stella V., W. Va.
Craig, Alta M., Neb.
Crawford, Mrs. Viva C., N. M.
Crawford, Mrs. W. M., O.
Creel, Mrs. Byron F., Ky.
Crickard, Miss Lissa, Maui, T. H.
Crisp, Ernest R., Ill.
Crisp, Mortimer, Neb.
Crosby, W. A., Ill.
Cross, Frederick J., Mass.
Crouch, Maud S., Tenn.
Crowley, Miss Josephine, Mass.
Cudney, Mrs. Marvin, Mich.
Cummings, Mrs. Ethel F., Me.
Cummings, Miss Florence L., Mass.
Curran, Mary E., Mass.
Curry, Mrs. Curtis, Tenn.
Curry, J. H., Colo.
Cutter, Katharine, Cal.
Daggett, Emma R., Mo.
Dahmer, Mrs. Delia, W. Va.
Daily, Mrs. John, O.
Van Dam, Martin, Mich.
Damschroeder, Mrs. Clarence, Cal.
Darden, Mrs. H. W., N. C.
Davidson, Mrs. Ephraim, Miss.
Davies, M. E., Kan.
Dairs, Mrs. Mabel, Mass.

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yton, William L., N. Y.
an, Jos. M., Pa.
Frees, Sopha V., Mich.
Joug, Peter B., Ia.
Loach, Mrs. V. G., Tex.
mpster, Wm., Ia.
rby, Miss Ethel, Vt.
wey, Mary I., S.D.
xter, D. R. L., N. J.
ickman, Mrs. C. C., Ill.
ignan, Josie I., N. Y.
ilts, Peter C., N. J.
ixon, Mrs. Harmon, Ind.
oig, Miss Edith, N. Y.
onald, Miss Jessie, Ont., Canada
onald, Margaret, Ind.
onnelly, Esther, Pa.
orman, Mrs. J. N., Mich.
otin, Alvin, Mich.
oud, Louie N., O.
ougherty, Edna, Pa.
oughty, Mrs. E. B., Va.
ove, Noah A., Va.
over, Mrs. Sallie, N. C.
owell, Mrs. Frank, Okla.
owner, Mrs. Laura, Colo.
'Arcy, George C., N. Y.
rais, Miss Lenora M., O.
riscoll, John J., Mass.
udgeon, Miss Alta, Ind.
unbar, Mrs. D. N., N. D.
unham, Mrs. Alice, Ky.
unlap, Adellà, Ill.
urfee, Miss Helen M., R. I.
wyer, Thos., N. Y.
Dyar, Miss Helen L., Cal.
Dyer, Annie S., N. H.
Earnhart, Mrs. Annie, O.
Earnhart, R. W., O.
Early, L. Hunter, Va.
Easton, Miss Florence, Ont.
Eaton, W. T., Tenn.
Eberhart, B. F., Neb.
Eby, Mrs. L. H., Ida.
Eckel, Mrs. J. C., Pa.
Eckerty, Romer, Ind.
Eddy, Mrs. Richard, Minn.
Edmands, Mrs. Chancy B., N. Y.
Edmonds, Elizabeth, Mass.
Eggleston, Mary E., Va.
Ehrhardt, Adeline Catherine, Tenn.
Ehrhardt, Clyde Walter, Tenn.
Ehrhardt, Eleine B., Tenn.
Ehrhardt, Laura M., Tenn.
Ekstrom, Agnes, Mich.
Eldred, Agnes, Pa.
Ellis, Mrs. O. P., Ill.
Elmer, Miss Isabelle A., Minn.
Emerson, Mrs. H. C., Tenn.
Eingberg, E. W., N. Y.
Emley, Orval, Cal.
Enlow, Mrs. J. E., Ariz.
Ensor, Marshall H., Kans.
Ernsberger, Mrs. Don., Ind.
Errickson, Miss Kathryn, N. J.
Evans, Josiah, Ind.
Evans, Marian C., N. Y.
Faris, Mrs. Margaret, Ohio.
Farner, Mrs. E. F., Kans.
Fanand, Fannie, Wis.
Favre, Miss Julia, Va.
Fearing, Fred. W., Mass.
Fernlund, Eric A., Minn.
Ferrall, Mrs. F. D., Ia.
Ferris, James Berjew, N. Y.
Fette, Margaret M., Cal.
Field, Frank M., Mich.
Filbon, M. C., Mass.
Fink, Harry L., Pa.
Fink, William, N. J.
Finney, Miss May E., Colo.
Fisher, S. M., Ind.
Fisk, Emma C., N. Y.
Fleming, Oscar D., Tenn.
Fleming, P. L., La.
Flickinger, Bertha R., Ohio.
Floyd, Mrs. Hattie, Wis.
Fly, J. D., Miss.
Forbes, Mrs. J. M., Cal.
Ford, S. Luella, Ill.
Foster, Mrs. S. T., N. Y.
Frampton, Will, Cal.
Frankinberger, Mrs. L., N. Y.
Franklin, A. Mildred, N. J.
Franklin, Mrs. W. J., N. Y.
Fraser, Miss Mary J. N. Y.
Freas, Mrs. Wesley, Pa
Fredlund, Mrs. A. A., So. Dak.
Frey, Edna L., Pa.
Friberg, Victor R., Wash.
Frisbee, Mrs. Jennie A., Pa.
Frisch, Miss Marie, Cal.
Fulton, Mrs. James D., Pa.
Funk, Rose A., Ill.
Furbeyre, Viconte V., N. Y.
Gairing, C. F., Cal.
Gallette, Mrs. E., N.Y.
Gallup, M. Elizabeth, Conn.
Garrard, Esther A., Pa.
Garre, Miss Jennie, Pa.
Garrison, Vera, Ga.
Gaston, Mrs. Clara I., N. J.
Gehinger, Mr. Michael, Pa.
Gesner, Mrs. Harriet A., Conn.
Gibson, A. F., Pa.
Gilmare, Minnie B., Ill.
Gibson, Allen, Pa.
Gibson, Mrs. Thos, Mont.
Giese, Miss Selma, Wis.
Gillon, Mrs. E. H., Ga.
Gilligan, Mrs. James, N. Y.
Glover, Mrs. J. Clark, N. Y.
Goff, Mrs. Bertha M., Mich.
Goff, Mrs. H. F., Wis.
Goldstein, Eva, N. Y.
Gordon, Mrs. Margaret M., Mass.
Gorgas, Mrs. Chas. A., Pa.
Gorndt, Mrs. H., N. Y.
Gould, Mrs. Percy B., W. Va.
Grady, R. Otis, Mo.
Graham, Miss Mary M., Pa.
Greear, Mrs. W. B., Va.
Gregory, Mrs. C. R., N. Y.
Gregson, Amos, S. C.
Griggs, Mrs. S. T., Cal.
Griggsby, Katherine, Ind.
Grose, Miss Loverne, Mich.
Groton, Mrs. W. H., Va.
Groves, Mrs. Sarah R., Ohio.
Guiney, Rev. Jas. B., Kans.
Cump, Mrs. Sadie O., Ohio.
Guy, W. A., Va.
Haggard, Mrs. D. D., Kans.
Haggard, Walter J., Cal.
Hale, Mary C., Ill.
Halfner, Tillie, Cal.
Hancock, Adeline F., N. Y.
Hanes, Jos. H., N. J.
Haney, A. B., Colo.
Harding, Mrs. Jack, Miss.
Harmount, Mrs. Geo. P., O.
Harper, Mrs Chester W., Tex.
Harrington, Anna M., N. Y.
Harris, Miss Emma, Ohio.
Hart, William D., Ct.
Harthill, Miss E. Grace, Wash.
Hartley, Ottie, O.
Hartman, Mrs. Jacob, Ia.
Horton, Mrs. Damon D., R. I.
Hastedt, John, N. J.
Hathaway, Mrs. A. J., Ore.
Haw, Miss Mary Overton, Va.
Hawkes, Earle, Mass.
Hayden, Mrs. E. H., Cal.
Hayes, Dollie, Mo.
Haynes, Genevieve, N. Y.
Haynie, Richard W., Mo.
Hazard, Mrs. Augusta, Cal.
Hazlett, W. C., O.
Heatwole, Earle, Kans.
Heilig, John C., W. Va.
Heilweil, Abraham, N. Y.
Heivilin, Nannie D., Ia.
Helwig, Will G, O.
Hendricks, Mrs. Emma, Mo.
Hendrickson, Mrs. A. B., Ky.
Henning, Mrs. Charles, Wis.
Hensel, Mrs. Bessie H., Ill.
Henson, Mrs. C. T., Ga.
Herndon, Mrs. J. P., Va.
Heslop, Mabel, O.
Hibray, Mrs. Sarah, Ind.
Hickam, Ulipses, Kans.
Hickling, Dorr F., N.Y.
Highhouse, Nellie, N.J.
Hildreth, Mrs. Mary E., N. J.
Hill, Mr. George, Pa.
Hilliard, Mrs. S. H., N. C.
Hills, Geo. F., Manitoba, Can.
Hills, Henry W., Ill.
Hinkle, Chas. A., O.
Hinshaw, Mrs. R. B., Ind.
Hjort, Mrs. Mabel, Ia.
Hoellin, John, Pa.
Hoffman, Miss Emma, N. Y.
Hofstetter, Mrs. Flossie S., Cal.
Hoga, James B., Cal.
Hohn, Mrs. Fred, Pa.
Holland, Mrs. Edgar, N. Y.
Holland, Fulton, Cal.
Holler, Miss Ettie E., Ind.
Holroyd, Miss H., Mo.
Holuday, John F., Ind.
Hoover, Lizzie, Miss.
Hopkins, E. C., Jr., Va.
Horchheimer, Chris., N. Y.
Horner, Mrs. Walter W., N. J.
Horsfall, Mrs. Ina., Minn.
Hough, Blanche, N. J.
House, Mr. Thos. C., Ohio.
Houserman, Ethel, Pa.
Howard, Mrs. Bert, Mich.
Howard, Mrs. Geo. D., Minn.
Howard, J. M., Cal.
Howard, R. C., Tenn.
Howell, Mrs. S. H., Miss.
Howland, Vedah, N. J.
Hudson, Albert, O.
Hunter, Miss Amy, Nebr.
Hunter, Mrs. S. C., Ore.
Hurlbutt, Alice E., Ala.
Hurt, W. N., Va.
Hutchins, Melvin S., Me.
Ingold P. Raddey, N. C.
Irwin, A. K., N. D.
Irwin, Mrs. R. J., O.
Isaac, D. T., Pa.
Isaacs, Jean R., Pa.
Isley, Emma M., N. Y.
Jackson, Addison G., Miss.
Jackson, Mrs. Alice, Mich.
Jaquith, Mary E., Minn.
Jennison, Gertrude E., N. Y.
Jewett, Mrs. Frank E., Conn.
Johnson, Mrs. Belle B., Cal.
Johnson Cameron, Cal.
Johnson, Mrs. J. W., N. J.
Johnson, Miss Lillie, Minn.
Johnson, Miss Olga, Mont.
Johnson, Mrs. OlofCal.
Johnston, F. Y., Va.
Jones, Mrs. Etta M., Kans.
Jones, Gertrude E., O.
Jones, Robert J. Ia.
Jones, Rev. W. A., Pa.
Karstensen, Miss Agnes, Okla.
Kauffman, Mary Z., Pa.
Kaufman, Paul L., Pa.
Keefer, H. E., Md.
Keen, Mrs. Ava E., Me.
Kellogg, Ray S., O.
Kells, G. W., Pa.
Kells, Ira M., Pa.
Kemp, Irene, N. Y.
Kemp, John, N. Y.
Kemp, John, N. Y.
Kemp, Kate, N. Y.
Kenagy, Mrs. R. H., Ind.
Kennelly, Bernice, N.D.
Keppel, Mark, Cal.
Ketchum, Mrs. Irving W., N. Y.
Kidwell, Mrs. E., Tenn
King, Mrs. H. E., R. I.
King, Henry, Ind.
Kingsley, James W., R. I.
Kirkpatrick, K. P., Mich.
Kizer, Mrs. M. R., Ind.
Klinger, S., Pa.
Kludgian, Esther M., Cal.
Kludgian, Miss Queene, Cal.
Knauer, Sophia A., Wis.
Knox, Mrs. Christine, Kans.
Knudson, C. E., Ia.
Kramer, Mrs. H. I., O.
Kratz, Oliver, Pa.
Kubley, W. R., Ind.
Lachmund, Miss Pearl N. J.
Lamb, Mrs. Willis, Wash.
Lamie, Mary Ross, Ind.
Lane, Minnie E., Pa.
Lane, Virginia, N. Y.
Large George, Ind.
Larsen, Mrs. Jennie D. N. J.
Larsen, Lelah, Wis.
Larson, Mr. Andrew, Minn.
Lawrence, Mrs. Bessie, Tex.
Lawrence, Jennie, O.
Lean, Mrs. Nellie, B., Tenn.
Leary, Miss Sara Katherine, N. C.
Lee, Mrs. J. D., Tex.
Lee, Mrs. L. J., S. D.
Leeser, Mrs. J. H., Pa.
Leppens, Mrs. Edith H., Conn.
Lesser, Mrs. E. R., Pa.
Lewis, Mrs. Betty H., Tenn.
Lewis, Mrs. D. G., N. Y.
Lewis, Mrs. J. P., Tenn.
Lindberg, Miss Mabel, Minn.
Lindsay, Wm. A., N. Y.
Linberry, Mrs. F. W. O.
Lingamfelter, S. E. B., Pa.
Lipop, Miss Kate, R., Va.
Lohr, Edna L., N. Y.
Long, F. M., Ind.
Long, Marion, Ind.
Long, Minnie, E., Ind.
Loomis, Mrs. Ernest L., Mass.
Loomis, Mrs. V. J., N. Y.
Loretz, Frank, O.
Loupe, Mrs. R. C., Pa.
Lowry, Mary E., O.
Lowry, Rosa F., Pa.
Luce, Mary F., N. Y.
Luck, Edgar, H., Wash.
Luse, Mrs. Glenn, Ind.
Lutz, L. G., Pa.
Lusk, Walter, Mich.
Lytle, Ruth, N. Y.
McAllister, W. D., Mass.
McClain, Lewis, Cal.
McClain, Mrs. Bessie, Cal.
McLoughin James, Pa.
McCrory, Mrs. H.A.,O.
McDonald, Harry, Ark.
McFarlin, Harry, Cal.
McGregor, J. B., N. Y.
McGrew, Gertrude, Ill.
McIntyre, Fannie B., Ind.
McKenzie, Miss Edith, Pa.
McLellan, Mrs. D.D., O.
McMinn, Edith, N. C.
McNeill, Mr. M., Ont., Can.
McNultz, Patrick, Pa.
McRae, W. W., Miss.
MacKenzie, Mrs. W. Z., N. Y.
Macy, James L., Ky.
Macy, Lottie, Ky.
Macy, Mrs. Marietta, Ind.
Maddox, Mrs. H. L., Tenn.
Madeira, H. S., Pa.
Main, Mrs. Gilbert, N. Y.
Manville, Mrs J. B., N. Y.
Marggraff, C. S., N. J.
Marks, Wilvin, N. J.
Marsden, Jessie H., N. Y.
Martin, Mrs. Ellen A., Minn.
Martin, Geo. W., Mass.
Martin, Mrs. Ida T., N. Y.
Martin, J. Weston, Wash.
Martin, T. B., N. J.
Martindale, Mrs. E. C., Ind.
Mashburn, Morris W., Tenn.
Massey, Cyril, N. J.
Mason, Rev. J. M., Mo.
Mattingly, J. B., Miss.
Mauer, Karl, Pa.
May, Mrs. Andrew, O.
May, L. Elmore, Mich.
May, Jas. M., Ky.
Meach, Alonzo H., Mich.
Meacham, Dr. John W., Colo.
Meikle, T. D., Ont., Can.
Mellott, Miss Ramona, O.
Marchant, Mrs. Chas., N. Y.
Meredith, Mrs. G., Md.
Merrick, Miss Ella, O.
Merritt, Miss Isabella N., N. Y.
Metzler, Mrs. Elmer, O.
Meers, Mrs. C. W., Neb.
Meyle, Chas., Pa.
Meyois, Fred. W., N. Y.
Michael, Phebe, J., Pa.
Michoner, Aubrey, Pa.
Mickelson, Mrs. Z. Pearl, Cal.
Midlan, Mrs. E. W., Del.
Miethke, Julius W., O.
Miller, Mrs. Emily, O.
Miller, Mrs. Gertrude T., W. Va.
Miller, Mrs. J. R., Alberta, Can.
Miller, Mrs. V. L., Va.
Mitchell, Mrs. Chas. S., Ia.
Montero, Mrs. Leonora B., Costa Rica, Cartago.
Montgomery, Mrs. Val. Ind.
Morris, Mrs. Blanche R., Ky.
Morris, Mrs. M. W., Tex.
Morrow, Mrs. J. A., Tex.
Morse, Mrs. Marianna F., Mich.
Morton, Mrs. L. V., Mont.
Moon, Mrs. H. A., Mont.
Moore, A. H., Ala.
Moore, Beatrice, E., S. D.
Moore, Mrs. Emma, Cal.
Moore, Rev. George Jr., N. J.
Moore, Grant, O.
Moot, Chas. A., O.
Mould, Elmer W. W., N. J.
Mudgett, Mrs. Ells, N. H.
Murch, Mrs. Lucy M., O.
Muldoon, James P., Mass.
Munn, Mrs. F. E., O.
Muse, Mrs. Belle, Pa.
Myer, H. C., N. Y.
Myers, Mrs. Alice, Wash.
Naylor, Vera, Ia.
Nelson, Mrs. C. Wilbur, Kans.
Nelson, N. J. W., Mont.
Neve, Miss H., Kans.
Newell, C. S., Kans.
Neumeister, Miss Lillie, Ky.
Newton, Miss Snow, Cal.
Nichols, Miss Leora Belle, N. Y.
Nickerson, Mrs. Irma, Mo.
Nickerson, Mrs. L. W., Cal.
Nippert, J. H., Texas.
Noland, Mrs. Fred A., Ia.
Norsworthy, Chas. N., S. C.
Norris, J. A., N. Y.
Norton, Lillian A., Ct.
O'Bannon, Miss Mary, Mo.
O'Brien, Miss Anna, Pa.
O'Brien, Robt., Pa.
Ogla, Rev. W. H., Cal.
Oliver, Emma B., O.
Oliver, Percy, Mass.
Olly, Edward N., N. J.
Olmsted, Mrs. Wm., Conn.
Olson, Mrs. Peter, Wis.
Orange, Mrs. C. W., Va.
Osbourne, Mrs. Geo. A., N. Y.
Overpeck, Abraham, Pa.
Osterhout, Mrs. James, N. Y.
Otto, Clare Elizabeth, Ill.
Overstreet, Mrs. L. E., Va.
Owen, Miss Alice L., N. Y.
Palmer, Mrs. A. B., N. Y.
Palmer, Mrs. Harry F., N. Y.
Palmer, Mrs. W. I., Wash.
Parker, Mrs. Addie M., Mich.
Parker, Mrs. A. M., N. Y.
Parrish, Va.
Parsly, Roger, D. C.
Parsons, Mildred F., Cal.
Parsons, Walter S., O.
Patch, Mrs. Mary D., Cal.
Patteson, C. H., Va.
Peck, Mina L. M., Ill.
Penhiter, John D., N. Dak.
Perkins, Mrs. D. O., Conn.
Perkins, Frances, Ill.
Perkins, Mrs. Pearl Virginia, Va.
Perry, Wallace A., Mass.
Peterson, Miss Fannie, Texas.
Peterson, Mrs. Jennie, Ia.
Peterson, Miss Louise, Colo.
Pettit, Mrs. Albert, Ia.
Phillips, Mrs. J. A., Ky.
Phipps, W. M., Ky.
Pierce, Miss Maria F., Cal.
Pleasants, Miss Julia M., Va.
Pohle, Mrs. E. A. Von, Wis.
Porter, Miss Anna M., Pa.
Porter, G. H., Texas.
Poust, Mrs. B. E., Ia.
Pratt, Emily, Mass.
Price, Mrs. M. E., N. H.
Prindle, Mrs. Agnes, Mich.
Prouefit, Mrs. Chas. P., O.
Pultz, Mrs. Claude H., Va.
Puano, Mrs. Annie T., Mass.
Radabaugh, Blanche, W. Va.
Ramsey, Mrs. Bert, Kans.
Randall, Dorus P., O.
Rappolee, Mrs. W. A., Ky.
Ready, Wm. J., Mass.
Redington, Sarah I., N. Y.
Reed, Mrs. Fred, Ill.
Reed, W. R., O.
Reefer, Harry, Pa.
Reeves, Mrs. Chas. L., Nebr.
Reid, Miss Mamie, O.
Remsburg, Mrs. Josephine, Colo.
Rexstrew, S. F., Ind.
Reynolds, Alice L., N. Y.
Reed, Mrs. Charles E., Ill.
Reed, Mrs. C. S., Conn
Reed, James, Ind.
Reelhorn, Dr. C. W., Ohio.
Reelhorn, S. R., O.
Rhodes, M. L., Pa.
Rice, Della, Ia.
Rice, Miss Doyne, Ind.
Richards, Mrs. Electa, Vt.
Richardson, Mrs. C D., Okla.
Riddle, Miss Edith Roberta, Md.
Riddle, Lola, B., Cal.
Rifenbark, Mrs. H., N. Y.
Riggs, Charles Trowbridge, Mass.
Reider, Miss Minnie Kans.
Riley, Miss Hester A., Ind.
Ringler, Warren H., Pa.
Riotte, F. J., Pa.
Ritzman, J. J., Pa.
Roberts, Mrs. W. C., Ind.
Robinson, Mrs. M. D., Ky.
Robbins, L. M., Va.
Rodrignez, Erle, N. Y.
Roekle, Mrs. J. J., Mich.
Rogers, Ernest K., Mass.
Rogerson, Richard, Ont., Can.
Rehr, M. P., W. Va.
Roney, Harry K., Ill.
Roney, Mrs. Kate F., Ill.
Rosberg, Mr. Anton, Minn.
Ross, Glen Arnold, Ia.
Ross, Mrs. M. I., N.Y.
Ross, Mary T., Pa.
Rouning, Miss Clava, Minn.
Rowe, Miss Jennie A., N. Y.
Royse, Miss Fleeda, Ind.
Rupert, Delos W., N. Y.
Rupp, Mrs. E. W., Pa.
Russell, G. A., N. Y.
Rutledge, Mrs. J. J., Okla.
Ryan, James, Mass.
Sadler, J. W., Va.
Safford, Arthur, Mass.
St. Clair, Ernest, Mo.
Sanders, Miss Gertrude, Miss.
Sanders, Mrs. Joe, Colo.
Sanders, Jno. W., Tenn.
Sanford, Mrs. M. C., N. Y.
Schipler, Henry J., N. Y.
Schnepper, Etta, Ia.
Schofield, Elizabeth E., N. J.
Schroer, C. O., Wis.
Schwartz, Walter E., Ohio.
Schwitz, Samuel, Ind.
Scofield, D. E., N. J.
Scott, Emma, Ohio.
Scruton, Mrs. Chester C., N. H.
Seaberg, Walter, Wash.
Searcy, Frank, Ark.
Searles, Mrs. Thos. Markham, Md.
Seel, Mrs. Geo., N. Y.
Sexton, Allie, S. C.
Shafer, Miss Almah R., D. C.
Sharkey, Joseph, Pa.
Sharp, Mrs. Ida, Nebr.
Sharrard, Alice B., Ky.
Shaw, Emmit M., Pa.
Shaw, J. E., Va.
Shea, Miss Grace R., Nebr.
Sheen, Alice M., Pa.
Shelle, Flora L., Ill.
Sheridan, Mrs. Chas. E., Mich.
Sherman, Mrs. H. E., N. Y.
Sherwood, Lucy M., Mass.
Shinabery, Mrs. Chas., W. Va.
Shoemaker, Mrs. Sallie, Pa.
Shoop, Mrs. C. F., Cal.
Side, Gertrude M., N. Y.
Sieglinger, Mrs. Fred, Okla.
Simon, Mrs. Joseph, Ind.
Simpson, Joseph E., V. I., U. S. A.
Skellenger, Eliza J., Cal.
Skelton, Mrs. E. P., Va
Sleeth, Mrs. Mattie M., Ore.
Smith, Rev. C. Harrison, Kans.
Smith, Leslie C., Pa.
Smith, Cora I., O.
Smith, Clara W., Wash
Smith, Mrs. Geo. F., N.Y.
Smith, Frank J., O.
Smith, Mrs. Jessie P., O.
Smith, Mrs. N. L., Cal.
Smith, Mrs. N. L., Cal.
Smith, Paul B., Pa
Smith, Mrs. Pearl, Mich.
Smith, Mrs. Richard, Ill.
Smith, Miss Sarah, Pa.
Smith, Wm. P., Cal.
Smoot, Margaret, Va.
Smyth, Mary R., N. Y.
Snavely, Miss Bessye I., Pa.
Snell, Mrs. G. U. B., Cal.
Snell, James Hunter, Tenn.
Snyder, Mrs. Warren, O.
Sohl, Miss Lizzie, Wis.
Sparth, J. Nelson, N. Y.
Spear, Mrs. H. S., Pa.
Speckmann, Timothy, Ky.
Spencer, W. Arthur, Okla.
Sprague, Miss Isa, Mich.
Stacy, Mrs. Mary L., Ga.
Stagg, Miss Carrie L., Ky.
Staples, James A., Kans.
Starkey, George R. Mass.
State, Fannie M., O.
Stanley, Sibyl, O.
Stanford, Mrs. W. W., Pa.
Steed, George Hubert, Va.
Steen, Mrs. Sophia, Ark.
Stensrud, Helen C., N. D.
Stepenson, Mrs. Geo. Ky.
Stevens, Marjorie, H., N. Y.
Stevens, S. S., Ill.
Stewart, Alberta B., Cal.
Stewart, Miss Jessie, Pa.
Stewart, Miss Mary L., Minn.
Stitt, J. R., Tex.
Stockberger, Geo. H., Ind.
Stockberger, Jonas, Ind.
Stocker, Margaret E., Pa.
Stone, Miss Amanda R., La.
Stone, Miss Julia, Mass.
Strickland, Mrs. L. L., Va.
Stroup, Miss Myrtle, Pa.
Sutton, Mrs. Ruth R., Pa.
Swink, Mrs. W. J., Va.
Taylor, May, N. C.
Taylor, Mrs. C. S., Ind.
Taylor, J. E., Vt.
Taylor, S. L., Ill.
Taylor, Mrs. T. N., O.
Tharp, Mrs. Persa A., Idaho.
Thayer, Mrs. W. M., Md.
Thomas, Mrs. John Q., Ark.
Thomas, W. D., Conn.
Thompson, Geo. E., O.
Thompson, Grace T., Minn.
Thompson, R. H., O.
Thompson, Thos. E., Cal.
Thornburg, W. Lewis, Kan.
Thorp, Raymond Warren, S. C.
Thorpe, W. H., Can.
Tiffany, Miss Fern W., Me.
Tilton, A. A., N. J.
Timerman, Percy E., N. Y.
Tipton, Schuyler, Ind.
Todd, Mrs. R. A., Mo.
Todd, Mrs. S. H., S. C.
Toomey, D. H., Ill.
Tracy, Geo. M., Ky.
Tree, James N., Minn.
Tucker, Percy H., R. I.
Turley, Mrs. George, O.
Turner, Emily M., Mass.
Uhlenberg, Miss Annie, Miss.
Underwood, M. E., Va.
Underwood, S. E., Va.
Urmston, Wm. Neal, N. J.
Utter, Mary E., Mich.
Utterback, M. M., Wash.
Vail, Mrs. Marion, Minn.
Valentine, George W., Pa.
Van Valkenburgh, Rev. F. D., Miss.
Van Dyck, Katherine, N. Y.
Van Horn, Mrs. Chas., Ia.
VanHyning, Miss L., O.
Van Wagenen, Mary B., N. Y.
Vickery, Mrs. J. B., Ind.
Vickery, John B., Ind.
Virtue, Ira, Colo.
Vrooman, Mrs. A., Kans.
Wade, Miss Josephine, Miss.
Wade, Pearl V., N. Y.
Wainwright, Mrs. C. F., Va.
Walker, Miss Harriet E., Mass.
Walker, Mary, Ind.
Walker, Mrs. R. W., N. D.
Ward, J. S., Va.
Ward, Mrs. R. D., Mo.
Wardell, Mrs. F. J., O.
Warner, Mrs. Carrie, L., Ind.
Warner, Helen, F. U., Md.
Warren, Edmund D., N. Y.
Warren, Geo. A., Mass.
Watkins, Mrs. H. E., Mass.
Watkins, John T., Va.
Watkins, Tim. T., Va
Watkins, Mrs. Virgil B., Va.
Watkins, Wm. P., Va.
Watson, Edgar, N. Y.
Watson, Mrs. Kettie, Tenn.
Watson, Nannie, Mo.
Watson, N. M., Ark.
Watson, Mrs. Wilbert, Va.
Watts, Miss Sarah Evelyn, R. I.
Weaver, Frank J., O.
Weed, Mrs. F. H., Mass.
Welch, Albert W., Ind.
Welch, Mrs. Myra, Cal.
Weller, Edgar, G., O.
Weruz, J. V., N. Y.
Wergaard, Mrs. M. A., Nebr.
Weed, Mrs. L. B., Miss.
West, Mr. R. L., Pa.
Westervelt, Laura E., N. J.
Wetzel, Mrs. Ida M., Pa.
Wheeler, Mrs. Florence Forste, Cal.
Wheeler, Mrs. O. M., N. Y.
White, Mrs. Hattie, O.
White, Mrs. Jos., N. J.
White, Wendell, Ky.
Whitfield, Mrs. A. H., Miss.
Wiggin, Mrs. Mary A., Me.
Wigglund, Miss Eliz., Ill.
Wik, Miss Bertha, S. D.
Williams, Mrs. C. C., Colo.
Williams, Miss Jennie E., Conn.
Williams, Mrs. K. J. Stewart, Pa.
Williams, Mrs. Thaddens, Cal.
Williams, W. W., Minn.
Wilson, A. E., N. Y.
Wilson, Ada M., Colo.
Wilson, R. C., N. C.
Wilson Miss Sara J., N. Y.
Winbourn, Coran, Cal.
Winborn, Miss Kate, Tex.
Winkler, Chas. J., O.
Winslow, Miss Ida, N.C.
Winter, Alice, Cal.
Winters, Mrs. Chas. A., Pa.
Winter, Geo., Cal.
Winter, Mrs. L. A., Cal.
Wisner, Mrs. L. S., Cal.
Wohlforth, Annie L., Cal.
Wolerstein, Mrs. D., Miss.
Woltmann, Katherine, Ill.
Wood, Effie M., Minn.
Wood, Mrs. Fannie, O.
Woodworth, Arthur V., Vt.
Woodworth, Katherine, N. Y.
Work, Mrs. Maud, Pa.
Worthen Win., Pa.
Wright, Mrs. John, Ark.
Wright, Mrs. O, C., Tenn.
Wright, Wm. A., Cal.
Yetter, Mrs. M., Mass.
Youngman, Miss Eliz., N. J.
Zerby Mrs. F. A., Mich.
Zimmerman Miss Ruth M., Pa.
Zinnecker, Miss Mae, O.

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THIS contest is now finished. We thank you for your patience and good will. The war made it hard to secure competent help to do the careful checking of answer books required to insure correct and fair awards. The judges found decisions difficult, and their findings were delayed. The death of the former publisher caused further delay. But the new publisher pushed the work and here it is.

Checks are now being mailed to all of the successful contestants.

THE DAILY MEDITATION

J. H. Jowett, D.D., C. C. Albertson, D.D., Rev. Edwin W. Caswell, Charles M. Sheldon, D.D., R. A. Torrey, D.D., W. W. Bustard, D.D., Professor W. H. T. I

A Heart of Pity

SUNDAY. Col. 3 : 12. "*Be clothed with compassion.*" I Peter 3 : 8. "*Be pitiful.*" It is always deeply impressive to watch these strong men, Peter and Paul, so frequently and so highly exalting the virtue and grace of compassion. Both of them are very intense men, and intense men are often impatient and inconsiderate and painfully aggressive. But here the pushful are also the pitiful. They are burning with the fire of a mighty enthusiasm, and yet in all their strenuousness they are tender to frailty, and compassionate to the defeated and broken. This compassion is the fellowship of truth and grace. In their own degree the apostles reflected the glory of the Lord. "He telleth the number of the stars; he calleth them all by their name. . . . He healeth the broken in heart; he bindeth up their wounds." Strength and beauty are in his sanctuary!

Now, there is a sort of pity which is only an idle sentiment. It is not born of anything strenuous, and therefore there is nothing strenuous in its ministry. It is little else but a weak feeling. It is like exceedingly soft water which makes no bone. It is not like some mineral spring, full of medicaments and impregnated with vitality. It is not endowed with ministries which heal the sorrows and maladies of the soul. The great characteristic of vital pity is this: it is a means of spiritual restoration. A great deal of human pity fails to do anything in the depths because it has no relation or communion with the heights. It does not flow down from holiness, and therefore it is not a minister of spiritual healing. It is not truly wholesome because it is not truly holy.

Look at the heights where the compassion in my Pauline text is born. "Elect of God, holy and beloved, put on compassion!" The pity is born right away up in the sovereign sanctities of the divine vocation and the divine holiness and the divine love. It is like the glorious fulness of some Swiss river which rises in the lofty fields of virgin and everlasting snow. It is a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And just as a river carries the nature and influence of its birthplace in all its wanderings, being impregnated with the snow or the granite or the peat in which it was born, so this river of Christian pity carries in its heart something of the holiness and grace and love of God. Yes, it is our communion with the heights that gives us our power in the depths. Pity which is the child of holy passion is very pitiful. God's pity is infinitely tender and infinitely sweet. J. H. J.

Looking Into Things

MONDAY. James 1 : 25. "*He that looketh into the perfect law, the law of liberty, and so continueth, . . . this man shall be blessed in his doing.*" It is one thing to look at a truth, and another thing to look into it. The verb the apostle uses here has within it the suggestion of stooping down to peer into a remote recess or a dark corner. So Christ's word for "seek" in the Sermon on the Mount (Matt. 6 : 33) suggests keen vision and swift motion. James' word, "look into," gives one the idea of extreme care and humility. Humility? Yes, the humility of the woman who dropped a jeweled ring on the street, and saw it roll into the mud of the gutter. Without hesitation she stripped her gloves from her hands and fished with her bare fingers in the mud until she recovered the ring. Have we ever lost a valuable paper and suspected that it might have been carried out with the contents of a waste-paper basket? If so, we have not hesitated to empty a rubbish-bag and go through a pile of refuse in our desire to recover a prized letter or a bank check. It is so we are to seek the Kingdom of God. We are to seek it in unlikely places.

There was a high-born English woman, married to a clergyman, with a beautiful home, amidst refined surroundings, and with a charming circle of friends. There was laid upon that woman's heart a burden of anxiety for the welfare of outcast women. She wrestled in the dark with the problem of what she should do with her life and with her home. The spirit of Christ called upon her to sacrifice much for the sake of the lost sheep—the black sheep—of whose existence so many seemed to be in ignorance. One night her husband heard her tossing restlessly upon her bed. He said, "What is it you are worrying about, my dear?" She answered, "I must go after the lost sheep." He knew what she meant. They had talked it over. Then he made a great decision, which in point of heroism matched hers. He said, "My dear, all I have is at your disposal. I will back you up. Go after the lost sheep, and, if necessary, bring them here. I will welcome them. Whatever the cost, follow the Light." And she did. There were children in her home. Sometimes the children would say, as they were tucked into bed at night, "Mamma, who are all the ladies down stairs I heard you talking to?" And she would reply, "Darlings, they are some friends of mine; Jesus sent them here, and they may stay with us for a while. You must be kind to them, for they are friends of Jesus." C. C. A.

The All-Sufficient Grace

TUESDAY. II Cor. 12 : 9. "*My grace is sufficient for thee.*" Grace is a free gift; it is divine favor from the heart of infinite mercy and boundless love, manifested in the human soul. Grace is the riches of God poured into the poverty of man. When all else fails, we may truly exclaim, "Thou remainest; thou art the same." Thy years and love shall not fail. The heavens shall wax old and perish, but thou, O Christ, art alive forevermore!

Is not such grace sufficient for thee in the midst of all ills, trials and difficulties? Grace is not medicine given for healing; it is the Physician himself. "I am thy healer; my presence will go with thee. Cast thy burden upon me; I will sustain thee." Christ does not go and come, like an earthly healer. He is with us always. We shall need his perpetual supply of grace in the ages immortal, just as we do here.

To be without Christ in great sorrows and struggles, we are filled with discontent, misery and despair; we cannot comfort or save ourselves. We are finite, He is infinite. He can make us perfect, as he is perfect, in moral loveliness. He cleanses the soul into whiteness, fills every longing vacuum, solves every mysterious problem of life. Is not his gracious presence better than removing little pains, obstacles and troubles? All his wisdom, power and holiness go with his grace. Is not the gold mine greater than the current coin? Is not the fountain better than the little drops poured into our cup of sorrow? E. W. C.

Choked With Pleasures

WEDNESDAY. Luke 8 : 14. "*And as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*" The pastor of a church in the Middle West went over his list of members and found that a score or more did not attend preaching service with any regularity, and the majority of the members never attended the week day prayer service. He set about trying to find the real reason for the lack of interest, especially in spiritual things.

The minister finally succeeded in getting a frank expression of opinion from one of the young men, a college student, who said: "To tell the truth, pastor, our lives are so full of exciting and engrossing events that an ordinary church meeting does not interest us. We see the most thrilling moving picture shows, we go to the most professional scientific lectures; we hear the most cultivated singers; we are constantly rubbing up against the most enticing amusements. To tell the truth, all religious things seem pretty tame to us. The church services don't thrill us. The music is ordinary. There is no excitement about it all. It doesn't appeal to our senses."

But can the church in America furnish "thrills" to its members every Sunday? Is that the business of the modern minister? Must he run an amusement bureau to compete with the moving picture show?

Or is it the business of the people who are "choked with pleasures" to live such a simple and Christian life that the services of God's house are a delight to the mind and heart? Not even the seed of the Master sown in a "choked soul" surfeited with worldly pleasures can bring any fruit to perfection. It is a question worthy of serious answer how much the exciting pleasures of this age have "choked" the people so that they have no taste for the plain Bread of Life. C. M. S.

Seeking for Christ

THURSDAY. Acts 17 : 11. "*Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.*" Certainly no one ever had a better patent to true nobility than these Bereans.

Note carefully the two things in which their nobility manifested itself: (1) "They received the word with all readiness of mind." When they knew a thing really was the truth of God as revealed in his Word, they needed no urging to accept it, they received it at once with glad alacrity. Some people receive the truth when you compel them to: real lovers of the truth are hungry for it. (2) "They searched (or examined) the Scriptures daily whether these things were so." While they were ready to receive the truth, they insisted on being sure that what was taught them was the truth and that they had the mind of God for it; they regarded the Scriptures as the only final authority.

They were model Bible students in five respects:

(1) They studied the Sacred Scriptures "as the Word of God" (cf. 1 Thess. 2 : 13). (2) Then they studied "*the Scriptures*" themselves, not merely what some one had to say about the Scriptures: they were independent students of the Word, independent of men but dependent upon God. (3) They "*examined* (R. V.) the Scriptures." There was no superficial scurrying over the Scriptures, but a careful examination of them, comparing Scripture with Scripture, a determined attempt to find out exactly what they taught, and all that they taught. (4) They were systematic and regular in their study: they "examined the Scriptures *daily*." There is nothing more important in Bible study than that we be regular in our study and that we have a set time *every day* that is kept sacredly for the study of the Word. (5) They studied the Scriptures with a definite purpose, and with the very highest purpose, viz., to find out the truth about Christ and to find if the things Paul and Silas were teaching about him "were so." They did not waste their time in the examination of curious theories about the hum authorship of the various books of Old Testament; they studied what Scriptures had to teach about Christ

R. A. T.

The Greatest Verse in the Bib

FRIDAY. John 3 : 16. "*For G so loved the world that he gave only begotten Son, that whosoever lieveth on him should not perish, but ha everlasting life.*" Luther calls this ver "The Bible in miniature." In a ver containing about four lines we find t greatest truth of the whole Book. F here is told us the story of God and h love, Christ and his redemption. T rest of God's Word is simply an unfol ing and developing of the great though found in this text. We have here:

1. The statement of a great fac "God loved the world." It is som times hard for us to understand ho such a good God could love such wicked world. The one thing tha surpasses his power in this world is h love for the world. Whenever w think of a God whose power is infinit we must also think of a God whose lov is boundless.

2. Here is the expression of a grea Love: "He gave his only begotte Son."

Love always seeks expression. I must show itself in some adequate way *A love as great as God's can only be revealed by a gift as great as Christ.* God took the priceless gem of all the ages and gave to the world his only begotten Son. The need of man pierced the very heart of God and drew from His bosom the One he loved the best. This was an exhaustive manifestation of God's love.

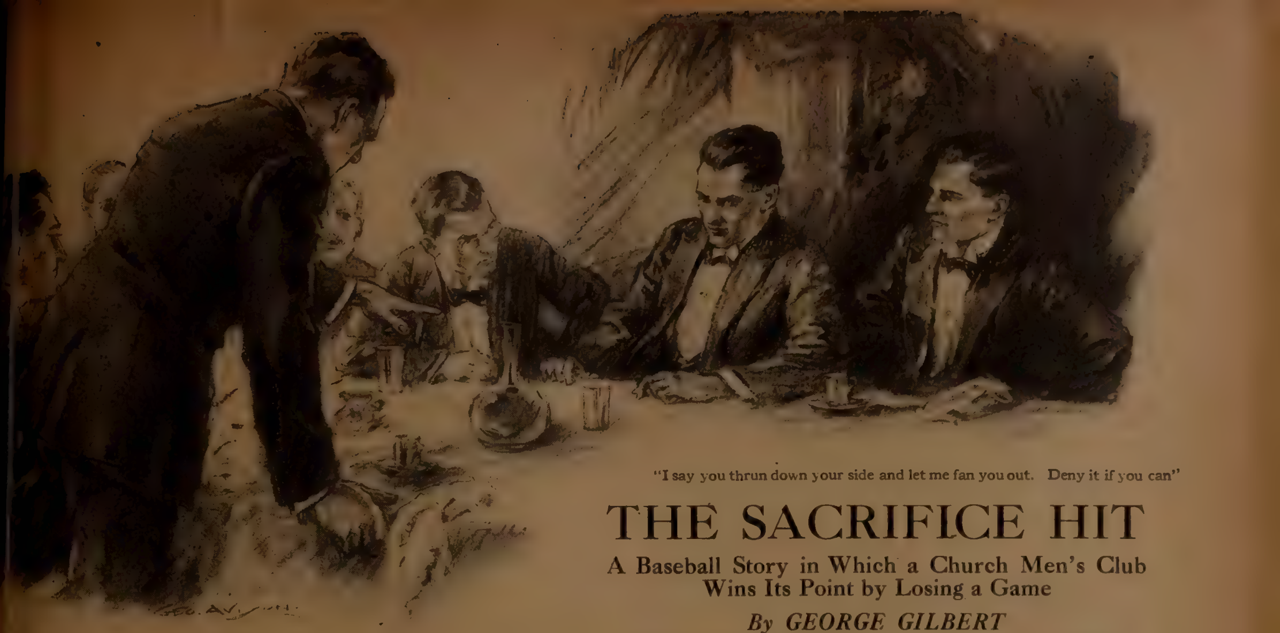
3. Here is the revelation of a great truth: "That whosoever believeth in Him should not perish, but have everlasting life."

Faith is the condition on which man can be saved: "Whosoever believes shall not perish, but have everlasting life." Every soul can be saved; saved by the grace of God immediately and eternally; saved from the power of sin and the love of sin. W. W. B.

The Sinless Man

SATURDAY. John 8 : 46. "*Which of you convinceth me of sin? And if I say the truth, why do ye not believe in me?*" To prove Christ a sinner was the earliest aim of his Jewish adversaries, and this aim they pursued incessantly. It was not a meaningless, boastful challenge which the Lord issued to his audience, merely to disconcert them: they stood before him with a terrible determination in their hearts to do the very thing which he invited them to do. He had given them three years to collect their evidence against him, and when the closing trial came off at which the Holy One of Israel was denounced as a blasphemer and an anarchist, they were so utterly unable to establish their charges of sinful conduct against Christ that they had to suborn witnesses to bolster up their lying accusations. The frank challenge of the Lord in our text these wicked men can only meet with the mad cry: "Say we not well, that thou art a Samaritan, and hast a devil?"

Sinlessness is an essential attribute of the holy God. Sinlessness was a characteristic also of Adam before the fall. In either view, as God and man, Christ is the Sinless One. He has been numbered with the transgressors for our sake, to carry out the eternal counsel of redeeming love. But as regards himself, he knew no sin; there was no sin in him; he was holy, harmless, undefiled, and separate from sinners. It is necessary that we sink these facts deeply into our hearts, because the validity of his work as our Representative rests also on these facts. W. H. T. D.



"I say you thrun down your side and let me fan you out. Deny it if you can"

THE SACRIFICE HIT

A Baseball Story in Which a Church Men's Club Wins Its Point by Losing a Game

By GEORGE GILBERT

Author of "King of the Shillibers," "Too Much Elnathan," "A Prophet Not Without Honor" and "One Thousand Poods"

ONTINUED FROM LAST WEEK

D now the Men's Class got down to steady practice. Garson had them already in hand, having pumped them hard that week, between the hatching of the conspiracy in the Class room and the springing of the trap on ay. Turnbull managed, by dropping an adroit ere and there, to get all the important team rs off afternoons. Garson's father readily to Turnbull's plea to let Alex get into a base- it again. News of the novel contest to come all through the busy mill town. With his raw al loaded into a hired truck, Garson shepherded ver the hills to Parsondale, twenty miles away, good day, for practice.

w, the batting order will be Garson, Turnbull, McCorkle, Brown, Pratt, with the fielders fol- ," Garson planned for them the first day they a conference on the Parsondale diamond before ing practice. "We must stick to that order. lders are not very good, but may serve to get a ck into the infield before the Tigers can turn hit into a home run. You fielders don't feel that bit of frankness, do you?"

; what we want is to win," the three raw rechorused.

at's the spirit; we want to win Pug and his no matter if we win the game or not." Turnid.

t the idea. Now, listen. I figure I can hold gers to a few scattered hits. I and Turnbull only men who can hit Pug's fast balls, unless accident, and we don't want to depend upon ts to produce the result we're after."

," they agreed eagerly.

w suppose either I or Turnbull manage to get If it is me, Turnbull can hit out and try for . But the rest of you will stand a better chance ancing the cause if you'll try to bunt or make a e hit. You can no more swing hard and hit fast balls than you can fly—unless by accident. ret of a weak batter's hitting these fast pitchers ry to make the bat just meet the ball, instead iking hard at it. Then the ball, hitting the -held bat, will roll away for a bunt or go into a e hit that will advance the runner, even if the is caught at first. If you fellows can sacrifice third with two sacrifices, I'll take a chance on g home. If we can get in a score or two that omething else may come up to help us."

understand," Turnbull said; "now to work ness."

n, to the merry crack of bat against ball, the Class was practicing bunts and sacrifices, Gar- n the box, imitating Pug's rapid delivery as as possible.

r were the Tigers behind-hand in practice. Pug x was not long in getting word, through friends, at was taking place over in Parsondale. Perhaps tful Turnbull and the adroit Garson saw that he e word.

arson's got back into uniform again," Pug said orano, in explaining why he thought extra pracas needed; "we gotta go some to hit him."

e gotta go some to hit you, Pug," the sturdy n roller-tender praised.

Thus encouraged, Pug settled down to harder practice than before. The clan spirit was aroused and all through the hurly-burly element of the mill town the spirit of resistance to the Men's Class was aroused and the rougher elements of the mill workers promised themselves to be on hand, full force, to see that their men got a fair show from the umpire.

"We just gotta win," Pug said to his friends. "No ifs or ands about it; we gotta make good or quit town. Why, if any of those major league scouts hear I was outgamed by a college softy like Garson, I'd not stand a show with the big fellows ever."

"PLAY BALL!!" called Mayor Horace Watson, snapping his umpire's mask over his face and giving his breast-pad a last shrug into place. At the call the great crowd on the bleachers and in the grandstand of the Mill Company's recreation field stilled. One whole section of the grandstand and bleachers—that on the left—had been reserved for the Wilclox clans. On the right were the proponents of the Men's Class. It was midsummer; the big works were closed in honor of the occasion.

Pug Wilclox, first batter-up for the Tigers, strode confidently forward. He took his place with a smirk on his puckered-up phiz, and swung his bat tentatively. A ball whizzed over the plate at Garson's best speed.

"Strike one!" called Umpire Watson.

"Yah!" from the Wilcloxites.

"Ball one!" as the second one came.

"Yah! Yah!" from the Men's Class side.

"Strike t'u!" the next one brought forth.

Wilclox settled himself anew, tapped his heel-plate with his bat. The ball, seemingly straight for the center of the plate, came soaring up, slow, mystifying. Pug reached it. It broke, dropped, into Turnbull's big padded mitt.

"Three—and out!" the umpire called.

Pug slammed his bat down disgustedly and made way for Reilly, his left fielder, who likewise struck out. An easy fly disposed of Sanderson, the right fielder for the Tigers.

"Three out; side out!" called the umpire.

"Now for it," said Garson, as he went up from the Men's Class bench to the plate.

"Crack!" Garson, the trained college star, solved Pug's first curve for a neat base hit, laid almost down the third base line. Garson was easily safe before the ball, snapped over the diamond by Vargason, third baseman for Tigers, could field it over to Smithson, the lanky first sacker for his side.

Then Turnbull came up, to be struck out, as the minister, in the excitement of the contest, forgot instructions and swung to Pug's artful curves, to his sorrow. Garson scowled signals at the pastor, but Turnbull was bent upon having his own way and paid the penalty of severe chaffing from his own side as he went back to the bench at the right of the grandstand, and a chorus of "yahs" from Pug's friends capped his disgrace.

Scott heeded Garson's orders to seek for a bunt, but failed to make the little hit needed. McCorkle also failed. Garson had come back home, after a futile attempt to steal second, after Scott had failed, so the score was 0–0. The crowd's applause was divided for the two teams.

It was Willy Lambert, bat boy and youngest member of the Men's Class, who gave the news to the members of his team as they were getting ready to go to bat at the beginning of the third, with the score still at 0–0.

"I've been chumming over with little Bill Vernon, the Tiger's bat boy," he said, "and he tells me that Marvin Stallings, chief scout for the Cubs, is here to see what Pug can do. He has had good reports from him from the minor scouts and wants to see for himself. Pug is going to pitch his head off today, he says."

Garson whistled.

"He'll surely go better than ever now," he judged. "So far no one but me has hit his balls. But I'm holding them well, too."

Turnbull, Scott and the others nodded assent.

The Men's Class had batted around once, so it was Garson's turn to lead off again. Again he made a neat base hit and smiled over at Pug from first. Turnbull, following, was more cautious, but failed to lay down a successful sacrifice bunt. But Garson stole second and then third, by using his approved college-days sprint, and then died on third for lack of a hit to bring him in. But for revenge, he struck out three Tigers in a row and so ended the third inning, 0–0.

It was in the fourth inning that the Tigers, Morano leading with a hearty two-bagger, backed up by Reilly, left fielder, with a base hit scored. But in the fifth Garson came up, with two outs, and managed to make a two-base hit, which was backed by Turnbull with a sacrifice after Garson had stolen to third. From third Garson, on Reilly's error, stole and slid home, in a cloud of dust, but Pug's infield assist cut him down at the plate, by a hair.

The Men's Class infield and outfield were working like a well-drilled phalanx; the Tigers equally well. The crowd was silent for the most part. Even the Wilclox clans in the stands had begun to cheer the good plays of the "softies" of the Men's team, and Wilclox voiced open admiration for several difficult running catches made by McCorkle and Brill Scott. But so far none of the Men's had hit Pug save Garson alone. At the end of the first of the sixth, Garson having struck out six more Tigers, including the redoubtable Pug himself, in the fifth and sixth, the score stood 1–0, Tigers, still. Nor could Garson's men better it, although Turnbull and Scott each sacrificed him a base each, after he had made his customary hit, for which the crowd looked each time he came to bat. For although he got to third so assisted, he was cut down at the base when he led off too far, and Pug's lightning snap over to Vargason caught the ex-collegian fairly napping.

At the beginning of the seventh Garson was hailed by a bluff, keen-eyed stranger, who dropped over the rail of the grandstand to come to shake the hand of Alex.

"I'm Stallings, the Cub scout," he introduced himself, sitting down on the Men's Class bench; "let's talk a minute."

"All right," Garson grinned, after noting that, with his weak batters to lead off, his side had no chance that time at bat.

"This Pug fellow seems to have you boys all stoppe but you," Stallings laughed; "we want a hittin

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pitcher. I understand you're the same man who turned down the Cubs' offer for $2,000 a year as a try-out, with $5,000 a year if you made good, which you would have done, handily?"

"The same two-and-sixpence," Garson said, "but I'm settled down now and am out of baseball. This is only a little town game that I'm in for a play-spell, for a special reason. No hopes of me going into the professional ranks, sir."

"But this Pug! I was talking to him during his last leisure moment, when you were pitching the last inning and he was waiting his turn up. What do you suppose I told him?"

"I don't know."

"I told him if he could strike you out once, I'd give him his trial. He's not been able to do it yet. It is hard to gauge a raw pitcher by what he does against amateurs, as a good curve-ball thrower in a small town like this has all the other players frightened from the start. But if he got into the company of veterans, even of a minor league, he might go to pieces."

"Not Pug," Garson defended his opponent; "he's got iron nerve, Mr Stallings."

"He's got to prove it to me. It costs money to try out a new recruit. It's all right for him to strike out these small town folks. Your minister was an old-time college player, but he's out of practice and doesn't count like you do, Garson. I knew from your record and the reports we had on you during your three years at college you can hit this Pug every time, because you are noted for being able, not only to hit, but to hit the ball just where you want it. If he could strike you out just once, I'd give him the show he wants."

"Once in the big league, Pug will make good," Alex urged.

"I know, but he's got to get in first," grimly. "So far he has fielded fast, pitched hard and headily and piloted his team wisely. But he's got to strike you out before I'll notice his S. O. S. signals. The other little bunts and sacrifices that stand against him do not count. His black eye with me is that every time you, a real seasoned player, have faced him, you have scored a hit against him."

It was while the nines were changing places, at the beginning of the eighth inning, that Garson found himself passing Wilclox, coming in from the field. Pug accosted Alex:

"Say, Alex, what did old Stallings say? You know he's here to size me up on my showing in this game."

"He told me you had to strike me out to win the place on the Cubs you covet," said Alex with a grim jaw outthrust.

"Yeh, jus' that, Alex," with a note of odd feeling; "we were boy chums, even if my dad was poor and your'n rich. You always used me square. I don't see all you fellows are wanting in trying to beat us in this game this way; but you have your things you want, and we have ours. For me, I want that Cubs try-out. . . ."

"You win it, then," Alex snapped.

"Oh, I know it's lost, Alex. You can hit 'em when and where you want to and could be on the Cubs yourself, if you wanted to. Yes, next time up, you'll hit me and—then—" his voice broke in a little wistfulness that was almost an appeal.

Garson clenched his teeth and went out to pitch. He savagely cut down three Tigers with a speed that made Turnbull's eyes pod out and put him to all his skill in holding the fast collegian. But he did it.

Men's Club failed to score in that eighth. So it was still 1–0, Tigers, when the ninth began.

At the beginning of the ninth Pug himself led off. He made a gallant hit, with Morano following, but Garson pegged Pug out at third and Brill Scott, at third, snapped the ball over to McCorkle for a lightning double-play, holding Morano from going farther. A strike-out against Reilly ended Tigers' half of the ninth. Score, 1–0.

For Men's Class, Martin, one of the weakest hitters, led. To every one's surprise he just tipped the ball, and the pop-up fly was muffed by Bender, at short stop, and Martin just made first. Garson began now to coach like mad.

Anderson, who followed,
and soon had two strikes on
ing on Garson's orders, sign
Anderson swung at the
missed it. But there was
"thud" of hurtling ball in
mitt, for that accurate catch
had made an error on a thir
Garson cried out:

"Run it out, both o
dropped it."

The crowds came to standi
as Morano pivoted toward
stand for the lost sphere. A
an angry sea, went up. Ma
excitement, settled down on
derson beat the throw to firs
ing hair.

"Now, Garson," Turnb
handing Alex the bat. Alex
strode forward.

"Garson! ! *Garson! !*" can
anti-Wilclox part of the cro
"Yah! Yah! *Yah! !*" fro
cloxites, their feelings boiling

"Strike 'im out, Pug," a
boss yelled from the bleache

"You can't do it," Turn
himself yelling, in defiance,
associates stood up in their
cheered him. Pug's team-mat
him.

Garson settled himself at
The first ball came up. He s
—missed.

A shade of the whiteness
Pug's face. Then came a ball-
another. Then a called strike

"Now, for it, Alex!"
pleaded, "for the honor of
Class!"

Pug wound up tight and
his great muscles. The ball
ward. The runners, with big
in last desperate chance-taki
prepared to dash for it on the
opening.

The ball sped to the plate.
drew back his mighty bat:

"*W-h-i-fffff!*"

The bat struck—nothing.

"*Thud!*"

The ball was safe in Mor
mitt. *Final score 1–0, in Tige*

There was a moment of in
lence. Then bedlam broke loo
son, his head down, was walk
to join his defeated mates, w
came by and Alex shook the
hand. Pug responded by thro
big arm about the shoulder
and hugging him till the ex-co
bones almost cracked.

"You get your big chanc
Alex whispered under cove
hug.

"I know it—and *why*."

Then the other players thron
and people swarmed off the
fraternize. The tension was rel

"And the dinner is tonight
Y. M. C. A. dining-room," G
minded Pug's men, "and the
all on us."

"Sure, we'll be there," Pug

Stallings was waiting for hi
son saw the big league scout sha
with the mill town champion,
an hour later, when he came
dressing-room under the big
was to find Pug waiting to sho
contract for the coveted try-o
the Cubs.

"It's up to me to make good
get that chance," Pug said.

"You'll make it, Pug, but yo
what's ruined most of the
leaguers who have fallen, don'
Alex said kindly.

"Yes, booze; all sorts of vice
for me. I'm through with beer
sorts of that stuff from now o
got my chance and mean to m
most of it. My ambition's bigg
thirst, you bet."

"Good, old pal. And now I'
home before I go to the Y. M.
dinner. See you there."

"Sure, we'll all be there."

"May I announce your succe
the Cubs? In my speech?"

"Sure, Alex; I'd rather have
it than anybody else."

"Thanks, old boy, so long."

"S-long!"

Mayor Watson was toastmaste
dinner. On one side of the long
sat the Tigers and their friends,
erous number of whom had be
cluded in the invitation, at Tur
suggestion. The pastor had be

his team's defeat by then and
ng forward to making the most
t with the Tigers, for whom he
ceived a wholesome respect
eir fair playing on the diamond
d. He had rather anticipated
gh moments during the game
been gratified none had been
hrough. He had taken the
llow's" point of view and his
rned more and more for those
muscled, potential Christians
exulting, he thought, in their
ver the Men's Class. But with
tation, he and his friends could
ent heightened respect, and
e table flew compliments from
s that told how much they re-
their erstwhile opponents for
ant losing battle. As the dinner
and it came nearly time for the
his feeling of good fellowship
nore and more apparent and a
rtion of it was directed toward
too.
, after a neat address by Turn-
got every one laughing with
wit that had no sting, Mayor
called upon Garson for a little
arson, in part, responded:
nt you Tigers to know that it
pleasure to lose to you. We
ur best, but lost. We honor
our victory and, more than all,
r Pug Wilclox for what he has
today, for he has permitted me
the public announcement that
day signed a contract with the
a try-out and we know he will
od. He also authorizes me to
from this day forth he will not
y intoxicating drinks, and he
red the pledge of all his team-
o a similar self-denying ordi-

s from all sides. Turnbull's face
ying.
as worth while to be licked by
g," he called out, extending his
to the roller-man's bigger one
rd clasp.
, and especially as we played our
lost," Garson insisted.
y that," Pug vociferated, leap-
without the chairman's invita-
you Men's Class fellows sure did
ur best, except one—"
he faced Garson accusingly,
ll eyes were turned upon the
ex-champion collegian.
," and Pug pointed a stubby
t Alex, "played your best until
t inning. You had learned that
uck you out, I'd get that Cub
t, because Stallings told you it
condition of his consent to my
contract. What did you do?
ho can hit a ball just where and
ou please. Aw, don't try to hide
he table. I say you thrun down
de and *let me fan you out. Deny*
can!"
on hung his head.
bull gazed at his trusted adviser
mething amounting to scorn.
, how could you?" he asked
, so that all heard.
, he did; thrun down his own
team—*but gave me my chance,*" Pug bored into Garson's silence. "I could tell that he didn't *try* to hit that last ball. He just *shut his eyes and swung at it . . .*"

Pug made a dramatic pause. Several of Garson's team mates made derisive noises at him.

"Wait," Pug yelled; "you hear all o' this, now, fellows. When I got my men together after the game I tol' them what he'd done. We bucks weren't born yest'day. We know what you fellows been playing us for. You wanta get that pasture away f'um us Sundays to stop Sunday ball in this town. It's the only real level lot handy. We saw through your game and went determined to take your scalps and play ball there till ice froze on the river, to prove we could do it, spite of you, as we were not playing for money, being amateurs. But Garson's sacrifice to me has put another face on it. After I'd told the boys what he did, letting me have my chance, we agreed to turn over th' lease to you. I'll be gone, pledged to be sober th' rest o' my days. Th' Tigers will be here and they have agreed, in order to pay Alex, to *give up their Sunday games, and attend your first open-air services.*"

"Going to give us a try-out at winning you?" Turnbull caught the ball of sportsmanship on the rebound.

"That's jus' it," Pug said, whacking his big fist down onto his upturned other hand for emphasis, his bull-like voice making the decorations overhead fairly to shake; "you lost th' game; you won th' thing you went after. . . . I got my chance—now we give you fellows your'n. . . ."

"Oh, Pug!" Alex called across table to him; "I played it that way. I knew you were a square dealer, for all your bluster and roistering. We were not pals to each other as boys for nothing, Pug."

"One thing," Pug warned them; "keep this part about Alex's sacrifice quiet until I make good with the Cubs, as I'm sure I can do."

They all agreed and the dinner wound up in a love feast of good fellowship of the true, Christian kind.

It was at the close of the last of the open-air services for that year, marked by the coming into the Men's Class of all the former Pug Wilclox clan, that Turnbull read for the information and edification of the huge body of perfected Christians part of Pug's last letter to him:

"Tell the fellows I'm going straight and I've made good, being already on the regular team at $5,000 a year, with a three-year contract, and a bonus promised if we go into the World Series and I do well in it.

"Remind Garson that he is the first ball-player that ever struck out and made a sacrifice hit at the same time. He struck out, sacrificed his own chances—seemingly—but won because his sacrifice made a hit with the Tigers."

"Three times three for Wilclox, even if it is Sunday," Turnbull proposed, and they were given with a reverent will.

Convention of Gospel Missions

LADELPHIA this month will
e the center of interest for Chris-
ian workers of the entire coun-
During the week of May 20 to 25
ve, the International Union of
Missions will hold its sixth an-
onvention in the Quaker City.
will be upward of two hundred
superintendents and workers,
nting all parts of the United
and Canada, in attendance, while
eakers will include some of the
prominent men in religious life.
ements for the convention have
in the hands of a committee
by John R. McIntyre, superin-
t of the Whosoever Gospel Mis-
Germantown, Philadelphia, and
ogram that has been mapped out
es a most enjoyable and instruc-
me for the delegates as well as for
housands that are expected to
the sessions, which will be held
auditorium of Chambers-Wylie
rial Presbyterian Church, Broad
near Spruce.
erintendent McIntyre will pre-
t the opening session of the con-
n, and the morning will be given
over largely to welcoming addresses and responses. The introductory prayer will be by the Rev. J. Grant Newman, D.D., pastor of the Convention Church, while the addresses of welcome will be by Charles Z. Tryon, of the Philadelphia Chamber of Commerce, J. S. MacLaughlin, director of the Department of Supplies, City Hall; H. E. Paisley, treasurer of the Philadelphia and Reading Railroad; William H. Scott, of the firm of Allen, Lane & Scott; the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity Church, and the Rev G. F. Pentecost, of Bethany Presbyterian Church.

Much of the time of the convention will be devoted to discussion of the many problems that are constantly arising in rescue work. These will be treated from every conceivable angle by the men who have given years of their life to mission work, and who are constantly studying how that work may best be done to produce the largest results for the Master's Kingdom. Each evening will be devoted to testimony meetings, when men who have been redeemed will tell their personal experiences,

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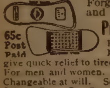

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Christian Unity Talk at Cleve

By H. K. CARROLL, LL.D.

THE notable thing about interdenominational gatherings today is the strong sentiment for Christian Unity. The Cleveland Conference of the Interchurch World Movement, April 30 to May 1, was no exception to this rule. From the beginning to the end, among the 500 men and women in attendance from some twenty-five denominations, the spirit of fellowship and cooperation was manifested cordially and enthusiastically.

The Interchurch World Movement began last November with a meeting called by Moderator Vance, of the Southern Presbyterian General Assembly, who, in view of the multiplication of "drives" for missionary funds, believed cooperation between the societies possible and desirable. In January, the outline of a plan for a united appeal to the churches was presented to the Foreign Missions Conference of the Boards of the United States and Canada and unanimously approved, and then to the Home Missions Council and other interchurch organizations, all welcoming the idea and promising support. More than a score of denominational boards have since endorsed it. Its announced purpose is "to present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task . . . in meeting the unique opportunities of the new era."

The Conference at Cleveland was to report tentative plans for the carrying out of the cooperative movement. There was but one committee, that on Findings, the president being Dr. S. Earl Taylor.

Rev. Dr. J. Campbell White, formerly efficient head of the Laymen's Missionary Movement, began the proceedings with an enthusiastic address. He believed this as the greatest hour of Protestantism since Luther. Reunited Protestantism may undertake anything; divided Protestantism stands with palsied hands. Woodrow
greatest preacher of righte
Paul," is calling the natio
of a Christian democracy
prepared the whole world
expansion of Christianity
fore was dreamed of. Th
tions are not asked to s
convictions, but to work
harmony of spirit, belief a

Dr. Hubert C. Herring,
the General Congregation
said in a strong, sententi
that the line of progress
"We shall not go back to
camp-fires, but start a ne
each night at our advance
place. There are no legal o
cal differences to halt this
movement, and we are not
thank God, for each other'
but only for each other's
character."

Dr. S. Earl Taylor outli
Cleveland Conference the ma
of the proposed plan of c
Its first objective is a scien
of the world's needs for whic
cal Christianity is responsible
cooperative program to meet
needs. Third, discovery an
ment of spiritual resources in
and money required to carr
project. It had been estimat
the next five years the Meth
copal Church would need 53
tional men and women as
missionaries, teachers and wo

An interesting episode of th
was a brief address by Profe
T. Durham, of Emory Unive
lanta, Ga., explaining the si
of an attempt recently begu
South to secure equal treatme
Negro race, equal provision
negroes in playgrounds, in s
wages, and before the law. H
black man has bared his brea
all to death, and the sons of sl
died to make men free.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

Prevailing Faith

ABRAHAM believed in the Lord and his faith was counted to him for righteousness. And after Abraham had believed he talked with God and God granted his requests, warned him of threatening dangers, made more definite his promises regarding the power and glory of the nation that should spring from the yet unborn Isaac, and opened the doors of the centuries to show Abraham both the triumphs and the sorrows of Israel. Abraham prevailed with God through his unfailing faith. The history of men is marked in every century by the prevailing of men of faith. By faith men and women have borne sorrow, have endured persecution, have founded churches, schools and missions, and the records are full of the triumphs of faith that dared to step out into the unknown because God called. There is no cry of a human heart that is not heard and answered by the infinite Father above. There is no arm stretched out to do the work of his kingdom that is not strengthened by his power, and the medium is prayer. Abraham talked with God. He not only unfolded to God his own perplexities, he listened while God talked to him of His plans and spoke His promises.

The editor received a long letter the other day from a member of the Prayer League in which she told how she had been comforted when passing through deep waters, by the requests for prayer listed in these columns. She had gained faith to pray on because she found so many others needing the help she craved.

Among the requests that have come for prayer in recent weeks, all
have been sent to the Bowery
which is the headquarters of th
League, have been many for
version of sons and daughters, h
and fathers. Next to these co
ers for personal consecration
wider usefulness in God's kingd
for the spiritual awakening
munities. A great many, litera
dreds of requests, come for he
various bodily or mental ailme
every heart among the thousan
to the Prayer League will be lift
petition for these afflicted ones.

And along with these petiti
help come happy letters praising
prayer answered, for boys a
saved from sin or appetite or
for churches reinvigorated, for
nities cleaned up, for financial
overcome, for goals attained.

◆

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ington, D. C.

Saloon Substitutes

'he Bar of Salvation

, EVANGELINE BOOTH
mander of the Salvation Army

HE Salvation Army has within the last few weeks demonstrated in its province of New York the psychology of the brass rail. s something about the shining bar brings all men to a common foot- The easy and relaxed attitude of who lean against the mahogany rry suggests solid comfort. Be- wine and beer are to go, shall a ot take his ease in his own inn? ore at our newly opened hotél in Forty-seventh Street we have e bar and the brass rail, and the der back of them. Although soft are served there instead of hard his barroom of the new era glows ood cheer. The Salvation Army deprive no man of his livelihood. are many bartenders of genial ality and good character who just as well remain behind the ink bar as not.

first step of the Salvation Army to acquire in the City of New the leases of saloons which have closed at much frequented street s and to convert these establish- to their new uses. The same es will be kept, and in many cases ame employees will be retained. he beverages will be free from l, but with that exception there ot be many changes at first evident. ften unwholesome free lunch will o the discard and will be replaced od, wholesome food served in an tive manner.

ose who will manage the saloons e new order will be instructed to them abodes of comfort and cheer. success of the Salvation Army has ascribed by such keen students of n nature as Cardinal Gibbons to act that it appeals directly to the idual. The Salvation saloon will turn the cold shoulder to those ed in the battle of life, but will over every mirror its familiar n: "A man may be down, but he ver out."

Visiting Nurse Center

THE remodeling of one New York ity saloon there is a suggestion hat may be accomplished by the lishment of community centers. rding to reports received by the ed States Department of Labor, buildings for community centers planned in a number of towns and recent adaptation of a corner, long resort of men living in the neighbor- of One Hundred and Twenty-fifth et and Amsterdam Avenue, shows may be accomplished in one form ractical readjustment.

o serve as headquarters of a visiting e service that is part of the famous y Street Settlement organization, big room has been thoroughly reno- . It is painted in cream color, dull gold curtains hang at the dows. A long box of growing ferns nds along the tiled window ledge, in one rounded corner is an arbor- piece of lattice-work over which ivy s. Comfortable cushioned wicker s and a lounge invite visitors to and long tables are provided for use of district nurses while they are king out reports or writing directions their patients. At a central desk a uniformed nurse who has charge this new station of the service, from h graduate nurses are sent into ghborhood homes.

nce the recent influenza epidemic value of public health nursing has n appreciated as never before, and iting nurses services are being main- ed in many cities. It is predicted within the next few years no ge or town will be without this anized work for the conservation of Its need in maternity cases has n constantly demonstrated, and, as this instance of the remodeled saloon, of these centers may have cooper- g with it a milk station.

The Poor Man's Club

By JAMES W. JOHNSON

THE saloon is the poor man's club, offering to him relaxation from work, the social attractions which are proper and normal to every one, and the entertainment which is healthful and desirable when the day's work is done. To eliminate all this and to substitute nothing for such worthy consideration is neither just, wise nor safe. "All work and no play makes Jack a dull boy"; and unless Jack is offered opportunity for play, the result will be more than dullness to Jack. He will jump the traces and will resort not only to play but to license, vice and crime. Human nature is the same the world over. Its normal demands, common to all, must be met and satisfied either reasonably and lawfully or perforce by indulgence and crime.

Many of the saloons are large enough to be used for moving pictures. Young and old of all nationalities can be interested, educated and entertained by pictures of good grade. The variety is endless; interest in them is constantly increasing. Other saloons could well be used as gymnasiums where in addition to regular athletic exercises there could be given occasionally contests of skill and endurance. Suitable prizes would lend increased interest. Other saloons should be equipped as cafeterias, where coffee and tea, sandwiches, etc., could be obtained at moderate prices. Inexpensive but good music should be provided at all these meeting-places. Lectures on popular subjects would be interesting and instructive. At the close of such lectures an open forum for questions and discussion would be found popular and well worth while.

These are but a few simple suggestions for substitutes for the saloon. Many others of equal or greater importance will readily be found if the theory of such substitution is accepted as sound and desirable and if the importance of substitutes for the saloons is realized.

In these days of social unrest and almost universal excitement, every means should be used for the moral uplift, enlightenment and stabilizing of public opinion. At such times the saloon with its vicious and powerful influence for lawlessness, degeneracy and crime is especially dangerous. To close the saloon is a tremendous reform of itself; but to make that reform permament is of equal importance. If proper substitutes are adopted and maintained the great victory will be really won. Without such reasonable and progressive action we may be doomed to bitter disappointment, and find the apparent triumph but a hollow mockery.

Whether or no such meeting-places should be organized and maintained on the club theory may be open to discussion. The best method could be determined by trial. It would be important, however, that every one should be made welcome and made to feel that he or she is needed to make the plan a success. Cordiality and sympathy, assistance to obtain employment, free nursing and doctor's attendance, all these evidences of true brotherhood are fundamental to the success of such a reform movement. They would not be found lacking. For these are the days of social service; and here would be found endless opportunity for displaying that true spirit of helpfulness, that earnest desire to "bear one another's burdens," which is the essence of the Master's teaching and which the experience of the ages has proved to be the crown of a happy and worthy life.

Keep the Old Signs

MEET the men on their level. Rent the saloons, buy their fixtures, substitute soft drinks and eatables to be served over the same bar they now serve liquors. Let the sign "saloon" stay over the door and on the windows; utilize the present bartenders, and keep them in positions. Under proper management I think they would be made profitable.
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IS WOVEN IN THE SIDE BINDING
ITS YOUR PROTECTION AND OUR GUARANTEE

$20,000 MORE FOR STARVING IND

The Christian Herald Famine Fund Now Passe
$50,000 Mark—A Missionary Tells of the Urgent

OUR readers are responding generously to the need of famine-stricken India. This week we are sending the fourth remittance from their contributions to the Christian Herald Famine Relief Committee, in Bombay, of $20,000, making the total remittances to date $50,000.

Rev. R. A. Hume of Ahmednagar, chairman of the Christian Herald Indian Famine Relief Committee, writes under date of March 28:

"April, May and June are sure to be the very worst months for this famine, assuming that rain will begin to fall normally in the latter part of June. Government is opening new local relief works in all of the most distressed sections of the country. Many thousands are flocking to these governmental relief works because their own resources are exhausted. On these works just enough money is given, daily or twice a week, to keep body and soul together, but not more.

"One duty of the missionaries is to encourage people to go on to the relief works before they become too emaciated and weak to do some work by which to live. On this policy, missionaries give enough money or grain to enable starving people to get to those works. In the last few days I have personally helped 197 persons of five castes to get to governmental relief works. Not one of the 197 has returned, which indicates that all got to the works and are staying there.

"Another important kind of missionary relief is to carry on some minor relief work for people who for one reason or another cannot go on to government works. I give my own present efforts as an illustration. The two greatest physical deficiencies of life in India are: (1) Lack of enough food; (2) lack of proper housing. A very, very large part of the huge population of this country lives in small one-room houses, with inadequate ventilation and light. I have built churches, school houses, factories, wells in former times, but now I desire most of all to do at least a little to provide better housing. The new governor of Bombay is putting this need to the front in his program.

"Lately I received a legacy of $2,000 from Mrs. Lucy Palmer of Cheshire, Conn. In her will she wisely left the use of this legacy to my discretion, but indicated her preference that it should be used for some building for the training of the young. Immediately I started to build a row of well-ventilated four-room houses for Christia
men and their families. This
relief work, on which some d
Christian men and women can
at wages only a trifle higher
government works, and while
could stay in their own homes
their children go to school, a
their sick cared for. Governm
cials, contractors, and other
kindly supplied some building m
at very much reduced rates. So
about $1,000, I am contemplatin
of much needed houses which ot
would have cost more than twi
amount, while a lot of distressed
have got work. This is a kind of
relief which helps without paupe

"Another kind of missionary
relief is to supply clothing to wom
can hardly cover themselves wi

"Already the number of c
who are brought to missionar
shelter and care is large. Th
few missions have felt able t
many children, because we ha
money to feed them. Because th
of grain is from three to four ti
high as in normal times, and
higher than even in previous fa
all missions which have large boa
schools are in perplexity to kno
to feed their present inmates, let
difficulty in accepting new-c
This high price of grain makes a
very acute perplexity to missio
cause their pastors, preachers, te
Bible women, nurses, etc., are h
great difficulty in supporting them
and their families on their mod
salaries.

"One point needs to be made
plain to all our friends in the hom
and in India. It is this: We
refrain from baptizing needy peop
this famine time, so that no one sh
influenced by his physical distre
think that perhaps he might gain
with missionaries by Christian pr
sion; and so that all of our non-C
tian neighbors in this country
plainly see that we do not make
herents through the economic perpl
of any one. We shall, however, rem
ber and act on our Lord's word that
unnoticed cup of water or any s
to the least of the distressed is don
him, who will in his own time and
acknowledge and reward it.

"Very soon I shall sail for Ame
and official letters will go to you
my successor as chairman of the Ch
tian Herald and Bombay Represe
tive Famine Relief Committee."

The Following Additional Contributions to t India Famine Relief Fund Are Acknowledg

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Additional acknowledgments in subsequent issues, of the Christian Herald.

Young People's Topics for June 1

Relation to God: Reverence and Public Worship

in Endeavor, B. Y. P. U. and rth League Topic. Psalm 33:1-11, John 4:19-26.

HERE is a little plant called 'reverence' in a corner of my soul's garden which I like to have ed once a week," wrote Oliver lell Holmes. Reverence is the lation stone of a stable life. Irreve takes froth for substance and rds worth for an illusive promise. evism is a species of irreverence. hat is not to be revered. But ence is due to those powers and s which man has proven and sure. We revere the names of ington and Lincoln, we regard things they used and the places h knew their presence. We hold nd as sacred their thoughts and ssions. But they were men like elves. How much more should we d the things of God and give rev- heed to his presence and his will! roughout the generations of men spirit and power of God has given ning to life and leading to eternity. have found God good, a refuge listress, a comfort in sorrow, a gth in conflict, and men have worshiped him and have erected for united worship temples in which to call upon his name and to declare his love for mankind. We owe it to ourselves, we owe it to those whose faith we share, to participate reverently in the services through which our common worship is expressed. The minister and the choir are our leaders in worship. The hymns are worship in song, the Scripture readings are God's messages to us for the day, the minister's prayer is a leading for our own devotions; if we sit listening we may find it faulty; if we pray too, it will bring benediction to our souls. The offering is worship, it is our opportunity to give as God has prospered us. And the sermon is worship. The minister wrote it, planned it, delivers it, but only as the leader of our worhip. If we merely sit as hearers it may lack eloquence, but if we seek to find God's message through his messenger the sermon will be a light to drive away our darkness, a guide to lead us nearer to our Lord.

Youth is light and free and tends to irreverence, but we only really know the value of life when we learn to revere the worth-while things, to guard the sacred things, to make our own all that the centuries have piled up of good and of the knowledge of God, and to live before the world the good we know.

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By FERDINAND COWLE IGLEHART, D.D.

of the Editorial Staff of the Christian Herald

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Boys' Club Cares for Weaker Br

THERE is a little club of boys in Detroit who have organized themselves for the purpose of looking out for unfortunate orphans, and any one who dares call boys "selfish little animals" will do well to look into the doings of this enthusiastic band.

The idea had its inception in the brain of Mrs. Della H. Bather, member of the Child Welfare League in affiliation with the Detroit Federation of Women's Clubs. When Mrs. E. S. Leonard, of the same League, in her investigations among the lowly, discovered a pitiful little fellow in a most deplorable condition, the hearts of the clubwomen were touched. Apparently the child was deaf and dumb; he was ill fed and ragged and bore the marks of cruel treatment and utter neglect. It was the coldest day in January, yet he wore neither shoes nor stockings. He was living with the most inhuman pair of step-parents out of captivity, and all that could be learned of the boy's history was that his father had brought him here from Poland shortly after his mother's death. After marrying again, the father died and the stepmother remarried. The boy was unwelcome in the new family and lived a life of torment and misery until the League came to his rescue.

Mrs. Leonard immediately set about clothing the child and took him to a specialist. Examination proved that his hearing and speech were normal but that he had been whipped into silence by his step-parents. He had grown sullen and stupid, a cautious instinct having warned him of the only way to save himself. He had not even been given a name, so his benefactors called him John.

THE Federation adopted the boy and placed him on a farm, but with the advent of war the Federation treasury had about exhausted itself complying with the various demands made upon it, so little John's board was becoming a serious problem. Then Mrs. Bather came to the rescue with a unique idea. She sat down to luncheon with her thirteen-year-old son Lester, and began to tell him about this boy John and of how the League had no money with which to pay his expenses. Did you ever know a boy who couldn't rise to the occasion?

"Don't you worry about it, Mother," announced Lester; "I'll see what I can do about it."

So he went out and rounded up all his companions, and not one of them failed him. One boy could make nice wastebaskets, and he offered to earn enough to pay John's board for one week from the sale of his handiwork. Another offered his entire allowance of ten cents a week which his father paid him. One enterprising little fellow, with no definite job from which to draw funds, decided to capitalize what resources he had and announced that he'd "take any kid—or girl, either—a long ride in his Irish Mail for two cents a passenger."

All sorts of opportunities for earning money occurred to these earnest boys with a mission. Nobody could laugh now at the other fellow when he donned a kitchen apron and washed dishes for his mother when the means were justified by such an important end—the earning of dues for the John Burkhardt Club. For that was what the boys now called themselves, and to add dignity to their undertaking and to hold their interest, Mrs. Bather called the group together and had them elect officers, procure badges and enjoy all the trappings and ceremony of a real grown-up club. The boy who does handwork presented them with a gavel, and even though it was initiated by smashing a left-over torpedo, it destroyed none of the essence of the occasion, and only went to show that the members hadn't ceased to be real boys for all their unselfish resolutions.

In order that their obligations might not become irksome, it was decided to make the dues ten cents per month, the money to be earned by the boy himself. Mrs. Bather is depending upon the formation of more Boy Clubs th
the city for the furtherance of

SIMULTANEOUSLY with
of extending their efforts
change of name to the "Boy
hood Club," as being more
of the spirit back of the un
For when John is well start
way toward a useful and ha
tence, the club will adopt an
in need of similar assistance.
busy all the time with plans t
their fund for investment in th
life proposition. When the hig
living made it necessary for
takers to increase John's bo
boys felt the need of some "
ness" methods to carry the
They sat in session one night an
the cost of John's board for
then decided to make that mu
in one fell stroke, and at the sa
give John a little outing. The
of a moving picture theater
vailed upon to donate one-half
tickets they could sell for one we
result went far beyond their
tions, for in addition to making
to pay John's board one yea
vance, they were able to give a
party for all the orphans in the

John has been developing
ously since his residence on th
He goes to a country school
learning to read and write as
any normal boy. At Christm
boys sent him a huge stockin
with gifts, and he wrote them a
reply, the theme being that h
getting fat." John is a real b
to think that he was once con
defective! No wonder the boy
with awe upon this creation of
Boys are interested in things wh
get results, and the founder of th
is hoping the idea will not die wi
effort, but will spread to other
It answers admirably the quest
what to do with boys under Sco
and in a way paves the entran
this larger organization. Th
Brotherhood Club as a prepa
school for the Boy Scouts sounds
practical theory.

The spirit of responsibility ha
readily grasped by even the yo
member of the club, a little six-ye
who met Mrs. Bather on the stre
night after dark. He asked her
she was going, and when she r
that she was just running aroun
corner to the drug store, this yo
gallant turned in his tracks and w
beside her.

"I guess I'd better go along," h
nounced. "You know there are b
loose around here."

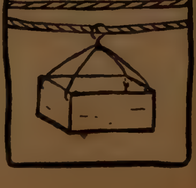
May Belle Broo

◆

Jock and Bert's Cabl Carrier

JOCK and Bert were chums and
next door to each other. They
lots of fun by rigging up a cable
between their two houses, running
the window-sill of Jock's room
window-sill of Bert's room, which
ried cargoes of stones which, th
played, were stores of valuable
chandise.

This cable carrier was made of a
clothesline which ran on pulleys
pulley was fastened on either wi
sill) and a small cardboard box
which was hooked to the line by a
piece of wire. The wire hook was
tened to the box by being twisted ar
two larger, crossed pieces of wire
were hooked into the corners of the
running diagonally from corner t
ner (see diagram).



h: What It Is and What It Does

International Sunday School Lesson for June 1
Heb. 11:1-40 and 2:1, 2

lace of Faith in Life

ev. George D. Allison, Ph.D.

H is concerned with an atti- le toward life, an attitude posi- e, reasonable and constructive. faith it is not only impossible God, as the writer of Hebrews t without some kind of vital is impossible to achieve any- rth while. The man of faith in the reasonableness of the , in the divine possibilities in ıer man and in the opportunity elf accomplishing results for the use of his own little life. one aspect or another is funda- to all worth-while endeavor. entor believes in the solvability roblems with which his inven- ve to do; the explorer believes ccessibility of the new territory the value of its investigation at of comfort and safety. The commerce believes that he can p mutually profitable relation- ith peoples whom he has never d extends credits to fellow trad- ss the sea. The traveler en- imself to the railroad engineer nalmen, confident that he can go in Buffalo and awake in Chicago York. All of us have our whose preciousness to us is n faith in qualities unseen but eless esteemed as true.

ve faith in God," said Jesus. r this relationship of confidence in th-whileness of life and its inher- sibilities to the highest realm of the supreme friendship, the most y relationship in human experi- Live and move upon this rushing with the same confidence in its by your heavenly Father as anifest on the Twentieth Century d with its human engineer at the e. "How much more" trust- is He in whose hands are the of your destiny!

e Heroes of Old and of Today

ur Scripture lesson the appeal to s based upon the great lesson of perience of the past. Its heroes nen who believed in God and who upon the dictates of a confidence spiritual values in life. What a gue it is, from which it were taking our time to single out this and that until we find the one situation throws most light upon vn! For example, what confidence lgrim Fathers drew from the story raham the Pioneer of Faith, who out not knowing whither he went. there are innumerable others ave shared in that venturesome- first and last!

have enlarged the Eleventh of ws in these twenty centuries of tian service. This page would hold the names of conspicuous s of convictions concerning things een. "Time would fail us" to ion missionaries like Ulfilas or gstone, statesmen like Cromwell or ln, church-builders like Paul and er, and poets like Dante and ning. Besides, the list is being endously extended in the wonder- ays through which the world is just passing. Take a soldier like Foch, time to pray during an offensive of llion men in arms, or a Donald key, writing messages to the Church s dugout under fire. Consider the rn heroes of our mission fields, send us glowing accounts of the ibilities of despised coolies and wild en in Assam. These missionaries a living faith in Christ that makes have faith in the latent idealism in very least of his brethren.

all we not also list in our new cata- e of God's seers the men who be- in the future as Christ's, who for idence in him have become pioneers new order in human society, build- of a League of Nations, intercessors United Church of the Living God?

Gladly will we do so, recognizing with leaping hearts that we are living in a new age of faith, when once more all things are possible to him that believeth!

In Moffatt's Translation, Hebrews 11:1 becomes the very best definition of faith in the English tongue: "Now faith means we are confident of what we hope for, convinced of what we do not see." Faith is no dreamy well-wishing, no soft and foolish optimism about existing conditions. It does not blink difficulties and pretend that all is well either. But at bottom it is a mighty conviction of the soul that since God is God and we are his, the best thoughts of human minds are not too good to be made true, but are already on their way to fulfilment.

The Essential Faith: Faith in Christ

It is in Christ that faith finds its supreme motive and at the same time its highest justification. Christ is real; his story is known; the record of the outcome of his faith and teaching accessible. Once plainly heard or intelligently read, his Gospel lays hold on the soul of man with a moral appeal that must be accepted with vital faith or ignored because of fundamental unbelief. It is the mightiest challenge to faith humanity has ever received. If accepted and followed out, as it has been by an innumerable multitude, it reveals possibilities in life unexpected by even the most venturesome of faiths. Yet it begins with the very simplest propositions: just a relationship between the soul and God of complete trust and confident understanding, just "your Heavenly Father knoweth."

To Jesus, religion means just a sense of contact with a loving Creator, a trust that sets us free of fear and anxiety. Just "have faith in God." Jesus himself had that faith and manifested it in his daily living as well as in the great crisis of his experience, so that to us Christian faith means faith like his. It means also that we have the inspiration of his own loving personality transfiguring our minds and hearts until we are changed more nearly to his likeness. It means faith that will stand the most frightful shocks from the horrors of human wickedness, like the invasion of the Prussians in Belgium or the slaughter of the Armenians by the Turks, or the bitterest of personal reverses, like his own betrayal and death on the cross. His own treatment was the worst case of injustice on record, yet he triumphed more gloriously there than in the early days of popularity. Once more we renew the confident faith of Isaiah: "He shall not fail nor be discouraged till he have set justice in the earth."

The Rewards of Faith

True faith is always rewarded. The first great reward is the joy of the faith itself, the experience of walking in the light of the Unseen Glory. Abraham's immediate reward was the peace of God in his heart. You can bring that right down to date with the Christian men who went to France to fight for humanity with sublime faith in the justice and triumph of their cause.

When you believe Christ, trust God and follow on, there can be no debate as to the fact that it is worth while. "The sweetest flower that blooms on earth is the flower of conscious duty done." And in that sense faith is a duty—notice Christ's startling way of putting it in the imperative mood: "Have faith in God!"

As to the actual outcome of faith, we know that these heroes of faith made human life as good as it is today. They won out. The future belongs always to the men who can see it. What they are confident of comes to pass, soon or late. Christ assures us that it is always so: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." Heroes of faith receive a hundredfold in spiritual verities in this world and in the world to come.

The Cost of
Building Bodies

Protein is the body-builder. Also the costliest element in food.

Quaker Oats yield 16.7 per cent protein, which is more than sirloin steak. Potatoes yield less than 2 per cent—bread about 9 per cent.

That's one reason why oats dominate as food for growing children. They excel all other grains in this body-building element.

Figuring protein alone, this is what it costs at this writing in some necessary foods:

Cost of Protein
Per Pound

In Quaker Oats	$ .63
In White Bread	1.30
In Potatoes	1.48
In Beef, about	2.00
In Ham	3.63
In Eggs	2.32

Thus body-building with Quaker Oats costs half what it costs with bread, and a fraction of the cost with meat.

What Energy Costs

Energy value is another food essential. Most of our food consumption goes to supply it.

Quaker Oats yield twice the energy of round steak, six times as much as potatoes, and 1½ times bread.

At present writing energy costs in essential foods as follows:

Cost of Energy
Per 1000 Calories

In Quaker Oats	$ .05
In Round Steak	.41
In Veal Cutlets	.57
In Average Fish	.60
In Chipped Beef	.75
In Hubbard Squash	.75

Thus meat and fish foods average ten times Quaker Oats cost for the same energy value.

This doesn't suggest an exclusive oat diet. Other foods are necessary. But this food of foods—the greatest food that grows—should form your basic breakfast.

It means supreme nutrition, and the saving will average up your costlier foods for dinner.

Quaker
Oats
The Delicious Flakes

Get Quaker Oats because of their matchless flavor. They are flaked from queen grains only—just the rich, plump, luscious oats. We get but ten pounds from a bushel.

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WHITE OATS

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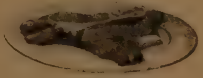
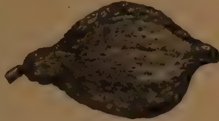


57 Cents
Per 1000 Calories

60 Cents
Per 1000 Calories



75 Cents
Per 1000 Calories

9 Cents
Per 1000 Calories

(3093)

IMPORTANT ANNOUNCEMENT FOR ALL DENOMINATIONS

Primer of Christian Unity

Answers to vital questions that are stirring the Church of Christ

By H. K. CARROLL, LL.D.

A Small Pocket Volume, 64 Pages, Large, Clear Type

ONLY 10c A COPY POST-PAID

CHURCH Unity has become a theme of nation-wide discussion. Not only among the preachers themselves, from bishops and denominational leaders down to the humblest helper, but among the occupants of the pews, it is a constant topic. Even "the man in the street" is giving it thoughtful consideration.

It has been urged upon the Christian Herald to issue a booklet showing what Christian Unity is, why it is needed and what it would accomplish, and giving its history and vicissitudes from the beginning. It is written from an undenominational standpoint and gives impartial and accurate information on all phases of the subject not only for members of all the denominations, but for the general reader even outside of church circles, in order that all may have a clear comprehension of this great question which many do not now sufficiently understand. The writer, Rev. H. K. Carroll, LL.D., well known alike to both preachers and laymen, has consulted a number of the foremost advocates of Unity in the denominations, and the result is "A Primer of Christian Unity," a small pocket volume of about sixty-four pages, which covers the entire history of Church Unity, and discusses all phases of the subject, past and present. This Primer, which is a compact yet comprehensive catechism, is now ready for publication. It will be sold practically at cost of production, the object being to give it the widest possible circulation.

A Few of the 100 Questions in the Primer

What is Christian Unity?
By whom was it first proclaimed?
When did the Church cease to manifest it?
What were the causes of the first division in the Christian Church?
Was there real Christian Unity in the first thousand years?
When did the greatest division occur?
Did the Reformation re-establish Christian Unity?
What were the chief Protestant divisions?
What were the causes of these divisions?
Are these divisions an unmitigated evil?
How many denominations originated in the United States?
What have been the chief causes of division in the United States?
Have any of these causes of division been removed?
What are the differences that are a bar to Christian Unity?
Can Christian Unity be established without destroying the denominations?
What would the denominations have to surrender?
What would they gain by union?
What instances of organic union have occurred?
What negotiations are pending?
What is Federal Union?
What is Organic Union?
What is Comity?
What effect did the war have on denominational divisions?
What movements are on foot for the restoration of Christian Unity?
Is it proposed to unite the Christian Churches of the world?
What is the chief movement for the union of Evangelical Churches in the United States?
What are the Evangelical Churches?
How many bodies are in this movement?
What are the features of the plan under consideration?
How would the evils of denominational rivalry be removed?
How would the waste of duplication and overlapping in communities be overcome?
What is the progress of Christian Unity in England, Canada, and other countries?

The price of the Primer has been fixed at 10 cents per copy post-paid

10 copies post-paid	**.75**	**50 copies post-paid**	**$3.00**
25 copies post-paid	**$1.75**	**100 copies post-paid**	**$5.00**

The Primer of Christian Unity should be in the hands of every one who is interested in this greatest of church reconstruction movements. We would suggest that congregations desiring to have their members fully informed, so that they may be able to discuss intelligently the whole question at issue, should take advantage of the opportunity to send in their orders early.

BOOK DEPARTMENT, CHRISTIAN HERALD
BIBLE HOUSE, NEW YORK

The Soldier and His Fa

A Little Sermon Preached to the American Tro at Marseilles

By CHAPLAIN GEORGE W. RIDOUT

I SHALL endeavor to interpret the thought or truth of this scripture (Matt. 7 : 24) by giving it a bit of battle experience as a background.

You will remember the third Battle of the Marne, otherwise known as the Battle of Château-Thierry, broke out Sunday night, July 14, 1918. I was with the Thirty-eighth Regiment, which because of its brilliant action in that battle has become known as the Rock of the Marne. The regiment held a position in the Surmelin Valley and Hill between St. Eugene and Crezancy, not far from Château-Thierry. The second battalion, which bore the brunt of the fighting, was down by the river and the railroad—the third battalion, a portion of it in the valley, and Companies L and M on the hill. At midnight on that famous Sunday night, the German offensive broke upon us with a bombardment that in violence as long as it lasted was fully equal to Verdun. For ten hours bombardment and barrage kept up, but it failed to destroy the American spirit, and when at daybreak the enemy attempted to cross the Marne he was met by a hot reception by the Americans and in a very little while the river was crowded with sinking boats and wounded, drowning Germans. Platoon after platoon of soldiers of the U. S A. 38th in their defensive was almost exterminated, but the lines held. The regiment had its right flank exposed through the withdrawal of the 125th French; it had its left flank exposed because of the retreat of the troops there, and thus it had to fire in three different directions; but it held its ground! I was in the P. C. up the hill 5 o'clock Monday morning when word came that the enemy was crossing the river and coming up the hill. What did the Commander say? This is what he said: "We are here to hold the hill at all costs!"

And they held the hill. Down by the Marne River, down by the railroad, up the hill where some of the enemy had broken through they were met by the Americans, who said as did Joffre at Verdun; "They shall not pass!"

The Germans had it planned to push through to Montreuil by Monday night and to be in Paris by Wednesday night, but the Americans held them. For fifteen hours the Thirty-eighth Regiment held the lines. Wave upon wave of Huns broke upon this "Rock of the Marne." General Pershing in his report on this battle said: "One single regiment (the Thirty-eighth of the Third Division) wrote one of the most brilliant pages in military history . . . and threw two German divisions into confusion."

I believe it is purposed to erect a monument called the "Rock of the Marne" in one of the northern New York cities in honor of the men who gave up their lives in this great battle and in testimony of the gallant fight they put up.

The Rock of the Marne! Splendid! but let me speak to you of another Rock—the Rock of Ages. We sing about it:

"Rock of Ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure;
Save from wrath and make me pure."

Let me speak first about building upon this Rock of Ages as the foundation for our faith.

I think one of the saddest losses a man can sustain is to lose his faith. The greatest calamity that could happen a soldier would be the loss of his faith, and to have to say to mother or father, to wife or sister or sweetheart or his preacher when he gets home: "Well, I no longer have any faith in God, the Bible, Christ or religion."

I have heard it said that after the war soldiers will be wanting a new gospel; they will have no tin
old-time religion. Now I am
from my experiences at the f
the war can not give us a
Bible than we had before we e
and no Gospel that can equa
we have heard in the homeland
years. Oh, no! I think whe
home we shall be disposed
"Preacher, preach to us th
of our fathers; tell us the old, o
I have noticed when the boys
action they carried in thei
pockets the little Testament, a
they came out wounded or
dead they brought back the li
with them. They found n
book on the battlefield, and
get home this is the Book we sl
our Gospel preached out of.

What is a good working fai
me mention three things about

First. Faith in God. The
and the world of Nature that
about us is a perfect riddle w
faith in God. As we view the w
mountains which make so attra
leave areas—as we behold wit
the beauties of sea and lake and
landscape in this country of A
the Mediterranean, we witness
all the wonder-workings of a
Creator. And this mighty Go
Friend. He will hear us w
pray. He will be near us when
upon him. He will be our Co
and Strength.

"This mighty God is ours,
Our Saviour and our Frien

Second. Faith in the Bible.
ticed as I went through the Mu
Marseilles that some of the
masterpieces of the artists or sc
work are based upon the
"Jacob Wrestling with the
"The Five Foolish Virgins," etc.
away the Bible and all these thi
come fables. The Bible is on
that we can be sure of. It is t
basis for faith. It is God's Book
human soul.

Third. Faith in Christ. W
"My faith looks up to thee, thou
of Calvary." Everywhere in
we meet with the crucifix, but w
remember that while Christ die
the Cross, he is today the Living

During the Battle of the Mar
of our surgeons received a fatal
When he was dying, the chaplai
over him and spoke to him
The dying doctor said, "I pray
to forgive all my sins," and died
ing with his latest breath. This
faith we need to live by and to

In the next place let me ur
necessity of building upon the R
Ages in order to stand the st
temptation.

Temptations come to us all.
of us are tempted alike, and I
sure but that in peace times—an
that the suspense of war is gone
us—we might suffer from the
sidious forms of temptation. I
have any of you ever read that
story by a French writer, called
Little White Kid." It tells of a
white kid upon the ledge of
which fought an ugly gray wo
through a dark, dismal night.
little kid put up a great fight duri
night and the wolf did not get
when the morning came and th
shone, the little kid dwindled
weak puny thing, and the wolf
and devoured it. Now, during the
and dreadful night of war, we
a great fight and won the victory
us take care, now that the war
that we do not dwindle down
weak, namby-pamby men, and
the ugly gray wolf of temptation
us and devour us.

If we keep ourselves firmly fixed
the Rock of Ages we shall be able
hour of stress to say "No" whe
should say it, and "Yes" whe
should be said.

TTERS FROM OUR FRIENDS

High Standard Raised

: many years I have been a regular ader of the "Christian Herald" ve regarded it as a great paper, a g to the home and to the world. e to congratulate you upon the at during the past months even gh standard of the years gone by en raised, and you now have a that is a marvel in its various ments.
A. L. Hyde.
tor, Presbyterian Church, Cardiff, aryland.

Message from Virginia

KE to read the Herald so much. l hope God will bless every one ted with it.
L. A. Yancey.
mond, Va.

Ideal Paper for the Family

SH I could tell you how much I oy every page in your good paper. are such an inspiration to me. s truly with you dear people. I it were possible for every family e whole world to read it every as we do, and have done for many, years. May God's choicest bless- e yours.
Mrs. Margaret Staver.
kersburg, W. Va.

t Four Little Children Gave

CLOSED find check for $2.56 as a ittle gift to the sufferers of the I will leave it to your judgment ply it where most needed. The nts represents the penny earn- of our four little children, Doro- Johnny, Orin and Milton. They d their pennies by doing odd jobs d the house, and by a worthy be- r in general. They want to give those who are suffering for the sities of life.
J. K.
nneapolis, Minn.

is offering, gathered with so much g sympathy, has been sent to the ers in Syria and Armenia.

The Best of Them All

E TAKE your paper and there is not another paper in the world to l it. It certainly is fine!
llburg, N. C.
C. L. T.

Coloradan's Appreciation

E VALUE your Christian Herald above all others in our home and that it might be read in every . God bless your efforts, and may ing all who read its pages to a sav- nowledge of the blessed Christ.
eeley, Ohio.
G. P.

He Enjoys the Christian Herald

AVE been a subscriber for your aper for a good many years. I have me on a hill overlooking the valleys. n my desk I can see the White ntains. It is a pleasure for me to n my chair and read your paper; Sangster's letters from across the and the many other interesting es I appreciate very much.
oton, Vt.
I. J. J.

ayman Points Out the New Opportunity of the Church

AY a layman be permitted to ex- press his views on the Church the war? If the Church is to and have any influence, and be of benefit to this sin-cursed, bleeding struggling world, it needs reconstruc- —politically, socially, and above all itually. It must come back to the old-fashioned religion and funda- al doctrine of Love to God above hings, and love to your fellowmen. aristocratic lordship and formalistic arianism must be banished from the rch in order to redeem itself. It is et, based on historical evidence, that Church is in a large measure to e and responsible for the terrible war. The very fact that practically all the so-called Christian nations were involved in the gigantic struggle is an awful indictment, not against pure and undefiled Christianity, but against the system of the nominal Church, as practiced in the past and even at the present time. In the past, a good many fair-minded, sound-thinking people have not been able to harmonize a good many things practiced and preached by the Church with the Bible. This crisis, however, has opened their eyes and set people to thinking as never before. Will the Church heed the warning, arise to its opportunity and purge and redeem itself, or shall it fail?

N. J. Larson.
Minneapolis, Minn.

A Dakota Pastor's View on Unity

ALLOW me to tell you how I learn to appreciate your Christian Herald more and more. Some of the recent contributions were doubly fine. Of course we can't always agree on minor points. I have carefully gone over the exchange of thought on the topic: "What the Church will *be* and *do* and *ought to do* after the war." I have enjoyed the expressions of different views. I think many go to extremes, though. Wherever the Church has been fairly doing her duty before the war, she will not be able to change much after the war. And wherever the Church has been catering to the friendship of men, more than to the true friendship of our Lord and King of the Church, Jesus Christ, there, I fear, the Modern and New Theology thought and methods will tend to break down real religion. For the principles of Bible religion can't change, any more than God himself can change. His views laid down in Scripture remain. God and his Word are one. And the Old and New Testament are one. And the way of salvation is unchangeable.

Let us be broad-minded. Let us have the vision. Let us reach out to God's children in all churches. Let us unite that which is bound together by the Holy Spirit. Let us be far from worldliness, from the "Secret Empire." Let us go out in the spirit of the Master, who mingled with the masses and loved all those who would love the Father.

But never sacrifice the principles for which our fathers in the churches of old have suffered and died!

J. B. Van den Hoek.
Volga, S. D.

A World Revival Movement

FROM a Christian source in Norway there has been sent out an earnest appeal to all Christian people to join in a general free-will effort to bring about a Christian Revival of the World. And we believe that now is a very favorable opportunity for such an effort. We live in a time of great world-movements. Now we have had the great war of the world—now they are working for the world peace, and the evil forces of darkness are at work trying to kindle a wicked revolution of the world. And why should not we as Christian people awake to a more eager and earnest effort to bring about a Christian Revival of the World? Therefore, in the name of the great Master Jesus Christ, let us all be up and doing what we can for this cause: The whole World for Christ, and Christ for the whole World! Let this be a special topic for our prayer meetings as well as for our Christian discourses and our testimonies and our preaching. Let us pray for it in public as well as in private, and work for it, every one in his corner of the world! Jesus Christ himself must be the leader in this movement. Without him we can do nothing. Let us remember that we must have Christ dwelling in us if we shall be his children and be able to do anything for his cause. Let this be our motto: Christ in us—and the world for Christ! This movement must embrace all denominations, all people. And God grant that the Christian press all over the world may take the matter up and work for it!

Rev. Olaf Mathison.
Kullde pr. Larvik, Norway.

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NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

J. B. R., Davenport, Iowa. The development of man's spiritual knowledge is constant and progressive. With every successive age we attain to a clearer vision of God and a better knowledge of the divine character and purpose. Old superstitions die and the bonds in which they once held men drop away. Paganism is passing, and its ancient terrors have become well-nigh powerless. In the larger comprehension of the scheme of things to which the world is tending, we see everywhere evidences of the pervading influence of the Gospel drawing men to a higher plane of living in which their souls and bodies will enjoy greater freedom and a fuller happiness, giving to existence a loving and joyous motive.

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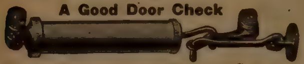

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Inquirer, Minnesota. At what hour, Oriental time, did the world war end? Also what hour, American time? I enclose a clipping from the St. Paul Dispatch.

The item enclosed by our correspondent reads as follows: "Rev. N. C. Hansen of Deer Park, Wis., has made a discovery which, if it does not have any other significance, describes the result of the war and its probable causes. Mr. Hansen observed that the war came to an end on the eleventh hour of the eleventh day of the eleventh month, and while meditating on this strange coincidence thought he would apply it to the Bible. Consequently, he turned to the eleventh book (First Kings) then to the eleventh verse of the eleventh chapter, which reads: 'Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and statutes, which I commanded thee, I will surely rend the kingdom from thee and give it to thy servant.' Substituting 'Kaiser' for 'Solomon, the verse contains food for thought."

The armistice stopped the fighting at 11 A. M., Paris time, on the eleventh of last November. This is 6 A.M. in New York City or 5 A.M. at St. Paul. The reference discovered by the Rev. Mr. Hansen is probably more of a coincidence than a prophecy.

M. J., Cincinnati, Ohio. The Bowery Mission was established about forty years ago and has continued its work of soul-winning and social renovation among the outcasts of humanity ever since. Over thirty-three thousand men have been enrolled in the last twelve years in the Bowery Mission Brotherhood, every member being pledged, with God's help, to lead an upright, clean and useful life. The number of converts steadily increases. The Mission is supported by voluntary contributions, and is one of the best agencies for human reformation ever devised. It has a Free Labor Bureau, a Winners' Club, and other auxiliary branches. We know of no more deserving institution anywhere.

Miss M. K., Chicago. I would like to know something of Siberia, especially the climate.

Siberia extends from the Ural Mountains to Bering Strait, that is, across the whole northern part of Asia. Its population in 1908 was given as 7,049,200. It does not include all of Russian Asia, as some countries, known as the Caucasian Territories and Russian Central Asia, are considered a part of Russia proper. Its area is about 4,800,000 square miles. Nearly the whole of Siberia as far east as the River Lena is a vast low plain. East of that river it is more mountainous. The peninsula of Kamchatka is volcanic. Several of the rivers (the Ob, Yenesei, Lena and Amur) have a length of more than 2,500 miles. Lake Baikal, sixty times the size of Lake Geneva, has a depth of 5,618 feet—the deepest lake in the world. The climate is one of extreme winter cold and summer heat, the thermometer having marked as low as 90 degrees below zero. In the region about Yakutsk the soil is permanently frozen a few feet below the surface, and the ground contains large layers of permanent ice, supposed to have been deposited during the glacial period. In some parts there is so little precipitation that there is hardly snow enough for sleighing. The northern coast is bordered by an immense frozen swamp. South of this is one of the largest forest land belts in the world. In 1908 there were said to be 8,800,000 acres under cultivation. The crops were hay, wheat, oats, rye, and potatoes. The available farm land is much more than this. Over two-thirds of the population are Russian colonists. The remainder are Tartar and Mongolian tribes. Siberia has the longest continuous railroad in the world, the Transsiberian, running to Vladivostok, a distance of 4,500 miles.

I. C., New Jersey. 1. No, Germany is not directly mentioned in the Bible. 2. Many of the Gentile world were waiting for Christ. He had sheep not only in the Jewish Church, but throughout the world. They will recognize the voice of their Shepherd (John 10 : 16), and he will know his own sheep. He regards them as his own even now. They are not shunning the light and seeking darkness. The language used by the Master here seems to suggest that these other sheep have been comparatively shelterless in the past, not drawn together by any shepherd's care, but scattered abroad.

B. R. C., Sand Fork, W. Va. There is no passage in Scripture that asserts explicitly that a person goes directly to heaven after death, but there are passages from which the inference is made. Thus, we have the assurance of Christ to the dying thief on the cross (Luke 23 : 43). The parable of Dives and Lazarus is another instance. Then the passage in Philippians 1 : 23, in which Paul says he desires to depart and "be with Christ." From these passages and others, the deduction is made that there is no interval between death and the eternal state.

V. D., Salisbury, Ill. The "lost tribes" so-called were the Jews carried into captivity by Shalmaneser (II Kings 17 : 6), and chiefly belonged to Israel, or the "ten tribes." Many theories as to their location and their descendants have been adduced, and they have been claimed to have been located in Hindustan, Tartray, China, Africa, Great Britain, and among the aborigines of North America. More reasonable conjectures hold that while some returned after the exile and others were left in Samaria, many remained in Assyria and afterward joined with the Jews in forming colonies throughout the East, so that in a certain sense they shared the ultimate history of their brethren of Judah.

A. P. B., Contoocook, N. H. There is no special significance in the fact that Lot's wife was turned into a pillar of salt. Several commentators hold that the geological character of the rocks and the prevalence of salt crystals in the territory where the scene of the story is laid justify the conclusion that the Bible passage might be interpreted to mean "like a pillar of salt" and that the body of Lot's wife had become fixed for a time to the soil by saline or bituminous incrustations.

W. P. L., Mulvane, W. Va. At the beginning of the war the world's merchant ships represented a tonnage of 41,225,000 gross tons. The Allies and neutrals lost during the war 15,218,000 gross tons and built over 11,000,000, while they seized enemy ships of more than 2,250,000 tons, giving them a total of new ships of 14,249,000 tons, or a net loss of 969,000 gross tons. Of the Allied losses over 7,000,000 tons were British ships. The Germans lost 3,016,000 gross tons and were able to build and seize but 740,000, leaving them poorer in ships by 2,276,000 gross tons. The total shipping of the world on the date of the signing of the armistice was 37,000,000 gross tons, a net loss by all countries of 4,225,000 tons, borne mostly by our former enemies. But if the war had not occurred the ocean carrying fleets of the world would have increased through the normal building of new ships during the 52 months of the war by 12,000,000 gross tons, so that the real net loss by the war is 16,225,000 tons. The war-building program of all Allied and neutral shipyards is being continued, except for America's wooden ships, and the deficiency in shipping will be rapidly relieved, now that the submarines are under arrest.

Wm. H. Winton, Rochester, N. Y., sends this incident: "It is related that, hearing the sad cry 'Lost! Lost!' from a drowning man amid turbulent waters, the heart of Rev. Dr. J. Wilbur Chapman was touched. He then and there resolved to devote the balance of his life to evangelistic work, and help 'rescue the perishing.' He traveled the world over in search of the lost ones in sin and brought many into the ways of everlasting peace. Will any one forget his calm, impressive face?"

Reader, Castile, N. Y. The expression you mention was used by Mr. Roosevelt in a speech at the National Convention of the Progressive Party in Chicago in 1912. He said: "We stand at Armageddon, and we battle for the Lord." Later, the name was applied to the great World War. The word occurs just once in the Bible, in Rev. 16 : 16, where it is applied to the great final world-struggle between good and evil.

F. A. D., Hurleyville, N. Y., writes: "While in New York I observed the steady flow of humanity, scarcely any one apparently interested in any one else, and the thought came to me, how hard it is for the human mind to realize how God could love each one of all those
living! Going through one of the c
streets in the Jewish quarter on th
Side, I saw a little girl who had boa
our farm last summer. She spied me;
face lighted up and she fairly dance
joy. She gave no thought to the fact t
was in her soiled every-day dress, but c
and squeezed my hand as long as I was
block. There came to me the reflecti
we ourselves are soiled with sin, bor
even; and ragged, for all our virtues
filthy rags, and I felt that I could wis
like children, we might be able to fli
arms out toward our Lord and say: '
the inmost recesses of my soul, and see
am willing to do the things you want,
keep all your commandments; for I mu
you much because I have sinned much,
or cause me to always watch, that my th
may be pure.'" Such thoughts, spring
in our hearts from contact with the lo
little child, are helpful and an encourag
to Christian living.

Reader, Bellefontaine, Ohio. In the
published statements that prohibition ca
be enforced on July 1 for lack of the nec
Federal legislation, it is easy to see the
of the brewers' and distillers' propa
But the dust they have attempted to
will blind nobody to the fact that th
Congress, which was called to meet M
will have ample time to pass an emergen
forcement act. Indeed, such an act h
ready been drafted and reported upon
ably by the Judiciary Committee of
Houses. But, wholly apart from what
gress may do, two-thirds of the states
absolute prohibition laws that can act
pendently. Practically all of the other
cluding New York, forbid the sale of
except under a license or liquor tax certi
After July 1, unless the President shou
tervene, no new licenses can be issued an
old licenses will then become invalid.
state can legalize the sale of liquor in de
of Federal prohibition. It will be the du
the city, county and state officials to en
prohibition under state laws.

J. S. H., Winterset, Iowa. The "g
age" has nothing in common with the m
nium. The millennium will mark the tri
of spiritual law over material resistence.
"golden age" was distinctly an age of h
triumphs in material things. Nearly
civilization has passed through its "g
age.". Greece had her golden age in the
of the Athenian democracy, when her ar
literature laid the foundation upon whic
the centuries since have builded. Baby
golden age ended with Belshazzar's
Egypt knew hers under Rameses II, some
years B. C.; China under the Tang dyn
over 600 years before Christ, and Rome
ably under Augustus Cæsar. The reig
Elizabeth is commonly looked upon as
golden age in England's history, the tin
Louis XIV and XV as marking the ap
French achievement. Peter the Great
Russia her golden age and Gustavus Adol
did likewise for Sweden. America may
be facing her golden age, for she seems
tined to lead the world to a new apprecia
of the liberties of men.

P. E. N., Zion, Ark. 1. The violent
ner of Peter's death was foretold by Chri
recorded in John 21 : 18 and II Peter 1
but the Bible does not state the particu
There is an old tradition in the church
when Peter found he was to be crucified
asked to be placed head downward.
Bible does not state definitely that the
great battle will be fought in a nation w
there are no walled cities. The reference
the place of the battle indicate a valley
plain between high mountains. There
also prophetic references to the destructio
walled cities in that "day of the Lord" w
evil is to be finally vanquished. See E
38 : 20, 13 : 12–15, Deut. 28 : 52, Isa. 2

O. M. W., Bellefontaine, Miss. 1.
used two symbols, the patch on an old
ment, the wine in old bottles, to teach
truth that the old ceremonials of Jewish
ship, which foretold the coming Saviour
the world, would have no place in the relig
based upon fulfilment. 2. Jesus meant
under the new economy of grace, the humb
Christian may accomplish more for the Ki
dom of God than could John the Baptist,
all his remarkable ability as a preacher of
pentance. John, who lived under the old
pensation, had the Christian's hope only a
promise.

Mrs. H. D., Chilo, Ohio. The Bible s
that if you have sinned unto death, the Sp
will no longer strive with you. You will
left complacent and indifferent in the mi
of your sin. If you are worried over this
pardonable sin," it is evident that the Sp
is still striving with you. It is thought
earnest students that this sin unto death wh
will not be pardoned is imputing the works
the Holy Spirit to Satanic agency. The Pha
sees declared that Jesus cast out devils by
power of Beelzebub, prince of devils.

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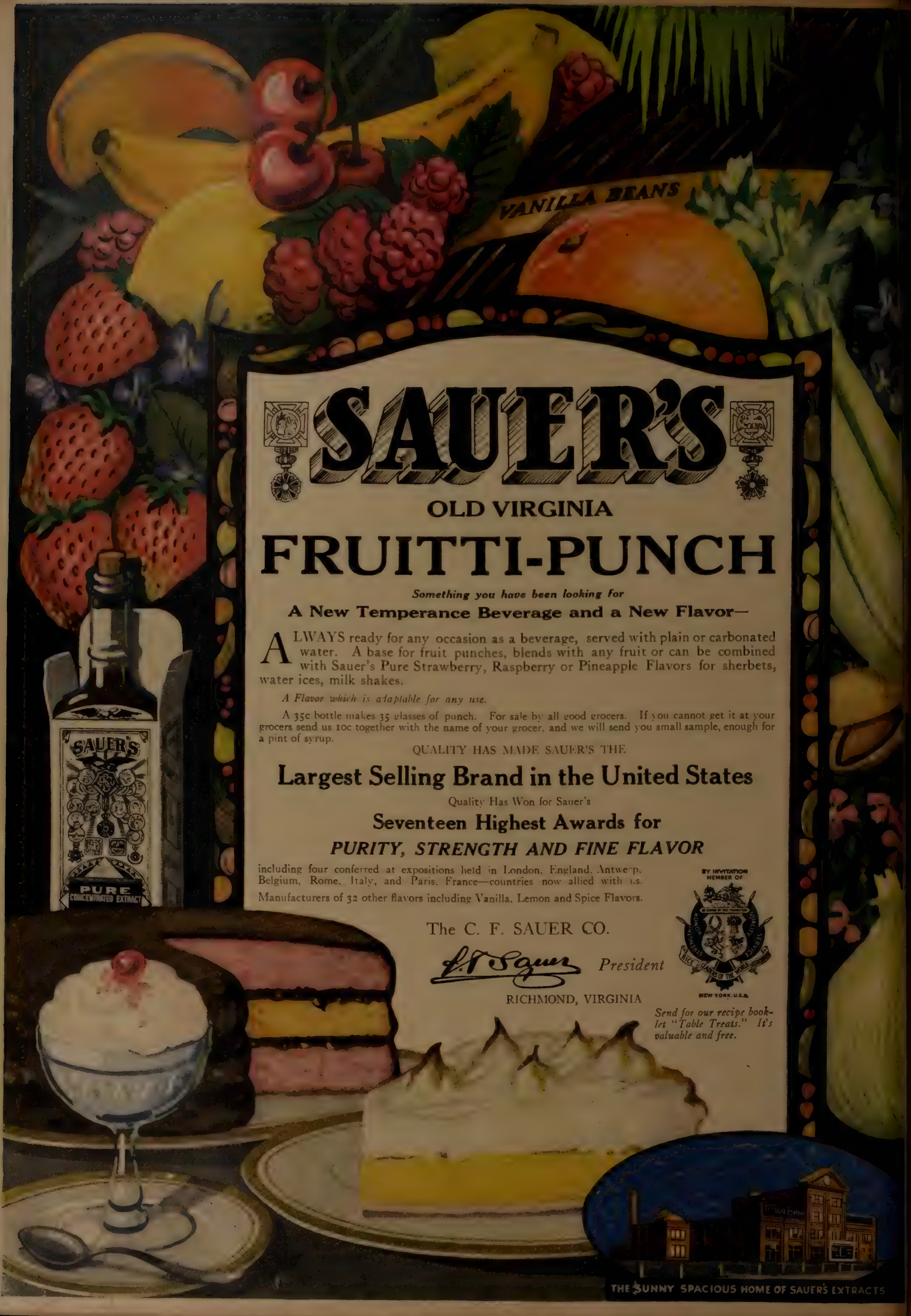
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Christian Herald

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EVENING PRAYER

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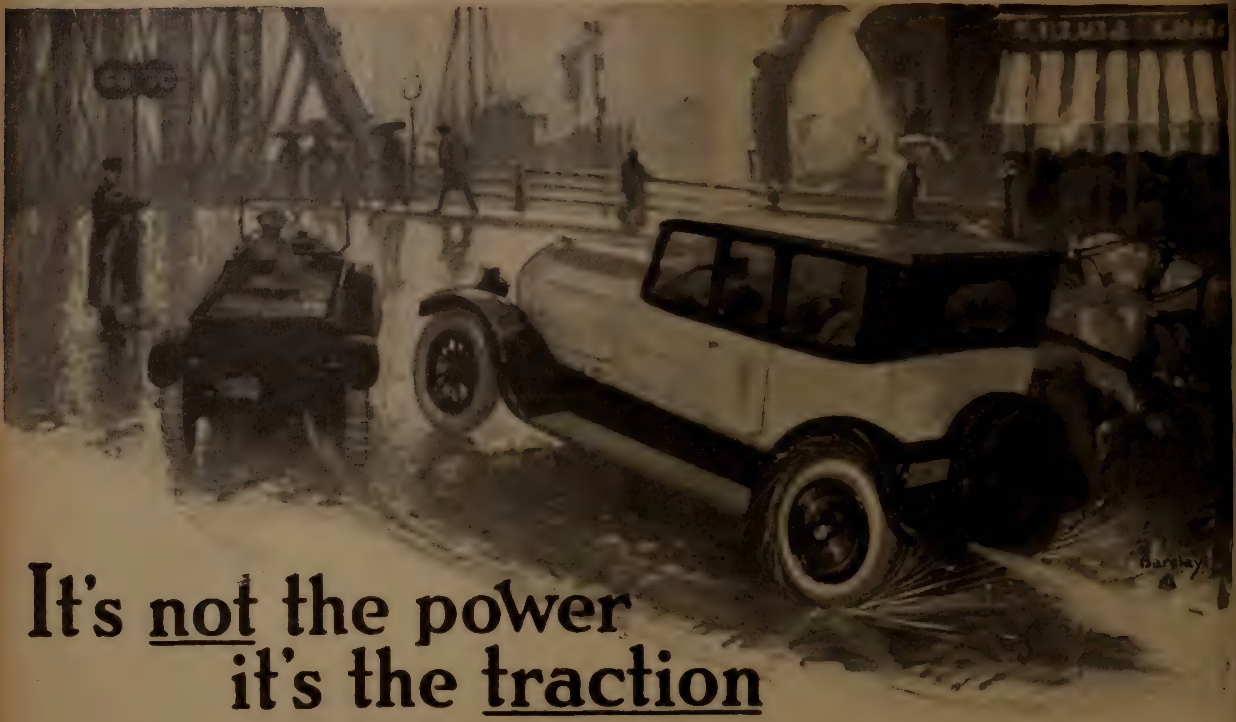


It's not the power it's the traction

Here's the Story—

The above illustration was suggested by a well known business man who was standing on the curb at the foot of a sharp incline leading to a bridge spanning a river.

The scene made such an impression upon him that he described it to us in detail and urged us to picture it in an ad so that all motorists might learn the lesson he got from it—"***to always put on Weed Tire Chains*** when the roads are wet and slippery."

"The bridge had just swung closed and the policeman had given the 'Go' signal. All the motor cars, motor trucks and wagons, a long line of them, started ahead, but right in front of me stood a big car—a beauty—which seemed to me to have as much power as a locomotive, but she didn't move a foot. *Stood like she was anchored,* and I judged the 'clutch was slipping' until I realized that all this time the rear wheels were 'spinning' on the cobble stones like a windmill.

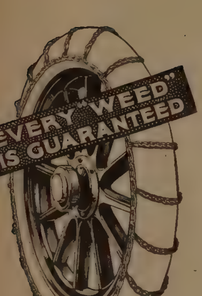
"It surprised me to see a small-power delivery truck with a heavy load turn out and go by the big car and up the grade without any trouble. Then I noticed that the cars that were moving were equipped with Weed Chains while *the big car had nothing but slippery, bare tires.*

"Here was the driver of the big car, with all its tremendous power, standing still, wasting time and *wearing out his tires* spinning on a rough, uneven road. And when I thought of what those big 36x5 tires cost and how they were being ruined, *it taught me a lesson* I will never forget.

"In the past few years I have read over and over again how Weed Chains gave positive traction and *prevented slipping and skidding,* but I never saw it so vividly portrayed.

"If every motorist could see it in the same way, *not a single one would attempt to drive* on slippery streets or pavements without Weed Tire Chains."

We are glad to put our friend's story into print and hope the lesson will "strike home" to a lot of drivers who have been either careless or indifferent about using Weed Chains—one of the most important factors in sane motoring.



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'WO NATIONS CONTEND IN OCEAN FLIGHT

N. Y. Times Wide World Photo

The ill-fated C-5 which voyaged alone into oblivion

CAREFUL planning, complete organiza-, perfected ıanism, and ican pluck and rce have con-d the winds e the seas. The l plane NC-4, d by Lieuten- Commander , after 15 hours ght from New-lland, landed y on May 17 at ort of Horta on sland of Fayal, es, about 150 short of the ate objective, a Delgada. Just e three big fly-boats came n range of the es, a big fog enveloped . The NC-4, h was leading, eded in mak-ort. The NC-1, g her bearings, forced to land the westernmost of the Azores, Corvo Island, its being rescued by the merchantman Iona which them to Horta. The NC-3 was last heard from .15 Saturday morning. She was then off her se between station ships 17 and 18, about 200 west of Corvo and was asking for compass sig-

All day Saturday and Sunday destroyers and eships sailing in constantly widening spirals, hed the sea for the NC-3 and Commander Towers, eader of the flight. As we went to press there was nor, on May 19, that the cruiser Columbia had d the NC-3 and rescued her crew, and the NC-1 what damaged by rough seas was being towed to . The NC-4 was expected to complete the flight, g to Ponta Delgada on Monday, May 19, and from , after refueling, to Lisbon.

e Britishers, who had been waiting on the her at St. John's, N. F., for six weeks, encouraged e American success on the long leg of their course, led on May 18 to beat the Yanks to England. y Hawker and Mackenzie Grieve took the air eir Sopwith biplane at 1.51 P.M., New York , and headed for Ireland, 1950 miles away across sea. Their machine is capable of making 106 s an hour. The other British team Raynham and gan, tried to follow in their Martinsyde biplane, their heavy machine was wrecked by a combina- of rough ground and cross winds. Hawker and e, to lighten their craft, dropped their landing wheels. Their plane, a land plane, was therefore not equipped for alighting on either land or water, They therefore took a doubly dangerous chance, drowning if they fell into the sea and are not soon found, and crashing if they light too quickly on land. Their course was north of the steamer lanes and their chances of rescue from the sea were problematical, but not many. An unconfirmed despatch on May 19, reported the Sopwith sighted 500 miles off the Irish coast at 3 P. M.

"LET'S go!" With this simple sentence, destined perhaps to live long in American Naval circles, Commander John H. Towers, waving his hand from his flagship the NC-3 at 6 P. M., New York time, on May 16, set the three big flying boats of his aerial squadron off on the big hop to the Azores from Trepassey Bay, N. F., 1200 miles across the wide Atlantic. Facing into a west wind the big machines rose quickly, and, turning eastward with the wind at their backs, in a few minutes were out of sight over the southeast horizon. Everything humanly possible had been done to make the flight certain of completion and to guard against serious mishap. On the fifteenth, the NC-1 and 3 had attempted to start, but a cross wind made rising from the water difficult, and they had returned just as the NC-4 dropped into the harbor after a swift flight, in two legs, from Chatham, Mass., via Halifax. Lieut. Commander P. N. L. Bellinger, commanded the NC-1, and Lieut. Commander A. C. Read the NC-4.

Twenty-one destroyers were stationed at regular intervals along the course and twenty-nine more were patroling the sea or in nearby ports. The flying boats were in constant wireless touch with at least two destroyers. Each flier was equipped with a wireless direction finder, which enabled the pilot to steer unerringly in the direction of the station ship ahead of him. As each station was passed the direction of the next was taken, and so they flew across the charted course as certainly as could any ship upon the water's surface.

At 10.05 P. M., New York time, the flying fleet passed station ship number 6, the destroyer Ward, and at 12.14, New York time, they were calling number 9, the Thatcher, stationed about 500 miles from the starting-point. They were going strong and making about 85 miles per hour.

All the inhabitants of St. Johns, who could arrive, were on the beach to bid the big fliers bon voyage. The correspondents told of a constant watch being kept by the people of the Azores in anticipation of the arrival of the planes. The harbor at Ponta Delgada was cleared of all other craft to allow ample landing space for the fliers, and supply ships waited at Corvo and Horta, nearer to Trepassey, in case one or more of the boats had to make a landing short of their destination. Arrangements were also complete at Lisbon, to which port the seaplanes were expected to continue after a day's rest at Ponta Delgada. The distance to Lisbon is 786 miles.

The three big flying boats, in number the same as the little caravels in which Columbus dared the myths and currents of the unexplored Atlantic, have inspired the suggestion that in this second Columbian voyage the first to reach harbor should be christened Santa Maria, in honor of the flagship of the first discovery.

THE United States Navy Dirigible C–5, called familiarly a "blimp," flew from Montauk Point, New York, at 8 A. M., on May 14, flying without a stop to St. John's, Newfoundland, which she reached

Continued on next page

© International Film Service

The start of the trans Atlantic flight. The three N.C. planes starting the flight at Rockaway

THE WORLD AWAITS GERMANY'S DECISIO

ALTHOUGH evidences have multiplied during the week that the Germans would sign the treaty, differences developed within the delegation and also in government circles in Berlin. Three possible courses of action were understood to be under consideration: to sign, to refuse to sign, and to submit the treaty to a nationwide plebiscite which should decide. Count von Brockdorff-Rantzau left Versailles for Spa, Belgium, Saturday evening, for conference with messengers from Berlin but returned on May 19. President Ebert was quoted, on May 19, as saying Germany would never sign the peace terms which were "the products of the enemy's revengful hysteria." President Ebert had previously declared that agreement could only come from desperation. Herr Erzberger declared, "By the treaty Germany is garroted, bound hand and foot, gagged and blinded. We will have less freedom than Egypt under it." Brockdorff-Rantzau in a memorandum to the Big Four declared that "The peace terms would demand of Germany several times as many victims as did the war, and that it would produce economic paralysis in Germany and force a large part of the 15,000,000 people dependent on Germany's industrial system, to emigrate or starve. The Independent Socialists have refused to organize a cabinet or to accept a seat in Ebert's cabinet, expecting that Ebert's government will fall whether it signs the treaty or refuses.

A member of the delegation was quoted as saying, on May 17, "we will sign, despite all, because we will be hacked to pieces if we return to Berlin without signing." Meanwhile May 22 was approaching, and the world waited a bit impatiently, but without much apprehension.

It developed on March 16 that the full text of the treaty provided that the treaty should go into effect as between Germany and the Allied nations ratifying it, when three Allied nations had ratified. This would give the Allied nations ratifying an immediate commercial advantage over those withholding ratification. This clause in the treaty caused considerable discussion among Senators in Washington awaiting the opening of Congress. It was looked upon as a species of coercion which might operate to prevent adequate discussion.

The German Cardinal, Archbishop Hartmann of Cologne, was reported on May 15 to have appealed to the Pope to intervene in the Peace Congress to protect Germany from the complete breakdown threatened in the peace terms. It had been reported earlier that the Italians inserted in the secret treaty of London a paragraph expressly excluding the Pope from participation in the peace negotiations. The Pope was said to be taking the German request up with an influential delegation in Paris.

The Austrian delegation, headed by Chancellor Karl Renner, reached Paris on May 14, and was lodged at St. Germain. The Chancellor was met by French officials. Chancellor Renner was reported to be in excellent spirits, and to have declared that he hoped he might go away with as joyful a heart as he brought. Allied plans for the Peace Conference contemplate separate negotiations with the Austrian and German delegations. The German delegation asked for an opportunity to confer with the Austrians, and this was denied. The German delegation delivered to the Allies a number of notes; one of them was a complete plan for a League of Nations which provided for a world parliament, limitation of armament and freedom of the seas. The Allies were reported to have replied that the plans would not be considered. Another note declared the economic clauses of the treaty would mean the ruin of Germany if enforced, and another protested against the Saar Valley arrangement and the transfer of the Walloon districts of Rhenish Prussia to Belgium. The Germans were reported to have expressed satisfaction with the Allied plan for the repatriation of prisoners of war, and they suggested the appointment of a commission to arrange the details.

The peace terms to Austria, according to the Paris correspondents, will include the destruction of the great Skoda gun plants at Vienna and the abolition of conscription. There was a suggestion that German Austria might seek to have the treaty recognize her union with Germany, but the Austrian delegates made no effort to get into communication with the German delegates.

Although the Italian situation was reported to have reached a deadlock, Peace Conference circles were said to be hopeful for an early settlement. Meanwhile the Italians were landing large military forces at Jara and Sebenico, and fortifying the passes in the mountain ridges east of these ports. The Austrian treaty will be drawn to leave Istria and Dalmatia outside Austrian boundaries without ceding it definitely to either claimant.

One possible point of friction was removed on May 17 when Italy relinquished all claim to the Dodecanese Islands off the coast of Asia Minor. The population of the islands had been demanding annexation to Greece. The Allies on May 17 took possession of all the forts at Smyrna, foreshadowing the application of the mandatory principle to the Syrian coast. Italian troops were landed at Adalia.

The Week in the World's News

Fight Awaits the Thaws. Dispatches of May 12 indicated that the advance of the Kolchak Siberian forces on Moscow was held up by the early summer thaws, but would be resumed as soon as the ground was hard enough for the movement of heavy guns. Samara on the Volga was reported captured by Kolchak forces on May 15, and other dispatches said that the Bolshevist Government was removing its departments from Petrograd and would not defend the city. Later it was reported that a force was being conscripted to defend Petrograd. The Finnish Army, under General Mannerheim, was within 20 miles of Petrograd on May 15. The Bolshevist hold on Riga was also said to continue only because of German interference with the Lettish forces. On May 12 a clash between the British and Bolshevist flotillas on the Dvina, south of Archangel, resulted in the sinking of a Bolshevist gunboat.

Seeing Eclipse by Airplane. Professor David Todd of the Amherst College Astronomical Observatory sailed on May 13 for the western coast of Brazil. A United States Naval Airplane and crew were on board the steamship with him. There will be a total eclipse of the sun on May 29, and the professor planned to ascend in the airplane to an altitude of 10,000 to 15,000 feet in order to photograph the corona, without the interference of clouds, and with the blue rays which affect the photographic plate, and which are absorbed by the atmosphere, in fuller strength.

A Union Bank. Toledo, Ohio, on May 13, was the scene of a struggle between the unions and employers over hours of labor, the employers asking the men to work 48 hours a week, and the men insisting on 44, with slight wage increases. Because of the support given by the banks to the manufacturers, a proposition was being worked out for the establishment of a bank by the unions to which all of their savings would be transferred.

A Year of the Air Mail. On May 15 the United States Air Mail Service, between New York and Washington, completed its first year. The same planes that began the year were used for the flights on the anniversary day. During the year out of 726 flights made by military and mail aviators only 7 flights were uncompleted, and in only 7 others were stops necessary short of the destination. The service cost $142,861, and the total revenue was estimated at $161,964, or a surplus of $19,103.

For an Earlier Congress. A movement is under foot among the members of the new Congress to pass legislation providing for three sessions of each Congress instead of two as under the present law, the first session to meet March 5, immediately following the Congressional elections, and the other two sessions to meet on the first Monday in December as at present.

To Finance China. Arrangements have been made whereby American, British, French and Japanese banks will act in concert in making loans to the Chinese Government for administration and industrial purposes. Thirty American banking institutions will participate in the American share of the loan, the purpose of the concert being to enable China to develop her own resources according to a definite plan, instead of by means of concessions to foreign interests. Some of the enterprises financed by the funds to be supplied will be assisted by experts of the various governments.

Japan and Korea. The Japanese Privy Council on May 15 decided on a partial revision of the organic system of the Korean Government, substituting, as far as possible, civil for military control, giving civilians a larger share in the administration and affording greater opportunities to Koreans to participate in the government. Rev. Eli M. Mowry, American missionary in Korea, was sentenced on May 17 to serve four months in prison for sheltering Korean agitators, the sentence being suspended for two years. Mr. Mowry appealed to the highest court. His defense was that he did not know his guests were wanted by the police.

For Peace in China. The United States State Department advices of May 12 indicated that the Chinese Peace Conference at Shanghai was approaching a successful settlement of the differences between North and South China, the southern Chinese considered the present national Congress in Peking unconstitutional, while the Parliament formerly elected and dissolved before the revolution, is meeting in Canton. It was expected that a compromise would be reached under which both these Parliaments would go out of existence and a new Parliament, to include representatives from all of China, would be elected.

Our Battle Deaths. Revised figures made public on May 15 give the deaths in battle of soldiers of the American Expeditionary Force as 48,909. The total casualties, killed, wounded and missing, on 15 were for the Army 285,144, for the Marine 5,762.

Korea Asks Liberty. A Korean delegatic May 12 presented to the Peace Conference a pl the recognition of Korea as an independent stat for the nullification of the treaty of August, under which Korea became a part of the Empi Japan.

Cloakmaker's Strike. 45,000 members o Ladies' Garment Workers Union left their mac in New York City on May 14, paralyzing the and suit industry. The strike was entered up force a fundamental change in the industry fron piece work system to a system in which the wo would receive a regular weekly wage. Incident this a shorter work week was asked with a sligh crease in wages.

The Air Fleets. When the war ended Am had over 18,000 airplanes ready to ship to Fr During the 10 months from January 1 to Octob 1918, Italy, France and Great Britain constru 45,270 airplanes.

Cummins President of Senate. Senator mins of Iowa, Progressive Republican, was name the Republican caucus, on May 14, to be Presi Protempore of the Senate of the 66th Congress.

Immigration Expert Dies. Representative L. Burnett of Alabama, Chairman of the Commi on Immigration of the House of the last Cong died suddenly on May 12 at Gadsden, Ala.

President Opens the Ways. President Wil on May 13, issued an order permitting American s yards to accept orders for merchant ships for for account, and it was expected that orders would be placed for 3,000,000 gross tons of shipping firms in other countries. The output of Ameri yards in April was 93 ships of 320,280 gross tons.

The March of Triumph. In Paris on Jun troops of all the Allied armies will march in triu through the streets of the French capital, and un the Arc de Triomphe which was closed to traffic f 1871 until November 11, 1918.

Will Sell Meat Abroad. It was repor through Washington, on May 12, that the War partment, in order not to disturb the domestic mar had arranged to sell abroad 100,000,000 cans of and 50,000,000 pounds of bacon, remaining as sur stock on the hands of the army because of the sud ending of the war.

◆

Two Nations Contend in Ocean Flight

Continued from preceding page

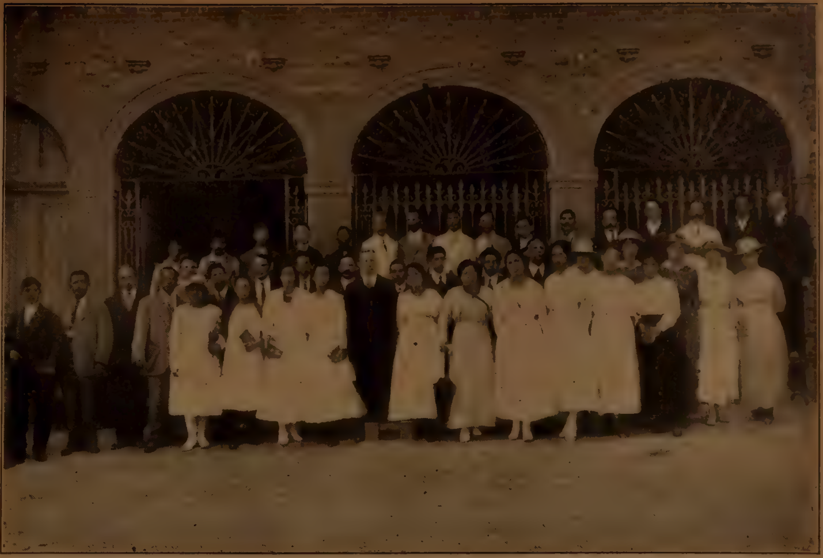
at 11 A. M. on the 15th, after losing her way in a The trip of the "blimp" was in the nature of a flight, the distance being in the neighborhood of miles, or one-half of the distance from Newfoundl to Ireland. It was expected that the dirigible wo take part in the attempt of the NC or Nancy planes span the Atlantic in one flight, although it was gested that the "blimp" might fly direct to Irela while the Nancies were scheduled to fly to Azores.

The big "blimp" met rough weather just a anchoring at St. John's. A 30-mile gale from the w caused her to strain at her leash, and about 4 P. 100 men from the Chicago went ashore to try to h her down with man ropes. But the wind increa to 40 miles and ropes began to break. Lieuten Little, in command, ordered to the ground the cr which was overhauling the machinery, then he tempted to pull a cord which would have rele enough of the gas to reduce the size of the balloon a make her easier to hold. The cord broke, and the m having eased their hold on the ropes the big ship t away from her anchors, the Lieutenant dropp twenty-five feet to the ground, and the balloon sail away to the eastward without a crew. The destroy Edwards started in chase, and late in the evening English ship wirelessed that she had sighted the gas bag and was standing by until the Edwards co take it over and tow it back to St. John's The Engli man, however, had sighted an iceberg, and the wards after a fruitless cruise all night, returned in morning empty-handed. The "blimp" was given for lost and the attempt to cross to England dirigible was abandoned for the time being.

With the C–5 probably out of action, becaus her unscheduled flight, interest was deepened in contest for ocean priority by the announcement th the British dirigible R–34 would probably be se westward soon, and might be the first lighter-than machine to complete the crossing. The Ameri Navy was preparing to house the R–34 at Ca May.

HE GOSPEL SHAKES UATEMALA

FTER THE EARTHQUAKE * * D AFTER THE FIRE * * A STILL, SMALL VOICE"



Sunday school teachers, missionaries, native pastors, Indians and Spanish evangelists at mission in Guatemala City

WE FEEL certain that the Christian Herald Family, which cabled help so promptly in the early days of the awful earthquakes which visited this city in the last days of 1917 and the beginning of 1918, will be deeply interested in seeing a picture of our reconstructed mission building, in the restoration of which they have had a vital part.

The photograph was taken on Easter Sunday at the close of a five days' Bible conference. Nearly seven hundred were present at the Sunday school on Sunday afternoon. All of the outer walls of the second story were uilt; also some of the arches in the front of the er story. The building, as it stands, is a plain cture, but much stronger than the former one in earthquake-resisting powers. The property, at a servative valuation, is worth $25,000 gold.

n the first floor we have our auditorium. The ts barely accommodate 500, so that the overcrowd- had to be taken care of in the patio and in the day school classrooms in the annex. On the second r there are eight dormitories and an office, where correspondence of the mission and the duplicat- of many Bible lessons and all clerical work are at- ded to. There is a commodious sitting-room where weekly meeting of the Sunday school teachers is d, also dental parlors where many of the Lord's r receive treatment gratis. In an annex back of main building there are eleven apartments used Sunday school classes, dormitories for native be- ers who come in from out-stations, as well as liv- -rooms for the caretaker and his family.

n connection with this working center, there are nty paid pastors, evangelists and colporteurs in a trict of about 100 by 200 miles in extent. During year these native workers reported over 500 con- sions. There are about 2,500 believers living in s territory connected with the center.

ast year, on account of the earthquakes, it was ossible to hold the annual Bible conferences, but s year we have come together again for a five days' dy. All of the native workers, excepting one far- ay Indian, were here; many came from the out- tions. The general theme was "True Spirituality." We baptized twenty-two on the last day of the conference, bringing the total up to 116 in the territory connected with this center since January 1. One of the best sessions of the conference was that in which the native workers told what God had wrought during the past year, and of their faith in Him for greater things this year.

Quiche Indians worshiping idols

A group of Quiché Indians

The city of Guatemala has a population of about 125,000. Most of those who fled at the time of the earthquake disaster have returned, and many new people have come in seeking work.

The Central American Mission and the Presbyterian Mission, working on comity lines, have made a satisfactory division of the city. In the suburbs at our end of the town we are facing a great need. In all these suburbs there are some believers. The people are poor; most of them are still living in huts and shanties, and many are not even able to furnish a coal oil lamp when cottage meetings are held in their little shacks. We believe the time has come when we should erect a plain mission hall in at least four of these suburbs. Years ago an aged couple living in Kansas gave the major part of the funds for the building of our central mission building. Untold blessing has resulted from their gift. We believe God has some faithful stewards who will be glad to contribute the funds necessary to build these four branch mission halls. The cost is estimated at $1,500 each, or $6,000 for the four. We have well-trained native workers, apt for the preaching of the Gospel in all these suburbs.

The Central American Mission was organized twenty-eight years ago by Dr. C. I. Scofield, world-famous through the Scofield Reference Bible. The missionary in charge, Mr. A. E. Bishop, was a leading business man in Abilene, Kansas, back in the eighties. In the height of business prosperity, he and his wife felt called to go as missionaries to Central America. They turned all their property into money, using it to bring a number of missionaries to Central America, and for furthering the Gospel on the field. A few months after their arrival souls were saved, and from that day to this the work has not ceased. The church of the central station is supporting three native evangelists.

We believe many of your readers will take a real interest in praying for these four branch mission halls. The congregation at the central station has more than doubled since the earthquakes; the attendance every Sunday is between 400 and 500. The branch mission halls would be the solution of numerous problems. The need is a real one. A. E. BISHOP.

Guatemala City, C. A.

The Gospel Among the Heathen Quichés

WE HAVE *received your kind gift of $50, for which we thank your readers sincerely.*

This country has been severely tested during the recent years, by earthquakes and volcanic eruptions, and lately by the terrible influenza epidemic, which closely followed the one of yellow fever. This mission center cared for about 40,000 people, and as they were scattered over a large territory, among the high mountains, the death rate was large, some one thousand dying, principally Indian women, who generally refused to take medicine. The scientific capacity of the republic was tested to its utmost. While there are many able medical men in Guatemala, it was quite impossible to care for all the sick, as the blow fell almost in a night, and medical supplies were soon depleted. The government cooperated in a most active manner, and its efforts for the relief of the people are worthy of all praise.

The Gospel work here among the Quiché Indians is actively prosecuted, and there are many fine believers among them, there being several interesting congregations. This is a somewhat difficult work, as it is necessary to travel many miles over the mountains to reach all these people. Some of our work takes us several days' journey from the station to reach the more savage Indians. But entrance to them has been won by means of the medicine case. We are making a special effort to reach the more remote people, and while dangers and difficulties are numerous, they are overcome by perseverance and the burning desire to fulfil the Master's last command. Among these isolated people, for whom nobody cares, numbers have accepted the truth, and literature has been eagerly welcomed by those able to read. We are distributing large quantities of Gospel literature, as well as Bibles and Testaments and portions.

I enclose photographs of Indians and Indian scenes. One is a most remarkable picture, and shows a high priest of the semi-savage Indians, far to the north, offering sacrifice of fire and flowers at daybreak. Note the hatred and indignation in the expression, while the priest is oblivious of our photographing one of their sacred mysteries. C. F. SECORD.

Chichicastenango, Guatemala, C. A.

DAILY STRENGTH FOR DAILY NEED

A Sermon by Rev. John Roach Straton, D.D.*

TEXT—Deut. 33 : 25. "As thy days, so shall thy strength be."

IN ALL the Word of God there are few promises sweeter than this. Three things are implied in this text: that strength will be needed, that strength will be given, and that the strength thus given will be graduated according to our daily needs.

The Bible is a very plain and practical Book. It is always outspoken, and it never blinks the sterner facts of life. This outspoken honesty of the old Book is one thing that commends it so strongly to the universal human heart. In keeping with this prevailing spirit of the Bible, is the strong recognition in our text of the fact that strength will be needed to live our human lives aright. For one thing, strength will be needed for the burden of practical tasks. There has never been an age in the world's history when men and women were more driven than they are today.

I stood one morning at the end of Brooklyn Bridge, watching the working girls crossing over, in the early hours, from Brooklyn to Manhattan. Here they came, a long and, to the thoughtful eye, a somewhat pathetic procession. The cars were loaded with them. Many were walking the long distance over because they could not afford the five-cent carfare. Some of those dear children were eating their breakfasts as they hurried along. A simple sandwich in their hands, and the look of haste in their eyes, as they rushed to meet the demands of the new day! Who can look upon such a scene without being profoundly moved? Never before have business men, and women in the home, and this great army of working girls had such burdens to bear as they have today; and surely strength is needed for these imperious tasks.

Then, again, strength will be needed to meet the mysteries of suffering. Truly does the Bible say, "In this world ye have tribulation," and in one form or another, it comes to all of the children of men. In this age, there are more broken hearts and bowed forms and perplexed minds than ever before in the long sad history of sinful man upon this planet; and strength, therefore, is needed, needed imperatively if despair is not to engulf the individual and the race.

HOW cheering is the fact that this strength will be given! How blessed and comforting the truth that we have a Helper, for one thing, who knows our needs, and, for another thing, who has the power to satisfy those needs. Jesus said, "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6 : 32). And we also are taught that God is able to "supply all your need according to his riches in glory by Christ Jesus" (Phil. 4 : 19).

There is a story I want to tell you of a young woman who had been given by a friend of hers a most beautiful silk handkerchief. By accident she overturned the ink pot over it as it lay on the table, and soiled a good part of it. She wept until her heart literally ached when she thought of the gift, ruined by her own carelessness; and how she reproached herself! About that time, Ruskin came in and saw her distress, as, weeping, she held up the mutilated handkerchief, and he smilingly took it from her. Artist that he was as well as poet, he went to his study and set to work upon that blot, drawing figures upon it until he had finished the drawing, and then with a delicate brush he painted in the picture and returned the handkerchief to her. "Oh," she said, "that is not my handkerchief?" "Yes, it is yours." "Mine?" "Yes; I simply took the ugly blot and transformed it into a picture." How often God has done that, if we could only see it! He has taken our blotted life, when we have been sorely disappointed, and thought we would have to go marred and mutilated through the remainder of our days, and has handed it back with that mutilated background transformed into a picture! That is the beauty of being a Christian. That is what the blessing of Christ is, if we only realize it.

To the overwrought and nerve-wrecked business man, to the worried housewife, to the young woman driven out from the safe shelter of home to the hard conditions of modern industry, and to all who walk in the shadow of sin or the lonely way of pensive grief, our loving Father is able to and will give strength.

THE third inspiring and comforting truth of this text is that this strength, which our loving heavenly Father gives us, will be graduated according to our need. "As thy day, so shall thy strength be." So it should be, to be in keeping with the conditions of our human life. The engine generates the steam to drive it as it rushes along the shining rails. If the effort were made to put into the boiler, at the beginning of the journey, sufficient steam to send it to its distant goal, the engine would be blown into a thousand pieces. And so God deals with us on the day-by-day and the hour-after-hour plan. He sent the manna to the children of Israel fresh every morning; and his promise to us is that his blessings shall be renewed to us day by day.

Have you ever thought how merciful and good God is to us in not allowing us to know the future? If, for example, we could know the blessings that were coming to us from the future, would not the tendency be to spoil us and to make us indolent and indifferent? If each individual should receive worldly rewards in exact proportion to virtues, and if he knew that immediately and surely those rewards were coming, would it not tend to destroy all right character and all heroism of soul? There is in Rogers' "Greyson Letters" a description of a man whose conscience became so entangled with his stomach that every deception made him sick, and the least thought of untruth unsettled his stomach so that he became truthful almost by force; and he soon came, therefore, to the point where he longed to be free, so that he c know whether he really loved the truth for tr sake, and whether he was willing to make sacri in order to maintain it.

This element of uncertainty concerning the fut the casual quality which God has written into lives, is a part of our truest blessedness if we c only realize it. In that beautiful and striking st "The Garden of Allah," Domini and Androvsky permitted the heavenly delights of their honeym in the midst of the beauty of the desert, as they j ney from the charms of one oasis to another; this permitted, I say, to them, and the fulness of t happiness and joys was unmarred by knowledg the fact that, a little way farther on, would come tragic revelation which would separate them fore so far as the journey of earthly life was concer Yes, God is indeed most gracious in that he hides future from our view, and most wise in teaching that "sufficient unto the day is the evil thereof."

WHEN Rudyard Kipling visited America a years ago, he played on the deck of the stean with rare buoyancy, with his daughter Joseph Shortly after coming to New York, Josephine taken seriously ill. Soon afterward, his own ill became alarming. During its earlier stages, he quently asked, "How is Joe?" Then his own ill became so serious that, for a time, the consciou of his daughter disappeared. In his convalescenc again asked, "How is Joe? Where is she? Why d she not come to see me?" Joe had gone down i and had passed through the dark river during father's serious illness. When he asked these qu tions, she was asleep under the snow of an Ameri winter. How merciful was God that he hid th coming sorrows from father and child during th joyous days on the deck of the Atlantic steamer!

Yes, God is very merciful to us in that he draw curtain over the future. Very foolish, therefore, it to load tomorrow's burden upon that of today; a equally foolish is it to presume upon the success a the joy which shall be ours tomorrow. Avoiding b of these extremes, is not the highest philosophy of attained when we reach that point where quietly a gratefully we become willing to trust God absolut and to live out our lives one day at a time?

"Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin just for tod

Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.

Let me in season, Lord, be grave, in season, gay;
Let me be faithful to thy grace just for today.

So for tomorrow and its needs, I do not pray;
But keep me, guide me, love me, Lord, just for
day!"

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*Pastor, Calvary Baptist Church, New York City.

OWN YOUR OWN HOME

The Desire To Be Independent

SOMEWHERE in the heart of every man is the desire to be independent. Independence is the measure of one's standing in the community.

The first step along the road to independence is to own one's home. The man who owns his own home is the respected, the trusted man in every community.

One of the largest employers of labor in the country ordered a canvass of his factories to determine what percentage of his employees owned their own homes. At the same time he urged all employees in the establishment to become home-owners or home-buyers.

Sound logic prompted this action. The responsible man is the valuable employee. The home owner has a deeper sense of civic pride. He is established; he is responsible; he is interested in everything that tends toward the peace and security and upbuilding of the community.

The example set by one manufacturer will be followed by others. It will daily become more requisite to a man's securing responsible employment that he own his own home.

Homes, Schools, Churches and Roads

WE WENT into the war to aid in making the world a better place in which to live. Behind the victory of arms, if the United States is to appropriate her share of the fruits of victory, must be the determination to do those things which make for prosperity and for happier and more contented people.

Homes, the very foundation of the social structure; schools, the mold in which our citizenship is cast; roads, the arteries of commerce; churches, springs of spiritual inspiration! These we need in increasing numbers throughout the land if America is to be made a better place in which to live.

War interrupted our construction work in these lines. The country needs almost a million homes right now. It needs hundreds of schools. There are not enough good roads or churches.

To resume work in these lines immediately means convincing evidence of our faith in the country's future; it means stimulation for all lines of business; and, of profound importance right at this time, it means a demand for labor—employment for the returning soldier.

"Thrift Turns Savings Into a Home"

THE American Home Owner is the man who has discovered that thrift is something more than the hoarding of money. The family "sock" and the old china teapot may be chuck full of dimes and quarters, or five and ten dollar gold pieces, and yet thrift may be unknown to the head of the house.

Thrift not only saves intelligently, but it puts savings to work; not only does it save a dollar, but it puts that dollar where it will thrive, where it can earn and labor for the welfare and comfort of its owner.

On account of suspended building operations during the war, the United States now needs almost a million homes. That means, rents are high. If you don't own a home you must pay tribute to the hard necessities which have brought about a scarcity of homes. Unless home building gets under way immediately, when our millions of soldiers return to civil life and when our thousands of war workers who have been living in government buildings get back to where they must have apartments and houses, rents are going to be higher.

Toledo Has Novel Building Plan

BARGAINS in building have been introduc in Ohio. In Toledo it is possible to obta materials of many sorts at a reduction of from to 10 per cent. All that is necessary is to bre ground and prove intention to begin constructi immediately. Then a card is issued that assur concessions.

Toledo did not start its special Own-Your-Ow Home campaign until rather late, and it was necessa to hasten action. Mayor Cornell Schreiber consente to be chairman of the campaign committee, and h selected as the twenty-four members to serve und him representatives of civic organizations, retail a wholesale merchants, lumbermen, dealers' buildin supply men, electrical workers, labor unions, an schools. Headquarters were opened, and the new papers cooperated in giving publicity to the "drive for more houses.

A fund was raised to carry on the campaign, a then the big idea was put forth. Prospective builde were notified that they could obtain cards authorizin discounts of from 5 to 10 per cent. at headquarter these cards being signed by Mayor Schreiber and b George W. Stevens, who has charge of the campaig As Mr. Stevens is director of the local Museum of Ar his aid and influence were sought especially, for T ledo, in common with other American cities, is aimin to add to the beauty and appropriateness of its archi tecture.

There is little excuse for a man not owning his o home. The great Liberty Loans have instilled in the American people lessons of thrift that will endu through the coming days of peace. Every man ca and should own his own home.

THE CHILD LABOR EVIL

deral Child Labor Law clared Unconstitutional

THE child labor section of the War Revenue Bill, placing a prohibitive tax on the products of child labor entering rstate commerce, has been de- ed unconstitutional by Federal ge James E. Boyd. Last year he lared void the original Child Labor , which the United States Supreme rt annulled by a margin of one vote. ollowing the arguments made by onents of the provision in Congress, ge Boyd said that the child labor ler" sought to accomplish the regu- on of employment by indirection in use of the taxation powers, and was invasion of the states' regulatory horit.

he revenue law levies a 10 per cent. on products of factories employing ldren under fourteen years of age, those between fourteen and sixteen rs working more than eight hours ly, when the products enter inter- te commerce.

udge Boyd made permanent a porary injunction prohibiting the orcement of the law in the case of harlotte, N. C., factory.

Two Southern states—from one of ich this jurist hails—are the worst nders in their sordid indifference the protection of childhood.

n one of these "commonwealths" ll owners may permit children un- fourteen years to work fifty-six urs weekly, but if the children have t one or both parents they may work y number of hours required.

Two Acts of Congress

ONGRESS has twice tried to put some restraint upon the cruelty of em- yers in states that are backward in lfare or humanitarian laws.

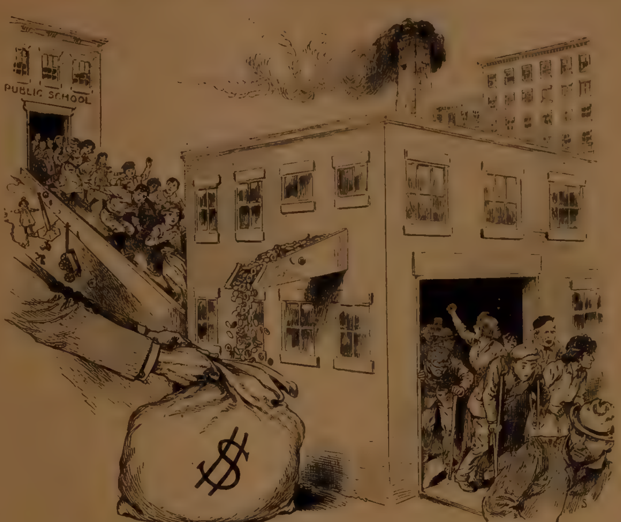
It is eminently just that such a law, en enacted, shall apply to all the states the Union, so that no special group of nufacturers or employers in any state n profit by their avarice and cruelty d thereby do a double wrong, first by ghting childhood, and, second, by ating a standard of cheap labor with ich more enlightened states would be able to compete.

For the second time within three years Federal judge has been found willing set aside a law forbidding such prac- es. The statute previously declared constitutional simply forbade the em- oyment of child labor. The Supreme urt of the United States affirmed the wer court's decree that the law inter- red with the rights of states to make bor laws.

Congress, spurred on by public opinion, omptly re-enacted the statute in a new rm, this time imposing a tax of 10 per nt. upon all products made by such ild labor.

If this second attempt of Congress to forbid child bor is declared unconstitutional, then the Constitu- on must be amended to secure results.

The Dollar Mill Grinds Childhood Into Bolshevism



Infamy of Child Labor in Factories

By CHARLES GRANT MILLER

IT IS unspeakably infamous that men should get rich from the labor of children whose bones are ground into almighty dollars.

It is an old and cruel story. It is difficult to frame laws successfully to overcome human ignorance and greed.

Child labor under harsh and unwholesome conditions is a wrong not alone against the children whose lives are thus blighted, but against society. The child naturally looks to the parent for support, and when he is forced into labor and his earnings are taken from him for family use, the impressionable child mind becomes molded to the idea that labor is unrequited and is a cruel injustice forced by wealthy employers.

There the quick seed of Bolshevism is implanted.

What the child forced into labor earns is taken from him, but by and by he may discover that what he can steal or take by force and keep to himself is his to enjoy. There can be no true conception of the right of property engendered in the child that is forced to unrequited toil.

Many a criminal in the prisons, many an incurable invalid in the hospitals, many an extremist agitator owes his pitiable state to enforced work under unwholesome conditions in childhood that sapped his life or impressed upon him a lifelong detestation of all toil.

Child labor in the factories is a wrong against all labor and against all right industrial relations.

It means decrease in the total wage.

It means less product and less perfection of it.

It is a degradation of industrial conditions, viewed from any standpoint. Not only does the quality of products necessarily deteriorate, but manhood and ideals are necessarily sacrificed by this unnatural and infamous wrong.

Statutes that will hold may be good, when we get them, but enlivenment of public opinion is far better, and we may get this now.

It is a wrong that every man who cares for the welfare of his children and every man who cares for the welfare of labor and capital, of civilization and humanity, should set his heart and hand against.

Children Not Equally Protected

THE unequal protection afforded children going to work in the different states and the unequal pportunity given them to secure an elementary lucation are emphasized in a pamphlet, entitled The States and Child Labor," which has been re- ntly published by the Children's Bureau of the nited States Department of Labor.

For instance, although forty-three states recognize their laws the principle that children should be at ast fourteen years old before they start wage-earning, ost of them fail to apply the principle to all children ithout exception. In two states the age fixed by law lower than fourteen and in three there is no mini- um age except for work in certain dangerous or in- rious occupations.

While every state in the Union names certain ages etween which children are required by law to go to chool, the pamphlet points out that the widely vary- g range of ages prevents equalization of opportunity or children in different localities. The most usual equirement for school attendance is that affecting hildren between seven and sixteen years, or between ight and sixteen years. The lowest range of ages in y state is from eight to twelve years. Two states have standards high enough to require the attendance at school of children between seven and seventeen years. In three states the laws are not state-wide, and leave to local option decision whether the state education law shall apply within the county or district.

The fact that in every state exemptions are permitted to the compulsory school attendance law is given as another reason for the great variation in the amount of schooling obtained by children in different states. These exemptions allowed under the law, it is stated, drag down in some states an apparently high standard to such a degree that less protection is afforded to the child than by a requirement in another state which appears to be less exacting but which permits no exceptions.

In seventeen states, for instance, the fact that the child has completed the grammar grades excuses him from school attendance. In one state the law specifies that a child who can read and write simple English sentences need not continue to attend school. In many states any child who has reached the age when he may legally work and is lawfully employed is excused from school. This means that, although a compulsory school-attendance law appears to demand the child's presence in school, he is actually allowed to stop his education and go to work before completing the compulsory-education period.

Fourteen states will excuse a child from school solely for "satisfactory," "sufficient" or "urgent" reasons, for "domestic necessity" or for "cause." Two of these fourteen states, however, specify that the "urgent reason" shall be "strictly construed." Under the laws of eleven states, poverty, the need to support a widowed mother or "other member of family dependent on child," excuses a child of any age from school attendance. In eight states the law specifies that children be excused because of parents' inability to provide suitable clothing, and twenty-six states specify in their laws that a child who lives two, two and a half or three miles, or more than a reasonable distance, from the nearest school need not attend. One of these states says that a child shall be excused if he "lives at such a distance as to render attendance impracticable or unsafe." This difficulty, the leaflet states, is sometimes overcome by a provision for free transportation.

Increase in Child Labor

AN INCREASE in child labor during the war is reported from every one of twenty cities visited by agents of the Children's Bureau.

In a large industrial city in Missouri there was an increase of 143 per cent. in the number of employment certificates issued to girls in 1916–17 over the number issued in 1915–16. According to the reports of the certificate office the greatest increase has come from the grammar-school graduates, an unusually large number of whom are going to work instead of to high school. In 1917–18 the same city reported the number of girls leaving school for work was smaller than in the previous year, and this decrease was attributed in part to the opening of a new trade school for girls and women.

In one New Jersey city, although the population has increased, the average daily school attendance has decreased four per cent. The children are leaving school as soon as they are legally able. The greatest decrease in enrolment was found in the seventh and eighth grades.

In a Pennsylvania manufacturing town the decrease in school enrolment came in the elementary grades. The state factory inspector explained this by the number of excuses for domestic service. The older members of the family seek employment, and the smaller girls stay at home to do the housework. In the same city the attendance at the continuation schools, which is compulsory for all working children between fourteen and sixteen years, has increased 30 per cent.

England's New Law

IN AUGUST, 1918, the English Parliament passed the new Education Bill known as the Fisher Bill. Mr. Fisher, in introducing this bill, said: "Economy is in the air. We are told to economize in our expenditures and foodstuffs. I suggest that we should economize in the human capital of the country—our most precious possession, which we have too long neglected." He later says: "We do not want to waste a single child. We desire that every child in the country should receive the form of education most adapted to fashion its qualities to the highest use."

The new English law requires that no child shall be exempted from school under fourteen years of age, or before the end of the school term in which he becomes fourteen. The local educational authorities are given power, on the report of the school medical officer, to prohibit the employment of a child in an occupation which is detrimental to the child's physical development. The law further provides that all employed children between fourteen and eighteen years of age shall attend school 320 hours per year. For the first seven years after the law takes effect the compulsion is to apply to working children between fourteen and sixteen to attend continuation schools on the employers' time. After that period of time children between sixteen and eighteen years of age will automatically come under the act. This provision of the law will insure that the influence of the school will remain in the child's life during four critical years of adolescence, and that during those four years he will be under constant medical supervision. The law protects not only the city child but also the rural child, who in this country has never enjoyed the protection of the child-labor laws.

OUR EDITORIAL PAGE

Tell It to All the People

ADVERTISING the Church and the Gospel in the modern sense is a thing of comparatively recent date. There are still many very good people who think it wrong to advertise anything that relates to religion. Yet if these dubious ones would search their Bibles, they would find that one of the chief duties imposed upon those who love God and his salvation is to publish the good news everywhere.

This advice runs all through the Scripture. The Song of Moses declares: "I will publish the name of the Lord; ascribe ye greatness to our God." Jeremiah proclaims it the duty of the righteous to publish the goodness of God to all the people, to declare it among the nations, to set up a standard, to "publish and conceal not." Amos urges the righteous to publish in the palaces and among the peoples God's will toward transgressors. Jesus himself announces the duty of his followers to publish the Gospel among all nations; and the man restored to his right mind was ordered to return to his own people and to show how great things God had done unto him, and he published the good news throughout the whole city.

The prophets were not afraid of publicity, neither were the disciples who obeyed the Saviour's injunction to "Let their light shine before men, that they may see your good works and glorify your Father which is in heaven."

Our churches today have the best of precedents for giving the Gospel all the publicity they can command. Especially has this become a duty in these days of world reconstruction. It is not only to the heathen in foreign lands that we need to bring the Word, but to the unreached and neglected masses at home, who are strangers in God's house. They must be shown that it has a cordial welcome ready for them and that they are entitled to a share in its ministrations and to the friendly fellowship of its members. It is our duty to win them over, by every means in our power, to come into the life of the Church and have an active part in its service and a share in its blessings. Those who neglect this duty take the narrow view. The Church of God is not a close corporation, a select society, a little group set apart and enjoying special spiritual privileges which may not be shared with the multitude. In God's sight all of us are his children, and his house is the one place where all should meet on the same level of Christian equality.

We are glad to note that some of the churches which have hitherto been among the most exclusive are discarding the old system of pew-renting and throwing the gates of God's house open, with a wide welcome and free seats for all. We should like to see this custom adopted in all the Christian churches. There is no monopoly in God's blessing, and there should be no monopoly of privileges in worship. Jesus taught the law of love and kindness, and we should exemplify our obedience by our church hospitality. All doors should stand open that lead to Jesus.

When you go to church next Sunday try to bring with you some one who has been a stranger to the Lord's house, and get your friends to do likewise. The invitation to worship is not to you and yours only and to other regular attendants; it is to all the people, for all alike have a debt of gratitude to pay, a prayer for help to offer, or a song of joy to raise. You may not be able to publish the Gospel throughout the nation but you can at least do so within your own circle.

As for the churches themselves, their sphere of publishing the work takes a larger range. The press has made many men millionaires; if used as an adjunct for the spread of the Gospel it could increase manyfold the spiritual riches of the churches.

Housing the Homeless

IN NEW YORK and other cities of large population the housing problem has become an acute one. In the metropolis itself this situation has given an opportunity to the churches to illustrate the practical side of Christianity in extending shelter to thousands of the evicted. Six churches in Manhattan and Brooklyn have voluntarily offered accommodations for sheltering at least 12,000 persons who would otherwise be homeless. Some thirty other churches have planned to open their hospitable doors to evicted tenants who have been turned out on the streets by heartless, profiteering landlords. It is likely that a similar generous offer will be made by more churches in view of the urgency of the need.

Never has there been such a dearth of housing accommodations at figures within the reach of the working classes as now; indeed, it has not been confined to the workers, but affects the renting population generally. On several occasions in former years the churches have come to the relief of the homeless and the poor, sometimes even giving them permission to sleep on the cushioned pews. It is hardly likely that this will be necessary at the present time, however, in New York at least, as the navy officials and generous-hearted citizens have given assurance of an abundant supply of cots. In no cases will the main halls of churches be used, but the Sunday schools, parish houses, and meeting-rooms will be transformed into dormitories, while families with children will be accommodated in the smaller class-rooms.

The Methodist churches in New York alone have offered to shelter 8,000 of the evicted, while other denominations are doing all they can in the same direction. There are many vacant lots in the metropolis, and the need of housing accommodations for at least 75,000 families is so evident that we may look for an active building campaign during the coming summer.

The War Department was reported to be considering the emergency use of some of the big camps if the situation should grow more acute.

Church Unity Here and Abroad

OVER in England they seem to be making considerable progress in the direction of Church Unity; yet even there they are encountering stumbling-blocks. Unity was the dominating theme at the Kingsway Hall Conferences in London lately. One of the leading speakers, Professor William Selbie of Mansfield College, Oxford, made an address which produced a profound impression. He spoke for the Free Churches of the country. At the outset he made the point that unity did not mean uniformity. Neither did it mean "the absorption of any church or churches by any other church or churches. It means a genuine fellowship among the different branches of the Church of Christ; it means the recognition of the fact that all the historic churches are Churches of Jesus Christ, that their members are Christian people, and that, therefore, they have no right to be divided in the sense of being antagonistic one to the other, or in the sense of excluding one another from fellowship, but should be really one in their aim and intention, and should be able to present to the world and the flesh and the devil a united front." The Free Churches, he explained, do not believe that there is any harm or wrong in diversity, for it frequently operates for the advancement of the Kingdom of God. Internal antagonism, jealousy, claims of exclusive authority in spiritual affairs—these are the main obstacles. He advocated such unity as would bring about a free interchange of pulpits, although admitting that at the present time this could only be an occasional thing. Concerning intercommunion, he regarded it as a sad fact to face that it should be held as impossible for people from different churches to meet together in harmonious fellowship around the Lord's table!

In Canada they are viewing the question from a different standpoint. At a recent meeting a wealthy and influential churchman made the statement that the Church had lost its hold on the masses through failure to preach the true Gospel. This assertion was promptly met by the statement that it was rather because the Church had linked itself too closely with wealth, so much so that the common people instinctively felt that it is no longer the Church of the Gospel. It caters to the rich, builds fine temples in which the more comfortable class are at home, and depends upon the rich to pay for them. It was added, however, as a matter of fairness, that the Church is now beginning to realize this and is making an earnest effort to reach the people.

For the second time within a few months China has given to the world a practical illustration of Christian Unity. A new movement has just been started in the large city of Nanking, a former capital, in which all the evangelical churches have united. They have founded the Nanking Provisional Church Council, and are now about to undertake, as a single task, the winning of Nanking for Christ. An effort will be made to bring the Gospel to every student, every coolie, every man, woman and child in the city, and to spread truth in an effort to win souls on a scale never before attempted. This is a notable object lesson for Christian churches in other parts of the world, our own land included. We shall watch with interest the result of the great effort at Nanking. It would indeed be a strange outcome if China, so long heathen and neglected, should suddenly become a beacon light to guide the Christians of other lands in the path of unity.

While these events are taking place abroad, here at home we are still debating the question whether the churches can be persuaded to get together on the b of Christian Unity, not uniformity but harmoni cooperation in the largest sense. In the past, main obstacle to a united Christendom has been c pulsory creeds, rituals, forms of organization. We not disposed to regard these as merely trivial stacles; for there is reason behind them, and it is possible that men could be led to think alike on points of doctrine or method. Such a proposit would render liberty impossible. Yet all will ad that on the essential truths of Christianity, there be absolute unity of belief among the evangel churches. And there can and there should be s harmonious cooperation as would enable the gr body of believers to operate as one united, mig force in all great crises, and in everything that rela to the extension of the Christian faith.

The Double Victory

NOW that the Victory Loan has closed succe fully, there is a general feeling of gratificat at the outcome. Like all of its predecesso the loan was generously oversubscribed. The to asked by the government in all the loans was $1 500,000,000. One thing that adds to the univer satisfaction is the announcement that the excess s scriptions in all the loans together add up larger th the amount asked in the biggest single loan of series. In all probability, any later loan of the sa class will now be unnecessary.

At this time of vast expenditures by all the leadi nations, it is something to know that the United Sta is the only power which has funded its war expen before the signing of the Peace Treaty. This is go business, done in characteristic American fashi Secretary Glass and his associates in the Treasu Department and the various Loan Committees serve to be congratulated, together with the 15,00 000 buyers of Victory notes, for the setting up o new record. The Victory will long be remember for a brilliant climax that is unique in financial h tory. Every loan has been a good investment, the last is the best of all.

The Conquest of the Air

THROUGH twenty centuries and more minds of men have dwelt on the conquest the air. The Psalmist yearned for the win of a dove that he might fly away and be at re Early in the Roman era attempts were made to f In the twelfth century the first airplane appeare and soaring was successfully accomplished, power was lacking for flight. The steam engi gave a new impetus to invention, and experimen with steam-propelled airplanes were reasonab numerous in England from 1860 onward. In 1 and 1890 Professor Langley began experiments Washington that eventuated in actual flight b small model in 1896. A larger machine appear to have failed. Then, in 1903, Orville Wright f 852 feet in 59 seconds, and the science of aviati entered a new era of development.

The European war gave aviation its most power impetus. Now the war is over and America, thou coming in late, has capped victory with achieveme by developing the best airplane engine in the worl Now the Atlantic passage, reduced to five days the surface by the power of steam, bids fair to be c two days by great airships propelled by gasoli

As this is being written the world has its eye Trepassey Bay, Newfoundland, where three Americ naval flying boats await a favorable weather repo before attempting a flight of some 1,200 miles twenty-four hours to the Azores While two English men chafed under weather restraints waiting to across the 1,800 miles from Newfoundland to Irelan and a third was putting his machine together, American Navy has made the great leap, and i fitting that America, the home of the first practi airplane, the birthplace of the Liberty motor, leader in the councils of the world, should be fi to blaze the trail of commerce in the skies. Alread we have a regular mail service between Washingto Philadelphia and New York. The nation is planni air lanes eighty miles wide between thirty-two citie The air conquered in the war is to be tamed for t arts and purposes of peace. Air liners may so cross regularly from New York to London with passe gers and mails, and the private airplane may be common as the personally owned and operated aut mobile was ten years ago. The old hymn, "Oh, th to the rock let me fly, to the rock that is higher than I," takes on a new significance; the bird no longer ru the ether; man now flies above him.

JOSEPH REINACH OF FRANCE

An Interview on Ever So Many Things. By Margaret E. Sangster

I FIRST saw him in a little hotel set high above the Moselle River, somewhere in Germany. I was just finishing luncheon when he came in, laughing, and red-cheeked from cold; a prosperous-looking French civilian, mpanied by a French captain who was quite ently acting as a guide.

e was a short, stockily built man with a beard. clothing was as correct as clothing can be. He ed important, and yet his eyes, when they my own, were infinitely friendly.

Oh," he exclaimed, "but it is good to get into a n room! We have motored many miles this ing. It is very cold—this Germany."

t is cold," I answered almost automatically re I realized that he had addressed me, quite matter of course, in English.

e Frenchman laughed as delightedly as a boy ld laugh.

was right," he told me; "for I thought that were an American! And what are you doing , I wonder? It is a long way from your home- —and you are young to be alone."

I'm over here writing stories," I told him, "for Christian Herald—a magazine in New York."

So—" again the Frenchman was laughing— u are a writer of stories!" He was still laughing e turned to his guide and spoke a rapidly ex- atory sentence in French. The guide looked e with a veiled interest and the Frenchman e into an infectious chuckle. But the laughter from his voice when he spoke again.

Mademoiselle," he told me seriously, "it *is* nge to find here an American girl who writes ies. You are staying long in this place?"

Only for a few days," I told him. And then— n stopping in Paris," I added.

Paris!" The Frenchman was at once interested. ris is my home. I, too, am only passing through country. I have been to see some of your gener- —General Dickman in Coblenz and General Muir his village. Then I will go back to Paris. I have otor below. When you come back to Paris you t look me up—for perhaps I can be of help to you. ill give you my address. You see I, too, am a er!"

e took a large black-bordered card from a leather , wrote a line upon it in pencil, and handed it to I looked at the engraved letters and saw that spelled "Joseph Reinach" and that the address raved below the name was a very fashionable one. though the name was familiar I could not place and I knew that I was expected to. To relieve situation from being strained I murmured—

Oh, but I have seen your name many times" ich was quite true!), and then added:

And I shall be glad to look you up when I get k to Paris."

nd then we shook hands and I left the hotel.

ATER in the day I showed the card to the sergeant. The sergeant is a college man and knows e about the world of great writers than I do. He ed at it with great interest and then said:

Where did you meet him?"

told the circumstances of the meeting and then—

Just what did he write?" I questioned ever so ually; "of course you know."

Certainly I know," responded the sergeant with at dignity—"but I can't remember the titles of the ks." Whereupon I understood that the sergeant w just as much as I knew about the prosperous important looking Frenchman.

WASN'T until I got back to Paris that I found out about Joseph Reinach. And then I discovered t he was truly a great man. I discovered that he one of the well-known journalists of France— t he had written books on art and letters that have n studied as text-books in American colleges; and t his knowledge of history and current events was a gnized thing. I discovered that he had been red important positions of state—and that he had sed them. And I heard that his book on the ear of Verdun" was the biggest war book yet pub- ed. And so one day, referring to the penciled on the black-bordered card, I called him up on telephone. And late in the afternoon of the same I went to his home, set in the center of an ex- sive little private park, to see him.

SEPH REINACH was talking to a middle-aged man in the uniform of a French officer when I was ounced by the exceedingly impressive butler. er he had greeted me he introduced me to the cer—who was his brother. And then we all sat wn, very cosily, and talked. And I looked with ensely approving eyes around the splendid room t we were in.

Joseph Reinach

The room was a library, with books lining the walls. e book shelves reached from the floor to the very ling and little ladders stood at intervals so that one might get at those top books. The furniture was rich and carved (made of some dark wood); the rugs were perfect Oriental ones. It was a satisfying room—the sort of room that a great writer should have.

Joseph Reinach, with much laughter (for he is given to laughter), was explaining to his brother how we had met in Germany.

"And now," he finished, "we meet again—in Paris."

"You won't be so pleased," I told him, and I laughed, "when you hear that I have come to interview you."

It was the brother who laughed now.

"Oh, you Americans!" he said. "You are typical!" (He did not tell me of what.) "I have just come from America—and I know."

"My brother," Monsieur Reinach told me, "has been to your United States on a special mission." He hesitated, then—"Just what subject did you want to interview me on?"

"I'd like," I told him eagerly, "just to talk to you about ever so many things. And then I'd have a lot to write about."

Both brothers laughed again. They seemed to be enjoying themselves. For a self-conscious minute I wondered if they were laughing at me.

"We'll talk, then," Monsieur Reinach chuckled, "about your so-many-things."

And we did.

"I HAVE been traveling through Germany," Joseph Reinach told me, "to get some side lights upon the German viewpoint. I have been anxious to see what sort of books the Germans have been reading for the past few years. I found one amazing volume called "How We Were Blinded." The book told that the German civilian population was always kept in ignorance of true conditions—yes, and the German army, too! They never knew of the decisive battle of the Marne. No defeat was ever reported to them as anything but a strategical retreat. It was a remarkable, an illuminating, book.

"The German people—you ask what I think of them? Ah—the people may not be all bad—but they have forfeited their right to be trusted. You of America who have been so far away from the war, you cannot understand. It is the French viewpoint that is difficult for you to grasp. For even your Mr. Wilson thinks that the French are a bit grasping in their demands upon Germany. But the French are not grasping. They just want to be sure.

"The French feel that an Army of Occupation should be kept upon this side of the Rhine until all German debts are paid. And that after the debts are paid, the valley of the Rhine should be cleared of soldiers and fortifications and made into a great neutral territory. That is, France thinks, a fair proposition—and a *certain* way of guarding against another German war.

"Your Mr. Wilson thinks that the League of Nations will be a safeguard against future trouble. But I am not sure. It is an idealistic plan—but it is scarcely a whole plan. I should call it *one precaution.* If there had been a League of Nations there might have been no war in 1914—but the League of Nations *alone* could not now prevent another war. The other countries are too far away in case of a sudden German aggression. It would be 1914 all over again before help could come.

"You have spoken to me about this German propaganda among the boys in the American Army of Occupation. You say that the American soldier likes the German people better, perhaps, than he likes the French people. That may be so—if it is so—because the American soldier knows the German home life—and has not become acquainted with the French home life. It has been made too hard for your enlisted men to meet the really fine French girls.

"I, myself, am at present writing a History of France—a simple history that your people will enjoy reading—so that you may be more closely drawn to France. It is necessary, now, that France and America should be close together. I am writing the book only because I feel that there is a need of it. You do not know our national background as it should be known.

"French art, you say? And letters? Ah, music and literature and art are always reborn after a war. Art lives anew through suffering. And we *have* suffered. Some have thought that our country has been crushed by this war, by this suffering—but no! Let them look to the art that the next few years will bring forth. Then they will see.

"Your country," Joseph Reinach nodded toward the silent figure in the officer's uniform, "my brother tells me that your country has been starting reforms since the war—yes? My brother tells me of the prohibition. He thinks that it will affect the labor conditions in your land. He says that the foreigners in the United States who do your rough work are used to their beer and their light wines—and that they will go where they can get beer and light wines. Maybe he is right—maybe prohibition will not last. In France it would not—France could not get along without her wine. And yet one seldom sees an intoxicated Frenchman."

The brother spoke from out of the silence.

"It seems unfortunate," he said slowly, "that prohibition should come to you while the young men of your country are overseas. So many of them will feel cheated—do feel cheated."

"You mean," I questioned, "that you think they don't want prohibition—our young men?"

"My brother," Joseph Reinach explained, "does not mean that. He means that it seems a shame that the young men should not have their part in the reform. Prohibition would have gone through, doubtless, even if this army of yours had been back in its homeland. And it would have been pleasant to feel that the young men had their part in it. They would have made a splendid guard of honor to the—in your slang you call it *water-wagon*, do you not? They would have indeed been a fitting escort to its triumphant but dry progress, through the highways of America."

I started to speak—and didn't. It is hard to explain to a European the joy that all of America feels at the thought of prohibition. I, who have lived in our great cities, know the horror and the suffering that drink has caused. So I didn't speak.

It was the brother who abruptly changed the subject.

"You have read Joseph's book on Verdun?" he asked me. "No? Ah, but you must have one copy. It is a book that America should know. It should be translated into English."

Joseph Reinach had already rung the bell and had given a murmured order to the impressive butler, who answered its sharp summons. The butler left the room and in a moment returned with a fat, yellow bound book. The author of it spread it open at the flyleaf and wrote in it with a great quill pen that he took from his desk.

"I will also," he told me, looking up from his writing, "give you my photograph. And I will write," he was reaching for the photograph as he spoke, "I will write something upon it." And then, with chuckles, he wrote across the bottom of the photograph, "In memory of the Moselle," he wrote, and read it aloud. "Now, mademoiselle," he added, "I have been interviewed—quite correctly!" and he laughed.

I took the book and picture from his hand. And as I took them I realized that it had grown too dark to read the writing upon them. Glancing toward the window, I saw that the late afternoon had turned to early evening.

"Oh, it's dark!" I exclaimed. "I must go."

Politely the two men rose. With the courtliness of French gentlemen they in turn bent above my hand.

"I thank you for coming—" said Joseph Reinach. "And we will meet again. For I like young people. I had a son . . ." he paused and I remembered the black border on the engraved card—"I had a son . . ."

There was silence for a moment. And in that moment I saw the same look that I had seen on other French faces glancing out of the eyes of Joseph Reinach. The laughter that seemed so much a part of him was quite gone.

"France calls," he said at last, and very simply, "and one must answer—and give."

Four Great Movements in Present Day History

No. 1. THE PROHIBITION MOVEMENT

By CHARLES M. SHELDON, D.D.

THE Prohibition Movement is as old as the history of the human race. Alcohol has played a most tremendous part in the annals of mankind. It has slain more than war and pestilence combined, dethroned reason, beggared nations, blighted families, cursed the babe unborn, been the companion of the social evil, caused innumerable and horrible crimes and disorders, and laid its heavy hand on politics, the home, the state and even the church.

Even now, after all these centuries of war against it, alcohol is a tremendous power in different parts of the world, notably in Great Britain, where last year 50 per cent. more money was spent for liquor than was spent in any year before the war. As for example, $830,000,000 in the year 1913, and $1,295,600,000 in 1918.

The brewers and distillers are being driven out of the United States, but they are pouring into Cuba and China and Mexico. China has been a sober nation in comparison with the English and American peoples, but missionaries now testify that drunkenness is increasing at an alarming rate, due to the liquor men from this country, who in their heartless indifference to human welfare are willing to damn with their poison 400,000,000 people for gain. It is also within the possibilities that Russia may go back to her manufacture of vodka.

The battle is by no means won over old King Alcohol. He is still a mighty force in the world, but his throne is tottering, and his crown is no longer firm. The student of history has only to look back to revolutionary times in this country to see how far we have come in our change in habits and customs, so far as liquor is concerned.

As late as 1811 Dr. Lyman Beecher says in his autobiography that at the ordination of ministers "all kinds of liquor were common, and drinking on the part of ministers and people was unrestrained." He describes the suspension of a minister for frequent drunkenness. Meeting houses were raised by the community coming together, and one minister, making mention of his own church building, says, "each rafter is steeped in liquor." At the ordination of a minister every one, the minister included, drank vast quantities of punch, wine, brandy and rum. This was followed by an ordination ball, at which festivity many of the church members became intoxicated and had to be helped home.

Such facts are so impossible now that we wonder they could ever have been tolerated. The difference in the social and religious atmosphere is so marked that we realize the fact that prohibition is really a "movement," and that the liquor traffic will some time have to go the way of chattel slavery and other world-wide wrongs.

THE forces that have made possible the victory over this awful enemy of human happiness have been many and continuous. As early as the Rechabites, mentioned by Jeremiah more than 600 years before Christ, and Daniel and his companions, teetotalers and vegetarians, on down to present times, alcohol has been fought by the church, the home, the temperance organizations, the Woman's Christian Temperance Union, the Anti-Saloon League, state and local legislation and the press, until we now face the great and at one time seemingly impossible fact of nation-wide absolute prohibition of a thing that has had an awful hold on the human race on account of two things, the physical thirst for alcohol and the money that could be made out of its sale.

The practical results that have already come from prohibition where it has been honestly and faithfully enforced are so great that they have been the best argument for the nation-wide and world-wide adoption of it.

In Kansas, after thirty-eight years of state prohibition, according to Senator Capper, the state has the largest per capita wealth in the union, has more than doubled bank deposits in the last ten years, sends more boys and girls to public school, university and college than any other state, and with one exception has the lowest death rate of any state included within the registration area recognized by the Federal government.

The largest city in the world under a prohibitory law is Detroit, Michigan. The astonishing results that have already come to this beautiful city after the law went into effect have recently been published, and the readers of the Christian Herald must be familiar with them. But Detroit stands today as an undisputed argument and object lesson to the fact that prohibition can be made to work in a city of a million people.

If prohibition can be enforced in Detroit and Denver and Seattle and Portland, Oregon, and other large cities of industrial and commercial fame, it can be enforced in New York and Chicago and San Francisco and Baltimore and every other city.

The business men of Detroit and Seattle and Portland are so well convinced of the financial benefits and blessing of prohibition that they would no more go back to the old régime of the saloon than they would vote for human slavery.

In Denver this last March the grand jury was called, but there was no business for it. The Denver Post says, "Two years' prohibition in Denver has kept the city so decent that there is nothing for the grand jury to investigate."

Could any argument be better than that? And this is a fact about Denver, of which it was said a few years ago that prohibition would ruin it as a tourist city. It has never known such commercial and hotel prosperity as within the last two years.

ONE of the most hopeful signs looking to the final extinction of the whole horrible history of drink is the attitude of wholesale liquor men, who see the impossibility of turning back the hands of God's clock, and are wisely accepting the inevitable and turning their plants into establishments for canning fruits and vegetables. One of the latest comes from the wine-growing state of California, where the Wineville winery at Riverside is to be converted into a monster cannery to put up apricots and tomatoes. That is the answer to the hysterical cry that prohibition would ruin California. Instead of ruining her it will make of one of the most beautiful states in the Union a paradise of God.

Any soil that will grow grapes to be turned into wine will also grow fruits and grain to be turned into healthy food. And it is safe to say that the liquor men of America can in practically every state turn their establishments at a small cost into cold-storage, ice-making, malted milk and canning establishments, and make an honest and happy living unhaunted by the thought that they are producing an article will bring misery and shame to the nation which tects them.

Two questions are frequently asked when pr bition is proposed as the only remedy for the and crime of the liquor traffic: What will becom the large number of men who will go out of emp ment when the brewery and distillery close? what substitute will take the place of the saloon w thousands have gathered in more or less social meet

The first question answers itself automatic The legitimate business of a restaurant or a can or a shoe factory or an ice plant employs more than the brewery, distillery, or saloon. If all liq business goes into honest industry of any sort, t will be, not a glutting of the labor market, but a mand for more labor than can be obtained.

In Kansas after prohibition went into effect n man lost one day of labor on account of the brewe and saloons closing.

The same thing will be true of New York Massachusetts and California.

The cry the liquor journals raise that labor will ceive a death blow is not based on the fact, as ind trial cities like Detroit and Seattle testify. L has benefited tremendously in those cities.

AS TO the substitute for the saloon, that also take care of itself to a great extent. In Kan the question was hardly raised. There were forty saloons in Topeka. They were probably quented every day and night by hundreds of men What did those men do when the saloons close

The majority of them began to do what they ou to have done before—they began to stay at home.

They saved the money that they had wasted drink and put it into better clothes and food for family. They began to think about sending th children to high school and college. They took memberships in the Y. M. C. A. And since the m ing picture has come in as a part of the social a recreational life of the people, you will now find sons of these men of the old saloon times (many whom would be in the saloons if we still had the with their children spending a small amount of mon and getting a large amount of pleasure out of the w der of a moving picture to which the whole fam can be taken at less expense than the saloon exact for one man in one evening.

There are plenty of good substitutes for the salo at the present time, and the best that can be ma or found is that old institution—the home.

A man could never take his family to a saloon. was the most selfish institution on earth so far as th was concerned. When it is gone, and gone forev the home will begin to come into its own.

In countless families all over America wives a mothers will bless God with streaming tears of j when the last saloon has closed its doors, and the do of the home have wreaths of happiness carved on th panels, as the door opens and a sober father greets h wife and children and asks them to share his recre tions with him.

Courage, old world! If 100,000,000 people can a ually destroy so powerful an enemy of human hap ness as old King Alcohol, it can in time help to d stroy the god of war. Down with old King Alcoh Let the people reign! Also down with the old g Mars! Let the people rule, in universal happiness a peace!

The Man and the Job

Confidence in the Future

By HON. EMERSON C. HARRINGTON
Governor of Maryland

IN THE great problem of industrial readjustment the immediate thing is to establish the best possible relations between the man and his job. We are fortunate in Maryland in that we lost no time in establishing our Bureau for Returned Soldiers, Sailors and War Workers. Within three months 3,918 men registered, and of this number 3,571 were referred to employers and of these 2,729 were given employment.

One feature of the work was getting the employers in Maryland to send letters to their old employees offering them their old jobs. This work has not been done in a patronizing way nor in a spirit of charity, but with full friendship for the soldier. We have had in operation an efficient employment service which has placed more than 100,000 men. By the intelligent handling of the labor problem the surplus which appeared early in some sections was avoided in Maryland.

I have watched the situation very closely and have cooperated in the work, and my observation is that if we have the proper machinery for placing labor and we handle the matter in the right spirit we are going to solve the larger problem of readjustment, and the other problems will do much to work out their own salvation. I have the utmost confidence in the industrial future and safety of the country.

Opening the Waste Places

By HON. THOMAS RIGGS
Governor of Alaska

THE most complex problem confronting the country is the question of industrial readjustment. That there will be a readjustment in the due course of time is inevitable, but I do not believe that there is any one who can at present foresee how and when this is to come about.

Our principal concern is the immediate future. Secretary Lane foresaw an unbalanced condition in the United States as soon as there should be released from the army our splendid young representatives of American manhood who have been risking their all for the country they hold dear. Had the measures advocated by him become effective, there would now be the machinery available for the absorption of t returned soldier in useful and profitable industr Perhaps the scheme will still go through at the spec session of Congress. I can not imagine a more co structive thought than that of Secretary Lane's, whic will open up our waste places to make happy a profitable homes for our soldiers and sailors.

I should like his ideas to go even further and ta in all that part of our population which wants ru homes. To many of our returned warriors the thoug of a country life will not appeal. By extending t privilege of governmental assistance to the labor in industrial occupation who may be displaced by th returned soldier, it will be possible to care for classes of unemployment. As I see it, industrial r adjustment is synonymous with labor readjustme

I am strong for the farm and other personal owne ship, for it is only when the individual can point some one piece of property and say "This is my own that he fully realizes that he is part and parcel of th United States and that to protect himself he mu protect the state.

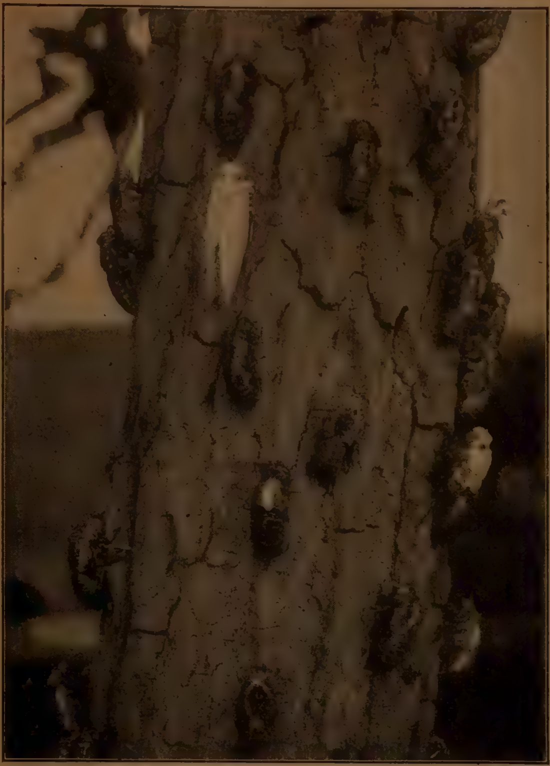
Broad justice and wise generosity to the natio heroes must count also to the best good of the who people.

A DOUBLE INVASION OF LOCUSTS

WHEN you hear a mighty chorus of locusts this summer, do not fear that another cataclysm has come upon us; it will be only a iolent declaration that the armistice of the venteen-year variety has expired, and iat the noisy cicada, as the scientists pre- r to call it, is again abroad in its periodical ttack on the orchards and forests of the nd, particularly the younger trees of the uit-bearing order.

Scientific men who make it a profession study and classify the various breeds ad tribes of predatory insects can foretell ie coming of the seventeen-year locusts ith the same accuracy as the astronomers an predict the eclipse. They know that he omes with a rush at regular intervals and ien disappears in less than two months. accurately is the system of schedules ranged in advance that the horticultural iterests know almost to the day when he ill make his noisy charge, and just in hat sections of the country the attack ill be precipitated. This year he is ex- ected to appear in greatest numbers in the llowing states: Alabama, District of olumbia, Delaware, Georgia, Illinois, In- iana, Iowa, Kentucky, Maryland, Massa- usetts, Michigan, New Jersey, New ork, North Carolina, Ohio, Pennsylvania, outh Carolina, Tennessee, Vermont, Vir- nia, West Virginia and Wisconsin.

WHILE every one uses the term locust, technical authorities all agree that is is misapplied, and that it is not a locust all. They insist that the term locust longs only to the grasshopper family, and at the seventeen-year pest also has a irteen-year side partner. It is when the venteen-year and thirteen-year tribes ake their appearance coincidentally that ie greatest harm is done. The visitation is year is expected to be particularly vere because the cicada calendar, re- rded as well-nigh infallible, calls for a ouble bill. This conclusion is based on ie fact that the seventeen-year class ming out within the next few months, is ood 10, perhaps the largest of the seven- en-year-olds; and that brood 18 of the irteen-year family is scheduled to emerge at the me time, and thereupon the two armies will be erating competitively to some extent.


Seventeen-year locusts laying their eggs

The worst locust year in the history of the United ates, as shown by the records of the entomological ction of the Department of Agriculture, was in 1868, when brood 19, the largest of the thirteen-year class, emerged in conjunction with brood 10, the two combining to make a record infestation. But science has been busy since then, and its votaries have, so to speak, gotten the numbers of both classes of winged Huns.

The statement has often been made that the cicada is the most interesting of all insects, because it has always appeared to be so mysterious. The fact that it comes in countless numbers one year, and then is not seen again for thirteen or seventeen years, only to reappear in reinforced legions, has kept the popular mind mystified to a great extent, and besides has woven many superstitions about the cicada—or locust, as unscientific laymen call him.

THE insect, first of all, spends thirteen or seventeen years in slow development beneath the ground and comes forth to the light and air at almost exactly the same spot where it entered thirteen or seventeen years before. One of the oddest things about it is that, in spite of its exceedingly slow development in its subterranean habitat, all the millions and even billions of individuals forming the grand army attain maturity and burst forth at the same time.

"Locust years," for hundreds of years back, have been regarded with much unfeigned fear and dread. In times past dire predictions were made of wars and other calamities to befall, either with the coming or after the departure of the insects. This was particularly true with the Indians, who regarded the periodical flights as harbingers of great misfortunes, and at such times the medicine men of the tribes were worked overtime designing, or otherwise preparing, panaceas to ward off the dangers. This superstition even spread to the civilized. Some have fancied that they could identify the cry of the cicada as a resemblance to the pronunciation of the word Pharaoh, the name of the Egyptian monarch who so relentlessly persecuted the ancient Jews. Attention has been called to the dark bars that occur on the filmy wings of the insect, in the shape of the letter W, which to many used to mean a forerunner of war.

In young orchards and nurseries experts have recommended that the ground under the trees be watched closely, and that the insects be gathered by hand and destroyed as soon as they emerge. When the emergence is on a wholesale scale the task is likely to be quite onerous, but thousands can easily be shaken off into bags or open umbrellas without much exacting labor. As soon as they come out of the ground they make for the trees, and at times as many as a thousand can be scraped off with a brush. **ROBERT H. MOULTON.**

GREETING THE RETURNING BOYS

FROM 30,000 to 50,000 American boys for whom the words "home" and "home folks" have taken on a new meaning are landing in New ork harbor every week. Many of them have been ought back wounded and ill from the war, and are aced for a more or less indefinite stay in one the debarkation hospitals of the city. Others -well men—are being sent to the camps of ong Island or New Jersey within a few miles New York City, until they can be transferred ck to demobilization centers nearer their omes, or discharged right there. Some are ilors or marines, in port for a few days—ter laying mines in the North Sea, or carry- g foodstuffs to our Allies, or from convoy ity across the Atlantic.

No matter what or who they may be, they all ant one thing, and want it badly. They want see some one from home. This home-hunger the hearts of the returning soldiers, sailors or arines awoke an idea in the minds of two mem- rs of the New York staff of the War Camp ommunity Service, Dr. Robert Tudor Hill of ebraska and Miss Ruth Duniway of Port- nd, Oregon. In a very short time the "Hall States" had come into being—a converted sidence of five stories, large rooms and many eplaces at 27 West Twenty-fifth Street. The ar Camp Community Service workers set out to furnish the place with simple but com- rtable furniture, and to carry out "the idea" to find groups of people now resident in New ork who had formerly lived in other states d who would be responsible for greeting and friending that state's returning fighting men the Hall of States.

At the end of a few weeks, forty-nine states e represented in this place, and more than 7,000 ys have passed through its doors, consuming, the average, 3,127 freshly made doughnuts d over half as many cups of coffee a week.

Each state represented has its own desk, furnished and equipped by the state or by its committee.

The convalescent boys who are well enough are usually on their way to the Hall of States in a little while after landing. One boy from Nebraska, who had not heard from his home folks for two years, not even in response to the telegram he had sent on his arrival in New York, received his letter at six o'clock one morning. When the workers came to open the building a little before nine o'clock, he was sitting on the doorstep.

In the Hall of States, Ohio Division

ANOTHER letter reached a poor colored boy from Tennessee, who could neither read nor write, and who was still very ill. The Red Cross workers at the hospital got word for him to the Tennessee worker at the Hall of States. When she arrived, the boy was hugging the letter to his breast with tears rolling down his face. The nurse who tended him during his stay in New York said that he never let that letter out of his sight.

Tickets to various sorts of entertainments are given out. Bus rides through the city are arranged. And, of course, there are the daily batches of doughnuts, served by a white-coated chef in the kitchen.

A chap comes at ten o'clock in the morning. He finds some one at the desk who used to be from his home city, or from some place near by, some one who knows people and places that he does. Then other boys come in, and other women. Soon the circle has reached out until it is colliding with other circles around other desks, and no one realizes that it is long past lunch time.

The boys seem to like to talk to the older women even better than the girls. They have so many things to talk out, to unburden their souls of. They do not seem to be able to talk enough in one visit, and they come again and again as long as they are within reach. Many of the women open their homes to the boys for dinners and parties. There is a distinct committee which does nothing else but promote these affairs. **BETTY SHANNON.**

The Mother and Her Daughters

The Mother's Harvest

By SUSAN CHENERY

Author of "As the Twig Is Bent"

MY SISTER Helen and I are getting along. We can't call ourselves young any more. Her charming daughter Margery is just married. Helen has reason to feel perfectly satisfied with her work as a mother. I asked Helen if she thought that when Margery had children she would follow along her mother's lines.

"Why, no," said Helen; "I hope she'll improve on 'em. You must remember that the children rarely had occasion to know my motives. Perhaps they think every child is trained as they were. I never tried to impress the children with my personality. What I aimed at was what most mothers should desire for their children—the good old standard virtues which we all ought to have, such as truth, honor, charity, obedience, faith. Those seemed essential. There were other things I wanted for them, such as neatness, courtesy, and thrift. There were still others that I hoped they would have, but did not especially strive for: I feared to meddle too much with their individuality. Do you know I could wish now that I had aimed at more in their training? Is it not amazing that every virtue I wished them to have, they have? As I look back I can't see that I worked hard to get them, either. I seem to have simply kept those things in mind and headed the children in that direction. I wanted the children to have certain qualities, and they have them."

"One reason why your children are straightforward and sincere, Helen," I said, "is because you never 'pretended' with them. How will children learn the truth from parents whom they frequently hear telling what isn't true? How will they learn honesty when their parents tell them to deceive the conductor about their ages? Those who are taught to be polite only before company are not apt to be truly courteous. Some parents ought to train themselves instead of training their children."

"Oh, of course we must be in earnest," said Helen. "I'd like to say to every young mother: 'Begin early and keep in view the qualities you want your children to have and they will surely have them. Begin before they know that the world contains opinions different from yours. Get ahead of the enemy that sows the tares. Your tiny trees will be all right if you look after them in season. There's nothing hard in bending or straightening a tree while it is little. If you keep it in sight afterward and see that it stays straight, that is all that is necessary; it will almost certainly grow up as you started it.'"

"Keep the children in sight, indeed!" said I, who see all sorts of children in my school. "Why, Helen, then the mothers could not go off on their own good times! Children nowadays grow up as they happen to. Most mothers would not listen to you."

"Some of them might," said Helen.

The Child's Touch-Hunger

By PROFESSOR M. V. O'SHEA

PSYCHOLOGISTS say that every child has a hunger for experiences which are necessary for his development. He is hungry for sounds, sights, tastes, smells and muscular strains and stresses. These are all of fundamental importance in the building of his mind. A child would be an idiot who was not hungry for these sense experiences. The only way he can learn about objects is by investigating them with every sense that will give him any information regarding them.

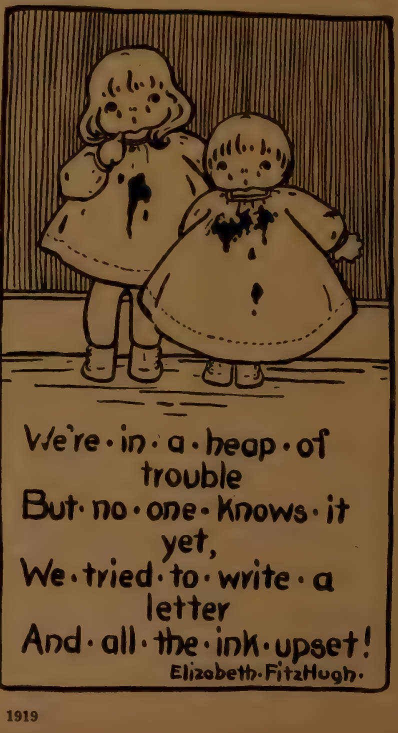
Many persons who realize that a child must see, hear, taste and smell all the objects around him in order that he may come to understand them do not appreciate that the hunger to touch objects is probably more acute than any other kind of hunger. Frequently people think a child is mischievous or wilful when he handles the things around him when he is told not to do so. How often one hears parents and policemen and guards at museums and all such folks say to children, "Don't you touch that! Can't you keep your hands off from things? I told you if you touched any of those things again I would punish you," and so on. But a child will handle objects, even in the face of certain punishment, because his hunger for touch sensations is so overpowering that he cannot restrain it.

What is to be done about it? In the first place, the child should have as great a variety of objects as possible to touch and use in his play activities. He should be permitted to explore everything around him by means of the sense of touch. If necessary, the parent or the teacher or the guardian should stand by and see that no harm is done to valuable objects or to the child himself. But if the typical child be permitted to investigate such objects as books and china until he has discovered how they feel and how they are constituted, until his touch-hunger regarding them is gratified, he will be likely to let them alone thereafter unless he needs to use them in some of his games or plays. A wise parent or teacher would provide books, dishes and the like which could be used in play, and which would make it unnecessary for the child to experiment with delicate things of real value.

Helps for the Housekeeper

SHOE buttons sewed on with dental floss do not come off.

A linoleum rug for the kitchen floor costs less than a fitted linoleum floor covering and can be taken up and washed out of doors.


We're in a heap of trouble
But no one knows it yet,
We tried to write a letter
And all the ink upset!
Elizabeth FitzHugh

First Lesson in Music

By MRS. HARRIET AYERS SEYMOUR

ANY mother who loves music and has studied enough to play fairly well can give her children their first lessons. It is indeed a great advantage to have mother teach, for music will thus become a part of the daily life of the home and prove invaluable in aiding the growth of the children in many ways, besides developing a happy family companionship.

Most children love music. But how often is the love of it killed by inadequate teaching!

How shall we begin? Mary is eight or nine years old and has asked to be taught music. You are eager to teach her. First, choose a time of day when you and she are generally at leisure and rested, and have a short lesson at that time every day. Keep to this arrangement, for it forms a habit of regular work, which is of the greatest value both musically and otherwise.

What is music? This question ought to form a part of the very first lesson, and without actually giving the answer, lead Mary to feel that music is a language, the beautiful language of sound, and that when we play we must say something that we feel.

In our new education we are going to let the child grow and develop, and not force facts into her mind, so that the main thing is not to "tell her" or "make her," but to "let her."

After a little friendly conversation, play a low, then a high note and ask Mary to tell you with closed eyes which it is, high or low. Have her sing high and low for you. Finally, give her a sheet of music paper or a music blank-book and let her write the notes you have played and she has sung.

It is better to start out at once with both treble and bass clefs, and to give the child a clear mental picture of the two staves and clefs as a unity and not separated. "Grown-ups" complain to me that they cannot easily read the two together because they have been taught first one and then the other. Have Mary write middle C on an added line placed between the two clefs and connect it with both the C which is next above in the treble clef and the C next below in the bass clef. In this way she will get an actual picture of the connection between the two clefs, and realize that the C on the added line either above the bass clef or below the treble clet is one and the same note.

Ask Mary to look at this picture intently, close her eyes, and see it with her mind's eyes. She will do it very readily. Explain to her that when she looks at anything very thoughtfully, a picture is made in her mind which she can depend upon just as surely as though she had put it away in a desk drawer. Have her visualize everything she does, a little each day.

I should say that this would easily constitute the first lesson—with perhaps a song to end with.

A Market Bag for Mother

By LAURA A. KIRKMAN

ONE day, as Marion watched her mother remove the old piece of oilcloth from the kitchen table and tack on a new piece, she had a sudden idea:

"Mother, why couldn't I make the old piece of oilcloth into a market bag for you?" she asked.

"So you could," said mother. "The smooth surface could be turned inside and the rough side, if colored, would make a good exterior."

Marion was delighted. She loved to sew and especially to help her mother, who worked so hard for her. She knew that the bag her mother was now carrying was almost worn out and that she would soon have to have another.

This is how she made the new bag: she took a piece of oilcloth one yard long and one-half yard wide and doubled it to make a square bag. She tucked in the two lower corners and stitched them, then sewed up the sides.

At the top she made a one and one-quarter inch hem on each side, through which she ran two pieces of an old shade stick. These two pieces of stick were twelve inches long each, being slightly shorter than the bag itself; for the bag was more graceful, she thought, when the upper corners were shaped in also. Two pieces of rope, each eighteen inches long, were knotted at the ends and used for handles.

HENRY J. HEINZ, BUILDER

By Frank L. Brown

> **Work every day as though you would live forever;**
> **ive every day as though you expect to die tomorrow.”**

THIS motto is one of many which hang about the walls of the administration office of the H. J. Heinz Company, Pittsburg. They are l the expressions and life convictions of Mr. Heinz d his mother. This special motto interprets the ysical and moral energy of his life, an energy ich in a lifetime of seventy-five years created a eat business and contributed enormously to the vic and spiritual values of his age.

It is said that Mr. Heinz began life with “horse nse and horse radish.” He began with more. He gan with a mother who was both just, good and se. She founded his life upon the Word of God.

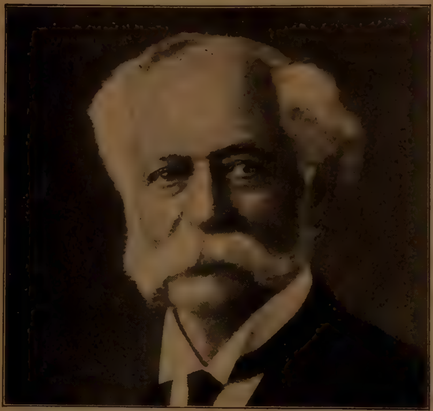
Three weeks ago I was a guest in Mr. Heinz's autiful home at Greenlawn, East Liberty, Pitts-urg. I walked with him about the premises and lled attention to the rich greens of the early ring. About the lawn were many evidences of s love for art. Every room in the home expressed at love for the beautiful in picture, ornament and coration which had been wrought into his life om the face and character of his mother.

That evening the secret of it all came out. Din-r was concluded. He brought to the table an old ible, his mother's gift to him from the years gone . It had been read through by him, and there re pencil marks along the chapters indicating the ading for each day.

And now he was reading it through again at the ening prayer time. And that was the uninter-pted custom of that home and the explanation of a gorous Christian life. Whenever Mr. Heinz went aveling he took with him a Bible. I have said that r. Heinz was a builder. I have indicated the foun-tion upon which he builded. It was a rock founda-n.

He worked wisely, but he worked hard. At six-en he began to help his father, who had a brickyard ar Pittsburg. He cultivated a four-acre garden tch so well that it was found profitable to engage a rse and sell the garden truck in the city. At seven-en the boy had sold his second season's crop for ,400. The first of the famous “57 Varieties” soon peared in the form of horseradish sauce, the product his overtime.

Step by step the business grew until a firm was or-nized at Pittsburg. Now that business employs 000 hands, covers twenty-two acres of floor space in Pittsburgh has sixteen branch factories, and 30,000 acres of land under cultivation; 40,000 people harvest the crops, and 400 traveling salesmen are developing a world business.



Mr. H. J. Heinz, died May 14, 1919

He was a builder in civic affairs. He became a director in the Union National Bank of Pittsburg and the Western Insurance Company; a member of the Pittsburg Chamber of Commerce, he was on several important Labor Commissions, director of the Tuberculosis Sanitarium and Western Pennsylvania Hospital.

He helped found the Kansas City University and had just completed a Y. M. C. A. building for the Pittsburg University. The Sarah Heinz Club near his factory buildings was a model in its service to the weekday life of his employees.

But the interest by which he will be known as long as business was his “58th Variety,” his Sunday school interest. Into this enterprise he put that business sagacity, that enthusiasm and devotion to a great ideal, which had characterized all his undertakings.

For sixty-five years he was in the Sunday school, first as a scholar in the Methodist Episcopal Sunday school at Sharpsburg, Pa., and as secretary and superintendent of this and the Methodist Protestant Sunday school there for twenty-five years.

While in Williamsport, Pa., on a business trip he discovered that the Pennsylvania State Sunday School Association was in session. He attended some of the gatherings and there was discovered by Hon. John Wanamaker, who was presiding. Mr. Heinz, unknown, arose and pledged $100 toward the budget if the Association were put upon a strong business basis. Then and there began a relationship with Mr. Wanamaker in the conduct of the work of the Pennsylvania Sunday School Association which terminated only with Mr. Heinz's death.

He also took a deep interest in the work of the Allegheny County Sunday School Association, which he placed upon a substantial business foundation.

It was inevitable that Mr. Heinz, as a builder of life, should broaden his interest to the work of the International Sunday School Association, in which he was at various times an executive member, a trustee and, at his death, the president.

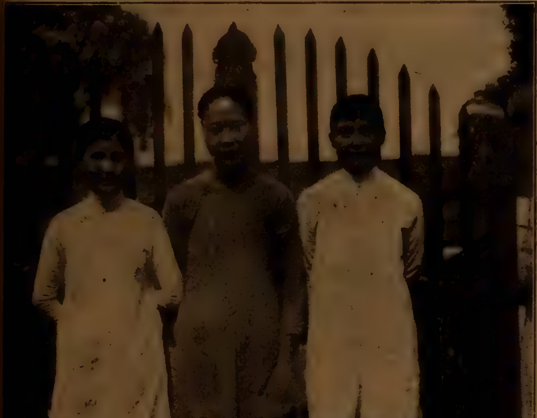
But his greatest investment of time and possibly his thought was in the work of the World Sunday School Association. He was world-wide in his vision, sympathies and work. He was a member . the World's Executive Committee, for years the chairman of that committee, which plans for 35,000,000 members since 1913. He was active in the plans for the Rome, Washington and Zurich World Conventions, and was at the time of his death chairman of the Program Committee for the Tokio Convention in October, 1920. Indeed, that convention and the work of the Association was last in his thought and upon his lips.

Just five years ago Mr. Heinz made a trip around the world to develop the Sunday school idea. He spent three months of this time in Japan, China and Korea. The fact that he, as a business man, believed so mightily in the Sunday school, profoundly impressed Japanese statesmen and leaders, including such men as Count Okuma and Barons Shibusawa and Sakatani.

One of Mr. Heinz's mottoes was “Do the best you can where you are with what you have today.”

[Mr. Heirz, although busy as few men were, consented to serve as one of the judges of the Third Christian Herald Picture Study, the results of which were announced last week.]

“THREE LITTLE MAIDS FROM SCHOOL”



hree girls attending the Methodist school in Sibu. Each had been cruelly abused or driven from home when taken by the missionaries

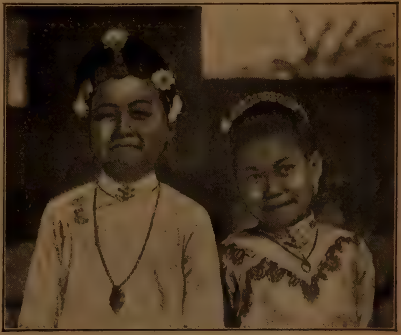
“THREE little maids from school are we!” And you never in the world could guess where that school is, so we will tell you that it is near the town of Sibu, on the Rejang River, in the State of Sarawak, Northwest Borneo. If you know any more than you did before, then you've studied Malaysian geography.

Each of these girls had been cruelly abused or driven from home, when the Rev. James M. Hoover found them.

Their costume somewhat resembles that of the lately popular American farmerette, and like the farmerette, they give part of their time to gardening. They are forgetting recent beatings and maltreatment in the fascinating occupation of learning to recognize curious black letters on the pages of a book—something which they had never before encountered.

◆

THE Methodist Episcopal church has 2,833 pupils in day schools, and 202 in boarding-schools in Singapore, and the work is carried on in seven different languages. In 1916 three out of the four Juniors and all three Seniors taking the Cambridge examinations at the Short Street School, passed creditably.



Two Chinese girls in Short Street School, Singapore; dressed up for their picture

Two Gay Young Belles of Singapore

ALL dressed up—and nowhere to go! So these two Singapore girls were glad to pose for the photographer. The one with the wreath of roses in her smooth, black hair has reason to look superior, for her head-dress has a unique feature. The rose in the middle of her forehead stands up on a spring, and bobs coquetishly up and down with every movement of her head. Her small sister's crown is neat, but not gaudy, and both girls are graced with elaborate earrings. Chinese jackets of silk, and comfortable little trousers to match, complete the costume.

A circle drawn in Malaysia, with Singapore as its center, and a radius of 1200 miles, would contain 60,000,000 people. Within this radius there is at present not a single school of college grade. The people are eager for such an institution, and a number of wealthy Chinese men have already given large sums for that purpose.

INDIA'S FAMINE SUFFERERS FED

INDIA is hungry, nearly two-thirds of it, and will be until September. All winter India has been both hungry and hopeless, except where relief by Government or Christian enterprise has pushed back the crowding pall of slow arriving death and given life new opportunity. June is coming and maybe rain. Famished, parched and starving India is hoping faintly that God or Allah, as the prayer may be, will send the life-giving showers, that men may plant and have faith. But crops must grow, and between seed time and harvest the sower may meet the final reaper unless we, who love Christ and mankind, keep the stream of money flowing toward the Punjab. Already $50,000 has gone for us to help balk Famine's terror. The gifts herewith acknowledged have all been sent on their way to the committee in Bombay, which is making every dollar do the work of two. A new letter from India will appear next week.

Gifts to Feed India's Starving

Mr & Mrs J Jones	$5.00
Mrs B W Crum	5.00
Jane Granner	5.00
Mrs C B Dorr	5.00
H J Hansen	5.00
Mrs S E Walken	1.00
Mrs Elizabeth Strickland	1.00
Mrs F Merritt	1.00
A Little Girl, Pocapson, Pa	1.00
Mrs M Christin	1.00
Mrs C J Waddell	1.00
Ida Young	1.00
A Friend, Marblehead, Mass	1.00
John E Erwan	1.00
Mrs A G Smith	1.00
Miss Emma Carey	1.00
Mrs W B Bois	1.00
Mrs L K Brooks	1.00
J D Washburn	1.00
Mrs J D Washburn	1.00
Mrs C W Forster	1.00
Mrs Hano White	1.00
Mrs Paul Monk	1.00
Mr W Hewton	1.00
Mrs Conklin	1.00
Mrs L M Teft	1.00
Mrs Ella Borown	1.00
Mr Clark	1.00
H Chaply	1.00
Mrs John X Proffetts	1.00
S E A Mass	1.00
Mrs F A Hicks	1.00
Mrs P Tully	1.00
A Friend, Spencer, Ind.	1.00
Miss Flora B Page	1.00
W W Kimmons	1.00
Mrs Hambridge	1.00
Ruby Moede	1.00
Mrs Carl Thomaier	1.00
A Friend, Chenango Forks, N. Y.	1.00
Mrs F Merritt	1.00
Mrs H E Click	1.00
Anna L Baker	1.00
Margaret Wallace	1.00
Thos L Johnson	1.00
Miss E R Sheldon	1.00
Mrs Geo B Shorrat	1.00
Mrs C W W Vest, Glever Vt.	1.00
J F Fisher	1.00
Mrs S B Bury	1.00
J Albert Raiser	1.00
J B Armistead	1.00
I M Keignin	1.00
E C M, Freeport, Ill	1.00
Mrs F Francis	1.00
M Nugersma	1.00
Mrs C L McDesmed	1.00
May F Erving	1.00
Miss Annetra Fehler	1.00
Rose Lesh	1.00
Ida F Martin	1.00
Chas H Page	1.00
A Patchogue friend	1.00
A Friend, Freehold, N J	1.00
S F Melville	1.00
Julie McClure	1.00
Widow's Mite	1.00
Sara B Lancomer	1.00
Mrs Elizabeth Strickland	1.00
Mrs A R Haines	1.00
Mrs W Hicks	1.00
R M Hinnson	1.00
Effie M Lason	1.00
Mrs A F Wright	1.00
A Friend, Salem, Ohio.	1.00
Mayme Melville	1.00
Mrs Margaret Kyler	1.00
Mrs B R Croft	1.00
Alice C Nagle	1.00
I H N, Phila., Pa	1.00
Alvenda H Nicholas	1.00
Margaret Little	1.00
Miss A Mona McDonald	1.00
W E S, Madison Co	1.00
S M Casoes	1.00
M Weeks	1.00
Miss M Cornell	1.00
E W Dinsmore	1.00
Caroline Hubert	1.00
C Salisbury	1.00
Mrs Crum	1.00
C T Morgan	1.00
——, Brooklyn, N. Y.	1.00
Mrs L B Knox	1.00
Rovilla M Van Slyke	1.00
Elsie Spach	1.00
——, Herman	1.00
Mrs H Vial	1.00
Aug Larsen	1.00
Mrs A B Boyd	1.00
Mrs N Middlekoop	1.00
Mrs J W Bucks	1.00
Dr H Balm	1.00
Mrs M B Leach	1.00
——, Arlington Heights, Ill	1.00
Mrs Mattie Mace	1.00
Miss Peny See Bell	1.00
Mrs W G Pringle	1.00
Mrs G C Warren	1.00
M E West	1.00
Mrs Walter Barnes	1.00
Mrs M B McCullock	1.00
Mrs A E Prince	1.00
Rev Kenneth MacLeod.	1.00
——, Patchogue, N. Y.	1.00
Mrs J E Ort	1.00
O Dahl	1.00
E Weymouth	1.00
M E Cafferty	1.00
Ella L Frasier	1.00
Robert Kemp	1.00
J K K, Allentown, Pa.	1.00
M L Domey	1.00
A Friend, New London, Conn	1.00
Mrs Eliza A White	1.00
Mrs Carrie A Bedinger.	1.00
M Veggeberg	1.00
R M Hooker	1.00
Mrs Ella Bingner	1.00

Mrs Rued	$1.00
Mrs S V Mitchell	1.00
Miss Alice J Riley	1.00
A T Hoffman	1.00
Mary P Whitwell	1.00
Mrs H D Blum	1.00
E Duskins	1.00
Mrs Mary D Bagley	1.00
Mrs A R Starks	1.00
L M Deinsmore	1.00
Mrs Mary K Baker	1.00
Mrs H McManaman.	1.00
Subscriber, Coffeyville, Kans	1.00
Mrs Harry L Nicholis	1.00
Salvine S Collins	1.00
John P Hartzernh	1.00
Crist Peterson	1.00
Mrs N H Gossard	1.00
Mrs C N Sloan	1.00
Miss L J Bergstrom.	1.00
Mrs M Perry	1.00
Miss Jennie Mumford	1.00
Mrs C D Youngman	1.00
T A Brown	1.00
A Friend, Charlotte, N C	1.00
W B Eastman	1.00
Mrs Frank Dunn	1.00
J M Rogers	1.00
J E Hawk	1.00
Mrs E E Erickson	$1.00
Mrs E F Spear	1.00
Mrs E F Spear	1.00
Mrs R R McCall	1.00
Elizabeth S Hill	1.00
R N Talmage	1.00
——, Ossining, N Y	1.00
Addie Belden	1.00
E Servil	1.00
Lydia Cunningham	1.00
Anna Smith	1.00
Miss Emily Durick	1.00
Perry Brown	1.00
Mrs Wm Ogton	1.00
——, Petersburg, Va	1.00
E Lowe	1.00
Lung Howe	1.00
Mary E Nevins	1.00
Mrs F B Hanford	1.00
Mrs M A Webb	1.00
A S Adams	1.00
A Friend, Brattleboro, Vt	1.00
Mrs H T Osborn	1.00
Mrs Sowdy	.50
Mrs Hall	.50
Mrs Shelly	.50
Mrs Sprague	.50
Mr Borch	.50
Mr Earl, Hd Co	.50
Mrs C E Taylor	.50
Mrs Clagst	.50
Mr Stedman	.50
Mrs Williams	.50
Mr Benz	.50
Mrs Cleo Clark	.50
Mrs Lamb	.50
Mrs Stradling	.50
J H Wallace, Jr	.50
Miss Ella F Woodroff	.50
Mrs Isaac Wolfe	.50
A Friend, Phila, Pa	.50
Mrs Nellie K Moore	.50
Mrs R V Moseley	.50
Master John E Boyd	.25
Mrs C Cadwallader	.25
Mrs Sadie Welsh	.25
Mrs E Billings	.25
Mrs Ruce	.25
Mrs S Casety	.25
Mrs Collins	.25
A Friend	.25
Mrs Bievell	.25
Mrs J E Casety	.25
Mrs Hylard	.25
Mrs Billings	.25
O K Willcox	22.50
A Reader, Oakland, Cal	75.00
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Virgil Bourquin	18.00
O G Young	12.00
Isabel J Burke	40.00
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Danish Bapt. Church, Hutchinson, Minn	40.00
Friends, LuVerne, Iowa	6.50
Three Friends, Garvin, Minn	6.00
M A M, Michigan	3.05
West Holland M E Churches	18.00
Mrs Mary E Larzelere	4.00
Mary Aldred & Niece	7.00

Courtesy World Outlook

Wards of the State in a famine poorhouse in India

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Mrs Susie Briggs	4.00
Mr & Mrs H J Miller	5.25
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Miss Anna & Aug W Peterson	7.00
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J M Bragg	6.00
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Mrs Z Y Jenkins & Elsie	8.00
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Mrs Nellie P Meyer	3.50
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Carol Lee Van Nuys	12.50
Friends, Muscatine	12.00
W G Root & Family	6.25
Mrs Herman	7.00
Miss Mary Knight Perry	13.38
Olof Olson	7.00
Miss Nellie M Garland.	6.00
Mrs Eide and Mrs Hugh Currie	6.00
V A Lipscomb	14.00
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Ladies Society of the Reformed Church, Spring Creek, Minn	15.25
M B Hutchinson	9.00
Mrs Jane Roberts	4.00
Alice Jaquet Hauck	30.00
Mrs Isabella Porter	35.00
Harry Humason	40.00
Mrs Jennie H McCulloh	10.10
Mrs Mary Miller	4.00
R E Hopkins	6.26
Mrs Ottic S Pauls	6.00
Helen Appleby	8.00
Annie Harris	7.00
Mrs & J C DuMont	7.00
Mrs M J VanTassell	22.00
Mrs Knit Larsen	6.00
Mrs J A James	5.23
Kittie L Garritsen	7.00
Miss Belle E Morris	4.00
Jos H Skillman	125.00
B F Kinsley	3.50
Mrs Anna M Clark	5.10
Nellie Sluyter	7.50
Golden Rule Class of the Waynesville Baptist Chs	7.00
Mr & Mrs Charles Rath	8.00
Alice L Cooper	7.00
Lulu J Doffan	12.00
Ira L Dickerson	21.15
Mrs Ira Howard	3.75
Celia J Willey	4.00
Mrs H R Widdowson	4.00
Minnie & Steve Hawkins	4.00
Mrs A C Grau	4.00
Mary E Parmelee	4.00
Mrs J Shellenberger	23.00
A C Buthler	1.98
David Junk	80.00
Mr & Mrs C B Judson	190.88
Jesse Sanderson	37.00
Miss L Mann	6.00

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George W Brock	12.50
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E Handfield	9.00
Dr F E Hardy	12.00
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Cora A Shoemaker	8.00
Laura McIntosh	7.00
Hans Black	11.00
C S W Merced, Cal	4.15
Mrs R L F Provine	4.00
George Pinchbeck	4.00
Dusk Clark	4.00
Mrs C F Shumacker	3.50
Woman's Aid Society, of Walmit St. Baptist Ch	50.00
Margaretha Srottrup	7.00
Mrs Forrest	4.00
Friends, Belle Plaine, Minn	7.50
Grace W Burleigh	11.00
Mrs Cora Clayton	7.00
Miss Mary P Hilton	12.00
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Mrs Piety A Ball & Friends	8.50
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Mrs J Olmstead	1.03
Mary, Wm. & Alma Craig	11.00
J O Gaston	6.00
Friend, Eagle, Mich	4.00
A Brown	4.00
Mrs C Barney	3.65
F J Hollinbeck	4.00
A Friend, Monson, Mass	.50
J C & Hattie Michener.	30.00
E S Flitcher	7.00
Jacob Colter	200.00
Margaret Betzemann	25.00
Henry T Wittlig	25.00
Mrs S W Elliott	25.00
J W Phillipie	25.00
C S Robb	25.00
J H Mawhinney	25.00
B. J. Costain	25.00
F M Smith	25.00
M P Coe	25.00
E W Farnham	25.00
St. Johns Luthern C E Society	25.00
Wm Beutman	25.00
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N E Schnitger	25.00
E B Judson	25.00
From Friends, Goodland, Ind	25.00
Mr & Mrs S Silburn	25.00
Mrs Lyman Stacy	25.00
Henry Knoch	25.00
Mildmay Presbyterian Ch	25.00
Ruth C Switzer	25.00
Edith Hall	25.00
"My Kiddies", Canbridge, N Y	25.00
Mr & Mrs McDonald	25.00
Mrs Ellen C Millen	25.00
Henry Hoewing	25.00

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Olive Black Wheeland	50.00
J W Heavner	50.00
Charles H Hamberg	50.00
J C Willis	50.00
A. A. Anderson	50.00
Delia T Marden	100.00
Friends, Camden, Ohio	100.00
C E Williamson	50.00
——, Lake Bluff, Ill	50.00
Mrs Annie M Smith	50.00
Mrs T A Alers	50.00
Oliver Hemstreet	50.00
Helen Debbiner	50.00
Nellie Mackey	50.00
Josephine S Battles	50.00
Alberta Gitchel	50.00
G L Cook	50.00
Miss Olive Hunting	50.00
J Harris Field	50.00
E P Frisbee	50.00
Mrs M Ticklenberg	50.00
Geo W Lenhart	100.00
F Mehring	200.00
In Memory of a soldier boy, Ephraim Gilmore Love, Ark., city Arkansas	200.00
Mrs Sabra C Cason	200.00
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Frank L Sutherland	25.00
——, Ramson, Pa	25.00
Mrs Emily Banks	25.00
F B Gee	25.00
Jacob Reentsma	25.00
H P Farr	25.00
Jacob Winne	25.00
Mr & Mrs G F Guy	25.00
A Friend, Ballstom Spa, New York	25.00
Mrs Henry	25.00
Mr & Mrs Culp	25.00
Mr & Mrs B T Hall	25.00
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Bert Benton	25.00
Mrs L C Weaver	25.00
H C Pulsifer	25.00
Lillian A. Tischendorf	25.00
Mrs O A Johnson	25.00
F G Feaster	25.00
Mrs Ethel Wortman	25.00
Mr & Mrs Horace Stafford	25.00
Mr & Mrs J S Burris	15.00
Mrs C F Young	15.00
Eleanor M Owen	15.00
L E Modres	15.00
Susan Shrom	15.00
J W Wright	15.00
A A & Anna M Crosiar.	15.00
Miss Mabel E Briggs	15.00
Amanda J Smith	15.00
F H Jenkins	15.00
Mrs Lottie Eldredge	15.00
Miss E A Aldren	15.00
Mr & Mrs Roy E Hanins	15.00
A C Jones	15.00
Mrs A N Randall	15.00
Mrs A H Carey	15.00
G C Oscar	20.00
Mrs Chas M Gilmore	20.00
Laura Loulds Dugan & Children	20.00
Misses A J Steele	20.00
A M Earle	20.00
R P Morse	20.00
Mrs R D Naff	20.00
Rev W W Given	20.00
Mrs C Oostburg	20.00
Mrs E N Tonsly	20.00
L Breuzier	20.00
Mrs Mary Shiply	20.00
James Edge	20.00
Willard Voorheer	20.00
Miss Kate Laughead	20.00
G A Moore	20.00
James Hopfinger	20.00
Mr & Mrs Thos Bauman	20.00
M S Watkins	10.00
Mrs Mary Henrleys	10.00
Mrs Roy N Vance	10.00
A B Doughty	10.00
Mr & Mrs Frank Cordry	10.00
J J Langenes	10.00
Mary E Adams	10.00
S M Moharg	10.00
Mrs J C Studivant	10.00
Mrs J O Wallem	10.00
E C Boehn	10.00
Walter O Shuts	10.00

Mrs Ellen M Winship	$
Mrs C E Busse	
Mr Gilman	
C W Willingham	
James R Walton	1
T G Ellis	1
Mr & Mrs Jas E De Groot	1
V E Manget	1
Maud E Kennedy	1
Peter Fengenburg	1
Mrs Levina Tipton	1
Herman Carlson	1
Mrs A C Winans	1
H L Foster	1
Mrs Mary Asher	1
Mr & Mrs C F Munger	1
Mrs H B Eley	1
Mr & Mrs L A Staley	1
Hans Black	1
Ransom Kellogg	1
Mrs Margaret H. Pikman	1
Mrs F J Kelkhofer	1
Florence M Sabold	1
E Carrie Sabold	1
L C Bird	1
Miss C J Southwell	1
Adelbert Hill	1
L A Tablen	1
Mrs A K Robison	1
"From a friend in Canada"	1
E O Pates	1
Mrs Thows Booth	1
Mrs A Strackham	10
Mrs Wm Hastings	10
John F Eesley	10
E S Rockwell	10
Mr & Mrs W S Lee	10
Mrs Mary A Clark	10
Albert Fagerholt	10
Hulda Weintz	10
Mr & Mrs O A Tate	10
Mr & Mrs Graper	10
Mrs J A Hodge	10
W T Russell	10.
Jos Spring	10.
Mrs B F Miller	10.
Emma Boyd	10.
Mrs H J Gray	10.
Bella Chrisbolm	10.
Mrs J Stark	10.
Mrs Wm H Duncan	10.
Mrs Anna Fulch	10.
Mrs C B Merrihew	10.
A G Deutsch	10.
M A Carter	10.
Mary E Haws, R. N.	10.
Mrs Alice A Bingham	10.
W A Conrad	10.
J L Morgan	10.
Miss Callie Beaty	10.
Mrs John H Warr	10.
Mr & Mrs Richard Demarest	10.
Mary L Travis	10.
Martin Harper	10.
Mrs Eva Sartoonus	10.
Mrs G E Dervey	10.0
Sarah F Kimball	10.0
Mrs J E Westerland	10.0
Mr & Mrs G W Bass	10.0
S S Suffron	10.0
H B Sowell and Mother	10.0
Mrs R B Cressman	10.0
L D Nesbit	10.0
A Friend, Blutenville	10.0
A R Watkins	10.0
Mr & Mrs Albrink	10.0
Mr & Mrs W L Sewall.	10.0
Mrs S N Morris	10.0
Mrs E Titherington	10.0
Henry Wilkin	10.0
W B Hedge	10.0
E Tapps	10.0
A Friend of the needy, Villica	10.0
Jessie F Clark	10.0
Mrs M T Gage	10.0
Mr & Mrs E H Hess	10.0
Mrs Mary E Laird	10.0
Mrs R B McLeod	10.0
C M Steefvater	10.0
Mrs J H Fulcher	10.0
Leonard Bros.	10.0
Christine Holmes	10.00
Mrs Mary Miller	10.00
Mrs M D Johnson	10.00
C M Roberts	10.00
Emma C Sonders	10.00
Matilda B Eno	10.00
Clara Anderson	15.00
Mrs Mary B Craig	15.00
E R Linerode	15.00
Miss Eva Donald	15.00
Alice & Chas Babcock	15.00
F W, Jersey City	15.00
Member of the St. John's Home	15.00
Rachel Robinson	15.00
Lena M Hibbard	15.00
Mrs Jane A Krause	15.00
Beon Maker	15.00
E B Bauman	15.00
Mary H Dunlap	15.00
Adelaide W Prentice	20.00
G H Norwood	20.00
——, Birmingham	20.00
Harry Osborn	20.00
David Smith	20.00
E F Collins	20.00
Mrs Lydia E Herr	20.00
Sallie Ruleman	20.00
M H Coons	20.00
A J May	20.00
Mrs R H Shively	20.00
Mr & Mrs Z A Wonnacott	20.00
R L Perry	20.00
Mr & Mrs G L Wild	20.00
Mr & Mrs Oscar E Acken	20.00
Mrs J A Herring	20.00
Mrs Lena M Forster	20.00
W B Vandeventer	20.00
Mrs J D Bell	20.00
Mrs Jos Davidson	20.00
Mrs C A Albert	20.00
M Emma Adair	20.00
Jas W Winters & Friends	20.00

ennie Wiggers	$20.00
Mrs Walter Kikfer	20.00
e E Mark	20.00
Mrs W D Benet	20.00
Spear	20.00
& Mrs Chas F ther	10.00
Brownstown, Ind.	10.00
ice Kirsch	10.00
Slaghb & Family	10.00
Mrs F R Pooley	10.00
, A Monroe	10.00
Jennie P McClanan	10.00
theans, Zion Evanical S S, Cedar lls, Iowa	10.00
E CoLain	10.00
Howell, Michigan	10.00
nas Blake	10.00
ne Robinson	10.00
Barnes & Wife	10.00
hanhan	10.00
Holdredge	10.00
F Klink	10.00
L A Nichlas	10.00
an Thayor	10.00
M E Simpson	10.00
Switzer	10.00
Geo Wilson	10.00
Walter Pennis	10.00
& John G Moffat	10.00
Nance	10.00
Edwin Olson	10.00
Mrs W E Dunn	10.00
sta S Wood	10.00
L Sharrow	10.00
s E Picke	10.00
Ruff	10.00
Mrs C F Lewis	10.00
Martha Borland	10.00
garet E Rope	10.00
Clark	10.00
E Anna Wilkins	10.00
Mrs C H Clinger	10.00
Smith	10.00
App	10.00
F, Waterbury, Vt.	10.00
& Mrs Clemm Lomas	10.00
& Mrs John Lentz	10.00
Peter Decker	10.00
Price	10.00
Julia Augustine	10.00
Thompson	10.00
J L Base	10.00
y L Rice	10.00
Griffin	10.00
a B Eilmer	10.00
Julia B Powers	10.00
ward M Pennington	10.00
rge Cooper	10.00
Ruth Sagebeil	10.00
Bessie E Seabrook	10.00
Jenkins	10.00
Chas Birch	10.00
Ricie Hartman	10.00
Delaplain	10.00
Bettys	10.00
s A F McArthur	10.00
Friend, Lebanon, Delaware	10.00
s L J Monison	10.00
na L Weeks	10.00
& Mrs F W McClung	10.00
se Haines	10.00
rriet Chipmass	10.00
H Goldsmith	10.00
na Brownell	10.00
o A Matz	10.00
ss Mabel L Josselyn	10.00
Laws	10.00
dford Glascock	10.00
H Wheaton	10.00
nile Ketteman	10.00
Sprague	10.00
ith P Flanders	10.00
s W D Luther	10.00
Greenmyer	10.00
s W W Linfoot	10.00
& Mrs A M Clark	10.10
hn & Mabel Powell	10.00
J Manandise	10.00
J Starwalt	10.00
Allen	10.00
rs Maggie Orebaugh	10.00
r & Mrs S E Olcott	10.00
r & Mrs J A Wilson	10.00
C Branch	10.00
H Depperman	10.00
C Hartog	10.00
gh A McQuiston	10.00
rs Jacob Alpaugh	10.00
lia Bousenecker	10.00
hn Storer	10.00
ary E Carley	10.00
A Ferner	10.00
rs Mary Hunt	10.00
rs Anna E Stratton	10.00
r & Mrs Wilbur A Christy	10.00
rs A S White	10.00
rs Mary A Moore	10.00
L Raymond	10.00
rs J H Clarke & D W Renner	10.00
rs Pauline V Partin	10.00
r & Mrs G L Crymes	10.00
iss Flora E Baldwin	10.00
r & Mrs Hattie M White	10.00
rs Sarah Rea	10.00
m Richter	10.00
nna E Carlson	10.00
rs Josephine Sailer	10.00
r & Mrs F D Tremaine	10.00
rs Mary Dipman	10.00
r & Mrs Durand	10.00
W Barney	10.00
rs T A Allers	10.00
r & Mrs Lee L Smith	10.00
r & Mrs John Schuyler	10.00
A Marsh	10.00
rs R J Truax	10.00
rs C A Wigal	10.00
rs Mary Van Antwerp	10.00
le Fingerson	10.00
r & Mrs R Newhouse	10.00
I Strom	10.00
r & Mrs A M Davis	10.00
rs James T Hallock	10.00
M L, Stebensville, Ohio	10.00
alph E Best	10.00

Grain for famine relief in the courtyard of a village market

Jerusha B Benn	$10.00
Miss Ora Gates	10.00
Amelia Smith	10.00
Mrs James Brodie	10.00
Mrs Ida Swinn	10.00
George Borwood	10.00
O F Goodwin	10.00
Mrs M C Heim	10.00
Mrs L A James	10.00
Mrs Mary F McQuire	10.00
Mrs E T Collins	10.00
Anna A Main	10.00
Mrs L P Teel	1.00
Miss Frances C Staples	1.00
From a Christian Herald Reader	1.00
Mrs T H Canbourn	1.00
Mrs A J Sturtenant	1.00
Mrs B Field	1.00
Mrs Verna Falker	1.00
From a Friend, Synden, Wash	1.00
E W English	1.00
Mrs F H Wright	1.00
A L Conway	1.00
Mrs G England	1.00
Mrs J T Stewart	1.00
Mrs H M Leighty	1.00
Mrs C M Sooney	1.00
Julia S Gibbs	1.00
Kate Carron	1.00
Edith N Finster	1.00
Mrs John Cate	1.00
Mrs L Callicote	1.00
The Longs	1.00
Mrs N S Taylor	1.00
Roy L Netcott	1.00
Miss Lu Bird Hendell	1.00
——, Saint Paul, Texas	1.00
J W Hund,	1.00
Thomas H G Burke	1.00
Anna Smith	1.00
Mrs F J Baker	1.00
Miss Carrie Schmidt	1.00
A Friend, Independence, Iowa	1.00
La Mc	1.00
Mrs M Young	1.00
Mrs P G Brand	1.00
Emma A Gile	1.00
Kate A Rankin	1.00
May Willis	1.00
Mrs H House	1.00
A Friend, Columbia, Tenn	1.00
Mrs Effie Bennett	1.00
Mrs L H Watts	1.00
Anne Bates	1.00
Mrs D Livingston	1.00
G A Woodruff	1.00
Rev. James Robinson	1.00
Mrs J L McNair	1.00
——, Los Angeles, Cal.	1.00
Mrs G G Clark	1.00
Miss A Thatcher	1.00
Miss Nellie K Moore	1.00
Mrs L A Riches	1.00
E R Ditterer	1.00
Farmer's daughter	1.00
Yours in Christ, Vaiden, Miss	1.00
P R Barger	1.00
Mrs Hedda Worcester	1.00
Mrs Mary Martin	1.00
Mrs Ira Gaveliner	1.00
Mary Williams	1.00
Mrs John Sindertron	1.00
M M True	1.00
A Friend, Bernie, Mo	1.00
Margaret Bowen	1.00
A Friend, Orangeville, Ill	1.00
Thelma F McKitrick	1.00
Mrs A J Cheathan	1.00
J M Beadles	1.00
A E White	1.00
Mrs A B Hanor	1.00
Mrs J Boulden	1.00
A T Swarner	1.00
Mrs L A O Palisades	1.00
Mrs Annie Cooper	1.00
Mrs Dora Bushman	30.00
Mrs J W Wright	4.50
A Reader, Galena, Ill	15.50
Mrs Mable Sipp	5.25

Mrs Rilla Wrugh	$11.00
Mrs H R Chapman and Anna	7.00
A Friend, Washington C H, Ohio	12.00
M O Ulstead	50.85
D J Keen	6.00
Mrs D A MacDougall	4.00
In the Master's Name, Palmyra, Pa	35.00
Adah Evans Coleman	37.00
Mr and Mrs Rohde	14.00
J L Blair	35.00
J M Van Landingham	5.60
Geo Bassingthwaite	3.33
Bessie C Phaney	.34
H S Koen	7.50
Spencer E Stearns	4.00
Mrs S McCurdy	4.00
Mrs Mary E Foster	2.15
Mr A T, R T & Mrs P S Gronna	13.00
Mr & Mrs Sather, Alma & Carl	7.00
Miss M A Baker	22.25
Sunday School of Braman Corners Baptist Ch	4.58
Elsie H Jenkins	8.00
Mrs Sarah J Johnson	4.00
Sarah C Clark	3.50
P L K & H L K	12.00
Mrs A E & Miss L R Cooper	7.00
——, Maysville	6.00
Miss A E Lappen	6.00
Mr & Mrs Fred T Porter	7.00
J L Delany	6.00
Miss Amelia Hosteller	4.00
Mrs J M Brown	6.00
The Baptist Sunday School, Oxford, Mich	10.04
Mrs C C Sasscer	3.50
Wm J Hickok	4.25
Mr Wm Maltas	13.00
Mr & Mrs T N Reynolds	6.00
Mrs C M & Miss Helen Rosworth	35.62
A Friend of India	220.00
S M Blake	40.00
Marian Higgins	4.00
Mrs A K Lively	2.60
Mrs W M Lintz	4.00
Mrs Sarah L Speny	8.00
Mrs M E B Wright	4.00
Mrs G T Anderson	22.00
A H Blacher	3.15
Mary E Ball	8.00
A Friend, Cedarville, N J	4.00
G O Mona	24.60
Mrs J Hanson	6.50
Mrs L M LaGrange	8.00
Marie Wokoun	12.00
Mrs H Evers	.99
Mrs Geo W Sowers	4.00
Mrs Clia Meyers	6.00
Mr Lyon & family	7.00
Sophia Shellum	7.00
Mr & Mrs J H Faud	7.50
Wm Landsdown	10.15
L Hilt	6.00
W T Crounston	9.00
L M Jones	2.12
Mrs Emma Conover	2.25
Misses Van Horn	4.00
Frank E Cooper	6.00
Mrs Lucinda Belzer	6.00
H J Newman	6.00
Mrs J Cady	7.00
H M Clark	8.00
Mrs M E & Nellie Cheeseman	8.00
Mrs Laura Anderson	8.00
Mrs Harriet A Pease	9.50
O T Storaasli	35.00
Eliza Brener	40.00
J T Molloy	27.00
George W Armstrong	12.50
Abner Towne	3.50
Minnie G Tiffany	2.20
Miss Anna L Haud	.15
Helen Middleton	4.00
Mrs H J Stiles	4.00
Mrs Peter Nederhood	.10
Mrs D M Brillhart	9.00
J W Smoots	18.00

The May Bakery	$8.00
Mrs Samuel Pollock	6.00
W I Teeds	32.50
Helen Ashmore	2.95
Miss E Harrison	4.00
Chas E Suit	6.21
Sallie B Crook	2.16
A H Hovda	7.00
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The famine is taking its toll. Missionaries found this seventeen-year-old girl just too late. She died a few hours after this picture was taken.

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THE LIGHTHOUSE ON THE BOWERY

HE day of the down and out is not passed. Nor has the time arrived en men are never foolish, when they ver let a night's dissipation ruin a d job, when sin does not banish op-tunity. The Bowery is not today focus of human wrecks that it once was; conditions are changing, slowly, for the better. The bread line no longer forms, but each midnight sees hungry men on the Bowery, and each one is fed who enters the Bowery Mission. Each day there are broken men, broken by adversity, by misfortune, by sin, among the present day crowds on the Bowery. And to these the Bowery Mission is an open door to a present Saviour, a renewed life, a regrasped opportunity, a happy life of Christian usefulness and of business success. The gifts acknowledged on this page have helped men out of despair into courage, out of idleness into self-respect and regular employment, out of sin into the redeemed life. The Bowery Mission is still, and will always be, a lighthouse piloting sinful men to the feet of the Saviour whose power and love never fail.

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Additional names will be found on the third cover of this issue, facing page 628.

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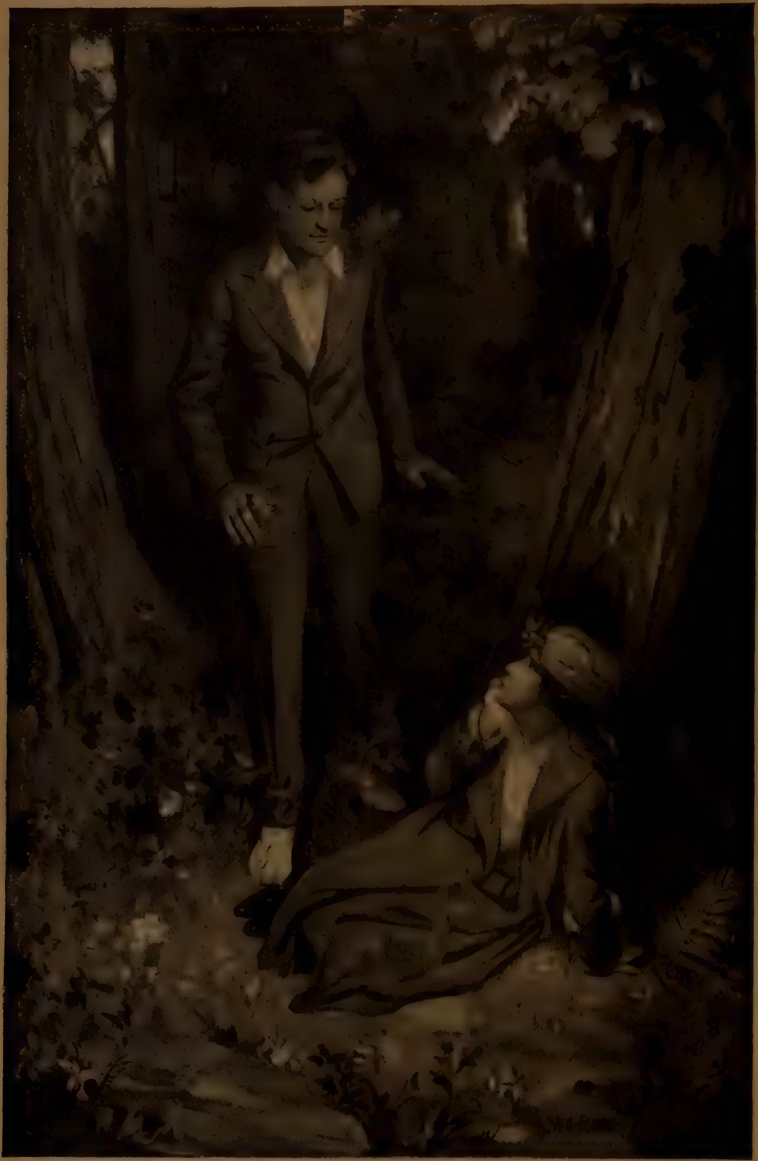
LILACS AND LOVERS



"You little thing!" he cried, because he must say something for the pity that swelled within him. "I've hurt my foot—in a hole. It won't go"

A Short Story of a Sweet Inheritance

By ANNIE HAMILTON DONNELL

Author of "A Chance Detective"

"I SMELL them!"

She stood, a little blanched creature, with her face uplifted raptly. There were plenty of smells on McDooley Street, but none of them could by any stretch of imagination have called that look into Janet's face. The look the McDooley smells "called" was a patient, weary one, born of long acquaintance and submission.

This look—

"They are there, blossoming—I smell them!" the uptilted little face intent with the smelling. Yet never in her life of eighteen years had this child of the workshops smelled of lilacs blossoming. She had only inherited the smell of them. It was that inherited essence of Maytime—the sweet wealth of perfume from great bushes—that was wafted to her now. For this was Maytime.

"In May," Grannie had always said, "sure as ever May came you could smell 'em, blossoming. Down each side o' the gate, but, land, the smell didn't stay down there! It came to meet you a long ways—oh, the smell of 'em blossoming, Janny!"

As long as she and Grannie had lived together in their three little rooms in a city tenement, Janet had heard of the bushes down each side of the gate that blossomed in May. They never ceased to be fresh in Grannie's memory, and when, not very long ago, Grannie could no longer bear life in a city tenement, and had slipped away from Janet to live in the Beautiful Country, she had carried with her the yearning for her beloved blossoms.

"Each side o' the Gate—I'll smell 'em, Janny,"—she had murmured. "They'll be bigger and purpler There. The smell will come to meet me. I'm beginning to get—whiffs of—it now—" and so Grannie had gone to the Country to live.

Crowds of girls and boys, none of them out of their teens, were bursting momently from the big door behind Janet and eddying past her with the onward rush of freed slaves. An untimely accident to certain machinery had tied up the work; there was to half holiday. And it was Maytime. Riotous possessed them all. Some one caught at Ja sleeve. Some one else pulled at her skirt.

"Come along—make her come, Pearlie! Wh she doin' standin' still, wastin' her time?"

The girl, Pearlie, tugged harder. "Come with Janet. Me an' Addy an' Mame's goin' out to beach."

"Come along to the movies with us, Janet!" c other voices. "We're goin' to stay clear through second show!"

The tuggings and the voices ceased, and gradu the riotous little tide flowed by and left the girl al still with her rapt, lifted look.

"I'm going, Grannie." She talked sometimes Grannie instead of to herself. "The machinery br down; it's a holiday. I'm going to find lilacs. I smell 'em somewhere. You said in May—it's M time, Grannie."

When the small figure at length moved, it mo very swiftly. Janet wasted no more time. She w straight to the railroad station and demanded ticket."

"Where to,'d you say?" But she had not said. H riedly counting the silver in her worn little bag, slid it all under the wicket, to the last penny.

"Is there enough to go an' come back? I've got come back."

"Go *where* to? Our rates are higher to some pla than oth—" But the flippant words stopped closer study of the girl's face. Something th stopped them short.

"I want to go into the country where there are— She stopped in some confusion, but went on ag bravely. Was it anything to be ashamed of? "Wh there are lilacs," she finished, meeting the man's e steadily. "Out far enough for that. If you know a place—"

"See here!" The man was leaning forward a speaking earnestly. "You get a ticket to—here, th ticket. That'll drop you off at a junction whe there's trolleys Take a car going east and you w come to a piece o' woods. We've been there on pi nics, my wife an' I an' the kids. It's a nice place, a not far off, either. I don't know about lilacs—"

"It's May," smiled Janet blithely. "They'll b there! Somewhere." The smell would come to me her—it had already come, the smell she had inherite from Grannie.

"Well, I don't know about there being any i *woods*—there's your train now, miss. Yes, that's return ticket. You've forgot your change." H leaned a little farther forward. "Hope you find 'em, he called after her.

Of course she would find them. She sat in the ca with that curious effect of an expectant little nose, up tilted, waiting.

"I'm on the way now, Grannie! Oh, wasn't it goo the machinery broke down!"

If it had been Maytime in the city, what was i here in this new, this tenderly green and blossomin world! Janet sat drinking in the sweet wonder of it No gaunt great buildings, shutting out the sky— nothing shutting out the sky—nothing dreary o work-ridden or *McDooley*. The space and tende greenness and Maytime of it took Janet's breat away. She almost forgot the lilacs.

In the same general space, the same tender greenness and Maytime, another young creature was at large. Moses Tuttle went swinging through the woods whistling joyously. May was in his blood, thumping in all his veins, singing in his soul. For this was his May of Mays—his time to rejoice. He had won his fight with disease and was whole again. The doctor only yesterday had pronounced him whole. He had put up a good fight; there were weeks in it that he did not like to remember—gray and hopeless weeks, a little grayer and more hopeless because he fought all alone—but he had been game. He liked to remember he had been game. It added to this joy of Maytime—sent him striding faster, whistling louder.

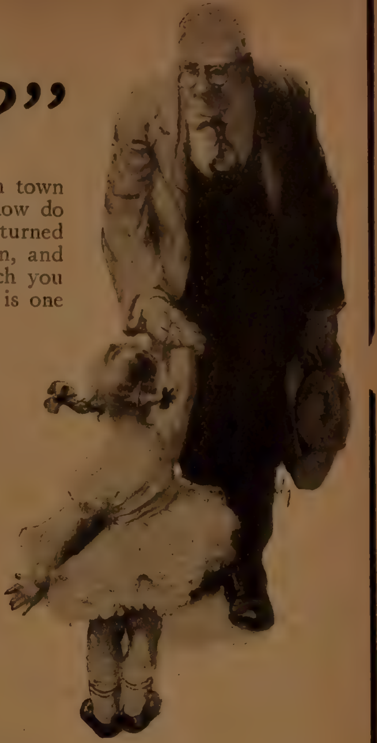
Of course, now, he might go back— Go back! To a city desk, from *this?* He laughed at the joke of it. No, he would build his little shack over into a little house. He would add to his acre other acres—he would stay here under the open sky and make good. He flung out his arms and breathed deep. It would be so good to make good!

He had a bag of Aunt Avis's cookies under his arm, and when he could stop whistling he ate one—or two— or three. Aunt Avis lived back there beyond the woods; she had been his friend from the moment she had discovered the white, weak thing that had been Moses Tuttle. She was a friend now to this brown, lusty thing.

The lovely day was over. The twilight was nearly over. A star or two peeped through the sky; a little new moon shone lambently down near the horizon. The woods were full of evening sounds—drowsy twitters and small squeaks, the flurry of small homing wings. And there were beautiful woodsy and Maytime smells. One of the beautiful smells came from

Continued on page 622

"How Do You Do, Mr. Riley?"



"'Onct when I was ist a little girl'—only four years old—mother and I were down town nd I saw you not far away. I broke away from mother, ran up to you, and said 'how do ou do, Mr. Riley?' I shall never forget the wonderful smile on your face when you turned nd saw me, a tiny little tot. You bowed and spoke to me as though I were a queen, and when I told you I knew 'most all of your child rhymes and enjoyed them very much you were as pleased as if some man of letters had complimented you. That, Mr. Riley, is one of my finest memories."

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JAMES WHITCOMB RILEY

has passed on—and the grown-up world mourns. In the hearts of the little children is a void that cannot be filled—but that can be forgotten by the reading and re-reading of those simple and childlike poems.

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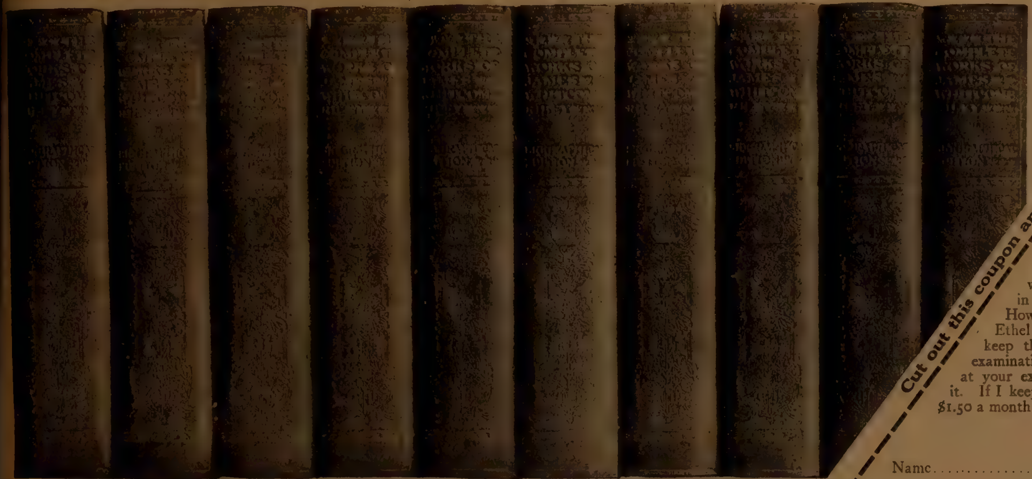

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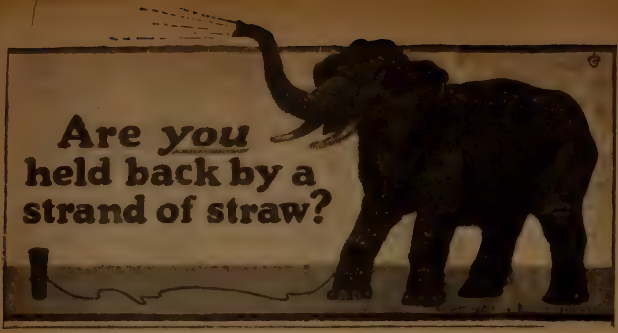
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LILACS AND LOVERS

Continued from page 620

the lapel of Moses Tuttle's coat, where Aunt Avis had pinned a great cluster of lilacs.

"Good!" sniffed Moses from time to time, as he strode. He was going to ask Aunt Avis for a little lilac bush—no, a big lilac bush!—to plant on each side of his gate, when he had a gate. He was going to have a gate!

He was good to look at, in a freckled, brown, clean way—this Moses who had been rescued from the swollen stream of commerce, or who, by the grace of God, had rescued himself. He was neither tall nor short, neither thick nor thin—an ordinary Moses, but good to look at in his way.

Not so far now to the little shack. The soft dark closed in around him and he loved it. He thought of his little oil lamp and the supper he would get—with the lilacs in water on the table. Thinking of supper made him eat another of Aunt Avis's cookies—two, three others. So he strode onward toward that other young creature within the same general world-space. They were getting pretty near to each other now.

Suddenly, in one of the brief intervals between his whistlings, a new night-sound smote on Moses' ear—a new and alarming one. It was a soft little sob.

"What!" He stopped, listening, and it was repeated. It seemed now to be a very avalanche of soft little sobs. His ears must be deceiving him.

"Oh—dear!" Then again and yet again: "Oh—dear! Oh—dear!"

Moses Tuttle became thoroughly alarmed. By straining his eyes he was able to discern a little heap of darker shadow than the surrounding shadows. With three strides he was beside it.

"Oh! Oh, are you alive—I mean a man—I mean *somebody!* I thought there'd never be anything but trees. I've kept trying and trying to walk!"

Moses pulled his flashlight from his pocket and directed its shaft of clear light down upon the darker little shadow. As long as he lived he was not to forget what he saw—the piteous, blanched little face.

"You little thing!" he cried because he must cry something for the pity that swelled in him.

"I've hurt my foot—in a hole. It—it won't go! I've tried and tried. And there weren't any—" She sat up suddenly and threw up her head." I smell them! I smell them now!" she exclaimed, true to her inheritance from Grannie. She was actually laughing in spite of her pain.

"Now I can walk!" she said almost blithely. "I've got to walk to get back to that trolley track. I was so afraid I'd be late to work tomorrow! When you *have* to be early you can't be late! You have to get up and walk—I'm going to!" But the effort was not a success. She fell into Moses Tuttle's outflung arms, an unconscious little load that in all his excitement he felt to be too pitifully light. Even so light a weight had been too much for the wrenched and swollen foot.

Here was a situation to try the mettle of still stancher souls than that of Moses, and his was stanch. What to do now? Night—woods—this little load—

"There's just one thing," thought Moses, and proceeded to do it. He must carry his load to his little shack in the woods; it was close by, and all other shelters were far away. There was no shelter but his, absolutely none, and shelter there must be for this little wounded creature. A dash of rain was in Moses' face, and he realized suddenly that no crescent moon or friendly stars were visible now through the trees.

He found his way slowly to avoid stumbling, and stepped into the small shack he called his home. By instinct as well as the familiarity of long acquaintance he found his bunk and deposited his load gently upon it. Then he lighted his little lamp.

Moses was thinking quick thoughts. He set the lamp on the table and drew the table up beside the bunk. The clear little flame lighted up the face of the girl, and again he felt the oversweep of pity that blocked his throat and hurt
him like physical pain of his own.
was such a frail little face! All
boy's clean, splendid chivalry respon
to the appeal of it.

Any moment she might regain
sciousness, and he did not want her t
yet. He had much to do. Instinctiv
he recognized that the girl was in
great danger; she would be shelte
and comfortable here.

He placed a glass of water and A
Avis's cookies, what were left of th
beside the clear little lamp. Th
finding a sheet of paper and a pencil,
wrote rapidly.

"Aunt Avis made the cookies—ple
eat them. She will be here soon. Do
try to move till she comes. This i
beautiful safe place."

Outside he waited until he heard
stir and sob her little soft "Oh—dea
Then he heard the rustling of paper
knew that she was reading his n
There were no more sobs. He could
now.

He ran most of the way, but
thoughts kept pace. In later ye
Moses wondered and smiled a li
whimsically over the wide scope
those thoughts of his as he crash
through underbrush and darkness a
rain. For he never forgot th
thoughts.

He made actual plans as he ran,
only of what he would do tonight
what he would do tomorrow. So th
when he arrived, panting, at the w
to-do little home of his good friend,
was at no loss for words. He was o
at loss for breath.

Aunt Avis was knitting peacefu
beside her great lamp, thanking
stars (as she would have said) for ho
and light and shelter from Mayti
rain. From this calm contemplati
Moses awoke her.

"Will you be my aunt? he panted
—the great glistening—wet boy
"For better or worse? To have a
hold—from this time forth? I do n
an aunt so—a Simon-pure aunt! N
tonight, right away! At the shack

Aunt Avis lowered her knitting a
raised her glasses to her soft white h

"Moses," she said, "did you w
your feet? Today was my sweep
day—there, never mind. What's f
Go on."

"It's about feet," went on Mo
"One, anyway. I don't think a
thing's really broken—"

"Come nearer to the light," co
manded Aunt Avis. "You don't
out o' your head."

"I'm not," laughed Moses, and in
relief of laughing picked up his st
more sanely; but he told it with gr
rapidity. There was such need
rapidity.

"She came to before I left. I he
her," he finished. "She's got y
cookies to eat, and I told her in the n
it was a perfectly safe place and—
you'd be there soon. Will you be
aunt, Aunt Avis? It's raining," add
he honestly.

"What's rain? Get my rubber
front hall, under front stairs. U
brella's in the corner. Waterpr
hanging on hook. I'll get some thi
upstairs, Moses," calling over
shoulder as she went. "Get the
nica bottle on kitchen shelf—mark
'A-r-n-i-c-a.' Get the right one.
get my roll of old linen. Moses!"

"Yes?"

"Get the alcohol bottle, too
A-l-c-o-h-o-l. Oh, yes, and, Neph
Moses——"

Moses laughed happily.

"What say, Auntie?"

"Get the lantern under the kitch
sink and light it. It's all trimmed nic

In the small bright shack Janet
contentedly. She had read her n
and eaten the cookies, and now she w
nursing something sweet—very sweet
and moist against her cheek. She h
them in her hand *against her cheek!* R
ones! With terrible tweaks and grim
of pain she had wriggled to where th
lay on the floor and salvaged them.

"Grannie dear, if you could sm
I'm holding them here in my hand
I'm kissing them, Grannie."

The whole little place was sweet w
them. They still lay against Jane

hon Aunt Avis came. And
as asleep.
little thing!" murmured Aunt
Moses, take my wet things out
ır shed or somewhere. Blow
lantern. Build up the fire.
teakettle. I brought some tea—
er have tea. And biscuit and a
the basket—don't upset the
get the bandages ready to put
as she wakes up. She's terrible
ephew."
nodded, his throat blocked
re, with the pity of it.
thin."
thin," he managed through
kade.
ks the way—" kindly Aunt Avis
to finish. But Moses knew—she
need to finish. The thin one
the way he himself had looked
e began his fight.
e he blew out the lantern Moses
d another note. It was a part
plan he had made on his run
the woods. He had planned
words.
gone to hold down her job.
me about it. She was terribly
Tell her it's all right. She
hurry about getting well. You
ood sport, Aunt Avis, and I'm
your nephew."
ast of it he had not planned. He
s he wrote that part, but it was a
mile, as if he would like to kiss
vis for being a good sport.
ote he smuggled into the shack;
written it in the tiny lean-to
If he was to carry out the plan,
hurry. He was leaving his wan
est in beautiful care. He must
hand when the girl's factory
blew; from experience he knew
ily jobs were lost. But the
ad gone out of his gallant plan
unt Avis had begun—and he
shed.
e end of the second day Moses
ck. He whistled softly outside
k, to attract the attention of
vis, whom he could see bustling
nside. He could see her cant
te head at the soft whistling
Now she was coming out—
dn't stay," he said.
didn't?" But the sarcasm was
ntle. She was looking at him
ntle old eyes.
t Avis, I saw the kind of place
I didn't breathe the air, for
asn't any! Aunt Avis, I couldn't
wn a job like that for her! A
room—no air—up on the top
o fire escape—death for little
ite things like her." He brought
grim details in little jerks, as
he were out of breath. "She's
aving, Aunt Avis!"
looked into each other's eyes,
-man and the old woman with
rt of a girl. Aunt Avis's eyes
ll of tears.
ll save her, Moses. I'll begin,
u—well, the beginning comes
've got her at my house now. I
mi Wood take her in his car-
t's got easy springs. I was just
setting things to rights here.
walk back with me through the
it's beautiful in the woods to-
You'll find that little thing most
red up in laylocks!"
May days grew to May weeks
e "saving" of lone little Janet
and color came creeping to her
d cheeks and love to her heart.
very happy, and by and by
eful at Aunt Avis's; the days
joy-days to Janet.
s came and went—worked and
. Joy-days, too, to Moses. He
at his house-making and his farm-
all the vigor of his healthened
body and the vigor of his soul.
aytime went by.
white laylocks won't blossom
middle o' June, maybe not till
d," Aunt Avis said one day.
how much later that bush
is—kind of freak. But I tell
lengthens out the season, so I
You'll like the white ones,
' She used Grannie's name, and
ved to have her.
love them!" Janet cried. "I'm
to watch them from the first
the little white buds are born.
ng to kiss the first baby!"
s later than ever in June when
covered the first little bursting
buds. Moses found her beside the bush, reaching up on tiptoe. She seemed to be whispering, but he did not know it was to Grannie.

"Here's some, Grannie—I've found some! The fattest little white babies! They'll be blossoming and *keep* blossomed weeks, Aunt Avis says. Oh, Grannie, if you could have them, too!"

The picture was very sweet to Moses, and inspiration came with it to him. Being Moses, he seized it—he lost no time.

"Janet—dear"—he held out both his big brown hands— "they're beautiful flowers to be married in, white lilacs! Don't you think, dear, you'd be willing to marry me in them? I could wait till the last ones—I love you, little girl. You little thing! Janet—Janet!"

He was good to look at in his freckled, brown, clean way. And now with his shining face—

"Janet, aren't you going to say yes, dear?" he pleaded. But she was already saying it with the soft touch of her given lips. That first soft touch, as old and as young as life.

◆

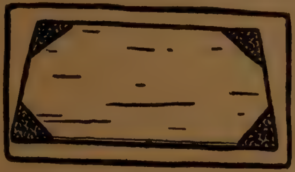
A Blotter Pad for Mother's Desk

BY LAURA A. KIRKMAN

NELLIE had seen, in stores, the desk pads with the fancy corners of leather and brass which are made to hold large sheets of blotting paper, and the thought occurred to her that she might make such a pad out of cardboard and cretonne for her mother's desk.

This is how she made it: she fitted a piece of stiff cardboard to the desk top and then cut a second piece of cardboard the exact size of the first.

Next she made four corner pieces out of a pretty scrap of cretonne, lining these pieces with stiff paper and pasting the edges ot both cretonne and paper-lining to the under side of one of the large pieces of cardboard.



When the paste had dried thoroughly, she took the second large piece of cardboard and pasted it firmly to the under side of the piece with the covered corners.

Now the blotter pad was complete and all that remained to do was to buy one of the large ten-cent sheets of blotting paper and cut it the right size to fit the pad.

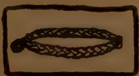
A Ribbon Collar for Kitty

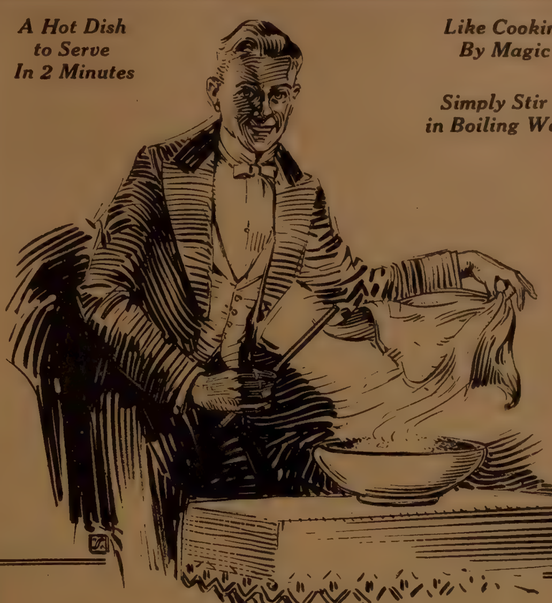
EVERY spring, before the young birds were old enough to get out of their nests, Elsie's mother put a leather collar around kitty's neck which had a bell attached to the front part. She did this so that the birds would be warned that their enemy was near, and also in order that she might keep track of the cat and see that he was not up in trees after the birds.

But this year Elsie asked mother if she might not make kitty a softer collar which would not rub the fur off his neck or be as heavy as the old one. Mother was glad to have Elsie try and see what she could do, and this was the kind she made:

She took three lengths of ribbon one inch wide and fourteen inches long, and braided them together. On one end of this ribbon braid she sewed a hook and on the other end an eye, cleverly covering the hook and eye by a small rosette made of baby ribbon. The bell she slipped to the center of the collar and, with a few stitches, sewed it fast to the collar. (See diagram.)

"We can wash it when it gets dirty," she explained to mother. And mother agreed that it was a better collar than the old leather one.





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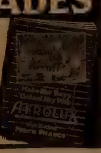
(3102)



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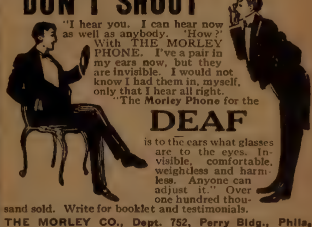

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J. H. Jowett, D.D., Rev. Richard Braunstein, Rev. Edwin W. Caswell, Cha

Christ's Moral Repulsions

SUNDAY. Matt. 4 : 10. "*Get thee hence, Satan!*" Mark 8 : 33. "*Get thee behind me, Satan!*" It is the intensity of this moral repulsion with which I am now concerned. There is no toying with the tempter. The answer is not half in resentment and half in endearment. It is not the genial speech of compromise. It is vehement, violent, final. It makes no difference that in the one temptation Satan sought to lead Christ to roads of worldly sovereignty, while in the other he sought to lure him from the rugged ways of sacrifice to the flowery ways of ease. Both enticements were met with stern repulsion. It would seem as though the Man of Nazareth called out all his reserves and met the gentle and plausible seduction as if it were a massed assault by all the armies of the evil one. All of which means that Jesus never treated a gracefully clad temptation as though it offered only a light encounter. He treated every temptation as though there were within and behind it all the forces of hell. Always and everywhere he met Satan with all his moral and spiritual powers, and he answered his allurements with the negative of a magnificent repulsion. "Get thee hence!" "Get thee behind me!"

Now there is always a deadly peril in a mild recoil. Mildness offers hospitality to the evil one. It gives him footing and entertainment. That was a mighty word spoken by our Saviour: "The prince of this world cometh and hath nothing in me." There was nothing in common between them. There was not a pinch of congenial soil where the evil seed could find a lodging and a home. Everything was preoccupied. Everything was resistant. And therefore everything was immune. But mildness of retort offers communion. The evil seed finds a partial welcome and in the smallest partiality the evil ministry gets its nutriment. The fact of the matter is, when our answer to the tempter is a sort of half-and-half, or even nine-tenths and a tenth, the wavering tenth destroys our immunity and our soul is smitten with the evil contagion. Our only safety is in a response that is immediate and overwhelming. "Get thee hence, Satan!" J. H. J.

The Measure of God's Love

MONDAY. John 3 : 16. "*For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*" In this verse we have packed the whole redemptive theme: It is the sum and substance of the entire Gospel.

How much did God love the world? So much that he gave himself. He could do no more. He gave all. Paul could not comprehend the breadth, length, height and depth of that love. One day while in the Arctic Sea Nansen was trying to find the depth of the water in which his ship was anchored. He let down all the line on board, and could not find the bottom, making repeated attempts, and after each entry wrote the words "deeper than that." One would need gather all that has been written, said, sung and imagined to grasp God's love, and underneath it all put the words "deeper than that." To tell how much God loves the world is the despair of the ages.

"That whosoever believeth." That means everybody everywhere. The rich, poor, wise, ignorant, great, humble, all sorts and conditions of humanity. Every race and every tongue. John Newton said he was glad that the word "whosoever" was used in the text rather than John Newton, for had it been there he would have thought some other John Newton was meant.

"Should not perish." All men regard all men mortal except themselves. The wise man will consider h mortality. "The fashion of thi passeth away." Jesus Christ resurrection and the life. " believeth in me, though he were yet shall he live: and whosoever and believeth in me shall neve God's love is as long as eternity.

R

Sleep

TUESDAY. Psalm 127 : 2. *giveth his beloved sleep.*" seems a waste of time to many people. They associate sleep wi sluggard, and therefore retire lat rise early; whereas sleep and re as divinely ordered as toil, or as and day.

Death is made beautiful by called a sleep; we sing "Asleep in J we read, "Stephen fell asleep"; friend Lazarus sleepeth". We from death, but when weary we w sleep, notwithstanding how much they are. In both we sink awa unconsciousness, letting go of thing visible, trusting that we awake in the morning in safety an light. We have believed that mi ing angels will watch over us and a us. Every night the whole wo beings surrenders into the arms of who giveth sleep. If our day co a repetition of the night, then our and soul surrender would be com We trust to the Spirit of the Alm hovering over us when we give up embrace of sleep, we are then as less as the child in the cradle.

Rest is the luxury of life, restori wasted energies. It is like a new to manhood. All difficult thought problems have a solution in the mi when the mind is clear and the heart ceases to pain. How can willing to receive such priceless from the Infinite in the sleeping while we resist and oppose him i day, the only time our will can s itself? He who keeps the world in the sunlight will care for all t while you sleep between the days. that keepeth thee will not slum He will preserve thy lying down an rising up, thy going out and thy c in, from this time forth and eve evermore.

Is this not the prayer we neve grow—"I pray the Lord my so keep"? We know we can do bu to keep either soul or body, night or day. His hand, like a mo on the brow, soothes to sleep weary child, and his lips kiss us with the morning light. He is than lover, parent or friend; h awaken us in the eternal mo when we shall rest without slum having day without night forever

E. W.

The Map of God's World

WEDNESDAY. Ps. 24 : 1. *earth is the Lord's, and the f thereof.*" That statement from psalm is carved on the front of the exchange in London, in the city by the famous Bank of England, in heart of the financial life of the Br Empire. Whoever put it there st a tremendous fact, which the nations of the earth have not ma reality in the policy of their deve ment.

For most of the wars of history been wars for territory, for more for more of the earth, which has longed to the Lord and not to any nation or people. It is an intere fact that the geographical area population of the great nations at have a striking ratio to the dem which all of them are now making in peace settlement.

All the nations are struggling more of the earth's surface. The U States is almost the only nation th

EDITATION

n, D.D., C. C. Albertson, D.D., W. W. Bustard, D.D., Prof. W. H. T. Dau

nanding some more territory, and re very many people in our own who think we ought to keep the ines and even try to annex

nations need to have some lessons 's geography. They do not own It all belongs to God. only stewards put upon it and occupy it with their commerce and give est account of their stewardship. he nations recognize God's own- of the earth there will always be and jealously and war.

C. M. S.

he Child in the Midst

RSDAY. Matt. 18 : 2. "*And called a little child unto him, and n in the midst of them.*" Love ildren has played a great part in velopment of the human race. the child, the little helpless and burden of life, the family ystallized. Around the child the as been organized, and the family beginning of both the state and urch. If there is anything sacred world—anything that lifts hu- above the dust—it is the home, e child is the center of it. Christ more clearly revealed at once ep wisdom and his red-veined ity than when he called a little nd set him in the midst of them. Guy Pearse once said he counted cure verse in Genesis, in the story ar and her child in the wilderness, f the sublimest sentences ever "And God heard the voice of d." "The child in the midst"— loes it mean? It means the exal- of humility. Humility of spirit root both of discipleship and ser- It means the idealization of simple trustfulness, teachableness. Who as a child, who that has been a does not know how close is heaven child heart?

eover, when Jesus set a little in the midst of his disciples, he sized the sanctity of humanity in dividual. There was the child in idst. Yonder was Cæsar on his Pilate was a little Cæsar. Back ar and Pilate was the army. They all against the individual, but was for the individual, since he r the child. What does Cæsar or a child? What does Herod What does Pharaoh care? But cares, and in the long run history es the view of Jesus. Democracy e heart of the child, and the future e world belongs to democracy. hild is symbol not of a class, but classes; symbol not of producer or umer, but of a complete humanity ch the weak grow strong and the grow childlike in innocence and The child in the midst! The war was fought for him. The h was founded for him. The Son n was incarnate for him. The f God died for him. So the uni- belongs to the child, since he is t's and Christ is God's.

C. C. A.

ersion of a Great Thinker

IDAY. Acts 9 : 5. "*Lord, what ilt thou have me to do?*" Some tell us that religion is good for n, invalids and ministers, but that longer commends itself to the htful minds of scholarly men. is the greatest man of all history, ssing the greatest mind of all men, ing all to follow Christ. His con- n is one of the most dramatic s given in the history of the King- of God. In this experience of we see three things:

Conversion has something to do with Paul cried out, "Lord, Lord!" uddenly discovered that he was g against God, and Christ immediately became the greatest reality of his life. We should never doubt the redemptive power of Christ. All history is filled with the miracles of his grace; and what happened to Paul that day has been happening to others ever since.

2. *Conversion has something to do with self.* Paul asked this personal question: "Lord, what wilt thou have *me* to do?" Religion is a personal matter and no man can either be saved by proxy or serve by proxy. Conversion shows us to ourselves as we really are. There is always a temptation to dress ourselves up morally as well as physically in our best clothes, for we always like to look as good as we can. When God comes to us in conversion we see ourselves as we really are and just as he knows us to be. This is an essential factor in our religious life in order that God can make out of us what we ought to become.

3. *Conversion has something to do with others.* Paul exclaims, "Lord, what wilt thou have me to *do?*" Conversion is only the first step into a Christlike life, which means service for others. One of two principles rules all life: the principle of personal selfishness, or sacrificial service. One is a whirlpool into which everything goes. The other is a fountain out of which everything flows. One or the other dominates every life. The two can never exist in the same heart at the same time. Religion must find its ultimate expression in the good that it does for others.

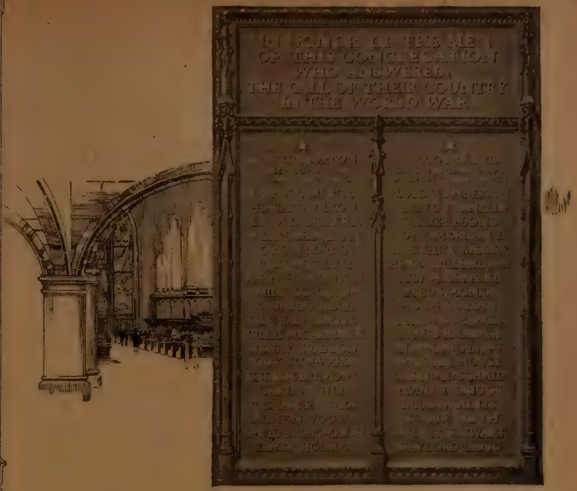
W. W. B.

"Tell Peter"

SATURDAY. Mark 16 : 7. "*Tell Peter.*" A touching feature of Mark's account of the resurrection of our Lord is this reference to Peter in the angel's message to the women at the sepulcher. We might think that a renegade like Peter, who had knowingly denied the Lord and in doing so had perjured himself, did not deserve to share the joyful news of Christ's resurrection. Our Lord thinks otherwise—for it is his mind that the angel declares. Jesus even singles out Peter from the rest of the disciples, because he knew that Peter stood in need of consolation before the rest. He had left the scene of his pitiful fall weeping bitterly. We can imagine in what grief he spent the rest of that night and the next days, reviewing his ignominious action. He may have been on the brink of despair that very Easter morning. He needed reviving and encouragement, and what news more cheering could have been broken to him than this: "The Lord liveth!" John tells us that he proceeded slowly to the grave to examine whether the report that had been brought to the city was true. How glad he must have felt when the truth of the resurrection had been fully established, and it dawned on his bewildered mind that the special message which the Lord had sent him was his pardon! Jesus had virtually said to his wayward disciple: "Rise, Peter; thy sin is forgiven. Behold, I live, and I make everything new. Go, and sin no more."

The message of our text is to be repeated to every one who knows himself guilty of Peter's sin and is suffering the terrible remorse which the knowledge of that sin causes. Such a person is to be told that, although he may have forgotten his Lord, his Lord has not forgotten him, but has commissioned his ministers to carry a special message of pardon to such a sorrowing disciple. The redemption which Jesus wrought is so great that no sinner shall be shut out from it. Those especially who know themselves guilty and regard themselves as unworthy of any favor from God are objects of special interest to the Christ who has conquered sin and death: they must be told that the Lord wants them to participate in the gladness with which the ransomed greet their returning Lord. If we know any Peter, let us not neglect to tell him.

W. H. T. D.



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OBEDIENCE

International Sunday School Lesson for June 8
Matt. 7 : 16-29 and John 14 : 21-24

The Test of Discipleship

By Rev. George D. Allison, Ph.D.

WITH good reason Obedience follows Faith in our series of lessons on the great things in the Christian Life. For so very often we cannot possibly see all that is involved in the outcome of our actions, and we must make our decisions in the light of a mighty conviction that God calls for our cooperation in the carrying out of plans of his which we do not fully understand. So it was in the World War: ofttimes the soldier could have no idea what was involved in the special orders he received, but he had faith in his commander, and believed his orders were part of some larger plan. Often in the reports of one of the big armies we read, "Objectives attained as prearranged." But the individual soldier did not know what was "prearranged"—he simply obeyed orders. So with us: obedience is the test of our loyalty to Christ's cause. "Whatsoever he saith unto you do it," was the advice Jesus' mother gave to the servants in the house in Cana long ago. It is the proof of discipleship today.

But how shall we know what he is saying unto us? In several ways. The great thinker Kant spoke of certain aspects of duty as a categorical imperative in the soul of man beyond all dispute and modification by others. He meant that certain things ring true in human hearts. We know it is wrong to lie and to steal, for example. Well, Christianity brings into sharper focus the conception of imperative duty that God has implanted in all hearts. Other systems leave large areas vague and uncertain, but the way of Jesus is plain indeed. He himself felt these imperatives of conduct. When he was a mere lad he said, "*I must* be about my Father's business." In manhood he declared the same inner compulsion: "*We must* work the works of him that sent me while it is day." This powerful spiritual conviction comes to all who seek to serve him. "I *must* preach the Gospel in other towns also," he said, and all the great missionaries and evangelists have echoed him.

So, first of all, there is an imperative within the soul of the earnest disciple that lays out the large outlines of service for each one and tells us not simply what is right and wrong, but what is the call of the Master to us for our share of world service.

Obedience the Organ of Spiritual Knowledge

Frederick Robertson of Brighton preached a wonderful sermon from the text: "If any man willeth to do His will, he shall know of the teaching." Around the world Robertson has sent Christ's message that the way to understand him is to obey him; the more we follow his teachings, the plainer they become to us. Christianity is learned by obeying the measure of light you already have, and the pathway brightens unto the perfect day.

Somewhere I have read a little story of a child in a woodland camp whose father sent him with a letter to the village, pointing out a trail over which the lad had never gone before. "All right, father, but I don't see how that path will ever reach the town," said the boy. "Do you see the trail as far as the big tree down there?" answered the man. "Oh, yes, I see that far." "Well, when you get there by the tree you'll see the trail a little farther ahead, and so on until you get within sight of the houses of the village." There is in our pilgrimage of faith an element of sheer faith, not seeing.

The Proof of Loyalty

The unexpected demands of war soon classified American citizens by testing their loyalty to their country. Some who had always rendered lip-service tried to avoid obedience in the crisis. Some who had gladly acknowledge
bounty of her provision in peace
plained bitterly against food regula
that called for sacrifice. Some who
always claimed her protection tri
escape the draft which ordered the
protect her.

The same sifting process goes on
in the Church of Christ as the batt
life tests the quality of the disci
loyalty to his Lord. It is the mi
tune of the Church in every age
there are many who name the Name
are unwilling to "follow even
death." There are plenty of outv
worshipers who sing the praises of
Suffering Servant of Jehovah who
obey the Spirit when he calls upon t
to give or to serve or to go. Long,
ago the Hebrews learned of the pro
Samuel that "to obey is better than
rifice"; yet even now we have to b
minded again and again that our f
is not proved by reciting our beau
creed or attending our inspiring ch
service, but by hearing the word of
and doing it. "Follow me!" calls
deeds, not words.

Have we a supreme allegiance?
know that no patriot can have
fatherlands. Jesus told us forcibly
we cannot serve God and gold. We
all obeying some force, whether it b
low as the craving for drink, or so l
as the hunger and thirst for righte
ness. This lesson challenges us to m
the will of our Father the supreme
tive of our lives, even as Jesus sought
to do his own will but the will of F
that sent him. It is a simple, subli
motto that a modern apostle has gi
us: "God's will—nothing more—no
ing less!—nothing else!"

Love and Duty

Our reading lesson in the Fourtee
of John suggests something glori
about following Jesus Christ. Seld
is the Christian torn between love a
duty; nearly always love and duty
one. He that loves obeys, and equa
he that obeys proves his love. The lo
is tested by the obedience. "He th
keepeth my commandments, he it
that loveth me." The obedience
elicited by the love; for such a Mas
we dare attempt anything! Even
the training of officers for our arm
great stress was laid on the kind of p
sonality and attitude that would eli
faith and confidence which make
unquestioning obedience in the cris

Those who know Jesus best love hi
most, and those who love him best a
most willing to obey even his harde
commissions. His will becomes the w
of his follower, who says what the litt
girl said to her mother in the story: "
you want me to do it, then I want to
it." The summits of Christian faith a
reached by those who have become
devoted to their Master that obedien
to his spirit has become the instincti
habit of their lives.

Obedience and Sonship

True sonship never means a reckle
independence of the Father, yet so
have erred in thinking that there is n
room in the Christian philosophy f
obedience, placing all the emphasis o
freedom and on grace. The more pe
fect the concord between a father and h
son the more certain the son's obedien
to his father's will. If he has absolu
confidence in his father, the son deligh
to obey. In a world of sin and need
costs something to obey the Father.
was written of Jesus himself that, So
though he was, he learned by all he su
fered how to obey, and by reason of h
perfect obedience became the impart
of sonship to all who obey him. Mo
simply, Jesus himself said, "If a ma
love me, he will keep my word: and m
Father will love him." Loving Chri
and obeying Christ, we enter into th
loving Fatherhood of God.

Blessed is that man who can say
the darkest night of his life:

"As the Father gave me comman
ment, even so I do."

OUR MAIL-BAG

NOTICE

editors of the Christian Herald will be ld to answer any question addressed to il-bag provided it be of general interest t merely personal. Correspondents may om de plume to identify the question, but rs must contain name and address of the in addition to the nom de plume. No m will be paid to anonymous letters nor written with lead pencil.

uestions and Answers

E. DeV., New York City, writes concerning the character of David: "Dr. Adam Clark in his commentary says: 'David, the son of Jesse, after mine own heart, that is, a man would rule the kingdom according to wil'.' Dr. Benson's observation on int is judicious: 'When it is said David man after God's own heart, it should be tood not of his private but of his public ter. He did not allow of idolatry, he t set up absolute power He was guided government of the nation by the law of as the standing rule of government, the prophet as the divine oracle. Whataul's private character was, he was not a king in Israel. He did not follow the he oracle, the prophet, but attempted absolute, and thereby to subvert the ution of the kingdom. Surely this is aning in saying that David was a man God's own heart.'".

I. C., Leola, S. D. The passage in Luke —the declaration of Zaccheus—is re l as meaning that the publican had been these things in the interest of justice ir dealing. He had been giving half of ds to the poor, and he restored fourfold, y case where there was the slightest on or possibility of injustice by false tion, overcharge, or fraud in any form. l not wait for absolute proof, but waived estion, and gave the other the benefit of ubt by magnanimously paying him far than his loss could have amounted to.

., St. Paul, Minn. Of heaven and the iness in the life to come we know only is revealed in the Scriptures, and it is ossible for our limited knowledge to ny adequate conception of it. The Bible bes the happiness of heaven in general ; it is described as a kingdom (Matt. ; as a place of rest; as a place where edge will go on to perfection, and as a in which the saints will dwell together. be a place of complete felicity, where the nent will be heightened by friendly in rse. It is further described as a city everlasting foundations; a place of in erable homes (see John 14 : 2); a place we shall meet our loved ones and our en (see II Sam. 12 : 23; Luke 16 : 25). in Rev. 22, tells us of the "pure river ter of life" and the tree of life with its lance of "fruit." We have enough to us that it is a place of great happiness r 2 : 9); of blessed reunions where there ernal youth and strength and where sor sighing, pain and the afflictions that l in this life are unknown.

s. A. L. C., Byron, Ill. 1. We think, in al, that the Ten Commandments are closely observed today than at any time past. The principles of the command are so thoroughly interwoven with the tian faith that wherever Christianity he tendency is toward observance. There was a time when they were completely by all persons. Jesus himself found only ho could claim perfection. 2. The early h held that the unpardonable sin was uting the work of the Holy Spirit to ic agency. It has never been definitely lished, although Jesus implied that there n unpardonable sin, and the situation in this statement was made indicated that sin might be a sin against the Holy .

McC., Flattop, Colo. While Jesus d to deal harshly with the Syro-Phoeni woman, he was really teaching his dis a lesson in widened sympathy. The e were Jews; they looked upon the Gen s dogs; they were not ready in heart for ide mission to the world for which Jesus training them. So he appeared to dis the woman, calling her audibly by the the disciples were probably using mentally. Her quick wit played in well with his purpose, and she gained her boon of healing, while the twelve gained a new insight into the mind and heart of their Master.

You seem to have misread Abraham's character. God chose him because he was a man of faith and courage. Abraham was just; he loved peace, but he was ready to fight the despoilers of his people God loved Jacob as the child of the promise made to Abraham. He had to discipline Jacob severely before Jacob was ready to bear the covenant name of Israel. Probably Jacob's perseverance was a God-given trait which God naturally blessed in its exercise.

E. B., Wheatland, Wyo. Please give a brief history of the words "Hun" and "Boche."

The Huns, who were the fiercest and cruelest of the barbarians who overran the Roman Empire, first appear in history about 372 A.D., when under a leader named Balamir or Balamber they emerged from their settlements north of the Caspian Sea. In 451, under Attila, they penetrated into France, where they were defeated, and shortly afterward, on the death of Attila, they were dispersed in various places in southeastern Europe. Some consider them to be the ancestors of the modern Hungarians. The application of the name "Hun" to the Germans is said to have originated in a speech by the Kaiser in which he exhorted his troops to emulate the ferocity and cruelty of the ancient Huns. The word "Boche" is a French slang word, and is variously interpreted as meaning "blockhead," "hog," etc.

L. J. O., Kalamazoo, Mich. In all matters concerning estates, the courts seek to ascertain as far as possible the real wishes of the person leaving the estate. The advantage of having a lawyer draw up a will is that the lawyer will be more liable to express your desires in language that would not be mistaken. A well-written will, signed by you in the presence of witnesses, is just as valid as any will that an attorney could draw up. The advantage in having a notary attest the will is that it prevents any question being raised as to the validity of the signatures of the witnesses. These precautions are very important when there are parties in interest who might be expected to make trouble. A will is valid even without witnesses, if it can be established as the written instrument of the person owning the property. In the case of one unaccustomed to the use of legal forms, it is always best to engage the services of a lawyer in drawing a will.

G. B. Q., Syracuse, N. Y. The whole of chapter four of Romans is given over to an exposition of the truth that we are not, and cannot be, justified before God by any of our own works of righteousness, and that through faith alone can we approach God and be reconciled to him. Verse five does not mean that we should cease to do works of righteousness, but that we should cease to depend upon them in any degree for our salvation.

Rev. Hervey Wood, 49 Claremont Avenue, New York City, writes to us that any readers of the Christian Herald, or any Sunday School, Bible Class, Woman's Temperance organization, Woman's Missionary Union, Christian Endeavor or other organization interested in the great national struggle for temperance in China, on sending him a postcard, can obtain very interesting information on the subject. China is threatened with an alcoholic inundation and is appealing to America and other Christian powers to save her from this calamity.

◆

"Record Hard to Equal"

THE News Bulletin published by the American Committee for Armenian and Syrian Relief had the following in a recent issue: "Last month the Christian Herald gave $15,000 to Armenian and Syrian Relief, bringing its contributions to this cause up to $126,833. This is a record hard to equal. The Sunday School Times comes next with its contributions to date amounting to $15,693. The Gospel Advocate has contributed $6,781, the Living Church $3,951.94, the Way of Faith and the Christian Standard have gone well over the thousand mark, while many other religious periodicals have been alive to the terrible need of the Near East and most generous in their response to its appeal for help.".

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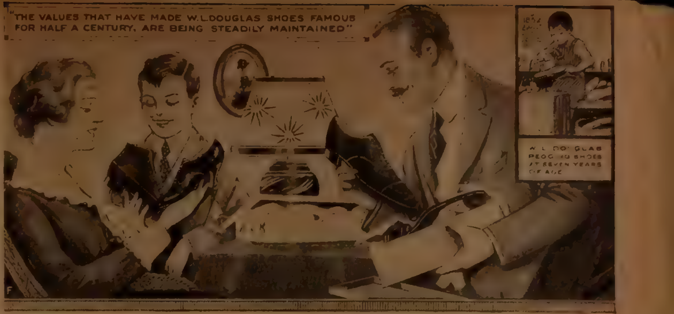
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BROOMS cost money! So to keep brooms new as long as possible means a saving in expense as well as easier, *cleaner* sweeping. One housekeeper sends us this recipe: Dissolve a tablespoonful of Gold Dust in half a pail of hot water. Work the broom up and down in this soapy Gold Dust water, pressing it into shape if it has grown "lop-sided." Rinse in warm water, then cold. Hang to drip. This Gold Dust treatment dissolves the grease and dirt, and adds long life to the broom because it prevents the straw from becoming harsh and brittle. Freshen whisk brooms by this same treatment.—*Adv.*

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Young People's Topics for June 8

World Peace

Christian Endeavor and B. Y. P. U. Topic. Micah 4 : 1-5

MICAH'S prophetic eye saw the day when swords should serve as plowshares and spears would enter husbandry. But he saw more. He beheld every man contented under his own vine and fig tree. The peace of town and state and the world is disturbed most often by those who long for the shade of another's vine or the fruit of another's fig tree. War has its root in unhallowed ambition, unrighteous nationalism, unbridled desire on the part of one people to have the goods, the territory or the power of another. Such a people must be resisted in the interest of right. We will have an end of war when every nation seeks righteousness first, individual righteousness, social justice, national righteousness. National righteousness includes mutual good will; if every nation is playing fair, there will be no ground for enmity.

National righteousness will include strict observance of treaties. No nation will pledge to do what it means to avoid, and pledges kept do not invite to conflict. Nations have not always thus sought righteousness in the past. Just now, under America's leadership, the world is turning toward a new ideal of national relationships. The League of Nations must be a League of righteous nations or its counsels will soon be held of little worth. Righteous nations can exist only upon the foundation of individual rightness. Personal faith, vital religion in the hearts of men and women which energizes and creates the life of the state, will alone assure world peace. Christ must rule the nations if strife is to cease, but he rules through the people. He saves the world one soul at a time. The best way to world peace, therefore, is through a widened evangelism and a better appreciation of the relation of the principles of Christ's Gospel to the life of men in industry, in home and in nation.

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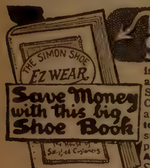
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Why Go to College in War Time?

Epworth League Topic. Prov. 8 : 10; 24 : 5; II Tim. 2 : 15

WAR has about closed his contract with the world, for the present, but this topic is still timely, for war showed the value of trained leadership. A college course is not merely an avenue to a degree and mental and spiritual development. It is a preparation for leadership. Education that is merely absorbed lectures or text books is a misbranded article. A college course consists in certain classes in which satisfactory grades must be attained if the course is to be completed. This is the skeleton. The real meat of college is the social life that is coincident with the classes. The fraternity life, the literary societies, the debates, the athletics, the Y. M. C. A. and Y. W. C. A. activities, the daily clash of mind on mind, the student movements, the class organizations, the honors earned or granted, all these give body to the course and round it off and make for leadership. The college man or woman should be able to influence for the better the life of any community in which they live. The world expects it of them. That is why it supports the colleges. It wants leaders. It had to have leaders in war, and while Mars ruled, the patriotic place for every son of America under 18 was in college. Mars has lost his helmet and bent his sword, but "Peace hath her victories," and she, too, needs leaders.

If you would make the most possible of your life go to college and be an all-around student. Get into every activity that is good. Don't be a clam or a grind. Pass up your work, but don't cram, and you will be strengthened, broadened, wider-visioned, improved in leadership when you take your degree.

◆

To the Pastors. The Minute Men of America

THE following resolution was unanimously passed by the Executive Committee of the Anti-Saloon League of America:

> "*Resolved*, that the General Superintendent be requested to draft and publish, in behalf of the National League, a request that the pastors throughout the United States on June 8 bring to the attention of their people the issue of Americanism involved in the attempt to nullify National Prohibition, and urge the members of their congregations to insist that Congress shall immediately pass an adequate permanent enforcement code to carry into effect the 18th Amendment and War-time Prohibition."

The liquor interests, particularly the brewers, who stand convicted of unpatriotic and pro-German activity, are now trying to nullify not only war-time prohibition but the National Constitutional Amendment as well. They are proposing to desecrate Flag Day, June 14, by holding at the National Capital on that date a monster parade as a demonstration against prohibition. The federated forces which stand for righteousness and which brought about the enactment of prohibition as an expression of the moral conviction of the American people, have no choice excepting to rally their forces as often as the enemy continues his counter-attacks.

The National Convention of the Anti-Saloon League of America will be held in Washington City, June 3-6, followed on Sunday, June 8, by a Field Day for the presentation of the prohibition situation to the churches of the Capital City.

◆

The Call of the Garden

WHEN brown buds are bursting to tender green leaves,
And the soft, creeping grasses a tapestry weaves
O'er the moist, smelly bosom of old Mother Earth,
And all nature is shouting with gladness and mirth—
When with jubilant chorus the bluebirds appear,
And the robin's clear whistle announces he's here,
Then for indoors amusements I don't care a fig;
I want to get out in my garden and dig.

In the warm, sunny days, when with infinite grace
The blue sky bends down and just laughs in my face,
When I hear the soft murmuring song of the stream,
And catch through the willows the water's bright gleam—
When in warm, sheltered corners the wind-flowers unfold,
And the cowslips are starring the meadows with gold,
Then all the wide world is astir and awing,
And my heart just leaps up at the call of the spring.

Now how could I stay in the house when the earth
Is all overflowing with laughter and mirth,
And my garden is calling and telling its need
Of spading and raking and planting its seed?
When the lilies and iris are showing their heads,
And the pinks peering up from their leaf-covered beds,
With crocuses pushing and crowding for room,
And tulips and daffodils budding to bloom—
With all these dear things springing up everywhere,
You will see that my garden is needing my care.

ELIZABETH CLARKE HARDY.

◆

Locating Stolen Diamonds

POSSIBLY you will remember having read from time to time of the remarkable tricks resorted to by the native diamond miners in the great Kimberly diamond region in South Africa and other parts of the world. So great has the temptation often become to steal diamonds, especially when an extra large one may have been suddenly unearthed, that these natives have been known to resort to the most unbelievable tactics in order to carry the diamonds out of the mine and to withstand inspection even when stripped, as practically all of them are, before they leave the mine at the end of the day's labor.

One of the successful schemes which has been worked out by the superintendent of a large South African diamond mine involves the use of a powerful X-ray machine having several X-ray bulbs excited simultaneously. As each miner passes before the X-ray bulbs, the examiner looks through his fluoroscope and rapidly swings it up and down, so as to take in the entire body in a few seconds. This system of detecting the presence of a diamond, no matter whether it is buried in the flesh, resting in a throat cavity or even in the stomach—an almost unbelievable practice resorted to in several instances on record—the X-ray examination quickly indicates the presence of the diamond.

What Food Do
the Body Need

Answering that quest
and providing the food
the daily duty of ev
housewife. If it is prope
answered, the family is w
nourished and is likely to
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ciated the importance a
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of the housewife when
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It tells how much cere
how much meat, how mu
fruit, the man of the hous
the child in school, t
daughter who works in
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ment in different foods i
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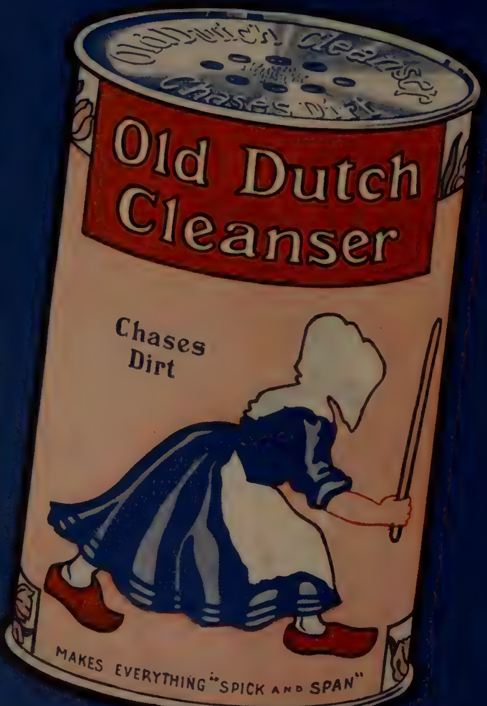
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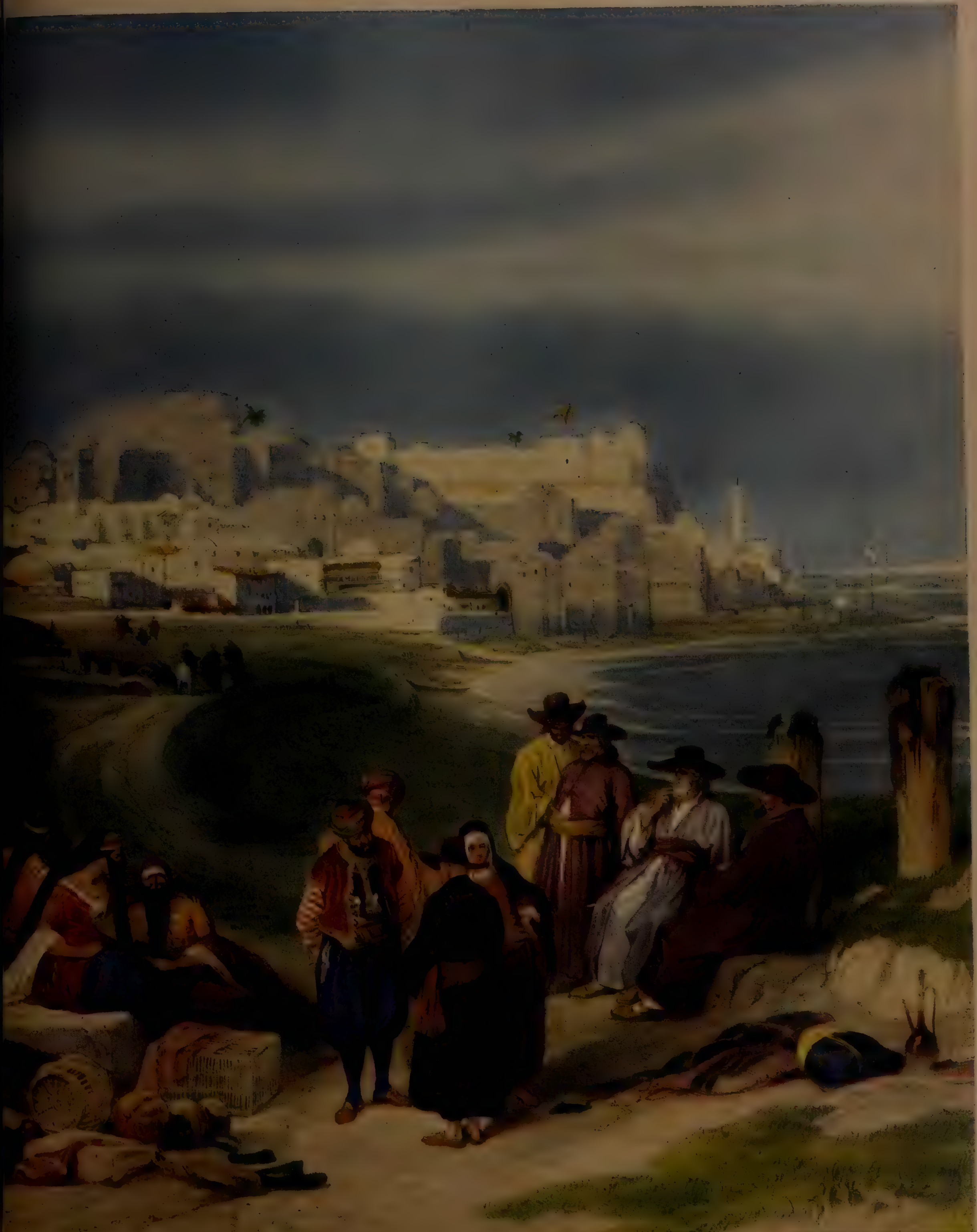

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HE EBBING TIDE OF BOLSHEVISM

How the Flood Has Receded Under Armed Pressure and the Awakening of the People

By RAE D. HENKLE

DO YOU know the funniest thing in Russia?” a man who has just returned to New York from a long trip of investigation in the old land of the Tsars, asked me today.

“I can't see much humor in Russia's dy,” I replied.

No? Well, how does this appeal to you? When Moscow the middle of April the Red army was ting for an eight-hour day! It was threatening neral strike, too, unless the demand was granted. k of an army working on the three-shift princi- But that is the Russia of the present.”

the opinion of the investigator, that is a typical nce of the absurdities to which Bolshevism has ed the Russian peasantry; a logical development, ver, of the earlier proclamation that all orders for soldiers must be approved and issued by a com- ee of the men. And there is abundant reason to ve that it is one of the contributory causes of the lly failing Bolshevist strength.

is doubtful if, in all history, can be found a move- t which, in point of economic importance, sinister ficance, and potential power, grew so quickly and uickly entered its decline. No longer ago than ch it was the Banque's ghost at the world's feast ictory. It virtually monopolized the attention of peace conference. It was gaining adherents and ing ground at a speed which threatened to spread ver Europe.

hen came the reaction—a strange, psychological tion—which made itself manifest almost in a day. we can place the date definitely as May 1 with almost complete failure of dozens of carefully ned May Day demonstrations as the first con- utory factor. The Bolshevist wave during April been rising higher and higher, with the Bela Kun lution in Hungary and the uprising in Munich he last impetus behind it. All Europe was in a e of grave anxiety over what would follow May 1. ernments were so uncertain of the real feelings heir peoples they feared to take more than the t ordinary precautionary steps. There was a ten- that closely approached the hysterical, especially rance, Italy and Germany.

he fateful day came—and it was an anti-climax. stituted authority, virtually unsupported by force, -awed the demonstrants. A few lives were lost aris and Rome, but government was secure. The tre of the Red Terror was laid and the people somewhat shamed-faced smiles said to each r: “Is that what we have been afraid of?”

olshevism seems definitely to have been removed menace to western Europe in a month's time. re is a possibility that in this assumption we may too optimistic and that sub-surface currents are king toward its reappearance, but the chances are light they need cause little apprehension. The mally sane minds are recovering their poise, and tical sanity is the rule rather than the exception. agony of four years of war and the reactions of a den peace brought a strained perspective to a t part of the world and now this perspective is g readjusted with a celerity characteristic of nor- human beings. Bolshevism was a large part of distortion.

ermany, where the best informed observers had on to look for the warmest reception of the Lenine- tzky doctrines, has manifested a surprising deter- ation to withstand them. It is probable that the esses which accompanied the seizure of Munich by communists largely influenced the remainder of old empire. But whatever the influence, the Ger- n people acted with a unanimity, exceptional since armistice, in their successful efforts to overthrow Red régime and restore to Bavaria the form of ublican government acceptable to the majority of people. The Berlin authorities moved with energy despatch, and they received a popular support which could indicate nothing but a decision on the part of the German citizen to accept whatever terms of peace are imposed on him rather than throw the nation into chaos, widespread civil war, and complete economic ruin. There is no certainty as this is written that Germany will sign the treaty of peace. The probabilities are that she will. But even in the event that she refuses, one thing can be said with confidence—the fever of Bolshevism has burned itself out and the great mass of the people will accept Allied occupation of their country rather than suffer its revival. The greatest, and seemingly the most fertile, field outside Russia for the propagation of the Bolshevist, has proved sterile.

The situation in Hungary seems at present to be somewhat of an anomaly. Bela Kun, the director of the government, once secretary to Nikolai Lenine and an ardent Bolshevist, has found it necessary to modify his theories, so that while ostensibly Hungary is under Bolshevist rule it has been diluted until there is a probability of its recognition by the Allied and Associated powers. Kun managed to check military operations against him by Rumania, Czechoslovakia, and a French-reinforced Serb army and has entered into an armistice agreement with Rumania. The Paris conference is willing to treat with the *de facto* government, which now can be regarded as more Socialist than Bolshevist. Kun's policy may be properly regarded not so much as a defection from the ranks of Lenine and Trotzky as an effort to retain power by compromise.

In the Balkans, where early in the spring Bolshevism was threatening to overrun Rumania and Bulgaria, conditions have been measurably improved. The former has been able to erect what promises to be an effective dam against further inroads, and the unrest in the latter has taken no more virulent form than a demand for a Socialistic government. Thus far, however, even this has not been obtained.

But Bolshevism in all the states of Europe, whatever its status, is more or less the reflection of the situation in Russia, for the manifestations elsewhere are but the attennæ of the main growth. It is to Russia, then, that one must look for the facts on which to base an estimate of the present tendency of the Bolshevist movement. And that tendency is one of steady decline.

Lenine and Trotzky have maintained themselves by force. Broadly put, their supporters always have been of two classes: those who found an attachment to the Red government a source of wealth through blackmail or graft, and those who professed Bolshevism as the easiest way to avoid a sudden and untimely death. There are, of course, groups of sincere communists—among whom it is probable Lenine can be numbered—but they are a small minority of the Russian population. It is the Red army that has upheld the Red banner through its absolute control of foodstuffs, shops, factories and transportation facilities.

An army that wants to work on the basis of an eight-hour day is a poor staff for dictatorship to lean on when it is opposed by several armies that are willing and eager to fight it twenty-four hours a day and seven days a week. There could be no question of the result in such circumstances. Six weeks ago, the Bolshevist forces held nearly four-fifths of the old European Russia outside Poland. Their sway extended from the Urals on the east to the Baltic Sea and the Bug River on the west, and from the vicinity of Archangel, where the Allied White Sea army was in serious straits, to the Black Sea. A Franco-Serb-Italian army of more than 200,000 men then had just been driven out of Odessa.

Some power unseen, but seemingly the strong hand of Providence, now began working its will against tremendous obstacles. As rapidly as the Bolshevist legions had advanced, sweeping all opposition in front of them, their columns turned in retreat. North, south, east and west, the forces in league against them gained ground. From the White Sea and the Murmansk coast the Allies have advanced between 100 and 175 miles. Finnish troops, aided by British naval forces, have cleared the district northwest of Petrograd. The Livonians and Esthonians have recovered all the Baltic region, the district around the Gulf of Riga, and the Esthonians are within nineteen miles of Petrograd on the southwest. There is not the slightest doubt but they could capture the capital at any time they choose, but it seems improbable they will take this step for obvious reasons. Petrograd, in the present circumstances, has no military significance. It is not the seat of the Bolshevist government. It contains approximately a million very hungry people for whom the Bolsheviki are sending in eighteen to twenty trains of food a day. On the occupation of the city by an enemy, these trains would be immediately discontinued, and on the Allies would devolve the task of feeding 1,000,000 people, with no food at hand, no facilities for sending it to the city, and no machinery for its distribution once it reached there. Certainly two months, and probably a longer time, would be needed to make even an impression on the situation.

Further south, despite a new war in violation of the commands of the Peace Conference which is being waged between the Poles and the Ukrainians, the Reds have been driven eastward from the Bug and northward from the Black Sea while from the Urals Admiral Kolchak's army has advanced at some points as much as 300 miles. The apex of this advance is pointing toward Moscow. While the city is in no immediate danger, Lenine and Trotzky have made all their plans to evacuate it when necessity arises.

In the few weeks since the turn of the tide the Bolsheviki have lost more than one-third of the territory they then controlled. In retreat, and with gradually decreasing strength, they are facing augmented and determined armies on all sides—armies that have both the moral and material support of all the Allied Governments with the exception of the United States. For our part we have been specifically requested by Admiral Kolchak, whose army now is the most formidable anti-Bolshevist force in the field, to push no further into Siberia because of a firm belief on the part of Siberians and loyal Russians that the American Government is favorable to the Bolshevist cause. Our best efforts to aid in the overthrow of Lenine, he tells us, will consist in remaining as far as possible from the scene of activities, until we place ourselves unmistakably among the opponents of Bolshevism.

All observers who have been in close touch with the situation agree that for the present the greatest hope of a reconstituted Russia rests in Kolchak. His most serious danger is in the composition of his government. Placed in power by a coup d'état he has built up and retained his strength by reason of his ability to carry water on both shoulders. Regarded as a reactionary and an adherent of the monarchists, he has succeeded in bringing about him elements of the right, left and center, and in holding their support by refusing to commit himself to any definite program of administration beyond the summoning of a constituent assembly in the event that he is able to establish a central government in Russia. His success has come because his is the only all-Russian army fighting Bolshevism, because his rallying cry is “Down with Bolshevism!” and because he has very consistent Anglo-French support.

With all Europe in a state of flux it is impossible to predict the course of the summer's events. Many mistakes have been made in handling the program of Bolshevism, and there is no assurance that more will not be made. The sudden and almost general reaction against it, however, is a sign of an awakening by the peoples of the war-stricken nations to the fact that Bolshevist theories are impractical aids to moral, physical and economic regeneration.

BRITISH FLIERS RESCUED IN MID-OCEA

AFTER a week of silence, their friends finally giving them up as lost, the news came from the Butt of Lewis in the Hebrides Islands that the Danish steamer Mary, without wireless, had picked up at sea, 1,100 miles from New Foundland, the British fliers, Hawker and Grieve, who left New Foundland on May 18 to fly to Ireland. The machine was forced to descend by trouble with the water cooling system of the engine. A cable ship had reported sighting the red light of an airplane in mid-ocean early on Monday morning, May 19. A little later the steamer Samnanger gave Hawker his position by wireless. After receiving his position, Hawker was forced to land on the water, but he came down out of sight of the Samnanger. The little biplane remained afloat for an hour and a half, when the small boat from the Mary took off the aviators.

On rounding the Butt of Lewis the Mary signalled "Saved hands of Sopwith Airplane." The signal station at the Butt asked "Is it Hawker?" and the Mary's flags answered "Yes." The news was at once flashed to the admiralty, which ordered destroyers to overtake the Mary and take off the aviators. The destroyer Revenge soon came up with the slow freighter, and the men were quickly transferred and carried back to Thurso, Scotland.

Mrs. Hawker, rejoicing over the good news at her cottage near Surbiton, said she had been confident all the time that he would come back.

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The Week in the World's News

THE PRESIDENT'S MESSAGE. Those who looked for any sensational or startling announcements in the President's message must have been surprised to find it more or less of a business document dealing in a quiet way with the work that is cut out for Congress. The three things that stand out most prominently are the declaration that the railroads at the end of the calendar year "will be handed over to their owners"; the request of Congress to repeal the act of November, 1918, forbidding as a wartime measure the manufacture or sale of wine and beer, and the desirability of preventing new industries from being subjected to undue foreign competition.

The message, cabled to Washington from Paris, the first to be thus dispatched to Congress, began with expressions of regret of his inability to be present at the opening of Congress, but he declared that he felt it his duty to call Congress, because "it was not wise to postpone longer the provisions which must be made for the support of the government." The President said there were several questions to which he thought he must direct their attention. He said: "The question which stands at the front of all others in every country amidst the present great awakening is the question of Labor." In this he did not refer to efficient industrial production, but meant that the vital question was how "men and women who did the daily labor of the world were to obtain progressive improvement in the conditions of their labor. . . . How are they to be given their right advantages as citizens and human beings?"

Photo from International Film Service

Hon. F. H. Gillett, new Speaker of the House

The President recommended the reorganization of industry on a basis of real community of interest, and joint participation and control. The President asked also that action be taken to provide employment for returning soldiers. He recommended developing and maintaining the Federal employment agencies, the stimulating of individual enterprise and the developing of waste land for cultivation as recommended by Secretary of the Interior Lane. The President recommended the readjustment of the excess profits and income tax and the estate tax, and the repeal of the luxury tax. He recommended adequate protection for the dye and chemical industries. He also recommended the passage of the Woman Suffrage Amendment, the early return of the telephone and telegraph lines to their owners, and return of the railroads to the owners, not later than the end of the calendar year. He recommended, in regard to the telephone and telegraph systems, that they should be so organized under private ownership that they would be unified into a national system. He declared the demobilization of military forces had progressed to such a point that he thought it safe to remove the ban on the sale of wine and beers.

GERMANY'S PROTESTS UNAVAILING. The German Cabinet on May 20 authorized the announcement that "Germany declines to sign the peace terms laid before it because they spell the economic destruction, political dishonor, and moral degradation of the entire German nation, not only for the present, but also for still unborn generations." The German statement also declared that these consequences had been recognized in the American press, that the acceptance of such conditions could not be demanded and that the Entente was unjustified in imposing such demands.

The statement further declared that the German people demanded nothing more than what was promised in the Fourteen Points, not a single trace of which they found in the terms proposed.

Although this statement by the German Cabinet, issued in Berlin, appeared to be a categorical refusal to sign the proposed treaty, Count von Brockdorff-Rantzau on May 21, in a note to M. Clemenceau as president of the Peace Conference, requested more time in which to present the German observations on the terms. M. Clemenceau, in reply granted an extension of one week, to May 29.

Following the publication of the Berlin government's announcement that it would not sign the peace treaty, the Allied armies on the Rhine advanced their transport and artillery and made ready for an immediate advance into Germany. As if in response to the movement of Allied military power toward the Rhine, and in answer to the government's declaration that it would not sign the treaty, Berlin saw on May 21 a monster demonstration organized by the Independent Socialists, in which 500,000 people swept through the streets crying, "Sign the peace terms!" and "We want bread, not bullets!"

The Allied reply to the German economic objection was delivered on May 23. The Germans were told that while the terms imposed heavy burdens for Germany, the war Germany had launched had put burdens on the rest of Europe and there was no reason why Germany should escape. The Allied note also declared that in spite of apparently onerous terms, Germany was not being held to full reparation. The German delegation was assured both that the terms would not be modified, and that there was ample opportunity under the terms for German economic growth and commercial prosperity.

Count von Brockdorff-Rantzau made another trip to Spa on May 22 to meet Dr. Scheidemann.

Herr Edward Bernstein, leader of the Social Democratic party, was quoted on May 22 as saying that the peace terms were not entirely dictated by hatred and passion. "It appears more likely," he said, "that distrust of our policy inspired them. The conservative elements of the German Majority and Independent Socialists, the bankers, manufacturers and business men and the military authorities, were all said to favor signing the treaty.

It was expected that the Austrian treaty would be ready by May 28, and that its provisions would follow closely the plan of the treaty with Germany.

CONGRESS REASSEMBLES. The extraordinary session of the 66th Congress was called to order at noon on May 19. The Republicans organized both Houses, electing Senator Cummins president pro-tempore of the Senate and Frederick H. Gillett, of Massachusetts, speaker of the House. A caucus of the Republican members of Congress held May 17 outlined the work of the new session as follows: Return of the telephone, telegraph and cable lines to their owners, passage of the Woman Suffrage Amendment, legislation for the development of transportation facilities, the fixing of a national military policy, the earliest possible return of our soldiers from overseas, the formation of a merchant marine policy, regulation of public oil and coal land and water powers, the revision of the tariff on imports, the reduction of domestic taxes and repeal of the luxury taxes, measures to promote employment of the home-coming soldiers.

BOLSHEVISM IN CANADA. Winnipeg, Manitoba, on May 21 was in the grip of a general strike, which was declared by government investigation to be a movement against constituted government that must be fought out. A strike committee was organized which took full control of the city, allowing food, milk, light and water service. Thirty-five thousand workers were concerned in the strike. No papers were allowed to appear except those which favored the strike. On May 21 attempts were being made to resume normal business in the city. There had been no disorder up to May 21 and by May 23 commercial activities were reported nearly normal.

WHAT ABOUT THE TURKS? Since the Sultan of Turkey is recognized head of the Moslem faith, the question of the disposition of Turkey at the Peace Conference has proved most puzzling. England's operations in Mesopotamia were conducted largely with forces raised in India, most of whom were Moslems. On May 21 an Indian delegation appeared before the Council of Four to ask for consideration of the feelings of the Mohammedan world and to request that the Sultan should not be forced out of Constantinople. The United States was to be asked to accept the mandate for Constantinople, whether the Sultan was permitted to remain or not.

HOUSE FOR SUFFRAGE. The House of Representatives on May 21 passed by a vote of 304 to 89 a resolution proposing a Federal Amendment for Woman Suffrage.

SENATORS DISCUSS LEAGUE. A resolution offered in the Senate on May 23 by Senator Johnson of California, calling on the State Department for the full text of the peace treaty, resulted in an impromptu debate on the League of Nations covenant. Senator Johnson criticized the secrecy in which the treaty was being held, Senator Sherman of Illinois attacked the League Covenant as impairing the sovereignty of the Republic, Senator Lodge declared the official summary of the treaty worthless, and Senator Hitchcock defended the action of the President in keeping the
treaty in confidence and decl
resolution "a gross breach of
tional propriety."

POGROMS IN POLAND. Figh
veloped again in Galicia during
of May 20. Ukrainian troop
an offensive, but were driven
the Poles, who captured quan
war material, a great many
and put the Ukrainians
While Polish armies were winn
tles on the Ukrainian and Lit
front there were rumors that
had been initiated against the
Poland.

Upper Silesia was said to be
fight against Polish dominion.

FOR PRESBYTERIAN UNION.
sponse to a telegram from the S
Presbyterian Assembly the 131
eral Assembly of the Presb
Church, U. S. A., in session in St
unanimously agreed to begin
tions at once for the "organic un
all Presbyterian Churches.

THE OCEAN FLIGHT. On M
Commander Towers, in charge
transatlantic flight, cabled from
Delgada that the NC-1 had sunk
The NC-3 was at her moorings at
Delgada in a very badly damaged
tion; the plane was being disass
to be shipped back to New York
NC-4 at her moorings at Ponta D
in first-class condition, waited o
vorable weather to proceed to
The NC-3 had been forced to la
Saturday morning owing to the
direction in the fog. She had ta
the ocean for more than 300 mile
having ridden out a 48-hour gale
wrecked her lower wings and da
her hull so that she leaked badly
was first seen when about seven
off Ponta Delgada.

PROHIBITION GAINS AND LOSES.
Supreme Court of the State of
ington, on May 24, declared th
of the legislature, in ratifying th
hibition Amendment, subject to a
endum vote of citizens of the
Texas, on May 24, by 50,000 ma
voted statewide prohibition.

NC 4 RECORD BEATEN. Lieut
Roget, of the French Army, on M
flew from Villacoublay, France,
Paris, to Kenitra, Morocco, a dista
1,348 miles. The NC 4 flew 1,211
from New Foundland to the Azore

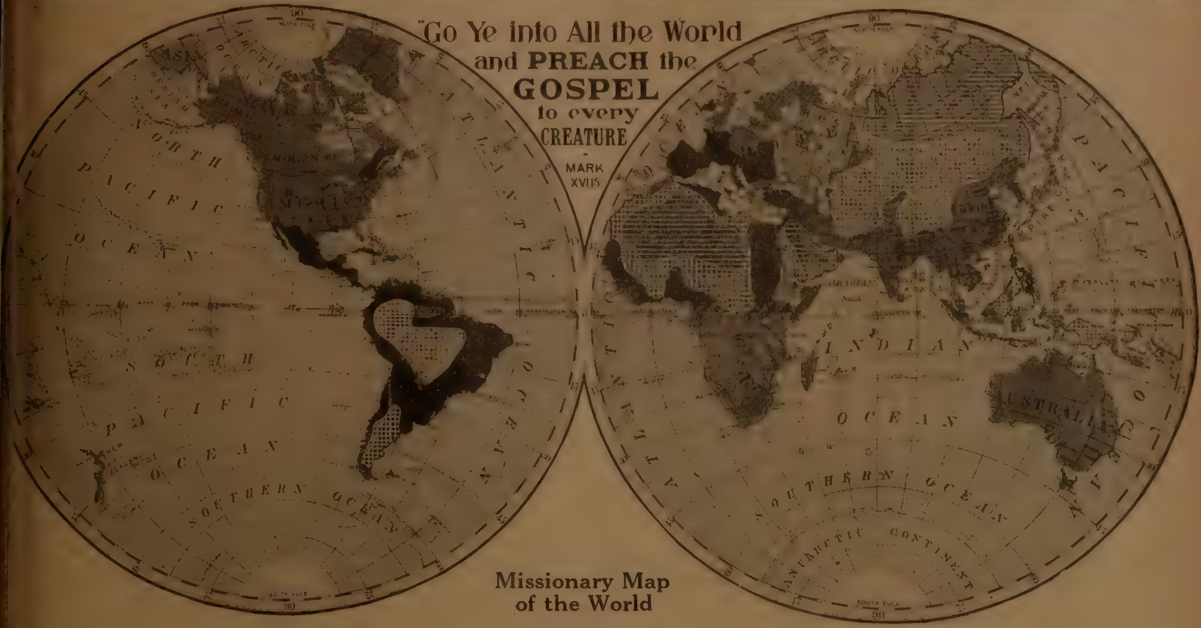
VOLCANO TAKES LIFE. The
cano Kloet, one of the smallest
forty-five volcanos on the Isla
Java, Dutch East Indies, in an eru
reported May 26, wiped out
villages, partially destroyed sev
others, caused a loss of life estim
at 15,000 and created a distur
which was felt for hundreds of
Kloet had been inactive since 1901

Photo from International Film Servi

Senator Curtis of Kansas, Republica
whip in the Senate

LIGHTING THE DARK PLACES

By LOUIS E. ORCUTT



Missionary Map of the World

WHEN we read the annual reports of missionary societies and note the thousands of dollars which have been sent abroad, and when we glance over the totals of mis- ries at work and of native helpers and of converts ne year, we are tempted to feel very much satis- with ourselves and to repeat the Lord's command ye into all the world" with the accent of one has performed the task. Yet after all, when we the missionary enterprise and compare it in bulk the populations which it must serve, we find that pitifully inadequate; that we have scarcely made a ning in the task of bringing to the world a knowl- of the risen Lord.

e map on this page has been marked to bring to each reader as graphically as possible the extent of the unoccupied world. In the nations sented by that part of the map which is marked hite, there is none to bring the Gospel message to inful, the sorrowing, or the dying. Those portions hich the lines cross are populated more or less ely. The parallel lines mark deserts or sparsely pied regions. Yet even there are men and women hearts like yours and mine, people for whom st died.

the rest of the world outside of this unoccupied there are missionaries and native helpers at work. even at that there are millions of people who born, who live normal lives and who die without hearing the name of Jesus except perchance in ath or as a part of a strange fable too wonderful lieve.

nce the war in Europe disarranged the transporta- of the globe, a great many missionary furloughs had to be extended and the missionaries on the have had their work doubled and multiplied.

ost of us think of China as a land which has been gelized. We know it is not all Christian, but in missionary meetings we have heard so much of a that we feel certain that those Chinese who ain Buddhists or Mohammedans or Confucianists at their own election after having heard of Christ. only last spring a Baptist missionary in China a pathetic call for help. He had been left prac- ly alone in a province of 5,000,000 people to whom ad to be pastor, evangelist and teacher. The t figures available, those of 1916, gave China a lation of 439,214,000. At that time there were hina 5,961 Protestant foreign missionaries, or one very 73,513 of the population. There were 23,- native helpers, native helpers and foreign mission- together numbering about one for every 15,000. this work is to a great degree condensed in treaty , in the larger cities and the more accessible prov- Figuring each mission station as a center of occupied area, with a diameter of thirty miles, there are large portions of China even in the best parts of the empire where there is no preaching of Christ. And beyond the mission stations there are whole provinces in which there are but one or two stations at which preaching services are regularly held.

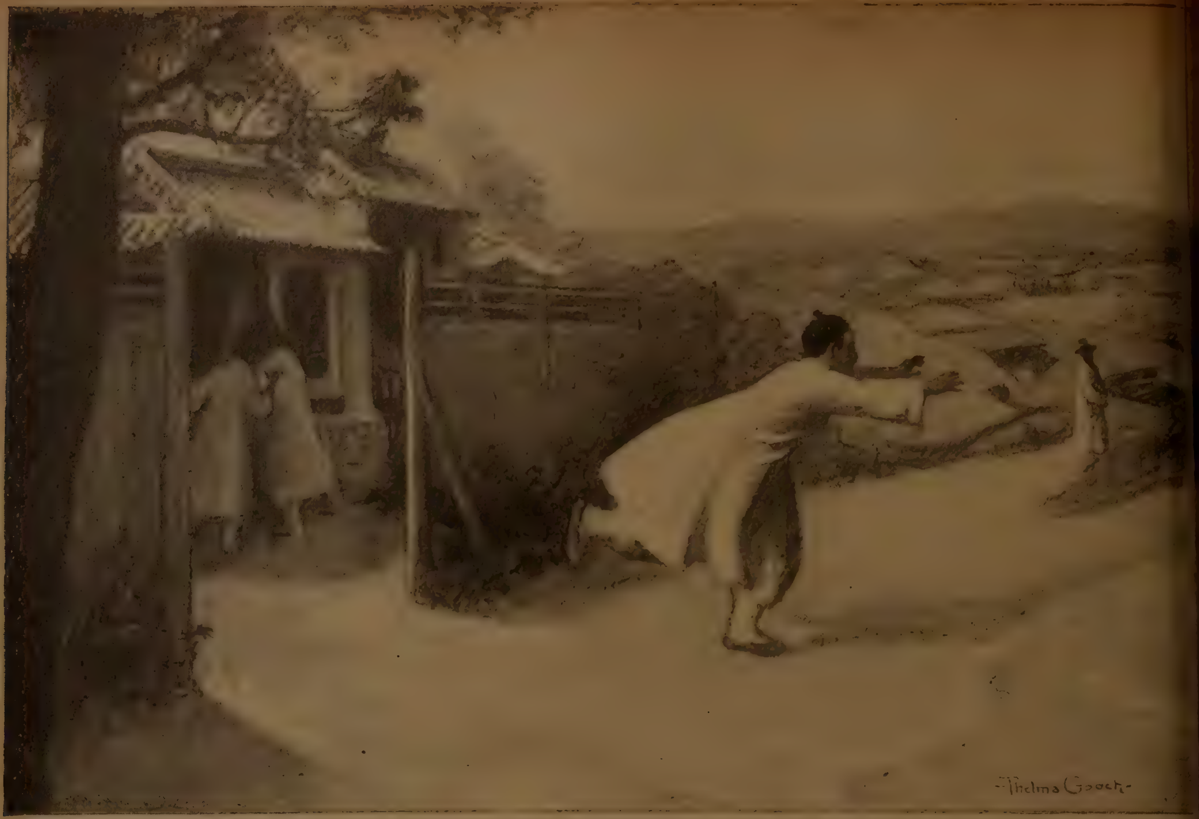
Japan, we are certain, has been fully evangelized, yet there are only 1,075 foreign missionaries and 3,011 native helpers ministering to a population of 59,771,000, or one to 14,674. India also has bulked large in our missionary history. Yet the need of India's population of 315,156,000 is met with only 5,465 foreign missionaries and 39,555 native helpers, or one to 7,000. And these are the best manned fields of the church. South America is almost untouched by Protestant missions. There are earnest Christians in South America who have learned of Christ through the ministry of Catholic priests. But so utterly has the Catholic Church failed of its opportunity that millions of nominal Catholics in South and Central America spurn the church and deny its creed. South America is therefore a difficult field, yet one which Protestants must reach if they would be true to the commission of their Lord. The Australian aborigines have scarcely been touched by missionary effort. But Australia is not marked as an unoccupied field.

Wide stretches in the United States itself and in the Dominion of Canada are virgin territory for our home missionary boards. Much of Europe in normal times is open to the preaching of a freer Gospel. Some of the unoccupied world is unoccupied because of physical and political obstruction to missionary effort. Wide stretches of fever-infested country or trackless desert, mountain barriers and human barriers of superstition and of kingly policy bar out the missionary. The physical difficulties we are learning to surmount; they yield one at a time. The railroad from Cairo to Khartum put a fringe of mission stations along the borders of the desert and from Cairo to the Cape a stretch of country is fairly well covered by missionary effort. The region in Africa marked as unoccupied has a population in the neighborhood of 50,000,000. Here Islam is pushing a vigorous missionary campaign, working feverishly to win for the prophet of Allah the people who have not yet heard of the Son of God. Even the oases and mountains of the desert support a population of nearly a million.

The unoccupied portions of Asia include the province of Helung Kiang with a population of a million and a half; Mongolia with a nomad population of 2,500,000; Sin Kiang, including Chinese Turkestan, with a population of more than 1,000,000; Tibet with 6,000,000; Afghanistan and Turkestan with a population of 20,000,000; all of these without a missionary. Mongolia, Tibet and Afghanistan have until recently been closed to missionary effort by their own laws. The exclusiveness of Tibet has begun to give way. Afghanistan, now perhaps at war with India, has come within the field of operations of the British army, and missionaries have followed the army. Siberia, as is true of the rest of Russia, has been practically closed to all Protestant missionary effort by the laws of the empire. And the same is true of Indo-China and the French colonies in Africa, where France, as defender of the faith of Rome, barred the teachers of any other expression of Christian faith. The disestablishment of the church in France has changed conditions in the colonies, and the revolution in Russia has abolished the state church, so that now both Russian and French territory are wide open to the preacher of evangelical truth.

And what shall be said of the ability of the Church to man these unoccupied fields, and to increase the forces in those now occupied so that the Word can have free course and be glorified in every corner of the world? It has been estimated that the national wealth of the United States is in the neighborhood of $250,000,000,000 and that the increase is at the rate of $10,000,000,000, in one year. The total income of all the foreign missionary societies in 1918 was $20,775,321, or about two thousandths of the increase in our national wealth. It is true that all of this wealth is not in the hands of Protestant Christians, but a careful estimate will show that about 50 per cent, perhaps more, of it is controlled by church members who are supposedly Christians. Some of our great churches give scarcely fifty cents a member per annum to all missionary enterprise, and in none does the average exceed ten dollars a member. Yet the average income of all the men over twenty-one in the United States is in the neighborhood of $700 a year. A great many men and women are tithing. If all of us tithed, or even if all of us gave half a tithe to the whole work of the church and half of what we gave went to the support of missionary effort, the boards would not be wondering where to place the few additional missionaries which their funds warrant, but would be enabled to make a careful disposition of ample forces to carry the light into every dark corner, for "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

The great movements of the last two years, the Baptist Five-Year Program, the Disciples Men and Millions Movement, the Congregational Tercentenary, the Presbyterian New Era and the Methodist Centenary are putting missionary giving and missionary planning on a new basis. The decade ahead of us will see the greatest forward movement for Christ in the history of the Church. In about a month we hope to present a view of what this will mean in mission lands.



Blind, unreasoning fear seized him. A hand seemed to grasp his throat like a hangman's noose. In sudden panic he fled from the place, out by the river path along t cliff to a thicket of pine trees

CHANSUNG'S CONFESSION

By William Newton Blair, D.D.

Illustrations by THELMA GOOCH

Foreword

WOULD you like to leave this hurried, worried, modern, Western world of ours a little while? Then come across the sea with me to Old Chosen, where peace was born and holds dominion still in spite of storm and war. And where in all Korea's stretched-out thousand miles could one hope to find a sweeter spot than where the clear South River lingers before the village of Tai Pyeng Dong, reluctant to leave the cool, deep pool beneath the cliff and the friendly chatter of the women washing at the river's edge?

CHAPTER I

Tai Pyeng Dong

TAI PYENG DONG means village of great peace; and so in truth it seemed, nestling between the pine-clad mountain and the river, guarded above by the cliff and below by a picket-line of weeping willows; ninety houses all told, mostly straw-thatched, with low clay walls.

To the rear, on slightly higher ground, several tile-roofed houses clustered around the most pretentious of them all, the home of Han Chanho, the elder of the village, as his father had been before him.

It was a beautiful October morning. The Korean hills were decked in their gayest holiday garments of golden brown and green and yellow, trimmed with orange apricot trees, and just the proper touch of scarlet ivy and crimson oak new grown from summer's cutting, indignant at winter's untimely threatening.

Certainly it was too fine a day to remain indoors, as half the population of Tai Pyeng Dong had already decided. A crowd had gathered on the hill behind the village near a solitary *mague dang*, or devil's shrine. A canopy hung between four tall bamboo poles. Food was being carried up the hills on wooden platters and liquor in long-necked bottles, while near by a pig was boiling in an iron kettle.

Under the canopy, surrounded by kettle-drums and cymbals, sat three women amazingly attired in flowing robes and shining helmets, sorceresses engaged by the village to dance before the shrine, that the spirits might be pleased to bless the people with health and food and sons, and that war and famine might be prevented.

Crash go the cymbals. Bang, bang go the drums, and the dance begins, slowly at first with gentle waving of arms and rhythmic jingle of bells, round and round the canopied square closed in now by a solid wall of faces. Each sorceress sings a weird chant that rises higher and higher as the dance proceeds.

The music quickens; swifter, swifter turn the dancers, now crouching, now leaping, darting this way and that till the eye is bewildered; but always keeping time to the crash of the drums and cymbals that urge them on faster and faster, till they seem no longer human shapes, but frenzied beings that mock alike at men and demons.

All the world loves a din, and a canopy flapping in the wind with flying streamers, who can resist it? No wonder old Chang finds school-keeping unusually difficult. His twenty ink-spattered scholars are wild to join the crowd on the hill; all but one, a lad of fifteen years, Han Chansung, the son of the village elder, who continues reading his Chinese history. Already the burden of position and responsibility rests heavily on Chansung's straight young shoulders. Was he not married three months ago, and is not his father the village elder?

Whenever old Chang's back is turned, eager messages flash across the schoolroom.

"You, Yungsik, you ask him."

"No; you, Ninsuh."

Until old Chang, who has know day what was coming, concludes th is useless to keep the school lo Turning suddenly he demands of Y sik, the leader of the younger b "What's the matter with you ras You haven't studied all day."

Thus addressed, Yungsik answ "Honorable teacher, please, you k all the village is up on the hill to watching the dancers. Please le go. We will study hard tomorro Old Chang has already decided to them go. If the truth be told, he w to go himself. It would never do, ever, to seem too willing.

"What nonsense!" he growls; " if you are determined to go and hav mind to study, be off with you! Quie quietly now!" as the boys rush for their shoes at door.

In another moment they are gone and only Chang and Chansung remain to gather up the b and inkstones and fasten the door.

"What makes you so serious today?" old Ch asks, smiling at the frown on the earnest of his favorite pupil. "Have you not a mind t too?"

"No," Chansung replies; "father says these wo are evil women who deceive the people, and objects to their coming. He has been away, returns this evening, and I must hasten home greet him."

As Chansung made his way home through the lage, he could see the crowd on the hill and hea weird strains of the dancers' song, and, boy th he was, he bit his lip with displeasure. Nowhere earth does good blood show more plainly than i old Orient. Han Chanho, his father, was an ea seeker after truth, high-minded and cultured w long study of the Chinese classics. He had instilled in his son's mind his own disgust at the su stitious customs of his people.

CHAPTER II

The Quarrel

NSUNG inquired of the gatekeeper if his ther had returned, and, learning that he had assed on into the inner court through a small of asters in full bloom and tiny, gnarled pines then pots guarding a glass bowl with goldfish g in the sunlight.

dless of the flowers and beauty about him, still ed in thought, Chansung went at once to his oom. He was met at the door by a young girl r even than the flowers in the garden, Paksie wha, his bride since the tenth day of the fifth graceful in form, with laughing black eyes h a mass of hair that glistened like the wing of n, red lips and dimpled chin, dressed for a holi- her best pink jacket and flowing gown of thin- ream silk from Pyeng Yang. No wonder Chan- vas proud of his bride and loved her in his quiet sed fashion. He smiled a greeting and began if any word had come from his father; then, ng that Choonwha was dressed for the street, "Where are you going?"

," laughed Choonwha, "just up the hill for a e of the crowd." Then, guessing his mind, don't care, do you? I will only stay a little and I am tired of remaining indoors."

t I do mind," responded her young husband in proper, lordly fashion. "You know father dis- he sorcerers. I am not going, and you must not er."

t I must go," pleaded Choonwha. "I promised ok to go by for her. Please give permission."

Changsung remained firm. "No, you cannot ay no more about it."

ck tears came to the black eyes and a flush of spread over the girl's face. A small foot stamped one floor. "There is no harm in it. If father ere, he would let me go, and I am going, no mat- at you say."

a moment Chansung stood stunned. His fine aled, then purpled with rage. "You—you speak like that?"

zing her by the shoulder he pushed her back into om so suddenly that she stumbled and fell, only ing to her feet, white with anger and screaming, fiend! You struck me! I hate you; let me go!"

e more Choonwha tried to pass and once more sung pushed her with all his strength back into oom. Entirely beside himself with anger, he a small ironing-stick from the floor and struck y at the maddened girl, and the blow fell on her sed head, cutting a deep gash above the temple. out a word Choonwha dropped to the floor and ill, with red blood coursing from the wound to oor.

moment people came running from everywhere. and dizzy, Chansung leaned against the wall eard the cries, but saw nothing before his eyes e blood streaming from the wound his hand had . Half fainting, he crept from the room to the open Gradually his confused brain grasped the mean- the cries, "*Aigo, chugusso! Aigo, chugusso!* (Alas, dead! Alas, she is dead!")

nd, unreasoning fear seized him. A hand seemed sp his throat like a hangman's noose. In sudden he fled from the place, out by the river path the cliff to a thicket of pine trees, where he fell ong, panting for breath and trembling in every Burying his face in his hands, he began to weep awful, heartbroken sobbing that shook his frame convulsion; wept till strength to weep was gone, obbing still as a child will sob that has cried itself ep. Poor, broken-hearted lad! So young to have such a wreck of life, and all in a moment!

hausted, he fell asleep to be awakened two hours by the sound of voices. Night had fallen; but, ng between the branches, he could see three men lanterns. Beyond doubt they were looking for He heard them say, "Yes, the girl is dead. The will soon be here."

ansung knew what that meant. If found, they l drag him to Pyeng Yang to be first tortured hen hung by the neck outside the city wall. nly hope lay in flight. Waiting for the men to he rose and fled by a path he knew across the tain to the north, falling many times in the ess, but struggling on till twenty miles lay be- him and Tai Pyeng Dong. All the next day he dden in the bushes, and traveled the second night e first, and came at last, scarcely able to stand, main road between Pyeng Yang and Kai Chun. iven by weakness and hunger, he entered a small nd ordered a table of rice, and fell asleep on the while the innkeeper's wife prepared the food. ing only to eat, he lay down again and slept on after hour, sometimes starting up in his sleep noaning till the innkeeper's wife, looking at his coat and scholar's hat, wondered much at her r but, being a wise woman, left him to sleep on ng as he might.

CHAPTER III

Choonwha Recovers

E sun was setting behind the western hills when he village elder turned the last bend in the road ame in sight of Tai Pyeng Dong. His donkey, ing sight of the village, started forward, braying y. Eager to be at his journey's end, the elder gave the animal rein, and in a few moments he had entered the village and were nearing home when he realized that some accident must have happened. The yard was filled with village folk crowded before his son's door, while from within came the sound of weeping. Leaving the donkey to shift for himself, the elder sprang into the courtyard, crying, "What has happened? Where is my son? Some one tell me quickly what is the matter."

The crowd fell back, but no one answered. Thoroughly alarmed, the elder forced his way into the room where Choonwha lay on the floor, apparently dead.

At the elder's abrupt entrance, the wailing ceased for a moment, then broke forth redoubled. It was many minutes before any one could tell him what had happened. There had been a quarrel between his son and his wife; about what no one seemed to know. A fight had ensued, and his son had killed his girl-wife with the ironing-club and fled; no one knew where.

When no more could be learned from the crowd, the elder turned to the group before the door and issued his command. "You, all of you, go search for my son."

Approaching the girl he threw himself on his knees at her side and took her limp hand in his own. Dropping the hand, he hastily felt for her heart.

"Strange!" he exclaimed. "When did this happen? There is no heart beat, but the flesh is warm."

Turning to his wife, he asked, "What have you done to restore her? Perhaps even yet life may be brought back."

"No," she replied, "we have done everything. Ko, the doctor, has been here and given his strongest medicine. We have blown with the bamboo pipes into her ears and mouth and nose, but it was no use. She is dead."

At the last word the wailing broke forth afresh. But Elder Han, with that strength of mind that had early made him a leader, refused to believe that all hope was gone. Calling for a hot stone from the fireplace, he placed it at the girl's feet. He wrapped her with warm quilts and began bathing the bruised face with cold water. Placing his hand again on the breast, he felt a faint flutter of the heart, or was it only the pulsation of his own hand? He could not tell. Encouraged, he began to stroke the girl's face, calling, "Choonwha, awake! Choonwha, awake!"

The wailing ceased outside the door; the crowd waited breathlessly to see if the elder's skill could bring the girl back to life.

Suddenly there was a commotion at the gate. Some one came running with the cry: "The police! the police! Run to the hills! Run to the hills!"

In a moment the yard was clear and in the distance was heard the quick thud of fleeing feet. The village had felt the rough hand of the law before. They knew the police would seize every man, woman and child they would find and beat them without distinction, the government holding the whole village responsible for a crime committed within its bounds. A murder especially furnished the officials an excellent opportunity to seize the men of means in the community and flog them till they paid all that official avarice demanded. No wonder the villagers fled, all but Elder Han and Songsie, his wife, and one old woman too lame for flight, who threw herself down in the courtyard crying, "I shall be killed! I shall be killed!"

Outside the door only one other remained, Pak, the faithful gatekeeper. Approaching Elder Han he said, "Master, you and the lady go and leave the girl with me."

"No," said the elder, "they will not seize me; anyway, life is returning to the girl, and I will not leave her." "Nor will I," said Pak, and he took his stand at the door.

Now other cries were heard. The police had arrived and were seizing all who had failed to escape. A moment more and two fierce-looking men in official blue rushed into the court with drawn swords. Pak, faithful to the last, tried to prevent them from entering the room and was promptly knocked down.

Rising to his full height, Elder Han faced the officers. "Stand back! You cannot enter here. I am Han Chanho, the elder of this village. Touch me at your peril. This girl is only stunned, not dead." Without another word he turned and began chafing Choonwha's hands once more.

The policemen hesitated. They felt, as all men feel, the dignity and power of a true nobleman. They also knew that Elder Han had many friends in high position. Withdrawing, they conferred with the men outside, and at length decided to leave two of their number on guard while the rest hurried the prisoners to the county-seat, and received instruction concerning Han Chanho.

And now Elder Han redoubled his efforts to arouse Choonwha, and was rewarded ere long by a low moan from the girl's lips.

"She lives!" he cried, and taking a pinch of pepper forced it into her nose and blew it far in with his breath.

A tremor ran through the slender frame; the face flushed; first a cough, then a sneeze, and Choonwha opened her eyes like a bewildered child.

"What is it, father?" she asked, and sought to rise, but the elder prevented. "No, no, Choonwha, lie still, you have hurt your head. Go to sleep now, and you will be all right in the morning."

With a weak smile Choonwha obeyed and fell to sleep almost at once, breathing naturally, her hand in the elder's hand.

Carefully, so as not to waken the sleeping girl, Elder Han rose, and, passing into an inner room, returned with his money box. Wise was this man with the wisdom of the East. Crossing the court to the two policemen on guard, he gave each five silver dollars.

"The girl has recovered consciousness," he said. "Take this and see that there is no more trouble. Also here is a present for his honor, Nim Kwansik, the magistrate. Give him my kind regards and say that I hope the men arrested will be set free."

CHAPTER IV

A Stranger in a Strange Land

CHANSUNG awoke with an aching body and an aching head. For a moment he was unable to realize where he was. The strange room and the old woman working in the kitchen—how came he here and who was she? Gradually it all came back—the long, weary tramp in the darkness. But why had he come? Then the voices by the cliff came to him again, and the three lanterns, and as if shouted in his ears the words, "The girl is dead. The police will soon be here."

Now he remembered clearly. He had quarreled with Choonwha She had resisted and he had struck her with the ironing-stick, and she had fallen at his feet with red blood streaming from the wound.

A cold sweat broke from his forehead. Why had he delayed at this inn? The police might overtake him any moment. Summoning all his self-possession, he arose and paid for his meal and was soon on the highway once more. Keeping steadily north, he crossed the North River twice before sunset, paying the ferryman fully half the money left in his pocket.

That night he slept in an inn at Mu Chin Dai. At first he thought the town was on fire as from a distance he saw a blaze that lit the nearby hills bright as day. Coming nearer, he saw that the light came from a huge furnace set against the hillside. Behind the furnace twenty men pumped a great bellows by alternately jumping up and down on either end of a long plank, all singing to keep time, and with every swing of the plank a blast of air drove the flames twenty feet above the furnace.

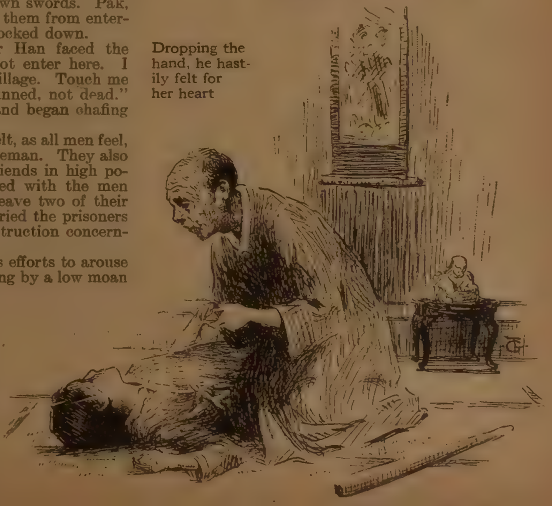
Below, soot-blackened men staggered back and forth from the furnace to a long line of earthen molds, catching the spurting flame of white hot metal in an iron vessel and pouring the liquid fire with marvelous skill into the molds, enough and just enough to make an iron kettle.

Chansung stood for a time in the edge of the light and watched the kettle-makers. He had never seen anything like this before, and the fierce rush of the flames and the spurt of the glowing metal fascinated him. He forgot for a moment his trouble and was strangely rested. Later too, at the inn, all was noise and bustle. No one noticed him, and he was glad to find a place where he could sleep again, having first eaten a bowl of rice.

The inn was astir long before daylight the next morning. Too sore and stiff to rise, Chansung lay for a time watching the other travelers prepare to depart. Already they were feeding the horses in the dark outside. Presently the innkeeper announced breakfast. Chansung arose, made a brief toilet by the water jar in the yard, and ate his breakfast with a relish. He had just enough money left to pay for this meal, and not knowing where the next would come from made the best of the opportunity.

One of the strangest things in life is the swiftness

Continued on page 651



Dropping the hand, he hastily felt for her heart

Our Gospel and Our Obligations

A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—Col. 1:5, 6. "The word of the truth of the Gospel, which is come unto you."

"THE truth of the Gospel." God-spel, the God-speech, the God-story, the story of the love of God in Christ Jesus our Lord! The Gospel—all the hints of light, all the gracious evangels which find expression in the incarnation, the atonement, the resurrection, the exaltation of Christ our Saviour! The Gospel—the unveiling of the Eternal, the light of his countenance, the voice of grace, and of love, and of pleading, the home-call!

"The Gospel, which is come unto you." Is it worth anything? What value do we place upon it? Have its assumptions been confirmed by experiment, or have its claims been overthrown? Is the Gospel like some of those dogmatic nostrums which are to be found buried in obsolete medical text-books, and which are now exploded and rejected? Is the Gospel only a wornout medical theory, which served its little day, or is it as permanent and indispensable as air, and light, and water, and bread? Does it touch the need it professes to remove? Is it worth a proclamation? Does it deserve transmission?

The man who first touches the secret of cancer, and confronts it with some invincible antagonist, will not hide his discovery in selfish silence; he will proclaim it from the housetops, and the evangel will be shouted to the ends of the earth. And if to us there has come a remedy for needs more appalling than the pangs and ravages of cancer, even for the cancerous corruptions and afflictions of the soul, shall we hide the revelation in selfish silence, or shall we give it universal proclamation, that all the ends of the earth may see the glory of our God?

The Gospel has come to us; is it worth transmission?

What does the Gospel claim to do? What does it claim to have done? I am more and more amazed at the unflinching boldness of its professions. It quietly confronts the three most stupendous presences in human life—sin, and sorrow, and death—and it confidently proclaims its powers and conquest. It does not address itself to surface work, to superficial dressings or external sores; it proclaims a ministry which is radical, fundamental, absolute, and which results in perfect triumph. It has no competitor in the field. There is criticism, but no competition.

The three dark presences in this city are sin and sorrow and death. Is there any ministry dealing with these except the ministry of the Gospel of Jesus? I want to know where the competitors are in this city who are addressing themselves to the burdensome bondage of guilt and of sin. I want to know what other evangel there is that is singing to the broken heart. I want to know what other light there is accompanying men into the chilling mists and shadow of death.

The Gospel of Jesus claims to come with the grace of forgiveness, with the power of salvation, and to break up the empire and bondage of sin in irreparable confusion. It claims to bring a transfiguring ray into the presence of sorrow, to set a rainbow in the tearful sky, to make the yoke easier and the burden light. It claims to come into the darkening presence of death, to set in the life an eastern window, to unfold the dawning of a new day, to turn "good-by" into "good-night," and to kindle the cheering hope of reunion and immortality. The Gospel has come to us; is it worth the transmission?

NOW, let us walk the ground again with more vigilant deliberateness. *It is a Gospel in the presence of sin.* It confronts the most tyrannous and galling bondage in the spirit of exulting hope. It announces itself as the emancipator, giving "liberty to them that are bruised," and "opening the prison to them that are bound." It addresses itself equally to those who are imprisoned in sheer animalism, and those whose servitude is gilded by comparative refinement.

I am not quite sure whether I ought to make this distinction. It seems to make very little difference whether a man's chains be made of iron or of gold. Some men appear to be bound with a vulgar cart-rope; others seem to be equally enslaved with multitudinous cords of variety. There is Caliban, and there is Apollos, the learned Alexandrian, both needing emancipation; and the Gospel proffers its ministry to both, and promises their redemption. There is Caliban, more than half a beast, sunk and buried in animalism, finding a grave in his own flesh. Has anything been done for Caliban? Why, a missionary told me that, out in his church in New Guinea, some of his senior deacons were oncewhile cannibals! You could find similar trophies in the New Hebrides. Don't let that statement pass without bringing to bear upon it the ministry of an alert imagination. Think what it means—the oncewhile cannibals now sober, reverent, dignified servants and leaders in the Church of Jesus Christ! The sleeping angel has been awaked, the fleshly passions have been restrained, the man has leaped into his rightful sovereignty, and the beast has been belted and subdued.

But I do not go only to New Guinea and the New Hebrides for evidences of the redemption of Caliban; they are to be found within our own land. Every month I have sent to me the literature of the Salvation Army, and it constitutes a veritable "Acts of the Apostles" in its marvelous stories of spiritual emancipation. The Salvation Army is toiling among men and women round about whose lives there gathers no softening, alluring influence of culture and refinement. And have they any trophies to show? Have they any redeemed Calibans? I am amazed at their triumph. Why, their ranks are full of them! My labor and ministry are cast in another sphere, but my faith in the regenerating power of the Gospel of Christ is month by month enriched as I read and hear the stories of their conquests.

It is blind stupidity of us to sit at home, and shape our theories, and say it cannot be done. Let us leave our indolent theorizing and go out and inspect the field. I tell you that if my faith in the power of Jesus to redeem the beast were ever to waver and grow weak, I would go and search out some Salvation Army captain, and would put myself under his guidance, and I would ask him to show me "the marvelous works of God," and he would take me to houses which were once mere sties, but are now clean and beautiful homes; which were once occupied by Caliban, but are now tenanted by the purified saints of God. Let no one theorize, or treat Caliban with evasion. The theorist, in all his reckonings, must account for the redemption of the beast.

BUT the Gospel not only proclaims its power in the redemption of Caliban, but also in the emancipation of Apollos. It claims to be able to convert cold refinement into ardent virtue. It claims to be able to change superficial glitter into a deep and radiant warmth. It claims to be able to transform a frosty and perilous passivity into the purifying ministry of a passionate love. And wha claims to do it has done. It has changed self- ceit into cleansing aspiration. It has changed aggressiveness into eager passivity. It has cha the hard heart into a place of broad streams rivers of soft and flowing sympathies. These th I know. I "testify that I have seen, and give wit of that I have heard."

The miracle is being worked every day. Our are so holden to other things that we do not se Some months ago two young fellows were brou into consecrated fellowship with the Lord. T set themselves, in eager, loving purpose, to win ev man in the workshop to the Master. Today ev man in the workshop, save one, is living the life in Christ. Again I speak that which I do kn and testify that I have seen. And this Gospel come to us: is it worth transmission?

But now let me take you a step further. Gospel has not only put into our midst redee characters; it has, through the redeemed charact sweetened and purified the common life. S eight years ago, one of our distinguished states coined the phrase, "psychological climate." I thou it a very happy phrase. What is its suggesti It suggests that, just as we are inevitably born i a certain quality of native air, so we are inevita born into a certain quality of surrounding thou The lungs breathe a certain provided atmosph and so does the mind. We imbibe common thou as we imbibe common air. Therefore, when we sp of the influence of the Gospel, we must not c count redeemed men, we must pay regard to deemed atmosphere. We may not ourselves redeemed, but we simply cannot escape breath an air which has been purified and sweetened redemption.

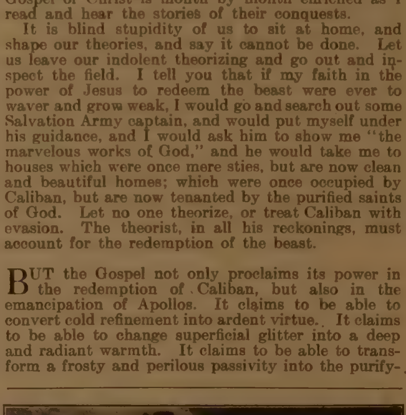
In this land of ours we may refuse to be the Mast disciples, but we cannot avoid touching the hem his garment. The ample robes sweep through land, and everything gains by the touch. Christ touched our homes; he has touched our privile and freedom; he has touched our literature and he has touched our music and our architectu We cannot get away from him! The influence redeemed men and women is the very air we breat There is many a man who affects to sneer at religi and to regard its ministry as effeminate or effe whose very liberty is the fruit of the Gospel, a who owes every worthy element in his being to radiant and beneficent influence of the redeemed cl dren of God. We are breathing an air which partially Christianized, and the impregnation mak for liberty, and sympathy, and reverence, and tru Where else can you find the same invigorating It is only to be found in Gospel climes, where Saviour is known, and where the redeemed ha walked with him in white.

"Show me a place on this planet," says Low "show me a place on this planet, ten miles squa where a decent man can live in decency, comfo and security, supporting and educating his childr unspoiled and unpolluted; a place where age is re erenced, infancy respected, womanhood honored, a human life held in due regard—when skeptics can fi such a place, ten miles square, on this globe, whe the Gospel of Christ has not gone and cleared t way, and laid the foundation, and made decency a security possible, it will then be in order for t skeptics to move thither, and then ventilate th views."

It is a Gospel in the presence of sorrow. I kn not how I may speak about this except to the deemed. It is an experience which can only suggested; it cannot be defined. When the robes sorrow wrap themselves around the redeemed like chilling mist, what is the saving element in th consciousness? Just this: the Gospel evangel th they are not alone, that the chill hour is also th dwelling-place of the divine. "When thou pass through the waters I will be with thee."

That is the saving presence by which sorrow transfigured. The Father knows! The sorrow all measured! He will render it innocuous; yea, will transform it into advantage, and convert into my friend.

> "And so the shadows fall apart,
> And so the west winds play;
> And all the windows of my heart
> I open to the day."



Growing up with her children

IN SPITE of agitation and education, child marriages still persist among the high-caste Hindus. In India mothers grow up with their children. This eighteen-year-old girl is the mother of three. Her children are bright and well-fed, but the great proportion of babies die of starvation and neglect before reaching maturity.

The missionary doctor is waging war against the ignorance and superstition which have doomed hundreds of thousands of children to death.

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*Dr. Jowett's sermons appear in The Christian Herald in the first issue of every month.

EYLON BUDDHISTS WON TO CHRIST

By ARTHUR S. PAYNTER, Director India Christian Mission

RS. PAYNTER, Miss Houston and a party of workers of the India Christian Mission have just had a month's meetings in a large village d about half way een Colombo Kandy. illage, a lu-

caste n One mission ts was perse- for refusing to wor- ere

seems to be on the line where the two classes ghalese people meet the Kandyans and the untry folk.

m the beginning of the meetings, great interest anifested, and from fifty to two hundred heathen gathered daily to hear the message. All agreed ing that the Gospel had never before been ed in the village.

ading Upasaka (Buddhist religious layman) rose feet at the close of two meetings and asked per- n to speak. The message, he said, was wonder- e teaching good, just what the people of the vil- eeded; and he himself was so impressed that he come to the meetings every day.

ing the month, four Buddhists professed con- n, and others are earnestly inquiring the way of ion. Of these young converts one of the workers today: "The converts are genuinely true. are real Christians."

other worker, Mr. Pereira, writing today, says: work is very promising. There are a number of inquirers. Today I am going to the next village where a man has sent for me saying he wants to become a Christian."

There are many polyandrists in this village and district—one woman having three or four husbands, who are always brothers. It is a dark, heathen district, but the outlook is more promising than I have known for many years in any Ceylon village. We feel that the Lord would have us open Wadduwaa as a permanent mission station, and we have decided to do so. It will mean a considerable extra financial responsibility, at least $50 a month, for the station will need to be strongly manned. This is a step taken in simple faith; for, since the first few months after the outbreak of war in August, 1914, we have not had so severe a time of financial faith-testing as now. Will your readers join us in earnest prayer for an outpouring of the Holy Spirit on the dark people of Wadduwaa and neighboring villages, who seem to be so ready to accept the Gospel?

There will undoubtedly be many and great difficulties. Pray that grace may be given us to overcome them.

[Mr. Paynter, whose articles on the work of the India Christian Mission have appeared at intervals in the Christian Herald during recent years, is a missionary of wide experience. In the course of his work in Ceylon and elsewhere, many have been persuaded to abandon heathenism and accept Christianity. Additional workers are needed, as the field extends into districts where there are many unevangelized heathen.

A typical home of a native evangelist

Military Training in the Schools

By JOHN WANAMAKER

E SHOULD be in no hurry to take up military training. In my own store I have had a military organization for twenty-seven years. e paid out so much money to maintain this sys- hat I hesitate to tell you. The great expense l dishearten you in your efforts to have military ng. I approve of military drill for wage-earners, do not approve of a course in military training public schools.

elieve that the majority of the people are not in of military training. The best educators in the ry have tried military training, have found that ed and have abandoned it. Such a plan would the minds of the students off their work. It will them crave the applause of silly crowds. Be- that, it does not serve its purpose of making sol-

is question of opposing military training does not the question of a man's patriotism or loyalty. can't go plunging—planting things in the ls because they are novelties and appeal to the . The administration of the schools is not a r of sentimentality. We are not giving in it per return to the taxpayers. There will be a popular revolt against the kind of management distracts the attention of the pupils with the lure tside interests such as military training.

◆

omen Oppose Military Training

JRING the summer of 1918, the Woman's Church Federation was repeatedly urged by persons inent in the Universal Military League to put on record as in favor of compulsory military ing in America. It seemed wise to the Executive Committee of the Federation to ask a special committee to study various forms of universal training in this and other countries, and to report its findings when the war should be over. This committee, made up of women from both within and without the Federation, has now submitted its report.

The document is interesting and timely. It shows that England and France years ago tried military training in their schools and discarded it as unsatisfactory. During the past year England has adopted a wonderful new educational system which makes no provision whatever for military training. In France a strong central committee has been formed to promote physical (not military) education. In Switzerland military training does not begin till the age of twenty. Germany has never had military training in her public schools.

In our own country educators and teachers in large numbers are openly opposed to compulsory military education. The National League of Teachers' Associations, representing 20,000 teachers, in convention at Pittsburg last July, sent a resolution to Secretary of War Baker expressing a "warm approval" of his stand against universal military training in this country.

A bulletin recently issued by the Bureau of Education of the United States reports the conclusion of legislators in the various states.

The Woman's Church Federation, having viewed the whole ground, concludes its report as follows:

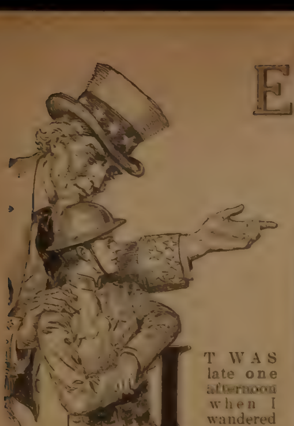
"Carefully considering this array of testimony, we are led to the conclusion that military training is not a desirable addition to American public schools, but that what we shall provide for our children instead is a thorough system of physical education from the kindergarten up, adapted to the different ages of the pupils and including health supervision and instruction, supervised play and competitive games and contests, group singing, pageantry and amateur dramatics and vocational training. Such a system would tend to develop strong, well-trained, perfectly controlled bodies fit to be the foundation of joyous and efficient manhood and womanhood of the highest possible service to humanity. If it still must be that for some young men service of their country must take the form of the grim business of war, let them be given specialized training for their profession, as other specialists are trained—but subsequent to and not during the impressionable years. Patriotic training in the public schools during the later teens may better take the form of instruction in the ideals of democracy and their application to industrial and civic affairs. The idealism of youth, aroused to the highest pitch during the war, may well be enlisted with the coming of peace in the valorous fight for clean and beautiful cities, fit homes and working conditions for all the people, and the introduction of Christian standards into social and business relations."

The report recalls the fact that the efforts to get a universal military training bill through the National Congress have failed. An amendment to the draft act, introduced March 29, 1918, would have made military training obligatory for all young men between the ages of nineteen and twenty-one, but it was defeated on vote. The Chamberlain Bill, providing that all physically fit male citizens, except those that are the main support of their families, must train in their nineteenth year was also defeated.

Now the war has been won and the constitution of a League of Nations has been submitted for approval. In this constitution provision is made for the reduction of armaments and the settlement of international disputes by arbitration. "To militarize America now would be to acknowledge that though by our aid the power of Prussia has been broken, we have been overcome by the Prussian spirit and are now putting our trust no longer in idealism but in arms."

EDUCATING AN ARMY

By MARGARET E. SANGSTER



One of the American Army schools in France. Soldier students arriving

IT WAS late one afternoon when I wandered down the quaint old Faubourg St. Honoré and walked into the pleasant white building that the Bureau shares with a certain branch of the Y. M. C. A. And there I met Dr. John Erksine, who is in charge of the university department of the Bureau, and he told me the details of the wonderful plan that has been in operation ever since the armistice was signed.

Anson Phelps Stokes outlined the preliminary plan of the Army Educational Bureau in January, 1918. His plan was not an involved one, merely the putting into practice of the theory that the right kind of education makes of any man a better soldier and a better citizen. Mr. Stokes was wise enough to realize that an entirely new and extensive educational opportunity had been placed before our country by its entrance into the European war. For Europe holds the educational background that the United States as a new country necessarily lacks. The older universities, the world-famed art schools, the great music masters are in and of Europe.

At the time that the war ended there were over two millions of our soldiers in Europe, and an overwhelming majority of these soldiers were in their youth and early manhood. Placed in the center of a wide field for educational effort, the Army Educational Bureau felt that the time had come to put into effect Mr. Stokes's plan.

The Y. M. C. A. offered its organization to start the work. University men took hold of the various branches of it with a splendid enthusiasm, and from the start until this time, when our American schools and colleges are holding their commencement exercises, the Bureau has been a marked success.

The work has been divided into three branches: the university department, under Dr. Erskine; the agriculture and trade department, which is under the supervision of Dr. Kenyon L. Butterfield; and the high and lower school work, which is managed by Dr. Frank Spaulding. The university department has charge of the advanced students, the agriculture and trade department attends to vocational pupils, and the high and lower school department undertakes the teaching of those men who have never had the com-

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pupils.
pupils are
the rudim
knowledge
ing, writing and arithmetic—and if they are
advanced, elementary Latin, mathematics
modern languages.

Directly after the signing of the armis
A. E. F. university was started at Beaune, in
Ordinary college courses are given there by
professors—courses in agriculture, business
spondence, music, art, law and medicine. Th
versity ranks with any American college.

For the members of the American Expedi
Force who are college graduates a different a
more advanced system has been arranged.
colleges have offered to give free post-graduate
to 12,000 army students, and English univ
have offered to take 2,000 pupils. Julien's a
Beaux Arts, in Paris, have opened their atelier
American artist—but only a limited number
accepted. The pity of it is that 40,000 appli
for these advanced courses have been made
first of February. For the youth of America w
oh, desperately hard!—to be taught.

THE HUMAN TOUCH An Interview With Evangeline Bo

COMMANDER EVANGELINE BOOTH looked at me with eyes that were almost piercingly direct as she took my outstretched hand into a firm, almost masculine, clasp. I felt something of her wonderful magnetism even before she spoke; felt something of the power that is hers—the power that can make great audiences follow her slightest gesture and thrill to her merest suggestion. It was a concrete part of her, that magnetism—a part of her that could hew away barriers and walk over obstacles.

"You wanted to see me?" she questioned simply, and

"Yes, I wanted to see you!" I answered just as simply. Somehow the formalities of the average interview were not at all necessary.

"About what?" questioned Commander Booth. "You see," she added, "I have to be abrupt, for there is so little time. My days are very full."

"I wanted to ask you," I told her—answering her self-styled abruptness with the briefest sort of a statement—"about the new kind of work that the Salvation Army will do, now that the war is over. Of course—" I couldn't help saying it—"your work with the soldiers has opened the way to a broader, better field."

"We won't do any new sort of work," Commander Booth told me, "not in the most literal sense. But we'll do our old work on a larger scale—*and we'll put it on a more solid financial basis.*

"You say that our work with the soldiers has placed our organization in the foreground. We realize that, and we are glad. But the world must not think that our success has gone to our heads. We will go on preaching the word of God to whoever will listen—"

"But," I half interrupted, "it has been said that the Salvation Army will be changed; that the old uniform will be substituted by a more modern one; that the poke bonnet and the tambourine will be laid aside—"

It was Commander Booth who interrupted this time.

"The only thing that we will do away with," she said firmly, "will be the street begging. That will be stopped. We will, of course, continue to take up a collection at each of our meetings, but from now on we will not have our workers stand upon street corners with outstretched hands. No," at a murmured word from me, "we do not feel that street begging is *undignified.* But we do feel that it takes up a tremendous amount of time that might be used in some better way.

"We are planning, each year, to carry on a national campaign to raise money for our work. The money raised will be used to make up deficits—and in no other way! We do not wish to endow our churches, *for an endowed church is a dead church.* But we wish to be relieved of the strain and worry that a marked shortage of funds always causes."

"You'll not have any trouble raising money when you start campaigning!" I laughed; "not when our boys get back and tell what they know of you. It's been very wonderful—the story they have to tell."

A smile swept magically across Commander Booth's face until her very eyes were alight with happiness.

"I'm glad that the boys like us," she told me; "but, really, we've done nothing at all out of the ordinary. The cellars that our workers lived in in France are not the first cellars that they have had to know. They've preached, before ever we had a war, in mud and water up to their knees. You've heard stories, doubtless, of how our girls made doughnuts over open fires, each girl of them wearing a gas mask while she worked because of the death that was always so very near? Well, they've been near death on other occasions, too. When officers were sent overseas I always talked about their prospective work with them. And I always said, as I wished them good-by and godspeed, '*Die for our soldiers as willingly as they would die for you!*' And they always answered, '*We will!*'"

"The Salvation Army had been successful in its work overseas because that work has made the magic of the human touch! We have always done our work in great and crowded cities. That is why our workers can appeal to any sort of a man. They know how to reach him on his own ground.

"Oh," Commander Booth's whole face was made radiant again by her smile, "I wish that you might see some of the letters that I have received! There have been letters from privates and from generals; there have been letters from French civilians and Belgian refugees. And they've all felt this same human touch. The mothers of soldiers have written to us and the sweethe
soldiers—written letters, every one, thanking
the work that we have done and the added c
that we have been able to give." She pause
then—

"Don't think," she said hurriedly, "when
that we have given comfor
we have appealed only
material side of the soldie
ture. No, indeed. For w
helped him spiritually. O
cers have told me of the bo
came up to them, half shy
asked for meetings; of th
who wanted a word of
before they went into battl
have held meetings in tr
and ruined farmhouses. W
sung hymns and read Sc
with the men in devastate
lages, and in the open co
out under the sky."

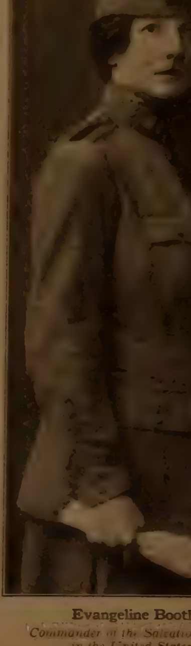
Commander Booth pause
denly, and I realized that
been sitting tensely on th
of my chair, listening to l
came back, with a jerk,
business of interviewing.

"Will you go on with e
work in the cities—just a
have in France?" I asked.
you meet the boys on the
liberal footing that you did
There? After the first of J

"We will," Commander
told me. "We will make
boy feel the same spirit that
them love us in France.
the first of July we hope t
many saloons into canteen-
where boys can have the clea
unrestrained fun that the
tures demand.

"You see," finished Com
er Booth, "we do not tell
that he must do things. O
the simple doctrine of a
love. The salvation is of th
and for the poor. The Sal
Army reaches up to ma
down to him. The Sal
Army tells a man what he c
not what he *must* do!

"And after all, that's the
of our success!" M. E.



Evangeline Booth

Commander of the Salvation Army in the United States

AFTER THE SALOON—WHAT?

Better Home Life

HARLES M. SHELDON, D.D.

THE question of substitutes for the saloon out here in Kansas never caused us any special concern, perhaps because we no very large cities with foreign lation, and because Kansas is an ultural state. But as a matter ct, I believe that the substitute a saloon automatically solves . Here in Kansas the substi- have been the Y. M. C. A., the ng picture house, the outdoor the churches, and above all, the s of the people.

ave never believed that a selfish had any right to a social life h shut his wife and children all of his companionship. The plea a workingman needed the saloon ompanionship and for a club has one of the most selfish pleas ever up by a man. Thousands of h men every summer pack the of the baseball grounds on Sun- afternoons, while the wives and ren of these men stay back in the tenements and boarding-houses. place of social gathering which ually shuts a man's wife and ren away from it while he continually ents it is a place where he has no to go, and the laws of even saloon s have regularly forbidden women to saloons. I say shame on any real who whines that an institution like a n should not be taken away from without giving him a substitute.

hat better substitute can a real work for than his own home and and children?

d as a matter of fact that is what eally happened in Kansas. The men used to frequent saloons are now d at home or out in the parks with iddies. More people in Kansas own own homes than any other state in union, and one reason is that the im- se amount of money once spent on e now goes to the home.

nderstand that the housing problem s into the whole question of where a shall spend his social time. In big in a stuffy tenement or a bleak ding-house it is not easy to have a home life, but even that does not se any man for demanding a place of ation which will exclude his family. thousands of cases out here a man used to spend all his savings on , and on that account could not a decent home, now owns a home of wn. It will be found true in New and Chicago and every other big as in Denver and Detroit already, by the immense saving on account e absence of the saloon, thousands of ingmen have been able to move into r houses and finally have their own es.

shall never waste much of my sym- y over the man who has been a fre- ter of the saloon at the expense of amily and now demands a substitute. t him take the money he will now and put it into a better home life. man is a coward and worse who de- ds special privileges and social sures for himself which are not shared with those are a part of his existence.

e saloon as a poor man's club has been one of most selfish demands ever made. There is no substitute for anything so selfish as this except Christian home. Any substitute which ignores great institution is a blunder in the long run.

The new man of the new day

The Saloon Itself a Substitute

By CHARLES GRANT MILLER

THE saloon itself has been a "substitute" for the home, the church, the school and other wholesome institutions.

Whisky has been the substitute for children's shoes, for their education, for their chance of advancement. Drunken loafing has been a substitute for honest labor; squandering has been a substitute for saving, and poverty a substitute for good pay.

Does one recovering from disease seek a "substitute"?

There is not a true mother but has looked upon the saloon with a quiver of fear for the safety of her boy. Is she asking for a "substitute"?

There is not an enlightened mind in all the land but knows that the saloon is the cesspool which has been breeding four-fifths of the vices and crimes that curse humanity. Pauperism, disease, degeneracy, insanity, failure, suicide emanate from this cesspool as poisonous vapors emanate from a malarial swamp. Do these curses require "substitutes"?

Who thinks of suggesting substitutes for the jails that are to be emptied, the poorhouses to be closed, and the hospitals no longer needed?

Throughout the country reading-rooms and recreational centers are being established, and it is at these places that the young and unmarried men, as well as those who have families, may spend their evenings with profit and with good to themselves and the community at large. But these are not substitutes; they are the real thing.

Perhaps definite substitutes will be found; but here are some that have already found themselves: Empty pockets will be substituted by full pay envelopes; bare baby feet will be substituted by shoes; tears will be substituted by smiles; despair will be substituted by hope and aspiration; for drunkenness there is the ready substitute, sobriety.

The supposed need for a saloon "substitute" arises from the assumption that the saloon supplies some real social service. It is a false assumption.

For every man who ever "got a good job" in a saloon ten thousand have lost theirs there.

"Lots of legitimate business has been arranged in the saloon," eh? Line it all up beside the businesses that have been wrecked there, and see it shrink to insignificance.

From every part of the country reports are coming in which show that in practically every case where a building has been vacated by the saloon a legitimate business of some kind has stepped in, taken down the sign, cleaned up the place, removed the screen and proceeded to be of some real value to the community.

No, it is not a substitute we need; the need is effectively to get rid of that which has been doing the substituting, thus freeing the home, the church, the school and other helpful forces from deadening restraints and liberating manhood, womanhood and childhood to grow and develop to the maximum.

The one direct and effective substitute for the saloon is rigid enforcement of the **law.** This alone will fill up its grave and sod it over out of sight.

reased Efficiency and Earnings

By JOHN D. ROCKEFELLER, JR.

Y CONVICTION concerning the rum evil was confirmed a few years ago when I was foreman e grand jury that investigated the white slave ny. I discovered then that the sale and use of holic beverages had a very vital and intimate ion to the white slave traffic. In fact, I doubt if ould have flourished without connection with g drink.

was permitted to have a near-at-hand observation e practical operation of prohibition in Colorado nnection with the Colorado Fuel and Iron Com- , in which I am financially interested. When we first took hold of the property the company actually operated a saloon, the employees, many of whom were foreign born, insisting that alcoholic beverages were essential to their comfort. Then Colorado went dry. In a surprisingly short time the men seemed to forget all about the saloon, and their efficiency and earnings increased about 12 per cent. Denver remained wet for one year, while the remainder of the state was dry, and then Denver, by a large majority, joined the dry ranks. I believe that I am entirely within bounds when I say that if the question were again submitted to the voters of Colorado the state would vote dry overwhelmingly.

The Home, the School, the Church

By ALBERT SIDNEY GREGG

General Superintendent American Civic Reform Union

BEFORE we can suggest a substitute for the saloon we must analyze the saloon itself, and, if possible, ascertain the secret of its attractiveness to so many men. What, after all, is the real reason for its remarkable drawing power? Is it due to the accessibility of intoxicants? Is it the opportunity for free and easy sociability that the saloon affords? Is it the hospitality of the saloon-keeper?r Yes—and more.

The open barroom makes an appeal to the primal passion of the human male animal for freedom. The saloon does not impose any inhibitions, except that a patron must not become so drunk on the premises that he will interfere with the conviviality of the place. There are no objectionable signs on the walls of the average saloon such as "Don't swear," or "Don't spit on the floor." Pictures suggestive of decency or self-restraint are unknown in the saloons. Most of them display pictures of quite the opposite character.

Being of a criminal nature itself, the saloon naturally fosters the criminal impulse in men who frequent the saloon. Intoxicating drink intensifies the feeling of lawlessness which can find expression in the saloon atmosphere. Thus, impulses and desires are fostered which logically drive men into theft, murder, vice and other forms of outbreaking crime.

In contrast with this atmosphere of freedom that pervades the common run of drinking-places, let us consider other institutions, such as the home, the school and the church. These institutions are all hedged about with inhibitions, which constantly protest against the egoistical freedom demanded by the growing boy or young man. The young buck runs away from such restraint and finds it in the most accessible place within reach—the open saloon. Of course we all understand that these restraints are part of the system for promoting the betterment of the young male animal. But the male animal of the human variety doesn't want betterment. He wants his own way, and the saloon-keeper turns his "wants" into money, at the expense of the boy and his parents.

The question has often been asked: "Why does the Y. M. C. A. fail to draw a certain type of young men who may be found in saloons?" The answer is that the Association has rules and restrictions which create a feeling of restraint, while there is no restraint in a saloon. It is true that numerous young fellows who love freedom are drawn into the Association gymnasium largely through an appeal to their enlightened self-interest. Others in the Association are mainly made up of young men who have been trained by education and religion to respect rules and restrictions.

A church that expects to establish a saloon substitute that will really appeal to the young men who most frequent barrooms must be prepared to be very unconventional. Such a substitute must be at the rear, where it can be reached through a back alley. There must be stained glass in the windows, so nobody can see in from the outside. And then all rules and restrictions must be taken off, and the patrons of the place be given full liberty to swear, smoke, sing, dance, loosely talk, or fight. They must have as much of the freedom they have in a barroom or they will not come.

The next question is like this: Are church officials ready to sanction such conduct in a church under church management?

With the saloon gone, the patronage of the poolroom will increase, until stronger restrictions have been imposed in the form of a higher age limit and earlier closing hours.

The practical effect of prohibition will be to develop home life, church life and community life.

Possibly buildings for community gatherings will be erected, independent of the school and church—a place where all sorts of people may meet on a common ground, just as they do in an evangelistic tabernacle.

With the demoralizing influence of the saloon out of the way, the church and the school will have a far better opportunity to mold life and character. In place of wasting their money and time in a barroom, men will save, buy property, found families and stay at home of an evening.

In the last analysis, the home is the real substitute for the saloon.

That is the way it has worked out in communities that have been dry for years under local option and state-wide prohibition, and there is no reason to think that a different plan is needed just because the entire country has gone dry.

OUR EDITORIAL PAGE

Great Thoughts for Today

IN READING the utterances of those who are foremost in the spiritual life of this nation, and leaders in its religious assemblies, one cannot avoid being struck with the tremendous widening of national vision. The Board of Bishops of the Methodist Episcopal Church, recently in session at Buffalo, made public proclamation in these words: "We feel that the League of Nations is an advance toward the period prophesied by the Hebrew prophet, when men should not 'learn war any more'; and that it is likewise an attempt at an international application of the spirit and teaching of Jesus Christ, the Prince of Peace. We respectfully urge the Senate to adopt the Covenant, that we may cooperate with our sister nations in preventing future wars."

Dr. William Pierson Merrill, the eloquent pastor of the Brick Church, New York, in a recent deliverance declared that "it is the gravest sort of mistake to think that Christ and Christianity have to do exclusively with the souls of individuals. The Gospel is meant to control the high ideals and conduct of all masses of men. . . . What is clearer than that Christ is the life ideal for individuals, churches, nations, for all the life of the world? Certainly, if the spirit of Christ and his plain teachings are on one side of any proposition, no Christian has any right to be on the other side."

Dr. Robert E. Speer tells us how Earl Grey, Canada's great viceroy, foresaw this when he said in his dying message: "I want to say to the people: Here is a real way out of the mess materialism has got us into. I have been trying to tell them for thirty years. It's Christianity! We have got to get together to realize we are all members of one family. This is my farewell address to the world."

Harry Emerson Fosdick wrote: "Once, patriotism meant 'Hate other nations'; henceforth, patriotism must mean 'Understand other nations,' and this new spirit of international fellowship, confirmed and organized into a League of Nations, must be exalted by the churches. . . . May the Church be great enough in spirit, wise enough in mind, to draw herself together for a campaign that will make America the blessing of the world."

Principal Faunce, president of Brown University, has this striking thought: "Having won the war by moral force, we must rebuild the world on moral principles. Having shown that the nation that appeals unto Cæsar goes down, we must show that the society that appeals to the Nazarene steadily rises in peace and power and happiness."

To these we would add one last thought, which is in the minds of millions of devout Americans in these days. It is a thought that nothing can eradicate. *It is that our country has been divinely called to its high mission of world-service.* Call it national destiny if you will, or the logic of human events; the conviction has come to stay that the future of this nation depends upon its fidelity in responding to the call and in spending itself for others instead of for itself. In this consists the whole difference between the broad view that leads to larger national life, and the narrow, that leads to decay; it is the difference between Christlikeness and selfishness.

Will Congress Modify Prohibition?

PRESIDENT WILSON'S recommendation in his message to Congress, that the War Prohibition Act be repealed in so far as it applies to light wines and beers, was not wholly unexpected. The temperance forces had thought that the ban on these drinks might be lifted automatically by September, through the completion of demobilization. It was supposed that the act approved November 21, 1918, gave the President authority to do this; but in his message he took the ground that it did not, and asked for legislative action, thus putting the decision on the shoulders of the people's representatives.

It should not be forgotten, however, that several substantial reasons may underlie this action of the chief executive. One is the $500,000,000 of revenue which will be realized through an extension of the legal life of the lighter liquors. Revenue just now is important, though history shows that the loss of liquor revenue has always been an incomparable gain.

The impact of the President's recommendation upon Congress appeared to produce more evidence that the Congress would let well enough alone than that any measure of repeal would succeed. Bills were offered in both houses both for repeal of war prohibition and for complete enforcement of the amendment. Prohibitionists in Congress were certain that no repeal could be pushed through, and wet Senators and Representatives were noncommittal, although some opponents of prohibition could see little to be gained in a six months' respite to King Alcohol.

The Presbyterian General Assembly in session at St. Louis adopted resolutions addressed to the President and Congress deploring the recommendation, while the General Assembly of the Southern Presbyterian Church in session at New Orleans also took cognizance of it. The Northern Baptist convention in session at Denver unanimously condemned the recommendation. The Anti-Saloon League was ready; it has had no illusions regarding the battles yet to be won.

America has taken a long step forward in adopting the Prohibition Amendment. It means better and happier lives, better homes, healthier children, more prosperous industry, higher wages, and clearer thinking. War prohibition was a fortunate stepping-stone. The nation should not be forced one-thousandth of an inch along the backward trail.

The Widening Sphere of Womanhood

THAT women should have a larger place in the councils and activities of the church is a new factor in the expansion program of the Presbyterians, as submitted to the General Assembly in St. Louis lately. It was recommended not only that the women should be privileged to hold office in the church councils, the boards of trustees and various committees, but that in cases where they showed capacity for leadership they should be fully recognized. This in all probability may lead to their entrance to the pastorate. It is a program in line with the new religious spirit of the times, and is all the more significant from the fact that Presbyterianism in the past has been conservative.

The splendid services rendered by the Christian women of America during the four years of the war and in the later work of reconstruction gives them a new standing and a larger orbit in church affairs. And now comes the recommendation in the President's message that Congress should pass the Woman Suffrage Constitutional Amendment Resolution, which the House has done with such amazing promptness and by a majority so overwhelming—304 to 89—that its passage in the Senate would seem assured. Its enactment now would be a fitting climax to the triumph of American womanhood.

Opportunities

HENRY J. HEINZ, who made millions and gave noble sums to worthy causes, found his opportunity in the humble pickle.

The pessimist who sees no opportunities for young men any more, such as there used to be when the men now rich first got their start, argues that the chances are all taken up and the good places all filled.

But it was the same twenty-five and fifty years ago —yes, 10,000 years ago.

What the pessimist now sees to be a "chance" would not have appeared to him as such at all if some man's intellect, patience and energy had not developed it into a good thing.

Oil was a pitiably poor business when Rockefeller first brought his power of organization to bear upon it. Steel had made no millionaires when Carnegie's brain and enterprise made of it an opportunity. Peter Cooper made his wealth in glue.

It is not alone the big things—made big by somebody's wise efforts—that are the great opportunities. Hundreds of men have, like Henry Heinz, left enormous fortunes made from relatively insignificant things. The man who first charged water with carbonic acid gas for soda fountain use became many times a millionaire. Emulsions of cod liver oil have made many millions. Pills and patent medicines have built palaces. The simple metallic hooks over the eyelets by which shoes are laced and the old-fashioned "copper toes" of children's shoes, and even shoe pegs, all brought large monetary returns. The simple expedient of the twin steel balls, flying apart by centrifugal force to regulate or "govern" the steam engine, brought their inventor millions. The little invention by which the perforations in postage stamps are made yielded more profit than a gold mine. A big fortune lay in the silk fiber device in banknote paper. Buttonhooks, new processes of making buttons, pens, pins, all have contributed their quota of big fortunes.

Opportunities lie all around. The world teems with them. There are far more opportunities than men able to embrace them. The biggest opportunity means nothing to the little man; but to the big man so small an opportunity as the pickle is the open chance to fortune and grand public services.

The Deadly Infection of Child

WHEN the daughter of Sir Robert
stricken with typhus, the infection w
to a stylish riding habit ordered
at a correct Regent Street shop, but finish
tenement of a starving tailor with two child
the fever.

Nine-tenths of the clothing emanating f
York City is made wholly or partly in sw
which frequently are radiating centers for
germs. The fact does not concern New Yor
for New York is the source of the clothing s
the whole country.

The little child that is forced to strain its
bruise its little hands and to sear its tender h
interminable work, that the grasping emplo
get a little more profit and that the fine l
get her cloak a little cheaper, is breeding a dise
more deadly than that of any fever which me

There are infections that burn deeper tha
and there are noxious seeds that may fly far
soil at last.

We may get our garments cheaper because
sweat-soaked and because want and pain an
lessness are sewn in the seams. But how mu
must we pay for hospitals and asylums and

Who can estimate the loss—in actual ca
if we know no other means of measurement—w
a human character is degraded? Though w
know the cost, we know that we must pay it.

No sociologist has ever computed, or ever c
pute, how much the world loses in wealth-
forces because millions of youthful hearts
possessed of their natural heritage of health h

Tutelage in Thrift

IT HAS been frequently charged that we
most thriftless of all the nations. Yet the
ing habit may not always be a bad one. Ce
even with our tendency to free spending—w
characteristic of almost every class—we are
whole a saving and caretaking people. Pro
and the disuse of alcoholic liquors will make a
difference in the budget of innumerable homes,
materially to the opportunities for comfort a
enjoyment of the substantial things of life.

For four years and more we have been au
cally learning the lesson of thrift. It is not a
sertion to say that millions of Americans fin
selves better off today than they were five ye
Our best teachers in money-saving have b
patriotic loans; but there are others not to b
looked. Our savings banks report a gain of $5
000 in the last twelvemonth, while postal
have eclipsed all previous records, and this is
perience of banks all over the country. It is
markable showing; yet it is only the logical r
the training we have undergone. If we had
spendthrift in the past, we have wheeled right
face and at last learned to put our money wh
can get it again, and where it will work for us
available when we need it.

Village Historians

NEW YORK'S legislature has set a good ex
in passing an act authorizing the appoin
of a historian in every town, village an
in the entire state, the metropolis alone exc
probably because it has already a well-deve
plan on this line.

There are already many historians by appoi
in different states, but the system is one
might be adopted with profit by all the states.
is an opportunity here for many valuable additi
American literature. Mrs. Lamb's book on Ol
York has shown how many incidents and ancien
marks of historic value may be preserved to en
and instruct the coming generations. Da
"Knickerbocker Days in Old New York," writt
one personally familiar with the leading men and
of his time, is another volume of intense interest.
there are still others, dealing with colonial days,
never fail to attract the reader. These, howeve
more largely reminiscences than histories.

One who has traveled much in the different
and noted the magic rise of hamlets and tow
the dignity of cities must have felt that behi
all there was a story worth the telling for th
spiration of those to come after us. Old land
and historic sites are worth preserving, in the p
page if nowhere else. But it is rather the sto
those brave souls who led in the march of pr
that makes the work worth while.

BUILDING A NEW SYRIA

DR. HOWARD BLISS, president of the Syrian Protestant College at Beirût, Syria, just returned from Beirût via Paris and the Peace Conference, said recently that democracy r the kind oversight of a Christian nation, and of effort on the part of Christian leaders, were hope of Syria in the days of reconstruction to . He said that mechanically held creeds had the curse of Syria both among Christians and ammedans, and that many Moslems, Druses and stians were hopeful of 'uture and anxious to retruct the country on d spiritual lines emphag neither sect nor creed. r. Bliss said that, algh, except for two weeks the breaking of relations 'een Turkey and Amer- the college had not been ped in its work during war, no one in America d know with what joy the lty and students watched Allied warships enter the oor on October 6. Two later General Allenby's ps entered the city and blished a civil administion, French officials being in charge. The Turks had gone since October 1.

r. Bliss spent seven weeks aris, appearing before the e Conference to present a's claim to self-deteration and to her right to se her mandatory power, ost all factions recognizthe fact that she could yet stand alone. A statet was presented to the ference in which the aims rance and Great Britain naking war in the Near t were quoted from their official declaration made November, 1918, to be "to insure the complete final emancipation of all those peoples so long ressed by the Turks, and to establish national ernments and administrations which shall derive r authority from the initiative and free will of the ples themselves. . . . They have no other care n to assure by their support and practical aid the mal workings of such governments and administions as the peoples shall themselves have adopted; guarantee impartial and even justice for all, to litate the economic development of the country, to foster the spread of education, to put an end actions."

resident Wilson's address at Mount Vernon, in ch he said that every question of territory, of ereignty, of economic arrangements, or of political tionship must be settled upon the basis of the free eptance of that settlement by the people immedily concerned, was also cited, and Number Twelve the now famous "fourteen points" was quoted to ure the rights of Syria, as was the nineteenth sec of the proposed plan for a League of Nations.

r. Bliss said that whatever the government of ia was to be the people had a right to be consulted, that he had asked the Allied Peace Commissioners to send a commission to Syria to find out the wishes of the people.

He said the people were not yet capable of self-government, but were capable of starting on the road and would eventually be able to rule themselves. The people of Beirût are intelligent and fairly well educated; the people farther from the coast have had fewer advantages.

The college, which is interdenominational, established fifty-three years ago, takes its students from the Turkish government schools and the mission schools at the age of twelve. Its work begins at academic grade and approximates the work of an average American university, teaching through the medium of the English language arts and sciences, commerce, dentistry, pharmacy and medicine. The enrolment is now over 900, and at no time during the war was it under 650. Because the college was known to be disinterested the Turkish authorities were increasingly friendly and all students of belligerent nations, except Russian Jews, were permitted to continue their studies. Except for a brief period, British professors were not disturbed. But for all this the difficulties were very great, for they never knew what would happen, through the changing of officials.

Deportations included many Syrians, Protestant and Moslem alike, who were believed to be hostile to Turkey. Thousands died of starvation, and the college authorities and other missionaries are only too grateful to the American Red Cross and the American Committee for Armenian and Syrian Relief for what they have done and are doing to relieve distress. Although provisions could not reach Beirût and money depreciated, they were conscious all the time of the support and prayers of the American people.

The main buildings of the Syrian Protestant College at Beirut

Dr. Bliss said relief work during the war was very difficult because of the war sensibilities of the Turkish government, but that much had been done to minister to the fearful needs of the people. The suffering and loss of life were unspeakably great.

As to the future, he said the Syrian people looked forward to eventual independence; that liberty would expedite Christian progress, and that the mandatory power must support liberty of conscience and of opportunity to change faiths. At the college there are now more Mohammedan than Christian students. The college does not require Mohammedans to attend its Christian services, but very many do. It attempts to create a feeling that it is there to give the best it has in return for their best; and of course its best is its Christian ideals. The college Y. M. C. A., under Mr. Bayard Dodge's supervision, has exerted a wonderful influence during the war.

As illustrating the Moslem appreciation of the value of graduates of the Christian schools he said that Prince Faisal, son of the king of the Arab kingdom of Hedjaz, was eager for graduates for reconstruction work in Arabia. Other graduates were sought by the British High Commissioner in Egypt for similar work in the Soudan.

Dr. Bliss said that the Mohammedans were still loyal to the prophet and that many of their leaders are attempting to revive the spiritual values of Islam. He said that Islam believes that God reveals his truth through successive prophets, of whom Christ was one and Mohammed the latest, but that all Moslems believe in and look to the second coming of Christ, and that a tomb awaits him in Medina. They reject, however, the deity of Christ and the Trinity, and because of this definite teaching are difficult to convert to Christianity.

The Greek and Armenian churches Dr. Bliss pronounced orthodox theologically but weak spiritually, in that they had emphasized the purely intellectual concept of religion, had encouraged an intellectual acceptance of the creed, and had made creed a substitute for spiritual belief. He believes that reconstruction in the Near East must have a spiritual basis, and that men are not going to achieve a new ideal in government without new spiritual conceptions.

A marvelous opportunity awaits missionary effort in this new era of reconstruction, and America has the confidence of all and it is for America to decide whether these doors, now flung so wide open, shall be entered.

[Dr. Henry C. King, President of Oberlin College, and Charles R. Crane have been named as American members of an Interallied Commission which will investigate conditions in Syria for the Peace Conference, take a plebiscite and submit recommendations on the disposition of the country.]

The "Battalion of Life"

THE organization known as the American Women's Hospitals was formed in June, 1917, by the War vice Committee of the Medical omen's National Association, with Dr. salie Slaughter Morton as chairman d Dr. Mary Merritt Crawford as corponding secretary of the Executive mmittee. The latter afterward beme chairman of the Executive Board. e organization at once offered its seres to the government and the Red oss, submitting its plan of work to rgeon General Gorgas. It has sent er 100 women physicians to the waricken countries of Europe, besides ny nurses and other technically ined women, who have been aptly lled the Battalion of Life. The apeciation of their services has been own by decorations conferred on six of ir number by the French government. American Women's Hospitals have n established at various places in ance and Serbia, besides a unit of six ctors to work with the American Committee for Relief in the Near East. Besides its work on the ground in Europe, the organization has permanent committees in every state of the Union, which hold up the hands of workers in the field by raising each its quota of funds.

The signing of the armistice did not curtail the work of the hospitals, though this no longer consisted in administering first aid to wounded men at the field hospitals. Its efforts are now largely directed toward civilian relief. For instance, the American Women's Hospital No. 1, at Luzancy, France, has established five centers at as many near-by villages where patients can conveniently wait, and where calls are made twice a week to collect the memoranda left by those needing the attention of the Dames Américaines, as the doctors are called, and these requests for aid are followed up. Each dispensary ambulance contains a doctor, a nurse and a chauffeuse, with medicines, sterilizing apparatus, and a stove for boiling water, as the homes visited are often destitute of even as much conveniences as a stove or fireplace since the devastation of war. During the visitation of influenza and typhoid last fall the promptness and vigilance of the ladies of the hospital at Luzancy was instrumental in stamping out the epidemic. Members of the staff were detailed to look after the sick and to inoculate those who were willing to submit to this treatment. Two of the doctors established a record by giving seventy-five inoculations in twenty-five minutes.

As soon as the Serbians had regained control of their national domain, a hospital was established at Pristina, under the administration of Dr. Mabel Flood and Dr. Regina Flood Keyes. Last October they were visited by an epidemic of Spanish influenza and malignant pneumonia, which attacked the entire staff, one after another.

A donation of $25 was sent to Dr. Keyes last fall to do with as she chose. Some time before, twelve dolls had come in a Red Cross box, "and," says Dr. Keyes, "never in all my travels have I seen such joy as those dolls brought to young and old. . . . These children and grown-ups had never seen real dolls, and they kissed and hugged them until tears came into my eyes." So Dr. Keyes "bought all the dolls Salonica had, and that was thirty-six." And these dolls probably did more good to the children than medicine.

The work of the Women's Hospitals has been established also in Palestine, where they are doing effective service in Jerusalem and in Tiberias, on the shores of the Sea of Galilee. The disease most met with in Jerusalem, according to Miss Alice Goldman, a laboratory worker, is malaria.

One dollar entitles anyone to a membership in the American Women's Hospitals Auxiliary. The children in these stricken lands are dying at an alarming rate. The conditions in Europe and the Near East are a menace to our country as well as to the whole world.

Four Great Movements in Present-Day History

II. THE INDUSTRIAL MOVEMENT

By CHARLES M. SHELDON, D.D.

THE eternal law of labor was announced in the very beginning of the life of man on the earth when the author of Genesis declared, "And Jehovah God took the man, and put him into the garden of Eden, to dress it and to keep it." And again it was announced when in the Fourth Commandment man was told, "Six days shalt thou labor and do all thy work."

Work, whether it be of the hand or the head or the heart, is a joy and blessing when it is done under the right conditions with healthy surroundings and just rewards. But when labor is made the occasion of strife and misunderstanding and hatred, the whole thing becomes a curse embittering the toilers and blocking the wheels of human progress.

Any man or woman is entitled to the name of "toiler," whether the work be that of the hand or the mind, who by his toil adds to the general happiness and welfare of the race. The term "workingman" as ordinarily used is too narrow in its scope if by the term is meant only those who use tools of physical labor. No one class of men or women should be honored above others in the use of that most noble word "laborer," which the Master himself used to distinguish his disciples.

The present condition of the industrial world so far as employer and employed is concerned is an evolution. Organized labor and organized capital as at present constituted live in opposite camps and instead of being mutually fraternal they declare the reason for their organization to be the distrust they have of each other. As for example, the preamble of the Bricklayers' and Masons' International Union of America says, "The trend of employers, assisted by combined capital, is to debase labor and deny it its lawful and just share of what it produces." It is on account of that fact that the Bricklayers unite to "defend their interests which are attacked." In other words, the common attitude of labor and capital up to the present time has been that of enemies rather than friends. The new movement of industry to which we shall refer in this article is revolutionary along the line of bringing these two forces together in a plan of cooperative effort for the mutual good.

AS an illustration of the attitude of capital and labor it will be interesting to the readers of the Christian Herald to note what men on both sides say and feel. The following is submitted as a fair summary of conditions as revealed by men who are honestly giving expression to their position as they face one another in opposite camps.

At the time this article was being prepared there was a local strike on the part of the carpenters and bricklayers in Topeka. The following questions and answers on the part of a representative employer and a representative trades union man are interesting as showing the mental attitude of each. The demand of the carpenters was for 75 cents an hour and the employers would concede only 70.

Questions to an employer of labor and his answers:

(1) Are the wages that the workingmen are asking fair, considering the present cost of living? Ans. Yes.

(2) If wages are advanced, who will have to pay the additional amount? Ans. The consumer.

(3) Is trade unionism, as at present organized, a help to the workingman in developing him into an expert mechanic? Ans. No; absolutely no.

(4) Do you consider an eight-hour day a fair amount of time for a workingman to labor? Could the same amount of real work be done in less time if the men were allowed to work as hard or as fast as they wanted to? Ans. In both cases, yes.

(5) Compared with twenty-five years ago, what is the average condition of the workingman? Is it better or worse? Ans. Better, on the whole; in part due to local conditions here in Kansas, where there have been no saloons for a quarter of a century.

(6) What is the reason for the high cost of building material as compared with twenty-five years ago? Ans. Combines in material. Shipments of great quantities of material abroad. But the increased cost is *not* due to lack of material.

(7) Does the average carpenter or bricklayer today do better work than he did twenty-five years ago? Ans. Not so good, on the whole. There is more mill work.

(8) If you were a workingman would you be able to live on the wages the contractor pays? And would you be willing to live on the wages you pay him? Ans. Yes. I have lived on less and was happy. As to the second part of the question, I could not employ labor on the wages I pay, nor get credit for material.

(9) What is your solution for the troubles between capital and labor? Ans. Too big for local or individual solution. Needs national legislation.

(10) Are you in favor of some form of cooperation between capital and labor? Ans. Yes, so far as I understand the term cooperation. Profits and losses should be shared equally, and both be apportioned according to the ability of the workers, both employers and employed.

THE employer who gave these answers has kept a record of wages paid, going back to 1890. They are interesting as showing the steady increase up to the present. In 1890 it was a ten-hour day. Now it is an eight-hour day.

Stonecutters in 1890 were getting 40 cents an hour. Today they are getting 68¾.

Bricklayers in 1890 were getting 50 cents. Today 87¾.

Stonemasons in 1890 were getting 30 cents. Today 75.

Carpenters in 1890, 25 cents. Now, 62½.

These figures are true of Kansas workmen. The demand for 75 cents an hour by the carpenters is the cause of the present deadlock between them and the contractors, who agree to 70 but not 75 cents. The carpenters claim that 75 cents is only a living wage at the present high cost of living.

Other increases in wages are: Plasterers, from 35 cents to 87½. Painters, 25 to 55. Tinners, 25 to 55. Day laborers from 15 to 40.

THE following replies to questions by the trades union workman reflect fairly the mental attitude of the other men.

Questions to a trades unionist laborer and his answers:

(1) What is your definition of a workingman? Ans. One who works for wages or salary and is dependent on them for a living.

(2) What would you call a living wage in this town, at the present cost of living? Ans. $1200 as a minimum.

(3) Has trades unionism improved the condition of the average workman who belongs to it? Ans. Yes, especially in the matter of forcing from capital something approximating a living wage.

(4) Why is not a sliding scale of wages a fairer method than the present plan of a minimum wage? Ans. The sliding scale has been tried and the result is almost always the employment of the cheapest labor. The contractor can pay more for expert labor, or he can dismiss incompetent labor.

(5) Would you try to restrict the labor of all men to eight hours a day if they wanted to work more? Ans. The eight-hour day is planned for the worker's own good. A man can do more good work in eight hours than he can in ten.

(6) Is the average workingman better off today than he was twenty-five years ago? Ans. In s ways, yes. In others, no. He spends more, bu costs more to live.

(7) If wages are advanced, who will pay the creased amount? Ans. The consumer, always.

(8) What is the reason for the high cost of ma rial? Ans. Inflation of the currency, which has to the decreased purchasing value of a dollar.

(9) What is your solution for the strikes a troubles that labor and capital have with each oth Ans. A better understanding each of the other.

(10) Are you in favor of some kind of cooperati with a sharing of gains and losses on the part of t men who work with tools and the men who dir labor? Ans. Yes. But the word and meaning cooperation must be clearly defined. We are co mitted, in our principles, to getting away from t wage system.

THE Industrial Movement is not local to a country or community. Labor is a part of t whole world's energy. All people of all nations a dependent on the work of the human hand for existence. If all work of the human hand shou cease all over the world, within a week or ten da nearly everyone would die of starvation. Citi would drop down in ruin. Pestilence and disea would carry off those who had not perished fro starvation and the world would come to an end.

Understanding the fundamental thing that hol civilization together, it is of the most intense intere to note the conditions in other countries. In Chi there is the most acute need of industrialism based o technical skill. Hundreds of bandits roam over th land robbing the very poor, because no labor is offere In Japan we have the astounding spectacle of 200,0 Japanese girls entering factories every year, an working behind stockades, virtually slaves, fro twelve to sixteen hours a day for the pitiful sum five dollars a month, body and soul being ruined b the unsanitary and immoral surroundings.

The whole beautiful thing called labor is degrade and debased unless it is done under conditions tha make for happy and wholesome living. And th greatest hope for the future lies in the movement tha industry is now making toward some form of cooperation, and especially international union of collectiv effort as illustrated in the recent proposals to th Peace Conference for the internationalization o labor conditions. This proposal has been called th Magna Charta of labor. Its first article states a supreme fact which all through the ages has been ignored or denied. "In right and in fact the labor of human being should not be treated as merchandis or as an article of commerce."

The most hopeful outlook on the whole thing, therefore, is the fact that in Great Britain, especially in the new constitution of the British Labor Party, and in America among the more thoughtful men in the employers' associations and among the leaders in the trade unionist circles, there is a fast growing conviction that in the questions concerning labor and capital the interests of both parties are so bound up in the welfare of society and civilization itself that they should not be settled by selfish arrangements made by one side over against the other, but the whole matter should be in the hands of an international congress. No more significant action has ever been made than the serious attempt now being made to incorporate the labor question into the program of the League of Nations.

Surely when once the Christian rule of brotherhood in the industrial world has once been established, and men are working under conditions that make for justice and happy well-being, war will be a thing of the past, and man shall go forth to his labor with a song on his lips and a prayer of praise in his heart.

Each Day Better Than the One Before

By SAMUEL GOMPERS

President of the American Federation of Labor

AMERICA is not merely a name, a land, a country, a continent; America is a symbol. It is an ideal, the hope of the world.

American organized workers have always endeavored to promote good-will among the peoples of the world. The possibility of war has ever been regarded by them as the black shadow of an indescribable catastrophe.

The interests of the workers are identified with those of peace.

War has never meant to them opportunity for gain or exploitation. It has always meant to them privation, direst suffering, service on the firing line and in the actual fighting of the war, and bearing the burdens that follow in its wake.

The workers abhor war with all its frightfulness, horror, bloodshed and mangled flesh, but they realize that there are greater evils than war. Peace secured through the surrender of a principle vital to liberty, justice and democracy is nothing less than coward servility.

The American labor movement never advocated peace at any price. It never encouraged nor gave support to any movement of peace at any price. While it recognizes that peace is essential for normal, progressive development, it steadfastly refused to advocate peace at the sacrifice of the ideals of freedom and justice.

American labor has kept its trust with democracy and the principles of liberty and justice. It yields to no person or institution in its fidelity and devotion to our Republic.

The affairs of the whole world are in the process of remaking. Relations between nation and nation, and between the peoples within the various nations, and among working people particularly, are undergoing a new change and a new life.

I stand in so far as I can and dare—and I dare much—for the principles of natural and rational development and growth.

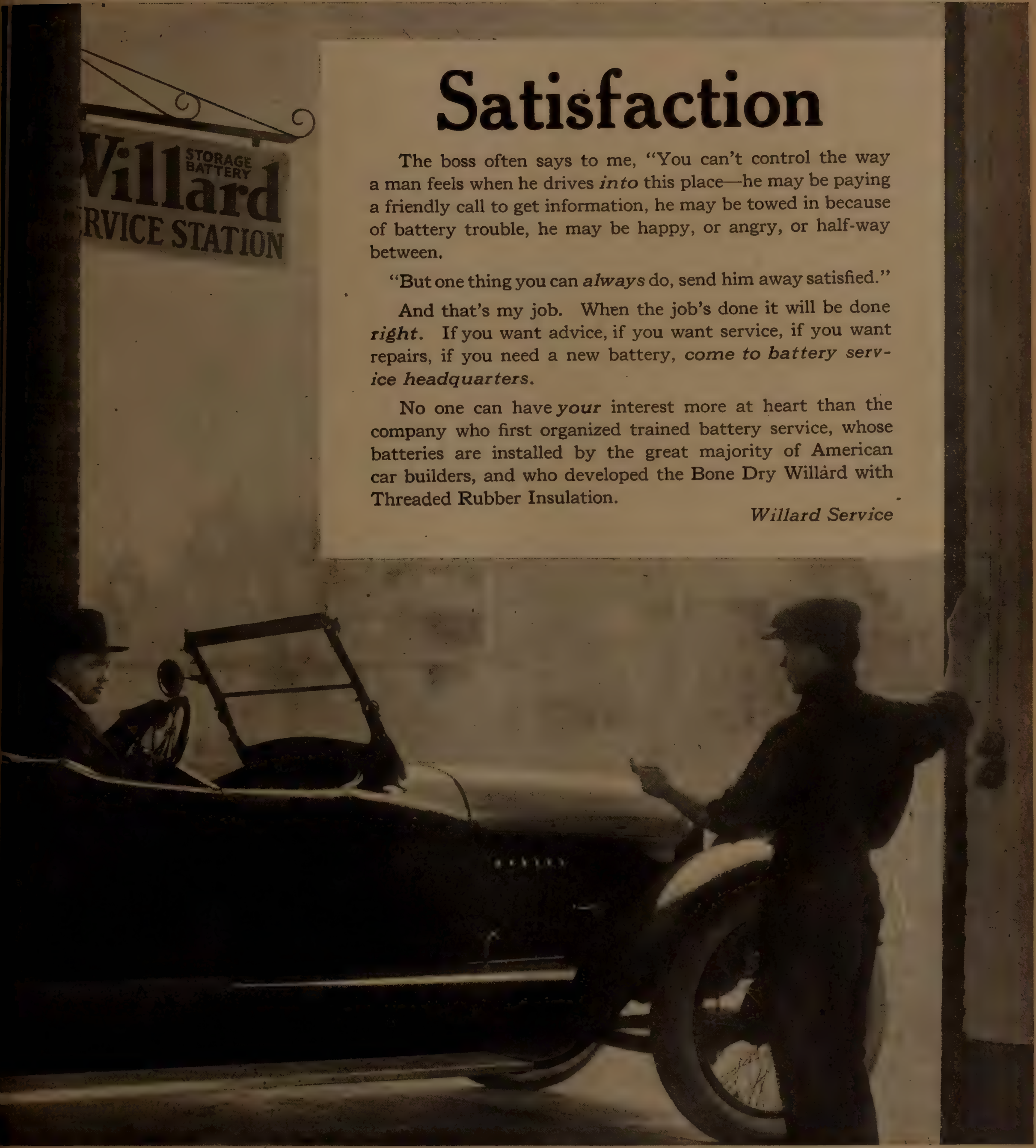
I am opposed, as is organized labor of America, to any destructive policy.

There is nothing that is worth while maintaining that I would aid or abet in destroying.

Our policy, our work, our method, our ideas and our ideals are to build, to construct, to grow, to help in the development of the highest and best in the human family; to make today a better day than yesterday, to make tomorrow a better day than today, to make tomorrow and tomorrow's morrow each a better day than the one that has gone before. That evolutionary process of progress and improvement is the basis for freedom, justice and democracy.

Willard STORAGE BATTERY

Willard Threaded Rubber Insulation



Satisfaction

The boss often says to me, "You can't control the way a man feels when he drives *into* this place—he may be paying a friendly call to get information, he may be towed in because of battery trouble, he may be happy, or angry, or half-way between.

"But one thing you can *always* do, send him away satisfied."

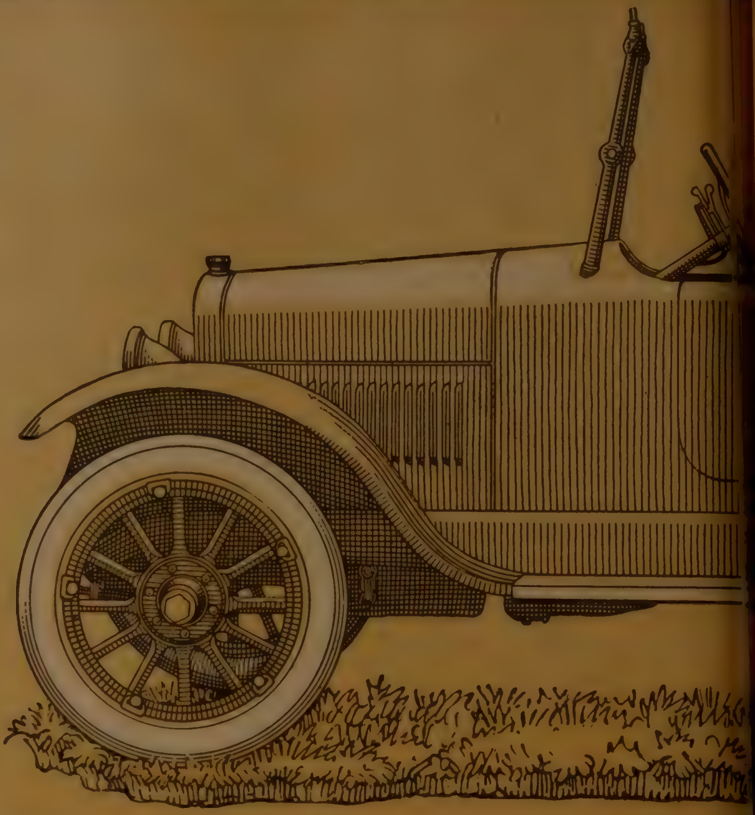
And that's my job. When the job's done it will be done *right*. If you want advice, if you want service, if you want repairs, if you need a new battery, *come to battery service headquarters*.

No one can have *your* interest more at heart than the company who first organized trained battery service, whose batteries are installed by the great majority of American car builders, and who developed the Bone Dry Willard with Threaded Rubber Insulation.

Willard Service

Maxwell

More miles per gallon
More miles on tires



The public has paid $200 this is a g

IT is not a new Maxwell. It is in fundamentals the worthy descendant of 300,000 Maxwells that grace the highways of the world.

But it is a greater car in many ways.

There are the Hot Spot and Ram's-horn, for instance.

These alone add to Maxwell a superiority among cars selling for less than $1000 that does not measure small.

Then there is a much improved electric system, a new type radiator, a development in upholstery, a far more durable top, and so on.

You find in the greater Maxwell a whole automobile show in itself. You will see things developed during the war.

It is like a "river of engineering ideas, dammed up, and suddenly let loose."

To spend an hour in examining this Maxwell i treat that any one will enjoy and long remember

But before you set forth to look it over, let the sink into your mind:

It is a magnificent feat in engineering and bui be able to add so many new features to a car wh had a $200,000,000 run.

That sum represents the amount paid for t model Maxwell to date.

But it is a far greater feat, in a business sense, able to add these magnificent improvements a increase the price of the car.

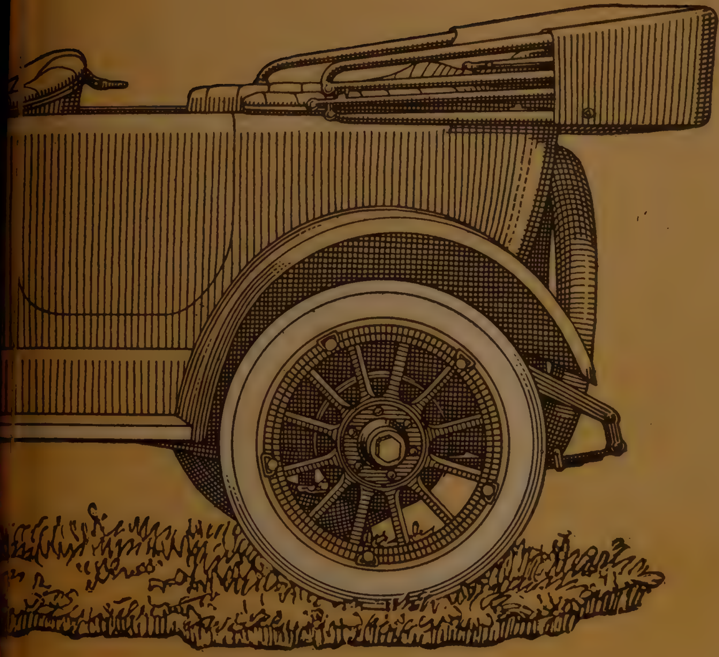
The price is still $895 f. o. b. Detroit.

Stop and think what your dollar bought four ago and what it buys now. About half.

Then think what a rare bargain in value alone getting in this car.

MAXWELL MOTOR CO

(MAXWELL MOTOR CO. O



0 for previous Maxwells;
Maxwell

w car today has the same wheelbase and a
gine—and the price is $500 more than the

matter what price you pay, you'll find diffi-
quiring a car that will run longer, last longer,
u less trouble.

ay seem a strong statement; but the record
well bears it out, and here is why:

ars ago the first Maxwell of the present model
There has never been a fundamental change
since. We kept on making this car better
We have built more than 300,000 to date.

de it simple to begin with, and we have made
tter and better as we made more of them.

e a locomotive engineer, a painter, a stenog-
barber improves at his or her daily task.

striking example in modern business of the
about doing one thing and doing it well.

The best steel that money can buy goes into this car—the best automatics and other machines that money can buy cut up and finish this material.

The best workers that can be hired put it together, and a group of men hard to duplicate in the automobile industry run the business.

Five years ago there was one Maxwell in every 1000 cars. Four years ago there was one Maxwell in every 500 cars. Three years ago there was one Maxwell in every 200 cars. Two years ago there was one Maxwell in every 48 cars. Today there is one Maxwell in every 16 cars.

It is not the aim of the Maxwell Motor Company to make the most cars in the world, but its aim is to make the most—best cars!

Several thousand will go without Maxwell cars this year. The demand is without precedent. Don't be among those. See the greater Maxwell without delay.

The price, remember, is still $895, f. o. b. Detroit.

- DETROIT, MICH.
WINDSOR, ONTARIO

And Denominational Differences Disappeared

By D. C. VANDERCOOK

REPEATEDLY those returning from France have said that the soldier has not bothered himself about denominational differences; his idea is that denominational lines should bind together rather than separate humankind, should provide organized divisions, distinct allied armies, each training and provisioning its own forces, "fighting" under the orders of the Supreme Commander. Perhaps denominational differences troubled soldiers less over there because so infrequently expressed, because the Church's lay and ministerial representatives so successfully proved that they could team up by actually teaming up. At any rate the soldier expressed himself in unexpected places and times, bluntly and freely, both by word and action.

Late one night, after they had helped to operate the canteen in a great Red Triangle hut, a small group of soldiers gathered in the kitchen to chat sociably over wafers and hot chocolate. In the background of their jesting, however, was the moving picture of the funeral procession which had that day solemnly moved through a cloud of dust out to the cemetery.

"I've a notion to write Buddy's mother," thoughtfully suggested one of them, and the crowd sobered.

"She would be right glad to know what you fellows did for him," urged the Red Triangle man.

"He was a Jew and a Catholic priest buried him," offered an M. P. just off duty. "Seems sort-a funny, don't it?"

"Aw, what difference does it make!" ejaculated another doughboy. "He was put away decently, it was a fine service, and there was nobody else to do it."

Rev. John H. Clifford, better known as "Old Doc of the Fifth," having been decorated for helping to save an officer's life and for Red Triangle service, was requested by some marines to conduct a communion service before they were to "go up." When ninety-one men crowded in under the broken, faded tile roof of an old French building, "Doc" counted nine Catholics, nine Baptists, thirteen Presbyterians, eleven Methodists, two Jews, and recognized those of other faiths. Clearly he indicated the nature of the sacrament, suggesting that some men might desire to leave the place. Not a man stirred, and when "Doc" broke the bread secured at the Marine "galley" and offered the sour French wine, all but eight of those ninety-one accepted it. Afterward, when he reported to a Catholic chaplain at a nearby town, that officer gave him ten rosaries, one each for the nine Catholic boys who had accepted the bread and wine, and one for "Doc" himself, which he still has. After that, "Doc" gave away many a rosary; he is a Baptist.

In another way, the men of a famous regiment up behind Ypres, just before Mount Kimmel was taken, indicated that denominational lines were no barrier to a brotherly understanding. A Catholic chaplain did not know the extreme lengths to which his men would go until one memorable morning when he was stopped on his way to "chow."

"Where's that usual cheery smile of yours, chaplain?" questioned a sergeant.

"I have none this morning—for you fellows," rather bitterly. "You're trying to make a fool of me."

"What do you mean, father?" The sergeant slowed up to hear the answer.

"I asked the men of this regiment to indicate on those slips of paper I passed out their church or church preference. It was a serious request. I wished honest answers, but you fellows seem to think me a fool. Take yourself, for instance. We have had many a long but friendly argument. Often you have shown why you are an Episcopalian, yet you put yourself down as a Catholic. And so did many others. What you men wrote in answer to my questions would make any one who did not know think that most of you are Catholics. But you know, and I know, you are *not!*"

"Oh, forget it, father!" exclaimed the sergeant. "Forget it! When we heard what you wanted, we Protestants got together. We knew that most of our regiment is Protestant, and that once this was officially known, you would be removed, some one else being substituted. So at our meeting we decided that for the period of the war, father—remember, it's just for the period of the war—we'll forget it."

MANY months ago, in the village of Neufmaison, not far from the village of Baccarat, I wrote in my notes an unusual illustration of the distance one man went. I give it here as then written:

"For six weeks, on an obstinate, long-eared jack, the Baptist preacher from Philadelphia has ridden to the big gun emplacements of the Rainbow Division, loaded with his packs of canteen supplies. Tomorrow I am to go on the old white horse in the saddle of the soldier always detailed to assist him—'Buff,' a good Catholic boy who regularly goes to mass, as he should. After supper, served in the bare and low-ceilinged chamber of a manless French family, tonight my friend and I puffed up one end of the village street, through an orchard, and on up to The Pines near the top of a great hill.

"'Germany's lines are three or four miles away, right over there,' said he, as we settled in the long grass in the shade of those fragrant trees. 'Tomorrow we will take that road which slips into the woods. See that puff-cloud breaking there on the left against that background of trees? Fritz aims at that road every night about this hour, thinking our supply trains go up over it. We'll come back that way tomorrow night.'

"For a few moments we sat in silence, looking out across the village set so low in a bowl of hills that if the enemy's guns attempted to hit it his shells usually dug themselves into the nearest side, or else flew over. Ribbons of roads ran out through fenceless fields to many other partially wrecked little villages, some of which are stripped of all their homekeepers.

"From above came the bumblebee hum of two French planes, mounting the sky. We counted the seconds from the moment when Fritz's evening salute was first fired until the whining shell had struck and exploded. From the valley came the creaking and rumbling of a long wagon train. Suddenly the planes, having twice swung up to the line and back from it, darted over enemy territory. A shout or two in the village below cut the air. Then the band started its evening concert on its improvised dirt platform by the old mill. This was not like war: it was more like a bird's-eye view of a country fair. . . .

"A few months ago, after the Baptist preacher had reported for duty with this division, then in another sector, he was one of six guests at a chicken dinner given by a grateful *madame* in honor of a lieutenant who had gladly and without charge attended to the teeth of her four youngest. The table was set in a little room between two children's beds. From the ceiling to these sleeping-places hung great canopies of vivid red and yellow. Out in the kitchen was the baby of the eldest daughter; her father was away with her husband, fighting off the invader. Daughter and mother fluttered back and forth between the two rooms with chicken, potatoes, war bread and coffee. Really, it was more than these poor folks could afford; afterward the American guest of honor paid the reluctant hostess for the very chicken served in his honor.

"NEAR the end of the feast, the lieutenant endeavored to introduce the Red Triangle man to his hostess.

"'A preacher,' said he, pointing to the Philadelphian Baptist.

"The bent little woman shook her head. The officer tried again.

"'A Protestant minister.'

"'Je ne comprend pas,' she answered with another shake.

"'A-a-a priest—a padre,' he persisted.

"'Oh, la! la! la!' With rising inflection and eloquent hands she poured out a flood of liquid sounds.

"Mother and daughter then spoke at one and the
same time. They talked with their ha
heads, their shoulders, their hearts; in
'talked all over.' But the Americans daze
their heads, looking questioningly from o
other. Then the grandmother dashed
kitchen, quickly returning with her wee
grandchild held aloft. Somehow she ma
understand:

"For months the village had been wit
Roman Catholic padre. Frequently one o
intelligent mothers had gathered all the li
into the partially wrecked church to tea
There had been no one in the village who co
tize *l'enfant* since it had been born; these
wished to have that immediately done.

"'But I'm a Baptist,' regretfully wailed
Triangle man, 'and don't believe in sprinkli
infant baptism.' The officers argued
'Well, it's all right with me, if it is with t
decided.

"They found it impossible to explain that
a Protestant, so with misty eyes the five A
officers stood, the minister taking the squirm
from the arms of its grandmother. Afterw
brought wine, hoarded for months for this
portant occasion, but the Baptist preacher
could not drink it. More than thirty years b
had promised his mother not to taste into
liquors; he was too old to begin now.

"'Then you'll undo all,' disappointedly sp
lieutenant. 'We cannot make these women
stand your refusal to even taste it. With them
part of the service. . . . Let me taste it. .
nothing but pure blackberry juice!"

"Thus mother and grandmother were made
But the conscientious Baptist preacher w
'Some day,' he thought to himself, 'the paren
learn that a Protestant performed that cer
and, hearing, think deceit had been planned.'
morning he returned to the home with an inter
After many words and gesticulations, the
mother shook her head and replied, 'It makes
ference: We all have one God.'"

THIS the Baptist preacher told me while we
handfuls of long grass and daisies, watchi
planes circling above and the shelling of the ro

"Two or three nights a week," said he, "I
the evening service in the Catholic church at
maison. Of course I cannot understand a wor
can I worship as do these folks, but as the old
mother said, 'It makes no difference: We all ha
God.' . . . It's about the hour for the service.
There's the bell. Do you care to go down?"

I will long remember this evening when a B
and a Methodist worshiped side by side in a R
Catholic church in a foreign land. The old w
with heads crowned with stiffly starched bonn
few French soldiers; more Americans in uniform
shrill chanting of men-children in the loft behin
the sing-song voice of the bent, gray padre; the
ing response of the choir boys near him; the fra
incense and lighted tapers; the barefoot altar b
loose, brown upper garment, and with baggy tro
flapping loosely about his knees, like all the o
serving and worshiping with gas mask hung fro
shoulder; the coolness of the church; and the
high walls of stone and great pillars, but little
lowed by the slowly coming twilight.

And the old grandmother who said
makes no difference; we all have one G

◆

Giving a Music Lesson in Ja

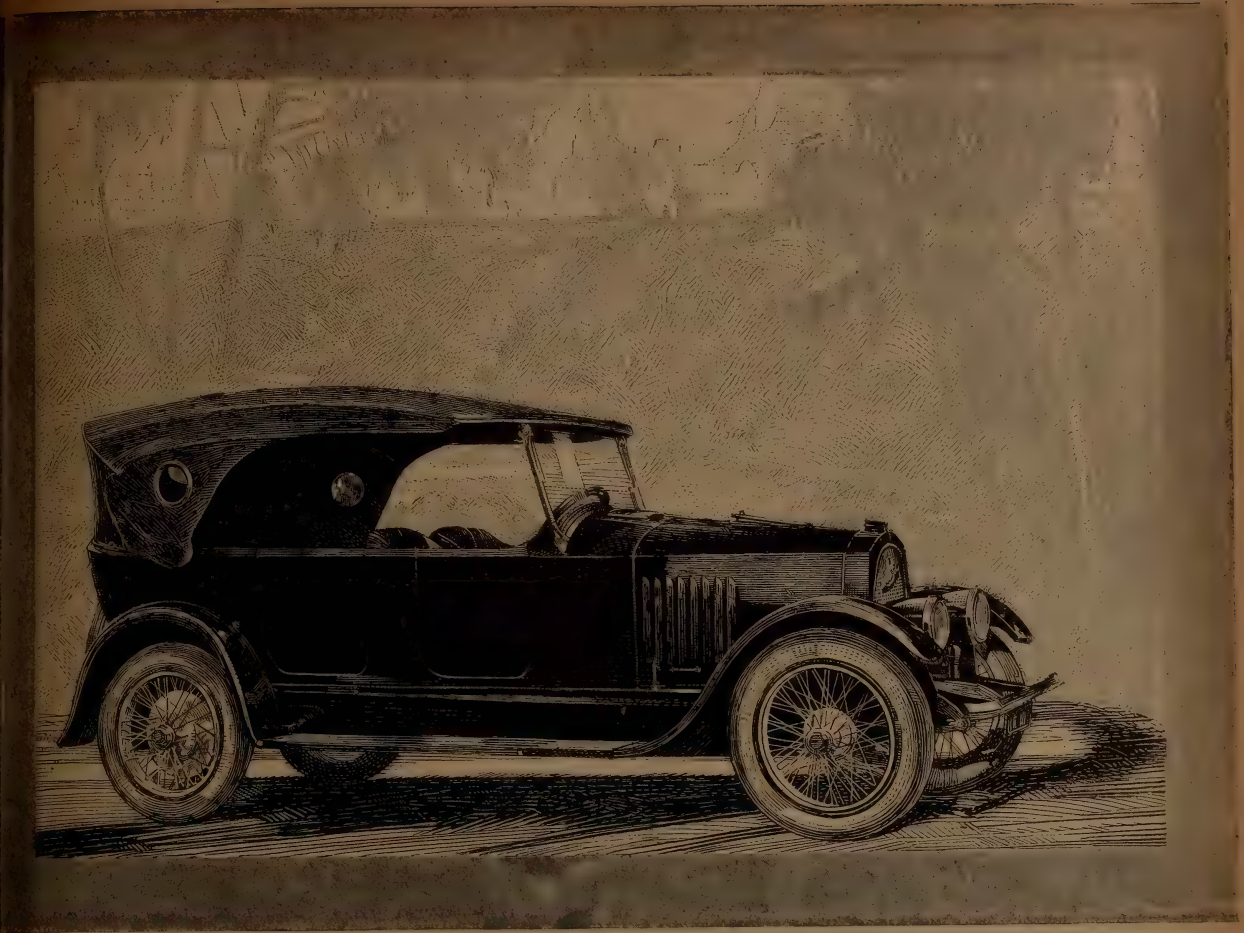
Japanese girls kneel by their instruments when they are taking music lessons

THIS is the way the Japanese sc
girl takes her music lesson: Te
and pupil discard their shoes at the
lest they injure the soft padded ma
of rice straw. No lofty perch or
stool is provided for these dainty
ladies. Down they drop on their k
beside their curious instruments.

To an American's ears the sounds w
they call forth might not be particul
pleasing. Japanese music is always
minor key and full of what we would
sider discords, as it is based upon a s
different from ours.

Of course, Western music is now ma
itself heard under the cherry trees an
the little paper houses of Japan. The
sionary's wife, for instance, when she v
the women in their homes, gathers them
gether in a cosy little group on the floor
teaches them to sing hymns.

They seem to like this, and they
seem to welcome the Christian religi
which gives woman so much higher a pl
than she has been accustomed to in
Orient. Education of her mind, devel
ment of her individuality, even a cha
to enter business or professional life,
gradually coming to her as the influence
the new religion spreads through her co
try.



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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Burbank's Mastery Over Nature

THERE is an interesting article in the American Magazine for May on "Burbank at Seventy," which recites some of the struggles of the "plant wizard." At the beginning of his career he took a potato and cultivated it, and by painstaking experimentation he developed it into what is known as the Burbank potato, of which five hundred million bushels have already been sold. He sold that plant for $125 and spent the money on a trip to California in search of health and to find a larger field for nursery work. After a terrible struggle against poverty and sickness he got a good start under the following circumstances: A fruit-grower was making the rounds of the California nurseries looking for twenty thousand young prune trees to be ready for planting in ten months. Not a nursery would undertake so impossible a task, but when Burbank, owner of the Santa Rosa, heard of this man he sought him and took the contract to furnish the trees. He planted almonds because they were of hurried growth, and when they sprouted they were removed to the nursery rows. Then he secured from the surrounding orchards prune buds. These were budded into the almond trees, and the tops of the young trees were broken off, which caused them to make a new growth. In a little over half of the ten months' limit young Burbank had delivered 19,023 prune trees ready for planting. That was the beginning of his fortune and his fame. He claims that he is no "wizard"; that what he has done has been done by hard work for the last forty years at ten to fourteen hours' work a day. But in his modesty he has minimized the real genius which he possesses, which makes him the master of the field and the benefactor of the race, and gives to Santa Rosa its world-wide fame. From the beginning of the race the agriculturist has been at the basis of all other forms of industry. The first man was a professional gardener and after he was driven from the garden his task was to till the earth. "*Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.*" (*Gen. 3 : 23.*)

Novel Water Wheel

IN ONE of the little streams in the state of Washington there is a strange water wheel rigged on logs. It has sixteen paddles with which it strikes the water, and has as many cups with which it lifts the water into a trough some eight feet above the stream. It then runs down into ditches and irrigates the field. This wheel is the invention of a full-blooded Indian and attracts considerable notice and friendly comment. What a blessing irrigation is to the desert districts of the world and our own country! The farm land that has been reclaimed by this process in extent and value cannot well be measured in numbers. This Indian irrigates the field without a penny of expense for steam or electricity, and has reduced economy down to about its lowest terms. The fall of water from the smallest mountain stream to great Niagara generates the electric power that turns many, many mills and will still turn many more as the years go by. Irrigation has been used in the world from the earliest times. And primitive methods were used for taking the water out of the streams or wells and pouring it into ditches. There is this reference to irrigation among the Jews: "*And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.*" (*II Kings, 3 : 16-17.*)

Pigeons Choose Their Owner

THERE was a singular case in court in Chicago the other day when the question of the ownership of five homing pigeons was settled by the court. Silverman caused Seigel's arrest charged with stealing the birds. As homing pigeons find their way home under all conditions, Judge McKinley decided to put it up to the birds. The judge wrote his name on five slips of paper and the bailiff tied them to the legs of the birds. Out of the window went the homers. The next day Silverman came to court with the five slips of paper, and the birds were given over to him. Pigeons as carriers of messages have been employed from the earliest times. They were used in Egypt, Greece and other countries, and special mention has been made of them in the Olympic games. Much prominence was given to the pigeon post during the siege of Paris in 1870-71, and they were employed as valuable messengers in our present war. A homing pigeon well trained is very valuable, as high as $250 being paid for a single bird, or even $500 for the prize pigeon at the poultry show. It seems like a little thing to have a trial in court over pigeons, and yet five homing pigeons well trained would make an amount worth contending for. The gentleman who undertook to scoop his neighbor's pigeons must have felt pretty cheap when the pigeons themselves testified so eloquently against him. God writes the instincts deep in the pigeon and in the constitution of the human soul. The method the judge took at arriving at his decision reminds us of the two women who contended for the possession of the living babe, and Solomon proposed that the child be divided in two, one half to go to one, the other half to the other woman making the claim. The woman who was not the mother of the child consented to the division, the mother protested against it, preferring that the other should have it rather than that it should be killed. "*Then spake the woman whose the living was unto the king, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.*" (*I Kings 3 : 26.*)

Cloth from Pineapple Fibre

THE pineapple is a delicious and healthy food in the countries where it grows and is more and more used for culinary purposes by the people of the world, but the spirit of progress which is everywhere and in everything has found a new use for the pineapple tree. Its leaves are turned into thread, and the thread is spun into garments. Even China has a practical process by which vast amounts of some clothing are made from the cocoanut leaf. The green leaves are soaked in lime water, are scraped with a piece of glass and the fibers are withdrawn by the fingers and after another simple treatment they are spun into thread, wound on spools and ready for the old-fashioned looms. The Jews wove wool into their heavier garments and used the fiber of flax for their lighter garments. In the description of the idea
who spun these two fibers into thread and w
into garments it is said: "*She seeketh wool*
and worketh willingly with her hands." (*Prov.*

Farms for French Soldier

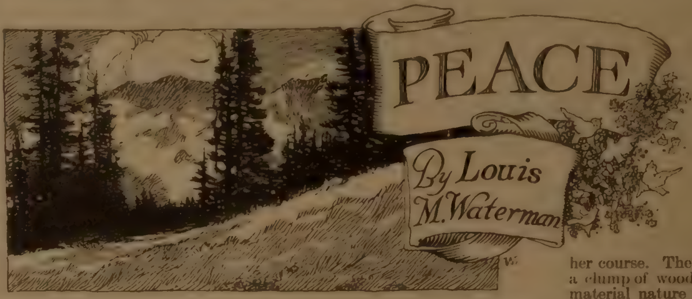
THE department of the Loire in Centra
has just made provision to give the s
farm. A minimum of twenty to twenty-fi
may be assigned to each man; besides, the de
offers to give $200 worth of farm machin
which to till the ground. The soldier must pr
occupy the ground given to him for ten years.
nations are treating their soldiers in the same
England is making provision for her bo
Australia, Canada and other British domin
taking similar action. Our own government
ful to the precious men who carried its flag to
but has been too slow in this matter to provi
for those who want to cultivate them. T
Congress ought to have looked after this mat
this, like many other questions of supreme imp
was allowed to fall at the time of the adjou
One of the first things the new Congress sh
would be to make generous provision for t
who offered their lives in the service of their
recognizing the principle of loyalty in the
which was so highly commended in these
"*For he loveth our nation.*" (*Luke 7 : 5.*)

Lioness Kills Keeper

LUCY, a lioness with a circus showing at
bury, N. J., was playing with her two
a cage in the menagerie tent the other aft
when John Henry, a discharged soldier, w
recently been hired as her tamer, shoved open t
and went in to clean out the cage. One of th
at the same moment jumped at his mother's
In cuffing him aside Lucy lost her balan
tumbled heavily against the cage door. It
open. The keeper made
to fasten the door. Lucy'
forepaw made a lightning
catching him across the sh
and lifting him bodily in
far corner of the cage, wh
fell with his neck broken.
Lucy sprang through the
The afternoon performan
in full swing. The anim
almost a straight course fr
circus grounds to the main
of the town. When she r
it shopkeepers had disap
from sight. No children w
the street, and only eyes fr
stairs windows, where father
getting out their guns, w
her course. The lioness passed through the tow
a clump of woods, where she was killed. Man
material nature made of clay and an animal
akin to the lower tribes. He has in him the
instincts of the lion and tiger that tear an
Christ came to tame that beast nature, to transf
into love. The wild beasts of the human soul
broken loose in the world, and anarchy and bloo
are threatening our civilization. The church
look to Christ to tame that savagery and insist
such reforms as will allay the world's unrest.
death that accompanies this fleshly nature is
described by the apostle: "*For to be carnally m*
is death but to be spiritually minded is life and p
(*Rom. 8 : 6.*)

Baby McLean Killed

VINSON WALSH McLEAN, nine years old
of Mr. and Mrs. Edward P. McLean and h
one of the greatest fortunes in America, was run
by an automobile May 18, and died the same eve
Since his birth the boy had been famous as the
closely guarded child in America. That mornin
escaped his guardians for a moment, slipped thr
one of the great gateways, and was run down in
road by an automobile. Servants and nurse
wealthy families can be multiplied until they a
each other's way and until the purpose of their
ployment is missed. It is likely that the boy ha
many guards that each one expected the other to
care of the child. In wealth or in poverty there
nurse and no guardian like a mother; that is G
plan and it cannot be improved upon. The la
wealth and the most complete precautions are un
to shut out death when it strikes at its mark.
boy had good blood on both sides and was natu
bright and promising, and it was a pity that his yo
life should have been cut off in such a manner.
unfortunate accident of the millionaire boy call
mind these words: "*There is but a step between me*
death." (*I Sam. 20 : 3.*)



PEACE, not as the torpid calm
  Of a limpid lake at rest,
Void of zephyrs' vibrant psalm,
  Not a ripple on its breast;
But the peace of Earth that thrills
  With a myriad tuneful deeds,
Like orchestral mountain rills—
  This the peace the whole world needs.

Peace, with passions harnessed fast
  To reverberating tools,
With our eager armies massed
  Where the lure of labor rules;
Peace, with cannons fashioned o'er
  Into plowshares, plunging deep
In the laughing soils that pour
  Harvest treasures, heap on heap.

Peace, with powder's tragic wrath
  From the battle-fields transferred,
Crushing mountains in the path
  Where our steeds of steel are spurred;
Peace, with dreadnoughts of the sea
  Into laden liners made,
Till all lands near neighbors be
  In the comradeship of trade.

Lo, the storming rage of men,
  Like the Sea of Galilee,
Hears Christ's ' Peace, be still ' again;
  Let all war now cease to be—
Till, old enmities forgot
  And all battle-banners furled,
Comes the League of Nations, wrought
  By the heroes of the world!

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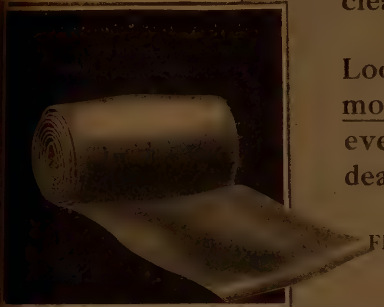

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J. H. Jowett, D.D., C. C. Albertson, D.D., Rev. E. W. Caswell, Cha

Transforming Duty Into Joy

SUNDAY. Rom. 13 : 10. "*Love is the fulfilling of the Law.*" How does love fulfil the law? By transforming it. Love converts an outer command into an inner constraint. Love changes duty into joys. Love turns statutes into songs. All this is surely what is intended by the Psalmist when he said, "I will run in the way of thy commandments when thou shalt enlarge my heart." A bigger heart transforms both the road and the runner. It is the smaller heart that is painfully conscious that the journey is along the highway of statutes and decrees. But when there comes a bigger love the way of the commandment is transformed into Lover's Lane. We do not walk along it with the leaden feet of slaves, discharging a task. We hasten with the winged feet of those who are upborne by the sense of privilege and delight. The disciples felt they were obliged to wash one another's feet in obedience to traditional commandment, and they moved to the task with gloomy reluctance, or they shirked it altogether. Mary Magdalene washed the Saviour's feet from an impulse of passionate devotion, and she was never conscious of any command. "She loved much," and cold statutes had nothing to do with her gracious ministry. Love fulfilled the law without knowing it.

And thus does love transform the law. The magisterial command becomes the lover's wish, and love leaps to meet it on the way. For example, let us take a divine commandment from the Old Testament: "Seek ye Me!" It is a call to worship. It lays a command upon the conscience, and duty can obey the command. But with what cold scrupulousness does duty set about the service! With what precision it measures out the exact dimensions of the task like some mean and grudging tradesman who will not add a single grain more than is required to turn his scales! We can study the ways and manners of duty by watching the Pharisees. How expert they were in discovering the minimum demands of a divine statute! If the law compelled them to go a mile, they would never go two. But suppose a passionate love had expelled this meager sense of duty, then surely the ways of worship would have been transformed! "Seek ye Me!" Precise measurements would vanish in the ample consciousness of privilege and delight. The worshiper would not go to Zion like a slave to his labor. He would go like a lover to the trysting-place, filled with holy expectation and joy.

J. H. J.

With Christ

MONDAY. John 17 : 24. "*Father, I desire that they also whom thou hast given me, be with me where I am.*" Prepositions have a great part in the philosophy of Christian experience. To come to Christ signifies approach. To be with Christ signifies association, fellowship. And there is a third preposition which implies a further step in faith. It is the word "on." If "to" suggests approach, and if "with" suggests association, "on" implies an act of the heart and will, an investment of life, a venture of the spirit. The late Dr. A. J. Gordon wrote a book on the two words "In Christ." What did he make of it? He made out of it only what is in the phrase—the eternal miracle of the believer's vital union with Christ.

There are three kinds of union: mechanical, as when we clamp two pieces of iron together or dovetail one piece of wood into another; chemical, by which two or more elements unite to make a different substance, which we call a compound; vital, as when we engraft a bud into a tree. If the process is rightly done, the bud becomes
of the tree. The preposition
in this portion of Jesus' inte
prayer suggests a vital unio
Christ, so much more comple
mechanical or chemical union,
destroy one factor in the unio
destroy every element that wen
—it is to destroy the union itself.
declared his purpose to live forev
his disciples and in his disciples.
sider a fountain in its relation
stream that is born of it. On t
to the shining sea, the fountain
the stream, since it is in the
Take another analogy: Jesus sp
himself as the head of the body,
is the church. Is the head in the
Is the body in the head? Well
the head to every part of the bo
delicate nerves so that the two
one. And from every part of th
to the head run blood-vessels, s
each is dependent on the other.

Is Christ dependent on us? I
seem presumptuous to say it, but
We are the only body he has
world now. If we are unwortl
can get another body to take our
but until the race repudiates its
we are his only body in the world
in a very real sense, we are with C
and in Christ, as Paul well unde
when he said, "Your lives are hi
Christ in God."

C. C

The Armor of God

TUESDAY. Eph. 6 : 14. "*Hi
on the breastplate of righteous*
When everything seems against
the whole armor of God is your de
Thus panoplied, you will quench a
fiery darts of the enemy and be al
stand fast against an evil world.
breastplate means a coat of mail,
tecting the vital parts of the body.
on righteousness always, not your
good deeds, but Christ's purity
power. Faith in Jesus armors one
invincible protection. Christ b
Pilate could have delivered himself.
power could harm the eternal Rede
who is just, righteous and true.
perfect man and perfect God; wea
the robes he gives you, no harm
enter your being. Men may kill
body, but cannot touch the
Clothed in his likeness, the law ha
claim upon you, for Christ is the J
administering penalty. Behind
you are shielded. He puts his arm
love and power around every guilty
ner and proclaims his freedom thr
his precious blood. However weak
are, you are strong in him. O glor
righteousness of the Son of God!
yours forever; nothing can separate
from him while eternal ages roll.
great Protector has wrapped you in
robes.

It is not an external breastplate,
woven into your very nature. He
imparted himself to your being, tr
forming your spirit into angelic bea
made one with himself. He covers
from the sins of the past, the temp
tions of the present and the fears of
future.

E. W. C

Is America Christian?

WEDNESDAY. Matt. 7 : 4. "A
lo, the beam is in thine own ey
Wong Fu had been sent by the Chin
government to America to receive
education at an American univers
and fit himself for a government po
tion.

After a year in the university he ca
to his teacher in philosophy. "Teache
he said in his slow, grave, patient ma
ner, "I am greatly perplexed over ma
ter. Perhaps you can help me."

"Perhaps," replied the professor, w
had once or twice been questioned b
Wong Fu and found him very keen.

"This is my trouble," said Wong F
gently. "I come to this country wh

EDITATION

lon, D.D., Bishop W. A. Quayle, W. W. Bustard, D.D., Rev. R. Braunstein

lled Christian. I expect to find tions much better here than in my ry. I find much evil here. Sa- , and vice houses, and child labor, great labor strikes where people, women and children, are killed, Sabbath-breaking and law-break- ommerce combining to break law, number murders and suicides, divorce and family unhappiness, gard of parents by young people, money spent for liquor and to- and shows than for churches and ls, and great war preparation. uestion I want to ask is, when I go to my people, how shall I explain nis to them? If Christ religion is uch better than ours why do all things go on over here? If these uits of Christianity, how is your on better than ours?"

e professor looked at Wong Fu .

have a son and daughter both mis- ries in China. The question you s one they ask a good many times. your people are asking it of them. g Fu, we have a great work to do hristianize this country for the sake e missionaries and our own."

will do my part," said Wong Fu ely. And without criticism he his way. And he is doing it. rica must help him, if he in his turn ing to help his people when he goes . We need to have some mission- sent to us. Perhaps China could some, like Wong Fu, for instance.

C. M. S.

Love Made the Supper

HURSDAY. John 12 : 2. "*There they made him a supper.*" That ating "they"! Who is this "they," beautiful "they"? It eludes us the voice of the vesper sparrow. ints of the beautiful poetry of love. his supper was a neighborhood af- In point of personal accuracy it Simon who gave it. I think he the bills; but the neighbors took a d at this sweet dinner at Simon's et desire. They who loved him le him a festival. Simon the leper; supper was at his house. Toward Christ walked despite the warn- raucous voice of leper Simon, nclean, unclean, beware." Toward voice came the holy feet and out- tched was the holy hand to touch untouchable leper and not to be lered unclean thereby but to cleanse leper. It was Christ, and his touch s cleansing.

nd then Simon the leper came home nawares, and wife and children wept id, and sang aloud and kissed aloud, elcome home!" And Simon made Saviour a supper? Likely enough, rightly enough. A beautiful supper. ut next door in lovely Bethany be- th the olive trees dwell the grown-up hans, Martha and Mary and Laza- And to these Christ had come . He had touched their hand of th and Lazarus sprang up a living . Small wonder Simon knew they t be at the supper. And Simon sat the table and Jesus beside him, and arus sat at the table, but not to eat just to look and adore. And Mar- to be sure. Martha served. We ld have known that without the ing. And John's Zebedee was there see it all and to love to rehearse it all this endearing phrase "and they de him a supper." There never was supper like this. A supper of pure e And who is absent? Are we all e? It looks somehow as if somebody away. Why, Mary is not here! is Mary away? Has she forgotten e Resurrection and the Life"? Mar- is among those that serve, but re is— When coming running with a e alabaster box, with her eyes shin- love and her black tresses loose like ying veil, is Mary, and stops not till reaches the feet, the blessed naked feet of God, "and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odor of the ointment." Love made him a supper!

And then his Love made them and us all the Lord's Supper, where we all kneel to partake, and he girds himself and serves us and breaks upon our heads and hearts the alabaster box of his love, until all the world is filled with the odor of the ointment. W. A. Q.

What Came Out of the War

FRIDAY. 1 Kings 18 : 36. "*Let it be known that I am thy servant.*" Luke 15 : 19. "*Make me as one of thy servants.*" There are those who say that war has no compensations. Others tell us that war does bring with it some benefits, and there appear to be at least three good things which have come out of the recent war:

First, we have discovered that no one nation has a monopoly on courage. We have found that the English can die for the thing they believe right; the French still possess the spirit of Joan of Arc; the Italians have that courage which made Rome mistress of the world, while the American is as good a soldier as ever drew a sword or fired a shot.

When in khaki we did not ask our boys what they were religiously, but would they be faithful to the old flag and follow it over the top to victory?

The second compensation of this war will be the future use of the great instruments of destruction in a constructive civilization. The submarine and the airplane will become the messengers of commerce in the rebuilding of the world's prosperity in the years of peace.

The third thing, which is the best, is a new spirit of sacrificial service. Men are saying in the words of the prophet of old, "Let it be known that I am thy servant," and they are coming back to their heavenly Father with the request of the prodigal, "Make me as one of thy servants." We are getting back to Christ's idea about service and greatness. The professional man grasped this ideal, giving up his practice when it paid thousands of dollars for an opportunity of service which only reimbursed him in hundreds. The business men gave up their incomes to serve the government for a dollar a year. Mr. John D. Rockefeller said not long ago, "The greatest thing now in all the world is to be a servant." W. W. B.

Goodness in Action

SATURDAY. Matt. 10 : 7. "*And as ye go, preach.*" That little word "go" is one of the most important words in the vocabulary of the Kingdom. It suggests movement, action, progress. Christianity to make itself felt must be dynamic. "The end of a man is an action, not a thought," said Carlyle. Christianity must be characterized by action and industry. "That man who meditated and made Italy has gone to a diviner country," wrote Mrs. Browning when Cavour died. "Meditated" and "made" are significant words. Creed without deed is useless. To hold a service and not do a service is not efficiency. Prayer must be followed by the "amen" of ministry. The age needs the Rose of Christ as well as the Botany of Christ. Jesus did much preaching, but he also did much good. His life may be summed up in the words, "The Son of God went about doing good." He himself said, "I am not come to be ministered unto, but to minister." "As the Father hath sent me, even so send I you." We are prone to lose ourselves in the contemplation of glory when we should be absorbed in life. Charles Wesley sang that he had "a never-dying soul to save." He also sang that he must "serve the present age." The Word must become flesh.

R. B.

We Are Coming to Better Teeth

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We Now Combat Film

Science has discovered something which means better teeth to millions. Able authorities have amply proved its efficiency. Leading dentists all over America are urging its adoption.

It is a way to really clean teeth. Not to merely wash them, but to fight the tooth-wrecking film. That means everything. The slimy film which you feel with your tongue is the cause of most tooth troubles.

That film is what discolors—not the teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Dentists call it "bacterial plaque," because millions of germs breed in it. They, with tartar, are the chief causes of pyorrhea.

This clinging film gets into crevices where it hardens and stays. It resists the tooth brush. The ordinary tooth paste cannot dissolve it. So millions find that teeth discolor and decay despite their daily brushing. And they wonder why.

Dentists long have known the reason but they found no way to help it. Now there is a way, and everyone should know it. The method is embodied in a dentifrice called Pepsodent. And to quickly let the millions prove it we send to everyone who asks a 10-Day Tube to try.

You Are Welcome to It

You are welcome to this 10-Day Tube. Just use it and see what it does. Then read the reasons in the book we send. You owe that to yourself.

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of Pepsodent is to dissolve it, then to constantly combat it.

Pepsin long seemed impossible. It must be activated, and the usual method is an acid harmful to the teeth. But science now has found a harmless activating method. Patents have been granted by five governments already. That method, used in Pepsodent, offers people now a way to safer, whiter, better teeth.

We urge you to compare it with your old teeth cleaning methods, then let the evident results tell you what to do.

Send the coupon for a 10-Day Tube. Use it like any tooth paste. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how the teeth whiten as the fixed film disappears.

In ten days you will realize that this method is essential to clean teeth. You will use it always, we believe, and have your children use it.

Send us the coupon and see.

Ten-Day Tube Free

THE PEPSODENT CO.,
Dept. 530, 1104 S. Wabash Ave., Chicago, Ill.
Mail Ten-Day Tube of Pepsodent to

Name.................................

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Pepsodent
REG. U.S. PAT. OFF.

The New-Day Dentifrice

A scientific tooth paste based on activated pepsin. An efficient film combatant, now endorsed by dentists everywhere and sold by druggists in large tubes.

(184)

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with this practical gift of every-day utility – a gift that will aid the Bride materially in starting her housekeeping right and that she will prize highly because of its convenience, silver-like beauty and permanence. Give her a set of

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Aluminum Cooking Utensils

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WEAR-EVER ALUMINUM TRADE MARK

FOR THE YOUNG FOL

The Doll's Trunk That Donald Made

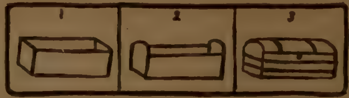
BY LAURA A. KIRKMAN

DONALD made a pretty little dolls' trunk for his sister in the following manner:

He found a wooden box 6 x 12 inches and 6½ inches high, and whittled curved sides with his penknife, also whittling away half an inch at the top of the long front and back of the box. (See Fig. 2.)

He then took a wide, curved board from the side of a barrel and sawed it off to fit the top of the box, th the effect of a rounded t Hinges of tape, tacked on the cover and box, secured this t

The last step was to tack of string on the lid, precisel center, in front, and a bras tack j it, on and t paint stripes top a of the shown



Child Policemen

A STRICT regard for the rights and feelings of whatever has feeling is the cardinal principle of civilization, of courtesy and of Christianity. Children are fond of animals and by no other means can kindness be so thoroughly inculcated in them as by humane teaching.

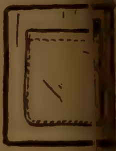
The San Francisco Call says: "Today the Jefferson School is one of the most orderly in all the city. The children don't fight as they used to; they don't stone cats, or tie tin pails to the tails of dogs, or molest the sons of the Flowery Kingdom. And why? every school child down that soon as he is old enough to name, is made a member of the the prevention of all the old e no blue-frocked, brass-buttone dian of the peace could ever ha a tithe of the good that those have accomplished. For four y principal has been organizing th of all the various classes into B Mercy, and now every child seem of his enrolment. There are ab members."

An Apron Pencil Pocket

WHEN at her work the efficient housekeeper carries about with her a notebook and pencil so that she may jot down any changes she wishes to make in recipes, any labor-saving devices she discovers, etc.

A notebook, because of its weight, runs no risk of being jostled out of an apron pocket, but a pencil is apt to slip out when the housekeeper bends over, and for this reason it should have a special little pocket of its own into which it fits snugly.

Such a pocket can be made by running a seam down through any pocket, half an inch from one the pocket, partitioning off a slit just the size of the pencil (see illustration). The remainder of the pocket provides an excellent place for the notebook, which should be kept near the pencil for convenience' sake.



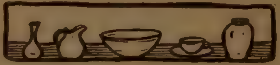
Sam's "Tom Sawyer" Cave

SAM had read "Tom Sawyer" and had often wished there were a cave near his home like the one Tom was lost in. Then, one day, the idea occurred to him to *make* a cave.

"Say, fellows," he said to his friends, "father says I can have those six old barrels in the woodshed. Let's take them out in the meadow behind the barn and put them end to end (knock out top and bottom, of course) and then cover them with brush. They'll make a fine dark cave!"

The other boys liked the idea. They worked two whole afternoons n the cave. Some of the barrels th at right angles with the other barr that the cave would have severa sages, covering the open spaces b them with sacking, boards and br

At the very back of the main p they made a 7 x 7 foot square roon crates, and covered this too with l leaving only a chink or two in th for ventilation. This room acco dated all of the boys and provided a for them to hide in when an imag enemy was lying in wait for them ou



Hand-Made Dolls' Dishes

NORMAN'S little sister Margaret broke some of her dolls' dishes and she felt so badly about it that Norman made her some new ones out of modeling clay which his mother made by this recipe:

One cup of flour, one-half cup of salt, one teaspoon of powdered alum; mix these with water until the right consistency for molding.

Norman made a little cup and saucer, a pitcher, and a fruit bowl. He then mixed some bluing with the clay and made some pretty vases to go on the top of her dolls' bureau.

The clay that was left over was wrapped in a damp cloth for future use.

Education of the Heart

MILLIONS are poured into our colleges and universities to educate the brains of America, while almost nothing is done to educate the heart.

"Show me the laws of a state for the prevention of cruelty to animals, and I in turn will give you a correct estimate of the refinement, enlightenment, integrity, and equity of that commonwealth's people."—*Hon. L. T. Dashiell, Speaker of Texas House of Representatives.*

The Coming Educatio

"How can I teach your children g
ness,
And mercy to the weak, and reve
for life,
When by your laws, your actions
your speech,
You contradict the very things I tea
—*Longfello*

"The greatest need of Americ more education of the heart."—H *Powers.*

The Cake and the Bird

ON THE playground fence a te put a cake for the birds, telling pupils of their usefulness and in gence, and the wrong of injuring th Next day her most unruly boy ate c half his lunch and put the other hal the fence. Kindness is contagious example is powerful. That fence i the favorite perch of many birds, e when the yard is filled with noisy b and the unruly boy has changed fo better. Surely those boys will all nobler men and better citizens fo tuition of such a teacher.

While every child should be intel tually educated it is certain that ed tion of the heart is even more essen to the welfare of society and t individual happiness, and children entitled to both.

Chansung's Confession

Continued from page 633

vhich human nature adjusts itself nged conditions. Han Chansung, calmly eating his morning meal Chin Dai, could hardly be recog- as the terror-stricken boy who om Tai Pyeng Dong. He seemed ve dropped his burden of fear in ght—or was it the strange power mounting flames of the furnace? ertain at any rate that he took the gain with an empty pocket and a heart.

r at the furnace the tread song of en at the bellows still continued; rent crew of men, no doubt, but ame song. Black-faced toilers still scurrying with their glowing from the furnace to the molds. lames still leaped from the fur- mouth in answer to the song and se and fall of the bellows; but the picture of the night was gone. In rly morning light the flame itself aled, casting a tint of green upon ene that now appeared weird and thly.

en Chansung had fled from home he had turned to the north, with no plan except to get as far as possible from Tai Pyeng Dong. Gradually a purpose formed in his mind. Years ago a former teacher had come from Tuk Chun and had told strange tales of the land behind the highest mountains where oats and corn were grown instead of rice and barley, of black, pine-clad mountains where tigers lived, and of houses with roofs of wood instead of tile or straw as in the lower country.

Chansung had asked at the inn how far it was to Tuk Chun and had been shown a distant mountain pass called Alger Yung, the gateway to all Tuk Chun.

"Thirty miles," the innkeeper said, "if you go by the big road by Kai Chun, and twenty miles if you take the short cut across the mountains."

Chansung wisely chose the big road and started off as fast as his sore feet and stiffened limbs permitted. Hour after hour he traveled, climbing now steadily till the river he had been following since morning became a tiny stream.

To be continued

Bishop Greer Passes Away

Photo by Pach

Bishop David Hummel Greer

HE Right Rev. David Hummell Greer died 19, in St. Luke's ital, New York in his seventy- h year, after g held the post otestant Episcopal Bishop of New k for eleven , the duties of office he con- d to perform gh a succession evere illnesses. op Greer was in Wheeling, a., in 1844, and graduated from hington College, nsylvania, in , and from the estant Episco- Seminary in bier, Ohio, in , in which year, at the age of twenty- he became rector of Christ Church, ksburg, W. Va. He served as rector essively at Covington, Ky., Provi- e, R. I., and St. Bartholomew's ch in New York City. A charac- tic story is told of his first entrance a New York parish. Some one d him which of two calls he would pt—to the wealthy St. Thomas's rch on Fifth Avenue or to the poor, nt-pewed St. Bartholomew's on lison Avenue. He replied: "St. mas's has its pews full, has a e congregation and does an active k. At St. Bartholomew's half the s are vacant, the congregation is l, and the resources undeveloped. all have more to do at St. Barth- lew's."

on after Dr. Greer's first sermon at Bartholomew's the pews were full, before long the church was one of most influential in the city, and the r became the administrator of ch funds that would have taxed the city of many a business man. One is achievements was the erection parish house which contained, be- s the community features, the offices arious societies through which Dr. er helped the poor to help them- es.

lthough Bishop Greer became a onal figure, he remained a modest, l-working man. He declined three s to become a bishop. Not until was he persuaded to accept the of coadjutor to Bishop Henry C. ter, on whose death he automatically ame bishop.

bishop, Dr. Greer's talents as an inistrator soon began to show re- s. In his study was a map of his ese, in which pins of different colors wed the location of active churches, sions, and localities for mission work. One of the favorite interests of Bishop Greer was the promotion of international peace and the prevention of future wars. He was president of the Church Peace Union, and an executive member of the American League to Limit Armaments. But when the United States entered the war, he was an untiring worker in furthering every patriotic cause.

Christian Unity was another of the Bishop's favorite interests. He stirred up considerable discussion when in furtherance of the Church Unity movement he invited ministers of several denominations to speak in the Cathedral during the Lenten services. For his activities he received both criticism and commendation, but he cared little for either, apparently.

The funeral services were conducted Friday morning, May 23, in the Cathedral of St. John the Divine, by Bishop Edward S. Lines, of Newark, N. J., Bishop Arthur S. Lloyd, president of the Board of Missions; Bishop Charles H. Brent of Western New York, and Bishop Charles S. Burch. The Cathedral choir sang during the services. The body of the Bishop was laid in the Cathedral crypt beside that of his predecessor in the episcopal office, Bishop Henry C. Potter, and that of Dean William M. Grosvenor, the late rector of the Cathedral. Between 200 and 300 clergymen attended the funeral. The bishop's chair was draped in purple and the choir stalls were draped in black and purple.

In 1869 Dr. Greer married Miss Caroline A. Keith, of Covington, Ky. She was seriously ill at the time of the Bishop's death. Four children survive him: William A. Greer, of the Governing Committee of the New York Stock Exchange; Lawrence Greer, a lawyer; Mrs. Thomas S. McLane of New York, and Miss Jean Greer.

Bishop Greer was the author of "The Historic Christ," "From Things to God," "The Preacher and His Place," and "Visions."

◆

NORMAN H. CAMP, superintendent of the Chicago Hebrew Mission, writes to the Christian Herald that the mission's workers during January distributed 41,585 tracts in Yiddish and English, visiting 18,998 homes, and in this way reaching nearly 100,000 people in three Jewish districts.

Never Again Will She Try To Bake Beans

There is one dish which the oldest cooks and wisest do not now attempt to bake.

Scientific cooks—men with college training—have revolutionized Baked Beans. Under their direction—at Van Camp's—the dish has been bettered tenfold. Now Van Camp's are served in hotels or homes where people seek the best.

A Four-Year Study

These culinary experts at Van Camp's devoted four years to Baked Beans. The old-time dish was very hard to digest. It was crisped and broken and mushy. The tomato sauce was not zestful. One by one they solved these cooking problems.

First, they studied beans. They found that the best beans grow on certain rare soils, and now we always get them. They found that those beans differed, so now each lot is analyzed before we start to cook.

New-Way Baking

They then instructed the Van Camp chefs in new ways of cooking and baking. Now the beans are always boiled in water freed from minerals. That insures tender skins.

They are hidden in modern steam ovens—baked for hours at 245 degrees. Thus the beans are fitted to digest. Yet this live-steam baking leaves the beans uncrisped and unbroken—nutlike, mealy and whole.

856 Sauce Formulas

Other experts worked on the sauce. They made it in 856 different ways to attain this ideal tang and zest. That sauce is baked with the pork and beans so that every granule shares it.

Such beans cannot be baked in ordinary kitchens. The dish requires analyses, costly facilities, scientific methods. We spent $100,000 in learning how to make it.

The wise way is to always serve Van Camp's Then the dish is delicious and digestible Compare it once with others and you'll see.

VAN CAMP'S

Pork and Beans

Baked With the Van Camp Sauce—Also Without It

Other Van Camp Products Include
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Prepared in the Van Camp Kitchens at Indianapolis

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Men's Reinforced Silk Hosiery

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Black Cat is made in all materials and weights, at prices no higher than you pay for ordinary hosiery.

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for Men

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PRAYER

International Sunday School Lesson for June

Matt. 6:5-15; Luke 18:1-14

Elements of Christian Prayer

By Rev. George D. Allison, Ph.D.

PRAYER is hard to analyze, and to one who deeply appreciates the privileges of prayer analysis is like taking apart a rose; pieces are left, but not the flower. Just so it is better to go on loving than to attempt to explain love. However, it should be possible for Christian friends to talk over the things that have entered into their prayer life, for mutual benefit. It often happens that a false or mistaken notion of what is involved has handicapped a willing and earnest young disciple.

To begin with, we have done away with the old pagan notion that prayer is chiefly a means of influencing God and changing his mind, as though he did not know the facts or could be persuaded to alter his plans. In Christian prayer we remember the Master's great word, "Your heavenly Father knoweth what things ye have need of before ye ask." This glad fact makes prayer less and less a matter of begging, as though God needed to be cajoled into giving, and more and more a matter of communion of child with Father, that we may fulfil the conditions which are necessary for his noblest gifts. More than ever are we sure that by prayer we become stronger to do the right, more than ever are we persuaded that if we have hard decisions to make we can seek and obtain the divine guidance. But we are also more modest in attempting to substitute our little wills for the great Mind of the universe. We are more careful to say, with Jesus, at the close of the most heartfelt petition, "Nevertheless, Father, not my will but thine be done."

The Christian prays not less than the superstitious heathen, but rather more. He eliminates from his supplications only the unworthy. Like a loving child he pours out his heart's desires to his Father, remembering only the law of unselfishness, for he dares not crowd his way past other souls with special pleas for personal gain. The Father is glad to have the confidence of his child and manifests himself to him as he cannot to the world.

Aspiration in Prayer

The very fact that a man seeks converse with the divine proves that he is not a child of earth alone. It is spirit that doth seek spirit and the man who does not pray is stunting the possibilities of his life. Tennyson puts it strongly when he says,

> "What are men better than sheep or goats,
> That nourish a blind life within the brain,
> If knowing God they lift not hands of prayer
> Both for themselves and those they call their own?"

The prodigal was turned homeward by aspiration: "I will arise and go to my father." It is often true that we go to Him just because we are driven by our need. We feel keenly our limitations and our sins. Then we press onward and upward into his presence, and all the longings of our souls for higher and better things are confirmed and strengthened.

Sincerity in Prayer

How severe Jesus was in his judgment upon insincerity! He felt that the hypocrite was the one man for whom he could do nothing. The note of utter reality in the publican's prayer was the thing that contrasted so vividly with the prayer of the Pharisee, who after all "prayed thus with himself"—half audience, half preacher, without any keen sense of need.

It is in voicing a real want of the soul of man that prayer becomes genuine. No matter how foolish the expression, how ignorant and simple the petition, we may be sure that the kind and loving Father stoops to hear and to
least of his children. When th
is a cry for help, we may be assu
God hears. Doubtless he ta
count of the sincere supplicatio
by primitive altars by the n
tutored of his creatures, just as
count unworthy of attention e
most elaborate of insincerities
they be staged within a Christia
dral, if the spirit is selfish and f

If we truly want things that
of God, we will put ourselves in
of receiving them. We will h
answer to our petitions, saying,
then . . . and do this." For
ten he does answer by indicating
to us the course we should take.
the very act of prayerfully putt
fore God the otherwise unspok
tions and longings of our souls l
lead us to their fulfilment.

The Social Element in Pray

Jesus said, "When ye pray, s
Father"—thereby teaching us n
approach the throne of God
When we come with the Lord's
on our hearts we draw all men
to the place of healing and of pow
may be doubted if any real disc
Jesus ever prayed long without t
ment of intercession for others
in. That element transforms hi
delivers even prayer itself from th
of self-seeking. When you pra
people your heart becomes tender
more Christlike toward them.
pray for your enemy you can no
hate him. If you bless them tha
secute you, you find the way, oth
so hard, of forgiving them. The
Christian prayer has ever the out
ing of the spirit in ministry and
passion.

Not only so, but there are dee
in praying together with others
minded. Jesus seems to have ind
that when two or three gather to
in his name he can manifest hims
peculiar power. How often hav
proved this truth of the praye
There is one joy of the prayer clos
another joy of fellowship in prayin
one has never prayed aloud in a
prayer group he has missed a sou
riching experience. It is worth th
ing. There is a special advanta
the little groups that meet for pra
a local church or at some quiet su
assembly or religious retreat. S
thing of the experience of the Wa
Emmaus enters into the soul.
summer you may have such opportu
to be eagerly embraced, not negl
as by so many nominal Christians
have not entered into the deeper ex
ences of Christ.

The Chain of Prayer Down the

Sometimes one realizes "the
munion of the saints" in the ete
prayer cycle of the Church militant
good sign of the times is the publica
of many manuals of prayers of g
Christians of various eras. Many
these rebuke us for the poverty
narrowness of our own praying and
us out into new fields of intercessio
the world and communion with our L
I am carrying in my pocket a little
called "Fellowship Prayers," comp
by Sarah T. Dickinson, which is a
spiration. Any bookseller would ge
for you for seventy-five cents (publis
by the Woman's Press, New York.)

These prayers of real praying men
women are transforming the pra
habits of people today and mean m
for the Church that is to be. In t
prayers all the scattered branches
Christ's body are one. The varied
pressions of gratitude, of trust, of c
secration, of enlistment for serv
bring us in tune with our Father's w
purify us from selfishness and gre
and sweeten life despite its burdens a
trials. Also let us never forget t
prayer puts us into direct contact w
the Source of infinite power. We "c
do all things through Christ w
strengtheneth" us.

e Christian Herald Prayer League

Christians are urged to unite with e members of the Prayer League ly prayer at the noon hour. Also e is at liberty to send a request for or an acknowledgment of answered , thereby becoming enrolled as a r of the Prayer League.

ME of the letters we have received uring the past week for the Prayer eague show the deep interest of iters. H. B. W. asks the League ay that he may somehow find to take a course at Bible School, er to be more effective in the Mas- ervice. R. S. R., Harris, Sask., : "Your prayers helped me won- ly three years ago." He requests r prayers, that he may be strength- and helped physically and men- that he may learn to appreciate the blessings he now enjoys, and e may love God and serve Christ . N. T., Saranac Lake, N. Y., or prayers for strength and faith ourage to undergo a serious opera- A reader in Portsmouth, Va., : "Please unite with us in fervent r for the outpouring of the Holy and for a revival of the old-time n, and that this chain of prayer encircle the world." Reader, enzie, Tenn., asks the League to for her nephew, who has returned the army almost a physical wreck t he may be helped, and, if it be will, that his mind and body may stored. M. R. H., Le Roy, N. Y., sses a desire to join the Prayer e and asks its prayers that he may a deeper consecration and im- d health, if God wills. Nine mem- of the Nutbush Church Sunday l, Henderson, N. C., have formed yer League and sent their names rolment to the parent League. ader, Galesburg, Ill., writes that quest for the League's prayers that ovies might be defeated in trying ure Sunday opening has been glori- answered. E. R. M., Ocean e, N. J., writes that her prayers been answered many times. M. ., New Haven, writes that some ago she asked the special prayers e League for her two sons and that as just had the great joy of know- that both prayers have been an- d. She wants to acknowledge s wonderful goodness. A young an in Washington, the daughter of sbyterian clergyman, asks for the ers of the League to help her to bear at sorrow, and a disappointment h threatens to shadow her life. ral letters announce the desire to the Prayer League. These have sent to the secretary.

F. B., a local preacher in far-away sh Honduras, who joins the Prayer ue in supplication every day at , asks the prayers of all God's chil- for an outpouring of the Holy Spirit he people of his village, who are and indifferent to spiritual things. l of God's praying ones will gladly nd to the appeal of Miss E. K. M., writes: "Please pray that I may be inely and publicly converted."

A. T., St. Paul's Park, Minn., asks cial interest in our prayers for the n to his mother of her wandering B. F. Taplin, who has not been d from for five years. Also for a dmother, who, old and feeble, is ken by her children.

rs. F. I. McC. asks that the use of cco may cease from the land.

and Mrs. E. R. C., coming to the ue with a request for prayer for own conversion, write: "We want e worthy parents of our children raise them in the right way."

rs. E. S., who asks the prayers of League, writes: "I am not a Chris- , but I don't know of anything that uld like more than doing something Jesus. I hope I can be of some help ringing some one to Christ." This r is surely not far from the King- .

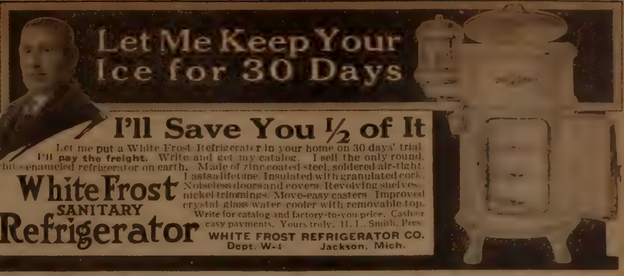
distressing letter from Mr. and Mrs. J. tells us that their three-and-a- -year-old boy was bitten by a dog, e brain, when examined by the e biologist, showed signs of hydro- a. They hurried the child to a Pasteur institute. Mrs. F. M. S. says: "The great desire of my heart is to hear from my boy, sixteen years old, and to know that he may be converted. I don't know where he is." Mrs. J. H. writes that her two boys, whom she has dedicated to God's ministry, are failing in their college work. She asks the prayers of the League that they may be led to see the necessity of greater application. A Reader in Red Wing, Minn. asks prayers for a brother who is one of the heroic band that is guarding the honor of the flag in Archangel, Russia. A Reader asks us to join in prayers for the divine blessing on the farm work of the coming season.

Among the individual requests for prayer three hundred and seventeen are for bodily healing; thirty-five for mental healing; twenty-two for restoration or improvement of sight for self or others; eleven for restoration or improvement of hearing; nine for deliverance from the tobacco habit; ten for deliverance from drink; one from drugs; eight ask prayer for employment; and forty for divine aid and guidance in financial affairs.

Sixty-eight ask prayer for spiritual blessing for themselves or others; forty-two parents ask prayer for the conversion of children; sixteen wives, for conversion of husbands; one husband, for conversion of wife; eighteen friends, for conversion of brothers, and three for conversion of sisters; thirty-seven for conversion of other relatives or friends; twenty-three ask prayer for the restoration of estranged friends and relatives, and seven ask prayer for their own conversion.

Forty-three ask prayer for the granting of various desires and needs. One asks united prayer for this nation. A Subscriber for 24 years asks special prayer for forgiveness for a particular sin. A Christian preacher asks prayer for the divine blessing on his ministry. Two ask prayer for a blessing on the Prayer League. Five ask to be delivered from secret troubles. Two ask to be protected from bad influences. Three ask prayer for the granting of an unspoken request. Requests for prayer for revivals and reforms come from Barry, Minn.; Wellesley, Ontario, Canada; Green Lake County, Wis.; Manatee, British Honduras; New Cambria, Mo.; Ridge, Mont.; Sugar Grove, Ill.; Camden, N. Y.; Seadrift, Texas; Markesan, Wis.; Barry, Minn.; Nashua, N. H.; Muskegon, Mich.; New Albany, Miss.; Petersburg, Va.; Rollo, N. D.; Clymer, Pa.; Rock Hill, S. C.; Detroit, Mich.; Jesup, Iowa; Athol, Idaho; Barry, Wash.; Glendin, Mont. (in the United Brethren Church); Elmhurst, Ill.; Chicago, Ill.; West End, Gastonia, N. C.; Wakulla, N. C.; Barry, Texas. An unknown petitioner asks prayer that a revival of religion may come upon "our river."

Acknowledgments of answered prayers have been received from Reader, Greene, N. Y.; H. E. C., Iowa; E. P. T., Maxton, N. C.; M. M. C., Selma, Calif.; Mrs. I. E., Van Etten, N. Y.; E. B. C., Nottawa, Mich.; M. E. M., South Bethlehem, N. Y.; Mother, Oakland, Ore.; Mrs. F. I. M., Sheridan, Mont.; Mrs. D. L., Pawtucket, R. I.; Miss E. K. S., Hagerstown, Md.; Mrs. M. S. E., Garfield, Wash.; Praying Friend, Richmond, Va.; M. A. W., Dixie, Wash.; Member, Senoia, Ga.; Mrs. S., Barnes City, Ia.; Reader, Winston-Salem, N. C.; M. D. C., Riverport, Nova Scotia; Reader, Chino, Calif.; Miss A. L. Creston, Iowa; R. I., Harlan, Iowa; C. W., Wooster, Ohio; Mrs. J. C., Cold Spring Harbor, N. Y.; H. B. T., Norfolk, Va.; Mrs. M. C., Muskegon, Mich.; Mrs. A. W. H., Indianapolis, Ind.; Mrs. M. A. A., Pittsfield, N. H.; Mrs. M. E., Pineville, W. Va.; J. H., Anoka, Minn.; Mrs. J. B. M., Geneseo, N. Y.; A Friend, Maine; Mrs. B. L. R., Princess Anne, Va.; A Reader, Red Wing, Minn.; A. C. A., Moreland, Ga.; M. K. F., Cambridge Springs, Pa.; Mrs. F. Z., Glencoe, Minn.; Mrs. C. B. R., East Stroudsburg, Pa.; J. D. M., Conway, Ark.; E. C. Earlham, Iowa; H. M. E., Pittsburg, Pa.; Troubled, Stockbridge, Mass.; Mrs. E. A. K., Omaha, Neb.; C. B., Madrid, Iowa; Mrs. C. H., Elwood City, Pa.; Mrs. M. J. T., Port Wade, N. J.



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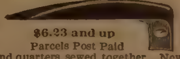

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Will Protestantism Die Out In France and Belgium?

DEVASTATION and the high cost of living are causing more suffering in France and Belgium now than during the days of actual fighting.

Starvation, sickness and imprisonment have weakened the people. Especially is this true of the children. The death rate of very young children in the city of Bordeaux increased from 25% in 1914 to 81% in 1917. Europe literally has millions of young children who are half fed, half clothed, and who with diseased little bodies drag out a miserable existence. These little children were in no sense responsible for the war, and yet the heaviest curse of the war rests upon their little heads.

Will the Protestants of America permit these children to die?

If we can save their lives by our gifts, and do not, are we guilty of murder?

Protestant Pastors in Need

The nine hundred French and Belgian pastors receive as salaries just one-half that received by the street sweepers.

These men are coming back to their congregations to heal the sick at heart and to give comfort to all that mourn. They must be kept at their work and we Americans must give our money to keep them there.

Read This Record of the Protestant Pastors During the War

Of the 900 pastors, 450 were mobilized, 316 received citations for valor; 100 pastors, missionaries and ministerial students gave their lives for France and for US. Another hundred sons of the manse made the supreme sacrifice. The Living Church of Christ that inspired this type of Character must be kept alive.

Protestantism Facing Other Difficulties

There are those who want Protestantism to die out, those who are trying to kill it. Protestant refugees have been neglected because they are Protestant. Seven hundred thousand are practically dependent upon the Protestant Churches and these churches are without funds. Many are in ruins while ours stand.

Churches, Sunday Schools, Christian Endeavor and Epworth League Societies, Lovers of the Christian Faith without regard to race, creed or color, are asked to make a gift to the International and Interdenominational Committee on Christian Relief in France and Belgium.

THREE MILLION IS NEEDED FOR THE YEAR

This money will be used to

1. **Supply food and clothing, furnish houses, make family life possible.**
2. **Restore destroyed churches and manses.**
3. **Assist widows and orphans and pastors who have lost all they had.**
4. **Assist hospitals and asylums, and for re-education of mutilated soldiers.**
5. **Restore Sunday schools, seminaries and other educational institutions.**
6. **Develop evangelistic work for the 70,000,000 people open to the influence of French home and foreign missions.**

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The Ancient City of Joppa

(Our Cover Picture)

IN THE days when Jacob's flocks grazed on the hills of Judea and when Joseph was garnering the corn of Egypt, Jaffa was a seaport with ships on the Great Sea. When Israel, become a nation, came into the promised land, Jaffa, then and throughout Bible times known as Joppa, was alloted to the Tribe of Dan.

When Solomon built the temple and great beams were required from the forests of Lebanon, it was to Joppa that the logs were floated and over the road from Joppa that the timbers were moved, by what efforts of man or beast we know little, to Jerusalem; but it is written that Solomon set aside threescore and ten thousand men to be bearers of burdens.

When Jonah tried in vain to run away from God and duty it was at Joppa that he took ship to Tarshish. At Joppa also Peter restored Tabitha to her good works and grieving fellow Christians, and there Peter himself received, at the house of Simon, the vision of the sheet let down from heaven and the admonition, "What God hath cleansed, that call not thou common."

In the year sixty-eight Vespasian destroyed the city, but it was rebuilt, and until the days of Mohammed there were Christian bishops in Joppa. In 1187 it was taken by the Crusaders and lost again to Saladin. In 1191 Richard the Lion-Hearted retook it and the English knights held it for five years. Later it became an almost uninhabited ruin, but in the seventeenth century it had again become a flourishing seaport. Napoleon took the city in 1799, in the Syrian campaign that marked the turning-point of his power.

In 1918 Jaffa was again taken, British troops capturing it from the Turks and Germans a few days before the capitulation of Jerusalem, forty-five miles away to the southeast.

Jaffa is built upon a promontory some 150 feet in height, giving it a wide outlook southward over the plains to Gaza, northward to Mount Carmel and eastward toward the hills of Judah, while westward the blue Mediterranean sweeps to the sunset. According to the painter, Mr. Roberts, the streets were narrow, mired in winter and choked with dust in summer, and the people were "compressed into hovels, which seem the natural nests of disease." The city of his day numbered some 5,000 inhabitants. Today more than 35,000 people live in Jaffa, which is a prosperous port, albeit the ship may not approach nearer than a mile because of reefs and shallows, and goods and passengers must be lightered ashore. A more or less modern railroad, said by some to number the spirit of Jonah among its properties, now connects Jaffa with Jerusalem.

The view, here drawn by Mr. Roberts's faithful brush, looks from the north along the curve of the shore. The figures in the foreground are Polish Jews returning home from a pilgrimage to Jerusalem.

* * *

The Liquor Exodus to China

A LETTER received from missionary sources in Shanghai, China, by Dr. Hervey Wood, secretary of the Native Races Anti-Liquor Traffic Committee in New York, conveys information that many protests have been made to the United States Legation at Peking about the exodus of American brewers and liquor dealers to China. The protest was cabled to the United States by the China Continuation Committee, representing a large number of missions in China. What is greatly needed at the present time by the temperance forces in China is an active, vigorous leader, who can speak with authority to intelligent audiences on sanitation and hygiene and also on the general evil effects of alcohol. They regard the present time as a good one to get in most effective work.

Eastern Engineering, the monthly technical supplement of the London and China Express, says that there has of late been a marked increase noticeable in the demand in China for cheap foreign spirits and other forms of stimulant, and urges that British liquor plants be installed wherever practicable.

Baby's Skin Doesn

You delight in the chubbiness c
baby. Its skin is as delicate as a
petal, and yet creased and rolled i
down to the little wrists and ankl

A baby is constantly irritated
friction of every fold of that flow
skin, and its involuntary habits a
rible discomfort.

When that pinkness reddens a
and rashes break out, the overlap
the delicate folds of the skin in
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of a fairy's touch. Eruptive dist
cooled, healed, and smoothed away
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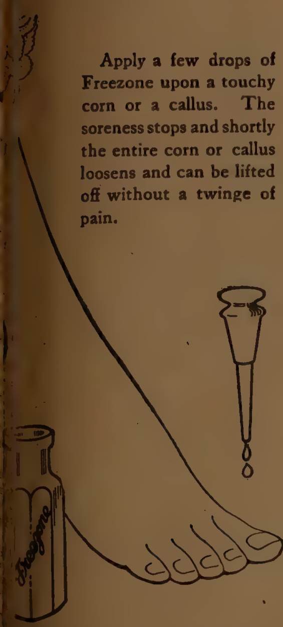

eezone removes hard corns, soft , also corns between the toes and ened calluses. Freezone does not te the surrounding skin. You feel ain when applying it or afterward. omen! Keep a tiny bottle of zone on your dresser and never corn ache twice.

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A Great Gospel Summer Campaign

READERS of the Christian Herald are already acquainted with the religious work of the Evangelistic Committee of New York City, which has been organized since 1905, and doing non-sectarian, interdenominational Gospel service in the metropolis for fourteen years. Rev. Arthur J. Smith, General Secretary of the Committee, writes us: "Would you not be glad to ask the members of the Christian Herald Family to remember our work in prayer this summer, praying particularly for our workers?

"A Russian came to New York determined to kill a man who had wronged him. He attended one of our open air meetings, was impressed by the message and converted. He then sought his enemy with a view to leading him to Christ. An Italian, a leader of a band of anarchists, who was also the editor of an anarchistic newspaper, was converted in a tent meeting, united with a church and is now a missionary.

"While last year was one of the greatest in the history of our work in number of meetings, centers and attendance, we want this year to be great in spiritual power. The social unrest, the reaching out on the part of the people, foreigners as well as Americans, for something they know not what, presents an unusual soul-winning opportunity. The Gospel is the only message that will satisfy the longings ot their hearts."

This is a work which deserves to be generously supported, and it is specially valuable in these days of reconstruction after the war, when the spread of the Gospel is the best preparatory work for training in good citizenship.

◆

National Conference of Social Workers

IN THE forty-sixth annual meeting of the National Conference of Social Work, to meet at Atlantic City, N. J., the first week in June, many subjects of religious interest will be treated by the delegates who will be sent by churches and other allied organizations. The opening session will be a mass meeting with addresses appropriate to the restoration of peace. The closing session on Sunday, June 8, will be devoted to a discussion of the social consequences of national prohibition. Such subjects as Child Welfare, Delinquents and Correction, Health, Public Agencies and Institutions, the Family, Industrial Economic and Community Problems, Mental Hygiene, Social Organization, Immigration, etc., will be treated during the week by authorities of national reputation.

◆

Song Writer Active at Eighty

THE Cabery Presbyterian Church in the rich corn belt of Illinois has as its pastor the oldest minister in active service in Illinois. The Rev. Elisha A. Hoffman, during his fifty years of preaching, has found time to write some 5,000 Gospel hymns, many of which have been widely translated. "Leaning on the Everlasting Arms," "What a Wonderful Saviour," "Are You Washed in the Blood?" and "I Must Tell Jesus" are a few of Dr. Hoffman's hymns that have been sung by two generations of Christians.

Dr. Hoffman was eighty years old in May. The morning of his anniversary day he spent in his garden, hoeing. The afternoon he devoted to his pastoral duties. The evening he gave over to a community banquet arranged in his honor by the Ladies' Aid Society. Everybody for miles around attended that banquet.

Dr. Hoffman, full of energy and looking scarcely sixty, asked to what he attributed his health and unusual strength, replied: "God has blessed me with long life and good health, and I have trusted in him. I have abused my body with neither dissipation nor worry. Worry has cut short a great many lives, and is itself an abuse and a sin. He who genuinely trusts in an all-wise Master can have no occasion to worry."

Familiarity Breeds Contempt—

But Little Ills Are Now Known

To Be Danger Signals

It was not so very long ago that a cold was considered merely an incident, and, though troublesome, perhaps inconvenient, was hardly serious enough to require medical attention unless it was a particularly hard one. When, however, Pneumonia became more prevalent and virulent some years ago, folks began to recognize a cold as the invariable preliminary to this dangerous complaint and recognized it for what it always had been—a danger signal and a warning to busy ourselves with a treatment to correct it.

And now with the advent of the dreaded Spanish Influenza and the tremendous and fearful record of mortality it is but seldom we hear the old familiar expression, "It doesn't amount to anything. Just a little cold." To everyone now it is a Danger Signal demanding prompt attention.

It is most interesting and marvelous as a matter of fact, how faithful and infallible old Mother Nature is in throwing out Danger Signals to us of approaching illness. She is just as infallible as a perfectly operated railroad. And if we are wise enough to obey her block-signals, we can almost invariably avoid entering the "danger zone."

Just as does a railroad, too, Dame Nature requires a clear track and failing it she displays the most infallible Danger Signal of them all. Physicians are unanimously agreed that the great majority of human ills are super-induced by an accumulation of waste in the lower intestine—that's the reason that a laxative is almost invariably the first treatment prescribed by a physician, no matter what your complaint may be.

Under our present mode of living, there are few if any folks who are free from this accumulated waste—that's the reason that more drugs are used for this particular purpose in this country than for all other ills combined.

As usual, before any of these many ills develop, Faithful Nature throws out her Danger Signal, readily recognized in slight headaches, biliousness, constipation, or that feeling of inertia or lack of ambition which always accompanies this accumulated waste—For this waste is the most insidious and dangerous poison known to man, and when the blood in circulating takes up even the little that it does in passing near, the nourishing quality of that blood is reduced and all our functions are weakened, making us an easy prey to whatever complaint we are most susceptible.

Now in this time when we are properly trying to avoid dosing ourselves with medicines as much as possible, it would be sad if Nature herself had not provided us with a natural method of correcting our trouble when her Danger Signals appear.

And this she has done.

For twenty-five years, in a conservative way, Internal Baths have been gaining favor with the millions of progressive Americans, as their marvelous results in making folks well and keeping them well by the periodical cleansing of the lower intestine in a thorough though purely natural way, have become widely recognized.

For that period of time Charles A. Tyrrell, M.D., producer of the "J. B. L. Cascade," the really effective Internal Bath, specialized on this form of treatment and proved conclusively that contrary to drugs, the Internal Bath, with purified warm water, was a regulator rather than a habit-former and was the one natural, harmless, effective way of keeping the lower intestine free from this poisonous waste.

The host of people who voluntarily testify that it has made them well, keeps them well and has added fifty per cent. to their efficiency speaks more conclusively than any claims that its producers might make. A common expression by its users is, "I never feel so well as in the morning after an Internal Bath"—and that is simply because their entire physical structure has been functioning normally without the dragging, enervating handicap of the pernicious, poisonous accumulated waste.

Dr. Tyrrell wrote a remarkable little book on the subject of Internal Baths which is the sum of his experience during twenty-five years of his practice of this Nature method; it will tell you interesting facts about your functions which you have probably never known.

If you wish to inform yourself further on this subject, the importance of which must be decided by you personally, I am informed that this book, the title of which is "Why Man of Today Is Only 50% Efficient," will be sent you free on request by Tyrrell's Hygienic Institute, 134 West 65th Street, New York, if you mention the Christian Herald.

Knowing much of the progress and results of this method, I feel sure you will have no regret if you write for this little book now before it escapes your attention.—*Adv.*

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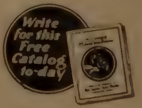
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Young People's Topics for June 15

Speech, Wise and Otherwise

Epworth League Topic. James 3 : 1–18.

SHAKESPEARE said of one of his characters, "She speaks poinards and every word stabs." No Christian speech that, yet how often the thread of unity, so necessary to our societies, is severed by a caustic sentence or a thoughtless word. You ask why some former worker is no longer active and are told lightly that "He got peeved at something that was said." He may of course have taken offense foolishly; but what shall we say of the unbridled tongue that gave the offense? Some take pride in the hurts they have given by truth-telling, seeming to feel that by tearing asunder the fabric of the League with caustic statement of undeniable fact, they have assisted in the separation of the sheep from the goats. If they could only learn how true truths may still remain when spoken lovingly and with consideration, many offences would not be given. The tongue is a fire when unrestrained, a power for good when tamed. It has been said that we should think twice before speaking once. But most of our ill-speaking is based on thoughtlessness and on a desire to appear bright, a "smart Aleck" tendency that even divine love does not quickly overcome. When once the spirit of God rules wholly in our hearts, our tongues will be tuned to better harmonies and will speak peace to other hearts, instead of stirring up tumult; will be swift to heal instead of hurting, and will bear convincingly the Gospel message of redeeming love.

A heart truly inspired with Christian love will give the tongue wisdom and fend off foolish speaking. There are times when truth must be told fearlessly, but it may also be told kindly and with a consideration that will heal with conviction the hurt it makes. There are times when silence is better than any speech. Here, too, the Holy Spirit must be our guide. Syrus wrote, "I have often regretted having spoken, never having kept silent."

These lines of Langford's are worth pondering.

"Speak gently! 'tis a little thing
 Dropp'd in the heart's deep well,
The good, the joy, that it may bring
 Certainly shall tell."

What We Owe and How to Pay It

Christian Endeavor and B. Y. P. U. Topic. II Cor. 8 : 1–15

(This topic was treated in this column in the issue of April 19 as the Epworth League Topic for April 27).

◆

The National Bible Institute

THE National Bible Institute is planning two week-end Bible Conferences on the Foundations of the Christian Faith to be held in June. The first one will be at Wallace Lodge, Yonkers, N.Y., from Friday, June 6, to Monday, June 9. Reservations can be made by applying to Miss Amy Hillman, 214 West Thirty-fifth Street, New York. The enrolment fee is fifty cents. The second conference will be at Kitchawan, Westchester County, N. Y., June 20 to 23, and the enrolment fee is $1. Speakers of national reputation will address the Conferences on the subjects indicated in the call.

◆

Battle Wins Over Disease. In all past wars disease killed more men than military action. In the war just closed, the American army lost 57 men per thousand per year in action, and only 17 per thousand in France from disease and 16 per thousand in the army at home. The table of losses in the preceding wars is as follows:

	Battle Death Rate	Disease Death Rate
Mexican War.......	15	110
Civil War (North) ..	33	65
Spanish War	5	26

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Thomas H. Russell, A.M., LL.D. the editor-in-chief of this thrilling nistory of great world events, has done his work in a masterly manner and received invaluable assistance from governmental official sources, not only from our own, but from the British, French and Canadian Governments.

The Greatest of All Dramas unfolds itself in the pages of this work, so intense with the thrilling stories of eye-witnesses, that the reader gasps at the tremendous and startling spectacles caused by this war of many nations. Actual photographs, many of them furnished from the records of the Allied Governments, embellish the work throughout and are in themselves a great pictorial history.

Mobilized Armies Engaged	**59,176,800**
Casualties on All Fronts	**33,500,000**
Killed and Died of Wounds and Disease	**7,781,000**
Wounded	**18,681,000**
Prisoners and Missing	**7,080,500**
Cost to the Warring Nations	**250 Billions of Dollars**

These are figures which surpass our wildest thoughts of numbers. They measure the colossal cost in life and treasure of a Modern War. This brief statement shows how necessary it is that you be informed by reading the latest work that will tell you by pen and picture, eye-witnesses and official statements, how the Great War developed from the early days of 1914 to the glorious victory of November, 1918, and how the boys of the United States turned the tide of battle in favor of democracy. The vast stretches of the oceans were bridged with ships in spite of the under-sea pirates, and America's millions were landed on the shores of France with a promptness and equipment that amazed the world.

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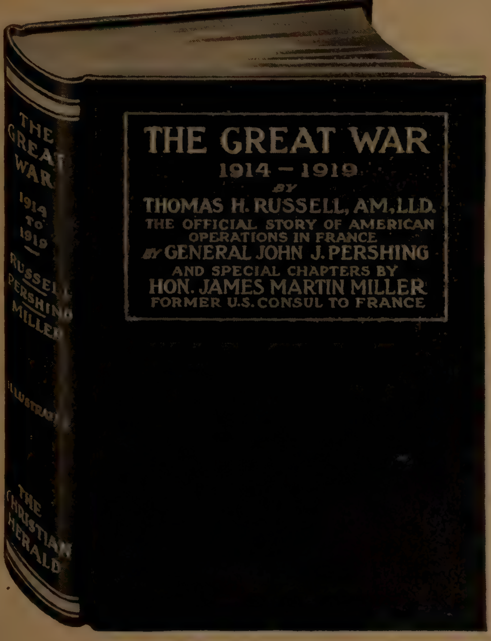

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In This Number

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The Motor in Present Day Agriculture

Entered as Second Class Matter, January 25, 1909, at the Post Office at New York, under the act of March 3, 1879.

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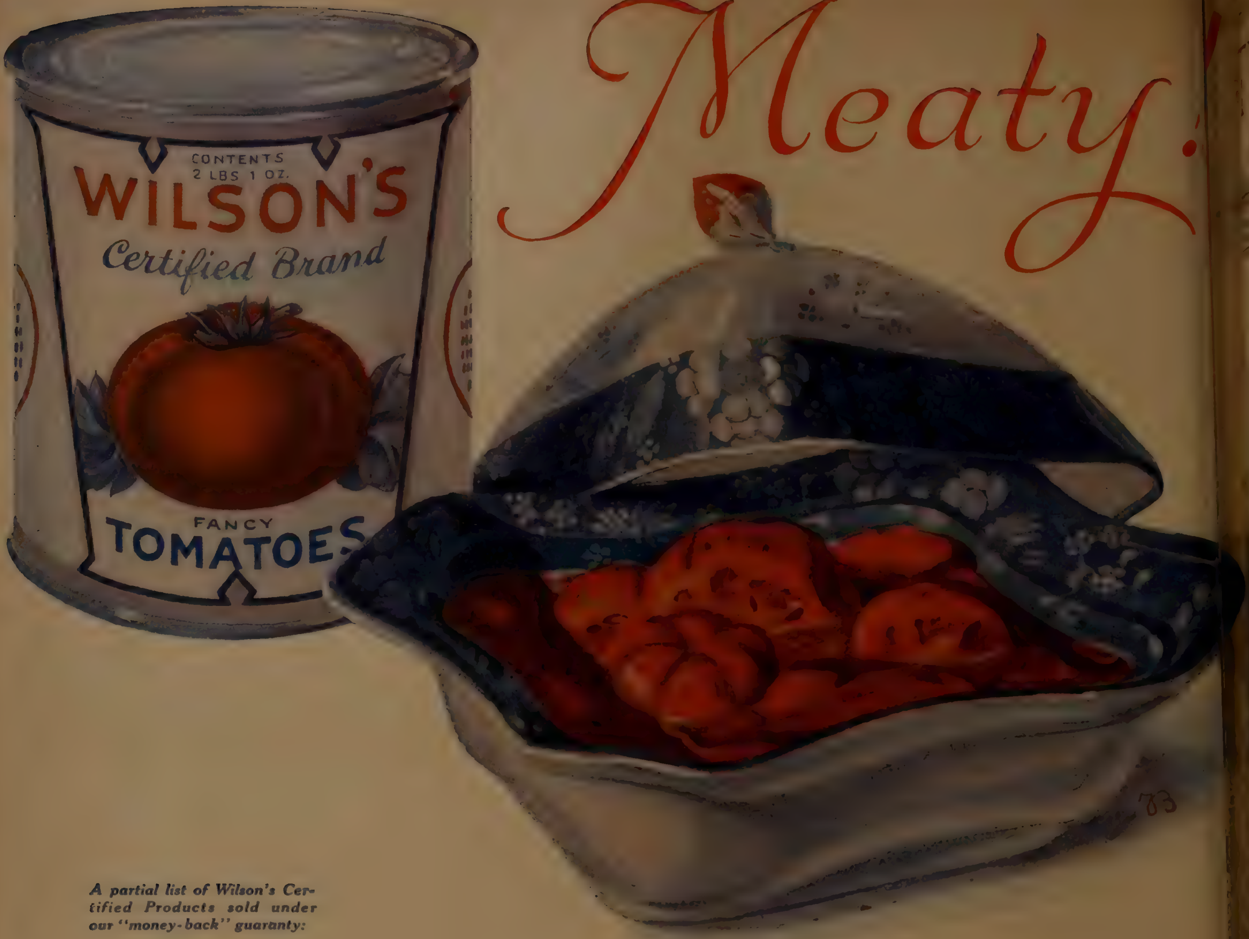

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AMERICA SPANS THE SEA

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The N.C.-4, American conqueror of the air above the sea, landing at Horta, Island of Azores

ONE of the great adventures which marks the path of human progress was accomplished in the transatlantic air flight, in which the laurels of victory have fallen our American aviators. Lieutenant-Commander ead and his crew of argonauts of the air sought a easure more precious than the golden fleece. Flyg unerringly through fog and nasty weather, they irst out of the enveloping mist above the harbor Plymouth on May 31, and circling gracefully, in mpany with the British flying escort which had ne out to meet them, and which looked like swalws beside the great bulk of the NC-4, brought their gosy to rest on the smooth waters of Plymouth arbor, at 2:24 P.M. Greenwich time. The search for e golden fleece was a merry tale that was told, but e struggle for mastery of the air combines the mysry of magic, the impossibility of mythology, and e certainty of science. It was the latter element, us American grit and resource, American faith and aring, which made the trail through the uncharted her above the seas. The total flight from Rockaay to Plymouth was 3,925 sea miles, covered in 7 hours and 16 minutes of actual flying time.

Two mechanical contrivances helped Read and his avigator to keep the course and to reach their sucessive destinations. One was a sextant in which a ubble replaced the horizon, the height of flying deroying the mathematical relations of the true horion. The other was a directional wireless by which e wireless calls of the destroyers recorded the diection from which they came, enabling the pilot of he speeding plane to steer unerringly toward the ender.

Plymouth had been waiting for the American fliers, nd the bulletins, announcing the steady flight from errol and the ever nearer approach of the big winged oat, were read eagerly. All eyes were strained seaard, and at 2:21 P.M. someone cried her approach. ancy circled over the harbor to locate her mooring, then dropped gracefully to the water, making a erfect landing near the buoy while the crowd on the arbor front cheered themselves hoarse, and the haror craft tied down their whistles to make the welome noisy. A tender from the Aroostook took off the rew while British flying boats, of the escort, swept nto the Cattewater and drew up alongside the NC-4.

Commander Read and his fellow fliers were given brief reception on the U. S. S. Rochester, then went o the Aroostook, where they changed from flying lothes to uniform. Then they went ashore to receive, at the Mayflower Stone, the official welcome of the city from which the Pilgrims of 1620 set sail upon voyage as hazardous and uncertain, but as victorious in its outcome as that of Lieutenant-Commander Read.

The Royal garrison artillery band played the "Star Spangled Banner" and "God Save the King" as the visitors' boat came alongside the pier, and a guard of honor of bluejackets was drawn up on the pier, under a canopy of Allied flags.

The Mayor in cocked hat and crimson fur-lined robe, with a heavy gold Mayoralty chair, and with three mace bearers, was accompanied by the Deputy Mayor in a purple robe and the town clerk in a powdered wig.

British and American officers stood with the Mayor to receive the crew. The Mayor said in greeting:

"Plymouth is always a point of historic interest to Americans. The memorable sailing of the Pilgrim Fathers from this spot, though comparatively unnoticed at the time, was an event which has proved to be a point in history of immeasurable interest. Mainly out of that small beginning a mighty people has sprung up, and today, in most dramatic fashion, their descendants have crossed back to us in a way never dreamed of by our forefathers.

"While science has made their flight possible, the great note of the achievement is that it was the old spirit of daring, courage, and enterprise which brought success.

"I am satisfied that the events we are celebrating today are but the precursors of further great developments, and that your achievement will go down in history not only as a great triumph over the elements but as tending to strengthen the relationship between the two countries. Gentlemen, I salute you and welcome you to England."

After the address the men were banqueted by the Royal Air Force, following a triumphal progress through the streets of Plymouth.

The President sent a cable of congratulations from Paris, and Secretary Daniels wired felicitations from Washington.

There was a suggestion that the NC-4 might fly home, but as this would necessitate refueling at sea, the bucking of head winds and the possible loss of the plane, which it is desired to preserve as a historic thing, it was thought that the original plan would be adhered to, and that she would be disassembled and shipped back on the Aroostook.

On June 1, London gave Read and his crew, and the crews of the NC-1 and 3, an uproarious welcome. Lieutenant-Commander Read was borne aloft on the shoulders of American soldiers and sailors, while Britishers cheered one, two, three and a tiger, repeated. Harry Hawker shouted his congratulations across the bedlam. He had previously wired his congratulations to Plymouth. The Americans were given a brief reception at the Aero Club House, where Hawker was received, then went with Hawker to the Hendon flying field to witness some "stunt" flying.

After a week's halt for clearing weather the sea plane NC-4 took the air at 10:18 A.M., May 29, at Ponta Delgada, and dropped into the harbor at Lisbon, Portugal, 9 hours and 44 minutes later. Fourteen destroyers were stationed at regular intervals along the 800-mile course, and the flying plane passed over them with clocklike regularity. As soon as Commander Read's boat took the water at Ponta Delgada sirens of the United States' ships in the harbor at Lisbon announced the fact. The people of the city crowded the hills about the harbor and lined the banks of the Tagus to watch the landing. A squadron of Portuguese planes flew out to meet Commander Read and to escort the American flying boat to its anchorage.

Commander Read and his crew of the NC-4 were received as conquering heroes by the Portuguese people. The Portuguese Government decorated them with their most precious military medals. A great reception was given in their honor, while British and American naval authorities congratulated them by cable upon their success in completing the ocean flight.

The ocean span was completely American, an American plane, manned by a wholly American crew, making the success a distinctive American triumph. While Commander Read was completing his flight, Harry Hawker and his pilot and Commander Grieve were being received in England as conquering heroes, and commended not on what they had accomplished, but for what they had dared to attempt. Hawker's machine was picked up by a British-bound American steamer, Lake Charleville, which brought the machine and its mail to Falmouth.

Hoping to complete her scheduled flight on Decoration Day the NC-4 lay over in Lisbon until the morning of May 30. At 5:20 A.M. she was off for Plymouth, England, from which the earlier pilgrims started for America. But the pilgrims of the ocean air were not to have smooth sailing. The radiator gave trouble and the plane was forced to land off the mouth of the Mondego River, about 100 miles from Lisbon. She lay here until high tide at 1:28 P.M. and started again, flying 200 miles more to Ferrol, Spain, on the south shore of the Bay of Biscay, where she landed at 4:45 P.M.

The NC-4 remained at Ferrol over night and at 6:40 A.M., with her engines working perfectly, she was off for the 475 final flight. The Bay of Biscay was shrouded in fog, there were occasional rain squalls and the pilot of the big plane was unable to locate all the station ships, but he held his course. At 12:30 the big airship was off Brest, and at 2:24 P.M. she dropped gracefully to the water at Plymouth, where a hearty welcome had been kept warm over night for her and her crew.

Photo by U. S. A. S. Corps

Premier Clemenceau addressing the German Peace Delegation at the first meeting of the Peace Congress. The arrow points to von Brockdorff Rantzau

New German Government May Sign Trea y

WITH Brockdorff-Rantzau still finding new epithets for the peace treaty offered to Germany, which he termed "victorious violence," it appeared possible on June 2 that both the present German Government and the present German peace delegation would resign rather than accept the "humiliation" of signing the treaty. This would involve some delay while a new government was being organized and a new delegation appointed.

Count von Brockdorff-Rantzau was quoted as declaring that he would not sign a scrap of paper or a treaty that would lead his people to failure, and that the terms of the treaty are "a sentence of death." A strong separatist movement was indicated, on June 1, by the proclamation of a Rhine Republic at Wiesbaden.

The Allies were all ready in case Germany refused to sign the treaty to move their armies forward and to restore the blockade.

The German reply to the Allied peace terms, presented to the Allied representatives on May 29, was not made public, but it was announced unofficially that Germany declared that the terms of peace ignored the fact that Germany had replaced an imperialistic and irresponsible government by a strictly democratic one, and to have declared: "It will be difficult to say what different conditions could have been imposed upon an imperialistic government." It declared that Germany was entitled to a peace of right and was handed a peace of violence. The German answer was reported to include a refusal of the surrender of the Kaiser and other war offenders, a refusal to agree to the territorial changes without consultation with the population, and an emphatical rejection of the cession of upper Silesia and also the cessions called for in east Prussia and west Prussia. The German answer also suggested that Danzig be made a free port and that the river Vistula be neutralized. Germany also resisted the loss of her colonies, suggesting that she was entitled to become a member of the League of Nations and to administer her former colonies as mandatory for the League. In regard to compensation, Germany offered to pay in gold $5,000,000,000 by the year 1926, with an additional annual payment to bring the total to $25,000,000,000. Germany also presented a counter claim to an amount exceeding $3,000,000,000 for damages resulting from the blockade of Germany.

Germany also offered to disarm all of her battle ships in exchange for the return of some of her commercial ships, and to reduce her army to the number dictated by necessity.

Paris dispatches of May 28 declared that the question of Fiume and the southern boundaries of Austria had been settled by the Council of Four, that Fiume would be made a free state, and that the states formed from the old Austrian Empire had agreed to pay part of the Austrian indemnity in recognition of their liberation and to redeem the Austrian currency in circulation within their boundaries.

It was expected that the treaty would be presented to the Austrian delegates on May 30, but at the request of the smaller nations concerned, they were given additional time to study the treaty and the presentation to the Austrians was set for June 2.

The Peking Missionary Association on May 25 telegraphed to the Peace Conference in Paris that the settlement of the Shantung question had dashed to the ground the Chinese hopes, and that the movement in China to resist Japanese sovereignty in Shantung was the natural result of this disappointment, and was likely to grow and to seriously menace the peace of the Far East.

The Week in the World's News

THE DAY OF MEMORY. May Thirtieth, once the day sacred only to the boys in Blue and Gray saw a widened observance in 1919. In the processions which did honor to the noble dead, the now thinning line of blue was followed by the khaki-clad veterans of the world war, whose solid columns and triumphant bearing marked them the victors in Democracy's latest battle. Nor were the veterans of 1898 forgotten. Thus soldiers of three wars united, in city and town and countryside, to testify to a nation's gratitude and to assert again the spirit of the great Republic. In France, where American graves now mark our debt paid in full to France, every mound of earth that covered one of our boys was appropriately marked and bore its flowers, laid on by the loving hands of French women. And, even in Berlin two American soldier graves were decked with flowers by American correspondents.

President Wilson, in a Memorial Day address at the American cemetery at Suresnes, near Paris, declared that the men who lay there had fallen in a new crusade for "the cause of humanity and of mankind." He saw in the League of Nations covenant the legacy of honor of America's dead, and he declared that if the spirits of the men who had died could speak they would bid Americans forget the little circumstances of the day and be ashamed of the jealousies that divide them, and bring the counsels of men together.

REDS PLOT NATION'S OVERTHROW. The morning of June 3 brought stories of bomb outrages about midnight in eight American cities, most of them aimed at public officials and all accompanied by Bolshevist manifestations. In Washington the home of Attorney General A. Mitchell Palmer was greatly damaged and nearby homes were shaken, but with no loss of life except that the two men who placed the bomb appeared to have died in placing it. Their bodies were too greatly dismembered to make identification absolute. In New York a bomb blew off the first floor front of the home of Judge Charles P. Nott, Jr. Here also two lives were lost in the street, one of the dead being a woman. Identification was difficult, but indications were that they were passersby. In Boston the home of Judge Albert F. Hayden, was bombed. He had recently sentenced some Red rioters to jail. In Cleveland the house of Mayor Harry L. Davis was damaged; in Pittsburg, Federal Judge Wm. H. Thompson and Chief Inspector of Immigration W. W. Sibray were favored; and in Newtonville, Mass., State representative Leland W. Powers, author of anti-anarchist laws, received the respectful attention of the midnight bomber. In Philadelphia a Catholic rectory and the residence of a business man were damaged, and in Paterson, N. J., a silk manufacturer's home was partly wrecked. There was no loss of life in any of the homes. In New York and Washington the explosions scattered in the street large quantities of a leaflet headed "Plain Words" that announced the fact of the proletariat revolution against the "democratic lords of the autocratic republic."

REVOLT MENACES REDS. On May 28 Bolshevist wireless dispatches reported revolution against Soviet rule in the neighborhood of Odessa on the part the Ukrainian troops, and northwest of Petrograd und Lake Onega, where positions were occupied by orth Russian and Allied troops. The Reds were stil tiring under pressure of the Esthonians sou of Petrograd.

CANADIAN STRIKE SPREADS. On May 28 the na- dian Brotherhood of Railroad Trainmen offer the services of their officers as mediators of the g ral strike in Winnipeg. The strike was threaten to spread to all the cities of western Canada. The us- trial ferment in Canada also extended eastw to Toronto where it was evidenced on May 30 by all for a general strike to support the metal worke a demand for a 44-hour week and the Govern al recognition of the right of collective bargaining. he strike proved to be something less than general, w- ever, only 10,000 going out, the life of the city ng little affected. Meanwhile in Winnipeg, whe he fever originated, the strike was waning, and ne ia- tions promising its end were in progress.

EUROPE'S LABOR TROUBLES. On May 26 thou ds of discharged soldiers and sailors out of employm in London marched toward the House of Common nd being stopped by the police started for Buckin m Palace. Similar demonstrations were held thr n- out Great Britain by the country's unemployed. he alliance of railway men, coal miners, and tran rt workers were reported to be planning a new ge l strike, the trouble being complicated by a thre of the police departments to join the strike. Fran A. Vanderlip of the National City Bank of New k, recently returned from four months in Europe, s k- ing in New York, on May 26, declared that all o - rope was paralyzed; that Britain was on the ver of revolution, and that the Italians dare not demo e their army, because there was no work for the - charged soldiers; that France had been literally d white, and that Spain had a Bolshevist cance Barcelona which defied all authority. He said Europe was threatened with a social overthrow, b t was his opinion that American credit, American go , and American cooperation would help both our A s and our former enemies to regain their balance to restore normal conditions without a catacly .

PADEREWSKI DENIES POGROMS. Premier Pade ski of Poland, in Paris, on May 28, declared that reports, of pogroms in Poland were due to Ger propaganda which was twisting battles with Bolshev into pogroms. On May 31 Premier Paderewski he would ask President Wilson to appoint an Am can Committee to make a full investigation.

REVIVING KUKLUX. In a revival of the Kuk Klan in Putnam Co., Ga., 5 negro churches, 2 ne schools and a negro lodge hall were set on fire at same hour on May 28, One of the churches stroyed was Ward's Chapel given to the negroes the white people over 100 years ago. The white peo of Putnam Co. immediately organized to punish t men responsible for the outrage, and raised $1 as a reward for the offenders and $3,000 to help t negroes in rebuilding the churches.

THE VICTORY LOAN. The total subscription to t Victory Loan was $5,229,908,300, an over subscri tion of $749,908,300. Twelve million persons su scribed to the Loan.

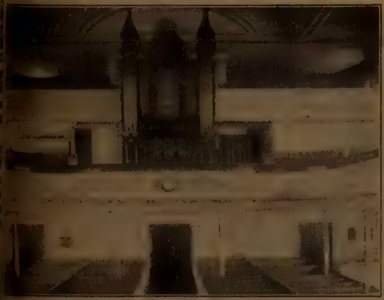
A CENTURY OF CHRISTIAN SERVICE

By LOUIS E. ORCUTT

ALTHOUGH many thousands have without doubt sought America's shores for the personal prosperity they expected to find here, the fact is indisputable that the great majority ur earliest settlers came, primarily, in search of rty of conscience. The Puritans of New England, Huguenots of the Carolinas, the Churchmen of ginia, the Friends of Pennsylvania, all left their ive countries and braved the stormy passage of the antic that they might be true to the faiths they d. The Dutch burghers who first settled New k had perhaps less religious motive for their emi- tion than the others, for Holland granted men rty of belief, but though the profits of trade and chandising impelled them, they too brought to erica their solid religious customs.

mong the families who kept alive the vital Cal- ism of the Reformed Dutch faith none was more stant than the Rutgers. Yet there was no narrow tarianism in their faith. About 1816 Henry Rut- s, Revolutionary fighter and broad visioned citizen, of his line, decided to add to the ever expanding of New York his farm in the Seventh Ward. He out a street parallel to Park Row and the Bowery gave three sites along this street to churches. e of these sites was at Henry and Market Streets, was accepted by the Dutch Reformed Church; others went to the Presbyterians and Baptists. e Presbyterian Church moved uptown, and the ilding, after being for a time privately owned, is w used by the Catholics. The Baptist Church is o gone. But the church erected in 1819 ll stands, still serves, is still Protestant, d looks forward to more years of service, future being amply guaranteed by the omise of the present. But this church no ger houses a Reformed Dutch Congregation; is today the Presbyterian Church of the Sea d Land.

THE site of the church was admirably located. Just a block west stood the Bull's ead tavern, which marked the first stop of the tward bound and the last stop, before City ll, of the inward bound Boston coaches. day the square, which once resounded with e stamp of hoofs, the clank of harness and the are of horns, is filled with a great station and ssing of the elevated lines. Though its ises have multiplied, they are quite different. e roar of the elevated, the clang of the start- g-bells, the shrill whistle for the switch, the nking of auto horns in the street and the mor of the surface cars for right of way rough crowding traffic, create a volume of und that would have made the noisiest day the history of the old tavern seem like a untry Sunday. The site of the tavern is now part of the entrance to the great Manhattan idge. Adjoining the church property was e orchard, on one of whose trees the patriot than Hale was hanged. Not far away stood e Franklin House, in which President Wash- gton lived for a time. At the foot of Pike reet, not far from Market, Robert Fulton built e little steamship which revolutionized river affic over the world, and at the same dock the vannah tied up when she came back from her p across the Atlantic. This shore front with shipping was destined to bear a close relation the edifice built in 1819 to house the aris- cratic Dutch Reformed congregation.

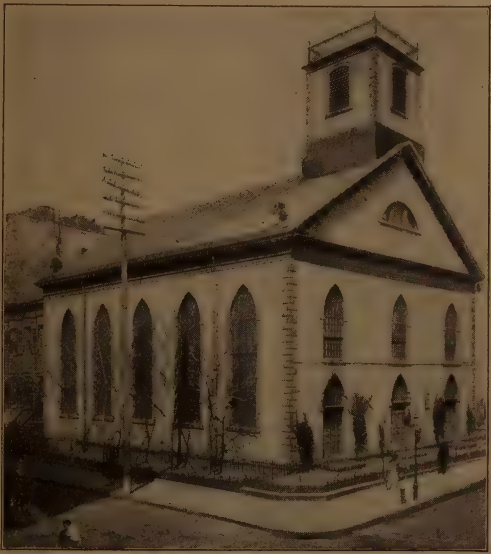

The balcony, organ and slave gallery

The church edifice was planned by one of those asters of religious architecture (his name is not now nown) who made the early churches of New York e despair and models of later craftsmen. The main or of the auditorium was a little deeper than wide. he pulpit was placed a bit high, with a beautiful lumnated arch in the rear, later plastered over and ill later restored. A wide balcony ran along both des of the room and across the end facing the pulpit, e organ and choir being placed in the center above e entrance. Above this balcony across the end of the room ran a gallery reserved for the negro slaves of the church members. This gallery is still in place, but since 1827, when New York State abolished the chattel ownership of human beings, it has been occupied only by free men and women. In the entrance foyer a marble tablet bears this inscription:

FOUNDED A.D. 1817
Completed and dedicated to the worship
of Almighty God, the 27th day of June
A.D. 1819
on ground generously presented for the site of a
REFORMED DUTCH CHURCH by
Col. Henry Rutgers.

AMONG the trustees whose names follow on the slab are mentioned Dr. Philip Milledoler, one of the founders of the American Bible Society, and Rev. Samuel M. Matthews, who was a professor in the first theological seminary established in New York.

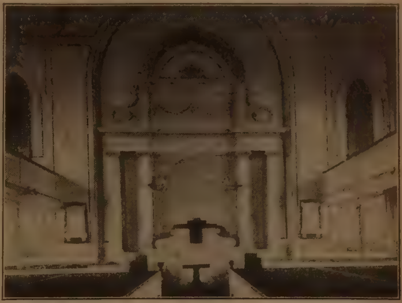
The church was seated and still is with the old-fashioned enclosed pews, each door swinging on hand-wrought hinges and bearing hand-hammered numbers but, though pews were rented, the democracy of later days was forecasted by a provision which made every tenth pew free. Today all are free. Facing the pulpit and flanking it on either side were the pews where sat the elders and deacons, in solemn state, setting an example of piety and a pattern of decorum to the rising generation, and serving silent notice on the preacher that his orthodoxy must be unquestioned.


The Church of the Sea and Land

The first minister of the church was Dr. William McMurray, who served for fifteen years, and whose faithful labors are commemorated in a tablet placed on the wall at the right of the pulpit. Another tablet on the other side bears eloquent testimony to the church's affection and gratitude for Col. Rutgers.

The congregation was gathered from the wealthiest and best-favored families of the city, and for more than a generation the church flourished. Then the ever northward tendency of the city began to tell on the neighborhood of Henry Street. Business crowded in and one family after another moved out, until, during the pastorate of Theodore Cuyler, later famous as the pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, the congregation seriously considered moving up town. Twice the question came up and twice the decision was to stay on. Dr. Cuyler was active in widening the outreach of the church, the galleries were filled with young men, the mission work at Five Points was aided, the Mulberry Bend neighborhood touched if not reached, and the old church lived an abundant life. But after Dr. Cuyler left, the work began to languish; difficulties increased, and in 1866 the building was sold to Hanson K. Corning. In 1868 Mr. Corning deeded the property to the Presbyterian Church of the Sea and Land, which was organized in the parlor of a sailors' boarding-house in 1864.

THE late sixties and early seventies saw thousands of sailors entering and leaving New York. Many of them were foreigners. The practice was to pay the men off and discharge them when their ship docked. When the ship was ready to sail again, a new crew was procured through shipping agents who "shanghaied" most of the sailors. Cheap saloons, gambling halls, dens of vice were everywhere. Everything possible was prepared to tempt the feet of the visiting sailors into wrong paths and to separate them from any money the chances of their trade had left in their possession. The Church of the Sea and Land was organized to give these men spiritual strengthening and material help. It directed them to honest boarding-houses and assisted them in many ways to avoid the pitfalls and sharks of the city. A line of godly men filled the pulpit and the ministry of the church became almost worldwide. One of the powers of the work for soldiers was Christian A. Borella, who always came to church with a train of sailors in tow. He later decided to be a missionary and went to Africa to run a steamboat on the Congo for Bishop Taylor, giving his life there.


The pulpit and pews. The deacons' pews at right and left of the pulpit are slightly raised

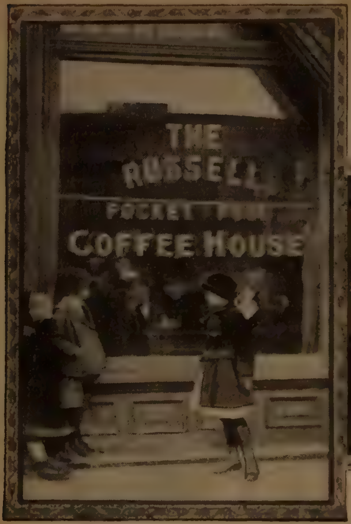
Gradually, through the change from sail power to steam, and through better seamen's laws, the old conditions passed away and the ministry of the church came to be much more to those on land than to those who sailed the sea. The Sunday school flourished; the church house was a center of neighborhood life; a fresh air work was initiated, and the enterprise assumed its present form of a church ministering under the plan of a neighborhood settlement.

On June 20, 1919, three generations of Christians, or at least representatives of them, will unite in praise to God for the spiritual vigor and faithful service of the church founded to minister to the rich, now perpetuated through a legacy from the sainted Borella to serve the poor, the unlearned, the foreigner, the teeming multitude in tenement and decayed old residence, and more especially the children of many races who will be the Americans of tomorrow.

THE pastor, Alfred D. Moore, and his two assistants live in the church in rooms fitted up on the Market Street side of the old gallery, with sleeping quarters in the tower beneath the old bell. Three young women also serve the settlement, living in the four-story Church House. This Church House is a hive of industry from morning to late evening. Girls' clubs and boys' clubs, debating clubs, guilds and other enterprises bring the children and young folks of the neighborhood and some of their elders into the house. Debates, cooking-classes, banquets and recreations, intelligently supervised, keep the young folks interested, and gradually Sea and Land gets an unbreakable hold on a boy or a girl and starts that one on the Christian way, trained and eager for definite service. The field is a difficult one. The population is Jewish, Russian, Scandinavian, Italian, Irish, and most everything else, with a sprinkling of native Americans. The Jewish and Catholic young people are drifting away from their own faiths, and they are very suspicious of any apparent attempt to make them religious. But they do like the clubs, the debates, the classes, the basket-ball games and the other clean fun. Friendship gained, suspicions cease, and many of them finally come into the church and make good workers.

Sea and Land is not a hundred years *old;* it is living in a new spiritual youth with all a youth's vigor, resource, enthusiasm and power, but with the memories of one hundred years of God's blessing to add assurance to its resources, to inspire its enthusiasm and to warrant its power. It is a bulwark of righteousness, a lighthouse of truth in a dark corner of the old city where dark forces, unenlightened by its faith and testimony, might readily prepare an avalanche of terror that would sweep over the home of Father Knickerbocker and turn its orderly life into a bedlam. Sea and Land is a barrier to Bolshevism, because it shows a better way.

Snap-shot of a coffee house in the foreign district of Detroit. This was formerly a saloon



How Prohibition Works in Detroit

By EMMY MARY RUSH

A former saloon which has been tran
into a "Polish Liberty Club." Note cle

Interior of a Temperance Bar. Where beer signs and liquor bottles formerly prevailed we now find milk and ginger ale signs and candy and gum in boxes

THE question is often asked, "Does temperance pay in Detroit? Has the city of Detroit been benefited by the prohibition law enforced upon it by the electorate of the State of Michigan?" Yes! A thousand times *yes!* Most positively YES!

This question has been in the minds of the masses, for Detroit is the largest city in the world which has abolished the traffic in liquor, and statistics of the police department more than confirm the highest aspirations of those responsible for this condition of prohibition in this city.

The electorate of the city of Detroit, it must be known, voted *against* prohibition, and the cause was lost so far as the city was concerned. But, in submission to the voice of the state electorate and the state laws of Michigan, Detroit, as a city of Michigan, was forced to bow its head submissively to the new order of things, and became the largest "dry" city in the world on May 1, nineteen eighteen.

Before May 1, 1918, however, many private cellars had been amply fortified against the day of prohibition. But this supply must exhaust itself with time, and under the Lewis Law, making it a misdemeanor to bring liquor into the state of Michigan by any one whatsoever, this individual supply, once exhausted, must remain so, for it will become an act of felony to replenish the same.

During the interval of this first year of enforced prohibition, the city of Detroit has become a safer and a saner place in which to live, and thousands have been attracted to its gates. Although prohibition was not the only factor to this end, the fact remains that, owing to various causes, the industries of the city have taken a tremendous impetus forward, and prohibition is undoubtedly doing valiant service in the matter of improved industrial conditions.

It will be interesting to note that during the first year of prohibition there was a decrease of 1,043 accidents as against the previous year!

There was a decrease of 50 per cent. in attempted suicides.

There were approximately 1,000 less burglaries as against the last "wet" year, and during this last "wet" year there were 428 arrests for begging as against only 36 during the first year of prohibition.

Also, during the last "wet" year, there were 7,290 arrests for drunkenness as against 3,624 during the first year of prohibition. That there should have been any arrests at all for drunkenness during this period is due to the privately stocked cellars, and many saloons attempting to operate as "blind pigs," until police intervention put a stop to this illegal business.

There were 132 fatal accidents during the last "wet" year, as against but 84 fatal accidents during the first year of prohibition.

Street car accidents diminished 50 per cent. Accidental deaths diminished 30 per cent. Automobile accidents diminished 30 per cent.

From May 1, 1917, to May 1, 1918, the last "wet" year, the city afforded relief to 10,187 destitute families, as against but 7,628 cases during the first year of prohibition.

During this period in 1917–1918, previous to the death of the liquor demon, there were 92 deaths from alcoholism, as against but 17 the first year of prohibition.

The number of inmates at the Eloise Infirmary, the county poor farm, it has been stated, decreased 30 per cent. during the first year of prohibition, and there has been a like decrease in the number of inmates at the house of correction and the city jail.

Surely these figures tell the story better than words, although many chapters might be written upon the subject. The police department states that its burdens were lightened during this period of prohibition, and the labors of the city courts were materially decreased, owing to the decrease in crime and felony. The question arises, what is Detroit giving the pop-
ulace as a *quid pro quo* for saloons and saloon rea-
tion? No organized attempt has as yet been ade
to fill this void in the lives of the populace, to
actually provide a substitute for the saloon; it
would appear that this matter is gradually, an nat-
urally, taking care of itself in the minds of the peop and
in the matter and manner of recreation sought er.

During the first year of prohibition many the
saloons endeavored to operate as "blind pigs al-
though displaying the cards of temperance drin pro-
ducers. But the vigilance of the Detroit poli de-
partment soon put a stop to this illegal traffick in
liquor, and today 75 per cent. of the former
are being operated as legitimate "soft drink" pa rs,
and in the foreign settlements of the city many
saloons have been transformed into "coffee ho
(similar to those in Europe) and restaurants,
food is served according to the manner of the fo
home of the populace. In connection with thes
drink parlors and coffee houses, table
provided for "table" games—che rs,
dominoes, etc.—and in many cases a
room or billiard room adjoins them. The
remaining 25 per cent. of the saloons
been closed out entirely and other bus
has taken their place.

Recreation Building, Detroit

A Recreation Center

RECREATION à la carte is the l
thing in Detroit, and to say th
has taken hold is putting it mildly.

The lovers of recreation thought
could make the pursuit of happiness a
easier by combining under one roof al
varied forms at a cost of $1,500,000.

For the billiard enthusiast there is n
ending enjoyment. Imagine the feelin
the billiardist when he gazes upon
tables, the largest number assembled u
one roof in the world. Eighty-eight b
ing alleys are here, and when all the bill
tables and bowling alleys are in operat
1,000 persons are being entertained si
taneously. The temperature is ideal.
is automatically controlled by thermost
and the atmospheric conditions are r
lated by an elaborate washed-air syst
How hard and unfeeling the billiardists
in regard to their supply of ivory ball
attested by the fact that 100 elephants w
required to furnish the tusks for this st
of ivory, the value of which is $10,000.

In the billiards and bowling departm
there are special rooms for tourname
with amphitheater arrangements.
ready we have seen some of the wo
experts in both branches of sport enter
spirited contests for supremacy.

One hundred thousand visitors thr
the place weekly. They participate in
these joyous comforts of home, select
the one that makes the greatest appeal, a
all for a nominal fee.

A certified accountant is required to ta
care of the complicated bookkeeping in
Sweeney-Huston establishment; one pers
devoted all his time to counting cashie
receipts and another to checking billia
cards and bowling sheets. Some b
little recreation parlor.

roup of French boys and girls under treatment at one of the American Red Cross Tuberculosis Sanitariums in France recovering from a malady that would otherwise take its heavy toll of life from this happy group

THE FRIENDLY CROSS

By Margaret E. Sangster

ven though in a foreign country we may land,
e Red Cross lends a helping hand;
ough headquarters are not near,
female representative is a dear.
hen a 'Blesses' to Base 41
here through windows all day comes the sun,
ven though within walls we must roam,
he dear nurses and workers make us think constantly of
home!"

THE above verses are, perhaps, faulty. They lack that technique that makes a rhyme into a poem. But the doughboy who wrote them as he leaned across the counter of a Red Cross canteen was appallingly honest. He wasn't striving after literary effect—not a bit of it. He was merely trying fittingly to thank the endid women who had been kind to him.

'I'm just out of a hospital—Base Hospital 41 it s," he told me. "And, say! the nurses in that hos- al treated me great! They're ular guys, th' Red Cross nurses. ne of 'em was so friendly and 'rested that you almost felt as if u belonged to each other—as maybe, you was relations!"

The Red Cross worker on the er side of the counter laughed o the doughboy's face.

'I'm afraid," she told him, hat you boys are born flatterers. hy," she turned toward me, hey are forever saying the love- st things! And the poems that y write—oh, the poems that y write! If my hair wasn't y I'd have my head turned by attentions they shower on us."

"Lady," said the doughboy, and spoke ever so seriously, 'we *dn't* turn your head—an' you ow it! That's why we're all so plumb crazy about u. We know——"

"That *we* don't take you seriously?" questioned the d Cross worker. She was still laughing.

"That you take us seriously *enough*," corrected the ughboy. "An' that you like us!" he finished.

LAUGHED with the Red Cross worker. But in my heart I was agreeing with the doughboy. For ad seen enough of the work done by the American d Cross to know and appreciate the value of liking an—and of not taking him so seriously that he is comfortable. I had seen a good many Red Cross nteens—a good many Red Cross reading-rooms and pply stations. And I had listened to a good many thusiastic reports of Red Cross kindness and effi- ncy—of Red Cross willingness to help—always.

There was the little canteen on the border between rmany and Luxemburg. I had stopped there be- en trains—not for long, perhaps, but long enough see and appreciate the affection that the boys bore he women in charge of that canteen. I had gone to the little clean kitchen where coffee and hundreds andwiches were made, and had realized the work t those women did—and had realized, too, that y enjoyed doing that work. I had talked with m and had come, through talking to them, to understand their attitude to our soldiers—the attitude of a glorified mother or sister. And I, who have a brother in the army, have often thanked God for their sympathy and ready tact and utter friendliness.

I myself have had three rather typical experiences with the Red Cross in France. I have tested their friendliness and willingness to help. And I have found that it is a whole-souled desire to be of service—not a play to the gallery.

THE first day I was in France I had a rather terrible cold. My head hurt, and my throat was sore, and my chest was one great ache. And, because I was alone in a large, lonely city, my heart was as sore as my throat. I went out, wearily, for a walk, and wondered, as I walked along strange streets, how soon I would die and whether they would be sorry back home when the news reached them.

In the course of my walk I wandered past a great building. It had once been a large hotel, but I saw that there was a huge printed sign over it that told the world that it was the Paris home of the Red Cross. I went in through the great swinging door and up to the information desk.

The Red Cross recreation hall in a military hospital

"What can I do for you?" asked the pleasant girl who sat behind the desk.

"I'm afraid," I told her in answer, "that I'm going to be very ill. I have the sorest throat! And I can't go to a doctor, because my French is very bad and I'm afraid that I couldn't make him understand."

Before I had finished the girl was writing an address on a bit of paper. "This," she told me, "is the office address of an American doctor that I can recommend. He'll make you well right away. And"—she smiled in the way that a good pal smiles—"stop in here in a day or so and let me know how you are feeling. And if there's anything that I can do——"

It wasn't much—of course. It was just the giving of an address, just the shadow of a smile. But the sincerity of it, and the glow of home that it gave to my home-hungry soul! . . . Oh, it's hard to explain what it meant to me!

Another time I was in another strange city. I had left Paris during one of its warm spells of weather, and the strange city had proved to be unexpectedly cold. And, because I had left Paris dressed to suit the Paris weather, I, too, was unexpectedly cold There was a Red Cross girl stopping at my hotel. She had the room next to mine, and we came to know each other during the first evening. Among other things I told her that I spent most of my time shivering. "But I was silly," I added, "to come away without a heavy coat."

The Red Cross girl agreed that I was silly. But the next morning the femme du chambre brought a great woolly sweater to my door. A note came with the sweater. "I didn't have one of my own to lend you," said the note, "but I went out hunting this morning, and finally found some one that I could borrow this from. Perhaps it will help."

My third experience with the Red Cross was on a train coming back from Belgium. I was tired and nervous, for my stay in Belgium had been a rather exciting one, and when an American woman with the blessed little red symbol on her hat got into my compartment I was overjoyed. I told her so.

"You know," I confided, "I was scared while I was in Belgium. My hotel was so noisy. I'm glad to be going back to Paris!"

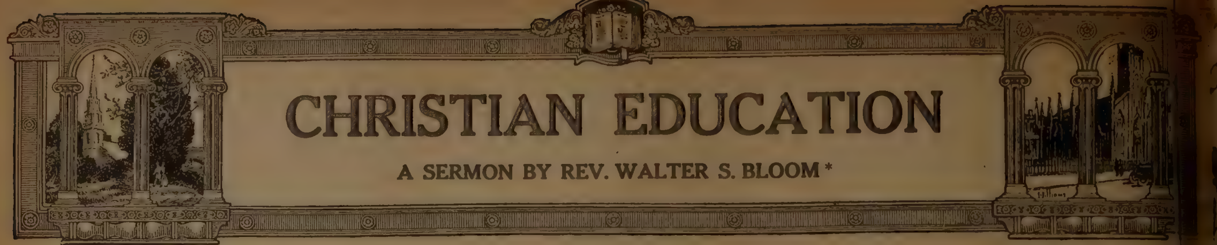
The Red Cross woman looked at me. "I'm sorry that you were alone!" was all that she said. But when our train reached Paris, very late at night, she came—tired as she was—all the way to my hotel with me. "I'll feel better knowing that you're in a safe place," she told me simply. "Me! Oh, I'm used to knocking about by myself!"

SINCE the signing of the armistice the Red Cross has considered carefully its future policy of operation in France. The necessity for emergency service has, naturally, diminished; but the Red Cross will not fail to do everything possible to add to the health, comfort, and welfare of the American troops so long as there is a soldier overseas. With its splendidly equipped staff, there are many other things that the Red Cross can do and is doing.

The canteen service of the Red Cross has actually increased since the armistice. Some of the canteens are equipped with infirmaries for wounded men going home; others are just cheery, friendly meeting-places. It is impossible for any one to imagine the good that these canteens do.

At the ports effort is made to supply the immediate needs of every man who is homeward bound. Particular care is given to the maimed and the sick, but, whether he is sick or well, the returning soldier receives from the Red Cross at the ports of embarkation hot drinks and food, pajamas, handkerchiefs, razor blades, tooth-brushes and paste, and whatever else is needed to make the homeward voyage comfortable. And, best of all, American women stand at the gang planks to say a final bon voyage.

"THEY'RE regular guys," said the doughboy, "some of 'em was so friendly an' int'rested that you'd think they was relations!" And he was right. The Red Cross *is* friendly and interested. And, more than that, the Red Cross is efficient and practical. It has been standing back of our fighting men since the beginning of the war—standing back of them with the right sort of service and encouragement. And those fighting men aren't the sort who forget!



CHRISTIAN EDUCATION

A SERMON BY REV. WALTER S. BLOOM *

TEXT—Prov. 4:7. "Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting, get understanding."

THE importance of Christian education is emphasized by the almost universal recognition of the need and value of education, by its own qualifications, and by certain tendencies in present educational conditions.

The need of learning has been widely recognized in this country. Our national government first put its stamp of approval in an authoritative way on the getting of learning in 1787, when in an act relative to the Northwest Territory it provided that instruction for the young should be maintained therein. Later, in 1862 and in years following, by enormous gifts of public land and by generous annual money subsidies Congress provided the material assistance to popular education which has resulted in practically every state of the Union having a great State University open to all, where scholarships may be obtained by any poor but promising young person. Today no young person need go without this higher education for lack of funds if he have the energy, ability and ambition to take advantage of the opportunities so freely offered.

Such actions on the part of Congress were only a national recognition of that widespread, passionate desire for education seen in the early settlers of this country as it found expression in the many schools built and acts of legislatures requiring some kind of public support for instructors of the young. This was especially marked in New England. And this desire early led to the establishments out of which grew the old colonial institutions of higher education such as Yale, Princeton, King's, Queen's, Harvard and the rest. This longing for education has persisted, becoming crystallized in the acts of Congress just mentioned and in many others, like the establishment of the Bureau of Education to act as a clearing-house for improved methods and higher standards; and also in the acts of many state legislatures, until the country is dotted like a bright starry sky with elementary schools, academies, high schools, colleges and universities. This persistent longing is also seen in the parents who are willing to sacrifice themselves, working themselves bent and gray, denying themselves the pleasures and comforts and even the necessities of life for the boy or girl in school. Many of us today owe all that we are to such sacrifices of parents for our good.

In this great, persistent longing for education and in the provision so abundantly made for it we seem to have acted on the Scriptural injunction, "Wisdom is the principal thing, therefore get wisdom."

BUT a closer inquiry reveals wisdom to be much more than we ordinarily make it. One definition is this: "Scientific or practical knowledge, or learning." This I fancy is uppermost in the minds of many slaving to take advantage of the opportunities in our land for an education. They want, or they want their children to have, that learning of things, of sciences, literature, figures and methods that will take them to ever higher and higher rounds of material success. But wisdom is broader than this. Another definition is this: "The ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; knowledge with the capacity to make due use of it; perception of the best ends and the best means."

This opens up a tremendously broader field for learning than at first supposed. "Ability to deal sagaciously with the facts, especially as they relate to life and conduct" opens up the whole field of morals and religion. What are the best ends and means to these ends save the ends and means taught us in the realm of the religious and spiritual, in the sphere that deals with the inner life as the source and determining factor of the outer life? Thus wisdom consists not so much in the sciences and knowledge of things that we strive after so strenuously, but rather especially in the *disciplined and instructed heart and spirit that shall govern the life and conduct of the individual as he uses his knowledge of things.* Perhaps this phase of wisdom has been too much neglected in our striving after education.

Dr. R. F. Horton once said, concerning the training of children: "We often teach them to avoid the lie on the tongue, to put away from them the froward mouth and the perverse lips, and yet leave them with the lies in the soul, the deep inward unveracities which are their ruin. We often succeed in bringing them up as respectable and decorous members of society, and yet leave them a prey to secret sins; they are tormented by covetousness, which is idolatry, by impurity and by all kinds of envy and malignant passions."

All this reminds us of the broad meaning of the term "wisdom," as used in our text. With the Hebrews, wisdom meant skill in the knowledge of divine things quite as much as knowledge of the objects and materials of the world. Remembering then that the fear of Jehovah is the beginning of wisdom, and that a knowledge of the Holy One is understanding, we see that, much as we strive after a knowledge of things, sciences, literature, etc., we should the more strive to know God. "Wisdom is the principal thing; therefore get wisdom." But, further, the principal thing of wisdom is that part of it which relates to the knowledge of God, that part of it which deals with the deep questions of life and conduct, the best ends and the best means. In short, it is that part of wisdom which is covered by what we may call a Christian education, an education in the wisdom, in the knowledge of God as revealed by the great Revealer and Teacher Jesus Christ. Hence we can not emphasize too much that the widespread desire for learning by itself only impresses on us the importance of a Christian education, because, in the desire for wisdom, its broadest meaning, its principal part, its most important features ought not to be neglected. "With all thy getting get understanding," but with all thy understanding get an understanding of the things of God, an education in which the teachings of God in Christ as to the conduct of life are woven into the fabric of character.

THE need of such education is still further emphasized by its own qualifications. The test of any training is its qualification to accomplish the ends in view. When a young graduate of an engineering school applies for a position, the prospective employer wants to know whether the young engineer's training is sufficient or not. His diploma from a recognized school is his recommendation. A Christian education qualifies one for the greatest and most difficult task of life, that of being the engineer of one's character, of deciding questions of conduct. This is the most important task, though many young people do not think so. But employers are more and more insisting on character. They want to know your habits when you apply for a job. The army called for men of character. Every activity of life is calling for men of character. And a Christian education trains for just this task of fitting us to make manhood and womanhood what they ought to be.

A young man I know once applied for a position with a large New York firm. He was a graduate of a certain school that is distinctly a Christian school. When the employer received the young man and commenced his inquiries as to the man's fitness for the place, as soon as he found out that the young man was a graduate of this particular school he said that was enough. He did not care to question further, for he knew the school, he knew its graduates, and knew that they were predominantly upright, Christian men. He was convinced that training in such a school would produce the honest employee he wanted.

And the sufficiency of a Christian education for the greatest tasks of life stands out in bolder relief when put in contrast to the insufficiency of any other training. Any learning, no matter how great, is inadequate for the great problems of life so long as it is devoid of what Christ teaches. Here is the outline of the story of a father whose son had gone to war. The father in his boyhood days had been brought up to believe in God and in a religious fashion generally, but he said, "Sunday at our house was a dreary waste of starched clothes and idleness, and heaven was promised to us as one long succession of Sundays, with the addition of harp-playing and hymn-singing, both of which I cordially disliked." During college days he gained a broader view of things, and with something of pride threw over this ancestral notion of heaven and all his inherited religious belief. He became an agnostic and thus lived until his son went to war. Then with the possibility of bereavement being very near he began to think and to study the question of immortality, and gradually by stages that can not be enumerated here he came back to faith in God and in personal immortality. "I believe that now," he says, "it is the sublimest expression of the great truth which the human mind can conceive. The Great Intelligence is the Father, and my little groping intelligence is his child." He was a man ric dowed mentally and superbly educated, but learning without Christ was not sufficient greatest issues of life. Only Christ was compe meet all his needs.

Recently a great English thinker, a man position in the British world of education, gav statement to the effect that the educational of a nation must no longer be dominated by th of practical efficiency, but by the higher ideals such as those expressed in Christ. So test might be heaped upon testimony to show the quacy of the spiritual education, of training sin the practical, material knowledge of the world. education which is sufficient is the one which the proper place to the highest spiritual faculti deepest soul-needs of man. And that is the Ch education. Such, and such alone, is qualified t the needs of the whole life of any man.

THE importance of Christian education is st ther emphasized by certain tendencies in p educational conditions. There is first the utili standard that prevails. It was almost inevitabl the desire for a training merely of a practical nat training that could be directly transformed into wealth or power, should be met by a standard o cation of like nature. And this in turn opera cultivate, strengthen, and deepen the materi desire. And again, the story already told of the whose son had gone to war reveals the tendency modern educational world for young people to their faith in God and all their religious convi unsettled and removed as they advance in b learning. Just as their childhood faith in fair banished by a larger knowledge, so do they throw their childhood faith in God without coming ou a fuller knowledge. And, further, the cause of unsettling is often traceable to the presence on t ing forces of instructors who themselves, unconv and unbelieving, use their position to propagat belief among the young.

I have a friend whose daughter, attending o the most prominent universities of this land, re the atmosphere of some of the class-rooms to b rectly anti-Christian and opposed to any faith reverence for God. Because of such overturnin faith in the process of higher education, becau the prevalence of pernicious teaching, because o natural adherence to the simply material thing life, Christian education is supremely and pressi necessary among our young people. It is exceedi important that they shall gain a firm foundatio the fundamentals of life and conduct, in the pr truths of the Christian faith.

All this begins in the home. Religion in the h was the strength of the Hebrew people when t flourished. It was the duty of Hebrew parent instruct their children in religious truths and to that they were present at the religious services. I could say to Timothy, "From a babe thou known the Sacred Writings," because of Timot mother's and grandmother's faithfulness in rea him in the Scriptures. Jesus sat in the temple tonishing the scribes, not simply because he was su natural, but because he had been faithfully tau by a Hebrew mother of unusual piety the deep thi of God. Religion in the homes, a religious atmosph for the babes and the boys and girls, was the secre Israel's glory in her days of glory, and the secret her position for all time as the religious teacher of the world.

SO TODAY the beginning of that Christian train which is so supremely necessary is in the hom It rests with the fathers and mothers throughout land to teach their children the unsearchable riches Jesus Christ, and to see that they are brought up the Sunday school and church. The former with the latter is not sufficient, and the latter can be ma tenfold more effective with the aid of the former. we could all only realize how exceedingly important this religious fervor, this Christian atmosphere, p vading the home life!

A wise divine once said that if he might have t children up to the age of five, he cared not into who hand they came afterward. Lincoln said, "All that am I owe to my angel mother." The importance the religious influence during the early years cann be magnified too much. Why do not more you men enter the ministry or distinctly Christian wor For many reasons, but also for this; because

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*Pastor, First Reformed Church, Hawthorne, N. J.

NDIA'S STRUGGLE WITH FAMINE

Mrs. Smith at the Day Nursery

Methodist Mission, Bowda Camp, India

Boys as they come to the orphanage because of famine conditions. Photo taken before they were clothed and made comfortable

Lacemaker, Ahmednagar

LETTERS from India received this week by the Christian Herald are full of forebodings concerning the progress of the famine in the t three months. Rev. Charles B. Hill, rman of the Christian Herald Relief mmittee, writes:

I fear that with the coming of the mertime and the rapid exhaustion of drinking er, we must inevitably expect bad outbreaks of lera.

The aggregate area in the Bombay Presidency ne, now under famine, measures 8,697 square miles erritory, with a census population of 12,050,000 ls. The area of food scarcity measures, however, ch larger, or about 55,694 square miles, and it has ery much greater population. The government is ng all it can to bring grain into India, and to supply der for agricultural cattle, while a food controller been appointed to distribute grain and to regulate es. In many places we are using cacti as fodder the cattle, scorching off the thorns so as to make vailable.

According to the government figures just pub- ed, there are now in Gujerat alone 15,174 persons o are too old or too sick to work for their daily d, and are being fed gratuitously. In order not to pauperize the people, the government has opened up several public undertakings such as road-making, digging wells, building reservoirs, throwing up railway embankments, etc., at which those who work may receive wages sufficient to help them to purchase food and clothing. At the present time there are 10,555 people here in Gujerat who are being kept alive in this way. Of course, the numbers in other parts of western India greatly swell these figures."

Chairman Hill also sends the following statistics showing the approximate numbers on relief works, or receiving help, in the provinces named: Bengal Presidency, 6,753; United Provinces, 24,870; Behar and Orissa, 10,776; Central Provinces, 46,416; Central India, 11,100; Bombay Presidency, 106,035; Madras Presidency, 7,194.

In the beginning of April twenty-four boys from the famine area found their way to the Baroda Mission, where they were received. Fortunately they were not emaciated, and the missionaries were glad they had received them before they had become weakened through the lack of nourishing food.

Missionary John E. Norton of Orai, United Provinces, India, is situated in an area where both crops this year have been an absolute failure, and the people are suffering in consequence, in spite of the government help. He and his wife are the only American or English missionaries in the district. He has written to the Christian Herald, earnestly appealing for assistance. Mr. Norton's father was an independent missionary who came to India about forty years ago, and was visited by Dr. Klopsch while the latter was in India during the great famine. The Christian Herald Committee has been asked to extend aid to Missionary Norton for the sufferers in his district.

Mrs. Edith Smith, of the American Mission Girls' School at Ahmednagar, writes: "I am just a teacher in our school here, and am doing whatever I can to relieve famine conditions, which are very bad all over this part of India, and especially bad in this particular district." She tells of the "half-starved beggars whom we now see wherever we go in the city." She also tells of the lacemakers, who in ordinary years

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CARRYING HEALING INTO DARK PLACES

VISION was restored last year to the blind eyes of 10,000 men, women and children in non-Christian lands by medical missionaries of erican Protestant churches, according to Fred B. her of the Centenary of the Methodist Episcopal urch.

This single fact gives an idea of the great scope of work by American physicians connected with ssions in heathen lands. The medical missionary soon overrun with patients. His fame spreads. iends or relatives often carry a sick person many ys to reach him. He is called upon to perform ficult operations under primitive conditions.

In parts of Africa, for instance, missionary surgeons ve to treat a surprising number of natives who have en scalped. The scalping is done, not in American dskin style, but by wild animals in the jungle. ildren are frequent sufferers. Where the entire lp has been torn away, a satisfactory scar tissue ms after the wound has been dressed properly d the necessary sanitary precautions enforced.

Dr. John G. Vaughan, formerly a medical missiony in China, and now at the head of all the medical ssionaries of the Methodist Episcopal Church, ints a striking picture of the veneration and awe used by the white doctor in the East.

"Two relatives of a blind man in China often will rn over a bamboo couch, place a cushion on the ttom and carry the sufferer for a week to reach the edical missionary," he said. "We allow the relaes to stand at the door of the operating room. This to conquer superstitions.

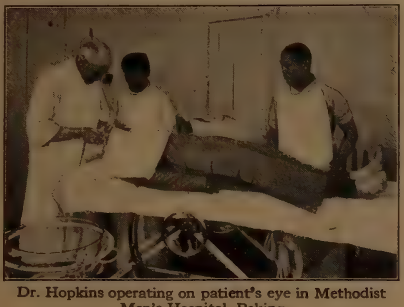
"Then comes the wonder of the anesthetic, the eping medicine. We hear them talking excitedly nong themselves over the fact that we are cutting e patient and he does not feel pain. They are at his dside when he recovers consciousness.

"If the patient is of the lower class, as is usually e case, he is much affected by the days he spends the hospital after his operation. To lie in a clean d, in a clean room, and have fine women bring him ings to eat and drink—all this to a man who has en used to being cuffed around is a revelation.

"In some hospitals we say a prayer before the eration, but not if we think the relatives of the tient will take it for magic, or the summoning of irits. While in the ward after the operation the tient also has a chance to listen to Christian teachgs, and we try to impress upon his receptive mind e benefits of Western civilization.

"He returns to his little village back in the country tell a wonder story. He is our missionary. I am rry to say we have not the facilities to take advantage of such opportunities. An evangelist sent back with a patient who has been cured could accomplish much in weaning the people from their degrading superstitions and prejudices, but we have not the men to send out. So most of the opportunities are lost.

"In all backward countries cataract is prevalent, due to the neglect of slight irritations of the eye. The lens becomes opaque. By a slight operation with cocaine—another wonder to the natives—we remove the lens. Then eye glasses with the proper artificial lens will restore the sight to near normal. Of course we can cope with only a small proportion of the cases among the teeming millions of the East.



Dr. Hopkins operating on patient's eye in Methodist Men's Hospital, Peking

"Trachoma is an even worse plague than cataract. The eyelids in this disease become granulated and deformed and scratch the eyeballs until the sight is lost. It is difficult to cure, but we do much to alleviate it.

"But perhaps the greatest problem is tuberculosis. Not that its cure in incipient stages is so difficult, but when we tell a native we are not going to give him any medicine and he needs only to keep in the fresh air and eat plenty of good food and rest as much as possible, he smiles incredulously. The white physician evidently is crazy. No medicine and stay in the open air? Evidently the white man is not interested in the case.

"You see, the Chinese believe the evil spirits that cause disease dwell in the winds. Therefore, when ill they draw their beds away from the windows and back into the darkest corners of the room, and then like as not put curtains around it.

"To combat tuberculosis the Young Men's Christian Association and the various church boards which send out medical missionaries have united in a campaign of education, which is the only way to carry on the fight. One part of this campaign is the circulation of thousands of posters showing in parallel columns the careers of Mr. Wrong and Mr. Right.

"Mr. Wrong lives in a dirty house, lets in the flies, does not get fresh air or exercise, and falls ill with the 'old sickness,' as the Chinese call tuberculosis. Mr. Right is seen in the pictures keeping his house clean, eating attractive, well-cooked food from dishes that have been washed, and enjoying the fresh air. The last picture shows a grave, with Mr. Wrong in it and Mr. Right standing beside it."

Dr. Vaughan now has charge of the examinations of candidates as medical missionaries for the Methodist Board. These young men must not only have adequate professional attainments, but show a good physique. They are inoculated for typhoid before going overseas.

The work is done in connection with regular mission activities, but the saving of the soul is never allowed to interfere with the saving of the body. Pagans and Christians are treated alike. Religion is not forced on the patients, who rather are led to admire the methods, the kindliness and the cleanliness of Western civilization, and so are brought indirectly into a receptive frame of mind toward the Gospel of Christ.

One of the most interesting of the Methodist Centenary projects is the establishment of a string of hospital posts among the Mohammedans of Malaysia. The Mohammedans are the most difficult for missionaries to approach of any religion, but the way is often found through the wonders of modern medicine or surgery.

Some more figures for China will show the stage to which the work has been brought. In 1917, the latest year for which figures are available, there were 351 American medical missionaries in China. The surgeons among them performed 29,675 major operations. Of those 4,232 were performed by Methodist doctors, while Methodist hospitals and dispensaries treated 24,133 patients out of 104,418 for all the mission boards.

Dr. Vaughan makes the interesting statement that more people in the world develop malaria in the course of a single year than any other disease; but tuberculosis is the world's greatest plague, as more people are afflicted with it at any given time than with any other malady.

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D. Illustrations by THELMA GOOCH

CHAPTER V

Chansung Finds a Friend

AT NOON Chansung paused to rest, tired and hungry, by a deep pool near a small village. The pass now seemed to ascend straight from this village. He could follow with his eye the road, as it zigzagged up the mountain, by the bushes at the side and the rocks piled up to make a bed for the trail.

"How can I ever climb that?" he said aloud to himself as tired people will. "If only I had something to eat!"

As if from the clear depths of the pool below, the answer came back: "Well, well! Is it as bad as that?"

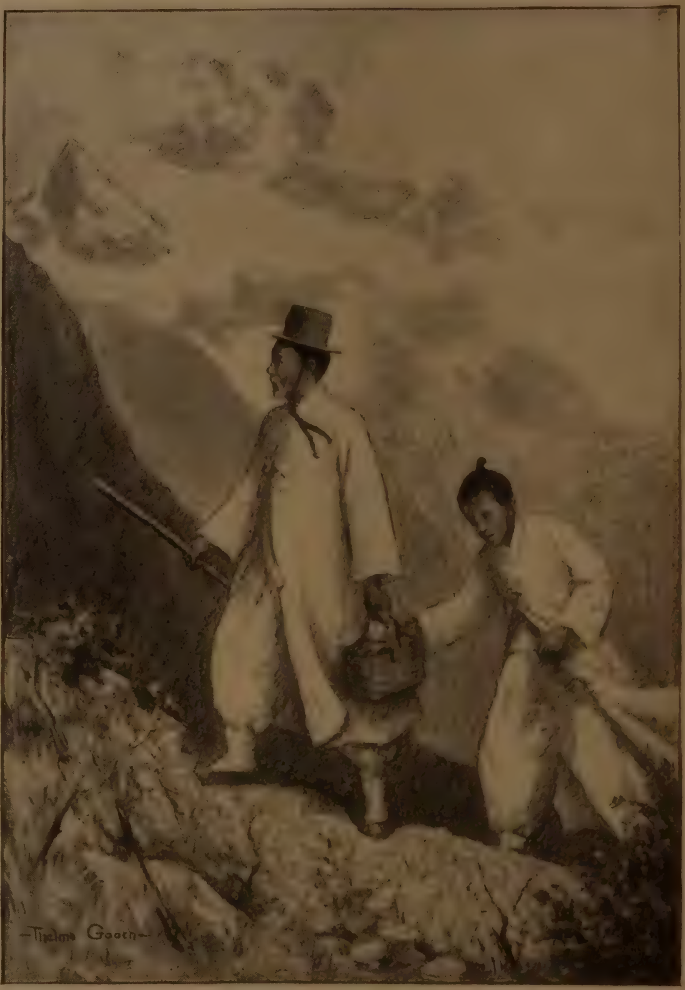
Startled, Chansung nearly fell into the pool. He could see no one from where he sat; but, peering over the edge of the cliff, he discovered an old, gray-bearded man seated under the shelving rocks, enjoying hugely his surprised expression.

"Come here, my lad," he called; "no, not that way—by the path below the rock."

The kindly tones fell like balm on the lonely boy's heart. In another moment he had made his way to the old man's side. A neat enough place it was, roofed over by the shelving cliff.

On the bank was a slender pole and line, with the bobber still floating on the water. At one side was a small fire and fish baking on a wire over the coals. To save his life, Chansung could not restrain his eyes.

The old man chuckled softly, looking him over with a shrewd, appraising glance. "Look at this! A runaway sure—there are no two words about it!" Then noticing the flush that mounted the boy's face, "But never mind, my lad, you are hungry, are you? We will see about the other later. Here, wash your face in the brook and help me set the table. You see, I was not expecting company today or I would have brought more dishes."



Silently they took the road together, climbing slowly up, up, till Chansung's legs grew heavy as lead and his breath, despite his efforts to control it, escaped him in gasps

Still chuckling to himself, he divided the fish into two piles, using flat stones for dishes. From a small basket he produced a bowl of rice and placed it in the middle of the hot dinner.

"We will have to eat out of the same dish, unless you prefer to go without," he said with a twinkle in his eye, as Chansung took his place on the opposite side of the improvised table.

"I'm hungry enough to eat anything," Chansung answered; "but how can I eat your dinner?"

The old man laughed. "Don't worry about that, young man. There is plenty of food for us both, and rice is always better for company. Besides, I had such luck with the trout I was like to have made myself sick if you had not come to the rescue."

Chansung made no further objections. Smiling his thanks, he fell to with a right good will. Both were hungry and no further words were spoken till all was gone.

"*Komapsimneta!*" said Chansung. "That was the best meal I ever ate in my life. I am so grateful to you, sir, I can not express it!"

"Don't mention it any more. Now we have eaten together, come let us become acquainted. As for me, I am Ne Nyangmok; and what might your name be, please?"

For a moment Chansung hesitated. Was it safe to tell this stranger his name? At the inn the night before he had given a false name; but somehow he could not bring himself to deceive this man who had treated him so kindly.

"My name is Han Chansung," he answered, "and I live at Tai Pyeng Dong in Kang Dong County."

"Yes," said Ne, "and where are you going?" Then, noticing Chansung's embarrassment, he added: "Never mind, my lad! if you do not wish to say where you are going do not answer; but it is plain that you are in trouble. If an old man like me can be of any help to you it would give him pleasure."

Tears sprang to Chansung's eyes and his lip trembled. Overstrained as he was, the unexpected kindness unmanned him. For a moment he could not speak. Then he answered, "Father, if there be a Spirit that cares for lost souls, he has surely led me here. Truly I am in trouble. Till three days ago I was happy in my father's home, knowing no care. You know how the *mutangs* deceive the people?" Old Ne nodded. "Well, a band came to our village, and Choonwha, my wife—I became a man last spring—was determined to go and see the dancing. We quarreled, and when she abused me and tried to run away I lost my reason and struck her with an ironing-club, and she fell at my feet, bleeding terribly. At first I did not understand what had happened; but when many came and cried that she was dead, I was filled with sudden fear and fled to the hills and lay hid till night, when men came by with lanterns and I heard them say that Choonwha was dead and that the police were coming, so I fled."

His voice broke. "Oh, sir, I have died many times. My father! my father! It will kill my father!"

Losing all control of himself, Chansung bowed his face to the ground and wept as he had wept in the grove. For a while old Ne was silent. Placing his hand on the boy's head, he let him weep on, knowing with the wisdom of years that tears are the best medicine for a broken heart. His heart had gone out to this strange lad with the eyes of a scholar and a face plainly marked with the brand of
His only son had died ma
ago and a vision of his o
came before him as his h
on Chansung's head. W
his voice was deep with
when he spoke.

"There, there, my boy
no more. It is truly a
trouble, but you did not in
do it. Come, it is gettin
and we must be going."

"But where can I go?"
Chansung. "I can never g
to Tai Pyeng Dong."

"No," agreed Ne, "I am
you can not; certainly no
My own house is on the oth
of the pass in Su Nai. Yo
come home with me tonigh
tomorrow we will discus
future. Wash your face
pool and let us hasten."

Rising, he placed the
bowl in the basket and, ren
the string from the pole,
waiting for Chansung. Si
they took the road together,
ing slowly up, up, till Chan
legs grew heavy as lead a
breath, despite his efforts t
trol it, escaped him in gasps

Old Ne stopped with a
"Let us rest here a while.
must make a better man of
You lower-country people
poor mountain legs."

"My legs are all right," p
Chansung. "I can run fast en
on the level; but this pass i
tainly a fierce one. My! If
should slip where would he la

"As for that," said Ne, "I
seen a loaded pony slip on a
like this before now and roll
to the bottom."

Chansung was interested,
in the wood-gatherers harve
the brush-wood on the
mountain side. High up on
left a band of cutters sw
their sharp, short-handled scyt
keeping sure, slow step to t
leader's song:

"*Ee-ee-ee-ah! Na-se-ro-ta!*
ee-ee-ah! This is a blade!)"

After the cutters came
binders, piling the brush in b
dles as big as a man could ca
and binding it fast in the mi
with mountain vines and st
rope (*sakie*).

"*Twa-yut-ta!* (It is finished

"*Na-dea-kanda!* (Down
goes!)"

And the bundle is started sp
ning down the mountain si
Rolling and bumping, bound
with dry leaves flying, sending a startled pheas
kak-kak-kaking through the air, it goes its merry w
clear to the bottom and finds its place quite gently
last in the long line of bundles that fringe the mountain's base.

At length the ascent was renewed, and after seve
pauses for breath the two stood at last on the summ
Kai Chun, An Ju and the ocean behind them, and
front mountains, mountains, mountains. Chansu
never forgot that first view of Tuk Chun. The vall
in front lay dark with evening shade, while in eve
direction, as far as his eye could see, mountain ran
crowded mountain range, mountain peak capp
mountain peak, like the view of wind-tossed wav
from the topmast of a vessel.

"Yonder," said Ne, "at the foot of that mountai
is Su Nai. We must hasten or night will overtake us

Little was said between the two on the way dow
At the foot of the mountain they stopped to rest a fe
moments at an inn. Every one seemed to know N

"Who is the lad with you?" asked the innkeepe

"This," said Ne, "is a relative of mine, Ne Cha
sung."

Thus was Han Chansung's name changed an
though he did not realize it at the time, his adoptio
by old Ne was settled.

Darkness had fallen before they turned from th
main road into the little village of Su Nai.

"Do you see the house there by the willow tree
asked Ne. "That is my house, and back of it is
spring. Su Nai means 'below the water,' you know
You will see the spring in the morning."

They were met at the door by a gray-haired
woman whom Ne introduced as his wife, instruct

hasten supper as they were both tired and hungry. ving his shoes from his swollen feet, Chansung lad to stretch out on the warm floor, while Ne to the kitchen to tell Nyangsie, his wife, how d found the boy and of his purpose to befriend

CHAPTER VI

The Teacher

HE sun was shining brightly the next morning when Chansung awoke. Old Ne and Nyangsie had been up and at 'or hours, but they had moved softly not to waken their weary guest. ing him stir, Nyangsie came for- and greeted him: "Have you good night's rest? You have had trouble and must be very tired."

ansung looked up into the kind of the old woman, and knew he ound more than one true friend in ai.

lother," he said, "the God of n has surely led me to this place. e committed a terrible sin and together unworthy of your good- "

o, no," Nyangsie answered, "you not talk like that. It will all turn ght some way. Come now, break- s ready. My husband has gone to wer village, and you will want to breakfast before he comes back."

ter breakfast, old Ne having not eturned, Chansung went out to at the spring. Within fifty yards e house, a clear stream of water, feet wide and three feet deep, ed out of a fissure in the solid rock e base of the cliff. Part of the m had been turned into a channel led to a near-by rice mill, the r falling into a box at the end of great wooden beam of the huller. the box was full. With a groan great beam tilted on high, spilling vater from the box into the pool be- Thus suddenly lightened, the beam with a thud, driving its wooden deep into the hulling bowl.

ansung stood for some time watching the beam and fall and wondered why he had never seen a like this in the lower country. So engrossed was hat he did not hear old Ne coming, till he spoke. How are you this morning? I hope you slept well night."

Yes, I certainly did. You have a beautiful place , and I would enjoy stopping with you a long ; but I am more indebted to you now than I can pay, and must be going."

And where, pray, do you purpose going, that you in such a hurry?"

Well," hesitated Chansung, "how far is it to Tuk n City? I suppose I would better go there."

As for that," said Ne, "it is not far, only about miles; but I have another proposition for you. morning I went to the lower village. We have one school for the two villages. That is the olhouse yonder. Our teacher left us two months and we have not been able to secure another. m your looks and what you say, I think you can h school. Anyway, I have recommended you to committee. You can have the place if it suits . Not much salary, to be sure; but your board be furnished, and you can stay on with us if you . What do you say to the proposition?"

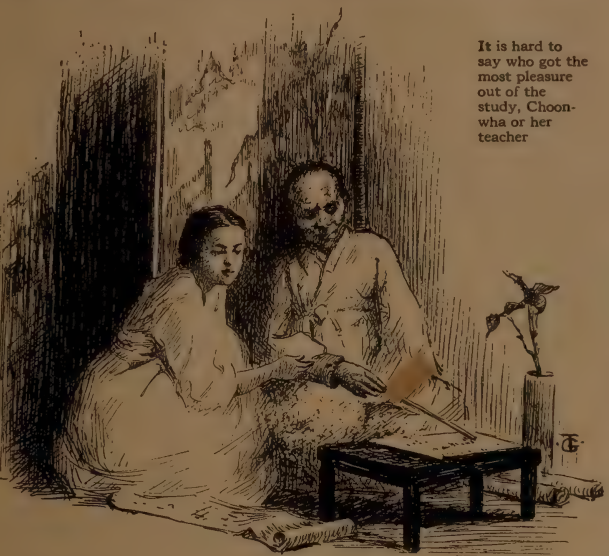
hansung's eyes were moist as he answered: "Why you so kind to me whom you have never known re? It is not possible with words to express my titude. I shall be glad indeed to take the place offer, and earnestly hope I may find opportunity e day to repay you."

o it came about that Han Chansung, or Ne Chan- g, as he was henceforth to be known, was installed eacher in Su Nai. There is no need to tell in de- of the four years which followed—years in which lad grew into a tall, straight-shouldered man like father. As is ever the case with teachers, he learned re than he taught the village children. His smile still the sweet smile of his boyhood. He had the h brow and clean-cut features of a scholar and aker, but there was more in his face and eye than ple kindliness and the marks of a student. His face ected a soul that had known deep sorrow and yet l patiently suffered and found strength in suffering.

Though Chansung's days had been spent in the oolroom, he was by no means a scholar only. He ed the open air and after school hours found plea- e in helping old Ne about the mill and the farm. e mountain back of the house was the home of merous pheasants, and Chansung had early learned shoot these beautiful birds with old Ne's flint-lock e, an art requiring the highest skill of the hunter. ce when a troublesome tiger had infested the neigh- rhood, helping himself at night to the farmers' dogs d young calves, Chansung had gone up the moun- a with old Ne and four others and, standing in line h the rest, had brought the great beast to the und with his own bullet.

In one matter, especially, the whole neighborhood d benefited by Chansung's presence. The spring, flowing so copiously summer and winter, had interested him from the first. He marveled greatly from whence so much water came. What a pity the water could not be put to further use than the running of old Ne's rice mill! If only it could be made to flow through the fields beyond the village, what a blessing it would prove!

The difficulty lay in the fact that the fields were several feet higher than the spring, so that all the precious water was left to run its sparkling way unchecked to join the lower river. Would the water in the spring rise if a bank were built around it? Old Ne and the rest laughed at the idea. If that were possible, why had it not been done long ago? When Chansung answered that somebody had to do everything first, old Ne still objected that it would ruin the rice mill.


It is hard to say who got the most pleasure out of the study, Choonwha or her teacher

"Ruin the rice mill! Not a bit of it!" said Chansung. "If we can raise the water the mill's power will be doubled."

So old Ne gave in, and Chansung was permitted to make the experiment.

There was great excitement in the village over Chansung's plan. Some said it really sounded reasonable; but most ridiculed the idea. Nevertheless, at the village meeting it was decided that every man should help.

What palaver there was the morning the work began! What fiery discussions as to where to begin and where the dike should run! There is no democracy on earth to equal the democracy of an Oriental village. Every one has a right to his own say and uses the right to the limit.

When all were through, Chansung explained his own plan, which was adopted, and the work began. Two banks ten feet apart were to be thrown up from the highest point in the field straight to the spring. The men were divided into bands, six men to a section, and a double shovel was assigned each band. Even three men to a shovel seems ridiculous to the conceited Westerner, accustomed to look down on all things Eastern.

"What a shiftless invention!" he exclaims, till he has seen the shovel work. Then he changes his mind.

The blades of two long-handled shovels are firmly wired together, the handles being steered by the two strongest men in the band. At each side of the double shovel is fastened a strong rope which the other men grasp firmly, two on each side.

"Are you ready?" The shovels bite deep into the ground. "*E-e-ah!*"—and are dragged forward a foot. "*Eek!*" With a mighty pull of the ropes the double shovel is jerked clear from the ground and half a wheelbarrow load of dirt is heaved forward the required distance, twenty feet if desired.

"*E-e-ah-eek! e-e-ah-eek! - Cha, cha, e-e-ah-eek!*" What a college yell it would make!

By three o'clock in the afternoon the dike, all except the last twenty feet by the spring, was completed. All hands gathered for the finish. The water was icy cold; but what of that? Standing knee-deep in the stream, mud and sand were heaved from the bed, and stones and sticks from the sides, and in less time than it takes to tell it almost, the stream was turned and began to flow into the new channel—swiftly at first where the ground was low—and its progress was greeted by wild enthusiasm.

Gradually the bed filled and the water rose slowly, inch by inch, to the level of the spring and stopped. The crowd waited breathlessly, one minute—five—ten; apparently it would rise no farther. The pessimists began to say, "I told you so." But no, it has risen a little more; risen in fact as fast as could be expected in the long, dry ditch. Slowly, inch by inch, the water rose, steadily now, the dry ground having drunk its full.

"*Chota! chota! Twagesso! Twagesso!*" (Good, good! It will become! It will become!) they cried, and rushed with the shovels to make a path through the field for the rising flood.

They were none too soon. Before they had advanced the ditch fifty feet the water was upon them, and from there on it was a battle to confine the water to the ridge. But forty men worked with might and main, and it was done, enough at least for the present, and the sun setting behind "Alger-yung" turned the muddy water into a golden flood—sure prophecy of better days for old Su Nai and many golden harvests.

CHAPTER VII

Choonwha Finds Comfort

THE days following Chansung's disappearance from Tai Pyeng Dong were full of sadness for all of Elder Han's family, but most of all for the little bride. Though the elder himself never charged the girl with his son's loss, there were others less kind. As day after day went by, and no word came from Chansung, Choonwha's grief was pitiful. She refused to eat and would have died like a broken-hearted bird if the elder had not interfered.

He came upon her one day in the garden weeping her heart out among the flowers. Putting his arm around her he said: "My child, my child, you must not weep like this. How can I bear to lose both my dear children?" and Choonwha threw herself into his arms and wept a long time and was comforted.

"Father, can you forgive me? It was all my fault that we quarreled, and if Chansung never comes back I can not bear to live."

The elder's voice was very gentle as he answered: "It is hard, I know; but we must not despair. I believe he will yet come back; and meanwhile we must help each other, you and I. You know Chansung helped me with my accounts and letters; from tomorrow morning on, I want you to help me."

"Oh, if only I could!" Choonwha fairly trembled; "but you know I can scarcely read. Chansung has taught me a few characters since we were married."

A frown darkened the elder's brow. "It is a wicked custom, this of our people, to educate only the boys. I have always said that if I had a daughter she should be taught exactly the same as her brother." Then with a smile, "But, Choonwha, I have a daughter now; and if you wish we will set up a school together. If I mistake not, you will outstrip all the village lads."

So it was settled. From that time on Choonwha received daily lessons—first in the easy Korean script, then in the Chinese characters.

It is hard to say who got the most pleasure out of the study, Choonwha or her teacher. The girl's mind was exceptionally bright and stored with unused energy. Strange it is so hard for Eastern men to realize that the girls of each generation inherit just as good brains from their parents as their brothers. The one-sided culture of centuries has not developed a one-sided race except in so far as each generation starves its women. Choonwha's eagerness for knowledge was the eagerness of a starving intellect. In the Korean idiom, she fairly "ate up" her lessons.

To be continued

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New Attitude Toward Women's Work

THE permanence of women in industry was discussed by Melinda Scott before the conference of governors' representatives which formulated an outline of the bill to be presented to Congress for a permanent system of employment offices. Unanimous approval was given by the conference to a provision for a woman assistant director-general to have charge of matters pertaining to women's employment. Miss Scott, who is special representative of the United States Employment Service, thanked the members of the conference for their action in providing for the statutory position for a woman assistant. "I am glad to have been present at the conference where recognition of the importance of women's work was recognized as you have recognized it," she said. "It shows that you know that women are in industry permanently; that they always have been in industry of one sort or another, at home or in the business world; and that they are now a factor that will have to be reckoned with. It shows that you realize that with 25 per cent. of all the women of our country at work, and something like 60 per cent. of these wage-earning women under 21 years of age, an adequate employment system for the nation must include special provision for them."

OUR EDITORIAL PAGE

The Mind of Christ on Unity

IN a letter from a lay reader, published in another part of this issue, our correspondent invites attention to the progress that is being made on the lines of unity by the great religious bodies of the United Kingdom. In the conferences now taking place the leaders in the religious thought and life of Britain—our friend and contributor Dr. Jowett among the foremost—are straining every nerve to advance the crusade for a united Church. We should like to see this zeal emulated throughout the churches of America, and we believe it will yet be.

It should be kept steadily in view that the mind of Jesus looked forward to the ultimate unity of his followers. He prayed "that they all may be one"—"*that the world may believe.*" Does not this imply that disunion in the church erects an obstruction which interferes with the divine purpose of the evangelization of the world, subjecting it to needless delay? Paul in his day found the Gospel obstructed by divisions, and he longed for the time when they should disappear. We have allowed similar divisions to multiply far beyond anything the apostle could have foreseen. Can the Church face the new era still divided and accept the responsibility for the results? Or will it mobilize its legions, each in its proper place, for united action, "that they all may be one," and that the great objective may be obtained—"that the world may believe?" If unity is to be the price of world evangelization, let us prepare to pay it and pay it gladly.

In the recent British conferences, the discussions have developed practically no material differences in matters of faith. They have come to the point of expressing convictions freely. Men say things at such gatherings which a few years ago would have been startling at least, though they are now accepted as undiluted truth. They declare that the forces of Christianity must be concentrated for service, instead of being dissipated by dissensions and rivalry. If we admit that union was in the mind of Christ, and if we claim to be his followers, then we have no right to keep apart, except for valid spiritual reasons. These have not been found thus far. There are different types of Christianity in the different bodies, but all are true to the great prototype. To prolong disunion is to foster rivalry, misunderstanding, overlapping, to waste spiritual horsepower. And this is indefensible, when it is only by union that success can come.

In a recent address before the Northern Baptist Convention in Denver, Colo., Dr. Faunce declared that the great changes now under way must come either *through* the Church, or *in spite of it.* They may come quickly and with little observation; or they may spring upon us like a volcanic outburst and the opportunity for control will be lost. It is time for the Church to act, and to interpret in its action the mind of its great Founder.

The Bolshevist War on Religion

AS THE facts come to the surface regarding the real situation in Russia, the reason for the increasing opposition to the Bolshevists can be better understood. A Stockholm correspondent of the New York Evening Post, writing from personal knowledge and observation, tells of the widespread efforts directed by the People's Commissaries against religion in general and the Greek Orthodox Church in particular. Church dignitaries and parish priests were fanatically persecuted; many were thrown into prison and are still awaiting trial on charges which, if made anywhere save in Russia, would seem absurd. Church buildings have been demolished and the material used in constructing barracks. Some of the famous historic religious buildings are among those destroyed. Decrees were published confiscating church property and compelling marriages, christenings and funerals to be solemnized only by persons authorized by the Soviets. Children unregistered in accordance with the new laws were denied food cards, and their parents were subject to trial by a revolutionary court. In a word, it was clearly planned to rearrange the whole family and social life on an anti-religious basis. Marriages performed by a priest were not legally binding. The "nationalization" of women and children was attempted on a considerable scale, but, being stoutly opposed in many places, was discontinued after a series of sharp conflicts. Numerous priests were executed by the Red Guards on the ground that they had been guilty of political agitation. In many localities church and schoolhouse meetings were strictly prohibited. The Bolshevist leaders in Moscow wrangled for three days over the question whether religion should be tolerated or not, a majority of the speakers taking the ground that as religion is so bound up with ancient racial and political prejudices it is antagonistic to communism. Priests were "fools," and the peasants' worship "folly and weakness." Of course, the question of the truth or falsity of religion was not even considered.

From this lurid picture one may form some idea of the reign of unreason in Russia and the results it has produced. Fortunately it is now likely to be short-lived. It was unthinkable that even the simple peasants would long endure the wild fanaticism that was bent on making wreck of all that made their life worth while. Now, with the driving of the Bolshevists from Moscow and Petrograd, which is impending, and the rolling up of their disintegrating armies by Admiral Kolchak, General Denikine and the Allies, the wave of communistic madness will pass, although Russia must suffer for years to come from the terrible experience she has undergone.

Waste and Wealth

THRIFT is not a hard practicality alone. There may be rich romance in it. Rubbish, waste, useless stuff that men threw away and paid to have carted off to the dump, was the basis of one of the greatest fortunes in England and the stepping-stone to a peerage.

An English manufacturer who died the other day had a career which was one of the most remarkable romances the world of invention and manufacture has ever known. As a young man he was a spinner in Yorkshire, had mastered his trade and owned some mills. One day, when in London, he came across a heap of silk waste mixed up with dirty rope ends, leaves and sticks, all knotted together.

"What is that?" he asked.

"Oh, simply rubbish. It is impossible to do anything with it," was the reply.

But the trained young spinner of Yorkshire knew better. He bought the great heap of waste at a halfpenny a pound, and was laughed at.

For nearly ten years all the profit from his mills went into experimental machinery for the utilization of this waste. Then came the startling announcement that he had produced a machine which at small cost turned the waste rubbish into beautiful fabrics. The result is that today waste silk pours into the great Manningham mills from all parts of the world to come forth worth hundreds of thousands of pounds.

In nature there is no waste. It is only because of man's limitations that the world is littered with what seems to him rubbish. Some day a ray of genius falls upon a dead heap of waste and turns it into gold.

We are apt to look to fiction for our romances; but the richest romances of human life are found in everyday fact.

Educating the Heart

EDUCATION which convinces the mind alone is partial. Only when the heart is instructed is education complete. It is one of the functions of the Church to spread Christian education, not moral instruction, primarily. A man may be moral and not Christian, but he cannot be Christian and non-moral.

The liberty of conscience which makes our diversity of faiths possible also limits our public education to the teaching of moral maxims, unrelated to creed or faith. With the instruction of the public school, reinforced by the school of experience, the average well-balanced mind will be convinced that the Ten Commandments are more than a series of prohibitions; that they are a working plan for a safe, healthy, happy and successful life.

But a life which has no higher basis than the Ten Commandments will still be less than Christian. Christianity has a principle and two additional laws to teach. The principle is that man is a sinner and can be saved from sin only through Christ. The laws are the laws of love to God and neighbor and the Golden Rule of thought for others first. The mind cannot receive these teachings without the comprehension of the heart. The church must spread the teaching, the school is barred to it. How shall it proceed? Education may be by precept or example. Both of these means are available for those who come to church and Sunday school. But only 21,888,521 go to Sunday school (statistics of 1916) and possibly 1,565,908 to church (numbers registered, 1918), and we number 110,000,000 and more. Those who will not hear our precept must be taught by our example.

Christian education, therefore, must be spr
the employer, applying the Golden Rule in lo
thinking of wages and comforts before profits;
employee likewise, thinking of honest service
income; by the public office-holder, thinking
citizen first and his own preferment last; by the
bor, seeking an early opportunity for kindness
stranger; by courts which put humanity before
nicality; by all who know Christ, living the l
love day by day before the world. Such eviden
Christ's spirit, actuating those who call them
Christian, would soon educate the multitude in
tian truth.

No amount of precept, not even thousands of
books, nothing short of lives in which the truth
be read, will suffice for the teaching of Christ to
who doubt or deny, who sneer or scoff, or wh
moral and think that is enough.

Getting Ready for the League

THOSE who were counting on the prematur
mise of the League of Nations must be s
what surprised at the signs of life it has g
which are evidently accepted by an interested
as indicative of a wide range of activities in the
future. The nations have confidence in it. Fr
and England have chosen their respective men
of the organization. Premier Lloyd George and
Arthur J. Balfour have let it be known that
mean to attend the initial meeting of the Leag
Washington in October next. King Albert of
gium is also announced as having decided to
over with the same object in view. It will be a gat
ing of the progressive minds of all Christendom.

The European press, too, is discussing the Le
as quite a settled proposition. Besides, Secre
Daniels of the Navy Department, in his recent w
drawal of the demand for a record-breaking ap
priation for a gigantic American navy, has admi
that in view of the disarmament program annou
by the League, such a navy would be unnecessar

We still hear of possible imperfections in the C
nant, but even these are giving little cause for une
ness. Whatever defects are found in the Leag
operation during the first years, there will be an
time to remedy them; for, if indications are of
value, there is no nation likely to venture upon bre
ing the world's peace for a good many years to co

A Great Spiritual Asset

THERE is in our churches one great force
church unity and world reconstruction, wh
should not be overlooked. The Sunday sch
with its 20,000,000 members in the United Sta
alone, will furnish the field for the training of
leaders of the future. The best offset to Bolshevi
in America is sound religious education, such as
promote the growth of spiritual motives in the hea
of all who are accessible to good training. The
ternational Sunday School Association has recen
been reorganized and is recognized by every mo
ment for Church Unity as the primary force to
used in all our campaigns of religious educati
Through the Sunday school religious education
be extended to the homes and woman's clubs, a
the religious element in such organizations as the B
Scouts and the Camp-Fire Girls will be emphasiz
A great many experiments are under way in whi
new plans for wider spiritual education are being trie
and eventually the present average Sunday sch
program of one inadequate thirty-minute lesson
week will be replaced by a course of instruction whi
will lay a real foundation in both spiritual knowled
and Christian character.

It is interesting to note, by way of contrast with t
twenty-six hours a year of religious instruction in o
Protestant Sunday schools, that the Catholic par
chial schools give 350 hours yearly and the Jewis
schools 150 hours. Week-day schools for religio
instruction and Vacation Bible Schools are a part
the answer to Protestant inadequacy. In spite of t
admitted inadequacy, however, the American Sunda
school has been so efficient in furthering religio
knowledge and inspiring to better living that educ
tional and religious leaders in Japan, Russia, Gree
Germany and Austria are now looking to Americ
and the American Sunday school for ideals and pla
upon which to base a similar work in those countrie
Sunday school leaders are sure that the best metho
of making effective the League of Nations will be
organize an International League of the Sund
schools of the world, with their 35,000,000 membe
imbued with the international Christian spirit.

Heavy Hauling on the Farm

The modern way by which the farmer can help pay his county tax—and build good roads at the same time.

E more valuable a product becomes the greater the loss caused by delay in s transportation from producer to market. With crops and other farm icts at their present prices, the farmer who must still rely upon the two-and-ıalf or three-mile-per-hour horse to carry his grain to the shipping point is g valuable time which could be devoted to the harvesting of additional crops. ıus the motor truck can be used as a valuable adjunct on almost any farm h would otherwise require the services of four or more horses. Certainly the which boasts a tractor for plowing, cultivating and harvesting is of a size progressiveness which would not tolerate horse transportation of its mechani- raised crops, and a truck is it the economical supplement to the tractor.

Perishable crops can command a higher price in the market if they have been transported by the high-speed, easy-riding truck.

A motor truck is as much a part of the scene on a modern farm as is a hay rake or a silo, and has a wider usefulness.

But aside from its work on the highway as ıeans of hauling produce to market a truck serve a very real purpose within the con- s of the farm itself. Over fairly hard and l fields it can haul loads of hay or agri- tural implements. On farms of large size it be used advantageously for carrying hot als to the hands in the fields, and for trans- ting them to and from their work.

ven the dairy farmer whose crops are sumed on the premises, as it were, finds motor truck a wonderful time and money er in the transportation of his milk to the way. The added speed and carrying acity over that offered by a two-horse n enables the farmer either to make ier deliveries, or to postpone his milking . The time thus saved means much in e days of scarcity of farm hands, and yet average farmer is only just beginning to lize the many and varied uses to which a tor truck may be put in saving time and money on the farm.

The farmer with heavy timber on his land can well afford to hire a motor truck of greater capacity than that needed on his farm.

HEAR THESE FIFTEEN LITTLE PLEADERS

Fatherless and Motherless Chinese Waifs Who Are in Need of Christian Foster Parents—A Real Opportunity for Service

THERE are many thousands of Christian Herald readers who are heartily interested in missionary work. They love to aid it by every means in their power. Many of those earnest souls have felt the strong tug of the mission field drawing them and have desired above all things to be among those who obeyed the Master's injunction to spread the Gospel throughout the world. Yet among those who have felt this desire there are comparatively few who could accept the call. Many circumstances combine to prevent this. It is, however, within the reach of every one to have some representative in the field—a "substitute" at the front—in the great battle for world righteousness.

Such an opportunity is presented today in the appeal from the Christian Herald Industrial Homes at Fukien, in China. Many of our readers are already familiar with the wonderful story of the founding and development of this missionary work. Nearly ten years ago Miss Emily S. Hartwell, a consecrated American, the daughter of famous missionary parents, laid the foundations for the Homes in faith and prayer. From the outset the work prospered until it became the largest Christian orphanage in China.

Hard times have fallen upon the Asiatic republic. Since the beginning of the great war China has passed through a severe and long continued crisis. Civil war has raged in many provinces; the noise of guns and the sounds of conflict could be heard even at the mission stations. Food of all kinds was high and scarce. Miss Hartwell fought her battle bravely.

Lately she has been planning an extension of the industrial work in the Homes, by which the children in their care could be under the direction of a skilled American industrial instructor. Her aim has been to give these poor Chinese waifs and castaways the best possible training for the battle of life.

Many of the young inmates of the Homes have been virtually adopted by American patrons, but there is a considerable number still unprovided for. It is in their behalf and for the good of the work generally, that the Christian Herald today is appealing to its readers for patrons for those whose portraits are printed on this page. The cost of maintaining a boy or girl at the Fukien Homes, assuring a Christian education and a practical training in the kind of self-supporting work for which the child is best fitted, is $25 a year. This, we need hardly explain, is the very lowest figure that can be quoted under present conditions.

We ask our readers to look carefully over the list below, and see whether they cannot feel in their hearts the desire to have one of these little people for their spiritual foster-child, with whom they can be in communication, and in the molding of whose life and character they would have a potent influence. It is a sacred trust to have in your keeping the welfare of a child, and to feel that the heart of your protégé responds to your love and generosity. As soon as your protégé is capable of writing, its letters will come to you as its benefactor. Regular reports of the progress of each child will be sent to the individual patrons. Thus the bond of spiritual friendship will become a strong and delightful one. Experience has shown that it establishes a tie that is hard to break, and which is a source of the greatest heart satisfaction to the patron.

We must tell you, however, something about the children themselves.

Ding Sen Hua, a boy aged eight, is a little Christian lad. His mother, who is dead, was a member of a Christian mission and a teacher. His father is sick and incapable of making a living. The boy is really bright and good, likes to study and works well.

Ding Bek Chiong is a boy of eleven. He has no parents, his father having died of cholera; his mother died years ago. Ding is bright, honest, fond of study, has good health and works well.

Ding Huo De is thirteen years old, and reported by his teacher as being "a very good boy, healthy, and good in his studies." His mother died of plague, father an invalid.

Uong Ing Sing is a bright little fellow, with excellent health and fair in studies. He is honest, which is a good characteristic among boys of his age. Parents are dead.

Ling Ciong Kuang, aged eleven, is fatherless. His mother is living, but has four children and cannot support the family. Ling has a good record in study, work and health.

Ding Sen Hang, a little fellow of seven, is also fatherless. His mother cannot earn food enough for her little family. The boy is bright and honest and likes study.

Ling Hung Bing, nine years old, is good, bright, not very strong, but quick at studies. Both parents died of plague and he has no relatives. His father was an opium smoker.

Ling Muk Cu, aged nine, is an unusually good boy, excellent health, quick at studies, and full of promise. He is fatherless and his mother is unable to support him.

Iek I 'Ne is seven years old. His father, a farmer, was drowned. Mother also dead. The boy is bright, though yet too young for serious studies. Very impressionable child.

Ling Hieng Chang, nine years, is a good boy, sound in health and capable at studies. Both parents died of plague.

Ding Ing Guong is eight years old. His father is a bed-ridden invalid, and the family are extremely poor, even for Chinese. The boy is good and promising.

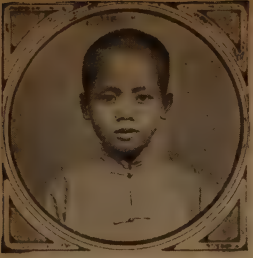
Ngoi Song Duang is a boy of ten, well-dispositioned and good in his studies. He has neither father nor mother, brothers or sisters. He is very bright and lovable.

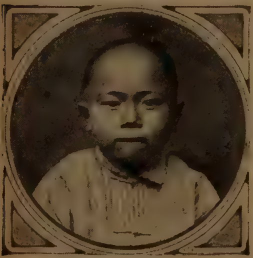
Ding Ung Ching is nine years old, a bright, good lad, in excellent health and quick at his studies. Father dead and mother so poor that she cannot support him.

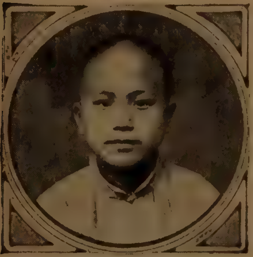
Ding Dung Sing, eight years, is an earnest student, healthy and with a good disposition. He is bright and honest. Father dead, mother unable to support her family. Ding is in the Home's school.

Iong Sa Ko is in his twelfth year, a good lad, healthy and an earnest student. He is bright and honest. Father dead, mother living, but cannot support her other children.

Any reader desiring to become a patron of one of these protégés can do so by sending us a postal or letter, indicating choice and giving full name and address of the writer, also the name of the little one chosen. When your choice is made, a photograph of the child accepted will be sent to each patron. All remittances by patrons should be sent direct to the Christian Herald, which will forward them to the treasurer of the Homes.


Ngoi Song Duang


Ding Ing Guong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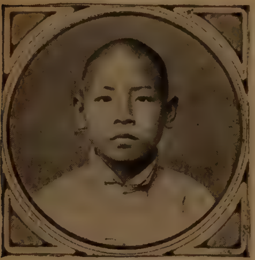
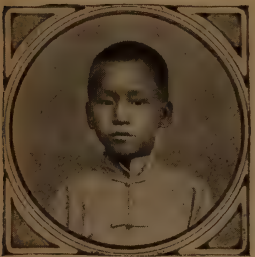
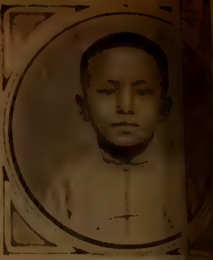

Ding Bek Chiong


Ling Hung Bing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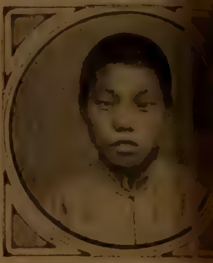
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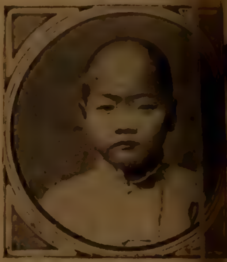
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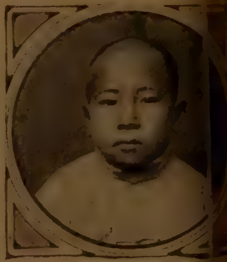
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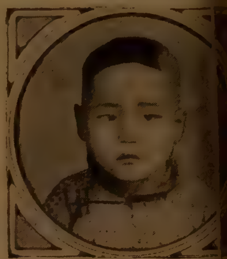
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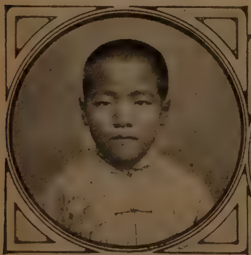
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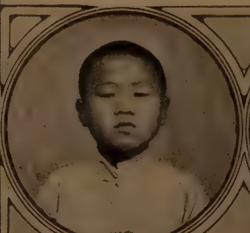

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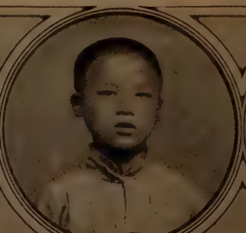

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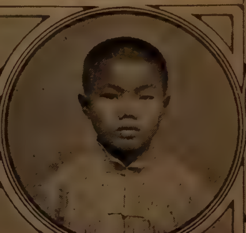
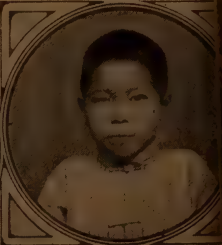



Ding Ung Ching

FOR ALL THE FAMILY

The Care of the Baby

By ELIZABETH FITZHUGH

The Eyes

AFTER the bath the baby is partially dressed and wrapped in a small blanket while his eyes are washed. This is done with a solution of boric acid. A small piece of absorbent cotton is dipped into a cup of the solution and a drop is squeezed from it into the eye. The lid and es are washed carefully with the damp cotton, ng care not to rub the lashes into the eye. A piece of cotton should be used for the other eye. not allow the drop to fall into the eye from too t a height. The boric acid solution is made from teaspoonfuls of the powder to one pint of boiling er. Pour into a bottle and cork with cotton until as cooled.

The Mouth

healthy baby's mouth is not washed before the h come, but when this is necessary (in case of ill- s) great care should be taken not to injure the deli- gums. The little finger is thoroughly scrubbed h soap and water, then washed in boric acid and pped in a piece of sterile cotton. The cotton is n dipped into the boric acid and used to wipe gently inside of the cheeks and the gums. The small ntity of boric acid that may be swallowed will do child no harm.

The Nose

The baby's nose is cleansed once a day, usually in morning after the bath. One end of a wooden thpick is wrapped with a small fluff of cotton to m a slender swab, with the sharp point well cov- d. This swab is dipped into a solution of boric id and inserted in the nostril to remove any mucus dust. A separate swab should be used for each stril.

The Bath

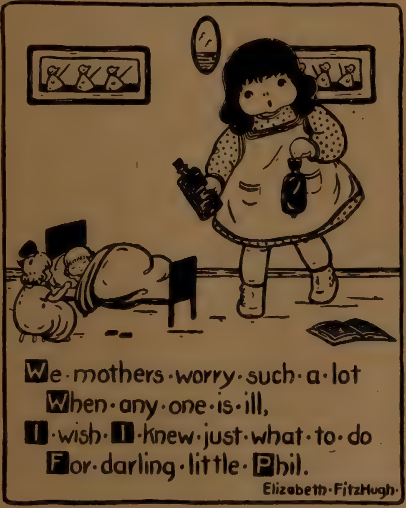
The bath is usually given in the middle of the morn- g before the second feeding and nap. The water ould be from 98 to 100 degrees Fahrenheit. This is sted with a bath thermometer.

The child is held across the knees on a bath apron large towel, with his head at the left. His face, rs, and scalp are washed before his shirt and band e taken off. A little soap should be used on the alp; when this has been rinsed off, and then dried, e shirt is removed and the little body soaped. He then lowered into the water and held on the mother's ft hand with his head and neck on her arm. When e is lifted out, the right hand grasps the little ankles, ith the index finger held between them. The child held on the lap and patted dry with his own soft ttle towel. Powder need not be used profusely. A ttle may be applied in the creases, but only after the kin is thoroughly dry.

Women at Men's Work

ONE of the conditions resulting from the war which is adding to the big problem of unemployment, has been made the subject of a study st issued by the New York Industrial Commission d prepared by the Bureau of Women. It shows e condition in twenty-six communities, where over irteen thousand women are employed in 117 plants, placing men who went to the war. In a majority the plants the labor is such as requires strength s well as skill. Sixty-six per cent. of these women re paid less than $15 a week, 1,500 receiving a lower ge than $12, and about 200 getting somewhat over $20. Women whose productive ability is reported as more than that of the men whose places they took, receive from 48 to 96 per cent. of the men's wages for the same work, while others less capable in production get from 50 to 88 per cent. Only in a few plants do they receive equal pay for equal work.

When these women took over the men's jobs, it was a war necessity. That they are doing their work well is not questioned; but if they are doing as well as has been claimed, according to the views of the unions they should receive men's wages. Of those women who were dropped only two-tenths of one per cent. were discharged to make room for returned soldiers and sailors. These figures are instructive and suggest exploitation. Further, they give a very low estimate of the patriotism of employers who hold so lightly the value of the service rendered by our men at the front. These employers have all too soon forgotten that it was their battle which the men left their jobs to fight.



The Greater Foe

ALTHOUGH our visible opponent in the World War was Germany, our most treacherous enemy was disease. In every great war an army faces two opponents—the forces of the foe drawn up on the battlefield, and the silent foe of disease, which watches its opportunity and launches its attacks unawares. The former, with his various machines for human destruction, is met only at intervals in open battle, but the hidden enemy is the grim specter ever present, lurking vigilantly through the camp and barracks, and gathering its victims while they slumber in hospitals, by tent-fire, or on the field. Of these enemies, centuries of warfare have proved that, in prolonged campaigns, the open enemy claims 20 per cent. of the total mortality in the conflict, while the silent foe, disease, is responsible for the remaining 80 per cent. In other words, out of every 100 men who fall in war, only 20 die from bullets or wounds, while 80 perish from disease, which is, in most cases, preventable.

One Aid to Appetite

By LAURA A. KIRKMAN

"WHAT!" exclaimed Mrs. Experienced Housekeeper; "having boiled cod, mashed potatoes, cauliflower and rice pudding all in one meal?"

"Why not?" asked Mrs. Young Wife.

"Because color in a meal counts more than the average person realizes," explained the older woman. "Physicians and dietitians tell us that if we relish a meal, we can digest it more easily; when food is attractive to the eye, our digestive juices flow more freely. And a meal that is all of one color is not tempting.

"If you think about this a little, you will see that it is true. Such a menu as you are planning now is insipid—all white. If you must have those four dishes all in one meal, you should serve the fish with parsley to provide a green note; bake the potatoes in their skins to give a brown note; serve the cauliflower as a salad with sliced hard-boiled eggs, dressing, and lettuce leaves; and put a dab of currant or raspberry jam on each portion of the rice pudding when dishing it out. Now, wouldn't you rather eat the meal with these changes than without them?"

"Indeed I would!" realized Mrs. Young Wife.

The Grandchildren

I AM very glad that I can bear testimony to the love of my grandchildren, of whom I have many (twenty-six).

The grown-ups are so dear and loving, and the little tots are so sweet, and nothing pleases them more than when grandmother will tell them little stories of her own childhood, and it is pleasant when I stop to hear them say, "Please tell us some more, grandmother."

When reading the article in a recent number of the Christian Herald on this subject, I wondered if we grandmothers do not sometimes bring unkind remarks upon ourselves. We do not always remember how different life appears to the young and healthy boys and girls who gather around us, and the infirmities of age are apt to make us impatient and unlovely in their eyes; but even that God's grace can conquer. For many years it has been my daily prayer that I may not be cross and crabbed in my old age, and I find His grace sufficient in all things. I would not be without these precious young ones; a childless old age is sad indeed. Thank God for the grandchildren.

GRANDMOTHER S.

Wilmington, Del.

What to Do With a Boy

WHAT to do with a boy? Mankind has no older problem, and no other by and large that so often looks profoundly baffling to the worried individuals who try to solve it—with all due respect for young persons of the other sex, for children of a gentler sex must on the whole be more tractable.

One thing to do with a boy is to put him in the Boy Scouts.

Answers to Questions

Can mold be removed from walls?—H. B. To remove mold or mildew from walls or ceilings, apply with a whitewash brush a solution of one pound of chloride of lime dissolved in a pailful of water.

How can I remove stains from piano keys?—H. B. M. Use oxalic acid, and afterward rub the keys white with a soft piece of cloth wet with alcohol or with cologne water. Expose the keys to sunshine on bright, sunny days to bleach them.

Swoboda To-day

Creator of Conscious Evolution

A Remarkable Personality

Swoboda, himself, is perhaps the most perfect example of what Conscious Evolution can accomplish. As Swoboda gains in years, he grows younger in enthusiasm, younger in vitality, younger in health; he is becoming stronger, more energetic, more confident, more dominant and more alive by capitalizing his creative powers through Conscious Evolution. What Swoboda is accomplishing for himself, you too can accomplish—every individual can accomplish, for every individual is governed by the same laws and principles, and every individual has it within himself to make use of these laws and principles. Swoboda's mind and body are so alert and so active that in his presence one feels completely overpowered. His personality dominates everything with which it comes in contact; yet Swoboda is real!—there is absolutely nothing mysterious about him. He knows not what fatigue is—he is a tireless worker. He delights in making sick people well and weak people strong. He loves his work because he feels he is of benefit to humanity—making a better, more vital, more potent race of men and women. Swoboda is not only a mental superman, but a high powered physical dynamo, an unheard of combination.

SWOBODA means freedom—liberty—independence and SWOBODA aims to give these symbols of evolutionary states a new, higher and ultimate meaning.

In addition to SWOBODA'S amazing power of mind and body, his predominating characteristic is his intense sincerity.

Swoboda's discoveries are your opportunities

Daily Results:

"A year ago I was down and out financially and physically. I was a wreck. Conscious Evolution gave me power of mind and health. I am to-day better than ever and I am more prosperous than ever. Naturally I am a believer in the Swoboda idea."

"Your system makes me feel like a different person. Every one whom I have ever met who has tried it out, has the same thing to say about it. Was talking to a man to-day whose wife is a Swoboda enthusiast."

"Your system is direct, simple, scientific, effective, and makes one feel so invigorated. As an athlete and a physician, I endorse Conscious Evolution unreservedly. It is and more, what is claimed for it."

"Conscious Evolution has given me surprising results. I expected good results but I am surprised."

"Conscious Evolution sent a message of energy, health and power through me in twenty seconds, which has been increased from day to day."

"I feel very much better. You did me more good in three weeks than four doctors did in sixteen months."

"Your course has been of great benefit to me. I am able to do a great deal more work with less fatigue. My pleasures are also increased; all work seems a pleasure now."

"When your first letter of instructions reached me I was tired and blue. I read it and saw the 'light.' My blues disappeared. I used my energies for about ten seconds, and my tiredness left me. Conscious Evolution is increasing my every power of mind and body as I wish and as you promise."

If I Could Me

**IN *less than one minute* you can easily a
quickly demonstrate to yourself that you a
only half as dynamic, well, strong, energeti
brave, and authoritative, as you may be, ar
that you are only half as forceful, dominan
self-reliant, daring, and courageous as yo
should be, and that you are but half as pro
gressive, masterful, aroused, powerful, an
creative, as you easily can become throug
quick evolution.**

Why Be Satisfied With Inferior Li

**Why be satisfied or content with inferior vitality, inferior hea
inferior energy, inferior digestion, inferior heart power, infe
lung power, inferior nerve power, inferior brain power, infe
memorizing power, inferior reasoning power, inferior sens
power, inferior scheming power, inferior business power, infe
conscious power, and inferior personal power? Why not att
the vital power of supremacy?**

Perfect and Vital Health

**Conscious Evolution can give you perfect health in your nerv
system, perfect health in your heart, perfect health in your lun
perfect health in your stomach, perfect health in your digesti
system, perfect health in your liver, perfect health in your k
neys, perfect health in your muscles, perfect health in your bra
and thus Conscious Evolution can give you perfect health
every cell, in every tissue, in every gland, and in every organ,
well as perfect health in your blood.**

How to "Get There"

Regardless of how old you are—regardless of your years—you can grow young
in body, younger in spirit, younger in ambition and younger in every cha
acteristic that gives greater living power, greater earning power and great
pleasure power. You can gain thinking power, reasoning power, healt
power and pleasure power, as you may desire.

Why Miss the Super-Pleasures?

Why not enjoy yourself as others enjoy themselves who are more highl
alive and who have super-energy, super-health, super-vitality and supe
powers of every character? Why deny yourself the keenest of pleasures
Why miss the extreme joy of life? Why miss the super-pleasures?

How to Gain What You Want

The way for you to gain what you want is by increasing your power of min
and body evolutionarily, so as to compel conditions to yield to you
superior and irresistible energies. Conscious Evolution is the easy and sur
means of making yourself supreme.

ou Face to Face

More Daily Results:

"I indeed realize what physiological gladness means. My sensation of physical enjoyment is wonderful. It seems too good to be true. It is something as I felt when I took my first trip to the Bermudas, where nature has combined the blending of dainty coloring so exquisite that nothing short of fairyland can describe it. This is how Conscious Evolution causes me to feel."

"I can honestly say that the benefits I have received from Conscious Evolution cannot be measured by any payment of money, and I can say unhesitatingly that your system far exceeded my fondest hopes."

"I could see the tremendous reality and possibilities of Conscious Evolution in less than half a minute's direction of my energies into creative channels."

"Conscious Evolution has changed me from an invalid into a tireless human machine."

"I would not consider trading the benefits I have received from Conscious Evolution for gold."

"As a student of physiology and histology, I at once recognized the feasibility of Conscious Evolution."

"Ten seconds from the time I started Conscious Evolution, I felt myself more alive and energetic."

"I have used Conscious Evolution for a few weeks, and I find myself marvelously improved in both body and mind. Conscious Evolution is wonderful, and the world will be brighter when men and women everywhere grasp it."

"I owe my rise from the position of a country insurance agent to virtual head of one of the largest insurance companies of the world entirely to the power of personality Conscious Evolution has given me."

Swoboda 26 Years Ago

From a sickly youth Swoboda made of himself a magnificent physical specimen of the human race. This was just the beginning—his greater evolution was yet to come

hese Rare and Amazing Books Explain Conscious Evolution

Write for these books—not because Conscious Evolu-
on has meant so much to 325,000 other men and women,
t because there is scarcely a prominent family in the
ountry that hasn't at least one member a pupil of Swoboda,
it because ***they contain valuable ideas for you.***

**Conscious Evolution is being personally used by many of
he most prominent physicians and by such men as Charles
Hughes, Woodrow Wilson, the Rockefellers, the Vanderbilts, the
oulds, the Huntingtons, the Cudahys, the Swifts, the Armours and
cAdoos for advancing themselves in energy, health, vitality and
ower of personality.**

**Write for these books because they mean so much to YOU in multiplied
ving power, earning power and personal power. They are big books
lled from cover to cover with vital facts about yourself and how you
an acquire the degree of perfection in body and mind that you so
uch need. They explain the dangers of excessive deep breathing,
xcessive exercise, and excessive muscular development. CON-
CIOUS EVOLUTION and THE SCIENCE OF LIFE show *how to
ouble or even treble your power of mind and body;* not by
edious, prolonged study, but by a *simple and quick process* of
nergization which raises the very level of your life and mental powers,
hrough harnessing your internal "CREATOR."**

**CONSCIOUS EVOLUTION and THE SCIENCE OF LIFE supply the key to
ominant personal power, dominant business power, dominant success power,
ominant mental power and dominant will power. They show *how to change
our aimless and fruitless attitude into ambition, inspiration, enthu-
iasm* and the highest success by putting your internal "CREATOR" to work
or you. These books show *how to amazingly increase your power of
vill and personality,* as well as your power of body, for every action and for
very purpose and process.**

**Conscious Evolution is a new science, and no one can afford not to know at
east the simple facts about it. These facts show how Conscious Evolution
vercomes weak will, poor health, feebleness of mind and body. They show
ow to overcome the inferior, pleasureless, feeble and unsatisfactory life, by
iving the means to the successful, superior and abundant life through activat-
ng your "CREATOR."**

**Conscious Evolution also shows how to arrest the aging of the body, and *how to remain
oung, energetic, vigorous,* well and active all the days of your life, through self-re-creation.
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**Even if you gain but one idea through CONSCIOUS EVOLUTION and THE SCIENCE OF
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**Just write your name and address on this corner and tear it off and mail it, and you will receive
he books free. Attend to this to-day. You will surely forget about it if you put it off until to-morrow.**

ALOIS P. SWOBODA, 2307 Berkeley Building, New York City

Conscious Evolution must not be confused with Darwinian evolution or Physical Culture. Nor should Conscious Evolution be confused with Oriental or Hindoo philosophies, auto-suggestion, self-hypnosis, gymnastics, or mere physiology, anatomy, histology, theosophy, morphology, medicine, pathology, exercise, New Thought, Christian Science, calisthenics or psychology.

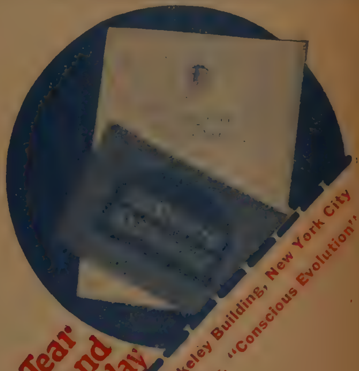
Conscious Evolution is not an occult science, nor a metaphysical science, nor a divine science, nor a spiritual science, nor a material science, nor is Conscious Evolution a symbolic science, nor a mere hoping, wishing, longing and dreaming philosophy.

Conscious Evolution must not be confused with any present day philosophies or sciences of a material or mental character.

Conscious Evolution cannot be understood by physicians, psychologists, physical culturists, philosophers, chemists, cosmologists or biologists of the present day.

Conscious Evolution is a new and original science, an exact science, a demonstrable science—a science of the evolution of and through Conscious Energy—a science of the Ultimate.

Conscious Evolution is the beginning of a new evolutionary era for the human race.



Tear out and mail to-day

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Please send me the free copyrighted books, "Conscious Evolution" and "The Science of Life."

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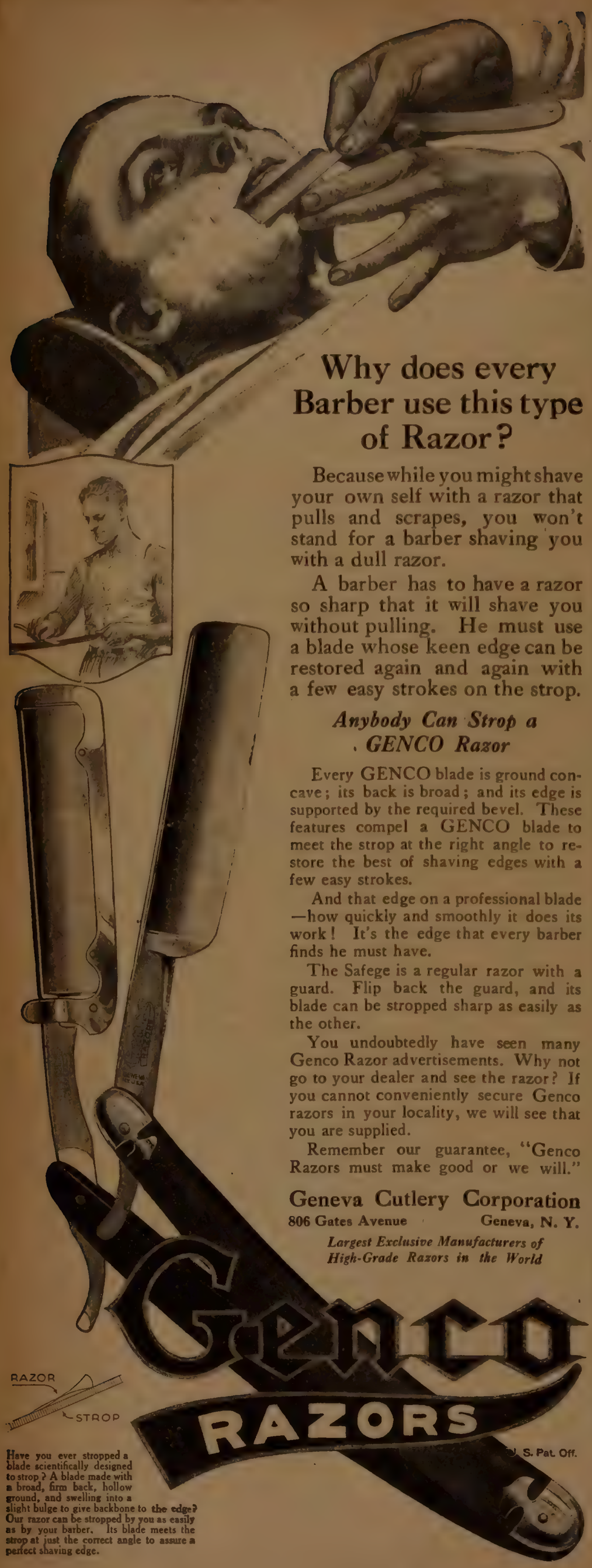


Why does every Barber use this type of Razor?

Because while you might shave your own self with a razor that pulls and scrapes, you won't stand for a barber shaving you with a dull razor.

A barber has to have a razor so sharp that it will shave you without pulling. He must use a blade whose keen edge can be restored again and again with a few easy strokes on the strop.

Anybody Can Strop a GENCO Razor

Every GENCO blade is ground concave; its back is broad; and its edge is supported by the required bevel. These features compel a GENCO blade to meet the strop at the right angle to restore the best of shaving edges with a few easy strokes.

And that edge on a professional blade—how quickly and smoothly it does its work! It's the edge that every barber finds he must have.

The Safege is a regular razor with a guard. Flip back the guard, and its blade can be stropped sharp as easily as the other.

You undoubtedly have seen many Genco Razor advertisements. Why not go to your dealer and see the razor? If you cannot conveniently secure Genco razors in your locality, we will see that you are supplied.

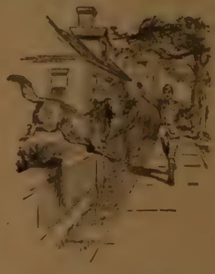
Remember our guarantee, "Genco Razors must make good or we will."

Geneva Cutlery Corporation
806 Gates Avenue **Geneva, N. Y.**

Largest Exclusive Manufacturers of
High-Grade Razors in the World

Have you ever stropped a blade scientifically designed to strop? A blade made with a broad, firm back, hollow ground, and swelling into a slight bulge to give backbone to the edge? Our razor can be stropped by you as easily as by your barber. Its blade meets the strop at just the correct angle to assure a perfect shaving edge.

Its Master's Uniform



WHEN Henry R. Waltrup, a St. Joseph, Mo. boy, went away to the army training camp last July, his Scotch collie dog was inconsolable. It sat sorrowfully on the front porch of the Waltrup home, gazing down the street, from early in the morning until dark—changing its position only to occasionally run about the lawn, and from door to door of the house, as though seeking to get a trace of its master.

Then one day Henry came home for a brief furlough—came home in his smart new uniform, and with a soldierly bearing and step which transformed him in the eyes of all his friends—save that one which loved him, but could not speak the language of men. But the collie could show its welcome. When it first espied Henry leaving the street car two blocks away, it gave a start, then stood for one moment as though transfixed. Then a short, sharp bark of joy came from the dog, and the next instant it had leaped from its sentinel's post upon the porch, raced madly across the lawn, cleared the fence at a bound and was just a streak of happy dogism as it flew along the sidewalk to meet its soldier.

The vigor of the dog's welcome almost swept the young warrior from his feet—but there were tears in his eyes, and there was a tremor in his voice, as he patted the leaping, whirling, barking dog, which seemed to have lost its senses in its paroxysm of delight.

For several days young Waltrup remained at home, leaving at the end of his furlough in the night. The dog was not about, and after a mournful search of the house and grounds next day, the animal settled down to its old task of watching the street from the verandah.

But things did not go well with Henry. The great epidemic of influenza came on, and he was one of its early victims. For days he lay sick in the camp hospital, and at last his eyes closed wearily upon earth, and his spirit fled to regions of peace, where the call of th trumpet does not penetrate.

The body was sent to the dead home, arriving in the night in c of a company sergeant. The after making sure that the rema his comrade reached the careful of the local undertaker, repaired hotel to obtain a little rest. The fc ing morning he we the home of the boy. As he appro the house, the sen dog on the porch pr up its ears, as it done every time a in uniform enterec street. When the geant opened the of the Waltrup pre and entered, the bounded from the p and went into a tr port of joy as it comed the weare that familiar garb.

All the time the geant remained at house of mourning dog was aquiver with excitement happiness. It was with difficulty the collie was kept out of the house, when the soldier appeared the dog dar attendance upon him. It was neces to shut the poor animal up in the ga when the hour for the funeral arri However, after the return of the mou ing household from the cemetery, dog was released. The sergeant ca back to the Waltrup home to say go by to the bereaved family, and t left the house to take his train and turn to camp. The dog followed to the street car, and would not driven away. At last it was necess for neighbors to hold the collie while sergeant boarded the car—after a such as a deeply-touched man co but bestow upon a poor dumb brute whom he was unwillingly causing pa As the car sped away, the collie strugg desperately to free itself. When t trolley was no longer in sight, the d permitted itself to be led back to t Waltrup home—and there upon t lonely porch it resumed its faith vigil for the master who never cou come again.

Seed Dropped by the Wayside

HOW a chance seed of truth, falling in an obscure place, unknown to the sower, may take root and grow, producing a hundredfold, is shown in a story told in a letter from Mrs. Elizabeth F. Brewster, a Methodist missionary in China.

A Chinaman who could not read or write, while on a journey dropped into a roadside house to rest. It proved to be a Christian preaching-place. He was impressed by what he heard, and when he afterward passed that way he dropped in again and again. He told his friends of the new cult, but they scoffed at the idea of any good thing coming from the land of the barbarians.

He finally decided to invite his neighbors into his house to hear the wonderful story that he had heard at the roadside preaching-place.

He went to the village letter-writer and ordered a sign, "Heaven Doctrine Hall," which he put over his front door.

But the new doctrine needed a literature, and that the illiterate apostle was unable to produce. However, he remembered that the laws of the new religion were ten in number, and he racked his brain to recall the commandments which he had heard recited in the preaching-place. The result was another job for the sign-writer, who drew up a tablet to be hung in the Heaven Doctrine Hall:

1. One God.
2. Don't use mud and wood to make gods.
3. Don't use God's name lightly.
4. Six days work, one day rest.
5. Honor your parents.
6. Don't kill.
7. Don't commit adultery.
8. Don't steal.
9. Don't bear false witness.
10. Don't covet.

One more visit to the preaching-plac to refresh his memory and gather i spiration, and he held his first servic His neighbors crowded in to see wh new thing he had to say. His stock Christian doctrine was limited, but made up in fervor, and the truth a pealed to the spiritual hunger of h hearers. In a few weeks he had gath ered a little flock of believers.

Then the congregation began to fe the need of a trained preacher. The had one of their number prepare a pe tition and went to the preaching-plac where their leader had first seen th light. They crowded into the office o Rev. W. N. Brewster, Methodist missionary, since deceased, and handed him the petition. When the missionary saw the hall and the abbreviated Decalogue a tear stood in his eye, but a look of great joy shone from his face. "We will send you a preacher," he said. Like the "certain disciples" whom Paul found at Ephesus, who knew only John's baptism, these disciples were then and there baptized into the name of the Lord Jesus.

◆

The International Institute

THE International Institute is a center where foreign-born women are taught those things which are necessary to attain American standards. San Francisco has three such centers and Los Angeles two, and 262 workers are engaged in this service in thirty cities, among which are New York, Cleveland, Buffalo, St. Louis, Syracuse and St. Paul.

"Is Your Daughter Safe?"

By ALBERT SIDNEY GREGG

Superintendent American Civic Reform Bureau

UNSCRUPULOUS men are ever on the alert to get control of ignorant, foolish and defenseless girls for moral purposes, and as a means of ome defense" every mother should e that her daughter is fully informed out such matters. White slavery and ce thrive because of over-confident, gligent parents and uninstructed rls.

Virtue is sometimes distressingly ind. "Good people" need to be enghtened about this supremely import- it matter. Very little progress will be ade until more fathers and mothers y aside their false ideas and face the cts. The forewarned girl is the forermed girl.

Vice profiteers set all sorts of cunning nares for the purpose of trapping girls. hey insert deceptive advertisements in aily papers, offering desirable positions t large pay; they lie in wait for possible irl victims on trains, interurban cars, t depots, in moving-picture shows, lance halls, theaters, rinks, and churches; they impersonate ministers, deaconsses, Salvation Army workers, and re- pectable old men and women. They perate so cleverly that, very often, evil s not suspected until it is too late for he victim to escape.

A striking instance of such activities recently developed in New York during the trial of a man charged with white slavery. He was induced to tell how he trapped the girls.

"All we have to do," he said, "is to keep an eye on the little towns around New York, and find out when a girl decides to go to the city to get a job. Girls in small towns are always eager to go to the big city for that purpose. When they arrive we are waiting for them. It's a good graft."

Such activities are not limited to the little towns in the vicinity of New York. Every town and village throughout the country has its stories of girls gone wrong. It is so common that many people are no longer shocked. And that is the terrible part of the whole terrible business. A very small proportion of these cases ever gets into court or into print, for the reason that the victims seldom "come back," and if they do they shrink from exposing their misfortune to public gaze. Without the testimony of the victim, the officials cannot prosecute, and thus many a vice profiteer is reluctantly allowed to go free.

After studying this question for years, it is the deliberate conclusion of the officials of the American Civic Reform Union, with headquarters in Cleveland, that sex education is essential to the destruction of white slavery and the promotion of purity.

"A girl who is ignorant of her own sex nature, and of her proper relations with men, is in peril," says the official announcement. "She will more easily become the victim of a white slaver or a libertine than will the girl who has been judiciously instructed by a wise mother, or by the reading of standard books.

"A boy who is early taught the sanctity of his own body by father or mother or by books is less liable to waste his strength and character in vice than is the boy who grows up in ignorance or learns from vile companions."

With the foregoing conclusions in view, the American Civic Reform Union is developing a system of Welfare Circles throughout the United States the object of which is to promote sex education among young people of both sexes, expose methods of white slavers, trace missing girls, and prosecute men who lure girls into vice.

A Welfare Circle is started by appointing a woman to serve as leader. This leader is supplied with a set of approved books dealing with the subjects indicated, which are loaned among the young people and their parents. There are several advantages in this plan. It enables any woman with average ability to do the work. She is not required to be an expert in social reform. All that is required of her is to see that the books are kept moving. The books are the property of the Union and are merely loaned. Each leader is expected to see that the entire set is read by at least one hundred people.

This plan avoids all the objectionable features of public oral teaching or class-room instruction. There is no opportunity for profitless talk. If a girl who is reading the books comes across things that she does not quite understand, she is expected to ask the leader, and if the leader cannot answer them she may write to the superintendent of the Union. This plan is also a great aid to parents, for the reading of the books will in a large measure accomplish the same results as parental instruction. The books are adapted to both boys and girls, and may be read with profit by parents. They are by experts and unobjectionable. No charge is made for the books by the Reform Union, and additional books will be supplied to any leader if desired. It is a simple, practical, effective plan for safeguarding girls from vice, and for promoting purity among boys and young men.

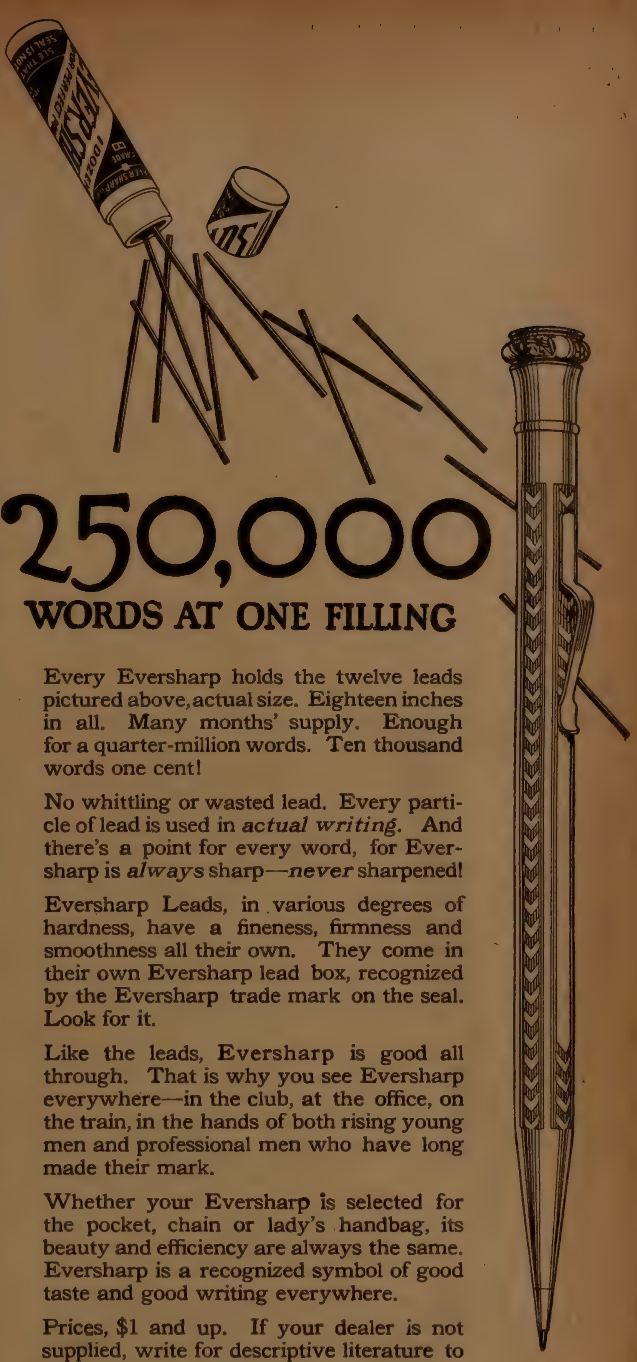
Welfare leaders are now at work in a number of states, and it is the purpose of the Reform Union to appoint leaders as rapidly as they can be found. The books are in circulation in stores, factories, business colleges, offices, high schools, colleges, clubs, and church societies. Numerous instances have been reported by leaders in which they say they have found many well-raised girls of the 'teen age who were utterly in the dark as to the subject matter of the books, and who were eager to learn about such matters. In one college the girls formed a secret society for the purpose of circulating the Welfare books, and by the time they were through eighty girls had been reached. One leader makes a specialty of seeking out servant girls, and finds them receptive and eager to learn. Still another selected a business girls' organization as her field of operations. One active young woman circulated her books in a biscuit factory where she worked, and in which women of all ages were employed. She reported that many of the older women were as eager to read the books as were the younger girls. It seems that they were all in need of the light. Some of the leaders have enlisted other women as leaders, and so the system has been expanding on the endless chain principle.

Back of the Welfare Circle System is a central management that finds the leaders, supplies the books, and obtains reports. More than that, special help is available for leaders who need it.

It is estimated that there are ten million girls in the United States between the ages of twelve and twenty-four, and about the same number of young men and boys. They are the nation of tomorrow in the making, and they should be protected from everything that may injure them in any way. Many parents are doing their full duty in the matter of instruction, but there are thousands of girls who are neglected, or who, because of death in the family or of poverty, have been forced to battle for a living alone and without help. Men who prey on virtue choose defenseless girls as their possible victims. Such girls deserve the aid of the strong, and for such we plead.

One cannot with a clear conscience, evade the duty of making an effort to safeguard girls on the plea that unfortunate girls are themselves largely to blame for their troubles.

Natural modesty is not a sufficient protection against guile, false lovemaking, deception, drugs or force. There must be understanding and a right purpose as well as modesty. If a girl has a mother who is indifferent the mother should be aroused, and if she has no mother, or is away from home exposed to temptation, it is the duty of those who are wise and strong to help protect her.



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LOVE

ational Sunday School Lesson for June 22. I Cor. 13.

reatest Bond Between Men and Nations

ev. George D. Allison, Ph.D.

COME today to the study of the greatest word in Christian speech, to the central doctrine Christian teaching. Christian how sublime a thing it can be! d how these Christians love one !" was the exclamation of pagan- en Christian love was a new thing world. "One loving spirit sets on fire," was Augustine's pro- or the spread of the teachings of nto all the earth.

that love is hard to define. It ny diverse applications and forms ession. It may be very firm and evere on occasion, as well as win- nd gentle. It is based on the in- on of a great ideal. It is grounded evolence toward all, not passive wishing" but forthreaching "well- ." It is an attitude of the soul, given to the life by genuine affilia- ith Christ. Paul in his wonderful to love in First Corinthians has us its very atmosphere and spirit. Christian world still has need to of the apostle that one can have iposing array of the virtues and niss utterly the supreme grace of ord Jesus, which is his legacy— e one another as I have loved you." rosity, morality, culture, eloquence, sacrifice—each, as he points out misses its truest being without Jesus uses love in his key-utter- as his master-word, just as we see it is the key to his life and charac- "*Thou shalt love* God and thy ibor" summed up law and prophets im. We in turn see that his life be summed up in like terms. "As other that ever lived, he loved . and his neighbor."

The Sources of Love

We love him because he first loved From the ministry of our Saviour flowed age-long bounty of Christian iousness in self-giving. One might add a complementary saying to this iliar one, namely, "We love others ause he first loved us." When the ental delegates at the Chicago rld's Fair were asked what most im- ssed them in the great city, they l, "The wonderful free hospitals, and ll House." Where Christian love never penetrated there are no won- ful free hospitals, and no settlements ong the poor wholly devoted to their lift and their well-being. In far-off dia or China the new convert to ristianity feels his heart "filled with e to every living thing!"

Christian love not only takes its rise m the personality of the Master, but draws its power from his conception of e Father. His closest friend summed Christian theology in the phrase God is love." For Jesus so portrayed d that love is not merely one of his tributes, along with power, wisdom, , but that love is his very essence, ich makes his power a loving power, wisdom a loving wisdom, and his niscience fundamentally a loving praisal of his creation.

Paul in another place gives us a olden Text of love which shows what t of ground in a human heart is con- nial to this fruitful plant. "The end the charge is love, out of a pure heart d a good conscience and faith un- igned" is his injunction to his follower mothy (I Tim. 1 : 5). Without puri- of motive love is hopelessly compro- ised; indeed it cannot function at all. d men need to be converted, to get "new heart," before they can be ex- cted to look upon their neighbors in hristian love. An uneasy conscience fatal to the Christ-attitude to life; it eeds suspicion and self-protection and ecks every truly loving impulse before comes to fruition in deeds, in life. d "faith unfeigned"—ah, that is es- ntial, because love to men is based so on a recognition of value in them and in their friendship. Without faith in men one cannot continue to serve them in love. Jesus had faith in people, and in all sorts of people. He believed in them, he believed really that God Almighty cared about them, even the least, and so of course he loved them. "Jesus loved Martha, and her sister, and Lazarus," and Peter and James, and so on through the whole list of all whom his life has helped. Pure-mindedness, right-living and faith are the soil in which love grows wondrously.

Love is the ground of assurance in our salvation. "By this we know that we have passed from death unto life, because we love the brotherhood." Where love is, there is God. "There is my blessed assurance; I make mistakes, I blunder, I say the wrong thing, I give way to temptation, but thanks be to God I love! I love men, my brothers. How poorly I show it! How foolishly I conceal it! How sinfully I fail in living it! Yet I love men and it gives me the sense of God's presence."

Love Near and Love Far

Christian love sweetens and hallows every relationship. We use the expression Christian family, and unconsciously realize that Christian love revolutionizes even the universal relationship of husband and wife, of parent and child, of brothers and sisters. See what Christian love does in friendship, from the group of names inseparably linked with Paul's in the New Testament to the deep lasting groupings made in every town in America by a band of people whose common tie is their loyalty to Jesus in the fellowship of a church.

But the constraining love of Christ is not based on mere propinquity. By its power men really care about the destinies of myriads beyond the seas, men whom they have never seen or known. One can see in the discussion of the League of Nations, that Christian love impels men to consider the welfare of other lands than their own and makes them predisposed to some such rearrangement of human affairs. On the other hand considerable, though not all, of the opposition comes from men who have not the Christian spirit, whose patriotism is such a narrow thing that we fear its core is in self-interest alone.

Christian love of country is a noble and holy thing. It is far removed from jingoism and spreadeagleism. It is not blind to the nation's sins, but longs for the realization of her highest ideals. It can not say, "My country right or wrong," but says with a more thoughtful patriot, "My country: when she is right to keep her right, and when she is wrong to make her right."

But Christians from the beginning have been world-patriots too. They learned it in the Lord's Prayer, "Thy kingdom come." They corrected the ancient Jews' narrow nationalism with the prophetic spirit which was in Isaiah when he said, "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation to the ends of the earth."

Our topic is timely. The lasting bond between nations as between individuals is not mere contract and agreement, still less is it economic interdependence and trade; it is essentially that mutual respect, mutual forbearance and mutual well-wishing which are involved in Christian love. Without Christian love the League of Nations will fail as the old belligerent nationalism has failed. The hope of the world is in the spirit which sent Paul on the first missionary journey, which sent Livingstone to Africa and Judson to Burma, which dictated the return of the Boxer indemnity to China.

And there is but one test of Christian love. It is not by the creed men say, nor the hymns they sing, nor the speeches they make, not even by the money they give away. "By their fruits shall ye know them."

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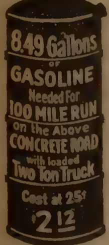

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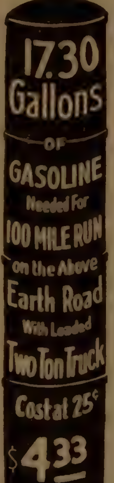

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PAVE THE ROAD—DOUBLE THE LOAD

THE DAI

J. H. Jowett, D.D., Charles M. Sheldon, D.D., Rev. Edwin V

Knowledge of the Spiritual Sky

SUNDAY. Luke 12:56. "*Ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time?*" These folk were weather-wise. They had the garnered lessons of experience. When they saw a cloud rising in the west they knew that it meant rain. When a wind blew from the south they were sure of heat. The two things always went together. One brought the other. They came in unalterable sequence—west wind and rain, south wind and heat. And so the weather-wise could discern and interpret the face of the sky and they acted accordingly.

But our Lord declares that there are multitudes of people who can put two and two together and read the significance of the skies who seem to be dull and unschooled in the discernment of moral and spiritual weather. For here, too, clouds and south winds have a certain fixed significance. Happenings do not travel alone without any train or sequence. Nor are they chaotic, appearing in one relationship today and in an opposite relationship tomorrow. In the moral and spiritual skies a north wind does not fitfully change its character and come laden with tropical heat; nor does a south wind confuse all reckonings and become the chilling servant of arctic snows. The relationships are constant. The same cause and the same conditions produce the same effects. But Jesus Christ says many people are not learned in moral and spiritual issues. They are not impressed by their unalterable order. They are often more concerned about their journey to market than they are about their journey to Zion.

It is an imperative necessity that we recognize the imperious presence of law and order in the spiritual world. When we pass from the material heavens to the spiritual heavens we do not pass from law to accident, and from constancy to caprice. The nineteenth Psalm puts them both under one divine sovereignty. It opens with the material heavens: "The heavens declare the glory of God, and the firmament sheweth his handiwork." It closes with the spiritual heavens: "The law of the Lord is perfect." J. H. J.

The New Service Flag

MONDAY. Dan 12:3. "*And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*" "When the boys are all back, what will you do with your service flag which has hung on the church wall during their absence?" asked one minister of another.

"We intend to let it hang there as a historical memory, but we are planning to make another flag to put beside it."

"What is that?"

"A new flag of service, the missionary flag. We have already ten of our young people who when the war broke out were serving in missionary lands. One of them was in north China, two in India, three in Japan, one in West Africa, one in the Philippines, and two in the Caucasus. We have also eight student volunteers, who are preparing themselves to go into missionary or medical service."

"Our plan is to make a flag which will show the hemispheres. On the surface of these hemispheres we will sew silver stars, one for each of our missionaries, putting the star on that part of the earth where each worker is serving, with his name. Then as fast as our young people enter missionary service we will add stars to correspond with the others.

"In addition to that we will organize classes in our Bible school to make special study of each one of these mission fields, write and receive letters and missionary material from the particular worker in the field, and fro ime time give missionary progr as a pageants illustrating the work n the fields. In that way we hope o ke alive the heroic spirit in our c rch.

"It is the business of the ch h, no the material war is over and ivers peace promises to put an end phy cal fighting, to educate the y g me and women to the truth that e stmen in the army of God is just as essar and heroic as enlistment in e w with Germany. The missio y fl will occupy a place of honor by e sid of the flag of war service." C. M. S.

Hope

TUESDAY. I Thess. 5:8. "An *for an helmet, the hope of sa tion.*" The helmet protected the rior's head, so hope removes fear an trem bling, making the Christian oldie strong in the confidence of tory. Hope is half the battle; it is the inspiration of music to marc s; it helps to lift one's eyes to th hills, whence cometh our strength. Hope beholds the power within th veil, where the Forerunner dwelleth, there the anchor of hope holds. Hope fused to look on the dark side, seein only light and liberty beyond. Hope ever studies the lesson of retreat, bu ever moves forward, following the bec ming beam of heavenly shining. Hope the angel of the inventor and disc er, as well as of the soldier and Chr an. When men lose hope, they fain and perish. Then the dynamo is b ten, the fire is dead, the light has gon ut.

Therefore we are saved by ope. Christ is in the soul as a present er- ience and a glorious hope of imm al- ity. We are more than conqu rs, thrilled with this divine expect n. Hope makes us more and more lik m in resurrection life and spotless be y.

The Beloved John is called the a le of love; Peter and Paul, of hope; J s, of faith; but all are one in Christ. e is the anchor, faith the cable, and e the Rock of Ages.

Hope is the helmet crown on the of the other graces. He who hath hope purifieth himself even as C is pure. He dwells already in the ginnings of his inheritance. The fl of hope from his helmet crest illu the dark valley; in age and feeble the battle is over, the fight is won; has enabled you to keep the faith win the crown as morning dawns on shining shore of the haven. Let protect the head with hope, for i where thought dwells, where plans made, will decides, conscience dire and reason works. Losing the h we lose all; for head and heart are E. W. C

The Judgment of This Worl

WEDNESDAY. John 12: "*Now is the judgment of t world.*" Set that decision, framed the first years of the Christian era, this year of this era. It is as accura now as then, and more appropria History is the most satisfying comme tator on the Scriptures. Let time alo and it will supply the real exegesis the Book of God and the cryptic sa ings of Christ. People strain and fr and sweat about whether these are t last days. 'Tis a humorous folly. course these are the last days earth h had, but it does not follow they are th last days it will have. God publishe his own almanac in his own time, where fore we need not extemporize an al manac. There will be a last day, final Judgment Day, when "small an great shall stand before God, there to give an account for the deeds done in the body" (how sublime and awe-full a declaration that is! Not all Grecian literature knows any such stupendous affirmation); and we do witlessly to infer that there is no other day of Judg-

EDITATION

William A. Quayle, Professor W. H. T. Dau, C. C. Albertson, D.D.

We are told better. He-Who- said explicitly "Now is the judg- of this world come." That day ays on us. Each day is Judgment

l to us in our vast times peopled wars and riots and shadows of ution, comes such an age of judg- as since the day of the Christ- ation has not been witnessed. ce Conference sits in judgment on ations. They omit Mexico and any from a roster of right peoples. sit and measure out justice, or rying to do it. They are writing a sword for a scribe "The nation sinneth, it shall die," and "Now e judgment of this world come." d, utterly forgotten for so long as ve seemed to have slipped from the ory of God, is having its case ad- ated. Armenia is beginning to (thank God, for she has not smiled so long I had thought she had otten how to smile). Palestine, the Land, the Land of God, is breaking of the thrall of wicked polygamist key to have the right as a Christian and should be kept for the lovers Christ and not solely for Moses' iples. And shameless Germany is g bidden to leave the room where lization assembles. Now is the judg- t of this world apparent, and it s not require a prophet to declare t in the light of this visible, audible, sent-day judgment there is set a day which God shall judge the world.

his thing is as certain as the rising the tide. W. A. Q.

"This Great and Wide Sea"

HURSDAY. Psalm 107 : 23, 26. *"They that go down to the sea in ps." "They mount up to the heaven, y go down again to the depths."* The in its immensity, wild wastes and explored depths is full of mystery. w many went out with the tide the st few years and never returned again! ey sleep in the depths of the deep e sea, while millions of homes are solated. They rest from their labors they rise with us in the deathless e.

Some have said prayers and dropped reaths of flowers over the sea where e ship went down, while the minor oan of solemn music from the rolling aves and winds joined in the funeral nthem. Only a plank is between us nd those invisible, mysterious depths here lie unconfined our dear ones. What revelations the sea could make of s unsearchable riches, argosies of treas- re, Westminster Abbeys of the loved nd great!

The ocean mirrors God as grandly as ny object in the natural world. No yndicate disputes your right of way cross its waters. "Whosoever will ay come," is the sea's free call to all ationalities. God's path is in the reat waters. He goeth before thee; is love is measureless as the great deep nd as munificent. The sea bares its ast bosom to the sun, that all climes ay be blessed with the mists of the orning, the verdure and beauty of ield and forest. Without the ocean he earth would be a planet of barren ock. Christ is the sun of righteousness, hining upon the ocean of God's love.

E. W. C.

Hearers and Doers

FRIDAY. James 1 : 22. *"Be ye doers of the Word, and not hearers ly."* As a rule, we regard it as a hope- l sign when a person reads his Bible t home and begins to go to church. y these acts he places himself at least within the reach of the means of grace, nd as we have the promise that the Word of God never returns void, but eing quick and powerful always effects he Lord's purpose, we are confident hat good will result to such a person. James does not discount our confidence, but directs and shapes it so as to insure its realization. When he warns us not to be hearers only he evidently approves of hearing, and nothing is more foreign to him than to speak slightingly of Bible-reading and church-attendance.

Occasionally we meet with people who claim that they can be as good without as within the Church. They will cite to us instances of church members who show by their conduct that their church-going has not benefited them, and they will ask triumphantly: Now what good is there in going to church? In one respect such critics are useful to the church: they prove by their very carping that they expect to see good results from a person's church-attendance. They know what church-going is for, and their criticism merely serves to quiet their own conscience, which reproves them for not doing what they know they ought to do.

But our attention is drawn to these unhappy church-goers for another reason. While they are doing the church some harm, they inflict greater harm and misery upon themselves. The apostle says, they are "deceiving their own selves." They imagine they have accomplished the all of Christianity by the mechanical act of going to preaching and sitting through the service in the attitude of attentive listeners.

Preaching is not an end in itself, but only a means to an end. No one ever came to relish his faith until he began to practise it. Our convictions are put to the test when we begin to live up to them. It is then that we come to realize what a great and good thing the Word which we have heard really is. The better doers we are, the better hearers we shall be.

W. H. T. D.

Seeking the Kingdom

SATURDAY. Matt. 6 : 33. *"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."* The parables of the lost sheep and the lost coin were evidently designed to call attention to a phase of the kingdom of God which we often ignore, namely, the elusive quality of it. The kingdom of God is something which must be sought. The shepherd sought his sheep and the woman her coin. The kingdom of God does not come to us. We go to it. We must search to find it. It does not lie upon the surface of things, obvious and visible. The primary emphasis in this verse is upon the verb "seek." It is an interesting word in the original. One of its various meanings is, "to beat a bush for birds under cover." Hunters know what that means, what care, what adroitness, what keenness of sight and quickness of motion.

Jesus never puts the seeking of spiritual ends in opposition to the seeking of temporal good. He was a thoroughly practical thinker. He saw life clearly and as a whole.

Henry Drummond gives us the suggestive phrase, "first things first." Some things must always come first or nothing turns out right. To those who think truly and who seek to live on a high plane, mere physical life never comes first when thought of it is in competition with care for the deeper things of life, such as honor, conscience, trustworthiness, love, truth, character. The kingdom of God is the kingdom of righteousness and peace and joy. We seek the kingdom when we labor to establish righteousness and peace and joy upon the permanent basis of justice, brotherhood and good will. This is the kingdom we are to seek. We are to seek it with humility. We are to seek it in unlikely places and among unlovely people. We are to seek it when we would rather seek something else. We are to give preference to the things which God prefers. This it is to seek the kingdom and to seek it first.

C. C. A.

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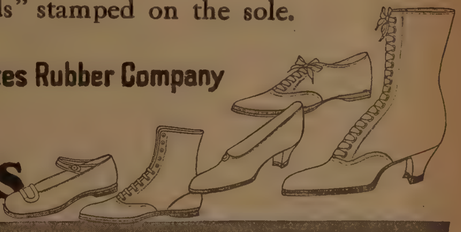

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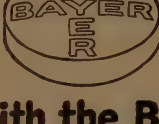

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The German Fleet's Sea Pr

By REV. ALEXANDER ROBERTSON, D.D., Veni

SCAPA FLOW has come into public notice because it was during the war the headquarters of the British Grand Fleet, and because it is there that now the German Fleet is interned. It is a sheet of water, about twelve miles square, lying among the southern islands of the Orkney group, which again lies, as every one knows, to the north of the mainland of Scotland, only separated from it by the Pentland Firth. The Orkney Islands are some sixty in number and are scattered up and down forty square miles of sea; but when one is among them it is the sea more than the land that fills the mind. Thus, when an Orkney boy was asked by a school inspector: "What is an island?" he answered: "A bit o' the sea with no water in it!"

But it is not only the extent of sea that strikes one in Orkney, but the extent of sky. When I used to live in Orkney, and had friends staying with me in my manse in St. Margaret's Hope, South Ronaldshay, the windows of which commanded a full view of Scapa Flow, they often gave vent to exclamations like this: "Well! I never saw so much sky at one time in my life!" This wide expanse of sea and sky, unobstructed by any obstacle, is an outstanding feature of Orkney scenery. But it is not only the extent of sea and sky that impresses one; it is also the beauty of both. I have sailed over every bit of Scapa Flow, and have been at times pretty sorely beaten about by wind and wave in the little packet-boats—for there were no others in those days. Going up the Flow to attend a presbytery meeting at Kirkwall one winter's day, when a storm suddenly burst upon us, and the waves were breaking over the boat, I remember a fellow passenger saying: "Well, there's one comfort, it can't be worse." Still, even in storm and tempest, sea and sky in Orkney were often grandly beautiful, especially in the eyes of those looking at them out of a window. But it is in the "lang, lang days of summer," when it is never dark—when Orkney resembles the New Jerusalem, for "there is no night there"—that sea and sky are dressed in inconceivable loveliness. I have seen beautiful sunsets in Italy and charming reflections of sky coloring on the waters of the Mediterranean and Adriatic, but they were of short duration. The sun sank quickly deep down below the horizon and they were gone. But in Orkney, in summer time, the sun simply skirts it, and hardly goes out of sight at all. It makes but a short shallow arc below the horizon and is up again; so the sunset glories last for hours. Visitors looking at them across Scapa Flow of a June evening could rarely be persuaded to go to bed. Its wide expanse of water would lie before them like a burnished mirror, reflecting all the rainbow tints of the overarching sky. These colors would gradually soften as the sun dipped into the sea, but they never faded away. They enabled one to watch the sun's progress as it traveled slowly eastward, and the light grew fainter, but never so weak that we could not read with ease a small printed book at a north window. Then about midnight it would begin to strengthen and brighten again and "shine more and more unto the perfect day." A story is told of two Scotsmen, who, arriving in Orkney one evening, adjourned to a restaurant for supper and thought they would sit there till dark. They sat all night, and when told it was the next morning, their astonishment was amusing. "This is a rare country," cried one; "daylight all night!"

NOW, what exactly is Scapa Flow, and where is it? As I have said, it is a great inland sea among the southern islands of the Orkney group, separated from the mainland of Scotland, the Caithness coast, by the Pentland Firth. It is sheltered on all sides from the storms of the Atlantic Ocean and the North Sea, but, as I have already hinted, it has its own storms often severe enough. It is a flow; that is to say, there are strong, swift currents running through it by channels or which connect it with the Atla and the North Sea. On its w it is bounded by the mountain of Hoy, beyond which there i till America is reached. Hoy a wall of rock to the Atlanti which beat continually its Standing clear of its precipit is a huge stack of rock, which two legs and so was called the of Hoy. It is a famous landn I was always glad to get past going to Orkney from Thurso, I knew the worst part of the vo over. This was the route taken Kitchener on his ill-fated vessel

To the north and east, Scapa bounded by what is called the n of Orkney; to the south it is bou South Ronaldshay, with its s bay and village. The name of lage, "St. Margaret's Hope," round the bay, with my old chu manse on the high ground be sounds romantic. It is so nam Margaret, the "Maid of Norwa grandchild of Alexander III of S She was betrothed, as a child, to of King Edward I of England, a on her way to his court when h was driven by bad weather to ta ter here, and here she died, and it was buried in the Cathedral in Ki

THE only entrance to Scapa F big ships is by the Pentland Fir posite John O'Groat's House. B not always easy to enter, owing strong current running in the fi have seen a sailing vessel, caught current, carried through from th lantic to the North Sea, then, wh tide turned, carried back again t Atlantic, and once more back ag the North Sea. As an Orkneyma to me, as we once watched the r tide: "It gluffs (frightens) the gers." But while big vessels can enter the Flow by the Pentland smaller ones can do so by the "sou of which I spoke, although all entr and exits are difficult.

A curious thing is that all the p churches are built on the seashore, no windows toward the land, or few, but with a splendid outlook on sea. I have been told that this wa arrangement to enable the peopl look out for boats in distress. The lowing story is told of a minister in S Ronaldshay. When preaching, he the people were restless and always ing seaward. First one man w quietly pop out and then another. knew what it was—a wreck. And s stopped and said: "Brethren, that is fair. I shall pronounce the benedict and then. . . ." He did so, and down the pulpit stairs and out to wreck before the members of his fl had recovered themselves. But all t is a thing of the past, for, as I have sa the people are comfortably circu stanced. There is no real poverty n and they are kind and hospitable. O the door of a proprietor's house w carved the lines:

"Come, good folk, and make good che
All civil people are welcome here."

The Orcadians are also eminent moral and religious. When I liv there the Lord's Day was well kept a the churches well attended. In outl ing districts cottage meetings for t aged and feeble, who could not walk the public Sabbath services, were fr quently held. The people know the Bibles well, and the children are diligen ly instructed in religious things.

Now that the war doings in Scap Flow have brought Orkney prominent before the world, perhaps more trave ers than ever may pay the islands a vis during the "lang, lang days of summe and among them not a few from acro the Atlantic. It is the nearest Britis land to America, I should think, an perhaps the day may come when a bo from Boston, or New York, may p into Kirkwall Bay in June when "the is no night there," and when sea and sk are wrapped in inexpressible lovelines

avelers’ Troubles in Wartime

By W. D. MURRAY, of the Y. M. C. A. Mission

traveler of today is learning w difficult it is to move about ring war-time. In the first is hard to get out of America, for port is issued unless the appli- ows to the satisfaction of our nent that his going abroad is for efit of the people whose country oses to visit. This obstacle the on of the Y. M. C. A. to the Near easily surmounted, for we were ing to take to the great cities out e helpful influences of our organi- Our passports were readily d.

our troubles had only begun. It t hard to get from Liverpool to n, even if it was February, and a ge of coal made us ride five hours eated cars. (We found the same ge in our London hotel, so that ed for a week in an icebox, unable o get hot water.) But it was not y to get out of London as it was t in. Everybody in authority d to know why we were anxious to Paris, and after we told them were slow in issuing our permits. ly they said we could leave on a cer- day and go by a certain route. then, when we reached the rail- station, the superintendent insisted our tickets were not good on the train that connected with the only However, we went on that train. of us carried an embarkation card ng, in addition to name, destina- etc., “This card should be supplied eu of a nominal roll) to each officer, ant officer, N. C. O. or man, or ian embarking under military au- ity not forming a part of a unit, t, or party, before leaving for his for any journey involving a sea age.”

HE same thing happened in Paris. We got into the city all right, but d it difficult to get a place to sleep, realized that we needed fat pocket- ks if we expected to eat anything ing our stay. But to get out of is—“there's the rub.” Application l to be made to the General Head- rters of the A. E. F. This ultimately ulted in a Movement Order for each us. In it the “Commander-in-Chief the American Expeditionary Forces” lers William D. Murray, an American, n in New York City on the 17th of ly, 1858, a “militarized member of Y. M. C. A.” to go from Paris to nstantinople, between February 18, 19, and May 18, 1919. We discov- d that trains ran occasionally through ly and that we might find a boat at rrento that would land us in Con- antinople some day. We were very ppy, therefore, to learn that the mous Oriental Express was on the ad again; but, alas! it ran only twice week and was for diplomats and offi- rs, and cost over $100 for the three ys' journey. We made our applica- n, nevertheless, to the Ministry of ar, for it is for the present a military ain—and after the usual delay a docu- ent was received which stated “M. illiam D. Murray, Américain, Mission l'Y. M. C. A., est authorisé à occuper: place No. 15, wagon No. 1 de Paris Bucarest.” And a very comfortable ace I had in “No. 15 in wagon No. 1.” e Swiss Consulate had been given a t of the passengers, so that when we ached the border the authorities saw o were passing through their country. Austria-Hungary we were not per- itted to leave the train.

PPARENTLY there is no effort, as yet, to make connections; conse- ently we were not surprised to learn, en we reached Bucarest at midnight, at our train for Constanza had de- rted fifteen minutes before our ar- val! The next train would probably , they told us, two or three days later. turned out to be a wait of only forty- ht hours. This time we found a poor tle remnant of a railroad, with rolling ock that surely cannot roll much nger. Our sleeper was without heat, ht or water, and we carried our own food. While we did not dine in great style, we certainly ate costly food. For our eggs we paid thirty cents apiece, and our half-pound of tea we bought for five dollars! When we reached the Danube, we found the Huns had destroyed the bridge, so that we had to be ferried over. It was with a good deal of satisfaction, however, that we stepped upon the opposite shore, for now, within one week, we had crossed three famous rivers: the Marne, the Rhine and the Danube. A long slow ride in a dilapidated car brought us to Constanza on the Black Sea, only to find that our steamer had sailed four hours before our arrival, and no one knew when there would be another. But by and by, after a couple of days, a boat from Odessa called at our port, and we were off again. This was a beautiful sail of two nights and a day, in a vile little box of a stateroom. This ship, like all the others we have seen, showed the neglect incident to war. Finally, we dropped anchor in the Golden Horn, and after frantic efforts to secure our patronage, a good-looking Turk brought us and all our baggage safely into the great city of Constantinople.

HERE we lingered, ever eagle-eyed for a steamer going to Smyrna. But none appeared, and it began to look as if we were permanently located, unless we retraced our own steps. In the meantime, workers of the Near Eastern Relief Expedition had arrived, and with them were some missionaries bound for Smyrna. This led the obliging Consul-General to put at our disposal a submarine chaser, manned by a fine set of American boys. They carried us over the Sea of Marmora delightfully to Banderma in Asia Minor. We were evidently a new species, for the people turned out en masse to receive us. There was nothing like the Manhattan or the Astor in Banderma, but the express train ran only once a week, so we could do nothing but make the best of it, which we proceeded to do, visited by successive delegations of Turks, Greeks and Armenians, each with his own story to tell to Americans. Finally the night came when our train was to leave. Besides ordinary coaches, there were two sleepers, occupied by our ladies, a coach de luxe in which we men passed a sleepless night, and a good though small diner. Bright and early one Sunday morning we found ourselves in Smyrna, and were heartily welcomed by the missionaries.

DAY by day we looked for a boat for Athens; again and again we said good-by to our new-found friends. At last it was announced that the good ship Barlotta would sail at 6 A.M. on Tuesday. We were called in our hotel at 4, and reached the ship at 5.30, only to find that a slight collision the day before had made it necessary to have an investigation and we would not depart until Wednesday! This looked like a guess, but we did get away after spending forty hours on board tied to the buoy.

We had agreed with ourselves that if we were to finish our proposed tour of inspection in the allotted time, we could only give three days at the utmost to Athens. But now ten days have gone by and here we are, idling away these precious hours in a most expensive hotel—the only one in the city in which we could find rooms. We were fortunate in finding on our arrival that a tramp freight steamer would sail for Port Said just at the time we wanted to go, and that the captain would let us put up our camp beds in the saloon. This looked like a regular picnic, but alas! when we went to the British consul to get our permit we discovered that we had to wire the British authorities at Cairo! This, of course, we did instanter. A week has gone by and we are still waiting for the word from Egypt which will permit us to proceed; and when it comes, then we must find a steamer.

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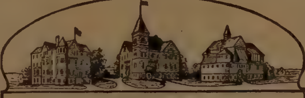

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The Apocalyptic Psalms

By JAMES M. GRAY, D.D., Dean Moody Bible Institute,

THIS article is a kind of supplement to a previous one entitled, "Where John Found His Thousand Years." That was intended as a reply to those who object that the doctrine of a Millennium is comparatively recent, and that for the most part it is based on a single reference in the Apocalypse of John.

It was shown that while the word "Millennium," or a specific reference to the "Thousand Years," is found nowhere else than in the Apocalypse, yet the period itself, though otherwise identified, is found in Scripture again and again. A particular passage dwelt upon in proof was "the Little Apocalypse of Isaiah" 24 : 21–23; but, as was stated, that passage could be duplicated in several other books, in Ezekiel, for example, Hosea, Micah, Joel. And not only in the prophets, but in the books of Moses, and very especially the Psalms.

As a matter of fact, the real key to the interpretation of the Psalms, taken as a whole, is the Millennium.

Dr. John Urquhart, the Biblical scholar of Edinburgh, and later, we believe, of Melbourne, who maintains the above view, regards the whole book of Psalms as formed of a combination of twelve sections. Each of these sections, in his view, contains a continuous recurring story of the establishment of God's Kingdom on earth, in which Psalms of complaint and pleading on Israel's part are followed by those of jubilation for deliverance. In some of these jubilations the whole earth join.

These twelve sections are indicated to Dr. Urquhart by the following jubilant Psalms: 10; 18; 24; 30; 48; 68; 76; 85; 100; 118; 136; 150. To quote him further: "In the first cycle of ten there is progress from the announcement of judgment (1), and manifestations of Christ (2), through his rejection (3–7), suffering and ascension (8), the waiting and persecution of his people Israel (9), to the consummation of all things."

This analysis may not commend itself to all, but it is interesting and provocative of thought. The main point, however, that the Psalms, or a certain part of them, are Millennial in their final application, has the support of no small number of scholars. For example, the five Psalms closing with the 100th are styled by Professor Binnie, "Songs of Millennium."

"What is it they celebrate?" asks Dr. West in his Studies in Eschatology; to which he replies, "the glorious Kingdom of the Messiah, the Kingdom restored to Israel after the Second Coming of Christ to judge the nations."

II

THERE follow a few illustrations of these Psalms.

The second Psalm was mentioned on an earlier occasion. Its opening verses found a partial fulfilment in the crucifixion of Christ, as we learn from Acts 4 : 25–28; but it is evident even on a cursory reading that the later verses were not thus fulfilled. Christ was not set as King upon the holy hill of Zion at that time, neither is it true as yet that he has received the nations as his inheritance. And when he does receive them, it will not be in the peaceful way of conversion by the preaching of the Gospel, but in order to judge and rule over them in punitive might. For this reason it is that in the Psalms the kings and judges of the earth are exhorted to submit to him, with the alternative of his wrath at his Second Coming.

The ninth Psalm we have also mentioned. Its opening song of praise is explained by the defeat of national enemies whose name perishes with them. But at this moment the Lord is seen sitting as King in Zion, judging the world in righteousness, a refuge for the oppressed, and the object of praise among all peoples. It is clear that Israel is speaking in verses 12 to the end, making her complaint against the persecuting Gentiles, expressing her confidence in God, and testifying by faith to her ultimate salvation and triumph.

Take the eighteenth Psalm. Its
clearly Messianic character on
to accentuate its Millennial ap
because it represents the Messi
day of his power, when Israel
made the head of the nations
has subdued the people under
(verses 43, 47).

The twenty-ninth Psalm dep
strikingly the judgment on the f
nations under the leadership
Antichrist; and, as is said by th
of "The Roman Empire in Pro
"the very length of the battl
indicated in agreement with t
and clearer description in Rev. 1

Proceeding further in the bo
can read the thirty-seventh P
in the light of prophecy witho
ceiving its ultimate reference
Millennial age? That its con
words found application in
own time, and for that matter i
generation of the saints until the
goes without saying. Never
consider only one expression, fo
the Psalm again and again, the re
to the land:

"So shalt thou dwell in the lan
"Those that wait upon the Lor
shall inherit the land" (R. V.);

Even a slight acquaintance wi
Testament prophecy will associat
promises with Palestine in the b
time of Israel's restoration—still fu

As the thirty-seventh is the
of the Holy Land, so the forty-fi
the Psalm of the Righteous King,
the intelligent Bible student a
not only to Christ, but to him as h
his Bride are seen reigning ove
Millennial earth.

"The fiftieth Psalm," says
"opens with the advent of Chri
judgment." He is shining out of
(Jerusalem), the perfection of be
He has come and is not keeping sil
He is devouring his enemies.
judging his people and gathering
saints. He is testifying against I
and showing her the way of salva

The fifty-fifth Psalm is a vivid
resentation of the sufferings of I
in the coming hour of her tribula
Wickedness and deceit are in the
of Jerusalem. The Antichrist is
power who had broken his cove
with her, and she is pleading for de
erance because of oppression."

Psalm sixty-eight, "A Prayer
the Removing of the Ark," and wh
is quoted in Ephesians as having
application to the ascension of Chr
has only to be read in the light of
tain chapters of Revelation to be ce
fied to as the great "War Hymn of
Conqueror of the World Power."

Psalm seventy-two is so clearly M
sianic and Millennial as to require
argument. He is judging his peo
with righteousness and the poor w
judgment. He is breaking in pieces the
pressor. All nations are serving him.
has dominion "from sea to sea, and fro
the rivers unto the ends of the earth
The whole earth is filled with his glor

Psalms ninety-six and ninety-sev
are filled with praise and honor to h
name in that day. These are th
"Psalms of the Whole Earth" as th
thirty-seventh is that of Palestine:

"Sing unto the Lord, all the earth.
"Fear before Him, all the earth."
"Say among the nations that th
Lord reigneth."
"Let the earth be glad."
"He cometh to judge the earth."

Finally, to quote West again, "th
set time to favor Zion as it stands in th
prophetic outlook, Psalm 102 : 13–22,
demonstrably the 'end time,' when th
Angel of Jehovah, the Lord himself
throned on the clouds, comes with his
holy angels to appear in his glory and
build up Zion." He has heard the groaning of the prisoners, and he has come to
loose the children of death.

We thus see that David is singing i
concert with Moses, with Ezra, with
Isaiah, with Micah, and with the whole
company of prophets, evangelists and
apostles, the one glad refrain concerning
that "blessed hope and the appearing
of the glory of our great God and
Saviour Jesus Christ" (Titus 2 : 13).

India's Struggle with Famine

Continued from page 663

e on their earnings (averaging nth), but not now.

e leaving Bombay, on April 14, United States, Dr. Hume, the n and organizer of the famine work, wrote to the Christian : "The following was arranged committee as the division of ast cable remittance ($10,000). st allotted 10,950 rupees to the missions in Western India, to a similar sum was allotted from rst remittance. Then allotments 0 rupees each were made to five ts in other parts of India, namely, njab, the United Provinces, the l Provinces, Behar and Orissa, e Deccan. The balance is held for distribution after hearing from affected areas. One behalf of the f thousands whom you and your ous readers are relieving in these ssing days, I thank you all and our heavenly Father."

IA, notwithstanding all the missionary work that has been done is yet one of the greatest aggrega- of heathen to be found anywhere world. To this appalling fact, acng to Dr. James M. Taylor, who ust returned from a tour in that try, the physical misery and sick- of India is largely due. Imagine can a city of 175,000 souls without dern sewerage system. At certain ns, on the recurrence of the great hen festivals, they bathe in their d river, the Ganges, and drink its waters. Eighty per cent. of the le of India, Dr. Taylor tells us, are diseased. Sometimes there are as many as two million of these wretched heathen bathing on such occasions at different points in the stream, many of them suffering from ailments that are practically unknown in other lands. When their rites are ended they flock back to their villages, spreading the germs of sickness.

This is how Hinduism operates as a disease-breeder. There are few hospitals in India, and the state of the population may be imagined. Wherever there are missionary stations the medical missionaries have their work cut out for them on a very large scale. These stations are zones of comparative health and efficiency, and they cooperate with the government in fighting back disease with excellent results. But the problem is still a vast one. To cleanse India, Dr. Taylor declares, "she must be cleaned soul and body. She must get a clean religion. Christianity means health in India." It is a country in which there are 65,000,000 who have never had in their lives enough to eat, and in famine times, such as are now prevailing, millions must perish for lack of food unless relief comes. This is the battle the missionaries are fighting. Food, medicine and the Gospel will save multitudes and are saving them even as we write. Every dollar you send to India is a wonderful help in such a crisis. The $50,000 which the Christian Herald readers have already sent to the Relief Committee will mean life and hope for twice that number of natives who might otherwise perish. This is the greatest need in the world today, and its appeal to Christian America is irresistible.

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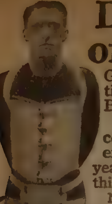

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ONE day, en route to an appointed service, we mounted a high hill, coming in view of a new section of country off over the mountains, in a river valley. Natives who were with us said there were many people living all through that area, but no missionary or native evangelist worked among them. How our hearts longed to get over there! But it was some distance over the mountains to reach the people, and there were already so many preaching-places and calls for the services of the missionaries that it seemed almost impossible to take up more. Still we felt we must go.

As it neared noon we reached a kraal in the valley. Only one person greeted us. Where were the others? All farther down the valley, attending a beer drink. So on we went in the direction of the gathering. We came into an open space in which was the kraal where many were gathered at one of their heathen orgies. A native man coming out of one of the huts to stir food cooking in a large iron pot presented a face demoniacal in appearance, and it took us not long to understand we were in a region where Satan reigned, and where, though the beauties of nature surrounded us, man, as always where Satan rules, was vile.

The service was m the usual kraal service, heathen women, of counted twenty-eight, usually attentive. After ing was over, we knew go. They knew it, to heathen young woman, shall never forget, seeme to let us depart. As I hands with her, she held and said: "Oh, I am not ing, Nkosazana, I am not I know the story is tru how can we become Chris you only come once?"

Yes, my heart respond could they?

I told her we would try again, then tore myself aw heart too full for further

It was my last long tr the senior missionary has seen the place was not left without To her many burdens she added Within a year there were fifty tians, and now a native evangelist most of his time to that section.

LUELLA M. NEW

Traveling Men As Teachers

THE numerous plans for Americanization evidence the determination of our people to teach and preach, and, let us hope, live Americanism, so that men of all races and faiths, native or foreign born, shall be influenced to the end that greater patriotism, greater unity will result.

I seek to utilize as teachers the half million traveling salesmen of the nation. These men are wide awake, yet conservative. They are interested in the stability of our present economy and generally speaking are averse to dangerous "isms."

One of our leading financiers speaks glowingly of the effect upon the salesmen themselves, and upon the nation in time, of the influence which would proceed from the half million roadmen taking up one phase weekly of an important subject, in political economy for example, and passing the information along as occasion required, and then six or seven weeks later taking up another feature of our national stability for discussion.

Traveling salesmen are among our most influential citizens. They have a large and loyal acquaintance everywhere they go. They make every nook and corner of this country from once a week to three or four times a year and in the aggregate must know quite well ten million people. They meet merchants and their clerks as well as many of their customers, railroad men, hotel keepers and clerks, as well as innumerable people outside of this category.

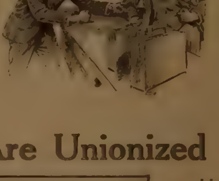
These men will become a tremendous educative force if backed by an organization which will send them weekly through their employers, and at the latter's cost, leaflets on Political Economy, Sociology, Sturdy Patriotism, and the very fundamentals of our national beliefs.

These leaflets should be prepared by experts, arranged in the most attractive manner and contain nothing antagonistic to labor, to religion or to political parties. Such a leaflet service can be made of vital importance to the welfare of the nation, for it will give these travelers a treme amount of valuable informatio everything pertaining to broad, conservative, constructive citizensh

Concrete facts of the saving sa society can be put up in brief, assimilable shape, and these men broadcast the information in a wor ful way.

I do not mean that these men wi out laden with leaflets for distribu though of course they could pas their own leaflets where advisable.

A big committee it must be could arrange and be responsible these leaflets, and the President self might well be interested in selection of its members.



Let me quote one opinion of ma that of the Hon. P. P. Claxton, C missioner of Education: "If the pro kind of leaflets be prepared tra ing salesmen can be m helpful. They have portunities which ot people do not have mold sentiment and rect opinion. An edu tor and statesman s that drummers did m to unite North a South after the war th any other agency.

J. W. HAMILTON.
St. Paul, Minn.

Beggars of China Are Unionized

BEGGARY in China is much more than a recognized calling with its own peculiar technique. It is similar to a guild or labor union, with the labor left out. The beggars of a community are organized under a head man, who does not himself beg, but lives on the spoils of office. The great mendicant fraternity in China includes the lame, halt, leprous and blind, and those constitutionally opposed to work.

These famished wretches are wholly dependent upon alms. If they are not voluntarily supported, they steal. The custom of alms giving is so ancient, and the beggars so numerous, that the authorities are not able to mitigate the evil. The belief that generosity to beggars reacts favorably upon the giver has also helped to keep the business in a flourishing condition.

The head man is a mediator between his beggar band and the townspeople. He demands a high tariff from the shopkeepers and merchants as the price of exemption from annoyance by beggars. Thus insured, the business man pastes a red label on his window, which indicat that for a certain period h not to be approached for alm

Typical Chinese beggars

Stopping funerals and othe ceremonious occasions wit clanging bells and loud cries wa formerly a common trick o beggars. Chinese beggars d not often solicit alms at privat houses, but only from shop keepers and people in the stree

The social system which ha encouraged beggary in the past is undergoing such rapid changes that it promises to be no longer regarded as a necessary and respectable calling. Protestant missions are trying to correct the causes which make beggars. They are preaching the gospel of work, and through an extensive system of hospitals and dispensaries are making over the unfit into self-supporting citizens.

Medical schools are training the Chinese for effective medical, surgical and nursing service. Thirteen hospitals and thirtee dispensaries will represent the contribution of the Methodist church toward building up the health of the sick and suffering. An appropriation of $6,635,968 will be spent in China.

Young People's Topics for June 22

Toilers of India

Christian Endeavor Topic. Isa. 40 : 18-31.

INDIA groped after God and got idols; she struggled for a civilization and got caste; idols and caste induced superstition and poverty, and India got ignorance and hunger. Christian missions offer India the living God in place of idols, brotherhood in place of caste, education in place of ignorance, and self-support through intelligent labor instead of poverty. Today, through the Mass Movement, India is accepting Christ practically by villages, but over much of India the missionaries are just now ministering to bodily rather than to soul-hunger. It is comparatively easy to reach the mind when you have relieved the cravings of the stomach.

India has famines because she has religiously held to antiquated methods which were bound upon her by caste. Christian truth puts caste aside, and the modern tractor is helping to win India to Christ by plowing the subsoil, both of land and customs, where for centuries the Hindu has only scratched the surface with a crooked stick. The Indian is learning to let machinery work for him. Irrigation is following behind the tractor, and the hand labor released by the machine is flocking to factories, while the youth of India is being gathered into schools. Another influence, too, is helping to break down caste and lead India to industrial efficiency and liberty. The missionaries say that the intense interest in the movies sets aside caste and that, with an interesting picture running, a chance touch of another caste goes unnoticed. Caste is the great impediment to Christ in India. Thus invention helps evangelization, and the movie and the tractor both minister for God.

Christianizing the Social Order

B. Y. P. U. Topic. Luke 4 : 14-21.

ANYTHING to be Christian must be like Christ or done in his spirit The social order is a complicated structure. Its foundations were laid in feudal tenure, property rights and inheritance. Gradually through the years the spirit of Christ has been modifying the social order, making it more Christlike. The ballot, first granted only to lords and landed proprietors, was widened until at last the vote has become the prerogative of all citizens.

Democratic government is a product of the spirit of Christ. Education, once available to princes, is now free and almost universal in the Christian world. Even pagan governments now see the value of free public schools. The mind, too, is freed by the spirit of Christ; liberty of thought, of expression, of conscience are Christian in essence and intent. If some now abuse them, the situation can be met if Christ rules. Slave labor has been freed by Christ and freedom here has so far developed that the slavery is now to a degree reversed. The manufacturer of today takes orders from the unions. This gives the worker a chance to exemplify the spirit of Christ as he would have the boss understand it. If society is to be wholly Christian, it can not tolerate hunger, drunkenness, want, injustice or unequal opportunity. American civilization today is Christian in its main elements; it should be our task to make it wholly Christian.

The Art of Building Character

Epworth League Topic. I Cor. 3 : 10-17.

(This topic was treated in the issue of March 15 as the Christian Endeavor and B. Y. P. U. Topic for March 23.)

A Layman's View of Church Unity

TO MANY of us it may seem that the process of virtually transforming the world—the passage from world-strife to world-brotherhood—is a long and dangerous one. We are apt to forget that the mightiest purposes may be apparently slow in development. Take, by way of illustration, one aspect of the present situation: The Church Unity question. It has really been under discussion for many generations, and acutely so for something like a century.

If we regard the thing with the eye of faith, and the conviction that God is overruling, and will bring his own purposes to pass in due time, we can view the stages of progression and retrogression with equanimity.

"Yes," some one interrupts to remark, "but is it not expected that we should take some step in the matter ourselves? Does not God love to be helped?" True, and sometimes that help is best rendered by silence and inaction.

At a recent conference on Christian Unity, one of the speakers told about other conferences which he had attended on the same subject, where the addresses were little more than a "beating of the air"—futile and ineffective. He asked concerning the impulse the war had given to the Unity idea: "What has been the end of it all? Are the Church and the men to say 'good-by' They will not be brought into the Church so long as we maintain our present conditions." Then, with a sudden inspiration, he added: "To me the only conclusive point is the testimony of Scripture and the mind of Christ. . . . St. Paul says, 'one Spirit, one body,' with many members with diverse operations. Much more urgent and solemn are the words of our Lord, spoken on the eve of his Passion and death: 'That they all may be one'—'That the world may believe'—a visible union, a condition for the realization of Christ's purpose for the world."

This is the ultimate arrangement, and what does it imply? Does it point the finger of accusation at those who, by perpetuating disunion, postpone the carrying out of the divine purpose—"that the world may believe"?

That prolific writer, H. G. Wells, in one of his latest books describes a situation similar to that which existed when God gave permission to the evil one to try Job to the uttermost. In these latter days in which we are living, dire things have happened which might well be interpreted as a test to prove that there was still a residue of good in man, notwithstanding all the disbelief of the pessimists. Job emerged from his trials with stronger faith. The divine spark in the hearts of men has not been extinguished but strengthened by the ordeal. We commend this illustration to the churches and their leaders.

New York City. F. R. D.

Christian Education

Continued from page 662

atmosphere of their young souls was not permeated with Christianity from a babe. They knew not the Sacred Writings. All they knew was discussions of the latest and most thrilling shows, the fields that offered the highest wages, the fashions recently displayed, the fame of our athletic heroes and the varied accomplishments of the men of the world. Why are boys and girls irreverent and careless in church and Sunday school? One reason is because it has not been fashioned into the fiber of their being, from the cradle up, to reverence God and all that pertains to God. Their religious training is often left till later years, and to other hands than those of the parents.

Is a Christian education necessary? Then let us never forget that it begins even before the child is born in the preparation of the Christian home.

The burden of right training for youth rests not simply upon our schools and Sunday schools and churches, but upon every one of us, for the foundations of right training are laid in the godly home before the child ever sees the school or Sunday school or church.

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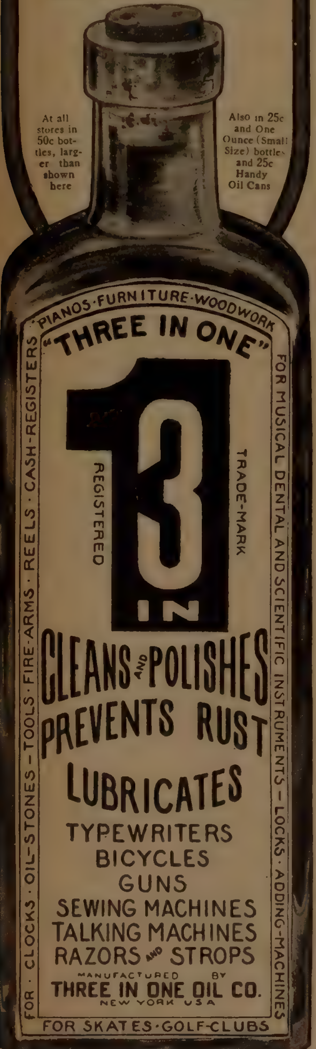

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Questions and Answers

READER, East Liverpool, Ohio. "In recent numbers of the Christian Herald I have read several articles on Church Unity and the new condition of the church following the war. These writers have not yet touched on the one vital point, and that is the church's long-neglected missionary help to the Jews—'first,' and this will have to take place before the church will prosper. 'They shall prosper that love Zion.' I cannot understand how any set of ministers, Bible students, and Bible teachers can overread this last commandment of Christ's just before his ascension (Luke 24 : 47) 'And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Every Sabbath you can hear announced from the pulpit: 'Offering taken up today for the missionary work among the people of this or that mission field,' but rarely a word about the work among the Jews. Israel will be converted, but the Church will have no glory in it."

Inquirer, Alexandria, Va. The reason the Gospel will be preached on the earth after the Church is translated is that people will then be on the earth whom a gracious God desires to save. They may not be added to the Church as the Lamb's bride, but salvation from sin and being added to the Church are not identical in all the ages.

Rev. Lawrence P. Bogle, Waynesville, N. C., route 2, writes: "There is a community in my pastoral charge where a library of good religious books would do incalculable good. The section is some twenty-five miles from a railroad, no telephone line, etc., the most isolated and shut-in section of the Western North Carolina mountains. The people are intelligent and of fine native ability. I should be glad to get friends here and there to send a book or books for this worthy cause."

D. P. J., Coopersville, Mich. Reuben was the firstborn of Jacob's children (See Gen. 29 : 32), the son of Leah. There is no statement to show how much older he was than Joseph.

Anxious Mother, Lewiston, Idaho. Those who would drag you away from the simple faith of your father and mother, for no better reason than you have stated, are enemies of your soul's peace. The other matter at issue is a controversial one and not vital.

J. M. J., Frankfort, Ky. 1. When the King James version of the scriptures was made, the earliest known manuscripts indicated the beginnings of written history to have been about 4,000 years B.C., and this number was placed in the margin of the Bible. Later researches have carried our knowledge of former civilizations back to at least 6,000 years before Christ. Just how long man lived on the earth before he attained to a written language, through which he could leave a record, can not be known, but scientists have estimated about 200,000 years as the length of time in which the earth has been habitable. 2. It is generally accepted that Job's disease was a form of leprosy, but the duration of his affliction cannot be determined. 3. We do not know what the forbidden fruit was. It is referred to as an apple but the word may mean something different from the apple of today. At any rate it was a fruit of disobedience, and this fruit, tasted today, is equally potent to drive us from our Edens and to bring us to the bitter labors of repentance. 4. According to Josephus, Solomon was fourteen years old when he became king of Israel. 5. The Bible says Saul talked with Samuel. God spoke to Saul through the magic of the witch and the appearance of Samuel. He may have sent Samuel's spirit to bear the message. 6. David meant that when we die we *are* dead and that, for the physical man, death ends all knowledge. 7. The Bible does not indicate who the two witnesses are to be. Possibly they are to be chosen when the time comes. They will testify of Christ during the time of the terror of the beast and will help to keep alive through the tribulations the faith of the saved. The two hundred and three score days is probably a rhetorical expression indicating a considerable period of time. 8. Death means dissolution, the separation of the spirit from the body, and the return of the body to its physical elements.

B. S. D., Tollhouse, Calif. 1. The passage you want is found in Job 14 : 14, "If a man die, shall he live again?" This is one of the questions put by Job to his friends who were discussing with him, and it carries with it the implied answer that there is a hope that he shall live, though not in the present order of life; so he was satisfied to wait the divine will when God would raise him from the grave. The language he uses in the same verse, "All the days of my appointed time will I wait till my change comes," refers not only to the conscious life here, but to the sleep of death, however long and deep it might be. As to Job's larger hope and faith, read chapter 18, verses 25 to 27. 2. For passages that imply recognition in heaven, see II Sam. 12 : 23; Phil. 3 : 20; Heb. 12 : 1; Matt. 17 : 3; Rom. 14 : 12, Luke 16 : 23; Rev. 6 : 9; I Thess. 4 : 13–18; Heb. 13 : 17; Matt. 8 : 11; Eph. 3 : 15.

J. I. K., Henderson, Ky. When Adam and Eve transgressed, they feared the anger of the Lord and sought to hide from him. So long as we remain unforgiven of our sins, our fear of the Lord will continue to be the fear of the culprit. When, however, we seek to serve God the fear is transformed to reverence and a desire to live nearer to God and to serve him acceptably. In this sense the word stands for practical piety. Under the Christian dispensation, the term "the fear of God" has come to mean a complete consecration, in which the only fear is the fear of sin.

Mrs. I. L. C., Damascus, Ohio. 1. Both Cyrus and Artaxerxes helped the Jews in the restoration of Jerusalem and the Temple. 2. King Saul's home was at Gibeah, in the tribe of Benjamin. He was anointed king at Mizpeh and established his kingdom at Gilgal. 3. King Ahab of Israel was probably the most wicked king in the history of the Jews. 4. Aquila and Priscilla saluted Paul at Corinth. 5. The Nazarites abstained from wine and all products of the vine. 6. The sons of Aaron were commanded to wear head coverings of the type we call bonnets.

O. V. R., Duane, Minn. 1. Arbitration of the boundary dispute between Chile and Argentina began in 1898 and ended in 1902, and the statue of Christ was erected on the crest of the Andes on March 13, 1904. 2. Ole Hanson is the son of an immigrant couple who came to this country from Norway to obtain greater freedom. Mr. Hanson was born in Wisconsin and went to Seattle sixteen years ago.

M. F., Brooklyn, N. Y., writes: "How old is religion?" It is as old as the human race. Excavations made by archeological investigators in Egypt, Babylonia and other ancient lands, reaching back approximately 7,500 years, contain indications of the worship of things held sacred. Sun, moon, stars and even animals have been worshiped. The ancient Sumerians, one of the earliest races of whom we have any trace, had their priests and temples. Babylonian inscriptions, dating back thousands of years, indicate that religion was then common to all nations round about, although it was all heathenism and had many varieties. Wherever we find traces of mankind we meet evidences of heathen worship. In Gen. 4 : 26 it is stated that in Enos's day men first began to "call on the name of the Lord." Yet long before this there doubtless were forms of religion and objects of worship.

Reader, Indianapolis, Ind., asks: "Who was Okwawa, whose skull is mentioned in the Treaty of Peace as to be restored by Germany?" Okwawa was an African potentate, or sort of sultan, and a great warrior and "magician" (wise man) according to the standard of greatness among East African tribes. When Germany occupied that part of Africa, at a time when the Dark Continent was being largely divided up by the European powers, one of the German dukes took away a large number of skulls from the new colony, including the skull of Okwawa, which had been greatly venerated and even worship
were sent to Germany, probably fo
purposes. The act showed utter di
the feelings of the natives, but it w
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get their "sacred" relic back throu
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Reader, California, and C. T. H
stock Ill. We think you have mist
meaning of the passage: "Come ye
among them and be ye separate." T
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Christians the vital truths of the
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Christ and the Atonement, they reje
the essentials and cannot be amal
with the true Church. This has be
very clear in Christian Herald articl
times.

C. T. H., Woodstock, Ill. We rega
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nations in subjection, it is quite clear fr
repeated statement by the President,
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moreover, from the straightforward d
tion in the League of Nations Covenan
no such contingency, even if it should
can be considered as making it Am
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our republic. We carried into the w
ideals of freedom and liberation, of the
of self-government, or self-determi
which means the freedom of choice, and
principles are the very basis of the Lea
Nations. Any course opposed to them
be a clear violation of the covenant.

A. R. C., Bloomington, Wis. Mark 1
is the culmination of a declaration by
regarding the resurrection life. The Sad
who denied the resurrection tried to
question that would make a future l
least complicated. Jesus swept clear
their human limitations in his decla
that the resurrected soul is free of earthly
ditions and that the God of Abraham,
and Jacob, the God of Israel, is a God
living. That is, those who have faith i
live hereafter. Mark 13 : 31 is a declarat
the eternal value of truth, the words of C
All things material will some day pass
but truth is indestructible and the wor
Christ, or his Gospel, will live throug
eternity.

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New Stomachs for Old In 48 Hours

By R. S. Thompson

THOUSANDS of people who suffered for years with all sorts of stomach trouble are walking around today with entirely remade stomachs—stomachs which have been remade in from 48 to 72 hours! They enjoy their meals and never have a thought of indigestion, constipation or any of the serious illnesses with which they formerly suffered and which are directly traceable to the stomach.

And these surprising results have been produced not by drugs or medicines of any kind, not by foregoing substantial foods, not by eating specially prepared or patented foods of any kind, but by eating the plainest, simplest foods **correctly combined!**

These facts were forcibly brought to my mind by Eugene Christian, the eminent Food Scientist, who is said to have successfully treated over 23,000 people with foods alone!

As Christian says, man is what he eats. What we take into our stomachs today, we are tomorrow. Food is the source of all power, yet not one person in a hundred knows the chemistry of foods as related to the chemistry of the body. The result is we are a nation of "stomach sufferers."

Christian has proved that to eat good, simple, nourishing food is not necessarily to eat correctly. In the first place, many of the foods which we have come to regard as good are in reality about the worst things we can eat, while others that we regard as harmful have the most food value.

But perhaps the greatest harm which comes from eating blindly is the fact that very often two perfectly good foods when eaten at the same meal form a chemical reaction in the stomach and literally explode, liberating dangerous toxic poisons which are absorbed by the blood and circulate throughout the system, forming the root of all or nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation and many other sympathetic ills leading to most serious consequences.

And yet just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods quickly create and maintain bodily vigor and mental energy. In my talk with Eugene Christian, he told me of some of his experiences in the treatment of disease through food—just a few instances out of the more than 23,000 cases he has on record

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it, he was not 50 per cent efficient either mentally or physically. Yet in 24 hours, by following Christian's suggestions, as to food, his constipation was relieved, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this, he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do almost overnight was that of a man one hundred pounds overweight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight within a few hours, regaining his normal figure in a matter of weeks but all signs of rheumatism disappeared, and he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating, and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old, who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago, and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished almost overnight. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste, and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. Almost immediately after following Christian's advice this man could see results, and after six months he was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting, and they applied to as many different ailments. Surely this man Christian is doing a great work.

I know of several instances where rich men and women have been so pleased with what he has done for them that they have sent him a check for $500 or $1,000 in addition to the amount of the bill when paying him.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, stre h and efficiency. This course is published by e Corrective Eating Society of New York.

These lessons, there are 24 of them, cont actual menus for breakfast, luncheon, and ner, covering every condition of health and si ness from infancy to old age and for all occu tions, climates, and seasons.

Reasons are given for every recommendat based upon actual results secured in the thor's many years of practice although techni terms have been avoided. Every point is plained so clearly that there can be no possil misunderstanding.

With these lessons at hand it is just as thou you were in personal contact with the great fo specialist, because every possible point is thoroughly covered that you can scarcely thi of a question which isn't answered. You c start eating the very things that will produce t increased physical and mental energy you a seeking the day you receive the lessons, and yo will find that you secure results with the fir meal. This, of course, does not mean that com plicated illnesses can be removed at one mea but it does mean that real results can nearl always be seen in 48 hours or less.

If you would like to examine these 24 littl Lessons in Corrective Eating, simply write Th Corrective Eating Society, Department 346 443 Fourth Avenue, New York City. It is no necessary to enclose any money with your re quest. Merely ask them to send the lessons o five days' trial, with the understanding that yo will either return them within that time or remi $3.00, the small fee asked.

The reasons that the Society is willing to send the lessons on free examination without money in advance is because they want to remove every obstacle to putting this knowledge in the hands of the many interested people as soon as possible, knowing full well that a test of some of the menus in the lessons themselves is more convincing than anything that can possibly be said about them.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY
Dept. 346, 443 Fourth Ave., New York City

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days or send you $3.

Name...

Address.....................................

City...

State...

Christian Herald

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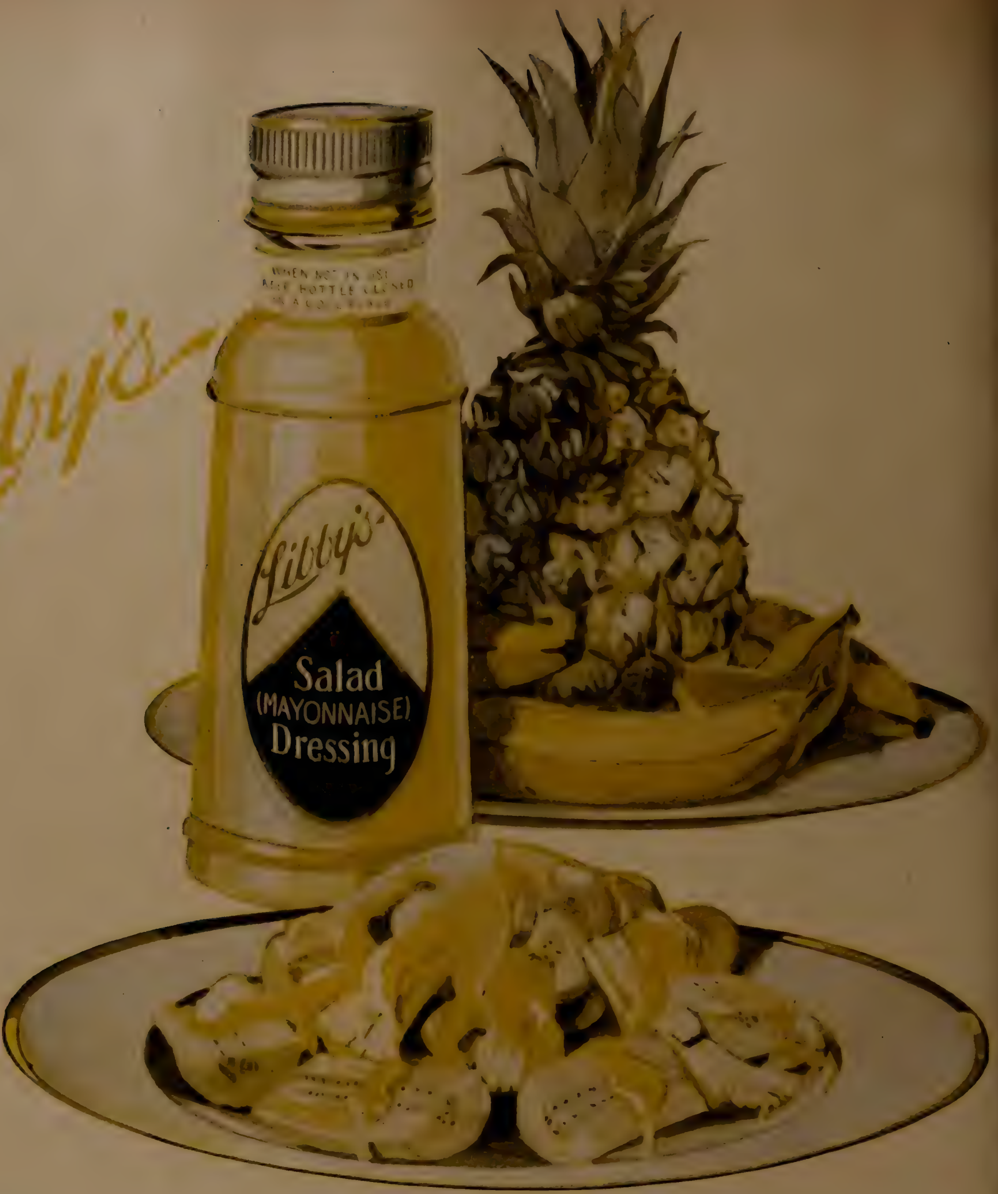
$2.50 a Year NEW YORK, JUNE 21, 1919 Ten Cents a Copy

Entered as Second Class Matter, January 25, 1909, at the Post Office at New York, under the act of March 3, 1879

Photo by Clarence Purchase

The brook runs past the stolid stones with swirling, carefree laughter;
And, in the branches overhead, a gay breeze follows after!

Libby's



Equal parts sliced banana and pineapple m
with Libby's Salad Dressing makes this g
looking, better-tasting salad. The acid of
pineapple brings out the flavor of the ban
and the dressing brings out the flavor of t

Makes simple salads into new food delights

Take any simple salad — a fruit or two, a plain combination of vegetables, or just a bit of cool, crisp lettuce — and serve it with Libby's Salad Dressing.

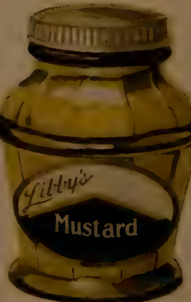
And when you've tried this once — you'll ask for a "Libby-dressed" salad often.

The secret lies in the remarkably pleasing flavor of this dressing, in its richness and piquancy. It is the result of many months of experiment by the famous Libby chefs, a perfect blend of the choicest olive oil from old Spain, rich-yolked eggs, flavory vinegar, rare spices from India, and England's famed mustard seed.

Order a bottle of Libby's Salad Dressing today; your grocer has it or will gladly get it for you. Begin tonight to enjoy the salad delights made possible by Libby's Salad Dressing.

Libby, McNeill & Libby, 1005 Welfare Bldg., Chicago

Libby, McNeill & Libby, of Can., Ltd.
45 E. Front St., Toronto, Ont., Can.



Libby's Mustard — made from English Mustard Seed and pure India spices—always uniform in flavor and color. Try it on meats, and on sandwiches

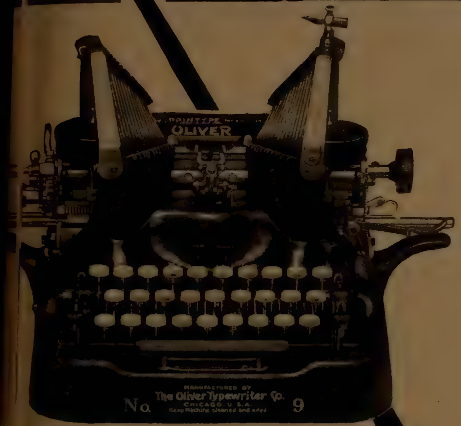
Was
$100

SAVE $43

Now
$57

By Being Your Own Salesman

Try the Oliver for Five Days at Our Expense



This Simple Plan Makes It Easy to Own an Oliver

This sales plan is a legacy of the war, which taught us all new economies—ones we won't forget.

By reorganizing our method of distribution, we were able to make a radical reduction in price.

We did not change the famous Oliver an iota. The machine we now sell for $57 is the identical one formerly priced at $100—our latest and best model.

During the war we learned that it was unnecessary to have great numbers of traveling salesmen and numerous, expensive branch houses throughout the country. We were also able to discontinue many other superfluous, costly sales methods. You benefit by these savings.

Pre-war extravagances were ended. And our plan of selling made simpler. We send the Oliver to you for free trial, so that you may judge it, in solitude, without being influenced.

No Money Down

Merely send us the coupon. We ship an Oliver to you. Try it for five days. Then, if you agree that it is the finest typewriter at any price, merely send us $3 per month, until the $57 is paid.

If you do not believe that this is the greatest typewriter opportunity, return the Oliver to us, express collect. We even refund the outgoing transportation charges. You have not placed yourself under any obligation to buy.

When the Oliver comes to you, you will admire its many advancements—all the refinements made possible during 24 years of typewriter-making. A finer typewriter is impossible.

The coupon below gives you the opportunity to be your own salesman and save yourself $43. Note that it brings EITHER an Oliver for Free Trial, or further information. Check it accordingly.

The Oliver Typewriter Company
546 Oliver Typewriter Building, Chicago, Illinois
Canadian Price, $72

Only $3.00 Per Month

not buy or rent any typewriter until you the Oliver. A five days' trial will help you . Besides saving you $43, we make the payeasy. We ask no advance payment. But merely r month until the $57 is paid.

not confuse this offer with those for second-hand built typewriters. Our $57 Oliver is our brand new ical Model 9, formerly priced at $100. It has not been ged in the slightest.

Over 700,000 Sold

vers are in use all over the world. Some of the large concerns e United States using Olivers are: U. S. Steel Corporation, win Locomotive Works, National City Bank of New York, ond Match Company, Pennsylvania Railroad, Hart, Schaffner & American Bridge Company, Encyclopedia Britannica, Otis Ele- Company, Bethlehem Steel Company, Boston Elevated Railways, York Edison Company, and a host of others of equal importance.

d thousands of Olivers are used by individuals—every business is repre- d among our users. And every profession.

u can depend on this wide use of the Oliver as a guarantee of its worth.

No Finer Built

xamine the Oliver carefully. It is built in a model factory with a heritage of Only the finest materials are used. And this accounts for the prolonged the Oliver, its durability, its inbuilt service. It is simplified in construction uilt to withstand the hardest usage. The Oliver in war service proved e design and construction.

ou can't buy a better typewriter at any price.

ail the coupon now, for either a Free Trial Oliver or further information.

THE OLIVER TYPEWRITER COMPANY,
546 Oliver Typewriter Building, Chicago, Ill.

☐ Ship me a new Oliver Nine for five days' free inspection. If I keep it, I will pay $57 at the rate of $3 per month. The title to remain in you until fully paid for.

My shipping point is ....

This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book—"The High Cost of Typewriters—The Reason and the Remedy," your de luxe catalog and further information.

Name ....

Street Address ....

City .... State ....

Occupation or Business ....

OUR MAIL-BAG

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag p ovided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

MRS. W. O. T., Lime Spring, Iowa "As I read in your editorial page of April 26, the piece entitled, 'The Day of the Common Man,' I saw a statement in regard to the British Prime Minister David Lloyd George, where he is called a Welsh coal-miner, and one time a plain member of the proletariat. I love the title 'workman,' and Mr. George is and always was a great worker, but he was never a coal-miner. The coal mines are in South Wales. Lloyd George was born at Manchester, England. His father was a schoolmaster, or what we call in this country superintendent of schools. He died when David was only three years of age, leaving him and two other orphans in the care of the most beautiful of mothers, a true example of the type that rocks the cradle and rules the world. Shortly after her husband's death she went back to Wales, their former home, to live with her brother, Mr. Richard Lloyd, and, he like his sister, was one of the best of humanity, so they looked well to the needs of the three little ones. Mr. Lloyd was the village shoemaker and one of the village people. He was also their preacher, and he studied law in order that he might help his nephew David. He used to lead him by the hand when the boy was too small to go alone to the sanctuary. They say that Lloyd George can quote most of the Bible today. That was the kind of a home the future Prime Minister was raised in. He himself preached the Gospel many a time when a young man."

A missionary at Lajas, Porto Rico, writes: "Is it possible for our mission church to obtain as a gift a second-hand little organ from any church or Sunday school or individual Christian in the United States? Such an organ will help very much to spread the Gospel in the different preaching points of a large rural field."

We shall be glad to send the name and address of the missionary to any interested church or Sunday school or reader of this paper desiring to help this missionary in his work.

Two ministers, one in Maine and the other in Illinois, who became acquainted through the medium of the Mail-Bag, and became friends and co-workers, are planning to establish a Faith-Witness Rest Home for tired Christian workers. They would be glad if any one knowing of a suitable Home and grounds in a warm, dry, temperate climate would communicate with Rev. George Tester, Elmhurst, Ill.

B. M. Guthrie, Okla., writes (1) referring to the fact that Rousseau long ago proposed a League of Nations, and adds: "But we can go back much further. In II Chron. 16 : 2–3, we read that there was a league between Asa and Benhadad, king of Syria, also between the latter and Baasha, king of Israel." Such leagues occur all through history, but they do not run in any sense on parallel lines to the League of Nations. (2) There is no absolute evidence found anywhere showing that Paul was ever married, although some authors have accepted it as a probability, as the Sanhedrin, of which he was a member, was composed of heads of families.

N. B., Indianapolis, Ind. It was Motley the historian who suggested that the landmarks of world progress and civilization were these: the alphabet, the laws of Sinai, the successive eras of intellectual advancement in Egypt, Greece and Rome, the coming of Christianity, Magna Charta, the printing press, the Reformation, the mariner's compass, and the discovery of America. To these can be added steam, electricity in the telegraph, telephone, electric light and wireless. And now we have the conquest of the air, which has assuredly come, although it will take time to develop. The triumph of the American aviators is entitled to be regarded as the latest of the great achievements of human ingenuity.

Reader, Philadelphia, Pa. The present Federal law of 1919 affecting child labor places a ten per cent. tax on the products of establishments employing children regardless of whether their products are shipped into another state or not. The age limit of fourteen for work in factories, mills and similar establishments, and sixteen years as a limit for the age in mines and quarries, also an eight-hour day and no night work for children between fourteen and sixteen, were fixed by the child labor law of 1916.

Mrs. J. M. S., Carbondale, Pa. There is no law which bars any man from the Presidency on account of his religion.

D. M. S., Clements, Kan. Any one who objects to giving the returning soldiers, who fought their country's battle for righteousness and democracy, a public welcome in the church, is sadly out of key with the attitude of the whole nation in such matters. All over the land our brave boys are honored, and nowhere more than in the churches. In scores of metropolitan churches it is the same. Such services are regarded as a high patriotic duty, a public expression of thankfulness to God for his goodness in sending our dear ones back to us safe, after all the sacrifices they have made and the perils they have undergone. Such occasions are marked by patriotic music and addresses, and also by decorations in honor of the returned heroes. It might be agreeable to all if you could arrange to have your patriotic service of welcome in the church, and then, if you so planned, to serve light refreshments in the schoolhouse, if not too far apart.

THE SHEEP

WHERE the first star gleams in the faint pink sky,
On the valley the shadows creep,
One by one toward the house draw nigh
The woolly white band of the sheep.

One by one they cuddle low
Where the cottage lamplight gleams,
As near as they may to the friendly glow
And they give themselves to their dreams.

When the wind is cold with the evening dew,
And the firelight's warm and deep,
My arms are safest and best for you,
As the cottage is for the sheep.

HELEN EDGAR SHULTZ.

R. S. P., Redbarn, Ark., writes: "After reading 'Ruined Royalties' in your issue of recent date, I take my Bible and turn to Dan. 7 : 9. It seems to me that this is the time the prophet foresaw. The fiery stream (see 10th verse) issued and came forth before him; this was certainly the case while our armies were in action, and thousands of thousands of our soldiers engaged in battle, and ten thousand times ten thousand (100,000,000, the population of the United States) stood before him."

Our correspondent's suggestion is ingenious, but hardly convincing. There are many surprising conclusions to be reached in dealing with prophecy. We would refer the writer and others interested to Dr. Gray's articles which appeared in the Christian Herald, and which present the most widely accepted views of the great authorities on the subject.

Reader, Norwood, N. Y. "I am for Church Unity. There ought to be a united Church to fight all sin and conditions leading to sin. Brotherly love must dominate and it is only by cooperation that this can come about. We must have common spiritual interests. The Church must combine the teaching of religion with the practice of love, good fellowship and communion. We should have a united Church, under a single name, preferably the Church of Christ. We need grace more than creeds. A great idea, I think, would be to have a service flag for members. I read of some such plan in the Western churches. Each church should have a brotherhood and sisterhood for social privileges and fellowship—the real thing, no half interest affair; a social place for every one. The young people ought to have their church club also. All the churches should go into the highways and byways and get at the people who are down. If the power of Christ became our daily talk, and the Bible our daily study, this old earth would revive like a wilted flower under the soft spring rain, and send forth its fragrance and beauty to cheer all people along the path of life."

W. H. Winton, Rochester, N. Y., writes: "One of the most notable active men in service in this city was Alexander B. Lamberton, for many years President and Commissioner of Parks. On May 24 he died in his eightieth year. When he was president of the Chamber of Commerce he raised the money for the first park concerts. While president of the Park Board he gave much time to people's entertainments, among them the water carnival, annual Indian festival, and winter sports. The conservatory bearing his name at entrance to Highland Park was a gift to the city from his sister-in-law, Mrs. Mary A. Starbuck. Before the playgrounds came into city control, he donated a large number of books to them. A year ago he wrote to the mayor of Rochester: 'I am too old to fight in the ranks or in the trenches, but not too old to cheer our boys and hurrah for universal democracy.'" This is the story briefly sketched of the career of a public-spirited Christian gentleman and all-round American citizen.

Reader, Birmingham, Ala. It is only when the full text of the Peace Treaty is submitted and its terms examined in detail that a reasonable and legitimate conclusion can be reached as to its acceptability. Our representatives have had a large share in its construction, but the nation has a right to pass upon a document of such importance, not through a summary, but with the complete text at hand. We must see what we are asked to approve; we must know the full extent of the grave responsibilities we are expected to assume. It may be that it is susceptible of amendment, which would make it more satisfactory and more in accord with our own conception of our duty as a nation. We believe that the document will
suffer nothing by the Senate's ac
rather that it will gain in acceptab

An Iowa pastor writes: "These ar
times. Pastors are in a great
and I guess everywhere, to kno
to adjust themselves to meet p
ditions, some of them putti
'stunts' in their church progra
the people to the house of God.
ever, does not seem to draw then
need in this country is a big rev
preachers, if we can find a man
—I mean a man of God, who
the part of John the Baptist,
the day of Pentecost. The pe
were so hungry for the p
as they are right now. A
preachers are steering c
Word and do not preac
people do not go to ch
the people to be blam
I am seventy-one and o
occasionally now. I an
of Foreign Missions, bu
realize that there are fif
unsaved in America. I
time for the Church in t
States to wake up and d
serve the heathen and u
our own door."

Our friend is nobly trying
these years of ripe experience
work the most fruitful. The
today is one that calls for th
of the consecrated energy of t
church. This would be great
by a union of all the Gospel
such a district as he describes.
evangelist (who might be
through the secretary of the
nominational Association of
lists, Winona Lake, Ind.), wou
less prove a valuable aid, sh
churches decide to make a unit

B. N. S., Centerville, Md.,
to the inquiry of D. D. McI.
us that "the Tuckahoe India
inhabitants of the Eastern
Maryland, where they are c
orated in Caroline County by T
Creek. The Maryland Histo
ciety can supply data regar
Tuckahoes, now considered
A. E. R., Tottenville, N. Y.,
butes this information: "Th
Tuckahoe is a derisive name ap
western Virginians to the na
tidewater sections of that state, who
Indians or not. Tuckahoe is an India
given to a vegetable eaten by the
American Indians"

Miss M. E. J., Fort Wayne, Ind.
Foch is a Frenchman and a Catholi

I. E. A., Chester, S. C. 1. Scapa
is the inland sea formed by the Orkney
north of Scotland. 2. The Almanach de
contains, in addition to the usual cal
etc., found in other almanacs, a direc
the governments of the world. 3. The R
changed the name of their capital fr
Petersburg to Petrograd because the
name was German (the burg or fortress of
and Petrograd is its Russian translation
French name Strasbourg is simply the G
name Strassburg spelled with French
4. The spelling Serbia is considered mo
rect than Servia, as it comes nearer
native name Srbiya. Habana is the S
name of the city which we call Havan
Haakon is the king of Norway. 6. The
of T. G. Masaryk, president of the C
slovak Republic, is pronounced as if
Mah-sah-rick, with the accent on th
syllable. 7. We have no office exactly
sponding to that of premier, whose ten
office depends on the approval of his p
by the parliament. The difference be
our President and an English king is th
king has to choose as premier the leader
dominant party, while our President can
does, choose a cabinet from his own part

Miss M. C. W., Philadelphia. The
Fiume is pronounced as if written fee-oo-
with the accent on the oo.

A member of a Social Service Epis
Guild, in Texas, has recently asked us to
lish as an appeal the question "Who and
is the Christ to you?" We do not kno
what purpose the question was asked, wh
our friend's faith was wavering, or wh
she sought material to convince those w
doubt was stronger than her argument.
any readers of the Mail-Bag wish to an
the question we will see that the answer
forwarded.

Miss L. C., Stillwater, Okla. The case
mention may relate to the absolute accu
of the records of the church in question.
is a matter which if capable of being pro
at all, could only be accepted after b
passed upon by a competent court which
sufficient evidence before it. No court wo
rule that the records were "infallible."

THE CHRISTIAN HERALD

AN ILLUSTRATED NEWS WEEKLY FOR THE HOME

SUBSCRIPTION $2.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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Publisher

GEORGE H. SANDISON
Managing Editor

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AMERICA FIGHTS ANARCHY

ONG live the social revolution! Down with tyranny!" Thus ended the circular, headed "Plain Words," and signed Anarchist Fighters," which was l on June 2, in quantities, in the borhood of simultaneous midnight attacks in eight American cities, letails of which were given in last 's issue.

torney General Palmer quickly up this challenge. The whole nment organization for the deon of crime was reorganized. Wil- J. Flynn, former head of the Secret ice, was called to Washington and d at the head of the Bureau of stigation of the Department of ce. The Secret Service of the sury Department, under William Ioran, was instructed to cooperate ery way with the Bureau of Investi- n; the best detectives on the bomb ds in the various cities were de- ed and placed under Flynn's com- d, and a systematic search was n for the perpetrators of the crimes the secret sources of anarchy. The e and Secret Service had the names 0,000 persons, mostly of foreign a, who were known to be in sym- y with the principles of anarchy Bolshevism.

n June 9, the sum total of accom- ment made public was the probable tification of the man who lost his in placing the bomb at Attorney eral Palmer's home in Washington, the arrest in Pittsburg of two or- izers of the I. W. W. who were known vor violence. One resisted arrest and other remained in hiding for several s. One of these men was thought to w something about the construction he bombs used in Pittsburg and in ladelphia. A secret meeting place located near Bessemer, Pa., in which ies of the "Plain Words" circular and erial for bomb making were found. rrests of known Bolshevists and of sons caught expressing antagonism to the govern- t, were freely made in every city where the Reds e congregated. A great many of them are for- ers, principally Russians; few are naturalized, the whole Red movement bears conspicuous evi- e of its foreign origin. Its main element is an r disregard of the genius of American democracy of the power of the free ballot.

ttorney General Palmer, on June 2, issued a state- nt as follows: "The outrages of last night indicate ing but the lawless attempt of an anarchistic ele- nt in the population to terrorize the country, and stay the hands of the government. This they e utterly failed to do. The purposes of the de- ment of Justice are the same today as yesterday. e attacks by bomb throwers will only increase extend the activities of our crime-detecting forces. are determined now, as heretofore, that organized e directed against organized government in this ntry shall be stopped."

enators and Representatives took immediate ps to strengthen the laws against anarchy and establish fitting penalties for terrorism. The sub- mmittee on propaganda of the Senate Committee vestigating Bolshevism began the preparation of astic legislation. Senator Walsh of Montana intro- ced a bill imposing heavy fines and imprisonment r displaying the red flag or distributing literature vocating violence against the government. Senator ing of Utah declared his intention to present bills aking it a capital offense to transport bombs, or to long to an organization advocating the overthrow government. Senator Edge of New Jersey attacked e problem from the other direction, introducing a providing for a commission to devise a policy of er cooperation between employers and employees.

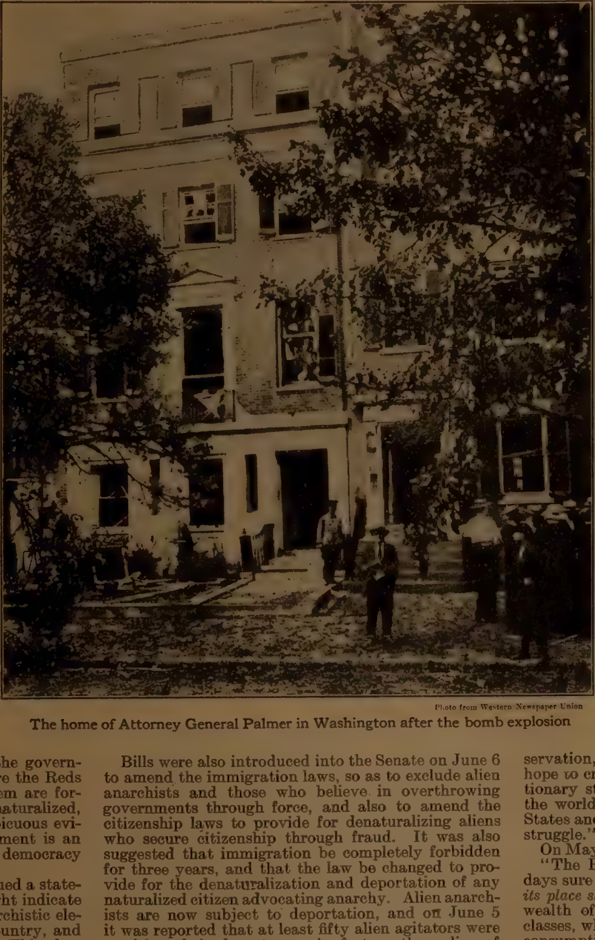

Photo from Western Newspaper Union

The home of Attorney General Palmer in Washington after the bomb explosion

Bills were also introduced into the Senate on June 6 to amend the immigration laws, so as to exclude alien anarchists and those who believe in overthrowing governments through force, and also to amend the citizenship laws to provide for denaturalizing aliens who secure citizenship through fraud. It was also suggested that immigration be completely forbidden for three years, and that the law be changed to provide for the denaturalization and deportation of any naturalized citizen advocating anarchy. Alien anarchists are now subject to deportation, and on June 5 it was reported that at least fifty alien agitators were awaiting their departure. As fast as the police of the various cities rounded up the reds, those found to be aliens were held for investigation.

On June 9, trails were being followed in Pittsburg, Philadelphia and New York. The man killed in Washington was an Italian from Philadelphia. It was thought he had only recently arrived here. There was evidence that he had been in Bessemer, Pa., recently.

IT IS freely charged that the whole terrorist movement in this country is backed by the Russian Bolshevist government, and is a part of their world-wide propaganda campaign for the overthrow of bourgeois governments and the freeing of the oppressed proletariat, the workers and farmers.

The campaign is conducted largely through the foreign language press, mostly Russian, Hungarian and Yiddish, although the Scandinavian press is not untouched by this influence, and papers in more than a score of languages are involved. Besides the press there are some 500 agents traveling about the country preaching the power of the proletariat and the glories of Bolshevist Communism. The organization back of these agents is the Russian Workers' Union. Its constitution states that "Present society is divided into opposite classes, on one side the workers and farmers, submerged in poverty, but who have created by their own labor all the riches of the world; on the other side, the rich, who have confiscated all these riches." . . . . "The struggle between these classes is not finished at the present time, and will end only when the laboring masses, organized as a class, will come into possession of the riches of the world through forceful social revolution.

"Having accomplished such change and at the same time having destroyed all the institutions of sovereignty and government, the class of the despoiled shall proclaim 'The Society of Liberal Functionaries,' endeavoring to satisfy the needs of every separate individual, who in return would give the society his labor, talents, and accomplishments.

The Red press in some cases extolled the perpetration of the bomb outrage and in others charged that the police had placed the bombs to bolster up the cause of the bourgeoise and make possible radical restrictive legislation. There was a threat of new outrages on July 4, but the authorities were confident that the arrests already made and in prospect would prevent them.

IN a recent issue of the Russian newspaper, Novy Mir, of which Trotzky was an editor when in New York, under the caption "Revolutionary Strike Movement," there appeared an editorial from which the following translated excerpts are taken:

"A spirit of revolt spreads larger and larger over the working masses of the entire world. Neitherthreats nor curses of the high priests of the bourgeoisie society are capable of holding back the pressure of proletarian masses. . . . The American bourgeoisie is listening to the thundering peals of the coming storm and, obeying the instinct of self-preservation, resorts to the arsenal of old measures in hope to crush the movement." . . . But the revolutionary strike wave extending more and more over the world is raising the working class of the United States and will teach him the European methods of struggle."

On May 29 the following appeared in Khlieb i Volia: "The Bourgeois society is nearing the end of its days sure enough. The day *of its doom is nigh!* And *its place should be taken by Anarcho-communism.* The wealth of the world was built up by the working classes, who should also have part in distribution and consumption of the fruit of their labor."

The following appeared recently in Robitnyk: "*The Russian workmen have got rid of the bourgeoisie.* And we will get rid of them today or tomorrow. Only more work, more courage! Our fate is being made here—our own and that of our children. We are not going to struggle for 'democracy,' we are struggling for bread, for a warm corner in a house! We struggle in order to be able to use the fruits of our labor.'"

Der Kampf, Yiddish, also published in New York, recently printed an article captioned: "Lenine or Wilson?" in which the following appears: "Lenine and all his adherents fight to form a socialistic *order in the entire world.* Therefore they call the workers of all countries to a revolution.

The Daily Forward, a Yiddish paper, printed on March 23 the following: "War is war, and there can be no talk of moral strategy, neither of right nor sympathy. It is a fight for life or death."

"Can you wonder that poor, ignorant men explode bombs or send them through the mails when they are fed on such stuff as this?" asked a government official.

PEACE MAY COME THIS WEEK

IT APPEARED probable on June 9 that the terms of the treaty of peace with Germany would not be altered, but that addenda would be attached providing for early admission of Germany to membership in the League of Nations, reducing the time of Allied occupation of German territory and placing the time for the report of the reparations commission within a few months instead of in May, 1921. It was also possible that the people of upper Silesia would be permitted to vote on their future national allegiance, and that, should they decide for Poland, Germany would be assured a percentage of the product of the coal mines.

The various commissions were hurrying their reports, and it was thought that the answers to all the German notes would be ready by June 11 and that the treaty might be presented to the Germans by the thirteenth, with a possible demand for signature before the twentieth.

The terms of the peace treaty with Austria, except the final boundary section, were presented to the Austrian delegation at St. Germain on June 2. The Austrian Premier made an excellent impression upon the Allied delegates by the courtesy with which he replied to Premier Clemenceau's brief address, and by the frankness with which he accepted for Austria her share of the burden of war.

Dr. Renner presented Austria to the Peace Congress as a new republic, hating the horrible crimes of 1914 committed by the former government. He declared that Austria was completely in the hands of the Allied commissioners and asked for a disposition that would insure Austria's national, political, and economic existence. He stood to make his address and spoke in the French language.

The terms of the treaty proposed reduced Austria to a state of from 6 to 7,000,000 people in a territory of 5 to 6000 square miles. Austria being required to recognize the complete independence of Hungary, Poland, Czechoslovakia, and the Serbo-Croat-Slovene state, and to guarantee the rights and liberty of racial minorities within her borders.

The Austrian Foreign Minister on June 7 declared that the peace terms presented to Austria meant the death of the country by starvation, reducing it to 4,000,000 mountaineers and 2,000,000 city dwellers and placing outside its boundaries all the mineral, manufacturing and agricultural wealth and industry of the old Austria.

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The Great Hog Island Shipyard, biggest in the world, where five 7,800 ton ships were launched on May 30. Each derrick in the front row stands between two ways. In all our shipyards in May we completed 136 vessels of 768,025 deadweight tons and launched 137 ships of 705,958 tons. America is now building twice as much shipping as all the rest of the world.

The Week in the World's News

WIRES RETURNED TO OWNERS. Postmaster General Burleson, on June 5, while committees of both houses of Congress were preparing legislation for the return of the telephone, telegraph and cable systems to their owners, by executive order, restored to the companies the control of operation of the systems, retaining for the government the control of rates and finances. His order provided that charges for service and the rates of wages established under government control would continue, pending further action. Assistant Postmaster General Koons told the Interstate Commerce Committee of the House, on June 5, that the government operation of the systems had cost about $1,000,000. He recommended that the increased rates established by the government be continued for one year, and that future changes in rates and wages would be subject to the authority of the Interstate Commerce Commission and be regulated together. It was suggested that the action of the Postmaster General was impelled by a threatened strike of the commercial telegraphers for recognition of the union. The strike, on June 2, began in Atlanta because of the reported discharge of men who had joined the union. President Konenkamp of the Commercial Telegraphers Union immediately on learning of the Postmaster General's action putting the men under his jurisdiction back into the position of employees of private concerns, extended the Atlanta strike to the whole southeastern division of the country, and issued a call for a nationwide strike to begin June 11, thus restoring the condition which compelled the government to take over the wires in the first instance.

The Supreme Court of the United States on June 2 declared that the Federal Government, under the war powers conferred by Congress, was given complete control of the railroad, telegraph and telephone rates both within the states and interstate commerce.

LABOR ON STRIKE. Over 2000 former soldiers were reported on June 4 as supporting the Winnipeg strike. On the same day in Toronto a great mass meeting in support of the metal workers' strike and of the demand for laws providing the 44-hour week was held at Queen's Park. The soldiers in Winnipeg finally turned to the support of order and the government, and declared that the only union they would recognize was the Empire, the flag and the Union Jack. They also offered their service to help the mayor in safeguarding life and restoring normal conditions. As a result of the soldiers' stand the Central Strike Committee was reported to be considering the calling off of the strike.

The Paris tramways were completely shut down on June 3 by a walk-out of the employees, but charges in the press that labor agitation was pro-German were reported to have assisted in the prompt return to normal conditions.

Buenos Aires on June 4 had been for a week without newspapers, publishing having been completely stopped by a strike of publishers against restrictions on the liberty of the press resulting from the union rules.

In Toledo, Ohio, on June 3 a clash between the workers and strikers developed into a riot in which two men were shot to death and twenty-five injured. The situation was quiet on June 4.

EXPOSING THE SECRET. Senator Borah and Senator Lodge created a considerable sensation in the Senate on June 3 by declaring that they had seen or been offered the full text or the peace treaty with Germany, which had been kept secret by order of the State Department. On June 4 Senator Hitchcock introduced a resolution providing for an inquiry into the manner in which the secret copies of the text had reached unauthorized persons in New York. Senator Johnson had previously introduced a resolution calling upon the State Department for the complete text. The Senate, on June 6, adopted both Senator Johnson's resolution and Senator Hitchcock's. There was a report that the German Government was mailing copies of the complete treaty to each American Senator and representative.

The text of the treaty was not made public in England or France. The text reached the Senate through newspaper sources on June 9 and was ordered printed in full in the Congressional Record. The President in a cablegram opposed publicity as a breach of faith with our Allies.

COAL MINERS KILLED. Black powder on the last car of a mine train carrying miners to their work, at Wilkes-barre, Pa., was set off by sparks from a broken trolley wire, on June 5, and flames from the exploding powder enveloped the train and its passengers in a sheet of fire. Eighty-four men were killed and forty-two others burned, half of them probably fatally.

DR. MOTT DECORATED. Secretary of War Baker, on June 4, awarded a distinguished service medal to John R Mott, General Secretary of the Y. M. C. A., to Raymond Fosdick, Chairman of the Commission on Training Camp Activities, and to John J. Burke of the National Catholic War Council.

WILL END FOOD CONTROL. The American members of the Supreme Economic Council were quoted on June 3 as feeling that there would be no necessity of continuing beyond this fall the centralized control of food distribution in Europe. Careful estimates have indicated that the crops of 1919 will be sufficient to feed the world. The meat supply was held to be ample. Figures secured by the Council indicated that since the beginning of the war Europe had lost 18,400,000 cattle, 39,500,000 hogs, and 8,600,000 sheep.
production of Europe in 191
about 65 per cent. of the no
duction before the war. A
American rye and wheat sur
be needed to balance crop sh
Europe.

JAPAN DISCIPLINED MISS
Peking dispatches of June 4
that considerable excitement
caused throughout China by t
that Japanese authorities had
rarily closed the Presbyterian
School at Tsing Tao and had
the principle for anti-Japanes
ties. Dispatches also reported
cott of Japanese goods to be s
and some shops
tung offering
goods for sale h
attacked. The J
boycott is bei
tered, by the
throughout
The authoritie
been unable t
it, as the symp
the public is w
students.

KOLCHAK AN
OGNITION. In
to a proposal f
Council of Four t
ognition woul
granted his R
Government if h
agree to call an
by the result of
stituent Assembl
recognize the righ
dependent states,
in the territory
former Russian E
Admiral Kolcha
said, on June 6, t
made a favorable
The military act
the week in Rus
sulted in little cha
the situation.
forces were advancing in Tran
casia and Kolchak Siberians
maintaining a steady pressure a
the Reds along the Volga front.
time, behind the Siberian army's
normal living conditions were
restored, a large wheat acreage
being planted and recruiting
army of liberation was going on
briskly.

BRINGING HOME THE BOYS.
ing the month of May the reco
320,000 troops returned home
reached. Up to May 31—1,04
soldiers have been brought home,
total of 2,276,299 have been de
ized. The total of casualties up to
date was 294,886 for the Army and
together. On June 3, 1600 men o
339th Infantry, about one-third o
American forces on the Archangel
in Northern Russia, boarded trans
for home.

NICARAGUA ASKS TROOPS.
claring herself threatened with inv
from Costa Rica, where a rebe
against General Tinoco's unrecog
government had failed, the govern
of Nicaragua on June 9 asked
United States to land forces to pr
Nicaraguan sovereignty. Under
agreement with us the Nicaraguan A
numbers only 500 men.

HUNGARIAN REDS DEFEAT CZE
Hungarian Bolshevist troops d
Czechoslovak troops across the r
Neutra north of Budapest in fight
ending June 7. The defeat stirred u
new wave of patriotic fervor in Prag
the Czech capital, and prompt attem
were expected to reverse the decis
The Hungarian Reds were stirring
the Slovaks against the Czechs. Me
while certain villages near the Aust
frontier had resisted Hungarian
authority and a massacre of 3,000 p
sons including women and children
reported at Kolnhof, a resisting vill
which was burned.

Mary A. Livermore

Lucretia Mott

May Wright Sewell

Lucy Stone

Laura Clay

WOMAN SUFFRAGE WINS

The Fight of a Century Results in Passage of the Susan B. Anthony Amendment

ENFRANCHISED women of today, freed from the shackles of political inequality, were fortunate in having for forerunners many strong, sweet and remarkably endowed women. And in the hour of triumph for the woman's cause, the grateful multitude turn to those heroic pioneers who blazed the way that the world might be "wider for women and happier for humanity." Millions of loyal hearts will forever cherish the names of those who bore the brunt of the battle for woman's freedom and complete equality.

Clara Barton

ACTION by Congress on equal suffrage—subject of fight of a century's duration—ended June 4 in adoption by the Senate by a vote of 56 to 25 of the historic Susan B. Anthony constitutional amendment resolution—two votes more than the necessary two-thirds.

The proposed amendment, adopted by the House by a vote of 304 to 89, May 21, as the first act of the new Congress, now goes to the States.

Ratification by three-fourths of the legislatures is required for its incorporation in the Federal Constitution.

The suffrage amendment adopted by Congress is the one originally drafted by Susan B. Anthony in 1875. It reads:

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

Loud applause, unchecked by the presiding officer, swept the Senate chamber when the final vote was announced following two days' debate.

President Wilson's signature, it was stated, is not necessary, although the resolution will be sent to him as usual, and may be signed by the executive. It will be certified to the States by the State Department.

Nobody knows who was the first woman suffragist in America. Possibly it was Ann Hutchinson, a godly woman who in the seventeenth century was cruelly persecuted for daring to "preach the gospel to men," or Mistress Margaret Brent (owner of a large estate in Maryland), who demanded a voice in colonial affairs.

The first suffragist in our newly formed Republic was undoubtedly the lovely and brave Abigail Adams, who asked for larger liberty for women at the close of the American Revolution.

Among the women leaders who first raised their voices in behalf of women was Mrs. Emma Willard, the famous pioneer teacher of Troy, New York, who a century ago applied to the state legislature and secured permission to open the first institution in the United States offering "higher education" to women.—the Troy Female Seminary.

During the first half of the nineteenth century there appeared a number of notable women who had had the vision of woman's broader field and of the need for utilizing the latent powers of women in community service and uplift. Chief among these were the Grimke sisters of South Carolina, who freed their slaves in 1828 and entered heart and soul into the abolition campaign in the North. This was then an extremely unpopular cause everywhere; and the Grimke sisters met with savage persecution.

Another early woman suffragist and abolitionist, Mrs. Abby Kelley Foster, was pelted with bad eggs and mobbed in Providence, R. I. She and the Misses Grimke were the pioneers who more than any others, it is declared, made it possible for women who followed to enjoy the right of free public speech.

Lillie Devereux Blake

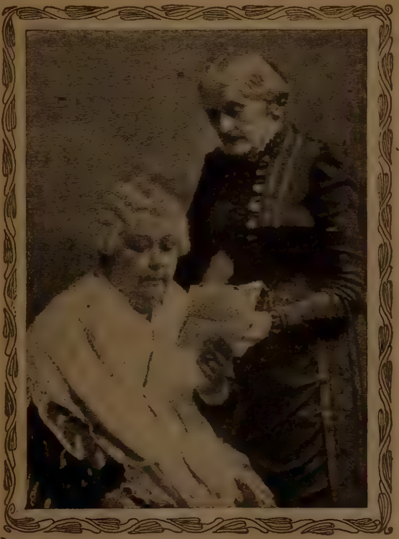
The oppressive conditions under which women suffered in all countries and the need of larger freedom were graphically depicted by Lydia Maria Child in her "History of Women"; Catherine Beecher with her sister Mrs. Harriet Beecher Stowe of "Uncle Tom's Cabin" fame were also early brave pen champions of woman's cause.

The first address given by a woman before a state legislature was that in Michigan by Mrs. Ernestine L. Rose, who with Mrs. Paulina Wright Davis in 1836 had tried to circulate petitions in New York for property rights for married women and secured but five names.

Jane H. Spofford

A ringing appeal for equal rights for women was that of "Women of the Nineteenth Century," published in 1845 by Margaret Fuller (d'Ossoli), who had sadly shocked public taste in Boston by sitting down in a public library to read a book.

The general public received a stirring arrest of thought when in 1848 that historic call for the first Woman's Rights Convention was issued, bringing in the limelight the noble figures of Mrs. Lucretia Mott and Mrs. Elizabeth Cady Stanton and their able co-workers, including Mrs. Abigail Bush, Mrs. M. A. McClintock, Mrs. M. C. Wright, and Mrs. Emily P. Collins, who formed the first local woman suffrage society in the world (at South Bristol, New York) that year.


Susan B. Anthony and Elizabeth Cady Stanton

Among these noted pioneers too was Lucy Stone, graduated in 1847 from Oberlin College, where she was told that one of the professors would read her graduating essay, as it would be "indelicate" to read it herself before a promiscuous audience, an offer which she declined and the essay was not read. A leader among the women who first protested against paying taxes because "Taxation without representation is tyranny," was Dr. Harriet K. Hunt, who in 1850, after fifteen years' practice in Boston, was refused permission by the medical students at Harvard University to attend medical lectures, as had been done in Geneva, N. Y., in the case of the first woman physician in the world, Dr. Elizabeth Blackwell, who was graduated from a medical school in 1848.

High in the galaxy of the pioneer suffragists who faced ridicule and calumny for the ideals of a true democracy were Amelia Bloomer, first promoter of sensible dress (called "bloomers"); Rev. Antoinette Brown Blackwell (who was ordained a pastor of the Congregational Church at

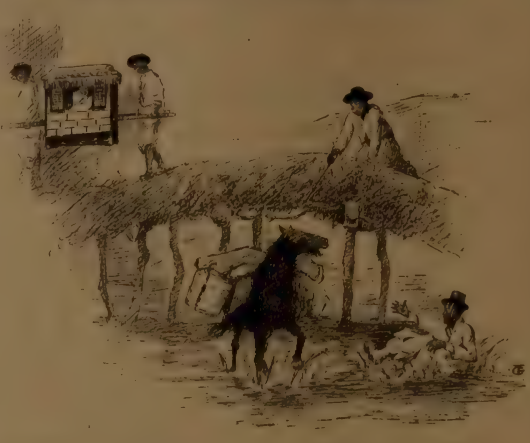
Cont'd on p. 705

Anna Dickinson

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D.

Illustrations by Thelma Gooch



Old Pak, taken off his guard, was thrown backward, . . . landing in a sitting posture in two feet of mud and water

CHAPTER VIII

Chansung's Mother

THE new interest which came into Choonwha's life was not shared by Songsie, Chansung's mother. She had never gone to school in her girlhood, and it was too late to begin. Her home duties filled her life, and since the birth of her only son all her thoughts and hopes centered in him. After the Korean custom, she was known as "Chansung's mother," and gloried in the title.

She had never been very strong, and the shock of Chansung's disappearance broke her spirit completely. For months she did little else but visit various shrines around Tai Pyeng Dong and even at distant places, offering much good rice and pig meat in her sad effort to induce the spirits to restore her son.

The Elder had little faith in all this; but refrained from interfering. He knew it would be useless. Korean women may seem downtrodden, but when they really want to do anything it is quite impossible to stop them.

It may have been these visits to the shrines and the consequent exposure that brought on a distressing cough, or the disease may have been lurking for years in Songsie's breast waiting a favorable opportunity; certainly the fatigue of body and distress of mind aggravated matters.

She had been afflicted with rheumatism for years. As the weather grew colder, this trouble increased. The pain in her limbs and the racking cough at night made sleep almost impossible, and Chansung's mother failed so rapidly that the elder was alarmed. Dr. Ko was sent for.

"She needs a change," said the doctor, "Take her to the hot springs for ten days and see if the water will help her."

Choonwha went along to care for the sick mother, and old Pak, the gate-keeper, to assist in making arrangements. The springs lay thirty miles to the north, so they started early.

It seemed to Choonwha that she had only fallen asleep when she was called in the morning. It was barely three o'clock; yet it took strenuous work in the kitchen to get the fires going and cook the beans for the pony that was to carry the pack and the rice for the family and have breakfast served before daylight.

The *mapoo*, or horseman, that old Pak had secured was the most hopeless specimen Choonwha had seen; but his horse appeared in good condition. Old Pak evidently knew his man and had insisted on his bringing his horse the previous evening; otherwise, Choonwha surmised, they would hardly have gotten off by daylight.

The loading of the pack proved a formidable undertaking. The pony had been resting for two days and was surcharged with life and the devil. It took three men, one at the head and one on each side, and even stronger language than usual, to load the animal.

First a heavy padded saddle blanket was thrown on the pony's resisting back and then the wooden pack-saddle. The baskets of provisions and bundles of clothes were roped to the pack-saddle, the weight divided so as to balance the pack as nearly as possible. Last of all the bedding in a clean blue *taryon* or cover, was thrown carefully over the pack, making a comfortable seat for old Pak if ever he could mount the fiery animal.

After much advice this way and that, old Pak finally took his stand on the rice-hulling block and the *mapoo* endeavored to lead his pony as near to the block as possible. One would have thought the block was a wild beast, at least a bear or a tiger, the way the pony objected to nearing it. Neither blows, nor coaxing, nor strong language made any difference; he simply balked, and old Pak had to follow Mohammed's example. While the pony's head was twisted to one side and his eyes covered, he made a sudden spring, a friend assisting at each leg, and lo, he was seated on top of the pack before the pony knew what had happened.

Choonwha and Chansung's mother rode in low chairs, or rather curtained boxes, between long carrying-poles, with two chair-coolies to each chair. The curtains at the front were thin so they could see out a little, though no one could see them.

It was a long, tedious journey to the two women seated cross-legged in their cramped quarters; most tedious of all when they stopped every few miles before some inn for the coolies to rest and refresh themselves with *sool* or Korean liquor.

Old Pak on his comfortable perch enjoyed the trip more than any one else; that is, he did till an accident happened. In the course of the morning they came to a small stream some twenty feet wide and a foot and a half deep. It had been cold enough the night before to freeze a fringe of ice at the edge. There was a narrow humpbacked bridge made of dirt and cane stalks over a framework of logs. The chair-coolies took the bridge without question; but the *mapoo* hesitated. In the middle of the bridge was a hole only partially concealed by a flat stone, and he was afraid to try to lead the pony ove should have plunged into the stream the pony through the water; but the was icy cold and, as Choonwha had sur he was not much of a *mapoo.* Inst going into the stream himself, he clim the bridge and attempted to half lea drive the pony across.

Under ordinary conditions it migh worked; but the pony's ire was still bu He had been outwitted in the mornin was looking for trouble. When he the white shell of ice at the edge, h tated.

"*Eedeyah!*" (Go on!) yelled the *map*

Pony took a step forward. Crack we ice, and biff went the pony clear to th dle of the creek in a bound. Fortunate pack rope was strong and held; but ol taken off his guard, was thrown back His long coat floated in the air as his described a circle, landing the old m little roughly to be sure, but in proper s posture, in two feet of water and mud.

The mud was soft and no bones broken. Choonwha, looking back fro chair, was convulsed with laughter; old Pak failed to see any humor in the tion. His fine, white, freshly starched was ruined and his dignity completely tered.

Choonwha had thought the *mapoo* know all the strong language there She soon discovered that old Pak knew Standing on the bank in his dripping ments, he poured out the vials of his upon the *mapoo* till even that hard rascal was frightened.

"I have done exceedingly badly," he "but this pony is a ——" and he so to divert old Pak's attention from hin by abusing the pony in such fashion Choonwha changed her mind again and cluded that after all the *mapoo* had the vantage.

"Let me help you on again," said *mapoo* in his most obliging manner; but Pak would have non it, and marched ahea all his outraged dig and dripping garm to the inn where t were to stop for din

Choonwha did not how it was managed; old Pak's clothes loo dry at least when t started again two ho later. She surmis however, that the clot had been dried und neath the mat on the *kan* floor while old lay curled up in a b rowed comfort.

They arrived at t hot springs as nig was falling and fou lodging at one of the in located near the sprin Songsie began her trea ment the next mornin A large shed had be built over the sprin which flowed from t solid rock so hot that was impossible to bat near the opening. T shed consisted of tw rooms formed by a hig partition in the middl The water was divide so that it flowed abo equally into the rock basins hewn out on bot sides. One room wa used by men and the other by women.

The water was famous and sick folk assembled i large numbers. Some with stomach troubles cam merely to drink the water, but most were bather Many had rheumatism like Songsie; some had grievou sores; others had various skin diseases.

Everybody seemed to have utmost faith in th water. The only consideration seemed to be to ab sorb as much of it as possible. Some sat in the ho water almost continuously from morning till night edging so near the steaming inlet that their bodie actually looked parboiled. Songsie was able to tak the bath only a few hours at a time, and spent th intervals between lying on the hot floor of h room closely wrapped in quilts to prevent catching cold.

Choonwha was interested at first in watching th strange sight, but she soon grew weary of seeing and hearing so many sufferers who seemed to think and talk of nothing else but their maladies. The place was oppressive and she was glad when the ten days were over and they returned to Tai Pyeng Dong; glad too because the water seemed to have helped Songsie.

The benefit, however, was not permanent. The cough persisted. Day by day Chansung's mother

NOTE BY THE AUTHOR

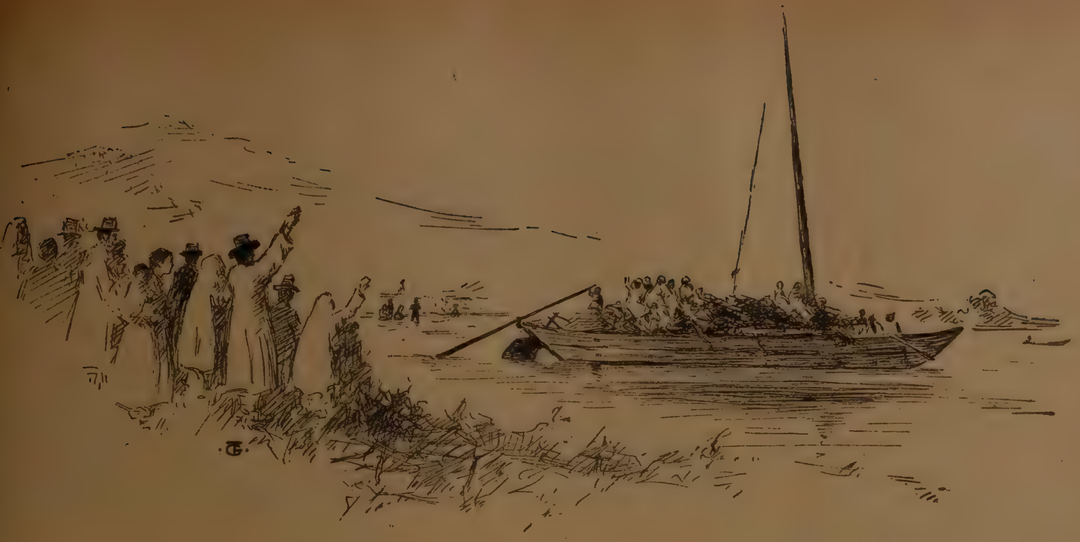
IT SEEMS almost providential to me that I should have been led to write a story nearly two years ago portraying intimately many of the men who are now prominent in the present movement in Korea, and that the story should be given to the public just at the time when the whole Korean Church needs our help and sympathy.

You will be interested to know that "Elder Kang," described in this story as the beloved leader of the great church in Pyeng Yang, whose eyes were opened by the missionary doctor, is none other than Kil Sunchu, the famous pastor of the Central Presbyterian Church in Pyeng Yang, the greatest orator and most influential man in the Korean Church. Reports from Korea state that Pastor Kil was one of the thirty-three signers of the Korean Declaration of Independence and the man who read that Declaration before a great assembly of his countrymen in Seoul the first day of last March. After the meeting was over the thirty-three signers of the Declaration of Independence went to a restaurant in Seoul and ordered dinner, first telephoning to the chief of police that they were all gathered in one place, requesting if they were to be arrested that the police come quietly and take them away so that there would be no bloodshed. An hour later they were taken to prison in closed carriages.

"Pastor Mo," the missionary pastor of the Central Church, to whom "Elder Kang" went for advice about Chansung, whose office door was blocked with Korean shoes, is Dr. Samuel A. Moffett of Pyeng Yang, whose residence was recently searched by the Japanese police.

I changed the names in the story because a part of the narrative is fiction; but in the present circumstances I have no objection to your giving this information to the readers of the Christian Herald.

WILLIAM NEWTON BLAIR.



At last the boat was ready to start. Choonwha and the other women and children were seated high on the load of sweet-smelling pine boughs. Elder Han and many others stood on the bank to see them off and to wish them a safe journey

weaker. The white plague had laid its hand
her in one of its swiftest forms.
he struggle did not last long. Spring was just
nning its contest with winter, driving the snow
the open fields and compelling it to hide in
kets and behind stone walls; the ice in the river
slowly melting; the pussy-willows were preparing
leck themselves in down in token of the change
was coming, when the great change came to
nsung's mother.
hey buried her on the hill overlooking the river.
Elder walked behind the bier clad in deepest
urning, looking so sad and broken that Choonwha
got her own grief in sympathy for him.

CHAPTER IX

THE TRIP TO PYENG YANG

THREE years passed swiftly by, happy growing
years for Choonwha, in spite of Chansung's con-
tinued absence. At first the Elder had expected
ansung to return, and, when he did not come back,
austed every means of locating his son. Word had
n sent to every magistracy in the province and even
far-off provinces; but no news of the lost boy ever
ched Tai Pyeng Dong. Chansung had disappeared
completely as if the earth had opened and swal-
ved him.
The Elder bore his sorrows with outward fortitude,
t he aged rapidly. In his loneliness, the daily les-
s came to mean even more to him than to Choon-
a. Their companionship became a sacred thing
rare beauty. To Choonwha it had meant a new
rld and a new life, and she repaid the Elder with
the wealth of her girl's affection. The Elder
his part came to lean on Choonwha more and
re and drank his daily strength from her fresh
ung life.
At the first New Year season after Chansung's dis-
pearance, the Elder said to Choonwha, "You know
e custom of our people. Tomorrow is the New
ear and tonight we must prepare the sacrificial feast
the ancestors of our house. If Chansung were here
night, he would bow down before the ancestral
blet. I have no other son to worship with me, and,
cording to our ancient custom, it is your privilege
take Chansung's place."
They prepared the cakes of rice bread with wine
d meat and waited with all the household till mid-
ght. Then the Elder took the trays of food and,
tering the tablet chamber, drew back the curtain
d placed the offering before the shrine. In silence
e prostrated himself on the floor, worshiping the
ng line of ancestors of his house.
When he arose, Choonwha took his place, filled with
e and dread of the spirits of the dead which she be-
ved were gathered before her.
Thus, every year, Choonwha assisted in the New
ear sacrifice, and in every way more and more came
take the double place of son and daughter in Elder
an's home.
The summer she was nineteen Choonwha made her
st trip to Pyeng Yang, the capital of the province.
ong boats loaded with grain and wood went from Tai
yeng Dong to Pyeng Yang and still more distant
aces continually. Choonwha had heard much of
e great city with its high wall facing the river and
ndreds of boats crowding the waterfront. Always when a Tai Pyeng Dong boat left for Pyeng Yang, she had wished that she too might go, but no good opportunity had offered.

Now the longed-for day had come. Her cousin, Yungpok, whose husband had moved to Pyeng Yang had sent her an invitation to visit with them in the city. A friend of Elder Han's was going to Pyeng Yang in his own boat with several friends and their families, and there was no reason why Choonwha should not go; so the Elder gave his consent.

At last the boat was ready to start. Choonwha and the other women and children were seated high on the load of sweet-smelling pine boughs. Elder Han and many others stood on the bank to see them off and to wish them a safe journey. The steersman took his stand on his high box and seized the huge rudder, forty feet long.

"*Nai-mel-le-rah!*" (Shove her off!) he cried, and the boatmen pushed the boat off with their poles and sprang to their oars—long clumsy oars they seemed—one on each side, with two men to an oar.

"May you abide in peace," Choonwha called to her friends. "May you go and return in peace," they shouted back to her.

Slowly the long boat creeps to the middle of the river seeking the current. At first they move scarcely as fast as a man can walk; but presently the boat begins to feel the pull of the rapid. Already the roar of the rapid is in their ears. The banks draw nearer and slip by faster. The boatmen are rowing now with all their strength. "*E-e-ah! e-e-ah!*" The long boat is fairly jerked forward.

Up on the pine load the excitement is tremendous. Some of the children are frightened and cling to their mothers' skirts; others shout with delight.

"Sit down there," yells the steersman.

With the speed of a locomotive the boat takes the rapid. The banks dash past. Ahead is a great rock near the middle of the stream with white spray foaming above it.

"Oh, oh, we are going to strike it!" cries one of the women; but the steersman knows his business. With a mighty sweep of the long rudder he suddenly turns the boat in her course.

"*Nai-melleo! Nai-melleo!*" he cries, and two of the strongest men of the forward crew drop their oars and, seizing the long poles, push the nose of the boat, as she flies, out into the deep water, and already they are far past the rock and entering the quieter water at the bottom of the rapid.

There were more than twenty such rapids between Tai Pyeng Dong and Pyeng Yang, some a full third of a mile long. Between the rapids the river widened out into a deep, slow-moving stream from a quarter to a half mile wide.

They passed many villages, each with its quota of women washing and children playing at the river's edge. There were fishermen at all the deep places patiently sculling their little skiffs with one hand and fishing with the other. Here and there great flat-bottomed ferry-boats were crossing the river, loaded to the water-line with men and cattle returning from some market.

Every mile of the way was full of interest for Choonwha; but she enjoyed most of all shooting the rapids. Even the great Tiger Rapid with its roar heard for miles and its high dashing waves that threw spray in their faces and so filled the boat that one man had to bail hard to keep the boat from swamping—even then Choonwha was not so frightened but that she enjoyed being frightened.

With shining eyes and wind-kissed, rosy cheeks, she made as pretty a picture as one might hope to find in any land. Did she know that she was beautiful? No doubt she did; but she had been too busy these years to think much about herself. Her mind was pure and sweet as an unspoiled child's. Who would have guessed from her girlish appearance and her intense enthusiasm over the ride that she was probably the best-educated young woman in that part of Korea, and had passed through some of life's hardest trials?

As they neared Pyeng Yang the rapids became less frequent. The river widened out till it became a great lake.

"When we pass yonder cliff," said the head boatman's wife, who had been to Pyeng Yang several times before, "we can see the city."

It seemed to Choonwha that they would never reach the cliff. The wind was not against them and there was almost no current. Some of the men were for tying up to the bank and waiting for the wind to die down. Choonwha was almost ready to weep.

"Can't we go on, sir?" she appealed to the head boatman. "I have never been in Pyeng Yang before, and it will be so difficult in the dark."

Whether it was the sweet face of the girl or his own desire to hasten, her appeal decided the matter. "Go on, go on," he cried. "Who told you to quit rowing?"

Slowly they overtook the cliff; slowly, oh, so slowly, they rounded the bend; and there in the distance was the city of Pyeng Yang, just as Choonwha had read about it in her history, just as she had seen it in her dreams. The great wall which ran from Peony Point along the waterfront stood unbroken as far as her eye could see. She could make out gate after gate in the distance. Below the cliff they had entered another rapid and were swiftly approaching the city. What a clatter the women made at their washing, and what a fleet of boats tied side by side with masts so crowded that they looked like a leafless forest!

"What gate is that?" Choonwha asked breathlessly, as they came in full view of a great gate, three stories high.

"That is the Great Union Gate," her traveled friend answered.

"And look at that! What is that great building on the hillside?"

"That is the worshiping-place of the Jesus-believing people."

"My!" said Choonwha; "there must be lots of them."

"Yes," said the boatman's wife, "there are, and my husband says they are not so bad as some folks say they are. At first when I came to Pyeng Yang, I was frightened. I had been told, you know, that the white-eyed foreigners kill little children to make medicine; but they don't really. They have several sick-houses where sick people go to be cured. The doctors are kind; but I don't think much of their medicine."

"I know little about them," said Choonwha. "The Elder says their teaching is very foolish. It may suit the Westerners; but why do they trouble our people? The wise doctrines of Confucius and Mencius are the best doctrines for us as they have been for our fathers."

To be continued

What the Chautauqua Means to Ameri

By C. COURTENAY SAVAGE

OVER in the big field where the boys play baseball Saturday afternoon, a big white tent made its appearance one Monday morning in late August. At the entrance a knot of children grouped themselves to watch the arrangement of the tent and its grounds, the bolder of them offering to help put the straight-backed chairs in place, while more experienced hands fixed the lights, or trimmed the platform with flowers. Not quite so eager, but still showing a keen interest in the proceedings, are the older folk, the hitching-rails testifying that a great many of the farmers from the surrounding country have driven into town with their families.

A circus? No; something more worth while than a few hours of gaudy entertainment. A circuit Chautauqua which educates, amuses, uplifts. A week of daily meetings which will stir the loyalty of the community, reassuring addresses by men who fought for democracy, all trending toward constructive nationalism and a neighborly comradeship. There will be good professional music, and community "sings" with every one joining in the songs they like best.

By the big city dweller the Chautauqua idea is often wrongfully regarded as something to laugh at. Nothing could display greater ignorance. The Chautauqua, no matter if it be in a small town with a tent seating less than a thousand people, or in a big community where five thousand gather, draws the inhabitants of the town and outlying districts into closer contact than they have known for a year. Friends will meet, and the community-builder, as they call the man who stays through the entire meeting, will try to inspire the town to a general interest in what is best for its future development.

JUST as soon as the tent is finally secure, and the chairs and platform in place, the Chautauqua is ready to open. The man who has been busy at the guy ropes washes his hands, and goes out to the waiting groups of boys. The boys, if there has been a previous Chautauqua in the neighborhood, greet him with beaming smiles, for they know that during the morning and afternoon, if there is no session, they will be taught things that they have not had the chance to learn in their schools. Athletics, gym stunts, how to be a Boy Scout, and what the Scout movement stands for, are all taught during the week.

The young ladies who gathered daisies for the platform and arranged chairs are equally busy. One of them is telling stories to the small children. Another is giving a practical helpful talk to the older girls and their mothers, instilling a womanly courage into the hearts of her hearers; and at the same time a practical farm man, probably an agricultural professor, is having an informal and semi-scientific talk with the farmers, explaining some new agricultural process.

Such work as this, however, is all incidental to the big features of the meetings.

Each night after the chores have been done, and when the moon has risen over the top of the church steeple, the lights of the tent flare out, and the men and women press inside. The chairs are comfortable, and the big platform draped with an American flag seems to arouse at once a spirit of enthusiasm. By eight o'clock the speaker has made his introductory remarks, and the men and women are listening intently to the feature of the evening. It may be a college professor who is talking, it may be a great statesman or a settlement worker, but whoever it is that speaks is delivering a message, expounding facts that these people will be able to incorporate into their own lives and be benefited by so doing. The reconstruction work in Europe and among returned soldiers is extremely popular this year.

In the past, Ulysses S. Grant, James A. Garfield, William McKinley, Theodore Roosevelt, William H. Taft and Woodrow Wilson have all delivered addresses at Chautauqua meetings. Judge Ben Lindsey of the Children's Court at Denver, Jane Addams of Hull House, Chicago, Maud Ballington Booth, Dean Walter T. Sumner, the Rev. Dr. Newell Dwight Hillis, Thomas Nelson Page, author and statesman, Frances E. Willard and Susan B. Anthony have been, or are, popular. Famous singers have poured out their golden notes, and a good laugh is always included in the program.

A children's parade in Kansas. The girl in the foreground is a college undergraduate, and the little girls have s
the morning listening to her stories

IF IT is a serious discourse the first night, then the second will be something less serious, but equally uplifting. Perhaps the stage will be trimmed with tree boughs, and a dramatic company will give Shakespeare's "As You Like It," or there may be an orchestra with a soloist. No matter what the performance, whether humorous or otherwise, it is sure to be worth while. Ibsen, Grieg music, the Vice-President of the United States, a quartet, or even a troupe of educated animals, they all have a lasting effect. One of the principal ideas of the Chautauqua meetings is to amuse the people, give them a taste of life different from their everyday existence; but the motive underlying this so closely as to be practically of equal importance is to leave behind a spirit that will uplift each hearer as he goes about his daily work. Fine motion pictures illustrating life in far countries are popular with Chautauqua audiences.

Athletic stunts all help the boy in his development, and are taught by the young men. At the right of the picture Judge Ben Lindsey of the Children's Court of Denver is watching the human pyramid

The original Chautauqua was the idea of a Methodist minister, John H. Vincent, who later became Bishop. In 1874 he proposed to establish a non-denominational summer camp institute for Sunday-school workers, and a friend suggested that he hold the meetings in the woods at Chautauqua, on Lake Chautauqua, New York. This place was well known for the large camp meetings that had been held there, and on August 4 of that year the first class was held. Tents were used for the housing of those who came to the meetings, and a great many of the sessions were held out of doors. Besides the speakers a number of entertainments were planned, music, fireworks, a balloon ascension, and panoramic views.

IT IS interesting to know that a series of temperance meetings, following a lecture by Mrs. J. W. Willing, led to a convention later in the same year, at which the National Woman's Christian Temperance Union was organized.

The Chautauqua meeting each year quickly became an institution. Chautauquas sprang up all over the country, until today it is estimated that ap-
proximately four millions of people attend such n
ings each summer. There were over three thou
meetings held last year, ranging in length from
days to two months. When the Chautauqua Ins
tion became popular, and its work became know
was estimated that considerably over a thou
local Chautauquas started, but of late years t
have given way to circuit Chautauquas which c
into a town and make all arrangements for the m
ings, from raising the big tent to the hiring of the
essary "talent." Through these bureaus it is poss
to obtain better speakers to entertain than most s
towns could afford if working independently.
circuit Chautauquas can offer a long list of eng
ments, while a local meeting can only offer one,
the price of the lecture plus the train fare is apt t
large. Some of the larger towns, ranging in the nei
borhood of 30,000 people, have found that they
support a local Chautauqua. The business men
together and finance the enterprise, and the talen
obtained in the open lyceum market. The Chaut
qua is not regarded as a method of making mon
but as a community uplifter.

It is an easy matter to bring a Chautauqua t
town, and a proof of the good they do is the fact t
they go back year after year. Season tickets are so
the price generally being $2 for an entire week.

It was once asked of a well-known Chautauq
manager if there was not a great reaction in a to
after the meetings were over.

"We leave so much behind us that there isn't
chance for a reaction," was the quick answer.

ONE Chautauqua company resolved to leave
public playground as a permanent deposit
every place it played that summer, and the preside
of the company offered a prize of two hundred dolla
to the town in Kansas that should make the best civ
improvement during the year.

Surely there is no more "American thing in Ame
ica" than the Chautauqua. One very late develo
ment of the idea is the manner in which the unive
sities of the West have taken up the matter of reac
ing the towns that are remote and small in popul
tion. The University of Minnesota and the Unive
sity of Wisconsin have, for example, sent out circu
Chautauquas conducted for the good of the peop
in very small towns, places of less than five hundre
inhabitants. In addition to the professor of economi
who tells the farmers and their wives how to get th
best out of their homes and their fields, the Colleg
Glee Club and Dramatic Clubs, these college Chau
tauquas run their agricultural experimental car o
the siding, and give practical demonstrations.

"If you ever doubt that the Chautauqua meeting
bring a community spirit that means loyalty to neigh
bors and country," said a famous lecturer, "I wis
you could have arrived with me in a little Kentuck
town at the close of a Sunday afternoon session o
the Chautauqua. The manager of the meetings me
me at the station, and we drove to the outskirts o
the town, where whole families of mountaineers ha
erected tents and were spending the week. The afternoon service had been out of doors with the big tent and a grove of pines as a background. As we climbed down from the wagon the manager stopped short.

"'Listen!' He lifted his hand.

"A song floated toward us, bursting into volume. It was 'The Star-Spangled Banner.' When the voices had swelled to a climax and suddenly stopped, a new refrain started. This time it was the 'Doxology,' and every bird in the heavens seemed to take up the refrain."

California Goodwill Industries headquarters in San Francisco

Goodwill printing shop, Boston. A big job business is done here

NOT A CHARITY BUT A CHANCE

PROJECTS *in thirty-two cities to aid the "down-and-outers" by giving them work at a living wage characterizes the pending entrance of the Methodist Church into the industrial field. It has already entered that field in Boston, San Francisco and Cleveland through its Goodwill Industrial Centers and will open twenty-nine more centers in other cities*

NO MORE interesting development of policy and practice has been noted for years in any denomination than the ding entrance into industry of the thodist Episcopal Church. It is puny undertaking upon which this ly is launching, but an industrial erprise which will have branches in rty-two cities, will employ about ,000 men and women for varying iods in the course of a year, and will pay to them aggregate of approximately $2,100,000 in wages ery twelve months.

These figures are based on maximum operation of thirty-two branches of the industry. The enterise that holds such possibilities is the "Goodwill dustrial Center." These institutions recruit man wreckage—the down-and-out, the unfortute, the handicapped, and the misfits—from the ums and poorer sections of cities, and put them to ork salvaging waste material and wreckage systeatically collected from the better-class homes of the mmunities.

Morgan Memorial Methodist Episcopal Church Boston has the oldest and most fully developed oodwill Industry. This parent enterprise occupies o large buildings, six stories high, with 8,000 uare feet to a floor. Goodwill bags, made of uneached cotton, are distributed to well-to-do people roughout the city, who fill them with cast-off clothg, shoes, and almost anything else they want to get d of. Broken furniture, household appliances and l sorts of damaged domestic equipment furnish the raw material" for the industry.

All articles, on their receipt at the Goodwill buildgs, are first fumigated, then sorted out, then assigned the different repairing departments, where they are on made "as good as new." During the year 1916, ore than 100,000 garments were repaired, 500,000 ieces of furniture, and 50,000 pairs of shoes.

More than $54,000 was paid out in wages, and more han 5,000 destitute people found temporary, decent mployment to tide them over hard times.

A regular staff of 125 workers are employed as clerks the various workshops, and also as chauffeurs and ookkeepers. A School of Handicraft has been deeloped for the benefit of those who know no trade nd have no skill in any line of work when they first ome to the establishment.

Clothes-repairing in industrial building, Boston

The industries are not run for profit. All income goes into equipment, wages, training of the workers, and the relief of the poor.

In San Francisco is another noteworthy example of the Goodwill Industries, founded by a Methodist pastor and his wife about two years ago. This institution, starting out with a capital of only $1,000 and using only waste products from well-to-do people, took in during the first year more than $27,000, paid out in excess of $15,000 in wages and $12,000 for equipment and supplies, and increased its store sales from $441.03 to $1,704.29. By the end of its second year it expects to report an income of $50,000, while the amount paid out for wages will probably have increased to $25,000 or $30,000.

The Goodwill Industries of Cleveland have just moved into new and greatly enlarged quarters in a building formerly occupied by a social settlement. This enterprise operates in much the same way as the ones in other cities. A whole battery of sewing-machines is kept going all day long, repairing or making over the old clothes brought in from the city's homes. Women do this work. A large number of men are employed at the shoe-repair benches and machines, in the carpentry shop, and in sorting out the new deliveries of raw material.

"*Not a charity, but a chance*," is the slogan of this center.

It describes itself as "a school of handicraft for the handicapped."

But more than this, like its replicas in other cities, it is incidentally a home for the homeless. The upper floors of the building are given over to dormitories, social rooms with large homey fireplaces, showers and bathrooms and a few single rooms.

By a carefully worked out merit system the people in the institution may attain to higher and higher levels both figuratively and literally. As they get back their self-respect or self-confidence, or whatever the quality that they have lost, they are permitted to move up floor by floor and finally to occupy the most desirable quarters in the place.

In addition to the cities already named Goodwill Industries are in process of organization for Los Angeles, St. Louis, Cincinnati, Denver, Brooklyn, Philadelphia, Chicago, Buffalo, and Pittsburg. It is expected to put them into thirty cities.

Golden Chance for Real Merit

By CHARLES GRANT MILLER

THIS unprecedented period of industrial reconstruction and readjustment carries less cause for anxiety to the man who is down than to the man who is up. In the swift shifting of conditions the man of secured wealth or position finds new worries, while the man of abilities finds boundless new opportunities.

Shake a barrel of apples and the sound ones will come to the top. And in this great industrial shake-up the man of right heart and keen mind will find his chance.

He who has not succeeded as well as he would have liked has now less cause or time than ever for the cavil of discontent or resistance to the advance of industrial peace and progress. Now is his golden moment to apply heart and brain and muscle to the best opportunity at hand.

All we could ask is equality of opportunity. That we have and always have had. If any come into life with real advantages it is not the chap born with a gold spoon in his mouth and who puts in his time sucking that spoon, regarding its possession as success in life. No. Balancing all his blessings are those of the youth born with nothing in his mouth but a sharp appetite, who learns early that success comes only of keen competition in brain and brawn. While the rich-born is dawdling in enervating luxuries this youth is solving the mysteries of life and mastering the secrets of advancement.

The world offers opportunity for any sane ambition. The rest is up to you. You are capable of experiencing only such worldly wants as the world can supply. The world holds everything that you can need for material success and happiness. But the world won't give them for the mere asking or for striving that is half-hearted or half-headed.

Energy and intellect can accomplish anything within reason. Your possibilities, with these, are practically without limitation. Nature is bound to do her part. The elements of your success or your failure are not in her, but in you.

The best places in all lines are ever open. The pearly gates of success ever swing readily upon their silver hinges for him who will rightly apply the golden key of intelligent effort.

The young man who idly waits for his "lucky chance" to turn up will always be waiting in disappointment. All chances worth having are created. To him not fitted for them they are not chances at all. The man must come prepared to the opportunity, as the steel to the flint. The man of soft iron may be cast against the flints of life quite as often as is the man of steel, but he never strikes the fire that the man of steel does; he is merely worn away against the very edge of opportunity.

Let us, then, get out of the glooms, cheerfully bind up the wounds that nature has inflicted upon us, extract wisdom from experience, and the best we can, strive onward and upward, physically, mentally and morally, sure that the sun will continue to shine, that the showers will continue to refresh the earth, and that our harvest of happiness and success will depend on the seeds we sow and on the faithfulness with which we tend our everyday tasks.

A Journey with the Evangelists

A SERMON BY REV. FRANCIS E. CLARK*

TEXT—Acts 8:4. "They that were scattered abroad went about preaching the Word."

HOW interesting it would be if we could all have a personally conducted journey with the apostles Peter and John, and with Philip the Evangelist! It would be an event of a lifetime to sit at their feet for five minutes. Even to meet them in a crowd, to grasp their hands, to have time to beg for an autograph, would be a story to hand down to one's great-grandchildren.

If we will study carefully the eighth chapter of the book of Acts, we may journey with them to one of the most interesting countries in the world; we may hear them speak, note their motives, study their methods, see them rebuke a presumptuous materialist, see a new word born into the world's vocabulary, witness a case of genuine instantaneous conversion, and behold the convert immediately seal his covenant with God by baptism.

All this and much more we may find in this rich chapter. How God uses the wrath of man to praise him is here wonderfully illustrated. Saul was a very useful man even before his conversion—useful in spite of himself. He promoted in a remarkable way by his persecutions the cause which he hated and persecuted. He "made havoc of the church," we are told, "entering into every house and haling men and women, committed them to prison; *therefore* they that were scattered abroad went everywhere preaching the Word."

That "therefore" is very significant. If the early Christians had been allowed to stay in their peaceful homes, they might have vegetated in useless comfort as many a Christian today settles upon his lees. But God had better, though harder, things for them in store. If Paul had not been such an exceedingly violent persecutor, the Christians would not have been scattered abroad, at least not so early in the history of their faith.

But God would not let the followers of his Son remain at ease in Zion. Thus he used St. Bartholomew's Day to scatter abroad the faith of the Huguenots. Thus the persecutors of Peter Waldo and his followers, meaning to exterminate them, only dispersed them and made them a power for a thousand years in Italy. Thus our Pilgrim Fathers were scattered abroad, far abroad, and by God's grace founded a mighty nation.

But these exiles also did their part. Scattering abroad is not of itself sufficient to achieve a great result. The exiles to Botany Bay and Van Dieman's Land and to the Guianas, who left their country for their country's good, never founded an empire. Only God's witnesses have accomplished such things. Like those early disciples, persecuted Christians in all ages that have been scattered abroad "went everywhere preaching the Word."

So did those scattered by the Roman persecution; so did the followers of John Huss and the Waldensians and the Pilgrim Fathers. God may stir us up as the eagle stirreth up her nest, according to the striking simile of the prophet; but the eaglets must use their wings if they would fly. Those persecuted for righteousness' sake must be witnesses for God if they would make the truth for which they stand to fly abroad.

Saul, by his furious persecution, seems to have removed the center of Gospel propaganda for a time from Jerusalem to Samaria, the modern city of Nablous, where the remnant of the sect of the Samaritans still say "in this mount ye ought to worship." Philip seems to be the chief spokesman of the scattered group, and to have had at first remarkable success. "Unclean spirits," at the command of the Master as uttered by Philip, were cast out; the lame and the paralytic were healed; "the people with one accord gave heed unto the things which Philip spake," and "there was great joy in that city." So great was the effect of Philip's preaching and miracle-working that even Simon the sorcerer, who for a long time had bewitched the people, believed and was baptized. We need not suppose that Simon was a thoroughly bad man, utterly insincere. We are distinctly told that he believed, and Philip thought well enough of him to baptize him with the others. To be sure, he has given to our language an ugly word, "simony," the offering to buy or sell spiritual gifts for money—a foolish offer by whomsoever made, for such gifts can never be bought or sold, any more than God himself can be bargained for.

"'Tis only God can be had for the asking;
'Tis heaven alone that is given away."

By this time Peter and John had come upon the scene. The church at Jerusalem had heard the amazing news that the Samaritans, the hated, distrusted Samaritans, had received the Word of God, and so, thinking perhaps that the revival was superficial and needed guiding, sent Peter and John to see about it.

They found the Samaritans interested believers of the message, even baptized believers, but without real spiritual insight or power; so they laid their hands on these errant Christians, and through their influence the greatest and best of all miracles was performed, and they received the Holy Spirit.

"Ah," said Simon to himself, "this is indeed wonderful. This is beyond everything I can do. I must obtain this new power."

We may well believe that his mistake and sin are due to the gross ignorance of a thorough materialist. He had been impressed by the Gospel message; believed in a certain way, but he was not quite persuaded that the miracles were not tricks of the trade. He could perform miracles himself; at least he had made the many people whom he had bewitched believe it. He had always taken money for his miracles, and since men are apt to believe that others have no higher ideals or motives than themselves, why should not the apostles do the same?

Peter realized that strong measures must be taken to cure such ignorance and heresy, and the stinging rebuke sprang to his lips, "Thy money perish with thee! Thou hast neither part nor lot in this matter. . . . Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."

How like Peter—fiery, impetuous, uncompromising Peter! Did he remember how his Lord and Master had rebuked him for a worse sin, though not in hot words of reproach? Did he remember how J Caiaphas' judgment hall had turned and looke him with speechless love and sorrow in his Perhaps so. He may have added to his w denunciation words of tenderness and helpful that are not recorded. At any rate, Simon se have been deeply affected, for he answered, "P me, that none of these things which ye have come upon me." We know nothing more of th mer sorcerer. We may charitably believe th was a true repentance, unto eternal life.

The Church of All Nations

THE picture shows part of the Seavey Seminary Settlement, and part of the main office building, Shawmut Avenue and Osborne Place, Boston, Mass. The front was erected on Bedford Street for the Church of the Saviour, in the forties. In 1854 the Second Church moved into the building uniting with that church, and in 1874 the stones were taken down and removed to Copley Square, where they stood until 1912. In 1912 the stones were again taken down and replaced here for the front of the Church of All Nations. A part of the stone was used for the Fred Seavey Seminary Settlement.

The narrative of this rich chapter returns ag Philip, but we find him now in a different p Palestine. The "angel of the Lord" this tim him southward from Jerusalem to the Gaza roa

How vividly were these roads and these towns impressed upon us as recently we read of G Allenby's triumphant march from Egypt th Gaza, where he tarried for a little, to Jerusalem then north past Samaria and Nazareth and the Galilee to Damascus and Aleppo!

Philip was evidently led by the Spirit to tak journey to the south that he might meet the Ethi eunuch who had the charge of all the treasur Candace, queen of the Ethiopians. He had be Jerusalem to worship, and was evidently a Je proselyte. He was returning to his own count state, and was riding in his chariot, reading prophecy of Isaiah.

Philip must have been a winning as well as a and ready man. Few of us, I imagine, would have the zeal and courage to run after a man who sitting in his own carriage reading a book, in ord explain that book to him. But he must have proached the "man of great authority" with tact courtesy; for, far from resenting the seeming intru the eunuch welcomed him and at once invited evangelist to get in and ride with him.

Then Philip explained the Scriptures, and effectively that the eunuch was ready to give up Jewish faith, and to say with all his heart (the condition that Philip imposed as a prerequisite baptism) "I believe that Jesus Christ is the So God." Doubtless Philip saw that this was more t a confession of the lips. The Ethiopian's creed, sh as it was, was the credo of his heart, and at once was baptized by the eager evangelist.

It is interesting to note how early Christian became a missionary and a cosmopolitan religi The Jews had no dealings with the Samaritans, the religion of Jesus very early had intimate deali with them, compelling faith and obedience. T Ethiopian had to go to Jerusalem to worship in Jews' religion. The religion of Jesus caught with him on his return journey to his own count Yet this was all before Peter's great vision of the sh let down from heaven and his epochal journey Cæsarea, from which we usually date the opening the non-Jewish world to Christianity. The missio ary spirit of Christianity was born with it.

There are not a few important truths in this chapt for us who are called to be missionaries of Jesus as true Christians are. We are scattered abroad in the days, not by persecutions, it is true, but by circu stances no less compelling; and we should rememb that we are thus dispersed and that Christia are found today in every land, for the san supreme purpose that Philip and Peter and Jo were sent to Samaria, and Philip afterward to t Gaza road.

Again we are taught to improve our opportuniti and to *make* them if they do not come to us. Th Ethiopian did not come to Philip. Philip *ran* af the Ethiopian. Neither did the Samaritans com to him or to Peter and John; they went to th Samaritans.

Once more, no man is hopeless in the view of a true hearted missionary. Simon the sorcerer was about a hard a case as the apostles could have tackled, bu even he soon said, "Pray for me." The eunuch was black man, of a totally different race from Philip, an a great man as well; but the evangelist's nerve an courage did not fail him when he ran after the Ethiopian's chariot.

This is the spirit and the courage that sent the early missionaries to the "hopeless countries"—Carey and Judson and Martyn to India, Morrison to China Paton to the Hebrides. This is the spirit and courage which should today control and master every missionary, who is simply "one sent," a word which stands for every true-hearted follower of the Lord Jesus Christ.

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*Founder of Christian Endeavor.

Mont-Lawn's Gates Ready to Open

By Margaret E. Sangster

MONT-LAWN has never looked so beautiful as loes this year. The ce is radiant with joy of early sumr, thrilling with the and music of June me. Perhaps it ked more than ever nderful to me beuse it was the first of American coun that I had seen ice leaving the devasted and broken eadows of France and lgium; perhaps it s just the lure of the een grass and the dding trees and the w flowers that crept to my heart and ade my soul want to ng.

It seems as if the ppiness of a world peace has centered Mont-Lawn. For ace is the keynote the Children's Paraise this year—not a uiet peace, but a robbing, exultant eace! The whole lace seems aglow ith it; every tiny lade of grass seems atingle with a uperb contentment.

I have seldom seen the home without hildren in it. Only once, I think, did journey up to Mont-Lawn when the lace was empty. And that other time as in March, when the gaunt trees ere stretching shivering arms to a ray sky. The Home then was a little are and a little lonely. But when I aw it this year, flooded with the wonder f the June sunlight, it seemed neither are nor empty. It seemed a gorgeous ream waiting to come true.

They have made some changes in the place; every year there are some changes or the better at Mont-Lawn. They have planted beautiful grass—a hardy New Zealand variety that is used on golf courses—on the playground, and new cement flower boxes border the also new cement walk. Some of the underbrush and shrubbery has been cut away from the open space in front of Fort Plenty, and now one can look, quite unobstructed by drooping branches, down into the heart of the blue Hudson. Pink phlox and wonderful hollyhocks have been planted in front of each cottage; geraniums are flourishing in each flower bed.

I went with the caretaker through the row of waiting cottages. They were filled with a bustle of preparation, for painters and plasterers and carpenters were busily working upon walls and floors and moldings. I could see dusty places growing into dainty cream-colored stretches of wall; I could see dull woodwork being transformed into a clean white. Many of the little white beds had been recently installed; they fairly chuckled with newness.

I went through the cottages happily, and as I went I imagined to myself that I could hear the drowsy murmur of little children saying their good-night prayers and later creeping into slumberland. I said something of the sort to the caretaker.

"Yes," he told me in answer, "they'll be here now in a few days!"

"*They'll be here in a few days!*" It was in the air of Mont-Lawn, that sentence. "They'll be here in a few days!" I could almost see their little shadow forms playing under the wide trees—I could hear their happy voices calling, in imagination, as they scrambled over the grassy playground and through the bushes. In back of the Children's Temple, where the sand-boxes and the tiniest swings are, I could, by half shutting my eyes, glimpse the toddling figures of the smallest tots that come to the Children's Paradise. The temple itself, mysteriously glad with its beautiful stained-glass windows and its mellow sunlight, seemed to hold the echo of joyous voices, singing.

Friends of mine, I'll never see anything so radiantly lovely as Mont-Lawn is this year—not outside of a real heaven. There was a quality about the place that made me want to stretch my arms wide to embrace it. I wanted to pat the soft grass, to stroke the velvety flower petals, to imprison the yellow sunlight in my cupped hands. I wanted to wander across the grounds with the gay little breeze.

I wanted to be a child again, and, more than that, I wanted to be a child who could, in a few days, see the opening of Mont-Lawn. For I think that this year, coming almost straight from the shell-shattered villages of Europe to the complete, peaceful little village set above the Hudson, I could understand how the place looks to the children who see it with eyes that have been accustomed to the pitiful squalor of the slums.

Mont-Lawn is ready to open its doors. And now that the heat of the summer is making the city like a furnace, the children of the city, who will visit Mont-Lawn, will surely think that they have been transported to a promised land. For Mont-Lawn, set upon its hill over the Hudson, seems half-way to heaven—in appearance. In reality it is a good deal more than half-way!

Just to Be a Child Again

JUST to be a child again—to skip across the lea;
To hear the whisper of a breeze, the droning of a bee;
Just to be a child again, to pull the star-like flowers,
And watch the sun creep through the sky and mark the passing hours.

Just to be a child again . . . and summer on the way;
Just to be a child upon a gorgeous holiday;
Just to feel the grasses bend beneath one's joyous feet;
Just to breathe the country air, as fresh as dew and sweet!

Just to be a child again—and Mont-Lawn opened wide;
Just to be a child to stand athrill and wonder-eyed,
With hands outflung upon the edge of a bright holiday;
Just to be a child again—and summer on the way! M. E. S.

LOVE IS INDEED BLIND IN KOREA

LOVE is blind in Korea, for bride and groom never see each other before the wedding ceremony. Even then the bride doesn't know what she is getting, for her eyes are sealed with rice paste. In many parts of Korea which have been untouched by Western civilization the ancient marriage customs still prevail.

A professional go-between is besought by the young man's father to find a suitable bride for his son. The marriage broker, who has made a fine art of his profession, chooses a girl, and negotiations begin. If the girl measures up to the expectations of her future mother-in-law, the two fathers sign the engagement contract.

On the wedding day elaborate feasts are prepared in the homes of both bride and groom. The groom, arrayed like a prince, rides to the house of the girl, where for the first time he beholds his bride. She is dressed in fine raiment and her face thickly powdered, the pallor relieved only by a spot of red paint on either cheek. With her eyes still sealed, she drinks the ceremonial wine, is placed in a sedan chair, and follows her husband to his home. Thereupon begins for her a life of submission to her parents-in-law and husband.

Korean bridegroom's procession en route to bring the bride to her future home

The wild goose, symbol of marital fidelity, is always carried by one of the groom's attendants in the wedding procession, and is supposed to insure a long and happy married life.

Self-determination for young people in the matter of choosing life companions is one result of Christian missions in Korea. Educated Korean girls today select their own husbands, and child marriages are much less frequent than formerly. Another relic of barbarism, a cash transaction, which virtually amounted to the purchase of the bride, is being abandoned.

The development of the Korean woman is one of marked steps in missionary progress in the Orient.

Formerly even without a name of her own, she has come up through education to a position of respect and self-esteem. She readily embraces Christian teachings and adopts them in her family life.

As a convert she is steadfast and an active influence. Many a missionary has found his first opening in a Korean community through conversion of a woman.

Through the Christian development of girlhood and womanhood, Korean marriages and family life are being elevated to a high standard.

OUR EDITORIAL PAGE

Postage on Subscriptions

BECAUSE of the added cost of mailing, incident to the new zone postage rates which will become effective July 1, we are compelled to change our established policy of one price throughout the United States, and to add the postage to the price of the Christian Herald. We can still under the new rates mail the paper for $2.50 to subscribers east of the Mississippi. But after July 1 we must charge an additional fifty cents, for postage, on all subscriptions from Minnesota, Louisiana and states west of the Mississippi River. This increase is made reluctantly, under pressure of a law whose inequity and economic absurdity may, perhaps, be the more quickly grasped by you who are penalized because of the distance to your homes. Powerful, and not always scrupulous, business interests have forced this zone idea upon the country by a species of misrepresentation. We expect next week to tell you this story more fully. We trust that the new Congress will shortly take action to restore a more equitable and less discriminatory rate for second-class mail. Congress responds readily to public opinion. A letter to your Representatives and Senators will help the cause of repeal.

Pity and Forgiveness

A READER of the Christian Herald in Nebraska writes us asking a question which has doubtless been in the minds of many other readers at the present time: "Shall we feed Germany? I know we are enjoined by Christ himself to feed our enemy." Yes; our right attitude toward Germany is to feed her hunger, as a duty we owe to humanity. We may feed even an unreconstructed enemy. In the long experience of the Christian Herald in relief work during times of great suffering, the gifts of our readers have gone not alone to Christian sufferers, but to Moslems, Hindus and heathen as well. They were to us as the hungry multitudes whom Jesus fed.

By feeding the hunger of Germany, we may be instrumental in leading her people to the very point over which she still hesitates—the point of being led to see in its true light the pitiless and cruel course she has followed. Realization may lead to regret, regret to repentance, and repentance ultimately to forgiveness. We can and should be willing to forgive our enemy also, but all forgiveness is conditional upon repentance. In the present case, the offense having been committed against both God and man, the offender can expect forgiveness only as she repents and asks to be forgiven. She has sinned grievously against humanity, and it would be presumptuous for any nation to forgive, until the offender has shown at least some measure of repentance for her sin, which has caused the death of millions of human beings. We should, however, be willing and ready to forgive when tokens of repentance appear. And even now, we may give expression to the desire that she may be brought to repentance, and we can pray for it. Forgiveness is a gift of God's free grace, but it does not come unsought or undesired by the sinner.

So we can feed Germany's hunger and pray that her eyes may be opened, and then await in the spirit of forgiveness for what may follow.

Hunting Down the Bombers

JUST one month after its Mayday dispatch of bombs through the mails, the forces of anarchy have repeated the experiment by attempting to excite terror in eight American cities simultaneously. As in the first instance, the bombs were meant mainly for men who had been prominent in the administration of justice or in legislation. It is probable also that the latest attempt was intended to strike terror in the ranks of both capital and labor at a time when our near neighbor, Canada, was in the throes of a gigantic labor strike.

There is not the slightest evidence to associate either of the two bombing experiences in the United States with labor; on the contrary, these incidents have shown both workers and employers alike that the terrorists are foes of the whole nation, and both are firmly united against the forces that have flung down the challenge of dynamite at a time when our people have been congratulating themselves on the fact that the economic burdens of war are being overcome, and when the future is bright with hope.

Those men who engineered and carried through this desperate deed were not in any sense connected with the workmen of America. It was a Bolshevist challenge, pure and simple, a part of the campaign of terrorism which has caused such misery in Europe. It has been charged that it was inspired from Moscow.

Every good American hopes that the real conspirators in this plot to murder the officials of law and justice may be discovered and dealt with as they deserve. It is not a crime against individuals only, but against the whole nation, and it deserves the swiftest and most rigorous punishment. Bolshevism has run its evil course in other lands and has failed. It cannot get a foothold here. Its apologists, who would seek to crown it with virtues it does not possess, should be made to understand that it will not be tolerated in any form on American soil. Nor must it be permitted to establish fresh breeding-places here.

Vacation Plans

THE day is here when dominie and people turn their minds to the place and manner of the summer vacation. No event of the year is more important than the fortnight or month which we call our "vacation." It is our one opportunity to get away from the daily round of our appointed tasks, to see new scenes, meet new people, develop new talents and acquire new inspirations. The minister may easily win such a widened vision on his holiday that his leadership among his people will gain in power throughout the year. The church member, too, may so plan that, along with fresh air, fresh scenes, athletic exercise and new companions, there will be added a new understanding of God's plan and purpose for his life, a new outreach toward the infinite, a new sympathy for the human.

As we study time cards and summer resort advertisements, shall we not study also the spiritual advantages of the place we choose for our holiday? Many people find, year by year, that they gain in mind, in body and in spirit by spending their vacation at Ocean Grove or Lake Geneva or at one of the many summer conferences.

But if we chance to spend our vacation elsewhere than in a definitely religious atmosphere, we can nevertheless make it a spiritual blessing by seeking out such religious services as may be near by.

A few years ago at a resort in the Catskill woods a small company found Sunday at hand. There was in the company a deacon and a minister as well as members of several denominations. There was also an empty schoolhouse where the neighbors sometimes had preaching. The deacon decided they should have a Sunday service. He asked the minister to preach, but the minister said he was on vacation and preferred not to. So the deacon preached, and they had a wonderful service which was remembered for years, remembered so thankfully that, every year, on his vacations the deacon was asked to preach. Save room for God in your vacation.

The Canadian Strike

IN REVIEWING the great labor strike in Canada—which has attracted considerable attention here—the Montreal Witness makes a very straightforward presentation of facts which are essential to a clear understanding of the situation. The trouble began in Winnipeg, when the metal trades went on strike partly because the three leading concerns in that trade refused the demand for an eight-hour day and an increased hour wage, but principally because of the refusal to recognize their union. The labor councils of several cities delayed the strike, in the hope that the three firms would accord the recognition desired. Citizens' committees were formed to attempt the reconciliation of interests, and even members of the Dominion Cabinet tried to bring the bodies together. Argument and influence were alike unavailing. The three strong corporations took upon themselves the responsibility of closing the door to conciliation, and thereby precipitating the strike.

What followed can be briefly stated. Many other trades responded to the appeal of the metal trades for a sympathetic strike. Even men employed by the public utilities—water, gas, electric service, street cleaners, tramway men, postal employees, telegraphers, pressmen and stereotypers, and the city police—voted to strike. But even this widespread combination of labor, which affected a large part of Canada, was refused a hearing by the three corporations. There was nothing of Bolshevism in what followed.

Winnipeg, where the strike began, formulated its grievances and brought conditions to light which are of interest to others as well as Canadians. It was charged that the government was indifferent to the situation. Its food controllers did not control. It gave titles to profiteers. It suppressed intelligent newspapers that published the truth. It gave contracts to its patrons, and it was impervious to p and indifferent to crying public need. This is a strong arraignment of Canada; yet, says the ness, "almost nothing of this shocking indictme be denied." What rankled deeper still was the s ness of wealth. The wage-earner measured his i against the evidences of luxury, the appeals to fa and luxury in the newspapers they regarded a moral in their encouragement to waste at such a

Further, the knowledge that millions were made on war necessaries aggravated the situ The Witness quotes this as the Winnipeg wo view: "During all these fearful years, the came richer and the poor poorer, and with the inc of wealth, the arrogance of the wealthy incre Wealth made them mad for still more wealth, they became callous and indifferent to the nee the people." Capital and labor will get tog again in the Dominion, but the eyes of our Can friends have been opened. They will see to it such reforms are made, and made promptly, tha experience of the last few weeks can not be repe The lesson is one also which Americans may very take into consideration on our own account.

High Prices Must Come Down

IN THE face of nation-wide protests, high price all kinds of foodstuffs are maintained and profiteering game goes on as a continuous formance. Appeals to municipal, state and fed authorities pass unheeded. The cost of living sh have gone down with the close of the war; bu has risen instead, and the tendency is still upw with no sign of being relaxed. Bread, meat of kinds, milk, eggs, butter, all remain at altitudin prices, inaccessible to the multitude.

After bearing many privations unmurmuringly four years, the people are entitled to be reasona protected against such a situation as now exi Promises have been made of lower food prices, they have never been kept. A fractional drop day is restored the next. Whichever way pendulum swings, the profiteer wins and the c sumer loses. During Food Administration days had a few interesting illustrations of the punishm of profiteering when fines were imposed and sell licenses suspended or canceled. Now there seems be no check anywhere to the rapacity of the offend Congress, occupied with other measures, has d little if anything to alleviate the situation. St legislatures and municipal authorities have follow this illustrious example. They have left the peo at the mercy of the profiteers.

It is time that our municipal authorities took the whole subject of extortionate food prices and something to check the carnival of plunder. a people, we are wonderfully patient; but patien has ceased to be a virtue in the present instance.

Our Children's Paradise Ready to Ope

ONE of the joyous events of the summer is t annual reopening of our Children's Home Mont-Lawn. Since it was first opened 1894, something like 50,000 children have pass through its gates and enjoyed a glorious ten day outing among the piney woods and the spreadi lawns on the slopes of the Rockland Hills. Ne week the gates will be flung wide open again to we come the first contingent of the summer army of litt folks who come from the alleys and tenements of th great metropolis. This year the enrolment of appl cants has been unusually heavy, owing doubtless t the hot wave. But the sweltering tenements are for gotten as soon as our little guests reach the Children Paradise. They come from homes of poverty, wher the pinch of want has been keenly felt, especially dur ing the war. They have no other chance of a fresh air outing save through the generosity of the reader of the Christian Herald.

Their young hearts are full of gratitude, for the know that the beautiful Home to which they are in vited has been wholly a work of love, created and maintained for their sake by thousands of God's peo ple all over this land, who love little children and wh find both pleasure and blessing in providing a summe outing for the waifs of the tenements. If you have not been a patron of Mont-Lawn in the past, we would urge you to give yourself that pleasure this year. It will make your own holiday all the more enjoyable to know that you have provided for the comfort and physical well-being and enjoyment of one little child.

Our Mont-Lawn booklet is now being issued, and any reader who wishes a copy can obtain one by sending us a postal with name and address.

Wave of Evangelical Revival

The Philadelphia Conference and Its Significance to Christians Everywhere

By JAMES M. GRAY, D.D.

A NO time during the past twenty-five years, or, say, since the lamented death of D. L. Moody, s ch a wave of evangelical testimony iety swept over our land as is ing over it today. This is not o disparage the evangelism which, the outbreak of the war, knew no nent; for just now the reference to Mr. Moody as an evangelist, a Bible teacher and practically the ator and organizer of the popular Conference idea.

e old Niagara Conference of forty ears ago, which was the mother of odern Bible conferences in Amer- nay have given Mr. Moody the but that conference was for teach- lmost distinctively, while Mr. ly's passion always was for the e. The Northfield Conference of -wide influence and blessing was, is, a people's conference. The ly Bible Institute of Chicago, has kept pushing the conference through the country since the of its founder, is essentially a e's institute, a spiritual democracy e natural intake and outgo is one the Bible conference plan.

A. C. Gaebelein, himself a strong teacher and conductor of confer- somewhat after the Moody type, the present phase of the move- from the International Prophetic erence held under the auspices of Moody Bible Institute in Chicago, uary, 1914. That was at the thresh- of the war, and he regards it as ing a providential relation to evan- al thinking and acting during that g period.

ie next great conference was that Philadelphia in May of last year, , to the astonishment even of its noters, the spacious Academy of ic was filled every day, necessitating flow meetings to accommodate the le. Then followed the one at negie Hall, New York, last Novem- and came still another in Chicago, ebruary of the present year, when teaching gathered round the theme, angelism and Vital Christianity r the War."

HIS which has just closed in Philadelphia, and which was called a orld Conference on Christian Funda- tals," the second in the series in city, opened really on Sunday ning, May 25, with an evangelistic ting conducted by Paul Rader of cago, and concluded on Sunday ning, June 1, with meetings of similar racter in different parts of the city. nday and Tuesday of the week were oted to sessions on the correlation of le schools, evangelical colleges, semi- ies and academies, religious maga- s and periodicals, interdenomina- al foreign missionary societies and le conferences.

he speakers on these days were L. Pettingill, Dean of the Philadel- a School of the Bible; President as. A. Blanchard, of Wheaton Col- , Illinois; Chas. G. Trumbull, Edi- of the Sunday School Times; Orson Palmer, Home Director of the Africa and Mission, and W. B. Riley of nneapolis. The teaching part of the ference, which really began on Tues- evening and gathered around the damentals of the Christian faith, intained the standard of the year vious both in strength and power.

It was noticeable that the speakers, teachers as they preferred to call m, were drawn from about every tion of this country and Canada and m wide distances apart. W. H. iffith-Thomas, A. B. Winchester and W. Philpott represented the Domin- R. A. Torrey came all the way California and W. B. Riley from inneapolis; Brothers Massee and le, from Ohio; Paul Rader and the iter, from Illinois; the South was resented by Dr. Pettengill, whose church is in Wilmington, Del., and Dr. Guille of Tennessee; New Jersey and Pennsylvania by Drs. Chafer, McNeely and Munhall; and New York, by Drs. Scofield, Haldeman and John Roach Straton.

THE scheme of the conference tallied splendidly with the general subject as announced, and from Tuesday evening until Saturday evening the daily topics marked a progress of doctrine suggesting the schedule of a theological seminary of the old school or the contents of a volume on Systematic Divinity. First came four addresses on the authority and inspiration of the Bible; then two on the Being of God and His relation to man in creation and regeneration; next in natural order, the Person of Christ and the Person and Work of the Holy Spirit, and following these, Satan's personality and power as leading up to the doctrine of sin. The consideration of the nature, extent and effect of sin logically introduced the teaching of the Atonement, sanctification, grace, and God's redemptive plan, together with the nature, mission and destiny of the Church.

On Friday evening Dr. Haldeman gave a great address on "Why I Preach the Second Coming of Christ," which was the forerunner of the plan of the last day of the conference, the same being devoted to prophetic and eschatological subjects, including the resurrection and future retribution.

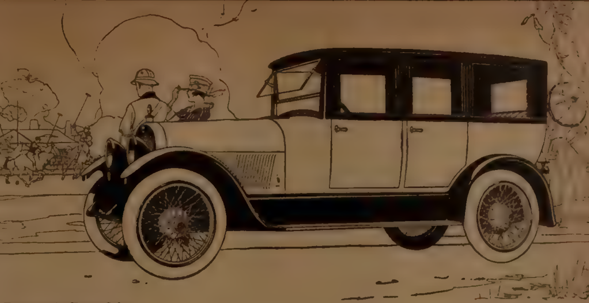
The readers of the Christian Herald will agree that such a program is unusual in these days. When they reflect that hundreds and thousands of men and women crowded into the large place of assembly to listen to it for hours with the deepest interest, the remark at the beginning of this article will seem justified that we are in the midst of an evangelical revival such as we have not been visited with for a long while.

Nor were these all local people by any means, a census revealing that not a few came scores and, in some cases, even hundreds of miles thus to feed on the bread of life and to drink deep out of the wells of salvation.

Of course there were overflow meetings, and of course the Gospel singing was a marked feature, for wherever "Charley" Alexander leads, as his old friends love to call him, the hallelujahs are awakened with songs new and old.

IT IS a fact of importance that this conference is only one in a chain binding together the evangelical spirits in our churches and stimulating their lives and energies literally from the Atlantic to the Pacific. The Moody Bible Institute holds two conferences at summer resorts in Maine this summer, and another is being planned for the Pacific Coast in the Autumn. The Christian Alliance does a valuable work in the same way. Dr. Riley, who within a year or two has been unusually stirred with the value of these gatherings, is personally conducting others in Newark, Buffalo and Grand Rapids. Mr. Gaebelein, Dr. Leon W. Tucker, Mr. Lewis Sperry Chafer, and other Bible teachers working independently have their time occupied almost continuously. Doctors W. H. Griffith-Thomas and A. B. Winchester, of Toronto, have as much as they can do in this kind of service outside of their regular responsibilities in college and pastoral work. Dr. A. C. Dixon is returning from England and, with Dr. Torrey of Los Angeles, will soon be available in the same way. Dr. G. Campbell Morgan of London has taken up a connection with the Bible Training School of New York and doubtless he also will be more or less foot-loose.

Pastors or committees desirous of such a conference in their community may feel at liberty to address the writer at the Moody Bible Institute, Chicago.



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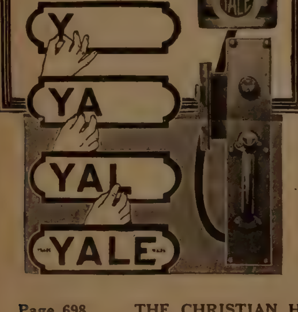


Dramatically Wrong

By MARGARET E. SANGSTER

THERE are certain moments that should be dramatic—certain moments that should stand out supremely from other moments. There are times that should be crowded to the brim with thrills, just as other times should be flat and gray-colored. There are incidents that hold all the elements of extreme comedy or of unbelievable tragedy; incidents that may almost change a life.

And yet oftentimes those moments that should be dramatic are not dramatic. Oftentimes they are stolid; almost dull. A man at the turning-point in his career says or does the commonplace thing. In moments of great joy or equally great heartbreak folk do not speak epigrams. They are casual.

I once heard the story of a man who had committed a crime and who was to be hung in punishment thereof. The night before the hanging he sent his lawyer, as a last resort, to appeal to the governor. And then he sat in his cell waiting.

He waited for a long time, his head in his hands. After a while the lawyer returned, walking slowly. "I'm sorry, old chap," said the lawyer gently, "but I saw the governor at nine o'clock and he said that he wouldn't do anything."

In a story or a play the condemned man would have said something dramatic. He would, perhaps, have leaped to his feet and cried in agonized tones,

"Not that!" or "How can I bear it?" But he did not rise to the occasion. He only said dully, without lifting his head:

"Nine o'clock?"

Real life *is* that way.

MY TRIP through France was full of dramatic moments. It was all athrob with new emotions and sensations. But the moments that I looked forward to as the big moments were curiously quiet—and not a little disappointing. I got my thrills at unexpected times, from the sight of a broken doll beside the battered homestead; from the ache in a black-robed woman's voice; and the sound of violin music that I heard one night coming from a shattered house in a devastated village. My thrills came at the sight of a blind soldier playing an accordion, a legless man praying in Notre Dame, and a dear familiar face smiling unexpectedly at me in the wilderness of a foreign city.

I had looked forward to my first glimpse of France with an almost fanatical eagerness. France—the land of dreams—I had visioned it so often! But my first real sight of it, save for a few harbor lights, was not at all the thrilling experience that I had expected. As we steamed up the river to Bordeau I stood, with a group of eager watchers, beside the rail, and looked at the fields stretching along the sides of the river. They were very green, those fields, even though it was winter time; and though I was almost breathless with the wonder of reaching a promised land, that vivid green was the only thing that I could quite comprehend.

"I never saw grass like that!" I exclaimed stupidly.

One of the men—a newspaper man from the Middle West—answered me. "You ought to see the grass that we grow in Kansas!" he said.

On the way to the outer circle of the American troops in Germany

My trip to the farthest
outpost was equally undra
was with the Army of Occupa
one of the boys volunteered to
to the edge of the outer circle
It was a very cold day in Febr
day that we chose
expedition, and we w
open car—crossing t
at Coblenz and g
through Ehrenb
Mantabaur and
Neutershausen, in
and very cold line.

I was nearly p
when I reached th
circle. We swung
bridge and past
sentry. We swept
sharp incline and
And as we stopped,
who had brought m
"You're in hailing
of the German arn
told me. And then,
squarely around in his
looked critically into

"My, but your
red!" he ejaculated.

The thrill was gon
wanted to slap him!

MY FIRST trip
American batt
was made in the c
of three professors. W
out to the battlefiel
government car—al
highway that the
army had marched d
desperation just befo
khaki troops turned th
defeat into a pæan of v

We went rapidly do
road. And then at l
came to a stretch of
highway with great
felled along the sides
And,

"Just below here,"
guide told us, "the Ge
were beaten back."

Nobody said anythi
a moment. And then
the professors spoke.

"I wonder," he ques
abruptly, "Why they
down the trees
barrier, I suppose?"

Another of the professors la
scornfully.

"Not at all," he said. "It was
to camouflage the road!"

And they argued about it for the
half hour as we went past Belleau V
and Vaux, and at last into Châ
Thierry!

There was an
incident not u
that. It was
time that a ce
wealthy wo
went out with
party to see
devastated vill
On the way ou
passed a ce
battleground,
in the center of
battleground
guide pointed
a certain moun

"There are
hundred men bu
together in
grave!" he tol
in a hushed voic

Nobody spoke
a long, tragic
ment. And the
last the wom
raised her eyebro

"Not reall
she said. Abru
she struck the
of a small frivol
slipper out fr
under her sma
Paris-built skirt.

"I got cove
with mud at the l
stop!" she mourn

After Hearing Music Coming from a Devastated Farmhouse

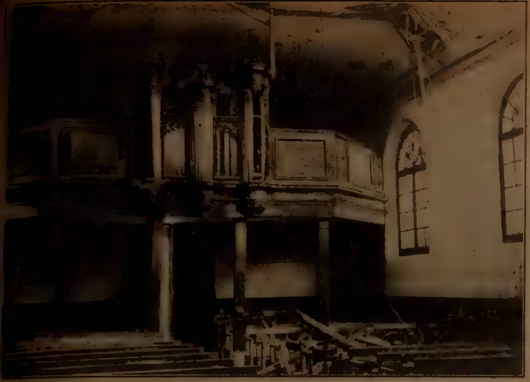
JUST a little wisp of song played softly in the twilight,
Such a happy little song—and oh, the dusk is gray!
Such a joyous little song, and oh, the night is coming—
Coming with the bitter chill that marks the death of day.

Almost like a dance it is, it holds no hint of sorrow,
Almost like a waltz it is, to set the pulse athrill;
Not a hint of tears in it—and oh, the night is coming—
Coming like a purple shroud across the purple hill!

Sad the little farmhouse is, the doors swing on their hinges,
All the windows look like wounds, pitiful and bare,
And a shell has torn a gash in the broken roof of it,
But the music lilts along like a happy prayer.

Do pale ghostly fingers play on a ghostly violin?
(War has swept the countryside of the songs it knew!)
Merry is the little tune—not a wistful questioning—
Merry with a rosy thrill of a dream come true.

Just a little wisp of song played softly in the twilight,
Such a happy little song—and oh, the dusk is gray!
Such a joyous little song, and oh, the night is coming—
Coming with the bitter chill that marks the death of day!



Present state of Protestant church and organ in Monnsaux (Aisne)

French Protestantism in the Making

WHEN the roll was called of the French Protestant pastors and theological students summoned to the colors during the war, it was found that e hundred of them had been killed. And the churches to which these men d ministered were destroyed or damaged to the extent of $2,000,000. The mbership everywhere has been diminished by losses in battle, and peace ings to them the burdens of devastation and chaos, especially in the more osperous churches of the northeast.

EVEN as La Belle France, radiant with heroism and a passion for liberty, has won the ardent affec- io of America, so also does French estantism lay claim upon the love of rican Protestants for her marvelous ifastness of faith and purpose igh centuries of bitter persecution, oyalty during these days of devas- n when so many of her leaders, so y of her resources have been de- ed, and for the courage with which nters the conquest of the immediate re. Probably in no land has Protes- ism a brighter immediate oppor- ty than in France, no longer a Ro- Catholic country, no longer since eligious impulse created by the war d of freethinkers or irreligious peo- but hungry for just the kind of mes- that democratic, liberty-loving, e-teaching Protestantism can bring. ich Protestants have even today a onal influence out of all proportion heir numbers and resources; and to inspiration of a marvelously heroic ory they have added a vision of the ire that is challenging the admiration e whole Protestant world.

rotestantism in reality began in nce before the Reformation. So in- sely devoted to freedom has been the nch people (*Franci*, "free from trib- ") that even during the Middle Ages church followed the dictates of the ular conscience more liberally in nce than in other countries. And study of the French Bible estab- ed in the hearts of the people the au- rity of the Sacred Word. Jacques èvre's Commentary on the Pauline istles, published in 1512, was the first ortant evangelical book in France, l had a great influence on Martin ther before he ever nailed his theses the door at Wittenberg. Lefèvre's tings and the French New Testament ped to bring about a great spiritual ival among all classes of people. e period from 1512 to 1523 has been led "the golden age of the French formation." In 1523, there began th the burning of Jean Vallière at the ke, that long series of persecutions d martyrdoms that made the name guenot a synonym for the highest roism.

Protestants were largely active on the le of the French Revolution, and their hts were gradually expanded through e years that followed. During the cond Republic their synod in 1848 gan the discussion of the separation State and Church, which was finally ought to pass in 1906. And in the t years of the twentieth century the formed Churches of France found themselves vastly stronger in numbers, thoroughly evangelistic in spirit, but also rapidly becoming a socialized church.

At the outbreak of the Great War, French Protestantism numbered in its membership one in every sixty of France's population, one in every twenty-five in Paris. Subdivided into different bodies, the Union of Evangelical Reformed Churches, the Union of Reformed Churches, the Union of Free Evangelical Churches, besides the Evangelical Lutherans, the Evangelical Methodists, the French-speaking Baptists and about thirty independent churches, it was and is, in unity of spirit and effort, one great movement. In its home missions, its Bible societies, distributing 15,000,000 Bibles in the last century, its evangelical missions, like the great McAll Mission founded by Robert McAll in 1872, now having thirty-one stations and reaching thousands, its foreign missions, located chiefly in French provinces, in its hospitals, its fifty orphanages and as many homes for the aged, Protestantism has shown a virility and aggressiveness that is remarkable. Add to these its use of the press, its efforts through the Y. M. C. A., Y. W. C. A., Blue Cross (Temperance) Societies, Boy Scout troops, Thursday School for children of the streets and the *Foi et Vie* (Faith and Life) movement for the study of social and philosophical problems, and we get somewhat of the scope of their influence in French life.

When the war came, Protestantism responded in full measure, and upon the rolls of its churches and in the mournful ruins of many of its temples are recorded the impact of devastation, ruthless and wanton. The miracle is that there is no evidence of defeat in the spirit of the membership, which flames more brightly than ever. In the face of a providential opportunity for Protestantism at last to come into its own in a large way, its members face reconstruction with brave hearts but meager finances.

In Belgium, Protestantism is less influential and smaller than in France, but has suffered even more greatly proportionately during the war. Just as the people of the two invaded nations have been drawn together more closely by the war, so too the Protestants of France and Belgium are making common cause in the campaign for reconstruction. And just as America with her great army and vast resources came to the relief of both while they were in the hands of the Germans, so American Protestantism is called upon by her leaders to bring to both the relief so vital to aggressive work during the years before them.

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Puffed Wheat

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Corn Puffs

Is pellets of toasted hominy puffed to globules

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With berries mix Puffed Rice or Corn Puffs. So in candy making or as garnish on ice cream. And so for between-meal tidbits, doused with melted butter.

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Summer Servings

Mix With Berries

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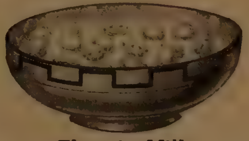

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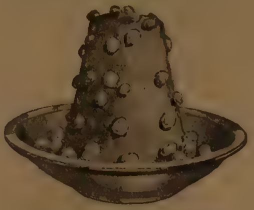

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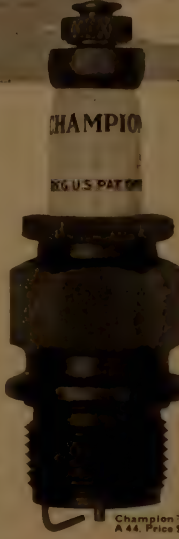

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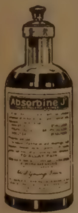

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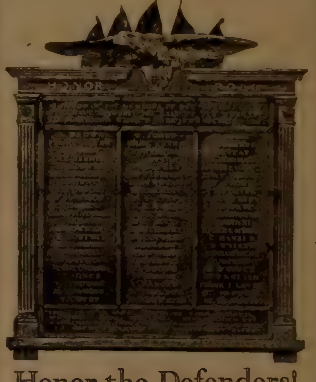

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THE DAIL

J. H. Jowett, D.D., Rev. Richard Braunstein, C. C. Albertson, D.D., Ch

The Courage of Patience

SUNDAY. Titus 2 : 2. "*Sound in patience.*" If the measure of our spiritual attainments was to be inferred from the measure of our patience, what likelihood would there be that many of us would be marked for distinction? Are there many or are there few who are brilliant in patience? I mean the patience that can keep steadily on the appointed road when nothing particular is happening. I mean the patience that can go on farming when crop after crop has failed. I mean the patience which can turn to the plow again when the reaping-machine has gathered little that is worth having.

There is the courage of patience in the midst of material adversity, the patience that can remain cheerful even when the environment is gloomy. In one of his suggestive letters James Smetham has this significant word: "When Job said, Though He slay me, yet will I trust in Him, no wealth could enrich him after that. He had reached his climax. To learn the art of protracted patience—this is better than thousands of gold and silver." And how such patience shines! What a witness it offers to the sustaining powers of grace! Its background of adversity is like the dark velvet cushion on which a diamond rests and which makes the radiance of the jewel flash out with extraordinary brilliance. Whiteness is superlatively white when we find it in the streets of Sardis. "Thou hast a few even in Sardis who have not defiled their garments."

There are some people who have the courage of their convictions, who have not the courage of patience when their convictions are not yet attainable. It is one thing to assert a principle in an atmosphere of hostility, but it is a greater thing to remain true to the principle through the long years when it cannot yet be crowned.

Then there is the royal patience that can endure petty irritations. It is one quality of patience that can quietly face the fiery darts of the evil one, but I think it is a finer quality that can be calm under his pinpricks. Many of us can be calm in the midst of some tempestuous crisis who cannot endure the rasping rudeness of a daily annoyance. Perhaps the supreme test of patience is just here. It is not whether we can face the tornado and sing at midnight, but whether we can tolerate the stings of the common nettles which grow by the traveler's way. Perhaps it is the little worries that reveal the quality of our spiritual blood. We need to be very healthy if we are to be regal when irritabilities abound. J. H. J.

Love and Duty

MONDAY. Gal. 5 : 22. "*But the fruit of the Spirit is love.*" There is much fruit of the Spirit, but love is mentioned first. Love is the motive power of eternal values. Henry Drummond said, "Love is the greatest thing in the world." Jesus was Love incarnate. He preached love and illustrated love with his life. Love is synonymous with God. Love is not like God. God is not like love. "God *is* Love." Love is a greater word than duty. Duty goes the first mile. Love goes the second mile. Duty fills the letter of the law. Love fulfils the spirit. Sinai represents the one. Calvary represents the other. Love is not extravagant, does not surrender judgment and sanity in excess of things done, but it means that no one has fulfilled the law of Christ who does only what decency and law require. It means that love does not stop at the first mile of things required, written down on the program, in any table of commandments, but forthspringing from the heart, which, keeping the law, forgets it in a gathered momentum of joyous doing for others along innumerable miles of noble endeavor. Duty uses such words
gitimate," and "I have done all
required." Love says, "I mus
Rome also." Duty is a keeper
lations and an observer of ordi
Love does this also and does
Love goes out of the beaten tra
barks on high adventure, forgets
a glorious remembering of other
good measure, packed down,
over. Duty lends. Love gives.
lends its time. Love gives itself

The Garment of Prais

TUESDAY. Isa. 61 : 1-3.
*Lord hath anointed me . . .
unto them . . . the garment of pr
the spirit of heaviness.*" Perhap
is no more difficult duty enjoine
us by the Scriptures than to "rej
the Lord alway." Most of us i
that cheerfulness is a matter o
perament. It is so, in part, b
wholly, and not as largely as we
It is more than most of us ima
matter of viewpoint. A great co
was asked why all his church mu
so cheerful, and answered, "I c
make it otherwise. When I think
God my heart is so full of joy th
notes dance and leap from my
Dr. F. B. Meyer once testified t
was first led into the Christian
the abundant cheerfulness of one
young friends who had recently
his heart to God. Ill health may
the vision and darken the horizon
sincere believer in God, but no
there is every reason why we wh
adopted the Christian view of li
of the universe should wear perpe
the garment of praise. It requi
faith to rejoice when all goes well.
faith is given to us to make it p
to rejoice even in the presence
versity. Why does a sailor lear
art of navigation if not to serve h
the day of surging seas and rent
and bare masts?

Should we not rejoice that it is
ble for us always to rejoice? Has i
occurred to us to be thankful for t
fulness? The garment of praise
the habit of praise, for we wea
habits like garments. One who ha
recently gone over into the Better
try has said: "Happiness is not
posit like a coal-bed, which after
drawn upon for years shows sig
giving out; the experience is rath
immeasurable supply which only a
a growing capacity to use it
greatest debt is to those brave s
who, striking the rock of hardest
have found living waters gushing
even from its flinty wall. When w
rejoice in hardship, rejoice in the
of calamity, rejoice in approaching
or death, when we can rejoice in spi
losses or crosses, we advertise the e
tial soundness of the universe." Wh
in the depths or upon the height
upon life's level plain, the Spirit o
good God, whose presence with u
plains all mysteries and compen
for all absences, bids us and help
rejoice with joy unspoken and glor
The heavens are not black. B
rays of hope stream up from the hor
Let us hold steady until the Day
dawn and the shadows vanish away
C. C.

The Positive Note

WEDNESDAY. Heb. 2 : 10. "
Captain of their salvation."
world needs Leadership. And it
not need to grope after it. Jesus is
supreme Leader of the hour. He is
only safe Person to follow in all th
that make for real life.

A good follower of Jesus is a g
leader of other people.

If your world is on fire, it is a
time to stop and organize yourself i
a fire department. That should h
been done long ago.

EDITATION

, D.D., Rev. Edwin W. Caswell, Prof. W. H. T. Dau, Bishop W. A. Quayle

a question mark is straightened becomes an exclamation point. aid to Jesus, "What is Truth?" aid to the world, "I am the '

ndamental truth is good for all l conditions, and all people.

t never built a college, a church, tal, a business, or a career.

ything worth dying for is worth or.

u have never found Jesus your- u cannot lead anyone else to Him.

stianity is made up of affirma- Believe," "Do," "Go," "Love," ' "Pray," "Act," "Save." my sheep," Jesus said to Peter. Acts" of the Apostles saved the not their dogmas.

e is no place in the creed of the an for guesswork. He says with it of absolute conviction, "I that I have passed out of death e!"

sitive faith in the Creed of Jesus nly thing that will save the world haos, bring order out of the po- confusion, feed the starving, re- ct the nations, and start the forward into the path of future nd happiness. All other formu- the welfare of the world are in- nt and superficial and temporary.

C. M. S.

he Hail of the Mariners

RSDAY. Psalm 107 : 30. "*So bringeth them to the desired ha-* It is customary in passing ships ocean, to cry out, "Whither ? Where from? Under what Such words of friendship are ng on the wide, wild billows of the It is said that it is customary for English Christian sailor to hail mpanion English vessel with the "494, sir." Immediately the s received, "6 farther on." The ng of the signal is that in the sail- ymnbook, 494 is Fanny Crosby's "Blessed Assurance, Jesus Is ' and 6 farther on, or No. 500, is Be With You Till We Meet " We are all sailing over life's and may well follow the example sailors and sing our welcome and ll as we come and go, passing each in the great work of life. We are nd for one haven, one city of God. e citizens of the same heavenly y, under the guidance of one Cap- lood relatives of our Father's fam- Have we not every reason for be- iendly, cheering each other on- remembering that

'Jesus reigns o'er thee,
Calm land beyond the sea!"

are voyaging over the ocean of nging Truth. "He hath founded ousness upon the seas and estab- it upon the floods." The earth of changes, but the sea is ever the like sunlight and air. Man trusts aters as he floats his commerce all oceans; so he should trust the f divine Truth. There are no les upon its brow, no age or fickle- n its movement. From everlast- everlasting, it is the same. many are drifting over life's without captain or compass, liable ay to strike rocks, bergs or shoals, rey of fogs, storms and darkness! mber that the old ship Zion never passenger, for it bringeth them desired haven!

E. W. C.

Justice and Love

IDAY. John 1 : 29. "*Behold the amb of God, which taketh away the the world.*" We behold sin working est effect, and at the same time we ercy achieving its greatest triumph n. We view together the sternest e and the greatest love. The fin- the inspired interpreter points to the sacrifice on Calvary as the expiation of the world's guilt. This Jesus is the Lamb of ancient prophecy and the counterpart of Israel's scape-goat: he alone is the sin-bearer and sin-remover.

Lord Jesus Christ, thou innocent Lamb of God, without blemish and without spot, thou didst suffer for us, the just for the unjust. Thou didst not shrink from the shameful death of a criminal, in order to restore us to the favor of God. For our disobedience thou wast obedient unto death, even the death of the cross. Thy precious blood cleanses us from all sin. Thy death secures us against the death everlasting. O faithful Saviour, how can we sufficiently thank, praise and honor thee for the love and mercy which thou hast shown us? We shall, as long as we live, confess thee the patient Lamb of God that taketh away the sin of the world. Our sins are among those which thou didst bear: we too caused thy death by our vain conversation received by tradition from our fathers. Though this knowledge is humiliating to us, cause it to become fruitful to us as a warning against fresh sins. Let the daily remembrance of thy pains and agony assure us again and again that thou hast made our peace with God, and prompt us to crucify and put to death in ourselves all carnal desires and evil affections of our corrupt old nature. Aid us by the example of thy suffering to bear our own cross after thee without murmuring, and thus glorify thy meekness, patience, resignation, and reliance upon our Father's help in our own lives. Finally, give us strength to conquer death by virtue of thy death, and not fear the grave, for thou hast hallowed it to us by thy burial, and hast given us the promise that, because thou livest, we shall also live and be with thee forever. Amen.

W. H. T. D.

The Ultimate Authority

SATURDAY. John 6 : 47. "*Verily, verily I say unto you.*" John Henry Newman, that master of English, left the Church of England because he wanted authority. He came to the Pope to give him end to his quest for assurance and authority. He fondly hoped for a final word to stay his fears, quiet his perturbations and bring the needle of his compass to a perfect rest. He fled from doubt and came to petrifaction. It is one of the saddest of all sad human stories. "Appologia pro Sua Vita" is a distressing book because it rehearses the story of a man afraid of himself who is in quest of the Fearless Land, and who gained only the Land of Self-Deception.

It is curious how a fine mind like that of Newman can lose itself in the marsh of the Tiber when it can find itself in the crystal current of the River of God.

"But spite of fears, pride ruled my heart" is a plaintive phrasing of "Lead, Kindly Light." We sing it; howbeit it is scarcely a brawny hymn. It is a helpless hymn, the hymn of a lost bird and a wounded bird. It will not beat against the tempest. The storm birds revel in the storm and fly into the winds' worst fury. We do not whimper our doubts but rise through them into the giant solace and definite comfort of Christ's "Verily, verily I say unto you." What is the seat of ultimate authority? The word of Christ. "All power," said he, "is given unto me in heaven and in earth." That suffices. We want no more. He knows. He is the God of things as they are. What he made he understands. Therefore, with him "is neither variableness nor shadow of turning." He keeps straight on. And with him in that elect companionship we arrive. We steady our nerves in the authorization of him whose word wakes the dead and bids the sleeper rise. "Verily, verily I say unto you"—that is our refuge and hiding-place. We need ask no other. Here we reach certainty.

W. A. Q.

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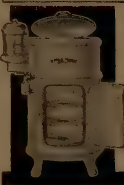

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Alvin York, Man of Might

SERGEANT ALVIN C. YORK has been designated by many authorities the author of the greatest single piece of heroism of the war. He has been awarded the Distinguished Service Medal and the Congressional Medal of Honor. When he returned from France the Tennessee Society of New York City went down the harbor in a banner-decked boat to bid him welcome. He was taken to a suite at the Waldorf-Astoria and all New York exerted itself to make his stay a pleasant one.

Sergeant Alvin C. York and His Tennessee Home

In the Argonne Forest on October 8, 1918, York—then a corporal in Company G, 328th Infantry, 82nd Division—killed between twenty and twenty-five Germans, captured 132, including one major and three lieutenants, and silenced thirty-five machine-guns, thus breaking up an entire enemy battalion which was preparing a counter-attack against the Americans on Hill 233.

All but seven privates and York of the company of sixteen men that had started out under the command of acting Sergeant Bernard Early at six o'clock that October morning had been killed or wounded when Alvin York's single-handed battle began. Machine-guns rained their bullets on them from before and behind. Six of the Americans had to guard prisoners already captured. One of them was so placed that if he came to York's aid he would be instantly killed. The steady hand of the Tennessee corporal at his trigger alone stood between them and capture or death.

To Pastor R. C. Pile and the congregation at the Possum Trot Church, back at Pall Mall, Tennessee, in the valley of the Three Forks of the Wolf River, where York is second elder and the leader of the singing, the heroism of the sergeant is attributed to something more than human power. In the little white church on the hill several years ago, the towering, flame-headed young mountaineer "got religion." It is a vital, all-enveloping, everyday sort of religion that they get at Pastor Pile's little church.

When Alvi was drafted i army on Nover 1917, he was a entious objecto of the member Possum Trot were conscienti jectors. When away to Camp Georgia, he we a troubled con Captain E. C. forth, his super cer, helped to his doubts. It that he read to thirty-third cha Ezekiel. "Son speak to the chi thy people, and to them. When a sword upon if the people of t take a man o coasts, and set their watchm when he seet sword come the land, he the trumpet warn the people Then wh heareth the sound of the trump taketh not warning, his blood upon him."

Alvin York is a silent man. all that his interviewers could do him to answer "Yes" and "N questions. He did not seem to c talk about his exploits.

"I did the best I could and th all I could do," and "I couldn't d thing else but fight," were about expressions he would make.

"I am going to be a preacher, Sergeant York when the interv managed to ask him what he int to do in the future.

Entertaining Our Troops in France

IT does seem a bit strange in Paris, but more like home, when the itinerant, hastening from city to divisions in the provinces, finds a man from the R. T. O. checking baggage and hailing from Terre Haute, Indiana! So much has already been said about the achievements of the doughboy here that it would be supererogation to add words about the wonderful work he has accomplished in this cosmic conflict. Never should he be forgotten! And the generous program outlined and now enforced by the Y. M. C. A. to amuse, entertain and instruct deserves especial mention.

One at home does not realize the uncertainty of the mails—the long delay in forwarding letters to the moving soldier, and the rumors which, like a contagion, sweep through the army. Naturally the men become despondent—and great numbers, held at ports of debarkation in rain and mud, feel keenly the loss of genial surroundings and the comforts of civil life. It is a fact that the majority of our boys are from the smaller towns. They are not sophisticated, and the evident need of amusement is apparent to every one.

The Entertainment Department of the Y. M. C. A., located at 10 Rue d'Elysée, where Charles M. Steele is director, comprehends a most diverse organization. At the present time, from three hundred and fifty to four hundred entertainers are working in the ninety-three different units or companies. Of these, twenty-six were sent across by the "Over There Theater League"; forty-one Americans, made up mostly of talented amateurs and some professionals, were recruited by the Entertainment Department in New York, and twenty-six French companies were organized in France. Some of these units are musical, some vaudeville and a few are dramatic.

One of the most interesting sections is devoted to soldier talent. Divided in halves, one is in charge of Mr. Joseph Linden Smith, who trains, coaches and produces. The other, in charge of Carl J. Balliett, is devoted to the important task of securing detail soldier talent from the army to the Y. M. C. A. A recent army order makes it permissible for generals in charge of divisions to detail entertainers in the army who can be used to better advantage than in routine duties. An important supply provides free of charge supplies t field—musical instruments, sheet etc. Twelve French seamstresses employed for the Christmas ente ments and routine work. Over Santa Claus costumes were mad the holidays.

The development of soldier t through the coaches is a most impo part of this work. The boys alway entertainments put on by thems The function of the Y. M. C. A. ducer is to organize them. Ther sixty of these producers now in field. The entertainment units done splendid service during the p of training. They have worked i open air, in sheds, in shell-bat buildings, dug-outs, churches, city army barracks, Y. M. C. A. huts German theaters captured by armies. In general they have show finest spirit. Many who at home every convenience, in France their own baggage, sleep in all sor billets and yet keep cheerful under big impulse to serve the boys.

PERCY WEADO

Northfield's Summer Plans

THE Northfield season opens this year with an event of unusual interest, the Commencement and Fortieth Anniversary of Northfield Seminary. D. L. Moody lived to see his educational ideas worked out to success. For twenty years the founder watched the growth of the school and was succeeded by his equally devoted son, W. R. Moody. Under the latter's wise leadership, Northfield Seminary has more than trebled its equipment and greatly increased its contribution to the religious life of the church and nation. Following this celebration come the various Conferences and summer schools which came into being because of the vision and faith of the great evangelist.

In platform, personnel and work outlined for study, the Northfield season was never more promising than this year. A constantly increasing number of people are discovering that Northfield has claims as a recreational resort as well as a religious center. Both summer and winter, the town is hostess for people who seek rest alone and go away having found it. Northfield is in every way as much a place of physical and mental rest and recuperation as of spiritual meditation and uplift.

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Christian Herald Prayer League

hristians are urged to unite with members of the Prayer League prayer at the noon hour. Also is at liberty to send a request for r an acknowledgment of answered thereby becoming enrolled as a of the Prayer League.

ARE reminded by a recent letter from a member of the Prayer League in Fort Worth, Texas, statement of the Saviour that ther knoweth our needs before him." This member had so nswers to prayer and the Lord n so good to her that she felt it e presumption to ask him to ossible a little pleasure trip depended upon the receipt of due her. She thought about it a al, but did not make the matter t of prayer. However, in good e money came and she was able lge in the desired recreation. t us this merely as an incident of in which the Father had led her the years, so that she was able vith assurance that God answers

er in Maryland writes us in great , earnestly seeking prayer for the of two afflicted women; one vith age, and the other paralyzed, suitable home may be found for Another friend asks for prayer son who is a minister, that his ay be blessed by the spirit of And another asks earnest prayer salvation of her brother.

parent Prayer League of the Mission is pleased to read the f a friend at Newburg, Ind., who an interest in our prayer, said: 35th year of my history is now half finished. I am desirous of my soul enjoy the Lord at eve- me, and especially that I may inners the way to the victorious We know of no better assurance at evening time than the tread- the victorious way.

ember of the Prayer League in , Miss., who was inspired by the Miracle of Answered Prayer Hallimond, asks the League to arnestly that his faith may be hened and that he may recover artial paralysis.

ery pathetic letter came to the League early last week. A member o had been suffering severely was at last to undergo an operation as resort. She wrote from the l just before going on the operat- ble asking us to pray that God f would operate through the of the doctor and that, if it were will, she might be restored to

ttle girl has written to us also that we pray for her that the re which was once hers might be back to her. She writes that she sick, but that she never sees one hour. We do not know what the re is she has lost or whether it be hat it be returned, but we will ask he members of the League to pray od's love may give her either her pleasure or something so much r that she will be glad that the r was taken away.

ery personal letter came from a in Illinois who writes that she the church at seventeen years of nd at twenty-six was married to a man, who died almost four years She is now sixty, and is greatly ned by the fact that during the ears of her husband's life, when he n invalid, she was very unkind to nly awakening to the true nature acts after he had passed on. She says that though she reads the and prays, she is horrified over the dness to one who was entitled to e love of her heart; and that she ld God all about it and asked for eness without getting peace, or ut being relieved from her remorse ast sins. She confesses also the ence of this sin of unkindness in fe today. She says: "God made did not make myself, and if He me, then am I not his child? I am his child and he loves me, ught there not be something to tell me that my sins are forgiven? If Jesus were right here I would kneel at his feet and tell him everything and ask him to help and advise me, but he seems so far away." Is it not possible that our friend is letting her remorse and her present sin stand between her and the forgiveness which Christ is so ready to give to those who come to him in true repentance? He has said that he is ever near those who call upon him. The only thing that can come between us and him is our own unworthiness and our lack of complete faith. We would ask all the members of the League to pray that this burdened heart in Illinois may find in the love of God the peace she seeks.

A minister friend in New York asks the prayers of the League for his sick wife, who he says "has a fatal malady, but God can cure her. She is a rock-bottom Christian."

M. B., Buchanan, Mich., writes to tell how much comfort she finds in the noon hour of prayer in the thought that thousands everywhere are also praying. She says her faith is strengthened by the hour of prayer, and she asks prayer that a dearly beloved friend, ill and alone in a big city, may be restored to health and happiness.

Among other requests for prayer for self or others 88 are for bodily healing; 36 for spiritual blessing; 14 for guidance in financial matters; 10 for healing of the mind; 3 for restoration or improvement of sight; 6 for restoration or improvement of hearing; 6 for cure of the drink habit; 3 for cure of the tobacco habit; 1 for cure of the gambling habit; 7 for reconciliation or restoration of estranged friends or families; 1 prays for enemies; 1 asks prayer for employment; 1 for a plentiful harvest in Montana; 1 asks prayer that a path may be opened up for Christian work for the writer's father, who is an old minister; 4 ask prayer for the granting of an unspoken request. One asks prayer that the Sabbath may be more generally observed. Twelve ask prayer for the granting of various desires and needs. One asks prayer for the return of a backslider.

Nineteen ask prayer for the conversion of friends or relatives; 9 parents ask prayer for the conversion of their children; 4 wives request prayer for the conversion of their husbands; 1 husband asks prayer for the conversion of his wife; 4, for the conversion of brothers, and 1 for that of a sister. One asks prayer for the conversion of self.

Prayers are asked for revivals and reforms at Kendall, Wash.; Plainview, Texas; Bushton, Kan.; Chino, Calif. (that a young Sunday school superintendent may be blessed in her work); and at Abilene, Texas.

Acknowledgments of answered prayer have been received from B. W. S. Louisa, Va.; Mrs. A. S., Weiser, Idaho; Mrs. A. L., Berkeley, Calif.; Mrs. J. K., East Sparta, Ohio; H. C., Wakarusa, Kan.; Mrs. J. B. B., Chariton, Iowa; Mrs. A. V. B., Boone, N. C.; Miss E. R. S., Hagerstown, Md.; M. B., Collbran, Colo.; D. R., Veedersburg, Ind.; In Christ, Vardin, Miss.; Sincere Believer in Prayer, Hackensack, N. J.; L. C., Fall River, Mass.; Reader, Chino, Calif.; L. P., Huntington, W. Va.; In His Service, Los Angeles, Calif.

◆

The Conscience and Concessions

UNDER this suggestive title, Dr. Alfred Williams Anthony, D.D., LL.D., executive secretary of the Home Missions Council, has gathered together the strands of interest in and resistance to Christian Unity. He shows how disunity came to be, and traces the movement toward Unity, outlining the forces behind the movement and the forces that might be expected to resist or impede it. The book ends with a clear exposition of those matters in which the individual conscience may make concessions for the good of society and the Church. The book is one that should prove helpful to ministers and laymen. Fleming H. Revell Company publishers. Price, $1.50.

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The Training of a Father

By DR. DAVID STARR JORDAN
Chancellor, Leland Stanford Junior University

FATHERS are quite as hard to train as boys, and from experience all along the line I have come to the conclusion that fathers and boys alike will mostly go their own way, in the long run getting "what is coming to them."

But it is in the power of the father to help a boy to realize his best instead of his worst tendencies and possibilities. To this end a father should be sympathetic and patient, helping the development of whatever natural taste or genius a boy may have. Virtue is never negative, and a boy is held from idleness or vice by giving him something better to work at. If a boy has a real love for some study or for some worthy line of work, encourage that. It marks the way out from temptation. A boy needs in his development sympathy rather than financial help. His ideals need strengthening, not his purse. To have money to burn will ruin all those who burn it. It is hard to raise a boy who is rich and knows that whatever he wants is his for the asking. He is likely to be content with what money can buy, and it cannot buy very much that is worth having. It can help in many things, but a mere aid is not the thing itself.

The father can promote the plain virtues of sobriety, honesty, tolerance, and kindliness. The most effective way of teaching these virtues is for him to illustrate them in himself—to show how righteousness looks when it is lived. Occasionally a father successfully proves his point by becoming the awful example. But that is not the best way, and right living can be most effectively taught, not by precept but by practice. And remember always that right living is a positive thing. It is not secured by inhibitions. "Don't, don't, don't" never leads to anything worth while. Don't say to boys: "Keep off the grass. Keep out of the dirt. Keep away from the slums." Rather indicate places it is better to go to: "This way to citizenship; this way to science, to art, to a worthy profession."

It is worth while to remember that the boy is the germ of what the man is to be. You cannot change his nature much, but you can develop the best in him till it overshadows the worst. The life of a man at forty will be what was in his heart at twenty-one.

And a father may say to his boys something like this, which in one way or another I have said to thousands of boys in this and other countries:

"Your first duty in life is toward your *afterself*. So live that your afterself—the man you ought to be—may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

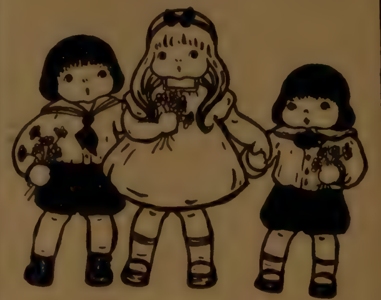
"What will you leave for him?

"Will it be a body unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time?

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will untrained to action; a spinal cord grown through and through with the devil-grass we call wild oats?

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wanton-like, that the man you might have been shall never be?

"This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem today and every day, and the hour of your choice is the crisis in your history."



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·Elizabeth·FitzHugh·

The World of the Child

By Harriet Frances Carpenter

WHILE visiting a school I overheard this dialogue between an unimaginative teacher and a small boy who was helping to remove some cobwebs from a cabinet in the classroom:

"Spider-webs are very beautiful, aren't they, Miss Andrews?"

"Hold the pan higher."

"All spiders aren't bad spiders; some spiders are good spiders, aren't they, Miss Andrews?"

"Watch what you are doing."

"I know a story about a spider Miss Holmes told a story to her class about Robert Bruce and the spider—"

"When?" severely. The child hung his head. "If you loiter at her door again, I'll keep you in." A sullen look appeared on his face and the work was continued in silence. After he had left the room she turned to me and said: "That boy gets sulky spells. Oh, he likes nature work and stories, but I never could tell a story."

Upon my suggesting that stories stimulate the imagination, she held up her hands and with a look of horror declared: "Imagination! You don't have to stimulate children's imagination. The trouble is they have too much!"

She was unable to reconcile her adult mental attitude with a child's outlook.

A little girl, as she ran up and down the steps of a broad terrace surrounding a house in the country, kept saying to herself: "It's just like an old castle! It's just like an old castle!"

"Nellie," commanded her father, "don't do that! You'll fall."

"She is always falling," he explained to his hostess.

"Does she hurt herself?" asked the lady.

"No, but she might, she is so awkward. She gets worse all the time."

His little daughter manifested a lively imagination, but he did not understand how to make it of use in de
restraint and poise.

Live with children and one
world of perpetual imagination
way can we more easily con
child's acts, form his habits,
thoughts, than along this av
approach to his mind. Repr
adroitly be given by a playful s
the fancy.

"Poor Patsy!" murn
father, shaking his hea
heedless little son, a stur
five, stumbled and fell re
during a short ramble in a
"Poor Patsy! One would
look at him that he had n
eyes, but they are just be

The next day, running
ously to meet me, this sa
fellow stumbled over a st
and got up saying good-h
ly: "If Daddy was here
me I had beads for eyes
heedlessness was soon c
by this jest.

"The flowers are aski
Patsy doesn't take his fe
leave them at home when h
to see us," I suggested
when he trampled my sno

"What do the flowers sa
he whispered as he quickl
ed the offending membe
the bulb bed and looked w
into my face.

"They say, 'Thank you,
I replied. "'If you keep y
on the paths you may bri
with you when you com
garden.'" And so a rebuke
ed its end without creating
onism.

Sometimes it happens th
dren lose the sense of disc
tion between fact and fancy
we should clarify their ide
out implanting a sense of

It was discovered that a
truthful child was begin
make misstatements, evidently
the purpose of deception, but
through confusion of thought.
read him an account in a news
a dog that put his paws on the
wheel of an automobile, while hi
sitting beside him changed the g
saw to the essentials of running
He made no comment at the t
his imagination seized upon t
A couple of months later he told
he had seen a dog running a car
Avenue.

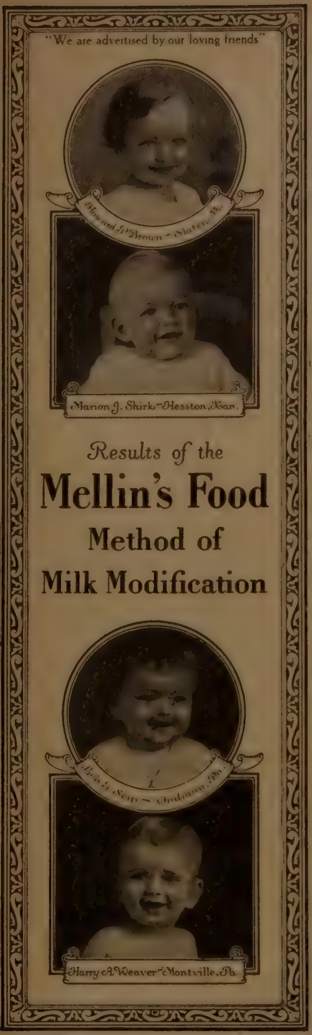
"His master was with him,"
sponded.

"No, not that one; this dog wa
He changed the gears himself."

Shortly afterward he wanted t
what a cocoon is. I began the
of the Caterpillar and the Bu
"Don't tell it that way—don't
said' and 'he said'—just tell m
broke in. So I told him the facts
development of the chrysalis as
and definitely as possible. Whe
finished, thinking this a fitting
tunity, I explained the differen
tween fact and fiction, telling hi
we should let people know w
what we told was really so, or
story or joke.

The following incident shows hi
ner of applying my careful def
He told his aunt that he had se
squirrels running toward each oth
branch of a tree. They had
mouths filled with nuts, and they
fast that they "bumped heads
knocked the nuts out. After an
tive pause he added: "That's a
I made it up! Now this is r
And he repeated a simple inciden
squirrel carrying away the walnu
he had laid on the ground to dry.

Some children naturally mak
distinction between fact and
without assistance. One of my
companions usually explained his
sentations where they might n
obvious, so that we lived in a w
"pretend" without any deception.



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'oung People's Topics for June 29

o: lty to Church and Country

n Endeavor, B. Y. P. U. and Ep- or League Topic. Matt. 22 : 15–22

O ALTY is the highest expression f love. We love Christ. The hurch is the company of those ve been saved through his blood. ot merely an assemblage of the it is the organized force through the world is to be brought to As loyal Christians we must, re, be ready for any service that t forward the work of the church, y sacrifice that will glorify our We must oppose sin, we must l righteousness, we must shun omise, we must live our faith day y, minute by minute. We must e distressed, comfort the sorrow- ide the weak and have ready the for the repentant. We must be ians always, ever on the job, pres- d performing.

alty to country requires an equal of constant readiness to serve. ls for the same passionate allegi- or the same willingness to sacrifice wn comfort for the good of the a. Loyalty may mean the trenches, nely patrol, the dangerous post, a grave; but for every one called for his country a thousand are to live for her. And living for her s obedience to her laws and sup- of every effort to make her laws . It means resistance to every of corruption, political, financial, or moral. It means active effort to clear the national life of every obstacle to freedom of thought, of conscience and of opportunity. The man who is loyal will not be blind to national defects, but he will not listen in silence to one who defames his country's good name. The loyal man will strive in every lawful way to improve our laws, but he will not tolerate the agitator who counsels violence. The loyal man will realize that in America all men are equal, and that the attempt to establish class consciousness among us is disloyal and un-American, but he will so serve his fellows and his nation as to do everything in his power to prevent the forming here of mutually antagonistic classes. We are all Americans, whether we came of Puritan blood, or have but taken out our first papers; whether we receive an income or earn wages. We can all have a greater, a better, a healthier, a happier, a more powerful America if we all stand and work together, all truly loyal to the best, brightest and freest flag that flies.

◆

COURSES in religion and religious education, including Sunday school methods, will be given by Columbia University in co-operation with Union Theological Seminary during the summer session, which begins July 7 and continues until August 15. For information address Frank D. Fackenthal, Secretary, Columbia University, New York City.

Woman Suffrage Wins

Continued from page 689

Butler, N. Y., in 1850), and "the st Roman of then all," Susan B. ony, who died in 1906 at the age years after leading the suffrage s through thick and thin for over century, and who lived to see the of woman's advancement placed a permanently progressive plane. ong other well-known leaders of ast half of the nineteenth century the able Mrs. Mary A. Livermore assachusetts, teacher, orator and nthropist; Mrs. Zerelda Wallace her of General Lew Wallace, author Ben Hur"); the eloquent Anna inson; the alert Mrs. May Wright ll, founder of the International cil of Women; Clara Barton, the rence Nightingale of America, der of the American Red Cross; Julia Ward Howe, author of the ttle Hymn of the Republic" (who wittily called "the bridge between ety and Reform"); Mrs. Belle A. sfield, the first woman lawyer, itted in 1869; Alice and Phœbe and other founders in 1868 of the sis Club, New York City; Mrs. a Lockwood; Dr. Mary Walker; Frances E. Willard, founder of the ld's W. C. T. U., who pleaded that stian temperance women should be n the power to vote against the ized drink traffic.

has not availed that doctors boy- ed women physicians, that pulpits unced women ministers, that judges ned upon women lawyers, that the t to vote on matters of public con- had been denied.

he foundations laid by the early advocates were strongly and securely laid, and building upon them, with persuasive sweetness and forceful persistence, women finally have won the glorious privileges of full citizenship to be used as a powerful leverage in still higher and holier work for humanity.

JANE A. STEWART.

◆

Sing a Song of Sweet Corn

SING song of sweet corn,
  A garden full of chard,
Four and twenty egg-plants
  Growing in a yard.
When the crops are gathered
  The folks can have some lunch;
Isn't succotash a dish
  To set before the bunch!

Father's tending beets and chives,
  Saving us some money;
Mother's out among the hives
  Taking off the honey;
The kids are in the garden
  Pulling out the weeds.
Don't we get a lot of food
  From half a peck of seeds?

◆

Our Motor Service Bureau

DO YOU know that our Motor Service Bureau offers expert, unbiased advice not only as to the type of tractor best suited to meet your requirements, but regarding trucks and trailers as well? The Bureau is proving to be immensely popular among our readers and an ever increasing number are taking advantage of it's service offer, finding it of real value and assistance to them in the purchase of any form of power equipment for the farm.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the ible House, Fourth Avenue, 8th and 9th Sts., ew York City. The Officers are Graham C. atterson, President and Treasurer, Bible House, . Y. City; Geo. H. Sandison, Vice President, ible House, N. Y. City.

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Response to God's Love

national Sunday School Lesson for June 29. Phil. 3 : 7-14

A Quarterly Review

Rev. George D. Allison, Ph.D.

IR past twelve lessons have dealt with great teachings of the Bible regarding God and his children. studying the references to the , the Son and the Holy Spirit we ght lessons on the principles of ian character-building in the light n's sins and his possibilities in Jesus. To many of our teachers view of the quarter is a tedious ninspiring task. But it ought not e. There are numerous methods erest and profit, beginning with sting of the topics on the black- and finding a key-verse or a tell- ustration for each. Since so much New Testament is from Paul, one readily make this particular re- study of his letters to find the ex- ons of his belief regarding sin, re- nce, faith, obedience and the other studied. However, even that is rge a field, and I for one will make view lesson a reading and study Philippian letter in the light of uarter's work.

A Group of Redeemed People

is letter is written by an evangelis- issionary to the members of a h he had founded years before. are hints in the letter of more fre- t visits and letters than we know ing about from the brief account founding of the church. It was a ssful church, where the fruits of Spirit were being made manifest. e seems to have been little tendency eological argument, which was so ful in some other of the early hes. The practical side of religion emphasized, and it was their de- to minister to the poor and the per- ed. Paul does not evidence anxiety t them as about some others. They is "joy and crown." In words of beauty he reminds them of the essentials of the faith in which were making good progress, and them sound advice as to the prac- of Christianity in life.

is a heart-searching experience for cher or a pastor to read this letter ghtfully, asking himself or herself ch are the feelings of Christian love soul-winning interest which he or as in the class or in the parish. Our p of redeemed children of God, per- just a half-dozen boys or girls—are so precious to us as these to Paul? e we them "in our heart" and do we g after them in the tender mercies hrist Jesus"? If we have the spirit hrist, those whom he has committed our instruction in righteousness be our joy and crown.

pter I. Prayer and Abounding Faith

he first eleven verses are written in spirit of glad and thankful prayer. beautiful it is! Do we ever feel that in sitting down to write to d ones? Or have we grown at once prayerful and less appreciative? ntless sons and daughters ought at t to write a letter to mother or father inning with Phil. 1 : 3, 4: "I thank God upon all my remembrance of always in every supplication of e on behalf of you all making my plication with joy." It is a striking g that Paul could not keep his yers out of his letters. If one spends e time or thought in prayer there is likelihood of one's prayer-life rflowing into other lives. But a rich full prayer-life does reach out and hold of other lives with its spirit. d do you notice what it is he seeks them from the Father? And "this y, that your love may abound yet and more in knowledge and all cernment; so that ye may distinguish s that differ; that ye may be sin- and void of offense unto the day Christ; being filled with the fruits ighteousness." He is sure of their e! So he prays for their more in- gent and discriminating faith, and of course for the practical expression of their religion in conduct.

The second part of the chapter is filled with an equally joyous and eager expression of trust in God. He reassures them about his imprisonment, which is only another illustration of his doctrine that all things work together for good. Yes, the Gospel has made progress through his bonds! If that is so, why, faith anticipates only blessing in the changing scenes of life. The future is in God's hands. To die is gain, for it means to depart and be with Christ. Even if he is annoyed by some whose very preaching has an element of strife in it, he has faith to believe that Christ's name will vindicate itself, and he will rejoice that Christ is preached. So he closes the chapter with an appeal to his friends to justify his unbounded faith in them by their manner of life, their unity and fearless zeal.

Chapter II. Christ Our Pattern in Humility and Obedience

The second chapter is a great exhortation to unselfish obedience to the divine will. Paul points to the self-emptying Christ as the Christian's model. Every true Bible-lover should know by heart Phil. 2 : 5–11, beginning "have this mind in you which was also in Christ Jesus." The mind of Christ, according to Paul, was dominated by humble obedience to the will of the Father.

Then Paul does a very gracious thing. He speaks at length of two sincere followers of Christ whom they well knew. He points them out as living examples of the obedient faith which he is preaching. He did not arrogate to himself alone the task of setting the Christian example, but gladly recognized and commended it in others. I like to think of Timothy as the brilliant young ten-talent man who had laid all on the altar of service, and of Epaphroditus as a man with perhaps but one talent but equally devoted and blessed of God side by side with Timothy. The greatest of us and the least of us need the grace of God and the spirit of obedience.

Chapter III. Progress by Repentance and Persistency

Paul has now portrayed the Christian and his Lord, and he goes on to sketch the method of the Christian way. First of all, he places an absence of self-confidence, whether based on nationality, family or personal gifts. There must be sincere penitence for our faults and a great trust in Christ as Saviour and Captain. The power of his resurrection and the fellowship of his sufferings were the mighty elements in the building of the character of Paul himself, and he would have his friends know the secret of his success and share it. Counting all things but loss for Christ, the Christian must be indefatigable in pressing on in the Christian way. It is a path that brightens as we journey if we are faithful.

Chapter IV. Details of Christian Practice

As often, so here Paul closes with a summary of Christian graces presented in a way to encourage us to achieve them. He urges unity and forbearance upon Euodia and Syntyche. He gives the Philippians his watchword, "Rejoice in the Lord always." He counsels against anxiety, which can be avoided by thankfulness and by laying all our needs before God. He advises the pursuit of a thoughtful life in memorable phrase (Chapter 4 : 8), which also we should know by heart. Then in his tactful way he thanks them for the gift they sent and opens up to them the secret of contentment, without which some of the finest flowers of the Christian spirit cannot blossom:

"I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want. *I can do all things in Him that strengtheneth me.*"

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June Nativity

portends a sympathetic nature and an abiding love of domesticity. Girls born between June 21 to July 21 also make excellent nurses.

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The baby girl of today is the mother of tomorrow. Upon proper nourishment in infancy depends to a large extent her health and welfare in future years.

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FLOWERS FOR TARDY PLANTE

A bed of Cannas with a border of Dusty Miller planted in late June will flower profusely throughout September and until late frosts

Petunias succeed well under late p and will yield a glorious harvest colors until severe winter weath

A tangle of Asters, Nicotiana, Petunias and Marigolds, all thriving in spite of tardy planting

IN THE early spring many enthusiasts are prevented by various reasons from getting their planting activities under way, and at the coming of June deem it altogether too late in the season to accomplish any sort of a satisfactory flower display.

As a matter of fact, however, the month of June is *not* too late for planting or garden-making, and one may have a very desirable blossoming display from seed sown even the latter part of the month. Indeed, some varieties of plants germinate their seeds and thrive *better* when planted in the thoroughly warmed earth common to June than when seeded throughout the fickle, changing, climatic weather of April and May.

The Portulacca should *never* be seeded until June. Failure with this plant is more often due to the fact of too early planting than to any other cause. Portulacca needs even heat to germinate successfully, and when the seed is planted in the cold, wet ground of early spring the seed usually rots before germinating. The Portulacca is a brilliant, showy, low-growing, old-fashioned annual, possessing a host of good points recommending it to favor. It succeeds in almost any condition of soil, and when given an open, sunny location will spread a continual sheet of glowing, beautiful color from mid-July until frost. It is best to seed Portulacca where the plant is to remain if quick blossoming results are desired; the plants, of course, being checked in growth when transplanted.

Excellent results with Asters will follow late seeding. Indeed, it has been my experience again and again that Asters sown in June mature blossoms equally as early as those from May-planted seed. When the flowers are unfolded somewhat later, however, the effect produced is just as exquisite, and perhaps is far more appreciated because the display is delayed. Asters revel in sunshine, though they thrive well in partial shade. It is advisable to sow seed in a shaded location, transplanting when the little plants have attained their second pair of leaves. Care should be exercised during the operation that the seedlings be given protection from glaring sunshine, and that they be not allowed to suffer from lack of moisture. Watering after sundown is best for all seedlings.

Calendula, Marigold, Petunia, Escholtzia, Candytuft, Alyssum, Nicotiana, Pansy, Four-o'clock, Nasturtium, Mignonette, Cosmos, and Cornflower are all desirable, attractive annuals which may be safely seeded throughout the month of June, and any or all of them may be depended on to perfect a beautiful flower display throughout the coming summer months.

There are, besides these annual plants, four invaluable planting varieties belonging to the "bulbous" class that seem especially designed by nature to meet the needs of the tardy planter: Tuberose, Gladiolus, Dahlia and Canna. Bulbs of the Tuberose set in June give far better results than when planted earlier in the season; this plant, like the Portulacca, needing even temperature to perfect strong root-growth to mature its wealth of blossoms. The exquisite flowers, unfolded in September, are wax- appearance and are heavily w with that intoxicatingly sweet p that wins for them ever a covete in most planting schemes. The of this plant are inexpensive. should be planted about six deep in a sunny though sheltere tion.

The Gladiolus is wonderfully beauty and variety of color, an not be equaled, perhaps, for flowers. Gladiolus bulbs ma planted any time throughou month and indeed well into the of July with perfect assurance gorgeous flower showing will foll August and September. Such should be set from six to twelve deep and a foot apart, and wh possible given good, rich soil a open, sunny location.

The Dahlia is yet another v that is better planted in June earlier in the season. It will t better for late planting and yield a h harvest of blossoms. This plant is no longe stricted to the small range of color common to th fashioned type, but under the careful cultivati recent years possesses a richness of color and va of form that make it a valued factor in plantin every kind. Dahlia bulbs should rest a foot de the soil and occupy either a sunny or partially sh location. Dahlias revel in porous, rich soil and erous moisture.

The Canna is a grand variety for late plantin quiring the same treatment as the Dahlia, wit exception that its bulbs need be set no more tha inches under the soil. The Canna attains a gr of some four to six feet if given rich soil and full shine, and makes a stunning color showing throug the fall months.

In providing all of these grand flowering varie evidently Dame Nature was determined that no should be left out, so take heart, tardy planter, on your garden togs, and begin planting.

Adeline Thayer Thomso

A YEAR OF AIR MAIL

THERE has passed a year of Aerial Mail Service between New York, Philadelphia and Washington, and regular service over a second aerial route, that between Cleveland and Chicago. One year of air mail has demonstrated the feasibility of the plan from the commercial point of view as well as others.

What was so lately a marvel is now an everyday affair. The ships ply their way through the skies every day but Sunday with the regularity of clockwork, and rain, snow or sleet, thunder and lightning may come and blizzards may tie up traffic on terra firma, but the Air Mail pilots keep to their course.

Though the war in the air resulted in many deaths among our aviators abroad and in American camps, the Aerial Mail Service has been singularly fortunate, for not a single fatality has occurred in the entire first year of operation among the regular members of the staff. Recently one or two accidents occurred, but the avia were so skilful in management of machines as to avoid serious injury and now back in the service.

One of the six original mailplanes which have been used in all kinds of weather for a year

The fact that the six original mailpla used, with their engines, have survived year's service, flying in all kinds of weat is a significant fact, and shows someth about the commercial feasibility of plan. These planes flew in storm and s shine, rain, hail or snow, and in some v high winds, and the aviators often h exciting experiences in passing throu violent thunder storms. The postal service closes its first year of operati with a record of 200 flying hours in the l of several of these planes and 14,000 mi of flying per plane. The service transport by air a grand total of over 200,000 poun of mail, or about 8,000,000 letters. T New York to Washington flight has be reduced from 3 hours 10 minutes to 1 ho 58 minutes.

Edward Hale Brus

THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By FERDINAND COWLE IGLEHART, D.D.

of the Editorial Staff of the Christian Herald

am for the square deal"

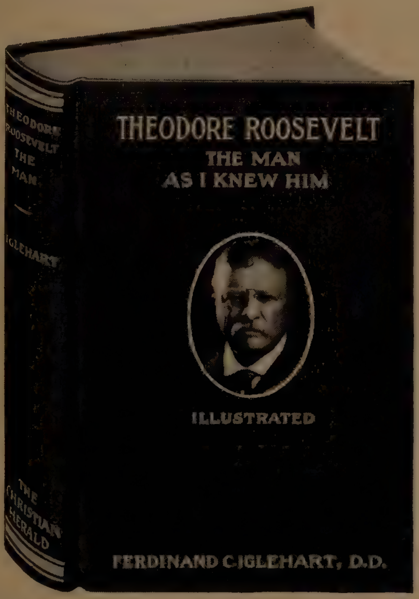
DOCTOR IGLEHART has written for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Doctor cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. Dr. Iglehart has given a valuable and entertaining work and honors in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.

Dr. Iglehart has written on Col. Theodore oosevelt as he knew him The Author says his preface that he counts the intimate nd personal friendship of Col. Roosevelt for ie last twenty-four years as one of the high- t honors, joys and blessings of his life. In iis book he tells a fascinating story of the areer of Col. Roosevelt

FROM EARLY BOYHOOD TO HIS DEATH

lany of the Colonel's lifelong friends have ladly furnished the Author with addresses be included in the work on Theodore oosevelt, among whom may be mentioned:

Dr. Albert Shaw, Editor of the Review of Reviews.
Hon. Josephus Daniels, Secretary of the Navy.
Judge Charles E. Hughes, late U. S. Supreme Court.
Hon. Chauncey M. Depew, late U. S. Senator.
Bishop Luther B. Wilson of New York City.
Dr. Lyman Abbott, Editor of the Outlook.
Will H. Hays, Chairman of the Republican National Committee and others.



THE BOOK will be printed on fine book paper and will include 16 pages of illustrations on plate paper. There will be nearly 400 pages, in 31 chapters. The binding will be fine cloth embossed in gold. Size 5x7¼ in.

HIS was the Strenuous Life of Student, Author, Traveler, Soldier, Sportsman, Athlete, Explorer, Statesman, Orator, Politician and President.

AGENTS WANTED

THE CHRISTIAN HERALD will be very glad to appoint agents to represent this timely book. Many members of the Christian Herald family will know of some worthy persons who could act as agents (men or women). Tell them to write for liberal terms and handsome agents' outfit and start taking orders right away.

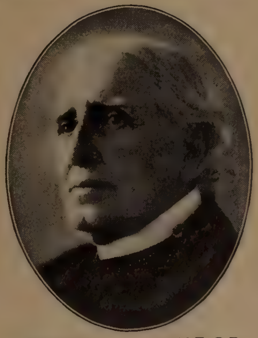
Many are making a success of it now.

There Is a Place in Every Home for This Beautiful Memorial Volume

The Best Loved Man Since Lincoln

THEODORE ROOSEVELT Was The Man Who Told the World how our Great West became the Heart of Our Country. He was the man who put the fighting edge on Our American Navy. He possessed a most wonderful element of power and applied it most admirably.

THE CHRISTIAN HERALD was four years old when Theodore Roosevelt began his public life. The two have run parallel for thirty-seven years, incarnating the same family virtues, home-spun honesty, broad charity, faith in the Bible, activity in the Christian life, and both devoted to the public good. The author of this book emphasizes the mental, moral and religious qualities that made the hero good and great, and the unselfish devotion of his life to his country. We ask our subscribers who, irrespective of denominational creed or political affiliation, count Mr. Roosevelt as a model, to help us in the widest possible circulation of this volume by sending for a copy of the first edition. Thus our whole Christian Herald Family will be enlisted in this message of morals, patriotism and religion.



FERDINAND C. IGLEHART, D.D.

SEND NO MONEY NOW — We do not want any money now. This splendid book will be ready for delivery shortly. We would, however, like to have a post card from as many Christian Herald Readers as possible stating that they will take a copy when ready at the price of $1.50 a copy, postpaid. This will give us a good idea of how many copies to make for the first edition. We will notify all who order when the edition will be ready.

THE CHRISTIAN HERALD, - - BIBLE HOUSE, - - NEW YORK

"I was astounded at my new power over men and women. People actually went out of their way to do things for me they seemed EAGER TO PLEASE ME."

The Secret of Making People Like You

"Getting people to like you is the quick road to success—it's more important than ability," says this man. It surely did wonders for him. How he does it—a simple method which anyone can use instantly.

ALL the office was talking about it, and we were wondering which one of us would be the lucky man.

There was an important job to be filled—as Assistant-to-the-President. According to the general run of salaries in the office, this one would easily pay from $7,000 to $10,000 a year.

The main requisite, as we understood it, was striking personality and the ability to meet even the biggest men in their offices, their clubs and their homes on a basis of absolute equality. This the firm considered of even more importance than knowledge of the business.

YOU know just what happens when news of this sort gets around an office. The boys got to picking the man among themselves. They had the choice all narrowed down to two men Harrison and myself. That was the way I felt about it, too. Harrison was big enough for the job, and could undoubtedly make a success of it. But, personally, I felt that I had the edge on him in lots of ways. And I was sure that the firm knew it, too.

Never shall I forget my thrill of pleasure when the president's secretary came into my office with a cheery smile, looked at me meaningly, handed me a bulletin and said, "Mr. Frazer, here is the news about the new Assistant-to-the-President." There seemed to be a new note of added respect in her attitude toward me. I smiled my appreciation as she left my desk.

At last I had come into my own! Never did the sun shine so brightly as on that morning, and never did it seem so good to be alive! These were my thoughts as I gazed out of the window, seeing not the hurrying throngs, but vivid pictures of my new position flashing before me. And then for a further joyous thrill I read the bulletin. It said, "Effective January 1, Mr. Henry J. Peters, of our Cleveland office, will assume the duties of Assistant-to-the-President at the home office."

PETERS! Peters!—surely it *couldn't* be Peters! Why, this fellow Peters was only a branch-office salesman. . . . *Personality!* Why, he was only five feet four inches high, and had no more personality than a mouse. Stack him up against a big man and he'd look and act like an office boy. I knew Peters well and there was nothing to him, nothing at all.

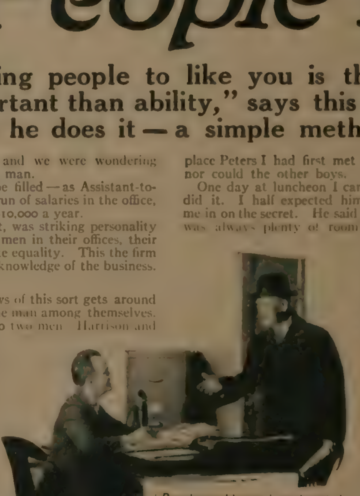
January the first came and Peters assumed his new duties. All the boys were openly hostile to him. Naturally, I felt very keenly about it, and didn't exactly go out of my way to make things pleasant for him—not exactly!

But our open opposition didn't seem to bother Peters. He went right on with his work and began to make good. Soon I noticed that despite my feeling against him, I was secretly beginning to admire him. He was winning over the other boys, too. It wasn't long before we all buried our little hatchets and palled up with Peters.

The funny thing about it was the big hit he made with the people we did business with. I never saw anything like it. They would come in and write in and telephone in to the firm and praise Peters to the skies. They insisted on doing business with him, and gave him orders of a size that made us dizzy to look at. And offers of positions!—why, Peters had almost as many fancy-figure positions offered to him as a dictionary has words.

WHAT I could not get into my mind was how a little, unassuming, ordinary-to-look-at chap like Peters could make such an impression with everyone—especially with influential men. He seemed to have an uncanny influence over people. The masterly Peters of today was an altogether different man from the commonplace Peters I had first met years ago. I could not figure it out, nor could the other boys.

One day at luncheon I came right out and asked Peters how he did it. I half expected him to evade. But he didn't. He let me in on the secret. He said he was not afraid to do it because there was always plenty of room at the top.



"People would come in and write in and 'phone in and praise Peters to the skies . . . he was showered with offers of fancy figure positions."

What Peters told me acted on my mind in exactly the same way as when you stand on a hill and look through binocular glasses at objects in the far distance. Many things I could not see before suddenly leaped into my mind with startling clearness. A new sense of power surged through me. And I felt the urge to put it into action.

Within a month I was getting remarkable results. *I had suddenly become popular.* Business men of importance who had formerly given me only a passing nod of acquaintance, suddenly showed a desire for my friendship. I was invited into the most select social circles. People—even strangers—actually went out of their way to do things for me. At first I was astounded at my new power over men and women. Not only could I get them to do what I wanted them to do, but they actually anticipated my wishes and seemed eager to *please me.* But let me tell you some of my experiences:

One of our biggest customers had a grievance against the firm. He held off payment of a big bill and switched to one of our competitors. I was sent to see him. He met me like a cornered tiger. A few words and I calmed him. Inside of fifteen minutes he was showering me with apologies. He gave me a check in full payment, another big order, and promised to continue giving us all his business

For certain reasons it became necessary for the firm to obtain a signed letter from a prominent public man. Three of our men had tried, and failed. Then I was given the job. I felt I had been made the "goat." But I got the signed letter, and with it an inside tip which enabled us to land a prize order about which our competitors are still guessing and wondering.

Then trouble sprang up at one of our factories. The men talked strike. Things looked ugly. I was sent to straighten it out. On the eve of a general walkout, I pacified the men and headed off the strike. And not only this, but ever since then this factory has led all our other plants in production.

I could tell you dozens of similar instances, but they all tell the same story—the ability to make people like you, believe what you want them to believe, and to do what you want them to do. I take no personal credit for what I have done. All the credit I give to the method Peters told me about. We have told it to lots of our friends, and it has enabled them to do just as remarkable things as Peters and I have done.

Which reminds me: One of my wife's close friends moved to another town where she was a stranger. My wife of course knew of my method. She told it to her friend with the idea that it might be of assistance to her in meeting new people. It helped her so wonderfully that in a very short time she won the close friendship of many of the "best families" in the town. Everyone wonders how she did it. But WE know.

BUT YOU want to know what method I used to do all these remarkable things. It is this: You know that everyone doesn't think alike. What one likes another dislikes. What pleases one offends another. And what offends one pleases another. Well, there's your cue. You can make an instant hit with anyone if you say the things they want you to say and act the way they want you to act. Do this and they will surely like you, and believe in you, and will go miles out of their way to PLEASE YOU.

You can do this easily by knowing certain simple things. Written on every man, woman and child are signs, as clearly and as distinctly as though they were in letters a foot high, which show you from one exactly what to say and to do to please them—to get the what you want them to believe—to think as you think—t what you want them to do.

Knowing these simple signs is the whole secret of you want out of life—of making friends, of business and so ment. Every great leader uses this method. That is leader. Use it yourself and you will quickly become a lea can stop you. And you will want to use it if for no other to protect yourself against others.

WHAT Peters told me at luncheon that day was this Blackford's 'Reading Character at Sight.'" I did how I learned to do all the remarkable things I have told

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That opens its eyes in the dawn's golden hour.

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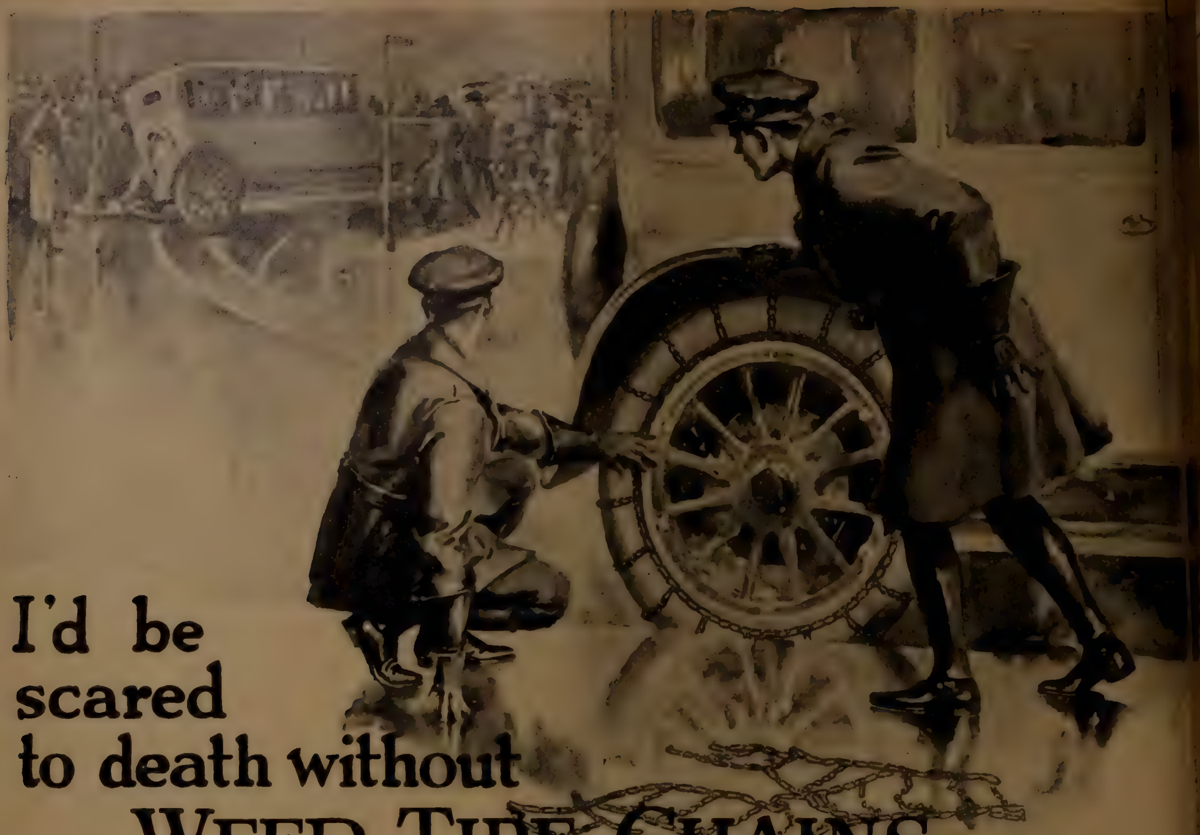
FOR THE MAKING OF MEN
By Hon. Franklin K. Lane

THE DOUGHBOY'S POINT OF VIEW
By Margaret E. Sangster

OTHER SPECIAL FEATURES: Persecution of Missionaries in Korea —How One Community Found Itself—Prohibition Movement in Japan

Entered as Second Class Matter, January 25, 1909, at the Post Office at New York, under the act of March 3, 1879.



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Across the Atlantic in Sixteen Hours

THE air above the sea, tamed by American Naval fliers has been ered and subdued ritish officers. Cap- John Alcock, pilot, Lieut. Arthur W. n, navigator, land- their two-engined rs-Vimy biplane at en, Ireland, June 15 .40 A.M., British nertime, 16 hours 12 minutes after ng Newfoundland, land miles at about miles an hour.

hen the London y Mail offered a of $50,000 for the non-stop transatlan- flight, the longest stop flight of the perfect machine nade was scarce half distance from New- dland to Ireland.

The triumphant Vickers-Vimy bomber, which spanned the North Atlantic in a single flight

© Keystone Photo News

every flier since the days of the Wrights has seen in the broad bosom of the ntic a standing challenge that would some day be taken. The game attempt arry Hawker and the successful flight of the NC-4 focused .the attention of world on Newfoundland, where Alcock and Brown—the latter born in Britain merican parents—were busily putting together their big machine. But Al- k and Brown were not alone in the limelight. Captain Raynham, whose Martin- plane was wrecked in the attempt to dispute the crossing with Hawker and ve, his plane rebuilt, was anxiously awaiting a new navigator. Major Brack- principal pilot of the giant four-engined Handley-Page, had run a neck-and- race with Alcock in the setting up of his machine and was about ready to t; and two other machines were en route from England.

or a week Newfoundland and the world awoke in daily expectation that the set would see either Alcock or Brackley awing. Both had had their trial flights, machines were tuned up, only the weather was contrary. But Alcock chafed er the restraint of caution, and on June 14, in spite of a forty-knot westerly , which forced him to take off up-hill and at a most serious disadvantage, he ged and pleaded with the representative of the builders, declaring that it better to be defeated by a mishap than by failing to try. At last he prevailed r all objectors, the machine was set for the start, and then they were off, at 10 P.M., New York time.

eading directly into the gale, the stanch machine slowly began to climb. It red the edge of the starting field at only 100 feet and disappeared over a little ll. They thought she was down, but Alcock was making the fight of his life using his skill as a pilot, all his resource and wit, and soon he was 200 feet up, ile the gale tore and twisted at the gallant plane. Then for eleven minutes he out of sight and then, out over Conception Bay, he gained altitude enough to turn and was off on his course with the gale on his tail helping him along at forty knots every hour. He headed straight for Galway Bay in old Ireland.

The watchers saw the daring Vimy disappear. Then followed an afternoon and a night of deep anxiety. Although the machine carried wireless, the latter had proven defective in tests, and apparently failed completely. Not a word was received as the long hours passed. The week of anxiety about Hawker, in which he was practically given up for lost, was well in mind, and the world waited anxiously for word from air or sea or land to tell the tale of the latest adventure.

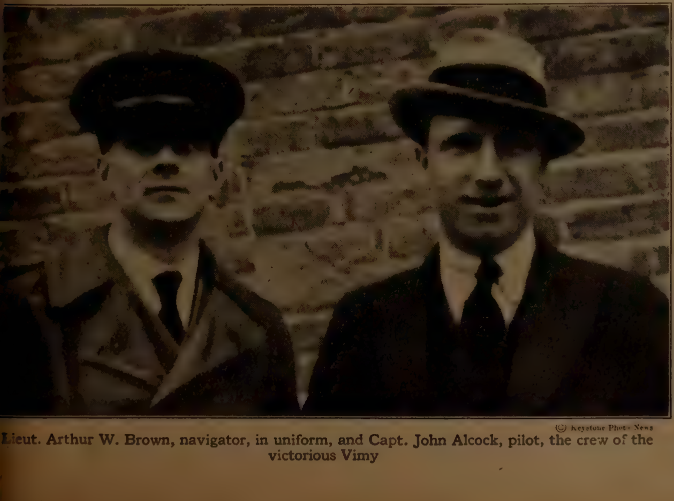
And at late breakfast-time on Sunday, June 15, the word came to the British. The wireless station at Clifden sent the news that the voyagers were safe in the bog near the station. At first, still remembering the early reports of Hawker's success, Britain doubted and hoped it was true; but official confirmation soon swept doubt away. The King sent his congratulations to Alcock and Brown, and London and Manchester, the latter Alcock's native town, prepared receptions commensurate with the feat performed.

The trip was a long fight with fog and mist in which favorable winds were about the only assistance vouchsafed by nature. For the rest, it was a battle between adverse conditions and indomitable human will. Up to 11,000 feet they climbed to get above the fog, and once they found themselves upside down near the sea.

Captain Alcock thus told the story of the flight in a message to the Daily Mail:

"We have had a terrible journey. The wonder is that we are here at all. We scarcely saw the sun or the moon or the stars. For hours we saw none of them.

"The fog was very dense and at times we had to descend to within 300 feet of the sea. For four hours the machine was covered in a sheet of ice, caused by frozen sleet. At another time the fog was so dense that my speed indicator did not work, and for a few seconds it was very alarming.



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Lieut. Arthur W. Brown, navigator, in uniform, and Capt. John Alcock, pilot, the crew of the victorious Vimy

"We looped the loop, I do believe, and did a very steep spiral. We did some very comic stunts, for I had no sense of the horizon.

"Winds were favorable all the way, northwest, and at times southwest. We said in Newfoundland we would do the trip in sixteen hours, but we never thought we should. An hour and a half before we saw land we had no certain idea where we were, but we believed we were at Galway or thereabouts.

"Our delight in seeing Eastal Island and Turbot Island, five miles west of Clifden, was great. People did not know who we were when we landed and thought we were scouts on the lookout for the Vimy.

"We encountered no unforeseen conditions. We did not suffer from cold or exhaustion, except when looking over the side. Then the sleet chewed bits out of our faces. We drank coffee and ale and ate sandwiches and chocolate. The flight has shown that the Atlantic flight is practicable. It should be done not with an aeroplane or a seaplane but with a flying boat.

"We had plenty of reserve fuel, using only two-thirds of our supply. The only thing that upset me was to see the machine get damaged."

Coming in sight of the wireless tower at Clifden out of the fog in which he had been flying, Captain Alcock circled about the wireless aerials, seeking a place to land unharmed. He saw what appeared to be a smooth stretch of meadow and landed to find it a bog. The machine partially buried itself in the soggy ground. Brown was dazed by the shock of landing and Alcock was temporarily deafened. The crew of the wireless station rushed to the assistance of the fliers.

While all England was hailing the newest heroes of the peace, in the war taught conquerors of the air, the British and American Navies were preparing for the transatlantic flight of the great rigid dirigible the R. 34. It was expected that she would leave England about June 20, landing at Mineola flying field. She will not be able to remain long in America, as the Navy has no hangars big enough to house her.

PEACE OR WAR BY JUNE 23

GERMANY, on June 16, faced the great decision. The reply of the Allied and associated powers to Germany's plea that the peace offered her was one of might and not justice, was in her hands. There were some concessions, but in the main the original Treaty stood and Germany could sign and have peace, or refuse to sign and have war. General Foch had all the plans ready for an immediate advance into Germany of Allied forces on Monday, June 23, if Germany should default. Both he and General Pershing were on the Rhine on June 16. But all the evidence pointed to a prompt signing after the submission of the final Treaty to the German National Assembly at Weimar.

In completing the reply to the Germans, the Council of Four was augmented by one, the addition of Baron Makino, making it a Council of Five. The changes agreed upon were reported to have been largely in line with President Wilson's earlier suggestions, but to have been the result of the application of Lloyd George's moderated point of view to Clemenceau's stubborn adherence to the original agreement. The changes made in the Treaty were said to affect so many paragraphs, the intent of most of them being clarifications of the previous drafts. There was not time enough for a complete rewriting, so the Germans were given an original copy with the changes written in in red ink. With the modified copy of the treaty there was handed to the Germans a covering note, signed by Clemenceau which answered the various German contentions point by point. The Germans were told in effect that they failed to understand the position in which Germany stood before the public opinion of the world which considered her an international criminal.

The German delegates were notified that they had until June 23 to sign the treaty and there was a feeling of confidence in Allied circles that the Treaty would be signed within the period allotted. The stage was being set for the final ceremony in the Hall of Mirrors at Versailles. While the changes being made in the Treaty were not made public in detail, it was announced that the final Treaty would be published on the day of presentation to the Germans. The rewriting of the Treaty made the draft already published in this country practically worthless. It was suggested that the changes to be made would provide for an earlier report, within four months, on the total amount of reparation to be paid by Germany, and that a provision would be made that the interests of German industry should not be subordinate to the payment of reparation. It was also suggested that provision had been made either for the withholding of Northern Silesia from Poland or for a plebiscite under Allied supervision.

Germany's plea for admission to the League of Nations was reported to have been answered by a provision for her admission in October, in time to participate in the first meeting of delegates, provided she had then established a stable government, signed the Peace Treaty, and loyally executed its provisions.

The situation in Austria, on June 12, indicated that there was a possibility that the present Austrian republic would give place on June 15 to a Bolshevist government. Austria was said to be completely discouraged by the terms of the Peace Treaty offered her and to be negotiating with Hungary.

German Methodists, in convention at Berlin, on June 13, adopted an appeal to their American and British brethren asking their cooperation in behalf of a peace in keeping with the fourteen points.

© Western Newspaper Union

Fair telegraph strikers picketing the Western Union headquarters in New York City

The Week in the World's News

FEDERATION OF LABOR CONVENTION. Whatever may be the forces of discontent and the numbers of the proponents of radical and untried theories, America has in the American Federation of Labor one certain and tried element for steadiness and progress. Although there are radicals in the ranks of the Federation, the leaders, Samuel Gompers, Frank Morrison and others have always been able to keep the great organization of American labor in the path of conservative effort to win necessary rights by legal means by working within our laws.

The executive committee of the Federation in its report declared the Peace Treaty not perfect, but the best yet produced, and endorsed the League of Nations Covenant, expressed satisfaction with the labor section of the Treaty, but recognized in it a compromise between American standards and foreign necessities, and condemned militarism. The report recommended a democratically organized militia and government ownership of railroads, and urged the prohibition of immigration for two years and restriction thereafter to the number that American industry can assimilate. The report declared that it was "essential that the workers should have a voice in determining the laws within industry and commerce equivalent to the voice they have as citizens in determining legislative enactments which govern them."

The total membership of the unions in the Federation was given as 3,260,000, an increase during the year of 826,449. A broadening of the field of the Federation from the purely operative trades to the quasi-executive and brain workers was evidenced by the admission to the Federation of the Federal Employees Union, which includes scientists and government experts. Teachers and journalists were already affiliated. Prohibition was taken up early and the dry element proved unexpectedly large the resolutions for light wine and 2¾% beer being adopted by a vote of about 20 to 4, with the Western delegates from prohibition States standing firmly against the personal liberty argument. On June 14, Mr. Gompers was heard by the Senate Committee on Judiciary. He declared light wine and beer necessary to a contented labor situation, expressing the belief that absolute aridity would develop a large measure of discontent. For whiskey he had no good word, but he pleaded for such a modification of prohibition in the legislation for the enforcement of the prohibition amendment as would permit the lighter liquors. On the same day the delegates from the convention, 10,000 strong, with bands and delegates from New York, Baltimore and other eastern cities, flag bedecked and marching to national airs, paraded to the Capitol in Washington to give visible embodiment to Mr. Gompers' protest.

On June 13 a resolution was introduced calling for a ballot of local unions "to ascertain the sentiment" upon the question of recognition of the Russian Bolshevist Government. The resolution declared that the workers of Russia were endeavoring to establish a government of, by and for the workers, and that the capitalists of the whole world were seeking to annul their efforts by every conceivable underhanded method. The resolution was expected to develop a heated controversy.

A great move forward, toward wider liberty and a purer democracy was made on June 13 when the convention voted unanimously to admit the 2,000,000 negro workers of the nation to the various local unions on equal terms with the whites, and to recognize unions of negro workmen. The remarkable record of the negro soldiers in France was held to have given the last necessary proof of the right of the black citizen to every advantage and opportunity enjoyed by his white fellow-citizen.

AMERICANS CHASE VILLISTAS. Villa forces or 10 occupied Guadalupe, Mexico, 32 miles east Paso, Texas. The Villa forces, 1400 to 1600 stror well equipped, were reported to be planning an a on Juarez across the Rio Grande from El Paso. were a few skirmishes on June 13 and on Ju Villa forces entered Juarez. The battle cont ll day, many bullets landing in El Paso. In or abate the danger 3600 American troops, late the crossed the border and drove the Villistas away Juarez, returning in 24 hours with seven priso One American was wounded.

TO SEPARATE LEAGUE AND TREATY. Senator of Pennsylvania on June 10 introduced into the S a resolution which declared the Senate was d concerned over the draft of the treaty of peace impressed by the fact that its provisions app calculated to force upon us a far-reaching cove inimical to our free institutions. That it was its pose to make us part of the League of Nations un plan which the people of the United States h neither had time to examine nor opportunity to press an opinion upon or to form a deliberate j ment. The resolution asked that the treaty of p be so drawn as to leave the question of the accept of the League of Nations optional, and pledged if the freedom and peace of Europe were again thr ened by any power or combination of powers, Ame would come to the rescue. The Knox resolution held to serve notice on the Peace Confer that the American Senate would probably ratify at once a treaty containing the League Nations covenant. Some Republican Senators h opposed the League, others desire a nation-w referendum on it.

Senator Knox's resolution was reported favora to the Senate on June 12 by a vote in the commit of 8 to 7. As reported the resolution was without final paragraph, pledging the United States to part pate with her present Allies in resisting a future thr against the peace of world. The resolution w received in the Senate a placed on the calendar discussion beginning Ju 16th. The line up in favor the resolution and against was not entirely along par lines, Senator Hitchco claiming that at least eig Republicans were against while Senator Knox was co fident that as many Dem crats would join with t Republicans to pass it. was evident that the resol tion would not be passed e cept after an extended deba and that it would not com to a vote before the signing the Peace Treaty, if Senat Hitchcock could prevent i Failing to bring the resol tion to a vote friends of th resolution were expected t attempt to enforce closur for which they have n enough votes, but which, i the attempt, might develo the relative strength of th friends and opponents of th League of Nations. Fai ing to achieve a record vot by this means, those oppose to the resolution were re ported to be considering th preparing of another Roun Robin which, if it bore the sig nature of more than one-thir of the members of the Senate would be at least an indicatio that the Peace Treaty includ ing the League of Nations covenant would meet ob stacles in the Senate before its ratification. Chairma Hayes of the Republican National Committee, o June 13, declared the question of peace and the League of Nations was an American issue too great to be a partisan issue and he pledged the Republican party t approach the question from the standpoint of th highest patriotism.

WILL HELP IRELAND. The United States Senate having passed a resolution requesting the Peace dele gation to use every effort to secure a hearing for the leaders of the present Irish republic, it was reported in Paris on June 11 that President Wilson would do all he could informally to secure presentation of Ireland's cause to the Peace Conference.

The American Commission on Irish Independence, authorized by the Irish Race Convention at Philadelphia, who went to Ireland at Lloyd George's request to study conditions, reported that within the last few months ten citizens had been killed b

Continued on page 730

FOR THE MAKING OF MEN

The Job for the Man

LEXANDER D. CHIQUOINE, JR.

TODAY army transports at Atlantic Coast ports are unloading ten thousand soldiers; the same number have been disembarking daily for and the same number will step on the f "God's country" every day until And from forty-five hundred to five and of each ten thousand comes the ion: "Where do we go from here? e can we get a job?"

the same time there are thousands of oyers, from the proprietor of the little r store and the small farmer to the industrial plant, who are ready and ng to employ returning fighters. To the question is: "How can we get in with the kind of men we want?"

ere probably are enough employment ings in the United States now to take of all our released soldiers, sailors and workers—and each day new employ- t opportunities are being created by resumption of peace-time industries. the problem of placing the several mil- fighting men and munitions workers is greatest problem before this country, use the individual man and the par- lar job must be brought together. The must be found as rapidly and in the e great numbers as the men return.

in one center there are several thousand men looking for work, although an- r has a shortage of labor, you have ertheless a serious unemployment situ- n. In our great industrial centers in mal times large numbers of men, willing ork, have walked the streets in fruitless ch of it, while jobs went begging be- se the men did not know of the existence of these jobs, or rather of their loca- n. And now, with 300,000 soldiers nthly returning to their home shores with as many more war workers being charged, the situation frequently vailing in pre-war days is many es amplified.

ur employment problem, then, is gely one of redistribution of labor. requires the most intensive can- s of every community for immedi- employment openings. It re- ires transfers of labor, using the m in its broadest sense, from an ersupplied section to one where rkers are needed. It requires a id and comprehensive gathering information as to the localities to ich workers may go and find em- yment.

Through the United States Em- yment Service of the Department Labor and with the cooperation the welfare organizations, the urches, and other voluntary agen- s interested in aiding the return- g fighter and munitions worker, the vernment is solving the problem. get in touch with the soldier who ust find new work is the simplest rt of its task; to get in touch with e employment opening is the most ficult. The soldiers' end of the tional employment program is rela- vely easy because the United States mployment Service is now auto- atically in touch with virtually ery man who needs assistance to job.

The soldiers' carding system which as been in operation about two onths, has the effect of making ore difficult the other side of the lacement operation—the reaching f employers. This automatic and omplete contact with the great number of men who ust find work—from 1,000 to 10,000 cards are eing received and distributed by the Service daily —makes it necessary that a corresponding number f employment openings be located, and while the oldier is required to fill his questionnaire card, the mployer can be reached only through appeal and olicitation.

It is necessary to keep before each community the ecessity for coordinating and centralizing all public nd private efforts to help soldiers to employment hrough the medium of these offices and bureaus. hen the armistice was signed and the initial demobil- ation orders were issued, it was patent that much arm would result if each government department and elfare or other organization started to place soldiers ndependently. Placements on religious, fraternal or other lines would have caused duplication and conflict of effort, and confusion to both employers and soldiers.

Increase in the percentage of men needing help—and there are still a million men in France—makes more imperative than ever the continuance and extension of the work. When the Sixty-fifth Congress adjourned last March without passing the Deficiency and other appropriation bills, the United States Employment Service found itself unable to finance more than 50 of the 700 offices it was then operating, and those of its emergency soldiers' bureaus which were not supported by community funds. But while the representatives of the people had failed to provide for the machinery that was placing the returning soldiers, the people themselves saw to it that the Service was not seriously curtailed, and within a week outside funds were raised to keep most of the offices of the service in operation until the expected extra session of Congress could act.

The present Congress is being asked to appropriate the necessary funds for the continuance of this national effort to help our returning men to employment, and the average American citizen who has had or has some friend or relative in the army takes it as a matter of course that the money will be forthcoming. Yet there is an effort now being made to prevent the granting of a single cent by the government to help put the men who risked all back into profitable employment. This opposition comes from private fee-charging employment agencies, to whom the jobless soldier and war worker mean a fat revenue—the foulest kind of profiteering and exploitation of the men who made America safe—and from a reactionary element among employers which maintains "blacklist" employment agencies—that is, agencies which endeavor to see that a union worker cannot obtain employment simply because of his union affiliations.

In the work of the United States Employment Service the country has its best bulwark against an invasion of Bolshevism from Europe. It is undoubtedly true that America as a whole has too much "horse sense" to be a fertile field for Europe's social sickness; but widespread unemployment breeds misery, and misery fosters Bolshevism and other perverted forms of social unrest.

We have had clearing-houses for money and commodities, but until eighteen months ago there was none for labor. Truly, as Secretary of Labor Wilson recently said, "It is time to be as much concerned with the human being as with the products of the human being." The growth of the fee employment agency system is a striking demonstration of the need for a public system. For years many millions of dollars have been annually reaped by private agents from men and women needing employment and from employers needing labor. But why should a man or woman have to pay for the privilege of getting work?

Besides the human aspect of the question, a public employment system, free to employer and employee, placing workers in the jobs which they are qualified to fill and where they will stick, will increase the industrial efficiency of America. Our efficiency has been greatly handicapped by our enormous labor turnover—the shifting of labor from one job to another; and unscrupulous fee-charging agencies have deliberately encouraged this shifting, for the more persons seeking employment and the oftener the change, the larger are their returns. Some agencies make secret arrangements with foremen and others with the power to hire and fire so that after a man has paid his fee and been placed in a job he is discharged and forced again to seek the private agency and pay another fee.

It is said that in 1917 the private employment agencies in New York State alone made $6,000,000. Contrast with this the fact that during the last eighteen months the United States Employment Service placed between 4,000,000 and 5,000,000 workers at a cost to the whole country of but $5,500,000.

The "man in the street" and the progressive employer welcome the idea of the public employment system. The latter sees it is a sound national investment. He sees the benefits of an organization which will prevent sectional unemployment, matching surplus with shortage; gather information as to labor conditions in all parts of the country; examine applicants and place the right man or woman in the right job; afford the unskilled worker, the skilled worker and the highly trained man and woman an opportunity to exchange services for compensation without charge; reduce the economic waste that has resulted from the enforced idleness and dependency of cripples, old men and other "handicaps"; and give vocational guidance to the juveniles, the workers of the next generation.

Truly an efficient public employment system, *strictly neutral as between employer and employee and between union and non-union workers*, is one of those things which will make America "a better place to live in." And thinking men and women will see to it that the system now available is not lost.

YOUNG AMERICA

The Dallin Statue

THE MAN FOR THE JOB

By Hon. FRANKLIN K. LANE

Secretary of the Interior

LOOK on that boy. He has thrown off his coat and his sleeves are rolled back. He is ready for work. See his outstretched arms, and look into his handsome face. He is standing once more on American soil and is saying, "This land is mine. I have seen other lands and have fought for their safety. I have seen their life and learned the ways of their people. I know their spirit and I have seen their struggle. But they are not for me. This land is mine."

Look at the smile on his lips; not on his lips alone, but radiating from every line on his face. See the light of hope in his eye and the pride in the carriage of his head. With arms widely spread he looks upon America and all the affection and pride and loyalty of his manly nature express themselves.

He had done his task abroad and his sleeves are rolled back ready for the great challenge of this country. He is Young America. He knows that this is not a land of ease. He does not ask Fortune to drop her golden apples in his lap. He is willing to work. He has found his way through barbed wire and the mazes of the miry trenches to gain his objective in the struggle of war, and he can do as much in the struggle of peace.

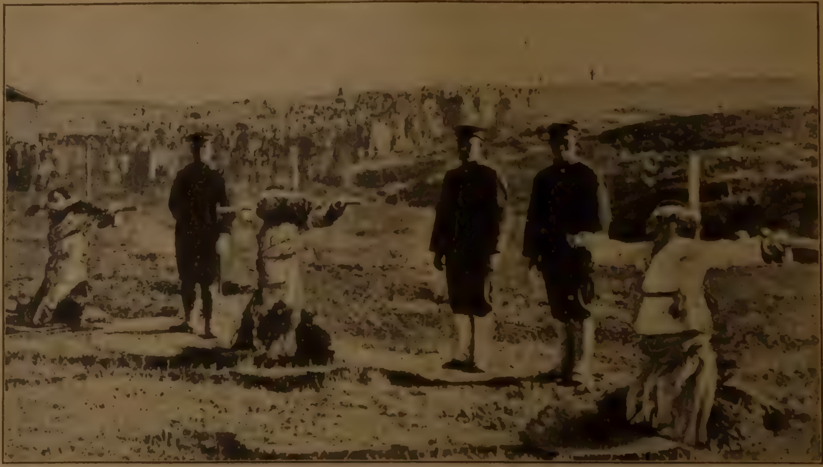
Here he is free, his own master. He can see himself rise as others have risen and he is eager to get into this new struggle. For before him lies a land that is as young as he is, his very mate.

He is upstanding; he does not slump into dejection because this is not the best of all possible lands; his head is high, his frame is firm, his hands are strong; and, again be it noted, his sleeves are rolled back, he will make this land what his heart wants it to be. Remark that there is no cunning in his look; he can play the game square, and one can see that he will ask what he is willing to give. He has no wings; firmly his feet are planted; he knows well the difference between fancy and fact. His eyes do not look into the sky, but straight into yours, for you are his brother and comrade in the making of America.

MARTYRS TO THEIR FAITH

Christians in Korea Suffering Unspeakable Persecutions—Churches Burned and Innocent People Tortured and Slaught

MANY letters have come to the Christian Herald from friends confirming the very worst reports of inhuman methods used by the Japanese gendarmes in their efforts to suppress the nation-wide attempts of the Korean people to call the attention of the world to their condition and desire for independence by peaceful, entirely unarmed demonstrations. We would publish the names of these writers, but the missionaries in Korea have asked us not to do this, est it bring greater trials upon them and the Korean Church.


Korean revolutionists a minute after their execution by Japanese soldiery. The victims were placed in a kneeling position, their arms extended and attached to the arms of a rudely constructed cross. With their eyes bandaged and their heads and bodies securely tied to the upright of the cross, they awaited the firing squad. Japanese soldiers kept back a large crowd of sympathizers and curious spectators

Terrible Torturings

AN AMERICAN long in Korea, whose name is well known in American religious households, boldly signs his letter mailed at Pyeng Yang and adds, "You are at liberty to make such use of this letter and my signature as you see fit." We publish the facts he sends, but withhold his name:

"Japan's treatment of the Koreans during the last two months alone is sufficient to convince the most skeptical. Neither age, sex nor rank receives any immunity from her blood-stained hands. Her police courts are a veritable annex to hell. Their system of torturing is carried on with a finesse that would put a Bluebeard to shame. Burning with hot irons, scalding, hanging by the thumbs, the backs of the fingers beaten until the pain is beyond human expression, the back hammered with an oval-shaped stick until the flesh becomes as described by an American doctor who has treated many cases, 'the flesh is just like a moistened cake of shredded wheat, but the skin never broken.'"

Beaten on the Cross

FOLLOWING is an extract from a letter from a reliable source in Korea:

"One of the most distressing of the stories of brutality, for reasons of religious sentiment, is that told by some of the seminary men, who were released from prison after a severe beating which was administered after they were securely strapped to wooden crosses, their captors saying, 'Your Jesus, that you are so fond of telling about, suffered upon a cross. Now you can have a chance to suffer the same way.' Those who saw the men after their release testify to their being so beaten and bruised that they could scarcely move.

"At least one church in the territory has been burned by Japanese. Furniture has been broken up, windows smashed and Bibles torn up, and in one instance burned in a bonfire.

"The uprising has spread to all quarters of the peninsula and out into the remote mountain places. Every day brings reports of things that have occurred in country places. Those who are commissioned to carry news and instructions to other places keep quiet and well out of the way until their day comes, and then they disappear to turn up at the appointed place to lead the demonstration there. Very often these leaders and messengers are women. They have played a leading part in the whole affair.

"Naturally, students have been among the first to be enlisted, and in Seoul especially girl students are mentioned as leading in parades and demonstrations. The government schools are not a whit behind the private schools in these matters and are a surprise to their instructors, it seems, who felt so sure their methods were making loyal Japanese of their students.

"The woman whose mouth was slit because she 'talked back' in jail has two sons who are in jail, too. The police, exasperated, said to her, 'You fierce old woman, you have been teaching your sons such a spirit. No wonder they are in jail now.' Her reply was, 'Would that I had a dozen sons to suffer for their country.' As a Sunday school teacher in our north church here she was especially noted by those in charge as one who always kept the attention of her class so well that no passer-by ever got a glance from them, a thing not at all easy to do where the students have not been trained to attention by early education and are easily distracted. She could find things in the Bible to keep them listening, and now she is using these same things from the Bible to comfort her fellow prisoners and to perplex her jailers. Would that she could convert them as did Paul and Silas at Philippi."

Plea of Korean School Girls

THE following letter, dated Korea, March 10, 1919, has been sent to President Wilson and the Peace Conference:

"Insomuch as the members of the Paris Peace Conference are giving attention to the correct principles and the rights of all men, we, the children of Korea, before God earnestly entreat you to help and comfort us. We girls have been shamefully treated and have suffered much disgrace, but to whom can we cry to redress our wrongs? Where can we go for help? If we cry out to the winds, who is there to pity us?

"We have heard that now the people of all lands are asking for liberty, and we also, the people of Korea, men and women, boys and girls, have come out to declare the oppression we have suffered and to cry out for the independence of Korea.

"Yet for this, without justice or humanity, we have been beaten and imprisoned, have been cursed and cut down with swords and iron hooks, pierced with bayonets, dragged by the hair and our homes destroyed. On Sunday we have not been allowed to meet in our churches: in the country when asked if we are Christians and we answer "yes," we have been struck, beaten, many have been killed. But we have only held up our empty hands to heaven with a cry for our country and for liberty and right.

"Gentlemen, will you pity us and recognize the independence of Korea? Will you stop this terrible persecution and unjust treatment by Japan?

"This letter may not be able to reach the Peace Conference. Oh! but will some one, any one who reads it, be moved by our distress and tell them of it? Forgive the mistakes of our childish letter. We have no power and no man to go to, but we believe in God that he may move you to hear us. Amen.

"One other thing, some of our people have not been able to stand against the cruel force of Japan (now and in the past) and have been made to sign a paper asking for the union of Korea and Japan. It is not true, but a trick of Japan.

"Mr. Wilson, President of Great America, we look on you as a father. Hear our Declaration of Independence and tell it to the world, is our prayer."

Missionaries Investigate

THE facts reported to the governor-general of Korea deal with an atrocity of the first magnitude, the particulars of which have reached .Tokyo and the outside world.

The missionaries who investigated were a party of ten, who visited several villages which had been burned by the Japanese gendarmes and soldiers, the villagers being
out of their home
not permitted to
with them any
whatever of value.
they owned was
stroyed, and the
ers, young infants
old men and wo
have been hiding i
hills, afraid to retu
the site of their fo
homes, and without
ter, food or coverin
their bodies at n
Among these ref
in the hills are
wounded ones, w
wounds have per
gone unattended,
many cases of b
poisoning setting in.

In the course of
investigation, the sea
ers for facts reached
village where the
church had been
stroyed by fire.
gendarmes and sold
marching into the
lage, had summoned
men of the village to
tend a meeting in
church, where they
told certain orders w
be read to them. T
gathered unsuspect
into the little building, some fifty or more.

As soon as the men had all been gathered toget
the soldiery opened fire upon them through the o
windows, after having surrounded the building.
ley after volley was poured into the gathering, u
the floor was covered with moaning heaps of dead
wounded men.

To complete their work, the surviving women
the village told the missionaries, the soldiers ente
the building and bayoneted all the men whom
bullets had not killed, while t
women who had approached the bui
ing to learn the fate of their husba
were likewise bayoneted and th
bodies thrown among those of the m
Then kerosene was poured upon t
dead, and the bodies and the chu
building consumed by fire.

When the advance guard of the
vestigating party reached this pla
there were two bodies still left in
smoking ruins, the others having b
raked out and disposed of out of sig

Burning Churches and Schoo

THE following are extracts from
letter just received from a f
eigner living in Korea, and speak
some events in detail that have be
mentioned in recent telegrams fro
Korea. The letter was sent April 1
1919:

"We now have reliable informati
from the country of the terrible wa
the Japanese soldiers have been trea
ing the people who have made demo
strations for independence. Christia
homes and churches are particularl
picked out by the soldiers for viole
treatment. The church at Pangsa
in Wiju was burned to the ground f
no other reason than that some of th
Christians from that church had mad
a demonstration three miles away.
(Another missionary reports fifte
churches wrecked in this district.
"The house of the chief officer of th
church was also burned. A few Ko
reans were shot incidentally with th
burning. The sexton's house w
burned. Another church at the next station, Sam
hadan, was also set on fire, but because of the tile ro
it did not burn well, and the Christians put the fir
out after the soldiers left."

An American in Korea writes, April 9: "A re
port has just come that in one city, from which
letters have been sent, they are making it very hard
for the missionaries, even hinting at deportation unless they stop giving out the truth: One American
has been arrested and imprisoned here. The following are some of the things that I have actually see
with my own eyes:

"Small schoolboys knocked down and cruelly beaten

Continued on page 729

TEMPERANCE IN JAPAN

By GRACE H. HONDULINK

THE history of temperance in Japan is the story of how God has worked through his church to drive out drunkenness, revelings and such like works of the flesh. Not until Christianity came to Japan was there temperance agitation. The Japanese, in their intense patriotism, may tell you that some of the old emperors o discourage the use and manufacture of strong by their subjects, but any one who knows any- of Japanese history must conclude that these ttempts at prohibition were half-hearted indeed.

ditions that have come down to present- pan, customs holy and hoary with age, s the imperial gifts of *sake* (beer) cups se whom his majesty delights to honor; nnual birthday party of the emperor, which the sake cups are carried home as nirs; the marvelous lacquer sake bowls, n the *shimbokukwai* (parties) of ancient -all these are but a few of the proofs that the coming of Christianity strong drink eely used by high and low alike.

first temperance society in Japan was ized in 1875 in the *Kaigan* church of hama. The *Kaïgan* church was the first h organized in Japan, and was fathered e Rev. Dr. James H. Ballagh, who bap- the first Christian convert, and who today oldest missionary in the country, rejoic- see his children and his grandchildren e third generation in the same work. In the Japanese Christians were still only s in Christ, and we read that the society out because many members failed to keep ledge.

1886, the first W. C. T. U. round-the- l missionary came to Japan, and then s began to happen. On November 10, the Yokohama society was resurrected reorganized, so that it lives today, and on De- er 6 the first Woman's Christian Temperance n in Japan was organized in the Nihonbashi ch of Tokyo, with twenty charter members, h was soon followed by other Unions.

a result of the coming of Miss Jessie Ackerman, second W. C. T. U. missionary, the Japanese ament woke up with a jolt one day, confronted wo petitions, signed by members of the *Kyo Fu i* (W. C. T. U.) speaking for the womanhood of n. Even more startling than the fact of petitions their subject matter. They desired, these pre- ptuous women, that laws be enacted to the effect a woman convicted of a crime should have no severe punishment than that of a man for the e offense. The second petition asked that the rtation of Japanese women for evil purposes be ibited. Innovations, these, and the Parliament nptly and completely ignored both. Year r year for twelve years—oh, the patience of nese womanhood!—this petition was pre- ed, before it finally passed.

nce those days America has sent others of best as W. C. T. U. missionaries to Japan— nen like Clara Parish, Kara G. Smart, Ruth ncis Davis and Flora E. Strout, builder sof the on, whose works stand as their best memorial.

he Hon. Taro Ando, president these many rs of the Japan Temperance League, says onditions today: "Temperance sentiment apan is still primitive and temperance or- ization is still in its infancy." This Japan nperance League was formed twenty-one rs ago, and, like the Anti-Saloon League in erica, unites temperance workers of all ieties and beliefs in the common fight against anese *sake* and "foreign" wine, champagne, sky and beer. The number of local temper- e societies is now slightly over one hundred, a membership of about 12,000. Of this nber, nearly seventy societies are W. C. T. U. h about 2,800 paid-up memberships. The vest and most active societies are found in Japanese colonies in Manchuria and on the ific coast in the United States.

The League employs a traveling evangelist. v. K. Miyama, a veritable John the Baptist this land of Salomes many and Herods not a . Another telling witness is the *Kuni No kari* (Light of our Land), a monthly maga- e edited for the League by Mr. Ando, of ich 83,400 copies were published last year. W. C. T. U. has its own magazine, *Fujin impo* (Woman's Herald), with a monthly cir- lation of 2,600 copies; while the circulation the children's paper (*Shonen Shimpo*) has en in two years from nothing to 7,000.

Not a doll, but a pupil at the Mission School at Hiroshima, Japan

IT IS *hard to connect such a dainty, quaint little maid with drunkenness and long hours of labor. Yet there are many little maids just as quaint as she who spend their childhood in Japanese factories. They seldom reach womanhood, for the long hours of work, poor food, and lack of fresh air and exercise are too much for the hardiest little flower of Japan.*

Mission work has already begun to have its effect on conditions in factories whose owners are Christians. As the teachings of the great Lover of children gradually permeate the land, Japan will undoubtedly adopt laws for the protection of its women and children from these two great burdens of industrial life.

Decorated children's display on Gautama's Birthday (April 8) at Hibiya, Japan

Among the many departments of the Temper- ce League in Japan, relief work occupies a much ger place than it does in America. Japan poor country—Governor T. Inouye has made statement that in Tokyo alone there are 700 families who earn less than thirty-four ts a day—and therefore, whenever a portion of Japan is overwhelmed by fire or flood or famine or earthquake or sword, the suffering of the common people is beyond our comprehension.

In 1891 the League sent a physician and two nurses to care for the earthquake sufferers. So valuable was the service they rendered that the Imperial Government offered the League a beautifully lacquered winecup in recognition of its services, which was, of course, declined with reasons given. After the great storm in 1917, over 10,000 pieces of clothing were gathered, washed and mended at W. C. T. U. headquarters in Tokyo, and sent to Tsukijima, where was the greatest destitution.

During all recent wars, the organization has engaged in civilian relief. In the Russo-Japanese war, the W. C. T. U. became widely known for the comfort bags furnished to the Japanese army and navy. The War Department refused to take comfort bags, except through this organization, and every bag was inspected, provided with Christian literature, and packed to comply with the exacting demands of the War Department. Donations poured in from societies and individuals of all classes of society. The ladies of the Imperial household sent several hundred bags, and at the national convention in Tokyo, the W. C. T. U. received nearly three hundred richly beautiful bags, given by ladies of the Court, through Marquis Tokudaiji, chief Chamberlain. When the bags were opened, they were found to contain, among other things, boxes of cigarettes. Consternation filled the hearts of the workers. Not daring to insult these high-class people by refusing to accept the bags, or by taking out the cigarettes, the local superintendent very bravely and frankly explained to the Marquis that it was against W. C. T. U. principles to use tobacco or liquor in any form, and asked that she be permitted to remove the cigarettes and put something in their stead. A young son and daughter of the Marquis, who had heard her request, told her that they would themselves do what she asked, and in order that the bags might be formally presented before the convention adjourned, they sat up all night, making the change.

The government held one little Japanese woman personally responsible for every comfort bag sent out —Mrs. Kaji Yajima, veteran woman educator and head of the W. C. T. U. since its organization; that wonderful woman, eternally young in spite of nearly fourscore and ten years in a land where womanhood grows old before her time. She was decorated by the Emperor at the coronation ceremonies in 1916, and received a small wooden sake cup, in spite of the fact that she with two others had visited Count Okuma to protest against the custom of giving *sake* cups.

At the present time, the Purity Department is probably the most militant branch of W. C. T. U. work in Japan. Since 1888, the temperance forces of Japan have presented petitions asking that concubinage be abolished. In 1916 they began an agitation against geisha appearing in public, and also for abolishing legal prostitution in Japan within the next six years. There is a vast army of nearly 100,000 publicly licensed prostitutes and geisha, for whose degrading service the nation is paying $27,250 a year. For every nominal Christian in the churches of Japan, the government has licensed one active woman of evil influence.

Japan needs temperance work, *per se*, as never before in its history. Although one may have lived many years in the largest cities of Japan, and never have seen a drunken man on the street, except during the festivals, still it is stated on good authority that probably from one-half to three-fourths of the adult male population of Japan goes to sleep every night under the influence of liquor. Traveling throughout Japan, one comes to abominate the all-too prevalent billboard, blatantly advertising Kabuto Beer, Kirin Beer, and other varieties of strong drink. The Japanese annual consumption of liquor is nearly fifteen quarts per person. Large breweries have grown up to supply not only Japan but the entire Orient. Before the World War Japan was sending six hundred gallons of beer per month to India. She now supplies more than ten times that amount. The liquor tax in 1917 poured into the imperial treasuries $50,000,000. The latest government figures show that the value of liquor used annually by the army and navy exceeds $140,000. One of the higher technical schools of Japan has a special course to train young men to become brewers.

That the temperance forces know how to labor and to wait—very much wait—is evidenced by Hon. Sho Nemoto, of the House of Representatives. Every year since 1907 he has introduced a Juvenile Temperance Bill, prohibiting the selling of liquor to minors for their own use and punishing offenders with a fine of five dollars. This bill passed the House for the tenth time in February, 1918, but year after year it is thrown out by the House of Peers.

The Keeping of the Heart

A COMMUNION SERMON BY REV. CHARLES CARROLL ALBERTSON*

TEXT—Prov. 4 : 23. "Keep thy heart with all diligence; for out of it are the issues of life."

IN THE Holy Scriptures the term "heart" everywhere is used to represent the inner nature, the moral quality of man, the seat of purposes and passions, of loves and hates, of choices and determinations. In this sense it is used in the verse, "As a man thinketh in his heart, so is he." Perhaps the word character more nearly than any other stands for the whole content of the word heart in its Biblical meaning. Character, it has been said, is what we are in the dark. Reputation is what we are in the light.

Reputation is precious—far more so than some people think. "A good name is rather to be chosen than great riches." It was "a decent respect for the opinions of mankind" that prompted the fathers of our Republic to explain their course in the Revolution. So, had this proverb said, "Keep thy good name with all diligence," it had been wise counsel.

But there is something worth so much more than reputation that the text advises us to keep it "above all other keeping." Indeed, the advice is even stronger than it reads with this phrase thus intensified. It is an exhortation to guard it above all other guarding. Then it must be either a treasure of which we may be robbed, or a disputed territory upon which an enemy looks for a chance to dispossess us. It is both. The heart—character—conscience—whatever we may call it—is at once a possession and a position, a treasure and a fortress; perhaps we do well to say it is a treasure in a fortress.

"KEEP it," says the proverb. Give up all else, if necessary, but keep this; for out of it are the issues of life. Keep thy body, for out of it are the issues of health. Keep thy mind, for out of it are the issues of knowledge. Keep thy purse, for out of it are the issues of wealth. Health, knowledge and wealth—are not these the issues of life? We must find out how God thinks of life. How does he think of it? Look at Christ. Get his definition of life. It is not length of days. He threw away his life as a little thing. It is not culture. It is not houses and lands. He had none. The only tax he had to pay was a poll tax. What did life mean to him? It was a word as wide as humanity, as long as immortality, as high as heaven's Great White Throne. To him life had eternal meanings; life here on earth was in fact a "cross section" of eternity.

Out of the heart are the issues of life. Destiny is of the heart. How necessary then to keep it, to guard it! But we cannot guard it alone. Can one man guard the Kohinoor? A company of British guards is ever around the case that contains it, in the Tower of London. Great treasures must be greatly guarded. None of us can keep his own heart. Many have tried and failed. Out of our failures, our moral failures, we are driven to God. He is a great Keeper. That is one of his many names. Our hearts are among the things we commit to him "against that day." Against what day? The judgment day—the day that shall reveal the secrets of all hearts.

BUT a kept heart does more than commit itself to God. It subjects itself to oft inspection. It prays, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." This word "search" is a very intens
It means "to dig deep." Does God need to
deep" into our hearts to know us? No; he kn
inwardly and utterly; but we can know ourselve
by his searching. "In thy light shall we see l
says the Psalmist. "Know thyself" was the
sophical adage of Thales. How can we know our
so well as by subjecting ourselves to the sear
light of God?

It is easy to deceive one's self as to his true
state. There is a species of self-deception tha
the quality of self-hypnosis. There was Sa
Pepys, an officer in the Admiralty under Charl
When he died, people said of him he was a goo
zen, a faithful officer, a moral man of many admi
qualities. But he left a diary written in short
and a century and a half after his death it wa
coded, and what a revelation it was! He had wr
down his secret as well as his open deeds, sp
nothing. He never meant that it should be rea
any other eye than his own. He made bare his h
and with all his estimable qualities as an officer o
Crown, his heart as he reveals it was both selfish
sensual. One cannot help wondering if ever h
viewed that record, and if so, how he escaped
loathing and disgust. How mean and sordid it l
in print! He was a good reporter of his own inner
but did he ever look at it with judicial mind? It
good thing for us often to sit in judgment on ourse
And this we can not better do than in the spirit
seeks to acquire God's viewpoint and God's judg
of the heart.

"There is now therefore no condemnation to t
that are in Christ Jesus." No condemnation?
means no judgment! Is it so? Is our judgment
passed when we pass from death unto life in Ch
It is, and it is so because they who are in Christ d
submit themselves to God's judgment.

IS THERE any process so searching as that w
attends the Sacrament of the Lord's Supper?
is in a sense an inspection. Here we present ourse
before the Great Commander. He knows whe
we are in soldierly habit and soldierly attitude.
knows how adequately or inadequately we
equipped. To prepare for the Sacrament is itse
sacrament of heart-searching.

But it is more than an inspection. It is more t
a searching. This Sacrament, spiritually employ
is an act of heart-separation. Call it an act of he
cleansing. We bring here tempers we cannot k
with us here; dispositions; prejudices; mental
moral obliquities. There is a sense in which
Lord's Table is a place of surrender. We may m
it such today. We brought to this place burdens
should no longer bear, thoughts that are poison
our lives, memories that "blight and burn." If
keep these, we cannot keep our hearts, and our hea
we must keep by God's help, and in Christ's presen
above all keeping.

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*Pastor, Lafayette Avenue Presbyterian Church, Brooklyn.

The Pilgrim Years

By Arthur Wallace Peach

THE years on quiet sandals go
So softly we are not aware
Until in summer's singing vales
We find the snow is everywhere.

We grieve for treasures of our youth
The years forever bear away
Beyond our speeding feet or hail
Into the Hills of Yesterday.

We grieve until our thresholds ring
With tread of glad, new-coming feet,
And find that years bring recompense
For all of youth that vanished fleet.

They give their treasures to our care—
Immortal treasures of the heart—
And never down the ways of youth
We see their eager feet depart.

This is the truth abiding taught
By pilgrim years grown kind and gray:
Far richer are the gifts they bring
Than treasures that they bear away!

A Little Child Shall Lead Them

THE church was filled to its utmost capacity with people, the galleries as well as the body of the building having every seat occupied. The songs had been sung with a will and the evangelist was pleading earnestly with the people, when a little laddie moved out of a seat that was about a dozen feet from the altar. He came up the aisle and stood in front of the preacher and held his little hands up over his head to stop the preacher's words.

"Please, sir," he said, "do you think the Lord Jesus would save a little girl six years old?"

The evangelist paused in his address of pleading with the audience and looked at the little fellow; and in such a place and before such an audience, he did look such a tiny little fellow.

"What is that you say, my little man?" asked the evangelist, kindly.

"Do you think that Jesus would save a little girl six years old?" he repeated.

The evangelist hesitated. The people were watching with keenest interest and many tried to hear the child's plea. The sturdy little fellow, with a great, unselfish thought in his heart, had apparently completely forgotten the audience and thought only of his sister's need.

"Do you think that Jesus would save a little girl six years old?" he repeated, as the astonished evangelist tried to grasp the situation.

Turning to the great audience, the evangelist told them what the child had asked. "What answer shall I tell him?" he demanded. "What shall we tell this boy? Will Jesus receive a little girl six years old?"

"Yes! Yes! He will! He will!" came from all over the house, until the whole audience seemed to be thrilled with the thought of pressing home the answer.

"Yes, my little man," said the evangelist, speaking directly to the boy. "Jesus said, 'Suffer the children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.' The people here say that Jesus will receive you and, with all my heart, I say to you, Yes, Jesus will receive you or a little girl."

The little fellow turned around and went back to his pew. He took a little girl, smaller than himself, by the hand and led her to the altar.

Turning over the meeting to his helpers, the evangelist came down to the altar and knelt beside the two children. Lovingly and tenderly he taught them to pray:

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to thee.
Fain I would to thee be brought,
Gracious God, forbid it not.
In the Kingdom of thy grace,
Give a little child a place."

The truth sank into the young hearts and tears
gladness wet their faces.

Then an unusual thing happened. Parents enter
the aisles and came forward to the altar. The bra
little boy, pleading for another soul, had awaken
other hearts, and friend sought friend. The hear
of the people were touched.

Truly, again "a little child shall lead them
Where human eloquence and wonderful singing ha
failed, the simple, unselfish plea of a child led t
way.

A wonderful work of grace was performed in th
place. A real spiritual life entered the worship
the church people, and many souls were led into t
marvelous experience of being "born of God."

E. RYERSON YOUNG.

William F. Doughty

Carroll G. Pearse

Laura B. Sanderson

Dr. Robert J. Aley

Luther L. Wright

EDUCATION FOR DEMOCRACY

Great Moral and Social Problems Facing the Educators of the Country—Fight Against Illiteracy and Ignorance

A Department of Education

BACK of the introduction of the Towner Bill is the humiliating knowledge that there are 1,500,000 native-born whites and 2,250,000 native-born colored citizens who have not acquired the beginning of good citizenship—the knowledge of reading and writing.

And this army of 4,000,000 native-born who cannot read and write is swelled by at least as many more foreign-born—presumably future citizens—who cannot read and write.

We have a Department of Agriculture which attends to the development of the soil of America.

We have a Department of Labor which devotess itelf to the devising of means and methods to promote the interests of the working men and women of the country.

We have also Departments of the War and the Navy, of the Interior, and so forth.

But unlike any other great nation on earth, to say nothing of the very smallest of nations, we have no Department of Education.

That omission is no mere accident. It is an affirmation of our belief, hitherto held, that education is not a matter to which the nation should pay any greater attention than that implied by the existence of a Bureau of Education in the Department of the Interior.

It is an expression of our belief, hitherto held, that the education of the people is a matter that should properly concern only states and municipalities, and that it is beyond the purview and the responsibilites of the national government.

Is it not high time to give to education the dignity and standing it requires?

At least it is time to think about it very, very seriously.

Great Educational Meet

A GREAT revival of public education is heralded by the annual convention of the National Education Association lwaukee, Wis., June 28 to July 19, which calls public attention vital needs as well as to the great h of our colossal system of pub- ucation in this country.

er twenty million children are ed in the public schools of the d States. But these are only 75 ent. of the total number of chil- of school age (five to eighteen) who ought to be in school. The ge daily attendance is but fif- millions for an average school of less than eight months of ty days each. And the bulk of acy in the country is still very , there being over 5,500,000 per- ten years of age and over unable ad and write, more than half of n are white.

he great problem of moral educa- still faces our educators. A large entage of our population are still without rvised play. Less than half the teachers had adequate preparation for their work. ols are not sufficiently utilized in public ice. Schoolhouses and equipment are still nitary and deficient, especially those of try schools, in thousands of which a single her is required to teach twenty to thirty es a day. The average annual salary for ublic school teachers is less than $700, and expenditure for public education (which hes the grand total of over six hundred mil- dollars per year in the United States) is less five dollars per capita in twenty-five States. indergarten and manual training schools e been introduced only within the past quar- century. Education is a constantly chang- process in all its methods and phases, yet ain fundamentals have been recognized and blished: that education is life, a growth n within; that instruction is a scientific cess; that sense perception, not processes of nory, form the basis of training; and that all ning must involve the development of person- bility and character to fit for citizenship.

pon these foundations are being built the erstructure of various types in a definite eavor to meet the needs of children individ- ly and collectively, among the latest experi- nts being the Wirt system of study, work and y schools.

No one of the seventeen departments of the tional Education Association holds more in- uctive sessions than that of Manual and Vo- ional Arts, whose aim is the training of the lled workman; for education, it is conceded, st consider the problem of the mill, the store d the workshop, and give it due weight.

The 1919 meeting is an open forum for the mmercial and manufacturing interests of the ntry, the object being to let those interests licate in a democratic way what they expect the public schools.

The teachers' contribution in a democratic ciety is the timely theme of an "all-teacher sion"; and another session is appropriately given er to the nation's greatest welfare agencies cooperat- g with the public schools.

Secretary of the Interior Lane weighing a school child

Both the French and the British Ministries of Edu- tion are officially represented by Professor Fenil- rat of the University of Rennes, to support the pop- ar campaign to make our national Bureau of Edu- tion a full-fledged government department with a secretary in the Cabinet, as is the case in France and Great Britain.

The organization of American Education for the development of democracy in the United States and in the world is the comprehensive theme of the convention.

One of the signs of the times is the encouraging growth of the high school and the increased demand for more and better high schools shown in the organization of junior high schools to relieve the pressure during the first two years of secondary education. Three elements are now recognized in the high school work—academies, business, and manual training.

"The call to citizenship is a call to the exercise of liberty under law, a call to the limitation of liberty by law, and a call to the pursuit of justice not only for one's self but for others," declares the National Education Association, in support of its contention that the public schools of the United States should now recognize more fully than ever the training of American youth for citizenship.

Education a National Duty

AT THE opening of the extra session of Congress Representative Mann Towner, of Iowa, introduced a measure of the greatest importance in the upbuilding of America.

The framers of the bill have embodied in it their solemn conviction that the national government ought to take up, organize, coordinate and reinforce the fight against illiteracy and ignorance in the United States.

Proof of the inability of States and municipalities to deal unaided with the problem is revealed beyond the possibility of negative argument by the fact that there are in the United States 4,000,000 adults—not foreigners, but native born!—who cannot read and write, and who in consequence cannot possibly take full participation in the life of this great democracy.

Mr. Towner's bill provides for the recognition of the importance of this problem by the creation of a Department of Education, of equal rank, power and responsibility with the Departments of Agriculture, Commerce and Labor.

It appropriates $100,000,000 to enable the proposed Secretary of Education to aid the States in the struggle against ignorance under a carefully worked-out scheme of state and national cooperation.

This bill has the hearty support of such representative bodies of American citizens as the National Education Association, representing the 700,000 teachers of the country; the American Federation of Labor, representing millions of workers; and practically every woman's organization on the continent.

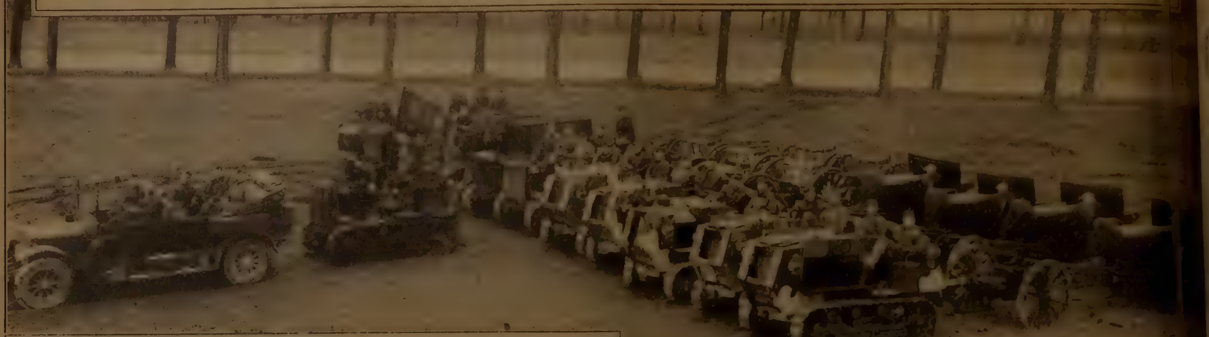
Citizenship Classes

FOREIGN pupils are pouring into citizenship classes in Illinois cities and towns at the rate of, at the very least, four hundred and sixty-eight a week.

Think of the exultation of a State University in which such rapid growth as this should take place! Yet this citizenship study is of infinitely more moment to the welfare of the country than any mere college training could possibly be. For, in the case of the citizenship classes, practically all the knowledge of the real purposes and ideals of this country are gained through these schools for the foreign-born.

In no state in the Union has more energetic, more unremitting work been done for the education of foreign residents than in Illinois. In Chicago alone over two thousand five hundred of the government textbooks have been obtained, and to Springfield 250 new textbooks were sent during the week already mentioned. They are issued only to declarants, who naturally, do not comprise the whole of any class. Sometimes the same book is used by many students. It may be owned only by the candidate for citizenship.

A MODERN SWORD OF DAMOCLES



This tractor and gun hung suspended one thousand feet in the air above a Rhineland village

A motorized battery of field artillery. The nine tractors, four trucks an touring car replaced two hundred and four horses together with seventeen w harness and equipment. This photograph was taken immediately after th tery had successfully forded the river shown in the rear

Thrilling Experience of American Artillerymen Atop a Rhineland Cliff

ONE thousand feet in the air and directly over a small German village of perhaps three hundred souls there hung suspended some seventeen thousand pounds of steel, iron and wood requiring but a small impulse to send it crashing down the precipitous cliff on a death-dealing voyage of destruction. This menace to life and property was the result of two things, primarily: the shelving away of a rocky mountain footpath from underneath an American fieldpiece of the heaviest type in use during the war by the Allies, and, secondarily, to the skepticism voiced by the artillery brigade commander of our most famous division as to the efficiency and power of the tractors with which one of his regiments had been recently equipped. For, intervening between disaster and the unconscious inhabitants of the village far below, was one of these same tractors. Not one of the huge leviathan-like tanks which the British developed and used with terrifying results to the Boche, not one of the monsters perfected by Uncle Sam which rumbled along over shell-torn roads carrying on its capacious lap a howitzer of large caliber, nor even one of the two-man tanks, the so-called "Whippets," which scurried along over fields, through the barbed wire, across trenches and into leveled villages, harrying the retreating enemy in much the same manner as its canine counterpart does the small animals of the fields in happier times. It was none of these, but just the common or garden variety of tractor, which interposed itself and arrested the downward plunge of this huge mass, one of the type which is well known in farming communities throughout the world—the machine from which the others were developed and rendered into engines of war.

A dozen mud-begrimed, perspiring artillerymen toiled valiantly to rescue the gun from its perilous position. Hours passed during which various expedients were tried. Holdfasts to which were attached powerful chain tackles were rigged; direct side pulls with other machines were attempted; even the revetting of the mountainside was resorted to; but all were found inadequate to the task of dragging the inert, cumbersome mass back to the semblance of a path which reached, at a point a few hundred yards farther on, to the summit of the highest peak in the Rhineland. At this height the foliage and underbrush had ceased, and the soil, rocky and lacking the necessary binding, had proven unable to withstand the enormous weight placed upon it, shelving away from underneath the narrow-tired wheels of the gun. All his well-calculated maneuvers having resulted in naught but failure, the young lieutenant in charge saw visions of a speedy transfer to that Nemesis of all line officers, the S. O. S. or Service of Supply, an important and necessary branch of the service, bu rear and holding no interest nor reward save th est and least appreciated work of the entire A

The situation was not only desperate, but w increasing miring of the piece due to the cont shelving of the ground it was momentarily bec more dangerous to those below. All other m suggested having been tried and found inadeq cope with the task, it was determined to stake thing on the faith we had in the sturdy little m itself. Holding tackle and braces, which hac rigged to prevent further slipping of the gun cast loose, and with another machine at the re ing as a sort of a drag guide, power was appl the little "45" farming tractor and, notwithsta the fact that the axle of the piece was now r on the ground and in such a position that fifty could not have moved it, in a few moments a difficulties were at an end, the gun not only ha solid ground but continuing merrily on its way t mountain top.

The conditions met with during this maneuver such as never confronted an American artiller either before, during, or after the war. It was a tion rather difficult to visualize to the reader, but understood by the men of the regiment, to whor possibilities in tractors not only in war but more cially in peace were forcefully presented for per the first time. This incident aroused a vast am of enthusiasm throughout the brigade, and res in the winning over to the support of the moto tion of the field artillery of the American Army gruff oldtimers of the "horse outfits," men wh often unequivocally opposed to any and all inn tions, strong in their prejudices, and who, like general whose skepticism inspired the maneuver quire to be shown. Incidentally, the young lieu ant in charge of the maneuver was tendered a di by his fellow officers, who unanimously predicted ure for the attempt, but who, "having come to remained to cheer."

GARNER PALME

An Aged Saint on Christian Unity

I AM a retired Presbyterian minister, in my eighty-second year. I have been for some time a regular reader of your paper, through the courtesy of my daughter. I have been surprised and immensely pleased at the splendid work you have done for the suffering of Europe and Asia. I have also been interested in the discussions concerning the League of Churches, or the Unity of the same.

There are many shades ot opinion in regard to the teaching of Christ on this subject, and nearly all are based on the Gospel of St. John 10 : 16: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." This is from the King James version of the New Testament. But the translation is wrong.

The following is the correct translation of John 10 : 16: "Other sheep I have, which are not of this fold (*aulee*): them also I must bring, and they shall hear my voice; and there shall be one FLOCK (*poimnee*), and one shepherd." "They shall hear my voice" in the sense of heeding and obeying, and after they have so heard they are joined to the Christian flock, the Church of God, and become an important part. *Aulee* is never translated "*flock*." *Poimnee* is never translated "*fold*," according to Liddell & Scott's Greek Lexicon. This view is entirely harmonious with other teachings of Christ, for instance: in St. Mark and Luke, ninth chapter, the disciples came and reported a man casting out devils in Christ's name, and they forbade him, because he did not walk with them. Jesus said, "forbid him not," showing us that the *outward form* of worship or service is of no importance whatsoever; if he has the *right spirit*, he is a part of the Christian flock.

In John 4 : 24, in the conversation with the woman of Samaria, when she appeals to him for the proper place of worship, whether at Jerusalem or Mount Gerizim, he says to her, "Woman, the hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a Spirit: and they that worship him must worship him in spirit and in truth." He thus makes the Christian religion of universal adaptation, and wherever the true spirit of Christ is, the worship may be in any mode or way chosen.

The individual conscience is the most sacred faculty of manhood, and we should follow the example of our Saviour in dealing with it. It cannot be coerced by any threats or suffering whatsoever; and if forced for a time into a cast-iron form of worship, it will rebel against it and leave it.

A month or two ago, a prominent priest in this city published an article in one of the morning papers in which he spoke sneeringly of the "Ba of the Sects." The Roman Church for nearly a th sand years tried to compel uniformity of worshi they failed. The "babble" is entirely harmless sends no one to the torture chamber or the st This so-called "babble," if properly understood not a reproach but is the glory of the Protestant se The creeds of these sects vary from extreme Cal ism to extreme Arminianism, and the form of gove ment varies from the absolute monarchy of Rome the extreme democracy of the Congregational a Baptist churches. Now, admitting all these shades belief and different forms of worship, it is the gl of the sects that the Christian religion has univer adaptation, and whenever there is the right spir the form of worship may be at any time, in any pla or under any circumstances. Let us then be care how we try to force the conscience into one exter organization.

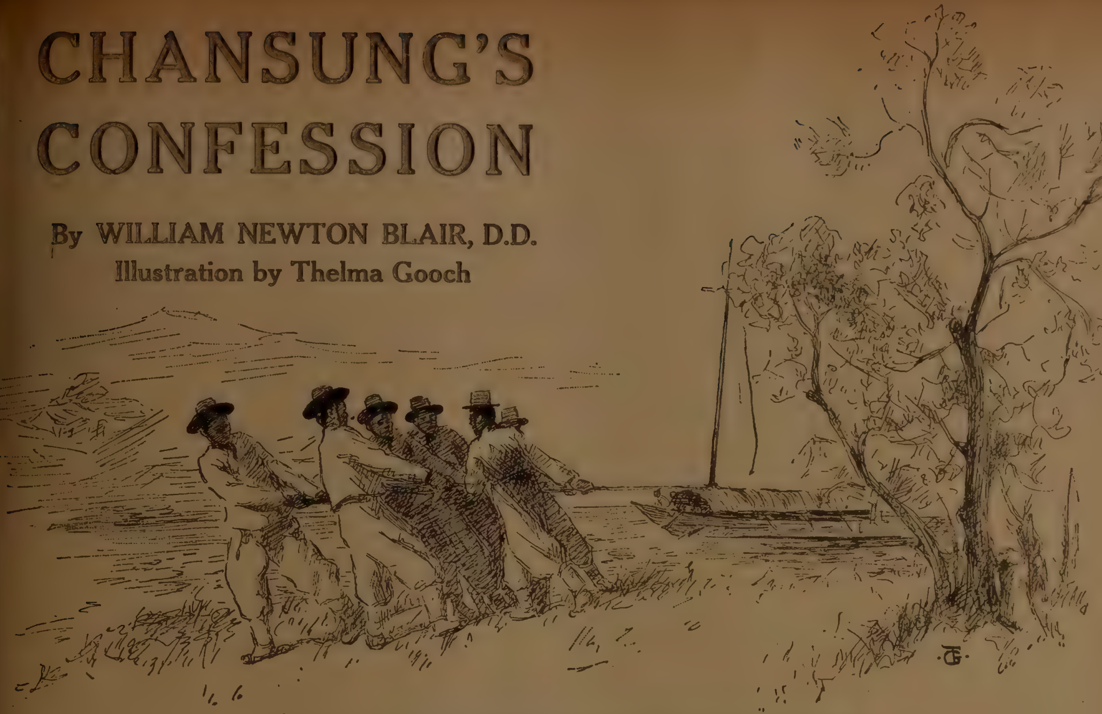
We should heed the teachings of our Saviour and t terrible lesson of history on this subject. It is entire proper and a Christian duty to encourage denomi tional *courtesy* and *cooperation* in matters *essenti* and to discourage all *vain competition* and *unholy rival* *envy* and *jealousy*, among our churches. In *essentia* let us seek *unity;* in *non-essentials, charity.*

Denver, Colo. FREDERICK ALLEY

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D.

Illustration by Thelma Gooch



In still water the boat moved steadily forward, but in the rapids every inch was a contest

CHAPTER X

IN PYENG YANG

THE evening dusk had fallen, deepened by the smoke of ten thousand supper fires which hung like a cloud above the city, as the heavily laden boat from Tai Pyeng Dong finished its journey and found a vacant landing in front of Pyeng Yang. The boat, pulled by the current, swung its long length against the bank, and in a few moments all were safely ashore.

One of the boatmen offered to carry Choonwha's bundle and to show the way to her friend's home, and they were soon in the narrow streets filled with people and evening smoke and smells. A Westerner would have thought little of the low stores and their display of wares, and even less of the smells; but to Choonwha's eyes the shops seemed grand, and the odor of frying salt fish filled her with delicious hunger.

They stopped before a huge gate, on which her guide hammered, calling lustily. Inside two white geese set up a harsh clatter, and in another moment Yungpok herself threw open the gate and was leading Choonwha in with a happy welcome.

What a visit they had that evening and far into the night! First, Yungpok must know all the village news, where each of her friends was and how they prospered. At last she spoke of Chansung, very tenderly, because she knew the wound in her friend's heart had never healed.

"And you have never heard one word from Chansung all these years?"

"No," said Choonwha, "not a word; and there are many who say he is dead; but I cannot give up hope. Anyway, I shall never marry again as long as I live. Oh, Yungpok, you know how splendid he was, and how I loved him! I think of him continually, and," she faltered, "when I see you here and your home and your children, my punishment is more than I can bear."

For a while she wept quietly in her friend's arms. Then Yungpok said softly, "Choonwha, dear, I want to tell you something. You are right when you speak of my happy home and children; but I have a greater blessing still which I want you to share with me. I have learned to believe in Jesus since coming to live in Pyeng Yang, and I cannot tell you how happy I am. You did not know; but for a time I, too, had a great trouble. My husband came under the influence of wicked men. He lost fully half his money gambling, sometimes he came home drunk at night and beat me; and sometimes for days he did not come at all, and that was worse still.

"I do not know what would have become of us, but one day a wonderful thing happened. I was waiting for him late one night, dreading his coming, yet anxious for him to come. At last I heard him at the gate, and he was singing a strange song. He came straight to me and said, 'You poor girl! How unhappy I have made you! but it is all over now. I became a Christian tonight, and with God's help I will never drink or gamble again.' And, Choonwha, it was true! He had gone with some friends to the big church on the hill and heard all about the doctrine and decided to be a Christian that night. He has kept his word and is so kind to me and the children. Do you wonder that when he told me who Jesus was, that he was God's Son, who came to earth and died for all the world, I was glad to believe in him? And oh, Choonwha, you must believe in him too!"

Choonwha was deeply moved. "I am so glad for you that it is so; but as for me, I am afraid I can never be a Christian. I am the only child the Elder has, and he would never consent to my believing."

Yungpok did not urge the matter further. "Anyway, you must go with me to see the church and the schools," she said.

"Yes," Choonwha answered, "I shall be glad to do that."

The next few days were wonderful days for Choonwha. She and Yungpok visited the shops and markets together; she saw the three great gates and stood afar admiring the governor's quarters. One day they visited the hospital outside the West Gate and the school for girls. Choonwha was amazed at all she saw; but the houses of the missionaries and the little foreign children playing on the grassy lawns interested her most of all.

"Would you like to visit one of the missionaries' homes?" asked Yungpok.

"Would I?" Choonwha exclaimed. "If it were possible indeed I would."

So that very afternoon they went together to Pastor Sa's house.

"I know all the foreign ladies," Yungpok explained proudly; "but we will go to Pastor Sa's house, because they have the most children."

How pretty the home looked, and the yard full of flowers! Yungpok led the way to the front door and gave a loud rap.

"Why did you pound on the door?" asked Choonwha in surprise. Yungpok laughed.

"Because you have to if you want to get in. It's the Western custom. You know, all their customs are different from ours."

While Choonwha was still wondering at this, a step was heard inside. The door was opened by a very strange, very tall-looking, foreign lady.

"Why, Yungpok, I am so glad to see you! Come right in."

They passed through a small hall into a large room full of so many strange things that Choonwha was bewildered and hardly realized that Yungpok was speaking of her to the foreign lady till the lady turned to her with a smile and said:

"So you are Yungpok's girlhood friend from up the river, and you came to Pyeng Yang on a boat? Yungpok has told me, and I am so glad you have come to my house."

At first Choonwha felt too strange to answer more than a murmured "Thank you"; but Lady Sa, or Sa *Puin*, as Yungpok called her, soon put her at ease.

"Is this the first time you have been in a foreign house? It is? Well, would you like to see our things and how we live?"

Without waiting for an answer, she began to explain the sitting-room stove and the hanging lamp, Yungpok eagerly assisting with the information that the tall box in the corner was a musical instrument called a *punggum*.

"Won't you play just a little for us, *Puin?*" Yungpok begged; and Sa *Puin* sat down and made her fingers go so swiftly over the white keys that Choonwha scarcely noticed the music, so interested was she in the flying fingers.

Next they passed into the dining-room, where Choonwha marveled at the many white dishes in the cupboard and the long table in the center of the room.

"The Westerners don't eat like we do, each at his own table," Yungpok volunteered. "They eat all together at one table, even the *Puin* and the children."

They visited the kitchen and saw the big stove that cooked things inside, and finally the bedrooms with their odd iron beds, and before they left the *Puin* took them into the nursery with an injunction to be very quiet, and showed them a dear little foreign baby sleeping all by itself in a crib.

"Just think!" Yungpok whispered. "They let the baby sleep alone, even at night. That does not seem right, does it? It doesn't seem to hurt the foreign babies, though."

Sa *Puin* heard and smiled, but knew it was useless just then to try to prove to her two young guests what she had striven for years to impress upon her Korean friends, that it was far better both for mother and child for baby to sleep in his own little bed near by than to lie all night in his mother's arms. Centuries of custom and habits of thought are not overthrown in a day, or in two days either.

Before they left, Sa *Puin* gave Choonwha a pretty red-bound Bible, saying, "This is God's Word. I want you to take it home with you and read it, will you?" Choonwha promised, for the *Puin* had completely won her heart.

While they were saying good-by, four children came racing up the path, followed by a tall man with a reddish beard.

"Three of these are our children, just home from school," explained the *Puin*. "We have one more too young to go to school, who is over at Pastor Pang's house playing this afternoon."

As the children entered, the *Puin* spoke to them in her foreign language, and they came forward, one by one, and greeted the visitors, to Choonwha's delight, in excellent Korean.

Continued on page 726

OUR EDITORIAL PAGE

God's Way With the World

THAT the great changes the world is now undergoing should be reflected in the literary output of the time, was a foregone conclusion. Books dealing with the subject continue to multiply. The mind of authorship has turned largely to serious things and many writers of note have dug deeply into the causes and effects of the world struggle. One of the latest volumes, "The Consuming Fire," by Harris Elliott Kirk, D.D., is of special interest as setting forth tentatively what may be regarded to some extent as a moral philosophy of the war.

Three impressions are indicated by Dr. Kirk in his preface: the first is that the world struggle has demonstrated on an unprecedented scale that there is something radically wrong with human nature, which our progress, our independence and our civilization have proved unable to remedy. The outcome has revealed to us the monstrous power of evil, and caused us to suspect that the control of life, even under enlightened governments, is not wholly in man's power.

Another impression is that the successful issue of the war was "due to the power of moral principle over intelligent self-interest and material efficiency." The conflict ultimately developed into a contest "between moral principle and organized evil."

The third impression, which promises to become clearer and stronger as time advances, is that the moral enthusiasm which sustained the Allies and the United States "was the direct outcome of the influence of Christianity on Western civilization. . . . It has been a holy war—the principle of righteousness against the spirit of evil. It has released multitudes of people from the tyranny of autocracy and made the world safe for democracy; but if this is to be a successful experiment, democracy must derive its sanctions from faith in God."

These impressions or convictions are kept steadily in view, the author's argument being that to make social readjustment after the war effective, the high moral principle must be kept dominant, and made more active than ever, since the religious motive is fundamental to all the rest. He finds in the eighth century B.C.—in Isaiah's time—a striking parallelism between social and religious conditions in Judea and those in America today. In both cases, the morale of the nation which fought for righteousness was sustained to the victorious close by its religious faith. Assyria, like the Teutons, while able to harm and weaken the nations, was herself doomed in the end to destruction. She had been used as an instrument of purgation for God's permissive disciplinary purpose. As for Judah, Isaiah believed that she would go through the fire and come out of it refined and beautiful, while Assyria would not live in the consuming fire—a fire in which only the really righteous can live. His mission, therefore, was to arouse the Jewish nation to its danger and to the urgent need of a return to righteousness. "Come now and let us reason together" was a call to the national conscience and for the amendment of the national and individual life.

To make its victory complete, Judah had a national duty to perform. The nation was devoted to riches and material benefits, loving pleasures and extravagance, dwelling in homes of luxury, given to money-worshiping, to neglect of the poor, to pride, haughtiness and optimism, with abounding confidence in itself, and forgetful of an overruling God. Its religion had become a dry formalism, from which all fervor and true devoutness had died out. Judah must forsake its materialism and return repentant to God, "to the old simplicity of life and faith, and he would sustain them."

The experience of those far-off days is being repeated on a grander scale in our own times, and the great principle involved is becoming clear to minds that seek understanding. Now, as then, there are found many who still scoff at spiritual interpretations, saying: "Things will go on as before." It has been so in every great crisis of world change since the race began. There was the sin, universal and rampant, and the warning frequently repeated, and lastly the climax. It is God's way with the world.

In all the nations, the changed order is replacing the old, which is felt to be passing away. This new order seeks mercy and peace with justice. These can only be attained by repentance and a return to God, whose laws have been neglected, his authority ignored, his ordinance forsaken.

The Church has before it today the greatest opportunity it has ever known for faithful and efficient service. Let it take courage, and tell to the world the plain truth that God is waiting for man's repentance, and that if the nations sincerely return to their spiritual allegiance, they will find that his ways are ways of pleasantness and all his paths are peace.

Community Service

BEFORE the war we lived in carefully fenced-in plots. We had our church, our club, our lodge, our circle of friends. There were other people in town, some of them very pleasant people, but we were satisfied, and so were they, and an adequate civic consciousness was absent. But the war brought us together. It knocked down our social fences. In Liberty Loan canvasses we united. We worked together for the Red Cross, we combined our forces for the War Work Council, we joined hands to give an adequate send-off to our boys and our girls as they started off for France and the great adventure. Civic, town, community consciousness, feeble before, developed tremendously. In the neighborhood of the camps and the munition works and the shipyards, social service centers established to bring a bit of home to the soldier or the lonesome worker became pivots upon which swung the social life of the whole community. People found out the joy of unselfish service and the value of recreation under proper control.

Now the war is gone. But the community consciousness continues. It is manifested in a growing desire for some center in each neighborhood or community where people can get together, discuss vital questions, enjoy wholesome games, indulge the desire for recreation under proper guidance, and inspire the community life toward better ideals.

The Church is the one organization best fitted to meet this situation. It requires self-sacrifice to serve others, and the spirit of Christ impels to self-sacrifice. It requires spiritual vision and sympathy, and these are part of the mind of Christ. It requires ability to stick through disappointment and to keep on because of conviction, and only faith gives power for this. It requires a love and a power above the human to make community service really serve, and this comes only from God.

The Church should make community service a part of its ministry. If it does not, some secular organization will step in and the Community House will be filled and the church deserted. But the Church must act as a unit. If we go back into our denominational preserves and rebuild our sectarian fences, we shall lose most of our opportunity for Community Service.

The Peace Treaty

WE HAVE the Peace Treaty at last. Comparison with the cabled summary reveals no startling discrepancies, and indeed little if anything to warrant the suggestion that something was purposely concealed which might prove objectionable to the American view. The text, however, makes the matter clearer in places where the summary was not sufficiently explicit. The reparation demanded of Germany is now seen to be milder in terms than the cabled reports imply. It is provided that any further change or reduction of the terms can only be affected by a unanimous vote of the Reparation Commission. All questions of reducing the indemnities, or of extending the time of payment, are left wholly at the discretion of the Commission, whose vote must be unanimous. In the event of a disagreement, the Allies, through their representatives, will decide the question by arbitration.

Of the total Reparation Fund of marks, twenty billions will be paid before May 1, 1921, forty billions between 1921 and 1926, and forty billions at a date left to be specified by the Reparation Commission. It is distinctly set forth in the Treaty that a written undertaking, covering this later payment, is to be executed by Germany and delivered to the Allies, but not until the Allies are first satisfied that provision has been made for meeting the interest and sinking fund obligations. This leaves it optional with the Allies to exact the full final instalment of the indemnity with interest at such time and manner as they may see fit, after having taken the condition of Germany into account. These are wise and humane provisions. Besides, in the full text of the treaty, considerable space is devoted to the arrangements for trade with Germany. The latest news is that the treaty is to be recast, with the probability of modifications on which the Allies are said to have practically agreed.

The Covenant of the League of Nations forms the first section of the Treaty, following the long list of "high contracting parties." Neutrals are not included in the list. Nor is any mention made o Austro-Hungarian, Turkish or Bulgarian governm which will doubtless be dealt with in separate tr

Europe wants peace. The whole world is hu for it. Our own people, who did so much to wi war, have favored the League of Nations from beginning, and rightly regard it as the found stone of humanity's hope. We look to the wisdom justice and the reasonableness of Congress to ju the nation's expectation. Failure to do this wou an international calamity.

Kerensky as a Prophet

IT MAY be admitted that Alexander Keren the first Provisional Premier of the Russian public, who was driven from power by the Terror two years ago, knows something about Bo vism. It broke down his government, sought his and forced him into exile. He witnessed its rise, c into personal contact with its leaders and knew t plans, but was powerless to overcome their plots. an interview with a correspondent of the New Y Evening Post, Kerensky gives us an interes glimpse of conditions in Russia today, and what se like a prophetic look into the future. Bolshevism dying out rapidly there, he declares. It will be g before next winter. The power of the Reds is bre ing up; the armies of Lenine and Trotzky are fa away. Soon they will disappear and then will c the White Terror—the rule of the reactionaries. Th will be more horrors, but not for long. Then masses, after seeing the excesses under reaction, want neither Red nor White. At that moment th will become sane and be willing to accept a sane lead The prophet did not indicate upon whom their cho might fall, but the reader might easily conclude was thinking of the possibilities of his own return power.

Kerensky's observations on America were equa emphatic. There isn't a single chance of Bolshevi in the United States, he said, when told that who page newspaper advertisements warning of the dang had been printed. Our rich "parlor Bolshevists" regarded as mere talkers. "Bolshevism cannot gro in a land where people are well fed and generally co tent as they are in the United States," he declare "Bolshevism is a disease of tired and exhausted n tions. You are quite perfectly safe from such a di ease in America." In Russia even the peasants hav already abandoned Bolshevism.

Kerensky may be right—he probably is. He know Bolshevism as it is in Russia. All the American Bo shevists are in Russia now, he says. There is still bunch of would-be Bolshevists, ardent sympathizer and imitators here, who should be sent to Russia t keep them company.

The Judicial Faculty in History

RUMOR-MONGERS and gossips here, when no busily engaged on other lines, devote a good deal of attention to the President. Since h went to Paris to attend the Peace Conference, he ha been the central figure in many remarkable stories the latest, however, being highly interesting and fairly probable. It is to the effect that he will make hi future home on the Pacific coast. A thirty-acre tract in a delightful and salubrious location, overlooking the city of Santa Barbara, is said to have been purchased recently by ex-Secretary McAdoo. This, so the story goes, is to be divided into two estates, with two independent homes, one of which will be that of Mr. Wilson. In this retreat, far from public distractions and the cares of state, he will devote himself to producing a "History of the Great War." The only weak point in this pleasing story is that the President himself, with characteristic good sense, has not a word to say one way or the other. He may know nothing about it.

As for the suggestion of literary work, history is rarely written close on the heels of the events of which it treats. No great historical work has ever been produced until a period of time has elapsed sufficient to permit calm and impartial treatment and a philosophical view, long after the storm and strife have passed over. The true function of the historian is a judicial one, which can only find its legitimate field of exercise when events have become sufficiently remote to get the true perspective. No one knows this better than President Wilson himself, who is expert in his own field and is not one to be hurried into a task prematurely. Under favorable conditions, a history of the world-struggle from his pen is sure to command world-wide attention.

HE DOUGHBOY'S POINT OF VIEW

What the American Soldier in Europe Thinks of Things as He Actually Sees Them

By MARGARET E. SANGSTER

American soldiers in Germany whiling away the time in an army garden

"ANYWAY," said the doughboy, as we walked up the steep cobble-paved street toward the house that we were bil- in, "anyway, you're not seeing E. F. from the back seat of a ine!"

"ou mean—?" I questioned, ing at his arm. For the cobble- were slippery with ice.

"good many people have," an- the doughboy. "They eat at ficers' mess, and live in the best and talk—well, down to us. hen," he added, "you're sort of nt."

idn't know at the time whether it compliment or not, that "you're f different." It wasn't until later, I came to the summing up of s, that I realized the value of ng innocuous. Folk say and do any things when they think your of proportion will not expand to ppreciation of them!

e Doughboy was speaking again. ou're living in the same house some of *us* are living in," he chuck- "you're eating the same food that at (you can understand now why called mess!). You can't play nd with the officers while you're ng with buck privates! And so re getting the Doughboy's real t of view—not a lot of the con- ation that's handed out to the lic."

was in Germany, then, with the Army of Occupation. And, because of other in that army, I had been turned loose by the s bureau, and allowed to go anywhere, within nds, that I wanted to. It was a unique experience girl, and my brother, with a sense of the dramatic, taken me at once to the little town that he was ioned in, and had arranged with the billeting of- r to have me stay in the same German house that and four boys lived in.

WAS the first American girl, not in uniform, that the boys in that town had seen since they left the tes. And they'd seen, up to the time of my arrival, ghty few girls *in* uniform. They were home-hungry, -hungry. They wanted to talk, as one of them told , "to anybody with skirts on." And they did talk! Out of the trenches they had been taken, most of them; out of a life of uncertainty and mud; of cold, and sudden warfare, and as sudden death. They had been taken out of a life that was uncomfortable, dangerous in the extreme, but still an active life. And they had been set down in a little mountain village to fight what one of the boys told me was the hardest battle of all—the Battle of Waiting. They had been put there—quite free from danger and the worst of the discomforts. But—

"Why," a corporal told me, "we'd rather be in the trenches any day. This monotony is worse than expectin' to be killed. It's worse, almost, than *bein'* killed! We know what we're goin' to do tomorrow, and the next day, and the next. We know—well, approximately, what we'll do next week—and next month!"

"If they'd only"—it was another doughboy—"tell us when we were going home, we wouldn't so much mind. If they'd say, 'You'll start next Christmas,' it would kind of relieve our minds. But sitting around thinking, and snapping at each other, and panning the army, is about all we've got to do these days!"

"When I"—it was a slim chap (a rather well-known musician he is in civil life)—"when I came over I loved my country and respected the army. Now I *only* love my country. And if they don't get me home —soon—" he paused meaningly.

"Dick's got temperament," said the corporal, in an aside, to me. "Besides, he hasn't been havin' any mail lately. An' th' only fiddle in town belongs to a Hun lady an' he can't borrow it without bein' pinched for fraternizing. *Can you beat it!*"

Dick was talking again.

"I'm sick of being ordered around by fellows I would lick if we were back in civies," he murmured darkly. "I'm tired of drinking coffee without milk, because enlisted men shouldn't have milk in their coffee! I'm tired of wasting time when I've got a job that I want to get back to! I'm tired of wanting to go to a party—and not a girl in a hundred miles to take to that party! I'm tired of the army and the caste system of the army!"

And I've since heard a good many other doughboys paraphrase Dick.

Marine in silent prayer before a crucifix on an old tombstone

DURING the actual fighting the doughboy's point of view was very different from his peace-time viewpoint. For he was too busy to think of dancing, and jobs back home, and girls, and caste systems. But now that the real work of war is over he has plenty of time to think. And he does.

The soldiers in the American army are ever so much younger than the soldiers in any other army. They are just boys, many of them. Their boyishness, and the fearless courage that is part of extreme youth, was an asset in the trenches. But out of trench life their discontent and restlessness, also a part of youth, is not an asset. They lack the philosophy and nonchalance that the other armies of occupation, made up of older men, are showing.

And then, too, our army is different from other armies in that the enlisted man and the officer come from approximately the same station in civil life. In the French army, the officer is of a certain aristocracy; in the British army education is the great factor. But in the American army, two men who belong to the same class in the same college are often thrown together in the same company, one as a buck private, the other as, perhaps, a lieutenant. Naturally, when the lieutenant has to exert the authority that is a definite part of his rank, he becomes unpopular, to some extent, with the private, who speaks angrily of the growing "caste" system.

"Trouble is," an old regular army man told me, "there ain't one-tenth of our army that oughter be soldiers. They ain't temperamentally fitted for th' job!" And he was right.

To be temperamentally fitted for the job of soldiering in its time of inaction one must have more tolerance than the average American boy possesses. One must also have an all-embracing sense of humor and an infinite resource.

FOR the job of soldiering *is* a humiliating job, very often. It's hard, because you haven't a bar or two on your shoulder strap, to be kept out of the good hotels and restaurants where real food is served. It's hard to have to hold the stirrup of a chap who you feel treats you as a social inferior—when you aren't. And it's harder to run the errands of another chap who was not the cleverest man in the home school. If you have a sense of humor it's funny, but—

For a good many days, there in Germany, I "palled around with buck privates." I walked with them, I talked with them, I ate with them. One of them gave me his room in the German house that we were billeted in; one of them lent me his woolen greatcoat because the mountain air was chilly. They bought me candy from the army commissary and gave me their photographs. They were my playmates and my comrades.

But by palling around with them, I "couldn't play with officers."

One night I was out walking with an enlisted man. It was too dark to see collar and shoulder-strap insignia—too dark to see anything but the vague outlines. And so it happened that every man who passed us saluted. The chap who was with me laughed, albeit mirthlessly.

French refugees returning to their homes

"They think I'm an officer," he laughed. "Know why? 'Cause they see I'm with a *girl*. I s'pose they think a private shouldn't have a girl!"

And so, when certain newspapers talk about the blissfully contented doughboy who, with thirty-eight dollars a month—minus an allotment, and insurance, and liberty bond money—is having a great adventure; when they talk about the doughboy who doesn't want to leave the excitement of peace time army life for the commonplace existence of a home, I—I laugh.

AND yet I listened to a certain discharged doughboy yesterday. He was entertaining the womenfolk of his family with a recital of Bolshevistic and anarchistic ideas that had to do with army life.

"Oh, Harold!" said his mother; "you mustn't talk like that. What if anybody heard you? What—"

"What'd I care?" growled the doughboy.

And then a neighbor woman was announced. She had come in to welcome back the returned hero, and her voice was gushing as she said—

"You've had a *wonderful* experience, Harold, haven't you?"

And without the flicker of an eyelash that doughboy answered back:

"Yes, *ma'am!* Say, I wouldn't've missed bein' there—"

THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

World Anti-Alcohol League

WITH a view to carrying prohibition to all parts of the world, temperance workers, assembled recently in Washington, D. C., for the annual national convention of the Anti-Saloon League of America, organized the World's League Against Alcoholism. Four presidents for the new organization were elected, as follows: Lief Jones, London, England; Dr. Robert Hercod, secretary of the International Temperance Bureau, Lausanne, Switzerland; Dr. Howard H. Russell, Westerville, Ohio, founder of the Anti-Saloon League, and Emil Vandervelde, Brussels, Belgium. Ernest H. Cherrington, of Westerville, Ohio, was elected general secretary, and instructed to open permanent offices for the body in Washington. Miles Vokes, of Toronto, was chosen treasurer. Countries expected to be represented in the league were said to be Canada, Mexico, Japan, Scotland, Ireland, England, France, Belgium, Denmark, Switzerland, Australia, New Zealand, Sweden, Czechoslovakia, Italy and the United States. Under terms of a constitution adopted, meetings of the League will be held once in three years, the first coming probably next October in Washington. Delegates to the Anti-Saloon League Convention adjourned their sessions after passing resolutions in support of a world campaign against liquor and against proposals to relax war-time prohibition enactments. It is expected that war prohibition will stand, and that the plan for 2.75 per cent. beer will fail. The United States, after having set a good example, now enters upon the great task of driving the curse of drink out of the world, following this injunction: "*Abhor that which is evil; cleave to that which is good.*" (*Rom. 12 : 9.*)

Waste in Wheat Threshing

THE Agricultural Department of the United States has learned that at least thirty million bushels of wheat are lost each year in the process of threshing, and is instituting a remedy for this waste. It asks the farmers of the country to watch and save the good grain that is thrown away with the chaff. There was a good deal of waste in primitive times in cutting the wheat, and gleaners passed after the reapers to save as much of the waste as possible. One of the most beautiful romances of sacred history grew out of this gleaning in the wheat fields. "*So she kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest.*" (*Ruth 2 : 23.*)

Spiders Stop the Cables

IT WOULD hardly be thought that so little a thing as a spider or so frail a thing as its web would be able to cut off the electric current and in a certain sense to tie up the hand of human industry, and yet this was the case. A paper in Buenos Aires, on May 27, told of the paralyzing of the cable communications with the United States and the interior telegraphic routes between Brazil and Chile by great spider webs which, wrapped around the wires by the wind, attracted moisture and caused short circuits. A large force of linemen was said to be following the wires across the pampas, to remove the accumulated webs. Insects sometimes interfere with men's communication and transportation. A hive of bees recently made its home in a telephone box and stopped the entire "hello" business of a village. Locusts in their craving for vegetation have covered the railroad tracks so thickly as to smear the rails with their dead bodies and slow up the cars. Such pure and beautiful and innocent things as white snowflakes have clogged the wheels of the mountain engine and stalled the train in the snowdrift. There are little faults and sins that stop the electric current and prevent the communication of man's soul with God and with his fellow men. Big sins, of course, are easily seen and can be guarded against, but the little ones, such as white lies, etc., often seem only like the gauze of a spider's web. From the earliest times the spider has been busy weaving its web. There is this reference to it: "*The spider taketh hold with her hands, and is in kings' palaces.*" (*Prov. 30 : 28.*)

Navy Observes Sabbath

JOSEPHUS DANIELS, Secretary of the Navy, has just issued an order enjoining the strictest observance of the Sabbath in the navy. It is this: "In order to insure a proper observance of the Lord's Day in the navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out: Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity. This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order. No vessel of the navy shall begin a cruise on Sunday except in case of emergency. In order to insure the regular performance of divine services aboard the vessels of the United States Navy and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose, and properly rigged for the occasion, and orderly quiet be maintained throughout the ship during divine services. The ship's band shall always be made available for use at divine service. When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent or available, who might be able to come aboard for such purpose. In case it is impossible to secure the services of a regular navy chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services." This order is not a surprise to those who are acquainted with Secretary Daniels's moral and religious character and courage. Mr. Lincoln commanded the universal respect of the church people in time of the Civil War
when he issued an order that
in the army except that which
solutely necessary should cea
order of President Lincoln and S
Daniels is based on this one of
Commandments. "*Remember*
bath day to keep it holy." (*Ex. 2*

Plea for Our Nation's Children

By MARGARET E. SANGSTER

THE summer sweeps on the city, baking each sun-parched street,
Saying with fevered shrillness, "I am the heat, the heat!"
And the children gasp on the pavements, dying as flowers die,
With their sad eyes raised in a wordless prayer to the blazing bitter sky.

But over the tumbled billows that toss where the sea-winds blow,
The men who have died in battle are sleeping where poppies grow;
And clear o'er the miles between us, the miles that are flecked with foam,
Their voices come through the stillness, bringing the message home:

"We who have died to save you," these are the words they say,
"We who have met the future, going the swiftest way,
We who have fought unflinching, we who have bled for truth,
Speak for our nation's children—plead for our country's youth!

"You who would do us honor, you who would make us glad,
Give to some wistful baby, give to some little lad,
Give them the lives they cherish, give them the lives that we
Laid on a flag-draped altar—fighting for liberty.

"They are the ones to carry onward the lance we bore,
They are the ones to follow paths that we trod before;
They are the lighted torches left for the blind who grope;
They who must take *our* places, they are the nation's hope!"

* * *

The summer sweeps on the city, baking each sun-parched street;
But side by side in the meadows, under the golden wheat,
Our heroes dream of the future, and their dreams creep over the foam,
Breaking through death's own silence, bringing the message home.

Hudson Bay Bird Ref

THE Province of Quebec, Can
just passed a law setting a
Gaspé Reserve, or a series of r
for the protection of migrato
fowl and other birds. This pro
be one of the largest and most e
refuges of the kind in the wester
sphere. Mr. John M. Clarke in
says of these reserves: "Three
areas are embraced within this
tive provision, all of which are
the county of Gaspé: 1. Percé
the picturesque and brilliant D
Island which lies a few rods off th
of Percé village. Its bird colony
stituted of the herring-gull a
crested cormorant. 2. The ea
north cliffs of Bonaventure
which lies three miles out from
Here is probably the largest su
colony of the gannet with its cust
associates—the kittiwake, razorbi
puffin, guillemot, and murre. T
takes over the entire face of th
cliffs where the two colonies o
island are located, and also a belt
ten feet back from the edge of the
3. The celebrated but now som
depleted colony of Bird Rock, nor
most of the Magdalen Islands, 124
out to sea from Percé, in the he
the gulf." The late Colonel Roo
established fifty-one of these bi
serves. There are three reasons
nations should establish these bir
uges. First, there is the economi
son, the wise protection of bir
food supply, and as an insect de
and a preserver of the orchards,
and forests. Second, there is
esthetical reason in the beauty
God has made and which belongs
beauty of nature. The third is the
reason to protect the helpless, har
creatures from man's cruelty and
and woman's vanity in her per
adornment. God has established
uges for the soul just as Canada
United States and other countries
prepared paradises for the birds.
refuge is thus referred to: "*Sure*
shall deliver thee from the snare o
fowler." (*Ps. 91 : 3.*)

Greatest War Hero Captu

SERGEANT ALVIN C. YORK,
greatest war hero, who killed tw
five Germans and captured one hun
and thirty-two, was himself captu
not by the Huns, but by Miss G
Williams, whom he married on Ju
at Pall Mall, Tenn. The marriage
a decidedly romantic one. There
no tickets of admission, no ushers; t
was no processional, no organ; the
mony was not performed in a chur
at home, but out of doors in a g
under the green trees. Old-fashio
fragrant roses were in abunda
Everything was conducted in the
plest manner, with multitudes of n
bors gathered in a semicircle about
bridal pair. Governor Arthur H. R
erts of Tennessee performed the m
riage ceremony. It is said that Fent
County had never seen such a pr
wedding or had such a happy time.
bride was a native of that county,
it is said had never been out of it u
she went with her husband on t
honeymoon to Salt Lake City. C
gress had voted Sergeant York a me
and just before the ceremony was p
formed Governor Roberts commissio
him as a colonel on his staff.
nation will wish them the greatest p
perity and joy. Marriage is used in
Scriptures as a symbol of Christ's
lation to the Church: "*Come hither,*
will show thee the Bride, the Lam
wife." (*Rev. 21 : 9.*)

DAILY MEDITATION

lowett, D.D., C. C. Albertson, D.D., Rev. Edwin W. Caswell, Bishop William A. Quayle, W. W. Bustard, D.D., Prof. W. H. T. Dau, Charles M. Sheldon, D.D.

Incapable of Feeling

NDAY. Eph. 4 : 19. "*Past feeling.*" That is a condition of most deadly impoverishment. To be incapable of noble emotion! I do mit the impoverishment to inca- of sorrow and still less to the in- to shed tears. There is often leep feeling where tears are never There is a dry type of emotion, and ften most poignant and profound. at present I am thinking of the condition, when the capital of feeling begins to shrink and the s brought into a state of emotional uptcy. For instance, there is the eeling which registers the distinc- etween right and wrong. It is not uch a mental discernment as a l sense. It is a kind of spiritual e which tests and discriminates the l qualities of moods and actions. man drench his moral palate with g doses of disobedience, and it will lily lose its refinement, first of all ning incapable of relishing the su- tive things, and then mingling good ad together in a common insensi- ess. The soul becomes past feeling. d pre-eminently is all this true of oblest sense of the soul, our feeling od. We cannot define this sense. annot describe it. It is "a sense me of Something far more deeply fused." It is the feeling of a Pres- . In the Christian life it is the fel- hip of the Holy Ghost. And this sense can be drugged. Sin does it. erlessness does it. Carelessness it.

ho is there among Christian be- rs who has not known how some rgiven sin has clouded his sense of the whole day long? The deteri- ion begins in a distaste for the things race, an aversion to Communion, if the sin be continued it will cul- ate in insensitiveness, and we shall er miss the presence of the Lord. shall have become past feeling.

ut it is the glory of our great Saviour He can vitalize benumbed senses. can restore withered limbs. He can e the dead. He can break the bonds ealed springs. J. H. J.

Our Many-Titled Lord

ONDAY. Acts 5 : 31. "*Him hath God exalted with his right hand, to a Prince and Saviour.*" Advocate, liverer, Governor, Mediator, Prince l Saviour—these are among the many es by which Jesus Christ is known. at is the implication concerning one o bears so many titles? It must be personality is very great and his racter very manifold. The great- s and manifoldness of our Lord's racter are apparent when we per- ve how those who attempt to describe n struggle with words in their en- avor to do justice to their theme. hat is the meaning of this word Prince? the margin it is translated "Author" d in the Epistle to the Hebrews it is dered "Captain." If we think of sus Christ as the Author of our sal- tion we are at once reminded of his rnity. If we think of him as the Cap- in of our salvation, our minds appre- nd his leadership. In the death of r. Roosevelt we have lost a great der. His appeal to the great masses men was in good degree due to his litancy. He attacked corruption, in- ciency, indifference to national ideals. n nothing is a prince so princely as his ability to draw to him men of wis- m and power. In nothing is a cap- n so worthy of the name as in the cognition of the courage of his com- des. Remembering the age in which sus lived and the unpromising human aterial he had to deal with, when we front his influence on earth, we see is not only a very Prince, but the ince of princes, and, as Donald Hankey called him, "The Master of all good life."

The classic sense of the word "Salvation" limits it to deeds of prowess which delivered people from circumstantial peril. The Christian sense of the word is vastly deeper. It implies a reforming, and more, a revolution in the inward nature of man, hence in his habits and character.

Saviour is the best title to describe the office of our Lord among men as individuals. His truth is changeless, his beauty ageless, his grace endless. He is the same yesterday, today and forever, and any man may know him who wills to do the Father's will. C. C. A.

A Very Present Help

TUESDAY. Psalm 50 : 15. "*Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.*" This was the text of Scripture that comforted Robinson Crusoe when cast upon a desert island, alone and helpless. It was the means of his conversion, his salvation from despair and his future reliance upon the divine Being. What Defoe pictures in his matchless story every sinful, shipwrecked soul experiences who finally comes to prayer and to trust in the Son of God. Think of the multitudes of outcasts in the deserts of sin in our great cities. They are broken in mind and spirit, friendless, homeless and forsaken. Would that all might, like Jerry McAuley and Hadley, gather strength enough to call upon the Lord, who is able to deliver them. "Look unto him, all ye ends of the earth." Look and live, look and fall toward Calvary's Cross, and you will rise again in hope and happiness.

It is your loving heavenly Father who speaks to you, saying, "My child, call upon me in your day of trouble. I am your Redeemer; I am the Lifter up of the fallen; I will deliver you and you shall glorify me!" Therefore, roll your burden on the Lord who careth for you. Your mighty Deliverer is honored in your confidential pleading, in your full surrender, in your risen life in him. You may glorify him in your body and spirit, which are his. You may reflect the beauty of his holiness and tell the wonderful story of his love. Oh, can it be that you shall help to glorify God? You shall increase the brightness of his shining in the hearts of lost ones. You shall lead souls into his kingdom who shall shine as the stars forever. Hear him whisper to thee, a poor lost sinner, "Thou shalt glorify Me!" Shall it be so? E. W. C.

The Perennial Word

WEDNESDAY. Acts 12 : 24. "*But the Word of the Lord grew.*" Those early Christians were fairly submerged with the energy of life and the wonder of it. This saying is a gush of surprise, a bird-song of spring. This wonder lifted in song. They saw a splendid new energy putting out bud and leaf and flower. Blossoming and fruiting were gloriously simultaneous. It was all so wonderful that they could not manage to talk about it. They meant to tell and they started to tell, but the talk eluded them and flashed into song. "The Word of the Lord grew."

We do well to regard this steady quality of the Word of the Lord. All seasons and countries and occasions are to it spring. No winter winds slow the saps of this amazing growth. Here is a new vitality, a supernatural vigor. We dare not be so slow of heart as to balk at the supernatural now. We have a tragical inculcation in the denial of the supernatural. Germany denied and defied the supernatural and wedded herself to the natural, and the horror of what Germany is and has wrought bites into the very granite as if it had been wax. The materialistic doctrine of the natural leads always the same way. When men in their infatuation with the words of men bring voluble denial to the priority and possibility and preciousness of the Word of the Lord they are not far from a very bitter hell—the hell of Germany.

The supernatural is logical to such as walk under the light of the stars and beside a baby's cradle and along the way where lovers loiter and where great hearts pass. So far from being scared at the supernatural we should be scared to death if we do not perceive the supernatural. "The Word of the Lord"—truly that is what our deeps of spirit hunger for. The word of man—the Dickens and Shakespeare and Milton and Lincoln and Ruskin and Browning and Wesley and Paul men are wonderful, but only because they are echoes of "the Word of the Lord." They are intimations. They are echoes; but the thunders that set those echoes flying are from behind the stars.

"The Word of the Lord grows." But it is the present tense. Put this passionate saying of the Acts of the Apostles in the present tense, in the right-now tense. "The Word of the Lord grows mightily and prevails." W. A. Q.

The Marks of Christ

THURSDAY. Gal. 6 : 17. "*I bear branded on my body the marks of Jesus.*" Almost everybody is wearing some kind of a badge or uniform these days, some mark by which they can be distinguished, perhaps for money they have given or for service they have rendered.

The apostle Paul wore his badge, of which he was not ashamed, for he had suffered much for the truth he believed and the Christ he loved. These marks were not wholly of a physical nature simply in his body; they were also a matter of the soul and had to do with the spiritual life.

The first mark is an implicit obedience to the will of God. Christ said, "I came not to do my own will." Every Christian must reach that place where he can say the same thing, for obedience to the will of God is a badge of true discipleship. It still remains for the Christians to learn that the great test of love for Christ is obedience to the will of God.

The second spiritual mark is forgetfulness of self in the salvation of others. Jesus had a great passion for lost souls. He was willing to lose himself in saving others.

The minister, Sunday school teacher and Christian must all learn to love with the love that Christ had, and, inspired by that same great passion which possessed Paul, endeavor to live for others. Nothing less than the Calvary love will be sufficient if we are going to help the poor, lift the fallen, minister to the sick and save the lost.

The third spiritual mark is sacrificial living and giving. The way a man lives determines largely the way in which he gives. Sacrificial living and giving has become a law of life.

No great cause has ever been won without the shedding of blood, and only as we lose ourselves can we save ourselves and others. W. W. B.

The First Joy

FRIDAY. John 16 : 22. "*I will see you again, and your heart shall rejoice.*" The enemies of Christ had had their little day of joy on the day when the Lord was crucified. But their glee over the success of their wicked scheme was ephemeral. They had sealed Jesus' grave, to prevent fraud; but the grave opens. White-robed messengers from heaven take up their position at its mouth. Dazed soldiers are rousing themselves from a sudden stupor, and scamper off panic-stricken to the city. There is a hurried meeting of the Jewish church dignitaries. "Hush!" they say to the soldiers. "Do not tell it aloud! If you must say anything, lie that his body was stolen." Oh, what a catastrophe!

But the news is out, independent of the soldiers. Women are hurrying into the city with the wonderful tidings. Peter and John hasten to his tomb to investigate. And now he meets them in person, the very Christ, their Master, and his sweetly solacing greeting, "Peace be with you!" falls like a heavenly benediction on their drooping spirits, and revives them as the dew of a May morning revives a parched flower. And now there goes up a shout of joy throughout Jerusalem and Judea and Galilee. The craven disciples are becoming dauntless heroes; they begin to speak boldly in the streets of Jerusalem. The forces hostile to Christ are lapsing into a state of sullen, spiteful, impotent rage; but the story of the living Christ is starting on its career of conquest throughout Asia and Europe.

Thus after the brief night of weeping there came to the disciples an endless morn of song. The echoes of that first joy have been reverberating through the centuries. The joy of the Lord has proven the strength of his people: they keep it up in the face of all the opposition which they must still face from all who love not the Lord Jesus. This joy, Jesus has said, no man shall take from them; they will take it with them to heaven and sing their songs around the throne of the Lamb. W. H. T. D.

Personal Value

SATURDAY. Matt. 10 : 31. "*Ye are of more value than many sparrows.*" The first thing done to him after he entered the state prison was to take his finger prints.

By that he could be identified in any part of the world, no matter how long he might live. His finger print would never change.

At night in his cell he dwelt with bitterness on this fact. His finger print was born with him. He could be found out as a criminal anywhere and at any time by that personal mark born in his body.

Next morning in the prison chapel the chaplain spoke of the value of a human being. And among other things he said:

"When you come here your finger prints are taken as a means of identification. But I want you to think of your finger print as a measure of your tremendous personal value in the sight of God. Your finger print is your own. It will never be reproduced. It has been reckoned that to have enough people in this world to realize all the possible combinations of finger prints would require 2,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000 years." (The chaplain put these figures on a blackboard.) "It simply means that no two people will ever have the same finger print.

"You are, each of you, of tremendous value. God himself never creates two men exactly alike. Your soul like your finger print is distinctly your own. Do yourself no harm. Make the most of yourself, for you are created a personality which Christ came to save."

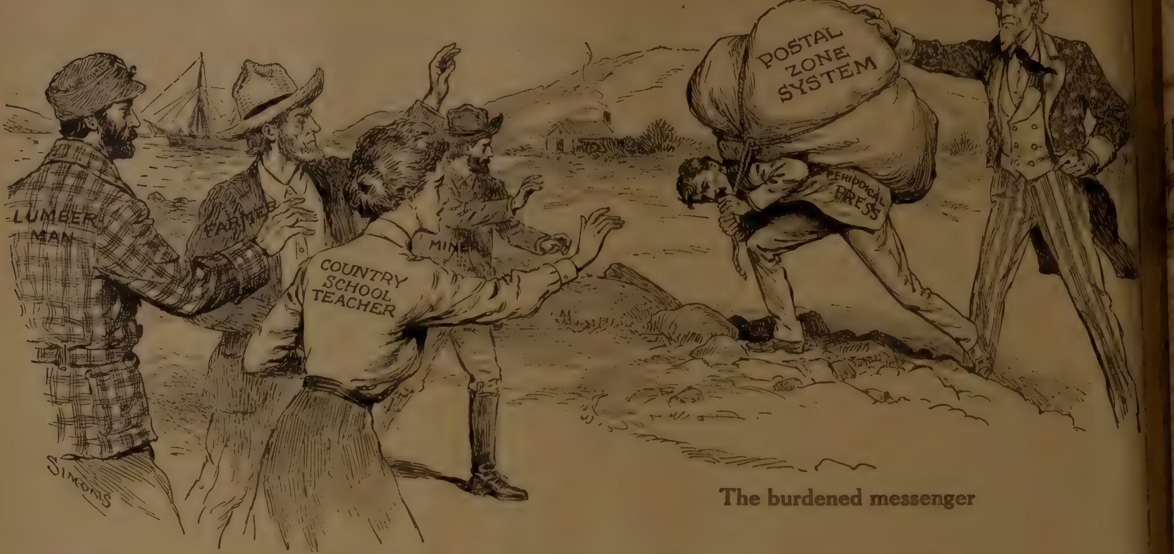
The man dated from that hour a new life. He is still serving out his time, but hope and courage beat high in his heart. He says every day, "I am worth more than all the world. I am a distinct person by the grace of God. When I get out of here I will make the most of that which God has made so much of."

Let every person regard himself as a remarkable person because he is the only one of the kind. The greatest thing about an individual is his personality. The greatest thing an individual can do is to develop and guard that which is his own possession. The finest thing about each person is himself.

C. M. S.

THE DANGER ZONE OF IGNORAN

The Zone Postage Law Threatens Every Channel of National Information



The burdened messenger

TO LAY a hand upon the Post Office is to touch every citizen and every American home.

The function of the Post Office is a tremendous and vital social service. It transmits information, furthers education and develops citizenship. It brings the remote Americans on the frontiers of Alaska or on the lonely farms into constant contact with the events of the world, the latest products of man's thought, and the stories of human progress.

The Post Office is not a business enterprise whose activities can only be extended when they are profitable and must be decreased if they show a loss. It is a social service to all, upon which our very civilization and national homogeneity are dependent.

It costs our government five dollars and eighty cents to deliver a letter to a whaling ship winter-bound off Point Barrow, within the Arctic Circle. It costs vastly more to deliver a letter to a lone school teacher on the Texas or Dakota prairie than it does to send a letter from one end of an Eastern city to another. Our Rural Free Delivery system to farm homes costs over $52,000,000 a year to maintain—or one-sixth of the entire expense of our whole Post Office—and it is the most vital and valuable service in the whole Post Office Department.

But this is the great American postal principle of equal and cheap postage to every American, without regard to any accidental remoteness from the center. This principle of equal postage to all was established over half a century ago, and included newspapers and periodicals—*because* the printed news of the progress of the world is of essential importance to a well-rounded and balanced standard of American citizenship and intelligence.

The foregoing covers all the postal principles involved in the present great public question of what is known as the "Postal Zone System." In brief, shall we have equal postage to all, or shall we abandon it and have penalty postage according to remoteness?

THIS Postal Zone System was revived in the haste and confusion of war legislation two years ago. It divides the country into eight postal zones; in each zone there is levied a heavily increased postage charge upon the newspapers and periodicals sent from the first postal zone, the zone nearest the place of publication. Under this vicious and un-American postal zone law there is imbedded in each magazine a zone penalty postage increase at a rate of from 50 to 900 per cent., depending, of course, upon how distant is the zone in which the reader lives. This matter of the zone law, therefore, is basically a question of the American right to equal postage to all homes in our country, irrespective of their accidental distance from any point.

It is a revival of an archaic and discredited postal zone system, the last vestige of which was abolished by Abraham Lincoln in 1863; a system that has been condemned by every United States Postal Commission in the last half century.

President Wilson, when governor of New Jersey, vigorously and publicly condemned even a flat raise in postage rates on periodicals—and the higher rate of the postal zone system is therefore even more to be discredited. The Hon. Charles E. Hughes, the great Republican leader, has condemned it as a "looking-backward and walking-backward measure."

It might be interesting, in passing, to note what the public press of this nation has been doing in some directions and what enmities it has aroused.

It will be recalled by every reader of these pages that it was the periodicals and newspapers of this country that for years fought the express monopoly, and demanded a parcel post.

The periodicals and newspapers of this country have always attacked public wrongs. They have exposed quack patent medicines, opium and alcohol-dosed remedies, baby-killing soothing syrups, outrageous swindles in mines and oil wells, crooked get-rich-quick stockjobbing schemes, and the lawless activities of the unscrupulous liquor interests. These are some of the enemies in discreditable circles raised by newspapers and periodicals in the last fifteen years.

It was the press which exposed the horrible child-labor conditions—and our national home periodicals will not cease this campaign until the abominations of child-labor are legislated out of existence. Have American national periodicals enemies? Indeed they have, God be thanked!

It was a Congressman from a State that has the most scandalous child-labor conditions of any State in the country—as proven by United States official records—who introduced the postal zone law and who jammed it through Congress.

Evil and corruption and viciousness dread nothing more than the nation-wide publication of their rascalities. They want secrecy, they want restricted circulation of fearless mediums that will not keep silent about the evils through which crooked business profits.

But aside from the desire of the enemies of nation-wide circulation of periodicals, there is a basic principle involved in the revival of this discredited postal zone system, in this abandonment of the policy of equal postage to all home circles, that demands the most serious attention of all thinking citizens.

FOR over seventy years, ever since the United States Postal Commission of 1844 made its historic postal report, the basic American postal principle has been that *cost of service was not the controlling consideration.* In other words, that the postal service was a function of citizenship, a function of *information* and *education*, of such vital importance to our nation that the postal cost should be determined on the lowest possible basis; and that the postal service should be extended throughout our entire nation irrespective of cost and upon an *equal basis* to all homes. It is on this sound principle that Americans in the Arctic Circle receive a letter for two cents that costs five dollars and eighty cents to deliver, and that, before the revival of the zone system, they got their publications without postage penalty.

It was on this former equal-and-non-cost postal theory that the Rural Free Delivery was established—almost a total loss viewed as a commercial enterprise, but a splendid and sound profit as a matter of education and citizenship. It was on this former basis, now abandoned, that "cost" had nothing to do with the importance of postal service, that the free-in-county delivery of local newspapers was estab and has been maintained.

But now this principle has been abolished. have gone back seventy years in postal history revived the mistakes of the past. There has now established by the successful arguments of the ba of the postal zone system, the theory that the c service determines the postage charge.

The figures of the Post Office as to costs are a in the light of their own contradictions. It i necessary to detail these here. The following ar official figures of Post Office costs:

In the report for last year, the Post Office De ment states that it costs 1.4 cents, per piece, on free delivery routes. The country press and far are heavily dependent on the rural delivery. country newspapers run approximately ten to pound; this means that the country newspaper will have to pay fourteen cents a pound for its po cost. But in addition to this the First Assistant master General states that the overhead on e pound of that same mail is 3.8 cents per pound, w must be added. So that, on this new cost basi postage, the country papers will have to pay ne eighteen cents a pound for the transmission of papers through the mails. They will be forced to lect this from their rural readers.

The country press of this nation has not realize importance of this revival of the cost-determinin postage-charge theory. Nor have they realized that is the essential principle involved in the revival postal zone system. There cannot be one postal p ciple and postage penalty for a weekly paper like Christian Herald and another postal principle postage penalty for a weekly newspaper in a sma community. Take this to the editor of your l paper—or write him and send it; get him to rea and get him to think about it.

IN PASSING the Zone law, with its resultant pe izing of the periodical press, Congress made capital blunder of acting upon a wrong principle, un wrongheaded advice, and thereby inflicted an injus upon what all civilized governments regard as one the most efficient aids in educational and indust progress.

And now the country is beginning to grasp the t situation. For many years a very large proportion the American people has viewed the periodical, wee or monthly, as an indispensable thing. It has hel the people in a thousand ways. It has been devel ing the spirit of true Americanism among them, and this sense doing a valuable service to the nati Besides, it has proved itself a business-maker on a la scale.

There is no more important duty of citizenship, these troubled times, than to preserve the freedom the circulation of our great national and local pre The long-established American basis of equal posta to all homes and readers in our nation, no matter h distant they may accidentally happen to be, is a vi principle based on the firm business truth that t safety of a democracy is best insured by the wide possible discrimination of thought and news. A informed nation is a saved nation.

HOW AMERICA'S GIFTS HELPED INDIA

Grateful Missionaries Testify to the Life-Saving Value of the Famine Relief Fund

DURING the past week a number of letters have been received through the India Relief Fund Committee in Bombay, telling of conditions in a very large part of the famine area. These show that the operations of the Relief Fund thus far, besides being welcome, have been productive of better conditions in many places. vident, however, from the general tone of the that the hardest struggle is that which must n the next three months.

. Charles B. Hill, chairman of the Christian l Famine Relief Committee, writing from a Camp, April 24, says: "On behalf of our com- I write to thank you very cordially for the onal gift from your readers for the relief of the e-stricken people of India. I am calling a meet- the committee to meet in Bombay on April 25, appeals from the various famine-stricken dis- will be considered and the money sent so gener- by the Christian Herald readers will be dis- ed to the needy places.

'e are making an appeal in India, chiefly ad- d to British merchants and others in the com- l centers."

ssionary R. I. Bisbee, writing of famine condi- in the Godhra District, says: "Our Christian unity in this district, which includes the Panch ls, is very poor. During the years when rains gularly, they were able with difficulty to make meet. Most of those this side are farmers. As , when the first few showers of rain fell, they put oke upon the necks of the oxen and started out ow. The fields were sown and the plants began rout, when the sun came out with deadly heat the young plants died. people had spent a great of money, which did not nt to anything. A month by and the clouds began ther again, and the rain all in light, occasional ers, so that the peo- vere encouraged to plant .

ut the rain ceased, and the withered and dried up efore, leaving the people less, facing high prices famine.

n account of war condi- , the price of grain at the nt time is two and one times as high as during the t famine. This, coupled the fact that the laborer ives now just about the daily wage as years ago, that even then the people a very hard time to make meet, makes it evident thousands are now going tarve, unless help is ex- led quickly.

The condition of the cattle rrible. They are dying all ut, and daily loads of hides seen going by our mission galow on their way to the nery. The people are strip- the leaves from the trees eed the cattle. It is esti- ed that 75 per cent. of the le will die.

I received word the other that the people at Sandas- —about eighteen miles away—were having a hard e of it, so I visited the place. I never realized ore to what dire misery human beings can be re- ed! These people are farmers, but because of the s falling there have been no crops and so they have doing whatever work they could find in order keep soul and body together. Now there seems e no work at all, and many people have left. But e remain in this village about fifty souls—mostly people and children—who are actually starving eath. I went into their homes and found abso- nothing to eat. The people are eating leaves roots. There are five blind and deaf people in village, and they were piteously crying for food. ought forty pounds of rice and made arrangements ed them. I don't think they will live long, as they are so weak. When the Christians here pray 'Give us this day our daily bread,' they pray with an earnestness such as I have never heard before. Think of people unable to sleep because of hunger, and no food in the village with which to satisfy them! And no one to turn to for help! My heart aches for the thousands who will starve the next three months.

"We have thus far received from the Christian Herald Fund 287.13 rupees, which we have expended as follows: Corn for the destitute Bhils, Rs. 100; corn for the poor of the Godhra community and circuits and children of our day schools, Rs. 153.2; corn for Christian natives at Ode, Rs. 27; corn for feeding the poor children at Ahema, Rs. 9."

Missionary C. H. Thorne, Church Mission House, Girgaum, Bombay, writes: "I have a grateful remembrance of the splendid way the Christian Herald helped us during the last famine of 1901-1906. I was in charge of the Aurangabad Orphanage during part of that time, and we were the thankful recipients of help from you that saved many a boy and girl from death, and gave them back to a life of health and happiness. The children of that time are now men and women, living good and useful lives.

"In this present famine period we have had not only the misery of insufficient food to contend with, but a time of distress marked with awful sickness and mortality. Influenza followed by cholera, which swept away thousands, filled the people with alarm, and this terror added to the mortality. In some cases whole villages were so affected that gradually, as the disease advanced, it became impossible to bury the dead. The survivors were so weak and emaciated that they could only throw the corpses into the rivers. At last none were left, and the village was completely wiped out.

"Yet the Christians have been wonderfully preserved. This has been largely owing to the whole-souled devotion of the missionaries and the Indian clergy, who toiled night and day carrying food and medicine to the sick, caring for the widows and orphans, and nursing back to life and health those it was possible to save. The boys of our orphanage also have surprised us by their helpfulness. Going off to distant villages with medicines and food, trudging many miles along the hot and dusty roads, and at last arriving with the needed help, they filled the hearts of our people with thankful praise.

"One of the sad features of this visitation has been the passing away of a number of our workers in the mission, preachers and schoolmasters. This, I fear, has been owing in a certain measure to want and overwork."

Missionaries at Ahmednagar, India, with a group of natives to whom relief supplies have been distributed

A report from Aurangabad, up to the middle of April, discloses the famine conditions there. The relief work of the Church Missionary Society was then supporting 200 to 250 persons, mostly widows and their children, who would starve but for the aid received. It is quite likely that some of these may remain a charge on the mission for a considerable period, and many of the children will have to be taken into the orphanage, being entirely destitute. Of thirty destitute women, twenty-two are widows who are now employed as helpers in the relief work. The whole population, says the report, "is in desperate need of clothes. Few can earn more than enough to keep body and soul together. The missionaries are working until they are practically at their last ounce of strength; yet they cannot go away and leave these sufferers to starve."

Another missionary from the Bhil country says: "The money sent to us from the Christian Herald Famine Fund has been of great service. None of it has been spent on material, but all has gone direct to the sufferers. Prices are still rising and Indian corn—which is the principal food of these people—is almost unobtainable. There is not a field plowed nor a crop set for miles around us. I can only hope that some more relief may come. It is terrible to feel that one's own people cannot get enough to last more than a month for food alone, and how people with big families manage is more that I can understand."

A missionary from Nasik, western India, writes that he has a large orphanage and cannot get money to feed the children. Another, from Manmad District, writes: "Practically all the people in our little congregation are feeling the pinch of hunger and are insufficiently clothed. There are thirty poor Christian widows in Yeola alone, and great numbers of children who stand in dire need of food and clothing, and this in addition to the usual sick and infirm and the aged, unable to work. I am distributing in personal relief the money apportioned by the Fund to the starving and destitute, with small doles to families who cannot support their children. I imported a wagon of Australian wheat to sell to poor Christians at three annas a pailee, below bazar rate in the district. I am keeping twelve boys—waifs and strays—in a little boarding-school at Yeola, and others are daily asking to be taken in."

Rev. R. A. Hume, who has been chairman of two great Famine Relief Committees, and who resigned the chairmanship of the Bombay Committee recently, being succeeded by Rev. Charles B. Hill, has arrived from India. Dr. Hume hopes to be able to tell the story of India's suffering to church audiences and other meetings during the next few months, if his health permits. He is still feeling the effects of the overstrain of the last few months, when he was head of the India Relief Committee. Any letters to him from churches and religious organizations may be addressed to the care of the Christian Herald.

The following additional contributions to the India Famine Relief Fund are acknowledged:

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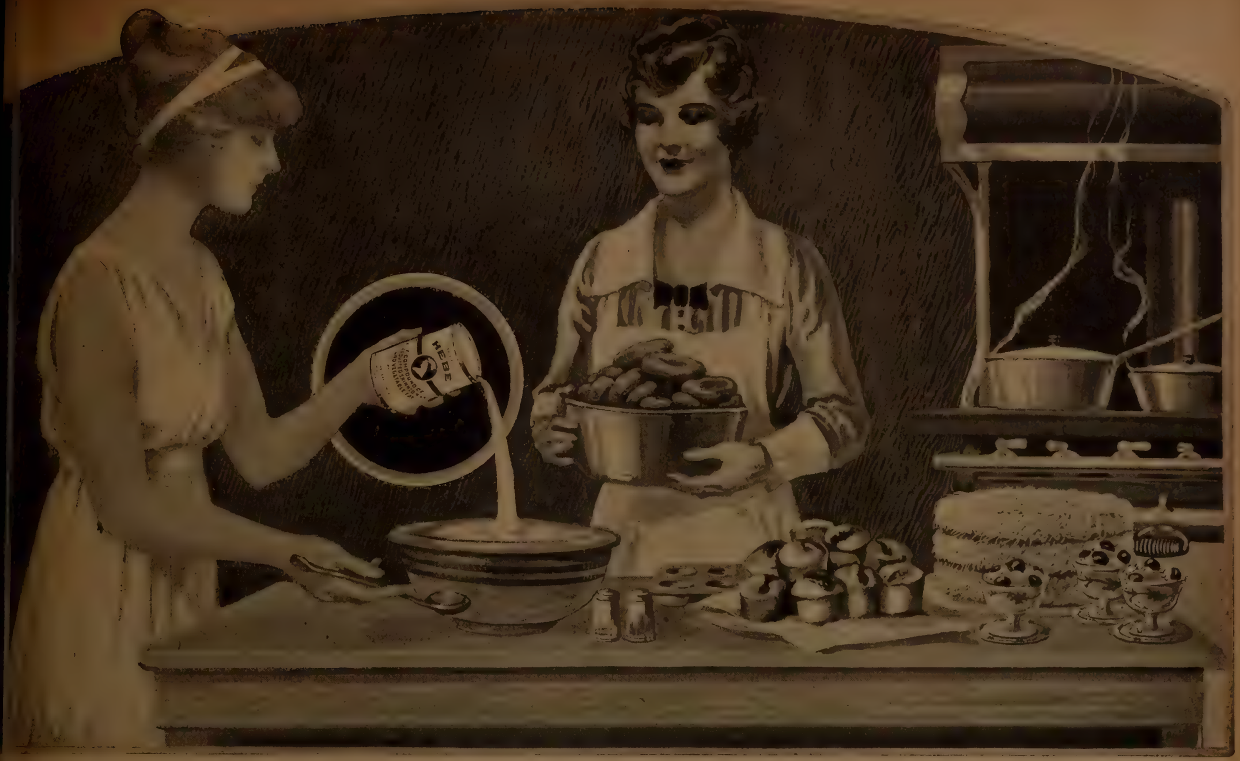

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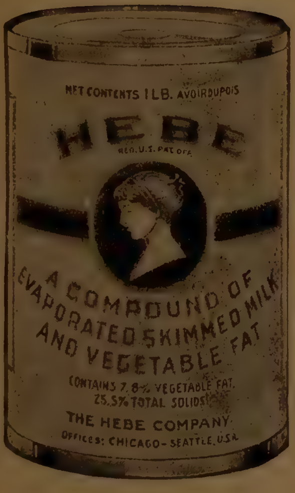
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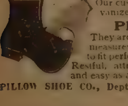

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CHANSUNG'S CONFESSION

Continued from page 717

"And this is Sa *Moksa* (Pastor Sa)," said Sa *Puin* as the tall man entered, and paused a moment to greet each with a pleasant, "Are you in peace?" before he passed to his study.

Choonwha could hardly wait till they were alone outside to give vent to her emotion. "Oh, isn't it just lovely—the house, I mean, and all the pretty things; and the *Puin*—isn't she a dear? No wonder you all love her! And to think of all the horrid lies our people tell about the foreigners. It is shameful!" To all of which Yungpok agreed.

The next day was the "Lord's Day." Yungpok had risen early and dressed the children in their Sunday best before the morning rice. Prayers were longer this morning than usual, Yungpok's husband reading and explaining the lesson the Christians were to study at the morning service. Choonwha followed the reading in her own red Bible.

Soon the great bell behind the church began to ring, and she and Yungpok and the children started up the hill together.

"This first hour is just for women," Yungpok said. "The men meet later."

And truly enough, there were no men present. A different foreign lady presided. Yungpok explained that Sa *Puin* attended another church in a different part of the city.

At first all the women sang together and the foreign *Puin* prayed. Then they all divided into classes and studied the day's lesson.

Choonwha sat with Yungpok but heard little of what was said, so interested was she in the great building and all that went on around her.

In the afternoon the meeting was quite different. The church was crowded, the men occupying one wing and the women the other. On the platform high at the front were seated some ten Korean elders and foreign pastors.

A Korean elder named Kang preached. Yungpok told Choonwha that this man was now assistant pastor, but that he would soon graduate from the seminary and be installed pastor of the church.

Before the sermon, one of the foreign pastors came forward and led the singing. What a voice he had! It rang through the church like a trumpet:

"Je — sus loves me! this I know,
For the Bi—ble tells me so."

How the people sang! A thousand voices, old and young; the school children especially fairly split their throats with the chorus;

"Yes, Je — sus loves me! Yes, Je—sus loves me!
Yes, Je—sus loves me! Yes, Bi—ble tells me so."

Elder Kang's sermon was very interesting, though much of it was new to Choonwha and beyond her comprehension. He told many simple stories which made his hearers sometimes laugh and sometimes cry.

Choonwha understood very well when he said that God was good and loved all his children with more than a father's love—that all the trouble and sorrow on earth was caused by sin, and that the greatest sin of all was not to love God; yet God loved men still and sent His Son Jesus to die in men's stead, and that all who believe in Jesus God will forgive and bless.

CHAPTER XI

Choonwha's Decision

CHOONWHA knew in her heart that it must be true. She had borne her burden of sin so long that she would gladly have laid it down that day; but as she listened a picture of an old man with a proud, yet kindly, sorrow-lined face came before her. Elder Han had been more than a father to her. He would never be a Christian. Choonwha knew that if she came to believe in Jesus it would break the Elder's heart, and she left the church deeply troubled.

The boat began its return trip to Tai Pyeng Dong early the next morning. Only once before they parted did Yungpok refer to the subject that lay heavily on her heart.

"What have you decided, Choonwha? Are you going back to Tai Pyeng Dong a Christian? Oh, how I hope you are!"

Choonwha answered, "If only I could; but it is too hard; it would break the Elder's heart, and he would drive me from his home."

"As for that," said Yungpok, "we must pray for him too. God can change the hardest hearts. No matter what others do or say, each of us must do what is right; and always remember, dear, if you should be driven out, my home is yours."

Thus they parted. Once more the men were at the oars, rowing hard against the current crossing to the other side. The brushwood had been sold and in its place the men had built a small house with mats for the return trip, which would take two days.

Reaching the farther bank, all the men but two went ashore and began pulling the boat up stream with a long rope securely tied to the boat's mast. In still water, the boat moved steadily forward; but in the rapids every inch was a contest. Choonwha forgot her trouble then and crowded forward with the rest to watch the battle. How the men's muscles stood out as they toiled at the rope, leaning far forward and fighting for every inch! The mast creaked and bent. Every timber in the long boat seemed to move and groan in pain, and over all was the roar of the rushing flood and the spray in their faces.

Once the rope broke and the water grew strangely still as the boat swept down with the current, losing fully two hundred yards before the steersman could force its prow to shore, where the men held it fast while the stern swung around like a whip in the current.

Choonwha knew this was dangerous and paled with the other women. When all was over she looked down at the Bible in her hands, for she had been reading it all morning, and almost unconsciously lifted her heart in her first prayer of gratitude to God.

The return trip to Tai Pyeng Dong was made without further accident. Elder Han and most of the villagers awaited them at the landing and Choonwha recommenced her life in the Elder's home apparently where she had left it. There were no Christians in Tai Pyeng Dong, and Choonwha was relieved to be able to read her precious new book alone without being forced to any open decision. She had seen much of the Christian life in her few days in Pyeng Yang, and in the simplest fashion began to imitate her friends in speaking her thoughts to God as she read her Bible, scarcely realizing that she was praying. The only outward sign of the change that was being wrought within was her increased devotion to the Elder and greater thoughtfulness in helping others.

So the days moved swiftly on, as happy, peaceful days will, and the old year was gone and Choonwha awoke to the fact that her testing time had come. The cakes for the New Year sacrifices were being prepared. The Elder relied upon her to sacrifice with him, and she could not, for her decision had been made, not in one day, or in one hour, but in all the days and hours since her return from Pyeng Yang. Choonwha realized now that she had long been a Christian at heart. She could not sacrifice without sin against God. She must choose where she would stand. No longer, like Nicodemus, could she be a believer in secret. But oh, it was hard! Death itself would have been easier for this loving-hearted girl than to say the words she knew would pierce the Elder's soul. Truly, she thought, Jesus brought not peace, but a sword when he said: "He that loveth father or mother more than me is not worthy of me."

Far into the night she fought the battle and found no peace or victory till Yungpok's parting words came to her memory: "We must pray for him too. God can change the proudest heart. No matter what other do, each of us must do what i Kneeling in the darkness, sh out her soul in prayer for the E committed herself to God, and l ness became light.

The next morning she sou Elder in his room. His face lit saw her coming. "What a wo is!" he thought; "both son and ter to me!"

Coming to his side, Choonw her hand upon his head. " you know that I love you. Not world would I disobey you or ca grief; but I cannot sacrifice You did not know, but Yung become a Christian and I lea believe in Jesus while I was in Yang."

For a moment the Elder sat dazed; then his face paled. "W you mean, child? You know no ter of mine can be a Christian. let me hear you say such words But come; you are sick, I an Never mind the sacrifice tonig will go in alone this year."

"No," said Choonwha, "I a sick and you must not misunde I have become a believer in Jes cannot sacrifice, because I kno wrong."

Quick anger flushed the Elder's face; but he controlled himself w effort. "What strange talk is Surely you cannot mean that you low foreigners and their nonse my love and my home!"

"Oh," cried Choonwha, "you it too hard! God knows I lov better than my own life; but, fat must obey God. Father, O fath not turn away!"

The Elder's voice sounded st and hollow; "Then choose betwe and this nonsense. You canno here and be a Christian."

Once more Choonwha's face turned toward Pyeng Yang. time she rode in a chair instead o boat. Then she went gaily away t holiday in the city. Now her swam with tears so that she scarcely see the dear home she leaving. She had hoped against to the last that the Elder would re but such proud spirits as his may b but know no relenting.

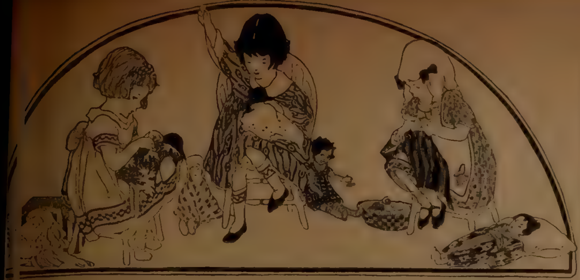
Without a word he had seen her paring to leave, and at the very last busied himself at his desk, refusing to look up when she came to say g by. It was not only that he hated despised the foreigners and their trine; but the thought that Choon could choose them rather than him had given her a father's love was r than he could bear.

Choonwha found a welcome in Py Yang. Except for the constant thou of the Elder's loneliness and suffer she would have been completely ha in her new home.

One day she and Yungpok wen see Elder Kang. To Choonwha's prise she found he was almost bl Choonwha wished to join the ch and had decided that she ought to Elder Kang about her past life, and great sin she had committed in qu reling with her husband.

The Elder was deeply moved at story of a great life tragedy so sim told. He was interested, too, to le from Yungpok that her friend posses so unusual an education. Was it po ble, he asked, for Choonwha to as in teaching the girls? Trained teach were almost impossible to secure, a it would be a great blessing if Choonw could help in the school. Choonw gladly consented. Work was just wh she needed. At first she taught o Chinese to the older girls, being hers ignorant of the modern subjects int duced into the Christian school; but h quick mind readily mastered the oth branches. With some assistance fr one of the missionary ladies, she w able in less than a year to teach eleme tary arithmetic and geography, and h become the most valued teacher in t Pyeng Yang Girls' School.

To be continued



A Missionary Sewing Circle

'he Spirit of the Children's Games

By Marie K. Chaffee

MOTHER, may we play 'carpenter'?" a little four-year-old asked one morning.

rtainly, boys," was mother's And soon Robert and two of his s were hunting down cellar for pieces of wood to make a table. had made tables of paper and oard, so why not of wood? Of mother had to help them ham- he nails in tight, but the boys the wood and fitted the pieces ier.

n mother sang and acted with the kindergarten Carpenter Song!

3usy is the carpenter,
At his work he stands.
)h, the wonders he can do
With his skilful hands!
Sawing, now, the long, long boards
Shorter soon he makes;
And the rough is quickly smoothed
When the plane he takes.
—EMILIE POULSSON.

was a delightful morning for the and for mother also, and the dinner came all too soon.

om that time on the carpenter shop in that family, keeping the boys y and happily occupied for hours stretch. They soon came to realize the house they lived in was the of men who toiled busily every and they became much interested new house which was being built in neighborhood and which they ed as often as possible. Then, too, boy's imaginations were wonder- developed, for they were really enters. They would leave their k and go home for the noon meal, ring their luncheon in boxes to eat ng the pretended noon hour. And ight they would shut up shop, put y all tools carefully and go home to r families.

he action of these games is easy to gine and the children delight in it. seen little Italian boys work so l over an imaginary forge and anvil ; their hands became red from exertion. There are other games of a similar nature, such as the Miner, the Shoemaker and the Fireman.

It seems to me the importance of the trade games cannot be emphasized enough. Froebel said a hundred years ago, "What the child imitates he begins to understand," and how important that he should feel the honor we owe to them through whose labor we are blessed with food, clothing and shelter! By devising a series of simple games in which the child imitates the activity of various workmen, Froebel showed how it was possible to guide the play interest of the child in such a way as to implant in him the first realization of the gratitude that is due to labor.

If the mother possesses and fosters such understanding and respect, the influence and good that will result are sure to have far-reaching effects upon the child and the community.

That Word "Obey"

By Marion Harland

"WOULD it be practicable, and desirable for the word 'obey' in the marriage service to be changed into the words 'respond to'? I have understood that the word 'obey' is often eliminated. I believe, with most of us 'respond to' conveys quite as strong spiritual meaning."—E. E. C. (*Colorado.*)

In my judgment, a better way out of a difficulty that has perplexed hundreds of thoughtful Christian folk was voiced by an eminent clergyman who has joined in the holy bonds of matrimony over a thousand couples during a pastorate of fifty-odd years. He enjoined the woman to be a "loving, faithful and *dutiful* wife." When questioned as to his reason for the innovation, he said: "The women of today are neither children nor slaves. I will not tempt them to perjury. It is sometimes the duty of a true wife to disobey the mandates of an unprincipled husband. She consults his best interests in so doing."

The point was well taken.

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s your own energy and strength be- normal? Probably your nourish- nt satisfies your appetite and main- ns your weight at normal but does not ply the elements that produce vigor.

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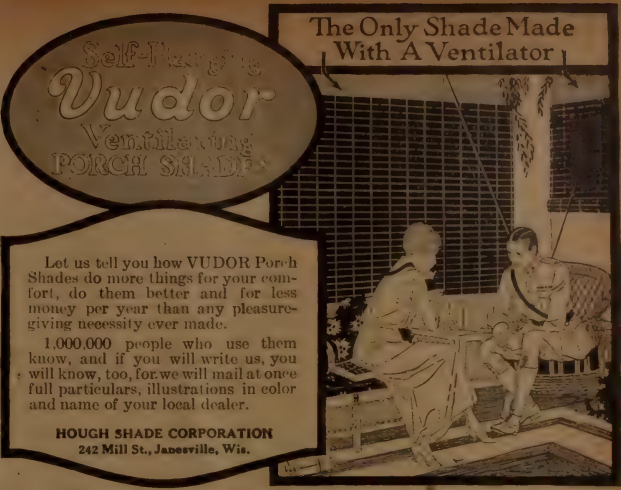

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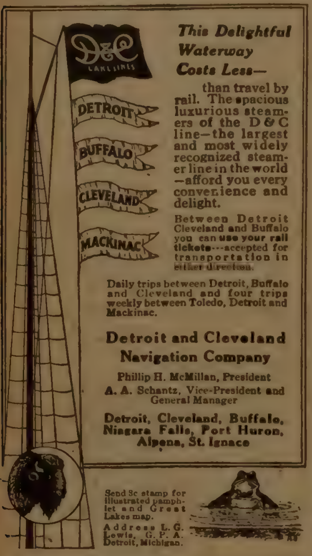

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The Christian Church—Its Life and Its Wo

International Sunday School Lesson for July 6. Acts 2:37-47 and I Thess. 5:1

By Rev. George D. Allison, Ph.D.

ONCE more the Christian Church is a world center of interest and inquiry. At times in the past it has been fashionable to decry the Church, and occasionally with more or less justification. But in every great human crisis men have turned to the Church in their emergencies as they did during this World War. How the pastors were deluged with the appeals of the government and the welfare organizations! How well the churches responded with men, with money and with practical efforts of the most varied kind. Not only in war-time, however, but through the long steady grind of ordinary life it is the Church of Christ that furnishes the bulk of altruistic service, even in the settlement houses and the public charities that have no organic relation to religious institutions. Besides, the great colleges and the hospitals are the Church's children. Down the ages the Church, despite its ofttime shortcomings, has perpetuated Christ's ministry of healing and teaching and serving.

It is this Church of Christ that is now a present opportunity for the children of your class and of your community.

What a Church Is

We must make our boys and girls realize what the Church is. Most of them think of the church building as the church. It is to them a place rather than an ideal enshrined in the hearts of living men and women. We should teach our children that a church is a group of men and women who are united by a common experience of God and a mutual agreement to help one another and to promote the progress of the Gospel in their community and the world. Here is a more scholarly definition that is valuable: "By the Church of Christ we mean the religious society, tracing its origin historically from Jesus of Nazareth, and finding in him its bond of union in common worship, work and life, in which the revealing and redeeming influence of Christ is perpetuated; and through which, under the influence of the divine Spirit, the Christ life is mediated to the world" (William Adams Brown).

It is plain from this definition that there is a sense in which there is still one Church of Christ throughout the world, and that we can also speak accurately of the various denominations as churches. But usually we mean by "church" a local church in a community. Such a church has essentially a twofold purpose, namely, the culture and development of its members and their children, and the winning of the unsaved and the wayward to Christ. In other words, its ministry is both educational and evangelistic.

It is equally clear that there is one sure test of its genuineness: "By their fruits shall ye know them." The product of the Church is the test of its value as an organization. Far more important than its formal orthodoxy or the affiliation with this or that denominational group is the answer to this searching question: Is it turning out men and women who are Christ-like? A church that is not producing Christians is a liability, instead of an asset, to the Kingdom of God.

Duties and Privileges of Membership

If children are more carefully instructed concerning the object of the Church and their responsibilities when they assume membership, we shall have more efficient church-members. For the most part the Catechisms have fallen into neglect, perhaps because some were very scholastic and "juiceless"; but that lays only the heavier burden on the teacher to make her class an intelligent and useful group within the congregation. The primary duty of a member is *loyalty*, and his corresponding privilege is *blessing*. Loyalty dictates his interest in the doings which constitute the life of the Church, his attendance upon its meetings, his participation in its burdens and effort.

Attendance is fundamental. As early as the writing of the Epistle to the Hebrews this had become a problem, "some" forsaking the assembling of the congregation. You cannot have a real functioning church without people coming together regularly for cooperative endeavor. It is true that church-going is very largely a matter of habit, but that makes it all the more necessary for the young to contract the habit. For you as teacher the question is, Are my pupils establishing the habit of fellowshipping in the church? Every pastor knows that a thoughtful teacher can frequently bring the entire class into church together from time to time, while thoughtless or overburdened teachers may not be represented by a single child for a month. If the home is neglectful we must be the more careful. You cannot build up the Christian brotherhood of faith and good works out of empty benches. Get the children into the meetings of the Church.

In our own church the Sunday school encourages attendance so successfully that from forty to seventy-five children have been in morning worship nearly every Sunday this year, constituting fully a quarter to a third of the congregation. The younger leave during the Children's Hymn immediately after the Junior Sermon. They cherish the booklets given as mementoes for faithful attendance.

Every prospective member should be clearly taught his financial duty to the cause of Christ, memorizing Paul's financial policy, which is the best: "Upon the first day of the week let each one of you lay by him in may prosper." This means proportionate, regular giving member should learn to lay offering whether he is present since the expense of the work just the same, and should generously but not rashly. H should be a minimum gift, should supplement from time according to his ability.

But the giving of time and service is still more important might not happen if every member were a real church w

The Church at Work

The main avenues of church are still essentially those of our in the Book of Acts. The prea the Word of God is still a centra despite all the world's criticism pleased God by the foolishness of ing to save them that believe.

The school itself is the Ch work, not, as some still seem to thing apart. The whole church be actively engaged in the read study of the Word of God and of t ress of the world-wide Kingdom. public worship and the class-room as well as the midweek meeting be parts of the school of pray every one may learn how to pra we know not how to pray as we

Finally, as at Pentecost, there inspiration and practical help of tian fellowship. It is a glory tod groups of men and women like ou are found everywhere meeting w accord, singing and praising God ing their joys and sorrows, and t seeking first the Kingdom of God.

Rewards for Sunday School Attendar

IN THE Christian Herald of February 22, on the page which carries the exposition of the Sunday School Lesson, there was printed an article about Superintendent Kinzer's reward plan in his Sunday school at Fort Pierce, Florida.

I believe in rewards, and know of one which surpasses the giving of pins, money, picnic parties, etc., and it does not require a great outlay of money, either by the school or the pupil.

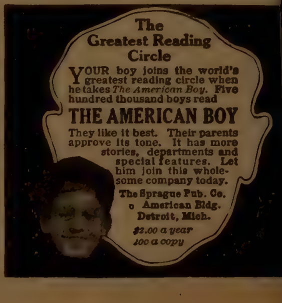
The reward to which I have reference, the foremost Sunday school reward known today, stands for the right principles, builds up character, is the link between the Sunday school and the home, is of no commercial value, cannot be exchanged for something the pupil sees another pupil have, and calls for very little outlay by the school. This reward was originated by the well-known International Sunday school secretary, Mr. Marion Lawrance. Mr. Lawrance saw the great need of stopping the leaks in the Sunday school by getting the pupils to attend regularly, and in order to give them an incentive, but not pay them, he originated a seven-year diploma, and named it, in honor of the founder of the modern Sunday school, Robert Raikes.

Each school using this diploma—and it is now in use by many schools of all denominations, in every state in the Union—sets its own standard, and then awards all who have come up to the requirements of that standard. It emphasizes regular attendance, regular offering, Bible brought to Sunday school, getting new scholars, supplemental or memory work, church attendance, and Bible readings. Some Sunday schools emphasize only regular attendance and offerings. Thus, when this diploma is once adopted, it starts the pupil along the right path, and the school can depend upon his cooperation for a period of at least seven years.

The diploma which is given at th of the first year of faithfulness is inches in size, handsomely lithogra and has six spaces in which to atta embossed seals given for the six ceeding years, one each year. Al pils having earned the diploma anxious to get the second year se tached, and thus the interest inc year after year until the diploma is plete with the six seals.

Sunday school pupils of all ages, ing for the diploma and seals, beco interested that they will forego tri Sunday in order not to spoil thei ord; and not only children, but haired men and women are enthus in earning one of these diplomas, seal. What can be better than to both young and old working on a which binds the school together in b of friendly rivalry? What we nee do is to dignify the work in our Su schools, and put it on a high plane, the pupils will respond, as they li accomplish results, and will be h in the doing of things more or heroic.

MARIE F. RO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Martyrs to Their Faith

ontinued from page 712

iese soldiers. This was not a of arresting them, but savage, ble barbarism.

ers stop and deliberately fire owd of only girls and women simply shouting, 'Man sei.'

nresisting old man of sixty-five unded, kicked and beaten by apanese soldiers.

wd of about twenty schoolgirls quietly walking along the pub- not even shouting, chased by beaten with guns, knocked d shamefully treated.

n dying, shot through the back.

hundred men with torn and lothes, tied together with ropes, jail.

Koreans, so injured that they t walk, tied down on a spring- and brought to jail.

American missionary roughly while standing in his own yard ing on, but doing nothing else. e and many other things I have h my own eyes. Other foreign- seen the same and worse. One magine the reign of terror in all this land, and the punishments tures at the police stations and still more awful story. I have n who were beaten on wooden '

ages of Japanese Soldiers

following letter was sent from mewhere in Korea" on April it gives the latest reliable news missionary in Korea of the ter- utrages now practiced on the people by the Japanese troops: Tyungju the Korean pastor of rch was beaten almost to a jelly soldiers. A patriotic procession t with a fire of death. Fifty-one illed outright on the spot, be- ix others in the hills near by. times more were wounded, and e over twenty have so far died eir wounds. The Japanese would ow any of the wounded to be o hospitals in other towns. There e Korean doctor in Tyungju, a te of the government hospital in He was busy giving first aid, ex- g bullets and binding up wounds, the Japanese soldiers came into ablishment, gave him a bad beat- nashed the doors and windows, out his medicines and broke up his instruments, and he had to flee from the town. The poor Koreans were told to go home and die.

"Christians have been especially picked out for violent treatment. Some of the churches, Christian schools, and pastors' houses have been burned to the ground by these soldiers."

Korean Uprisings Continue

THE Korean Daily News, Seoul, of April 9 and 10 continues to give reports of uprisings of Koreans, students and others, from about twenty different places. These are all Japanese reports, so they give their view.

At Kong Chu, the students of a Christian school came out from their building and began a noisy demonstration. The troops at once adopted severe measures and put the disturbance down; eight students were killed, many others severely wounded, and twenty-seven, with the school teachers, were arrested.

At Tai Chun, at another riot, nine were killed and twenty-one badly injured. At Ul San, eight were shot and eleven badly wounded. At Nam Wan, where several thousand gathered, eight were killed at once and thirty-four severely injured, and forty-two were arrested. At Hatong Nam Hai, Chang Song, Chang Yun, much the same story. One hundred and fifty were arrested at the last place.

Killing of Koreans Continues

A LETTER from an American, dated Korea, April 9, has just been received. He says: "Yesterday at Chai Ryang mission station, there was a great blowout with many killings of Koreans. American mission homes are being searched by Japanese police and soldiers. The Korean enterprise for independence is not abating."

Another report from Unkok-myon tells of a big crowd of five hundred Koreans gathering on April 6, the Japanese soldiers using their rifles. On the same day uprisings took place at Kailyang, and at Anak, in the Whanghai Province in the north. This seems to keep up the former plan of keeping quiet in the South and starting again in the North. Machine guns are now being used on the defenceless, unarmed Korean crowds.

The Korean Daily News reports other disturbances in over a dozen places.

Young People's Topic for July 6

elation to Others. Toward Enemies

an Endeavor, B. Y. P. U. and Epworth League Topic.

T be possible, as much as lieth in u, live peaceably with all men." aul knew human nature. He that causes of enmity would ap- He knew that people would take unjustly. He knew just how kerous and impossible folks could he stated the case deftly and . But we are not responsible y for another's wilful misun- nding. What we are responsible ur own heart and the develop- "as much as in you lieth," of the cies of our nature toward fairness, s, justness and truth tempered ve. A man may be as true as and yet as hard as nails, making ies by his uncompromising auster- There are many ways of making ies; but this topic is concerned with what we should do with them e get them. Enemies are a nui- They tell lies about us; sometimes tell truths that we wish hidden; they resist our good intentions; they try to write failure on the record of our dearest plans. Sometimes they embarrass us before others, and sometimes they hate us enough to use force against us. Resistance up to the point of force is best applied by the application of Paul's maxim to overcome evil with good. If the force threatens our life, resistance by adequate force is our duty. But if we are careful to tell only the truth that can be told without hurting, if we give our enemy credit for good intentions when he questions ours, if we take the failure of our plans good-naturedly and promptly begin new ones, if we submit to force when physical danger is not present and reply with kindness, the enemy will soon tire of a one-sided fight and become our friend, or at least only a passive antagonist.

Paul says if our enemy hungers to feed him; in other words, to treat him as we would treat one who was not our enemy. His enmity cannot long survive treatment as a friend. Then when he is sorry and says so and gives evidence of meaning it, we can write his name off our list of enemies and write it once more on our list of friends.

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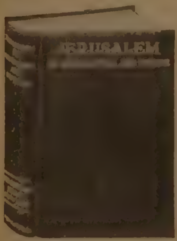

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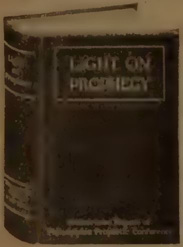

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CHRISTIAN HERALD, 2199 Bible House, New York, N. Y.

The Week in the World's N

Continued from page 710

constables or soldiers and the murderers had gone unpunished. Hundreds of men and women had been imprisoned without charges. At least five men had died in prison, being confined in narrow cells with hands handcuffed behind them, without change of clothing, for days at a time, and fed on stale bread and water. During the winter ice-cold water was poured over them, and many were attacked with pneumonia. Solitary confinement was general, and many of the prisoners became insane. Large bodies of political prisoners were kept without food for days at a time.

Homes were invaded and the occupants cruelly beaten and otherwise maltreated. Children of republicans were kidnaped. Refined women and children were confined with the most degraded characters. Heads of families were jailed, leaving their women and children without support. The educational system had broken down; destitution was rife in Dublin, and Ireland, burdened with taxation and cut off from commerce, was being bled white. The report recommended that a committee of seven members, none of whom should be British or Irish, be named by the Peace Conference to take testimony.

Elihu Root Did It. The Senate investigation of the supposed leak, through which unauthorized persons secured copies of the Peace Treaty, began and ended on June 11. It was found that the copy of the treaty which Senator Lodge had seen was shown to him by Elihu Root, who admitted the fact, and refused to consider it culpable. Mr. Root had received the Treaty from Henry P. Davison, of the firm of J. P. Morgan & Co., who had himself received it in Paris from Thomas W. Lamont. Mr. Davison was entitled to the copy as head of the International Red Cross.

House Cuts Armament. The House of Representatives, on June 11, took action authorizing the reduction of the army, for the fiscal year 1920, to 300,000 men. The War Department had asked for 500,000. The reduction was expected to result in a saving in excess of $75,000,000. The House Naval Affairs Committee recommended an appropriation of $600,000,000, two-thirds of the estimate of Secretary Daniels. The bill as drawn authorized a navy personnel, until October 1, of 241,000 men, after which it will be reduced to 170,000 by January 1, 1920. The marine corps personnel was fixed at 27,400. No new navy construction will be authorized. An appropriation of $15,000,000 was proposed for aviation, which Secretary Daniels declared would prevent any real development of the science of navigation in the air. He said $36,000,000 was the minimum required. France had appropriated $200,000,000 for aviation and Great Britain $330,000,000.

Money for Railroads. The House, on June 10, passed a bill appropriating $750,000,000 for the railroad revolving fund. Director General Hines had asked for $1,200,000,000.

The Wires Unsilenced. The nation-wide strike of telegraphers called for June 11 failed to result in the crippling of the service, which the union leaders had prophesied. The Postal Telegraph reported 20 to 30 per cent. of their men had quit. The Western Union claimed that in the whole country only 175 had left their keys. The union, however, claimed that at least 15,000 men were on strike, and threatened to extend the strike to the brokers' offices and the newspaper wires. In this they failed. Postmaster Burleson declared the strike wholly without justification and traffic at normal proportions, but h
order permitting the electric
and telephone workers to dea
companies as organizations, t
ing off a sympathetic strike.

Sultan's Harem Burned.
9 the Yildiz Kiosk, palace of th
Sultan in Constantinople, w
to the ground. In this buildi
power and glory of the gold
Turkey had been manifested.
had seen the play of diplomat
and its shadows were eloque
sinister purposes of the Subli
There were marple palaces, w
terraces, big buildings and s
all inwrought with the history o
in such a way that the pala
sented the empire. The bu
the palace was taken fig
as a symbol of the passing
Turkey.

Ultimatums. Notwithstand
consequences of Austria's ex
with ultimatums, the little pri
of Leichtenstein, the smallest
Europe, aside from Monaco a
Marino, was reported on June 9
notified the Peace Conference
would sever communication wit
less it was given representation
League of Nations. The princi
15 miles long and about 5 mil
with a population of about 11,0
no army. The threat to sever co
ication, however, was not witho
since the direct railroad rout
Paris to Vienna lies through Le
stein. At last reports Leichtenst
still on the map and the railro
still running, but no rewriting
Peace Treaty had been reported.

Jews Accuse Poles. Lewis Ma
head of the Jewish Committee in
received on June 8 and expec
deliver to President Wilson a d
report on the persecution of Je
Poles in the city of Vilna. The
shows that Polish troops had acte
great brutality, driving Jews
their homes, separating families,
goods and money, and shootin
killing indiscriminately. The n
of deaths was estimated at 1500.

Will Support Kolchak. The
and Associated Powers in a mem
dum signed by Wilson, Lloyd G
Clemenceau and Makino, on Jun
formally pledged to Admiral Ko
their support in his effort to reest
an all-Russian government, Ad
Kolchak having given satisfa
pledges to call a Constituent Asse
at the first opportunity, to reco
the rights of the various racial g
in Russia to self-determination
Bolshevists were reported to be enfo
universal conscription to raise troo

To Ratify Suffrage Amend
Illinois was the first state to ratify
Women's Suffrage amendment
Federal Constitution, Wisconsin
Michigan were close behind, all rati
on June 10. The New York legisla
called in special sessions, ratified
amendment on June 16.

Defer the League of Chur
Representatives of 38 American P
tant denominations in a meeting
Atlantic City, on June 13, failed
reach an agreement relative to the
of the proposed League of the Chur
of Christ. A sincere desire to
about a union of the churches
evidenced by the delegates of a
bodies, but there was no dispos
shown to force the proposed unio
take the form of a merger into a
organization. The question was
ferred, to be taken up at another m
ing to be called late in November.

ontributions to the Christian Herald Children's Home

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Additional acknowledgments will appear in subsequent issues of the Christian Herald.

nd all Gifts to the Christian Herald Children's Home, Bible House, New York City

How To Get What You Want

A Remarkable System of Personal Efficiency

Taught by Dr. Orison Swett Marden, the world's greatest inspirational writer, who has helped thousands of discouraged men and women to brilliant success

NO matter what you want—whether it be wealth, power, position, fame, health, friendship, or any kind of material success—it is no longer necessary for you to grope for it blindly, uncertainly, wasting your energy and brain power in an unequal struggle against circumstance and environment.

Dr. Orison Swett Marden

There is a sure and certain way of reaching your goal, of attaining your desires, of realizing your ambitions. There has been worked out for your guidance a definite plan of action which if followed intelligently will put you on the road to assured success. So clear, so simple, so explicit are the instructions that anyone can grasp their meaning quickly and put them into practice. A single hour devoted to their study may change the course of your whole life. Many a man who had thought himself possessed of only moderate ability—yes many a self-confessed failure—has suddenly found himself a new man mentally and spiritually, with a wonderful new power of accomplishment, new courage, new ambition and new opportunities for success, simply by following the suggestions given him by Dr. Orison Swett Marden.

What Great Men Say About Dr. Marden's Teachings

THEODORE ROOSEVELT said: "I am so deeply touched and pleased by your editorial in 'Success' that I must write and tell you so."

CHARLES M. SCHWAB says: "Dr. Marden's writings have had much to do with my success."

JOHN WANAMAKER says: "I would, if it had been necessary, have been willing to have gone without at least one meal a day to buy one of the Marden books."

LORD NORTHCLIFFE says: "I believe Dr. Marden's writings will be of immense assistance to all young men."

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When such men as these, and a host of others too numerous to mention, have felt so strongly the debt of gratitude they owe this man that they have not hesitated to acknowledge it in writing, surely you also can be helped to develop your latent powers, to fill a larger place in the world, to make a *new success* of your life.

There is nothing mysterious or difficult about Dr. Marden's teachings. They are clear, direct, personal. You will recognize their truth and their value to you as soon as you read them. And that they may have wide distribution throughout the world they have been put into a book, called "HOW TO GET WHAT YOU WANT" (instead of into an expensive mail-order course costing from $20 to $50) so that they are within easy reach of everyone who reads this announcement. And then there is THE NEW SUCCESS—MARDEN'S MAGAZINE, which every ambitious man and woman should read in connection with the book, as it is brim-full of the success idea and carries Dr. Marden's inspiring message to thousands every month. By special arrangement both the book and a year's subscription to the magazine can now be secured for only $3. Nor is it necessary that you risk a single penny to secure them, as Dr. Marden has stipulated that his book and magazine shall be sent on five days' free examination to every reader of CHRISTIAN HERALD who asks for them.

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Christian Herald, June 28, 1919

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Apply HINDS Honey and Almond CREAM gently with finger tips or moistened handkerchief; it cools tender, irritated skin at once. By its cleansing, healing, antiseptic action, blistering and soreness are averted. It keeps the skin naturally soft and attractive, regardless of exposure to the weather.

SAMPLES: Be sure to enclose stamps with your request. Hinds Honey and Almond Cream 2c. Both Cold and Disappearing Cream 4c. Talcum 2c. Trial cake Soap 8c. Sample Face Powder 2c., Trial Size 15c. Attractive Week-end Box 50c.

Hinds Cream Toilet Necessities are selling everywhere or will be mailed, postpaid in U. S. A., from Laboratory.

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and several Foreign Countries buy our 6% First Farm Mortgages and Real Estate Gold Bonds. Our investments are of the conservative kind and appeal to those seeking safe, sound time-tried investments for their funds. 35 years' experience. Write for pamphlet "O" and offerings.

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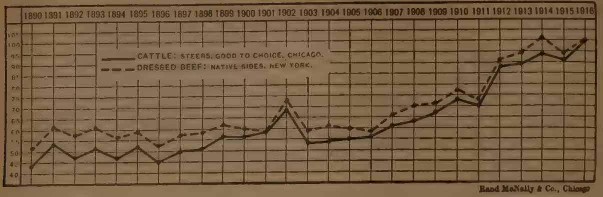

On looking back to 1890 one sees that every year the packer has been selling meat more cheaply compared to the higher prices he had to pay for cattle. This is the latest chart printed by the Bureau of Labor Statistics. 100 equals 1916 price. War-time diagrams are not published yet

This chart shows why beefsteak is high priced

"I remember when we paid 20 cents for beefsteak," she said. "Now it's tagged 40 and 50 cents a pound."

The housewife wonders who is making money from these high prices.

Could she see the herds of cattle out in the pastures—bringing more than twice as much as before—she would know that a considerable part went to the farmer to encourage production.

A glimpse of doubly valued grain—necessary to fatten live stock—together with high priced farm labor, and other high farm expenses—would largely explain why this was necessary.

World food shortages, high wages, depreciated money, make everything high priced. Meat has not advanced more than other foods.

But throughout the past 30 years of rising prices, the packers, in competition with each other, by handling more live stock, and by eliminating waste, have steadily reduced the spread between the price of cattle and the price of beef. This chart, copied from Bulletin No. 226 of the U. S. Bureau of Labor Statistics, shows it.

As compared with the price of cattle the consumer is paying less for meat, and the live stock producer is getting a larger proportion of the prices received by the packer for meat and by-products.

Service like this, performed at a profit to the packer of only a fraction of a cent per pound, benefits the public. It goes to show that the right men are on the job.

Swift & Company, U. S. A.

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A nation-wide organization owned by more than 25,000 shareholders

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

MRS. C. D. S., Paralta, Iowa. "I have been a reader of your paper over twenty years and feel that I cannot do without it. I note the interest you are taking in starving India, and I wonder why you are silent on the needs of almost one-half of our own population. We are confronted with starvation prices for almost everything; worse now than when we were in the war. Surely something is wrong. There must be gambling in foodstuffs. Here I live in the very center of production and pork is $20.30 per hundred alive. The producer receives forty-five cents a pound per dozen for eggs and sixty-five cents for butter. When they reach New York these prices are higher. Almost one-half of our people here cannot afford these necessary articles. If this is allowed to go on, our children will be weak in mind and body. True, they have something to eat, but it is not satisfying, and does not nourish the system properly. They are an easy prey to disease, especially tuberculosis. I believe in charity, in feeding the hungry in other countries, but we should not neglect our own. If gambling in food cannot be stopped any other way, should we not unitedly ask that an embargo be placed upon these articles until food prices are within the reach of our own people? We cannot get any kind of meat here for much less than forty and fifty cents per pound, and a vast number cannot afford meat; yet this same meat is selling in foreign countries for less than we pay. I know you are interested in all good works, so I am writing you to ask if you cannot do something to help remedy this terrible state of things. It is terrible when the life and health of our own people are at stake."

Mrs. M. A. B., Philadelphia, Pa. Some churches still retain the old method of breaking the sacramental bread, while others serve it cut into small portions, the latter form probably being adopted for hygienic reasons. After all, it is the spirit of the ceremonial rather than the form which is to be considered, although we do not doubt that very many prefer the time-honored and reverent custom.

M. S., Oraibi, Ariz. We are told that the evil one at times assumes the aspect of an angel of light in order to deceive men. He uses means, we are warned, that are calculated to deceive the very elect. (See II Cor. 4 : 4 and 11 : 14; II Thess. 2 : 9.) But all his professions are false; all his promises lies. If he should attempt to answer prayer, the answer would be a counterfeit, designed not to help but to mislead and destroy. (See I John 4 : 1.)

J. M., Kansas City, Mo. The Hall of Fame is said to have originated in a suggestion of Chancellor H. M. MacCracken of New York University, who directed public attention to the fact that an American Pantheon was needed. Paris, Rome, London, Munich and many other capitals each had their enduring memorials. Work on the Hall of Fame, situated on University Heights, New York, was begun in 1900. There was no lack of nominations. These were referred to a body of one hundred judges, among whom were college presidents, leading educators, scientists, authors, publicists and members of the Supreme Court bench. J. M. suggests that the time has come for adding new names to the roll of those Americans who have done distinguished service for their country and the world. The great war has brought out the noblest traits of
American character, and he holds th
most fitting recognition we could accor
would be to select a group of the great
inscribe their names in the Hall of
Mrs. L. W., Kingsley, Pa., suggests
year's addition to the Hall of Fame, the
of P. P. Bliss and Allen G. Thurman.
hardly needs an effigy in stone, for he sti
in his songs, and though these do not
often in the newer songbooks, he lives,
theless, in the good lives of the son
daughters of the men and women wh
melodies helped to save from sin and to
to Christian work. Among his best-
pieces are: "The Light of the World Is J
"What Shall the Harvest Be?" "Who
Will," "Hold the Fort," "What Hast
Done for Me?" "Go Bury Thy Sorrow,"
the Lower Lights Be Burning," "Oh
Nothing," "Almost Persuaded," "Onl
Armour-Bearer," "Pull for the Shore,"
Half Was Never Told," "Dare to be a D
"Seeking to Save," "Arise and Shine,"
Well with my Soul," "Wonderful Wor
Life." Thurman was long in public lif
served his state, Ohio, and the nation
He was a United States Senator for t
years, 1869–1881, aspired to the Presid
and was nominated but defeated for the
Presidency, running with Cleveland in 18

Mrs. S. E. C., Erskine, Alberta, Ca
The pyramids of Egypt were monun
over the graves of kings. The most intere
group is at Ghizeh, near Cairo. The G
Pyramid, built over the tomb of Cheop
considered one of the seven wonders of
world. It was originally 481 feet high an
base was 756 feet square. It is placed
exact relation to the points of the com
and this fact, with the exact mathema
relation which one of its dimensions bea
another, has caused many to believe th
was intended as an astronomical observa
or to serve some similar scientific pur
Cheops, over whose tomb the Great Pyra
was built, is thought by some to have l
about 2100 years before Christ.

R. D. S., Chaplin, Saskatchewan, Can
When an alien becomes naturalized in
United States his children below the ag
twenty-one become citizens by virtue of t
father's naturalization, and can take up ho
steads on government land and exercise
other functions of citizenship the same a
native-born American. The child of a na
alized British-born person can resume Bri
citizenship by swearing allegiance to Brit

G. C. H., Chicago, Ill. In the first
verses of Isaiah 58, the prophet takes the p
ple to task for the insincerity of their worsh
while the sixth and seventh verses outline
true worship which will be rewarded by Go
recognition.

RENEWAL NOTICE

THE subscription price of the
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years, $5.00.
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tion and Future, $3.00; Oh, Money!
$3.00; Pictorial Life of Christ, $3.00;
sador Morgenthau's Story, $3.50; L
Prophecy, $3.00; Gene Stratton-Porter's
6 volumes, $6.00; Forty Prophetic W
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able $1.00 a month, or cash with order.
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uine Morocco Binding, $6.00; Red Lett
tament, $3.00.
Send money by postal or express
order. Address THE CHRISTIAN H
BIBLE HOUSE, New York.

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10 Quick Delicious Ways to Serve This Healthful Fruit

HERE are ten ways in which oranges can be served in a jiffy for breakfast, lunch or dinner. Why take the time, especially in these busy days, to prepare more elaborate foods that can't be more delicious? Note the simplicity of these luscious desserts and other dishes. Note also that no cooking is necessary.

Healthful, Too

There can hardly be a more healthful habit than the frequent serving of oranges. Their invaluable salts and acids are excellent aids in the digestion of all other foods served with them.

So don't regard oranges merely as good food alone but as food that improves your entire diet.

California Produces Oranges the Year Round

This year's crop of California summer oranges is the largest in history. More than 7,000,000 boxes of this delicious fruit will be shipped during the summer months; so there will be enough for everybody—and at reasonable prices.

Sunkist

Uniformly Good Oranges

Sunkist Oranges are firm but tender and practically seedless. These features make them easiest to slice, cut or segment, hence best for salads and desserts.

They are uniformly good—sweet and juicy, so you can depend on them. Order a dozen today and begin serving them daily in one of these attractive ways.

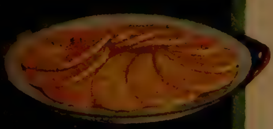
California Fruit Growers Exchange Dept. H-16 Los Angeles, Calif.

A Non-Profit, Co-operative Organization of 8,500 Growers

Also Distributors of Sunkist Marmalade and Sunkist Lemons

Send for "Sunkist Recipes," by Alice Bradley

A beautiful book containing 200 recipes for the use of Sunkist Oranges and Lemons will be sent free on request. This book, by Alice Bradley, Principal of Miss Farmer's School of Cookery, Boston, contains many valuable suggestions. A post card brings a copy. Mail one to us now.

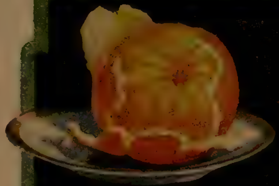


Fine for breakfast or as a salad or dessert—luscious, tender, juicy

Oranges cut up with bananas is a favorite fruit combination—healthful and attractive

Try oranges cut up with apples. Note the flavor of this dish.

Oranges and pineapple is another winning combination



Easy to peel. Eat this fruit between meals. Let the children have it.

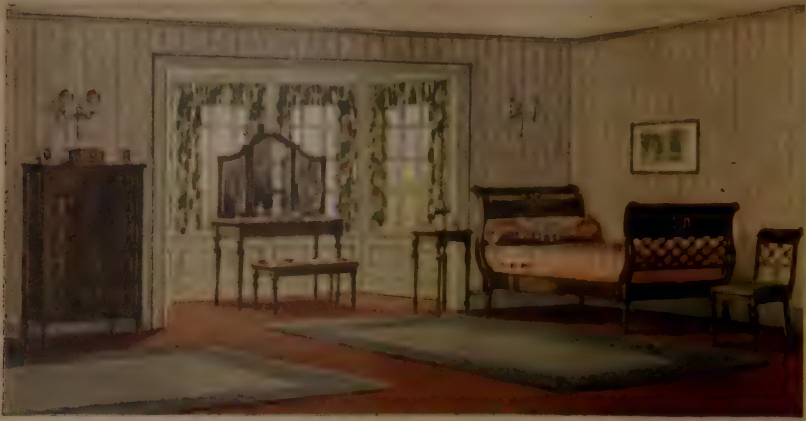
A delicious quick dessert is simply oranges cut up.

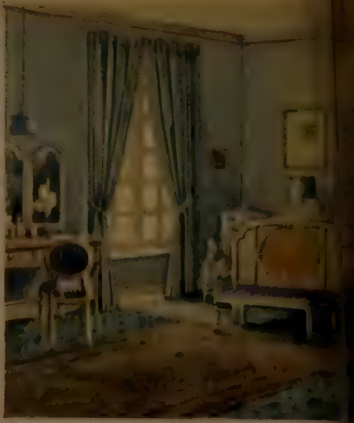
Try oranges with cocoanut. This dessert is preferred by millions.

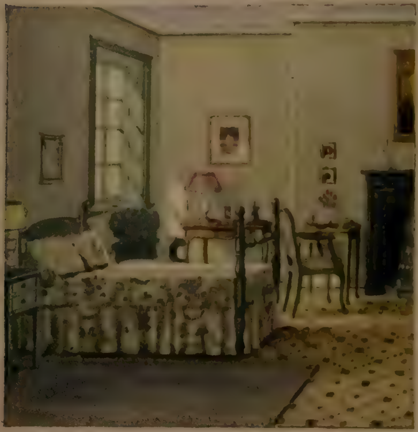
Drink orange juice alone or mix with ginger ale or grape juice.

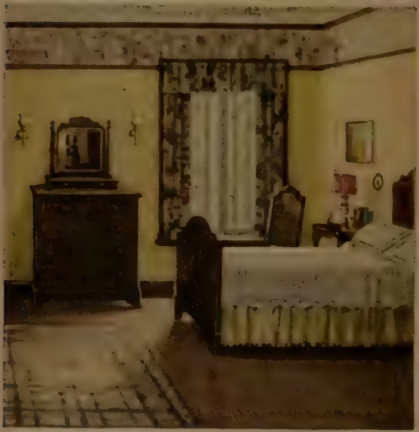
All soft drinks are better when orange juice is added.

The ideal breakfast fruit—appetizing, satisfying. No sugar is required.









Armstrong's Linoleum

For every room in the house

LOOK at these bedrooms. Each is distinguished by fresh, dainty coloring, excellent arrangement, inviting charm and an assured atmosphere of good taste. And in each room the linoleum floor is a perfect match for everything else.

The large bedroom has rose-colored Armstrong's Plain Linoleum; the lower room has Armstrong's brown Jaspé Linoleum. The blue room and the room with the delicate green touches have Armstrong's Carpet Inlaid Linoleum of suitable design—with the colors running clear through to the burlap back.

Armstrong's Linoleum is a practical floor choice because it is durable, economical, comfortable and easy to keep clean. Spend a profitable morning in some merchant's store looking over the Armstrong designs for every room. Have your linoleum laid right by the store expert.

Armstrong Bureau of Interior Decoration

In charge of a thoroughly trained decorator prepared to give personal suggestions about the selection of Armstrong's Linoleum to suit any scheme of interior decoration. No fees. Address: Bureau of Interior Decoration.

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By Frank Alvah Parsons

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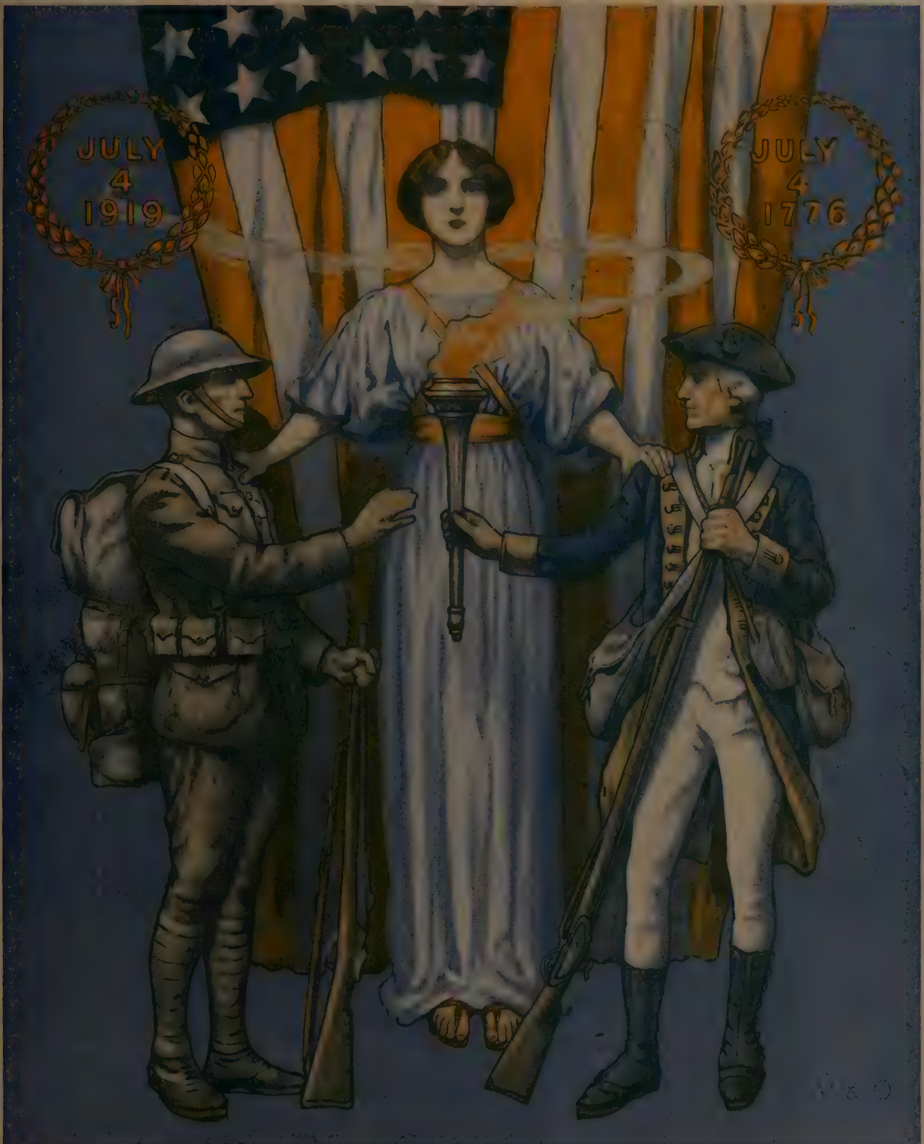

Its Glow Has Reached Across the Seas

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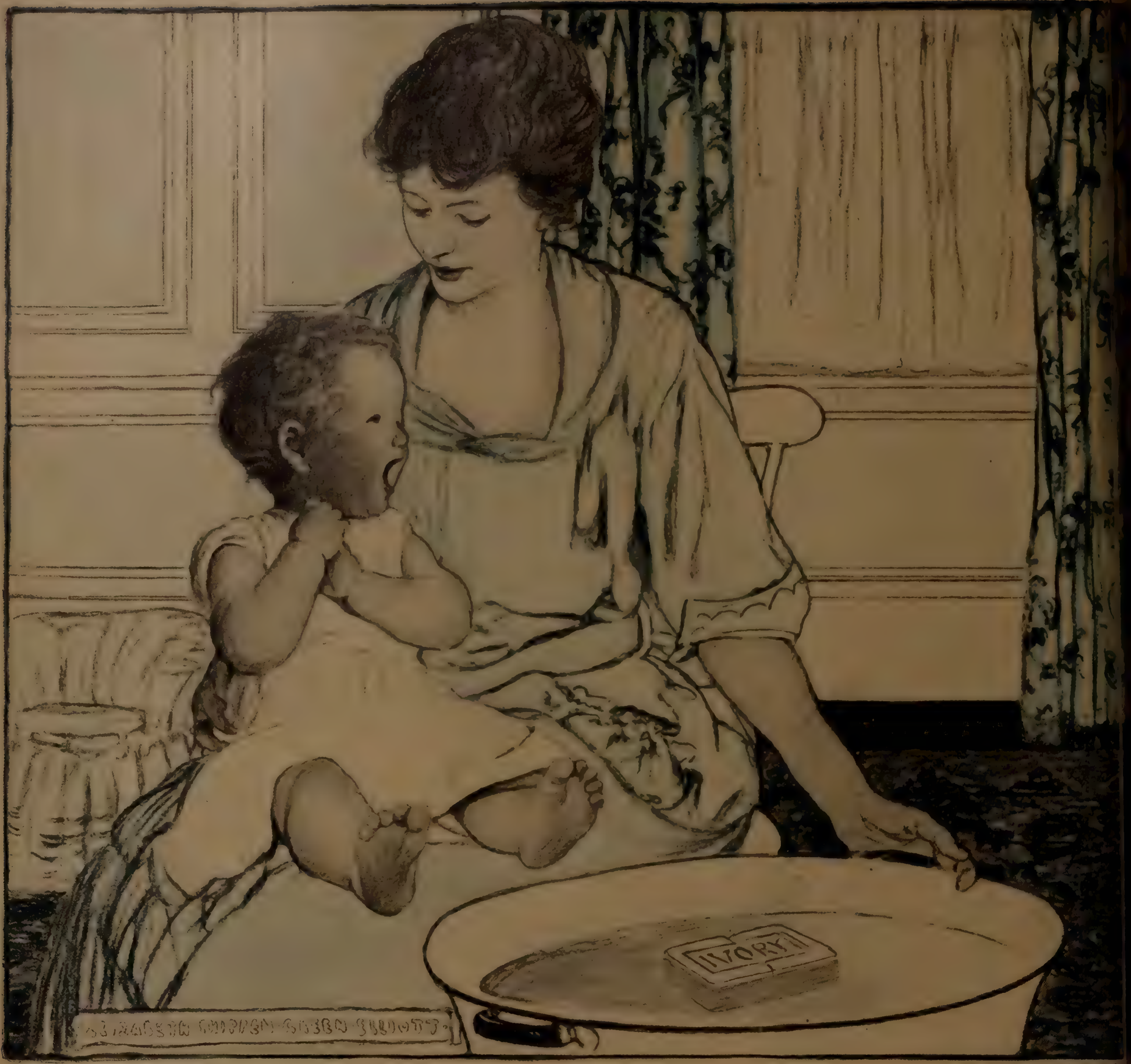
WHERE THE PILGRIMS LANDED
The Lighting of the Torch that Illumines the World

INDEPENDENCE DAY, 1919
A Poem by Margaret E. Sangster

Many Other Patriotic and Timely Features

Entered as Second Class Matter, January 25, 1909, at the Post Office at New York, under the act of March 3, 1879.



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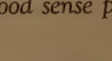
He enjoys the cleansing suds from the top of his yellow curls to the tips of his crinkly pink toes. Ivory always is mild, pure, gentle—never irritates. It is so free from harsh, drying materials that it feels cool and soothing to the most sensitive skin.

You will find Ivory Soap in the bath-tubs of the best cared for babies everywhere—in beautiful nurseries, in spotless, sanitary hospitals, and in modest homes where tenderness and good sense prevail. It is the pure, safe soap for young—and old.

IVORY SOAP. . . . .  . . . . . 99$\frac{44}{100}$% PURE

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THE MEANING OF AMERICA

A TIMELY TRIBUTE

By HORACE HOLLEY

IN THESE great days of 1919, America is being rededicated to a broader, more fruitful ideal.

Within six generations our American purpose of political liberty has developed within itself a purpose even bigger, even better and more human—the purpose of *economic betterment.*

A mightier America has been produced, as the oak is produced from the acorn.

America stands apart from all mankind in that America alone has demonstrated the proof of human progress and human development.

America means that men are graded according to their service, not according to their privilege.

America means that social reality, like moral reality, is permeated and sustained by positive, undeviating law.

America means that a man's brain, character, efforts and ambition can work upon adequate tools and build his dreams in stone.

America fertilizes her children with positive desires for better daily living and gives them a fair reward of spiritual and material life.

Only a decade ago, it would seem, we were devoted to the old, false gods of chance, of bitterness and of strife, the gods that made Asia a narcotic and made Europe a bomb. But the full, free energies we called up to win the War brought us a Victory nobler even than victory over the Hun. America has conquered Poverty. America has conquered Fear. America has replaced the instinct of self-preservation—the instinct of the savage in the jungle—with the instinct of working and playing among our fellows—the impulse of Civilized Man.

THE greatness that America *is*—the wealth that America *has*—the further opportunities that America *will give*—we misunderstand, temporarily and impulsively, because this America of ours is a new standard in the world. We have no ready rule to measure it. Even our highest expectations have been surpassed.

But ask the student of history, the man who knows under what conditions other men lived in ages and nations past. Ask the traveler, he who knows divided Europe, who knows weary, homeless Asia, who knows Africa the ignorant. Compared with all times and all nations else, America is as the clear spring to the stagnant pool, as the steady, wheel-turning river to the arid, sullen desert sand.

Carry this larger meaning of America into our most immediate, most intimate daily affairs. All roads lead sooner or later to the problem of Labor and Capital. What has America done with this world-old problem?

America has solved the problem of Labor and Capital by proving that in the modern community "Capital" has no real *separate* existence. In America, more and more, "*Capital*" is merely one form or manifestation of *Labor,* one tool of Labor, one reward of Labor. The proof of this assertion lies evident enough in any Factory, any Bank, any Store, any Farm. Is the productive value of the Factory machine due to its mere inert metal, or to its *design?* To its design, of course! So the "Capital" of Factories is really their engineering and their inventive brains—a highly specialized form of Labor, but obviously Labor, as all will agree.

And what about the Bank? Does a bank represent Capital as *volume* or Capital as *velocity?* As *mass* or as *energy?* As *possession* or as *direction?* Here again the answer is clear to all.

Or in the case of the Store: Does the Dealer profit by his *goods* merely? Or by his *service in* and *by the goods?* Compare the Dealer who profits with the Dealer who does not. Is the difference between them due to *quantity* of *goods* or to *quality* of *service?* The question answers itself.

Last of all, the American Farm. What is a Farm these days but an Out-Door Factory? What is Agriculture in America but Factory methods, Factory appliances turned to the production of food?

Here, indeed, is the very basis of this larger meaning of America as economic betterment. In producing food by machinery, in quantity, under conditions of scientific certitude, America has cut the tree of human Fear at its root. For the source of Fear is the *lack of food.* And America has food enough and to spare. America can feed the world.

But the American idea that Capital is really a form of Labor can be worked out still further. Since the *cause* of Capital has become *brains* rather than *privileges,* the *control* of Capital—the reward of brains dedicated to service—is absolutely free to all.

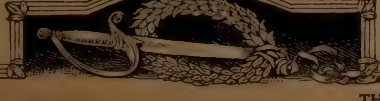
In America the son of a mechanic is as apt at invention as the son of a wealthy broker. A bootblack can arrive at an education as productive as a millionaire. The test is no longer privilege. The test of success in America is *service.*

THAT is why—even though we do not yet fully *appreciate* America—we unconsciously reject the Asiatic and the European idea. We find a truer and richer economic *development* in the initiative of personal brains than in the dictation of government officials. We find a broader and deeper freedom in the natural cooperation of industry than in the *unnatural* coordination of Socialism. We do not willingly impede the efforts of more ambitious minds than ours, nor lightly deny the reward of more successful ones, because we know that by so doing we may be restricting the opportunities of our own children. Moreover, we know well that these greater efforts and these stronger ambitions are producing advantages in which *all can share.*

These great days of 1919 are great precisely because we Americans are definitely and permanently breaking with the restrictions of the past.

The stream of human activity is pouring into the sea of social faith. The moment of arrival is a troublous moment. But the confusion in which Americans find themselves this very day is no confusion of weakness, disintegration, failure. It is the confusion of power still unappreciated, still untried.

America can spend what she wants to spend, because America can earn what she wants to earn. In America, better living is not a privilege, much less is it a crime. *Better living is our common obligation in the light of the commonwealth we are!*



Germany Votes to Sign the Treaty

THE German National Assembly, on June 22, voted by 237 to 138, to sign the Treaty of Peace. The Assembly also voted confidence in the new government of Herr Gustav Adolph Bauer, which was organized after forty-eight hours of intense endeavor by the leaders of the German parties. One cabinet lasted only an hour, being disrupted by the refusal of Count von Bernstorff, former Ambassador at Washington, to accept the Foreign Ministry, and with it the chief post on the peace commission. In the cabinet, as finally organized, Dr. Herman Müller is Foreign Minister, Gustav Noske remains as Minister of Defense, and Matthias Erzberger, leading exponent of the necessity of signing, is Vice-Premier and Minister of Finance. Herr Bauer is a Socialist and has been secretary of the labor unions of Germany, Labor Minister in the cabinet, and a labor delegate to the Reichstag.

The decision to sign followed three days of stormy political discussion. The Vossische Zeitung, although calling the Treaty "unspeakably brutal," probably expressed the average German attitude in an editorial urging the signing of the Treaty, saying: "But despite all that, it is hardly possible that any government conscious of its responsibility will accept the awful consequences of rejection. If we accept, our burden will be intolerable, we admit; and it is impossible, if measured by means of antiquated statesmanship and economy. But even the hardest peace creates the possibility of reconstruction and saves the country from falling to pieces, while rejection would mean a terrible end of everything!"

The Scheidemann cabinet and the peace commission, under Brockdorff-Rantzau, resigned on June 20. At that time the Assembly seemed to have a small majority for signing. All of the parties, except the Independent Socialists, were split on the question; the Majority Socialists and the Catholic Centrists had a majority for signing, while the Democrats, representing the military and conservative classes, were almost solidly against it. The Democrats held out for counter-proposals, demanding a limitation of the indemnity to the 100,000,000,000 marks, offered by von Brockdorff-Rantzau, and refusing to accept the sections admitting Germany's war guilt, and also declining to surrender the Kaiser and others accused by the Allies. A note proposing modifications along these lines was dispatched to Paris on the 22d and was delivered to President Wilson. The President and Premiers Lloyd George and Clemenceau discussed the note for a couple of hours and wired a negative reply.

The Germans then were reported as deciding to sign the treaty as presented, but to declare that they did not sign voluntarily but under pressure of force, and that since the economic and financial terms exceeded the limit of Germany's capacity to meet them, Germany would be unable to accept responsibility for their execution.

In announcing the cabinet's decision to sign the peace terms, Premier Bauer declared to the Assembly: "The Allied and Associated Powers cannot expect the German people to agree from inner conviction to a peace instrument whereby, without the populations being consulted, members are severed from the German Empire, German sovereignty permanently violated, and unbearable economic and financial burdens imposed upon the German people."

The decision to sign was quite evidently the result of German inability to resist, and was possibly aided by the Allied force of 500,000 picked troops which stood along the Rhine, ready to march into Germany and, with the Bohemian and Polish forces, to throw a military ring about the center of Germany, re-establishing the blockade, with all friendly neutrals cut off by the Allied armies. Pressure for signing was also brought to bear upon the Assembly by the people of the occupied territory, who saw the full extent of Allied power, and also by the people of South Germany, Bavaria and Baden, which would be first invaded. The eastern provinces were solidly against yielding, and the people of Silesia were said to be determined to resist with arms any attempt to separate them from Germany.

Because of the time required to reorganize the government and the peace commission and dispatch the new delegates to Versailles, the new German Government asked the Allies to extend the time limit for signing by 48 hours, but the Allied Council refused additional time. As this was written it appeared probable that, before June 25, the historic Hall of Mirrors, where France was humiliated in 1871, would see the once proud conqueror humbled by his written acknowledgment of defeat.

As for peace. With Germany signed up, there still remain Austria, Bulgaria and Turkey. And there are hostilities still to be hushed between Czechoslavs and Hungarians, Czechoslavs and Poles (not active, but quiescent), Jugoslavs and Austrians, Rumanians and Hungarians, Poles and Ukrainians, Rumanians and Ukrainians, and between the Russian Reds and all the races which touch the edges of the Russian chaos. Then there are the Turks, who are still murdering Armenians and resisting Greek advances in Asia Minor; Afghanistan and Britain are skirmishing, and the disposition of the Danube territory, claimed alike by Serbia and Rumania, holds a seed of discord, while Albania is not yet satisfied.

© International Film Service

Villa forces photographed in Juarez when Villa controlled Northern Mexico

The Week in the World's News

Germans Sink Ships. Under the armistice terms, the German High Seas Fleet at Scapa Flow were interned with skeleton German crews, but not surrendered. British ships guarded the exits to the roadstead, but there were no guards on the interned ships. On June 21 the German crews were seen to be leaving the ships in small boats, and the vessels were observed to be sinking. Six German sailors were killed and ten wounded while the British were putting the enemy seamen under arrest. Efforts were at once made to beach the vessels. Of the 50 destroyers, 18 were beached, 4 remained afloat and the rest sank. Of the 9 battleships and 5 battle cruisers, all but one of the latter were sunk, although some were nearly beached and went down in shallow water. The sinking was achieved by opening the sea-cocks and condensers. It was done under plans of Admiral von Reuter in command, who said the Kaiser's orders demanded sinking rather than surrender.

Britain Bars Drys. England appears unwilling to dry her bars since she has prevented, through delaying passports, the invasion of prohibition lecturers, who were planning to begin the International Campaign for a dry world by presenting the advantages of prohibition to audiences in Great Britain. In spite of the action of the government, however, the Anti-Saloon League has begun its work in England, the secretary having rented, for 23 years, a suite of offices in Fleet Street. A representative of the British Government was quoted by a correspondent as declaring that no action by Great Britain, looking toward total prohibition, would be likely to be taken until the prohibition experiment in the United States had been proven a success.

Ratifying Suffrage. The legislatures of Ohio and Kansas ratified the Woman's Suffrage Amendment to the Federal Constitution on June 16.

Twenty-five Millions to Colombia. On June 18 the Senate Foreign Relations Committee was considering a new treaty with Colombia under which the United States will pay Colombia $25,000,000, but will make no apology to Colombia for any share it might have had in the establishment of the Republic of Panama.

For 50,000 Soldiers. The army recruiting service, on June 16, began an eight-day intensive campaign to secure 50,000 recruits for service in all branches of the army and in all quarters of the globe. The campaign was immediately successful, and the recruiting sergeants reported that a large percentage of the recruits were men recently discharged.

To Repeal Daylight Saving. The House of Representatives on June 18 passed a bill repealing the Daylight Saving Act, restoring the clocks to standard time on the last Sunday in October.

Senators Discuss League. Senator Knox, discussing before the Senate, on June 17, his resolution asking that the League of Nations covenant be separated from the treaty of peace, declared that he had no partisan aims and that he was acting purely in the interests of the welfare of the nation.

Senator McCumber spoke in the Senate on June 18 in opposition to the Knox resolution and in support of the League of Nations covenant. He declared that the League was necessary as a means to avert another world war and that the interests of the United States were amply protected in the League covenant. The discussion that followed developed the fact that the resolution could not be passed and it was practically abandoned. Former Senator Root set the opponents of the League of Nations in a new track by proposing that the Senate ratify the treaty, but except such portions as the much-disputed Article X.

Brazil's President Our Guest. President-elect Dr. Epitacio Pessoa of Brazil reached New York on June 20 on the transport Imperator to which he had been transferred in mid-ocean from the disabled French cruiser Jeanne d'Arc. Representatives of the State,
War and Navy Departments
the harbor in four destroyer
Dr. Pessoa and receive him as
of the United States. He
Washington, after which he
tour of the principal American

Mexico Must Protect A
Following the return of the
troops from Mexican soil, aft
the Villistas away from Ju
Mexican Government filed an
protest against the invasion o
ereignty which was answered
American Government thro
Embassy at Mexico City by
reported to be a strong statem
necessity that Mexico assure
of foreigners. To insure Ameri
tory against possible retaliatio
hands of Villa, the War De
ordered troops to every town
along the Rio Grande. The 1
Squadron, just returned from
was ordered to the Texas fronti
air patrol of the border was es
The action of the American tr
looked upon as a serious set
Villa, who retired to the Ch
mountains but, also, as tendin
diminish the prestige of the
Federal forces, which had been
to fully protect the loyal city of
Later information gave the A
lost in the action as 2 killed, 2
wounded and 8 slightly wounded
Villistas were known to have lost
killed and 11 taken prisoner.
23 Carranza was in actual contr
little more than half of Mexico
American State and War Depa
were said to have adopted an
of watchful preparedness.

To Investigate Pogroms.
ident Wilson was reported, on J
to have decided upon a commissi
members headed by Henry Morg
to investigate the reported pogr
Poland.

Troubled Russia. White
having captured the fortified
across the bay from the fortr
Kronstadt, and the fortress
brought under fire by the Briti
French squadron in the Gulf of F
the great naval base, on June 1
on fire and flying the white flag.
Bolshevist troops evacuated the f
while seven Bolshevist vessels
dered.

The troops of North Russia and
kins Cossacks in the south, adv
on June 23, claiming total capture
the disorganized Reds of 44,000 p
ers and over 150 guns.

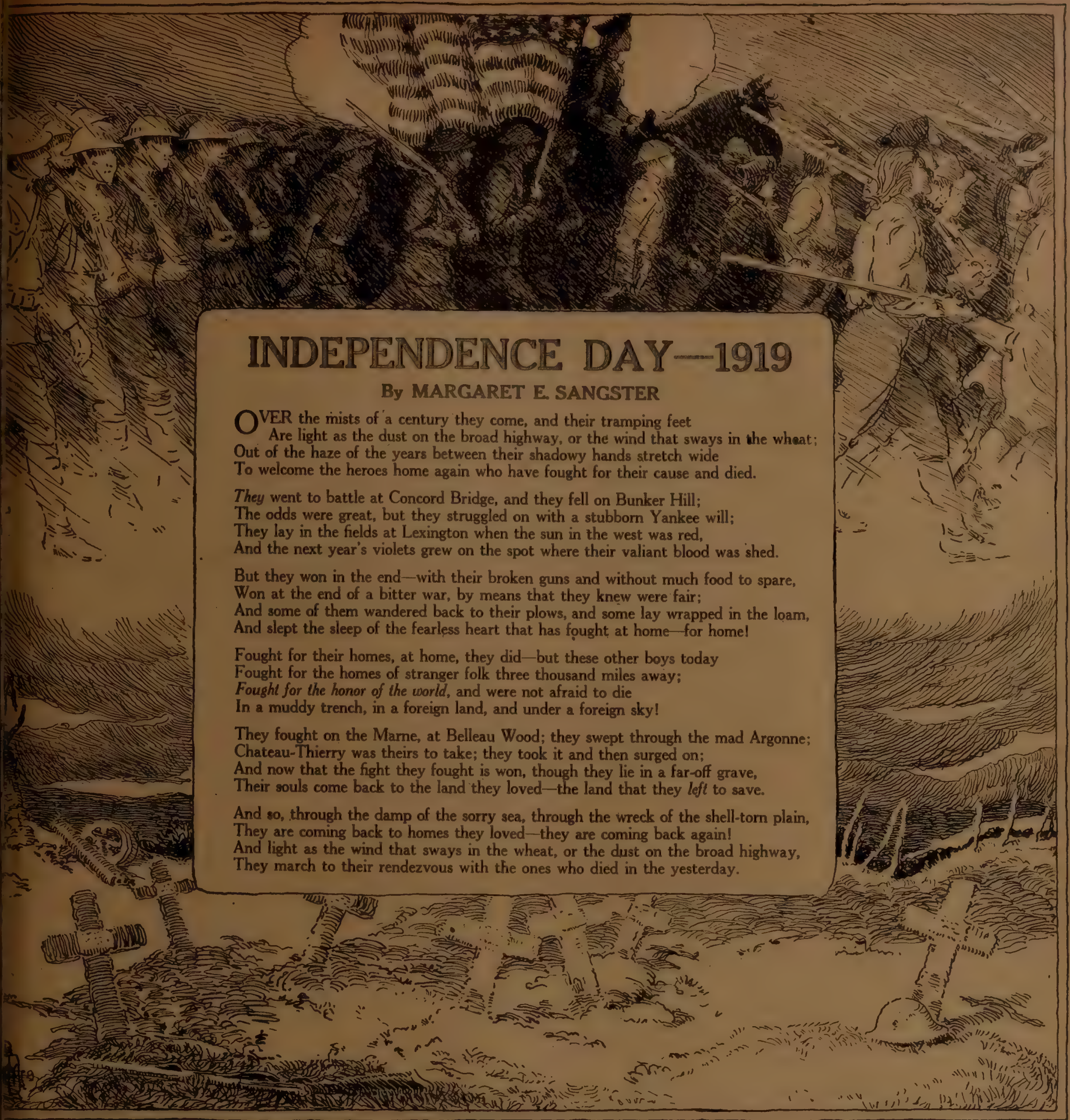
According to the French wi
service the Soviet Governmen
Russia has a new enemy in a m
religious movement, rapidly spr
among the peasants in the dis
around Moscow, which holds Leni
be the Anti-Christ foretold in the S
ture.

Arrest 6,000 Chinese. In or
stop the Anti-Japanese boycott
ment, Chinese civil and Jap
military authorities in Fuchow,
province, were reported, on June
have arrested 6,000 Chinese stud

Boy Scout Passes Quota. The
of the Boy Scouts initiated on June
a million associate members went "
the Top" with more than a million
committed to a definite interest i
promotion of scouting. Incidentally
movement secured a million-dollar
for the promotion of its summer
gram and placed scouting before th
tion in a way never before attempt

Reds Urge Revolution.
meeting held in Madison Square Ga
in New York, on June 20, under
auspices of the Socialist party and i
interests of the Russian Soviet Gov
ment, President Wilson was accu
through his aid to the Siberian rail
out of his emergency fund, to be
ducting a private war on Soviet Ru
A man and woman who waved red

Continued on page 752



INDEPENDENCE DAY—1919

By MARGARET E. SANGSTER

OVER the mists of a century they come, and their tramping feet
Are light as the dust on the broad highway, or the wind that sways in the wheat;
Out of the haze of the years between their shadowy hands stretch wide
To welcome the heroes home again who have fought for their cause and died.

They went to battle at Concord Bridge, and they fell on Bunker Hill;
The odds were great, but they struggled on with a stubborn Yankee will;
They lay in the fields at Lexington when the sun in the west was red,
And the next year's violets grew on the spot where their valiant blood was shed.

But they won in the end—with their broken guns and without much food to spare,
Won at the end of a bitter war, by means that they knew were fair;
And some of them wandered back to their plows, and some lay wrapped in the loam,
And slept the sleep of the fearless heart that has fought at home—for home!

Fought for their homes, at home, they did—but these other boys today
Fought for the homes of stranger folk three thousand miles away;
Fought for the honor of the world, and were not afraid to die
In a muddy trench, in a foreign land, and under a foreign sky!

They fought on the Marne, at Belleau Wood; they swept through the mad Argonne;
Chateau-Thierry was theirs to take; they took it and then surged on;
And now that the fight they fought is won, though they lie in a far-off grave,
Their souls come back to the land they loved—the land that they *left* to save.

And so, through the damp of the sorry sea, through the wreck of the shell-torn plain,
They are coming back to homes they loved—they are coming back again!
And light as the wind that sways in the wheat, or the dust on the broad highway,
They march to their rendezvous with the ones who died in the yesterday.

What a Nest Egg Will Do

TEXTILE worker makes a suggestion in connection with government loans which shows how intensive is the study being given by millions of Americans to matters about which they probably thought little before the war—the saving and investing of money, rates of interest, and the capital, not merely for the "capitalist," but for the thrifty average man and By way of making moderate savings furnish security for old age this of thrift, writing in the Textile Worker, proposes a plan. Holders of Bonds and War Savings Stamps should be allowed, he believes, to conese securities up to $10,000 into a new loan, bearing interest at four per first. To encourage further saving, it would be stipulated that in making nversion an equal amount of new bonds or stamps be purchased. He ns that this would stimulate people to save until they were able to make version, and also give them the finest incentive for hanging on to their gov- securities.

made the conversion, the interest on the new bonds would increase ively. After five years it would be 5 per cent.; fifteen years, 6 per cent.; -ve years, 7 per cent.; thirty years, 8 per cent.; thirty-five years, 9 per rty years, 10 per cent.; forty-five years, 11 per cent.; fifty years, 12½ per ty-five years, 15 per cent., after which it would go no higher. Thus, ty-five years, a $10,000 nest egg in such bonds would yield the owner a year.

t sight one wonders how it can be done for the money!

matter of fact, it can't.

But a comparison with annuity rates shows interesting possibilities in another direction. Assuming that a wage-earner of thirty had then $1,000 laid by. If he put it into government bonds paying interest on this progressive plan his interest up to the age of seventy would net him a little more than $40 the first five years, $50 a year the next five years, $60 a year after fifteen years, $90 a year after thirty-five years, and so on. If death occurred at the age of seventy he would have just reached the 10 per cent. period, returning him $100 a year. The total amount received would be $2,570.

But if this same wage-earner had $1,000 with which to buy an annuity from a life insurance company at the age of thirty, it would purchase a little more than $54 a year, beginning at the age of thirty, and running as long as he lived. If he died at the same age, seventy years, the annuity would have returned him a total of $2,160.

Under the annuity plan, of course, his capital would be wiped out at death, whereas under the unique plan proposed by this wage-earner his estate would still own the government bonds.

Two interesting reflections occur in comparing the two plans:

First, the bond plan, whereby thrift is made to provide for old age, does not seem feasible—in plain terms, money is asked to pay more than the traffic will bear.

But, second, the annuity plan is a practical business proposition, open to any one who cares to patronize it, and represents what men thus far have been able to accomplish through teamwork in the funding of money and the averaging of risks.

JAMES H. COLLINS.

Where the Pilgrims Landed

BY

Julia E. Deane

The old burial ground at Plymouth where the early Pilgrims sleep

The Forefathers' Monument

THE three hundredth anniversary of the landing at Plymouth Rock will soon be celebrated. Nineteen twenty is close at hand, and preparations are in the hearts and minds of the people. Thousands of visitors will make pilgrimages to the little town, which will be "all dressed up in its Sunday clothes" to receive them.

Many will go first to the national monument to the forefathers. The town gave the land; contributions from different sections of the country supplied the pedestal, the buttresses and the reliefs; and Hon. Oliver Ames gave the colossal figure which surmounts the whole. The land, a little higher than the surrounding country, was well chosen, for the commanding figure of Faith looks over the ever-changing waters of the bay toward the rising sun. Its dignified pose and serene countenance seem typical of the spirit that led the forefathers to brave the unknown seas and foreign shores of a distant land. As they looked beyond the difficulties of life in their own country and by faith saw in a new land the "freedom, brotherhood and justice" they sought, so, undisturbed by the restlessness of the everyday life at its feet, do the eyes of the sculptured Faith seem to look far beyond the boundaries of sea and shore. The buttresses, each cut from a single block of granite, are large sitting figures representing Morality, Law, Education and Freedom. The reliefs on the pedestal show four historical scenes relating to the Pilgrims: the departure from Delft Haven; the signing of the social compact in the cabin of the Mayflower; the landing at Plymouth; the treaty with Massasoit. The four figures and the reliefs are excellent, the last, in particular, being the result of careful study of detail and effect. But, sculptured in white granite, Faith dominates the whole scene.

Thousands of strangers climb the gentle slope every year to stand at the foot of this memorial and read in the reliefs short sketches of the life of the Pilgrims. But in 1920 thousands more, from every State in the Union, will stand there and will see in the monument a fitting symbol of the abiding faith of the Pilgrims.

Those who come to Plymouth expecting to see a table of stone, or a pyramid, or at least a boulder on which the Pilgrims landed, will be sadly disappointed. To the Plymouthians it is all these in one, but to the visitor it is only a small rock—alas, not on the beach! Fortunately they will find cut on its surface only the date, 1620. Were this immortal stepping-stone in the water, to be reached even by a rowboat, the disappointment would not be so keen; but it stands on "the broad highway," snugly safeguarded by an iron fence and surmounted by a heavy canopy.

But to this historic spot crowds of people come every year. Many of them stand on its well-worn top in memory of the forefathers, but all of them think of that first December landing when that plucky group of men and women stepped on this snow-covered, barren shore. Not a thing of beauty, not even large enough to give an impression of consequence, still Plymouth Rock is absolutely alone in its significance. Standing by its side and looking toward either the sea or the town, the traveler tries to realize in part what the spirit of those Pilgrims must have been to have drawn them hither. Nothing could have taken more courage than to leave country, home and friends and sail across an unknown sea for an unknown land. Nothing could have been more forlorn than the scene that met them when they stepped on the dreary shore of Massachusetts. It is true they had no expectation of finding anything habitable here, ready made—which is a little comfort to those who think of that memorable landing.

But the Rock, insignificant as it looks, and standing among unattractive surroundings, is large in the symbolic sense. As clearly as the figures cut upon its face, the visitor can see in this Rock a memorial of Hope. Faith brought the Pilgrims safely to this country. Hope gave them strength and courage to begin for themselves and for other generations a land for "liberty, equality and fraternity." The response of our boys in the present world war has proved that the hope of our forefathers to establish here a people who would value "mercy more than life" has been fulfilled. The weak of heart were not among that band of Pilgrims. Only the valiant came to America three hundred years ago, and they came to make it

> "The land of youth and freedom, beyond the ocean bars,
> Where the air is full of sunshine and the flag is full of stars."

Travelers in sympathy with the Pilgrim ideals will next climb the steps that lead to Burial Hill. Once on the top they will turn naturally toward the sea and imagine that from here the early settlers watched the Mayflower sail away, and again and again watched for its return. Commanding the surrounding country it was here the Pilgrims built their fort and kept a careful watch for unfriendly Indians. Here, too, they
laid to rest those who, though possessed of daun
spiritual courage, had not the physical strengt
endure the severity and privations of the first
of the settlement. During the first winter
women died than men, though the number o
men and women was greatly decreased. Visitors
are interested can read on the old slate graves
the names of many famous in the history of Plym

Far from being a dreary spot, this old bur
ground on top of the hill is more inspiring than
other place in the town. All day long, summer
winter alike, it lies in a flood of sunshine.
seems most fitting that the last resting-place o
Pilgrims should be near the life of the town, but
above it, where the air is sweetest, the outlook
est. The perfect repose of the place suggests
Forefathers' spirit and is a memorial of Love—
of freedom, love of independent thought, love of fa
It was love that made the Pilgrims place the b
of their dear ones close to the fort, in the safest,
frequented place. The material memorials ther
of the simplest, and the whole effect is restful. B
Hill seems a special place for prayer and thanksgi
Seen from here on a sunny day the sparkling
speaks of life and courage, while close at hand the
shadows rest tenderly on the mounds of the de
those dead still honored and loved—for

> "The Pilgrim spirit has not fled,
> It walks in noon's broad light;
> And it watches the bed of the glorious dead
> With the holy stars by night."

Plymouth Rock, whose granite face first felt the Pilgrim feet

Progress in the Philippine

THE April number of the Philip
Presbyterian, published quarter
Manila, contains an enlightenin
view of the results of Christian work i
Islands. Among other signs of progre
the news of an ordinance which Mayor
ban has ordered to be prepared for the
of Manila, forbidding the employme
children under sixteen in any labor. T
is much opposition to the proposed
lation from interested parties, who
using the arguments which are so famili
us in the United States—that the chil
are helping to support their families,
the step is too radical, too great a sho
the economic system, etc. A bill introd
in the Philippine Senate providing f
gradual abolition of the cockpit faile
passage by only one vote.

The question of whether national p
bition will be operative in the Philippin
being raised by the friends of booze, notw
standing the plain words of the eigh
amendment, "the United States and
ritory subject to the jurisdiction there

Bishop Edwin H. Hughes

Bishop William Burt

Rev. Charles Boswell

Bishop Joseph C. Hartzell

Bishop Wm. A. Quayle

A Great Missionary Centennial

METHODIST Churches in all parts of the globe as well as throughout the United States have prepared for their part in the great centennial celebration at Columbus, Ohio (June 20 to July 13, 1919).

That date marked the one hundredth anniversary of the founding of organized missions by the Methodist Church. In 1819 there was organized the missionary society (for seventy-eight years in charge of the missionary operations of the Methodist Church both at home and abroad) which was the first leverage of the world-winning evangelistic work of Methodists everywhere.

Trumpeters for Methodist Centenary Celebration

At the time of the beginning of this original Methodist Missionary Society, the Methodist Church in this country had grown from its small beginnings in 1760 (by Philip Embury in New York City) to a big body of over a quarter of a million members and over 900 preachers, and the first delegated Methodist General Conference had been held in New York City (in 1812) with ninety members. When, in 1904, the General Conference created separate boards of Foreign and of Home Missions, it was found that under their old Missionary Society the Methodist Church had contributed for home and foreign missions combined the large sum of $47,046,496.75, laying the solid foundation for the extensive missions maintained in thirty-five different countries on four great continents today.

Naturally the Centenary Celebration was heralded by a great missionary drive unprecedented in the evangelistic annals of one of the greatest missionary agencies the world has ever known. The Centenary campaign embraced a "Decision Day" in Methodist Sunday schools, which has raised about one-eighth of the great Missionary Centenary total of $105,000,000, the sum that the church as a whole pledges to pay during the next five years.

Definite goals have been fixed by the various missionary groups, the Woman's Foreign Missionary Society, for example, having for its aim 1,000 missionaries, 400,000 members, and a $2,000,000 fund.

With the assurance of the large funds it is planned that equal amounts will be given to the foreign and to home missions. Most of the foreign portion will go to countries devastated during the war, especially the Balkan countries and unchurched districts of the Orient.

Many great congested American cities will benefit, among them Philadelphia, where religious centers are planned among the foreign-speaking people, the colored people, and also a large industrial center at Vine and Sixth Streets, similar to the Morgan Memorial at Boston, where rescue work will be accompanied by opportunities for employment.

The great enterprises proposed (for which means have been successfully secured) herald a new drive (a "selective draft") for workers. It is announced that the expansion of Methodist activities as a result of the Missionary Centenary calls for 53,000 new evangelists of the Gospel—missionaries, ministers and other Christian workers. The plans for the drive include visitation of the colleges, of normal and secondary schools, among Army and Navy men, of the cities in a systematic movement to present the ministry as a life work; the issuing of a call to Methodist ministers for a "Paul and Timothy Covenant" (each to bring in one); and an improvement of conditions for ministers such as minimum salary, established standards of merit and ability, etc.

Rev. J. B. Hiageley, D.D.

Rev. Ezra S. Tipple

Rev. Dr. H. K. Carroll

Col. Elijah W. Halford

The increased opportunity in church service thus created calls for 1,850 new ministers a year for the next four years; 1,250 foreign and 1,400 home men missionaries; 1,000 women missionaries; 250 special teachers in American college faculties; 1,700 trained workers to serve as church secretaries, deaconesses, etc.; and the training of 40,000 young people to become permanent members of local church staffs.

The city of Columbus, Ohio (chosen for its central location), the scene of the final Centenary Celebration (June 20–July 13, 1919), held open arms of welcome to the Methodist hosts. The city councils have offered every facility, including the use of the public parks for camping grounds for one of the greatest camp-meetings ever held in the long and radiant history of the Methodist Church.

From the opening day of praise and devotion to the closing day of prayer and consecration there has been a remarkable series of special days, including "Stewardship Day"; "Africa Day"; "City Day"; "Sunday School Day"; "Labor Day"; "Bible Day"; Allies' Day"; "Peace Day"; "America Day"; "Enlistment Day"; "Farmers' Day"; days devoted to "Americanization," "Reconstruction," "East Asia," "South Asia," and a special "Women's Day" to rejoice in the new era of woman's political equality (just granted by the United States Congress) and woman's widening way in Christian service the world around.

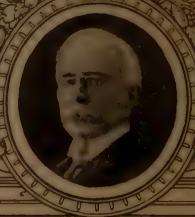
Notable demonstration and music features mark the Centenary Climax celebration in Columbus. Among these are great religious pageants ("The Wayfarer," arranged by Dr. J. E. Crowther, Seattle, Wash.; a patriot pageant on the great oval; a great religious prophecy bringing together all taking part in the service of the celebration, and a children's pageant), for which about 17,000 participants have been trained by musical and dramatic experts from New York and Chicago; and a unique Centenary Celebration Trombone Choir of one hundred instruments (many of which of uncommon size were made especially for this event), which will play daily in the great Coliseum, seating 8,000 (in which is especially installed a great pipe organ); a Zulu band to produce the weird harmonies of the fertile mission field of Africa; and the splendid pageant orchestra.

◆

Christian Unity in Mexican Missions

THE whole trend of Christian work in Mexico today is toward cooperation. A committee was appointed in April, 1918, on the evangelization of the Federal District. This committee was organized on the following basis: A Committee of Evangelization was formed consisting of one missionary and one Mexican minister of each ecclesiastical body represented in the Federal District. A complete and careful survey of Mexico City and the Federal District is planned to discover what sections are most neglected or most needy, to develop the evangelical work in the Federal District, and to occupy as completely as possible the entire field. It was also proposed to avoid overlapping in the planning of new work.

THE LOVE OF MONEY



A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—Luke 12: 15. "Take heed, and keep yourselves from covetousness."

"TAKE heed, and keep yourselves from covetousness." That is the text. The story of Ahab and Naboth's vineyard shall be the commentary upon it.

Now, I do not think it is wrong to save money. I do not think there is any moral wrong in the ownership, or in the administration and increase, of wealth. I know there are a few isolated passages of Scripture which, when wrested from their context, seem to indicate that it is a sin for a man either to have or to make wealth; yet the testimony of the Scriptures, taken as a whole, is uniform and unequivocal in the other way. The Bible does *not* say that money is the root of all evil. That statement is made neither by the Bible nor by our common sense. It is *the love of money* which has been a root of evil; not the possession of money, not the legitimate use of it, but that fondling love of it which we call avarice, that possession of it which we name covetousness.

Let me say further, I do not think it is wrong for some men to be richer than other men. The fact that men are differently endowed, that they are possessed of different powers, native and acquired, that they are to rank as a gradation of forces, inferior and superior, is proof enough to me that human society was not meant to be flat, level and uniform as a table, but that it was meant to be full of hills and valleys and inequalities of every kind. I am not injured by any man being superior to me, unless he uses his superiority to crush me to the ground. It is the same with money. Mankind is not to be leveled by an equal apportionment of wealth. Such leveling, if done today, would be destroyed tomorrow. There must be, there ever will be, unequal distribution.

I believe, then, it is not wrong for a man to save money. I believe it is not wrong for one man to have more than another. I believe, further, that all the roads to wealth that are right to any man are right to all men. There are some people who reason in this wise: "I am not a member of the church. You are. I can do things which are not permitted to you." No, you cannot! What right have you which is denied to me? I am not bound to do right because I am a member of the church. I am not bound to do right because I am a minister. I am bound to do right because I am a man, because God made me, and has the right to govern me. Moral obligations rest on grounds which are common to you and me, the grounds of common manhood. What then you have a right to do, I have a right to do. What you think your minister has no right to do, you have no right to do. Even so is it with the making of money. All the roads to money which are right to anybody are right to a Christian man.

I say, then, it is right for a Christian man to save money. I say it is well for a man to have the fire of economy, of frugality and of prudence burning in the basement of his life. But fire is only good when kept within bounds. The fire in your home is good so long as you keep it imprisoned behind iron bars. It is bad and destructive when it is allowed to get loose, and to rage among your furniture without control. The fire of frugality, of acquisition, is good when it is hedged in with iron restraints; but if it flame out among your moral furniture, among your moral endowments, and blaze away as avarice, it is fraught with unspeakable destruction.

When does frugality become avarice? When a man comes to love the getting of money more than its beneficent use; when the money-hunger overwhelms every other hunger, and becomes the biggest and all omnivorous appetite of the life. That man is avaricious who has nothing in this life but this fire in the basement, burning fiercely there, growing there unchecked, uncontrolled, reaching up to the higher stories where the treasures are kept—conscientiousness, reverence, benevolence—and overwhelming these in wild destructiveness.

BUT the most characteristic mark of avarice or of covetousness is this: that it is never satisfied. It is hunger which becomes the more fierce the more it is fed. It ever promises to be satisfied with the next feast, but ever after the next feast it renews its appeal for more.

Well, here is Ahab, owner of a palace and all adjoining grounds. Surely his money-hunger, his property-hunger is appeased. No, yonder is a little vineyard. He must have that. It is just needed to complete his belongings by the addition of a garden of herbs. So away he goes to the owner, and informs him that he would like his vineyard for a garden of herbs. The owner meets the request with an immediate refusal. "Nay, nay, this vineyard is sacred ground. It has been hallowed by my father's feet. God forbid that I should give the inheritance of my fathers unto thee!" Now mark the terms of Ahab's offer: "I will give thee the worth of it in money." The worth of it in money! As though everything had a marketable value which can be stated in dollars and cents. That is the first havoc which covetousness creates in human life: it makes men insensible to the delicate sentiments and the spiritual associations which cluster around even common things, and it leads them to estimate all things at the vulgar valuation of the market.

What does that mean? It means that covetousness materializes men, so that they lose the poetry of human life. They look at everything from the standpoint of money, and sum everything up in terms of dollars and cents. They lose touch with those tender spiritualities which clothe ev'en material things with a precious and unspeakable aroma. Covetous men lose their finely-grained sensitiveness; they become coarse and obtuse; they monetize everything, commercialize everything, materialize everything; they drive away all sacred association, and turn the earth into a dismal scrambling-ground for wealth.

WELL, Ahab had come to think that money could buy anything and everything, but in this experience with Naboth he found a quick reproof. He found there was something which money could not buy. There were spheres into which money did not provide the key. Now, that is one of the healthiest things that can happen to a moneyed man: to discover that the power of money is defined, that it has fixed limits, that in many spheres it is a rude offense. I say it is a healthy experience for any man who has nothing but money, and who has come to regard it as the universal key, to find that there are doors which it won't unlock. Repulses of this kind will reveal the stuff and substance out of which the covetous character is made.

Ahab was repulsed; how did the repulse reveal him? "And Ahab came into his house heavy and displeased, . . . and he laid him down upon his bed, and turned away his face, and would eat no bread." Why, the repulse had revealed that he was not a man, but a baby. He stood unveiled as emasculated, all the sturdy fiber of true manliness having been eaten away. Can this be regarded as representative? Is it a fair type of a large class? When they who put their trust in money, who measure everything by money—whose all is their money, and who expect to conquer by their money—when they are repulsed, and their characters are revealed, it is generally found that, like Ahab, they have no moral sturdiness, no firm, quiet principle, but that their inner manhood is destroyed.

How is it in society? How is it in the Church? Is it not almost invariably true that the man who has only one key, and that money, and who has come to think that it ought to open every door, when he is repulsed and finds that there are doors that will not stand ajar to his golden "open sesame"—is it not almost invariably true that, like Ahab, he goes away and sulks? And what does that mean? It means that the fire glowing in the basement of his life has burnt away the fibers of his moral heroism; that some crown jewels of his manhood have been destr that the man has lost his dignity and has bee babe. We cannot have one of the under-pa glowing at white heat without something pr being destroyed. And I say that the under-p of the money-love burns away the masculine subs out of human life. It makes men so that they c stand reproof: they cannot brook repulse. If an confronts them, and refuses to move at the biddi their wealth, their symbol of omnipotence, they tate Ahab in spirit if not in literal truth; "th down upon their beds, and turn away their faces will eat no bread, and are heavy and displea Covetousness unmans men.

LET us follow the narrative a little further. C ousness ignores the rights of others in ord gratify itself. Covetousness is utterly unscrup as to the means by which it gratifies itself. wants Naboth's vineyard. "I must have a g of herbs." "But Naboth has only a small vine It is all he has, while thou hast great wealth, a p with all its surroundings." "No matter, I must my garden of herbs." "But Naboth is in the "Never mind; *murder Naboth!*"

Is that spirit abroad today in our own m Don't evade the teaching because of that tragic "murder." There are refined methods of mu We can murder men by false witnesses. We can der them by trumped-up stories, by defamatio a suggestive shrug. One business man can m another. That is the spirit of murder which dec to itself, "No matter who goes down, I must be And he who gains his money by the deliberate cru of his brother will stand before his Lord as the b er's murderer. To this disposition does covetou lead a man, to the blind indifference of a cow w will hungrily trample down all the flowers in a cou lane to obtain a single mouthful of grass. To ge garden of herbs, Ahab crushed his brother.

How different is all this from that broad, mag mous principle which Paul lays down to the P pians—a principle which might well form the m of every life: "Look not every man on his own th but every man also on the things of others." trample down another man's garden in order to your own. Don't ignore the rights of othe selfishly claiming your own. That is the Chri disposition, but it is just the opposite to the one avarice creates. Avarice makes men insensibl another's rights. To the covetous man there a rights. He knows no rule but this:

> "The good old rule, the simple plan,
> That they should take who have the power,
> And they should keep who can."

If Naboth stands in Ahab's way—well, down Naboth, despoil his little vineyard, his father' heritance, and turn it into a garden of herbs. " heed of covetousness," for it destroys all a b brotherliness, and shuts his eyes against a neigh right.

BUT even the covetous man must meet with Sooner or later there will ring through his lif indignant voice of the Lord God. Sooner or late come to him the searching question, "Where is brother?" Ahab took possession of the vine which belonged to Naboth, but it was not long b his heart was made to tremble before the voi God, who smote him with this stern inquiry, " thou killed and also taken possession?" Thos terrible words, "killed and taken possession!" whole tragedy is there in a phrase. "We sha have to stand before the judgment-seat of Ch Of Christ! The judgment-seat of Christ! Chr to be the Judge. Turn to his Word and read it, you will know the Judge's heart; his fiery against all injustice, against all extortion, and ag all greed.

How can we avoid all this? How can we avoid bondage of covetousness? Surely only in this w by ever seeking to more and more realize human b erhood in the contemplation of the common fa hood of God; ever striving to attain a character w of the sons of God, by living in the consciousnes "a man's life consisteth not in the abundance of th which he possesseth," not in what he has, but in he is, in breadth and depth of character, in the cious treasure of the heart.

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*Dr. Jowett's sermons, specially prepared for this journal, appear in the Christian Herald in the first issue of each month.

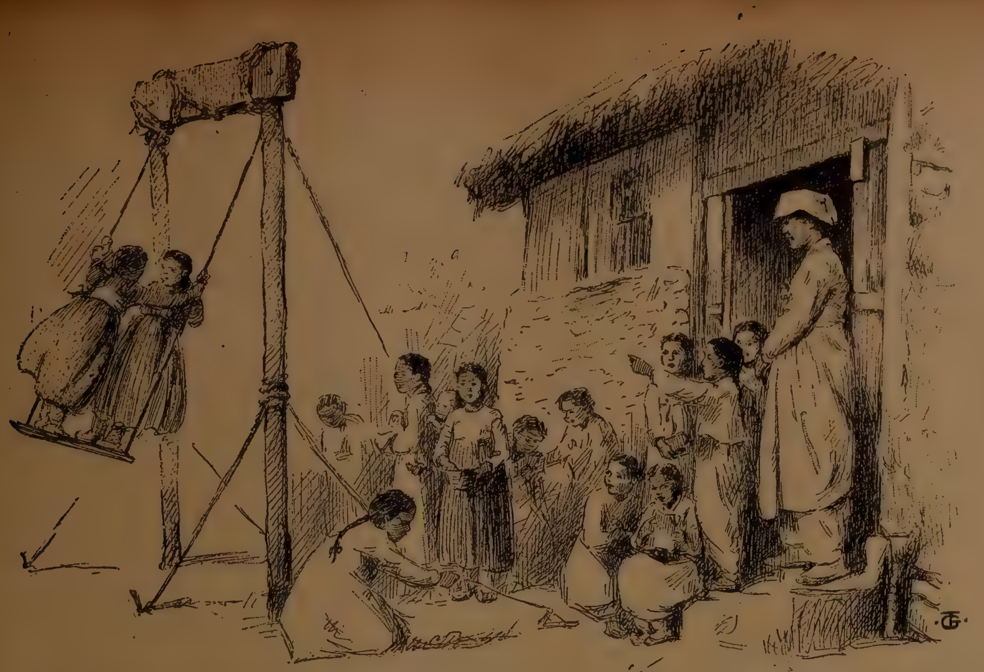
FROM THE DARK

By Arthur Wallace Peach

HOW tender through a quiet room,
When day has passed from sight,
A mother voice that soothes a child
Made fearful by the night.

I have no doubt that we shall hear
In our last lonely night
The music of a friendly voice
That stills our childish fright.

A mother's loving voice can hush
A child's half-dreaming fear;
And we shall know how sweet to wake
And find that He is near.



"What if the rope should break?" said Choonwha to herself; "but they never do. The men who put the swing up know—" She never finished the sentence

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D. Illustrations by Thelma Gooch

CHAPTER XII

WITH JESUS

Synopsis of Preceding Chapters

IN THE Korean village of Tai Pyeng Dong (the Village of Great Peace) Han Chansung lived with his young wife Choonwha in the house of his father, Han Chanho, the village elder. During the absence of Chanho, Chansung in a moment of sudden anger strikes his wife, and believing her dead, flees. When Chanho returns he finds his only son gone, and Choonwha takes the place of son and daughter to him and his wife Songsie. Chansung in his wanderings meets an old man named Ne Nyangmok, who takes him to his house and secures for him a place as teacher of the village school in Su Nai. In the meantime Choonwha, under the instruction of Elder Chanho, develops into that rare being, an educated Korean woman. After three years Choonwha goes to Pyeng Yang to visit her cousin Yungpok, who has been a pupil in the Christian Girls' School, and who takes Choonwha with her to visit Lady Sa, or Sa Puin, and Pastor Sa, the foreign missionaries, and to the Christian church, where she soon sees the light.

On her return to Tai Pyeng Dong, Choonwha has to choose between her love for her father-in-law and her new-found love for Christ. She refuses to offer the heathen sacrifice, and the stern Elder drives her from his door. She returns to Pyeng Yang and the missionaries, and becomes a teacher in the Girls' School.

A PRETTIER sight than Choonwha's flock of forty little girls would be hard to find; forty midgets full of life and fun and shy as rabbits; forty little Mongolian faces above a riot of color; forty pairs of dear, brown-black eyes with just a hint of slanting, and behind each little back the same sober-funny braid of heavy coal-black hair ending tly in a ribbon. Such dainty little feet in t, white, starched socks and above the socks a glimpse of padded trousers beneath the ng gowns of white and red and pink! As jackets, every color in the rainbow was rep- nted in this quaint little gathering.

hoonwha loved them all; but little Queenai, pre- s daughter, was a favorite. Of course no teacher ht to have a favorite, and of course every teacher one. In Choonwha's case, her special interest in merry little maid who sat nearest teacher in the t row might easily be pardoned. Queenai's home just across the street from Yungpok's home, re Choonwha had lived since coming to Pyeng g.

ungpok and her husband had often tried to in- e Queenai's parents to become Christians, but had with no success till Choonwha came. Choonwha le friends at once with her little neighbor, and tly won the good will of Queenai's mother.

ueenai was just seven "New Year rice cakes" old. was old enough, however, to understand very what Choonwha taught her of God's love and of . She was eager to accompany her new friend to day school, and after a time Choonwha obtained nission from her parents to take her, partly be- e Queenai begged so hard to go, and partly be- e it was a relief to have some one look after her could be trusted.

y degrees Choonwha succeeded in interesting enai's mother in the "Jesus doctrine," so that she uently went with Choonwha and Queenai to the church on the hill; but not regularly enough to be lled as a catechumen. Queenai's father had no rest in the "doctrine." He was absorbed in busi- and said he had no time to be a Christian. He no objection, however, to Queenai and her mother g Christians.

When Queenai's parents finally consented to their daughter attending the Christian day-school, Choonwha was radiant. This was why Queenai was teacher's favorite, not only because she was a dear, lovable little lady, but because she was Choonwha's "first fruits" which she had won for the Master.

Queenai had been attending the "Jesus Church School" for eight happy months, and spring had come again, and with it the fifth month, fifth day, feast and holiday season.

Korea is often accused of neglecting her women and children. At this season she makes amendment. For four days at least every one tries to give the women, especially the younger women, and children a happy time. Bright smiles and new jackets are in order. Plenty of food and sweetmeats are provided. Under every branching tree a swing is hung and kept going all day long. If a suitable tree is lacking, two tall poles with a top crossbar steadied by huge straw ropes are substituted. A made-to-order tree like this had been erected in the Girl's School yard.

What fun it was! Two at a time, standing upright; first a running start, when "working up" higher and higher with deep breathed "*Oo-uh! Oo-uh!*" and skilful pulls of arms and legs at just the proper moment, all the time accompanied from below by screamed advice and peals of laughter.

Choonwha stood watching them from the schoolroom door. It was time to begin the afternoon session; but she was reluctant to ring the bell and stop the fun, and Queenai and Pobai had only just begun. She decided to give them a few minutes longer.

How high they went! The swing seemed to stand straight out from the cross-pole. The straw rope stretched and creaked!

"What if the rope should break?" said Choonwha to herself. "But they never do. The men who put the swing up know—"

She never finished the sentence. The swing did not break; but one of the guy-ropes suddenly pulled loose from its moorings just when the two girls were at the highest point, and, left suddenly unsupported, one pole bent far over and snapped at the bottom.

The girls held tight; but the swing, returning, struck the farther pole squarely, and both were hurled violently to the ground.

In a moment Choonwha was in the midst of the frightened group. Pobai got up at once, crying but apparently uninjured. Queenai was unconscious. In great distress, Choonwha carried her into the schoolroom and dispatched several girls in haste to call the church officers and Dr. Yun, the missionary doctor.

Before the men arrived, however, to Choonwha's relief, Queenai revived. Dr. Yun examined her carefully and gave the comforting assurance that no bones were broken. She was kept quiet for a time and then sent home with one of the church officers, and school went on as usual.

Choonwha dismissed school early and hastened to her little friend's home. She was glad to find Queenai sitting up, apparently not much the worse for her accident. She still had a bad headache, and Choonwha prevailed on her to lie down.

The next morning Queenai was worse. A strange numbness filled the lower half of her body and Choonwha was frightened. The girl's parents were greatly alarmed. It looked like paralysis.

"Let me send for the missionary doctor," implored Choonwha. "He is very skilful."

"No," said Queenai's father. "This is serious. I will send for Dr. Sin at once."

And what could Choonwha do? Queenai's father was not a Christian, and her mother's faith was weak. Choonwha had perforce to go to her school and leave the family to care for their child as they would.

Queenai was frightened when she heard that Dr. Sin was coming. She was still more frightened when he looked her over and began his preparations for "healing" her sickness.

"Yes," he said, "it is the beginning of complete paralysis, and we must use the needle and sage fire at once."

Queenai screamed, "*Aigo*, I shall be killed!" And, half paralyzed though she was, she tried to rise and run from the room; but her parents held her. Dr. Sin worked quickly. Once, twice, fully twelve times, the needle sank in hands and feet and shoulders; not in

Continued on page 743

OUR EDITORIAL PAGE

Prayer the World's Need

DURING these trying weeks, when the world's fate has hung in the balance, the prayers of God's people have been offered in increasing volume that the time of peace might come. Thus they prayed for the triumph of righteousness in the war, and righteousness prevailed. They prayed again that a just and equitable settlement of the issues before the Peace Conference might be reached, and again the answer came. Then, when new difficulties arose, they prayed that the League of Nations might come to pass, and in the face of concerted opposition, it has come to be no longer an idealistic dream but an attainable reality—which, once fairly grasped, may bring great blessing to the world. And they are now pouring out their most earnest supplications that divine wisdom may be given to clear away all obstructions to the last acts of the Conference, and that the sunshine of peace may shine out upon those nations that are still struggling blindly in distress and darkness.

We believe that faith in God and his overruling providence is never without recognition. Prayer is still the mightiest weapon in the Christian armament. "Whatsoever ye shall ask of the Father in My name" is the great promise, and it is abiding and true today. These are the days when strong and rugged faith is needed. Prayer that is not fortified by faith is weak and ineffective. Spurgeon used to say: "Prayer pulls the rope below and the great bell rings above in the ear of God. Some scarcely stir the bell, for they pray so languidly. Others give an occasional pluck at the rope; but he who wins with Heaven is the man who grasps the rope boldly and pulls with all his might." That is the kind of faith that we need today—the faith that will not be denied.

The prayers of the household, of the community, of the churches, of the nations, when offered boldly for a righteous and unselfish purpose, become prevailing prayers. The great heart of Christian America is today praying that peace may descend upon all the nations, reconciling their quarrels, transforming hatred into brotherliness, and bringing them together to the great Source of all blessing, who is ever ready to receive those who come to him in the spirit of contrition and forgiveness.

Above all else, we need to pray for a world revival of Christian faith. All the nations have suffered. The wrongs done to humanity are such as no human power of itself alone can repair. But the same merciful Father who hears and answers every sincere supplication will bind up the world's wounds and change its fears and sorrows into confidence and joy.

The Air Liners of Tomorrow

NOW that the aerial journey across the Atlantic has been twice successfully achieved within a few weeks, and while the plaudits are still sounding, the practical outcome of the feat is already coming under discussion. Many are wondering what is to be the future development of aerial navigation. Many years were required to bring the steam engine, the submarine, the wireless and other scientific triumphs into a form suited to public use; yet almost at a bound the pilots of the sky may take their allotted place in world service. We have already tried experimental mail deliveries by airplane, and now Lord Northcliffe, in congratulating Alcock and Brown, the heroes of the 2,000 mile non-stop flight, has boldly ventured the suggestion that very soon we may see the London morning papers sold in New York in the evening. This is "going some," but these are times in which most unexpected things happen.

What a tremendous advantage it would be to journalism if our air lines of the future, speeding in regular trips daily and nightly, at 150 miles an hour (they have already done 120), could deliver in London or Paris a budget of news and commercial messages within a round of the clock after mailing in New York! It would revolutionize to a very large extent the business ways of the whole world. And yet such a transformation may be nearer than we think. Even as we write news comes of a big financial combination being organized in Europe, with abundant capital and subsidized by several governments, which will be in active operation before the end of the year. It plans to use three types of airships, some of moderate size and high speed to carry express and mails, and a few passengers; others of larger size and high speed, with special passenger accommodations; and a third type with the amplitude of great liners, combining a slower speed with larger carrying capacity. Wealthy travelers who take the Air-Packet Line will be able to cross the ocean over night or travel an equivalent distance over land. Routes and even time tables are already being discussed, including as stopping-points San Francisco, Cairo, Colombia, Australia, Cape Town, Rio Janeiro, and, of course, New York and London. There will be practically as many aerial routes across the ocean as there are now steamship lines. All things point to a surprising aerial development in the near future.

Korea the Martyred Nation

KOREA has proclaimed her independence to the world. Back of her is the history of 5,000 years of freedom. One of the oldest of the nations, with a population of 20,000,000, she clings to liberty and appeals to the free peoples to sustain her in the struggle. We have been accustomed to regard Korea as a heathen nation. Her Declaration of Independence should forever dispel that idea. It is true, she is one of the latest to enter the Christian fold; but her faith and reliance upon God in the crisis she is now facing are such as might put many of our so-called Christian nations to shame.

We quote from her proclamation: "We take this step to insure to our children for all time to come personal liberty, in accord with the awakening consciousness of this new era. . . . This is the clear leading of God, the just claim of the whole human race." This, surely, is not a heathen plea. It is the language of a land that has given hundreds of martyrs for freedom and faith, a land whose Christianity is of the same glorious type as that of the days when brave men went to death with the name of Jesus on their lips, smiling and forgiving, and with the deep conviction that their sacrifice brought victory nearer.

Korea, as her declaration shows, has discovered what many Christians in other lands seem hardly yet to surmise. "A new era," says that document, "wakes before our eyes. The old world of force is gone, and the new world of righteousness and truth is here. . . . It is the day of the restoration of all things, on the full tide of which we set forth, without delay or fear. This work of ours is in behalf of truth, religion and life. Let no violence be done to any one."

Though still but a child in the Gospel, Korea has suddenly become a spiritual example to all the Oriental races, through her splendid fidelity to the faith. Christians everywhere will hope and pray that she may attain full freedom, and that some practical way may open in the near future to that accomplishment.

The Industrial Unrest

"LABOR is conservative," says one. "The working class of the world is infected with Bolshevism," declares another. Reconstruction or revolution—you may believe either, according to the paper you read. The executive committee of the General Labor Federation in France fixed June 14 as the date for a joint strike movement in affiliation with British, Italian and Belgian labor organizations. The plan was for a general strike in all four countries; but it remained only a plan. The strike could not be made general, as the British workers refused to strike; but a great many observers saw in the call the opening wedge of attempted revolution. Also as to France, it was said that the former poilu—who has worked for four years in the trenches at a few pence a day—was not inclined to get excited over a strike called by labor which had drawn 40 francs a day besides being exempt from military duty during the war. The 22,000,000 peasants of France were pictured as immovable from their loyalty by any class appeal, while French labor as a whole, although dissatisfied, would take no action which might nullify the victory so dearly bought. But meantime the Paris tramways, autos, busses and subways were operating indifferently, with society leaders as volunteer strike-breakers, and the federated miners of France were striking for an eight-hour day.

In Italy and Belgium the situation is one of stagnant industry with sporadic strikes. A mob of strikers at Spezia, Italy, on June 12 attacked food shops. England, too, is in ferment; British labor has found itself and British industry is being rebuilt on the foundation of cooperation and mutual control between capital and labor. Still there is a strong dissatisfied element ready for more radical action, and large enough to create uneasiness. In Canada the almost revolutionary strike at Winnipeg flamed up anew and finally resulted on June 17 in the arrest by the police of ten leaders, including four Russian agitators. Montreal on June 17 had 20,000 persons out on strike.

Meanwhile, the United States has had it
experiences with the general wave of unres
June 17, fifty I. W. W.'s were under indictm
Kansas City. Over sixty were en route fro
Francisco for deportation, and I. W. W. leade
being arrested in the Kansas wheat fields whil
state was calling for 100,000 more hands. A
mittee of the New York legislature investi
Bolshevism had before it on June 13 L. C
Martens, unrecognized ambassador from the R
Bolshevist government to the United States.
his associates with their correspondence file
printed matter had been gathered in during a
state police. It was developed in the eviden
Martens was issuing pamphlets, explaining a
fending the Russian Bolshevist movement, in
was printed a call from Lenine to labor everyw
shake off "the shackles of capitalism" and sei
power of industry and government and that M
was working with Socialists and the I. W. W.
Soviet republic in America.

And then, turning from all this evidence of
we see the Reconstruction convention of the Am
Federation of Labor at Atlantic City on Ju
refusing to dally with Bolshevism and repla
resolution recognizing the Soviet government i
sia with one favoring recognition only of a gover
voicing the popular will, and asking that all Am
troops in Russia be brought home. The Fede
proved its conservatism, again, on the same da
refusing to be stampeded into a vote for a natio
strike on July 4 to force a new trial for T.
Mooney. They also voted to hold to our Am
Labor Day in September, and not to recognize
the hailing day of internationalism and red-
anarchy. And, as if to prove its conservatis
constructive power, the convention voted to r
mend the creation of a Federal Department of E
tion, headed by a cabinet officer, to aid in the b
ing of illiteracy and the promotion of real Ame
ization of aliens into citizens.

American labor is sound. Disdaining anyth
the shape of Bolshevism, it leads the way t
reconstruction, in which justice and right will
antee to every man occupied in industry a full
for his toil.

If You Owned a Gold Mine

HOW would you work a gold mine, if you
one? Would you listlessly pick at the po
dirt of the surface, satisfied to get merely enoug
to sustain you?

Would you give to the getting of gold only the
hours required by custom, and waste the rest of
time?

Would you be a mere surface-scratcher, a
time-server, in working your own gold mine?

Or would you eagerly embrace every up-to
opportunity and employ every modern means i
reach to bore to the heart of your bed of ore and
fully work overtime developing your mine and t
out gold?

It is no idle question.

You do own a gold mine—yourself—that is
less and limitless in possibilities of develop
Within yourself you may develop knowledge, abi
skill, efficiency, and opportunities that will as
pure as gold.

Are you merely picking listlessly at the surfa
these possibilities, a few fixed hours a day? Ar
digging out of yourself only just enough service t
tain you? Are you bringing little to the mint o

There is an up-to-date method, available t
to open up the deep, rich vein of your possibilit

Most careers are made or marred in the hours
supper.

It may seem that the few hours between suppe
bedtime afford small opportunity for education
these were sufficient for Franklin, for Lincoln, an
countless others who by turning these hours to ad
tage through special studies have advanced t
selves above their fellows.

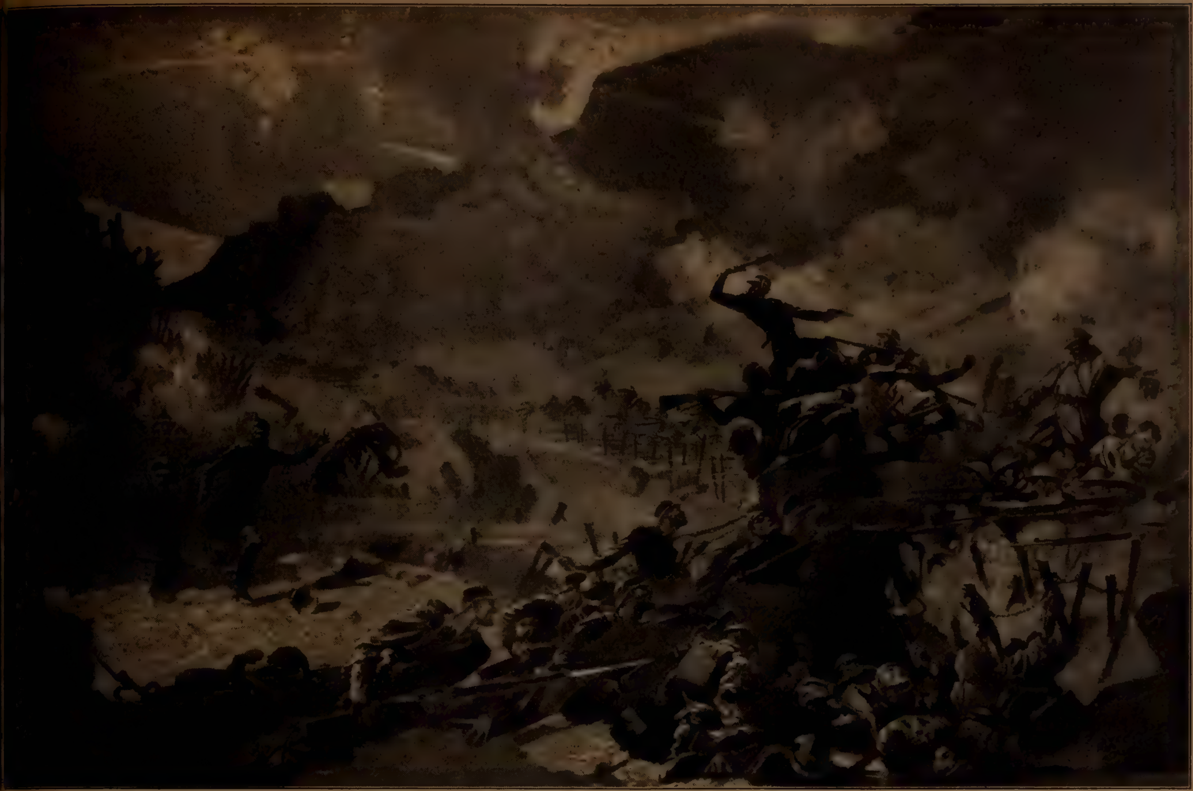
These precious hours which so many young
thoughtlessly throw away at the end of every
will, if used right, give priceless results in incr
knowledge, efficiency, higher service and better

Ambition, resolve, effort, purpose, persistency,
fidence, courage, skill, vision—the elements of
less success—may be manufactured out of this
time.

Turn this waste into wealth.

Millions are doing it.

Any one can who will.



The Battle of Verdun—"They shall not pass!"

N THE LATIN QUARTER

By MARGARET E. SANGSTER

THE big army car swung around a crowded corner and stopped at the cross section of a rather commonplace street. The Lieutenant consulted the signboard on the corner, then red to the little red book in his hand.

This," he told me, "is the Latin Quarter—accord- o Baedeker."

Oh," I answered. I was yaguely disappointed. this really—"

ain the Lieutenant consulted the signpost. n he consulted the little red book, and again he e.

This," he said in his most positive tone, "*is* the Quarter!"

But I thought—" I began.

at once the Lieutenant was laughing.

o did I," he chuckled. "I thought the streets d be full of Apaches—that artists in ks would be standing in every door- I thought that gay little models d be—well, flitting about! I thought there would be a great deal of life and nter."

nd there isn't," I mourned. "It's like any other part of the city—only er."

e Lieutenant shut the red book with ap and slipped into it his pocket. ere's only one thing to do," he told "We'll have to go and hunt for the Quarter. We've heard so much about books and plays and verses that it be *somewhere*—" With a half sigh he d to the uniformed boy who was driv- he car.

ou can leave us here," he said, a disappointedly. "Unless you know about the Latin Quarter than we do," lded.

uniformed boy broke into a wide heerful smile.

don't," he answered. "I've heard about it, too. And I've never found t yet. I'm beginning to take these with a grain of salt! Paris! You ve me New York any day!"

—" The Lieutenant was militantly the Middle West, and the city he ioned wasn't New York!

William de Leftwich Dodge

AND so we started off to hunt for the Latin Quarter, the Lieutenant and I—the Latin Quarter that every one who reads—every one who has studied French, or is interested in art—has heard so much about. We walked through streets with familiar story-book names, but the atmosphere that we had dreamed of was lacking. The streets were just streets—alive with the fire of Paris, but not more colorful than any of the other streets. We finally sought, in desperation, a restaurant that was mentioned in our guide-book as a particularly chaotic restaurant, a gathering place of the exponents of the four arts, a haunt of the half-world gangsters.

And yet even the restaurant was empty of excitement. It was a picturesque little place, but its picturesque quality was obviously a created one. There were no artists there—there were no poets who scribbled sonnets on dog-eared notebooks. There were no gang leaders—no models. We ate an excellent luncheon served by a waiter who spoke quite perfect English; and then, even more disappointed than we had been, we went out again into the street.

"If we could only see one artist," I told the Lieutenant wistfully, "I'd feel then we hadn't wasted our time. Of course, we've enjoyed this—but it hasn't been a thrilling adventure. And *one* artist—"

And then suddenly the Lieutenant justified his existence.

"I know an artist," he told me, "who lives somewhere near here. He's an American artist, but—well, he studied in Paris and he's a—a corker. I don't know much about art, but—"

"What's his name?" I questioned.

"His name is William de Leftwich Dodge," answered the Lieutenant. "Do you know anything about his work?"

"Do I?" I answered. I was remembering reproductions of Mr. Dodge's splendid Panama-Pacific Exposition murals—remembering the work that he had done in opera houses and public buildings. "Will he mind if we call on him?" I questioned.

"You bet he won't!" the Lieutenant told me warmly. And so we set off, through the crooked Paris streets, to a certain extra crooked little avenue, in the heart of the Latin Quarter, called the Rue Falguière.

MR. DODGE was busily painting on a huge canvas when we walked unceremoniously into his studio. Even while the Lieutenant was introducing us that canvas fascinated me. It dominated the whole room, made everything else fade into obscurity. The colors of it, which were almost vividly sombre, were startling in their intensity.

"It's—it's wonderful!" I gasped.

The artist, being human, beamed at my quite obvious sincerity. He moved over to his canvas, touched it rapidly with a paint-brush. "I call this picture," he told me, 'On ne passe pas.' It means, in English, 'They shall not pass!' It shows the fighting on June 8, 1916, at Verdun."

Continued on page 750

PLEASANT MEMORIES OF THE BRIGH END OF THE DARK CONTINENT

By DR. FRANCIS E. CLARK, D.D., LL.D.

President of the United Society of Christian Endeavor

AFRICA is very much of an interrogation point in these days. The German colonies—what shall be done with them? The "Cape to Cairo Railway"—when will it be completed? The Mohammedan religion—will it forever oppose Christianity and win half of Africa for itself?

Some prophets declare that Africa is the continent of the future—that as Asia was the center of influence and power for thousands of years, and as Europe has claimed the preeminence for the last two millenniums, a preeminence which she is now sharing with North America, so Africa, with her vast and almost untouched resources, will be the seat of empire when this old planet has rolled its noiseless way around the sun for a few more history-making centuries.

A Christian Endeavor rally in the Arcot Mission of the Dutch Reformed Church. Dr. Clark and three missionaries are in the front row. The one at the left is Dr. W. I. Chamberlain, secretary of the Reformed Church Board of Missions

However that may be, Africa is even today a most interesting continent, with marvels all its own, mighty lakes, tremendous cataracts, magnificent rivers, interminable forests, mines of gold and diamonds that no other continent can rival.

Africa, so far as civilization goes, is a mighty giant, with head and feet of gold and a torso of common clay. For centuries and centuries North Africa was the seat of the highest civilization the world then knew, and the pyramids and obelisks and works of art that remain tell us of the mighty ages when Egypt ruled mankind. Today, under the influence of British rule and American Christianity (for her leading missionaries are American), Egypt is regaining something of her ancient prestige.

But this article has to do with the other end of the continent, settled by the Dutch, conquered by the British, and destined to be the great civilizing, Christianizing end of the mighty peninsula.

My first visit to South Africa was something over a score of years ago. I sailed from Madras, India, for Durban, Natal, in a coolie ship, so-called—a steamer used to transport Indian coolies to the sugar plantations of Natal. It was not a pleasant way to go, but there was no other means of transportation, and "needs must when necessity drives."

Indeed, being the only "European" passenger, I had difficulty in getting a passage on the same ship with my brown-skinned brethren. The agent of the line told me that the quarantine regulations were very strict—that all the passengers he carried must have their clothes burned (their old clothes consisted of a strip of cotton cloth five or six yards long) while a new suit of the same dimensions was given them.

I naturally objected to having my clothes burned, as well as to submitting to examination for unheard-of diseases that afflicted the natives. At last, after unwinding many yards of red tape, the agent gave me a paper which read, "In my opinion Mr. Clark may be permitted to sail without danger to the other passengers," and I was allowed to embark. In my American conceit I had imagined that the danger was all on the other side!

However, the lions vanished as I approached them, and the voyage was by no means as hard as I had anticipated. I was given a cabin, shared only with rats and cockroaches, in the after part of the ship, and messed with the ship's officers, while hundreds of coolies swarmed over the rest of the vessel. The voyage lasted twenty-three days, over unruffled seas for the most part, and I was able to do a good deal of work, writing, among other things, a little book called "The Great Secret," which has had a continuous though not very large sale ever since.

It may be imagined that I was glad enough to hear the watch sing out on the twenty-second night from Madras, "Light on the starboard bow!" and the next day to enter the harbor of the charming city of Durban. A very kindly reception awaited me there, though I could not stay long to enjoy the hospitality of missionaries and other residents, for I had to press on to the Transvaal, where other engagements awaited me.

This was shortly before the Boer War, and feeling ran high between the two races. The Dutch felt that Chamberlain and the British jingoes were pressing them to the wall, and that they must fight to preserve even a semblance of independence. I must say I sympathized with them, as did most Americans and most English liberals.

Endeavor meetings were held not only in Durban but in Pieter Maritsburg, Ladysmith (made famous as a great battlefield in the war that soon followed), Johannesburg, Pretoria and other places. In Pretoria, the capital of the Transvaal, the pastor of the president was interested in my coming and invited me to call on his famous parishioner, "Oom (Uncle) Paul," as he was affectionately called. This I was glad to do, and found the patriarchal old President Kruger sitting on the front porch of his modest cottage, which was guarded by the two famous marble lions which Cecil Rhodes had given him.

He had a week's growth of stubbly beard on his face when I was introduced, while Tante Kruger, a comfortable, elderly Dutch housewife, sat knitting at a window. When the pastor introduced me, President Kruger tapped me familiarly on the shoulder, and shot this rather question at me you one of the that run to th when you get i ble?"

Elka or one-horse conveyance on the Simla route, India

I understood that he referre eminent Americ Hays Hammor was then in p Pretoria, and said to have pu under the prot the British gov when arrested plicity in the raid. Since th Hammond and laughed over th dent's question, has assured me never thought o himself under th flag, but that he the Stars and thinking he w much safer un own banner.

However, by t kle in Oom Pau saw that he was serious. We pleasant conv the good minister interpreting what each of u the other, for Mr. Kruger could not (some sai not though he could) speak or understand Eng

Before I went away he said, "Any one who l Lord Jesus Christ and has come here to tell ab is very welcome to our republic."

The tragic events that soon followed, result bloody and unjust war and the exile of the ol dent, succeeded by a peace which, owing to the ation and justice of the British, transformed time enemies into friends and supporters of the are well known to all.

Shortly after the war closed I was again i Africa, and I am glad to say that the event t brought the Boers and British together on t platform was a Christian Endeavor conve Cape Town. In a Dutch Reformed Churc surprised and rejoiced to see around the w familiar mottoes, "All We Are Brethren," "W to South Africa," "For Christ and the Churc During the meeting the audience united in reci twenty-third Psalm, some in one language a in the other; then we united in the Lord's and, most wonderful of all, we rose and sang old tune of "Dennis" in the two languages harmonized beautifully,

"Blest be the tie that binds
Our hearts in Christian love."

In the audience were Endeavorers who had w British khaki, and many others who had fough the colors of the two republics, some of whom h captured and imprisoned in St. Helena and Ce

In both these prison camps a gracious revi experienced, and many Endeavor Societie formed, until finally some twenty societies, thousand or more members, were found in ea the isle of Napoleon's exile the Endeavor built a little chapel of aloe poles and tin cans being scarce) where an almost continuous meeting was held by the different societies.

Just before they were discharged, two hun the prisoners volunteered for missionary ser Africa, some as evangelistic missionaries, s Christian doctors, farmers and blacksmiths, an received special training for their work un godly Andrew Murray.

One of the young Boers described to me th derful Christian Endeavor meeting of volu "We had all come to love each other in our camp," he said, "so that we were almost sor we were to be set free. One of the fellows sa tears in his eyes (and it means something sturdy young Boer weeps), 'I used to try to ri the young blacks when on the veldt, but now I take the little fellows up on my saddle and tel about Jesus Christ.'"

After leaving the Transvaal I visited the Free State, had an interview with President

Continued on page 749

HAWAIIANS A MINORITY IN THEIR OWN LAND

Chinese, Japanese, Koreans, and Portuguese Outnumber Them. Fertile Missionary Field

THE Hawaiians of romance are today in a decided minority in their home, the group of beautiful and rich mid-Pacific islands.

These fine-looking people are decreasing n numbers. They now make up only one ighth, or 26,041, of the 217,744 people in he land of the ukalele.

About them are growing crowds of Chinese, Japanese, Koreans, Filipinos and Portuguese, who greatly outnumber them.

The Hawaiian of today does not wear a grass skirt, except in musical comedy. He is a quite modern gentleman.

The churches of America believe the Hawaiians should have the virtues of the United States as well as the vices. They are doing an energetic work to make the Hawaiians and the other peoples who have poured into this rich land model Americans.

Koreans are numerous in the American possession of Hawaii. The emigrants of this race are intelligent and prosperous and are increasing rapidly in the beneficent atmosphere of American ideals.

A large proportion of the Hawaiian Koreans are Christians. The Koreans are leaving the Buddhist religion, which still has a strong hold on the Japanese.

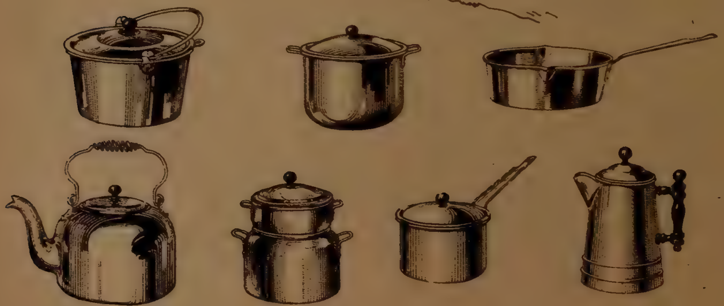
In the work among the Koreans there is a comity arrangement among the denominations by which each has a special field in Hawaii. There are twelve Korean local preachers, twenty-nine exhorters and several schools in the Methodist organization alone. The International Sunday School Lessons are printed in Korean.

The Methodists are largely increasing their work in the Hawaiian Islands. New buildings will be erected and numerous American and Korean pastors, women workers, and directors of religious education added.

An attempt will be made to appoint Korean pastors who have been trained in America and speak English.

The Koreans are most grateful for all that is done for them. They say they like the Americans. The little children are attractive and take readily to American day schools and Sunday schools.

Happy groups of Korean children at play in their transplanted home in Hawaii



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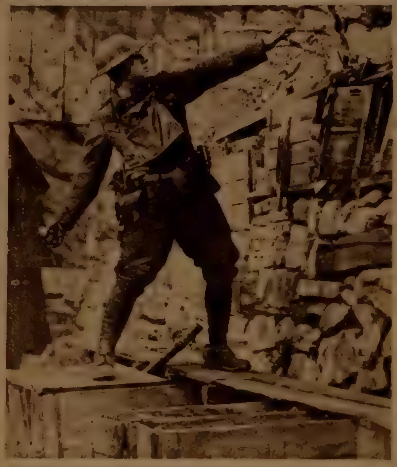

U. S. Official Photo

How hand grenades are thrown at the enemy in the trenches. American soldiers soon became expert at this superlative kind of baseball

A Belgian scouting party in Flanders making its way over a pontoon bridge, and dressed in the new khaki uniform of the Belgian army, which turned the tables on the Hun

Photo, Underwood & Underwood

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EVERY American home should have a graphic record of the Great War of 1914–1919. The Christian Herald foresaw this great need months ago, and started the preparation of a History of the Great War. We are glad to announce that Volume 1 is now complete, and is being sent out by the thousands for orders already received. This volume has over six hundred pages, and includes many historical photographs, and is brought down to the date of President Wilson and staff sailing for the Peace Conference.

Volume 2 will follow shortly and will include the terms of the Peace Treaties, numerous important war matters that have come up since the armistice was signed, and a World Atlas in colors, showing the old and new boundary lines, and many additional illustrations. The volumes are sent postpaid on receipt of $2.50 for both. The size of the books is 8 x 5½ inches. These two volumes will be found especially valuable at this time in all American homes. Christian Herald readers are urged to send in their applications for a set without delay.

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American observation balloon being brought down to its anchorage

General Pershing decorating Private Nick Connors, Infantry, 42nd Division, with the Distinguished Service Cross, for bravery at Chateau-Thierry

Machine-gun team of an American
loon company at work on the Fre
front, trying to get an enemy airpl

CHANSUNG'S CONFESSION

Continued from page 739

umb parts only, but all over the

ely this would be enough; but no; in mentioned sage fire, and he s kept his word, at least when ing" a patient. Dry, powdered sage as gathered in a little heap on one and set on fire, burning rapidly; on the other hand, and over the as many times as the needle had ome, and Dr. Sin's "healing" was ed. He left to prepare his bill, satisfied that he had done his in a professional manner. And Queenai lay all day so crazed with hat she scarcely recognized Choon- when she came in the evening.

is time Choonwha did not wait for ission. She found Yungpok and her they went for the missionary r.

ars of rage stood in the doctor's as he examined the little sufferer. accident might not have proved he could not be certain; but Dr. "healing" had settled the matter. pleasure it would have been just to administer to Dr. Sin a big dose own medicine! And these stupid ts! He wanted to shake the fa- and shout in his face, "You fool, ave killed her!" Instead, he bent his medicine case a long while, ly producing a box of salve, which ave with directions for its use and the room with as few words as ible.

hoonwha spent all the time she d spare at Queenai's side. The in- d child grew steadily weaker, but the first few days her pain was not . She would lie for hours listening the sweet stories Choonwha read the Bible.

e thing greatly troubled Queenai. mother wept continually, and her er blamed God and the Christians her accident.

Mother, I am not afraid to die," said. "I know I will go right to ven and be with Jesus." But the her refused to answer. "Mother, mother, come here," she said; and n she came, "Now kneel beside me help me pray it. 'Our Father, h art in heaven,'" and clear to end, when she could scarcely speak e a whisper; but the mother's t was full of fear and rebellion and never prayed.

hoonwha was with her little friend n the end came. They were watch- by her side as she breathed heavily, father and mother and several nds and Choonwha.

he breathing changed and Queenai ned her eyes. Her lips moved. oonwha bent over her. "I want ther."

The mother came.

'Mother, promise now before I go; 't you love Jesus?" The mother's t was broken. Sobbing she an- ered, "Yes, yes, I will."

Once more the lips moved with in- asing difficulty. "Father, promise " And the father's answer came in mothered wail: "I promise, I prom- "

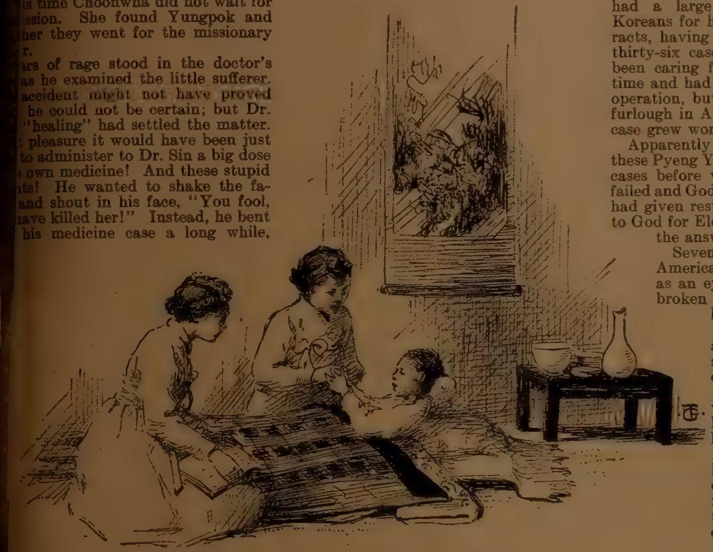
Just one more effort. "Teacher, I e you." And she had gone to be with us.

CHAPTER XIII

Heavenly Flower

ANOTHER change in Choonwha's life should be recorded. When the time came for her to be baptized the question of a proper baptismal name was discussed by the session.

"*Choonwha*, 'Spring Flower;' that is a very pretty name," said Elder Kang, "but there is no Gospel in it. Why not change *Choonwha* to *Chunwha* and make her the 'Heavenly Flower'?" to which all agreed. The idea pleased Choonwha herself, and so it came about on the following Sabbath that she was baptized into the church of Jesus as *Chunwha*, "Heavenly Flower."



"Now kneel beside me and help me pray it."

Absorbed though she was in her new work and life, the thought of the Elder was never long absent from Chunwha's mind. She wrote letter after letter to him; but received no answer, and finally made a trip to Tai Pyeng Dong to plead with him once more.

The Elder looked aged and broken, but his face was still stern and unrelenting. He listened to what Chunwha came to say and answered, "It is as I said before. You can choose between me and the foreigners. So long as you remain a Christian you are no relation of mine."

"But, father, why can not you be a Christian too? God is good."

"Stop!" the Elder interrupted, so fiercely that Chunwha was frightened. "Never say to me that God is good. He has taken away my only son and cursed my dying years with your ingratitude. Let him give me back my children and I will believe that he is good. You have chosen your path. Go your way as you will; but never ask me again to believe in Jesus."

Chunwha was forced to refrain. Sad at heart she returned to Pyeng Yang to give herself more completely than before to her work in the school.

CHAPTER XIV

"The Blind Receive Their Sight."

IN HER position as teacher of the Girls' School, Chunwha met Elder Kang frequently. This remarkable man was not only a gifted preacher but an untiring pastor. So nearly blind that he had to be led from house to house by the hand, he nevertheless kept in closest touch with his great congregation, visiting each home at least once a year and keeping track of the joys and sorrows, the births and deaths and life vicissitudes of more than four hundred Christian families.

The church schools were objects of his especial care. Chunwha continually looked to him for advice, and his help and sympathy did much to lighten the burdens of her new work and the still heavier burdens she was called to hear in the loss of home and friends. She repaid him with sincere and loving gratitude. She was deeply touched by his great affliction, and when, the second year of her coming to Pyeng Yang, Elder Kang's health began to fail and his blindness so increased that he could no longer read even the largest print or recognize his friends' faces, Chunwha and all the Pyeng Yang Christians were deeply distressed.

Dr. Yun, the missionary physician, had a large reputation among the Koreans for his skill in removing cataracts, having operated on as many as thirty-six cases in one year. He had been caring for Elder Kang for some time and had even made a preliminary operation, but Dr. Yun was absent on furlough in America, and Elder Kang's case grew worse daily.

Apparently there was no hope; but these Pyeng Yang Christians had known cases before where human means had failed and God in answer to their prayers had given restoration. So they prayed to God for Elder Kang, and this is how the answer came:

Seven years before, in far off America, a certain doctor, skilled as an eye and ear surgeon, had broken down completely in health.

"You must leave here at once and voyage on the sea," his medical adviser ordered.

He bade good-by to his wife and daughter, not knowing whether or not he would see them again. In the course of his travels he came to the eastern coast of Korea and remained there long enough to become deeply interested in the Korean people.

"If God gives me back my health, I will return to Korea," he said. God gave him back his health, in part at least. When he returned to America, he sent in his application to the Board of Foreign Missions to be sent to Korea as a medical missionary.

"What!" said the Board. "You are nearly forty and hard of hearing, with a wife and daughter. We can never send you."

It hardly seemed reasonable, did it? Yet sometimes the wisdom of men is foolishness to God. Anyway, God put such a desire to go to Korea in this man's heart that he could not be discouraged. He applied again and again, and had his friends in Korea intercede for him. Finally he made the Board a proposition to go to Korea and make the experiment, offering to bear a large part of the expense himself if he failed to succeed as a missionary; and the Board consented.

This man came to Pyeng Yang and began to study the language. He had charge of the hospital in Dr. Yun's absence. From the first he made a practice of never attending to a patient without prayer. The Pyeng Yang Christians watched the doctor's skilful work and marked his dependence on God in prayer, and a new hope rose in their hearts.

"Will you operate on Elder Kang?" they asked. "We have watched your work and know that God helps you."

It was a heavy responsibility, but the new doctor did not hesitate. "Yes, I will," he said, "if you will all pray while I operate."

It was a day long to be remembered in Pyeng Yang. The officers of the church gathered in Pastor Mo's office and prayed while the operation was being performed, and all over the city earnest prayer was made to God for the elder's recovery.

Have you seen it done? So delicate an operation and yet so simple! The keen point of the doctor's lance passes

Continued on page 750

Babies Work An Eighteen Hour Day

Always asleep! That's their work. Sleep stores up health, strength and energy for their whole lives. And, during the first six months at least, that work is all overtime—should be eighteen hours out of the twenty-four.

But a baby's involuntary habits and the extreme sensitiveness of its flower-soft skin cause it to be constantly besieged by endless irritation. Writhing discomfort, all the contortions of distress, destroy that vital sleep.

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The Patriotism of the Soul

SUNDAY. Phil. 3 : 20. "*Our citizenship is in heaven.*" And that is our true country. And our relationship to it constitutes our highest patriotism. All other forms of patriotism must bow to this, and from this they must borrow their spirit and their aims. When the earthly citizenship is out of harmony with the heavenly citizenship it becomes a minister of moral discord and disaster. Indeed, patriotism which is harshly divorced from the heavenly citizenship is only a deadly form of selfishness, and it is creative of unlimited bitterness and strife. But the local patriotism which is pervaded by the large inspiration of the heavens is as beautiful as some local rosebush which has breathed in the wider air of the South. In these matters everything depends upon relationship. Our patriotism can be of the earth earthy; or it can be nourished by the atmosphere of heaven.

The patriotism of the soul finds its spirit in heaven. Its temperament and temper are pure and warm and genial. It is like unto "a sea of glass mingled with fire." There is nothing dark about it, nothing harsh and exclusive. Its sense of the individual welfare is governed by the larger interests of the family. Its service of man is done in the spirit of humanity. Its citizenship is of the world, and it seeks the blessedness of the world for which Christ died. "God so loved the world that he gave his only begotten Son." Our patriotism is a minister of divine health when it is infused with the sacrificial spirit of the Lord.

J. H. J.

The Desire for God

MONDAY. John 14 : 8. "*Philip saith unto him, Lord, show us the Father, and it sufficeth us.*" Among all the needs of humanity, there is none so great as the need of God. John, who wrote the fourth Gospel, knew there were multitudes of thoughtful men in his time who were seeking God, and who, instead of calling him God, were calling him Wisdom, Truth, Light. So John addressed himself to seekers of Wisdom, Truth and Light, and virtually said, "What you seek vaguely, blindly, is here in the form of a Man; open your eyes to behold him. The Word was made flesh." This is exactly what Jesus himself said to Philip in answer to his demand, "Show us the Father." "He that hath seen me hath seen the Father." We sometimes say of a very bad man, a monster of vice, "He is a fiend incarnate." We say of some singer in the hour of her triumph, "She is grace incarnate." Incarnation is a common thing. It is an invisible thing taking the form, and it may be an Infinite Thing accommodating itself to finite proportions.

We all know what a prism of transparent glass will do when a ray of light passes through it. It will divide the light into the colors of the spectrum. Exactly what the prism does for us in the seeing of light in its elements, Jesus does for us in the seeing of God. In a reflecting telescope, the observer does not look at the object at all, but at a mirror upon which the image of the heavenly body falls. Jesus Christ is the personal reflection of the Father, the brightness of God's glory and the express image of his Person, accommodating himself to human vision." C. C. A.

Entire Consecration

TUESDAY. I John 2 : 17. "*He that doeth the will of God abideth forever.*" This text is inscribed upon the tombstone of D. L. Moody. It was the motto of the great evangelist's life. When Mr. Moody visited England, he heard a preacher say, "The world has yet to see what God will do with and through and by the man who is wholly surrendered to him." Mr. Moody exclaimed, "I will try to be that man!" He faithfully kept that resolution, walking in the steps of his Master, obeying his will and becoming the mightiest Gospel minister of his times. The enduement of the power of the Holy Spirit made him a spiritual giant, attracting multitudes into the kingdom of Christ. He preached everywhere about being born of the Spirit and then filled with the Spirit. With him, entire consecration prepared the way for the entire fulness of the Spirit's presence. "Emptied that He might fill me." Other great evangelists have followed in his footsteps: Meyer, Murray, Chapman, Torrey and Billy Sunday.

The Christian world should remember how Christ loved the church and gave himself for it, that he might sanctify and cleanse it and present it to the Father a glorious Church, without spot or wrinkle, before the presence of his glory, with exceeding joy. The only method by which such a victory may be obtained is for each individual member to receive the fulness of the Spirit's power and become a miniature Christ in the world. When this glorious consummation is realized the song universal will be sung, "Unto Him be glory and majesty, dominion and power, now and ever more." E. W. C.

Three Heart Needs

WEDNESDAY. Titus 1 : 4. "*Grace, Mercy and Peace.*" Heart, sit quiet. The hush is on. Thou consultest thy primary needs. Thou requirest not luxuries but necessities. Bed-rock things thou requirest. Heart, in the bush so still that the stars can be heard choiring, what are thy unrevisable requirements? Heart loquitur—"I need grace. I cannot survive by equity. I require pure grace. I must have an attitude of God toward me which will mean kindness, loving kindness, a leaning over me like a mother and a father and a help in me, for me, a might I have not, but must have. I need grace."

The Way to Build

By RAYMOND KIMBRELL

I WATCHED the builder on the wall
Giving the temple form.
To stand in power and baffle all
The wildest might of storm
Each stone he fitted with long care
Before he gave it place,
And then it slowly settled there,
A thing of living grace.

Forth from the temple wall I turned
Back to the dusty toil,
Taking the lesson I had learned
Into the hot turmoil:
To do my duties one by one
Just as the Maker willed,
To do the next thing to be done,
This is the way to build.

Heart, is that all? Heart loquitur—"More; I need mercy. I cannot stand on my own behavior. My record is dead against me. I plead not justice, nay, not that. I plead mercy. Mercy, O my God, and lo, mercy is at hand and ready and eager and commensurate. Praise the Lord!"

And is that all, heart? Heart loquitur—"I need peace. I am tattered by the wind: I am raged at by the waves: I am beset like a beleaguered city: I am grievously tossed: I am in the fog and cannot see shore nor sky nor any landing-place: I have no peace: disease smites me: business lashes me: death knifes me: love leaves me. I have no peace. And then— 'My peace I give unto you. It is I, be not afraid. Peace with God through our Lord Jesus Christ.' "

And the happy heart is singing carols like the dawn. "Grace, Mercy, Peace from the Father and Son and Holy Spirit." Praises and Amen. W. A. Q.

The Right Kind of Perfection

THURSDAY. Ps. 138 : 8. "*The Lord will perfect that which concerneth me.*" From this text we can learn:

First. That God will perfect our conception of himself. No two men ever had the same conception of God and no one man ever had a perfect conception of him. The reason for this is that the finite cannot comprehend the infinite nor the human grasp the divine.

Man's conception of God is an ever perfecting one but a never perfect one, but some day God will perfect our conception of himself.

Second. He will perfect our faith in his divine providence. We all suffer from an imperfect Faith. We cannot understand things, so we refuse to believe them.

We now have an imperfect faith in a perf We must have a perfect faith in a perfect G

Third. God will perfect our characters. Th character is its Christlikeness, and in Christ some day perfect our characters and we shall sented faultless before his throne.

Fourth. God will perfect our work. One greatest disappointments, no matter how live, is the realization that we can never fi work we want to do. As the years pass we more and more that the things we once drea doing may never be fully accomplished. We c at the end of a book "finis," but we canno it at the end of a life. We look forward, there that time when God will perfect our work in and when the completeness of all things will b possible because of the Christ in us. W. W

A Living Redeemer

FRIDAY. Rom. 1 : 3,4. "*Jesus Christ ou . . . declared to be the Son of God with . . . by the resurrection from the dead.*" Bef death Jesus had said: "I lay down my life, might take it again. No man taketh it from m I lay it down of myself. I have power to lay it and to take it again." Remembering this stat of Christ, we look to his grave for a conclusive p his deity. If someone were to try to persuade u it was of no consequence whether Jesus rose o we should refuse to listen. Jesus has virtual structed us not to believe him to be the Son of if he did not rise. Our faith cannot rest on a Redeemer; our religion cannot be founded on a less corpse. Without his resurrection the tem our faith must collapse like a building la foundation and cornerstone. His failure to rise have speedily proved the end of the religion whi had preached. In vain would the apostles have out into all the world to preach the Gospel of the cified One, in vain would they have taught and bap the nations, in vain would they have invited m commune at the table of the Lord, if they had not able to point to his resurrection as an indispu fact. If Christ did not rise, the sadness of the w who came to his grave on Easter morning woul the proper mental attitude of every one who rem bers Jesus. He did rise, adding the last and striking pr of to a long line of previous evidence the fact that he is what he claimed to be, the So God and our Lord. W. H. T.

A Human Building

SATURDAY. Eph. 3 : 20. "*The power that wo in us.*" The board of directors of the Young M Christian Association in the town of B. was discus ways and means for continuing its work.

The president of the board was very positive in statement that the situation was hopeless.

"This town is not big enough to support a Y. M A. The building is a dead weight on our hands, costs us nine thousand dollars a year to keep it up addition to the salaries of the secretaries, and we running behind all the time. The business men not support it any longer."

An idea caught the imagination of the board directors and was finally carried out in the town of with these results:

(1) A young man was found who belonged to class of men who regard impossibilities as a challe to do them. (2) The building which had proved su a load to carry was rented out for offices. (3) T new secretary, with one clerk, took an office do town among the other business men. (4) He at o began to move in and out of the multitude and acquainted. (5) He secured a position on the po force as a regular sworn-in officer. (6) He secu play grounds for the children and personally superi tended their games. (7) He got in touch with high school, and organized Bible classes in the sch (8) He reported to the town authorities unsanit and immoral conditions, inspected show and amus ment places, created sentiment for the enforceme of law, and in general acted the part of moral secret for the town. (9) Above all, he organized prayer cles and filled them with the spirit of communion w God.

At the end of a year the directors found these r sults:

"The most successful year we have ever had. Pe haps we have worshiped buildings too much. We ha forgotten that Jesus never had a building to work i

A building is not necessary to redeem the wor A consecrated man is. C. M. S

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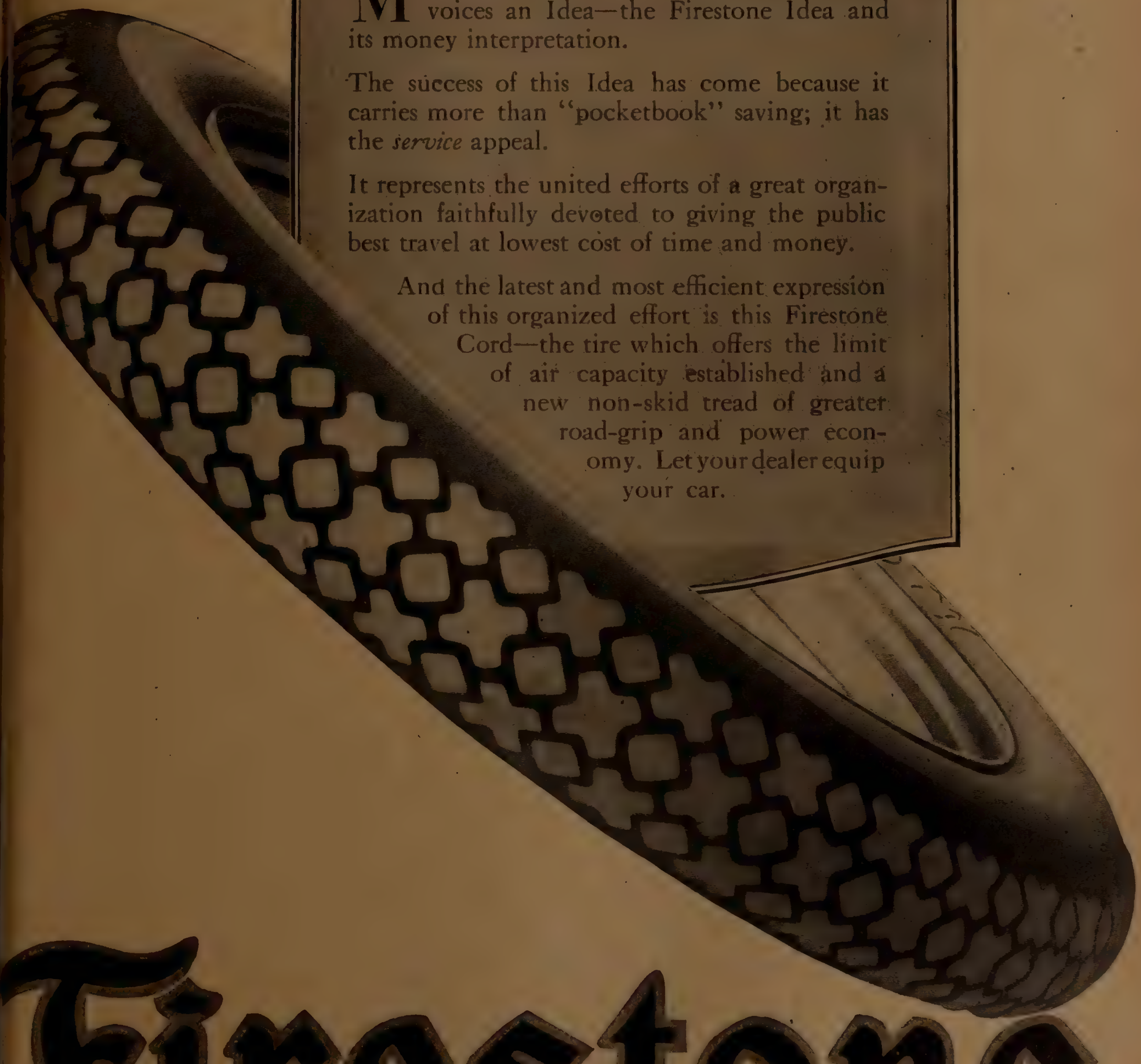

Firestone

HOW A COMMUNITY FOUND ITSE

The Possibilities of a Federated Church. By REV. W. H. HOPKINS

JUST one block from the public square in Pittsfield, Illinois, are the two church buildings. A year ago each church housed its own little company. On Wednesday nights there was a pitifully small and discouraged prayer meeting in each church. The note of discouragement was strong. On Sunday evenings there were two discouraged pastors and two little and ever waning audiences. The churches were growing smaller and the number of listless, indifferent people in the community was constantly growing larger.

Once a year each church tried to get square with the world. All through the year each pastor faced the discouraging facts and tried to make both ends meet on his pitifully small salary. They were both good men, dearly loved by every one, yet they were powerless in their efforts either to build up their churches or to lead in efforts for community betterment.

Finally both pastors resigned. The war was compelling a new "together spirit" as well as the conservation of coal and effort. It seemed foolish to heat up two buildings for two small companies. Available ministers were hard to find. One or two of the discerning leaders proposed a meeting to discuss the possibilities of federation.

It was a revelation to see how many reasons there were for federation. There was a hearty willingness to make mutual concessions. When they worked out a basis for local church federation every one was surprised to find how few and how small were the necessary concessions. The compact was made July 1, 1918. On September 1 the present pastor came to the field.

He was not drawn to the place. Practically all of his pastoral work had been in the large cities. He had, however, been for years preaching church union. Here was an opportunity to present Jesus in a strong way to a whole community—an opportunity to test out the possibilities of a church federation movement.

In the beginning there were little adjustments to be made. There were no guide posts and no outside inspiration. Then the "flu" epidemic came and closed up everything, before he had learned the names of even the leaders in the work.

Now more than six months have passed. Spiritual results are hard to tabulate. Some things we can see. The way in which these two churches have come together proves that the spirit of God is the real director of the movement.

The audiences have steadily increased. Those who know both churches well say that we are ministering directly to two or three times as many people as attended the two churches previous to the federation. Through the county papers, letters and the printed page we are ministering to a much larger and to an ever increasing number.

In the missionary work of both churches there is going to be a decided increase as well as an ever widening horizon. Both churches will go over the top for the benevolence apportionment. Missionary education in the Sunday school, through a once-a-month presentation, together with an offering for each society, has already gone way beyond our expectations.

Quite naturally the larger gains have been along the lines of community betterment plans. From the first the pastor made good use of the three county papers; aside from the church notes he wrote an article on some phase of community betterment each week. Like most communities of its kind, there were the old jealousies and the old strifes to overcome, but out of united patriotic efforts came the foundation for a new work-together spirit. At Thanksgiving time the church led in a community Thanksgiving, which invited Protestant and Catholic, Jew and infidel. Every organization in the community had a part in the service. It was so good that at once every one said, "We must make it an annual affair." Next there came the uniting of all the community in the noonday prayer for the Allied cause. The church voted it and the mayor called the whole community to prayer. Other campaigns are now on for water works and public improvements in keeping with the times; for wholesome recreation supervised in such a way as to be above criticism; for the extending of the church's influence to the surrounding towns in which there are two or three or more churches where one could do a real work.

The outstanding features of the work are:

A Wednesday evening service in which we have had each week a number of four-minute speakers on different phases of community betterment. These speakers have represented the various phases of community life, both outside and inside the church. For a number of weeks we considered two special topics—"What Pittsfield Has," an inventory of the uplifting forces in the community life, and "What Pittsfield Needs." After a thorough discussion on Wednesday nights these topics were made the basis of a number of addresses by the pastor on Sunday. Later a number of articles appeared in the county papers. As a result we have a Better Pittsfield. In connection with the Wednesday night services we have the once-a-month family church night with the supper, the fellowship and a church business meeting, each committee and each church organiz "What We Have Done the Past Month" a We Expect to Do in the Next Month."

Each supper committee aims to do a work. Each night some mission country is This month we are to have a Japanese tea, Japanese maidens. The whole menu will the missionary eats in Japan. There will be addresses—"What Japan Needs" and " Being Done for Japan in a Christian Way month it will be China or India. These W nights, supplemented by the work on Su giving us a world vision which is helping to community problems. There is less of gossip every one is given something to talk about tomorrow there will be fewer divorces now young people are meeting in a wholesome learning to work together for worth-while

A second outstanding feature of the wo popular Sunday evening service, which is in a touching the whole community life. Every night we have a "Community Sing for ou Every week the program is changed. One had fifty men in the choir, with young ladies a Last Sunday it was a Booker T. Washingto in which we sang the old negro spiritual This week we are to have a "Welcome Ho for our boys who have come home from the w Sunday night brings some new group of peopl week the old Gospel of the risen Christ is to men and women. This is the one great vit around which all else rotates. It is, however Gospel fitted to present-day needs and pre men and women. Since the war it is all thi Our problems are not all solved.

We have gone far enough along the way to the united spirit of a federated church can toward solving community problems. We sured that the federated church has come in to Christ's prayer of the long ago, and that i velous way it helps toward translating into the "I will bless thee, be thou a blessing" o promise made to him who went out as the fi sionary. It takes nothing less than the worl to make a Christian. Our communities ar going to be transformed save as the great visio includes all the world is given to them. Loc lems are met much better when we realize worl The home young people are given larger cons for home tasks as they catch the quickening i of lives dedicated to the great world tasks.

THE WORK-AND-NOT-TALK MAN

THE most unique figure in current world history prefers to be called simply "Mr. House of Texas."

Although the man familiar to the world as Colonel E. M. House has held but one minor political position, the great men of the Entente Allies speak of him as the supreme diplomat and political expert among the statesmen of the world!

Colonel House's rise is generally believed to have begun with his association with President Wilson. The truth is that they did not meet until 1911, after Colonel House was considered a power of the first magnitude in his home state, having elected four governors and one United States senator, besides putting through some important corporation laws which were of immeasurable benefit to Texas.

The only political position ever held by Colonel House was that of chairman of Charles Culberson's campaign when he was elected Governor of Texas. It was Governor Culberson who gave him his much used title, by making him a colonel on his staff.

In his numerous travels abroad Colonel House had met many of the great statesmen of the world. After the turbulent Huerta took his departure so quietly from Mexico on a German cruiser provided by Admiral Von Hintze, President Wilson asked Colonel House to go to Germany, and learn, if possible, what that country proposed to do in Mexico. The United States did not want to interfere in the Mexican muddle, but when Germany showed such an undisguised hand the President was prepared to give warning in a quiet way that there was a power on this side of the water which would say "Hands off!" and suit the action to the implication.

One of Colonel House's most effective means of accomplishing great things is his "work and not talk" practice. He impresses it on every committee, on every secretary—in fact, on every worker who crosses his path. The working of the Peace Conference has been developed through the work-and-not-talk plan devised by this consummate wielder of large bodies of men.

Col. E. M. House, the wizard of the Peace Treaty

He says that many individuals on co create argument and waste precious tim believes that the most capable men sh selected and divided into committees an committees, each concentrating on the best understood by the specialist group nated.

So perfectly did he bring this "wor not talk" gospel of his to Europe dur first American Mission that Lord Nort one of England's delegates, wrote:

"Colonel House has reduced the vast blage of Allied Nations to a series of smal ness committees, and thus 'hot air' was e eliminated at the start. I cannot reve conference secrets, but when I looked gilded chamber where it first met, and r that every man was loaded with speec heart went out in gratitude to the wise C who had dammed the flood. As it was, P Clemenceau in his opening address too than two minutes, and soon our meeting up and everybody settled to work."

There were 150 delegates at that m who arranged a program, appointed comm and were able to adjourn in the space c half-hour!

The United States Treasury, too, will salient evidence of Colonel House's bu ability and care of public funds. In the 1917, on his fourth trip to Europe for ou ernment, at the head of the first America sion which ever sat in European confe Colonel House was accompanied by nine f experts of various fields, and numerous taries. After marvelous achievement th sion returned home, consuming only six time, visiting both Paris and London, a unbelievable small expense to the United of $12,000.

Although Colonel House has been at th of the most important missions sent fro country, he has not received any mo compensation for his services from this or any other government, simply a ing his personal traveling expenses and no more.

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New Wives for Old

A Mohammedan mother and child

In Morocco and other lands where Islam is dominant, feminine attractiveness is measured in direct proportion to weight. The young woman who weighs only a matter of 200 pounds is a poor, scrawny thing who must attain the desirable width and breadth by prayers to Allah and a course of intensive fattening. It is claimed that the women of Meknez, who are proverbially the most beautiful in Morocco, weigh collectively as much as the buildings of the town.

Life is simple for the veiled women of North Africa. Next to growing fat, her chief duties are to wait upon her husband and to bear male children. Rights she has none. The Mohammedan code gives her the position of a plaything if she belongs to the upper classes, and of a slave if she is a peasant. In both cases she is a piece of property to be sold or cast off as pleases her lord and master. The woman of the harem has no amusements save playing with her babies and gossiping with her fellow prisoners. The woman of the laboring class is far more attractive according to Western standards. An outdoor life gives her a magnificent physique, but her beauty fades while she is still in the early twenties.

New wives for old sums up the moral system of the Moslem. He has no scruples about casting off a faithful wife for a younger or more beautiful one. There is no limit to the number of women a man may marry and divorce. In some places a new wife may be purchased for $5 and a divorce secured for the sum of $3. Divorced women, if they are still young, usually remarry, and if children are an obstacle to remarriage they are parceled out among friends or relatives. Since woman has no soul or hope of heaven, education—and education in Mohammedan lands is synonymous with committing the Koran to memory—is wasted upon her. She is ignorant even of the simplest knowledge concerning the care of children. In North Africa three out of four babies die, and contagious diseases are prevalent among eighty-five per cent. of the people.

Back of the romance of walled gardens, the muezzin call, and veiled women lies the terrible realism of poverty, disease, ignorance, and fatalism. At Fort National, where thousands of French colonials were trained for participation in the great war, the Methodist Episcopal Church has been doing mission work to combat the forces of Islam. It has recently purchased new property in Constantine for developing its Boys' Home, and in Kabylis three new plots of ground for children's homes will be secured. Six dispensaries are to be established, and sixty-four native preachers trained for Christian service. Work among women will include training classes in nursing and the care of children. Since Christianity places high value upon womanhood, its penetration into North Africa will lessen the evils of polygamy and divorce—and perhaps open the doors of harems and let the women of Islam look upon the world unveiled.

Young People's Topics for July 13

Denominational History and Principles

Christian Endeavor and B. Y. P. U. Topic. Ps. 44:1-8

In these days, with the spirit of Unity in the air, it behooves us to be certain that our denomination has a sufficient message for the world to warrant its separate existence. Each grand division of the Church of Christ had a valid reason for its primary existence; each has done a creditable share of the work of revealing Christ to men. Each has been led by men whose love for Christ and his cause was sincere and mastering. And for this reason the churches have been drawn together, have made common cause for righteousness in the past, and are today craving a closer unity and the elimination of all possible divisions. In studying this topic let us consider our denominational history, our denominational principles, and the natural direction of our future denominational effort in the light of history and of the present-day conception of Christianity. Let us be sure that we do not mistake prejudice for principle, mere division for devotion or interpretation for valid Scripture.

The Christian and His Recreation

Epworth League Topic. Matt. 9:9, 10, John 2:1-11, 21:1-14

Fun is as essential to a well-balanced life as piety. But fools have ridiculed saints and stern piety has impugned fun. The church of a few generations ago banned all "worldly pleasure," failing to see the good in proper recreation and seeing only the evil resulting from excess or sinful intent. The church of today is reversing the former attitude. It is taking the diversions through which young people normally seek recreation and is guiding and supervising them so that the youth who formerly had his fling before treading the purifying path of piety is finding the church first humanly helpful and then spiritually convincing. The seven-days-a-week church house, ministering to every healthy craving of the growing life of youth and the developing life of maturity, is building up a new spiritual force of praying, serving, sacrificing Christians. Recreation, as far as it is a matter of individual action, must be left to the individual conscience. Those who are consciously seeking to live near to Christ will not go far wrong in their play.

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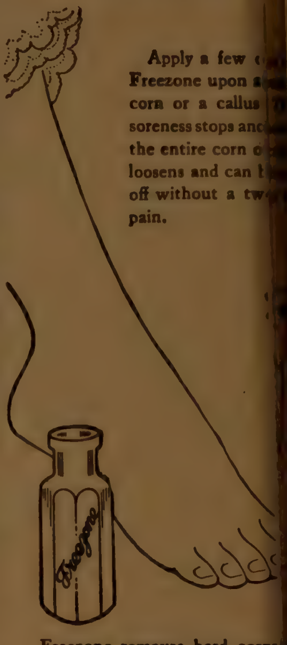

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asant Memories of the Bright End of the Dark Continent

Continued from page 742

w the members of the legislative ly, some twenty of the most rt men I ever saw. They *aver-* ver six feet in height and every one bearded like the pard." Presi- tein was a very different man from ent Kruger. He had been edu- in European schools and was ur- nd dignified, while Kruger was in appearance, and narrow and igoted in his views; but he knew ved his people, the Boers, and they him, and trusted him even more hey did his more refined fellow ent.

ger's deep religious devotion and owledge of the Bible, for he could whole books from memory, it was reatly endeared him to his Bible- people. He had been converted y youth by an American mission- o the Zulus temporarily living the Boers, Lindley by name, he always greatly revered, and om a Transvaal town is named. I spoke of him the president said nuch emotion, "Oh, he was a good he was a good man."

as greatly impressed by a visit to ld mines of the Rand near Johan- rg, some of the richest mines ever ered, and to the wonderful dia- mines of Kimberley, the like of the world has never known. must hasten on to Cape Colony, for myself I found the richest of ual treasures in meeting with that me saint of the nineteenth century, ew Murray.

w many have been quickened by ritings! His "With Christ in the l of Prayer," his book on "Humil- and many others I might mention blessed tens of thousands. It was a journey to South Africa to meet a man, and I shall always thank hat I have known him. Who and was he? A humble Dutch min- who preached all his life to a con- tion of Dutch farmers, merchants tudents in the schools of the small of Wellington. His sermons were utch, and his books were for the part translated from the Dutch.

t he was a man of such transcend- piritual power and purity of life, in body, at least when I knew him, mighty in soul, that his winged s from that remote pulpit were l around the world.

e story of the Murray family is h telling. More than a hundred ago the Dutch farmers of South a began to feel that their churches declining because of the ration- and irreligion of the pastors who come from Holland. So, hoping to the tide, they sent to Scotland for eacher who would proclaim the as it is in Jesus.

young minister named Andrew ray was sent out to them. He to Cape Town and there fell in with a young Dutch girl, whom he ied when she was only sixteen, g her to his parsonage in the oasis of Graaf Reinet, in the Karo, or t district of Cape Colony. Twelve ren were born to them, and these ren, I am told, *averaged* twelve ren each, some of them having e than twelve. Almost all of them me ministers or ministers' wives and hers, and it is scarcely an exaggera- to say that South Africa was gelized by the Murray family.

ndrew Murray the first was a stal- preacher of righteousness and a of great influence, but it was from wife, "Grandma Murray" as she is affectionately remembered, that the dren inherited their marvelous spir- power, for she lived and walked God even while she cared for her t household.

I felt honored to spend a night or two under the roof of that old parsonage in Graaf Reinet, where all those children were born. Many of them became eminent in the religious history of South Africa, but the most noted was the author, Andrew Murray the second. Though deeply spiritual, he was by no means an ascetic, and he was very far from suggesting anything sanctimonious. No man ever gave me a more cordial welcome or spoke in a more hearty strain of cheerful humor. He believed in the Christian Endeavor cause, and for years until his death was president of the South African Christian Endeavor Union.

He was a great educator as well as a preacher and author, and established several schools for girls on the model of Mount Holyoke Seminary, for he had read the life of Mary Lyon, whom he greatly admired. The most important of these schools is at Wellington, where he lived, though others scarcely less useful were established at Worcester, Stellenbosch and the Paarl.

The pioneer teachers in these schools were the Misses Ferguson and Bliss, Mount Holyoke graduates, while several others from the same college have followed them. Financial aid from America has also helped establish these splendid schools. None are more deservedly honored in South Africa than these teachers I have mentioned, and I thank God that America has had so eminent a share in educating and evangelizing the women of South Africa.

My last visit to South Africa, whither I sailed from Australia, was a very brief one and unfortunate in that, the steamer being delayed for a day, I reached Durban too late for the welcome meeting which had been kindly planned while the steamer was in port. In Cape Town I enjoyed the after-the-Boer-War meeting already described, and soon afterward sailed for Southampton on the Armadale Castle, commanded by the most remarkable captain I ever met in all my voyaging. He was the commodore of the Union Castle fleet, one of the greatest British steamship companies, and was always given their latest and largest ship. For forty years he had been a commander, and he never had an accident that so much as scraped the paint from his bowsprit.

But it was as a Christian that he was preeminent. Every morning he conducted prayers on the after deck, and in his cheery voice summoned all the passengers, "Come to prayers, come to prayers." Two or three hundred passengers, a motley array, among them diamond magnates, barmaids from Johannesburg, missionaries and merchants, always obeyed the call. On Sundays he conducted a Sunday school in his spacious cabin for some forty children, and also three other services in the first and second cabins and in the steerage.

I was often by his invitation in his stateroom, and as the watch in the crow's nest called out the hours, "Four bells and all's well," "Eight bells and all's well," he would often raise his hand to heaven and say reverently, "All's well, thank God."

Many times on life's fair days and stormy days I have thought of that scene in the captain's cabin, and have comforted myself with the thought, "All's well, thank God."

◆

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Primer of Christian Unity

Answers to Vital Questions That Are Stirring the Church of Christ

By H. K. CARROLL, LL.D.

A Small Pocket Volume, 64 Pages, Large, Clear Type. ONLY 10c A COPY POST-PAID

CENTRAL CONGREGATIONAL CHURCH
Topeka, Kansas

I have read Dr. Carroll's Primer on Christian Unity with the greatest interest and profit. I do not see how it could be improved. I went over it again and again, with the purpose of finding something to suggest, and it seemed to me the ground was completely covered. The only thing I could think of was the one thing that will always be necessary before Christ's disciples really come together, which is the supreme love He requires of them for Himself and one another. And that is something that no Council or Conference or Mass Meeting can formulate in a Constitution or By Laws. It must therefore be the aim and prayer of the Christian ministry to create that love in all the different sects. Community prayer circles, Community Service Clubs, Community Bible Classes, and Common united daily service for humanity will help create and sustain the love that alone will make plans and organizations workable. All the Leagues of Nations on paper will never unite the Nations in mutual protection unless there is a real inward and hearty desire to obey the articles on the paper. And the same thing is true of all plans for the Unity of Christian forces.

Please give my hearty thanks to Dr. Carroll for the privilege. I am very sure the Primer will be welcomed with great interest and be specially valuable at the present time. It comes most opportunely.

Charles M. Sheldon

The Primer of Christian Unity should be in the hands of every one who is interested in this greatest of church reconstruction movements. We would suggest that congregations desiring to have their members fully informed, so that they may be able to discuss intelligently the whole question at issue, should take advantage of the opportunity to send in their orders early.

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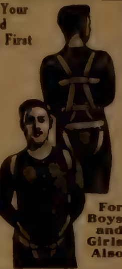

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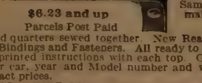

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Chansung's Confession

Continued from page 743

across the eyeball through the cornea and out on the other side, deftly lifting the cornea as it emerges, making a flap with the end turned up. Through this opening a small sharp hook is inserted into the capsule of the lens. Now the speculum is removed and the eyeball pressed gently near the center, and lo, the diseased lens of the eye itself slips gently from its bed and is removed, leaving nature to provide a new and better one.

Swiftly but carefully the eye is dressed, the eyelid itself making a perfect covering under the skilfully laid bandage. In less time almost than it takes to tell it, the operation is finished, first the right eye and then the left, and the patient is removed to one of the wards, to be cared for a few days at the hospital before returning to his home.

It was the Sabbath day, one month after the operation. The Central Church was crowded. Elder Kang sat on the platform, his bandage gone. The glasses he wore were huge rimmed ones borrowed from the doctor till his new ones came from America, b
was a small matter.

When it came time to read th
ture Elder Kang stood up, and
the Bible in his hands found hi

"See, I can read!" he cried.
read from the one hundred an
Psalm.

"Bless the Lord, oh my soul,
that is within me, bless his holy
Bless the Lord, oh my soul, and
not all his benefits. Who forgiv
thine iniquities, who healeth
diseases, who redeemth thy li
destruction, who crowneth the
lovingkindness and tender merc

As Elder Kang ceased reading
Mo arose and said, "Let us si
Doxology." And the great b
rang with the song that has voic
joy and praise of the church thro
the ages.

"Praise God, from whom all bl
flow,
Praise him, all creatures here bel
Praise him above, ye heavenly h
Praise Father, Son and Holy Gho

To be continued

In the Latin Quarter

Continued from page 741

The picture represented a battle scene. It was night, and a sharp rain was falling in great sleety drops. Bombs lit up the sky; exploding hand-grenades did strange things to the dark foreground. All in ghastly greens and blues it was painted, greens and blues that were reflected in the hate-distorted faces of the struggling Germans and on the set features of the French soldiers who were holding their trench against attack.

Perhaps the most remarkable thing about the picture was that thing which is technically called composition, and which we who are of the uninitiated speak of as grouping. The interest of the spectator was at once focused on the impressive formation of Germans who were advancing, with strange climbing implements, in a great pyramid-like mass.

"It's—it's wonderful!" I said again.

The Lieutenant was quite full of information. He spoke.

"Mr. Dodge has spent so much time on the battle-fronts," he told me, "that he is well acquainted with every inch of the ground. How do *I* know? Why, I went with him. This picture is a part of the battle of Verdun. It was made at the point in the line which was called Fort de Vaux. Fort de Vaux was the last point that the Germans captured. Mr. Dodge spent nights there, in the rain, to get the proper lighting effects, and I'll say he got them. He did the same thing all through the Argonne, too; and around Belleau Wood and Château-Thierry. Mr. Dodge could take an examination on that country. He's going to do pictures of all the great battle-grounds. Some day they'll be history."

"So that's why," I turned to Mr. Dodge, "that's why your work is so convincing. And that's why the faces of the men—"

The Lieutenant interrupted. "French officers and soldiers posed for him," he told me. "Men who were *there*. German prisoners posed for him, too. That's why!"

"I hear," I said, "that they are sending over a group of artists, now, from America to paint battle-fronts. But it seems a little—" I hesitated for lack of a discriptive word.

"You bet it does," said the Lieutenant, "the battle-fields are pretty well cleaned up, now. When Mr. Dodge was out there—well, nobody would have mistaken them for Central Park!"

AND so it was in our search of the Latin Quarter that I made the acquaintance of one of our greatest painters and saw the preliminary sketches of pictures that will one day be, as the Lieutenant said, history. And the picture that I saw in process of construction is the same picture that is photographed on page 741—show
the first time to an American aud

It was late in the afternoon th
Lieutenant and I left the studio
we walked back through the Qu
we seemed to catch a gleam th
had missed on our way in. We s
velvet-jacketed student bargainin
a long loaf of bread. We saw a fa
tically dressed girl-child laughing
a latticed window, and we saw a fu
soldier playing a violin in an old
way. Somehow the atmosphere
we had wished for was there. Som
we had found the Latin Quarter.

And we never guessed, until
long afterward, the change was in

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BAPTISM

International Sunday School Lesson for July 13.
Matt. 3:13-17 and 28:18-20; Acts 8:26-40

ıe Pledge of Christian Discipleship

Rev. George D. Allison, Ph. D.

S to John the Baptist that the ristian Church owes the symbol ich has been almost universally teristic of initiation into the mem- p of the body of Christ. To be cholars have proved that the Jews his time baptized their proselytes. seems clear that this was a rite emonial purification and might be repeated after ceremonial un- ess. Whereas John used what was ly already somewhat familiar, "outward sign of an inward and al grace," for he preached re- ıce and the remission of sins, and ıis baptism as a sign of a moral and an inner transformation attitude of a life. Therefore it ıite appropriately laid hold on by sciples of Jesus as a vivid and ant way of renouncing sin and ing the principles of the Master. ıs himself was baptized. It is hat he had no feeling of guilt and nce. To him it was a token and of his devotion to the work of ingdom which he had begun on among men. It evoked within n heart a sense of the divine ap- upon his dedication of himself to ission. To thousands untold in lands of the earth has come this joy in a deliberate and public ac- ıce of him and of his Gospel, ı to so many in heathendom it en undertaken with the certainty secution and loss. Jesus' baptism hn is in a way the link between baptism and the baptism of the ian Church, while it is evident ı various branches of that church m is diversely understood.

tism and the Great Commission

second Scripture passage is the Commission, where baptism is ed as the pledge of discipleship. postles were instructed to act as ing officers for the army of the om, and baptism became the mentum" or oath of allegiance at the time of enlisting for ac- rvice. Modern Protestantism has rejected any interpretation of m as in itself regenerative. It is saving ordinance, but a vivid and rable pledge of consecration. Men saved without it and, alas, lost it. Yet it has a tremendous both socially and individually. uld see this in the "war baptisms" liers. One group was baptized Episcopalian chaplain after the ı of that denomination, signing ith the sign of the Cross upon his ad "in token that hereafter he ot be ashamed to confess the faith ist crucified and manfully to fight his banner." Another group was a Baptist chaplain into the waters Marne, there to be immersed in iform, captain and privates, as ge of utter consecration to the of Christ's Kingdom. What an tion to the rest of the regiment! as for the convert himself, bap- arks a red-letter day in his life. s him on record before the world llower of Jesus. It marks a transi- oint from the old to the new. baptisms are conducted in where they may be most memor- the candidate, and most chal- to the spirits of the "rest of the t," to the men and women of ngregation. Besides this it is true here, as in the national service, that every recruit is an appeal to the unpledged to do their duty, to take up their cross. The best sermon many a good Christian ever preaches is proclaimed in symbolism by the evident sincerity of his acceptance of this ceremony of the giving of a life to God. Strong and true comes the answer again and again in our church to the question of the minister, "Dost thou believe in Jesus Christ with all thy heart, and dost thou dedicate thy life to the service of his Kingdom among men?" When the response, "I do," is heard in the solemn stillness, a moral challenge thrills through every soul in the house of prayer.

The Formulas of Baptism

No one knows just how converts were baptized in Jesus' ministry except that "Jesus himself baptized not, but his disciples." What words were used or answered is not recorded. But in the Book of Acts, after the Resurrection, we find that new disciples are "baptized into the name of the Lord Jesus." This shows how central Christ was in all their thought. To him they owed their new-found hope, and he was the all-sufficient ground of their faith. They had become Christians, and "faith in Jesus" was their religion.

It was later and in response to Christ's command in Matthew 28 : 19 that the triple formula came to be used. Jesus himself labored to give men trust in the heavenly Father. In like manner the witness of the Holy Spirit came to be recognized and esteemed. Hence it is now general throughout the Church to baptize into the Name of the Father and of the Son and of the Holy Spirit. Fully interpreted, this triune formula is a comprehensive creed, testifying to belief in God, to the Incarnation and to the Dignity and Value of Man as God's child.

Our Need of Religious Forms

There is a widespread tendency in our time to neglect and ingore both baptism and the Lord's Supper, even by those who do not neglect the public services of religion. Some definitely assert that since it is recognized that these rites are not essential to salvation they should be abandoned as mere hereditary customs. Such overlook the necessity of concrete reminders of spiritual truths. They fail to see the teaching value of these beautiful symbols of the beginning and the sustenance of the Christian life. Besides, it is plain that the great religious groups that are serving the world so largely have been built up not as unorganized and transitory groups of believers, but as religious institutions, having character and continuity. Such institutions always require public ceremonials that picture forth their ideals. No sect that has done away entirely with all forms and ceremonies has multiplied and enlarged its sphere of influence in modern life. Just as the recruit puts on his uniform and takes his oath of allegiance, just as the novitiate dons robes and undergoes initiation in a secret order, just as the marriage vow and the marriage ring have both individual and social value, so the following of Christ in his formal and public dedication of his life is a perpetual reminder of the transformation he demands of every soul.

This lesson should bring to every scholar in our classes not only the meaning of baptism but its challenge to every one who has not yet committed himself definitely to the program of Jesus Christ in the world.

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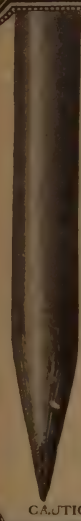

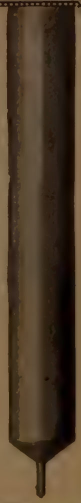

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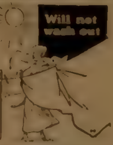

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The Week in the World's News

Continued from page 734

and shouted for the downfall of the United States were arrested. One of the speeches was in Russian and the audience was apparently largely Russian. Rose Pastor Stokes, out of prison on bail, argued for "one big union" as the best means of achieving Bolshevism in the United States and declared that this would be the slogan "until we have captured the Bourgeoise state." Another speaker declared "the time has come when we are ready to end the rule of the capitalist system in the United States. Here in America if the working classes carry on our propaganda and agitate for revolution we can sweep this government out of existence."

Profiteering Alarms British. Alarmed at the rising prices of foods, the British Food Minister, on June 17, stated that the government was giving close attention to the question of retaining and in some cases reimposing the control of foodstuffs.

A New Irish Party. With the Irish question presented to the Peace Conference through the resolution of the United States Senate, and assurances of the British Government that an early attempt would be made to solve the Irish question, it is perhaps significant that there was being formed in Ireland in June an organization called the Irish Dominion League, which believes the Irish republic unattainable and is in favor of the fullest measure of Home Rule along colonial lines.

Italy Rejects Orlando. Premier Orlando of Italy and his cabinet resigned on June 19 following an adverse vote of 259 to 78 in the Chamber of Deputies. Orlando pleaded for a secret session to discuss foreign relations with the government, declaring that he had achieved peace, while maintaining a policy of firmness on all essential points with faithfulness in their duties toward the Allies. The note of faithfulness to the Allies precipitated the storm. In spite of the fall of the cabinet the Rome Government, on June 20, instructed the Peace delegation to accept the Dalmatian settlement proposed by President Wilson and Premiers Lloyd George and Clemenceau.

President Visits Belgium The President and Mrs. Wilson left Paris, on June 17, for a tour of Belgium. They made a trip along the Belgium battle front from Adinkerke, through Ypres, to Ostend and Zeebrugge reaching Brussels at 9.15 P.M. on the 18th.

President Wilson, on June 19, visited Charleroi, received a degree o
of Laws at Louvain University
ceived by Cardinal Mercier,
entertained at the American
at a dinner attended by the
Queen.

The President addressed the
Chamber of Deputies. He
that Belgium, through its defe
honor and its heroism under
had awakened the conscienc
world, and that her cause had li
governments of the civilized
gether. He said also that the
Nations was an inevitable con
of the war; the expression of
nent resolution which grew
the temporary necessities of
struggle.

The President saw much of
destruction in Belgium, but he
gium revived as well in waving
grain, in factories resuming wor
people bravely facing forwa
assured the people of Belgium
would do all he could to facili
shipment of needed raw materi

Labor in Convention. The
tion of Labor in convention at
City, after having squelched th
element, passed resolutions de
the resignation or removal of Po
General Burleson, whom they
of pettiness and bigotry and of
for office; they also condemned a
the postal zone system for seco
matter. Other resolutions con
the courts for usurping power
thority belonging to the le
branch of government and
labor to disregard unjust inj
issued by the courts, favored
limitation on immigration, an
that a law to prohibit immigrat
number of years be passed bef
League of Nations was adopted,
dorsed the League of Nations co
but declared Ireland's right
determination. The Federati
decided to organize the steel i
and voted against the organizat
separate labor party continuing
political nature of the Federatio
Gompers was reelected President
Federation for his thirty-seventh

Riots in Waterbury. Pitch
tles, lasting for nearly an hou
place, on June 19, between th
and brass foundry strikers at
bury, Conn. The police used m
guns and squelched the riot wh
started by pickets interfering wit
ers. A large number of the strike
arrested, and all were said to be
ers—Lithuanians, Russians, Po
Italians.

Do You Want to Know?

MANY interesting questions are received and answered daily by the Christian Herald Information Bureau in Washington.

How can a man who has lost his citizenship by enlisting in a foreign army resume it?—E. N. D. By taking the oath of allegiance to the United States, prescribed by the naturalization regulations, before any court authorized to naturalize aliens, or before any consul of the United States.

How were the days of the week named?—R. S. G. The names were derived from Saxon idolatry. The Saxons had seven deities more favored than the rest. The Sun, Moon, Tuisco, Woden, Thor, Friga and Seater. Tuisco was the sire of the Germans, Woden the god of war, Thor, god of the air, Friga was the mother of all the gods and t
of Woden, Seater blessed the ear
peace and plenty. The days wer
for them.

*Are there many disabled soldie
securing vocational education?—J*
Yes. To date 4,725 soldiers, sail
marines have applied. Effort i
made to locate every injured man
United States and to offer him
tional education. All such men
communicate with the Federal Bo
Vocational Education, Washi
D. C.

ANY QUESTION will be pr
answered by return mail when p
for reply letter is inclosed. A
Christian Herald Information B
Frederic J. Haskin, Director, Wa
ton, D. C.

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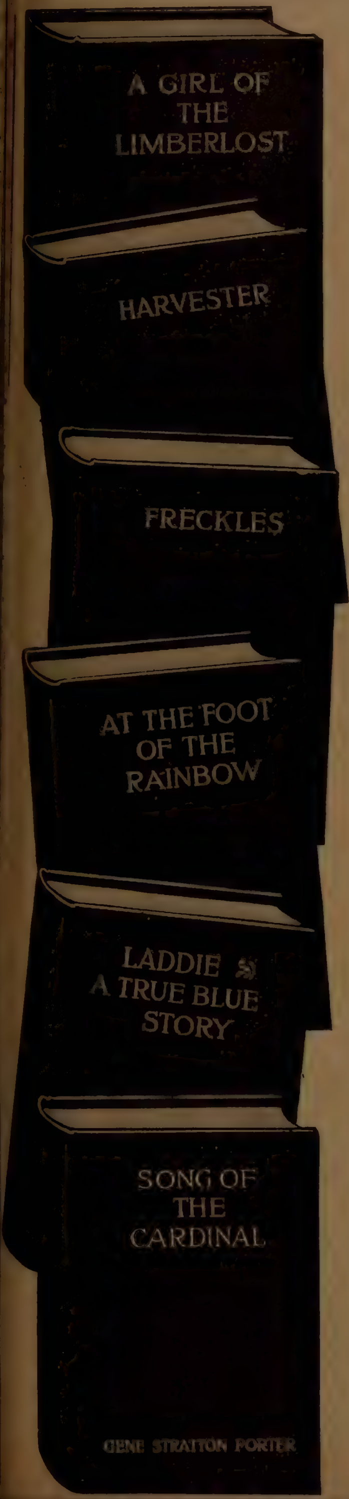
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AT THE FOOT OF THE RAINBOW
LADDIE A TRUE BLUE STORY
SONG OF THE CARDINAL
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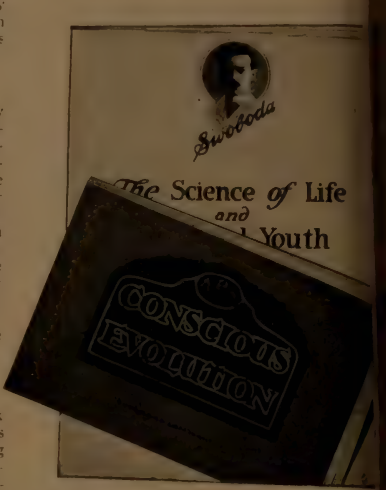

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"I SHALL BE SIXTY-SIX YEARS OLD NEX AUGUST, and if you were to see me right now yo would say 'forty,' and, as a fact, I am better, stronge and have more energy than the average man at fort I have only you and your system to thank for the things, and I want to thank you from the very botto of a grateful heart for what you have done for m I am a man now in every sense of the word, whereas was only a fraction of a man and rather a small fraction before profiting through Conscious Evolution.'

"The strangest part of it all is that my hearing is greatly improved. The muscles of my shoulders, back and abdomen a immense, and I have forgotten that I have a liver, kidney heart, or any other organs, except my stomach which makes loud call three times a day. I have lost all desire for stimulants

"I AM SEVENTY-ONE YEARS OF AGE, and i three weeks your system has apparently made a ne man of me. I am so enthusiastic over Consciou Evolution that it is difficult for me to control mysel and not do more than you say. I want to thank yo for the interest you are taking in my case. When wrote you for your instructions I was in a very desperate condition. I have never been sorry for on minute that I have written you. On the contrary I want to thank you for what you are doing for me I am getting along fine; I am a wonder to myself It does not seem possible that there could be such a change in any one in such a short time."

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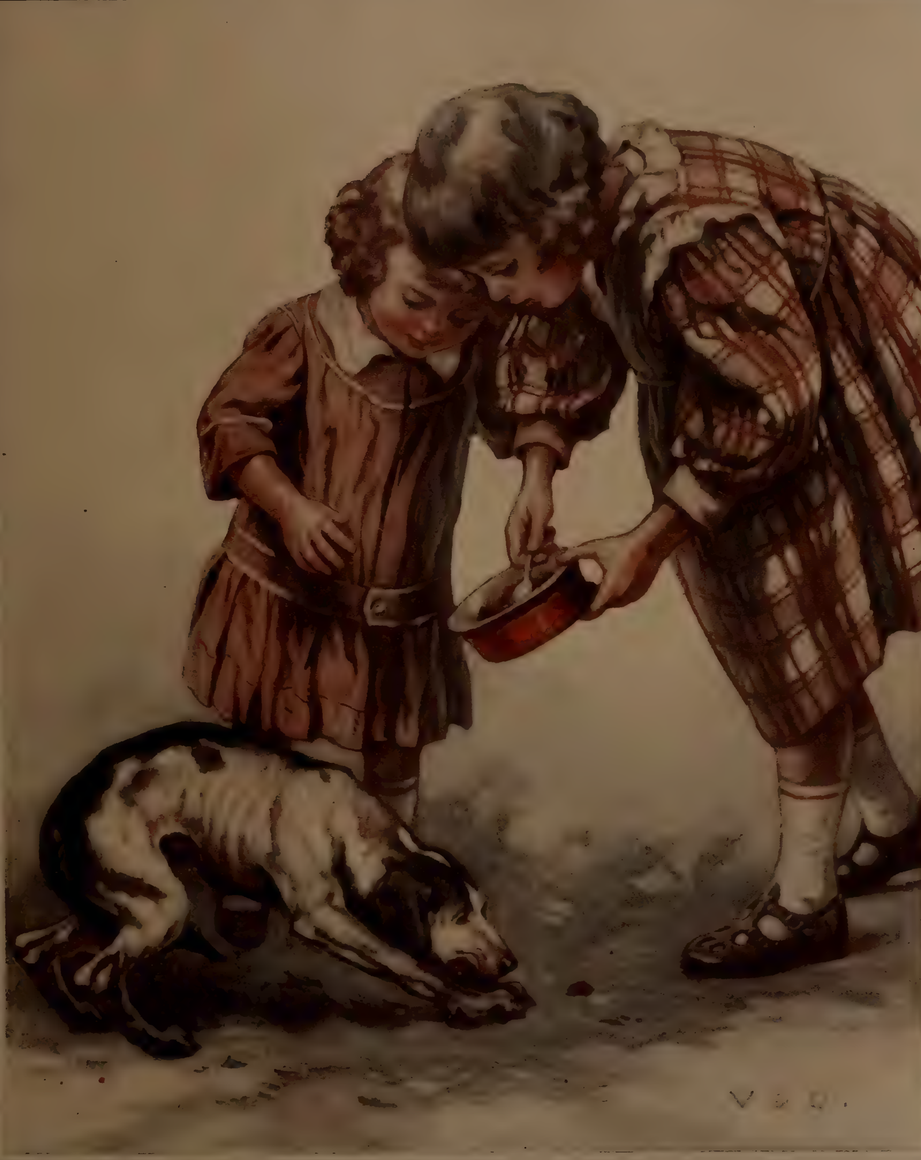

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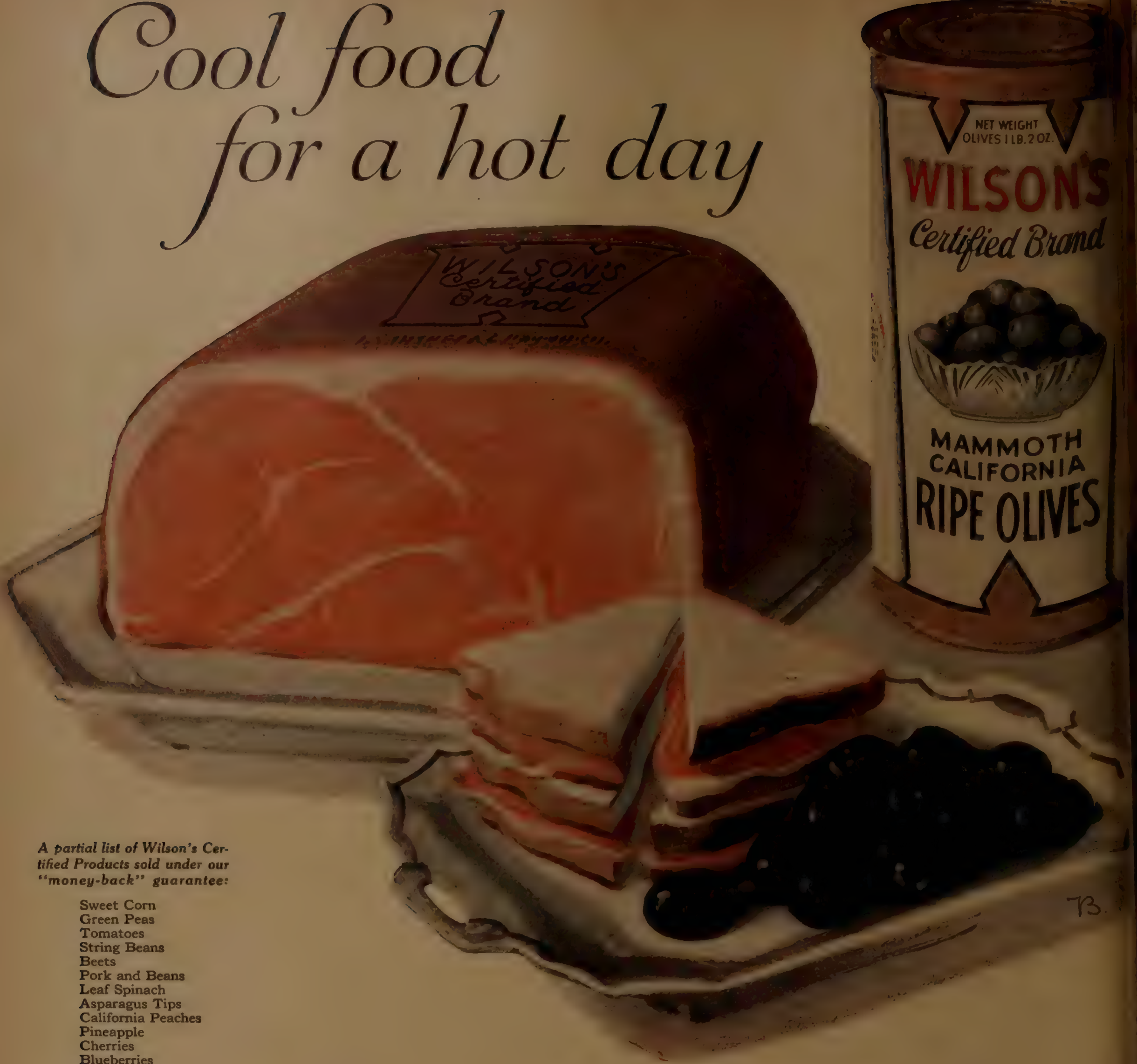

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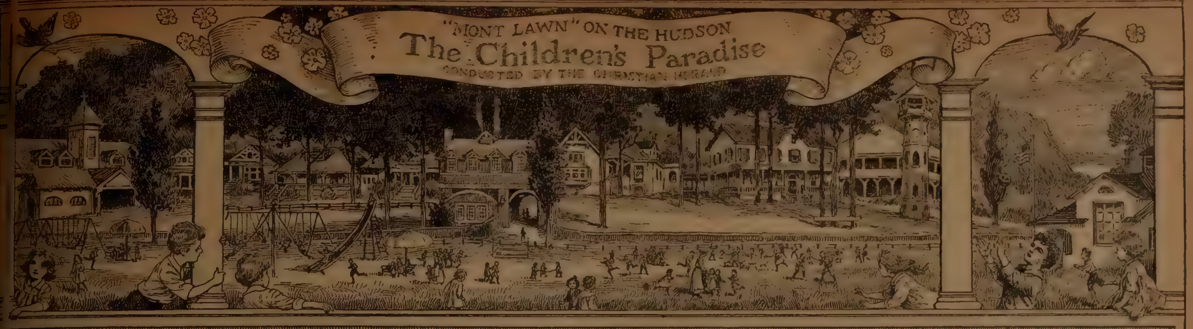
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THE PEACE TREATY SIGNED AT LAST

HE delegates of the nations have signed the Treaty of Peace. On June 28, the anniversary of the mur- at Serajevo which fur- ed the pretext for the war, he Famous Hall of Mir- , where the German Em- was proclaimed in De- ber, 1870, by the grand- er of the imperial refugee Holland, and where later French were forced to nit to humiliating terms, German delegates signed Treaty of Peace. The lace, the diplomatic and erial pomp of earlier rnational agreements, was ing. In this year of 1919 representatives of the ld's democracies met ssed in cilivian clothes, ost the only color being ished by the red-plumed er helmets and red, white blue uniforms, of the nch Guards who formed guard of honor. Picked achments of French, Eng- and American soldiers npleted the guard.

he delegates were seated a dais about a yellow cov- d table, in the form of a low rectangle at one side the great hall. The Ger- n delegates sat at one end rt to the delegates of pan. About 1,000 persons re admitted to the hall spectators, mostly corres- ndents, military chiefs and members of the Peace legations. The Germans entered last and left first, ng entrances and exits different from the Allied legates. On leaving, after signing, they were ac- rded a military salute, but were advised that Ger- ny would be treated as a friendly nation and ations resumed only when the National Assembly tified the Treaty. The Germans protested at what ey considered a lack of courtesy. It was also an- unced that commercial relations with Germany uld be resumed by all the Allies as soon as Germany tified the Treaty.

Premier Clemenceau called the session to order 3:10 P. M., French time, 10:10 A. M., New York ne, M. Clemenceau, announcing that an agreement d been reached and assuring the German dele- tes that the document to be signed was identical ith the copies in their possession, said, "The signa- es will be given now and they amount to a solemn dertaking faithfully and loyally to execute the con- tions embodied by this Treaty of Peace." He then vited the German delegates to sign the Treaty.

The German delegates were followed by the dele- tes of America, President Wilson, Secretary Lansing nry White, Colonel House and General Bliss sign- g in the order of their names above. The British legates then signed, they being followed in order by the delegates of the British Dominions, the French M. Clemenceau signing first, the Japanese, the Italians and then the representatives of the smaller powers.

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The first entrance of Germany to the Peace Congress. Count von Brockdorff-Rantzau, at the head of the delegation, being announced and introduced to the Allied delegates in the Conference Room at Versailles

The representatives of China withheld their signatures and did not attend the signing. They had offered to sign provided they were permitted to make reservations regarding the Shantung settlement. The Supreme Council did not wish to permit reservations, but was willing to have the delegates make a declaration after signing. This the Chinese delegates felt would misrepresent the public opinion of China and would also be against their own "sense of right and justice." The delegates issued a statement in which they submitted "their case to the impartial judgment of the world."

General Smuts caused some surprise by issuing a statement in which he declared that it would be to the interests of the Allied powers to make the indemnity stipulations of the treaty "more tolerable and moderate;" that some of the territorial settlements would need revision, and that under a more peaceful temper the Allies would find the guarantees required of Germany out of harmony with her unarmed state, and some of the punishments foreshadowed would be passed over "with the sponge of oblivion," when the Allies were in a calmer mood.

The French had provided a supply of quills, in order that every diplomatic usage might be fulfilled, but Lloyd George was reported to have signed with his fountain pen.

It had been planned that the Allied delegates would file out of the hall on to the terraces of Versailles, and witness the playing of the elaborate fountains, but the crowd changed the plan. In fact correspondents reported the arrangements for handling the spectators to have been very inadequate and unsatisfactory. As soon as President Wilson, Premier Clemenceau and Premier Lloyd George descended to the terrace, the thousands of people massed behind the guards broke through and surrounded the three statesmen, struggling, cheering, shouting "vive" for each, and fighting with one another for a chance to shake the hand of one of the makers of the peace. Governed largely by the will of the crowds, the three leaders made their way along the terrace, responding to the acclaim with bows and ready handshakes, smiling and quite as happy as the people who had revised the official plans. Meantime, while the three saw the fountains, the rest of the delegates saw only the crowd.

The session of the Peace Congress ended at 3:45; it was expected that the Austrian treaty would be signed early in July and that settlements with Bulgaria and Turkey would follow shortly after.

Immediately on hearing of the signing, King George cabled a greeting to President Wilson and "the great American People." After referring to the part America played in reviving Allied hopes and winning the war the King thus closed his message: "It is on this day one of our happiest thoughts, that the American and British people, brothers in arms, will continue forever to be brothers in peace. United before by language, traditions, kinship, and ideals, there has been set upon our fellowship the sacred seal of common sacrifice."

Following the refusal by the Council of Three of the Allied Peace Conference to consider any variation in terms, or any extension in time, Dr. Haniel von Haimhausen sent the following note to M. Clemenceau, President of the Peace Conference:

"It appears to the government of the German Republic, in consternation at the last communication of the Allied and Associated Governments, that these governments have decided to wrest from Germany by force acceptance of the peace conditions, even those, which, without presenting any material significance, aim at divesting the German people of their honor.

"No act of violence can touch the honor of the German people. The German people, after frightful suffering in these last years, have no means of defending themselves by external action.

"Yielding to superior force, and without renouncing in the meantime its own view of the unheard-of injustice of the peace conditions, the government of the German Republic declares that it is ready to accept and sign the peace conditions imposed."

By this note Germany officially accepted the terms of the victorious Allies, acknowledging her own guilt and accepting the condemnation of the world of her attack upon its liberties.

. . .

THE announcement of the final acceptance of Germany of the peace terms was received in Paris with great joy, and the boulevards were soon alive with such a throng of merry makers as they had not seen since the fatal day in 1914 when Germany threw down the gage of battle and started the march of conquest which led through fifty-two months of terror and ended in her own defeat.

The Germans had sought not only to gain time but to gain concessions, especially along the line of the colonies, the acknowledgment of war guilt and the surrender of the Kaiser and other German military chiefs. It was only when it appeared impossible to secure any modification that the majority in the Weimar Assembly voted solemnly and sullenly to sign the Treaty.

Dr. Haniel von Haimhausen was at once instructed to sign the Treaty, but while the Allies were deciding whether or not to accept his signature, since his credentials were not those of a plenipotentiary, von Haimhausen announced that he would not sign, and sent his resignation to Berlin. It was reported that his wife had wired him that if he signed the treaty he need not come home. In a conference with Minister of Defense, Noske, regarding the possibility of resistance to the terms of the Treaty, Field Marshal von Hindenburg was reported to have said that Germany would be able to conquer Poland, but could not offer effective resistance in the west.

The new Premier of Germany and President Ebert returned to Berlin on June 25, having a discussion during the whole night of their journey, over the appointment of a plenipotentiary. Premier Bauer on his arrival in Berlin said, "It is not easy to find the right man because the Entente has made certain difficult limits to our choice, but we hope to find a man by tomorrow who will be willing to sacrifice his own feelings for the sake of the fatherland."

President Ebert, Premier Bauer and all of the members of the new German Government, on June 25, issued a proclamation to the German people announcing the conclusion of peace and saying, "As far as it is possible to carry it out, the Treaty must be carried out." The proclamation promises to intercede in the behalf of those territories threatened with separation from the Empire and exhorts the people to realize the need of work and faithfulness to duty for the redemption of the country.

Premier Clemenceau, on June 23, when the note from Germany accepting peace was received, was quoted as exclaiming that they had waited 49 years for this moment. He declared that in these years the mailed fist of the Germans had menaced the world. He reminded the Allies that they still needed to be careful and keep their powder dry because the world was still living on a barrel of that powder.

The new German delegation to the conference including Foreign Secretary Muller, Colonial Secretary Bell, secretaries and expert advisors, left Berlin secretly on Thursday night, June 26, fearing an attempt on their lives. They reached Versailles on Friday evening.

. . .

Travelers back from Germany declared that the Germans were moral bankrupts, and this was held to be borne out by the traitorous sinking of the ships at Scapa Flow, and by more traitorous acts of Prussian officers who entered the German museum in Berlin, secured by deception the French battle-flags of 1870 and of the present war, by the treaty of peace promised to France and already packed for shipment, taking them out into the court before the statue of Frederick the Great, where they saturated them with gasoline and set them afire.

The Council of Three, on June 25, was reported to have decided to demand of the Germans additional reparation to cover the value of the ships sunk in the Scapa Flow.

President Wilson was reported from Paris, on June 27, to be very well pleased with the six months' work in Europe and to consider that the closer accord between the United States and the nations who had been our Allies was worth the long period of negotiation in which it had been built up. The President was said to be satisfied with the results of the conference and to be hopeful of securing ratification of the Treaty without amendment, an outcome for which he expected to make a speaking tour throughout the country shortly after his return. He sailed from Brest at 2:20 P.M. June 29.

The decision of the German Assembly to accept the peace terms having been celebrated as the harbinger of peace, the actual signing was received by the world somewhat quietly, although Paris thronged the boulevards as soon as the booming guns announced the treaty signed.

The churches in all allied countries offered prayers of thanksgiving on June 29, and the press united to acclaim the conclusion of a just peace, while in Germany mourning services were held in the churches and the press, after a last hostile broadside of denunciation, turned to the much more hopeful task of pointing the way of "shackled" Germany to full freedom through the way of sincerity and honest performance of her obligations.

A New Charter for the World

The following address by President Wilson to the American people on the occasion of the signing of the Peace Treaty was given out in Washington on June 28 by Secretary Tumulty:

My Fellow Countrymen: The treaty of peace has been signed. If it is ratified and acted upon in full and sincere execution of its terms it will furnish the charter for a new order of affairs in the world. It is a severe treaty in the duties and penalties it imposes upon Germany; but it is severe only because great wrongs done by Germany are to be righted and repaired; it imposes nothing that Germany cannot do; and she can regain her rightful standing in the world by the prompt and honorable fulfillment of its terms.

And it is much more than a treaty of peace with Germany. It liberates great peoples who have never before been able to find the way to liberty. It ends, once for all, an old and intolerable order under which small groups of selfish men could use the peoples of great empires to serve their ambition for power and dominion. It associates the free governments of the world in a permanent League in which they are pledged to use their united power to maintain peace by maintaining right and justice.

It makes international law a reality supported by imperative sanctions. It does away with the right of conquest and rejects the policy of annexation and substitutes a new order under which backward nations—populations which have not yet come to political consciousness and peoples who are ready for independence but not yet prepared to dispense with protection and guidance—shall no more be subjected to the domination and exploitation of a stronger nation, but shall be put under the friendly direction and afforded the helpful assistance of governments which undertake to be responsible to the opinion of mankind in the execution of their task by accepting the direction of the League of Nations.

It recognizes the inalienable rights of nationality, the rights of minorities and the sanctity of religious belief and practice. It lays the basis for conventions which shall free the commercial intercourse of the world from unjust and vexatious restrictions and for every sort of international cooperation that will serve to cleanse the life of the world and facilitate its common action in beneficent service of every kind. It furnishes guarantees such as were never given or even contemplated for the fair treatment of all who labor at the daily tasks of the world.

It is for this reason that I have spoken of it as a great charter for a new order of affairs. There is ground here for deep satisfaction, universal reassurance, and confident hope.

WOODROW WILSON.

The Week in the World's News

SENATE REPORT ON BOLSHEVISM. The report of the Overman Committee to the Senate on Bolshevist propaganda in America was exhaustive and extremely interesting to those who love America and see in her institutions the greatest promise of the ages for liberty and human happiness. After outlining the program of Bolshevism in Russia, in which nothing was brought to light not already published, the report went on to show the impact of Bolshevism on America. The Bolshevist agencies are said to appeal to the hatred and the lowest instincts of the more uneducated elements of the country reenforced by the criminally inclined who welcome the doctrine of confiscation. The report declares it significant that, in the United States, only a portion of the so-called radical revolutionists accept fully the doctrines of the Bolsheviki, although all are using Bolshevism as a rallying cry. Most of these groups believe in force as distinguished from political action as the instrument for the overthrowing of governments, thus defying the principles of democracy.

In order to present to the country completely the meaning of Bolshevism to Americans the report outlines the probable result as follows: millions of firms, merchants, manufacturers, men employing clerks, bookkeepers, or stenographers would be deprived of the right to participate in the government. Persons receiving interest on borrowed money, rent from real estate, or dividends from stocks, traders, merchants and dealers, all preachers, teachers, priests, janitors, the employees of churches and religious bodies would also be excluded from the governing class. With the franchise denied a large majority of the American people the power of the proletariat would be secure. The cities would have five times greater voting power, in proportion to population, than the rural districts and all land and manufacturing plants and everything coming under the head of property would be confiscated by the government. This would mean that from 3,948,722 farms, or 62$^1/_{10}$ per cent. of all American farms now run by men who own them, the owners would be evicted. In addition there would be confiscated $40,991,449,090 worth of farm improvements, machinery and live stock, 275,000 manufacturing establishments with an invested capital of $22,790,980,000, 203,432 church edifices and 17,805,845 privately owned buildings. The complete control of all banking institutions, the complete liquidation of all life insurance companies, the destruction of religion and the teaching of atheism are part of this grand and glorious scheme.

RIOTS IN GERMANY. On June 25 and 26 food riots were reported in Berlin and Hamburg. In Berlin military authorities retained control, but in Hamburg the police were overcome and a Spartacide government was established. Government troops were sent to the city to restore order and legal government. According to the reports an enraged crowd in Hamburg entered a preserved meat factory and discovered the remains of dogs, cats and rats. The proprietor was badly thrashed and compelled to eat cat and dog meat.

SENATE PASSES THE NAVAL BILL. The Senate on June 26 passed the Naval Bill increasing appropriations by $44,000,000 over the House measure. The appropriation for aviation was increased from $15,000,000 to $35,000,000.

PRESBYTERIANS TO HELP FRANCE. The Presbyterian Church in the United States will spend $50,000 of the money raised in its New Era Movement in the restoration of the devastated churches in the war zone in Belgium. The Churches a tant agencies already establis restored and built up but n funds will be used for prosely

LYNCHING IN MISSISSIPP being trailed for ten days, a was said to have confessed to upon a white woman and who wounded when being capt rushed to the scene of his crim ville, Miss., and his body ashes. Governor Bilbo decl self absolutely powerless to pr lynching.

WAR PROHIBITION IN EFFEC dent Wilson, on June 28, cable could not legally halt the en of war prohibition, but that act as soon as demobilization plete. The decision as to the for the termination of the with the Attorney-General. there were over 1,000,000 me army.

FIGHTING IN RUSSIA. Repor ing London June 24 indicate eral Denikin's army, which making a rapid advance from pian toward the Volga, captu city of Tsaritsin. Denikin is to have freed 70,000 square to have captured 50,000 priso guns, 700 machine guns and 2 motives. By capturing Tsarits kin cut the Volga line of commu of the Bolshevists and separate from Donetz coal basin, the p source of fuel.

While the forces of the Siberia ernment at Omsk were held bac further offensive action and were to retire in some sectors by the materials of war, particularly airplanes and ammunition, the U ian peasant forces, under Petlur driving the Bolshevists before along the Dniester. Dispatc June 27 reported that the Ukr had occupied Odessa and Khers were practically in possession of

American troops guarding t berian railway were in action week of June 28, losing two and several wounded, also some oners.

NITTI ITALIAN PREMIER. Facin siderable opposition in the Chamber of Deputies, Signor Fra Nitti, succeeded, on June 23, in fo a ministry in Italy to succeed the government of Orlando. Sr. T Tittoni accepted the portfolio of eign office and was appointed to the New Italian delegation to the Conference. Sr. Nitti, as Premier, the portfolio of the Interior. H that it was imperative for the he the government to remain in The Italian Cabinet was favorab the compromise of the Adriatic que proposed by the other members Big Four.

EARTHQUAKES KILL IN ITALY. E quakes in northern Italy on the of June 27 and 29 destroyed eight lages. 150 persons were reported in and near Florence and 100 other places. Several hundred injured.

AIR HEROES WELCOMED HOME. crews of the United States flying bo NC-1, NC-3 and NC-4, the latter first plane to cross the Atlantic its own power, reached New York the transport Zeppelin, on June 27, were received by five seaplanes, dirigible balloons and a score of and private vessels which went down harbor with relatives and friends.

TO REPEAL ZONE POSTAGE. Rep sentative Mondell of Wyoming, the publican House Leader, on June 27, troduced a bill proposing the repeal the zone postage rates and the resto tion of the flat rate on second-class m matter in force before the war reven bill of 1917 was passed.

RETURN WIRES AUGUST 1. The Co ference Committee, on June 24, report to the two Houses of Congress a b providing for the return of the teleph

Continued on page 775

CHRISTIAN UNITY WITHIN REACH

Eminent Spiritual Leaders Tell How It May Be Attained—The Only Barriers Those of Prejudice

THAT Christian Unity is a duty, that it is practicable and attainable, that it involves only the sacrifice of prejudices, not convictions, that it will confer immeasurable benefits on the world, and that the age demands a new definition of Christianity, are among the opinions expressed in the communications below, which have been sent to the Christian Herald by three of the great leaders in the evangelical churches of America. The denominations which they represent have a following aggregating many millions. Their combined presentation of the subject is in many respects the strongest and most convincing that has yet appeared.

Age Demands a New Definition of Christianity"

Prof. GEORGE W. RICHARDS, D.D.

, Pa., Theological Seminary of the Reformed Church in the United States.

E question at once arises: How much can a lenomination give up and how much must t keep in order to remain Christian? In other words, it is a matter of distinguishing itial from the non-essential, or the transient permanent, elements in Christianity. To ion-essentials would not be sacrifice; to give tials would be betrayal. Furthermore, the to separate essentials from non-essentials confusion, and may end in unjustifiable con- in the interest of Union for mere utilitarian o:.

are the essential, changeless, permanent elet Christianity? The many churches now in are both a result and an evidence of the lable differences of view of essential Christiane past. The founders and followers of each vere justified in their schism only because the rch was presumably patterned, a little more han any other, after the original Christianity lew Testament which it was designed to cond to propagate.

urse, the conception of essentials varied For one it was an institution, for another a , for a third a rite, for a fourth a spirit, as for Papacy or Episcopacy, Lutheranism, Calr Arminianism, believers' baptism by immernfant baptism by sprinkling, the inner light or ten Word. To maintain the one or the other institutions, doctrines, or rites, new churches ganized, each claiming superiority over the ecause of its closer kinship to Christ. If the s of these churches still hold the views of the ls of Christianity held by the founders, they consistently sacrifice institutional, doctrinal listic elements without playing false to their and even to their Christ. For to give up such ls would not only mar the visage of the but retard the progress of the Kingdom.

elieve, however, that the time has come when ns are prepared for a new definition of Chris- a definition which will as naturally lead to s the former conception led to division; a n also which has been slowly worked out in and thought out in theory. It has been felt in the trenches by the soldiers, and more discerned in the school by the scholar. es, therefore, will unite not so much by sacritheir distinctive characteristics as by outthem.

distinction is now made, as never before, beChristianity as life on the one hand, and as an tual and institutional expression of life on the The life consists of fellowship of men with d with one another in the spirit of Jesus Christ. ifests itself primarily in faith (trust) in a ke God, in hope in a Christlike God, in love hristlike God, and in cooperation of Christlike th a Christlike God for the realization of his m of holy love in the individual and national men. To use the words of the apostle, it is iope, and love, begotten by the Spirit of God 1 Christ in the human heart. Christianity is e, no less; this always and everywhere. It is ing spiritual, personal, divine, that throbs soul, flows in the blood, and issues from the of men.

n Christians learn to distinguish religion from y, the life of Christ in men from its transient t necessary forms of expression and modes of on, the Kingdom of God from ecclesiastical inns which are organs for its realization, then eed not *sacrifice* their denominational distinct one time considered essentials, but they will em aside because they have outgrown them. will have reached a new idea of Christianity as logically leads to union as the old led to as.

ave a Union of the churches, therefore, that is erely external, mechanical, and legalistic, but , organic, and spiritual, men must in some rough the discipline of life, through cooperamoral, social and missionary activity, through y investigation and profound reflection, h prayer and meditation—all of these conby the Spirit of Christ—find the eternal and sential elements of the Christian life which one can comprehend by faith, practice in love, ly attain through hope.

George W. Richards

"Benefits Immeasurable Lie in the Path of Unity"

By Rev. HUBERT C. HERRING, D.D.

Secretary of the National Congregational Council

SPEAKING in general terms, the Protestant churches of America have differed in organization and usage at five points:

1. The relation of the local church to the general body.
2. The nature and authority of the body constituting the chief unit of control.
3. The authority, function and title of officials of oversight.
4. The position of the denomination on the matter of an official creed.
5. The mode of observing the sacraments.

It is perfectly plain that there has been striking progress toward a common position on all these matters. Differences still exist. They are less real than are usually supposed. There are, for instance, no wide divergencies in actual practice between the Methodist, Congregational and Presbyterian communions either as to the freedom accorded the local church or the uniformly recognized obligation of that church to share in an orderly way the common tasks and larger life of the whole communion. In the same way the Presbytery, Association and Conference have moved toward one another in the actual handling of their tasks. The duties of bishop and superintendent are essentially identical, no matter how different they may be in technical definition. The denominations which retain an official creed are each endeavoring to give the largest possible liberty of thought within its bounds, while those which refuse to have a creed are increasingly inclined to make use of certain common symbols of their faith. Although inherited differences in the method of observing the sacraments continue, there is everywhere a willingness to minimize their significance.

All this constitutes an encouragement to press toward Unity. It furnishes a basis on which Unity can be established. It reveals the essential truth of positions supposed to be antagonistic. It is perfectly clear that the independently organized churches would need to accept some form of oversight. But they have already accepted it, and by so doing have shown their sense of the need of it. On the other hand, the churches which have a closely knit corporate life would be obliged to give to the local church a broader freedom than their formularies have recognized in the past. The churches which have an official creed would be obliged to make some change in their requirements of subscription. But this change has already been made in one degree or another. The churches which have no official creed would be expected, in a more specific way, to indicate their adherence to some agreed expression of the Christian faith. Most of them have already done this. As to the sacraments, the majority of the questions which center around this point will be solved by granting larger freedom. Others will disappear through an enlarged spirit of fraternity.

The outcome of the whole process will be, not the surrender of fundamental conviction, which is impossible for honest men, nor the loss of important values; but rather the abolition of technical distinctions and formal regulations, out of which all vital life has gone, and the turning of the total thought, power and prayer of the churches into the main channels of work and worship, whose boundaries are already clearly marked and in the main accepted. No sacrifices worth the mention are demanded. *Benefits immeasurable lie in the path of unity. Each communion will gather to itself the accumulated riches of all the communions, and may in turn contribute to the common store its own precious heritage.*

H C Herring

"If a League of Nations, Why Not a League of Churches?"

By Bishop JOHN W. HAMILTON

Chancellor of the American University (M. E.), Washington, D. C.

WHAT should we be willing to sacrifice for the sake of the Union of the denominations in a Church of Christ?

There is fascination in the thought and purpose of universal empire: there is irresistible attractiveness in the presence and power of union—"ten men, united in love, are capable of being and doing what ten thousand singly would fail in."

But such empire will only be possible when its subjects are all spiritual souls having spiritual discernment and when they unite voluntarily. That inheritance would be the Kingdom of Christ and of God. It is represented on the earth by the Christian Church. Its membership is invisible. All forms of the visible Church are but approaches to its fellowship.

The Great Head of the Church is constantly seeking the union of his disciples in this fellowship. The branches of the visible Church, which are not ready for the union, do not construe the Lord's prayer, "that all may be one," as favoring coalescence. It is far from manifest, however, that the prayer encourages the quality of separateness that now distinguishes their aloofness.

There is tendency in our day, in all directions, to a singular coalition: it is in the air, the world over. It will not brook the intrusion of prejudice, or unfriendly criticism. Doubtful interpretation of New Testament fellowship will not withstand this growing tendency. It is not reversion to the medieval combinations of "the Holy Roman Empire, too holy to be Roman and too Roman to be holy." But it is the drawing together of kindred communions "recognizing both the unity of the spirit of Christianity and the diversity of its forms," leaving room for "self-expression and self-realization in individual and national life."

It will not be expected that individual identities are to be sacrificed, as in the material combinations of chemical elements. There are Scriptural doctrines that will not be sacrificed for the sake of organic union or even federation. Theists and deists will never mix oil and water. Persons who believe their only justification and salvation is "by faith in a Christlike God" will not consent to forego this faith for one of reliance for salvation upon a mere manlike Christ. Other essentials there are. Methodists would scarcely be expected to coordinate with Mormons in any order of religious communion.

There must then be a religious consanguinity and an agreement upon essentials before a harmonious union is possible.

When shades of doctrine are no longer shadows through long travel into milder climates where the white truth reflects back the pure light under perpendicular sunshine, simply the heirdom of ancestral estates, having clouded titles, should no longer separate and isolate severally the legatees. Arminius and Calvin, for example, have long gone where time is no longer and space is infinite for them to have it out with their differences. Why therefore should Methodists and Presbyterians continue the litigation over their residuary estates? How much difference is there in our day between these denominations over questions of conditional election, universal redemption, salvation by grace, grace not irresistible, and even the falling from grace possible?

Where no differences of fundamentals exist, the sacrifice or compromise is reduced to forms of government with their traditions, ephemeral at best, modes of worship with preferences constantly changing, or where "practice is everything." *If States are bound to find some way to a League of Nations, is it not possible for communions to make a way to a League of Churches?* Or must they continue only to tithe mint and rue and all manner of herbs, and pass over judgment and the love of God? The determining factor in agreement is to be found in unmistakable membership in the invisible Church.

Let us take time, then, as Dr. Richards has said, "to work out a formula of doctrine, a system of government, a mode of worship and a way of life which will be true to the Christ of the New Testament, to the Christ in us, and to the democratic spirit of the age."

John W. Hamilton

"THE STARS AND STRIPES"

The Newspaper of the American Expeditionary Forces

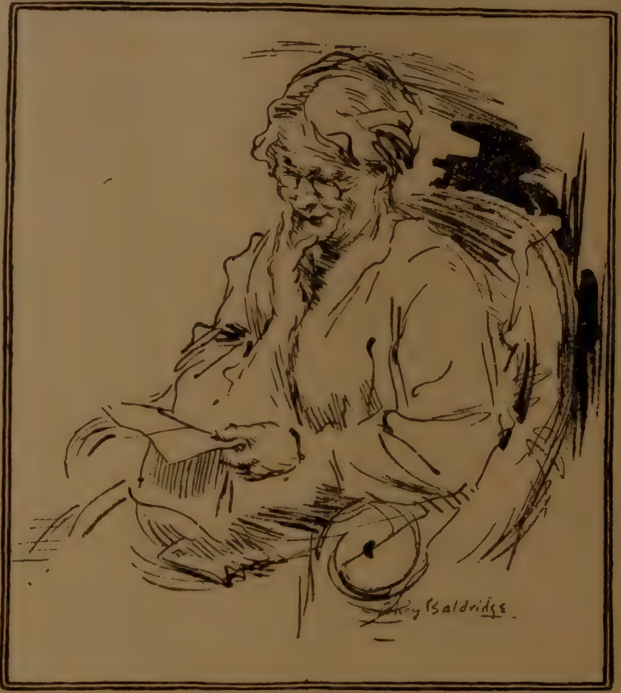
By MARGARET E. SANGSTER

A SOLDIER on duty in a foreign land needs many things that would not, by the uninitiated, be called essentials. Food and clothing, a reasonable amount of water to wash in, and a moderately clean place in which to sleep would be called essentials. Bodily comfort and physical warmth would be considered necessary—personal cleanliness would be advocated. And so on.

To the aforementioned uninitiated the above qualifications would seem quite sufficient. A man with enough food and clothing can get along—can exist. But he cannot live—really live unless he has mental comfort and mental warmth and mental cleanliness to back up those physical conditions.

Mental comfort, mental warmth, and mental cleanliness—they are usually attained and kept in just three ways. The first of the three is by the chain that holds the soldier to his home and his loved ones; the second is by personal contact with real people, and the third is by *news*—regular news given regularly and in no small quantities.

To the soldier fighting in a trench and to the other soldier who, after the armistice, fought another battle in some isolated town, the first two solutions weren't always accessible. The letters that formed the links in the chain that bound him to his home often went astray—sometimes were months in arriving, and sometimes never arrived. And the real people who had gone to do welfare work Over Seas were not always in evidence in the danger zones, or in the very far places. News was often the only thing that stood between the soldier and absolute mental loneliness. And that news was supplied to them by a newspaper which is today rated as the most successful measure toward keeping up the morale of the American army—The Stars and Stripes, official organ of the A. E. F.



"MOTHER'S LETTER"
Drawn by LeRoy Baldridge for the "Stars and Stripes"

THE Stars and Stripes was started on February 8, 1918, by a little group of men who could see very much farther than most men. The moving spirit in the enterprise was one Captain Guy T. Visnifski, the head of a certain large newspaper syndicate in New York City. About him he gathered men with journalistic ability—some from small papers in Middle Western towns, some from the great magazines of the great cities. His first staff included Lieutenant Grantland Rice, poet and sporting writer, and four other officers with newspaper experience—Lieutenants Ayers, Ochs, Michaels and Wilson. But as the work progressed and the paper grew these officers were almost entirely replaced by enlisted men—making it unique in the history of army-controlled enterprises. The editor of the paper was a buck private, Thomas Ross by name; and the entire printing, editing, and distributing were done by enlisted men.

The Stars and Stripes was published once a week—on Friday. It sold for fifty centimes (about ten cents) and was a regular-sized newspaper of eight pages that contained not only the from all parts of the wo planations and informatio ders from General Headq affected either directly o the fighting, work, or cond officers or men in the Ame

Perhaps the most ex feature of the Stars and St editorial page. It contain columns of splendid edito as an enlisted man who w graduate told me, were re cause of their simple styl guage. "Any one who rea torials could understand said; "they were written d comprehension of the m cated man in the army, and big enough to please the Besides the two columns o the same page contained a poetry, contributed by the published on merit alone columns of letters, humo otherwise, from any man something worth while to w

There was a sporting pag paper for men would be without a sporting page! B teresting to know that d summer and autumn of 1918 was discontinued. The charge of the paper were una deciding that our soldiers we fighting and dying for their that no page in their own ne should be given up to the pr ing of professional athletes not fighting with them.

Of the printed matter in and Stripes it would be har enough complimentary thi came, mostly, from men w or had been in action—me branches of the service from ports and the S. O. S. to the f troops. It published bits cross-sections of home-hungry hearts. As the foreword of book of verse published by t and Stripes said:

"These have all been published in the Stars and Stripes, the official ne of the American Expeditionary Forces. They have come in from the back areas, the ports; they have been written on the eve of battle; the wrote some of them have paid the great price. They are the heart and sou American Army in France. It is their only claim to distinction. It is eno

In telling the story of the Stars and Stripes it would be little short of to pass the staff artists without a word of recognition and appreciation. Baldridge, once of Leslie's Weekly, and Albian Wallgren are names known and loved by every man who has had a part in the war. Baldridge pictures that came out on the editorial or the front page of the paper—W did the half sheet of vividly American cartoons that were the feature of the ing page. Wallgren caught the spirit of the American doughboy as n artist ever could catch it—he was one of them in spirit as well as in actu

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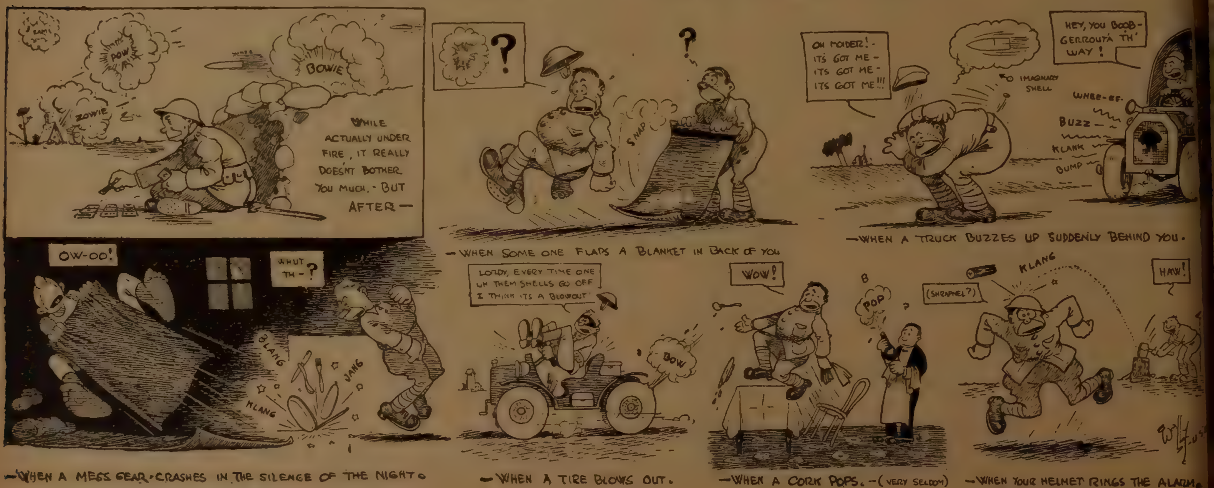
"Shelling Is Shocking"—a "Stars and Stripes" cartoon


POW
ZOWIE
BOWIE
WHILE ACTUALLY UNDER FIRE, IT REALLY DOESN'T BOTHER YOU MUCH, - BUT AFTER —
?
SNAP
—WHEN SOME ONE FLAPS A BLANKET IN BACK OF YOU
OH MOIDER! - ITS GOT ME - ITS GOT ME - ITS GOT ME!!!
IMAGINARY SHELL
HEY, YOU BOOB - GERROUTA TH' WAY!
WHEE-EE.
BUZZ
KLANK
BUMP
—WHEN A TRUCK BUZZES UP SUDDENLY BEHIND YOU.
OW-OO!
WHUT TH - ?
BLANG
JANG
KLANG
—WHEN A MESS GEAR CRASHES IN THE SILENCE OF THE NIGHT.
LORDY, EVERY TIME ONE UH THEM SHELLS GO OFF I THINK ITS A BLOWOUT'
BOW
—WHEN A TIRE BLOWS OUT.
WOW!
POP
?
—WHEN A CORK POPS. - (VERY SELDOM)
(SHRAPNEL?)
KLANG
HAW!
—WHEN YOUR HELMET RINGS THE ALARM.

PIRITUAL AND PHYSICAL REVIVAL AT OCEAN GROVE

OCEAN GROVE has a great program this summer. The season at this religious resort promises to make a record in attendance. One of the features of the Grove which is emphasized more and more is its broad appeal to the spiritually minded of all denominations. This year, loyalty to Christ and country will be a dominant note in vices. Mingling in the big audiences at the acle, the Temple and the surf gatherings are ho represent at least a score of nations; for all find a warm ical Gospel preached, and all he services.

hing services began at the on June 22, the opening sermon y Rev. Charles L. Mead, D.D., ver, Colo., Dr. F. Watson Han- f Drew Theological Seminary, the evening meeting. Dr. has charge of the Young Peo- eeting during the entire season. ss meetings are conducted by E. L. Hyde, of Philadelphia; meetings are held at the foot an Pathway Sunday evenings at lock. Sunday afternoon meet- the North End Pavilion at 4 are led by James F. Mohn, and in the South End Pavilion by gelist E. L. Hyde.

se regular services, however, are a part of the great variety of ual features at the famous old er camp. The Auditorium Bible es will have the popular Evan- L. W. Munhall, as leader. The Seaside Bible rence, August 3 to 10, is also led by Dr. Mun- There will be a notable series of lectures on ual topics, with such well-known speakers as James M. Gray of the Moody Bible Institute, go; Dr. M. J. Kyle, Dr. Charles Roads, Bishop Neely, Rev. T. W. McKinney, D. D., and Dr. Sloan. The Woman's Christian Temperance n has its annual session, beginning July 16, and Vomen's Foreign and Home Missionary Societies July 28 to August 3.

dependence Day has always been a red letter Day at the Grove. This year it was a day marked by the eloquence of many notable speakers, including Hon. William N. Runyon, Governor of New Jersey, who delivered the oration, followed by patriotic addresses by Willard J. Hamilton and Hon. Edward C. Stokes.

July 5 witnessed the beginning of concerts and song recitals, at some of which Anna Case, the celebrated singer, was a leading figure. At the grand concert on July 8, Homer A. Rodeheaver and Robert Matthews had leading parts. On July 12, the third grand concert will be given by a quartet of Metropolitan stars, including Marie Rappold, soprano, Rafaello Diaz, tenor, Arthur Middleton, baritone, and Mary Marsh, contralto.

The Boardwalk, Ocean Grove

July 16 will witness the W. C. T. U. services in the Temple, at which Dr. Anna Howard Shaw is to be speaker. On the following day, the first of a series of illustrated travelogues will be given in the auditorium by Lowell Thomas, the subject being Allenby's conquest of Palestine. These living pictures will attract large audiences.

On August 22 will come the crowning feature of the year, the great Camp Meeting, which is always marked by an ingathering of souls, and which will close on Labor Day. It is hoped that Evangelist W. A. Sunday may be able to be present and take part in these stirring services.

The program includes many other attractive features that will delight those who love these gatherings. Children's Day, July 20, will not be forgotten. There will be a forenoon talk to the boys and girls by Rev. R. F. T. Pierce, New York, and in the evening a Children's Festival, conducted by Mrs. James William Marshall, music, uplifting movies, and other inspirational features.

July 31 is celebrated as Jubilee Day in the Tabernacle in the afternoon, and will include processions to Founder's Park and services under the trees. In the evening there will be an auditorium celebration of the fiftieth anniversary of Ocean Grove, and also one in honor of the building of the first auditorium, twenty-five years ago.

Among the prominent visitors who will be present and take part in the various exercises at the Grove during the season will be Bishop Joseph F. Berry, of Philadelphia, Edward S. Ninde, D. D., of Germantown, Rev. A. Edwin Keigwin, of New York, Rev. Cortland Myers, Boston, Rev. E. E. Helms, of Philadelphia, Rev. F. A. De Maris and Rev. Floyd W. Tompkins, D. D., rector of Holy Trinity Church, Philadelphia. Many eminent lecturers, singers and travelers will contribute to the entertainments, giving a variety which has not been equaled in the palmiest days of the Grove.

Every succeeding summer seems to increase the fascination which Ocean Grove possesses for the religious world. Here the rich and poor may come together and listen to the best preaching and the best music, and have a good, uplifting time generally. In its spiritual features, the Grove keeps up to the old standard, and thousands of victories have been won through prayer and consecration at its gatherings. This year, as in every summer, the close of the season will be celebrated with "a march around Jerusalem," which in itself is an event that would repay a visit. A few days later will witness the formal closing.

Mary Barton Cookman.

Bolshevism and the Sunday School

HE fight of Bolshevism is not alone for supremacy in the world of today. The leaders are after the future. They believe in the principle enun- ed by Dr. John R. Mott, "What you would have ear in the life of today you must first put into the olroom." They propose to train a generation in r principles.

Russia the Bolshevists have opened 9,500 free ols since they came into power. In those schools students are supported gratis, and the principles Bolshevism are taught.

o come closer home, these schools have been inau- ated in different cities of the country. In New k City, as elsewhere, Socialist schools have been intained for many years, teaching atheism and so- istic theories, and it is out of these schools that ny of the Socialist leaders and workers of today e come. But it is only recently that these schools e taken on new meaning and become a menace to American institutions because of their extension the emphasis they place upon the Lenine doc- nes.

n New York City, fifteen such schools are in ekly operation, and there is an announced plan to end them to every assembly district of the city. teen hundred boys and girls from five to seventeen rs of age are being taught in these Sunday schools, ording to the New York Tribune, to "abhor na- al institutions; to idolize Lenine, Trotzky, Rosa emburg and others of their kind; to live up to the tto 'We ourselves,' and to regard as heroes men m the United States government has seen fit to d to prison."

one of these classes, the reporter states, the cher told his pupils that Theodore Roosevelt was a great man, but that Jean Jaurès was; that the at war was an unrighteous war of conquest, but t revolutionary wars were right and democratic. the same class young children talked precociously manifestoes, proletarians, the bourgeoisie and ision of labor. They quoted Karl Marx as glibly the normal child speaks of "The Swiss Family Robinson" or "Little Women." They showed their keen sympathy for the forces of anarchy and Bolshevism. Teachers for these classes are trained every Wednesday night at the Rand School by a Mr. Slavsky, who outlines the movement as "libertarian, free from prejudices, and designed to counteract the sinister influences brought to bear on the children in church and school."

These teachers are avowed Socialists and Bolsheviki.

To indicate the method for spreading Socialism through the training of a generation to these homes, he says: "We are teaching Socialism pure and simple to our pupils here. We don't believe in scientific and theoretical Socialism, but the practical brand. I have come from Russia, where I suffered greatly. I know what I am talking about. The children who come to our classes get the truth without any amelioration. We take up current questions with them, and as soon as they graduate from the kindergarten we train them to be good Socialists."

From the stenographer's report of a session in one of these schools I quote: "Teacher: 'Take the case of Roosevelt! The papers were full of him when he died and now we hear nothing about him. That is not the way with a really great man, like Jaurès. . . . All the moderate Socialists see now that only by revolution can permanent good be effected. . . . What crime is there in being a Bolshevist? You are not ashamed of yourselves for being Bolshevists, are you?'

"Pupils: 'No, we stand for ourselves. We are not ashamed.'

"Teacher: 'It's because Eugene Debs fought against capitalists that they put him in prison."

I have before me the outlines of nineteen lessons by Bertha Matthews Fraser published by the Children's Socialist Schools Committee, Local Kings County Socialist Party, showing the derivation of things necessary for the support of life, the relation of labor to these, contrasts between the working and leisure class as to food, clothing and housing, reasons from the Socialist viewpoint of the inequality of distribution, and the remedy for this inequality. The effect of the contrasts made is naturally to create sharp class antagonism. The remedy suggested in the last lesson is stated: "If we are to escape from the irksome and slavish conditions imposed by the capitalist class, we must create such conditions as will make it impossible for them to appropriate the fruits of the labor of the working class" . . . to make "land and the machinery of production the collective property of the entire people. This Socialism proposes to do."

At the Boston Road Socialist Sunday school recently, a child of not over six years recited these lines, after which the class of 200, all children, joined in the "hymn":

> "A Socialist I am indeed,
>   The name I'm proud to own;
> I've got rebellion in my heart,
>   It's bred in flesh and bone.
> If you could know why I rebel,
>   Just ope your eyes and see
> My countless brothers suffering
>   The ills that need not be.
>
> A rebel I will be!
>   A rebel I will be!
> As long as man shall man exploit
>   On either side the sea.
> While right upon the scaffold lies
>   And wrong upon the throne,
> I'll be a blooming rebel—
>   A rebel to the bone!"

The Sunday school with its membership of 35,000,000 and a world-wide organization is the most important single agency at hand to shape and transform individual character and to make the code of morals of tomorrow. Its three million volunteer teachers are the agents in every land to create right thinking, right character and right relationships.

Frank L. Brown.

Walking with Jesus

A SERMON BY REV. CHARLES W. BAXTER*

TEXT. Matt. 19:20. "What lack I yet?"

THIS is the question that the rich young man asked our Lord, and it is a question that every Christian should consider seriously. It devolves upon us as Christians to examine our lives daily in order that we may determine just what is lacking in them. We shall readily see that we lack several things, but we usually include under that head worldly matters and think of them as essential to life. We must get away from the worldly point of view and dwell upon the things that are necessary for us to be followers of Jesus Christ.

To be a Christian is to be like Christ, and therefore we must think of ourselves as being Christlike, that we may understand just what we lack and see what the text might mean.

Every Christian must realize that he or she is part of the Kingdom of God on earth. The fight to make the world safe for Christianity is our slogan, and we are privates in that vast army of the Church Militant which is ever waging war against the powers of Satan and the forces of wickedness. "Seek ye first the Kingdom of God and his righteousness." If this be our aim, then let us see what may be hindering us from accomplishing this worthy purpose.

We may find ourselves lacking in three ways. First, there is a lack of purpose; second, there is a lack of faith; and third, there is a lack of vision.

WHAT is the purpose of the Church? There are no doubt ideas among Church leaders today that take up or emphasize certain phases of this question. Some think that the church must create social centers in order to be successful; others consider that the Church must try to better society by its leavening influence. Again, you will find individuals who believe that her services must be made attractive and pleasing to the masses, and that the Church should be as a place to go not merely on Sunday, but also on week days.

These are all good purposes, but none would convince a man on the street as to the need of a Church. There may be good in such answers, and there is some good in them; but to get at the real purpose of the Church, we must recall our Lord's command to the apostles, "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." The purpose of the Church is *to make Christians.* So you and I have something more to do than merely to attend public worship on certain fixed occasions. It means that we must begin this work in our own homes, among those under the same roof that shelters us. It is our duty to cultivate an interest in our brothers, sisters, parents and kin, and bring them to have a better realization of God as their Father and of Jesus as their Saviour.

It means that if they are not walking along the right path in life, we are somewhat responsible and partly to blame. It is so easy to neglect those that live with us. We are, in a very real sense, our brother's keeper.

It is the duty of parents to teach their children the Christian truths and make them disciples and followers of Jesus Christ. Parents may send their children to Sunday school, but they should go with them and should not fail to go to church; for when the children grow to the adult age they will feel that they have finished their Christian education. They will in the end merely send their children to Sunday school instead of taking them, as parents ought to do.

"What lack I yet?" That is the question we should ask ourselves after we have done what we think is expected of us. The purpose of the Christian Church is a very wide one, viz.: "to make disciples of all nations." Each has a part in this great work, and we can start in our own home first. After finding our brothers and sisters of the home and bringing them to Christ, let our work extend to our community, neighborhood, and town. The job is not likely to be finished in our lifetime, but we must finish the work that the Father has given us to do.

EVEN children can be valuable workers in the task outlined. How often do we hear of them leading their parents to church! The mother is the patient worker in most homes, who steadily and with little thanks makes her children disciples of the Master. There are also fathers who go with their children to church, and their presence in the house of God impresses the children. Thus, small lives are molded in Christian character.

When we have considered the purpose of the Church, we can realize what we lack. Not only do we have a certain purpose and responsibility, but we should remind others of the tremendous task.

Dr. Hodges in his valuable book, "Christianity Between Weekdays," says: "Men must see our good works; then we may expect them to glorify our divine Master, and our Father which is in heaven. Wherever the Christian religion has ceased to be helpful, men have ceased to believe in it; and justly, because there it has ceased to be Christian. But, wherever Christianity has been able to bid men look, as Jesus Christ did, and see the sorrows of the world comforted, and the wounds of the world bound up, and the good news of the Gospel carried, with light and hope in it, to the hearts of the poor, there the Church has won allegiance, and will win allegiance."

PERHAPS we may find it difficult at first to use our faith in things spiritual. Have you ever tried to imagine yourself living nearer Christ? Have you ever tried to picture yourself walking by his side? Think of it! Walking by the side of Jesus! What would you do? How would you act? Imagine the Saviour being with you in your daily life! Can you think of the effect it would have upon your life? Peter, James and John were with him frequently. Consider what the Scripture narrates about how his influence spread through them. So we must think of Christ as being by our side, walking with us; listening to our conversation, knowing our thoughts, sharing our joys and bearing our sorrows.

Would you change your language or your habits if you knew that our Lord was near you? There would be more attention paid to prayer and to Christian acts if we could have Jesus as our daily companion. Our lives would be literally transformed.

The powers of sin, Satan and death are strong in their formations. We must be arrayed against them with all the faculties we possess. Let us seek to attain better conditions, and then connect the thought with a practical result. He who is our Helper will make it possible for us to reach the goal. Then the way will be easy for us to show to others who may be b the struggle.

Each one of us stands every day, separate a from all our companions, in the plain sight actually and absolutely responsible to him that we do or say. By and by is the judgmen all souls shall meet the Judge and give sole count of themselves.

THE Bible tells of certain men, prophets, ki apostles, having visions. It was not mer leaders who saw visions. In some instances t mon people also had this experience. Ever steeped in sin saw visions of warning and adm God still communicates with man. We talk to prayer. Shall he not answer us? We are apt fuse visions with dreams. The dreamer is o lazily pictures something beautiful and fanci self a very prominent figure playing an im part in some event. Most of our dreams come result of thoughts firmly fixed in the mind. pass, leaving practically no effect on the life dreamer. A dream may even lessen ambitio endeavor. But the vision is the result of sea well as thought. It brings to us something bea and wonderful, and inspiring, and we can make the vision. A plan may be conceived which affect the whole after life. When the dream finished his dream he is no better off than b sometimes not as well. The world can get alon well without the dreamer, but it needs men of

The Old Testament tells of such men as I Jeremiah, Ezekiel and Solomon, as men who visions. These visions were studied and from something real was achieved. It was the res conscientious work. They meditated much; lived nearer to God than most people did at that and he inspired them, guided them, gave them sages.

There is a lack of vision today. Many Chris are apparently asleep. They see and realize no of the great ideals that are attainable, perhaps w their immediate reach. They are tossed about and there by every wind of this world. They be perfunctory in their worship and likewise in duties.

We should meditate and strive to bring ours to live nearer God. It is by prayer, meditation communion with the Father that we receive his sages. It is by reverent and conscientious thoug him that we may live nearer him. And by li nearer him, we are assured in his Word that he tell us to do what he wants us to do.

Jesus Christ commanded his apostles to teach. the one hundred and twenty gathered together on day of Pentecost, the Holy Spirit came with po Before his ascension Jesus said: "Ye shall be nesses unto me." That means that the laity as as the clergy are to be witnesses of Christ.

We are not merely to follow him, but to be like h We must exemplify his life. We are to be living nesses of Jesus. Four men wrote the Gospels. T were his biographers. You and I need not write life, for we would write from the records of oth But we can manifest that life, and it will be our int pretation of his Gospel.

What kind of a life are you declaring it to Compare it with the four Gospels and then ask yo self, "What lack I yet?"

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*Vicar, St. James' Episcopal Church, Marshall, Minn.

SONNETS FROM PARIS By Margaret E. Sangster

SUNDAY MORNING

THE streets are silent, and the church bells ring
Across the city like the silver chime
Of some forgotten memory. They bring
The phantom of another, sweeter time,
When war was all undreamed. They seem to say,
"Come back, come back, across the year's of strife
"To One who reaches out a Hand today,
"A Hand that brings your dead again to life!"

A little white-haired woman hurries past,
A tiny prayer-book in one wrinkled hand;
Her eyes are calm, as one who knows at last
What only age may really understand;
That, as a rainbow creeps across the rain,
The God of Paris smiles above its pain!

AFTER PEACE

THE city thrills once more to joyous singing;
Glad laughter sounds again upon the street,
And music throbs again, until young feet
Trip merrily upon their way; the ringing
Of hour chimes are gallant voices, flinging
Their challenge through each crowded space, to greet
Old friends who linger where they used to meet
With other friends long gone. . . . The summer, bringing

The light of peace, has seemed to fill the city,
With happiness that echoes far and wide
In sounds of joy; there seems no room for sorrow—
Yet, like a minor chord submersed in pity,
There steals above the music of tomorrow,
The weary footsteps of the ones who died.

SUNLIGHT

THE sun shines over Paris fitfully,
As if it really were afraid to shine;
And clouds of gray mist curl and twist and twine
Across the sky. As far as one can see
The streets are wet with rain, and suddenly
New rain falls in a straight, relentless line—
And silver drops, like needles, slim and fine,
Drip from the branches of each gaunt-limbed tree.

Ah, Paris, can the very wistful sky
Look down into the center of your heart,
That has been bruised by war, and torn apart—
The once glad heart that has been taught to sigh?
The sun is like your smile that flutters by
Like some lost dream, before the tear-drops start.

HE CREED WE LEARNED IN FRANCE

By a Croix de Guerre Man of the Famous Rainbow Division

A GREAT many people, correspondents, investigators and others trained in the observation of humanity in bulk, have returned from Europe in the past year with various ideas, f them strange and curious, as to just what we ved on the battlefields of France got out of the the way of religion.

nally I don't believe that the American soldier, it, got religion as it is generally construed at all is, he did not "hit the sawdust trail," nor did licly proclaim his redemption from the paths of he good old camp-meeting style.

nan, however, could possibly have gone through ething caldron "Over There" without acquiring *ing*. However, to me it seemed that this some- was a larger and broader Christianity—a sort of rhood whose one and perhaps only law was the Rule.

ds and doctrines were for the most part for- on the field. Protestant, Jew and Catholic or died side by side with no thought save of g each as best he might, not only God and y, but also his fellow man. Under fire at the they were united against one common foe. In ar when danger was passed this same unity ued, but against many foes—against selfish- lasphemy, drunkenness, social evils, and the

n learned that to be a soldier in the truest sense word it was *not* necessary to be a loud-swearing, ious braggart, the embodiment of all un-Chris- ke qualities; and a new standard was borne on fields of death and suffering. The man who had his companions fall, who had come near to the me sacrifice himself, was imbued with a different sort of spirit than that which has usually and unfortunately been attributed to the soldier.

Orders and regulations for our government were many, their enforcement was necessarily strict; and prompt punishment awaited the delinquent. No less prompt and infinitely more sure was the punishment afforded him who violated the higher order—the *greatest* command ever imposed upon man—"Whatsoever ye would that men should do unto you, even so do ye unto them."

The army held men of every nationality—of all races and tongues; many had probably never even heard or read this wonderful command, but evidences of its power and influence were everywhere. The deeds of personal heroism which were of daily and ofttimes almost hourly occurrence—things such as the many rescues of wounded comrades in the face of deadly machine-gun fire—all were but the expressions of belief in the universal doctrine proclaiming "man's brotherhood to man"; and, being such, were of much greater value to the illiterate and unread than any printed or spoken word.

For weeks at a time our only opportunity for open worship was at the burial service of some fallen comrade. The chaplains could but seldom assemble more than a score of men together for divine services, and, under such conditions, it would seem but natural that, when the scattered units of a regiment were assembled, the response to "church call" would be but meager. This was not the case, however. All who were not actually on guard or at work unfailingly attended service. Those who at home in their comfortable, well-heated homes, with roofs over their heads and four walls to protect them from the elements, who on a showery Sabbath felt no desire and no sense of duty to attend their church, now stood reverently in the open shell-torn fields, more often than not in a never ceasing, cold, drizzling rain, and found no discomfort too great, no hardship too difficult, to endure, that they might give thanks to Him who had guided them safely through the "valley of the shadow of death."

The public assemblage for worship with its attendant ritual was not so necessary for us: for each man day by day was *living* a Christian life in the finest sense of the word in that he was heedless of any danger, indifferent to any hardship or risk in the service of his fellow man. Even as we had a unity of command, so had we a unity of creed and race, each merged into the one, and that *one* pledged to God, country and true Christian brotherhood.

As our most famous chaplain once remarked, "There was scarcely any time for praying, what with dodging shells and reading one's shirt." But such time as there was for prayer was utilized by a far larger number of men than the casual observer realized; nor was there any self-consciousness such as we are all familiar with at home.

Contrary to many of our popular novelists, men did not drop down on their knees under fire and in times of great danger and pray to their Maker for relief and guidance; but a vast majority *did* sincerely, though silently, commune with God each night of their lives, commending themselves to him and asking protection and strength.

Somehow the Church will reach these men—they have returned as earnest seekers for Truth—they have a real need—a real desire to learn—to *know*. But they will not accept a more narrow doctrine—a more conventional dogmatic religion, than they learned "Over There"—whose creed is the Golden Rule.

The Boy Scout As a Mechanical Farmer

© Gilliam's Service

Boy Scouts and their tractor

IF YOU have a Boy Scout in the family, put him on a tractor. It will serve as an outlet for the tireless energy with which the young man is imbued and prove both interesting and instructive. It will also yield a substantial return to you in production and he boy in health. For, with a record of n seventy-five to eighty bushels of corn duced by each of their 120 acres, corn ch was characterized by the Maryland icultural Experiment Station as "the est yield per acre and the best grade of corn this ion has ever seen," the Boy Scout bids fair to ke the most learned graduate of our agricultural eges look well to his laurels.

Three hundred acres of land in Potomac Park, shington, were placed at the disposal of the Boy uts of America during the "Feed a Soldier" camgn last summer. This was remade land, reclaimed m a riverside swamp and kept in place by a stone ll. The soil itself, though full of stumps, was rich l black, the sort of soil on which everything, includ- weeds, found no difficulty in sprouting.

The Scout has the largest content of enthusiasm d industry per square inch of any known people, t no amount of enthusiasm, even though combined th patriotism, ambition and hard work, can over- me the difficulties presented by a three-hundred- re track of fertile soil. Plows, disk and spring tooth rrows, seeders and cultivators were needed. Horses re especially hard to obtain, due to the heavy draft ied by four years of war upon the equine population the United States.

These difficulties appeared at first to be insur- ntable, but the Scouts are essentially progressive, this quality provided a solution.

The answer was, secure a tractor.

prominent manufacturer of farming tractors was pealed to. His answer was to load a machine in an press car, together with the plows, harrows and er necessary machinery; the express car was ached to a passenger train, and shortly afterward tractor was in operation on the Boy Scouts' farm. answered the cry for help, needed no rest, worked er, ate not when at rest, furnished power to plow p and quick, and was not stopped by hard ground, weather or flies.

Six horses at least would have been required for the duct of the farm, if their acquisition had been possible, which was doubtful. This would have meant also the erection of a suitable stable, the purchase of harness and equipment, of hay and oats, an initial expenditure of perhaps three thousand dollars, besides requiring the services of several boys in their care and maintenance. Even after the farm had become productive and the necessity for purchasing feed passed, the horses would have required the product of at least thirty acres annually for their subsistence, and at the price received by the boys for their corn this would have resulted in a distinct loss of sixteen hundred dollars.

The greatest success of the farm was not in the fact that the boys produced a huge crop and contributed so generously to the success of the "Feed a Soldier" campaign, but in the boys themselves. Few of them had ever been on a farm save in the capacity of visitors. The land they came to farm was covered with stumps, there was a long month of plowing, a constant battle with the weeds, which seemed to grow in a sort of endless chain formation, for as fast as one was pulled up another took its place as though having been waiting but for an outlet to the open air to be provided.

The real success was in the boys themselves, in the remarkable physical development with which they returned to their homes after the summer's work. They had performed a real and valuable service for their country and for their organization, and in addition to this went forth spreading the modern propaganda of labor saving and of horse and human power conservation on the farm.

As one goes on in years it becomes increasingly hard to turn from the old-time proven methods. "Horses were good enough for grandfather, why not for me?" These boys demonstrated the fallacy of such arguments, proving in a most conclusive manner that the tractor on a modern farm is a labor and money saving necessity. They demonstrated as well that no mechanical expertness is required in its operation; the boy of twelve can run a tractor as efficiently and will probably exercise more care in its maintenance than the man of forty, and they proved that a tractor *does* make for larger and better crops.

GARNER PALMER.

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A Self-Governing Store

THE big store of Filene Brothers in Boston has about all the outstanding features of a democracy. The sales organization, consisting of over 2,000 salespeople, votes on the questions of extra time off, hours of work, and conditions under which they shall work. Four delegates from the association of employees sit with the directors of the firm in their regular meetings, and thus have an opportunity to learn all about the inner workings of the business.

These Boston young people get a minimum salary, plus percentages and bonuses and prizes for suggestions, that enable them to make good pay. They are as keen to roll up big sales as the firm, for they know they will have a share in the profits and a say in what shall be done. These "junior partners" study the ads of their own store, likewise the ads of rival firms. At the noon hour they often go scouting around town to see what they can learn from other stores. They use brains, hands, feet, and all there is in them to sell goods, please their customers and build up trade.

The employees of this store are organized into a cooperative association, governed by a council of delegates from the various divisions, who in turn choose the officers. Nearly 15,000 square feet of floor space on the eight floor have been set aside by the firm for the use of the association. At the present time the association handles over $100,000 a year in its various activities, all of which comes from the members in the form of dues and is used for mutual benefit.

This unique organization touches life at every point. However, the great outstanding feature is that they actually decide by a voting system many of the vexatious questions hitherto decided arbitrarily by the management. A board of arbitration, consisting of twelve members elected from each section of the store, and a chairman appointed from the council by the chairman, insures a square deal to all.

This board settles all disputes between an employee and the management, and between employees. In every instance where the employees have been allowed to vote on questions affecting the general welfare of the business, they have made decisions that have been heartily approved by the firm. Self-government has been tried out in this store for eighteen years, and the Filene Brothers say it is a success.

A. S. GREGG.

CHANSUNG'S CONFESSION

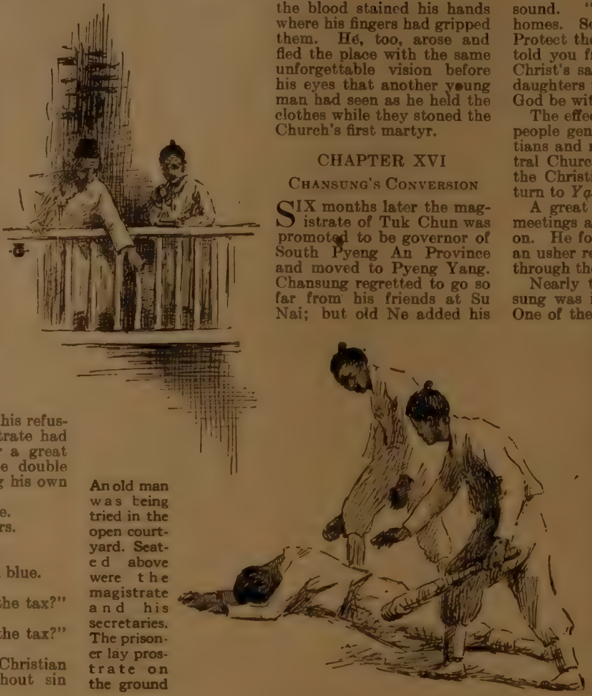
By WILLIAM NEWTON BLAIR, D.D. Illustrations by Thelma Gooch

CHAPTER XV

In the Magistrate's Office

HAN CHANSUNG, or Ne Chansung as his Tuk Chun friends knew him, sat at the magistrate's left, biting his secretarial pen with a vigor that showed he was not enjoying the scene before him.

The school in Su Nai having been closed for lack of funds and pupils, Chansung had accepted a position as secretary to his honor Kim Sangjo, magistrate of Tuk Chun County.



An old man was being tried in the open courtyard. Seated above were the magistrate and his secretaries. The prisoner lay prostrate on the ground

And the scene: an old man was being tried in the open courtyard. Seated above were the magistrate and his secretaries. The prisoner lay prostrate on the ground. On each side of him were the magistrate's runners, or policemen, dressed in official blue. The charge against the prisoner was his refusing to pay a tax which his honor the magistrate had ordered, that funds might be provided for a great sacrifice in the Tuk Chun temple, with the double purpose of placating heaven and advertising his own virtue.

"What is your name?" asks the magistrate.

"What is your name?" thunder the runners.

"Pak Chonghe," answers the prisoner.

"What is your age?" asks the magistrate.

"What is your age?" repeat the runners in blue.

"Sixty-two," responds the prisoner.

"What do you mean by refusing to pay the tax?" growls the magistrate.

"What do you mean by refusing to pay the tax?" yell the runners at the prisoner's head.

"I have refused to pay it because I am a Christian and cannot have part in idol sacrifice without sin against God."

"What!" storms the magistrate; "do you defy me? Would you teach me what is right and what is wrong? Take him out and give him twenty blows and let's see if his conscience is as deep as his skin."

Old Pak is dragged without ceremony to an adjoining yard. His hands are tied behind him and his lower garments removed. Lying on his face, he receives twenty resounding blows with the bamboo paddle on his legs above the knees. Clothed again, but with the fresh bloodstains showing through his padded trousers, he is led once more before the waiting court.

"Now, then," says his honor, "I hope you have learned some sense. Because you are an old man, I will reduce your tax one-half. Do you agree to pay?"

The runners repeat and the prisoner answers: "Have mercy, sir; I am a poor, ignorant man, but I believe in Jesus and cannot sacrifice to idols."

"What!" yells the magistrate; "are you obstinate still? Evidently the medicine was not strong enough. Take the scoundrel out and give him twenty more blows."

Whack! whack! twenty times goes the bamboo on the bruised legs, and once more old Pak is dragged before the court.

"We have had enough of this nonsense," says the magistrate sternly. "I know you are old and poor; but we cannot allow rebellion even in a beggar. I will have mercy on you and reduce your tax to five *nyang*. Will you pay now, or shall I have you beaten once more?"

"Oh," groans the wretched man, "have mercy upon me! I am as good as dead already."

The magistrate seems moved. "Well, then agree to pay this small amount and I will let you go."

But the answer comes back from the ground: "I cannot, I cannot, for I am a Christian."

The magistrate hesitates; but it would never do to let rebellion win. With something like a groan, he turns to the runners and orders the prisoner beaten once more.

Again the court waits in silence while the blows fall. Once more the old man is half dragged, half carried to his position at the bar. The magistrate makes his final effort. In his gruffest tones he calls, "Will you give in now; you fool, or shall I kill you?"

The runners neglect to repeat and await the answer from the half dead man. Feebly it comes: "Though I die, I cannot. May God help me!"

With an oath the magistrate springs to his feet. "I can do nothing with an obstinate dog like this. Take him out and send him home." And his honor fairly flees to his room.

As for Chansung, his face was pale as death, and the blood stained his hands where his fingers had gripped them. He, too, arose and fled the place with the same unforgettable vision before his eyes that another young man had seen as he held the clothes while they stoned the Church's first martyr.

CHAPTER XVI

Chansung's Conversion

SIX months later the magistrate of Tuk Chun was promoted to be governor of South Pyeng An Province and moved to Pyeng Yang. Chansung regretted to go so far from his friends at Su Nai; but old Ne added his advice to the governor's urging, and Chansung consented.

Synopsis of Preceding Chapters

IN THE Korean village of Tai Pyeng Dong (the Village of Great Peace) Han Chansung lived with his young wife Choonwha ("Spring Flower") in the house of his father, Han Chanho, the village elder. During the absence of Chanho, Chansung in a moment of sudden anger strikes his wife, and believing her dead, flees. When Chanho returns he finds his only son gone, and Choonwha takes the place of son and daughter to him and his wife Songsie. Chansung in his wanderings meets an old man named Ne Nyangmok, who takes him to his house and secures for him a place as teacher of the village school in Su Nai. In the meantime Choonwha, under the instruction of Elder Chanho, develops into that rare being, an educated Korean woman. After three years Choonwha goes to Pyeng Yang to visit her cousin Yungpok, who has been a pupil in the Christian Girls' School, and who takes Choonwha with her to visit Lady Sa, or Sa Puin, and Pastor Sa, the foreign missionaries, and to the Christian church, where she soon sees the light. On her return to Tai Pyeng Dong, Choonwha has to choose between her love for her father-in-law and her new-found love for Christ. She refuses to offer the heathen sacrifice, and the stern Elder drives her from his door. She returns to Pyeng Yang and the missionaries, where she becomes a teacher in the Girls' School. One day Queenai, her favorite pupil, is injured and dies—not, however, until after her grief-stricken parents have promised her to love Jesus. Choonwha is baptized with the Christian name Chunwha, "Heavenly Flower." A famous eye specialist, a Christian missionary, operates on Elder Yang, who had gone blind, but who was able afterward to read the Bible with ease.

They found Pyeng Yang city highly agitated over the prospects of war between Japan and Russia. All sorts of rumors were in the air and Governor Kim took up his office under trying conditions. Less than a week passed before the startling news came that Japan had declared war and opened the fray by sinking two Russian ships in Chemulpo harbor.

The city was in a ferment. Reports came in of a Russian army invading Korea from the north, of a Japanese army marching overland from Seoul. The people were terrified. The horrors of the Japanese-Chinese war ten years before were still fresh in the popular memory.

An exodus began and a general panic was imminent, when the Christians took a hand. The great bell rang loud on Chang Tai Chai Hill, and every night mass meetings were held for men. The missionaries united in advising the Koreans to stay and care for their homes, setting the example themselves by refusing to leave in the warship which the American minister sent for them.

Pastor Mo's advice was given with no uncertain sound. "Put your faith in God and stay homes. Send only the younger women to the Protect them no matter what happens. Ha told you from the beginning to take any i Christ's sake? But if the honor of your w daughters is at stake, resist with all your mi God be with you."

The effect of these meetings was immediat people generally followed the example of th tians and remained. Nightly the crowd at t tral Church grew larger. Seizing the oppo the Christians urged their unbelieving neigh turn to *Yasu* in their hour of danger.

A great revival began. Chansung heard meetings and decided to go and see what wa on. He found the church packed to the doo an usher recognizing his official position mad through the crowd and found him a seat well f

Nearly two thousand men, were present. sung was impressed with their orderly depo One of the foreign missionaries was in charge meeting, Pastor Na, co-pastor wit tor Mo, he learned from a man near; the same man who had l singing on that other Sunday three before.

One of the younger missionaries l singing and eight boys from the Ch Academy sang together a song with ringing chorus that the audience c the refrain and sang it with them Korean elder prayed and Chansung veled at the man as he stood seen talking to God.

Then Pastor Na began his se Chansung was astonished at the fo er's command of the Korean lang Not only were his words and sent clear-cut, but he spoke in true K idiom of commonplace things in e day life so simply that even the chi understood and leaned forward foll the discourse.

Pastor Na had not only a clarion but the soul of a true orator. A sight of two thousand men hangin his words, his spirit caught fire and his w swept the great building like a flame.

Chansung had never heard such spea before. The speaker seemed to be tal straight at him. His words gripped bec they came out of the preacher's own ex ence and so were true of every man be him. He pictured the misery of a sin-cu world; of the sinner fleeing afar, but the s of guilt and the consequences of sin ever lowing. He told of the Father's love for lost, erring son. Chansung thought of own father and tears came to his eyes. T followed the marvelous story of God's gif his only Son, of Jesus' life among men, and final cruel death on the cross that sin might be forgiven and won back by the vis of infinite love.

Chansung was weary with the heavy bur of sin he had carried so long. Pastor Na s that no matter what you had done would forgive if you only believed in his S and in Chansung's soul a miracle was p formed. Then and there he overthrew the teachings of a lifetime and decided to lieve in Jesus.

Surely belief is a marvelous thing. Good Book says that faith comes by heari but faith is more than hearing. Men belie the Gospel story because it exactly matc their past experience and their present ne and because the messenger himself believ the message he is giving.

When the invitation was given to accept Chri Chansung rose and went forward, saying simply, have decided to believe in Jesus."

There was great joy among the Christians th night. Many others had decided to believe, and th were glad; but they rejoiced especially because knew that God had laid his hand upon a man power in their midst that night.

Doubtless most of them thought that the conve sion was the fruit of the remarkable meeting, a largely due to the eloquence and power of the preache but Chansung knew and we know that this meetin was only a part. One had been speaking to him n for many months. In form he was old and gray, a lay groveling in his own blood and the dirt of th magistrate's court; but in that old form dwelt a Spiri that Chansung had never seen before; a Spirit tha conquered pain and shame and the fear of death.

Chansung had been ashamed that day of himself and day by day the conviction had grown within him that old Pak possessed a power other men lacked. Unconsciously he had been looking for that Spirit and that power, and he had found it that night.

CHAPTER XVII

The New Way

ANSUNG returned from the meeting prepared o meet ridicule and abuse. Others connected vith the governor's office had been present and en him go forward. To his surprise the gover- nself was waiting for him.

hat news is this, Chansung, that I hear of you t? Is it true that you have decided to become a ian?"

s," answered Chansung quietly, "I went for- onight."

ell, I am not surprised. You remember the old 'ak whom we had beaten at Kai Chun? I have forgotten that scene. There must be truth in a n that can make a man act like that. I have inquiring into the character of the Christians nd find they are sober, law-abiding people. I almost a mind to believe myself."

hat word is good to hear! I feared you would be and dismiss me in disgrace."

ave no worry about that. I hope you will con- as my secretary the same as before."

have thought of that," Chansung answered, appreciate your kindness more than words can I am afraid, however, it will be impossible. As ristian I must keep the Sabbath, and how can p the Sabbath in your office?"

e governor opened his lips to reply, then, seeing lf the difficulties involved, merely answered:

ou will have to decide for yourself. Others may you for what you have done tonight. Be sure I am your friend and wish you well."

en Chansung preached his first sermon. "For- me, your honor, if I seem over bold. Your kind- has given me courage. I have decided to be- tonight from no passing whim; but because ve come to believe that God did indeed send Son into the world to die for sinful men, of whom chief. You say you have almost a mind to be- . Can you not decide now and go into the church me?"

ne governor was silent a moment, then answered, is impossible. How can I as governor be a Chris- ? Some day I may believe; not now."

Chansung, as many another Christian before has had to do, gave up his office for Christ's sake. eft the governor's quarters and went to live with a istian family. To become a Christian in a non- istian land involves more than it seems to in so- d Christian countries. As Ruth said to Naomi, y people shall be my people, and thy my God," so with Chansung becoming a istian meant a change of companions. ith the giving up of his official position, was temporarily without employment, threw himself whole-heartedly into the ly of the Bible. Seldom has a convert to istianity brought with him such a mental paration. Scholar that he was, the study the Scriptures was pure delight. For s he did nothing else except drink in the ood News." He not only read the Bible; discussed it continually with his friends. ing himself fully to the work with that endid memory of all Oriental students, in hort time he had committed more Scrip- e than many a Western Christian com- ts in a lifetime.

CHAPTER XVIII

The Sook Chun Class

MEANWHILE the invading forces drew near the city. Russian Cossacks were reported in the neighbor- od north of Pyeng Yang the very day the vance guard of Japan's army entered the y. Several Russians actually came so ar the walls that a volley was fired at em. Great was the excitement when a ndful of Japanese horsemen threw open e gates and rushed out across the plain ter the enemy, who, with that discretion hich seemed the better part of Russian lor throughout most of the war, promptly sappeared among the hills and were seen Pyeng Yang no more.

Thereafter for days a long line of weary foot-sol- ers came marching along the east bank of the river om the south and crossed over a pontoon bridge to the city. Soldiers were quartered in all the uses; army baggage and cannon were scattered all er the campus of the Christian Academy; yet it as remarkable how quiet it was. Scarcely a bugle unded. There was no sign of carousing or lawless- s on the part of the soldiers. Indeed, these men, o formed the advance guard of Japan's force ainst the untried power of Russia, marched with faces, realizing full well that they were going to sperate battle.

With the advent of the soldiers, the meetings at Central Church closed. Chansung remained in city for a few days and then accepted an invita- n to go to Sook Chun and study in the home of an timate friend of Elder Kang's.

Going out by the Seven Stars Gate, he passed near pine wood called Keja's Grove, and was surprised see several hundred people assembled under the trees. Inquiring of a man he met coming from the grove, he learned that they were *Tong Haks* (Eastern Schoolmen), who hated the Christians and all Westerners; that they were planning now to attack the foreign missionaries and kill the Korean Christians during the confusion should a battle be fought at Pyeng Yang. The Battle of Pyeng Yang was never fought, and all their planning ended in words.

A little farther on, Chansung overtook a group of travelers who proved to be Christians, and several of whom he recognized. All were leaving Pyeng Yang for the time being.

In the company were several young women, and one of these was none other than Chunwha herself, going to stay for a while with an aunt who lived near Sook Chun, a Christian for years, named Kosie.

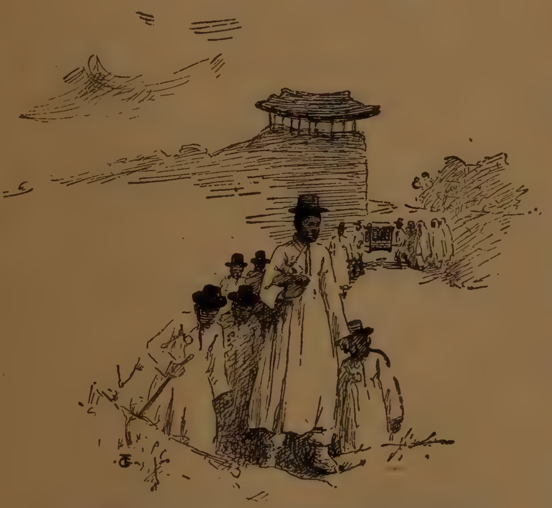
Needless to say, Chansung did not recognize Chunwha any more than she recognized him. Strange young men are not introduced to young women in Korea. Even if he had been introduced, he would not have recognized her. Not only was her name different, but she herself had changed as much from the girl wife he supposed dead these years as he was changed from the schoolboy of Tai Pyeng Dong. The truth is, Chansung scarcely noticed her. He only saw that she was an unusually attractive, cultured-looking young woman, and wondered how she came to be walking.

Finding that these friends were also going to Sook Chun, Chansung gladly accepted their invitation to join their company. So they walked on quite happily together, the men in front and the women behind in proper Korean fashion; all innocent, as we often are in life's crucial moments, of the dramatic interest centered in their journey.

But though Chansung scarcely noticed her, it is not necessary to infer that Chunwha did not notice him. She had a distinct advantage, being behind. She had heard about his remarkable conversion and had seen him at a distance several times before. Moreover, his voice as he talked so earnestly to the other men had somehow a strange familiar note in it, and she wished she might unobserved see his face more plainly.

Nearing Sook Chun their ways divided, Chunwha and her friends going on to Kosie's house, where they were to leave her, and Chansung going across the fields to a near-by village pointed out to him as the home of Elder Kang's friend, Yun *Chosa*, the helper in charge of the Sook Chun church.

The welcome Chansung received in the Yun home was sincere and hearty. Any Christian brother was welcome there; but one sent from Pyeng Yang by their beloved friend, Elder Kang, was doubly welcome.



In the company was Chunwha, going to stay with a Christian aunt who lived near Sook Chun

Grandmother Yun at once won Chansung's heart; a dear sweet-faced old lady who fairly radiated sunshine about her.

Besides the two sons, Yun *Chosa* the helper and Yun Chesoo the younger brother, and Grandmother Yun, the household held one other, Great-grandfather Yun, nearly ninety and practically deaf. He loved the warm corner over the kitchen fire and sat all day making straw rope or straw shoes.

It was the great grief of Grandmother Yun and her two sons that they could never get old Great-grandfather Yun to take any interest in the Christian religion. Though he seemed to hear well enough when he wanted to, whenever they tried to speak to him about believing in Jesus, it was always: "*Mu-ut? Mu-ut? Musum maligne mola* (What's that? what's that? I cannot understand what you are saying)"; looking for all the world like an old fossil from another age; which indeed he was.

The month of February is the great Bible-study class-time for all the Korean churches. Most of the Christians are farmers. The fall crop has been gathered and threshed out on the dirt threshing floor weeks ago. It is a month yet before frost will leave the ground and the spring work begin. The merchants, too, have more leisure at this season than at any other. The old year's accounts are all settled before the Korean New Year, which comes about the first of February, and for centuries it has been the custom of the people to look upon the first few weeks of the new year as a general holiday. Very naturally, the Korean Christians have come to use this season as a special time for Bible study. In almost every church throughout the country, all unnecessary work is laid aside, and for a week or ten days the whole congregation assembles to study the Bible together.

The Sook Chun Bible-study class was in session when Chansung arrived. Early the next morning he and the two brothers and Grandmother Yun set off for the church together, leaving old Great-grandfather Yun to care for the house. Since he would not believe, it must be confessed, it was convenient to have some one who wanted to stay home during the class and on Sundays.

The first half-hour was a prayer meeting. Then the people divided into classes and studied two hours in the morning and one in the afternoon. At three o'clock the classes reassembled for a few minutes of prayer together, and then all were asked to go out and preach to their unbelieving neighbors for an hour at least before supper. At night a sermon was preached by one of the officers, largely directed to unbelievers, followed by an invitation to believe in Jesus.

Chansung enjoyed this class to the full. At the Yun home the lessons of the day were rediscussed in the evening, and literally from morning till night the conversation of these people was in heaven.

To be continued

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A Korean Native Wedding

HOW an educated Christian Korean girl was plucked back by the heathen world and married against her consent with her eyes sealed for a week to a man she had never seen, and how it all came out right in the end like a popular novel, was told by Miss Marjory Barstow on her return from a trip around the world she made to study mission work.

"She was a pretty little thing and a star pupil in the Methodist Mission High School in Seoul," said Miss Barstow. "Everybody loved her.

"Suddenly a thrill of consternation ran through the school. Her family had decided she must be married to a man they had chosen. There was a buzzing of indignant talk in the classrooms. Some of the girls urged her to resist, American style.

"The girl struggled against her fate, but there was no hope. She had to submit.

"So she was married in the heathen fashion. Some of her Christian friends, including the wife of Bishop Herbert Welch, attended the ceremonies.

"The girl's eyes were plastered shut and her face enameled. Thus deformed, and with a red robe and a kind of brass helmet on, she had to sit among the romping wedding guests for seven days. She was on inspection.

"After the week of excitement she was left alone with her husband and her eyes were unsealed. Now, according to immemorial custom, he was to tease her and she was to show what a dutiful wife she was by not answering, no matter what he said.

"So the young man cried, as if disgusted: 'This is a fine wife I've got! What a thing for my folks to wish on me!' or words to that effect.

"The bride sat silent. The bridegroom continued his banter, testing her in every way. The Christian girl became more and more impatient. Finally her husband said:

"'I don't want a dumb wife. Can't you speak?'

"'Can if I want to,' she answered quickly, thus breaking custom in a shocking manner. The young husband didn't seem to mind. He said:

"'Did you really want to marry me?'

"'No,' she replied frankly.

"Then she asked the same question of him and he replied, 'Not particularly.'

"By this time they were almost friends, so when the husband asked a moment later if she was sorry she was his wife, she hesitated a moment, looked him over and said: 'Well, no.' The husband also said he wasn't as disappointed as he had expected to be.

"Then the poor little bride broke down and told her whole story. Her husband was sympathetic. He had had troubles of his own. He turned out to be a fairly progressive young man, who had been educated in a good Japanese school. He said he had longed for a bride who would know a little bit of something. He knew the only place he could get such a bride in Korea was from one of the Christian schools. He wasn't a Christian himself. This bride had been picked by his family, but she turned out to be just what he wanted."

OUR EDITORIAL PAGE

Germany and the Peace Treaty

IT WOULD be folly to deny that Germany takes the Treaty with a bad grace. One after another, the delegates chosen to sign for the conquered nation have declined to go to Versailles for that purpose. Baron von Rantzau, Haniel von Haimhausen, and Hermann Müller, each declined in turn, and President Ebert and Premier Bauer and the ministry were kept busy appointing new delegates. All this necessitated delay, which was granted by the Allies. It was sharply intimated, however, that the limit in such delays would soon be reached and an ultimatum would follow, bringing matters to a crisis. The Allies are thoroughly alive to the fact that Germany is not to be trusted, and that Premier Clemenceau's warning, that the world is "sitting on a powder magazine," pretty accurately described the situation. The enemy will keep no treaty except under force. The threat of an ultimatum was expected, however, to accomplish its purpose.

Germany's restoration to a place in the sisterhood of nations now depends upon her own good faith. She knows that if she fulfils the requirements of the Peace Treaty, it will lie in her power to bring to her people in the coming years a measure of prosperity and contentment.

Ever since the armistice, Germany's ultimate surrender has been regarded as inevitable. Time was granted to allow her full consideration of all the treaty stipulations. Everything was done in order. Yet at every step of the negotiations Germany declared the whole proceeding "a peace of violence!" Viewed in the light of international law and reason, the peace is one of firmness and justice, commensurate in every respect with the requirements of the case. Had the fortunes of war made Germany victor, her terms would have been vastly different. The Peace Table would have been a scene of militaristic domination and harshness never to be forgotten. The whole world was convinced of this long ago.

Germany's complaints have received a full hearing, yet to the last she has maintained an attitude of sullen resentment, unwilling to yield to the fate she had invited and which she could not escape. She has uttered warnings and threatened to complete the wreck of the peace of Europe, which she had already so nearly accomplished. She cherishes the hope of future revenge; but the world has learned its lesson and will not be trapped again. Germany has been granted the right to live and to be tolerated only if she merits that right.

Even after the signing of the treaty, the Rhine army of occupation will remain till peace is fully settled. A guard will be maintained against plots and treachery. There will be no relaxation of Allied vigilance until there is full assurance of Germany having come to her senses. Never again will she have the opportunity to repeat the mad attempt at world-conquest, with its unspeakable accompaniment of blood and sacrifice, of cruelty and lawlessness, for all of which she has now been brought to righteous judgment.

A Just Balance

BOLSHEVISM is a disease; the anarchist, the I. W. W., the direct-action Socialist, is wrong-headed. Society, which has made the disease possible, must either cure it or be destroyed by it. For that reason drastic measures must be resorted to. Citizens who preach or talk or think sedition must be segregated; aliens who encourage revolution must be deported. but what is even more important, the living and labor conditions which furnish fuel for the flame of anarchy and which give credence to the agitator must be eradicated.

We must be careful, however, that in fighting the disease we do not aggravate it. The I. W. W. agitator says our courts are crooked, our judges and prosecuting attorneys capitalistic tools. Now, if a poor deluded follower is gathered in, railroaded to jail, assigned indifferent counsel, refused conference with his friends and finally released for lack of evidence or convicted by false testimony, can we wonder if he becomes an agitator and an enemy of government? The man who companies with anarchists has only himself to thank if he lands in jail. But he should be given every protection of the law and a speedy, fair and open opportunity to prove his innocence or guilt.

In the material discovered in the files of the Russian Bolshevist embassy, raided in New York, was a report from an attorney who had gone to Chester, Pa., to assist in the defense of Russian Reds arrested there on May Day. This report pictured the attorney for some big corporation as saying that there was no lawyer in Chester who would dare defend "these wretches," and that it was "a good thing those fellows did not get the protection of the law." The writer of the report declared he was quite sure the Grand Jury would indict the accused for any offense the District Attorney should chose, and that any jury impaneled would convict.

The American Federation of Labor has often complained of the partiality of courts, and in its recent convention, voted to disregard injunctions issued in strike emergencies. This is significant; it discloses both a source of Bolshevism and a fault in our structure of government.

As befits a great Christian nation, our courts should be fair, just, untouched by class prejudice, uninfluenced by popular hysteria. No matter what the charge, our law holds a defendant innocent until proven guilty. In most of our courts justice holds an even scale, and mercy lightens the load to those deserving. We can have no mercy for those who strike at the sacred temple of our liberties, but we must be fair and just, or we will be putting out fire with gunpowder, and making our courts a travesty upon our Christian profession.

Greatness Through Service

INCREASE of power and influence, whether it comes toan individual, a community or a nation, brings with it a correspondingly wider range of opportunity. Enlarged opportunity involves a greater responsibility. That this law of responsibility is unescapable and inexorable is not only made clear in the inspired writings and in the teachings of Jesus Christ in the Gospels, but it is disclosed all through world history. Whatever our station, we must face the responsibility for the use we make of our opportunities, and on the merits or demerits of that accounting nations as well as men must stand or fall.

This divine principle of Justice rules the world. Humanity, morally enlightened by the tremendous soul-stirring issues of the times, and with clearer vision, is better able to comprehend the wisdom and goodness of the Justice of God than before these experiences. We have seen the power taken suddenly away from the mighty who had failed to face the responsibilities imposed upon them. We have seen that power transferred to others, from whose hands it will also pass should they likewise fail. This is a judgment of the nations which has been steadily progressive in world history, but never on the same scale of magnitude as today. Rarely has a people, once cast down under such conditions, ever risen again. One by one, all come under the operation of this law, which is the very basis of divine government—the Law of Justice. It is true, a few have been saved by timely repentance and humiliation; but in the great majority of instances, ambition, selfishness, pride and the desire for increased power have blinded them to every danger, until, frenzied and unseeing, they have at last gone over the brink.

There has been a great deal of discussion as to our responsibilities after the war. We entered the struggle with a declaration of our purpose to aid in the establishment of Justice and Righteousness among the nations. It was a high ideal—perhaps the very highest to which a nation could aspire. To carry out that purpose involves world-service. In the past, it has been our privilege to take a foremost part in satisfying the world's crying physical needs. But world-service implies something that is broader than this. We see the nations looking to us to lift still higher the standard of Justice and Righteousness. It has become a deeply rooted conviction in minds of the Christian people of America, that this is the great mission to which our nation has been called. Some have mocked at it, deriding it as too idealistic to be seriously regarded in this busy, practical age, and declaring that our first duty is to ourselves, to look after "big business" and energize all our efforts to increase our wealth and our financial and commercial standing as a nation. They are proud of the fact that we now talk familiarly in terms of billions of money, and they see a harvest of still great national opulence to come.

This is, however, the short view, far beyond which we must look if we would measure our full opportunity for world-service, in the carrying out of which selfishness and narrowness can have no part. Though the world may laugh at the nation which accepts such a task, and call it folly, yet it is not without due recognition, for He whose Word is true hath said: "Whosoever of you will be the chiefest, shall be servant of all."

In the League of Nations, which is the direct product of the American ideal, we shall have an opportunity to aid in the promotion of international Justice and Righteousness, such as no other nation enjoyed. In saving Europe, we save ourselv shall have the satisfaction of knowing that, i our duty unselfishly and in the spirit of sacri are rendering the highest service a nation can laying the foundations of lasting peace.

Our future lies open before us. We have the point where we must choose either w greatness in the sense in which the world int them, or we can decide for the path that l service for God and humanity. The old gods, lusts, the old desires and ambitions call lou us. So they called to Israel in Joshua's time, the close of the great war the triumphant nati assembled at the place of testimony to give its between service for God or for self. May w the courage and the confidence, as a nation, with Joshua: "As for us and our house, we wil the Lord." It is only by such service that o can become truly great.

The Farmer and Daylight Savin

DOUBT is expressed in many quarters as wisdom of Congress in its attitude on the light Saving Law. The National Da Saving Association plans a nation-wide campa induce President Wilson to veto the repeal. with this comes the news that the farmers throu the country are unanimous for repeal. They that, under daylight saving, farm produce costs third more than under the old-time schedule. indictment also shows that it seriously interferes household arrangements; that field work cann done by the new schedule without at least th of a good hour a day; that in the morning the are too wet to dry out in time for work in the hours. Chickens rise, lay, and go to roost acco to the old time, while the new upsets field, or and garden work, disarranges marketing plans, w valuable hours in the late afternoon, and give real compensating advantage in the morning. impossible, they further declare, to run two sep times for business and farming, because they ar closely linked together, and the system foll should be the one that is best adapted to the nee the majority and which will not increase the co living. Patriotic self-denial may be all very we war-time, but at any other time there cannot be n satisfaction to the farmer who has to do his mor milking in the dark in order to get it to his custon the commuters, who themselves are awakened a unearthly hour, in time to swallow a prema breakfast.

It has been claimed that a new train schedule wh will give him a suitable hour for taking his milk produce to market, will meet all the objections of farmer. There is some suggestion of a horolog muddle, however. The farmer unquestionably g the most practical view of the subject, and as he "f them all," he should be accorded a right to be he even though he makes the radical claim that noth less than a return to the old method will enable to fill out the day's work satisfactorily so that hour will count.

Keep Your Armor Bright

ALL through the summer, fall and winter of 1 America was training men, making guns, paring munitions, perfecting her organizat In July, 1918, when Foch thought it time to d the Germans back, America was ready.

For more than thirty centuries the children of G on earth have battled with the hosts of evil. twenty centuries the battle has been waged under t banner of the Cross and in the glory of the light of resurrection. This battle is never-ending, but, some reasons inherent in the flesh, the battalions the Cross usually go into summer quarters in weather, and store their heavy artillery. Sometim their swords rust and their shields decay, and wh they come to cooler weather and are ready to rej the battle, they find themselves ill-equipped, wh evil, which never stops fighting, is well entrenche

This coming fall promises to mark almost an epo in Christian progress. We hear the roll of a surgi tide of renewed faith and deeper consecration. I imperative, therefore, that pastor and people shou make the summer weeks a training-ground for effecti service, that every weapon of our spiritual warfa may be kept bright, clean and ready, in order that the crest of this tide we may sweep over the emban ments of doubt and lust and greed and sin, and ta America for Christ.

HE FAMINE SITUATION IN INDIA

By REV. R. A. HUME, Ex-Chairman of the Bombay Relief Committee

t. HUME, who arrived from India recently, was taken sick shortly afterward, but is now recovered. He has the first opportunity in the following to lay before the American public, h the Christian Herald, the real story famine in India, which Christian ca has been helping to mitigate during few months. This journal has already 50,000, in four remittances, in aid of nine-stricken, and is arranging to send r remittance shortly.

'AME to America from India recently nd take an early opportunity to do wo things: first, heartily to thank he constituency of the Christian d for their generous and prompt re- e to India's appeal for relief in the it famine, and second, to give some s about India's present situation.

ierica has been so preoccupied with and post-war problems, and with s for many appealing objects, that how our country has not become ade- ly aware that after eighteen years of ption from famine, India has again into the grip of another very serious ne. Of the forty meteorological sta- which the government of India maintains, y-nine have reported that in the rainy season of year the rainfall was abnormal, i. e., insufficient nseasonable. On April 29, 1918, the government icly proclaimed that famine conditions exist in sections of the country. The population of sections numbers many millions.

hile it is impossible to say just how many people amine-stricken, it seems a conservative statement twenty millions are in great distress. The crops very small; labor on land was not available; from Burma and wheat from Australia could lly be imported because, on account of the war, ping was very scarce and millions of people had or no money for buying food. For various causes price of grain rose to three and four times the nor- and even much above the rate in previous famines. top of all; India suffered more from the influenza emic than almost any other country. Statistics that in a few months six millions died in India n influenza. How many more must have been kened from that scourge!

'he British Government has opened relief work— tly earthwork—on which a person can manage to enough to keep alive. It has opened Poor chens, at which the very infirm can get cooked l; has advanced money to help people to improve sed wells, etc. Nevertheless, government officials, Indian press and all missionary organizations are ealing for non-official relief to supplement govern- ntal relief. To no source do missions look so hope- y as to the Christian Herald.

The first need which some Indian missions feel is money to help many thousands of distressed ple to go to government relief works, where they exist till better times come. No kind of relief o economical or effective. I have sent great num- s to such relief by giving twenty-five or thirty cents each person, which would supply them with enough in till something could be earned at government rks. But for good reasons, multitudes cannot go government works. For some of these people, ssions open some small useful relief work near me, at which, at rates nearly like government tes, they can earn enough to live on and stay in eir own houses, look after the sick, let the children to school, etc. The buildings or repairs or roads us made are of permanent value, and the workers e not pauperized

Multitudes have little clothing. Missionaries re- rt seeing women obliged to sit in tanks and streams, iting till their dirty rags, which have been washed, n dry on the banks, because they had no other vering.

Probably as many children who have lost one or th parents need the care of missions in the present stress as in any previous famine. But in the present mine, missions have not enough money to maintain ir regular work. New orphans cannot be taken less some good Samaritans like the Christian erald send means for succoring new orphans. Even present rates, from thirty to thirty-five dollars will pport a child for a year.

June, July and August will be specially critical onths, because, even if good rain should fall in the ny season this year, crops could not begin to en till the close of August. Therefore it is very gent that help should be promptly cabled to India w.

I was chairman of the Christian Herald Relief Com- ittee until I left India in April. Rev. C. B. Hill of aroda is now chairman. Once more, in behalf of ousands of missionaries, Indian Christians and non-Christians, I thank the Christian Herald readers for all they did years ago and for what they are doing now.

R. A. HUME.

Children receiving a weekly dole of Indian corn, which accounts for their looking so well

Missionaries Write of Famine Relief Work

Rev. Charles B. Hill, chairman of the Famine Relief Committee, writes to the Christian Herald, enclosing letters from Rev. C. Unruh, American Baptist Mission, Miss E. E. Baird, American Friends Mission, and Manoramabai (daughter of Pundita Ramabai) of the Mukti Mission, all dealing with famine conditions. Dr. Hill states that the distress occasioned by the famine is becoming more acute, and that the suffering will hardly be lessened before October, even if rain does come. He and his committee are very grateful for Christian Herald help.

A few of the babies left to the Godhra Methodist Mission

Manoramabai's letter is very interesting. She writes: "The people whom we are helping are very needy and so many were begging for work to help them 'buy a little grain on bazaar day' that mother said she could only give work to widows and very needy orphans. Now that this story has got abroad the women are actually rubbing the red Kurku mark off their foreheads and pretending that they are widows, when they are not; just because they are in such great need. They do not ask to be given help free. But some of them are very weak. One man came by train from somewhere, and he was on his way to a village some distance away from here. The people engaged in the relief work here, finding out that he was very hungry, advised him to come here and work with them. He followed their advice and started to come here, but he dropped dead on the road before he reached us, and it seemed to be through sheer starvation.

"We are also helping some poor Christian families. As the instructions concerning the Christian Herald money were that it was to be spent in grain, rather than on materials, and the people paid in grain rather than in money, we have kept closely to these directions and used other gifts which came to us to buy materials for the work and to pay those who really seemed to need money."

In a letter from Jalna, Nizam's dominions, Rev. N. MacNicol writes: "Many of the villages are practically deserted, the people having gone off in a body to seek work. They go to those districts which have suffered less than hereabouts from lack of rain. Many have gone to a big famine camp that has been opened by the Nizam's government, twenty miles from here. On the whole it is well managed."

Miss Kennard of the Methodist Episcopal Mission at Godhra writes some touching instances. We quote from her letter: "Last evening a Bible woman came to me and said: 'Oh, Miss Sahib, what shall we do? Many little children are starving in my village and ask me to bring them to the mission. Only today I found five starving.'

"During the last few months many parents have died, leaving little children homeless. They have been coming to the mission and neighbors have brought orphan babies. The people seem to think the mission does not lack for money and that we can feed all the children they give us. It is hard to have to turn a child away. Many times a father who can only get ten cents per day is left with a little baby. The milk for the child would cost about six cents, but if the father cares for the child he cannot work, as he must go away from home. What shall we do with these little ones?"

Miss Morgan, a missionary of the Z. B. M. Mission in Sholapur, whose station recently received Christian Herald help, writes: "Our work during the past month has been chiefly the rescue of babies and children. Influenza followed by famine conditions brought us in thirty babies in a few weeks. In nearly every case the mother had died, and very often only the infant was left of the family circle. . . . One morning a Sepoy from the police superintendent came to us leading a little girl of two by the hand and carrying a tiny baby in his arms. They had been found by the side of their dead parents on the roadside. Both were sick from want of food, and fearfully dirty, but now they are fine." Many similar cases are reported by other missions from different quarters. Disease, death, desertion and misery abound everywhere.

At a meeting of the Relief Committe in Bombay, on May 12, correspondence from the Central Provinces, the Telugu area, and the district of Ganjam, all disclosed harrowing stories of suffering and death, and it was the judgment of the Committee that the distress was extended. At the same time "in the Punjab and the United Provinces, although high food prices prevailed, there are as yet no famine conditions prevalent," writes Dr. Hill, "but throughout Western India, the larger portion of the Central Provinces, portions of Central India, Behar and Orissa, Ganjam and the Deccan, the conditions are rapidly growing worse. We have increased the grants made to the Central Provinces and the Deccan to 10,000 rupees each, and have increased the grant to Behar and Orissa to 7,000 rupees, while we have reduced the grant originally allocated to the Punjab and the United Provinces to 2,000 rupees. Within six weeks our rainy season is due. We pray God that it may come, as it will give hope to the people and provide fodder for the agricultural cattle, which are rapidly dying; but even then the harvest can only come in October."

Rev. H. R. Coventry, of the Australian Disciples of Christ, Baramati, Bombay Presidency, writes: "We have taken about twenty-five girls, from babies upwards to twelve years, into our orphanage, a direct result of the influenza and famine. They came in rags, some in less than rags; they are all now well clothed and well fed, happy and contented. They are making progress in school, and God alone knows how many bright gems will arise out of these girls. Help has been made possible only by the sacrificial love of our friends, both in Australia and America. We are all praising our heavenly Father for his great outpouring of love upon India in her time of great need."

The following additional contributions to the Famine Relief Fund have been received:

R E Menderlite	$5.00	Jennie Turner	$5.00
M A Davison	5.00	Ida Montgomery	5.00
Mrs J H Musser	5.00	Mrs A E Tracey	5.00
J G Schmusk	5.00	Mr & Mrs N H Hughes	5.00
Mrs E M Jaynith	5.00	Mrs C M Thompson	5.00
P O Bergh	5.00	In Memory of Helen	5.00
Mrs Mary M Franklin	5.00	Mrs Clara Potts	5.00
——, New London	5.00	Geo Nickel	5.00
Miss Ethel Mowke	5.00	Mrs Laura Anderson	5.00
A S Ritenout	5.00	Coe F Young	5.00
C F Wilson	5.00	Mrs Maggie Laughlin	5.00
Mrs W B Singleton	5.00	Mrs Louisa Heninger	5.00
E F Wilson	5.00	Mrs R Clayton	5.00
Mrs Sarah Gibson	5.00	Miss Mary Hetfield	5.00
Milo Lewis	5.00	Clara A Sprague	5.00
D S Clemens	5.00	Mrs Hattie J Green	5.00
Augusta Peterson	5.00	Mrs M A Bestow	5.00
J W Gilchrist	5.00	Mrs & Mrs A Wott	5.00
A Friend, Phila, Pa.	5.00	Mr. G R Reynolds	5.00
J J Baechtold	5.00	Mary Caroline Potts	5.00
Mrs E Seeley	5.00	Sarah A Garis	5.00
Mrs F F Deringer	5.00	E L Johnson	5.00
Elizabeth, Schell	5.00	Mrs N M Speidel	5.00
Flora Berry	5.00	Mrs Irene Berry	5.00
Mrs James W Conrad	5.00	Williams Sisters	5.00
G Bellanng	5.00	Mrs H Schneiberger	5.00
K M Hardy	5.00	Mrs W S Marshall	5.00
Marcia L True	5.00	Mrs Emma Redmond	5.00
Fred Studer	5.00	Miss Mae Pangburn	5.00
Mrs Anna Brookens	5.00	L W Foyleman	5.00
J Newton Huston	5.00	Rev S W Browne	5.00

AROUND THE FAMILY CIRCLE

Wife-Made Men

By CHARLES GRANT MILLER

THE first passion of a woman is her love for her children.

Is that true? If it is true, her second passion is her desire to make a man of her husband.

We hear much about self-made men. It might do us good to hear more about wife-made men.

There are a lot of them. Many of the best men in the world—greatest in statesmanship, science, art, business and literature—have freely acknowledged their indebtedness to women. Perhaps to their mothers they are indebted, possibly to their wives.

A wise wife is she who completely fills her function, being comrade and source of inspiration. Not every wife earnestly seeks to be a helpful companion. Not every one who tries succeeds.

The wife who contributes to her husband's uplift and helps to enlarge his vision must not be denied high credit for his success. The best part of many a man is the femininity which comes from his mother or his wife. High character which counts for his success may have originated in one or the other. His ideals may have come from her; to her he may owe his purpose and perseverance.

And her joy in it is exquisite. This is a woman's greatest work, next to the rearing of her children—if it is second to that.

Home and Patriotism

By Hon. FRANK O. LOWDEN, Governor of Illinois

THE security of a country depends in a large measure upon the number of homes owned by the dwellers therein. Family ties grow strongest in the house, however modest, which the family calls its home. Love of home is at the root of love of country. Increase the number of home-owners and you increase the number of patriots of any land. We shall measure our progress during the years that lie ahead by the increase in the number of homes our people own.

A Baby Aristocracy

THE babies of Brockton, Mass., have their own aristocratic circle to which only the most fortunate babies can belong. In a study made public the Children's Bureau of the United States Department of Labor shows that the baby who belonged to the so-called "aristocracy" had a much better chance of living than the baby who could not qualify.

To be a member of the aristocracy a baby had to meet five requirements, selected because the Bureau's studies of nearly 25,000 babies have proved their worth in saving babies' lives.

First, the father must have earned a fair wage. Second, the mother must not have been gainfully employed either during the year before or the year after the baby's birth. She must in the third place have had at least fair medical care when the baby was born. Fourth, both father and mother must have been able to read and write. Finally, the house the baby lived in must have been well-ventilated, clean, sanitary, and not over-crowded.

Only 205 of the 1,210 babies born alive in Brockton in the year studied could meet these requirements. Fifteen of the 205 died before they were a year old, so that the infant mortality rate for the "aristocracy" was 73, which is 24 points more favorable than the rate for Brockton as a whole. The advantages of belonging to this sort of an aristocracy are further emphasized when it is pointed out that of the 1,005 babies who could not qualify for the "aristocracy" 112 died before they were a year old, making their infant mortality rate 111.

The Mother's Share

By CORA A. MATSON DOLSON

NOT great things for my child I ask;
But that the grace of God may stay
As helper in each common task
That comes to him from day to day.

Not that the highest place he know,
A leader among those who lead,
But that these God-framed hands may grow
To perfect strength in helpful deed.

But while I ask these favors, still
The knowledge burns within my heart,
That power to mold, for good or ill,
God made of motherhood a part.

The sun is shining and the birds
Are singing in the sky,
And all the little dancing leaves
Are glad, and so am I

Elizabeth FitzHugh

The Guest Room

BEFORE the arrival of a guest all closets and drawers in the room which he is to occupy should be cleared of things.

A laundry bag, several coat-hangers and a rack for shoes should hang in the clothes closet.

A small table should stand at the head of the bed, containing a water pitcher and glass, a box of crackers, either a candle or a table lamp, and matches.

The bedroom desk should be fully outfitted with writing paper, envelopes, postals, stamps, ink, a blotter, pen and pencils.

A new magazine should be in evidence.

Qualities of the Popular Gir

By LAURA A. KIRKMAN

DURING the years from fifteen to twent either is or is not popular with her yo and boy friends. What is the secret of this magnetism which seems to be able to make th world love its possessor?

Let us find out by analyzing the popular g is the girl who takes an interest in others. Sh girl who has a bright word for everybody. Sh altruism—is so filled with altruism, in fact, has no room for self-consciousness.

If the girl who wonders why she is not p would make up her mind to forget self and to only of those about her, she would find the opening its arms to her.

State May Provide Doctor's Offi

THE state may provide the doctor's office future, and it may guarantee all or part income as an outcome of the growth and wider cation of medical science, according to the fo of a New York physician.

The government will establish a departme health eventually, he believes. He inquires wh scope should be, and how far it should confi work to the prevention of disease. There might about a centralized, coordinated administrati health activities. An effort should be made to pr adequate nursing service and constructive me practice in communities at a distance from the centers, where these needs are poorly met today

The physician may some day be freed from struggle and worry that he endures now by reas the competitive and commercialized aspect o profession. But the state should recognize that icine is a profession and not a trade, leaving the sician free to think and act, to study and to serve

Canning, Drying, Preserving

WOULD you like to know how to can fruit w out sugar, how to keep beets from fading, to put up apple pie filling, how to preserve juices, how to make apple syrup from cider, how put up vegetable soup, okra soup, chicken Well, write a letter to our Washington Bureau ask for F. B. 839.

Would you like to know the best way to make h jelly, soft jelly, mint, orange, pectin jelly? W you like to know how to make watermelon rind serves, cherry, fig or strawberry preserves; w you like to know how to make quince paste, apri paste, guava paste, gooseberry paste; would you to know how to make gingered pears, grapefruit m malade, or apple butter? Ask for F. B. 853.

Would you like to know how to dry pears, peach apricots, cherries, prunes, figs? Would you like know how to take the water out of potatoes, turni cabbages, cauliflowers, onions, pumpkins, tomato okra, corn, celery? Send for F. B. 984.

Would you like to know how to apply the princi of fermentation and salting to string beans, bee cucumbers, corn, spinach, green tomatoes, so they keep like sauerkraut? Let us send you F. B. 881.

Would you like to know the best way to store your cellar such products as squashes, celery, par nips, cabbages, beans, apples, turnips, so they keep all winter? Would you like to know how be to make a cellar in which to keep them? F. B. 8 gives the information.

Address a request for any one of these to Christian Herald Information Bureau, Frederic Haskin, Director, Washington, D. C., and enclose two-cent stamp for return postage.

Midsummer Magic

By Dorothy Blair

MARY ARMAND sat up in bed. Sleep was impossible. Through the windows came the first grey light of dawn. For hours Mary een awake. For hours she had o solve her problem—to make the dream come true. But it was ss.

ping out of bed, she dressed. As anced in her mirror she saw the of a tear, the last one of many that ven expression to her feelings dur- e night. She brushed it away and sad little toss of her head decided urse. She would decline Mildred ngton's invitation.

dred was probably the only real Mary had. Making friends had difficult for her. But some common of interest had drawn the two girls her, although their positions in life ar apart. Three years after her r's death, Mary had found it neces- ar to get a position and most of the y she earned went to her mother and ised for the bare necessities of life. oney did not bother the Harringtons. y summer they closed their beautiful in the city and went to their cottage e shore. A great many of Mildred's ds summered at the same resort and late May until early September there one continuous round of pleasure. when Mary had been invited to spend vacation with them, it had seemed a gift from some fairy godmother. des being a chance to get away from city during one of the hottest ths, it was a rare opportunity to y for a time the gay, carefree life appealed to her so strongly because as so different from her own.

hen last night she had gone to the rington home, where the girls had iered to talk over their plans. Mil- l's brother Bob was just leaving the se, but stopped to speak to her.

Mildred tells me you are going to our colony this year," he said.

Yes," Mary replied, "for a week or ."

Well," he said smiling, as he went on, hope you will have a good time—and will—every one does down there!"

hen he had said good night, Mary ndered whether Bob's presence would added to the other pleasures this won- ful vacation held in store for her. nehow she had always preferred him to other men she knew just as Mildred been her favorite among the girls. Mary found the girls in a gay discus- n of their plans. They had something ieduled seemingly for every day of the mmer. What happy days they were to ! There would be bathing every day d moonlight sailing or beach parties at ght. Then, too, Mildred had planned any week-end parties. Two of these re to take place during Mary's visit. All these things had seemed like pleas- t dreams to Mary. She could picture ng stretches of sand and the ocean with big yellow moon creeping up out of the ver streaked waters. She could see her- lf at these wonderful week-end parties. r a little while at least Mary Armand as to really live! She would be happy, oriously happy——

OH, I got the most stunning evening dress today!" It was Kitty Wells lking. Clothes! Mere mention of them d ended Mary's dreaming. Once intro- iced, the subject had developed into a ngthy discussion—afternoon frocks— ort suits—shoes—hats—bathing togs! ary listened. Several times she tried to y something—*anything*—but each time ords failed her. She was afraid they ould ask about *her* new clothes. What thought! The mere possibility of it em- rrassed her and finally giving a quickly rmed excuse, she said good night.

Outside she had walked slowly home. retty clothes! She had none. How any times it had caused her unhappi- ss! How many times it had made it npossible for her to be like the girls she wanted most for friends. Now because she had "nothing to wear" she was to lose the vacation that had seemed so real—so near—so wonderful! The only solution of the difficulty was money and Mary had saved only enough for her traveling and incidental expenses. She had several dresses, but nothing like the wonderful wardrobes of the other girls. And Mary was proud.

At home her mother had been waiting news of the much-talked-of vacation.

"I'm afraid I won't be able to go to the Harrington's this summer," Mary announced as she dropped into a chair.

"Why not, dear, I thought you had completed all your plans?"

"So did I," answered Mary. "But to-night every one was talking about their pretty evening dresses and afternoon frocks. I'm afraid I would feel a little out of place." She voiced her disappointment as gently as she could—and she went no further, for Mrs. Armand was crying.

"Mother, please don't!" pleaded Mary. "Maybe tomorrow things will look different. Maybe after all I will be able to go." And bidding her mother good night, she sought the seclusion of her room.

So at dawn after a sleepless night, Mary decided to decline Mildred's invitation.

Two weeks later a group of happy, laughing girls boarded a train bound for the shore. Mary was at the station to see them off. She smiled, calling a happy farewell as the train pulled out. But when it had disappeared, the silver rails seemed to dance through her tears in the sunshine, and a sob rose in her throat as she turned to go back to the hum-drum of the office.

For days afterward Mary was miserably unhappy. It wasn't merely missing the vacation—she could forget that—but she was looking ahead. Must she always be ashamed of her appearance? Were clothes always going to hold her back and make her different from other girls?

THEN finally the problem in Mary's mind was solved and in the weeks that followed a change came over her more wonderful than she had even dreamed.

Bob Harrington, driving his touring car, noted this change one night in July when he passed Mary on her way home from work. On one or two similar occasions during the summer he had merely lifted his hat. But this night he stopped his car beside the curb just ahead of her.

"Summering in the city seems to agree with you, Miss Armand," he said. "I never saw you looking so well!"

Mary smiled at his compliment and the almost bewildered expression of admiration on his face made her heart glad—for now she knew her triumph over circumstance was practically complete!

The summer progressed. September found the girls at Seacliff anxious to get back to the city. The shore season had been a disappointment. At first there had been the usual parties made delightful by Bob and the friends he brought with him. But later when he remained in town, pleading pressure of business, Kitty was inconsolable and Mildred's parties, without his guests, became a little tiresome for every one.

So when the day for the trip homeward arrived the girls had no regrets. They were eager to get home and plunge into their preparations for the fall season. Again the question of necessary clothes was paramount in their minds.

Bob was at the station to meet them. Mildred, followed by the other girls, had almost reached his car when she suddenly stopped—stifling a cry of astonishment.

A girl, beautifully dressed—her face aglow with a radiantly happy smile—was stepping out of Bob's machine.

It was Mary Armand.

But what a transformed and adorable Mary she was! Wearing a charmingly distinctive afternoon frock she was a fascinating picture! From her hat to the tips of her dainty pumps, she was perfect!

For one long moment the girls stood bewildered by the marvelous change in the girl before them. Then conscious of their awkward staring, they rushed forward with one accord to greet her.

"Mary—you look wonderful—positively beautiful!" they exclaimed.

Even Kitty, who now realized the real reason why Bob had remained in town, could not help but admire the attractive girl they had left such a short time before in plain, almost shabby attire.

From her head to the tips of her dainty pumps, she was perfect!

"You seem surprised—am I so very, very different?" asked Mary, smiling.

"Different!" exclaimed Mildred, "why you are another person—how did it happen? Where have you been? Tell us——"

"Girls," replied Mary, "I've had the most wonderful summer imaginable and I can scarcely wait to tell you all about it!"

A little later at Mildred's, the girls crowded around Mary for her story.

"YOU girls will never know how much I wanted to go to Seacliff with you this summer," she began. "For you this vacation trip was simply the regular thing; to *me* it meant the first chance I ever had for a really good time! And at first I thought I *couldn't* give it up! You may have guessed *why* I had to. I simply didn't have the kind of clothes you were going to take and I knew I would be unhappy every minute contrasting my own simple little outfits with the wonderful wardrobes of you other girls. But it was terribly hard—not only because I was missing the happy times to which I had looked forward so eagerly but because I would see myself shut off for the same reason all the rest of my life from the people and places I like best.

"I guess *every* girl wants pretty clothes—the desire to be admired is born in all of us. We are perfectly happy only when we know we are as well dressed as the people we want for our friends. So for days after you had gone I could think of nothing else! The words kept ringing in my ears—'Clothes! Clothes! Clothes!'

"Then one night, as if in answer to my prayers, a wonderful thing happened. I had gone to my room so mother would not know how unhappy I felt. After a while, just to divert my thoughts, I opened a magazine, and my glance fell on a picture that attracted me. I began reading the article and it told the story of a girl, just like myself, who found the way to friends and happiness by learning right at home, through the Woman's Institute, to make all of her own clothes and hats.

"Almost wild with hope I read every word of the story. It seemed so real—so convincing—and so much the very opportunity I needed, that I wrote the Institute for more information that very night.

"Well, in just a few days a beautiful book arrived telling all about the Woman's Institute and the new method it has developed by which *any* woman or girl *anywhere* can easily and quickly learn at home in spare time *all* the secrets of the dressmaker's art. When I read how 25,000 women of all ages and in all circumstances, who live in all parts of the world, had solved their clothes problems in this fascinating new way, I made up my mind that I, too, would do it! So I joined the Institute at once and took up dressmaking.

"As soon as I saw my first lesson, I knew that I, too, had found the way to Happiness! Any one could learn by this easy fascinating method.

"Right away I began to feel like a different girl—happier than I had ever been in my life! I was so interested I devoted every spare moment I could to my lessons. And, of course, I made rapid progress—I couldn't *help* it. The textbooks seem to foresee and answer every possible question and the teachers take just as personal an interest as if they were right beside you!

"And I realize now how fortunate it was for me that I began my lessons in the summertime. That is absolutely the best time—the logical time—to learn dressmaking. The days are longer and every evening I had several hours daylight to devote to my work. Then, too, I could work out of doors. And the sheer summer fabrics are so much easier to handle—the summer dresses are so much simpler to make—and summer materials cost less.

"When my vacation came, I accomplished wonders! It was just delightful—working on those beautiful fabrics out of doors all day long. Almost at once I began making actual garments—that's another delightful thing about the course. Why I made a beautiful little waist after my third lesson!

"WHAT was most important to me, I also learned what colors and fabrics were most appropriate for me, how to develop those little touches that make clothes distinctively becoming. My course opened up a whole new world to me. When, after just a few lessons, I finished my first dress, I simply had to wear it to the office. And that night Bob met me. I'll never forget the expression of surprise on his face!

"I soon learned to copy models I saw in the shop windows, on the street, or in fashion magazines. Every step was so clearly explained that the things I always thought only a professional dressmaker could do were perfectly easy for me!

"Besides having more and prettier clothes than I ever had before, I have made a lot of new things for mother! She is just as happy about it as I am."

"I suppose," said Kitty, a little enviously, "you'll soon be needing a wedding dress. But, of course, you'll *buy* that?"

"Well, that's an entirely separate secret," Mary answered, blushing, "but a whole section of my course was devoted to planning and making a bride's complete trousseau—and I took the last stitch in my wedding dress nearly a week ago. Bob says it's the most wonderful ever!

"So that's my story," finished Mary. "I'm the happiest girl alive and I owe it all to the Woman's Institute! That alone could have made possible what Bob calls my 'Midsummer Magic.' And what *I* did—in saving hundreds of dollars on my clothes, having prettier, more stylish, better-made garments than I could have had any other way, and attracting happiness with them—any woman or girl can do!"

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THE DAILY MEDITATION

J. H. Jowett, D.D., Rev. E. W. Caswell, P. W. Wilson, D. J. Burrell, D.D., W. W. Bustard, D.D., Prof. W. H. T. Dau

The Miracle at Home

SUNDAY. Luke 8 : 39. "*Return to thine own house.*" Just go back home! That was the Master's counsel. I thought he might have made much larger use of a man who had been so sensationally healed. I thought he might have given him a more imposing stage. He might have sent him abroad on some pilgrimage of witness, commanding him to go north, south, east and west, to exhibit himself as one of the marvelous trophies of the Nazarene. What a phenomenal advertisement it would have been! What curiosity he would have kindled! In every village how folk would have left their fields to gaze upon him, and crowds would have gathered around him in the towns! But no! The Master told him to go quietly home! But what a home-going! He went back a new man, renewed in Christ Jesus, and his commission was to move about in common place ways, a miracle of the Lord in ordinary spheres. That is it! He was to be a miracle at home.

And this is the witness which today is demanded more than anything else. It is not spectacular beacons that we need; it is just ordinary street lamps. We want the transfigured presence in the common lot. We need lamps of the Lord to light up inconspicuous spheres and bring something of heavenly radiance into the workshop and the home. And especially we want the witness of men and women who have been renewed by Jesus, and who take an absolutely new spirit into places where hitherto they have been a burden or a nuisance.

Think of the pessimist going back home, shining with radiant hope. The funeral garb of melancholy has been changed for the bright wedding-garment of Christian confidence. Or think of some fretful, complaining spirit turning up one day clothed in the garment of praise. What an angel in the house! All these may seem to be very commonplace ministries as compared with the romance of going to Greenland's icy mountains or India's coral strand, but this is the sort of service which is going to transform the world. Return to thy house! Go and make a heaven of home, and God's kingdom will come with mighty power and grace. J. H. J.

"The Greatest of These Is Love"

MONDAY. Eph. 4 : 15. "*But speaking the truth in love.*" It is not enough to tell the truth; a gentle compassionate spirit should accompany the proclamation. Let the words of truth come down like the life-giving raindrops on the earth, not like hailstones, destroying everything they touch. A Christian worker once said to an enthusiastic evangelist, "You fight for the Lord as though the devil was in you." It must be Christianity in love as well as in earnest. Hearts burning with love for men will find other hearts among the auditors; heart answers to heart. Justice must be tempered with mercy to reach lost ones. Obedience is slavery without loving devotion. Worship is formal and prayer is cold unless the heart goes out to the heart of our heavenly Father. He who is love itself must have love to reciprocate his affection. God's love may burn with pain in the conscience of the sinner, but it is the love that gave Jesus to save from eternal burnings. It is the consuming fire that burns up the dross of sin and makes the soul a palace for the King.

Great truths, tempered with love, winged with mercy, become messages of salvation to multitudes. Nations should speak the truth in love to each other; they are our brothers in the great family of all people. Without love we are nothing! We are only as sounding brass or tinkling cymbals, though we may have the tongue of an angel, if we have not love clothing the truth we utter. God commands thee to love thy neighbor as thyself; thy neighboring nation, thy friend and brother. E. W. C.

The Spiritual Kingdom

TUESDAY. Luke 17 : 21. "*The kingdom of God is within you.*" At first sight, you would have said that our resources in men and money were many times greater than those of the original disciples. We confront the world with hundreds of thousands of clergy and ministers, lay preachers, Sunday school teachers and missionaries, elders and deaconesses, with organists, choirs and all the camp-followers of a great religion. But at Jerusalem the little community which met in the upper room consisted only of one hundred and twenty men, with some women in addition. Of the multitudes who had heard our Lord speak and received his healing, none save these clung to his cause. Here words, even his words, which only reached the ear—mere miracles, even his miracles, which only cured the flesh—were not enough to stand the final test. Then, as now, more was needed than preaching, however persuasive, and philanthropy, however effective. And we must find out what it was.

Certainly not money! Our churches are endowed with millions; they had scarcely a cent with which to organize a revival, while, as for a political establishment, he had by his last words before the Ascension postponed that idea. He would not thus set up his eternal kingdom upon earth. Indeed, if you had visited Jerusalem at this time, and had asked for the Christian Church, none would have known what you meant. The disciples, left to themselves, were *only* Nazarenes—followers of an obscure Galilean who had been executed as a felon—and it was not until years later, and then at Antioch, many miles distant, that they used the name which hails him Messiah. At the outset the Church was not even recognized as a definite society. Outsiders noted those who belonged to Christ merely because they lived in a certain "way" which differed from the customs of the time. With us, worship is public, and conduct is sometimes private. With them it was the other way round—conduct was apparent, and worship was concealed behind closed doors. There was an inner life, which God alone watched. P. W. W.

HARVEST SONG

By BLAINE C. BIGLER

GOD of the harvest, beneath whose mighty hand
The waving fields are filled with golden grain;
Let us not forget Thy presence in the land,
But give Thee thanks for every loaded wain.

We know who sent the rain and summer sun,
Who made the soil so golden grain could grow;
We're thankful, God, for all that You have done,
But may we not forget to tell You so.

"Come and See"

WEDNESDAY. John 1 : 46. "*And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.*" John the Baptist was preaching at the fords of the Jordan and multitudes were thronging to hear him. It was rumored that the time was ripe for the appearing of the long-expected Christ, and John bare witness of him. "Repent ye, repent ye," he cried, "for the kingdom is at hand! There cometh One after me whose shoe latchet I am not worthy to unloose!"

The Jew Nathanael sat under a fig-tree meditating on these things. He preferred to do his own thinking rather than to follow the crowd. As "an Israelite without guile," he would be glad to welcome the Messiah; but he wanted to act advisedly. To him came his friend Philip, saying, "We have found the Messiah!"—"Who is he?"—"Jesus of Nazareth."—"Can any good thing come out of that notorious town?"—By which we are given to understand that a man may be "without guile" and still handicapped by prejudice. He should have known that the whitest lilies grow in quagmires.

The world cares little or nothing for the *ipse dixit* of Sir Oracle. People are thinking for themselves in these days. The best an advocate can do for even a divine Client like ours is to present his case to the jury and leave the decision to their sovereign wills. The question is this: "Is Jesus the Christ?" and the best argument in his behalf is, "Come and see."

"We speak that we do know and testify that we have seen." But let hearsay pass. The case rests upon its merits. Judge ye, therefore, as wise men. Be fair with yourselves and with truth. My friend, if Jesus is what he claims to be there is no alternative for you, as an honest man, but to accept him here and now saying "My Lord, my Life, my Sacrifice, my Saviour and my all!" D. J. B.

The Master of All

THURSDAY. John 11 : 28. "*The ma come.*" The brother had died and was The sisters sent for Christ, who in a few days at this house of mourning. As he neared the Martha hastened to her sister, saying, "Mar Master is come."

As we stop to ask ourselves the question, Master of what?" immediately there comes the a The Master of sin.

Christ was the one man who always master and was never mastered by it. The greatest of today is not the master of finance nor the of man, but the Master of sin.

Again, we know that Jesus is the Master of s We call him the Man of Sorrows, but he was the Master of sorrow. In Luke 7, we get the of a funeral—the widow burying her only son. is coming one way along the dusty road, tire not too tired to notice the little crowd of m ers coming the other way carrying the coffi which there was the body of the young He stopped the funeral procession, w around the coffin, touched the young with the touch of Life, and gave him into the arms of his anxious mother. day when he comes again he will brin gether all those who have been separate sorrow and sin.

In the last place, we may know that the Master of death. Christ is the conqu of Death. He conquered Death, which conquered all conquerors, thus robbing grave of its victory and death of its stin W. W.

The One United Family

FRIDAY. John 10 : 16. "*One fold, and Shepherd.*" Let us take the New Te ment and read for ourselves the Acts of Apostles, and then record our first and mediate impression. Does it not strike at once that if these early Christians revis us today they would need a dictionary? seems to me that they would have been ut ly puzzled by our sectarian labels. Am the Jews, as among the Moslems of our own tin there were, doubtless, parties—Pharisees, Saduc and so on—but I hardly dare to think what P would have said about the schisms which now cle asunder the Body of Christ. We do indeed hear Nicolaitans at Ephesus, but they were solemnly nounced by John the Apostle.

Baptism was administered—that is clear—but I not find that there were people called Bap Preachers went on circuit, but there were no Met dists. Elders were ordained, but there were no Pr byterians. Congregations were autonomous, b there were no Congregationalists or Independen Galatia was a diocese, but there were no Episcop lians. Paul was probably unmarried, and he certain bound himself by vows, but he was not a monk or friar. The good and true in each group everywhe was shared by all. Many famous countries recei the Gospel, but none of them was honored by a n tional or geographical church. Every Christian w equally the elect or chosen child of the One Etern Father, and, as such, was brother or sister of eve other Christian. P. W. W.

The Way

SATURDAY. John 14 : 6. "*No man cometh u the Father, but by me.*" This saying of Christ ca hardly be overemphasized. Great differences, indeed, exist among men as regards their intelligen and disposition, nevertheless they are all equal a regards their need of a Saviour. One may write beau ful books, while another tills his fields; one may mak a good soldier, while another excels as a mechani

God, however, views all men alike, and bears towa them all thoughts of love, mercy, and peace. H has sent us only one Redeemer, in order that we migh not seek salvation from our sins in our learning, industry, bravery, skill, perseverance, etc.

It follows, then, that whoever would be saved must have Christ, and must not rely on the power of his in tellect, the strength of his arm, the noble qualities o his heart. All these things cannot stand before th text: "No one cometh unto the Father, but by me." "Neither is there salvation in any other; for ther is no other name given among men, whereby we sha be saved." W. H. T. D.

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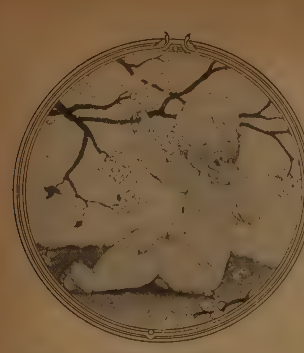

The Petal-Texture of Baby's Skin

An apple-tree in Spring glimmers with pink and white petals that fall in rosy showers or sway in clouds of bloom. There is nothing of fresher, more innocent beauty in the world except—

Yes, a Baby! That tree might be the Tree of Life. Babies are like those blossoms. Or think of a rose garden in the summertime. The tiny hands and feet of a baby are like those silken-soft uncrumpling petals.

But, after all, a Baby is not a fairy, but an intensely sensitive little human organism that demands constant care and protection, needs plenty of healthful sleep, and is subject to tortures of physical irritation during its first years.

The first dictate of common-sense to the mother is care of that delicate, flower-soft baby skin by using constantly a *safe* talcum powder. The rest of the family may take a fancy to baby's talcum. They usually do. But make them buy their own MENNEN'S. And remember that MENNEN'S is the powder you want for baby. It was the original Borated Talcum and there is nothing just like it for skin-comfort.

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THE bells of St. Michael's! No sound appeals so touchingly to the heart of a Charlestonian as the sound of these old bells. Their tone is sacred to his ears, and men who have long dwelt in exile have yearned to hear them once more.

The South has preserved its history and historic places to a greater degree than other parts of the country, and in the South no place contains quite so many historic shrines or so many places made famous by brave deeds as does Charleston, the quaint old Southern city on the South Carolina coast. A visitor to Charleston, S. C., the center of all tourist travel between North and South, finds within a small radius more historic spots than in almost any other city in America.

Especially interesting are its churches of the seventeenth and eighteenth centuries; but the one most dearly beloved and the one that attracts the stranger most is St. Michael's, the beautiful old building standing on the corner of Broad and Meeting Streets. This church was built in 1752; is of brick, rough cast, and is now colored white. There is a peculiar repose and stability about the entire structure which never fails to impress the reverent beholder.

The Old Charleston Church

The steeple is 180 feet in height, and is scarcely surpassed for its architectural beauty by any in America. From the pigeonholes, the highest point in the tower, patriots of the Revolution watched the coming and progress of the British fleets, and almost a century later the warships of Dupont and Dahlgren were seen from the same aerie long before they crossed the bar.

Peculiarly interesting is the history of the bells, which with the clock were imported from England in 17 the British evacuated Cha 1782 Major Traille of the Ro lery seized the bells on the that they were a military p Great grief prevailed, and th applied for them on the gro they were purchased by pri scription, and Sir Guy issued an order for their res but they had already been sh England. How they mis chimes of their beloved b how happy they were when Charlestonian in England p them and reshipped them to in 1783! They were imm taken possession of, and on their chimes rang out.

When the Civil War br they were taken to Colum capital, for safe keeping, a that city was burned by S they were so much injured b to be rendered entirely usel of them were stolen and coul be replaced. In the spring they were started on their voyage across the Atlantic t cast. They were again place steeple, and once again the ol iar chimes rang out.

It would be hard to expla stranger the strong personal that every native son and daught for the sound of these, "the s chimes in all the land." The spoken to him from childh worship, of terror, of sorrow and

MAUDE GARD

The Lord's Supper

International Sunday School Lesson for July 20. Matt. 26:26-30 and I Cor. 11:20-

The Meaning of the Holy Communion

By Rev. George D. Allison, Ph.D.

IN NEARLY all religions of ancient times there was a solemn meal or feast, and around the preparation of food and the eating of it gathered the primitive ideals of God's care for men and men's duty of hospitality to one another. The Hebrews kept the Passover as a reminder of the national deliverance from Egypt, and annually reproduced the hasty meal of the lamb, with bitter herbs and unleavened bread. It was celebrated only in the family circle, and not at the Temple, so that it made the father a priest and the children the eager learners.

Jesus' last Passover was kept with his own "family" of the twelve, and he had a great desire to partake with them before he should suffer. It was the last chance to be together, and just as the meal was being finished he instituted the simple memorial of himself. "Do this when I am gone," he said; "whenever you eat together, break bread and drink of the cup, and remember that I died for you." For a long time the early disciples "met from house to house," and when it was time to eat, Peter or James or John would take the loaf and recall to them the days of fellowship and instruction in Galilee. Probably the Lord's Supper was held daily, possibly at every meal; then, as the Church grew and developed, once a week on the Lord's Day, not on the Jewish Sabbath.

In the Corinthian Letter we have the sad story of the travesty on the ordinance when it was degraded into a likeness of the heathen orgies, and "one was hungry and another drunken." Doubtless it was because of this sort of thing that the Supper was reduced to the symbolism of each taking a bit of the bread and a mouthful of the cup.

The Old Covenant was distinctly one of works. It was the pledge exchanged between a sovereign and his subjects, God promising protection and care in return for obedience and righteousness. The messenger of the old covenant proclaimed law and penalty to a primitive age. "Do right and you will be blessed; do wrong and you will suffer punishment," was the message.

But the new covenant is not merely between a King and his people, but between a Father and his children. It does not call for a slavish obedience, but a glad and eager following of the Father's will by loving and consecrated children. Its elements are inward and spiritual, binding the partakers into one family in Christ Jesus, making the ties of brotherhood and the obligations of mutual service to be plainly felt. The Sacrificing Christ portrays God's feeling of yearning and self-giving love to man, and at the same time challenges us to a willingness to bear our share of burdens for others, to give ourselves to the Kingdom of God.

So when we participate in the communion we do more than reverently remember our great Master and Teacher. We covenant together to maintain brotherhood, to care for and pray for and minister unto each other, and also to maintain Christ's Church, to be faithful to its fellowship and to extend its influence and usefulness.

Misconceptions of the Observance

The true ministry of the communion in reviving tender thoughts and eliciting new resolves of loyalty is marred by certain misapprehensions regarding its meaning and purpose. The class-room is the place to discuss and correct these misconceptions.

(1) There is current a vein of ignorant misunderstanding among many Protestants, young and older. They come with reverence, even awe, but without a real conception of the Memorial. Somehow or other, more or less magically, they suppose it does some mysterious good. But what we need is intelligent and thoughtful participation from the heart. It calls for some preparation, for forgiveness of others for repentance of sins, for a meditative remembrance of the Lord Jesus and an eager aspiration to be one with him, in life and purpose and communion with the Father. It is a place to get right with God, to put our lives at his disposal. Our part in it is very important, lest we should not receive the blessing the Spirit is striving to impart.

(2) Some of our sincerest Chri do not partake because they say, " not worthy." We honor their hu and we ought all to be equally hu But our religion is not alone fo worthy. Else there would be f enter in! We come to God as sinn our need, and must repent and confession unto him. But we d have to stay away when he is w to bless. So do not remain indiff because you are not good en However, if that means you are sorry and repentant, you are i in bad case and truly need to be soned with. If you mean that you not at peace with your fellow C tians, then meditate on Christ's w regarding forgiveness; consider C goodness and your own need of for ness too. If you can even pray t made forgiving, then come to the per and to the Christ who will teach

(3) There is another error mad some: they absent themselves bec they do not exactly believe what understand to be orthodox. We have to love Jesus and to love one other. He is not keeping people a from himself because of intellec perplexities. Rather he is saying to doubting or the timid, "Come unto

Leaving the Lord's Table

We come humble, penitent, pra ful. It is a time to think quietly, to solve deeply, to plan purposefully serve. We should leave it with pledge to respond more loyally Christ's will, to consider his plans program, to be kinder and more c siderate of others. We have b silent, thoughtful, reserved, during service. Ere we leave let us lo around upon our brothers and sist with a smile that assures of mut appreciation of the Master and of ea other. Who shall say how many st gling churches of erring, struggli saints have been saved again and ag from disintegration by the holy fello ship of the Lord's table? It endears t Church to us, as the trysting place the soul with God. It endears to us o fellow-workers in the vineyard of H Lord. It ensures our following o Paul's great injunction to Timot "*Remember Jesus Christ!*"

en Is a Brewery Not a Brewery?

By RICHARD BRAUNSTEIN

Rainier Brewery of Portland, ., is converted into a tannery ploying 1,600 men, where it employed 156 men.

uilding of the Portland Brewing y, also in Oregon, is now used manufacture of furniture, em- 300 men. Formerly it employed

rewery in Lansing, Mich., is now the manufacture of automobile

rewery at Huntington, W. Va., eat-packing plant. The Iowa rewery, the Uneeda Brewery of rginia and a Cedar Rapids brew- all creameries.

Coors Brewery of Denver makes milk and a fine quality of por-

North Yakima, Wash., brewery it by-products company.

Salem Brewery, Ore., is manu- g loganberry juice.

Star Brewery of Washington, Pa., known as the Capital Paint, Oil rnish Company.

Anheuser-Busch Brewing Asso- , of St. Louis, which has so long ctured "Budweiser," and one nost expensive plants in the world, is a pork-packing concern. A new company has been organized with a $1,000,000 capital, and it is known as the Bevo Company.

The Jackson Brewery Company of New Orleans and the National Brewery Company of the same place are being converted into dehydrating plants for the production of dry vegetables and fruits and the manufacture of denatured alcohol.

In Flint, Mich., a brewery has been made over into a church, while in Chicago a brewery has been converted into a hospital.

One in Aberdeen, Wash., is a clam-canning plant. One in Spokane is making vinegar. One in Mobile is making syrup and stock feed out of watermelons. One in Peoria, Ill., is grinding corn meal. One in Rhode Island is producing moving pictures. One in Seattle is turning rice into syrup, while another is making soft drinks. These employ more men and expend more capital than ever before.

Recent gossip has it that a unique experiment is to be tried by the Easton, Pa., Brewery. This concern will make for the Hungarian, Bulgarian and Serbian trade that succulent dish known to fame as goulash.

"Rapid Transit" in China

average American, ccustomed as he is ing whirled about and from city to y twentieth century of transportation, evince consider- surprise to learn of ethods of transpor- in vogue in parts ina to-day. Our shows an old cart, by two oxen, and led over by a pictur- Chinese attendant, who walks ely alongside of his conveyance. ise of these ox-carts is common in Northern China, where the roads are worn deep into the soil from years of this heavy travel.

Young People's Topics for July 20

ading Against Intemperance

tian Endeavor and B. Y. P. U. Topic. Eph. 6 : 10–20.

HIS may be made a victory meeting, celebrating the beginning of National Prohibition in the war ibition effective July 1. But it d be shortsightedness to let the idea conclusive victory dominate the ing. The war is not over, there is a of guerilla warfare to be fought out, niping to be stopped. We might phrase the Scripture to read We tle not against flesh and blood, but nst evil intrenched, against appetite roned, against brewers and malt- , wine-growers and a host of others. men who like liquor will seek it, and men who have their money invested rewing and distilling plants, and who not yet realized how much more itable the same investment would be rned to better uses, will seek to min- to appetite. Already they are try- o cut the fangs of prohibition with a wine and beer exemption. They do everything possible to discredit ibition, to show that it does not pro- , they will lie and threaten and work ath the political surface to gain what enied them when sought openly. It be several years before the liquor evil ad and buried. It has had a knock- but it hasn't "taken the count."

Therefore we need to be crusaders, not to achieve prohibition, but to enforce it. And while we are fighting liquor, let us guard also against intemperance in thought or speech, in eating or playing. The world just now needs steady folks who will not bend to every wind of opinion that blows, who are sure of their ideals and who will not be swerved aside.

Introducing Jesus to Our Friends

Epworth League Topic. Luke 5 : 27–32.

WHEN we have a friend visiting us, we are anxious to introduce him to our other friends and they accept him because they like us, and judge him, at first, as they judge us. If we go to a friend in a revival meeting and ask him to come forward and accept our Saviour, we may meet an incredulous smile. It often happens that, renewing our consecration, we start out to do personal work and find ourselves balked by our recent unworthy living. There is only one thing to do; to live the Christ-life until the witness of our daily conduct recommends our Friend and Saviour to our friends and comrades. No amount of fine speaking or eloquent urging will introduce Jesus to our friends as will an unselfish, helpful, cheerful, sacrificing, rejoicing, Christian life. If we live in the spirit of Christ, we will make him known to our friends without much attempt at speech.

The COFFEE *House*
is coming back

The Coffee House, in the good old days, was the rendezvous of congenial spirits. Noted for quaintness and picturesqueness, it was here the master minds of the age were wont to foregather and sharpen the wit with merry quip and jest, to weigh matters of great moment; and give one to another, "something craggy to break the mind upon."

THE tendency of the time is toward the revival of the good old-fashioned Coffee House—where men may meet and mingle with the freedom of a club. And chat, and be sociable, and toast their friends to their hearts' content in the modern "cup that cheers but does not *inebriate.*"

A delightful old custom is coming back—and we shall all be better for it! Good coffee is man's drink. It is cheering and soothing. It humors his whims and moods. It appeals to his better self and inspires his better nature. Good coffee is conducive to good humor, good temper, good health, good fellowship and—*good citizenship.*

Coffee is a civilizer—a stabilizer. In the councils of state, at the banquets of the great, in the conferences of men of affairs—wherever mighty matters portend and calm, matured judgment is required—there you will find *coffee.*

Who may say how much of the work of the world is aided and abetted by the cup of good coffee? In America it is the great universal drink, the common heritage of *rich and poor*, of great and small. We may all have coffee. Nobody need be without it—we may get it *everywhere.*

Iced Coffee, on a hot day, is particularly refreshing. It loses none of its savor when served icy cold in a tall glass,—with cream and sugar or without. It is both tasteful and healthful.

Coffee—*the American drink*

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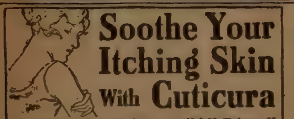
"Sold for cash in 10 days. Recommend your methods."—*Wm. H. Cartland, Mass.* "Your method sold my farm for cash."—*Mrs. L. A. Childs, Minn.* "Sold my property. Your plan is quickest I ever saw."—*Johnson String, N. J.* "Sold my hotel for $5,375."—*G. F. Stewart, Ill.*

ROLLING BATH TUB WITH WATER HEATER

The wonderful new Ro-San product for homes without plumbing. Nothing like it anywhere. Equal in comfort, style and quality to our famous Indoor Toilet and Washstand. Full size metal tub, white enameled. Simple heater and 12 gallon nickeled water tank. Water heats quickly. A boon if you have sickness or need hot water quick, day or night. Use gas, gasoline or kerosene. No plumbing or extras. After use tub closes up against frame, less than 3 feet square. Covers heater. Rolls anywhere easily. Keep in small closet. Bathe in comfort—as often as you like—anywhere in the house. Write today for particulars and price.

ROWE SANITARY MANUFACTURING CO.
1607 6th St.
Detroit, Mich.



Soothe Your Itching Skin With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

THE JEWISH PROPHETIC CONFERENCE

AT THE recent Jewish Prophetic Conference on Christian Fundamentals, held in Chicago, the 2,000 Christians present adopted the following resolutions. The Conference was held in the auditorium of the Moody Bible Institute, under the auspices of the Chicago Hebrew Mission.

"*Whereas*, during the past years of the great world-war the Jewish people have suffered untold agonies, and whereas these sufferings still continue, with indications that still greater tribulations are impending; and

"*Whereas*, we Christian believers have a deep love for God's ancient people and great sympathy for them, realizing our great debt to the Jews, chiefly because that unto them were committed the oracles of God (Rom. 3 : 2), as well as preserved by them, and because we know that theirs is the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all (Rom. 9: 4, 5).

"*Therefore* be it resolved, That we pledge ourselves daily to pray to the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, David's Son and David's Lord, that the day may speedily come when the dark shadows of 2,000 years may flee away, and the long-promised day of righteousness and peace may come for Israel's race.

"We also pledge ourselves to pray that the hearts of the beloved Jewish people may be turned to their own sacred Scripture, and that they may turn back to the Law and to the testimony, so that they may see him who is our Saviour and their coming King, and learn from their own prophets that which will soon come to pass.

"*And furthermore* resolved, That we express our sympathy to the Jewish people in the present crisis, doing whatsoever we can in their behalf, and that a copy of these resolutions be sent to the President of the United States."

Because of the remarkable events of the past year, the general interest in the Jewish problem, and the growing conviction that the true Church has a very important work in this hour of crisis, the Chicago Hebrew Mission sent forth a general call for a Jewish Prophetic Conference. As a result, fresh impetus has been given to the work of evangelizing the Jews, and a spirit of prayer and supplication has been poured out upon many Christians for the salvation of the Jews and the fulfillment of God's revealed purposes for them as a nation.

The conviction was expressed by several speakers that God is moving upon the hearts and minds of the Jewish people in a special way, and is about to do a new work on their behalf.

Among the Conference speakers were: Rev. A. C. Gaebelein of New York; Ex-Rabbi Max Wertheimer of Ada, Ohio; Rev. R. A. Belsham of Augusta, Ga.; Dr. S. S. Cryor of El Paso, Ill.; Rev. Henry Singer of Detroit, Mich.; President C. A. Blanchard of Wheaton, Ill.; Mr. Herman Newmark of Japan; Dean James M. Gray, D.D., Rev. Harry Lindbloom, Dr. Robert M. Russell, Rev. C. P. Meeker, Rev. Wm. R. McCarrell, Rev. Joseph S. Flacks, Rev. J. C. O'Hair, of Chicago, and Rev. Norman H. Camp, Superintendent of the Mission.

One of the interesting features was a visit of forty or fifty Jewish children from the Mission schools on Wednesday afternoon, as they marched into the Conference waving Jewish and American flags, and singing "Onward, Christian Soldiers." They afterward repeated a portion of the fifty-third chapter of Isaiah.

At the closing session of the Conference two resolutions were adopted. One was in the form of a message to the Executive Committee of the World's Conference on Christian Fundamentals at Philadelphia, asking that in a general call for prayer, special intercession be made on behalf of Israel. The other resolution expressed the sympathy of all Christians present for the Jews, and pledged daily prayer for them.

Chinese children in Christian school at play

CHRISTIAN TEACHING OF CHINESE CHILDREN

AT Hinghwa, Chinese children, or as many of them as limited facilities will permit, are seeking admission to the Christian schools. This center of missionary education carries the student from kindergarten to normal training school. Romanized Chinese, a simplified form of Chinese writing which reduces the number of characters to that of the English alphabet, is being t at Hinghwa. Children can le read within a year through the this system, whereas the old sy form required three or four ye master. Although China is a nat scholar-worshipers, not more tha per cent. of the entire population i to read and write.

Some Rainy Day Dollies

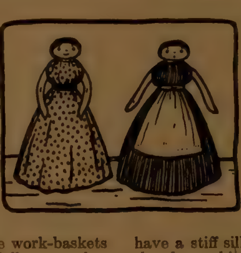
By LAURA A. KIRKMAN

PEGGY and Mary spent one long rainy morning helping their mother, so that afternoon their mother called them into the laundry and told them that she would show them how to make dolls out of clothespins—as she has done when she was a little girl.

Peggy and Mary's mother picked out two of the smoothest and whitest clothespins and then went to her desk and drew funny little faces on the head of each clothespin and made black hair.

The next step was a journey to the rag-bag, from which each little girl chose the scraps of material she liked best. Then they got their little work-baskets and began to dress the dolls as mother directed.

They first padded the upper part of the body, from just below the head to the waist-line, by winding it with a strip of muslin one inch wide and a yard long. After this they snipped four glove fi from a pair of old gloves, stuffed t and sewed two of the fingers to the ded part of each doll—thus prov arms.



The dress was not hard to make: simply cut a cir piece of material, ing a hole in the ce large enough for doll's head to through, and two o holes large enough the arms, and put on each doll. A li piece of narrow rib tied around the w finished the costu

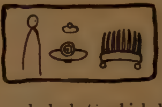
One of the dol which was dressed stiff silk, stood al The other doll ha have a stiff silk petticoat. (Of co the dress skirt and the petticoat had to be longer than the doll.)

Peggy and Mary liked these fu dolls so much that they preferred play with them rather than with th bought dolls, for a long time!

Tinfoil Jewelry

EVERY time Helen's mother bought a yeast cake she saved the tinfoil wrapper for Helen.

When Helen had a little box full of the tinfoil she suggested to her girl friends that they play "rich lady" by making and wearing jewelry of the silver paper.



It was great fun. By covering buttons with the tinfoil they made lockets which hung around their necks by having a thread run through the needle holes in the center. These, when tied about the wrist, made silver wrist-watches, and Helen made the watches look even more real by pasting discs of white paper over the tinfoil-covered buttons and drawing on these discs, with a pencil, the face of a clock.

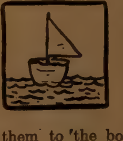
They made rings, too, by winding a piece of the silver paper around the finger and tying a bright bead on top, for a stone. Then they took the side-combs out of their hair and tipped them with tinfoil.

Indeed, they had such fun with the imitation jewelry that they saved carefully, at the end of their afternoo play, for another day.

Eggshell Boats

ON BAKING-DAY Dora alwa asked her mother to save the e shells so that she could amuse her litt brother Henry by making boats out them.

This is how she made the little boat



She washed out th most perfect half- shells and set them the sun to dry. The she cut little triangul pieces of white pap and pasted one edge match-sticks for sa When mast and sa were dry she glue them to the bottom of the eggshell by dropping a very little glue in ea shell.

Mother always let her have a pan water in the back yard to sail the boat in, and little Henry had lots of fun mak ing waves by stirring the water with stick.

e Hundred Per Cent. American Boys

' to prove that it is not necessary
the average boy to break win-
stone stray cats, tie tin cans to
-dogs' tails, pilfer farmers' or-
products and win the disapproval
s in general, we submit the follow-
ms, which are an eloquent com-
ry on the fact that all a healthy
-ooded boy needs is a sense of direc-
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. Of course the boys who won
cord were Scouts, and this sum-
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ver 30,000 pieces of government
ature were distributed.
couts rendered all kinds of service to
Red Cross, the United War Work
mittee and other national organiza-
s serving the government.
athered thousands of books for the
erican Library Association.
erved in the Food and Fuel Con-
ation Campaigns.

Stood ready at all times to do local errands along patriotic lines, the service rendered being impossible to enumerate, much of it not even being recorded.

Nearly 70,000 Scouts earned the Treasury Department's medal in the Liberty Loan drives, and 16,000 achievement buttons have been awarded for War Savings sales, 8,221 ace medals, 18,886 bronze palms, 1,726 siver palms and 212 gold palms.

At present there are 365,214 Boy Scouts in the United States. It is the aim of national headquarters to enroll 1,000,000 boys by next February. America needs more Boy Scouts. The Manual of Organization and all information that may be desired may be obtained from headquarters, 200 Fifth Avenue, New York City. It is significant that Hon. W. G. McAdoo, former Secretary of the Treasury and formerly Director General of Railroads, will be in charge of the Citizen's National Committee, to include representatives from all states, as well as Religious, Civic, Business, Educational, Labor and War Work interests of the nation.

THE WAR IS OVER BUT OUR WORK IS NOT

The Boy Scout is an asset to every community.

There are over 10,000,000 boys between the ages of 11 nd 21 in the United States. How many of them are in your community? What is being done to prepare them for citizenship?

What are you doing for them?

What is your church doing for them?

Richard Braunstein

Mont-Lawn Is Open

HEY were a happy crowd, the sixty
youngsters who were the first guests
the Christian Herald Family at the
mmer Fresh-Air Home at Nyack-on-
-Hudson. They met at the Christian
rald offices and stood in a silent, ap-
hensive line while the doctor lady
ked at throats and tonsils, hunted for
enoids and evidences of possible ill-
ss, and listened to fluttering heart-
ats unduly quickened by fear of the
nial of a hoped-for holiday. But the
ctor lady had a heart of her own and
e understood, and soon the apprehen-
n was changed to anticipation, and
e sixty small folks, duly listed by name
d address, were told to sit down and
it for the special trolley car which
ould carry them to the Grand Central
ation. They sat there somewhat
isily, bobbing up at every entrance
exit from the room, anxiously inquir-
g if the car had come, while those who
d been there detailed the delights of
ont-Lawn to those who were going
the first time.
Two former guests had quite a verbal
ttle over the question of whether they
uld go from the Tarrytown Ferry to
home in a motor bus or a horse-
wn stage. Each insisted, until they
rned that both were possible; then
they decided to let the girls have the motor bus and the boys the stage. One remembered the cool shower bath, another had his lines all laid for a dash for the big slide, and another wondered if the cherries were ripe, while one small girl was hungry for roses.

We spent a happy half-hour talking with the boys and girls and listening to them. One boy said he had a stamp and the first thing he would do after getting to Mont-Lawn would be to write a letter to his mother. One had twenty-five cents and another twenty cents, and neither could quite understand why, as our guests, he would have no chance to buy anything. When told we would be there on the Fourth, a little girl solemnly informed us there would be a big strike that day, an East Side echo of the Mooney agitation. One of the boys, hearing July mentioned, said, "No more whisky." Oh, they are a live lot, and Mont-Lawn has a message of love and a widened outlook for them.

This first company was followed at intervals of two days by other similar groups, so that July 1 saw Mont-Lawn filled to capacity, ministering to over 330 little folks. We hope to tell you the story of the formal opening in next week's paper.

Stylish — and oh, so comfortable!

Keds are the vogue.

After all there's nothing so essential as good-looking, comfortable, really suitable summer shoes.

On the lawn, the club-porch, the links or at home — anywhere, any time — there are styles for all occasions.

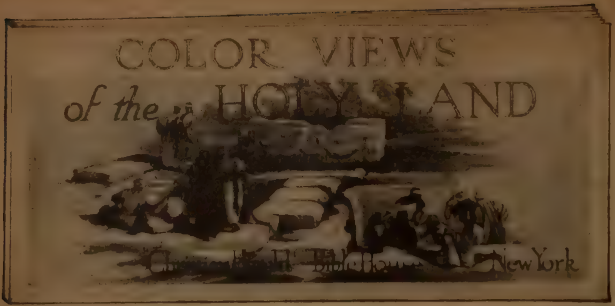
Keds are canvas rubber-soled shoes of unmistakable value. Every pair means solid comfort and lasting satisfaction.

You and every member of the family should be able to find just the Keds you want at any good shoe-store. Ask for them. Look for the name "Keds" stamped on the sole.

United States Rubber Company

Keds

UNITED STATES RUBBER COMPANY
US
RUBBER SYSTEM
AND ASSOCIATED COMPANIES


COLOR VIEWS
of the HOLY LAND
Christian Herald Bible House New York

10 WONDERFUL VIEWS OF THE HOLY LAND

HERE is a great opportunity for you to secure ten beautiful reproductions in full color of the most famous and accurate Holy Land paintings that have ever been made. These works of a great artist have preserved to the world the Holy Land of Bible days, that country known and loved so well by our Saviour.

In the past you have known the Holy Land only through the most meager and uninspired dressings, none of them presenting this wonderful country in its true beauty and charm. Now you are offered masterpieces that put before your eyes the entire birthplace of Christianity as Christ himself knew it. For the first time ten of these views in all the beautiful tints and shades of the land itself are offered you.

Like a Visit to Palestine

As you look at these pictures you feel that you yourself stand with the artist on the slope of Olivet and look across the valley of Jehoshaphat, through which winds the old road to Samaria, and beyond, under the bright sunshine, you see the walls of Jerusalem. Through these works of art you travel the Jordan road as did our Saviour so many years ago. You visit the Pool of Bethesda, and the tomb of St. James, and feel the charm, the beauty, and the dignity of every sacred place. These reproductions are in themselves a trip to the Holy Land.

David Roberts, of the Royal Academy, made the long trip from England for the purpose of painting the most famous scenes of biblical history in order that the Christian world might have truthful pictures of the birthplace of the religion. He expressed in water-colors the scenes of Christ's life and activities, as well as many things of historical interest in Egypt and the Nile country, the very cradle of modern civilization, which he visited while on his way to Palestine. Reproductions of ten of Mr. Roberts' great paintings have been made and are now offered you in folio form. The booklet is 4½x9½ inches. Every picture is worthy of framing.

With each of the ten pictures goes a complete description of the scene depicted with mention of the historical and biblical interest that attaches to the place. Every student of the Bible and every person interested in the life and progress of these early days will appreciate the beauty and value of these reproductions, both as works of art and as illustrations of the great scenes in scriptural history.

THREE SPECIAL OFFERS

These special offers are strictly limited to the supply of Holy Land Booklets which we have completed for distribution. These color reproductions are really so beautiful you will want at least a dozen after you see one.

Offer No. 1 **If you are now a subscriber to the Christian Herald, add 10 cents to your remittance when renewing and one of these booklets will be sent postpaid. Any number can be ordered at 10 cents each—and they will be mailed to one or different addresses.**

Offer No. 2 **If you are not now a regular subscriber to the Christian Herald, fill in the coupon below and mail with 50 cents. This will entitle you to the Christian Herald for 17 weeks and also to one of these Holy Land Booklets.**

LIST OF SUBJECTS
- Wells of Moses
- Ancient Temples at Baalbek
- Sea Castle at Sidon
- Road to Samaria
- Ashdod, Where Dagon's Idol Fell Before the Ark
- Flowers at the Sea of Galilee
- Serepta
- Tiberias, Looking Toward Lebanon
- Port of Tyre
- St. Jean D'Acre

Offer No. 3 **Send us, with 50 cents, the name of a friend or relative who is not now a subscriber to the Christian Herald, and to whom you would like to send it. The name of the new subscriber will be entered at once for a 17 weeks' subscription to the Christian Herald. The folio of reproductions in color, twenty-four pages, will be sent you free of charge upon receipt of your order. Use the order blank below and mail it to us at once, so as to be sure of your folio. If you prefer we will send the booklet to the new subscriber instead of to you.**

CHRISTIAN HERALD, 2299 BIBLE HOUSE, NEW YORK, N. Y.

———— ***USE THIS COUPON*** ————

THE CHRISTIAN HERALD, 2299 Bible House, New York, N. Y.

Gentlemen: I am enclosing 50 cents for "Color Views of the Holv Land" and the Christian Herald for 17 weeks, as per your special offer.

Send booklet to
Name......................................
Address...................................
....

Send Christian Herald 17 weeks to
Name......................................
Address...................................
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The Most Useful Citizen

By Hon. JOHN J. CORNWELL, Governor of West Virgi

A FEW years ago a committee was given the task of officially designating the most useful—or was it the most prominent?—citizen of the state. Anyway, it named a very amiable and admirable gentleman of great wealth, whose very wonderful and genuine hospitality some members at least of the official designating committee had doubtless enjoyed, but whose name was known to no more than one per cent. of our population at that time. Were I called upon to make a new designation, I would not think twice. Off the bat would come the name of Rev. Pat B. Withrow, of the city of Charleston, superintendent of the Union Mission. Of course, in making this designation it would be understood that only peace-time activities and a peace-time basis are considered.

I first saw Pat very nearly a score of years ago. He was a red-headed bartender. Practically every other door on Capitol Street then opened into a barroom, and over a very large percentage of them were gambling houses of varying limits and respectability. I shall not attempt to tell Pat's story of his downward trip to complete failure, of his bogus attempt at suicide, or of his conversion and his comeback. Nobody but he can do that story justice. But it is of his work and the man of today I speak. Of course he has had and has now the backing of some good, unostentatious Charleston citizens, otherwise that new Mission Building, fireproof and equipped to accommodate 150 derelicts, would not be nearing completion. Pat and his good wife, who never lost faith in him even when he got too worthless to hand beer over a bar, have now seventy little orphans they are caring for tenderly; and in the seven years of the Mission they have found good homes for more than 200 babies, homeless waifs that have been handed in to them under varying circumstances, to say nothing of the hundreds of others they have cared for temporarily until father or mother reestablished a home and was able to care for them again.

But homeless babies and waifs are not a specialty with Pat. Into his services and Mission has drifted many a man, down and out, ready for Bedlam or for suicide, who has been taken by the hand, helped back upon the earth and started upon a new road entirely. All over the State Dave Bayliss, the Y. M. C. A. worker, is known. He jollied and encouraged the first 5,000 West Virginia boys at Camp Lee for months before being called elsewhere, but few know that Pat Withrow plucked him from the Kanawha County jail a him the first glimpse of the b vision now forever before his e was Pat who is responsible for birth of the Rev. William T. R of the Parkersburg Mission, Sam Swain of the Clarksburg M

Soon after coming to Charl was implored by some good frien prominent persons to pardon out a one-legged man, the father of children who needed his prot but he was a bootlegger, confess and there was no prospect that h refrain from reengaging in the b so the pardon was withheld. On told Pat to go and see the man what he could do with him, "If you can reform him, I'll give pardon for him." In a few da reported and took away the papers. That was a year ago. Claude Huff is one of Pat's depe workers for humanity and for righ ness

A few days ago an elderly gent and his wife, from a Southern came to call on me. They were an annual visit to Pat Withrow wife at the Mission. I inquired they came to know Pat and story in detail. The man is the a Southern railroad system. He son, who had gone from bad to until he had become a hobo. father had spent $10,000 getting out of scrapes, and had finally him up. The boy, booze-soaked sin-hardened, drifted into Charl broke and hungry. He found his into the Mission. Pat's fervent pr kindly words and brotherly wrought a change and started th thinking. The father boasts tha once wayward boy has paid back cent expended on him and is m $8,000 annually for the support wife and child in a happy Sou home. So why should not Mr. Mrs. Taylor come once a yea spend a few days with Pat and Pat, and again express their appr tion?

Charleston has its Nitro near. I its United States Naval Ordn Plant. It has the biggest ax facto the country and the biggest glass in all the land, but its greatest ins tion, by all odds, is the Union Mis It has among its population, perma and temporary, office-holders of va degrees of guilt, as well as statesmen statesmen and near statesmen; bu one really great personage is Pat W row, a remaker and saver of men— women too. I unanimously vote West Virginia's most useful citizen

The Great Advance of Christian Uni

IT SEEMS to me that the Bible teaches that the followers of Christ should form only one church; not a group of churches, however well they might cooperate. Complete unity would not cost the churches anything of eternal value, and would bring them many advantages. In a united church the members would pay less for such items as heating, lighting, etc., than at present when several church houses are maintained for a number of people who could all find ample accommodation in any one of them. A united Church would work with more enthusiasm than the present clannish church does. The privilege of meeting one's friends is one of the things that induces people to attend services; hence if more friends met at one place, we might expect a larger percentage of the public to attend religious meetings. But the chief reason why Christ's followers should make a complete unity is because it is undoubtedly the Master's will that we should do so (John 17:2). The reason Christ assigned as the cause of his desire for his followers to be one, is that the world might believe that the Father had sent him.

Some may think that a perfect church unity will cost party names and church creeds. It will. But let us remember that Christ compared the Kingdom of Heaven to a pearl of great price, co its purchaser all that he owned. P names are confusing to people wh not belong to any church. If a si decides to repent, he is confronted w the problem of choosing between a g number of roads to heaven. The B speaks of "the Way," not many w Denominational teaching keeps pe from getting a whole, rounded view Christianity. When a child has b taught by parents of a certain deno nation, listened to preachers defend the tenets of that religious party, he is likely to be so completely conver that no other doctrine will have a cha when he becomes a man. Dropp party names should end denominatio teaching. The preachers, not hav to defend certain peculiar doctri could spend more time telling of fundamental things of Christianity

Ellijay, N. C. RAY N. MOSES

◆

Vain is the golden sunshine when man persists in keeping his heart in c storage and has only a cold storage rece to show for it.

Which weighs the heavier in the sca of your neighbor—your careless deed yesterday, or your goodl ywords today?

nan baggage coolie at Darjeeling, India

Day This Strap Will Break

Occidental traveler in India ually protests at having his rugs and hand luggage carried by a woman. The coolie carriers a, where labor is worth only a few day, are a part of the landscape. woman carrier at Darjeeling is of India, a country burdened n ancient economic system.

e day the strap holding the load g to break, and India will be re- from the dead weight of cen- Christian missions have helped sen the strap. They have been rily responsible for the Mass nent which is turning the outcast is to Christianity with its hope new social order.

◆

ping Locomotives to France

ERICAN built locomotives, each veighing seventy-three tons and bled ready to move under their steam within a few hours after arrival in France, are among the ents of the United States Army port Force during the war and

re than four hundred were so ed from New York in a few months, dition to 1,200 shipped in sections. hips used were of a special type, and hree holds, each measuring 60 by eet, with hatches 39 feet wide and ig.

o each of the holds were placed e locomotives—thirty-six to a ship. flooring on which they rested more 3,000 tons of steel rails were used. ocomotives were braced with heavy en beams and the space between oilers was packed with baled hay. this hay another flooring was and on this floor placed the tenders the smokestacks. On of the tenders was ed still more cargo to leck, and during the days the above-deck was filled with air- es.

loading the locomo- railroad barges ying fourteen locomo- each are made fast 100-ton derrick barge, h is made fast to the . A steel wire sling aced around the for- end of the boilers, her under the cab, the al given, and the loco- re lifted forty to fifty and gently loaded the hold, all in aty minutes.

How One Church Told Its Story

"WELL, what do you think of the whole idea?" the preacher asked the advertising man at the end of a detailed outline of an idea that the former had to bolster up church attendance.

"I think you're wasting your time in the wrong business," was the advertising man's sententious answer.

"What do you mean?" queried the minister rather crisply.

The other smiled. "I was just thinking what a splendid advertising man you'd make," he said.

Responding to the flattery, the preacher questioned: "Then you think the idea a good one?"

"Good? It's great," was the reply. "It is just the sort of thing all of the churches should have been doing long ago—and regularly."

The first speaker was the Rev. B. H. Reinheimer of Christ Church, Dayton, Ohio; and it gives me a great deal of pleasure to be able to report as briefly as possible some of the details of the campaign that developed and the immediate results that were secured. The many indirect results will be felt for some time to come.

Some months ago it was Mr. Reinheimer's idea and ambition to inaugurate a real publicity schedule for the entire year. The advertising man told him that it would not do not to have a definite program—a beginning planned to lead to a logical end. A spasmodic campaign would get nowhere—and would be money worse than wasted. The appropriation sufficient for a full year's campaign was not forthcoming at that time.

But here was a minister who was not to be discouraged. And that is what makes possible this article. In order to test the thing out a special campaign was planned—a campaign with a reason behind it; one that started somewhere and led somewhere definitely. The drive was made for "A Month of Sundays at Church."

Sunday, April 27, there were 218 more people at Christ Church than the same Sunday of 1918. May 4, the second Sunday of the campaign, there were 107 more in the congregation than the corresponding Sunday of last year. Following the third "ad" the increase was 118. And May 18, the last of the "Month of Sundays," the attendance beat that of the similar Sunday of last year by 121.

So the ads directly paid—and that is the full and final test. Besides, it is known that far-reaching good effects will be felt for some time to come—and probably indefinitely.

J. Horace Lytle.

◆

AN EIGHT weeks' evangelistic campaign at Winchester, Ontario, Canada, led by Rev. B. S. Taylor and party, resulted in nearly 200 conversions. The business men of the town and their families, the reeve (mayor) and his family took part in the work of soul-saving. One of the first converts was an old man of seventy-three. During the revival the pastors of the local churches held a special prayer meeting every morning at nine, and they are continuing the impulse given to the Gospel work by the visiting evangelists.

School Children Build Motor Tractor

ENTERPRISING high school youngsters of the Pacific Coast have completed a motor tractor which they are operating on one of the war gardens. Photo shows the completed tractor as it first appeared on the school grounds.

THREE WEEKS SPECIAL

PRICES GOOD UNTIL JULY FIFTEENTH

McCALL'S
JUNE 1919 MAGAZINE 10 CENTS
THE PEOPLE'S HOME JOURNAL
10¢
JUNE 1919
Modern Priscilla
June 1919 Price 15 Cents

3 Big Novels

21 Big Magazines

FICTION
FASHIONS
FANCYWORK

74 Delightful Stories
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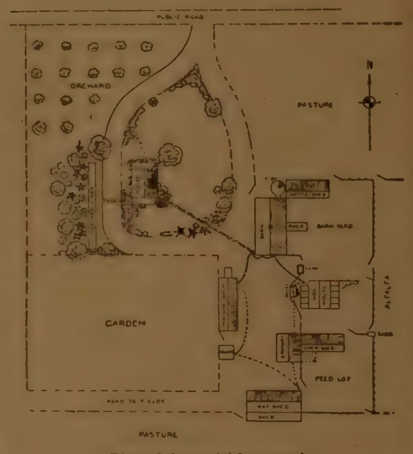
The model farmstead in miniature

A Model Farmstead

Step-Saving System Planned Out at an Agricultural C

IT HAS been estimated by the Nebraska College of Agriculture that the average farmer, in doing his chores, walks one unnecessary mile a day, or three hundred and sixty-five miles a year, all on account of improper arrangement of his farm buildings. What this means in loss of time, to say nothing of shoe leather, can be imagined.



Plan of the model farmstead

To start the hundreds of embryofarmers at the college on the right road, the college has constructed, or rather the students of the college have built, a model farmstead in miniature which represents a nearly ideal arrangement for a 160-acre farm in the prairie States. Built to one-fourth scale in the workshops of the college, the model now stands on the campus, where it offers ocular evidence of the correct way to lay out buildings, fences, etc. The buildings comprising the model include a comfortable, attractive farmhouse, set on a concrete foundation and equipped with modern conveniences; an up-to-date dairy barn with a solid-wall concrete silo; a hay shed for alfalfa; a horse barn; a hog house, a tool shed and shop; a poultry house, and a machine shed. The plan was worked out for one particular farm, and has been tried out with great success on farms in several counties of Nebraska.

It is well known that factory managers save thousands of dollars each year by devising methods of saving labor, but heretofore little or no attention has been given to the arrangement of farm buildings so that farm operations can be made efficient. Working on the theory that every farm is a factory in a sense, the Nebraska college expects, through the medium of its model farmstead, to show the coming generation of farmers how to avoid many of the unnecessary handicaps under which their fathers labored. And as one-fifth of the value of all farm properties is invested in buildings, it becomes apparent what importance attaches to their construction and general arrangement with relation to each other.

In disposing the buildings of the model farmstead so as to reduce to a minimum the number of steps the average farmer has to take each day in perforn ordinary duties, consideration w to the question of just what thes consist of. A general plan w worked out which, in the mode stead, takes him from place to follov

W starti on hi ing he go the h the whe tends horse colts, and and, separ the feeds calves. skim that re is then ried t pigs at farro pens, a which farmer to the bined and g ary to the fa ing hogs fat cattle. In returning he passes to hay-shed and feeds the stock cattle, then the poultry. Next he steps the milk-room at the barn, gets cream, returns to the house, and chores are done. While doing all th has walked only 750 feet, whereas farms laid out in a haphazard ma he might have walked three or times as far. The path he has wa is shown by the dotted lines on the p of the farmstead.

Again, suppose it is evening, and the farmer is coming through the lo gate by the hay-shed. His course to barn leads past nearly all of the bui ings, and most of the chores can be d while the team he is driving is reach the tank, drinking and going to barn. When the horses and cows attended to his evening chores are do

ROBERT H. MOULTON.

Great Demand for Bibles

THERE has never been such a la demand for Bibles in the one h dred and ten years' work of the N York Bible Society as at the prese time. The Society has moved to Madison Avenue in order to have mo room and to be more accessible to many friends. In this new location will be better able to carry on its wor of distributing the Scriptures in fifty three languages and in raised type f the blind. This work the Society h been carrying on in addition to givin tens of thousands of Testaments ever week to the returning men in unifor

The Week in the World's News

ontinued from page 754

raph systems to their owners ght of July 31, the rates estab- the Government to remain in · four months unless sooner by State commissions.

ED 1,000,000 HOMES. According resident Wm. M. Garland of eles, head of the National As- of Real Estate Boards, the tates is short 1,000,000 homes, rhaps explains the soaring rents rts of the country.

NATE MALARIA. Experiments ed by the Rockefeller Founda- Hamburg, Arkansas, in 1916, l 1918 for the control of malaria oying breeding grounds of mosquitoes resulted in the reduction of ber of reported cases of malaria 12 in 1916 to 59 in 1918. The as undertaken as a demonstra- what could be done by any com- which wishes to rid itself, as one as said, of pest and pestilence. t per capita of the population ty-four cents.

NIAN JEWS. Rumania which n noted for the injustice of its lating to the property and ed- al rights of Jews, on June 22, proclamation by the King granting full citizenship rights to all those Jews born in Rumania who have not enjoyed foreign protection and to all who have served in the Rumanian army and to the wives and legitimate children of all Jewish soldiers.

TORNADO WRECKS TOWN. A tornado, on June 23, wrecked the town of Fergus Falls, Minn. It was estimated that sixty persons were killed and 150 seriously injured.

THE ROCKEFELLER FOUNDATION. The report for 1919 of the Rockefeller Foundation discussed the following activities: An extended campaign against tuberculosis in France, demonstrations of malaria control in Arkansas and Mississippi, the yellow fever epidemic checked in Guatemala and the extension of the campaign against the disease to Equador, investigation of hook-worm control, encouragement of twenty-one foreign states and countries and of twelve states of the Union for improving public health, the promotion of school hygiene and public health instruction, a gift of $22,000,000 in four years to war work agencies, the gift having begun in 1914, pushing toward completion the fifteen buildings of the new medical center in Peking, increased financial support for twenty-four missionary medical hospitals and schools in China, cooperation with South American schools in establishing research and teaching departments, the maintenance of sixty-eight scholarships in American medical schools for scholars from the United States and China and Brazil, promotion of studies in mental hygiene, additional gifts to the Rockefeller Institution and the completion of studies in industrial relations, also special service for the American Red Cross and the American Social Hygiene Association.

WINNIPEG STRIKE ENDED. On June 25, the general strike at Winnipeg, Canada, and sympathetic strikes in Edmondton, Victoria and Calgary were called off after a seven weeks' struggle, the reemployment of the men being left in the hands of a government representative who was appointed to inquire into the cause, the origin of and justification for the strike.

On the same day the city of Omaha, Nebraska, faced a similar sympathetic strike organized along much the same lines as the Winnipeg affair.

BRITISH LABOR MEETS. The 19th Annual Conference of the British labor party opened in Southport, England, on June 25. The principal question before the party was that of using industrial action, or strikes, to secure political aims. The triple alliance of miners, railway men, and transport workers has long favored the exercise of the power of labor to compel Government compliance with its demands, among which are abolition of conscription, the withdrawal of troops from Russia and the release of conscientious objectors.

PEACE AND THE SENATE. The struggle between the friends of the peace treaty and its opponents continued in the Senate during the week ending June 28. Senator Fall introduced a concurrent resolution declaring a state of peace to exist between the United States, Germany and Austria. It was thought that by passing this resolution commercial relations could be reopened, while the treaty itself was under discussion. Some senators held that this would be an irregular project contrary to ordinary procedure. The proponents of the Knox resolution which was not brought to a vote were reported to have worked out a program under which the treaty would be ratified, but a qualifying resolution passed, providing that the League of Nations Covenant should not be binding on the United States until the other nations concerned had accepted the Senate's modifications. It was charged that this resolution might keep the United States out of the League of Nations permanently. British and French opinion was that the League of Nations would stand or fall upon the action of the United States regarding membership in it. Inasmuch as many sections of the treaty itself are left to the administration of the League of Nations it was declared impossible to separate the League from the treaty without destroying the treaty itself. According to French journalistic opinion the tasks of peace are if anything more onerous than those of war, since under peace the shattered world must be rebuilt upon new foundations with new ideals.

AMERICA HOST OF IRISH PRESIDENT. Without making public the means by which he reached America, admitting only that he left Ireland on June 1, Eamonn de Valera, "President of the Irish Republic" entered New York City in triumph, and was met by the faithful at the Waldorf-Astoria. He declared that Ireland, in spite of rumors to the contrary, was as nearly united in its demands for an independent government as the American colonies were at any time during the Revolution, and announced as one purpose of his visit to America the seeking of a loan of $5,000,000, to establish the Irish Republic and government, and to pay the expenses of Embassies in various capitals and incidentally to pay the $500,000 of Fenian bonds issued in this country in1866.

"The Stars and Stripes"

Continued from page 756

He has taken these qualities that won the war and has caricatured them in a lovable, human way that has endeared him to the heart of every soldier.

The Stars and Stripes fulfilled its purpose as a newspaper in every sense of the word. And as a sustainer of morale it was also remarkably successful. Through popular subscription the staff of the paper raised enough money to care for over 3,000 French war orphans—and it's a very big something to make men away from home think of helping others. Through competitive races and competitions it speeded up the work of stevedore regiments to such an extent that supplies reached the front lines in record time. And, perhaps most important of all, it made a bond of closer interest between officers and men—between soldiers in different branches of the service, between those who directed the affairs of the army and the army itself.

I MYSELF have visited the office of the Stars and Stripes in the very center of Paris. I have spent an afternoon in the German office of the paper, in Coblenz. I have looked in upon distributing stations on the very outposts of our army of occupation, and I have seen the busy agents in the small French towns. And because I know so well what they have done it is impossible for me to put into words my feeling toward what they have accomplished.

The Stars and Stripes published its last edition on the thirteenth of June, 1919. There is a rumor that it turned over to the government $700,000, the profits of less than a year and a half. Splendidly successful in every move that it has attempted, it has closed at its zenith. And it will never be forgotten.

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

A READER of the Christian Herald, Mrs. John W. Kimball of Sanbornville, N. H., writes that her sister, who has been principal of a boarding-school in South Africa for many years, has written her of a very touching incident which occurred recently at the school Two little boys wandered away from the place. While searching anxiously for them, the searchers found them returning, dragging a little cart on which lay an open Bible, which they believed would protect them, because it was the Word of God. Mrs. Kimball sends the story in the form of a beautiful little poem, which is given below. It will interest not only other missionaries, but many mothers and fathers in the homeland. Her sister in Africa desired that it be sent to the Christian Herald.

Two little lads went out one day
    In Afric's sunny land so fair,
And from their home strayed far away,
    While friends were searching everywhere,
Filled with anxiety and pain
Lest they should find them not again.

Ere darkness quite had veiled the day,
    Two little figures were espied
Dragging a tiny cart, where lay
    The Holy Bible, opened wide.
Friends clasped them in their arms once more,
Weary and tired, sad and footsore.

"But, children dear, how did you dare
    To wander and so far to roam?
You know the Kaffirs might be there,
    And take you far away from home."
"We thought of that," said one small lad,
"And don't you see just what we had?

"We took the Bible, don't you see?
    We thought if Kaffir, beast or bird
Should meet us, we quite safe would be
    Because we had God's Holy Word;
For he has said that if we trust,
He'll keep us, and we're sure he must."

Oh childhood's faith! Oh blessed trust!
    May that blest faith and trust be mine,
As through this world of sin and lust
    I wander with my hand in Thine.
From thy Word may I not depart,
But hold it close within my heart.

N. F. H., Mena, Ark. We have never seen any authentication of the statement you mention concerning Henry Drummond.

A. O. Q., Canton, S. D. There is a wide difference between cultivating a kindly and agreeable spirit, which avoids quarrels and violence, and permitting the rowdy and the criminal to have his way unrestrained. Criminals must be checked with the strong arm of the law, otherwise the world would become a place unfit to live in. Violence must be halted and overpowered, else no life would be safe. There is a point where righteous anger should find expression, not in mere words, but in deeds. It is related of a certain divine who, when smitten on the right cheek, turned the left, and being struck there also, said to the rowdy: "Now I have fulfilled the Scripture, and I think my next duty is to give you a good thrashing." And he did, let us hope, to the edification of his assailant.

Reader, Ohio. Regarding prayer in Sunday school, the simpler the prayer and the shorter, the better. We think it is well to recognize in such petitions the lesson of the day, to ask God's blèssing on the study of it and on those present, to remember those detained or possibly forgetful, to acknowledge God's leadership, and to express gratitude for his care and guidance. There is nothing quite so useless as an attempt to preach a sermon to the children through the medium of prayer. They don't listen. If the prayer extends over two minutes, there is rustling and movement; if it runs five minutes, almost anything is liable to happen. The person who prays should have a deep love for God and for children, a knowledge of the lesson, and the ability to stop at the first good stopping-place. An attempt at rhetorical passages will be lost on the children; simple language from the heart is the best. It is well to close with the Lord's Prayer. The fact that they will be asked to participate helps to maintain attention, and this prayer, through the participation of all in it, spreads the praying spirit throughout the Sunday school.

Will Mrs. S. V., San Francisco, Calif., who wrote us about prayer books, send us her street address so that we can forward a letter which has been returned?

Mrs. R. J. C., Parsonsburg, Md. The main principle in presenting Bible history and Bible geography, or any Bible teaching to the boys is to be sure to recognize the boys' dominant interest. Boys like action, and they are natural hero-worshipers up to the age of about twelve or thirteen. They are not greatly impressed by the psychological elements of truth, but they are easily impressed with the practical elements, especially those that are applicable to everyday life. You cannot pump a lesson into a boy, but you frequently can draw it out of him by proper suggestion and skilful questioning. The stories of the Hebrew prophets, of the kings, of Abraham, Isaac and Jacob all have lessons for them, and in nearly all there are the elements of heroism, loyalty, personal sacrifice and devotion to a cause which link them up closely to the boys' natural tendencies of thought and action. We find it important also, in teaching boys, to talk the boys' language, not necessarily using their slang, but presenting ideas in the shape most easily understood by the immature mind. In this a woman is sometimes at a disadvantage. We have found in our own experience as a Sunday school superintendent that it was not wise, when men teachers were available, to place women in charge of boys' classes where the ages exceeded ten years. A man who loves boys and has not forgotten his own boyhood can gather them about him in a bond of loyalty which will last through many years.

D. V. If there be love in the heart of a man toward his wife, whom he has vowed to love and cherish, it will find expression in his treatment of and whole attitude toward her after marriage. Such a man will not speak to her disrespectfully or in such a way as to show lack of appreciation, especially before the children. By doing so, he would be setting the worst sort of an example, and destroying the very basis of home life. Of course, we cannot advise in individual cases.

J. M. J., Frankfort, Ky. 1. The 23d verse of I Thess. 5 has been much discussed by commentators, especially the clause, "I pray God your whole spirit and soul and body be preserved blameless." It refers to man in his normal integrity. All three—spirit, soul and body, each in its place—constitute man entire. The spirit links him with the higher intelligences, and is that faculty which is receptive of the quickening Holy Spirit; the soul is intermediate between the body and the spirit and is the sphere of the will and the affections; "the immaterial, animating essence," as some have described it. 2. The name "Job" is derived from an Arabic word signifying "repentance," although Job himself is held to be a real personage (see Ezek. 14 : 14 and James 5 : 11). His experiences have been cast in the form of a great allegory. There is no statement anywhere in either Scripture or tradition to show how many years his afflictions lasted.

J. D., Detroit, Mich. The Court of Reason, which was bestowed upon humanity as a divine gift, has been called the "Cabinet of the Soul," where Conscience sits premier, with Justice, Honor, Love, Courage, Duty, Reverence, Unselfishness and Truth as associate members. In every normal being these qualities exist, some of them, however, less developed than others. The individual is capa
qualified to judge between ri
the good and the bad, the adv
inadvisable. Some of the n
Cabinet are more capable in
others, but all are helpful an
pensable to round out the w
In the last resort, appeal is
science and a light is thrown
tion at issue which is most
always reveals any defects or
enabling the individual to form
clusion. Character is the devel
best qualities and possibilities
the man. Unless we attain char
ment, though we may live to p
we have borne no fruit that cou

B. B. L., Laporte, Minn. T
outside of our range and the
event would depend largely upo
society, its objects and obligatio

Anxious, Williamsburg, Ind.
opening verses of Hebrews 10. P
his argument of the preceding cha
that the yearly recurring law-
perfect the worshiper, and that
be done through the sacrifice off
Christ, which was made "once
fecting the work by a single o
new covenant writes upon the
repentant sinner the law and its
filment, so that no further offeri
for sin. The law, Paul tells
"shadow" and not the exact like
and full revelation, such as is now
the Gospel. The word "image,"
verse 1, means the original, clear
cing setting forth of those heaven
which the law furnished merely th
tinct outline. As Christ is t
image" of the Father (see chap. 1,
the Gospel is the heavenly verities
shown to us by revelation; in othe
realities themselves, and not a m
description—an actual foretaste o
things" to come. It is as though
that the believer begins to realiz
upon the heavenly life *here* and no
generated and born again of the Spi
first question fails to give the right
II Corinthians.)

F. C. B., Salem, N. Y. "I highly
your editorials in behalf of the Lea
tions. In view of the partisan op
the Senate, I feel that it will be n
keep the subject before your reader
gressive and prominent way. I f
jority of the lawyers, all, or substa
of the ministers, the teachers, and
people, without regard to party, a
League, in this section."

Mrs. O. B. H., Columbus, Neb.
religion but a philosophy, an exalta
human will. It has been called "C
without Christ." The right attitu
lievers is to adhere to the teaching
Christ as set forth in the Gospels a
run after every new fad that arises
Greeks who were continually "seek
new thing."

Mrs. A. P. N., Flatonia, Texas. Do
think that verse 5 of the 31 c
Isaiah refers to the aviators flyi
fend Jerusalem? I do. And, in
next chapter, Christ's reign is
so that we may confidently hop
coming very soon after these
times.

Commentators explain that the w
ing" in Isa. 31 : 5 is more accurately
"hovering over" for the protection
young, and to defend them with thei
The whole chapter relates to the As
vasion and the impending destruction
power. The subject is very fully tr
Dr. Harris Elliott Kirk's book (which
ticed in the Christian Herald of Jun
which the writer drew a parallel betw
tain conditions then existing and thos
own day. With regard to your obser
on chapter 32, which deals with the in
tion of Christ's Kingdom, the attitude
lievers is indicated as one of watchfuln
prayerfulness, awaiting God's own goo
for development. It is made very cle
there are many things in the divine
the times and seasons for which "n
knoweth, not even the angels."

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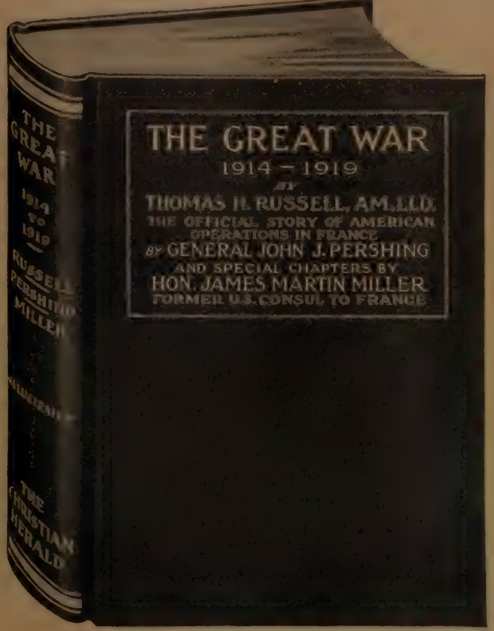
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Patience and Power *Photo by Clarence A. Purchase*

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VITALIZED SCHOOLING

MISSOURI SHOWS THE NATION IMPORTANT NEW FUNCTIONS OF THE RURAL SCHOOLS

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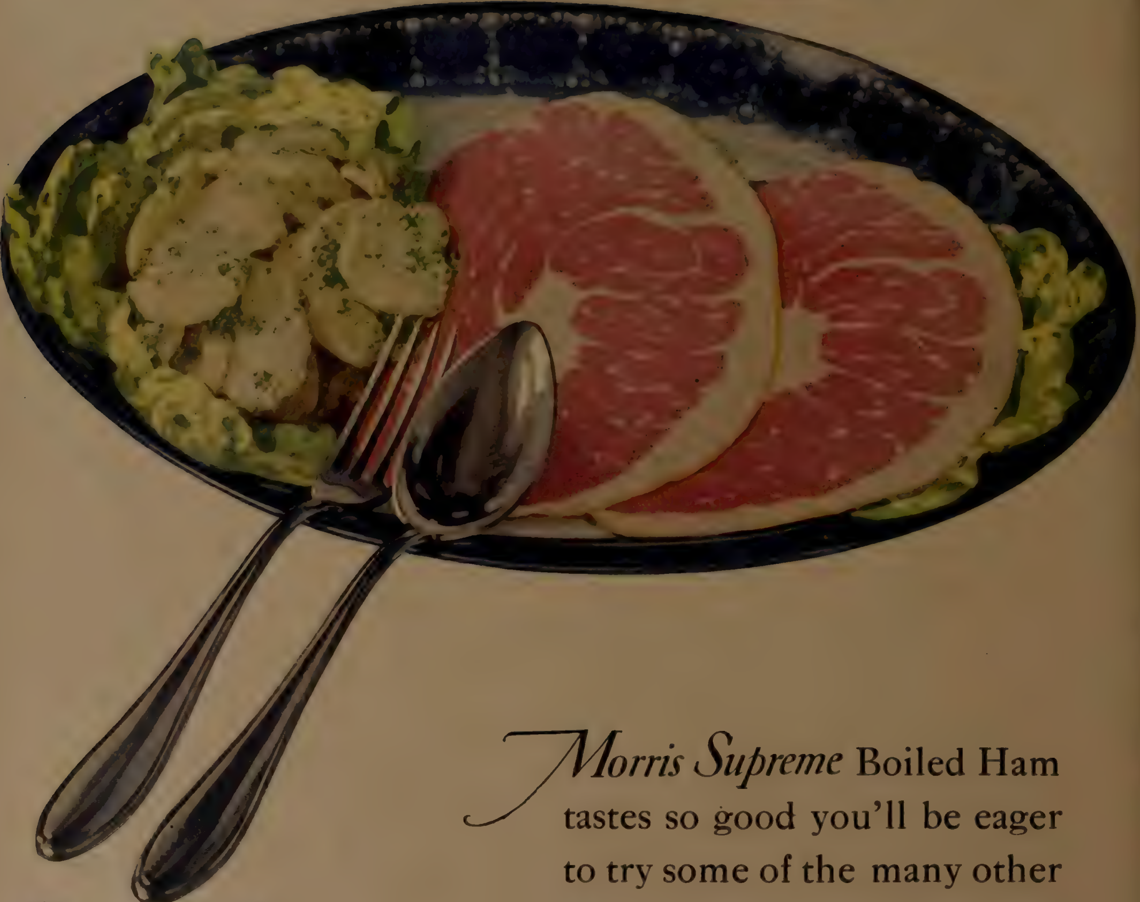

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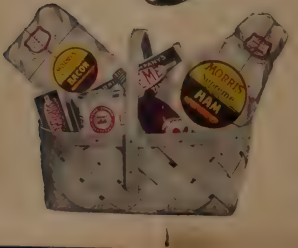
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VITALIZED SCHOOLING

Missouri Is Showing a New Hope for the One-Room Rural School

By ARTHUR A. JEFFREY

Professor P. G. Holden, father of Vitalized Agriculture, using the same teaching methods with a group of school patrons at a community meeting

THE secret of happily effective rural schools has been re-discovered. To develop capable teachers, eager pupils and active patrons has been proved readily possible in a two-year overing more than two hundred country schools r a wide variety of conditions.

this new order of things the teacher actually ies the child instead of merely hearing him recite. sends him home bubbling over with eager news ie day's work; not borne down with textbook nments for his hours at home. Children under this are happy in school; they "have fun just work- and haven't time nor desire to get into mischief. wisely directing the child's natural activity and ager observation of real things in everyday life new plan has filled with confident hope the coun- schools of a big, backward State. It has revolu- zed—just that—the rural school methods of souri, changing that State in two years from y-second in school efficiency to the one among es now most frequently visited and mentioned by ational leaders throughout America.

oo big to be defined in words, this plan is but equately revealed in its accepted designation, lized Agriculture. It is far broader than voca- al training; more extensive in scope than agricul- . It might better be called vitalized teaching, for talizes not only the subject of agriculture but also entire school, the teacher and the community.

irst of all this plan provides for the rural school full measure of vocational training that was out- d in the Smith-Hughes Act, signed by President son February 23, 1917. It provides for farm chil- 1 appropriate and useful instruction in agriculture. s is merely the narrower phase of the proposition, withal a very commendable phase. Viewed from angle it is simply a very practical four-year rota- plan of teaching agriculture, largely without a tbook. The four yearly divisions are as follows: t year, Growing Things; second year, Making ngs; third year, Living Things; and fourth year, l and Home.

hese are taught in rotation, a subject a year in the er named, to a class composed of the four most ad- ced grades in the school. Rotation not only sim- ies the work for the teacher and permits intensive ining for the particular subject in hand, but it also ures sustained interest on the part of the younger pils. There is no threshing over of the same sub- t year after year in close succession. Even the lit- fellow in the lower grade who "listens in" on Vital- d Agriculture does not become calloused to its ap- l, for he has four years to go before taking up the ne subject in his own classwork.

Vitalized Agriculture is taught with comparative edom from a specified textbook. Taking advantage the farm child's own favorable environment, this n makes a laboratory of the everyday world of terial, growing and living things that are all und him. In this natural wonderland the child is isted in answering for himself the practical ques- ns of life and is guided in making things and in putting into immediate practice each item of newfound information.

Real, everyday lessons translated at once into useful action carry an electrifying impulse into the formerly dull and mutinous school. There is "fun just working"; the children are "so happy making their notebooks" and "the troublesome big boys haven't time now to raise the roof as they did heretofore." All these quotations, as we shall see presently, are but the beginnings of a great, glad testimony from the teachers in Missouri's reawakened rural schools.

Missouri became the pioneer in testing this plan through the sheer urgency of her needs. Vitalized Agriculture came as a ray of hope when the need of a new impulse in her rural schools was darkest. Three men were responsible for its try-out in our State: Professor P. G. Holden, originator of the plan and the untiring advocate of it as a part of the altruistic work of the Agricultural Extension Department of the International Harvester Company; Mr. U. W. Lamkin, State Superintendent of Public Instruction in Missouri, and Mr. T. J. Walker, Assistant Superintendent and Rural School Inspector. Early in 1917 these men shook hands on a resolution to make Vitalized Agriculture the impetus that should eventually lift Missouri's rural schools out of their lethargy.

Selecting fifteen of his most promising superintendents from counties in various parts of the State, Mr. Lamkin called them together for a short course of intensive training. Professor Holden and his staff came with charts and demonstration material and coached these picked apostles of the new plan in the subject, Growing Things. Fourteen hours a day and six days a week this intensive training continued for two weeks, and the county superintendents were sent home filled with the vision and skilled in teaching fundamental farm lessons from real things.

Returning home, each of these county superintendents called together his five best teachers and conveyed to them the vital messages that were to be interpreted for the children from the everyday things around them. In this work the superintendents were assisted by Professor Holden and Mr. Walker, who went from county to county and group to group in faithful support of their ideal. There came to these teachers also from Professor Holden's department, a voluntary supervisor and assistant in the work, Mrs. Laura Markley, herself a country school teacher of long experience and thoroughly filled with the vision of the new plan. The teachers, moreover, continued throughout the year to meet the county superintendent each Saturday to prepare for the new week's work.

From fifteen counties the work spread during the second year to thirty-one counties and more than two hundred schools. It was only a matter of training teachers fast enough to meet the calls from districts that had caught the idea from adjoining communities where the work had been done the first year. With the aid of the five Missouri Teachers' Colleges and the State University this special training of teachers is to be greatly extended in the summer schools of the present year.

Reason enough for such wide acceptance of the new plan is to be found in the schoolrooms where it has had a two-year test. I wish that every interested parent and teacher might share with me the intimate acquaintance with the vitalized schools in my own and the two adjoining Missouri counties, Nodaway, Atchison and Holt. Knowing this to be impossible, I ask permission to be your proxy in this inspection. I shall promise you only the honest impressions of a plain farmer—himself the parent of four rural school pupils—who writes from earnest conviction and with neither ax to grind nor fads to defend.

Blair School, Holt County; Miss Tracey Blevins, teacher. Small school, full of energy and pervaded by an atmosphere of refinement. Besides making the wash-benches, nail-boxes, bird-houses and other articles outlined in the second year's work, these pupils had made a hotbed at a nearby farm home, using old windows from the schoolhouse. Fences repaired, trellis built in front of outbuildings, all mouse-holes in school building stopped with cement. This school has had two full years of Vitalized Agriculture. District has recently remodeled, painted and decorated the schoolhouse. Community meetings are held every two weeks. Canning and poultry clubs organized. Patrons visit school frequently and are enthusiastic about the work.

Woodville School, Holt County; Miss Anna Markt, teacher. This school has made a great success of the second year's work following the splendid start made by Miss Kurtz. Pupils here excel in sewing; boys as well as girls like it.

An exercise in rope work brightens the day's work in the humble schoolroom

New Point School, Holt County; Miss Lydia Acton, teacher. Large school; every pupil working. With refreshing assurance these boys and girls accurately told how they made the rope knots while their busy fingers put the words into effect. Knowledge of farm crops, skill with tools and familiarity with household processes—all these were revealed while the poise with which these children expressed themselves proved that the ability to do real things had banished awkward self-consciousness.

Eureka School, Atchison County; Miss Arethusa Lowery, teacher. Children proud of their work. Everybody in neighborhood interested. Here a hot lunch has been served during the winter months of two years. Schoolroom re-decorated artistically. At noon several patrons in autos drove up to spend the half-hour while their horses at home were resting from the field work.

Clover Hill School, Atchison County; Miss Grace Petty, teacher. Schoolroom immaculately neat. Children well behaved and neatly dressed. A victrola with educational records opened the day's work. Pupils very responsive to questions. Carpentry, rope-splicing and notebook work all well done. Two patrons present and declared themselves in favor of the rotation plan.

Prospect School, Atchison County; Miss Louise Jones, teacher. Had perhaps done more work than any other school visited: one work-bench, one wash-bench, seven nail-boxes, five book-racks, twelve bird houses, seven rope-mounts, furniture from cigar boxes, many doll-hammocks. Farm machinery survey completed. Furniture repaired neatly. Bookcase hinges reset.

Mount Pleasant School, Nodaway County; Miss Elva Heflin, teacher. Knot-tying contest between boys and girls; girls won. One girl, aged twelve, proudly told how she had spliced her father's hay rope when it broke in the midst of haying the previous summer; not a man on the job had been able to splice it so that it would run through the pulleys. Here the patrons gathered in for a picnic dinner and watched the pupils demonstrate the successive steps in the year's work in Vitalized Agriculture. Interest keen and unanimously favorable.

Belle Grove School, Nodaway County; Miss Maude Whitehead, teacher. Big boys still in school late in March. When questioned concerning Vitalized Agriculture an eighteen-year-old boy replied: "Like it? I should say so! Books never had anything for me till I got interested in this work; now I can see the sense to books."

From other counties by correspondence from the teachers themselves come messages that contain much of special significance:

"We started our year of Making Things by planing all the old marks off the teacher's desk."—Anne E. McCune, Cass County.

"Wish you could see our charts. Our nail-box holds water."—Children in school taught by Belle Horn, Ozark County.

"The children are interested in their school work as never before."—Cora Early, Worth County.

"During the social hour of the community meeting the fathers showed great pride in the carpentry work of pupils."—Ruby Ruddell, Nodaway County.

"One boy in the eighth grade made an excellent nail-box from a piece of an old seat found in the schoolyard."—Stella Shirley, Carroll County.

"The children have done unusually good work, not only in Making Things, but in all other subjects as well. We do not have dull days any more."—Arethusa Lowery, Atchison County.

"I never think of discipline on bad days. Everybody's having fun working."—Mrs. F. D. Goodwin, Pettis County.

"This work has formed the basis of excellent drill in arithmetic and language work."—Dorsey D. Griffey, Clinton County.

"Haven't had much trouble in regard to discipline since adopting this course. The troublesome boys are contented with real things to do and to make."—Mildred Barron, LaFayette County.

"Discipline hasn't been an item this year. We still have the same big boys who formerly made so much trouble; but they are all so interested now that they haven't time to raise the roof as heretofore."—Bert Cooper, Nodaway County.

A Vitalized Agriculture school studying corn, corn products and corn enemies

"I am sorry the carpentry period has closed. I love the tap, tap of the hammers and the whiz of the saw."—Ruth Brewster, Howell County.

"I am proud of their notebooks. They were so happy making them and took great pride in having them look neat."—Blanche Dowell, Bates County.

The deep significance of these quotations is just this: By dealing with real things the children in these Vitalized Agriculture schools have accepted *doing* as the inseparable accompaniment of *learning*. They have become "not hearers only, but doers of the truth." Instruction finds its full significance only in the application of it to everyday life.

By coordinating the activity of hands with mental inquiry—both wisely directed—these little folks are learning life's lessons in the natural, logical way. In Vitalized Agriculture there is no slavish confinement to textbook—a little reading goes a long way. Each item of instruction is accompanied by actually doing or handling the things described.

By giving a portion of each week to work in the big laboratory of everyday farm life our new plan of teaching encourages a continuation of the child's normal inquiry into the mysteries of the things and processes all around him. It directs to useful purposes his exuberant activity. It turns to good account his longing to do something.

These children are encouraged to follow to application each daily lesson. Having le correct use of tools they are taught to mend the school bookcase, to reset sagging hing adjust troublesome windows. Having le relation between good seed corn, a good st good crop, they are taken on excursions int tumn cornfields to select and hang in shelt tion the best seed ears before the encroacl frost and autumn rains.

There is not a multitude of lessons in o work in Vitalized Agriculture; yet each less large significance, for it includes the doing.

The quality of character resultant fr training—the matter-of-fact acceptance of the outgrowth of knowing—is a moral a more to be desired than the most elaborate p in books.

"Of the making of many books there is n yet "where there is no vision the people Books, texts, all the accumulations of govern independent research, bulletins, libraries, t tude of periodicals—all these make scant the practices of a people surfeited with inf yet atrophied by habitual disregard of their tive impulses.

To learn the use of a screw-driver in on Vitalized Agriculture classes is merely info but Vitalized Agriculture does not stop the leads the child to apply his new-found skill to the school bookcase and to repairing rickety and that is vision. Finding close at hand, al them in everyday life, the opportunity to mal growing knowledge—that is the vision that plan of teaching imparts.

"The educated man," says Professor Hol he that can both hold the vision and use the have heard him state the same thought in still way: "The educated man is he that is prep the duties of both home and citizenship."

It is toward this high ideal and by the m have tried to describe that Vitalized Agricultu to lead the children of the country schools.

The lineage of this plan is as interetsing creditable. It is not the creation of two shor Its actual testing has been in progress onl September, 1917, but it is the outgrowth of ex shaped to purpose by a long-cherished ideal r

The Churches and Sunday Gam

WHAT may be regarded as the strongest ance of any religious assembly this year question of Sunday observance is that Presbyterian General Assembly at St. Louis. A the committee reports submitted was one strik Sunday sports and amusements and condemn unqualified terms the desecration of the Lord's through the legalization of Sunday baseball and amusements. Special reference was made t readiness with which a number of state legisl have passed laws in favor of a "liberal Sunday," the committee regarded as calculated to lead increased desecration of the day. A resolutio presented opposing all secular uses of the bath for games and sports and all unnec travel and excursions, and urging employers captains of industry to recognize the need o laboring man for his weekly rest day and s him in this right and thereby assure his larger ency and happiness and the prosperity of capital and labor.

It seems probable that the whole question of day observance will now be raised and that th nominational bodies will put themselves on re There may be a stubborn battle between the reli element on the one side and the amusement-mo and politicians on the other.

INDUSTRIAL CHRISTIANITY

A Missionary Experiment on an Enormous Scale for the Uplifting of Chilean Peons

mpse of the 4,000-acre tract where industrial Christianity is to be applied in practice

AN UNDERTAKING *far larger than that ever essayed before in any country by a foreign mission board is that of the Methodists in purchasing a ranch of 4,000 acres in southern Chile, where it is proposed to train thousands of Chilean peons in modern agricultural methods and thus equip them to work out their own economic and spiritual betterment.*

An apiary on the Christian Industrial colony in Chile

General manager's headquarters. Thousands of Chilean peons are to be trained in modern agricultural methods on this big estate

THE Methodist Episcopal Church has just purchased, at an t cost of $275,000, a n of almost 4,000 r that stretches for l along both sides t Malleco River in u ern Chile and is u ed in one of the s productive agri- lt al districts in the rn hemisphere.

this large property proposed to train ands of Chilean in modern agricul- methods and thus them to work out own economic and itual betterment their return to homes.

e undertaking, in is an experiment plied Christianity cale far larger than ever made before in ountry by a foreign on board.

e estate, which is one of the finest in all of Chile, etween the coastal range and the Andes, about y miles south of Concepcion. The climate is that a wide variety of products, ranging from the tropical to those grown in the temperate zones, be successfully raised.

e former owner of the property is Don Manuel V. ter, a Chilean land baron of English extraction. anch was run on modern lines, and he was espe- progressive in his attitude toward his peons. ugh the place is worth almost $400,000, Senor ter gladly sold it at the reduced price when he the possibilities of the Christian plan for serving s fortunate fellow countrymen.

hen purchased the ranch had on it over 4,000 ucing apple-trees, large orange and lemon groves, hundreds of peach, pear, apricot and persimmon . It was fully stocked with horses, cattle, hogs sheep, the latter ranging the hilly parts of the e and proving a profitable investment. The wool a particularly fine quality.

The soil of the bottom lands along the river is admirably suited to wheat and other cereals, while the annual production of potatoes runs into many tons. The lowland portions of the ranch are fully irrigated, while the physical equipment includes modern buildings, steam tractors, automobiles for the use of foremen and directors, and many modern farming implements.

The considerations which led the Methodist Board of Foreign Missions to launch upon an enterprise of such pretentiousness are interesting in themselves as well as indicative of the statesmanship of modern missionary endeavor. To understand the wisdom of such a large investment, it is necessary to know something of present-day conditions in rural Chile.

The country today, outside the cities, is but little removed from the feudal system which has not only existed the 400 years since the Spaniards came but reaches back through many preceding centuries of Indian and Inca supremacy. Peons have lived on the same estate for generations. The few acres which they may call their own are not sufficient to supply their own needs, so to eke out an existence they work as cultivators of the landlords' broad fields at a wage of about forty cents a day.

Although steeped in poverty, victims of drink and other vices, and living at a very low standard, these childlike people have readily responded to the missionary appeal. Heretofore, however, the Church has been greatly handicapped in its work through its utter inability to offer to its many converts any adequate means of economic betterment. It seemed almost futile to bring evangelical religion into the lives of such human beings and then to make no provisions for the application of Christianity in its practical aspects.

The ranch at Angol is the solution to this dilemma. Here peons from every part of Chile will come for modern agricultural training. Theoretical instruction will take up a portion of the time, and practical application of the theories by actual work on the estate will occupy the remainder.

Horticultural, agricultural, and other experts in the diversified branches of modern farming on a large scale—brand-new kinds of foreign missionaries—are to be retained by the Mission board and sent to Angol to teach. There, too, Chilean Methodist ministers will be called in for periods of agricultural training, so that they may preach to their flocks in the rural districts the gospel of modern farming efficiency as well as the Gospel of Christ.

Bishop William F. Oldham is of the opinion that this great missionary enterprise will be self-supporting, practically from the start.

One of the side lines contemplated is the building of large canneries, where the products of the estate may be prepared for shipment throughout Chile. The many foreign mining and commercial interests, which have now to import practically all the supplies for their foreign employees from England or America, provide a market ready to hand.

Native workmen taking the course of instruction at the estate will work the land at the same time they learn the new methods. This labor will serve in lieu of "tuition." Students desiring to remain on the ranch during vacations, as well as the requisite number of regularly employed laborers, will be paid a decent living wage instead of the pittances usually received.

Laid Down Arms to Take Up Books

A Glorious Record Complete and Another Instantly Begun

By Hon. NEWTON D. BAKER
Secretary of War

WHEN Marshal Joffre was in this country, before our entrance into the war, the wildest expectation of the French General Staff was when America finally did prepare to partici- on the western front, we would have as many as 000 to 500,000 men.

s compared with "a great army of 400,000 or 500,- men"—the thing which America was not so long loing—stands the fact that one year and two ths after we declared war we were training, pping, transporting and maintaining soldiers in ce at the rate of 10,000 a day; so that in June of we transported nearly as many men as the Mar- had mentioned as our great army at the maximum is greatest expectation.

nd when the armistice came we had in France 2,000,000 men, and our casualties are pretty dy as great as the maximum expectation of the hal for our entire army.

This was not the work of the Secretary of War. It was the work of America. The net result is that America's effort is altogether the most spectacular exhibition of national strength that has ever taken place on the face of the earth.

When the armistice was signed, with 2,000,000 men in France, the problem which the general command over there faced was some sort of occupation which would keep the idle soldier from becoming a discontented soldier.

The boys said: "We want education. Can't there be some sort of a provision made here by which those who know more can teach those who know less?"

When I was last in France I looked over the educational system. There was at Bonne the American Expeditionary Forces University, which had 11,000 students, selected from all divisions.

There were eleven full-fledged colleges in that university—divinity, law, medicine, dentistry, veterinary surgery, the arts, the plastic arts, drawing, painting, things of that sort, music, science.

And one of the great cheering things, I think, about this whole venture is that we went over there with the highest conceivable purpose. Our men were filled with enthusiasm, dash and nerve and daring. They performed the most extraordinary exploits on the field of battle, and the minute it was over and that great objective accomplished their cry was for learning that would fit them for superior opportunity in their civil life.

BRITISH AIRSHIP LANDS IN AMERICA

ONCE more the sea is spanned above the clouds. With the safe landing of the big British dirigible balloon R-34 at Roosevelt Field, Mineola, L. I., July 6, the first crossing of the ocean in a lighter-than-air machine was accomplished, according to plan, but with a fuel margin so narrow that full success over partial failure was by but a few gallons of gasoline.

Head winds all the way across and thunderstorms on this side, one of which sent the big balloon 800 feet skyward in a single lunge, made the flight a constant struggle, and caused Major E. H. Scott, her commander, to send wireless calls for help and to suggest a landing at Chatham Naval Station on Cape Cod instead of Mineola. Destroyers were sent out ready to supply gasoline or to take the balloon in tow, and the Bancroft, U. S. N., got into touch with the R-34 and stood by underneath. The wind then became favorable, and by nursing the ship along on two engines, she was brought safely to her anchorage. She passed Montauk Point about 8 A.M. on the 6th and became visible at Roosevelt Field at 8.35. After circling the field to get her bearings, the motors stopped at 9.11 and the ship came to rest 2,000 feet above the anchorage. Major Pritchard, the second officer, came down in a parachute to superintend the work of making the ship fast, this being necessitated by the absence of Major Fuller, U. S. N., who had gone to Montauk Point to superintend the landing there if it became necessary. The gas was released and the big ship settled gracefully on an even keel until made fast.

The R-34 at Roosevelt Field, Mineola, L. I.

It was planned to refuel her and restore her hydrogen supply and start on the return trip early on July 8. The Navy had over 1,000,000 gallons of hydrogen gas at Roosevelt Field to recharge the R-34's gas bags and held there also sufficient quantities of gasoline for her fuel tanks. The officers and crew of the R-34 were given a hearty reception by the American naval officers and a banquet was tendered at Garden City by Vice Admiral Gleaves. Admiral Gleaves declared the trip of the R-34 had spun another cable uniting the two nations. The balloon was almost entirely above the clouds during her trip, the sea being only rarely seen. The monotony of the voyage was relieved by the discovery of a stowaway, a rigger named Ballantyne, who had been dropped from the crew to lighten the ship, but who decided not to be left behind. He worked his passage. The distance traveled in the voyage was 3,200 miles and the time 108 hours (4 days, 12 hours) a trifle longer than the steamship record, Queenstown to New York. The actual time from Ireland to Newfoundland was 59 hours. The R-34 is 670 feet long, 79 feet beam and 90 feet from the bottom of the gondola to the top of the gas bag.

The big British dirigible began her long planned cross Atlantic flight at 1.48 o'clock A.M. on July 2, starting from the East Fortune aerodrome near Edinburgh. The United States Navy was represented in the crew by Lieut. Commander Lansdowne.

The Week in the World's News

Allies Advance in Russia. The Allied Russian and British troops on the Archangel front advanced on June 26 against the Bolshevist positions south of Kurgomon on the Dvina, defeating the Bolsheviki, one hundred dead being reported, while the Russians captured 500 prisoners, 3 field guns, many machine guns and destroyed an enemy aerodrome.

General Denikine's Kossacks were reported on July 2 to be sweeping northward along the Volga. At the same time the Bolsheviki wireless from Moscow claimed the recapture of the important town of Perm from the Siberian forces of Admiral Kolchak. Kossack troops, on July 1, were reported within 380 miles of Moscow. Odessa, evacuated by the Allied forces on April 7, because of a mutiny on board the French fleet, was recaptured by Ukrainian troops on July 3 after a sanguinary battle.

Food Riots in Italy. Following a mass meeting at Forli, Italy, on July 2, the people excited by inflammatory speeches, plundered the food shops of the city, carrying the goods to the Chamber of Labor, where they placed them at the disposal of the people. The riots spread throughout Italy on July 3 and 4. Soviets were organized in many places and food was seized and sold at reduced prices. Merchants accused of extortionate prices were arrested and jailed in some places, and in others the zeal of the populace resulted in the destruction of stores and the spilling of goods on the streets. In Florence the streets ran with a mixed stream of wine, beer, olive oil and gasoline. As a result of these excesses, prices tumbled throughout Italy, but violence continued.

President Works Hard. President Wilson's ship, the George Washington, on June 30, met the transport "Great Northern" at sea and one of the escorting destroyers transferred to the George Washington a pouch of mail for the President in which were a number of appropriation bills which it was necessary for him to sign before July 1. The George Washington, being a naval vessel is technically American soil and the President was able to sign the bills with full legal sanction. This is said to be the first time in the history of the nation that a President affixed his signature to legislation when outside the continental boundaries of the United States. President Wilson was expected to land on July 8. He was reported to be preparing an address to be delivered before Congress shortly after his return.

Telegraph Strike Ends. After 21 days of failure to tie up the telegraph systems of the country the strike of the Commercial Telegraphers' Union against the Western Union and Postal Companies was called off on July 2.

A New Big Five. President Wilson, Premier Clemenceau and Premier Lloyd George, having worn themselves out in the preparation of the treaty signed by Germany, and feeling it necessary to return to the governments of which they were the heads, the supreme council of the Peace Conference was reconstituted under the chairmanship of Stephen Pichon, French Foreign Minister, the other members being Robert Lansing, Arthur J. Balfour, Tomasso Tittoni and Baron Makino of Japan, making it a Big Five. Full pressure was put on the work of preparing the peace treaty with Austria, Italy accepting the settlement of the Dalmatian question proposed by Secretary Lansing, but a threat of delay was seen on July 1 in the report that Italy would renew her demand for Fiume and would ask that the Austrian treaty provide the final determination of all Austrian territory to be ceded to Austria's neighbors.

The Kaiser to the Tower. Premier Lloyd George, addressing the Commons on July 3, said that more than a score of powers would ask Holland to extradite the Kaiser, and that the former rul be brought to England for trial. The Londo Mail said the Kaiser would be brought to on a British warship and confined in the T London while awaiting trial. It was also r that he would not suffer the death penalty, bu probably be banished to some lonely island. opinion appeared much divided as to the prop giving up the royal refugee. It appeared that the courts of Holland would first hear th case and that the Kaiser might then be eithe dited, or asked to leave the country as an und person. On July 4, von Hindenburg was qu declaring that he, himself, was responsible for orders and proclamations issued from Main quarters after August 29, 1916.

Casualties in Siberia. The skirmishes b American troops guarding the Siberian railw Bolshevik regular forces had resulted on July total of 50 casualties out of a company of 1 were killed in battle or died of wounds, 8 were s wounded and the rest slightly. Detachments recover the prisoners taken by the Bolshevis ceeded only in driving the Bolshevists further a

French, British and American Allianc the same time that the general peace treat signed treaties of alliance were signed at Versai tween France and the United States and Fran Great Britain, each depending for validity up ratification of the other. The text of the t has not been given out, but it is understood tha provide that the United States and Great Brita not wait for the usual process provided in the L of Nations, but will immediately come to the m aid of France in case of non-justified aggression

Polish Treaty. At the same time that th treaty of peace was signed the German and the delegates concerned affixed their signatures t treaty establishing the new Polish nation. this treaty the boundaries of Poland and Ge and of Poland and Russia are left to later deter tion. The new Polish nation is fully recognize treaty announcing that the success of Allied arn restored the independence of which the Polish had been unjustly deprived. The sovereign Poland over former Russian Poland and other tories already under her sway or to be added to later determination was recognized and Poland herself, the guarantee being underwritten b League of Nations, to assure absolute equality the law to persons of all races, languages and c

Cities Raise Wages. On July 1 Chicago's Council passed the largest appropriation meas the history of the city, an increase of $45,000,00 total of $115,000,000 for the year, being c largely by increased salaries for city emplo Provision for further increases was expected to f

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The crew of the R-34. Left to right: Lt. Com. Lansdowne, U. S. N., Wallace Durrant, Lt. Guy Harris, Major Pritchard, Gen. Maitland, H. Lick, Lt. D. Slotter.

within a short time. Ole Hanson, Mayor of Se announced on June 28 that Seattle was raising wages of all of her employees, declaring that the employees must and shall be paid enough to liv decency and comfort, and that neither cities nor ployers should wait until forced by threats of str to do justice to their employees.

A Dry Launching. On July 1, the first day of prohibition, a 5000-ton steel vessel was launched Newark, N. J., and christened with ginger ale.

Newfoundland-Atlantic City Flight Fails. T giant 4-engined Handley-Page airplane, "Atlanti which had been sent to Newfoundland to try for t

Continued on page 793

PEACE THAT IS NOT PEACE

pite of the League and the Treaty, There Are Now Twenty-three Wars in the World, More Than Half of Europe and Nearly Half of Asia Being Involved

By R. D. HENKLE

E accept the judgment of the proponents of League of Nations it is the greatest step in tory toward the elimination of all war.

But—

ep your powder dry," says Georges Clemenceau, r of France. "The world is living on a powder rr"

" is not all over yet. The world was never in a lesperate situation. Today, our chief of the l staff tells me there are twenty-three wars in ss," says Andrew Bonar Law, Lloyd George man and government leader in the House of ons.

area of hostilities on the day the treaty was embraced more than half of Europe and nearly Asia. The theaters of war may be itemized order:

1. The Archangel front: British, French, Serbians, ns, and a few lingering Americans are slowly ground against the Bolsheviki. Approximately men on both sides are engaged in the operavith nearly all the newer implements of battle except tanks.

2. Finnish front: General Mannerheim and an of Finns are having indifferent success against lsheviki in the direction of Petrograd.

3. Esthonian front: An Esthonian army, handi- d at times and aided at other times by scattered n detachments, is watching Petrograd from uthwest from a distance of twenty-five to forty after having approached to within fifteen miles city. A strong Bolshevist force is opposing it.

4 Lithuanian front: A three- and at times a four- conflict is in progress east of the Neimen River. and Lithuanians conducting operations against olsheviki are none too friendly allies, and they ound it desirable at times to turn on each other verlook the presence of a common enemy. The n army has not yet entirely evacuated the , and Marshal Foch during the week ending 21 sent a peremptory demand to hasten the ation. The Germans have been aiding first the and then the Lithuanians, making chaos of sion.

5 Polish front: The Poles are engaged in clearing rest-Litovsk country and the valley of the Bug lsheviki and Ukrainians.

Posen front: Active fighting between the Ger- and the Poles has been resumed after a tempo- suspension under the terms of an armistice im- by the Peace Conference. The Poles now are usly pleading for aid from the Western Allies ck three separate German threats where the y is moving on important strategic points.

7 Galician front: Poles and Ruthenians, aided by Ukrainian forces, have been fighting desperately e region between Przemysl and Lemberg, with y for the time on the side of the Poles.

8 Volhynian front: Here a strictly Polish-Ukrain- nflict has been waging between General Pilsud- forces on the one hand and General Petlura's ine army. Armistice arrangements recently en- into have been denounced as unauthorized by s, and active hostilities of a really important cter are in full swing. Pilsudski's command in- s several thousand Polish-Americans who were d near New York City and transported to France e United States and England, where they joined al Haller's Polish Legion fighting the Allies. During the spring r's divisions were transported gh Germany to the eastern front m the backbone of Poland's army.

Don front: General Denikine strong and well organized army ssians and Cossacks which he is against the Bolsheviki in con- ty with an understanding entered few weeks ago with the Kolchak nment at Omsk.

Kieff front: General fighting has in progress for several months een Ukrainians and Bolsheviki. w and fairly well-organized force ntered the field here under the er of an adventurer named Zeleny seems to be opposing both the factions. His supporters are ipally disaffected Little Russians.

Bessarabian front: General ing between Bolsheviki, Ukrain- and Rumanians.

Eastern Hungarian front: A yar Soviet army, after early re- s, is making substantial gains st a strong Rumanian army in h is a sprinkling of French Greeks Serbs, with French aircraft.

TWENTY-THREE *wars in progress on the day when representatives of the greater part of the world seated themselves in the Hall of Mirrors in the Versailles Chateau and solemnly affixed their signatures to an 80,000-word agreement to end all war!*

M. Clemenceau's pessimism is founded on his knowledge of nationalities, national aspirations, and human nature in general, but it is a prediction of calamities that may never occur.

Mr. Bonar Law's words in the House of Commons are a statement of present fact to which may be added the quite obvious suggestion that the belligerency represented by twenty-three wars will be intensified, and its manifestations increased, with the release of the pressure exerted for six months by the Peace Conference. Will the youthful League of Nations be able to ameliorate or control this situation?

The efficacy of the League of Nations is a matter purely of individual opinion. President Wilson is confident of its power for good. Mr. Lloyd George, M. Clemenceau and Signor Orlando have plainly and unmistakably let it be known that they seriously doubt its value. This has been emphasized in many ways by France and England, but in none more emphatic than their insistence on an agreement for concert of action by France, England and the United States, to be formally recognized in an Anglo-Franco-American alliance.

Another Triple Entente to balance what the shrewdest and most able diplomatists fear will develop at some time in the not distant future into another Triple Alliance with Germany, Russia and Japan as signatories!

Granting the clarity of the President's vision and the merit he finds in the League of Nations, the first task of its governing body will be the stabilization of the world. And to bring this about there must be actual, not theoretical, peace.

Men whose names appear on the treaty creating the League have declared that seeds for future wars can be found in almost every one of the articles of the German treaty. So not only must the League harmonize the Europe and Asia of today by effecting a just and lasting peace among the peoples engaged in the twenty-three wars referred to by Mr. Bonar Law, but it must see to it that hot-blooded nationalism is cooled to the temperature where it will be unable to germinate the seeds contained in the Versailles document.

13. Western Hungarian front: The Magyars have defeated the Czechoslovaks, advanced into Slovakia and are endangering the hold of the new Czech state on this territory.

14. Danube front: Serbians and Magyars are engaged here, and again the latter are meeting with more or less success.

15. Dalmatian and Istrian front: Jugoslavs and Italians are engaged in skirmishing, which at times reaches almost the proportion of battles.

16. Carinthian front: Conflict over the new frontier has brought German Austrians and the Jugoslavs into sharp engagements.

17. Teschen front: While the war between the Poles and the Czechoslovaks over the Duchy of Teschen has been halted by an armistice, both countries are maintaining their forces in readiness to resume fighting if the distribution of the old Austria by the Peace Conference is not done to their satisfaction. And since, in this district, satisfaction for one means disappointment for the other the armistice seems to be little more than a breathing spell for the soldiery.

18. Montenegrin front: Montenegrin rebels, supporters of the old dynasty against the new Jugoslav state, are opposing Serb forces which are attempting to subdue them.

19. Gulf of Finland: A sharp naval war which has resulted in important losses of warships on both sides has resulted from the efforts of the British navy to keep control of the Gulf of Finland and the gate to Petrograd. The Bolsheviki, manning the vessels remaining from the old Russian Baltic fleet, are disputing the possession of the gulf with the British.

20. Indian frontier: The Third Afghan war is occupying the attention of the British Indian army. The Amir of Afghanistan, actively supported by the Bolshevist government in Moscow, has all his available army in the field. Quite serious fighting is in progress around Khyber Pass. The British are using airplanes extensively to bomb the Afghan camps and towns, but they have not succeeded in advancing with their cavalry and infantry more than a few miles beyond the frontier. Their objective is believed to be Kandahar.

21. Siberian front: American, British, French, Italian, Japanese and Chinese troops cooperating with two Russian columns are attempting to subdue the Bolsheviki in Siberia. The first Americans killed or wounded in action on this front were reported the middle of June as a result of an action with the Bolsheviki about one hundred miles from Vladivostok.

22. Ural front: Admiral Kolchak's All-Russian army had marked success against the Bolsheviki during May, but in the weeks following lost almost all the ground it had gained. Kolchak is pleading for aid from the Allies. This assistance must come quickly, he says, or his situation by winter will be one of considerable danger. Thus far there are no indications that material help will reach him during the summer.

23. Egyptian front: Great Britain has largely reinforced her army in Egypt and there has been serious and costly fighting between the British and natives, who are supporting a strong nationalist movement. The uprising was general, reaching from Cairo to the Upper Nile, and has not yet been put down.

To this list of troublous districts may be added at least two more where conditions are such as to hold the attention of the world.

Turkish nationalists fiercely resent the efforts of Greeks and Italians to establish themselves on the eastern Mediterranean littoral and have opposed any efforts to penetrate into the hinterland. The Peace Conference was compelled to order Italian detachments back to their transports after landings had been effected at several points. The Turks are receiving at least passive support from the British, and several circumstances have encouraged them to use their arms to prevent, if they can, a complete breaking up of the old Ottoman Empire. They seem to resent particularly the claims of the Greeks and Italians.

The Korean revolt has been worrying Japan, and it has aroused much sympathy outside Asia. The Japanese army in the colony has been reinforced until it now numbers close to 150,000 men, but the soldiers can find no armed men to fight. The entire country is in rebellion, but its leaders are determined to prevent as much bloodshed as possible and place all the onus of violence on the shoulders of the Japanese. The strength of the revolt is growing under very shrewd and skilful direction, and for the reason that it is of a passive character the Imperial authorities are at a great disadvantage. The situation here is one, however, which the League of Nations specifically excludes from its jurisdiction. Like the smoldering Irish rebellion, it is regarded as a strictly internal affair.

And Mexico! For the first time in its history the United States has been compelled to fortify a frontier. Disorders south of the Rio Grande are responsible for the need. Surely Mexico is a field in which the League can exercise its beneficent influences.

The Sunken Interned German Fleet

The German fleet sunk by crew in Scapa Flow harbor. Sunset view of the ships taken from a dirigible.

Putting God First

A SERMON BY REV. CHESTER FAIRMAN RALSTON, D.D.*

TEXT—Phil. 2 : 5. "Let this mind be in you which was also in Christ Jesus."

ON THE eve of his departure for college a mother said to her son, "Remember, my boy, if you are to succeed in life, if your service is to be at its best, you must be willing to be third." When that young man had finished decorating the walls of his dormitory room with pennants, pictures and banners, there hung immediately above his study table this motto, "I am willing to be third." Many were the curious glances cast at that motto by classmates and friends during the freshman year, while not a few made light of the very strange and, to them, meaningless words. Near the close of the year one of his chums confessed an intense curiosity and desire to know the meaning of this unusual motto. It was then, for the first time, that the story of what passed between the young man and his mother became known. "But what did your mother mean by such a remark?" was the further inquiry. "Her explanation," he replied, "was that in order to make my life of greatest service I must be willing to put God first, others second, self third."

In striking epitome, this is exactly what Jesus did, and this is the essence also of the Master's teaching for those who would follow after him. The "mind which was in Christ Jesus" led him to consider first and always the will of God the Father, then the need and condition of those to whom he was sent, his own welfare always receiving last consideration.

To put God first in life's plans and activities presupposes a surrendered will. This much is granted without further word. But it means more. To put and keep God first implies a knowledge of God and his purposes which can come only through fellowship with and obedience to him. Whatever our belief concerning a tendency to sin as the natural drift of life, I am convinced that more men and women would be lovers of God, and willing co-laborers with him, if only they knew him and understood his purposes. The personality and purposes of God as revealed in Christ will command the assent and admiration of men. For a man to be willing to walk with God is to come to love and understand him, and this, in turn, will result in keeping God first. If one will fully acquaint himself with God's ideal for man, as revealed in the life and teachings of Christ, there will be no misunderstanding as to the rightfulness of God's claim to the first place in one's plans and service.

PUTTING God first in life gives one a right adjustment, in truth, *the* right adjustment to all of life's problems. It furnishes right adjustment toward one's self, toward others, toward material and spiritual values, toward matters temporal and matters eternal. It does away with many of the false values which are at once so deceptive and so alluring. It helps to render otherwise difficult questions easy of decision. It takes time by the forelock and enables one to answer some of life's hardest questions even before they arise. To determine definitely to put God first is a great life-stabilizer. It holds man in just balance Godward, manward, selfward; inward and outward, earthward and heavenward. And it should be remembered that it is a thousand times easier to put God first, to serve him with the heart and soul and mind and strength, than to give him only partial right and place on the throne of one's heart. God is always in the way in such a life. To such a one religion is ever an annoyance, a constant source of irritation. There is no peace or joy for such a life. Jesus included the whole problem in the striking words, "Ye cannot serve God and mammon." It cannot be God *and* mammon; it must be God *or* mammon. For the person who would be at peace with God, who would find joy in the fellowship of God, who would render the most effective service in life, this is a first and unalterable requirement: he must put God first.

"Others second." The demands of self unceasingly cry out against the interest of others. One may decide he is willing to give God the first place in his life only to discover that self precipitates another fight in its demand for "rights" and consideration over and above consideration for others. Again the "mind which was in Christ Jesus" points the way. "He saved others, himself he could not save." That was more than a taunting cry of the Jews. Because he saved others he could not save himself. He put the will of the Father first, the welfare of others second, and buried himself.

"Look not every man on his own things, but every man also on the things of others"; "We that are strong ought to bear the infirmities of the weak, and not to please ourselves"; "Bear ye one another's burdens, and so fulfill the law of Christ"; "If meat causeth my brother to stumble I will eat no meat"—these are among the words of Scripture which clearly teach that thought for others must be paramount with those who would follow their Master. It has not been pleasant for Edward Steiner to enter the ports of our country five and twenty times in the steerage of an ocean liner. But he has not chosen to do so because it is pleasant, because he sought his own comfort; he has done so because he put others second and self third. He has done so that he might be the better able to speak a message to the entire country in behalf of those with whom he shared a steerage sailing. He was considering the "things of others" that he might serve them. We rise just as high in this life as we seek to lift others; no higher. We receive our greatest good in this world by giving ourselves to others, not by receiving from them.

WHEN Jesus commanded the rich young man to sell his all, and distribute among the poor, it was the Master's way of trying to bring into the life of that young man a blessing he had never known, not even with his faithful observance of the negative commandments of the Decalogue. Jesus would have him learn the joy of losing his own comfort and selfish interest in the need and welfare of others. His riches separated not only between himself and his Lord, but between himself and his brother.

In his "Life of Henry Drummond," George Adam Smith tells of an incident which came under the observation of Mr. Drummond during his ministry among the students of Edinburgh University. He recites the case of an American student, a graduate of an American university, who remained in Edinburgh one year after graduation for the sole purpose of trying to win to Christ a fellow student, an avowed and rabid atheist, with whom he had been closely affiliated. This young man resigned his opportunity to open in a home city a promising medical practice, that he might serve the other man in the higher way. Nor was his willingness to put others second without its due reward. Through his personal influence the student friend was won from atheism to Christianity, and more; he later went as a medical missionary to the foreign field.

The centering of one's mind upon others removes self from the immediate foreground of one's thought, thereby giving full opportunity for the best development of character. No life can be at its best, no character can put on strength and beauty when attention is centered upon self. The self-centered life moves in a circle so small that the circumference of one's interests is so near the center as to make the larger and truer visions of life practically impossible. Whatever his pretensions may be, if a man fills his thoughts and talk and plans with "I" and "me" and "my," God and others must remain in the farthermost background of his life; his usefulness in the Kingdom of God must await a readjustment of his attitude toward the great world outside himself.

Native reader in North Africa

Self third! If one is possessed of the mi characterized Jesus, if the young man shal the injunction of his mother, there will be littl for self in all his thoughts. When the mother and James desired for them first places in the dom of God, when the disciples quarreled themselves for the chief places, the Master re them for their self-seeking, pointing out at th time that the only way to come into the pl honor and leadership is through the denying in the service of others; in other words, by k self in third place.

A FEW years ago a young woman was gra from an Eastern college as president of he This young woman was compelled to earn her expenses, and therefore had little time for soc while in school. Her off hours were spent in m and darning for other girls, and doing such oth as she could secure. Hers was a very busy lif she was never too engrossed with her own nee interests to be forgetful of the comforts of her mates and friends. She found time in some way favors and kindnesses for the girls. She w among the brightest in her class, but she w garded the most unselfish, thereby winning th fidence and love of her classmates. Througho college course she had made herself the serv those about her, and they, in turn, exalted her senior year to the highest honor within their by electing her president of the class. Thos bury self in the interest of others and of God w blessed in rendering the highest possible servic will be exalted to a place of confidence and ho the affection and esteem of their friends.

And the secret here is what? Simply this: who put God and others above self will have th resources of the Divine Spirit and of human f ship at their back. Such can God safely trust the riches of his grace and power. To such will give their confidence and allegiance. When one sciously puts God and others to the front in his thoughts and service, one finds that God and fellows get behind him and exalt him to positio increased responsibility and service.

The whole record of missionary service from day of Paul to that of Pitkin is in illustration o fact. And what holds in these positions of outs ing service maintains also in every life, howeve significant the position occupied, where self is b in the interest of Christ and humanity.

WE ARE exhorted by Paul in our text to "let mind be in you which was also in Christ Je and which the apostle defines in the verses follo as the mind of self-denying service in the intere others. "Wherefore," he continues, "God highly exalted him, and given unto him the that is above every name." Thus hath the Fa honored his Son in carrying to its highest fruitio law for which we appeal in this sermon. And so, have men lifted up Christ, the sacrificial Christ, they have declared him "the holiest among mighty, the mightiest among the holy."

No one has ever been bold enough to claim that Master did not go to the full limit in his self-renu tion and self-sacrifice in his ministry for others, the exemplification of this great law of the Gosp his life that has placed him high above all other teachers and leaders. Not alone the beauty strength of his character, nor the wisdom of his te ings, nor his power to heal and to help, has given him "the name that is above every name" in affection and confidence of mankind; it is because "being in the form of God, did not reckon his eq ity with God a thing to be clung to; but emptied h self, taking the form of a servant, and was mad the likeness of men; and being found in fashion man, he humbled himself, and became obedient u death, even the death of the cross." It was his ingness, which became the purpose of his life an turn the reality of his life, to put God first, ot second, self third, that draws a self-centered, wic and lost world to the foot of his cross.

We must conclude that the mother, in her final junction to her son, was right; that she laid bef him the one inclusive law of Christ for all high worthy service—a law which she, as a Christ mother, had long before learned and practiced; which for us all is as fundamental and inexorable any word of the unchanging Christ.

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*Baptist pastor, formerly of Yonkers, N. Y., now of Oberlin, Ohio.

TRIP ON A TRANSPORT

By Margaret E. Sangster

EFT France from the same port that I landed u—Bordeaux. I left France in the first glow of wonderful springlike morning, after a night of vaiting on shipboard for the right tide. The hat I sailed on, strangely enough, was the same which I had left New York, the Chicago. But interim between my arrival in France and my away from France, the Chicago had been ted from a typical French Line passenger ito a transport.

re are always a thousand and one things in the proverbial last minute—a mil- id one things to see. I had left many tasks e. I had left countless details unattended id strangest of all, I felt, during those last a dragging sorrow at my heart. For, gh my homeland lay bright before me, ll the radiance of a dream coming true, I to leave France. Somehow France had to occupy a unique place in my heart. home, even as I paid for my ticket and ed my deck chair in Paris, seemed unreal, a It wasn't until I landed in the crowded, ng station at Bordeaux that any shade of seemed to touch me.

E transport was crowded with soldiers oing home. From all about me I heard talking boyishly, exuberantly. Here and on the deck a horizon-blue uniform showed among the olive-drab masses—here and a civilian stood out from the background iforms. There were very few women on the boat—a sprinkling of French wives to the home of their adoption, a Red Cross , a government worker or two, and myself. As hip swung heavily away from the dock, we all led dizzily against the rail, waving madly familiar faces, calling our good-bys to the stran- vho had come out of curiosity to see our boat Strangely my eyes were a little dim as I blew kiss to France—and yet I was laughing.

m somewhere below deck a band—a real mili- band—began to play catchy American music, and nly I felt at home for the first time in months. ned to a young lieutenant who was standing e me, and spoke. "Well, we're on our way!" I him, and though I didn't even his name, I felt as if we were iends.

e lieutenant looked at me, his rinkled up into a chuckly smile of ement. And "It just ain't possi- answered the lieutenant.

AVE spoken of my voyage to rance as a picture gallery. It was doscopic, unreal; a story told in hed paragraphs. But my trip , on the very same boat, was different. It was a definite, con- d thing from the very moment of g to the last second before we d. Perhaps it was different be- the sea was a fairly smooth of water—because the sun shone lly day after day. Perhaps it because I was surrounded by my trymen, who had proved their h, who had passed their test gal- y, with colors flying. *Perhaps it ecause we were going home!*

ipboard friendships are queer, al things, that have a way of fill- quite subtly, a very wide place in heart. My voyage home was a , joyous, houseparty sort of r, filled with friendships that every day into more perfect er. Some of the boys that I came now so very well I shall never see n, and the ones that I do meet never be able to achieve again the easy air of good-fellowship. But ve memories of them pigeonholed y in a mental treasure-box for all

here was the boy whom we called General." Why we called him I didn't quite know. Perhaps be- e he was a serious soul, who car- himself with a sturdily erect e—perhaps because his blue eyes ed so straight into the soul of gs. He was bashful, rather—he mered and blushed when I talked him, and confided to the other that "women folk were hard to erstand!" But he admitted once he was a criminal lawyer in a e Southern city, and his friends me later that he never blushed or mered when he was working out a

he blonde, very young boy we called Alonzo. He resented the name bitterly, but came in time to recognize it as his own particular burden. He had three gold stripes on each sleeve of his blouse. The three on his left sleeve stood for eighteen months in active service; the other three for wounds received at Belleau Wood and, later, at Château Thierry. There was a scar from one of them on his temple—a cruel scar that ran well up into his hair. "It's hard to smile," he told me very soberly one night when I was teasing him; "I've seen such an awful lot of fighting."

A Prayer for Our Boys Returning

GOD, bring them back just as they went away;
  A little wiser, maybe, but unchanged
In all the vital things—let them today
  Take up the lives that war has disarranged.
Let them renew the youth they laid aside
  To fight their battles in the world of men,
God, bring to life their little dreams that died,
  And build their altars new again, and then—

Show them the paths of right that they have fought for
  Through bloody mists on bloody fields of strife;
Show them the gallant truths that they have sought for;
  Show them, anew, the better things of life.
God of the hosts, blot out the months of pain—
And let them have their boyhood back again!
AMEN.

The Marine Major was going home to sadness, for death had visited his loved ones while he was fighting his way through a death-swept country. He was going home to emptiness—to a house that would echo at his lonely footsteps. He played, most of the time, with a wee Franco-American baby that its war-bride mother was bringing to New York. He didn't smile much, either.

And then there was the group of men who worried. De-De, who was a captain, was worried because he was engaged to three girls back home and didn't know which one he loved. And John, another captain, was equally worried because he wasn't engaged to any girl. There was the man who worried because his job had not been kept for him, and the other man who didn't want the work that was waiting for him. There was the man who told me that he had grown away from his wife—and the boy who said that his wife had grown away from him.

There was a man from Missouri who was going home to sit on the porch of his house and stay there. "Ah ain't nevah goin' to leave that fahm no mo'!" he told me emphatically.

And there was Bob, who hated to give up his uniform, which *was* becoming, and who wondered whether he ever would fit into the scheme of things again. "It just seems, Miss Margaret," he told me, "that I've got to go on. I can't just sit still—after all o' this! Why, my feet'll be achin' to hit the trail again. And back home"—his face was a sober face—"the folks are expectin' me to settle down!"

They were all my friends, those men who had gone over to fight for my country. But the most joyous part of the trip—the most unforgetable part of it—is woven around a curious five-sided friendship that I achieved with four boys who had gone from college, in the first part of the war, to fight with the French. Very young they were, very good-looking in their horizon-blue uniforms, very thrilled with the thought of getting home. And the plans that they made, sitting in their deck chairs! the boyish, exuberant plans!

They were going camping first—real camping in the Maine woods. And then they would go, they supposed, into business. Perhaps together. What business? Oh, most any business with money in it. Pat was all for a great scientifically arranged farm. Bennett wanted to manage a factory run along real profit-sharing lines. John thought there might be a great deal in the perfume business. Only Heinie, who was quite terribly seasick, was content to drift. "Future?" he said once. "I'm going to go out somewhere in the middle of a continent—any continent! And I'm going to stay there. I don't even want to see another ocean!"

Oh, friends of mine, if my trip over was a picture gallery, my trip back was a photograph album, a nice family album, a little worn on the edges, and a little threadbare—perhaps from constant use.

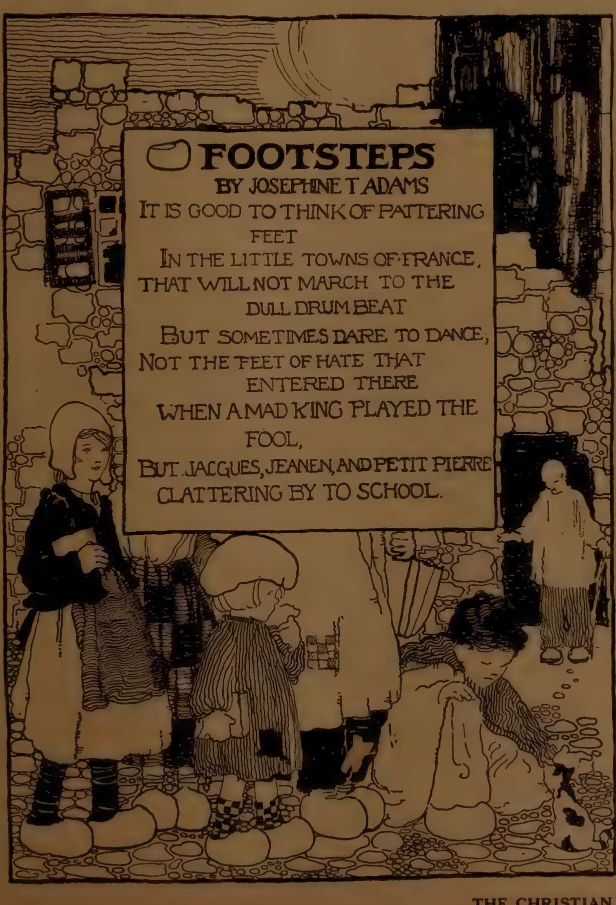
I shall never forget my first sight of my homeland—from the ocean. It was about four o'clock in the afternoon and we were walking about the deck, when suddenly, off in the distance, some one saw a black streak rising, chimney-like, against the sky. At first we thought it must be the smoke-stack of some passing boat, but it stayed so immovably upon the horizon-line that the idea became absurd. And then somebody said, in a hushed whisper, "*It's a lighthouse!*" And it was.

We anchored somewhere not far from Sandy Hook for the night. For we had to see inspectors and health officers and passport men before we could be allowed to land in the morning. Nobody felt like sleeping that night. It was too wonderful to be alive, and awake, and young—and almost home. Even I, who had only seen the last curtain fall upon the last act of a world drama, could somehow catch the feeling of the boys who had stage-managed the fall of that curtain.

It was a happy evening, but as it grew later and later the happiness became an almost silent happiness. I stood up on the hurricane deck with the four boys who had been in the French army, and watched the shoreline—watched with a feeling that might almost have been a feeling of reverence.

We saw the pilot come out in his little bobbing boat. We watched excitedly as he climbed the rope ladder that was thrown to him. The soldiers below deck were shouting, singing. And then a fireship, vividly alight, swept toward us down the bay. It was Pat who spoke as it drew near. "The searchlights on that boat look like arms, don't they?" he said softly; "like arms stretched out to welcome us home."

All at once I was seeing the fireboat through a mist of tears.



FOOTSTEPS

BY JOSEPHINE T ADAMS

IT IS GOOD TO THINK OF PATTERING FEET
IN THE LITTLE TOWNS OF FRANCE,
THAT WILL NOT MARCH TO THE DULL DRUM BEAT
BUT SOMETIMES DARE TO DANCE;
NOT THE FEET OF HATE THAT ENTERED THERE
WHEN A MAD KING PLAYED THE FOOL,
BUT JACQUES, JEANEN, AND PETIT PIERRE
CLATTERING BY TO SCHOOL.

OUR EDITORIAL PAGE

The President and the League

WITH the homecoming of the President, the country may expect to hear from his own lips the full story of the Peace Treaty and the League of Nations. It will then be known definitely how he has fulfilled the great mission to which he was assigned as the chief representative of this people, and to what extent the United States has been an influence for world peace. We have believed from the very outset of the League movement that our people as a whole were heartily favorable to the project. Now, it will be known as far as any unbiased and open mind can desire to know, just to what extent the hopes kindled by the League have been justified by the outcome.

That there are some sincere people, even outside the range of partisan politics, who doubt the utility of the League, we can readily believe. Their opinions are entitled to be heard. Nothing that is human is perfect; the highest good would seem to be well-nigh unattainable. We can hardly expect the League to be free from imperfections. Yet as the matter stands it has this logical aspect: a League of Nations is the world's greatest hope for averting future wars; and as such a League without America—which was its parent and projector—would be virtually impotent, our duty in the line of world service in behalf of peace and justice makes our identification with it indispensable as the only available means of avoiding world wars in the near future, at least.

Our heroic dead, could they speak to us from their graves, would tell us how they gave their lives for world peace. To reject the League now would mean that their splendid courage, their confident hope and their sacrifice had all been in vain. We are bound by the ties of national honor, as a duty we owe both to the dead and the living, to stand by the League, to aid in making it an organization of real worth in the world, and to justify the confidence the other nations have in us to help in attaining that end.

If from the standpoint of human necessity the League be indispensable, it is even more so for high moral reasons. Its field of service will include the improvement of labor conditions among the nations, the just treatment of tutelary territories, bettering the condition of women and children, the abatement of the drug traffic by which multitudes are slaughtered for profit, the introduction of sanitary methods in different lands, and other important tasks related to social justice and well-being on an international scale. Peace is but one, although the most important, of its many duties. It will be in the largest sense a broad, practical illustration of the Christlike ideal of brotherhood. As President Wilson himself has said, in one of his recent addresses, the League of Nations will "maintain peace by maintaining right and justice. . . . It is a great charter for a new world order of affairs."

Dr. Charles W. Eliot, President Emeritus of Harvard, one of the clearest of American thinkers, in a powerful argument for ratification declares that the Treaty "aims at justice, liberty and peace for Europe and America, and at the promotion of national and international righteousness and well-being. It is by far the most promising agreement among the freer and more progressive nations that has ever been worked out. It suggests and will promote the organization of several new republics. . . . The League of Nations offers the only available means of putting into execution the ideals for which the American people went to war. Without it, the sacrifice America made for the war will be in vain. With it, we will have earned an immense gain for mankind."

Opportunity Schools

DENVER has struck a new educational idea which deserves the attention of practical minds in other cities. It is the "Opportunity School," and it aims to find out what kind of a career the student is best fitted for by natural inclination, and then to develop his latent abilities in that direction. Several years ago, Superintendent Cole of the Denver schools and one of his brightest lady principals, on comparing notes of their observations of the pupils' predilections, concluded that it was possible to find a more direct way to practical training of both mind and body than could be reached by present methods. They believed that an opportunity should be given to the student to begin the real battle of life with his best working qualities trained in the right direction for success. Some surprising results have been achieved thus far by making the teaching fit the student. The "Opportunity School" is, in a very definite sense, industrial, and a majority of its students are men and women who have had comparatively little education. It has already shown that under the new method of making the training fit the individual scholar, it is possible to reach without waste of time a point at which he or she may be rated as qualified for good work.

One man who when he entered the school confessed that he "knew nothing" is now, after two years' training, the well-equipped foreman of a large foundry. A young woman engaged at simple tasks in a packing plant, through her "Opportunity School" evening studies developed qualities which won quick recognition and promotion from her employers. Many other instances of the same sort, we are assured, could be quoted to show that the new idea is well worth investigation by the educational boards of our cities. We should like to see the "Opportunity School" idea thoroughly tested as a means of equipment for self-support and real progress for all our American youth.

Bolshevism Revealed

BOLSHEVISM, as a new ideal of human equality, has been widely exploited by its friends and apologists in America. They have asked that Lenine and Trotzky be let alone, with the assurance that, once unopposed, they would construct on the ruins of Russia a Utopia which would open the eyes of the world. On the other hand, the enemies of Bolshevism have painted its story in gory red and have warned the world against it, as a political disease, infectious and certainly fatal. Much that has come to us as news has been colored by the medium through which it came.

But on June 30, U. S. Consul Embry, just home from Omsk, from which vantage point he had observed the Reds since last November, gave us a real story, uncolored, exact, of what Bolshevism did to a group of Siberian cities which were afterward released from the terror by Siberian troops. Bolshevism may be a beautiful ideal, but the road to the realization of that ideal appears to be a path of murder, of rapine, of vandalism, of destruction of all that man has counted as civilization. A whisper of dissent is good for a bullet. An accusation is a condemnation. Fair trials are tedious and human liberty a nuisance. You may choose to agree or to die. It is more terrible than the Commune and less hopeful of good results. But there is a hopeful side. Mr. Embry believes that Admiral Kolchak will be able finally to overcome the Reds and to restore sanity and orderly government to Russia.

The world will not be safe for democracy so long as the Bolshevist fever is unconquered anywhere. It seems now to be past the crisis, but whether receding or reviving, Mr. Winter's story which is announced in this issue will give a definition to "Bolshevist," and will supply a reliable basis of judgment.

A Scapegoat of the Kaiser

VON BETHMANN-HOLLWEG, ex-Chancellor of the German empire, has offered himself as a scapegoat to bear the sins of his former master, the ex-Kaiser. This proposition has brought him suddenly into the limelight. He claims that he, who originated the famous phrase, "that scrap of paper," as applied to the violation of Belgium, was alone accountable for precipitating the war, the Chancellor being the responsible head of the government. He now proposes that he should stand trial in Wilhelm's stead, and declares his willingness to become a vicarious sacrifice to justice, and to accept the consequences whatever they may be.

There are certain obstacles, however, in the way of accepting this somewhat theatrical proposition. First: The Chancellor, as the records absolutely show, was merely a tool of Wilhelm Hohenzollern and the pliant slave of the Junker cabal which then dominated the imperial policy. Second: It happens unfortunately for the ex-Chancellor that the Allies are firmly resolved to compel the ex-Kaiser to face his judges in person and not by proxy; he alone must answer his accusers. A third reason is that the program for bringing the world-wreckers to justice is an inclusive one, and involves all the leaders who were parties to the crime, and who must now answer at the bar. As this will necessarily include Von Bethmann-Hollweg, it is quite superfluous for him to pose as a voluntary scapegoat for another.

It would have been quite a different matter, however, if the ex-Kaiser had been smitten with the desire to offer himself as the sin-bearer for his people. Instead of allowing his Chancellor to snatch the glory of such an opportunity, he could have pr his intention of facing his accusers and mi come forth with something of dignity from to the ordeal. He has missed an opportuni awakening the pride of his people, and has ingly lost the chance of getting even a passi of approval from the world which is awai judgment. The Kaiser is rather given to impulse; yet the opportunity has gone.

A Sober Nation

"GOING DRY" has not proved the sev which many anticipated. Now that thing accomplished, as far as the enfo of the War Time Prohibition Law is conce awakens a general feeling of gratification t liquor-selling forces and their allies, the brew distillers, with all their law-defying threats vices, have failed to stem the tide of prohibiti that we are started on the way to becoming nation.

It is a marvelous transformation which has gun, the full extent and meaning of which can yet be appreciated. An evil which had been rec as unconquerable has been tamed and drive a corner. But the saloon men, although the accepted the situation, have not yet abandone The day before the closing down of the saloo marked by no riotous orgy or carousal, but by deliberate, sodden drinking, as though the indulgence were reluctant to let the last oppo pass without a farewell debauch. It was th debasing wake of King Alcohol.

Wherever prohibition has been fairly tried, resulted in moral, physical and economic improv in the material reduction of crime, and in a les of taxation and other burdens which liquor- communities have to bear. A sober nation m happy and prosperous nation. It means a full basket, well fed and comfortably clad children, home surroundings where the wolf of poverty enter. It means emancipation from one of the gr wreckers of manhood the world has ever know

To Our Readers

SOME months ago a well-known journalis Nevin O. Winter, of Toledo, Ohio, we Europe as the Special Commissioner o Christian Herald, with instructions to get a bottom facts concerning Bolshevism. He has returned from a very remarkable series of vis Russia, Poland, Germany, Czechoslovakia, gary and other contiguous countries. The sto has to tell is one that will surprise the Ame people. It is the first presentation of the a naked truth concerning Bolshevism, and comes absolutely reliable sources. Many have inqui there was any good side to Bolshevism. They find the answer in Dr. Winter's articles, the fi which, entitled "The Truth About Bolshevism,' appear in the Christian Herald very soon. strongly urge all readers of this paper to notify friends of this fact and get them to subscribe. American who wishes to know the truth conce this unparalleled political and social develop which has shaken the world can afford to re uninformed.

Another feature which will be welcomed with versal approval is by Homer Rodeheaver, the fa Gospel singing evangelist, and first lieutenant of Sunday, who writes a short series of articles ent "My Experiences in France." Everybody k "Rodey" as the genius who put the pep i musical services in Billy Sunday's Gospel campa The great evangelist regards him as unequal Rodey spent many months in the trenches with heroic boys, and he tells the story of his advent in these chapters, which are full of human inter giving entirely new aspects of the soldier's life in time. Rodey has the faculty of seeing the b side of things wherever he goes, and it is that which he now presents so entertainingly that all read his story will be delighted. The first instalm of his adventures will appear in the Christian He at an early date.

Do not allow your subscriptions to expire. Se in your renewals in good time, and we hope th everyone will take the opportunity to send in a same time *one or more new subscribers*, that as m good people as possible may find enjoyment in readi the Christian Herald. We want to keep our Fam Circle constantly growing, and we invite your hea cooperation in helping us to do this.

Bringing up the Children

Dad

By HENRY TURNER BAILEY

A l the glory of children are their fathers." Prov. 17:6.

HAKE hands, Dad. How many children call you that? There are five who have called me Dad or Pa or Poppy. Excuse me for mentioning it, but I want you to know that I am no theorist in this matter of being the father of a y.

w here is some straight stuff: It is father's duty e some time every week to his boys and girls. only time I have been able to give to mine is y. My Sundays have belonged to the children. ave been to church and Sunday school with always, because in the light of some hundreds ars of history there is nothing that yields better s, in the long run, than habitual reverence for "Only those who believe in God do good in te," say the French.

day afternoons we have always taken a walk, the weather permitted, or if too stormy we have story books together, or have made various kinds ap-books.

our walks we usually had a definite objective. ent to see somebody, or to get a particular view, visit our favorite trees, or to look for some one in particular. We counted birds' nests one on another we searched for cocoons; on a third, into old stumps to see what we could discover; ooked under pieces of wood and bark, l the smallest growing things; collec- eaves or seed packs of as many kinds ossible; learned the wild flowers, the , the butterflies and moths, the ferns, rees, the mushrooms; made collections lored things—flowers, leaves, insects, les and so forth, and arranged them in spectrum order; followed a brook in ner with Tennyson's Brook as a guide; wed one in winter with Lowell's Brook he Vision of Sir Launfal) as a guide. word, we studied God's great wonder- utdoor book in the afternoon, just as ently as we studied the best literature e morning.

d what results? Five open-eyed, -minded, intelligent young men and en, devoted to their parents and grate- or what their heavenly Father and his ren have done for them; a mother is still young and happy (because she a little rest on Sunday during those nuous years); to say nothing of a father now thanks God for the privilege of being a boy though in his fifties.

e shall never forget those long eve- s in our city home when the girls came from seminary and high school and boys from Harvard and "Tech," and sat around the dinner-table together, etful of time. We were all more en- aining to each other than any show ever ed, because by this time each of the dren had discovered his own special of interest and delved into it beyond limit of the others in the great realms ature and literature that we had begun enjoy together when they were little dren. Each one could therefore make own particular contribution to the de- t of all.

ool rooms, clubs, stag parties? When short-sighted, self-indulgent, arrogant ers learn that in their own wives and dren are the possibilities of perennial ghts and solid satisfactions compared h which other things are dust and es?

e confidential relation between the er and the children is one of the most ious and important things in life. One uld never take chances of forfeiting this ation. It costs something to keep it, but s worth everything to the father and dren.

The Boy's Room

By LAURA A. KIRKMAN

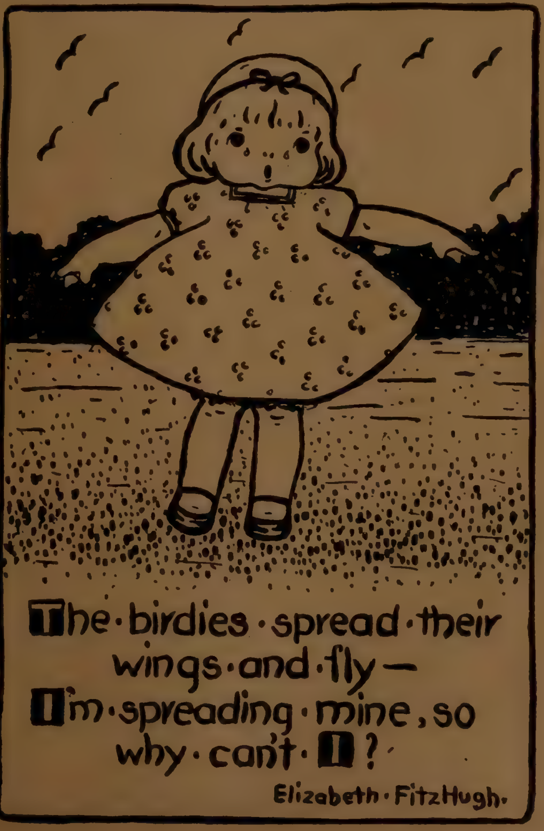
WHILE daintiness is the keynote of the young girl's room, utility should be the first consideration in planning the boy's room. For boys are naturally more energetic than girls, and should have durable things about them.

For this reason furniture of some dark wood is better than white-enameled furniture for a boy's room. Cretonnes, too, seem out of place here; they are apt to become mussed and tumbled during the boy's vigorous play.

A good-sized rag rug is best for the floor of the boy's room, for this can be washed when forgetful feet track mud on the floor. The washstand china should be thick and plain, rather than fancy and fragile. The ornaments on the bureau should consist of a small clock, a pin-tray, a necktie box and a standing frame for mother's photograph.

But the most important piece of furniture, in the boy's opinion, is a work-table at which he may study, play games, and tinker with things mechanical. Boys are naturally inventive, and there is no better place in the house for such tinkering than in his own room, where he may have his boy friends in to experiment with him on rainy days.

Of course, carpentry work should not be done on the bedroom work-table; that should be done in the woodshed or barn. "Only noiseless work" should be the rule regarding this table. An ordinary kitchen table is excellent for this purpose.


The·birdies·spread·their
wings·and·fly—
I'm·spreading·mine, so
why·can't·I?
Elizabeth·FitzHugh.

First Lessons in Music

By HARRIET AYER SEYMOUR

TELL Bobby to listen very intently while you play the C scale, one tone at a time, C-D-E-F-G up to C. Ask him whether one tone is like the last, or different. He will naturally say that each tone is different, until you get to the second C, which he hears as the same as the first note,. but higher. Go back and count the tones; there are seven. Then there are seven tones, and after that the same tone as the first, repeated, only higher up.

Let Bobby pick out the scale himself and sing it as he goes along. Alas! his little fingers are like pokers, and cannot go up the scale smoothly at all. This leads to a little talk about how to control them.

What shall we do? Let us think of our body and how we control it. When you want to close a door, how do you do it? First you think, then you get up, walk to the door, put out your hand, and close it. What made your feet take you to the door and your arm and hand close it? You first thought and then your body obeyed your thought. Now how shall we get our fingers and arms to obey when we play? Why, first think, and your fingers will obey you. Your body is your servant ready to obey you.

Now there are two things to be considered in regard to piano playing: a relaxed arm and a strong hand. To strengthen his hand, have Bobby practice dropping the weight of the arm on one finger, keeping the finger firm and having it touch the keyboard full on the end. To relax his arm, have him first drop it limply into his lap to get the feeling of limpness, and then in the same way onto the keyboard.

Now have Bobby play the C scale with each finger in turn, holding the arm limp and dropping the weight onto the finger as directed, until the proper relationship is established. This is one of the best exercises for producing beautiful tones.

The Free Bird

ONE day while walking in the Public Gardens in Boston, I heard the twitter of a little bird in a tree. I looked but could not see the bird. A lady sitting near me seemed to answer the bird each time.

Then she walked up to the tree, and held out her finger, and down flew a beautiful little bright apple-green parrot with yellow under its wings, and perched on her finger, and she brought it to her seat.

Presently it flew away again.

I was surprised at the trust she placed in the little bird, and said,

"Are you not afraid you will lose so tiny a bird?"

She replied, "Oh, no,; he knows my voice and will follow me. I bought him in South Africa a year ago. He will never grow any larger. He is a young bird. I have never caged him. I could not drive him away."

I thought: "What an object lesson I have learned today from this little bird, so young, and from a far country! It has learned the voice of its mistress and has followed trustingly and happily, each trusting the other completely. How beautiful was this love exhibited by the bird and its protector, the only friend it had.

I thought of the Christ love for us—and if we could know his voice and follow him as sweetly and trustingly as this little bird did its owner, and feel secure in that love, how free and blessed that life would be. The divine life is charged with the dynamo of heaven a spiritual fire that cannot be quenched.

Let us get that love that abides forever.

Jacksonville, Fla. H. M. WRIGHT.

◆

"Know what thee wishes to buy, what use thee will make of it, and how much thee should spend for it."

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D. Illustrations by THELMA GOOCH

CHAPTER XIX

The Rescue

ON SATURDAY, the last day of the class, there was no night meeting. The Yun family were enjoying the evening together. The helper was explaining to Chansung a difficult passage in John's Gospel when the sound of running feet was heard and a small boy burst open the door and fell exhausted to the floor.

"Why, it's Kosie's son, Nechai!" exclaimed Grandmother Yun.

Before more could be said, the boy recovered and began half speaking, half crying; "*Aigo*, a terrible—thing—has happened! A—company of—men—broke into—our house—while we were—eating supper—and hit mother on the head—and killed her. *aigo! aigo!* and they are carrying—Paksie away, *aigo! aigo! aigo!*"

Swift looks were exchanged between the men. They understood too well what had happened. A crowd of heathen men had taken advantage of the confused state of the country and following an old heathen custom had come upon the defenseless home, struck down the elder woman and carried the younger woman off for their devil purposes. Evidently they had overlooked the boy and he had escaped.

"*Aigo! aigo!* What shall we do?" wailed Grandmother Yun.

"Be quiet, mother, we must save her, of course," Helper Yun answered firmly. "As believers in Jesus it is ours to suffer all things for his name's sake; but in a case like this it is our duty if need be to fight."

"Yes," interrupted Chansung eagerly, "I myself heard Pastor Mo say only a few days ago: 'If the honor of your wives and daughters is at stake, resist with all your might, and God be with you'!"

"There is no time to go to the church for help," said Yun *Chosa*. Turning to the boy he asked: "How many men were there?"

"At least twenty," answered the boy, still sobbing.

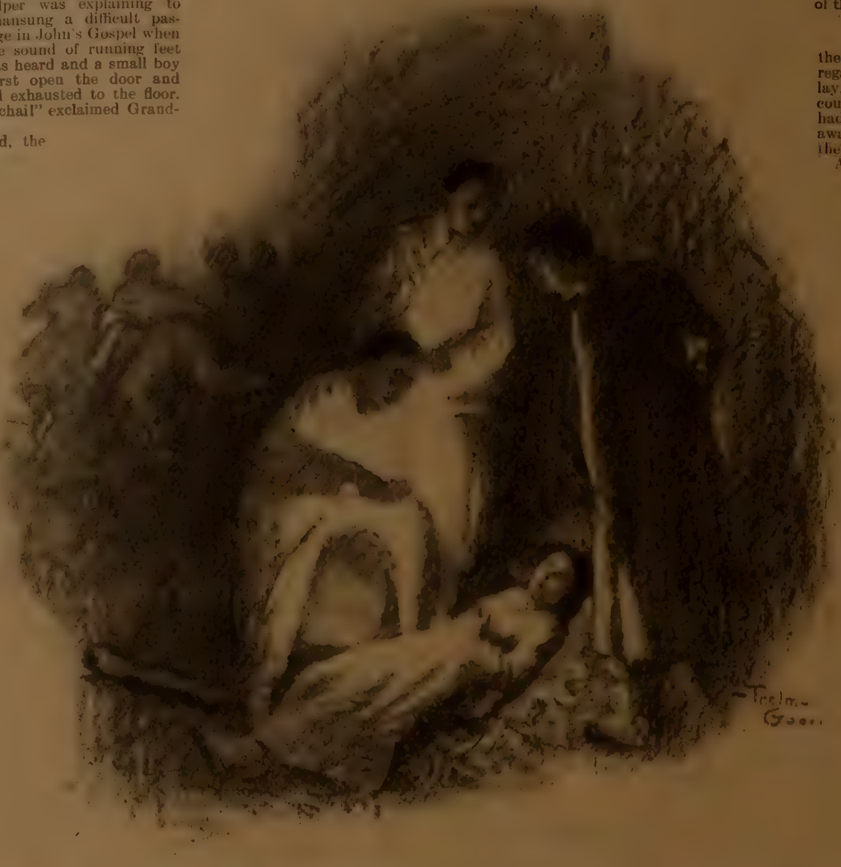
"It makes no difference. Come; we must pursue and overtake them. Get a club, each of you; follow me."

Every inch of the ground was known to the Yun brothers, and they set off running rapidly even in the dark in the direction the boy indicated. Chansung followed as best he could. After what seemed an age to him, they came out upon a small road and distinctly heard voices in the distance, and at the sound Chansung's brain caught fire. He leaped forward crying as he ran: "Here they are! Here they are! Let her go, you scoundrels! Let her go, you scoundrels!"

The others followed his example, racing forward and crying with all their might: "Let her go, you scoundrels! Let her go!"

For a moment the crowd hesitated; then with a cry, "The Christians are upon us! The Christians—" scattered and fled in every direction for their lives, fully persuaded that the more than half-hundred Sook Chun Christians were following hard after them.

Chunwha lay unconscious, breathing heavily, at the side of the road. One of the men lit a match, and its brief flare disclosed a pale face with closed eyes and an ugly cut on the side of the head.



One of the men lit a match, and its brief flare disclosed a pale face with closed eyes and an ugly cut on the side of the head.

"Let's not waste time here," said the helper. "The men may return any moment."

Stripping off his long coat, he directed, "Here, slip this under her. I will take the front; each of you hold a side; we will carry her to our house as quickly as possible."

No more was said between the men. Swiftly but gently they arranged the litter and started for the Yun home with all possible speed. Chunwha moaned once or twice on the way, but was still unconscious when her rescuers laid her down on the bed of comforts Grandmother Yun had ready for them.

The lighted room revealed a piteous sight. Chunwha was not only cut above the temple; her clothes were in tatters and dripping with blood, showing plainly that the villains had first struck her with a club when she resisted and then had dragged her senseless body across the rough ground to the spot where the three men had rescued her.

As Chansung looked down upon the blood-stained face a sudden dizziness seized him; his head swam. For a moment he seemed to be again in the old home in Tai Pyeng Dong, and before him lay the form of a young girl with red blood coursing from the wound his hands had made.

Completely unnerved, he left the room and walked forth under the open sky. For a time he forgot all else in the pain of his own soul. He lived again through that terrible night when he had fled from his father's home. And who was this young woman whose very look could move him so? Even in her pitifully injured condition she was beautiful. How his heart had gone out to her as they had carried her through the darkness!

Somewhat calmed by the night air he reentered
the house. Chun
regained consciousn
lay, very pale,
couch. Grandmoth
had washed the bloo
away and smooth
the wealth of dark
As Chansung
Chunwh
her eyes
him. A fa
crept to
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When t
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Chunwh
Yun Cheso
younger br
had left a
for Kosie's
with the b
see what h
come of
mother. To
relief, they
that Kosie
recovered
was telli
what had happened to a group of neighbors wh
two appeared. Her joy and gratitude over her
rescue, who can describe? One must know he
ism at its worst to understand from what a
death Chunwha had been saved. Kosie kne
rejoiced in full measure.

CHAPTER XX

Chansung Finds Employment

CHUNWHA remained at the Yun home
next day, which was the Sabbath. Her
came over early in the morning, and sh
Grandmother Yun cared for the injured girl,
the men went to church as usual.

Chansung's mind was rather distracted. Wit
effort he would concentrate his thoughts o
Helper Yun was saying; then again Chunwha'
would come before him, her dark eyes looking
into his, and her whispered words would crowd ou
helper's sermon: "I know what you have don
me tonight. You have saved me from worse
death. May God bless you; I will never forget."

The following morning Chansung returne
Pyeng Yang. It was many months before h
Chunwha again. Though her wounds healed ra
she remained in the country until the first divisi
the Japanese army had passed by.

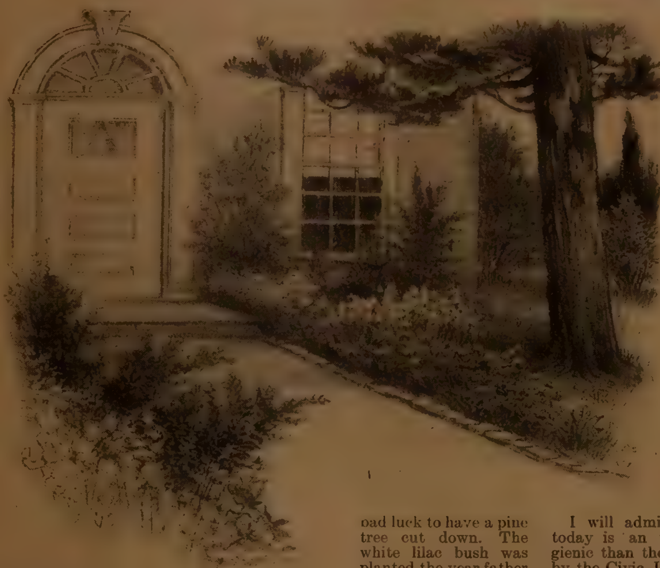
The necessity of making a living forced Chan
to go to Elder Kang for advice.

"What is there that I can do? You know I
always lived as a student and writer. I hav
training for business."

"That is just the trouble with our people!"
claimed the Elder. "We have been a natio

Continued on page 788

A LAMENT FOR FRONT YARDS



WITH the wanderlure of summer almost upon us, with the thought of roses and song of and all the enchanting that spring and summer in their train, there comes a haunting memory of the yard" in the old home in the old home town, with iscriminate mixture of flow- d shrubs, and trees, of chil- nd birds and bees. A feel- in to homesickness is the of regret, not for "what have been," but for what en and is no more.

no longer have "front " We have lawns, beauti- lvety green lawns they are, ut I wonder if the fellow duty it is to get up at five and mow the lawn will not e in a sigh for the front yard ch, only a few times during ason, the scythe was used to e long grass, and a sickle to round the shrubbery and

these were the days of roses! the rare perfect monthly which, carefully pruned and cted, have a properly ap- ed place of their own in the en," but roses which ran ollowing their own sweet will looming in gay profusion.

ere were the Yellow roses, always the first to re- l to the friendliness of spring; the little white h rose; the Seven Sisters and the Prairie Queen, of which twined the pillars of almost every porch old home town; and there were the Sweet Briar, loss rose, the Hundred Leaf rose, the Blush rose innamon, Cherokee White, the Baltimore Belle, dozen others, the scent of any one of which will e me a child again just for tonight."

ese roses were not sprayed; they were seldom ned. Like Longfellow's turnip, "They grew and grew and they grew."

wns are neater than front yards were, I admit; may be more beautiful—to those who like them— hey all look alike to me. There is no originality, dividuality.

ront yard was as interesting and as diversified as zy quilt or a charmstring, and as family historical scrap-book. That tree near our dining-room ow really made the room too dark, but mother d not have it cut down, for it was set out the very that John, her first-born, came. Not only that, t was a pine tree, and some one told her it was bad luck to have a pine tree cut down. The white lilac bush was planted the year father bought the place; grandmother brought the purple one from her old place when she came to live with us. The yellow and red honeysuckles that met over the arched trellis at the front gate were sacred to Emily because they were in full bloom, and the night air was heavy with their fragrance, when she and Tom stood in their shadow and Tom told her the old, old story.

So almost every tree, shrub and plant had its reason for being and for license to grow where it pleased and as it pleased. The pink Flowering Almond trod on the toes of a white Bridal Wreath, and purple and yellow Flags rubbed elbows with "Pinies" of richest hues.

Down each side of the front walk was a flower bed, neatly outlined with bricks, corners up, and the contents of those beds far outnumbered Heinz's fifty-seven varieties. They were bordered by Mignonette and Sweet Alyssum or Portulacca; they were filled with Phlox and Marigolds and Tuberoses and Four O'clocks and Verbenas and Cigar Plants—dollars to doughnuts, familiar as you are with cigars, none of you have a Cigar Plant—and Dusty Millers and Larkspur and Feverfews and—well, you tell something that was not in those wonderful flowerbeds.

Nor were we dependent on greenhouses or seed catalogues. In the fall we took in our geraniums; we gathered seed of every flower; we carefully put away bulbs, and some of what we had we swapped with the neighbors for what we hadn't.

We were more neighborly when we had front yards. While we exchanged slips and seeds we also swapped stories and confidences and, perhaps, just a little bit of good-natured gossip.

How can the children of today have the same loving associations with, the same happy memories of, lawns that we have of front yards in the "old home places in the old home town"? What mere lawn has a lilac or snowball bush big enough to hide under while reading "David Copperfield" till the dinner dishes are done? The trees along the parking are so symmetrically trimmed there is little chance to climb them and none to have a swing.

I will admit that the censored back yard of today is an improvement; the cinerary more hygienic than the garbage pail; but the prizes offered by the Civic League have certainly worked a hardship on the boy who had a hickory turning-pole in the backyard, on which all the boys "chinned the pole" and "skinned the cat," and all the girls tried to; and on the boy who had a dog, a pair of white rabbits, a pet squirrel and a trained coon, and gave a circus performance every Saturday afternoon in the barn loft.

I do not see the children of today having half the fun on the roof of the garage that we used to have on top of the smokehouse and the woodshed, when mother wasn't drying corn on them—the woodshed half hidden by trumpet and wild cucumber vines.

As for the delicate, dewy Morning Glories, to see which made it worth while getting up with the sun, if Civic Leagues and backyard censorship are responsibility for their rarity—away with Civic Leagues!

Many of the good old-time things are gone, but not their precious memories,

Yes, summer is coming. The roses will bloom again in their primly appointed places; the birds will sing and nest in symmetrical, carefully trimmed trees; but my old-fashioned heart longs to see once more a "front yard." ELIZABETH PALMER MILBANK.

AID BEING GIVEN TO BALKAN STATES

le goat girl of Greece. ind her is Mount Par- . She is just one of 200,000,000 people in al Europe and the kans who were hit ardest by the war

THROUGH its commission the American Red Cross is distributing 25,000,000 pounds of food, clothing, soap and medical supplies among the destitute inhabitants of the Balkan countries.

To Rumania, where the need is great, the American Red Cross has sent 1,000,000 yards of cloth, 1,000 sewing machines and hundreds of tons of foodstuffs and hospital supplies. In Greece 4,000,000 pounds of relief supplies have already been distributed. Northern and Southern Serbia, which suffered heavily in the war, received 3,500,000 pounds of supplies. To Montenegro, the smallest and poorest of the Balkan states, 1,000,000 pounds of food and general relief supplies have been sent. Albania has received 600,000 pounds and Bosnia 50,000 pounds.

In all of these countries, the American Red Cross is carrying on its relief work with American doctors, nurses, field workers, numbering nearly 1,000. The destitute are being fed and clothed, the sick cared for and American methods of sanitation introduced. Special attention is being given to the welfare of children.

The epidemics of typhus and other diseases are being vigorously combated. Workers of the American Red Cross units have reestablished thousands of refugees in their homes, have opened schools for the reeducation of mutilés and have established plants for manufacturing artificial limbs.

Lieut. Colonel Henry W. Anderson, in charge of American Red Cross activities in the Balkans, has issued the following statement: "The American Red Cross is doing more than merely distributing supplies. By their presence and example, Red Cross workers are inculcating in the peoples of the Balkan countries new ideas of thrift, self-help and cleanliness, which must have a lasting influence. Through its activities the Red Cross is helping to improve the spirit and morale of the Balkan peoples, who have suffered severely from poverty, sickness and misery arising from the war. Americans are giving the unfortunate inhabitants of these countries not only that material assistance which they themselves are unable to provide, but that stimulus to greater effort and desire to improve their living conditions which must come from contact with the representatives of larger and more progressive nations."

For children like this sick boy the American Relief Administration is providing foods such as condensed milk and chocolate, bought with money raised by subscription. Hundreds of canteens have been started

CHANSUNG'S CONFESSION

Continued from page 786

scholars and worshiped letters; now in these changed days we are hard put to it to make a living."

"Well," said Chansung, "I am strong. Our friends at Sook Chun have offered me land. Perhaps I had better become a farmer."

Elder Kang thought a moment. "No," said he, "we need you here. I will go and consult with Pastor Mo and see you later."

Pastor Mo sat in his office. Apparently it was one of his busy days from the number of shoes outside his door. His secretary, however, could have told you that every day was a busy day with Pastor Mo. This man, who had been the pioneer missionary to Pyeng Yang, was not only co-pastor with Pastor Na of the great Central Church, but pastor of threescore country churches besides. He had traveled up and down the road from Seoul to Weiju till the name *Mo Moksa* (Pastor Mo) became the common term among the people for all missionaries. For all that, he was not yet forty, and looked ten years younger.

Rising in the midst of his visitors, he greeted Elder Kang with hearty cordiality. "Well, Elder Kang, have you come too? Are you in peace?"

Elder Kang answered that he had no room for complaint, and desired to know if Pastor Mo was in peace, and if he had eaten his morning meal. After similar salutation had been exchanged all around, Pastor Mo instructed his secretary to conduct his visitor to an inner room, saying; "I shall be with you in a few moments."

Five minutes later, he joined the Elder. "What beautiful springlike days these are!" he exclaimed. "Already the buds are swelling on the pear tree in front of the house. I was sorry not to get back in time for the prayer meeting last night. Did you have a good attendance?"

"Yes, the people gathered well; but I wish we could get all the church to attend. I doubt if there were more than eight hundred present."

"Then," said Pastor Mo, "let us put more emphasis on the prayer meeting. I believe it is the most important meeting of all. I know I enjoy it more than any other. But what was it you wished to see me about this morning?"

"I came," said the Elder, "to see you about Ne Chansung, the governor's secretary, you know, who was converted in the meetings last winter. He is a man of unusual ability and promise; but since resigning his position with the governor he has found no employment. He came to see me this morning and is thinking of going to Sook Chun to begin farming. I am sure he will be a great help to the church here if we can find some way to assist him. It has occurred to me that he might possibly be used as a language-teacher for one of the new missionaries. Do you suppose it could be arranged?"

"Why, that's the very thing!" responded Pastor Mo with enthusiasm. "The language committee asked me only yesterday to find a suitable teacher for Hyun *Puin*, the new single lady missionary who arrived last week. There are many who want the place, but none so promising as Ne Chansung."

So Chansung became a language-teacher and undertook the trying task of forcing Korean words to fit the stubborn Western tongue, a task which so exhausted his pupil that he had part of each afternoon and every evening for his own study. Probably no other Korean has made such progress in the study of the Bible as Chansung made that year. When he was baptized, at the end of one year as a catechumen, he had read the New Testament through several times and much of the Old Testament in Chinese, this portion of the Scriptures not having yet been translated into Korean. As for the Gospels, he had committed most of them to heart. Even before his baptism, his power as a speaker was recognized and he had been asked to speak in numerous cottage meetings. Shortly after he was baptized he was elected as a deacon, and at the end of his second year as a Christian he was appointed by the session as a leader. He was given a position on the platform and took his turn at preaching, and no officer, not excepting the gifted Elder himself, was heard by the congregation with greater pleasure. His oratory had not the vivid imaginative quality of the great Elder's; but he spoke with the direct power of absolute conviction. Especially when he spoke of sin and its terrible results, his words laid hold of his hearer's hearts.

CHAPTER XXI

HEART BATTLES

THUS two years passed by, outwardly without storm or stress in the young leader's life; but the real battles of life are not on the surface. Ever since his return from Sook Chun, Chansung had been fighting in his heart one of those fierce struggles that try men's souls far more than the battle's clash. Those dark eyes that looked straight into his own must have had some wondrous magic in them that left their image and their owner's pale, sweet face photographed on this man's brain so that he seemed to see little else. I am afraid that at first he did not try very hard to see anything else.

The piteous condition of the girl and the awful nature of her experience were such as to draw out all his sympathy, and for a time he was not conscious that his constant thought of Chunwha had in it anything more than sympathy; but when Chunwha returned to Pyeng Yang entirely recovered from her injuries and radiant with health and the sweet power of her unspoiled young womanhood, it was not long before Chansung began to realize how much his interest in her had grown.

Though they attended the same church and were both engaged in teaching, they seldom met in Pyeng Yang; never as Western young people meet one another. Only in passing in the street, or at long distance on opposite sides of the church, did they even see one another. Nevertheless, Chunwha found opportunity of letting Chansung know that she had not forgotten what he had done for her. It was a joy to him to meet her in the street going or coming from school, accompanied always by a flock of school children. Chunwha's brief little smile and nod held somehow so much of grateful friendliness and the sweet fragrance of flowers that the rest of the day he walked in a dream garden.

Still there was not as yet in Chansung's mind any purpose to follow the outgoing of his heart to Chunwha with any profession of love or offer of marriage. For all he knew, they were both free to marry if they chose; but all these years he had never permitted the thought of another marriage to enter his mind. He had slain his young girl-wife with his own hand, and the very thought of taking another was repugnant to him. Friends who came with suggestions of marriage met with such scant courtesy that they gave up all effort to alleviate his unfortunate condition. So Chansung, under the power of long established habit of thought, refused to listen to the pleadings of his heart while day by day he was being carried farther and farther out on a rising flood.

And what of Chunwha? As we have looked deep into the heart of the man and seen the conflict raging there, let us also with reverent, gentlest touch draw back for a moment the curtain, that veils a woman's heart and understand, what we may have guessed before, that most of life's real struggles are fought out and won here, before the slower creature man perceives the battle's on.

It was inevitable that Chunwha's affection should go out to this man, whose face had from the first so strangely attracted her. The terrible night at Sook Chun had revealed him as her savior from a fate too awful for contemplation. True, others had taken part in the rescue; but, oddly enough, and yet not oddly either, Chunwha's heart had named Chansung as the hero of that hour.

Yet, just as Chansung at first was conscious only of deep sympathy for the injured girl, Chunwha on her part was conscious only of great gratitude toward the man who had rescued her. She returned to Pyeng Yang glad indeed to meet Chansung, if only for a moment in passing in the street, and let him know how real her gratitude was.

But as the days and weeks went by and their one chance meeting on her way to school was repeated again and again, Chunwha realized that the meetings were not all accidental. She read in Chansung's face what he s conceal, and looking into h heart was frightened at what there.

Kiddies of Korea

Chansung resisted the impu heart, not because his growing and delight in Chunwha seem self to be wrong, but becaus counter to the determined pur his life. With Chunwha, the different. She had been true the not to the memory of a dead husb to one living somewhere whom loved and for whose return sh each day of her life. To her t thought of giving place to an even in her secret heart was a

Clear-eyed now, she saw wha sung's regard already meant, startled as she confessed to her dear to her even a brief glimps face in the street had grown. tears of self-reproach she deter put Chansung out of her lif avoided as far as possible any with him, and if perchance th she merely gave a hurried gre longer rewarding his eager eyes old frank smile.

Chansung was puzzled. Co that he had offended Chunwh no; twice since she had seemed t him he had looked up suddenly f seat on the platform and surpri eyes upon him and she had flush dropped her gaze, and Chansun to understand. Could it be th avoided him not because she care, but because she cared? An cared what then? It was useles to deceive himself longer. He k loved Chunwha with all his hea had struggled to master his love knew that she also cared for him; could struggle no longer. The look surprised in Chunwha's eyes had aside all the determination of yea

Chansung sought Elder Kang. have been as a father to me," "and I have come to you now for You may have wondered why I married. I was married once, b wife died under very sad circums and I had fully determined ne marry again; but unexpectedly desire has come into my life Chansung hesitated—"I would marry again. Will you help me?

Elder Kang smiled his kindest "Indeed I will, and with great pl but you have not told me yet w young lady is."

"Haven't I? Whom should I marry except Chunwha?"

"No," said Elder Kang, "I d know, and why did you not tell fore?" The Elder's voice was "Is it possible you have let your go out to Chunwha like this, and has told you?"

"Told me what?" exclaimed sung in a voice so strange that Kang was frightened."

"This is terrible; but you mu trol yourself. Listen. Chunwha is a dear and beautiful woman; but not for you or any other man, b she already has a husband."

"What, alive?" groaned Cha

"Yes, brother, alive; and you m brave and put this thing from yo

But Chansung did not hea God," he cried, "and this is my p ment! It is greater than I can b

Rising he left the room, pu aside the Elder's hand, and was s in the night with the fiercest batt ing in his heart that man can kn

At first Elder Kang thought to then changed his mind, and kn poured out his heart to God f stricken brother.

"O Lord, as thou hast called this to thyself, be with him now and hel win this battle."

Surely God heard this prayer. the next morning Chansung came t Elder again, pale and worn with a night struggle, but victorious.

"I am very much ashamed of th I acted last night," he said. devil came near getting me again; thank God I have gotten the vic He would not let me go."

To be continued

A Bible Class That Does Things

VE HELP young men make good." That is the motto—a real, working motto—of the ian Men-Builders (inc.), a young Bible class of the Third Christian h of Indianapolis, Ind. This church organization is incor- d and its affairs are conducted strictly business lines. It has at- d and held men until now, five after its incorporation, it has an membership of 350 and an aver- nday school attendance of 135. ry officer in this class must make or resign. And so with every of the class affairs; results alone Out of a membership of 350 were, during the war, 209 in the and navy and six in the Y. M. C. vice. The men at home made that each man in the service ed two personal letters and also Official News Bulletin" of the ach week. That meant altogether personal letters. the service men have returned they have been absorbed back he class. The class has an em- ent department, but this depart- does not merely help a man to find it helps him make good on that The business of the department keep in touch not only with the for whom employment is found, so with his employer. Christian Men-Builders was in- ated under the laws of Indiana in with a charter membership of -five, with the idea of conducting airs on a business basis that would appeal to business men. Mr. Merle Sidener, the organizer and leader of the class, is a prominent advertising man of the city, and the six officers of the class are successful young business men who set aside certain hours each week for their Sunday school class.

The class has a president, a vice-president for employment, a vice-president for social affairs, a vice-president for membership, a vice-president for advertising, and a treasurer. Every Monday night the officers hold a cabinet meeting, following which each department head meets with his workers. At these executive sessions an analysis is made of the Sunday school attendance and every absentee is reminded by telephone and letters to be present at the next Sunday school meeting.

Once a month the social department gives a stag party and once a year they arrange a more ambitious program that takes in everybody. The class has an "Active Squad" that has successfully conducted Sunday night services in various churches. Nearly half the men have pledged themselves to devote at least one night a week to the work of the class.

The organization has a complete office equipment, including nine typewriters, an addressograph and a mimeograph. The operating expenses in 1918 amounted to $2,700. Each member makes an annual subscription for the financial support of the class, and the class has pledged $10,000 toward the erection of a departmental Sunday school building.

CHARLES S. RYAN.

escued Through the Bowery Mission

AS sitting at my desk a few min- es ago, when I was interrupted by ce, speaking in very broken h, bidding me good-day, and as ked up I found a hand offered me g from a well-groomed man of fifty. ked him to sit down, and immedi- he told me that some years ago d been secretary to a leading mem- f the Provincial Parliament of . He was a printer by trade ad drifted to the Bowery, drifting ward step by step until he reached ottom—all through drink. wandered up and down this street," id, "hungry, and without a place my head, and happened by ac- to pass the Bowery Mission, I was induced to enter by hearing g. I listened attentively to a big explaining how he got out of the s. I said to myself that if he could is, with God's help so could I. I d to some one in charge, and they me to the settlement in Yonkers, I remained two months. Having ed my health, I set about answer- ds, and got an appointment to a representative of a publishing any at a hotel here in the city. I took this letter to the manager of the settlement, and he said: 'You cannot meet any business man in your condition. Go down to the Mission and be fitted out with a new rig.' He gave me carfare and when I got to the Labor Bureau they sent me downstairs, and in a few minutes I emerged a far different-looking man, well dressed, and fit to meet any one.

"I prospered, kept on to my job with this firm for two years, and am now back in my old city, happy, useful, and a Christian man. I have come to tell you how grateful I am for the assistance I received when I so sorely needed it, and I would like to repay you for your kindness."

I told him we were not looking for payment—that what we were here for was to help men who were down and out. Before he left he handed me a new, crisp $20 bill and gave me his name and address in Montreal.

What a wonderful instrument in God's hands is this Old Mission! This is simply one instance of a thousand, as you know, that has happened in the many years the Bowery Mission has been in existence.

A. C. BAKER.
Assistant Superintendent.

Not on the Editor

E alert little woman had listened attentively to the one-sided but ted discussion concerning the lity of the local editor for the do- f the Congretarian Church. hy, he never gives our church any s," said the president of the Aid y, "and positively that's all there the paper—things about the Con- rians." en the alert little woman spoke up. wonder," she said, "if perhaps our st in our own church doesn't make st a little biased. Maybe the s the Congretarians get look big- an they are and those we get look er. This may be rank heresy, I , but really I have thought our r did pretty well by us. Let's look . For the past few months I have been keeping a file of the paper because of the soldiers' letters."

She got up and came back soon with a bundle of papers; she handed one to each member of the society.

"Now," she said, "we'll mark with a cross every item about our church and with a circle every item about the Congretarian church; then we'll count the lines each has had."

For fifteen minutes eyes and pencils were busy. Finally the papers were all checked and the alert little woman and the president of the society counted the lines. When they compared the two totals the president looked incredulous and the alert little woman smiled. The president went over the figures again.

"Why," said the president, "we've had twenty-five more lines than they have!"

1869-1919
50TH ANNIVERSARY—FIFTY YEARS OF PROGRESS

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OVEN BAKED BEANS

AS a luncheon dish, they are as appetizing as they are nutritive. More than this, they are ready to serve. Good hot or cold.

Heinz Baked Beans are baked in ovens by dry heat until all the beans are mealy, sweet and wholesome. It is the painstaking way, but it is the way to attain *quality*.

Everything that Heinz makes is good to eat. That is the unvarying testimony. And everything that Heinz makes is good to eat because, first, last and all the time the aim of the entire business is *quality*.

Some of the
57
Vinegar Spaghetti
Cream Soups Olive Oil

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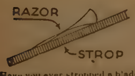
WITH PORK AND TOMATO SAUCE

four kinds

All Heinz goods sold in Canada are packed in Canada

Catch a Barber
Shaving Himself



Have you ever stropped a blade scientifically designed to strop? A blade made with a broad, firm back, hollow ground, and swelling into a slight bulge to give backbone to the edge; this blade can be stropped by you as easily as by your barber. The blade meets the strop at just the correct angle to assure a perfect shaving edge.

DID you ever catch a barber shaving himself? He was using the GENCO type of razor on himself, just as he does on everybody else, wasn't he?

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The broad back, concave surface, and slight supporting bulge backing up its edge make it meet the strop at just the correct angle. A few easy strokes and there it is with a truly business-like edge.

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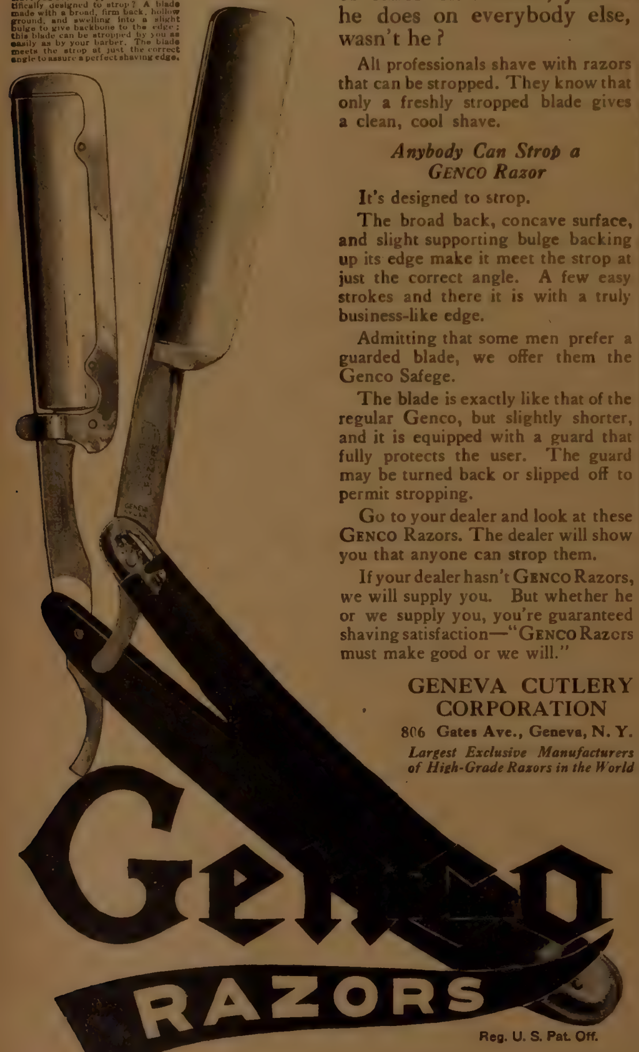


Reg. U. S. Pat. Off.

THE DAI

J. H. Jowett, D.D., C. C. Albertson, D.D.

The Inheritance of Meekness

SUNDAY. Matt. 5:5. "*Blessed are the meek, for they shall inherit the earth.*" It is a thousand pities that the word "meek" has lost its crown. It moves about like some dethroned monarch, and it carries no hint of its ancient sovereignty and power. Meekness is now the equivalent of weakness. It carries a suggestion of softness, and of almost cowardly retreat. Meekness is now an anæmic spectator on the fringe of the arena, not an athlete contending in the very thick of the fray. And yet the Old Testament type of meekness is Moses, the antagonist of tyrants, the leader in great ventures, the captain of prolonged crusades. And the New Testament type of meekness is Jesus of Nazareth, the Lion of the Tribe of Judah. There is need, therefore, that we restore its lost royalty to the word, and enrich it with its old qualities of strength and courage, of sacrificial venture.

For what is meekness? It is much more than a feeling of our personal frailty. It is more than a modest estimate of our personal resources. It is a sure reckoning upon the unsearchable riches of Christ. It is more than a sense of dependence; it is a vital dependence upon the amazingly overflowing sufficiency of God. Meekness is more than soul-thirst; it is thirst drinking at the river of the water of life. It is more than humility; it is humility in the presence of the Lord. It is more than modesty; it is modesty at divine communion. It is reverent fellowship with the eternal springs.

And just because meekness is living intimacy with the Lord, it surely drinks of the river of his pleasures. It discovers spiritual satisfactions, and it finds its inheritance on every side. Meekness may be associated with a material poverty as dull and grievous as that of a pauper, yet even in bonds of poverty meekness wanders over the glories of the earth with a strangely elevated sense of possession. Paul had nothing, and yet he strode along with a sense of possessing all things.

Yes, in the heavens which declare the glory of God, and in the earth, which is also full of his glory, the meek have a satisfying appreciation without a burdensome possession. Their spirits have an appropriate sense of whatever things are lovely, and they enter into the joy of the Lord.
J. H. J.

Living for the Future

MONDAY. Heb. 11: 26. "*By faith Moses . . . had respect unto the recompense of the reward.*" Literally, this verse declares that Moses looked away unto the recompense of reward. In short, he lived for the future. Professor John R. Slater, of the University of Rochester, in a helpful little book bearing the above title, reminds us that in order to live for the future we must live intensely, communicatively and helpfully. The youth who learns to scorn delights and live laborious days in order to obtain an education, is living for the future. The man who buys government bonds and the child who invests in War Savings stamps are living for the future. They who deny themselves the pleasures of the senses that the life of the spirit may flourish are living for the future. They who labor for the establishment of the Kingdom of God among men are living for the future. The first missionaries

in India worked seven years
single native convert was secu
five years our missionaries
labored before the first Co
service was held secretly in the
Dr. Underwood, with seven
present. They were living
future. A woman, a farmer
saved her "butter and egg mo
seventeen years to give her son
to go to college. She began sa
summer he was born. She w
for the future.

Whatever discordant voices
heard here and there, hosts of
women in the world are looking
to and laboring for a future of
not only purged of war but of
causes that lead to war. O
idealists of the world have fait
future—only the dreamers who
dream of a new heaven and a ne
wherein dwelleth righteousness.
ness is living for the future as i
sight, to whom the past and fu
an ever-present Now. C

The Vine and the Bran

TUESDAY. John 15: 5. "*I*
Vine, ye are the branches."
this the most beautiful figure an
Christ's nature pictures? Mor
plete and intimate than the sh
and the sheep, the body and th
the water and the bread, the sun
light, or the sower and the seed
beautiful the words, "I am the
the one original Source. "Ye
branches, a part of myself. You
on me for life; I depend on y
fruit. We are absolutely and
one; I am not a vine when depr
branches, you are not branches
severed from me."

We live by his life and he lives
fruit bearing. As he is, so are
this world, pure as he is pure, frui
he is all powerful, happy when th
of joy flows to fruitage and victo

The stalk and the root an
branches make up the vine, and
one in him. We are joint heir
him to his riches, as the branch
of the stem. We are of one ki
brotherhood, one family. If the b
is harmed, the vine feels it, with
healing compassion. If the v
assailed, the branches respond
enduring devotion, affection and
ciation. O Thou Christ divine,
gives us strength to bear fruit un
eternal and be one with thee at the
harvest time, one at the heavenly
when we drink the wine anew a
marriage supper of the Lamb.
E. W.

The Source of Power

WEDNESDAY. Rom. 8: 10.
Spirit is life." The life live
Peter and Paul led to a good hop
end to harassing uncertainties,
and noble love for fellow men. A
supreme problem for us is this: In
in whom lay their power? How
when and whence received they
Spirit? This is what we must inv
gate. It was not eloquence. The
preacher whose eloquence is partic
mentioned is Apollos, and not one
of his remains on record. It wa
sensationalism. Gamaliel, the Pha
leader, drew an instructive distinc
between the apostles and men
Theudas, who boasted himself
somebody, and Judas of Galilee, w
a revolt. In addressing the Saloni
Paul expressly avoided "flatte

EDITATION

well, P. W. Wilson, D. J. Burrell, D.D.

And the Corinthians were
that words of wisdom might
have made the Cross of Christ
effect. The "power" depended
ich aids. It was the privilege of
o were not their own, but bought
price.
sentence, it was the power of
pirit." Throughout the entire
ve power and Spirit are linked
r in one phrase. In the power of
rit Jesus began his public min-
Asked by what power he healed
e man, Peter in his answer was
with the Holy Spirit. Even
Magus knew that the secret of
ostles' power was this Spirit.
with the Spirit, the converted
creased in strength. Wherever
nen of the Spirit went there was
ourageous speech, wise and far-
policy, righteous and terrible
, patient and sympathetic teach-
n the Spirit they became states-
physicians, orators, theologians,
ers, and good citizens and
ors. And that same Spirit is
, available for every age, every
, every circumstance.

P. W. W.

Our Withered Hands

RSDAY. Mark 3:1. "*And
ere was a man there which had a
d hand.*" Let us fix our atten-
w upon that withered hand, for
ds as a significant figure of the
ity which is occasioned by sin.
is paralysis. Observe Paul's
sis of it: "Alienated from the life
l." And what does that mean—
ion from the life of God? Noth-
s than spiritual death. It is no
figure of speech to say that the
s are "dead in trespasses and
We have no spiritual life but
which we share with God, who
d us after his own image. We
erefore, when we become alienated
is life.
right hands are the prime agents
iciency. The question is, What
e doing with them? There are
objects in life; namely, to make the
of ourselves, to serve our fellow
and to glorify God.
the roadside in India you may see
oly Yogi with a hand uplifted in
osition so long that its nails are
like an eagle's claws and its
s and tendons rigid as whipcord,
t he can no longer move it. The
itself may in like manner be
hied by disuse.
you ever wake in the morning
your arm asleep and wonder—
the conjured fears that always
us in the watches of the borderland
were a stroke of palsy? And did
b it till it tingled and say, "Thank
it's all right! There can't be
where there's pain"? Are some
red hands tingling today? Are
thoughtless ones seeking the
r life in Christ?
d expects great things of us whose
red hands he would heal. Let us
isappoint him.

D. J. B.

The Vision That Stayed

IDAY. Psalm 40:8. "*I delight
do thy will, O my God.*" Duty
desire are often conflicting emo-
. Obedience to the call of duty is
nce of the largest nobility of char-
. The slacker seeks safety in the
ered nooks of private security when
e, family and the nation are in peril.
Duty, the grandest word in the heart of heroism, has no place in his vocabulary. He has no thought of laying down his life for his friends, and much less for his enemies, as his Master did on Calvary. How quickly the superficial friend draws back when your own character or life is put on the dissecting-table by your foes!

Only in true hearts does duty blossom into ardent desire to help and defend. The noblest Christian spirit gives itself to rescue the lowest outcast prodigal; sits with him at the Father's table, rejoicing in his redemption. The religion of cold morality springing from the desire of self-protection is a weakling beside the true Christian hero. Christlikeness is sympathetic, tender, loving toward the fallen. Jesus is the great Physician who comes to the sick, wounded and suffering.

It is said that a monk in his cell at prayer had a glorious vision of his Lord. Just then the bell rang for him to go and distribute bread to the poor at the gate. The monk was sorely tried as to whether he should lose the vision, but finally went on his errand of mercy. When he returned, the vision remained, more glorious than before. The bell that calls millions to the hill of Calvary in Europe and to suffering and sacrifice everywhere is the bell that brings the fullest vision of our Lord Jesus Christ and his matchless love.

E. W. C.

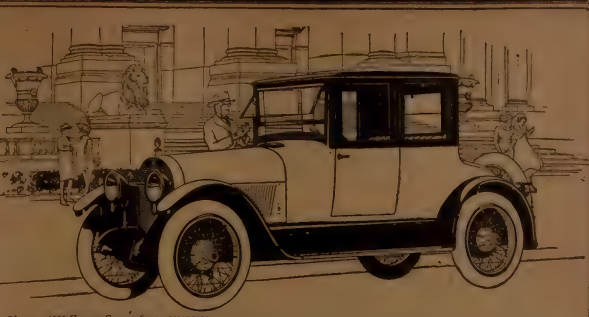
The True Ordination

SATURDAY. Gal. 1:1. "*Not of men, neither by man, but by Jesus Christ.*" Matthias was elected—I am sure he fulfilled his apostleship—but it is a fact that he is not again mentioned. When Peter faced the multitude a day or two later, it is curious that he is described as one of the Eleven, as if the vacancy were still unfilled!

But there is a delicate humility in the subsequent behavior of the excluded Joseph, surnamed Barsabas. He made no trouble and he had his reward. For he appears to be again referred to, a few years later, as an honored leader of the Syrian Church, ranking with Paul and Barnabas and Silas.

Some think that the man who ultimately filled that vacant chair, who supplied the statesmanship of the Church—was Paul, appointed "not of men, neither by man," as he told the Galatians, "but by Jesus Christ and God the Father." Not in Jerusalem, among the Twelve, but in Arabia did Paul receive consecration, nor did he "confer with flesh and blood." When he visited Jerusalem, he did not see James, who presided over the parent Church; and, in staying for a fortnight with Peter, it was as a guest and an equal. What Paul here argued was that a man speaks with authority only on the things which he has received personally from the one Lord to whom each of us is directly responsible. For him, hearsay was not enough; he did not listen merely to the Gospel, he discovered it, he searched for it and found it. He was not easily convinced, and conviction only came to him when Christ spoke. At the first link, therefore, the apostolic succession was—I will not say broken, but made to depend, year by year, on present contact with Christ. They are the children of Abraham who do the works of Abraham, and they are the sons of Paul in the faith who follow Paul, as Timothy did, into those solitudes where the lightest whisper of the one Voice can be heard and obeyed.

P. W. W.



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Limousine—7 Passenger	4000
Wooden Wheels Standard Equipment	

NEW 1920 "LIGHT TWELVE"	
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Christian Fellowship

International Sunday School Lesson for July 2
Acts 2 : 42, 46, 47; Phil. 4 : 10-20

Brotherhood in Jesus Christ

By Rev. George D. Allison, Ph.D.

RELIGION can best be stated in terms of relationships, rather than of argument or philosophy. When Jesus was asked for a summary of religion he replied, "Thou shalt love the Lord thy God . . . and thy neighbor." That is to say, one can fulfil the law and the prophets by having right relationships with the heavenly Father and with our fellow men. To be on terms of love and trust with God and to be in fellowship with one another is to come as near to the heavenly life as earth can ever know. Jesus lived such a life himself. He had a sense of friendly contact with the Father, of cooperation in effort, mutual sympathy and understanding, the inspiring joy of communion. He wanted to pass this on to his disciples and to establish a human society where this would come to be the prevailing experience, realizing that the cure of human antipathies and hatreds is found in a common recognition of the Father God. So he says, "Henceforth I call you not servants, but friends; for all things that I have heard of my Father I have made known unto you." To be a friend of God is to become more and more friendly to men.

The Christian Brotherhood

It must have gladdened the soul of the Risen Lord to see the primitive Christian Church living in the fellowship which the readings in the book of Acts portray. Evidently they had caught his vision, and because they were his friends lived as friends one to another. We cannot quote too often the comment of paganism, "Behold how these Christians love one another!" for it is again and again a challenge so to live together in the Church of today that the same comment may once more be elicited from those without the membership. This fellowship prevailed during the ministry of St. Paul, there being many a touch in his letters that shows the depth of Christian loyalty to the growing Church, whose members were members one of another. In the lesson today from Philippians we see how much the great apostle appreciated the thoughtful care of the Church, counting more valuable by far the spirit of love evinced than the gifts themselves. "Fellowship" is one of his great words. A common experience of redeeming love, a common suffering under temptation and persecution, a common ministry of evangelization, made the early Church a "beloved community" indeed, the center of affection and joy in the Lord.

How the spirit of the Master must have been saddened as the emphasis changed to the doctrinal disputes of the later time, the grim rigidity of the Medieval Church with its pompous ecclesiastical lords and substitution of forms and ranks of standing for the freedom and quality of the pioneer days! How Jesus must have winced at the church quarrels of recent centuries and the lack of fellowship between sectarian Christians of every sort of name! But now, thanks be to God, a new era of fellowship has dawned. We are coming together, and coming nearer to each other and nearer to him! Concerning Christian fellowship and comity, concerning Christian unity, ask yourself only this question: "Does Jesus want to see it?" There is but one answer.

One object of Christianity is to permeate the world with the Gospel and as a result to establish on earth the Kingdom of God, which is the extension of Christian fellowship, until it transforms all the relationships of earth. When true and sincere Christians meet, they are brothers beloved though they hail from the extremes of the East and the West. The missionaries have been heralds of fraternity to the lands where
caste has divided men and f
has been an unknown word.
mean the breaking down of
both between God and man
tween man and his neighbo
world is full of antipathies e
and the Church of Jesus faces
hard campaign to overcome the
suspicions of men of divergent r
nationalities. The only solutio
of walking in the light as he i
light. When men walk "th
road" they must walk together.

The simple fact is this: a L
Nations would not have been s
as dreamed of, were it not for
reaching effect of Christian tea
the Christian lands and of C
missions in the lands as yet alie
faith. It is the Spirit of Christ t
made the conception of world
and friendship seem so desirable
attractive. From the very be
the fellowship which is in him ha
leaped boundaries and broken do
walls of partition. No one w
content till we get a great deal
the Kingdom ideal in our relatio
with other lands, both near and

But if men labor and pray m
mutual friendship and esteem
the competing nations of earth,
it is obvious that the Christian
themselves can no longer hold
from one another. If we are to bi
earth in one holy fellowship of s
we must do it together. A Lea
Churches is at once essential to th
tinuance of a League of Nations
to the strengthening of the loos
perilous ties which at present hol
countries together. The Interc
World Movement described in
Christian Herald gives promis
bringing in a new era in the fello
of the followers of Jesus.

The Fellowship of Today

The watchwords of the world
now are those of brotherhood. "
darity" is a slogan among the t
masses of Europe, the feeling of
mon needs and common sufferings u
unjust burdens. How tragical if C
tianity fails to lead and utilize
truly Christian conception of
munity of interests! Many of the
ing ideals of Socialism and Commu
have an attraction for people bec
there is a real passion for justice
brotherhood latent in them. Shall
be developed for good by the frien
Jesus, or used for evil by those who
at heart materialists and unbeliever
Christ? Along with the strong sens
class and group loyalty there is a g
ing spirit of interclass suspicion
hatred, even a preaching of the "
war." Is it not possible for Christia
to keep the rich and poor on term
equality and fraternity before
who is the Father of them both?
trades unions, the lodges and frate
ties, the labor agitators, all preac
restricted brotherhood, a fellows
confined within a group. The Chu
of Jesus alone preaches a universal
lowship that overflows all bounds
brings into mutual service and re
those who otherwise would be hos
and self-seeking. The only world-w
vision of brotherhood is that of broth
hood in Christ. The Church wants
see the world changed and better
remodeled economically and politica
for the larger happiness of manki
She alone sees a way of bringing all
about without war, without cla
strife, without hatreds.

Fellowship then is the master-wo
of the hour. It recognizes the f
newly established by psychology a
economics, that none of us liveth
himself and none of us dieth to himse
It relieves Christianity of the fal
charge of being an individualistic
ligion, and puts the emphasis whe
Jesus did, on right relationships and
service. "Thy kingdom come" wa
Christ's first petition and is becomin
the chief desire of his people also.

'he Week in the World's News

Continued from page 780

antic prize, started on July 4 on-stop flight to Atlantic City. of an accident to one of her she was forced to land on July 5 rrsboro, Nova Scotia. The plane siderably damaged in landing.

HANDISE FOR THE STARVING. erican Committee for Relief in ar East is making a new exepri- relief work by sending a $500,- go of cloth, shoes and manufac- ods to a Russian Black Sea port rtered for grain to feed.

TO PEACE BASIS. General Chief of Staff, on July 3, ordered y reduced by Sept. 30, from its standing of 965,000 to the peace ength of 180,000.

GOOD ROADS. The offer of Fed- l in the building of good roads en taken up promptly by the On June 30 Pennsylvania had s approved that would involve l aid to the amount of $1,444,697, al cost of projects being $2,516,- Illinois projected a system of o cost $1,636,445, for which it ceive $818,222, Federal money. ny Co., Md., will build 4 7-10 of concrete road at a cost of a mile. The 174 projects d in April provide for a total of 1,443, while 150 projects in covered a mileage of 1,270. The rojects approved up to May 1 35, covering a mileage of 46,625 estimated cost of $39,059,329.

D RELIEF ENDS. The American Administration was loading its up for food relief in Europe on 29. Altogether from December May 20, 512 ship loads, totaling 230 tons of foodstuffs worth 75,000, were loaded at American to relieve hunger in Finland, l, Czechoslovaka, German Aus- ungary, Rumania, Serbia and Ger- The agents of the commission main in Europe for some time to ise the child-feeding bureaus, , on July 1, were furnishing daily mentary meals to 4,000,000 chil- and to superintend the distribution er foodstuffs.

FERENCE OF AUSTRIAN PARTS. Bolshevist Government of Hun- was reported on June 1 to have sed a conference of all the nations which sprung up in former Austrian territory to discuss all of the questions regarding frontiers, the division of former Austrian debts, and other matters which must be settled before normal relations can be established.

CARRANZA'S POLICY. General Candido Aquilar, son-in-law of President Carranza, was interviewed in New York on July 2. He said that the Carranza Government controlled practically all of Mexico, except for some isolated and segregated spots, which were in the hands of outlaws. He said that Carranza had no idea of seizing mines or oil property, but that he felt that the great natural resources belonged to the people and that taxes were levied on this basis. The American oil and mining companies had been resisting the taxes, denoting them confiscatory. Carranza was also reported as about to ask the United States not to repeat the Juarez demonstration, and to keep its troops on its own side of the border, giving assurance that Mexican Federal troops would prevent any outrages. To support him in this the United States Government was asked to enforce rigid prohibition on the shipment of arms across the border.

◆

Bible Conference at Eagles Mere

THE annual Bible conference conducted by the Moody Bible Institute of Chicago at Eagles Mere, Pa., is being held this week, ending July 20. The leading speakers are Rev. James M. Gray, D.D., dean of the Moody Bible Institute, and Rev. W. H. Griffith Thomas, D.D., of Wycliffe College, Toronto, Canada. Dr. Gray, who presides, delivers lectures on such timely subjects as "What the Bible Teaches about a League of Nations," "Changing the Map of Europe in the Light of Prophecy," "The Proposed World Church Union, Is It of God or Man?" etc. He will also expound the doctrinal and practical teachings of Paul's Epistle to the Colossians. Dr. Griffith Thomas also gives a series of addresses on these five questions: "Has God Spoken?" "Can We Trust the Bible?" "Is Forgiveness Possible?" "Need Sin Defeat Us?" and "Is There a Future Life?" and five addresses on "What Think Ye of Christ?" The Bible Studies are under the direction of Mrs. Margaret T. Russel of the extension staff.

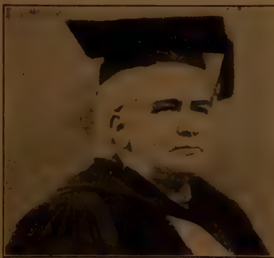
Suffrage Leader Dies

. ANNA HOWARD SHAW, Honorary President of the Wo- Suffrage Association, died at her at Moylan, Pa., on July 2, aged ars. Dr. Shaw was taken ill with nonia at Springfield, Illinois, in while on a tour in the interest of League of Nations. She had a n relapse on July 1.

. Shaw was born at Newcastle-on- , England, February 14, 1847, and to America in 1853. When she ine years old her parents moved Massachusetts to Michigan. She ed all the privations, faced the fold dangers and conquered the plied problems of the pioneer. At n she began teaching school. By hing and lecturing she earned her through three years in Albion Col- 1872 to 1875. 78 she gradu- from the Theo- l School of n University. use of poverty suffered both er and want dur- er theological e. On her grad- n she was or- d by the Meth- t Protestant ch and served as r of Methodist copal churches 1878 to 1885. then resigned pastorate to up the fight for temperance, suffrage and social purity. She became national lecturer for the Woman's Suffrage Association in 1886 and was elected President of the association in 1904, serving until 1915. During her administration the members of the association increased in number from 17,000 to 200,000, the activities of the association were multiplied by ten, the number of States granting full suffrage to women increased from four to twelve, and the movement gained the momentum which has resulted in the passage of the Susan B. Anthony Amendment by Congress.

Dr. Shaw did such effective work under the Council of National Defense, from America's entry into the war until the end, that she received the Distinguished Service Medal, Secretary of War Baker presenting it in person.

Dr. Shaw had the good fortune to see assured the consummation of the great reform to which she gave her life, but she was by no means a woman of but one idea. She fought injustice, sin, and inequality wherever it offered battle, and was active in temperance, purity, anti-lynching, educational and civic movements.



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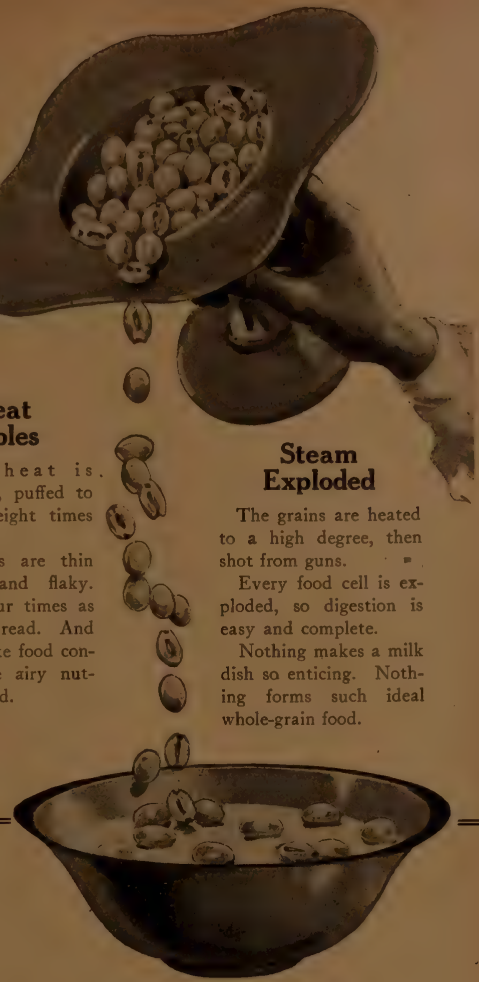
Dr. Anna Howard Shaw



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How Babylon and Eden Look To

A MISSION worker of the Union Theological Seminary of Pasumalai, South India, writes an interesting account of a journey through Mesopotamia, including a side trip to the Land of Eden. M. J. J. Banninga, the writer, responded to the call of the Y. M. C. A. to go to Mesopotamia with a company of workers, and their journeying occupied precisely one hundred days. They sailed from Bombay to Busrah, traveled to Amara by train in a box car, then by steamer from Amara to Keet. Of part of the journey Mr. Banninga writes:

"One of the first trips I took after reaching Bagdad was out to Ramadie and Hit on the Euphrates River. As these places are in the region where the Garden of Eden is supposed to have been, I was interested to see whether the country there looked like the mental picture we have of the Garden of Eden. After I had traveled through it, I concluded that there was no other spot in the world that could have a better right to *having been* the Garden of Eden than this' place. There was nothing but thorns and briers for vegetation, and there were no animals that I saw save jackals, and for insects there were scorpions, mosquitoes, and sand-flies and the only birds were hawks and kites. Along the river there are a few trees and small gardens. There also one saw grouse but away from the river everything looked as though it still had the curse resting on it.

"The city of Hit itself is most interesting. It is situated on a hill and can be seen for a long distance on all sides. It seems as though the town had been rebuilt many times and that in each case the new houses had simply been built on the ruins of the old, and so, as centuries passed, the town rose higher and higher in the air. The children of Israel on their way back from Babylon stopped here. It is called Ahava in Ezra 8. The main industry of Hit is the digging and refining of bitumen. Noah used bitumen in "pitching" the ark. The bitumen is found both in springs and in solid form. It is then refined over fires and, as the stuff is also burned as fuel in these refineries, the air is filled with a dense black smoke and the fumes. Looking over the fields south of the city,
one thinks that it more nearly re
the mouth of an inferno than t
of Eden. One of Mr Bannin
trips was from Bagdad to Baby
those portions of the ruins t
accessible he writes:

"The portions excavated by
savants before the war are le
one-quarter of the total area, b
in this small part many things
great interest have been found.
being able to get a fairly good
the size and plan of the town, w
also examine more carefully the
of the palace of Nebuchadnezz
of the temples of his time, and
mains of the hanging gardens
foundations show the size and
the buildings, and enough of
remains have been found to sho
the superstructures looked like.
indeed interesting to feel that on
in the very places where Danie
have walked and lived, and thou
cannot but be disappointed in
Babylon so much smaller and les
nificent than one expects, it wa
worth seeing for the sake of the
ical sense it gives. Daniel beco
real figure in history, rather t
character in an ancient story.

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Summer Evangelism in New York

AT THE annual meeting of the Evangelistic Committee of New York City, Stephen Baker was elected chairman; E. E. Olcott, vice-chairman; W. B. Millar, secretary; and John Nicholson, treasurer. It was voted to proceed to incorporation, to name separate committees on work for boys and work for children, and to form a woman's auxiliary, the latter proposition calling for the assistance of Mrs. J. E. L. Davis, Mrs. Finley J. Shepard and Mrs. William W. Borden. To succeed Dr. A. F. Schauffler, deceased, as chairman of the executive committee, Dr. E. W. Work, pastor of the Fourth Presbyterian Church, was chosen. Dr. E. S. Holloway was made vice-chairman and Rev. James Palmer, secretary.

Several reports dealt with the permanence of the work of past years. Dr. Arthur J. Smith, general secretary, said that while preaching in an uptown church recently a lady greeted him and told him that thirteen years ago when a child she had been led to accept the Gospel message at the tent at One Hundred and Forty-sixth Street and Seventh Avenue when despondent and on the verge of yielding to a great temptation; that she is now happily married and has a fine home and wished to send thanks to the committee for the tent. Dr. Smith told also of a man who proclaimed himself an anarchist, recently engaged as sexton of a church, and of another, once an anarchist editor, now an assistant pastor of a Bronx church.

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he Christian Herald Prayer League

A Christians are urged to unite with ie members of the Prayer League in orayer at the noon hour. Also any at liberty to send a request for prayer acknowledgment of answered prayer, becoming enrolled as a member of ayer League.

A MEMBER of the Prayer League in a letter just received asks us to pray that he may have moral cour- id more spiritual strength, and that y get out of the rut. This is a most il request, one in which the whole r League may well join personally. is nothing more necessary to Chris- ife than moral courage, and it is rable from spiritual strength. The filled man will fear no evil, because l know that evil has no power over Most of us are traveling along in a or less well-defined rut. If the hes are to meet the problems of the diate future both members and or- ıtions must get out of the rut on to road highway of united action and ed service.

ittle girl, eleven years old, asks us ay that her father and her uncles quit drinking and get converted, and her aunt may be healed. She says lows that God answers prayer. God ready begun to answer the first part prayer through the National Pro- on Amendment.

Christian Herald reader, who signs lf "Yours in Faith and Hope," asks rs for a country girl who has been elled to live in the city, where she s a failure of everything, and is ng for her home in the country, but scouraged and downhearted. It l not be out of the way to pray that would make this girl capable of suc- ng where she is. Perhaps by pining e country she is defeating the pur- of God in her life. It would be bet- r her to pray, not for a home in the try, but for God to reveal his will to nd help her to recognize and act it.

Friend in Michigan asks prayers for ther whose heart is breaking over a tened danger to her daughter at the s of a man claiming to be a Christian. asks prayer that God will step in and it in time to save her.

any requests are coming in for er for a new baptism of the Holy t in order that better work may be in the service of God. More and it appears that personal desires sinking into the background before owing appreciation of the immediate vital importance of the spiritual work of the church, for the spreading of the Gospel of Christ as the Saviour of sinful men. We confidently believe that this trend in the petitions of the Prayer League indicates a growing spiritual power in the churches, which will be manifested through the coming year by increased activity along every line of Christian service.

Pastor Cox of the Central Baptist Church at Memphis, Tenn., in reporting the progress of the Memphis Noon Prayer Meeting, sends an impressive list of prayers answered, of illness relieved, of business saved, of souls converted and of doubt removed.

A very pitiful letter from a young friend at La Harpe, Ill., asking prayers that an interrupted love correspondence might be resumed, suggests the thought that the young lady may thank God that she has been saved from the evils of emotional foolishness.

Will the lonely little girl who wrote to the Prayer League and to Mrs. M. S., Parkersburg, W. Va., kindly send her name to the Prayer League?

Will the young man who signs himself "One who wants to be a child of God" kindly send his name and address?

A mother who signs herself "Brokenhearted" and who has lost her eighteen-year-old son, asks the prayers of the League.

Among the individual requests for prayer for self or others, sixty-two are for healing of the body, and twelve are for healing of the mind; fourteen are for grace and guidance in financial troubles; five are for release from the tobacco habit and eight from drink; four are for restoration or reunion of estranged relatives or friends; one is for the return of a daughter, and one is for success in study.

Thirty-three ask prayer for spiritual blessing; an evangelist asks for the baptism of the Holy Ghost; one asks prayer for the conversion of an infidel; two ask for the conversion of their fathers, and two for that of their mothers; five seek the salvation of their brothers and three that of their sisters; thirteen parents desire the conversion of their children, and four wives the conversion of their husbands. Seven persons ask prayer for the conversion of friends. A mother of five, grandmother of fourteen and great grandmother of ten asks for the conversion of her whole family.

Acknowledgments of answered prayer have been received from Mrs. R. H. W., Clarendon, Vt.; Mrs. A. E. J., West Allis, Wis.; Praying Member, Lowryville, S. C.; J. W. K., Harlan, Ia.; S. M., Mitchell, Ind.; Mrs. M. E. D., Corning, N. Y.; A Sister, Brooklyn, N. Y.; Mrs. E. C. R., Decatur, Ark.; J. E. A., Chicago; Mrs. M. B., Crescent City, Fla.; Constant Reader, New Castle, Ind.

Young People's Topics for July 27

men's Part in the Redemption of the World

Y. P. U. Topic. Luke 13 : 20, 21.

WOMEN, by virtue of their womanhood, have played and must still play a vital part in the ading of the Gospel. They may or not be evangelists, they may or not lead the organized force of teousness, but as mothers of Chris- homes or Christian teachers in day Sunday school, as nurses, as neigh- ood visitors, in ways impossible to , they may educate the youth or set example for the nation, or spread vision of a new ideal before the or the unlearned. Special liter- e has been prepared for this topic. d two cents for return postage to the men's American Baptist Foreign Mis- ary Society, 16 North State Street, cago, or Ford Building, Boston. For y-two cents the American Baptist lication Society, 1701 Chestnut et, Philadelphia, Pa., will mail a copy "Women Workers of the Orient."

at Paul Learned at the Track Meet

orth League Topic. Phil. 3 : 13; II Tim. 2 : 5; I Cor. 9 : 26.

AUL was no cloistered philosopher. He knew life and his letters are ous with reality. Sports were a central feature of Greek and Roman life. The Christians knew the rules of the track and field. Using terms they knew, Paul taught them in the spiritual battle to fight fair, to fight long and to achieve. The runner keeps the body under, so must the winning Christian. The vanquished in the fight hit a good deal of empty atmosphere. Paul told the Christians to strike sin surely and squarely. Those who win must observe the rules. So the Christian who would win victory in his own life, or commend his Lord to others, must play fair in all things. Little compromises with sin destroy both influence and Christian growth. Little excuses to conscience may fool us but not our friends. The runner who wins keeps on to the tape. He may be second or third today, but tomorrow he will be victor if he keeps in training. The Christian never knows when the gun will crack for a new race with evil. He must be always trained, with every moral muscle ready for the contest. And if we run steadily and honestly and persistently, we will wear the victor's wreath on some field day of faith.

How Do Men Confess Christ and How Deny Him?

Christian Endeavor Topic. Rom. 10 : 9; Luke 22 : 55-61.

See issue of May 17, under Epworth League Topic for May 25.

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FILL your cream pitcher with Carnation and try it with corn flakes, shredded wheat biscuits, oatmeal, puffed grains and all other prepared or cooked breakfast cereals. It is of the consistency of cream and with its appetizing flavor makes your dish of breakfast cereals complete.

Use Carnation (undiluted) with coffee, as well as with cereals. For cooking or to drink, reduce its richness by adding an equal quantity of pure water.

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Tapioca Pimento Salad

Boil half a cupful of MINUTE TAPIOCA in two cupfuls of salted boiling water until clear, add one-half cupful of mayonnaise dressing and a dozen chopped olives and stir until creamy; pour into pimentos (the large red peppers put up in oil), set aside to cool, then slice them in rounds and serve on crisp lettuce leaves.

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To salads, entrees or desserts, Minute Tapioca gives a delightful flavor. It may be used in a surprising number of unusual recipes as well as those which have long been family favorites. Always ready for use, it may be thoroughly cooked in fifteen minutes.

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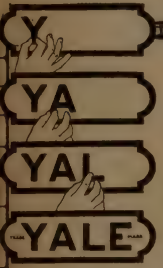

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

HOMER RODEHEAVER, the famous Christian evangelist and musical director, in a letter to the Christian Herald has this to say about the importance of good music for the Sunday school and religious gatherings generally: "Every time we go into a Sunday school or young people's service, we see the need of the right kind of music. You know how our young people are drawn to every other kind of place through the music that pleases them. The sooner we can begin to see this and analyze it and the sooner we supply this kind of music through the Church, the sooner we can get the interest of the young people. The young people who sing, or who are musical in any other way, have no avenue to develop their talent. We warn them against the theater, but we do not give them the opportunity through the church to exercise their musical ability. If we can train leaders to go back into their different sections and develop the talent among the young people, it will be a great service to them and a great service to the Church as well."

F. D., Covington, Ky. Apostasy, or "falling away," is the act of professed believers who knowingly reject revealed truth as to the deity of Jesus Christ and redemption through the Atonement. The apostate may still retain the form and appearance of Christianity; he may be, in the eyes of the world, an admirable person; yet, writes Dr. C. I. Scofield, he belongs to those who speak "great swelling words," with the promise of liberty—a philosophy of the kind that the world hears and highly esteems.

T. C. W., Rodman, Iowa. The marriage laws vary in different states. This being the case, you had better consult an attorney in your own state as to the laws on the particular point in question.

Any reader knowing the address of Charles Clarence Perry, formerly of Lynn, Mass., then of Butte, Mont., and afterward of Seattle, Wash., will confer a great kindness by sending information to the Christian Herald.

H. B. C., Big Island, Va., writes: "A few weeks ago I noticed you were asking for information concerning a tribe of Indians known as Tuckahoes. There is a prong of the Blue Ridge Mountains dividing the counties of Augusta, Rockbridge and Botetourt on the west side, and Bedford, Amherst and Nelson on the east. When I was a boy all who lived on the west side were called Tuckahoes and all on the east were called Cohoes, and it was as common to hear one say 'There goes a Tuckahoe' or 'There goes a Cohoe' as it was to hear one say 'There goes a Yankee' or 'There goes a Confederate.' I have often heard my people speak of the Tuckahoe Indians."

J. B. T., Beloit, Ohio. Egypt has been called the "cradle of leprosy," as the scourge has existed in that country from remote times. It has been known in India 3,000 years, in China for at least 2,000, and was known in Palestine as early as 260 B.C. In the United States, according to statistics for 1911, there were 278 lepers.

E. T., Loyce, Fla., writes: "If you could spare the space in the Christian Herald for a short talk on taking God's name in vain, I would be glad. I hear it done so much that I wonder if the people who do it ever think of it as a sin. Some are church members, too. A great many people have their children memorize the Ten Commandments. It is a good practice to teach the children the Commandments and their meaning, for if taught while young they will be more apt to obey them when grown up. Some people who seem to be very nice otherwise use God's name lightly, even when they do not have the excuse of anger—although anger is by no means a real excuse. Some say 'God' and 'Lord' even when they are not speaking of sacred things. Surely, when God says: 'Thou shalt not,' it is the duty of all human beings, young and old, to obey. Let us try and impress upon the children the meaning and importance of obeying the Commandments. Let us also teach them to have regard for the church, and never to mark upon its walls or carve with their knives upon its furniture, for that shows disregard for God's house whether it be a fine building or just a humble church in some small village."

A. H., Maryland. The average pastor, whether denominational or independent, is usually underpaid. Statistics have been gathered showing this. While salaries and wages in all other occupations have risen as one of the results of the high cost of living, only a very small percentage of the pastors have had their salaries increased. It is true, one hears of certain popular preachers in wealthy churches who have large salaries, but these are the exceptions. Among something like 120,000 Protestant ministers, representing all denominations, in the United States today, we are assured that it is within the mark to say that three-fourths are underpaid, and have a hard struggle to make ends meet.

C. F. E., Hanford, Calif., advises us that Mr. H. J. Heinz, whose death was reported in our issue of May 31, although he got his early training in the Methodist Church, was at the time of his death an elder in the Point Breeze Presbyterian Church of Pittsburg, Pa.

Martin J., Vancouver, Wash. It may be a very good appliance, and probably is, but you should consult an oculist, who can give you the benefit of expert advice.

Reader, N. M. When a man receives an honorable discharge from the army and re-enlists in the service, he is entitled to the sixty dollars bonus, but not to the additional mileage for transportation. Application for the bonus should be made to the Additional Pay Section, Zone Finance Officer, 18 and C St., Washington, D. C., and should be accompanied by the discharge certificate and a statement of all military service since April 6, 1917, together with the present address.

Reader, Covington, Va. For positions along agricultural lines, or manual training, write to the Federal Board for Vocational Training, Maltby Building, Washington, D. C. They are on the lookout for competent men.

Mrs. G. W. M., Texas. Philathea, coming from the Greek *philos*, loving, and *aletheia*, truth, is an international, interdenominational organization of Bible classes of young women.

No Name, Stroudsburg, Pa. We understand that the contemplated law to carry into effect the Eighteenth Amendment will prohibit the giving away of intoxicating liquors, as well as the selling of them, and the storing of quantities of these intoxicants will probably also be made illegal, unless it can be proven that the stuff is privately owned for personal use.

Mrs. E. K., East Sparta, Ohio. The verse you were looking for is probably Matt. 21 : 22—"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Rev. G. W. Ridout, who was Y. M. C. A. secretary-chaplain overseas, has recently returned from France. He will be open for pulpit supply or evangelistic engagements for the summer. Address him at 6037 Lambert Street, Germantown, Pa.

J. R. T., Montross, Va. Children's Day originated in the First Universalist Church of Chelsea, Mass., in 1856. The Methodist Episcopal Church arranged for a Children's Day in connection with its Centennial celebration in 1865 and made it a permanent annual feature in 1868. Since then its observance has been adopted by churches everywhere. As originally planned the day was meant to provide opportunity for dedication of children to God and the rededication of parents to their God-given task of Christian parenthood. Children's Day is now devoted to the cause of Christian education.

Mrs. T. D., Nebraska. The divorce laws differ materially in the various states. The questions you write should be submitted to a Nebraska lawyer.

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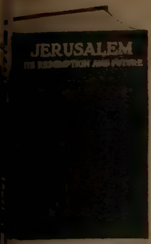

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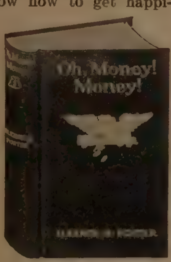

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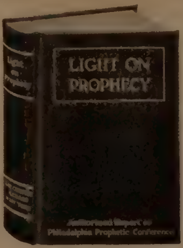

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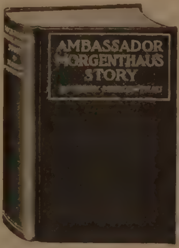

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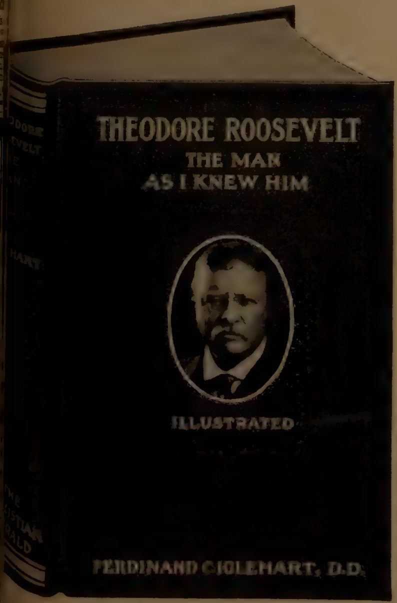
THEODORE ROOSEVELT THE MAN AS I KNEW HIM

By* FERDINAND COWLE IGLEHART, D.D., *of the Editorial Staff of the Christian Herald



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DOCTOR IGLEHART has written for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two have been intimate friends. Dr. Iglehart will honor in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans. In this book the author tells a fascinating story of the career of Colonel Roosevelt.

FROM EARLY BOYHOOD TO HIS DEATH

Many of the Colonel's lifelong friends have gladly furnished the Author with addresses to be included in the work on Theodore Roosevelt.

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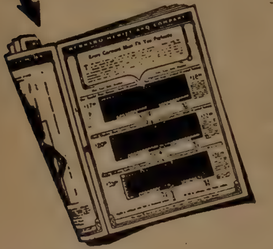

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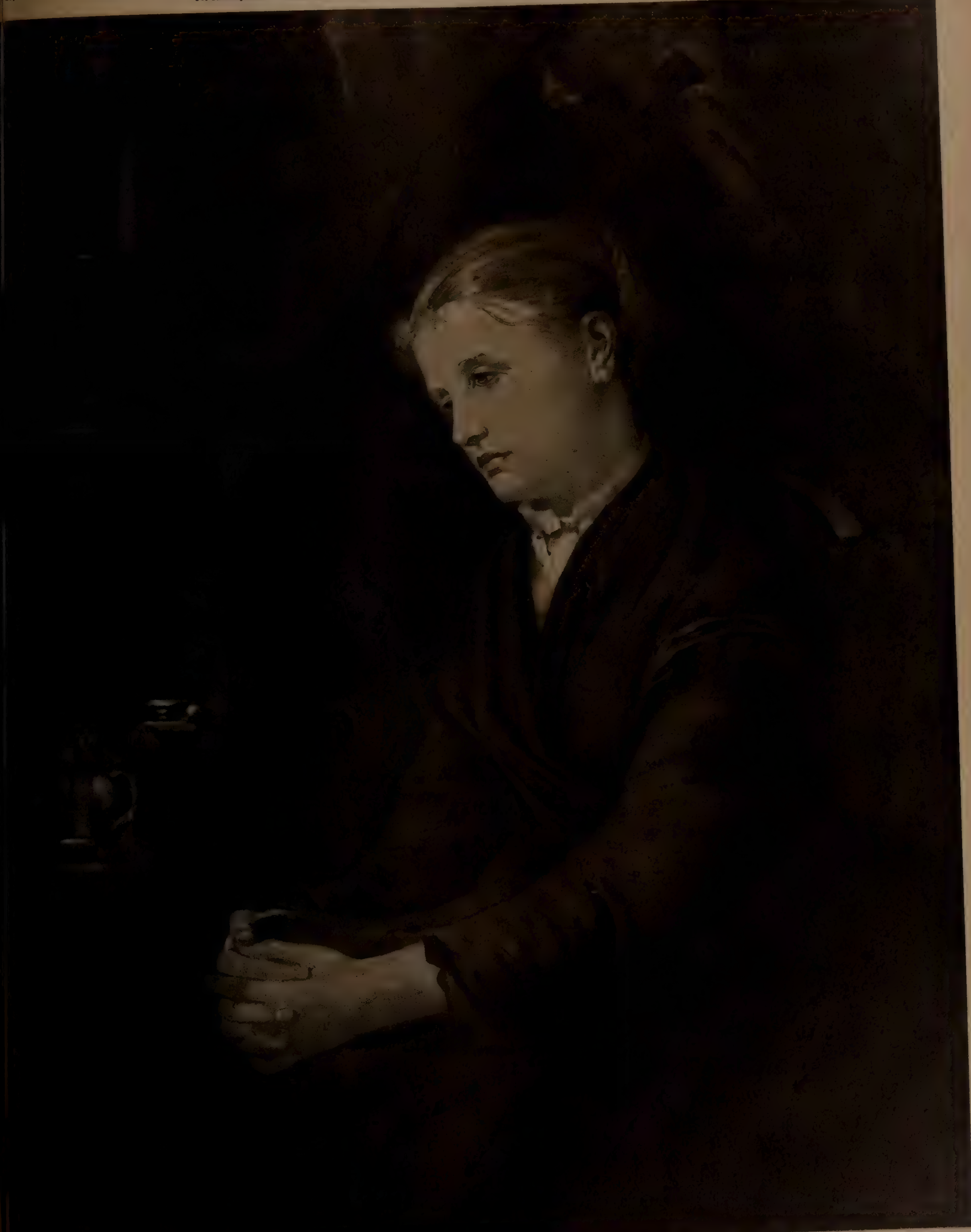

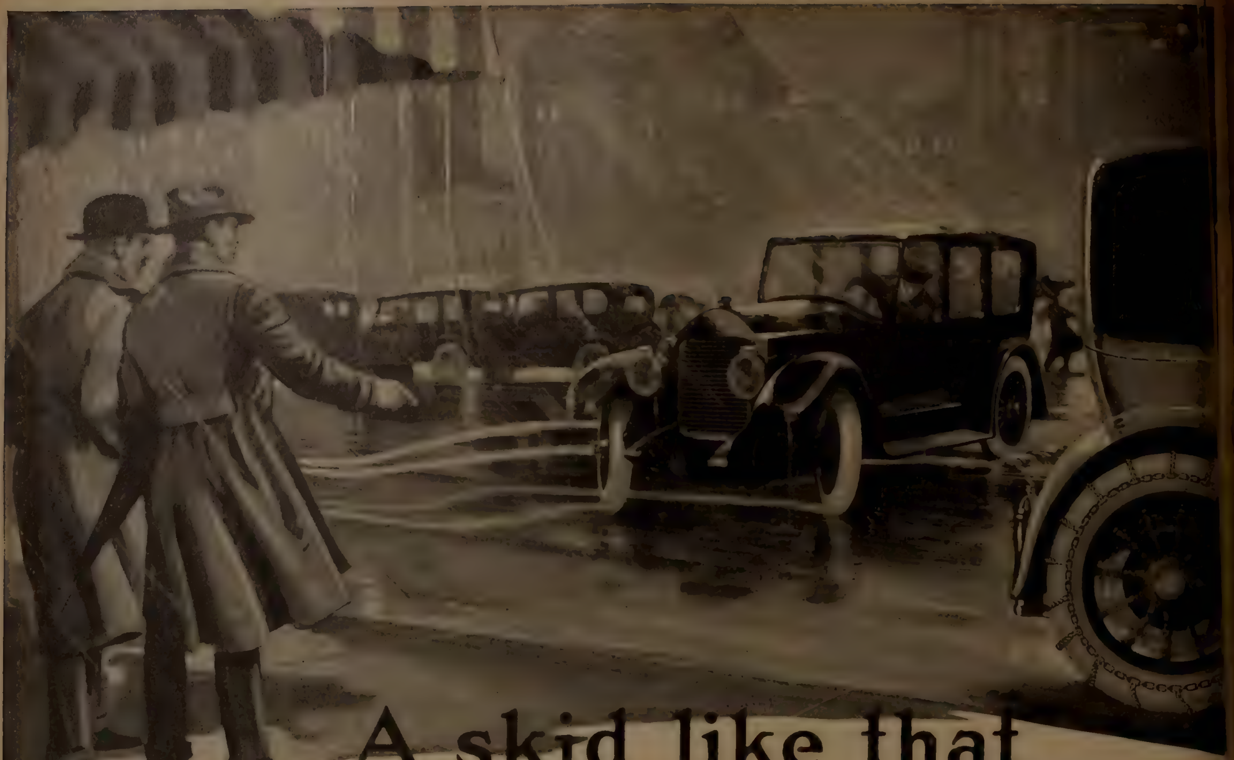

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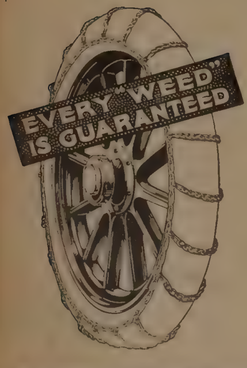

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MY OVERSEAS EXPERIENCES

/ar Heroes As I Know Them---I Fire a Cannon at the Enemy---An Aeroplane Experience

By HOMER A. RODEHEAVER

Cheerfully
Homer Rodeheaver

EVERYONE has spoken of the modesty of the American soldier boy—so few of them want to talk of their exploits. But ict that when we do begin to get of the war stories of the real can soldier boys, we will lay our books of fiction and our of adventure, and give our time reading of actual deeds of our boys. If I had the ability to do n interesting way, I would like to a history which we would call Heroes of the S. O. S.", or the es of the Training Camps"— splendid, magnificent fellows worked from early morning, till t night to make the necessary ration or to prepare the ammunition and foodstuffs—that other great known as the "rear line of ce." In every one of these ent branches of service we would eal heroes.

illustrate what I mean: In the days of the American fighting, Twenty-sixth Division was going gh Paris on their way to the line. The order was given that men be taken out of this division help in the hospitals, which were crowded, and did not have gh help. One of the boys taken s order was appointed to the bath rtment in one of the great hos- s near Paris. Can you imagine hing more ignominious? Here he a strong, husky, American boy, a er, a fighter—he had his gun all up, he had his ammunition ready, he had been trained to use it. He had dreams at night of the thrill of e, and of how he was going to it himself when he got over there, how he would bring honor and to the father and mother at e, and to his country, and the ous Stars and Stripes. All these gs had been his mental pictures, dreams and night dreams. Then as taken off the train, and put into spital to wash the muddy, bloody, nded men who were brought in the battle-field. He was not to front line trench. He was not to a gun go off. He was not to have single thrill of the great battle. you imagine his feeling? Did he about it? Of course not! He an American soldier! He went rly to the task, although greatly disappointed. ral weeks afterward, when he was on leave, he telling one of the Y. M. C. A. girls about it— never a thought of any special glory or honor to self, never a thought that he was a hero, but er deprecating the fact that he did not get into the t lines, and explaining what he did try to do and he tried to do his work faithfully and well.

e said, "You know, miss, when they brought 'em my department, they had to handle 'em easy, when any o' them stretcher bearers got careless jostled those wounded fellows and made 'em hurt, bet I just gave it to 'em hot for it! I'd cut the muddy, bloody clothes off 'em, then I'd just ease down into the bath-tub, and clean 'em up clean when they went in to my Major Doctor, there n't a speck o' dirt on 'em. After I had got 'em d up and ready to go out, lots of 'em said to me, on't see how you done it so easy.'"

claim that man was a hero, as much as if he had over the top with his gun and bayonet. Suppose ad neglected his work, and had left the wound not perly clean—the surgeon in his hurry had plunged in the knife and carried with it infection—the wounded soldier would have lost his life, not because of the German bullet, but because of the carelessness of the man in the bath department. And so we could go through every branch of the service, and find real heroes, because they did faithfully and well the job that was given to them to do.

ANOTHER illustration of the tremendous value of a department about which great stories could be written, concerns the motor replacement plant at Verneuille. Here were five thousand American mechanics, and two thousand German prisoners. These five thousand fellows spent from a year to a year and a half in France, possibly, and very few of them ever saw a front line trench, or even heard a gun go off. Nevertheless, they were true American soldiers. They were there from early morning till late at night, most of them at the same kind of work they had done at home, at about one-third or one-fourth the salary. Some of you men or women who can write stories take this for an outline, and write a book on the heroes of the Motor Replacement Plant.

Paint a picture of the boys in the front line, holding back the oncoming German army—guns are working splendidly, they are holding their own and checking the advance, little by little, even gaining a few yards. Suddenly they discover that the ammunition is getting short. They send a dispatch rider on a motor cycle back along the road to hurry up the ammunition. This dispatch rider finds the trucks loaded with ammunition, but the steering gear out of commission, and the trucks in the ditch. Our boys up at the front can hold out no longer—they are being surrounded and thousands are being killed, because of the lack of ammunition. This is what might have happened, and what would have happened, had it not been for the patient, faithful work of these men in the Motor Replacement Plant.

There was a certain wonderful truck taken over to France because of its efficiency, and used to haul ammunition to the front line. Very soon, the continuous jarring over the roads of France seemed to crystallize in some way the steel in a particular, peculiar, twisted part of the steering gear. These pieces began to break. It would take months to get duplicates from the United States. By that time the war would have been lost. What did they do? Colonel Hegeman discovered this grave error. He went to a steel plant and had a chemist dictate a formula for the kind of steel necessary to stand the strain. He had it made 'specially, hurried to the Motor Replacement Plant at Verneuille, and there his pattern makers had made a great pattern, and the steel was heated, put into a great stamping machine, and this particular part of the steering gear was stamped out by the hundreds and thousands, so when these pieces began to break in those very important trucks, they had others ready to put in immediately. So the ammunition was furnished to the boys in every emergency, and because of the faithfulness of these boys who were not in the fighting line at all, the battles were won.

Then the boys on this side, who did not get over at all! They deserve credit, because every one was anxious to go, and every one of them was disappointed because he could not go. Practically all the desertions ever known in France were men who ran away from the leave areas back to the front line trenches, to try to get into the battle again. So when you see any man who has been a soldier on this side of the Atlantic, be very sure he deserves your appreciation. When you see a man with a wound stripe or a croix de guerre or a distinguished-service medal, it is right that you take off your hat to him. It is right that you honor him in every possible way. He deserves those marks of distinction, or he would not have them. He earned them, every one. But while you are giving honor to those boys who won the special honors, do not forget that there were three million five hundred thousand other American soldiers who would have done exactly the same thing had they been in that one's place.

I WAS walking along a row of batteries just over the hill from the little town of Varennes in the Argonne Forest, carrying my trumpet in my hand. The fellows would come out from the dug-outs in the side of the hill and yell for a tune. I would stop and play for them, then pass on to the next group.

In one place, where I was playing, just below the road and beautifully concealed by some bushes, were two big "one-hundred fifty-fives." In the midst of my tune, the gunners fired both of them at the same time. It jarred the trumpet away from my mouth, and made quite an unexpected pause in the selection at that particular point. One Lieutenant, in charge of a battery, said:

"Mr. Rodeheaver, would you like to shoot that gun?"

I said, "I certainly would, if you have it pointed at the Germans!"

He said, "Yes, it's pointed right in the midst of them."

So he ordered his men to load it up, gave the signal, and I pulled the trigger. My hat went right straight up in the air. My friends who were standing around said it was my hair that pushed my hat off, but it really was just the concussion of the gun!

That happened on the fourth of October. You can go and look up the history of the war, and you will find that from the very minute that I shot that gun from the battery at Varennes on the fourth day of October, the Germans have been going the other way ever since. Now do not misunderstand me—I am not taking all the credit for winning this war. Nevertheless, this is a fact that cannot be disputed!

There are a lot of facts of this kind presented by the boys from over seas, about which folks will have to be very careful before they try to refute them, even though they may not understand them all. For instance, one boy was writing back to the folks at home, and in his letter he said:

"Father, I get so close to the Germans every night, that I could reach out and touch them with my bayonet. I can hear them whisper among themselves."

His Lieutenant, who was censoring the letter, called him in and said, "Now, look here, Jack, why do you want to be lying to your folks about what you are doing over here?"

The soldier very promptly saluted, and said, "Lieutenant, I am not lying to my folks."

He said, "Now, look here, boy, you may be able to put that across your folks, three thousand miles away from here, but you certainly do not think you can put it across me, do you? Look here at what you say in this letter. Where have you ever been in all your life so close to the Germans that you could touch them with your bayonet, and that you could hear them whisper among themselves?"

Then that doughboy again saluted, and said, "Don't you know, Lieutenant, that I am a guard over at the stockade?"

Of course, he was right, no matter how impossible it may have seemed to those who would read his letter.

ONE of the greatest thrills I have ever had was in France, when different fellows were kind enough to take me up in their aeroplanes. My first ride was over the Orley Field, over the city of Paris. I stood on the field after having played and sung for the boys the night before, watching them take off and land. A young fellow with fair hair and blue eyes, a very nice-looking, modest-appearing young man, walked up by my side, and said:

"Did you ever go up?"

I said, "I never did."

He said, "Would you like to try it?"

I replied, "I most certainly would."

He said, "I will see the Major, and if I can get a ship, I will take you up."

I did not know whether he could take it up or not, he did not look like a flyer! But nevertheless, I was willing to take a chance. In just a few minutes he returned with permission. He put me into the back seat. After the usual maneuvering across the field to take off against the wind, we were in the air. I had an idea it would be very smooth. Occasionally it was like a tumble over a rough road, when we hit an air pocket. On this particular occasion, in the language of the flyer, it was rather "bumpy." However, we got sufficient height, and circled around over the city of Paris. It was one of the most beautiful sights I ever have hoped to see, as we curved along the wonderful, historic Seine, over the Eiffel Tower, looking down on the roads, lined on each side with wonderfully beautiful trees, all leading into Paris.

After a ride or two like this, I conceived the idea of taking my trombone up in the air. The first time I tried it, it was on the field near Clermont Ferrant. Lieutenant Powell took me up in his "Liberty." We took the trombone, and blew it over the flying field and the surrounding towns. It cannot be heard higher than about five hundred feet. When we would go up about a thousand or fifteen hundred feet, and then shut off the motor and glide down, I was told they could hear it beautifully. This was the first attempt of the kind, and I very likely have the only trombone that was ever up in an aeroplane.

The next time I tried it was on the field at Issondun. Here I was taken up by Lieutenant Davis, son of a preacher in one of our Western cities. We were getting ready for the flight, when I heard the mechanics talking among themselves. They would occasionally nudge each other, and snicker, and say:

"He ought to go up with Lieutenant Joyce."

Then I overheard them tell some of the exploits of this particular Lieutenant—how he would climb out on the wings, change seats in the air, and do a good many different stunts like that. I was starting across the field after a very delightful flight, when a bright, snappy young fellow walked up to me and said,

"Mr. Rodeheaver, I want to shake hands My Dad hit the trail in the Sunday meeting Baltimore, and it has made a lot of differen home. I'd like to take you up in my plane, can write Dad and tell him about it."

I said, "That will be mighty fine! I can any time." Then I said, "What is your nam

He said, "Joyce."

I KNEW I was in for it then. I tried to excuse because of a meeting, but he insist and so, after my next meeting, we got int Avro, which seemed to be his favorite machine. He put me into the front seat, tu motor over a few times, told the mechanics to the plugs, and off we started. I naturally him to taxi around the field and take off aga wind in the usual way. He did not waste anything of the kind, but cut straight across and before I knew it we were up in the air, wi of the quickest and fastest turns I knew a about. He showed me the great flyin surrounding one of the camps. Then, after he shut off his motor a little bit and turne and said,

"We are up three thousand feet now. I a to do a simple loop. You won't mind this just hold on to the side."

The next thing I knew, I was looking up at t and the trees and the town. It does not give sensation of falling, but you are sitting in y just as usual, although you are upside down. soon the sky came into place again, then ear back above us. After a few revolutions of th he looked me over and decided I could stan more. Finally, after having done nearly eve known to the flyer's art, he said,

"Now we are going to do a tail-spin," passed on this comforting information, "This most dangerous thing that is done in an aer This is what most fellows get killed doing."

Then we started in to do it, and I want to you that I saw more scenery in the next three m than I had ever seen in any three years of m After a while, he said,

"Now we will just slide-slip down and land."

Then he turned that neat little aeroplane up side, and simply let it fall until it almost h ground, as it seemed to me, when he pulled little stick, turned on the power, and glide beautifully across the landing field.

This flying business is a little exciting while y doing it, but it is so fascinating that I am willing and try it again any time, and the more stun better, so long as the flyer knows how to hand plane.

THE GOOD FELLOWSHIP CLASS

A Friend's class of sixty-eight members in a small rural community in Iowa

A SHORT history of The Good Fellowship Class shown in the picture might be of interest.

We consider that a class with sixty-eight enrolled in a small rural community is rather out of the ordinary, and demonstrates what can be accomplished by a live up-to-date, competent teacher, such as George Renaud has proven himself to be. He is shown in the center of the class with his Bible, the Superintendent of the School, Roy Williams, is on the extreme right, and the pastor, G. W. Wood, on the left end.

The class was organized by George Renaud in 1911, with ten charter members, and has steadily increased to its present number.

Several reasons might be given for the splendid work of this class. However, most of the credit for their continued activities is due to the teacher. In the first place, George R. is a man of pleasing and magnetic personality, who knows how to make the lessons interesting; and above all he is a consecrated, practical Christian, in whom all have implicit confidence. The class are regular in their Church attendance and are practically all consistent Christians, due largely to the untiring efforts of their teacher.

The class is organized to the limit—president, vice-president, treasurer and a number of committees. The social life of the class has been one of the strong features. The monthly socials have not only done much to cement a stronger friendship among the membership but have had the direct result of bringing new members in that were first attracted by the social features and are now constant in their attendance.

Originally, the class was a young married people's class; however, some that were charter members, are not as young as they once were, except in spirit.

The class is like one big harmonious family, each striving for the good and comfort of all. A number of attempts have been made to divide the class, as we not have a Sunday-school room large enough to commodate them. The class spirit is so strong their devotion to their teacher so intense that t prefer meeting in the main auditorium rather t divide.

Their efforts are not confined alone to the upbu ing of the class. This class furnishes a majority the teachers and officers of the school. In the rec drive for two hundred thousand dollars for P College, our class gave a little over four thousa five hundred dollars.

We are looking forward to building a new mode Church, and when the time comes our class will ready with their part.

We are justly proud of The Good Fellowship Cla and offer this as an example of what can be acco plished in any community by a consecrated, live-wi teacher.

One of the Class.

RESIDENT LAYS TREATY BEFORE SENATE

SIDENT WILSON appeared fore the Senate on July 10, rrying under his arm Amer- 's copy of the Peace Treaty, laid on the Vice-President's e President was escorted from e House by a committee com- Senators Lodge, Hitchcock, McCumber, and Borah. The of the House, the Senate and net crowded the Senate floor diplomatic and visitors' gal- e filled to overflowing.

the first time in the history of try that a President had sub- treaty in person. President id at the outset that it was not se to summarize or construe ty, but that he would attempt eneral characterization of its d purpose. After sketching the difficulties created by the rrents of politics and of inter- said that America's great rôle that of the disinterested cham- right, and that we had inter- selves in the terms of peace in capacity. He sketched the ion of our army both to the f France and the other Allies, he ultimate victory, and said our duty to do everything that ithin our power to do to make aph of freedom and of right a riumph in the assurance that ght everywhere live without t was not easy to graft the new ideas on the old, and some of s of the grafting might for a bitter; but all the men at the le desired sincerely to get away bad influences, the illegitimate , the demoralizing ambitions, rnational counsels and expedi- of which the sinister designs of y had sprung.

been the privilege of America, to formulate the principles vere accepted as the basis of nd the leaders of other nations to America to explain these s. The breaking up of the two entral Empires, he declared, he creation of new nations, and imperative that a new order e established which would rest ree choice of the peoples, them- ather than upon arbitrary au- The Germans had never d their colonies, but had only d them, and in the Turkish em- leveloped peoples were in need ate guarantee of friendly pro- guidance and assistance. Out xecution of these great enter- liberty there had sprung oppor- to attempt what statesmen er found the way to do before— uard the rights of racial, na- nd religious minorities, to regu- itary establishments, to free the ic life of nations, to clear the s of commerce of unfair ob- ns and to secure for labor the on of definite international

this, he said, the statesmen of nference realized could not be oroughly or permanently if the onference was to be the end of tive authority and common among the governments of the and he added that even states- first skeptical as to the possi- f creating a workable League of had come to see that the or- ion of the League was the only guarantee the permanence of While statesmen may see diffi- in the way of a world League of the people, he felt assured, ee none, and would brook no the united power of free nations ut a stop to aggression and the ust be given peace!

The statesmen who had prepared the Covenant of the League, the President assured the Senate, saw it "as the main object of the peace, the only thing that could complete it or make it worth while. They saw it as the hope of the world, and that hope they do not dare to disappoint. Shall we or any other free people hesitate to accept this great duty?" he asked. "Dare we reject it and break the heart of the world?" He admitted that the Treaty was probably not what any one delegation would have written; compromises had been necessary, but none of these compromises "cut to the heart of any principle."

He told the Senate that he would soon lay before Congress a special treaty with France, the object of which was a temporary protection from unprovoked aggression by Germany.

The American delegates to the Conference, according to the President, had been welcomed as disinterested friends, and had been resorted to as arbiters in many a difficult question. "We were generously accepted," he said, "as the unaffected champions of what was right." America has reached her majority as a world-power, he declared, having started upon that road in 1898, and having demonstrated her sincerity and unselfishness in her treatment of Cuba and the Philippines. Our participation in the great war established our position among the nations, and nothing but our own mistaken action can alter it. We are no longer isolated and devoted to a policy which has our own interest and advantage for its object.

In closing, he said, "We answered to the call of duty in a way so spirited, so utterly without thought of what we spent of blood or treasure, so effective, so worthy of the admiration of true men everywhere, so wrought out of the stuff of all that was heroic, that the whole world saw at last, in the flesh and in noble action, a great ideal asserted and vindicated by a nation they had deemed material and now had found to be compacted of the spiritual forces that must free men of every nation from every unworthy bondage. It is thus that a new rôle and a new responsibility have come to this great nation that we honor, and which we would all wish to lift to yet higher levels of service and achievement.

"The stage is set, the destiny disclosed. It has come about by no plan of our conceiving, *but by the hand of God, who led us into this way*. We cannot turn back! We can only go forward, with lifted eyes and freshened spirit, to follow the vision. It was of this that we dreamed at our birth. America shall in truth show the way. The light streams upon the path ahead, and nowhere else."

The speech was received by the members of Congress and by the press in a somewhat divided spirit. From the Democratic side came hearty commendation; from the Republican, commendation with reservation or guarded criticism. A number of Republican senators expressed themselves as being still in favor of making reservations to some of the provisions of the Treaty before ratification, and on July 14, supporters of the policy of reservations claimed that they could command a majority in the Senate.

Following the speech, the President went to his office in the Senate where he received senators and friends, discussing the Treaty and the issues growing out of it.

THE Treaty in the form in which it was laid before the Senate was a document 20 inches long, 14 inches wide and 6 inches thick. Five hours after the completion of the President's address, the Government printing-house was turning out copies of the Treaty for members of Congress and the public.

© Paul Thompson

President Wilson is glad to be home

The Week in the World's News

R-34 REACHES HOME. With a severe storm centering over the Great Lakes and moving east and atmosphere conditions over the Atlantic improving, the British dirigible, R-34, which had been delayed for 48 hours by adverse weather, left Mineola, L. I., at 11.57 P.M., July 9, circling over New York City, and heading straight across the sea for Edinburgh. It had required the skill and resource of nearly a thousand Army and Navy men, who acted as human anchors, to hold the big ship down and prevent injury from the winds that blew while she was anchored in Mineola. She took on 5,000 gallons of gasoline, a million cubic feet of hydrogen gas, fresh provisions and a bag of mail—in which was a letter from President Wilson answering the one from King George carried on the westerly trip. They left behind the first air stowaway, who was doomed to travel back on the surface of the sea. The R-34 reached Pulham, England, on July 13 at 2.56 A.M. New York time, after an uneventful trip. She crossed in seventy-five hours, although one engine was disabled in mid-ocean.

POLK TO REPLACE LANSING. It was announced, on June 8, that Frank L. Polk, acting Secretary of State, would go to Paris to head the peace delegation and that Secretary Lansing would come home in order that his intimate knowledge of the details of the peace-making might be available to Congress.

REDS ON THE RUN. The Trotzky army was reported, on July 12, to have been completely driven out of the Crimea and to be fleeing before the volunteer forces of General Denikin, which were already west of the Dnieper River and approaching Saratov, having passed forty miles beyond Kharkov. Loyal Russian airmen were scattering bombs and printed matter among the disordered troops, whose panic Trotzky was reported to be attempting to stop by a wholesale shooting of officers.

GERMANY'S BUDGET. Herr Ertzberger, Minister of Finance, told the German National Assembly, on July 8, that Germany would have to raise 17,500,000,000 marks during the coming year for home needs and indemnities. He said that expenditures would be strictly watched and that non-employment grants must be reduced, while the burden of taxation must be increased. The debt of Germany, he explained, had reached 72,000,000,000 marks, and he declared against the annulment of war loans. A great levy on capital is said to be planned, to yield 90,000,000,000 marks.

ARMY ATTACKS COST OF LIVING. To meet the mounting cost of food, the Army authorities on July 12 announced that surplus supplies of canned and cured meats would be sold at prices 20 per cent. below cost to the government. The goods, $120,000,000 worth, were offered to municipalities to be sold direct to the consumer through public markets.

REVOLUTION IN PERU. On July 4 the Peruvian Government of President Pardo was overthrown by the army in the interest of President-elect Leguia. Leguia at once resumed the office of Provisional President and organized a ministry. It was reported that the Pardo Government was trying to defeat the result of the election.

JOHN FOX DIES. John Fox, Jr., author of the "Trail of the Lonesome Pine," the "Little Shepherd of Kingdom Come," and many other books, died at his home in Big Stone Gap, Va., on July 8.

PROFITEERS TO JAIL. Seventeen men found guilty of conspiring to raise the price of fish in war times were sentenced in Boston on July 9 to pay fines and serve terms in the House of Correction.

King Victor Emanuel of Italy issued a decree that profiteers should be fined $2000, sentenced to prison for from three months to three years, and suffer confiscation of their goods. Under the pressure of the decree prices tumbled throughout Italy and people thronged the stores. In some places the stores were sold out before noon on July 7. Premier Nitti told the Italian Parliament on July 9 that there was no more unrest in Italy than in the other nations of Europe and pledged the government to establish the country on a peace

Continued on page 816

What They Will Do With Forty Million Dollars

An Interview With DR. DAVID D. FORSYTH. By Charles W. Wood

"WHAT would you do if you had ten million dollars?" was my assignment some years ago for a series of magazine "features." I asked all sorts of people, except those who had millions and knew what they were like, but I got only one sort of answer. Everybody, man, woman, and child, declared he or she would spend that ten million in some sort of service.

But nobody suggested that he would give it to the Church.

That, as I said, was several years ago. Today one Christian denomination in America is planning to spend four times ten million dollars for "Home Missions and Church Extension." There are no millionaires on the committee which will have charge of this expenditure. There are few, if any, millionaires on the list of contributors. It is, generally speaking, a poor man's project—the actual raising and spending of forty millions by the same type of people I once interviewed on that freak assignment. All for Home Missions and Church Extension!

But listen! That isn't the whole story. For there is scarcely one of those poor man's dreams which is not actually coming true. Home Missions and Church Extension means a lot of things which I never guessed it meant. It means social service on a hitherto undreamed-of scale.

To tell the truth, I wasn't strong for it. Then I interviewed Rev. Dr. D. D. Forsyth, chairman of the Joint Centenary Committee of the Methodist Episcopal Church and corresponding secretary of the Board of Home Missions and Church Extension.

DR. FORSYTH is anything but a dreamer. He is a dealer in cold facts. No matter how pretty a scheme may look, Dr. Forsyth is not apt to be terribly impressed, so long as it is only a scheme. Sometimes he seems antagonistic, cold. Mere enthusiasms do not sweep him off his feet; and the enthusiast with a pet scheme for the sudden transformation of the world may leave his presence chilled. But facts impress him mightily. And when I asked him just how this vast sum would probably be spent, he didn't begin his answer by theorizing. He recounted some church history instead.

"Let me tell you," he said, "about two churches in the same city, and perhaps you can find the answer for yourself. They are both in Boston, both in the same neighborhood. One is the Morgan Memorial. One is the People's Temple."

I listened attentively and was already jumping at a conclusion. "People's Temple" sounded impressive. That would be a people's church, I thought. It would be a place for the masses to congregate. It would be forward-looking, alive, up to date. As for "Morgan Memorial," wasn't the name itself enough? "Memorial" suggested a cemetery, and "Morgan" was the American metaphor for conservatism and great wealth.

"These churches started on about an even footing," said Dr. Forsyth. "They have the same class of people about them. But the Morgan Memorial is one of the livest, most useful, most prosperous churches in America, while the People's Temple is being sold. Its congregation has dwindled. It finds itself in the same desperate state of uselessness that has been the despair of so many 'down-town' churches in American cities. The Morgan Memorial has shown us how to meet the problems of the down-town church. The People's Temple has shown us how not to meet them."

"And the difference?"

"Essentially this," he said. "One type of church aims primarily at maintaining itself. When it finds itself in a different environment, owing to the encroachment of industry or business, its regular members moving uptown or into the suburbs, and an entirely alien population taking their place, it tries to stem the tide and hold its own against the handicap. One of the first things it thinks of is to get a more eloquent preacher, one who will draw crowds from all sections of the city. It may also arrange for finer music; and if that doesn't accomplish the desired result, for Sunday evening lectures and other attractions.

"The other type of church forgets itself completely and looks for opportunities to serve the new community. It doesn't aim merely at getting members; it ministers unto those who need its ministry, and trusts in the Lord for results. It doesn't measure its success always by its members so much as by the amount of service it succeeds in giving.

"That was the course which the Morgan Memorial pursued. It found men unemployed and it found employment for them. It found others unemployable and it taught them trades. It collected cast-off shoes and clothing throughout New England, and it found cast-off men and women in the neighborhood and taught them how to transform this wreckage into serviceable garments. Furniture also, and everything that could be salvaged for the general good of the community. The church has a millinery department, a dressmaking, tinkering, weaving and cooking industry, even a rug factory. It also has a kindergarten and children's settlement, where mothers may leave their little ones while they go out to work.

Dr. David D. Forsyth, Secretary of the Board of Home Missions, Methodist Episcopal Church

"Such a church does not have to introduce 'attractions.' It does not have to depend solely upon eloquent preachers. And it does not have to wonder how to reach the masses: for it is *of* the masses, and not one of God's children is alien in its sight."

DR. FORSYTH does not purpose that every city church shall be turned into a Morgan Memorial. But churches that do not serve the particular needs of the communities in which they are situated, he says, might just as well close their doors. "Church Extension" to him does not always mean the building of new edifices where those of a particular persuasion may worship according to their accustomed formulas.

"In many American communities," he told me, "there is a distinct movement for fewer and better churches; and the Methodists have found that real church extension means sometimes better cooperation with other denominations. Just a little while ago, for instance, in a Western city there were two struggling churches, one Methodist and one Congregational. The success of both was impossible. The Methodist came to an understanding with the Congregationalist and gave up the field, their membership going en masse into the Congregational Church. One result is that the united church now has double the membership which the two churches had before, and the community is receiving double service.

"At the same time, in another section of the same city, the field was left clear for a Methodist church. This soon became a strong community church, open seven days and seven nights a week, responding in a hundred ways to the special needs of the community."

IF THE reader is led to suspect that this movement for community service means any dilution of the "old-time religion," he is invited to attend one of these churches and be disillusioned. The Gospel of individual salvation is preached with as much fervor as ever, and the prayer and testimony meetings are by no means neglected. The great difference, as Dr. Forsyth sees it, is that the Church is once more becoming articulate. It is preaching the same Gospel as before, but in a language which the pe stand.

"For a long time before the war," said D "the church seemed to be losing its grip masses. Methodism had traditionally religion of the common people; and yet, i sections of our cities where the com were becoming most numerous, the churches were closing their doors. now finding out the reason.

"It was not that the church w worldly. It was not that the religio had lost any of its saving power. I we were dealing with a new and stra to which the Church needs to be These groups need a larger ministry by preaching. They need more cont possible in a church whose services to the Sabbath Day."

The man who was talking about plexities of city life is not, as one pose, a product of a great American was born in Wisconsin and spent his in western Iowa and Nebraska when t was truly the "Wild West." He livec out 100 miles from the railroad, where no school, no church, and mail onl week. In 1876, the year of the Custer the whole community had to move cause the Sioux Indians were on a Young Forsyth used to run a mowin in those days, while his father rode alo with a Winchester rifle to protect "claim-jumpers." For amusement the broncos and hunted elk, deer and bu 1889, after graduating from Nebraska versity, he became a Methodist preach ing five preaching-points in his first

The America he knew in those early practically passed away. There is West" left and no frontier. With it h the rock-ribbed individualism which environment developed; and the ru also is thinking in social terms.

"And the rural church," Dr. Forsyth r "if it is to serve the new time efficiently, n become a church of social service. Instead, building little meeting-houses where itineran ers may hold forth once a month, we are a build rural institutional churches which will for all kinds of human service seven days a

ONCE again, Dr. Forsyth was not theorizi Methodists have already started a nu such institutional churches, and one of the m esting Centenary activities is the special tra pastors for life service in rural communitie these churches are not to be built according special pattern. Rural problems in the Unite are as varied as are our city problems; and t tution that would fit one section perfectly w totally out of place in another. Even two N land villages cannot be compared; for one the quiet haven of a few hundred retired farmers, while the other may consist of a c knitting-mills with an assorted population c speaking a dozen different tongues.

To relate the Church, city and country, and downtown, on the prairie or in the lumbe on New York's East Side or in the Black Belt South, in slum districts where children die f of sunlight, and in suburbs where their so chilled by the very lack of contact with God mon people—to relate the Church in all thes to the particular needs of the community it to serve—this seems to be the way the Metho the United States intend to spend four times t lion dollars.

◆

Chinese Medicine

THERE are many of us to whom the docto scription is scarcely more intelligible th hieroglyphic inscription on an Egyptian tom but the majority of us are reasonably sure that tains neither dried frogs nor asbestos. Yet these substances are common ingredients "order" which the Chinese doctor prescribes patient, after he has performed on him the ceremonial of feeling both pulses to gain a clue ing the condition of his internal organs. For th of variety he may include in the prescription the following, for which the patient, perhaps, press a preference: scorpions, rhinoceros skins, shavings, flies, crushed pebbles, moths, centi toads, lizards, caterpillars, powdered snakes, o

OW MONT-LAWN CELEBRATED

VICTORY YEAR" and the celebration of the Fourth will long be remembered by the hundreds of little folks who took part in the observance at the Christian Herald Children's Home, Mont-Lawn on the Hudson. The buildings of the Home were prettily decorated with flags and bunting, and the Stars and Stripes waved in front of the tower of Fort Plenty and on the big lawn before the Homestead. as the "Children's Paradise" looked lovelier attractive.

he little folks were up nd early. Visitors began by noon, and a number rough the snowy white ries on little tours of in- , while others strolled he playgrounds watching dren at their sports.

eal celebration of the day, began after dinner, the feature being a great Parade by the children assembled under their captains on the ball field it through various march- lutions, every child carry- American flag. In front wo divisions, each led by dard-bearer carrying a ag, were seven boys and irls, who carried banners the letters VICTORY division to the right, while the left bore standards AMERICA. To the of a band they marched the lawn in fine order. At 3 o'clock, the visi- ving already crowded the auditors' seats in ildren's Temple, the parade filed into the ul stone building and the children took their r a short hour of patriotic songs and es, each section led by its standard-

In the row upon row of eager faces toward the platform, one could dis- h many different nationalities.

singing of the children delighted the , and their patriotic rendering of new pieces selected by Music-Master as especially fine. The opening was opsch's old favorite, "Hurrah for the and the children, as they waved their ds of flags in the chorus, made the building look like a sea of patriotic They sang "Men of Our America," composition with a rousing chorus, of which had been supplied by the -Meredith Co., and another of the lass, "Thank God for Liberty," the for which was written by Prof. Noll. rse, the old favorites were not forgot- or the sweet strains of "Mont-Lawn " and "Can We Hear the Flowers "—songs which have become dear to earts of the Mont-Lawn children h successive generations.

"America--Victory"

MR. GRAHAM PATTERSON, president of the Christian Herald and now a member of the Board of Trustees of the Children's Home, made a short, inspirational address in which he paid a glowing tribute to the memory of Dr. Klopsch, the founder of the Home. He told them how Dr. Klopsch, through his love for little children, had built for them the beautiful Paradise which had sheltered over 50,000 little folks in the last twenty-six years, and which had come down to them by inheritance as a legacy from one who "loved God and little children." Mr. Patterson told the children that when Dr. Klopsch was a poor little boy without toys and with but little time to play he made a resolution that when he grew up he would help to make life happier for other little children. So when Dr. Klopsch became the publisher of the Christian Herald he told his friends and readers about the many little children who were brought up in the slums of New York without a chance to see the flowers and the grass and to play in the wonderful sunshine.

"How many of you little children," continued Mr. Patterson, "when you grow up to be big men and women will remember the good times you had at Mont-Lawn and will try and help other little children?" The hands sprang up like magic and the faces glowed with this new idea and purpose.

Dr. Klopsch asked this same question every summer for many years and many of the child-promises have developed into grown-up actualities.

The speaker then assured the little folks that he, like the founder of the Christian Herald, loved little children and wanted them very much to love him in return.

He spoke of the happy lot of American childhood and the opportunities that awaited all boys and girls who strove earnestly to do their best.

Mrs. Jansen, an American missionary from Manila, gave an interesting talk on "Child Life in the Philippines" and how the little folks of that country as well as those of our own honored and celebrated the Fourth.

Just boys. They so thronged about the camera man that it took him and two teachers to get them quiet enough for a snap shot. The city was sweltering at 98°. Mont-Lawn was swept by cooling breezes.

AT THE conclusion of the speeches, a final song was rendered by the children, after which they filed out to the lawn, where they marched around the great Liberty pole in gradually narrowing circles, and went through the impressive ceremony of saluting the Flag. The marching finished, the parade was then broken up and the rest of the afternoon was passed in games on the lawn and on the ball field, the whole being enlivened with the stirring strains of instrumental music.

In many respects, so the visitors declared, the Fourth was the most enjoyable they had ever spent at Mont-Lawn. The children seemed to carry into the program the true spirit of patriotism. Among them were many whose fathers and brothers had been serving under the Flag during the great war. Whatever their nationality or descent, it could easily be seen, these little folks were all 100 per cent. American.

Among the visitors who enjoyed the celebration were Mr. and Mrs. Graham Patterson and family, Mrs. Louis Klopsch, Mrs. Stephen Merritt, Mr. and Mrs. L. D. Fernald, Mr. Garner Palmer, and many others. We only wish that you, whose gifts made possible this happy day, might have shared it.

Into the Children's Temple for the hour of song

Contributions to the Christian Herald Children's Home

V Stillman	$6.00
sa E. Der- r	5.00
na S Kort	5.00
Fisher, Jr	6.00
Chapman	6.00
Thomas	5.00
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S Williams	6.00
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Miss Mattie Kirkpatrick	5.00
Mrs W A Kibber	6.00
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Miss H N Harvey	5.00
Martha Weaver	10.00
Mrs E P Blanchard	$5.00
Mr & Mrs Wallace Griggs	6.00
Mrs A L Rhodes	5.00
Mrs W H Buck & Mrs J H Woodruff	10.00
Mrs Clara Wagner	5.00
D M Stearns	5.00
Mr & Mrs F E Schierholz	9.00
Mr & Mrs W W Brown	5.00
H H Geyer	5.00
A F Hays	5.00
John J Leuven	5.00
——, Brandon, Ia	5.00
——, La Mesa, Cal	10.00
Mrs Lottie Cook	6.00
Mr J E Freeman & Mrs C E Freeman	6.00
Mrs A P Mahard	5.00
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Mrs Emma Striker	6.00
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H R Hanks	6.00
Guyon Miller	5.00
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God's Way to Happiness and Peace

BY REV. CHARLES EDWARD JEFFERSON, D.D.*

TEXT—I Cor. 12 : 31. "A still more excellent way."

ONE of the first names given to the Christian religion was "the Way." The expression occurs several times in the book of the Acts and seems to have been in general use not only among believers, but by the Gentile public. It is a beautiful name, and suggests the practical character of the religion of Jesus. It was recognized from the start as a way of life. It was a path which men were summoned to tread. It was not merely a theory to be speculated about, but a life to be lived.

Paul liked to think of it as a way. It was a way out of the world's difficulties and confusions. It was a road to preeminence and power. It was a path to happiness and peace.

The church in Corinth was in a lamentable condition. It was torn by dissensions and bitter with strife. Envy and vanity and discord made havoc of the life of the Christian community. The very things which God had given the Corinthians for their advancement had been used to bring about their undoing. Heaven's gifts are bestowed that we may build one another up. The Corinthians used their gifts to pull one another down. They knew how to speak, but their speaking only increased the confusion. They were acute thinkers, but their thinking only drove them farther apart. They had rich stores of knowledge, but their knowledge only made them bumptious and overbearing. They were ardent with ambition to excel, but their ambition filled them with envy and rancor. They were devoted to the leaders they loved, but this devotion plunged them into the bigotries and follies of partisan strife.

Paul sets himself to get them out of the ditch into which they have fallen. He tries to extricate them from the predicament in which they are floundering. He admires their zeal and devotion and sympathizes with their ambition to make progress and climb to the top. He reminds them that in asking for God's gifts it is wise to ask for the highest, those which build our brother men up. And then he says: "Let me now go on to point out a super-excellent way," or, as James Moffat translates it, "a still higher path." This higher path is the path of love. Without love, the apostle asserts, all gifts of every sort are useless. Unless men love there can be no genuine progress. No matter what men possess, even though they be the things upon which mankind sets the highest value, there is no deliverance from the world's tragedy except through love. It is only love which is strong enough to strangle vanity and arrogance and irritableness. Love alone can overcome impatience and envy and greed. Love is mighty in faith and in hope and in endurance. Love is the only force which never fails. Love is the wise builder, and when men build upon love they build upon foundations which are eternal. Love is the rock of ages.

THE whole world today has become a Corinth on a vast and distressing scale. We are in a more baffling situation than we were eight months ago. Then we were fighting with weapons of steel. We had faith in our weapons, and we felt that victory was sure. The fighting ceased, and we said with jubilant voices, "Peace has come!" But, alas! there is no peace. There is less harmony in the world now than there was before the armistice was signed. Mankind has come down to a distinctly lower level. With our howitzers and machine guns we fought on the mountain top. We are now scrambling and mauling one another on the plain. Humanity seems to be possessed of even more than seven devils. Jealousy, and vanity, and suspicion, and malice, and partisanship, and greed, and ill-will, all these have thrown mankind into a spasm, and the whole world foams at the mouth. Great Britain and France are not so close together as they were last October, nor are Italy and France, nor are France and the United States, nor are the United States and Great Britain.

In every country sarcastic and hateful things are said in the newspapers which would not have been thought of while the guns were booming. There are papers in England which jeer daily at President Wilson, and disparage everything which the United States did in the war. There are influential groups in the United States which have an ineradicable distrust of Great Britain, and give expression to their ill-will in irritating and exasperating ways. The beautiful international concord has been broken.

Within the individual nations, all is strife and confusion. Political animosities held in leash for a season have broken loose with even more than their old-time venom and fury. Labor and capital have each other by the throat, and one strike after another only indicates how widespread and deep-rooted is the enmity of these two mighty antagonists.

Even the armies and navies of the various countries are honeycombed with the spirit of jealousy and ill-will. Men of one section sneer at the achievements of another, and these sneers are met with a response no less derisive and bitter. In whatever direction one looks, he sees enmities, strife, jealousies, wraths, factions and divisions, and while men in every country are thinking and talking of peace, there is no peace anywhere.

THE fact is, the whole world is desperately sick. "From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and festering sores." For a half-century nations have sat at the feet of teachers who have expounded the philosophy of force, laying it down as fundamental that government is founded on force, that national greatness is to be expressed in terms of force, that the last resort is in every case force, and that the supreme aim of a nation is to make itself mighty in physical power.

The war was the result of this false teaching, and the world cannot be cured by war. War is a surgical operation, and no patient is ever cured by the use of the surgeon's knife alone. After the use of the knife must come the long and patient ministry of fingers that are gentle and the application of remedies which are mild. This world is rooted in love. Government is founded on love. All nations are measured by their works of love. The last resort is in every case love. The greatest force in the world is love. In outbreaks of desperate and reckless wickedness the first resort may be physical force, but everywhere and always the last resort is love.

That is our resort today. We have done all it is possible to do with poisonous gases and shells, and we see how far short we fall o reached the goal. The world is bleeding dead, and there is nothing for us to do bu back upon love.

WHITEFIELD

Statue of George Whitefield, unveiled on the campus of the University of Pennsylvania

The industrial problem is critical and There is an ugly spirit in the hearts of th of wage-earners which makes one fearful of t which lie ahead of us. There is a selfishnes hearts of thousands of capitalists whic in some way or other be overcome if thi is ever to have peace. The spirit of good-wi only spirit sufficiently potent to save societ ruin.

We hear much of the Bolsheviki of Russia. seem to exist in every land. When we were down to our long-looked-for banquet at the en war, these men sprang up, and by their behavi have taken our appetite away. Who are the who in every land are filled with a fierce hatre existing institutions and are willing to pull dc pillars of the temple of our civilization? Tl men who have never been loved. From their they have been neglected, ill treated, in man trampled on. Their minds have become per their hearts have been made bitter. They are r victims of ideals which are false, and of scheme lead to the abyss.

What shall we do with them? Some say shoo down, and others say imprison them, and still say transport them. The Christian answer is them. Use force when necessary to curb their actions, but do not fail after that to make ab use of the gentle measures of love. Educate th gracious to them, give them an opportunity a free and normal life, and their vagaries will and they will sit down with us at life's feas brethren in Christ.

WHAT are we going to do with Germany that we have whipped her? She deser thrashing, and there was nothing for the Allies but to administer it. The lash had to be applied and with vigor. At last the culprit cried: "I' enough!" And now what shall we do? We m the interest of justice and mercy see that the w safeguarded against any sudden outbreak of th spirit of Potsdam. This is one of the dictate provisions of love. But this is not all that lov do. We must show Germany good will just as as she justifies us in trusting her intentions to do is honorable and right. We must not need humiliate her, or keep nagging at her, and cri her through an indefinite term of years. Ger has surrendered to our arms, but she has done it protest and with a wry face. She is like the rest No nation surrenders with a willing heart to Germany, like America, will never surrender i heart to anything but love.

We must have a League of Nations. Without a League future progress is blocked. It is only League that the fruits of the Allied victory ca conserved, and that mankind can be kept from f again into the ditch.

But a League of Nations depends entirely o spirit behind it. Without good-will in the hearts nations composing the League, this political mach will come to nothing. Even though the League sh speak with the tongues of angels, and should power to remove many mountains, and even if it sh give food and raw materials to a vast number o poor, unless it was founded on love and directe love, it would in the end profit the world nothin

EVERYTHING depends on the disposition of heart. Out of the heart are the issues of Without the new heart, all our schemes will b down and our most promising programs will com naught. This is the conviction not only of clergy but of generals and admirals. It is the belief of e man who accepts the message of the New Testar as a revelation from God.

It was a great address which Sir Douglas Haig recently at the University of St. Andrews. Fresh the battlefield, he put the supreme emphasis on m and religious forces. He boldly confessed that political expedient and no military preparedness guarantee the kind of peace on which the heart of world is set. The great general sees no solution the world problem except in the Christian relig It is only in a united Church that he finds any for mankind.

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*Pastor of Broadway Tabernacle (Congregational), N. Y.

THE DAILY MEDITATION

J. H. Jowett, D.D., Rev. E. W. Caswell, C. C. Albertson, D.D., P. W. Wilson, D. J. Burrell, D.D., W. W. Bustard, D.D.

hen the Light Is Low

NDAY. Eph. 5 : 14. "*Christ hall give thee light.*" Cotter orrison, in his "Macaulay" in he "English Men of Letters," very significant word which I apture for a far more vital ap- 1. Writing of Macaulay he He is not one of those writers ve seek when our light is low, ns of things which belong to our I think that is true, but it is e of a multitude of writers. They e us information, they may grat- interest, they may offer us ent, but they do not provide a , usable lamp when the darkness on us, and when the night ter- lurking along the road. There ers whose intimate beneficence discovered when our sun has gone They reveal their kindly light ings are dark and cold. We keep oks by our bedside, and we turn to ith eager and trustful assurance. these are only books, and their d really only vital worth is to us of a presence. It is the Lord Christ who is preeminently our when the light is low. It is his s pleasure to walk with us in the g and on through the hours of But his friendship becomes more e as daylight wanes and other o out one by one. He does not s when our fires of physical vital- burning low, and when we are d as useless by the hustling cou- trade. No; his benign fellow- en restores the smoldering fires of ly, and makes them glow again. I nown men bow before him in phy- eariness, and his vitalizing com- n has so refreshed them that they sen to their feet like a strong man a race. He quickens our mortal by his Spirit that dwelleth in us. how companionable is the Sa- when the light of hope is burning J. H. J.

The Cross

NDAY. Gal. 5 : 11. "*Then hath he offense of the cross been done* How can there be an offense cross? For the cross is a golden upon our churches, an ornament our person, embossed upon our and is an emblem of the sacri- ervice and suffering of the Son l for the world. But the cross the crucifixion of the flesh, the der of the affections, the control passions. Therefore Calvary is r to the devotees of sinful pleas- Men put Christ to death to escape ndemning light of his character. oks awful before the face of the ng Saviour; its terrible burden im to his death. The way of the s the way of self-denial, of endur- ame for his name and being par- of his suffering. It is therefore ry to the natural heart to love y of the cross. We see no beauty blood till it cleanses our sin away, ry in the Christ till it makes us ith him in the love of the Father. inside of the cross is white, pure eautiful; there is hidden the face who is altogether lovely. There eld the glory of his throne, the of his heaven. The cross then es such a burden as sails are to a wings are to a bird. In bearing oss it bears us and lifts us up the white-robed throng washed blood of the Lamb. cross changes the relationship n God and man. It gilds the hymns of the Church, it glorifies the Holy Communion Supper, showing forth his death till he comes again. The cross is our ladder to the skies, our pathway to the Highest. To die at the cross is to live forevermore with him, where this mortal shall put on immortality and this life receive grander, wider vision in his universal realms. E. W. C.

Coveting the Best Gifts

TUESDAY. 1 Cor. 12 : 31. "*But covet earnestly the best gifts: and yet show I unto you a more excellent way:*" A rich young man came to Jesus inquiring what to do that he might inherit eternal life. He had great possessions and loved them. He saw Jesus and loved him. He heard the Gospel from the Master's lips and loved it, but he loved his property more. Jesus bade him dispose of his property, impoverish himself, and join the apostolic group. Jesus did not denounce private property. Only the modern Bolshevik does that. A hundred thousand private residences in Petrograd and Moscow have been seized by the Soviet Councils, whose members move in as the owners move out, stack their rifles against grand pianos, and sit in easy chairs with their feet on mahogany tables. Jesus was no communist, holding that "private property is theft," but he knew no man could be an apostle of the new faith and be anxious about his pecuniary investments. That would have been a divided loyalty, and would mean inefficient service. He could not use such a man in the founding of the Church. The rich young ruler was covetous, but he did not covet the best things.

Often our choice is not between good and evil, but between things that are good and things that are less good. What is to determine our choice in such a case? Faith is the determining factor, faith in the sense in which Arnold of Rugby defined it in one of his sermons to schoolboys. He said, "Faith is the preference of unseen good to that which seems good at the moment." Another great teacher has said, "Faith is a finer imagination, a bolder logic, a more penetrating intelligence." The rich young ruler saw the present good, but failed to see the greater future good. His weakness was a failure of vision. He was short-sighted. Faith is far-sight of the soul. Faith fixes its eyes upon the best things, and covets them. C. C. A.

The Happiness of the Faithful

WEDNESDAY. Acts 13:52. "*And the disciples were filled with joy, and with the Holy Ghost.*" The Church today is puzzled because the number of her children does not increase. We ask why it was that the disciples, though few at the outset, multiplied so rapidly. In one day at Jerusalem about three thousand converts were won, and later we read of five thousand, with multitudes of men and women, added daily. But persecution, when it arose, did not hinder it. By their efforts to stamp out the fire in Jerusalem, the priests scattered sparks throughout the Roman Empire.

Sometimes a preacher, like Philip, who is now recognized as illustrious, spread the cause, but not always. Churches often sprang into existence, as it were, by spontaneous combustion. At Damascus, and in the desert, there were Christians waiting to receive the converted Saul. Years before the Apostle of the Gentiles was taken under escort to Cæsar's courts there were communities of Christians, organized with elders, unordained by any known apostle, and meeting in residences, like that of Priscilla and Aquila.

Even at the best of times it always cost something to become a Christian. They endured hardship, imprisonment, flogging and violent death. And the question for us is: What made it worth while?

The churches grew because the Christians were happier than other people—the disciples with their praises of God shed abroad a sudden gladness, and this radiance of joy was infectious.

It was the Gospel, and only the Gospel, that changed Onesimus the slave, with his master Philemon, into "brothers beloved." It was in no garden of Eden that these men cultivated happiness. As pilgrims and sojourners they had no abiding city. Yet, unlike the exiles by the waters of Babylon, they did not refuse to sing the songs of Zion in a strange land. Instead of hanging their harps on the willow-tree, they joined together in psalms and hymns and spiritual songs, making melody in their hearts. P. W. W.

A Vineyard on a Fruitful Hill

THURSDAY. Isa. 5 : 3. "*Judge, I pray you, betwixt me and my vineyard.*" We are glad to be living in America today. We are at peace, while the world is at war. Think what that means in our home-life, our churches, everywhere. Verily, ours is a vineyard on a fruitful hill.

Observe God's treatment of this vineyard on a fruitful hill. "He hath fenced it round about." We expect to continue at peace with all nations because we are protected against invasion by our sea-walls.

"And he hath planted it with the choicest vine." We speak of "the melting-pot." Our country is a refuge for the oppressed of all nations. So may it ever continue to be! As our forefathers fled from tyranny beyond the sea, it behooves their children to keep open house. These refugees are the choice siftings of the world, men and women moved by lofty hopes and noble aspirations. It is for us to see that the melting-pot shall fuse them into loyal citizens of the Commonwealth of God.

"He hath also made a winepress therein." This is the winepress that was trodden by his only begotten Son. Ours is a Christian nation. The shadow of the Cross is over it. A nation of Christian homes, of Christian schools, of Christian churches! Here we sit, under our peaceful vine and figtree, with none to molest or make us afraid, while the rest of the world trembles and the skies beyond our horizons are lurid with the flames of war.

The hour of opportunity has come for our country. What possibilities are before us if only, as a Christian nation, we turn our thoughts away from material gain to the service of God and humanity! If only our unexampled prosperity were turned into channels of universal betterment! If only our factories now employed in the making of munitions of war were transformed into Bible houses and mission-centers in the interest of the Kingdom of the Prince of Peace! D. J. B.

God's Bandages

FRIDAY. Ps. 147 : 3. "*He healeth the broken in heart, and bindeth up their wounds.*" There never was a time in the world's history when this text so described the condition of the human race. Millions have been killed and many millions crippled for life. An epidemic, like an avenging angel of death, has gone through every land and taken one from almost every home. There never were so many broken hearts and wounded spirits in the world as now. It is comforting at a time like this to know that God has bandages with which to bind the broken-hearted.

First, there are the promises of his Word, for God's Word is a Book of Promises, containing hundreds of them. The word "promise" means "something sent before." Whenever we reach the place of need, there we find one of God's promises waiting to help. God himself is a Promise-Keeper, as one of his significant names indicates in the Hebrew. Solomon declared of all the promises, which God had made to Abraham, not one had Jehovah failed to keep.

The second bandage is the presence of God's Spirit. When Jesus went away, he said, "I will not leave you comfortless. I will come to you." The Spirit is "the one who is alongside" to help in the hour of need and to comfort in the time of distress.

The third bandage is the confidence of our faith in God. We know that God is Love, and we have a right to believe that all things will work together for our good. Faith is a mighty power in the world and a great comfort for hearts which are broken by sorrow.

The fourth bandage is the joy of self-forgetfulness in the service of others. The best way to forget our sorrow is to think of another's. We will never really lose ourselves in our sorrow, but only lose our sorrow as we help others out of theirs.

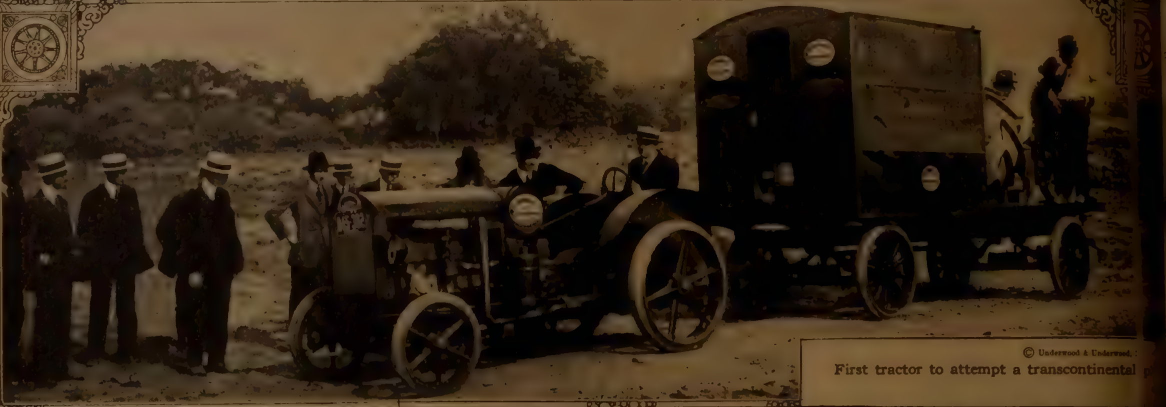
Here then is the promise of God, "That he will heal the broken-hearted." There is balm in Gilead for our wounded spirits. Christ has revealed God to us as the Heavenly Father who loves and who cares even for our cares. W. W. B.

The Modesty of the Saints

SATURDAY. Gal. 6 :14. "*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" In the Middle Ages, wherever the name of a disciple is mentioned in the New Testament, people put the word "Saint" as prefix, and, in their pictures, surrounded the head with a halo. Among the apostles no such practices prevailed. Great lamentation was made for Stephen, but he remained Stephen. Of him, as of the Saviour no relics were preserved. There were no pilgrimages to his tomb—no masses for the repose of his soul—no prayers associated with his memory.

In that upper room at Jerusalem, what made people wonder was not a halo, imposed from without by the art or authority of man, but a flame, kindling within by the divine Spirit of God. On every one of them that fire burned. Every disciple, without exception, was thus fully a saint, women as well as men, for, as it seems to me, neither sex is excluded by the narratives. I like to think that, whereas each of them could see the flame over his neighbor's head, none could admire it over his own. As Paul put it years afterward, each esteemed other better than himself. Indeed, of the actual apostles, one-half disappear at this point from the recorded history. The book which we call the Acts of the Apostles should be entitled more accurately the Deeds of the Spirit. These noble-hearted men were like great artists who leave us pictures without a signature, as if to imply that their inspiration belongs wholly to the one eternal Author. They drove their mines far below ground, declining advertisement, and while you will not find their names on posters that meet the eye, those names are graven none the less, as John declared, on the foundations of the City of God. P. W.W.

TRACTORABILITY



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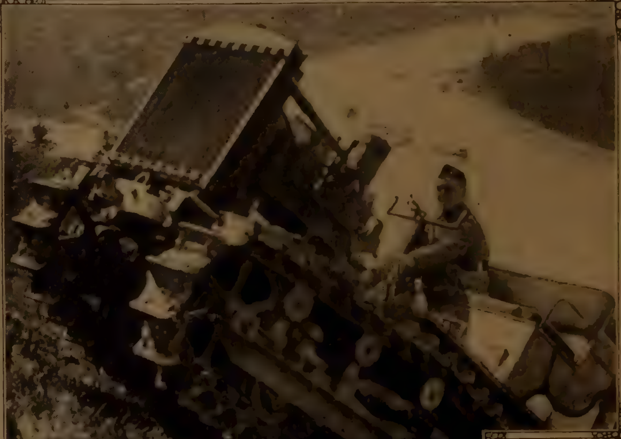
First tractor to attempt a transcontinental



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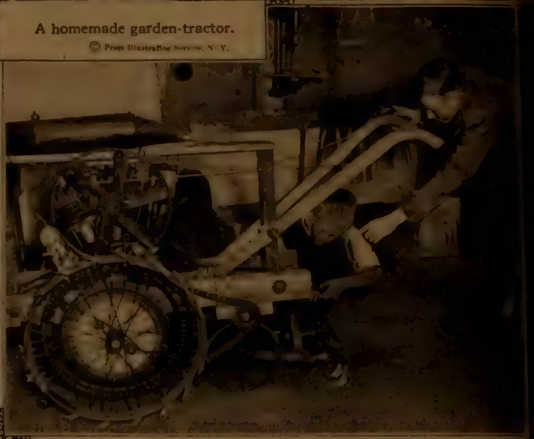
U. S. Army tractor on heights above the Rhine.



A homemade garden-tractor.

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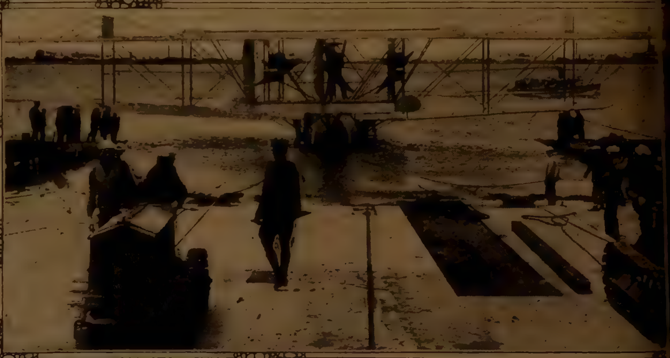

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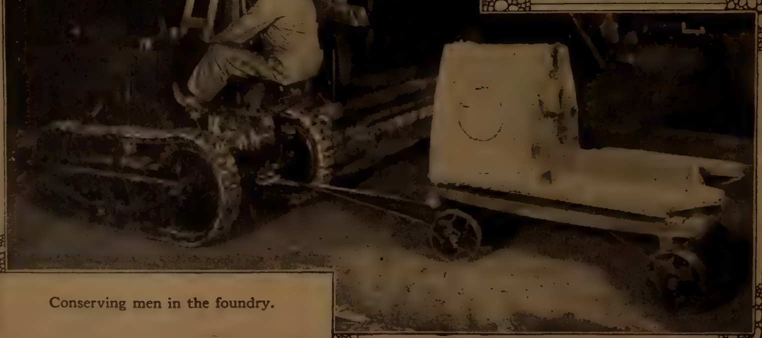
Commander Towers' ill-fated NC-1



Conserving men in the foundry.

Tractors are rapidly assuming a place in the day's
and their scope of activity is by no means limited to
ing and kindred pursuits. The first photograph
shows a tractor and the trailer in which its crew wil
during a transcontinental trip from Elmhurst, L
Los Angeles, California. The second picture shows a
Army tractor maneuvering on the banks of the Rhi
a point near where the Moselle joins the Rhine at Co

The homemade garden tractor was constructed by
high-school boys of Los Angeles from an abandoned m
cycle wreck.

The NC-1 is shown being drawn from the water
completion of its last trial trip before starting on
voyage to Europe which terminated at a point some
more than one hundred miles west of the Azores.

The last picture shows the method adopted by a Co
biana, Ohio, foundry to transport white-hot castings
machine shop, the tractor replacing men in this dange
and uncongenial occupation.

CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D. Illustrations by THELMA GOOCH

CHAPTER XXII

OLD NE MAKES AN INVESTMENT

ALTHOUGH old Ne and Nyangsie had united in urging Chansung to go to Pyeng Yang, they missed him sorely. The adoption announced at the inn that first day had become the happiest fact in their lives. How they enjoyed Chansung's days in Su Nai! Childless for years, they gladly gave the strange, earnest-faced young wanderer a place in their home and lives. As for Chansung, his gratitude was so great that he never ceased his t repay the debt incurred. From the first onored old Ne with the title, *orisen* (hon- ather), and Nyangsie with the simpler, rer term, *omanie* (mother).

ne, too, had smiled on the home in Su he water from the spring became avail- over the little farm. The profitless bean let fields had been speedily transformed uable rice "paddies," and old Ne became hose most fortunate of men; not rich but *k-how*, enough to live on in peace and , for all of which he was grateful to provi- nd Chansung.

Chansung became a Christian, he at ote his friends in Su Nai all about his new ce, sending numerous tracts and copies ospel; but it is difficult to make the "mys- he Cross" plain in letters even to a friend. was politely interested, but wrote back for him, he was afraid he was too old to and the new doctrine.

sung would have gone to Su Nai at once osition as language teacher had not pre- Instead he tried to induce his foster visit Pyeng Yang, writing so many glow- rs about the wonderful sights of the city great church on the hill with its huge ll summoning multitudes of believers, l Ne finally decided to go and see the nd his boy again.

y for the journey was ready in the strong his new clothes almost finished when the k-coated cousin came.

Ne Sangho, of the blue silk coat, was a parts and ambition, who lived in a slate- house near the magistracy in Kai Chun. never troubled himself before to visit his atives over the pass in Su Nai, being too busy friends with magistrates and men of means ght help him in his various schemes for quick getting. But circumstances alter cases. He ested heavily with several others in a gold mine f Kai Chun. Of course there was gold,—un- f quantities; there always is, at least in the ng, but their limited funds were exhausted.

t old man Ne over at Su Nai a relative of asked one of the partners. "I hear he has ed of late. Why not interest him in this prop-"

," Sangho replied, "he is a relative of mine, I scarcely know him. He has always been as a beggar until the least few years. I have hat he is getting on a little better; but he anything to speak of."

haps not," said the first; "yet you can never t how much one of these old fellows has laid r situation is desperate, and I advise you to n."

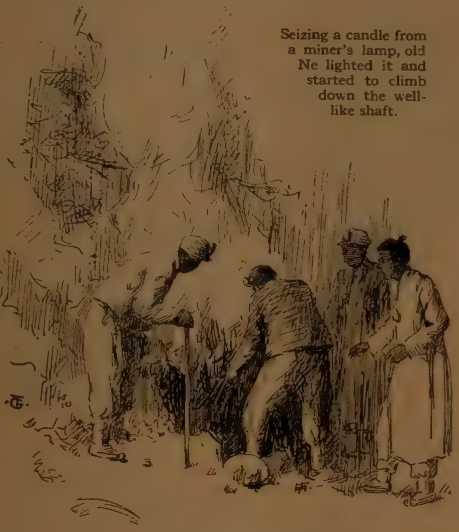
long after this, Ne was surprised to receive a fusive letter from the aforesaid cousin, asking is health and prosperity; also telling of a busi- p he was forced to make to Tuk Chun County purpose to call at Su Nai on his return.

d Ne wondered a little at this unexpected he saw no untoward purpose in it, and was in little flattered at the prospect of so important With true mountain courtesy, he set to o prepare the best possible *taijup* (entertain- for his guest.

ptly on the day named the visitor arrived in causing no small excitement among the villagers ame jingling along on his handsome donkey.

n Ne knew how to be pleasant when he wanted was interested in everything; asked questions he farm and the live stock and the ever wonder- ng till he quite won his hosts' hearts, and when uraged them to talk of Chansung and related ny good things he himself had heard of this onal young man, his conquest was complete. until late in the evening did he touch upon his fairs, then very modestly, remarking that his house was a very poor one, he hoped it not be long before he might have the opportunity to repay their hospitality in Kai Chun. They probably did not know; but he had been a very busy man; this explained his never visiting Su Nai before. He hoped, however, that the success of his present affairs would largely relieve him of the constant grind and that he might have more leisure to cultivate his friends than he had had before. Since they had shown such interest in him, he did not mind telling them of the fortunate investment he and a few friends had made in a very rich gold mine north of Kai Chun.

"I have had considerable experience in the gold mining business," he asserted, "and I have never seen a mine like this before. The ore is extra fine. Some of it is assaying sixty yen to the ton, and it grows better and better as we go down. We intend to develop it ourselves. Those Westerners from the big gold mines at Kun San are trying to buy us out. Last week word reached me in a roundabout way that they would give us two hundred thousand yen."



Seizing a candle from a miner's lamp, old Ne lighted it and started to climb down the well-like shaft.

Cousin Ne smiled deprecatingly, as if two hundred thousand yen was a very small matter to him. Old Ne's and Nyangsie's faces showed that they were properly impressed.

"By the way," Cousin Ne continued, "we are going to have a little feast over at the mine next week to celebrate the success of our enterprise, and I am going to insist that you come over and spend the day with us."

Old Ne hesitated. One doesn't refuse a feast easily in Chosen. He would really like to see the wonderful mine, too; but there was his preparation for the trip to Pyeng Yang.

"Thank you very much," he considered, "but I am afraid it will be difficult."

"Difficult? Not a bit! The mine is only thirty *li* from the pass, you know; just a good half day's journey from here. See here! I will send my donkey for you. There are always merchants traveling from Kai Chun to Tuk Chun, and it will be no trouble whatever."

Thus urged, old Ne consented. He was anxious to be off for Pyeng Yang; but the thought of traveling in state on that jingly donkey could not be resisted. Besides, his new clothes were not quite finished, and his absence for a day would make little difference.

This is how it came about that five days later old Ne found himself in such unusual circumstances. Cousin Ne had been as good as his word about sending the donkey, and the old man had had the ride of his life on the swift, high-spirited animal.

He found his host and several friends waiting for him at the mine, and under their united guidance he went over the property and deep down under ground, where several men were working with drills by the unsteady light of candles.

"Do you see this vein of quartz?" Cousin Ne indicated a certain place in the damp, glistening wall. "From here to here is all number one gold-bearing rock. You see we have only touched it. It gets bigger and better the farther we go. There's millions in this mine if there's a yen."

Old Ne noticed that so much water collected in the bottom that several men had to be kept busy carrying it out and asked;

"Won't the water trouble you more as you go down?"

"Oh, no!" his friends answered in chorus. "We will fix that all right when the pump comes."

Later at the feast, which was lavish, the talk was all of the mine and its fine prospects. Old Ne had never heard men talk in millions before, and he felt his own importance rise just to be in such company.

Wine was served in small dishes, and though old Ne rarely drank at home, he could hardly refuse the small amount offered. It was just enough, however, on top of his exciting day's experience, to upset his usually shrewd, level balance; to make the world seem over fair and all thing possible.

"And now," said Cousin Ne to his jovial companions, "how do you like my Tuk Chun cousin?"

"Good! Very good!" They shouted, and beamed upon old Ne with such evident friendliness that his eyes moistened. Surely he had never met such likable men before.

"I knew you would," continued the questioner, "and now I am going to make you a proposition. What do you say to letting my cousin in with us on this venture? I know we have decided not to let any one else in; but I have taken such a fancy to my cousin that I want him to share our fortune with us. Of course, if you object, I can let him have a part of my own *toogum* (stock)."

"No, no!" interrupted one of the friends; "we cannot allow that. How much stock would your cousin like to have?"

How much would he like to have? Old Ne had never thought of investing in a mine in his life; but a kindness seemed intended, so he answered cautiously;

"I have had no experience in this business. What is the price?"

"As for the price, our *toogum* will sell on the market for one hundred and fifty yen per *too*; but we weren't thinking of selling you shares at the regular price," Cousin Ne explained. "My proposition is that you come into the company as one of the partners, and we will let you have one hundred shares at a mere nominal price of five yen a share to make the transaction legal. Let's see! One hundred shares at one hundred and fifty yen each are worth fifteen thousand yen. A nice little sum, isn't it? But only a small part of what the shares will be worth when the mine is fully opened. All you have to do is to put down five hundred yen and you will be a rich man."

Old Ne was deeply interested; but not yet won.

"Think," cousin Ne continued, "what it would be to be rich. You could build a new house, and there's Chansung in Pyeng Yang. I know you would like to help him."

This really settled it; but old Ne made one more effort.

"Five hundred yen! I haven't nearly that much money in cash, and you know I have been saving up for the trip to Pyeng Yang."

"Oh, very well! You don't need to, of course, unless you want to; but you will never have another such a chance. It won't hurt to postpone the trip to Pyeng Yang a few months, and when your profits begin to come in you won't have to walk."

"I'll do it," said Ne, unable longer to resist the temptation of such amazing wealth. "I will pay half down now and the rest in two weeks."

This is why old Ne wrote Chansung that he had postponed his visit, hinting vaguely at important business connected with a gold-mining project that needed his presence.

Chansung read the letter with a sober face. He knew gold-mining was worse than risky business; but the investment had evidently been made without asking his advice. All he could do was to wait for fuller information.

CHAPTER XXIII

"GREATER LOVE HATH NO MAN THAN THIS"

OLD NE had to sell part of his farm to get the five hundred yen; but he did not hesitate. People who have the gold fever never do hesitate. His head was so full of visions of great wealth and what he would do with it that he even persuaded Nyangsie to believe in it too, though at first she was far from enthusiastic.

At the mine a small boom was evident. Old Ne's five hundred yen certainly greased the wheels while it lasted. The promoters were making a desperate effort to develop the mine so that it could be put on the market.

Old Ne spent much of his time on the ground, overseeing the preparation of timbers and the construction of outside buildings. The real mining he never understood, and it was left perforce to his partners.

All seemed to be going so well that old Ne was shocked one day to learn in a meeting of the partners that the funds of the company were exhausted and that the mine would have to be closed unless they could raise more money. It seemed that the partners

Continued on page 814

Announcing a

¶ You are accustomed to look upon a motor car bearing the name Reo as
substantially standard rather than novel. ¶ In the long history of this com
models have been few. ¶ For our policy has been to build, not something diff
something better. ¶ The splendid reputation the Reo product enjoys is largely
of that policy. ¶ Insofar as the science has advanced and Reo engineering has
we believe you will find this a better Reo. ¶ You will find in this new m
features ardently desired by many Reo distributors and a large percentage of
Reo clientele. ¶ The motor is a six. ¶ Call it a "light six" if the term ple
¶ We maintain, however, that beyond a certain point, lightness is incompa
longevity and Low Upkeep. ¶ Too many cars are light to the point of f

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THE GOLD

Model—a "Six"

eo designed, the dimensions of this new Six guarantee that surplus power you have ed to expect in a Reo. ¶ Clean-cut in design, rugged in construction, it possesses he same time great flexibility and great "lugging" power. ¶ Outwardly it is ely different—but close examination will disclose a pleasing rearrangement of e distinctly Reo features without which you would not expect to find that rmance, that durability and economy that are Reo attributes. ¶ Body design is —of course. ¶ New bodies are not unusual. ¶ This new Reo Six will strike you as ularly beautiful and in excellent taste. ¶ Your Reo distributor may have his sample he time you read this. ¶ If so, ask him to treat you to a ride. ¶ Then you will experie the only real surprise the Reo engineers have prepared for you in this new Reo six.

sing, Michigan

OF VALUES"

OUR EDITORIAL PAGE

Korea Must Be Saved

ONE of the most urgent questions of the time and which thousands are asking themselves today is stated in this letter from Estherville, Iowa:

"I have read in the Christian Herald about the terrible campaign of persecution that the Japanese are now conducting in Korea. It seems hard to believe that such things can be permitted in this day and age of enlightenment and Christianity.

"Is there nothing that can be done? Cannot some campaign be started that will lead to quick results in putting an end to this terrible thing? A. M."

There is certainly much that can be done and some things that must be done at once. It is the duty of all the civilized peoples to protest against a continuance of the atrocities in Korea. It is the duty of Christians to pray that they may instantly cease, and not only to pray, but to work to the same end.

Japan is an ambitious and progressive nation. The Japanese are a forward-looking people. Between their nation and our own there has been a friendship that has lasted ever since the time when Commander Perry, with a U. S. squadron, visited that country in 1853, as a special envoy commissioned by President Fillmore and negotiated the first Treaty with Japan, which marked the opening of that country to foreign commerce. Our influence with Japan is greater than that of any other nation. Japan is progressive, and the present outbreak in Korea is a discordant note in her progressive policy. We believe that she can be convinced of the wisdom and justice of granting entire religious freedom to the people of Korea, permitting them to worship God in the way that they may choose and putting an end to all persecution.

If Japan can be made to realize that by taking such a step she would win the approval of the civilized nations, and especially of the United States, which ever since the foundation of our Government has guaranteed religious freedom to all our people, and that this policy has been one of the mightiest factors in American progress, her statesmen will have their eyes opened to the wisdom of granting religious toleration and protection to the Koreans. Such a step would be in line with the policies of the civilized nations and would be most cordially approved by the Allies.

This commends itself to us as the "way out" of the trouble in Korea, and we trust that America, either with or without the cooperation of other powers, will take the necessary steps to urge its adoption. Korea must be saved, and by earnest prayer and prompt action the Christians of America may accomplish this great triumph for civilization and humanity.

Progress of Christian Unity

CHRISTIAN Unity is still a dominant thought in the minds of a very large proportion of good people throughout the country. Every mail brings us communications on the subject. Many of the writers are impatient of the slow progress that has been made thus far. One of these friends, who seems to have been a pretty close observer of the surface indications of progress, writes us:

> "At the beginning of the movement practically all the denominations were mightily stirred by a general impulse to draw closer together. Indeed, Unity seemed to be almost a universal desire. Even the denominational leaders took up the movement with an enthusiasm that gave promise of big results. I see by the letters from Professor Richards, Rev. Dr. Herring and Bishop Hamilton, which I find in my Christian Herald of July 12, that it is still making progress, although somehow the impression has become fixed on my mind that there are obstacles in the way which the average man is not permitted to perceive. A year has passed since the effort toward Unity began. The aspect of the theological sky has changed in several quarters. Episcopalians and Baptists are, to say the least, lukewarm; Lutherans even indifferent. There no longer seems to be the popular ardor of the 'first love' of Unity, and one cannot escape the impression that other denominations may be similarly disposed to let the spiritual storm pass by, trusting that it may not be one that will pull them up from their ancient moorings after all."

It is quite premature to conclude that the Church, or any considerable part of it, is indifferent to the outcome. Far-reaching changes are in process in the moral, political, social and economic affairs of the entire globe, and it is impossible that these could develop as they are doing without affecting, in a very vital sense, the Church's influence and authority. We cannot agree with the writer of the letter quoted, that any one of the denominations is indifferent to the progress of Unity, or that any branch of the Church has decided on a "do nothing" policy in order to preserve its individuality and its material interests. We are not among those who believe that the Christian Church in America is wedded to the world. In those trying years just past, the whole Church has shown the true spirit of self-sacrifice, and in many ways has rendered such service as cannot be forgotten.

Church Unity is not a problem for America alone, but for every land where God is worshiped and the Gospel preached. It is everywhere recognized that the old order must give place to the new; the Church must keep abreast of the spiritual needs of the times. We have already referred on previous occasions to the progress of Church Unity abroad. In his book, entitled "Social Studies of the War," Dr. Elmer T. Clark, describing religious conditions in England, quotes the Countess of Warwick, in her arraignment of the Established Church, for its lack of moral courage at a critical period and its preference for the old platitudes. "The Established Church," she says, "deliberately dwelt in a world of its own imagining and never had the strength or will or purpose to tell home-truths to the comfortable and self-possessing classes.

One of the most interesting chapters in Dr. Clark's book is "The Challenge to the Church." He has discovered that a man may be a sincere Christian without sectarianism. He points out, first, that there is a widespread feeling that church divisions, being based mainly upon trivialities, rather than upon fundamentals, repel the average man; that "the divisions have long since lost the loyalty of the laity"; yet, withal he finds that real religion "is not suffering overmuch and Christianity is still supreme," although multitudes have been drawn away to sacrifice at the altars of strange doctrines. They must be won back, for their own sake and for that of the whole world. The reorganized and united Christian Church must take the people into her confidence, otherwise it will be impossible to avoid a conflict between an autocratic church and the democratic spirit now abroad in the world. Hence a new missionary message is demanded—a message for the real needs of the times.

Turkey As a Trouble-Maker

WHILE the United States is not disposed to shrink from taking up its share of the work of world reconstruction, there are certain propositions in that connection which will hardly be viewed with favor. Since the close of the war, Turkey has been loud in its declarations of friendship for the Allies. There has been a very definite suggestion that the United States would be the fitting power to assume the duties of mandatory in the realm of the Turk, and at the same time it has been indicated that Constantinople may be left in Turkish hands. There is little probability of such a plan finding favor here. Turkey has long been a bone of contention in Europe from which, for the sake of all concerned, she should have been expelled long ago. Tolerance for the Turk in the face of a long record of infamy and oppression was the crowning blunder of Great Britain and France for many years, and one which Gladstone deeply regretted. Now that the opportunity has come on legitimate grounds to send the Turk, bag and baggage, across the Straits, the Peace Conference should earn the gratitude of the civilized nations by removing the dark infidel blot from Europe altogether.

With regard to Armenia, which has been our protégé for a score of years and more, we can have only the warmest feelings of sympathy. Our missionary field there is an extensive one, and we have large interests which should be safeguarded. But even there, while we have been in full sympathy with the Armenian people in their long and costly struggle for freedom, it is not essential that we should become officially entangled with what is clearly a duty devolving upon the European Powers.

In whatever direction duty lies it will be performed; but a mandate would not seem to be indispensable, if Turkey were rendered permanently incapable of becoming an element of disturbance, not only in Europe, but in the Near East. Unless this is done, and done thoroughly, future complications are not improbable which may seriously affect the value of the Allied conquest of Palestine and Syria.

The President's Welcome

VERY hearty and sincere was the welcome the country extended to the President on his return from his European labors. He has accomplished much of which the nation can well be appreciative. For our people, he has won the confidence and enthusiastic good-will of the peoples of the older continent by his eloquent advocacy of whatever is just and right, and by his broad and generous Americanism. He has probably done more than any other man living to reveal to the world the true spirit and character of America.

Like all other public men, he has been crit but President Wilson is enough of a philosop take criticisms kindly as they come, and to mee squarely at the right time. There is little dou in his proposed speaking tour in support of the and the League of Nations, he will go very far t effacing misconceptions that have arisen duri absence, and in justifying his attitude as the sentative of the Nation, in every essential act t has done.

His ardent temperament and the kindly nat the man bubbled out in his address at Carnegie the first speech he made after reaching a home He had been the "most homesick man in the A. E and was glad to be back again. Our boys ' there" always reminded him of home; they w those foreign streets "as if they knew that the longed wherever freemen lived." His homesic was relieved at those times when he lifted his eyes the immediate task to the distant horizon. The saw the vision that has upheld him. "We aware that all the peoples of the earth had t their faces towards us as those who were the fri of freedom and of right, and we knew we were u bonds to do the large thing and the right thing. am afraid some people do not understand that vi They do not see it; they have looked too much the ground." Being asked "Will America come in help?" he replied: "Of course, America will come in help! She will not destroy any high hope that been formed of her. Least of all, will she in this of new-born liberty, fail to extend her hand of as ance to those who have been made free."

He comes back to us to face the great task that still to be performed—the task of making the p one which will save the world from unneces bloodshed. In this task he invites the cooperatio all our people, both for humanity's sake and that may retain our high place among the nations.

The Power of Consecrated Youth

WHAT shall we do with these boys who are c ing back from overseas and who are ask the church to lead them in the service Christ? They are little interested in our old formul but they have a new ideal of self-sacrifice, a new m sure of devotion, a new, an almost impetuous des to spend themselves in services of helpfulness. I ligion to them has meaning only when it is doi "something for somebody." Some churches ha prepared to answer this demand for religious opp tunity by widening their work. City churches a offering mission classes to these boys; they are sendi them out on the streets to present the Gospel messa to the crowds that gather round them; they are sen ing them out on neighborhood surveys to find opp tunities for good work, needs to be filled, wants to supplied; they are making these boys officers in Su day school and in their Young People's Societies.

And the churches that are thus answering the que tion are vibrant with new life, quickened spiritually never before. The church may confidently call the service men to duty, and may be assured that i greatest work of former years can be doubled.

We were talking the other day to a leader in Sunda school work. He saw the need of having Christi tasks ready, that the boys might be set at once t work. He sensed the power of their consecrat youth, but he felt that we should be careful of ou adulation and not immodest in our praise. He sa the spiritual purpose in the heart of a young m might be dulled by too much heroics, that most o them were modest fellows who preferred to go quietl to work for the Lord. He believed the best pla would be to survey the field, organize it and say t the soldier lad back home and ready to serve, "He is a place for you; your training fits you for it, w know you can do it." Then he would see that every collateral assistance possible was rendered, to brin early promise of success and to hold enthusiasm high.

The Church faces *the* opportunity of the centuries. The war has given her new hands, new hearts, a new emphasis on the old message, a new reason for changing her divided garments for the seamless robe, a new demand for wider service. The activities of the Church will no longer be confined within its building; which will become a center from which streams of human interest and spiritual power will radiate to every corner of the parish.

How shall we meet this opportunity? How shall we make these youths the churchmen of tomorrow? In an early issue we will give some letters which answer this question at least in part. It is a question we *must* answer.

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Elsie Ferguson *in* "The Avalanche"
D. W. Griffith's Production "True Heart Susie"
***Wm. S. Hart** *in* "Wagon Tracks"
Mary Pickford *in* "Captain Kidd, Jr."
Fred Stone *in* "Johnny Get Your Gun"

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*Supervision of Thomas H. Ince

GHOSTS OF HAPPINESS

By
MARGARET E. SAN

THE Man came slowly up the lane that led to the white cottage. His eyes held a strange furtiveness—his feet faltered as if he half feared something, and the hands, hanging limply at his sides, twitched nervously. When a bird called, with a sudden crooning note, from one of the low-hanging trees he seemed almost ready to turn back.

There was nothing, apparently, in the appearance of the white cottage to inspire fear. It was a pleasant enough little place with a tangled garden growing up to its very doors. For all its obvious air of emptiness it did not show a glaring neglect—only the flowers, blooming too riotously among tall grasses, proclaimed that it was a deserted house. And the narrow walk, bordered with oyster shells, was green with weeds.

The Man went stumblingly up the walk and tried the front door with a shaking hand. It was locked. After a moment's hesitation he started through the tangled garden, toward the back door. Twenty years ago it was that he had crept, just as stealthily, around the corner of the house—twenty years ago, with never a backward look, he had gone, shadow-like, down the lane. Death and despair had gone with him.

He reached the back of the house and fumbled at the knob of what had been a screen door with a fearful hand. It pulled out and the inner door swung inward with a creak of rusty hinges. A shaft of sunlight fell across the floor of the room that lay in front of him. It was a kitchen.

The Man stood in the doorway, panting as a runner pants at the end of a race. With a curious tensity of expression he surveyed the room which in twenty years, had not changed much. The sunlight rested with an almost gay, tinsel glory on a tin pail that stood on a bench—it had once been painted white—directly in front of him. The Man started as he noticed that it was half full of water. In his surprise he spoke aloud.

"Someone's livin' here!" he exclaimed, and flinched at the harsh sound of his own voice.

As if in answer to his abrupt sentence steps sounded from the room on the other side of the kitchen, and a connecting door opened with a sudden scraping sound. A woman stepped across the threshold and into the patch of sunlight—a middle-aged woman with her sleeves rolled up and a muslin cap drawn low on her forehead. She spoke.

"Did th' real estate man send yer?" she questioned. "He said there wouldn't be no one up—not till afternoon."

The man answered hoarsely.

"No, nobody sent me," he said, "I was just walkin' through, an' I stopped a minute to rest—" his voice dwindled off.

The woman sat down on a long, low bench that had once been painted white. She dangled a dust cloth in her hand.

"I'm cleanin' up," she told the man, "an' I'm findin' some dirt, I can tell you! They say as no one's lived here for nearly twenty years, an' I can well believe it. It would've gone for another twenty years, I reckon, if they hadn't decided to sell."

"Oh," the Man's nervous hands were clenching and unclenching, "so they're going to sell?"

"Yes—" the woman's voice was excited, "to someone from the city—someone as thinks the cottage is picturesk! I'd not live in it myself. I claim that there is ghosts here."

The Man had moved into the room. Gingerly he seated himself on the other end of the once white bench.

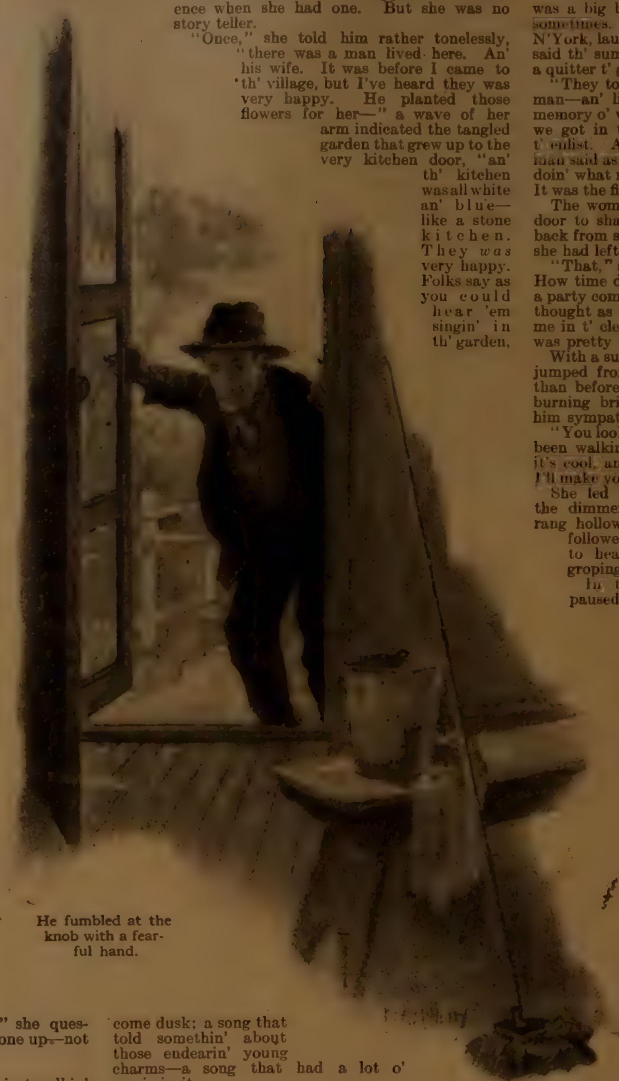
"Ghosts?" he questioned in a voice that was almost steady.

The woman nodded emphatically. She was a talkative soul, was the woman.

"Yes—ghosts," she repeated; "not th' kind of ghosts that you'd see, exactly—nor yet th' kind you'd read about. But—" quite without knowing it the woman waxed poetic, "there are other kinds of ghosts—th' ghosts o' happiness, an' o' love."

The Man was looking at the blank wall of the kitchen—looking with the eyes of one who sees visions.

"Yes?" he prompted.



He fumbled at the knob with a fearful hand.

The woman knew an appreciative audience when she had one. But she was no story teller.

"Once," she told him rather tonelessly, "there was a man lived here. An' his wife. It was before I came to th' village, but I've heard they was very happy. He planted those flowers for her—" a wave of her arm indicated the tangled garden that grew up to the very kitchen door, "an' th' kitchen was all white an' blue—like a stone kitchen. They *was* very happy. Folks say as you could hear 'em singin' in th' garden, come dusk; a song that told somethin' about those endearin' young charms—a song that had a lot o' music in it.

"They was very happy. . . . An'—then th' baby came. . . . An' she died. He was sittin' out in th' garden, with th' flowers, when th' doctor came down from her room an' told him. An' they say, at first, that he wouldn't believe it. An' then they say that he looked at th' doctor, somethin' awful, an' screamed out—'Leave me—alone!' An' th' doctor left him—He didn't dare t' stay. . . . An' when somebody came out, half an hour later, to say somethin' comfortin' he was gone. An' no one never seen him again."

The woman paused and regarded the garden musingly. The Man did not speak. After a moment the woman went on—

"Some say as he killed himself," the woman said slowly. "There was a poet in th' village as said it was a tribute to a great love. I dunno. It was kinder rough on th' baby, bein' left that way, I thought."

Of a sudden The Man was staring at the woman. His voice held a queer cracked note as he spoke—

"The baby—*lived?*" he questioned.

"An' a fine boy, too!" the woman acquiesced. She rambled on, "a fine boy. Some relatives took him. They was nice to him, I guess, but it wasn't like a family. In time he grew big enough t' know things an' then they told him about his mother an' his father. How they'd loved each other, an' all. An' how they'd used to sing, at nights, in th' garden. An' he'd often run away, when supper was through, after he heard that. An' he'd come to th' garden, an' wait. When folks asked him why he was waitin' he'd say that he expected his daddy back some day.

"He never give up th' idea—never. Even was a big boy. Th' other fellers made fu sometimes. An' once a summer young m N'York, laughed about it, 'I don't call it a gr said th' summer young man, 'I'd say yer fa a quitter t' go.'

"They told me how he fought that summ man—an' licked him good, too. But I t memory o' what he'd said must 've stuck. F we got in th' war he was th' first from th t' enlist. An' he said t' th' recruitin' man, man said as how he was pretty young t' go—'I doin' what my father'd a-done! He's *dead* y' It was the first time he'd admitted it!"

The woman rose from the bench and went door to shake out the dust cloth. When sh back from shaking it The Man was still sittin she had left him.

"That," she said rather softly, "was two ye How time does fly, anyway! An' so last wee a party come an' wanted t' buy th' house his r thought as they might as well sell it. An' th me in t' clean. I've been cleanin' ever since— was pretty dirty."

With a sudden almost fierce movement the m jumped from the bench. His face seemed than before, a bit more drawn. But his eye burning bright in his head. The woman re him sympathetically.

"You look right done out," she said; "p'raps been walkin' too far. Come inter th' parlor it's cool, an' rest. An' when I get th' dustin' I'll make you somethin' ter drink—an' eat."

She led the way through the dim little h the dimmer little parlor. Her middle-aged rang hollowly on the uncarpeted floors. The followed her mechanically. He did not to heard—he was like a blind man gro groping . . .

In the doorway of the parlor the w paused. The face that she turned to The showed a vague embarrassment embarrassment of the unsentime prosaic person who had succumb a half-romantic impulse.

"Of course," she said pointin the tightly shuttered window, wasn't anything to *me*. But house was his, an' somehow it see sort o' full o' him. An' so wh come t' clean I brought this an' h it. I'm an old fool, I suppose, they can't nobody see it from side——"

She stopped speaking suddenly the man, with empty arms stretched stumbled forward. pointing hand, wavered, dropped.

Pinned neatly to the drawn sh hung a cheap little service flag w one gold star in the center of it.

◆

Wrens and Sparrow

I HAVE often read that the Engli sparrow drives away other a more desirable birds; but I know one occasion when it was the sparro that had to retire, and it was a ti little wren that did the job.

There was a box for the bluebirds on a tree in o yard, also one for the wrens on the house; the blu birds had only been around a short time, and we preparing to take up housekeeping, when alon came the sparrows and tormented them till the gave it up.

When the wrens came the sparrows had started t build their nest in that box; now the first thing tha Mr. Wren did was to covet that box, and he mad known his disapproval of the sparrows in no uncer tain way, flying about, chattering and scolding at great rate.

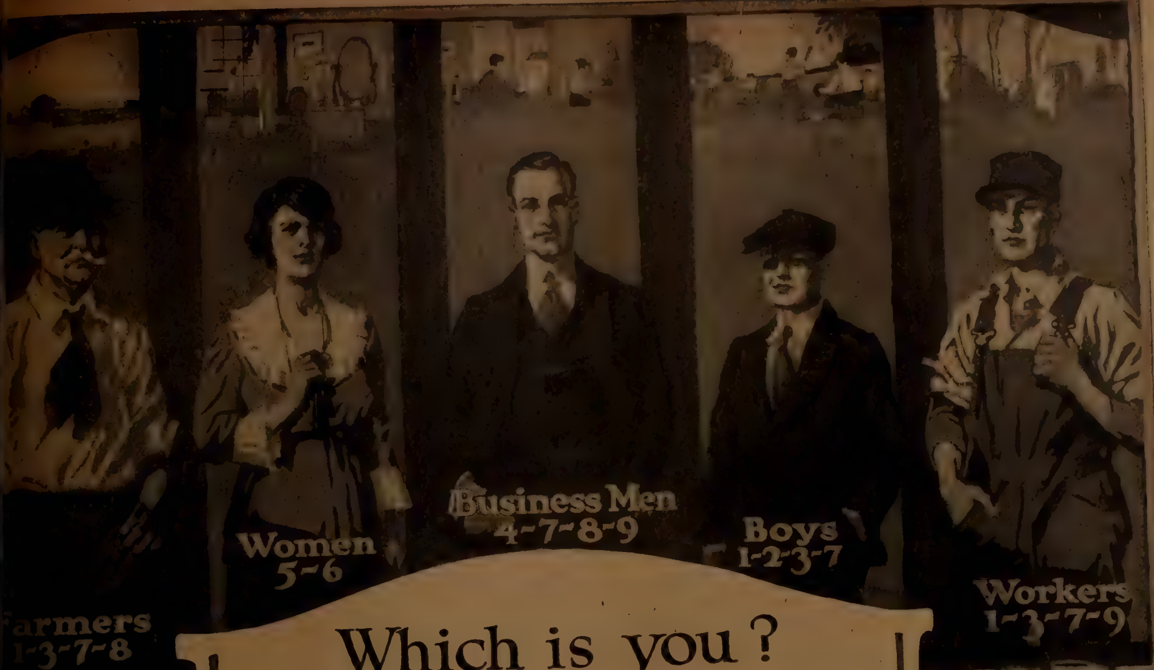
The sparrows carried in their nesting material in the morning, and usually disappeared some time during the afternoon; this was Mr. Wren's opportunity and he was not slow to avail himself of it.

Every afternoon, after the sparrows had gone, he started to clean out what they had carried in; and how he did work, out and in, out and in, like a flash, carrying out feathers, straw, etc.! He had no time for singing, just worked with all the energy he had.

This performance went on for several days. Every afternoon Mr. Wren was to be seen at his job, with the result that the sparrows fianlly gave it up and went off. And how Mr. Wren did rejoice over his victory! He would go into the box, then come out, and mount up on to the top of it, and sing as if his little throat would burst.

He built his nest in his own box, but kept watch over that one, all summer, and kept away all intruders.

A BIRD LOVER.



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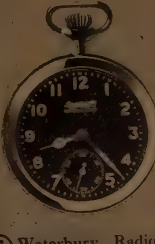

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The Review of Reviews

For August Reviews Dr. Ferdinand C. Iglehart's new book.*

THE books about Theodore Roosevelt begin to make their appearance, one after another, and within a year or two the number of them will be considerable. It is understood that we are soon to have Mr. Bishop's authorized biography, based largely upon Roosevelt letters and papers. There will be essays, estimates and tributes from many sources. Meanwhile there will also be popular volumes, some of them mere compilations made out of newspaper clippings, and others genuine books written out of a good deal of knowledge and from the standpoint of the particular author.

One of these now appearing entitled "Theodore Roosevelt, The Man as I Knew Him," has been written by the Rev. Dr. Ferdinand C. Iglehart and is a book that will hold its place just as some of the books about Lincoln have survived as written by neighbors or associates who knew him intimately. Dr. Iglehart—who has had a long career as one of the most eloquent of the Methodist preachers and as one of the leaders in the temperance movement—has always had a talent for politics, and through the whole of Roosevelt's career the older man was a profound admirer of the younger. Through a great part of that career the preacher was the warm and devoted friend of the politician and statesman.

Dr. Iglehart's biography of Roosevelt is intensely personal. It is the kind of book that will be read with sympathy and pleasure by old and young in many a modest home. The book will be a family treasure for one reason above all others, namely, that its hero-worship is genuine from beginning to end. It does not try to be a critical estimate of the Rooseveltian period in American politics, nor a philosophic study of Roosevelt's personality. It begins by giving Roosevelt a sure rank with Washington and Lincoln, and then proceeds to tell the story of his boyhood, his youth, and his manhood, in a very readable, unsophisticated fashion that does credit not only to the robust American manhood of the subject, but also to that of the nature-loving, humane and large-spirited author.

The chapters in Mr. Roosevelt's early official life are here restated with delightful freshness, and with many touches of new material in the way of anecdotes and illustrative sidelights. As a very skilful public speaker, accustomed to hold popular audiences, Dr. Iglehart understands the use of anecdotes and the personal appeal. Knowing Colonel Roosevelt well, he had many conversations with him at different times, as had many other friends of the Colonel. But most of those friends would not now be able to write out a statement of such conversations, giving the Colonel's own vernacular. Dr. Iglehart perhaps made notes at the time. However that may be, he manages to reproduce a great many conversations which are excellent reading and which are positive additions to the stock of material which the public will be glad to possess. Dr. Iglehart is able to tell us more than most of the Colonel's friends knew in answer to questions regarding religious views and personal characteristics. He has several chapters dealing with such matters.

The reader will regard it as not less appropriate than convenient that Dr. Iglehart has found space to give us some of the memorial tributes that were called out soon after Colonel Roosevelt's death. He has included that of Archdeacon Carnegie in Westminster Abbey, that of Mr. Chauncey Depew, a fine one by Bishop Luther B. Wilson of the Methodist Church, and at greatest length the superb oration of Henry Cabot Lodge in the United States Senate. The address of Charles E. Hughes is also given at length, with those of Chairman Will H. Hays and Gifford Pinchot. Dr. Lyman Abbott's tribute in the *Outlook* is reprinted, as are estimates by Gen. Leonard Wood, Secretary Lane, and Chancellor James R. Day. Gen. Goethals contributes an original chapter about Mr. Roosevelt's relation to the Panama Canal, and Dr. Albert Shaw has written a chapter at Dr. Iglehart's request on Mr. Roosevelt's characteristics in the office of the Presidency.

In one or two concluding chapters, Dr. Iglehart compares some of the great achievements of Roosevelt with the labors of Hercules. Thus the book is not merely a labor of love and appreciation, but it is an unusual book in its range of fresh information. It will be welcome in that it sustains so fully the best of the Roosevelt traditions. The nation likes to believe in its leaders; and the spirit of hero-worship is still eager in its quests. Americans like to believe that Roosevelt was highly worthy of affection and honor; and Dr. Iglehart's book will do much to convince the next generation as well as to satisfy contemporaries.

***Theodore Roosevelt, The Man as I Knew Him. 1 vol., 12 mo, illustrated, cloth binding, 400 pages, is sent postpaid for $1.50 a copy by the publishers, The Christian Herald, Bible House, New York**

CHRISTIAN WORSHIP

International Sunday School Lesson for August 3. Matt. 6:5, 6; John 4:1- 19-24; Heb. 10:19-25; Rev. 7:9-12.

The Nature and Value of True Worship

By Rev. George D. Allison, D.D.

EVERYWHERE, from the earliest times until now, men have sought to worship their Creator. Archeology finds its choicest relics having to do with shrines and altars, and its primitive writings, prayers and hymns. Before there were buildings for worship, "The groves were God's first temples."

But the most inspiring development of the universal spirit of worship is found in the Old Testament account of the history and religion of the ancient Hebrews, who had a positive genius for the spiritual such as has probably never since been equaled. It was they of all earth's tribes who were chosen of God to receive his supreme revelations of himself. They established and defended the monotheistic interpretation of religion at a time when the cultured Greeks and Romans worshiped a host of gods and goddesses. Under such teachers as Isaiah they came to appreciate the holiness of Jehovah, with Hosea they learned his loving kindness and forgiving mercy, with the Psalmists his attentive care for our human needs and longings. What a glorious background primitive Christianity had after all in the riches of the Old Testament Scriptures.

In Micah 6:6-8 there is the memorable summary of the divine requirement of man: "to do justly and to love mercy *and to walk humbly with thy God.*" The third of these constitutes worship, and is not to be omitted.

Jesus' Principles

The spirit of true worship has always been handicapped by petty qualifications and by disputes as to place and time and manner. Jesus cut through all these to the essence of worship which he found in the fact that the Father seeks communion and trust from his child and the wise man seeks the fellowship and guidance of his Heavenly Father. In our lesson from the Story of the Woman of Samaria it is clear that she thought to divert Jesus' attention from her sins and folly by a theological discussion concerning the proper place of Jehovah-worship, whether at Gerizim or at Jerusalem. But he replied that the time had come when the old restrictions were no longer applicable—spirituality and sincerity alone counted.

Because of his sincerity and his freedom from superstition the Master could find communion on the mountain top as Moses did; or in the little Galilean synagogue with its simple readings and simpler comment, or within the stately Temple at Jerusalem with all its elaborate ceremonial and wonderful choral singing. There are many who have caught the point of view of Jesus who today feel as he did: they worship in the inner chamber or at the family table, they attend the gospel services at the little country church or neighborhood prayer-meeting, or they sit comfortably in the stately city church with its marvelous architecture and sonorous organ music, and in each of these places they find what their souls need, the reassuring love of God and the voice of the Spirit speaking to their inmost wills.

The Value of Public Worship

Thus we see plainly today that Jesus decided once for all that the place of worship is not the essential thing, it is the spirit of the individual that makes or mars the communion with the Father. The ugly barns in which the early Dissenters in England held their services were temples whence issued a new impulse of reality and devotion into the life of our times. This was not because of their very ugliness but because of the fervor of the spirit and devotion to truth which characterized the worshipers. We are right in beautifying our churches in every way, for the surroundings can be made very helpful to the spirit of praise and prayer, but we well know that the physical equipment may be perfect yet the church ineffectual in God's sight.

There are some who underestimate the value of public worship. It is a fact that most people do get more real inspiration and uplift out of the service, in church, on a Sunday morning, than they could ever get from the most earnest attempts at private prayer. Even those who are more happy in their secret devotions gain a peculiar blessing from corporate worship with the visible church of Christ. As he promised where "two or three" are gathered together he manifests himself in special power and helpfulness. The accustomed place predisposes the worshiper to a receptive attitude, the surroundings are congenial and free from distractions, there is an order of worship planned to lead the spirit on into the divine presence, the reading of the Word and the "psalms and hymns and spiritual songs" unite the congregation and mellow hearts for the sermon, which should be, and usually is a *message* from God to his children. All that is done from the time of quiet entrance
into the sacred building until o
should minister to worship.
"Order of Service" of a certai
one reads instead of "Collect
"Offering" these words—"Wo
God with our gifts." Thus t
of worship can pervade every
of the hour devoted to the se
God and His will.

In our reading from Hebre
writer emphasizes the value of
attendance upon social worshi
are apt to think of those first Ch
as more loyal and enthusiasti
ourselves, yet there are abunda
dences as here of their making
mistakes to those made today.
many, many Christians have lo
hope in the Lord by "forsaki
assembling of themselves tog
Oliver Wendell Holmes said of c
going: "I find there is in the co
my heart a little plant called rev
which wants to be watered o
week." This fragrant flower has
ered from neglect in innumerable
To attend public worship is to cul
it and to enjoy its fruits in due s

In Jesus' Name

Our Master is to us all a patter
guide in all things, nowhere more
than in the quest for God. "M
teach us to pray" was the petiti
his disciples long ago. We make i
today—"Lord, show us the sec
worship, that we may go to Go
Father as simply, as directly, as
ingly, as thou didst in Galilee long
Prayer in Jesus' Name does not m
mean a use of words, but a hab
mind, a likeness to himself that w
sire with all our hearts. Humble
dence in God is its watchword: "
Father knoweth, Your Father see
such, How much more shall
Father in Heaven give good gift
them that ask him."

The true worshipers are the ele
earth. They have a sure refug
time of storm, a present help in tro
Theirs is the deepest satisfaction of
soul which cannot rest content
less than communion with the Infi
Their joys are multiplied and add
sorrow. At times they stand on
Mount of Transfiguration with t
Saviour, and the glory of the Lord
with them as they tread the daily p
of duty in the valley.

What better thing could we give
our boys and girls than this, that t
might have understanding and kn
Jehovah who seeketh justice, lov
kindness and righteousness in the ear
To know Him aright is Life Eternal

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

FRIEND, Mechanicsville, N. Y. 1. Your minister was absolutely correct in saying that being a Christian was a habit. It is a very good habit. A habit is a mode of procedure which we follow without definite thought. Walking is a habit, and with some, talking is also a habit. When first converted, we have to take definite thought for every step of the Christian life. When you come to act as a Christian by force of accumulated tendency, living as a Christian has become a habit. But if the Christian life is merely a habit, it is not complete. The Christian must be ever ready to enter some new avenue of service, to step aside from the ordinary course of life at the cry of distress or for the salvation of some soul. 2. The Kaiser was a member of the German State Church, which was Lutheran in theology.

E. B. S., Zanesville, Ohio. While the Prohibition Party has upheld the banner for no license and temperance from the beginning of the Prohibition Movement until the present, it has by no means included in its ranks all prohibitionists. Many of those who believed in Prohibition felt convinced that it could be sooner realized through the strong party to which they belonged than through a third party. Bryan was a Prohibition Democrat. He tried to place the party on record for Prohibition, and finally succeeded at the convention in 1916.

Reader, Florida. "Pay that thou owest" is a good old Scriptural injunction. It means that we should pay our honest debts when we have the money. If we have the money and do not pay them, we are not following the Bible advice. To devote money to the Lord which rightly belongs to our creditors is unsound both in principle and practice. It would not be our own gift, but a gift made from that which rightly belongs to others. An exception might be made in the case of a person who pays a portion of his debts satisfactorily to a creditor, the latter being willing to wait; but this should be a case in which a clear understanding had first been established.

E. L. H., South Rehoboth, Mass. The Jews of today in the United States observe the Passover as nearly as possible in accordance with the Scriptural command. The orthodox keep the feast for eight days, closing
business on the first two and last two of t
eight days, eating unleavened bread and
stricting their diet in other ways, the dis
being guarded from contact with leaven. T
reformed Jews celebrate only seven da
keeping the first and seventh as special f
days. Special services are held at the syn
gogues by both organizations on the spec
fast days. Freedom and its obligation is t
keynote of the celebration, which comme
rates the freeing of the Israelites from Egy
tian tyranny. Unleavened bread is characte
ized as the "bread of affliction," bein
unleavened because of the enforced hast
departure from Egypt.

M. S., California, Pa. For informatio
concerning the Camp Fire Girls, write t
Camp Fire Girls' Headquarters, 31 Eas
Seventeenth Street, New York City.

J. A., New Castle, Pa. The cost of support
ing one child one year in the Fukien Industria
Homes, China, is $25.

O. W. S., La Grange, Wyo. There are many
different views regarding the methods of
Church Union, but we have seen few that
question its advisability. You seem to have
overlooked the fact that Christ himself fore-
shadowed the ultimate union of all the Chris-
tian forces in his name, as one flock and one
Shepherd.

T e Widened Program of the Church

commission on the Church and cial Service of the Federal uncil of Churches of Christ rica, following the convention eland, made a report on the and Social Reconstruction, in t sees the reorganized Church ing to a reorganized community. he whole social order in chaos, mission sees in the Church the ce capable of bringing order out sion. The churches are pictured izing as never before that the m of God is as comprehensive an life with all its interests and that the whole world is the sub- redemption, and that the ethical les of the Gospels are to be ap- industry and to the relations of If social reconstruction is to y peaceful methods instead of by truggle, violence and revolution, port declares that the supreme ngs of Christ's love and brother- must express themselves in our racy in the cooperation of every for the good of each and all. The holds that the hope of the world he cooperation of individuals and and the final elimination of in the brotherhood of Christian y, and that to build up this cooper- should be the supreme endeavor churches.

ognizing that conspiracy and vio- must be restrained by the forces of d order, the report declares that y the rights of freedom of speech eaceable assembly must be pro- . It recommends as a remedy for rial unrest the vindication of racy in the government of indus- o that the employed will share the employer the direction of common enterprise, recognizing ll that the community is a third er.

rough the democratic participation or in management the commission he possibility of a hearty cooper- of all engaged in industry, which mean a new era of good will. It es that wages must be high enough intain a standard of living worthy sponsible free citizenship and de- acy.

uching upon the unemployed, the declares that any attempt to meet roblem of unemployment must in- the cooperation of a nation-wide oyment service, the reorganization asonal trades to remove as far ossible their seasonal nature, a y of public works development and settlement capable of abolishing ployment and unemployment as- nce sufficient to prevent want with- ncouraging idleness.

plea is also made for vocational ing as a part of the permanent ed- ional policy of the nation. The s of women to equality are declared fundamental to democracy, and commission pleads for adequate guards to prevent the exploitation omen in industry. Along with other lopments of democracy the report ds for full justice to the negro. ecially should the act of lynching condemned by public opinion and ished by vigorous measures and alties.

earnest plea is made for the rch to take a large forward step in ericanization, in providing English uction for foreigners, and in pro- ing American standards of life and king.

he report declares that a new social ality is developing; that there is a public opinion in favor of the trol of venereal diseases. The rch is urged to cooperate in munity efforts to abolish segrega- vice districts, at the same time g its utmost influence to preserve integrity of the home. The churches urged to provide abundant and wholesome opportunities for social relations.

Recognizing the passing of the saloon under prohibition as an accomplished fact, and recognizing also its place as a community center, the report recommends to the churches that they seek to provide an equivalent of seven-days-a-week community service with helpful religious education and social activity. The report recognizes also that the home is the best substitute for the saloon.

The Church is declared the greatest social force in the nation, and this is visualized by statistics showing that there are 135,000 ministers, priests and rabbis with church congregations in the United States numbering 42,000,000 communicants, the Protestant churches alone having 115,000 ministers with 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations. It recommends that the ministry of the Church be made a community ministry, suggesting as one of the methods that the Sunday evening service be made a forum for discussion as well as a service for worship.

The pastor as the leader of disciplined forces is declared to have a double obligation to public service, and every matter of economic and social interest is declared of vital concern to the Church. The Church, the people and pastors are urged to take a sympathetic interest in the community center movement to keep it out of control of politicians, under the control of public-spirited citizens, and to avoid needless duplications of effort.

One of the important tasks for the next ten years is said to be the bringing of the Church into closer relations with the wage-earners. The Church is urged to ally itself with the workers to help them achieve the great objects for which labor is struggling, such as living wages, reasonable hours, safe conditions of labor, equal opportunities for women, a fair share in management and ownership, and the abolishing of child labor.

The report declares that, now that the war is over, the Church should return to its historic functions of Christian nurture, evangelism and religious education, with a sure knowledge that its ministry to the inner life and to the building of character is its greatest contribution to social welfare.

In conclusion the report declares "it must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As was said by Lloyd George, we are laying the foundations of a new world.

"If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ."

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Peter Ainslie

(PASTOR AND EDITOR, CHRISTIAN UNION QUARTERLY)

Baltimore, Md.

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CHANSUNG'S CONFESSION

Continued from page 805

were all unusually pressed for money just then; but additional funds had to be raised or they would lose all they had put into the business.

"I move," said Cousin Ne, "that we each go home and raise two hundred yen more for the company. This will surely carry the work to the point where profits will commence coming."

The motion carried, and old Ne went heavy-hearted back to Su Nai to sell the second third of his land. He and Nyangsie both shed tears when the property was signed away; but there seemed no help for it unless they were to lose all the first investment.

It is perhaps unnecessary to state that old Ne was the only one who raised any money; not that they informed him of this fact, however. The partners were getting desperate, and a small deception like this did not trouble them.

The truth was that the gold was fast playing out, and unless they struck better ore at once the mine would have to be abandoned. Each was so loaded with debts incurred in previous ventures that admission of failure here would bring all their creditors upon them.

Old Ne's second two hundred yen represented their last effort to thwart fate.

It was quite evident to Ne this time that things were not going smoothly. Money was so short for everything that he began to suspect the others had not paid in what they had promised. Part of the workmen were dropped, and the merchants who had erected huts near the mines were leaving one by one as rats desert a sinking ship.

It was about this time that old Ne wrote to Chansung telling him how things stood and of his perplexity. Chansung read the letter and went straight to his young pupil-employer and asked for a week's leave of absence in such distress that Hyun *Puin* at once consented. The next morning he was on his way to Kai Chun.

Things at the mine had come to an impasse. The partners held a meeting. This time old Ne was not invited, although he was on the ground. A half-hour later they came out and asked old Ne to take full charge for the day, as they were going to Kai Chun.

It was customary to rest one hour at noon, and the mine was usually deserted during that time. Today, however, old Ne had set six men at timbering a drift from the lowest point in the mine, and, being anxious to complete the work before the drillers returned, ordered the men to stay at the job till it was completed. He had just finished his own meal at the company's house below and had gone up on the side of the mountain with a workman to look at some timber. From where he stood he had an excellent view of the company's ground and the black hole above that marked the entrance to the mine.

Suddenly a man came out of the woods and entered the mine. Old Ne was sure it was Cousin Ne; yet how could that be when he had left an hour before for Kai Chun?

He was still standing considering the matter when the man reappeared, this time on the run, and fled into the bushes.

Whoever it was, his actions were highly suspicious. Old Ne called the workman to follow and started up the mountain as fast as he could go to investigate.

They had gone about half the distance when a tremendous explosion occurred. Rock and broken timbers were hurled from the mouth of the mine, together with smoke and flame.

And in that instant old Ne understood what had happened. Cousin Ne and his friends had not gone to Kai Chun, but had waited till the noon hour when the men would be out of the mine to blow it up in a miserable attempt to cover up their crooked dealings and "save their faces."

Old Ne had lost all faith in the partners, and this desperate act at once confirmed his worst suspicions. Righteous anger flamed hot within him.

"*E-noma!*" (you scoundrel!) he cried, and started to pursue the fugitive; then as suddenly stopped short, the memory of the men still working in the mine flashing in upon him.

"*Aigo, ta chuggeso!*" (oh, they will all be killed!) He dashed toward the mine, all else forgotten.

The entrance was blocked with fallen timbers and débris through which smoke and the sulphur smell of powder oozed stiflingly. Old Ne set furiously to work to open up a passage, assisted presently by many others from the village, all yelling, "There are men inside! There are men inside! *Aigo! aigo!*" tearing madly with their hands at the rocks and broken timbers.

By degrees a small passage was cleared at the top of the débris; but the smoke pouring through the opening blinded their eyes and the roar from within showed plainly that they had only made a draft for the flames.

Most of the men drew back; but old Ne fought on in the face of the advancing furnace until, completely overcome by the smoke, he fell backward exhausted, his hands and face blackened by the flames.

For some time he lay dazed on the ground outside the mine where they had dragged him, while around him surged the panic-stricken crowd; the din increased now by the wailing of the wives and children of the entombed men.

Gradually consciousness returned. He sprang up, snatching wildly at his face, which seemed to be blazing where the skin had already fallen in patches. The pain cleared his brain, and he rushed once more to the mouth of the mine, only to be hurled back by the heat of the flames.

"Is there no other opening?" he cried to the miners in the crowd.

"Yes," answered one, "there is, but you can't get down there; I tried it."

"Show me the way!" old Ne ordered, and the man led him, followed by the crowd, to an airshaft in a clump of trees some distance from the larger opening.

"This connects with the main shaft. It is full of smoke and gas. See that?" pointing to a thin stream of blue smoke that rose from the opening. "You couldn't go down twenty feet and live."

But old Ne never hesitated. Seizing a candle from a miner's lamp he lighted it and started laboriously to climb down the narrow, well-like shaft, and was soon lost to sight at a turn.

The crowd waited breathlessly—five—ten—fifteen minutes that seemed hours.

"It is no use," said the man who had led the way; "but I am going to try to get him; bring me a rope." When a rope was found and tied to his waist, he started down, saying, "If I jerk the rope or quit going haul me back."

He made the turn, but a few moments later the rope stopped and the crowd, obeying his instructions, hauled in the rope, dragging to the open air his unconscious form.

Three days later, after the fire had burned itself out, the bodies of t tombed men were found. All had d suffocation, untouched by the fire, had been confined to the timbere tion of the mine. Old Ne had gone part way and had fallen with his h stretched forward.

Chansung arrived at the min evening of the same day the bodies recovered. A few words told him

Silently he entered the room a company's house, where the bodie side by side convered with canvas Ne's form at the front still guardin men.

Reverently Chansung drew bac cloth and sat long looking at the ch face of his beloved friend, his tears ing unhindered.

The next morning they starte Su Nai. Eight men from the mine ried the coffin over Alger Yung. A stood on the pass looking down more upon Tuk Chun County an Nai, Chansung's heart was full of m ories of the day when he and old Ne first climbed the pass together, and the kindness he had since received a hands. And Nyangsie; how coul bear to meet her now? Yet he was he was there to act a son's part soften as best he could the blow must break the mother's heart. W this in mind he hastened down mountain in advance of the process

How he entered the old home changed Nyangsie's glad cry at sight of her boy to bitter mourning not be told in words. The blow indeed terrible; but love did what can do. Nyangsie's heart was inc pierced and broken, yes; but thank the strong arm that held her in t bitter hour it was not comple crushed.

They laid the old hero to rest on mountain side above the spring he lo

Back home once more, Chans waited till the friends were gone and and Nyangsie were alone.

"Mother, I have thought it all We will sell the farm and you will to Pyeng Yang with me. You will le to believe in Jesus, and God will com your heart."

Nyangsie faltered. "He did not lieve in Jesus, Chansung, and I wo follow him."

Chansung rose and secured a sm well worn book from his pack.

"Yes, mother, I know that fat did not know clearly who Jesus was; listen to these words of Jesus hims 'greater love hath no man than th that a man lay down his life for friends. Ye are my friends if ye do things which I command you.' Moth I believe that father unknowingly w a friend of Jesus. Follow Jesus with m and I believe we will follow him."

Old Nyangsie looked up with grate love shining through her tears.

"My son, I will go."

To be continued

Once A Bar; Now A Soda Fountain

This Bar where only soft drinks are served has been opened in one of New York's big hotels. Doubtless it is typical of many such places which will be opened in all our big cities.

oung People's Topics for August 3

elation to Others; Toward ts and Others in the Home

stian Endeavor and B. Y. P. U. ic. Exod. 20:12; Eph. 6:1-9.

E CANNOT hope to stand higher in the world than we do in the home. Home is our train- und, our preparatory school. If there, we make success difficult here. The true home is a little acy in which each, through love, o serve all the others rather than . Parents must neither seek to solute nor avoid necessary re- s. They are the executives of the racy, but they must make love training power of their authority, than fear of consequences. Chil- as citizens, must do more than They must seek to make lighter ligations of the parents through anticipation of the right. In homes the mother or an older s a family slave, toiling through ours that others may have ease. ers, contention, sharp retort, mu- recrimination, shirking of the part in responsibilities mark the life. Such a home cannot be ian or commend Christ to the r

parents pass middle age they are d to an easing of the load. No ever yet fully repaid a parent for , disregarding entirely any possi- bsequent lack of care. But love ot strike a balance sheet; it will sk a value gotten for each value It will give freely because this nature. In homes where love peace rules and lives grow strong. such homes come leaders of men, ets of God, messengers of the And as for servants in the home, luties and their relations must be ned by a sincere mutual regard. rue Christian cannot consider a nt an inferior; we are all brethren rist. Most of the trouble with g paid help in the home lies in a looded commercialism that makes elper an outsider—an impossible on. Let us forget the ordinary im- ions of the word "servant." It inglorious past; it misrepresents our real relation to those whose help we need. Let us remember that he is greatest who is servant of all and that true service in Christ's name is the accepted crown of our life of faith.

Followers of a Joyful Christ

Epworth League Topic. John 15:11; Luke 15:6-10.

THE Christian who is not happy has lost the key of the Christian life. He is out of tune, an unharmonious discord in the song of salvation. You can tell a Christian in heathen lands by the radiant light of inward joy which distinguishes his face from the stolid heathen countenances about him. You can discern the successful Christian life here at home by the look of contented, happy peace which makes even homely features radiant with light. Christ brings us his joy, the joy of release from sin, of assurance of salvation, of opportunity for service. Praise, rejoicing, exultation, are but sound expressions of our conquering faith. We do not sufficiently recognize the religious value of joy. We should plan more praise services, sing more hallelujahs. And we should plan for joyful social occasions. Clean fun is a close cousin of religious joy; each makes the other more complete. Long-faced examples of painful piety never did represent a true Christianity.

◆

Gypsy Smith's Revival Programme

GYPSY SMITH, the well-known English evangelist, will conduct a series of revival meetings at the Tent Evangel, 110th Street and Amsterdam Avenue, New York, opening on July 26. The following speakers will take a prominent part in the August Bible Conference in this Gospel center: Rev. Mark A. Mathews, D.D., Rev. L. G. Broughton, D.D., Rev. G. W. McPherson, and Rev. William Philpot of Hamilton, Canada. This will be a Conference on Prophecy, and will open on August 12 at 4 and 8 P.M. Tent Evangel accommodates on its beautiful grounds 3,000 persons.

The Packers and High Prices

UR editorial, "High Prices Must Come Down," in the issue of June ves the impression that price fluctu- s are wholly within the control of eller, and can be manipulated at While meat prices are not men- d specifically in this article, Swift mpany is anxious to do what it can lp the consuming public under- the economic reasons for price ations.

e packing industry is peculiar in it has no control over the *supply* raw materials. Manufacturers in al purchase their raw materials the market is favorable and sell similar conditions. But the rs have no means of regulating tock receipts and cannot purchase tock for future slaughter. In gen- the packers aim to clean up each receipts and not hold over any derable portion to the next day. arly the packers must move the ting dressed meats on to the market arly day by day, and cannot with- these products from the market conditions are favorable. Meat, ther perishable commodities, must oved before it spoils, even though may mean a loss. Contrary to lar belief, fresh beef cannot be held ld storage more than a very few . It can be held longer if frozen, there is little domestic demand for n beef, and that only at lower s than fresh.

view of these conditions, and con- ing the varying consumer demand neat as influenced by weather, sea- l conditions, etc., it is apparent that ackers cannot control prices in any , even if they had any inclination rd manipulation. The present dressed-beef market conditions, as outlined in the enclosed "Review of Live Cattle and Dressed Beef Situation Since January 1, 1919," show how powerless the packers are to keep up prices and prevent losses in the face of fundamental economic conditions. It would indeed be a poor monopoly or "profiteer" that could not prevent continued losses over a five-month period!

An era of high prices usually results in accusations of "profiteering" and manipulation. Yet if each critic could and would take the time to determine the real causes back of the shift in prices on any particular commodity, he would find that these changes were due to fundamental conditions of supply and demand. This does not mean that in particular localized cases profiteering has not been possible, and perhaps, at times, practiced successfully. But sound economic thinking can lead to only one conclusion—that the steadily increasing price level in the last few years in all countries in the world, including even those countries practically unaffected by war demands, must be due to more fundamental factors than artificial price manipulation. The economic and business journals are filled with discussions of this important question, and the truth is easily available to any one who sincerely desires to learn the facts.

That is the motive behind Swift & Company advertising—to give the general public the real facts regarding our business, and to clear up some of these popular economic fallacies.

SWIFT & COMPANY.
Per O. C. E. MATTHIES, Commercial Research Department.
Chicago, June 27.

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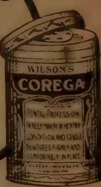

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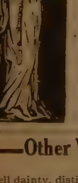

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Agency Department, Christian Herald, Bible House, New York

When a Bacteriologist washes dishes!

THE U. S. Government, in a Farmers' Bulletin, tells us that Bacteriologists are very particular about the way dishes and dish towels are washed. Now, you may not be worrying about bacteria. But you will be glad to know that Gold Dust, which contains the best of cleansing ingredients "combined in just the right proportion," leaves your dishes "sterile." Hot water must be used and the dishes wiped with a cloth which has itself been washed with Gold Dust. Gold Dust dissolves every particle of grease. Thus *nothing* can "stick" to the clean sparkling surface.

The Week in the World's News

Continued from page 799

footing, lower the prices if necessary, and restore order.

The State Food Controller of France, on July 7, was quoted as declaring that only a national food monopoly could restrain middlemen and profiteers.

CENTRAL AMERICA'S LEAGUE OF NATIONS. The Salvadorian Government on July 7 proposed to the governments of Guatemala, Honduras and Nicaragua mutual action to establish peace in Costa Rica.

GERMANY RATIFIES PEACE. The German National Assembly, on July 9, by a vote of 208 to 215 ratified the peace treaty signed at Versailles on June 28, as well as the supplementary agreements, the Polish treaty and the agreement for the occupation of the Rhineland. In urging the ratification Dr. Herman Muller, Foreign Minister, said: "We are about to enter upon a forty-year march through the desert. I can find no other term for the path of suffering the fulfilment of the treaty prescribes for us." An attempt was made to ratify with reservations regarding the agreement for the trial of the Kaiser and the giving up of other war offenders, together with evidence. President Ebert signed the ratification at once and the formal document was forwarded to Versailles. The blockade of Germany was lifted on July 11.

GERMANY'S NAVAL LOSS. Official figures of Germany's naval losses were made public July 8, showing a loss of 490 war craft. Nearly 200 U-boats were lost, and 29,685 men of the naval forces were killed.

PRESIDENT COMES HOME. The President's transport, the George Washington, reached New York on July 8, docking at Hoboken. The ship was escorted into port by 5 dreadnaughts, 40 destroyers, a dirigible balloon, and a fleet of airplanes. The President went at once to Carnegie Hall where he made a short address telling the people how glad he was to be home and telling them that he had a great many undelivered speeches in his system, but they were all speeches that came from his mind, and he wanted then to say just a few words from his heart. From Carnegie Hall he went to the Pennsylvania Station where he boarded a special train for Washington. Thousands of people lined the streets and the Chief Executive received a most enthusiastic and hearty welcome. The President's train reached Washington before midnight where a cheering crowd of 10,000 people were waiting to welcome him.

ARGENTINA FIRST TO RATIFY. The Senate of the Argentine republic on July 7 by a unanimous vote approved the League of Nations Covenant, without reservation.

ITALIANS AND FRENCH CLASH. French and Italian troops in the garrison at Fiume have been in several clashes, the last on July 7. Some of the French soldiers were accused of having cheered for Jugoslavia. The French general in command, however, took energetic steps to punish the offenders, and the disorders ended with 6 killed and 20 wounded. An attempt to embark Jugoslav troops, in the rear of the armistice line held by Italian forces was given up after an Italian torpedo boat had threatened to sink the transport. The situation was giving Allied leaders considerable disquietude and operated to hasten the final decision which Foreign Minister Tittoni announced, in the Italian Chamber of Deputies on July 11, might be expected within a week.

PACKING AGREEMENT CONTINUES. The U. S. Department of Labor announced that representatives of the international unions cooperating in the packing industry have agreed to continue the present agreement between the packers and the President's Mediation Commission for the period of one year after the ending of the war.

The plan will carry with it not only a continuation of the present arrangements during the period of one year after the declaration of peace with the 5 big packers, but 15 other packing plants in Chicago will come under the same arrangement.

On April 12, 1919, Secretary Wilson was notified by the presidents of the five large packing-house plants in Chicago that they were willing to continue the agreement existing during war time for one year after peace is declared.

Representatives of the Department of Labor held conferences in Chicago for several days with the presidents of the packing houses and their representatives and with the president of the Amalgamated Association of Meat Cutters and the representatives of the other crafts involved in the packing-house industry, and finally worked out a plan which was satisfactory to both sides and which was submitted to the various crafts involved.

MEXICO NEXT. President Wilson returned to his desk in the White House on July 9 and spent the day in a concentrated attack upon accumulated business. It was reported that one of the first problems which he would have to solve would be the problem of Mexico. The State Department has been quoted as authority for the statement that repeated representation to the Carranza Government demanding protection for American citizens and punishment for those guilty of outrages have been of no avail. There were reports also that pressure was being brought to bear on this government by France, Britain and Italy, and the impression prevailed that the patience of the world with Mexico was about exhausted, and that the President would soon go before Congress with a statement of the Mexican situation. American intervention to restore law and order was suggested as among the possibilities.

EMPLOYERS AID LABOR. Under the leadership of Harold F. McCormick of the International Harvester Company and Harold Swift of Swift & Co., 40 of Chicago's great corporations have united in a project through which it is hoped to create a more cordial feeling between employers and employees. A community service organization is to be created which will arrange entertainments, lectures, seek means of improving working conditions and display sympathy, helpfulness and mutual interest. Leading employers of Toledo, Ohio, have also sent an invitation to Samuel Gompers to meet John N. Willys of the Willys-Overland Company in a public conference, in which representatives of both employers and labor will take part.

TO SAVE THE KAISER. A great many people in Germany appear to be horrified at the thought that the Kaiser is to suffer a trial at the hands of the Entente. On July 8 it was reported that thousands were ready to rally around the former Emperor to prevent his trial. All five of Wilhelm's sons have offered to be tried in his place. Prince Henry of Prussia, the ex-Emperor's brother, in a letter to King George, promised to assist the King in bringing to light the truth regarding the war and its consequences, and begged the King his influence to prevent the thr trial. The British press oppos ing the trial in London, fearing and charges of unfairness, and ing reluctant to give Germany illustrious martyr.

TO FIGHT HUNGARIAN REDS. shal Foch and representatives of slovakia and Jugoslavia discusse the representatives of the S Council of the Peace Conferen July 11, the possibility of co military action against the Com Government of Bela Kun in Hu An anti-Communist governmen been organized at Szededin to some of the Red troops were re to have gone over. The quest active operations was referred Governments of Czechoslovaki Jugoslavia, and depended somew the number of troops available. of Bulgaria to keep her army armistice specifications makes it able that 200,000 Allied troops needed to enforce peace in Bul Hungary and adjoining regions. is unwilling to supply all of the America and Britain may be for raise new expeditionary forces.

A GREAT PHYSICIAN DIES. Dr. ham Jacobi, who was driven to An because of his participation in the man revolution of 1848 and who ward had the pleasure of declini invitation to a professorship in University, died at Lake George, on July 11, aged 89 years. He close friend and associate of the Carl Schurz. He devoted his life practice and teaching of medici New York City, had been preside the American Medical Associatio a number of other medical and ch associations and was a world-recog authority on children's diseases.

CARSON SAYS WE MEDDLE. Sir ward Carson, on July 12, was quot saying, in a speech at Holwood, fast: "There is a campaign on in A ica, fostered by the Catholic Ch which will soon be joined by Ger and their friends, to create a great British feeling." He said he va American good feeling, and believe future of the world depended upon relations between America and G Britain, but he asked: "What right an American mission to come to country to stir up strife in matte which they were not connected?" cause of murders of constables by Feiners, part of Ireland has been pl under martial law and the disorders reported as spreading, while DeVa hailed as the Irish "President," has cheered by enthusiastic audience America, one of which, in New Yor Madison Square Garden, hissed name of Wilson.

PRESIDENT SAVES DAYLIGHT L President Wilson on July 12 vetoed Agricultural Appropriation Bill bec of the rider repealing the Daylight S ing Law. He also vetoed the Sun Civil Bill, because the appropriation rehabilitation of disabled soldiers inadequate. An attempt to over the veto failed in the House in July by a vote of 241 to 135, 11 less than required two-thirds.

RENEWAL NOTICE

THE subscription price of the C Herald is $2.50 a year. Two y In Minnesota, Louisiana and in t States west of the Mississippi, add postage; if for two years add $1.00 $2.50 a year. Foreign, $3.50 a ye

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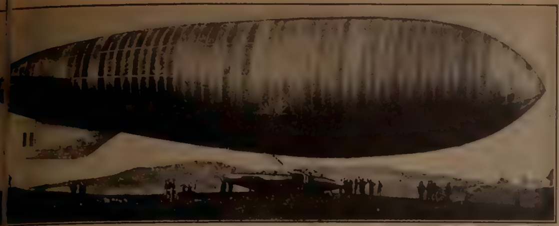

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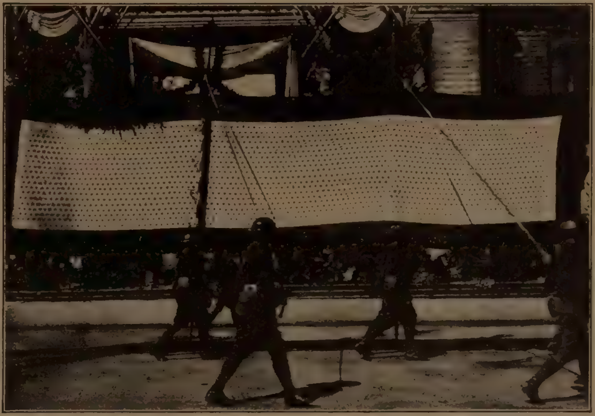

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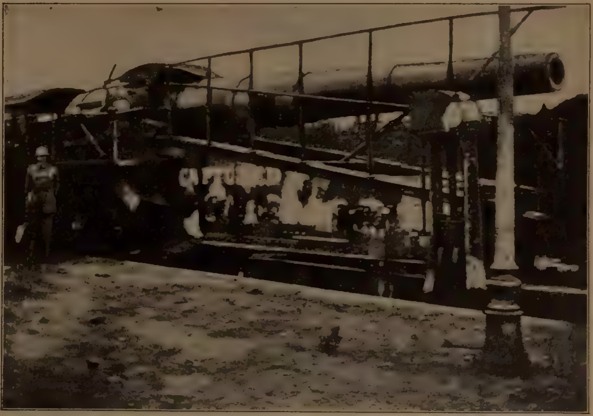

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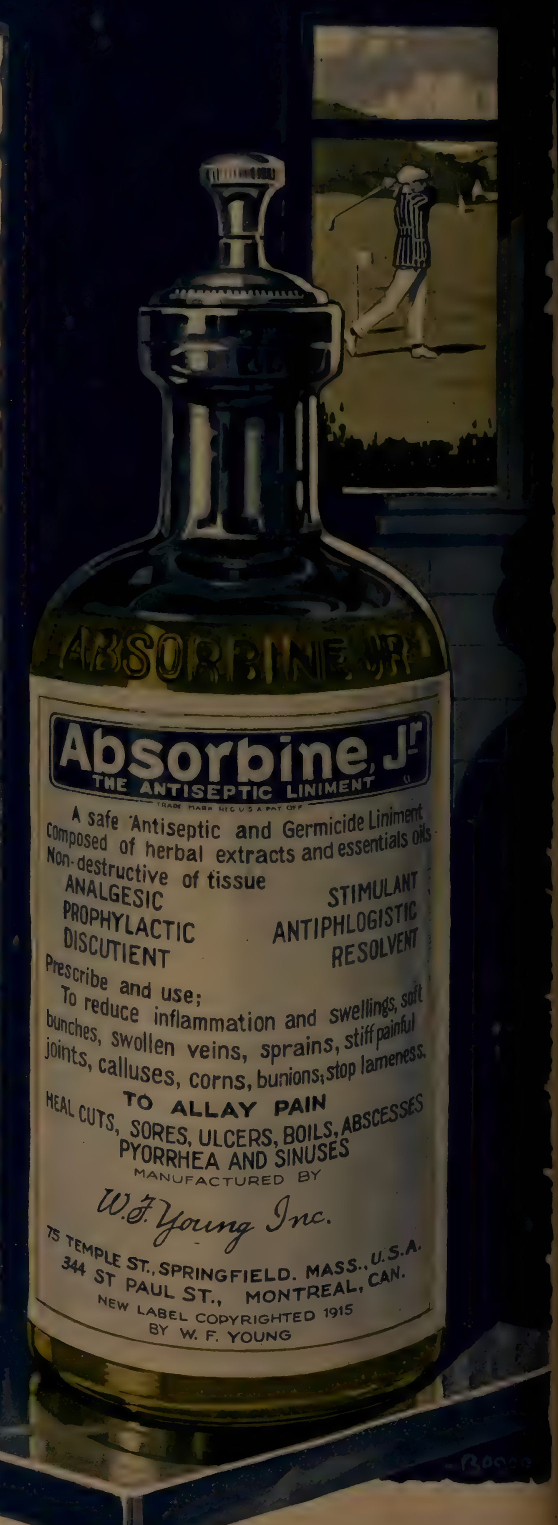
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Photo by Clarence Purchase

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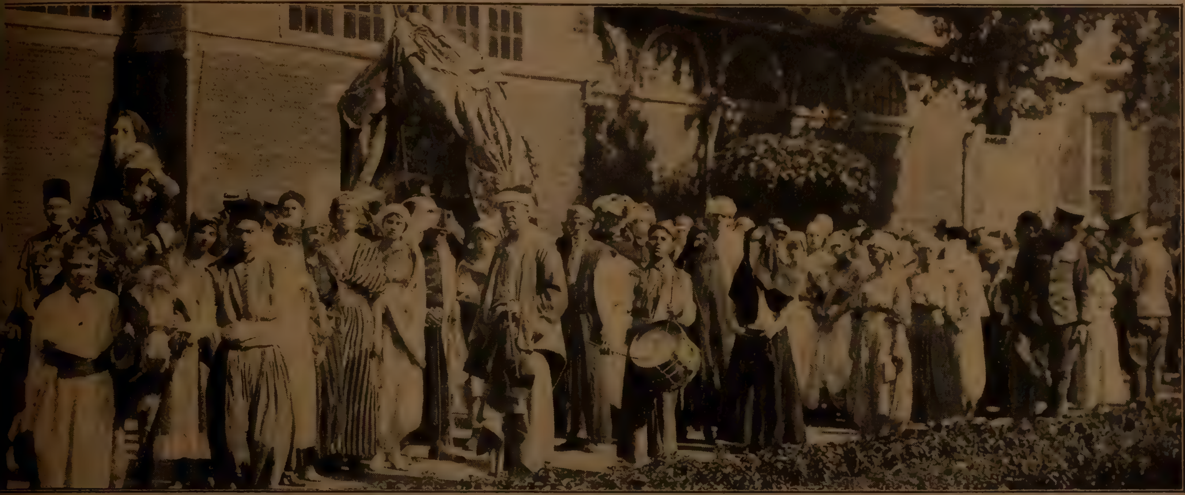
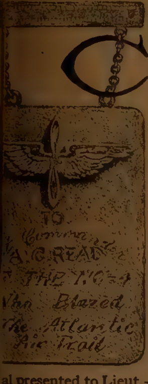


The Mohammedan wedding procession. The bride is in the palanquin, which is mounted on the back of a camel

Columbus—Center of Gravity, and Jollity

Wonderful Scenes and Amazing Crowds at the Methodist Centenary Celebration

By ANNA BIRD STEWART



al presented to Lieut.-Comm. Read

"COLUMBUS!" called the conductor.

The little wife of the country minister got off the train. She felt a bit timid. It was the first time in her thirty years of married life that she had ever been so far from home alone. But then the minister had never hurt his ankle before, either. They had kept waiting, and hoping that he would be able to make the trip. And here it was the very last day of the Methodist Centenary Celebration. Nothing to do but for the little wife to come alone, and try to see enough for both.

A huge lettered sign stretched before her.

"Welcome, Centenari- she read. "That means me, too," she thought. she giggled to herself, a timid little giggle, not to public appearances. "I may be a Centenarian, I feel mighty young for my years."

was a long trip on the street car out to the Ohio Fair Grounds. But then little Mrs. Minister ot have time to think about it. All around her le were talking.

Vell, well," she heard one man say to another, it brought you here from San Francisco?"

low did you get here from New York?" he was ered, with the added, "I call Columbus the r of gravity, because everybody is dropping rd it. But it's the center of jollity, too."

reat show," admitted the other. "No age limits. es a million, and all of 'em different."

ch a lot of facts the little wife collected from omments around her:

ere was an Eskimo baby just eight weeks old e grounds, and a real Wild West Show.

boy announced that they had built there the st movie screen in the world, one hundred and n feet square, and it takes six men to work ntern.

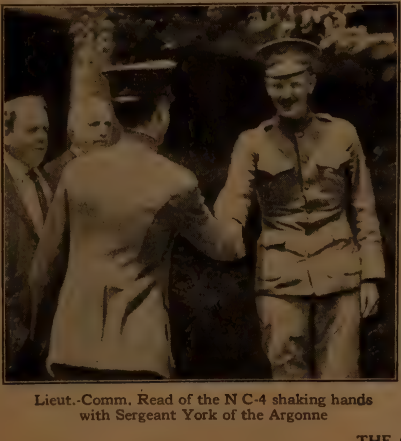
woman across the aisle told her companion that the Chinese kiddies were Christian children from New York's Chinatown, but that the Zulu prince came straight from Africa, and expects to study at Ohio State University.

There were elephants and camels, monkeys and sacred cows, free picture shows and a post office.

She learned that by means of wireless telephones and megaphones a real sky pilot had preached the first aerial sermon here from a dirigible to a congregation two thousand feet away.

SHE made up her mind to see the Kaffir exhibit, now that she knew that coffee was first grown there, and to find these representatives from thirty American Indian tribes.

She, too, would have a chance to hear the great organ played by Professor Kraft of Columbia, and the weird call of the camel drivers, and shouts from the children's playground where, she heard one woman declare, swings and slides spoke as eloquently to little Oriental ears as to American.



Lieut.-Comm. Read of the N C-4 shaking hands with Sergeant York of the Argonne

Little Mrs. Minister followed the others off the car and found her way inside the gates.

A band was playing. A horde of visitors were darting hither and yon. It was all very confusing.

She bought what the boy vendor called "a progrum of the day," thinking, "I must pick out what Henry would have liked to see."

The largeness of her choice overwhelmed her further. Mercy me! There were exhibits and life plays and pageants from every country she had ever heard about and some that she hadn't.

"I should have studied geography harder," she told herself. "Now there's Malaysia, and all I know is that it was over on the right-hand side of the map."

Near by she saw a young woman also studying a program. She felt, suddenly, very friendly with all the world. "The man on the car had called Columbus the center of jollity," she reminded herself. She turned to the girl.

"Do you know where Malaysia is in Columbus?" she asked her. "I want to find out if it's as pink as it used to be on the map!"

The girl laughed. "It's turned green on the map I teach from. Are you headed there? Let's go together."

"I'm not headed anywhere. I think I've lost my head entirely. You see, I have only today, and I have to see everything."

The teacher took charge of the situation at once. "Then first of all you must see about the Pageant. There are other pageants too, you know, but when we pronounce it with a capital this way, we mean 'The Wayfarer.' It's been a wonderful success. Yesterday they had a line of people half a mile long waiting to buy tickets. You'll have more chance if you don't mind going to the matinée."

Still talking, the teacher led her over toward a line of visitors.

"There's luck," she exclaimed; "wait here." And she darted away.

Before the little woman could even see where she had gone, her guide was back again.

"A friend of mine was almost at the window when I saw her," she explained. "She got your ticket along with her own. And now, if you're willing, suppose we walk around together for a while."

From the streets of China to India's bazaars; from a Hawaiian concert to a Korean sword dance;

Photo by [illegible]

The way they travel in Korea when life is normal

from a crowded African kraal to a Russian ikon-decked chapel, took but a few steps. And everywhere they glimpsed Christianity with human progress, hand in hand. Little Mrs. Minister gasped at the wonder of it all.

"Of course," explained the teacher, "I'm interested most in the lives of these different peoples, and in their schools. I used to laugh at missionaries. I believe it was the mission schools that made me consider them with respect, either that or what a man called Dan Ward once wrote, that if it hadn't been for missionary faith and pioneering, we'd all still be dressed in skins, and still be traded for a string of beads or a young cow."

"Maybe that is the lesson of this exposition," suggested the minister's wife; "to introduce the missionaries' achievements to an indifferent world. But I keep losing my breath over again every minute, it's all so big, and there's so much of it. And to think a million people have seen it, and *know*."

They followed the crowd toward a huge building, past rows of lunch stands.

"The boys I teach will want to hear about these speeches," said the teacher.

WONDERFUL men had been heard in that Coliseum during the Celebration; the great churchmen of the country, public men too—Taft and Bryan, McAdoo and Daniels, and many more. The mighty voice of John R. Mott had carried to the farthest corners of the vast auditorium—and to the world beyond—the story of the last hundred years of missions, the need for a new program commensurate with the opportunities of the coming century. But the cheers had but gained in volume for this last day's ovation to the pioneer voyager of the trackless air, Lieutenant-Commander A. C. Read, who sailed the NC-4 across the Atlantic, and to the mountaineer hero, the "one-man army," Sergeant Alvin C. York.

"A gentle*man*
Is spick and span,"

Mrs. Minister hummed from the old nursery rhyme, when trim Commander Read arose to foretell the future triumphs of aviation. Then Sergeant York spoke on the power of prayer.

"I prayed when I went into battle, and I prayed every second that I fought." And he added, simply, "I know that it was in answer to prayer alone that no German scratch is on me."

The uncounted masses in the great hall cheered and swayed forward, impelled by a single desire—to shake hands with their heroes.

"What's the raging Atlantic or a hundred Huns to that mob?" demanded a presiding official. "Quick, slip out this way, or they'll smother us."

And two of the acknowledged bravest men of modern times ran away, downright scared! And of nothing more than those enthusiastic men, women and children, a mere ten thousand or so!

Later that day Mrs. Minister saw Sergeant York again at the demonstration of the great Mass Movement of India.

The Indian village was crowded. Native Christians were singing a hymn in Hindustani, strumming lightly on a kind of Indian guitar.

Here sat York, all reverent attention while the Chaudri, or village leader, besought the missionary to receive his villagers into the Christian fold. And there were not enough Christian workers in India to do the baptizing, not to mention teaching.

"You preach 'Come to Jesus Christ,' and when we come, you send us back."

Photo by Horace W. Sc

A scene from "The Wayfarer." Angels blowing a blast from their bugles as the stone rolls away from the t

A deeply religious man himself, York felt strongly this little fragment of the tragedy of India's soul life. The Minister's wife watched his serious freckled face, seemingly older than she had imagined he would look. Then the scene was ended.

THERE was time for but a glance as they cut through the Latin-America exhibits shortly after, and came face to face with France. The glow from the great rose window over the battered altar of the Cathedral represented there, seemed to linger upon the little wife's face as they passed on. At a model of the Château-Thierry district her cheeks flushed again with pride. Here her boys had held the Huns back. Here her church was rebuilding twelve of the surrounding villages.

Photo by Horace W. Scandlin

A Borneo procession led by a tame wild man who is now studying in an American college

"A monument of gladness is the most beautiful to build," she said.

"That, I think, expresses the spirit of this whole exposition," answered the teacher. "Other World's Fairs have dwelt on commerce, on material progress and invention. Here the emphasis is on the sacredness of humanity, on what the Church has tried to do for the greater welfare and happiness of all the world."

They had reached the threshold of the great hall again. A moment later they parted.

"And she'll never know how much she has done for me," sighed the little wife.

In the dim half-lights of the Coliseum she looked about her. And soon she began to talk to her new neighbors. After all, the world was just one big family.

On her left sat a young Jewish woman. S
come officially, she said, in her capacity as s
of the federated Temple Sisterhoods.

"It is the vastness of the whole moveme
thrills me," the Jewish leader admitted. "I kn
rabbis who are also here today studying your
your complete surveys, your publicity campai
business methods."

"Here is another lesson this exposition has
me," the little wife responded; "brotherlin
cooperation."

"Now, I didn't have any reason at all for c
put in the girl on the right, "except that I ha
to be home, near here, on a few days' visit,
know Blanche Yurka, in this religious play
going to see. She's a friend of mine, and I t
I'd give her a hand. I'm in the profession," she

An actress! The woman studied her covertl
she looked like merely a nice, attractive girl!

"I know so many people like this Way
thought the Minister's wife as the glorious
unfolded; "too discouraged to see that the s
God is all about them."

To the little wife who had never seen a pl
Wayfarer's message came with the directne
spiritual insight. To the actress beside her,
to catch the dramatic impulse, the pageant
in terms of lighting, of setting, of costume, of
Yet in the great climactic moment when the tr
of angels rolled back the stone from the se
of the Christ, and a flood of dazzling light poure
the empty tomb, those two clasped hands,
through divergent channels to the same deep en

SHE knew that she could never forget the
of the great processional that followed. M
ing, marching, came the peoples of every land
their banners and golden palm branches. A see
endless army, they poured through the hushed
to kneel beneath a cross that turned into living

That vision came to her again later, whi
rocked comfortably in the rest room and rev
her day. Some one sitting near was telling
spirit of consecration that had touched some of
group of Centenary folk. She listened.

"I heard S. Earl Taylor, the Director Gene
the Celebration, talk to the cadets the other
You've seen them around, usually in uniform, m
ing and making themselves generally useful. It w
an oration, just a simple talk in the way Dr. T
has, telling what life service meant, as prea
missionary, or social worker. And when he as
any of the boys there wanted to volunteer,
many do you think of that six hundred and
responded? Five hundred. Five hundred y
leaders to carry their message around the w
That's a proof of this Columbus stunt, isn't i

Twilight came gently, as if loath to usher i
last hours. Lights which had twinkled idly beg
shine with a new purpose. They now had wo
do. The swaying lanterns over in Japan shed a
radiance through arching torii and across cu
bridges, turning the little waterfall to inlaid s
There, along the sacred Ganges, double rows of
orange lamps shone golden upon temple roof
column, lending to the pictured scene the unexp
vividness of a dream.

Without, row after row of little globes cu
around paths that had been trod by millions of
within a score of days. Above all the full moo

"How wonderful it is!" breathed the little wi
the country minister.

Her eyes swept the panorama before her: the
spacious buildings slowly emptying of their cro
the great sign "Prayer Releases Power" bur
its way into the night.

"'Climbing through darkness up to God,'"
quoted softly from the pageant poem.

Then from ten thousand throats of the pag
audience came the mighty chorus to her ear
prophecy, a glorious triumphant chant:

"The government of the world shall be upon his shou
And his name shall be called Wonderful."

THE REAL BOLSHEVIST

By NEVIN O. WINTER

MR. WINTER *has gone to the roots of Bolshevism and after a fair and full investigation has failed to find in it a single redeeming feature. He has written the results of his European inquiry in this article, and we trust our readers to give it as wide publicity as possible.*

I SOME American agitators should come to Moscow or Budapest and start an agitation gainst the existing government, what would be done with them?" I asked of a Russian vist leader whom I met.

y would be promptly shot," was the ready sw.

en if Bolshevist propagandists are discovered to upset the governments of England and the States, what sort of punishment should be out to them?" was the next question, which en suggested by his statement re were fifty thousand agitators l in spreading propaganda the workers in these two great Saxon countries.

Bolshevist attempted to avoid ing this pointed question, but d upon an answer, and it finally "If the authorities wish to stop it y thing to do is to shoot them." ievists are of many kinds and of radicalism. Therefore one counter many varying opinions them as well as about them.

In certain sense the Bolshevist is mitive man. All the restraint of laws and the traditions that rown up with the centuries have holly removed, so that the naked ands forth. As a result many n revert to the stone age, where alone made right, where there privileges excepting those which be maintained by brute force.

V OULD you call your government a democracy?" I asked of un (Cohen), the official head of lshevist government in Hungary. it is a dictatorship of the pro t," was the answer.

der what laws do you operate overnment?"

existing laws have been abolished e have only the decrees of the People's Coun replied. "Some twenty of these decrees have y been promulgated."

s there been an election by the proletariat to representatives upon the People's Council?"

, they have simply been chosen by the radical s."

matter of fact many of the Bolshevist leaders t members of the proletariat, in the strictest They are not men who have been accustomed their living by the sweat of their brow, to use a n expression. They are really apostatized ers of the bourgeois element who veer whichay the breeze blows strongest or in whatever on opportunism calls them. They are like the vative in our own country who changes to a l when the signs of the times point that way.

E reads affirmations and heated denials of some particular outcroppings of Bolshevism, and both e. For instance, we hear the charge made by ble persons, and denied by others just as reputaat the Bolshevists are attempting to communize n, that they are publicly teaching atheism, that f bloodshed have arisen which almost put to the red terror of the French Revolution. All se things have occurred in sections, while in nothing of the kind has been attempted.

Bolshevist leaders disagree among themselves any of them refuse to obey the so-called central rities. With all laws of the former régime abol with every precedent and tradition thrown to ur winds of the universe, each leader begins to be hat he is a law unto himself and that his own are as good as those of any other self-consti leader.

e not right in a sense? Upon what authority the dictatorship of Tenine or Trotzky? What ar will has placed the mantle upon the shoulders la Kun, the disciple and protégé of Lenine? was it made Stutzger the high and mighty arbiter destinies of the Letts at Riga, until that city urrendered? It has been simply the authority might and the ability to grasp opportunity has them. Hence it is that the leaders of other secof former Russia have the same right to claim a f omniscience for themselves in order to propatheories which seem good to themselves but may approved for various reasons by the other leaders. cepting the charges of wholesale executions there robably been no charge made against the Bolshehich has brought forth such heated denials from gists for Bolshevism as the allegations concerning reaking down of the marriage relation. The n has been that such a course seemed so alien to zation. I have the solemn word of a Polish genn who lived in Moscow for a year after Lenine into power that the charges are true. He is a whom I knew before the war and have met frequently since. His word I believe absolutely. No woman, said he, was safe. If a member of the proletariat army demanded the wife or daughter of a member of the bourgeoisie as his wife, the demand must be complied with. For that reason the few members of this class who remained in Moscow kept themselves in hiding and concealed their whereabouts by skilful bribery, for in that was their only salvation.

Types of Ukrainian Bolshevist prisoners captured by the Polish troops around Lemberg.

That a loose marriage relation is a part of the radical social scheme is not unknown. This position is adopted by all Bolshevists. In Budapest, where the outward manifestations of Bolshevism have been milder than in Russia until recently, this attitude is somewhat camouflaged. Yet I have the written statement of Comrade Hevesi, People's Commissary for Socialization, as follows:

"Will not marriage cease?" was the question asked.

"It will not cease," was the answer, "but it will be accompanied by much less formality, and much easier to divorce than up to now. Probably a divorce can be effected simply by both parties agreeing to it."

This is simply a politic way of saying that the marriage relation can be entered into and terminated at will by the parties. If there are to be no formalities about the separation, then there is no need whatsoever for formalities about the beginning. The Hungarian Bolshevists are more careful in their statements than those of Russia, for the reason that they do not wish to wholly alienate the civilized world. Their ultimate purposes, however, are one and the same.

The leaders at Budapest adopt and approve of the extreme measures of Lenine, Trotzky and associates. Is Lenine sorry or penitent over the overt acts of himself and his followers, which have aroused the indignation of the civilized world? Read the following from his own pen: "When the workers and laboring peasants took hold of the powers of state, it became our duty to quell the resistance of the exploiting class. We are proud that we have done it. We only regret that we did not do it at the beginning with sufficient firmness and decision."

BELA KUN was one of Lenine's secretaries for a year or more and has fully imbibed the most extreme phases of Russian Bolshevism. Because of the situation of Hungary, hemmed in by anti-Bolshevist countries, milder measures were advisable. So long as the passions were not aroused by counter-revolutionary movements, executions were held in abeyance, even though I was convinced the spirit was there. The dispatches today, as I write, are carrying the news of the execution of twoscore students in the Budapest Military Academy. Why? Solely as a reprisal. Guilty or not, these youths must suffer. At the same time this self-constituted leader, who is not a real proletariat, issues a proclamation, which reads in part: "Since proper appreciation of the mild treatment of the past three months (it dates from March 21) has not been shown, blood shall flow henceforth, if necessary, to insure the protection of the proletariat."

The story is very much the same wherever Bolshevism has penetrated, excepting that there are certain variations. The stone age has been resurrected with all its cruelties. In fact, in some respects it is intensified because of the teaching of class hatred. The stone man killed only in anger or to obtain food. The Bolshevik destroys the members of a class either in cold blood or by the slow process of starvation in denying them food. Class hatred is far more bitter than mere racial hatred, which has also been responsible for many horrors in history, as the French Revolution bears terrible witness.

At Reval I was shown a photo of scores of bodies of slain Esthonians, taken at the university town of Dorpat and exhibited to me by an American army officer. They were generally people of the bourgeois class, although there were some professors of the university and students who would not embrace Bolshevistic teaching. I saw a picture of two men killed just a few miles from Vilna by the Bolsheviks during their retreat from that city. These men were property owners and their bodies had been so horribly mutilated before death that it would be impossible to reproduce the pictures in any periodical.

An American captain, who entered Riga just two days after the Bolsheviks evacuated that important Baltic city, related to me how twoscore of the leading citizens were executed, for the bodies had not yet been interred when he arrived. The intention had been to execute about two hundred more prisoners held in the jail, but the Bolshevists did not have time, for the enemy advanced too rapidly. Because some cruel Letts and mercenary Chinese in the employ of the armies operating under the banner of the Moscow government perform these deeds, this fact does not clear the skirts of Lenine and Trotzky, who are the responsible leaders of that government.

"I am going to shoot a few Bolshevists in America, if they try to make trouble after I get home," said an American army officer to me in Berlin. He had been in charge of a Russian prison camp near Munich during almost the entire existence of the communistic government in that city. "I saw scores of bodies lying in the street, men, women and children, and some of the former officials whom I knew were executed in cold blood," said he. I have never talked with a man who was so deeply wrought up over the sights which he had witnessed than was this splendid representative of our army officers.

From Kiev I have heard tales equally as astonishing and almost as incredible, if one did not have confidence in the party relating them.

The Bolshevist leaders are determined to win, no matter what the cost. They are endeavoring to undermine every government where there seems the slightest possibility of success. By following such a course of action Bolshevism becomes a menace to the entire world. A situation is presented which cannot be ignored. Its solution demands the wisdom of our wisest leaders.

Feeding Starving Children of Vienna

The opening of the Augarten in Vienna, where the American Food Commission has undertaken the work of supplying daily meals to 125,000 children who are in direst need. President Seitz (wearing derby) is shown making a tour of inspection accompanied by members of the American Mission. Herr Seitz is President of the new Republic of the German States of Austria.

Wilson Confers With Senators

PRESIDENT WILSON, on July 17, began a series of conferences at the White House with Republican members of the Senate whom he had invited to call, and on the 18th he went to the capitol and held a long conference with Senator Hitchcock. It was expected the President would explain Article 10 of the Peace Treaty, the Shantung settlement and the provisions regarding the Monroe Doctrine, and though the Senators concerned would not talk, an impression gained currency that the opposition to ratification was lessening under the influence of his explanations. The conferences were interrupted on July 21 by a slight illness which sent the President to bed.

The Senate, on July 15, adopted a resolution asking the President to submit copies of an alleged secret treaty of alliance negotiated between Germany and Japan last October, in which the two nations expected to divide the commercial advantages of Russia between themselves. This treaty, it appears, was made public through Bolshevist sources and is not considered valid in official circles. A resolution was also passed asking for all of the stenographic records of the Supreme Council bearing on the League of Nations, and for all of the plans proposed by the delegations from the different countries. The Senate debate concerned itself particularly with the Shantung settlement, which was defended by the President's supporters, as a measure of expediency.

Senator Borah described the cession of Shantung to Japan as a bribe handed to that country to secure her signing of the Peace Treaty and participation in the League of Nations. Both he and Senator Lodge declared the Shantung agreement a crime delivering 40,000,000 citizens of an Allied nation to a foreign power. Senator Colt, Republican, of Rhode Island, declared that the United States must see through to the end the great undertaking upon which we embarked in entering the war, and this could only be done by our becoming a member of the League. He declared that the League of Nations in its essence was simply an association of free nations. He had not been impressed by the constitutional objections raised to the form of the League Covenant, and his mind was still open on the question of reservations.

The uncertainty as to the final action of the Senate on the Peace Treaty was said to be embarrassing the American delegation in Paris in its participation in the formation of various commissions provided for by the treaty.

It was reported on July 20 that Senator Lodge had received assurances from a British statesman that Britain and France would accept the reservations to the treaty considered necessary by the American Senate. Senator Lodge was confident that reservations would be made in some form; Senator Hitchcock was equally confident that the treaty would be ratified without change.

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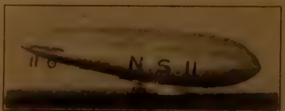
RETRIBUTION is hot on the heels of the men who authorized the great war and its cruelties. On July 11 a Turkish court martial condemned to death three of the war leaders of the government—Talaat Bey, Djemel Pasha and Enver Pasha. The prosecutions were the climax of efforts by the new régime in Turkey to clear its skirts of war guilt. Enver Pasha was minister of war and ordered the Armenian massacres; Talaat Bey was Grand Vizier, and Djemel Pasha was military governor of Syria. Talaat and Djemel fled to Germany last October, being followed by Enver Pasha. This picture shows Talaat Bey in Berlin. Turkey is seeking to extradite the three men.

The Week in the World's News

AUSTRIA GETS TERMS. The Austrian delegation at Paris on July 20 received the final sections of the Allied Terms of Peace. The Austrian army is to be reduced to 30,000 officers and men, to be raised by volunteering, conscription being forbidden. The Hungarian province of Oldenburg is ceded to Austria, and Czecholsovakia is given a bridgehead on the Danube opposite Pressburg. Austria's pre-war debt is to be divided pro rata between the old Austria and the territories separated from her, and Austria is to pay an indemnity in a reasonable sum, to be determined by a commission, payments to extend over thirty years. She is also to return to Italy certain historical and art objects, is to pay part of her reparation in livestock and is to repair invaded areas.

RACE RIOTS IN CAPITAL. Enraged by a series of assaults upon white women by negroes in Washington, and by the failure of the police to apprehend the assailants, American soldiers, sailors and marines, with some civilians, began a series of indiscriminate attacks on negroes in all parts of the city, on July 19 and 20. The provost guard and police reserves were kept busy answering riot calls. Many negroes were injured, a police officer was shot, and a large number of whites were arrested.

BRITISH AIRSHIP BURNS. The British airship NS-11 a veteran of the war with a long-distance record was burned in an electrical storm, on July 15, falling into the sea off the Norfolk coast. Two officers and ten men lost their lives. It was thought that the ship was struck by lightning. During her fighting days the ship had flown over 1.000 miles over the North Sea on a submarine hunting expedition. She was destroyed while searching for a trawler reported in distress.



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British airship N.S. 11

VARIOUS STRIKES. The surface, elevated and subway transportation of Boston was tied up completely on July 17 by a strike of the employees of the Boston Elevated Railway Company. The strike was called by the men against the advice of their leaders, the men having become impatient over the delay of the War Labor Board in hearing their case. A board of arbitration was hastily constituted and an award of an eight-hour day and material increases in wages ended the strike on July 20. All the electric railways of Rhode Island were tied up on July 19 by a strike.

The attempt to institute a general strike in France, which has been more or less continuous for a couple of months was reported on July 17 to be meeting opposition from all parts of the country with a probability that it would never be called. The same attempt in Italy was also meeting failure.

The British miners on July 17 decided unanimously to cooperate with the Government in putting into operation economies in the coal industry, "provided that the Government would proceed with the nationalization of the mines. On July 17 the strike of the transport workers in Berlin was broken.

In Chicago a strike of building trade workers was being met with a threat of a lockout by the employers' organization, 1,300 firms and 115,000 w being involved, while 10,000 me on strike at the McCormick Har shops, were faced with a lockout.

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Little Italian Americans going b Italy. On one day in July 8,000 I sailed from New York for Italy ca with them $24,000,000

NO PHILIPPINE INDEPEND Leaders of both parties in Con after hearing the plea for immedia dependence of the Philippines, pres by the special delegation of the P pine Legislature, were reported t that indepen should be post until the worl regained its n equilibrium until the Fili can give convi proof of abilit maintain the fr stitutions fou by America.

HONORING PERSHING. General P ing, on July 19, led a detachmer American troops in a great vi parade in London. On the 18th he presented with a gold-mounted s of honor. The arms of the United S and of the city of London, the A can Flag and the Union Jack, and general's monogram in diamonds rubies were combined on the hilt. P dent Wilson, on July 18, in a sp message to Congress recommended the rank of General be permane conferred upon General Pershing, upon General Peyton C. March, C of Staff, and he also recommended the permanent rank of Admiral be ferred upon Admiral Wm. S. Sims Admiral Wm. S. Benson.

TO INVESTIGATE MEXICO. The R Committee of the House of Represe tives was scheduled to begin an inv gation into the Mexican situation July 22. The committee planne dig into the whole history of the A ican-Mexican relations, from 1910 the present. In a telegram to the G ernor of Oklahoma on July 18 Presid Wilson said he was giving the Mex situation "most serious considerati The Mexican situation was made e more acute on July 19 by a report Washington of an attack upon m bers of the crew of the Cheyenne, w were robbed about three miles fr Tampico while fishing in a launch, fl the American flag. On July 20 the M can Foreign Office gave formal ass ances of that Government's intent

Continued on page 832

INTERNATIONAL MEET OF CHRISTIAN ENDEAVOR

Rev. John Pollock

*'resident European Chris-
tian Endeavor*

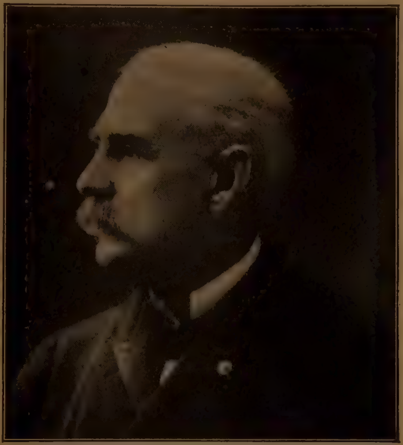
William Shaw

*Secretary World's Christian
Endeavor Union*

"ONE *is your Master, even Christ; and all ye are brethren.*"

It is with this stimulus in their hearts and with the vision of a world redeemed that the great Christian Endeavor host gathers for its twenty-seventh International Convention at Buffalo, N. Y., August 5–10, 1919.

The great group of Christian Endeavorers in this country (four millions strong) have been "carrying on" in a remarkable way during the war period in a great war service program. Under their special Christian Endeavor "Army of Universal Patriotic Service" they have done great things for the preservation of the nation and of democracy. There has been no falling off in attendance or in gifts. The taking of 140,000 Christian Endeavorers by the draft was only a stimulus to greater activity in securing new members.



Dr. Francis E. Clark

President United Society of Christian Endeavor

The gains have been considerable in the regular societies and the organization of the new "Christian Endeavor Alumni" or "Veterans'" Associations has gone on apace. Christian Endeavor in the South has had a wonderful revival. Mississippi was the first State in the Union to reach and pass the goal of enrolments in the Army of Universal Patriotic Service. Camp Hancock, Augusta, Ga., became a strong center of Christian impulse through the 3,000 Pennsylvania enlisted Endeavorers in training there.

Prayer and works have gone hand in hand. In Colorado, the leaders of the Christian Endeaver Societies used Kodak prayer books containing pictures of men in the service for whom prayers were constantly offered. Testaments were provided men in Kansas camps. Funds have been provided by Connecticut Endeavorers for Armenian Relief; by an Illinois member for comforts for enlisted men; by Oregon societies for the equipping of Y huts overseas; and religious work has been done among men in camps, hospitals and ships in all parts of the country. The new Christian Endeavor headquarters (a stately six-story structure costing $217,000, situated on the summit of historic Beacon Hill, Boston) has been dedicated during the past year, contributions for which came from all parts of the world. The spirit of this event was voiced by the gifted Dr. Amos R. Wells, trustee of the World's Christian Endeavor Union and a lifelong Endeavorer, in an expressive poem of dedication, one verse of which reads:

J. Mason Prough

Dr. Charles M. Sheldon

Rev. W. A. Jones

"To the living Church of God,
Spread through all the world abroad,
Herald of the open gate,
This its house we dedicate."

The whole world has been from its beginning the field of Christian Endeavor expansion. The World's Union gives each year a grant of $2,000 to China (with its 1,200 societies); the same amount to India, Burma and Ceylon; and $1,000 to Japan, where fourteen denominations are represented in 222 societies. Christian Endeavor Societies have recently been formed in all except four of the states of Brazil. Norway has 150 societies. Egypt has 72; South Africa over 500; Australia and and New Zealand over 2,000; the West Indies 280; and the total enrolment of Christian Endeavor societies around the world now reaches over 80,000. One of the greatest of all missionary agencies, Christian Endeavor aids the work of all denominations around the globe.

This great host of Christian young people is now mobilizing the World's Christian Endeavor Army of Universal, Permanent and Domestic Peace.

The World Union Committee of three in every society everywhere is the leverage for the promotion of the united brotherly world which is to follow the world war, and for the promotion of the far-reaching 1919–1921 Christian Endeavor campaign presented and adopted at the Buffalo, New York, International Christian Endeavor Conference in August, 1919.

Among the great themes listed for addresses and conferences are "Spiritual Power and How to Gain It"; "World Peace and Patriotism"; "Making Americans"; "The Industrial Problem"; and "What the Community has a Right to expect from the Church". Rallies are arranged for Christian Endeavor experts in missionary, evangelistic, junior, intermediate, army and navy, prison, hospital, press rural and family endeavor, efficiency and social work; for "Tenth Legioners"; "Comrades of the Quiet Hour"; "Christian Endeavor Alumni"; "Life Work Recruits". There are (besides the usual consecration, denominational, fellowship outdoor services, etc.) the unique memorial service for the heroic dead, the presentation of Christian Endeavor soldiers, marines, sailors and aviators; and great patriotic and world pageants.

Among the notable speakers are leaders of public life and government service and of Christian work in this and other lands, including Rev. John Pollock, president, European Christian Endeavor Union; Dr. B. F. Price, China; Dr. J. H. Pettee, Japan; Bishop Kyles, Africa; Rev. S. G. Inman, Latin America; Major (Rev.) Charles W. Gordon ("Ralph Conner"), Canada; Dr. R. H. Conwell and F. W. Tomkins, Phila., Pa.; President H. L. Freeman; Dr. H. B. Grose; Dr. R. W. Miller; Dr. J. C. Caldwell; Dr. R. W. Brokaw; Dr. Thomas Ashburn; Dr. J. C. White; Dr. N. B. Griebb; Dr. F. E. Clark, founder, and many other Endeavor leaders. The convention will record achievements realized and, recognizing the new spirit of the world, will plan to turn the power of consecrated youth to wider accomplishment.

It has been fully demonstrated that by actively enlisting in practical church work the previously unappropriated power of the young people, Christian Endeavor has invigorated and revivified the influence of the Church, and has promoted Christian fellowship around the globe. And Christian Endeavor may be depended upon to keep alive the flame of zeal and high desire which is kindled for most people when life is young, and to promote with highest, consecrated efficiency the world-wide democratic, humanitarian and religious ideals of the new era now heralded, with the conclusion of the Peace treaty.

J. A. STEWART.

John R. Clements

Dr. J. A. MacDonald

Dr. Ira Landrith

Dr. Russell H. Conwell

Dr. J. Whitcomb Brough

ANY DAY AT ALL

By
MARGARET E. SANGSTER

A LITTLE letter from a pen-and-ink friend of mine was handed to me yesterday. It was a welcome-home letter filled with good wishes and the sunshine of affection, and it ended this way:

"You have had such a wonderful trip overseas and have seen such wonderful things that I can't help thinking that perhaps it is a little dull for you, now that you are again at your desk. I can't help thinking that perhaps you are a trifle bored as you go back and forth from your office. After France, and Belgium, and Germany, New York must seem very commonplace."

This is my answer to the letter.

I got up this morning at the usual time, and put on a new dress, and started for the office. The new dress was a pretty one and I like pretty dresses. Maybe my pleasure in it started the morning in an exceptionally nice way—maybe the sky *was* bluer than usual and the sun a shade brighter. I don't know.

I got into a trolley car. It was quite full of people. Perhaps it was the consciousness of the new dress that made me want to smile at every one of them—perhaps it was because of the blue sky and the golden sun. Perhaps they were quite as happy as I. For they seemed ready to smile, too.

There was a woman sitting opposite me with her tiny son. He was eating a lollypop and he chuckled engagingly at each sticky-sweet mouthful. And there was a lovely spick-and-span old gentleman who wore a spicy garden pink in the buttonhole of his black coat. It wasn't a city flower and I found myself thinking suddenly of sun-dials, and country stone walls with the glory of honeysuckle twined over them.

Next to me there was a girl in a fresh green frock. Her hair was very dark but when the sunlight touched it—it flashed with an unexpected glow of color. I fell to watching the sunbeams as they sought out that color, fell to thinking of them as fingers that were straying gently, lovingly, across the girl's head. The fingers of an angel, maybe, an angel who hadn't been in heaven long enough to stop missing the earth.

After a while I changed cars. As I paid my fare to the new conductor I noticed that his face was familiar.

"Haven't I seen you before?" I questioned.

He laughed.

"Not for two years," he answered. "I used to come over on the car with you almost every day before that. But I've been on a submarine destroyer ever since we got into the war." He laughed again. "I've just been discharged from the service," he told me, "and I'm back on the old job. Only I'm not going to stay on the old job long. This war seems to have put a new ambition into me."

The second car went through the slums of New York. It is hot now in the city and the slums seem to be the heat center. I saw half-dressed babies lying on the pavements—tired looking old women who sat limply in dark doorways. On one corner a push-cart man was selling thin slices of watermelon to the hungry little children who had pennies. Other equally hungry children who hadn't pennies watched wistfully as he dealt out his wares.

The car crept through the slums. A car can never go very quickly in the crowded districts. It seemed to me that it shot through a blaze of color—through a maze of nations. New York's foreign quarter is always thrilling with the hint of old world faces—mysterious with the memory of other cities.

My office is not far from the slums, and so the trolley car, bringing me through the busy streets, left me only a few steps from my destination. The Bible House seemed strangely calm as I went through the door of it—a bulwark of strength set in the turmoil and change of the city. The Bible House is an old building, and not undignified.

I went through the doorway and up in the elevator to the fifth floor. My office is on the fifth floor. A woman with tired eyes stood beside me. She was dressed all in black. And her voice trembled when she asked the elevator man where she could purchase a pocket Testament.

There were letters waiting for me in my office—the first mail had been sorted. I read them eagerly, for my letters are always like so many adventures to me. There was a note from a girl who is going to be a missionary, another from a woman who wants to write poetry. There was a letter with a check in it, and a letter from a soldier who is on his way home. There was a great bulky envelope from a lonely woman on a farm, and a slim typewritten envelope from a girl who works in a great city. And there was a letter marked "personal" in large black writing.

I read my letters, and wrote a poem, and went over some manuscripts. And then, suddenly, it was lunch time, and I wandered across the street to a restaurant on the top floor of a certain department store. Soft music was playing and people all over the room had stopped talking to listen to it. Because every table was occupied I sat down opposite a little old lady with white hair. She nodded pleasantly and when the music had swept on to its dreamy close she spoke.

"That piece makes me think of one that the violins played at my first party," she said in a sweetly thin voice, "nearly sixty years ago it must have been! I wasn't much over sixteen then, and I wore a white dotted Swiss dress with a blue sash, and carried a bouquet of moss rosebuds in a cone of lace paper."

The afternoon went busily on. One of the girls in the building came in to show me a new ring on the third finger of her left hand. She was blushing. And a friend from far away called quite unexpectedly. And there were more letters at three o'clock, letters brimming with worlds of interest. And after I had finished reading them I answered as many as I could.

And then I started home. I take the subway at night; it's quicker than the surface car, although it's usually crowded. The crowd seemed very tired but not at all unhappy. Just in front of me a girl stood with a tall, gaunt young man. His serge suit was shiny and her hat was a last year's hat—but they looked into each other's eyes with a radiance of expression that made me glance away. I felt that I had stumbled into the music of a love song.

A woman down the aisle clung to a strap with one moist tired hand. She was a stout, middle-aged woman and no one would have accused being romantic. But in her other ha carried a faded red rose. It was a ve grant rose, even though it was faded!

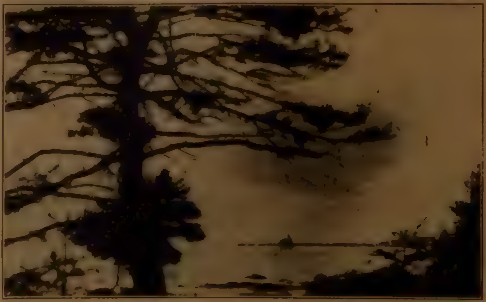
I walked from the subway to my hom rather a long walk—but it's a pleasa All along the street folk were going t homes, and little children were callin night to each other. I saw a man pause steps of a brownstone house to kiss the who was waiting for him. And in the w of another house I saw a mother rocking to sleep. She was singing softly—som nursery rhyme song it was—and her ey very tender. I might have been watc Madonna picture come to life.

I walked on. I was walking toward th as well as toward home. And suddenl walked I saw the sky take on a wonderfu glow, and saw the drifting clouds turn t And I saw the sun, flaming and breat beautiful, slip through the rose and th It, too, was going home for the night!

Oh, friends of mine, no day is ever dull no one need be bored—*ever*. Not whil is a world full of people, and color, an shine, and smiles, and song. Not wh whole universe is alive with the won pulsing human hearts that are striving breathing human souls that are reaching t some goal!

One does not have to cross a sea to fi venture. One doesn't have to go three sand miles to find romance. Romanc adventure can be found very near home. people can sit in a tenement window a the same time be wandering in an ench land beside an enchanted sea—if their ey see clearly enough!

Friends of mine, if the world that you l seems commonplace, if your everyday lif bit tiresome, ask yourself if you are looki it in the right way. For a city street or a try lane can be just as worth while as the of some exciting book, *if you want it to be!* home or your office can be a wonderful rom if your heart is tuned to the music of rom And the people all about you can be a cinating as the people in the great h drama, if your soul is the sort of a soul adventuring.



From a City Window

By MARGARET E. SANGSTER

THE dust is thick on the city streets,
The smoke on the city sky
Hangs dense and gray at the close of day—
And the city crowds surge by
With heavy feet through the summer heat
Like a sluggish sullen tide; . . .
But hand in hand through a magic land
We are wandering side by side.

For somewhere, dear, there's a magic land
On the shores of a silver sea;
And there is a boat with turquoise sails—
With sails that are wide and free;
A boat that is whirling through the spray,
That is coming for you and me!

Somewhere, dear, there's a singing breeze
That creeps through the laughing air
To the wide-flung boughs of a blue-black tree—
It touches your joyous hair;
And the touch of it is as soft and light
As a baby's lisping prayer.

Somewhere, dear, there's a bit of beach
Where the sand is warm and white;
Where the sky seems close, and the drifting clouds
Are tenderly, warmly bright.
And there is a ship with turquoise sails,
With sails like a living light!

Ah, the ship is bringing us dreams come true,
And hopes that are all dew-kissed;
It is bringing us days that are all aglow
With scarlet and amethyst; . . .
Bringing us faith to find our way
Through a world that is wrapped in mist.

Our window looks on the city street,
We can glimpse the city sky;
But our hearts are gay at the close of day,
Though the tired crowds pass by
With heavy feet through the blinding heat,
Like a sullen, sluggish tide, . . .
For hand in hand through a magic land
We are wandering side by side.

◆

The Gift With the Giver

MARY frowned, dug her pencil once into the paper, added, substracted, then raised her head with a prodigious si

"It's no use, Aunt Nan," she said then. simply cannot give anything decent for mis this year. With all the other calls, you k And I *hate* to give as little as that!"

"Well, then, I should think it would be b not to give anything," answered Aunt Nan

"Oh, Aunt Nan! Nothing at all? Wh thought you'd say 'Give as much as you and let it go at that.' Everybody else doe

"Is that so? Without any regard to spirit in which it is given? Well, I shoul especially in a case like this."

"But it's missions, Aunt Nan."

"Yes, so I understand."

"But surely, in a cause like that—"

"Exactly." Aunt Nan's voice was very serious "In a cause like that, it's the spirit that counts, as much, I believe, as the gift. The kind of giver the Lord loves, we are told, is the 'cheerful gi Not the generous giver, even, or the constant give the large giver, but the cheerful giver.

"Do you remember what Jesus did, Mary, whe fed the five thousand? The gift that he held in hands looked very small—ridiculously inadequat course. Five loaves and two small fishes for over thousand people! Possibly the little lad who them said that he hated to give them. Somew don't think that, though—but that he was very p to help. But Jesus didn't hate to give his gift. stead he 'blessed' them, we read, before he gave th and the very, very little proved to be more t enough.

"I think there's a lesson in that for us all, M We, in our small way, can bless what we have i very way we give it.

"Lowell spoke of the man who gives himself his gift, and said that 'the gift without the give bare'; but someway I don't think a gift ever is 'bar the giver' in one way. I think we unconsciously ' ourselves' with each gift; and it is that self that termines the value of our gift or its worthlessness."

Mary nodded. "I see. The money isn't re necessary to God, is it? He can make all the gold wants to, can't he? What he loves is the cheer ness. I'll try to give him that after this."

WINIFRED ARNOLD

PPALLING ATROCITIES IN KOREA

Shocking Reports of the Persecution of Korean Christians—Not Exaggerated Accounts by Excited Missionaries, but Frank Publication by a Leading Newspaper in the Capital of Japan

he hristian Herald has received a by the Japan Advertiser, of Tokyo, d day, May 28, 1919, in which ppears an account of the latest es that have been perpetrated the native Christian population a. It should be remembered that esentation comes from a leading se journal, published in the capital mpire. The account it gives of the conditions in Korea is one that ly be set side by side in contrast milar events in the darkest days of al religious persecution in Europe. e the Advertiser's story as it appear in that paper, without change

ing Homes and Shooting anic-Stricken Women

IEF workers in Korea, who are the field distributing necessary es to Korean sufferers and work- th the sanction of Governor-Gen- asegawa, are finding plenty to do. ommittee consists of Miss Frey, Marker, Mr. Corwin Taylor and . A. Noble. The field of operation consists of the town of Kyentari utlying villages, 21 miles directly f the Suwon railway station; the of Chaiam, Suchon and Whachuri the small hamlets and scattered houses lying between.

s committee was named at a d meeting of the foreigners in the foreign community, up to nd of May, having subscribed than 5,000 yen for the relief of ess Koreans.

report to The Japan Advertiser ling this work and the conditions ntered, says:

Towns and Hamlets Burned

hese towns have entirely or in een burned. The greatest distance en them being 20 miles, some of illages were separated into parts d by natural boundaries, such as w valleys or sharp hills, that have y hidden one part from the other, at the soldiers in setting fire to towns were compelled to travel nly long distances but had to use effort at local points to accom- their purposes. This was especially ase when scattered farm houses fired.

Houses and Temples Gone

the town of Whachuri, a large try home of a wealthy man was ed. The home consisted of 37 g" (one kang being 8 by 8 feet) also a two-story building of 17 . Nothing is left except the gate e compound. Twenty-three houses burned in this town and three killed. Over a hill about half a from the village a Buddhist temple burned, only a small building con- ng idols being left. There were no stians living in this village.

he total number of burned houses e district is about 317 and the num- of people made homeless about) and the number of persons killed In addition a Japanese policeman stoned to death at Kyengtari. The e of the stoning was that the police into a crowd of Koreans who were ting 'Mansai,' killing one man. the crowd turned upon the Japa- . This town was situated over four- miles from the village where the test atrocities were committed by Japanese soldiers.

Massacre at Chaiam

The following facts have been gath- from several independent sources erning the murders by the Japanese iers at Chaiam.

This massacre occurred on April soon after the noon hour. The was about 500 yards long and 160 yards wide, having about y houses and a Christian church.

"On this date a Japanese lieutenant, with a number of soldiers, appeared in the town and ordered twenty-three men into the church under the pretense of giving them a lecture. Among the number who obeyed the order were eleven Christian men. It is probable that nearly all the others were members of the Chundo Kyo. Among the former was a young man who escaped from the building after it was set on fire and tells the story of the massacre. He states that the lieutenant began haranguing the men he had called and finally asked them of the teaching of Christianity. The leader, named An, replied that the Bible taught good relationship among men, reverence for and service of God and final reward of heaven. The lieutenant answered that the Christians were acting contrary to this teaching, etc., and finally stepped out of the building.

Men Crumpled Up

"There were three sharp commands and the soldiers at the door fired into the church. Men seated on the floor crumpled up and fell over, but the testifying eye-witness did not know they were being shot, but thought that the soldiers were firing blank cartridges and the men were prostrating themselves because of fear.

"He hid behind the pulpit and rolled under a bench. Smoke immediately filled the building, when he and a Mr. Hong, who had so far escaped injury, climbed through a window above the pulpit and ran. Hong took the road through the town towards his home, but was shot on the outskirts of the town. The one who escaped ran for the small wooded hill at the back of the burning village. A soldier shot at him but missed, and he reached the top of the hill and escaped.

Woman's Head Cut Off

"Among the number ordered into the church was a young man by the name of Kang, who was the only support of a grandmother, a mother, aunt and wife. While the town was burning, his wife seized a bundle of bedding from her burning home and ran back of the earthen wall which formed the last structure on that side of the town. She was dressed in a clean skirt and a bright-colored jacket, was young and bright and therefore could easily be mistaken for a student. She had thrown her load down and was standing behind the wall looking through a broken place at the point where her husband had been shot and at her burning home. Suddenly a soldier came running down the hill at her. She turned and opened her lips to protest when the soldier swung his sword and with two blows cut off her head.

"This is told by an elderly woman who had also taken refuge behind the wall and stood only a few yards away. The soldier covered the body with the bedding and other blankets that had been saved from another home and also a pile of straw which lay near at hand and set all on fire.

Shot Fleeing Women

"The wife of Mr. Hong, on hearing the shooting, ran into the town and to the church, then finding the whole town on fire she ran for her home. As she passed from the village a soldier shot her twice. Later her two sons carried her home and she died that night.

"During the day, six men, all Christians, were called from their homes in the hamlet, just beyond the village, and shot.

"The soldiers entered the village of Acham, about twenty li west of Chaiam, and burned the town. A woman ran from the raiders and the soldiers followed her for more than a mile and shot her, the bullet taking effect in the back of the neck and passed out through the throat. She died without a word."

THE MORAL FAILURE IN KOREA

Responsibility of the Japanese Government and Nation

By ALBERTUS PIETERS

THE situation in Korea is serious. Serious for the Koreans, it is more serious for the Japanese people at large, and the most serious thing of all is that the Japanese, officials and people alike, appear to have no idea how serious a matter it really is.

Not to deal in any degree with unsupported rumor, let us consider the case of the massacre at Suigen (Korean reading Suwon), of which full and well authenticated reports appeared in the Japan Advertiser of April 27 and 29. In outline, the facts of the case are as follows:

Presumably as the result of local disturbances, the details of which have not been made public, a detachment of Japanese soldiers was sent to the village of Cheamni, near Suigen. No disturbance of the peace existed at the time of their arrival, but the men of the village were summoned to assemble in the Christian church, which they did, to the number of nearly 50, all entirely unarmed. What happened is not known in detail, but presently these men were all put to death and the building was burned over them.

Upon the facts being reported to the Governor-General by a delegation of missionaries, he admitted that these things had happened, assured his visitors that the persons responsible had been punished, and told them they might rest assured that there would be no recurrence of such happenings.

Notice, please, that this was not an act of war. No state of war exists in Korea, or could very well exist, as the people have been completely disarmed. Neither was it done by a few rowdy or intoxicated soldiers who had gotten out of hand, but by an organized detachment acting under orders of their regular officers. There was no resistance or riot to be quelled at the time. There was no judicial investigation of any alleged offense, although the courts are fully organized and regularly sitting in Korea. It was unprovoked, deliberate, cold-blooded murder, for which no sort of mitigation or excuse has been alleged.

What has been done about it, or is to be done about it?

A month has passed since these things were made public through the columns of the Japan Advertiser, and the world has been waiting with some impatience for an answer to that question. The Governor-General assured the missionaries that the persons responsible had been punished. I respectfully submit that this is not sufficient information. Who were held responsible, and what punishment was considered appropriate for such a crime? Has the officer who was in command of that detachment been court-martialed and shot? Or was he dismissed the service in disgrace, or suspended on half pay for a month or two, or reprimanded, or merely told to be good hereafter? Or has he been "punished" by being promoted to a higher post?

The question is a serious one. What, in the opinion of the High Command of the Japanese army, is a suitable punishment for a crime that has caused the blood to boil in the veins of every decent man that has heard of it throughout the world and that in Korea will "stir a fever in the blood of age and make the infant's sinews strong as steel." The degree of punishment meted out will be a fair index to the views of humanity and decency entertained by the masters of the military machine in Japan, and the world has a legitimate interest in knowing what these views are, for at the mercy of that machine are some 15 millions in Korea, with other millions in Formosa; and the same machine is to be the mandatory for certain wards of civilization in the Pacific.

Moreover, who are the persons "responsible"? Primarily, the officer in charge of the detachment, to be sure, but is he the only one? What is Governor-General Hasegawa's view of his own responsibility in this matter? He is in absolute command of the military forces of Japan in Korea. Only three possible hypotheses present themselves. Either this crime was carried out by his orders, or it was contrary to his orders, or he had failed to give such instructions to his forces that they could know it was contrary to his will. Let us exclude the first, for to admit it, in the face of his reply to the missionaries, would make the Governor-General out to be such a monster both of cruelty and of hypocrisy as we refuse to contemplate. If it was contrary to his orders, we have a lamentable spectacle of weakness and incompetence, for then we must believe that General Hasegawa has his soldiers so poorly under control that his orders are flagrantly disregarded. The third hypothesis is most acceptable, and agrees with his own declaration, for he assures his interviewers that nothing of the kind will happen again. He appears quite confident that a word from him will effectually put a stop to anything of the kind. That is quite as it should be; but then there remains this question: "Why was that word not spoken earlier?" The massacre at Suigen took place weeks after trouble began in Korea. Did it never occur to General Hasegawa that his troops might need instructions? . . . This only remaining theory really doesn't make the case much better for the Governor-General of Korea. Nearly 50 men are dead near Suigen because the Governor-General thought too late of ordering that they should not be murdered.

Tokyo is the nerve-center of the Empire, the home of meetings and demonstrations of every kind. I looked and hoped for some expression of indignation from the Japanese people originating there, but nothing happened; no indignation meeting, no burning protests in the press, no denunciation by any political party, no evidence of any kind of concern for the welfare of the Koreans, for the maintenance of righteousness, or for the honor of the Empire. I am reminded forcibly of what a friend said to me at the time of the "Conspiracy Case": "The trouble with the Japanese is that they lack the capacity for moral indignation at wrongs done to others." It really seems so. The "capacity for moral indignation" is lacking, and hence it is a matter of no concern to the Japanese, apparently, that unarmed Koreans are shot, bayoneted, and burned by men in the uniform of the Empire.

Do not the Japanese people see that such things inevitably affect the world's judgment of them?

Japan Promises Reforms in Korea

IN MAKING public a report on the atrocities inflicted upon native Christians and patriotic agitators in Korea, the Federal Council of Churches of Christ in America announced that assurances were given on July 10 by Premier Hara and other anti-militarists in the Japanese Government that reforms "will be carried into effect as soon as the legal requirements of procedure to make them definite shall have been completed."

This assurance was received in answer

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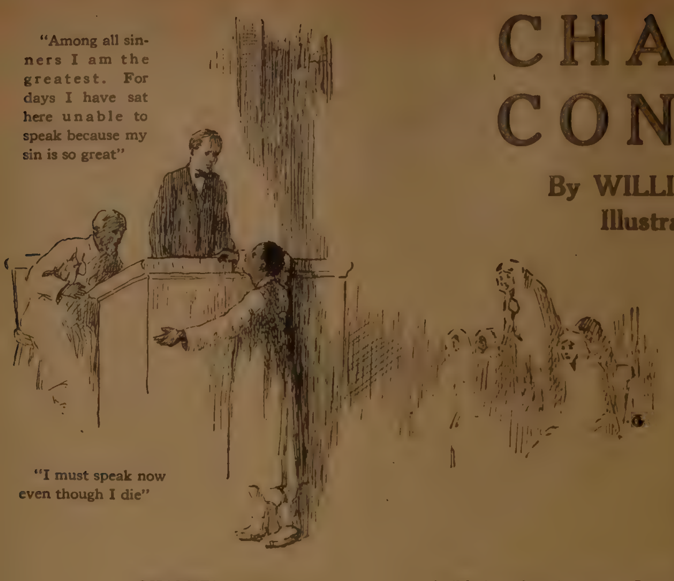
CHANSUNG'S CONFESSION

By WILLIAM NEWTON BLAIR, D.D.

Illustrations by Thelma Gooch



"Among all sinners I am the greatest. For days I have sat here unable to speak because my sin is so great"

"I must speak now even though I die"

CHAPTER XXIV

The Great Revival

DURING the three years since Chansung's conversion, a great change had come to Korea. Japan had won her war with Russia; but her soldiers were not withdrawn from Korea. A treaty was secured which gave Japan a protectorate over the peninsula. All Korea's foreign relations were to be attended to henceforth by Japan. Many saw that it was only a question of time till Japan would annex Korea.

There is no denying the worthlessness of the old Korean Government; but when has any people welcomed the loss of its flag and national life? Yet what could be done? Without army or navy or competent leaders, resistance was useless. A few foolish men went about trying to stir up the people, and only succeeded in embittering men's minds.

The Christian Church, being an integral part of the nation, did not escape the temptations of these days. There were many who wished to use the church for political ends, and when missionaries and Korean leaders opposed, they were accused of being enemies of Korea.

So much was the Church disturbed, so evidently was the spirit of hatred and strife undermining spiritual life and power, that the leaders were greatly concerned and united in prayer for a great revival, especially as the time drew near for the winter class in Pyeng Yang.

Nearly a thousand men attended this class from every section in South Pyeng An Province. During the day the class divided into sections for Bible study and conference; at night mass meetings for men were held at the Central Church.

The committee in charge of the class planned these night meetings with the definite purpose of impressing upon the whole Church the necessity of love and willingness to forgive all, even those considered enemies, for Christ's sake. The subjects of the night meetings were all chosen to this end, and the speakers night after night made the truth plain.

The interest was intense; but there was no special response till near the close of the class on Saturday evening, when a number of men arose with tears and confessed that they had been guilty of hating the Japanese and even their own brethren. This was what the leaders had been hoping and praying for, and they were greatly encouraged.

The next night, however, a strange thing happened. There was no response to the sermon whatever. The meeting seemed dead and cold, and the leaders went home feeling that all their efforts had failed; that the powers of darkness had set themselves against them that night and prevailed. Yet they knew they must receive a blessing; that a new spirit of love must come upon the Church, or it would be doomed.

In great perplexity and heaviness of heart, they met the next day and cried out to God for help, and that very night the answer came; came not alone in conviction of the sin of lack of love for which they had prayed, but in conviction of all sins; in an outpouring of the Spirit himself upon the Korean Church.

As Elder Kang preached, a solemn hush rested upon the great audience. Then Pastor Na came forward and called for prayers.

All over the building so many commenced to pray that Pastor Na said, "If you want to pray like that, all pray;" and the whole audience of nearly two thousand men broke out in prayer together.

The effect was indescribable; not confusion, but a vast harmony of sound and spirit; a mingling together of souls moved by an irresistible impulse of prayer. It sounded like the falling of many waters; an ocean of prayer beating against God's throne. It was not many, but one; born of one Spirit, lifted to one Father above.

Just as on the day of Pentecost, they were all together in one place of one accord praying. "And suddenly there came from heaven the sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."

God is not always in the whirlwind, neither does he always speak in a still small voice. He came to Pyeng Yang that night in the sound of weeping. As the prayer continued, a spirit of heaviness and sorrow for sin came down upon the audience.

Over on one side some one began to weep, and in a moment the whole audience was weeping. Then, almost before the leaders realized what had happened, the great confessional began. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction. Sometimes after a confession the whole audience would break out in prayer together. Again, after another confession, they would break forth in uncontrollable weeping; and so the meeting went on until two o'clock in the morning.

Thus the great revival of nineteen hundred and seven began. Every sin a human being can commit was publicly confessed during this revival. Pale and trembling with emotion, in agony of mind and body, guilty souls standing in the white light of that judgment saw themselves as God saw them. Their sins rose up in all their vileness till shame and grief and self-loathing took complete possession. Pride was driven out, the face of man forgotten. Looking up to heaven, to Jesus whom they had betrayed, they smote themselves and cried out with bitter wailing: "Lord, Lord, cast me not away forever."

Everything else was forgotten; nothing else mattered; the scorn of men, the penalty of the law, even death itself seemed of small consequence if only God forgave. Men may have their theories of the desirability or undesirability of public confession of sin; but when the Spirit of God falls on guilty souls there will be confession, and no power on earth can stop it.*

CHAPTER XXV

Chansung's Confession

CHANSUNG had understood from the first what the leaders sought and had joined earnestly in the special prayer meetings. He was glad when those who had been guilty of hatred were given grace to confess and forgive; but when men began to confess other sins, some sins hidden back in their past lives, he was greatly troubled. What of his own great sin? Must he confess that? All these other sins over which men wept seemed as nothing to him in comparison with his own sin. How could he stand up and confess himself a murderer before all men? And the law—what of that?

All Monday night, during the great storms of confession which swept the church, Chansung remained with bowed head, weeping with the rest in silence. When the meeting was over he fled to his room; not to sleep, but to live over all night long his terrible crime. Now for the first time he saw what a sinner he was, not only against man, but against God. And he had added this to his great guilt, that he only shed human blood, but had deceived h ren and with blood-stained hands had dared in the sacred place and preach to others.

He had no question now as to his duty to to the church; yet how could he? How coul these people who believed in him that he h dered his young wife years ago and had been fugitive from justice under a false name ever

And worse still, what shame would he bri father! for Chansung knew that his father living. Though he had not dared to go n Pyeng Dong himself, he had made inquiry learned since coming to Pyeng Yang that hi still lived. Doubtless if he confessed he w arrested and convicted and probably put to But death seemed easy to bear compared public exposure and shame to himself and to hi

Thus burdened in spirit, he went to churc on Tuesday night. The meeting was even m matic than on Monday evening; and the w repentance and sorrow for sin that swept ag again over the great audience for fully six h broke over his tortured heart. Consumed wi he sat like one condemned to death, and at rose wearily to go home and continue the through another night.

This time, however, he did not struggle Many had marked his downcast face, and gues need of help had commenced praying for him.

Again another night Chansung fought his and all through the hours of the next day; bu no relief. The class had closed with the T night meeting. Wednesday night the congreg the Central Church, men and women, met; i the regular prayer-meeting evening.

The Church was again crowded, and the sam of repentance and sorrow for sin was manifest. Na led the service and spoke briefly but to th and with power:

"We have had a great class and a great b Our friends have gone home. Now we are gether as a congregation, as one family of Go Spirit has been striving with us all throughou days, and if there is any heart here tonight distress, any soul that has not found peace wit I invite you to come and lay your burden do hour. Why try to carry it any longer alone? yourself and your sin to Jesus tonight; to Je Lamb of God, that taketh away the sin of the

It seemed to Chansung that Pastor Na was ing only to him. Unable to resist longer, he ar came forward. Holding to the pulpit for supp began:

"Among all sinners, I am the greatest. For have sat here unable to speak because my si great. I must speak now even though I die. been deceiving God and deceiving you all. My is not Ne Chansung, but Han Chansung. Te ago I lived in Tai Pyeng Dong. My father live still. God gave me a beautiful wife; but one quarreled, and in wicked anger I struck her de fled. Oh God, I have confessed it! Forgive m give!"

And falling prostrate to the floor he cried for p and the great congregation fell on their faces an to God with him; but not all. Over on the w side, Chunwha rose with a startled cry and ca ward weeping, but with a wondrous joy through her tears.

One other, too, had not fallen in prayer. platform, Elder Kang had risen as Chansung and stood as one amazed. He saw Chunwha and met her half way.

"Did you hear? Did you hear?" she cried.

"Yes, and God be praised; but you cannot to him here. Go to my house and I will brin there."

Returning to the platform he joined those wh gathered about Chansung trying to comfort hi

"Leave him to me," said Elder Kang; and sto down he raised Chansung to his feet, and half le carried him by the rear door from the church. tially blind though he was, Elder Kang was strong, and knowing the road well, easily guide weeping young brother through a side gate and the street to his own home.

Chunwha was standing waiting within; but sung was too dazed to notice her. At Elder whispered command, she took her place beside Then the Elder spoke:

"Brother, God has been good to you and to tonight. The wife you thought you killed d

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* The above account of the Pyeng Yang Revival is taken almost word for word from accounts of the revival given by Rev. Graham Lee, D.D., and Rev. William N. Blair in the two pamphlets, "How the Spirit Came to Pyeng Yang" and "The Korean Pentecost."

MY
OVERSEAS
EXPERIENCES

I Sang with the Boys at edun—The Songs They Liked Best—Going "Over the Top" Wonderful Temperance ermon—Cheering the Sick

By
HOMER A. RODEHEAVER

ONE particularly interesting meeting place was down in the old Citadel át Verdun—one of the greatest of all forts of the world. These places have been described in other articles, will not attempt anything of that kind, but sim- show the tremendous magnitude of it, this one ad room for between two and three thousand and storage room for supplies for that many r two years, if necessary. They have a bakery there eighty feet under ground, with a capacity thousand loaves of bread a day. The little r in which we entertained the men was a long, oom with rounded top like a great culvert or . They had a nice little stage and a fairly good down there, and it would seat possibly six or hundred men. The afternoon I was there the in charge sent in four different groups, one he other, and we sang, played and talked to all fferent crowds. They told us that every day for ears the Germans had thrown shells into Ver- While we were singing and playing at night we feel the vibrations of the great shells when they hit somewhere around the top of the great for- and could feel the vibration of our own guns as eplied.

at did we do for them in these meetings? First , usually we would sing some of the popular of the day that everybody could join in. One favorites was "The Long, Long Trail." This is o sing and has great harmonic possibilities in it, boys liked to sing it. They would sing the al words, then usually they wanted to sing the y:

There's à long, long trail a-winding
  Into No-Man's Land in France,
Where the shrapnel shells are bursting,
  But we must advance.
There'll be lots of drill and hiking
  Before our dreams all come true,
But we're going to show the Kaiser
  What the Yankee boys can do."

any of the popular songs of the day that were ar during the period before the boys went over could sing: "Pack Up Your Troubles in Your Kit Bag and Smile" was one of their favorites; er was "Smiles"; after we taught them "The Long Mile" they liked that very much, too; Lauder's song, "Laddies Who Fought and ' was not very familiar, but they liked it after learned the chorus. My own song "We'll Be ng Till You Come Back Home" was liked by the because it was a direct message from the folks me to the boys over there.

o not believe one man or woman in the United s would guess the title of the song that was asked for most. It is the last song I would pick o sing for a crowd of big, rugged, husky soldiers. n't even take a copy of it with me, because as I it over neither the words nor the music appealed e, and I thought they would be very inappro- to sing to the soldiers. However, in y every crowd where I gave them a chance to out the song they wanted to sing, some fellow l call for "A Baby's Prayer at Twilight." This ong about how a little baby "goes up stairs to er prayers, asking God to bless her papa 'over .'"

EN, too, they liked to sing some of the old hymns and some of the newer Gospel songs. A cular favorite among this class of songs was ghten the Corner Where You Are."

ptain Rock, one of the bright young men of ago in charge of a company of soldiers that went the top the day I was in the Argonne Forest, said e, "Mr. Rodeheaver, it is not unusual at all in renches when the men are waiting to go over the top to see them with their Bibles in their hands reading. It is not unusual to see and hear them pray in the trenches." Sometimes this is hard to understand because of the rough exterior they seem to have put on with their uniforms. To illustrate what I mean, one man said to a soldier, "Do you fellows ever pray when you go over the top?" The soldier replied: "Yes, we all pray then."

The "Aluminum Elizabeth" at Fleury. Left to right: Chaplain Cutler, Y Secretary Jenkins, Howard E. Taylor, Mr. Rodeheaver, Dr. Len. T. White

Dr. Bush, one of the splendid preachers who was over with the Y. M. C. A, was presenting to the men the organization of "Comrades in Service." This is an organization of mutual benefit to help men in the Christian life and in Bible study. After he had explained it to one crowd of husky soldier boys, he said, "Now, do you fellows think you really want this; would you be interested in it; do you really think it is a good thing for this crowd of men?" One brusque fellow spoke up and said: "Of course we want it. That's the kind of thing we need over here, but why didn't you bring it six months ago? We are ready to go home now."

Mr. Taylor and I conducted a meeting one night in the Y. M. C. A. hut in Fleury. This is a great railroad head for one of the sections of road operated by American railroad men. They allowed us to sleep in a little room just by the big dining-room where the officers took their meals—there was just a thin board partition between. In the early morning the Major came in with the Captain for breakfast. The Major was a great big, good-natured, hard, competent railroad man—had been superintendent of a division here in the United States. As he came into the dining-room we heard him say in a loud voice to the Captain, "Say, Captain, you know I mighty near got religion last night." The Captain said: "How is that, Major?" He replied, "Well, you see, this fellow Rodeheaver was over here playing that trombone, and singing in that hut, and he just put it up in such shape that I near got it myself."

There is that "something" in the heart and the life and the training of the American soldier boy that doesn't exist anywhere else. Here is a verse of a song—possibly you can understand what there is about it that caused the boys to take off their hats. No matter where it was, in the old shell-torn burrs, or out in the woods, even though it was raining, when I started to sing this song, off came their hats:

"Tell me the story of Jesus, write on my heart every word,
  Tell me the story most precious, sweetest that ever was heard.
  Tell how the angels in chorus sang as they welcomed His birth,
  Glory to God in the highest, peace and good tidings to earth.
  Tell me the story of Jesus, write on my heart every word,
  Tell me the story most precious, sweetest that ever was heard."

ONE Sunday afternoon, under the trees, beneath the bright blue sky of France, all the time we could hear the heavy, dull roar and throbbing of the guns in the distance as they were biting out the lives of men. We played and sang. After we sang to the crowd of men, I asked General Upton if he did not want to say something to them. He got up on the steps of the cook cart beside me. I consider it one of the honors of my life to have stood beside this great soldier and heard the appeal he made to these men. We started the second meeting about four o'clock. He told them that at six o'clock they would start for the front line where their brigade, the 57th, would leap-frog the 58th and go into the front line trenches. He told them what he expected of them; how proud he was, and expected to be, of the record they had made and would make. He gave them some practical advice and simple instructions about what they could do, and what they could expect when they met the enemy. Then he made one of the strongest appeals I have ever heard. I believe it is the greatest international temperance lecture ever known. He said:

"Men, whatever you do, don't drink booze of any kind here in France. You cannot be at your best, physically or mentally, if you do it. What would you think of a carpenter if, before he started to work, he rubbed the edge of his tools on the edge of a stone and dulled them? You would think he was a fool. He is no more a fool than the man who has a great, important work to do, who will dull his tools by taking into his system booze, that will impair his efficiency, mentally and physically. I want you at your best when you meet these Germans tonight and tomorrow—you cannot be at your best if you drink. Just yesterday I relieved a Major and sent him to the rear because I found he had been drinking. I sent for him to give him some orders; he did not come promptly; when he did come I found he had been drinking, and without any question whatever I sent him immediately to the rear. I will not trust you men in the hands of any man who cannot control himself. $5,000 is the lowest possible price for dámages a railroad company would pay for a man that was killed. At this rate, this Major was in command of over $5,000,000 worth of men. From that standpoint alone I would not allow him to command you men, when he could not command himself—to say nothing of the greater value I put upon the lives of you men."

Then General Upton told how, on that memo able night when the Germans were about to come into Paris, he marched a crowd of sober American boys through the shattered army that was already retreating, and it was this crowd of sober American boys that stopped the Germans that night, saved Paris, and turned the tide of the battle!

That Sunday afternoon, as I looked into the faces of these six thousand men, I knew as I stood there and spoke to them, and as I sang to them, that I was singing the last song some of them would ever hear. They were going into the very front line, into the thickest part of the battle—we could know that some of those men would never see us again, would never see the sun go down. Had you been in my place, what would you have presented to these men? After we sang some of the hymns, I took out my little Testament and read to them the Message to the Soldiers from General Pershing, which I have pasted in the front of it. With a message like this from the Commander-in-Chief of the American Armies, I did not need to hesitate about presenting that same Saviour of whom General Pershing spoke, to this crowd of boys, and there amidst these unusual conditions of war, I said, "Every one of you men who wants to accept this same Christ as your Saviour, or wants to here and now renew your allegiance to Him, pledging anew your life for service and promising if He will give you His strength and power, you will live for Him and serve Him to the best of your ability; if you want to accept this proposition and here and now make anew your public reconsecration to your God, hold up your hand so all the fellows may know the intention of your heart and this reconsecration of

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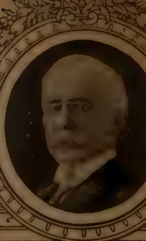
QUENCHING THE THIRST



A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—Rev. 22 : 17. "*Let him that is athirst come. And whosoever will, let him take the water of life freely.*"

AND this is the feast: "*The water of life.*" And these are the purposed guests at the feast: "*He that is athirst*"; "*whosoever will.*" And these are the King's messengers, to give invitations to the feast: "*The Spirit and the Bride say, Come. And he that heareth, let him say, Come.*" And this is the condition of entrance to the feast: "freely!" "*Whosoever will, let him take the water of life freely.*"

When we are roaming through the Bible, we are never far away from the sound of waters. We have not gone far before we discover "a fountain of water in the desert"; there are wells on every hand; water gushes forth out of the rock of flint. Away in the Psalms there is "a river which maketh glad the city of God"; we sit down in the shadow of trees which are planted by the flowing streams. In Isaiah there are "wells of salvation"; rivers breaking out in high places, and fountains in the midst of the valleys; the wilderness becomes a pool and the dry land springs of water. And so on by the "great waters" of Ezekiel, and the clear, strong mountain streams of Amos. On by the well of "living water" in John, to the sunlit fountains of the Apocalypse.

Yes, the sound of the Book is as "the sound of many waters," and we are never beyond the reach of their voice. And so everywhere there is a promise of refreshment, of satisfaction, the offer of sweet, plentiful waters to allay the thirst of man.

NOW I suppose there is no animal craving so fierce and so intolerable as the craving of thirst. I suppose this may be due to the fact that the deprivation of liquid is a condition with which all the tissues sympathize. Every atom of the body joins in the cry, and the expression is concentrated in the parched mouth and the dry and feverish lips. And this great craving of thirst is used in this book to symbolize the craving of the soul, and these plenteous waters are used to shadow forth the abundance of the satisfaction which is found in the Lord Jesus Christ.

"*He that is athirst.*" There is need that we only open our eyes in order to see signs of human thirst; on every hand there is obtrusive evidence of our unsatisfied cravings. Look around you; better still, look within you; everywhere there are tokens of the absence of holy and radiant contentment. We are the victims of a pitiless vagrancy; we rush about in feverish restlessness, driven by an eager craving, as though we were in quest of waters which we had not yet found.

Where is that sunny satisfaction which endows life with its finest susceptibilities, which illuminates the home, and which constitutes the rarest solvent of those hard antipathies which freeze and bind our social life? That is not a question which disparages laudable ambition. There is progress which is not unfriendly to quietude. There is aspiration which can coexist with peaceful radiance of spirit. I speak, therefore, not to condemn ambition; that would be folly of a presumptuous kind; but I assert that the finest ambitions are best served by satisfied hearts, in lives where the profoundest cravings have been appeased.

NOW there are certain expedients to which men are continually resorting in the hope that the thirst may be allayed, but which unfailing experience has proved can never bring satisfaction. *Sin* cannot allay thirst. The wonderful thing is that we can ever persuade ourselves that it can. The devil can mix the most insidious potions, and can make them sparkle like the water of life, but when we drink them it is as though a man consumes salt water to appease his thirst. Animal gratification can never quench a spiritual craving.

It is the most pathetic of all tragedies when a man or a woman flees to drink to quiet the soul. It shall be "as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite."

And *work* cannot allay the thirst. I will join any man in singing a pæan of blessedness on work; but if hard work will lead to spiritual contentment the great majority of my congregation would be in the enjoyment of spiritual rest. And yet, after the hardest day's work, often in the midst of it, there is a sigh, a weariness, a sense of staleness, a certain out-of-jointness, which is abundant proof that the old craving is still there like a smoking volcano, and that its inner fires are not yet quenched. Thank God for work; but work can never take the place of God!

And *money* cannot allay the thirst. The most awful weariness in the world today will be found where money abounds. The fact of the matter is, spiritual satisfaction is to be obtained at a counter where money is not accepted as a means of exchange. "Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money."

AND *honor* cannot allay thirst. Nor can satisfaction be found in the higher and finer cultures of the mind, in music and art and literature. These ministries can soothe, they can excite, they can gratify, but they cannot satisfy; and when the volume is closed, when the harmonious strains have died away, when the creations of art have been laid aside, the secret yearning asserts itself, and the unsatisfied soul cries out, "I thirst!"

And so it is that multitudes of people are very weary, and life is to them very flat and stale and profitless. They rush here and there and make no discoveries; they go for their holidays but find no rest; they awake but taste no ecstasy;
they lie down to sleep but they find n
And year after year slips by and the
arrive. And if they would only stop t
and sit down, and think, and listen, the
hear this gracious old-world evangel still
sounding in the ways of time: "The Sp
the Bride say, Come. And let him that
say, Come; and let him that is athirs
And whosoever will, let him take of the
life freely."

"If any man thirst, let him come unto
drink." The Lord Jesus Christ claims to
the soul; yea, to satisfy the soul as a
satisfied to find its mother's breast.
water that I shall give shall be in him
The Lord creates a new well of peace and
satisfaction. For, look you, solid sati
lies in the possession of a certain quality o
What is that spirit? What sort of gift
send this congregation away in radiant tr

If God were now to give me the choic
what every member of my congregation
receive before we leave the Church, what
I choose? I think I would choose three
First of all, pardon; forgiveness for all
doings and all our wasted treasure. Se
purity; the washing away of all stai
searching out of hidden germs and defil
And thirdly, peace; the sense of the g
at-one-ness with the glorious God. And
obtained those three gifts we should all g
with feet like hinds' feet. And these a
gifts to be found in Christ. "Let hi
unto me and drink." We should find p
"In whom we have the forgiveness of sins.
should find purity: "He hath washed u
our sins in his own blood."

We should find peace: "My peace I giv
you." He is the fountain of these sec
blessedness: "Ho, every one that thi
come ye to the waters."

"AND *the Spirit says, Come.*" The
gives the invitation. Where? In th
and in mine. In our very unrest he is
In our brilliant moments, when the earth
breaks, and I have a glimpse of a better l
is calling. In the act of memory, when
template the waste of yesterday, he is c
In my hope, when I lift my eyes upon the
bility of the morrow, he is calling. He c
me in all good men and women who have
and are the friends of Christ, "Come!"

"*And the Bride says, Come.*" Who
Bride? "I will show thee the Bride, the L
wife. . . . And he showed me the great c
the New Jerusalem." The Bride is the C
of the living God. And with all her faults
calling! She calls in town and village, in cr
cathedral and in lonely chapel on desolate
She calls from every spire, in the tone of
bell, in all her preaching, in every bit of ho
service, in the noble integrity of men and w
who are faithful followers of the Christ.
she speaks but one word, "Come."

"*Let him that heareth say, Come.*" And
must be so. Every true believer is a prop
dist. Every true disciple is an apostle.
one who has truly heard will surely speak.
who has been at the feast will make the
known. "Oh taste and see that the Lo
good."

"*He that is athirst, let him come.*" You
tried other things; now try Christ.

I AM THINE

By MARY Q. INGRAM

I AM thine, O blessed Saviour;
Make my life and my behavior
More like thine.
Fill my soul with love o'erflowing;
Let the light divinely glowing
Brighter shine.

I am thine, in thee abiding;
In the rock I still am hiding,
Day by day;
Keep me from all foes surrounding
And the powers of sin abounding
On life's way.

I am thine, O Lord, forever,
And no earthly power can sever
Me from thee;
Lead me on till life is riven,
That the beauties of yon heaven
I may see.

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*Dr. Jowett's sermons, specially prepared for this publication, appear in the first issue of every month.

THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

of Wonderful Heroism

NE of the most beautiful letters, containing the most exalted sentiments possible to mortals, is the one written by ant Jefferson Feigl to his parents, as found in his handbag and de- one year after his death. Lieu- eigl was killed in action the first he big German drive, March 21, 8.

following is the letter: "Dear : I suppose you all will be feelin' low about the time this arrives. instructions have been carried 'll already have received a elling you of the death of ne and only son. Please fond parents, that I real- what the loss means to d what a void it's going to n your lives. Therefore, I ask you to cheer up, cause it wouldn't do any good. as I'm concerned, however, ns as if Dame Fortune t have picked a nicer or entlemanly manner for me e my exit, and if it wasn't grief I know I'm causing would be more contented n leaving this life, than I uld have been while living I may have a final request is, that any love you had , you'll turn towards each thus filling, in some part, p I leave behind. Love.— The records of no nation n any heroism more sub- han this joyful sacrifice of his country and his buoy- trance into the immortality awaited him. There is not enough in the banks of ork to buy that letter. The and the mother gave their on, their only child, to their y. They are rich in the oy whom they gave to die hom they still possess. The heroic f this patriot calls to mind the of a great moral warrior: "*For I w ready to be offered, and the time departure is at hand. I have fought fight.*" (*II Tim. 4 : 6, 7.*)

s World's Medical Center

AMPAIGN is on to raise $50,000,- 00 to make New York the great- edical center in the world. The ization is known as the New York iation for the Advancement of al Education and Medical Sci- with headquarters for the present Academy of Medicine. It intends on to erect the greatest medical l and hospital in the world. The ses of the body have been out- as follows: "To unify the medical ssion for the following purposes: nprove and amplify the methods aduate and undergraduate teach- To perfect plans for utilizing the clinical material of the city for ing purposes and to make use of eaching talent now unemployed; ing about a working affiliation of al schools, hospitals, laboratories ublic health facilities of the city, e end that the best interests of al education may be served; To te the establishment of a medical ation foundation in New York whereby funds may be secured to the financial requirements of all s of medical education and inves- ion." The general management of ssociation is under the control and tion of a board of fifteen trustees, will be chosen from and elected by jority vote of the corporate mem- ip: "*Luke, the beloved physician, Demas, greet you.*" (*Col. 4 : 14.*)

A Girl in Distress

E papers report a young lady in New York City in great distress. is not a physical invalid nor mental tive; she is not a slave pining away in a sweatshop; she is a young lady of wealth and culture who is unable to live on the fifteen thousand dollars a year which her father provided for her in his will. In her distress she has made application to the surrogate to allow her five thousand dollars more yearly. Her application for increase has been made by her mother, who is her guardian. The mother is compelled to file a schedule of expenditures for the year, which shows how the poor girl is pinched with her small income, and the necessity for the other five thousand. From the court records there is this quotation: "Maintenance of two automobiles, $5,000; clothing, $3,000; manicuring, shampooing and hair-dressing, $3,000; education and contributions to churches, $2,000; pleasure, including traveling, hotel bills, dinners, dances and theater parties, $3,000; physicians, opticians, dentists, drugs and medicine, $1,600." The girl is foolish and the mother is more to blame, for teaching such bad notions of life. The silly extravagance of the rich makes a poor type of womanhood, sets a miserable example to society and does very much to provoke the red flag of dynamite and anarchy. The girl in the office, shop, store or other place of employment who earns her living or helps support her widowed mother or invalid father, or educates her brother or sister, is a far better specimen of womanhood and a better hope for the republic than the extravagance of the idle rich. Not all the children of the rich are idle or extravagant. Many of them are industrious and saving and generous with the poor, setting good examples to the community, blessing their fellow men. They obey this injunction: "*Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; . . . that they do good, that they be rich in good works, ready to distribute; . . . laying up in store for themselves a good foundation against the time to come.*" (*I Tim. 6 : 17-19.*)

© Western Newspaper Union

Red Cross relief supplies being baled for shipment to Europe

Blockade of Germany Raised

WITH the lifting of the economic blockade of Germany on July 12 by the Council of Five in Paris, the United States immediately undertook to resume trade with her former enemy. For the first time in five years ships were loaded in American ports for Germany. The Shipping Board is opening up direct steamship lines to Hamburg from New York, Philadelphia, Boston, Baltimore and South Atlantic and Gulf ports. The importation of necessities such as food, footwear and clothing will be made quite freely, but the cabinet intends to admit luxuries and raw materials only to the extent that is thought advantageous from the economic viewpoint.

This is a happy start to let the millions of Germany and Europe go to work and earn a living for their families and money to lift the national debt. The ships can not go too swiftly with food for the hungry in Germany and among the Allies. The Red Cross people are busy packing up and sending supplies to the suffering ones. What a pity our government let so much food in France spoil that could have been sold or given to the hungry! This supply of the necessities of life will do much to cure the anarchy of Europe. A contentment bred of the fruit of industry is a strong safeguard for a nation. "*Having food and raiment, let us be content.*" (*I Tim. 6 : 8.*)

Criticized King Playing Golf

THE Amir of Afghanistan was so fond of golf that he spent most of his time at that sport, much to the dissatisfaction of his ministers and people, his sons and intimate friends, who could not understand his enjoyment of the "foreign" game. He died recently, and was buried under the links · whether to consecrate the "foreign" game or as a warning to others it was not stated. It seems that the people did not so much object to the fact that the ruler took exercise, as that he did so in a foreign game and transferred to his country the customs of foreign nations. From the earliest time this national exclusiveness has been manifested. The Greeks counted themselves civilized, all the rest barbarians. For thousands of years the exclusiveness of the nations of the Far East has been imperative; in fact, a number of the greatest nations have had laws putting to death foreigners found within their borders. The most complete exclusiveness was required of the Hebrew nation for the preservation of its theocracy. When Christ came to establish his kingdom the spirit of exclusiveness in the new members was deep-seated, but the wall was broken down by the vision of Peter and by the missionary labors of St. Paul. When the universal brotherhood of the race was preached and established to the company gathered at the house of Cornelius, Peter said: "*Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.*" (*Acts 10:28.*)

Bastile Day

OF all the fête days of holiday-loving France the one on July 14, Bastile Day, is perhaps the greatest, celebrating as it does, the delivery of France from the dominion of despotism. France and her Allies on July 14 this year joined in celebrating the liberation of the nations of the world from the oppression of monarchy. It is estimated that at least 2,000,000 visitors from the provinces and cities of France thronged Paris. Tens of thousands of people took their places so that they could see the procession as early as three o'clock Sunday afternoon and remained all night to be certain of their places the next day. General Joffre led the generals in the procession, General Foch came next, and then Pershing, and the brave men they had led. Sifted in among the familiar khaki and blue and green were fighters in picturesque costumes from many parts of the world. Sheiks from the desert were there, Mohammedans in fezes, East Indians in their turbans, Algerians, Senegalese; all sorts and conditions of men from nearly all corners of the world were in that line. Of course our American boys were hailed with the highest enthusiasm as the saviors of France and of the world in the contest. President Wilson sent this message to President Poincaré of France on the occasion of the celebration of Bastile Day: "May I not on this day, which commemorates the breaking of the chain that once bound France to an intolerable servitude, convey to the people of France the cordial fraternal greetings of the people of the United States and their sense of privilege and joy in having been associated with France in breaking the bonds of the world?" Events move so swiftly that we do not realize how many centuries we have advanced in the cause of human freedom in the last year. On July 14, 1918, the cause of the Allies was in peril and the freedom of the world unsettled. God gave the victory to the right and liberty to his dear children, the common people of the world. Let it not be forgotten that God is the author of our victories and Jesus Christ the real sovereign of the world. It is his spirit of truth, justice and love that is the one guarantee of happiness to the individual or the nation. The result of the World War has largely promoted the establishment of Christ's Kingdom in the world, which means universal peace, liberty and love. This mighty truth is thus expressed by Christ himself: "*If the Son therefore shall make you free, ye shall be free indeed.*" (*John 8 : 36.*)

◆

Million to Help Prisoners

THE Prisoners' Relief Society has been favorably known to the members of the Christian Herald Family as a worthy cause for the last five years. It is now facing an unusual opportunity to make its work effective throughout the nation. A man of wealth who is interested in the work has offered $200,000 providing the society is able to raise $800,000. From the beginning the Prisoners' Relief Society has been handicapped for lack of funds, but it has done remarkable work considering the amount of money at its disposal. The fund of $1,000,000 will place the society in a position to plan a regular budget and to organize branch offices in the principal cities of the country, through which it can serve more quickly the men released from prison in the various districts. We know of no more worthy cause than this of making possible to the man once accused of crime an opportunity to live again as an honest man. It helps the man, and every man who is reclaimed relieves society both of the danger of crime and of the expense and support of a criminal.

OUR EDITORIAL PAGE

God's Hand in the Outcome

MANY sermons have been preached and not a few books written in which reverent recognition is given to divine direction in the great war. Repeatedly the Christian Herald has been asked by readers whether there had been any act on the part of the Peace Conference, either in prayer or address, which would show to the nations that the august body leaned upon God for wisdom and direction. That the leaders in the Conference, President Wilson included, have deeply felt the need of this amid their difficult problems, we feel justified in believing. All the leaders are men of strong religious convictions.

In the President's address to the United States Senate on July 10, when he presented the Peace Treaty and the League of Nations, there is one memorable passage in which he spoke not for himself alone, but for his associates in the Conference:

"The stage is set, the destiny disclosed. *It has come about by no plan of our conceiving, but by the hand of God, who led us into this way.* . . . It was of this that we dreamed at our birth."

God's ways are not as our ways. In the darkest days, when clouds of trouble veil the sun, when plans seem doomed to hopeless failure and when hearts are torn with suffering and anxiety, then we are conscious of the grace that lifts us up toward the Cross. In their sacrifices and sufferings human hearts are touched and lifted upwards. An invisible hand draws them to heights from which they can have the larger view and the fuller realization of the divine purpose.

This was finely expressed in a recent discourse by Rev. J. B. Stambaugh, of Marlboro, Mass. The ascent upward may be one of suffering all the way, and it is only by facing it bravely that the summit is reached. Yet no traveler, standing even on the highest Himalayan peak, ever gazed upon so wide a horizon of world sin and world suffering as that which Jesus saw from the summit of Golgotha. It was when so lifted up that he could draw all men unto him, and his followers, through sacrifice for his sake, are given strength to overcome all obstacles that hinder the souls of men from turning to God.

He had led us, as a nation, up to the Mount of Higher Vision and wider opportunities. Let us strive to know his will and to do it with abundant courage and confidence.

Better Days Coming in Korea

THERE are indications that better days are in store for the oppressed people of Korea. In response to protests and appeals from the Federal Council of Churches and other organizations, a message has been received from the Japanese Premier, Takashi Hara, in which he states that a comprehensive plan of administrative reform in Korea is now under consideration and will be carried into effect as soon as possible. He and his associates in the Cabinet have a "fixed determination" to promote the welfare of their Korean kinsmen, and to insure "a distinct betterment of conditions in that country."

The Japanese government now knows just how the American nation, with which it has long enjoyed friendly relations, regards the recent disturbances in Korea. Detailed reports of the atrocities, covering a period of many months, have been transmitted by the Federal Council to the Premier, accompanied by a message urging that the projected administrative reforms should include putting an end to brutality, torture, religious persecution and massacres in Korea, and pointing out that existing conditions endangered international goodwill.

Japan's sense of national self-respect, and let us hope her conscience also, has been touched by the appeals in behalf of the people of Korea. There are indications that those outbreaks against a defenseless population are now beginning to be regarded by high Japanese officials as unworthy of a great nation and a disgrace to the Mikado's empire. We believe this view of the case will spread, and that the self-respecting and influential element will ultimately unite in the demand that the blot upon the fame of Japan be quickly effaced.

The Fight for Prohibition

NO ONE who has had a part in the fight for prohibition regarded the battle as ended by the ratification of the Amendment to the Federal Constitution. That was a great victory. It took the stronghold; but the Wet army, though suffering defeat, was far from whipped.

The Wets have planned to get around the Amendment in two ways: either they would leave the definition of intoxicants to the courts, assuring confusion worse confounded through conflicting decisions in various jurisdictions, or, under the provision for concurrent state enforcement, they would leave the definition to the States. By a series of well-advertised experiments, they hit on 2¾ per cent. as a measure of alcohol, too little to befuddle but sufficient to please, and they have been making a country-wide campaign to create apparent sentiment in favor of this magic formula, only one-half of one per cent. below the strength of former light beers.

A good many declarations of the gathering strength of the Wet sentiment have been current of late, all aimed at Congress and designed to soften the blow in the enforcement act under debate in the House. On July 14 the House began its debate and 2¾ per cent. beer was killed by a vote of 157 to 90. In spite of every known tactic of delay, the Wets lost consistently and completely. The definition of an intoxicant liquor having one-half of one per cent. alcohol by weight remained in the bill. That measures the intent of the Congress as to what it means to prohibit. Whether or not a beverage with more than one-half of one per cent. alcohol will affect the stability of either mind or matter will not be left open to discussion. For the purpose of this particular case, in order to avoid all conflicts between chemistry, sophistry, and judicial wisdom, the fatal percentage will be fixed and an enforceable law will result.

The country is through with booze of every degree, though the battle still goes on, and the final surrender of the cohorts of John Barleycorn is not yet fixed on the calendar. But some day the Wets will discover that their cause has evaporated and that the desert of prohibition is blossoming with the rose of an unprecedented and clear-headed prosperity.

Idealism Under Fire

UNDER the grilling of the lawyers, Henry Ford has had a rather rough experience. He has been made to appear illogical and to say many things which, to those who know him, must appear absurd. Idealism has little chance of recognition on the witness stand. It is not surprising that, to avoid confusion and shut off further controversy, Mr. Ford admitted that he was "an ignorant idealist." In making that concession he really scored a triumph, for everybody knows the character of his idealism—his great desire to be helpful to his fellow men and to lift them out of poverty and industrial slavery; his wholehearted generosity to his employees and his marvelous success in bringing happiness and prosperity to thousands of homes. His idealism is of a kind that shines all the brighter when it is attacked. He may know little about war and less about history, and he may be weak at definitions and a perfect tyro in politics and journalism; but he is a citizen who can think for himself and others, and whose record of helpfulness might be envied by many who have had large opportunities for service along idealistic lines but who did not have the vision. The country would be glad to have many more idealists of the Ford type. It is a gift which culture may develop; although it cannot confer it.

Where Will Wilhelm Be Tried?

ALMOST any court may try a commoner, but to bring a Kaiser to the bar is a harder proposition. England, which only lately was excited over the proposition to try the Kaiser in London, has taken second thought and is now in a calmer judicial mood. It has occurred to some of the more clear-headed statesmen that to bring Wilhelm to the bar in the midst of his enemies would not wholly conform to the British spirit of fair play, and that a trial conducted under such auspices might give the impression of national hostility and vindictiveness.

Just when and where he will ultimately be arraigned is still left indefinite. It may be that the duty will fall to an international court assembled at Versailles or Paris. Geneva, while ideal in other respects, would provide an atmosphere distinctly favorable to Germany, and there are apprehensions that the Swiss might be disposed to hold the scales of justice too accommodatingly. The Peace Palace at The Hague has been suggested as a logical possibility, having the advantage of being on neutral soil. It has been intimated that the ex-Kaiser himself has hopes that he might be summoned to face his ordeal in a German court; but it is scarcely conceivable that justice would be wholly uninfluenced amid surroundings
where only a few years ago he was univer
shiped as "All Highest," and where his Junk
ents would move heaven and earth to have
crowned as a saint and martyr, rather than p
to be punished for his crimes.

One of the first official acts of the Leag
tions, after organization, will be the appoin
an International Court of Justice and arra
the trial of Wilhelm and his guilty associat
first meeting, according to present progran
held in the United States, but the trial, if it e
place, will be on the other side of the Atlant

Countermining Infidelity

AMONG the many religious assemblies of
mer and fall will be the important
ences on the Fundamentals of the Fai
held in the United States and Canada in Au
September. Comparatively few appreciate t
need for such gatherings. Infidel night sc
miners' children have been discovered in
mining States, at which not only is the di
Jesus repudiated, but even his existence is
and his resurrection declared to be a mere
legend. These schools are organized by fo
cialistic societies. The discovery of their
has convinced the Christian denomination
need of a counterstroke, and they are now
to send pastors and teachers to invade th
field, who can speak to these foreign people
own tongues.

But the wave of infidelity, which came in wi
is known as the "new" German theology
years ago, is not confined to any one sectio
country. It has affected a very large propo
our theological schools and seminaries, wh
essentials of the Christian faith are obscur
mass of unsound doctrine. It is against thes
tions that the efforts of the Conferences on
mentals will be mainly directed, and the prese
when the religious heart of the nation has been
stirred, is regarded as furnishing a favorable
tunity. All the Conferences will be interde
tional, and they will be held in many cities in
States, being conducted in spiritual cooperatio
vital truths of the Gospel will be proclaimed
and earnest speakers. It is a movement wh
hoped will enlist the active aid of the churc
of Christian people generally, and with pra
earnest work it may become a long step
ushering in a nationwide revival.

Politeness as an Asset

POLITENESS as a trait of individual char
one that is all too little cultivated no
The polite man shows the goodness of h
in word and action. Costing him scarcely an
it gains much for him both in the respect of
and in many ways that are sometimes diffi
trace. "Politeness," says one wise old writer,
little and yields much"; while another goes
and says: "It costs nothing and gains every

An elderly gentleman for many years rode
daily on one of the trunk lines between his
home and his city place of business in New
distance of some thirty miles. He was a man
tem and invariably took the same morning
town, sought a seat in the same car and ex
pleasant greetings with the conductor. The
an official who is scrupulously polite to his pas
and is consequently a general favorite. One
he missed the old commuter, and a few days
learned that he had passed away after a brief
Shortly afterward the conductor was notifie
among the legacies in the old man's will w
of $15,000 which the executors were inst
to pay to the conductor in recognition
courtesy and unvarying politeness to the
who had always received kindly considera
his hands.

What a fine lesson is here, especially for the
folks! Courtesy is a duty that public servants
the humblest as well as to the opulent. It is
the finest qualities a man or woman can posse
never fails to awaken responsive feeling, for
is really courteous or polite unless it be of the
Unfailing politeness is sure to win recognition
form that will give pleasure and satisfaction.
younger generation a smiling face, a courteous
and polite address are among the most
assets. They generally go together with
conscience and a good heart, and consequently
be counterfeited.

Pulling vs Carrying

This touring car hauled sixty bushels of wheat from a stubble field to market

The roadster pulling the extra load doesn't know it's doing it

Fruit must be marketed quickly. This orchardist doubles the capacity of his truck by attaching a trailer and multiplies his speed of marketing by two

ON a level road the average truck or motor car will pull approximately four times what it will carry. This is an age-old prin- The primitive Indian hitched his r to two poles and dragged his then wheels were added and it be- a two-wheeled cart; four wheels added and we had the wagon. A er development is the modern r, a vehicle designed to carry y loads at high speed, the horse supplanted by the passenger car, or tractor.

reased freight rates generally and continued upward trend of short charges particularly, both serve to nce the agriculturalist that ab- al conditions grip the railroads y. These conditions react to the disadvantage of rm owner perhaps more than to any other class. sportation is to him a vital necessity. Every- he produces must be shipped, else he cannot hope rvive.

e farmer who has included a motor truck in his ment has reaped a reward in increased efficiency, helped relieve the railroads, and has done much rds "delivering the goods" with satisfaction to the consumer and to himself.

e to conditions arising from the war, its enormous nd upon the motor truck industry of the coun- the consequent shortage of commercial trucks of men, and the importance of low maintenance nses, the two-wheeled and pole trailers have be- an important factor to the farm owner who increase his hauling efficiency.

r the farmer whose volume of product does not ant the purchase of a motor truck, but who owns ssenger car, the small trailer furnishes an ideal ion of his transportation difficulties. An invest- t of approximately one hundred and twenty-five rs will provide him with the means to haul his uce to market or railroad and return with such lies as he must from time to time purchase in but whose transport has heretofore presented ulties. Hitches for the trailer are provided which be attached to any make of automobile or motor k in but a few moments by one possessed of little o mechanical ability.

ndy or muddy roads offer but little difficulty to ruck or passenger car and trailer; the weight being ibuted over a greater number of wheels, less tive effort is required and miring need not be a ter for apprehension. If the roads are so soft as e absolutely impassable the loss in investment and ugh depreciation to the trailer owner is a fraction of what it would be did he e a heavy expensive motor truck standidle.

he scope of activity of the trailer is by neans limited to the farm. Many rural l routes have been equipped with them the government, with a consequent ex- iting of deliveries and collections, the is being doubled with but a slight in- se in cost. Bus lines between cities and lying communities through adopting vehicle have increased their carrying lities, thereby providing their patrons h better service but yielding a larger fit to the owners as well.

Many large construction companies maintain full trains of trailers carrying material and supplies to the scene of operations; cities find them valuable in many ways; highway commissions, engineering firms—there is hardly any industry or business in which the trailer cannot be used to advantage. To the farmer, though, it should prove most attractive. Its low initial cost, low maintenance and running expenses, slight depreciation and general utility render it especially suitable for use on the farm of any size, from the smallest to the largest.

The use of a trailer prevents overloading, a common and costly practice which results in huge repair bills, abnormal depreciation and loss of time and service.

Trailers may be divided into two distinct types: first the reversible, which can be drawn or steered from either end, thereby obviating the necessity of uncoupling and backing by hand power, which must be done in the case of the second or non-reversible type. The chief factor in favor of the non-reversible vehicle is in its cheapness.

There are trailers of all sizes, from the small two-wheeled type of three-quarter ton capacity which the farmer may attach to his touring car and bowl merrily along at a thirty-mile speed, to the huge twenty-ton vehicle designed for the government and used to transport small tanks to the firing line in France.

The three-quarter and one ton type is especially popular. Attached to a touring car it hauls more than a team can, three trips may be made instead of one, the farm's produce hauled to market and on the return supplies brought to the farm. A special home-made rack may be attached and cattle carried to market, or the ordinary farm wagon body may be installed on the chassis.

In the purchase of a single motor truck there must be considered the heaviest weight and the greatest volume which would be hauled during the harvest season; the single truck must be large enough to handle this load. During most of the year the owner could probably operate satisfactorily with a truck of but half the size needed during his busy season; he must, however, pay the higher cost of fuel, maintenance and depreciation on the large truck. Half his carrying capacity is wasted half the time or more and with no appreciable return. The remedy for this is to buy a truck for the average loads and add a trailer for the large. By the purchase of a truck capable of hauling but half his maximum load the farmer can operate at full efficiency throughout the year. When the work is light the truck can be used alone; when the work increases, a trailer bought at one-quarter the cost of a truck of similar capacity will take care of the additional load at about fifteen per cent. of the operating cost of the truck.

The farm owner who does his hauling with teams, but who owns a passenger car, can by the purchase of a trailer relieve his horses for necessary farm work or reduce the number in his stable. Every horse saved means five more acres for profit production.

For the producer of large crops, the dairyman operating on an extensive scale, the cattle raiser who must drive his animals many miles to the loading point with the attendant loss in weight which inevitably results, the large four-wheeled type of trailer is preferable. Ofttimes it is found to be of advantage to run these vehicles in trains. The ordinary motor truck will pull three or four loaded trailers without difficulty and frequently there are seen trains of eight or ten, all heavily laden and drawn along the highway at a three or four mile per hour speed by a tractor.

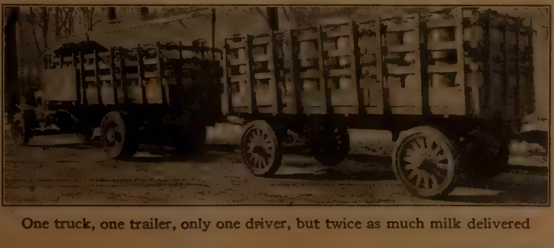
As much skilled expert workmanship enters into the construction of a trailer as into the motor truck itself. A farm wagon attached to the rear of a motor vehicle does not become thereby a trailer. The wheels, bearings, axles and springs of a wagon were never designed to withstand high speeds and the wagon so used would be but short lived.

The use of a trailer with a motor truck or passenger car increases gasoline consumption about ten per cent.; this additional expenditure is far below the cost of an additional truck or one of twice the size to carry the same load. With a light truck and trailer the same load may be transported at a much greater speed than with a heavy slower truck.

Road speed is an important factor in reducing costs and no less important is it to the farmer to deliver his produce in the best possible condition. To the dairyman and truck gardener this element of speed is an especially important consideration and one which vitally affects his income.

The farmer whose business is large enough to keep a truck and trailer on the road continually will find it to be of advantage to cut his loading and labor costs by the maintenance of two trailers, one being at the loading point receiving its contents while the other is on the road to the distributing point or railway station. Time lost while a single truck and trailer were on the road can thus be utilized with an appreciable saving in money.

Garner Palmer.



One truck, one trailer, only one driver, but twice as much milk delivered

DAILY MEDITATION

J. H. Jowett, D.D., C. C. Albertson, D.D., Rev. E. W. Caswell, P. W. Wilson, D. J. Burrell, D.D.

Keeping at One's Best

SUNDAY. Ps. 25:5. "*On thee do I wait all the day.*" What I am thinking about is this—that so many of us only wait on God for a very little while, and then we withdraw, and it is all over. Our waiting is a passing visit, it is not an abiding. We merely call upon the Lord, we do not live with him. We go and we come away, we do not wait on him all the day.

The trouble with many of us is found in this broken and fragmentary idea of the devotional life. We think of our devotions as a sort of discipline of gymnastics which we can pack into five or ten minutes. We do not regard them as a vital communion which runs right through the day. And so fellowship comes to be looked upon as a kind of morning drill. Not that I would disparage the morning drill, even in physical exercises; but the morning drill is not worth much if it is followed by the careless indifference of a lounging attitude, or a shambling walk, or if we huddle up in our chairs in an almost hunchbacked deformity. And the morning devotion is worth just as little if it is regarded as something we can do and have done with and carry no shaping devoutness into the rest of the day. We have not really entered into the secret place of the Most High if we can leave it behind. The only vital fellowship is that which waits on God "all the day."

Professor Gairdner used to say, "One never knows what work God may ask one to do at any moment, and one should always be at one's best." And surely that is only a paraphrase of the Master's counsel: "Have your loins girt and your lamps trimmed, and be ye ready." And if this spiritual readiness is to be ours, it will demand a spiritual habit and not merely an occasional act. For it implies a way of living. It means that the soul keeps itself reverently posed toward the Eternal with an alert readiness to know and to do the will of the Lord.

That is one of the shining distinctions of the angels of God: "They do his commandments harkening unto the voice of his word." Their spirit is ever ready, they are alert and vigilant. They serve him day and night in his temple, and it is a service in which they never tire and never grow old.

J. H. J.

Beauty for Ashes

MONDAY. Isa. 61:1, 3. "*The Spirit of the Lord God is upon me; because the Lord hath anointed me to . . . give unto them beauty for ashes.*" These are very sacred words. They were the first text from which Jesus ever preached a public discourse. When he stood up in the synagogue at Nazareth on the Sabbath Day he opened the Scriptures at this chapter and began to read, and said, "Today is this Scripture fulfilled."

Ashes are the Biblical symbol of human frailty, deep humiliation and sorrow, and absence of nourishment and satisfaction. The Bible takes a very realistic view of the world. It sees the world as it ought to be, and it sees the world as it is. It sees the ruin wrought by selfishness and sin, and holds up before us the picture of a transfigured world. How is this transfiguration to be accomplished? By the Gospel of Jesus Christ. It is to be God's agency in the transformation of the wilderness, in the conversion of chaos and waste into order and beauty. Three things Jesus Christ does for us which fulfill the promise of this verse. He takes away our unrest and gives us inward satisfaction. He bestows grace to enable us to endure sorrow without complaint. He gives us a comforting sense of superiority to death. All these things are by way of fulfilling the figure of the prophet, "beauty for ashes."

Sin is destructive. It is like fire. Unchecked, it leaves only waste and ruin in its train. But have we not seen in the wake of a forest fire a rich growth of flowers of brilliant colors? Nature believes in conversion. Why should not we? Recovery of health after sickness is in the realm of the physical a type of spiritual recovery, a seal and pledge of abundant pardon, of restoration through grace that is in Christ. He giveth beauty for ashes.

C. C. A.

Spiritual Heliographs

TUESDAY. Matt. 5:14. "*Ye are the light of the world.*" As the moon and planets are perfect reflectors of the light of the sun, so the Christian is the transmitter of the light divine, the illuminator of social life, business life and the religious life of men. We are more than reflectors—we *are* the light as it is in Jesus, shining in his world that men may be led to glorify your Father which is in heaven.

If we cannot become a great lighthouse, flashing its beams far out on the ocean of life, we can truly shine like a candle to single individuals along the shore. "You in your little corner and I in mine." Some Christians, like the moon, only occasionally are luminous with the full front; they have spells of shining. Not like John the Baptist, who was a bright and shining light every moment of his life. When a lighthouse fails, boats are dashed on the rocks and wrecks float along the shore. When the Christian fails to trim his lamp by prayer, and keep it full of the oil of grace, how great and terrible is the darkness for perishing mortals who are feeling after God. Christians are miniature Christs to men.

Centuries ago, in London, it was the custom for the crier on the streets to say, "Hang out your light." So Christ says to all his followers, "Put not your light under a bushel," but let it flame forth, for light means life, warmth, beauty, growth, happiness, and heaven.

Be apostles of sunshine, help scatter away the darkness, ushering in the morning of beauty and victory. Night means trouble and sorrow; only the stars save the night from despair. Be children of the light, for fullness of joy comes with the Dayspring from on high.

E. W. C.

The First Revival

WEDNESDAY. Acts 2:2. "*A mighty rushing wind.*" A hurricane is, in strictly scientific terms, a movement of air to a vacuum where creatures need air to breathe. In that upper room sat men and women in whose beings there was a great capacity for God. Like the hart at the waterbrooks, they "panted" for him, and the Spirit, blowing where he listeth, filled, as it were, the lungs of their souls. Given the conditions, this amazing thing had to be. But the conditions, as we have seen, were perfected by humble preparation. In visiting them, the Spirit was not countenancing malice or cruelty or persecuting jealousy.

There remained nothing in them of the passion which might transform their own blessing into somebody else's evil. The gift which they received was formidable, momentous, even menacing. But they could be trusted—they had become trustworthy.

And I note this: The place where they met was shaken. When God thus enters the lives of men, circumstances do tremble. As in the world today, a mighty rushing wind sweeps away the landmarks. Only the flame itself stays steady—unflickering amid the tumult, a fiery pillar amid the hurricanes of the wilderness. It is a flame, kindling no longer on nations as nations, nor on priests as priests, nor on kings as kings. It illuminates the faces of your own sons and your daughters, your old men and your young men, and your very selves. It is not mere fancy nor emotion; there is no intellect too educated, no imagination too brilliant, for this divine and intimate enlightment. In very truth this Holy Spirit is, it seems to me, the one all-inclusive miracle or living wonder that we lack. To want him sincerely, to await him with patience, to receive him in grateful submission is the whole secret of the Life worth living.

P. W. W.

The Forbidden Touch

THURSDAY. John 20:17. "*Touch me not; for I am not yet ascended to my Father.*" The lesson that Jesus taught Mary of Magdala was a lesson for us. The old things of his earthly life had passed away. The work which he had come to do was finished; and at his ascension, every experience of his disciples was to be translated into the terms of spiritual life. No more would he lead them on weary itineraries in Galilee, but from his high place in heaven he would lead them to the conquest of the world! No more conversations by the wayside in the rude vernacular of men, but dreams and visions and voices in the watches of the night! No more frugal banquets in the upper room, but feasts of fat things and wine upon the lees in trysting places where the eyes of the soul are open to see the living God!

Oh, no; there is no interruption of our friendship due to the fact that we cannot touch him with fleshly hands or see him with these eyes. The new relation to which Jesus invited Mary in the words, "Touch me not," is a friendship far closer and more wonderful than Mary had ever dreamed of. Listen to Paul: "Though we have known Christ after the flesh, yet now we know him so no more." To know him after the spirit is to enter into a higher, larger and more intimate, because a divine, knowledge of him.

D. J. B.

When the Blind See

FRIDAY. John 9:25. "*One thing I know, that whereas I was blind, now I see.*" It is not an argument, but a fact of experience that this blind man proclaims. He has a short creed, "I can see." But it is a creed that has become a part of himself. He felt the
light as it flashed into his mind,
ing all the wonders of nature, th
of dear ones and the glories
heavens. From this one fact of
ence the future development
knowledge was to grow like
rooted in the soil of consciousne

Is it not so with the Christian
ence of life in Christ? He know
he has passed from death unt
old things are passed away, all
become new. He says with
"Have I not seen the Lord?" o
the disciples, "Did not our heart
within us as he talked with us l
way?" Does not every soul
light of that first experience c
"Lord, what wilt thou have me t
The eye of faith beholds the La
Calvary. That first spark of lif
glorifies the whole being. The
man could not explain the philo
of seeing; he only knew the fact
had not studied the doctrine of C
divinity, but was absorbed i
power of him who opened his
The most unlettered and ignoran
know the power of the cleansing
the blessedness of pardon and
but cannot explain the why an
how of salvation. Let Jesus, the
of the world, come into your hea
you will know the beauty of that
which transforms your soul fore

E. W.

From Babel to Pentecos

SATURDAY. Gen. 11:9. "*The*
is the name of it called B
Acts 2:6. "*Every man heard*
speak in his own language." It is
esting to compare the curse of
with the blessing of Pentecost.
Babel you had one original m
tongue, one grammar, as it were,
one dictionary; but people beh
as rivals rather than comrades.
did not love one another, they di
acknowledge any one teacher;
hearts drifted apart and their di
became diverse as their affections
is love and faith and hope, not sy
that are the foundations of a b
understanding among peoples, and s
times America has been closer to Fr
through an interpreter than to Eng
by direct speech. When the disc
emerged from their upper room,
flowing with the abundant Spiri
God, who is love to man, every one
met knew at once what was mean
peasants who had never spoken be
save in the patois of Galilee.

Universal, intense, simple—that
the speech of the Spirit. The idea
we talk and write well when we
long words is not of Christ. An
church in Corinth hoped to dis
spiritual gifts by praying in an unkn
tongue, and even today a great c
munion holds forth the message
ancient Latin. Much theology is al
as hard to comprehend, and ther
a wisdom of words that makes the C
of Christ of none effect. As Paul
Timothy to let no man despise
youth, so on his own behalf he le
man despise a childlike Gospel.
the presence of God, let thy sylla
be few—one is enough for sin. Th
who listen as John did for the Vo
will hear a sound of many waters, m
tears—a language known the wh
world over—flowing with infinite
tience and sympathy through ev
cranny of human experience.

P. W. W

Personal Experience with hreaded Rubber Insulation

I have one of the original lot of Still Better Willards, put out in 1916 before any announcement had been made to the general public.

It was in February, 1919, that I discovered my battery had Threaded Rubber Insulation. The car had seen plenty of hard service. I drove it all through the hard winter of 1918—extreme cold and lots of dark days.

But I never had any battery trouble of any kind till one morning in February when I found the battery dead. The day before, the distributor was out of order and a friend of mine who was driving, punished the starter severely and exhausted the battery.

I went to the nearest Willard Service Station, got a rental battery, and had mine recharged. I was told what I didn't know—that I had Threaded Rubber Insulation in my Willard Battery.

I haven't had it recharged since, and it has the same old punch and pep today (June 1st). That's some record, I'll say.

A. JUDSON,
13740 Euclid Ave., Cleveland, Ohio.

The above is a fair sample of what Threaded Rubber insulation means. If this battery had had wood insulation, it would long since have had to be reinsulated; for the owner frankly admitted he had never been any too regular about keeping it filled with water.

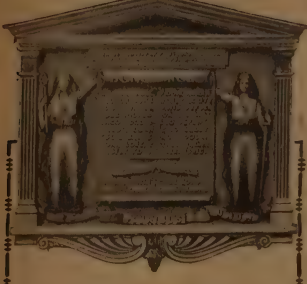
Of course, starvation, overheating and improperly regulated electrical equipment will injure even a Willard Battery with Threaded Rubber Insulation, and therefore it's impossible to guarantee any definite length of life. But under equal conditions Threaded Rubber Insulation greatly extends a battery's life and indefinitely postpones reinsulation.

Three years' experience on thousands of cars has established this fact beyond any question.

Willard STORAGE BATTERY

er Insulation

THIS is the battery referred to above, from a photograph taken three years and five months after it went into service. It was put back in the car and is still alive and kicking. Only once in its life was it recharged from an outside source.



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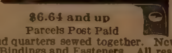

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LIBERTY TOP & TIRE CO., Dept. K, Cincinnati, O.

CHANSUNG'S CONFESSION

Continued from page 824

die and is here tonight; here even by my side. This is she. Chunwha, speak. Go to him."

And Chunwha fell at his feet with a cry, how glad! "Chansung, my husband, don't you know me? It is I, Choonwha, your bride."

Then Chansung understood.

"God be praised; it is true!" and he drew her to him; and Elder Kang raised his hand in blessing and passed out, leaving them alone to a joy too great for other eyes to witness.

CHAPTER XXVI

Home Again

NEVER had road seemed shorter or the world more fair than the two days Chansung and Chunwha walked together from Pyeng Yang to Tai Pyeng Dong. Together they lived over the years of separation, marveling and praising God at the manifest providence that had guided their lives. What joy to be near each other, to drink in the loved tones of each other's voices, to look into each other's eyes and see the love-light there! Sometimes the joy of it could not be expressed in words and they broke forth in song, and again and again they knelt by the roadway and poured out their gratitude to God.

The Elder was much in their thought and prayers.

"If father will only believe now, my joy will be complete," said Chunwha.

"Can we doubt it?" Chansung answered. "When God has done so much for us, can we doubt that he will answer our prayers for father too?"

At last Tai Pyeng Dong lay before them. The river was still frozen, and they crossed on the ice. Avoiding the lower houses, they passed by a path unchanged from Chansung's boyhood days to his father's gate.

"Let me go in first," said Chunwha. "You wait outside until I call you."

She found the Elder alone in his study, and was frightened to see how old and weak he had grown.

"Choonwha, is it you?" he cried, unable to hide his joy in seeing her again.

"Yes, father, and I have come to stay—no," she hastened at the Elder's exclamation of surprise, "I have not given up being a Christian; but you are going to be a Christian with me. Wait till you have heard what I have come to tell you, and then answer."

Slipping to her knees, she took his hand.

"Father, I know how hard it has been; but God is good. Listen. When I came here once before and asked you to be a Christian, what did you say? 'Let God give me back my children and I will believe that he is good.' And, father, will you not keep your promise? If God gives you back your children today, will you become a Christian?"

At her words the Elder turned pale. Trembling in every limb, he answered, "Girl, be careful what you say. I cannot bear it."

Without waiting for further answer, Chunwha called Chansung.

"Father! Father!"

"My son! My son!"

And they were weeping in each other's arms.

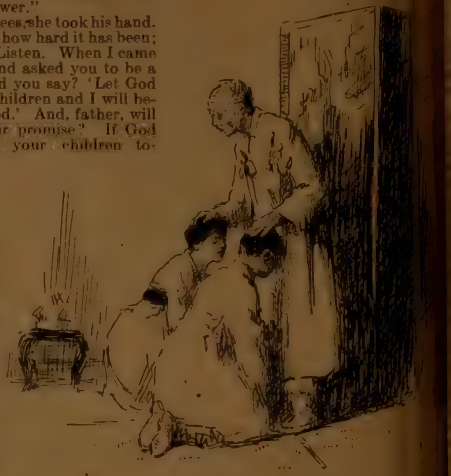
When the strength of the brace had passed, Chansung sl his knees beside Chunwha. Ta hand in his he said:

"Father, behold your childr God has restored. I, too, am tian. Will you not believe now?"

Tears streamed from the Eld Placing a hand on each bowed surrendered:

"O Jesus, Son of God, I y proud heart to thee."

The End



The Week in the World's News

Continued from page 820

to apprehend the slayers of John W. Correll, the most dastardly of recent disquieting episodes. Correll was murdered, his wife assaulted, his son wounded and his ranch ruined.

Major Gen. Joseph T. Dickman returned to America on July 20 and was assigned to command the Southern Department. He has a thorough knowledge of Mexico and is reported to have worked out the problems incident to intervention should this be necessary.

Taxing the President. According to statisticians, under the present income tax law, President Wilson will have to return to the Treasury $21,430 of his $75,000 salary.

Ultimatum to Kun. It was reported, on July 15, that the Allies had notified Bela Kun, the Hungarian Communist Premier, that unless he and his Minister resigned, Allied troops would occupy Budapest. Dispatches of July 17 reported Kun ousted and Budapest full of disaffected troops.

To License Wheat. President Wilson, on July 16, by a proclamation gave the entire control of the milling, exportation and importation of wheat into the hands of Julius H. Barnes, Wheat Director. It was reported that the importation of wheat from Australia and South American countries was threatening to send the market below the Government guaranteed price of $2.26 a bushel.

Congress Recognizes Veto. The House, on July 17, recognized the justice of the President's veto by passing the Sundry Civil Bill with an increase in the appropriation for the rehabilitation of wounded soldiers, sailors and marines from $6,000,000, as originally proposed, to $14,000,000. The Senate passed the bill on the following day.

France Fights Living Cost. The French Government will attack the high cost of living through four plans: food selling booths, cheap restaurants, under the control of the Minister of Supplies, the marketing of all war stocks and foodstuffs through cooperative societies, and the curbing of illicit speculation in foodstuffs. That these plans are not moving fast enough to satisfy French opinion was evidenced on July 18 when the French Chamber by a vote of 227 to 213 passed a resolution calling the attention of the Governm the fact that since the armisti cost of living had decreased in B by one-half, in England by one-q and had increased in France.

Photo Press Illustrating

IT IS the duty of an officer to look after the welfare of his men, but all officers do not follow duty to the degree that Rear Admiral H. McL. P. Huse of the train force of the Atlantic Fleet did early in July. He was leaving his flagship to go ashore in New York City with his wife when a sudden lurch of the barge threw seaman William J. Buckley off the bow into the Hudson. The Admiral sprang overboard, swam to the seaman and kept him afloat until a lifeboat reached them. Admiral Huse, Annapolis, 1878, was president of the Naval Examining Board from Sept., 1916, until June, 1919.

A New Pacific Fleet. The n of the war with Germany was e in the Atlantic and America's equipment was pretty largely c trated in eastern waters. Th being over and peace signed, the fleet has been reorganized unde miral Henry B. Wilson, who will the dreadnaught New Mexico flagship. The fleet will consist ships, 8 dreadnaughts, 6 small ships, 12 cruisers 108 destroyers newest type, 14 submarines, an necessary supply ships, hospital tenders, and submarine "mother"

Strike Halts Shipping. On 16 over 300 ships were tied up in York harbor and practically American port was idle, ships b the Shipping Board and private o being abandoned by their crews. crews had been on strike for a we an increase of fifteen dollars a and the application of the Pacific schedule of three eight-hour w in all American shipping and full nition of the union. The Shipping offered ten dollars a month increas declared the three shifts a day impo because of shortage of necessary The strikers kept close watch on the but there was very little disorder. peculiar element of the strike w union and non-union men were together.

Raisuli Returns. Raisuli, the roccan bandit, whom Roosevelt famous, broke into the news agai July 15 with a disastrous attack Spanish communications at El A The Spanish troops pursued the ba into the mountains.

Hurricane in Chile. A hurri on the coast of Chile on July caused the loss of eighty-seven and property losses estimated at 000,000. Fourteen vessels of var sizes were sunk.

My Overseas Experiences

Continued from page 825

e at this time." Literally hun- f men in each one of these crowds their hands making this con- n. Some, for fear I would not ir hands, would hold up their d wave them in the air. In the eeting, Chaplain Coons told me wo of the boys had asked to be d. At the close of our regular he asked those boys to come to nt, and he prepared to baptize Then I said, "Possibly there ne men here who have not ar- with the Chaplain, who would come today and be baptized ese two." Five stalwart, husky ushed through the crowd. All tood there together as the Chap- nder these strangest of possible ons, poured the water out of an anteen and baptized them.

VING from Paris to Jiveres one ay, our automobile broke down he historic town of Orleans. I there was a hospital there, so hey were fixing the car I took my one and went over to the hospital. d the Major if he would like a music for his boys. He said, "I ly would, Mr. Rodeheaver; come n up and sing to the boys." We great time together for two or hours. One big fellow from down xas had been shot through the he was getting well rapidly, but oing to have a stiff leg. As I d by his cot I said, "How goes hing with you, old fellow?" He "Oh, I am all right, but I guess t have to ride the tame ones when back home."

st of them were figuring and plan- n what they would do when they ack home. I didn't see one who guring on being taken care of; no r what their wounded condition, were all figuring out some plan to care of themselves. One poor with both hands off said with a as I walked out of the ward, I guess I can peddle shoe-strings I get back." I said, "Old man, will never have to do that when et back to the United States."

I was about leaving the main ward in the hospital at Orleans, a doctor said: "Mr. Rodeheaver, that poor fellow down at the end of the row is in very bad shape; I am afraid he is not going to get well unless something can be done for him. He is wasting all the strength he needs to rebuild himself in worrying about what he is going to do when he gets home. I wish you would speak to him specially before you go away."

I walked up beside his cot and said, "Old fellow, how are you getting along today?" He was pale and thin and looked very blue and discouraged. His condition showed plainly as he looked up into my face and with a very plaintive note in his voice, said:

"Mr. Rodeheaver, I am in a mighty bad way. They have taken off one of my legs and now they say they will have to take the other one off. I do not see what in the world I am going to do when I get back home. I've got a wife and baby and an old mother out in Kansas, all depending on me for support and I don't see what in the world I am going to do. There is a little store out there —if I could get hold of it some way, I might be able to support them; but I can't do anything in this fix and I just don't see how I am going to be able to make it go."

I said, "Look up here at me, old man; take off that discouraged expression from your face and put a smile on there. Don't you know that you are a representative of the most generous nation on the face of the earth? If you are not in a position to do it when you get home, you won't have to do anything, because you are a representative of a Government that will take care of you." He smiled the slightest bit and said, "Do you really think they will do that?" I said, "Old man, I am so dead sure of t that I am willing to promise you right here and now that if they do not, I will." Then he started to grin. The doctor, who was standing beside us, said, "Now you certainly ought to be satisfied, Winan—you are sure to come through all right now; stop worrying and let us help you get well." We left him smiling. I was told later that he was getting better and would be coming home before long now.

A Plea for Stricken Russia

CHBISHOP PLATON, Metropolitan of Kherson and Odessa, the among all the surviving Arch- ps of the Russian Orthodox Church, addressed a plea to the spiritual rs of the Christian churches, de- nations and Christian societies of ica, urging them to help his strick- untry. He writes:

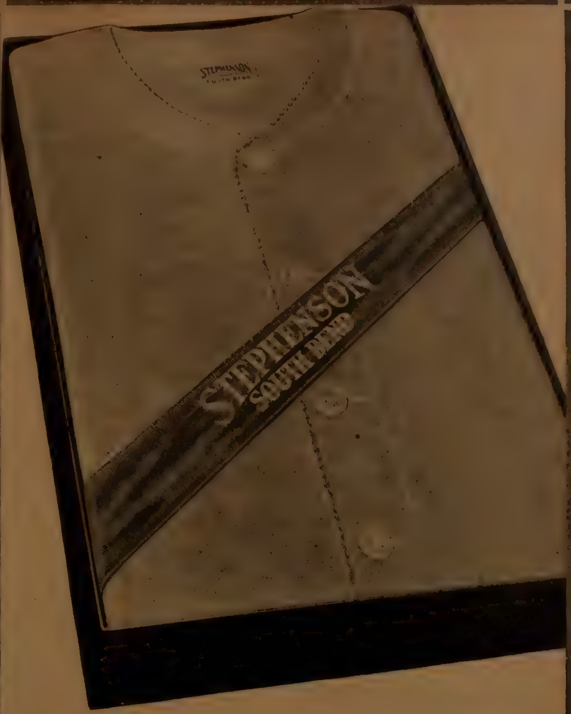
he wrath of God, justly directed ist us, continues to be poured forth Russia. The exceeding great dis- of the Christian Russian nation has ed its climax. The Russian peo- umbering over two hundred million , is perishing. No human power or s can describe the affliction and ors of the Russian tragedy of today. history of the world has nothing on d to compare with it. The faith of st religious people has been humil- l, derided, profaned. One half of educated class, small at best, have massacred. Russian women have violated and dishonored. Chil- have been mercilessly butchered. machinery of government has been royed. Agriculture and industry been deranged. The finances of country have been completely usted.

All that has occurred in Russia has ing to do with either Socialism or munism, or with any other demo- ic forms of social structure in na- This was stated at the Socialist erences at Berne, which condemned sian Bolshevism as organized terror as a complete negation of revolu- Joseph Reinach in the Paris described the condition of Russia the rule of the Bolsheviki as a dition of Dante's Hell; a land of torture and suffering of which even the Chinese executioners have grown weary.

"I pray all of you, my brethren, to support and succor a great nation, even if you cannot save it from destruction. Help it by your prayers to God on behalf of the most unhappy of countries. Exhort all your flocks to prayer—both private and public—as has already been done by the greatly revered Primate of the Church of England. Prevail upon your fellow-countrymen to help an unfortunate people, who have fallen into the hands of thieves (Luke 10:30). Call upon your charitable societies and organizations speedily to assist the Russian people. Persuade your women to help by their sympathy to dry the bitter tears of Russian mothers, sisters and daughters, who have been cruelly violated by monsters from hell in the shape of human beings. Tell your young people and children to entreat their fathers to aid in saving the unhappy Russian children, who are being slain without mercy.

"To the calamities of the Russian people already enumerated, still another is now being added—the most awful of all—hunger. The most fertile of lands, the ertswhile granary of the world, has been turned into a land of famine under the rule of the Bolsheviki. People are dying from exhaustion. Epidemics are raging. There are no medicines. The most indispensable articles of linen are totally lacking."

Archbishop Platon, who served his church in the United States in 1907-14, has shown in many ways his love for America. He will be in New York for about three months.



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Winning Others to Christ

International Sunday School Lesson for August 10

John 1 : 40-46; Luke 19 : 1-10; Acts 16 : 9-15; James 5 : 19, 20

The Joy of the Soul-Winner

By Rev. George D. Allison, Ph.D.

THE last half of the glorious first chapter of John teems with the joy of finding Jesus, heightened by the added joy of bringing others to Jesus. Of course the outstanding event of a Christian life is its time of yielding full allegiance to the wondrous Master, whether by the transformation of a sudden conversion or the definite decision crowning long thought and service in preparation. But the developing experience of a disciple should have many another place of high intercourse with the Lord, many a soul-stirring season in the Spirit, among which the thrill of soul-winning has a special significance.

The great practical heresy of sincere church people is this—they delegate entirely to a few ordained and separated men the whole duty of evangelism. While preacher and evangelist have their place, and a great place it is, we can see clearly from the primitive records that Christianity is a layman's religion, and its early triumphs were largely due to the soul-winning zeal of the average believer. Every disciple should be a discipler; there is a universal priesthood of believers; all are intercessors; all are to be evangelists according to their opportunity. Our text from the Letter of James embodies a truth which seems to have been constantly before the first disciples.

Winning One's Own Household

Simon Peter "findeth first his own brother." When Lydia in our lesson story became Paul's first convert in Macedonia her whole household came with her into the Christian fold. When the nobleman of Capernaum received the blessing of Jesus in the healing of his child, we read, "himself believed and his whole house." So it was with the Philippian jailer. Thank God for the measure of the maintenance to our own time of this household religion, of whole families brought to Jesus by a consecrated father, or mother, or elder brother. So it goes today in the heathen lands afar. When one of a pagan family enters into the way of Christ he is indefatigable in his efforts to win those of his own house. Here in the homeland, where distinctions are less clearly drawn, many have overlooked and neglected this duty. It is astonishing to learn from time to time of a devout worshiper who never even dreams of trying so much as to bring a member of his family into the worship of the Church.

Probably this is a more normal experience, though a vivid one: A gentleman drove up to the parsonage of a rural church and asked for the minister. After hearty greetings he explained his errand. He had purchased a delightful property in the hills; for four months in the year his growing boys were enjoying vacation in the country. The family altar was maintained, but it grieved him that there was no church, both for the sake of his neighbors and his own sons. He offered to make a big sacrifice financially to establish a little mission field, which became thoroughly successful, its nucleus being this Christian man and his wife, the six lads and their playmates. Who shall say what part this incident played in the careers of these young men, now one a pastor, one a missionary, one a Christian physician, and the others Christian workers wherever they go.

In winning one's own household, as elsewhere, it is the life which counts, not the words only—the grace of the Lord Jesus in the heart as well as the "saying of grace" at meals, the manifestation of his forbearance and his spirit of unselfishness and service. Fidelity rather than argument wins. The humble, faithful follower is more apt to bring all the loved ones than the brilliant superficial speaker.

We must not judge one another in this regard. Neither must we be overwhelmed with sorrow of soul if we seem to fail, so long as we have been faithful. Remember that Jesus' own brothers did not believe on him.

The Enlarging Circle

Andrew, Peter, Philip, Nathanael—so the circle of disciples always grows. The friendship of Philip and Nathanael is a beautiful counterpart of the brotherliness of Andrew and Peter. There is an organized effort in Britain called the "Catch My Pal" Movement, which only makes very definite as an objective in Christian soul-winning what has always been a characteristic of Christianity from the time of Philip to now. In one of our churches is a Boy Scout who probably would misunderstand and resent being called a missionary or an evangelist, who has brought boy after boy to the Sunday school and has had more than that to do with their joining the church as well. Deep in his heart there is the old joy of soul-winning, however, as one after another is baptized.

Strangely enough we fail to invite and tactfully urge our neighbors and friends even to go with us to the house of God. We are missing blessing; the fields are white unto harvest, while Christians are curiously timid and indifferent about enlisting as laborers. The people are just as timid about making a step toward the Cross, and need to be not only invited but called for and accompanied to church and in other ways as well brought near unto Jesus.

Most singular of all is the neglect we ofttimes show regarding our fellow members of the class and even those who look up to us as teachers and officers. Every pastor knows how a certain teacher will bring her class one by one to decision while another goes on for years and never so much as thinks of becoming a soul-winner. The former type counts as a great factor in the Kingdom. Not long ago such a teacher died and left a wife overwhelmed with grief. The next day eight boys came to her home and insisted upon seeing her. They told her of the wonderful influence of her husband and insisted on walking beside the carriage which bore his body to the grave. Each promised that his life should be a monument to the fidelity of the beloved teacher who had shown him Christ in all his power and glory. No less than *five* of these boys became ministers of the gospel, while the other three are today Christian business men of great influence in that community. Talk about stars in one's crown!

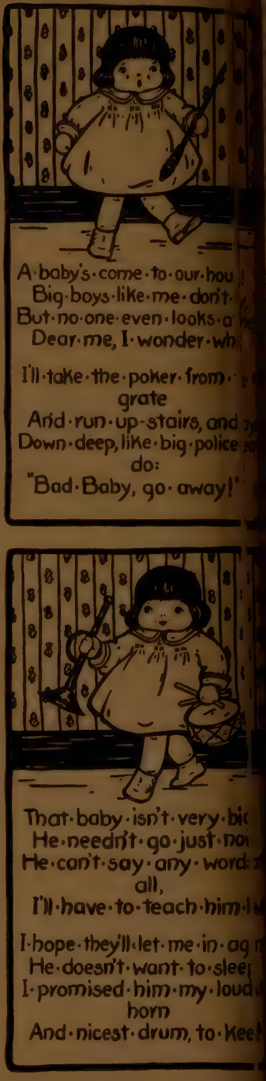
We have to plan definitely and prayerfully a real campaign for a friend or a classmate. Read the selection from Luke in our lesson and see how definitely Jesus evidently set himself to win Zaccheus for the Kingdom of God.

Earnestness in Religion

The social radical, the religious faddist, are always zealous in winning proselytes for their dubious propagandas, while the majority of so-called Christians are absolutely passive. Is the lack one of earnestness of conviction? If we have a wonderful thing we are anxious to pass it on; if we have found a great cure for our sickness we eagerly recommend it to the fellow sufferer. Can it be that we have lost the joy of our salvation, the enthusiasm of the Great Commission? Then the only preparation for evangelism is a deepening of our own experience, a revaluation of our faith, a renewed acquaintance with him who spoke the words of life. Yes, we need conviction, enlarged faith. You can't even sell goods unless you believe in them yourself. If it is true regarding interesting people in cakes of soap or real estate bargains, how much more is it true of securing their dedication of their whole lives to a new purpose, the assent of their immortal souls to a new ideal?

A Change of H

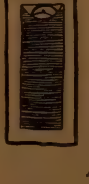
By ELIZABETH FITZ H



A Case for Grandpa's Spectacles

By LAURA A. KIRKMAN

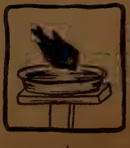
SARAH made a case for her gran spectacles by cutting two pie cardboard six inches long and two i wide, and cutting a crescent-sh piece from the end of the pieces; she then co each piece with scraps o ple ribbon which she f in the rag-bag and s them together by overh ing the edges together.



Grandpa was much pl when she gave him pretty case and said he glad that she had mad

A Bird Bath

JERRY made a bird bath in his yard in the following manner sank a post in a shady spot, nail square piece of board on top of it put an earthen dish filled with w on the little platf In this way birds were safe f kitty's claws, could drink and b to their hearts' tent.



Appalling Atrocities in Korea

'ontinued from page 823

e sent to Premier Hara on June , by the Commission on Relah the Orient, which urged him ish official statements that ad ceased and that important were under way.

le in regard to the Korean sitiad previously been sent by Jeneral Yada to Foreign Mihida in Tokyo, the answer to ad requested the Commission itain a "sane and moderate ," and had called their attention gravity of the whole affair, if ot handled in a proper way."

Atrocities Confirmed in Detail

Federal Council with a new pren confirms the reports of atroci- Korea in abundant detail. While rings of the present age have Korea, it is shown in these that the Japanese military sysll exhibits many of the charrics of the Prussian machine. ng to one newspaper, 6,000 are now in prison. The colonial is bolstered up by a vast system nage. Torture is freely applied man is considered guilty until innocent. Few offices are held K eans, and Korea is the paradise Japanese carpetbagger. The seem determined to drive the language from the schools, and 920, Japanese is to be the only e of instruction. Pressure is put Koreans to emigrate and Japsettlers are filling up as fast as e the southern part of the coun- 'he civil arm of the government nated by the military.

he funeral of the ex-Emperor of who died on January 20, a ble nationalist demonstration at was suppressed by the police in nt manner. Similar demonstravere similarly suppressed in other In the north the authorities determined to penalize the an population, and churches have vantonly destroyed. At Pyengive men died in a hospital from ot wounds. One student was who the revolutionary leaders and his finger-nails were pushed o assist his memory. Another had nger-tips burned. Another was an upright press, with a screw ed from the back; after being d he was hung by a cord tied d one finger until he fainted.

Torturing Women

girls are confined in police stawhere there are no matrons, not allowed to communicate with s. One girl was questioned and n on face, shoulders and legs. At yang two missionary ladies were ed with bayonets as they passed gh the street. Rev. Stacy E. ts and Rev. E. W. Thwing of g were arrested for trying to ct a body of native women. In ern Korea two lady members of Australian Presbyterian Mission arrested and released. Rev. John as of the Oriental Missionary ty was severely beaten by soldiers, stamped on his British passport preaching permit.

Suna Ub gendarmes fired on a l and killed five. Later they shot an old man who protested; then his wife who was weeping and ed their daughter with a sword. nded men were kept two days in n on a fare of rice without water. rene set in and one man had his amputated.

Maungsan in March, fifty-six people were summoned to the gendarme station, where they were shot down, the gendarmes afterward going among them and bayoneting all who still lived. Three who were overlooked later crawled out of the heap of dead.

At Anju the police and gendarmes fired on a crowd of manifestants and killed seven and wounded others.

At Pan Suk soldiers ruined a schoolhouse used as a church and destroyed all the Bibles and hymn books. Five men and one woman were deprived of their clothing and beaten, and one man was burned with matches. One man, between fifty and sixty, was taken to Pyengyang and beaten till he died. The wife of an elder was beaten for not telling where her husband was.

A student, 19, of no religious belief, who was wounded in the left leg by a bullet, had joined a crowd of perhaps 4,000 manifestants, who were fired on by seven gendarme officers, who killed eight men and wounded twenty.

Officials Revile Christianity

The Vice-Governor of Choong Chung Province called in prominent Koreans and advised the people to have nothing to do with Christianity, which was "a Western religion."

"From the very first day of the demonstrations," says the report, "the officials have paid more attention to Christian participation than to that of any other class. Arrests of those actually taking part in demonstrations and made upon the spot were naturally made without discrimination, but in the campaign of general arrests which followed throughout the country, Christians have been singled out for marked discrimination, even before demonstrations have taken place.

"Throughout the country the police immediately began to arrest pastors, elders, and other church officers. Some of these have been released after weeks of imprisonment and examination. Sentences against others are being daily announced, even in the case of men who took no part in the demonstrations, ranging from six months to three years of penal servitude. . . . In some places the men and women of the village were called together; all those who admitted they were Christians were maltreated or arrested and the others sent away. Wayfarers met by soldiers and gendarmes are asked whether they are Christians, and beaten and abused on the admission of the fact. Korean Christians remaining in the villages are given all sorts of announcements by local police and gendarmes. They are told that Christianity is to be exterminated, that all Christians are to be shot, that meetings are to be forbidden.

Widespread Persecution of Christians

"The effect of this treatment varies in different localities. In some places worship is entirely suspended, church officers not under arrest are in hiding, and the congregations are scattered. In some places church meetings have been forbidden; in others the services are continued, but with reduced attendance and with police detectives and spies present; in still others the disturbances have had no effect on the congregational gatherings, and many new enquirers are present, attracted doubtless by the reputation for patriotism which Christians have acquired.

"The facts are personally attested by representatives from the British and American Consulates, members of the Red Cross Society and of the Patriotic League of Britons Overseas. Photographs were taken of ruins and burned and bayoneted bodies."

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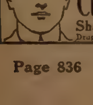
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Nathan R. Wood, Pres., Gordon Bible College, Boston, Mass.

Young People's Topics for Augus

Our Denominational History and Principles

Epworth League Topic. Ps. 44 : 1–8

IT IS suggested that this meeting be led by the pastor, but after the last six months of Centenary education and enthusiasm almost any Leaguer ought to be able to lead this meeting. Methodism is not really a denomination. It is a movement for a wider tolerance and deeper faith. Methodism became a separate movement largely because the established church was not ready for its message and could not keep the pace of progress toward which it impelled. Intensely evangelistic, missionary in its outlook, zealous of truth, mighty in its works, Wesleyanism has blessed all denominations and has had a large part in that breaking down of differences over trivialities which has made possible unity at home and abroad. The Interchurch World Movement, the conferences and surveys and plans the whole Church cooperates, denominations seek first the and forget their partisan a are the logical outgrowth of gospel of Methodism and the d gospel of Congregationalism world consciousness which the strength of Presbyterianism call to the Bible as the only doctrine, which is the centr of Baptist and Disciple teach of the great hunger of the heart for a better hold on truth and a closer realizatio spiritual ideal which belongs us, "Whatever our name or

Speech, Wise and Unw

Christian Endeavor and B. Y. Topic. James 3 : 1–18

THIS was the Epworth Leag for June 15, and will be your Christian Herald of June

Rum's Falsehoods

By FERDINAND C. IGLE

NEXT to the signing of the Peace Treaty and its ratification by the Senate the question of War Time Prohibition is perhaps the most important one to our people. The liquor business has earned the right to be called "the father of lies." False in essence and in action its claims have been untruths. We recall the last batch of falsehoods hatched. Falsehood No. 1 was the statement that when our soldier boys came back from France they would take things in their own hands, and as a member of the New York Assembly was reported to have said, would shoot the cranks that had forced prohibition on the country in their absence. Tens of thousands of dollars were spent in newspaper advertising and otherwise in stirring up our returning soldiers into anarchy and bloodshed against prohibition. Their slanderous estimate of our boys was as foolish as it was false. Our dear boys went abroad with their lives to defend law, order, liberty, justice and truth, and came back the worst enemies the saloon could possibly have. Falsehood second was that the worl would not give up their beer, a they would raise mobs in all t and dynamite the prohibitionist brewers and distillers put these in the papers to invite such riots mistook the workingmen as they did the soldiers who have their beer pails and have no n going gunning for anti-saloon me third untruth was that President would stop the law going int July 1. The fourth lie was t President would on his return the demobilization of troops and of war prohibition. The pape lished this as a positive fact President says that there will b mobilization declared till the rati of the peace treaty and the clea of things in Germany, which wil last to the end of the year, whe stitutional prohibition will se debate and give us a dry nation gress will pass vigorous enfor laws which will be enforced. already rejected the 2.75% beer.

The Bible to Cross the Ocean by Airship

A BEAUTIFULLY bound, silk-sewed, Bible is on the way to England on the mammoth dirigible R-34. This was presented by the New York Bible Society. It is inscribed in gold on the cover, "Presented to Dirigible R-34 by the New York Bible Society, July 6, 1919." A few lines of congratulation and appreciation were also written on the title page. The Book was personally presented to Major G. H. Scott, Commander of the R-34 at Roosevelt Field, Mineola, by the General Secretary of the New York Bible Society, Dr. George William Small Testaments bound in blu also presented to each of the thirty bers of the crew. These were t tive Service Testaments of the that have been so popular wi Army and Navy. The idea of p ing these books to the crew wa gested to Dr. Carter by a remark of the officers of the R-34 that t over was so very tiresome, beca there being nothing to do to fill time. They were very grateful graciously received.

Christian Endeavorers Against Tobacco

THE Christian Endeavor Societies of Georgia and South Carolina at their recent convention adopted the following resolution:

"Whereas, The society ideal of Christian Endeavorers is to 'do whatever Jesus Christ would have us do'; and,

Whereas, Our Bible ideal is 'Clean hands and pure heart' (Ps. 24 : 3, 4), and to 'present our bodies a living sacrifice, holy, acceptable unto God' (Rom. 12 : 1), and to abstain from 'defiling the temple of God' (1 Cor. 3 : 17), and that we have left all to follow and obey Christ:

"Therefore be it resolved, That we, the Christian Endeavor Societies of Georgia and South Carolina, in convention assembled, express our devotion to these ideals, and seek to realize them in our own lives and in others' lives, by opposing, so far as we may, the use of tobacco in all forms by the young through life."

Household Hints

Garden-making fever is one d which no one need fight.

Sheer lace may be more easily safely washed if it is first basted piece of cheesecloth.

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"I was astounded at my new power over men and women. People actually went out of their way to do things for me. they seemed EAGER TO PLEASE ME."

The Secret of Making People Like You

"Getting people to like you is the quick road to success—it's more important than ability," says this man. It surely did wonders for him. How he does it—a simple method which anyone can use instantly.

ALL the office was talking about it, and we were wondering which one of us would be the lucky man.

There was an important job to be filled—as Assistant-to-the-President. According to the general run of salaries in the office, this one would easily pay from $7,000 to $10,000 a year.

The main requisite, as we understood it, was striking personality and the ability to meet even the biggest men in their offices, their clubs and their homes on a basis of absolute equality. This the firm considered of even more importance than knowledge of the business.

YOU know just what happens when news of this sort gets around an office. The boys got to picking the man among themselves. They had the choice all narrowed down to two men—Harrison and myself. That was the way I felt about it, too. Harrison was big enough for the job, and could undoubtedly make a success of it. But, personally, I felt that I had the edge on him in lots of ways. And I was sure that the firm knew it too.

Never shall I forget my thrill of pleasure when the president's secretary came into my office with a cheery smile, looked at me meaningly, handed me a bulletin and said, "Mr. Frazer, here is the news about the new Assistant-to-the-President." There seemed to be a new note of added respect in her attitude toward me. I smiled my appreciation as she left my desk.

At last I had come into my own! Never did the sun shine so brightly as on that morning, and never did it seem so good to be alive! These were my thoughts as I gazed out of the window, seeing not the hurrying throngs, but vivid pictures of my new position flashing before me. And then for a further joyous thrill I read the bulletin. It said, "Effective January 1, Mr. Henry J. Peters, of our Cleveland office, will assume the duties of Assistant-to-the-President at the home office."

PETERS! Peters!—surely it *could not* be Peters! Why, this fellow Peters was only a branch-office salesman. . . . *Personality!* Why, he was only five feet four inches high, and had no more personality than a mouse. Stack him up against a big man and he would look and act like an office boy. I knew Peters well and there was nothing to him, nothing at all.

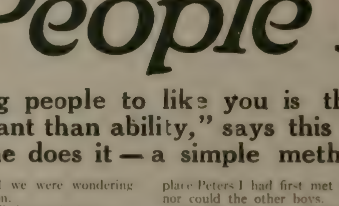
January the first came and Peters assumed his new duties. All the boys were openly hostile to him. Naturally, I felt very keenly about it, and did not exactly go out of my way to make things pleasant for him—not exactly!

But our open opposition did not seem to bother Peters. He went right on with his work and began to make good. Soon I noticed that despite my feeling against him, I was secretly beginning to admire him. He was winning over the other boys, too. It was not long before we all buried our little hatchets and palled up with Peters.

The funny thing about it was the big hit he made with the people we did business with. I never saw anything like it. They would come in and write in and telephone in to the firm and praise Peters to the skies. They insisted on doing business with him, and gave him orders of a size that made us dizzy to look at. And offers of positions!—why, Peters had almost as many fancy-figure positions offered to him as a dictionary has words.

WHAT I could not get into my mind was how a little, unassuming, ordinary-to-look-at chap like Peters could make such an impression with everyone—especially with influential men. He seemed to have an uncanny influence over people. The masterly Peters of today was an altogether different man from the common place Peters I had first met years ago. I could not figure it out, nor could the other boys.

One day at luncheon I came right out and asked Peters how he did it. I half expected him to evade. But he did not. He let me in on the secret. He said he was not afraid to do it because there was always plenty of room at the top.



"People would come in and write in and telephone in and praise Peters to the skies . he was showered with offers of fancy figure positions."

What Peters told me acted on my mind in exactly the same way as when you stand on a hill and look through binocular glasses at objects in the far distance. Many things I could not see before suddenly leaped into my mind with startling clearness. A new sense of power surged through me. And I felt the urge to put it into action.

Within a month I was getting remarkable results. *I had suddenly become popular.* Business men of importance who had formerly given me only a passing nod of acquaintance, suddenly showed a desire for my friendship. I was invited into the most select social circles. People—even strangers—actually went out of their way to do things for me. At first I was astounded at my new power over men and women. Not only could I get them to do what I wanted them to do, but they actually anticipated my wishes and seemed eager to *please me.* But let me tell you some of my experiences:

One of our biggest customers had a grievance against the firm. He held off payment of a big bill and switched to one of our competitors. I was sent to see him. He met me like a cornered tiger. A few words and I calmed him. Inside of fifteen minutes he was showering me with apologies. He gave me a check in full payment, another big order, and promised to continue giving us all his business.

For certain reasons it became necessary for the firm to obtain a signed letter from a prominent public man. Three of our men had tried, and failed. Then I was given the job. I felt I had been made the "goat." But I got the signed letter, and with it an inside tip which enabled us to land a prize order about which our competitors are still guessing and wondering.

Then trouble sprang up at one of our factories. The men talked strike. Things looked ugly. I was sent to straighten it out. On the eve of a general walkout, I pacified the men and headed off the strike. And not only this, but ever since then this factory has led all our other plants in production.

I could tell you dozens of similar instances, but they all tell the same story—the ability to make people like you, believe what you want them to believe, and to do what you want them to do. I take no personal credit for what I have done. All the credit I give to the method Peters told me about. We have told it to lots of our friends, and it has enabled them to do just as remarkable things as Peters and I have done.

Which reminds me: One of my wife's close friends moved to another town where she was a stranger. My wife of course knew of my method. She told it to her friend with the idea that it might be of assistance to her in meeting new people. It helped her so wonderfully that in a very short time she won the close friendship of many of the "best families" in the town. Everyone wonders how she did it. But WE know.

BUT YOU want to know what method I used to do all these remarkable things. It is this: You know that everyone does not think alike. What one likes another dislikes. What pleases one offends another. And what offends one pleases another. Well, there's your cue. You can make an instant hit with anyone if you say the things they want you to say and act the way they want you to act. Do this and they will surely like you, and believe in you, and will go miles out of their way to PLEASE YOU.

You can do this easily by knowing certain simple things. Written on every man, woman and child are signs, as clearly and as distinctly as though they were in letters a foot high, which show you from one quic exactly what to say and to do to please them—to get them t what you want them to believe—to think as you think—to d what you want them to do.

Knowing these simple signs is the whole secret of gett you want out of life—of making friends, of business and social ment. Every great leader uses this method. That is why leader. Use it yourself and you will quickly become a leader— can stop you. And you will want to use it if for no other reas to protect yourself against others.

WHAT Peters told me at luncheon that day was this: " Blackford's 'Reading Character at Sight.'" I did so how I learned to do all the remarkable things I have told you

You have heard of Dr. Blackford, the Master Character Many concerns will not employ a man without first getting Dr ford to pass on him. Concerns such as Westinghouse Elec Manufacturing Company, Baker-Vawter Company, Scott Company and many others pay Dr. Blackford large annual advice on dealing with human nature.

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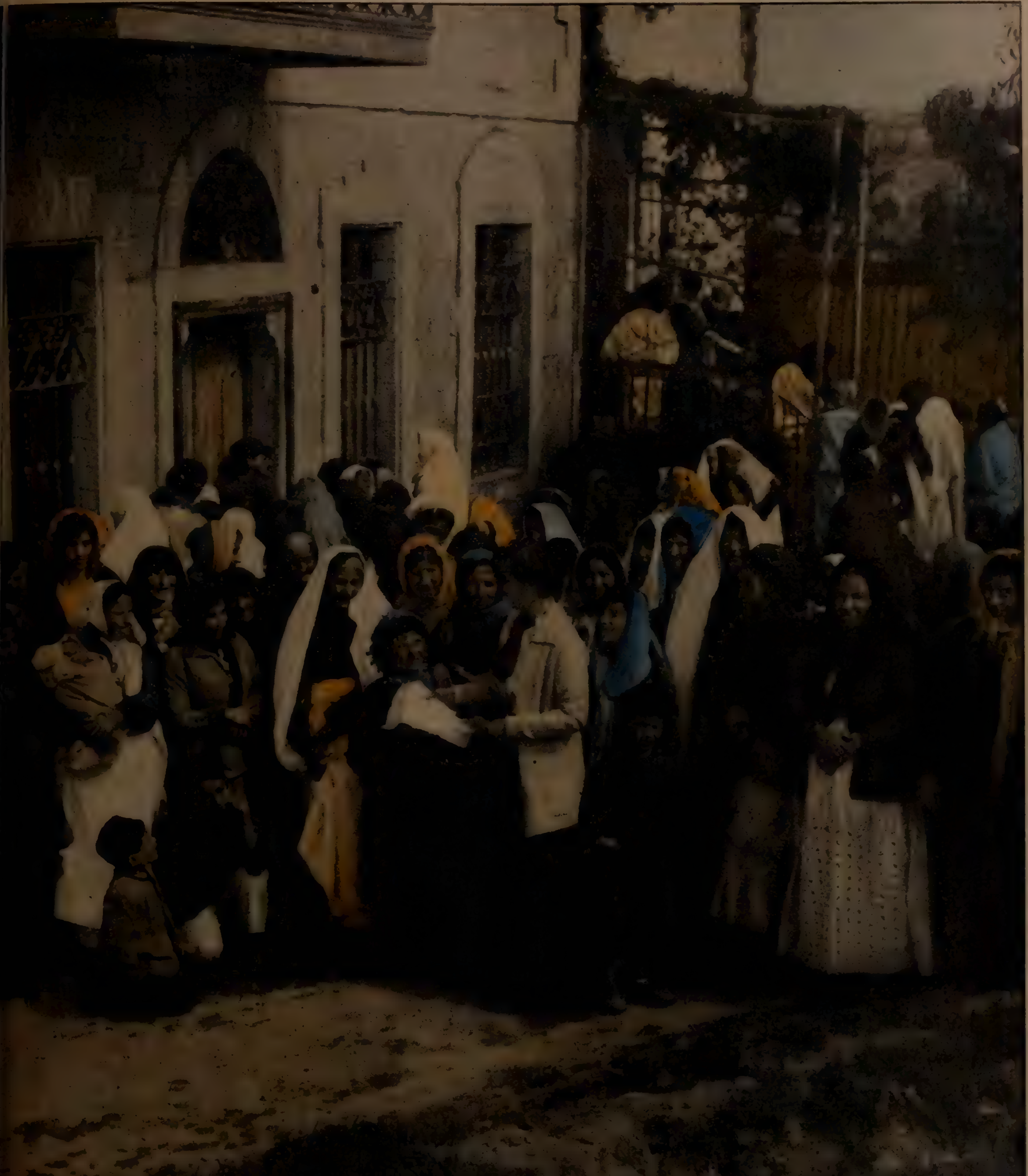
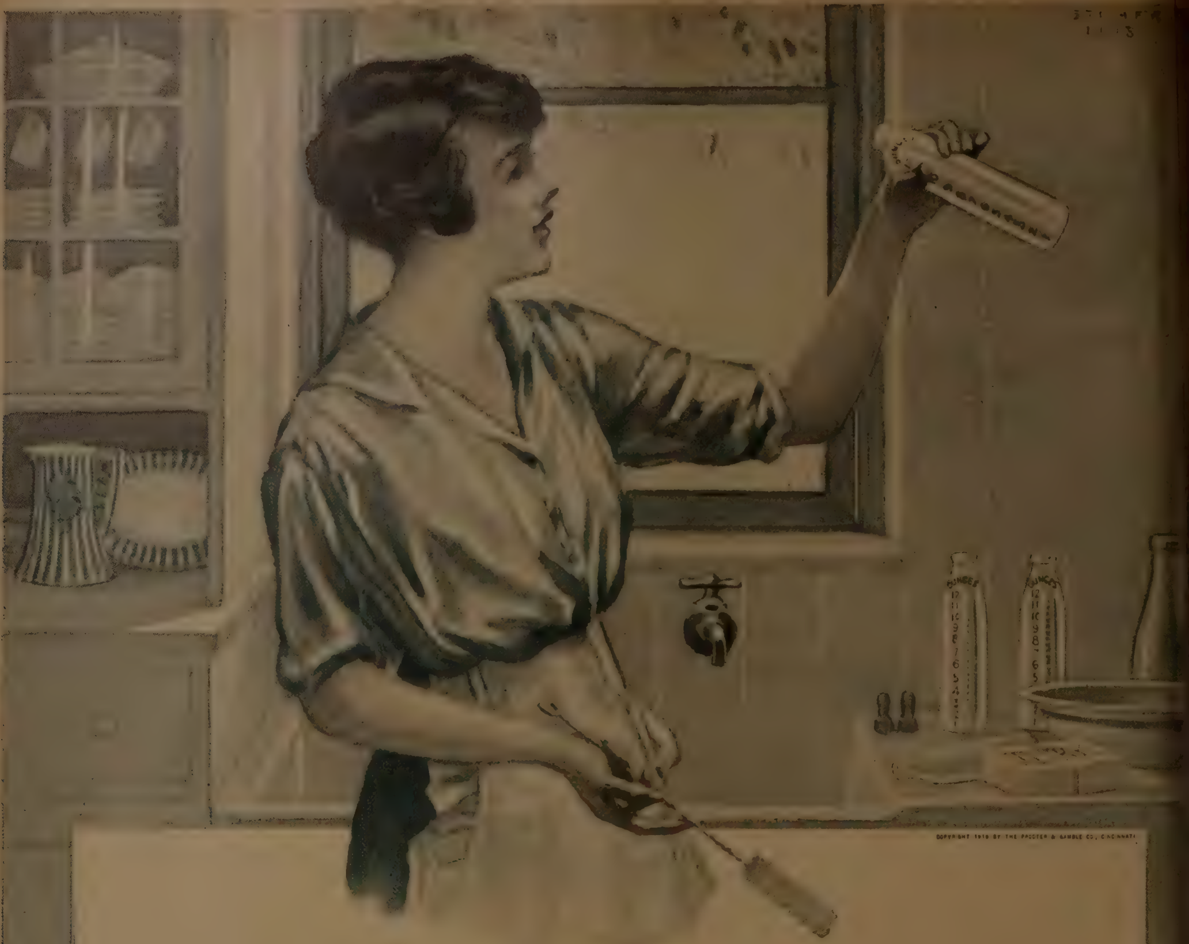


The Widows and the Fatherless at the American Colony in Jerusalem Receiving Christian Herald Relief



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SHANTUNG

By RAE D. HENKLE

OARY with the frosts of the ages, lined with paths cut by the shuffling feet of countless millions of devout pilgrims, T'ai-shan looks down stolidly and imperturbably on the rphosis of China. Below, in its very shadow, birthplaces of Confucius and Mencius. To pled terraces thousands and thousands of peasants climb every year, and have climbed than four thousand years, to tell with their odies as well as with their full hearts their con- n to the gods of their fathers. For forty cen- 'ai-shan has been a sacred spot—the holy n of Shantung.

its setting almost in the center of the great f hills that reaches out from Honan northeast- d pushes into the sea to form the Shantung la, T'ai-shan looks down from its 5,060 feet cradle of Chinese religious and ethical history. ere the world's most ancient civilization spreads ever-widening waves through all of eastern It has seen the rise, the decline and the fall of might, and now, under its very shoulder, it is nrolled the evidence of the ascendancy of the ssertive, modern Japanese ideas.

way to the northwest where the foothills of the in dip down into the valley flows the mighty, tinged Hwang-ho, with its burden of little eating their way against the current. Nearer the southwest, so near that from the heights shan it forms a silvery ribbon stretching away distance, is the wonderful old Grand Canal. ifting, sluggish, rather useless and inefficient ctor in modern life, the Hwang-ho seems to the economic body of China. In another oo, the Grand Canal means China. The con- of brilliant minds in the days when all the rest orld was in infancy, and the fruit of prodigious ell-directed energy, it is a picturesque and icized waterway virtually without value under nsportation conditions of today.

f Shantung province seems to have been dom- by and to have drawn its mental characteristics s three chief physical features: T'ai-shan, the nd the canal. Into this atmosphere has come y practical outer world to overturn traditions, n the pulse-beats and readjust the lives of nine millions of people.

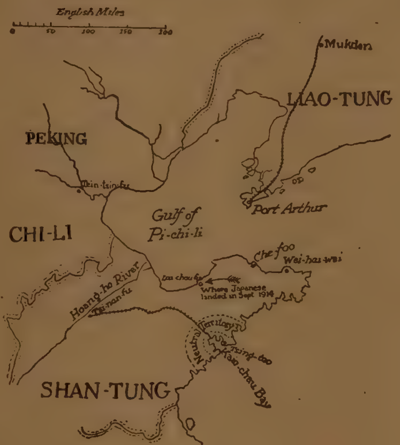
n T'ai-shan now the spirits of Confucius and us can hear the roar of express trains. In the f the valleys can be seen the pit heads of collier- d the steel skeletons reared above the open s of iron mines. The path of the prospector e trail of the surveyor lie over the ground, and ers crowd more and more thickly into the by- vith their gospel of work and trade.

rovince about the size of the state of Illinois, ning 56,000 square miles more densely popu- than any other country in the world, with 698 s to the mile—that is Shantung, over which the nen of the great powers were seriously con- and which threatened for a time to cause a in the peace conference at Paris, just as now atens the rejection of the peace treaty in the can Senate. Even now its future is uncertain. says it will be returned to China. Physically, ably will be made over to the government at Economically, no doubt remains that it will ue to be Japanese. A nation in itself, it will all purposes except administration, an appanage colony of Nippon.

ntung first came into world politics in 1898 when ny, as a result of the murder of two German naries, demanded of China the privilege of leas- ninety-nine years a few-miles-wide strip of round Kiao-chou Bay on which to build a naval nd from which she could extend a "sphere of nce" such as had been granted freely in other of China to other European powers. This strip ised 193 square miles and included the town of -tao, which was rapidly developed into one of the modern and substantial towns on the China

With the cession of Kiao-chou went extensive ry valuable mining and railroad rights in the land, with equally valuable privileges of trade.

gland at this time was possessed of several im- "spheres of influence," including almost all ng-tse valley, but alarmed by the appearance of Germany in North China, and the aggressive attitude of Russia in Manchuria and Inner Mongolia and her gradual encroachment on Peking, demanded for herself a counterbalancing concession in Shantung. Her representations won for her the port of Wei-hai-wei, near the entrance to the Gulf of Pe-chili, with 285 square miles of adjacent territory. The Wei-hai-wei agreement was signed on July 1, 1898, only a few months after the establishment of the Germans.



Outline map of the disputed province which is the center of world attention

China now had lost control under conditions of extra-territoriality of three of her most important strategic points in the general region of Peking: Kiao-chou to the Germans, Wei-hai-wei to the British, and Port Arthur to the Russians. In 1905 Japan succeeded to the rights of Russia in Port Arthur, but some balance of power was maintained until 1914, when Japan dispossessed Germany and compelled China, six months later, to consent to the transfer of all German rights and interests to her. The peace treaty now confirms this Sino-Japanese agreement under an indefinite understanding that Kiao-chou, with the exception of Tsing-tao, will be returned to China, while Japan continues in possession of all the mines, railroads and other public works developed by Germany in the province of Shantung.

Theoretically, govermental control of the province will rest in Peking at some time in the future when the Japanese army is withdrawn. Practically, however, there seems no doubt it will remain in the hands of Japan or her agents, for where trade, industrial and police monopoly lie, there will be the actual physical control. And Japan, under the terms of the treaty of peace, is confirmed in these monopolies.

Strategically, Japan has outflanked her British ally. Established at Port Arthur on the north and Tsing-tao on the south with military strongholds, it is not without the bounds of possibility that she may be able, under the guise of her conceded rights, to establish a strong potential base on the shores of Lia-chou Bay where her troops disembarked for the march on Kiao-chou, or at Che-foo. From either point she would absolutely dominate, with Port Arthur, the narrow strait that leads to the Gulf of Pe-chili and thence to Tien-tsin and Peking. Her position in Lia-chou Bay already has elements of strength. Large preparations were made there for the advance against Kiao-chou and the subsequent siege of the Germans. It has remained, for the four years and a half intervening, a base of operations for the large Japanese force holding the interior of Shantung, and it is to be doubted that all the construction work necessary to such a purpose will be demolished or wholly abandoned.

In practical effect, then, the Yellow Sea after years of a thorough internationalization through the presence of Germany, Russia, England and Japan along its shores, has become a Japanized lake, with England at Wei-hai-wei as the only Occidental representative.

Economically, Japan has won for future development and exploitation what is probably the richest province in all China. Others are larger in mileage. Others have larger potential wealth in coal or iron or oil. But there is not a province which combines such diversified natural resources, large population and ease of access, as Shantung.

Germany systematically and effectively, for the most part in cooperation with the Chinese, began the improvement of the interior as soon as she was established in Kiao-chou. Railroads were surveyed back from the port and slowly a line was pushed westward until an excellent roadbed was completed—the 280-odd miles between Tsing-tao and the provincial capital, Chi-nan-fu. This line was eventually extended on to the northwest until it met the main Chinese railway, the Lu-han line, which runs from Peking south to Hankow on the Yangtse-kiang. The Lu-han has numerous branches and connects at Peking with the Chinese Eastern, which provides a through route via Harbin and Irkutsk to Moscow, Warsaw, Berlin and Paris.

The Tsing-tao-Chi-nan-fu line is fed by several branches reaching in to the hill country east of Chi-nan-fu and tapping extensive coal and iron fields opened and developed by German capital. The capital has become a junction point on the Shanghai-Peking road which comes up from Shanghai and Nanking through the southwestern portion of Shantung, and there is under construction now a road about 190 miles in length which will make direct connection between this line and Tsing-tao. In addition, another road has been surveyed and partly constructed following the Pe-chili coastline around from the west to Che-foo, with branches making accessible new regions, both agricultural and mining.

Three coal fields, extensive in area and with an excellent quality of fuel, provide the bulk of the freight traffic for these provincial railroads. Some idea of the value of the deposits may be gathered from the fact that at the end of the first ten years of their active operation—a period ending in 1910—the three fields produced annually 500,000 tons of bituminous and 450,000 tons of anthracite. This tonnage grew steadily in the four years preceding the outbreak of the war and in 1915 operations were resumed on a large scale by the Japanese. No production figures have become available for the period of Japanese control, but estimates have run as high as 1,000,000, for both bituminous and anthracite.

Iron ore deposits have been opened within easy reach of the coal fields and plans have been drawn for converters which, when erected, will give to the Shantung district a more compact iron and steel production center than any area in the world unless it be that of Birmingham, Ala., or Essen, Germany, with 100,000,000 tons of ore surveyed. It will be almost literally possible to carry coal into the coke ovens and thence into the furnaces in the same conveyers that bear the ore from the mine mouth. Combined with a wage scale for native labor of not more than one dollar (Mexican) a day for what in the United States would class at the very least as semi-skilled labor, Japanese advantages over all competitors in the Far Eastern steel market are obvious.

But Shantung has more beneath her surface than coal and iron. Copper and lead are found in quantities which promise to make their development extremely profitable, although serious work has barely begun in that direction. Only forty miles southwest of Che-foo is one of the best gold mines in China—that of Chou-yuen—and both placer and shaft mines are found at several other places in the province. Diamonds in commercial quantities and of very good quality, deposits of gypsum and an exceptional grade of pottery clay also have been uncovered.

It is not in mineral wealth alone, however, that Shantung is fortunate. The soil in her numerous valleys is very fertile and produces wheat, beans, cotton, peanuts, and rice in abundance. In fact, of the area of the province outside the mountainous districts, there is only a strip from twenty-five to one hundred miles in width on both banks of the Hwang-ho's lower course which is not economically valuable. This comparatively small section is low land, taken up almost entirely by salt marshes for which no use has yet been found.

The opening of the district to commerce brought with it considerable stimulation of silk cultivation and in recent years numerous mills have been established, first by German and then by Japanese capital. The latter have centered at Che-foo, which rapidly became one of the most important ports of China for the export of the cheaper grades of raw silk. While the Shantung product is somewhat inferior in quality due to the absence of the mulberry tree and the use of oak leaves for feeding the worms, it fills an important place in the trade and brings an immense revenue to the growers.

The wax industry, too, is a big factor in the life of the province and is watched and cultivated as carefully as the silk. The tiny insects are placed on the trees in the early spring. At the close of the summer they have produced a peculiar fibrous substance which, when melted, forms the wax of commerce. In the autumn the insects are removed from the trees, taken indoors, and preserved in a fairly even temperature through the winter, when they are again put to work. The peasants found the trees were gradually destroyed by the action of the insects, but knowing little of reforestation there was danger that in a comparatively brief time this source of wealth would disappear. Fortunately the Japanese quickly recognized the peril and they have introduced widely fresh orchards and are encouraging the planting of young trees on areas occupied by the old and declining growths.

The natives of Shantung, through the presence of several score missionary schools and the intense commercial activity of the Germans while they were in control of Kiao-chou, made rapid strides toward real industrial efficiency. While the overwhelming proportion of the population is agriculturally engaged, native labor was used exclusively for the construction and working of mines and railroads, harbor works, roads and other quasi-public improvements, and it has become well accustomed to modern habits of life and work except in the more remote regions.

With the arrival of the Japanese in 1914 a period of intensive development of the country began and thousands of the lower class Japanese immigrants were encouraged to cross over to Tsingtao and move back into the interior. Some clashes bet
natives and the immigrants occurred wl
promptly suppressed by the troops in oc
while still greater numbers of natives we
from their villages and incorporated in
army of laborers which pushed railw
new mineral fields, sank new shafts and o
borings.

Five years ago, the 39,000,000 inhab
Shantung were almost entirely economical
dent on Germany. German money has
sequestrated, all German holdings have
livered permanently to Japan, and the fate o
ple has been placed in the hands of the Jap
has been a very unwelcome and a very bitter
transfer so far as the Chinese are concerne
are rumors of a boycott if, in the end, the
of the treaty of peace by which Japan
Germany's shoes are ratified.

Not even a complete and sustaine
could shake off the hold the people
have over them now, however. Th
too great and, besides, the boycott is
that will cut with both edges, and J
trols not only the most accessible so
supplies needed in Shantung, but sh
the local market facilities, she co
systems of transportation, and she
purse strings of a good part of th
population.

National consciousness makes the
resent the presence of aliens—and
aliens of the same race—as their
masters. The benefits Japan brings,
higher standards of sanitation, mo
efficient industrial methods and more
systems of farming, may be expecte
viate some of this feeling because ther
evitable tendency to prefer prosper
an uncongenial régime to poverty u
less irksome.

Shantung, it may safely be said, is
continue to be Japanese.

Rioting in Shanghai in protest against the peace treaty disposition of Shantung

The Fight in Washington Over Peace

A NEW and sensational turn in the peace treaty discussion in the Senate came in the proposal to attach to the French treaty new clauses which will bind France to act with the United States in resisting any changes in Asia or in the Pacific Ocean which may constitute a menace to the United States and to the peace of the world.

The French treaty is regarded by many diplomats here as unique, in that it is absolutely one-sided. All contracts between nations, as well as between individuals, are usually based on reciprocal obligations. In the French treaty it is only the United States which assumes an obligation.

The United States binds itself to go immediately to the aid of France in the event of an unprovoked movement of aggression being made against her by Germany. The French Government assumes no obligation whatever to the United States in return for this assurance of protection to France.

It has been charged by the Chinese representatives in Washington that the representatives of Japan in Paris solicited from Great Britain and France a secret agreement by which Great Britain and France were to side with Japan on all future questions involving control in Asia and over the Pacific. The Chinese representatives assert most positively they know that such proposals were made by Japan.

The proposed amendment of the French treaty provides a way in which this knowledge may be definitely obtained. If they have entered into no such arrangement with Japan, no good reason can be advanced why they should not obligate themselves to stand with the United States on Asiatic questions. They know that the United States has no disposition to aggrandize itself in Asia.

They know that the United States is the one nation whose conduct in the past with respect to Far Eastern matters has been controlled absolutely by its conception of the best interests of the Asiatics and absolutely uninfluenced by any selfish consideration.

IT IS the concensus of observers in Washington that the situation is shaping itself for a compromise on some of the hotly debated clauses.

Privately, the President's supporters admit there is little chance that he will be able to force the document through the Senate without some reservations or amendments. They are fighting now to make the changes as mild as possible. Mr. Wilson is holding a series of conferences with members of both parties.

The feature of the treaty which is arousing the most bitter debate is the group of articles virtually granting the province of Shantung, in China, to Japan. So important has this loomed, not only in the Senate but in the country at large, that the President is understood to have resorted to diplomacy in an endeavor to persuade Japan to make some formal and public statement of her intentions in Shantung. He believes such a statement should contain the official Japanese promise to restore Chinese sovereignty over the province, together with the date on which this action shall take place. A pronouncement of this character in Tokio, he believes, would do much to allay a very definite American distrust of Japan's motives and smooth away at least one impediment to ratification of the treaty.

The fact that word came from Tokio on July 26 that the government was starting an inquiry into the Shantung issue is taken to indicate that there is a very keen appreciation there of the necessity of clearing the international atmosphere. But it is certain an "inquiry" will not satisfy the friends of China in the Senate.

There is general admission on the part of administration leaders that China was sacrificed to gain Japanese support for the League of Nations, but the defense is offered that the end justifies the means. Critics point to Japan's unfavorable record of aggression in the Far East, America's long protestations of friendship for China, our leadership in the maintenance of her integrity, and our assurances of support when we induced her to declare war against Austria and Germany, and then declare that our abandonment of her now to the mercies of Japan savors of treachery to an ally.

OPPOSITION to the administration treaty program extended further than the provisions relating to the Orient, however. On July 22 the Senate committee on foreign affairs refused to grant a request by the President for approval of the provisional appointment of an American member of the reparations committee on the ground that until the treaty is ratified no power exists to execute any of its provisions, either provisionally or otherwise.

On the 24th, Senator Lodge, chairman of the foreign relations committee, introduced a resolution asking the President to submit the text of the Franco-American treaty which is a part of the Anglo-Franco-American understanding entered into in Paris at the request of Premier Clemenceau for the future protection of France from Germany. Article 4 of that document provides that it shall be submitted to the ratifying bodies of the three interested nations simultaneously with the submission of the German treaty. Senator Lodge called attention to the fact that it had been widely published in the press in this country and abroad, and that it had been ratified earlier in the week by England, and insisted that it should properly be before the Senate.

The foreign relations committee has decided to postpone further action on the treaty of peace until the treaty of alliance is submitted by the President. Following this decision, the Colombian treaty, intended to settle the long-standing dispute between the United States and Colombia growing out of the secession of Panama, was taken under consideration.

FROM the political standpoint, the most important development of the week in relation to the peace treaty was the publication of a letter from ex-President William H. Taft to Will Hays, Republican national chairman, recommending five interpretations to be appended to the League of Nations covenant. Mr. Taft has been the President's most consist
porter among Republicans. The most i
points he brings out relate to a more definit
tion of the Monroe Doctrine, a reductio
British Empire's votes in the league counci
instead of six, a declaration of the unq
right of the United States to withdraw
league in ten years, assurance that all the pr
of the league council be governed by the
principles of international law, and a de
excluding from the authority of the leag
specified internal affairs as control of imn
and customs revenue.

Mr. Wilson, on the 26th, answered a thre
old request of the Senate for information a
ments bearing on the proceedings of th
conference in a letter which promised what
he had brought home with him as soon as
be sorted out and indexed.

In the meantime action on the treaty by
is being delayed. France is strongly in
serious modifications, both in the league
and the treaty proper, and she intends to
vote in the United States Senate before she irr
commits herself.

Marquis Okuma Urges Philipp Independence

MARQUIS OKUMA, Japan's first war pre
of the "elder statesman" and probably
influential of the empire's older leaders, has e
himself in an interview as strongly in favor o
dependence of the Philippine Islands. He
reason, he says, why he should favor the co
occupation of the Philippines by a wester
which thus maintains a foothold in Asia. Th
view, given to Señor Pardo de Tavera, forme
ippine commissioner, expresses the hope t
cordial relations between the Filipinos and t
anese will be greatly extended, and he urges t
ulation of tourist and commercial travel betw
Philippines and Japan.

As a pronounced reactionary, Marquis Ok
more than once denounced occidental influenc
orient and advocated a doctrine of "the orient
orientals," especially the Japanese. Desp
phase of reactionarism, however, the marquis
a large share in the building of modern Jap
founded the Waseda University in 1882, and
the native intellectuals he has been known f
as "the sage of Waseda."

The interview on the Philippines and A
occupation has been seized by the opponents
peace treaty and the league of nations in the
as another important argument against enc
ment of Japanese claims in China, as emph
the active or latent policy in Tokio to exclu
western powers from any participation in Far
affairs.

THE WORLD NEWS OF THE WEEK

Soldiers on Guard in Washington

N ARLY 2,000 soldiers and marines, including avalry from Fort Myers, Va., have been on n Washington, D. C., to bring an end to the series tly race riots. The men patrolled the city in trucks, motor cycles and automobiles mount- achine-guns, while reserves were held at numer- ntral points for emergency calls.

Great Strikes Ended

O strikes of particular importance to the orld's business were settled during the last . A great walk-out of English miners which ened the paralysis of British industry to an end on July 25 when the Miners' ation reached an agreement with Premier George and other representatives of the nment. During the strike, which began ly 21, more than 250,000 men were out ome thirty-five mines were badly damaged inrush of water when the pumpers joined kers.

I the United States a strike of the marine rs which had tied up shipping in all tic coast ports for three weeks was settled compromise agreement on July 26. The of whom about 40,000 were out, won a antial increase in wages, but failed to ce their demand for recognition of their and for an eight hour day. Within hours of the announcement of an agree-, the exit from the harbor of New York a constant procession of ships, great and putting to sea.

er long preparations and much propaganda pport an international general strike on ul 21, the movement proved to be little more than h in the pan.

The Last Joss Is Gone

HE joss has disappeared from the famous Chinese temple at No. 16 Mott Street, New York City. last symbol of the old China has been put away dusty closet and in its place has come the Bible. Ve don't believe in the joss any more," explains ive-hued merchant a few doors away.

is only another, but perhaps one of the final, that for a decade have been transforming the atown of the metropolis into a thoroughly Amer- zed Christian community. With the joss have most of the oriental traditions and customs.

to the old home of the idol has moved the Chi- Association, the most powerful organization of kind in the United States. The association is nthropic, juridical and social, and all the serious ulties of all the Chinese in America are brought ultimately for solution. Its head now is the . Lee To. Born in China, he came to this country boy, returned to the orient a few years later to me a student in the theological department of Baptist academy in Canton, came back to the es for a course at the Bible Teacher's school in York City, and in 1903 he was ordained a Bap- minister in Spokane, Wash.

What Insurrection Meant to Egypt

HE British war office on July 24 made public the cost in lives of a partial suppression of the nation- revolt in Egypt. According to figures forwarded General Sir E. H. H. Allenby, commander-in-chief he British forces, the casualties among European lians were 31 killed and 35 wounded. The British tary lost 29 killed and 114 wounded, while the ive rebels lost 800 killed and 1690 wounded. In ition, 39 natives were executed, 27 were sentenced ife imprisonment and more than 2,000 to short on terms.

he disorders began on March 20 at Assuit and ead rapidly. For a time the situation got entirely of the control of the Egyptian garrison, and trans- ts loaded with Australian troops returning home n France and England were stopped and the troops mbarked to reinforce the garrison. Some bitter ing developed among the Australians as a result his action, but the men from the south seas readjusted themselves and aided materially in bringing about a semblance of order in lower Egypt.

While the revolt is not entirely suppressed, and disturbances occur spasmodically, the decision of the government to permit a nationalist delegation to proceed to London has had a quieting effect.

Prohibition Enforcement

THE temperance forces of the country won another big victory on June 22, when the House passed the prohibition enforcement law by a vote of 287 to 100. The measure is drastic enough to cause the prediction by its supporters that it will effectually suppress the liquor traffic. The "wets" fought to the last, but at no time was it anything but a hopeless fight.

The law provides, among other things, that while liquor may be stored in homes the burden of proof rests on the owner that he acquired and possesses it lawfully; that an intoxicant is any beverage that contains more than one-half per cent alcohol; that it may not be used in a public place; that any vehicle transporting liquor may be seized, and that a building where it is made or sold may be condemned as a nuisance.

The bill was sent immediately to the senate for action by that body. The senate has an enforcement measure of its own, however, and besides, it does not intend to take up consideration of the question until after the peace treaty is disposed of. No senator will predict when that time will be reached.

Army food supplies stored in great bulk awaiting distribution for public use

The day after action was taken in the house, Federal Judge Chatfield, of Brooklyn, sitting in the Connecticut district, held the manufacture and sale of 2.75 per cent. beer to be illegal. The next day in a supplementary decision, he upheld the constitutionality of the war time prohibition act.

While the prohibition cause was receiving impetus from court and Congress the liquor interests announced from Chicago that they have arranged for the filing of referendum petitions demanding the submission of the prohibition amendment to popular vote in Maine, Michigan, Missouri and Nevada. Similar petitions already have been filed in Ohio, California, Colorado, Arkansas, Oklahoma, Nebraska and Washington.

To Repeal Reciprocity

REPEAL of the Canadian Reciprocity Act of 1911 was recommended July 26, by the House Ways and Means Committee. Some Democrats joined with the Republicans in voting for repeal, but others said that action should be deferred pending further investigation. Measures designed to give tariff protection to several industries started as war necessities also were recommended.

Our Loans to Allies

THE United States now holds $9,615,400,527.65 worth of I O U's of the Allies.

This total was reached July 26, when a new loan was made to France of $157,549,000. France alone now owes the United States $3,010,026,800, the Treasury Department announced.

It is reported here that an appeal has been made to American bankers for financial aid for Italy to the extent of $1,000,000,000.

Training Preachers for the Outdoors

BOSTON UNIVERSITY, as a part of the Methodist Centenary plans, will, this fall, establish a Chair of Rural Ministry.

The new department will have courses for college men planning to enter the rural field and pastors now serving rural parishes. Arrangements will be made to relieve country ministers for this special training and efforts will be intensified to enlist men for the rural ministry.

Selling the Army's Surplus Food

THE picture shows a fleet of army motor trucks transporting surplus army food to convenient sales points. The War Department is slowly disposing of excess supplies, but a move to sell them to municipalities has been virtually blocked by the legal opinion that municipal charters rarely permit the use of public funds for the purpose of buying food. An effort is being made in Congress to force the Secretary of War to place on the domestic market more than $120,000,000 of foodstuffs stored in army warehouses. The idea is to make the stocks available for purchase by the public at little more than cost price. A report by a congressional committee submitted to the house on July 24 says that only $12,000,000 of food supplies has been sold in the United States and that much of it had greatly deteriorated in quality.

Korea as One Japanese Sees It

EVIDENCE from Japanese sources of Japanese ill-treatment of Koreans continues to multiply. The Christian Herald in its issue of August 2 published an article from the Japan Advertiser, a leading Tokio journal, telling of the terrible conditions among the natives, and making it very plain that much of the cruelties of which the world has heard are religious persecutions. The Tokio Gokyo (Guardian) in its July edition prints a report prepared by the Rev. K. Ishizaka of the Japanese Methodist church, and Gilbert Bowles, representing the Friends' Mission of America. These men, with two other delegates representing the federation of Japanese churches, recently made a study of the Korean situation. The report contradicts the generally admitted understanding that religious intolerance actuates the Japanese authorities, but it also absolves the foreign missionaries who have been accused by the Japanese Government of inciting the widespread passive revolt of the natives.

Mr. Ishizaka attributes much of the discontent among the Koreans to discrimination against them, especially in matters of trade and education, and he says he has received numerous complaints that the Japanese people and government seem to look on the Korean as "a beast and not a human being."

Church Unity at Work

NOROTON, Conn., laymen are getting together. Recently a union supper and entertainment was given in the Presbyterian vestry by laymen of the Presbyterian, Episcopal and Catholic Churches, all three pastors being present and expressing a hope that closer association might become a fact.

During the summer in Brooklyn, N. Y., the First Baptist, South Third Street Presbyterian and St. John's Methodist Sunday Schools have been meeting together in the Methodist Church. The three churches have also been holding union prayer meeting.

RELIGIOUS

Restoring Persian Missions. The Presbyterian Missionaries who were driven from Urumia, Persia, by the Turks in 1918 were able to return from Tabriz in May. They had left behind a work, begun in 1835, which included an American school for Boys, a theological training class, a Seminary for Girls attended by Syrians, Persians and Jews, twenty-nine churches, a well-equipped hospital and a printing plant. The amount needed to reestablish the work has been recently reported to the Presbyterian Board as $237,000. The mission force numbers twenty-four. All along the route from Tabriz to Urumia the missionaries passed groups of beggars, hungry, ragged, shelterless, old and young pleading for alms. Of several thousand in Hamadan under the care of the American Committee nearly 3,000 were Syrians of the better educated and formerly well-to-do class.

Widening Woman's Responsibility. The Protestant Episcopal Church is considering a new canon to be presented to the triennial convention in Detroit

Continued on page 860

MY OVERSEAS EXPERIENCES

Our Soldier Boys and Prohibition—I Fall Into a Friendly Colored Ambush—Aix-les-Bains an Restful Charms—"This IS Heaven"—France Ripe for Spiritual Revival

By HOMER A. RODEHEAVER

The old slide trombone in the Neuilly Hospital in Paris

SOME people have been asking the question, "Will the American soldier boys be disappointed when they come back and find that we have voted for prohibition in this country?" No, I think they will be pleased; that is, the majority. Of course, some will feel that it has taken away certain of their inalienable rights, but they would have felt that way anyway. I believe it is illustrated by this story, because these men about whom I will tell you were mixing with the soldiers constantly, and knew better than any one else their feeling, and you can tell from the end of the story that they were not prejudiced either way.

On the dining-car, coming from Paris to Saumur, I took the only seat left in the car, by the side of a splendid-looking Frenchman. I soon discovered that he spoke English perfectly. Just across the table were two American lieutenants. All of them were drinking wine or beer—in fact, I think everybody in the car was drinking wine or beer except myself. Just for fun, I turned to this Frenchman and said:

"Would you please tell me how I can order a bottle of water?"

He smiled and said, "I will order the water for you."

In a little while he said to the group of us, "I suppose your American boys will be very much disappointed when they go back home to find that their country has gone dry."

Quite naturally I expected these lieutenants who were drinking to agree with him. Very much to my surprise, one of them looked up and said, "Not on your life! Most of the American soldier boys are going to be mighty glad to get back to a country where they are not being constantly tempted by the open door of the saloon. Many of them have suffered because of booze, and many others have seen what it does to people who use it constantly. So they will be glad to get back to a country that will be different from this."

The other lieutenant spoke up and said, "You are right. I drink a little myself, sometimes, but I have found out I am really better off without it. I used to live in Milwaukee, where I could get all kinds of booze easily, so I drank it, and got to the place where I thought I could not get along without it. However, I moved out West to a dry territory. It was very difficult to get booze, and so I got away from it entirely. I know that I felt better physically, and was better mentally, and did my work better and more efficiently, and got along in every way better without the booze."

Then he addressed the Frenchman and said, "That is what is the matter with your people over here. While they do not drink to excess and get drunk, many of them stay pickled in this stuff most of the time. After a man sits down and drinks about a quart of this wine at a meal, he does not feel like going out and working, but he wants to lie down and go to sleep. That is the reason the people of France have made no more progress than they have. They have been easily satisfied, and have not had the energy to try to improve conditions."

IN ALL my work in the front line area, I did not find ten centers that were sufficiently supplied with Testaments—and every single time I invited the boys to come and get a War Roll Card and sign it, or to come and get a Testament, with possibly two exceptions, they signed all the cards we had in a very little while, or carried off all the Testaments that the Y. M. C. A. secretary had in stock, and wanted more. Of course it was necessary to get the ammunition and foodstuffs to the front line, but again I say it was unfair to deprive a boy who is going to his death of the religious comfort that he might have gotten from the privilege of signing this War Roll Card, or of having his little Testament in his pocket when he went "over the top."

One Sunday afternoon I had a service for a great crowd of men about eight miles from the front line. They were moving that day to the front lines to go into battle. I had tried to get some War Roll Cards, but there were none in that section. I had only one left in my pocket. After talking to the men, and singing for them, I told them about the War Roll Card. Then I told the Captain in charge of these men that I would give him the one I had, and any fellow who wanted to do so could make a copy of it, sign it, and we would be glad to send it in for him. The Captain took the little card, looked it over, took me off to one side and said,

"Mr. Rodeheaver, if you don't mind, I'd like to sign this card myself. I have a wife and two babies back in the Southland, and a dear old father and mother there. They all belong to the Church—they have always wanted me to join them, but, like so many men, I have simply put it off. I am going into battle tomorrow, and of course we never know what is going to happen. I would like to have the folks at home to have the satisfaction of knowing that I accepted this proposition and signed this War Roll Card."

That was the feeling of thousands of men in France who had no chance of signing a War Roll Card.

THE colored men were very curious about all the different implements of warfare. A little shriveled, freckled-faced yellow darky from down in Alabama walked up to one of the gunners of a great battery one day, saluted, and said:

"Cap'n, would you mind tellin' me how fah dis gun can shoot?"

The officer in charge said, "Twenty-five miles, George."

With a very quizzical look on his face, as he started on down the road with his shovel on his shoulder, he said, "Lawsy goodness! Lawsy goodness! Twenty-five miles! Niggah run all day long, and git shot at night!"

Coming down from the front line one day, I found a great crowd of about a thousand colored men drawn up by the side of the road waiting for me. They had heard I was up there, and they thought that sure way to stop me—to be all ready for sor as I came through. They seemed to know right, because I never could pass a crowd li and although I had been singing and playing we stopped the little aluminum Elizabeth we were riding, took out a folding organ, on a little platform in front of these men, an the music. I was facing the west where the just gone down, leaving a red glow in the s in front of me was this army of black fa their white teeth and the whites of their eyes ated; just above the tops of their heads was glow caused by the setting sun, dissolvin in the sky into the wonderful blue of the France, with here and there white fleecy Off to our left was an American airplane, a off to our right was a German airplane. W tell it was German because our anti-aircr were throwing shells around it, and as th bursting the smoke was white. The smoke f anti-aircraft shells was white and the smo the German anti-aircraft shells was black— fully significant of the character of the two This wonderful tone-picture was accompanie dull roar of the battle that was going on just distance over toward the red glow.

Standing there in the midst of these conditions, constantly reminded of the hor frightfulness of war, with that wonderful spread out before me, I started to sing one old "down-South" melodies, one that these b heard in the cabins on the plantations, dow cotton fields and the corn fields of the Sou and at their "camp-meetin's" of other days started to sing, this whole crowd of dark- men caught the spirit immediately, and join their regular way. As they started to sin bodies swayed to the rhythm of the song:

"Goin' to lay down my swo'd and shi
Down by the rivah side
Down by the rivah side
Down by the rivah side;
Goin' to lay down my swo'd and shi
Down by the rivah side;
Ain't a-goin' to study wah no mo'!"

Then when we launched out on the choru throated, wonderful harmony—

"Ain't a-goin' to study wah no mo',
Ain't a-goin' to study wah no mo',
Ain't a-goin' to study wah no mo'!"

One other time which left an indelible imp on my mind was when we found a great cro colored men—wood-cutters back in the woods. was a little open place in these woods wher camped. I stood on a pile of wood, and these c fellows gathered around me, forming a co circle. It was at the time in the fall of the year the leaves have their most gorgeous colors. I sible this is even more gorgeous than in ou country. At least it appeared to me so at that It looked as if the falling rain-drops had caught the rainbow the different colors and spread over these leaves. This was the border just the rim of black faces on this occasion. Agai we could hear the rumble of the guns in the dis and again here, as we started to sing, the crowd, joining in with me, swayed to the rh of the song. We sang a hymn of heaven, lo forward to that reunion of the future after we quit studying about war. Here is the song:

"I got-a shoes,
You got-a shoes,
All God's chillen got-a shoes:
When I get to heab'n goin' t' put on my sh
Goin' t' walk all over God's heab'n.

"Heab'n! Heab'n!
Everybody talk about Heab'n ain't goin' th
Heab'n! Heab'n!
Goin' t' walk all over God's heab'n!"

I asked the commander in charge of this parti group of darkies if the Y. M. C. A. had been to send any man out to give them any reli services. He said, "We don't need anybody out to this group. We have five preachers i group of colored men, and they have a regular ing every night."

THE great leave-area work of the Y. M. is a big subject in itself. One of the most fa is Aix-les-Bains. This is one of the famous res

, and it was here possibly the greatest gam- no in the world was located. The Y. M. C. A. r this great casino with its magnificent seating between two and three thousand ınd the great moving picture theater; small- for small concerts and entertainments, and lobby for all sorts of games and dancing and adidly equipped cafeteria—all this under

ould entertain at Aix-les-Bains between four thousand soldiers at one time. They would ered in the best rooms of all the magnificent this wonderful watering-place. A doughboy 'arm in Indiana or the prairies of Kansas aw a suite of rooms that had been occupied yalty of all Europe and visiting millionaires United States. It was all the same to the doughboy, however, because all his life king. Everything in the way of entertain- as free to the soldier boy—planned and l by the Y. M. C. A.—his board and lodging by the government. After seven months m home, nearly two months in the front hes, two American soldier boys were relieved on their leave to Aix-les-Bains. They went arly their first night, and woke up about ck in a wonderful soft bed with real soft between real white sheets, in a beautiful room. One looked to see if the other was ınd then he said, "Well, it's all over now." said, "What do you mean?" He replied, This ain't real." Again his pal said, "Yes, are on our leave; we are down at Aix-les- we are in a room at a hotel." His friend s head and said, "No, that can't be—you're is time. I tell you this cannot be real. We th been over the top and have been killed, is heaven."

incident expresses better than anything I e opinion of the American soldier boy about e-area: Two boys were taken up to a beautiful As their conductor opened the door, they n and saw a beautifully polished floor. Before uld go in they reached down, took off their and heavy shoes and walked in in their feet so as not to mar the beautiful polish loor. One boy said, "I really could not believe they showed me was for me until after the man it and shut the door and left me in there."

Then we ought to have a whole chapter for the girls of the Y. M. C. A., because in France many of the Y. M. C. A. secretaries were girls—some of the finest of all American women giving their services in this capacity. They did splendid, hard, faithful, efficient work, but even if they had only been there for the boys to look at and talk to, it would have been worth while. It is not an easy task when you are away from the refining influences of the mother, the sister, the sweetheart and the home to keep constantly before us just the right kind of ideals. Temptations are unusually strong, and in some cases unusually attractive. The presence of the girls of the Y. M. C. A. added just the right kind of a touch to the hut or to the Y. M. C. A. leave-area to give the boy new faith and strength and courage to keep himself fine and clean and strong and worthy of the love of the mother, the sister, the sweetheart, and in some instances the wife at home.

One big, bashful boy at Aix-les-Bains stood a part of every one of his eight days leaning against a post and watching a splendid American girl who worked behind a counter. She looked his way and smiled, but he looked very bashful and did not attempt to speak to her, and would hardly smile in return. On the last day of his leave he came to her with a long package carefully wrapped in paper. He said: "Miss, please excuse me, but I just wanted to ask if you will accept this little present from me. I ain't much like the other boys—not even back home did I have much to do with the girls. I have always been a backward sort of a fellow, but it has just been mighty nice to be able to see you here because you have reminded me so much of some of our own women-folks back home. You ain't seemed to mind my looking at you, and I just wanted to know if you would accept this little present from me." She thanked him, and unrolling the paper from the package she found two beautiful long-stemmed roses. On one he had tied a bunch of grapes and on the other two plums. This was an offering of greater value to this American girl than any medal, cup or anything else that might have been offered her.

STANDING in a pair of number eleven army shoes and upon his rights as an American citizen, a big husky, shiny black man from Alabama, U. S. A., looked around on the strange and unusual sights of the city of Bordeaux, France. He had just gotten off a transport with several thousand others of his kind, and he had a couple of hours' leave of absence. He walked up to another shiny black man, apparently very much like himself, and said:

"Bo, c'n yo' tell me wheah is de Y. M. C. A.?"

This second black man had on a red cap. He looked a trifle embarrassed, if black men can look embarrassed, and he replied:

"Je ne parle pas l'Anglais."

Said our friend from Alabama: "Now looky heah, nigger, Ah ain't got no time fo' foolin' around heah, so doan yo' try any of them hifalutin' stunts on me. Ah am asking yo' in good ol' U. S. wheah is de Y. M. C. A., an' Ah wants yo' to answer me in the same way."

The man in the red cap seemed very much more confused and again he said:

"Je ne sais pas. Je regret beaucoup de ne parler pas l'Anglais."

By this time the Alabama man was very much excited and he said: "Now looky heah, nigger, Ah aint got no time to be foolin' with you. Ah doan like them niggers with hifalutin' ideas nohow. Ah's jes' goin' to give you one more chance an' if yo' doan tell me in plain U. S. wheah is this Y. M. C. A., Ah's gwine to bus' yo' in de jaw. Ah'll hit yo' so hard on de top of yo' haid yo'll have a stone bruise on both of yo' heels. Now wheah is that Y. M. C. A.?"

Once more our friend with the red cap tried to be polite and explain that he did not understand, but he got just about three French words out of his mouth when a big fist about the size of a ham and as hard as an anvil connected with the point of his jaw. It was several minutes before the emergency aid man could bring him around and I doubt if even today he understands the cause of all this trouble.

The man with the red cap was one of the Moroccan black men; he looked just exactly like an Alabama darky; our man from Alabama had never seen any black men who could talk anything but English, so he quite naturally thought this man with the red cap was simply trying to put on airs.

The colored men are inherently religious. They are like children in their faith. The Y. M. C. A. had passed out little khaki Testaments to all who wanted them. One darky was heard to remark to another. "Yes—a lot o' dese yere fellers never had nothin' in dere han's befo' but dice. Dey all got a little tan Testament now."

THE VALLEY FORGE MEMORIAL

A HIGH standard of our future war memorials has been established on the scene of the famous Valley Forge encampment. The several structures already completed with those in contemplation are worthy of our best traditions. In contrast to many conven- war monuments throughout the the new chapel with its Cloister of lonies is especially appropriate to asion. The group will be completed erection of a Thanksgiving Tower ting the entire encampment, at the which will be hung appropriately ce chime of thirteen bells.

entire area occupied by the encamp- is today comprised in the Valley Memorial Park, which includes undred and sixty acres. It was ac- by the State of Pennsylvania in nd has since been carefully restored. ds of half a million dollars has been ed in the memorials and in beauti- he grounds. The encampment lies enty miles from Philadelphia and is ly visited by more than a quarter illion people.

site of the camp has witnessed few s in a century and a half and many ting relics of the past have been pre- intact. The double line of en- ments which surrounded the camp till be traced in many places. The s huts which sheltered Washington's hroughout the long cold winter have eared except a few foundations and walls, but the streets they once are still clearly indicated. Several forts which commanded the ap- es to the camp have been carefully restored. d maps prepared under Washington's direction, are still preserved, enable the visitor to recall details of the past.

most interesting relic of the park is the familiar uarters occupied by Washington throughout ng winter. The building is remarkably well preserved and has recently been refurnished much as in Washington's time. The front parlor where Washington held his councils of war and the narrow dining-room where many distinguished guests were entertained appear exactly the same as in Washington's day. The ancient forge which gave the valley its name stands near by. The village blacksmith who shod the horses of the Continental Army has been replaced by a dispenser of gasoline. Even the village schoolhouse, dating from 1705, which was used as a hospital for the soldiers, has been completely restored.

Detail of the "Defenders' Gate," Valley Forge

The group of memorial buildings occupies a commanding position on the crest of a low hill overlooking the encampment. Its beautiful Gothic lines may be seen from all parts of the Park. A temporary frame chapel has stood for several years on this site, where regular services have been held. The first building of the group to be completed has been the Memorial Chapel, which is itself an architectural gem both in its general form and its interior decorations. Every detail contributes to this effect. The pulpit, perclose and lectern are memorials, the screens commemorating the Brigadier General at Valley Forge. There are tablets bearing the names of signers of the Declaration of Independence, and the font and pews and other details bear inscriptions which recall great names of the past. At every turn some memorial repeats some familiar name or date associated with the Revolution.

Adjoining the Chapel is a series of stone bays known as the Cloister of the Colonies, built in the form of a rectangle. There are thirteen of these bays, erected by the patriotic societies of the original colonies. The open windows look down upon the valley below and the scene of the encampment. The bay commemorating New York contains a graceful open air pulpit beyond the line of the Cloister.

A remarkable museum of historic relics has already been collected at Valley Forge. It will eventually be housed in a special building to be called the Patriot's Hall, adjoining the Memorial. The collection includes the tent which Washington occupied in the early days of the encampment, and many interesting relics of the period. A special wing will be constructed to house the Washington Memorial Library, for which 25,000 volumes have already been collected. The porch of the Allies, similar to the Cloister of the Colonies, will be a feature of the group. In another part of the encampment the Federal Government has erected a great marble arch at an expense of $100,000. Scattered about the park are scores of monuments and markers which serve to recall the stirring history of the encampment.

F. A. Collins.

THE GIFTS OF THE NATIONS

In Americanizing the Aliens We Are Enriching Our Whole Citizenship

By GRACE HUMPHREY

GROWING out of Liberty Loan work in Chicago came an organization of foreign-speaking citizens with a woman's committee that included twenty-seven nationalities. And from this came the "Gifts of the Nations"—fortnightly demonstrations of what each people was contributing to America. Pole and Italian, Chinese and Russian, Croatian and Greek, Armenian, Bohemian and many another, men and women and children, they came bearing their gifts. There were talks on the history of their native lands, exhibits of their art, their handicrafts and costumes; their foods were served, their music played, their dances given. So popular were these programs that each time guests were turned away, and engagements to repeat them before clubs were made for months ahead.

Chicago's problem, however, is different from that of any other place in the land. Among her enormous population of foreign-born she can pick and choose and secure inimitable results to illustrate the gifts of the nations. More significant is the success of this plan carried out in a smaller city. Lincoln's home town, now some sixty thousand, borrowed the idea and set about having demonstrations of its own.

Springfield was astonished to find that within her boundaries thirty-two nationalities were represented —such a field to draw on, such gifts as were disclosed, a community asset unrealized and unused! An Italian lawyer, a Greek physician just back from service in a training camp, a Hungarian miner, a Lithuanian priest whose childhood had been passed during the worst period of Russian persecution, a Syrian girl and a Russian boy from high school—these are some of the people who told their vivid first-hand stories. And the attendance rivaled Chicago's, there in the clubroom of the public library, itself the gift of a Scotch citizen of America, a common meeting-ground for all. What Springfield learned of her foreign-born peoples, of their contributions to her community life, is changing the point of view of her native-born citizens—wrong impressions cleared away, a false sense of superiority destroyed, friendly interest and sympathy replacing the pride and indifference of ignorance—a beginning of real Americanization!

Repeatedly the audience observed how exactly a foreigner spoke of his arrival, showing it to be a red-letter date. Not "about nine years ago," but "the twelfth of June in 1912." One man told of getting up at three in the morning to catch the very first glimpse of this land of the free of which he had heard such wonderful stories. And through the fog and mist he saw a great hand holding up a torch. A sailor explained what it was, this symbol of promise.

"That is true," the Greek went on. "America gives us success if we have ability. Ninety-five per cent. of my countrymen make good here—what chance did we have in Europe to get on in the world? More than half of us, here in your city, are in business for ourselves. But only four are American citizens. Can't you help us in this difficult business of naturalization?"

"I crossed two oceans coming to America," said a Hungarian; "the Atlantic, and that was pretty bad, in the steerage, and the ocean of English grammar, and that was worse. I tried your night school for one night. I tried the evening class at business college once. And then, with a little six-year-old next door, I taught myself. Your night school is better now, but there aren't enough classes. And why don't you teach our women?"

"Forty-five young men from my country," said another, "live in Springfield, and twenty-two of them volunteered for the war. We're here to stay. If America needs our help, we'll do our share and more. Here in Lincoln's town we wish you could make us feel more at home—'with malice toward none, with charity for all!'"—one of the frequent references to Springfield's greatest citizen, showing the foreigner's love and appreciation of his character.

"America is all that is good; no one has anything to offer us," has been our point of view. But the foreign-born has a contribution—a virility, a and endurance that bring a new energy into munity life; and not less important, an art genuine appreciation of music and painting a ature. He has, too, in many instances, an i skill in handicraft that must be utilized bef too late. Witness the story of the Florentin smith who shoveled coal in Chicago until his fingers lost their keen sense of touch and his gone; and the Belgian women who broug beautiful handmade laces to a Gifts of the class, but when questioned confessed: Yes, t their looms here, but were working in facto gradually losing their skill.

Not to blot out the foreigner's traditions a but to break down the separating barriers, t away prejudices, is the aim of the Gifts of the demonstrations. What possibilities it of preserve all the good brought to America b peoples, to discover our human resources and lish here the arts and industries whose produ have been importing, to enrich our community incorporating with our own their activities an art appreciation, and in doing this to recogni group, uniting all in love and service for Amer

This work of drawing together native-bo foreign-born, each giving, each taking, calls fo ism and devotion. But it carries its own rew the richer outlook, the deeper knowledge, the b understanding which it brings, rekindling the our own patriotism.

"This is the first time," said a Polish woma Gifts of the Nations class, "you have asked us t with you, not as foreigners, simply as Ame We've been thrown back on ourselves, we've treated as outsiders to the third and fourth g tion. If you hadn't opened the door, we'd stayed by ourselves among our own people; bu that you have opened it, we come gladly and w never go back."

It is true, the war has made many changes; p the greatest the Americanization of American

The Detroit Melting-Pot

By EMMY MARY MATT

THERE is no other city in the United States so uniquely situated in one regard as Detroit. Here have been gathered within the last few years, tempted by the almost fabulous high wage scale of the motor industries and the general welfare plans of the Detroit industries for their employees, people from twenty-five or more foreign nations, and these average one-third of the city's present population.

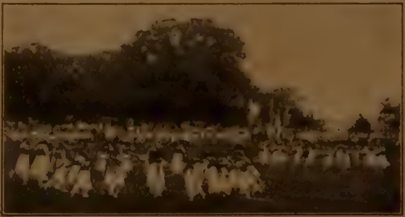
This foreign jungle, however, with its conglomerate evils, is rapidly fading away under the reconstructive or Americanization policy of the city, and such abusive appelatives as "Wop," "Dago," "Hunk," etc., are rapidly being obliterated from the vocabulary of the community.

During the winter of 1914, out of the 23,000 unemployed applying for work at the employment agency instituted by the Detroit Board of Commerce, it was discovered, with alarming concern, that 15,000 of these could not speak the American language! With this appalling army of non-English-speaking unemployed staring the Detroit employer in the face, came the realization that until this foreign populace was taught the American language, it could never be hoped to make Americans of them, and in the Americanization crusade which followed, organized by the Detroit Board of Commerce, every organization of the city was called into active service, whether its functional activities were social, civic, industrial, educational, or otherwise, and so justifiably great have been the results that a spirit of happy, contented civic pride and civic cooperation exists today in the conscious efforts of the foreign populace to espouse the high ideals and customs of America, and to learn its language.

When confronted with the query, "What are you?" proudly and promptly comes the response from the foreigner, "Me? Oh, I Americano!" and the dusky face glows with a new-born sense of civic pride and responsibility.

Many of the factories and industrial plants maintain their own individual policy of Americanization. Private night schools and recreation club rooms have been established and maintained by the industrial heads, where the American language is taught, and where American ideals are engrossed, and the welfare of the men and their families carefully guarded. Paid entertainers are employed for the men and their families at the factory club or recreation center, and the keynote of every activity there fosters the high ideals of Americanism.

The Recreation Commission operated under the auspices of the City of Detroit is doing a tremendous work in the matter of Americanization, for at the municipal recreation centers the esthetic arts and crafts of the foreign populace are carefully subserved, encouraged and guarded, which, with the peculiar folk songs and dances of each individual foreign community, may prove to be a valuable asset to the esthetic future of America.



Playground of the Detroit Recreation Commission

Another channel through which the ideals of Americanism are carried forward in Detroit is the Public Library and its branches, in the matter of providing the proper literature for these people, printed in their own languages; and there has been a large circulation of books upon civics, citizenship, and American aims and American ideals.

More than eight thousand foreign-born men and women are registered in the public night schools of the city, under Detroit's Americanization policy, three nights per week being devoted to the study of the American language and American ideals, and a fourth night, under the auspices of the Recreation Commission, devoted to wholesome recreation, the entertainment and talent for which is invariably drawn from the foreign populace thus assembled.

Previous to the year 1916 the writer, under the auspices of the Detroit Federation of Women's Clubs, was chairman of a Junior Civic System, the aim of which was to reach the parents through the little ones, instilling into the minds of the children of foreign-born parents the first rudiments or principles of Americanism, and this was operated or conducted through the channels of the public schools and the branch libraries.

This Junior Civic movement proved very successful, and whole chapters could be written about the pathetic efforts of the foreign-born parent to imbibe and adopt the doctrines of Americanism carrie the homes by the children of the Junior Civic Le

During the period of 1916-1918, however, the of the foreigner became so great, and grew to tremendous proportions, that more far-rea efforts became very necessary, and here the D Board of Commerce stepped in, and it is largely the heroic efforts of this institution that the fo born element of the city is being gradually recr and is fast losing itself in channels whose sloga watch-word is "America First!"

Hence it follows that through the foreign jun Detroit, although at first beset by fearful odds, a of fervent, patriotic Americanism is piercing, an of what once appeared to be chaotic darkness this wonderful, inspiring light of Americanism!

What was once a pathetic tragedy of foreign m tion without where to call their own, lost amid strange customs and scenes and the strange tong a strange country, has rapidly disappeared, an apparently stolid, sluggish foreigner, under Det policy of Americanization, is fast becoming a fait happy American citizen, speaking the American guage, understanding the high aims and princip American ideals, and owning an American home

Physical Tests For Employees

TO GET a new job in the future will be like en ing in the army, if the plan of a government he officer for the physical examination of all applic for employment in factories and trades is adopte employers.

C. D. Selby, consulting hygienist of the Un States Public Health Service at Toledo, Ohio, adv all industrial and manufacturing firms to appoint dustrial physicians in their employment departme who will assist in the selection of men for every c of work.

He would have, side by side with "safety first" r for the prevention of industrial accidents, posted industrial physician's "health first" rules and minders.

Jobs to Fit Like Shoes

MEN and women seeking employment in facto and industrial organizations will be measu physically and mentally, and given a job tha their capabilities, just as the shoe salesman fi customers with shoes, if industry adopts the pract recommended by Dr. D. B. Armstrong, Massach setts physician, and assistant secretary of the tional Tuberculosis Association.

BOOMERANGS

By MARGARET E. SANGSTER

LIFE is a pageant of first experiences. The first tooth, the first step, and the first spoken word are of course paramount in importance; but later come the first party, the first story book, and the first circus. And so on a maze of years.

emory of my first circus experience is rather my mind. I remember, but dimly, the ele- the bespangled acrobats, the trained bears, performing dogs. I remember, also dimly, ns and the jugglers; and I remember the n boomerang-throwers—a much press-agent- y—who came whooping into the ring, dressed erican cowboys, and did amazing things ious curved bits of wood.

," I questioned, with wide incredulous eyes, se sticks always come back when the men em away? When I throw a stick away it ome back to *me!* If sticks don't come back hy do sticks come back to them? I don't nd!"

iteral-minded lady who had taken me to the us explained at great length the reason for the characteristics of boomerangs. It is strange clear and scientific explanation does not my mind. It is equally strange that the retort of my other companion, one of those ing men who never talk *down* to children, ay, word for word, in the front of my

the psychology of life, youngster!" said the an. "Boomerangs *always* come back. Not oden boomerangs, y' know, but all sorts of ngs. Word boomerangs come back, and oomerangs, and cruelty boomerangs, and ss boomerangs! As you grow older you'll he awful finality of a boomerang. . . . And e mighty careful—if you're wise—about the at you let loose in this surprisingly small ld

rare young man would doubtless have had say upon the subject had not the literal- lady felt called upon to interrupt. I remember sentment the patronizing hand that she laid arm as she spoke to him across my neatly little head

't talk that way to the child," she said harply; "she can't understand your attempts sophy."

ng been brought up by the rigid rule that should be seen and not heard, I did not back—though I wanted to. But as I with t calm watched the Australian boomerang- 's whoop their way out of the ring, a wild nce was gnawing at my heart. And I *have* imes—despite the literal-minded lady's protest mbered the young man's attempt at philos-

world is, after all, something of a mammoth cus. We have our clowns, our jugglers, and obats. We have our dazzling performers who o a drab tent after their act is finished; we ur ringmasters who lay aside their authority hey lay aside their top hats and long-lashed We go, each one of us, into the sawdust circle ttle while. And if we do our part well we gain e—of a sort—and folk remember us for a hile. And if we fail we go, as quietly as possible, the circle of lights. And folk forget us—after while.

unlike the ones who take part in the canvas- circus, the performers in the circus of life ery one of them, boomerang-throwers. Some of re unconscious boomerang-throwers—some go nsciously armed with the little curved sticks they throw about. And if they are wise, they ghty careful about the sort of boomerangs ey let loose in this—I'm quoting—remarkable vorld.

D an editorial yesterday in a certain New k paper. It was on the subject of the German losses—a subject that we in America have known little about.

"German U-Boat losses," ran the editorial, "were rigorously concealed during the war. The Allied governments were also wary about publishing estimates of U-boat sinkings, since in the nature of the case it was difficult to establish the fact that a submarine, supposed to have been disposed of by a depth bomb, was actually destroyed. Figures which recently appeared in Berlin show that the German submarine losses were startlingly high.

"One hundred and seventy-eight U-boats were destroyed by the Allied fleets—eighty-two in the North Sea and the Atlantic, seventy-two off the coast of Flanders, sixteen in the Mediterranean Sea, five in the Black Sea and three in the Baltic. In addition fourteen were blown up by their own crews and seven ran for safety into neutral harbors, where they were interned. The immense damage done to Allied and neutral shipping in the course of the German submarine campaign could not be concealed; the world was greatly impressed by it. It would have been less impressed if the real German rate of wastage had been known. This was, of course, hidden even from the German public—perhaps from the Kaiser and some of the military leaders. *But what wasn't successfully hidden was the demoralization of the personnel of the German navy, caused by the constant drafting of men for submarine work.* The sailors began to look upon U-boats as submerged coffins. They rose in mutiny in the summer of 1917, and Admiral von Scheer says that his plan for an attack on the Allied fleet in the fall of 1918 was frustrated by a similar mutiny. The submarine warfare thus completely destroyed the morale of the German surface navy.

"The revelation of German losses throws a new light on the problem of the submarine's offensive value. The U-boat was a nightmare for a time——"

I MET Tim th' other day
On Broadway;
Hadn't seen him since he fell.
Covered like with streaks of blood.
In th' Argonne's battle hell.

Tim an' me was bunkies; we
Marched together
Through th' water an' th' slime—
Sunny France, hey? We seen weather
That we hadn't dreamed *could* be
Anywhere or any time.
We had fought—well, hand to hand,
Over miles o' broken land,
Through th' Vesle, an' by th' Aisne,
When th' shrapnel fell like rain—
Tim an' me was bunkies—see?

Smilin' sort o' cuss was Tim;
Never seen th' beat o' him!
He could whistle when a pack
Was like lead upon his back;
He could smile with blistered feet;
Never swore at monkey meat,
Or at cooties, or th' drill;
Always laughin'—never still—
That was Tim!

Say, th' fellers loved that boy!
Chaplain said that he "was joy
All incarnate—" Sounds all right,
But th' men said he was *white*,
That meant most to us, I'd say!
Why, we never seen th' day
When he wouldn't help a guy.
If he had a franc he'd buy
Chocolate or chow for us,
Gen'rus little smilin' cuss—
That was Tim!

When *they* got him, I can see
Even now, th' way he slipped
To th' ground beside o' me.
Red blood dripped
From his tunic an' his chin,
But he choked out, "Fellers, win!
"Me, I don't much matter!" grim.

Sure we had ter leave him lay;
War is always that-a-way;
An' we thought fer sure he'd die.
Maybe that's the reason why
We could fight th' way we did;
Why we found th' guns *they* hid;
Why we broke their line in two,
Whistlin' a tune *he* knew
All th' time we pushed 'em back,
Crowdin' on 'em whack fer whack!

I seen Tim th' other day
On Broadway;
He had lef' one arm in France,
But his eyes was all adance
When he seen me face t' face.
"Say," he shouts, "ain't this *some* place?
Ain't it great th' war is through?
Glad I seen it, though; ain't you?"

Smilin' sort o' little cuss,
Meetin' me without a fuss—
Tim, my bunkie, livin'! . . . Tim!
That's him!

IT WAS their boomerang of hatred that made Germany lose the world power that she coveted. It was her treatment of Belgium, her system of terrorization, her appalling atrocities that made our great—and at that time non-combatant—nation turn watchful eyes in her direction. It was her submarine warfare—treacherous, unsportsmanlike, cowardly—that made the United States send more than two million khaki-clad troops across the ocean to finish what had become a struggle between highly organized brutality and civilization. Germany threw her boomerang into the world with a curse and a challenge. With the signing of a certain treaty at Versailles, the self-same boomerang came back to Germany.

CAPTAIN JACK CRAWFORD, the poet-scout who died over a year ago, was one of my friends. Oftentimes he used to tell me of those colorful days when the United States boasted a frontier and savage tribes; oftentimes he used to sing me the songs that he had created on the lonely march and beside the guarded campfire. Some of this songs will echo in my heart for ever and ever—some of them are only pleasant, tuneful melodies.

I remember particularly one song. The exact wording has escaped me, but the gay little tune and the gay little thought back of that tune are things that I shall never forget. It was a song that he called "The Sunshine Boomerang," and it told the listener to gather sunshine and make it into a boomerang and throw it out into the lives of others—And then," finished the song, "a sunshine boomerang will come back to you!"

There's a certain little old lady that I know who has the sunshine boomerang theory figured to a science. She's a good many years past her allotted threescore and ten, and yet she's the most popular person that I know with young people. She is also loved by middle-aged folk, and her contemporaries look upon her as a wonderful leader. I remember how I commented upon her many admirers one day, and how she laughed at me.

"So many people fond of me, you say?" she chuckled. "Why, folk are no fonder of me than they are of any one else!"

"Oh, yes they are!" I insisted, "and I wish I knew your system!"

The little old lady turned suddenly serious.

"I'd hardly call it a system," she said, "because a system is something that has to be studied out and worked over. And if, as you say, people are fond of me, it has just happened so because I'm fond of them.

"Somehow I seem to like everybody. Somehow I seem to be interested in everybody's work. I want to hear about everybody's pet dream—I want to compare ideals with the young business man who lives in the apartment next to me, and I want to hear all about the charwoman's grandchild. I really *want* to. And I suppose people are interested in me because I am interested in them.

"I've found out, through years of experience, that the world is willing to give back to you just the degree of affection that you give to the world. It's not a system—it's something inside of the heart!"

Friends of mine, let the boomerangs that you throw into the world be sunshine boomerangs.

Have you ever gone into a crowded subway coach on a rainy day, when folk were damp and unhappy and carried dripping umbrellas? Have you ever noticed the almost certain atmosphere of depression in that coach? Of course you have!

Well, the next time you go into the subway on a rainy day, try smiling! Smile at the woman across the aisle from you, or at the small messenger boy who is leaning against the door. And then notice how the smile spreads, and how the heavy atmosphere in the coach becomes suddenly lighter and brighter. Life is often like a subway coach on a rainy day.

WHITHER GOEST THOU?

A SHORT STORY BY EDGAR WHITE

"ANSWER that question, my wise friend, and you can name your own fee!" said the old man, and his cavernous eyes glowed with an uncanny light as he turned them on the Economic Expert, Sydney Harlan, to whom he had brought the strangest problem even that man of experience had ever encountered. The expert's white face, however, showed no surprise as he meditatively repeated the question:

"How can I retain control of my money when I'm dead and gone—"

"Yes, yes!" The old man licked his dry lips.

"And know it's mine—all mine—to use just as I want to—any day—any hour," the expert went on slowly.

"That's it—it's mine—all mine, a good half million or more, gold, silver, notes and securities. There's not a discountable paper in the lot. And I want them to go on drawing interest, understand, after I'm gone—to keep on adding their cent per cent just like they do now, and going to my credit. That's the question!" croaked the old man, his excitement causing his breath to run short.

"In short, Mr. Larne, you want me to find the answer that will beat the game of life and death!"

"That's the idea—to beat the game of life and death. Ha! Ha!"

There was no mirth in the laugh, but the miser seemed to get enjoyment of a kind out of it.

"I've got a whole rogues' gallery of good-for-nothing kin," he explained; "they know I'm past 70, and they look at me with hungry, wolfish eyes every time I pass. I know what they're thinking of, the worthless drabs. And I've sworn they shall never have a cent of my money. My poor old wife died 20 years ago, and not one of them come round to help. Now, they're flitting about in the shadows waiting—waiting—say, Mr. Harlan! It will be worth ten thousand dollars to find the answer!" declared the old man rising. "Your money will be ready—tell me how to beat the game of life and death!" Again he croaked, and it sounded like the discord of a piece of machinery out of place.

"I'll think it over," returned the expert, "but I'm not saying that I will find the answer. I confess the question interests me, and I'll look into it. If I get a line that will do you any good I'll let you know."

HARLAN was a man of about 50, slender, gray-eyed, with hardly a wrinkle in his smooth shaven face. For 25 years he had been working out problems for others—solving the matter of loss in great factories and industrial enterprises, looking for the profit-leaks in railroad lines, coal mines and so on. His remarkable success had given him an almost national reputation as a business expert, and he had all the commissions he could attend to. But never before had he received one like that given him by the old miser of Fontaine Valley. Truly it was interesting. The Game of Life and Death! It had a sporting sound that appealed to the expert. He had played it himself, in a way, going through coal mines, following the tubes sunk under rivers by the tunnel builders, measuring the vibrations of sky-scraping chimneys and the like. But this was different. He would have to read up.

Harlan was the owner of a magnificent library. He shut himself in for three days, notifying his assistant that no callers were to be permitted under any condition. Copious notes were made from many writers. The expert was a man of unbiased mind in matters of faith. He belonged to no church. He was merely an intellectual machine, who devoted his brain to the service of others because he loved to think and work out puzzles upon which other men failed.

Having placed his mind upon the subject for the purpose of reaching a judicial decision, Harlan was somewhat surprised at the pitiful lack of plausibility in the doctrines of the non-believing writers. They wouldn't stand up when measured by the tape of cold logic. There was no reasonable explanation for the creation of life and matter by any of these ponderous scientists. The more he dug into them, the more incoherent they became. Some pretended to set out evidence of the spirit's return from the grave. Their claims were astounding. Their evidence—they had none. The return from the shadow land was shrouded in misty legends, superstition, conjecture.

Casting the unprofitable volumes aside, Harlan arose and paced the floor of his library, an unlighted cigar in his mouth.

"Is it possible that no man has ever solved that problem?" he muttered. "It has doubtless been asked in all ages. Here are the works of sages, wise men who have written from the beginning until now, and yet—and yet—"

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

The quotation came unbidden. Though not a churchman, the expert was too well versed in affairs of life to neglect such a work as the Bible. At first thought, the quotation seemed incongruous, almost grotesque. But the question it instantly presented was, What is life?

The Book had the answer ready, clearly, without equivocation:

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever believeth in me shall never die."

"Believest thou this?"

Strange he should recall those quotations now. He hadn't read them for years. Perhaps it was natural action of his subconscious mind, which he called his "silent partner." Certainly that was getting around to the old miser's problem. It answered the questions for the same man. But would it answer for the man who made money his god?

"Whither goest thou—to heaven or hell?"

The expert's brain felt dazed at the way the questions came at him, in logical sequence, as if propounded by some severe cross-examiner in court. But as the questions came, the logical character of his mind brought the aswer. In the silent watches of the night, with nothing else to disturb him, he had opened the doors of his mind to a discussion which had continued automatically. He was unaware of any effort on his part, but as the final question—in itself the answer—came, he threw his cigar in the grate and sat down in a large chair, limp and like a man tremendously exhausted.

"Whither goest thou?" he murmured. "The whole thing is right there and I've got to answer it for myself the same as he has. In it is what we call the problem of life and death."

IN THE morning Harlan called up his client and arranged for a meeting that night. He did not answer Larne's eager question as to whether he had found his way, but said he would talk it over when he reached Larne's house. It was not Harlan's custom to take the trouble to call on his clients; he let them come to see him. But he wanted to get away from interruptions. The thing had taken complete possession of him. He was on the threshold of a new era of life.

It was a good two hours behind the time appointed when Harlan knocked at the door of the gloomy country mansion occupied by Larne and the two servants who worked about the place.

"You are late," said Larne, frowning.

"Yes," admitted Harlan; "there was a reason."

"Come in."

The two entered the large, ceiled room which in the ordinary home would be called the parlor. It was meagerly furnished, cold and lighted by a short candle which Larne carried in his hand to receive his caller.

In the semi-light of the bare room the old man's form seemed shrunken and grotesquely out of proportion.

He was attired in a large, dark wrapper, and the white, gaunt face, with the crafty black eyes, suggested an uncanny apparition.

"Have you been working on my case?" demanded the old man.

"Yes."

"Well?"

The black eyes seemed to roll with suppressed excitement, and the skeleton claws twisted nervously on the chair arms.

One who narrowly noticed the expert might have discovered that he too was laboring under some sort of excitement, but he was better trained at hiding the emotions than Larne.

"First," said Harlan, "I want to tell you of a little experience in walking from the station."

"Did you walk all the way?"

"I did. I love to take solitary strolls in quiet places, either day or night. As I entered a forest the other side of some stream I heard the report of a gun, and almost immediately afterward the agonized voice of a man: "Oh, Uncle Jacob, I didn't know it was you! I didn't know it was you!""

Larne shivered and drew his cowl closer about him.

"I hurried to the scene," Harlan went on, "and found an old man lying in the middle of the road and another man trying to lift him up. There was a gun in the road. I offered to lend a hand in raising the man, and the other, after I had convinced him that my only object was to be of service, gratefully accepted my help and we two carried the wounded man to a cabin a little way back in the forest. As I had taken a course in surgery, I immediately made an examination, and discovered the ball had entered the right shoulder, crashing through the bone, and passing out. Though painful, it was not a dangerous wound. I communicated this information to my assistant, who was overjoyed that the injury had not proved fatal.

"After dressing the wound and applying such restoratives as were at hand, the patient ca and freely talked to us. As I had apprehe man with me was the one who did the shoot had made a mistake—almost a fatal one. Hi was to kill another man."

"Did—did you learn who the other ma asked Larne, chokingly.

"I did. I'm coming to that. The man highwayman; his motive was solely reve seems the injured man, whose name was Ja well, was a sort of circuit rider among the poor of the country, a good Samaritan in word a The poor worshiped him as a messenger of G I learned from the would-be assassin. Jac was dead, and he lived alone in the little ca was a man of about 65, somewhat worn and feeble. Walking along the roadside with his might easily have been mistaken for—"

"For me," muttered the old man.

"For any man of that age and physical con remarked the expert, tactfully; "but to put and blunt, this man had mistaken the kind Jacob Doowell for the wealthy Mr. Larne. Mr. Doowell learned this he immediately b importune the man who had shot him to his feud against you, and the man with tear eyes promised that he would never harm a your head, no matter how you had wronged

"Thank God!"

"You say God?" returned the expert "Do you believe in God?"

"Why, er—I—yes, I guess I do," returned man uncertainly.

"That he's the Maker of heaven and ea all that, as the creed has it?" went on Mr. eyeing his client sharply.

"I was taught that in my early days," rep old man, musingly. "I've no reason to thi not so."

"Look here, Larne," exclaimed the expert, "Will you do what I say?"

"Why—I—what do you mean?"

"You asked me a question the other day, came out here with the answer. I'm in earnest You were close to the grave tonight! You'd think of something besides your dollars."

"I'll do as you say," Larne muttered, weakl

"Good! Now, why did that man want to k tonight?"

"Because of a difference—just a small m some money—70 or 75 dollars—not mu enough to kill a man over."

"Not much!" cried Harlan fiercely. "Di know that man and his wife came mighty near ing this winter? Did you know that 70 or 75 which you call so little would have saved the his baby? That it would have meant a prince tune to him—a happy home, comfort, health? you know you deprived him of all these thin holding it back from him? It nearly turns my cold, and I'm not used to getting excited. But here: You said you'd do as I say: Give that m money!"

"I'll do it! I'll do it!"

"Tonight?"

"Yes, tonight."

"All right. You wait here and I'll go and him."

Half an hour later, a roughly-clad, uncouth stood in the center of the big room, sobbing.

"I don't know what to say—I didn't expect Mr. Larne—you been good to me. I've don wrong, and you forgive me, and pay me more was mine—I—I—God bless you, sir."

THAT night Larne showed the expert to his in the big building; there were tears in his and his hand trembled.

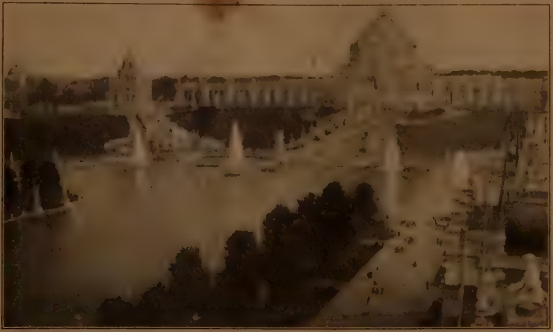
"Are you richer or poorer, Mr. Larne, by night's work?" asked the guest.

"Richer! A thousand times richer!" exclaime old man. "If I had made ten thousand d today my night's rest would not be near so You have shown me the way, Mr. Harlan, but only a starter. I want to retain your services. is much for you and me to do if this money i saved. I've been thinking—thinking fast! things have been coming into my mind ton Things that are bringing me curious peace and h ness. There's the children of the factories, o the river; the mills where babes are worked slaves, and the mothers too. I shall build homes out here on my estate, where they'll pla the green grass and bathe in God's sunshine. shall pay nothing. And there's to be a beau library and reading room for the miners over in bondale and—"

"I see," said Harlan, quietly. "We have the an —you and I, because I am going to help in th I have money too, and was wondering what to with it. Good-night, Mr. Larne, and—er— bless you!"

A NEW NATIONAL CAPITAL?

Proposed Removal of Government Seat to Present Center of Population



A proposed plan for a new national capitol located in the Middle West

THE Mississippi Valley region is organizing for cooperative effort. This vast domain is bounded on the east by the watersheds of the nies and on the west by the Con- Divide of the Rocky Mountains. ads from Canada to the Gulf of This valley, the richest in the contains more than one-half the ion of the United States, and in it found 70 per cent. of the farm acre- oducing 76 per cent. of the wheat per cent. of the corn. It also pro- 0 per cent. of the bituminous coal, ent. of the lumber, 70 per cent. of on, 55 per cent. of the wool, 74 per the cattle, 69 per cent. of the petro- nd 94 per cent. of the iron ore pro- n the United States.

Mississippi Valley Association, a ar organization, held its first annual tion in Chicago, April 23, to consider problems of interest to the Missis- alley and to insure the cooperation ections. Although its more immedi- blems are the development of domes- foreign trade, the improvement of th and south lines of transportation, ng the waterways and the develop- f gulf ports, and good roads, various other s of great interest were included in its program her consideration.

ng others was a recommendation for an educa- propaganda the purpose of which is to build a ent national capitol in a convenient location Middle West, using the existing government gs in Washington as Eastern executive head- rs.

OR to the convention the Association addressed ters to the eight regional vice-presidents advis- t this subject was worthy of serious consideration he standpoint of the practical advantages and ies arising out of such a change, and suggest- at the larger Middle Western cities engage in a y competition setting forth their advantages logical site for such a permanent capital. The e of such rivalry would be to stimulate interest call the nation's attention to the fundamental which make consideration of this problem de- at the present time.

memorandum filed by Chicago through its Association of erce calls atten- the fact that the g high taxes will l for many years; s of dollars will be sed by the Na- Government each making the gov- nt one of the larg- usiness organiza- the world has ever ; this enormous ss should be handled in a businesslike er without wasting ople's money; the nt conduct of an mous business l over such a vast ry demands ad- ration from a cen- oint; the executive uarters for this ous business is in Washington, D. ich was the center United States at a when the total pop- n of the country ess than the popu- of Illinois today; ngton is no longer enter of the United s, but is on the east- inge of a vast em- hree thousand miles and twelve hun- miles from north to ; the center of pop- n, since 1790, has d from a point a niles east of Balti- to the western part diana and within hundred miles of go; all the large ess communities grown up at a dis- from Washington, ng it out of touch the business activi- f the nation and in a situation entirely unlike that of London, Paris, Berlin, and other world capitals which typify the business, political, and social life of the respective nations.

Contrary to the popular impression, Washington today is not a city composed chiefly of beautiful, commodious and artistic buildings, adequate for the needs of the government during normal times. On the contrary, there are less than ten permanent departmental buildings in Washington, most of the government activity being carried on in rented buildings. The haphazard government policy of building detached, unrelated buildings resulted in the appointment of a Congressional Commission July 1, 1916, called the Public Buildings Commission, which was requested to make a full report on the building situation, together with recommendations as to buildings needed immediately and in the future. This report was published during 1918. It states that "the government's portion of the city of Washington is destined to be almost completely rebuilt." It shows that the total cost of all government-owned buildings which have been built during the history of the national capital is approximately $63,000,000, figures for a few buildings not being available. It points out a need which existed even prior to the war for twenty-six buildings of an estimated cost of $48,000,000, to which must be added the cost of certain additional land, bringing the total to $59,000,000. Prior to the war, the government was paying over $650,000 a year rental for the use of ninety-six rented buildings. After the war started the government rented ninety-three additional buildings, for which they paid an additional rental of nearly $1,000,000 annually, the total rentals amounting to about $1,500,000 annually.

NOT only is the situation a bad one, but unless some steps are taken soon it will become steadily worse, as the government departments are bound to have an increasingly rapid growth. This is due to the insistent tendency toward a strongly centralized government. This tendency has been further emphasized by the war, as a result of which the government now regulates or controls many activities previously considered the special province of private enterprise.

The argument presented to the Mississippi Valley Association was that before this enormous expenditure was made in Washington for further permanent capital buildings, it would be well to consider the matter as a national rather than a local building problem; to determine whether Washington was so located as properly to serve the needs of a great nation for many generations, or whether the investment called for should be made in a location near the permanent center of population.

The agitation for the removal of the national capital from Washington to a more central location has come up intermittently ever since the capital was moved to Washington in 1800. Prior to that date Congress met in several different cities. From the time the Constitution was adopted until 1790, Congress met in New York. The capital was then moved to Philadelphia for the next ten years. During part of the time Congress met at Princeton, N. J., and Annapolis, Md. Congress began meeting in Washington in 1800, but in 1814 their deliberations were interrupted by the British, who sailed up the Potomac and burned the capitol building. In a few weeks Congress appointed a committee to consider the question of removal to "a place of greater security and less inconvenience." However, after a close vote the original site was retained. An agitation arose again in 1846 to move the capital to Ohio. The most important one, however, started about 1871, at which time a very strong sentiment developed in the Middle West for the removal of the capital to St. Louis.

THE growth of the United States from the Atlantic slope westward has been such as to leave Washington more or less aloof from the nation's characteristic activities and removed so great a distance from the region west of the Mississippi, and particularly the Pacific slope, as to constitute, in the opinion of many, an unjust discrimination against these rapidly expanding sections.

At the present time the boundaries of the United States have been finally determined, practically the entire Middle West has been settled, all territories have become States and the Middle West has developed enough to indicate clearly the future lines of growth and expansion, particularly as to large cities. A national capital in the Central West would tend to eliminate sectionalism, as it would be a common political meeting-ground for people from all sections.

GEORGE BAYARD JONES.

THE SAND PILE IN KOREA IS A FOE TO THE SMALLPOX SCOURGE

IN THE old days, before modern medical science made its appearance in Korea, a Korean father in stating the number of his children never included those who had not been through the smallpox. Such children were not realities, but only uncertain possibilities.

Missionary doctors have helped to change this situation. Smallpox no longer ravages the population, and the people are learning the principles of sanitation and hygiene. These Korean babies in the sand garden at the Caroline Institute, Seoul, are robust samples of babyhood.

The Religious Leaders of Tomorrow

Will the Young People's Movement Grasp the Great Post-War Opportunity to Link Up Our Returning Heroes in the Church's Broader Field of Service and Larger Vision?

Let Us Show Them the Spirit of Sacrifice

I ANSWER this question by saying that our soldier boys as they return can be saved to the Young People's Movement and the Church, providing these Christian organizations exemplify the true ideal of service. These soldiers have been living the life of sacrifice in service and heroism. What a spectacle it was that we beheld in the whole world during the Great War! The soldiers and all the people gave of their best in the name of patriotism and for the love of country. Must we not then in the Church of today give of our best in the higher name of religion and for the love of God? See them yonder—tender women; little children, who did not merely their "bit," but who did their best and gave their all; and men—men by the tens of millions—who marched and endured and struggled and strove in mud and ice and rags and vermin and filth, many of them giving up the rich treasure of their blood on a thousand gory fields.

Here is a true story from the war: It was early morning. All along the trenches the expectant thousands were waiting the command which would send them "over the top" and across "No Man's Land" into the hell of shot and shell. With these British heroes were a detachment of Engineers whose duty it was to go over with the fighters and give attention to the guns and, as the trenches were captured, turn the captured guns against the fleeing enemy, and prepare against a counter-attack.

At last the command rang forth.

Among the first to go over was one of these Engineers, a Scotchman. He had no gun. He did not have to lead. His place was in the rear. But up to the top of the parapet he climbed and caught a flag from the hand of a falling soldier, and unfurled it amid the blinding sheet of flame. He stood with one hand holding the bullet-torn flag, and with the other he pointed across "No Man's Land" to the Hun lines, and with a mighty voice above the tumult he cried out, "On, Scotchmen, on! On, Scotchmen, on!" Moved by this heroism, those invincible Scotchmen went "over the top," swept across that fearful stretch of death into the enemy's lines, and miles of trenches were captured. One man had been a hero and that had inspired ten thousand more!

If our Young People's Organizations and our churches today will catch that spirit and exemplify the true ideals of sacrifice in service in their work, there will be no trouble in holding our soldiers as they return from Europe; nor will there be any difficulty in securing their splendid capacity for leadership to the Church and to the Kingdom of God, instead of having it monopolized by merely secular things.

John Roach Straton

Pastor Calvary Baptist Church, New York City.

Trained Leadership Is the Crying Need

I BELIEVE there is a great opening for the right kind of young men in the leadership of our Christian forces among young people, and that whether or not they are properly trained for this leadership is for the Church itself to decide. In my judgment, this is the weakest point in all of our Church life—training for Christian leadership.

There is no problem in connection with the Church except the problem of leadership. The right leaders once secured will solve the problems: Numerical Increase; Financial Advance; General Results. The challenge of the Church was never so strong as it is now, and the Church was never needed as it is now. The League of Nations will never succeed unless backed up by Christian sentiment. Christian sentiment is the outgrowth of deep-seated spiritual life in the Church, built upon a knowledge of God's Word.

The Church is dependent for its very life upon the young people, and particularly the Sunday school, where most decisions are made; but the young people must be trained, and the Church must train them through seminaries and other schools fitted for the purpose. There is no limit to the possibilities if we can only have a trained leadership from among our young men and women.

Marion Lawrance

General Sect'y International S. S. Association.

A FEW weeks ago the Christian Herald sent to a number of the leaders in the Young People's Movement in America letters as follows:

"Before the war it was quite generally recognized that the Church of the coming years would be molded largely by the development of the Young People's Movement. The leaders of the Church have always come in a large degree from the Sunday School, the Christian Endeavor, the Epworth League and the B. Y. P. U. Only a few came through conversion in later years.

"Now the war has come and gone. The boys are coming home. They, as well as those who stayed at home, have realized as never before the opportunity in sacrifice, the meaning of supreme devotion to a cause. In these boys who are changing back from khaki to citizen's dress there is a great mine of leadership. Will it be developed? Is the Young People's Movement able to reach out and make this leadership its own, or will these men be claimed wholly by business and politics and their capacity for spiritual leadership completely secularized?

"The Christian Herald would welcome a short statement from you on this question: 'How will the Young People's Movement Meet the Challenge of After-the-War Opportunity?' "

The answers on this page are a part of the replies. Others will be published in later issues. The editor will welcome short letters from any readers who can help to answer this immediately vital question.

Give Young Men Responsible Service

IN MY opinion, if the Young People's Societies do their duty, they will gain great strength from the boys who have joined the colors and who are coming back to their homes and their churches. My opinion is based not on my hopes and belief merely, but on some experiences which I have recently had. In the Christian Endeavor Conventions and union meetings which I have recently attended in New England, New York, Pennsylvania, and Canada, I have seen many soldier and sailor boys who have already been honorably discharged and who have taken their places loyally and heartily in the societies to which they belong. They have already been set to work, some of them elected presidents of the unions, and all of them, so far as I know, have been given a warm welcome in the societies and a place of service.

Of course only a third or less of the 200,000 enlisted Endeavorers have already returned. They have come back with new experiences, with a new horror of war, with a new love for peace and for all the better things for which the Church and the Young People's Societies stand. Others, who cared little for the concerns of the spirit before they went to the army, have been sobered and uplifted by their experiences and will join the ranks of their Christian friends. So far this has been the experience of many with whom I have been acquainted, and whom I have met in crowded union meetings.

The Young People's Societies as well as the Church, in all their departments, must do their utmost not only to welcome the returning soldiers, but *to give them at once a place of responsible service in the Church work.*

Francis E. Clark

President United Society of Christian Endeavor.

The Societies Must Be Revitalized

I BELIEVE the various Church organizations of young people will have to be vitalized and placed on a more virile and intelligent basis if they are to appeal to men who have seen service. The emphasis must be placed on character and on sacrificial effort rather than any particular scheme which emphasizes "personal safety." The truth behind this phrase is requisite indeed, but it has to be restated, and many of our young men and women are feeling their way to its restatement.

S. Parkes Cadman

Pastor Central Congregational Church, Brooklyn, N. Y.

Must Plan with Faith and Execute Energy

ONE thing is certain; the Christian young p of America must lay their plans with l faith and execute their plans with greater ener the Young People's Movement is to meet the lenge of this new day's opportunities. At the break of our war we were told that a new day coming soon when things would be quite diff when the economic, social and religious outlo the men facing death in the conflict would oc our national thought.

That day has dawned upon us almost impercep as the early morning light usurps the sky. But actually here as truly as are our brave boys.

The new day demands a new definition of se —a definition broad enough to compass all uns service, economic, social or religious. America urge more insistently the practicability of Ch teachings and ideals as applied to business life a community life in all their relations, rather tha observance of mere ecclesiastical traditions. T ter in this would be to retard the progress o Kingdom of God.

The Young People's Movement to grasp its ent day opportunity should equip its members w broader intelligence and inspire them with a d purpose for a Christian solution of the pressing lems of this new day. For young people wisel rected are more susceptible to new ideas and responsive to the challenge of the new day.

The Church has a colossal task just ahead Its faith has reached forward to the raising of funds to meet the challenge of the new day. quite as essential as financial resources must b recruiting of a new army for Christian service to the proposed new enterprises. The needed re will inevitably come from the ranks of Chr young men and young women, as they are fired a new intelligence and a modernized purpose. one of the functions of the Young People's Move to produce these recruits, not by mere emot methods that are apt to produce disastrous rea when emotion has cooled, but by education and t ing and intelligent appeal to the will, so that a purpose may be formed and a true consecrati Christian service achieved.

The world cannot be saved by conventions, g meetings or even experience-meetings, inspirat though these may all be. Actual work counts. S service, mercy and help, reconstruction—call it you will—in a thousand forms is appealing t Young People's Movement for energetic, intelli consecrated Christian service.

Karl F. Pri

Secretary of the National Board of Control, Ep League.

"Enlarged Vision" Is the Order o the Day

FOR many years before the war, the Church been largely molded by the Young Peo Movement. I remember the year in 1880–1883 the Christian Endeavor first took hold of our y men and women and opened the doors of our chu for their activities. Until 1890 many of our saints in the church could hardly stand the inn tion. It was an opportunity thousands of y men and women had coveted and they flocke the church and came to stay. Up to 1890 the Ch had supposed the Bible school was only for chil up to sixteen years of age or less. But in 1890 Baraca movement first opened the doors of the day school to young men. People wondered they saw the multitudes of men it attracted.

Enlarged vision is the order of the day in 191 the soldiers and Red Cross workers come back new inspiration to do better work for God. Mil of our brave boys have faced death and come expecting to do God better service.

I predict the Young People's Movement will to meet this problem of the returned boys from war. No, these men from "over there" will n claimed "wholly by business and politics." T are not made of such material.

Marshall A. Hudso

Organizer and Head of Baraca Bible Class Move

Marriage ceremony followed by a feast. Starving children rush in and pick up the fragments

Famine-affected women in the Central Provinces sweeping bamboo seed together and winnowing it for food

ALL INDIA HAILS THE MONSOON

Rains Have Come, Giving Promise of a Harvest, But Relief Will Be Needed Till October

GOOD news has come from India, which gives strong ground for hope that the famine may not be of long duration. Rev. R. A. Hume, now in this country on furlough, received a legram on July 22 from Chairman Hill of the ristian Herald Famine Relief Committee in India, nging the cheering intelligence that the monsoon asonable rains) had arrived, and that there would v be an opportunity to make a harvest. Dr. Hill's legram says: "Seasonable monsoon; urgent need tinued relief; harvest opportunity; inform Chris- n Herald, all concerned."

Dr. Hume, with his intimate knowledge of conditions, interprets this cablegram to an (1) that the rainy season of .9 is opening well; (2) that in te of this encouragement, the need elp is still urgent, because no one begin harvesting for three months l some not before four months; the one immediate special need o help distressed farmers to buy d for planting, in order to utilize rains to secure a harvest; (4) that clothing is an urgent need and a ge amount of surplus clôth can be ight from the Munitions Departnt at a favorable rate, it gives an eptional opportunity for clothing multitudes of poor.

Nearly 300,000,000 human beings, almost three times the population the United States, Dr. Sherwood dy tells us, live in rural India. ey are grouped in many thousands villages. The famine, which began ny months ago following the epimic, has been playing havoc with se millions of rural dwellers. Let- s from the missionaries scattered oughout the affected districts, reved by the Christian Herald dur- the last few days, indicate that crisis has been almost reached d that the fate of the multitudes India now depends on the mon- n—the rains which will mean ety and food and life for that vast pulation. All India has been praying that the rains y not fail.

Meanwhile all of the relief agencies have been work mitigating the evils of the famine as far as ssible. Missionaries have reported that great good s already been accomplished through the Christian rald Relief Fund, which has saved many of the mine-stricken people from death by starvation. Our ders will unite with us in expressing gratitude to d at being made instrumental in doing so much the people of India. This week another remitnce of **$10,000** is being cabled to our Relief Comttee at Bombay, making the total remittances thus from the Christian Herald Fund **$60,000**.

In a letter from Rev. Charles B. Hill, chairman of e Christian Herald Relief Committee, dated Ba- Camp, India, June 11, the writer says: "The t word regarding the monsoon, the annual rainy son here, is as follows: 'The advance of the mon- is slow from the Arabian Sea, but more active from the Bay of Bengal, giving rain in Burma and at the coast stations around the head of the Bay.'" He adds that Ceylon reports that the strength of the rain-bearing currents has weakened. It was then still too early to predict with confidence concerning the monsoon.

A number of letters have been received from different parts of India stating the present famine conditions. Ven. Archdeacon Palmer, Church Missionary Society, writes from Kottayam, Travancore State, that famine conditions have prevailed there for over a year. Rice and cotton cloth are three times the price charged before the war. There is great distress everywhere. Local efforts have been made to supply rice in small quantities. The vitality of the people is greatly lowered, and there has been heavy mortality from influenza, smallpox, cholera and other diseases.

Famine victims of 1919. The whole family were stricken with the influenza, the mother died, the little fellow on the left is still frail

Rev. Judson T. Perkins, Methodist Episcopal Mission, Jagdalpur, Bastar State, writes that that section of India is now entirely in the famine area. Crops have been a failure for two years. Rice has more than trebled in price, even the poorest and cheapest. Export of food grains has been prohibited by the state. Distress prevails on every side. Several famine relief works have been opened. It is feared that conditions will be much worse before the end of September, when the early grains begin to ripen.

G. B. Ogden, American Presbyterian Mission, Kasgang, United Provinces, writes that the people this year have no feed for their oxen, which are as a rule now too weak to work and will very likely die. It has been months since the people have really had enough to eat.

Mrs. Edith H. Smith, American Mission, Ahmednagar, writes under date of June 11: "The monsoon rains have begun well near by, but here it is nearly as dry as at the end of April." She writes that cactus is now being fed to cattle. The thorns are burned off in little charcoal fires and the leaves cleaned and chopped up and mixed with cotton seed. The mixture is then eaten with a relish by the oxen, twenty-four pounds a day being fed to each. Over 18,000 cattle in this part of India are now being fed in this way, all of which would probably have died of starvation had it not been for the efforts of one man—Mr. Beyts, Collector of Ahmednagar—who taught the use of cactus as fodder.

Rev. Charles W. Posnett, Medak, Nizam's Dominions, writes of a missionary tour he recently made in the famine districts. Two villages, Aler and Karim Nagar, were scenes of great suffering. They found one man who had bought thirty starving little girls for 55 pounds sterling. He writes that the people do not sell their children in this way, except when the pinch of starvation is very real. These little girls undoubtedly will go into zenanas and be trained as heathen. Suffering was expected to continue. The poor people are regularly living on one meal a day, "not fit for cattle," consisting of any common seeds ground up and boiled into a thin porridge. Some have come down to one drink of meal-water a day as their whole subsistence. The missionaries and teachers are fighting heroically to keep the people alive, and making many sacrifices.

Mrs. Kristoffersson of the Swedish Alliance Mission writes of a Christian settlement of Bhils at Dhanora, who have no grain, nor even seed, and no money with which to buy food. Rev. J. Gass, of the American Evangelical Mission at Raipur, Central Provinces, writes that cholera is spreading in his district, due to underfeeding. Rev. H. A. Feierabend writes that in his district conditions are so dreadful that many of the people are reduced to mere skin and bones. At Vadala, a village near Ahmednagar, corn has trebled in price and other vegetables and meat are unobtainable at any price. Some are living on nuts.

Rev. Dr. Macnicol, U. F. C. Mission, Jalna, Nizam's Dominions, writes that the recent epidemic left thousands greatly weakened, and that they are less able to fight the famine hardships that now prevail. Families go wandering to distant villages in search of work, taking their children with them, and wells are completely dried up in many villages. Many distressing cases are reported by the missionaries.

Mr. M. E. Archibald, of the Canadian Baptist Mission, Chicacole, Madras Presidency, writes that the English magistrate stood for six hours in the broiling sun supervising the doling of rice to the starving poor. There was some rioting in consequence of the eagerness of these miserable people to get food.

Unanswered Prayer

A SERMON BY REV. J. B. REMENSNYDER, D.D.*

TEXT -Lam. 3 : 8. "Also, when I cry, he shutteth out my prayer."

THERE is a life in man which the senses cannot comprehend, and which the physical sciences cannot weigh, mark or measure. Before all things it is personal, conscious, secret - turned toward the Invisible. Its very essence is communion with the Supreme. It is the life of prayer. As this prayer is a spiritual thing and relates only to that mystic sphere where the spirit of man holds converse with God, who is a Spirit, we cannot look for material arguments, evidences and proofs of it. But the chief ground for belief in answer to prayer is graven on the soul of man. Deeply and indelibly is written there the conviction, which neither reason nor skepticism can dislodge, that prayer is natural to the creature, and that God hears it. And then experience comes in with its testimony. And it declares that God not only can hear, but does answer, and has answered, and is answering every day the prayers that are uplifted to him from every land and soul.

Prayer especially holds a high place in the Christian religion. Our Lord prayed and taught his disciples to pray. So marked a feature was prayer of the primitive believers, that Jews and Romans spoke of them by the title: "they who call upon the name of the Lord Jesus." It was quite natural then that when the Church arranged a Christian year with themes, lessons and festivals for the various Sundays, one should have been set apart, called "Prayer Sunday." Assuredly there can be no more beautiful scene than for Christians of all lands and churches to be uniting on one Sunday in intercession to our common God and Father. And will not Jehovah thereby be moved to fulfil his promise: "And there I will meet with thee and commune with thee from above the mercy-seat"?

Let us look at just one phase of this precious theme, viz., unanswered prayer. How are we to reconcile with this Christian belief and teaching as to prayer the number of prayers that are continually offered, and from all that we can see are offered in vain? The cry goes up, but the ear of the Father seems closed as though he did not hear. The heavens seem but brass to the ascending supplication. How many Christians are presenting petitions for some personal object, for which they plead and plead, and still their plea is not granted!

A partial solution of this difficulty is to be found in this: that men forget that prayer is more than a privilege; it is a law. Just as God has instituted certain laws by which he operates in the realm of nature, so he works by certain laws in his spiritual kingdom. And as in nature definite results are dependent upon the observance of certain divinely established laws, even so in the realm of grace God has ordained that certain results can be produced alone by the observance of certain fixed laws or conditions. And as a scientist who would disregard natural laws would fail in his experiments, just so if we disregard the spiritual laws conditioning prayer, we cannot expect to have it answered.

WHAT are some of these mistakes, errors and misapprehensions which largely account for what are called unanswered prayers? One cause is the selfishness of too many prayers. Prayer was never meant to be all petition, all asking, all seeking, all getting. In fact, the prime purpose of prayer should be just the opposite - gratitude. Our hearts should move us to prayer to give glory to God, to praise him for his perfections, to give thanks for his loving-kindnesses, and to recount his beneficent providence. And where men forget this supreme object in prayer, and think only of themselves, and have it as a means of getting something they want, their method is radically defective. And this selfishness is shown, too, in asking only for material things. Reverently we may say that God does not like a beggarly attitude in prayer—a seeking earthly good gifts.

True prayer is a longing for divine communion. It is the soul in its better hours, in its loftier moods, pouring forth its most ardent love, its deepest and sweetest penitence, its highest hopes and aspirations, to the ear of its divine Friend. As some pupil looks admiringly into the face of his noble teacher, or as some child approaches an affectionate father or mother, so the spirit addresses its deepest thoughts and finest feelings to Him who is kinder than the kindest, nobler than the noblest, friendlier than the friendliest.

Love is the true motive spring of prayer. As run Coleridge's lines:

> "He prayeth best who loveth best
> All things both great and small."

And as Whittier sings:

> "To worship rightly is to love each other;
> Each smile a hymn, each kindly deed a prayer."

This is true prayer where it is worshipful and spiritual instead of being merely material, and where it is an unselfish pleading for the bodies and souls of others. Such a worshiper will not fail of blessed and glorious answer, as he who prays otherwise is too apt to fail.

Another cause of unanswered prayer arises from a misunderstanding as to how God answers prayer. The promise of God is not always that he will answer our petitions by removing particular evils or by granting specific requests, but that he will give us the grace and strength to meet the emergency and to endure and overcome the trial. This is the meaning of that passage: "But God is faithful who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." That is: prayer was not meant always to take away trial or its pain, any more than a sense of duty in waiting upon the takes away the danger of infection, but it pres the strength of the whole spiritual fibre, so that w bear the trial without falling into desponden sin. A sorrow comes upon you. Omit prayer, you fall out of God's proving into the tempta of Satan: you get angry, hard of heart and rest but meet the dreadful hour with prayer, cast care upon God, claim him as your Father, though he seem pitiless, and then the embitte effects of pain and sorrow pass away, and a str of strengthening and softening grace pours into soul. Were we to go upon our knees with this and purpose when in temptation or trouble, t would not be nearly so many complaints of unansw prayers.

This was Solomon's idea and use of prayer, a tells us: "The name of the Lord is a strong tower; righteous runneth into it, and is safe." That i danger and trial he simply cast himself with all might upon the Lord, and this made him calm strong to meet the trouble.

ANOTHER cause of ineffectual prayer is fal away from God. Some people, when in straits, pray when they have never before com God, for irreligious people are by no means with occasions when they pray. And some again would like to give up the habit of prayer, even when have quite given up Bible, church and religion. T pray, and yet is not such prayer very hollow? was the case with a notable prayer of King S He had by no means openly relapsed, still less he fallen into immorality or vice. But he had fa from the life of faith and obedience and commu with God. And what was the result? "And w Saul inquired of the Lord the Lord answered not, neither by dreams, nor by visions, nor prophets."

Our unanswered prayers are chiefly the fault of low spiritual state. To live in worldliness, relig apathy and sin, and then seek an audience God, is well-nigh akin to sacrilege.

The great preacher Spurgeon declared that never had an unanswered prayer. But why? lived and worked in the very presence of God. prayed with a child's simplicity, and with a chi unquestioning faith. And such a life and such a pr God could not but respect and hear. To put a our sins, to overcome evil tempers and to walk Christ in daily fellowship of spirit are necessary have power with God, and to prevail with the mighty and to make us sure of never offering an i fectual prayer.

Yet another explanation of unanswered praye to be found in our Lord's reply to Salome when came worshiping him and desiring a certain g favor of him for her sons James and John. Here w all the conditions of successful prayer. Salome followed Jesus from Galilee, and was to prove

Continued on page 858

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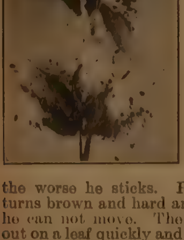
* Pastor, St. James Lutheran Church, New York, General Evangelical Synod.

THE AIRSHIP PLANT—A Sermon for Boys and Girls

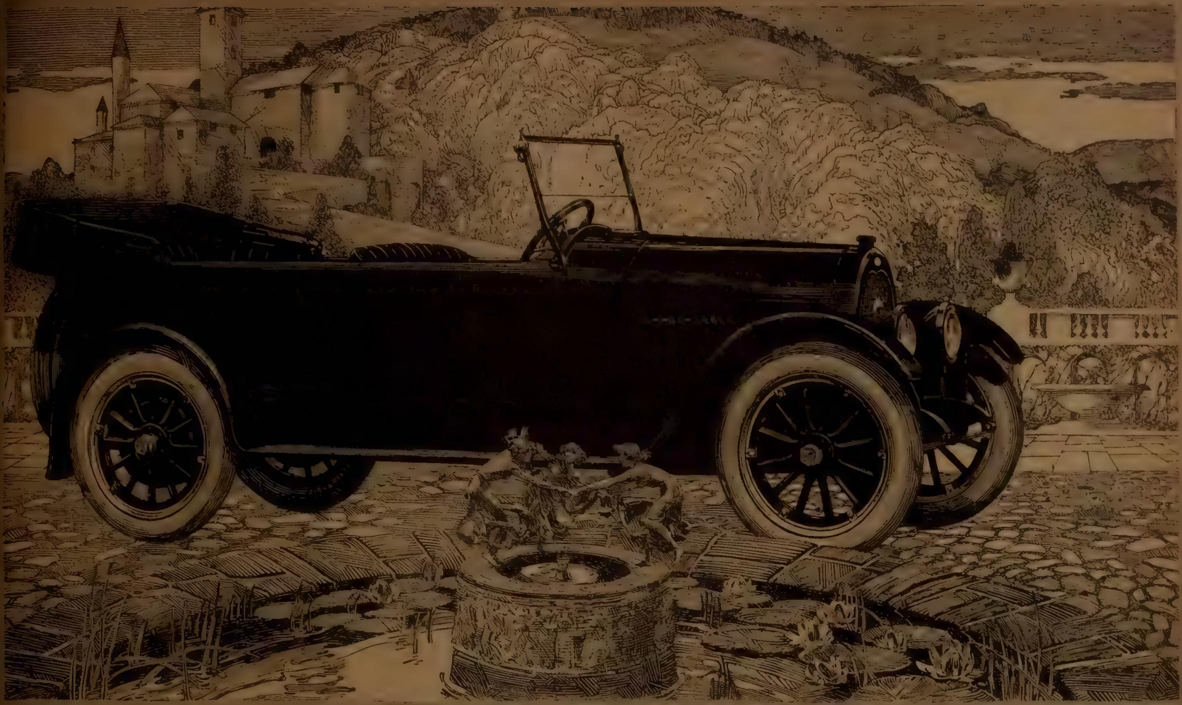


HERE is an airship plant. If you are in the country in the summer you will see it, for there are many of them almost everywhere. You will see it with purple blossoms, fifteen or twenty on a stem. To keep alien enemies away from its ships while they are being built it has a milky glue that oozes out of it when an ant, for instance, starts to crawl up. This white sticky stuff clogs the ant's feet. The more the ant struggles, the worse he sticks. Pretty soon the milky paste turns brown and hard and then the ant is done for—he can not move. The ant's only hope is to crawl out on a leaf quickly and drop to the ground. To build its airships this milkweed must have some wee parts from other airship plants. Watch its trick. It has honey. That will bring bees and wasps and butterflies. It has slippery cracks. While the bee or wasp or caterpillar is sipping the honey its foot slips into the crack; but it won't come out. It slides along to the end where there is a brown cross-piece. The bee or wasp or butterfly gives a hard jerk to get loose, jerks off the brown cross-piece which hangs on its foot and twists around like a pair of saddle bags, and when the bee or wasp or caterpillar lights on the next milkweed flower, these saddlebags catch in its crack and leave there the wee parts which that other airship plant must have.

THIS sermonette or Short Talk for Young Folks is written by Rev. S. Edward Young, D. D., pastor of the Bedford Presbyterian Church, Brooklyn, N. Y. It is recommended for use in the homes of our Christian Herald Family Circle, Sunday evenings. Dr. Young is widely known as a preacher of remarkable ability and as a Christian reformer.

On October days the airships are ready for launching—fifty or more of them in one of these drydo sometimes ten drydocks on a stem—five hun airships, each one having fifty or more silky sail away they sail! Who is in the passenger car of airship? Oh, that is baby milkweed, sailing of start another airship plant next year. He will have a long winter's sleep and then build five hun airships of his own. The airship plant says two th to us. The first is—Use God's helps. The reason milkweed grows everywhere is that it uses what offers for its help—the milk glue, the bees, wa and butterflies, the breeze that bears its airships How God offers us helps to grow like him— Bible, the Church, the Sunday school, good pare and friends—yes, His own hands reach down guide and lift. . . . Use these.

The second thing the airship plant says is: Th of God's wonders around you. Can any of our sl building plants show anything so wonder Then why doubt that God can do the great wonders? Why doubt that, if you will trust h he can take you away when you die, to voy onward, onward, onward, into the harbor of e less joy?



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OUR EDITORIAL PAGE

The New Era Opportunity

A NEW crusade has been originated by Dr. John Clifford, the distinguished leader of the Baptist Church in England, and favorably known in this country as one of the ablest of preachers, with views far broader than denominational lines. He lays down as a foundation truth the principle that, however far Christians may be from exemplifying in their own lives the teachings of the Sermon on the Mount, the spirit of that "Constitutional Code of the Kingdom of Heaven" is hidden somewhere away back in the consciousness of every one of us. For this reason he regards it as a fitting time to form a League of Religions, in order that all may work together as one, to preserve peace on earth. That Christian believers may prepare for this duty, he urges that immediately after the League of Nations is completely established and has begun its task, the broader League should be formed, as an effective bulwark of the other.

Dr. Clifford's proposition will be regarded by many as opportune. Men and governments have utterly failed in the past to assure peace, chiefly because they left God out of the reckoning. No man-made edict can change human nature or eliminate its weaknesses. Dr. Clifford's argument is that what man alone cannot accomplish, he can do working together with God. This unity of the human with the divine purpose he indicates as the great task toward which the Church of Christ should now strive. He holds it to be the grandest opportunity that could be presented for bringing the Gospel so close to the hearts of men of every nation that light will break in upon them, and they will work and live and pray, as never before, to bring lasting peace.

It is a noble setting for a great thought, and we shall see whether, in view of all that is at stake, the Church will be disposed to listen. No one desires to see the Church on the defensive. Why should it be necessary? We prefer to see her rising aggressively to her work, assuming the duties and privileges that are hers by right, and authoritatively claiming what is indisputably her own—the spiritual leadership of the world. There are doubtless many who believe with Dr. Clifford that the time has come when the Church must cease to be a spectator and become a doer of deeds. It is not a surprising coincidence that other forthreaching minds, comprehending the situation, should take a view very much in line with that of Dr. Clifford. Archbishop Benson, a distinguished Episcopalian, emphasizes this in these words concerning the denominational attitude toward unity: "At present we agree—God be praised!—in more things than we know. Surely a sound hope of unity lies in urging all men to seek and find what are realities; even when we can see no step near, let us keep our face longingly right ahead toward the light." Another writer of authority, Edwin A. McAlpine, D. D., president of the College Board of the Presbyterian Church, U. S. A., in a volume just issued, entitled "On to Christ," declares that the Church must preach the Gospel of the new era; that the Church can reach the goal far more surely by eliminating denominational rivalry than in any other way. "The Golden Moment of the age has come. Let the Church lay aside the everyday prejudice and the sin of selfishness and run with patience this race that is before her. . . . Christ is the life of the Church, and her fundamental purpose is to be Christ's alone to the world. . . . Christ gives us the only principle on which to build the Church, instead of quarrels and theological heart-burnings. It gives us the oneness of appeal which opens the doors to the opportunity of a new era."

The rallying cry must now be not "Back to Christ," but "Forward with Christ"; the doctrine; Love to God and to our fellow man, than which there is "no greater commandment."

A Road of Remembrance

THE American Forestry Association had a happy idea when it suggested that trees should be planted along the city streets and country highways in memory of the soldiers who died in France, and as a tribute to the victors who had come home. It suggested that the roads thus shaded should be called "roads of remembrance," and it is hoped that more than one highway from coast to coast may be shaded, twenty years from now, by great trees which this generation has planted in memory of its heroic sons. The young trees will be eloquent witnesses of the new life of the world which has sprung out of the peace settlement, and we may perhaps be permitted to hope that the world will grow toward real peace as rapidly as these trees grow toward maturity. A tree on the roadside is a friend of man or beast a shelter from the rain and sun, and a protection both for the road and the traveler. Shaded roads are not only more comfortable to travelers, but last longer than those exposed to the sun. Trees planted along the roads this year will soon have multiplied themselves, and there will be many little pieces of woodland twenty years from now in places which are today only waste corners of stones and weeds. And every traveler who gains comfort or protection under the spreading branches along the "road of remembrance" will recall the sacrifice, the victory, the triumph of liberty, and pledge himself anew to the cause of human justice and of right between man and man.

A Unique Spiritual Campaign

AMONG the many stories that come to us from the front one tells of an athletic chaplain who is a skilful wrestler. While in Germany with the Second American Division he conducted a novel "Go-to-Church" campaign among the soldiers with remarkable results. Finding the men favorable to athletics he held every evening a wrestling contest, the conditions of which were that if the chaplain, who was the challenger, should win, the defeated soldier would come to church and induce five others to keep him company the next Sunday. In seventy-five per cent. of the matches the chaplain threw his man, and the battalion saw to it that the terms of the contest were scrupulously carried out. The "Wrestling Parson," as he was dubbed, was voted a huge success. Unfortunately the record does not show if any spiritual transformation followed; but let us hope that many who were flung on the mat by the chaplain will keep up the habit of church-going so persuasively begun. The strong-armed wrestler has his counterpart. We remember Bishop William Taylor, the great American missionary to Africa, a man of magnificent physique and a giant in strength. He appointed as one of his missionaries to the Congo a young athletic Virginian, whose station was at a central point where several native tribes joined territories. The chief and his warriors looked sharply at the sturdy, lithe-limbed Virginian. Soon a delegation waited upon him and invited him to join in a celebration they had planned by way of welcome. They also bore a challenge from the greatest wrestler among their tribes. Advised by a few of the older missionaries, the Virginian did not decline the invitation. When the festive day came he faced a powerful native who was greater in weight and girth than himself. After a little experimental byplay that he might get a line on the native tactics, the young missionary put forth all his skill and strength and flung his rival, not once but three times. After that, his little chapel was crowded at every service.

"Did he do right?" some will doubtless ask. Well, we frankly answer, we don't know. Paul knew the thrill of the arena, for he had "fought with beasts at Ephesus." Later, he had battles to fight for the truth. Do not let us be over-zealous in judging or condemning methods which we ourselves may never employ. If the supple-limbed parson of the Second Division wrestled for the glory of God and the success of his missionary church, he deserved credit for his strenuous efforts, even if he chose a novel way to add to his congregation.

Cheerful Christianity

THERE was a time when the most deeply pious walked the earth like living embodiments of woe. They feared God, which was well, but with faces shadowed by its forecast, they wanted all to flee from the wrath to come. They had their eye on the thundercloud of God's displeasure, instead of on the rainbow pledge of his promise, the sunrise of his salvation.

The Scriptures call us to repentance, to godly sorrow for sins, but they call us even more to joy in the Lord and to rejoicing in his salvation. Christians should be the most joyous people on earth. They are freed from the guilt of sin, all their shortcomings and mistakes are forgiven and forgotten, and they are commissioned as bearers of the happiest message ever told to men. In a large measure this is the case. Get into a group of missionaries or ministers, or even plain deacons, and you will find a happy crowd; you will hear some good stories told in kindly humor, interspersed with tales of Christian conquest, of sorrow lightened, of sinners set leaping for joy. The love of Christ is a fire that warms the heart and that glows in the eye. Any clean fun is consistent with the Christian profession, whether it is golf or tennis, or boating or driving, or just picnicking. The sp of Christ in the life will add to the pleasure of p together with the joy of a clear conscience and a p purpose. Chase away the glooms! They don't bel in Church or churchmen.

Rains Bring Hope to India

ALL India has been praying for rain. Now, w the coming of the belated monsoon, h arrives that the famine which has held milli in its grasp for months past may soon give way better conditions. This is the best of good news will be welcomed by the readers of the Christ Herald and all who have heartily united with th in fighting the famine. These efforts, the missi aries assure us, have been the means of saving m lives. We are glad to have been the channel throu which so much good has been accomplished. It m appear to some a trifling matter to give a few doll to such a cause in a time of crisis; but the real va of the gifts can be better understood by those who r the wonderful letters of the missionaries who h walked in the midst of death and suffering, through the practical sympathy of our friends w sent their offerings to the Christian Herald Fam Fund, have won back thousands to life and hope w must otherwise have perished.

Up to date the Fund has cabled $60,000 to f the famine stricken. Should the rains be plenti a crop will be harvested within three months and grave danger will have passed. Meanwhile we m continue to help the missionaries, and thus compl the life-saving work so splendidly begun.

To Our Subscribers

OUR Subscription Department asks us to say few words on the importance of Renewals.

Subscriptions come in every month in the ye If each subscriber will look on the wrapper each we he will see the extension date of subscription, that the date to which the subscription is paid. A newal should be sent in *two weeks before the time giv* so that the subscription may be extended, and t possibility avoided of discontinuing the mailing the Christian Herald.

Any subscriber who would like to have a forec of the splendid features that will appear shortly the Christian Herald, by dropping us a postal c have a descriptive circular sent on request.

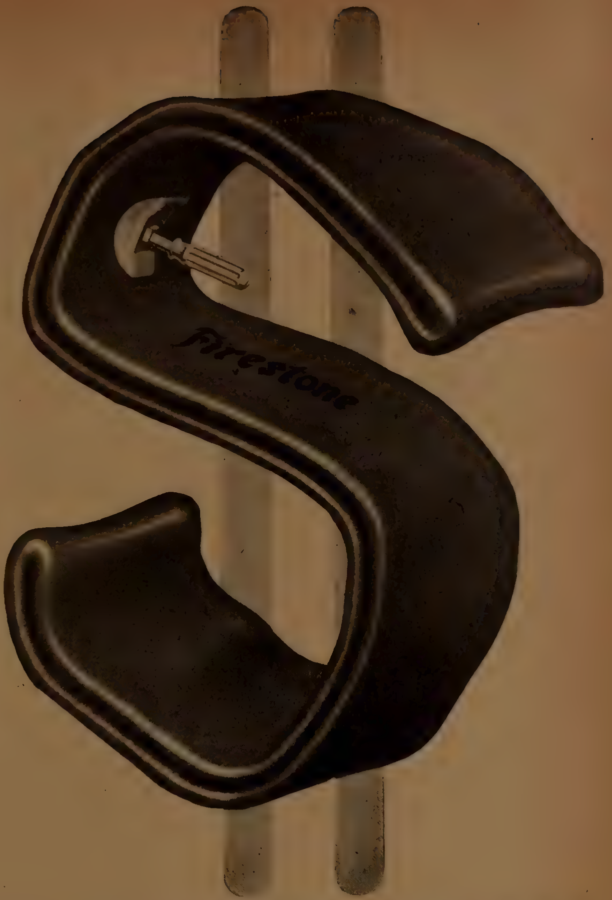
Tipping

MANY times has the announcement been ma that the tipping custom was on its last le and must soon depart. But it has stayed o and its very persistency seemed to indicate that had at least some redeeming quality. A steady hot and restaurant diner of fixed habits likes the sa chair at which he has sat every day for years at t same hour. He patronizes the same waiter—"m attendant" he learns to call him. And the latt like many of his class, if he be clever, can make hi self well-nigh indispensable. He knows the me and its changes; he can indicate in a helpful way t juiciest meats and the most appetizing dishes t kitchen affords. He studies the tastes and preferenc of his patrons, as a tactful waiter knows how to d and this the experienced diner values even more th the service of the meal itself.

But the old fashion of tipping the waiter is soon give place to a new order of service. Hotels, resta rants, pastry-shops and tea-rooms are moving for th introduction of a new system, under which the wait will receive a 10 per cent. bonus on the amount of th diner's check, in lieu of tips left on the table or hande to him, according to present custom. While this wi be an economy in many cases to the patron, it claimed that it will be more satisfactory to the ma agement and a more reliable source of income to th waiter. In certain clubs in Chicago and a few othe cities, the management bears half the cost of servic the other half being added to the patron's check, an both credited to the waiter. One large associatio with many thousands of waiters and head-waiter among its members, is advocating the adoption of th new 10 per cent. service charge, and other organiza tions are now taking up the proposition. The old fashioned tip seems bound soon to be superseded No longer will the waiter feel that he is placed in semi-mendicant attitude; he will now be able to tak his service allowance not as a gift, but as somethin he has fully earned. And he will feel that, with th passing of the tip, a feature which many times ha been felt to be degrading has gone forever.

Most Miles per Dollar

—the Inside of the Mileage Story



YOU naturally accept the fact that tubes form a big part of the expense of traveling in motor cars. And you don't need to be reminded that inner tubes cause most of the delay and bother on the road. Some car owners, however, still need reminding that Firestone men take the tube question just as seriously as they do the tire question, and are as firm in their determination to deliver most miles per dollar in tubes as in tires

As a matter of fact it is easier for you to see, feel and measure the finer qualities of Firestone Tubes than it is for you to appreciate the extraordinary values in Firestone Tires. Compare tubes over the counter. The quality of rubber in a Firestone, the greater quantity of it making a thick wall the "feel" and texture of the tube, the appearance of the workmanship—all speak for greater value.

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RELIGION AND THE CHILD

By MARGARET W. HEALD

A·B·C·D·E·F
CLARK

MY TWO-year-old boy and I go to church every Sunday, rain or shine, a devoted father said at a large assemblage of earnest Sunday-school workers not long ago. This statement provoked rather a long series of comment from the friends present. A reason for this rather exceptional practice was requested, to which the innovator replied: We all agree that imitation is the ruling factor in a child's education. We recognize this instinct is universal, not a result of environment, or inheritance, or the special privilege of any class or nation. Professor Preyer says, when a child begins to imitate his surroundings that moment his will is born. Why not seize that moment and take the child to church? Religion is a part of a child's education; why not proceed upon an accepted path and cooperate with his other branches of instruction?

We plan our Sunday morning walk, my two-year-old boy and I, that we shall be passing a church as the last bells are tolling. We just naturally walked in, the first time without a word of comment on my part, but a little later by the expressed insistence of the boy. We walked in; I removed my hat; he did the same; we sat down in a rear seat and I knelt in silent prayer. The boy did not imitate this act until about the third Sunday, and then entirely of his own volition. We remain in the church through the first hymn. We then proceed with our walk through a nearby park. There is no education in the big meaning of that experience which is not dominated by that greatest teacher of them all, Dame Nature. Her school books are the fields and woods and the sky. "From her the child should learn its cradle hymn of whispering breezes, its nursery song of running brooks, its childhood chants from the throat of bird and hum of bees, in order that maturer life may catch the grander, fuller harmonies, which can come only to well-developed, reverent natures, who are ready to worship God in truth."

FOLLOWING in the footsteps of the master child-educator we walk until we arrive at a flagstaff upon the tip of which is perched a weather-vane. Without any suggestion on my part we observe all things the wind is busy about on a spring morning. We see here the fact that imitation is also a search for causes and "the first school of the soul is the school of astonishment and that the beginning of knowledge is wonder and the path to paradise is upon the ascending rounds of the stairway of surprise." This is the place where we put in practice the child educator's phrase, "follow your children" or in other words let the child talk; it's the parent's task to answer questions, if he can, because it is said "that every premature definition of a virtue is the seed of a vice."

An unseen power is expressed in this lively moving thing, a second psychological moment has arrived in our religious training. We imitate with our hands this lovely pointing sprite turning first this way and that. The boy and I turn our hands, held stiff upon our wrists, like the weather-vane turns upon the rod, while we sing this little song:

"This way, that way, turns the weather-vane;
This way, that way, turns and turns again:
Turning, pointing, ever showing
How the merry wind is blowing."

LET us relive for a moment our childhood, how we met the mystery of wind, storm, lightning, and thunder. Many of us have not yet lived down a sense of fear. We can readily recall the running into a darkened room, those caring for us suppressing sobs and groans at the intensity of thunder and wind. The little child uninjured by ignorant companionship feels only wonder at the furious storm, and an unconscious desire to know the cause. This wonder at an unseen power and the imitation to understand its cause is an intellectual crisis and the moment of spiritual unfolding in the infant mind.

For a year this weekly lesson has been practiced, continued the parent; the result would warrant my earnest appeal to all parents to venture the experience. We varied our arrival at church after some weeks by getting there before the church hour for service; on those occasions we made a pilgrimage from window to window; we observed the church furniture, the pulpit, the choir stalls, and talked them over often and at length. The beautiful windows were explained in their many relations as to colors and meaning. The color idea was carried into other things we saw in the park in the spring—the flowers, the birds, and butterflies. The success of this method to teach religion is in the silence practiced by the parent. Never ask the questions, "Do you like to go to church?" or "How does the wind make you feel?" or "Where do you suppose the wind comes from?" The only success lies in letting the child wonder "without contemplating wonder." We must not disturb the unconscious thinker. "Rend not with profane hands the veil which shrouds that holy of holies, a human soul." We must not forget that symbols are the "safeguards of mystery," and that with them ever present to the child's mind, embody both "concealment and revelation." When the child asks "What makes the wind blow?" do not answer but point to another mystery, "What makes your hand move when you play the weather-vane?" replies the wise parent.

In these two most simple acts, going silently into a church, watching the wind turn a weather-vane and reliving the experiences in innocent play, can be seen the child's attempt to find the invisible cause back of the visible objects; this is the opportunity to teach the great lesson that behind all life there is a great Invisible Power. "Science may call it Force; Art may call it Harmony; Philosophy may call it World Order; many religions have called it God, but Christianity calls it 'Our Father.'"

THE problem before all parents is how to teach the children that the unseen things are as real as the seen things all around him. First of all the parent must feel it himself. The bowed head at the table, a folding of hands at bedtime and kneeling beside the child in prayer with all the world shut out, is the great power of example that carries a message way beyond the spoken word. The sacred music in the church, the subdued light, the whisper voices, all inspire the inner religious latent in the child's heart.

"When and where does this reverent f ing begin?" ask the listeners. "It is wit as with the germs of plants and seeds in spring; they are there long before they outwardly visible. So we do not kn when or where this development commen in the human being."

We do know positively that, like the pla if it is not fostered and nourished it d not grow. The people who do not go church testify to that fact. The indifferen to human wrongs and suffering proves over again.

We're·always·glad·on·rainy·days;
We·paint·and·sing·and·sew,
And·cut·out·lovely·paper·dolls—
Whole·families·in·a·row!

·Elizabeth·FitzHugh·

Your Table in Summer

By LAURA A. KIRKMAN

DURING the warm weather the thoug ful housewife makes an effort to ha her table as suggestive of coolness as possib She realizes that flowers or a potted fern ha the effect of making the diner forget h warm he is; and that little dishes of radish mint, or cress with the beads of water still it, make the meal more tempting.

Iced water or fruit juices, too, add to t desired effect of coolness, as well as sala chilled on ice and served with an abundan of lettuce. To be sure, ice cream, wat ices and parfaits give a crowning touch coolness to the summer meal, but as it not practicable to serve these daily t clever housewife chooses as desserts or puddings which are meant to be served cold, chilli them in the ice box before the dinner hour.

Cold meats, sliced thinly, are particularly tempti on warm days, and jellied meats are almost indispe sable at a guest meal—when, naturally, the housekeep spares herself no pains to achieve an effect of "ve special" deliciousness and daintiness. The followi recipe for jellied ham may be used to make a mold other meats, as well as ham.

Mold of Ham: Slice thin, shapely pieces from a co cooked ham. Chop scraps of the ham which may n be sliced. Soak 1 box of gelatine in a half-cupful cold water, then dissolve it in 5 cupfuls of boiling sou stock. (If you have no meat stock, dissolved be cubes may be used.) Season with ½ teaspoonful salt, a pinch of pepper, and 2 teaspoonfuls of lem juice or tarragon vinegar. Allow a layer of pu strained jelly to stiffen slightly before adding th chopped meat and filling the mold. Serve either as meat dish on lettuce leaves, or as a salad course co ered with mayonnaise dressing.

Comfort in the Living Room

"I HAVE thrown away my hassocks," I once heard woman say. "They aren't fashionable any longer The hassocks referred to had long been a part of th living room furniture in this woman's home. H aged father still enjoyed using them. Why, then, ha she thrown them away?

Surely not to be "fashionable." For, among tho who *know*, comfort is the most important aim of th furnishings and decoration of a living room. An thing which is comfortable is fashionable. Just a cheer is the accepted keynote of the ideal dinin room, so comfort is the accepted aim of a living room.

Deep, roomy chairs, a generous sofa, a table-lam foot rests—these things are a part of the ideal livin room.

But perhaps the thing which contributes most to th comfort of a living room is the wall paper. Althoug we do not realize it, the color of our walls has a decided effect upon our nerves, and is either soothing i its influence or irritating.

In choosing wall paper for a living room, one shoul be guided by the exposure of the room. Rooms facin south or west should be papered in fairly dark color to offset the glare of the sun; rooms facing north an east should have wall paper of a lighter color—a though not too light, because of a glare which artificia light would produce at night. Subdued walls ar restful to the eyes and should be the choice for thi room which is used so constantly in family life.

L. A. K.

Household Hints

Milk alone will sustain life indefinitely and that' something you can say about no other food.

A home bureau member has discovered that a roug scouring mit is just the thing for removing the thi skins from new potatoes.

If the white straw hats are getting a bit dingy, ru them well with cornmeal dampened with peroxide It will freshen them wonderfully.

Did you ever ask the men folks if they realize h much cleaner, cheerier and more easy to work in little paint will make the kitchen?

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Kenilworth and Winnetka didn't have to consider first cost — but ***they were vitally interested in last cost.*** When you consider cost, let it be ultimate cost only. Choice will then be concrete, as it has been in hundreds of small towns where wealth and traffic are secondary to returns on the investment. Whatever your paving problem —road, street or alley—***concrete is the answer.***

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CONCRETE FOR PERMANENCE

Christian Missions

International Sunday School Lesson for August 17
Matt. 28:18-20; Acts 1:8; Acts 13:1; 14:28

Aims, Methods and Results

By Rev. George D. Allison,, Ph.D.

THE chief aim of Christianity, after that of the saving of souls, is to establish the Kingdom of God in the world, the order of brotherliness, righteousness and holiness which Jesus proclaimed among men, The chief method is by making known his matchless personality and his gospel message, that he may be accepted and followed by all peoples. The chief instrumentality, under God, is the visible Christian Church. It is, first of all a missionary movement, a force in the hands of God for individual and social regeneration at home and abroad. It must produce ever-increasing numbers of Christlike men and women; it must redeem from sin and futility the lives of its children and youth, and it must also drive out entrenched evils in society and the state. Foreign missions and home missions are essentially one.

The New Testament is fundamentally a book of missionary effort, first by the Master and then by his disciples, whom he commissioned as "apostles," *men sent* on a mission. Presumptuous indeed are those who would eliminate the third section of the Lord's instructions to his Church, professing that they "don't believe in" foreign missions. They also forget that "foreign missions" brought us our Christian faith.

As early as in Matthew 4:23 one can find laid down the chief methods used by the Saviour himself and followed even until this day in all our work at home and abroad: "Jesus went about in all Galilee, *teaching* in their synagogues, and *preaching* the good tidings of the kingdom, and *healing* all manner of disease and all manner of sickness among the people."

Preaching we usually put first as the method of work. Rightly understood, all else falls under this general head. The power of God through the spoken message has never failed to move the hearts of men.

Teaching is even put ahead of preaching by Matthew in the text quoted. Jesus was above all else a teacher, patient, wise, transforming, suggestive, inescapable in his reasonings. Paul followed him in that Corinthian letter where he disclaims oratorical pretense, and then goes on with chapter after chapter of earnest, thoughtful instruction. Superstition is based largely on ignorance. New converts are entitled to read the Word of God for themselves and to gain in usefulness by its mastery. This means schools, elementary and grammar. Leaders must be raised up. That means academies and colleges. Presses must be set up, edifices to house school and church erected, the people helped out of idleness and filth. That means industrial training, sanitation, instruction.

Healing is so important as to deserve a coordinate place with evangelism and teaching. "Time would fail" to tell of the manifold and Christlike ministry of the medical missionary.

We all know how effective the New Testament missionary campaign proved to be. The modern period with its great revival of interest dates back to Carey, only 127 years ago. In this brief time the heathen world has been explored, surveyed and strategically occupied. In China, India and Africa a native church has een developed and firmly established. Increasingly this church is self-propagating.

The reflex of modern missions has awakened the Church at home to new loyalty and appreciation of its treasures in Christ, acting like a spiritual tonic throughout every denomination.

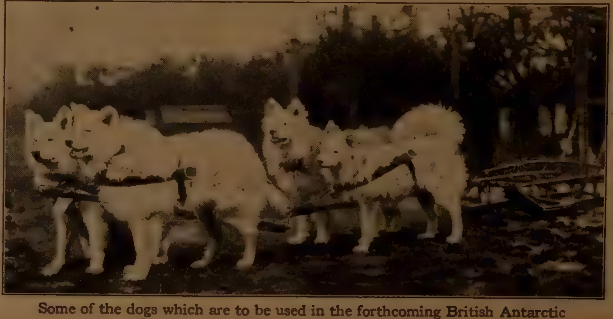
What a United Church Might Achieve

CAN Protestantism unite? Not theoretically or sentimentally unite, but organically and really unite? To be one by a unity like the kind indorsed at that recent Philadelphia Convention, attended by most of the leading denominations. It is claimed that a spiritual fellowship already exists and that an organized unity cannot in any way contribute to its significance or force; yet the fact remains that an apparent curtailment of influence among the churches confronts the student of ecclesiastical history and present conditions as he reviews the attitude of the denominationalism of today. Churches do not live for self-advertising or even self-perpetuation. They are to be a "quid pro quo" in the great drama of life, that they may prepare all people for both an earthly and a heavenly citizenship. Does the increasing rage of rivalry enhance the evangelistic spirit? Are the great fundamental doctrines of Holy Writ brought into the forefront of religious thought rather than many extraneous and incidental matters?

The organized union of Protestantism is required for the triumph of democracy in the church; "Vox populi vox Dei." What political partisanship does in the hindrance of great reforms, sectarianism accomplishes in another field. And so they are closely akin. But the organic union of Protestantism is not an Utopian scheme or an iridescent dream. Great and far-reaching Christian reforms call and call loudly for such a union. The speedy evangelization of the world will be hastened by it. Petty local rivalries will be set aside before the light and splendor of great moral issues in both church and state. And believers without denominational names will present an inspiring battle front, an unbroken firing line for such radical, aggressive measures. They will not wait for others to open and pioneer the way to civic righteousness.

E. H. PARKINSON, D.D.
Kansas City, Mo.

New Antarctic Expedition



Some of the dogs which are to be used in the forthcoming British Antarctic Expedition organized and led by John I. Cope.

Baby's First Two Terrible Years

A baby has no control over its early habits — no power of self-protection. It is perfectly helpless against an endless siege of irritation.

Baby skin. a skin flower-soft and delicate as silk, is scalded most of the time. These scalds are chafed into a painful rash by the curiously uncomfortable garments which encase chubby legs.

Teething rash — always distressing—adds its bit of suffering.

There is wonderful relief for baby in Mennen Kora-Konia.

Dust Kora-Konia on the raw, inflamed skin. See how quickly the sores dry up and the redness turns to a healthy pink — how the pain goes and lets the baby sleep — or smile.

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The Winner of the Contest

IS not everybody that can win a ousand dollars in a contest with arly 50,000 quick-thinking Amer- citizens. When we found, there- hat Sidney Smith, of Philadelphia, on by a very high percentage over her contestants the first prize of 0 in the Third Bible Picture we knew that every subscriber e Christian Herald would want ow something about Sidney Smith ow he did it. Mr. Smith is a good er, but he makes no claims to liter- erit. He found it a very difficult to write out for us the story of ng siege with the baffling pictures the anything but accommodating es.

nce we did not wish to entrust the ery of this important check to the one of the editors of the Christian ld went to Philadelphia and de- ed the check in person. He got t North Philadelphia, and took a across Kensington to the block oral Street where Sidney Smith ucts a clean and up-to-date shop thriving new neighborhood. It was pical Philadelphia neighborhood—lestone pavement, red brick fronts, trees along the curb and carefully bbed front steps. Many of the le work in the stocking factories h have replaced the one-time ishing ingrain carpet mills. Girls used to earn $7 and $8 a week are making $25 on part time. Every- in Kensington is prosperous.

e editor stood by and watched le Sidney Smith waited on a steady um of boys, girls and mothers who the screen door of his shop banging, le the cash register sang a merry . It is a cash business with no time for worry. That may be one reason Sidney Smith found time to couple right verses with those 30 pictures. editor was much pleased as he ned the door of Mr. Smith's store ee a sign which read "Closed On day." He thought that argued well a winner of a Bible contest. He was ally pleased with Sidney's mother, keeps house for him in the little ms back of the shop. A good mother eason enough for a good man.

was some time after he entered re he was able to state his errand. Smith had not been expecting to an editor. He was a little bit taken ck at first, and then he bethought self of his friend William Beuerle, h whom he had worked on the con- , a conductor on the traction line, was fortunately at home for his ch hour. Beuerle was equally sur- ed to see an editor of the Christian ald. He talked in glittering general- s for a while in an evident effort to asure up to the occasion. Then he ke out: "Say, I always thought gious editors were gray-haired old n who wore black coats and talked us; but you're a regular fellow." er that restraint disappeared and out half past eleven, when the eam of customers stopped, the editor an interesting half-hour with these o men who had worked equally hard the contest; one of them winning 000 and the other one an intensified erest in the Word of God. Mr. uerle told the story of how Sidney ith had done it better than Sidney ld have told it himself. "Why," said, "that fellow just lived with se pictures. He used to bring them er to my house, spread them out the table, and then we would talk em over with our friend Hubbert, who s also placed in the contest. Sidney uld say one verse was the one and would say another, Hubbert would another, and we would discuss it til we all got excited over it. Then would move them around and try is verse and that one until we were nearly dippy. Then the next day e would try it again. I just couldn't it the way Sidney did. I thought he as plain crazy and told him so. But would have it his way, and now you e what happened—he gets $1,000, I even typed his book and sent it for him, thinking all of the time that y book was better than his, and then came out on top." By that time Mr. Smith himself had got enthusiastic. He told how he had spent afternoons and evenings, day after day, going over the pictures and the book of texts, comparing and changing and comparing again, and how much he had enjoyed it, although he said he hadn't been much of a Bible-reader before. The editor asked him if he had gotten any new religious ideals out of it, and he said he thought he had.

It seems that there were five young men who worked together on Coral Street and disagreed together regarding the proper answers, the proper texts to fit the pictures. All of them are loyal church boys, clean-living boys, the only bad habit among the five being smoking, and only two of the five were guilty of that.

Mr. Smith went into business as an errand boy when he got through with grammar school. After working for several years for others he bought the little shop on Coral Street and for a time did a credit business. He kept two men working besides himself, but did all of his own worrying. A couple of years ago he changed to a cash basis, cut his business in two and doubled his profits by eliminating former losses. It is a prosperous little shop, and he said to Beuerle as the editor handed him the check, "Now we can buy that little automobile."

Several of the winners of the Contest have written, acknowledging receipt of their checks, and telling how much the Contest meant to them. Miss Mary E. Good, who won the Fourth Prize, thought that pictures 20 and 24 were the most difficult. She said she found the Contest very interesting and instructive, and that she got much better acquainted with the Bible through hunting the verses to fit the pictures.

Mrs. O. C. Newton, who won the Seventh Prize, participated in all three of the Contests which the Christian Herald ran but without success in the first two; said the pictures made the Bible seem more real, and that she found the Study an education as well. The pictures 17, 20 and 24 were the ones she found the most difficult.

Mr. Walter Balla, the winner of the Third Prize of $500, is in France in the service of his country, working in the American Post Office.

◆

Winona Lake Star Speakers

AT THE Winona Bible Conference, which is to be held August 22 to 31, the leading speakers will be Campbell Morgan, Gipsy Smith, John MacDonald, John McNeill, A. C. Dixon, Bishop Henderson, Ira Landrith, William Jennings Bryan, Howard Agnew Johnston, William A. Sunday, A. T. Robertson, W. B. Riley and George R. Stuart. Mel Trotter will conduct the early morning meetings as usual. For one week preceding the Bible Conference, August 15 to 21, Billy Sunday and his evangelistic party will conduct a religious campaign. Homer Rodeheaver will be the musical director. There will be no charge at the gates while these meetings are in progress. Winona will celebrate its twenty-fifth anniversary this year.

Successor to Dr. Jowett

THE Rev. Dr. John Kelman of Edinburgh, Scotland, has accepted a call to the pulpit of the Fifth Avenue Presbyterian Church made vacant by the return of Dr. J. H. Jowett to England. Dr. Kelman, who is in his fifty-fifth year, is a graduate of Edinburgh University and became pastor of the North United Free Presbyterian Church, Edinburgh, in 1897. He visited the United States a year ago, preaching at Princeton and in a number of cities, and this last spring he came here again, giving a course of lectures at Yale.

Organized Saving

THE organization of War Savings Societies is being continued in a campaign to keep the investment value of government securities before the public. Churches, lodges, schools and the great industrial concerns are encouraging the organization of societies.

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THE acid which destroys your teeth is lactic acid, produced from certain foods by action of bacteria.

The film on your teeth—that slimy film—holds the food substance while it ferments and forms acid. Then it holds the acid in contact with the teeth to cause decay.

This film clings to teeth, gets between the teeth, enters crevices and stays. The ordinary dentifrice does not dissolve it. The tooth brush fails to remove it all. So it protects the acid. Free acids are neutralized by alkaline saliva.

That film is the source of nearly all tooth troubles. That is what discolors, not your teeth. It is the basis of tartar. It is a breeder of germs—millions of them. Those germs, with tartar, are the chief causes of pyorrhea.

Brushing the teeth does not suffice, as nearly everybody knows. You must remove the film. After painstaking research, dental science has found a way to do that. The way is now embodied in a dentifrice called Pepsodent. And we offer you a 10-Day Tube to show you what it does.

Use It 10 Days—Free

Pepsodent is based on pepsin, the digestant of albumin. The film is albuminous matter. The object of Pepsodent is to dissolve it, then to constantly combat it.

Ordinary pepsin will not do. It must be activated, and the usual agent is harmful to the teeth. So pepsin long seemed impossible.

Now science has invented a harmless activating method. Five governments have already granted patents. Now active pepsin can be applied twice daily to the teeth.

Authorities have made many clinical tests. Thousands of dentists have tried it. And now leading dentists all over America urge its universal adoption.

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THE DAIL

J. H. Jowett, D.D., C. C. Albertson,

The Fear of the Lord

SUNDAY. Ps. 111 : 10. "*The fear of the Lord is the beginning of wisdom.*" The fear of the Lord is the beginning, but it is not a beginning which we can ever leave behind as a stake can be discarded by a sapling when it has grown stronger and more matured. This reverence is not a beginning in the sense of being a rudiment. It is a beginning which is carried forward through all succeeding stages, and even into ultimate issues. It is like the alphabet, which, while forming the beginnings of literature, yet enters vitally into the loftiest creations of a Shakespeare or a Milton. Without the alphabet there can be no literature; without reverence there can be no religion.

It is in reverence that we must begin our quest of divine wisdom. We do not begin in faith, or in hope, or in love, but in vital and creative reverence, even in the fear of God which is the fountain of life. When the veil is lifted in Isaiah's vision, the seraphim who stand before us are revealed in very significant endowment. Each of them has six wings: "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Four wings for reverence and two for practical service. We need have no uncertainty about our power of motion if we have the requisite mood. Perhaps the reason why our two wings are so often ineffective may be found in the absence of the four. We are feverishly ready for flight, but we are not so ready to bow before the Lord, and veil the face in reverent homage and communion. And may not it be that the two wings so frequently and so easily tire because they have not the restful support of the four wings hiding the soul in the secret fellowship of God? We so often fail in service because we have forgotten or ignored the creative beginning of things, which is the fear of God.

It is the mood of reverence which gives the soul its initial posture for discovering the things of God. In the quest of divine secrets it is infinitely more necessary to have the reverent spirit than to have a learned mind. There is all the difference in the world between mere cleverness and spiritual discernment. One is just worldly sharpness; the other is heavenly vision. "I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

J. H. J.

The Obstacle Race

MONDAY. Ps. 18 : 29. "*By thee I have run through a troop, and by my God I have leaped over a wall.*" David was a warrior. There is much in his poetry which bespeaks the soldier. Yet he is singularly free from pride or boasting. Does he boast? "My soul shall make her boast in the Lord." In this respect we have his modern parallel in that Tennessee soldier who has been officially credited with the most marvelous personal military prowess in the Great War. "How did you do it?" Sergeant York was asked. "God was my helper," he replied. This is exactly what a brave soldier of the long ago is saying in this verse. He has broken through a troop—because God was with him. He has leaped over a wall—because God was with him. The first figure refers to meeting the enemy in open battle, the second to an attack on an entrenchment. He has triumphed in both forms of fighting—because
was with him.

These words indicate the possi
of conquest by the help of God. In
however, the claim is more expr
than the preposition "by" permits.
preposition really is "in." "In my
I have leaped over a wall." The id
fication of the human with the d
is more complete than mere associa
It is absorption. The Psalmist w
mystic, quite as certainly as was
when he spoke of our lives being
with Christ in God. Paul too w
soldier, and no wonder he conqu
for he believed his life and God's
were bound up in the same b
Other things being equal, a
who believes in the mystic union o
life with God is likely to be the
of his friends and the fear of his fo

C. C.

God's True Temples

TUESDAY. Ps. 132 : 4, 5. "I
not give sleep to mine eyes,
slumber to mine eyelids, until I find
a place for the Lord, a habitation fo
mighty God of Jacob." The soul b
the temple of the Holy Ghost,
worshiper will find anywhere,
where, and in everything among
Father's creations the dwelling
of the Most High, where the devo
man or angel may worship, love
adore.

Jacob found his Bethel in a
hillside, which became to him the h
of God and the gate of heaven. M
found the burning bush a sacred
where God spoke to him in holy c
munion and command. In all age
one whose eyes had been opened,
groves are God's temples, and
bush is afire with divine flame. W
children play and men toil, where st
are crowded and cars are laden, in m
of business or on the wide ocea
commerce all may become the cour
the Lord, the meeting-place with
Almighty.

Notwithstanding this glorious t
we know that Almighty God in sp
places of worship dedicated to him
a meeting-place between great co
gations and the All-Father. He
hath made everything beautiful
nature would have his sacred dwell
place the noblest and most attrac
of city or town; therefore the gorge
temple at Jerusalem became the ce
of Jewish worship. Here Isaiah
the King in his beauty, high and li
up, and exclaimed, as the altar
burned in his heart, "Here am I, s
me!" Let us remember that nothin
too costly or too beautiful built by
for the worship of Almighty God.

E. W. C

Titles and Days

WEDNESDAY. Rom. 14:5. "*Es*
meth every day alike." James 2
"*Hold not the faith . . . with respec*
persons." The Church had its calend
Christians observed the Passover
Pentecost. But, with them, every day
a saint's day. Every day new conve
were added to the cause. Every day wa
day of salvation. While church offic
were to be held in high esteem, w
not find that they were greeted wit
genuflection or obeisance. At Cæsa
Peter firmly declined the worship
Cornelius, while at Lystra, when
people would do sacrifice to Paul a
Barnabas, those evangelists rent th
clothes. Such reverence for spec
leaders was thus another of the practi

MEDITATION

W. Caswell, P. W. Wilson, D. J. Burrell, D.D.

hi, whatever may be our view of me later. At the outset, Christ served by disciples or teachable 1s; by evangelists, or persons with to tell; by apostles or mission- (for the word is the same), or ed persons, who were free to go d; and by prophets, or persons insight. All had their appointed but all reserved homage for the laster.

oiding titles themselves, these e used plain speech to others. aul, Felix was simply a judge, as pa was simply a king. Nor did flatter the mob. It was not a case adies and gentlemen" when they , but, short and sharp, "men of l," "men of Athens," "men and ren." It was manhood that they d—manhood that they displayed—out prefix or compliment. As God ds men and women, so did they.
P. W. W.

Our Schoolmaster

URSDAY. Gal. 3 : 24. "*Wherefore the law was our schoolmaster ing us unto Christ, that we might be fied by faith.*" So here we stand at doorway of the Gospel, whither the as our schoolmaster has brought And here every one must choose for elf whether he will remain without ter in.

ot long ago a lot of rough fellows giving their testimony in the nen's Bethel, when one arose and "I ask no odds of Christ or of his pel. I am a moral man and mean lo right as far as I can. That's igh for me. I will take my chances the rest of you at what you call Judgment Bar." No doubt there many who, while they may not ess themselves so frankly, are like mind and living in the same

ut as for me, my friends, I prefer ake my chances under grace. The d "grace" is cognate with gratis: this explains why so many reject The ungodly pride of the natural is averse to being saved gratis. ertheless we must be saved "without ney and without price," that is, on mple acceptance of Christ as our iour, or never be saved at all.

he conclusion of the whole matter briefly contained in Paul's words, here is therefore now no condemna- to them that are in Christ Jesus, walk not after the flesh but after Spirit. For what the law could not in that it was weak through the h (that is, our sinful flesh) God ding his only Son, in the likeness sinful flesh and for sin, condemned in the flesh, that the righteous- s of the law might be fulfilled in

his is the King's highway, the royal y of the Cross, by which alone sinful n can enter into "the glorious liberty he children of God." D. J. B.

God's Promises

RIDAY. II Peter 1 : 4. *Whereby are given unto us exceeding great and cious promises.*" The promises of d in Christ are the golden cords ich bind the books of the Bible together, reaching from Eden to Paradise. e Old and New Testaments are the venants of promise by which the mighty Father bequeaths his infinite eritance to his believing children. iarchs and prophets were called and omised by him who could not lie, who sealed his word with an oath that you might have a strong consolation, saying, "Though your sins be as scarlet they shall be as snow; come unto me and I will give you rest." "I go to prepare a place for you and will come again to receive you to myself." These enduring words are the pillars of truth in the temple of the Highest. Great promises lead us to become partakers of the divine nature, to pillow our heads upon such restful words as "him that cometh unto me, I will in no wise cast out."

Promises are God's checks upon the sacrifice of his Son, sufficient to cover all our need. An unused check is useless; it must be presented and endorsed by faith in order to payment. It makes no difference who presents the paper; he may be the most worthless and guilty of mortals. God's promises of redemption will be honored at the bank of heaven, or the universe would be bankrupt. This draft is certified by the name and the blood of Jesus and will be cashed as sure as God lives. His riches are unsearchable, illimitable, both in material and spiritual treasures, and will never grow less because of his gifts. Remember, he that asketh, receiveth; seeketh, findeth. Aspiration means realization. Over these counters, guilt is exchanged for pardon, sorrow for joy, hunger for fullness and satisfaction, poverty for riches, and hell for heaven.
E. W. C.

The Forgotten Cloak

SATURDAY. II Tim. 4 : 13. "*The cloak that I left.*" Sometimes we are misled by phrases. When we say that a man is "going into" the Church, we mean that he will be ordained as a clergyman or minister and in many countries he will wear a special garb or "cloth." Those who were "added to" the early Church assumed no such special uniform—in fact, Paul thought so little of his cloak that he left it behind him at Troas, and Timothy had to bring it along to Rome. The brotherhood of saints belonged to laymen as much as to clergy, and every one, whatever his ecclesiastical status, could wash his robe and make it white in the blood of the Lamb. In an era of caste, slavery, and bitter oppression, this spiritual citizenship was a model for democracy.

I am one who is helped by symbols, including stained-glass windows. But I am endeavoring on this occasion to read my Bible by plain daylight. As a matter of history men like Peter and women like Dorcas did not wear elaborate vestments, or adopt stately poses, or appear under richly carven canopies. On the contrary, Paul was of mean appearance, and his only known gesture was a certain wonderful "beckoning of the hand" which at Antioch in Pisidia captured a synagogue, while in Jerusalem it silenced a mob. James expressly warns us against the respect of persons which picks out the man with the gold ring and the rich robe; while Timothy was told that the adornment of women should be, not broidered hair, or gold, or pearls, or costly array, but modest apparel, with shamefacedness and sobriety and good works. Church parade, as we call it, was thus discouraged, and these people, living amid the luxury and the ostentation of the Roman Empire, avoided advertisement and anticipated by seventeen centuries the black coat with which the Republic of the United States encounters the gilded lace and ribands of European diplomacy. P. W. W.

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Brightening the Dark Corners of t World

Mission Started in an Invalid Chair

THREE years ago, a Christian woman who had been an invalid for many years invited her neighbors to her home to study the Gospel. *This* was the beginning of the Tengchowfu South Side Sunday School. Four women attended the first few meetings, and soon each one brought her friends and children, so that in a short time the home was too small to accommodate all.

A Chinese building was secured, and since then regular Sunday and midweek meetings have been held. The Sunday school has now an enrolment of over one hundred members. Six women have confessed Christ and have been received into the church.

The girls' school which was opened in this same building at present has an enrolment of twenty-four scholars, who also attend services regularly.

During the winter vacation for two weeks a Bible-class for women was conducted in this school building. Ten women came daily and studied the Catechism and Mark's Gospel and learned a number of hymns. Many have acknowledged Christ as

Chinese girl in Christian school in Hawaii

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and expect to j
church after the
received a fuller
edge of the Seri

We are "shin
Jesus" and hope
may brighten ou
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Airplane in M Work

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Unanswered Prayer

Continued from page 848

fidelity at the cross and sepulcher. She had given the best she had—her two sons—to Christ. So she had faith, devotion and sacrifice to voice her prayer. But Jesus gently replied, "You know not what you ask," and then proceeded to explain to the disappointed mother that what she thought honor and glory for her sons would have meant a baptism of trial and pain severer than human nature might be able to endure. Aye! how often is it the case that our prayers are unanswered for this reason of Salome—"that we know not what we ask." That thorn which we so pleaded to have taken away is a precious discipline of grace. That joy, that prosperity, that prize, for which our soul so yearns, would prove the very worst thing for us, a hurt to our peace of mind and to our health of body. When the Israelites murmured at the manna, and prayed for flesh, we read: "And God gave them their request, but sent them leanness of heart." They knew not what they asked, and their complaining prayer was answered to their hurt, because God would thus show his displeasure. And how often we have asked for things most ardently and felt pained and distrustful that we did not get them, when God was saying: "My child, you know not what you ask, but I do, and I love you quite too much to grant your request to your sorrow and hurt."

PRAYER is indeed a precious privilege. Among all the means of grace, sermons, sacraments, Sabbaths, providence, the greatest in some respects is prayer. For needy sinful men and women to be permitted to come into the presence of the infinitely great and holy God in prayer, to make confession unto him of their sins, to unburden before him the troubles and cares which weigh heavily upon them, and to present their requests for needed stre
wisdom and guidance, is a priv
that cannot be overestimated.

And to the child of God let us b
sured there are no unanswered pra
For either the petition is directly g
ed, or helping grace is given whi
God's sight is a far richer answer.
us then, despite experiences that s
times severely test and try us, yet
on to our faith in prayer. Our p
but to ask in the right manner as C
and Holy Scripture teach us. The
tainty and the method of the answe
can leave to Him whose word ca
be broken, and who will keep faith
us, though heaven and earth pass a

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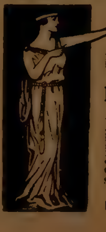
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rooklyn Sunday School Anniversary

he year 1813, in the early summer, few Sunday schools in what was the Village of Brooklyn, running up the East River over the heights, rated their union by a parade of the ars in a cow pasture. Some of klyn's civic busi- s build- now oc- y the of that ure. ear by in the ith of y or e the ools of Brook- Sunday ol Un- repeated r parade what e to be wn as the anniversary of their Union. o popular did this day become as the grew that the public schools closed onor of the yearly event. For over years this anniversary has been a ked day in the city's life. In 1919 r 400 schools participated in it, in r 30 divisions with 125,000 in line. s organized on military lines. It is iewed by Presidents, Governors, yors and leading state and city cial.

he day is a legal holiday for the lic schools of the Borough of Brook-, made so by legislative enactment, a testimonial to the value of religious cation in determining the character he citizenship of a city.

he Brooklyn anniversary idea has n copied in all parts of America. The acting Governor of New Jersey reviewed one of these parades a few weeks ago.

It is indeed a world-wide plan. In the city of Tokyo, Japan, 12,000 Sunday school children paraded before the Imperial Palace, sending up a balloon with the streamer "God is love." At Seoul, Korea, a parade, the largest in the Orient, of 16,000 marched and sang, the Salvation Army leading, in the old palace grounds.

One hundred thousand Sunday school children in Brooklyn parade, reviewed by the Governor of New York

In Shanghai, China, 10,000 of the gaily dressed Chinese Sunday school boys and girls marched a few years ago in one of their great gardens.

In the city of Manila 5,000 of the Sunday schools of that city and vicinity marched to the baseball park, knelt under the open sky and dedicated themselves for "better schools and bigger schools." They formed later a torchlight procession two miles long.

In Rosario, Argentina, I marched with forty Sunday schools, 2,500 strong, a Salvation Army band leading, from the opera house, where they had sung the "Glory Song," to the principal plaza.

These Sunday school demonstrations the world around emphasize the strength, organization and enthusiasm of the Sunday school host of thirty-five millions.

Frank L. Brown.

1,500 Girls Lost on Trains

HE Travelers Aid report 1,500 girls lost in a year from through trains between New York and Chicago. w many thousands the rest of the ntry furnish can only be conjectured. A proposed solution of the problem is in matrons, high-grade women for ough trains and many others enter- g our cities.

"How many times I have seen young ls get off the train with some new acaintance before reaching their desation and I have been powerless to event it," says a conductor. "My ain has moved on and I have felt it uld have been better for that girl to ve been crushed under the wheels an to have gone into the dreadful unown with that stranger."

A train matron would have acted as d a noble woman in Central Iowa, who eatened to call a policeman if two ls on her train did not go on to their stination.

A certain type of brute, after throw- g his grips into a seat will say, "Well, guess I will go through the train and e what I can pick up,"—something he ould not be likely to do if a train atron were on board.

It is common knowledge among travlers that unprotected girls and young omen are put to a great test on through rains where they have no one to counel and guide them.

A traveler mentions the birth of a hild where the mother was the only oman on board, and numbers of girls who ask for directions when approaching cities who could so easily be given rong information. Train matrons ould be appealed to in such cases and ull information given of the dangers of our cities.

It is proposed that high-grade, capable women, with some first-aid training all [illegible] made [illegible] matrons, whose uties [illegible] to look after women generally, and especially to become acquainted with and help in every way all oung women traveling alone. They ould be supplied with leaflets pointing ut the dangers of our big cities and of aveling alone. The railways would pay salaries, furnish meals and transportation.

All coaches might have holders at the seats for warning, and helpful literature generally. Travelers find time heavy on their hands and would gladly read such.

Why is it that railways have neglected giving special care in this way to the hundreds of millions of women travelers, the very class which most needs one of their own sex? How many thousands of car-sick women would be thankful for the assistance of train matrons? Some roads now furnish colored maids for first-class passengers, the very class which needs them least.

Millions of girls and children would travel more safely under the protection of women of high character.

The idea has been endorsed by the Minnesota State Federation of Women's Clubs, and by the Travelers' Aid of New York, which is now doing a fine work in helping girls after arriving at stations in big cities.

◆

Interplanetary Messages

A FEW weeks ago Marconi startled the world by stating that he had often received strong wireless signals which seemed to come from beyond the earth. In a recent interview published in the New York Evening Post Nikola Tesla too reminds us that he had made known to the world years ago the fact that extraplanetary signals were recorded in his Colorado laboratory. That was in 1899, before the world dreamed of wireless.

The Fire Waste

MORE than 1[illegible],000 persons, [illegible] per cent of whom are women and children, are annually burned to death in the United States. Several times this number suffer painful injuries. The property destruction exceeds $250,000,000 a year. Fire is recognized as a great drain upon national welfare. Most of it is preventable.

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Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." A few cents worth of "More Eggs" brings amazing results.

During Moulting

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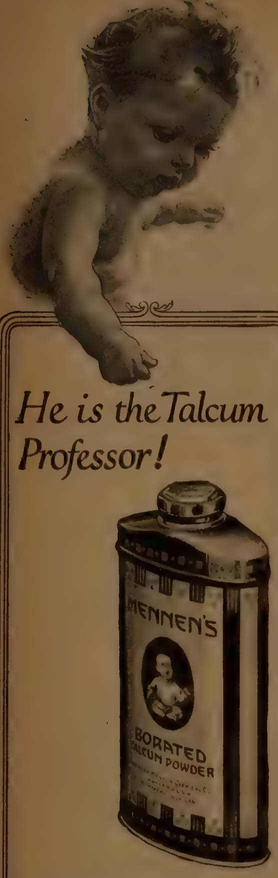

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He had a hard time the first six months—with a skin like finest satin and constant torments of irritation besieging it. So he squirmed up into a ball and let everyone know his monstrous treatment.

But they found Mennen's! Mennen Borated Talcum Powder cooled and soothed baby's flower-soft skin and brought refreshing sleep. And it also won over every member of baby's family to the Mennen Idea.

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The World News of the Week

Continued from page 839

in October under which women will be eligible to election as vestry women and to serve as delegates to diocesan and general conventions and on general administrative boards.

A World's Brotherhood Conference, will be held in London, England, September 13-17, under the auspices of the American Baptist Brotherhood.

Conference to Benefit Indians. On September 24-26 at Oklahoma City, Okla., there will be held the first conference of the Church and the Indian. It is being organized by the Home Mission's Council, the Council of Women for Home Missions, the Y. M. C. A., the Y. W. C. A., and the denominations having missions among the Indians.

Evangelism in Massachusetts. To inaugurate and inspire a concerted program of Church evangelism in Massachusetts during the winter of 1919-1920, Rev. Charles L. Goodell and Rev. Frederick L. Fagley will conduct morning, afternoon, and evening conferences in Boston on Monday, November 3. During the week following the conferences they will give addresses in key churches in the State.

From East to West. The Abyssinia Mission to the United States, all the members of which are affiliated with the ancient Abyssinian church, was officially welcomed to New York City on July 24 at the Episcopal Cathedral of St. John the Divine. The desire for closer unity between the Episcopal and Abyssinian churches was voiced by all the speakers.

Studying the City. Seventy-five young Methodist leaders from other cities began on July 24 a five-day study of New York City. They were taken in groups of ten to church and community centers, missions and rescue homes, to Chinatown and Ellis Island. The tours were planned to complete the training of the group of young men for social service and for leadership in reconstruction projects.

Democracy in the Church. Bishop Charles D. Williams of Michigan, preaching at Grace Church, New York City, on July 20, declared "The Church must wake up. The crisis is upon us. Democracy's fundamental creed is confidence is the innermost worth of the undermost man. The democratization of industry is coming. The next step is a co-partnership—employer, employee and the public." He intimated that the church must preach and fight for social justice and a Christian democracy.

DOMESTIC

Dirigible Wrecks a Bank. A big dirigible, carrying five persons on a test cruise over Chicago, caught fire on July 21 and dropped through the skylight into the rotunda of the Illinois Trust and Savings bank, where the gasoline tanks exploded. Twelve persons were killed and more than twenty-five wounded.

Germany Will Get Our Mail. The first mail from the United States for Germany since the winter of 1917 left New York, via Copenhagen, July 22. 250,000 letters and 60,000 pieces of printed matter were mailed.

Saving the Aviation Service. Secretary of War Baker has announced that, in view of the necessity of almost immediate reducing the air service personnel to skeleton proportions, he would transfer 11,000 from that service into the infantry until such time as Congress will make provision for an aviation corps adequate to the needs of the army.

More About Mexico. The House rules committee, conducting an inquiry into conditions in Mexico, questioned Ambassador Henry P. Fletcher on July 22. Mr. Fletcher said that in the last three years more than fifty Americans had been murdered, but that so far as he knew not a single Mexican had been arrested and prosecuted for the murders.

Rioting in Washington. The most serious disturbances since Civil War days kept Washington in a turmoil for four nights ending July 23. Trouble began with clashes between groups of soldiers and negroes in the southeast part of the city. The disorder rapidly spread until the capital was virtually under martial law with more than 2,000 soldiers and sailors under Major-General Haan aiding the police. When the situation was brought under control, six men had been killed and seventy-three wounded.

Cruelties in Army Prisons. Reports of extreme cruelty toward soldiers confined in army prisons in France were confirmed by General Peyton C. March, chief of staff, in testimony before a house investigating committee on July 23. Several officers and non-commissioned officers have been court martialed for their conduct, but the investigating committee now is seeking "the man higher up."

France Bids on Our War Supplies. Negotiations are in progress between the war department and the French government for the sale to France of enormous quantities of war supplies left abroad with the return of the army. Several hundred miles of railroad track, docks, lumber, 1,300 locomotives, 17,000 freight cars, 10,000 passenger automobiles and 50,000 trucks are among the items. France offers one-fifth of the cost price for all the property.

Another Understanding with Mexicans. Brigadier-General W. R. Smedburg, commanding the Arizona border military district, held a conference with General Calles, governor of Sonora and a member of the Carranza cabinet, on July 24 and an agreement was reached for cooperation to maintain order along the Arizona-Sonora frontier. On the same day the Fifth regular division, just back from the Rhine, was ordered to Camp Gordon, Ga.

Flying Around the Rim. Lieutenant Colonel R. S. Hartz, U.S. A., and a crew of four men on July 24 began a flight from Washington in a bombing airplane around the border of the United States. The distance is 7,805 miles. The route follows the Atlantic coast to Maine, the Canadian border from Maine to the Great Lakes, the Canadian border to Seattle, down the Pacific coast and along the Mexican border, the gulf coast and the south Atlantic, back to Washington. Colonel Hartz excepts to be in the capital again by August 10.

The World's Greatest Ships. The U. S. shipping board on July 24 announced that construction will begin almost immediately on the two largest steamships ever built. They will be 1,000 feet long, with a gross tonnage of 55,000. They will carry 3,000 passengers in addition to a crew of 1,000 and will have a speed of 30 knots, enabling them to make the trip from New York to Liverpool in four days. They will be fitted with gun platforms, and in time of emergency will be converted into commerce destroyers.

Canal Proves Its Value. The new Pacific fleet passed through the Panama Canal from the Atlantic to the Pacific on July 25 and 26. Six great dreadnaughts were lifted easily through the locks.

Huge National Debt. Carter Glass, Secretary of the Treasury, announced on July 27 that the federal revenue will pay the Government's expenses for this fiscal year and that no further loans will be needed. When the installments on subscriptions to the Victory loan are completed the national debt will total $26,516,506,160.

Race Riots in Chicago. Trouble between white and black bathers at south side beaches in Chicago developed into rioting on July 27. One negro was killed, a white man fatally injured and another white man and two negroes, were reported to have been drowned.

FOREIGN

No Compromise in Balkan Quarrel. The peace conference has sought to settle a territorial dispute between Greece and Bulgaria by the appointment of the Italian Foreign Minister, Signor Tittoni, to act on the question. Signor Tittoni reported to the conference on July 22 that it was impossible to arrange a settlement by agreement. Considerable disorder has occurred in the district of Macedonia affected and in fact a small sized war is in progress.

Britain Approves Treaty. The British House of Commons, after a day of debate, approved the German peace treaty on July 21 by a vote of 163 to 4. The Anglo-French convention, which is the British end of the Anglo-French-American alliance for the defen France, was approved unanimously after acrimonious discussion than was brough by the peace treaty. Premier Lloyd Ge in addressing the house, characterized league of nations as an "experiment" w he hoped would be given a fair trial.

Confidence in Clemenceau. The C enceau government has survived an crisis growing out of the internal situati France. After a stormy five days when government seemed in constant dange collapse the question of its life was put sq ly before the Chamber of Deputies on Jul when a vote of confidence was taken accor to prearranged plans. The majority for government was too close for comfort—2 181. The opposition was jubilant and Clemenceau when he left the chamber marked: "This is a mere skirmish. The battle is coming." Economic conditions cluding food supply, unemployment and c in pushing reconstruction projects are be the criticism directed against the governn The financial policy also enters seriously the situation. The government is threate to greatly increase taxes and the extreme in particular, objects to this proposal.

Russian Loyalists Revolt. Some 5 loyal Russian troops who had been coopera with the Allies against the Bolsheviki on Archangel front revolted on July 23 turned the town of Onega and the Onega over to the Bolsheviki. British troops in sector, at last reports, were in a very peri situation although the commander, M General Ironsides, was confident he woul able to control it.

American Troops Engaged in Sibe An American column operating against Bolsheviki in the Suchan district, cut off communication with Vladivostok for than a week, has made its way to America after clearing out detachments of the ene The American loss was two men killed eleven wounded during the week's skirmish

Germany's Huge Taxes. The German financial program, published ficially on July 23, calls for the raising 25,000,000,000 marks ($6,250,000,000) ann ly. War taxes will provide $2,000,000, but the remainder, $4,250,000,000, will raised by new taxes. A tax on invested ital, amounting to from twenty-five to th per cent., will be the principal tax.

French Occupy Bulgarian Capital. a result of a Bulgarian attack on a Fre regiment at Vidin, on the Danube Ri another regiment of French troops occu Sofia, the Bulgar capital, on July 24. disarmed the local garrison. The Bu peace delegation reached Paris on July where it will be detained for a fortnight more until the peace treaty is ready.

The Sum of Bulgar Atrocities. inter-Allied commission named to investi charges of Bulgar atrocities in Macedo Serbia and Thrace reported in Paris on July that hunger and ill-treatment caused deaths of 32,000 persons in three years that the population of the regions occu by the Bulgarian armies was reduced in o ways by 100,000.

Allies Sought Peace. Mathias berger, German finance minister, told national assembly at Weimar on July 25 France and England in August, 1917, peace overtures to Germany through Vatican. He declared the Imperial gove ment had rejected the offer of negotiati Dr. Michaelis, at that time Imperial Ch cellor, confirmed Erzberger's statement following day and attributed the rejection the Kaiser and the crown council.

Bela Kun Must Go. After many c flicting reports from Central Europe regard the Hungarian communist government, cluding detailed reports of Bela Kun's o throw, his flight, and the composition of a government, it develops that] this for secretary of Nikolai Lenine is still stron entrenched in power. The Allies, through French Premier, frankly tell the Hungari that they must remove Bela Kun and estab a government strictly representative of people before the food blockade will be lift An allied army of 150,000 men under French General Franchet d'Esperey, made of French Colonials, Roumanians, Italia Jugoslavs and Hungarians has taken the f against the Hungarian communists and march on Budapest. The movement is nor ward from the Danube and Save rivers.

Relief Work in Serbia. Twenty Am ican physicians, nurses and surgeons left N York on July 29 for Serbia, where reports sh there are nearly a quarter of a million ill destitute children and as many adults in n of relief. Another typhus outbreak is fear

Trial of the Kaiser. A suggestion t the trial of the Kaiser be held at Monte Car the famous gaming resort, is finding mark favor among the delegates to the Peace Co ference, in view of the growing opposition England to the plan for holding the trial London.

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THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By FERDINAND COWLE IGLEHART, D.D.

of the Editorial Staff of the Christian Herald

I am for the square deal"

DOCTOR IGLEHART has written for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two had been intimate friends. Dr. Iglehart honors in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.

WHAT THE REVIEW OF REVIEWS SAYS:

THE books about Theodore Roosevelt begin to make their appearance, one after another, and within a year or two the number of them will be considerable. It is understood that ve are soon to have Mr. Bishop's authorized biography, based argely upon Roosevelt letters and papers. There will be essays, stimates and tributes from many sources. Meanwhile there will lso be popular volumes, some of them mere compilations made ut of newspaper clippings, and others genuine books written out of good deal of knowledge and from the standpoint of the particular uthor.

One of these now appearing entitled "Theodore Roosevelt, The Man as I Knew Him," has been written by the Rev. Dr. Ferdinand C. Iglehart and is a book that will hold its place just as some of the books about Lincoln have survived as written by neighbors or associates who knew him intimately. Dr. Iglehart—who has had a long career as one of the most eloquent of the Methodist preachers and as one of the leaders in the temperance movement—has always had a talent for politics, and through the whole of Roosevelt's career the older man was a profound admirer of the younger. Through a great part of that career the preacher was the warm and devoted friend of the politician and statesman.

Dr. Iglehart's biography of Roosevelt is intensely personal. It is the kind of book that will be read with sympathy and pleasure by old and young in many a modest home. The book will be a family treasure for one reason above all others, namely, that its hero-worship is genuine from beginning to end. It does not try to be a critical estimate of the Rooseveltian period in American politics, nor a philosophic study of Roosevelt's personality. It begins by giving Roosevelt a sure rank with Washington and Lincoln, and then proceeds to tell the story of his boyhood, his youth, and his manhood, in a very readable, unsophisticated fashion that does credit not only to the robust American manhood of the subject, but also to that of the nature-loving, humane and large-spirited author.

The chapters in Mr. Roosvelt's early official life are here restated with delightful freshness, and with many touches of new material in the way of anecdotes and illustrative sidelights. As a very skilful public speaker, accustomed to hold popular audiences, Dr. Iglehart understands the use of anecdotes and the personal appeal. Knowing Colonel Roosevelt well, he had many conversations with him at different times, as had many other friends of the Colonel. But most of those friends would not now be able to write out a statement of such conversations, giving the Colonel's own vernacular. Dr. Iglehart perhaps made notes at the time. However that may be, he manages to reproduce a great many conversations which are excellent reading and which are positive additions to the stock of material which the public will be glad to possess. Dr. Iglehart is able to tell us more than most of the Colonel's friends knew in answer to questions regarding religious views and personal characteristics. He has several chapters dealing with such matters.

The reader will regard it as not less appropriate than convenient that Dr. Iglehart has found space to give us some of the memorial tributes that were called out soon after Colonel Roosevelt's death. He has included that of Archdeacon Carnegie in Westminster Abbey, that of Mr. Chauncey Depew, a fine one by Bishop Luther B. Wilson of the Methodist Church, and at greatest length the superb oration of Henry Cabot Lodge in the United States Senate. The address of Charles E. Hughes is also given at length, with those of Chairman Will H. Hays and Gifford Pinchot. Dr. Lyman Abbott's tribute in the *Outlook* is reprinted, as are estimates by Gen. Leonard Wood, Secretary Lane, and Chancellor James R. Day. Gen. Goethals contributes an original chapter about Mr. Roosevelt's relation to the Panama Canal, and Dr. Albert Shaw has written a chapter at Dr. Iglehart's request on Mr. Roosevelt's characteristics in the office of the Presidency.

In one or two concluding chapters, Dr. Iglehart compares some of the great achievements of Roosevelt with the labors of Hercules. Thus the book is not merely a labor of love and appreciation, but it is an unusual book in its range of fresh information. It will be welcome in that it sustains so fully the best of the Roosevelt traditions. The nation likes to believe in its leaders; and the spirit of hero-worship is still eager in its quests. Americans like to believe that Roosevelt was highly worthy of affection and honor; and Dr. Iglehart's book will do much to convince the next generation as well as to satisfy contemporaries.

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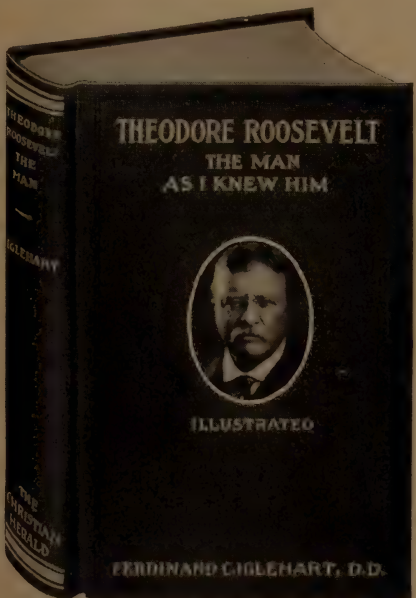

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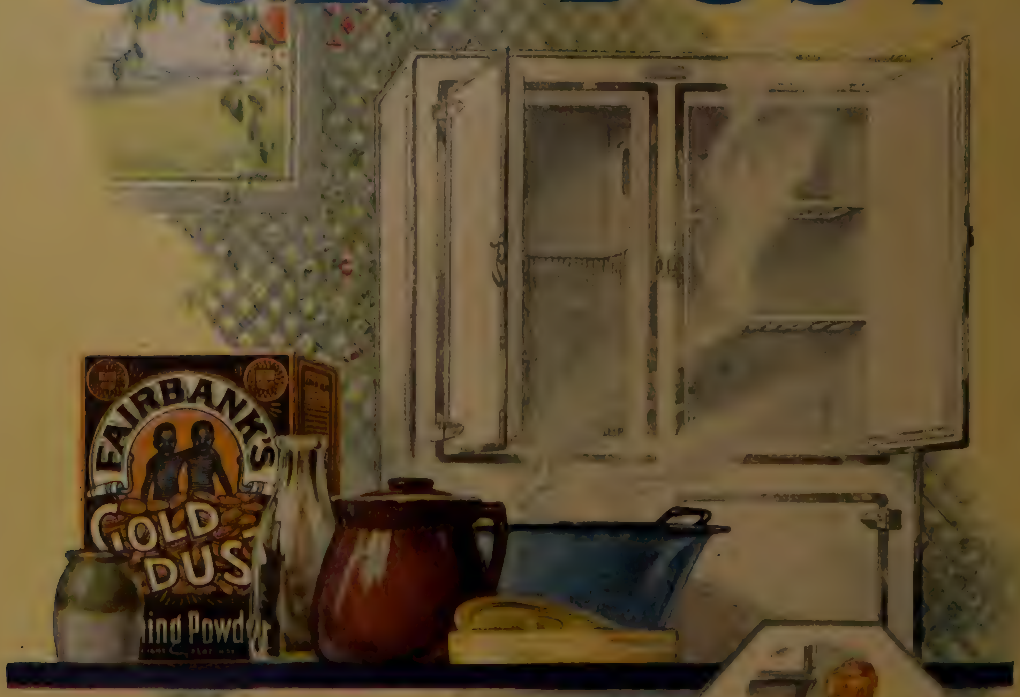

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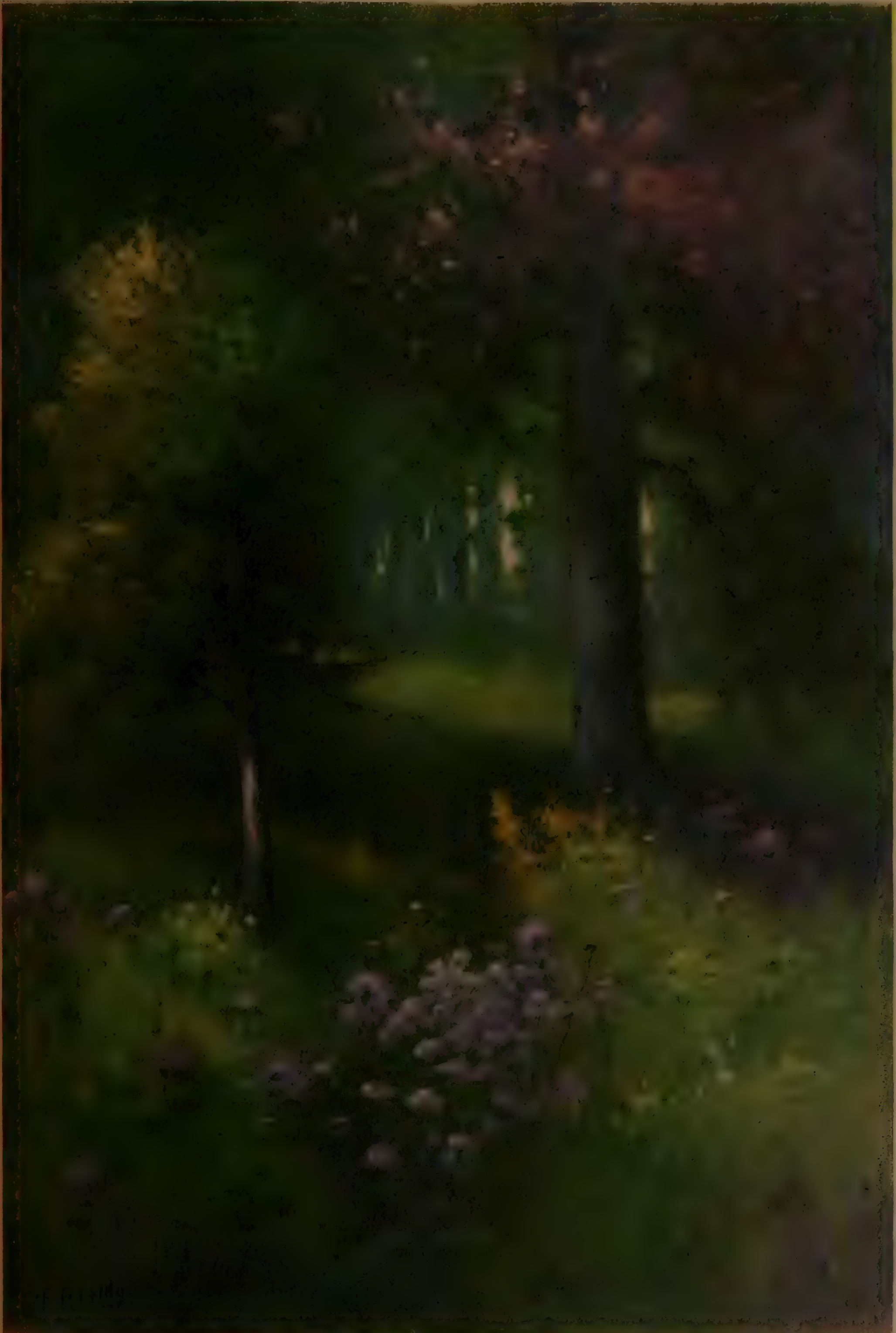

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EDITORIAL IMPROVEMENTS

EDITORIAL improvements planned for the Christian Herald in the immediate future are along the lines of these three cardinal policies:

1. A high, broad and virile spiritual quality, with vigorous advocacy of all great religious movements.

2. A highly constructive attitude toward the human, personal, everyday problems of the average man and woman.

3. An alert, forceful, interesting handling of the topics of the day.

A Conspicuous Feature

Every number will contain one or two long articles on big human problems of the time by the biggest writers, when possible. Whether by big writers or not, these articles will be written in a fresh, vital, interesting way that will command attention.

Distinguishing Qualities

Every issue will contain editorials that give a new grip on life, a helpful thought to carry through the week, an encouraging conception of inherent personal possibilities; articles that tell in a live, interesting way how other men and women have met the problem the reader is facing; fiction that is compelling in interest, wholesome, optimistic and closely related to modern American life; sermons and daily readings that go right into everyday questions of conduct; and real human problems that inspire people with new courage and hopefulness in meeting difficulties in their own lives.

THE younger generation is kept particularly in mind—that is to say, not only children, but the people who are actively carrying on the world's affairs. There will be fascinating and inspiring features in every issue for half-grown boys and girls. We are aiming to make an all-round Home Paper with the best of matter attainable for fathers, mothers and children in their multiform relations.

General Features Coming

Here are some general features that will soon be appearing:

Parents Whose Children Outgrow Them
Advice to the Boy Who Is Going to College
Making the Home Attractive to the Growing Boy and Girl
A Good Neighbor

Many articles telling the life stories of people who have succeeded in overcoming unusual difficulties, served others in some big way, lived heroic lives, or otherwise given an inspiring example to their fellow men.

The Big Problems

THERE will be constant discussion of big, modern-day problems, such as Prohibition, Education, Child Labor, Reconstruction, Social Service, written in a vivid, human way from the viewpoint of practical Christianity.

A Factory That Is a Democracy
Can a Man Keep His Ideals in Business?
Problems of Conscience a Business Man Has to Face
Has Prohibition Paid? Typical Towns Where It Has

Religious and Moral Education

Three Hours for Geography and Only Five Minutes for God!
What Shall My Fourteen-Year-Old Son Read?
What Shall My Fourteen Year-Old Daughter Read?
What Shall I Read This Winter?
The Ten Qualities I Most Want My Child to Have
How to Train the Child so as to Give Him the Best Development

Church and Community

The Christian Herald will make a specialty of stimulating and helpful articles on the church and its relation to the community

How Our Church Installed Movies
Getting the Young People to Spend Their Evenings at the Church
How to Put on a Sunday School Play
Suggestions for Church Suppers, Descriptions, Including Menus, Management, Novel Decorations, etc.
How the Movies Gave New Life to a Church
The Business Side of a Small Church.

Religious and General News

The Christian Herald is relied upon for the completeness and accuracy of its religious news of all the denominations. It is interdenominational in all respects.

Its General News also covers the world.

Helps in the Home

Mrs. Charles M. Sheldon, wife of the famous pastor and author, is among the distinguished new contributors to this splendid page. There will be helpful and definitely suggestive articles on:

Bringing Up the Children
Servant Problems
Up-to-date Methods in the Kitchen
Chats on Simple Home Decoration and Furnishings
Scientific Care of Babies
Child Training in Habits, Manners, Temper and Usefulness
Clothes for Children
Children's School Work, Music, Play, etc.
Home Amusement for Children
The Growing Child
—Things to Watch—
Teeth, Feet, Nails, Eyes, Ears, etc.

VISITING OUR FOLKS

THE other day I started on a run through New York and Eastern Ohio to visit some of the 300,000 families of the Christian Herald. The first place at which I stopped was a big farm just outside of Watkins, New York, just after dinner time.

The farmer—a fine, clean-built, typical modern American—was sitting on his front porch reading the Christian Herald.

"I've been following everything you people have been doing in improving our paper," he said.

We discussed current questions for perhaps half an hour. He told me the thing he found most interesting about the Christian Herald was the way it had jumped into big modern questions and was handling them from a new point of view—giving them a Christian interpretation.

"After all," he said, "outside the big cities, people are still mighty bound up in their churches. You take the towns around here—the solid people, the folks who run the banks and the farms and the waterworks and the street railways are still old-fashioned enough to go to church on Sundays and send the children to Sunday school."

In all, I visited twenty average American towns. I talked with bankers, railroad men, a judge or two, farmers, real estate men, and the wives of nearly all of them.

This is the thing I saw everywhere I went:

FIRST: *The people who go to church nowadays are healthy, active human beings with a live interest in the world and its affairs; proud of their children; anxious to secure good health and the best possible education for them, together with a share in the pleasant things of life.*

SECOND: *These people look on the church as their natural social meeting-ground. It is through the church and their church activities that they get together, talk things over, discuss the big questions of the day.*

And these are the people who read the Christian Herald—300,000 families of them.

They read the Christian Herald because it is not afraid to discuss big public questions in a big way, instead of keeping to the narrow track of purely sectarian matters. Because it meets their demand for a family magazine that is wholesome, trustworthy, religious, and yet keenly alive to all current topics of the day and all human needs.

Graham Patterson

Publisher, THE CHRISTIAN HERALD

Prize Contests for Our Readers

WE WILL give a prize of $25 for the best 500-word article on each of the following subjects:

"The Best Charity I Know"
"The Most Wonderful Answer to Prayer I Have Ever Known"
"How Religion Has Helped Me in This War"
"The Greatest Moral Struggle I Ever Had"
"What I Owe to My Minister"
"What My Church Is Doing for the Community"
"A Noble Life: the Story of the Best Man (or Woman) I Know
"The Best Bargain I Ever Got Through a Christian Herald Advertisement"
"My Favorite Pet" (photo and story)
"My Husband's Hobby"
"My Wife's Best Quality"
"How My Wife Has Helped Me to Success"
"The Girl's Ideal Husband"
"The Best One-Dollar Investment I Ever Made"

Every Christian Herald Reader is urged to enter these contests. All articles must be mailed not later than December 15.

THE CHRISTIAN HERALD
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ELPING THE WORLD TO HEALTH

Henry P. Davison, Apostle of a Great Movement for Uplifting All Humanity, Outlines His Plans for a World League of Red Cross Societies to Operate in Times of Peace

Interview by RAE D. HENKLE

Henry P. Davison

THE world has known the Red Cross as an agency for relief in flood and famine, war and pestilence. The magnitude of its work has shown it to be a tremendous force for good in these directions; a force with which no other movement can be compared.

"*The world now needs more than remedial agencies. It needs highly concentrated and strongly supported preventive activities that can control, minimize or eradicate, as nearly as is humanly possible, those ills of humanity we have been helping to relieve.*

"*In brief, we intend to make the Red Cross THE EMBLEM OF HEALTH.*"

Henry P. Davison, formerly director of the American Red Cross and now chairman e Board of Governors of the League of Red Societies of the World, thus visualized the e of that great organization in which, for the d of our participation in the Great War, he had a big and vital influence.

WAS in an atmosphere strikingly antipodal that r. Davison explained his conception of the newer nsibilities of the Red Cross. We were sitting s office in J. P. Morgan & Company's build- n the heart of America's financial maelstrom. ugh an open window came the continuous roar e curb market, a short block away. Across d Street ebbed and flowed uncounted fortunes gh the portals of the Stock Exchange. Outside or was the buzz of a stock ticker, the hierogly- ed tape unrolling itself ceaselessly into a wicker t in time to the changing quotations in the mar- n the other side of the street.

an you read it?" asked Mr. Davison.

ot very successfully," I replied.

never was able to understand it," he said, hingly. "Yet the average person pictures the man works in Wall Street as standing all day long the tape running through his fingers, breath- watching every quotation. Let's see how many n decipher."

ran back over a yard or so of the paper ribbon. e two or three dozen stocks quoted, Mr. Davison, recall, was able to identify two!

d this in the very home of Big Business!

siness, big or little, lost its significance, however, e face of humanity's needs as this apostle of the ment for a better world explained his conception e World League of Red Cross Societies, the ness with which the idea was seized, and the usiasm with which it was developed during the y spring and summer.

ith the signing of the armistice in November major activities of the American Red virtually came to an end," Mr. Davison said. had built up during the progress of hostilities an organization which reached into every village and hamlet in the country. The people of the United States were thinking, as they never had thought before, of their responsibilities to a suffering world. It seemed to me impossible that this wonderful spirit, this perfect organization, should be permitted to die away and disintegrate. War needs would very soon largely disappear, but the incalculable distress and misery resulting from war would be upon us, and all that in addition to the needs of the poor and afflicted of the world of normal times. 'Why isn't it possible to form an international organization to work for better health which will retain and operate through the effective Red Cross agencies already established in the countries at war?' I asked myself.

"THE thought developed in my mind, and at last I went to President Wilson and laid the idea before him. His interest in it was immediate and his assurance of support for the undertaking was promptly given to me.

"I went to Paris and called a meeting, which was attended by the Red Cross executives of England, France, Italy and Japan. They saw the opportunity of establishing a world benefaction, and met it with a whole-hearted welcome that was inspiring. We decided to call a conference to be held at Cannes in March, to which would be invited all the experts, all the specialists, in every line of health and welfare work.

"As it turned out, this was just the thing these great men of science had been dreaming of. When we gathered at Cannes we found what was perhaps the most important group of humanitarians ever brought together assembled for the conference. They had long recognized the need for some such movement as we were planning; the vast possibilities for world good that underlay it; but the organization had been lacking. This organization we would now provide for them.

"The conference adopted an introductory statement which included this paragraph:

" 'The conference heartily approves of the purpose of a committee of Red Cross Societies to extend greatly the activities of the Red Cross in times of peace, to the prevention of disease and the betterment of the health and general welfare of the people in all countries. The prosperity and happiness of all the nations of the world can be greatly furthered by the power of man to promote health and to prevent disease—a power which has been vastly increased in the last half century by scientific discoveries—so as to render this new field of activity of incalculable racial significance, both socially and economically.'

"THE work at Cannes was divided and placed in the hands of a number of sections, each of which formulated reports and recommendations for transmission to the conference. A series of thirteen resolutions was adopted embodying these reports and relating to the special subjects of preventive medicine, child welfare, tuberculosis, malaria, venereal diseases and nursing, among others, for the purpose of indicating in a general way some of the lines of activity which the new organization might follow.

"Arrangements were made at Cannes for the establishment of headquarters at Geneva under the direction of a secretary general. To this important position Lieutenant-General Sir David Henderson was appointed. Associated with him in the permanent organization are men who are authority in their particular branches of science, who head the various bureaus into which the work almost automatically divides. Sufficient funds have already been placed at the disposal of the League to assure its growth for the ensuing three years, and by the end of that time a permanent financial policy will have been applied which will make certain its continued expansion.

"AS it was ultimately formulated, the work of the League of Red Cross Societies of the World divides into three phases:

"First, the encouragement and promotion of local Red Cross organizations in every country in the world.

"Second, the collection and distribution of scientific information for the prevention, the control, and the cure of disease, and for the betterment of health generally.

Founder members of the Societies of the Big Five countries. The five men who are the Board of Governors are—left to right—Senator Frascaara, Italian Red Cross; Sir Arthur Stanley, British Red Cross; Henry P. Davison, American Red Cross (chairman); Comte de Kergorlay, French Red Cross; Prof. Ninegawa, Japanese Red Cross

"Third, the coordination of international relief efforts in times of disaster.

"In explanation of the first phase, there are many countries which wholly lack, or have imperfectly developed and only partly effective, Red Cross organizations. We want to see to it that there is not a civilized state without such an organization; active, well directed and strongly supported. If we find, for instance, that Liberia is without a Red Cross we will approach the government with suggestions on the desirability of the state joining the betterment movement. At the invitation of the government—but only on its invitation—we will send a representative to the capital who shall be the guest of the government. With him will go a staff of men and women who know how to arouse the interest of the people, how to bring them together and how to establish and maintain the local and national organizations. Traveling exhibits, mobile clinics, lecturers and demonstrators will show and explain to the people the needs of sanitation, the principles of hygiene and the care of children prenatally as well as after birth.

"We will leave in that state a full understanding of the means to better health, a more complete grasp of the need of interdependence of peoples for health and morality, and a Red Cross functioning actively and ready to take its place with all others in the world in a time of great emergency.

"It is possible that in many respects the second

Destitute Serbian housewives waiting for distribution of American Red Cross flour at Pirot, Serbia

To reestablish the devastated farms in Serbia the American Red Cross has sent and is sending hundreds of thousands of dollars' worth of tractors, plows, reapers and mowers into the Little Balkan State—here are some of them

Greek and Turkish women at Kav
Greece, waiting for food and clothing f
the American Red Cross

phase of the work may be regarded as of greatest importance. Certainly it would be difficult to overemphasize the benefits that will accrue from it.

"In Geneva we are establishing a complete research laboratory to which will be called the most eminent scientists available. Attached to it will be a bureau for the exchange of all scientific information, which will reach into the most obscure parts of the world.

"As it is today, a man in New York may be working on a problem for the prevention or cure of disease that a man in Vienna or Paris or Tokio solved a year or two ago. Or the New York man may have perfected a serum that the investigators in other centers are still struggling over. We are providing in our headquarters a clearing-house for all these men, so that the instant one has developed a new process it will be made available to every one who may be interested in it, and it will be made available in such form that its use will not be circumscribed for a longer time than will be required for the dissemination of the information.

"As an instance of the possibilities: 'About a year ago the dreaded Spanish influenza first made its appearance in virulent form. No one knew much about it. The people of the United States, and even the professional men, heard of it only after it had reached enormous proportions abroad and had taken a great toll of life. Its spread was rapid—so rapid that it seemed literally to jump the oceans. It caused something like 600,000 deaths in America alone before it finally burnt itself out.

"Had the Geneva headquarters been open then, news of the appearance of a strange and deadly malady would have been flashed to the research bureau at once. From there scientists in every city of the world would have been called into consultation by cable. Everything known concerning the disease would have been explained to them and they would have been asked for advice or suggestions. It is possible none of them could have provided a cure immediately, but they would have said: 'We don't know much about it yet. Until we can learn more, do this, and this.' And in a few days at the most the world-wide machinery for combating the trouble and preventing its spread would have been in motion.

"IT IS really inspiring to see the wonderful enthusiasm with which the men of science—the men on whom the physical well-being of all the people of the earth depends—have greeted this opportunity to make the fruit of their labors available quickly everywhere. The spirit of cooperation has been unanimous. In the beginning, when we were seeking the advice of various experts, some of our foreign friends said: 'Will they come down here and talk to us? They are busy men. If they come, will they not charge us large fees?'

" 'If they charge, we will pay them. But I don't believe they will ask for a fee,' was my reply.

"Not only were they there, and without charge, but they frequently expressed their gratitude that such an organization as we proposed was in process of formation, and that they could help in launching it.

"One of our principal activities, too, will be the coordination of all large-scale relief work. The League will not take away the initiative of the national Red Cross organizations, but it will attempt to direct the efforts of each of these into the channels that will be most effective in an emergency. It will undertake to prevent duplication, dissipation of energy and waste of supplies that are almost inevitable when several entirely separate units are converging at a common point, all bearing their burden of medicines, food, clothing and shelter.

"A flood or famine in China; an earthqu
Italy or South America; a typhus epide
Turkey, Russia or the Balkans; a tidal w
Japan—the recurrence of these and other di
and the difficulty heretofore of providing qui
effective relief is sufficient evidence of the fi
lies before us."

MR. DAVISON had talked with an obvious
feeling. He has lived with the Red Cro
has been its vitalizing spark for two long war

"It is not of the United States, or France, o
land I am thinking now, however," he adde
am thinking of Africa, South America, the
East and the backward peoples of the Orient.
are pathetically lacking in all the equipme
health- and happiness-building. It is our busi
help them acquire both. We who know what
health activities can mean must carry our m
to those less fortunate."

The conversation turned for a moment to the
lems of business that constantly confront a m
big affairs.

"Frequently a proposition is suggested
with a half-apology: 'But perhaps it is too
for you to bother about,'" he said. "I have
that a man who does not know the little thing
not do the big things.

"Do you suppose for a moment I could hav
sioned this world league if I had not known w
meant to go into an impoverished home whe
only child of the family was incurably ill?"

And there you have Henry P. Davison, the h
itarian; Davison, the small-town boy of
years ago who grew with both heart and min
partnership in what now is the world's gr
banking firm. Success has not obscured a dee
abiding love for PEOPLE.

As our conversation ended, he spread hi
wide. Not as a benediction, but as a pathway
heart:

"Oh, there is so much suffering in the world!
is so much to be done!"

The Little Things That Satisfy

By CHARLES GRANT MILLER

"PLEASE, can't I have my dolly first, before I go to the hospital?"

Never a cry nor a whimper had the fair-haired child made since a heavy wagon wheel had crushed her little body. She lay where she had been playing in the street in front of her home. She was eight years old.

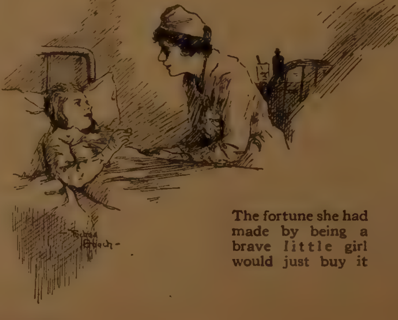
Before the ambulance came a man had bent over her. "You're a brave little girl," said he. "When the doctors have made you well, buy a doll with this." He put a quarter in her hand.

The surgeon saw there was only a "long chance" of saving her. He hurried her to the operating-table, and there was quick, desperate work with the knife to make the most of that chance. Through hours under the anesthetic the little hand never relaxed its hold on the silver piece.

When Annie came to herself in a white cot she gossiped cheerily with the nurse about the dolly. She had seen just the one she wanted in a shop window, and the fortune she had won by being a brave little girl would "just buy it." Not a word of complaint came from the whitening lips. The little girl was in a happy world of her own—hers and the dolly's.

So little a thing can make the sorrows of the world slink away, ashamed, before a radiant hope!

This is no "made-up" story. It happened just as related. And a day later the coroner's physician at his task among the dead, found Annie's body waiting for him to issue leave for burial. Her stiff little hand still held the bit of silver, which went with her.



The fortune she had made by being a brave little girl would just buy it

IT WAS only a little thing, that quarter. But i
enough to create hope that filled Annie's soul
joy ineffable, to rout pain and fear, to cheat de
its terrors—enough to turn the stone head-r
anguish into a downy pillow of peace. Yes, i
enough. It was the door through which A
smiling, stepped into Painless Land, where she
her dolly, no doubt.

It was a little thing in a little life. Yet how
a mighty man of the world, sated with riches
power and fame, would give all he has gained to
in the midst of all his triumphs one hour of su
satisfying joy as this little girl had in the mi
poverty and pain, and in the face of death.

It was a little life, but there is a great lesson
It was a little hope she had, but it was so abso
so satisfying, that we may know nothing swee
this world.

It was little, but enough.

Men plan great enterprises and hope that in
success they will find happiness. But material
cess never is complete. Happiness thus soug
like the end of the rainbow, always in the v
just beyond.

Many a man makes of his life a long journey,
ing afar the sweetness of the world, and as he g
poor fool!—blindly tramples beneath his feet
daisies and the violets.

HE ROMANCE OF GOLDEN GRAIN

Uncle Sam Is Now Busily Harvesting One-Third of the Whole World Wheat Crop

By
EARLE W. GAGE

American farmer is harvesting the greatest op of wheat ever garnered by bread producers of any nation in the history of the orld. This gigantic crop, one- he world's production this year, oximate 1,236,000,000 bushels, to a crop report of the Depart- griculture. Valued at the $2.26 l price which Uncle Sam is guar- our farmers, the wheat crop is 793,000,000.

rmers have never succeeded in ; one-fifth of the world's wheat it the weather conditions, linked nsive use of power farming ma- nd latest scientific methods of re responsible for a leadership d until now in the world's history.

A battery of harvesting machines

op of wheat is by far the greatest on record, by 319,000,000 bushels, or 34 per cent., over 918, and 210,000,000 bushels, or 24 per cent. rmer record, in 1915. It is also 445,000,000 ver our five year average of 1913–17. All means that wheat alone assures America erity from the counting table of the New k to the cashier's desk of the railroad sys- le it goes without saying that the lot of the ill be paved with gold as never before.

preciate better the titanic proportions of crop when we remember that it permits our 00,000,000 bushels to hungry Europe, leav- y 636,000,000 bushels for the American con- read basket.

in the season there was considerable doubt the depth to which the rust disease might educing this season's crop. Although the vas especially bad in many communities of ral West, Kansas alone losing something like bushels of her possible crop, yet this State est 15,000,000 more bushels than ever before story, harvesting a total of nearly 200,000,000

uri farmers will produce 72,000,000 bushels, a, 70,000,000; the only group of States show- ncrease over the d crop being , Washington, d Pennsylvania, er having a con- 101, with har- ted in June and d by July 1, hio's condition and Pennsylva- . Ohio, Illinois, and Missouri ned aggregate 000 bushels, a 4,000,000 bush- vinter varieties, ving a gain of 00 bushels over harvest. Kan- lahoma and Ne- combined have 000 bushels, a loss of 3,000,000 bushels, a gain 00,000 bushels over 1918. The winter-wheat for the United States is 48,933,000 acres.

A busy threshing scene in Manitoba

prise awaited crop reporters regarding our spring wheat, the estimated yield being 343,- bushels, or 15,000,000 bushels short of 1918. able weather conditions in the Northwest, South Dakota, prevented farmers from seed- eavily with this crop as they intended.

Central West there is a large increase. The ring-wheat acreage for the United States is 00 acres, an increase of 186,000 over 1918. hree Northwestern States there is 14,905,000 The estimated yield for North Dakota, South and Minnesota is 197,000,000 bushels, which ors advise will advance to the 200,000,000- mark with favorable weather prior to harvest.

in the days when wheat sold for eighty cents lar per bushel, an extra bushel here and there noticed. But when wheat is selling for more o dollars per bushel, our farmers toil from until long past dark from early spring until season in producing every acre possible. On wheat ranch the additional production used unt to but a few hundred dollars; today it rep- thousands.

rations for the wheat crop started last March West. The big wheat farmer breathes easily able to have his wheat seed in the ground by . By counting ninety days forward you ap- the reason. Once the wheat is in and has ered by rain and sunshine, without drought ch rain, the period of danger is from August . This is the period when the wheat heads are lk—heavy enough to be knocked flat by rain, ough to be damaged by the slightest frost. t of preparing wheat land, seed, labor and machinery, was about five dollars per acre a few seasons back; now it is $12; therefore, a 1,000-acre field of wheat represents an investment of $12,000 to the wheat farmer. It would take slight touch of frost or a few hours of hot wind to wipe out the grower's opportunity of returning his investment. By the same token, the proper amount of moisture, minus the hot wind, and a veritable sea of gold is soon waving awaiting the click of the harvesting machines, representing a fortune to the grower.

But the proportion of spring to winter wheat is always sufficient to carry us over any disaster resulting from frost or drought, and so the worry about wheat has simmered down to one for the individual wheat grower, rather than for the consumer.

Since early spring, agents of the Department of Labor have been marshaling men by the thousands from Eastern industrial centers to the great wheat growing centers, to aid in seeding, harvesting and threshing the crop. Wages are this season being paid undreamed of a few seasons ago. Ordinary helpers are receiving five dollars per day of ten hours, while the experts operating the tractors and combined harvesters and threshers receive three times as much. As the price of wheat to the grower increases, so also the price he must pay to produce it.

Harvesting wheat is a strenuous task. For days previous to the opening of the harvest season men and teams are kept busy erecting temporary cook houses and sleeping quarters. These are usually located in the midst of the vast wheat fields. Wells are drilled and stalls made for the horses. Bedding and kitchen utensils are taken to the camps last of all. Everything necessary for the men, machinery and teams is on the spot when the harvest starts. At no place in the big fields will the men be out of hearing of the dinner horn, which sounds very good to the men after six hours under the sweltering, hot sun.

The "bugle" sounds in the harvest camp at 3 o'clock in the morning, the men working in shifts until darkness falls. This is the method employed in garnering a great wheat crop, and no one who has visited the fields will doubt the truth of the Biblical verse which advises that man shall not have bread, save by the sweat of his brow; or that modern wheat raising is on a scale less efficient than that employed by our large industrial establishments.

While more people are living in the world today dependent upon rice than upon wheat for subsistence and a greater number of the human family live upon millet than any other cereal food, wheat is the preferred food among the higher civilized peoples. The more progressive peoples of the earth have ever been wheat eaters. Grains of wheat have been discovered in Egyptian tombs of the firsty dynasty, dating back 4,000 B.C., while bread of wheat has been excavated from the ruins of the prehistoric lake dwellers of Wagner and Robenhausen in Switzerland.

Whether you appreciate the fact or not, the successful harvesting of the American wheat crop has a direct bearing upon every citizen under the Stars and Stripes, as well as the comfort and welfare of many millions of Europe, who for five years have depended wholly upon the surplus wheat crop of the United States for their daily bread.

Men are enchanted with the sowing of the wheat seeds, with harvesting the golden fields of grain, with the hum of the great threshing machines, with the movement of the great cars and ships laden with the trillions of tiny berries, with the burring of the mighty mills, with the mysteries of the bake oven, and the never-cloying pleasure of white bread covered with June-yellow butter.

Until in recent decades the history of the varieties of wheat, and of other cereals, was not of record. No doubt selection by man in more or less of a blundering manner has gone on for many centuries. Hybridizing, by natural agencies, also may have occasionally occurred often enough to aid materially in making new varieties by blending the good qualities of two or more parent kinds.

At present there are thousands of varieties of wheat, most of which have been originated in recent years by wheat breeders working with more or less of system. But the world's bread-wheat varieties comprise but a dozen kinds. The fingers of the two hands would suffice to count the bread wheats produced in the United States today.

Wheat production is a world problem today more than ever. American investigators have been at work for years upon the subject. As a country grows older the food problem becomes more complex. New soils give back in prodigal measures food for the eater and seed for the sower. There are certain underlying principles in wheat production, applicable to all soils and all countries, and American investigators have been busy collecting and classifying data from all ages and all countries for the benefit of the American wheat grower in his search for the best methods of seeding, best varieties to produce, and most profitable methods of handling the crop from seeding to harvesting and threshing.

Many of the present superior wheats produced in the United States were introduced into this country from Asia, Europe and South America, and climated to our country while undergoing the test. They have been bred and crossed until a berry has been secured which will adapt itself to the region requiring a wheat crop. Thus, the present great American wheat crop is the result of assembling the better wheat strains of all countries into the United States, and employing the most advanced scientific and mechanical methods of handling our wheat crop.

Fourteen Years of Tractor Progress

AS YET the tractor industry is comparatively young, but the farm horse is rapidly following his city brother into the discard. The trend is toward motorized farms and the elimination of horse and hand power. Prior to 1904 most power farming was done by steam, but many unsatisfactory conditions resulted finally in the elimination of steam as a source of power for plowing and other farm operations. Fuel was bulky while storage space was small, several men were required, and the steam engine could not stand the rough usage experienced in the fields. Considerable time was spent in care and repair; maintenance and operating costs were almost prohibitive. As a natural result of all these drawbacks there came the development of the internal combustion engine with gasoline or kerosene as its fuel. The first gas tractor was placed upon the market in 1905; this was a two-cylindered machine employing gasoline as fuel and oil for cooling; it was of about twenty horsepower nominally, but actually developed almost forty horsepower, and surprised all observers by pulling from six to eight plows, depending upon the soil; few, if any, of the most modern machines today exceed this former record.

By 1908 interest had so grown in the Northwest that it was determined to hold an exhibition of gas tractors; seven manufacturers entered, but only five were able to demonstrate their machines satisfactorily. In 1909 it was estimated that perhaps fifty concerns were producing tractors, but only a small percentage of there were of any real value. Now there are no less than 160 firms actively engaged in the manufacture of tractors.

Soil conditions and price are the largest factors in selecting a machine; naturally the most popular are the small ones capable of pulling two or three plows and performing the work of three or four horses; more of this type of tractors are built than of all the others combined.

The following production figures illustrate the enormous growth of the tractor industry in the past seven years: 1912, 11,500; 1913, 15,000; 1914, 21,000; 1915, 29,670; 1917, 62,742; 1918, 132,697; 1919, 314,936 (estimated). G. P.

An Industrial Foil to Bolshevism

By Lorena S. Ellis

The rest room becomes an evening school in millinery. The intricate problem of the new hat

IN THESE days when Bolshevism is, if we may believe our daily papers, running rampant over the countries across the sea and threatening to pounce upon our own beloved land in any unguarded moment, it is most comforting, one might almost say exhilarating, to look now and then upon our fortresses and be reassured in the contemplation of their strength.

In a recent article, the statement is made that this country is in no danger from Bolshevism or any other forms of revolutionary uprisings so long as our industrial conditions are such that employees can live and work according to our American standards. If this is true, and I firmly believe it is, then those manufacturing concerns that are founded on the principle of co-operation may be regarded as our high towers of defense against this threatening evil; for, quoting further from the article mentioned, "co-operation in industry is not only a useful implement, it is the only one that is going to enable industry to survive under modern conditions."

It was a conversation between two girls which I overheard, as we were standing closely crowded together in the foyer of a picture theatre, that caused me to visit the plant of a Denver, Col., concern of this type, for which one of the girls said she was working. She had had lots of fun that day during the noon hour, and she was learning millinery after working hours. "Oh no, there isn't time to go home for supper," she said; "the company gives us our supper out there." Now, what sort of a concern, I asked myself, was this that had mid-day recreation and furnished supper for employees who stayed to learn millinery? I at once decided to visit this unusual rubber-plant and investigate.

It was about ten o'clock the next morning when the conductor of the car on which I was riding said, "The next is your street, madam." I had asked him to let me off at the Gates Rubber Company. I got off, and my first thought was that that stupid conductor had put me off at some co-ed school, instead of a factory. Men, women, boys and girls, hundreds of them, were lined up in front of the buildings; two men in military uniforms, standing on elevated platforms in front of this army, were putting them through a series of calisthenics; limbs and bodies moved and swayed in rhythmic unison; then they turned and marched into the buildings.

The conductor had not made a mistake—the buildings were those of the Rubber Company.

Established only seven years ago, this company has had a phenomenal growth, employing at the present time 1,400 men and women, and occupying 14 buildings with a floor space of 10 acres.

Charles C. Gates, the head of the concern, is one of those rare human amalgamations, a man with high ideals, visions, dreams, and withal the practical ability to successfully manipulate the intricate workings of a large business enterprise. That he has made his business a vehicle for carrying out some of his cherished dreams is plainly evidenced to any visitor who looks beyond the mere surface of things. The business is growing with amazing rapidity; if any men or women there employed are not growing in efficiency and value to the world's work, it is because they fail to use the opportunities that are not only given, but almost thrust upon them.

The physical welfare of the employees is given every possible care and consideration. That is why at 10 A.M. and 3 P.M. every day a gong clangs somewhere near the center of the acre of office desks, business stops, and the office force, 500 strong, marches outdoors for the ten-minute "pep" recess. Mr. Gates is always in the front row. He goes through these physical culture "stunts" twice every day regularly and enthusiastically.

This recess is not confined to the office force. Any employee of the factory may join in if he so desires. All are on their feet the minute that gong strikes. These "pep" classes were started as a defensive against the "flu"; so effective were they and so "pep" inspiring, that open air and exercise have c
been as much a part of the daily routine of th
as the morning and evening whistles. F
minutes every day, one hundred and eighty
week, the work of this plant is stopped for the
bettering of the employees. Mr. Gates sa
can't keep the crow's feet from forming a
eyes, but it's our own fault if we let wrinkles
our hearts."

Up at the top of the office building is a caf
was invited to stay for lunch. The way
cafeteria is up a winding stair with walls o
creamy tint, decorated with friezes in bronze
landing is a tall rubber-plant. The cafeter
the appearance of a café in some beautifu
hotel, with its long French windows, its trelli
and flowers, its fountain, and its rustic-like
so individual in design that it eludes descripti

Some 600 persons patronize this restaura
day. There are girls in silks and girls in g
men in regulation business suits and men in b
and overalls. They all file in, each carryin
and find places at the tables arranged aroun
open floor space; or, if the day be sufficient
many carry their trays out through the ope
windows to the roof-garden, where tables
found in all sorts of cosy, inviting, flower-
nooks.

Mr. Gates, founder and head of the cor
comes filing in with his tray just like th
I saw him, and he didn't look around for a
some secluded corner where he could eat alon
some officials, but sat right down beside or

The ten-minute "pep" recess in operation. The roof-garden is on the building at the left overalls, and the fact that the man took it tter of course, was neither disconcerted nor usly pleased, proved to me the genuineness tuation.

seven-piece orchestra struck up a tune and er floor space was soon full of girls keeping the music. When the music stopped they k to their tables. There are also beautifully d rest rooms, and books, plenty of them, as of the Denver Public Library is maintained actory; and then there is that roof-garden e may sit and look away over green fields Rockies—to the foot-hills with their ever- colors, and beyond and above them the peaks white with eternal snows.

cafeteria is operated entirely on a profit- plan, the dividends paid in food. The heads m have nothing to do with its management; er the direction of a committee of employees. me the treasury shows a surplus of any pro- there is a free dinner to which all are invited. way of keeping down profits is by giving e meal each day. The person who finds nentary" written on his check gets the dividend."

est food on the market is purchased, and it red in the old-fashioned, home-cooking way. elpings" are generous, and so low are the hat it is seldom any one pays more than nts for a meal.

ednesday of each week the assembly-room over to a choral service. Denver's municipal , John C. Wilcox, directs the singing. So is this service that frequently the room s to the adjoining roof-garden. President ys: "It's a corking good lung developer!"

What do these song services, these dances, and these calisthenics cost the company each year? Well, somewhat over $100,000. To estimate what they bring in return is not within the range of mathematics, but Mr. Gates today attributes the success he has had in building the biggest rubber business west of the Mississippi River largely to these features and, more than all else, to co-ordinated co-operation, as exemplified in the Gates clubs.

The Gates Club proper, composed of 75 men, is to the corporation what the national cabinet is to the United States government. It confers on all questions of policy. No new business idea is adopted by the company until it has been thoroughly discussed by the members of this club. Limited in membership, it is a goal coveted by virtually every employee of the concern. The qualifications for membership are ambition, alertness, efficiency, and the man who does not possess these qualities has little chance for membership.

The club meets twice a month. The Alexander Hamilton Business Course is being studied, and lectures by specialists of wide education and experience are given. In fact, the club is a training school in executive ability, business enterprise and efficiency that is producing men of the kind, the only kind, for which the great concerns of the world today are searching.

Mr. Gates says of this club: "It's our biggest asset. When a concern wants machinery, supplies, etc., it knows just where and how to get them; but when it wants men, not mere automatons, but men such as every concern that rises above mediocrity must have, how elusive is the search! Our club is discovering, producing them. We've declared more dividends on it than any other Gates product."

Then there is the Girls' Club, under the direction of Edna Howard. No wonder so many girls stay after closing time several times a month. That evening hour is an event to be looked forward to throughout the whole day. All who stay for evening classes are the guests of the company at supper, and it's such a quiet, happy meal they have together, up there in that cafeteria, or on the roof-garden in the golden glow of a wonderful Colorado sunset. After supper there are classes in millinery, dressmaking, and hairdressing.

NOW what, one might ask has dressmaking, hat trimming, etc., to do with the business of making rubber tires? Why, nothing; their irrelevancy is absolute. But they have much to do with the making of women, with making them self-reliant, self-supporting, as a vast army of the women of today are and needs must be.

To a Mr. Scrooge it may seem altogether unbelievable that any business concern should conduct classes in which the employees are taught the very things that tend to lead them out into other lines of work, and leave vacant places in the factory ranks. That here in this Western city such a factory really exists, makes one wonder if there are not spirits abroad in the land akin to the three spirits that visited old Scrooge in the silent night hours—spirits that are transforming the tight-fisted, grasping, gold-worshiping world into a world of friendliness, brotherly-kindness, love.

Such industrial concerns are the strongholds that make safe the communities in which they exist; for under such conditions, people may not only live according to American standards, but in harmony with American ideas of progress.

THE BIBLE AND NEWSPAPER

By FERDINAND C. IGLEHART, D.D.

n Receives Abyssinian Delegates

MPRESS ZEODITU of Abyssinia sent a commission to Washington to congratulate the United States on the part it played in the Great World War, and President Wilson re- it with becoming ceremony at the White The commission was of singular importance it represented one of the most ancient royal s, which claims to go back to King Solomon under, and also one of the most remarkable ions the world has ever known. The Abys- today is the Ethiopia of ancient history. For hundred years continously the country from these delegates came has maintained the n Church. The late King Menelik, father of ent queen, loved America, and gave Theodore lt two royal lions and one zebra, which are in in Washington. The queen and her people the legend that an Abyssinian queen visited , who fell in love with her and married her, t their son Menelik was the founder of their . This legend is no doubt based on the account: "*And when the queen of Sheba heard ame of Solomon, she came to prove Solomon with estions.*" (*II Chron. 9 : 1.*)

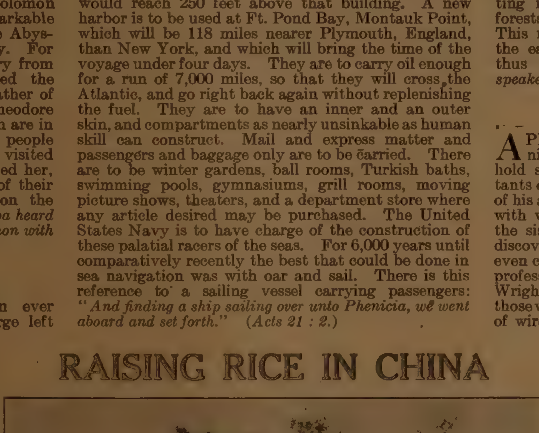
War on Typhus Fever

most important medical expedition ever anized to fight a typhus fever scourge left ecently to try to stamp out the in Poland, and avert a threat- pidemic in Europe this winter. Harry L. Gilchrist of the Medical U. S. A., commands a group of erican officers and volunteers, all experts. Eight hundred railway d 700 motor trucks were required to rt the chemicals and other neces- aterials of the American medical ion. It is said that typhus fever is c from the Baltic to the Black is to be hoped that this sanitary ion will conquer this plague before ter sets in. The relief expeditions out Poland are giving every possi- stance to the people. A wholesale disinfection of people, clothes and is to be undertaken. This is a d way to begin the new era of the peace and to usher in the reign of among men. What a source of to our people that our own be- merica is taking such an active part oting the health of the world! was the cure of the diseases of the well as the Saviour of souls. *reat multitudes followed him, and he them all.*" (*Mat. 12 : 15.*)

reatest Ships on Seas

United States Shipping Board has announced the plans for the con- of two huge ocean liners, 1,000 , with a speed of thirty knots an d capable of carrying 3,000 persons—1,000 salon passengers, 800 second cabin and 1,200 steerage passengers. The crew will number 1,000 officers and men. They will be the largest ships afloat, fifty feet longer than the Leviathan, which now holds the record. The Woolworth Building is the tallest in America, and yet the ships stood on end would reach 250 feet above that building. A new harbor is to be used at Ft. Pond Bay, Montauk Point, which will be 118 miles nearer Plymouth, England, than New York, and which will bring the time of the voyage under four days. They are to carry oil enough for a run of 7,000 miles, so that they will cross the Atlantic, and go right back again without replenishing the fuel. They are to have an inner and an outer skin, and compartments as nearly unsinkable as human skill can construct. Mail and express matter and passengers and baggage only are to be carried. There are to be winter gardens, ball rooms, Turkish baths, swimming pools, gymnasiums, grill rooms, moving picture shows, theaters, and a department store where any article desired may be purchased. The United States Navy is to have charge of the construction of these palatial racers of the seas. For 6,000 years until comparatively recently the best that could be done in sea navigation was with oar and sail. There is this reference to a sailing vessel carrying passengers: "*And finding a ship sailing over unto Phenicia, we went aboard and set forth.*" (*Acts 21 : 2.*)

RAISING RICE IN CHINA



Paddy fields in South China in the spring planting season

THIS plain is estimated to be supporting about 4,000 people to the square mile. One must not draw the conclusion, however, from this that China itself is over-populated; indeed, quite the reverse is true. There are over-populated districts due to the congestion of people in certain fertile plains and river valleys. The great obstacle to a distribution of the population is the lack of communications. The approach to the solution of the Chinese problem of poverty lies in the development of roads and railways.

Roosevelt Forest Biological Station

IN MEMORY of Theodore Roosevelt a forest biological station has been established at the New York State College of Forestry at Syracuse. The station is to be devoted to the study of wild animal life. It is said to be the first of the kind in the world. It will be of great importance in the protection and conservation of game, and is a fitting memorial to the one who so loved the deep forests, and the big game God made to live in them. This memorial and others to be founded will teach the earthly immortality of a great and good man, thus expressed in Scripture. "*He being dead yet speaketh.*" (*Heb. 11 : 4.*)

Proposes Talking to Mars

A PROFESSOR in a Massachusetts college is planning to go up 10,000 feet in an airplane and try and hold some kind of communication with the inhabitants of Mars. He is superintending the construction of his airship, and says he has an apparatus all made with which he will signal and talk to the people of the sister world. Some astronomers claim to have discovered mountains and rivers on that planet, and even canals dug by the inhabitants. Many think the professor is on a fool's errand, but so they did of the Wright brothers who proposed to fly like a bird, and of those who promised to talk across the sea without the use of wires. We do not expect the astronomer to talk with Mars except with his imagination, but it must not be thought that the limit has been reached in astronomical science, though such marvelous progress has been made. Man's greatness is the mastery of nature is set off in contrast to his littleness in the physical realm in these words of the inspired psalmist: "*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?*" (*Ps. 8 : 3, 4.*)

Drastic Dry Bill

BY a vote of 287 to 100, or nearly three to one, the House of Representatives passed the drastic dry enforcement bill which will be adopted substantially by the Senate, and the tail of the liquor snake, which has been wiggling till the sun goes down, will be still forever. The last silly proposition to have the courts decide that 2.75 per cent. beer is permitted by the new law, vanished when the House declared that all drinks containing more than one half of one per cent. of alcohol were included in National Prohibition. The people were mighty sore on the saloon, and killed it. Science and big business were instruments in the destruction of the liquor traffic, but the church was the arm that did the execution, and out of her loyalty to Christ. "*For this purpose the Son of God was manifested, that he might destroy the works of the devil.*" (*1 John 3 : 8.*)

SITTING ON THE WORLD

By MARGARET E. SANGSTER

THE Great War has brought some extremely picturesque changes to the American language. In the last two years many new words have been added to the average vocabulary. The doughboy, with his vividly American sense of humor and his equally American power of description, has coined certain phrases to meet certain situations. And, because a great proportion of our population is made up of doughboys and the families of doughboys, their words and phrases have spread through the land as rapidly as a fire spreads through a dry forest.

"I'll tell the world," says your 1919 model American when he wishes to be emphatic. "I'll say so!" he asserts upon occasion. If things go wrong he shrugs his shoulders and remarks that he is "out of luck!" And so on.

The day I left Germany I drove to the railroad station with a good-looking non-com from lower New York. It was rather a wonderful morning and the sky was very blue, and the car hummed over the well-cared-for roads—*German roads are not torn as French roads are torn.* And all at once I felt a thrill with the joy of being alive and well and having the splendid years lying all before me, ready to be conquered.

I said something of the sort to the non-com. "Doesn't this kind of a day make you feel like a million dollars?" I questioned. "Doesn't it pull you to your toes, and snap your chin up, and make you want to laugh into the very face of the sun? That's what this kind of a day does to me."

The non-com chuckled at my enthusiasm; chuckled with the faintly condescending mirth of any man-person for any woman who tries to explain an emotion. But after a moment he answered me.

"Sure I know how you feel, miss," he said. "I'm sittin' on th' woild myself, this mornin'!"

"Sitting on the world," in the vernacular of the American Expeditionary Forces, means being just happy. Not *just happy,* either, but superlatively happy—so happy that nothing matters except the rose and gold of life. Troubles fade into insignificance when one is sitting on the world. Petty annoyances cease to be. Fear slides off into the dim background and hope takes its place.

ONCE, when I was a very little girl, I spent the summer in a mountain resort with my grandmother. She wrote at her desk in the mornings, but nearly every afternoon she went for a long drive through the very gorgeous country. And nearly always I was her silent and adoring companion. She used to talk to me gravely of many things that I, as gravely, listened to. And sometimes when she did not want to talk she would recite long poems that she knew by heart, and loved. And I, sitting by her side, would forget to watch the changing landscape, fascinated by the rhythmic swing of the lines that I often did not understand.

One afternoon while we were driving a storm came up all at once out of the brilliant summer sky. In the mountain country storms, though they come up very suddenly, are sometimes surprisingly fierce; so that the man who was driving us spoke apprehensively over his shoulder.

PEAKS

A STORM may rage in the world below,
  It may tear great trees apart;
But here on the mountain top, I know
  That it cannot touch my heart.

I have struggled up through the lightning's glare,
  I have walked where the cliffs fell sheer
To a gorge below but I breathed a prayer,
  And my soul passed doubt and fear!

Here on the mountain top the air
  Is clear as a silver song;
And the sun is warm on my unbound hair;
  And what though the way was long?

What though the way was steep and bleak,
  And what though the road was hard?
I stand at last on the mountain peak,
  With my eyes upraised to God!

A storm may sweep through the world below,
  It may rend great rocks apart;
But here on the crest of the world I know
  That it cannot touch my heart.

"There's no shelter anywheres around here," he said, "but we're on the side of a mountain now, an' if we go on up a wee bit higher we'll be out o' th' worst of it."

My grandmother was wrapping a carriage robe about me to protect me from the rain that was beginning to splash down. But she seemed to understand the driver, for she answered him pleasantly. I, being a very little child, could not help wondering why going up a wee bit higher would take us out of the worst of it. Going up higher, I reasoned, would have a quite opposite effect—would, in fact, bring us nearer to the black, threatening clouds that were gathering across the sky. Going up higher would make us come just so much nearer to the rain—and to the lightning that would follow the rain. But I had an infinite faith in my grandmother, so I snuggled close to her and fixed my round eyes upon the top of the mountain.

When the black threatening clouds had crept around the sky, the storm broke with the vigor of all mountain storms. The first patter of the rain drops became a blinding torrent and the sky seemed to break in two as a blinding flash of lightning zigzagged across it. I hid my eyes against my grandmother's shoulder and shivered as a crash of thunder followed the lightning.

I do not know how long I kept my eyes covered—how long it was before I heard the driver saying, "Don't be scared, little girl; it's all right now!"

I raised my head timidly, for I could still hear the crashing of the thunder. I raised my head, and rubbed my eyes with small doubled-up fists. And then—then I saw a marvelous picture that I shall never forget.

Our carriage had stopped on the top of the mountain and the tired horses were panting gratefully. They stood in a path of *sunlight*—radiant yellow sunlight that painted the world in a glory of color. But, as I leaned out over the side of the carriage, I saw that the storm was still raging below us—saw that the rain was falling and that the lightning darted venomously here and there. And as I watched, scarcely believing my eyes, I heard again the rumble of the thunder.

"Grandmother!" I said when I could at last find my voice. "Grandmother! *I don't understand!*"

My grandmother laughed at my quite evident bewilderment.

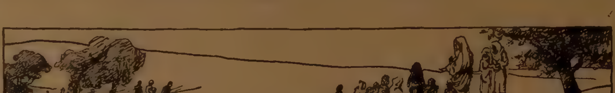
"Dear child," she answered, "we've gone beyond the storm. We're at the top of the mountain now. And the top of the mountain is above the clouds. The storm comes from the clouds, and so, because we're above them, it cannot harm us."

I sat there quietly in the carriage and looked down into another world—a world of blowing trees and dreary rain and blasting thunder. I sat there on what seemed to me the top of the world—sat there in the sunlight and looked down into the heart of the storm. And as I sat there I found myself wondering, with small-girl logic, why I had allowed the storm to frighten me. Surely one shouldn't allow oneself to get frightened at something that could be left behind! Surely a storm that one could drive through—*that one could drive out of*—wasn't a very important storm. There, on the mountain tops, I learned a rather wonderful lesson.

Sitting on the world—yes, it's slang! And slang is not to be recommended. But for a while, at least, soldier slang will have its place in the hearts and the homes of the American people. And when a phrase carries the weight of optimism that "sitting on the world" carries, there is something very worth while in it—even if it *is* slang.

There isn't a storm in life that can't be driven through, there isn't a trouble in the world that can't be left behind, if one has the strength of mind and will to drive to the summit of the mountain and sit up on the top of the world. It's hard, very often, to drive fearlessly through a storm, for lightning is terrifying, and thunder makes a frightful sound. Sometimes it's hard not to sink down beside the road and cover your eyes and let the rain fall over your bent form—sometimes it's unbelievably hard to keep going.

But, if you do keep going, you'll come in, time, to the mountain top. And then, all at once, you'll know that you've gone beyond fear. And as you look down into the storm that is sweeping *below you,* you'll find yourself wondering why it ever scared you. For when you come to the top of the mountain you'll be sitting on the world. And, in a sense, you'll be a conqueror!



MAKING MEN OF BEGGARS

By
Bernice Hunting

Armenian girls rescued from the Arabs. They were branded by tattooing on cheeks, chins and foreheads. Most of them carry disfiguring scars where they burned out the hated brands with red-hot irons

ONE of the deplorable results of hunger and nakedness is the ea ıg down of the or of those who suffer om these causes. he the Red Cross on ission sent us up e rian coast to the l lage of Batroun, is act at once at- ac l our attention. he eggars of pre-war y arly succumbed to m and disease, but os of a class farther o t ladder of respecbi y had sunk to the gg's' level. Children and grown people ho ad known days of en held out their in nds for charity or ug over the scraps on the butchers' and ak's' and green-grocers shops. Most of e ople, it seemed to d but one thought in ome way or other to aching void under agged clothing. We ved it as part of our mission to build up their self- t while supplying their crying physical needs. ive some very vivid mental pictures which serve w how we did this bit of service to manhood and nhood.

all always see Halim Bulus as he first appeared aw, rainy day late in January, in a ragged shirt partly covered his shoulders, and with the part of his body wrapped in a piece of old carpet. as wan and worn and the tears ran down his s as he begged for a taste of the savory soup we serving to a small group of hungry children.

Milad will always be lean and cadaverous looking, but he is a greatly changed boy since he was fed and doctored and set at light work in our garden. We who remember him in his long, much-too-large greatcoat, his small head tied up in a dirty rag, and looking for all the world like a sick woman, hardly recognize the strong hands and the bronzed face of our general factotum.

Last and perhaps least of our list of made-overs is the lame Suliman. Long fasting and a serious fall have made him a permanent cripple, I fear, and he had settled down to the idea that the best way for him to make his living was to sit by the roadside and accept the stray pennies of those charitably inclined. But the Red Cross people thought there was a better way. He was invited in one rainy day and shown how toys could be cut from cardboard and made to move their heads and legs by pinning them on with office clips. He was not slow to grasp the idea, and though he was not very quick with his hands and our simple tools he did have the trader's instinct, and made good bargains with the children who were attracted by his wares. One day he asked for a piece of paper to wrap his treasures in for transportation to the street corner. I gave him two or three pages of an old New York Times. What was my delight later in the day to find that our merchant had not only disposed of the toys, but had even sold the ancient news for about the same price it cost on Fifth Avenue six weeks ago. After this we let him have all the old papers that came our way, the pictures from the Sunday editions, and other bits of small value to any but the toy merchant. Then he discovered that he could make spindles from spools and sticks. Now he has gone home to his own village. I wonder why—but I am pretty sure that he has a new idea, and that he has found in himself a latent talent that will enable him to earn his living and keep him from ever being a common mendicant.

Practical Christian Unity

By
REV. FRANCIS E. CLARK, D.D., LL.D.

PRACTICAL demonstration of Christian unity has been made in Buffalo, that shows how such unity can exist and does exist, though very may be said about it. Indeed, one encouraging about this matter is that this unity, as exhibited ffalo, will in large measure be taken for granted.

e demonstration to which I refer is the Biennial national and Interdenominational Christian Enr Conference. To this meeting came some ands of young men and women, representing ically every evangelical denomination in the d States and Canada. Though not a World's ention this year, sympathetic greetings were ed from many lands and many denominations the seas.

one could tell by looking at the audience to what nination the different groups belonged. No one guess from the addresses made in which parr regiment of the Lord's army the speakers ed. No sectarian word was uttered, while at the time all the young people present have gone with a more eager determination than they before known to serve the Master as best they hrough their own churches and denominations. ile ecclesiastics have been talking about unity passing resolutions about it, and some have been ng the Pope and asking for recognition in his a request which he politely but firmly refused, ns of young Christians in this and other lands, ut talking much about it, have come together this simple credo:

rusting in the Lord Jesus Christ for strength, mise him that I will strive to do whatever he d like to have me do."

e essential part of their covenant is only twentyvords long, but it is long enough to bind the hearts ung Christians together in ever-growing numbers ever-heightening devotion.

hen a world survey of Christian Endeavor for convention was taken, it was seen that the odists lead (though not in this country) in the ber of Endeavorers, as in so many other good that the Presbyterians come next, the sts next, the Disciples next, then the Reformed and the Congregationalists and Lutherans some hundred of other denominations or subions of denominations.

why emphasize these divisions, when the e heart unity of all Christians here finds expres- At other times the peculiar tenets of the minations, their honored leaders, their noble history and achievements, may well be dwelt upon; but at such a convention as the one in Buffalo, and at hundreds of others which I have attended in almost every country in the world, this is the motto and innermost thought of these gatherings:

"One is your Master, even Christ, and all ye are brethren."

That this idea has compelling power with Christian young people of the present generation in whatever land they live, is shown by the latest reports which have come from Endeavor forces in all the world. In spite of the war and the enlistment of three hundred thousand Endeavorers, the movement has grown stronger during these years of world struggle and turmoil.

In Great Britain, whose religious and social life was hit so much harder than our own, important advance steps have been taken by the Endeavorers, and a recent national convention in London was in many respects the most encouraging of any in the long series.

Even from Germany, though no direct reports have come, we learn through Switzerland that the number of societies has largely increased within five years.

In Jugoslavia a beginning has already been made, and the first state Christian Endeavor convention will soon be held.

In India the societies have increased to more than 2,000, and in China to over 1,200, while Japan has doubled the number of its societies within three years.

South American and Mexican Endeavorers are organizing their forces as never before.

In our own country the state conventions of the year show an unusual advance in numbers and interest. Many of them numbered their paid registered delegates by thousands. Ohio registered over 4,000 delegates, and California over 5,000.

Christian Endeavor is no new thing. It is not the novelty of the idea that brings young Christians together in ever-increasing numbers for a purely religious gathering. I venture to say that two words account for such meetings and for the movement as a whole, and these two words are *loyalty* and *fellowship;* loyalty to Jesus Christ and his Church, fellowship with all who love him.

An illustration of this loyalty and fellowship, which I have never forgotten, occurred some years ago at a great state Christian Endeavor convention in Melbourne, Australia. The large city hall was crowded with 3,000 delegates for the consecration meeting, and to show their loyalty the Endeavorers sat together as denominations, to give their responses when the roll of denominations was called. In those days there were five divisions of Methodists in Australia—Wesleyans, Primitive Methodists, Free Methodists, Methodist Protestants, and Bible Christians, now all happily joined in one great United Methodist Church.

One after another the groups of young people arose and gave together their consecration message, or sang their song of devotion—the Presbyterians, Baptists, Congregationalists, Disciples and Anglicans; then the smaller bodies of Methodists, each group singing or speaking by itself. Then, last, a large body of Wesleyan Methodists, six or eight hundred strong, arose and sang together the first hymn that Charles Wesley wrote after his conversion, beginning,

> "O for a thousand tongues to sing
> My dear Redeemer's praise."

They sang the first, second, and third verses all by themselves. Then they began on the fourth verse;

> "He breaks the power of canceled sin,"

and the Presbyterians began to sing:

> "He sets the captive free,"

and the Church of England young people joined in:

> "His blood can make the foulest clean,"

and the Baptists could not refrain:

> "His blood availed for me,"

and *all* were singing. This hymn of personal experience and devotion was too big for any one denomination, for it was the universal expression of the Christian heart. This is the experience which brings together in spirit, if not in person, the millions of Endeavors of many tongues and tribes in all the world.

I rejoice in the splendid efforts of the Christian Herald in promoting through its most widely read and interesting columns the absolutely essential cause of Christian Unity, and feel sure that the hearts of the young Christians of this and future generations will respond to its efforts to fulfil our Lord's prayer that "they all may be one."

OUR EDITORIAL PAGE

TO MAKE THE WORLD SAFE

THE world is counting up its war losses. They aggregate the tremendous total of 7,450,200 killed. Cost in heart-beats and pulse-throbs unknown.

The school of great ideals is ever baptized in blood. Liberty is the nectar of God brewed in the vats of vicarious suffering from the tears of humanity. Civilization and progress are marked by Calvaries. Tattered battle-flags, ragged regimentals and broken men are the things that make for emancipations.

Patriotism at staggering sacrifice has made the world safe for democracy. Now Religion must make democracy safe for the world.

This too will demand a tremendous toll of men and money. This too will demand its heart-throbs and pulse-beats.

A second world war is to be waged. Mighty battles will be fought and splendid heroisms manifested when we get a new conception of the glory of Christian duty. Missionary effort, evangelical endeavor and Gospel propaganda call for sacrificial living, self-forgetfulness, hardship, cross-bearing. Such a program is the grand and solemn Amen to the petition "Thy kingdom come." The opportunity and the privilege are ours. The bugle has sounded. The summons to the ideal has come. The challenge to combat has been hurled.

May we, as Christian men and women, be true to the call, faithful to the Gospel and brave in its preaching, teaching and living. Let us forget our Churchianity and give the world more Christianity.

The world sorely needs organization, but not so sorely as it needs inspiration. The true inspiration is the Gospel of Jesus Christ. Consistent Christian lives are the medium. Victory over all evil is the promise to those who will endure to the end. The slogan of the next half-century must be "Like a mighty army moves the Church of God."

"LEAD, KINDLY LIGHT"

"THIS song means anything that any one chooses to have it mean, be he Christian, Pantheist or Buddhist."

Thus does a distinguished theologian seek to dispose of this good old hymn, favorite in college chapels, inspiration to the young, balm to the aged, joy of the living, consolation of the dying, and requiem for the dead.

This argument against "Lead, Kindly Light" is the strongest possible one in its favor.

A God of love, of mercy, of forgiveness sheds his kindly light for all, and it steadily leads to the higher life, the more perfect brotherhood.

"Lead, Kindly Light" is universal in its appeal. Wherever a child of earth wanders from the right, whenever his heart is weighted with sorrow, then from the gloom and wretchedness goes up a cry for help and guidance, an appeal for light.

Let us be glad that we have a song whose infinite sweetness expresses a common human feeling, a common progress, a common salvation.

Let us rejoice that the men of all nations can join hands around the world and together lift their eyes and their voices to the "Kindly Light."

BRAINS AND BRAWN

HISTORY is constantly repeating itself. In their day, Rome and Greece led the world in education and in the development of the arts and sciences. In later times the great universities of Europe have been regarded as the high-water mark of culture and the makers of national character.

Four years of depletion have changed educational conditions abroad. It is now believed that with united effort on the part of our colleges and seminaries, this republic can step to the front as the leading educational center of the globe. With immense resources at the disposal of our universities and seminaries, and with the opportunity calling us to such an effort, we may expect with the next few years to witness a very general movement in that direction.

Many new problems have been the legacy of the war, not the least among them being the inequality of income of trained professionals in contrast with that of the man who works with his hands. It is shown by statistics that the wages of tradesmen and mechanics, and even of unskilled labor, are today the highest ever known. They exceed by from 50 to 100 per cent. those paid to trained men in many of the professions. This amazing inequality is now being studied by the Harvard Summer School, which is raising a large fund to be used in making education "more effective in the life of the nation," and to assure a reasonable income to university professors and class teachers. It is pointed out that the motorman gets sixty cents an hour, while a professor averages eighteen cents. In our schools, colleges, and seminaries the average salary of a highly trained teacher and professor, in all but the highest grades, is less by half than the wage of the riveter, painter, smith or even the factory hand and the milk-wagon driver. We even hear of preachers who have laid aside gown and book and taken up the pick and shovel. At a recent meeting in aid of the New Era Movement, Dr. Charles H. Butler, of Buffalo, told of a Southern pastor who had not had a new suit of clothes in seventeen years, but had worn cast-offs, while even the humblest member in his congregation fared better than the dominie did.

Looking at such examples, one might almost be led to conclude that the greater the service the less the world pays for it. But society owes it to itself and to the individual to apply the remedy. Such disparities cannot continue. They are largely the outcome of inflated conditions, and when inflation ends the inequalities between the rewards of muscle and trained service will be ironed out to more reasonable proportions and a better balance established.

Labor has a powerful advantage in its efficient organization, which has lifted it up financially step by step. Until lately, professionalism has held itself aloof from organization; but there is now a tendency to recognize the principle that union for a common purpose yields a power which is well-nigh invincible.

THE SALOON STILL OPEN

IT IS said that though a snake's head be crushed its tail will not die until sundown.

Whether true of all snakes or not, it is proving to be true of the saloons.

To the amazement and disgust of the law-respecting public majority, many saloons in the big cities and in some of the smaller ones continue to live right on. In utter defiance of the war-time Prohibition act, they are openly selling "2.75 per cent." beer and "light" wines, and what all they are selling surreptitiously may be easily guessed.

The plea that "beer containing only 2.75 per cent. of alcohol is not intoxicating" finds its prompt answer in the common-sense fact that if it were not intoxicating it would not be drunk. Surely nobody not of depraved taste would like it for its flavor or its smell. Few wines, however "light," carry less than 10 per cent. alcohol, and most of them contain far more.

This open violation of the spirit and letter of the law, under official tolerance, "until the courts decide whether 2.75 per cent. beer is intoxicating," would be a ludicrous farce were it not fraught with the shameful tragedy of contempt for public decency, the pollution of public office and the corruption of manhood.

Let no one serenely imagine that Prohibition has been won by the mere enactment of law. The fight for its enforcement has only begun so long as the saloon exists.

The saloon is not only a defiant law-breaker, but it is the breeding-place, the rallying-point, the center of organization of all the opposition to Prohibition.

The first real step toward real Prohibition must be the suppression of the saloon.

THE RACE RIOTS

FIRST in the National Capital, then in the metropolis of the Middle West, unreasoning passion brought race riots. The immediate responsibility for the riots appears about equally divided between whites and blacks. But the ultimate responsibility for the breach of order lies with the white man.

The negro has suffered much and in the main silently. He has even been happy under adverse conditions and has done his part of the world's work well. The whites, superior in influence, superior in the main in education and opportunity, must show themselves superior in self-control and in the support of order and even-handed justice.

In Washington mobs of whites, using reported assaults as a pretext, began indiscriminate attacks on any man wearing a black skin, and the negroes were quick to meet violence with violence. In Chicago negroes lured north for war time jobs, herded into inadequate houses, facing a serious unemployment situation now the white men are coming home, were not in a temper to accept insults. And the whites, resentful because of "invasions" of white districts by prosperous negroes buying homes, were antagonistic. The tinder was ready on both sides and the spark was not lacking. Hotheads and criminals were quickly gathered into mobs, the hotheads to avenge the grievance they could not have formulated but which fed on wild tales of the atrocities of t side, the crooks to take advantage of the di plunder and rob. And so the peace was bro the militia had to be called to mend it, and people died, as usual.

As Christian citizens, we must fight, brother black man, but the inequalities and ties to which he is now subjected. We must he has schools equal to ours, opportunity as any, equal wages for equal work, and the same justice we crave for the white man when he is court. The test both of our faith and our cit may well lie in our treatment of the man of blood whose American birth attests his citizen our obligation.

ROOM FOR GOOD MEN

COLONEL HENRY WATTERSON sa when he applied for his first employme newspaper he was told: "There are n vacancies on a good paper, but there's alwa for a good man."

Colonel Watterson thought the reply so g true that, after becoming an editor himself, the same thing to all applicants.

It is true in all kinds of business, particula when so many thousands are coming back new and better employment. The whole full of good places for a good man. There is big business concern anywhere that does no its need of good men. The work is waiting f

Thousands of incompetents offer themsel sized up by quick, shrewd methods of meas and dismissed. But the good man, bright, a ing, ambitious, reliable, is slow in coming. H

The practical question confronting ever man today is not:

Is a big job ready for you?

But:

Are you ready for a big job?

Perhaps ninety-nine men in a hundred th each would cut a fine figure if only they picked up and set upon a ready-made pedesta

But there's nobody in the business of makin tals for others to stand on.

A good way to begin is by taking the best can get though a little one, and turning it in one.

The smaller it is when you take it and the big make it, the better.

Men's abilities are measured by what th done, not by what they think they could do body else gave them a chance.

Most all of the men in the world who have to much never had half a chance until they themselves.

UNCHANGING CHANGE

"THINGS are not as they used to be." universal plaint as we grow in years. applied to everything mundane from to the weather. Even love, the sweetest of tions, is not to the middle-aged man and wom it was in their youth; then to them it was fire, but now as they see it work in the you they are apt to think it foolishness. Ah, are mighty changes unfolded to a man's and views between the ages of 20 and 80.

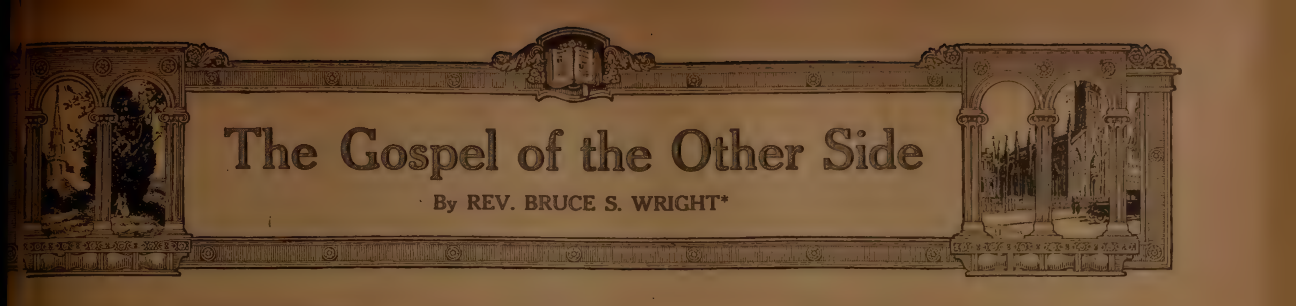
But the changes are mostly within ou There was once a classical imbecile who tho was measuring the rise of a flood by a chalk-m his boat. We, little if any wiser, think we are changes in all things through the impression our ever-changing selves.

The truth is that apple pies are just about as used to make them, though our stomachs are love is what it always was, though our heart cooled; and the weather—

Well, the official weather statistics in this date back to 1872, and data prior to that ha secured from reliable private records and fr servers cooperating with the Smithsonian Insti Figures have been compiled showing the weath ditions for the last 25 years as compared wit for the 25 years preceding. These records, t a wide range, are taken from Cincinnati, St New Orleans, Chicago, New Bedford, Was and Charleston. The figures establish the fa there was not the difference of a single deg tween the average temperature of the two per a quarter of a century each in any one of the separated sections.

What can the oldest inhabitant have to say

There is no magnifier like youth and there minimizer like age.



The Gospel of the Other Side

By REV. BRUCE S. WRIGHT*

T—I Cor. 13 : 12. "For now we see through a darkly; but then face to face: now we know in ut then shall we know even as also we are known."

HE mirrors of Paul's day were not glass, as our mirrors; they were metal. The best mirrors were made of silver. How costly they must have been! How few of the apostle's could possess them! Even the best mirrors mewhat imperfect and uneven. When we re- reflections we have seen in polished metal, we ze the aptness of these words, "Now we see a mirror, darkly."

things are spoken of in this verse, dim sight ll sight; partial knowledge and complete dge. *Now* and *then* are the words used. *Now* through a glass, darkly; *then* face to face: *now* w in part; *then* shall we know even as also we own. The halting, hesitating *now* is balanced iumphant *then*.

ack full sight and complete knowledge. We nder limitations. There are the limitations of ment. The man who was born in a small vil- ho went to school there, who took up his work ent all his life in that one village, is not to be for his provincialism; it is the limitation of ment. It is equally true of the city-dweller. are thousands of people in every large city who ittle if anything, about other parts of their city, e other parts of the world. There are men and on the Bowery, New York; who do not know entral Park is like. I am depressed when I stand bridge spanning the Pasig River and watch scos tied to the banks or going up or down eam, and think that people are born, live and those boats; that there are families which for tions have not known anything of life outside of those cascos, plying monotonously up and the river. We see through a mirror, darkly; ow only in part, because we labor under the ion of environment.

e are the limitations of knowledge. We could ter informed if we would. Some one has said, re of the man of one book." The apostle said, one thing I do." It is well to be a man of one ne task, one race; to know and be able to do ing. It is better to be a man of many books, tasks, to desire to know about people and outside oneself. We are favored; we have e environment we once knew; not that this en- ent is better than the old—probably it is not d—but the change has enabled us to grow in dge of other lands and other peoples. Yet it is e for one to journey round the world and be vincial as when he left. All of which leads me theme—there is a gospel of the other side. It gospel that I plead. I want to suggest four things , there is the other side to every event. The rote,

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining."

EVENTS are like clouds. They have two sides. Many a time if we could only see the other side of an event we would learn that like the cloud it has a silver lining. When Lincoln was assassinated, men said, "What a dark cloud! There can be no bright side to this!" As the days passed, men began to glimpse the other side. They saw that his death, as nothing else possibly could, softened men's hearts, North and South; cruel words, harsh sentiments were suppressed; hatred gave way to love; his death, more than many victories, indissolubly joined our nation. Your life has been filled with many events; how they crowded upon you! Some of them seemed dark, hopelessly dark; but every event has another side; look for the other side. Now you have learned to say, "All events work together for good to them that love God."

There is the other side to every question. The air is full of questions, political, religious, economic, social, and to each one there is another side. To read one set of papers one would think there is but one side to the political question, *that* side. To read the other papers, one finds there is but one side there too; ah, but this time it is the other side. There is one side to the Philippine question; and there is another side. In religion this doctrine must be upheld, this and no other, we are informed. Then some one becomes equally insistent that another doctrine is the one essential to salvation. Bishop Ussher of Boston writes in a recent article on "Religious Partisanship": "As I see the condition, church partisanship has had its day, and it is time a hungry world should be spiritually fed on something better than religious husks." Now, I am not pleading that one should be a political coward, a social nonenity, or a religious neutral. I am asking that we do not announce ourselves with too great positiveness; that we guard against partiality until we have seen the other side of the question, until we have held it open to catch all the light there is.

Phillips Brooks asks, "Is not all positiveness of necessity partiality? To say, 'This is true, I know it,' and to leave no room for the limitations and qualifications we cannot know, for all those outside influences of unseen truth which we must be working on and drawing from this fact that we have found—is there not some folly here? Is not the true wisdom something like this: I know, so far as it goes, this truth is sacredly and wholly true; but that very truth forbids me to believe that it has not developments and ramifications reaching far out into the universe of associated truth with which it is connected. Now I know, and I prize my knowledge as the gift of God, and hold it sacred; but 'I know in part,' I wait until 'that which is in part shall be done away.'"

THEN there is the other side to every life. The Autocrat of the Breakfast Table said to his assembled guests: "It is not easy, at the best, for two persons talking together to make the most of each other's thoughts, there are so many persons present." The people about the table were amazed; they wanted an explanation. The Autocrat went on to explain:

"When John and Thomas, for instance, are talking together, it is natural that among the six there should be more or less confusion." The people thought the Autocrat had suddenly gone mad. The landlady turned pale. The old gentleman opposite thought the Autocrat might seize the carving-knife. But he went on calmly to explain that at the fewest six personalities are distinctly to be recognized as taking part in the dialogue between John and Thomas. "There is first, the real John, known only to his Maker; second, John's ideal John, never the real one and often unlike him; third, Thomas's ideal John, never the real John, nor John's John. Similarly, there are three Thomases. I may know you very well, but there is a side to your life I do not know, I cannot know, and may never know."

So there is another side to every life. If we could know the other side to some lives, what heroes and heroines would be created out of the common folk who walk with us day by day; and what scamps and rogues would sometimes be revealed among those who pass as respectable, high-minded people! Did not Christ have this in mind when he said, "Judge not, that ye be not judged"? For how difficult it is to know the other side of those lives.

LASTLY, there is the other side to life itself. Some years ago, in St. Paul's Cathedral, Canon Henry P. Liddon told the story of an army officer who retired and returned to end his days in his home country. One day he was talking with his friends about some of the most thrilling experiences he had known in the far countries where he had seen service. He told of skirmishes, sieges, personal encounters, hair-breadth escapes, reverses, victories. The group was held spell-bound by his recital. At last he paused, with the observation, "I expect to see something much more remarkable than anything I have been describing." He was seventy years of age, and retired; they did not quite catch his meaning. Then in a quiet voice he said, "I mean the first five minutes after death." There is another side to life itself. How we plan, how we worry, how we wear ourselves out, as though this were all of life! This is but one side; the larger side is the other.

Now we see through a mirror, darkly; then face to face: now we know in part; then shall we know even as also we are known. The *now* is balanced by a *then;* the *here* by a *there; this side* by *another side.* To see clearly, to know fully, to reach our perfected manhood and womanhood, we must include all life, all truth, all love—we must live the Gospel of the Other Side.

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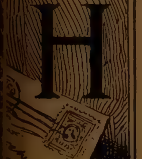
or American Union Church (Evangelical), Manila, P.I.

THE BEST ERRAND BOY—A Sermon for Young Folks

By REV. S. EDWARD YOUNG, D.D., Pastor Bedford Presbyterian Church, Brooklyn, New York City



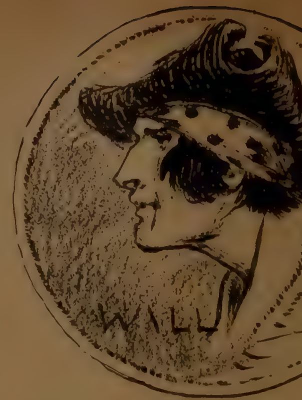
HERE is the best errand-boy. Do you know, he is never out of sorts. Never says he is tired. Never whines, "Why can't somebody else do it?" Never talks back. Almost never loses what I give him. Always goes as fast as anybody could. Always costs less than any other. Why, he will go from here to San Francisco, and then over two thousand miles to Honolulu, and there he will deliver what I have handed him, and I pay him less than the price of a good lead pencil—not so as it costs to ride one block on a street car. rand-boy will go for me clear into Africa and camel and ride as far as the camel goes, and then get on the back of a man so black that a piece of charcoal would nearly make a white mark on him, and keep on going till he places in a missionary's hands what I send.

How does this errand-boy do this? Well, he works with lots of other errand-boys, all of them following the best rules and each doing his part just right and every one helping each other all he can. When I give this errand-boy anything he goes into a green box and then into a kind of a sack and with a whole lot of other errand-boys is tumbled on to a table and then tossed into a sack and then hauled in a truck and then whizzed along on a train; and if I want him to go to a little town along the railroad he is pitched off in a sack as the train rushes on; but if he is going to Honolulu or Africa, he stays on the train and at the ocean takes the first steamer.

Some people like to have homes for these little errand-boys from all countries. There they are in the home, which is usually a kind of book. They have come from many far-away places and have some strange faces. Some of their faces look like King George's, some like King Emmanuel's, some like King Albert's. This errand-boy's face looks like George Washington's. Some of these George Washington-looking ones have gone to France without taking anything over, but have come back bringing letters from our soldier boys. Now you know that the name of this errand-boy is Postage Stamp. I do not know whether the name of this one is Johnny or Billy; but I rather think it is Sammy. Now you know that the way to get the most wonderful things done is to work with other boys and girls who try to do good things and to follow the best rules and to do each your best. Which are the very best errands? God's errands—the things he wants done. What was it Jesus said when he was a little boy? "I must be about my Father's business." So should we.

Which are the best rules? God's rules, written in his Book. Let us learn them better every day. Which part should we do? Just the part that belongs to you; just taking God's message where you can. Splendid! Each of you God's errand-boy or girl, going with his message, working with others who do the same.

SILENT WOLF



Written and Illustrate

REMINGTON SCHUYLER

"BOG TROTTER" clung to his bark perch with difficulty. He teetered and balanced with twitching wings and tail, sinking his sharp talons deeper and deeper into the pad on Silent Wolf's shoulder.

Since long before midday the Indian boy, with his pet hawk, had been jogging down the trail from the "Highlands." While still some distance from the "Wading Place" (ford) a storm had swept up from the Sound. From a break in the forest Silent Wolf had seen the sparkling blue waters go suddenly green, then deepen to black. The wind died among the trees. In the strange stillness all animal life seemed suddenly snuffed out. His pet hawk, huddled low on his shoulder, whistled in a complaining sort of way. Only the slight swishing sound of moccasined feet among the pine-needles broke the silence.

The trees shone stark and watery against the oncoming blackness of the storm. The wind came tumbling through the woods, lashing the mighty pines and spruces to fury. Great dry branches rattled down. Pine-needles showered the running boy. Dead leaves swirled about in curious eddies lifting in dancing columns.

Hail and blinding rain, such as seldom chanced, beat through the trees. Of a sudden tiny rivulets along the trail became brooks. Brooks spouted into muddy streams. Like distant growling there came the dull booming of the river. Great boulders loosened and were hurled down stream. It sounded above the mighty roaring of the wind and rain. The earth seemed to tremble with the concussions.

Night—and the storm howling even more loudly—had come when he reached the Wading Place. The trail ended abruptly in a slather of mud and fiercely rushing rapids. Lightning flashes showed great branches and trees swirling along in the swollen torrent. The almost continuous crashes of thunder and the grumbling jar of the boulders deafened him. The Wading Place was impossible.

He went up stream to where the high banks pinched the river closer. A great hemlock leaned shakily far out over the water. Its topmost branches cradled themselves in a mighty beech on the other shore. Aided by the flickering light, Silent Wolf crept out along the rough trunk. He held fast to the branches, moving cautiously. The wind beat about him, swaying his shaky foot-bridge perilously.

Almost in the safety of the beech tops there came a sudden flash and crash. They seemed as one. The forest flared behind him. His fingers slipped from their hold. A branch caught at his shoulder—ripped at the thong and swept bird and perch and lashing off into the night. Another flash, and he saw the hawk wildly fluttering in the racing stream a hundred feet below.

So swift was Silent Wolf's descent, he almost fell as he scurried down out of the giant beech. Racing along the sheer bank, he called and whistled loudly. The breath was whipped out of his mouth and lost in the confusion of sound. "Bog Trotter" didn't answer. Though he searched long he found no trace.

Cold, shivering and forlorn he came to the trail again and slushed on through the mud. He reached his grandfather's old abandoned rock shelter.

It was a fine dry cave of two rooms. The gaping entrance had been partially closed with large flat slabs of stone. Some half-decayed stockades broke the force of the wind.

As he crawled inside, a great gray animal pushed by him, knocking him headlong. Drawing his knife he peered into the darkness. Three successive flashes revealed nought else save the familiar interior with its litter of shells, flint chips and broken wood.

From among the dry wood he selected a rotten piece which crumbled to dust as he picked it up. With flint and steel he set to work. Finally he got a slight spark caught in the wood dust. Bit by bit he nursed it to a glowing ember, which he blew into a tiny flame.

From behind him a sudden growl and rush of feet startled him to action. He swung about with bared knife, slashing the gloom. Only the darkness of the night and the forest lit with flashes greeted his keen lookings.

This happened twice. Then he managed to get the fire started. It drove back the oppressive shadows. He added to it till it was a great roaring blaze. The cavern glowed redly. Now he felt safer. With a splintered pine knot he explored the recesses of the outer room; then the inner chamber. Within its low portal he crawled warily. Turkey bones and feathers and bits of fur and refuse cluttered the entrance. In a far corner, like tiny puppies, a litter of fox-kits whimpered and strove to claw through the stone wall behind them.

So it was the old mother fox he had surprised when he came crawling in to dispute with her the possession of this shelter. He laughed at the queer antics of the little fellows.

Much heartened, he returned to the fire. He gathered all the wood that lay about. There was enough, he thought, to last till daylight. Manitou, the Great Spirit, was very good to him.

While he dried his leggins, he scratched around and found some flint knives and arrow tips that lay partly hidden in the dust. His grandfather had been noted for the perfection of his flint work. There were many choice pieces which an ordinary worker would have thought quite fine. One in particular—a long fine black blade with an edge keener than the palefaces' knives, he selected.

He carefully smoothed out the featherin
arrows. Even more carefully he dried his b
not to warp it. These things accomplished,
the fire dozing, rousing from time to time to
it.

Morning broke, clear and shining. The ea
the rock wall threw back the warm sunlight.
very cheering. He breakfasted off a partrid
he shot as it thudded up before him in the op
He carried the bones and feathers in to the fox
laughed to see them tug and quarrel over the
Then, having bathed in the nearby br
greased himself all over with bear fat, he slipp
into the wood and lay out on a great boug
and waited.

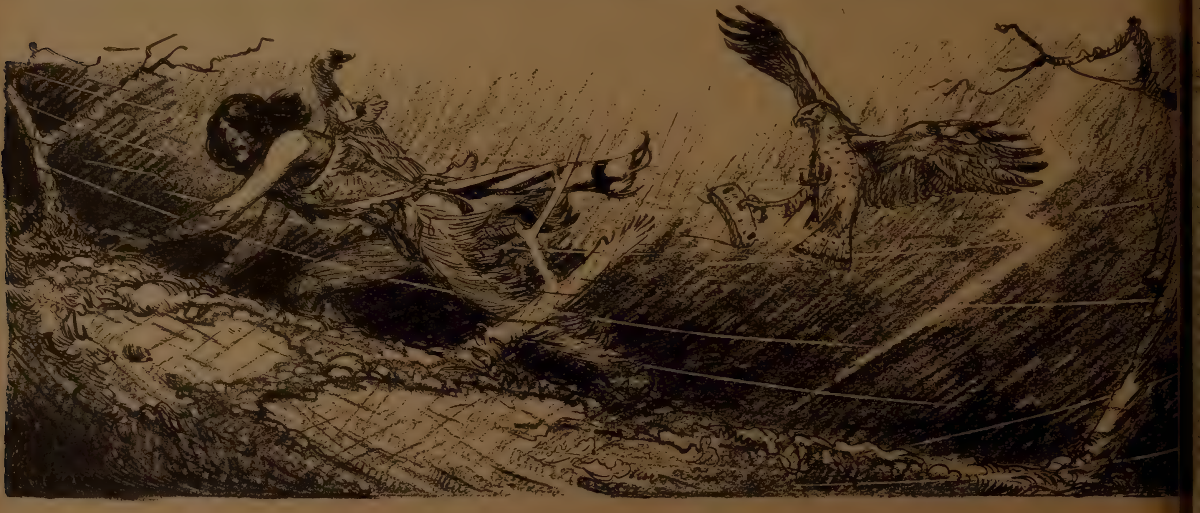
For quite a while all was quiet in the sprin
Then two squirrels frisked up a tree and jump
next, chattering and scolding. Some flickers
work on a dead spruce trunk and hammered b
grubs. Then like a shadow there stole across
glade a gray silver-tipped fox. Silent Wolf
very intently. Among the gray mossy st
could scarcely distinguish the moving b
pleased him greatly to see the mother fox
enter the cave. He thought he could hear
mur of the little kits. A moment later she
and peered anxiously about, then faded from
the shadowy gloom of the cavern.

Silent Wolf purposed in his heart to retur
father would let him, and get a little fox fo
Bog Trotter he thought drowned in the
of the river.

He started for home.

Cresting the last ridge the Sound lay
serenely. Blue sky and blue water, and, far
the purple blue of Seawan Hacky (Long Island
Here the trail divided. One forked down
the old abandoned castle where Shippa had o
sway as sachem. Its palisades were mostly go
The palefaces had dragged them away to bui
walls. Only great mounds of broken shells an
lay there on that fine headland where Silent
ancestors had dwelt since before legends began
Turning sharply to the west he took the
led to his father's shelter at Great Rock.
faces had recently widened it. Now their
noisy wagons could crawl through the forest
new settlements by the old planting-ground
forefathers.

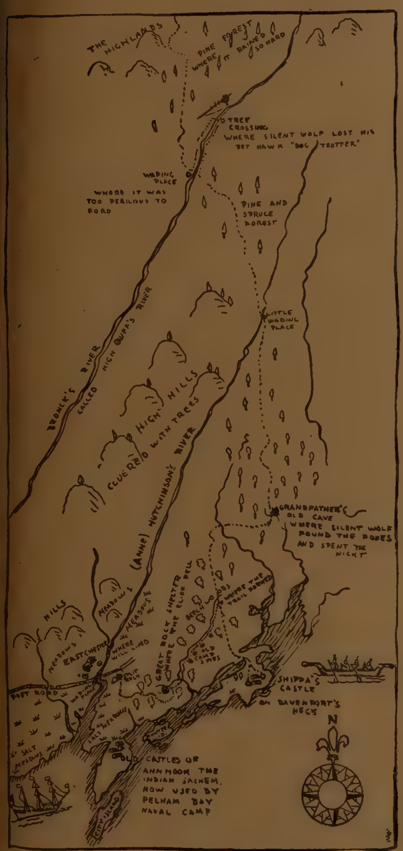
Silent Wolf couldn't understand the pale-fac
who came and worked all day like women. Th
abounded in game, yet often, hidden in the
of a great tree, he had watched them. He h
the man come out with a funny crooked stic
cow and scratch up great meadows of gras
looked all black. He admitted that one ma
stir up more ground than many Indian wome
they couldn't eat all the maize they planted,
should they toil so? From early dawn, when
good time to be seeking Manitou's wishes, or
down the dewy glens, these tireless white men
scratchng the earth or planting in betw
mammoth stumps. They hewed down gre
and split them into poles for barricades. The



Almost in the safety of the beech tops there came a sudden flash and crash. They seemed as one. The forest flared behind him pend days hauling great rocks out of the fields and aking long lines of ramparts. How they sweated ll through the year at their toil! Only when lack of eat drove them out would they stray into the woods or a deer or bear. Sometimes during the great ights of pigeons each spring they would stop to knock own a few with clubs. Very curious were these an-oukies (Yankees).

It was more curious still that at one of the white en's castles, which lay at the wading place on Black og Brook, they even paid wampum or goods in trade or wolf heads. The winter before, Silent Wolf had rapped eight gray fellows and five whelps, and delivered the heads, keeping the furs. He felt quite ich in goods.

One other thing he couldn't quite understand was why his father seemed to prefer living in the castles of he palefaces on Manahattan. For though he worked t lifting great pots and kettles off the fires for the women and split up much wood, in return all he got was a place to sleep under the stoop and some curious ood to eat. Once in a while he was given some strange strong water, which made him talk as foolish as the white men.


THE HIGHLANDS
PINE FOREST WHERE IT RAINED SO HARD
TREE CROSSING WHERE SILENT WOLF LOST HIS PET HAWK "BOG TROTTER"
WADING PLACE
WHERE IT WAS TOO PERILOUS TO FORD
PINE AND SPRUCE FOREST
BRONCK'S RIVER CALLED HIGH QUEE'S RIVER
HIGH HILLS COVERED WITH TREES
LITTLE WADING PLACE
(ANNE) HUTCHINSON'S RIVER
GRANDFATHER'S OLD CAVE WHERE SILENT WOLF FOUND THE BONES AND SPENT THE NIGHT
HILLS
MEADOWS
EASTCHESTER
WHERE WILL LIVED
GREAT ROCK WHERE SHELTER THE CLIFF FELL
BEECH WOODS WHERE THE TRAIL FORKED
OLD CAMP SITES
SHIPPA'S CASTLE ON DAVENPORT'S NECK
POST ROAD
WADING PLACE
SALT MEADOWS
CASTLES OF ANNHOOK THE INDIAN SACHEM, NOW USED BY PELHAM BAY NAVAL CAMP
CITY ISLAND
N

Map of the scene of the story. This country, lying just above New York City, is now one of the most fashionable of residence sections

Trotting along the trail Silent Wolf marshaled all the arguments to tell his father. He would count out all the wampum he had hidden away in a secret place in the beech swamp.

He would say, "Hear, my father. Here in these woods of the old Sagamore Shippa you are still a free hunter. See the many strings of wampum I have found the past winter in the woods by slaying wolves and trapping beaver. Let be the white man's strange drink. It is spoiling your eye and making your arm unsteady." So he would say to his father as he showed him the rich pelts and belts of beads.

Once his father had been a mighty hunter—a far-fighter. That was before the Yan-oukies came into the woods from the north and bought all this great hunting-ground from his people—for some iron kettles and hoes and a scarlet shirt or two. The Siwanoys had been rich, for at that time all the women made wampum and the beavers were plenty in all the streams.

Red Bird, Silent Wolf's mother, had excelled all others at wampum-making. And her jars of pottery were more durable and had a finer look than the other women's.

Then one day, more than ten winters before, the Mohawks had swept down to the very gates of Shippa's town. They harried the outlying rock shelters and carried off Red Bird and some others. All the far-fighters of the tribe had hounded them up the great river of the Naked Bear (Hudson), slaying several.

But their strange canoe of birch bark was fleeter than the heavy dugouts of his kinsmen. So they escaped, keeping well out to the middle of the river.

Some winters later a tribesman, whom they had carried away when he was but a small boy, escaped and returned. He brought word that Red Bird still lived, having been adopted into the Mohawks' tribe. They called her "She-makes-the-wampum," because whenever bits of shell were brought to her she would quickly convert them into beads. She was also noted for her baskets—so craftily woven they held water like a pottery vessel.

A number of times his father Runs Foaming had tried to penetrate the enemy's country northward, in search of Red Bird. He had barely escaped with his life. Then he had become discouraged and lost interest and began going to the white men's castles and using their strong drink.

So Silent Wolf mused as he ran along the winding trail. His mind filled with great undertakings. Perhaps now his father would go with him on an expedition into the Mohawks' country. He bounded gaily into the beech woods that surrounded his father's shelter at Great Rock.

The silvery bark of the beeches reflected the sky until the whole woodland seemed enchanted. Tiny saplings gleamed white and phantom-like. The moist earth smelt fresh and good. Here and there blue-and-white flowers peeped from among their wax-like leaves. Wintergreen berries shone redly among the fronds of the ferns.

The close-packed trail was firm and springy under foot. The long miles dropped swiftly behind. The path clung to the tops of the rocky ridges, winding and curling like the brook that followed it.

Great bleaching shell-heaps showed among the forest mold, marking the old camp sites of the tribesmen. It was a glorious day.

Of a sudden a noise broke out. It rattled away through the woods. Flocks of scarlet and yellow birds flew up. Woodpeckers ceased hammering. A rabbit bobbed over the hilltop and whisked away and was gone.

Then another and another noise shattered the peaceful woods. It was the "thunder-sticks" (guns) of the palefaces.

Then Runs Foaming's war-whoop came ringing through the woods.

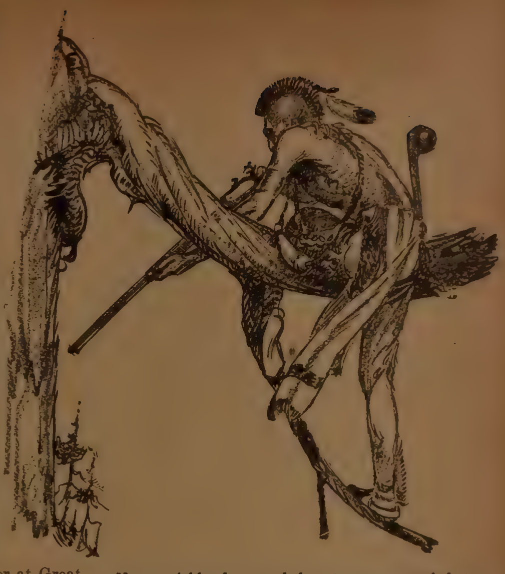
Silent Wolf had vanished behind a great beech at the first shot. Swiftly he broke his bow from its case and bent it, notching an arrow. He slipped two others between his spare fingers as a reserve. Only a keen-eyed observer could have seen that lithe, shadowy form flit from tree to tree. As his father's war-whoop faded thinly away into the woods he left his shelter and dashed through the trees forgetful of himself.

From the hill-top overlooking Great Rock he saw a curious one-sided battle among the rocks and saplings of the open glade. The sheer face of Great Rock Shelter protected the defenders from the rear. A tiny stream of water trickled over the rock and fell splashing near the cave entrance. A wall of flat stones and bark tied to poles partially closed the opening. A lightning-riven pine lay sprawled about ten paces from the wall. Broken shards of pottery and old bones and shells lay scattered on the hill that sloped gently down to the brook. On the near side of the little stream boulders and saplings and roots and trunks of a half rotten "windfall" afforded good shelter to the attacking party. Arrows stuck into the ground in queer angles all about the cave mouth and the fallen pine. They looked like porcupine quills. His father must have been surprised near the pine and have run for the cave at the first attack.

There was a sudden puff of smoke from the cave. It was followed by a long bang, which clattered back and forth against the rocky cliff. Off in the woods to the right a dusky figure half rose, stumbled forward and lay quiet. Runs Foaming's war-whoop swept the woods again.

Looking closely, Silent Wolf picked out the reddish bodies of the attacking party lost among the yellow beech leaves and the mossy stones.

He counted nine Mohawks below him and to the right. They were loosing arrows, although beside several of them he made out long slender thunder-sticks. Either they had no magic powder to make them thunder, or else they feared bringing down on them the palefaces who lived just beyond the great woods westward.



Very quickly he crawled out on a gnarled tree that overhung the precipice. Some ten feet out he steadied himself and took careful aim at something below

As he peered anxiously about trying how to best serve his father, he perceived an enemy slip from behind a tree and edge around to the right. Twice Silent Wolf saw him shift. How he wished he could signal his father, because this new move threatened to outflank him. A third time the painted warrior flitted. His father's thunder-stick clamored again. The Mohawk lay still.

So intent were the besiegers that Silent Wolf came into the open glade. In full view of the cave he stood there undecided whether to risk racing to the cave or running on to Eastchester for help.

He whistled like a hawk. On the second time a hand appeared over the breastwork for a fleeting second. It was swiftly withdrawn. A shower of arrows struck and splintered where it had been. Thrice it appeared and three times it drew the arrow shower. But Silent Wolf had read the signals. He sheathed his bow and vanished like a mist in the woodland. He was not a moment too soon. A Mohawk had read the gestures and was slipping off through the woods to intercept him.

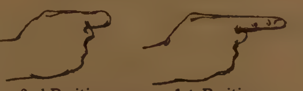
He circled widely southward, gaining the trail again. As he broke into a dead run a tomahawk whizzed past his top-knot and struck clanging into a dead tree. Two arrows grazed his shoulder as he slipped on a bit of clayey ground. Naturally a fleet runner, these tokens of the Mohawks added wings to his flying heels as he sped toward the settlements. From time to time he caught the faint rattle of the thunder-sticks. Once his father's war-cry came thinly down the wind. He knew all was still well at the cave.

But the palefaces would not believe him. Only a lad named Will Pinckney, whom Silent Wolf had played with years ago, would credit the tale. A large boastful man came out, who had a great red nose. He talked a lot of words. Silent Wolf understood that he meant it was only a ruse to get the settlers away from their homes. Then he said the pesky varmints would swoop down on the unprotected cabins, burning and pillaging and running their neat cattle and swine off into the woods.

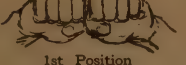
He advised all to bring in their families and beasts to the security of the stockades and to prepare for an attack. As a measure of precaution he told some to grab Silent Wolf for a hostage.

All this time the Indian had been struggling to keep back his

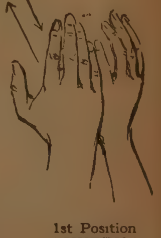
Continued on page 884



2nd Position 1st Position
"BRING"
Sweep pointing hand rapidly back to body, at same time closing finger



1st Position
"SOLDIERS"
Hold knuckles in a row, as shown, then swing hands apart



1st Position
"HURRY"
Hold hands palm up. Move up and down like horse galloping

THE WORLD NEWS OF THE WEEK

Railroad Wages and the High Cost of Living

FEDERAL purchase of the nation's railway systems by the issuance of bonds, control of the properties by a management committee of fifteen—five named by the President, five by the operating officials, and five by the employees—and diversion to employees of half the profits of operation, comprise the main features of a bill introduced in the house on August 2 by Representative T. W. Sims, Democrat, of Tennessee. The bill was prepared and introduced at the request of the "Big Four" Railway Brotherhoods, backed by the railway division of the American Federation of Labor.

The measure, so radical in its provisions as to stun Washington, was supplemented by a statement signed by the presidents of the "Big Four," and containing these paragraphs:

"The railroad employees are in no mood to brook the return of the lines to their former control, since all the plans suggested for this settlement of the problem leave labor essentially where it has stood and where it is determined not to stand."

"Labor's railroad bill has the purpose of reducing the cost of living by operating the most important industry in the country for service rather than for profit."

The railroad employees at present number approximately 2,500,000. They control all the operating ends of the business from shop to train, and in the statement of the leaders is the underlying threat of a general strike unless the Sims Bill is passed. Such a threat was sufficient, in 1916, to pass the Adamson Law, which provided that railway employees receive ten hours' pay for eight hours' work. At that time the brotherhood presidents sat, watches in hand, outside the doors of Congress ready to call out their men unless the measure was passed before the hour of their ultimatum was reached, and it was passed.

Increases in wages for railway employees agreed to in 1917 added nearly $800,000,000 to the cost of operation, and another $70,000,000 was added the next year. In a communication to the Congress on August 1 President Wilson advised that the demands of the employees for still another $800,000,000 to $1,000,000,000 increase be agreed to and the Interstate Commerce Commission be instructed to increase rates to cover the new wage scale. The Brotherhoods are not satisfied with this plan, and will attempt to force through their own bill for participation in management and profits. Shop-workers were on strike on August 3, seriously complicating the situation and emphasizing its seriousness.

The full cabinet on August 6 took up a program for the reduction in the cost of living prepared by a committee representing the Treasury, the Federal Trade Board and the Railroad Administration. The main feature of the program is the use of $1,000,000,000 appropriated by Congress to maintain a guarantee of $2.26 a bushel for the 1919 wheat crop to cut the price of wheat. The resale price of wheat, under the guarantee, has been $2.40 a bushel and the administration believes that by forcing down the original price, perhaps one dollar a bushel on an estimated crop of 1,000,000,000 bushels, the resale price can be cut nearly in two. Opposition to this plan has been voiced by the farmer's representatives on the ground that it will discourage wheat-planting for the 1920 crop, The proposal is favored, however, on the theory that wheat is the basis of cost of most of the ordinary foodstuffs, and by bringing its price down other prices can be brought nearer level.

A fleeing negro snapped in the race riots in Chicago

The Peace Treaty

THE Senate, during the week ending, August 2, made no appreciable advance in the disposition of the German peace treaty. There were, however, three outstanding developments.

First, Charles E. Hughes, last Republican candidate for the Presidency, prepared, at the request of Senators, four reservations which he insists should be attached to the League of Nations Covenant to "prevent sacrificing the essential interests of the United States." He would reserve the right of withdrawal from the League; would make certain American control over purely domestic questions; he would make very clear the article referring to the Monroe Doctrine; and he would eliminate the much-discussed Article X. Mr. Hughes's recommendations reached Senator Hale of Maine on July 28.

Second, President Wilson, the next day, transmitted to the Senate the text of the Franco-American treaty providing for American military assistance in the event of an unprovoked attack by Germany on France. Accompanying the treaty, the President sent a special request for its ratification, "along with the treaty with Germany."

Third, a group of Republican Senators placed in the hands of Senator Kellogg the task of drafting the text of four reservations to the League Covenant which they will support. The group is regarded as favoring "mild" reservations.

During the week the President continued his conferences with Senators both parties, outlining his views on th treaty, but there has been no visib sign of a change in line-up thus fa The presidential "swing around th circle" seems to have been indefinite postponed.

Russian Pendulum Swings Agai

ONCE again the pendulum swin in Russia. Forecasted for mor than a fortnight, the almost complet collapse of the Kolchak government a Omsk was disclosed in official despatch which have reached Paris. Accordin to these advices, the morale of th Kolchak army was becoming so ba following the recent Bolshevist vi tories, that there was little hope of i regaining its lost territory, and th government was preparing to move fro Omsk to Irkutsk, Siberia. Other messages reported a growing unrest i Siberia, to which the Czechoslovak were contributing. The Czech army large numbers of whom are bein repatriated through the United States are war-weary and are determined t get home at any cost and aid in th construction of their new state. In th meantime General Denikine, anti-Bolshevist leader in southwest Russia, ha been meeting with some success, capturing on July 31 the city of Poltava Coincident with the arrival of discouraging reports from Kolchak, Frank L Polk, head of the American peace delegation, told a group of French journalists that Kolchak will receive both mora and material aid from the United States.

The British government, following the withdrawal of American troops from the Archangel region, also has decided to get out of the country and General Sir Henry Rawlinson on July 31 was ordered to Archangel to direct the withdrawal. England has more than 10,000 men in the north. A squadron of warships will cover the evacuation.

Chicago's Race Riots

A NEGRO boy at one of the Chicago beaches was struck with a stone on Sunday, July 27. He fell from a raft and was drowned. That incident started a race riot that continued with growing intensity until the night of July 30, when more than 6,000 state troops with bayoneted rifles and full cartridge belts went on duty in the streets and gradually suppressed the disorder. For four days Chicago was in the hands of terrorists. Between thirty and thirty-five whites and negroes were killed, and the list of wounded exceeded 500. The police department was almost helpless in the face of the mobs, which were active not only in the city's big "black belt" but in several other districts. The rioters penetrated even into the business section, where porters and waiters were driven from their places of employment and stoned or beaten in the streets.

Seventy-five Methodist leaders from all over the United States, selected by the Board of Home Missions to study social conditions in New York City

ouses in the resi- ntial districts were rned and stores oted. Much feel- g between whites nd negroes in Chi- igo has been mani- st for a year or so, it sociologists gen- 'ally see in the out- reaks in Washing- on and Chicago ore than ordinary ce antipathy and ttribute them to ie economic unrest, hich takes this ex- ise, already at and, to exhaust self. On the other and, the Equal ights League says he troubles are due a disregard of the ights of negroes nd the failure of he police authori- ies of the states to nforce the laws im- artially on whites nd blacks.

Eamonn De Valera, "President of the Irish Republic," snapped in San Francisco while smiling his appreciation of the warm reception given him

Government Ends Wire Control

AT MIDNIGHT of July 31 the Post Office Department returned to heir owners all the telephone and tele- raph systems, which had been under he control and operation of the Federal overnment for more than a year and half. In announcing the reversion to private control, Postmaster-General Burleson issued statement defend- ng federal opera- ion and citing briefly the benefits that had accrued to the properties and the employees.

Few internal war activities have aroused the criticism that followed the seizure of the wire communication lines and much of this criticism has been leveled at the head of Mr. Burleson. On August 1 several of the companies issued statements promising an immediate improvement in service and the Postal Telegraph Company announced a 20 per cent. reduction in rates. The cost to the government of the operation of the wires will not be known until November 1, when the Postmaster-General makes his annual reports to Congress.

Miss Emily I. Barnum, first woman to hold a position as chief in the Bureau of Census, Department of Commerce, Washington

Cruelty in American Prison Camp

STORIES of almost unbelievable cruelties in American army prison camps in France were told on July 29 to a Congressional sub-committee headed by Representative Royal Johnson at a hearing held in New York. The members listened for four hours to evidence by men who are serving terms imposed by courts martial for their treatment of prisoners under their control, to prisoners, and to Lieutenant-Colonel T. Q. Donaldson of the Inspector General's Department. The principal witnesses were Lieutenant Frank H. (Hardboiled) Smith, formerly in charge of Prison Camp No. 2 near Paris, and Sergeant Clarence C. Ball, one of Smith's non-commissioned officers. Both are serving terms of imprisonment at Fort Jay, New York, having been returned from abroad after conviction in connection with their conduct of the camp.

Among the charges admitted by Smith and Ball or sworn to by other witnesses were these the use of "black jacks" on prisoners, beating with fists, starvation, absence of blankets and cots, and theft of money and valuables taken from the prisoners on their arrival at camp. Smith said his orders to use harsh measures came from his superior officers. While much of the testimony related to conditions in Camp No. 2, witnesses insisted other camps would show an even more terrible record. Colonel Donaldson told the committee: "I never imagined such conditions could exist in any community of Americans."

Lieut. Col. Ninomiya (left) of the Japanese Army, Military Expert at the Paris Peace Conference, and Yama Kawa (right), Counselor to the Japanese Navy Department, distinguished visitors to the United States

Budget System a Step Nearer

THE growing demand in the country for a budget system in the Federal Government is having its effect in Congress, where on July 29 the House Rules Committee approved a resolution for the appointment of a special committee to study the question and devise a system applicable to our form of government. Such a committee has already been named in the Senate. The system of settling on the needs of the departments and agreeing on appropriations has been recognized for many years as not only crude and antiquated, but uneconomical and demoralizing to the spirit of cooperation. As Representative Good, chairman of the House Appropriations Committee, pointed out, however, nine different committees now have powers of appropriation and none of them have been willing to forego any of their functions.

It is the present intention of the special committees to study particularly the English budget system, which is regarded as the most perfect in use. In practical operation requests for appropriations from every government department would go to the treasury department (as in England), or a single house committee, where it would be considered in relation to the demands of every other government activity and to the year's revenues, and the distribution of the Federal funds would be made on a strict basis of need or merit. The people of the country, too, would know to the penny at the beginning of a fiscal year how much government would cost them. The practice of voting appropria-

HEINZ
57 VARIETIES

THE spirit that keeps Heinz kitchens so spotless is the spirit of cleanliness. This spirit animates every employee. It penetrates every nook and corner, like the sunshine and the fresh air which come in so freely through the big windows. It radiates from immaculate floors and walls, is reflected from spotless utensils and is personified by the workers themselves in their freshly laundered uniforms. No careful housewife is more anxious about the appearance of her kitchen than these workers are about the appearance of theirs.

Amid such surroundings are made the Heinz 57 Varieties, whose appetizing qualities are enhanced by the certain knowledge that they are also pure and wholesome.

HEINZ 57
VARIETIES

Baked Beans Spaghetti
Cream of Tomato Soup Ketchup
Pickles Vinegar Worcestershire Sauce

All Heinz goods sold in Canada are packed in Canada

tions for this, that, or the other activity, without particular thought to the national revenue, and at any convenient time during the year, would end.

Japan May Lose Sunday School Meeting

PROTESTS are being made against holding the World's Sunday School Convention in Tokyo in October, 1920, because Tokyo is the capital of a nation "the hands of whose servants are red with the blood of Christian martyrs." The protests are being considered by the executive office of the World's Sunday School Association, but there is a feeling that a change would be detrimental to mission work in Japan.

Armenians in Grave Danger

ADVICES have reached Herbert C. Hoover, Director General of Relief, that the remnants of the Armenian nation are in grave danger of extinction by columns of Turks and Tartars which are hemming them in on three sides.

The message reached Paris from Major Joseph C. Green, of Cincinnati, who is directing the American Relief Administration's work from Tiflis. Major Green sent an urgent appeal for immediate aid by the Allies and declared: "If military protection is not afforded to Armenia immediately, the disaster will be more terrible than the massacres in 1915, and the Armenian nation will be crushed, to the everlasting shame of the Allies." He says the British forces now in occupation of the regions involved have strict instructions to take no hand in the work of restoring order, and asks of Mr. Hoover: "Cannot something be done to have the British forces in the Caucasus intervene to save Armenia?"

Congressman Royal C. Johnson of South Dakota, one of the investigators of the charges of cruelty and robbery in the American Army prison camps in France

The district involved is a large one, extending nearly from Lake Urmiah to the Black Sea and from Mosul to Tiflis. Something more than 1,000,000 destitute Armenians are in danger.

Church of England Changes

AN ENABLING bill is pending before the British Parliament which proposes to create a legislative body of three houses—bishops, clergy and laity—the last elected by the dioceses, to assume the control over the Church of England which is now exercised by Parliament. The new church assembly will have authority over creeds, services, ritual and finance, but will have no power to modify the theology of the church. The plan does not contemplate any loss of privilege or endowments by the church. The Free Churches of England are demanding that the measure go further and give Englishmen full religious self-determination by disestablishing and disendowing the established church.

Reopening Trade With Germaay

FIVE American commercial travelers on July 27 passed through the Coblenz bridgehead into Germany, and thus was opened, for the first time since the early winter of 1917, trade relations with that country. The United States now actively enters into competition with European houses for the business Germany will place in the world. The markets there are in a very much depleted condition, production has not been fully resumed, and American business men see a great field for the development of continental trade. Negotiations are under way between two of the most important German banks and an important American banking group for a loan of approximately $100,000,000 which will take the form of credit for goods purchased here.

Mr. Thomas H. MacDonald, the new director of the office of Public Roads and Rural Engineering, will supervise the expenditure of $175,000,000 in Federal funds and a like amount by the several States for building roads in the reconstruction period all over the United States. Mr. MacDonald comes to Washington from Iowa State College, and has had many years experience in road-building as head of the Iowa Highway Commission

Destroying American Airplanes

A CONGRESSIONAL sub-committee investigating army expenditures and sitting for a few days in New York heard witnesses on July 30 tell of a "million dollar fire" of airplanes at Colombey les Belles, in France, during the spring. Some 100 machines, valued at $11,000 each, were burned in one huge bonfire. Much other evidence of the disposal of army property to avoid returning it to this country was adduced by the committee. This included the disposition of 350,000 pairs of shoes to Belgium at a few dollars a pair, which shoe journals in the United States estimate will be worth $15 to $20 a pair here in the course of a year.

Universal Military Training

A VERY comprehensive and carefully defined scheme of universal military training is before Congress in the form of identical bills introduced simultaneously on July 31 by Senator George A. Chamberlain, Democrat, of the Senate Committee on Military affairs, and Representative Julius Kahn, Republican, chairman of the House Military Affairs Committee. The measures provide for six months' training by boys who reach the age of eighteen years, who may select either the navy or the army for their field. Following the training period, the boys will enter the army reserve for ten years. Annual registration of all males up to forty-five years may be required by the President, in line with the procedure of the last draft registration. This body of the citizenry is subject to immediate call into the military or naval service under regulations as they may be provided. A very thorough organization of the country into four military areas, each having a complete reserve army, is included in the bills which will be considered as a part of the Army Reorganization Bill now in process of drafting in the War Department.

New Era Conference

DELEGATES from every presbytery in the United States met at Stony Brook, Long Island, on July 28 for a conference to plan the aggressive work of the Presbyterian Church under the New Era Movement during the coming five years. The New Era Movement aims to win the world for Christ by applying the principles of brotherhood and Christianity to every phase of personal, social and community life. The conference gave much time to the subject of social betterment and community service. The goal of 250,000 family altars, 4,000 young men for the ministry and 3,500 laymen and women for active Christian work was laid before the conference. The slogan for the five years campaign is "The whole church marshalled behind its whole task, and a task for you." Five million dollars a year is to be raised for the benefit of aged and disabled Presbyterian clergymen. The conference was urged to do something definite and effective to reach the 1,000,000 to 1,750,000 persons who are each year committed to prisons, jails and workhouses in America, and whom the I. W. W. welcomes with open arms. Additional gifts of $9,000,000 were asked for a new equipment for existing missions and $6,000,000 for additional colleges in mission centers.

Children in Germany studying American Victory Loan posters

The Centenary Results

THE results of the financial canvass, which was essential to the spiritual purposes of the Methodist Centenary program, indicate that the goals have been well exceeded. The M. E. Church South has raised $54,000,000 and the Church North $113,740,000, with $12,000,000 more in sight from the Fall conferences. In the campaign thus far 451,000 persons have been pledged to pray for the success of Christ's cause throughout the world, and 193,210 have pledged to Church and charity a tenth of their income, while 25,000 persons have volunteered their lives for Christian service. The next Centenary drive will be a campaign for 1,000,000 members.

RELIGIOUS

Church Union in Michigan. The Presbyterian and Methodist Churches in Evart, Mich., have united for worship for one year. The union services will be held in the Presbyterian meeting-house.

Baptist Training School in Brazil. The Southern Baptist Church has twenty-eight young women enrolled in a seminary and training school for primary teachers at Pernambuco, Brazil. Miss Pauline White is now on her way to take the principalship. The Baptist churches of North Brazil have raised 50,000 milreis to build a dormitory and chapel for the school.

Federation in Detroit. A federation of churches has been formed in Detroit to do an extensive community work in the name of United Protestantism. The federation includes the Christian, Congregational, Baptist, Methodist, Lutheran, Evangelical, Presbyterian and Episcopal churches.

Sunday School Secretary for Mexico. The International Sunday School Association and the Committee on Cooperation for Latin America have arranged to put a man in Mexico to promote Sunday schools, Young People's work and temperance.

Sixty Millions for Latin America. At a conference during the Methodist Centenary Celebration at Columbus delegates of Latin American Missions bound Latin America to raise $20,000,000 of a $60,000 fund considered necessary for the ev gelization of that part of Latin A ica for which the Methodist Ch is responsible. In Mexico, 2,300 wor are needed, also sixty doctors; workers in Argentine, 100 in Peru, in Chile, and 89 in Brazil, where $1 000 is to be used to establish a p lishing house.

Kansas City Calls Dr. Aked. Charles F. Aked, who has for so months been giving his time to Armen Relief work and various war proje will become minister of the First C gregational Church of Kansas City September.

Presbyterian Union in Scotla The presbyteries of the Church Scotland are to report before Novem 30 their attitude toward the propo union with the United Free Chur If the reports are favorable action complete the union will be initiated.

York University. Sergeant Al T. York, the mountain elder, w broke into fame through his expl abroad, is planning to give lectu throughout the country to raise fu for the establishment of a univers to further the education of young m and women of the rural and mount sections of Tennessee.

DOMESTIC

New Altitude Record. Rola Rohlfs set a new American altitu record on July 29 when he rose from Long Island aviation field, in a Curti Wasp airplane to a height of 30,700 fe The aviator, at the "ceiling" of h flight, found a temperature 25 degre below zero, with a wind blowing 1 miles an hour.

Credit Campbell Studio

Baron Mitsui, the Rockefeller of Japa who may be that nation's new ambassad to the United States. The Baron is t richest man in Japan, and would be t world's richest ambassador.

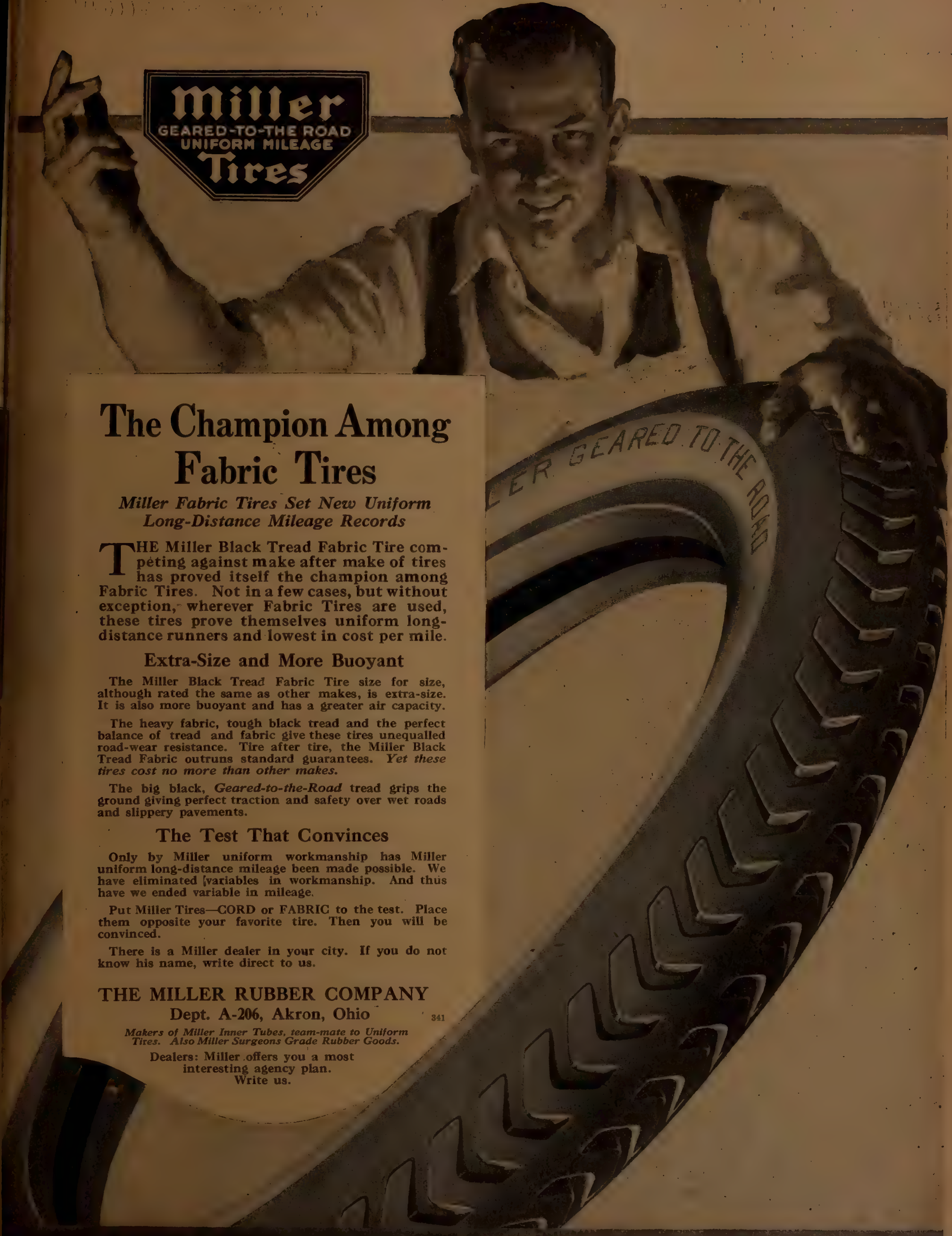
Demobilization Near an End. Se retary of War Newton D. Baker o July 28 announced that the emergenc army will be completely demobilize by September 30. The force on th Rhine will be limited before that time t 8,000 men.

Walking on the Bottom of th Sea. Simon Lake, submarine invento has invented a submarine salvage shi which is in practical service on Lon Island Sound. By means of a ste tube and compressed air, it is possibl for men to work on the bottom of th sea at depths up to 300 feet without th bother of diving suits or any othe encumbrance.

FOREIGN

The Allied Peace Offer. Announcement in the Weimar assembly by Mathias Erzberger that the Entent in August, 1917, had made a peace offe to Germany brought quick denial from England and France on July 28 According to M. Ribot, then French foreign minister, Pope Benedict sug

Continued on page 884



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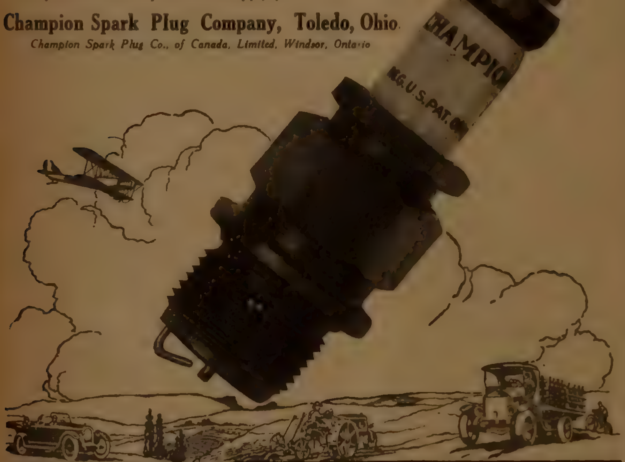

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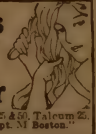

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THE DAILY

J. H. Jowett, D.D., C. C. Albertson, D.D., Re

Dungeoned Hearts

SUNDAY. Lam. 1:12. "*Is it nothing to you, all ye that pass by?*" Great things were happening, but these folks seemed to know nothing about it. God was on the field in mighty movement, but these folks were indifferent. They seemed to be living in another world, and the other world was a self-created prison. There are dungeoned hearts. The dungeon is not built in a day, but every day we may add to the thickness of its walls and strengthen its power of imprisonment. The walls are built from the secretions of selfishness. A selfish soul creates its own bondage. I would say that it exudes a deposit which seals up its own sympathies and discernments. Its relationships are checked and contracted more and more, and its fine communions are destroyed. At last all the active sensitive powers of the life are shut up in a heart of stone; they have become petrified; they are numb. They have no more feeling than statues, and like statues they do not hear the clamant and pitiful cries of the streets.

We can dungeon our hearts until the great cries of the world cannot reach us. Men can be "made to stumble" and we burn not. Indeed, we do not hear the wails of men. Many a cry may come from many a Macedonia, but they beat against a stony heart when they ought to be received on sensitive heartstrings which thrill with eager and sympathetic response.

In all such experiences the soul is suffering a deadly contraction. In dungeon lives the soul is like a shriveling kernel, becoming smaller and smaller in its hard encasement. And yet the supreme purpose of life is to grow a great soul, and to help other souls to grow theirs—souls with large communings, like spacious harbors, offering hospitable commerce to the laden liners which come from the near and distant parts of mankind. Our souls are purposed to have big relationships with God and man. Aye, with God! But the dungeoned heart ceases to have communion with God. It does not heed. It does not hear. "I stretched out my hands to you all the day long and ye would not hear." We cannot selfishly build a wall of stone between us and our fellows and maintain a living communion with our God. Dying sympathies and vital devotions cannot dwell together in one heart. If our interest in humanity is shrinking we cannot have a large and growing intimacy with God. The dungeoned heart shuts out both God and man. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

J. H. J.

A Turning-Point in History

MONDAY. Gen. 12:1. "*Now the Lord had said unto Abram, Get thee out of thy country to a land that I will show thee.*" History is a fascinating study, but confusing until we fix in our minds a few landmarks by which to measure human progress.

Abraham is one of the first of these landmarks. His migration is an event which marks a turning-point in history. We know nothing of the manner of his conversion from idolatry to monotheism, nor of the method of the divine call. We know only the fact that God called him and he obeyed. If he had not obeyed, the Old Testament had not been written. In a very real sense Abraham made history. How? By listening to the voice of God and heeding it. Was that an easy thing to do? Would it l easy for some young man of our da just married to pack his househo goods and start to Tasmania? He do not know just where Tasmania is, n how to get there. He knows more abo it than Abraham knew about the la toward which he started.

Five hundred years later there w another man who heard the voice of t Eternal. He was bidden to get out Egypt, and to take out of the land bondage all Israel. It might be easy f the young man just referred to to tak his journey to Tasmania, but suppose h were bidden to take with him the enti population of his country or his stat But Moses, like Abraham, went ou obedient to the summons of his Go If he had not gone, how different woul have been the history of a thousand year

A thousand years later there wa another, Saul of Tarsus. Was it eas for him to reverse the whole process o thought—to reverse himself? It is no easy for a modern Jew to accept Christianity. There is a young Christia Hebrew who was not only disinherite by his parents for his change of faith but whose name was published by them in the list of those who had died! Ha it ever occurred to us what Paul's relatives, who were not convinced of th Messiahship of Jesus, must have though of him and said of him when he turne Christian? May it not be possible tha the real reason Paul never married wa that he had a Hebrew sweetheart wh said to him, "You must give up Chri or give up me?" What if Paul had no obeyed the Voice! How poor would b the world without his life and letters!

Here are three great turning-point in history. Abraham, Moses, Paul. God spoke to them, they listened, mad sure of the meaning of the message obeyed, and all history breaks away t a new goal.

Religion is human reaction to th messages of the Infinite. The turning points of life are when we are in suc accord with God that we catch his voic through the voices of time. The grea moments of our lives are when w listen to God.

C. C. A.

The Work of the Preacher

TUESDAY. II Tim. 4:2. "*Preach the Word.*" Paul heralded Christ crucified, raised from the dead, ascended into heaven. Christ to him was the Word, the Way, the Truth, the Life and the Power. He did not deal in brilliant rhetoric, eloquent quotations from the poets, and learned disquisitions from science and philosophy. He preached what to the Greeks seemed foolishness and to the Jews fables, but to the penitent believer it was the power of God unto salvation. It was not given as the wisdom of men, but as the living Word and wisdom of God. The message is the greatest thing the minister has to present. It is not a question of voice, style, manner or oratory, but it is the burning truth from the Creator and the Judge of men.

When one gazes with rapture upon a great work of art, it is not the brilliant coloring or the genius of the artist that attracts you, but the majestic reproduction of the wonderful scene in nature. You exclaim, "How true to nature!" So when the minister portrays his Master, it is not the word painting, the beautiful coloring or the wonderful power of the speaker that thrills you, but the perfect image of the Lord Jesus Christ that will ever remain engraved on the memory, imprinted on the heart.

E. W. C.

MEDITATION

W. Caswell, P. W. Wilson, D. J. Burrell, D.D.

Doing One Thing

WEDNESDAY. Phil. 3:13. "*This one thing.*" The vocabulary of e early Church was curiously simple. ey talked in monosyllables, like love, , peace, and were little worried by hnical terms which encumber our eology. The creeds were still unitten, save in the heart. There was yet no catechism. The only suggesn of a liturgy that I can discover, and is scarcely a suggestion, is the thanksving at Jerusalem when persecution s threatened. Hymns and spiritual ngs were sung, but the melody had to first in the heart; there were no inted words and music. Nor were ere prayer books, only prayer; and no ticles of religion had then been drafted, less we regard as such the circular letr which dealt with various Jewish dinances. A bishop was not a peer the realm, but an overseer or shepard, who, as every man ought, looked ter the interests of others rather than s own. When Paul went about conming the churches, he strengthened em, as we all may do, with helpful ords. It was service rather than cereony.

And finally, we must get out of our inds the idea that a church in those ys consisted of bricks and mortar. hat the apostles meant by a church as not an edifice, with a pulpit and ancel, but a congregation or society of en and women, built together like ving stones; and they were quite conent to meet together in some upper oom, or "a place," or a private dwelling ke that of Mary the mother of John ark, where a housemaid called Rhoda cted as doorkeeper.

The disciples knew what the "one ing" was and they did it; and thereore they turned the world upside down.

P. W. W.

The Voices

THURSDAY. Job 38:1, 3. "*Then the Lord answered Job out of the hirlwind and said . . . I will demand hee, and answer thou me.*" So does od confound our boastful littleness. he bravado that spoke of "arguments" nd "presenting a cause before him" as vanished into thin air. Nothing is ft but this: "Be still, and know that I m God."

And what is the purpose of it? To ring us to a realizing sense of our proper ttitude before God. We have much to ay about the dignity of man, and with oud swelling words we take great iberties with God. Our pride must ave a fall; otherwise we shall never get ur bearings.

But the voice out of the whirlwind is ot the only voice that speaks from eaven. Christ is heard at Calvary aying, "Come now, let us reason together; though your sins be as scarlet, they shall be as white as snow." Here is a call to draw nigh in holy boldness and present our strong arguments at the throne of heavenly grace. We have thus an Advocate with the Father, even Jesus Christ the righteous, in whose name we approach by a new and living way.

And still another voice—the voice that Elijah heard on Carmel. The forests were aflame; but God was not in the fire. The winds swept over the mountains; but God was not in the wind. The earth shook and trembled; but God was not in the earthquake. And after that, as the prophet knelt with his face between his knees, a still, small Voice, calling him to gird up his loins and address himself to the work before him. It is the voice of the Spirit, the voice that strives with all. But only they can hear it who bow low.

All depends on our attitude toward God. The Pharisee gets nothing; the publican goes back to his house justified.

D. J. B.

The Divine Lodestar

FRIDAY. John 12:32. "*And I, if I be lifted up from the earth, will draw all men unto me.*" Our Lord came unto his own and they received him not; but certain Greeks said, "Sir, we would see Jesus." Jesus said, "He that seeth me seeth Him that sent me"; also, "He that loveth his life shall lose it. If any man serve me, let him follow me." The words "I will draw all men unto me" would have been a wonderful saying if Christ had only meant those of his own people; but how grand and Godlike when he includes all races and all generations of mankind! Jesus did not mean that all men would become his followers; the magnet of the Cross draws toward him, but all do not believe in him, even when they know he is the divine Saviour. Some of Christ's noblest expressions were to those outside the Jewish people, such as the woman of Samaria, the Syro-Phœnician woman, and many others.

The prophets saw in the coming Saviour this drawing power when they wrote, "Unto Him shall the gathering of the people be"; "Unto thee shall all flesh come"; "And kings shall come to thy light and nations to the brightness of thy rising."

His power to hold you and protect you, to bless and to save, is equal to his power to draw you. "He will hold me fast" in the embrace of his everlasting arms. Do not resist him; yield to be drawn to his bosom by the magnet of love divine.

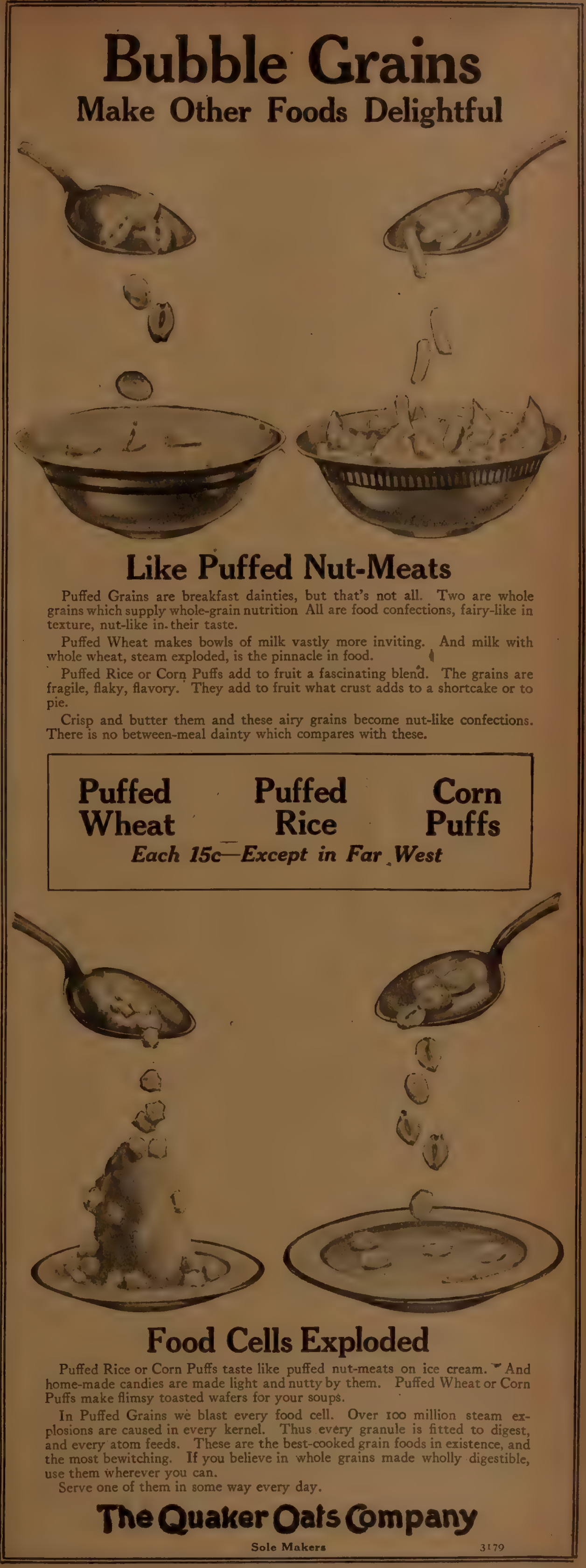
E. W. C.

The First Churches

SATURDAY. Acts 17:24. "*God . . . dwelleth not in temples made with hands.*" It was not until all the early Christians and their children had long been dead that money began to be spent on architecture. The world-wide mission was inaugurated with an open-air-meeting at some street-corner in Jerusalem. Paul preached whenever he could get a hearing—in synagogues, by the riverside at Philippi, on the hill of the pagan God Mars at Athens, on the steps of the citadel at Jerusalem, in Herod's palace, and in a hired house under the shadow of Caesar's throne, where he was, as he puts it, an ambassador in bonds. The energy we devote to mortgages, debts and bazaars was concentrated by these pioneers on the supreme task of winning men. Why should they waste their forces on material shrines? Anywhere and everywhere they expected to meet God. The first vision came to Stephen when he was in the prisoner's dock. The second came to Paul on a turnpike road. The third came to Peter—in a tannery, of all places!—and the last came to John in a salt mine.

Nor did they waste time or temper in wrangling over ordinances. They broke their bread simply, going from house to house. There were no baptisteries; and Philip, when approached by the Ethiopian eunuch, used a well in the desert of Gaza, now familiar to the armed forces of the Allies. At Philippi Paul and Silas administered the rite in a jailer's lodge. The thing to be done was not to elaborate systems, but to save souls.

P. W. W.



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Porto Rico's Union Church

PORTO RICO has a live, progressive, and steadily growing Union Church, with a pastor who seems to have been made to order to fill its pulpit. It was organized a little over a year ago, soon after one of seven regional conferences was held in San Juan, this conference taking place in March of 1916.

One of the findings of this very interesting and instructive assembly was on the subject of work among the English-speaking people in Porto Rico, and was as follows: "Recognizing the importance of providing for the spiritual life and fellowship of the English-speaking people residing in Porto Rico, and conserving their influence in religious work, we recommend that in all communities where there are enough Americans to warrant it the denomination in charge of that section be urged to provide English services; and that in common territory there be but one non-liturgical church, and the details of this plan be left to the Central Conference Committee." After several committee meetings were held in San Juan, and the members of the Central Conference Committee representing the Methodist Episcopal Church and the Hugh O'Neill Memorial Presbyterian Church came to a satisfactory understanding, framing at the same time a proposed constitution for the Union Church, a congregational meeting was held at which the constitution was adopted, and a few weeks later, after the morning service on Sunday, November 11, 1917, another congregational meeting was held, and a call was extended to Rev. F. E. Maguire of Denver, Colorado, to become the first pastor of San Juan's Union Church.

Rev. F. E. Maguire

This was perhaps one of the best moves made by the English-speaking church people of San Juan. For years the two churches had struggled with fluctuating congregations and more fluctuating offerings, ever confronting the problem of an indifferent population of Americans who neither helped support the church nor attended church regularly. By the organization of a Union Church the two struggling congregations became one prosperous body and things began to happen. Mr. Maguire and his wife were all that could be expected of them, and an enthusiasm and interest such as had never been known to exist among the English-speaking people of San Juan was apparent more and more. In fact, this has been a record church year amo the English-speaking people of San Ju People who showed practically interest in the church now atte regularly and send their children Sunday school.

Just how far-reaching the work this church may be in connection w the moral progress of our beautiful isl we cannot tell, yet who knows that success of th church in the ca ital city shall r bring about the co solidation of all t Protestant missi work in the isla and thus facilit the work of eva gelization? As it now there are ma denominations a inadequate app priations to me the needs of ea mission field. Ea denomination has certain portion the island to and a wonderf work is being do The natives respo with eagerness the simple Gosp story, but there every reason to b lieve that if t work of all the denominations w consolidated in one union or int denominational m sion, a still mo forceful work cou be done. Here lies the power the Roman Churc and herein it proving its pow in Porto Ri today.

After the Ame cans took possessi of the island so twenty years ago and Protestant m sions were started, the Romani seemed to be going to the wall, and t Protestant work advanced rapidly; b after twenty years we find that t Romanists were quietly and united preparing to do something large, a they succeeded. Within a few mont time large churches and schools ha been erected in different parts of t island, and union has made the powerful again. This, however, shou not indicate that Protestantism h lost ground, but it should make us co sider whether or no we shall go pulling in separate bodies, or wheth in one strong Union body we shall n pull together and thus benefit mo the individual native church memb uplift in a more effectual way the ent moral caliber of the island, and prom in a larger and broader sense t Kingdom of God and his righteousne

At all events Union Church has ju closed a record year. It is one of fo union churches, of which there a thirteen in all, that has been able report entire self-support, and it aims accomplish this and much more in th year of double ciphers which may interpreted to mean double opportu ties.

EDITH MARY IRVINE-RIVERA.
Santurce, Porto Rico.

A Unique Mission

IN THE village of Downer's Grove, Ill., Victoria Wellman, a devoted Christian worker, has established a unique mission, which does a large part of its mission work by mail. It is called the Heartsease Mission, and its mail department, if we may use the expression, is called the "Heartsease Prayer Circle." The aim of the Heartsease Mission is to be a helper and friend, and a blessing to all hearts that are sad. It appeals to shut-ins, those who long to serve but see no opportunity, those whose crosses seem too heavy to bear, those who are misunderstood and in need of sympathy, and the bereaved.

The Heartsease Mission was begun an offering "in memoriam" to honor a l devoted to Christian service, and the c voted Christian worker who conducts t mission seeks to discover as helpers tho who, full of love to Godand man, wish devote their lives to Christian servi Charity and sympathy must be the m tives, so she desires the help of such have never had any chance, who ha been shut in by sickness, who are cri pled, or who are suffering from other m fortunes, as these only can understa the discourged, the afflicted, and t handicapped. It is meant to be a clea ing-house for good works.

Inspirational Northfield

By MARY E. HALSTED

HERE is so much in daily city life to drag down one's ideals—so much to hinder spiritual growth—it is good to live awhile in an at- phere like East Northfield, where beauty and peace of surroundings and open the soul to spiritual things. ere the friendly hills lift their round ls in quiet strength that shames ything small or sordid, and the ht line of river lects them inst smiling s and glorious ets, and hurries to tell mighty an about them. he little New land village has air of detach- t well suited to unique work. ugh seemingly secluded, it is ing with life, its schools on er side of the river are filled with ng people all winter, and through summer months thousands gather he great campus for the conferences. here is so much room, and the visi- are so different from those that fashionable resorts, that the place s its look of peace in spite of all activity. One wonders where the t crowd gathered in the Auditorium them- es be- een tings; t you them games Marck- ard unds, with em to ount rmon, ee them walking hrough beauti- woods Garnet like one great family, and hear singing up there at sunset.

The Auditorium

The friendly hills lift their round heads in quiet strength

nd those meetings! Platform, choir audiences are as different from the inary sanctuary as sunshine from dow. The big Auditorium is so , airy and light that one does not shut in—one feels no restriction of . The platform allows no denominational lines; the message is broad. No sensational methods are used; everything is wholesome, genuine and sane. The speakers are chosen from the world's best. Through these conferences one has the privilege of looking into the face and hearing the message of some of the most advanced, the most spiritual men of the times—leaders in all the varied branches of Christian work.

The great choir under Charles Alexander is an inspiration in itself and one sings with it in the song services right from the heart. An extra choir of children's voices calls one, like "angels of Jesus," to better things.

The Northfield season is now in full swing. Four conferences have already been held: Young Women's, Student Y. M. C. A., Home and Foreign Missions, marked by large attendance and enthusiastic programs. The last of these closed a successful session of eight days with a total registration of about 1,100.

The height of interest and power of influence is usually reached in the August conference, when workers in all branches of Christian activity gather for seventeen days of conference and fellowship. The coming of peace has made possible the return of the well-known English preachers, Dr. G. Campbell Morgan and Dr. J. D. Tiplady, author of "The Cross at the Front." The American pulpit will be represented by Dr. Harris E. Kirk of Baltimore, Dr. A. T. Robertson of Louisville, Dr. Len G. Broughton of Nashville, and others.

There is a full schedule of Bible classes and conference groups in addition to the platform meetings and the services on Round Top.

An Experiment in Church Unity

URING the week of April 13 to 18 the Bridgeport Christian Union, ., the City Mission, at Bridgeport, nn., celebrated its ninth anniversary. is interdenominational organization the churches, of which Rev. Charles Simpson is superintendent, was rted by the Bridgeport Pastors' As- iation for rescue and relief work in slums. About six years ago a branch the work, known as the Bridgeport tective Association, was organized work among women.

ast winter the Association voted to ke a thorough and systematic study the social and religious conditions of idgeport. This survey, carried out Dr. John R. Brown, pastor of the st Baptist Church, now a professor the Rochester Seminary, showed that this city of 180,000 people there were hty-six churches and synagogues, and ht unoccupied fields. At a meeting representatives of the churches, a urch federation of Bridgeport and inity was formed, and later $13,000 s raised to cover a budget of two ars' expenses. The design is to re- trict Bridgeport in a very thorough y, encourage moving some churches, ild new ones in unoccupied districts, d giving help financially where neces- y, denominational lines being largely sight of. The question as to which denomination will build the new church will be carefully considered, and then the denomination will have the field to itself.

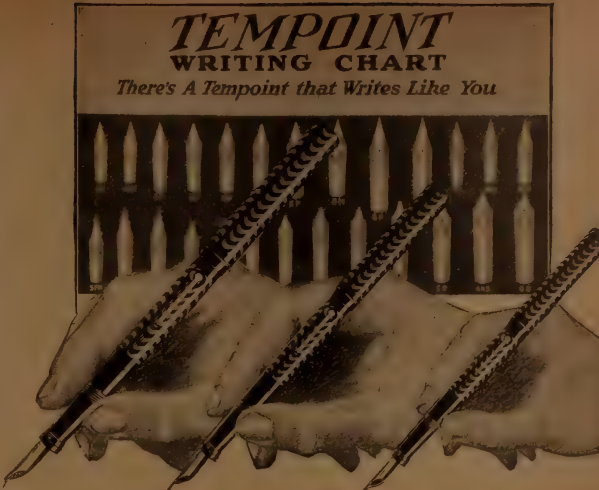
A new home of the Christian Union is about to be started, and it is to be hoped that the next anniversary services will be held in the chapel of the new building. Two of the converts of the Union are assistant superintendents. The recent gift of a church building in the south end of the city, known as the Immanuel Branch, permits an extension of the work in the form of Sunday school and social settlement work.

◆

World's Christian Citizenship

THE Third World's Christian Citizenship Conference, which was to have been held in Pittsburg, Pa., last summer, but which was postponed on account of the war, will be held in Pittsburg, Victory Week, November 9-16, 1919, under the auspices of the National Reform Association.

The purpose of the conference is to gather together representatives from various nations to compare views as to the moral interests of mankind, and to aid in conserving the moral gains and repairing the moral damage of the war.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The Primer of Christian Unity should be in the hands of every one who is interested in this greatest of church reconstruction movements. We would suggest that congregations desiring to have their members fully informed, so that they may be able to discuss intelligently the whole question at issue, should take advantage of the opportunity to send in their orders early.

BOOK DEPARTMENT, CHRISTIAN HERALD
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A Remarkable Investment

By L. D. FERNALD, Business Manager of the Christian Herald

PROBABLY every reader of Christian Herald owns one or more United States Government War Bonds—the Liberty Loans and the Victory Loan.

Many of you bought at the time they were offered, mainly if not solely from patriotic motives; but have never thought of buying *more* now, from a mainly profitable, but incidentally patriotic, motive.

The patriotic motive still exists; for every Liberty Bond purchased helps just that much to keep up or improve the price of the bonds, and therefore the credit of the United States Government. It helps also to better the whole business situation, because as long as United States Government Bonds—the absolute maximum in safety of investment—pay the present high yields, all other interest rates must be proportionately high. States, municipalities, corporations, railroads, farmers—even the Government itself in its short-term borrowing—would pay less for the use of money if the yield from Liberty Bonds were lower.

This situation is the investor's opportunity. There is not an iota of question about the safety of the principal invested in Liberty Bonds. Yet—to those who buy them at present low prices—they offer unusual returns on the money invested.

Interest yields of between 4½% and 5%—absolutely exempt from all taxation (federal, state and local)—can be had on Liberty Bonds purchased at the prices ruling at the time this is written, if bonds are held to maturity.

For example, suppose you purchase a $1,000 Third Liberty 4¼% bond at 95. The cost is $950. You receive $42.50 interest each year. $42.50 per year on $950 is 4.48%. But if you hold them until they mature—September 1928—the Government will pay you $1,000 for the bond for which you paid in 1919 only $950. This profit of $50, divided into nine annual parts, amounts to 0.55%. Adding this to your 4.48% gives an average annual yield for nine years of slightly over 5%—on a United States Government bond, exempt from all taxation!

By a similar process, you will find the yield, present prices, on other 4¼% issues, if held to maturity:

nearly 4⅝% on 1st 4¼'s
nearly 4¾% on 2nd 4¼'s
4¾% on 4th 4¼'s

Each of these three issues may, however, be called at the Government's option from five to fifteen years before date of final maturity. If the Government should exercise this option, the investor's annual yield would be still larger.

Many investors are—quite reasonably—expecting a very remarkable yield on their Liberty bonds purchased in 1919. They claim that there is every likelihood of their appreciating in value to par or better within the next two years. If this occurs, then they not only enjoy tax exemption for two years, when all taxes are highest, but they can then sell their bonds at a profit of from five to six points—or $50 to $60 on each thousand dollar bond bought now and later sold at par.

In the case of the Third 4¼'s mentioned above, this profit of $50 in two years amounts to 2½% per year in addition to the 4½% interest yield—or the actual equivalent of a 7% yield for two years.

The reasonableness of this possibility will be readily admitted by anyone who has studied the increases in price of all United States, British, French, etc., government war bonds in the years of peace immediately after every war.

Of course, in doing so the advantage of long-term investment is completely lost; it becomes then only a two-year investment and the principal must be reinvested then, on terms considerabl less favorable for long term investme than exist today.

The value of tax exemption varies, course, with each investor. State a local taxation is higher than ever fore, and is bound to be high for so years to come. But no one can tax t income from Liberty bonds—nor the principal be taxed, directly or directly. Each investor can figure this vantage for himself in dollars and cents

Then there is the Federal income t which ranges from 4% upward this y on net incomes above $1,000 for an married person, or $2,000 (plus $200 each child) for a married man.

Each investor can thus figure the vantage to himself, according to his o income, of the total exemption fr federal, state and local taxes. amounts to virtually increasing 4½% to 5% yield by just the amount taxation saved.

Yet this is not "tax dodging," cause the government welcomes havi you put your money into its own se rities, and gives you this tax-exempti privilege as part of your reward for doing.

To the average investor this exemption is complete, though larger amounts of Liberty bonds the exemption is limited to a period of ye after the war. A total of $5,000 Liberty bonds is exempt from all ta tion for any length of time held; $30,0 more, exempt for five years after official termination of the war; a further amounts are exempt for shor periods.

Liberty bonds can be had in denom ations of $50, $100, $500, $1,000 and Each investor can purchase exactly amount he wants, by combining vari denominations, thus making every work. They can be purchased from a investment house or bank in the cou try. They can be sold as easily as th were bought, if it is necessary at a time to convert them into cash—thou the better thing to do is to take them your local banker and borrow 90% their market value at a reasonable r of interest; repaying the loan and g ting back your bonds at the first opp tunity.

To repeat—among the many markable opportunities available at t time, Liberty bonds deserve the spe consideration of every careful investo

In later issues of the Christian H ald other good forms of investment be presented, to help you to secure versification of investments, with safe and good interest yield.

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To Minister to the Transients

THE Madison Avenue Baptist Church in New York City, whose pulpit has known many men of might, spiritual leaders in their own church and in the nation, has called Dr. George Caleb Moor of the Baptist Temple in Brooklyn. Dr. Moor has accepted the call and will take up his new duties on the first Sunday in September. Dr. Moor has led the activities of the Baptist Temple for over five years. Two years ago the church was gutted by fire and rebuilt, but its work went on. It has now a fine enthusiastic body of 2,300 members. In a neat little certificate of membership which is given to each new member Dr. Moor prints "A Word of Welcome," in which he says: "Church members are of two classes: workers and shirkers. I trust that as a pledged follower of Christ you will take your place among the workers." Then follow seven helpful rules for Christian living. It would appear that few of the 2,300 members can be shirkers, for under Dr. Moor's ministry the Temple has become a center of evangelical power, its auditorium seating 2,000 is crowded twice on Sunday, and each evening from 400 to 500 remain for an after-meeting in which souls are saved. It is seldom that a week passes without a conversion and there is no let-up in the summer. The vibrant life of the church expresses itself in clubs for boys and girls, in Junior and Senior Young People's Societies, in a wide program of varied social service; but the power behind it all is the Gospel of Jesus Christ, the crucified and risen Saviour of men.

Dr. George Caleb Moor

Dr. Moor plans to make Madison Avenue Church just such a center of evangelism as the Baptist Temple is today. He is certain that there is a tremendous opportunity to preach the simple Gospel. He says: "There never was a time in the history of New York when so many people were hungering for the Gospel of Christ in its creative and redemptive force."

Madison Avenue is an endowed church. It is free of debt and has the certain income of $300,000 as a basis for its work. Dr. Moor believes that this will be a help rather than a hindrance, for he says, "The rich people of Madison Square have their faces toward the future; they have a vision and believe in social service."

The church is located in a mixed residence and business district. All about it and above it rise great loft buildings. The residences which have not been given over to business are mostly boarding-houses, and there are a number of boarding-houses for young men and women not far away on the east side of Fourth Avenue. There are several large hotels near at hand, and the church could not be better situated for the Gospel ministry to this heart-hungry transient class. There is a dependable nucleus of loyal members, some of whom now live in distant sections of the city, and Dr. Moor takes up the work with a high purpose and with a courage based upon experience and inspired with the promises which never fail.

Soldiers and the Gospel

AFTER one year and six mont evangelistic work in forty camps desire to encourage all evangelical Chr tians in their work.

In the army as elsewhere, I am gl to testify that there is no subject so po ular as the Gospel of Jesus Christ, mattered not whether it was inject between reels, in band concerts, o the athletic field, the interest of the m was always beyond the faith and pl of the workers.

In the fourth campaign at Camp Cu ter, we met the same men upon their turn from France whom we had met the meetings of the first campaign year previous. Literally, hundreds tified in the open air before their c rades, by holding up with pride the T taments they had carried and used d ing the bloody struggle overseas.

The Religious Director has just se me his report, in which he says: "O thousand three hundred and twenty- men came forward in our open air mee ings, conducted from the truck, to g Testaments, either as renewals or r ceiving them the first time. Of th number, 326 signed the Pocket Test ment League, agreeing to carry God Word and read a chapter daily in life, because they had found it so prof able in army service."

REV. J. B. ELY.

What Is a Boy's Best Habit?

WHAT is a boy's best habit? Ask his mother and she will probably tell you that most of the he hasn't got one, but when stmas comes around best habits on him in bunches, like grapes on e. It's a long way from Christmas now, so when Gordon M. Reese led to try to find out what a boy's habit was he went to the boys selves.

r. Reese had been conducting an isive campaign among boys for the oit Brotherhood of St. Andrew, a ien's organization of the Episcopal ch. His work is finished now, but igh the Nation-Wide Campaign e Episcopal Church it will be possi- for the Brotherhood and for Mr. e to do similar work in other cities, the Nation-Wide Campaign is a paign to enlarge and continue all activities of the Church.

hen Mr. Reese asked his question sked it with no intention of Pharisa- He wanted to know each boy's habit and how it was formed. He ted to get down to a real under- ding of each boy. He gave them to think and asked them to write n their answers. A few days later ot the replies.

ith boyish frankness most of the wrote that they had no best ts. The question puzzled one chap and ent to his mother and asked her and answer read: "Helping my mother," he says. It was formed by her."

hile many of the boys owned up variety of best habits, nearly all them attributed the formation of these habits to the direct influence of their mothers. One boy said his best habit was "never being late or disappointing any one." Another replied that it was "trying to do the right thing." A third thought it was playing the piano, and he said his mother kept after him to learn that. A boy who had been hasty replied that his best habit was "Concentration, formed by necessity." Another put it more clearly when he said: "Thinking before I act; I came to grief several times by too hasty action." Many said their best habit was keeping clean, and one said it was "Not smoking or chewing."

Mr. Reese's campaign was to encourage and train the boys for Christian service. He knew the boy problem and he tackled it. He arranged dinners for fathers and sons and for mothers and sons. When the fathers were the guests the mothers served the meal, and when the mothers were the guests the fathers waited on table. He soon found that the boys had a genuine complaint; they were made to go to church, but their parents seldom came. It had occurred to few fathers and mothers that their sons didn't like having church for the family wished on them, and the result was that when the boys said these things at the dinners, fathers and mothers made a mental resolve to go to church more often, and kept it.

WHAT is a boy's best habit? The Christian Herald invites its boy and girl readers, of all ages, to send in their own answers to this vital question.

Social Responsibility

International Sunday School Lesson for August 24
Luke 10:25-37; Gal. 6:2, 9, 10; James 2:14-16

e Christian Ideal of Human Brotherhood

y Rev. George D. Allison, Ph.D.

OUR reading lesson is the story of the Good Samaritan, the great classic of unselfish service.

he actual details of the Samaritan's istry are in line with the highest ught of modern times concerning the tment of the unfortunate: personal rest, immediate relief, thorough care an intention to follow up the case ond mere temporary alleviation.

he frightful and manifold sufferings the Great War have their brighter interfoil in the marvelous extension the spirit of the Good Samaritan ich resulted. Little Armenian chil- n by the thousands have been gath- d up and "taken to the inn," the etcher-bearers have risked their lives battle-fields, carrying men not only their own beasts but upon their own ks, through frightful scenes. The d Cross with its myriad ministries ght just as well have been called the rld's Good Samaritan as the Greatest ther in the World.

When men speak pessimistically about results of Christianity in the ages, s not forget that all these things a direct outcome of the teachings Jesus. Social responsibility is a ristian heritage. When we consider problems of the poor, of the slums great cities, of good government, of better international order of things, are not leaving the things that per- in to Jesus. That same spirit of Jesus ch produced the hospital, the home fatherless children, the school for blind, has awakened today a world- de interest in the possibilities of a ague of Nations, with the substitu- of responsibility and brotherhood selfishness and force. Amid all the untless difficulties involved Christ es on to better things.

St. Paul is usually thought of as the ounder of theological theory, but eryone who reads his letters without econceived ideas knows how thorough- practical he was. One of his biggest contributions was in applying the altruism of the Sermon on the Mount to the conditions surrounding those to whom he wrote. Both in Romans and in Corinthians he is advocating the strong bearing the infirmities of the weak. He is dealing with one of the most difficult fields of altruism, where one foregoes one's own freedom of conduct in the light of the limitations of others.

That is an unusually suggestive paragraph on burden-bearing in Galatians 6. The injunction to Christians to bear one another's burdens, coupled with the maxim that every man shall bear his own burden, has puzzled many. Surely one of its meanings is this—that they who bear their own burdens in serene faith and patience are always and everywhere the most ready and helpful in assuming the burdens of others also. Paul also points out the danger of wearying in well-doing; he urges continuous readiness to serve all men, "especially them who are of the household of faith."

The burden of Christian responsibility has shifted in our day from charity to justice. We are unwilling to maintain nothing but ambulances to pick up the victims of greed and robbery, and rescue missions to reclaim the victims of drink and drugs. We are beginning to insist on fair play for the poorest and lowest laborers, and the suppression of the traffic in the things that corrupt and break down the manhood of our fellows.

The greatest present problem seems to be that of the readjustment of industry. The Christian Church feels a responsibility in the midst of the conflicting claims of employers and workers. She has formulated the "Social Creed of the Churches" with its modern applications of the Beatitudes to hours and conditions of labor and the division of its product between the capitalist, the toiler, the manager, and the general public. A Bible class is within its true field when it secures a copy of this Social Creed and endeavors to trace its remarkably Scriptural sources in Old Testament and New.

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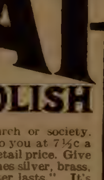

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SILENT WOLF

Continued from page 873

rising scorn and contempt. As he gathered the words that he was to be bound a captive, Will Pinckney rushed at him. As he struggled in his grasp Will whispered,

"Run, Silent Wolf, and I'll try to follow and help."

The Indian boy burst through the gaping crowd and fled away down the trail. He alone would go back and help his sorely beset father.

Scarcely had he gotten beyond the stump fields and into the forest when he caught the pound of a horse's hoofs behind. He slipped into a crevice in a great split rock and waited. From his perch he saw a post rider urging his horse to the uttermost speed down the woodland road and spur northward along the trail to the settlements.

Then came the pound of other hoofs. Will Pinckney flashed into view, taking the eastern fork toward Silent Wolf. The latter sprang down from his hiding-place with a glad cry. The horse reared wildly and was jerked to a snorting halt. He swung up behind and they were off at breakneck speed toward Great Rock. Will would help him even if the other palefaces were materiooty (cowards).

Will had a beautiful slender thunder-stick slung over his shoulders and a small one which he thrust into Silent Wolf's hands.

Away they dashed, down the slippery track among the great trees. The horse's hoofs thundered over the dry places and struck fire from among the stones. They came close to Great Rock. Leaving the sweated horse tied to some trees they crept eagerly forward.

Several thunder-sticks clattered in unison. A glancing bullet whined off to their left. They slipped up the back side of Great Rock. It was a gently sloping incline, ending abruptly in the sheer cliff which overhung the caves. From this crest they hoped to outshoot the enemy.

As they advanced up the slope they sighted a Mohawk peering over. Very quickly he crawled out on a gnarled tree that overhung the precipice. Some ten feet out he steadied himself and took careful aim at something below.

Silent Wolf started forward with a smothered cry on his lips. It was too far for bowshot and he knew not how to use the little thunder-stick which nestled in his left hand. At that moment Will fired, resting his stick in the crotch of a sapling.

The clang of the stick was followed by a queer grinding crash and a thunder that whirled through the woods. They rushed forward. The Mohawk had dropped his stick and started to scramble back. The tree shook violently as though smitten by a tempest. Then it and the Mohawk and even the very cliff edge disappeared in a vast crunching and smother of noise.

The frosts of the Winter before and the terrific rain of yesterday had loosened the rock. The cliff face had fallen.

From the new-made edge they saw the Mohawks running wildly. They heard their terrified cries of Manitou! Manitou! as they fled away through the woods.

A whir of beating wings and a familiar whistle, and Bog Trotter settled gently on Silent Wolf's quiver.

Some hours later the boys pulled Runs Foaming out from the shattered debris of the cave.

Several times Silent Wolf would given up the search, thinking it wa will of Manitou, the Great Spirit. Will Pinckney was stubborn, like Yan-oukies, and dug on, throwing great rocks easily, with a heavy which he used most skilfully.

That night with his father ridin the horse and the two boys stead from either side, a little proces wound slowly back to Eastcheste they neared the stockades Will forward and called loudly. As soo their story was told express riders rushed off east and west and southw to warn the outlying settlements Mohawks were lurking at hand.

Will became a great hero among other boys, and so did Silent Wolf and his father slept and rested in a near Will's home while Runs Foam gained back his strength.

Now, he said, since he had two g thunder-sticks he was determined t north and search for Red Bird. Si Wolf also had a stick dropped by fleeing Mohawks, as did Will. N more would he, Runs Foaming, dr the paleface's strong water. Ne more would he work as a slave in t stuffy kitchens. He would be a man and range the Mohawks' coun until his name became a terror to t villages.

All this gladdened Silent Wolf.

He and Will swore an oath of brot hood near the old sacred Indian st called Mishow, which lay in the up meadow. How in another day, ye later, this strange brotherhood saved Will, and how he in turn res Silent Wolf when he fell into the hawks' hands just two winters later not for this tale.

The World News of the Week

Continued from page 876

gested proposals to serve as a basis for overtures to Germany. Both France and England decided to decline the proposals, he says, and at the most it was an attempt by the Vatican to start "conversations."

Bulgars Wait for Their Treaty. The Bulgarian peace delegation handed in its credentials at Paris on July 28. The treaty now being completed by the conference and which will be handed to the delegates will call for nearly $2,000,000 in reparation, more than half of which will go to Serbia and Rumania.

German Government Sustained. The German National Assembly in Weimar, on July 29, voted confidence in the government 228 to 53. The government has been instructed to set up a tribunal for an inquiry into responsibility for the war.

Treaty Now English Law. Following the ratification by Parliament of the German peace treaty and the Franco-British understanding, King George gave his assent to both documents on July 31, and they became law.

Typhus in Poland. Six hundred American experts have gone from France to Poland under the direction of Colonel Harry L. Gilchrist, U. S. A., to aid in the fight against typhus in the new republic. Advices reaching the headquarters of the American army in France said there were at that time 170,000 cases of the disease in Poland and the Russian Baltic provinces. Germany is furnishing all her available delousing equipment and is facilitating the movement of medical stores.

Salvaging the German Fleet. One battleship, three light cruisers and fifteen destroyers, comprising a small part of the German fleet sunk by the German crews recently in the Scapa Flow, are being salvaged. The British Government on July 30 expressed its doubt as to whether the salvage operations could be greatly extended.

Canada Will Buy Wheat. The Canadian government announced on July 30 its intention to buy and market the Canadian wheat crop for 1919. The wheat will be sold at the "prevailing world prices," and any surplus will be divided among the original owners. Strict precautions are being taken against speculation and profiteering.

Koreans Emigrate to Manchuria. In the past year over 75,000 Koreans have entered northern and western Manchuria, where they are tilling the barren slopes of the hills above the Chinese fields. During the winter they filed through the snowy passes by tens, twenties and fifties, fording, barefooted, the frozen streams half-clad, sick and dying from exposure, children especially suffering; all seeking a new land f from oppression where they may l in peace. The Presbyterian missionar in Manchuria are ministering to the n immigrants and to the half-milli Koreans who preceded them.

Chino-Japanese Fight. The Ja nese embassy in Washington was advis on July 31 of an encounter betwe Chinese and Japanese troops at Kra chengku, in South Manchuria, in whi 19 Japanese were killed and 17 wound

German Constitution. The N tional Assembly at Weimar, August approved the new German constituti by a note of 262 to 75.

First High Tariff Measure. T House on August 2 passed the first pr tective tariff measure to be enact since the Republicans regained cont of Congress. A duty of sixty a forty per cent. ad valorem is placed some surgical instruments and labor tory and optical apparatus.

English Police Strike. Policem in London, Liverpool and many ot cities in England went on strike on Au ust 1. Rioting and looting follow almost immediately. In Liverpool, August 2 and 3, mobs reduced busine houses in several thoroughfares almo to wreckage. The economic situatio though improved for a few days aft the settlement of the miners' strike, h grown alarming by threats of the rai road workers, dock workers and mine to join in a nation-wide strike.

Bela Kun Deposed. Bela Ku communist leader of Hungary, was d posed on July 31 following demand b the Peace Conference that a represen tive government be installed in Buda pest. He fled in disguise to Vienn where he was interned. A socialist government, in which is some mil Bolshevist influence, assumed directio of affairs.

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HIS WEEK WE TELL

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1914–1919

By THOMAS H. RUSSELL, A.M., LL.D.

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HENRY P. DAVISON Interviewed by MARGARET E. SANGSTER

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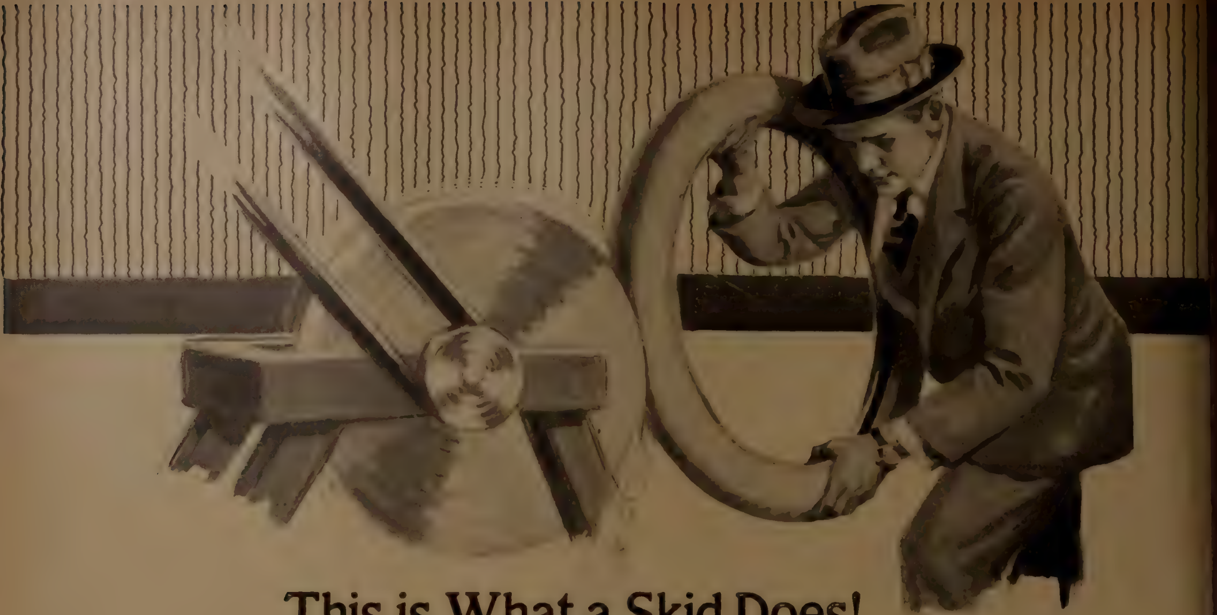

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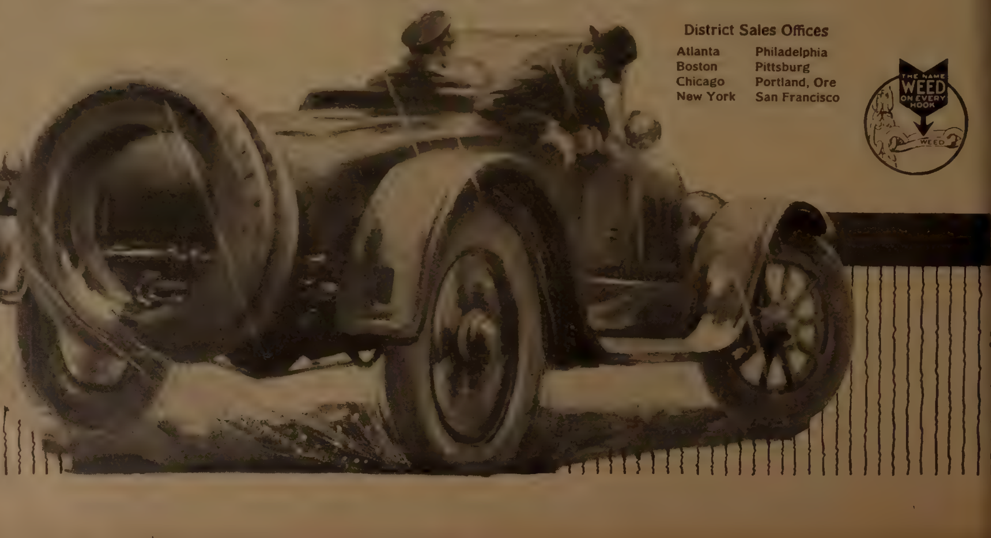

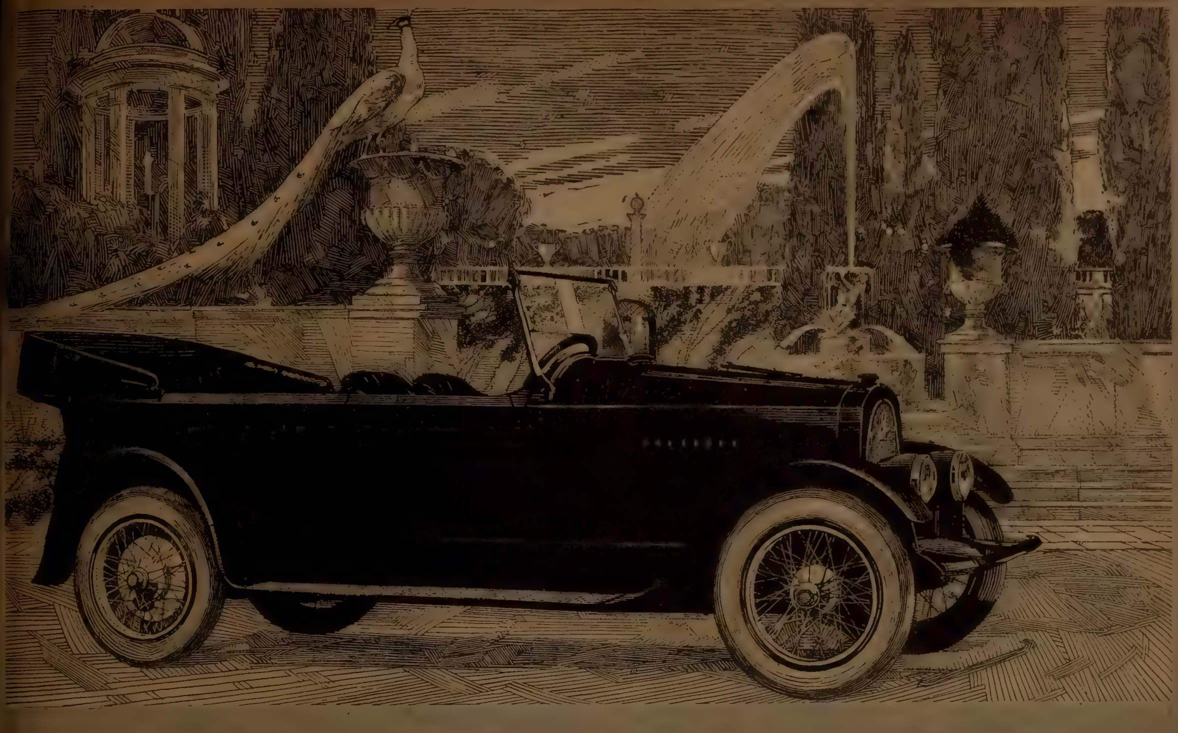

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A Drive for Better Motion Pictures

SEPTEMBER 1919						
SUN	MON	TUE	WED	THU	FRI	SAT
AUG 31	1	2	3	4	5	6

NATIONAL

Paramount-Artcraft

WEEK

FAMOUS PLAYERS-LASKY CORPORATION
ADOLPH ZUKOR Pres. JESSE L. LASKY Vice Pres. CECIL B. DE MILLE Director-general
NEW YORK

This poster in the lobby will identify for you the *better* theatres joining in this national drive for *better* motion pictures.

Beginning the greatest motion picture season in the history of the scree

THE whole week of August 31 to September 6, will be devoted to a drive for better pictures in thousands of the better theatres, big and small, all over America.

What a nation does with its spare time is a mighty good test of the heart of that nation.

And the verdict of America's whole heart and mind on Paramount-Artcraft leaves no shadow of doubt as to what sort of screen entertainment America prefers.

The week of August 31 inaugurates a season of new and surprising achievements in Paramount-Artcraft Pictures.

After seven years of gathering way, Famous Players-Lasky Corporation has mobilized all the great geniuses of production; dramatists, directors, artists, technicians; and is equipped with facilities of the utmost magnitude to capture from the realm of soaring imagination photoplays of Homeric power and occult charm.

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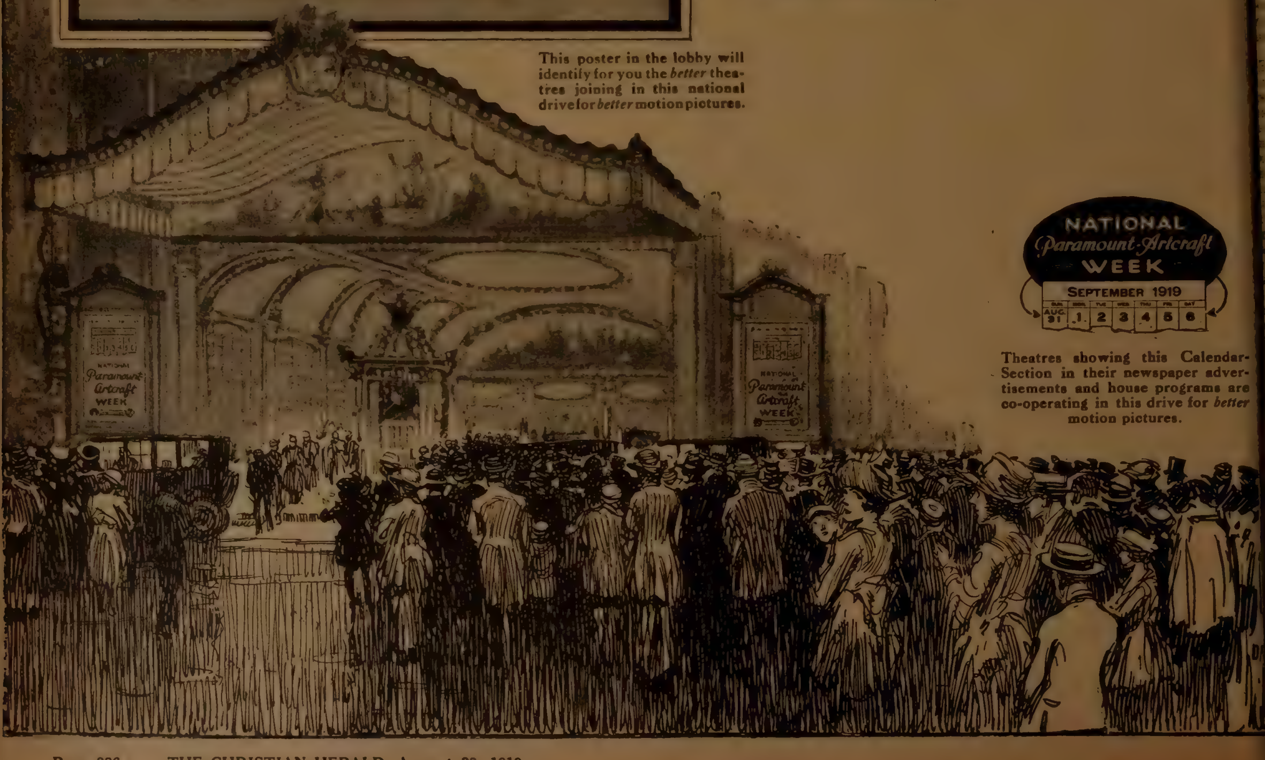
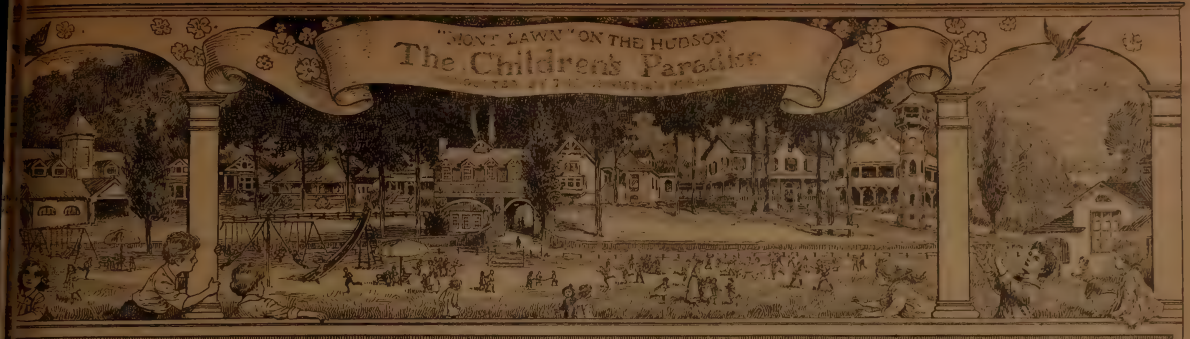


NATIONAL
Paramount-Artcraft
WEEK

SEPTEMBER 1919						
SUN	MON	TUE	WED	THU	FRI	SAT
AUG 31	1	2	3	4	5	6

Theatres showing this Calendar-Section in their newspaper advertisements and house programs are co-operating in this drive for *better* motion pictures.



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THE PROBLEM OF HIGH PRICES

e Main Elements of Disturbance That Threaten at Any Moment to Precipitate Critical Conditions

RESIDENT WILSON has given up everything else for consideration of the dangerous economic and industrial position in which the United States finds itself today.

e conferences with Republican Senators on the ue of Nations have been called off for the time , and the question of America's foreign policy orarily has gone by the board.

grave are the economic conditions, in the view of dministration, that they supersede in importance he moment even the League of Nations and the cation of the peace treaty, which until now has preeminent in the eyes of the President.

e President is said to recognize that the present tion is surcharged with the utmost danger. He is tful that a radical reduction in prices can be ted quickly by any measure economically sound. he other hand, he is being besieged on every hand orkers who want big increases in their wages to the high cost of living. They will not wait for s to come down. Their need is immediate, they rt, and if they do not get relief at once they will out and paralyze industry.

THER countries are passing through similar troubles—in most cases, worse. But it is being ressed upon the Administration that the situation need not develop far before it is as bad as it is in e of the countries of Europe. If hundreds of usands of railway employees walk out and are fol- ed by workers in other lines, the country will be atened by industrial chaos.

dozen committees of both houses have been busily work on the railroad and high cost of living prob- s, but none of them have made much effective gress. The Senate Committee on Agriculture ed to begin hearings on August 18 on the Kenyon Kendrick bills to regulate the meat-packing in- try. The Kenyon Bill is being pushed hard a measure of relief; currency deflation is being sidered and investigations are being ordered; but e of these activities is of wide enough scope to get the root of the evil.

ne suggestion was in regard to an embargo on the pment of foodstuffs to Europe, but it was admitted a total embargo would be disastrous to Europe d probably would not help this country a great deal. e best way out of the embargo situation, it is likely, uld be for the Administration to prohibit the expor- ion of those foodstuffs which are now selling here at highest prices and which are not absolutely neces- ry to the life of Europe.

T THE first sign of change in the legislative tone at Washington, prices of corn, pork and cotton gan to fall. The profiteers, noting an indication of shift in the propping-up policy which has prevailed r since the armistice, made haste for cover.

All that seems wanted to adjust prices to fit pockets restoration of competitive conditions in store and tory. The government destroyed competition at e outset of our entry into the war by furiously bid- g up the prices of commodities and labor. Since stilities ceased the endeavor has been to hold up, hen it should have been to let down. In seeking to void an inflation of currency we have had an inflation f values.

What is value? The economists define the value of y article as its exchange power in all other articles. But it is obviously misleading to test the value of one commodity, or of many commodities, in the terms of one particular commodity only. Yet that is what we do. We test the value of everything in currency.

The price of wheat, tested by the price of steel, is not high. Meat, measured by any other product of labor, is not soaring in price. All prices are soaring pretty much alike. They are approximately twice as high as they used to be for the simple reason that the measuring-stick, money, has shrunk about one-half.

MEASURED by its power to buy, the British pound sterling, the French franc, the Italian lira are each worth less than half what they were worth five years ago, and the American dollar only a little more than half what it was.

Of course, when paper dollars are so plentiful that the buying power of one of them is only half what it was in 1914, the selling price of all commodities doubles. Naturally there is uncertainty, instability, fluctuation of values. And in this unstable condition of prices, profiteers find their easy opportunity to take advantage, boosting some things higher than others.

But while the fundamental cause of dear prices is cheap money, it does not follow that it would be a good thing for the country to reduce high prices by making money dearer. If we reduce high prices that way we will not only reduce the cost of the things we have to buy, but we will reduce earnings, with which alone we can buy the things we want. The prices of goods and of all kinds of labor engaged in production and trade will fall together as the price of the dollar goes up. Everybody who has skill, intelligence and labor to sell will suffer loss, some more and some less. And everybody who has money on hand or credits outstanding, or loans, stocks or bonds, or other securities that bring in approximately fixed dividends, will be better off.

Cut the quantity of the circulation in two, make the dollar worth twice as much as it is now, and everybody who is rich and enjoy[illegible] earnings of capital will be very much richer, an[illegible]ybody who is poor, or in such moderate circum[illegible]es that he lives only on his labor or others' goods [illegible]h he has to sell from day to day, will be poorer, a[illegible]verybody who owes a new debt will find his deb[illegible]oubled.

So deflating the curr[illegible]y will not in itself get us out of our troubles, but mig[illegible] lead to worse.

REDUCTION in the price to the farmer for wheat, while other high prices stand, can never afford much relief to the public, while to the farmer it can only mean disaster and discouragement and result in less wheat-raising and still higher wheat. There is no profiteering in raising wheat at $2.26 a bushel, though there may be in selling it as flour at $14 a barrel. The many government investigations going on may disclose to exactness where the profits attach between the farmer and the consumer. Nor is it likely that the big profiteering will all be found in the little corner grocery.

If the general condition of business is to be really improved the farmer must be helped, not hurt. About one-half of the people of the United States are engaged in agricultural pursuits. The total capitalization of agriculture in America amounts to more than $50,000,000,000. Farming is the greatest single industry, men and money engaged in it considered, that we have—or ever will have, it is safe to say.

And yet every other industry enjoys the advantage of a better organized, more liberal and more readily available system of financing than the farming industry.

In this period of reconstruction the American farmer needs money on long terms and on reasonable conditions if he is to make his full contribution to the achievements of the country.

And yet bankers with a few intelligent exceptions, shy at that soundest of securities and make generous loans upon security that is not half so valuable.

In this crisis in the affairs of the world it is not only our duty but our opportunity to finance the world. But in financing the world we must not forget that the American farmer needs to be financed; that the American farm is the best security and the best investment in the world.

THERE is sense and promise in the plan for control of wheat exports presented by Julius H. Barnes, director of the United States Grain Corporation.

For the past four months American bread grains have been sold to European buyers willing to pay more than the guaranteed price of $2.26 a bushel. A large proportion of these purchases have been for export at higher price than that fixed for America. We have been sending wheat, meat and other food supplied to Europe at the rate of about $340,000,000 worth for the year. We are facing a material reduction in the season's crop, which a few weeks ago was estimated at the bumper total of 1,200,000,000 bushels. The shrinkage for North America is estimated by Mr. Barnes at 400,000,000 bushels. But the soil of America will still yield enough wheat to feed every American, and there will be a surplus of 300,000,000 bushels available for export.

What is needed is a careful adjustment of the supply to make sure that America's need shall be met first. Such a measure of foresight is essential "for the protection of our home requirements," as Director Barnes puts it.

And what is true of wheat is true of every other form of food supply. Manufacturers of agricultural implements are turning down foreign orders because they see the wisdom of meeting the home demand first.

IN VIEW of the great agitation over the high cost of food, the Department of Justice announces that suits are to be brought against the five big packers. The inference obviously expected to be drawn is that the successful termination of these suits will result in a lowered cost of food. Such an inference is unwarranted.

It is quite believable that the action against the packers may reveal some grave misuse of their power. It is no doubt true that the capital invested in the business is turned over many times in the course of a year; but that does not alter the fact that the element of profit in each individual operation is so small that its elimination would never be noticed on any family's meat bill.

It is doubtless a good thing that the Department of Justice should undertake its suits. The packers have been the objects of a long and violent campaign of attacks by the Federal Trade Commission, and the charges made, which have always received wide publicity, have tended to undermine public confidence in the accused. If the packers are innocent, here is their formal chance to prove it in court; if they are guilty, the sooner the country knows it the better.

REVISED EUROPE AT CLOSE RANGE

By NEVIN O. WINTER

Author of "Poland of Today and Yesterday," etc.

TWO-THIRDS of Europe is in process of transition. It is resolving itself into small states similar to its condition a century ago. Then there were half a dozen Italys and more than a score of Germanys. Today, the old Hapsburg empire is unrecognizable. There are three states wholly carved out of it, while the increased Rumania, and Serbia, now known as Jugoslavia, and rehabilitated Poland have dug deeply into her vitals. Likewise inchoate Ukraini loudly demands a portion. One can not even prognosticate with certainty the appearance of the Russia of the future, and stranger things have happened within historic times than the breaking up of Germany into smaller units numbering anywhere from two to six. Here in Vienna, where I am writing this letter in the midst of these tremendous changes, one gains rather more vivid impressions than by study at long range.

With the birth of new and rebirth of older nations, serious problems have arisen. With the resurrection of the somewhat dormant spirit of nationalism, there has also come into existence national ambition and national jealousy. No one realizes this more than the members of the Peace Conference, whose peace and serenity of mind are daily harassed with these issues. But the observant traveler has practical experience with it almost every day. Judging from a distance, one would naturally think that a spirit of good will, mutual forbearance and willingness to cooperate would develop. Experience quickly dispels this delusion. Exactly the opposite is the sad truth. There is an absolute absence of what might be termed team work.

Each new state struggles along as best it can, hemmed in by jealous and unsympathetic neighbors. The officials are generally men inexperienced in public affairs and they are never certain of their tenure of office. The election machinery has not been fully developed, so that the natural radical and conservative elements have not had an opportunity to fully test their comparative strength. Hence practically the only way to dispose of an unsatisfactory government is by force. This is called revolution, and it is. We at home revolt through our election machinery. When economic conditions get bad, we generally turn out the party in power at the next election. Here, where economic conditions do not improve after a few months, a new government is likely to force itself into office. Just now, and until the Peace Conference settles boundary disputes, this seems to be the only way of showing dissatisfaction.

Each country wants its own and wants it badly but seems not greatly interested in its neighbor. Let me make this more vivid by illustration. Trieste was the principal port of Austria-Hungary. It was the funnel through which the surplus agricultural and industrial products were shipped. Likewise the reverse operation distributed the imports over the country. Today, all the resultant states are severed from this port, for it is now in Italian possession. The Food Commission has experienced endless trouble in distributing its receipts to Czechoslovakia, German Austria, Hungary and Jugoslavia. As I write, the Italian border is absolutely closed. It was necessary for the Food Commission to bring direct official pressure upon Italy to secure the unimpeded passage of food trains which a generous country had provided to relieve human distress.

The Austro-Hungarian railways were practically all state-owned, and much of the trouble above described has arisen through this fact. Each new state has endeavored to appropriate as much of the rolling equipment as possible. This explains the reluctance of a state to permit its cars and engines to leave its borders. To obviate this difficulty the Food Commission has attempted a novel but very practical measure. This is to induce the different governments to turn over as much rolling stock as possible, and then stamp "U. S. A." upon each car. On the commission's part, the return of each identical car is guaranteed when the need has ended. These letters are to be respected exactly as the Red Cross emblem. An officer is then stationed at each border who checks each ingoing and outgoing car, so that an accurate account is preserved of their movements.

There is a surplusage of stocks of certain things in most of these countries which could be used in an interchange of commodities. Yet everybody looks toward the United States for everything, and wonders why all demands are not met at once. They do not stop to consider the transportation. For instance, Czechoslovakia possesses a large amount of sugar, yet her neighbors look to America for this necessity. Rumania contains vast quantities of oil, and one section at least of Serbia has large quantities of food. Jugoslavia could furnish much meat. But none of the statesmen appear to consider these practical facts when they demand similar supplies from America, four or more thousand miles away. Transportation would be comparatively simple if the boundaries were only kept open.

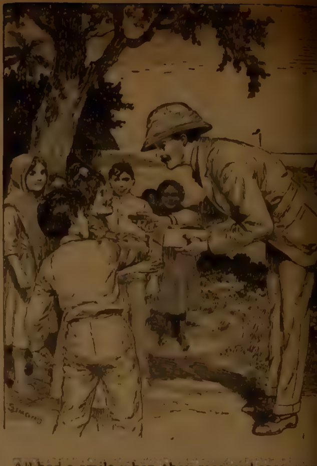
The money situation is another serious problem. Each country has endeavored to secure as much of the former national currency as possible. On some of the borders the passengers are searched for hidden currency and even foreigners are frequently asked how much they are carrying out of the country. Several of the states have stamped the old currency secured. As a result, the currency has a varying value, and the traveler is kept busy exchanging money and endeavoring to avoid leaving one state with money which may be practically worthless a few miles away. This fact contributes its share to the troubles of the general situation. Czechoslovakian money stands a trifle higher than its neighbors, but it is not worth more than one-third what the Austrian currency was prior to the world conflagration. Until these countries have established a gold reserve or foreign credit, they will engage in international commerce at a fearful disadvantage.

At the present time, Hungary is probably in the most deplorable plight. A Hungarian statesman informed me that his country was blockaded on all sides. Fortunately, Hungary is in a better position for food, outside of fats (being almost wholly an agricultural country), but it needs other things badly. "The Rumanians are occupying our forests and mines and we have little fuel," said this statesman. The railroad from Budapest to Vienna is the only through communication open to the world just now, and there is only one train a day between these former twin capitals. Many trains have been abandoned in the country because of the fuel shortage. The factories are idle for the same reason. The strict blockade against Hungary now is partly political, to prevent the spread of Bolshevism. The dearth of fuel is a most serious problem in this disintegrated empire and throughout the Balkans. In Prague, the family ration is only about seventy pounds per week. The hotels fire up their plants only about two hours a day. One can obtain a hot bath only one day each week. In Vienna there has been no heat in the hotels during the coldest days of the winter. The consumer can only use gas two half-hours a day for cooking. He can burn one electric light in one room for four hours a day. That the resumption of industry and normal transportation lags is not surprising.

The distressing food conditions prevailing in many places have not been exaggerated. The actual loss of life may not have been so great, but there has undoubtedly been a decreased vitality and endurance. The absence of fats is most noticeable. The soups are tasteless, with all evidence of fats or oils in them wholly lacking. People crave such meats as ham and bacon as a child craves candy. Vienna is probably in the worst position for food. Some of the restaurants have been without meat for five weeks. Living is not expensive for the foreign visitor who has gold to exchange, but for the people whose wages are paid in the cheap and fluctuating currency of these countries, it is terribly high.

The Milk Bar

Seventy thousand persons have visited this milk bar and milk drinks met the demand



All had a smile when they received some candy

THE LEPER ISLE OF VENEZUELA

I AM glad to be able to inform you that the L
work is developing day by day in this part o
great Neglected Continent. I know that
Christian Herald readers rejoice when the Wor
God finds its way to new places. We have va
branches of missionary work, but the purpose of
that they should be the medium through which we
give the people the Word of God.

About three years ago, we began to send
evangelical Spanish paper to a remote place near
Orinoco River, called Guasdualito, and it creat
great desire among the people there to read the B
We have sent many Bibles to that locality.
months ago, friends there united as a Chris
organization. They had never been visited by
missionary or colporteur. For more than two y
it has been my desire to visit them, but the worl
our mission station obliged me to postpone it.
months ago, our faithful co-worker, G. A. Holmb
started for a long trip through the Andes. For m
than three months he was constantly traveling fr
place to place, in four different states, without meet
a single missionary. He decided to continue his
to Guasdualito. He left the Andes and turned
ward the Llanos, but on the first day he got the fe
He continued, however, and reached his destinati
He wrote to us that the friends had not only b
reformed, but all seemed to be living Christian li
giving testimony to the power of the Gospel.
Holmberg returned to the Andes, but in a criti
condition on account of the fever. He is now rec
ering and we hope soon to have him with us again.

Under the leadership of the missionaries, an A
Alcoholic League, the first and the only one in t
republic, has been organized, and we do not think
was a day too soon.

Just two weeks ago, I went over to the little lepe
island, which is only one hour by boat from
mission station. It was not the first time I had be
there. There are 720 lepers on the island, m
women and children. There are 60 children, who,
spite of their condition, all had a smile when th
received some candy I had brought with me. An
man asked for a Bible, and when I asked him if
could read, he said: "Yes, but you must not forget
send me a pair of glasses, as I am almost blind."
Bible and the glasses will be sent to him this wee
When I asked him if he could write, he answere
"Yes," then he showed me his poor hands and adde
"But I have no fingers to hold the pencil." I walk
among them for about three hours and was in the
rooms, where I saw some in the last stage of the
bodily affliction. My heart was filled with sympat
toward all, but especially toward the children.

Maracaibo, Venezuela. T. J. BAC

◆

THE Brooklyn Evangelistic Society was organize
to carry the Gospel to the unevangelized Ame
icans and foreigners at the seashores, pleasure r
sorts, on the streets, in shows, circuses, fairs, institu
tions, and mission halls. It supports a lodging-hous
in connection with its mission on Tillary Stree
Brooklyn, a parental home near Flushing, Long Islan
and a Truant School on Jamaica Avenue, Brookly
During the year ended December 31 it reached w
its Gospel message 211,000 persons at its variou
meetings, of whom 337 accepted Christ; distribute
2,700 Scriptures, and assisted 1,195 persons wit
food, clothing and lodgings. An important featur
of its work is the carrying of the Gospel to th
younger generation of Jews, who are drifting awa
in large measure from the faith of their fathers.

TERVENTION MEANS DISASTER O PROTESTANTISM IN MEXICO

HE growth of Protestantism in Mexico, under all the handicaps of eight years of revolution and economic unrest, is one of the most 'marked manifestations of the new freedom ught and activity which accompanied the ow of the old Cientifico government.

co, for the first time since its settlement by nish conquerors, is released from the incubus state church with its powerful religio-political of administrative affairs.

than that, there is in effect a policy of en-ement of Protestant religious development, has been officially recognized by the inclusion umber of representatives of the Protestant inations in the central government.

ation for intervention in Mexico by the United is greatly deplored by the American missionaries ligious leaders who have found their field for below the Rio Grande. These men and women ave devoted years to the propagation of Protes-n among Mexicans, and who are just now g the full fruits of their labors, see in interference part of Washington the utter destruction of ist good they have accomplished.

feeling is strongly expressed by a prominent tant Mexican minister, who writes:

TERVENTION in Mexico by the United tates would mean the destruction of all Ameri-ission work. For many years past the Mexican stant ministers have been accused of being t with Yankee gold. We have, however, wed our pride and continued in the employ nerican mission boards, because we believed boards were representative of the best Christian and were trying to give to Mexico the pure l of Christ, our country's greatest need.

hen the Mexican revolution began, the Prot-t churches threw themselves into it almost mously because they believed the program of evolution represented what these churches had preaching through the years, and that the uph of the revolution meant the triumph of the el.

here were some entire congregations who, led eir pastors, volunteered for service in the revo-nary army, the men going to the front, the women ing them up at home.

Many Protestant preachers are now prominent e Mexican government. The people of Mexico seen that the Protestants were in favor of the ution and were willing to fight for its program. he liberal element have come, therefore, to have w respect for and a deep interest in the cause of gelical Christianity. Never in the history of ico has there been such eagerness to hear the el. All our meetings have been crowded to the s. This is true of churches in Mexico City, Puebla, dalajara, Monterey, and virtually all the other s in the country.

OW what will be the result if intervention comes from the United States?

In the first place, frankly, the Mexican Protestant isters would be the first to place themselves in le array against the invaders. They will be d in the very front in the defense of their country. There would be two reasons for this. The first atriotic. These ministers believe that patriotism ne of the first duties of the Christian. They do believe their country ought to be invaded by eigners. They will fight to the bitter end to end it. Although conditions have been bad, yet rybody knows they are improving all the time, our Christian work is receiving more favor than as ever received before.

'Secondly, our pride would force us into the nt ranks. We have suffered a long time this taunt other Mexicans that we have been bought with nkee gold. In order to prove this was not true, t we are true Mexicans at heart and willing to e our lives for our country, we would take the first portunity to show our patriotism.

"Intervention in Mexico would set back Christian rk in Mexico a hundred years.

"While Americans might say they were acting for e good of Mexico, Mexicans would never believe They believe they have a right to work out their n salvation with spiritual help from their Christian ighbors. Now that American mission boards have ranged to give this help in a larger measure and the portunities for preaching the Gospel are so great would be an immeasurable crime for the American ople to make war on Mexico."

HE new freedom that has come to Mexico with the permanent and definite overthrow of the d reactionary elements, which involved at the same me the separation of church and state, has had much do with the development of the Protestant movement in all parts of the country. In the days of the elder Diaz something like one-half the meager wages of the peon went to support the government and its church appanage. There was no suggestion of free-will offering or of independence of thought. Property, education, political preferment, were the perquisites of the church's supporters.

Agitation in the United States for intervention has taken account only of the possible danger to insecurely entrenched material rights—oil properties, mines and ranches obtained under concessions from the Cientificos.

The Carranza government has enacted laws and published decrees which make the status of these properties uncertain; but even the most bitter critics are willing to admit that these laws are based on a desire to restore to the Mexican people rights which are inherently theirs and were alienated for the enrichment of foreign syndicates and of favored politicians.

The Carranza policies are plain, and in the last analysis they motivate for the good of Mexico, rather than for alien people. In other words, so far as material things go, Mexico will be developed first for the benefit of the Mexican people.

In questions of religion, however, all faiths have been welcomed, and the monopoly of one has been broken. In the more than one-half of the republic of Mexico now under the control of the central government, this policy has been strictly enforced. And as more and more of the territory comes under the influence of the Carranza authorities, religious freedom has been extended coincident with the suppression of banditry, the resumption of business, restoration of transportation facilities and the amelioration of the condition of the starving, suffering peon.

In a very true sense, evangelical Christianity has followed the revolution. It is to foster the spread of evangelism that the Christian leaders of Mexico demand the right of self-determination of their destiny.

Doors of the Cathedral of Mexico hand-carved by Aztec Indians centuries ago

Protestant Unity in Mexico

By HARRY FARMER

DURING the years of revolution our Church has gone forward. This is due largely to the faithfulness of the missionaries and the perseverance under great trials of the Mexican preachers. In the midst of the days of revolution and unheard-of high prices, self-support has grown apace.

Our large Gante Church in Mexico City is actually raising toward its own expenses the large sum of five thousand pesos a year, and has a staff of five preachers and as many lay workers. Churches and schools are being erected and maintained with only one-fourth help coming from the mission. Our boys' and girls' schools are full, much beyond the capacity of the buildings available or the ability of the teachers to care for them. Our only hospital at Guanajuato is almost alone in its ministrations to more than a million people. Its usefulness is greatly handicapped by the limited support we are now able to give it.

Everywhere we met with a kind reception on the part of the Mexican officials and people, who are interested in our work and doing what they can to help us.

The editor of a large daily in Mexico City was a former Methodist preacher and entertained us royally at his home.

The governor of one of the largest states is also a Methodist.

The director of the large preparatory school in Mexico City is a Presbyterian.

We attended a father and son banquet at the Y. M. C. A. with some six hundred present, where the addresses and activities reminded one of like affairs in the United States.

THE Regional Conference met in Mexico City for a week, and was attended by appointed representatives of the missions both from the United States and Mexico.

Plans for readjustment of mission boundaries, agreed upon in 1914, were consummated and the actual transfers began at once. In some instances a mission withdrew its entire work from certain states and entered others; in others, missions actually gave up territory without compensation.

The publishing houses combined to form a union press and union book depository, with a union religious weekly. The agent of the new publishing house was elected immediately and the presses will unite at once, with definite plans to abolish the present papers and begin the new venture.

It was a happy occasion, and the members of the conference planned together as Christian brethren without reference to the denominational appellations. No one talked of giving up, but all referred to the larger responsibilities they were assuming.

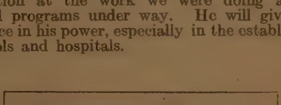
Our representatives in Mexico were never so enthusiastic about the future, and certainly there has never been a time in the history of the Church when we were so able to support them in a large program as the present.

THE devastation and destruction wrought by the revolution is everywhere apparent, as one views the demolished stations and warehouses along the track. Such houses as may be seen are in a state of ruin, and one wonders where and how the people live who come to the station selling their food, baskets, fruit, canes, hats, opals, etc. Most of the people seem poor and ignorant and many in abject want. Freezing cold as it is in the high altitudes, the boys and girls would come to the trains in the early mornings without the necessary rags to cover their nakedness. In Mexico City itself, where conditions are much better, as business is proceeding in its usual way, there are thousands who have no homes, and they are found sleeping in doorways, empty halls, and even on the sidewalks. One cannot turn without having a beggar's hand thrust at him. Two different organizations are at work caring for the homeless boys, and some attempt is made by the government to alleviate the condition of the outcasts.

Business is recovering in a wonderful fashion following the nine years of revolution. Oil wells are running, mines are opening, coffee plantations are being opened again, and the hemp fields of Yucatan again give work to thousands at a living wage. There is no banking business, except by some foreign concerns which conduct an entirely private business. Large inland cities have absolutely no bank privileges. All paper money, which had depreciated to almost nothing, has been repudiated, and only gold and silver are used, of which, however, there is a very fine coinage issued by the Carranza government.

Conditions are far from ideal, but they are approaching stability, and President Carranza has accomplished marvels in opening railroads and keeping them running, in guaranteeing some protection to all business. The new constitution is perhaps two drastic in some particulars, but matters of reform are now being introduced, and in time the laws will be as liberal as those of our own country. In seeking to escape from the thralldom of church and capitalism, harm was necessarily done both to business and religion, but the reaction is coming and better times are ahead.

President Carranza greeted representatives of Protestant missions warmly and expressed his delight and satisfaction at the work we were doing and the enlarged programs under way. He will give every assistance in his power, especially in the establishment of schools and hospitals.



A typical peon hut in Mexico

The Blue Triangle Near the Arctic Circle

An American Woman's Story of the Most Eventful Experience of Her Life

Miss Elizabeth Boies, director of Y. W. C. A. w in Russia

BEFORE I had talked to Miss Elizabeth Boies for fifteen minutes, I realized why she had neglected to write a book about Russia. She had been too busy doing things.

When she left the United States for Russia in April, 1917, it was in response to a cable from representative women asking the Y. W. C. A. to come to their country. Miss Boies went via Japan, ready to face whatever dangers the situation involved. Her last months in Russia were spent in service to the Allied armies stationed near the Arctic Circle. Here the Allied armies were holding a trackless forest. Ahead of them stretched the long, cold, sunless winter, with its dark, gloomy days, uncheered by mail or papers from home. And Archangel, the Arctic shipping port which was headquarters, furnished no amusements at all, except those which were created by home talent. In the whole district there were only nine American women, six of whom were Y. W. C. A. secretaries. And while these women were befriending and helping their Russian sisters—many of them refugees who came to Archangel for the summer and suddenly found an impassable front between them, their families and their padded winter coats—they were also supplying a bit of home for the five thousand American troops shut up in the frozen northland.

When the story of the great war is written the Y. W. C. A. hostess house will flit across some page, as hospitable as a latchstring always down, as homelike as an open fire and as much loved as a favorite book. And of all the hostess houses to the credit of the Association, none will deserve more praise than the little cabin in Archangel.

"The men drop in and stay and stay," says Miss Boies. "The chairs which we thought were almost impossible, they call easy. And the three scraps of rugs and the green reading-lamp which we picked up at auction they treat with a strange and appealing tenderness. A ruble may not be worth the paper it is printed on in the world's financial circles, but at the Sign of the Blue Triangle it will buy a cup of cocoa or coffee and two or three cakes or biscuits."

But the services of the Y. W. C. A. secretaries stationed in Russia are not limited to this one hostess house. They also have a share in the work of the three Y. M. C. A. canteens, one of which is stationed in the city proper, and the others at either somewhat distant end, by names Smolny and Solombala. When the American men found their own countrywomen serving coffee and baking-powder biscuits and jam, life immediately took on a brighter aspect. "You are an American, aren't you?" they'd say, and then burst into conversation, for while to the Russian soldier the Y. M. C. A. hut is only a place to eat and rest, to the American men it is at once a club and a taste of home.

The story of a journey to the railroad front paints the picture of a brand-new kind of army camp.

"As trains in Russia do not exert themselves very strenuously," writes the Y. W. C. A. secretary who made the trip, "we were anywhere from nine to twenty-four hours reaching our destination. But we were fortunate in our accommodations, having been invited into the English ambulance car which was returning to the front. We lighted our candle, melted the end and stuck it in a packing-box, opened a can of salmon and a package of crackers, and had tea in the good old-fashioned Russian way."

This camp at the railroad front is composed of four tracks or sidings. One track is always kept free for the movement of troops, but on the other three are rows and rows of funny little box-cars. Back in the woods there are six blockhouses built of logs, with intersecting lanes cut through the trees in four directions. Each company or platoon has its own set of cars and forms a little community. The cars are really very comfortable, being double-lined and well heated by cast-iron stoves. From ten to eighteen men live in each car, and there is a well-fitted-up cook car for each platoon. A big steel mail car in this camp is the special property of the Y. W. C. A. At one end is the canteen, at the other the never-silent phonograph and a small compartment containing the library and a big boiler for serving cocoa.

Russian peasant women washing their clothes at the river's edge

Although Miss Boies talks first of all of the soldiers and what the Y. W. C. A. is doing for them, she has much to say about the Russian women among whom she worked establishing recreation centers and holding classes. Only a tiny minority of Russian women are educated. At best, they have a few months' schooling. In a village of fifty homes, two simple rooms must hold all the pupils. Sometimes there are adult night classes, but they are a mere drop in the bucket of ignorance. The men go to school for three or four terms of a few months each. The women go fo or two terms, or not at all. There is no compu education, no places for schooling, no teacher books. But there is a great reaching out for and pamphlets of all sorts.

For Miss Boies and the secretaries were actual exa of what keeping after a could accomplish. These w in a strange land fighting ag the terrible odds and winning instead of remaining comfort at home, were eye-opener Western methods. And ye spite of their lack of tenacity, ignorance, and their fatalism Russian women are the co vative element of the cou While the men were asking freedom, the women laid rail tracks and sidings, shoveled and engaged in all kinds of ual labor.

The creed of the Russian man is the Eastern one of abasement. This explains large number of suicides have recently taken place among them. The sians hold life lightly. As Miss Boies talks about women, one gets a series of vivid mental pictu The peasant woman, the factory worker, the dent, the business girl and the occasional leader before us like films moving across a canvas.

The typical day for the peasant woman starts the dark morning with the milking of the cow ends after a crowded day with more milking.

"The Russian factory woman, with her bare f loose skirt and sacklike blouse, isn't very attract to look at," says Miss Boies.

But it is among the business girls that she f that the Y. W. C. A. can do its best work when t day dawns which brings something vaguely approa ing order into Russia.

The Woman's Relief Corps

Mrs. Bessie D. Bowser, Leader of Daughter of Veterans

Mrs. Belle Harris, Past National President

Mrs. Susie Carr McGuire, National Inspector

Mrs. Sarah E. Fulton, Past National President

Mrs. Carrie Alexander-Bahrenburg, Past National President

PROMINENT among G. A. R. auxiliaries at the big annual encampment this year at Columbus, Ohio, September 7-13, are the annual conventions of the National Woman's Relief Corps. They are great rallies of patriotic women pledged to patriotic service. Among many other interesting endeavors, the Woman's Relief Corps maintains its nine-room cottage in Andersonville Prison Park. Generous gifts have been made to the Southern Memorial Fund and to the Red Cross Building for memorial windows.

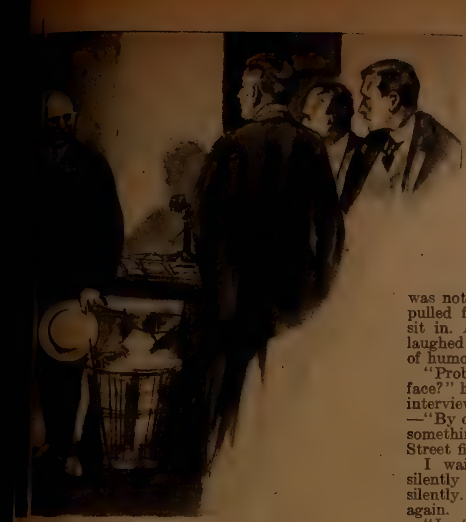
Although the Woman's Relief Corps loses by death several thousand members each year, its membership is still very large, there being over 160,000 in 2,715 corps. Its annual receipts total over $35,000 and its disbursements for relief are over $30,000 a year.

The chief aims of this devoted body of women, from its beginning in 1883, have been to provide relief for the Civil War soldier and his dependents; to aid the G. A. R.; to perpetuate the memory of their heroic dead; to find homes for the Union veterans, their widows and orphans, and to emulate the deeds of the army nurses, while faithfully promoting the extension of universal liberty, emphasizing equal rights for all and inculcating lessons of love of country among child and in the local commu ties.

Reaching out its sist ly arms over seas, Woman's Relief Co has sent an ann Christmas gift of mo to that noble society Civil War veterans London. Originally co posed of 118 men, t venerable company n numbers less th seventy. Most of th are too feeble to j in the meetings. observe Fourth of Ju and Memorial Day, a when one passes aw the "Star Spangled Ba ner" is always carri at the funeral and small American flag is placed on the casket as it lowered into the grave.

These flags are contributed by the Woman Relief Corps, as well as money to aid any who a in need, thus forming another line in the tie whic binds two great nations in mutual cooperation an good will.

J. A. STEWART.



us at the beginning of this conference up our minds that nothing but the absolute truth must be spoken”

PROBLEMS OF CONSCIENCE A BUSINESS MAN MUST FACE

HENRY P. DAVISON Interviewed by MARGARET E. SANGSTER

THE room was large, rich, perfectly appointed. The walls were finished in dark, splendidly carved wood; the hangings were of a dull green and gold brocade that melted into the ral color scheme. The shade on the lamp was -colored, too, and the furniture was mahogany, lstered in dark leather. Even the rug upon the , an old Persian rug, with a touch of faint, faded -color in the depths of it, was exactly right.

Ir. Henry P. Davison matched the room. He, was large and well dressed and rather imposing. suit was of blue serge—his shoes were brown. wore only two pieces of jewelry—a heavy seal on his left hand and a pearl pin in his scarf. But simplicity was an expensive simplicity—he looked the typical big business man. And his office was a dramatically right setting.

I have noticed, often, that really important people are never too ceremonious. Mr. Davison was not at all the pompous man that one would expect the head of a great corporation to be. Indeed, he was not at all formal as he shook hands with me and pulled forward one of the heavy chairs for me to sit in. And when I asked my leading question he laughed frankly—as any real man with a real sense of humor would laugh.

“Problems of conscience that a business man must face?” he repeated after me. “Really, I can't let you interview me on that subject!” he laughed again, and —“By outsiders,” he said, “Wall Street is considered something of a bugaboo. And the heads of Wall Street firms are considered ruthless!” He paused.

I waited, silently. I have found that waiting silently often helps. Women aren't expected to wait silently. After a moment Mr. Davison spoke again.

“Last Sunday evening,” he said, “I was talking to a friend of mine—also the head of a large firm. We were talking about the people who work for us. After we had been at it for some time my friend suddenly laughed.

“‘If our conversation should be quoted,’ he said, ‘no one would believe it! We aren't supposed to be interested in economic conditions. And we *are* expected to forget about business on holidays and Sundays.’ I agreed with him. No one would have believed it!”

HE paused again, and again I waited. I was not disappointed.

“A good many people,” said Mr. Davison, “think that the development of conscience in business is a recent departure. It isn't. Big business has always had a conscience. If it hadn't it wouldn't be big business!”

“Then,” I questioned, “it's unnecessary to ask the head of any big business about his problems in conscience, isn't it? Because if he didn't meet those problems squarely, he wouldn't——”

Mr. Davison interrupted me.

“You're quite right,” he said. “To be really big in any line, a man must meet his problems squarely. One crooked deal will give a firm a bad reputation. So the head of a firm must be sure to keep away from all crookedness.

“Some time ago twenty men from all over the country met with me in conference. They were afraid of Wall Street—rather afraid, too, of me. And I saw that they were. So the first time I had occasion to speak to them, I said: ‘Let us, at the beginning of this conference, make up our minds that nothing but the absolute truth must be spoken. If we do that we'll never have any difficulties or any misunderstandings.’ And we never did. Those men went away with an entirely new impression of big business.”

Abruptly changing the subject, I asked a question that had been in my mind ever since Mr. Davison's first sentence.

“Can the head of a great corporation keep in touch with all the detail of his business?” I asked. “Can he manage to be interested in all of the cogs of his machine as thoroughly as the head of a smaller firm can do it?”

Mr. Davison smiled as he answered.

“If the head of a great corporation cannot keep in touch with those details,” he said, “he ceases to be of value to that corporation. If he is not personally interested in the least of his employees he is not a big enough man to be at the head of anything.” He laughed, and—“I'm just back from overseas,” he said rather abruptly. “I've been with the Red Cross. Among other things I've made plans for child welfare. Do you suppose that those plans would be of any value if I didn't know how to relieve the suffering of a sick baby?”

A Bit of Property in the Himalayas

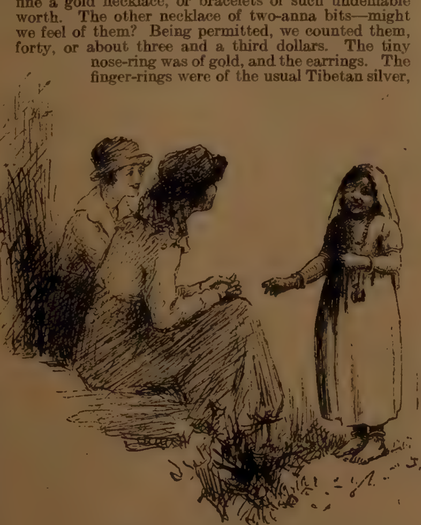
A Missionary's Quaint Account of An Informal Meeting with a Little Native in the Lower Himalayas

A WEE barefoot girl in blue velvet, she stood where our path turned to go farther up the mountain. Above were the heights of the er Himalayas, toward which we were climbing; ow lay the town of Darjeeling, beautiful indeed, at this outlying point only a cluster of dirty ive huts, with dirtier inhabitants. The huts had wn fewer, and we were breathing more freely the untain air as we turned the bend, when we stopped rt at sight of the sweet picture in our way. A le girl, hardly more than a baby—brown cheeks, ooth and round like those of our own little folk; es as sweet in their stare from under a grown up ad-dress as eyes of white babies from under dainty nnets; a gleam of necklace on the dark velvet ess, a quaint long skirt just showing tiny anklets d bare brown feet—so much we saw—before the e wild thing had scampered to cover, and, from e vantage of a dirty dooryard, turned to stare at again.

Laughing, we sank on the resting-bench at the rrow roadside, and then suddenly lost all sight little girl, of heathen hut, of things human, as ere burst on our view the glorious snowy range, ith queenly Kinchenjunga lifting a proud summit ove the stain of earth. Near us, wooded hills erged their green into more distant blue, and is in turn led on to the deep blue of far-away ountains. At last all melted into limitless er, when sheer in the heavens, as if held by e invisible Infinite Hand, rose the mighty nge of everlasting snows. Cold white crags istened like marble under the tropical sun, and ray shadows crept into darker gloom. Far at e ends of the snowy structure, eternal plains emed to draw to heavenly fields, while jutting oints and peaks in the center were steps leading o Kinchenjunga's height. Was the great white hrone just beyond?

IT was a familiar word that brought us to earth. “*Salaam!*” and there stood the wee naiden. Fortunately knowing the hill-folk word for little sister,” we responded “*Salaam, bini,*” and ere rewarded by a dimpled smile. Much of her hyness had apparently disappeared while she had een studying these strange white folk, staring so ddly into the air, oblivious to the tinkling of her racelets. The remaining shyness fled at the “little ister” word; now we should become acquainted. own knowledge of the hill tongues was all too ant, and the child knew even less of Hindustani, smiles and signs and mutual good-will go far.

Might she feel of the shiny ribbons on our walking-blouses? Yes, indeed, she could—to her great delight. As she thus examined us, we also studied her. The square of cotton cloth folded into the miniature head-dress—it surely resembled a dish-towel. Anything but common, however, was her other clothing, showing that she was of well-to-do parents, or perhaps the pet of a family who lavished all decorations upon her. True, the velvet dress was not so rare, being loved by all Tibetans; but seldom had we seen so fine a gold necklace, or bracelets of such undeniable worth. The other necklace of two-anna bits—might we feel of them? Being permitted, we counted them, forty, or about three and a third dollars. The tiny nose-ring was of gold, and the earrings. The finger-rings were of the usual Tibetan silver, and the anklets also, which were soldered on to stay until the small ankles should need larger ones. They looked tiny enough, but we knew something of them—that they were solid silver, and at first must have rubbed and chafed. Do they hurt, we asked. Oh no, she said, and surveyed her small ankles with pride, for already, with older Indian sisters, she sensed that much decoration proved her a prized bit of property.



Smiles and signs and mutual goodwill go far

Her little dress was actually made in Mother Hubbard style; but for its length and the being of velvet, it might have been our own years ago. Familiar, too, was her little bunch of flowers (a child's love the world over)—a violet, a weed and a bright leaf. A tiny sack hung about her neck—would she show us what was in it? Ah, a half-eaten sweet potato and a few grains of parched corn, none too clean.

BUT time was speeding on, and we should now be further up the mountin. We started to go, and then stopped for the longing in the brown eyes. “Should we try to leave the message of Jesus?” We wondered. Surely the soul looked out from those eyes, asking for more than we had given. With some difficulty we began, trying to make her understand that we were talking of God, when suddenly with a flash of intelligence she turned and pointed to the Buddhist monastery on the hillside. Yes, yes, she understood. But, we said, God is here—pointing to our hearts—and there—pointing above the beautiful mountains. God is good, God loves us. No, no, she denied, with a look of fear. “Shall we tell you about Jesus?” we asked. But her interest now was drawn by a bright ribbon and the lesson was ended.

Then we must start on. Reluctantly she responded to our good-byes. In the path we looked around again—the glistening mountains that spoke of a holy and loving God; the wee girl, unmarred as yet by the devil's touch, which soon would come from the huts below to blight her womanhood. A turn in our path, and we saw her no more. Sadly we continued up the mountain, thinking of the dear little girl, type of the many human souls who, because of few laborers, would never hear the sweet Jesus-story. “How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?”

FLORENCE A. BOYCE.

UNCLE EBEN'S NEPHEW

By ALBERTO ADELLMAN BENNETT

"I THINK your Uncle Eben has something on his mind."

Aunt Martha was readjusting the flowers on her new Easter hat, with a fashion magazine propped up before her. She distrusted the judgment of the new milliner who had lately come to the village, and she was trying to make the hat look like the picture in the magazine.

"And I think, Bertram," she went on, "you had better let him talk with you before you go back to college."

She had mothered the orphan son of her husband's brother since he was seven years old, and one of her tasks had been to keep a good understanding between her slow-spoken, childless husband and this reticent boy who loved books, and who was working his way through the second year in college.

They met in the woodshed. Uncle Eben had gone there to file a saw, and Bertram came in to clean and oil a pair of tan shoes. Uncle Eben looked over his glasses at the shoes and scowled. He opened his mouth for a moment as if to speak, then the file resumed its squeaking across the saw. The squeaking kept growing a little harder, until finally Uncle Eben stopped and spoke.

"How much longer do you reckon on going to school?"

"I have two more years after this one," replied Bertram.

The file squeaked on the saw for several minutes, then suddenly he spoke again.

"What are you getting out of your studying so much?"

Bertram was puzzled to know what to answer. Uncle Eben's education had only been to the end of the common school, and it was not easy to explain what a college course was.

"Just now," he said after a moment's hesitation, "we are studying trigonometry and surveying."

"Humph!" and there was a note of scorn in Uncle Eben's voice. He resumed his work with the file, then presently he stopped again.

"You know this farm is going to belong to you when I get through with it?"

"You told me that when I was nine years old."

"Well, what are you going to do about it?"

"I don't know. Perhaps I'll come back and live on it, some time. It may be I'll take a course in an agricultural college, and pick up some of the new ways of farming."

"Another college, eh?"

The saw-filing and the shoe-polishing went on for a while, and when Uncle Eben spoke again, it was with considerable emphasis.

"I think the sooner you take hold of this farm the better, if you are ever going to. I'm getting rather old, and I'm about ready to let you take the lead. What good will any more of that trigonometry and surveying do you when you come back here?"

It was Bertram's turn to hesitate, and it was sometime before he spoke. Plainly enough, Uncle Eben's words meant that he should leave college and come home to work on the farm, and he was puzzled to know why Uncle Eben should speak in this way. The farm was not running down, the land was kept in good cultivation, and there was no lack of labor, for a hired man had been engaged for the season. Uncle Eben stood looking over his glasses for an answer. Bertram laid down his shoe and took a step nearer.

"Is it going to be difficult for you to let me have money enough to finish my college course? I am earning a part of my board now, and perhaps I can do a little more next year."

Uncle Eben gave a little snort of contempt. "Money! I reckon I can find ways of getting money enough, if it's necessary for you to stay in college. I promised your father when he died that I'd bring you up right and give you an education, and I've no idea of backing out of my bargain."

"Then I can't understand what you mean by wanting me to leave college and go to work on this farm."

"Why, I mean for you to take hold of this farm and make a *man* of yourself. You are old enough to begin to show the world that you are going to be a man."

Bertram was more puzzled than before, and Uncle Eben laid down his file.

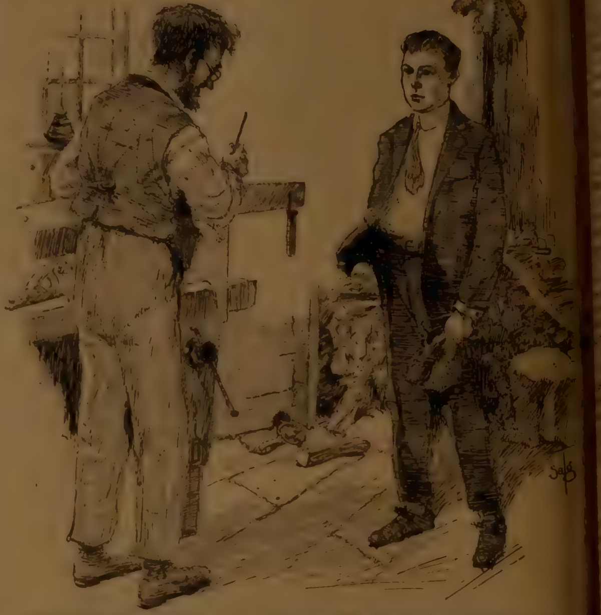
"I've let you have your own way about going to school, just as I promised your father I would, and I've let you buy your own clothes just as you wanted to, and all that. And here you come home with the most outlandish things—there ain't another young man comes to church looking the way you do."

"Yes, but," Bertram began in astonishment, "can't you see——"

"Green-colored clothes," interrupted Uncle Eben. "Yes, green clothes, and yaller shoes, and purple neckties, and a cap that's all befront and no behind, sticks way out over your face—how you look! I thought first you'd got cheated in buying those clothes and I was plumb ashamed of ye. Then I thought may be you'd bought them because the storekeeper couldn't sell them to any one else and let you have them real cheap to get rid of them; I didn't say anything, but the pants was too big for ye, and you had to keep them turned up around the bottom all the time. Then when I gave ye the money to buy a better suit because I felt sorry for ye, I swan! you went and bought a new suit worse than the other. It beats me! Then here you come home this time with a queer-looking hat and a striped ribbon around it. Yes, sir; a woman's brown and white ribbon tied around it for a hat-band. I don't know what you'll do next."

Uncle Eben took up the file again.

"That thing might be all right for boys in blouses," he added, "but you don't see any of the men that come from the city dressed that way. I think it is about time for you to quit some of that foolishness, and begin to show the folks that you're going to be a man."



They met in the woodshed. . . . He opened his mouth for a moment as if to speak; then the file resumed its squeaking across the saw

Bertram had been feeling very serious, not understanding what his uncle meant, but now the shadow of a smile began to play around the corners of his mouth.

"I don't expect to be a boy all my life," he said frankly. "If you'll let me be a boy for a while longer, I'll promise you I'll be all a man by and by."

Uncle Eben was pacified but not satisfied. In his younger days he had had dreams and ambitions, the main part of which was to be a man among men. Circumstances had prevented him from fulfilling his dreams in the larger way, and when his brother's son came to him he determined that his own unaccomplished ambitions should be made good in this boy when he became a man.

Uncle Eben realized to a certain extent that his own ways fell short. He tried not to be odd. He tried to do and be like other men, but there was a feeling of diffidence that often held him back. He was careful to wear good clothes when in public, and he insisted that his wife should be nicely dressed. He surreptitiously watched the clothing of the men who came from the city and tried to imitate them. When some strange man came to church, it gave him great satisfaction to compare his coat slyly with that of the stranger and find it made of the same kind of cloth. He craved to be a leader. He held little offices in the community organizations to which he belonged, and discharged his duties with pride, yet he never was able to launch out in the leadership which he wanted, and he was not entirely satisfied with the complacent esteem which his neighbors gave him. He had always wanted to do something that others could not do. And failing in this himself, he had hopes that Bertram might accomplish it, and by watching him he might find his satisfaction.

But Bertram was disappointing him. When he came home from college on his vacations, he did not do anything to attract the attention of the community. To be sure the correspondent of the county paper usually wrote that a collegian was visiting at the home of Eben Millberry, but that was all. Bertram seemed to have the same quiet, retiring disposition that Uncle Eben had been afflicted with, and apparently he was not trying to overcome it and step into a place of leadership. More and more Uncle Eben was becoming dissatisfied with Bertram's progress toward manhood. But Bertram's promise that he would begin to act like a man by and by, when he was through college, brought to Uncle Eben a measure of comfort for a while.

Along in May, just before planting time, David the hired man was taken with the hives and could not do much work. While Uncle Eben was fretting about the delayed work, because he always prided himself on being a little ahead of his neighbors with his crops, there came a letter from Bertram to Aunt Martha, asking if he might have some money to buy a baseball suit, because he had been given a place on the university team. Uncle Eben gave way to impatience, for the first time he refused to send him any.

"It's all right for what he wants in education," said, "let him do his trigonometry and surveying if wants to, which I can't see much use of, but th games ain't a regular part of the study, and I sha send him money for that."

Aunt Martha quietly took some money which had put away in her bureau, and sent it to Bertr for a baseball suit.

The hired man did not get any better, and o afternoon Aunt Martha found Uncle Eben at bench in the woodshed, blacking his boots. Th were his best boots, the ones he wore to church, a they squeaked when he went along the aisle taking the collection.

"Why, Eben Millberry!" she exclaimed; "what a you doing? Your best suit is laid out on a chair, a here you are blacking your boots. Tomorrow is Sunday."

"Don't you suppose I know it?" Uncle Eben spol a little testily.

"And there isn't any funeral as I know of. Wh in the world?"

"I'm going to college tomorrow, and the train go early."

"Well, I never! I'd like to know what's up?"

"I'm going to see what Bertram's a-doing no I'm going to talk with some of the professors. If th trigonometry and surveying ain't too important, may be he can just as well come home a while an help out in the planting, seeing David is used up. never had a hired man taken with the hives in plantin time before. Bertram might just as well be doin some planting as to be doing those ball games, and i would be a mighty help to me, too."

Aunt Martha knew Uncle Eben too well to dare t make any opposition to his purpose, but in her hear she secretly feared the result of his sudden trip t college.

The college town offered unusual sights for a ma who knew only a country village, and Uncle Eben le himself stop to look at the store windows, but he kep his eye out for Bertram's greenish-brown suit, in cas he should be passing along the street. Presently he saw the watched-for color coming toward him, and he prepared himself to speak. But the young man wore eyeglasses and his face was pale; it was not Bertram. Then came two young men who seemed so nearly like Bertram that he looked from one to the other and could hardly determine till they were brushing past him. Next came half a dozen walking together, and he scanned their faces trying to recall Bertram's features more distinctly to make sure he was not one of them. Again and again as he made his way toward the college he met young men dressed as Bertram had been, and the color of their clothes were all the way ark brown to olive green. It seemed as if the vas full of Bertrams.

n he entered the college grounds and looked at issive buildings, a feeling of awe came to him made him almost confused. He felt as if he ntruding where he did not belong. Young men and in groups were going along the paths here ere. As he went by a large building he heard h the open windows the dignified voices of men ting their classes. A bell struck somewhere he roofs, and several score of young men came g out from one of the big doors, scattering in nt directions, each intent on his own purpose. a busy place, and every one walked as if in a He was not aware that a college was a place so much was going on.

he held to the purpose for which he had come, k with the professors about Bertram. Going gh a ponderous door into a large building, he himself in a great corridor lined with many , and against the walls between the doors were e busts of men, and pictures of noble faces. He ed a janitor who was carrying a pail of water and , and asked where he could see some of the pro- s. The janitor pointed to one of the doors and im the registrar was in there.

ine-appearing man who was sitting behind a desk d up expectantly. Uncle Eben said he wanted k about Bertram Millberry. The man instantly led round in his chair, pulled a drawer from a file et, took out a card and scanned it.

"Mr. Millberry seems to be doing all right," he said businesslike voice. "He has never been up for line, he hasn't taken many of his cuts, and his ations are excellent. If he doesn't have anything nder him, I think perhaps he'll be in the upper of his class."

en the man politely bowed Uncle Eben out the do.

found himself out on the path before he realized he had forgotten to ask anything about trigonometry and surveying. And he did not have the age to go back again. The only thing left to do to find Bertram. It would be no use to stand and h for him; he must ask some one. Stopping a est-appearing young man with several books er his arm, he asked where he might find Bertram Millberry.

Why, he's a Gamma Nu, isn't he? You'll proba- find him at the hall."

Gramma new," repeated Uncle Eben in bewilder- it.

Yes, didn't you know he was a Gamma Nu? He 't belong anywhere till last winter, but they ldn't let such a fellow as he is stay outside, and the mmas got him. Don't you know where their hall Go down the first path on the right, and it's the ow house on the other side. Hold on, here comes of the Gammas, now. Charlie Ross! Ho, arlie! Here's a gentleman wants to see Milly. ke him down and do the honors."

At the fraternity house Uncle Eben was received y cordially. They told him Bertram was not there. had gone with the ball team to play a game with another college. When they found he was Bertram's uncle, they could not do enough for him. They insisted that he should stay to dinner with them. They put him in a great plush chair and sat down and related a lot of stuff to him, the most of which he could not understand because it was given with so much college slang and unfamiliar terms. The gist of it was that Milly was splendid at the bat, he was a freezer for a liner or a grounder, and in the last game but one he had won a whitewash by a fly on an incurve, when the scores were zero in the tenth, and two were out. They regarded Milly as a regular filbert on baseball.

At dinner they put him at Bertram's place at the table. Never in all his life had he felt so awkward as when eating dinner with those young men, and he wondered if Bertram could do as the others did all the time. They tried to make him feel at ease, and one of them took it upon himself to instruct the waiter in Uncle Eben's behalf. When he had gone away, after being heartily invited to come again, he was humiliated to remember that he had not thought to thank them for their hospitality. If they had not been so thoroughly gentlemanly in their conduct, he would have feared that they might be secretly laughing at his blunders. It was a magnificent place to be, where those young men were, but it oppressed him with a constant fear of doing something wrong, and it was a distinct relief to be walking on the street again, alone.

The train that he took to go home was the one that brought the fellows back from the ball game. He had not expected to see Bertram, but looking out of the window after he had taken his seat in the car, he saw the young men in their baseball suits, and a crowd of others filling the station platform. On a barrel stood Bertram, saying something to the crowd. Then he began to wave his arms as if beating time, and there came forth such a shout as Uncle Eben had never heard in his life. Again and again Bertram went through the motions with his arms, and every time came the college yell, like the beating of a gigantic drum. The train moved out with the young men still shouting for the victory at the ball game.

Aunt Martha usually waited for Uncle Eben to speak, after he had been away somewhere. It was always better to let him tell the story himself. But this time her anxiety for her nephew overcame her patience, and she put the question:

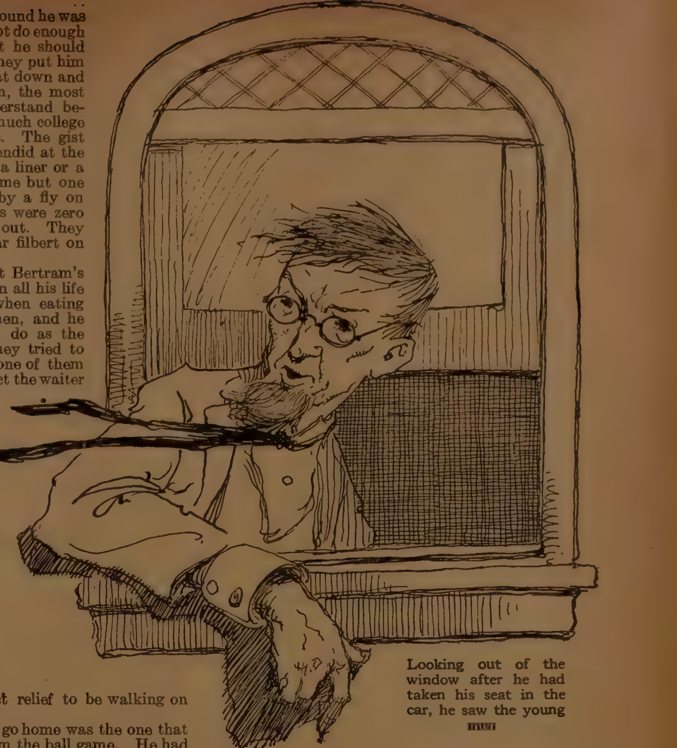
"Did you find Bertram?"

"No, but I saw plenty more just like him. They are all peas in the same pod up there."

"Is he coming home to work?"

"Not unless I'm taken sick myself, and I don't reckon I shall be."

Then after a few minutes he added: "I promised Brother William when he died that I'd help his little boy to be a man. If he can hold his way with those fellows up there, he's more of a man now than any Millberry I've ever seen before. I'm going to give him more money next year, so he won't have to work for his board. There's more than one way of being a man."


Looking out of the window after he had taken his seat in the car, he saw the young men

A Woman's Work in Arctic Siberia

The Amazing Adventure of This Young and Intrepid Lady Is Not Rivaled in the Life of Any Woman Living

IS to Miss Marie Antoinette Czaplicka, lecturer in anthropology at Oxford University, England, at we are indebted for our knowledge of the little known tribes that wander the barren wastes of Ar tic Siberia.

Miss Marie Antoinette Czaplicka

In 1906 Miss Czaplicka matriculated at the Russian government school at Libau, passing the examination for teacher of geography. From 1907 to 1910 she was a student of the Society for Promoting the Study of Science (Towarzystvo Kursow Naukowyeh Przyrodniczo-Matemayoznych), which was the Polish equivalent of the boycotted Russian University.

In 1910 Miss Czaplicka went with the expedition to the Caucasus, in the same year obtaining the Mianowski Research Scholarship at Warsaw for study abroad, this being an old endowment which for the first time has awarded a scholarship to a woman.

In 1912 she took the diploma in anthropology at Oxford. From 1912 to 1914 she was a research student at Oxford, working on the anthropology of Northern Asia, proving her capacity to lead in a profession in which few of her sex have ever distinguished themselves.

Miss Czaplicka is giving her life to the study of the history and ethnology of the races of Northern and Central Asia, trying to disentangle the complex problems of racial affinities, and to determine who were the Huns, Avars or Tartar tribes that at various times overran Europe and mixed with the Slavs and Central European peoples.

When the anthropological expedition under the joint auspices of the Oxford Committee and the University of Pennsylvania Museum was under discussion, Miss Czaplicka was selected to represent Oxford, and Professor H. U. Hall as the representative of the University Museum.

Profile view of the Yurak-Samoyed countenance

The expedition entered the Russian wilderness 2,500 miles east of Moscow at a place named Krasnoyarsk on the Yenisei River, which flows directly north to the Kara Sea, and established its headquarters after many weeks of arduous travel at Golchikha, 450 miles within the Arctic Circle. From this point treks of 3,000 miles were made to various points on the Big Low Tundra and Taimyr Peninsula in sledges drawn by reindeer. At Golchikha the sun does not fall below the horizon for eighty days during parts of May, June and July, and during the winter hundreds of miles were covered in a temperature below 80 degrees Fahrenheit.

In commenting on the Siberian expedition the London Standard gives a mildly humorous touch to its review: "Miss Czaplicka is a Polish lady with portentous titles like Fellow of the Royal Anthropological Institute and Fellow of the Royal Geographical Society. Oxford sent her to Siberia. To ordinary people it would have been no joy ride—this expedition."

WILLIAM THOMPSON.

OUR EDITORIAL PAGE

THE KING'S HIGHWAY

IN THESE heart-searching days it is not surprising that men are being led to distinguish between the customary outward form of religion and the thing itself; between the outer garment and the inner spirit.

Unfortunately this power of discernment does not come to all, for there are many who are satisfied with the semblance and never seek to realize its substance. They are content to go on living in a placid, uneventful way, with conscience asleep. As long as normal needs are met, there is no uplift to such existences. They seem to have no outlook beyond the momentary gratification of the desires for ease, comfort, sociability, and a sufficiency of means to put to rout the apprehension of poverty and suffering.

But something happens to disturb the placidity of such a life. Some dear one is called away by death, or there is a sudden reversal of fortune. It may be any one of a hundred happenings that arouses the conscience and brings the man face to face with the great vital facts of religion; God and the soul, life, death and the hereafter. It is an awakening which strips off the garment of formalism, leaving the soul naked and ashamed. All the hollowness of the past life is revealed, and its insufficiency is painfully impressed upon us. This is the opportunity to begin the ascent of the upward path, which, though it wind through thorns and briars, leads at last to the true road in which God meant that man should walk.

In his admirable book "The Soul in Suffering" Dr. Robert S. Carroll has expressed this thought:

"Rightwayness is the key-thought for righteousness. Whosoever earnestly follows truth in any of its aspects toward its Source, is living righteously. Ignorance, crudeness, coarseness cannot defeat the ultimate progress of him who continues on even one of the remote upward paths which lead to the Highway of Truth. Far away indeed he may be—he is on the right path. Religion exacts observance of the letter of law; righteousness is the orthodoxy of the soul. It is not creed nor doctrine, not the religion which excludes, but the righteousness which pervades one's relations with reality that develops character. Righteousness is inclusive; it seeks to save the good in every man; it is the fulness of our patience and sympathy; it is the capacity we have developed for service and self-sacrifice. The measure of our righteousness will ever be fixed in our attitude toward our fellow man."

We live in a time of universal change, when after the confusion of war the peace which the world desires can only come through men seeking toward God, who alone can bestow the highest good. But his blessings come only to those who strive to walk in the path he has appointed, who yield obedience to his laws and honor him in all things.

The national conscience has been awakened, and now that America may find its soul, we need a continent-wide revival of righteousness. The nation is already facing toward the King's Highway, and we thank God for it. Let us magnify his name and press forward.

THE GREATEST VALUE

THE "Churchman" in the Boston Transcript tells of a New England boy who won honors in school, who left his Christian home with high ideals and returned to it over twenty years later with wealth, position, influence, only to find, as he sat in his mother's garden and walked through the familiar rooms from which her body had lately been carried for the last long sleep, that all he had gained was valueless beside that which he had lost.

In gaining wealth and power he had lost his ideals and the faith of his early manhood. Then, at fifty, he had returned to the faith he had forgotten and had started again to realize the ideals that had been covered up by the joy of money-making and the pride of material achievement.

The world today is turning back to faith. Men who once considered religion good for women and children, a comfortable superstition that kept folks satisfied, are beginning to realize that every other value is transitory and that faith alone has values that abide. The last four years have proven the futility of human ambition, the powerlessness of purely human engagements, to bring peace or justice or a universal regard for right.

And faith again becomes the substance of things hoped for, the evidence of things unseen. Only men strong in faith, mighty with God, can guide the world of today back from the verge of chaos to the firm security of ordered life and equal opportunity. Men of great faith have always been men of might, and men of worldly might are today becoming men of faith.

The Church has not always preached a man's Gospel. Men want action; they crave sacrifice; they seek a task worthy of their powers. The Gospel that soothes and comforts only, does not fit the day. Men, convinced as never before of the eternal worth of faith, must have a vigorous leadership that will challenge them to spiritual achievement and that will relate all lesser values to the overshadowing value of faith. With such leadership and with such men, the Church will rise to new heights of service and will proclaim as never before her commission from her King.

WILL IT BE A NEW EXODUS?

ALL indications point to a great transformation in progress in the Zionist movement. Nearly six months ago, doubt was freely expressed that the movement for reestablishing the ancient homeland in Palestine would receive really cordial support from a large proportion of the Jewish people scattered throughout the world. Now, within half a year, all is changed. In every land, Jews are now turning their eyes towards the historic seat of their race. Zionism has taken deep root, and so marked is the enthusiasm that it is now believed that a great multitude of the youths of the Hebrew race will set their faces towards Zion when the political status of Palestine is definitely fixed. Russia will doubtless furnish the largest supply of immigrants. Systematic arrangements are now under way for establishing agricultural, manufacturing and commercial relations between the Holy Land and other countries. Big banking interests will be fully represented and with ample capital. Poland, Bulgaria, Serbia and the Germanic States will each furnish its quota towards swelling this new Exodus. Even America, under whose liberal laws the race has prospered, will help to enlarge the flood, though not in the same volume as those states where bigotry, race hatred and persecution have made life hard for the Jewish people. In all the liberal lands they will hold the advantages they have won in finance and commerce, and will thus be able to render powerful aid in the work of rehabilitation and development, through their wealth and influence, from Syria to Egypt and from Jordan to the Mediterranean.

THE DAY OF THE YOUNG MAN

THE young man is having his turn. The boys are returning from the war determined to conquer in peace as they conquered in battle.

A distinct feature of the times will be the importance of the part taken in all great affairs, political, industrial, scientific and religious, by young men.

Wisdom and caution increase with old age; but ambition, purpose, enthusiasm and activity are perquisites of youth. And it is the prompt planning and the ready executing that are to count in the next decade more than ever before in world history.

Fame and position are made nowadays early in life, or else, the chances are, they are not made at all. Young men set their marks in whatever calling they choose and go upward to them in leaps and bounds. Most attain their places in the social plan before middle life. It is a period of electrical rapidity in all things.

GETTING CLOSER TO CHRIST

PROFESSOR Hutchins of Oberlin in one of his books tells of an Association secretary overseas who stood in his hut giving spiritual advice to soldiers who were leaving for the trenches. It was a pitchy dark night. One young soldier stepped out of the blackness and said: "I'm going to the trenches tonight. I have a Bible and I wish you'd mark some passages in it for me." Immediately half a dozen similar requests were made by others who were also going out into the dark to face death. They felt that they wanted to get close up to Christ that night—to feel that he was by their side. Then, whatever happened, they could go forward fearlessly to their duty.

In the great battle of life there are hours when we feel that we need to get closer to the Master—that we must feel the touch of his hand, the calming, reassuring influence of his presence.

The secret of the Christian's power lies in his daily walk with Jesus. His strength is renewed daily like the eagle's. He becomes the "hero unafraid." He walks through the Valley of the Shadow fearing no evil, as the Captain of Salvation is there by his side.

Bishop Newman, in his "Conversations with Christ," told of daily communion which was to him a light in the darkest hours, an unfailing source o
and comfort, a bulwark of strength at all times.
was with the pilgrim in Bunyan's allegory; so
our own heroes in the trenches; and so it is with
true and faithful follower of Jesus today. H
strong tower of defense, a shield against dan
Comforter in all our sorrows and trials, and a
who, when our hour comes, never forsakes thos
trust in and love him.

SUPERSTITION KILLS

A GIRL in Kalamazoo read her future in
and, having turned up a direful black
killed herself.

It is not the only sort of suicide that com
superstition.

Superstition kills something in all of us. It
something of faith, reason, courage and right im
in each of us.

Who can guess how many possibly great
prises have aborted because people have feare
begin on a Friday and never found opportunity a

Who can estimate all the brave hearts that
turned faint, the good purposes that have
blasted, at some "sign" which seemed to fo
disaster?

We may laugh at the simple folk who are thu
luded, but we are apt to forget that superstitio
innumerable forms lies at the very base of our n
being, as the blighting worm lies at the root of the

Who knows to what heights, now undreame
courage and faith and hope might have lifted
world ere this, had not superstition, through all
ages, shackled mankind with fear and doubt and
pair?

Superstition has from the first filled man with
and cowardice. It has taken iron out of the b
and fire out of the brain, and curdled in the heart
milk of human kindness.

Superstition has covered the seas with terrors
filled the forests with fearful things before w
mankind has cowered, and exploration and discov
and development have been delayed for centuries

Superstition, like the blackness of night, has hid
from man the truths of physical science, of relig
of social ethics; and for what little trace he has
of them he has had to grope in doubt and fear.

Superstition caused the world to force the f
poison on a Socrates, to put a Galileo to the rack,
to crucify the Christ. And just so has it killed ou
the human heart much that is good and pure
sweet.

Superstition has been, through all time, the c
weapon of tyrants; it has ever afforded the chief h
for quacks and charlatans of all sorts and all degre
it has ever made man a slave to the worst wit
himself and victim to the worst without.

Superstition has made the heart of man a cessp
of evil passions and has filled the world with mali
murders, wars, persecutions, poverty and endl
woe and wrong, and has made history a hide
record of cruelties and crimes.

As the youth out in the night whistles and sings
make himself believe he is not afraid, but still sta
and trembles at sight of every bush and post, so
mankind come whistling up the ages, but doubti
shrinking, trembling, at every mile-post of progress

Little wonder that these devil's whisperings, whi
have swayed the world, should prove too much t
the reasoning and resistance of a simple girl in Ka
amazoo.

There are superstitions also that lead to good?

No!

Nothing that does this is a superstition, but is
part of the eternal verities, a ray of the vital lig
divine.

Whatever makes the soul of man braver, mo
hopeful, more cheerful and kindlier has in it a glea
of heaven and the heart of truth, however distorte
it may be in form.

WAGES AND BABIES

A NEWBORN infant has less likelihood of livin
a year than a man of eighty, asserts a Bosto
physician, Dr. Richard M. Smith, who has written
plea for a wider application of the knowledge an
principles of child hygiene.

"This great war was fought, and won, for the sak
of the children—the men and women of tomorrow
It is our duty to the child to assure the best possibl
physical and economic surroundings, to furnish prope
food, to secure protection from disease, and to provid
every means for growth and development of a healthy
and perfect body."

Patriotism and Religion

A Sermon on Present-Day Problems by GEORGE F. PENTECOST, D.D.*

XT—Ps. 137 : 5. "If I forget thee, O Jerusalem, right hand forget her cunning."

WITH God's ancient people patriotism and religion were inseparable. Their capital city and the temple stood for God in the midst of their beautiful land: "A land ls and valleys, that drinketh water of the rain aven; a land which the Lord thy God careth for the eyes of the Lord thy God are always it, from the beginning of the year even to the of the year." They loved their hills and valleys, vineyards and olive orchards; they loved their le, the chosen people of God, and their kingdom government. Moreover, they knew that their with all its fruitfulness, productiveness and perity was dependent upon their loyalty and fulness to God. I call your attention to this association between religion and patriotism use I profoundly believe that there still subsists union of religion and patriotism in the constitu- and disposition of our American people. Certain that our Colonial forefathers recognized this n of patriotic and religious sentiment and prin- . It is equally certain that no country in the d was ever more *implicitly* religious than we ericans. With us religion and patriotism go hand n and.

is true that we here in America are in no such case as were these ancient Hebrew captives in ylon. We still have our land intact and are erially prosperous; but we have just emerged of a world war in which we with all the rest of the ld were threatened with a worse captivity than the ylonian inflicted upon the Jewish people. We e escaped the worst results of the war; but we are involved in the widespread wreckage of it and it evolved upon us to take up and settle some serious blems which have resulted from the conflict. st of all, we are being asked to forget and forgive thout a syllable or hint of repentance or sorrow their part) those who have inflicted upon us and the ole world devastations, destructions and unnamed talities, such as no previous page of history of all e records. No tongue or pen will ever be able portray the sufferings and sorrow, the woe and ny that the victims of German atrocity have d inflicted upon them. It is impossible for us to se our eyes and forget these horrors.

The war has left us with a number of complex blems which will tax all our religion and patriot- a, all our steadfast wisdom and righteousness, to et and solve. Toward these problems we must w turn our faces. We are not yet sure that the r is over and that the world's peace is secured. ere are even now about twenty small wars in prog- ss; and we may yet have to gird on our armor and ish the business of securing peace to the world.

I venture to call the present condition of affairs "peace crisis"; and I feel sure that all thoughtful merican people will agree with me in this statement. e have only to turn our eyes and ears to the divided ate of mind in our Congress. If we do not sign the ace treaty we are still at war with Germany and ustria. If we do not agree to and join the League of ations we once more become a nation isolated from e rest of the world and must stand alone on our own efense. Our commercial and industrial conditions e in confusion and must be readjusted to the new nditions which the war has brought about. How all we meet and solve these new peace problems?

We must deepen and strengthen the life of the hurch. How often and how truly has it been said at "the Church is the soul of the nation!" When he war burst upon us, or rather when we were forced break into the war in our own defense as well as r the defense of the liberty and freedom of the world om the unprovoked assault of Germany and her ustrian vassal and ally, it was the Church to which he nation first looked for encouragement and support. he President and other statesmen freely declared hat without the support and co-operation of the hurch we must fail in our defensive endeavors. To his call the Church promptly responded. We recog- ized that the religion and patriotism of the country were inseparable. We gave of our sympathy, our moral support, of our thoughts and thousands and hundreds of thousands of our best young men; we gave of our money without stint to the cry of distress from across the sea, uttered by the starving and perishing millions of non-combatants; we poured out our billions into the national treasury for the necessary expense of the war and in every way linked up our religion with our patriotism.

And now that the war is over and our boys are coming home, what are we to do? Are we to allow them to filter back into the community without extending to them a warm and cordial hand and a "well done, good and faithful soldier"? Will it be enough that we help them to get back their old jobs or better ones? It is our first duty to make our Church so attractive and warm that they will come back with glad and happy hearts. Not attractive with picture shows and amusements, but with a Gospel so loving and fellowship so sincere that they will be compelled. Out in the trenches they came face to face with death and with God. If they find us only formal and indifferent toward them and toward God they will say that we are not real, for they have been used to real things. So many of our boys have come home; and I have been saddened because I have not seen more of them in the congregation and at the place of prayer. If they do not voluntarily return to their place in the house of God, then we must go after them, and after any one of America's noble sons who has served his country and the world on the firing line.

We must develop and strengthen a new and better patriotism. We must supplement our anti-war patriotism with a larger post-war patriotism. In some sense the war awakened us to a new appreciation of what American patriotism meant. A new apprehension of what it meant to be Americans; a new understanding of American ideals. It awakened us out of a slumberous state of mind and heart and called upon us to think of what we stood for and what we owed to ourselves and to the world at large. Sometimes I have thought that God led us into this war just that He might lead us out of ourselves, our pride and selfishness, to a realization of what our true mission in the world was and is. We can never again be the same self-centered, self-contained and self-satisfied people we were before the war. It is not enough that we are proud of our great country; its vast area, its boundless resources, its incomparable opportunities. The war awakened us to a fuller realization of the fact that American ideals were of far greater worth than material greatness and wealth. We can never go back to the old conception of patriotism.

We must one and all become one hundred per cent. Americans. Hitherto, privilege has constituted the larger part of our patriotic dividends. Henceforth we must cut a one hundred per cent. coupon from the life of every American man, woman and child who claims American citizenship, whether he be native born or naturalized. There is no room in this country for a divided allegiance. There can be raised over our land but one flag—"Old Glory." Especially is there no room or place for the red flag of anarchism or nihilism. The war brought to us many blessings as well as entailed upon us some sufferings, sorrows and losses. It has brought its compensations. As never before it has made us a united nation, a consecrated nation, an unselfish and self-sacrificing nation. These are all great assets and should enlarge and enrich our patriotism.

We need and must develop a new preparedness. It was only by a miracle and the peculiar quickness and adaptability of our American spirit that we did not fail and the world did not lose the war to Prussianism. When the determining crisis was upon us we were unprepared for our national duty. And yet, when once America awoke and our political leaders allowed us to hear the summons to arms, by a miracle of Americanism there sprang into being, as it were, almost overnight an army that surprised the world for its bigness, its training, its equipment, its spirit and fighting qualities, that snatched victory out of defeat. We must never again be taken by surprise, unprepared. But our preparedness must be more than military preparedness. We must be prepared intellectually as well as physically.

Every American should make it his business to re-study that immortal Declaration of Indepencence, the charter not only of American liberty, but for the liberty of the whole world. The Constitution of the United States, which Gladstone declared to be the greatest human document ever conceived and written by the brain and the hand of man. How few Americans have read them and fewer still have studied them and laid them up in their hearts. These are our greatest assets, and every American should be versed and familiar with them. It is in our intellectual furniture that we shall find our best preparedness if ever again we are called to war. Every boy and girl in our common schools should know these things as they do the multiplication table or the rudiments of grammar and geography. I would go farther and insist that every alien applying for naturalization should have at least a working knowledge of the Declaration and Constitution.

A restoration of the foundation of our educational system. By this I mean the restoration of the Bible to our school curriculum. I do not mean that I would have any kind of sectarianism taught in our schools, but the spirit of the Bible is essential to the true education of our children. The Bible lies at the foundation of all our institutions. Especially is the Bible the great charter of political as well as religious liberty. More than ever since this war we must put the Bible back into our schools.

The general adjustment of the disputes between labor and capital is not a new problem, but the war and the ending of the war has brought it into greater prominence and perhaps into the very forefront of all our problems. Upon the whole, the workingmen of this country have been loyal and faithful and in some sense long suffering, and we have reason to be proud of our American workingmen. "Sure" they mightily helped us win the war and were not backward in "finishing the job" when it was nearly done. They fought, they labored on the land and sea and they gave their money. If there have been in various places what seem to us to be unwarranted outbreaks of violence in connection with strikes it must be remembered that these unjustifiable outbreaks have been largely promoted by the labors of that class of lawless agitators of whom we have already spoken as "undesirable citizens."

There has been a growing feeling and even conviction among capitalists and great financial and industrial corporations that in the past labor has not had a "square deal" and that in the future there must be a better understanding and closer fellowship between the employer and the employed. That labor is entitled to a fairer and therefore larger proportion of the profits of business and manufacture, without which the wheels of industry could not be turned. No longer must labor and capital be rivals, certainly not enemies, but partners in the very best sense of the word.

We are confronted by an enemy, an economic enemy, in our land as vicious and merciless as ever the Huns were in Belgium and France. I refer to the deliberate exploiting of the people by the corporations and combines that control the distribution and prices of the necessary food and clothing and housing of the people. While it is difficult to bring home the crimes of these good thieves and robbers, there is a deep conviction that we, "the common people," are the victims of a conspiracy to rob us of our necessary food as the Germans were to reduce us to political subserviency and slavery. It does not help us much to have it pointed out that even our own government is hoarding millions of tons of food not now needed by the army in order to save the food purveyors from a bad break in prices.

We look with horror and detestation upon the Bolshevik movement in Russia and its threatened inauguration in our own country and upon the I. W. W. propaganda, the twin of Bolshevism. There is no doubt that these destructive movements originated out of an oppressive economic condition imposed upon the poor people by the oppression of the rich and powerful. Starvation is the mother of Bolshevism. Feed and clothe and properly house the people or make it possible for them to do these things for themselves and they will be contented and happy; starve them and they will rebel and turn anarchists and Bolshevists.

With our fertile land and bumper harvests; our elevators filled to bursting with wheat; our cold storage warehouses crammed with meat, butter and eggs, it is increasingly more and more difficult for the common people to live. The war is over and yet the price of food and clothing and housing is soaring. Why? It becomes us with all our foresight and might to avert this economic tyranny and condition such as that which led to the downfall of Rome and Russia and threatens our own beloved land and people.

There is need for a careful organization of an economic army that shall in some way repel the aggression of this enemy within our own borders as cruel and merciless in its purposes and practices as were the prosecutors of the undersea assassinations that murdered the Lusitania victims and put 2,000,000 Armenians to starvation.

God and a steadfast purpose to do the right as He shall give us to see the right can only steer us clearly between the shoals and rocks that surround our ship of state and our economic and social interests.

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*Pastor, Bethany Presbyterian Church, Philadelphia.

Grow "Younger"

Younger in Body, Younger in Spirit, Younger in Ambition, Younger in Every Characteristic that Gives Greater Earning and Living Power, Greater Thought Power, Greater Pleasure Obtaining Power and Greater Health Promoting Power

THE *number of years a man has lived does not tell how old or young he is. A man is as old as or young as his energy, his vitality, his capacity for work and play, his resisting power against disease and fatigue.* A man is only as old or as young as his memory power, will power, sustained-thought power, personality power, concentration power and brain power. He is only as old or as young as his digestive power, his heart power, his lung power, his kidney power, his liver power. Age is measured by the age of our cells, tissues and organs, and not by the calendar!

Cultivate the Cells

Everybody knows that the body and brain are made up of millions of tiny cells. We can be no younger than those cells are young. We can be no more efficient in any way than those cells are efficient. We can be no more energetic than the combined energy of those cells.

By conscious cultivation of these cells, it is as natural as the law of gravity that we become more efficient, more alive, more energetic, more ambitious, more enthusi tic, more youthful. By consciously developing the ce in our stomachs we must improve our digestion. consciously developing the cells in the heart we mu increase its strength in exact proportion. By consciou developing the brain cells the result can only be mult plied brain power—and so with every organ in the bod

What we are and what we are capable of accomplishing depen entirely and absolutely on the degree of development of o cells. They are the sole controlling factors in us. *We* are on as young and as great and as powerful as *they* are.

There Is No Fraud Like Self-Deceptio

You may think you are young, strong, brainy, energeti happy, yet when compared with other men or women, you a old, weak, dull, listless and unhappy. You do not know wh you are capable of accomplishing because you have not begu to develop the real vital powers within you. The truth you are only a dwarf in health and mind when you can easi become a giant through conscious development of every ce tissue and organ in your body and brain.

By accelerating the development of the powers within yo you can actually become younger, as you grow older—yes, younger every way that will contribute to your health, happiness and prosperit

Conscious Evolution—the Secret

Swoboda proves that Conscious Evolution gives energy and vitality spare, digestive power to spare, self-reliance to spare, and gives man other desirable characteristics to spare. He proves that Conscious Ev lution makes people disease-proof, fatigue-proof. He maintains that possess sufficient vitality and energy and to keep the body in norm health under the most favorable conditions is no more health prosperit than to have only enough money from day to day to meet current penses. Great reserve health, great reserve energy are what we mus acquire if we are to successfully null fy the ravages of *time*, and to easil overcome every adverse condition and thus enjoy the benefit of our sources, the benefit of our health power and the advantage of our energy

Beware of Health Poverty

As Swoboda says, "there are individuals who seek work only when thei last cent is gone." Likewise, individuals live from minute to minute an from day to day, seeking health and energy only as they need them badly Conscious Evolution is for them—for everyone. It is a simple, scienti and practical system by means of which every part of the brain and bod is energized, strengthened, awakened, so that we become possessors of super health and mentality—the Swoboda kind of health and mentality Conscious Evolution makes for good fortune by developing the resour and the ability and power of personality.

Strange as it may seem, this revolutionary method of consciously awak-ening and developing weakened and lifeless cells requires no drugs medicines or apparatus of any kind. It does not require dieting, deep breathing, excessive exercising, cold baths, electricity or massage. It takes only a few minutes a day, yet so startling is the effect of Swoboda's system that you begin to feel younger, renewed, vitalized, re-energized after the very first day.

Conscious Evolution

Conscious Evolution must not be confused with Darwinian evolution, nor should Conscious Evolution be confused with Hindoo philosophies, auto-suggestion, self-hypnosis, gymnastics, or mere physiology, anatomy, histology, theosophy, morphology, medicine, pathology, exercise, New Thought, Christian Science, calesthenics, embryology or psychology.

Conscious Evolution is not an occult science, nor a metaphysical science, nor a divine science, nor a spiritual science, nor a material science, nor is Conscious Evolution a symbolical science, nor a hoping, wishing, longing and dreaming philosophy.

Conscious Evolution must not be confused with any of the conceptually symbolic systems of the secondary and tertiary type, and Conscious Evolution cannot be comprehended in any of the present day concepts in science and philosophy, including the science of biology.

Conscious Evolution must not be confused with any present day philosophies or sciences of a material or mental character.

Conscious Evolution cannot be understood by physicians, psychologists, physical culturists, philosophers, chemists, cosmologists or biologists of the present day.

Conscious Evolution is a new and original science, an exact science, a demonstrable science—a science of the evolution of and through Conscious Energy—a science of the Ultimate.

Conscious Evolution is the beginning of a new evolutionary era for the human race.

Conscious Evolution is the way and means to arouse, inspire, lead, advance and raise humanity to a higher level—mentally, physically, physiologically, psychologically, evolutionarily and creatively.

The aim of Conscious Evolution is to give the highest freedom from failure, misery, sin weakness and evolutionary bankruptcy, and to give the highest liberty to enjoy the full life, the better life, the higher life, the persistent life—the eternal life.

The aim of Conscious Evolution is to ascertain all of the truths of the universe—all of the principles, all of the laws and all of the elements and factors of existence—and to so employ them as to gain the greatest intensity or volume of the greatest good, as will harmonize with the Ultimate.

Conscious Evolution aims to establish conceptual law and order, through a higher consciousness of the principles of all phenomena. It aims to establish a concrete and definite and invariable realization of truth as it is.

Conscious Evolution aims to increase the power of each individual to adopt truth for self and to adopt self to truth.

Conscious Evolution overcomes weakness through power, feebleness through energy, fear through courage, nervousness through self-reliance, illness through health, misery through happiness, delusion through truth, failure through success by higher personal evolution through the creative power of the internal creator of the mind and body. Conscious Evolution requires no faith, for it uses a specific agent or avenue or means for the definite purpose of reaching the creative forces of each individual, and evolutionarily activating them, thus creating a rise in personal creation, through the process of evolution of the individual.

Conscious Evolution is based on the discovery of the origin, nature and laws of the LIFE PRINCIPLE. It is based on the new and demonstrable conception of the LIFE "SUBSTANTIA."

The aim of Conscious Evolution is to enable individuals personally to rise to the highest planes of existence, through action governed by a realization of principles and laws of demonstrable and ultimate truth.

The aim of Conscious Evolution is to raise humanity to the highest possible plane in mind health, civilization, laws, justice, science, philosophy, evolution, creation, destiny and the Ultimate.

ou Grow Older

What Others Have to Say:

“onscious Evolution has done all for me that you promised and I am radiating good health. I can hardly believe it myself, it has made a great change in me. I am in better condition than I have been enty years and am chock full of energy and ambition. Tasks that a burden to me in the past are now easy and a pleasure. I have oney to burn or throw to the birds, but if you were to offer me one and dollars in good hard cash and put me back where I was before ning your system, I would say, ‘Nothing doing.’ I enjoy the work ave mapped out for me and am impatient to get at it.”

SHALL BE SIXTY-SIX YEARS OLD NEXT AUGUST, f you were to see me right now you would say ‘Forty,’ and, fact, I am better, stronger, and have more energy than the ge man at forty. I have only you and your system to thank hese things, and I want to thank you from the very bottom rateful heart for what you have done for me. I am a man in every sense of the word, whereas I was only a fraction of an and rather a small fraction before profiting through scious Evolution.”

he strangest part of it all is that my hearing is greatly improved. muscles of my shoulders, back and abdomen are immense, and I have tten that I have a liver, kidneys, heart, or any other organs, except tomach which makes a loud call three times a day. I have lost all e for stimulants.”

“I AM SEVENTY-ONE YEARS OF AGE, and in three weeks your system has apparently made a new man of me. I am so enthusiastic over Conscious Evolution that it is difficult for me to control myself, and not do more than you say. I want to thank you for the interest you are taking in my case. When I wrote you for your instructions I was in a very desperate condition. I have never been sorry for one minute that I have written you. On the contrary, I want to thank you for what you are doing for me. I am getting along fine; I am a wonder to myself. It does not seem possible that there could be such a change in any one in such a short time.”

“When I tell some of my friends how quickly I was benefited by Conscious Evolution, they do not believe me. They think I exaggerate.”

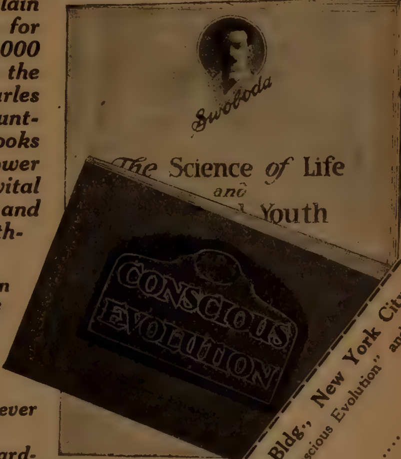
“One year ago I was an old man at forty; today I am a youth at forty-one.”

“I must state that the principle of your system is the most scientific and at the same time the simplest, I have ever heard. You do not misrepresent one single word in your advertising.”

“My reserve force makes me feel that nothing is impossible, my capacity both physically and mentally is increasing daily.”

“I am very thankful that the Lord directed me to Conscious Evolution through the Christian Herald.”

hese Amazing Books Are For You



Swoboda has published for distribution two remarkable books which explain system of Conscious Evolution and what it has already done. Write for se books—not because Conscious Evolution has meant so much to 325,000 er men and women, not because there is scarcely a prominent family in the ntry that hasn't at least one member a pupil of Swoboda, including Charles Hughes, Woodrow Wilson, Rockefeller, the Vanderbilts, the Goulds, the Hunttons, the Cudahys, the Swifts, Dr. J. H. Jowett—but write for these books ause they mean so much to YOU in multiplied living power, earning power d resisting power. They are big books filled from cover to cover with the vital ts about yourself and how you can acquire the degree of perfection in body and nd that you so much desire. They explain the dangers of excessive deep breath, excessive exercise, and excessive muscular development.

“Conscious Evolution” and “The Science of Life” will show you how you can rease the pleasures of life to a maximum—how to intensify them and how to make r life more profitable, pleasurable and joyous.

“Conscious Evolution” and “The Science of Life” are the A, B, C of evolun and persistent youth. These books explain Conscious Evolution and the human dy as it has never been explained before. They explain the Swoboda theory and the s of mind and body. They startle, educate and enlighten. They explain as never fore the reason for the evolution of the mind and body.

Regardless of how young you may feel, of how efficient you may think you are—regards of how active, energetic and alert you may consider yourself—regardless of how happy, w contented you may pride yourself on being—regardless of how healthy, wealthy or successful you may , you cannot afford, in justice to yourself, to miss the interesting and instructive secrets explained for first time in these startling new books.

A mere reading of “Conscious Evolution” and “The Science of Life” will so fill you with enusiasm and ambition, that you will not rest until you have yourself acquired the Swoboda nd of health and energy by cultivating and revitalizing intensively every cell, tissue and gan in your own system. Tear out the coupon on this page, write your name and address on , or write a letter or a postal card and mail it today. Even if you gain but one suggestion om them, you will have been repaid a thousandfold for having read them. I urge you by l means not to delay, not to say, “I'll do it later,” but to send NOW, while the matter is your mind. Remember, these books are absolutely free for you to keep—there is no arge or obligation now or later. Write NOW. Address

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THE DAILY MEDITATION

J. H. Jowett, D.D., C. C. Albertson, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D., W. W. Bustard, D.D.

The Wealth Which Is Not Money

SUNDAY. Rev. 3 : 17. "*Thou sayest, I am rich, and knowest not that thou art poor.*" The real measure of our wealth is how much we should be worth if we lost our money. Money is apt to hide or obscure other values. There is a glare about it which throws them to the shade, and it is only as this confusing limelight is removed that the real and vital worth is revealed. We speak of a man having died "worth so much." That is the banker's measure, but when the banker has finished his reckoning, what is there left? When the banker has gone the real test remains. What is the man worth? The personalty was valued at so much: now for the personality. How much is it worth? "He left $100,000." Yes, but what and how much did he take with him?

And thus we are beset by a sleepless enticement to regard personal possessions as more precious than personal worth. We are tempted to be keenly alert about things and numb or indifferent to the dispositions and acquisitions of the soul. It was this lure which presented itself to our Lord. The tempter came to him and sought to turn his gaze away from the supreme value to things of infinitely inferior worth. "All these things will I give thee if thou wilt fall down and worship me." "Things . . . thou!" That is the illicit and degrading barter. The tempter offers us things in exchange for the soul. He would degrade our personality by giving us toys to play with, leaving them in our hands in very precarious tenure. And that is the temptation which is being whispered and shouted on every side in our own day. "Things" for "thee." Let self "fall down" and the tempter promises to pile up our possessions. "All these things will I give thee." Who does not hear the enticement which is spoken in a hundred different ways? There seem to be many voices, but the sounds are ventriloqual and the speaker is one. He would confuse our minds and hearts by luring us into the delusion that things are the supreme worth of our life.

The New Testament brings out quite other measures and reveals incomparably more glorious worth. To turn from the gaudy glaring treasures of the earth to the riches of the New Testament is like passing from the paint, and artifice, and dead devices of the stage into the light of nature, and the sweetness of green pastures and the fragrance of the blowing corn.

And this is our true wealth, and this wealth remains even when our money suddenly finds wings and flies away. The apostle Paul lost all his things. "For whom I have suffered the loss of all things!" What had he left? "All things." "Having nothing, yet possessing all things." He was more than a millionaire in the inheritance of the glory which fadeth not away.

J. H. J.

The Peaceful Life

MONDAY. John 14 : 27. "*Peace I leave with you, my peace I give unto you.*" The greatest miracle in the life of Jesus Christ is the fact that though he was most bitterly hated, most relentlessly persecuted, he was most at peace. He was never anxious, never disturbed, never perturbed by any mere event. It is true he wept at the grave of Lazarus. It is true he sighed when he was about to confer the gift of speech upon a dumb man. It is true he was angry when he saw how his Father's house had been turned into a den of thieves. It is true that in Gethsemane for a passing moment he was heavy-hearted. Nevertheless, he was not at any time fearful or doubtful or disturbed. In the great crises of his life he was calm as the stars, unshaken as the sun. He knew the meaning of "inward peace subsisting at the heart of endless agitation." The Master's peace was a gift. What was its nature? Do the Scriptures give us any knowledge on this point? Is it not clear that it was the peace of perfect love? "Great peace have they that love thy law." It was also the peace of satisfying knowledge. "We know that all things work together for good to them that love God." It was the peace of an eternal and infinite alliance, the peace of the consciousness of a power not of earth, a power superior to earth.

C. C. A.

The Old Paths

TUESDAY. Jer. 6 : 16. "*Ask for the old paths, where is the good way.*" If I were asked to furnish a first glimpse of those few scattered Christians of the first Church, I would reply that they were simple folk. Unencumbered by machinery and traditions and caste and ritual, they moved freely over the whole realm of opportunity. Stephen and Philip might be appointed to serve tables while Peter and John preached; but if Stephen and Philip preached as helpfully as Peter and John, they were invited to do so. No Church can grow, no country can develop, unless there be this freedom of opportunity, this simple aim, this one thing for you and me to do. The early Christians knew what the one thing was, they did it simply and faithfully, and they changed the viewpoint of the world.

These are days when every institution seeks to justify its usefulness by propaganda. The one catholic and worldwide Church of Christ has grown directly from the little societies of early Christians. As they drew inspiration from their Bible, so shall we draw inspiration from ours. As they brought ancient wisdom to bear on modern problems, so shall we follow their example. What we read of old times bears on what we do in the Twentieth Century. Our schools and colleges tell us that we learn much by fighting over again the battles of Greece and Rome. These Christians fought the biggest battle of all, and it continues unto this day.

P. W. W.

Petrified Trees

WEDNESDAY. Rev. 2 : 4. "*Nevertheless, I have this against thee, because thou hast left thy first love.*" The church at Ephesus had lost its love power since Paul and John had been her pastors. It may be that some churches today are feasting upon the apples of prosperity while not caring for the garden of the Lord. It is said that the Apostolic Church had power rather than influence, while we have more influence than power. Peter had neither silver nor gold, but he had the divine power of healing for the cripple. It may be that pure and undefiled religion has been adulterated with worldliness and ease. Some have chosen Barabbas instead of Christ, evolution instead of revelation. The tree of life in the garden of the Church has become like the petrified agate trees of Arizona, beautiful to look upon, but with no fruitage and no life coursing through their veins. Some churches are polished relics of former greatness, soulless petrifactions, magnificence in ruins. Wealth may adorn, culture and refinement may polish, but the spiritual avenues are closed to the inflowing of divine love. How are the mighty fallen! Changed into stone, gleaming in galvanized splendor!

Only repentance and rebaptism will restore such to the first love of Christ. God's ocean tides are ready to fill when we are ready to receive. The church is not only to make good men better but to make bad men good, not only to care for the ninety and nine, but search for the wandering one. She should add daily such as are being saved to her membership. Saving others is a true indication of our own salvation. Electricity applied will make the muscles of dead animals appear alive; so fine oratory, elegant essays, beautiful rhetoric, personal magnetism may galvanize spiritually lifeless congregations so they will look like life, but they must be quickened with divine energy if they are to be numbered among the people of the living God. How glorious to know that our youth may be renewed like the eagle's; our life saved from destruction, crowned forever with the Father's loving kindness and tender mercies! Our guilty conscience may be cleansed, made as peaceful as the bosom of Christ, stainless as angels' robes. Without Christ, sin will find you out; with Him, never!

E. W. C.

Precious Ointment and Baskets

THURSDAY. Mark 14 : 8. "*She hath done what she could.*" It was a nameless woman who annointed the feet of Jesus with precious ointment; but her sufficient reward was in his words, "She hath wrought a good work on me." It was a nameless publican who made the prayer, "God be merci- to me a sinner;" but his immortality is in the commendation, "He went down to his house justified." It was a nameless Samaritan who ministered to the wounded traveler on the Jericho road; but what greater praise could he desire than this: "Go thou and do likewise."

Not long ago the newspapers made mention of a young man who had been honored by our civil authorities for saving the life of a drowning woman. But let us have the whole story. His mother was a Christian woman who had been left a widow with two sons. One of them shared his mother's religion and with Christian devotion wove baskets to support her. The other spent his days with boon companions at the wharves, and on hearing a woman's cry for help he plunged in and saved her. Which of these twain, think you, was the real hero—the son with the medal or the crippled wage-earner in the humble home?

Let this hearten those who, with high purposes and aspirations, are hampered by the close conditions of humble life. A name in the newspapers is of little moment to such as have reason to believe that their names are written on their Saviour's hands. The supreme reward of Christian fidelity awaits us at heaven's gate. "Well done, good and faithful servant! Enter thou into the joys of thy Lord!" What are the trumpetings of fame to a welcome like that? So, with our weakness resolved into strength and all handicaps removed, we shall at last receive our promotion to higher tasks.

D. J. B.

The Church That Succeeds

FRIDAY. Joshua 1 : 8. "*Thou s have good success.*" The Chu of Christ has as much right to l forward to spiritual success as business has to expect commercial s cess. God promises his people succ if they will but fulfil the conditi which make for it. The Church Christ is facing the greatest oppor nities of its history, and in this new the Church that succeeds must be

First, a Church which preaches truths of the Gospel. We do not nee new Gospel, but we need the old Gos anew—the Gospel in which the fun mental truths are emphasized and m once again are told that Christ came save them; that through the sheddi of his blood they can have remissi of sin, and that above us is a God w loves and cares for all.

Second, the Church that succee must live the truths that it believ The truths preached from our pulpi must be lived by the people in t pews. Truth must be put into actio What the truth needs today is life a an opportunity to express itself in deed

Third, the Church that succeeds mu have a humanitarian love for the peopl When Christ was here he fed the mu titudes and cared for the people. Th work which he did he left the Churc to carry on. Human interests mu come before material interests. Th people of God must have a saving lov for the people that are lost.

Fourth, the Church that succee must be a soul-winning Church. Th great thing after all for which Christ lef his Church in the world was to save It is not only true that the individua who wins souls is wise, but the Churc which wins souls is wise. The Churc must reproduce itself; and the only wa it can do this is through the new live which are born again into the Kingdom of God.

W. W. B.

Camouflaging the Soul

SATURDAY. Rom. 7 : 24. "*O wretched man that I am! who shal deliver me from the body of this death?*" Sin is like a dead body, ever dragging the soul down. It is an ever present evil dwelling within and without the manhood. Paul's way of freedom from the monster was through Jesus Christ the Lord, "who hath made us free from the law of sin and death." Hell is where sin is; heaven is where love is. Sin must appear to be sin before it is removed. The soul must cry out, "Against thee, and thee only, have I sinned." Sin is wilful disobedience to God and his laws. To eat the forbidden fruit and excuse your fall by saying, "Evil, be thou my good," is to presume against the Almighty. Mercy is often hoped for as one plunges deeper into sin. How terrible to make the goodness of God a reason for continuance in evil ways! Some say, "I can be forgiven on a dying bed, and thus secure the pleasures of both earth and heaven;" but such presumptions only sink one into deeper perdition. Such hopes are vain.

Riches, honors, pleasures camouflage the soul's real condition. It is equivalent to saying, "I have much goods, lofty honors, great influence; soul, take thine ease, be merry. All is well that ends well. I can make my peace with God at last. He is love and mercy." But at the last, sin hardens the heart till it is past feeling, and the Holy Spirit of God, ceasing its strivings, takes its everlasting flight.

E. W. C.

HOME WITH A CAPITAL "H"

By
CHARLES M. SHELDON

THERE was never a time when the word Home should be spelled with as big a capital as now. Home means more to hearts of men and women the d over than ever before, for never re have the homes of the whole d been so torn with grief.

ow our boys have come back men, t they before took for granted in way of comforts and protection now appreciate and thank God For have they not been for the homeless?

ox-cars and haymows their sleeping ns; the wooden bench their easy ir; the mess kit their china and er.

ome so far away! How dear it v as the days went by! How they h they had been more helpful! at a forlorn world without a Home dream of!

ome, Mother, Dad! Now they ow the admonitions and warnings Mother and Dad were all right, for they not seen many a fine fellow in the face of temptation while they had remem- ed and had come back clean, with a glad heart, the old Home?

Mother and Dad have learned things, too, as they ve kept the Home fires burning; with their hearts oss the sea they have made a big fight to grow ger and broader in thought and sympathy for uth with all its problems, hopes and ambitions; ying that they might not be found wanting or nar- v by the boy in khaki as he returns to them.

OMETHING happened in my home the other day that has made me think hard. I am going to tell u about it. My faithful cook had gone on a vaca- n, and shortly after she left a member of the nily became seriously ill. I had two nurses to cook besides the many telephone and door-bell calls answer.

So when a young friend, a girl of nineteen, begged let her come for a few days to help me I thought it uld be lovely to have her with me. This girl, who ways looked so dainty and attractive, I was sure uld be a comfort, as I had no daughter of my own.

At all times, but especially at a time like this, I had en careful to keep things clean and in order; when my little friend asked to make biscuit r supper she went into a white enameled tchen, clean and sweet. When she came out, e little hard biscuits baked, disorder and our reigned everywhere. Shelves, stove and or were as if a whirlwind had struck them. was really embarrassed, but she did not seem notice it at all, seemingly thinking that was e only way it could be done. So I cleaned p my kitchen and said nothing.

Each day following a surprise came to me in hat I called thoughtlessness. When she used he electric iron to press her dainty blouse he iron and board were always left for me to ut away. When she took books from the ookcases the doors were never closed, and the ooks were left anywhere in the house or on the orch after they had been read. The dainty edroom I gave her—well, after the second ay I did not want to look into it.

And yet she is a lovely girl, but one who has ot learned that disorder and restfulness are ot found in the same house, that poise and uietness are hard to find in confusion.

This is why I am thinking and wondering if ur daughters are going to measure up to our ons who have come from the hard school 'Over There," or if they, too, should stand "at ttention" for a while.

The only way of heating houses in China. This is why so many layers of clothing are worn

Homes a National Asset

By EDWARD N. HURLEY, Chairman U. S. Shipping Board

TO MY mind nothing is so important to the future of our country as the question of homes for our people. One of the reasons the French were so courageous and fought so hard was to protect their homes. There are 8,000,000 persons who own their own homes in France, and I am certain there will be very little Bolshevism in that great country, for this reason. Employers should encourage their employees to own their homes. A man who owns his own home is a better citizen, his family is better provided for, and he is a better workman when he carries on his shoulders the responsibility of a home.

In my companies we have for years urged men to buy their homes, and we are now arranging to help finance them through outside sources, we assuming a certain responsibility. The Own-Your-Own-Home movement is a great patriotic movement that should enthuse and encourage every one to buy a home. Some standard method of purchasing a home should be worked out whereby the purchaser could pay a small amount down and carry the balance at a reasonable rate of interest with a certain percentage of the value of the house charged off annually for depreciation. Insurance premiums should also be figured in, and the story told in a simple way, so that the owner would appreciate that an investment of this kind would be the best he could make.

There is a feeling on the part of many men that it is cheaper to rent a home than to purchase one. This should be figured out so as to prove to them that it is not so, by citing the example of a $4,000 home on which $500 is paid down and the balance paid in seven years at the rate of $500 a year. Allowing 5 per cent. for depreciation, at the end of seven years the house would represent a negotiable investment of $2,600. Most men would find it difficult to save this sum in twice the time in any other wav.

The · Sea

The · Sea · is · deep · and · very wide,
Great · ships · go · out · on · every tide,
And · we · will · follow · when · we're grown,
With · ship · and · cargo · of · our own.
· Elizabeth · FitzHugh ·

The Home in China

WHEN asked in the winter time if he is cold, the Chinese man replies as a matter of fact, "Of course."

He is always cold. His very blood is congealed, because he knows nothing of artificial heat. When out of doors he is usually indoors under the canopied streets, and when in the house he might just as well be outside as far as warmth and privacy are concerned.

On the streets canopies are arranged to keep off the sun and rain and in the house big windows without any glass and often without even the thin paper used as panes, let in all the cold winds.

The Chinese haven't yet adopted the Western method of piling one story on top of the other, but spread their houses all over the ground. A man builds as many rooms as he can afford and brings a garden or two within his abode.

"How do they manage to keep even a little bit warm?" some one wants to know.

"By wearing layers and layers of wadded clothing," is the answer. Father and mother and all the family regulate the number of layers by the temperature. The rich families wear silken kimonos lined with fur and the poor ones many thicknesses of cotton goods. Nobody wears any underclothes or night wear. They wrap themselves in quilts at night and lie down to some sort of dreams.

The stranger who meets a man in the winter often fails to recognize in the slim person he sees in the spring the very fat man he remembers. This bulky form of dressing is hardest on the little children. Often they are so padded that if they happen to lose their balance and fall down they have to stay there until some one comes along and stands them on their feet again.

The houses in China are not numbered, but huge lanterns painted scarlet and made of strips of bamboo and oiled paper hang on either side of the entrance with the resident's name on them in black characters. Some of these lanterns are so huge that the fat man of the circus would have plenty of room inside once he squeezed through the opening.

There are no fireplaces or stoves in the houses and consequently no chimneys, although by degrees a few chimneys are throwing their silhouettes against the sky as Western manufactories, electric light plants, and water-works are finding their way into China.

Brass foot-warmers and hand-warmers are used by some of the Chinese. A live cake or two of charcoal is put in with the ashes and thus heat is conserved for a couple of hours. People frequently carry around portable furnaces containing embers and coal. Every little while they pause in their work or play to warm themselves. These crude methods of getting warm are "life savers" to the poor women with their "lily feet," who on account of their helplessness are unable to get any exercise.

A "k'ang" or "brick bed" made of adobe bricks is the family bed. The whole family huddle on this one warm spot to sleep. A fire is made under this brick platform and one is apt to wake up freezing when the fire dies out, or come very near being roasted alive.

In certain parts of China where the missionaries have penetrated the people are beginning to know what it means to be more comfortable in the cold weather.

No traveler to China ever quite makes up his mind which is the filthiest place in the republic. After visiting the northern part he is convinced that nothing could possibly be worse until he gets to south China; then he changes his mind.

The Chinese have absolutely no idea of the first rules of sanitation.

A Hint for Fastening Corners

IN HEMMING towels or napkins much time is saved if, instead of tying the ends of the threads—eight of which will be left on each towel—the foot of the machine is raised, the hem turned on the needle while it is in the last stitch at the end of the hem, the foot lowered and ten or twelve stitches taken through the first stitching of the hem. The thread may then be cut off short, or close to the stitch. Such a fastening is much stronger than the old way, and is by far more quickly and easily done; the old way requiring eight or ten motions on each corner to tie and cut the threads, while the above requires but four or five. Here we are practicing the new efficiency; in other words, economy of motion.

THE WORLD NEWS OF THE WEE

Brooklyn Transit Strike

RIOTING and widespread disorder accompanied a strike of the employees of all the Brooklyn transit lines which began on August 6. Subways, elevated railways and surface lines were involved, and there was almost complete suspension of service not only in Brooklyn but between Brooklyn and Manhattan. Some 5,000,000 passengers a day are carried normally on the lines involved, all of which for several months have been operated by Lindley M. Garrison, formerly Secretary of War and now receiver for the United States courts. In point of importance of territory served, the vast interests involved and the determination of both sides to see the fight carried through to a finish, the strike was probably the largest and most significant of the country's street railway disturbances. The principal demand of the employees was recognition of their union. A twenty per cent. increase in wages, they declared, was incidental. The receiver, actively supported by United States Judge Julius M. Mayer, flatly refused to deal with the union, but a compromise was reached and the men returned to work on the 10th.

Threats of a strike on all New York City's transit systems and of the New York police, failed to materialize. The latter are being unionized.

Eastern Europe in a Turmoil

ARCHDUKE JOSEPH, nephew of the old Emperor Francis Joseph of Austria-Hungary, took over the government of Hungary on August 6 while the Rumanian army occupied the capital. The Rumanians, coming westward from the River Theiss against the positive commands of the Peace Conference, entered Budapest on August 4, completed their occupation the day following, and served on the de facto government an ultimatum requiring an agreement by the same evening to surrender to Rumania virtually all the transportation facilities, farm and factory machinery and food left in the country.

The developments in the East were so sudden that the Peace Conference had little opportunity to do more than protest before Budapest had been seized. Mandates had been sent to the Rumanian government ordering it to bring its invasion of Hungary to an end, and to observe the conditions of the armistice, but these were disregarded. When the news of the ultimatum reached Paris, Nicholas Misu, of the Rumanian peace delegation, was called before the Supreme Council and received a communication for his government declaring the ultimatum would not be recognized.

As a next step, Herbert C. Hoover, head of the Inter-Allied Relief Commission, sent a message to Bucharest that no more foodstuffs would go either to Rumania or Hungary until Rumania agreed to abide by the edicts of the Conference. An embargo on shipments to Hungary was necessary, he said, because the Rumanian forces were seizing all the food intended for consumption by the Hungarians. Later he left Paris for the Near East.

The Peace Conference on the 10th made public a note to Roumania which indicated a complete break by the latter from the allied powers.

Japan's Shantung Announcement

VISCOUNT UCHIDA, Japanese Foreign Minister, issued his expected statement on Japan's intentions with regard to Shantung on August 5. Japan, he said, does not intend to claim rights in the province which would impair Chinese sovereignity and he promised a withdrawal of Japanese troops as soon as "an agreement is concluded with China." The statement was in line with other Japanese announcements in Tokio, Washington and Paris, and seemed to have disappointed President Wilson, who had been anxiously awaiting it, for he followed it the following day with a statement from the White House. The agreement with China, referred to by Viscount Uchida, has reference to the treaty of 1915 with its supplementary understanding of 1918. The President says this may be misleading to Americans, and declares unequivocally that in the exchange of opinions in Paris which led to the agreement on the Shantung settlement as incorporated in the peace treaty, "I felt it my duty to say that nothing that I agree to must be construed as an acquiescence on the part of the government of the United States in the policy of the notes exchanged between China and Japan in 1915 and 1918."

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Scene at Brooklyn Bridge, showing the indescribable congestion brought about as a result of a strike of Brooklyn Rapid Transit employees. Connection with Manhattan was practically cut off

Secretary Lansing Testifies

ROBERT LANSING, Secretary of State, was before the Senate Committee on Foreign Affairs answering inquiries on the developments in the Peace Conference. He was asked if the Shantung award was necessary to obtain Japan's signature to the League of Nations Covenant.

"I don't know," replied Mr. Lansing.

"Do you think Japan would have signed it without Shantung?" he was asked.

"I think she would have signed."

"Then why did you yield?"

"We were subject to the decision of the President of the United States," answered the Secretary.

"Then it was his decision?"

"Necessarily."

"What reasons did the President give for it?"

"He gave no reasons."

Discussing the famous "fourteen points," Mr. Lansing said they had been followed "as far as we could follow them."

Senator Johnson asked if the Shantung decision came under the principle of self-determination.

"No, sir," was Mr. Lansing's reply.

"Am I correct in saying it violates the principles of self-determination?" the Senator asked.

"Yes," said Mr. Lansing.

Consideration of the peace treaty in the Senate was virtually shelved during the week ending August 11, while some effort was made to solve the question of the high cost of living and meet the railroad employees' demands.

Andrew Carnegie Dead

ANDREW CARNEGIE, iron master, philanthropist, author, died at his home in Lenox, Mass., on August 11, at the age of eighty-three. One of the most picturesque of the American industrial giants, he came to the United States from Scotland when he was thirteen. In 1901, when he was sixty-five, he sold his steel interests to the steel corporation and retired with a fortune of more than $350,000,000, which he announced he intended to give away. His gifts to education and libraries, and in the cause of better international relations, have totaled more than $300,000,000. Some 2,000 cities, towns and villages all over the world boast a "Carnegie Library."

RELIGIOUS

From Clean Play to Clean Lives. One of the Protestant churches of Buenos Aires has recently spent $6,000 in setting up and equipping a playground for the children of the neighborhood.

Week-Day Religious Teaching. St. Mark's Episcopal Church of Toledo, Ohio, has organized a week-day school for religious education, to open in September. Public school pupils may attend an hour a week and will receive credit in the regular school course.

Breaking Down Idols. During a revival month at Hissar, India, new converts to Christianity demolished 183 places of h worship. In over 1,500 meetings the a total attendance of 57,400 people; tracts were sold, and 1,907 persons wer licly baptized. A heathen priest wh converted brought 101 people from his to be baptized.

Methodism in Town and Country cording to the latest surveys 1,893,217 bers, or fifty-four per cent., of the Met Episcopal people are classed as rural; 7 members, or twenty-one percent., are as semi-rural; the other twenty-five pe live in towns and cities.

Home Missions in China. At a conference of Chinese Christians, steps taken for the formation of a Chinese Missionary Society. It is expected tha nite work for the evangelization of Chi the Chinese will soon be started in Ha The Chinese church is experiencing a mi ary awakening similar to that which fol the famous Haystack Prayer Meeting i American churches.

Reds Work Monks. A Bolshevist o wireless report of August 5 announced the Congress of Soviets at Nizhni Nov had decided to close all the monasteries a send the monks to work in the rear of the

Chapman Home Minister's Ret Mrs. J. Wilbur Chapman, widow of the evangelist, has given her summer hom Montreat, N. C., to the Mountain Re Association to be used as a vacation hom Presbyterian ministers.

DOMESTIC

Millions of Hungry Children. Department of Labor announces that bet 3,000,000 and 6,000,000 children in the Un States are hungry because their parents not making wages enough to feed t Twenty-five per cent. of all school chil says the same authority, are insufficie nourished.

The Nonpartisan League. Lynn Frazier, Nonpartisan League's governor North Dakota, will be a condidate for Presidency. An effort will be made to dev the League into a national organization. Frazier platform will apply to the countr large the principles of state socializatio they have been worked out in North Dak An appeal will be made to the labor as as the farmer vote. Eugene F. Foss, form governor of Massachusetts, has announ his candidacy for the Democratic nominat for the governorship on a platform of gove ment ownership of all public utilities.

Food for Europe. The United State sending an average of $11,000,000 worth food to Europe daily, the Department Commerce reports. Food exports in the mo of June totaled $356,141,856.

Aerial Fire Patrol. The governmen aerial patrol, on August 5, had flown m than 35,000 miles over California this seas and had discovered fifty-six forest fires. service has been extended to the forests Oregon.

Paying Britain's War Debts. The Se retary of War has announced that the Briti government had handed to the War Depa ment a check for $35,000,000 in full payme of the balance covering munitions bought England from the government of the Unit States.

Gives $3,700,000 for Music. George Eas man has made a gift of $3,700,000 for a mus school and symphony orchestra in Rocheste N. Y. His purpose is to make Rochester o of the country's musical centers.

No Referendum in Maine. Petitions i Maine for a referendum vote on the nation Prohibition amendment are without effec The state supreme court decided such a election would be unconstitutional. Ratifica tion of the amendment by the state legislatur will stand.

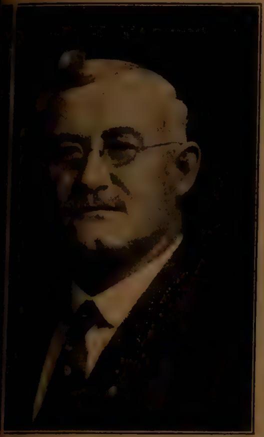
The American Soldier. The Prince o Monaco has paid a warm tribute to the Ameri can soldier. He said that some 200,000 of th men had visited Monte Carlo, and there ha not been a single case of misconduct amon them.

Working Twenty Days a Year. Henry Ford says that no farmer need work more tha twenty days a year to get full production fron his land. Mr. Ford based his estimate of the labor necessary on the use of improved machinery.

Welcome for Second Division. The famous Second Division which stopped the Germans at the Marne received its official and national welcome home in New York on August 8 when it paraded up Fifth Avenue.

my, navy and marine corps all were nted in the units of the division, which ded as the most typically national of divisions.

CKING THE PRESIDENT. Francis J. gan, president of the Democratic Club sachusetts, in a letter to Homer Cum- chairman of the Democratic National ittee, demanded that President Wilson udiated by the National Committee ad out of the party. The letter was by Mr. Finnergan and two democratic senators and fifteen democratic members he state House of Representatives. The ident is accused of "wrecking the party," "holding it up to ridicule." Fourteen lemnatory clauses are contained in the r.



G. Lee, president of the Brotherod of Railway Trainmen,' now deanding government ownership of the railroads

NION WOMAN A BUREAU CHIEF. Miss ry Anderson was appointed on August 7 ctor of the woman-in-industry service of Department of Labor. She is the first nan labor unionist to have a place in the ernment.

OLOMBIAN TREATY HELD UP. Because of ent decrees by the Colombian government cting foreign oil interests, the Senate once re sent back to the Foreign Relations mmittee on August 7 the treaty with Colbia which it was about ready to ratify.

ACIFIC FLEET REVIEW. The new Pacific t, completing its voyage from the Atlantic, s reviewed at San Diego on August 7 by retary of the Navy Daniels.

ADMINISTRATION'S ARMY PROGRAM. Genl Peyton C. March, Chief of Staff, presented the Senate Military Affairs Committee on gust 7 the government plan for a permant military organization. It calls for a ace army of 576,000 men, universal training youth of nineteen years, and an annual penditure of $900,000,000.

THE PRINCE OF WALES. The Prince of ales arrived at St. Johns, N. F., on August 11 a trip through Canada and the United ates. While in the United States he will be e official guest of the government. King bert of Belgium, with his son, will start for e United States the middle of September.

ASKS REPEAL OF WHEAT GUARANTEE. M. C. Atkeson, Washington representative the National Grange, told the Senate Agriltural Committee on August 8 that "the rmers are praying for" the repeal of the 2.26 a bushel wheat guarantee.

INCREASE IN PRICES. The National Conrence Board on August 8 issued a table of creases in the cost of living for the five-year eriod beginning in 1914. The table showed he increased cost of food amounted to 85 per ent.; shelter, 28 per cent.; clothing, 100 per ent.; and fuel, light and heat, 57 per cent.

FOREIGN

DANGER FOR BRITAIN. J. Austen Chamberain, Chancellor of the Exchequer, told the ouse of Commons on August 7 that "if we ontinue spending at the rate we are now, and we do not materially increase exports, we re headed straight for national bankruptcy." educed imports and increased exports, he aid, was all that would save the country.

STRIKE IN SIBERIA. All trains, including the ilitary, on the Trans-Siberian railroad opped running on August 4 when the emoyees struck for higher wages and payment in other than Siberian money. John F. Stevens, American railroad expert, continues in charge of the railroad with an inter-allied commission working with him. The strike has added materially to the danger of American and other troops scattered along the railroad.

FLIES UNDER ARC DE TRIOMPHE. A French aviator, Lieutenant Godefrey, flew under the Arc de Triomphe in Paris on August 7. He came down the Champs Elysees at a speed of 110 miles an hour and within fifteen feet of the pavement. The wings of his machine were within seven feet as wide as the opening in the arch, but he passed through without the slightest difficulty.

UNREST IN JAPAN. Dispatches reaching the United States on August 7 said Japan was in the grip of what virtually was a general strike. All industries were effected. The workers were demanding from thirty to sixty per cent. increases in wages, and full pay from their employers while they were on strike. Employers, the advices added, were granting the latter demand and urging the government not to repress unionism.

WARNING TO JAPANESE. The Shantung dispute, aggravating other racial troubles, caused the Chinese government on August 5 to warn all Japanese in Peking to remain indoors after dusk.

IT'S NOW EARL HAIG. Field Marshal Sir Douglas Haig, commander-in-chief of the British armies, who has been raised to the peerage for his war services, has chosen as his title Earl Haig of Bemersyde.

CUBAN ELECTORAL REFORM. The electoral reform bill written for Cuba by Major-General Enoch H. Crowder, U. S. A., was adopted by the Senate on August 7 and became the law when the president's signature was attached.

BOLSHEVIST SUBMARINE SUNK. Two British destroyers, in a battle in the Baltic Sea on August 6, sank a Bolshevist submarine.

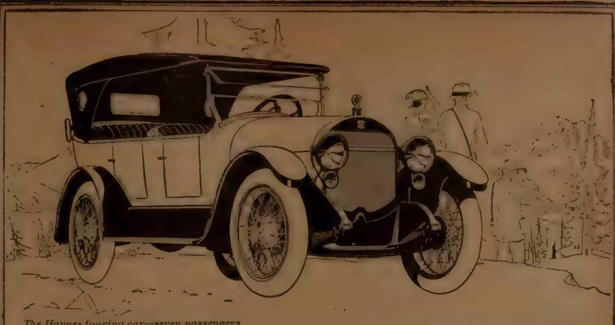
EUROPE'S FUEL SITUATION. Shipping and fuel representatives of France, Belgium and Italy met Herbert C. Hoover, head of the interallied relief organization, in Paris on August 5 to discuss the European coal situation. Production is 35 per cent. below normal and an effort is being made to avert what the conference termed "a disaster." Mr. Hoover said Europe would have to solve the problem because no help could be expected from the United States so long as no shipping for coal cargoes is available.

TRYING THE KAISER. Andrew Bonar Law, government leader, told the British House of Commons that the Allies have not altered their determination to bring the Kaiser to trial in London, but that action would have to await ratification of the peace treaty.

Walter D. Hines, Director-General of Railroads, one of the three men appointed by the President to investigate the acute conditions facing the country as a result of the railroad situation and the high cost of living, and to plan a definite program to cope with these problems

AUSTRIA PROTESTS LOSS OF TERRITORY. The Austrian peace delegation on August 6 handed to the Peace Conference their counterproposals to the peace terms. They objected primarily to the loss of so much of their territory and to what they regard as an overcharge for reparations. While the delegates indicated their intention of signing the treaty regardless of its terms, they expressed their earnest hope for some modification.

Continued on next page



The Haynes touring car—seven passengers —twelve cylinders—cord tires—five wire wheels standard equipment. Price $3450.

This advertisement copyrighted, 1919, by The Haynes Automobile Company

CHARACTER IN THE HAYNES
CREATES VALUE IN YOUR INVESTMENT

THE new 1920 Haynes has the four factors of character which are essential to the full realization of the value a car should give its owner. Well-rounded character is impossible in a car if one of these factors is missing. Haynes engineers and designers, with the exact training resting upon the twenty-six years of Haynes success, combine these four factors of car-character with the expertness of the mechanical engineer and the artistry of the professional body-builder and finisher.

BEAUTY—STRENGTH—POWER—COMFORT —these are the four factors of character which combine to place the new 1920 Haynes in its superior class. The dependable, velvety power of the Haynes engine, the sturdy strength of the Haynes chassis, the easy comfort of the roomy seats—all these are augmented by the classic beauty of the car itself.

The new 1920 Haynes is sold at a price you can afford to pay, at a price which is economically consistent with the genuine worth of the car.

Deliveries are being made as rapidly as possible, but we ask you to bear in mind the fact that no Haynes car leaves our plant until it has the full approval of the responsible heads of departments whose duty it is to certify that the car in every respect is up to Haynes standards. If you have no Haynes dealer near you, write us and we will advise you where to buy your new Haynes.

The Haynes Automobile Company, Kokomo, Ind., U. S. A.

1920 "LIGHT SIX"

Open Cars	
Touring Car—7 Passenger	$2685
Roadster—Four doors, 4 Passenger	2685
Closed Cars	
Coupé—4 Passenger	$3300
Sedan—7 Passenger	3550
Limousine—7 Passenger	4200

Cord Tires and Wooden Wheels
Standard Equipment

1920 "LIGHT TWELVE"

Open Cars	
Touring Car—7 Passenger	$3450
Roadster—Four doors, 4 Passenger	3450
Closed Cars	
Coupé—4 Passenger	$4000
Sedan—7 Passenger	4200

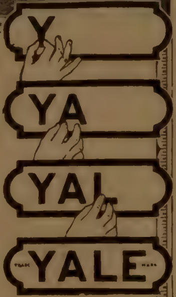
Cord Tires and Five Wire Wheels
Standard Equipment

Prices are F.O.B. Kokomo

A new catalog, beautifully illustrated, will be sent on request. Address Dept. 823

The Haynes, AMERICA'S FIRST CAR, now exhibited by the government at the Smithsonian Institution, Washington, D. C., was invented, designed and built by Elwood Haynes, in 1893.

1893—THE HAYNES IS AMERICA'S FIRST CAR—1919



Build Now and Build *Right!*

WHILE you are planning, insure your money's worth by specifying "Yale" Builders' Locks and Hardware throughout the house, on front, rear and inside doors, everywhere in and about the house where Builders' Hardware must go.

You get more than mere money's worth with "Yale."

You get protection positive, safeguarding your possessions and the lives of your family.

The finely conceived designs that are a delight to the eye—the perfect service—give you a sense of satisfaction that make you say to the visiting friend — "Our home is equipped with Yale Hardware."

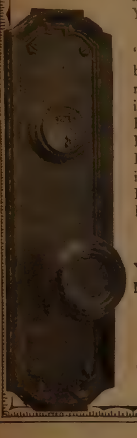
See your architect and hardware dealer about Yale Builders' Locks and Hardware, *early*. They both know and appreciate Yale quality.

Every genuine "Yale" product bears the trademark "Yale"—See it on Yale Builders' Hardware, Night Latches, Padlocks, Door Closers, Cabinet Locks, Bank Locks, and Chain Blocks.

The
Yale & Towne
Manufacturing Co
9 East 40th Street
New York City

Chicago Office:
77 East Lake Street

Canadian Yale & Towne
Ltd., St. Catharines
Ontario



President's High Cost Remedies

PRESIDENT WILSON, after several days' consultation with his cabinet and a special government committee, has evolved the Administration program for combating mounting prices in foodstuffs and other necessaries.

The President's remedies for the existing distressful conditions of living were:

1. The passage of the Peace Treaty.
2. The sale of surplus stocks of both food and clothing in the hands of the Government.
3. The drawing out of storage and putting upon the market certain stocks in private hands.
4. The extension of the present Food Control act, both as to the period of time during which it is to remain in operation, and as to the commodities to which it shall apply.
5. The passage of a statute providing a penalty for profiteering.
6. The passage of a law regulating cold storage as it is regulated by the laws of the State of New Jersey, which limits the time during which goods may be kept in storage, prescribes the method of disposing of them if kept beyond the permitted period, and requires that the goods released from storage shall bear the date of their receipt.
7. Passage of a law providing that all goods released from storage for interstate shipment should have plainly marked on each package the selling or market price at which they went into storage.
8. Provision of law providing that all goods destined for interstate commerce should, in every case, where package makes it possible, be marked with the price at which they left the hands of the purchaser.
9. Formulation of a law requiring a Federal license of all corporations engaged in interstate commerce and embodying in the license or in the conditions under which it is to be issued specific regulations designed to secure competitive selling and prevent unconscionable profit in the method of market.
10. Passage of the bill now pending before Congress, proposed by the Capital Issues Committee, for the control of security issues.

THE President's address before a joint session of Congress met with repeated and enthusiastic applause. The more notable of his phrases follow:

"We must face the fact that unless we help Europe to get back to her normal life and production, a chaos will ensue there which will inevitably be communicated to this country.

"For the present, it is manifest, we must quicken, not slacken, our own production. We, and we almost alone, now hold the world steady. Upon our steadfastness and self-possession depend the affairs of nations everywhere. It is in this supreme crisis—this crisis for all mankind—that America must prove her mettle. In the presence of a world confused, distracted, she must show herself self-possessed, self-contained, capable of sober and effective action. She saved Europe by her action in arms; she must now save it by her action in peace. In saving Europe she will save herself, as she did upon the battlefields of the war. The calmness and capacity with which she deals with and masters the problems of peace will be the final test and proof of her place among the peoples of the world.

"And, if only in our own interest, we must help the people overseas. Europe is our biggest customer. We must keep her going, or thousands of our shops and scores of our mines must close. There is no such thing as letting her go to ruin without ourselves sharing in the disaster.

"In such circumstances, face to face with such tests, passion must be discarded. Passion and a disregard for the rights of others have no place in the counsels of a free people.

"We need light, not heat, in these solemn times of self-examination and saving action. There must be no threats. Let there be only intelligent counsel, and let the best reasons win, not the strongest brute force. The world has just destroyed the arbitrary force of a military 'junta.' It will live under no other. All that is arbitrary and coercive is in the discard. Those who seek to employ it only prepare their own destruction.

"We cannot hastily and overnight revolutionize all the processes of our economic life. We shall not attempt to do so.

"These are days of deep excitement and of extravagant speech; but with us these are things of the surface. Every one who is in real touch with the silent masses of our great people knows that the old strong fiber and steady self-control are still there, firm against violence or any distempered action that would throw their affairs into confusion.

"I am serenely confident that they will readily find themselves, no matter what the circumstances, and that they will address themselves to the tasks of peace with the same devotion and the same stalwart preference for what is right that they displayed to the admiration of the whole world in the midst of war.

"And I entertain another confident hope. I have spoken today chiefly of measures of imperative regulation and legal compulsion, of prosecutions and the sharp correction of selfish processes; and these, no doubt, are necessary. But there are other forces that we may count on besides those resident in the Department of Justice.

"We have just fully awakened to what has been going on and to the influences, many of them very selfish and sinister, that have been producing high prices and imposing an intolerable burden on the mass of our people.

"To have brought it all into the open will accomplish the greater part of the result we seek. I appeal with entire confidence to our producers, our middlemen, and our merchants, to deal fairly with the people. It is their opportunity to show that they comprehend, that they intend to act justly, and that they have the public interest sincerely at heart.

"And I have no doubt that housekeepers all over the country and every one who buys the things he daily stands in need of will presently exercise a greater vigilance, a more thoughtful economy, a more discriminating care as to the market in which he buys or the merchant with whom he trades than he has hitherto exercised.

"I believe, too, that the more extreme leaders of organized labor will presently yield to a sober second thought and, like the great mass of their associates, think and act like true Americans. They will see that strikes undertaken at this critical time are certain to make matters worse, not better—worse for them and for everybody else.

"The worst thing, the most fatal thing that can be done now is to stop or interrupt production or to interfere with the distribution of goods by the railways, and the shipping of the country.

"We are all involved in the distressing results of the high cost of living, and we must unite, not divide, to correct it. There are many things that ought to be corrected in the relations between capital and labor, in respect of wages and conditions of labor and other things even more far-reaching, and I for one, am ready to go into conference about these matters with any group of my fellow countrymen who know what they are talking about and are willing to remedy existing conditions by frank counsel rather than by violent contest.

"No remedy is possible while men are in a temper, and there can be no settlement which does not have as its motive and standard the general interest.

"Threats and undue insistence upon the interest of a single class make settlement impossible. I believe as I have hitherto had occasion to say to the Congress, that the industry and life of our people and of the world will suffer irreparable damage if employers and workmen are to go on in a perpetual contest, as antagonists. They must, on one plan or another, be effecti
sociated.

"Have we not steadiness an
possession and business sense en
work out that result? Undo
we have, and we shall work it

"In the meantime—now and
days of readjustment and recup
that are ahead of us—let us
more and more to frank and in
counsel and make ourselves a gre
triumphant nation, by making ou
a united force in the life of the
It will not then have looked to
leadership in vain."

SOME partisan feeling was arou
the address, but this was co
largely to references to the peace
and the league of nations. The
dent's recommendations for m
the economic situation met with g
favor.

The first definite move by the g
ment, aside from its decision to
action against the packing comp
was taken on the 10th when Att
General Palmer called back to dut
complete local, county and stat
administration organizations. A
inquiry will be undertaken in
community to determine a fair pri
all commodities and this price the
be given the widest possible pub

There is every indication that
gress will co-operate fully with
executive, in so far as new legislat
needed to meet the situation.

The Federal Reserve Board on
10th made public a letter address
the Senate Committee on Banking
Currency, strongly protesting ag
any attempt to deflate currency.
cost of living can be met only
harder work and closer economy o
part of all the people declare the m
bers of the Board.

◆

Late Religious New

Continued from preceding page

World Friendship Alliance. Dr. A
J. Brown, Secretary of the Presbyterian B
of Foreign Missions will sail for Europe a
September 15 to take part in conferences
cerning the relief of the French Prote
churches, the taking over of the work o
German missionary societies in the fo
colonies, and to attend at The Hague
tember 30 to October 3, a conference o
World Alliance for International Friend

Professor Haeckel Dies. Ernst Hei
Haeckel, Professor of Zoology in the Unive
of Jena for nearly fifty years, died at J
August 9. Prof. Haeckel became an ent
astic follower of Charles Darwin in 1863,
carried on extensive researches into nat
history, standing for two generations at
storm center of all discussions of ev
tion and being recognized as the grea
living exponent of the theories propoun
by Darwin. He was particularly inter
in tracing the origin of man, and was
vinced of the essential unity of organic
inorganic matter.

The Pope's Attitude Toward Unity.
relation of the Roman Church to any mo
ment toward unity was again expressed
August 10 in the official organ of the Vati
by the republication of two letters of Card
Patrizi, written in 1864 and 1865, when
Anglican Church was inviting a discussio
the union of all Christian Churches.
Cardinal then took the position that the Ca
olic Church being the original church, can
discuss union with other churches, but t
those which left her must return to her.

Baptists Plan Largely. With mission
income increased in 1918, 28.2 per cent. o
1917, with the million dollar campaign
assured success, the Baptists of America p
to raise in the fiscal year 1918-1919 a to
sum of $5,000,000 for all missions.

Baptist Membership in America.
total membership of the Baptists enrolled
the Northern Baptist Convention, the Sou
ern Baptist Convention and the Free Bapti
in 1918 was 4,270,369, of whom 202,451 w
received by baptism. There were in 1918
the United States 33,066 Baptist societi
served by 25,783 ordained ministers w
26,817 Sunday schools enrolling 231,
officers and teachers and 2,690,439 schola
Ninety-three new churches were organiz
in 1918 and 153 meeting houses were dedicat
The negro conventions enrolled 2,714,4
members in 19,738 societies, with 18,1
Sunday schools having 92,058 teachers a
officers and 888,130 scholars.

n Isolated Mission Station

ITO, in Spanish Guinea, West frica, has been shut off from direct unication with the Cameroon sta- by order of the government, since ccupation of Cameroon by the h in January, 1916. It has been to get supplies for the medical and work, but Dr. Smith, the physi- at the station, has not relaxed his s. He writes:

here is no shortage of work, but re getting on well. Of course, age in drugs and surgical supplies hindered us, but in spite of it I had cases last month, 12 operations 30 patients in at the close of the h. I have many white patients They come to me. I do not go ; often from ships and up and down oast. People come from so far— arthest case has come from Brazer- away up the Congo River, some miles from here. This one came n operation, and it is pretty bad in a to be sick, but worse to go a long and find the doctor not at home.

My family (Dr. Smith is a bachelor) uite well and very interesting. My addition is a baby chimpanzee—so funny, yet so interesting; almost human. It was a present from a Spanish trader. My pet python did a bit more police work today. A big Fang man came in for treatment. I asked him if he was a Christian. He said: "No, my heart never told me to 'God palaver' yet, and I no go till my heart talk." I told him: "All right, I no make you medicine now; my heart no talk yet, you wait till my heart tell me." He begged, but I refused, so he got vexed and started out of the house, but he could not open the door. I took out the snake, and the man ran around the table, the snake reaching out his head, and the Fang yelling. After a few circles he fell on his knees, held up his hands, and begged for mercy. I said: "Oh, no, my heart no tell me to stop yet." Then he told the truth when he said: "Oh, massa, I be one big fool. No hurt me. I will go" (meaning to church).

"Well, it is a bit of fun my family make for me, and they do make an awful impression on the natives. They might not respect a white man, but they take off their hats to the python."

A Jerusalem Relief Worker's Story

WO days after I sent my letter reminding you of my subscription to your paper, three numbers of paper arrived, and I was so hungry it that I read every word in them enjoyed it all. Now to partly pay all the trouble I have caused you, to let your many readers know ething of conditions over here, I nt to tell you some of the interesting ngs which come to our notice day by .

The saddest sight I have ever seen pened in Taiybeh, the Ophra of the le. I had gone over to help distrib- garments and to look into conditions. had almost finished our task, only a up of orphans being left to investi- e. I had entered a tiny dark room d was writing the names of these little es left destitute, when I heard a wail- , and then a sad cry of lamentation. aid to my interpreter: "Let us see o has died." We stepped out into narrow, steep path between the ildings, and there we saw a company people, all crying. In their midst a woman in rags, and holding her nd was a little girl about ten years , also in rags. Every few minutes the other would give one piercing cry, and en the people would take it up, until most every one in the whole village as joining in this display of grief. Again demanded to know who had died.

The interpreter looked up at me with ars in her own eyes as she said: "She ent away full and she has come home npty. When she left here she had a usband, three sons and this one daugh- r. The husband was killed while with e Turks; the boys have died one by ne. The last one, aged thirteen, was ick for three months. She walked and arried him in her arms until she reached Doora, only an hour's walk from here, and there he died. There she buried him and has come back to the empty spoiled home."

I asked what she would do, and was told that she would live from house to house with the neighbors until she could get a little together again. I called the woman to me and told her I would send some clothes for her and the little girl. I had the pleasure of doing this and also of seeing her employed in the Red Cross sewing-room which we have established in that village; but I shall never forget her sorrow-stricken face or her bitter cry.

The happiest sight I have ever witnessed was the bright, beaming faces of the little ones at Christmas, when each one was given a dolly made of cloth in the Red Cross work-rooms in Jerusalem. They were dressed dollies. Some were dressed like Moslem women with veils over their faces, some had fur caps on and curls over their ears, and these were quickly recognized as Jews. Others had the dress of the farmers, some were schoolgirls, and some Russian men. The women who made and dressed these dolls even cut off their own hair to sew on the cloth heads. My! how the children loved these dollies! They carried them everywhere and at last went to sleep with them in their arms.

I have seen happy children in many parts of the world, but I have never seen such radiant joy as was on the faces of these little ones when they received their Christmas dollies. It so touched one big man from America that he could not keep the tears back.

I thought children in heaven must look something like that.

Rosa E. Lee,
Social Service Worker, A. R. C.
Bir Zeit, Jerusalem.

Is it really hot?

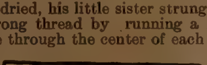
A Necklace for Dolly

By LAURA A. KIRKMAN

"I WISH I had some beads to make a necklace for dolly!" Edmund heard his younger sister say.

"Let's make some beads out of beans?" he suggested. "If mother will give us some of those white beans she uses to make baked beans of, we can paint them with my water-color paints, each a different color."

Mother gave Edmund a handful of the beans and he made a brilliant necklace, not only by painting each bead a different color, but by painting stripes, stars, dots—in fact, all manner of designs—on the "beads." As fast as the paint dried, his little sister strung them on strong thread by running a heavy needle through the center of each bean.



A fine thing about Postum is its entire freedom from harmful ingredients. Children may enjoy its delightful flavor along with parents.

"There's a Reason" for

POSTUM

YOUR FUTURE

Depends on how you prepare yourself now. Personal power lies in the Art of Expression. Its study will make you more successful and increase your popularity and earning power.

WE TEACH
ELOCUTION
BY MAIL

Whatever your occupation or position, you can improve by our course in Public Speaking, dramatic reading and entertaining, which includes physical culture and voice training. Mothers and teachers can instruct their children to recite.

Graduates receive handsome diplomas.

Send 6c. in stamps for Illustrated Recitation

THE MERRILL SCHOOL OF EXPRESSION
Dept. 10, 2905 Woodward Ave., Detroit, Michigan

DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' With THE MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right.

"The Morley Phone for the

DEAF

is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 752, Perry Bldg., Phila.

You can be quickly cured, if you

STAMMER

Send 10 cents coin or stamps for 70-page book on Stammering and Stuttering, "Its Cause and Cure." It tells how I cured myself after stammering for 20 years.

Benjamin N. Bogue, 5507 Bogue Building, Indianapolis

BLYMYER CHURCH BELLS

Bring people to church. Their clear, beautiful, sustained, far-reaching tones are a power for good. Your church should have one. Durability guaranteed. Inexpensive. Art catalog & buying plans free.

The Cincinnati Bell Foundry Co. Dept. B51 Cincinnati, O.

This silk *wears*

The reputation of Iron Clad hosiery has been its long-wearing qualities. In making silk hose for gentlemen, the Iron Clad long-wear standards have been followed. As a result, here is a silk sock—the finest genuine Japan silk—with a reinforcement so durable that it will last much longer than ordinary silk socks. At all parts of the foot where wear comes, the silk is reinforced with a special twist yarn that is unusually durable.

Iron Clad No. 699

proves, by its long wear, that silk socks can be economical. And nothing is so delightful to wear as pure silk hose—you know that.

Iron Clads are sold by thousands of dealers everywhere. If you don't know of an Iron Clad dealer near you, order from us—we send package postpaid. Sizes 9 to 11½. Colors black, white, palm beach, gray, navy Cordovan brown. Price $1.00. Be sure to state sizes and colors wanted — send order to-day.

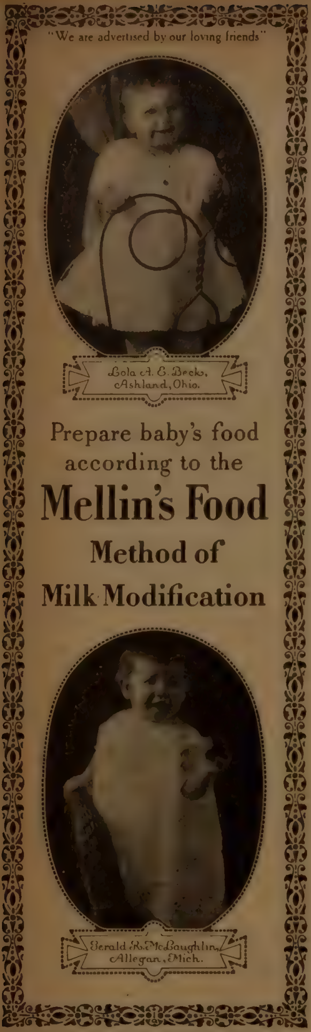
Cooper, Wells & Company
222 Vine St., St. Joseph, Mich.

TRADE MARK REG

Iron Clad

COOPER, WELLS & CO
ST. JOE KNIT
SEAMLESS HOSIERY
ST. JOSEPH, MICH.

Hosiery for the Whole Family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Lola A. G. Becks,
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Prepare baby's food
according to the
Mellin's Food
Method of
Milk Modification

Gerald R. McLaughlin,
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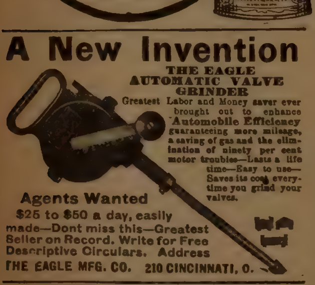
HOLDS FALSE TEETH
Firmly in Place

SIFTED ON PLATE holds false teeth firmly in place. Prevents sore gums, promotes mouth hygiene, brings health and comfort. Recommended by Dentists and Physicians.

Dental Supply Dealers and Druggists, 35c., 50c., $1. If your druggist does not keep it send his name and 10c. in stamps for trial size to

Corega Chemical Company,
212 St. Clair Ave., N. W.,
CLEVELAND, O.


A New Invention
THE EAGLE
AUTOMATIC VALVE
GRINDER

Greatest Labor and Money saver ever brought out to enhance Automobile Efficiency guaranteeing more mileage, a saving of gas and the elimination of ninety per cent motor troubles—Lasts a life time—Easy to use—Saves its cost every time you grind your valves.

Agents Wanted
$25 to $50 a day, easily made—Dont miss this—Greatest Seller on Record. Write for Free Descriptive Circulars. Address
THE EAGLE MFG. CO. 210 CINCINNATI, O.

Other Women Make Money
SO CAN YOU
Sell dainty, distinctive, exclusive Dress Goods, Handkerchiefs, Hosiery, etc. Wonderful variety! Money or experience unnecessary. Protected territory. Work part or whole time. Write today.
Mitchell & Church Co., Inc., Dept. 35, Binghamton, N. Y.

The Savings Stamp in Church Finance

CHURCH methods, to be successful, must be up to date and progressive. This is the reason why many alert and wide-awake church members and workers are going about old tasks in a new way.

Churches, it is proverbial, always need more money. A new organ is desired, perhaps; the building fund is low; the carpets are crying for assistance or the church parlor furniture needs replenishing. Every now and again comes a heavy financial strain and tug.

Some churches, however, have outgrown these trying old conditions. They are working according to newer, easier methods. The Baptist Church at Idabel, Oklahoma, for example, is erecting a handsome new edifice, for the completion of which $20,000 will be required. The funds, as rapidly as raised, are placed in War Savings Stamps until needed, thus earning a high, safe rate of interest every month.

Each of the ten departments of the Baptist Sunday school at Farmersville, Texas, has been organized into a War Savings Society, class funds being set aside for church improvements. Similar plans have been adopted by the Methodist Church at Tahoka, Texas, and the Christian Endeavor Society of Littlefield, Texas. St. Chrysostom's Episcopal Church, Chicago, for some time has been a steady investor in government securities. A boys' Sunday school class of another Chicago congregation, the Church of the Redeemer, Universalist, receives Thrift Stamps for prizes instead of the more conventional books and cards.

Churches all over the United States day by day are realizing the admirable opportunities, personal and collective, offered by War Savings Stamps and the newer Treasury Savings Certificates. War Savings Stamps cost but a trifle over $4, with a maturity value, five years hence, of $5. Treasury Savings Certificates, maturing in 1924 at $100 and $1,000, may be purchased in August, 1919, for $83.80 and $838, respectively, with a purchase price increase of twenty cents for the $100 and $2 for the $1,000 denomination every month. War Savings Stamps and Treasury Savings Certificates are exempt from all taxes except inheritance, surtaxes and excess profits and war profits taxes. They may be converted into cash at any time at exact face value. They may be built up of twenty-five cent Thrift Stamps, if so desired.

◆

THERE are 14 liquor shops in Allahabad, India, paying a revenue of from $1,000 to $6,000 gold, and it is estimated that 65 per cent. of the Hindus and 50 per cent. of the Mohammedans drink.

Mother Wang, Oldest Native Christian Chinese Teacher

MOTHER WANG, seen here with three generations of children gathered about her, is a veteran Methodist evangelist. At the age of eighty Mother Wang traveled the 480 miles from Changtung to Peking to convert the Empress Dowager, but since she was a Chinese woman could not be admitted to the Manchu court, and was forced to return without achieving her desire.

Mother Wang's husband was a native Christian preacher. After his death she was determined that the work which he began should be continued. Poor and illiterate as she was, she travele to Peking and entered the Methodi Bible School there. After several yea of study she returned to her own villag as a teacher and preacher. During th thirty years of her ministry she has gon from village to village, selling books an teaching.

Although Wang is as common a nam in China as Smith in America, there i only one "Old Mother Wang"—thi aged missionary who looks down upo her great-grandson, hoping that thi newest generation may help bring peac and order to China.

Can the Drama Be Redeemed?

Scene from a play staged in a church in Evanston, Ill.

SEVERAL Protestant churches in this country have tried the presentation of plays based on the stories of the Bible. In every case they have reported a widened interest among young people, a greatly stimulated church life, a better understanding of what religion means. But the giving of these Biblical plays is difficult because of the lack of suitable arrangements of the highly dramatic episodes of Scripture.

The Drama League of America, which has its headquarters in the Riggs Building at Washington, has seen that its efforts to bring about a better situation in the field of dramatic offerings can now be extended into a field certain to offer far-reaching results for good, both to dramatic feeling and to religious expression. The League has arranged for a competition in the writing of religious drama. Three prizes, $500, $250 and $100, have been offered for the three best religious plays submitted. There is no restriction as to form, subject matter or length, except that only full length plays may receive the first prize. The religious motive may be found wherever it is to be found, in the Bible, preferably, but the works of all seekers after truth and of moralists and teachers of all ages and all nations may serve as the initial inspiration of the play. It must be spiritual, religious, helpful, and good from a dramatic standpoint.

We are asking leading ministers of all denominations to answer the question that heads this article, and hope to present their answers in an early issue of the Christian Herald.

◆

Trees as Wireless Towers

MAJOR-GENERAL SQUIER Chief Signal Officer of the Army says that during the war the American Signal Corps used standing trees as wireless towers. The discovery dated back as far as 1904, and it was finally proven practicable to use a tree as a receiving station for wireless waves by carrying an insulated wire to the top of a tree, and spreading a small wire netting below. The eucalyptus tree is said to make the best wireless tower. General Squier said, "from the moment an acorn is planted in fertile soil it becomes a receiver of electro-magnetic waves." For our present purpose we may consider, therefore, the growing tree as a highly organized piece of living earth, to be used in the same manner as we now use the earth, as a universal conductor for telephony and telegraphy and other electrical purposes.

◆

A NEW rule has been made in the Colleges of India that non-Christians as well as Christians will be required to work in return for the scholarship aid given them. It will be a novelty for the Brahman to work for his scholarship along with an out-caste Christian.

he Apostle to the Mountaineers

HE story of the Guerrant Inland Mission, already known to many readers of this journal, is a Christi romance. During the Civil War th late E. O. Guerrant, a trooper in Jo Morgan's cavalry, fought through th mountain counties bordering the N th Fork of the Kentucky River. W at he saw of the ph sical, mental a spiritual desti tion of the peopl he never forgot. It changed him fr a practitioner of medicine to the G pel ministry, in w ch he gave his li to the mount eers.

enetrating m intain fastnesses th practically unk wn to the world, d ing forty years o ncessant labor he f nded churches, s ools, hospitals a orphan homes. F the support of t se institutions he o anized the "Soul-Winners' Society," w ich became one o the best known b nevolent associat ns in America. A er his death, the n ne "The Guerrant Inland Mission" w s given to the work of which he was t founder. His deep sincerity, natu l eloquence and charming personali made him one of the outstanding ssionary personalities of his time, and n for his work thousands of friends.

Shortly before his death—which oc rred about three years ago—he transferred the institutions to various church boards, in accordance with the dictates of practical comity. Six institutions in the Kentucky counties of Breathitt, Lee and Letcher he committed to the Executive Committee of Home Missions of the Presbyterian Church in the U. S. They are Beechwood Seminary, Heidelberg, Ky.; Highland School, Orphans' Home and Hospital, Guerrant, Ky.; Stuart Robinson School, Blackey, Ky.; Brooks Memorial Academy, Canoe, Ky., and Canyon Falls Academy, Canyon Falls, Ky. The progress of this work in recent years has been remarkable. The schools he founded have so outgrown their equipment as to necessitate larger school buildings and dormitories, and a campaign has been begun by the committee whose members themselves proposed to give dollar for dollar contributed by friends of the mountain work.

The late Rev. E. O. Guerrant at the home of an officer of one of the mission churches

Friends of the Guerrant Inland Mission and members of the Society of Soul-Winners all over the United States will be glad to know that the forces set in operation by Dr. Guerrant are not only going on but are increasingly active. The work is under the direction of the Rev. J. W. Tyler, D.D., Winchester, Kentucky.

Temperance

International Sunday School Lesson for August 31
Dan. 1: 8-20; Romans 14: 21; I Cor. 9: 24-27

hristian Efficiency and Self-Control

By Rev. George D. Allison, Ph.D.

THE first chapter of the Book of Daniel contains what is probably the earliest record of an experient with a simple vegetarian diet in rect contrast with luxury and drink. is also a magnificent picture of a rong character carrying through a eliberately formed purpose from religus motives.

Daniel regarded the King's dainties s defiling and persisted in his demand r plain fare against the foolish fears f the court official who had charge of his raining. Down through the centuries here has lingered the superstition, born f bad habit, that alcohol is a desirable ngredient in the food of man. With it as continued the craving for over-ndulgence in food, especially in meats. he results of Daniel's experiment were tartling in ancient Babylon, but have ecome a commonplace in our day.

Our boys and girls, like Daniel and is friends, are in training for positions f service in a Kingdom. They demand f their football and baseball representaives in high school "strict training," which means abstinence from alcohol and tobacco and rich foods; and frequently a popular hero becomes almost a social outcast because he breaks trainng. But loyalty to Christ is a higher claim still, and Christian Efficiency is a slogan that will attract our youth. They who are to battle by the side of the Master must sit at his training-table, must be willing to "fast" from some things with him. If a mere pugilist will put himself under a strict regimen in order to be fit to fight, can we not call upon our young crusaders to "exercise themselves unto godliness," as Paul demanded? He makes the appeal to strive for the mastery, to be temperate in all things, to "be prepared" for the race of life.

The benefits of Daniel's training showed themselves quickly. Many an individual has proved the same for himself, by abstaining from indulgence and cultivating simple food, good exercise and a reverent mind. Now whole communities are showing, in part at least, its collective benefits. We read regarding prohibition: "Better conditions, better business, less trouble; would never go back to license." Sir Robert Borden says that the suppression of drink in the larger part of Canada has been effective "sufficiently long to realize and confirm the expectation of great benefits—moral, industrial and commercial."

There is a wonderful value in comradeship of effort. When it is difficult to hold out against bad custom, there is strength in a group banding together in non-conformity. The Daniels can help the weaker boys who find it hard to stand temptation or a little teasing.

One of the big dangers of the present is the cigarette nuisance with its war-born popularity. There is no doubt that it menaces the health and morals of our young boys in their growing years. It is absolutely fatal to their mental efficiency in school work. Let us appeal to the boys today as to Daniel's attitude in view of these known facts. Does a boy of thirteen violate his Scout oath to keep himself physically clean, mentally awake and morally straight when he uses tobacco?

Efficiency is a positive code, not merely a mass of negatives and restrictions. Self-control to the boy or girl involves the will to stick to the course of study, to be one of God's trained leaders in the new age of service. It involves the will to be useful in class and church, to be not easily provoked and not quickly discouraged, to see things through. It involves good health, and here the story of Mr. Roosevelt's will to build up a strong body to serve his fine mind is the heritage of all young Americans.

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"COUNTRY"

(One Fresh-air Child to Another)

By W. CAREY WONDERLY

I'VE been 'way to th' country,
  And, say, *you* ought to see
 The things *I've* seen!
The grass is always green,
  And you can set on it—oh, gee!
No cop to make you run
  Like in the Park—
And flowers you can pick
All day; now ain't that slick?
  Aw, country's fine!

And then there's pigs *an'* pigs—
  So cute an fat!
A fellow'd never think
A little porker'd be so pink
  And nice and all o' that!
But they are, too!
  You bet your hat!
I used to say I didn't want to go,
But that's because I really didn't know.
  Aw, country's fine!

And cows! I never guessed
  They were so awful nice,
And sort o' mild;
They wouldn't hurt a child
  No more'n any mice!
And chickens! . . . Tommy, pal,
  Not lonesome, hope?
Aw, pshaw! maybe next year
They'll send *you* 'way down there.
  Aw, country's fine!

◆

World's Chief Coal Exporter

THE United States seems likely to become the world's chief coal exporter. Exports from Britain have fallen from 73,400,000 tons in 1913 to 37,000,000 in the year ending June, 1919, while our exports, something over 19,000,000 in 1914, were nearly 26,000,000 in 1918. Germany will have almost nothing for export.

◆

Bohemian Folklore

WITH the advent of the freedom of Bohemia from the tyranny of Austrian control comes to light many a beautiful fact of the simple yet graceful home life of the Bohemian people which has heretofore remained unknown to a world that knew but little of Bohemia, except as an Austrian province.

Bohemian traditions are rich with a folklore and folk music that is as beautiful as it is simple and sweet.

In the days long gone by, when the thunder and the lightning broke in noisy crashes and zigzag streaks about our home, the children, gathered within the shelter of mother's arms, heard again the story of Mezzulina.

"Listen, children," mother would say, as she had said during every storm of thunder and lightning that chilled our childish hearts, "listen, children, and I will tell you the story of Mezzulina."

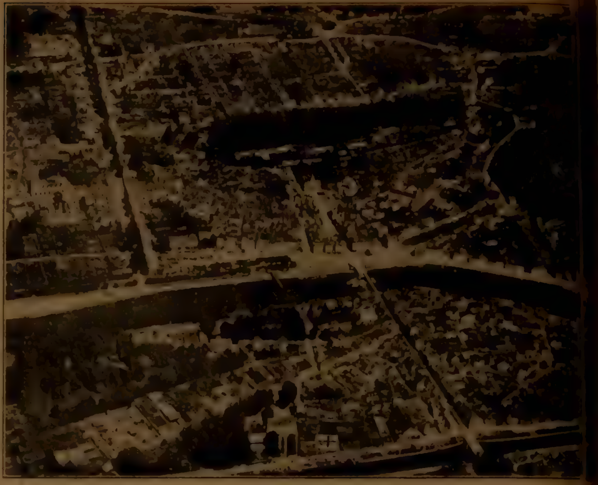
Then, during the hush, between the crashes of thunder, mother told the story of the ill-fated Bohemian queen, captured by the enemies of her country, and placed in a tower dungeon, alone, without food or drink, her own countrymen unable to bring her aid, for the wicked king would kill them all. Here she died, fair Mezzulina, who would not betray her country into the hands of the enemy, but her voice has been heard in the soft winds of the evening wherever Bohemians have been gathered, the world over, and when the thunders rolled and the lightning crashed, the voice of Mezzulina was again heard by her Bohemian countrymen, in anguish and distress.

"And this will continue," mother would add, "until Bohemia is freed from the oppression and tyranny of her enemies!"

Mezzulina's wrongs are requited! For Bohemia has been made free!

Mrs. E. F. Rush.

Battlefield Photographed from an Airplane



Chateau Thierry, where the Americans turned the tide of war

A Live Wire at Eighty-five

MANY women have led lives filled with activity and good works, but few are so vitally alive at the age of eighty-five as Miss Elizabeth Charles of 111 Manhattan Street, New York City, who has recently mastered the typewriter. Here is a brief summary of the achievements of this unusual woman:

Miss Elizabeth Charles

Miss Charles has raised and educated five orphaned children; she was a pioneer suffragist and has kept up her interest and work in this organization; she was one of the earliest Prohibition advocates and has done her share in furthering this cause; she has been a member of, and worker in, the Methodist Episcopal Church for fifty-seven years.

For twenty-five years Miss Charles has been a subscriber to the Christian Herald.

◆

"Even to the Giving of His Life"

THE death of Bishop James W. Bashford recalls this striking incident: At the Niagara Falls conference in September, 1917, when the Missionary Centenary program for $80,000,000 was under consideration and just before the vote was taken, Bishop Bashford arose and said: "I trust that no man will vote for this program unless he is willing to put it across at whatever personal cost it may mean to himself even to the giving of his life. With that understanding I am ready to vote for it with hands."

Bishop Bashford stood with hands raised, and every man in room stood up.

◆

Before and After Schoo

"JIMMY is such a sleepy-he boy," complained Jimmy's tea "The minute I take my eyes from he begins to nod, and the next thi know he is asleep."

Jimmy goes to school regularly cause the school attendance law i state is strict, but he goes to slee cause the child labor laws are not eq so. Jimmy is up around four o every morning because he has a p route and the papers must be deliv before breakfast. He has had se hours of labor and not enough when he comes to school, so while there he tries to make a rest cure Jimmy isn't making very much mo and he is too tired to learn very n at school; the only positive t he is accomplishing is injury to health.

Going back to school, of course, is as valuable as it should be for we listless boys like Jimmy, who are tired to study or to be intereste what happens in the classroom. and others like him need the protec of a well-enforced child labor law li up with a compulsory school att ance law which would forbid before after-school employment for yo children and limit it strictly for o ones.

The new English Education Act vides that *no* children under tw may be employed, at all, and that child between twelve and fourteen s be employed more than two hours school day or on Sunday. This emp ment must not take place before the morning, or after eight at ni Under no circumstances can a c under fourteen be employed in tory, workshop, mine or quarry. act, unlike the state laws in this co try, does not exempt agriculture domestic service from the age limit full-time employment.

Small boys are employed chiefly sell newspapers, carry meals and errands, little girls to mind babies do housework. The chief menace this work is long hours. Children quently are found working thirty ho a week, in addition to twenty-seven one-half hours of school work. chief medical officer of the Eng Board of Education says the long ho entail "physical injury that is insidi and inconspicuous but far-reachin Malnutrition, anemia, fatigue, sp curvature, or strain of heart and nerv system are some of the effects of pren ture employment.

Training Negro Boys in Patriotism

THE Negro youths who attend St. Augustine's School at Raleigh, N. C., the first school for colored instituted by Episcopal rch, besides the ational and in- ial training ch they re- , are taught igh their mili- drill to regard United States nly as the land e they live, but e land to which owe loyalty. as this country h gave the Ne- ; their freedom years of slav- inherited from ial days.

ie pride that e two young take in their ary drill may een from their ing. The youth- officer's struggle emain perfectly t and at the e time keep the bard from trail- on the ground a touch of the ic—yet he is ectly in earnest filled with the importance of the job which he has in hand.

What a year or two of training at St. Augustine's School does for Negro boys

Out of nine former pupils of St. Augustine's School who attended the training school for officers at Des Moines, Iowa, when the United States declared war on Germany, six received commissions as lieutenants in the army. St. Augustine's has a yearly attendance of 500 and has a hospital which is run in connection with the school. More equipment and a larger endowment are needed to help the school turn out educated, industrious, patriotic young men and women whose lives will be an asset to their own race and to our country. It is the hope of the Episcopal Church as a result of its Nation-wide Campaign that it will be able to expand its work here and in its other schools for Negroes.

Rural Life Conference

HE success of the ninth annual Rural Life Conference held at a State College is an evidence of increasing interest of the general lic in the development of a better d life.

rofessor Geo. H. Von Tungeln of the artment of Rural Sociology of Iowa te College was the leader, and to Christian leadership and executive ity is due most of the success of the ference.

he general theme of the program The Home, The School, The rch. Each subject was well pre- ted by prominent leaders and edu- ors.

he subjects of play and play demon- tions and the Interchurch World Movement and community churches were discussed.

Much interest was shown in the religious side of the work; this was especially true when the subject of community churches was discussed. Various rural life problems were presented and discussed at the round table sessions of the Conference, one of the most interesting being one where the rural pastors and churchmen discussed their problems. Many of the students attending the summer quarter at the Iowa State College of Agriculture and Mechanic Arts took advantage of the opportunity to attend a number of the conference sessions. Many of these students took an active part in some of the round table discussions.

Y. M. C. A. Expenditures

ROM April 26, 1917, to March 31, 1919, the Y. M. C. A. War Work uncil received $125,282,859. It ex- ded during that time $97,817,005. re than $43,000,000 was spent with American Expeditionary Force oad—$14,409,175 was spent for work h Allied armies and for prisoners of r; $1,478,089 was lost in the opera- n of the canteen service; $2,323,271 s spent for motion picture shows in home camps, and $1,166,767 was nt on more than 97,000 concerts, deville performances and other en- tainments in American cantonments. tion picture shows abroad cost 066,757 and 34,000 concerts and other ertainments cost $850,969. "Y" ts built abroad cost $4,801,271; it k $2,950,421 to equip them and ,014,337 to operate them. The religious program overseas cost $467,584; the educational plants and literature $991,932 and athletics $1,957,303. Operation of "leave areas" cost $831,601. The religious program in home camps cost $2,105,816; educational work $1,192,737 and free stationery $923,629. The total cost of selecting, training and maintaining the secretarial force was $3,056,502, exclusive of salaries, and the main office expense, $8,164,802.

◆

Navy Needs Chaplains. Uncle Sam's Navy needs one hundred more chaplains and is seeking to induce the best young men in the churches to make this their life work. "The ideals and demands are high," says Dr. Radcliffe of the Presbyterian Committee on Chaplains "weaklings will not do."

One Hundred Years of American Methodism

HE Epworth Herald gives this condensed numerical summary of the growth of Methodism in America in the last 100 years.

	1918	1894	1869	†1844	1819
umber of Annual Conferences	207	170	100	33	11
umber of effective ministers	21,245	17,072	10,070	4,479	812
umber of members	6,039,330	3,755,126	1,683,307	1,139,587	240,924
umber of baptisms	315,498	345,241	162,971	....	......
umber of Sunday Schools	52,247	43,432	16,291	....	......
umber of church buildings	47,564	38,495	‡12,048	....	......
t value church and parsonage property	$325,423,850	$140,344,702	‡$54,115,297	....	......
inisterial support	27,312,094	13,307,651	129,777	$ 61,669	......
isciplinary benevolences	8,471,422	2,599,061	958,289	112,524	......

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*Including special gifts, etc.

†Methodist Episcopal Church, South, reports separately after 1844.

‡No available statistics for Methodist Episcopal Church, South.

The Christian Herald Announces

These Three Cardinal Points:

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3. An alert, forceful, interesting handling of the topics of the day.

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Each issue will contain editorials that give a new grip on life, a helpful thought to carry through the week, an encouraging conception of inherent personal possibilities; articles that tell in a live, interesting way how other men and women have met the problem the reader is facing; fiction that is compelling in interest, wholesome, optimistic and closely related to modern American life; sermons and daily readings that go right into everyday questions of conduct; and real human problems that inspire people with new courage and hopefulness in meeting difficulties in their own lives.

THE YOUNGER GENERATION

will be kept particularly in mind—that is to say not only children, but the people who are actively carrying on the world's affairs. There will be fascinating and inspiring features in every issue for boys and girls. We are aiming to make an all-round Home paper with the best matter obtainable for fathers, mothers, and children in their multiform relations. We will have a good line of household matter, crisp and practical.

RELIGIOUS AND GENERAL NEWS

The Christian Herald is relied upon for the completeness and accuracy of its religious news of all the denominations. It is interdenominational in all respects.

ITS GENERAL NEWS ALSO COVERS THE WORLD

PRIZE CONTEST

We will give a prize of $25 for the best 500 word article on each of the following subjects:

"The Best Charity I Know," "The Most Wonderful Answer to Prayer I Have Ever Known," How Religion Has Helped Me in This War," "The Greatest Moral Struggle I Ever Had" "What I Owe to My Minister," "What My Church is Doing for the Community," "A Noble Life: The Story of the Best Man or Woman I Know," "The Best Bargain I Ever Got Through a Christian Herald Advertisement," "My Favorite Pet" (photo and story), "My Husband's Hobby," "My Wife's Best Quality," "How My Wife Has Helped Me to Success," "The Girl's Ideal Husband," and "The Best One-Dollar Investment I Ever Made."

Full details of the first contest will be published next week.

A WONDERFUL NEW ATLAS OF THE WORLD

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The Christian Herald, Bible House, New York

Why doesn't Your Boy Like His School

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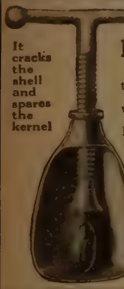

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

W. H. S., Waco, Texas. I have been a Christian all of my life—brought up by parents who maintained the family altar, led me to Sunday school and kept me throughout preaching hour, and when I became a man and started a home I followed the example of my parents and maintained a family altar in my home. I have been faithful to the Sunday school and also to the Church in all its departments, and at all times have been close up to my pastor. Have filled almost every place in the church to which a layman is eligible. What I would like to have you discuss, or to have your host of subscribers consider, is the fact that the Church at present is very far from that which the Bible teaches it ought to be, as I understand it. Galatians 5 : 22-24 says that the fruit of the religious life is love, joy, peace, long-suffering gentleness, goodness, faith, meekness and temperance. I have been traveling over a large part of the Southern states for a number of years and am still active in church work, and a member of one of the most prominent churches in this city, but I am forced to say that my observation has been that the great majority of church members have not love, joy, peace, long-suffering, gentleness, goodness, faithfulness and meekness. My observation has been that the majority will drive a sharp bargain; that they have not kept God's laws, except when convenient, that their greatest ambition is to lay up money on earth, that they love themselves, and that an effective and vital home religion has been relegated to the haunts of the octopus and the dens of the troglodyte. John 12 : 32 says "And I, if I be lifted up from the earth, will draw all men unto me." My observation is, that this is not being done at the present time. My contention is that the teachers of the church are not stressing to their people the 33d verse of the 5th chapter of Deuteronomy, to walk in all the ways which the Lord commanded, "that ye may live, and that it may be well with you, and that ye may prolong your days in the land ye shall possess." I also contend that it is not stressed that the people should not have other gods; that they should remember the Sabbath day to keep it holy; that the children do not honor father and mother; that the church does not stress the discontinuance of covetousness. If I am wrong, I would like to be set right by other business laymen who enjoy an experimental salvation and are spending their money and energies actively at work in the church today.

Our Waco friend is sharply critical, and perhaps a little too apt to judge. As a traveling man, he is likely to see more of the religious surface than the undercurrents. To sweepingly condemn all because of the shortcomings of some would be illogical as well as unjust. It has been our experience that practically every church has its quota—some larger than others—of earnest and effective Christian men and women, who live sincere and godly lives and try, in a simple and unostentatious way, to obey the divine will. They may be numerically small, in many cases they are so; yet they are not without influence. Never have we known a church that was wholly without a spiritual leavening of this sort. However, there is a good deal of truth in our friend's observations. The question suggests itself: Where lies the responsibility for such conditions, in churches where they are in evidence—in the pulpit or in the pew? Is there not a remedy which if rightly applied would awaken the sleeping spirituality of a church such as he describes? We will await the comment of other readers on these points, reserving meanwhile our own opinion.

Mrs. F. N., Hot Springs, Ark. It usually devolves upon the president of a missionary society both to conduct the meeting and to see that there is a meeting to conduct. Two things are important: an interesting program and the courage and tact required to make it run smoothly. In most societies the meeting is opened with prayer, followed by the reading of some missionary passage in scripture, then a song or two, then some distinctly missionary feature, either the reading of a letter from a missionary or a chapter from a missionary book, or a discussion of some missionary problem. The program must be short, interesting and well worked up. You should have a program committee. You can probably get in touch with one or more missionaries to whom you can write. Their letters will stimulate interest. It is a good plan also to make some of the meetings social.

Reader, S. C. What became of the Star Spangled Banner which was Francis Scott Key's inspiration in writing our National Anthem? Is it well preserved?

The flag is now in the United States National Museum, Washington, D. C. During the battle of North Point, in which the memorable song was written, this flag flew over Fort McHenry. It was struck many times during the bombardment of the fort. A portion of the flag containing one star was shot away.

Anxious Reader, Albany, Ala. 1. We think you ought to take the matter up with your pastor, and obtain his advice as to the repetition of the ceremony. 2. Husband, wife and children should, wherever it is possible to do so, worship together at the same church. Where both husband and wife hold the same essential truths, this should not be difficult.

"Distressed," Morrisville, Pa. Your question is one that has been asked continuously since the beginnings of time. Job inquires: "If a man die, shall he live again?" The full meaning of the gift of eternal life, however, came through the revelation of Jesus Christ, who, in many passages in the Gospels, gave such assurances to his disciples as cannot be misunderstood. (Matt. 8 : 11; 17 : 3; Luke 16 : 23; Phil. 3 : 20; Heb. 12 : 1; Rom. 14 : 12; I Thess. 4 : 13-18; Eph. 3 : 15; Rev. 6 : 9, 10.) Paul speaks of the "cloud of witnesses" who are watching the progress of those who are still here in the world. This is an experience which many spiritually-minded Christians have had, and which some of them have recorded for the comfort and encouragement of others. They feel that those whom we call "dead" are nearer to us than ever before—no one knows how near. And it is difficult to banish the thought that their interest in those who remain is not wholly lost. And we know that Jesus himself, the Master of life and death, has our loved ones as well as ourselves in his keeping until the blessed time of reunion hereafter. David, speaking of his child who had passed away, cried out in his agony of heart: "I shall go to him, but he will not return to me." He had firm reliance on ultimate reunion hereafter. Jesus speaks of sitting down with the saints and patriarchs, which implies not only reunion, but full recognition. In his parable of Dives and Lazarus, the same idea appears, illustrating not only recognition in the future state, but interest extending even over the border that stands between time and eternity. Practically everything beyond these points is speculative; yet it is surely permissible—where there is a heavenly interest in earthly things, even among the angels who rejoice at the repentance of some poor sinner below (Luke 15 : 7)—to hold that this interest may go further than we can think.

F. D., Davenport, Ia. The world's coal production is estimated as follows: United States, 6¾ tons per capita yearly; Great Britain, 6 tons; Germany, 3¾ tons; Austria, 1 ton; Spain, ¼ ton; Russia, ¼ ton. Last year 685,000,000 tons were mined in the United States.

Mrs. G. A. L., Dixonville, Oregon. The passage in Matt. 24 : 30 relates to the Second Coming. Yet some of the leading interpretative authorities, including Jameson, Fausset and Brown, hold that there is a meaning behind the words employed, which justifies the belief that the passage may cover a wide period of time and a series of events, rather than a single event, complete immediately. They hold that it tells of a series which begins with "the description of a vast temporal judgment upon organized bodies of men, for their incurable hostility to the Kingdom of God upon earth. After the doom of these has been pronounced and executed, and room th
pared for the unobstructed developr
the Kingdom of God over the earth—
words, when the judicial process h
finished and punishment administere
those hostile to the Kingdom, this will
preparatory step to the unobstructed c
ment of the Kingdom, which will he
How long this work will continue is
definite, but it is made clear that it
on to an extent that will accomplish
lies within consecrated human power
Matthew, Mark and Luke all give acc
the same passage, and commentator
that it relates to Jerusalem primarily,
having the double perspective (foun
many passages in the Gospels), which
both the event immediately under di
and the further and greater event deali
the end of the age. This it is claimed
out by Matt. 24 : 34-36.

M. F., Brooklyn, N. Y. We quit
with you that there are thousands of
wealth to whom the experience of w
has brought a new valuation of money
conviction of nobler uses for it than th
known before. They have acquired a
understanding of the responsibility f
uses to which a man puts his possessio
this leads them to recognize the prin
stewardship, which renders each of us a
able. In the great work of reconstructi
beginning, they will be able to discove
uses for wealth by which they can make
their debtor and leave a name honor
respected by their fellow men.

A Student, Geneva, Ind. Sin is n
fined to mankind. Satan, an angel,
against God, organized rebellion in
and with his followers was overthrow
cast out. The Word says that Satan
into the serpent to tempt Eve. If Sa
in the world, sin was in the world, a
first parents entered into sin by liste
its allurements as voiced by the tempt

J. M. J., Frankfort, Ky. Jesus is th
of the Church and we become members
Church through faith in him. As soon
accept Christ as our Saviour and ha
witness of his spirit that we are saved,
members of the Church. The Ch
Church is made up of the whole body
lievers. No minister can admit us t
exclude us from it, although, as the C
of Christ is organized, in many folds, a
ter may receive us into his particular c
that is, the local organization over wh
presides. In so doing, he only gives
recognition of our membership in the C
universal, which comes with Christ's
tance of our repentance and our faith.

Pastor George Tester, Secretary, Eb
Prayer Watch, Elmhurst, Ill., wishes to
all those who so kindly sent him w
suitable locations for the establishmen
Faith-Witness Rest Home.

T. S. S. inquires: "How many sta
there in the heavens?" The Naval
vatory says that the best optical means
human genius can devise show from a
to a billion and a-half stars; the total n
of existing stars cannot be estimated.
about 2,500 can be seen even on the cl
frostiest night, by the naked eye.

Reader, Matador, Texas. Prayer and
in God's protecting care are a strong d
in times of sickness. Many cases a
times are induced by fear and hysteria,
a firm reliance on God's keeping power
overcome.

D. A. P., Lasker, N. C. Our immig
laws admit wives, mothers and daught
Chinese or Japanese men legally resid
the United States. All such laws are lia
be evaded and some not entitled to adm
may get in. There were arrests for evas
this law in a Western city a few days
Women had been sent in from Mexico
false passports. Mexico has no excl
laws or "gentlemen's agreements," and
anese and Chinese are free to live there.
to be expected that the better living cond
in this country would tempt some to t
get in. There has been no marked incre
the Japanese or Chinese population of
York City in recent years. Chinatown i
one of the quietest parts of the city.
not much more than a few quaint shops,
lanterns and chop suey restaurants.

S. S. asks: "What is the meaning o
word 'pogrom'?" It is the name give
anti-Jewish riots in Russia. They first
place in 1881 and were organized by a s
society and encouraged by government offi
Their organized and governmental char
was partially proven by investigations
publication of secret government docum
The riots have been the direct cause of
emigration of large numbers of Jews to
United States. The word "pogrom,"
explained, is derived from "po," mea
"gradually," and "gromit," meaning
shatter or overthrow."

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THEODORE ROOSEVELT

THE MAN AS I KNEW HIM

By FERDINAND COWLE IGLEHART, D.D.

of the Editorial Staff of the Christian Herald

am for the square deal"

DOCTOR IGLEHART has written for the Christian Herald (to publish in book form) his appreciation of Theodore Roosevelt, from an intimate friendship of many years. The Author cooperated with the Colonel back in the strenuous days when Colonel Roosevelt, as Police Commissioner of New York City, made the saloons obey the law on Sunday closing. For over 20 years, the two had been intimate friends. Dr. Iglehart honors in this appreciation the memory of a great personality who has left a warm spot in the hearts of all Americans.

WHAT THE REVIEW OF REVIEWS SAYS:

THE books about Theodore Roosevelt begin to make their appearance, one after another, and within a year or two the number of them will be considerable. It is understood that e are soon to have Mr. Bishop's authorized biography, based rgely upon Roosevelt letters and papers. There will be essays, stimates and tributes from many sources. Meanwhile there will lso be popular volumes, some of them mere compilations made ut of newspaper clippings, and others genuine books written out of good deal of knowledge and from the standpoint of the particular uthor.

One of these now appearing entitled "Theodore Roosevelt, The Man as I Knew Him," has been written by the Rev. Dr. Ferdinand C. Iglehart and is a book that will hold its place just as some of the ooks about Lincoln have survived as written by neighbors or associates who knew him intimately. Dr. Iglehart—who has had a long areer as one of the most eloquent of the Methodist preachers and as one of the leaders in the temperance movement—has always had a talent for politics, and through the whole of Roosevelt's career the older man was a profound admirer of the younger. Through a great part of that career the preacher was the warm and devoted friend of the politician and statesman.

Dr. Iglehart's biography of Roosevelt is intensely personal. It is the kind of book that will be read with sympathy and pleasure by old and young in many a modest home. The book will be a family treasure for one reason above all others, namely, that its hero-worship is genuine from beginning to end. It does not try to be a critical estimate of the Rooseveltian period in American politics, nor a philosophic study of Roosevelt's personality. It begins by giving Roosevelt a sure rank with Washington and Lincoln, and then proceeds to tell the story of his boyhood, his youth, and his manhood, in a very readable, unsophisticated fashion that does credit not only to the robust American manhood of the subject, but also to that of the nature-loving, humane and large-spirited author.

The chapters in Mr. Roosvelt's early official life are here restated with delightful freshness, and with many touches of new material in the way of anecdotes and illustrative sidelights. As a very skilful public speaker, accustomed to hold popular audiences, Dr. Iglehart understands the use of anecdotes and the personal appeal. Knowing Colonel Roosevelt well, he had many conversations with him at different times, as had many other friends of the Colonel. But most of those friends would not now be able to write out a statement of such conversations, giving the Colonel's own vernacular. Dr. Iglehart perhaps made notes at the time. However that may be, he manages to reproduce a great many conversations which are excellent reading and which are positive additions to the stock of material which the public will be glad to possess. Dr. Iglehart is able to tell us more than most of the Colonel's friends knew in answer to questions regarding religious views and personal characteristics. He has several chapters dealing with such matters.

The reader will regard it as not less appropriate than convenient that Dr. Iglehart has found space to give us some of the memorial tributes that were called out soon after Colonel Roosevelt's death. He has included that of Archdeacon Carnegie in Westminster Abbey, that of Mr. Chauncey Depew, a fine one by Bishop Luther B. Wilson of the Methodist Church, and at greatest length the superb oration of Henry Cabot Lodge in the United States Senate. The address of Charles E. Hughes is also given at length, with those of Chairman Will H. Hays and Gifford Pinchot. Dr. Lyman Abbott's tribute in the *Outlook* is reprinted, as are estimates by Gen. Leonard Wood, Secretary Lane, and Chancellor James R. Day. Gen. Goethals contributes an original chapter about Mr. Roosevelt's relation to the Panama Canal, and Dr. Albert Shaw has written a chapter at Dr. Iglehart's request on Mr. Roosevelt's characteristics in the office of the Presidency.

In one or two concluding chapters, Dr. Iglehart compares some of the great achievements of Roosevelt with the labors of Hercules. Thus the book is not merely a labor of love and appreciation, but it is an unusual book in its range of fresh information. It will be welcome in that it sustains so fully the best of the Roosevelt traditions. The nation likes to believe in its leaders; and the spirit of hero-worship is still eager in its quests. Americans like to believe that Roosevelt was highly worthy of affection and honor; and Dr. Iglehart's book will do much to convince the next generation as well as to satisfy contemporaries.

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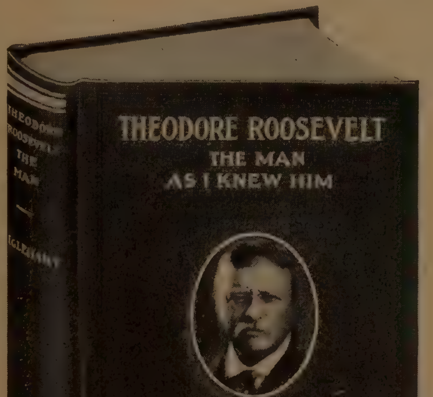

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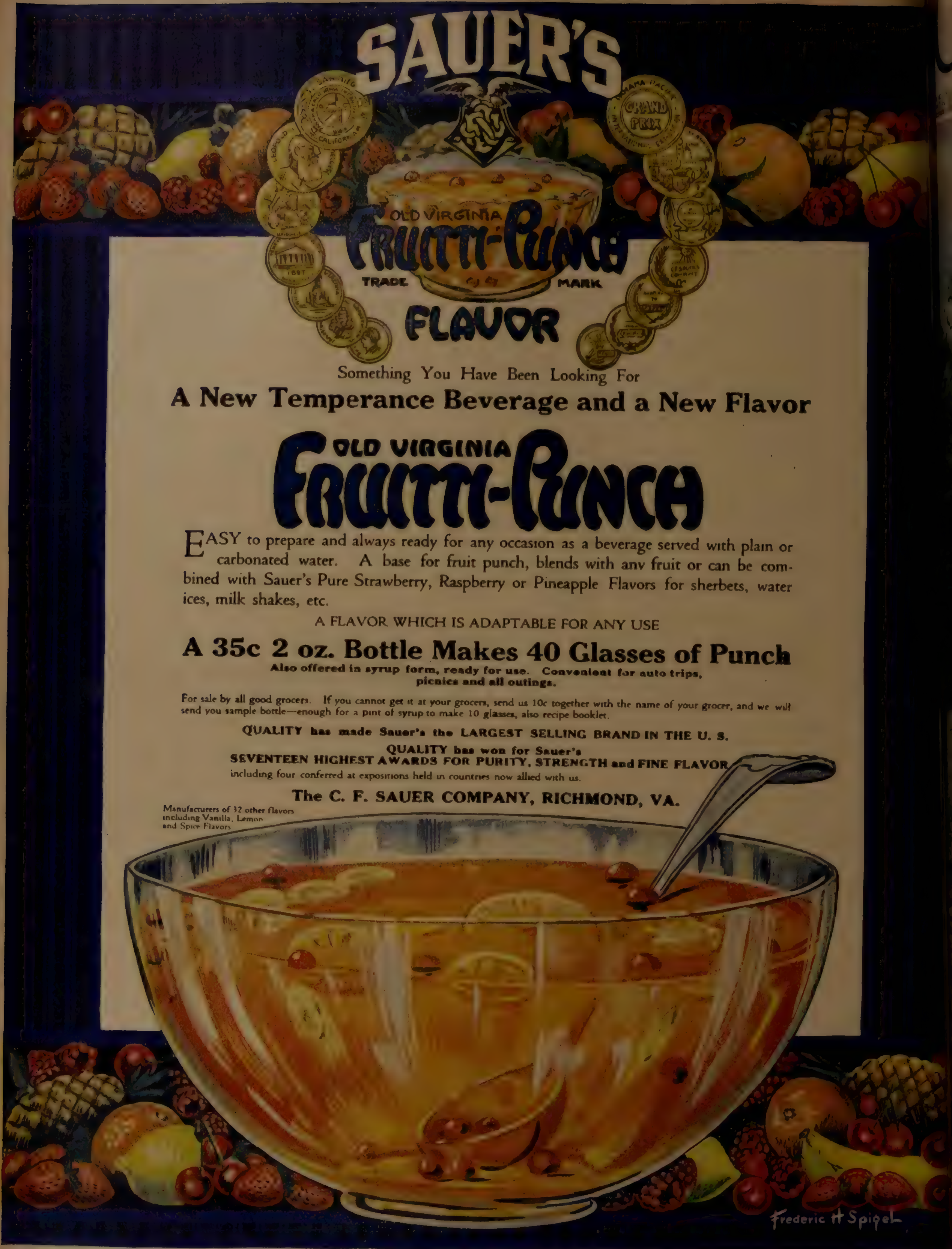

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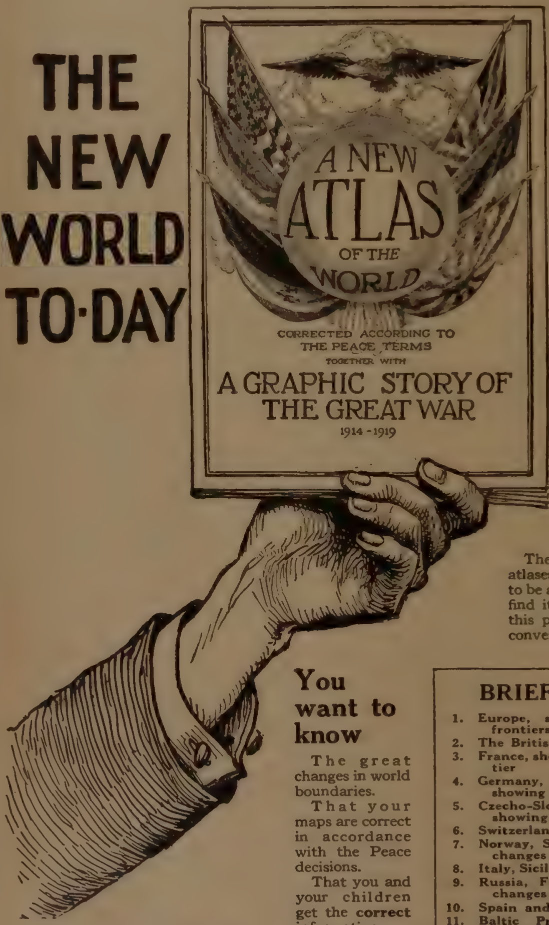
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6. Switzerland, Holland and Belgium
7. Norway, Sweden and Denmark and changes
8. Italy, Sicily and Sardinia and changes
9. Russia, Finland, Livonia and new changes
10. Spain and Portugal and the Levant
11. Baltic Provinces, Lithuania and Ukraine, and changes of frontiers
12. Poland with its boundary lines
13. Roumania, Bulgaria, Albania and Turkey with changes in frontiers
14. Oceania and the Pacific Ocean and changes
15. Italian, Balkan and Palestine Battle Fronts
16. Western Battle Front
17. Western Battle Front—Continued
18. Eastern Battle Front
19. North America, Panama Canal
20. The United States
21. The United States—Continued
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Do you know

How Central Europe will be changed?

Just what German Territory will go to France?

What Poland will consist of?

Where the new countries are of Czecho-Slovakia and Jugo-Slavia?

What does Turkey lose?

That there are many changes in boundaries in many other countries.

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THE BOOK DEPARTMENT, THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

The Cause of Stomach Acidity and Fermentation

How to Remove it in 48 Hours

By R. S. Thompson

I were asked to sound a health warning that would be of the greatest possible benefit to mankind, I should emphatically—"Beware of acid ach." For acid stomach is the cause ermentation which, bad enough in f, is the forerunner of a hundred ills sap the energy and vitality of its ims. I venture to say that ninety cent of all sickness starts with acid nach. Yet the cause of stomach ity can be removed in 48 hours!

ature provides hydrochloric acid as one of the stive fluids, but too much of this acid causes entation, hurries the food out of the stomach, carries the acid all through the body. As a equence, poisons (toxins) are formed which bsorbed into the blood, causing autointoxica- nervousness, mental depression, and count- ills of which this is but the beginning.

very one of the vital organs in time becomes cted—the heart, the liver, the kidneys, the stines, the nerves, and the brain all decline, the stomach is the Power Plant of the body. n the teeth are affected by acid stomach, for gums recede and pyorrhœa will be the result.

omach remedies only neutralize the acid be- e they are stronger than the acid. This ulti- ely ruins the lining of the stomach. The acid g neutralized is absorbed into the blood only ome back to the stomach in greater quantities he next meal.

ow much more sensible would it be to attack disorder at its source. Instead of attempting neutralize the acid after it has formed, why prevent it from forming in the first place?

uperacidity is caused by wrong eating, and the edy must be found in the field of the cause— ating correctly.

he individual sufferer from indigestion, acid- fermentation, gas and such disorders has not ied his experiments with food very far. If he he could easily cure himself in 48 hours, as ene Christian, the famous food scientist, has ved beyond all doubt.

he reason which led Eugene Christian to take the study of food in the first place was because himself, as a young man, was a great sufferer n stomach and intestinal trouble.

o acute was his affliction that the best special- of the day, after everything within their power failed, gave him up to die. Educated for a or himself, Christian could get no help from brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving some 25,000 other men and women for whom he has prescribed with almost invariable success even though most of them went to him as a last resort.

Christian says that all stomach and intestinal disorders, with their countless sympathetic ills, are caused by wrong selections and wrong combinations of food, and that right combinations of food will positively remove every stomach and intestinal disorder by removing its causes.

No one would think of putting salt into an open wound, and yet we do worse than that when we keep putting irritating acid-creating food combinations into our stomachs already surcharged with acid.

The word diet is one which has an unpleasant sound—it makes us think of giving up all the things we like for those we have no taste for. But Eugene Christian's method is entirely different—instead of asking his patients to give up the things they enjoy, he prescribes menus which are twice as enjoyable as those to which the patient is accustomed.

Christian believes in good foods deliciously cooked—the kind all of us like best and which may be obtained at any home, store, hotel, or restaurant. He says that most of the things we eat are all right—but that we don't know how to combine or balance them.

Often, one food good in itself, when combined with another equally good food, produces an acid reaction in the stomach; whereas either of the foods alone or eaten in combination with some other food would have been easily and perfectly digested.

Unfortunately, each food we eat at a meal is not digested separately. Instead, all of the foods we combine at the same meal are mixed and digested together. Consequently, if we eat two or more articles at the same meal which don't go well together, there is sure to be acidity, fermentation, gas, and all kinds of digestive trouble.

At Eugene Christian's New York office there is a constant stream of men and women who go to him for treatment after having tried everything else, and rarely are they disappointed in the outcome. Some of the results he has attained read like fairy tales. I know of a number of instances where his rich patrons have been so grateful for their restoration to health and energy that they have sent him checks for $500 or $1,000 in addition to the amount of the bill when paying it.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tells you exactly what to eat in order to overcome the ailment which is troubling you.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon, and dinner, curative as well as corrective, covering all conditions of health and sickness, including stomach acidity, constipation, and all intestinal disorders from infancy to old age and all occupations, climates, and seasons. They also tell you how to reduce and how to gain.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will remove the causes of your disorder the day you receive the lessons and you will find that you secure results with the first meal. Many people who have suffered for years from acid stomach find that their ailment vanishes completely in 48 hours.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Inc., Dept. 348, 443 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial, with the understanding that you will either return them within that time or remit $3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once

---

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You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you $3.

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(*Advertisement*)

THE MOVIE-MAN AT MONT-LAWN

Mr. Patterson tells them all to have a good time

Above, The never failing slide. At the left, Happy boys arriving at Mont-Lawn. Miss Goering sees them on their way to the cottage. Below, On the playground, slide, see-saws and hurdy-gurdy

Photos from International Film Service Co., Inc.

By EMMA GOERING, Superintendent

HERE they come, 75 new little guests. I must stop what I am doing and run down to welcome them, some scared and pale-faced, others all excitement, climbing out of the stage and trying to see everything at once. I don't wonder, after leaving the dirty streets of New York City, to find the boys and girls eager to see Mont-Lawn in a hurry—and then the movie man taking our pictures.

We enter the Bath House just in time to catch the first group of boys under the warm showers washing away all the grime and fright. Then on to the playground—chute the chutes, see-saws, swings, giant strides, all going, alive with 300 happy children, and in the midst our hurdy-gurdy playing the familiar tunes of the city streets.

Dear friends who have helped Mont-Lawn to grow, how I wish you could have seen it all—the cottages, the chapel, Fort Plenty and the spacious velvety lawn big enough for all the children to play ring games with plenty of room, so unlike the crowded streets from which they come!

I hope those of our readers who cannot visit us will have the opportunity to catch a glimpse of Mont-Lawn from the movie-man's camera, for the International Film Company have sent out in their News Weekly a film that tells the whole story of Mont-Lawn.

THE children are taken from the stages to the Bath House, where they are carefully examined by our resident doctor. Then they are given a warm shower bath. Meanwhile their little bundles of clothing, sometimes very scant and ragged, are undergoing a similar process in our sterilizing room. During their stay at Mont-Lawn frequent trips to the Bath House are made, and how they do enjoy it!

Said one little Irish girl to her teacher, "Can't I go to the rain-house where it rains on me? I like it!"

But what they like more is to attack Fort Plenty, which they do three times a day. I wish you could see how they enjoy the meals!

The other morning after my shopping in Nyack was finished I drove down to the river to see the boys. Some were building bridges, others throwing stones into the water or chatting with their teachers. They surely were a happy and contented group of boys. Then I drove over to Rockland Lake, about a mile and a half away from the Home, to see the girls. There they were in a large field, enjoying their crackers, which they always took with them on their walks. They too were a happy lot of girlies, picking flowers or admiring the beauty of the lake.

Our afternoons are usually spent on the playground, where the children have a good time playing. They never seem to weary of the pleasures provided for them. Bedtime comes only to soon.

I AM told by the workers that the children come back full of enthusiasm for the hymns and songs learned at Mont-Lawn, teaching them to those in the Sunday schools, nurseries and settlements who have not had the privilege of a ten days' stay at The Children's Paradise. One song is particular this summer is sung as no other, "The Men of Our America." You can hear the chorus almost any time ringing across the field.

A recent visitor said, "I never knew boys could sing like these boys do." I replied, "We have no trouble in getting good music from the boys at any time."

The dormitory is another pleasant surprise. Here many of them for the first time "wash up" before going to bed and have the new experience of wearing clean nightclothes. After having said their evening prayers, the teachers tell some good-night story that brings pleasant dreams.

"Inasmuch as ye did it unto the least of these My brethren, ye have done it unto Me."

I have received a number of letters from parents and church and settlement workers expressing gratitude for the care and good time given the children. These letters ought to cheer the heart of every one who has contributed toward the work:

"Our party of forty children returned last Wednesday after ten happy days at your summer home on the Hudson. They seem to have enjoyed the country so much and all of them have gained several pounds and a good healthy tan.

"We want to thank you for your kindness to them and also to say that any time you may have any vacancies, we should be glad to fill them. It is too much to hope that you could give us even a small party of ten after so large a party; however, if any church should have difficulty in filling an order, please member that we have a large number of children draw from. CHURCH OF THE SEA AND LAND."

"DEAR MOM: Tell Louis that I have fun. Some we have, candy every day, I and my friends are ca boys. Don't send no more letters. I am getting This air is great. We go down near the river. going up the Hook Mt.

"Daddy Long Legs: x x x x x x x.

"Mother: x x x x x x x.

"Louis: x x x.

"Good bye.

"My loving Mom and Pop."

"DEAR TEACHER: My little girl arrived home and she tells me she had a lovely time. You see was her first time away from home and we won how she behaved. You see, it's hard for her to en her vacation in the city, as I have to work and has to mind her brother. She tells me she hated come home. The eats were swell, also the outings took her on. Hoping to hear from you,

HER MOTHER,"

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ENDEAVORERS CRY "COME ON"

The Challenge to Larger Service Sounded at the Great Buffalo Conference

By
Rev. FRANCIS E. CLARK, D.D., LL.D.

THE recent International Conference of the Christian Endeavor Societies, though not one of the huge conventions numbering tens of thousands which have often been held in years, was yet one of the most important and in- ng of the long series.

deed, size was not striven for this year. The ering was called a "conference" rather than a vention," since the conference features were hasized as never before. The lack of low excur- rates, the high cost of living at the hotels, and impossibility of planning far in advance because he long war and the no less sudden and unex- ed peace, led the leaders to plan for a useful confer- of workers rather than for a great mass meeting.

evertheless, for almost any other organization Christian Endeavor, this meeting with its thou- ls of delegates, its crowded auditorium, its over- ing workers' conferences held simultaneously in churches, would have been considered a tre- dous convention. Its program covered nearly ty finely printed pages and was carried out with few of the inevitable breaks which must always r when some three hundred speakers are sched- to take part.

he two British delegates, Rev. John Pollock, the ident of the European Christian Endeavor on, and Mrs. W. Moffat Clow, the eloquent presi- t of the British Christian Endeavor Union, were unhappily prevented from being present be- se of their inability to get passage on any trans- ntic steamer since Uncle Sam's returning troops preempted all the space.

on. William J. Bryan was also unable to get to Conference because of the serious illness of his ved wife, whose sickness was made a subject of yer by the delegates. Mr. Bryan, however, sent sermon he was to have preached on Sunday t to the Convention, parts of which were read.

resident Wilson's name did not appear upon the gram, although it was hoped that at the last mo- t he might be able to come to speak on the gue of Nations, the subject so near his heart. he has, as President Cleveland once said of him- "Congress on his hands," and at the last moment t the following kind note declining the invitation Buffalo, which I will venture to print in spite of personal character, since it shows his estimate of istian Endeavor:

"DEAR DR. CLARK: Your letter of July 23 gave a great deal of pleasure and reassurance. I can assure you that your confidence and approval mean a vast deal to me.

"I dare not hope to be present at the biennial meeting to which you so generously invite me, but you may be sure that my heart will go out to the assembled friends and that I know what I am missing in missing the opportunity to address so great and influential a body on a matter so near my heart.

"Cordially and sincerely yours,
"WOODROW WILSON."

SECRETARY of War Baker gave a most eloquent address on the evening devoted to the Patriotic Pageant and to "rapid-fire addresses" from half a dozen returned Christian Endeavor soldiers, some of whom had specially distinguished themselves for bravery. These soldiers had held high offices in the United Society or the State Christian Endeavor Unions, and have returned to their labors in the society.

Secretary Baker's earnest appeal to carry on the work for freedom and a regenerated world begun by the brave boys in khaki opened all hearts to him, and his restrained yet powerful appeal for the League of Nations brought forth an immediate response and a unanimous vote in favor of it, which was forwarded to the President and to the Senate.

Dr. Poling, the associate president of the United Society of Christian Endeavor, preceded Mr. Baker, and was no less eloquent as he told of Christian Endeavor and Christian Endeavorers at the front in war and peace, drawing on his own experiences in his two war-time visits to France.

The shadow of the late war and the foregleams of the coming days of peace naturally threw their mingled light and shade over the Conference, and one of the most interesting sessions, though a brief one, was devoted to a memorial service for the Endeavorers who fell in France or died in the camps at home. At this session Dr. Amos R. Wells, the poet of Christian Endeavor, read a beautiful poem, and the Endeavorers, standing together, raised their right hands and pledged themselves to live for the great causes for which ten thousand of their comrades had died, saying after the leader, as he propounded questions of loyalty to God and country, "This for me! This for me!"

Here are the dedicatory questions asked and answered:

"Our comrades warred not only against mortal enemies but against war and the fiendish cruelties of militarism. Shall we who remain enlist in this as yet unwon war?

"They fought that the submarine and the bombing-plane and poison gas and the noisome trench and the spirit for which these things stand might not embitter and dominate the lives of our children's children. Shall we fight so that these forces of the evil one found in all lands shall not dominate the world?

"They *died* that not might, but right, as God gave them to see the right, should rule our land. Shall we *live*—for the same great end?

"They dedicated their lives to the reign of the Prince of Peace. Shall we dedicate our lives to the reign of righteousness under the Prince of Peace?"

AT THESE great meetings the president of the United Society is accustomed to give a "keynote message," which in a considerable degree outlines the plans and gives the watchwords for the coming two years. This year Dr. Clark declared that leadership, work for the unemployed, and lasting fellowship, were the needs of the Church as well as of the nations, and that it was the especial business of Christian Endeavor to train leaders for the church, to furnish work for unemployed young Christians, and to promote Christian fellowship among the young Christians of the world. He concluded his address by proposing the following goals for the coming two years, and the rallying-cry for the societies, all of which were adopted substantially, and most heartily:

"We will challenge one another in this convention for these results and thus provoke to love and good works. Two years from now we will celebrate the fortieth anniversary of Christian Endeavor. Thus far the Lord has led us on. That we may have during these two years simple, definite goals, by attaining which we may show our gratitude for the twoscore years of divine favor, I suggest for your consideration these five:

"1. A fifty per cent. *net* gain in the membership of every society within two years.

"2. A Christian Endeavor Society in every available church in every state, or, if not, we will know the reason why.

"3. A definite goal in every state for denominational missionary gifts, especially in connection with the proposed denominational 'drives' and inter-church world movement.

Trustees, officers and field secretaries of Christian Endeavor representing more than twenty denominations

The Christian Endeavor Convention, Buffalo, N. Y., August, 1919

"4. A field secretary for at least part time in every state and province.

"5. A Sustaining Alumni Association in every Union

"Vigorous efforts to attain these goals will develop the leaders, will furnish the tasks, will promote the loyalty and the larger fellowship for which I plead.

"A well-known missionary leader closed a ringing challenge to evangelize the world with two words, 'Come on!' I too will adopt them. Come on for a great campaign of loyalty, loyalty to our churches and to these principles of Christian Endeavor: obligation, which is the heart of the pledge; unabashed, outspoken devotion, which is the heart of the prayer meeting; systematic service, which is the heart of our committees; united service, which is the heart of our unions.

"For pledged service, come on; for outspoken service, come on; for systematic service, come on; for united service, come on. Thus will leaders be raised up, great tasks will be found and undertaken, our Lord's last prayer fulfilled. Then come on.

"For our motto and our slogan can we have a better than the familiar words of our pledge, '*Whatever He would like to have me do?*' 'Whatever,' a tremendous word! 'Whatever,' in speaking, doing, being, living, giving. 'Whatever,' O Endeavorers, realize its breadth and length and depth and height. 'Whatever,' in church, in Sunday school, and in Christian Endeavor. 'Whatever,' in home, in community, in country. 'Whatever,' in business and politics.

"Trusting in the Lord Jesus Christ for strength, I will strive to do *whatever* he would like to have me do. This is our great, our blessed, our joyous task. I summon you to undertake it. '*Come on!*' and the equally hearty and prompt response, 'Let's go!'"

A WONDERFULLY lively session was that devoted to the challenges above suggested in this address. The delegations from the different states were divided into two groups; about twenty state delegations assembled in the First Baptist Church and twenty or more in the North Presbyterian Church. The challenges came thick and fast, state to state, local union to local union, single societies to the field, for increase in the number of societies, of members, of local unions, for the largest numbers of proportional givers, for Comrades of the Quiet Hour, for Life-Work Recruits, for the greatest State Convention in the coming year, for the largest number of mission study classes, for the most "Alumni Fellowships," etc,

Pennsylvania to Illinois, Texas to Massachusetts, New York to California, Ohio to the field, North Carolina to Maine, Arkansas to Florida—I d pretend to give the exact challenges or the stat which and to which they were presented. The lenges were for the most part accepted with greatest readiness and often with much hil while state songs and slogans rang throughout great auditorium. Much good fellowship as w much generous emulation will come, I am convi from the challenges to enlargement and improven This whole session was a happy exemplificatio the apostle's words, "Provoke one another to and good works."

THE Alumni banquet was another session lon be remembered. Nearly a thousand Endeav sat at the banquet tables, and a national Al Fellowship was launched, which promises to do things for the cause. As colleges depend upon alumni for their support in any emergency, so deavorers who have been through the training se for religious service which the society offers will and support their Alma Mater. It is estimated there are many more than ten million people livi America today who have received some part of religious schooling in a Christian Endeavor Soc

The individual societies give their benevo money through their own churches and denom tions, and neither the United Society of Chris Endeavor nor the World's Union of Christian deavor ask anything of the Society for their sup The extension of the work depends largely on dividuals who are graduates of the society. The ing hour, which followed the presentation of Alumni plan, was the most hilarious of the con tion. In a few minutes over $5,000 were pledged the world-wide extension of Christian Endeavor, the cheers and songs that accompanied the ple showed that the Lord would love these givers; they were certainly "cheerful," and indeed, acc ing to the more literal rendering of the apost words, "hilarious givers."

Many gave as many dollars as they had been y in Christian Endeavor. Mrs. Francis E. Cl who claimed to be the oldest alumna, since she been in the society from the first day, made a ple for $38 and the odd cents to stand for the thi eight years and six months and four days of the of the society. Many who became Endeavor thirty and thirty-five years ago gave similar su Many gifts of $50 and $100 were pledged. Gen Secretary Shaw, who has been for thirty-six years official of the society, and who, greatly to the grie all Endeavorers, at this meeting resigned his off pledged for himself and wife $1,000. The Clevel Union handed in a check and Liberty bonds amount to another thousand.

The Dire Need of Polish Protestants

By Rev. Dr. JOHN PINDER, Evangelical Pastor at Cholm, Poland

A FEW years ago, before the war broke out, I had the honor of writing to you and getting your reply, but since that time every intercourse was interrupted. I was transferred to Poland, into the town of Cholm, where I am preaching the Gospel in Polish and German in the town itself and in many surrounding places. Great provinces are open before me, longing for a word of consolation from the Word of God; but alas! the troubles of the war raging here are hindering every access!

I should like to give a description of the present condition of the Evangelical Church in Poland. It is a deplorable one.

The Protestant population, amounting to about half a million souls, consists chiefly of small farmers and officials, most of them of German parentage, who having settled in the country and whether they have turned Poles or remain Germans, are all of them true to the Evangelical faith. Before the war our church was a flourishing one; churches and schools were scattered throughout the land. But alas! how things have changed!

In August, 1915, the Russian general in chief gave orders that all the Protestant German colonists must leave their homes within twenty-four hours and be transported to the inner parts of Russia, to Siberia, Caucasus and so on. The people were hardly able to catch up the most necessary things for the journey. Before the time was gone the Cossacks burned their houses, and many children were barely saved from the flames. So the poor emigrants were driven like a herd of cattle, by foot, by miserable carriages, by trains crowded to suffocation, to the Far East, the children crying, the women weeping and the cattle lowing. Many children lost their parents, others died on the way; women swooning, old people dying from exhaustion and grief.

After three years, in the autumn of 1918, when the great change in Russia occurred, they were permitted to return home again. After many troubles and dreadful adventures they reached their homes in Poland, and found their houses burned or occupied by strangers, their barns and cellars empty, no bread for men, no food for cattle. Their chattels were stolen or entirely destroyed. Their churches and schools were burned down or torn asunder. At Kamien, near Cholm, a very beautiful evangelical church stood. This beautiful church of Kamien and all the surrounding buildings are entirely burned down. Only the damaged brick walls remained, within which a young forest of birch saplings is growing now. The poor evangelical population is weeping at the church walls as the Jews weep over the destroyed Jerusalem. When will this church be restored again! Alas! we are too poor to restore it.

But that is only a single specimen; all the churches and schools are destroyed; we have very few pastors to preach the Gospel, and few teachers to teach our little ones. In former years our pastors studied at the University in Dorpat, Russia. Now we don't belong to that country, and the Dorpat schools are destroyed. Where will our young pastors study? Shall we send them to the German universities to embrace the higher criticism there? Between the Germans and the Poles a great dissension and aversion exists from the times of old. Our Catholic neighbors would consider us Germans and be opposed to us if we did so. It is an absolute necessity to have a school of our own for the education of our pastors, as we wish to educate them not in the spirit of the higher criticism but in the spirit of the Gospel as it is found in the Bible Institutes of Chicago, Los Angeles, Springfield, under the leadership of the late Mr. Moody, Dr. Torrey, or the late Mr. Spurgeon.

But the difficulty is that we are very poor. Our ecclesiastical property has been robbed from us by the war, and in these times everything is exceedingly expensive and dear. Besides, we are observing a peculiar movement among our Evangelical German countrymen. Many of them are selling their property and ground and waiting for the time when the German boundary will be opened. Then th will return to the country of their forefathe But it is only the rich ones who will return to G many; the poor ones must remain here, havi no means to go elsewhere. They will want spirit care and material help, but will not be able to bri any offerings for the cause of the Gospel. Where sh we get the material means in order to maintain o schools and churches and to fulfil our Christian a evangelical duty to the poor and neglected ones?

In this critical hour of our Evangelical cause Poland we lift our eyes up unto the hills from when comes our help. But we stretch out our implori hands to the brethren and sisters of the great a blessed America, and England too, and beg with a our hearts: Come and help us.

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American Relief Commission feeding Polish children

HE WORLD NEWS OF THE WEEK

The Treaty of Peace

PRESIDENT WILSON submitted to the Senate on August 11 the American draft of a League of Nations Covenant which the te had been anxious to compare the draft finally incorporated in the y of peace. While in the main the documents are similar, there are wide differences. Senators were cularly interested to learn, how- that the most widely criticized ision of the Covenant, the famous le X, pledging the United States arantee the ter- al integrity and tical indepen- e of other mem- of the League, adapted from American plan. he other hand, plan proposed the President e no reference, ctly or indi- y, to the Mon- Doctrine. It ained a clause anteeing free- of the seas, but was eliminated he Paris Confer- . The Wilson provided for a rning body of gates consisting the diplomatic esentatives of contracting ers accredited he seat of the rnment of the gue. This clause ld have given vote in the as- bly to the Brit- Empire. Article in the completed enant, covering same ground, vides for "representatives of the nbers of the League," which gives six votes to the British Empire. Critics of the President find in his draft no provision for safeguarding American sovereignty over purely domestic questions, and no provision for American withdrawal from the League.

The fight over ratification of the treaty was intensified by the refusal of the President to submit notes, reports, discussions and other papers used in the negotiations at the Peace Conference. Efforts were made by some of the Administration leaders to force an early vote on ratification, but a group of Republican members of the Foreign Relations Committee insisted that they must have fuller information on reports that governed the decisions of the the American delegation. Indications are that the committee will report on the treaty to the full Senate about mid-September. Reservationists say they have assurance of Democratic support for at least five reservations. Senator Lodge, chairman of the Foreign Relations Committee, in delivering his long-awaited formal address on the treaty, outlined five reservations which he said he would insist on. The Senate gallery was filled with marines from the Second Division, and they provided an unusual feature of the afternoon by wildly cheering the Senator's attack on the League of Nations. President Wilson, August 19, met the foreign relations committee and heard the substance of two amendments and five reservations which the majority say they will demand.

Miss Grace Abbott, formerly charged with the administration of the Child Labor Law, who will represent the United States Department of Labor in the work of the International Labor Conference in London.

Pershing Coming Home

GENERAL PERSHING, after completing a tour of the battlefields in France from the Vosges Mountains to the sea, left Paris on August 2 for Italy. There he visited the famous Italian battlefields and bestowed American decorations on large number of Italian officers. The commander-n-chief leaves Brest for New York the first week September. A national welcome is being arranged or him in New York. The picture shows him eading the American regiment which participated London's great Victory celebration. Just behind im is an orderly with the four-starred flag of a eneral.

Kolchak Government Falling

THE army of 100,000 men supporting the Omsk government which is headed by Admiral Kolchak has retreated some 800 miles since it began to break against the Bolshevist forces in eastern Russia. Town after town, village after village, has been given over to the Communists in the withdrawal into and through the Urals. Omsk itself on August 11 was in danger, and active preparations were being made for its evacuation. Official advices received in Washington on that day said the government was tottering and that unless immediate aid reached it there was almost no chance of standing against the eastward rush of Bolshevism.

Thus far there are no indications that the United States or the Allied Powers will take further steps in Siberia. England's military support is being withdrawn now. English troops have been closest to the Ural front, and English and French officers have been intimately associated with the Kolchak régime. The British cabinet, however, decided late in July to cut loose from all Russian military entanglements and ordered the troops to return home. The American contingent in Siberia, numbering between 8,000 and 9,000 men, have strict orders to do nothing but protect the Trans-Siberian railway, and its activities are strictly limited to territory five miles on each side of the line.

Only a negligible amount of war material is going forward from Vladivostok to the Kolchak forces, and the latter are almost destitute, not only of guns and munitions, but of food and clothing. On the other hand, the Bolshevist army seems to be well equipped, well trained, and well led, largely by German officers who took service with Lenine and Trotzky after the armistice.

In view of the fact that the United States and England have decided on a non-intervention policy and are willing to give nothing to Kolchak but moral support, observers are unable to see how further opposition to the Bolshevists can be maintained. Without Kolchak, all of Siberia is open to them. And Kolchak seems to be doomed.

The situation in Omsk is further complicated by the presence there and along the railroad in the immediate vicinity of nearly 200,000 refugees from the evacuated districts. Typhus is epidemic, and the small American Red Cross detachment is almost overwhelmed with demands which it is impossible to meet.

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Uncle Sam's Pacific Fleet reached its home waters early in August. Here are the battleships Arkansas and Texas going through the Canal locks at Gatun, Panama.

Photo from Underwood & Underwood

Attorney General Palmer, who is heading the Government crusade against high prices

New British Ambassador

ANNOUNCEMENT was made in the House of Commons on August 13 that Viscount Grey, who as Sir Edward Grey was British foreign minister for several years before the war and until 1916, had been appointed temporary ambassador to Washington. There has been much criticism of the Lloyd George government, in view of the importance of many questions that need attention, for not filling the Washington post, and the designation of Lord Grey, even as temporary ambassador, meets with general approval. The new envoy retired from active service because of ill-health, which threatened complete blindness. Happily his sight has been saved. The most pressing of all the problems he will find awaiting him in Washington are the readjustment of the complicated financial relations between Britain and the United States, growing out of loans and credits advanced by this country, and the negotiation of treaty revisions made necessary by the radical changes in relations growing out of the war.

The Lansing-Ishii Agreement

SECRETARY of State Robert Lansing, testifying before the Senate Foreign Affairs Committee on August 11, said that during the negotiations which ended with the signing of the Lansing-Ishii agreement by which the United States recognized Japan's "special interests" in China, Viscount Ishii "concealed" the existence of secret treaties with the Allied powers, assuring possession of Kiaochau to Japan. Mr. Lansing disclosed that it was on his initiative that the negotiations looking toward the agreement were begun. He believed it was desirable to reaffirm the American policy of the open door in China, and took advantage of Ishii's presence here as head of a special diplomatic mission to suggest conversations. Viscount Ishii said he thought any agreement should recognize Japan's "special interests" in China.

"I replied that I was willing to state that Japan had a 'special interest,' but not a 'political' interest in China, and I objected to making an agreement without defining and limiting the term 'special interest,'" said Mr. Lansing. "I said that if it meant 'paramount' interest, I could not discuss it further."

The American and Japanese interpretations of the agreement, as finally signed, differ radically, as the State Department has been informed by its representatives in the Far East. Japan has encouraged both her own nationals and China and Korea to believe the

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A Race for Perfection

BRINGING the spirit of competition in its very finest sense into community life—a competition in which every man, woman and child must enrol if their community is to make a serious bid for success—has developed a movement with possibilities for good almost immeasurable. The goal is civic perfection.

Back in rural West Virginia the people have erected for themselves an ideal toward which they are striving, and already twenty-three communities have entered in the race. With the assistance and encouragement of three state activities, the Department of Schools, the Department of Public Health and the State Sunday School Association, they measure their own gains, estimate their own failures and fix their own scores. Their approach to excellence is scored by points that relate to standards of good living.

THE idea had its inception in three little communities where the residents were progressive enough to see the need of self-improvement and decided to undertake it in a spirit of friendly rivalry. These pioneers were Grangeville, Marion County; Salt Well, Harrison County, and Martha, Cabell County. They established their scoring system, assuming the perfect community as 1,000 points, and called in state experts to aid them in working out the details of their fascinating game.

Neighboring towns and villages, when they heard of the movement, clamored to get into the race, and one by one others have been added until now there are twenty-three entered.

The survey for a starting-point was completed in the case of the original three centers two years ago, and in the second year's scores Grangeville showed a gain of twelve points and Salt Well of seventeen, while Martha lost seven points.

The scoring takes into consideration nine general headings: history, government, business, farms, clubs, homes, schools, churches, and health. These are supposed to determine the strength and virility of the community. To illustrate the working of the system, an examination of Salt Well's gain of seventeen points shows them distributed in this way: one point, better lighting and heating in the church; four points, increased use of the school building for regular work and as a social center; one point, installation of bathrooms, running water in the kitchens and other home conveniences; three points, better farming; two points, development of the community club; two points, increased activity of young people in high school work.

At the same time, the town suffered a loss of two points because of negligence in government and lack of interest in elections.

AN ANALYSIS of the nine general considerations that it has been decided govern the growth and development of the average community might serve as a guide for other centers that are inclined to make an inventory of their value to themselves and the country at large.

History takes first place for the reason that it supplies a background for all community life. The locality, in the West Virginia scheme, must have had a definite village or township life for a period long enough to develop a certain tradition and standard. It is considered desirable that there be a large proportion of the families firmly fixed to their homesteads, but at the same time there should be a leavening of newcomers who either rent their homes and land or have newly acquired them. Neighborhood quarrels, jealousies and animosities engendered by religion, politics or business, also are taken into account in establishing the initial scoring point. Public pride, as illustrated by discouragement of advertisements on barns and fences and of ill-kept fence rows or grounds which fall under the control of the community, and an appreciation of rural beauties, are likewise considered under the general head of history.

Closely allied with history is government. A score of 1,000 points means elections free from bribery and other corrupt practices; appearance at the polls of all registered citizens; independence in voting, which is shown in split tickets and by changes in party alliance; reasonable familiarity with the men and methods in county, state and national governments; an understanding of the purposes and accomplishments of state institutions of various kinds; full enforcement of all laws; a just tax rate willingly paid on just assessments; wise and honest handling of public funds; no arrests for violation of the criminal law, or lawsuits between citizens, for two preceding years.

UTOPIAN? Perhaps, but you see this is the 1,000 point town.

Business qualifications comprise: a fair amount of trading with outside markets as well as the production for all-year needs of meat, milk, eggs, vegetables, fruit and butter; real service and fair profits in merchandising; adequate transportation services; frequent mail deliveries; efficient telephone service and good management of private and public business. All this presupposes no unnecessary idleness.

In the perfect score the divisions of history, government and business are regarded as worth 100 points each. The same value is placed on the last five of the nine headings, but the fourth—that of the farms—is worth 200 per cent.

Stimulation of good farming was one of the big reasons for establishing the competition. Among the special considerations that enter into the scoring are the type of farming suited to the region; the size of farms in relation to the available man-power to work them and to provide a year-round employment; well-kept farm records; control measures in use for checking diseases of plants and animals; fertilization on scientific principles; crop rotation and products; proper breeding, feeding and management of live stock; use of labor-saving machinery and adequate and well-arranged buildings.

Club life has come to have a place of importance in the country even more influential than in city life. There are community organizations with definite plans of work and regular times for meetings either at an established center or in homes. Community meeting-places, such as school buildings, halls and churches, are generously used. "Get-together" assemblies, including farmers' institutes, exhibits, family reunions, home-comings and camps, are encouraged. Especial stress is laid on the development of a spirit of neighborliness, with an understanding and an appreciation of the ordinary social usages. Any tendency in the youth to vulgarity, unnecessary roughness or bad conduct of any kind must be guarded against, and the people generally make provision for convenient play and athletic grounds, and encourage their use. Bands, glee clubs, baseball teams and shooting clubs have a part in the community life.

THE importance of the home is reflected in the attention given to it in the system of judging. The first consideration is the externals, which include location and the proper placing of the buildings; the type of architecture in so far as its appropriateness to the country is concerned; the placing of outside doors and porches and their use; the care of the home with regard to its painting; clean and sanitary yards, well-managed gardens and neat and well-tended shrubs, trees and flowers.

Inside the house the questions deal with right decorations, suitable pictures, wall paper and sanitary construction; practical furniture suited to the rooms; modern housekeeping equipment; well-planned housework without loss of energy; cleanliness, ventilation, arrangement and freedom from all kinds of vermin, and well-selected clothing. The material, moral and intellectual development is considered under such questions as apportionment of money between necessities, savings, religion and benevolence, pleasure, lectures, musicales or other forms of recreation or mental improvement, and the liberal use of good magazines, books, government bulletins, farm papers and daily or weekly newspapers. In the ideal community educational, religions and other general interests, including sex hygiene, are discussed in the home and made a part of the home life.

School scoring provides for eight grades, separated or consolidated, unde care of teachers receiving adequate salaries assured of the full and cordial support of pa and school authorities. High school advantages be provided and made use of by the children. school buildings, equipment, library and playgro must conform to the highest state standard the buildings must be used as a social center. teacher must be a leader in community organiza must be neat in dress, faithful, industrious, enthu tic, able to meet people, and interested in child Long tenure of position is desirable. Class-room should have particular application to the nee the locality, and the course of study should inc in addition to the customary school elementals topics as agriculture, home economics, manual tr ing, nature study, home geography and farm a metic.

THE religious development guards against a great number of churches. The buildings sh be adequate and used for community needs, and must be well located and properly constructed, lig and heated. Sunday school officers and teachers be well trained in the most progressive met and classes or departments segregated and equi with blackboards, maps, tables and graded teac material conforming to the International Sun School standard rating. Church membership show a growing and harmonious congregation. members must be recognized by the neighbor possessing Christian virtues which they apply their day-by-day business and social affairs. To tion of other beliefs and encouragement of inte nominational cooperation are important factors, is a well-thought-out and well-balanced finan policy.

Health is the last of the nine general headi The qualifications here cover the water and supply; the disposal of refuse and manure in gene and the proper enforcement of all state and l health laws. Drinking water must be safeguar by methods endorsed by the public health vice. Closets must be built according to pl approved.

ROADS OF REMEMBRANCE

This bald cypress, standing in the village of Santa Maria del Tula in southern Mexico, is the oldest tree in the world, its age being estimated as between five and six thousand years

WAR-TORN France has already commenced the building of roads and the planting of trees. Four great mountain roads are to be relaid and rebuilt in the upper Vosges, ding from France into Alsace.

Vimy Ridge is to be a vast memorial park to the nadian soldiers. Pitted as it is with shell-holes and ters made by mines, it can never be turned again agricultural land; and so the Canadian govern- nt will plant on it the maples of Canada. It has n suggested that in the same way the Argonne made an American park, a shrine hallowed by the od of American soldiers. A plan is now being urged Roads of Remembrance in France, which will d from one famous battle-ground to another.

"The great army that died must ever be kept in embrance," Clémenceau has said.

No finer memorial can be built than a tree-bordered hway, and, aside from sentiment, there can be no ter investment for any community. The planting one tree for each of the casualties of the American peditionary forces would mean 297,147 trees, and in numerous cases whole groves or even forests might well be planted for a dead hero or group of heroes. State and local authorities everywhere are joining with the Federal Government in this connection, aiding and abetting the efforts of individuals and societies. There will be tree-lined "roads of remembrance" everywhere—striking and useful memorials to the brave men who fell in the world war.

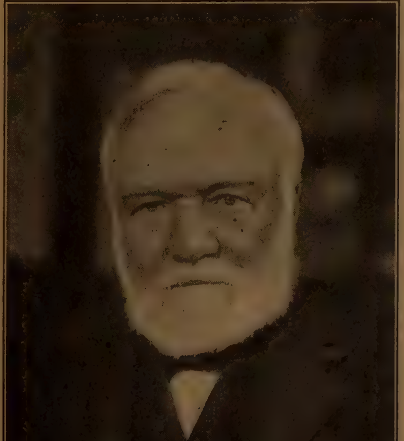
This work properly carried out will mean in time a memorial highway across the United States. This could be readily and quickly accomplished by lining trees on both sides of the Lincoln Highway, which runs from the Atlantic to the Pacific coast. Other great highways may be built, north and south, as well as east and west.

Something more is involved than a sentiment. The best friend of a road, as of the traveler, is a shade-tree. Extremes of temperature, such as come on a blazing summer day with a downpour of cooling rain, heave and crack the unshaded roadbed, opening it to the ultimate ravages of frost and thaw. The war has taught us what this may mean, financially and otherwise. Before 1914, according to Robert Sterling Yard's "Book of National Parks," Americans spent $286,000,000 annually in foreign travel, mainly in Europe. For five years travel has been largely confined to the United States. This country is richer by a billion dollars or more, and richer also in self-knowledge. The Adirondacks, in which a network of good roads runs through vast tracks of forest, yearly attract hundreds of motor tourists from the Middle West. The advantage has been reciprocal. Returning motorists, for local emulation, have aided powerfully in passing a good roads appropriation. Michigan alone has voted $50,000,000, and a part of the appropriation is to be used to plant the wayside with the different species of forest trees. Oregon has voted a bond issue of two millions and a half for the Roosevelt Military Highway, and there is little doubt that the National Government will appropriate a like amount. The primary purpose is to connect the widely separated strategic points on the Pacific Coast, but the chief use of the highway will doubtless be by tourists attracted by the wonderfully varied and little-known beauties of the Oregon coast. The Army Motor Transport Corps has already started from Washington on a transcontinental run which is serving as a nation-wide demonstration of the need of good roads. Secretary Baker has ordered that the road-building equipment which our army used in France be returned and distributed among the states for use in the construction and maintenance of Federal-aided highways. It includes 1,590 caterpillar tractors, about 400 steam- and gas-driven road-rollers, numerous concrete-mixers, rock-crushers, and road-graders. The Forestry Association will make every effort to insure that the planting of trees keeps pace with the building of roadbed.

The Road of Remembrance and the shaded highway have a more immediate connection with the general problem of reforestation than may at first appear. Very soon they will become bases for the advance of veritable armies of trees. Nature unaided may be sure, but she is slow. The industrious squirrel carries acorns, hickorynuts, walnuts, and chestnuts a rod or so before he buries them—and unfortunately often forgets his cache. The winds carry the seeds of maple, pine, and linden a little further. The shaded highway will cross them and the shade trees will scatter their seeds and nuts in the nearby country.

He who plants a tree is building the world of the future. In twenty years a maple will grow to a sturdy tree, with dense if not widespread shade. And in that time, when wind and soil are favorable, it is already parent to groves of young maples marching from the highway across lands that have hitherto been waste.

ANDREW CARNEGIE



The Ironmaster

PROBABLY no man of wealth has written his name so indelibly upon hearts of his fellow citizens has Andrew Carnegie. The r boy who became the sec- d richest man in America announced as his faith principle that great wealth was a trust to be administered in the interest of all, and that the man who d rich died disgraced. Mr. Carnegie not only clared this his creed, but lived up to it in such literal hion that his benefactions totaled $350,695,650. s wealth accumulated so rapidly that in spite all his giving he did not quite succeed in dying a or man.

An attack of pneumonia two years ago seriously attered the rugged health which had carried Mr. rnegie past the fourscore mark, and a recurrence August 10 quickly brought the end, early on the rning of August 11.

Mr. Carnegie was born on November 25, 1835, at unfermline in Fifeshire, Scotland. His family for generations had been hand weavers; but the power loom t an end to the hand weaving industry. The elder rnegie decided to bring his family to America, where, 1848, he secured work in a cotton factory at leghany City. Andrew went into the factory as a bbin boy at $1.20 a week. He was soon promoted engineer's assistant at a slight increase in pay. is surplus time he spent in reading, the opportunity r reading being presented by a private library of 0 books opened to the boys by a Colonel Anderson. his was the seed from which sprang the Carnegie braries.

At fourteen Andrew became a telegraph messenger; en he practiced telegraphy and became so proficient at, one morning before the operators arrived, he not ly took a message but delivered it. For this he was ade an operator. Later he became a clerk under ivision Superintendent Thomas A. Scott of the ennsylvania Railroad at a salary of $35 a month. ne morning Colonel Scott was late and the traffic the yards was tangled up. Carnegie as private ecretary put on the wire the orders which he knew is superior would give, signing his superior's name. hen Scott arrived, the tangle was straightened out, nd he reported to the President of the road that he ad "a little Scotch devil who would run the whole ad if he only had a chance."

Andrew's father died when the boy was only ixteen years old, and the responsibility of his other's support fell to him. His first investment, y the advice of Mr. Scott, was the purchase of ten shares of Adams Express stock for $600. Mr. Scott rose through various grades and became vice-president of the Pennsylvania in 1860, taking young Carnegie with him. In 1861 he became Assistant Secretary of War in charge of military telegraphs and railroads, and Carnegie went along. After a few months of restoring and creating military communications, Carnegie returned to the Pennsylvania. An investment in a sleeping car patent gave him his first large profits, about $200,000. An investment in oil brought him a quarter of a million He then organized the Keystone Bridge Company for the production of structural iron, which resulted in 1865 in the Union Iron Mills. The mill was profitable from the start.

In 1868 Carnegie became convinced of the value of the Bessemer process, which was in use in England for the production of steel. He introduced it at once in America. In a few years the word Carnegie, rolled into the web of rails and bridge members, made the little Scotch weaver's son known throughout America and the world.

The Carnegie Steel Company was merged in 1901 into the United States Steel Corporation. Mr. Carnegie once ascribed his business success to his ability to enlist in his service men better than himself. For his interest in the Carnegie Steel Corporation Mr. Carnegie received $420,000,000. In an article in the North American Review Mr. Carnegie had written: "The day is not far distant when the man who dies leaving behind him millions of available wealth, which were free for him to administer during life, will pass away 'unwept, unhonored, and unsung,' no matter to what use he leaves the dross which he cannot take with him. Of such as these the public verdict will be, 'The man who dies thus rich dies disgraced.' "

With the cares of business off his mind Mr. Carnegie started out to administer his wealth for the good of the public and posterity. The Carnegie Corporation of New York on the day of his death announced the total of his benefactions as $350,695,653.40 Of this amount, over $64,000,000 built library buildings; nearly $5,000,000 went to colleges for other buildings, and $12,000,000 went to colleges for endowments and other purposes; over $6,000,000 was used to purchase 7,689 church organs. The Carnegie Corporation of New York received $125,000,000, the Carnegie Foundation for the Advancement of Teachers over $29,000,000, the Carnegie Institute at Pittsburg nearly $27,000,000, the Carnegie Institute in Washington over $22,000,000, the Carnegie Hero Fund $10,500,000, the Carnegie Endowment for International Peace $10,000,000, the Hague Peace Palace $1,500,000, a trust fund for his native village $3,750,000, a Scotch University Trust

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HIS PEOPLE

A SHORT STORY
By TARLETON COLLIER

ONE day in the midst of the hard times Zack Burns, that they called the rolling stone, came home and told Mary Gray to go with him and she might have for her own a little island all white and green in a sea as blue as her eyes. A slender ring of an island with a lagoon like opal within it, full of rainbow fish and pearls. But Mary said no, there was her father and me to take care of.

Then Zack said that she would be a queen out there and have a golden crown, to go along with him. In a little bag he had brought pearls, dull gray things as big as peas, as big as acorns, and one of them as big as any of my marbles; but Mary put her hand over them there on the kitchen table and looked at him and said it wouldn't be for the pearls she'd go, nor a golden crown, if she went; only for the love of the man who asked her.

Zack's hand fell on hers, gentle like, the pearls beneath. They were so close. It seemed they had forgotten I was there, although I was kneeling in a chair across from them, leaning with my elbows on the table and waiting to see the pearls once more, and the picture they somehow brought of brown men diving through a clear, far-away lagoon beside the palm trees, and the rainbow fishes scattering.

"Is that it, Molly?" said he, speaking the name he had always called her. "The love isn't there any more?"

She did not answer him, but walked away to the door, and looked over the pasture with Yarbrough Creek and its willows running through it, out over the pine trees beyond that stretched dark-green to the foot of Mount Pleasant in the distance. I was looking at her, not the pearls, then; it seemed that her eyes saw even farther than the hazy blue mountain and yet nothing at all. After a while she came back, my Mary, and her eyes were blue and steady as she looked at Zack.

I call her my Mary, and she was—my mother and sister and all, since she brought me to live at her home after the last of my family died and all other neighbors were talking of the orphanage. . . . She and Zack were almost of a height, she was so tall. A big, strong girl, with arms round and full, deep in the chest, wide in the hips, and beautiful. Against the clear white and pink of her face, Zack, burned by the sun, seemed darker than I'd thought any white man could be. His hair and skin were the same color, and in his thin brown face the gray eyes seemed bright and bold as he looked and looked at Mary.

"You can't say that," she said, low.

"But you won't come with me?" said Zack. "Why?"

She said nothing, but stared at him. I remembered seeing her look like that once before when her father came home drinking and had one of his spells of crying for her mother out in the churchyard. Zack stared back as steady as she at first, then his eyes sort of darkened and fell away to his lean brown hands. I could see his lips tighten as one by one he picked up the pearls and put them back in the little bag, hardly looking at them. They might have been some pebbles he had brought her, nothing else.

"Mary!" he said, rough. The ugly sound of his voice! "Mary! I'll make you, yet!" All of a sudden he was not so rough. "Oh, Molly!" he said, like you would beg.

Mary turned away quickly to the stove.

"Are there cannibals there?" I asked; but without saying Zack went in two long steps to the door and stood there a while, looking out as Mary had done over the pretty land.

Then Mr. Gray came home, little and tired, and was glad to see him, and made him stay to dinner. Waiting, they laughed, and were loud; but while the men talked and I hung at Zack's knee, Mary kept busy at the stove.

"You come home at a bad time, Zack," said Mr. Gray.

"Oh, the panic?" said Zack, careless. He was grand with that laugh and that shake of his shoulders, like he had asked you what did panics matter to him, even so big a panic as this one that had closed up half the places in town and brought two sheriff's sales.

"I reckon you'll be going back, then?" said Mr. Gray.

Mary stopped for a second stirring something on the stove.

"I'm a king, out there," said Zack.

I felt the blood run hot and cold through me.

"Ho!" cried Mr. Gray. "King Zack the First!"

But Zack said no, they called him something else. I couldn't remember the pattering sound of the word, but he said it meant "Chief-from-over-the-water." Then he told us about the island down in the South Seas, eight days in his little schooner southwest from Honolulu, and only fifty miles or so from the equator.

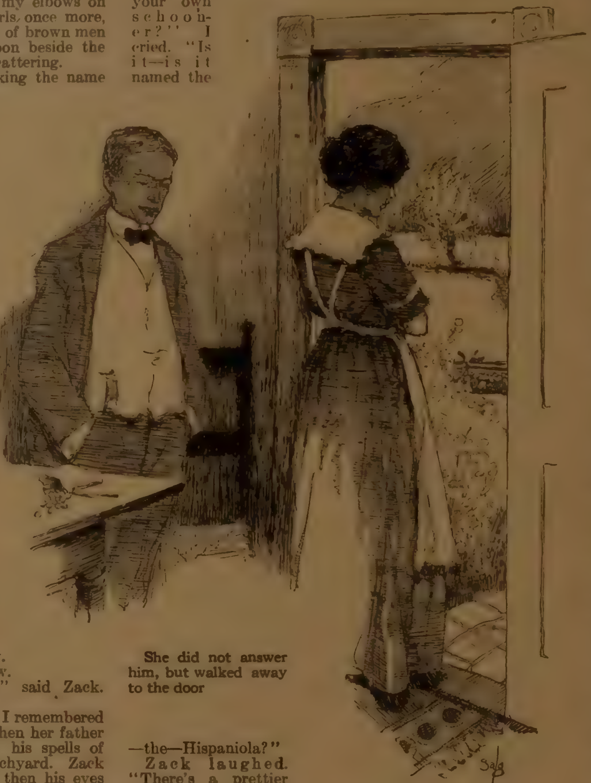
"I know!" said I, thinking of my geography lesson. " 'An imaginary line drawn about the center of the earth.' "

We were sitting down to dinner then, Zack still talking of the island. He wasn't exactly king, he said, there being a big native chief on the next island, and the King of England, who was bigger still, and who gave him the right to trade and look for pearls. A patent, he called it. But after all he was the same as a king, like, to the natives.

"How'll you get back there?" asked Mr. Gray.

"The schooner's waiting in San Francisco harbor."

"Oh! in your own schooner?" I cried. "Is it—is it named the—the—Hispaniola?"



She did not answer him, but walked away to the door

Zack laughed. "There's a prettier name, son, than that."

"Oh!" It seemed I had lost something. "What?"

"The Molly," said he, soft.

Mary was looking out the window, over toward Mount Pleasant, her hands in her lap. She hadn't tasted her soup. Mr. Gray made a sort of noise with his.

"Eat your dinner, Herb," said Mary to me, sharply.

There was a little while that nobody said anything, then Mr. Gray put down his spoon.

"I reckon there's money in it?" he said, meaning the pearl fishing.

"Maybe," said Zack with a sort of laugh. "There's a lot of fun in it, too."

"Lucky you didn't stay here. Money's tight—there ain't any money, I reckon." Mr. Gray gave a little sigh.

"I should worry, out there," said Zack, careless. "It's pretty fine, where I'm a king."

Mr. Gray said yes, he guessed so. He sighed again. "It's pretty hard here. Eight cents for cotton. Everything stopped—even weddings . . . Pat Avery and Ella Blake they had to wait . . . then Pat got pneumonia and died . . . worry, I reckon . . ."

"I'm getting on," said Zack with his little laugh. "Time I was getting married too, I guess, and settling down."

I noticed then that he hadn't eaten anything, either; his eyes had been on Mary all the time. Her cheeks were red, though it was not so warm that day; a fine cool breeze came through the window. We could hear the pines crooning, far away.

"Ha!" said Mr. Gray. "Will it be a princess?

"A princess, yes," said Zack, looking at Mary. she'll have me."

Then we talked of this and that, nothing to co about cotton and pearls and how Mrs. Price come that day to ask for sewing to do. Mr. C did most of the talking. Zack said the hard t didn't matter much, out there.

"Oh!" said Mr. Gray, brightening, like he thought of something. "You wouldn't want to the Yarbrough place, would you?"

"Not on your life!" said Zack.

Mr. Gray sighed again. "No, I reckon not,' said. "Still . . . They're selling it soon. Her this part o' the county we're hoping somebo buy it—give a good price for it. Show someb believes in us, understand? Maybe money'll lo then . . ."

"All you folks need is to wake up," said Zack, less. "You're asleep."

After dinner he said he thought he woul to town, he wanted to see the boys. He driven straight over to our place from the road, not stopping in the square, and there a lot of people he wanted to talk to.

"Oh!" I said, "I'm going too. Can I, Zac

I followed him into the kitchen.

"Can I, Zack?" I asked again.

He laughed. "Ask Mary."

I just looked at her to let her know much I wanted to go.

"If you want to," she said from over dishes, so dull that it was hard to belie was my Mary talking.

Zack and I went out of the yard and d the road until the house was hidden behin by the grove, without either of us saying a thing. Then I asked him to talk some isl talk for me.

"What?" he said, like he hadn't heard "Oh! . . . Oh, yes." He laughed a little said something, a lot of pattering words had music in them, soft like. Though it m have been only the way he said them. So how I knew it wasn't foolishness, nothing laugh at.

"What's that?" I asked.

And he said it was out of the Bible that missionaries preach to the natives out ther Bible like ours only made over so the island could understand. I remembered, when told me, the lesson in Sunday school with same thing in it:

"*And Jacob served seven years for Rac and they seemed unto him but a few days, for love he had to her.*"

"It's pretty, Zack, the talk," I said; " I think it's prettier our way, don't you?"

He stopped and looked sharp at me and t back over his shoulder to where the house w behind the trees. For a little while we wai there. The sunshine came in fine splint through the leaves. A mockingbird was sing somewhere over us, singing like it would us that even with the breeze and the sky the sun and all, there was something we w missing, something to be sorry about. It h like a knife, it was so sad.

"Listen, Zack!" I whispered. "Are th birds out there?"

"Such birds as you never saw," said then, perking up proud, "on my island."

Presently we were walking again tow town, and I said:

"It's fine, then, being a king?"

He held his head somehow higher. "It's—glorio Herb," said he. "Only yourself—nobody to b in . . . All for yourself."

"No hard times," said I, like talking to myself.

"No begging friends," said he.

Then we were in town. I had never seen the pl so quiet, and it seemed to me strange that everybo didn't run out to shake Zack's hand and make a of him. We crossed the bridge and went up the lit hill to the court-house and the square without seei anybody at all.

Zack's face when we went into the drug store a saw the boy behind the counter where he had look for somebody else, was a sight.

"Where's Lin Faber?" he asked, stock still.

Just then old man Asbury, who was reading a pa at a table in the back of the store, looked up a saw us.

"Well!" he says, coming up. "Zack Bur Where'd you spring from?"

Zack shook his hand careless. Nobody ever mind old man Asbury.

"Where's Lin Faber?" he asked again.

"Oh, Lin, he's gone," said the old man.

"Gone? Who's running the place?" asked Zac

"A boy," said the old man. "Boy from Montgo ery that the bank sent up—the bank Lin owed mon to."

"What!" said Zack. "Couldn't Lin——"

"No," said the old man. "Lin couldn't. May lon't know, sonny, these are hard times here. y's tight, nobody got confidence in us here. 'body going away to town . . ."

uh!" said Zack. He looked like a king then, so ss.

obody here got any fight in 'em, looks like," the old man, wistful. "There's the old Yar-h place going in a few days. If somebody'd t for a fair price, it would boost things up amaz- Ain't got any money, have you, sonny?"

ot for farming," said Zack, short.

l man Asbury sighed. Cary Little came limping en. His left leg was shorter than his right, and ed, from the sickness when he was a baby.

Iello!" said he, spying Zack. He shook hands went over to the counter where the boy from tgomery who ran the place was. "Fix me some of one-grain quinine capsules, will you?" said he.

ck didn't say anything for a while, but stood ng around the store at the little soda fount that ed rusty, and the shelves of bottles, a lot of them y, and then at the partition at the back with ig mirror that hid the prescription counter.

Vhat's the matter with you folks?" he asked. could tell he was impatient. "Wake up, why t you? Wake up!"

ry Little limped over. He looked tired. "That's enough to say," he said. "What we need is . You're looking fine, Zack," said he, with yes burning like when a man is thirsty. "How's sland?"

t was there when I left," said Zack, kind of short. Are you going back?"

certainly am," said Zack.

ary's eyes moved up and down. "Oh, man! if d your money, to buy the Yarbrough place!"

No farming in mine!" said Zack. "I know a good g."

It would save the county, though," said Cary. e banks would notice and maybe loosen up."

ack laughed his little laugh. "Nothing doing!" he. He did not look at Cary, though, but out the . "The old place is dead!" said he. He dropped arm across my shoulder and pinched my chin. e'd better be moving along, Herb. See you fellows n."

Ve went over to the post office. The window where Gray sold stamps was closed, as it always was two hours at dinner time.

Huh!" says Zack. "The old town's asleep."

Ve started across the square, and there in the dle we saw J. M. Tuttle the lawyer, walking with head down, and very slow. As he came near he ed up and that was all, then looked again, quick, you do when a face sticks in your mind.

Why, it's Zack Burns, isn't it?" he says, putting his hand. "You're looking fine, Zack. Glad to you."

Thanks," says Zack. "I'm glad to be back."

That's right. Yes. Well . . . Come over to the ce when you've got time."

Then he was gone, walking with his head down, and y slow.

ack turned to look after him, and I looked at k. His mouth was open a little way, and his face s a sight. All of a sudden I felt hot all over for k, sorry and somehow ashamed. I mean, he had n away a long time and seen the world and done t of things; but now that he had come back home was "Hello, Zack!" and that was all. First old n Asbury hurrying to tell Zack about the trouble, n Cary Little, then the lawyer. It seemed I had say something.

"J. M. Tuttle's got lots on his mind now," I told n "Lots of trouble since the bottom dropped out everything and Pat Avery went . . . Pat worked him . . ."

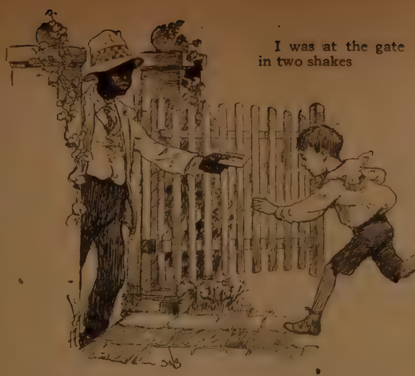
But all the same I couldn't help remembering how en Zack was home before, he and the lawyer hunted gether and fished together and talked together and fed for near a week.

Zack walked faster, getting ahead of me so that I d to run a little at his heels to keep up with him. could just see the side of his face, but that well ough to see a dull red color there beneath the brown. is mouth was tight like when he had gathered his arls in Mary's kitchen, and he said nothing until e sat on the court-house steps and all the square y around us, as quiet as some old sleeping dog in e sun. As I watched Zack out of the corners of my es I held my breath.

"They're trying to stuff me with their little trou- les," said he at last, like he was petulant. "I've ade good. It's up to them."

There lay the old town in the sun. A boy, my age, th bare feet, walked along the shady strip of the uare, hacking with his knife on a piece of board; nd coming to a bench he sat down and whittled some ore, then gave it up, just sitting there and nothing e. Out of the livery stable a voice came singing, nd we could hear the horses stamping in their stalls r the flies. It was between terms and the court-house ffices were closed for dinner, so nobody bothered . There didn't seem much, you see, to the town that adn't time for Zack Burns; but somehow, beneath he quiet . . . and everything . . . you sort of felt here was something else, something strong and wise, hat watched us. Like the drowsy old dog again, or he face of the judge or the doctor.

Zack stood up. "Oh, it ain't the same . . . Herb, un home and tell Mary—tell Mary and Mr. Gray


I was at the gate in two shakes

that I'm coming out tonight after supper. Now I've got to drive over to Seven Mile Creek and see Cousin Albert and get that over with. Something tells me," he said, almost whispering, "I'm not going to stay long in this place."

Somehow, I was glad to go. I hadn't thought I would ever feel so, but out there in the square, public like, the town all around us, sort of staring . . .

And I went away asking myself what was the matter. At the corner of the street that led down to the river bridge and home, I turned and saw Zack still standing at the court-house steps, very straight and proud, looking at the town with his head high. Then he moved away toward the livery stable, and I ran down to the bridge.

Mary was sitting in the kitchen, doing nothing, when I got there and gave her the word Zack had sent.

"All right," she said, quiet and a little weary, her eyes never moving from the open door, and the meadow and pines and the mountain in the distance. Then I told her what Zack had said about going away, but she did not answer.

Mr. Gray asked her at supper what was the matter, but she said it was nothing. Spring was getting in her blood, she guessed. Sure enough, spring was everywhere outdoors, and the breeze was soft and the frogs and crickets were calling loud and steady. The early moon had a sort of warm and golden color.

In its yellow light Zack Burns came up the path from the road a little later, walking very slow and softly whistling something that had no tune nor reason to it. His bare head was lighted by the moon, but his feet were in the shadow, so that it seemed he did not touch the earth, but floated in by some magic toward where I waited on the porch. I had come out at the click of the front gate, knowing it was Zack but wanting just to see him and to make a picture of the island on the other side of the world where he walked like this, lordly among the brown men who called him chief.

"Molly!" he called, coming on the porch and passing me without looking at me. I looked up sharp at the sound of his voice; hard it was, like the speaking of an order. Within the house I heard Mr. Gray, startled from dozing over his paper, take up Zack's call, crying out "Mary!" But there was no answer.

Zack went a little way into the hall. "Molly, I want to see you," said he, with a flutter of impatience in his words. He stood there a little while, then went on back to the kitchen, with me at his heels.

"Yes?" said Mary, from the dishes.

"Oh! . . ." said Zack at sight of her, his voice falling to a whisper and then going out. Something or other like a message or an understanding that didn't need words seemed to pass between them as they looked straight at each other . . . I don't know what, except that Zack sort of stiffened, and I was all of a sudden very sorry for him.

He opened and closed his hands and spoke low and blunt: "I'm going back."

"I thought so," says Mary.

There it was again, in three words. All the feeling that had come to me out there on the court-house steps, that things were somehow against Zack, that he was being judged by something strong and calm and hidden, something that I could not see nor understand. I wanted to cry out to them to tell me what, my heart was so big with sorrow and wonder and maybe fear. And I saw the red come slow and dark beneath the tan of Zack's face.

"You thought so?" he asked, queer. "Why?"

She looked steady at him a moment, then turned back to the dishes; and Zack went to her with two quick steps and caught her by the wrist.

"Why do you say you thought so?" he asked low and hot, with his teeth held tight together and showing white between his lips; then he dropped her arm and fell back a little step and cried: "Molly! "What's the matter with you . . . and the town . . . and everybody . . .?"

Mary rinsed a dish before she answered. "You don't know?"

"I'm asking you," he said.

Mary looked at him sharp, her voice rising. "You don't know?" she asked again.

"No!"

She turned to face him squarely, and wiped her hands on her apron.

"What did you come home for, Zack Burns?" she asked in a new, level voice.

"To get you," says Zack with his little laugh.

"Sure," says Mary. "To get something you wanted. That's why you went away from here and that's why you've been going all over the face of the earth. For your pleasure. And that's why you were away when your mother died, nobody knew where until two months later . . ."

Zack dropped his eyes; the red was deeper in his face.

"I was sorry," he mumbled, angry and yet not angry, if it could be so. "You know I was sorry."

"Oh, yes," said Mary. "You were sorry, I suppose. You said you were. And I believe you were. And now——"

She threw out her hands a little way, then let them drop to her sides.

"Well?" he asked, blunt, facing her. "What?"

"Now," she says, "you're content to go back out there—*now*."

Zack took a step toward her—no, half a step, with a quick thrust.

"Not content—without you, Molly," he says; and the voice coming to me, huddled and scared there in the shadow of the cabinet, seemed to be not his voice at all; so tender.

"Mary!" says I to myself. "Can't you hear!"

And I knew that I was crying.

Mary, she turned quick and walked away to the open door, where she stood for a minute looking out over the land, black and gold it was. Then Zack went and stood close at her shoulder, with his face forward so that he could see her face.

"Not without you," said he, low. "I've wanted you——"

"You think you do," said Mary, "because I haven't come easy at your call. If you got me, likely it would be something else."

"Oh! . . . Molly!" Why, he wasn't a king at all, but a boy, hungry and begging! "The last seven years, haven't you been sure . . . of me?"

Mary answered nothing, unless you could call the quick, tight shutting of her hands an answer; and Zack leaned closer.

"Do you—do you want *me* to stay?" he asked.

A little higher went her head at that. "I'm not saying." Oh, the pride of my Mary! "The man I love won't need any word from me to show him what's what."

Zack, Zack, don't you see? It's as plain as the very word for telling you yes . . . Oh, Zack!

But then he was begging again, and I felt I ought to hate him, it was so like running away. "Come with me, Molly, where there's nothing to do but be happy. No work nor hard times . . . Why, Molly, out there I——"

She turned on him so fierce that he fell back a little way. "Oh, I know!" she cried. "Out there you're a king, maybe. Money, and all that. All your own. You don't have to stop to think about other people. And you'll be finding it different here . . . now . . . The town seems to have its troubles."

The red was there again, even darkening his eyes.

She went on: "Maybe you've found out from what father told you, from what you've heard in town, about all our troubles. Well . . . these are your people, Zack Burns. They're your father's people and your mother's people. That doesn't mean anything to you, does it? . . . You've come back with strength and plenty of money, and they ask you to help them. Just a little bit. Buy the Yarbrough place, they say. Put some money in the county . . ."

She paused for a breath or two, her face was white. Zack didn't seem to understand.

"But you say: 'You're asleep, wake up! I get along by myself, you do the same.' Oh! . . . There was Pat Avery, turned his back on his happiness, because he wanted to do the best by Ella Blake . . ." Her voice seemed to soften. "And then the pneumonia took him. . . ."

"What was Pat Avery to you?" asked Zack, hot.

"Nothing but—a man," said Mary.

"I suppose you'd like me to come back to this hole in the wall and die, then," said Zack.

Mary made a little gesture. "Oh, Zack, can't you see the big things?" she asked, sorrowful. "You give a mean little sound to my words! . . . I didn't say that, did I? All I said was——"

Like once before Zack caught her wrist in his rough hand. "I've got a right to live my own way!" said he.

Mary looked from his face down to his hand, and it seemed there was the strength in her eyes to uncurl his fingers one by one. Down his hand dropped from her wrist.

"Sure you have," says she, very gentle. Then she cried out, her face flung up: "But you've got to know, Zack Burns, that this town or this world or anybody in it hasn't got any feeling for a rolling stone who doesn't think about anything but himself and his pleasure. Yes, and who believes he can keep on after more dollars and fun when his own people are holding out their hands . . . You've turned them down—all right, you can go your way. They're my people . . . You can go your way!"

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OUR EDITORIAL PAGE

AGAINST HIGH FOOD PRICES

AFTER delays that have sorely tried the public patience, the Federal Government, as well as the state authorities throughout the country, is at last fairly started on a nation-wide campaign to bring down the high cost of living. For many months, steadily mounting prices have imposed severe hardships upon our people. They bore uncomplainingly the privations and burdens of wartime, and their unmeasured loyalty should have entitled them to the amplest protection now; yet in many ways the after-war burdens have proved more grievous than the earlier ones. Now, however, Congress is training its legislative batteries against the big and little profiteers, and the state authorities are also getting into action. In many places Citizen Committees will cooperate.

What can be accomplished through this simultaneous bombardment, if it really means business, must soon become apparent. There is a growing conviction in the public mind that profiteering is largely responsible for the prevailing social unrest throughout the country. Hoarding of vast food supplies and deliberate waste of cargoes on market-bound trains illustrate the desperate methods that have been used to keep up prices. These and similar practices explain some of the ways employed to force a rise averaging over 12 per cent. in food commodities generally since the armistice was signed.

President Wilson favors putting "more teeth" in the existing laws, to cope with the reckless class who are responsible for the food situation. We need some strong examples that will bring the whole conscienceless fraternity to their senses. New food laws may be necessary; but direct action in the form of a few vigorous and successful prosecutions would be valuable object-lessons. They would save time in ameliorating the situation, besides affording satisfaction to the public, who have been helpless sufferers.

The food problem overshadows all other domestic issues. It is undoubtedly the root and cause of a whole line of other troubles, and to postpone or needlessly delay its adjustment now would be in the last degree unwise as well as unjust. Human nature has its limits of forbearance, and objects to being victimized in a continuous performance. When these foes of law and order strike at the home, and put practically the whole American people on restricted diet, compelling multitudes to fight daily an almost hopeless battle to get food for their families, it becomes a question just how long such conditions could go on without the limit being reached. It has been reached now. Let the wheels of justice get busy.

A SCATTERER OF MILLIONS

THERE are minds that bear their choicest fruitage late in life. Andrew Carnegie was one of these. It was not until after he had lived threescore years that he began to perceive his real mission: to give to the world a practical illustration of the right uses of wealth according to his best ideals. His long struggle upward, marked by thrift, foresight and inflexible determination, had brought him into contact with many other workers who, like him, had a humble beginning, but who lacked his tenacity of purpose. The story of the struggle reads like a romance. His first Sunday school recitation—"A penny saved is a penny gained"—which was so inept and unexpected that it surprised his teachers, was not so strange after all. He was born in the school of thrift and learned its lessons by hard experience. As bobbin-boy in a cotton mill, engine-tender, telegraph messenger and later operator, he kept on saving, learning, planning, until he himself became an employer of men. Hand over hand, he kept on climbing the ladder of fortune. When the bobbin-boy had become the ironmaster, controlling the labor of thousands, and later when as the "steel king" he came into contact with the leaders in the great enterprises of the time, the apex seemed to have been reached. Wealth rolled in upon him. It was the beginning of an era of great fortunes and his was one of the greatest.

But the mere possession of wealth cannot satisfy the heart of man. In his passage up the hill of struggle, Andrew Carnegie had seen much of the trials and the pitiful failures of the multitude of workers. He had outstripped most of them, but he had sympathetically noted the causes of their failure. And now, as master of $500,000,000, he began to ponder the responsibilities of wealth.

This was the turning-point and the beginning of his new career. When he first gave expression to his views, many were surprised, although his intimates knew his tendency. Man must work, he declared; a life of elegant leisure is a mark of unworthiness. Every citizen owes it to the nation to be useful. How could *he* pay his debt? He decided that he could do it best through aiding education. "Educate a man and you set him free," was his philosophy. A millionaire is merely trustee of his possessions for the benefit of his fellow men. The climax of the transformation seemed to be reached in his declaration that the time would come when it would be considered a disgrace for an American to die rich!

Then he set about to live his new creed. He sowed his wealth broadcast, joyously, yet judiciously. He gave hundreds of millions to establish libraries and institutes, to endow educational corporations and pension funds, small colleges and foundations for teachers. Always an ardent peace-lover, he gave a liberal international endowment and helped to rear the Peace Palace. His Hero Fund was another idealism, and was a further revelation of his character. These and a score of other projects, all worthy and largely educational, received gifts aggregating $350,000,000 from the man who in his youth had learned to save the pennies. He sought out many of his former associate workers and made them grateful sharers in his abundance. But still he was unsatisfied. Wealth had become a burden, and its entire distribution, as he had planned it, seemed a hopeless task during the years of feebleness that remained.

Andrew Carnegie did his best to carry out the great principle he had held steadily in view for over twenty years. He made an honest and admirable effort to do good with his wealth, and set a worthy example to others. He gave lavishly, but wisely, and never with ostentation. He despised self-glorification in every form. He aimed to help through education and stimulation, never to pauperize. He sowed and planted in many fields, and had the satisfaction before he passed on of seeing the full promise of harvest.

THE CHIEF AND HIS BIBLE

THE American Bible Society in New York tells of an old, worn Bible which was sent to it a few days ago to be rebound. Its pages were elaborately marked in red and black and blue inks. It had used by the owner for five years so constantly that the covers were worn out. It was a full-blooded Indian, Chief Manitowog of a tribe from the State of Washington, who came to claim the book as his. He had had an eventful and checkered history, but by means of that Bible he had found the way to spiritual freedom and a new life. He told how he had read the story of Christ and became his humble follower. For five years the Book had been his constant companion. He studied it page by page, chapter by chapter, and in it he found comfort and assurance of forgiveness and help. As he studied, he marked those pages that appealed most strongly to him. There were so many of these that the task kept him busy. But his study of the Word had been like a divine message in his life, and a transforming power.

We recall another copiously marked Bible which had belonged to one of the noblest men we have ever known. It was the Bible of Dwight L. Moody, who for a whole lifetime had made it his study. He drew from it that inspiration which gave him such wonderful power over the hearts of multitudes that he became the greatest evangelist of his day.

There is a special blessing that follows upon earnest Bible study. In the keeping of His statutes "there is great reward." It is "a lamp to the feet, a light to the path." It makes the diligent student a good citizen of this world and prepares him for a better citizenship in the next. It is the Christian's manual of heavenly citizenship, the library of divine grace and blessing, by reading which a man may become wise unto salvation. This was what Chief Manitowog found in his Bible.

THE SUMMER CONFERENCES

IN RECENT years the Church has suffered from a serious lack of men in its ministry and to some degree from a lack of consecrated laymen to give impetus to its purposes. To a large degree the Summer Conferences and the enrolment at the seminaries has been a gauge of the real vitality of the life of the Church.

Last year the war seriously crippled the conferences and almost drained the colleges and seminaries. This year, the conferences have resumed their old numbers and enthusiasm; but there is a new spirit of service evident in all of them. From the Sunrise Prayer Meetings, where worship seeks to apprehend the
Creator, to the Sunset Lifework Conferences, w
devotion rises to the pinnacle of sacrifice, the gat
ings this year have been shot through with ser
purpose. Young men and women have come
strength to meet the challenge of the new day. T
have found it and the life of the churches will
this winter the urge of strong young leadership, w
has come from Silver Bay and Estes Park and
other conferences from sea to sea.

Our seminaries will start this fall with a new
thusiasm. The men who stopped their courses
go to France have come back with their purposes
changed but intensified. And hundreds who never m
personal the claims of Christ upon the lives of
have seen a new vision and are dedicating themsel
to the ministry. Nor is their dedication an indefi
thing, for they have seen a vision, some of a r
community which needs salvation from econo
and social as well as spiritual failure; others of so
city where aliens need the gospel of liberty and de
cratic equality as well as the Gospel of redeem
love; and still others of some far country which c
to them as did Macedonia to Paul. And they
going to fit themselves for a definite service that t
may do it well.

This new spirit in conference and seminary is
a part of the re-baptism of evangelical fire which
come to the Church at large and which warrants
in expecting large things in the months to come.

INDIA'S FAMINE CLOUD LIFTS

MORE cheering news comes from our In
Famine Relief Committee and from the m
sionaries throughout that country. Chairm
Hill, in a letter written on July 4, confirms the g
news. He writes that at a number of stations,
cluding Bombay, Deccan, Hyderabad (with two
ceptions), and the Konkan coast, the rainfall for
monsoon period up to that date has been ab
thirty inches. The Central Provinces record a simi
excess, while Gujerat and Kathiawar report a defi
of about two inches, and Sind, up to July 4, was
rainless.

But the point of greatest import and cheer is th
the fall has been "well distributed over the m
sorely stricken areas, and in the Bombay Presiden
satisfactorily normal." Meanwhile the monsoon
advancing northward in full vigor.

This relieves all further anxiety for the afflict
districts, and gives promise of ample food for m
and beast in the near future.

The missionaries' letters, too, are full of hope a
confidence. They express sincere thankfulness
God for the blessing of the rainfall, and gratitude
good people everywhere for all the help that has be
sent through the Christian Herald and other sourc
They expended our gifts conscientiously in relievi
those in desperate need. Of course, suffering w
continue until the harvest comes; but the situati
is now one that can be regarded with courage a
confidence.

BARRIERS OF PREJUDICE

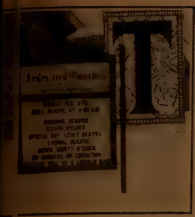
IN OUR approach to the Unity of the Church
God, we must recognize at the very outset th
there are to be new and definite adjustments.
are to abandon our aloofness, our contentions,
suspicions and our jealousies. With these remove
we will pray together, work together, and accompli
common results that will add both to the glory
the Church and to Christ.

I do not know whether it is worth while to mal
very many statements regarding the creeds. So fe
of them are accepted in toto by the various church
that hold to them, that they are of themselves findi
their place of permanent isolation as Christ com
more and more into view; for, after all, religion is n
what one believes so much as *Whom* one believe
Speaking for the Protestant churches, I think
would go without question that the leaders in the
various communions are preaching today very near
if not entirely so, *one message* regarding Christ an
his Church; so that it would be best not to distur
those things over which there have been severe co
tentions, but leave them where they are.

The things we are to sacrifice *are not in the realm*
conviction but in that of prejudice. In matters of co
viction there is a Unity which could easily find it
manifestation, if prejudice can be removed. The
we shall discover whatever spiritual wealth we hav
to make it as a contribution to others, and they i
turn give to us; so that it is the principle of givin
that is to dominate our approach to each other rathe
than that of sacrifice. REV. PETER AINSLIE, D.

A COMMUNITY CHURCH

By Rev. WALTER C. RUNDIN



THE Federated Churches of Mitchell, Nebraska, have been in successful operation for nearly three years. Much publicity has been accorded this particular enterprise because of its unique and genuine success. The federation consists of two units, the Christian and the Congregational. hese two units are people representing eleven dif- t denominations.

e Federated Churches have no creed but Christ. declaring their belief in God and acknowledg- esus Christ as their personal Saviour are admitted membership. The Federated Churches accept rs from other evangelical churches and give let- to those moving to other regions.

th churches keep up their names and their legal ence and denominational connection, but are ually joined into one organization for local work. the religious and social sides the merger is com- . The Sunday school, Young People's Society Ladies' Aid all bear the name "Federated." k and worship are as in one church.

he Christian Church had communion each Sun- while the Congregational Church generally had ach quarter. The union arrangement provides he Lord's Supper the first Sunday in each month. question of baptism has been amicably adjusted making the method of baptism—sprinkling or ersion—optional.

he officers of the Federation are chosen from both he constituent bodies. Each unit has its regular ch officer as before the federation. Three mem- from each unit are elected to serve on what is wn as the Board of Managers. The Board of agers directs the affairs of the Federated Churches. rything in the federation or either of the units posing the federation is decided by a majority of men and women who are members. There o autocratic power.

HE Sunday school is completely graded and in charge of competent officers and teachers. The day school gives $60 per year to missions. One of this amount goes into the Christian Church k and the other half into the Congregational rch work.

The Woman's Missionary Society is making marked progress and divides equally between both denominations when it comes to benevolences. The society meets the first Thursday in each month.

The C. C. Circle (Christian-Congregational) corresponds with what is usually known as the "Ladies' Aid Society." This organization has an artistically printed year book and meets twice per month.

The salary of the pastor is $2,400 per year and each unit pays one half of the salary. Each unit makes up its budget for the year, including all expenses and the apportionment to be sent to denominational headquarters for missionary work. Each year so far has found the treasury of the federation with money on hand. The surplus is divided between both units and goes into missionary work.

A new eight-room parsonage, with bath and garage, modern in every respect, costing about $5,000, is about completed.

The consolidation was not effected to save expense, but to increase church attendance and secure a stronger preacher by paying a substantial salary.

The people interested felt the old régime was not bringing results, and what they wanted was results, and they feel after almost three years' labor that the plan has been successful far beyond their expectations. The success of the movement has been most gratifying. The first year of the federation brought in many of the leading men of the community who had never taken much interest in church work. The membership increased so rapidly that it was necessary to build an addition to the church at the end of the first year. The Federated Churches is not for classes but for the masses. Every one is cordially invited to attend services. The people feel it is "our church." When people begin to feel that way they have a vital interest in the proposition, they get interested. There is a place for each and every one. No one is useless.

The slogan of the church relative to services is "We start on time and close on time." Every one attending services knows the services start absolutely on time and end on time.

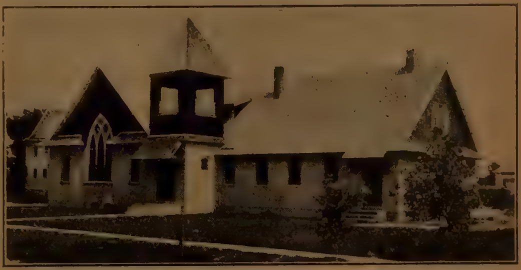
The church believes in evangelism and is proving very popular with the men. Many times in the regular services the attendance of the men will equal that of the women. The Federated Church of Mitchell is really a man's church. Music is a special feature of the services.

Originally it was intended to have all the churches of the city enter the federation, but the Christian Church was the only one voting unanimously to come in. The Presbyterian and Methodist people would have come in but outside denominational authority prevented. Those in the two churches who felt they wanted to try this scheme then formed a Congregational unit to federate with the Christian Church and thus produce a federation. This was done, and many Lutherans, Episcopalians and people from other denominations joined the Congregational Church.

DISSENSIONS might have been expected from the union of people from several denominations, but none have developed. Earnest Christian work has characterized the whole body. As previously stated, at the present time people representing eleven different denominations are in this federation working together for the upbuilding of Christ's kingdom.

"Unity" has been the watchword, and it has won. The church is reaching out in every direction to help in making the city and community better. Many organizations of boys and girls are to be found in the church. They have regular meetings and socials.

The outlook for the Federated Churches has never been better.



The Federated Church of Mitchell, Nebraska

The Numbering of the Nation in 1920

WE ARE going to be counted again. The great human hive called the United States and all the big human hives under the Stars and ipes are to be probed statistically.

his is a big job. Because it is so big, it is done but e in ten years. It has been performed only thir- n times in the history of the United States.

he first time was in 1790 under the supervision of President, George Washington. The work cov- d the thirteen original colonies and four others not admitted in the Union, Vermont, Kentucky, nnessee and Maine. There were not quite four lion people in the whole United States then—less n half the population today of the single state of w York or of Pennsylvania. Virginia, with 747,610 ple, was the most populous state, a position ich she proudly maintained until the fourth census, en New York put her in second place.

he Secretary of State conducted the work of ing the census in 1810, 1820, 1830 and 1840. At sixth census, 1840, there were 17,069,453 people merated in thirty states, Iowa and Wisconsin being nted for the first time, and New York state, with er two and a half million population, presenting biggest portion of the job.

he newly organized Department of the Interior was en the work of counting the 23,191,876 people in rty-six states for the seventh census, 0. The six new states were Cali- nia, Minnesota, New Mexico, egon, Texas, and Utah.

The work of the thirteenth census, 10, was done under the supervision the United States Department of mmerce and Labor; and now it volves upon the Department of mmerce to conduct the fourteenth nsus, 1920.

Great changes have been made ce the first census of 1790, provided r by the Constitution of the new ited States. From the simple unting of noses by local authorities ely performing the task, the taking the census has developed into a great, expertly systematized, tabulated achievement.

The work of census-taking has been shorn of many special inquiries which had been grafted on it from decade to decade. Among these are the queries as to the indebtedness on farms and homes, as to the defective, dependent and delinquent; and many other investigations such as education, Indians, etc., now regularly covered by other established bureaus of the Federal Government, or now summed up by special agents in special reports issued each year by the Census Bureau people.

Greater speed has been acquired, too, by increasing the number of supervisors' districts and subdivisions to conform, as far as possible, to the boundaries of Congressional districts; and the provision of electric tabulating machines which help in classifying statistics accurately and rapidly.

The chief work of the census, the listing, is done by an army of enumerators mobilized for service in every state. The number of the counting-forces has increased with the population. Nearly 100,000 enumerators and clerks are needed for the fourteenth census—an increase of 35,000 over the number employed in 1910. The enumerators were required to work ten hours a day in 1900, but in the act providing for the thirteenth census the time was changed to eight hours. The enumerators will be engaged from two to five weeks, beginning April, 1920, in getting and recording the data called for by the census inquiries relating to population and agriculture.

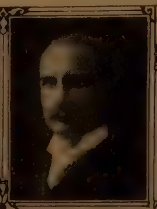
It has been suggested that the position of enumerator be made one of honor, and that the men and women serve without pay, as is done in some European countries, a medal of honor being given to those who serve well and faithfully. The director of the last census although paying $3 or more a day, was able to get many to serve more because of interest in the work than for the compensation involved. Many students in colleges and universities, school teachers, and crop report correspondents of the Department of Agriculture serve as enumerators. They ask twenty-nine questions of every individual and corporation. In addition to the enumerators, more than 2,000 special agents are employed for a longer period in collecting the data of manufactures, mines, quarries, forests and forest products.

The clerical and subclerical force numbers at its maximum 5,000, chosen through open competitive examinations held by the United States Civil Service Commission, the merit system being even more vigorously applied in the census act of 1919 than heretofore; and a new provision is made for an advisory committee on the census representing the American Economic and American Statistical Associations. Census director Dr. Samuel L. Rogers has in this committee included Dr. Walter F. Willcox, of Cornell University heading the department of methods and results; Dr. E. R. A. Seligman of Columbia University; Professor C. W. Doten, Massachusetts Institute of Technology; Professor W. C. Mitchell, Columbia University; former Chief Clerk of the Census Bureau, W. S. Rossiter; and Dean E. F. Gay of Harvard Business School and the Central Bureau of Planning and Statistics at Washington, D. C.

J. A. STEWART.

Frederick B. Linfield
Agricultural Expert

Carroll W. Doten
Technical Expert



Walter F. Willcox
Chief, Div. of Methods and Results

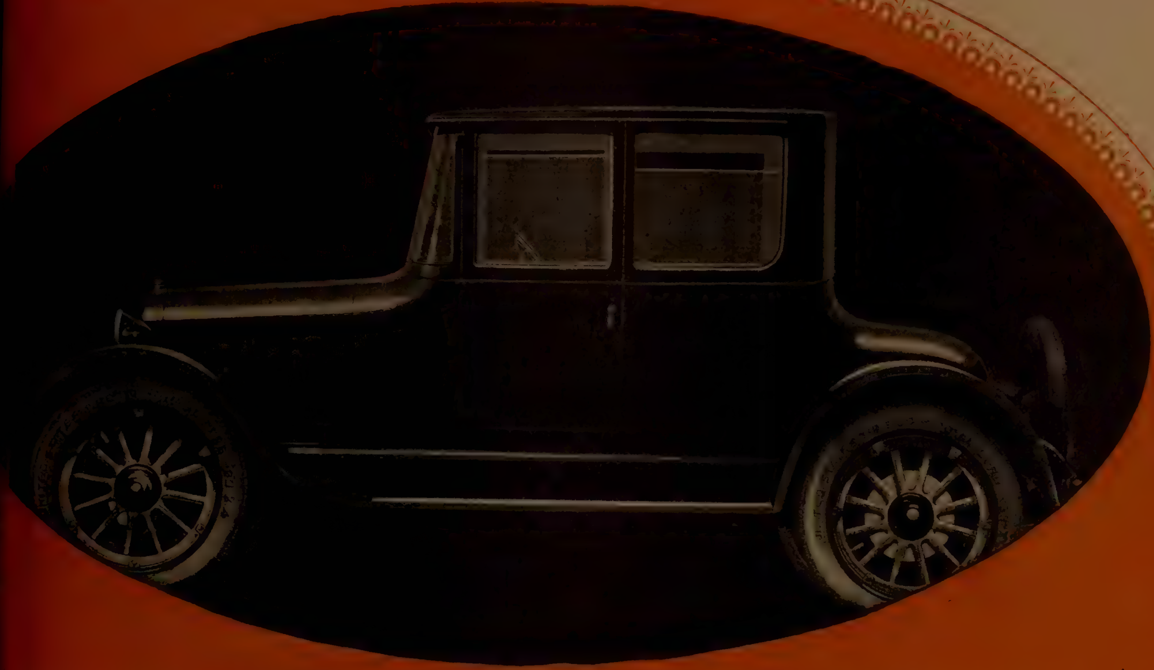
David W. Brunton
Mining Expert

The New Reo Six Enclos

◖ Stability of construction and beauty of design are the prime requisites in an enclo
motor car. ◖ Nothing is so aggravating as a squeaky body. ◖ And logically so,
the noises indicate fragile construction and warn of early dissolution. ◖ In design
these new Reos we have had in mind that beauty of appearance which is deman
by the select Reo clientele—and that degree of stability that is in keeping w
the well known sturdiness of the Reo Six chassis upon which they are mount
◖ We think you will agree that we have succeeded in combining those two qualit

Reo Motor Car C

"THE GOLD ST

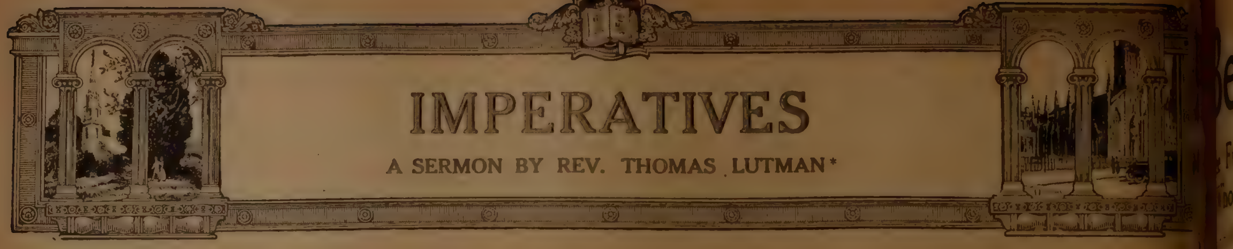


els—Sedan and Coupe

mirable degree in both models—the 4-passenger Coupe and the 5-passenger
❡ Also we hope to be able to more nearly supply the demand this season
ver before. ❡ You will recall that the last two years the output has been hope-
insufficient to supply all who desired enclosed motor cars and who insisted on
uality. ❡ Deliveries are starting earlier this year and those who order at once are
f delivery of a Reo in good season. ❡ But don't delay—there never have been
h Reos to go 'round. ❡ To avoid disappointment better see your Reo dealer today.

sing, Michigan

OF VALUES



IMPERATIVES

A SERMON BY REV. THOMAS LUTMAN*

TEXT—Eph. 6 : 20. "I ought." Phil. 4 : 13. "I can." Luke 15 : 18. "I will." II Tim. 4 : 7. "I have."

"I OUGHT." In the Tate gallery is a remarkable picture entitled "The Dweller in the Innermost." The figure represents Conscience with blazing eyes, a star upon her forehead; in her lap arrows before which no excuse or pretense can stand. The picture burns one truth upon the student. In the soul of man is a light which blazes the supreme imperative—"I ought."

God has not left himself without a witness. The light of the great imperative is in every soul. Christians are not people who do as they like, but who do as they ought. Religion is knowing what you ought to do and doing it. The darkest word is sin; the meanest word is hypocrisy; the shortest word is time; the longest word is eternity; the most solemn word is conscience—"I ought."

You ought to live and serve your brother, your country, your God. Livingstone said: "To leave my motherless children and go to Africa is like tearing the vitals out of me, but I ought to go"—and he went.

When you say "I ought" you are in good company. A sense of necessity was ever upon the Carpenter of Nazareth. He was not ashamed to acknowledge it: his earliest and last and master word was "ought." From that word he made no appeal. Its echo is in every great epoch of his life. "Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing." "Wist ye not that I must be about my Father's business?" "Ought" drew him out of quiet Galilee to the crowded streets of busy Jerusalem, to the olives of dark Gethsemane, and to the highest hill in all the world—Calvary.

"I CAN." God can do nothing with the man who says "I can't." He can do anything with the man who says "I can." The greatest day in your spiritual history is when you say "I can do all things through Christ who strengtheneth me." There is nothing you ought to do that you can't do. You can be what you ought to be.

"I can't pray." You can. "I can't be pious." Try it. "I can't teach that class." You can. "I am so weak." "When I am weak then I am strong." You can grip the hand of God and refuse to let him go until he bless you.

His friends say that when the driver lay on his dying bed he cried in the delirium of fever, "I am on the down grade and I can't reach the brakes." Many a man is falling down the abyss of wretchedness crying, "I can't reach the brakes!" You can; you can do all things through Christ, who strengtheneth you.

A single butterfly can make its way against the breezes over land and sea, from distant Africa to England. How much better is a man than a butterfly?

I think of Prescott, blind, groping his way across the hall at Harvard, but becoming a master of languages, ancient and modern, and a great historian. I think of Parkman, his health ruined, lame, but making his life count for God and humanity. I think of Christ; he matched himself against the religious hierarchy of his day; pitted himself against the Roman empire; against oppression, slavery, the sweat shop, the slum and the brothel, and said: "I can overcome them!"

"I can" bridged Niagara, built Chicago on the Illinois prairie, belted the world with cable and steam, and will yet win the world for Jesus.

That was a great day in the history of the race when the first man looked at the winds and sun and said, "I can tame them and make them paint my picture and drive my boat." When he looked at himself and said: "I can say to the impulse, 'come,' and it comes; and to that feeling, 'go,' and it goes." The Germans say that the man who can is koenig—king. Crowned or uncrowned, if you can you are a king. God never made a nobody. You are not a nobody, you are a somebody. You are a son of God—and it doth not yet appear what you shall be.

What is the greatest power in the world? The lightning that crumbles the tower and solid masonry? The earthquake that overturns the skyscraper like a house of cards? The sea that batters great ships to pieces and pounds away the rocky coast-line? The greatest power in the world is the human will; next to the omnipotence of God is the will of man.

All human achievement hinges on the will. Character and destiny are pivoted on the will; you will be what you will to be. The strength of the bridge is its girders; the strength of life is its will. You are not responsible for your circumstances; you are responsible how you act toward your circumstances. That is will. The difference between the groveling animal and man is will. God hangs the earth upon nothing. He hangs human destiny upon the will. God can guide the star in its orbit. He can't guide man until man wills to let him. God can't help a man if that man won't let him. God won't have a mechanical morality. He won't break down the will. "Wilt thou be made whole?" "Ye will not come to me." "O Jerusalem, how often would I, and ye would not!"

"I WILL." The sublimest spectacle that the angels of God ever see is that of a man who finds himself stealthily mastered by evil habit, and swears for the sake of his manhood and little children, "I will master it." What an hour! They clinch and grapple; habit weakens and wavers and falls; the man puts his heel upon its neck and says, "Thanks be to God who giveth us the victory."

The banquet is spread. The table is groaning with the good things of God. God can bring you to the table— He can't force you to eat. The doors of the great Father's house are swinging wide. The lights are burning for whosoever will.

When Moody reached the climax of his marvelous sermons he would say, "Let those who want to come forward say 'I will.'" From all parts of the crowded hall broken voices cried, "I will! I will!"

The prodigal bitten with remorse might have lived and died in the swine-field, but he said, "I ought," "I can," "I will" go home to God. The climax of human blessedness is a will at one with the will of God. "I have come to do the will of my Father." "Not my will but thine be done." "My meat and drink is to do the will of Him that sent me."

You will never be a Christian until you say "I will." You have two creators, God and your own will. Life is an unshapen block of marble; you may shape it into what you choose. Life is a canvas—you make it into a masterpiece or a daub.

Lincoln says that he was one of the weakest of men. He would go where any one asked him to go; he would drink when anyone asked him to drink. "I am going to get a will," he said. How did it begin? He was going home and he was hungry, he had left his work and was running. "Now," he said, "you are being driven by your body to your dinner. Why not turn square about and go back and work until supper time?" He did!

He was invited to a party made up of a number of friends, and felt inclined to go, but he was obliged to leave undone a piece of work which he felt must be completed. He sent a letter of apology and went back to his work.

That is not foolish. It is great. It was the discipline that made the great rugged soul of the railsplitter.

The finest kit of tools in the world is useless without the driving and cooperating power of the hand. The soul is the best kit of tools in all the world. Your will is your hand; the tools are useless until they are driven by the hand.

Here are two automobiles going up an incline. One puffs and stops half-way; the other clears the hill. What is the difference? Engine power—your will is your engine.

Here are two ships passing through the Cape Cod Canal. One is a small tug puffing and snorting but dragging a 150-foot schooner behind. What is the difference between the ships? The difference is an engine—the difference between men is engine power—

Here is a river; its name is the Mississippi. W
it rises it is so shallow you could pump it dry in a day; but as it flows it gathers tribute from sources and at St. Louis its tide is irresistible. W
a man meets the purpose of God and says "I w
all the tributaries of heaven and earth begin to
their tide into his life and he becomes irresistible
inexhaustible.

The strength of the Entente was in their will to
At Calais that thin red line of British said: "We
not retreat." The slogan of the French at Ver
was "They shall not pass."

The strength of the church is in its will to make
kingdoms of this world the kingdoms of Jesus. W
the wills of men are set upon it his will will be d
on earth as it is in heaven.

Daniel Webster was a nervous child. He wa
timid that he would not speak to strangers. A
to recite in school he quite broke down. He tried
times and failed. His teacher went to him and s
"Write these words: 'I can' and 'I will'"; he w
them in his book and on his heart. Five years l
he gave a Fourth of July oration whose wonde
oratory was heard around the world.

"I will," said a little deformed Jew, and sin
handed he overthrew the thrones of paganism, li
empires off their hinges and changed the world.
will," said a half-intoxicated man, and Gough tr
pled under his feet the vulture of intemperance t
was draining his life's blood. "I will," said a Scot
weaver, and Livingstone blazed a trail into the he
of the dark continent, over which the Crusader
the Cross have passed to victory.

Will to lift and not lean; to bless and not bur
to spend, not save; to give, not get; to be a frien
man; to trust and hope and pray.

Don't pray "My will be done," but "Thy will
done." Will to study Christ; to serve Christ; to l
Christ. "I ought! I can! I will! Not to do m
own will; but to do the will of Him that sent me!

"I HAVE." "I ought"—that is duty. "I can
that is power. "I will"—that is purpose.
have"—that is achievement. To every man w
has struggled to be the man he ought to be th
comes a foretaste of the highest blessedness—
blessedness of achievement. We go a long journ
we don't go empty-handed; we have the satisfact
of victories won.

When Tennyson was a young man he found so
thing base in the make-up of his manhood. "I ou
to conquer that," he said. "I can"; "I wi
Eighty years pass by, and his hair was white w
the frosts of time; but at the last he wrote, "I hav
Listen:

"I have climbed the snows of age, and gaze at the f
  of the past,
Where I sank with the body at times in the slou
  of low desire;
But I hear no yelp of the beast, and the man is q
  at last
As he stands on the heights of his life with
  glimpse of a height that is higher."

In youth, another saw a light flash on the Damas
road. He said: "I ought to follow that light,"
can," and "I will!" Years pass by. Listen:

"Thrice was I beaten with rods, once stoned, thr
suffered shipwreck, a night and day on the deep;
peril of robbers and thieves." Then twenty ye
pass: "I am now ready to be offered up, and the ti
of my departure is at hand. I have fought a go
fight and I have finished my course, I have kept
faith."

The daylight is fading, the shadows of the eveni
will soon be upon you. The clock soon ticks out
little lives of men. The night comes when no m
can work. Uncounted generations will trample he
lessly over our graves. Can you say, as you con
plate that, "I have fought the good fight; I h
kept the faith"?

I think of Paul's Master; listen to his farewell
the world: "I have finished the work thou gavest
to do."

You may have made a living with difficulty; ha
you made a life? You may have had many failur
have you been a success? Can you say: "I have fi
ished the work thou gavest me; I have kept the fait
henceforth there is laid up for me a crown of rig
eousness which the Lord, the righteous Judge, sh
give me at that day."

Thy Will Be Done

CHOOSE thou for me; I dare not choose,
  Lest, should I ask to hold this life
    Adown the coming years,
I bring upon this precious span of time
    A heritage of weakness and of tears.

Choose thou for me; thy way is best;
And in thy will its finite wish
    My soul shall rest;
The while I humbly wait,
Until Eternity unfold thine infinite behest.

MRS. C. H. BURROUGHS.

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*Minister First Congregational Church, Shelburne Falls, Mass.

Be a *Real* Sales Manager

ie Future Belongs to the Man Who Can Market a Product

ır title at present may be Sales Manager.) it may be General Manager, Advertising ınager, Salesman, or Clerk! You may be present the owner or a director or a mere in some business!

t whatever you are now or have been in the t—whatever that business is now or may e been in the past—your own future and future of the business, and your future in t business depend upon just one thing—es Management.

hat a Sales Manager Ought to Know!

.ch more than salesmanship! Much more ın handling salesmen or selling the dealer. should know the strategy and tactics as well he technic of advertising and selling.

must know markets and how to reach them exploit them, his product and how to make ıore marketable, economic factors and con- ons governing trade relations and channels. must have, in fact, a broad understanding a thorough grasp of popular wants and ial forces, of consumer and dealer psychol- , of the mechanics of distribution.

Factors in the Sale of a Product

1. **The Sale**—to effect.
2. **The Demand**—to influence.
3. **The Supply**—to maintain.
4. **The Market**—to cultivate.
5. **The Trade**—to deal with.
6. **The Product**—to make right.

"In every manufacturing industry the story is the same. Hundreds come into the field but dominance comes to only one or two firms. Why? Not because of manufacturing advantages, for these soon become standardized. Not through financial resources, for capital competes for employment in fields where profits can be demonstrated.

"The difference—the vital factor in each case—is Sales Management."

—Robert E. Ramsay,
Editor Advertising & Selling.

Knowledge not found in books

And this knowledge can be gained, not by the reading of books, however well conceived or prepared, but only by keeping in touch with current events, by knowing what is going on in the world of merchandising, by keeping in touch with progress.

And hundreds of the biggest men in the field of merchandising will tell you that the best way to do this is by reading each and every issue of

Advertising & Selling

The World's Greatest Merchandising Weekly

Some of our readers say they like Advertising & Selling "because it makes things clear"—others "Because it is up to the minute"—others "because it is constructive." One man wrote that he likes it because it tells "What, Why and When, as Well as How."

They are all right. Advertising & Selling is the one publication edited from the point of view of the manufacturer and merchant, of sales manager, advertising manager, of the man who has a product to market. And yet it is read by practically all members of the advertising profession for that very reason—because it tells the merchant, the manufacturer, and the advertiser, the things that any good advertising or merchandising man would want to tell them.

As one reader writes: "It is the one publication that every manufacturer and merchant ought to read."

What Advertising & Selling will tell you:

I. About Market Development

Classes to reach.
Districts to cover.
Products to offer.
Budgets to meet.

II. About Trade Sales Work

Channels to utilize.
Factors to build with.
Dealer Psychology.
Retail Mechanics.
Dealer Publicity.
Store Display.
Introducing Products.
Building Good Will.

III. About Making a Product Salable

Quality Maintenance.
Improving Appearance of Package.
Handling Perishables.
Returned Goods Problem.

Week by week Advertising & Selling gives you the latest and best word on each of these and every other phase of merchandising.

The Food Market and Its Opportunities

'alter Chester
Specialist in
Food
Merchandising

Walter Chester, the well known food advertising specialist of the Erickson Company, New York, recently made a thorough and comprehensive investigation of the food industry from the merchandising point of view. The results of this investigation are being given to the readers of ADVERTISING & SELLING in a series of articles which have attracted widespread interest among food manufac-urers. Reprints of these articles will be urnished free of charge to new sub-cribers in the food and grocery field 'ho take advantage of the special 17-'eeks' trial offer in the next column.

What Big Men Say:

Following are a few of the hundreds f commendatory letters being received n every mail from leading advertising ıen and manufacturers.

"Note that Advertising & Selling s going steadily ahead."

"Read regularly. Find a lot of in-eresting and instructive matter in it."

"Dear Mr. Ramsay:—Subscriber for 'ears. Congratulate you on the prog-'ess you have made since you have ɔeen editing."

"You are certainly getting out a very nteresting publication."

"Dear Mr. Ramsay:—Congratulate 'ou upon your good work."

"Chock full of meat and always ıave a practical appeal. You are suc-essful in getting articles from real 'ellows right in the game."

"Improved 100 per cent."

"You are making the most interest-ng magazine."

"It's a big bargain considering the present H. C. of L."

"A great deal of interest."

"Able editorship."

The above selected at random from ıundreds of similar letters received ıaily.

Now Is Your Chance to Get Acquainted—Send No Money!

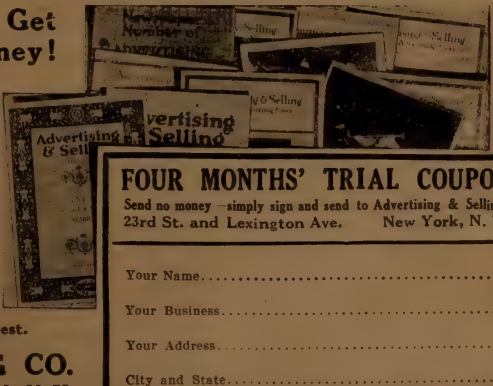
Simply fill out the adjacent coupon and hand it to your stenographer. Tell her to mail it.

We will then put your name down on our subscription list for four months' trial of Advertising & Selling. At the end of four months (17 issues) we will send you a bill for only $1.00 and give you your option of continuing or discontinuing your subscription as you please.

We know, however, that you will not think of discontinuing Advertising & Selling once you begin to read it. Its weekly guidance, especially during these months of reconstruction and readjustment, is too valuable, too vital for the successful planning and execution of your sales campaigns. Its practical suggestions are too timely for you not to find at least one that will earn you the dollar you send us before you send it—and several more dollars or hundreds of dollars besides. Hence we make this unusual offer as evidence of our good faith.

Simply mail the coupon. We'll do the rest.

ADVERTISING & SELLING CO.
23rd St. and Lexington Ave. New York, N. Y.



FOUR MONTHS' TRIAL COUPON

Send no money—simply sign and send to Advertising & Selling, 23rd St. and Lexington Ave. New York, N. Y.

Your Name..
Your Business..
Your Address...
City and State...

THE DAILY MEDITATION

J. H. Jowett, D.D., C. C. Albertson, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D., W. W. Bustard, D.D.

White Garments in Sardis

SUNDAY. Rev. 3 : 4. "*Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white.*" White garments in Sardis! And Sardis abounded in corruption. Only yesterday I saw a white flower unfurling its pure lovely petals like white banners in the sheltering defenses of a conservatory, and even in that guarded refuge the whiteness was exceedingly wonderful. To see holiness in some monastic retreat is one thing; to see it in the great trade thoroughfares is quite another. It is a wonderful thing to see the white robe in Sardis.

And yet we can see this wonder every day if we will only open our eyes. I have seen a young lovely girl unfolding a Christlike holiness in the home of a drunkard. There are multitudes of men in business life whose garments are undefiled. Their purity begins in the soul. They are as busy as anybody else in the ways of labor, but their citizenship is in heaven. Whenever we see the white garments in Sardis we see something of the Holy City, the New Jerusalem, coming down out of heaven from God.

Now it is men and women of this kind who are the most powerful and arresting witnesses for the Lord. White is always very striking, but never more so than when it is the white flower of a blameless life. When it reveals itself in a workshop, or in an office, or in a club, it captivates and captures all who are near.

"Who are these that are arrayed in white robes, and whence came they? These are they who have washed their robes and made them white in the blood of the Lamb." Their lives have been washed in the sacrificial love and grace of the Lord Jesus Christ. Only Christ can make them clean. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

J. H. J.

North Winds and South

MONDAY. Song of Sol. 4 : 16. "*Awake, O north wind, and come, thou south; flow upon my garden, that the spices thereof may flow out.*" In Jerusalem the north winds are from the highlands and the mountains Hermon, Tabor and the Lebanons. The south winds are warm and are from Arabia. He who wrote these words of gardens probably looked out through his palace window upon a king's garden. History says little of Solomon's gardens, and it is strange, for he was a lover of plants. But they must have been very beautiful. Let the wind blow over a garden full of flowers and the air for miles is saturated with the odor of orange and oleander, lilacs and lilies, hyacinths and lotus. These are the spices that flow out. But this garden is not a king's garden, not Solomon's, but the garden of our souls. These winds are not the winds that blow from Lebanon or from Egypt, but the winds of changing circumstance, the stiff north wind that stirs us up, and the soft south wind that quiets us. And these spices are not odors, but qualities of the soul, spiritual influences which have their source in our lives, and which affect others, whether we know it or not.

Life is not all north wind, but if it were, it need not all be bleak and black. Life is not all south wind, but if it were, it were not all ease. The northern races have their soft side, their fancies and their festivals. The southern races have developed some hardy heroes. Life is neither forest nor jungle; neither iceberg nor desert; it is both. The north wind and the south wind represent life's exciting moments, the one of hardship and suffering, the other of fortune and of ease. The Christian soul welcomes both. What, welcome the north wind? Yes. It is the north wind that "hurls us from change to change." So the north winds are God's winds, even as are the south winds. What spices reach us from the gardens of life upon which rude winds have blown! It is a debatable question whether we do not owe more to adversity than to prosperity. Certainly the world owes much to the calamities of its children, much of its sweetness, its music and its truth. It requires the north winds to blow upon the gardens of genius and of character that the spices thereof may flow out.

C. C. A.

Many Members with One Head

TUESDAY. I Cor. 12 : 20. "*Now they are many members, but one body.*" In one small town you may see today many churches and chapels, each separate from the other. But in apostolic times the Christians, though scattered abroad by persecution, remained one family. Paul would travel a thousand miles gathering money from wealthy communities like Philippi for distribution in Judea, where already the nemesis of the crucifixion, culminating in the ruin of Jerusalem, was casting the shadow of poverty over the people.

What drew that ever-widening circle together was not the pressure of creeds and rubrics on the circumference, but the attraction of Him who was the Center. Yet there was much variety of teaching. While Paul insisted on justification by faith, James held that faith without works is dead. Both views were right, but clearly here was every chance of a split. Again Paul differed sharply from Barnabas over John Mark, and every one knew it—there was no attempt to conceal the trouble—but the church at Cyprus, where Barnabas labored, remained none the less a normal Christian communion, without adjective or qualification; and it was Paul who, years later, begged that John Mark might relieve his loneliness with Luke in Rome because he was profitable in the ministry. Over questions like eating with Gentiles, Paul withstood Peter at Antioch, because he was to be blamed; yet Peter was the apostle who, in his letters to the faithful, insisted that Paul's writings, though sometimes hard to understand, were truly inspired.

These men had to solve problems of great delicacy, like the election of an apostle or the apportionment of money between Grecian and Hebrew widows; but through it all they managed to be "of one mind."

The Body of Christ was one; he alone was the head, and the rest were members one of another. P. W. W.

The Charge

WEDNESDAY. Luke 19 : 13. "*Occupy till I come.*" Jesus, like the nobleman in the parable of the pounds, has gone to the far country. He is coming again in all his glory to sit upon the throne of his universal kingdom. At his second coming he will wear a crown of glory instead of thorns, will have a scepter of victory instead of defeat. He will be living forever more instead of dying on Calvary. Christ's second coming does not mean at death, for in dying we go to him. It does not mean the coming of the Holy Spirit at Pentecost. His mission is separate and distinct from that of our Lord's. It is not for us to know the times or seasons of his coming, but to do his will, work his vineyard, serve his Church, to "occupy till he come."

We must use the talents given us for his glory, be watchful, be ready, be waiting; not as stargazers, but as vigilant, devoted workmen. A busy woman, doing her housework, said to Mr. Spurgeon, her pastor, "If I had known you were coming, I would have been ready." He replied, "You could not have been in better readiness than in faithfully doing your work as a housewife. When the Lord Jesus comes suddenly, I hope he will find me doing as you are doing, fulfilling the duty of the hour." Is not service the great word of the age today? Social service, Christian service, church service, labor service, soul-saving service, all such workers are occupying, busily waiting for the coming of the Lord, who will reward his servants and establish his throne in the earth. E. W. C.

Watch, Pray, Work

THURSDAY. Matt. 24 : 32. "*Now learn a parable of the fig tree.*" The practical question is, What should we as Christians be doing? The Lord's answer is clear.

First, we are to watch. How that word "watch!" rings through the teachings of Jesus! How like a beacon it shines on the heights!

Second, we are to pray. There was never a time for such emphasis on the Lord's injunction as now. "When ye pray say, Thy Kingdom come." The coming of his Kingdom means the reign of universal peace. Swords shall be beaten into plowshares and spears into pruning-hooks, and the hymn of hate will give way to the angels' song, "Peace on earth and good will to men." The tabernacle of God shall come down among men, and they shall be his people and he shall be their God.

Third, we are to lend a hand. Our watching is not to be like theirs who look out of the windows or stand in the market place with folded hands, but as husbandmen with sickles keen for the harvesting. Instead of gazing up into heaven we are to go out into the highways and hedges and constrain men to come in. "Blessed is the servant whom the Lord when he cometh shall find so doing."

Then shall the Prince of Peace take up his abode in this war-stained world. The desert shall rejoice and blossom as the rose, and all the trees of the field shall clap their hands before him, while those who love his appearing cry, "Lift up your heads, O ye gates, and the King of Glory shall come in!"

D. J. B.

A Seven-Story Buildiug

FRIDAY. II Peter 1 : 5-7. "*Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.*" Life is like a building and nothing but the best of material should be used in it. After the rubbish is cleared away, the first thing to do is to lay the foundation, which here Peter calls Faith. The deeper we go down for foundation, the higher we can go up the building. Faith is God's foundat for character and his medium of vation.

The first floor in this building Pe speaks of as Virtue, better known to as Courage—a courage which ke us loyal to our faith and true to convictions. The war taught us t courage was not confined to any nation, and we know that courage not confined to any one person. life today should be keyed to the her

The next story in our building Knowledge. God is a God of reason well as revelation. He never places premium on ignorance, but rather vites us, saying, "Come, let us rea together." Knowledge is power, a brain is still the directing force.

The next story is Temperanc better translated self-control. This i great apartment in which to live, it makes for the happiness of one's and all others. It means control of te per, tongue, thought, will and emotio

The next story in our building Patience. If we have that, then can have anything.

On top of patience we must Godliness, which is nothing more less than God-likeness. This is rea the destiny of man and should be t ambition of all.

The last story is Brotherly Ki ness—located, of course, next to Go liness as it should be.

And the roof which covers all is Lo

W. W. B.

The Autumn of Life

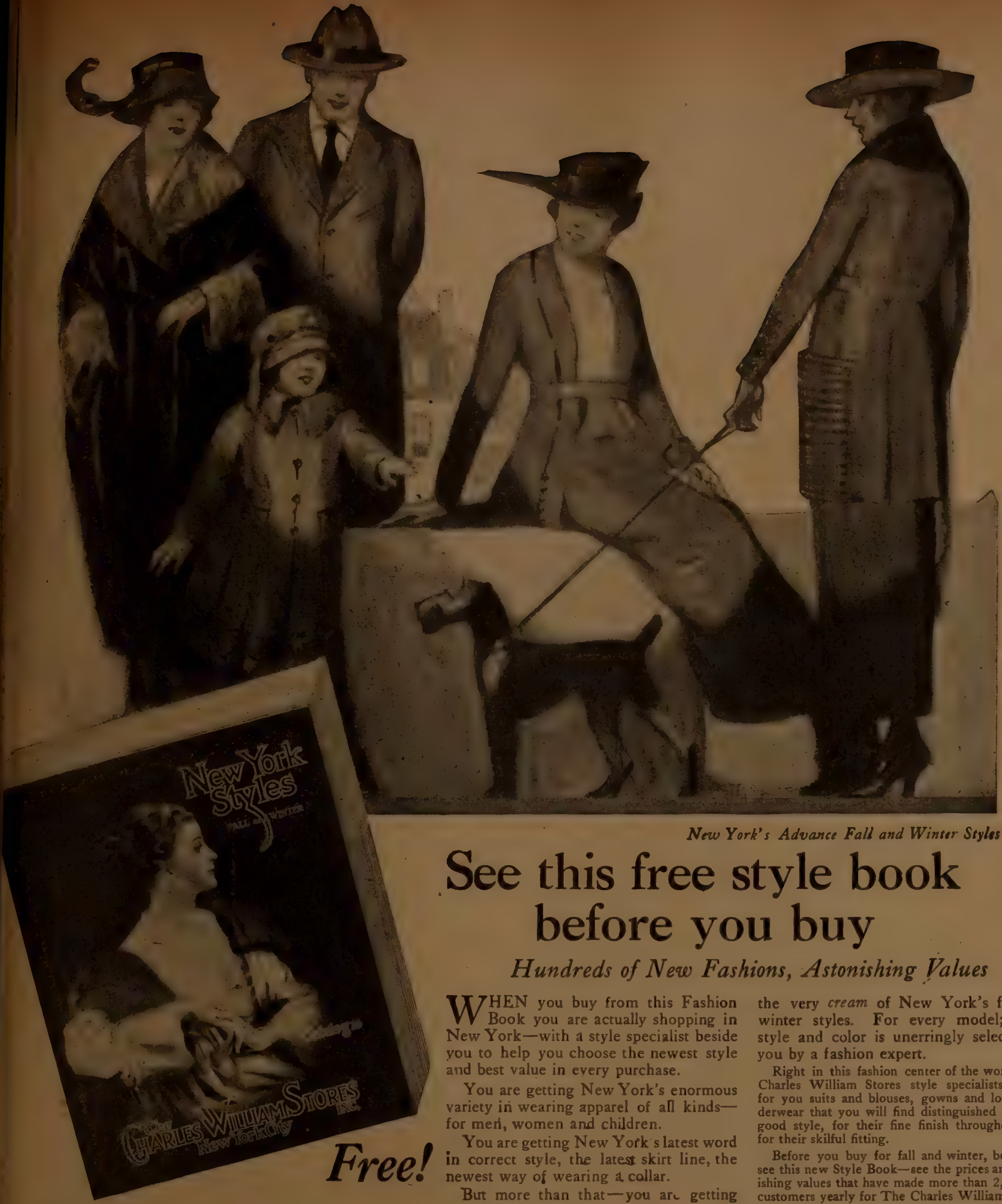
SATURDAY. Ps. 71 : 9. "*Cast not off in the time of old age.*" aged father who had struck an oil w on his poor little farm in Texas decid to test the devotion of his daughter a son-in-law. One day he came to the clothed in the rags he used to wear a said, "Your old father wants you care for him the rest of his life. He ca not work any longer." The daught replied, "We have but little in o home, but we will divide with yo dear father." Then the old man proud exclaimed, "My dear children, you sh henceforth reside in a mansion in Pit burg which I have bought for you; y shall ride in an automobile and enj the luxuries of wealth."

It is natural for loving, devot children to be kind to aged parent but estrangements have often occurr when the old and feeble have be pushed aside, crowded out, made feel that they are not wanted.

Every drop of blood in a parent heart throbs with affection for t child. They are willing to suffer for t training and happiness of those dear to them than life. How cruel, therefor when the child forgets the love and ca manifested through all its early day

Balzac, in his "Père Goriot," pu these words in the father's mouth he is passing away: "Not until you a dying do you know your children. gave them life, they are giving me th deathblow. If I had not given them a my wealth, they would be with me no at my bedside. My children are to turing me for the sin of affection."

What a contrast to this is witnesse in many homes! When the aged repos in the family of their dear ones, eve realizing that they are loved and wanted their last days become their best days Then they can say, "Age is sweeter tha youth, as the harvest time is more golden than seed time, the ending brighter than the beginning." E. W. C.



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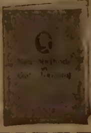

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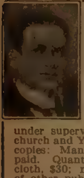

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YOUR WORLD

By MARGARET E. SANGSTER

THE sunlight touches the vivid waves that dance on the autumn sea and, sitting here on the shore, I feel that the world was made for me. Sitting here on the shore alone, I watch the place where the sky kisses the water far away and my heart is lifted high—lifted high as the smiling clouds that gentle as soft songs float through the turquoise sky of the autumn day. . . . Far off a little boat is sailing in from some misty shore and I wonder what it brings, for its hull is bright with the sun's warm light and its sails are glad as wings. Maybe it comes from some foreign place with stones that are uncut fire; maybe it brings from a promised land the jewels of a heart's desire; maybe it carries a weight of hope and a cargo of faith and prayer. . . . I sit alone on the sandy beach and the gay wind plays with my hair.

The world is mine—it is mine to hold—it is mine while my life shall be. I know it now as I sit and watch the glow of the dancing sea. I know that each bit of sun is mine—I know that each vivid wave is part of my heritage, I know that the One who made them gave their beauty into my hands; my soul is thrilled at the thought that I am the one who owns, through the will of God, this vision of sea and sky.

You know the feeling yourselves—you've seen the smile of the Master's face in a mountain gorge or a rippled lake or a wind-swept prairie place. You've seen the love in his tender gaze and you've felt the touch of his hand when the dawn swept up in a wistful haze or the sunset lay on the land. You've felt his nearness in silent woods when the trees rose tall in their pride, and you've seen his light in the stars' faint shine that silvered a dark hillside. You know the feeling—half awe it is, half awe at an unguessed love—and half a spirit that bids you reach to the heights that loom above.

The world is yours; it is yours to own; it is yours as a splendid home—a home that is never cast away, no matter how far you roam. The world is yours as a glowing trust that your hands may break or hold—the world is yours, it is in your soul, and it may be *lead*—or *gold!*

SOME people look at the world, and laugh in its face, and say: "This world is built for my fun alone—I will joke at life, and play! I will play through all of the summer months and romp through the winter's cold. For life is short and the world is mine—and the heart so soon grows old!"

These people play with never a thought for the sober things of life. And the world that is theirs rolls sadly on with its pain and want and strife. They play through the days and into the nights with nothing to do but live. They take their all from the world's kind hands—they take, *but they never give.*

And others go with a frowning mien through the world, and never a smile can touch their lips, for they groan and say, "We live such a little while that we mustn't laugh, and we mustn't play, and we mustn't stop to see the flowers growing beside the way. The bird in the tall oak tree is wasting his time—for he sings and sings, while we must toil for our bread! I wonder that birds are given wings!" They walk with a down-bent head through the wealth of color and light and love that is set for their very eyes—they walk with never an upward glance and the world looks on, and sighs. Ah, they worry on through the happy years, half-wondering what they lack; and they take the light from the laughing world, and they give no sunshine back!

But there are folks who live in the world in the way that God has planned—folks who live by the Golden Rule—the rule of the helping hand. They do their work with a singing soul in the way that they know is best. And then when their work for the time is through they play in the world, and rest. They joke a bit and they laugh a bit, and they smile in a stranger's eyes; they see the beauty that God has made for his children that are wise in the better things of life, they know when another's road is steep that they must help—and when darkness comes they sleep with the healthy sleep of those who are clear of conscience, they are the ones who really live—for they take the best from the willing world and they have the best to give!

Giving—that is the answer made by the earth and the sky and sea. Giving—that is God's word to us—for he makes no mystery of the fact that the earth and the sea and sky have been given us for our own; his is the law that says, "If one ask for bread, will ye give a stone?" And so in his bounty he has made us free in a world of light. And our task it is that the world be kept as he gave it, pure and bright. Our task it is that we meet our lives in the better, surer way—that we look at the world as a place to give—with a space for work and play. Not as a playground—all the time—and not as a place of toil with the play left out—but a place of friends, where friendship, alone, is royal! And as season comes and as season goes the law is ever the same—the winter time with its whirl of snows, and the summer with skies aflame; the spring with its blossom-covered boughs, and its pale enchanted days, and the autumn time when the dreamy hills are veiled in a purple haze. Beauty is ours though the seasons four and the world is warm in our hands; we stand at a widely opened door that leads to enchanted lands!

THE sunlight touches the vivid waves that dance on the autumn sea. And sitting here on the shore, I feel that the world was made for me. Sitting here on the shore, alone, I watch the place where the sky kisses the water far away, and my heart is lifted high.

For the world is mine—it is all my own; it is mine while my life shall be. I know it now, for the God above has made no mystery of the fact that the earth that stretches far on every side in the sun, is a wonder-place—and it is mine, and my life is just begun!

You know the feeling—I know you do—you've looked at the Master's face in a mountain gorge, or a rippled lake, or a wind-swept prairie place! You've seen the love in his tender gaze and you've felt the touch of his hand when the dawn swept up in a rosy haze—or the sunset lay on the land!

◆

Quaint Names for Converts

REV. HAROLD COOPER, of the Madura Mission, India, sends this interesting account of a village baptism involving changes of names that recall some of those found in Bunyan's "Pilgrim's Progress." Mr. Cooper writes:

"As a rule, conversions in the villages are among outcastes, and they are sometimes converted in large numbers. A few Sundays ago, I was called to a village where one of our evangelists is working. It was the occasion of the baptism of new converts, and these converts actually filled the little church. There were fifty-one men, women and children, and it was a memorable sight to see the pastor baptizing them.

"It is the custom here to give converts new names, and there were some surprises in this connection. For example, Mrs. She-Devil was changed to Mrs. Happiness. That is a literal translation of the name she had and the name given. Other names were very suggestive. Here are some of them:

"Mrs. Whitewoman to Mrs. Bell of Religion.

"Mr. Man of a Fort to Mr. Child of the Church.

"Mr. Nose Pricked to Mr. Servant of Jesus.

"Mr. Heathen God to Mr. Blessing.

"Mr. Blackman to Mr. Eye of Wisdom.

"Mr. Worm to Mr. Fulness.

"Mr. Beggar to Mr. Child of the Temple."

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THE HOME CORNER

She Does It

ULD write things like that!" exclaimed disdainfully as I laid wn a magazine in which I had article written by an acquain- My friend leaned her chin on her nds and regarded me steadily ross the tea table.

t she *does* it and makes her living she replied curtly.

red back at her. Her words d my complacency and the crash mind tingling, to say nothing cheeks. "You *say* you could do *does* it," accused my intelligence. that been your way? To *think* gs which you might do but to the matter there and rarely, buckle down to the doing?

, make a fresh start. When your ation suggests a proposition con- well if it be worth the doing; if you decide in the affirmative, to its achievement all the con- g energy of your will. Force the t to completion. Even when each lual cog and wheel in the domestic nery threatens to throw up its on't wobble. Don't wring your and say, "I can't!" Just remem- hat you *can* if you want hard h to do it.

simplest conception persevered l wrought to a satisfactory con- n oftentimes means the opening avenue of undreamed of and able accomplishment. The most while achievements have often from a veritable atom of an idea he thought, "I wonder if I could '"

termination and Will make a swift, eatable pair when "I'll *do* it!" the reins. JOSEPHINE STORY.

ome New Uses for Old Newspapers

E thrifty housekeeper never throws way her old newspapers. For are many uses to which they can t.

l newspapers, if torn up into small s (napkin size) are splendid for rub- off the grease on dishes, platters pans to be washed; in this way ater in the dishpan is kept cleaner it would otherwise be.

hole newspapers, if spread around tove when one is frying or cooking ep fat, save the nuisance of having ash the floor after the splattering ess is over.

excellent fuel can be made from papers which have been torn into l pieces and allowed to soak oughly in water, then taken out, ezed into small hard balls, and d in the sun for several days. When these balls are light in weight but , and may be used in the kitchen e or laid away for use in the open next winter. L. A. K.

The Kindergarten

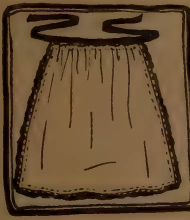
IE kindergarten is more than a particular form of school. It is essential principle of education— principle that education is growth manufacture. The kindergarten child garden; the home and the ol are the soil; bad habits are the ds; the parents and the teachers are gardeners; education is preparing enriching the soil, planting the ls, weeding the garden bed; the dergarten plays and songs are garden ; a cheerful spirit, a genial humor, irit of kindness and sympathy are necessary sunshine; sorrows, trials, ptations, tears, discipline are the essary rain. Every home and every ool should be a child garden, in which growing youth should be guided his growth but always encouraged grow naturally, simply, healthfully whatever flower and fruit his nature him for.

we will plant the children of our nigrants in American soil, give them erican companions, teach them in American language, let them breathe erican literature, discipline them in American art of self-government, warm their hearts in the sunshine of American tenderness, sympathy, and good-fellowship, and always respect the nature which God has given them however it may differ from ours, they will grow up loyal, patriotic, devoted Americans. DR. LYMAN ABBOTT.

An Apron for the Little Girl

VERY little material is required to make an apron for the girl in short dresses. Any little girl may make herself a pretty and reasonable apron out of one of father's old handkerchiefs.

Gather one side of the handkerchief and sew it to the center portion of a piece of ribbon which is long enough to tie around the waist. Then "overhand" some lace on the three other sides of the handkerchief (see illustration).



The Banana

THIS is the season of the banana. The best season for oranges has passed, the grapefruit has had its triumph in the months we have been through, and apples are on the decline as compared with their availability in autumn and winter.

The banana is most desirable as a foodstuff in the diet. Frequent mention is made of the fact that it is hard to digest. There is no reason for this complaint, however, for in the majority of instances, if the fruit is thoroughly ripe or if it is cooked, no difficulty in digestion will be experienced. A thoroughly ripened banana has a characteristic flavor and odor. The starch has been changed to a more easily digested form, so that, when ripe, the banana has neither the same flavor nor composition as it has when green. Brown spots on the skin indicate the stage of ripeness. If the skin is unbroken and decay has not begun, a banana with a brown skin is preferable, from the standpoint of a food material, to the yellow or greenish-yellow one which the majority of people buy. If there are no signs of decomposition, the dark spots are not objectionable.

If the unripe banana is baked, it is as wholesome as the thoroughly ripened one eaten raw. In either case, precaution must be taken to masticate thoroughly. As the fruit is soft and has a tendency to slip down the throat easily, it is apt to be not well masticated; wherefore the digestive difficulties.

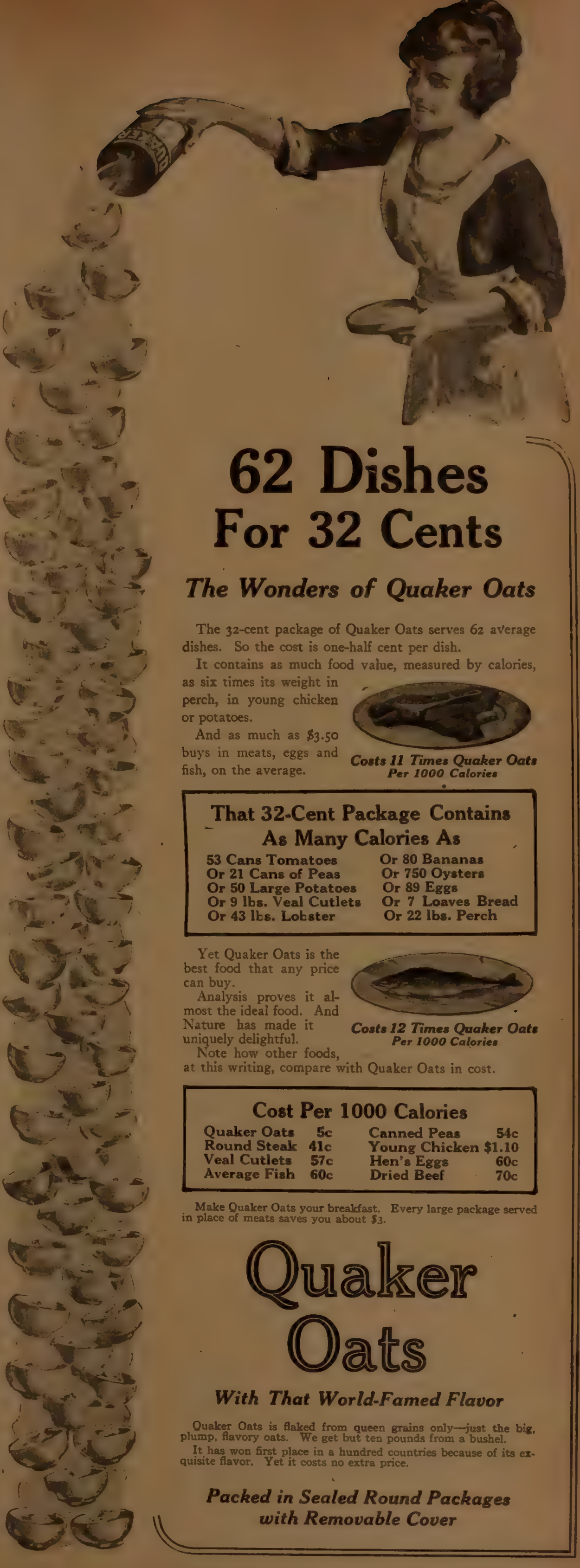
The many ways in which a banana may be served make it adaptable for any or all of the three meals. As a fruit it may be served alone or in combination with other fruits in the form of a salad or dessert; when cooked, it may be served in the form of a vegetable; as a part of the breakfast menu, it may be served simply with salt, with cream and sugar, with cereal or with fruit juice.

Suggestions

For the school lunch box: Brown bread with cottage cheese sandwiches, plain sandwiches, sponge cake, baked apple, milk.

Washing silks requires great care. A soap solution should be used instead of rubbing the soap directly on the cloth. Washing powders or soda should never be used.

In removing spots from clothing place a cloth pad or piece of blotting paper underneath the stain; this will absorb the stain and the surplus cleaning agent.



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53 Cans Tomatoes	Or 80 Bananas
Or 21 Cans of Peas	Or 750 Oysters
Or 50 Large Potatoes	Or 89 Eggs
Or 9 lbs. Veal Cutlets	Or 7 Loaves Bread
Or 43 lbs. Lobster	Or 22 lbs. Perch

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Cost Per 1000 Calories

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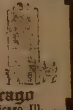

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The World News of the Week

Continued from page 913

United States has abandoned the "open door" policy and has acquiesced in the "paramount interest" idea, which Mr. Lansing specifically excluded from the agreement. Japan-controlled newspapers and magazines in the Orient, as clippings forwarded to Washington show, actively spread this idea.

Action Against "Cement Trust"

AT THE direction of Attorney General Palmer, an action in equity was begun on August 13 in the United States courts in New Jersey against nineteen of the largest manufacturers of Portland cement. The manufacturers are accused of entering into agreements which have doubled and trebled the price of cement. The suit is one angle of the government's efforts to reduce the cost of living. The petition cites the fact that cement enters into almost every character of building work, and the prevailing prices place "a heavy burden on the public." In addition to arbitrarily increasing prices, the government charges that production was reduced from 50,000,000 barrels a year in 1915 to 23,000,000 barrels in 1918, or 27,000,000 barrels less than the capacity of the mills. Alleged conspiracy is the principal basis for the action.

A Threat Against Mexico

THE State Department has made public a note addressed to the Mexican government on July 22, and the Mexican answer dated July 28. The United States warned Carranza that "should the lives of American citizens continue to remain unsafe . . . by means of the unwillingness or inability of the Mexican government to afford adequate protection, my government may be forced to adopt a radical change in its policy with regard to Mexico." The tone adopted in the note was the strongest used toward the neighboring republic since the exchange that preceded the occupation of Vera Cruz. Another serious complication in the relations of the two states arose with the capture by Mexican bandits of two American army aviators, Lieutenants Peterson and Davis, who were forced to land below the border. After a week a message came from the captors that the aviators would be killed unless a ransom of $15,000 was immediately forthcoming. The money was quickly obtained in El Paso.

Armenia in Danger

MAJOR GENERAL JAMES G. HARBORD, with a staff of more than forty experts, is in Armenia on orders from President Wilson to conduct a thorough investigation of the economic and military problems in that country. He will return to Paris about October 1 with a report which is expected to guide the American government in any decision it makes regarding an American mandate over the Armenians. Disquieting reports reach Paris and Washington daily on the situation in the Caucasus with the withdrawal of two British divisions which have been policing the region.

The Fight Against High Prices

A SYSTEMATIC campaign against food wholesalers who have excess stocks in cold storage has resulted in the confiscation of enormous supplies of eggs, butter, coffee, sugar and other staples. Seizures are being made on libel information issued by the Department of Justice, and the stocks held at the disposal of the courts. Seizures have been made in a large number of cities, and the activity, the government says, will continue until hoarding in storage warehouses is brought to an end. Congress has under consideration many measures looking to the reduction of prices, but most of the proposals are for money with which to conduct inquiries into special phases of the economic situation. A bill embodying recommendations made by the President to Congress has been submitted by Attorney General Palmer. Strong opposition to it has arisen, however, especially among Southern Democrats. Objection largely centers in the effort to extend the provisions of the Level Food Control Law to apply to peace conditions. Members of both Houses denounce it as "socialism," and as an effort by the government "to meddle in business."

The government has definitely abandoned its plan to force down the price of wheat by the use of a billion-dollar fund provided to guarantee $2.26 a bushel to the farmers.

RELIGIOUS

Men Seek the Ministry. Reports from the theological seminaries indicate that the dearth of students so noticeable during the last few years will be ended. The outlook is better than had been expected. The Baptists, whose Five Year Movement included a drive for ministerial and missionary volunteers, and the Methodists, whose Centenary Movement was planned to inspire to personal consecration as well as giving, are both enrolling largely increased numbers in their schools. But all denominational schools, and schools not strictly denominational, are rejoicing in increased numbers of earnest men seeking preparation for the ministry and for missionary service.

To Combat "Isms." Presbyterian, Baptist, Methodist, Congregational and Episcopal ministers, laymen and laywomen in southern California have organized the Christian Truth Society to arrange, for this winter, a system of forums and addresses from pulpits and platforms and through the press, designed to promote a general understanding of orthodox Christian teaching and to combat various "isms."

Dr. Gray at Conferences. Dr. James M. Gray, of the Moody Bible Institute, presided and delivered addresses at the Bible Conference at Castine, Me., August 24-31, and was expected to repeat the addresses at the Conference at Camden, Me., August 31 to September 7. Evangelist Henry Ostrom of Greencastle, Ind., also addressed both conferences. Dr. Gray discussed the League of Nations, Prophecy, Church Union and the Work of the Ministry. Dr. Ostrom gave a series of addresses on Prayer.

Viscount Grey, new British Envoy to Washington

For Girls in Africa. The Women's Foreign Missionary Society of the Methodist Episcopal Church is developing a girls' school at Mutumbara, Rhodesia, South Africa, in connection with an industrial and evangelistic mission of the M. E. Board of Missions. At the end of the first six months a nucleus of twenty-eight girls had been gathered, all of whom were Christians.

To Restore the Restoration. Members of the Disciples of Christ, who are alarmed over the tendency toward Federation, Unity and liberalism in non-essentials, and also over the tendency of their own members to forget the call to New Testament faith and practice which the movement was originally designed to restore, are developing with increasing interest plans for a great congress in Cincinnati to meet in October just before the National Congress of Disciples, "to make the world ring again with the New Testament message."

World Conference of Churches. The Protestant Episcopal World Conference Commission announced on August 14 that many Church communions in Europe, Asia Minor and Africa had accepted the invitation to participate in the World Conference on Faith and Order. Some of the churches to be represented are the Greek Church, Orthodox synods, in Turkey, Bulgaria, Rumania, Serbia, Egypt, Abyssinia and Palestine, the Church of Sweden, the Church of Norway, and the Church of England. Among the American churches delegates are expected from the Protestant Episcopal, Baptist, Congregational, Methodist, Presbyterian, Friends and Moravian churches.

DOMESTIC

New York Car Strike! New York faced the worst traffic tie-up in its history when all subway and elevated railway employees went on strike for a 50 per cent. increase in wages, not a train was moved while the strike was in progress.

War Labor Board Quits. The War Labor Board, named by the President in January, 1918, to consider labor disputes, passed out of existence on August 12 after handing down decisions granting wage increases to employees of ten traction companies. William H. Taft and Basil M. Manly were joint
of the board.

A Department of Aviation. A
aviation mission headed by Assistan
tary of War Benedict Crowell, whi
extensive investigations in Europe for
months filed its report on August 12
mending the establishment of a new
post and the grouping of all aerial ac
civil, army and navy, in one departme

Americans as Gamblers. Profe
zatti, formerly Premier of Italy, w
nected in a news story several weeks a
a scheme to pay the world's war d
means of a huge international lotter
denies interest in the scheme and co
now to American newspaper men tha
inundated with mail from the United
much of which contains cash and che
the writers wanting tickets in the lott
is even taxing his income, he says, to
postage on checks he is compelled to
to the senders.

Daniels Goes to Hawaii. Secret
the Navy Daniels left Los Angeles on
13 for Honolulu. He is inspecting th
works in the islands and will dedica
great Pearl Harbor dry-docks.

Prince of Wales Arrives. The
of Wales landed at St. John's, N.
August 12, for an extensive tour of Cana
the United States. The Prince stay
days at St. John's and then proceeded
Johns, N. B., where he began his trip
Vancouver. Canada had made elaborat
arations for his reception and he was g
everywhere with great enthusiasm.

Ford Gets Six Cents. After a trial
more than three months, Henry Ford h
a verdict of six cents' damages again
Chicago Tribune in a libel action growi
of an editorial in the newspaper whi
ferred to Mr. Ford as an "anarchist" a
"ignorant idealist."

Farmer's Share of Meals. Middle
ern farmers, through a delegation in Wa
ton, laid their side of the high cost of
problem before President Wilson with
crete illustration. The day of their call
White House five of the delegation had
in a Washington hotel. The meal fo
five cost $11. They took the menu and fi
up for the President what the farmers
paid for the food sold by the hotel fo
It totaled 82 cents.

Railway Strike Ended. Striking ra
shopmen who had disorganized freight
passenger traffic for nearly two weeks
returned to work on the assurance b
President that their demands for more
would be considered only after they had
back to their shops.

FOREIGN

Digging Gold Out of the Sea. Sa
operations to recover ships sunk by U-
received quite an impetus when divers wo
on the wreck of the Laurentic—big pas
liner sent to the bottom off the Irish co
brought some $5,000,000 in gold to the
face on August 11. She was attacked
submarine on January 28, 1917.

Plot to Seize London. British troops
raid on a house in London on August 11
papers which outlined a plot to capture
and ammunition from the military
houses and set up a Soviet government.

China's Peace Declaration. The p
dent of China was authorized by the pa
ment on August 8 to issue a mandate decla
the war between Germany and China a
end.

No German Austria. The Peace Co
ence has told the Austrian government
the adoption of German Austria a
name of the new Austrian state will no
permitted. It must be called "The Repu
of Austria."

Longer Hours for Railway Men.
ian railway employees have become uniqu
these days of social unrest through their
to Premier Nitti on August 12 to volunta
extend their working hours in order to incr
national production.

Price-Fixing in England. The Hous
Commons on August 13 passed the governm
bill authorizing the Board of Trade to fix
tail and wholesale prices on necessities of
The bill is aimed at profiteers, but it
roundly denounced by some elements in
house as "rank socialism." The governm
promised a not too strict policy in price-fi
on the theory that such a course would re
in the stoppage of supplies.

Belgians in Malmedy. Belgian troops
August 13 occupied the Malmedy district
Rhenish Prussia, which has been granted
Belgium by the Peace Conference.

HIS PEOPLE

Continued from page 917

V ly!"
N · you know what's the matter
; town!"
s little laugh was hard then;
g
Y " said he, "you've told me.
an any man in the world could
d p and say to my face. And is
?"
T t's all," says Mary.
T n . . . good-by."
G d . . . " So brave, so brave;
le and steady, like ice. But after
"Good-by." I could hear
g ver; so faint.
Zack stood there, waiting for
e ng; and I could see his mouth
c n a little way and his eyes were
e he stared at Mary. But she
e away, she looked out over the
l, nd for as long as a minute, it
there was no sound except the
o ul call of a chuck-will's widow
n y the creek; then Zack jerked
straight and went.
Mary! My heart went out like
take her in.
running, Zack went; down the
om the kitchen door to the back
l, nd then on the path that led
the house toward the front and
the road. Once I heard his feet
e was waiting, maybe thinking;
held my breath. Then he went
d the click of the front gate
o me
und myself in Mary's place at
or, and Mary behind me in the
; and I was the one who looked
er the moonlit country and into
ange dark distances; listening to
ange, sad call of the chuck-will's
down by the creek. Then all of
len the bird's slow note broke
n into a quick, merry trill like
dy laughing; so cruel . . . And
it hadn't been a chuck-will's-
at all, but a mockingbird having
. And it made me feel like there
thing true in the world; not hap-
nor sadness; that everything was
r a little while; and that there
omething big . . . oh, I don't
something, somewhere, back of
that we needed but could not
because we could not know what
we wanted or why.
be an island, with palm trees
arls; maybe a farmhouse in the
ain's shadow; maybe . . . oh!
o die . . .
Mary back there in the kitchen,
ead on the table, crying . . .
. . .
ks swam in the lagoon that
ugly devils with teeth, and drove
ghtened and sweating out of my
s a dozen times. The light and
adows were different each time
p in bed; and in a string of pic-
ike, I could see the night changing,
But there was no change in the
und that came to me from the
room; Mary was crying all the

new when 1:10 came by the roar
train. The "cannon-ball" was
s on time, zooning through our
without even slowing up; maybe
year it stopped when some travel-
an or other in a hurry to get away
in the track and flagged it with
lantern. And tonight, funny, it
ke that, the roar died to a rumble,
a screeching and scraping and at
t stopped. Somebody . . .
n I was out of bed at the window,
g over toward where the station
ven if I couldn't see it, a good mile
it was and hidden by trees and
thing. But I had to say good-by,
ow, to Zack. Of course it was
The "cannon-ball" would put
n Montgomery at seven in the
ng, and there he could catch the
train for New Orleans and the West.
sound stopped in the next room
t a jerk of the bed, Mary was
g up to listen.
ack, please, please . . . "
couldn't hear me, of course, I
whispering; nobody could . . . on
The train picked up again, the
ng was a roar, and Zack was gone.
rd a sob.
e mockingbird in the willows sang

merry; maybe the train had started him. He was full of trills and a melting sort of laughter that went through you. He was like some devil who knew our trouble, Mary's and mine, and pointed fingers at us and made a joke of it. I was boiling, I shook my fist at the sound.

"You—you old fool!" I said to him. "Shut up!"

Deep in his throat he made a sound like more laughter.

And Mary was white in the morning; her eyes were tired. I hung about the kitchen, hoping she would let me sit there and talk to her and fetch water when she needed it and help her forget; but she made one errand after another for me that kept me away; none of them came to anything. She sent me over to Mrs. Stedman's to see if there was a match for some pink thread she had. Then to the Rutledge place with a present of jelly. And after dinner she wanted me to go to the ball game over at Mapleton.

"I'd rather stay here with you," says I, wanting terribly to let her know that I understood and was sorry. And she smiled; the blue of her eyes was deeper than ever.

Zack . . . Zachary Taylor Burns, what are all the pearls and crowns in the world to a girl like my Mary; so sweet?

There was something in the sun of the afternoon that made things somehow better. It was bright and very hot, and made you lazy and peaceful like. I sat on the front porch wondering what to do, and glad to my soul that school was over. Little clouds like suds, all colors, hung at the edges of the sky and made me think of fishing. Mary looked out at me once and smiled, dreary-like; the pink was gone from her face. But she smiled . . .

I wished there was something I could do to help, some prayer I could say . . . I lifted my face to the highest blue, where no clouds were . . . And then I heard the call from the road, from the little darky who hung around the railroad station pointing out the hotel, to call it that, and running errands for the station boss, and carrying telegrams. . . . He waved a yellow envelope at me.

"Cummere, Mist' Herbert," says he. "Telemgram for Miss Ma'y."

I was at the gate in two shakes.

"Who sent it?" I asked. "What's in it?"

"How come I know?" says he, peevish like; he showed me where to sign and was gone. And there I was with the thing in my hand, all swelled up; the blood was hot in me; and I ran to the house, calling Mary.

She came out with a scared sort of look when she saw the telegram, and took it from me very slow.

"Oh, Herb!" says she, "Oh, I'm afraid! . . . Aunt Bessie may . . . "

For a little while she looked at me, her eyes wide. Something heavy was at my heart. A hen, pecking on the path, hopped to the lowest step and then to the porch, we were so still. Mary ripped the envelope.

"Oh, Herb!" She was on her knees, she hugged me.

Oh, more trouble? . . .

Then I saw it:

"*Bought the yarbrough farm this morning genesis twenty nine twenty.*"

Zack, in Montgomery! We hadn't thought of Zack!

"What's he mean, Mary?" said I.

"He means—Oh, Herb! . . . "And there she was crying, that big girl. "Run, honey, and get the Bible!"

At that I remembered something. "The Bible!" said I. "Oh, Genesis! Oh, I know!"

And I told her, like Zack had told me: "*And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.*"

It couldn't have been anything else, after what I knew; and sure enough, when I got the Bible it wasn't.

◆

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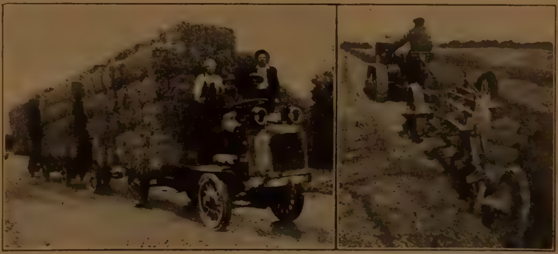

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ANDREW CARNEGIE

(*Continued from page 915*)

$10,000,000, and he also contributed to the Church Pension Fund, to the spread of Simplified Spelling, for the study of methods of Americanization, and to various national and war charities.

He was given honors by Edinburgh University, which conferred upon him the degree of LL.D.; by the Republic of France, which made him Commander of the Legion of Honor; by the Queen of Holland, who gave him the Order of Orange and Nassau. By his purchase of Skibo Castle in Scotland he became known as Laird of Skibo, making his summer home there among his beloved highlands.

IN 1888 Carnegie married Louise Whitefield. Their only daughter Margaret was born in 1897, and was married April 23 of this year to Ensign Roswell Miller, U. S. N.

His wife and daughter survive the ironmaster, who, while greatly distressed by the war, was rejoiced over the League of Nations. On August 9 Mr. Carnegie wrote a letter in which he said, "I rejoice in having lived to see the day when, as Burns puts it, 'Man to man the world o'er shall brothers be for a' that.' I believe this happy condition is assured by the League of Nations, and that civilization will now march steadily onward, with no more great wars to mar its progress."

The funeral of this master of millions was held at Lenox, Mass., August 14. The burial was at Sleepy Hollow, New York.

Mr. Carnegie's intense interest in practical affairs resulted in several books, the first, "An American Four-in-Hand in Britain," appearing in 1883. This was followed by "Round the World," published in 1884; "Triumphant Democracy" in 1886; "The Gospel of Wealth" in 1900; "The Empire of Business" in 1902 (translated into eight languages); "The Life of James Watt" in 1906, and "Problems of Today" in 1909.

Carnegie's Attitude Toward the C

ANDREW CARNEGIE'S vie religion and the Church wer ing his life, variously represented. class of people who had heard and about him, thought he was again ligions and the Church and irrev toward the world's Redeemer. (believed him religious at heart.

When he set apart a large su promoting peace in the world, a mittee of Methodist ministers senting the New York Methodist P ers' Meeting was appointed to to Mr. Carnegie an expression of a ciation of his munificence.

The committee, of which I was man, visited him at his beautiful on Fifth Avenue, and were cor received. He listened while the was read and while a few words uttered to the effect that we regarde as an ally of the Church in a great and that the Church was very gen committed to the principle of peac

Then he began to talk in his way, emphasizing his points by a his hand upon my knee. Yes, Church was a friend of peace, the g est friend of peace, as it was fitting it should be, in recognition of Prince of Peace. He was prou know that the Church welcome gift and he desired to work in coo tion with it to put an end to wasteful, woful, wicked war.

Speaking of Methodism, he sai liked the Methodists; they were p cal people. He spoke of other Chur particularly of the Presbyterian wh lieved some doctrines hard for hi accept, but they were a people of character and worth.

He did not shun religion, nor di drag it in. But he spoke freely o Churches and doctrines, always res fully and once, I remember, he use words, in connection with Christ's n of "our Saviour," as though he, to cepted the Master as his personal Sav

Each of the committee carried awa same impression, that Andrew Car was a reverent disciple of our Lord.

As the Missionary Tells It

The Woman Pays

AN OLD friend of mine who lived about nine miles away died a fortnight ago. He was a very typical heathen, but a decent sort of fellow, always willing to hear about Jesus Christ, and he allowed me to lay bare his own rotten, heathen life. I tried to get him to believe, but his wealth (he had some twenty or more women) always proved the stronger pull. He lay dying for about three days. During those three days each time that he seemed to get weaker and to be nearly slipping his cable, several of his wives were flogged unmercifully. As the old man again revived, it was firmly believed that the evil spirits hovering around to snatch his life from him were appeased by the pain inflicted on these poor women folk. But the time came when even flogging women was of no avail. However, these women will continue to get their periodical floggings in order that their lord will receive good treatment beyond the grave. All the Africans I have ever met are firm believers in life after death.—FROM A MISSIONARY IN SOUTH AFRICA.

The Despised and Rejected

MRS. J. D. FULLERTON, of Szemao, China, writes: "About three years ago the Lord led my husband and me to heed a call to Szemao. I remember as we approached the place we saw from the top of the mountain the wide plain with its hundreds of villages, and I said, 'Moses went up to the top of Pisgah and the Lord showed him the land.' 'This land is ours,' my husband replied. 'We will go in and possess it!' During the last year we have seen over 600 families of the Lisu tribe put away their idols and turn to the Lord. These peopl despised by the Chinese, but they chosen of the Lord. We have had y of difficulties, toil, and tears over Chinese, with few results, but amo these despised people God Himself done a wonderful work in brin them into the glorious life and lib of Jesus Christ."

Bible Reading in Colom

IN THIS picture Colporteur Col reading the Scripture to a Ne woman on the Magdalena Rive Colombia, South America. His h quarters are at Barranquilla, w river navigation begins. The Bi reach him by hundreds in firm ca but they leave his hands one at a ti wherever he finds a soul hungry for truth.

The Kingdom of God

ernational Sunday School Lesson for September 7
:10; 13:31:33, 44-50; Luke 17:20, 21; II Cor. 10:3-5

ospel of the Kingdom

ev. George D. Allison, Ph.D.

ll doctrine of the Kingdom of d can be fairly described as of the central features of the s of Jesus. The phrase was more the Master's lips than any He made it the chief petition e of his Model Prayer, together of his brief definitions of its : "Thy Kingdom come, thy done on earth."

rst practical thing Jesus did was the kingdom a present reality. amed "the Kingdom of God is " Not something of prophetic erely, but a golden opportunity y individual soul *now*. To the sider who looked appreciatively work he said, "Thou art not far e kingdom." The threatening e Jewish state meant not utter but the drawing nigh of a new When pressed with crass views he manner of the kingdom's he declared its absolute spirit- 'The Kingdom of God is within

ery true disciple's life the king- come already, as it had in the f its Founder. He seeks to bring that which to him already has real and worthful, a new ship to God and men. Though have been a great sinner, he of Christ an entrance into a lm whose sway he seeks to ex- others also. The Pharisee in e and the self-seeker in his folly sing the greatest opportunity vilege of life, to enter the King- God here and now, and to labor ulfilment everywhere in human he Kingdom is the only truly ideal for a life-work. It is the l-sufficient program for reform building. It gives meaning to ershadowed and perplexed. It Evangel of Christ. Come, re- ork, "for the Kingdom," is his

good seed which he sowed has t a world-wide harvest in our The Kingdom ideal has spread ustard seed and taken root in oil. With all the difficulties and ces that remain there are today d women almost without number definitely seeking to bring in the m. Not only the thousands of aries who are permeating the world with Christian churches, , and homes, but the millions of sober Christion workers and busi- en who are as leaven in the lump arth's turmoil and planning. We have the divine plan, the divine method—there can be no question as to the outcome. Details are obscure, counsels may divide on minor points. But the principles of Jesus, we know, are the only right and lasting bases for the human brotherhood of the future. God is watching with a Father's solicitude while his sons and daughters clear the great earth-homestead he has appointed for them, preparing its fields and mines, organizing its interests and affairs. Day by day they are growing his Kingdom, as wheat is grown; building the city of God stones upon stones in the midst thereof. His spirit is Guide and Architect of all and in all.

The Kingdom-spirit is based on glad allegiance to the will of God—not mere submission or passive acquiescence, but a deliberate, whole-hearted acceptance of God's will. It is active and practical.

Humility is one of the watchwords of the Kingdom spirit. It is basic in the Sermon on the Mount, that great Kingdom-charter. It calls for great confidence in God and great forbearance toward men. Pride of person, pride of race, lust of power are its saddest hindrances still. These things still hold back individuals and nations alike from taking the "next step" toward the realization of God's will on earth. And in truth following the laws of the Kingdom is always a venture of faith, and often a leap in the dark. Without trust in the Father and a conviction that it is best to serve, men will soon turn back. But with such a faith and a vision of the possibilities of Jesus' way men will press on despite obstacles and disappointments innumerable.

Jesus' hearers could not shake themselves free from a narrow and local view of the will of God. They were held by the Jewish ideas of the Messiah as a political and military figure. Hence they misunderstood and misapplied what they heard, both friend and foe. We today glimpse Jesus' vision of a world brought into harmony with the Almighty, not by catastrophe and destruction but by faithful development of the possibilities of human life under the application of the Gospel. We do not feel like the fragments of a retreating army, but like the successful builders of a city. Yet we know that the outcome of all will be far greater than our dreams. To us the Kingdom is always coming, coming in new fulness of meaning. We hail each advance of the Kingdom's standards. We rejoice today in the growing unity of its heralds and ministers. We know not what shall be, but we are convinced it shall be better, finer, nearer to the desire of our Lord than anything we yet have seen.

Wayside Shrines, Lest They Forget

YSIDE shrines are numerous in continental Europe, especially in Switzerland, Austria and the ic sections of Germany. They nd along all the main highways, ortant bridges, in woods, on hill- nd in all sorts of out-of-the-way Some of these shrines are occa- y beautiful or artistic, but most n are extremely crude, not to say ve in their intense realism. No what the shrines look like, the Catholic reverences them for they stand for. This picture an exceptionally beautiful shrine. located at the crest of the n Pass in Switzerland, the great road over the Alps into Italy, built by Napoleon. The figure of the Virgin is carved from white marble.

A. J. S.

Wayside shrine at Simplon Village, Switzerland

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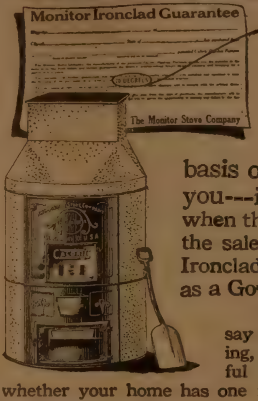

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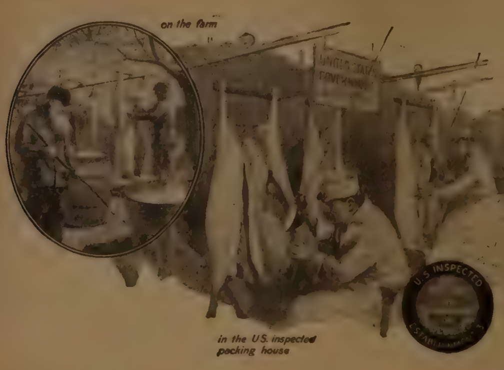
on the farm
in the U.S. inspected packing house
U.S. INSPECTED

American meat-dressing—yesterday and today

Look at the left-hand picture above. It is typical of the old-time meat-dressing methods.

In the old days meat-dressing was purely a local business. There were one or more abattoirs in every city and town, and in the villages and on the farms most families did their own meat-dressing.

There was no scientific knowledge of sanitation and refrigeration, no ambitious study of meat-dressing methods and no adequate and intelligent system of animal and meat inspection.

* * *

The development of centralized packing organizations like that of Swift & Company brought big improvements in meat-dressing methods.

Thousands of travelers who yearly visit the packing plants in Chicago are impressed with the high state of cleanliness. But equally important is the rigid care exercised in the inspection of animals.

Only animals such as are sound and healthy reach your table as meat from the "U. S. Inspected" packing plants.

* * *

All packers doing an interstate business work under the supervision of the government.

Note the picture above to the right. This shows federal experts inspecting dressed pork. Every piece of meat that comes from Swift & Company's packing plants bears the O. K. of the U. S. government.

If America's meat industry were still a local unorganized business, inspection of meat would be out of the question.

Today, because of the development of the nation's packing industry to its present form and because of the rigid U. S. government inspection, American meat is the cleanest and healthiest in the world.

The profit that Swift & Company earns—a fraction of a cent per pound—is too small to have any noticeable effect on either live stock or meat prices.

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India Grateful for He

The Battle With Famine Goes On Heroically and M
Hopefully Now

MORE helpful news comes from famine-stricken India. Although the suffering continues, there has been a marked abatement in certain localities. Rev. Chas. B. Hill, chairman of the Christian Herald Famine Relief Committee, writes under date of June 25, that through the aid of Herald readers' gifts and those of our Canadian friends the following relief grants have been made: In Behar and Orissa, 17,000 rupees; Telugo, 22,000 rupees; United Provinces, 7,000 rupees; Central Provinces and Central India, 30,000 rupees; Bombay, 52,000 rupees; Panjaub, 2,000 rupees; Bengal, 2,000 rupees; Travancore, 1,000 rupees.

Chairman Hill adds: "The letter of the Christian Herald's president, Mr. Graham Patterson, of May 12, reached me this week and I am very thankful for his suggestions. I was very glad indeed to have the address of the Indian Famine Relief Committee of Toronto, from whom we have now received $40,000 in two remittances."

This is a great and timely help to the Committee. This makes the sum total of relief to date $100,000.

With regard to the monsoon, Chairman Hill writes that "some rain is falling in nearly all the famine affected areas, but considering the dry and parched ground, it has not been sufficiently steady to warrant large expectations. It has, however, relieved anxiety in regard to drought, and will bring new grass and be a blessing to the starving cattle." Rainfall has increased in Malabar (South India), where the monsoon appears to be strengthening, and has been nearly general on the west coast as far north as Marmagoa and local in South Bombay. This is good news, and has inspired the workers with hope that the end of the suffering may not be very distant. The Central India areas are still in need of rain.

In communicating this news to the Christian Herald, Dr. Hill thanks its readers again and again for all the help they have rendered in India's time of crisis.

Letters also have come to us from many other parts of the famine area, each showing some new and pitiful phase of the general suffering. A worker of the Baptist Mission writes: "We are in great difficulties here owing to the terribly high price of rice, which is only 3 seers (3 times as dear as normal rates) for the rupee, so that for rice alone we must spend 15 rupees each month. However, we are depending on God, and hope help will be coming here soon."

A. J. Hubert, Missionary at Nalgonda, Deccan (South India), writes telling of thousands of starving people in that district who are sheltered in government poorhouses, many of them sick and suffering, others dead or dying. Many of the older are absolutely naked and will never be able to leave the place alive. In one famine camp there are about 4,000 people with not enough to eat, no clothes, no shelter against the wind and the rains which have now begun to set in. He adds: "They are half dead now and with the rain starting they will die like flies. We gave to all of those we could reach grain for at least one meal. Thousands of husbands have left their families and gone elsewhere looking for work an and have never returned." T mothers with their children are and wandering around without Some, to avoid the hard blowi have forced their way into the where they perish. "Nalgon Sooviapett, together," the lett "have a Christian community 000 to 25,000 natives looking and begging us to save their l those of their children."

Rev. R. B. Douglas, Jalna, Dominions), writes us of a vis by him and his wife to a c native Christians in a nearby "In many places by the waysid the whitened bones of cattle. of the cultivators have lost all beasts. The people we went are recent converts from a ca make their living partly by thie partly as wandering jugglers an charmers. They are counted a criminal tribes and are under police surveillance. When th ple became Christians about fi ago, they built little huts o stalks, thatched with date-palm which look like so many ex beehives. There is a tiny sch in the same style, and a fine litt of children, whom it is well wor to save from falling back into bad ways."

A. B. Franklin, of the Bheel at Shahada, writes that the mission bungalow is full of children and widows who have shelter there. One of the white aries found two women sitting ground, with something wrap rags in their bosoms. They lif bundles and presenting them missionary, said: "Great quee mercy on these dying worms. parents have died of starvatior is not procurable in our village, do not want to throw these y skeletons to the dogs. Take the If they live, they live; if they d die." The missionary could not to take them. She carried them i bungalow, warmed water and the dirt off their frail, little brown gave them milk to drink and that they could drink like hungry before they were put to sleep floor with the rest of the childr

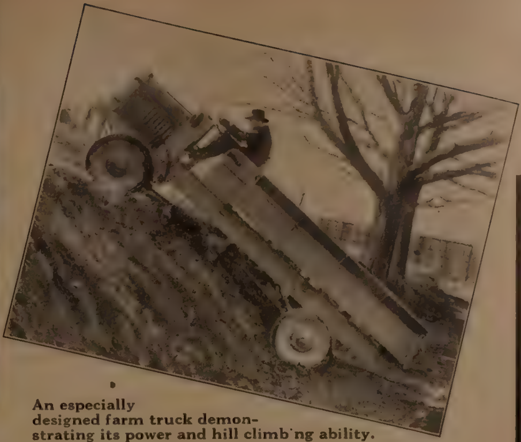
Other children have been turn to the mission under similar conditions. The misery is indesc Missionary Franklin adds: "A many friends responded to my in the Christian Herald in Fel and I hope many more will do time, for the sake of the s babies among the Bheels."

Chairman Hill also sends a le thanks to the contributors of the tian Herald Famine Fund from Foss Westcott of Chota Najbur, dent of the National Council of M in India and the Metropolitan of the Church of England i country. There are many tho of native Christians and children the Bishop's spiritual care. In left many children parentless a great problem is the care of tender charges. The Bishop "Your Fund has brought succor t in this province. Until the next h is reaped the distress will cont

Who knows but some great evangelist will come from this line of boys?

The trailer is an economical solution of transportation difficulties for the passenger car owner.

The farmerette takes her place on the tractor as well as in the garden.



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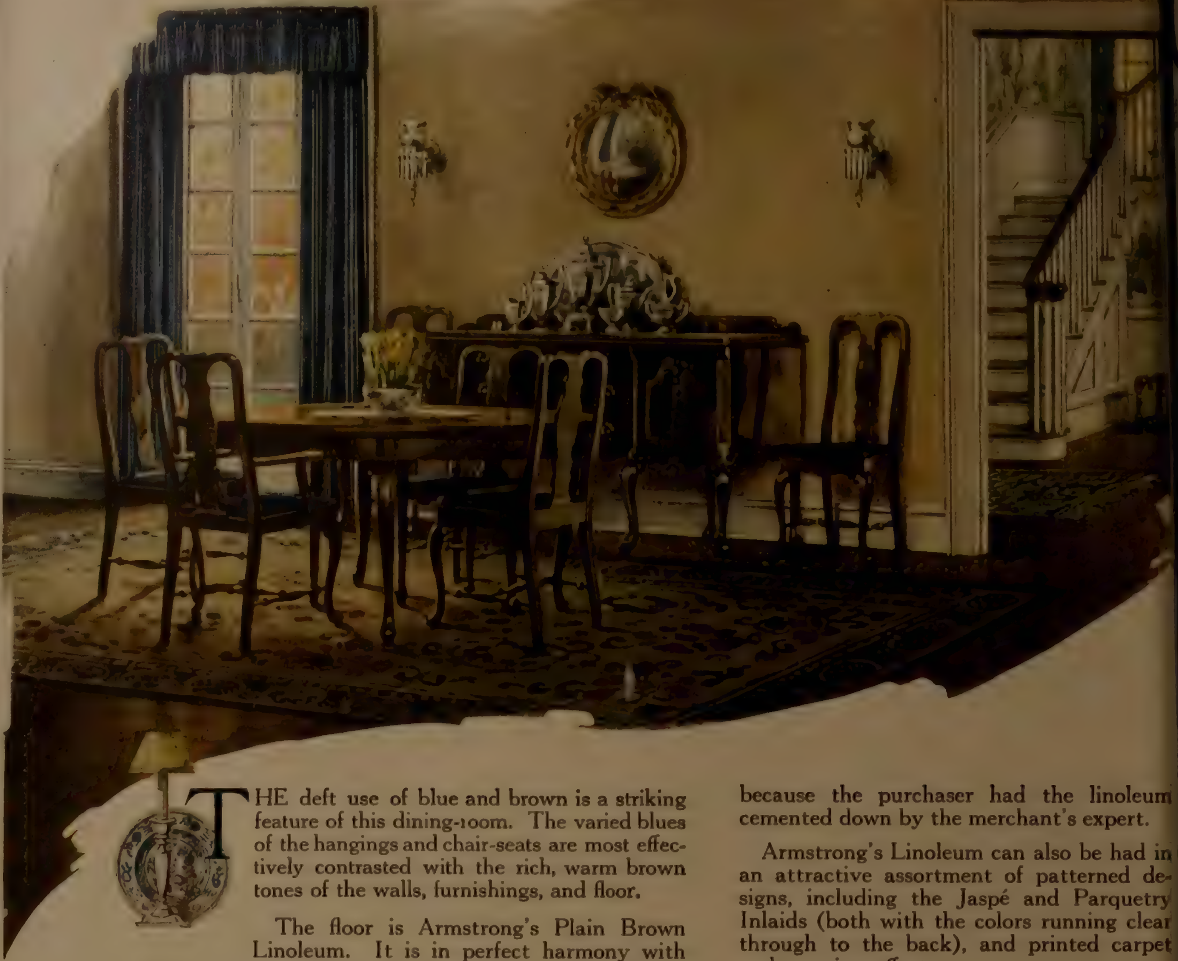

THE deft use of blue and brown is a striking feature of this dining-room. The varied blues of the hangings and chair-seats are most effectively contrasted with the rich, warm brown tones of the walls, furnishings, and floor.

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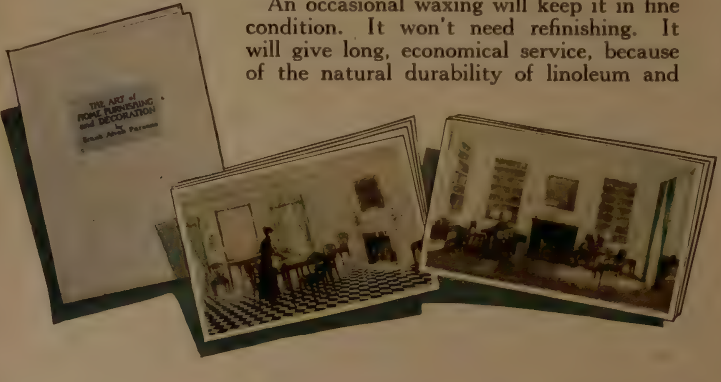
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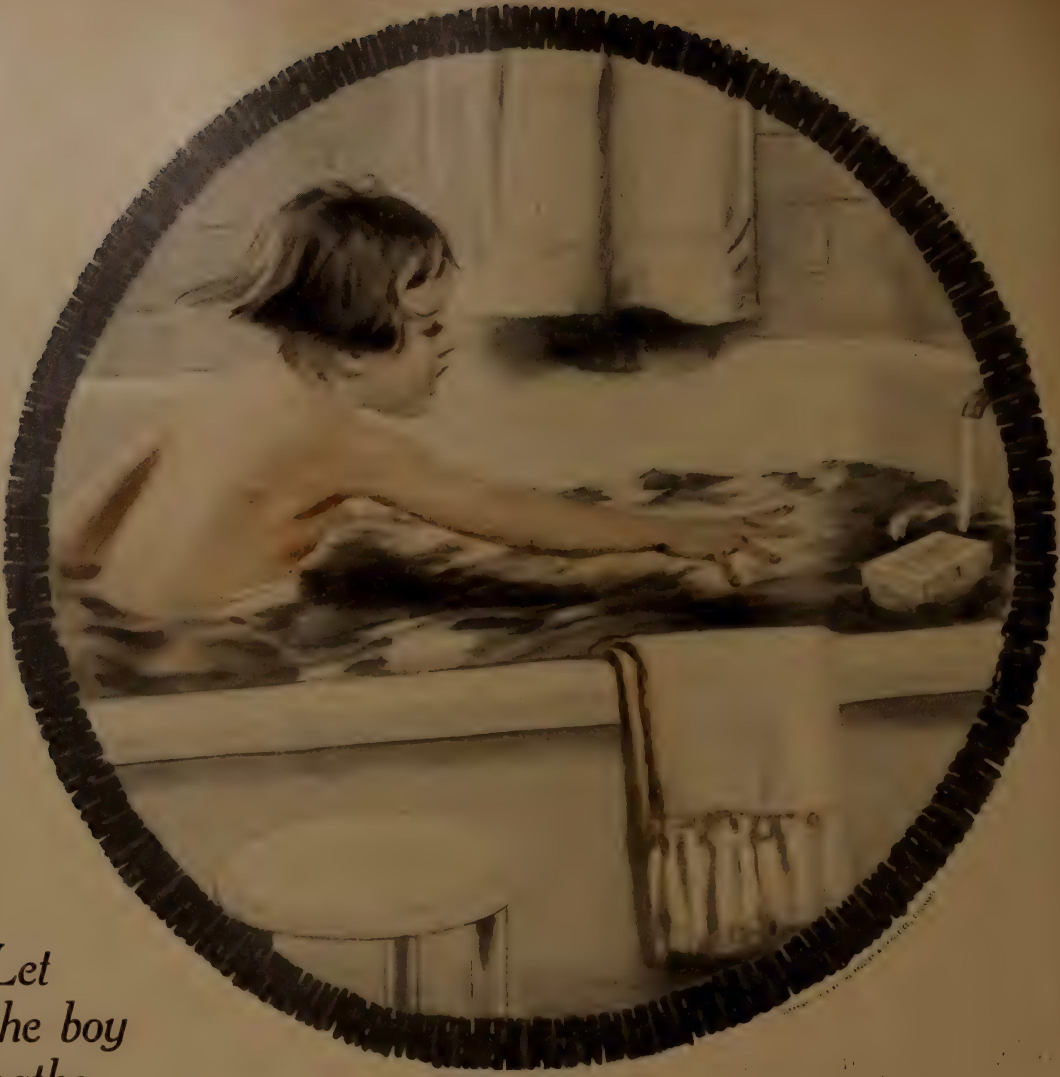

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IT'S surprising how much more willingly a youngster takes his bath when you give him a cake of Ivory Soap and let him go ahead by himself.

Perhaps it's because Ivory floats, and he enjoys chasing the soap round the tub. Perhaps it's because Ivory makes such a thick, bubbling—yet easy-rinsing—lather that it never leaves any "high water" marks for mother to scold about. Perhaps it's because Ivory is so mild that it never smarts nor irritates his skin, no matter how hard he rubs.

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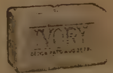

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THE STRENGTH IN UNION

Federation in Ohio Is Making Better Church Buildings, Greater Sunday School Facilities, Widened Community Service, and It Challenges the Younger People to Fuller Religious Lives

By B. H. DARROW

THE State of Ohio, with its 6,152 country churches in twelve hundred townships, has an average of 278 people per church. Less than forty per cent. of this 278 are church members, and the attendance is rarely over half the membership.

The following table of findings, by the careful and thorough investigation of the Commission on Church and Country Life, shows a condition of over-churching and destructive competition rarely surpassed even in the economic world, where the slogan is, "Business is business."

TABLE OF 6,000 OHIO CHURCHES

4,000 have less than 100 members
3,000 have less than 75 members
2,000 have less than 50 members

PART TIME AND NON-RESIDENT MINISTRY

Four thousand, or two-thirds of total, have no resident minister

Twenty-six per cent. of the townships have no resident minister.

Less than 1,000, or one-sixth, have the full time of a minister.

Two thousand two hundred have one-quarter or less of a minister's service.

Three thousand three hundred have one-third or less of a minister's service.

Seven hundred have no regular minister.

In most of these communities several churches are trying to do what one church, if left alone, could do far more efficiently.

What would a business man do if he found such conditions in his plant?

What would he do with overlapping, duplication, poor tools and lack of team work among his workers?

Is not the Lord's work—the Churches' business—as worthy of business methods and efficiency as any effort man ever makes?

CHURCHES can get together for work and for worship and still retain the name they love and the participation in and support of the denominational interests which they have learned to love. Over threescore of successful attempts have been made, the older ones being in New England and most of the more recent ones in the Middle West.

How Does a Federated Church Operate?

It usually takes its name from the village or neighborhood. Thus, Northfield Federated Church, Greene Township Federated Church, Olmstead Community Church, or United Church of Garrettsville.

The minister, regardless of his own denominational connection, represents all denominations included in the federation, and attends their various conferences, synods, etc. Many of the federated church pastors find it very helpful thus to get the viewpoints and help of all denominations which they represent. The minister in some federated churches is of one of the denominations, as Rev. J. M. Keck at Northfield, a Methodist ministering to Presbyterians and Methodists, or as Rev. Mr. Shuhmacher in Greene Township, a Reformed minister serving a Methodist-Disciple-Baptist combine. In Garrettsville the people did not know for a long time what Rev. Mr. Tuttle's denominational affiliation was. They wanted a Christian program in action for themselves, but more especially for their children.

The minister does not lose touch with his own denominational interests while serving a federated church. He is merely dedicated as a peacemaker and unifier, a divine physician to heal the wounds of a community, and if he ever wants to return to a regular denominational church he should be all the more valuable for his experience.

Denominational leaders should be willing to release the best men they have for these sick communities, especially at this stage of the game, when each federation is strategic. Due to the shortage of ministers, there has been a reluctance on the part of some to do this.

The Building

IN PRACTICALLY all cases, the best building in construction and location is used for church services. Usually improvements are made. Often one of the other buildings is converted into a social hall or community center. The disposition and use of property varies in different localities and with different denominations. In most cases, that kept for use of the Federated Church is administered, kept in repair, etc., by the Federated Church Board.

Church Government

THE governing of the Federated Church has not proven the difficulty it was expected to be. The control of the federated churches scattered over the country varies widely. At some points there is an official board composed of the pastor, a pastor's cabinet, and a board of directors. The cabinet consists of a male and female representative from each church, appointed in any manner desired at the annual meeting of each denomination. The board of directors is composed of three representatives (both sexes) from the membership of each church. The above mentioned officials are appointed for one year, subject to reappointment.

In Garrettsville the officers are seven deacons, seven deaconesses, a clerk, a financial secretary, a treasurer, five trustees, etc. Greene Center and Northfield vary from either of the above. Each of the plans has been working without friction.

Any person belonging to any one of the denominations in the combine are members of the Federated Church. The acceptance of members from other churches also is the common rule.

Any person joining the Federated Church does so by uniting with one of the denominations represented. The tendency to demand a direct joining of the Federated Church must be killed at the root, because that would virtually amount to forming a new denomination and further muddling the situation.

Form of Services

LITTLE or no difficulty has been experienced as to form of service, the non-episcopal churches differing in such points as to the modern mind are non-essential. The modification, of course, depends on what denominations are included. In some, the administration of the Sacrament is carried on for each denomination according to its custom. Fitness to receive the Sacrament is a bigger concern to people today than whether it be administered kneeling at the altar rail or in the pews. The frequency of its administration has proven easy of adjustment. In one church, the every Sunday adminstering to one part of the congregation was gladly joined in by all present.

Most Federated Churches raise their local budget entirely irrespective of denomination, and the overhead, missionary and other funds are subscribed separately as before. Some churches have an envelope system on which the giver indicates his preference. In other cases, missionary and other funds are divided equally. So people need not give up their lifelong interests.

Other Organizations

SUNDAY school officers and women's and men's organizations have found little difficulty in merging, being ready to sacrifice a few selfish ambitions for the common good. As a matter of fact, the enlarged program put on by the Federated Church demands more of them than was the case before.

Sunday school leaflets, hymn books and like matters have been compromised satisfactorily.

Results

IN MANY cases it was federation or stagnation. Nothing but continued decline was in prospect.

Thus, three churches in Greene had experienced difficulty in raising $600 a year each for all religious work. Now they raise a budget of $1,800 and are looking forward to increasing that. Man after man who had not given before gave gladly. The union appealed to them.

Northfield had two churches, one of which depended on several hundred dollars' missionary funds to keep open. Now it is self-supporting.

In Olmsted Falls the support of the church was doubled by federating, the budget of the separate churches being $500 each and of the Federated Church $2,000.

It would seem that half of the home mission funds have been spent in keeping alive competitive churches. This day is rapidly passing.

The reunion of church forces has a wonderful effect on community spirit. It attracts people whom the divided churches could not reach. It makes possible a well-paid, full-time, resident minister, instead of the "a-hit-here-and-a-hit-there sermonizer." It makes possible better church buildings, better Sunday school facilities, magnified social center possibilities, and through all these factors it challenges young people to like their church and their community, and to recognize it as a place where red-blooded young men and young women may live full, active and well-rounded lives. It presents to them the more attractive side of country life. They find that the Church, after all, is interested in how happily they live now, and not, as one old minister said, "simply preparing them to make one grand getaway into the life to come."

WITH federation instead of 6,152 Ohio churches, one-third marking time and one-third slipping back to decay and despondency, we can have 3,500 big, strong, healthy church organizations: every one with a resident, full-time community leader; some of them with assistant pastors, giving all their time to community work; large, well-equipped buildings with gymnasiums, shower baths and reading rooms; every one with a program and an organization that reaches and sweetens, as never before, the lives of every man, woman and child.

IMPORTANT NOTICE

To Christian Herald Subscribers

West of the Mississippi River

WE WILL discontinue the extra 50 cents charge for Zone Postage west of the Mississippi River. In spite of the further increase in postage rates on second-class matter under the new Zone Postal Law, we have decided to stand this charge ourselves, and the yearly subscription rate to any address in the United States is $2.50. To any subscriber who has remitted us $3.00 we will refund 50 cents.

THE CHRISTIAN HERALD,
Bible House, New York.

THE OPPORTUNITY SCHOOL

A Denver Public Institution Whose Scholars Are Sorry When Sessions Stop and Glad When They Reopen

By
W. F. WILCOX

WE MAY venture the hope that the Opportunity School is but the prototype of the public school of the not distant future when the schools, instead of being open but a few hours a day, a few days in the year, shall be real schools of opportunity for all the people at any time of the day, during any period of the year, when most convenient for them.

And, more, that the schools will train them along lines of usefulness, in things they need most, the school adapting itself to the needs of the pupils, rather than the pupils adapting themselves to the narrow scopes of the school.

Who knows but the Opportunity School will be duplicated in every school of our land before many years?

THE janitors had struck and there had been no school sessions in the city that day. Yet I stood in a school building of that city, and hundreds came and went all day, and being told "There is no school today" they were sad and sorrowful. That night hundreds came for the night sessions, the young, the old, the lame, the halt, black and white, Jap and Chink, and from every nation, and there was not one who upon receiving the news "no school" was not sad. It was a calamity, a disappointment, a tragedy in the lives of all these people that the school's sessions were interrupted for a single day and night.

What school was this? None other than the famous "Opportunity School" of Denver, Colo., which was instituted in 1916 and is now rounding out its third year.

The school began at first at the suggestion of Superintendent Carlos M. Cole, who had in mind a school where any and all peoples, irrespective of caste, color, age, nationality, religion, present attainments, past training, financial status or what not, might come and attend and receive instruction, if he had the real desire to better his condition. And so the school was opened, and they came, and no questions were asked them, and no preliminary examinations or quizzes were held. Without red tape or fuss, those whose past opportunities had been neglected or to whom opportunity never knocked were admitted and set to the tasks which their heart and soul and very life demanded. Never was there a school like this, where every one in attendance was fired with ambition and energy and a consuming passion to make the most of flying opportunity and fleeting time, in an endeavor to advance himself and prepare to better his immediate state and condition in life. Here, without humiliation, without embarrassment or confusion, each finds his place, and, with the mark of his great desire constantly before him, aims toward it and usually succeeds.

THE school, in charge of Miss Emily Griffith, a most resourceful, masterly and lovable woman, has prospered and succeeded far beyond the wildest dreams of its promoter. To it have turned people from every walk in life. It is the great Opportunity of thousands and has made hundreds of better men and women. Over the doorway are the words, "Opportunity School," and such it is.

At first three rooms were used, with five teachers and twenty pupils; now in the third year there are forty-one teachers and 3,500 pupils. Classes start at 8:30 in the morning and the building is a hive of industry until 9:15 in the evening.

An old high school building is used, and every corner is in service. The superintendent was driven from one room to another, finally held her office in a corridor, and gradually, as demand increased, even the corridors and hallways were commandeered for class rooms, until now the superintendent has her desk in the vestibule hallway by the doorway. One more move and she will be on the outside!

What is taught? Why, this school teaches anything and everything that men and women need in order to prepare themselves for their immediate future and its work. Do any men or women feel that they are in the wrong work and that some other line would make them more successful? Here they have opportunity at night, after the day's work in the task they are unfitted for, to study the thing they believe will mean success to them. Here they get in the right place and find themselves. If young men and women in menial positions desire to better themselves for advancement, here they find the opportunity and the training.

EVERYBODY in the school knows what he is there for. Never was there such a school of energy, ambition, perseverance. To many the stern call of life has shown them their unpreparedness and they hasten to make amends. Here of a night I saw a little Russian Jew with thin gray hair straggling over his bald head, arguing with a Dalmatian past sixty about the spelling of a simple word. This in the foreigners' class. It is a melting-pot, this school. Here is a class in citizenship, composed of foreigners. Among them is a keen-eyed Frenchman and his little wife and a sleeping babe. The teacher is telling of the perils of Bolshevism. And it is well, for the class is intended to fit its members with a brand new guaranteed set of American ideals. From this room 1,800 men and women have gone to take citizenship papers. The work is not designed merely to help them to pass an examination, but to teach lessons of our community life, something of the history and sane ideas of the relations between capital and labor.

Do any young men or women have an eye on some position just beyond them? If they have the desire strong enough they come to the Opportunity School and prepare for it. They get ready for old "Opportunity."

One girl, working in a big packing plant, stuffs sausages all day long in a room at freezing temperature. At night she takes stenography and is now writing 85 words a minute. The vocational secretary of the school is paving the way that this woman may be given a position in the firm's office when she is capable of taking it, thus continuing in the employ of the packing company. And won't she be a really efficient stenographer after her experience in the packing plant?

Miss Emily Griffith, founder and principal of Denver's Opportunity School

Many young men in office positions are taking shorthand, saying that it will enlarge the scope of their work and ability and efficiency, and that they will be able to take better positions.

From the typewriting room humming with the click of 40 typewriters one passes into another busy with the tapping of the telegraph senders. A great many of these young people are holding jobs in the daytime and are studying nights to gain greater speed and efficiency.

YOU will find here classes in auto repair work, mechanical drawing, sheet metal work, stationary engineering, railroad telegraphy, train dispatching, show-card writing, shorthand, typewriting, bookkeeping, cooking, sewing, millinery, citizenship, English for foreigners, French, hairdressing, manicuring, and ungraded rooms for adults where they may receive instruction in anything they need in the next day's work to make them more efficient in their work and to make their job surer and safer and to ensure for them their bread and butter.

"Opportunity School" blazing over the front door might well be interpreted "Bread and Butter School."

The work in hairdressing, manicuring and millinery is taken not only by Denver women, but by others throughout the state who come to the city to take the courses and go back home to set up for themsel The school offers short cuts, very helpful to ma minds able to take advantage of them. More t 250 boys and girls who work during the attend the courses in the evening.

The school is practical. Its vocati courses are taught by those actually enga in that line ot work. These classes are desig to meet existing needs.

A petition came in, signed by eighty- men, for a class in stationary engineer The class was installed and meets twic week.

From the Colorado & Southern Rail shops nineteen men came and asked for tr ing in sheet metal work. They brought them their foreman for instructor.

THE automobile classes are most popu perhaps, as they are filled to the s limit. Up-stairs a lecturer was giving oral struction in the mechanical parts of a car in the basement workshop young men were tak cars apart and examining the pieces and parts v great care under expert guidance. Many of th dents are men who make their living by driving and want to learn something about the mechan part from a scientific standpoint so they can tell w is the matter with a car when it stops and be abl repair it. There are also automobile classes for wom

All day long, at hours to suit those who are seek the opportunities of the Opportunity School, cla are held. Young women in uniforms are busy learn cooking. There are cadet nurses from the cou hospital who are taking their dietetics for inva at this school. Nurses from other hospitals com different hours for instruction. There are classe domestic science too for young housekeepers. Ev little while comes a demand for a new class.

The latest is a course for domestics, to be inau rated soon. To meet the increased demand for effici maids and women for all kinds of housework Denver, Miss Griffith will inaugurate at her Opp tunity School a practical course in home work. G and women will be given thorough instruction in all duties of a maid, waitress and houseworker, so t the housewives of Denver homes may secure wom and girls who are trained. The girl will be given professional training which will make her entir acceptable to her employer, and at the same time give the girl a standing in a social way which has before pertained to the work. She will be able approach the employer with the confidence and be ing of a trained worker, and thus will be able to co mand the highest respect and confidence. The cou will consist of instruction in all the essential lines housework, such as cooking, cleaning, catering, wa ing on table, washing and ironing. The main princip followed in each of these lines will be taught so tha girl can easily conform to the individual tastes a customs of the employer without friction or emb rassment.

THE school aims to give the individual what t person wants and needs most from soup up. A one employed downtown may come directly to school without the expense of going home on the or of buying lunch downtown and secure a bowl soup and a sandwich. The soup is most nourishi thick with barley and noodles and everything th makes good soup, and it is free.

So there is really no excuse for any one with a r desire for knowledge and betterment of position to realize it. The school's purpose is to serve, a any one working downtown on a small salary, who no time to go home to dinner, may come to the eveni session, go to the basement and receive the soup a sandwich without expense. A wealthy lady of t city covers the expense of this luncheon. As many 200 people are served in a day. It is a mighty f thing for the girls who come in from the stores a offices, nervous from the day's work, with cold, w feet perhaps, with this nourishment and a chance calm down and pull themselves together; they into their classes fortified and prepared for the i struction that means so much to them. I am su no one receives a better return for money expend than this lady who sends in her check each month pay for the soup. Miss Griffith for two years persona supervised the making of the soup, but the work looking after the school has grown to such an exte that she was obliged to relieve herself of this burde

There is also a class for stammerers and stutterer One young man came to be cured of this impedime He was nervous; even his best girl refused to mar him because he stammered so. His father had spe much money in alleged cures, without result. spent $700 for one course of treatment without ava The boy was well-nigh hopeless of a cure when joined this class. The anti-stammering teacher of t school took him in charge, and in several weeks cur him so that he was able to give a lecture witho stammering, and his fiancée married him.

One of the many trade classes in the Opportunity School. These girls are learning millinery

During the winter a great many Japs attend the school, making up for missed opportunities.` During the janitors' strike these Japs were sore depressed. They counted every session of the school zealously, for well they knew that when spring opened they must go out to the beet fields of the surrounding country to labor through the summer, and there would be no school privileges like this.

THERE is cooperation in this school. A feature is the bulletin board in the lobby, which is a sort of employment agency without any one in charge. Whenever any one hears of a position he writes a note about it and pins it to this bulletin board. Any one coming along and desiring that position merely takes down the note telling about it and giving the particulars and goes after it. In one day twenty-five students were placed in positions by this automatic job finder.

The field of the school is constantly broadening. One of the progressive steps in rehabilitation education has been jointly undertaken by the Federal Board of Vocational Education and the Opportunity School of Denver. This school has been designated as the receiving station for the Denver Vocational Education District. The receiving station will serve three purposes.

First, it will receive men who need elementary preparation before undertaking vocational training. In the army were many men who were scarcely able to talk English. These will be given Americanization courses. Others were illiterate, not having had educational advantages. For these the Opportunity School will provide an elementary education.

The second class to benefit will be those who wish to take some kind of vocational training but are uncertain what branch to take up. These will have a chance to try out their choice at the Opportunity School before definitely setting out to follow any particular trade.

The third class includes those who wish to have some training immediately upon coming under the jurisdiction of the Federal Board. The members of this class will be sent to the Opportunity School to take advantage of some kind of training before being definitely assigned to a permanent course.

IF THERE ever was a teacher who was loved it is the superintendent, Miss Griffith. She has a marvelous grasp of the work, keeps in touch with the students, and there is a wonderful cooperative spirit manifest between all parties. Several years ago Miss Emily Griffith, principal of the Twenty-fourth Street school, worked and dreamed, planning for a great development of the little night school she conducted. She dreamed of a school which would provide an opportunity for every boy and girl, man and woman in Denver who wanted an education along business or academic lines. Always she talked of the plan and dream. She established a soup kitchen in connection with her night school in order that boys and girls working during the day, who wanted an education but couldn't afford to go home and return to school, paying two carfares, might come direct to the school and have something hot for supper before taking up their school work. Time and again she went into her own purse to keep the soup-pot filled.

Miss Griffith saw in her class, composed largely of foreign children, the great need for Americanization even before there was any thought of war. Deep-visioned woman that she is, she saw how easily these youths of foreign extraction are turned one way or the other to the good or injury of the nation, and she prayed, with a heart full of sympathy and love, that something might be done that the influence might be in the right direction. One day, with great courage and with a prayer on her lips, she presented her plan to the school board. She so earnestly wanted the school to be started, and feeling perhaps that others might not see in her plan what she did, she named her own salary far below what the board should have agreed to pay her. Then how she worked to develop the school and make it what she had dreamed and planned! And she has succeeded far beyond even what she may have dreamed in her wildest moments of expectancy. So the Opportunity School was born, born out of the mind and heart and soul and sympathy and experience and dreams of Emily Griffith, and it has been and still is Emily Griffith's school, and her personality is stamped in every class-room, and written in the work of every class and in the life of every student. It is the original opportunity school. It paved the way. Others may follow, but Denver's shines the brightest.

WHAT does this school cost Denver? I don't know. I never thought to inquire. It would be sacrilege. When one looks at the marvelous results obtained, the real worth-while efficiency rendered, such banal things as money, costs, expenses, are superfluous. What parent counts the cost or expense of clothing, housing, feeding, educating and caring for his bright, winsome, handsome, lovable child? Denver's residents, citizenship and youth are the better for the school. They are given a chance to render more efficient service and endeavor to make the best of life, results surely big enough to make any expenses trivial and inconsequential.

How Delmonico's Became a Church

" Delmonico's " before

THE sign used to read "Delmonico's." Inside, the waiters passed back and forth, serving meals. On the wall hung the menu, whilst in the basement the chefs prepared the food.

Today the sign reads, "Mission of the Holy Spirit." Inside, the tables have given way to pews. On the wall hangs the tablet that proclaims the hymns, and at the back of the room a reredos rises behind an altar.

Such was the transition of the Episcopal Church at Ohio State University in Columbus. But "Delmonico's" was not the beginning. The beginning was a moving picture theater. It was there the chapel got a foothold. Just as later the tables and stoves of the restaurant were replaced, so were the screen and the box office removed. That was only two academic years ago. Worship began. Novelty meant something; enterprise meant something; attendance followed as a result. Later the mission moved to an abandoned pool room.

But in October, 1919, when the Students' Army Training Corps was marched by order of the commandant to the Columbus churches for service, the pool room proved too small for the forty Episcopalians in the corps. It was then that Bishop Theodore I. Reese bought "Delmonico's," situated at 2036 North High Street. Thus from a nickelodeon to a restaurant moved a church. The large dining-room was divided into two parts. One half became the chapel proper; the other half became the Sunday school and social and supper room. The basement was turned into a pool room, but some of the fittings of the kitchen were retained. The Rev. F. C. F. Randolph was put in charge as rector.

Proud as it is of its small and humble beginnings, the Mission of the Holy Spirit is looking forward to bigger things as a result of the Nation-wide Campaign of the Episcopal Church, which is a project, as a Western bishop termed it, "to awaken a sleeping church to its twentieth century responsibilities."

Nor is that all. Ohio State University is planning a School of Religion, the first crystallization of a plan, long agitated, to have religious instruction in a state university. Instead of abstract courses in theology preparing men for the ministry, Ohio State plans to educate and train students for lay leadership in every form of Christian service. All of the Columbus churches will share in it. The university authorities will not control it, but will judge whether the work done is deserving of academic credit. If so, after a year's trial, the courses will become elective.

With its unique history the Mission of the Holy Spirit is expected to be one of the most attractive of the Columbus churches to students suddenly awakened by their studies to the modern aspects and needs of religion. By showing prospective lay leaders of the church how difficulties that can be surmounted are often beneficial to a religious organization, the Mission of the Holy Spirit hopes to inspire them to do likewise when this college work is finished and they take up their life of service for the King.

" Delmonico's " now

◆

Training School for the Salvation Army

THE Salvation Army is planning to erect soon in New York City a new training school for officers to cost nearly $500,000. The building will be both college and home, having both class-rooms and dormitories under its roof. The course of instruction covers nine months and the daily life is regulated and planned according to strict military and religious rules. The candidates for an officership must pass vigorous tests both as to ability and adaptability. The graduating class this year numbered fifty-four, thirty-three being women. It is expected that the next class will be at least double that number.

CONSERVING THE HUMAN STOC

By C. MAC SHERIDAN

THE world is topsy-turvy after its long debauch. But it has taken a deep breath and turned its attention to what is obviously the first step in rebuilding for the future.

This first problem is that of conserving the strength and vitality of the human stock, for after nearly five years of devastating war the world's health is dangerously below par!

And this is the great concern of all governing bodies. It is universally admitted that no great work of reconstruction can be carried to full success by the nations that have suffered any or all of the wasting effects of war, until the question of developing a healthier and stronger people has had "first call" in operation and in results.

An attempt to visualize the world's health situation and the vast machinery necessary to deal with it is apt to produce a vague and unsatisfactory picture. If, however, you will draw the focal point down to a view of the United States, or to a still finer point, which reveals health conditions in the home community or the nearby city, the problem will be clearly disclosed.

Let us see just what the whole thing means to us in terms of personal safety, and find out whether the duties of citizenship obligate us to service in the campaign for national health and fitness.

Until recently, little personal or public discussion has been given those diseases which have masqueraded under many names, but more generally under the paradoxical appellation of "social diseases." The truth of the matter is that no diseases could be more anti-social—more dangerous to society. And here lies America's great and all-important work of disease prevention and control.

The country has never witnessed such vast preparation as is now under way to combat humanity's most insidious plagues. The campaign and its details should receive the intelligent interest and understanding of every right-minded man and woman—mother and father—because the future strength and cleanliness of the nation depend upon individual and community cooperation under the leadership of the governmental and private agencies charged with the responsibility of carrying the American Plan to a successful conclusion.

We dare not underestimate or disregard the vital issue involved, for facts and figures made available through the draft examination of millions of men are not only convincing but indisputable. These diseases have been, to quote Dr. Charles W. Eliot, "more destructive to the world since 1914 than all the artillery, rifles, hand-grenades and fire-blasts." An overwhelming mass of evidence can be submitted in support and proof of such a statement. This seems strange when with equal authority we are told that medical science is adequately equipped with the means of stamping out the infections now flourishing under the indictment of the whole world as "the greatest unconquered scourge of the race." Yet both statements are true. Perhaps we may discover the reason for the apparent failure of science if we look back on some of the old epidemic plagues now of little concern in the scale of importance.

SMALLPOX, once a terrible menace of public health and life, has been controlled and relegated to the background—almost forgotten among the minor diseases. Why? Science and *public education* forever destroyed its grip and made its epidemic reoccurrence an impossibility.

The story of yellow fever, once a deadly peril, is well known. Today, thanks to the heroic efforts of science along medical and *educational lines*, the frightful scourge of Spanish War days has been forced to a complete surrender. So it has been with typhoid and many lesser ills—science plus *education* and *public opinion*, that has been the successful formula.

Today's problem is the same. It differs in no essential point. The difficulty has been, not a scientific one, but to bring an important subject to the full attention of the public; to break down the ostrich-like attitude of men and women; to create a public consciousness, a national will to tolerate no longer conditions which undermine the moral and physical health of the community and the efficiency of the nation.

This educational effort is taking hold rapidly. Cities and towns are actually competing with each other in an effort to establish enviable records in the work of moral and physical renovation. The old handicap of silence and secrecy is being removed that science may have its untrammeled inning. So closely is the issue interwoven with our social, moral and economic life that press and pulpit alike are lending splendid assistance in many instances. Hundreds of communities are already equipped to carry on local campaigns, but their progress will be measured in a sense by the educational effort put forward by such agencies.

Local work is conducted as a rule under the plan formulated by the United States Public Health Service, the Interdepartmental Social Hygiene Board, the American Social Hygiene Association and the state boards of health.

THE general method of community work, and the results obtained, are best illustrated by taking an actual case and showing just how the plan is put into operation. We will call the city selected Average City, for the facts in the case pertain equally to any number of communities already deep in the most important community health problem ever attempted.

Under the guidance of the state or city boards of health or some one of the national agencies, a local committee of energetic and aggressive men and women was formed in Average City. Their interest was first aroused when told of the actual conditions existing in their town and of the splendid possibilities for cleaning up effectively. The matter was put up to them as a definite obligation of good citizenship. They had a definite part to play in a great national movement.

The committee was subdivided into four sections, each to deal with one of the main phases of the general plan; namely, law enforcement; medical measures; educational work; community recreation.

As a preliminary work the committee conducted an exhaustive investigation of the community, going thoroughly into the question of commercialized vice, determining its extent and far-reaching effects. Another survey included a thorough canvass to ascertain the medical and hospital facilities of the community for handling the cases of those unfortunate people who were infected.

The general results, tabulated, showed that the community was tolerating a dangerous and unnecessary condition of affairs. It was found that the vice situation was responsible for at least ninety per cent. of the diseases which they had organized to combat. Investigation further disclosed the fact that the community was woefully lacking in measures for the protection of its healthy members, and for the treatment of those suffering from disease.

With the cooperation of governmental agencies an appeal was made to the Chamber of Commerce, commercial clubs, churches and welf societies for financial and active help in coping w the situation. The Police Department was infor of the fact that more than one hundred of the lead men and women of the community were demand a strict repression of the commercialized evils flour ing in the community. The earnest cooperation the police was splendid. Several hundred men women of the underworld, whose physical conditi were a distinct menace to the whole community, w apprehended and placed under forced medical tre ment.

In the meantime, funds had been raised for establishment and maintenance of a free public hea clinic. Here the most scientific treatment and kin care is to be had. Public health and industrial nur carried social and educational work into various pa of the community with splendid results; ma ignorant and poorly informed people were brought for rehabilitation, and undoubtedly many memb of the homes of diseased persons were saved fr infection.

While this work was progressing the sub-commit on educational work engaged in the spread of edu tional literature throughout the industrial plants a to the general public. Attention was also given the study of the recreational needs of the communi It was definitely pointed out and realized by t general committee that one of the most practi means of sending the moral and physical register the community upward would be the provision healthful and amusing recreational facilities for t public.

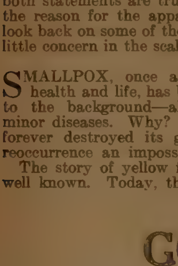
The Average City referred to has been operati for several months under the American plan. recent investigation has shown that very defini results have been secured; that the general cum lative effect of the work is piling up rapidly. Wh every American community has been organized a put to work in the same energetic way, we may ho for results which will mark this country as being w on the road toward actual freedom from a mena which has increased from year to year in spite the fact that medically the diseases were susceptib to control and cure. We must win. It is our mo important national, civic and personal job!

THE control of these dangerous infections was t most important subject dealt with at the gre conference of the Inter-Allied Committee of R Cross Societies held at Cannes, France, early in Apr Here the leading scientists of the world, representi their various countries, met for the purpose of putti down a definite program for international work. is particularly significant to note that importa among the measures considered absolutely essenti to the program were those dealing with the necessit of securing the systematic cooperation of moral an religious workers. Plans are being developed t enlist the cooperation of all moral welfare agencie for the fact is universally accepted that the religio and ethical principles underlying social conduct a an important factor in the preservation of health an social well-being generally.

Just how this phase of the work will progress an what the results will be depends largely on th attitude which will be generally adopted by chur welfare organizations. The present indications a that a great awakening is taking place, and that th churches of America, at least, will perform an important and vital service in the promotion of the mo sweeping campaign ever organized and put in motio for the physical and moral rehabilitation of the rac

GOD'S GARDEN—A Sermon for Young Folks

By REV. S. EDWARD YOUNG, D.D., Pastor Bedford Presbyterian Church, Brooklyn, New York City



JUST weeds! And what are weeds? Nice or bad plants. Nice plants where they do not belong,—like ox-eye daisies you pick the petals off, saying, "Poor man, rich man, beggar man, thief," or buttercups or dandelions in the hayfield or vegetable garden—or bad plants—like the poison ivy or burdock or smartweed—ugly and ill anywhere. And the trouble of weeds? This: they choke and kill the good plants. They use the place and the strength of soil which would grow wheat or potatoes or tomatoes or peas or pretty flowers.

Are weeds much bother? You would not ask that question if you had taken care of a garden. They peep up soon as the flowers and vegetables and they never give you a day's rest. You must hoe them out. Some of them you must pull out by hand. Maybe they are so close to the corn or beans or radishes or onions that you can scarcely pull out the weeds without pulling up the good plants. Best way to get weeds out? Jerk them up, roots and all. No, simply cutting or pinching off above the ground will leave the roots to eat what the good plants need, and oh, so fast, the weeds will grow up again.

Where in the world do weeds come from? From seeds. Often weed seeds are among good plant seeds and get sown with them. That dandelion weed has a tuft for a parachute and sails its balloon away over from its corner until it lights in some other corner and puts its hooks into the ground and stays. That burdock burr—well, if it gets into your clothes or your horse's foretop, you will see how it sticks. After a while the seed will come out of the burr and grow.

Are there any other weeds than these? Yes. Thoughts, evil words, harmful habits. They are weeds. Sometimes they are so like the good that boys and girls have to look hard to tell them apart. They spring up all the time. Some people have wee thoughts right in church. Some Sunday schoo trained boys and girls let the wicked words or habit get in—and how they spread and stick tight! Sur enough, many come with the good seed—just an evi grain here or there in the day school or the college o the book or the movie. God give us teachers, parent as teachers, Sunday school teachers, everybody a teachers, who sow only pure seed! How get out the weed thoughts or words or habits? By clean cultivation, by cutting down the first peeping weed—tha is one way. By pulling them up by the roots—getting out of you the evil thing, the wicked wish, the selfishness, that causes them. God help uproot all these this minute as we stop right here and ask him to do it! Have plenty of good seed in any growing—truths you have learned about God and duty.

"My heart is God's little garden
And the plants that I grow each day
Springing thoughts that I let harden
And the words he hears me say."

MOTION PICTURES IN THE CHURCH

By CHARLES E. McCARTHY

CHURCHES of various denominations throughout the country are giving practical demonstrations that the motion picture can and does yield gratifying results in religious work. ıe Methodist Episcopal Church presents a striking ra . At the Centenary celebration in Columbus, O , the church uses of motion pictures were given an ex ustive examination, wi the result that the le ers of the church, in meeting assembled, re mmended that all ch ches in the Metho di communion should ex bit motion pictures, bo as a means of st ulating church at te lance and as a most ef tive medium for pr ching the Gospel of C ist.

> THE Editors of the Christian Herald invite letters and articles from pastors and others telling of their experiences with motion pictures in church work.
>
> A prize of $25 will be given for the best letter received up to December 15 on "How We Made the Movies Help Our Church."
>
> We want plain statements of actual experiences that will help other churches.

t this convention the h est motion picture e en ever built carried t message of the films, in giant characters, to vast as mblages. Some of the people in these assemblages h never before seen motion pictures; but so con v ing was the argument which the pictures them se es presented that virtually all of these people im m iately became enthusiastic converts to the church u of films.

nother result was that 6,000 projection machines w e contracted for on the spot by representatives of M thodist Episcopal churches from all over the c ntry; and the indications are that in the near f ure, with the assistance which small churches will r eive from Methodist Episcopal authorities, the u of motion pictures will become more or less g eral throughout the Methodist denomination.

LL over the country clergymen have been using the screen as an auxiliary to the pulpit; and it a significant commentary that very few who have d this new method have abandoned it.

The Rev. Dr. Christian F. Reisner was the pioneer o blazed the way for motion pictures in church rk. When Dr. Reisner was called from Denver Grace Methodist Episcopal Church on the upper st Side of New York City ten years ago, he found a house of worship seating 1,600, in an eminently pectable neighborhood of well-to-do folk. But parently they were not the church-going kind, for new minister preached to empty pews. He soon d of this and resolved to try heroic treatment. tion pictures were very crude then, but Dr. Reisner ought they might attract people to his church. ey did. Dr. Reisner's methods kept pace with the ift evolution of the new art. The present system ces the motion pictures, now a vital factor in the of a very large and earnest congregation, in charge the assistant pastor. Special matinees for children given every Saturday afternoon; a Saturday ening show for adults and Sunday evening sermons illustrated with films. Travelogues, other educa nal films and photoplays of the same quality and riety offered in the best theaters are used; for, the ject being to bring people within the influence of church, pains are naturally taken to offer some ing that will attract.

Sunday school pupils are given cards containing nouncements of services on the next Sunday. In der to have these taken home and kept for a week give the whole family a chance to read and remem r, the cards are good for two of the three cents' mission price at the next Saturday matinee. There no charge for the Saturday evening show for adults, t a contribution box near the door enables ose who choose to help defray expenses for the m rental, etc. Practically all elect to help. On nday evenings no part of the regular service is ridged except the sermon, which is confined to teen minutes to allow time for the motion pictures. he weather has to be bad indeed if those 1,600 seats not filled.

A SOMEWHAT different, but equally effective, plan is used by the Rev. Harvey E. Holt, pastor North Presbyterian Church, Cleveland, Ohio. he neighborhood has been given over to factories d the old American families had all moved away, eir places being taken by Croatians, Slovenians, d other mid-Europeans. As soon as he was con nced that conventional methods were unavailing, e young minister tried replacing the sermon with a avelogue or other educational film, but retaining e singing, Scripture reading and prayer. No dmission was charged, but a collection was ken up to pay expenses. Attendance increased mediately; and now the church is crowded to pacity at every service, and scores actually are rned away.

Practically all the churches in Troy, N. Y., were mplaining of their extremely small congregations on Sunday evenings. The Rev. Dr. Thomas H. Sprague, pastor of the First Baptist Church, introduced a stereopticon, and filled his church without in any way interfering with the spirit of worship. On the contrary, he maintains that the pictures assist that spirit.

Finding his downtown neighborhood deserted on Sunday evenings, the Rev. Harry I. Murkland, of Central Methodist Episcopal Church, Newark, N. J., announced a sermon on the new régime in the Holy Land, to be preceded by a motion picture on "A Trip Through Palestine." He preached to a full house.

Since the appeal of the motion picture is universal, the chief concern of the minister who would employ its undisputed drawing power is to select the particular kind of motion picture most likely to appeal to his community and best fitted to convey his message. Travelogues, of which a great variety is available, will be effective in the best residential districts. Animated drawings, with moving diagrams of mechanical processes, will appeal to boys and young men in manufacturing districts, probably the most difficult class to reach. Again, photoplays from famous books and plays will attract in college towns—and, indeed, in all centers of educated folk. There is an abundance of such material of the finest quality.

Aside from the exhibition of pictures in his own church or parish house, the minister interested in motion pictures can perform a great service to the community and also to his church by cooperation with the management of regular motion picture theaters. There is no gainsaying the hold which motion pictures have on the public; and now that the saloons are closed, leaving hundreds of thousands without their accustomed gathering-place, it is a duty of civic leaders to promote the work of the motion picture theater as a substitute for the saloon.

The Movies and Morals

By JOHN C. FLINN

(From an Address Delivered at the Methodist Tercentenary Convention at Columbus)

JUST as the war proved that electricity, the automobile, and the airship can be used as forces for destruction as well as progress, so the motion picture can become a mighty agency for good or evil according to the people in whose hands it rests.

Since the first of July, when national prohibition went into effect, the moral responsibility of motion picture producers and exhibitors has increased several fold. The saloon, the moving picture's strongest competitor, has gone out of business. The demand for pictures is greater than ever before. I proved this recently by a survey which I made of over two hundred districts of the United States in both "wet" and "dry" territory, before the prohibition law was passed. The statistics which I secured at that time showed that in 72 per cent. of the cases in which a town had been legislated from the "wet" into the "dry" column, business at the motion picture theater box office had increased. The average amount of this increase was 22 per cent. Of the other exhibitors who reported, 25 per cent. saw little change, and only 3 per cent. were against prohibition for business reasons. From the sociological standpoint also, these figures are interesting. For instance, it was determined that 37 per cent. of the increased attendance was drawn from the family trade, 35 per cent. were working people, and 28 per cent. were of the so-called middle class of patrons. Of 100 exhibitors questioned, 89 stated that prohibition has seen a striking increase in the number of women accompanied by men at their theaters.

What do these figures mean? To me they have a profound significance, for they indicate that the motion picture theater is taking the place of the saloon in our daily life. The sign "Family Entrance" has been taken forever from the grogshop and swung over the moving picture theater entrance. Thousands of people are finding their way into the picture houses who never knew that form of entertainment before. It is a healthy sign. Upon the well-meaning people who brought about national prohibition and upon the right-thinking motion picture producers and exhibitors rests the responsibility that the substitute shall continue to be the clean moving picture theater rather than the low card dive or the disorderly house.

Never was there a greater supply of first-class pictures to meet this increased demand. New York, California, Florida, Alaska and New England, in this country, and many sections of Europe have their studios, where pictures are produced.

For the past four years, with Europe torn by war, the American producer has practically had control of the world market for the sale of motion pictures. American life, manners, and customs have been revealed to practically every nation on the globe through the screen. The picture you see today will be shown tomorrow in China, India, France, South America, and throughout the whole civilized world. The American-made picture is now supreme. To remain so, it must keep up to the high standard demanded by American audiences, which is the highest in the world.

The films which are exported from New York are mighty instruments for bringing about a better understanding of the real America abroad, which will be the only logical basis for a real universal peace or League of Nations. President Wilson is an ardent believer in the power of the motion picture. He regards it as a 100 per cent. efficient medium for the transmission of ideas. The organized motion picture industry of America stands ready to head or assist in every possible practical way any movement which has for its purpose the betterment of our country and the advancement of the well-being of the world.

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THE WILD MEN OF TAP TEANG

IN THE recesses of the mountains at Chong, about fifteen miles east of Tap Teang, Siam, there live in the mountain jungles a folk of negroid features with woolly pates.

They live in the open under the shade of big forest trees and wear no clothing.

At night they keep fires burning to guard themselves from tigers and other prowling creatures. For food they dig up roots and gather wild plants and tender leaves of certain trees and nuts. They also shoot monkeys, birds and other creatures with poisoned arrows blown through long reed blowpipes which they handle with great skill. They easily bring down monkeys in this way from the tops of lofty trees. They do not cultivate gardens or fields.

When they go on a hunting expedition they dig a hole in the ground and leave in these holes their smaller children and babes, covering the mouth of the hole with branches. The youngsters are quite safe, as the wild creatures fear what looks like a baited trap and give the hole a wide berth.

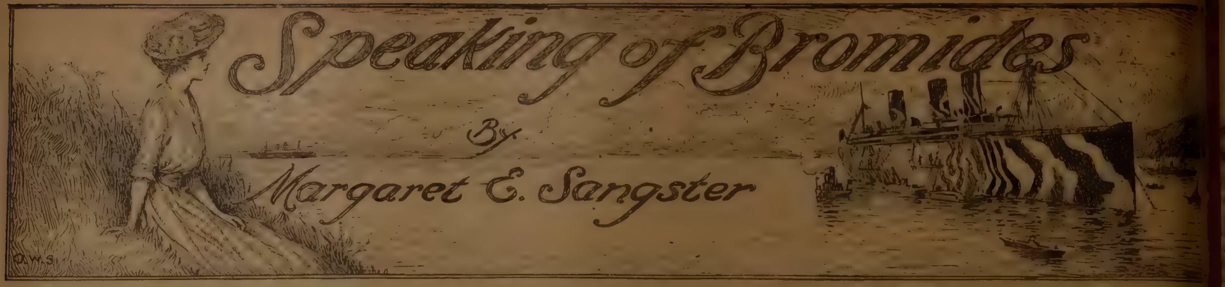
Plowing in Siam by civilized natives. The Tap Teangs do not cultivate at all

A few of the folk have learned to speak Siamese and wear clothing, and occasionally visit Siamese villages on begging expeditions. One day they visited our mission just at the close of a prayer meeting when tea was being served. The last cup was passed to them and more sent for. As they observed our people seated on the ground in groups sipping their tea, they formed a circle likewise. In the center there was a single cup of tea and one spoon; then taking turns by spoonfuls they drained the cup.

Our people got out a gramaphone. They seemed to comprehend the music played, but when a Siamese theatrical group got busy it was too much for them. They could not figure out how so many people could get into so small a box. They walked around and around peeking above and under and feeling the air for explanation of the mystery and shook their heads in amazement.

We asked their names; they answered the equivalent in Siamese. One woman they called Narok (Hades), explaining she was a terror when her temper was up. We asked if they worshiped Buddha. They replied, "No." "What religion have you?" They pointed to the sky and replied, "We worship the big person up there." We learned also that they feared evil spirits.

We gave them some old shoes and old clothes. They got thoroughly mixed up over the clothes, the men garbing themselves in the dresses and the women trying to put on the trousers and jackets. There were just half enough shoes to go around, so they shared equally and went away happy and contented, "one shoe off and one shoe on."



Speaking of Bromides

By Margaret E. Sangster

I HAD just finished the last paragraph of an article when the Newest Member of the Staff walked into the room. It was a nice last paragraph—a nice thought nicely stated in nice words—and so I read it aloud, perhaps a bit complacently.

"How's that?" I questioned when I had finished reading. "Don't you think it sums up the idea?"

The Newest Member of the Staff has been so short a time in the magazine game that he is still brutally frank with writers. He listened thoughtfully as I read the paragraph and then he spoke.

"It's a bromide," he said shortly; "it's all been said before—dozens of times. And in practically the same way."

I looked at him in astonishment.

"Then," I said at last, "Then what——"

The Newest Member of the Staff interrupted.

"Of course," he said, "it *does* sum up the idea. But I'd leave it out, just the same."

Well, I rewrote that last paragraph. I made it into a very different sort of a paragraph. And then I added it to my article, without asking any more opinions. And I knew, in my heart, that the article was better for that bit of re-writing. I had summed up my idea—but differently. And to hold the interest of any audience one must try to be different.

A BROMIDE, medically speaking, is a drug that dulls the senses. But a bromide speaking colloquially—in the vernacular of New York—is something commonplace, something dull and extremely ordinary. A bromide is drab, gray-colored and does exactly what he is expected to say and do. And for that reason a bromide is usually classed as a bore.

The editor of a certain magazine told me a few days ago that there were only thirty-six known plots in the world. "Every story that you read," he said, "is a variation of one of those plots. Every story in the history of the world is founded on one of them. There is nothing new under the sun to work with—nothing new under the sun! So fiction depends entirely upon the originality of the writer—entirely upon telling an old story in the cleverest, newest way."

Consider the number of books of fiction that are published annually in the United States. Add to that number the books that are published in England and France and every other reading nation. The total would run far into the thousands—perhaps into the millions. And every one of them is founded on one of the thirty-six original plots. And yet every one of them, practically, is a new story.

Folks say, as the editor said, that there is nothing new under the sun. They say that there never will be anything new. And yet, by putting a combination of old things together in a new way, wonderful inventions have been given to the world. The steamboat was greeted with astonishment. And yet the steamboat was only a combination of a great many old ideas. The train and the telephone and the wireless telegraph were also old ideas—with their formulas changed. The airplane and the submarine were built around natural laws that were ancient when the first caveman killed his first enemy with a rough stone hatchet.

JUST after we entered the war, in 1917, I was privileged to go one day and see a boat camouflaged. It was interesting—extremely interesting—and as I watched the clever artists wielding their equally clever brushes, I became lost in the fascination of watching. They painted strange swaying lines in weird colors—queer contorted shapes in vivid wash. And I, watching them, wondered why they were doing it in just that way. Finally I asked the man who seemed to be the director of the group of artists about the plan that they worked by.

"You do it to make the boats disappear, don't you?" I questioned. "You do it so that they can't be distinguished when they're looked at through submarine periscopes?"

"We do our work partly for that re the man answered, "and partly to th the guns off their range. Each boat is c ouflaged by a system of very careful figu that swings the boat around a certain n ber of points."

I watched the artists with a renewed terest. It was a long moment before I sp again.

"The principle of camouflage is bra new, isn't it?" I questioned.

The man laughed.

"Perhaps modern camouflage is new," told me, "but the principle of camoufl isn't. I seem to remember hearing abou certain siege of a certain ancient city, cal Troy . . ."

My knowledge of Greek history is go farther, every year, into the past. But too, seem to remember hearing about th siege! I remember how the Greeks c structed a great wooden horse which th hollowed out and filled with warriors- remember how the Trojans, being very man people with very human curiosi came out to look at the horse, and eventua dragged it through the heavy gates and i their city. That was camouflage.

IT ISN'T necessary to hunt through t world for a new idea before one can d worth-while bit of writing. It isn't necessa to go about searching for a new truth bef one can effectively make the world a bett place. It isn't necessary to find an entire new theme before you draw a picture. F so they tell us, there is nothing new und the sun.

But it is necessary—if you're going make your story interesting, and your truth convin ing, and your picture satisfying—to do whatev work you do in the newest and best way.

There's another old maxim that's often quote "Variety is the spice of life," it says. And it's v true. Variety is the spice of life. Variety reliev the days of their sameness, the weeks of their commo place qualities, and the years of their drab coloring.

Friends of mine, don't think that I'm advising y to throw away conventional things and give over of your time and ability to being original and new a different, for that extreme is as terrible as the oth one of being a bromide. A slice of gingerbread th was all ginger wouldn't be very good eating, would i A life that is all spice isn't a very good life to live i

Don't allow your ideas to grow stereotyped- that's all. Don't allow yourself to think only alo one line. Don't allow yourself to say, "What's t use of doing anything different? There's nothin new!" Be progressive. Our ancestors beat out the grain between two stones before they baked brea we send our grain to the mill and have it made int flour before we do our baking. But the principle the same. It isn't a new idea.

More Than Cloth to Make a Dress

BETSY always wears such lovely clothes!
Why, her little dresses are as pretty
As the ones that folks buy in the city!
But she makes 'em all herself! Land knows
How she happens just ter touch the places
That she should with little bows an' laces!

Molly—why, she's just the other way;
She spends lots o' money for her things;
Twice a year she goes ter town, an' brings
All the latest styles back home; they say
She has hats that cost most twenty dollars;
When the bills come, guess her daddy hollers!

Funny thing about it is that Molly
Looks just out o' date fer all her style;
Looks—well, frumpy! Betsy, all the while,
Seems just like a great big dressed-up dolly.
It's a talent, lookin' well in clothes;
It's a business only some folks knows.

Clothes is just like other things, I guess;
It's the way you do a thing that makes
It worth while or not; I guess it takes
Something more than cloth ter make a dress!

A Church That Came by Parcel Post

HIGH on a hill stands the Church that came by parcel post! Up to it from the valley comes the Road from Home. On all sides of it are the snow-capped mountains of northern California. And to reach it from any direction at least one range of 3,000 feet must be crossed.

To learn the story of the Church That Came by Parcel Post one might quite properly go to Sandy Bar Bob, for his name is one of three which appear on the certificate of donors. But that would not take into account a certain difficulty in language, for Sandy Bar Bob is a Karoc Indian. Also many, many moons have turned Sandy Bar Bob's black hair to a whiteness akin to the snow upon the mountain tops. And the passing of the years has made him as silent as the mountains, too, save only when he is bouncing on his knee a chubby great-granddaughter. Then Sandy Bar Bob croons the lullabies that years ago a Karoc brave sang to a helpless papoose who was to come to be known in the terminology of the white man as Sandy Bar Bob.

So to learn the story of the Church That Came by Parcel Post it will be better by far to go to the Rev. C. W. Baker, missionary of the Episcopal Church, who came on horseback to the church, and is now its rector.

Mr. Baker will tell you that it was in the fall of 1915 that the work on the church at Orleans began. The missionary then was the Rev. John E. Shea. He had spread the Gospel so successfully that the Karoc Indians of this isolated region asked for a house of worship. One of them, an Indian woman known as Fanny Bacon, even offered as a site some land she owned. So the plans for the church were made, but the material was not at hand.

Undismayed, the Episcopal missionary decided that come what might he would build his church. He sent for lumber and it came—by parcel post. He sent for shingles and they came—by parcel post. He sent for stained glass and it came—by parcel post. He sent for bells and they came—by parcel post. He sent for a stove and it came—by parcel post. He sent for furnishings and they came—by parcel post. He sent for Bibles and prayer books and hym books and they came—by parcel post. Had he sen for a choir it might have come—by parcel post.

It was in the winter-time that the church wa arriving by parcel post, and in winter the parcel pos arrives by pack mule. It is not easy going, either. I one direction lies Eureka; in the other the Souther Pacific Railroad. In winter it takes two days' har traveling to reach Orleans from Eureka, and from th Southern Pacific it takes two days and a half. Al at least seven miles of the way must be made on skis and for those seven miles the pack mules that brin the parcel post have to wear snowshoes!

But in 1916 on the Third Sunday after Trinity th snow-capped peaks that surround Orleans awakened t the echo of bells that sounded clear and far from th Church That Came by Parcel Post. And on tha day the church was consecrated by Bishop Moreland and Sandy Bar Bob was there, and so was Fanny Bacon and all the Karoc Indians who had built the church that came from over the hills and far away.

The Religious Leaders of Tomorrow

Additional Letters Answering the Challenge of After-the-War Opportunity

Seriousness and Practical Idealism Are Needed, declares Dr. Finis Idleman

IN REPLY to your question, "How will the young People's Movement meet the challenge of 'after the war' opportunity?" I should like to say that it will need to do it with the same enthusiasm which it had in its inception and which carried it through a very considerable period. But it must have much more. A sense of seriousness and practical idealism has come into the average young man who has been called into the service of his country. This seriousness must be met by a very practical program.

The old denominational boundaries which divided the Young People's Movement into various bodies have less excuse than ever to exist. While the application of the principles of Jesus to modern society during these reconstruction days must be largely made by the young, no amount of relays or excursions or conventions can substitute for the downright introduction of the Sermon on the Mount to everyday life. The heroism which was discovered on the field of battle must not be permitted to go unchallenged in the presence of the evangelization of the world.

If the Young People's Movement will prepare for the united Church of tomorrow—which alone can deal with the problems of a common social order—and if it will lay tribute upon the possible leadership which the war discovered for the total missionary task, it will both save to itself its heroic young manhood now returning to fellowship and save the world by the contribution of an unprecedented service.

Finis Idleman.

Pastor Central Church of Disciples of Christ, New York City.

Young Men Return With Spiritual Reactions, writes Daniel A. Poling

MORE than two hundred thousand Christian Endeavorers of North America were with the colors during the war. Some of these come back to us with the highest honors of foreign and home service. On land and sea and in the air they have offered their lives for liberty; they have presented their bodies on freedom's altar in the name of justice and brotherhood.

They have experienced the spiritual reactions of their complete surrender to a worthy cause. Now they are coming back, and they are coming back to the Church. He has not read the signs of the times aright, he does not know the mind of man in this great hour, who says that the soldier has no ear for the ministry of the Church, no heart for the message of the Christ.

In France, in Germany and in America I found him more acutely sensitive to spiritual impressions, more quickly responsive to the vital appeals of the Christian religion, than the average man of peace.

The Christian Endeavor program of activities already presented is not an apologetic. It recognizes first of all the necessity for a changed life, in order that the inevitable world changes shall be Christian. It begins with the proposition that Jesus is the only sufficient Saviour for men and for states. It then relates itself definitely to the social, industrial, political and citizenship problems of the hour. It is a distinct challenge for the young man who comes back from the crusade that led him across the bloody fields of Europe, to face the even greater tasks of the crusades of peace.

In a word, then, the answer of Christian Endeavor to the challenge of after-the-war opportunity is a call to the youth of the Church to *be* and to *do*.

Daniel A. Poling

Associate President Christian Endeavor.

Meet the Returning Boys With a Program, is Robert P. Anderson's Suggestion

A MAN is as young as his optimism. When the heart grows cold it grows old and there are lions in the path that seem not only formidable but invincible. But youth sees few lions. It hears of them, but does not quite believe in them. Youth is optimistic. The shining glory of the future and of its ideals dispels the gloom of all past failure.

This is the hopeful feature in the present situation, when our boys are returning from blood-red battlefields. In France they did not treasure or weigh what could or could not be done; they attacked the impossible and won out. When they come back they will face life's problems in the same spirit, unafraid.

The boys who went forth to war from Sunday school and Christian Endeavor Society will return better men than when they left. "What about your plans when you come home?" a young lieutenant was asked. He had been a Christian Endeavorer in his home church and had left college, where he was studying for the ministry, to enlist. "I am not changed," he said simply. That is true of multitudes.

Christian Endeavor Societies have learned in these four years that they hold a strategic position in the Church. They know that it is imperative that the returning boys be linked up with the program of the Church, and at once, on their return. The society is the church's ready hand. Unless it functions the Church may fail to hold the boys. There may be a noisy and even tearful welcome in public meeting, a public recognition of the young persons' service to the country, but the fireworks will die out and the boys will slip back into—what? Christian Endeavor is trying to meet the situation with an adequate program of work. It sees that the salvation of our boys depends on their having something worth while to do when they return. If they are left alone, they will drift.

Returning boys are given back the positions in societies that they held when they left to go to war. If they were not then officers they are given positions on live committees, and tasks are assigned to them to do.

Christian Endeavor is urging those returning soldiers who are fitted for it to give themselves to full-time Christian service as pastors, missionaries, Y. M. C. A., or social-service secretaries and workers.

The young people of the Church are ready and they will answer any challenge. Is the Church ready with a program that will inspire them and hold them? That is the great question.

Robert P. Anderson

Editorial Secretary of the United Society of Christian Endeavor.

Must Express Themselves in Social Service, says Rev. Peter Ainslee

THE Young People's Movements will meet the challenge of after-the-war opportunity by expressing their religion in social terms and lending themselves freely to a sane interpretation of social justice as well as personal help, in helping others who are on the wrong road to find the right. This may cost inconvenience and deny us some personal pleasures, but a religion is nothing that does not cost us something, and our personal pleasures must be educated to find satisfaction in being helpers on the way.

Peter Ainslie.

Minister Christian Temple, Baltimore, Md.

The Church Should Manifest Sound Sense and Strong Steadiness, asserts Dr. Alfred Williams Anthony

THE great fundamentals of human nature do not change over night, nor in a year. Generations and ages have been necessary to bring the family of men up to its present condition, and sometimes, when hatred and war stalk abroad, it seems as though the development had proceeded but a little above the lower levels.

Man is a religious being; his religion is a part of his nature as much as are his teeth, his backbone, and his appetite. The form in which religion expresses itself may vary almost infinitely; but religion itself remains constant in a human being and the race.

The challenges, therefore, which come to the Church and to her young people out of this great war are challenges which run back to three questions: What is normal? What is natural? What is real?

The normal is that which is regular, as over against the occasional and spasmodic. Men discredit in religion that which is eccentric, spasmodic, irrational and absurd. They have no more use for religious insanity or religious intoxication than they have for mental insanity and physical drunkenness. One of the challenges today is for sound sense and strong steadiness in religious profession and in Christian experience. The returning soldier and sailor boys are looking for this. These men are not to be stampeded by any frenzy, or any claptrap of excitement. They are eager to know the fundamental experiences of the human soul, and those things which abide.

The first insistence, therefore, is that those who seek to present the claims of Christianity acceptably to the great throngs of young men who have been serving the cause of human welfare under arms, is that they shall speak to them, as did Paul before Festus, "the words of truth and soberness."

The second insistence of the challenge is that religion shall be recognized as fundamentally natural to man. He is religious; he cannot help it.

And the third insistence of the new challenge is that a man shall be very real. The soldier and sailor boys have faced stern realities; they have punctured the bubbles of pride and pretence; they want now dead earnestness and straight honor.

We are not obliged to devise new contrivances through which to present our Christian program, so much as we are called upon now to make everything we do and everything we say straight from the shoulder, normal, natural and real.

Alfred Wms. Anthony

Executive Secretary Home Missions Council.

Train Them for Christian Leadership, says Dr. Arthur J. Smith

I BELIEVE the boys who are changing from khaki to citizen's dress will respond to the challenge of Christian leadership if the Young People's Movement will first hold to a positive Gospel—a Gospel that produces miracles in the souls of men—that leads to transformation in their lives. Second—if they will open to them the door of service that calls for the heroic and requires real sacrifice. They have been responding to heroic calls, obeying heroic commands, and have been doing heroic things "Over There." Third—if the Young People's Movement will devise a method of training them for the service with which they are unfamiliar.

Courses of study have been devised to prepare men for work in the arts and sciences, engineering, in business, for missionary work, in the pastorate, but courses have not been devised that will train men for the work of Christian leadership while they remain active in business or professional life.

Arthur J. Smith

General Secretary of the New York Evangelistic Committee.

The Church Must Serve the Community

IN a discussion "How Can the Modern Church Serve the Community?" in the Social Service Review, Naillil Archer says:

"For the last two decades pastors have been battling with obstacles in an effort to advance campaigns of church attendance which would inspire a Sunday night audience of reasonable proportion. Sunday school officials have announced that from fifty to seventy-five per cent. of the children of teen age disappear from the rolls of Sunday school attendance. Young people's societies felt a dearth as well. Rural districts were obliged to acknowledge that in the main the Church was losing its grip on the young people.

"Before planning a social service program for his church the pastor and his official counselors should frequent the streets of the villages, towns, and cities, near the time for the regular church service on the Sabbath day, and learn how many young people can be found walking the streets, assembling before motion-picture houses and downtown theaters, lounging in the parks, hiking through the surrounding country, and using athletic fields. Streets teem with young people on the Sabbath day.

"If young people have at one time been attached to the church, why have they left it? If churches are in the community, why do not young people flock to their doors to enjoy the privileges of church society? In the coming days, and soon, the Church must answer these questions if it is to be perpetuated in the lives of the coming generations."

HOW TO KNOW GOD BETTER

A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—Col. 1:10. "Increasing in the knowledge of God."

I WANT to speak about growth in spiritual knowledge. How can we strengthen our grip of spiritual realities? How can we enter more penetratingly into the unsearchable riches of Christ? How can we get at life's marrow, at its pith, its real good, its God? These questions suggest the subject of our meditation.

I want to recall two or three helpful counsels which indicate to us the way of larger growth in the knowledge of God.

"Be still, and know that I am God." Stillness is one of the conditions of knowledge. This stillness is not the opposite to noise and tumult, but the opposite of excessive and perspiring movement. We use the same variation of the figure in our colloquial speech. We advise men to "take things a little more quietly." The counsel does not suggest the abatement of clamor, but the relaxing of intensity, the slackening of speed "Be still," release the strain, moderate the speed, ease down a little!

Surely this is a very pertinent warning for our own day. How many men and women are living at high pressure, the high pressure which is indicative of perilous strain! No man gets the best out of life whose life is on the stretch. Even the best violin needs to have its strings occasionally relaxed. Its music will fail if the strain is persistent. The principle applies to every department of our being. Physical strain is antagonistic to the highest good. Mental strain is not productive of fruitful solutions. To leave a bewildering problem, and to ease the mind by giving it temporary leisure, is often the first and best step to its ultimate unravelment.

AND is there not too much strain in the life of the spirit? There is one line in that great and beautiful hymn, "Jesus, Lover of My Soul," which I always feel is somewhat of a discord: "Hangs my helpless soul on thee!" I do not like the stretch and the strain which are suggested by the words. It reminds one of the picture with which we are all familiar, and which is found adorning the walls of so many homes. There is a wild and tempestuous sea, and a rock rising out of the deep in the shape of a cross, and clinging to the cold rock there is the figure of a woman with agonized face and streaming hair, holding on for bare life.

I do not like the picture. There is nothing to corroborate it in the New Testament Scriptures. The New Testament picture is not that of a poor, weak soul, clinging with half-benumbed hands to a cold rock, but of a soul resting in the hands of Christ. But I am afraid the picture is descriptive of too many lives among the followers of Christ. We want less stretch, less strain, less feverishness, more rest. We are not called upon to be always on the rack. It is not demanded of us that our lives should abound in strain. If life is to be fruitful, and increasing in divine knowledge, it must settle down into a more steady rest.

I have often paused at a word in the book of the prophet Ezekiel, in the wonderful passage which portrays the living creatures with the mystic faces and wings: "When they stood, they let down their wings." That last clause expressed the counsel of the psalmist. We need to let down our wings, to check our rapid movements, to "be still."

"Be still *and know.*" How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at twelve of Turner's pictures in the space of five minutes. Surely we might say to such trippers, "Be still, and know Turner!" Gaze quietly at one little bit of cloud, or at one branch, or at one wave of the sea, or at one ray of the drifting moon. "Be still, and know Turner!" But God has difficulty in getting us still. That is perhaps why he has sometimes employed the ministry of dreams. Men have had "visions in the night." In the daytime I have a divine visitor in the shape of some worthy thought, or noble impulse, or hallowed suggestion, but I am in such feverish haste that I do not heed it, and pass along. I do not "turn aside to see this great sight," and so I lose heavenly vision. If I would know more of God, I must relax the strain and moderate the pace. I must "be still."

"IF ANY man will do His will, he shall know." That is suggestive of location and outlook. It indicates standing ground and consequent vision.

I was walking one day through a lovely wood in the North Riding of Yorkshire. My vision was bounded by the trees to the right and to the left, and the undergrowth which stretched about my feet on every side. One who knew the wood took me a few paces from the beaten track to a little square of elevated platform, and a woodland panorama stretched before me in bewildering beauty. The native knew the stand ground whence the vision could be obtain And here is another standing ground: "If man will do"; and here is another panoram "he shall know!" I am to stand in the doi and I shall experience the knowing. I am stand in the middle of a deed, and I shall the vantage ground for surveying the thing God.

We have too often looked for visions in midst of arguments. Here we are counseled look for them in the midst of obedience. Go do an act of mercy, and in the midst of the do look around for God, and you shall have vision of his glory. In the life you shall find light, for "light is sown for the righteous." out and try to reclaim a fellow man, and in midst of the saving ministry, look about for Redeemer, and you shall have some vision of glory. Plant your feet in obedience, and yo eyes shall gaze upon the unfolding glories of mind of God. "If any man will do His will, shall know."

"He was known to them in the breaking bread." When was he made known? "In breaking of bread." Then he employed occasion of an ordinary meal to make him known to them.

It is a beautiful suggestion. The commo place shall break open and reveal to us the K If I invite him to come into my house and sha with me the common life of the common d through the humdrum life he will make hims known to me. If he be invited into the stud then he will redeem the work from formali and dry duty will be changed into delight fellowship. If I invite him to share my pleasur my very joys will be rarefied by the light of countenance. He is willing to make his reve tions through the humble things of the ordina day. He will make himself known to us "in t breaking of the bread."

"I COUNT all things but loss . . . that may know him." What am I prepared pay for my knowledge? What did Paul pa "The loss of all things." It looks as though h discipleship had cost him home and kinship a inheritance. But nothing was allowed to cou in comparison with the knowledge of Chri Nothing else was allowed for one moment intrude its allurements. Ease, money, fame, w counted as "dung," that he might know Chri

I do not wonder that this man had visions, a heard things which could not be put into spee I do not wonder that his letters abound in do ologies, as he contemplates the unfolding glo of his Lord!

Have I an altar of sacrifice in my life? Wh am I prepared to offer upon it? Have I sh any blood? Have I ever tired myself out f Jesus? Have I been willing to be misundersto for Jesus? Have I been willing to stand alone f Jesus and suffer apparent defeat? If my di cipleship has brought me into these deserts, the I know the meaning of the gracious promi which announces that "the desert shall rejoi and blossom as the rose."

If we would know the Lord, we must b "ready to be offered." The altar must be alwa built, and we must be prepared for sacrific If we know "the fellowship of his sufferings," w shall know the radiant glory of his resurrectio

Recompense

By ARTHUR WALLACE PEACH

BRIEF is the time for song,
Yet the brown thrush sings,
Careless of winters long
Or of vanished springs.

Grief is the lot of all,
Yet the meadows know
Only when gray rains fall
Will the harvests grow.

Swiftly the years are spanned,
No dreams abide;
But steadfast the great hills stand
Till the stars have died.

Sing then thy song, nor care
If the winter near;
Know that the rains prepare
For the springtime's cheer.

Heed not the dying rose
By the seasons slain;
Fair till eternity's close
Love shall remain!

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*Dr. Jowett's sermons, specially prepared for the Christian Herald, are printed in the first issue of each month.

A HUNDRED YEARS OF HAULING

LIFE on the farm even during the past decade has changed immeasurably. A few of our farmers are inclined to be reactionary, or at least ultra-conservative, and still stick to the ways; we find this type of citizen in all walks of , however, and as a matter of fact the great iority of farm owners have long since determined t it is a matter of better judgment to supplant the h-priced labor and slow-moving four-footed ani-ls of their grandfathers' time with the best of labor- d time-saving equipment.

In prehistoric times man himself was the sole ans of transportation. With a slowly awakening elligence he next captured and tamed certain of wild animals of the earth—the elephant, the slow-ving lethargic ox, and then the horse. On these he dely lashed or hung the few products of those days ich it was necessary to transport. The next ad-ncement in carrying was when some genius of cient Egypt thousands of years ago discovered that beast of burden possessed the power to pull more an it could carry, and so the early-day traffic man-er attached two poles to his ox, on which was ced the load. Our own Indians used this method transportation, and the French voyageurs termed a "travois."

From this crude beginning we can easily trace the bsequent development to the two-wheeled cart; en, progress battling in those days even as now ainst age-old prejudice for that which is known and oven, we come to the comparatively modern four-eeled wagon of happy boyhood memory. More wly and with a greater degree of inherent predilec-on for the things "which were good enough for andfather" to combat, we trace the development to e motor truck and its very recent assistant, the ailer.

It is true that to a large percentage of our farmers ho still maintain that the old way is best, the time-d labor-saving features of the motor truck and ailer have not been sufficiently demonstrated. The dustry is still comparatively young, however, and during the short space of time since its inception there has been too little opportunity for universal demonstration. The war, too, demanded and took heavy toll from the motor-truck industry, and as a result of these combined circumstances the great majority of our land-owners who are operating without the assistance of power do so simply because they lack any concrete knowledge of its possibilities and advantages, and so they must endure for a time the same handicaps under which their grandfathers were forced to labor.

In certain sections of the country progress has too long been halted by the lack of good roads. The tractor and powerful motor truck can, of course, successfully negotiate almost any sort of ground, but the roads which in bad weather are little better than washed out rocky ditches collect a heavy toll in repair and maintenance bills.

ANOTHER thing which has to a certain extent hindered and discouraged the prospective purchaser of motor equipment is the fact that many pioneer buyers of trucks made a serious mistake in that they did so without having first made a careful study of local conditions. They neglected to properly estimate the size of truck best suited to meet their requirements, the character of the highways, and the miscellaneous hauling with which they might supplement their regular loads during the slack season. In consequence of this neglect they found that their trucks did not accomplish the primary purpose for which they were purchased—the reduction in hauling and labor costs. Fortunately the manufacturers have been quick to recognize the undesirability of such a condition, and have remedied it in so far as has been possible by the institution of educational campaigns tending to create a desire on the part of the buyer to make an intelligent study of his needs, and he is assisted in every way possible by the manufacturer to select the equipment most suitable to meet those needs.

The modern farmer need by no means be restricted to markets within a radius of six or seven miles from his home, nor need he limit his day's hauling to the twenty-five-mile limit imposed by the use of a good team.

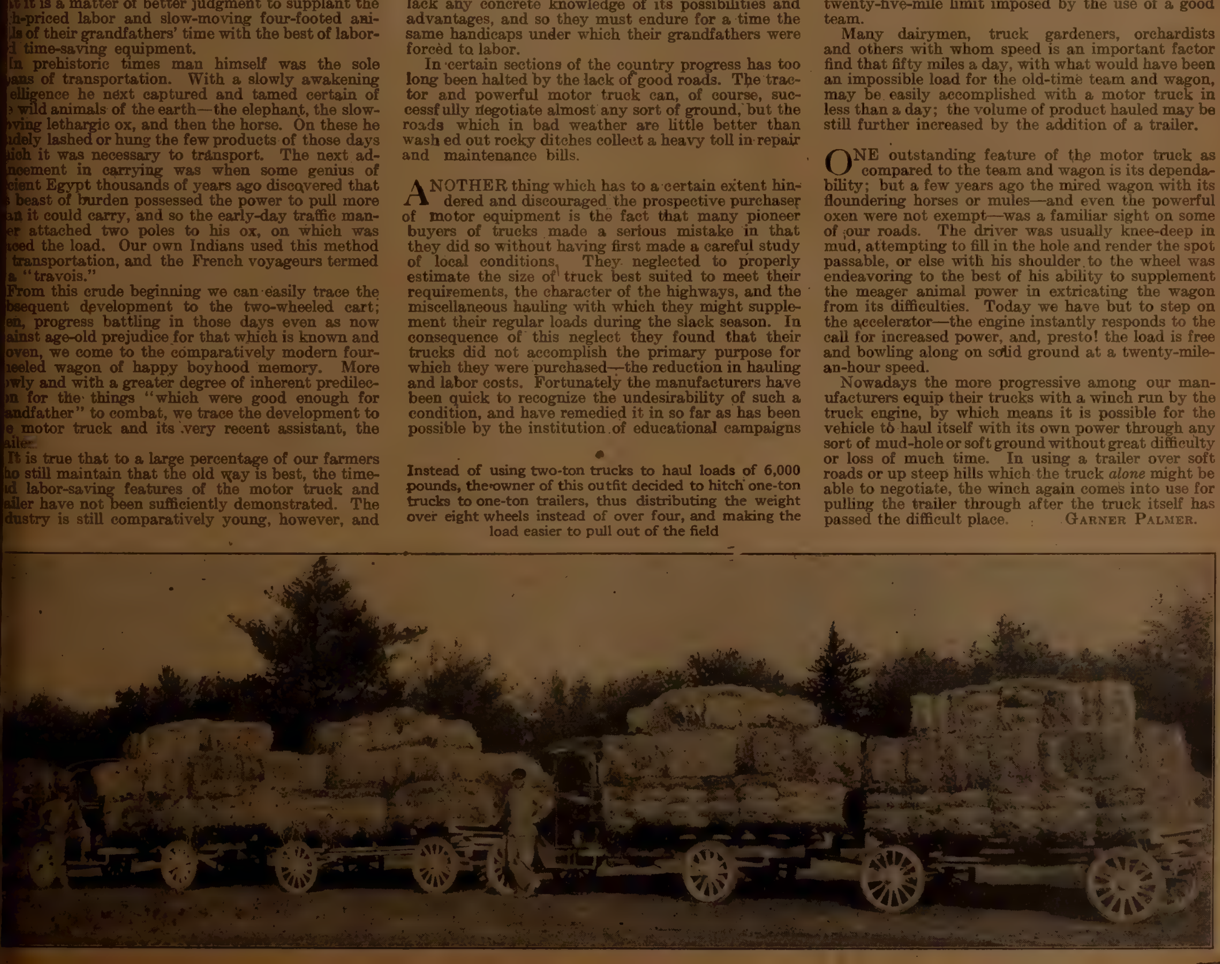
Many dairymen, truck gardeners, orchardists and others with whom speed is an important factor find that fifty miles a day, with what would have been an impossible load for the old-time team and wagon, may be easily accomplished with a motor truck in less than a day; the volume of product hauled may be still further increased by the addition of a trailer.

ONE outstanding feature of the motor truck as compared to the team and wagon is its dependability; but a few years ago the mired wagon with its floundering horses or mules—and even the powerful oxen were not exempt—was a familiar sight on some of our roads. The driver was usually knee-deep in mud, attempting to fill in the hole and render the spot passable, or else with his shoulder to the wheel was endeavoring to the best of his ability to supplement the meager animal power in extricating the wagon from its difficulties. Today we have but to step on the accelerator—the engine instantly responds to the call for increased power, and, presto! the load is free and bowling along on solid ground at a twenty-mile-an-hour speed.

Nowadays the more progressive among our manufacturers equip their trucks with a winch run by the truck engine, by which means it is possible for the vehicle to haul itself with its own power through any sort of mud-hole or soft ground without great difficulty or loss of much time. In using a trailer over soft roads or up steep hills which the truck *alone* might be able to negotiate, the winch again comes into use for pulling the trailer through after the truck itself has passed the difficult place.

GARNER PALMER.

Instead of using two-ton trucks to haul loads of 6,000 pounds, the owner of this outfit decided to hitch one-ton trucks to one-ton trailers, thus distributing the weight over eight wheels instead of over four, and making the load easier to pull out of the field



OUR EDITORIAL PAGE

THE VALUE OF BIBLE STUDY

SEVERAL years ago the Christian Herald published a department entitled "Do You Know Your Bible?" It was appreciated by so many of our readers that we decided to arrange, if possible, for a systematic Course of Bible Study on a broader scale, at the earliest opportunity and under capable instructors. Then came the world-war, which interfered seriously with our plans. But with the return of peace we decided to go on with them. These plans are now complete, and at last we are able to make the announcement that a Christian Herald Bible Course, under the leadership of Rev. James M. Gray, D. D., dean of the Moody Bible Institute, of Chicago, will begin in October next. Dr. Gray, with whose writings our readers are already familiar, will have as his associates teachers of long experience in conducting Bible Courses. They represent different evangelical denominations.

The Christian Herald Bible Course, however, will stand in a class by itself. It will call for a weekly lesson during a six months' term, and will be conducted on such simple lines that every student will be able to follow and understand. The Course is open to any subscriber who, along with the renewal of subscription, sends $1 additional for enrolment in the Course. Subscribers so enrolling have the privilege of bringing in another student with them on the same terms. We would urge every one who desires to acquire a better knowledge of the Bible to enroll as a student in the Course.

WORLD-CHANGE

ON BOTH sides of the Atlantic the presses continue to pour out a steady stream of volumes dealing with the absorbing subject of world-change. While some of these books are welcome as additions to the interpretation of prophetic literature and helpful to the student, there are others that cannot be classed in this category, being largely dogmatic and controversial. Learned professors, eminent preachers and able laymen, however, have made notable contributions. Altogether it is a time when thoughtful minds are seeking utterance in a way that proves how deeply the souls of men are stirred by the mighty events now progressing in the world.

An illuminating book which deals with the questions that are being asked by many today is "Between Two Worlds," by John Heston Willey, published by the Association Press, New York. Mr. Willey is not an alarmist. He does not indulge in startling prediction. He discerns in what has befallen the world, the love of God toward men and "the clearing of the field for new and better ventures, and a preparation for nobler modes of life, for sweeter manners, and for purer laws. God has made sundry promises to the universe and to man, and he will keep these promises until every jot and tittle has been fulfilled." Christ's Kingdom had already "come in the hearts of men. It was not to be waited for and watched for and then to break in overwhelming phenomena upon the world. It had already come as the morning comes. It was already working, as leaven works in the measures of meal. The seed was growing silently, surely, growing to the harvest."

He is now revealing to us the largeness of his Kingdom. "He moves in the minds of his mighty angels of science and discovery and invention, in the healing of diseases, the correction of long-standing abuses, the conquering of hunger and hopeless poverty in their strongholds. He has come as a part of history and the maker of new days. His coming is seen in the triumph of the Gospel agencies." The world-war the author interprets not as a sign that the end was near, but as the sign of a new beginning—a new world. "Europe had been poisoned by false ideals, which were a menace to the whole body cosmic. The cancer of autocracy had to be cut out before the world could be safe. . . . It does seem that the Christ who came to bring a sword had appeared at headquarters."

Even before the general upheaval began, and increasingly during its continuance, the leading thinkers of the nations have felt a common impulse to write of the events which could only be regarded as in the nature of prophetic fulfilment. Whitwell Wilson's volume on "The Christ We Forget" was a loud call for a return to Calvary and to the Bible, which had been neglected in the universal struggle for wealth and power and the thousand things of the flesh that drew men away from God and righteousness. Haeckel (since dead) put science aside and made "Eternity" the theme of his latest work, in which he urged men to make their lives "as good and happy as possible . . . and to leave the decision of your fate to that blind chance which rules the universe"—a conclusion which sufficiently demonstrates that, like many others, he had missed the essence of the great spiritual message of the time. While he was groping in the dark, thousands in the trenches were finding the Bible, God, Christ, the Soul and Eternal Life. Our colleges were listening to lecture courses on immortality, and famous investigators were putting forth their various philosophies in the effort to find through scientific channels a solution of the great problem. In the main, they must be regarded as failing to discover three things which have come as a revelation even to simpler minds: that God is dealing with the nations in judgment as he has dealt with them aforetime; that the issues of the great world-war have been divinely directed toward justice and righteousness, and that the old world order has given place to the new, in which there is to be a general revaluation of many things for which men formerly strove and which are now seen to be hindrances to the development of life and character. The message to men is a call not only to a rebirth of faith in God and in his purposes for the race, but to recognition of his rulership, to fuller obedience to his will, and to a broader and more generous service than has yet been known.

PROHIBITION—THUS FAR

"WHEN the worship of Bacchus ceased in the old heathen days, did Olympus put on sackcloth and the people of earth mourn?" asks a reader of this journal. We don't believe the old Greeks were ever on the water wagon. If we may judge of the effect of prohibition, after two months of trial throughout the nation, we would be disposed to say that, like ourselves, the ancients, if they ever tried the experiment in sober earnest, must have been rather surprised and possibly not a little amused at the results. For our first thirty days of dry nationhood reports from a number of states showed a remarkable drop in criminal statistics. Milwaukee experienced a state-wide reduction in drunks and disorderlies, and many other Wisconsin cities had none, to report. In Illinois various kinds of crime decreased, murders excepted, and there was a very remarkable drop in non-support complaints. California had fewer crimes by two-thirds than before prohibition, and in the larger cities arrests for intoxication almost disappeared. Bootlegging was greatly diminished, and thefts and petty offenses were fewer, but there was an increase in suicides. The eight largest cities on the Pacific coast recorded one-third fewer arrests than in the same month a year ago. The San Francisco Bulletin, summing up the situation, observed that "cutting off liquor has done much for the morals of the state." Similarly, in Pennsylvania, the Philadelphia Public Ledger says, "Prohibition is making out an excellent case for itself."

We venture the prediction that the next reports will indicate continuous progress on moral, social and economic lines, all due to the wholesome change which has come in with prohibition.

THE GERMAN CONSTITUTION

THERE is much to commend in the new German constitution, which has been announced after a long period of discussion in the National Assembly. In a very large degree, it is a direct reversal of the former constitution of imperial days. It is made clear in the preamble that the empire is to be a republican state, sovereignty being based on the people, "united and inspired by the will to renew and strengthen its empire in freedom and justice, and to seek inner and outer peace and social advancement." It is noticeable, however, that the National Assembly now gives way to the Reichstag, and also that, while the individual states will have legislative rights, imperial law will supersede these when occasion arises. The different states each have a liberal constitution, the legislatures being elected by general ballot, with equal suffrage for both sexes. Prussia's power is reduced and all of her special privileges taken away. Members of the Reichstag will hold office for four years. The president will be chosen by the whole German people, instead of by the Reichstag, and will be elected for a term of seven years. Chancellor and cabinet members will be appointed by the president. The chancellor will decide questions of foreign policy and will bear responsibility for the cabinet. The Reichstag is invested with the power of impeaching president, chancellor and cabinet on proper charges.

There are in the powers given to the federal government some that carry a strong reminder of the old empire. An Imperial Council is created, with limited powers. The constitution as a whole, however, may be regarded as a conservative outcome for the new departure which stamps Germany; for the time being at least, as an avowed republican nation, in w every citizen of an individual state is a citizen o whole, with equal rights in all respects, and w freedom of discussion through voice and press is mitted. In a word, more rights and privileges in line of real republicanism are recognized and g anteed in the new constitution than Germany in past has ever granted to its people.

It is a clean-cut, comprehensive, businesslike d ment. At last it would seem that Germany, ta counsel of common sense, accepts the new world o and is democratizing herself with a good gr Hohenzollernism may still have its partisans in new republic, but it is evident that the nation, whole does not regret the passing of the old Prus autocracy.

PREACHER FOR THE TIMES

CHRISTIAN HERALD readers who have enjo the sermons of that eminent minister of G Rev. G. Campbell Morgan, in the pages of t paper in past years will be glad to learn that Campbell Morgan is coming to locate in the Uni States. As pastor of Westminster Congregatio Chapel in London, his pulpit utterances in war-ti have been heard around the world. He is a fearl and arousing preacher—a prophet for the times.

Dr. Morgan is already well known in this count and will be welcomed, should he plan to stay h indefinitely. His pulpit utterances are always spirational and helpful. He has the rare art of k ting his audience together as one, and of carry them with him in closest sympathy wherever thoughts may lead. He knows, too, the value o change of audience; for, with possibly a few exc tions in a generation, a preacher who in these event days is so prolific that he can go on from year to y without repeating himself is hard to find.

Knowing our country and people, and being famil with American institutions and an ardent admi of them, Dr. Morgan is assured of a cordial welcon We look forward to having his sermons occasiona in the Christian Herald.

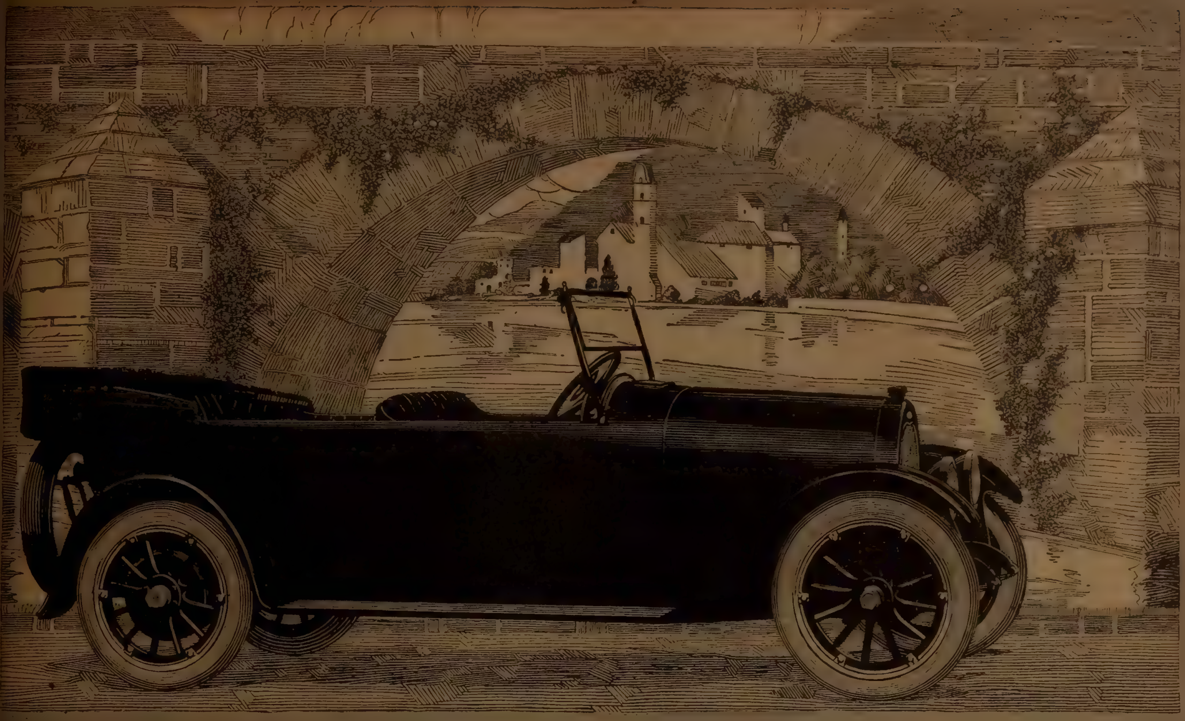
THE PRESIDENT'S PLEA

IN PUTTING himself at the service of the Sena Foreign Relations Committee for a conference the White House on the Peace Treaty, Preside Wilson set up a brand-new precedent. With enti frankness he submitted to their questioning, reply to all with perfect candor and baring his soul to g them the information they wanted. It was though he were on the witness stand undergoing cross-fire of questions. Here was one man, the he of the nation, laying aside for the moment all t authority and privilege of his high position, answe ing with entire good nature and with wonderful co pleteness the interrogations of seventeen Senator

It was made clear, at the beginning of this uniq gathering, that the prime object which Preside Wilson had in view was to point out the consequenc that might be reasonably expected to arise if actio on the Treaty should be seriously delayed. In h opening statement to the Senators he discussed o by one the various points that had been raised i the last few months in criticism of the Treaty. H told them that in the composition of the Leag Covenant every suggestion of the United States we accepted. The Monroe Doctrine, he said, is expressl left unimpaired. Articles X and XVI were also ex plained and various doubts as to their meaning cleared up. He assured his guests that, under th Covenant, each government was free to accept o reject League decisions, and each and all had th undisputed right of withdrawal from the League. I all cases, he was careful to point out, the obligatio imposed by the League upon its members is purely moral one. There is nothing obligatory about it Even the unanimous vote of the League on an question is simply advisory. He did not oppos interpretations, but in view of what he had alread explained he considered it unnecessary to embod them in the instrument of ratification.

Then he pleaded that the Treaty be ratified withou changes, as these would necessarily involve still fur ther delays by other governments which were ex pectantly awaiting our action. Delay was not onl causing uncertainty in Europe and postponing th final settlements of peace, but it was seriously em barrassing business here.

How the Senators themselves were impressed th country will soon know. Meanwhile, all depend upon the wisdom of their judgment, now that th responsibility for further delays has been squarel laid where it belongs.



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APPERSON

"The Eight With Eighty Less Parts"

As people study the Model 1920 Apperson they discover that it is no sudden inspiration, but a natural outgrowth. The Apperson Brothers began making motor cars in 1893.

The Apperson purpose was to do the right thing first. They meant to lead. They succeeded.

Early in the development of the industry they produced the first double-opposed motor; the first car with float feed carburetor; the first car with electric ignition.

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THE WORLD NEWS OF THE WEE

Treaty "Interpretations" Doomed

THE long-awaited meeting of President Wilson and the Senate Committee on Foreign Relations for the discussion of the treaty of peace with its League of Nations Covenant had only one effect on the peace situation, if all reports from Washington can be accepted as correct. The President offered a compromise in the form of "interpretations" which should not be written in the resolution of ratification. The Republican senators, supported by a group of six to eight Democrats, have definitely rejected the proposal, and all efforts now will be centered on a program which will call for "reservations," if not for out-and-out amendments.

The White House conference, in many respects the most momentous in the history of the country, continued for three hours. During this time the President was cross-examined by the keenest legal minds in the Senate, and the questioning brought out the fact that in Mr. Wilson's opinion the League Covenant's Article X, which binds the United States to go to the aid of any member of the League whose territory or independence is threatened, is only "morally" binding. He reverted several times to his statement that there is no legal obligation involved, but he agreed that a moral force at times is more compelling than a legal force.

While the President talked freely and answered most questions with no apparent resevation, he declined to discuss some features of the Japanese settlement and the protests that have been made to him by members of the American peace mission against the award of Shantung and some of the Pacific Islands to Japan. He declared the secret treaties, involving all the Allied powers, were unknown to him until the Peace Conference work was under way.

As an outcome of the White House meeting, and to bring the President's ideas directly before the Senate, Senator Pittman, Administration supporter, submitted, in the form of a resolution independent of the ratification resolution, four "interpretative reservations." These include a provision for a withdrawal from the League on two years' notice, a declaration that the obligations involved in Article X can only be carried out "through the voluntary separate action of each of the respective governments," a provision for national control of internal questions, and a restatement of the American attitude on the Monroe Doctrine. Republican senators, heretofore regarded as more or less friendly to the President's policy, immediately announced their opposition to the Pittman resolution and provided a clear-cut line-up of a strong majority in favor of drastic reservations to be a part of the formal ratification.

More Trouble for Peacemakers

THE most serious dispute among the Allies since the questions of the Adriatic and Japanese claims were acute, has arisen over the establishment by England of a protectorate over Persia. The negotiations which led to British action were so quietly conducted that no inkling of them reached other diplomatists, although for two years a careful watch had been kept on Persian affairs. Suddenly England announced the consummation of a treaty which gave to her financial and military control of Persia. The effect on France was electric, and immediately the entire French press began publication of violently denunciatory articles. Liberal Persians who were watching their national interests at the Peace Conference joined in the chorus. Just what is the attitude of the Shah is uncertain, but he is traveling to Switzerland, and diplomatists in Paris insist his purpose is to place himself in close touch with the Peace Conference, or the embryo League of Nations, and attempt to have recognition of the agreement by the League voted down. Diplomatic circles, however, believe the League must approve the treaty, since its signature antedates the establishment of the League and its machinery. L'Echo de Paris prints the text of the agreement and comments: "Nowhere is a formal protectorate mentioned . . . but the substance of the agreement will fool no one." France is particularly concerned because the interests for which she is trying to force recognition in Syria.

Scene on Fifth Avenue in New York Transit Strike

Lloyd George's Speech

PREMIER LLOYD GEORGE, appearing before the House of Commons on the day of adjournment, delivered a prepared speech dealing with economic questions and the future industrial policy of the government. He ignored the acute Irish problem, which the public generally expected him to discuss. While not pessimistic, the premier sounded a grave note of warning to the country to produce more and buy less if Great Britain is to keep in the race for world trade, or even save its own economic life. From the labor side the speech aroused great indignation because of the announcement that the government had decided against nationalization of the coal mines. This was one of the vital points in the agreement with labor, which was contained in the so-called Sankey report. "Direct action" by the miners, railway and transport workers is threatened. The newspapers condemn the premier's failure to recognize extravagance and waste in government departments, and the lack of a concrete reconstruction policy. A sharp fight on the government is under way.

Bishop Brent Demands Trial

THE Right Rev. Charles Henry Brent, Protestant Bishop of Western New York, has asked to be placed on trial at the triennial convention of the church which opens in Detroit, October 12. Bishop Theodore Rogers Graves, temporarily in charge of the church work in the Philippines, accuses two clergymen in mission work of practices which do not conform to the church doctrine. These practices comprise "the perpetual reservation of the Blessed Sacrament and the burning of the light before it" and the singing of the "Ave Maria," together with the burning of candles and the offering of flowers before the image of the Virgin. Bishop Brent assumes responsibility for the practices of the clergy for the reason that he was in charge in the Philippines when the missions were started.

Restricting Immigration

THE House Committee on Immigration, after several months' work, has submitted a measure to restrict all immigration for a period of two years. Following the two-year period, the measure provides for the assimilation of all newcomers by compelling them to make a statement at their port of entry of their intention to become citizens, and requires the immigrant to learn English and to take out papers of naturalization within three years on penalty of deportation. A clause would permit six months' temporary residence within the country.

Promised Korean Reforms

THE Japanese government has made public an imperial rescript announcing the abolition of the military administration in Korea and the substitution of a civil administration. Distinctions between Koreans and Japanese, it says, will be obliterated and a system of provincial and municipal government will be instituted similar to that in operation in Japan proper. The imperial authorities blame the Korean revolution for the delay in the announcement of the reforms. Appointment of two civilians, Baron Saito and Mr. Midzuni, to the posts of governor-general and director-general of administration removes the military element from direct control of Korean affairs. Observers in Tokyo insist that the outcry which was heard all over the world against the treatment of the Korean natives in revolt against the Japanese military was largely responsible for the decision to reorganize the colonial government. The largely augmented garrison, however, will be maintained for some time.

The Steel Workers Organ

THE last of the American " industries" has been unio The American Federation of Lab succeeded in organizing the steel w of the country, and a series of dem backed by a 98 per cent. vote walkout, has been prepared for su sion to the United States Steel Co tion and the lesser companies. Foll the disastrous Homestead strike in little open effort was made to enli steel men in union ranks. Quie constant agitation, however, cont for a quarter of a century. Then, the United States entered the wa Federation officials seized their tunity and made an open fight for ization. With a minimum of pub the demands of the workers wer mulated and a vote was taken in tw four international unions which members working in the industry, authorized a conference committ six, headed by Samuel Gompers, t a strike in default of recognition unions and acceptance of their dem The labor leaders have thrown of secrecy over their new organiza especially so far as their num strength is concerned. Reports fro steel mills districts indicate a effective and determined union and an enrolment which includes a majority of the workers. The Fede is so confident of its strength that perfectly willing to try conclusion the first time, with the powerful Corporation.

The demands which the empl will be called on to grant are twe number and include the closed eight-hour day, six-day week, abo of twenty-four-hour shifts, sta wage scales, double pay for over holidays and Sundays, and rein ment of all men discharged for activities. In addition certain un fied trade demands will be made.

With the enlistment of the steel ers the last great industry has en the union ranks, and the last o country's basic requirements has placed where labor will have a in its production. Transportation and fuel—the three requisites to i trial life—now will have to tak worker into account, and the U States has the equivalent of the B "big three," which have reache point where they virtually dom British political and industrial aff

The Mexican Situation

THE Mexican Government and ple are meeting a critical situ with a conciliatory tone. The State partment's sharp warning that A can persons and property must be tected was followed within a few by the capture of two American aviators, Lieutenants Peterson Davis. The officers were picked u bandits after they had made a f landing on the south bank of the Grande, and were held under thre death for payment of $15,000 ra The government decided to pay ransom, but through a ruse on the of the cavalry officer who was se the rendezvous, only $8,500 was The rescued aviators then started as guides for the Eighth Cavalry, w immediately crossed the border in suit of the bandits. The pursuit been characterized by one mou battle in which four bandits were k The expedition lost the trail on Au 24 and returned to the United St Carranza troops captured nine o bandits.

Shantung to China

THE Senate Committee on Fo Relations on August 23 ado 9 to 8, an amendment, by Se Lodge, to the Peace Treaty by w the word "China" would replace word "Japan" in the articles o treaty referring to Shantung. If cepted by the Senate and by the

Continued on page 953

Willard STORAGE BATTERY

Willard Threaded Rubber Insulation

Two Years Ago and Today

The story of a remarkable storage battery invention and what it is doing for Motorists

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In the fall of 1917 readers of national magazines read about a new Willard, a Still Better Willard, a Willard with an entirely new idea in battery construction—Threaded Rubber Insulation.

The Still Better Willard was not an experiment—for two years before the announcement a car builder put it on 35,000 cars. Many of those first Willard Batteries with Threaded Rubber Insulation are still in use after four years.

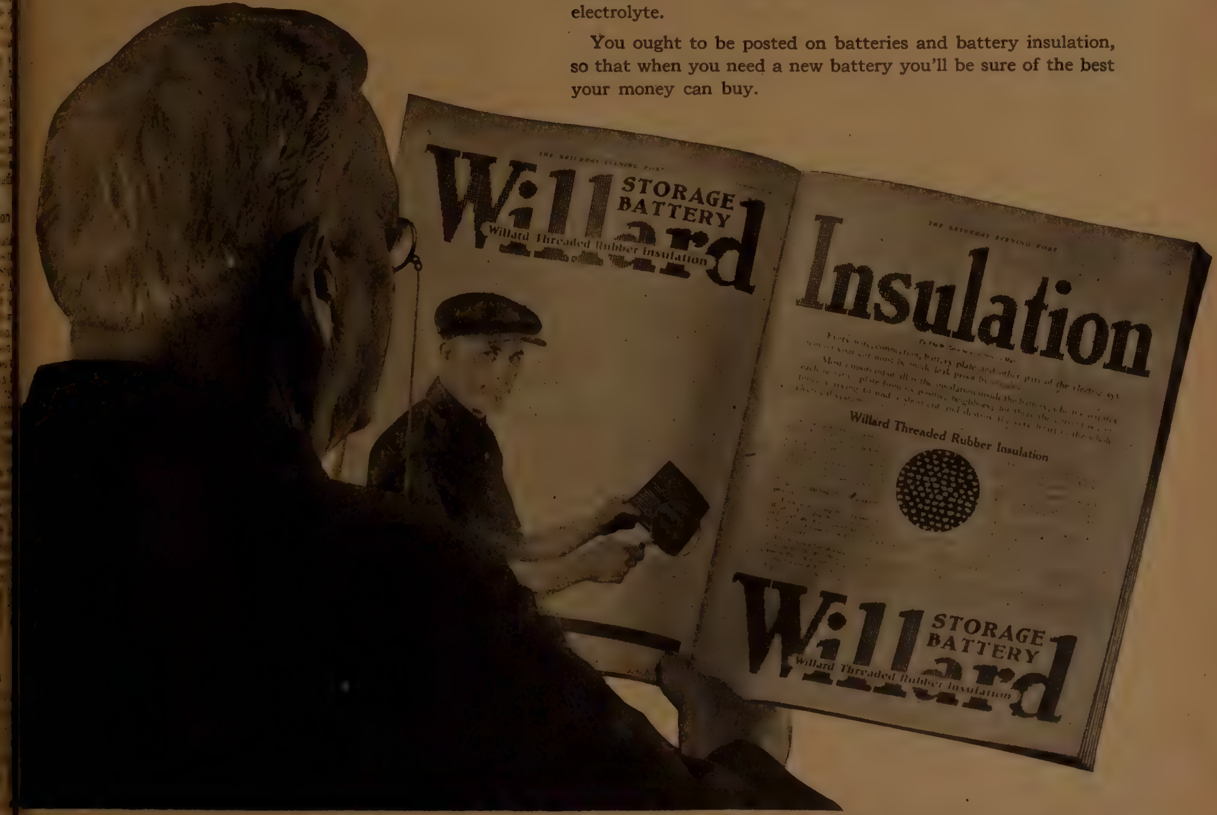
What is the Secret of Threaded Rubber Success?

Insulation had always been the big problem with any storage battery. Ordinary materials wore out before the battery plates did. Re-insulation was bound to come sooner or later, and when insulation began to break down the plates were injured.

But Willard, for the first time found a practical way to use *rubber,* the one ideal insulating material, by piercing each rubber insulator with 196,000 tiny threads to permit passage of the electrolyte.

You ought to be posted on batteries and battery insulation, so that when you need a new battery you'll be sure of the best your money can buy.

Get the booklets "The Wick of the Willard" and "A Mark with a Meaning for You" from the nearest Willard Service Station.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Willard Threaded Rubber Insulation
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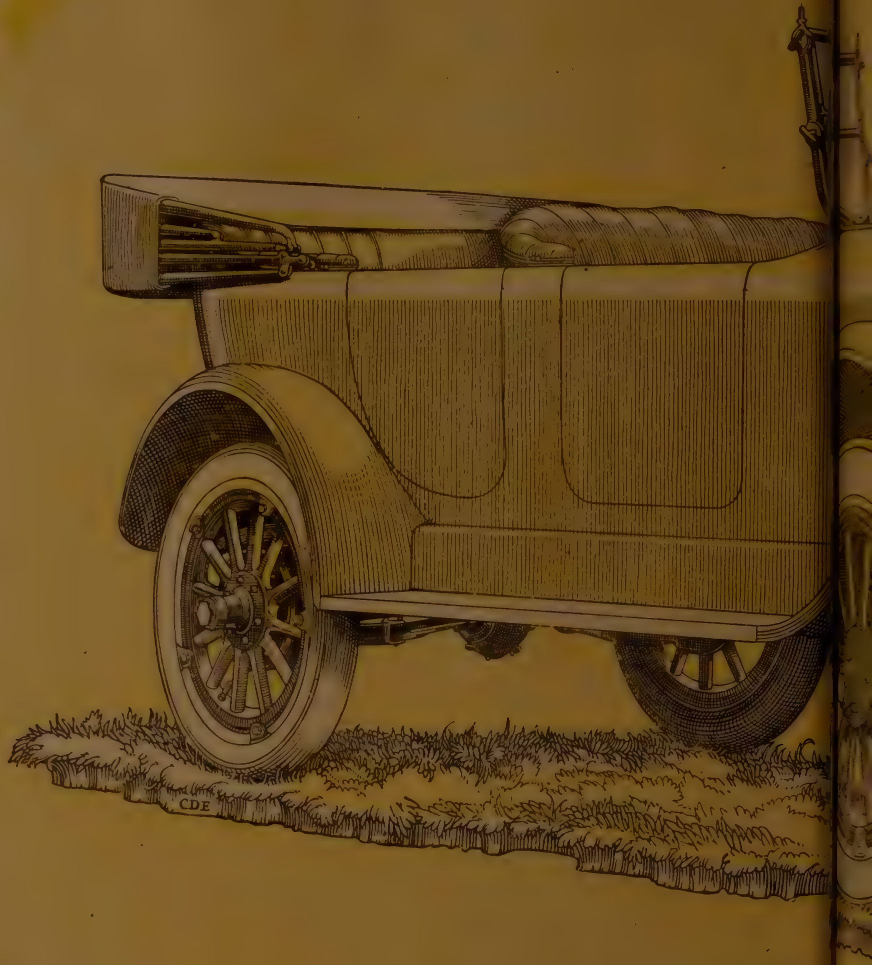
Willard STORAGE BATTERY
Willard Threaded Rubber Insulation



This is the Post-War Maxwel

THE Great War had an asset side. It made engineers keener. It taught new things about automobiles. Many of the great improvements made in car design during the war period may now be found in the Post-War Maxwell.

Note these:

1. A new type front axle (Elliott) which gives a castering effect to steering.

2. A new type rear axle — heavier, and makes the car cling to the road.

3. A finished electric system; well nigh faultless.

4. A larger radiator with more pleasing lines.

5. New design full crown fenders with wire e forcing.

6. Gas tank now in the rear; vacuum feed.

7. Larger service brakes; emergency brake now mission—European type.

8. Engine efficiency increased to new point by of Hot Spot and Ram's-horn.

9. Two-bulb headlights, decreasing draw on battery; steering post more rigid; warning button of wheel; all switches and buttons grouped in a si

10. Alluring new lines from radiator to gas tan

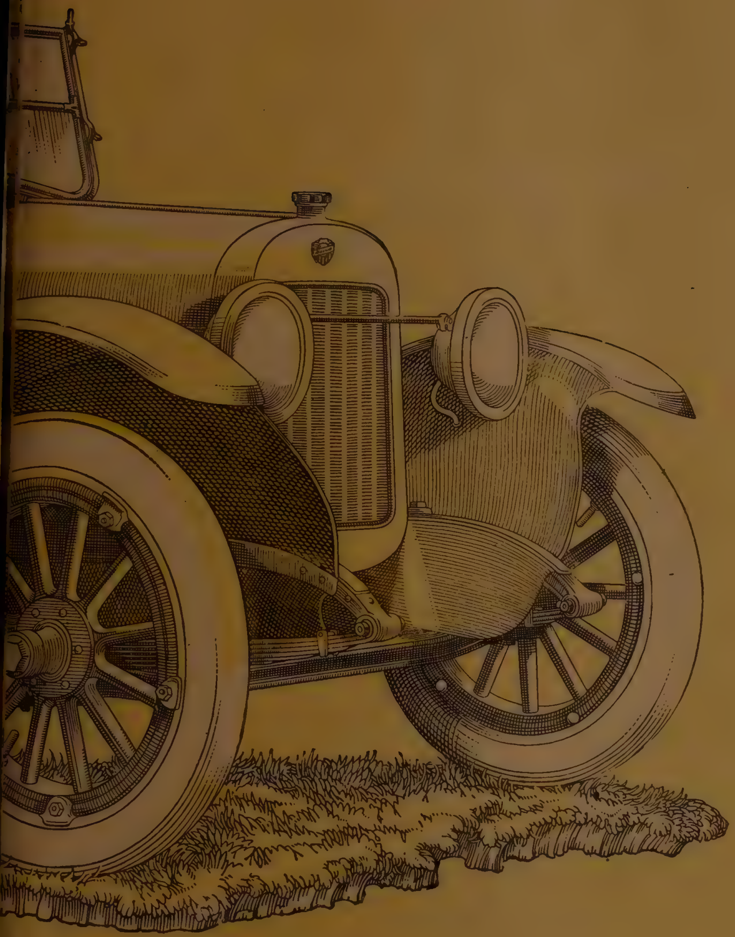
These mark great strides in car making, and th

MAXWELL MOTOR

MAXWELL MOTOR CO.

Maxwell

More miles per gallon
More miles on tires



es you next year's car today

een woven into that wonderful Maxwell chassis
years ago, and of which more than 300,000 have
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he public steps up and pays out $200,000,000 for
odel Maxwell you can readily understand the
he soundness, the experience of years that have
ito this great car.

well of the war period is worth a great deal today.
uy one!)

r what this Post-War Maxwell must be worth
ese distinguishing improvements.

e, dealers have ordered more than $100,000,000
hese Post-War Maxwells.

More than this amount can not be made, though eight great plants, covering 250 acres, employing 12,000 men, and utilizing a capital that runs into many, many millions of dollars, work ceaselessly to produce them. Obviously there will not be enough Maxwells to go around.

Many dealers are taking orders — even at this unprecedented date — for delivery next April.

Whether you are going to buy a car now or next spring it behooves you to look over this Post-War Maxwell and note what has been accomplished in fine engineering during and since the war.

If you buy a Post-War Maxwell you are getting next year's car today. $985 f.o.b. Detroit.

DETROIT, MICH.
WINDSOR, ONTARIO

THE DAILY MEDITATION

J. H. Jowett, D.D., W. W. Bastard, D.D., C. C. Albertson, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D.

Resurrection Power

SUNDAY. Eph. 1 : 19–20. "*His power to usward, . . . the mighty power which he wrought in Christ when he raised him from the dead.*" Here is a quaint saying of that rare genius John Paterson Struthers: "Isn't it like God—sending an earthquake to loosen the prisoners' bonds and break the jailer's heart? An exuberance of power—doing as much for a good man and a bad man as he had done at the resurrection of his dear Son." Yes, this is like God. And it is this wonderful thing that constantly inspires the song in the early apostolic life. The apostles steadfastly believed that the marvelous power which worked in the life and death and resurrection of Jesus Christ was the power which also worked in them.

And so this was the great secret of apostolic assurance. They never saw their difficulties standing alone, towering in threatening detachment from everything else. They saw them alongside the power which had defied the powers of hell, and broken the tyranny of death, and opened the gates of the tomb. They did not know the word "impossible." Nothing was impossible. They were more than conquerors in Christ, who loved them and gave himself for them. The apostles fearlessly measured their tasks, and then they sent their eyes roaming over the immeasurable fields of grace. They did not turn for their supplies to a cistern but to the overflowing fulness of the eternal springs. And so they went forward to their tasks with triumphant confidence. They believed that in the risen Christ they had a power by which they could move mountains into the sea, and with a faith like that they thrilled to the challenge of even the mightiest necessity. They knew that the big problems would reveal new stores of grace. When they went forth to a task they went out to see a miracle.

This was the secret of apostolic joy. For it is in the mood of sacred assurance that the bird in the soul begins to sing. "I can do all things in Christ." That is the confidence that wakens the bird and loosens his song. Fear silences our song as the song of the bird is silenced when a hawk is in the sky. "Faith is the assurance of things hoped for." That faith gives songs in the night. It inspires songs of victory even by the open grave. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. J. H. J.

More Than Conquerors

MONDAY. Rom. 8 : 37. "*Nay, in these things, we are more than conquerors through Him that loved us.*" Herbert Spencer, in the preface to his "Data of Ethics," affirms that Christianity is too ambitious for humanity; that it holds up before us an impracticable ideal. Is the Bible indeed too ambitious for us? It would seem that God is not satisfied to have his children mere conquerors; he wants us to be more than conquerors. He is like a father who wants his son to graduate with honors, with high honors, with highest honors. Jesus affirmed that he came that we might have life more abundantly. A very popular shop in the neighborhood of a large city school is called "The Bit-More Shop," from the fact that the proprietor has a way of giving each purchaser a little more than the amount of his purchase calls for.

That is the secret of the success of the enterprise. Christianity is the "much-more faith." Recall Paul's abundant figures. "More than conquerors" is one of many such expressions. What is it to be more than a conqueror? Is it not to conquer for others than ourselves? Great discoverers are more than conquerors. The first patient who submitted to chloroform, and went to sleep not knowing whether he would ever awake, conquered pain for us. The soul that bears distress patiently is brave, but he who bears it joyfully is more than a conqueror. He who suffers solitude without complaint has fortitude, but one who, like Thoreau, turns the solitude of the wilderness into manifold inspiration is more than a conqueror. The conqueror of poverty makes his poverty a source of moral wealth, of spiritual revenue, and so he conquers for others than himself. The Psalmist wrote, "My cup runneth over." An overflowing cup seems like needless waste, but it is not, for the overflow of blessing from our cups is that with which the world is blessed. C. C. A.

Likemindedness

TUESDAY. Rom. 12 : 16. "*Of the same mind one toward another.*" In the early Church there was doubtless variety. Each little group that met for worship had its own problems, its own hopes and joys. Paul did not write to Corinth where the trouble was sensuality as he wrote to Galatia where there was ritualism, or to Philippi where he had no fault to find. He did not treat every church alike; he allowed for individuality; but, on the other hand, he declared that all were one in Christ Jesus. The Corinthian and Galatian and Philippian must greet one another as brethren, not as rivals and parties.

Even in the upper room at Jerusalem, the Church, though small in numbers, included all sorts and conditions of people. A well-to-do woman like Mary of Magdala, doubtless accompanied by Joanna and Susannah, who were ladies from Herod's court, associated intimately with Mary, the widow of a carpenter. Nicodemus and his friend Joseph of Arimathea, though members of the Sanhedrin, accepted the leadership of fishermen like Peter and John. Simon the Zealot consorted with Matthew the publican. As the Church grew, so were these contrasts multiplied. Beggars who had been cripples worshiped side by side with landlords who had sold their estates. Onesimus, the runaway Phrygian slave, was pardoned by Philemon, the master whom he had defrauded. A jailer bathed the wounds inflicted by him on his convicts. A tentmaker in chains preached to members of Cæsar's household and to the courtiers of the Asmonean prince Aristobulus. Yet through it all they managed to be "of one accord," "of one mind." They had not so much the same ritual or ceremonies as the same love, working in the one body, through one faith, toward one hope, by one baptism, toward one Lord and Father of all. P. W. W.

The Unfruitful Vine

WEDNESDAY. John 15 : 2. "*Every branch in me that beareth not fruit, he taketh it away. and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit.* A fruitless vine is the most useless thing in nature. It is not good for firewood, furniture, building purposes or beauty. A tree may be all these without fruit. The vine must bear fruit through its branches or it will become a complete failure.

When a branch fails, it is burned or buried. When dead portions are cut out, the living branches are purged that they may bring forth more fruit. We should not shrink at the pruning-knife when held in the Gardener's hands. He will sustain you, however deep the knife may go. First, the union, then the pruning and purging. It is not the old wood that bears the fruit, but the new growth. The old must be cut back that the new may be fully developed. If the branches could feel and speak, perhaps we would hear, "Why am I troubled so? Haven't I done my best in leafing out, spreading, bearing lustrous bunches for others to eat?" But the lord of the garden would reply, "True, but your large and multiplied growth of branches, your riches and accumulation, hinder the production. You must be cut back to smaller branches, fewer leaves for richer clusters."

The disciplining and cleansing are always for larger fruit-bearing. A vineyard in California, after the pruning, to a stranger looks like a lot of little good-for-nothing stumps, but the harvest time tells a story of rich and beautiful treasure. Results are what the world demands. Much fruit glorifies the husbandman and is proof of discipleship. Nothing but leaves and branches in the church vine speaks of formalism and culture without the vital life and power. The words of the Master would be, "Cut it down. Why cumbereth it the ground?" E. W. C.

The Far-Away Look

THURSDAY. II Cor. 4 : 17. "*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*" This is the secret of a happy life. In these troublous times it solves the problems of history by enabling us to read between the lines. Otherwise our hearts would fail us, like that of the young man in Dothan who, seeing the city invested by a hostile army, exclaimed, "Master, we are lost! What shall we do?" And the prophet prayed, "O Lord, open his eyes that he may see!" Whereupon the novice cried, "Master, the mountains are full of the Lord's horses and chariots!"

It is for lack of the far-away look that we fail also to interpret providence in our personal lives. It was a rule among the epic poets that no incident should be brought into the narrative which did not contribute to the denouement. This was called the rule of the dramatic unities. A like rule is discernible in the divine watch-care. It is obvious, however, that one who reads only a page at a time sees life as a tangled skein. The man who in the midst of his vicissitudes perceives that time is only the preface of an endless serial, and that prosperity and adversity are warp and woof of a royal garment with which he is to be clothed forever, speaks no more of threads and thrums, but recognizing the dramatic unities, rejoices that "all things work together for good to them that love God."

One of the ancient poets tells of two doubters who agreed that whichever of them passed on was to return and enlighten the other. One night, while mourning the death of his comrade, the survivor heard above the wind the patter of a horse's hoofs and the words, "These things are true." The fable touches close on fact. "Here we know in part and see as in a glass darkly," but there we shall understand the relative importance of material and spiritual things. D. J. B.

The Danger of Delay

FRIDAY. Gen. 19 : 16. "W
lingered." Most people think
crastination as a little thing, and
do we even realize the awful da
delay. Putting off until tomorro
thing which has sometimes made
possible of achievement at all.
fearful thing to trifle with time
risk the loss of the golden opport
which life brings us every day.

First—Delay is dangerous to bu
success. Young men do not fail
because they do not have the op
nity to succeed, but rather becaus
lack the ability to seize with qu
cision the opportunity as it come
be forever late at business and
engagements is to show a certain
ference that reveals a weakness of
acter, which ultimately ends in f

Second—Delay is dangerous t
tional success. The nations which
ciate the value of time are alway
great nations of the world. The
and the Arabs place no value o
minute, while the Mexicans are a
talking about tomorrow. Napoleo
he beat the Austrians because the
not know the value of two minut
great number of other nations hav
their opportunity for the same re

Third—Delay is dangerous in
making of character. Manhood
womanhood are the great things
we must build in this life, and time
great deal to do with our present o
tunities. The way we spend our
here will decide where we will spen
eternity over there. As Emerson
"Today is a king in disguise." We sh
indeed treat every day as a royal
coming to us as from the presence of

Fourth—Delay is dangerous in
salvation of the soul. The salvati
the soul is sometimes the thing o
moment, but it should never be
until the last moment. To delay
is not only dangerous, but may
mean spiritual death. W. W.

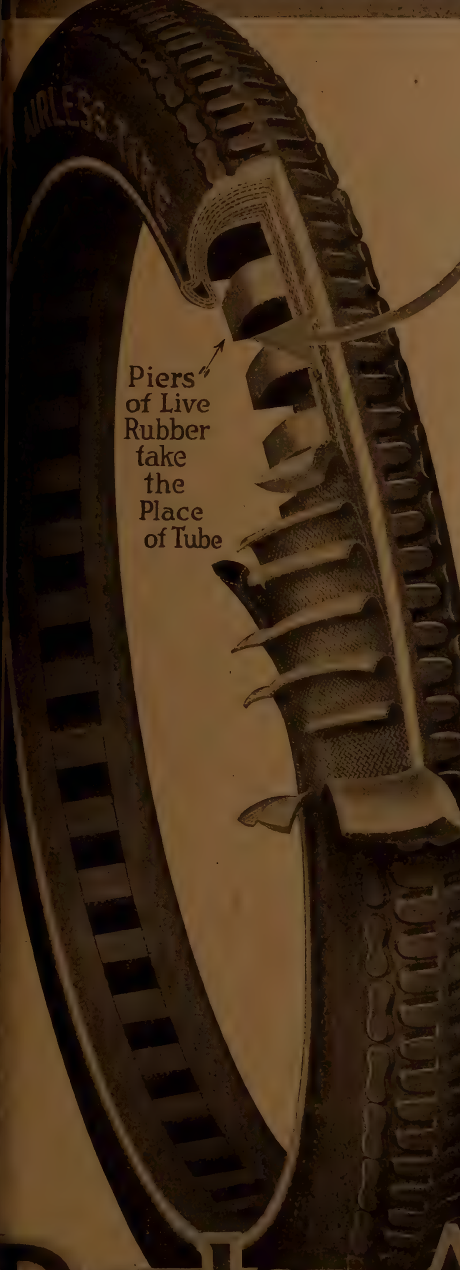
Justice and Mercy

SATURDAY. Num. 32 : 23. "*Be
your sin will find you out.*" M
novelists and liberal theologians lo
elucidate this text as an evidence
man pays the debt of his own sinful
as a criminal would suffer in prison.
directly they convey the idea that t
is no other way of freedom but pu
ment, no way of the Cross of Christ
cleansing blood, no purifying po
The ladder to the skies becomes a hu
climb altogether. There is no Sav
from the pitiless tyrant of sin. E
soul must himself pay the utter
farthing of his debt. "For whatso
a man soweth, that shall he also re
But this is only one side of Holy S
ture; only half the truth. There
brighter side, a Sun of Righteousne
ing above these clouds of darkness.
the dawn of pardon, peace and vic
Jesus paid our awful debt on Calva
he cried, "It is finished." Whoso
will may be free from the debt of
the prison doors are open, the ch
fall off, the soul is like a bird flying a
to realms of rest.

We remember that Joseph's bret
sowed the seeds of murder when t
cast him into the pit, but God's pr
dence turned that terrible act int
blessing for the family of Ja
through mercy, they reaped what t
did not sow. The evil they though
do, God turned into their own salva
from starvation.

God's higher laws of mercy and c
passion find a way of deliverance,
by breaking the law of penalty but
paying the debt himself. In nature th
is a law of disease, and a higher
of healing. Medicines are provided
renewal and restoration. So the
who has sowed his wild oats may h
a golden harvest of redemption if
becomes penitent and henceforth s
to the Spirit divine. E. W. C

No Punctures-No Blowouts
Easy Riding as a Pneumatic



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Our fiscal year has just ended. A new page of tire history has been written.

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Dayton Airless have seen service that would wreck ordinary tires:

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—over icy streets and frozen roads,
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CATCHING THE VILLAGE SINNE

By ALBERT SIDNEY GREGG

OLD Pete Hanks was the village blacksmith and the untamed Philistine of Hardinville. As a blacksmith he was a success, but as a saint he had many miles yet to travel. He was personally popular, except among the church folks, who had long ago surrendered him to certain damnation. Every time a new minister came to the village there was a little flutter of hope that perhaps he would save Pete from his evil ways, but the ministers in turn usually left him to his own devices after the first interview.

Then Arthur Livingstone came, and Hardinville was all agog with expectancy. The new minister was young and inexperienced. Hardinville was his first appointment. His predecessors had been elderly men, intolerant, set in their opinions, and quick to offend the blacksmith because of their lack of adaptability. Livingstone had been carefully informed as to the character of Old Pete and the desire of the church to capture him, and laid his plans accordingly.

He did not rush the job. He waited until he had held a few services, and won the good will of the community. Then one afternoon, when there was nobody else about Pete's shop, Livingstone made the long-expected first call.

As Livingstone approached, Old Pete paused, closed his thin lips, lowered his shaggy gray eyebrows over his steel-blue eyes, sniffed, and braced himself for the attack.

Livingstone, with a genial smile on his lips and a twinkle in his dark eyes, stepped up briskly and held out his hand.

'How do you do, Mr. Hanks? I am Arthur Livingstone, the new minister of the Hardinville church, and I have called to get acquainted."

Pete sniffed, moved from one foot to the other, scratched his stubbly chin, and surveyed Livingstone silently for a few seconds without offering to take the hand of the preacher.

"Hand's dirty. Can't shake," he replied shortly. "Besides, I am busy."

"Then I'll shake for you," responded Livingstone heartily, as he clasped his own hands together and shook them.

Old Pete turned uneasily to his bench, picked up a small bolt, fingered it a moment, glanced at Livingstone and blurted out:

"I reckon you've come round to see if you could save my soul from hell——"

"Just cut that out!" exclaimed Livingstone with a laugh. "We'll not bother about religion. Besides, I can't save anybody from hell. If a man wants to go to hell that's his business and not mine. I want you for a friend, if you don't mind."

Old Pete started in surprise. He forgot about his work and laid the bolt down on the bench.

"What kind of a minister be ye, anyway?" he asked slowly. "All that have been here before you always warned me about goin' to hell, and got out in a hurry. They seemed to be afeard if they acted like human folks they might get scorched. Now you are different. You tell me I can go to hell if I feel like it. And then you ask for my friendship. What does the friendship of an old geezer like me amount to for a young fellow like you?"

"It means a lot," responded Livingstone earnestly. "You have seen more of life than I have, and you can help me by just being my friend."

"If I am your friend will I have to jine yer church?"

"No. Just do as you please about that."

"Can I work on Sunday, and go huntin' and fishin', and kin I set in at a poker game onct in a while?"

"That's for you to decide."

Pete looked at Livingstone long and searchingly, and then spoke:

"Your offer is fair, and ye can count on me. Everybody knows that I am a man of my word."

"Let's shake on it, then."

Pete quickly wiped his hand on an old cloth, and grasped the outstretched hand of his young friend. They gripped in silence, and then Pete leaned back against his bench, arms folded, as if waiting for Livingstone to speak.

They talked for a long time. Livingstone told Pete all about his family, and what he hoped to do in the world, and Pete gave the young minister some choice inside information about the other sinners of the village. Among his rather advanced ideas Livingstone told Pete that he wanted to advertise his sermon subject with a bulletin at the postoffice, whereupon Pete exclaimed:

"Just the thing. When I was a youngster just startin' out I had a hankerin' to be a painter, but I had to make money quick, so I learned to shoe horses and mend wagons. All the same, I learned a bit about makin' plain signs, and once in a while I make them yet. Tell me what you want put on it, and I'll try my luck for you makin' a sign for the church."

And thus they formed their singular compact.

Pete was not satisfied with one bulletin. He made signs announcing the coming sermon subject on big cards in red, black, blue and yellow, and stuck them up at the interurban station, at the horse shed, and in the window of Martin's store.

Everybody of course knew what the preacher was going to talk about, and the people came in from miles around.

Although Pete did not attend any of the services himself, it pleased him to hear that his advertising was effective. By degrees he stopped Sunday work, gave up hunting and fishing on Sunday, got a front seat on the water wagon, and quit playing poker, all of which gratified the church people.

For a year Livingstone was steadily successful. Then he fell in love with Grace Hardin, only daughter of Judge Hardin, president of his board of trustees, and leading member of the church.

They met in a most unexpected way at Old Pete's shop.

Grace had been away attending school, and had never met Livingstone. She was about twenty, fair, with light hair, and dressed in white. Her immaculate costume was strangely out of place in the grimy blacksmith shop. As they chatted together Livingstone was deeply impressed with the perfect understanding that seemed to exist between the girl and Old Pete. He called her "Grace" like he was addressing a little girl, and she in turn called him Uncle Pete. Livingstone knew that Judge Hardin and Pete were bitter enemies, but he did not ask any questions. However, the village gossips gave him hints now and then, and he gathered that it was a long standing quarrel about a woman when they were young men. Livingstone and Grace became interested in each other at the very outset, and thereafter frequently met at the forge. It was a much more congenial place than the big gloomy home of Judge Hardin, although Livingstone called there at intervals to talk with the old judge. Grace's mother was dead. A housekeeper looked after the comforts of the judge, and Grace took care of herself.

Old Pete saw the ripening of love between the young people, smiled, nodded, and quietly helped matters along. He had a little room in the back of the shop where he painted the signs used to advertise the church services, and he contrived on numerous occasions to have Grace come in when Livingstone was there and give them her ideas. And the girl was not only willing, but became enthusiastic about the advertising campaign.

Judge Hardin, also, had noted the growth of affection between the minister and his daughter, but he did not entirely approve. When Livingstone hesitatingly spoke to the judge about the matter, the judge deliberately adjusted his gold-mounted eye-glasses, looked the young man over critically for a moment, and then declared himself:

"In most ways you are all right, and would make a good husband for Grace," he said with judicial deliberation, "but there is one important question I want you to answer. How do you expect to support a wife? You certainly can't do it on the salary you are getting here?"

"We have talked that all over," responded Livingstone eagerly, "and we expect to wait. In a year or two I'll be promoted, possibly to a city church, where I will receive a much larger salary. Then we can afford to get married."

"Your plan is all right," resumed the judge, "but you are heading wrong to realize it. Let me be perfectly frank. You are a promising young man, but there are some things you must learn in order to win promotion. You must acquire poise and dignity. You are too open and democratic in your relations with people. You are making yourself too common."

Livingstone's face flushed as he exclaimed:

"That's the way I am building up my church here. It seems to me the right way. My people have warm hearts, and the poise and reserve you advocate would drive them away."

"Yes, but what have you got? Very few of the really influential men of the community. If you expect to handle a city church, you must know how to enlist the men who have money. Get the men with money and the rest will be easy. Men of affairs want dignity and poise in the minister. Furthermore, by a change of manner you will attract more of the common people. It is a mistake to think you can win common folks by being common just like them. The common people want a minister that they can look up to—a man who lives apart from their common lives."

Livingstone resented the way Judge Hardin had put it, but he was forced to admit that there was some truth in what the older man had said.

After thinking the matter over he decided to attend a gathering of ministers near Boston, who met there for study and conference. There he came into contact with carefully nurtured dignity, poise and reserve on every hand. Occasionally his native democracy of feeling would cause him to forget his surroundings, but one horrified stare from his associates would bring him to his senses with a jolt.

While he did not acquire the degree of "poise" that a city church demanded, he managed to get just enough to spoil him for Hardinville. It manifested itself in the absence of his sunny smile, in his da ate way of walking, and in his very precise ciation.

The change in his manner was detected inst by his friends in Hardinville, and they looke sorrowfully and shook their heads.

He told Grace all about it, and she very vigor opposed his plan.

"You are making a fool of yourself," she excla hotly. "You are not acting natural, and no man succeed by imitating some other man."

But Livingstone did not heed.

Soon after his return he came face to face Ole Pete on the street. In the manner of their friendship Pete began:

"You are a fine one not to come around and an old friend after bein' away for six weeks. Wh the matter——"

"There is nothing the matter, Mr. Hanks. It very fine day, isn't it?"

Old Pete glared. Then his eyes flashed with

"So that's what hit ye," he exclaimed with bi scorn. "Got an attack of dignity, eh? Don't k yer old friends? Let me tell y', young man, pride ambition will send a man to hell quicker than hu and fishin' on Sunday, and don't y' fergit it. could have saved me from hell, but I don't bel anybody could save you now. Good-by until meet again—down below."

Turning on his heel the old blacksmith strode aw

On the next Sunday Pete worked in the forenc hunted and fished in the afternoon, played poke the evening, drank a lot of whisky between tim and had an all-round fight before bedtime.

A few days later the minister received a mess from the blacksmith.

"Come and see me. I'm sick," it read.

As rapidly as his poise would permit him Livi stone responded to the call. He found Pete hudd up in a rocking-chair, his face white and drawn, his eyes burning with a strange light.

"Good evening, Mr. Hanks. Are you ill?" as the minister, carefully modulating his tone a studiously maintaining his poise.

"Rot!" retorted Pete savagely.

"Oh, ah——"

"Sit down and don't move until I get thro with you."

"Ah, yes——"

"Yes, I am sick—sick at heart. The only thi that will do me any good is to give you a good roa ing. There now, don't squirm. You deserve a tannin and as sure as my name is Pete Hanks I am goi to give it to you, if I have to sit on y' while I ma y' listen. Now hear me—I've seen too much not know when pride and ambition are about to ru a pretty good fellow. You have made a plumb ass yerself, but it ain't too late now to back track. Wh y' came here y' were green enough fer the cows eat. Y' asked fer my friendship and I give it to Now y' go daown t' Boston to attend some fool co ference, and come back with an addled head. It enough to make anybody sick—your fool ambition——"

Pete paused for breath.

"Have you had a doctor yet?" asked Livingston trying to turn the conversation.

"No, and if you'll come to yer senses I'll not ne one, either."

"What shall I do?"

"Be natural, and stop bein' a fool——"

Livingstone sat looking at Old Pete's face. The eyes met. In that glance Livingstone read the hea of his companion. Old Pete was hungry for the former relationship of friendship and sympath Livingstone's eyes fell, his face flushed and in th flush his poise failed him. He buried his face in h hands and sat for some moments in deep though When he raised his eyes again they shone with th old-time joy and frankness, and an expression unutterable contentment lighted the countenance Old Pete.

Old Pete held out his hand, and Livingstone claspe it, as he exclaimed a little unsteadily:

"Pete, I've been a fool. I am unworthy of you friendship. Will you forgive me?"

"Sure I will. I know how it feels myself. Now just forget it."

"I must make a clean breast of it," continued th young minister impetuously. "You know Grac Hardin and I are interested in each other——"

"Yes, of course. Everybody knows it—go on."

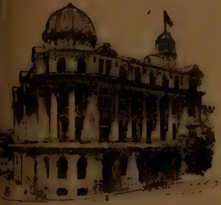
"And I—we want to get married—but the salary here is not large enough—and I have been trying t fit myself for a larger church, where I could get mor money—and I thought it would help me to acquir what the big preachers call poise——"

"And a fine monkey you have made of yoursel trying to be somebody else. Grace is badly cut up over your conduct. She's been in several times to se me, so I jest fixed up this little scheme to get y' h here and roast the foolishness out of y'."

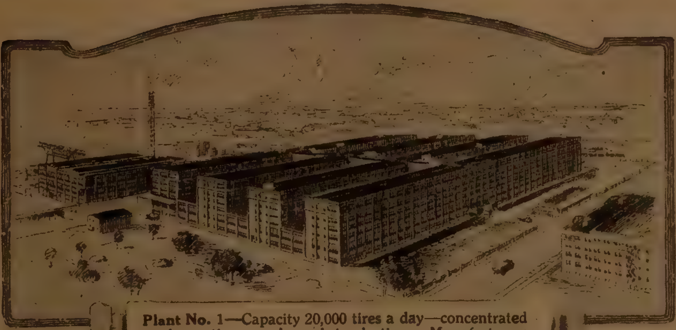
"Then you are not really sick?"

Continued on page 955

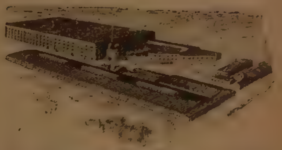
Why Firestone is Giving Extra Value in Tires



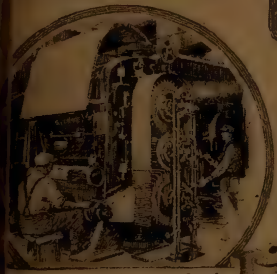
Firestone Singapore Headquarters saves car owners $1,000,000 a year getting first choice of rubber at low cost and shipping direct.



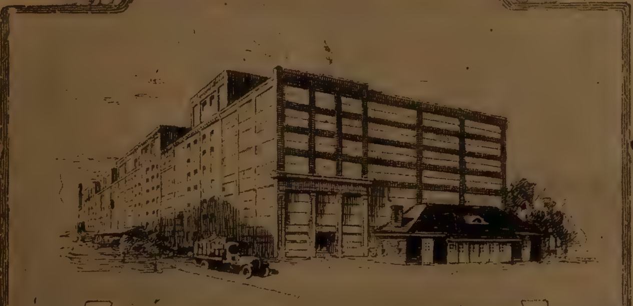
Plant No. 1—Capacity 20,000 tires a day—concentrated on large tires, cords and truck tires. Manufacturers study it, technical colleges use it, as an example of efficiency in manufacture and organization.



The Firestone Rim Plant—Devoted exclusively to Firestone Rims. Vast as is its present capacity it is inadequate to supply the demand for Firestone Rims.

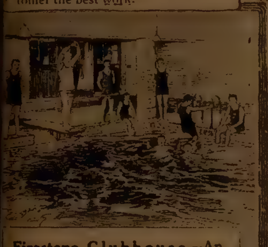


Firestone Workers are Stockholders—90% of them—with a financial interest in giving every customer the best work.



Plant No. 2—Devoted exclusively to 3½-inch tires—capacity 16,000 a day. This new plant with Plant No. 1 gives Firestone largest tire capacity in America. Builds the most nearly perfect 3½-inch tire constructed and saves from 10% to 30% on every factory operation.

Firestone Park—A beautiful home community. Firestone men put more into their work because they get more out of it.



Firestone Clubhouse—Another step in the Firestone building of an organization that can do things better than others. Firestone advantages attract and hold best men.

Firestone Park Bank—Firestone makes saving easy and alluring. And Firestone has established a Free Insurance Fund. Men with assured futures work better. You benefit in extra mileage.

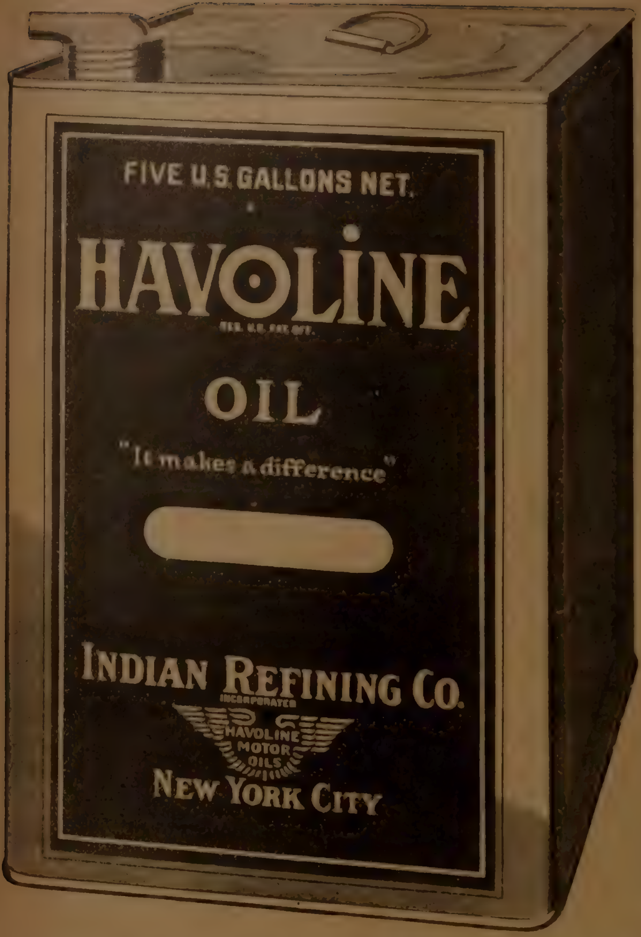
Branch Houses in 63 leading cities serving 42,000 Firestone dealers—wide distribution economically handled, is another reason for extra value in Firestone tires.

Fabric Mill—To insure the best without having to add a premium to price of tires and to get uniform quality and supply, Firestone invested in this mill. You benefit in long mileage tires at low price.

This is the

Firestone

year



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INDIAN REFINING COMPANY
Incorporated
NEW YORK
Producers and Refiners of Petroleum

Romance in Home Life

By Mrs. CHARLES M. SHELDON

A FRIEND said to me not long ago, "My husband and I have agreed to make the last years of our life together the best of all." Her face was illuminated as she spoke, and I thought how beautiful it would be if more husbands and wives would agree to do this. Perhaps many do find their greatest happiness together after the toil and stress of life is not so great. We know it should be so, if their love has grown with the years; but we all know husbands and wives who have grown apart, with the romance of life all gone, all the little courtesies left behind in the years that have gone, trudging along together in a careless, indifferent way, with the stamp of it all on their faces.

Probably no one could tell just when the romance walked away or whose fault it was. Years of care and self-denial in getting the home and caring for the children, disappointments, shattered ideals, careless habits and a host of other things test one's love and promises; married life certainly gives us a chance to show the kind of stuff we are made of.

Some wives make the care of home and children their greatest concern, lavishing on them all their strengt affection, forgetting poor Daddy sire for comradeship. A man lov children, but if he is a real ma that a wife should prize, he something more than a housekeep nurse for his children. More tha woman has asked how she can me demands made upon her and b ideal companion. Well, I think the biggest and most wonderful lege and task in the world to be wife and mother and make success as both, for you not only yourself to keep fit but your hu to teach unselfishness and your ch thoughtfulness.

Oh, how I admire the man wh to it that when, "mother" spea children are to respond to her r quickly; mother is not to be kept ing, there is no doubt in the mi those children as to whether m and dad agree about things.

It is natural for a woman to lov admire her champion. She feel strength and leans upon it as he her over the hard places, making i sible for her to keep her sweetnes graciousness and charm and so hol affection to the end.

Play We Call Dangerous

By SARAH J. WILSON

SEVERAL days ago I was helping some children build a bonfire in a back yard. As we poked the fire the pieces of charred paper flew up in the air, rising higher and higher. The children watched them with a great deal of interest, calling them "birds," "airplanes," and so on. Finally one boy asked, "What makes them go up?" "Because hot air always goes up," I answered, "and it carries the paper with it." These simple facts satisfied him for the time being. Further experience with the same material will bring forth more "whys," and more important facts will be learned and remembered, because they come out of actual experiences.

There are a number of activities that are especially attractive to every boy and girl, but which are also a special source of anxiety to every mother. They are those classed as "dangerous": tree-climbing, swimming, making bonfires and playing with hammer and nails, knives, saws and firearms. I believe this list includes practically all the occupations that are most dear to the hearts of children, particularly boys. And yet, if they have a chance to indulge in them at all it is usually against the wish or perhaps the direct orders of their parents.

Now stop a moment and consider the unquestionable values that lie in all these plays. Physical strength and self-reliance come through swimming and tree-climbing; industrial skill and ability to think and carry out one's ideas are developed by the use of hammers, saws and like tools; and physical and chemical facts are only a small part of the value to be derived from bonfire and firearms.

Of course, we can not overlook the fact that such plays are dangerous. How are we going to meet the children's natural demand for them and at the same time eliminate the danger? In absolutely prohibiting all experiment with "dangerous" playthings the children generally take advantage of some opportunity to evade us and follow their own irresistible inclinations. Even if serious accidents from lack of adult supervision do not happen, it will be granted that the moral results of such evasion of "the law" are undesirable.

I believe a much better way of dealing with the situation is to cooperate with the children in the gratification of their very natural desire to touch and work with things, and to help them carry out their plans. If the parent, teacher, or adult playmate once really gets the children's viewpoint it will make a great difference and wi much to solve this difficult pro Enter into the children's play, an stead of constraint and fear bring new enthusiasm and interest th the greater knowledge you posse facts and conditions. In this way will guard against accidents at the set by being present to show the dren "how," and to explain danger remind them once in a while about careful. Thus you will unconsci avoid the mistake of making the dren feel that they are watched, t ment very galling to any one w learning self-dependence.

One great value of this attitu that you gain your child's confi and can count on his attention obedience with regard to certai strictions which you may feel shou imposed, such as not to light a or build a fire unless he asks you Best of all, the children soon lea be as careful as the most particular could wish. Did you ever watch a climb a tree who has acquired skill self-reliance through such helpful t ing? He knows well enough tha must hold tight, avoid dead limbs be careful where he puts his feet.

Will you not feel more confident procedure of this kind that the chil will be able to meet and conquer difficulties and experiences and you trust in your sympathetic interes make them want to come to you in of need and in the ideals you const hold before them to strengthen guard them from harm? Your re will come in the self-reliance, n strength, and increased knowledg your children, in their keen intere the things in the world about them, in their real confidence in you.

The Boy's Job Gone

Electricity does a better job of turn
than he can do

he World News of the Week

Continued from page 944

ries to the treaty, this would restore C a control of railways, mines and cables, as the sovereignty which Japan has ed to restore. The fate of the treaty ld to depend upon the action of the on this amendment.

DOMESTIC

H e Bank Deposits. Some indication of ntry's prosperity may be found in the on national bank conditions made by ntroller of the Currency, which shows 000 more on deposit than ever before. emendous sum of $16,000,000,000 is on with the national banks alone.

O ion on Franco-American Treaty. -committee of the Senate Judiciary ittee asked to for- an opinion on posed defensive e between France e United States benefit of France the treaty to be utional.

N More Daylight- . Daylight-sav- mes to an end last Sunday in er as a result of tion of the Senate he House in re- g the law over resident's veto vetoed by Mr. n in the interest eater industrial cy, the rural entatives muster- ugh votes to pass peal 223 to 101 in ouse, and 57 to 19 Senate.

st Division on ay. First to go seas and last to home the famous Division of Ameri- egulars is on its ack to New York the Rhine. The Department has ed to honor the with a welcome n New York and in ington, probably g the second or week in September. The division will le in both cities and be reviewed by the prominent officials of the Federal Govern- and the states. About 8,000 men now ft as a permanent force on the Rhine.

ne-Growers Lose Case. United States Augustus H. Hand, in deciding an cation by the California wine-growers to nt the enforcement of the war-time bition law, has decided it is for Congress not the courts to say how long the war gency exists. The measure is constitu- l, in Judge Hand's opinion.

w Miner's Demands. The United Mine kers of America have formulated their nds to be presented to the operators next . They will ask for a closed shop, six- workday, and an increase in wages of t sixty per cent.

lmer Nomination Confirmed. After months' determined fight in the Senate nst the confirmation of A. Mitchell Palmer ttorney General, the nomination has been oved without an opposition vote. The was made against him because of dis- faction on the part of some Senators with administration of the Alien Property odian's office.

hy Shoes Are Expensive. A Boston d jury investigating the shoe industry that some of the Massachussetts shoe- ers earn as much as $120 a week. On the r hand, evidence was presented to show shoes which cost the manufacturer $5.30 ir sold in a store a few blocks away for roximately $12.

ast Zouave Gone. Rev. Dr. Joseph H. dley, last survivor of the famous Duryea aves of the Civil War, died in Brooklyn ugust 19, aged 81. Several days before his h he wrote his own obituary.

he Pope's Choir Visits Us. Four members he famous Sistine Chapel Choir at Rome all iers, arrived in New York August 19 to e a concert tour of the United States.

earl Harbor Drydock Opened. Secre- of the Navy Daniels, during his trip of ection to Hawaii, dedicated the Pearl bor drydock, one of the greatest works of kind in the world. The dock has been ding since 1910 and represents an invest- nt of more than $5,000,000. It is 1,100 feet long—large enough to accommodate the largest vessel afloat.

Rev. John Kelman, D.D.

Rev. Dr. John Kelman has accepted a call to the Fifth Ave. Presbyterian Church, New York, to fill the vacancy caused by Dr. Jowett's going to London. Dr. Kelman comes from St. George's United Free Church in Edinburgh, where he has been pastor for 12 years

The Costa Rican Muddle. President Juan B. Quiros, of Costa Rica, who succeeded Federico Tinoco when that dictator fled the country the middle of August, has been informed by the American States Department that he will not be recognized, nor will any government be recognized that operates under the Tinoco constitution. The administration in Washington is supporting the claims of ex-President Gonzales, who was driven into exile by Tinoco.

Dr. Muck Deported. Dr. Karl Muck, formerly conductor of the Boston Symphony Orchestra, has been brought from an alien enemy internment camp and deported. He left New York with his wife aboard a steamship bound for Copenhagen. Dr. Muck fought internment and deportation on the ground that he is a citizen of Switzerland, and in this he was supported by the Swiss legation. Department of Justice agents, however, held him to be guilty of activities which aided Germany during the war.

FOREIGN

Harvest in Bohemia. Dispatches of August 19 from Vienna reported harvests in Czechoslovakia sufficient to supply the needs of that republic, while Poland was harvesting enough foodstuffs to relieve immediate distress. Because of the large area in Poland too recently recovered from the Bolsheviki for orderly cultivation, Poland will still need some outside help. The great need of both countries is raw materials for manufacture.

Second on the Sea. The Navy Year Book, issued for the first time since 1917, shows America's Navy second in power only to that of Great Britain. The total of American combatant and non-combatant ships is 778, with a tonnage of 1,795,481. Ships under construction will increase the total strength of the Navy to 1,405 vessels of all classes, with a tonnage of 3,042,975. Great Britain now has 702 fighting ships, and is building 210. The United States has 244 and is building 350.

Temperance Agitation in England. Reports circulated in England that the Anti-Saloon League of the United States would undertake to organize the British Isles has caused much comment in the London newspapers. The presence there of William E. Johnson, an Anti-Saloon League organizer, seemed to lend color to the rumors. Mr. Johnson, however, has issued a statement in which he says the American organization will take no part in English affairs.

German-Polish War Again. Smoldering resentment by Germans against the Poles in Silesia, held in check for several months by the activities of the Peace Conference, has burst forth in a new conflict along the southeastern frontier. The Polish population drove the Germans from two villages on the German side of the line of demarcation, and the result was a speedy concentration in the district of both Polish and German troops with all the equipment of an army in the field. Hostilities are in progress.

Long-Delayed Peace. Officials of the Peace Conference see little hope of completing the details of the three treaties still to be signed before November. Austria, Hungary, Bulgaria and Turkey are still to sign, and only the Austrian treaty has been completed.

Prince Renounces Right to Throne. Crown Prince Charles of Rumania has renounced his rights to the throne because the king and the government refuse to recognize his marriage, in 1918, to the daughter of an army officer.

British Attack Kronstadt. A small British fleet, on August 18, attacked a Bolshevist fleet near Kronstadt, sank a battleship and a cruiser, and badly damaged another cruiser, and then bombarded the city. The British lost three small motor craft. The engagement was a part of a general movement on the part of British, Finns and Esthonians against Petrograd.

Remove the Film

From Your Teeth—
Then Look at Them

All Statements Approved by High Dental Authorities

Let Your Own Eyes Tell

THIS is to urge a free ten-day test of a tooth paste which combats the film. See the results and then decide if filmless teeth will pay.

That slimy film which you feel with your tongue is the cause of most tooth troubles. The tooth brush alone doesn't end it. The ordinary tooth paste does not dissolve it.

It clings to the teeth, gets into crevices and stays. That is why teeth brushed twice daily still discolor and decay.

That film is what discolors—not the teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So, despite the tooth brush, all these troubles have been constantly increasing.

Dental science has found a way to combat that film. The way is now embodied in a dentifrice called Pepsodent. It does what nothing else has done. That is the tooth paste we ask you to try—use a ten-day tube at our cost and see the results for yourself.

You Do Not End the Film

Your present methods remove food debris, but they do not end the film. So teeth discolor and tartar forms. Wherever the film is, decay may follow.

The use of Pepsodent applies pepsin to the film. The film is albuminous and pepsin is the digestant of albumin. The object is to dissolve the film, then to constantly combat it.

Pepsin long seemed impossible. It must be activated, and the usual agent is an acid harmful to the teeth. But dental science has now discovered a harmless activating method. And that has made the constant use of active pepsin possible.

Clinical tests under able authorities have proved the results beyond question. Leading dentists all over America now urge the use of Pepsodent. It is keeping millions of teeth white, safe and clean.

Now we ask you to prove it.

Pepsodent PAT. OFF. REG. U.S.

THE NEW-DAY DENTIFRICE

A Scientific Product—Sold by Druggists Everywhere

Send This Coupon for a 10-Day Tube

Note how clean the teeth feel after using. Mark the absence of the slimy film. See how teeth whiten—how they glisten—as the fixed film disappears.

Do this and then decide between the old ways and the new. Cut out the coupon now.

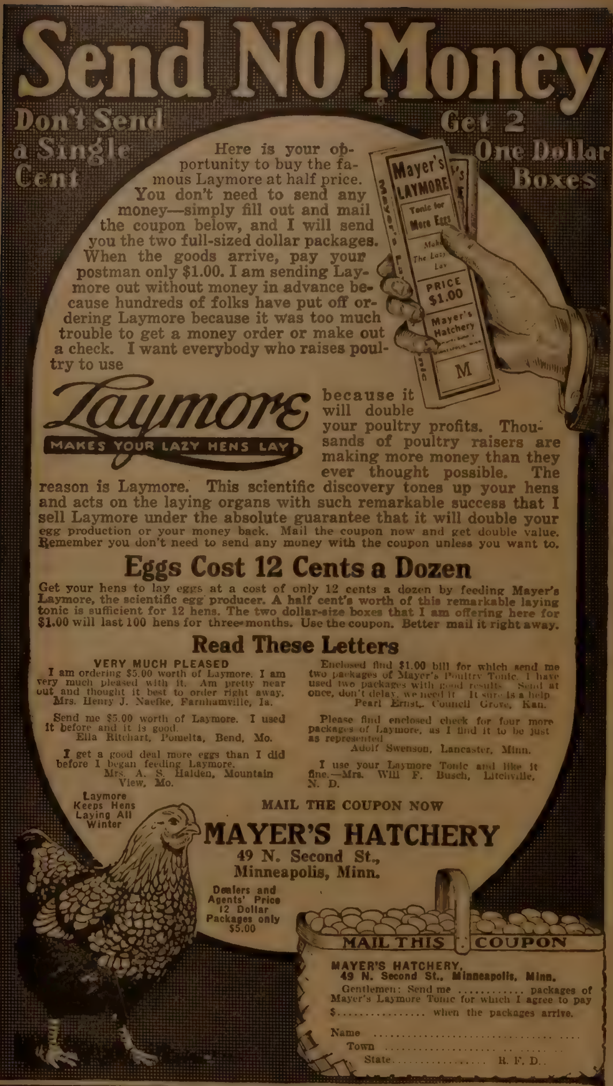
Ten-Day Tube Free

THE PEPSODENT CO., Dept. 703,
1104 S. Wabash Ave., Chicago, Ill.

Mail 10-Day Tube of Pepsodent to

Name ....

Address ....


Send NO Money

Don't Send a Single Cent

Get 2 One Dollar Boxes

Here is your opportunity to buy the famous Laymore at half price. You don't need to send any money—simply fill out and mail the coupon below, and I will send you the two full-sized dollar packages. When the goods arrive, pay your postman only $1.00. I am sending Laymore out without money in advance because hundreds of folks have put off ordering Laymore because it was too much trouble to get a money order or make out a check. I want everybody who raises poultry to use

Laymore

MAKES YOUR LAZY HENS LAY

because it will double your poultry profits. Thousands of poultry raisers are making more money than they ever thought possible. The reason is Laymore. This scientific discovery tones up your hens and acts on the laying organs with such remarkable success that I sell Laymore under the absolute guarantee that it will double your egg production or your money back. Mail the coupon now and get double value. Remember you don't need to send any money with the coupon unless you want to.

Eggs Cost 12 Cents a Dozen

Get your hens to lay eggs at a cost of only 12 cents a dozen by feeding Mayer's Laymore, the scientific egg producer. A half cent's worth of this remarkable laying tonic is sufficient for 12 hens. The two dollar-size boxes that I am offering here for $1.00 will last 100 hens for three months. Use the coupon. Better mail it right away.

Read These Letters

VERY MUCH PLEASED
I am ordering $5.00 worth of Laymore. I am very much pleased with it. Am pretty near out and thought it best to order right away.
Mrs. Henry J. Naefke, Farnhamville, Ia.

Send me $5.00 worth of Laymore. I used it before and it is good.
Ella Ritchart, Pomelta, Bend, Mo.

I get a good deal more eggs than I did before I began feeding Laymore.
Mrs. A. S. Halden, Mountain View, Mo.

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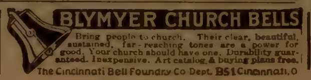
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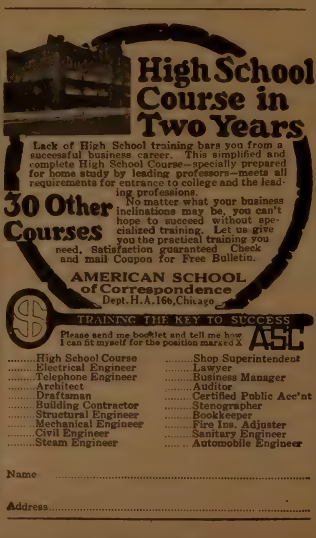
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The Future Life

International Sunday School Lesson for September 14. Matt. 25:31-46; John 14:2, 3; II Cor. 5:10; I Peter 1:3-5

By Rev. George D. Allison, Ph.D.

THROUGHOUT all the ages the question of immortality has come with perennial challenge, affecting every thoughtful mind. Far back in the days of Job it was asked, "If a man die, shall he live again?" During the great war, with its death-lists of millions, the problem became acute once more, and a new interest in the subject has sprung up, with new books by able thinkers. We had best follow the teachings of Jesus, who brought life and immortality to light, as he did the existence and love of the Father. In revealing the wondrous love of God, he also revealed the great truth that God cared for his children too much to see them perish. He knew the character of God the Father. Thus in answering the Sadducees (Mark 12 : 18) Jesus spoke with authority when he told them that God is the God of the living, and the fact that he is the God of Abraham and Isaac and Jacob means that they are still living. This is high ground. The very nature of God as Father means that we shall not die! To parenthood every child is sacred.

Jesus cared more to demonstrate by his own life and personality than to chop logic on so mighty an issue. He so lived and so died that men have felt with St. Peter, "It was impossible for death to hold him." We are sure of the message, "Jesus lives!" And he himself always linked our fate with his own, saying, "Because I live, ye shall live also." Paul rightly catches up the Master's thought and links the disciple's destiny with his Lord's. Christ is the "first-fruits of them that sleep." Every loyal follower of his has the full assurance that the Master's great prayer will be answered, where he said, "Father, I will that they also whom thou hast given me, be with me where I am." Those who are followers of Jesus and keepers of his commandments find his revelations of the future growing firmer within their souls. Those who are most Christ-like leave the same impression, that the quality of immortality lies within them—the gift of God, which is eternal life.

Paul did not end his career on the headsman's block, but received the "prize of the high calling of God in Christ," toward which he yearned. Conscience dictates a Higher Court of Appeals than earth's supremest tribunal. Man's moral nature demands a future judgment where wrongs shall be redressed and justice done. There are millions oppressed and outraged here below—God's children, who never had their chance. Surely there is a future of opportunity for them. Evil, too, is not always punished in this life. Always in Christian thought there has arisen the thought of a solemn assize in the future. Christ pictures such a scene in his allegory of the sheep and the goats. The good and the bad are not merged in a common oblivion; there needs must be another realm where the fruits of life are harvested, whether bitter or sweet.

In the light of our faith death loses its sharpest terrors, though not its human sadness nor its pain. Our soldiers in the war taught us to look at death without fear. "Gone west" was the boyish way of softening the shock of parting, and introducing something of the thought of a destination and a pioneering venture into another world. Tennyson, in his "Sunset and Evening Star," pictures the passing as that of a ship across a dangerous reef, on a new voyage with the great Pilot at the helm. Hugo said that his body was decaying like an aged tree, but his soul was putting forth green branches. These men had caught the vision of the future life and they teach us to learn to look Death in the face unafraid. For it is certain that every one of us must meet him soon or late. It makes a difference then whether one has come to know Jesus well or not. His best friends and most loyal servants are serenest as the hour strikes.

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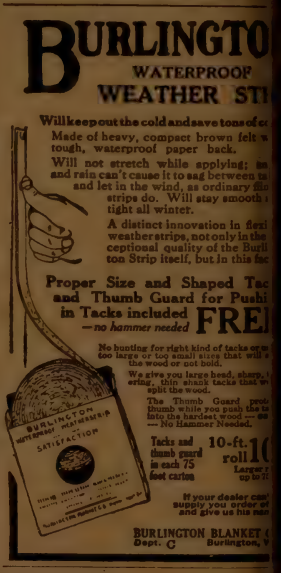
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Catching the Village Sinner

Continued from page 950

ever felt better in my life." With words Old Pete got out of his big g-chair and danced back and forth the room.

ngstone's hearty laugh quickly died a pensive mood. "Pete," he said rly, "you know I have been praying u—but oh, how I wish you could pray ! My sin is greater than yours."

e came and put both his hands ivingstone's shoulders, his honest flooding love down into the up- d pleading ones of the pastor. "I aying for you," he said. "I have d to pray. I have accepted God e has made a new man of me. praying for you, and I know in eart that this prayer is answered

blacksmith's brawny arm slipped d the pastor and raised him to his "You and Grace are goin' to git ed and stay right here in Hardin- ' he said. "As for your living, me to see to that. Grace has a money of her own, too, and I between us we can set you two up siness and keep y' goin'——"

don't understand—" exclaimed gstone, bewildered.

f course y' don't understand, but ss it's time to tell y' all about it. engaged to Grace's mother, but ad a quarrel, and she married Hardin. They did not get along well together. Mrs. Hardin had money of her own, and when came she fixed it so Grace would of it, and named me as trustee. made Hardin angry, and we have enemies ever since. As the girl up she came to call me uncle, and watched out fer her all the time. nother died when Grace was about nd since then I have looked after more than her own father, and or the looks of it she has stayed me. Her property has grown, and e saved some myself, and all I will go to her. When she took to you I fell in, and have been layin' plans all along to have the money ready when you needed it. She is a fine sensible girl, and I tell y', boy, she thinks a lot of y'."

"That's very nice," replied Livingstone, "but that does not settle the salary question. I don't want my wife to support me."

"Oh, that's all fixed," replied Pete with a chuckle. "I'll jine yer church, elect myself a member of the finance committee, and make that bunch of tightwads raise yer pay. How does that strike ye'?"

Livingstone stared at Pete, whose face now glowed with the new light of spiritual regeneration.

"What about—fishing, and hunting on Sundays, drinking, and all that?"

"You once said that such things were my own affair, and I have decided to quit. I am going to be a Christian. I guess nobody can object to that."

They sat for a long time and talked over plans for the future.

Then Pete got out his colored chalks to prepare the announcements for the following Sundays.

"What is your subject going to be?" asked Pete.

Livingstone paused a moment.

"Better advertise "The Prodigal's Return." I was going to preach on something else, but I think the new topic will be more appropriate."

"It ought to be "How Two Prodigals Came Back," commented Pete, "but we will let it go your way."

Many of the people were glad to see the familiar bulletins again, and all rallied to fill the church on the following Sunday. They all gave Pete a royal greeting for turning from his old ways, but very few knew how the minister in the pulpit had wandered away and been brought back. Grace Hardin knew, and her eyes were misty with tears as she listened to the sermon, which had a double meaning to at least three people that day.

Going Fishing with a Shovel

HEN Henry went with his mother and father to live in far-away Africa, he found a that was very different from the where he had formerly lived, and nuch interested in all the strange flowers, animals and people. But ost interesting occurrence of all was Mr. Adams, one of the men who d with Harry's father, came to ne day and asked if he would like fishing.

h, yes; but I haven't got any or line."

e won't need one this time," the said, laughingly. "We'll just take along." And he waved his hand d a shovel and a basket that were e ground a few feet away.

oing fishing with a shovel?" exclaimed, and he laughed, think- at it must be a joke.

wever, it did not seem to be a joke, esently they drove off through the s and fields, until after a time they to a narrow and shallow river. winter and spring seasons this is broad and very deep, the waters ng swiftly down from the moun- ; but in the long, hot summer, in Africa takes place while the e in the United States are having r, the river dries up so that there y a stream left, not enough water boat to float on, hardly enough for to swim in. And the earth along anks is baked so hard that it is st like cement. Only near the water here any soft mud.

. Adams hitched the horse and they d out along the hard mud until reached the more moist earth e edge of the stream. Mr. Adams d about on the ground for several ds.

ere's a spot where we will find a Mr. Adams said presently, and rted to dig. He turned over sev- hovelfuls of mud, then out wiggled a fish that looked like an eel. It was about ten inches long, and colored a bright yellow.

"It's a real fish, and not a snake?" Henry asked.

"It's a real fish—one of the many strange things that live in Africa. It is called the lungfish, and it is different from all the rest of the fishes, for it has lungs like a human being, instead of gills, and can live without water. In the winter, when there is plenty of water in the river, these lungfishes swim about just as any other fish, the only difference being that they do sometimes rise to the top of the water and take a few breaths. They like fresh air, and they do not live in very deep water.

"In the summer time the water gets so shallow that even a lungfish cannot live, so these strange fishes dig their way into the mud, curl themselves up in a circle, and live in the mud and air until the summer is over and the waters begin to rise. There are always holes in mud, and that is how they get air."

"How wonderful!" Henry exclaimed. "The lungfishes are just like the squirrels and bears at home in the United States; they go to sleep for part of the year, only the bears and squirrels sleep in the winter, and the fish in summer."

"Exactly," Mr. Adams told him. "And now we'll do something that the natives always do. We'll dig up some cakes of mud with the fish inside, carry them home that way, and then when we are ready for a fish dinner we will break open the cake of mud, and the fish will be nice and fresh—ready to be cooked for dinner."

As they dug in the mud for the fishes, Mr. Adams told Henry that lungfish lived in South America and Australia, as well as Africa. The fish in Australia grow to be five or six pounds in weight, and make splendid eating.

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Here we analyze all beans.

Here all water used is freed from minerals. They make the bean skins tough.

Here we use modern steam ovens. Beans are baked for hours there without crisping, without bursting.

And here beans are baked with a remarkable sauce. Our scientific cooks tested 856 recipes to attain that tang and zest.

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A Gipsy Soldier-Evangelist

BEFORE the war, Captain Gipsy Pat Smith, of the Tyneside Scottish, was a well-known evangelist in Great Britain and had conducted many notable Gospel campaigns there. When war was declared, his baggage was on the steamer and he was prepared for a nine months' evangelistic tour of the United States. Changing his plans, he joined the British army as a private, enlisting in the famous Lord Lovat's Scouts. He soon was made a sergeant and sent on recruiting service. After helping to raise the Tyneside Scottish Brigade of the Northumberland Fusiliers, he was commissioned as a Second Lieutenant in that brigade. He went to France in 1915, was in several minor engagements, and finally went "over the top" on the first of July, 1916, at the great battle of the Somme. He was wounded leading his men in attack, and lay from 8 A.M. till 11.30 P.M. outside the German lines, with a shattered left arm and thigh, both badly broken by machine-gun fire. In the darkness he started to crawl to the British trenches, only 700 yards off, but fainted several times and finally tumbled senseless into the trenches at 7.30 o'clock. That day 828 men in his battalion went "over the top" with 28 officers, and 714 men and 23 officers were killed outright.

Captain Gipsy Pat Smith

Captain Smith was nineteen months in hospital, undergoing nine operations. When he came out, he was offered his discharge, but decided to stay on till the war was finished. He was accepted and was on the firing line for the last seven months of the war. He was in France when the first Americans came over. His statement is very interesting concerning the Americans.

"The British and French had their backs to the wall," he said. "We had withstood the enemy's great attack and now we were down to our lowest ebb and there were no troops behind to carry on if we went under. I shall never forget that morning when the news came across the wire that two million American soldiers had arrived in France. The effect was marvelous! The men cheered up at once, as they knew there were now fresh troops to carry on the war, and that the turning-point had been reached. From that moment things The old morale and the old cheer came back, and from we started off confidently on attack."

Captain Smith was in the assaults of Roulaux, Armentière and the River Scheldt, and was lines when the armistice came. promoted to the captain for servic the field. Betwe different attac commanding office him permission back to the cam conduct services the men. Becau came out as a soldier, had been wounded, and teered again for he was a strong with the men in F He conducted hu of services and rare an audience of les a thousand men, every service num men made confess Christ as Saviour classes—British, Americans, Austr South Africans—would crowd int gatherings. Many heard the story of the love of Jesus for t time from the lips of the gipsy gelist.

Captain Smith has been release the British army and is now cond an evangelistic campaign in the politan Tabernacle, New York His meetings are very successf crowds growing nightly, and ma cisions being made.

The Captain was born in a gips He is of pure Romany stock, but a relative of Gipsy Smith, who is known in America. He comes strong recommendations from Si ertson Nicoll, editor of the Weekly; Kennedy McLean, edi the Life of Faith; Rev. Percy editor of the British Christian Rev. Dr. Drummond, moderator United Free Church of Scotland; Dr. Ogilvie, moderator of the Chu Scotland; and the Rev. Henry gomery, M.A., D.D., ex-mod Presbyterian Church of Ireland will sail on the 16th of August fo land, having been called to conduc missions in Liverpool, Sunde Motherwell, Scotland, Belfast and and expects to return to the States in February of next year.

A Great Soul-Winner Gone

MARY RAWLINGS BUTTS, who passed away at Nyack, N. Y., on April 4, was one of the brightest and most successful of women evangelists. She was a native of Kentucky and in early life turned to Christian work. She traveled much with her talented husband, Rev. Benjamin Franklin Butts. For many years she had charge of the summer children's work of the Evangelistic Committee of New York City. It was soon discovered that she had a message with wonderful power, not only for children, but for women and mixed congregations. In many campaigns she did the preaching, while Mr. Butts took charge of the music and aftermeetings.

During the summer work in New York City, Mrs. Butts had many thrilling experiences. One was in a tent for Italians, in a congested district. Two gangs of unusually rough lads had a fight in the tent and one lad was almost killed. Mrs. Butts and her helper were obliged to climb a high fence to reach a place of safety. Undaunted, she went back to the tent the next night kept up her work there until the the summer. To her credit be i that one of the gangs was reache the Gospel and went bodily int little Italian Sunday school as a Club.

The pastor of a nearby chur cently received a letter from an American soldier in France, wh been a member of this gang as In his letter he said: "I have bee the top seven times, and have ju ceived orders to go over for the time, and I do not expect to come but I remember the tent and the taught in the tent and am not af Mrs. Butts had led that boy to Jesus Christ as his personal Savi

Many touching tributes to her c ter have come from pastors in di States. In one of these the writer "She was a Christian if ever the one. Now she knows the whole of the thousands of lives she to here and made better."

hat and Whom to Believe

W may I know what God means vhen he refers to future events? can read the English transla- what God said, but how may I s meaning?

I what Mr. A. thinks God means en to Mr. B.'s explanation, and Mr. C. and D. But shall I he plain statement of what God take the thought as explained by —and which other?

times there may be as many t opinions by as many different there are letters in the alphabet, h seeming to prove his position. know they cannot all be correct, may be wrong. Now, how may I which one reflects the mind of

confusion of interpretation indifference in the minds of the de, and why not?

now some interpreters are wrong, time has proven them so. It writer's privilege some twenty- ears ago to listen to a recognized ty on unfulfilled prophecy. But wenty-three years have proven error, because the events which God had planned to take place these twenty-three years did not pass. So we are sure he did w the mind of God.

sting about to know what to do, n driven to this principle as given other, and we here quote the t: God means just what he says, does not mean just what he says, hat does he mean, and who knows means, and how may I know ws? When God does not mean says, it is so stated. That is, God uses imagery or parable or he so states.

it stand to reason that God, g the human mind, would say ng and mean another, and leave rail man to guess the meaning? ntelligent man would not be so on so vital a subject, as to write ng and mean another, and leave he reader to guess the meaning. "guess," because that must be many are doing, when they dif- widely and time has proven many

God says "Babylon," he must Babylon," or why did he say hy say "Babylon" and mean London or Chicago? And so y other name or statement.

some one says, "God does not 'Babylon,' because in my judg- does not make good sense, and the impossible, and I cannot tand it." But when did God he meaning of his Word depend 's judgment or ability to under- Even the inspired recorders of rd did not understand all they The entire plan of redemption shness to the wise and prudent, to babes.

taking another meaning than inly conveyed is no small source ructive criticism.

But another states: "We are to use our best judgment and good common sense in knowing the mind of God." But when twenty good men use their twenty best judgments and twenty good common senses and it results in twenty different opinions, it certainly would be just as good judgment and the use of as good common sense to take the plain statement of the Word, unless otherwise indicated in the context.

The 500 references in the Old Testament to Christ's first coming meant just what they said and were fulfilled literally. And the reason he came unto his own and his own received him not, was because they would not take it literally. They used destructive criticism. They added to or took from, or changed the meaning, and so missed him. Hence the consequent woe that has rested on them. And it is not at all unlikely that many will miss Christ in his second coming for the same reason.

If the 500 references in the Old Testament were literally fulfilled respecting his first appearing, why not believe *the 300* references in the Old Testament to his second appearing are also to be taken literally, and especially when in some cases both references occur in the same passage? Why apply one principle to the 500 and *not to the 300*. And if *the 300* in the Old Testament be taken literally, why change the principle when we come to the New Testament, where one out of every eighteen passages refers to Christ's second appearing?

I would rather appear before God and say: "I took you at your word and believed you meant just what you said," than to risk accepting any other meaning.

Nor should we be indifferent and say, "It matters not to me." It is just as important to believe and believe aright concerning Christ's second coming as it was important for the Jews to believe and believe aright in reference to his first coming, or for the virgins to believe correctly concerning the bridegroom's coming, or for Adam and Eve to have believed what God said about eating the forbidden fruit, or for Noah and the antediluvians to believe God's Word about the coming flood, or for Lot and the people of Sodom to take God at his word, or for the children of Israel to believe God and go in and possess the land.

Those who are indifferent, or who do not believe aright, or who do not take God at his word, are likely to be as the Jews who missed Christ, and the foolish virgins who were shut out, and our parents who were driven out, and the antediluvians who were drowned, and the people of Sodom who were destroyed, and Israel who wandered in the wilderness for forty years.

"As it was in the days of Noah—also as it was in the days of Lot—even thus shall it be in the day when the Son of Man is revealed. L. L. GRAY,

Pastor, U. P. Church.

Northfield, Ohio.

Salvation in Prisons

of the most important phases the work of the Salvation Army United States is that conducted men and women confined in the institutions. The work among eads like a bright and shining n remaking men and women into the scrapheap of humanity.

e you ever heard of the "Four ed Thousand"? They are men omen confined in the penal insti- . Their story dates back to when the first Prisoners' Rescue es were launched. In May of ear a Salvation officer stationed tford, Conn., was invited by the n of the Hartford jail to conduct s.

ly but surely the little group of nd women banded together to ght and comfort to the prisoners access to other prisons. The first Home was opened in Brooklyn ember, 1886. In 1891 the first prisoner was committed to the Salvation Army officer at Fostoria, Ohio. Since that time the Parole Boards in every state have come to rely upon the splendid work of the Salvation Army in aiding men released from prison. In 1895 the Labor Bureau of the Army was opened in Boston.

Commander Evangeline Booth sums up the psychology of the organization's prison work as follows:

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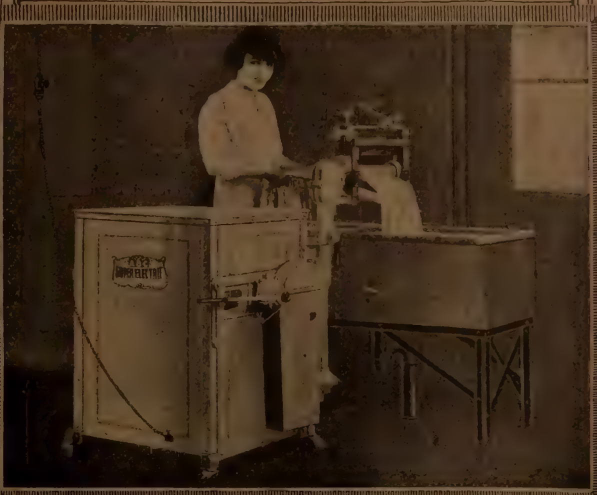

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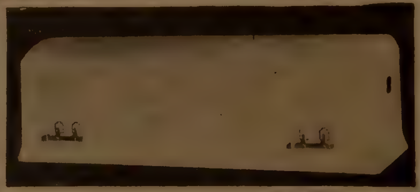

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A CROWN OF GLORY

By FRANK HADLEY

OVER the hilly and winding country roads, rain-soaked and wheel-rutted, a motley procession wended its halting and toilsome way. Leading the procession was a one-horse vehicle known locally as a "top buggy," which showed unmistakable signs of long and hard usage. The driver of the dispirited horse was evidently a farm boy at the awkward age, the only other occupant a man of middle life, whose clerical garb bespoke his calling. After this came the mud-spattered hearse, whose dingy glass sides revealed within the reason for the whole dreary procession—a plain black casket whose size indicated that some adult had passed to the beyond.

Following the hearse was a larger wagon, a "carryall," drawn by a bony farm team, and carrying six men, the "bearers," whose sad duty it was to place in its last resting-place the plain black casket in the hearse ahead. After the bearers came the carriages with the mourners, followed by a varied assortment of vehicles, some pretentious carriages drawn by sleek horses, evidences of prosperity; others farm wagons more or less dilapidated and drawn by dejected-looking animals, mute witnesses to the poverty of their owners. But rich or poor, prosperous or unprosperous, all were bound on the same sad but loving mission of respect to one who had been the sympathetic and helpful companion and friend of all.

Finally all arrived at the neglected and forlorn-looking spot called by courtesy a cemetery. One of the saddest and most deplorable sights in some parts of the country is the all too apparent evidence of forgetfulness and neglect shown by the appearance of some of the rural cemeteries. At the rickety gate the slow-moving procession was met by the sexton, who guided the leaders along the grass-grown drive to a neatly-kept plot which contrasted strikingly with the unkept ones all about. Between a long mound marked by a headstone inscribed "Father," and several shorter ones bearing the names of boys and girls, a mound of fresh earth marked a newly opened grave. Here the procession halted. The minister, with bowed head, book in hand, took his place at the head of the grave. The bearers tenderly and reverently, though awkwardly, following the whispered directions of the black-clad undertaker, lifted the casket from the hearse and placed it in the wooden box awaiting it over the opened grave.

After the cover was fastened down, the minister with faltering voice spoke simply but sympathetically and feelingly of the departed. From his remarks one gathered much of the life history and good deeds of her whose earthly career and work were now ended. Widowed when just past middle life after being bereft of the major part of her large family of children, she had kept her remaining children about her, and had fought her way through on the rocky hillside farm which had been her only heritage.

But strenuous as had been her own hard lot, she had found time to minister to the needs of her neighbors. She had been the good angel who, from her own ripe experience, attended at the ushering in of every new life for miles around. The young mothers trusted her implicitly for counsel and help. Was there sickness of child or adult, her motherly instinct and unerring skill were called on to minister to the sufferers. And the terrors of the last great change and the grief of the survivors were assuaged by her gentle ministrations. Through all the vicissitudes of life, to young or old, she had been the efficient and helpful friend of that farm community, many of whose members had a hard struggle to gain a bare subsistence for their families from the steep and rocky hillsides. All this service she had rendered freely, cheerfully, uncomplainingly.

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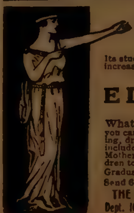

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By LUTHER D. FERNALD

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merican farmers and manufacturers an increased demand for their ducts, and get payment in cash in country for $30,000,000 of goods ch they ship or have shipped abroad. American investors who buy these ds get a safe investment for ten rs, backed by the enviable credit he Swiss nation, and at an unusually h rate of interest for so sound an estment.

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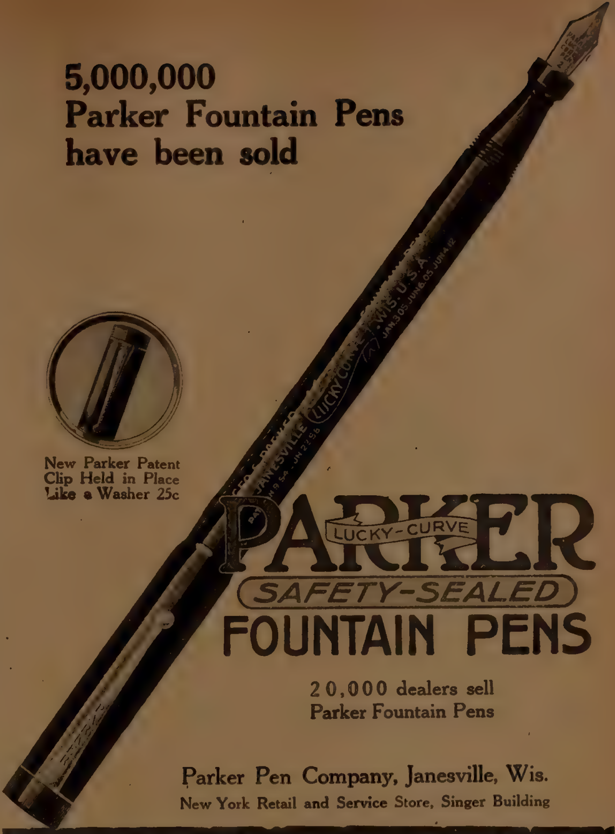
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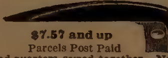
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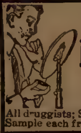
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NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

N. M. W., Minnesota. There cannot be uniformity of experience in religion. Some, like Timothy, are trained in the faith in childhood, at a mother's knee. Others come to manhood or womanhood before conversion. Then to many the great change comes quietly and with little outward demonstration, while to others it is a struggle before they come under conviction of sin, accept Christ as Saviour, and make complete surrender of themselves to him in all things as their guide. Paul's conversion on the open highway was the most dramatic illustration of its kind. There are many today whose lives, up to the hour of their conversion, were steeped in sin and who, when they experience the joy of forgiveness and acceptance, allow their feelings free expression. This is no doubt largely a matter of temperament, but it is certainly nothing that calls for criticism. If, as the Bible tells us, the angels in heaven rejoice over one sinner that repents and is saved, surely the saved one and those who are with him must be allowed the privilege of giving utterance to the joy that is in their hearts at such a time. We must remember that the apostles, in their evangelistic work, were accused by some who heard them of being full of new wine, and of "turning the world upside down." We need to be careful lest we apply the same worldy criticism to the work of the Holy Spirit upon the hearts of men today.

J. N. C., Hickory, N. C., one of many readers in agricultural districts, writes in favor of the repeal of the Daylight Saving Law. "Our people are unanimous for repeal," he says in his letter. "We want *all* the time," the claim of the farmers being that the daylight saving cuts off precious hours from their working day.'

M. A. L., Exchange, W. Va. There are many aspects of the future life that are not definitely revealed to us in this life. No one, therefore, has warrant for more positive assertion on such matters than the Bible justifies. We are taught to believe that God is just, and that wilful sin, unrepented of and unforgiven, will not pass unpunished. And while believing in the divine justice, we have also the assurance of the divine mercy, which is boundless. The mere suggestion of separation from all that is revealed to us in connection with the life hereafter would imply such conditions awaiting the unrepentant as would fill them with heartburnings and torture them with unavailing regrets. Let us not judge others, but while we are here, and have the opportunity, rather let us try to win them for his sake who has said: "He that cometh unto me I will in no wise cast out." Remember, too, that he saves to the uttermost.

H. A. T., Pasadena, Calif. 1. There are many sins that bring punishment to the sinner in this life. Sins against one's own body bring sickness and premature death; sins against society—violence, dishonesty, slander, etc.—are punished in various ways. There are, however, sins in thought, word and deed which criminal statutes cannot reach. God stands ready to forgive the repentant sinner, if he will forsake his ways and sincerely seek forgiveness through our Mediator and Saviour Jesus Christ. 2. Not some, but all of our sins need to be repented of. So gracious is our Heavenly Father that his forgiveness is not of this or that particular sin, but of all. He does not do things by halves. One may have expiated sins against society by accepting the punishment due to lawbreakers; but these sins also will be forever blotted out, so that forgiveness may be full and free.

S. C. H., Mackoy, Ky. Works of necessity or mercy are justifiable on the Lord's Day, but no other. It is a day divinely ordained for a cessation from labor—a day of rest, reconciliation, worship and religious joyfulness—not a day given over to worldly pleasure, joy-riding, games, social festivities, as many make it. No labor should be done on that day which can be done on secular da only work that is absolutely indispens which relates to urgent matters of char helpfulness. This expresses the attitude of the Christian Church toda

L. P. S., Yates Center, Kan. 1. The ments made in Matt. 11 : 14; 17 : Mark 9 : 12, 13, Mal. 4 : 5, are inte in two ways: first, that John the Bapt a reincarnation of Elijah, and second, t was the Elijah of his time—a proph many of the characteristics of the old prophet in temperament, language and and with the spirit and power of Elijah 1 : 17). John himself declared distinctl he was *not* Elijah (John 1 : 21) which opinion of the ablest commentators, the question.

J. E. McB., Antrim, Ohio. 1. Th against the Holy Ghost is believed t been attributing the works of the Holy to Satanic influence. 2. Prayer alone w save. There must be sincere repenta sin, and an effort to undo the wrong w committed, if that be possible. Jesus his disciples the power of secret pray Matt. 6 : 1-6). 3. One who sets his he worldly treasure courts disappointment treasures of iniquity, or of any form of action, are ill-gotten riches and will eve bring no profit or satisfaction.

L. A. C., Narvon, Pa. Sorcery and are as old as history. They were fou Egypt and Phœnicia in the earliest It is impossible to say who first intro them. The Bible gives repeated wa against giving heed to sorcerers, necroma astrologists and those who practiced in tions and pretended to have communic with the spirit world. Some one has w a history of sorcery which you can pro find in some good library.

M. R. H., Evan, Minn. What you des the holding of a Sunday-school picni selling of refreshments, etc., while unobje able on week-days, would be regard desecration if done on the Lord's Day. knowing all the circumstances of the ca cannot discuss it further.

Mrs. J. F. W., Denver, Colo. The assemblies of Christians had no fixed habitations. The first church gatheri described in Acts 1 : 13-14. These pl meetings were frequently held in places had other uses, and the passage in I 11 : 18, referring to the "coming toge in the church, may not conclusively ind an organization permanently located building specially dedicated to the work a long time the church met wherever it mostly in private houses, although it sometimes necessary, on account of cution, to assemble in desert places and in catacombs. Not until the latter part second century does history make me of the "Lord's house," the "house of as a building with a fixed location and for a specific purpose.

S. Y., Buffalo, Okla. In the early Ch it was held by some that sin after baptis the unpardonable sin. (This idea has since been proven false, the commonly cepted view being that the ascription abolic agency of the work of the Holy is unpardonable.) Therefore many wer baptized until they felt themselves at th tals of death. Some commentators hold I Cor. 15 : 29 refers to these. Also there a practice current in apostolic times w encouraged Christians to be baptized t place in the church and in the line of ma dom those who had fallen asleep. They baptized to do the work the dead would done had they lived. At a later time there was a mistaken practice of baptism o living in the name of the dead who had unsaved, hoping that salvation might be gained for them. This was unscript and illogical, and the belief did not long vive. This practice began after the da Paul. It might have been encouraged by verse, but could not be indicated by it

T. B. R. asks: "How long after passi civil service examination is one eligible appointment under that examination?" examination is good for one year, and if pointment is not secured within that the examination must be re-taken.

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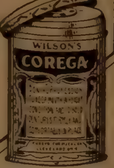

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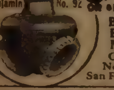

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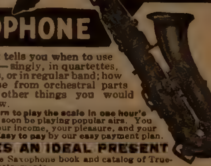

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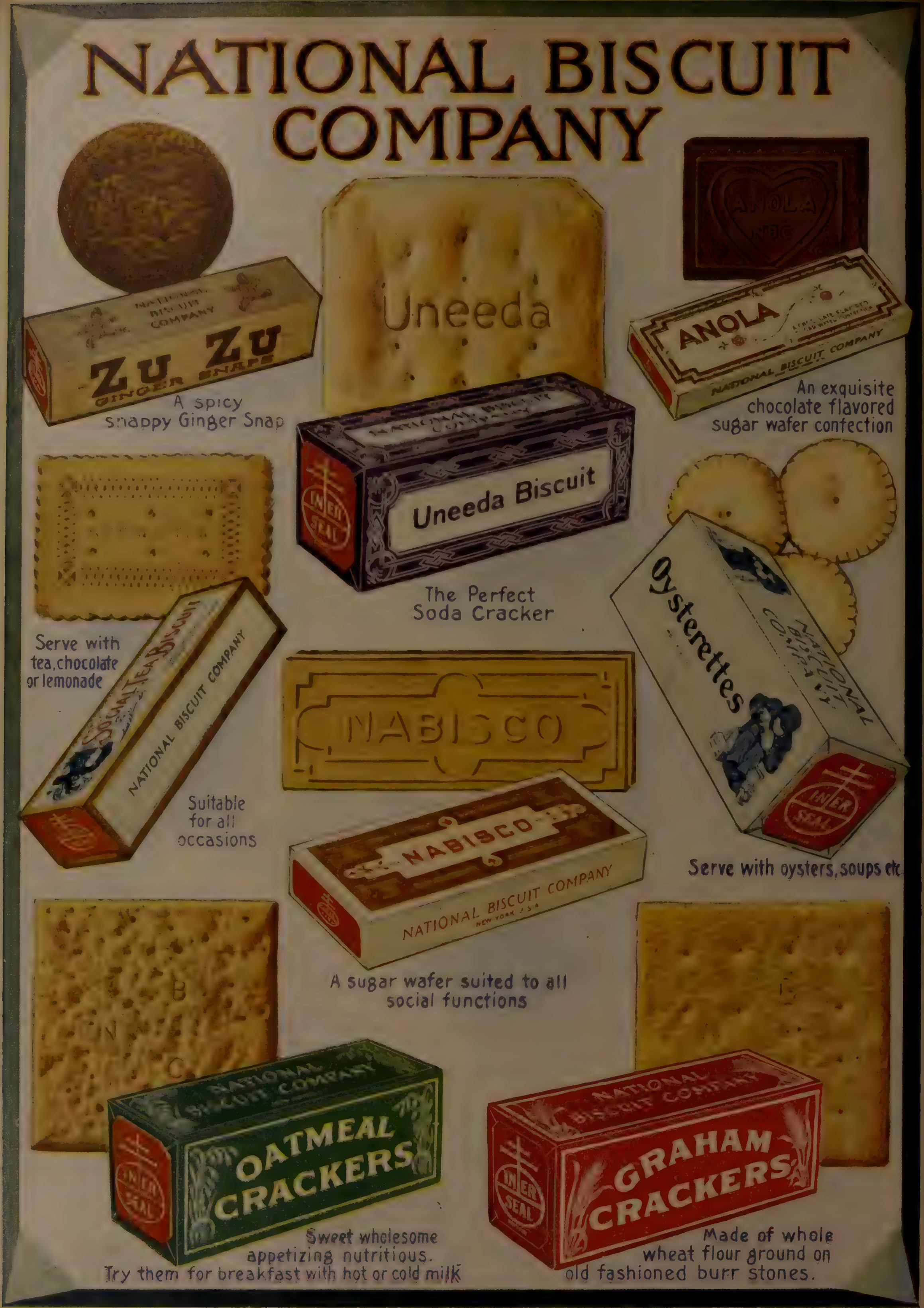
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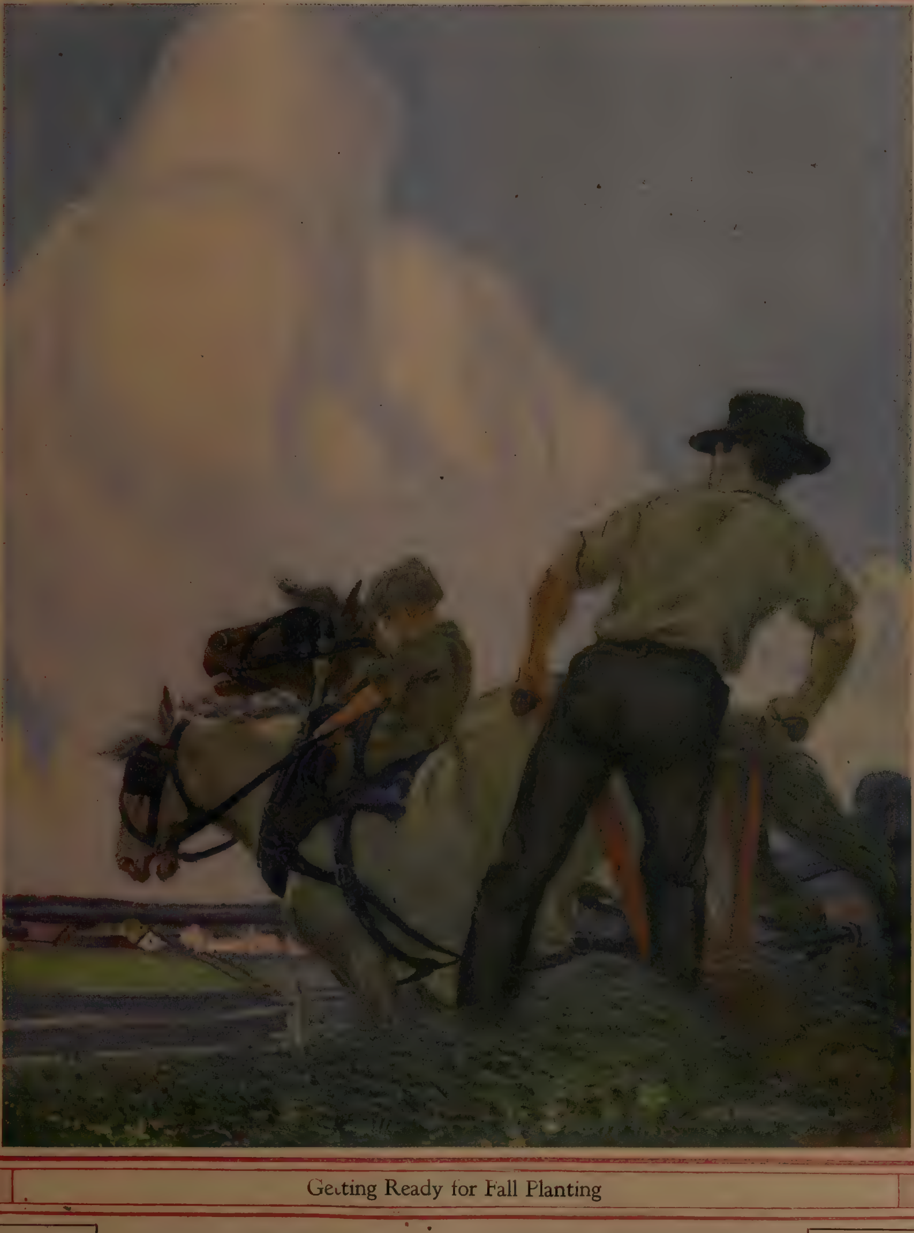

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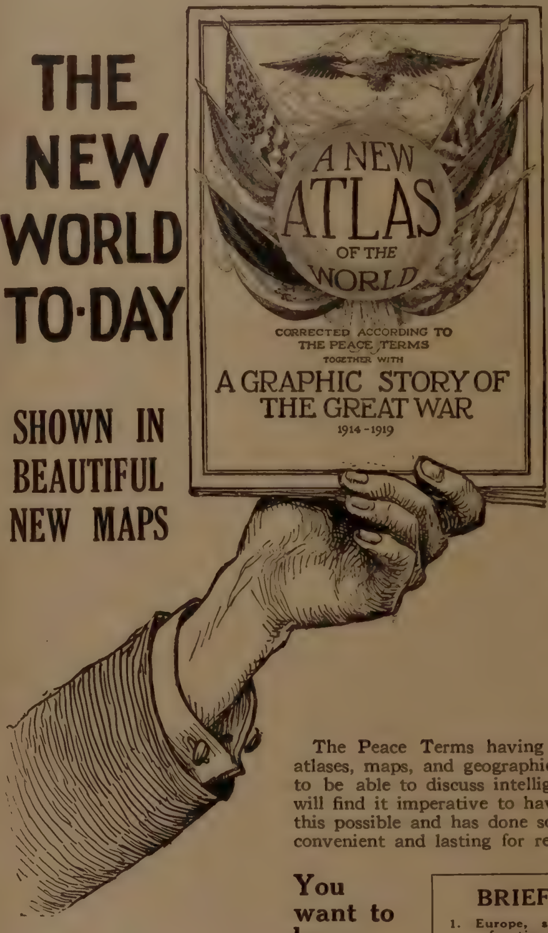

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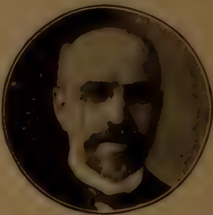
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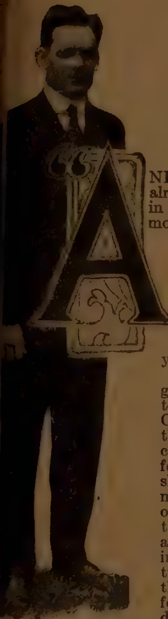
THREE CHURCHES IN ONE

The "United Church" Has Given to Garrettsville, Ohio, Revived Religious Zeal, Increased Sunday School Attendance, and a Lively Community Spirit

By B. H. DARROW



v. W. W. Tuttle, t and present pas- of the Garrettsville Federated Church

"AND you say the money has already been raised to put in the shower baths and remodel the whole church as a gymnasium? Say, that building will count for more now than it ever did before, won't it? And you say the other church building will be made into a library? Am I hearing you aright?"

The animated interrogation point was a visitor to Garrettsville, Portage County, Ohio, just showing the incredulity of all village church people who have felt for years that the thing should be done, but had met no other result of their own efforts than to batter the wings of their hope against the sharp, enclosing wall of denominational tradition. Hundreds, yes, thousands, have in the past few years given up the dream, feeling the odds too great against them. So this particular visitor probably asked no more questions than Rev. W. W. Tuttle was accustomed to answering. These Garretts- e churches did find the "common denominator." ey found a platform broad enough and high enough every one to 'stand on without giving up his victions.

Before going ahead with the story it might be well say a word about Garrettsville and the people who putting it on the church map of Ohio as one of pioneers in attacking the blight of "over-church- and under-Christianizing." Over one thousand mmunities in Ohio are so badly over-churched that ir only hope is some such plan as this little Portage unty village has evolved.

Garrettsville is a prosperous Ohio community on e Erie Railroad between Youngstown and Cleve- nd. The population of almost exactly one thousand ls is engaged partly in farming, partly in manu- turing (for there is good water-power), and partly the business of ministering to the daily wants of e people. The good houses, electric lights, and ved streets and sidewalks indicate a progressive- ss and community spirit that are often absent in ger towns. It is not surprising, therefore, that the ople of such a community should come to recog- ze the unbusinesslike and un-Christian policy of mpetition in church organization, and, without tside help, work out a plan which has proved suc- ssful in the "United Church of Garrettsville."

N APRIL, 1916, the religious work of the town was in the condition often found in rural Ohio. There ere four churches, Congregational, Methodist, Dis- ples of Christ, and Baptist—one for every 250 in- bitants. The Congregational Church, which was e largest, paid the munificent salary of $800 and me for its pastor. The others paid a much smaller m and shared their pastor's services with other nall towns. The Disciple preacher was occupied uring the week as Educational Secretary of the M. C. A. in Youngstown, thirty miles away. The aptists were aided by their State Convention. Many the best members of all the churches had died or oved away. The spirit of rivalry that existed was own when the Congregational pastor attempted to ganize a branch of the Boy Scouts of America for ll the boys of the community, and was obliged to abandon the plan because members of other churches feared it was an attempt to win the boys over to his church.

A good degree of credit for the changed condition of affairs in Garrettsville is due to the good sense of the Congregational minister, Dr. Robert G. Hutchins, who had come from Brooklyn, and, having other sources of income, was willing to give to the church in Garrettsville better services than they might otherwise have secured. It was in a conference at Cleveland that Dr. Robert G. Hutchins gave an address on the over-churched conditions in rural Ohio, but in the preparation of that address he became so much interested in the subject that he began to educate his own congregation along lines of cooperation and union. As early as January, 1914, he attempted to effect a union with the Disciples, but the time was not ripe. Later attempts to unite with the Baptists also failed.

The opportunity came in May, 1916. In the middle of April the Baptist minister resigned. On the first of May Dr. Hutchins, who had held the Garrettsville pastorate for five years, and was an elderly man, retired from active service and removed to Cleveland. The Disciple preacher then gave in his resignation and the three churches were without leaders. One coincidence should be noted. All three of these churches have the so-called congregational form of government; that is, there is no outside authority to which they must appeal for direction or permission to act. Also, it might be noted that each has the same program or form of worship and of communion, the only difference being in regard to baptism.

Accordingly, one morning in April, a leading member of the Congregational Church met one of his close friends of the Baptist Church on the street and suggested that now would be a good time to federate. The man replied that he had thought the matter over, and he proposed that they hold union services during the summer. On the first Sunday in May the Baptists and Congregationalists worshiped together, and on the following Sunday they were joined by the Disciples.

THE church attendance was better than it had ever been known to be, being larger than the aggregate of the previous attendance in the separate churches. The Sunday school, instead of an attendance of sixty-five, twenty and twelve, respectively, had an average attendance of 130, with all the benefits of the enthusiasm of numbers, better music, better teachers, and better Christian spirit.

For a time the prayer meetings were held alternately in the Baptist and Disciple church buildings, which, in order to get away from the denominational spirit, were renamed the Maple Avenue and the South Street churches.

As the weeks went by there was naturally some talk by people outside these three churches. "Will the Methodists join?" was a most natural question. This church was nearly as large as the Congregational Church, but the pastor was obliged to serve another church out of town, and a number of the Methodists were in favor of uniting and forming one federated community church. But at a meeting which was held to consider the matter other counsels prevailed. One man declared that he was "not in favor of aiding any movement that could not last a year." With others, loyalty to denomination was so strong that they could not see any way to join the new movement without surrendering deeply cherished convictions. On the other hand, some business men who had not previously cared about church work became interested and offered to contribute generously if the plan could be carried through.

The former Baptist Church of Garrettsville, now remodeled inside, with a gymnasium and shower baths installed. It is a popular community center

As September first approached, the question of a permanent union was seriously discussed. Each church took a separate vote. In only one was there any division, and even there the members were "practically unanimous" in favor of continuing the union services indefinitely.

Each church then chose members of a joint committee of arrangements. A new organization was formed and incorporated, with the name of the "United Church," which should include all who were members of any of the three churches. No member was asked to alter any of his beliefs, and any candidate for admission might choose his own mode of admission. Contributions for missionary work were to be sent to those denominational bodies indicated by the givers or as determined by a joint committee. For all local work the members were to act as one body.

One of the most difficult problems to solve was the selection of a pastor, but this also was solved in the spirit of brotherly kindness. Rev. Warren W. Tuttle, M.A., is a young man of rural experience, a graduate of Yale University, a quiet, sympathetic personality, yet a fluent and effective speaker who dares to talk plainly.

When the writer asked Mr. Payne, one of the trustees, to what denomination the pastor belonged, Mr. Payne replied, "We asked him not to tell us." That was not important. They wanted to get the right kind of man, and they wanted to keep denominational prejudices entirely out of consideration.

They wanted a man imbued with "ruralitis" instead of one affected by "urbanitis" who would sooner jump to the city at the first opportunity than to build up his village church.

A FEW intimate touches on the resulting church life may be had from visitors, some of them skeptical before investigation, but none of them other than enthusiastic after a visit. The remarks of George Eddy of Youngstown are typical:

"Without previous notice I visited the United Church of Garrettsville as a representative of the Ohio Rural Life Association. I was met most cordially at the door by the chief usher, Mr. C. O. Judd, who, as I afterward learned, was chosen for that position because of his peculiar fitness. It was the opening exercise of the Sunday school. On the way to my seat I was introduced to the teacher of the adult class, and, as I was seated, I was introduced to several men who sat near. This usher evidently appreciates the importance of little things. I felt very much at home from the first.

"The morning service deserves some special notice. I was at first impressed by the printed calendar which Mr. C. O. Judd had given me. I noticed that the selections for the organ were far better than one often finds in a country church.

"The local lodges of Masons and the Eastern Star came and sat in a body. All the seats, even those about the wall, were occupied. The choir of about twenty voices with an efficient director rendered 'Dear Land of Freedom' from Lucia. The pastor had chosen for his theme 'Fraternity.' The sermon was not the usual complimentary discourse, but a thoughtful consideration of the fearless message of St. John the Baptist to the people who came to hear him in the wilderness of Judea. The speaker showed how the Masons, like other bodies, had often forgotten the real purpose of their organization, and he appealed for a broader and more genuine spirit of brotherhood.

"The varied interests of the church were indicated by the topic of the Young People's Meeting: 'The Place of Recreation in the Life of the Church,' and by that of the mid-week prayer meeting: 'The Contribution of the Church to American Freedom.'

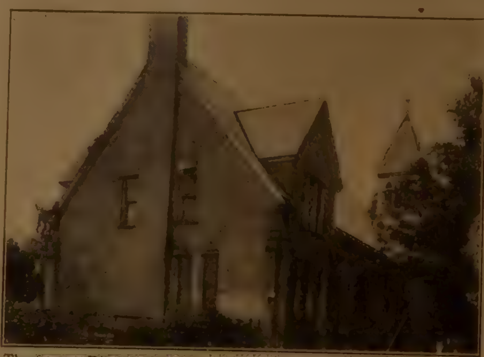
"I have heard people in other country towns complain that the automobiles were keeping people away from church. I learned that in Garrettsville there are a half dozen men who make several trips every Sunday morning to take people to and from church. Some have objected to union church work for fear that the denominational missionary bodies might suffer. In Garrettsville more money has been sent to each of the three denominational agencies than before."

THE missions of each of the three denominations have gained greatly through the federation. In 1918 the contributions amounted to $377, or about $150 above the former average total. And in addition there were contributions to other worthy causes of $660, a condition unheard of previous to the union. Garrettsville has straightened its shoulders and looks enthusiastically toward coming opportunities and duties. Its Easter and Children's Day offerings alone amounted to $250.

And what about the future? Under the leadership of the pastor the church has developed a plan of expansion which looks to an increase of the facilities of the church which will enable it to carry on a broad work of ministry to its constituency and the community.

Plans by a competent architect have been adopted for excavation under the whole church building of a basement which will be used for social and recreational purposes by the growing Sunday school, which is now pressed for room. For example, the closing Sunday of June, 1919, on a warm day, the attendance was 165, while on Children's Day, three weeks previously, the largest crowd ever gathered in the church to a religious service was present, numbering 316. The social rooms, which were quite adequate for the Congregational Church alone, have completely failed to furnish play room for the people when, as at the last two socials, the attendance numbered about 225.

The church, being interested not only in facilities for its own group use but also in considering the needs of the community, came to the conclusion that the athletic interests of the town could be better cared for by a building under community auspices than under those of the church alone. The church therefore promoted a community movement for the equipment of the former Baptist building as a gymnasium. During 1917 and 1918 the church has permitted the use of this building for a basketball court, after carefully protecting the walls and windows. The high school was the principal user, and the effectiveness of its use is shown in the girls' county championship cup, which rests in the trophy case of the local high school. A successful campaign for funds for additional facilities was carried through, and the work has begun. A committee with the pastor as a member is at work drawing up the constitution of a community organization which will take over the care and regulation of the building from the church and conduct it on a community basis.



The former Disciple Church of Garrettsville, soon to become a community library

THE United Church has also voted to place the beautiful brick edifice formerly used by the Disciples at the disposal of the community for use as a library. It is admirably adapted for the purpose, and the plan only awaits the securing of funds to finance the library movement.

It was the hope of the original promoters of the United Church that it might include all the religious forces of the community and thus be able to lead in a broad way in community activities through its own organization. As it has been unable fully to reach this ideal since the Methodist Church has not been ready to unite, the church has shifted its plane somewhat on its community program, and there has developed in recent months a spirit of cooperation between the two and the public schools in attempting to care for community needs.

The drafting committee for the new community organization above mentioned consists of the intendent of schools and the pastors of th churches. The probable name for the new org tion will be the Community Council, and in ad to the churches and school other community izations will also be represented.

This development is of particular interest, shows that if all the churches of the community c unite, those which do, if they proceed in an un spirit, can do much through their organization ir ing the community to a larger spirit and effective means of cooperation.

The Community Council of Garrettsvil valuable suggestions also for communities wish to coordinate the resident social f although a Church Union movement may r contemplated.

BUT the beneficial effect of an aroused spirit does not stop at the limits c town any more than it stops at the church It is an interesting fact that the banner gation at the last two County Sunday S Conventions has been that from the U Church of Garrettsville, with the single e tion of the delegation from the Convention

Portage County has just organized a Co Y. M. C. A. While in different parts o county there had been developing an in in doing some kind of work for young peo the county plan, it is an interesting and si cant fact that the present organization about as a result of inquiries sent the state of the Y by the United Church. In res to a letter from the pastor the assistant secretary visited Garrettsville and met a g of interested men of the United Church, the movement was started which eventually resu in aroused interest in other parts of the county the development of the idea, until Portage is o the fast-growing units in the county Y moven The new secretary began work July first.

AN INTERESTING story is just now qu being told on the minister. He had noted Saturday afternoon the chagrin of the boys wh lot-owner insisted on tilling the soil on his lot, w happened to run right through the baseball diam Mr. Tuttle expostulated to no avail. Then he the matter up with a more public-spirited cit who bought the lot and saved the only good diam in the village.

Most of us will agree that there was more reli in that deed than in half the sermons preached. dominie admits that in putting the deal through went into the pulpit with a half-prepared sermon next day.

The Boy Scouts have been organized and are q active. A spirit of loyalty, friendliness and happi seems to pervade the atmosphere. The pastor to me, "There is a perfectly wonderful amo of energy among the members here ready to used."

And as I came away he said, "This was all done the people themselves, and if any other commun should be considering such a move, we have am our members a number of good speakers who would glad to go and tell how it was done in Garrettsvil

Their Sunday School a Horse Barn

How the Rural Community Ideal Took Root and Grew in a New York Town

CAZENOVIA, N. Y., among other places, seems to refute all idea that the church plant has given way under an over-burden of social activities. The present pastor of one of the leading churches there, the Rev. Silas E. Persons, after officiating for seventeen years in his pulpit, began to suspect a few years ago that he had some responsibility for the social well-being of the people in the open country around as well as of those in the village.

Many of the farmers' families were four and five miles from the nearest church, and had access to absolutely no diversion except on occasional trips to the village. Looking into the faces of the people around him while he was conducting a home funeral in a remote section, Mr. Persons suddenly realized how little there was in the hard, dull routine of the farm to kindle enthusiasm, to inspire big ideals, or to lend zest to life. Then he caught the vision of life made worth while for them by the right sort of social organization. Since there was no other agency to undertake it he determined to make his church and his personal services minister to the whole need of the man, woman and child on the farm.

It was in the loft of a horse barn that the idea of a rural Sunday school conducted by the village church was projected, and it was received so cordially that officers, teachers, an organist, and a committee to provide flowers were elected on the spot.

On the following Sunday the little schoolhouse was crowded to the doors.

Gradually during the next few years five more Sunday schools were organized in other rural communities in the district, and four rural churches. The minister relates instances of criticism from other churches (none of which agreed to share this rural work with him) upon his abandoning his Sunday evening service in the village.

Experimenting as to the best ways to bring new interests into the lives of the farmers, the pastor planned a big banquet to be held in the village, inviting every man in his larger parish. Ninety-nine came and expressed so much interest in the varied program that it was decided to make similar ones a regular institution. Three or four a winter have been held since, and have fulfilled the pledge taken on that first night never to have a poor meeting nor a poorly attended one. There was always a semi-serious talk a current events feature, special music and some unique entertainment.

The next summer an outdoor field day was inaugurated, a kind of revival of Olympic games and festivities where village and countryside turned out regardless of church affiliations and made merry in outdoor sports, a picnic, a shooting-match, baseball games, running matches and educational featu This was so successful that first year that it led t country fair for the next season. The field-day acti ties were duplicated and competitive exhibits of pr uce and handicrafts added. There was gener rivalry in the preparation of various class exhib and in the sports and stunts when the great c arrived. A plowing match was held. There wer big public feast and a lecture on some of the new phases of agriculture by an expert who came for t occasion, and then the prizes were awarded.

As a result of the fair and subsequent ones, th was a great enthusiasm for new farm methods amo men, women and children, and a general reaching o for all available knowledge on the subject. And through the entertainment committee, which w organized of prominent townsmen irrespective their churches, for the purpose of making the lo dark winter evenings less dull, what amounted to university extension course in agriculture was intr duced. Men flocked in from far and wide to atten Mr. Persons obtained the generous cooperation of t State Experiment Station and the Department Agriculture of Cornell. Farming ceased to be ard ous toil and became an interesting problem. Th same entertainment committee imported talent of high order and gave a long series of programs whic were made self-supporting from the first.

Bible study and recreation clubs were formed i each rural community, and met from house to hous Boy Scout units and bird- and nature-study grou were formed. A strong community spirit was bor and thrived. Young people ceased to flee the sectio because of its mental and social desolation.

MARTHA CANDLER.

The Singing Heart

By NEETA MARQUIS

THERE comes no burden but it brings a song
For souls courageous, brave to bear and do.
There is no pilgrimage, however long,
But tuneful traveling cuts the miles in two.

Oh, seek the song! Its rhythm in the heart
Will ease the weary body's toil and strain!
And with a merry stave your journey start,
To speed the turning of the longest lane!

A class of foreigners eagerly taking advantage of the chance to learn English and to become good all-round American citizens

"TALK AMERICAN"

he Great Educational Movement in All the Cities for the Uniting of All Our Peoples Into a True Democracy

By GRACE HUMPHREY

VHEN we shall have time to count them up, the war will prove to have taught us many things—that working people can be bondholders, that gardens beautify nt lots, that apparently well men need thorough ical examinations to catch up minor ailments re they become serious.

rhaps most important of all these war lessons ir new point of view in regard to the foreigners ur communities. How many they were the t boards showed—soldiers in the prime of young hood who understood no English. Suddenly rica realized the danger of having in her midst e groups of people speaking alien tongues. lenly she realized the need of uniting all her les in a common aim and effort. To win the she knew we must all pull together, foreign-born native-born. And to win now in working out problems of peace the two groups must work ther.

ut a complete fusion of native-born and foreign-n can never be accomplished so long as we are arated by barriers of language. A great emer-cy, a thrilling need, brings us together temporarily. it is permanent getting together that we need nake us a united people, a democracy worthy of name. Every person speaking English is the l desired. And this is the story of one city where alk American!" has become a slogan instead of a ng phrase.

he presence of immigrants in Chicago is indeed erious problem; for where, the nation over, two n out of five are foreigners or sons of foreigners, e it is two out of three. For years and years ht schools and settlements have labored to teach glish to these newcomers, and splendid work they e done. But appalling remained the percentage foreigners speaking no English, and it increased adily. Now Chicago is approaching the problem m a new angle and feels she is on the right road last.

KE many an important movement, the new approach came in such a simple way. Requested Secretary Lane to help in Americanization work, Chicago Association of Commerce last August pointed an Americanization committee of business n. Asking on all sides for information as to thods and workers, classes and lessons, they kept aring the name Miss Frances Wetmore, over and er.

Who was this Miss Wetmore?

settlement worker, they learned, teaching glish in factories—the most noteworthy classes in Chicago—not theories, but her own method tried and proved. Better get in touch with her. d they did.

Meantime the Woman's Committee of the State uncil of Defense had brought Miss Wetmore to attention of the Board of Education, and without ay the two organizations arranged to work to-ther—the board giving Miss Wetmore's services special teacher and supervisor, the Association of mmerce providing the pupils. Splendid coopera-n that, in a far-reaching plan to Americanize icago's foreign-born!

The next day work began. Miss Wetmore en-led under the school board her factory classes and arted more. In three months she had thirty-eight groups in industrial plants, in six months a hundred and fifty, while the teachers grew in number to thirty. And the end is not yet; for there is today a long list of factories waiting for their English classes to begin. Packing houses and tailoring shops, coke and soap and electric light plants, department stores and printing establishments, twine mills and roofing companies, all the great industries of Chicago are represented.

THE whole Board of Education is helping this new department, called "day classes for the adult foreign-born." They open a school-house when the need arises. They give time and friendly interest. Most of all, they give a special training to these special teachers—lectures and visits to the factory groups, the course given over and over to meet the increasing demand.

A splendid plan—on paper—for the Board and the Association of Commerce. But how does it work in practice? What say the employers?

The cooperation of Chicago's factories in this work of Americanization is amazing. Of the most valuable things they have, time and space, they give generously. A class that begins in a half-hour of the men's time, at noon or between shifts or when the day's work is done, soon changes to fifteen minutes of company time and fifteen of the employees'; and before long it is all company time. One superintendent could fit the lessons into his schedule only by putting the class at half-past five, so he had the nurse serve hot coffee and rolls to freshen up the men. Some plants have regular school-rooms, but if ideal conditions are not available the work goes on as best it can. In some out-of-the-way corner, with people coming and going, with machinery banging away, you will find eager groups talking about the flag or the safety-first signs about the factory, or the newspaper headlines of the day.

"If you can change your appointments and come to us from one to two," said one manager, "I'll change my lunch hour and you can have my private office. Then when we put up our new building we'll plan just what you want for a classroom."

SOMETIMES it is the little things that best show the attitude of the owners of the factories. At one plant the whole force of carpenters was put to work on special benches for the English class. "Why not add a narrow molding," asked the executive, "so the pencils won't roll off to the floor?"

When one teacher suggested notebooks, so that her pupils could keep their lesson sheets together, the only question was, "What kind?"

"Slipsheet, please, about seven by nine."

The next week the books were ready, with leather covers and the name of each man stamped in gold letters. "If we go into this thing," the superintendent said, "we mean to do it right. Nice books will give my men more pride in them." And when she saw the men's faces, the teacher agreed.

The head of one great factory stated the point of view of these employers: "Our people were in the dark, these classes have let in the light. They were numb, now they can feel and move about intelligently. They were dumb, now they can talk. They used to stay in the rut where they were placed by the foreman and did only what they were told, now they can think. Americanization's worth money to our firm! This was one of the first plants in the city to teach English. Now we have sixteen classes a week, all on our time!"

Only one executive disagreed, but his classes too were on company time. "Worth dollars and cents?" he said. "It isn't. Why, these foreigners never stay very long in one job. They come and go—six months is a long time here, and some stay only a few weeks. We're not doing this for any selfish reason, it's for Uncle Sam. I figure they'll be better citizens after they can talk and read in English, whether they stay in our plant or go to our neighbors' or our competitors'. It's our bit, making them all talk American. And when our new shifts are arranged, I'm going to start a class for our gang-foreman."

IF SUPERINTENDENTS are eager for this new work, they are only half as eager as the men themselves. Classes grow so rapidly that they are divided and subdivided. There is practically no tardiness, almost no absences save those required by the factory work. The men petition for a longer lesson time, for three days a week instead of two. Gladly they come earlier or stay later or sacrifice part of their nooning. And how they do appreciate the class and teacher that come to them, with no going out at night, or dressing up required! How they appreciate, too, the special lesson sheets written by Miss Wetmore and printed by the Association of Commerce—easy sentences using the words they need every day about their homes, their factory work, and what is happening in the world!

And equalling the eagerness of employers and employees is the zeal of the teachers. "Don't you like my class?" said one of them to a visitor. "They're so anxious to learn, it makes my heart ache that we can do so little for them. I want to bring them close to America and lift them right up!" And on her face was the look of the great teacher.

NOR is this new approach to Americanization limited to Chicago and to Miss Wetmore's classes. The pupils themselves are spreading it.

"When you go home, talk English," says a teacher.

"Say, lady," queries a big Slav from the back of the group, "how I speak English home? No speak my woman."

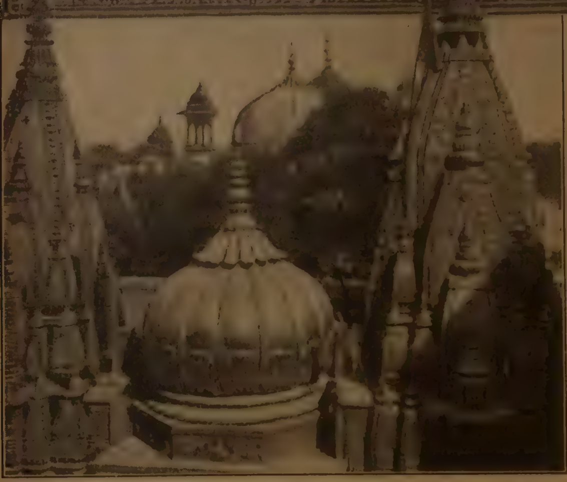
"That's just it—teach her what you've learned today."

"Yes, yes, lady, we will," came the answer in concert.

Each training class too spreads the work. People come to the lectures from Chicago's suburbs and from nearby towns. One class conducted by the State Council of Defense numbered more than a hundred down-state people who started work in their home communities.

It is not only in Chicago that the war has brought a new sense of the need for Americanization. It is coming everywhere. Boards of Education, women's clubs, Chambers of Commerce and factory owners are all cooperating to take the English teacher to the pupils. And through this "Talk American" movement will come a uniting of our peoples, to make us a true democracy, with every person helping, every person sharing, in the life of the community.

IN THE LAND OF THE GREAT MOGUL



The Golden Temple at Benares, India

By Rev. FRANCIS E. CLARK, D.D., LL.D.

President World's Christian Endeavor Union

OF ALL countries beneath the sun, India is the land of fiercest contrasts. Light and shade, black and white, unbounded riches and incredible poverty, princes and paupers, nabobs and pariahs, we find everywhere. There are no neutral shades, no softened colors. As the intense and glaring sun of India casts a midnight shadow, so there are social and industrial shadows no less dark.

I have made three visits to India within the last thirty years, and though short, they have been long enough to impress me profoundly with the beauty and the ugliness, the wealth and the squalor, and above all, with the vast possibilities of that teeming peninsula.

I have seen also great advances in the Christian movement. I have seen whole castes leavened with the Gospel yeast, and, to speak of the special cause which took me there, I have seen the Christian Endeavor movement grow from a few little societies to a great Indian Union numbering more than two thousand organizations and fifty thousand members. In 1892 many missionaries did not believe that an organized effort like Christian Endeavor was adapted to the crude, undeveloped young people of India, just out of heathenism, but now I think it is acknowledged with practical unanimity that it is peculiarly adapted not only to the young but to older converts, who are really young in Christian life, and who need the very training for which such a society is intended to give.

It has been found that in many small village communities not enough Christians can be gathered together to form a church, but that a little Christian Endeavor society can be organized where the members meet together to strengthen each other's faith, to read the Bible and talk about its truths, and to do simple acts of helpfulness in the spirit of the Master.

This idea is carried out in many places with most excellent results. In the Madura mission district some churches have nearly twenty out-district Christian Endeavor societies, and one, if I am not mistaken, has twenty-five such little satellites.

MY MEMORIES of India in 1906 are most vivid, and in many respects sad and painful; for it happened to be the year of the last great plague and famine. Leaving my family in Europe, this journey was made, unlike most of my round-the-world travels, alone. That was no year to expose those whom one loves to the pestilence that walketh in darkness. I did not realize myself the extent and virulence of the bubonic plague until I reached Bombay about Christmas-time, when I found the native population in a terrible panic. It was said that half the population had fled the city, and it seemed as if the other half were trying to get away, for the railway stations and grounds were crowded with frightened natives, waiting to crowd the third- and fourth-class cars which should take them to a place of comparative safety. Some of them had to wait for several days and nights before they could get standing-room in the closely packed cars.

Before many plague-stricken houses I saw little ineffectual fires burning on the sidewalk, a few live coals and sticks on which sulphur had been sprinkled. These fires were absolutely of no value, for it had not then been discovered that the plague was carried by fleas, and the fleas by rats, from house to house. When this was discovered a great crusade against the rats was ordered, and in many Christian Endeavor Societies "Rat-tail Committees" were formed, whose duty it was to kill as many rats as possible, and bring their tails to the government authorities as a tangible proof of faithfulness. Would that all committees could so be made to prove that they had surely been "on the job!"

IN THE missionary home where I stayed in Bombay I could hear at all hours of the day and night the monotonous and inexpressibly mournful chant of the Hindu funeral processions going by, and the long row of carrion vultures on the Parsee "Towers of Silence" were gorged with the bodies on which they had fed.

The plague, though a menace to all India, was largely confined to the Northwestern Provinces; but dreadful famine conditions prevailed in other places. While visiting a missionary of the Disciples of Christ in the Central Provinces a few weeks later our hearts were wrung with the gaunt and spectral crowd of starving men, women and children who every day crowded around the compound, hundreds of them, stretching out hungry hands for anything we could give them. All that we could get were some scant supplies of millet and other coarse grains. With these we would go the rounds putting a handful into each bony palm. They often did not take it home or stop to cook it, but gulped it down like ravenous dogs, though the raw grain added to their misery. How many such starving mortals have the unstinted benevolences of the readers of the Christian Herald helped to relieve, in almost all the lands beneath the sun!

In other parts of India there was plenty of grain, but inadequate transportation made it of no avail. Indeed, I remember going from this famine-stricken station to a little native state not far away, where there seemed to be plenty and to spare. This was one of the scores of native states, nominally free, with their own rajahs and laws, but under British protection, and where the British Resident exercises a wholesome restraint.

IT HAPPENED that, one of the days I was there, the young rajah reached his majority, his eighteenth birthday, and great ceremonial rejoicings were held. Though a Hindu, he was friendly to the missionaries, and we were all invited to the ceremonies and saw his people do him reverence, while he sat on a dais with his cupped hands in front of him, into which, with lowly obeisance, they put their offerings of rupees, worth about thirty-three cents, sometimes one, sometimes half a doze or more. He received them nonchalantly, as his right, with no expression of gratitude, and I was told that this was really his "pin-money," the revenues of the state being applied to other purposes.

Afterward he showed us over his great palace, which would have put the White House to the blush and swallowed it up two or three times. Then he took us to his menagerie and showed us his elephants, his lions and tigers. As he was inclined to poke viciously with his cane at the lions, I was glad to see the British Resident, who also seemed to be a kind of tutor, restrain him and say, "I wouldn't do that." Evidently British control was something more than nominal.

The next morning he sent his royal carriage with three prancing ho as a recognition of his regard for the missionarie take me to the railway station.

ANOTHER incident of this journey I shall n forget. Rev. William Carey, the namesake great-grandson of the most famous pioneer of mo missions, had asked me to go with him to a Chris Endeavor convention in the rice region of e Bengal, a part of the English Baptist field. I gl accepted, and, after a journey of two nights and a by steamer, houseboat and canoe on the Ganges its small tributaries, and then a walk of four or hours, we came to a little village of some forty houses, about half of them owned by Christians.

A commodious chapel made of bamboo and mat was the convention meeting-place. At two o'cloc the morning, Mr. Carey and I crawled into a nea hut belonging to a Christian, threw ourselves dow a heap of clean straw to get a little rest before meetings began. But even then the delegates begun to arrive, many of them having walked night. They brought their musical instruments, with their Christian songs made the night vo Soon after daylight the meetings began and contin all day, with a brief interruption for lunch. De tional periods were enjoyed, conferences held, dresses made, questions asked and answered, mu in a similar meeting in America.

Toward the end of the afternoon Mr. Carey, w was presiding, said: "Let us make a chain of love our friend from America." Whereupon he called verses about love from the Bible. They came, th and fast. "God is love," "Walk in love," "Love another," etc. These were written down in Bengali tongue on different-colored pieces of t paper, and skilfully glued together by the deft fin of small maidens, until they made quite a long ch

Then a mahogany-colored deacon in the back of chapel came forward, wearing few clothes, but w shining skin, well rubbed with cocoanut-oil, and, all the grace of a Lord Chesterfield, hung the c around my shoulders and said that he wanted m take it back to America, and to assure the Endea ers of America that we were one in Christ and l each other like brethren.

Was not that a beautiful symbol of fellowsh Soon the League of Nations will bind the whole w with a chain, if not of love, at least of friendship, the denominations are being bound more and m every year with a genuine chain of Christian love cooperation. Thank God for these chains of lov well as of prayer that are binding the whole wide w to his feet!

Soon after the chain of love ceremony was c pleted, the hundreds of delegates from the s societies of the Bheels of Bengal joined in "God with you till we meet again," and went singing their way to their own villages, some of them walk all the second night to get home, for there was no r for them in the little convention village.

Could any incident show more plainly the str compelling influence of the religion of Christ on c heathen hearts, than the pains taken by these Beng to attend a Christian convention? How many Am ican Christians would walk two days for the sake o few hours in a religious meeting?

When I went back to Calcutta and then the Baptist college at Serampore, I looked w new reverence at the forty great tomes in as ma

A Christian Endeavor delegation from Hawaii.

ages of India, all translated under the direction at great scholar, linguist and missionary, the er cobbler of Kettering, William Carey the First, e "business it was to preach the Gospel and who led shoes to pay expenses."

y last visit to India, in 1909, was shorter than the s, but no less interesting, for its principal object to attend the Fourth World's Convention of stian Endeavor Societies in the great historic of Agra. Three World's Conventions had been previously at intervals of four or five years, the in Washington, the second in London, the third eneva, Switzerland.

think of holding the fourth convention in the t of heathen India was a bold proposition for the an Endeavorers, but missionaries and native stians alike eagerly desired it, and fortune, or er Providence, as usual favored the brave. It sed great interest in America, and though the th of the journey prevented many from attending, e fifty Endeavorers sailed from New York on the eland in October, 1909, for the journey around the d, whose culminating point of interest should be city of one of the great Moguls, Shah Jehan, the of the most magnificent building in the world, the Mahal, the tomb which the emperor built for his ved wife, Moom Taj. There were some six hundred other passengers on the Cleveland, for it was the first of the popular round-the-world excursions of the Hamburg-American line, by which travelers could put their trunks on shipboard at New York and take them out at San Francisco four months later, after visiting all the great nations of the Far East and a score or more of interesting historic cities. The Governor-General took a real interest in the convention, gave us the use of the beautiful flower-bedecked McDonald Park free of charge, the vice-regal encampment, consisting of four hundred tents—two of them great audience pavilions seating two thousand each—and even paid for their transportation from Calcutta to Agra, a thousand miles distant.

IT WAS indeed a picturesque sight when the hundred American delegates reached the beautiful park one November morning. Four hundred missionaries, representing all denominations and many countries, had come together, and four thousand native Christians, over a hundred from far-off Burma, after a journey of nearly two thousand miles. As we reached the park gate, a native delegation met us with garlands of lovely flowers, which they hung around our necks. An Endeavorer on an elephant and another on a camel also greeted us, but many had come who could not afford even a donkey or a fourth-class seat in a railway train. They had come on foot, some walking a hundred miles and preaching the Gospel at all the villages along the way.

The temporary "white city" was laid out along regular streets, while near the center were restaurant tents, literature booths, and the audience pavilions, in one of which Hindustani was spoken, and in the other, English. Not far away was the great sordid native city with its beautiful three-domed pearl mosque, and its vast sandstone fort, in which ten thousand troops might be quartered and almost get lost. Surely it was a unique place for a World's Christian Endeavor Convention, the first of the kind ever held in India.

My space will not allow me to dwell long upon these memorable meetings. It seemed that every nation and tribe and language and people on earth gave glory and honor to Him that sitteth on the throne, and to the Lamb.

The journey around the world was continued a week later from Calcutta, and in Burma and Java, Borneo, Singapore, China and Japan, in the Philippines and Hawaii, as previously on Madeira Island and Egypt, other intensely interesting sights were seen, and in many places Endeavor meetings were held, until in March we disembarked at the City of the Golden Gate, and bade adieu to our delightful companions of the Cleveland.

The Bible and Newspaper

By FERDINAND C. IGLEHART, D.D.

$2,000,000,000 Cotton Crop

MERICA'S cotton crop, including the cotton seed which it contains as a by-product, reached the record-breaking value of $2,045,251,868, ording to the annual report of Henry G. Hester, retary of the New Orleans Cotton Exchange. The ue of the cotton alone was a billion and some lions of dollars, that of the cotton seed some three dred and thirty-five million dollars. There is a rth of manufactured goods all over the world, and rush to supply that demand has pushed up the ce, and all the mills in this country are running are naming their own price for their goods. Mill ings for American cotton in the United States t year aggregated 5,880,000 bales. What the government may conclude to do with reference to the portation of cotton, wheat, corn and other articles reduce the cost of living, remains to be seen. The w South has arisen out of the ashes of the Civil ar an industrial giant, keeping pace in her supply clothing with the North in its bountiful supply of ead. Some writers claim that a plant answering to r cotton was cultivated in ancient times in the r East. The Hebrews were beautifully supplied th material for clothing with their wool and flax. is is a reference to the primitive clothing industry: *he seeketh wool and flax, and worketh willingly th her hands."* (*Prov. 31 : 13*).

Manhattan Rumseller Jailed

S THE world coming to an end? The proprietor of one of the most notorious and pestiferous inking-places in New York was fined $1,000 the her day, and sent to prison for six months for lling whisky to customers on the third of July, in fiance of the War Prohibition Law. Whether the ederal Department of Justice intended it or not, was wise to make an example of this particular sort. It was the saloon on Center Street formerly wned by Big Tom Foley. The saloons have ruled w York City absolutely for thirty years. There is o law of God or man that they have hesitated to reak. They elected the proprietor of this same loon as Sheriff of New York County to see that the xcise law was "properly" enforced against them. ow the proprietor of the same place is himself a uest of the prison. What is the difference? Uncle am has been authorized by the people to end the quor business, and that means the end of it. o one can tell the consternation to the liquor ealers or the encouragement to reformers that this entence will bring. Having attacked one of the citadels of the underworld, it might be well for the ederal detectives to look after the so-called upper orld, the fashionable cafés and hotels whose proprietors have been the most blatant fighters against the enforcement of the prohibition law. The liquor people have claimed all along that the non-enforcement of law is unfriendly to healthy morals. The Bible says so in these words: "*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*" (Eccles. 8 : 11).

Would Prevent Inherited Fortunes

IN HIS testimony before the House Committee on Interstate Commerce, Mr. Frank Morrison, secretary of the American Federation of Labor, undertook to describe what he considered an ideal democracy. He did not see any reason why wealth should be transmitted from father to son at death. He held that a man's fortune at his death should be appropriated by the state or community. Mr. Morrison overlooked the fact, which he might easily have discovered, that one of the deepest instincts of the soul is the love for one's family, which in every true parent is stronger than life itself. However, a man's love for his family and desire to provide for it after his death ought not to be such that he would forget his duty to the poor and other righteous enterprises while living and after he shall have passed away. If a man make no will, the state hands his possessions over to the nearest kin. The good Book puts supreme importance on the instinct which makes temporal provision for the family: "*But if any provide not for his own, and especially for his own house, he hath denied the faith, and is worse than an infidel.*" (*I Tim. 5 : 8*).

Carnegie's Fight Against Saloons

THE late Andrew Carnegie was one of the most persistent and powerful enemies of drink America ever had. In his talks to the workingmen in the steel mills, and in his addresses to the universities of Scotland, was the same note of warning against the danger of alcohol. Some time before his death the writer had an interview with him at his mansion on upper Fifth Avenue, in which he said that as a business man he saw what an enemy liquor was; that he had advised abstinence in every one, especially in young men, and that he had fought the saloon with all his might. Handing me a check for $5,000 for the Anti-Saloon League, he reminded me that that subscription had made $50,000 to that society in the last ten years. He also said that he had given $50,000 each to two other temperance societies, the names of which he did not give. As I bade Mr. Carnegie good-by he said: "I will treat you as I do the rest of my visitors and give you my personal card." This was the card: Printed in large letters at the top was "Andrew Carnegie on the Curse of Drink," and underneath, printed in words nearly as large, was the following: "The curse of drink is the cause of more failures in life than anything else, and while it may be possible to surmount any other faulty habit, the man who is a confirmed drinker has not one chance in a million of success in life. Liquor will conquer you a million chances to one if you give it sway." A leader in big business, Mr. Carnegie has been a leader in the war on the saloon on economic grounds. The ironmaster repeated this injunction of the wise man: "*Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.*" (*Prov. 23 : 31, 32*).

God in Peace Pact

IT IS claimed that there is no recognition of God in the Peace Treaty, not the slightest reference to him as the ruler of men and nations, nor any plea for his wisdom in guiding the unhappy peoples of the world into prosperity, righteousness, peace and love. It would surely be appropriate if the peace pact recognized the historical fact that Jesus Christ of Bethlehem has for 1900 years been the spiritual ruler of the world, and that no peace can be permanent without obedience to his commands and the inspiration of his life. He thus offers it: "*My peace I give unto you; not as the world giveth give I unto you.*" (*John 14 : 27*).

The Fisherman Abroad

FROM Maine to San Francisco in inland waters and along the shore line multitudes of our citizens have enjoyed their vacation time in fishing, and fine sport they have had. God has so made man that work and play are necessary ingredients of his development and happiness. Nearly all of the great workers of the world have been fond of some kind of sport or other. The playful element has been as strongly marked as the industrial one. No one of our time worked harder than Theodore Roosevelt, and no one played harder and enjoyed his sport more than he. Most of the eminent divines of America have been expert fishermen. Christ selected fishermen to found his Church, partly because they were near at hand, and also on account of their simple life, mental vigor, rugged virtues and childlike faith. They fished for the market and usually employed nets, but they also fished with a single hook and line, as we learned by this incident: "*Go thou to the sea, and cast a hook, and take up the first fish that first cometh up: and when thou hast opened his mouth thou shalt find a piece of money; that take, and give unto them for me and thee.*" (*Matt. 17 : 27*).

The Olinger Highlanders, a Denver club for boys, whose chief motto is, "Do at least one kind act every day." There are 600 members, 10 and 11 years old

V
Thelma Gooch

THE GIRL HE LEFT BEHIND

By MARGARET E. SANGSTER

HE WAS leaning against the rail of the boat—a dreary figure muffled in an army greatcoat. Discouragement spoke from every line of him—his drooping shoulders, his bent head, his propped-up elbows. The Cynic and I, sitting contentedly in our deck chairs, regarded him with curious eyes.

"He certainly does look unhappy!" I said at last. "What's the matter with him? Is he seasick, or—"

The Cynic laughed, the short disillusioned laugh that had given him his name.

"Seasick nothing!" snorted the Cynic. "He's a war husband. And he's going home. That's what's the matter with him."

I stared still more curiously at the muffled figure.

"War husband?" I repeated, a shade blankly. And then—"Just what do you mean—war husband?"

"Oh"—the Cynic made a wide gesture with his hands—"a lot of fellows are war husbands. You've heard of war brides, I reckon?" Well, a war husband is the same thing, only masculine."

"You see, a good many fellows, when it was time to go overseas, got lonesome, and blue, and kind of discouraged—at least that's how I figure it. They got to thinking—'If I'm killed there won't be any one, much, who'll care!" Or they wanted to feel that there was somebody *belonging* to them who would be waiting for their letters. Some of them wanted a wife to make out insurance papers to.

"And so they got married. Sort of on the spur of the moment, a good many of them. They married the girls that they'd been taking to parties for the last year, the girls who were the most popular in the crowd, *the girls that they'd never loved enough, before, to marry*. And then they went overseas—some of them expecting never to come back, mighty few of them looking as much as a year ahead.

"A good many war marriages were the real thing. Girls and boys who really cared, brought closer together by a great crisis, and all that. But a good many of them happened because it seemed the dramatically right thing to get married while there was a war on, and a man was in uniform, and the bands were playing. And that fellow by the rail—well, he's in the last class. And he's on the way home!"

"But why—" I began.

The Cynic interrupted.

"He's grown up since he got married," said the Cynic. "That's what the war did for him and a lot of other chaps who went over as thoughtless boys and are coming back full-grown men. He's seen life and he's seen death. He knows other things now than the books that he studied in school. He's broader than he was, but the girl that he married hasn't changed. She stayed at home—she's just the same girl that she was when the war broke out. And he realizes it. That's why he, and a good many other fellows, are feeling blue and discouraged. They don't want to get home—to a spoiled life and a broken dream."

The Cynic stopped talking, with another of his short, unhappy laughs. But I, as I stared at the bent figure by the rail, ventured a last question.

"How," I questioned, "do you know that the girl has been standing still?"

The Cynic raised incredulous eyebrows and laughed for the third time. He didn't bother to answer.

IT SEEMS to be rather a common topic of conversation nowadays. Folk everywhere speak of the chap who went away a boy and came back a man. They talk of his mental growth, of his strengthened character, of his new idealism. And then they murmur something casual about his "little wife"—and the something they murmur is not vivid with praise. It is stilted, apologetic.

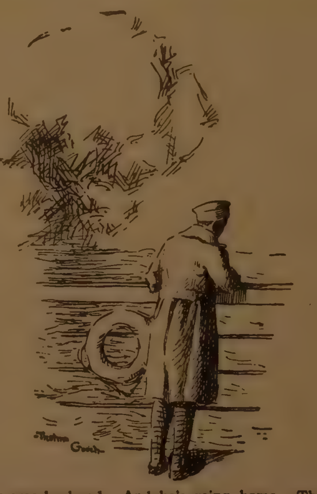
For folk everywhere are insisting that the girl at home has stayed still while the boy who went to war has progressed remarkably. They say the war husband has grown away from the girl he left behind him. They say he has progressed in a way that no woman could progress. But they're wrong.

FOR this time of war has been a remarkable period in the world of women. And women have been meeting it in a remarkable way. They have had unbelievable problems to meet—and they have met them gallantly and efficiently. The woman in business has a value today that she never had before, and the woman in the home has become a real factor. The nation has put many of its great affairs into feminine hands and has found those hands capable.

When the first call for men came there was a great deal of speculation about what would happen to a country drained of its younger generation. When the first batch of men sailed for France we noticed gaps in our well-ordered lives. The elevator boy was missing, the street-car conductor was about to enlist, the man in the bank had heard the call. And it was that way in every line of work. Even farmers were begging for help—even factories and machine shops were threatening to shut down.

And then the women stepped into the gap. Stepped in smilingly, willingly. A girl in a neat uniform s
the elevator up through the shaft in the office bu
ing, another girl in another uniform collected
street-car fares. Girls in trim overalls took the pla
of the men who worked in field and factory.
the commercial life of the nation went on smoot
ceaselessly.

To the women in the home came the same opp
tunity. Girls who had driven motor cars for pleas
began to drive them for their country. At first
stared at the business-like little motor ambula
drivers, but in a few months we were accepting th
presence with a splendid pride. Other, older wom
did Red Cross work, canteen work, welfare wo
Women who had never in all of their sheltered ye
known the need of sacrifice gave up willingly a
request of their country. They gave up the luxuri
food that they liked, they joined clubs, they w
simple clothes, enjoyed simple pleasures. It was
a game with them, although at first skeptical o
said that it was—*with some women it was the first s*
ous thing in a party life. It was an awakening, a
birth almost, with many.



"He's a war husband. And he's going home. That's what's the matter with him"

MOLLY JAMISON was a little slip of a girl w
big eyes, and red lips, and a very limited unde
standing. When her engagement to William All
was announced the little town that they both liv
in breathed a deep sigh of regret. For, besides bei
the son of the town's richest citizen, William All
was an up-and-coming young man with a colle
diploma, and a good job, and a place in the chur
choir. And there were many mothers who had smil
sweetly upon him when he escorted their daught
home from the Young People's Meeting or a par
And the afore-mentioned daughters had seldom be
subject to a parental scolding when he lingered
the porch over late of a Sunday evening.

Yes, William Allen was an exceptional boy—
boys go. And Molly Jamison was not the most po
ular girl in the world when she appeared with a lar
diamond on the third finger of her left hand.

"To think," said one matron, and she summed u
the attitude of the little town as she said it, "to thin
that *he* should have become engaged to *her*. Wh
she has nothing but curly hair and eyelashes. Sh
hasn't a brain or an idea. And my laundress to
me"—the matron's voice dropped to a whisper—
"that she's *lazy!* She has her breakfast served in be
every morning, and she doesn't even darn her ow
stockings."

The outlook didn't seem particularly bright fo
William Allen. For everything that the matron ha
said was quite true. Eyelashes and curls were Moll
Jamison's chief claim to distinction, and she did enjo
her breakfast in bed, and her darning was so ver
bad that her mother used to protest, over the mend
ing-basket, that it was easier to "do 'em in the firs
place than to rip out Molly's crazy stitches and hav
to do 'em anyway!"

Yes—the outlook was bad for William Allen! But
being in love, he didn't seem to mind. And Molly
though the town didn't give her much credit for it
was a delightful person to be engaged to. Her fluffy
curls were very pleasant when they nestled against
one's shoulder.

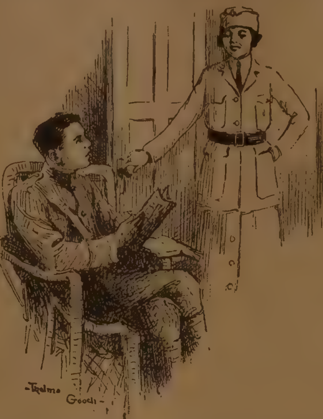
AND then war came into the town. And the
women who had gossiped so earnestly took to
speaking in undertones about training-camps, and
enlisting, and the draft. And in the midst of it

am Allen, very straight and splendid in a new
rm, married Molly Jamison, who was more than
y in white organdie, and sailed almost imme-
ly for France. Other boys went with him—a
many other boys.
d so sad days came to the town—sad, worried,
days. Perhaps it was because they were such
days that the town did not notice at first the
ge that was taking place in William Allen's wife.
in her appearance, oh, no! The fluffy curls were
d just as gracefully to the top of her small head
er frocks were just as dainty and smart as ever.
s in her expression, in her manner, in her speech,
, that the change showed. Molly was growing—
ing up to meet the new situation that had de-
ped in her life.
s hard to explain the change. For it was a
hological one, mostly. But I can tell you what
y Allen said to me the other day as we dried the
er dishes in her scrupulously neat little kitchen-
while William, back from France, waited for us
he front veranda.
When Billy's letters" (the town had hated, before
war, the way that she shortened his dignified
e to Billy!) "when Billy's letters began to come
to me I realized, as I never would have real-
ordinarily, that we didn't nearly—*match*. There
a quotation in the first letter that I knew should
been familiar to me—but it wasn't. And there
long words on every page of it that meant noth-
to me.
I looked up the words and the quotation. That
the first step. And then I began looking up
r words. And when Billy wrote home that he
ed he had me to keep his clothing in order—well,
rned to mend and to darn, so that he'd never know
useless I really was. And when he told me that
thought of me, pure and good and *clever*, at home,
keeping him straight, well, it was then that I
to work hard to make his ideal of me come true.
I learned housework, and I took an active in-
st in church affairs. And I made bandages and
ted a club for some of the girl workers in a muni-
s factory that suddenly grew up on the outskirts
ur town. And in my spare moments I studied.
tudied—don't laugh!—arithmetic, and spelling,
the classics. And in time I got to know some-
g. And when Billy came back—"

ILENTLY, carefully, she dried the last of the dishes
that I had finished washing. It was only as she
ung out the dish towels and hung them to dry that
spoke again.
'Billy, bless his heart!" she laughed, "doesn't
w that I've changed, *because I've made myself into*
at he always thought I was. But I *have* changed.
e war"—the laughter quite died out of her voice—
"has broken millions of lives. But it's made mine into something worth while!"

And then, arm in arm, we went out to the veranda where William Allen waited for us. And when he rose, and looked at his wife, and smiled—then I knew!

MANY of the men who think that they have grown away from their wives have something of a shock coming to them when they get home to the cottage—or apartment—that they left. They'll find that cottage or apartment running more smoothly; they'll find that a certain system has crept into their home lives. And they'll find that the girl who has been waiting for them has been waiting *constructively*.



He'll find perhaps that his wife instead of hanging on his smallest word will be in a hurry to keep an appointment with her war-work friend, Mrs. Rockerbilt

The man who comes back to take up the threads of a life that he has gone far past in his months of European rapid transit will find that things have been moving back home. He'll find perhaps that his wife, instead of hanging on his smallest word, will be in a hurry to keep an appointment with Mrs. Rockerbilt, who was in her chapter of the home service unit.

"I taught Mrs. Rockerbilt to roll bandages," she will say sweetly, "and we've been very good pals ever since. So, dear, I'm afraid you'll have to get one of the boys to go with you to your meeting this afternoon at the City Hall."

No, the girl at home hasn't been standing still. She's been breaking some speed records in development, too. She's been making herself into a bigger, better person to fit into a bigger, better niche in the bigger, better world that her husband has been fighting for.

The man who left his home to fight has certainly done all that folk are claiming he has done. He has met his big hour bravely; he has fought against overwhelming odds; he has tasted the bitterness of failure and has won, through that bitterness, the sweets of conquest. He has looked, out there on the battlefield, into the very eyes of God. And his ordeal has strengthened him—has brought out latent powers and unguessed talents and a marvelous resistance. It couldn't do otherwise.

But all the time he has been going through this ordeal the fighting man has been *in action*. He has had the excitement of the moment to keep him up, the thrill of achievement. He has known the brilliant forgetfulness of self that made winning the war a possibility. And the girl he left behind him has had none of those things to keep her going.

FOR don't think that the girl at home was too far from the war to know the meaning of it and the horror of it. The girl at home has been battling side by side with her man overseas. She has prayed through the long silent nights, hearing in imagination the shell fire that was torturing his ears. She has wondered, every time it rained, whether he was warm and dry or whether he was in a muddy trench getting damp feet and a sore throat. Her down quilt had seemed a sacrilege to her on winter nights, because she was afraid that he was cold and hadn't enough covers. And she has searched the casualty lists every day with horror gnawing at her heart and death lying gaunt in the soul of her.

The man who went to war could never dream just how many moments of agony the girl he left behind him has known. For man psychology is different from woman psychology. He'll never guess how many bloody roads her feet, that never wandered from the home town, have traveled. He'll never know that she, too, has looked deep into the eyes of God without ever seeing a battlefield. He'll never understand that waiting—just waiting—is the hardest fight of all.

But he will know when he gets home that his fears are groundless, that the girl he left behind him has been keeping step with him. He'll know that she's more of a real comrade, more of a pal, more of a woman than she ever was before. And perhaps he'll wonder why!

A World League of Bible Societies

F THE time has come for nations to league them-
selves together to secure universal peace, and
for churches, widely differing in many respects
d as far separated as Asia Minor and America, to
fer on matters of faith and order, is it not time for
e Bible Societies of the world to unite in mapping
t a world program of translation, supply, and
stribution? For, after all, they believe that peace
ust come through the acceptance of the great
blical precepts, and certainly Christian faith and
der has no higher authority than the Sacred Scrip-
res. The times are alive with new ideals, new plans,
w movements, and there is urgent need that these
all all be influenced and shaped by the message of
e Bible.
All of this was fundamentally in the minds of the
anagers of the American Bible Society when they
cently proposed to their older sister, the British
d Foreign Bible Society, an association of the
tional Bible societies of the world. There had al-
ays been cooperation, but it has not completely
evented duplication. There has always been com-
on counsel on international matters, but it has
ever resulted in a completely unified program.
he time has come for some sort of organization of
ese societies which have a world outlook, in order
at there may be more complete and efficient prose-
ution of the work of world Bible supply.
There are a number of important matters which
n be dealt with adequately only as the societies
ke joint action. There is, first of all, the question
f the fields in which the various societies shall prose-
te their work. It is obvious that in an undertaking
this character duplication should be avoided. In
arge fields such as China or India, there may be
lenty of room for several societies to operate, in
hich case the territory might be so subdivided that
arge and easily accessible centers may not be over-
leveloped while distant and difficult places are poorly
vered or neglected altogether. A unified study
st be made of the entire world and a program
apped out indicating the most needy fields and the
lative urgency of the work in each. The recent
ar, which has changed the map of all Europe, has
o created many problems in regard to Bible supply.
n the Near East, for example, hardly a Bible has
een printed in the last four years. The whole work
of Bible supply must be rehabilitated there. In other places the need may be as great. No one society can determine the wisest policy for adjusting the Bible program to the new world order.

IN THE second place, there is a great need of joint action in the matter of the translation and revision of the Scriptures. The Bible has been printed and circulated in about 650 languages and dialects, but the whole Bible has never been translated into each of these languages. Should it be? If not, why not? What new people are there in distant and isolated places who have never had any part of the Scriptures printed in their peculiar dialect? Who will search out and provide for these, unless there is some great joint effort? It must be remembered that the missionaries have reduced some of these dialects to writing as a part of their pioneer work, and the Bible is the first book that these tribes have ever known in their printed language. Sometimes, under these circumstances, the work is quickly and perhaps crudely done. There has been development in these tribal languages which may now call for revision of the original translation. Who knows just where revision is required? Even in some of the major languages, translations were hurriedly done in order that the Christian propaganda might be promoted without delay, and perhaps revision is needed even there. Also, in the course of the years, languages are modified, and even in the normal processes of things revisions are required. Who can find an answer to all these questions unless there is joint action of the great societies concerned?

IN THE third place, a determination must be made of the various agencies to be employed in the distribution of the Scriptures. Many methods and devices have been set up with a view to circulating the Scriptures to the farthest ends of the earth. Have these been adequate? Have they always been wise? May it not be possible to discover new and more effective methods? Uniform policies should be established in the use of colporteurs, in the mapping out of their fields, in their methods of handling business, in the matter of their remuneration. Much may yet be learned from the modern methods of salesmanship which will be readily applicable to the Bible program. Joint consideration is imperative if the most effective and far-reaching policies are to be discovered and put into operation.

In the fourth place, there should be considered the relations to governments in undeveloped countries. Would there not be greater opportunity for the Bible Societies in association to press forward into new territory, rather than to attempt separately and independently to establish individual relations with governments in undeveloped areas?

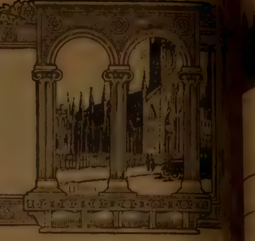
In the fifth place, could not there be presented a joint appeal to the whole Christian world for the support of Bible supply and distribution, if the societies could act in unison? Would not such an appeal make stronger impression than at present upon Christian men and women everywhere? And would not the people of non-Christian lands, among whom Christian propaganda is most largely promoted, be greatly influenced by the joint action of these several united bodies?

The American Bible Society is firmly convinced that the hour has struck when there should be concerted action in all of these matters. The churches in America are in the grip of a great movement looking to a consolidation of all the Protestant missionary movements in this country. Its vision is world-wide. Its momentum is gathering force daily. With the vision, purpose, and spirit of this movement, the American Bible Society is in most cordial sympathy.

Already surveys are being laid out to attempt to discover the needs of continents and nations, and these surveys call for knowledge concerning the need for the Holy Scriptures throughout the world. When these surveys are completed, the society then stands face to face with the question involved in supplying these needs, questions of new versions and revisions, greatly increased production and widespread distribution. It prefers not to undertake this alone, and for this reason it has invited the joint action of the other great Bible societies of the world. By associated action in each line more might be accomplished, or a multitude of new friends might be raised up in every land who will be awake to the spiritual needs of the world and rejoice to participate in this service.

The Great Fundamental

A SERMON BY REV. CHARLES FAIRMAN RALSTON, D.D.*



TEXT—John 6 : 29. "Jesus said unto them, This is the work of God, that ye believe on him whom he hath sent."

OURS is a day in which the real fundamentals in life and religion have taken on new importance. We stand upon the threshold of a new era, in which all human relationships mean more than ever before. It is an era presenting an outlook filled at once with wondrous hope and tremendous dangers, for it is made up of social, political and moral conditions, which make it possible for almost anything to happen. And only as the real fundamentals which must prevail between God and man and man and man are recognized and heeded shall we be able to interpret our duty, determine our course and grapple with the problems which the times have thrust upon us. This is distinctively a day for Christ's man—the man who possesses the spirit of the Master, accepts his teachings and seeks to know how best to apply them to the unsettled social, industrial and political conditions which prevail everywhere. It is a day for Christ's man—the man who has been in the heights with God for the divine vision and is now ready to go down to the surrounding plains where the peoples of the world are struggling, and make known to them the vision, tell them the Father's plan for living together in love and peace and good will. But the first essential is that more men shall climb the hill where the vision may be had, that they shall recognize and accept for themselves the Great Fundamental in establishing any and all right relationships Godward and manward. The Master lays down this Fundamental in our text, and to this let us turn.

DEEPLY concerned were the Jews with the things which they should do that they might inherit eternal life, and in the context in which our text is found they had asked Christ to enumerate unto them those things. The Master's answer is a most striking one. With one stroke he discards the word "works" and substitutes the singular, "work." The thought of the Jews could be summed up in the word "do," believing that by "works" they were to have entrance into God's Kingdom. They laid stress on "works"; Christ put it on "work." The Jews were thinking of their hands, Jesus of their hearts; for well did he realize that what they did would be determined by what they were. They were concerned with "doing"; the Master with "being."

In short, Christ's call in the text is unto faith in himself, for faith Christward is the great fundamental in the relation of a soul to God, in teaching a man how to be a brother in the truest and widest sense of the term to his fellows. It is our greatest "work."

It should be noted in this connection that Christ's call to faith is in the verb form, rather than in the noun. There is always a subtle shade of difference between a noun and its cognate verb, which is true here as regards the noun "faith" and the verb "believe." In the book of John the verb "believe" is used in some form more than ninety times, while the word "faith" is not found in his entire Gospel. The noun "faith" (*pistis*) is abstract, cold, lifeless; the verb "believe" (*pisteuo*) is full of action, energy, life. Indeed, faith is a military term; it demands the spirit of action, of heroism. Hear the injunction of Paul: "Fight the good fight of faith." And again "This is the victory that overcometh the world, even our faith." A life of heroism is depicted, the greatest, I believe, of which the soul of man is capable; for greater is the heroism of faith than that of love, or principle, or duty, or repentance.

Well do those know who are enlisted in the fight of faith in Jesus Christ that the struggle reaches from repentance at Calvary to the crown of victory at Olivet. Thus Jesus declared, "This is the *work* of God, that ye *believe* on him whom he hath sent." It is the thought of the "chivalrous knight riding forth in the promising dawn, with waving plume and glittering lance, to do or die in his own or his Master's honor."

FROM the days of Abraham, God had been preparing the Jews (and through them the world) to believe on his Son when he should come, so telling of him in prophecy, so describing him, so pointing out the world's need of him, that mankind would recognize and accept him when he appeared among the sons of men. Thus it is not to be wondered that there were only two things at which he marveled during his life among men. He marveled at the general and persistent lack of faith in himself on the part of the Jews; and, when he discovered a simple, implicit faith in a centurion, he marveled that he had finally found such faith. It is significant, also, that when Christ told the disciples of the coming of the Holy Spirit, he defined his first ministry as that of "convicting the world of unbelief, because it believed not on Christ."

Faith in Jesus Christ, then, is the Great Fundamental in the spiritual life, in the soul's relation Godward and in understanding its relation manward. Love may be the sweetest flower to blossom in a Christian's life, but faith is the root from which it springs. When the enemy of the Christian's life makes his attack and lays his ax at the root of one's hope and love, joy and usefulness, his faith is attacked. For when faith is destroyed, all else droops and dies.

Note how vital and comprehensive is faith in all of life's spiritual relations: "By grace are ye saved through faith"—salvation comes through faith; "Being justified by faith we have peace"—peace comes through faith; "Having a righteousness of God through faith"—righteousness comes by faith; faith explains the mystery of manifold trials; "This is the victory that overcomes the world, even our faith."

When Paul would exhort the Corinthians in a final word, he wrote; "Watch ye, stand fast in the faith." And when he would commend the Romans, he said to them, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." So, too, when Jesus told Peter that Satan was to sift him as wheat, he assured Peter in the words; "But, Peter, I have prayed for thee, that thy faith fail not."

When the writer of the book of Hebrews hung the walls of that gallery with the pictures of God's heroes and heroines, he prefixed the names beneath the portraits with one and the same word—"By faith." It was "by faith, Abel"; "by faith, Enoch"; "by faith, Abram"; "by faith, Joseph"; "by faith, Moses"; and so on down through the long list. So, we might add, By faith, Peter and John and Paul, Carey and Morrison, Livingstone and Judson, Paton and Pitkin—and a thousand others who endured as seeing him who is invisible—have through faith had part in working the miracle of changes which has taken place wherever Christ and his Gospel have been proclaimed.

BUT what is the faith of which Jesus speaks in the text? From what the Master says here, as elsewhere, one may define faith as that entrustment of one's life to Christ which brings assurance and confidence in Him and in the things he taught. It is that attitude toward Christ which brings pardon and peace and joy to the believer. It is the key that unlocks the things of God to our spiritual consciousness. It is the telescope bringing into our vision the hidden verities of God. Dr. Jowett has written: "Hope visualizes, faith actualizes, love vitalizes; hope contemplates a fountain, faith drinks from the fountain and is refreshed, love distributes the waters thereof to others."

That is it; faith "actualizes" the instinctive longings and hopes of the soul Godward; it brings God into the possession and experiences of the soul; it gives man the divine vision toward one's fellow men and points out to him how God would have him live in all human relationships and duties. Faith brings the spirit of Christ into the life of man, and re in bringing man into harmony with the will and pose of God. Faith is the path that leads man t mount where he gets God's vision for the world.

It is to this last thought that I would direct further attention, for it is this vision that the C tian needs, that the Church needs, that all men who set their faces to the task of establishing ju and righteousness and an enduring reconstruction of the present world-upheaval. History records us the fact that only those who have had God's vi have been able to accomplish the things of Go the past; that only such have been permitte furnish any genuine uplift and safe guidance for sons of men. Nothing is so essential for true lea ship today as real vision. Many can speak, b think; but who among us can really see? Ru puts it this way; "For every hundred who can one can speak; for every hundred who can sp one can think; for every hundred who can th one can see."

The life story of scores of men are recorded in Bible, but apart from the Master, there were seven who had great vision: Abraham, Joseph, Mo David, Isaiah, John and Paul. These were the whom God used most largely in laying the foundati of his Kingdom; they were in a significant man those who struggled up the path of faith into mount from which they caught the vision of G and could therefore be used of God in a large w So has it ever been. Men of faith in God, who h caught the divine vision, men who have realized themselves the unseen verities of God, have b the harbingers of progress and blessing among peoples of the world. And this has been true in b the spiritual and material realms. Such men have b the leaders, the pioneers in every forward moveme they have been those who could see the existence verities invisible—nay, unbelieved—by others. Su men God seeks, for such he can use.

No day is just a common day, no life is just common life, no opportunity is just a comm opportunity, no duty is just a common duty to h who has had his eyes opened to the visions of fai We limit God, restrict his truth and his work, withh his blessings for ourselves and others, because we f to place our hand in the palm of the Master and cli the Hill of Faith from whose heights we can get God distances. How much the Christian and the Chur and the world need those distances today! H much we need God's vision, clear, intense, f reaching in this hour of great uncertainty and disco tent, this hour in which men are seeking to know t sure way, the better way, the right way!

GOD calls his Church into the Mount of Visi today. He is bidding it take the path of fai and come up into the heights where it can see as sees. A young man who pored over books in an offi in a skyscraper in New York consulted an oculi because of trouble with his eyes. After a caref examination the oculist pronounced his eyes norma and in no need of glasses. "You do not need glasses he said, "but distance. Every noon hour, go to th top of your office building and spend at least a ha hour in looking up and down the Hudson, across th bay, over into New Jersey. Give your eyes a chanc at distance. Do this regularly every day, and yo will have no need of an oculist for years to come."

How many of us have concerned ourselves almo entirely with interests that center in our own happ ness and welfare, with things in our own immediat community, having lived within our own small circl the radius of which never runs beyond where we ca walk by sight! Nominally, we believe in Christ though actually we have thus far failed to follow hi along the pathway of faith which leads up the hill—often a rough and rugged way—to where our horizo becomes God's horizon, and we get his view of th ends of the earth and the need of all mankind!

Nineteen hundred years have passed, but th words of Christ to the Jews, concerned about wha they should do, become an imperative message to thos of us who, today, are likewise concerned about wha we shall do in this time of unprecedented world upheaval and unparalleled opportunity. And whil there are a thousand things we may and will d there is one fundamental we must observe, one thing we must do if we are to do wisely and best in any and every undertaking in behalf of our fellow men and the Kingdom of God: we must come into close touch and keep in close touch with the Master; we must believe on Him whom the Father hath sent.

BLESSED ASSURANCE!

By VICTOR E. BECK

I DO not know what I shall say
  When I have reached maturer years,
As I survey my youth's brief day,
  Its pains and pleasures, doubts and fears:
I only know, as evenings go,
  The time is swiftly drawing near
When Christ shall wash me white as snow,
  And gently wipe away each tear.

I do not know what thoughts will move
  My being when at last with God
I stand, and from the home above
  Review the path that here I trod:
I only know, as evenings go,
  The time is swiftly drawing near
When Christ shall wash me white as snow,
  And gently wipe away each tear.

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*Pastor (Evangelical), Oberlin, Ohio.

THE DAILY MEDITATION

J. H. Jowett, D.D., W. W. Bustard, D.D., C. C. Albertson, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D.

Keeping Young

SUNDAY. Ps. 92 : 14. "*They shall still bring forth fruit in old age.*" I wonder if Mrs. Humphry Ward is quite right in a word she has l of Mr. Stopford Brooke. It is d in her recently published reminis- es of a very crowded life. She says ; Stopford Brooke's old age was "a mph in the most difficult of arts. was young to the very end. He knew t to give up and what to keep, and freshness of feeling never failed." n wondering if the word "art" gives right interpretation. The word ts" seems to suggest too much rt, too much careful purpose, too ch anxious design, to explain some- ig which ought to be very natural. sometimes hears of people who are ying to keep young," and their ef- s are frequently not a little pitiful. ey force themselves to go here and re, and constrain themselves into this l that mood, and they usually get y weary in their endeavors, and the nkles gather about their spirits as y have already gathered around their ws. Their efforts are too mechanical. is something like a table fountain I e saw in a friend's dining-room. e waters were leaping and dancing strong springs in the heather; but s I could hear the click of the chinery. There was too much art, l too little nature and life.

like the Scriptural word better than s. Ward's; "They shall bring forth it in old age." That takes us from to nature, from the machinery into garden. The beautiful growths are tural and spontaneous. They are the vitable issues of certain deep and al relationships. "They that be nted in the house of the Lord . . . all bring forth fruit in old age." A rtain rootage is to result in certain itage. We are to abide in a certain l and the fruit is sure. "He that ideth in me, and I in him, the same ingeth forth much fruit." And the it does not become more meager as e years increase. That is one of the arvelous surprises of renewing grace; e spiritual fertility is maintained to e end of the days.

But there is even more than this. His leaf also shall not wither." That ems to suggest an antidote to the with- ing influence of the years. Even the af is to keep green. It is not to become re and yellow. And the leaf is the rly thing, the first thing, the thing of e springtime. "The tender leaves of pe!" These are to be upon the tree t seventy as they were at twenty. At utumn-time his spirit is to be bright ith the promise of the spring.

If there is any art at all it consists in st burying one's roots in the Lord. If e are rooted and grounded in him, the creasing years will have no terror. Ve shall face them with the alertness f children, and we shall greet the unseen ith a cheer. J. H. J.

The Unselfish God

MONDAY. John 16 : 13. "*For he shall not speak of himself.*" One f the characteristics of a selfish soul is he inclination to speak of himself immoderately, if not exclusively. The great model of unselfishness is God. The Old Testament is full of the unfolding doctrine of a coming Christ. The Father speaks not of himself, but of his Son. At last the Son came, but he did not speak of himself. He revealed the Father, and spoke of Another, a Comforter, to come. The Comforter came on the Day of Pentecost. The Holy Spirit, true to the prophecy of Christ, spoke not of himself, but took of the things of Christ and showed them unto us. Each of the three Persons of the Trinity reveals the other. Is not this the office of the minister of Christ—not to speak of himself but of Another? It was so with John the Baptist, whose motto was, "He must increase, and I must decrease."

The only way to get out of the ever-present consciousness of self is to get into the ever-present consciousness of union with Christ. His life is the perfect type of unselfishness. To use a phrase of Sidney Lanier, it is Jesus who leads the world in "selfless chivalry." A great college president used to exhort his students often, "I beseech you, resist the tyranny of self, accept duty as the law of life, and live in the will of God." It would be difficult to imagine a more perfect counsel, and it had its effect upon innumerable lives. The Christian religion is emphatic upon this point. "Lay not up *for yourselves* treasures on earth." "Seek not great things *for yourselves*." Not until Life's center shifts from self to other-self have we begun to learn the meaning of the Master's mind. C. C. A.

The Faith That Overcometh

TUESDAY. Dan. 3 : 27. "*Upon whose bodies the fire had no power.*" What was the secret of the fortitude of those young men? How were they able to withstand in that evil day? It was revealed 700 years later by the inspired hand that wrote the rollcall of heroes in the Seventh of Hebrews: "By faith they quenched the violence of fire."

And theirs was a singular faith. It was not built upon any promise, however great and precious; nor on any theological dogma, however true and worth standing for; but on a personal God. In him they relied so implicitly that, whether he delivered them out of the furnace or left them to glorify him by going up to heaven in a chariot of fire, they would in any case bow at no other shrine but his.

The faith that overcometh the world is faith in the personal God who has revealed himself in his beloved Son. He stands back of all truth, all righteousness, all promises, all reliances whatsoever; he is the Friend that sticketh closer than a brother, who in evil and good report never fails those who are loyal to him.

To live or die for him, what matters it? Ours be the faith that is ever able to say, "I know whom I have believed." D. J. B.

The Tyranny of Sin

WEDNESDAY. John 8 : 34. "*Verily I say unto you, whosoever committeth sin is the scave of sin.*" Christ, the Truth, can make the world free from sin, but if we believe not him as the divine Saviour, we shall die in our sins. A physician said to a young man, "If you do not cut out your sins, you will be blind in six months." He replied, "Good-by, sweet world of light; I cannot give up my sins." Lust was his master, he was the slave. Appetite clutched his throat like a demon. He was the bondman in prison; passions were his jailers.

Only one Liberator can save the soul from the tyranny of sin. His name is called Jesus, for he shall save his people from their sins. He saves the Magdalenes, the moral lepers, the thieves, defaulters, robbers, the persecutors, liars and idolators, the drunkards and murderers. He saves unto the uttermost all that come unto God by him.

Only two courses are open to the human traveler—salvation or slavery. Which shall it be? Ages of peace or moments of pleasure; harvests of fruitage or nothing but leaves? Shall we follow Christ to freedom, or surrender to the slavery of Satan? This is the great question of human destiny. It may be this night thy soul will be required of thee—shall we still yield to the embrace of monster passion, or seek the friendship of the mighty Deliverer? Hear him speak to you: "He whom the Son makes free is free indeed. Without me ye can do nothing." If you will seek first the Kingdom of God and his righteousness, all other things essential to true happiness will be added unto you. E. W. C.

Grace of Mutual Forgiveness

THURSDAY. Matt. 6 : 14. "*If ye forgive men, your Heavenly Father will also forgive you.*" An exquisite illustration of the tenderheartedness of the apostolic church, showing how freely the disciples forgave one another, is found in that opening scene in the upper room, when Peter stood up to address them. All were conscious that they had forsaken the Lord and fled. Not one uttered a taunt against the comrade who had been found out. They distinguished at once between the unhallowed remorse of Judas and Peter's repentance. What changed Peter's despair into a saving faith was the Lord's look, his message, his personal interview. And how different would have been the drama if backbiting had occurred! In Paul's astonishing words to the Ephesians, the Holy Spirit would have been "grieved." Wind and fire are symbols of God—strong and terrible symbols—but how quickly sensitive to atmospheric conditions!

Those men and women, who are to us so illustrious, were for the most part rustic and unlettered. They spoke the Galilean dialect; and Paul, who could hold his own with Kings and statesmen, tells us plainly that God chooses simple folk, not the wise and learned, to be his followers. If Peter wrote letters that are now immortal in literature, if John's vision revealed for all time the mysteries of heaven and hell and destiny, it was because these men, with no discernible natural gifts, were educated in the Spirit. Their only books were the Old Testament, and if their reading was limited, it was the more thorough. Their university was life, their college was experience, their tutors were hardship and danger. Genius was only their final reward—a gift from Him in whom they drew every breath. It was the reward of the Spirit in which they read and pondered.

P. W. W.

The World's Greatest Preacher

FRIDAY. John 7 : 46. "*Never man spake like this man.*" This is a great tribute, especially when we consider that it was spoken about Jesus by his enemies. It is seldom that a man's enemies ever pay so great a compliment as this to him. Of course there were great preachers before Christ's time, and there have been great preachers since his day.

The Old Testament taught the authority of God. Men were to fear and obey him. Jesus came teaching the fatherhood of God, trying to lead men to love him. Christ is the only one who reveals to us God at his best. We now understand what Jesus taught: that we are not orphans in a world of fate—we are children living in our Father's earthly house, loving the One who cares most for us.

If Christ revealed the greatness of God's condescending love, he also revealed the greatness of man's ascending power. Just as truly as God came down in Christ to man, man goes up through Christ to God. It was Jesus who discovered man's individual worth and taught him how God cared for every man as a man. Christ also gave manhood a new dignity, and showed the world the possibilities of fellowship with God.

Sin had been thought of as a transgression of the law—that is, an outward deed. Jesus taught that sin was more than that, and revealed it as an inward condition. He believed in the existence and power of sin. Sin is the greatest curse of the age, and this is the indictment which can be written across the skies: "All have sinned and fallen short of the glory of God."

Jesus came with a message of hope, not to destroy the lost, but to seek and save them. He was willing to leave the ninety and nine and go out for the one. The redemption of man is the divine objective of God. Christ taught, lived and died that he might bring many sons home to glory. W. W. B.

The Blessedness of Service

SATURDAY. Acts 10 : 38. "*Who went about doing good.*" "Were you ready to die, that you jumped into a stormy sea to save that child's life?" said a gentleman to a sailor. "Should I have been better prepared, sir," the sailor replied, "if I had shirked my duty?" Doing one's duty is the noblest kind of readiness for death. This was the mission of our Lord: healing, saving, restoring and redeeming. "I come to do thy will, O God." To release the captive, to comfort all that mourn, to give beauty for ashes. Christ's followers are commissioned to carry on his Kingdom in the salvation that saves. We should have the spirit of compassion for the multitude, the burden for souls, the willingness to suffer, that we may help and comfort our brothers.

To be right and do right is a crown of glory that brightens in this world. What opportunities are before the Christian world to-day! Millions of our fellow men are in hunger and pain, are homeless and friendless. We should go or send to their relief. Don't say, "How shall I? Who is my neighbor?" Go and help immediately. You are your brother's keeper; therefore hurry to his relief. The needy world waits for saviours; be one.

It will not do merely to express a sigh of pity, a tear of sympathy; you must extend the personal touch. Then you will bless three—yourself, the needy one, and the Christ. Let us seek after the lost as Columbus sought for a lost continent, as Edison has searched for the wonderful forces of nature. What matters it if you suffer martyrdom for your belief and ambition? Remember, you are in a noble society, with Socrates poisoned, Paul beheaded, and Huss burned. These are they that came up out of great tribulation, but they came victors, with the cross carved upon their scepters of triumph and shining on their crowns of glory. They were more than conquerors, through him that went about doing good! E. W. C.

OUR EDITORIAL PAGE

THE PLOT AGAINST PROHIBITION

IT WOULD be well for our Prohibition friends to keep the signal fires burning. Victory is not complete until the enemy is not only disorganized, but dispersed or captured. Now, the truth, as every one knows, is that the liquor interests have not yet abandoned hope. John Barleycorn's legions are still in arms. In many parts of the country, and especially in our big cities, the saloons are still keeping open house, and beer and whisky signs are still flaunted in the face of the passers-by. These saloons are open in defiance of Federal and State laws.

What is it that gives this boldness to the enemy, after having been, to all appearances, soundly beaten? We must look for the answer to come from those who have in the past been their friends—the politicians. The saloon has always been a powerful factor in politics, and it is loath to relinquish that power.

But there are even deeper reasons for this confidence and bravado on the part of the liquor interests. The secret of their defiant attitude is that they cherish the hope of securing a fighting majority in the State elections, which will assure the reversal in a number of States of the verdict which has made booze an outlaw. On July 21, according to "The American Issue," the Anti-Saloon League official publication, the Buffalo Retail Liquor Dealers' Association sent a letter to the members of the trade, urging them "to use all honorable means to defeat" the "dry" assemblymen in their districts, and "not to lie down, but to keep on fighting. *Never surrender a privilege until taken away from you by force.*" This explains the continued open violations of the law by the saloon interests in the cities. State legislators who voted to ratify prohibition, according to this secret program of the liquor men, are to be "marked for slaughter" in their assembly districts. The constitutionality of the prohibitory enforcement law is to be widely attacked, in the hope of finding it vulnerable in litigation. An association has been formed in Texas, opposed to National Prohibition, which is to be the nucleus of a new pro-liquor party shortly to be organized. Meanwhile a campaign will be begun immediately to defeat the reelection of every legislator who voted for ratification.

They are versatile, these corps commanders and adjutants of General Barleycorn, in new and daring expedients. One of these is to organize a new Labor Party, with a platform against Prohibition. Every energy will be employed to elect a wet Congress in 1920, with the view of amending the enforcement law of 1919 at the earliest possible date.

There are good reasons for believing that a strong, silent propaganda is already at work to support those candidates for office who will serve the saloon interests and help to get prohibition repealed. It would be a positive calamity if any such plot should succeed. It would undo one of the greatest victories for national morals, health and prosperity that has ever been won on American soil. Let the Prohibition signalmen keep an eye out for the propagandists. We give warning in season.

SERVICE AND SACRIFICE

IN HUNDREDS of American pulpits the industrial crisis is just now furnishing a theme for discussion and exhortation. The rights and wrongs of Capital and Labor, the question of strikes, the obligations of wealth to the nation and the community—these and many other tangled problems, the aftermath of the world-war, are causing widespread trouble and vexation of spirit. Times without number the duty of putting into practice the principles set forth in the Sermon on the Mount has been urged as a panacea for all our business troubles. Thus far the advice, although absolutely sound, has scarcely raised a ripple on the surface of things.

Mr. Herbert C. Hoover, the head of the Food Administration, has frequently distinguished himself by utterances that show his capacity for grasping situations quickly. He has a habit, when he speaks, of hitting the nail squarely on the head. In a London paper he is quoted as having said recently that the one thing to be most greatly desired in the storm-tossed industrial world today is a spiritual revival. We need, he said, that the same strong sense of service which distinguished the Allies during the severest trials of the war be reawakened. The public consciousness needs to be shaken and aroused. He held that no satisfying solution of the labor troubles is possible unless the people on both sides can be reinspired with the conviction that all life must be regarded as a God-given opportunity for service, and not merely as a chance to make money. When patriotism ran high, the spirit of service was everywhere. These are needed now just as sorely as they were needed in war-time, before we can attain the right attitude which will bring true adjustment. In other words, Mr. Hoover's sweeping dictum means that the man who will not apply the same principles of service and sacrifice to the tangled aftermath is as bereft of patriotism as the man who plotted to enrich himself off the country's necessity in war-time.

ROYALTIES AT A DISCOUNT

AT THE critical moment when the Hungarian Government was without a head, a scion of the imperial Hapsburgs, Archduke Joseph, came to the front and announced himself as the leader they needed. The very boldness of the step stunned the Hungarians, and it seemed as though the Archduke would win. But the Allies thought otherwise. They had gone on record as according the right of self-determination to the peoples affected by the war, and the Hungarians, they held, should not be swept back into the Hapsburg net against their will.

One of the most convincing evidences of world change is found in the altered attitude of men of almost every race on earth toward royalty. No longer do they believe in the divine right of kings. The fierce light that burns around a throne has become a menace to all but a privileged ruling class. By sad experience, mankind has learned that the warnings given to ancient Israel, when, dazzled by the splendors of semi-barbaric races, they clamored for a king to rule over them, are true of any age.

If the people of Hungary evade the Hapsburg net they will be fortunate. It has been an intolerable burden and has enslaved millions in furthering its ambitions. Three of the most tyrannous and oppressive dynasties of which history has any record have collapsed in the world struggle. Half a hundred minor potentates have disappeared with them. Royalties are at a discount. Reigns of "blessed memory" are few. The time is coming when good citizenship and loyal, unselfish public service to one's fellow men will be more honored than the making of wars and the glory of conquest.

HE CHOSE TO BE "RIGHT"

LOUIS BOTHA, who died in Pretoria, South Africa, a few days ago, was of humble origin. Fame, however, knows no country, no nationality; and greatness frequently springs from the humblest surroundings. Botha was a plain, rugged farmer of the veldt, thoughtful in manner and slow of speech, but with an underlying honesty of purpose and love of truth and humanity that expanded with the years. His training in the rough college of human nature had nourished these qualities. The mightiest trees grow best where they wrestle with the storms.

Most of Botha's early life was spent in the Transvaal. His neighbors learned to trust the steadfast and loyal farmer, and when he was chosen as a member of the Volksraad for Vryheid, his broad and temperate views and his grasp of public affairs won him many friends. So careful and cautious was his judgment that it was said of him even by his opponents that "he was always right." Though slow to speak and slower still to act, they noted that in both speech and action he was uniformly successful in attaining his object.

It was not until the South African war of 1899 that the real qualities of Botha began to appear. Entering the war as a field-cornet, he fought his way so successfully that he was appointed as the successor of General Lukas Meyer, and in 1900 found himself pitted against General Buller, whom he defeated at Colenso and Spion Kop, although with a numerically inferior force. A few months later, on the death of General Joubert, the veldt farmer became the commandant-general of the Boer armies. He took a leading part in the reconstruction which followed. It was largely through his influence that the Boers became reconciled to the union of the colonies of South Africa; but although frequently charged with being disloyal to his own people, he sturdily stood his ground, and at last convinced them that it was a question of cooperating with the British in establishing self-government in South Africa and developing the country, or of losing all.

When the world-war broke out, Botha had again a task, this time a greater one than before, on his hands. German propaganda in South Africa was everywhere. De Wet, the famous Boer leader in the former war, had become pro-German and led in a movement which at one time threatened to make the whole of South Africa a German possession. Botha was the only man who could cope with the danger, and, together with General Smuts, he at last ceeded.

Botha has been compared with Cecil Rhodes, pioneer of empire in South Africa; but the me make-up of the man and the character of his v reveal more of the traits of General Grant in m ways. He was a clear thinker, slow to reach con sions, tenacious in holding to his purpose when it was reached. He planned far ahead and wo unceasingly to attain his objective. His own pe learned to trust him in all things, believing in rugged integrity and his determination to do right. To the Allies he rendered valuable assist throughout the long war, and won the admiration respect of all.

PERSONAL—TO YOU!

WE WOULD call the attention of our rea to the announcement of the Christian He Bible Course, which appears on another p of this issue. We present this proposition with fidence that it will be welcomed by thousands of subscribers, who will now have the long-wished opportunity of taking up the systematic study God's Word under the direction of the best teac in America. Dr. Gray and four of his associate the Moody Bible Institute, of which he is himself Dean, constitute the teaching faculty. They re sent different denominations, but all are at one on fundamentals and have long experience in B teaching, having instructed thousands of men women in the past. The Course itself, as the nouncement explains, is one that can be easily c prehended and mastered. Every student will h full instructions, and will be in touch at regular p ods with the teaching corps of teachers, by mail. regard it as of vital importance that all should ap ciate the value of this opportunity, at a time when knowledge of the Bible is all too limited, whe should be the standard spiritual Guidebook of nation.

This is a matter for a quick decision, and we wo urge all to read the announcement thoroughly then to enroll for the Course. Do not permit opportunity to pass, but decide without delay. I a step which, having once taken, you will never re

Rev. John Roach Straton, pastor of Calvary B tist Church, New York, while calling at the Christ Herald offices in the Bible House a few days a expressed his warm approval of the announcement the Bible Course. He would take the earliest opp tunity to commend it to his people and to adv them to take up the Course. No one, he believ could fail to be greatly benefited by a systematic stu of the Bible under competent instructors, like Gray and his staff. Dr. Straton's example might followed to great advantage by ministers general who could render valuable service to their cong gations by calling their attention to the Bible Cou as it is set forth in the announcement.

CANADA'S LABOR SPOKESMA

OUR neighbors in Canada are hailing the Liberal leader, Mackenzie King, as a str man who has opportunely appeared to c with difficult present-day problems in the Domini He is even acclaimed as a Canadian Lincoln—a of the people. Till now, little has been known c cerning him; yet in a single day he has leaped in public view and made himself heard and his opinio respected. The platform upon which he was cho declares for recognition of labor on all governme commissions dealing with industrial policies, insura against unemployment, proportional representatio the re-training of wounded soldiers for industrial wo labor to be represented on Canadian railroad boar immediate and drastic action by the Dominion go ernment against food profiteers, a just franchise the restoration of the control of the executive to par ment, and the control of parliament to the people. regards the whole labor question as a world-proble in dealing with which ethical and human conside tions should stand above all others, and especial above those of a purely business or material natu

The time has come, he believes, when the gove ment of Canada must not be ruled by railroads or moneyed institutions or special interests; but it m be a government of, for and by the people—here used Lincoln's identical words.

Canada has its own problems, but it has not a which are shared in common by others outside of Dominion. It will be interesting, and let us ho cheering, to note how the new leader's policy wo out in actual application.

FIRST ENTRIES TO PRIZE CONTESTS

THESE letters are entries for the $25 prizes offered for the best 500-words. These are not necessarily the prize-winners. Many others will appear from now on until December 15, at which time decision will be rendered as to the best ones published. The prizes will be won by the letters that present the most practical working programs for the most effective help to others.

What is your church doing? What is the most wonderful answer to prayer that you know? What do you owe to your minister? What is the best one-dollar investment that you ever made? See the other prize topics. Get into these contests.

What My Church Is Doing for the Community

IRST of all, my church is known as "*the people's church*." A church where the "common people"—the poor, blind, sick, and afflicted—can come, knowing that no man, woman, boy or girl is respected for his or her wealth; neither are they looked down on for their poverty. It is a church where the *whole Gospel* is preached, by a preacher who is not afraid of the criti- of those within or out of the church.

y church is a place where the Word of God is studied and taught. The great Sunday school, an enrolment of nearly 4,000, is a most wonderful example of this fact. Three large buildings used for the purpose of teaching God's Word every Sunday. From the cradle to old age the Word ught and studied.

y church is *a place of prayer*. Thousands of people can testify to the power of prayers which are up from this place day by day. Many sick among the membership have been restored to health, use of the *prayers of faith*.

rsistent faith in God and his power is the keynote which permeates the entire church. Lots have bought, and buildings have been built, because of the faith that sees no difficulties, and knows ilure. "If God be for us, who can be against us?"

ithin a very short time a building will be erected by the church for the boys of Fort Worth—ce where they can go and be trained mentally, physically, spiritually and socially..

at is one answer to the question: "*What shall we do with the boys*?"

d my church wants to answer another question: "*What shall we do with the girls*?"

e way we are going to answer that is, another building will be erected for the girls and young s of this city; especially the working girls. There they can live among the right kind of sur- dings, socially and spiritually. It will be a place where they can secure the best of everything reasonable price. Then there will be no need for the average working girl to be tempted to take which belongs to another because of the high price that is demanded of her for the necessities fe. Neither will she have to seek for social life, for that will be furnished; and it will be the kind cial life that will help rather than hinder her in her daily work.

y church wants the multitudes to hear the Gospel preached, and for that reason we are now en- ng the main auditorium of the church, so none will be turned away because there was no room for . There was no room for the Saviour when he came to this earth. Sometimes there is no room im, even in our churches; but my church is trying to give him first place in everything—time, ght and money. On the corner-stone are these words: "Jesus Christ himself being the chief er-stone"—"Teach all Nations." B. S.

rt Worth, Texas.

ost Wonderful Answer to Prayer I Ever Knew

A PROUD and aggressive mother with a heart full of mother love brought her twelve year old boy into the great man's study and asked:

"How can I start James on a great career?"

mes, a pale, slender child of twelve years, leaned timidly against his mother. He did not have appearance of possessing the strength and determination to battle with the discouragements, taches and drudgery that come with the achievement of any great career his mother might t for him.

What does James like to do, mostly?" asked the great man.

He would play all the time if I would let him," complained the mother. "I try to make him study he refuses to touch his books outside of school."

What kind of a career have you in mind for him?"

I want him to be a distinguished lawyer or a doctor or an astronomer," was the reply.

he great man smiled.

You like to play, do you, James?" he said, turning to the boy.

We've got a printing-press up in our barn," said James, suddenly alive with interest. "We print a lar newspaper. It's a peach. We've got ten subscribers, and next week, maybe, we'll have two more."

his was not news to his mother. That newspaper was the bane of her life.

Madam, are you a Christian?" asked the great manturning to her abruptly.

Why—why, yes, I try to be," she stammered.

Are you a believer in prayer—the kind of prayer that releases power? When you pray do you be- e your prayers will be answered? If you do I can as- you that your boy will have a great career. Let him with his newspaper all he wishes. He has already the first step. Later he will need your strong and unwavering trust in God to keep him at his ession. While he is struggling for recognition; n the public ignores his efforts; when he is waiting his wings to develop and is trying them, then you have to stand behind him, and if you pray believing the way will open for him, your prayers will be wered just as my mother's were."

he mother looked at him. This was not what she expected.

I don't believe I can do it—I never learned to pray that. Of course, I will give James every advan- money can buy."

Don't," interrupted the great man. "Let him work for advantages. Money has spoiled many a fine career."

hen the great man took a little "Daily Food" k from his desk. Opening it to the date of that day read aloud:

> "Delight thyself also in the Lord, and he shall give thee the desire of they heart." "O Lord, I would know that the way of man is not in himself; it is not in man that walketh to direct his steps."
>
> "Oh, Lord, I would delight in thee,
> And on thy care depend;
> To thee in every trouble flee,
> My best, my only Friend."

How do you like that, James?" he asked when he finished.

All right," replied the boy, although he had hardly erstood what he had heard.

"I will give you this little book if you will call me over the phone every morning and read me the verse for the day. Will you do that?"

James kept his promise. His mother heard him read the verses and pondered them in her heart. They bore rich fruit.

James became a young man. He was taken on to one of the greatest magazine staffs, and he gave his mother all the credit because she had stood behind him with faith, believing many times when he would have given up the fight. E. J. K.

Piqua, Ohio.

The Best One-Dollar Investment I Ever Made

AS a child I was passionately fond of music, but was not aware of the fact that it could in any way be connected with affliction until one never-to-be-forgotten day when I was punished by being sent supperless to bed. And all just because I had energetically pedaled my mother's new sewing machine, leaving finger-marks on its varnished surface! But how could she know that "Nearer, My God to Thee" had been exquisitely rendered (albeit slently) while, with eyes fixed on the enlarged portait on the wall, I had pressed imaginary shining, white keys in exact imitation of our Sunday school organist?

Left to my own thoughts, I made a big resolve—to possess an instrument all my own! And when, the next day, I confided into the tiny, pink ear of our neighbor's baby that I wanted the job of tending him, I was accidentally (?) overheard by his mother, who hired me then and there at a salary of seventy-five cents per week! At the end of ten days I was taken ill, sent home and put to bed, but under my pillow reposed my earnings—a one-dollar bill!

Some time later I was engaged in building air-castles as usual, and had just come to the comforting conclusion that if a *real* organ was not to be thought of, I could get a perfectly good *mouth*-organ for less than a dollar, and with the rest of the money——

But here came an interruption in the shape of a neighbor who came to tell us of his plans to move out west, and that he would dispose of his household effects. I stood transfixed.

"Is your melodeon for sale?" I asked, chokingly, clenching hard in my hand the precious little wad.

"Wal," he drawled, "I figger to sell my stuff mighty cheap, and—"

"Is this enough?" I interrupted, and, astonished, he unfolded the moist, warm bill.

My father burst out laughing and our neighbor thoughtfully turned the bit of paper several times before replying. "It's a rasping old thing, and you been a mighty good little playmate to my Emmy, so"—I rushed forward—"I guess it's a bargain."

About this time the date was set for the first service in our little new brick church, completed except for the steeple and other finishing touches. The news that I could play had spread, and I was promptly elected organist. The tiny congregation sang the only song I knew three times. However, I promised to master one additional hymn each succeeding week, and before very long was familiar with the contents of the entire hymnbook.

Those years of persistent effort on the little old melodeon, coupled with added responsibility in church work, laid the foundation of my musical training. Today I am at the head of the largest music department in one of the principal cities of this state, thanks to that limp, crumpled bit of currency, which I should surely recognize should it cross my path again! M. W.

Kasota, Minn.

What I Owe to My Minister

I OWE to my minister the respect due to his office and the trust and confidence due to his high calling as a man of God. I owe to him the gratitude due to one who has come to serve my family, my church, and my community, for a minister is a servant. I owe him obedience, for he is in a position of authority; and sympathy, for he is cut off from relatives and friends and tied to this town.

I owe him careful attention to his sermons and a disposition to be helped by them. I owe him growth in my Christian life and character; a cheerful, hopeful outlook; courage and optimism. I owe him cooperation and activity, to the extent that he approves; and I certainly owe him the prompt payment of as large a part of the salary as I can shoulder, so he can pay his bills, meet his obligations, carry out his plans, and be relieved of anxiety in regard to money matters.

I owe him encouragement in his plans for constructive work, and a quick readiness to help provide, not such equipment as would occur to me, but such as he himself wishes and requests.

I owe to my minister help to carry out his vision of the things he can do for God, not only in this community but also in the world. His vision is doubtless a world-vision, and a growing one. I do not have to inquire pryingly what it is in order to help it to come true, but only to seize quickly every chance to say yes to requests for equipment and other assistance. I should do my part to make it possible for my minister to concentrate on work for this community, or to regard this church as a center and branch out from it as his vision directs; to work through this church and community, directing their activities, or to go forth as sent by them and as representing them, to do in the world outside such work as they have not had the training to do.

Confronted with the task of choosing a vocation, a young man decides on the ministry, believing that it will give him the chance to help more people in more ways than any other calling. Still following the gleam, he wades through seven years of hard study and stands ready for his charge—stands *looking forward!* Oh, the sturdy hope in that forward look! the unquestioning confidence that that coming church is to enable him to do great things for God, that coming salary is to enable him to devote all his time to service! Doubts? Not one! It is a radiant vision! And I owe it to my minister to help that vision to grow brighter, not to dim it in any way. It was a vision of freedom and of opportunity, a vision of growth and of service, a vision of the cultivation and use of talents, and I owe to my minister the chance to do even that, i. e., cultivate his talents.

Would he not have time and money to cultivate and use his talents for God, if I paid him what I owed of money and service? Not I, alone, but all of us? But I owe it to my minister to do my part. E. S. R.

Woodstown, N. J.

Prize Contests for Readers

THE Christian Herald will give a prize of $25 for the best 500-word article on each of the following subjects:

"The Best Charity I Know"
"The Most Wonderful Answer to Prayer I Have Ever Known"
"How Religion Has Helped Me in this War"
"The Greatest Moral Struggle I Ever Had"
"What I Owe to My Minister"
"What My Church is Doing for the Community"
"A Noble Life: the Story of the Best Man (or Woman) I Know"
"My Favorite Pet" (photo and story)
"My Husband's Hobby"
"My Wife's Best Quality"
"How My Wife Has Helped Me to Success"
"The Girl's Ideal Husband"
"The Best One-Dollar Investment I Ever Made"

Every Christian Herald Reader is urged to enter these contests at once.

Contestants may write on each topic or on every topic. A $25 Cash Prize will be paid to the winner on each topic —$350 in all.

Many letters will be published as fast as received, but decision as to the winners will not be made until December 15.

47 HENS
933 Eggs

47 Hens—933 Eggs
The tonic you sold me is even better than you claim. My hens are now in tip-top condition. In the past month my 47 hens laid 933 eggs.
—Edna Mulholland, Missouri

All Poultry Raisers Endorse

TWO for ONE
TRADE MARK

3 Times as Many Eggs as Before
After using your tonic I had three times as many eggs to sell in December as I ever had before in that month, 26 hens laid 526 eggs. In November they laid 481, or a total of 1,007 in 2 months. Can anyone beat that for winter laying?—Herman Schultz, Wisconsin.

Only Ones Laying
Please send me another box of "TWO for ONE" at once. Enclosed find $2.00 in payment. Your tonic is grand, my hens are the only ones laying around here. I had eggs to sell all winter. Please do not delay in sending the tonic as I do not want to be without it for one minute.—Mrs. Howe, Mississippi.

Twice as Many Eggs
Since using "TWO for ONE" tonic my hens are laying more than twice as many eggs as they did before I got it. I was only getting 5 or 6 eggs a day; now I am getting 15 and 16. Have recommended it to all my neighbors.—Lambert Hutchinson, Ohio.

19 Eggs Instead of 3
When I began using "TWO for ONE" I was getting 3 eggs every day. Now I am getting 19. It can't be beat. In less than 3 weeks I saw a big improvement in all my hens. Am enclosing $2.00 for another bag.—Mrs. L. F. Cooper, Maine.

Will Use Tonic Every Year
Every one of my chickens are now laying and have plenty of eggs to sell. Will send you my order soon for next season as I surely will use your tonic every year, as the results are so much better than I expected.—Mrs. Robert Martin, Indiana.

29 Eggs a Day
I must write and tell you about my success with your tonic—when I started to give it to my hens this winter I was not getting one egg. After using it for two weeks they began to lay and am now getting 29 eggs every day and are increasing right along.—Harry Hooper, Illinois.

39 Eggs Instead of 14
I have used your tonic 2 months and I am indeed astonished at the results. Am now getting 39 eggs every day when I used to get only 14.—Mrs. Jennie Hoodwell, Georgia.

Laid Eggs in Coldest Weather
I used your egg tonic for the first time this winter and was truly surprised at the way my hens laid, even in the coldest weather. I was getting eggs every day. In January I got 467 eggs from 31 hens.—Laura Higley, Michigan.

Egg
Co

Kinsella Co., of Chica
Producer "TWO for ONE,
in Cash and Prizes to the Winners

35 Big Cash P

Every Reader of CHRISTIAN HERALD Invited To E

To encourage chicken raisers, stimulate egg production and introduce " for ONE," the scientific hen builder and egg producer, we offer every user of this tonic the opportunity to enter our egg laying contest where the size of your flock matters not a girls, men or women may enter and all stand equal chance—no strings—no entry fee—no obligation to keep you from winning one of the magnificent prizes we are giving and at the same time get from your hens you ever dreamed possible—making producers and real money-makers out of eve solitary hen you own.

Remember we are giving 35 cash prizes every month **absolutely free** to users for ONE"—you have as good a chance as your neighbor to win of one of them. We are also giving t prizes for the best season's record, consisting of a Ford Automobile, a Victor Victrola, and a Johnson

Fill in coupon today and we will send you a b

Why We Are Making This Of

Thousands of poultry owners have found that "TWO for ONE" has **doubl** DOUBLED—their egg production. They have learned that there is nothing else like it on the m these magic tablets will produce results that are actually beyond belief.

Now, we are determined to spread this story to every poultry owner in Ameri YEAR. Frankly, we don't want to wait years for our profits—we want them right away. So yo can afford to make it possible for you to double your profits and besides pay you a generous pri

Will Lay Eggs All Winte

Now is the time to insure yourself an ample egg supply for the coming fall and Eggs will be selling at 75c to $1.00 a dozen. Give your hens **"Two for One,"** the tonic that m stronger, healthier and better laying hens. **Increase your egg supply and double your profits.** is small, the profits are large. Don't wait. Begin now. Get your hens into condition so they will **all winter** when your neighbor's hens have quit. This Tonic will be a greater profit-maker for you ever dreamed of. Order today and notice the immediate improvement in your flock.

Free Contest—O

There is no reason on earth why you ca Remember there are no conditions—no entry fee—eve take time by the forelock and participate in this re The results will be determined on the number of hens eggs they lay, so whether you have 10 or 1000 chicke of a tie for any prize offered, a prize identical in all re awarded to each tying contestant. You can't affor only win prizes but your hens will be everlastingly be ONE" which costs you less than 1 cent a day for 15 c

KINSELLA CO., 116 LeMoyne Bldg., CHICAGO, ILL.—

ying
est

rs of the Wonderful Egg

Thousands of Dollars

Annual Egg Laying Contest

s Every Month
FREE

or ONE" containing full particulars of contest.

eatest Egg Producer

O for ONE" is a successful and reliable egg tonic. In concenet form it is a blend of every beneficial ingredient known to poultry experts, is d bone builder and digestion regulator—a tonic—not a food. Puts weight on Increases egg production, thus insuring you bigger profits. **"TWO for ONE"** r egg supply and produces fertile eggs, insuring you 100% hatchings—it makes lay and productive hens more productive. It has yielded more eggs and hickens for others than anything known and it will do the same for you.

s every chicken you hatch a greater money-maker. The coupon is ntry blank for the big contest. Only $1.00 for trial box, or $2.00 for large size ains three times the quantity of trial box, and is enough for a whole season. This -15 of a cent a day, per hen, **or less than 1c a dozen for the additional eggs eceive.**

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Money Back Guarantee

Don't take our word for it. Every box of **"TWO for ONE"** is sold under the distinct guarantee that if you are not entirely satisfied **you get your money back.** Take advantage of this offer and send in your order today, this will entitle you to an entry in the big contest which is absolutely **FREE** to all users of this wonderful tonic. Clip the coupon and mail now. It will mean greater profit to you—more eggs than ever before, a healthier and better flock and a wonderful chance to win a Ford automobile, a Victrola talking machine, Johnson incubator or cash. **Do it today—now.** The coupon is your first step toward a larger income,

hat Returns Your Money If Not Satisfied

119 Eggs Instead of 7

119 Eggs Instead of 7

Instead of getting 7 eggs, I am now getting 119 every day. My success is due to your "TWO for ONE" tonic, so you can now count me as one of your regular customers.

—Mrs. Joseph Mason, California

All Poultry Raisers Endorse

TWO *for* ONE

TRADE MARK

Have Broken All Records

Your "TWO for ONE" tonic is grand. I believe I have broken all records as I sold 132 dozen eggs from February 11 to March 2 from 110 Plymouth Rocks. —Mrs. John Sutter, New Mexico.

48 Eggs Instead of 7

The "TWO for ONE" tonic does all you claim for it. I was only getting 7 or 8 eggs a day. Now I am getting over 4 dozen.—Selma Brooks, New York.

Was Getting 2 Eggs, Now Getting 42

Was getting only 2 or 3 eggs when I began using "TWO for ONE." Am now getting 42. Have told all my friends to send you an order.—Irene Clough, Alabama.

Hens Lay Year Around

This is the first winter I ever got any eggs from my hens. They are looking fine and healthy and I certainly must give your tonic all the credit for it. My neighbors say I have the best looking as well as the best laying hens around this part of the country.—Edna Walters, Oklahoma.

13 Eggs a Day From 14 Hens

I have only 14 hens but am now getting 13 eggs a day from them. I wouldn't try to raise chickens any more without giving them your tonic. —Arthur G. Hughes, Iowa.

"TWO for ONE" Is Wonderful

I have used your "TWO for ONE" tonic about one month and I have never gotten as many eggs. It is truly wonderful.—Dora Saunders, Indiana.

11 Hens—192 Eggs—1 Month

I gave one box of your "TWO for ONE" tonic to my hens and I got wonderful results. 11 hens laid 192 eggs in less than one month.—S. L. Chase, Kansas.

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KINSELLA CO., 116 LeMoyne Building., Chicago, Ill.

Gentlemen:-I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $ ....for a box of **"TWO for ONE"** as checked below:

(Check in Squares opposite size wanted:)

TRIAL SIZE $1.00 ☐ LARGE SIZE $2.00 ☐

This order entitles me to an entry in your prize contest, for which you are to send me full particulars and my money is to be returned if I am not entirely satisfied with the tonic.

Name..

Address..

IN THEIR OWN TONGUE

A Story by MARY SHERBURNE WARREN

Part One

"MR. HARPER, you see, kinder spoiled us for the old-fashioned style of minister. When he began talking so slick about soils and crops and markets I thought he was doing it jest to get round us old farmers, and 'twan't till he informed me I wan't using enough copper sulphate in my potato spray, and to prove it made me call up the county agent, that I caught on he knew considerable besides preaching. If that young man could have stayed here ten years it would have meant a lot more money in our pockets as well as grace in our hearts. You're jest as good as the average minister, but we thought if we changed we might hit some one a leetle more like Mr. Harper. You see, about the only excitement we get in a place like this is changing ministers."

"Then you would gladly have lived without excitement in Fairfield for ten years if you had been able to keep my predecessor that length of time," suggested the Rev. Emery Clark as he rested his arm against the barnyard gate. It had just occurred to him that he had reached the age where two-mile walks were an unwise form of recreation.

"Excitement!" Daniel Holway drove his pitchfork vigorously into the earth and chuckled at the thought. "Excitement! It was jest about all the excitement we could stand having a minister keep a lap ahead of us all the time. One fall, for instance, three of the youngsters round here, including my Dick, that was planning to go to college, decided that studying was considerable work and the old folks needed them to home. We did, but we're kinder proud up on these hills, and we'd been banking on their going to college ever since they was in their cradles. I was worrying about it before Mr. Harper one day, and the very next Sunday he got up and preached a sermon about apples—yes, sir, apples—right in the pulpit.

"He said he'd seen apple trees that had never been pruned or sprayed or anything, but in Fairfield he seldom come across a tree that hadn't been given at least a common school education. They was pruned once in a great while and sprayed in the spring if the farmers got round to it, and bore eatable and salable apples if the customers wan't too particular. Then on a table up there by the pulpit he set out a plate of common-school educated apples that wan't nearly as big and red as Northern Spies ought to have been at that time of year, and was pretty well decorated with scabs and wormholes. Then, he went on to say, there was some farmers—he meant me for one—that pruned their orchards every two or three years and sprayed once every spring regular and cultivated more or less—and out come a plate of high-school educated apples bigger and redder than the others with not half so many scabs and with only one wormhole in the six apples.

"Then there was some men, he said, who believed in making real money from their apples—that was Seth Martin he was referring to then—and they knew they couldn't do it unless they pruned every single year so their apples could get all the sun and air there was, and sprayed four times a year to hit every conceivable kind of scab and bug, and cultivated their orchards as thoroughly as if they bore potatoes, and, in return for all that, they got apples that would feel at home at the biggest apple shows in New England, for they was college-educated apples. And when he slipped a plate of Seth's college-educated apples alongside the rest you ought to have seen us stare.

"I never knew before what spindling, moth-eaten apples I grew on this farm. Those Spies of Seth's were perfect—yes, sir, perfect—we examined them afterwards. Not a scab as big as a pinhead on one of them and, as for wormholes, I guess Seth's forgotten how wormholes look. Well, I was so busy reckoning how many barrels of lime sulphur I'd have to lay in the next spring that I never caught on what the minister was up to until I saw Dick exchange glances with John Wyman and Rob Turner. Yes, sir, every one of the three set off for college two weeks later, and two girls that had boasted that a high school education was good enough for them.

"Of course we was lonesome and had to work lots harder—but you ask Ma some time what the president said about our Dick when she took a little journey up to college one day last winter."

"Few college professors could have given you a more striking lecture or one that would have been productive of greater results, but I should hardly call it a sermon," observed Emery Clark when the deacon stopped to fan his glowing face with his hat. Thin locks of brown-gray hair rapidly changing to white were the only points of resemblance between the tall, slender, thoughtful-faced man in black and the farmer who was storing up breath for his reply.

"Yes, I suppose any college professor that knew as much about education and apples and young folks and had Mr. Harper's way of putting things could have done exactly as well. But we didn't get off as easy as that very often. That man gave us more of the Gospel and old-fashioned Ten Commandments preaching than we'd had before for twenty years.

"At first some of the folks didn't like such plain speaking, for it made them think more'n they was accustomed to doing, but they daren't stay to home for fear they would lose some illustration that would help them in their farming. One Sunday in May he told us that many of the sins that keep men and women from becoming what God meant them to be could have been brushed away in youth as easily as a farmer brushes off with his fingers the apple tree suckers that only a good-sized saw could remove ten years later. I wan't the only man that went round his orchard the next week rubbing off twigs here and there and trying to reckon how many hours of pruning that would save me the next spring. We knew Mr. Harper dropped that hint on purpose, and would be round to see if we was bright enough to take it. He was jest as interested in our farms as if he owned 'em."

"From what I have heard of Mr. Harper's methods, I judge he spent most of his time among his parishioners. I have often wondered when he found time to write his sermons."

Deacon Holway did not stop to classify his caller's observation. "Oh, he carried a pad and pencil round with him, and every leetle while he'd whip 'em out and jot down a few words," he replied. "I dunno jest how many hours he did spend in his study during the week, but his sermons always satisfied us. People kept growing better—why, if that man had stayed here ten years Fairfield would have been so much like heaven we shouldn't have felt natural.

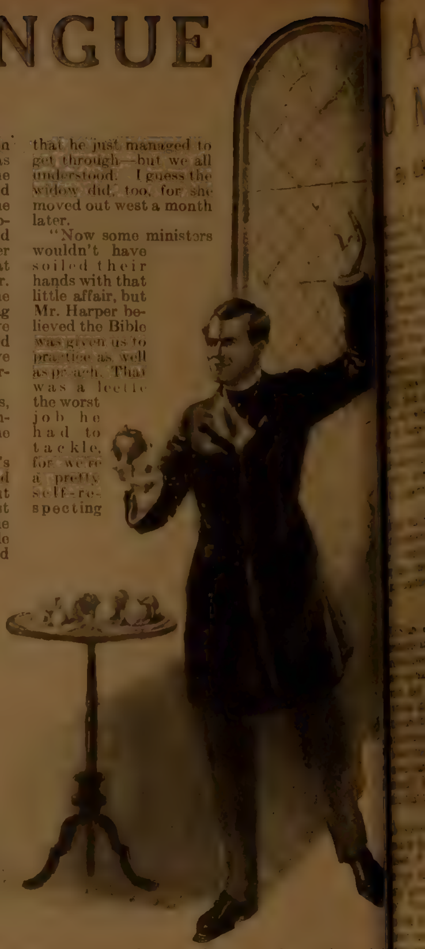
"Did you ever hear about that practicing class he taught in Sunday school? Well, all the men twenty-five and up in the parish that went to church—and that meant pretty nigh all of 'em by the time he had been here a year—belonged to that class. Mr. Harper would teach the lesson, and then he would tell us how we could go out and practice it in the community and in our homes, and sometimes he would hit us a leetle closer than he had any intention of doing. And if anything needed looking after that wan't spoken of in the lesson for that Sunday he would take it up without waiting for a lesson on that particular subject. 'God is depending on you men to pull a husband and father through an hour of temptation,' he announced one Sunday right out plain like that.

"We stared as if we didn't believe him, for it had never occurred to us that it was our business to meddle in family affairs. But he gave us to understand that what was God's business was our business. So then and there we formed a glee club—object to save Jack Plumbly. According to the minister's instructions the committee that went down to invite Jack to be the leading tenor stayed so late that he never got a chance to run round the corner to see if the widow's woodbox was filled for the night. I'll wager that was the first time Jack's leetle wife had smiled real natural since the widow moved in three weeks before. Well, the women here most wore themselves out getting up entertainments so we'd have a chance to sing, and before we knew it we was having engagements out of town as well as in. I lost so much sleep I didn't know but I'd have to give up farming and rest daytimes. We thought we'd give Jack excitement enough so he'd be willing to spend his evenings to home when he had a chance, but it came pretty nigh working the other way—the more excitement he had the more he wanted. Jack was too crazy to sing to catch on to what we were up to, but I know the widow did, for she used all the power that considerable beauty and some brains had given her to win the game.

"It was the biggest fight this church ever put up, and I dunno how it would have come out if Mr. Harper hadn't sent off for the hardest anthem our choir ever tackled and asked us to try it at a glee club rehearsal, for most all the glee club were in the choir by that time but Jack. We started in with Jack sitting in a corner studying his part for a medley and twirling his watch chain faster and faster the more mistakes I made on the tenor. When the minister see that I couldn't read it, to say nothing of singing it, he takes the music out of my hand, and, with one of his smiles, passes it to Jack, who gets up and sails through it like a steamer through a calm sea.

"It proved to be so much prettier than anything we'd ever bought for the glee club that we tried it over and over as if we couldn't let it go. We took an old anthem to church the next Sunday, for we didn't half believe Jack would show up, but he did, looking sheepish enough until the organ played the first notes of the new piece. Then he threw back his shoulders, opened his mouth and struck in on the first solo part—and we held our breath, it was such music. Everything went all right until we got to the last verse, where we had to wait a minute for the bass to perform, and Jack happened to look down to where his two little girls were leaning forward and gazing up into his face, as if 'twas the face of an angel, and his wife was crying into her handkerchief. His voice trembled so after that that he just managed to get through—but we all understood. I guess the widow did, too, for she moved out west a month later.

"Now some ministers wouldn't have soiled their hands with that little affair, but Mr. Harper believed the Bible was given us to practice as well as preach. That was a leetle the worst job he had to tackle, for we're a pretty self-respecting



"He preached a sermon about apples—yes, sir, apples—rig the pulpit"

set round here, but there was plenty of smaller

"Ever hear how he got Tom Blodgett and hi to make up after that fuss they had over paperi kitchen? Mebbe I'd better let Martha tell that for she can set it off a leetle mite more fancy t can, knowing Elvira as she does. Now you se we are getting hungry for another man like Harper, for even Ed Spaulding had to admit wan't anything like the right kind of a minis keep a community prosperous and wholesome happy. We knew a man as smart as you coul another place easy and mebbe bigger than this, farming ain't the only occupation. But, as Martin said a month ago, it's considerably mo citing for us to know the minister may be coming the hill to see whether we're spraying often enoug potato blight. There ain't anything much eas neglect than spraying for something that ain't s its face yet."

"And I thought it was going to be so easy to here!" The words rushed to the lips of Emery as he turned from Hill Crest Farm and wende way back to the little village where he had live nearly a year. Through avenues of maples that country roads a joy to summer travelers, past g of farm buildings over which prosperity reigned, the sawmill and the post-office and general stor reached at last the house which was called by e one but himself and wife "our parsonage"; to it was "our home."

As he stood for a moment before it—shining in its recent coat of paint like the dignified ch beyond—there flashed through his mind a pictu several houses in which he had lived since he had tered the ministry. There in the August sun h most shuddered as he thought of one chilly study factory village; a cheerless dining-room in a unive town held him for a second more. In each he c readily recall some defect he had been powerles change. But "our home" was perfect—as perfe Seth Martin's "college educated apples."

The man winced as the simile forced itself u him. "And I thought it was going to be so eas stay here!" The words stepped forward again a

Continued on page 988

HE FIDGETY BOY AND HOW O MANAGE HIM

By GRACE BOTELER SANDERS

Daddy's most willing farm hand

:RHAPS I feel deeply on the boy question. Perhaps I feel that there should be no corporal punishment, no ear-pulling, no bringing in of parental severity in the Sunday school, be- know that boys so treated will hate the class of love it, and will stay away unless forced . Perhaps I know that although the father near to control the boy's body, he can not mind from going wherever it likes, and that er what is said or done, a lad smarting from treatment will receive nothing but wrong.

ve I know boys. I am the mother of two. I aught them in the public schools, lectured to Sunday school institutes, and for three years en in charge of a junior class which has grown o to twenty-six and is still growing, because ld-fashioned enough to believe that, for chil- least, there is inspiration in numbers. I the superintendent to let us grow without n.

ht say that this class is the center of attraction, its disorder. I have never been obliged to cor- . I might say that they are not angels: in g ago, one was found in a neighbor's hen- and another puffed brazenly at his father's te.

IORS are easily kept in order by one who erstands and loves them. Time and thought rk win love and confidence. I send post cards ters on holidays and when out of town, visit when they are ill, send flowers and personal written in child fashion about the things in they are interested. It does not take so much is often consumed each day in a bit of gossip, believe the results are better. I give them a once a year and a picnic. All these things help, ncipally I plan to make the class period so ting that they do not think of anything else.

boys love stories. I use many and adapt the sson to them instead of trying to suit the boys lesson. We do no reading. Why should a child over hard words which he does not under- and leave the others who do not understand et? Why should they not fidget when they nothing to employ mind and body? And then acher can explain it so easily and make the stories real by applying them to every-day life. unday school teaching is meant to make us citizens and Christians. Then why not give hildren something to make their home and and play life better?

e we remember half of what we see and only a f that which we hear, why not give them eye ations as well as stories? When I held before ys a few weeks ago a small green apple with one speck, I asked: "What is wrong with this ?"

ey were interested immediately. "It's green, ittle, knotty," they cried. The one boy who vered that one rotten speck was very proud when I said: "Now since Lauris was so sharp as to discover the trouble, we'll have him tell us what will happen if we drop this apple into a basket of perfect fruit which is sitting in the cellar. Of course we'd leave it for a week."

He told us, and then I had him take his knife and halve the apple that we might see that, although it looked all right, it was bad at heart. Wasn't the lesson against keeping bad company more effective than if we had simply said: "You should not go with bad boys." They knew that. It must be proven.

When we had the lesson of the vine and the branches, I cut a forked bit of grapevine containing several buds, and questioned them. They liked to tell what kind of a vine it was, why it grew in sun and rain, how it finally produced grapes. Several looked blank when I said that, although we gave it sun and rain, it was slowly dying. One boy remembered that it had been cut from the root and could not receive nourishment.

Juniors' minds are active, and if not employed by the teacher will, though apparently attentive, be thinking of something which they heard yesterday or a week ago. Then we spoke of Jesus, with whom we must be in contact, or the branches—his children—will die; and we had a story of a man who, wishing for apples and knowing little of trees, purchased plum trees, and when they bore, scored the nurseryman roundly because he had sour plums instead of sweet apples. Even the boys knew better, and then we spoke of the fact that good men can not come from bad boys, unless the love of Jesus wipes away all the old habits and sins.

BOYS love adventure and bravery and daring. Washington and Lincoln, Daniel and David have each their interest and their disguised lesson, which must be imbibed unconsciously. There is no locality which has not its Prodigal Son. The story, brought down to date, will explain not only the mercy of the Heavenly Father, but show why some men are unsuccessful.

It is a lamentable fact that even in our best religious homes there is a shocking lack of knowledge as to Bible stories. Tell them! I have yet to see the child who will not be interested. I once asked, when visiting a class of Juniors, as to the author of the Ten Commandments. Not one knew, and the same class declared that Easter was for eating eggs. This was not in a slum district or an uneducated community. If you think this extreme, question a party of children as to the Bible heroes, whose lives were familiar to us in childhood, and see what you will get. And so, on this particular day, because I was grieved and surprised, I dispensed with the lesson and launched into the story of Jesus from Bethlehem to Calvary. I was surprised and pleased at the almost breathless interest of the children, who had attended Sunday school at intervals all their lives, had been raised by Christian parents, but who were unfamiliar with the simplest facts in the life of the Christ who died for them.

PERHAPS teachers are born and not made, and it is difficult to find those who will sacrifice and work and study and teach without compensation; but unless the right teacher is procured the child is driven away instead of drawn. Give them Bible history with all the gorgeous setting of golden palaces and marble floors and gold and purple hangings, and the trials which made David the shepherd boy, transferred to a palace, a king, and Daniel the prince, a prince though in a lion's den.

Give them stories of idol worship and people in heathen lands who are willing to die for their new religion. Give them adventure. The Bible contains enough to fill every lesson period for fifty-two Sundays, and then, if you can find no more, you may hold the boys speechless and interested for fifty-two Sundays more.

Select puzzle questions from each lesson in the quarter and drill each Sunday on those of the weeks preceding, until the twenty-four questions are as familiar as the alphabet; then let the superintendent question the class before the school. Oh, how delighted they will be in surpassing each other and showing the big folks what they know! This is not theory. I have tried it. In class, let them pass papers, take the offering, sing a solo or repeat a quotation suitable to the lesson. Promise occasionally a surprise for the following Sunday. They will be on tiptoe all week and on time the next Sunday, smiling and pleased, no matter how small it may be. The hunger for mystery has been gratified.

On special days, teach special things. For Fourth of July give bits of our country's history, lessons on good citizenship, how to make home and church better; pin to their coats tiny American flags; let them lead the school in singing "My Country, 'Tis of Thee."

YES, it takes work and planning and coin, but, oh, it pays! The Beginners and Primaries are always favored. The Juniors and Intermediates in many schools are neglected and finally when out from under the last of parental authority they drift out of the Sunday school to which they were driven instead of drawn, and we see them no more.

If the teacher is obliged to use threats and rough measures and severe discipline, it is her own fault. She has not made the lessons interesting. Only thirty or thirty-five minutes, with these dear ones! Oh, if you have a teacher in your school to whom you must drive your boy by threats instead of seeing him hurry smiling to his place, get rid of the teacher.

There is always a way to interest the fidgety boy. If the teacher can not do it, put your boy into the hands of some one who understands boys not only for the sake of the school, but for the boy who must be our future churchman.

"A RIGHT PROMISER"

By Elizabeth Palmer Milbank

A LITTLE friend and neighbor aged five years came in to see me the other day, shadows in his eyes and rosebud mouth drooping. I love the little chap for himself; I love him because for two years mother-love has been to him but a memory. So I welcomed him with a smile and a "What's the matter with you, Billy-boy?" But there was no answering smile, just a doleful:

"I got somefin' dreffel to tell you, Mrs. Mason."

Something too "dreffel" to be said aloud, evidently, for he climbed into my lap, put the drooping mouth close to my ear and whispered:

"Mrs. Mason, my papa isn't a right promiser."

The hopeless, despairing tone made the confession tragic.

"Why, Billy-boy, what do you mean?"

"He promised to bring me some candy and he didn't do it."

"Oh, but he is such a busy man, dear. He just forgot it."

"Yes," he answered soberly, "I thought about that. But he promised to make me a swing and he didn't do it."

I struggled to hold his faith.

"Billy, he probably didn't have the things ready to make a swing."

"Yes, I thought about that, too, but he promised to take me up town last night and he didn't do it, and," in a tone of sorrowful finality, "I know now he isn't a right promiser."

His voice broke on the last word and his blue eyes filled; but, too manly to shed tears, he whistled to his dog and hurried away before I could make further excuses for the father, who I also knew was "not a right promiser."

A troop of Uncle Sam's bandit chasers guarding the Mexican border

THE WORLD NEWS OF THE WEE

President Wilson Advises Labor

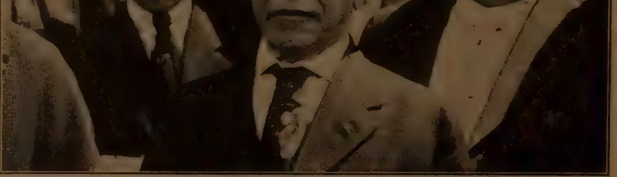
PRESIDENT WILSON has issued his counsel to labor. The Big Four Brotherhoods, through the representatives of the shop crafts, have been warned that no wage increases will be granted to railway employees. The President took into consideration threats of a general transportation strike, but after weighing all considerations carefully, and asking the advice of Director-General Hines, he informed a delegation of the shopworkers that their demands could not be granted. The President based his decision on the theory that as a basic industry, increases of wages to railway employees would mean a general increase in cost of living, which would react as much on the railway workers as on the public at large. The wage increase demands amount to approximately $800,000,000 a year, which would be added to the charge for virtually every necessity of life. The Workers' Committee went to the White House for its conference with the President, backed by a 98 per cent. vote by the shopworkers for a strike on September 2, and were very much surprised at the prompt rejection of their proposition. In announcing his decision, the President issued a statement to the public outlining his stand on wages and living costs, which provided a warning to all labor that it is now the policy of the government to discourage and to oppose all demands for further increases in wages until a survey of economic conditions has provided a basis for an accurate estimation of labor's needs. It is the opinion of the government that the cost of living now is showing decided signs of decreasing, and the President believes that if labor will be content for a very few months with what it has, conditions will reach a point where radical increases will not be necessary.

Aside from the White House interview, the most important development has been the refusal of the steel interests through Elbert H. Gary, chairman of the United States Steel Corporation, and head of the steel interests, to meet representatives of labor. It has been a fixed policy of the steel interests to refuse recognition of labor unions. The unions now require this recognition and very important wage increases, on threat of a general strike, to which the American Federation of Labor and Samuel Gompers as president are committed. Mr. Gompers has just returned from attending conferences in Europe and has stepped at once into the fight.

The Fight on the Treaty

WITH the adoption by the Senate Committee on Foreign Relations of definite amendments to the Peace Treaty, President Wilson has put into effect his long-delayed plan to carry his fight for Treaty ratification to the country. An itinerary has been prepared for a three weeks' trip which will carry him to the Pacific Coast, and which will involve some twenty-five set addresses in as many cities. Not until now has the issue been clear-cut. With no certainty that the Senate majority would insist on straight-out amendments or integral reservations, he hesitated to make a public appeal for support. The Foreign Relations Committee, however, has provided the ground for debate in adopting an amendment for the return of Shantung direct to China. In addition to this amendment, several others are under consideration, and there seems a certainty that they will have the support of the committee majority. Action is being hurried, and there is every probability that the entire treaty with its amendments, and reservations relating to Article X, the Monroe Doctrine, the Right of Withdrawal, and Internal Affairs, will be ready for submission to the Senate before the President leaves for his swing around the circle. Senator McCumber of North Dakota thus far is the only Republican who is showing a disposition to ride in the wagon with the President. Senators Knox, Borah, Johnson and Brandegee, all Republicans, and Reed, Democrat, will take the stump at about the time Mr. Wilson leaves Washington, and the next three weeks will see a situation very similar to the old-fashioned joint political debates. Observers in Washington now are busy counting noses, and unless conditions change materially before the Treaty comes to a vote, they see a majority of not more than one or two in favor of such amendments as the Foreign Relations Committee may submit. The Shantung Amendment may be said to be the key to the fight. If it carries the majority will just about have its own way. The principal argument advanced by Administration supporters for ratification without amendment or reservation is the necessity for re-submitting the Treaty to the Peace Conference, with the consequent result of having that fight all over again. Opponents of the Treaty, however, insist that the interests of this country should not be stultified solely to avoid complications in Paris.

Hurried Home to Settle Railroad Dispute



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Samuel Gompers, president of the American Federation of Labor, taken on the George Washington at Hoboken. He has returned from the International Trades Union Congress in Amsterdam to face tremendous American labor problems. chief of which is the railroad situation

Morris Reports on Kolchak

ROLAND S. MORRIS, American ambassador to Tokyo, who has been in Siberia for several weeks conducting an investigation of conditions there and in the Urals on instructions from President Wilson, has left Omsk for Japan and has sent several reports to the State Department urging the prompt recognition of the Kolchak government. Mr. Morris insists that had the United States granted recognition to Admiral Kolchak early in the mer when the question arose in the very serious reverses which Omsk government has met with w have been avoided. There is no tion of the seriousness of Kolch position. After a long and disast retreat, there seemed to be some of a recovery, aided by the activiti General Denekine in southeast Ru but the recovery was very slight. more Kolchak is withdrawing Denekine is finding it difficult t the gains he made early in August the aid of the Ukrainians, the latter succeeded in winning back Odessa probably Kieff, thus opening an ou to the Black Sea for a good par Southern Russia, but he has lost nection with the forces operating u Kolchak. The war materials which American Government has dispatc through Siberia to Omsk are not pected to reach there in time to b any great assistance to the hard-pre army. What Kolchak wants as m as arms is assurance of official, m and financial support, and that is w Mr. Morris asks the State Departm to grant. Failing this recognition, military party in Japan has laid plans to complete its domination Siberia; a domination for which groundwork has been prepared by presence of troups numbering at time more than 70,000 men. Just h strong this force is at present is pr lematical, but it is believed to num around 25,000 as against 8,000 Ame cans scattered along the Trans-Siber Railway.

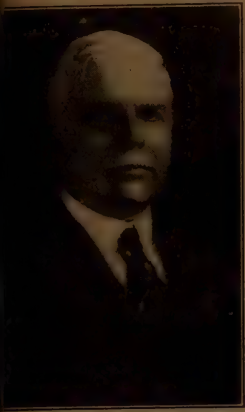
Men and Millions

THE financial statement co operations of the Men and M lions Movement of the Disciples Christ from July 1, 1913, to March 1919, shows that pledges totaling $ 105,342.63 were recorded, from whi $2,762,184.05 has been received. this amount $2,122,006.08 has be divided between missionary societi colleges and other institutions of t society, $100,534.50 has been allott to various state missionary societies the denomination, and $4,343,158. of pledges for future payment are y to be collected: $379,489.06, or 13 p cent. of the amount realize in cas was spent in promoting the movemen

The China Consortium

VISCOUNT UCHIDA, Japanese Fo eign Minister, has announced th Japan will not enter the Five-Pow China Consortium unless Manchur and Mongolia are excluded from th operations of the agreement. The r sult of this announcement has great disturbed Washington and the Alli capitals, where very plain proof is se foreign minister's words that has no intention of relinquishing a of her control over the Chinese ry already in her hands. Ameri- icials who distrust Japanese pol- d in it ample ground for their o keep Japan out of Shantung. onsortium agreement was reached

Head of Engineers



ren S. Stone, Grand Chief of the herhood of Locomotive Engineers, is representing his organization re the House Committee on Inter- e and Foreign Commerce in de- ds for nationalization of railroads

uthor of Railroad Plan

nn E. Plumb, attorney for the lroad Brotherhoods, asking to have plan for nationalization of railroads profit-sharing by employees put into execution

A Labor Leader

nk Morrison, Secretary of the erican Federation of Labor, who is resenting his organization for na- alization of railroads and share in profits for employees

in Paris as an incidental understanding growing out of the Peace Conference's discussions of Far Eastern affairs. The economic situation in China has long disturbed the Great Powers, and more than one effort has been made to bring about joint action to ease China's financial troubles. The Six-Power Group, just before the Great War began, was broken by President Wilson's refusal to permit American participation after all arrangements had been made by American bankers to take their share of the loan. Our appearance in world politics, however, brought about a change in the Wilson heart, and it was the American peace delegation which took the lead in the organization of the new Consortium, which had as its object the grouping of all China's international obligations and their refunding. What effect Japan's defection will have on the agreement is doubtful, but it seems certain the scheme for financing China will have to be abandoned unless diplomacy can effect a change of policy. Uchida made his announcement very much against his own inclination, and only after a hard struggle against the militarist party. This element is being gradually shorn of its power, and there is a probability that the liberal parties will be able to bring the country into line with the Allies.

The Plight of Armenia

WITHDRAWAL of British forces from the Caucasus was begun the third week in August, and simultaneously urgent appeals began to reach the United States from British representatives, American relief agents, and Armenians for the prompt dispatch of American troops to replace the British. The situation has grown more and more menacing for the new Armenian republic, and there are grave fears, supported by the presence of large bodies of Turks, Kurds and Tartars, that the disappearance of the present British police organization will mean the instant annihilation of the Armenian nation. So strong is this belief that Rear Admiral Mark L. Bristol, in command of the American naval forces at Constantinople, sent an informal warning to the Turkish Government calling attention to the danger of a general massacre. The Turks immediately complained to England and France that they were being threatened by the United States, and the result was quite a little flurry in Peace Conference circles in Paris. Considerable feeling developed there, and much resentment was expressed against the United States for interfering in Turkish affairs so long as there is any doubt about our taking a mandate over Armenia. It is very frankly stated in London newspapers that if the United States is not willing to accept the responsibility Christian Armenia will be left to its fate.

Crane and King to Report

CHARLES R. CRANE and Dr. Henry Churchill King, who went to Asia Minor in June as an American mission to investigate conditions in the Near East, returned to Paris August 27.

Mr. Crane and Dr. King visited thirty-nine cities of Asiatic Turkey and conferred with committees representing more than 1,200 villages. It was amazing, they say, to find how generally President Wilson's Fourteen Points were known throughout the Near East and how strong was the nationalistic feeling, even among the Arabs, who rode for days in order to meet the commission.

Unlike Russians, who returned from New York's East Side to Russia and bitterly denounced America, Mr. Crane says the Syrians who have returned from America have only praise for the United States and American ideals and ideas.

Asia Minor, according to Mr. Crane, is looking to America so hopefully that it would be a pity to disappoint the people of that territory by refusing to assist in bringing about order and peace there.

RELIGIOUS

AMERICAN PASTOR IN ENGLAND. Rev. Richard Roberts, minister of the Church

Continued on page 983

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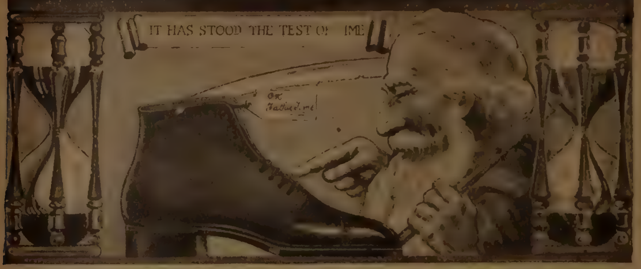
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Write for Illustrated Catalog showing how to order by mail.

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W. L. Douglas shoes are made by the highest paid, skilled shoemakers, under the direction and supervision of experienced men, all working with an honest determination to make the best shoes for the price that money can buy.

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Here is a lightweight, fine textured, handsome appearing sock that gives surprisingly long service, because of complete reinforcement every place there is wear. The whole foot and reinforcing above the heel are two-ply with heel and toe of special 3-ply yarn. Get a supply, now, of

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A Dressy Sock—
Really Serviceable.

Knowing the Scriptures

International Sunday School Lesson for September 2

Ps. 19:7-14; 119:9-16; Acts 17:10-12; II Tim. 3:14-1

By Rev. GEORGE D. ALLISON, Ph.D.

THE Bible is the record of God's progressive revelation of his will. It came to us through the ancient people of Israel, to whom he had given a genius for religion above any other primitive race of mankind. Step by step, as their minds and hearts enlarged, he revealed himself more fully for the guidance of the world of the future. We read in Exodus 6:3, "I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, but by my name Jehovah I was not known unto them." First, God Almighty, the supreme arbiter of the universe; then Jehovah, the Living One, the Great Cause and Upholder of his Covenant. Afterward the Holy One of Israel, as described by the prophets; then in the New Testament Our Father in Heaven, and "the God and Father of our Lord Jesus Christ"—such is a brief transcript of the unfolding or development within the Scriptures of the knowledge of God. Well did the writer of Hebrews sum up the Scriptural story when he declared, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." For Jesus Christ, our Saviour, is the climax of the revelation that has come to us in the Book of books.

This Sunday is a good day for a review of that perennially fascinating topic, "How we got our Bible,"—with perhaps a blackboard sketch of the wonderful story of its growth, its preservation through dark times, and its various translations. Each class should hear in detail some special incident, such as the work of William Tyndal to bring the Word to the people, and of his martyrdom no longer ago than 1536 for his love for the Bible in the common speech. How quickly was his dying prayer answered: "Lord, open the king of England's eyes!"

When we read incidents of sacrifice and effort in the past, such as Carey the cobbler learning Greek in order to be able to read the words of Jesus in the language of the New Testament, we feel rebuked at the all too frequent neglect of professed believers in the Bible now. What proportion of our young Timothys are becoming "good workmen, rightly dividing the Word of Truth?" Many could echo the sad confession of a soldier lad, writing home from the front: "I discovered here that I did not know how to use my New Testament at all." We all need periodical refreshment of mind even on the methods of Bible reading. We need to avail ourselves of the excellent aids so accessible today.

Not long ago, a lecturer fascinated large audiences of Christian people with his discourse on "How to Have a Growing Bible." His idea was excellent—that as you really master the Word, discover its teeming treasures, mark your copy and interleave it, too; it becomes more precious day by day. It really grows. What a tiny Bible some of us have—a few scraps remembered from the dear past! What a glorious heritage others enjoy—a vast, inexhaustible treasury of joy and light! There is a special value to your own copy of the Scriptures, one in which you find your way so readily, with the m of previous mountain-top revelat bringing its truths home to your experience within the soul. Urge boy and girl to have his own printed, modern reference Bible, concordance—a Bible to live wit

-A·Prayer-
Now·the·day
is·over,
Jesus, hear·my
prayer:
Bless·the·little
children
Kneeling·every-
where.
Amen.

·Elizabeth·FitzHugh

love and prayer, through joy and row.

Men agree that there is urgent n for a revival of religious patriotism solve the hard problems of our tin Every child can tell something of w the religion of the Bible meant to grim and Puritan, to Washington Lincoln in other days. How m know what President Wilson thinks its importance? Yet it is referrred again and again in his published dresses. Just as we entered the Gr War he said, "I should be afraid to forward if I did not believe that th lay at the foundation of all our schoo and all our thoughts this incompara and unimpeachable Word of God. we cannot derive our strength fr thence, there is no source from wh we can derive it."

There is room for a great new enli ment of Bible groups to study Bible.

We have learned all that we have Christ from the Bible, and it is hard see how his ideals and his power can kept before his Church without a emphasis upon familiarity with record of his life and teachings.

ians embarking for their native land. Tens of thousands of foreigners are going back home

et Up the Family Altar

HAT is the Church going to do to face the new conditions? First, where they left off. "And when had prayed, the place was shaken they were assembled together. they were all filled with the Holy t, and they spoke the Word with ess, and the multitude of them believed were of one heart and of oul" (Acts 4 : 31, 32). Twenty- years ago I started to serve God. s most unworthy of salvation. I found that the prophet Hosea was when he said: "The days of visi- n are come, the days of recom- are come; Israel shall know it. prophet is a fool, the spiritual man d, for the multitude of thine in- y, and the great hatred" (Hosea).

ch home should erect a family al- Ask and do as if conscious that is with you. Avoid idle talk and ad habits. Live as though you going to be taken to heaven at Dr. J. Wilbur Chapman, whom yed for for sixteen years, gives the solution, I believe. Let the Chris- people save one another as John Apostle said in his old age: "Little ren, save one another." Don't Sunday papers. Be able to invite to take part in all you do. "Inas- as ye have done it unto one of little ones ye have done it unto (Matt. 25). A. E. VINING.

◆

tagonistic Creeds Divide nd Weaken the Church

AS impressed with the appeal of . B. D., of Maryland, for informa- on the unity of churches, and hed by his plea, for his thoughts that he is impressed by Christ's ent prayer that all believers might ne. This prayer was answered for a , for in the first days of Christ's rch we find that "the multitudes em that believed were of one heart one soul" (Acts 4 : 32). This of affairs was before man had be- to impart his own ideas and rules lace of the perfect teaching and law n by Christ to the apostles for the blishment and government of his rch, which he said he would build, h he died for, and which he pur- ed with his own blood.

xhortations of the apostles were w I beseech you, brethren—*that speak the same thing,* and that be *no divisions among you;* but ye be perfectly joined together in same mind and in the same judg- t"—or opinion, according to the inal Greek (1 Cor. 1 : 10). "Be like- ded, having the same love, being of accord, of one mind" (Phil. 2 : 2). w God grant you to be like-minded toward another: that ye may with mind and one mouth glorify God" m. 15 : 5-6).

he people of the religious groups y are of different beliefs, con- ions, minds; and so are unable with mouth to glorify God. They are om heeding the above admonition; for they are trying to follow the teaching and commandments of men, who have compiled their varied and antagonistic creeds or beliefs and forms of government for the organizations of their own making. As long as this condition exists, it not only will be a huge task, but it will be impossible to bring the various branches of Protestantism together on common ground, to reduce the causes of rivalry, and to promote cooperation in Christian work. Man-made creeds and religious governments must be abolished first. There must be a complete return to God's Word, where we find given the conditions of salvation and the laws Christ has given for obedient believers to live by.

Christ is absolute monarch and lawgiver in his Kingdom, and mere man is not to presume to regulate his Kingdom by teaching ways of salvation of his own and his own rules for living.

By individuals studying God's Word and taking God's Word as the only authority on the way of salvation and guide for the believer's life, is the only way that believers can become one in faith, mind and speech to the glory of God. LEROY R. LEVIS.

Chester, Pa.

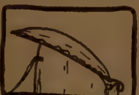
◆

The Lamp-Shade that Carrie Made

By LAURA A. KIRKMAN

CARRIE'S auntie had trouble with her eyes and could not stand strong artificial light.

"I'll have to make you a small green shade to hook onto the globe of the living-room lamp," Carrie heard her mother say to her auntie. "In that way you can have shadow on one side of the lamp, and the rest of us can have a bright light on the other side."



Carrie said nothing, but she thought to herself that she could make that shade for auntie! So she secretly began to work upon it. This is how she made it:

She took some old hat wire and made an oval hoop with it, six inches in diameter. She then ran three separate pieces of wire through the center of the hoop, bowing them out slightly and gathering the ends together at the top and bottom of the oval. When this frame held together nicely (by having insecure parts bound firm with short pieces of wire), Carrie covered it with some green silk which she found in the rag-bag.

To give the shade a neat finish she edged it with braid. At the top she made a hook with a bent hairpin, so that the shade could be fastened to a lamp-shade (see illustration).

Carrie's work was so well done that mother said she would not have to make auntie the shade she had planned to, after all.

Three things become rusty and powerless—the unused tool, the unused mind, and the unresponsive heart.

He saved the last

COFFEE

plant-

This is the story of 200 years ago, as befell the gallant French marine—de Clieux. Charged by his King to carry a cargo of coffee plants to the Isle of Martinique, his good ship was be-calmed, be-stormed and be-devilled without end. Finally he was forced to share his last precious portion of drinking water with his one last drooping and dying plant. In such manner de Clieux preserved coffee for his King.

FROM this single plant, we are told, were produced the many varieties of coffee now grown in South America. So it happens,—millions of Americans are privileged to enjoy "the nation's most *popular and healthful* beverage."

Coffee is the most *democratic* of drinks. It appeals alike to rich and poor—to men and women. No home so humble it cannot afford coffee. No mansion so grand it can dispense with it. Everybody drinks *coffee!*

Who can describe the irresistible fragrance of a cup of hot steaming coffee? Its aroma, its "bouquet",—its deliciously delicate, rare, smooth, tempting *piquancy?* There is no other "taste" like that of good coffee.

And who shall say that coffee shall not become the social and convivial drink of the future? *Men like it,*—they drink it at breakfast,—at the business luncheon,—at the conference dinner—and at the club banquet.

Soon we shall have "coffee houses"—where men and women, too, may congregate and toast their friends in a cup of rare good coffee. And—it is well!

Coffee—*the Universal drink*

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No. 1

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The Gospel Fisherman's Problem

By Rev. R. A. McCULLOH, Chattanooga, Tenn.

IS THE average minister of the Gospel doing his best possible work in his present location, with his present methods, as a "fisher of men"? Being a minister, I ask this question with all seriousness.

If Jesus should come to us, as he did to some of his disciples one day, and say "Children, have you any meat?" many would be forced to say, "Lord, we have toiled all night, and have taken nothing." And as with Peter, the Lord would probably say, "Cast your net on the other side, and you shall find"; and no doubt but that the same results would follow.

Are there other "holes" where the "fishermen" can catch more "fish"? Is it not true that, generally speaking, the present occupied pools (the churches, erected for public services) are just about "seined out"? When a division is made of the average congregation, is it not a well-known fact that the large majority are professed Christians? And is it not also true of a literal fisherman that he seeks the fish and casts his net or his hook where he finds them, or sets his net and drives them in? Of course it is a fact that fish are bred and fed in pools, sometimes, that are prepared for that purpose; and this may represent a part of the work of the Sunday schools, and of other set forms and places of the services of the Kingdom.

But when a recent lapse in the activities of the "keepers of the vineyard" is evident, shown by the fact that these by-pools of the Church contain so little of material to "work on," and when the present régime is proving sadly inadequate to the mighty demands of the work to be done (or not to be done), is it not time for the "fishermen" to cast their nets in a spot that is more abundantly populated with "fish"? Let the old place be "headquarters," but should we not *fish* where there are *fish?*

Why have the present places of worship failed to attract the populace during the past few decades? Some of my readers can remember when the churches, especially in country and village, were filled on Sundays and other times when the people came together; and they came with listening hearts, and thought on the minister's message during the days that followed.

One reason for the difference between then and now is this: at that time there were not so many periodicals for the people to read, and not so many who could have read them had they existed. They depended, therefore, upon the preacher for the greater part of their information. Being cut off from communication with the world at large and world interests, naturally they would think of the preacher's Gospel message, which to them was "good news from a far country." This "power of God" had a better chance to fashion the lives of the people then than the same message from the pulpit would have today.

WE NOW have a reading population. The great masses of people do not attend church, but they do read. They will unconsciously and unwittingly read the thoughts of unscrupulous writers; and with us all, more or less, diet is destiny. One imbibes the philosophy of the author whose pages he habitually reads.

I am now led to offer the following suggestions, which, it seems to me, if carried out, would be of great help in the wonderful work of making the world better.

First. In view of the fact that the masses are not found at church, but elsewhere, I would suggest that the ministry also be found elsewhere occasionally, with the Gospel message which is intended for the masses. It matters not where such a program would lead, whether on the street corner, in the shops, in the chapel halls of public schools, or anywhere and everywhere, wherever a hearing of the people may be secured. This plan is followed by promoters of political and monetary interests, and is not without results. Well did our Lord say, "The children of this world are in their generation wiser the children of light." But the n ters of the Gospel must be as *detern* to present their cause as are the moters of other causes, before they hope to succeed as well as they. I pastors of a city should reach su pinnacle of consecrated earnestness they would mutually agree to st themselves here and there where greatest number of people are seen days when the streets are flooded the multitudes, and preach the p simple Gospel message, surely suc act itself would create a profound pression upon the passers-by; and r of the seed sown on such a day w bring forth good fruit in many hu lives. Furthermore, it would l about an awakening which woul conducive to reverence for God's h and many of the empty seats woul filled at the public services. True, n of the ministers would have to put little of boldness, and put off a litt formality; but the effort and the s fice would find its fruition in brin the thronging multitudes into c touch with the Church, whose mi is to reach them with a message will lift them up into a better life.

THERE are rural communities within reach of the city mini where the Gospel is seldom if heard. It seems that the spirit of sions in the home land is slee There are exceptions, but the home f are by no means covered. The pe in these isolated neighborhoods are as needy and deserving as those w surroundings are more favorable. present missionary program of churches is unfair and partial. It dresses itself only to a special, lin number who find it rather convenie attend church at the regular serv The fact that we boast of our open d to every one who will come, and we are glad when they come, does make the present conditions other they are. We know that the g multitudinous masses of mankind *not* coming, and *not* regarding our gent invitations to come. The chur are not expecting them to come. evidence of this is the lack of prep tion to receive them if they should c the present capacity of all the chur is wholly inadequate to accommo them. So it is: the present prog and vision coincide easily.

Secondly. In view of the fact we have a reading populace, I w suggest that a more extensive effor made on the part of the ministry to ize the power of paper with the pri page. In this way a message w reach the old, the sick, the poor, an who cannot, as well as those who not, attend public worship. The erman's hook must be "baited" something palatable, and placed channels where the fish are found. people are in the channels of read They are literally *devouring* v periodicals. If they read a message touches the God-given longing of soul, they may be caught and brou into the Kingdom.

Every minister should send a wri message, if only a card or a letter regular intervals, to his parishion and to others who are not being reac by others. These messages will enc age and brighten the home, and do n of real good than one may expect know.

Now that the present program of large majority of the churches in country is not fulfilling its intended pose in reaching a lost world for Ch that the mighty masses of the wo population are as "sheep without a s herd"; and that they are gathering formation, forming ideals, and buil characters for which the printed pa are largely responsible: therefore it hooves the Christian leadership of land to enter these respective fields the message of Him who, when he the hungry, thronging masses of hu souls, said, *"I have compassion on multitude."*

e World News of the Week

Continued from page 979

Pilgrims in Brooklyn, N. Y., was the party of American ministers at to England this summer in the of a closer union of England and ited States for the promotion of During the summer he filled the at King's Weigh House, London.

y Bishop. The Episcopal diocese t Virginia has elected a layman t the bishop, the layman taking e financial and business admin- n of the diocese, leaving the free to direct its spiritual life.

Zwemer Sails. Dr. Samuel M. , head of the American Mission o, Egypt, and earnest advocate asified evangelistic work among ohammedans, sailed from New n, August 16 for Cairo.

Era Preparation. The pro- or September of the Presbyterian ra Movement is centered upon tion. The Movement means organization and a plan running the year, efficient work and a tie-up of the church to the of industry and education. For r the topic is Christian Loyalty; vember, Christian Americaniza- for December, Christian Inter- lism.

DOMESTIC

ger Immigration Ban. Presi- ilson believes a two-year ban on ation such as is proposed in a bill should be extended, and he advises that war-time passport ions be continued for at least one ter the declaration of peace.

Thousand Troops in France. ar Department announces that men are being held in France to r approximately 40,000 German rs taken by the American army. orce will be retained until the rs of war are finally repatriated. pport of these Germans is costing ited States $1,000,000 a month.

Minister to Peking Resigns. ul S. Reinsch, American minister na, has resigned his post. While timated that ill health was the of his action, it is an open secret shington that disapproval of the istration's policy toward China e direct cause. Dr. Reinsch was ncy through which the American ment induced China to declare ainst Germany and Austria, and nister has felt that his position, the completion of the German , has been impossible.

-Time Prohibition. Attorney- Palmer has announced definitely he nation will remain dry under ovisions of the war-time prohibi- w until peace is officially pro- d by the President.

shing Back Home. General g was the guest of the city of ork for three days on his arrival United States. As a culmination festivities, the First Division in r equipment was paraded down Avenue, and later in the day an dinner was given for the com- r-in-chief.

ry P. Davison Honored. Secre- f War Baker, in behalf of Presi- Wilson, has presented to Henry vison the Distinguished Service in recognition of his work as r-general of the American Red during the war.

ate Favors Defense of France. anco-American Treaty seems cer- be ratified by the Senate by an unanimous vote. The Judiciary ttee's sub-committee report on nstitutionality of the Treaty has away any traces of opposition.

ricans in Silesia. Much oppo- has arisen in Washington to the al to send American troops into Silesia for police work. The trouble, which has become acute between the Germans and Poles, has resulted in the shut-down of all mines and railways and in a state of civil war and general demoralization, and the Peace Conference has suggested that a contingent of Americans be sent in to maintain order and permit the operation of coal properties. The opposition has reached a point where resolutions have been introduced in the House forbidding the use of American soldiers for the purpose.

FOREIGN

Britain Stops Warship Work. The British Admiralty has ordered work stopped on all war vessels on the Clyde except those which are about to be launched.

Serbia and Rumania Quarrel. The Rumanian Cabinet has refused to accept the Peace Conference decision in regard to the Banat and both Serbia and Rumania are concentrating troops in the Danube region. In the disposition of the Banat Serbia got much the greater portion over Rumanian protests, and efforts on the part of the Allied powers to smooth over the quarrel have been fruitless. Bucharest has just filed formal notice that the decision of the conference is not satisfactory.

Archduke Joseph Out. The advice by Herbert C. Hoover to the Supreme Council, that any peace in Central Europe was impossible so long as Archduke Joseph remained in power in Budapest, was promptly acted on and the scion of the Hapsburgs was given two hours to resign his post as chief of the Hungarian government. Before the end of the two hours Joseph had relinquished his powers to Premier Friederich, who is undertaking now to form a new ministry. He is having some difficulty in accomplishing this, however, because of a suspicion that he is still under the influence of the Archduke and because the Socialists are refusing to deal with him. The Peace Conference apparently has decided to let the Rumanian occupation of Hungary take its course, but another warning has been sent to the Rumanian government that it will be compelled to pay for all food and materials taken from the country.

New Passenger Zeppelin. In spite of all Germany's troubles, the development of airships is proceeding and a new Zeppelin passenger carrier has just made its first trip from Lake Constance to Berlin and back. The craft carried twenty-one passengers in addition to its crew and made the outbound passage of 435 miles in a little more than six hours.

Novel Tax for Germans. In the German government's search for opportunities for further taxation, a suggestion has been made that a levy of 20 marks be made against every man who escaped active service during the war. The government estimates the return would be about 120,000,000 marks.

Aviators to Aid Poles. An American aviation squadron along the lines of the Lafayette Escadrille is being organized in Paris to take service with the Polish army which is fighting Bolshevism. Already the squadron has enlisted half a dozen famous American aviators, who are leaving Paris for Warsaw about September 15.

The Scheldt River Dispute, Belgium's demand for Dutch territory on the left bank of the Scheldt, or failing that, the internationalization of the river, has come acutely before the Peace Conference with the protest of Holland against the transfer of any Dutch interests. Feeling is running quite high along the border and Holland is accusing the Belgian government of sending agents across the frontier for the purpose of influencing the attitude of Dutch citizens along the border in favor of Belgian demands. The Peace Conference sub-commission is now studying the subject.

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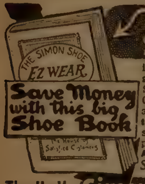
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Open House to the Colored Troo

ONE of the most interesting and at the same time most complex problems which the War Camp Community Service met in the camp cities dotted over the United States was that of the colored troops. Temperamentally so different from the white soldiers and sailors, but wearing the same uniform and offering the same spirit of sacrifice and service to the country, the colored men needed hospitality and entertainment of a unique sort provided for them.

It was discovered early in the career of War Camp Community Service that where white troops wanted many parties and dances, the colored troops wanted religious meetings and "sings" interspersed with the parties. When the armistice was signed the War Camp organization was guiding in forty-six communities activities for colored men and in thirty of these there were colored clubs. In every one of these centers where the colored men have special activities, music plays a leading rôle.

Never had the power of song over this musical, music-loving race been so evident as in these war days, when the colored youth of the entire country was mobilized, and their social needs more centralized than ever before. After an evening of singing "Keep the Home Fires Burning," "The South W
Her Part," and other Liberty
finishing up with spirituals s
"Deep River" and "Swing Low,
Chariot," in a Community Hou
colored men went back to ca
freshed in spirit and renewed i
for their training work.

But important as the enterta
work was, it was far from the su
of service given the colored men
War Camp organization. The
day program of a community d
included making provision for
the sick, finding husbands and
France and in camps, putting
dents into touch with the all
bureaus, writing letters for the
and maintaining special colored
mation booths and colored Tra
Aid.

There is a growing appreciat
over America of the service
colored troops, and with appre
comes more understanding of
peculiar needs. Everywhere no
the colored residents of the citi
the white as well have joined
with the War Camp Communit
vice in an earnest effort to discov
provide for the colored men's rea
and desires.

Jessie B. Pa

How All the Animals Bathe

ALL the animals, no matter whether they live wild in the forests or are tame as the cats that you have in your own home, wash themselves very regularly so that they may keep clean. Some of them like to get into the water, other animals give themselves a shower bath, while still others wash themselves by licking their fur and combing it dry with their paws. All the cat family, that means the cat that lives in the house and his cousins the lions, leopards and tigers, use this method—and while they keep themselves very clean they never get into the water.

Bears, however, are like dogs. They like to get in the water on a warm day and splash around until they feel nice and clean. Then they find a grassy field near the river and have a roll so as to dry their fur. The elephant is the animal that likes the shower bath. He walks into the water, and after he has stood there for some time he fills his trunk with water and sprinkles himself all over. Monkeys, when they live in the forests, are quite clean, and explorers report that they have often seen big monkeys dashing the water into their faces, as humans do.

The hog, like his cousin the pig that lives in the farmer's barnyard, has often been called a dirty animal. This is not right, for if there is a river near by a wild hog will bathe, and then rub himself dry against a tree trunk.

A great many animals comb their coats every day. Nearly all the small animals, like moles and hedgeho
their nails to comb their rumple
Squirrels clean and sharpen their
by rubbing one paw against the
and do it so fast that it seems as
were rubbing their hands togethe

Some snakes live in the wate
even those who crawl through the
stay clean, for they shed their old
which come off like a coat, leavin
a nice new skin which has grown
neath. Some snakes change thei
several times a year.

Nearly all birds, except chicke
turkeys, like a good bath. Ch
and turkeys seem to feel that th
get clean by lying in the dust an
shaking their feathers.

Robins, sparrows and the othe
that live about your house all l
bathe, and if there is a fountai
stream near, you can see them s
ing about, sprinkling the wate
their bodies with their bills, and
ing their feathers. They clean
bills by rubbing them in the sand

The jerboa, a strange little a
that lives in Africa, looks like
kangaroo, and belongs to the sam
ily as the rat, is called the cleane
mal there is. This little fellow s
most of his time washing himsel
no water is used. The jerboa
trench in the clean sand and roll
and over. When he is cleanin
stomach he is curled up like a
and he twists himself into man
shapes to reach his back. No n
what his position, he never falls

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

AMONG the numerous letters to the Prayer League received during the last week are many that are of special interest. A Mother in Staunton, Va., writes broken-heartedly asking prayers for her boy who is in the army and has been given a prison sentence, as she believes unjustly. Another Mother in New Richmond, Ohio, asks for prayers that the state legislature may pass the old-age pension act for the sake of the old people who need such help.

A lady in Detroit writes: "Just a month ago I sent two requests for prayer for two young married men. One had been separated from his wife and baby through the interference of relatives. In the second case the young household was threatened with having their home sold over their heads. Both prayers have been abundantly answered. In the first case a reconciliation has been effected, and in the other an amicable agreement satisfactorily to all concerned has been reached." She gives God the glory for these blessings.

Rev. G. T., Elmhurst, Ill., reports to the Prayer League a quickened spiritual interest and the addition of more than fifty to the church in answer to prayer.

Missionary E. L. L., Chitre, Panama, asks prayer for the Faith Gospel Mission which is holding up the light of Christ among the Spanish-speaking people of Panama. The mission has a few loyal members and many more interested. Prayer is asked that the Holy Spirit may bless its work in every way.

Prayer is asked by L. D., Los Angeles, Calif., for hungry souls in prison who are finding God through messages in religious papers. He writes that the Christian Herald, which has been sent to many of the prisoners, is doing much good.

Several friends ask prayer that their husbands may accept Christ and that their homes may be made fully Christian. One mother asks prayer also for her child, eighteen months old, that it may become normal in every way. Another asks that an unfaithful husband who has shown some signs of remorse may give his affection entirely to her and his two little girls and turn his life completely from the sins which have destroyed the happiness of their home, sincerely acknowledging Christ, whom he once pretended to serve. Another mother asks prayer for the conversion of her husband because of his great influence on her little boy, who imitates every action of his father.

D. S. H., 76 years old, the only ordained minister in a Western county, asks prayer that he may be given strength to reach every family in the county.

J. R. D. asks prayer that her boy, whose nervous system broke down under the strain of the army service, may be restored.

A Friend in Pennsylvania asks prayer that a group of neighbors who covet her farm and prevent her from making a proper lease to a coal company may be circumvented.

Miss E. L. asks prayer that she may become a Christian and be able to do some good before she dies. She feels it is terrible to be without Christ, and she has said so many awful things about Christ that she is afraid he will cast her off. She should forget her sins and remember only that God said, "Whosoever will."

A friend who encloses $1 for Mont-Lawn asks prayer that her son may be healed of epileptic fits.

Alice D. B. asks prayer that her husband may give his heart fully to Christ and that he may cease the raillery with which he greets her own devotion. She says: "I have had wonderful blessings from my God and have had prevailing power in prayer both before and since my marriage and in some very serious problems of my home. And others have told me that I have helped them, both with my prayers and my speech. But this trouble with my husband seems to unfit me for the duties of daily living or the privileges of working for God. It has nearly wrecked my health.

"I dearly love my husband and I do not believe in divorce. I believe that in every experience in life there is a lesson for the Christian, if he will search deep enough for it, and if he will accept it. But I have reached the place where my prayers do not seem to reach through the gathering forces of evil.

"The crisis came a few days ago. I seemed to feel a cog slipping in my brain. I felt that if I gave way to extreme emotion I was gone, and that if I lost my reason Satan had me. If I could not witness for Christ right at that time and place my chance for further witness would be gone. Just as I felt myself slipping over the brink, struggling to hold on but slipping, slipping, these words came to me: 'My strength is sufficient for thee'—and the crisis was past. I was ill for days. And I found that in endeavoring to keep control of myself I had thrust my arm into my mouth and bitten it in two places.

"I remember Christ Jesus' promise, 'Where two or three are gathered together in my name, there am I in the midst of them'; and that other—'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' I khow God does not want me to be unfitted for Christian work. I know he wants peace and harmony to dwell in my home. I know that he wants it to be a Christian home.

"Knowing that my wish is in harmony with God's will, I ask the Christian Herald Prayer League to join their prayers with mine that Jesus will cast out the evil spirits who are contending for control of this home and forbid them to come back again, that the Holy Spirit will take possession of my husband's life and of my life—and so fill us and use us that we may lead the unbelieving members of our household to accept Jesus."

Will B. E. B., Brantford, Ont., who has lost the sense of God, send name and address?

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Question

Margaret E. Sangster

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Why, I should think she'd like to play
With such nice things. I told her so,
But all she did was laugh and say,
"They clutter up my bureau drawer,
"And I don't want them anymore!"
My mother laughed! And, yet, to-day,
I found a fan—just torn a bit—
And lace, with just two holes in it....
I'm 'fraid my mother's wasteful, for
She throws the nicest things away!

VERY
INISTER and
UNDAY
CHOOL
EACHER
HOULD
EAD THE
ETAILED
ULL PAGE
NNOUNCE-
ENT of the
HRISTIAN
ERALD
IBLE COURSE
in this issue

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Billy Sunday at Ocean Grove

CONSECRATED fifty years ago to religious uses, the Camp Meeting Ground at Ocean Grove, N. J., has become a settled community which is perhaps different from any other in the country. Originally laid out for a tent camp, governed by a Camp Meeting Association, a city of 30,000 people has grown up, of which the great Auditorium of the Camp Meeting Ground is a center, the whole community being bound together by religious interest and governed by the Camp Meeting Association as nearly as may be for the glory of God.

In the summer time those who seek Ocean Grove for spiritual and physical rest and recreation increase its population to 100,000, and although some come without much thought of the spiritual, few leave without recognizing its force. On every day in the summer, three meetings are held at 9 A.M.—a meeting for boys and girls in Thornley Chapel, a meeting for young people in the Temple, and an evangelistic meeting in the Tabernacle; and at 6.30 P.M. a twilight meeting is held in the Tabernacle. On Sunday these gatherings are increased by two services of worship in the Auditorium; by a beach meeting at the foot of Ocean Pathway at 6 P.M.; by meetings in the North and South End Pavilions at 4 P.M., and by a great Bible class in the Auditorium, and Sunday school sessions in the Tabernacle and Temple at 2.30 P.M. Every day throughout the summer these meetings are thronged, and thousands carry away from Ocean Grove spiritual power which marks their church life throughout the rest of the year. Spiritual results have been especially marked at these services during the present summer. Souls have been saved and Christians have been sanctified and rededicated in increasing numbers.

Ocean Grove observes Sunday. There is no bathing; there is no secular amusement within the camp meeting grounds. The gates at the entrances are closed. Automobile horns are silenced and the footfalls of horses are unheard on that day. Every activity is centered in the buildings dedicated to the worship of God and to the preparation of men and women for his service.

The Sunday Bible Class, under Dr. L. W. Munhall, has touched the thousand mark in attendance for the first time in several years. This year Ocean Grove, celebrating the semi-centenary of its existence, made it a jubilee year. Although successful in every spiritual sense, the Association has gradually gone deeper into debt as the years have sped, the total indebtedness now being $700,000. It was hoped to raise one-seventh of this during the present season, and the intention is to clear it entirely away as fast as money can be raised, in order that the money now being paid in interest may be turned over to the spiritual development of the Camp Meeting.

THE season this year was brought to a fitting climax under the leadership of Evangelist William A. Sunday, who preached for the first time Saturday morning, August 23, following with two sermons a day until August 31. On Friday evening before Mr. Sunday's first sermon a consecration service in the Auditorium brought 1,500 people together to partake of the sacrament and dedicate themselves to the service of Christ. The Auditorium was nearly filled Saturday morning and was packed on Saturday evening and at the two Sunday services following. Mr. Sunday traveled across the continent from California to be present at this series of meetings.

In a conversation with the writer before his services, Mr. Sunday told of his great love for the Christian Herald. He said that in his opinion "the Ch tian Herald is the best religious pa for the American home."

Turning to Dr. Munhall, who next to him, after he had received enthusiastic welcome of the people, just before beginning his sermon, Sunday said he felt nervous. He he always felt nervous before a series meetings or before a sermon, and he hoped he would never get over it. kept him hanging on to God and tru ing his power for success.

Nobody would have known that Sunday had been nervous, two seco after he began his sermon. He Ocean Grove how glad he was to there, and the applause indicated the people shared his feeling. preached his first sermon from the "The Hour is Come." It was a for the individual Christian to fit self for active Christian service, es cially for personal evangelism, and appeal to the Church to recognize embrace the great opportunity sented it by present conditions for preaching of its Gospel throughout world.

Mr. Sunday was happy in his w and throughout the week the g audiences hung upon his words, m ing his sallies against the devil, hypocrite, the backslider, the self-sa fied church member and the unrepe ant sinner with that ready appreciat which marks both understanding agreement. On August 24, under impetus of Mr. Sunday's personal the campaign for subscriptions to the debt was carried from $17,000 total of $52,000.

FOLLOWING the August 31 m ing, plans for the Camp Mee included a week of services under leadership of Gipsy Smith, the known evangelist, and on Labor the Camp Meeting proper, closed the annual "Walk Around Jerusale On September 14 a great tempera rally was scheduled to celebrate death and burial of John Barley and the dawn of a new day.

The Southern Kurdistan Rising

The chiefs of a nomad tribe in Southern Kurdistan who spend the winter in the plains and retire in the summer to the cool mountain fastness of Kurdistan. The rising in South Kurdistan is headed by a local sheikh, and it is feared that British officers and troops have been taken prisoners. The gendarmarie has been defeated, and wires have been cut in several places. The Mesopotamian army of occupation is taking steps to overthrow the tribesmen by a display of force.

Increasing Church Attendance

ATTENDANCE at churches of New York is above that of war years. The Fifth Avenue Presbyterian Church reports numbers in its pews 40 per cent. greater than last year and the year before, barring the appearance in its pulpit of popular favorites. St. Thomas's Episcopal Church has 25 per cent. more. St. Bartholomew's, Park Avenue, which filled its church in war summers by getting famous English preachers, does the same this year with its assistant minister.

Attendance at Protestant churches of the West Side, Fifty-seventh Street north to Harlem, is back to pre-war numbers, yesterday's attendance being 15 per cent. above August Sundays of last year. Harlem churches show the same changes, and so do Brooklyn. These records are taken from those kept by church authorities and from amounts of money given in plate collections, which in many churches will amount, it is known, to twice those of August of last year.

The showing is regarded as all the more significant in view of the fact that, with some exceptions, no famous preachers of the country or England are here this year. The Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, for example, has had its assistant minister as preacher and filled its pews the entire summer. Christian leaders look upon the change as significant, and are planning larger work because of it.

A Little Relaxation

"UNTO CAESAR." Tom was spen a week in the country with his aun very devoted churchwoman. On day he accompanied her to the ch to arrange the flowers before serv and while there the rector came After a few moments of conversat the latter was about to leave, when exclaimed, "Here, I've got somet for you!" and, plunging his hand his pocket, produced a dime which held out to the astonished rector.

"Oh, Tom," said his aunt, reprov ly, "that is your church offering; mustn't give it to Mr. Halloway

Tom looked at his aunt with an of worldly wisdom, and remarked, d

"He'll get it sooner or later, A May. I may as well give it to now."—*Harper's Magazine.*

"GOING SOME." The conversa had veered round to thrilling ad tures.

"You fellows," said Horatio P berly, "remind me of a little experi I had some time ago. I was ridi brakeless bicycle down a steep hill, w suddenly the chain snapped an careered down the rest of the hill qui than a flash of lightning with the jams. The road down the hill to turn at direct right angles, and in corner of the angle stood a that cottage.

"I was wondering what the ve would be at the inquest, when I a man rest a plank of wood ag the eaves of the cottage. I straight for the plank and soon I on the roof. At the back of the h the cottager's wife and daughters shaking carpets, and my machine myself bounded into the midst of t and were caught in an outstretched pet and gently lowered to the grou

A dead, dull silence descended on company.—*New York Globe.*

The Rights of the Indians

A Plea for Help to Christian People by the United Tribes of British Columbia

NCE the war started in 1914 three thousand five hundred Indians have enlisted in Canada to strengthen hands of our king, in spite of all ill treatment we have received in s past from our agent. This great was fought to defend a small nation. the Tsimshean people, are a small n. Why cannot we have the pro- on of law? Our land has been n from us by the whites without pensation; not only the land, but two rivers which supported our athers long before the whites came. e are many town sites built on it, ng rights and timber rights and r rights, farming and fruit lands. the land and every thing on it is vested in our hands. Our lands never been ceded or purchased by government under the king; there- according to the king's law they are still. Why is it that the proclama- of King George III in the year 1763 not cover British Columbia as well he rest of Canada? The Indian and rights were fully recognized by legislature of Vancouver Island, as m by the petition of the House of mbly of Vancouver Island, referred n the sessional papers of British mbia in 1876, page 179, and in to the said petition the Right orable Secretary of State for the nies in his despatch from Downing et, dated 19th October, 1861, says: m fully sensible of the great importance of purchasing without loss of time the native title to the soil of Vancouver Island." This Indian title was referred to in the address of Lord Dufferin, Governor General of Canada, to the Legislative Assembly of British Columbia made on the 20th day of September, 1876: "From my first arrival in Canada I have been very much preoccupied with the condition of the Indian population of this province. . . . Before we touch an acre we must make a treaty with the chiefs representing the lands we are dealing with," and having agreed upon paid our stipulated price. This side of 1876 every record was carefully examined and no scrap of paper found which indicated that our forefathers had been compensated for their land. We have been sending petition after petition, but we have received no answer up to this present time. In 1882 the discussion of the land question commenced at Metlakatla, B. C. In the year 1886 a party of government surveyors were prevented from surveying the ten-mile square for a Metlakatla reserve by the people of Metlakatla, near the present town of Prince Rupert. This shows plainly that our fathers did not agree to live upon the land known as a reservation.

So in the latter part of the summer of 1887 the eight hundred people from Metlakatla, B. C., moved over to Port Chester on Annetta Island, Alaska, 80 miles north from Metlakatla, and we the people remain firmly on our forefathers' land unto this present day. A few years ago we were excluded from fishing in our own rivers. We are not allowed to sell part of our own land. We are not allowed to fish without buying license, nor to cut our own timber and sell it to any lumber factory. Now we are still in the slave condition.

Now we present our question between us and the government of the province. Who has a right to claim the land? The natives or the provincial government? If some one says the government, we ask, on what ground could the province assert its claim to ownership, unless the same shall have been first purchased from our foreathers?

Many of our young men have taken part in this great war and most of them shed their blood on the soil of Europe. The government of Canada mentioned the settling of returned soldiers on farms. and the Dominion taking Indian land for it. Is that the way to pay the Indians as a people for what they have given in life in this great war?

All the best drugs which helped our people from getting epidemic diseases are taken away from the native stores. And now we as a people face nothing but death.

From the president of the United Tribes of British Columbia.

H. D. PIERCE.
SAMUEL CECIL, *Secretary.*
Headquarters, Port Simpson, B. C.

Children of the Serbian Hills

'HOUGHT I had found the worst of Serbia's need when I traveled ugh the north and saw the suffering ie children there. But now I have the south, and the hills of the h, and the children of the hills— the misery passes description.

ere one finds village after village re there are literally no men left ll—those who were not killed in le were murdered or deported by Bulgars. Not only are the men l, but the houses are all burned.

hen the enemy came and the sacres began, as many women as d escape fled into the forests and ntains with their children, and l like wild things till the Terror passed on. Then, little by little, crept down again to the lower where their villages had been. y cut down trees and branches and e shelters. They cannot possibly alled houses; they are rude sheds two sloping walls meeting at the and thatched to keep out the In such dens they have lived for e and a half years—often two whole lies huddled together in one shelter.

e are frequently asked if the Serbian rnment cannot take care of its orphans. Under normal conditions rphan in Serbia can find a home an uncle or aunt, as any farm- e can always shelter one more. the farmhouses have been burned, farm lands laid waste, orchards, vineyards and meadows destroyed, the farming implements have been shipped out of the country and the cattle are gone; one-half of the tax-paying citizens are dead.

A Serbian mother and child

The Minister of Child Welfare, one of the most energetic men in Serbia, has made a careful survey of the situation and knows just what needs to be done for the 500,000 destitute children. The government has suffered with its people, and there is neither money nor organization adequate for the emergency.

The Serbian Relief Committee of America is sending a commission of nineteen physicians and nurses under Major Wm. H. Cressy, M.D. These workers will form local units for the relief of southern Serbia. Another medical commission will be sent as soon as possible. The first great and imperative need is for medical treatment.

It is following the policy of home relief. A mother is paid a small stipend to supplement her earnings, thus enabling her to keep her children together. We are reluctant to introduce into Serbia the American institution known as the orphanage. However, we have found it necessary to establish three temporary homes for children who have absolutely no shelter of any kind. With the restoration of Serbian farm life it is hoped that homes will be found for all of the 70,000 fatherless, motherless waifs. The Serbian Relief Committee of America has undertaken to raise three million dollars for its share of the work this year.

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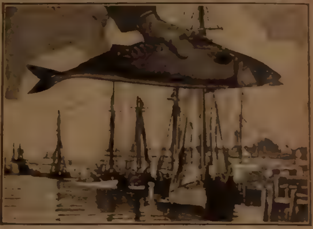
e Drug Trade in China

RTHER evidence that morphine, opium and cocaine in large quan- s are being conveyed into China Japan has been received in a let- rom Rev. Dr. Patterson, one of the ng missionaries in Central China, addressed to Dr. Hervey E. Wood, tary of the Anti-Liquor Traffic mittee. Dr. Patterson writes that teen tons of these drugs have been into China this year. He also s that there are eight Japanese stores in Chefoo, selling two-pound ages of opium with a small pack- of cocaine enclosed, the outside age being labeled "Worm Loz- " It appears from the letter that s are being erected in China where Japanese are sending opium and ine as military stores through Man- ia, and that bundles of these deadly drugs are being smuggled into China through the mails, or carried upon the person from Korea. In two hours twenty-five morphine users were met in the heart of the city of Chefoo. They were found huddled in a low room, perfectly helpless, and the odor of the place was said to be sickening.

Striking Bolshevism

THE Moody Bible Institute, in cooperation with one of the largest religious organizations in the Middle West, is about to introduce a Russian course in its curriculum, designed to afford those who have accepted the Christian faith an opportunity to prepare themselves, free of charge, for Christian work among their own people. The proposed course will cover from two to three years, and offers a thorough training in Elementary and Secondary English, Bible Study and Gospel Music. The education of young Russians in America is a subject of interest to every Christian patriot. There are 30,000 Russians in Chicago alone. Fewer than 100 of these are known to have become Christians. Other cities and industrial centers hold large numbers of them. These thousands of Russians may be a power for good here and in their own land, or they may become an increasing menace to us. Through them Bolshevism is being disseminated, and many of the same causes of unrest and disorder prevailing in Russia are working in our country today. If the trend toward anarchy and infidelity is to be checked, and their antagonistic attitude toward law and order changed, definite efforts are called for. Such Christian educational centers as the Moody Bible Institute can help to meet this need.



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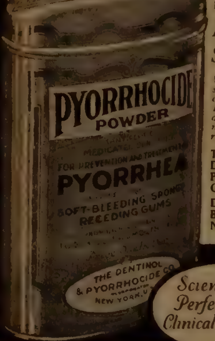

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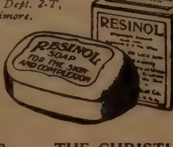
RESINOL
RESINOL SOAP FOR THE SKIN AND COMPLEXION

Wild Birds as Missionary Messenger

DOWN in Essex County, Ontario, the southernmost part of Canada, bordering upon the shore of Lake Erie, there lives a man to whom are attracted thousands of wild geese, ducks and other helpless creatures of the air every spring and fall in their transcontinental migratory flight. The heart of this man is so free from guile and deception that these wild creatures have learned to recognize the safety of the acreage surrounding his home. Proudly they stop, en route from the winter climes of the Southland to the summer climes of the Northland, for a short sojourn with Jack Miner, bringing with them not only their own little flock of young, but their neighbors and friends of the winter time. Should a hunter's aim strike one of these helpless creatures in their flight, they continue on and on, with unremitting effort, until Jack Miner's sanctuary is reached, feebly dropping at his feet, and certain of his aid and kindly ministration.

It is told that one of these wild geese a few seasons ago, cruelly shattered by a hunter's aim, feeble of wing and sore of body, reached the feet of the benefactor of her kind—and died!

Another brave little creature of the air, maimed and bleeding, with a portion of one leg torn away by a shot of powder, with strenuous effort flew to Jack Miner's feet one day. Its bruised and bleeding limb was placed in splints, and the weakened creature cared for until restored to activity. However, maimed and crippled, it later flew away to join its comrades in their flight. This occurred five years ago, and for three consecutive seasons this crippled bird returned to the Miner sanctuary; when lo, two years ago, her comrades flew away without her, and she remained behind at the feet of the man who has saved her life. She hobbles after him wherever he goes, with pathetic gratitude.

Jack Miner not only shelters these wild creatures of the wing and understands them, but he uses them as carriers of the Gospel of God—"missionary messengers" he calls them, for often they pierce into territory with their

Jack Miner

message of love, as yet untouched by the human messenger!

Since the year 1915 Mr. Miner has established a *systematic* tagging system. During the period of their sojourn upon his farm these birds are tagged, i.e., their legs are banded with little aluminum tags bearing the request that the person catching or killing a bird carrying such a band, kindly return the band to Mr. Miner, for which service he pays one dollar for each tag returned. More than five hundred wild geese and ducks have been tagged, and recorded in this manner, and approximately 150 tags have been returned to him.

Of late years this idealistic naturalist, whose faith in all things good is wondrous great, conceived the idea that these birds might spread the Gospel of God, thus creating of them what he terms "missionary messengers," and now each band placed upon the leg
wild bird by Mr. Miner carries a
of Scripture, and thus the Gosp
spread into territory where even
Church of God has failed to pierce
darkness of unbelief.

Recently an Eskimo in the James
territory of the Hudson Bay region
turned a tag marked thus:

"No good thing will He withhold
them that walk uprightly."—Ps. 84

Another Hudson Bay Indian
turned a tag bearing the inscription

"Wise men lay up knowledge.
Prov. 10-14.

A man from the State of Arkan
who had been an habitual drinker, k
a goose bearing a tag with the sooth
message:

"*He careth for you.*"

This man wrote Mr. Miner that i
honesty the tag should be returne
him, but he added, "I want to kee
for it has made a new man of me."

Mr. Miner gave me a letter to
citing an incident that happene
Mississippi, brought about by his S
tural tag system. It appears th
group of colored boys and men
hunting, and in the group was
colored preacher of the commu
To the latter fell the honor of ki
the first wild goose, and it bore a v
of Scripture! He thought it was a
sage direct from God out of the heav
and there followed one of the grea
colored revivals ever had in that s
for, said the preacher:

"Dis am de message of de Lord
saw him descending with the fowl i
arms, and it flew right at me! No
jedgment am coming, and we are
elected, going straight to His arms

Bird bands have been returned
the agents of the Hudson's Bay C
pany in the James Bay District in
far North, Alberta and Saskatche
in the West, Long Island Sound in
East, and from Mississippi and Lo
ana in the far South, and from th
termediate territory, and it is saf
assume that these birds with their
sionary messages travel into terri
where the foot of modern man has
yet rested! EMMY MATT RUS

In Their Own Tongue

Continued from page 976

entered his book-decorated study and wrote his resignation and applied for three vacancies listed in his denominational paper. Oh, yes, there were vacancies enough. He knew far better than his good deacon how quickly he could find a "place." But how he dreaded to tell the woman whose presence in the house was proclaimed by the closing of an oven door!

"I only hope the next kitchen will be as lovable as this," said Eunice Clark in an even tone that proved she had not been taken wholly by surprise by her husband's words. "Emery, you are sixty-one years old today, but the greatest general in the world is sixty-six. I wonder if you could pocket your family and ministerial pride and learn so many things from the farmers here before we leave that when you reach your next field you may be able to think intelligently, at least. You have taken more interest in burial services than in weddings for the last ten years—because you have heard so much about the dead line of ministers, I suppose. Emery"—and the speaker disappeared into the dining-room—"Emery, how old are you now?" she called from the doorway a moment later.

"Just ten!" cried Emery Clark, answering the twinkling candles that illumined his birthday cake with a smile that made his face beautiful to the woman beside him. "Oh, Eunice, you never forget!"

The next Sunday the Rev. Emery Clark read his resignation amended to take effect two weeks before the arrival of his successor, and on Monday morning he presented himself in the field, where he observed Daniel Holway busily at work.

"What is blight, please!" he asked.

To be continued

A Practical View of Church Division

I HAVE been so much interested in the various articles recently published by you concerning the churches, Church Unity, the new work of the Church, etc, that I have been tempted to add my mite.

I am in touch with many, very many country and village churches that are in a greater or lesser stage of decadence. After considerable study and observation, I have about made up my mind that this deplorable condition has been largely brought about by the different denominations adhering to their creeds, rituals, etc., and failing to minister to the communities in which they are placed. In one village of 264 inhabitants there are four churches (one of them closed lately), and the village is divided into just that many factions. There is no resident pastor, no spiritual leader, and the young people are mostly growing up outside the Church. More time is spent here in fighting among the denominations than in fighting the powers of evil.

Another case: a small town in this state has two churches of different denominations; two good buildings, but neither congregation is able alone to support a pastor. Neither church will consent to have a minister of the other's faith, so a minister of neither faith is employed, and services are held in each church on alternate Sundays. One good church here could support a pastor full time, and, greatest of all, do what now in their divided condition they are not doing—"feed the lambs" of the flock; for the young people are not in the Church.

I know another place where, within a radius of three or four miles, there are seven churches and no resident pastor.

Some time ago some one told me the following story. Whether true or
allegory, I know not, but it illustr
the point: A man in the East boug
large ranch in the West and decide
stock it with sheep. He sent sev
men out to the ranch to care for t
He expected no profits the first y
but when the second, third and fo
years passed, and no gain was repor
he went out himself to see what was
matter. He found that the sheph
had disagreed as to the kind of feed
sheep should have, some claiming
the rugged mountains were best to m
them hardy, others that the valley,
abundant grass, was best, others
well-watered parts with the stre
And so, as they could not agree,
builded fences and divided the s
into flocks. The result was that
had that large range and varied
tenance to develop them to the ful
There was another result, too, of
division: quite a number, when
division was made, could not be ca
and were out of the fold. Many
consumed by wolves, and others
become so wild that they could no
reached, and, lacking care, were d
badly. When the owner came and
the situation, he ordered the divi
fences removed, and that there be
fold. The result was that the s
roamed at will, on pastures to their
ing, and the wild sheep that could
be tamed soon became tame and
tered the fold with the others. T
too, the increase was so great that m
shepherds instead of fewer were nee

Let us remove the fences, and
one fold and one Shepherd, all working
gether for the development of Chris
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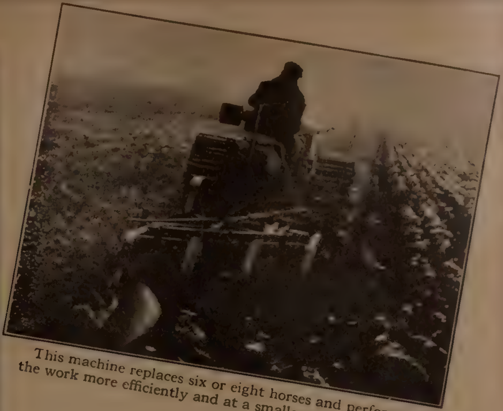

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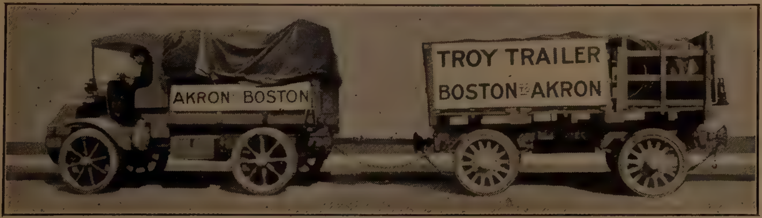

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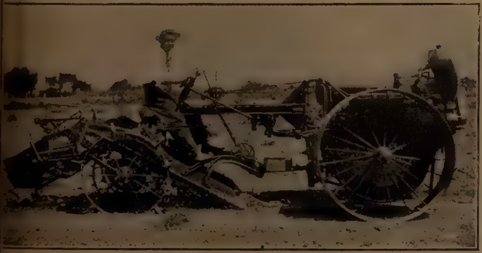

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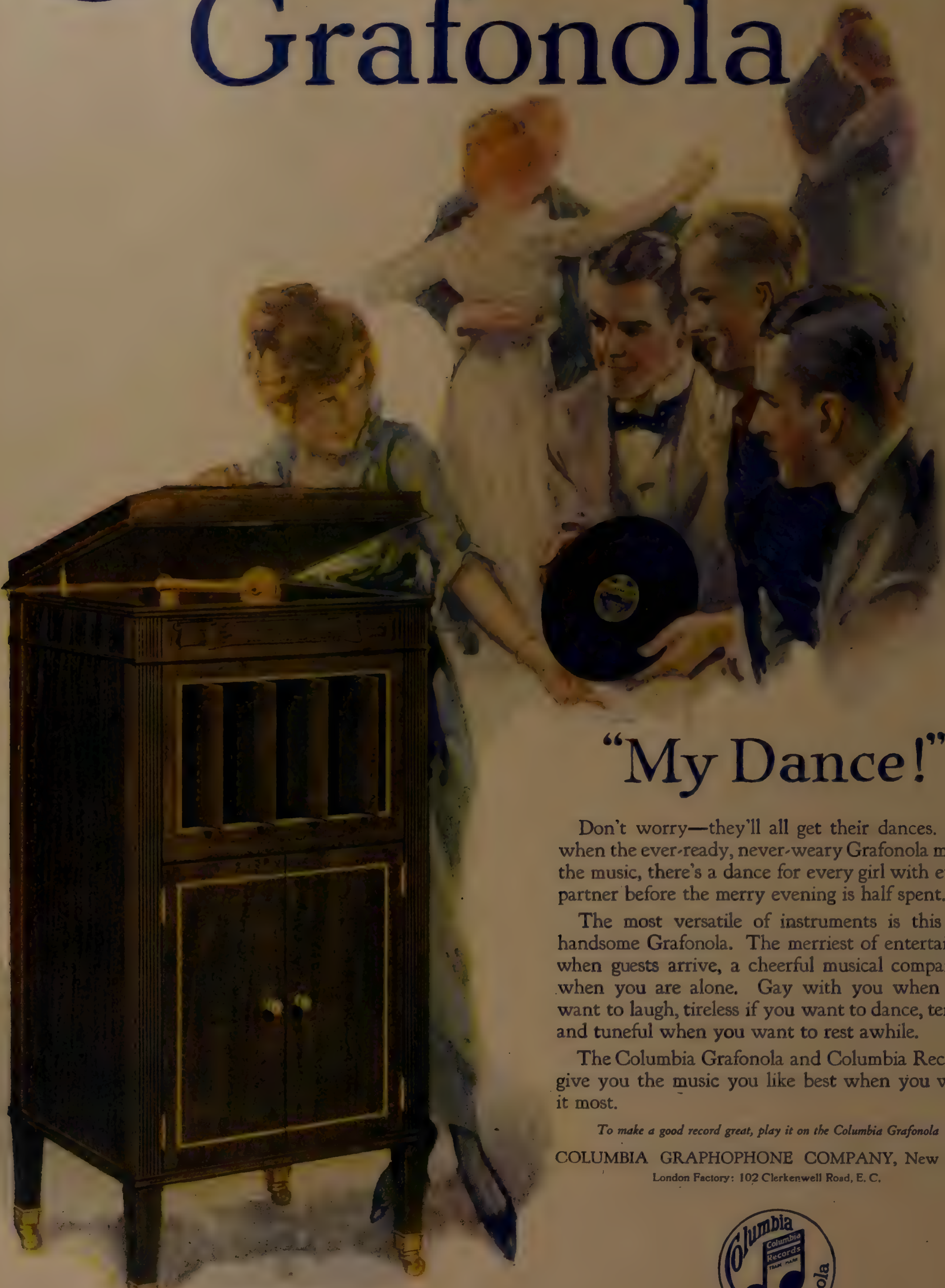

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Christian Herald

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Wallace Reid *in* "THE VALLEY OF THE GIANTS"
Robert Warwick *in* "TOLD IN THE HILLS"
George Loane Tucker's Production "THE MIRACLE MAN"

Thomas H. Ince Productions
Enid Bennett *in* "STEPPING OUT"
Dorothy Dalton *in* "THE MARKET OF SOULS"
Charles Ray *in* "THE EGG CRATE WALLOP"

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Paramount-Arbuckle Comedy one each month
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Paramount-Burton Holmes Travel Pictures one each week

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N CAMEL-BACK TO PHARAOH'S CASTLE”

a's Rockhewn Palaces in the Sinai Desert as They Are Today—A Startling Way of Securing Relics

By an Occasional Correspondent

OF ALL the historical places, Petra is the hardest to reach. It lies in the barren desert, down in the corner of the Sinaitic peninsula, amid ignorant and wild Arab tribes.

was my privilege to be appointed in Maan in as an officer attached to the third battalion of portation. Maan is a small village some thirty tes from the station of that name on the Hedjaz way which runs from Damascus to Medina. It e only green spot in that barren district of flinty es and burning heat.

om Maan I was sent to a small place called h, in charge of the sick and weak camels, because h had pasture. So we went, some 500 camels and nen, the journey taking four hours. We found no ses, but an old fortress and a very cold, refreshing am, on the edges of which a few herbs sprouted and there. For a time the camels seemed to efit by the change; but when, they had eaten all herbs, they turned to the stones, which they ate grass. Two of the camels died, and when we dis- ed them we found to our amazement that in their perate hunger they had swallowed the stones.

ne day my Arab guide informed me that famous tomb of Aaron and those of the ans were very near to us. I decided to visit place. I happened at the time to receive a guest a Christian officer from Jerusalem, o agreed to accompany me. We chose our jins (dromedaries), put on our best uni- ms, and wore our dust eye-glasses to impress Arabs. I once heard an Arab ask one of soldiers why I wore the glasses. “Does he ve another pair of eyes?” he asked. We k along with us, besides our Bedouin guide, o soldiers to wait on us, and two armed men a guard. We had not gone an hour when we me within an Arab camp, that of the Fara- la tribe. They ran out to meet us and gave welcome. We were soon seated on rugs, and e sheik came and inquired whether he could of any service to “the sons of the great Kha- a.” Before we left their camp, they insisted at we partake of food with them. It is a bad nen, they hold, if a guest comes in and goes it without this friendly ceremonial. So we waited until they prepared for us some fried eggs, sour milk and coffee.

The Bedouin men seemed to lead a very lazy life, doing nothing but smoking and sleeping all the day and night. The women did all the business, both in the tent and outside. They had to milk the goats, get the milk and the butter out, and fetch the water. In the whole camp there were about thirty black tents. In the center was the sheikh's tent, the largest and best. Here all visitors are received and the men gathered during the day to discuss the affairs of the tribe. The tent had nothing of furniture, save a rug or two, worked from the hair of the goats by the women, and some very dirty bedding. Scarcely any kitchen utensils were visible. Coffee is served in one or two cups, pouring few drops at a time. One cup goes round from one person to another, and when every one has supped they pass the cup around again until the coffee is finished.

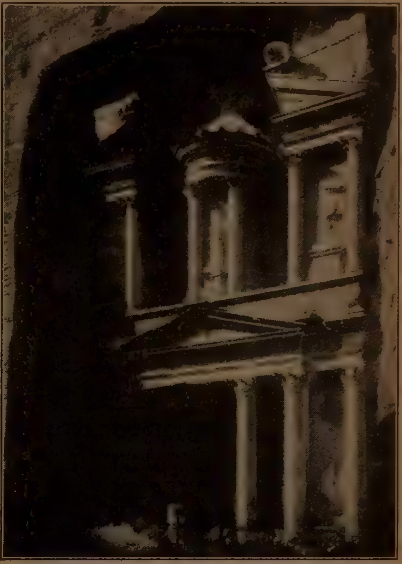
We spent in the camp about an hour and a half and then resumed our journey. The heat had begun to be felt more intensely. Perspiration flowed from the brows of the soldiers who were afoot. At last we caught a glimpse of the hills which our guide told us sheltered the remains of Petra. We descended the valley at a quick pace. We came to a flowing stream. Here the Bedouin said: “This is the place where Moses struck the rock and the water gushed out.” We stopped beside the stream and went into a nearby cave and rested. It was wonderful to see that stream of water gushing out from the foot of the barren mountain.

Again we took up our pilgrimage, and in thirty minutes we came within sight of the modern village of Wadi Musa. We were all very hungry and tired. The guide advised going to the house of the Mudir. That personage welcomed us, and we found him a decent sort of man and not altogether ignorant. He seemed to have heard nothing of the progress which was transforming the world. The pre-war inhabitants of this place were the Arab nomads, but now the poor Armenian exiles had to share with them the heat of the burning sun in the peninsula. The Turkish Government had thrown some of them into this little solitary village, with the sole aim of ending their existence, as they were not accustomed to so severe a climate. We went through the lanes and saw those poor young women and old men sitting idle, having nothing to do but to count their miserable days. Here they were doomed to starvation. Some of them, however, have been very busy studying the historic remains of Petra. They would be gone for days, I was told by the Mudir, visiting the caves and carrying on excavations. I heard that some of them had found many interesting antiques and relics, which they were waiting—if they lived—to show to the world, when they had gained release from the desert.

We found that the principal entrance to Petra is through a narrow ravine cut through the rocks and bounded on each side by superb tombs. For twenty-five minutes we walked in this long approach, the walls of which in some places are only from ten to twelve feet apart. At some points the sides meet overhead and form a vault. These walls on both sides contain many interesting carvings. All along one side there is a waterway, which formerly was meant to bring water to the city.

Everything is solemn and quiet here. No voice of any kind is heard save the screech of an owl or a passing vulture. Oleanders and other small shrubs grow in the cutting. We reached at last the most elaborate of the ruins, which nature has preserved through thousands of years to attest the power and ability of man. It is called by the Bedouins “Pharoah's Treasury,” or “Castle.” It is impossible to convey a just impression of the effect produced when one beholds for the first time these works of art which though carved thousands of years ago, yet have a modern and up-to-date appearance. The exterior is richly embellished with architectural decorations. In front of all is a colonnade of four columns, standing between two pilasters.

This “treasury” is all of it is hewn out of the rock.


Petra, the Treasury

Mount Hor, Aaron's tomb

The caravan ready for the journey

FROM FIGHTING TO FRIENDLINES

Thirty Discordant Racial Groups at Chester, Pa., Being Blended into One by Community Servic

By M. A. ROSE

THERE lives in Chester, Pa., a small, frail, but exceedingly energetic priest who devotes his abundant stock of benevolence and vigor to serving an Italian parish. One dark night he was called to the door of the rectory, and as he swung it open, a strange Italian inquired if this was the priest.

"Si, signor," replied the good father.

A knife flashed in the light that streamed from within the rectory, and as it descended it slashed the priest's face from ear to upper lip.

The mystery never has been solved; that is, the identity of the priest's assailant remains unknown; but there is little doubt as to the cause for the assault. It was but one manifestation of the bitterness between the Italian Catholics and Protestants.

The reverend father will wear the scar to his dying day, but the city of Chester will not. It is no strained metaphor to say that Chester was torn and scarred by racial and denominational hatreds as few cities in America ever have been rent. The history of the municipality is typical; it is an epitome of the story of America. Chester is Pennsylvania's oldest city, according to tradition. In it Washington wrote his report of the battle of Brandywine and there Lafayette had his wounds dressed. The oldest building in continuous use in America is said to be Chester's city hall, which stands near the ancient tavern which Washington frequented in his journeys from Mount Vernon to Philadelphia.

Colonial conditions gave way inevitably to modern industrialism. Chester, in 1917, was a thriving manufacturing town of 50,000.

No longer American, it was polyglot. No longer living in simple Colonial friendliness and the neighborly intimacy of early days, Chester was the sojourning-place of a score of races drawn there and held there only because its factories offered jobs.

THEN came the war, accentuating all that was evil in that situation. Chester became one of the great war production centers with its huge shipbuilding yards and other industries. The population of Chester jumped from 50,000 to 100,000. The races and creeds multiplied apace, and worse, their hatreds and feuds increased in intensity. Chester was not a community at all, if a community means a place with anything of a common interest in a common life.

No one knows the exact figures to this day, but there were on the payroll of the largest shipbuilding company thirty nationalities, or racial groups. There were perhaps 20,000 negroes; 5,000 to 10,000 Italians; 3,000 to 6,000 Poles; Russians, Greeks, Ukrainians, and Lithuanians, perhaps 1,000 apiece; Mexicans in constantly increasing numbers.' These are the important groups. For a complete roster, read the roll of the nations on both sides as signed to the peace treaty of Versailles.

"Never before in twenty-two years of social service have I encountered such divisions and fierce feeling between groups of such splendid people," says Charles Frederick Weller.

Into this dangerous and discouraging whirlpool of sordid, money-grabbing jealousy, hatred and rancor—all intensified by the fact that the home lands of these immigrants were engaged in deadly battle overseas—plunged War Camp Community Service.

It did not enter Chester in any spirit of gratuitous or officious desire to be intermeddling. It was called to the service. The War and Navy Departments recognized very soon after hostilities began the necessity of preserving the morale not only of the men in service, but of the workers in the munitions and shipbuilding communities as well.

That was War Camp's invitation and authorization, its call and likewise almost a command to see what could be done to promote a spirit of cooperation, amity, contentment, patriotism, where there was nothing but discord.

Colored soldiers welcomed home by War Camp

THE problem was solved through play, or recreation, if you like the longer word. Obviously there was no trouble while Chester's thousands were at work; the trouble was with their leisure. What should they do with their leisure?

Well, when War Camp began there was very little they could do with it that would help them really to refresh themselves for the next day's work. There were commercial amusement enterprises, some of them good enough and some of them actually bad. Good and bad, they were inadequate to the doubled population. There were no parks large enough to care for either the adults or the children. The schools were locked up except when there were classes. As for the negroes, they were the worst off of all. There had been bloody race riots.

There were social agencies at work in Chester, but they had not united their resources, and one of the faults which they had not learned to overcome was that "all foreigners looked alike" to them.

War Camp workers began by holding a series of conferences with the leaders of the Italian colony, Catholic, Protestant and freethinkers. As a result of this counsel, a Community Service Center was opened in the Franklin School. A program of popular music was offered, Italian song-sheets printed in Italian, war-time songs in English, vaudeville stunts, homeopathic doses of the spoken word and big allopathic draughts of good fellowship. Question cards were distributed asking what those who gathered at the entertainment would like to do at Franklin School The answers showed they wanted a public reading-room with newspapers, magazines and books; national games and folk dances; they wanted such as bands, orchestras, quartettes and ch many wanted club rooms; a few wanted to k they might not spend some of their leisure i manual training room, using the tools to mend hold furniture or to make new pieces. Some w games, such as checkers, chess, dominoes and pa

Much of this program was carried out. Prot and Catholic Italians aren't slashing each ot Chester any more. There is a "family gathe every Thursday in the school. There are clas English two days a week. A French-Belgian s meets every Friday. There are games and dances in the large room. Ther piano, and entertainments are giv the stage of the auditorium—the ery made, by the way, in the m training room.

FIVE public schools and one rochial school in Chester an public school building in the adj borough of Eddystone have bee veloped successfully as comm centers. The Franklin School c is not unique; it is typical.

That is only part of what was Twenty vacant lots in Chester been developed by the War Ca department of athletics and phy education. The good thus done i calculable. For example, a whole of jitney busses are routed to pa corner where stands a Polish paro school. Two or three hundred dren used to play in the streets al the school, waiting for the session begin. Now the black-robed sis are on the playground every morn leading the youngsters in play, which they find m more attractive than their old romps on the stre Two or three hundred children made safe—and outlay on this lot was $50.

There was another aspect to the cleaning up these lots. They grew in summer with weeds feet tall, and in this jungle nightly such evils fo shelter as made them the abode of social pestile Out by the Jones School, a negro district, "M Sheppard, War Camp's athletic director in Ches found such a lot. He set up posts for basketball g and for the volley ball nets. Bringing out his twen five dollar box of balls, bats and quoits, he said to negro children and youths, "These are yours to p with when you clean up the lot." Evening leis hours in that race riot center have been transmu from civic liabilities to assets.

THIS is not the whole story of the demonstrati in Chester of the good that may be done bringing order and neighborliness out of chaos a enmity. But it is enough of the story to illustra It will not stop with the passing of war conditio Chester will not let it stop. Chester, and scores other American communities which have found the selves in this way, entreat and insist that these go fruits be not lost. So a way has been found to car on.

Community Service, Inc., the heir to the expe ence of War Camp Community Service, and, be of it, of the Playground and Recreation Associati of America's decade of experience, has been organiz in response to this call. It hopes to direct and inspi nationally a movement to make us all Americans, a neighbors, through the helpful and happy utilizatio of our ever-increasing leisure hours.

The True Path to Unity

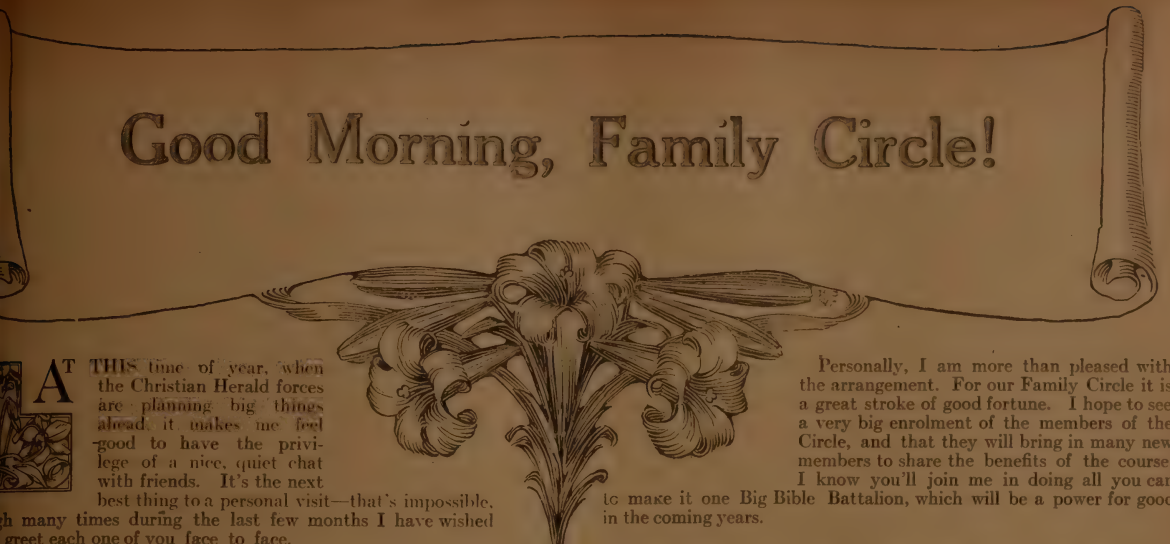
SHORTLY after the International Christian Endeavor Conference in Buffalo, Dr. Francis E. Clark, founder of the movement, conversing in the Christian Herald office in New York, said that one of the things for which the conference was remarkable was the strong spirit of Christian Unity expressed in the addresses of several of the speakers. This may be regarded as the spontaneous and logical outcome of a movement which has its basis in harmonious Christian fellowship, and in whose membership many denominations are represented. Its flourishing condition, its increasing numbers, and its steady expansion of activities are in a large measure due to the spirit of Christian Unity which prevails within its ranks. Such addresses are an index of the glowing convictions which are being expressed in assemblages throughout the country.

There is, however, an undeniable call for some stronger voice than has yet been given utterance—for a voice that will cry aloud to the Christian churches of America pointing out the true path to be followed. There are many notable preachers who do not hesitate to declare their convictions. They have witnessed the beginning of the Unity movement, but the ultimate development they cannot foresee. Still, they feel assured that the great aim will be realized, though not without a struggle; and when that point is reached the elements that have blocked the way to Unity may find themselves facing a situation which compels the choice between a united and harmonious Christian Church, or an acknowledgment of decadence and of failure to grasp the great opportunity which must therefore pass into other hands.

We do not share this apprehension, however. The Christian Herald believes today, as it has always held, that the Church of Christ will be true to her glorious record and will rise above all her present troubles. Dr. Jowett, in one of his sermons, discusses the critics who picture the Church as senile, as wearing obsolete armor, as torpid, as burdened with dead timber, as the target of much worthless advice, and so forth. He does believe, however, that there is need of a larger ministry and of a supreme effort to recover the fulness of her Gospel and apply it to the world's needs. It is a Gospel which meets the whole of human requirements. It deals not with this or that form of service, but it is the spiritual message in whic every branch of the Church can join as with a singl voice. That Gospel is neither out of date nor outgrown. Its charm is indestructible, its power unsurpassed, its fulness as great as when Christ first gave i utterance and the evangelists won over the ancien world to its acceptance. It is the same Gospel today and can be as effective as ever, if the Church so wills It is capable of awakening the people everywhere and of reinvigorating the churches and uniting them as one.

Dr. Jowett is a generous critic and believes, as we do, that the attitude of all right-thinking people toward the Church in the present-day situation should be helpful rather than hostile. Nevertheless, the King's business requires haste. We hope to hear from many quarters, during the coming fall and winter, of the progress being made by the Unity movement among the different denominations in the same cheerful and confident note as that which marked the addresses in the Christian Endeavor Conference.

Good Morning, Family Circle!



AT THIS time of year, when the Christian Herald forces are planning big things ahead it makes me feel good to have the privilege of a nice, quiet chat with friends. It's the next best thing to a personal visit—that's impossible, ough many times during the last few months I have wished uld greet each one of you face to face.

am going to tell you quite frequently the plans of the Christian ld as they develop.

uring the eight years of my continuous connection with the paper, ve been increasingly interested in the many big enterprises you carried through so successfully; and now, with closer relation- I have learned to appraise the splendid spirit back of the paper— spirit that binds you like a great big household to deeds of kindness helpfulness the world over. That's what I have always liked about Christian Herald. There isn't any wasted power—any energy aim- y spent. Instead of talk everlasting, it says: "Come and do it!" what with missionary work, orphan work and Christian work of y kinds all over the world, it has taught us the value of applied istianity—doing the things we have been longing to do, and making eel that we ourselves are not mere idle spectators, but have an ve share in humanity's uplift.

BUT, friends, there are now calling us bigger things; the world is in transition. The war has drawn the whole human family closer together. The world's statesmanship, its religion, its industrial social life, are all in process of reconstruction. We, too, must e our share in all that relates to the spiritual and material changes going on. Each of you, individually, will have your part to y in the big job of making the world, as President Wilson says, "a ter place to live in"—not only for the oppressed nations in other ds, but for our own folks here at home, millions of whom need a ndly, helping hand.

hink of the spiritual poverty of a nation, one-half of whose people not even nominal church-members!

ow are we going to get the interest of the other half?

any thousands of earnest and active church workers have asked mselves this question.

n many communities they are making a fine start toward increasing interest in the church and its activities by making the church the community center.

he Christian Herald is going to run some wonderful stories that read romances, telling of churches that have been made the all-impor- t factor in a community—the common ground for entertainment, truction and social intercourse.

Rather than interfering with the spiritual development of a com- unity, we find that this movement has had a most stimulating effect on the deeper church work.

We need, above all other things, to have a general spiritual arousal, ew inspiration and invigoration straight from the great Source, "the failing Fountain of the Word," as our friend Dr. Jowett calls it.

AND this brings me to something of prime interest to every reader of the Christian Herald. I wish all of you could know my friend Dr. Gray, dean of the Moody Institute in Chicago. He is one the ripest Bible scholars of my acquaintance. When I first told him our plan to establish a Christian Herald Bible Course, he was greatly eased with the idea. He came to New York the other day, and we lked over the project quite fully. He entered heartily into all of our ans, and now he has placed at our disposal, as already announced, e best teaching staff in America for Bible study work—men of broad hristian scholarship, who, while representing different denominations, e sound on the fundamentals and a unit in their successful methods. e have had the organization of a Bible Course under consideration a long time, but the realization of our hopes has only now been ade possible. All the plans are made for a six months' course, beginning in October.

Personally, I am more than pleased with the arrangement. For our Family Circle it is a great stroke of good fortune. I hope to see a very big enrolment of the members of the Circle, and that they will bring in many new members to share the benefits of the course. I know you'll join me in doing all you can to make it one Big Bible Battalion, which will be a power for good in the coming years.

READERS of the Christian Herald have always liked the stories written by Grace Livingston Hill (Mrs. Lutz). They are intensely human, and so true to nature that they are more like dramas of real life than fiction. Simplicity, too, is not the least of the charms of this author's work, for her stories always have a strong appeal to "folks" everywhere.

Now comes her latest story, "Betty Hope." You never know just what Mrs. Lutz will do with a hero or heroine. This particular heroine is a daughter of wealth—who is involved in a tangle of troubles. Facing a loveless marriage, she resolves upon a stratagem, by which to escape. She runs away. Happiness comes to her at last, but she passes through a series of experiences, every step of which the reader will follow with breathless interest.

The real heroine of the story is not the pampered daughter of wealth, very charming though she is, but an American working girl—a clear-headed, simple-hearted, genuine soul—who is ready with a helping hand when most needed. Jane Carson has a romance of her own, but she is of the strong, self-reliant type that faces difficulties courageously. How this generous-hearted girl brought about the unraveling of many entanglements and led to a happy climax—how all these things came about, our friends must find out for themselves by reading the story.

One of the strongest elements in the story is the spiritual influence which the runaway encountered in the humble home where she found shelter. Ma Carson—a motherly soul and a good Christian—radiated kindness all about her. Her simple faith and trustful ways not only comforted the stranger, but gave her a new outlook on life and its meaning.

The author has written many stories and her work has always delighted our readers. We regard "Betty Hope" as the best of all her literary ventures. The opening chapter of the story will appear in the Christian Herald in an October issue, and the story will run almost two months.

What can the Church do for the community? This is a vital question in these times of reconstruction and readjustment. I am zealously seeking the full answer and we are going to have some tremendously interesting articles, telling exactly what is being done. It's my sincere conviction that, when the Church rises to its full opportunity and does its whole duty toward its community, crime, vice, disorder, most of the poverty and much of the disease must disappear as mists and darkness vanish at the shining of the sun. Do you know that in more than three hundred towns in our country Community Clubs have been established, mostly by church people, Men's Classes and Ladies' Aid Societies? We're going to give definite information about this great movement, the rapid growth of it, the methods that are proving successful and the purposes that vitalize it, in impressing the influence of the Church upon those who do not go to church, and in seeking the Spirit of Christ as leaven to the entire community. There are many fascinating, inspiring accounts to be given of this movement, and they are on the way.

THUS, you see, the Christian Herald is striving to the utmost to deserve more than ever the confidence and loyalty of its large circle of readers.

It is my earnest hope to make it more and more an abiding family institution, an inspiring and vitalizing influence in the church and the home.

Cordially yours,

Graham Patterson

President.

THE BOY IN COLLEGE

America's Greatest Educator Holds That the First Duty of the Universities Is the Formation of Mo Character—How the Roistering Student Has Been Transformed

By MURRAY G. BREESE

WHAT has become of the roistering student? How has he been transformed? What caused the evolution from the reckless to the serious, studious phase of things collegiate as expressed by the college freshman?

Indeed, contact with college life, the student part of it, reveals these days a remarkable amount of consideration given to such themes as "student health," "student uplift," and other subjects having the students' moral welfare under consideration. The education of the youths is given no less consideration than previously, but the spiritual welfare of the future greats has become a matter of much moment, with the result that either the youthful college entrants have changed materially in their make-up or the efforts of the college authorities have had rich returns.

Something of the scope of the general trend is revealed in the work of one indicative case, that of Harvard University. Character building is one of the major aims of this institution. Here that responsibility is accepted in contrast to the hit-and-miss method of the boasted German way.

"We have the job," President A. Lawrence Lowell said recently, "of looking after our undergraduates, of teaching them and of forming their character. You must furnish them the conditions, and if you furnish them the conditions to produce ideal men, they will produce ideal men."

President Lowell stipulates as "the first duty" of the university and college the formation of character. This educator gives high place to the moral condition of the undergraduate. At the same time he sounds no alarums. By "moral conditions" this head of the oldest college in the United States does not mean the avoidance of the grosser sins of life, because he "is happy to say" that the undergraduate body of the United States is extremely free from these taints. He holds the young college men in America a singularly straight lot compared with those of any other country in the world. He defines positive morality as not less important than negative morality.

TO INCULCATE the proper kind of ambition, the proper attitude toward the problems of the world, duty in life, sense of public responsibility and responsibility for those about you, this educator asserts that the proper atmosphere must be produced. Two methods of treating the attitude of the university toward its students are in sharp contrast. One is that which has reached its height and is typified by the people of Germany. Under this method the university offers opportunities for instruction which may be accepted or ignored. The private morality of the student and his attitude toward life in general are not deemed the business of the university at all. It is entirely a question of opportunities to be accepted or ignored as the student wills. The other method is known as the English one, which recognizes that the formation of character is the important part of the duty of the university.

According to the German method a situation was produced, so Bismarck asserted, under which "one-third of the students drank themselves to death, one-third died from overwork, and the other third ruled Europe."

The American method is not only to provide the opportunities but the inducement to take advantage of the opportunities, and the added or natural outgrowth of this inducement is for the student to do his duty all the rest of his life.

At Harvard it is held that there are two important ways in which to form character. One is to get the students together in such a way that they recognize their duty toward one another, and the other is to get them in contact with the professors in such a way that the direct influence can be exerted upon them.

GETTING the students together in the proper and feasible way is being accomplished at Cambridge to a marked degree, by building dormitories to attract the students from the private dormitories. It was true at one time that unless a man lived at one of the fashionable private dormitories he could not get in the fashionable clubs. This was held to be an unhealthy condition, with the result that the university has been erecting the freshman halls and to a greater and greater degree these university dormitories are being constructed as funds permit. It is pointed out that these dormitories are not highly remunerative because of the initial cost, and because good buildings which will last can be constructed only out of the best materials. To bring the men together, however, a low price must be charged. Fancy prices cannot be charged, it has been found, if the university is to bring together the unknown boys and those from the fashionable boarding-schools, those from the East and those from the West. The object, however, is not to charge all the same price, but to charge all a low price. It is not true democracy to say that all persons are social equals because their houses are all of the same value.

President Lowell believes that results have demonstrated the justification of the Harvard way of forming character. He believes this was shown by the accomplishments and contributions of college men during the war. The war, he said, left no doubts as to the character of the young collegians and the older graduates. These college men, Dr. Lowell asserts, will rise and have risen to any point to which it has been made clear to them that they ought to rise.

It is remarkable to the observer to what extent formation of character is considered at this institution and others. It is interesting, too, to learn from the regent of Harvard, Professor Matthew Luce, that the students themselves, no less than the university authorities, are eager to cooperate in the general welfare and the formation of character.

"The regent," Professor Luce recently told a gathering of "old grads," "is the liaison officer between the students and the college authorities, and there is a remarkable eagerness on the part of the students to cooperate with the regent."

Numerous problems of student life, the regent admitted, have been solved by means of this cooperation which otherwise might have remained puzzling. The proctors, student advisers and the advisory council are all mediums of importance and contributors toward the important character-building.

IN STUDENT hygiene or student help, the preventive rather than the curative process is the aim. The object of this department is not the student who is sick, although he comes under the supervision of the department. Rather, Roger Lee, professor of hygiene in charge, points out that the man sought is the one who ordinarily would not come under the care of the university authorities.

Professor Lee says the initial examination of freshmen shows that there are just as many young men who think they are sick and are not as there are young students who think they are well and are sick. The object of this department is to find as many boys who are as well as possible and to advise weaklings who ordinarily would not go to a physician for consultations. The whole attitude of this department of student help is that of the "talk-it-over" method.

The freshman physical examination brings the students in touch with the advisers, and the fact grows upon the former that the department of student help is what the young men call "safe," that there is no secret channel between its office and that of the central office of the university, which is supposed erroneously to be trying to find out secret things about the student. This result is a freedom of consultation and the submitting to those in charge of all sorts of problems outside the realm of medicine and hygiene but which nevertheless are important to the student.

To the student who is ill the immediate sickness is the thing of import, and he does not discuss with his physician the general problems of boyhood. To all the consultants sound general advice is given in a conversational way. That it is not confined to the medical is a part of the entire new scheme of things in the university, whereby the older men like the regent, the assistant deans and the professor of hygiene and others are freely available to the students for consultation of their problems, from health and politics to home conditions.

Thus the department of student hygiene or student help, as its heads prefer to describe it, is not one to be shunned, but one, in the thought of the student, to be sought.

In the province of this department comes the activity of student physical exercise. One experiment is under way on an ambitious scale which has for its object the effort to interest all boys in some sort of wholesome games or sports. Four characteristics of sports are taken as the ideal. They are, that they preferably should be out of doors, that they should be good fun, that they should be competitive, and that they should be games which will interest the students in their after life when they shall have been graduated—games in which fairly elderly gentlemen may indulge, such as tennis and golf.

SO FAR as social diseases are concerned, the Harvard authorities believe that the best attack which can be made upon them and their prevention is not their featuring, which leads the boys to become introspective and to think more of things sexual than is good for them, but rather to inculcate in the youth of the country—the men who are going to be the future teachers, leading men of the country and fathers of families—certain wholesome habits of living, including physical exercise. In this connection it is worthy of mention that the university authorities have persuaded the United States Interdepartmental Social Hygiene Board that this is the best method of ceeding in the attack upon social diseases.

The whole trend of treating sexual hygien Harvard institution is to meet it in its proper everlasting relation to other things and not to fea it.

The "talking-it-over" method prevails also in dean's office of many schools. Acting Dean Ch N. Greenough of Harvard explains that the un graduates need a sort of friendly coaching from dean's office, while the men taking up graduate w on the other hand, have acquired the ability to efficiently with less advising and caring for. dean's office, he says, may be a place where a stu comes only when he is sent for to be admonishe punished; or it may be a place where he will c voluntarily for advice or the clearing away of diffi ties, large and small. The ideal office is describe one where the student is given attention and frie consultation, and where there is a spirit of mu help between the office and the student.

Such are some of the broader phases of chara formation of college students. There is, of co direct religious instruction for those who desir There are the daily chapel services, but for dec there has been nothing compulsory in the admini tion of its ministering material. There is also Phillips Brooks House, a center of things religi philanthropic and social. Through its associa it unites the members of Harvard University in ested in these things, such as the Harvard Univer Christian Association, and other religious organ tions. The scope of its work is shown by the re that 275 students were engaged in its work we and its social service included boys' clubs, athl instruction, teaching night schools, teaching cla of immigrants English and good citizenship, juv court work, Boy Scout work, "big brother" w definite religious work, and other activities.

HARVARD believes strongly in individualism independence, and in no more marked wa this shown than in its connection with the welfar the moral, spiritual and physical welfare—of student. The basic principles are, as stated, t the student be made cognizant of his responsib to his fellow students, society in general, himself the world. Religious principles are not forced u him, or attendance at religious services, as was o the case. The way is pointed out and the high id shown and the peaks which he can attain revealed

One has described the freshman as one at f having a feeling of confusion, then of strange elat that his elders have given him his head. One no preacher is quoted as having said that as a freshm he had the feeling that he might "go to the devil fast as he pleased," all restraint having been tak away. Still another said that the freshman's vi point should be one of reverence and religious a toward his university, while toward himself it shou be one of profound confidence without losing si of the opportunities provided.

President Lowell was of the opinion that "t things men suffer most from in college are a swel head and a contracted heart, two things which their power could largely be overcome." Wh statement formed the basis of a sermonette on sl ness and how to overcome it.

Few men have spoken words of advice more f quently to freshmen and undergraduates than l Dr. Charles W. Eliot, president emeritus of Harva and probably few men have been listened to by you college men with greater interest, attention and a vantage. Such addresses are fraught with who someness, which influences the college boy. I Eliot has spoken many a helpful word to freshm anent looking ahead in college life and afterlife. has advised in favor of early marriages. He h spoken words of warning against the social sins. has opened vistas of future joys based upon the tra piring things of college life.

Dr. Eliot summed up "forelooking" for studer in one address to freshmen as follows:

> It is better to hold a hopeful idea of the power of sustair enjoyment as life goes on, an enjoyment which increases rat than diminishes. How common are the laments about capacities and disabilities of advancing years and the shri ing in pleasures! It is true that some pleasures which requ keen senses do shrink; but, on the other hand, the intellect and moral delights increase in intensity as life goes on, a many physical satisfactions can be held level to the end. Lo forward, therefore, to a life which shall grow more and m enjoyable as time goes on. That expectation corresponds wi the facts of the normal, healthy life among civilized m
>
> It is a delight to look forward to it; to anticipate it is itself a happiness.
>
> For many reasons, therefore, gentlemen, look ahead!

College students undoubtedly, in the present da have more opportunities for character-formatio and undoubtedly, too, they use and take advanta of the opportunities to a greater degree than ever.

THE LIGHT OF THE FUTURE

By MARGARET E. SANGSTER

I HAD luncheon with Minnie yesterday. Minnie s a girl who belongs to my club in a certain Setlement House and we have struck up a curiusly close friendship, quite apart from clubs and ment Houses—a friendship in which there is no nd take, only a splendid warmth and trust.

nie is just sixteen and she works as a bookeer—an unusual position for a sixteen-year-old in a loft where a wholesale waist business is d on. Yesterday at luncheon we talked together her work.

ow did you learn, so young, to do what you're t?" I questioned. "I always thought that a had to study *hard* to be a bookkeeper."

did study hard, Miss Margaret," Minnie an- d. "I took a commercial course in school. I it when I was twelve, and I never missed a and after a while I got to like the figuring. Some girls used to say that they couldn't make any ,out of what they were trying to learn—but I they weren't as anxious, perhaps, as I was, to head." She paused, and to break the interval of e I asked another question.

'ut, Minnie," I asked, "didn't you find it hard, teen, to go to work in a real office? Didn't you a great many problems you couldn't solve?"

h, sure I did, Miss Margaret!" answered Minnie "but I kept right on stuying, nights, until I leaed more about my wo. I'm still studying. Th fall I'm going to take an xamination to be an acuntant. I hope that I pa!"

looked at Minnie with an dded respect. "I think," I told her, "that re the only one in the who really wants to y—hard. I know that re the only one who to night school. How that happen?"

nd then it was that Minnie spoke with a wis- far beyond her sixteen s.

I guess," she said slow- "that the other girls ld go to night school, if they felt the way I bout book-learning, and ing ahead. But lots of ng people don't think t the next year or two. y don't think of what y want to be when y're twenty-five, or thirive, or forty-five. They sort of let things take of themselves. And ngs don't—not often!" s from Minnie, at sixn!

JUST at this time young people all over the coun- are getting ready to go k to their lessons. They bringing out school- ks, poring over college rses, planning study rs. Some of them are ng to school, as Minnie going to school, because y are looking far ahead. ne are going because ir parents or guardians ist upon it. Some are ng because of the fun t's in it.

School is something that nparatively few young ple take very seriously. dn't, myself, realize the lue of an education when was getting it. I remember the many drawings that nade behind the covers of my huge geography book geographies, unfortunately, aren't large, any more, they were. I remember the verses I wrote when I ould have been studying Latin prose, and the story ts that I constructed when our professor was lecring on chemistry. That is why, today, I'm hazy my mind as to the exact location of certain counes, about boundary lines, and capital cities. That why word construction is not so fascinating to me it is to some people—why Latin roots are more or s of an unsolved mystery. That is why I don't derstand the chemical reasons for certain much scussed facts—why I can't explain to questioning ildren why salt melts ice, and why diamonds cut s! At the time when other folk were storing those ts away for the future I was drawing pictures and writing bits of verse. The pictures and the verse are lost now, *and so are the facts that I might have been the possessor of!* For it isn't easy to go back and learn the lessons that you have missed.

I know many people who have never had the opportunity to acquire an education. Some of them are brilliant personalities who have risen from the ranks; some of them have prospered amazingly in the world's goods and the world's respeet without the benefit of book training. But there isn't one of them—no matter how spectacular his success had been—who hasn't said to me, at one time or another:

"I'd sacrifice a good many years of my life to have had a good solid background—the sort of a background that education gives. Nothing makes up for the lessons that I might have learned."

I WAS talking a few days ago with the father of three half-grown boys. He is sending them, at no little expense, to the finest school that lies within his reach, and he spoke to me very seriously about the flippant way that they regarded their opportunities.

To an old Schoolhouse

DOWN by the end of the lane it stands.
  Where the sumac grows in a crimson thatch,
Down where the sweet wild-berry patch
Holds out a lure for eager hands.
Down at the end of the lane, who knows
  The ghosts that sit at the well-scarred seats,
  When the dark of the moon, and the gray sky meets
With the dawntime light, and a chill wind blows?

Ghosts—well, not ghosts, perhaps, but dreams—
  Rather like wistful shades, that stand
  Waiting a look or an outstretched hand
To call them back where the morning gleams—
Dreams of the hopes we had, that died;
  Dreams of the vivid youth we sold;
  Dreams of a pot of rainbow gold—
Gold that was sought for, eager-eyed!

Dreams of the plans we made, that sleep
  With the lesson books on the dusty rack;
  Of the joyous years that will not come back—
That are drowned in the tears we have learned to weep.
Ghosts did I call them. Sweet they are
  As a plant that grows in a desert place;
  Sweet as a dear remembered face—
Sweet as a pale courageous star.

Where the sumac grows in a flaming wall
  It stands, at the end of a little lane,
  And there do the children come again,
Answering still the bell's shrill call,
Just as we came, with their songs unsung,
  And their hopes all new, and their dreams dew-kissed:
  Brave as the sun in a land of mist—
Just as we came when the world was young!

"I never had the chances they are having," he told me. "We of the last generation didn't have the advantages that the children of today are having. It hurts me to see my boys laughing at their professors, neglecting their lessons, playing truant. It hurts me because I know that some day they'll regret bitterly their lack of knowledge along certain lines. When they have children of their own they'll realize, as I realize, that they have passed over some important details. I *missed* my chance—they're *avoiding* that same chance. And it makes me very unhappy to see them do it!"

SCHOOL days, without a spark of fun, of relaxation, of, yes, mischief—would be dull indeed. The child in grammar school and the young man or woman in college would miss a great deal in the way of wholesome good fun and vitally radiant memories if they did nothing but grind away at their books. They'd miss the broader viewpoint, the larger outlook upon life. They would become, in a way, narrow and self-centered.

But the person who plays through all of the lesson time misses much more than the person who never plays. For that person loses the groundwork upon which a future can be built. He misses the fundamental truths and the elementary equations which would, in time, become rungs on the ladder of success and achievement.

I have heard many young people speak frivolously of giving up their school or college courses for some trivial reason. And whenever I hear them I feel—as the father of the boys felt—an actual sense of pain. For a year or two of study can count so tremendously that it is nothing to be brushed lightly aside. I have correspondents—boys and girls—who walk miles to go to school, who work their way through college, who economize really painfully to get the year or two that these others throw away.

Education is a groundwork. It is a foundation. It is more than that—it is a training for the years to come. It gives one a standard to judge by, a set of ideals to live with, and a light to paint a path through a world that may sometimes seem dark.

For lessons do not end with school days. Life is full of lessons that grow in proportion with the growth of one's understanding—just as lessons grow harder as you progress in school from class to class. A student would never be able to do his problems in solid geometry if he hadn't first mastered arithmetic. He wouldn't be able to read Virgil if he hadn't first conjugated some Latin verbs. And life is that way. If you've neglected the initial lessons in the school of life, you will find all lessons that the future holds a little harder to learn.

Knowledge is a great many things. It is power, it is confidence. But, most of all, knowledge is light. A light that shows, plainly, true values, and true dangers. and true worth. Without that light a student in life's school—and we're all of us that—is apt to stumble.

Our Bird Friends

EVERY boy and girl who has ever lived in the country knows the beauty of the birds, but some of us do not realize that the birds were put on this earth for other reasons than to make a pretty sight as they fly by, or to sing us sweet songs.

The birds are one of the greatest helps to mankind that ever lived, for every day they destroy one of our enemies, the insects.

The world is filled with insects, some of them so tiny that we do not notice them. They live in the trees and eat the bark, the leaves, and the fruit. They live in the garden and eat the vegetables, some of them eating the roots, and others the plant above the ground. If these insects were not destroyed they would in a very few weeks kill everything in the farmer's fields, for in one year these insects hatch so many eggs that there are a thousand baby insects at the end of the summer.

If you will only try you can make the birds understand that you are grateful for what they are doing for you. Every boy and girl can be a policeman for the birds. If a boy has a gun and is going to shoot at a bird tell him what the bird is doing for him. When you see a bird nesting in a tree, keep away, for if you go so close as to frighten Mrs. Bird she will leave her nest, and not come back, leaving the baby birds to die. In the summer you can put out a low basin of water so that the birds can drink and bathe, and early spring when the song birds just come back from the South, you can feed them with crumbs. C. C. S.

IN THEIR OWN TONGUE

The Second Part of the Story of the Education of the Rev. Emery Clark

By MARY SHERBURNE WARREN

SYNOPSIS OF PART ONE

THE Rev. Emery Clark, pastor of the one church in Fairfield, a prosperous New England community, is advised by Deacon Holway that the committee has decided to ask him to resign, hoping to find in his place "some one more like Mr Harper," his predecessor, a young man who not only accomplished much for the spiritual and moral good of the community, but, through his extensive knowledge of farming principles, had been able to give advice along agricultural lines that had helped many to increase the productiveness of their farms. After hearing Mr. Harper's unique methods discussed in detail Emery Clark returned to the attractive parsonage, wrote his resignation and reluctantly broke the news to his wife. Eunice took this opportunity to inform her husband that, though sixty-one, he was five years younger than the greatest general in the world, and advised him to pocket his family and ministerial pride and learn many things from the Fairfield farmers that he might be better equipped to enter into the life of the people in his next parish. The following Sunday Emery Clark read his resignation, amended to take effect two weeks before the arrival of his successor, and on Monday mornin; announced his arrival at Deacon Holway's with the question, "What is blight, please?"

"WHAT'S *what?*" demanded the deacon, decapitating a vigorous potato vine by an unfortunate stroke of his hoe as he whirled about at the question.

"Blight—potato blight," his pastor informed him. "I—er—have considered the advisability of acquainting myself with certain phases of farming before entering upon my duties in the next rural parish to which I am called. I contemplated taking a correspondence course, but my wife felt confident the farmers here would be willing to let me observe their methods and answer some questions during the few weeks I remain with them."

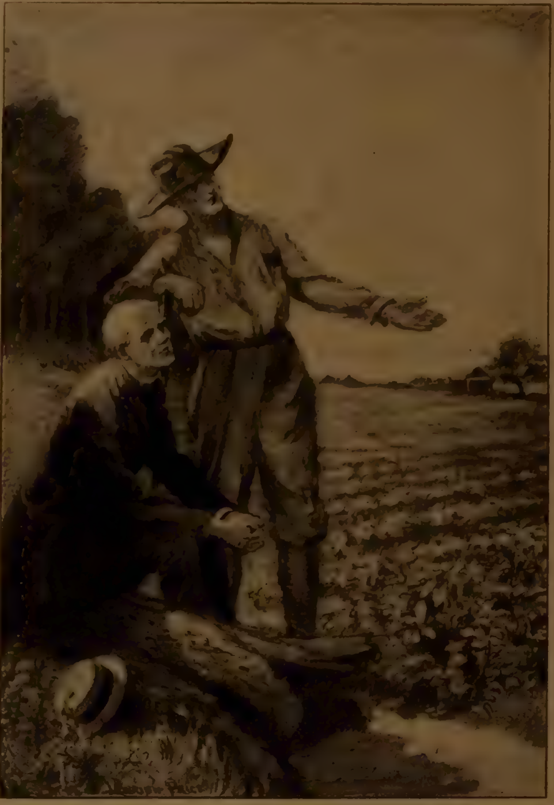
"Certainly; certainly," Daniel Holway assured him in a puzzled voice. "Certainly. Your wife's a good, sensible woman. We're sorry to lose her. Potato blight, is it? I can tell you more about potato blight than most any man in town except Tom Blodgett, because I've been a leetle slower learning to combat it. Now jest run your eye over Tom's potato piece across the fence, and then over mine. Note any difference between 'em?"

The Rev. Emery Clark followed the bidding of the farmer's stubby fore-finger and beheld an acre of potato tops that appeared to him, at first, an exact counterpart of those in the deacon's field. Upon closer inspection, however, he discovered brown spots upon several of the leaves, while here and there the discolorations had turned an unpleasant black.

"I can't brag much," admitted Daniel, "for I never did it jest right, myself, until this year. Now glance your eye round and tell me what is the only color you see in *my* field. Green? Exactly. I happened to be in the house one day last spring when Martha comes in from one of her visits round the farm, and says she, 'Daniel Holway, you're sixty-two years old, and I should like to know when you're going to begin spraying your potatoes early enough. They're most four inches high now. A farmer needs to live between three and four hundred years to give him time to learn to do things right.' I sorter jumped, as it ain't often Martha speaks up sharp like that, and, happening to land in front of the telephone, I called up Allan & Son and placed an order for all the spray material I'd need for a year, and that afternoon I sent my man down for it. I put some copper sulphate to soak that night and sprayed my potatoes the next morning—the first man in the neighborhood to do it too, as Martha found out at the Ladies' Aid that afternoon."

"This is, indeed, a revelation to me, Brother Holway," declared Emery Clark, for whom the speaker's animated face held more of interest than either potato field. "I should have said a prosperous farmer like you had little to learn at this time of life—that you were nearly ready to retire and enjoy the fruits of your labors."

"Retire at sixty-two!" ejaculated Daniel. "You jest begin to get interested when you're sixty-two. And I guess we shouldn't have many fruits to enjoy if we didn't keep raising 'em. Now you fire ahead on any question you want to know about potatoes and I'll try to answer it. I ain't very good on the lecture method, as Dick calls some of his college lessons."



"Now glance your eye around and tell me what is the only color you see in *my* field. Green? Exactly"

The Rev. Emery Clark seated himself upon the fallen trunk of an apple tree and begged for definite information in regard to the best soil for potatoes, the preparation of the seed, the time and manner of planting, the cultivation, harvesting and marketing of the tubers.

"There, sir!" the deacon exploded when he finished; "there ain't a thing I know about potatoes I've kept to myself. When you get home you'd better write some of it down so you won't get it mixed up with the other crops. I could give you advice about most everything connected with a farm, but most of us know more about some things than others, because they touch our heartstrings a leetle closer, I suppose. Now, take hens. It's quite a trick to raise hens, and it takes more patience than most men possess. Martha likes to have a few under foot, but they're too puttering little animals for me. But all you've got to do to make Ned Ransome preen his feathers is to mention hens in his hearing. He cleared eight hundred dollars from his flock of White Wyandottes last year and has got the figures to prove it. You want to plan to go down there early some day, for if you get him started by, say, ten o'clock he won't let go of you till milking time.

"Then you really ought to spend the next day at Jim Lowny's, so as not to make any trouble in the family. You see, Jim's a third or fourth cousin of Ned's and keeps Rhode Island Reds and can talk jest as fast as Ned can. It would be better still if you could start them off together some time, for you wouldn't lose any points that way. Just mention you've heard it said there wan't much to choose between White Wyandottes and Rhode Island Reds and watch the feathers fly.

"Now, when it comes to apples, Seth Martin's the only man in town that raises college educated apples. Some of us have started our trees going to college, but they ain't graduated yet. Now Seth loves an apple like a human being. Never seen Seth? Well, he hain't been out much since—I mean, lately. I dunno's Mr. Harper could have got him to church if he hadn't been up there talking about bees one day. He was always running in to see people, whether they believed in religion or not. Seth knows almost as much about bees as he does apples, and, while he was speechifying, Mr. Harper whips out a pad and writes down a few lines. 'Thank you, Mr. Martin,' he said; 'you have given me five points for my next sermon'—never asked him to come to hear it, or anything. then curiosity got the better of Seth's ment, and, the next Sunday morning, he into a back seat and hears a sermon on ind try on the farm and in the church, illustra at every turn by his own bees, and Seth too smart a man to allow himself to lose more sermons of that quality, and come ular after that. I ain't likely to forget sermon, either; for Martha got so excited bees that she begged me to get a few swar I said I wan't going to have any fidd buzzing bees on the place—hens was enough—but I give in, finally. I never reconciled until last summer, when we coul get much sugar and had to live on ho Honey on everything and honey in eve thing! That was a leetle the most sati tory summer I ever spent."

"I never realized before that there were many departments upon a farm in which man may become proficient," the minis found an opportunity to insert. "O lifetime is hardly long enough for him become an expert in all branches."

"No, it ain't," agreed Daniel, "unless has brains enough to make a business learning when he is young, same as my in-law and some others round here doing.

"Now the *real* money comes from da ing. If I knew as much about reg tered stock thirty-five years ago as I today I'd be as rich as I'd want to You see, I hated so to sell off my grad that I went into fullbloods gradually. Harper used to say that was the troub with farmers—they was too gradual. I said it wan't a sin for any one to ma money except ministers. Now it will ta me quite a spell to tell you all I kn about dairying, so I'll jest run down to house and inform Martha you're going stay to dinner. It will seem some like times. We never paid no attention to M Harper—treated him like one of the fa ily. He happened round so often we ne got no chance to invite him. That's al ever had against him. I got cheated out a lot of six-course invitation suppers that way."

During the next five weeks Emery Cl traveled miles through God's own count spending many hours with the cordial a voluble farmers, who were very glad "help him out." At several meals which he was made welcome he caug glimpses of contented family life that ma him wonder what added joys Paradi could hold. A third notebook was in or when he received a summons to preach a candidate in a town in the southern part the county. On his way home fr Edwin Spaulding's, where he had filled brain cell with information about hors he stopped at Deacon Holway's to reque him to find a substitute for the followi Sunday.

"You don't mind telling me where you going, do you?" queried the deacon as passed his milk pail to the hired man a motioned the minister to a seat on the ba piazza. "I feel acquainted enough to a that question now. Petersville!" he re peated when, after a moment of hesitatio the information was given. "Petersvil Ever been there? Well, I was once. mean, I went through. I didn't stop. was on one of the county agent's de onstration tours I never could find time for until M Harper announced right from the pulpit that he e pected every farmer that attended his church to g and, what was more, arranged for the autos take us.

"You see, our minister and the county agent, M Loveland, had got to be great friends borrowing eac other's farming books and bulletins from Washingto and from a dozen agricultural schools. And, tak them both together, they got the library down Norton to put in a supply of books that must hav cost 'em considerable. I've got one in the house o corn-raising I'll show you some time. Well, we see lot of interesting things on that tour. One was th only tractor that had come into the county at tha time; another was the best field of ensilage corn I eve set eyes on; and up on Ridgeway Hill was an acre o soy beans that we estimated would yield 'em seven an a half tons—mebbe eight. About two in the after noon we come to Petersville. I expected, of course they would have some show crops there, but the didn't—not a thing—and there wan't a single Pete ville man in the tour party, either.

"I asked Mr. Loveland how he accounted for he said folks down there was satisfied with themselves as they was. That's about all I know about place. Ed Spaulding could tell you more, for his s sister used to live there.

see you up in the pasture looking at Ed's colts afternoon. Beauties, ain't they? He didn't menwhat to do in case a colt took sick all of a sudden, he? He didn't! I'm surprised at Ed. If folks d here are going to instruct you they ought to do orough. I suppose I'll have to tell you that leetle myself. Mr. Harper couldn't stir Ed out to ch more than that elm tree over there because, ne reason, there wan't scarcely anything he could nim about farming, Ed having two boys teaching e agricultural school that kept him in touch with he latest ideas. Everything Ed tried turned out ccess, and he'd tried most everything up to seven s ago but raising colts, and then he had to try . For the first three years every colt lived and ved; then, all of a sudden, he lost three by sheer dent before they was a year and a half old, and, being used to bad luck, it made him nervous. The colt he had left of that age was shining coal black the handsomest thing in horseflesh ever raised is town.

One afternoon Ed went down to the pasture with e salt, but when he got to the fence he dropped dish and stared, for there was Princess Nan pawand twisting as if in awful pain and getting up and g down and getting up and lying down. As soon e could believe his eyes was telling him the truth rushed back to the house to call up the veterinary, nearly collapsed when he found he had a case on d and couldn't come for an hour. Ed was so beered then he couldn't think of anything to do to bury the colt alongside the other three before wife and the girls got back from the village and reached the woodshed door when he ran plump the minister. As soon as he could make out what trouble was Mr. Harper sprinted down to the ure and back and into the house, ordering Ed to a long-necked bottle, and five minutes later he pouring something down Princess Nan's throat.

I'd have given a five-dollar bill to seen Ed's face n that colt gradually ceased pawing and begun ting round for the choicest sprigs of grass, and can put as much into a face as any man I ever see. jest stood there looking from the colt to the minr and from the minister to the colt, and was still a-looking when his little grandson Eddie ran up with his hat full of green apples. Before he had tossed the first one over the fence Mr. Harper grabbed his hand telling him he guessed the Princess had had enough green apples for one day.

"Ed made the minister promise to keep the whole story a secret so we were the most surprised congregation that ever gathered in your church the next Sunday when Ed walked in and took a seat up front. We pumped Mr. Harper during the week, but not a word could we get out of him, though his eyes were aching to talk."

"Then how do you know all the details of this story—and what was in that bottle?" asked Emery Clark with interest.

"Well, you see, we was so pleased to have Ed come to church regular that we made considerable of him, and when we came to give Mr. Harper the farewell banquet we asked him to make a speech," elucidated the deacon. "Now I suppose I spent five solid hours thinking up the few fitting words I spoke, but all Ed had to do to hold our interest was to get up and tell that story about Princess Nan, and Ed can tell a story as well as any man I know. He didn't spare himself a mite. It was kind of a farewell thank offering to the minister and I guess it was as expensive as any given that night. Seth Martin says all you have to do now to stir up Ed is to ask him if he has plenty of soda, mustard and ginger on hand in case one of your horses should be took with colic and you should want to borrow some.

"Speaking of Seth reminds me that he was planning to hear you preach next Sunday, so I'm sorry you've got to be away. Seth says he hain't enjoyed himself so much for a long time as he has talking apples with you—that's because he does all the talking, I suppose. He reckoned it wan't any more than fair for him to listen to you one day a week.

"You said it was Petersville where you're going? I remember seeing the church down to Petersville, though it has been so long since it was painted, I wan't sure whether it was meant to be white or gray. And the only reason why I noticed what I took to be the parsonage was because it didn't bear no resemblance to ours. We've been looking round a leetle for another man like Mr. Harper, but they don't seem to be as plenty as we thought they'd be. If we *did* get one I suppose they'd want him to teach alongside of Mr. Harper in that new school where they're giving ideas about farming to the ministers they're sending out to the rural churches. It will take us considerable time to carry out all the ideas Mr. Harper left with us and by then you would know so much about farming you would be able to instruct us yourself.

"Say, you don't happen to remember what ration Ned Ransome feeds his hens, do you? Martha hain't had very good luck the past year and I told her I'd have to see what I could do. Just repeat that again. I never thought of hominy! What a memory you've got to reel off all that? Shows what education does. It does seem a pity for you to waste all you've learned here on Petersville, for they wouldn't listen to you a minute. Mebbe a young man like Mr. Harper could go down there and fight every inch of his way, or he could send one of the graduates of his school—it would be a fust-rate place to try one out. Now, here we're used to advice and kinder like it—farming or religious, either. That sermon you preached last Sunday was about the finest thing I ever listened to. Your sermons sound different, somehow, since we got acquainted. That's what I heard several of them say at a leetle meeting we had here last night. They asked me to tell you they'd jest naturally got over wanting a change. But, of course, if you're set on going to Petersville—"

"Oh, I could live here—always," said Eunice Clark at the close of the story her husband told her on the woodbine-shaded porch of "Our Home."

"You shall," the man promised her. "I think it will be—easy for me to stay here now, for I am determined to work as I have never worked before. Oh Eunice, I received the most helpful, the most unique, idea for a sermon from Deacon Holway's cornfield today!"

"And without a parable spake He not unto them," his wife quoted softly.

The Progressive Bible Class of Today

"THE old order changeth." It is a far cry from the adult Bible class in the Sunday school of thirty or forty years ago to the organized le class of today. Nothing that has come into the day school in the last quarter of a century has ed so much to its strength as the Organized ult Bible Class Movement.

t has added tens of thousands of men and women the Sunday school and provided them with many ms of Christian activity "between Sundays" as l as on the Lord's Day. It has kept hundreds of s and girls from "dropping out" of the Sunday ool when the boys had reached the "long pants" razor age and the girls had begun to "do up their r." These young people have been willing to stay the Sunday school having almost as many "grown s" as children in it.

There are adult classes in our country having more n a thousand members, and the class of two or ee hundred members is so common as to attract le attention.

They have put the Sunday school on a new basis have done much to bring into existence hundreds Sunday school buildings as a part of the regular ipment of the Church.

A conspicuous example of this is found in the fact that the First Christian Church Sunday School of Long Beach, Calif., is to have a Sunday school plant to cost $150,000. The main floor will nearly all be needed by the adult department of the school.

An inspiring example of the men's Bible class of today engaged in practical work is found in the Vanguard Class of the First Presbyterian Sunday school of Raleigh, N. C. In the year 1892 six young boys graduating from Mrs. Bauman's primary department were put under the leadership of Mr. Ed Crow, who had himself graduated a few years before; and at the death of his mother in 1895 her class of six boys was added to his, making twelve in all. In 1904 these boys who had reached young manhood decided that they could do a larger and better work for their Master and his church by making their class an organization. At the suggestion of Dr. A. H. Moment, then pastor of the church, the name of Vanguard was chosen. The class at once began to take a leading part in all the work of the church and Sunday school.

More than 1,000 young men have been on the roll, and today you can find a Vanguard in almost every state in the Union, and some in other lands.

One important work of the class has been the building of a neat little chapel in the outskirts of Raleigh for increased Presbyterian church and Sunday school work. One of the members of the class gave the ground and the class did the rest. At last reports the Sunday school held in it had a membership of ninety-six, with the certainty of larger growth. Preaching services under the direction of the class are held monthly.

The class had a membership of 221 last year.

To all their other good work the class has added that of a room in the Rex Hospital, and there is a regular Hospital Committee of the class to look after this room and its occupant as well as the patients in the wards of the hospital. Calling upon the sick is a duty never omitted. The class motto is "Always Ready," and the pastor of the church bears testimony to the fact that the class is always ready to do any work it is asked to do. The class text is "Be thou strong, therefore, and show thyself a man," while the class aim is given as "All present on time, Bible in hand; a liberal contribution, a well-studied lesson, a mind to learn."

Here we have a good illustration of the possibilities of service awaiting any well-organized and dead-in-earnest O. A. B. C. The Vanguards of Raleigh have set a high standard, and are living up to it to the help of the church and Sunday school and to the certain glory of God.

JEFFERSON L. HARBOUR.

The Vanguard Class, First Presbyterian Sunday School, Raleigh, N. C. More than one thousand young men have been enrolled

Power From on High

A SERMON BY REV. A. C. DIXON, D.D.*

TEXT—Ps. 46 : 1, 2. "God is our refuge and strength, a very present help in trouble: therefore will we not fear."

WHILE we are rejoicing in the victory which God has given to the cause of liberty and humanity in the world, it is fitting that we should rejoice in the victories he gives to the Christian, to the Church and to the Kingdom. The word "Selah" is usually omitted in reading the Psalms. Some Bible scholars think it is a mere musical pause, but I like the translation of Archibald Brown—"Think of that." Pause and think of what you have just read. And in this forty-sixth Psalm there are three "Selahs," each one marking a clear-cut division. The first three verses, down to the first "Selah," deal with *personal victory*. The next four verses, down to the second "Selah," refer to corporate or Church victory; and the last four verses, down to the third "Selah," deal with universal or Kingdom victory. Through personal victory comes Church victory; through Church victory in fulfilling her mission, "to take out a people for his name," universal victory, in God's good time, will come.

We have Victory over things that pursue. "God is our refuge." The man-slayer, pursued by the avenger of blood, runs into the city of refuge, and the moment he enters the gate, he is victorious over the pursuer who would take his life. He has triumphed by flight, for such was God's provision. A man in Scotland wrote me: "Forty years ago I committed an awful sin, and it has pursued me ever since. What shall I do?" I did not hesitate a moment for a reply. "Flee for refuge to God in Christ, and the moment you take shelter under the atoning blood, that moment you are victorious over all pursuing guilt." "There is, therefore, now no condemnation to them who are in Christ Jesus."

Charles Wesley was sitting by an open window, when a little sparrow, pursued by a hawk, came fluttering through and nestled in his bosom. The hawk dared not follow; and thus the sparrow gained a victory over the hawk by flight to a friendly heart and hand. It was this incident which Wesley had in mind when he wrote,

> "Jesus, refuge of my soul,
> Let me to thy bosom fly."

And any sinner, chased by the hawk of guilt, is more "than conqueror through Him that loved us" when he flees for refuge to the bosom of Christ. The omnipotent Hand protects him from the hawk of guilt that would capture and destroy.

Our follies, mistakes and blunders, as well as our sins, often pursue us through life, discouraging, weakening and defeating us. But there is victory over them if we are willing to take refuge in Christ. "God is our refuge," and when we flee to him we have the victory over everything that pursues.

WE HAVE victory over things that weaken. "God is our refuge and strength." After we have been saved from sin by taking refuge in Christ, we need to be saved from weakness by taking refuge in God the Holy Spirit. Just as we come to Christ for salvation, we may now come to the Holy Spirit for power. Our Lord Jesus said to some saved men, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." There is a power from *behind* in a good prestige; there is a power from *before* in the thrill of hope; there is a power *about us* made up of good influences, social, financial and religious. But power from *behind*, from *before* and *about us* is a sort of power on the level, and is not sufficient for the needs of the Church. "The hand of the Lord was upon me," said the prophet, "and carried me out and set me down in the midst of the valley which was full of bones," and without this touch of God from on high we are helpless in the presence of bones, which can be raised to life only by the power of God. Down by the river in the gorge at Niagara Falls is a power-house, from which go out for many miles wires which carry electric currents for lighting, heating and propelling. I hear that Toronto, Canada, is heated and lighted by Niagara Falls, and the trolley cars along the way are propelled by Niagara Falls. The sanitarium can get the tonic touch of its electric baths and the electric chair its thunderbolt of death from Niagara Falls. The secret of it all is in the fact that the power-house by the river in the gorge is 167 feet below the top of the Falls. It gets its power from on high. And if the river were lifted to the level of the top of the Falls, there would be no power—only a dead level of weakness. One cause of our spiritual weakness today is that we have been lifting man up to a level with God. We talk of "the divinity of humanity." And as a result, there is no "power from on high." When we humble ourselves under the mighty hand of God, taking our place of utter dependence on him, the power comes.

This power, however, shows itself in the quiet even more than in the rush and roar of Niagara. "Be still and know that I am God." God is not in the earthquake, the storm or the conflagration, but "in the still small voice." One Spring day I found myself near Niagara Falls in an orchard surrounded by blooming apple trees, and I remembered what I had read in a scientific book, namely, that there goes up in the sap of the trees of this earth every twenty-four hours more water than pours over Niagara Falls in a year. I do not vouch for the truth of this statement; but is is probably true. And if so, it is more wonderful than Niagara Falls. Think of a subtle, invisible power in nature, which can overcome the law of gravitation and lift in the sap of trees 365 Niagara Falls every twenty-four hours, turning it at the same time into fiber and bud and leaf and flower and fruit. That is the real wonder which God performs in grace as well as nature. He has his Niagaras of history, his rushing torrents of revival, that attract the attention of the ages; but the quiet constant work of the Holy Spirit lifting the water of life into millions of lives, forming fiber of character, bursting into bud and blossom of Christian graces and bearing fruit every day to the glory of God—that is the wonder of wonders. God is our strength for daily living as well as for great emergencies. We need "power from on high" for routine work and drudgery as much as for the great occasions of sermon and address.

WE HAVE victory over the things that trouble. "A very present help in trouble." God did not quench the fire of the furnace but the *violence* of it. He did not slay the lions, but left them alive and protected Daniel from them. So he does not always keep his people from trouble but helps them in it. "A very present help *in* trouble." Paul prayed that his trouble, the "thorn in the flesh," might be removed, and God answered the prayer by saying: "My grace is sufficient for thee." "It is better for you, Paul, to have your trouble, while I give you grace to bear it, than that I should remove it, so that you will need no grace."

Two friends of mine were redeemed drunkards. One of them declared that from the moment of his conversion, the taste for alcohol had been removed and he could do business in saloons without the slightest inclination to drink. The other said, "Not a day has passed since my conversion that I have not wanted a drink; but God has kept me from yielding." The man whose taste for drink was gone declared that God had complimented his friend by leaving in him the thirst for drink, and giving him grace to overcome it. But God could not trust him with an appetite, for he knew that he would be drunk before night. So God has various methods of giving victory to his children. In one case he may remove the temptation; in the other he may leave the temptation and give grace to overcome it. But in either case, victory is certain to him who has accepted God in Christ as his refuge and strength. He is "a present help in trouble." God himself is our help. He is today "Immanuel, God with us." No night is so dark that he does not go through it with us.

WE HAVE victory over things that threaten. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." During the terrible air raids in London the people crowded the lecture room of the Metropolitan Tabernacle, because, with its half-story underground, its sand-bagged windows, its thick granite walls and its three stories of concrete floors above it, the London County Council had advertised it as a comparatively safe place. Many a time I read and expounded this forty-sixth Psalm to the people who had fled there for refuge. And this verse quieted their nerves when the bombs were falling and the shrapnel shells exploding: "Therefore"—because God is our refuge and strength and a present help in trouble—"we will not fear, though the earth," which represents all terrestrial foundations, political, social, financial, governmental and ecclesiastical, "be removed"; and "though the mountains," which represent the high places of the earth, political, s financial, governmental and ecclesiastical—t which seem to be solid and permanent—"be ca into the midst of the sea"; though the solid an permanent be swallowed up in the mobile, tumult and revolutionary, "we will not fear."

During this war, the earth has been remo Institutions that seemed solid and permanent been destroyed. And the high places of eartl thrones, crowns and kingdoms, have been cast the seething ocean of revolution. And now come aftermath of roaring, troubled waters, the resu these revolutions. Yet "God reigns and we wil fear." With him as our refuge, strength and pr help in trouble, we shall be victorious over everyt however terrible, that threatens.

WE HAVE victory over the things that hi "*There is* a river, the streams whereof r glad the city of God." The two little words, "T *is*," are in italics, and ought to be omitted. (who gives us victory over the things that pu weaken, trouble and threaten, is himself "a r the streams whereof make glad the city of G The word "streams" mean in the Hebrew "irriga canals"; and I learned what this meant while trav one day through an Arizona desert. Looking thr the train window, I saw only sand, sagebrush cactus, a scene of desolation, when suddenly passed into a garden of beauty, with its orange t olives, pomegranates, grapes and flowers. Irriga had made the change. Up in the mountains, seve five miles away, the government had built at g expense the Roosevelt dam, which held in a g pond the rains and snows of winter; and from dam was a great canal through the desert, from w went out small canals and smaller still, until the of every tree and every blade of grass felt the giving touch of these waters. Our victorious Go the river from whose thought and purpose and and wisdom and power flow the irrigation canal blessing through the desert earth. The Bible is an irrigation canal, watering the ages. The Chu is another, the foreign mission movement anot the Sunday school movement another, the Pro tion movement another. All movements, little large, for the blessing of mankind come from loving heart of God, and through them he pours resources of power, wisdom, love and life.

But God does not trust the movements. He g with them and by his own supernatural touch g victory over all things that hinder. "The cit God," made glad by these streams, is a spiri municipality, spreading out into all sorts of organ efforts and will have his personal presence. "Go in the midst of her; she shall not be moved. (shall help her, and that right early." The g world movements and the little community mo ments which God has initiated and is carrying forw will have his personal attention. He will see t they are supplied with water through the irrigat canals he has constructed and filled. "God shall h her," and give victory over everything that hinders.

WE HAVE victory over the things that destr "Come, behold the works of the Lord, w desolations he hath made in the earth." God i desolator, and he takes all responsibility for desolations he makes. He invites attention to th He wants everybody to see them. "Come, behol But note carefully the kind of desolations he mak "He makes wars to cease unto the end of the eart He desolates wars, and everything else that desola He destroys the things that destroy. "He break the bow." He cutteth in pieces the things that c "He cutteth the spear in sunder." "He burneth chariot in the fire." God desolates desolations a he will continue to do so until all destroyers shall destroyed. Certainly this will be done, when the o One who is great enough to be head of the League Nations, the King of kings, shall appear, and set his Kingdom democracy, his saints ruling with hi on this earth. Then the implements of desolati which are not destroyed shall be transmuted i implements of increase in peace. "They shall be their swords into plowshares and their spears i pruning-hooks." And while we await that glad d let us be "workers together with him" in destroyi all things that destroy.

The final victory over all things that pursue, wea en, trouble, threaten, hinder and destroy is assur to those who take refuge in God through Jesus Chr our Lord.

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* Lately of Metropolitan Tabernacle, London, now resumes Baptist ministry in the United States.

THE DAILY MEDITATION

J. H. Jowett, D.D., R. H. Conwell, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D.

he Witness of the New Life

UNDAY. Ps. 40 : 3. "*He put a new song in my mouth, even praise unto our God.*" Is it possible to arrange a series of metaphors expressive of a life which has been ed by the Lord from the sin and ry of spiritual alienation into the ancy and glory of spiritual freedom? The figures of speech just race one another in breathless eagerness to describe the wonders of deliverance. Picture follows picture, and every adds a new element of wonder. The m was in a horrible pit, the deep e of a peopled darkness, full of all s of ugly and frightful shapes. Then pit had the added horror of miry . The victim was sinking into more l necessity; he had no firm standing. And the Lord lifted him clean out his gruesome bondage. He found self in the light, with a steadfast e of assurance that he had gained ew standing. From miry clay to k! But the delivered life was not ionary. It was full of movement progress. The Lord gave him power tep out on a new road. "He established my goings." And as if the emantion was not even yet sufficiently ntiful, the new road became the e of music. "He put a new song in mouth." Shall we say that this ored clock has musical chimes? s released bird has found a new song? is soul has made the splendid exchange of mourning for the oil of joy, the garment of praise for the spirit heaviness.

But I have not yet disclosed what I h to be most prominent in this meditation. After describing his deliverance, the psalmist goes on to say: Many shall see and shall fear, and ll trust in the Lord." He was once bondman and has become a noble usader, and he goes singing along his y. You cannot hide that man. He ist be heard and seen. He need not ve a pulpit and be a preacher or a blic herald. His witness is of a more al order, for it is the arresting witness of a transformed and transfigured . This is not a miracle which is read out; this is a miracle which is walking about and very ordinary folk can see and be impressed by its significance. e miry clay has been left behind. e pit is now a gloomy memory. The n is a knight of the Lord, and as he ides along in clean shining armor d with a heart that is full of praise, hers are quickened by the vital witness.

It is this kind of witness which is the rald of larger triumphs. "They came at they might see Lazarus whom he d raised from the dead." They came curiosity; they stayed in reverence; ey knelt in surrender and prayer. The iracle that happened to one knight ew others into the fellowship of Christ.

J. H. J.

Concerning Sorrows

ONDAY. Isa. 51 : 11. "*Sorrow and sighing shall flee away.*" Abraam Lincoln said that the pond lily was is favorite flower, because it came up t of great tribulation, and wore its lorious robes modestly. Every home ught to have a water lily in the yard r in the window garden. It is a friend, sermon, a comfort, an exposition of e ways of the Lord, and a suggestion f heaven.

Look at it with a reading-glass, and then realize how its sorrows were really worth while. The startling but helpful contrast between the root and the blossom contains a whole volume of sweet comfort for the broken-hearted. The silhouetted forms seen in the dark shadows on the curtain are but phantom images of real forms walking in the bright light. Sorrows are shadows, which the angels presented on life's screen, showing clearly the truth that the shadows of gloom have a glorious counterpart, and a real one, in the light of heaven's shining gates.

Nothing brings the Eternal City so clearly to view as the shadows of earth's farewells, the funerals, and the lonely homes. The comforting touch of a sympathetic hand and the whisper of love to a stricken soul could not be appreciated without grief.

How thrilling and joyful the thoughts which come to the stricken soul when it hears sung the words of Paul concerning our Lord, "who, for the joy that was set before him, endured the Cross, despising the shame!" What dark form is that outlined so clearly on death's impenetrable veil? Jesus of Nazareth passeth by!

R. H. C.

The Message to the Churches

TUESDAY. Rev. 3 : 22. "*What the Spirit saith unto the churches.*" Amid the cross-currents of the apostolic time, unity was maintained. At Corinth Paul might have to defend the resurrection. To the elect body John might have to suggest that persons who wilfully deny the Christ cannot expect Christian hospitality. Timothy might be warned with fearful emphasis against seducing spirits, and Jude would denounce the ungodly who crept in unawares. But however perilous the times, the freedom of the Gospel was preferred to an external uniformity. The only discipline was the constraining love of Christ, and it was sufficient. What they valued was "the glorious liberty of the children of God"—the liberty which is itself a law, as in a family, where the tie is affection.

The Body of Christ was one; he alone was the Head, and the rest were members one of another. Some were like hands or feet, or even humbler organs of sense, but all were necessary, all were honorable, and a wound inflicted on one of them hurt the whole community. And so it was with the communities of saints. The churches of Asia were seven, For each there was an angel or messenger, bright and kindling as a star held eternally in the hand of God. Each church had done its own works, faced its own problems, recorded its own successes or failures, and the ear of each was invited, severally, for an individual warning or encouragement. But amid this solemn variety of vision, there rose a Voice that spoke as one, the Eye that saw as one, and the sevenfold Spirit. There rose, solitary and tremendous, what may be called the personality of Jehovah—the Great I Am—ordaining his own rewards for him who overcomes.

P. W. W.

The Radiance of the Cross

WEDNESDAY. Gal. 6 : 14. "*Far be it from me to glory, save in the Cross.*" There is a definite plan in God's dealings with us. There are no happenings in our lives. Trouble springeth not up out of the ground. Our Father stands "within the shadow, keeping watch above his own." He sitteth as a refiner of silver, watching the fires lest they burn too fiercely, and watching the silver until it reflects his face.

All our life-lines radiate from the Cross. God is love. You may not see it, my friend; the Cross may be nothing to you. But if you are not saved, if you do not enter into the fullness of that great salvation which is ready to be revealed in the last time, it will not be because God has not done his best and utmost for you. The Cross is in evidence. Its luminous shadow is over you; and failure of attaining to the best and noblest is possible only to those who wilfully and fatuously turn their backs upon it.

Then we begin to learn that all the lines of Providence converge toward a throne; a throne for two occupants, namely, Christ and the Christian. For so it is written: "To him that overcometh will I give to sit together with me in my throne." This means character, and manhood, and usefulness, and all that is finest, and noblest, and divinest in life. To this end God is ruling and overruling in our affairs.

D. J. B.

Face to Face With God

THURSDAY. II Cor. 4 : 6. "*To give the glory of God in the face of Jesus Christ.*" A nurse in the Civil War was suddenly called upon to pray for the soul of a soldier who was lying in the gutter by the roadside. The nurse was not an open follower of Jesus and had never prayed before others. She said afterward: "When I knelt, I realized that I was face to face with God. I had to receive him or reject him. As I poured out my heart in prayer for the soldier, my own heart was filled with his presence." Is not every soul called upon to make this final decision, and when Christ is rejected for the last time, it is then that the Holy Spirit takes His flight.

Samuel Hopkins Hadley had this final vision of the Christ while sitting on a whisky barrel in a saloon. He said: "I got a view of eternity that night in that gin-mill. I saw what I believe every poor sinner will see when he stands unrepentant, unforgiven before the bar of God. I thought I was dying. My sins appeared to creep along the wall in letters of fire, like the writing on the wall in Belshazzar's palace. I thought of the old text of my boyhood, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' I was too drunk to pray intelligently. I had heard that if one would only look to Jesus, he would take that look for a prayer. All of a sudden, I seemed to feel a great and mighty Presence, and, realizing that I was falling, I said, 'I will fall toward the Cross.' "

On the following Sunday evening, in McAuley's Mission, Hadley was present. When he cried, "Jesus, won't you help me?" then the brightness, like noonday, shone into his heart. It is said that seventy-five thousand persons sought and found the new life during the twenty years that Hadley conducted the Water Street Mission. This may have been Hadley's last chance; he was not disobedient to the heavenly vision. He yielded, lived an honored, useful life, and brought many to the Kingdom.

E. W. C.

Spiritual Gravitation

FRIDAY. Acts 4 : 23. "*And being let go, they went to their own company.*" The old story of Circe, who welcomed her guests at the front gate of her garden, entertaining them with all manner of sensual delights, and after transforming them into unclean beasts, let them out at her back gate into a region of darkness, is no fable. Multitudes go out of life that way.

The light of heaven is for those who walk as children of light, while the outer darkness is for those who would be at home nowhere else. It is written of Judas that he "went to his own place." Where else could he go? And once there, what possible hope would there be of such a moral transformation as would fit him for anywhere else?

Who then shall ascend into the hill of the Lord, or who shall stand in his holy place? "He that hath clean hands and a pure heart," whose sins have been blotted out by the atoning blood and whose character has been built up after the likeness of the Ideal Man. "He shall receive the blessing of the Lord and righteousness from the God of his salvation." The way is provided, the royal way of the Cross, where all who will may journey in the fellowship of those who come to Zion with songs and everlasting joy upon their heads.

"Blessed be God!" said Dr. Preston, when he stood at the last crossing. "I am changing my place, but not my company. I have loved the fellowship of God's people on earth and I shall be happy with them forever."

God help us so to live in this present world that when we come in sight of the Celestial City we may be thus prepared and disposed to enter in.

D. J. B.

The Searcher of Hearts

SATURDAY. I John 3 : 20. "*For if our heart condemn us, God is greater than our heart, and knoweth all things.*" Conscience is the voice of God in the soul. Rain warns of disease, that the remedy may be applied. So remorse speaks of the sinsick soul. If there is no relief from condemnation, life becomes unbearable. But when the accusing conscience rests upon the bosom of forgiveness, condemnation is gone. Then have we confidence toward God.

Peter realized that Jesus saw into the depths of his being when he replied, "Lord, thou knowest all things; thou knowest that I love thee." He was conscious that Christ knew of his penitence, his deep contrition, returning love, and longing for restoration. Others may misjudge you, cast you out as evil, but he knows all the facts; he remembereth that we are dust; he responds to our longing love with oceans of compassion, he takes us to his heart because he understands all our struggles, woes and conflicts.

He who knows that we love him is infinitely greater than all the knowledge of fellow men which may condemn us. His omniscient eye looks upon us in love and whispers, "Peace be unto thee; rest in me; feed my lambs." No one else can forgive and save like the wonderful Saviour. All others may have opinions, imaginings, guesses, but only One knows. How unsearchable are his judgments, his mercy and compassion! When his love flows back into the heart that has denied him, we know that we have passed from death unto life, from sin unto holiness, from hell to heaven.

E. W. C.

OUR EDITORIAL PAGE

THE PRESIDENT'S TOUR

IT IS a big task for any one to undertake to deliver thirty addresses before audiences in different states in a single month. This is what is contemplated in the President's country-wide appeal in behalf of the League of Nations and the Peace Treaty. There will be addresses in halls, and possibly outdoors, and, of course, he will occasionally speak from the car platform; for during the whole trip he will, in a very large degree, be a habitant of the train.

As he will meet many different audiences during his tour, his speeches will be varied according to the needs of the occasion, and it is more than likely that he will take up questions now before Congress other than those related to the League. Mr. Wilson is a facile speaker and usually has little difficulty in finding his way to the sympathies of his audience; yet the task he has set himself is one of the most strenuous and exacting he could have chosen.

Other Presidents in the past have made the "Swing around the Circle." Andrew Johnson did it over fifty-three years ago and in a limited degree, Presidents Grant, Harrison and Taft made the experiment. McKinley and Roosevelt never essayed the swing. It has its merits, however, as well as its disadvantages; and if in the present instance it tends to harmony on the great issues now before the nation, it will not have been wasted effort.

President Wilson begins his tour with the best wishes of our people that it will result in helping clear up the political atmosphere. Wherever he speaks he will be assured of a hearty welcome and a patient hearing.

SOLDIERS OF THE CROSS

NEWS comes that Alvin C. York, the mountaineer hero of the war, has decided to devote his life to missionary and uplift work among the people of the hills where he was born. Had he been eager for wealth, he might easily have made it out of the fame he had won, and with it a life of ease and pleasure. But the war had pierced his soul and awakened new impulses. He felt that he was called to a higher career than being exploited as a marvel of courage and an unerring marksman. Thoughtful and conscientious even before his military experience, he chose rather to be a soldier of the Cross, so that he might bring men to make the same surrender he himself had made, when, long years ago, he put his whole life in God's keeping.

These hardy mountaineers among whom his lot is cast will rejoice at the step he has taken. They honor a brave and fearless man, and when such a one comes among them they gladly follow where he leads. They can recall other soldiers of the Cross who, having laid aside forever the weapons of war, came among them to fight the good fight that wins souls. Oliver Otis Howard, whose memory they revere and who founded a great work especially for the mountaineers, was their typical soldier of the Cross. Colonel Guerrant, organizer of the Soul-Winners and founder of churches, schools and log colleges, was another whose self-denying work brought blessing to the dwellers in those rugged hills and deep glens.

There are those who may call Alvin C. York foolish to have flung away the brilliant opportunities that lay within his reach; but all thoughtful minds must honor him for his unselfish sacrifice and his fine decision.

PASTORS' SALARIES

IN THESE days of high cost of living, attention is being called—and we think deservedly—to the meager salaries that are paid to thousands of ministers of the Gospel throughout the country, and which have remained unchanged, while all other callings have benefited by a necessary increase.

Here is a little illustration, which is fairly representative of conditions in thousands of small communities: A committee in Pennsylvania representing some twenty congregations, apparently stricken with a sense of duty too long delayed, in appealing to their congregations to raise the pastors' salaries, calls attention to the fact that Bradstreet's statistics show that in 1914, $437 would buy as much of the necessaries of life as $1,000 would do at the present time; $650 then was equivalent to $1,500 today; $1,000 then equaled $2,290 now; $1,500 then (and few rural ministers got as high a figure) equaled in present purchasing power $3,435. In other words, the figures are more than doubled, and give a fair indication of the increase in the cost of living.

Here is something for our rural churches to ponder, for in the great majority of cases the minister and his income have not been considered. He may be able to scratch along by making his little garden and by wearing old clothes and denying his family and himself anything but the barest necessaries. Yet, in spite of these depressing conditions, he does his duty, comforts and leads his flock, visits the sick, and acts as a faithful spiritual shepherd, although he has the consciousness that the situation is wrong and utterly unjust.

Look after your pastor. Don't let him suffer. Don't let it be said that even the common laborer gets more for his work than the man who has the souls of the whole parish in his keeping. The laborer is worthy of his hire. And so, too, is the dominie.

BOLSHEVIST TEACHING

IN A recent issue the "American Lumberman" of Chicago discusses the spread of Bolshevism, "not among the foreign element, but among our own sons and daughters." It has learned that there are on the faculties of some of our colleges and universities professors "whose deliberate purpose it is to bring about in the United States conditions such as today obtain in Russia," and that in some cases they are there "with the full knowledge and approval of the college authorities." This last assertion would seem fairly borne out by the evidence the "Lumberman" presents relative to an institution in Indiana enrolling 800 students. Several of the instructors, it states, make no secret of their sympathy with Bolshevist doctrines, and the head of the institution seems to have been more than favorable to their attachment to the teaching faculty, although fully informed of their revolutionary tendencies.

While our government is busy counteracting Bolshevism in the slums, it should turn its attention to those colleges where American youth are being led, by subtle methods, to the adoption of radical principles which may be fraught with danger in the future. We have the fashionable parlor Bolshevist, the adroit Bolshevist in literature, and the vulgar Bolshevist, whose methods bring him more quickly into contact with the authorities than the others; but it is a new experience to be assured that there are in American colleges, which have hitherto stood well in the esteem of the people, those who seek to indoctrinate the students with the vagaries of Marx and Lenine instead of pointing them to the high ideals of the great minds which founded this republic and gave to the nation a charter of freedom which has become a model for the world. How would the generous patrons of education who have given millions to found and establish our colleges regard such institutions now, if they could know the facts that are coming to light? The "Lumberman" has done well in bringing this situation to the notice of the public. It is a case of poisoning the pure stream of education at the fountain-head.

WHY NOT CHECK THE TURK?

FROM several sources we hear grim forebodings of an impending tragedy in Armenia. While the Allies are discussing Hungary's troubles, Russia's need of help, and the new disturbances in the Balkans, cable and mail correspondence both picture conditions in the Near East as tending toward an attempt by Turkey to carry out on a large scale the plan she has long cherished for the extermination of the Armenians. Her purpose was temporarily balked a year ago, but has now been taken up again with deadly earnestness. Our generous-hearted people in America have been endeavoring, on purely benevolent grounds, to save the Armenians from perishing of starvation. They have spared no efforts toward this end, and they have succeeded in saving many thousands of lives.

Now that Allied troops have been largely withdrawn from Asia Minor, Enver Pasha, author of many atrocities, is reported to have an army of 100,000 men ready to take advantage of the opportunity to move against the undefended Armenians, and to add to the hideous history of Turkey's crimes the bloodiest page of all. The Turks are even menacing the missionaries who have been carrying on a Christlike work amid many perils. They are accused of plotting against Ottoman authority. This baseless charge, like all the rest of Turkey's averments relative to Armenia, is merely a subterfuge. In 1896 our missionaries saved the Armenians from massacre and starvation, at a time when Turkey was shocking the civilized world by her determined efforts to exterminate the native Christian population of Anatolia. Now, no adequate protection will be afforded to the hundreds of thousands of pitiful refugees, who have been robbed of all their worldly possession driven from their homes to the borders of M tamia to Syria, and even to Palestine.

The plan to deal a final crushing blow t Armenians, once set in motion, could hardly be in time to prevent a catastrophe. What are the going to do about it? What is the American Co going to do to prevent it? In the great sche world pacification and readjustment, surely thing can be done to save the Armenians and store to them the possession of their ancient lar

A POPULATION SURVEY

ALTHOUGH it is yet a little too early fo liable prognostications on the 1920 ce surveys are being made which give a p fair idea of the growth of our country as a whole the census of 1910 was taken. These surveys included all the large cities of over 25,000 popul New York, which had a population of 4,760,000 years ago, now has 6,244,000. Chicago comes with 3,059,000, or nearly a million more than a last official "numbering of the people." Phil phia is a fair third, with 1,936,000—a gain of 400,000 in the same period. Then follow, in order given: Cleveland with 936,000; Detroit, 000; Boston, 830,000; St. Louis, 824,000; Balti 726,000; Pittsburg, 667,000; Los Angeles, 574 San Francisco, 555,000; Buffalo, 516,000; Mil kee, 504,000; Cincinnati, 472,000; New Orl 440,000; Washington, 430,000; so on down the

Some interesting features are disclosed by the official survey. New York, which in the 1910 c had 2,000 more women than men, now has 2,500 feminine majority. The big metropolis has gr increased its lead over Chicago in these nine y while Boston has gone back to sixth place. Angeles has outstripped San Francisco, both c however, having nearly doubled their former year increase. In New York there are 1,079,000 dren in school. The ratio of illiterates has dro considerably. Another sign of our progressive t is found in the fact that the big city now consu 102,000,000 gallons of water daily more than it ten years ago, which some may regard as confirma evidence that New York is fairly on the water wa

THE MENTAL ATTITUDE

LOTS of people are like the old woman's cloc which she said that as long as it wasn't run it was sure to be right at least once in the tw hours; while if she started it going it might neve right.

We may be right once in a while by standing but it is no great credit to us. The successes in are those who make a run for it and risk the chan running right. The failures are mostly those allow trivialities to stop them.

Success in life is almost wholly a matter of me attitude. If we think success steadily and co tently it is bound to come.

There is no magnet like that of fixed thought. must rise to it in spite of any conditions.

No man ever became a millionaire by thinkin pennies. None ever became a high-class mechani thinking only the primitive laws of physics. artist but thinks a great picture before he can pain

There are more ways than one of standing We may be keeping the hands occupied, without b alert for mental progress. We may continue d things in the old, out-of-date ways, not noting others are constantly adopting improved meth

In these days the man who would be on the m must be so mentally as well as physically. The m must shape achievement before the hands can acc plish it.

The time to be on the move is today—for tomorr they say, never comes.

If you would see a picture of your future you m look for it in your present. If you would gaze on star of your destiny you must look for it in your thought.

Happiness is to be found not in the multiplicat of our wants but in the simplification of them. simple pleasures are the best of all. The sweet delights are to be found in the common possession mankind—the caress of the sun, the breezes on hills, music, the stars, faithful friendships, wholeso labor, honest love.

We cannot cheat nature. We may get ric wrongfully, but we cannot procure happiness in t way. It is as impossible to find real pleasure wrong-doing as it would be to sweeten one's tea w vinegar.

Does Insurance Insure You?

Many Policies Invalidated by Carelessness of the Insured

By HARRY BOTSFORD

THE fire loss in the United States last year has been carefully estimated at $2.76 per capita and the losses from fire in the United States and Canada in the last forty years has been $6,672,966,045. This foots up to a staggering sum and a great industrial loss, whether the loss was footed by fire insurance companies or owners.

ROM my experience as owner and manager of a fire insurance agency it is natural for me to late on what proportion at loss has been suffered ners of the property, even h they were technically ed by a fire insurance y. No statistics have ever prepared on this matter, figures could be presented they would astonish their magnitude.

ery agent selling fire insurance can testify that usual home-owner who insures his property st loss by hazard of fire will violate the conditions e policy many times during the life of the policy. porated in the body of every fire insurance policy number of vitally interesting fine print clauses ing certain specific violations which will annul olicy in case of fire.

surance policies are standardized, and each policy he selfsame clauses that are placed there for the ual protection of the fire insurance companies and nsured. They protect the underwriter, because ery person carrying a policy heeds the injunctions ire hazard is greatly reduced.

e whole truth is that the average person never s his policy, and if he has a fire and tells the h when the adjuster comes around he may face nusual loss and suffer financially simply because d not read and heed the fine print clauses. Many e insurance agent has had a bad half hour with ts as a direct result of this condition.

THE first place your policy is void if you misrepresent or conceal, in writing or otherwise, any erial fact or circumstance concerning your insur- or the subject thereof. This simple clause rs a wide scope of territory, and it behooves every y holder to go over his policy carefully and note discrepancies that occur. I can remember one icular case where the street number was changed 345 to 435, and when a fire loss occurred the pany pointed out that their policy covered a rent location than that upon which the fire rred. The fault in this case was hard to place, might have been either the agent's or the house er's.

your property is mortgaged, be sure and state it he agent who writes your policy, as the terms of policy are very definite in regard to this, and fail- to state such a condition will prove a violation in of fire. In other words (to cover a series of ses), if interest of owner be other than *sole* and *nditional* owner, state the facts in your applica-. Or should any condition come up during the of the policy that would change the situation, it ise to inform the writing agent at once.

you sell your property or dispose of it, urge the er to have a transfer made of the policy at once, the minute that the property changes hands the icy becomes void. To be definite, any change in ership, other than the death of the insured, sufficient grounds for a violation of the terms he policy, and will cause it to be cancelled at e.

remember a wealthy real-estate owner who came me and gave me a number of policies covering own property and various houses owned by him. explained that the policies would expire within a nth or two and, as he intended being absent, he ired me to look after the renewals. I made an in tigation and discovered that if a fire had occurred would have lost the exact value of every property owned and supposed covered by his policies! The ation was very unusual and is worth explaining in ail because it indicates the danger of increasing r fire hazard at the expense of a violation of your icy.

found one house being prepared for repainting, the painters were burning off the paint, which very dangerous practice, and is cause for violation any fire insurance policy. There are a very few npanies that will issue a permit for work of this ture, but the majority of them will refuse to do so, it is a poor underwriting policy.

T ANOTHER dwelling I found a force of carpenters and plumbers at work, and inquiry veloped the fact that they had been working at is place in excess of fifteen days. Another violation, the fire hazard is greatly increased by such work, the possibility of a fire is increased in many ways. remedied this situation by securing a permit on a gular form and attaching it to the policy and forrding the other to the company writing the policy. Every insurance company is liberal in this matter and will always grant a permit to cover the case, which will protect the insured in case of loss by fire.

Two other houses were vacant and had been so for a period of over ten days, and this constituted another violation, and, as in the other case, was remedied by the permit, issued and approved by the writing company.

The real-estate owners' own home was not occupied, as he was away for the summer, and owing to a certain clause this became a violation which could only be corrected by the proper permit. This covered the whole list of violations in his particular case, and the unusual situation was due entirely to his ignorance of the fire insurance contract.

THERE are a number of other causes that contribute to make the fire insurance agent and the fire insurance adjuster prematurely gray, and disturb their peace of mind, and often help disturb the faith of the public in the great fire insurance companies.

For example: your fire insurance policy definitely states you must not keep or store gasoline, benzine, or naphtha in your house, and yet practically every housewife keeps a bottle of this dangerous fluid for cleaning purposes. Its use is exceedingly dangerous and is responsible for a large annual fire loss. Also if your property is burned as a result of a riot or of your own carelessness, your loss will never be paid.

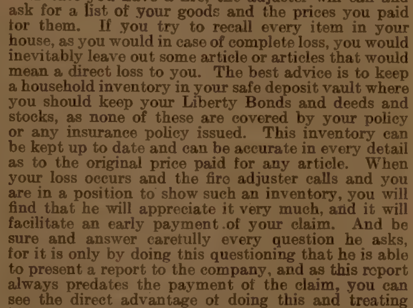
If your neighbor generates gas from oils, gasoline or any other matter for illuminating purposes, and as a direct and resulting cause your property is burned, you will find that you are not covered against loss by your policy. This is one case where it will pay you to know what your neighbor is doing!

In case you have a fire, the adjuster will call and ask for a list of your goods and the prices you paid for them. If you try to recall every item in your house, as you would in case of complete loss, you would inevitably leave out some article or articles that would mean a direct loss to you. The best advice is to keep a household inventory in your safe deposit vault where you should keep your Liberty Bonds and deeds and stocks, as none of these are covered by your policy or any insurance policy issued. This inventory can be kept up to date and can be accurate in every detail as to the original price paid for any article. When your loss occurs and the fire adjuster calls and you are in a position to show such an inventory, you will find that he will appreciate it very much, and it will facilitate an early payment of your claim. And be sure and answer carefully every question he asks, for it is only by doing this questioning that he is able to present a report to the company, and as this report always predates the payment of the claim, you can see the direct advantage of doing this and treating him in a courteous manner.

If the public covered by fire insurance policies will only read the fine print clauses, there will be less disputes on the matter of adjustments of losses; and there will be far less losses to adjust, if the public will only heed the injunctions outlined.

Our national fire loss is too high, and every individual can live up to the terms of his policy and reduce the loss to a large extent. At least living up to these terms is no hardship and should contribute greatly to the peace of mind.

Homes of English Miners



Deplorable living conditions of English miners have much to do with their discontent

TWO PERIODS OF FOOD PRICES

Comparison of Fluctuations Following the Civil War and Those Today

By FRANCIS A. COLLINS

WILL the history of high prices and their decline in Civil War times repeat itself under present conditions? More than half a century ago the country passed through a period of inflated values in many ways identical with the present situation. It is very interesting to watch how the prices of other days rose and afterward declined with surprising suddenness. A new light is thrown upon the problem of high prices and the relief we are hoping for. No question confronting the country today, it is safe to say, is the subject of such general and lively discussion.

A careful parallel has been worked out by comparing the prices of ninety-two commodities during Civil War times and at the present time. The curves showing the rise in prices during the two periods are surprisingly close together. To compare the periods the date of the opening of the Civil War is fixed, not with the firing on Fort Sumter, but with Lincoln's call for an extra session of Congress, July 28, 1861. The date selected for the opening of the world war is fixed in July 28, 1914, with Austria-Hungary's declaration of war upon Serbia. It will be seen that the two wars thus started in the same month, so that the seasonal factors remain common to both.

The rise in prices began earlier in the Civil War than in the recent conflict. There was a strong upward movement in almost all commodities throughout the first six months, whereas in the world war there was little change until toward the end of the first year of fighting. It is surprising to find that the Civil War prices were more extreme than those we are complaining of today. If we consider that both started at an arbitrary point called 100 a striking contrast is made possible. The Civil War prices reached 216, whereas the present war has only sent them up to 177, the high point being reached in January, 1918.

The Civil War prices rose at the end of the war to an unprecedented point and then as suddenly declined. The fall in prices followed immediately upon Lee's surrender to Grant. No similar drop followed the surrender of the German armies. It is surprising to find that the movement of prices during the two great wars should have followed one another so closely for several years, although the conditions were very different. It should be remembered that the great factor in controlling Civil War prices was the fluctuation of gold. The prices of foods followed the movement of the gold.

During the Civil War, again, high prices were confined almost wholly to America. Throughout the period the prices in England, France and Germany did not rise more than from six to ten per cent. above the normal. In the recent war monetary changes have had little effect upon prices. Although bond issues totaling billions were raised repeatedly, the prices of commodities showed little or no reaction at the time. The impetus to higher price level came almost wholly from abroad.

In looking back over the fateful years from 1914 to the present time it is clear that high prices were due much more to the interruption of supplies and the changes in demand than during Civil War times. At that time the United States was the only great nation at war, and when peace came the flow of commodities from Europe, where conditions were normal, quickly lowered prices. Then again, the warring countries mobilized their forces for the great war as never before in history. The governments had to have supplies to carry on the war regardless of cost.

The high prices came to vex people much earlier in England and in France than in the United States. It was not until after April, 1917, that we suffered from the same conditions which had obtained in Europe for nearly three years.

In deciding whether the high prices will react, the changed conditions in America today as compared with Civil War times must be considered. In those days the West offered boundless grazing territory, which tended to keep the price of meat to low levels. The timber supply, besides, was thought to be limitless, and immense stores of lumber were cut at low prices. The West today is so populated that the grazing land is limited, and the forests are rapidly disappearing. The result is that the price of meat or of lumber, to take but two examples, is forced up by natural conditions and can never return to the original level.

The most important factor in the present situation is that the government is now taking a hand in the regulation of prices. In Civil War times we knew little about government regulation of foods such as has been practiced in the recent war.

President Wilson and Attorney-General Palmer conferred with Governors of seven states in an effort to establish a plan of cooperation between Nation and States for red ing the high cost of living. It is understood that the Governors are to take stringent means for tracing food hoarders. Front row: Governor Sproul, of Pennsylva Attorney-General Mitchel Palmer; President Wilson; Governor Gardiner, of Missouri; and Mr. Boyle, of Montana (extreme right). Back row, left to right: Brigadier-G eral Berry, of Pennsylvania; Governor Milliken, of Maine; Governor Cooper, of South Carolina; Governor Campbell, of Arizona; Attorney-General Gose, of Missouri; Reilly, Secretary of the Conference; Governor Burnquist, of Minnesota; Mr. Modevitt, Secretary of Governor Sproul; Lieutenant-Governor MacDowell, of Montana, and Scott, Secretary to Governor Burnquist

THE WORLD NEWS OF THE WEEK

President Wilson Appeals to the Country

PRESIDENT WILSON is now on his long-delayed "Swing around the circle." In many respects it is probably the most momentous trip any President has made. He is asking the people of the United States to support without amendment or reservation the work of himself and his colleagues at the Peace Conference. He is asking the people to tell their representatives in the Senate that the Peace Treaty, as he brought it from Paris, is the document America wants as a binding foreign policy. His appeal is direct and forceful. Careful observers who are traveling with him and watching the effect of his addresses on his audiences are divided in their opinions. He has been greeted with much enthusiasm, but there is some doubt as to how much of this is generated by adherence to his ideas and how much to the presence of a President of the United States. The day before he left Washington, Mr. Wilson had a final conference with Senator Hitchcock, Administration leader in the Senate, and reiterated his determination to accept no amendments or reservations to the Treaty. The Republican majority, in a series of conferences, have been seeking an agreement on the extent of the changes they will insist on, but thus far the members are not wholly agreed. There is no chance of reporting the Treaty to the full Senate until the Foreign Relations Committee is assured of the character of the support its changes will command. Senator Johnson's amendment, which would provide six votes for the United States in the League of Nations, is supplanting Senator Lodge's Shantung amendment in general interest. The principal point on which the Republicans are splitting is on the reservation to Article X. The Lodge faction is asking for a reservation which would amount to the elimination of the article. The "mild" reservationists favor the article, but will insist on action by the United States in support of alien territorial integrity being dependent on action by Congress. The clauses relating to the Monroe Doctrine, internal affairs and withdrawal from the League of Nations are the subject of very little debate.

Administration leaders assert that the country is tired of Republican opposition to the Treaty and that the President's trip will show without question a universal demand for its immediate ratification. The opposition is firmly convinced that nothing the President can say will persuade the people that they should take the troubles of the world on their shoulders, and that the coast-to-coast tour will convince even the President of the necessity of some Treaty changes.

Trouble Along the Baltic

A BIG British squadron under command of Vice-Admiral Cowan has appeared in the Baltic Sea, and the commander is conferring with Allied military leaders on plans for a campaign against the Bolsheviki in the Petrograd region. The situation around Petrograd is causing considerable worry to the Allied powers, and the attitude of the German army under Field-Marshal von der Goltz in the Baltic Provinces is providing serious complications. The German government has ordered this force of occupation to return to Germany, and von der Goltz, apparently, has seconded the government's orders, but the army refuses to obey. Berlin has offered unsatisfactory explanations of this mutinous attitude, and there is danger that the Allied forces along the Baltic may be compelled to eject the Germans as well as undertake an offensive against the Bolsheviki. Lenine and Trotsky have offered peace to Esthonia, but on the other hand have threatened Finland with invasion by strong Red forces unless the anti-Bolshevist activities directed by the Helsingfors government are promptly ended.

In Eastern Russia the Bolshevists announce the evacuation of Omsk by the Kolchak government and the defeat of General Denikine in several engagements, together with the capture of quite a bit of territory in the southeast.

The Austrian Peace Treaty

THE Supreme Council has delivered to the Austrian delegation, and the Austrians have signed, a revised Treaty of Peace with slight concessions made as the result of Austrian counter-proposals, but in the main the document retains its original form. The signatures have been attached with some parts of the territorial clauses indefinite. Arrangements will be made to settle boundary questions later. This is particularly true of Fiume. Lloyd George, Clemenceau and Tittoni have prepared a communication which has been sent to Mr. Wilson outlining a compromise proposal for the settlement of the Adriatic problem which is said to satisfy Italian aspirations and at the same time meet with the President's demands. If Mr. Wilson agrees to the compromise, the long-discussed nationalization of Fiume will have materialized. Hungary, Italy, Jugoslavia, Czechoslovakia, and Germany all are interested in the final adjustment of the Austrian frontiers and all will get a slice of the old Austrian territory. Austria will gain some at the expense of Hungary, however, for a small German-speaking district has been detached from the Hungarian state and added to Austria.

The Question of Thrace

PRESIDENT WILSON has offered still another solution to the problem of the Balkans in the creation of a new state to be comprised of Constantinople, Eastern Thrace, and part of Western Thrace—the state to be under the control of the League of Nations. The President has consistently opposed the cession to Greece of Thracian territory, but his plans have been objected to by both England and France in support of Venizelos and the Grecian nationalists. It is the theory of the American delegation that hope of peace in the Balkans depends almost entirely on the treatment Bulgaria obtains from the Peace Conference. Rightly or not, the Americans have constituted themselves the defenders of the Bulgars and the opponents of the Greeks. It is probable Greece would consent to an arrangement whereby she could annex Eastern Thrace and Western Thrace could be internationalized, but this scheme presupposes the defeat of Bulgarian ambitions and the virtual cutting off from the sea of the Bulgarian people. The Peace Conference is hastening work on the treaty with the Bulg and this matter of territorial adju ment may be left for future settlem just as it has been in the case of A tria.

The Republic of Korea

OVER the signature of Dr. Syngm Rhee the world has been advi of the proclamation of "the republic Korea." Dr. Rhee, as president of t new republic, explains the characte ties of the republic's constitution, wh is modeled largely after that of t United States. It provides for a con tutional form of government—freed of speech and religion, universal s frage and a ministry responsible to elective parliament. The proclamati reviews the history of the country a bitterly assails the Japanese admin tration. Following almost immediat on the announcement, Koreans in Se attempted to assassinate the new appointed Japanese governor-gener Baron Saito. A bomb was thrown the Baron's carriage and several perso were wounded, including two America but the governor-general escaped u hurt. Advices to the State Departme say that the recent change in t Korean government has had the effe of stimulating the Korean revolutio It was the belief in Tokyo that the r establishment of civil control wou tend to restore order, but the necessi of appointing representatives of th military to the high posts in Seo defeated this hope.

National Industrial Conference

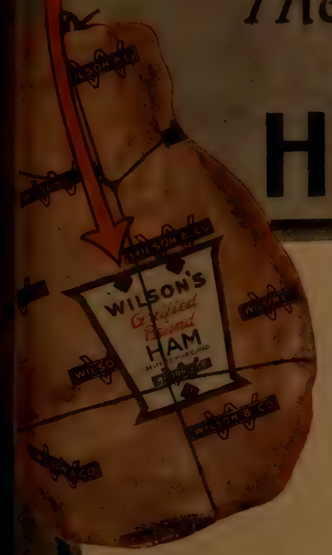
FOLLOWING on the President Labor Day message, in which l announced his intention of calling a co ference of labor and those who dire labor "to discuss fundamental mea of bettering the whole relationship capital and labor, and putting the who question of labor upon another footing a conference has been called to meet Washington between October 5 and 1 Important representatives of labor a capital and recognized economists the number of forty-five or fifty hav been asked to meet and discuss the que tion of wages, the high cost of living, an related problems. The presidenti message met with a favorable reactio among responsible labor leaders. Som of the more radical representative however, disapproved of it and of th conference, their attitude being ind cated by James P. Holland, president the New York State Federation Labor. He denounced recommenda tions by a special committee named b him, who suggested the calling off of a strikes and urged increased productio for a period of six months. This speci committee favored giving the Presiden every opportunity to settle industri problems without the handicap of con tinual strikes. Holland, heretofore re garded as fairly conservative in hi views, insists that labor would be givin up its strongest weapon if it tied it

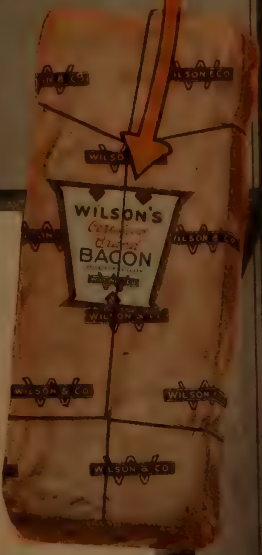
—Continued on page 1004

President Wilson at Columbus, Ohio, His First Stop on Trans-Continental

WILSON'S *Certified*

The label which guarantees the finest quality in Ham *and* Bacon





WHEN you see the Wilson Certified label on hams or bacon you may know that the dealer is one who looks to the future. He appreciates the fact that increasing trade and lasting reputation rest on *known quality*. He knows what the Wilson label guarantees to his customers and to himself.

• • •

PLUMP, well-fed porkers, approved by expert inspectors, are chosen for these superior products. The ham is carefully trimmed so that it has just enough juicy fat to round out the quality of the choice, tender meat. The bacon is selected from the most desirable section of the side, where the proportion of lean and fat is such as to slice into the most satisfactory portions.

Your own mother could not show more *respect* than we do in the carefulness and thoughtfulness with which we give our Certified Ham and Bacon our patient slow curing and hickory-smoking.

THE result is that Certified Ham and Bacon cook with a rich aroma, and have a toothsome flavor and a quality that makes you proud to serve them to your family and guests.

Ask your dealer for Wilson's Certified Ham and Bacon. If he cannot supply you, kindly give us his name; we can stock him at once as our distribution is national.

"Wilson's Meat Cookery" Free — This valuable and instructive book, illustrated in colors, helps you to buy meats and plan meals economically and enjoyably. Address Dept. 944, Chicago.

"This mark WILSON & CO. your guarantee"

he Wilson Label Protects Your Table

The milk preserves the flavor
BAKER'S
COCONUT

The only Coconut
canned in its own milk

The fact that the real coconut milk is in the can with the coconut is the reason that Baker's is so delicious.

Pure coconut milk, you know, is Nature's way of keeping the flakes naturally moist and tender—so Baker's alone has the supreme flavor of the newly picked nut, with all its tropical goodness.

—and here's how to make this wonderful pie:

COCONUT PIE

1 cupful Baker's Canned Coconut
½ to ¾ cupful granulated sugar
2 eggs
1 cupful Coconut milk and milk
2 level tablespoonfuls cornstarch (or flour)
Pinch of salt

Add beaten egg yolks and cornstarch to milk, place over slow fire and stir until cooked thick. Remove from fire and add about two-thirds of the coconut.

Pour into one large (or two small) baked crusts and cover with stiffly beaten egg whites to which two or three tablespoonfuls of powdered or granulated sugar have been added. Sprinkle coconut on top and brown quickly in oven.

NOTE—If meringue pie is not wanted, omit cornstarch and use eggs unseparated in mixture.

FREE—Our New Recipe Booklet, illustrated in colors, tells you how to make many other coconut dishes—all perfectly delicious. It will be sent you and your friends on request. Write to The Franklin Baker Company, Philadelphia, Pa.

P. S.—If Baker's Coconut is not obtainable at your dealer's, send 15c for full-size can. Please give grocer's name.

BAKER'S
FRESH GRATED COCONUT

Continued from page 1002

hands and entered into an extended non-strike agreement.

Investigating Mexico

SENATOR FALL'S sub-committee named by the Senate's Foreign Relations Committee to conduct an inquiry into the Mexican situation has begun its hearings. Residents of the border states, army officers, representatives of American interests in Mexico, and other scattered groups are being heard. Sessions will be held in Washington, New York and Texas. There are marked indications that an effort will be made to force intervention below the Rio Grande, but the Carranza government is making this move as hard as possible to bring about. The Mexican Congress and the Mexican Supreme Court are working now for a revision of some of the objectionable laws, and Carranza has announced his willingness to enter into negotiations for the settlement of American claims growing out of the troubles in Mexico in the last eight years. Unfortunately the adoption of a more friendly attitude toward the United States in Mexico City usually is accompanied by some hostile incident to further inflame the feelings of the people of the border states. The day the Carranza announcement was published a detachment of Mexican soldiers fired on an American aviator on patrol and wounded him.

The Republican Railway Program

SENATOR CUMMINS of Iowa, as chairman of a sub-committee of the Senate Committee on Interstate Commerce, has introduced a bill embodying the results of several months' investigation of the railway question. The measure outlines the program for disposal of the country's railways which it is expected the Senate majority will favor. The bill as reported divides the railways into twenty to thirty-five regional systems under private control. A Transportation Board to be appointed by the President would have general supervision over the systems and the Interstate Commerce Commission would be maintained to supervise rates and exercise general jurisdiction similar to that reposed in it under present laws. Under one provision of the bill employees would share in any excess of profits accrued under the new method. The proportion of profits to be distributed would be based upon "a fair return upon the value" of the railroad property, this value to be determined by the transportation board. Regulation of the stock and bond issues, wage questions, and all extensions of lines are fully provided for. In a speech accompanying the report, Senator Cummins said that unless some such plan as outlined in the bill is quickly adopted, government control of the railways is certain.

More Pay for Pastors

LAYMEN of the West Ohio Conference of the Methodist Episcopal Church, meeting at Findlay, O., passed resolutions recommending $1,200 as the minimum wage for ministers "to meet the increasing cost of living."

The ministers, however, will have to make their pastoral calls afoot or behind the old gray mare. A resolution calling for an annual payment of $200 for the upkeep of automobiles was defeated.

RELIGIOUS

WILSON FOR NEW ERA. In a message to the New Era Conference of the Presbyterian Church, meeting at Lake Geneva, Wis., early in September, President Wilson said: "That the Church should devote itself to these great purposes of service and enlightenment is an evidence, it seems to me, of its true interpretation of the spirit of the Gospel and of its vitality as an instrument of high public service in the nation."

JOHN J. PERSHING, fifth full ge
in the history of the United S
army, is home from the wars. The pic
shows him on the bridge of the Levia
entering New York harbor. Dignity
lost in the joy of seeing the U. S. A.
days after he landed General Pershin
in parade down Fifth Avenue the far
First Division in full war panoply-
first full division to thus march
American soil

FRENCH REQUEST TESTAMENTS. The American Bible Society has received an urgent request from the French Pro
tants for 20,000 French Testam
The example of the American sol
each with his pocket Testament,
created a demand which is also incre
by the deepened interest in spiri
things evident throughout France.

THE TASK OF THE CHURCH. Bi
Bratton of Mississippi, on August
told a group of Episcopal leaders
the church was the only power
could deal successfully with present
unrest and that the task of establis
a new social equilibrium rested upo
shoulders. "It is the business of
State," he said, "to make its cit
intelligent; but it is the duty of
Church to sanctify that intellige
November 16 has been set as the
for the Every Name canvass in
Episcopal parishes.

DOMESTIC

SPLIT IN THE SOCIALIST PARTY.
the Socialist Party's Convention
Chicago, the radical elements bo
and formed a new party to be know
the Communist Labor Party. S
have been taken to amalgamate it
the I. W. W., and strict adherenc
the Russian Soviet theories was
nounced.

AID FOR SOUTHERN SCHOOLS.
General Education Board, founded
John D. Rockefeller, has appropria
$188,440 to expand its work in seco
ary and rural schools in the South
States.

THE SOVIET IDEA AT ROCK ISLA
The War Department at its arsenal
Rock Island has placed actual con
of production activities, including
naming of foremen, in the hands o
committee of employees, which also
have much to say on the question

Continued on page 1012

Some Novel Church Suppers

By LELIA MUNSELL

ECTING a little novelty into the urch supper not only helps to aw a crowd, but it adds to the attraction of such a supper, an t of the case not unworthy of con- tion. The suppers outlined here en more easily managed than the ary one.

A Progressive Supper

vertise this supper by handbills ndow placards as follows:

the world's a table, and all the men
and women merely diners.
ch man who lives his full allotted
ife eats through five ages:
e kindergarten age, the schoolboy
age,
e age of youth, and the rich prime
of life,
d then old age.
'll serve you these five ages altogether,
even cents each age,
e five for fifty cents.
us, in one evening you may span
the whole of life.
low please note the food served for
each age:

Kindergarten age—Soup (any kind desired).
School age—Sandwiches, cold meat, potato chips, pickles.
Youth—Meat and vegetable salad, wafers.
Middle Age—Fruits, raisins, figs, peaches.
Old age—Cake, coffee.

here should be a long table for each If a big crowd is anticipated, pro- two tables for each age. All es should be covered with a white Decorate as follows:

own the center of the kindergarten e arrange dolls of any kind in sing groups.

or the school age table make a little schoolhouse of cardboard and place on a large sheet of green tissue. ke an old "stake and rider" fence lothespins about this school "lawn." is very easily done by sticking the ends of the clothespins together, rnately laying them above one ther. Bits of cedar may be stuck in spools and set about the yard trees, and dolls may be arranged to esent children playing.

t the kindergarten table the waitees should be dressed as nurses. Bibs ld be provided for each one who at this table. These may be rowed, or they may be cut from pa- The waitress should pin or tie m in place. If they are real bibs should be left behind when the moves to another table. If of er they may be kept as a souvenir.

he lunch for the school table should served in the small paper oyster kets with wire handles. These may bought in quantities at a nominal They may be decorated with er flowers, if desired. The lunches all be packed beforehand. The tresses should be dressed in severe oolma'am fashion, and wear glasses. two tables offer an opportunity very jolly time.

he waitresses at the table for youth uld be "real sweet sixteen." The ing here is simple.

t the waitresses for the fourth be middle-aged women, and for old age table use young girls with dered hair and old-fashioned cos- For this last table secure a silver e service and have the coffee poured ome one at the head of the table and ed by the girl waiters. This gives mey touch which is delightful. At church at which this was given those his table found themselves singing of the old songs almost sponta- sly, and when they moved on others up the singing.

A Noah's Ark Supper

HIS provides for both a jolly and profitable evening: Advertise by dow placards. At the top of these placards place a large ark, with a border of animals all around gravitating toward this ark. These may be pen-and-ink or water-color sketches, or they may be cut-out pictures simply pasted in position. In the center place this advertising matter:

Old Noah invites you to sup with him,
Next Wednesday from five until nine.
It will cost you only twenty-five cents,
And will be both funny and fine.
Me-ow, me-ow! Bow, wow! Can you say that,
If you should draw the dog or the cat?
And can you guess what these things mean,
Souvenirs of the ark—Noah never said it.
The rest of the menu we'll give you later.

The room where the supper is served, buffet style, should be shut off. Across the door into it should be hung a large sign, "Noah's Ark." Tickets should be sold just outside this door. With each give a copy of the following menu. The explanations in parentheses, of course, are not to be included in these copies.

1.	Souvenirs of the ark.	(Toothpicks.)
2.	Noah's son.	(Ham sandwiches.)
3.	Noah never said it.	(Home-made fudge.)
4.	What the dove found.	(Olives.)
5.	Silage.	(Salad.)
6.	Water bewitched.	(Coffee.)
7.	Plenty of it in Noah's time.	(Water.)
8.	The cow furnished it.	(Cream.)

Each one is told to check six items on this menu. Then he draws the picture of some animal cut from magazines, etc., and passes through the door. The door-keeper on the inside does not let him pass until he has attempted, at least, to make the noise representing the animal whose picture he carries. Then he takes his checked menu to the tables where the supper is served and gets what he has checked. If he is so unfortunate as to get the "sells" he has to pay extra for such of the real food as he wants.

A Hamburg Fry

IT is not necessary to go to the country for an outdoorsy time, if the church has a lawn of any size. If it has not, have your hamburg fry in some one's back yard, frying the hamburgers on the kitchen stove. Advertise as follows:

A Real Hamburg Fry
On the M. E. Church Lawn
Friday, from six to nine

You make your own sandwiches, then go outdoors to eat them, where you will be served real out-door coffee. Then there will be cantaloups, if you want them.

Sandwiches, 10 cents each, two for 15 cents.
Coffee, five cents per cup.
Cantaloups, ten cents per half melon.
Fun, free.

On a long table arrange, in the order, named, thin sandwich buns, buttered; hot hamburg cakes, onions thinly sliced, beet pickles, sliced. The guests pass down the line and make the sandwiches as desired, adding both onions and pickles if it suits their taste.

The coffee is over a fire out-doors and served there. Cantaloups are also served from a table placed outside.

If thought advisable hot pop-corn, popped over an open fire with a long-handled popper, may also be sold.

This supper eliminates practically all dishwashing, and the only thing to be cooked at the time is the coffee and the hamburg cakes. This makes it an especially easy supper to manage.

AN OPEN LETTER

to those who have not secured immediate delivery of their new 1920 Haynes cars

By A. G. SEIBERLING, Vice-President and General Manager
The Haynes Automobile Company, Kokomo, Ind., U. S. A.

IT is a matter of great regret to us that thousands of people have been unable to get immediate delivery of the new 1920 Haynes. The fact that we have succeeded in increasing production to the point where we may soon be on a greater delivery basis is encouraging to us. But we feel that an explanation is due all of the good friends of the Haynes who have waited so patiently and so expectantly for their cars.

During the war our plant was converted into one to serve the government. Our engineers and designers went ahead with their work and produced the new 1920 Haynes. Its tremendous appeal at the opening of the year is a matter of history, and orders continued to come from all parts of this country as well as from abroad.

Our dealers have done their best to take care of their patrons. We realize, however, that even when the situation was understood everyone who ordered a new Haynes was more and more anxious to receive it.

We could not "rush" production. Even had it been mechanically possible there remained the fact that no Haynes is allowed to leave our plant until it has satisfied the rigid inspection tests of our engineers and designers.

Each Haynes car must exemplify the four essential factors of character—beauty, strength, power and comfort—before it can go to its future owner. This extra care on our part is a tangible benefit to the owner, but we know how anybody feels about it when he has ordered a fine new car and cannot get it.

But the orders continue to come in. The new 1920 Haynes is actually an advance model. It is what, in ordinary times, would have been expected of this organization next January. Naturally, every time one is driven from a Haynes dealer's establishment it awakens in the mind of every beholder the desire to own one. Thus the orders show no indication of abatement.

We are doubling the capacity of our plant; we have increased our production. Those who have waited have profited, because they are getting Haynes cars which are wonderfully improved.

The new 1920 Haynes, therefore, is a car worth waiting a little while for. Whether it is the seven-passenger touring car, the four-door, four-passenger roadster, the seven-passenger limousine, the seven-passenger sedan or the four-passenger coupé we know that it comes fully up to the Haynes standard of a car of character.

Our earnest recommendation is that you place your reservation with your Haynes dealer now. You may have to wait a short time before receiving your car, but the value of your investment will more than offset the slight delay.

We have promised your dealer to do our best to fill his orders with the least possible loss of time, and that every car we send him shall measure fully up to the standards created and perfected by the Haynes organization in all the twenty-six years since Elwood Haynes thrilled this country with his invention — America's First Car.

A. G. Seiberling

The Haynes, AMERICA'S FIRST CAR, now exhibited by the government at the Smithsonian Institution, Washington, D. C., was invented, designed and built by Elwood Haynes, in 1893.

1893—THE HAYNES IS AMERICA'S FIRST CAR—1919

HEBE
COMPOUND OF SKIMMED MILK AND VEGETABLE FAT
NET CONTENTS 1 LB
HEBE
A COMPOUND OF EVAPORATED SKIMMED MILK AND VEGETABLE FAT
CONTAINS 7.8% VEGETABLE FAT
25.5% TOTAL SOLIDS
THE HEBE COMPANY
OFFICES CHICAGO - SEATTLE U.S.A.

HEBE TAPIOCA CREAM

Wash ½ cup of tapioca and place in a saucepan and add: 1 cup of water. Bring to a boil and cook slowly until the tapioca is very soft. Now add:

1½ cups of Hebe
Yolk of 1 egg
⅔ cup of sugar

Beat yolk of egg in the Hebe before adding the tapioca. Place in either custard cups or a baking dish and bake in a slow oven for 20 minutes, cool and then top with crushed fresh or preserved fruit.

HEBE

Pure Skimmed Milk Evaporated to Double Strength Enriched with Cocoanut Fat

WHOLESOME desserts are good for the whole family. So give them puddings, custards, cakes, ice cream and custard pies—and make them all with Hebe!

Hebe is good in coffee, too.

Hebe is always ready for your use—you just open the container—use what you want, and put the rest away in a cold place for use the next day, as you would milk.

Hebe is very economically priced—it is rich in nutritive value and will improve the flavor of your foods.

Get Hebe from your grocer today and try the recipe given above.

Write our Home Economy Department for the Hebe Cook Book containing recipes for delicious and healthful dishes.

THE HEBE COMPANY
2906 Consumers Building, Chicago

Church Federation in Colora

THE Rocky Mountain country has ever been the stronghold for new and progressive movements in politics and none the less in church life. There are a number of definite church movements other than the Colorado League of Churches, which is a bit more forward-looking than anything else at present before the country.

First. There is the Community Church movement, which unites the Christians of a community in community service, and with but little of the denominational emphasis. Such churches in Denver as the Washington Park Community church (Methodist) and the Berkley Community church (Congregational) are doing a good work. These churches emphasize community betterment, and while they are strictly denominational churches, they minimize the denominational spirit in such a way as to make all Christians feel at home.

Second. There are a number of federated churches of the Pittsfield type. So far as I can learn these churches are all doing a good work and making the right kind of history. The most remarkable of these churches is in Paonia, Colo., where Quakers, Disciples and Congregationalists have for some time made a happy and useful federation. When you consider what this federation means you will see how much there is of hope for a real federation of God's people. When Quakers, who do not believe in anything other than the baptism of the Spirit, and Disciples, who exalt water baptism; when Quakers, who observe the Lord's Supper by emphasizing the spiritual communion with Christ so much that they do not use the visible elements at all, can unite with Disciples, who insist on the weekly
observance of the Supper, there
tainly an evidence of the Spirit
ence and work. Church Federa
making decided progress in spite
denominational emphasis which
church leaders are making.

Third. Colorado is beginni
Consolidated School plan. In
tion with the Consolidated Schoo
is the Consolidated Church, w
really a Federated Church.
coming days many a farm com
will educate its children in the n
up-to-date Consolidated School, a
children who enjoy the Conso
School all week will demand th
solidated Church and Sunday
on Sunday.

The recent Convention of Com
and Federated Churches held in I
indicated how general and widesp
the interest in this new form of
activity. These churches have
in response to a real need. No
in any way fostered them.

I have just come from Southw
Colorado, where there are
little towns of from 100 to 300
in which there is neither chur
Sunday school. In Loveland,
population of 4,000, there are
churches struggling to hold the
Last Sunday I was in Pueblo.
Mesa, in the so-called good
district, there are five churches
a few feet of each other. Out at t
of the car line in Minuqua th
several thousand C. F. I. steel
living in their cottage homes. Th
church caring for that district
struggling mission church. Surel
time has come for some business
as well as some real Christiani
church life.

W. H. Hopk

Nine Hundred Grateful Farmers

A TOUCHING incident of the great India famine is related in a letter received from Mrs. Edith Smith, an American missionary in Ahmednagar, which has just been received by the Christian Herald. She writes:

"Let me tell you of one group of native farmers in western India who feel that they have been greatly blessed by Christian Herald funds that were used for their benefit. The Famine Committee of the American Marathi Mission in Ahmednagar decided that the best way to use 1,500 rupees of the money allotted to the district would be to purchase seed grain and give it to farmers in the surrounding villages. Some owned their little farms, some hired them by the year, and still others worked the farm of neighbors on a sharing plan. A complete list was made out and handed to the principal of the high school, the farmers themselves being told to go to the high school on the after-
noon of Monday, July 7. Such a
came! All of them were thin
lack of food, and most of them
nothing but rags, and not too
these.

"Our Boy Scouts assembled to
in the giving out of the grain;
farmers came up to the office one b
and as each gave his name,
handed a package containing hi
cious seeds. There were about
hundred farmers. Not one of the
as much seed as he really needed
fields, but in spite of that they
very, very grateful and all said
God had sent them a great bl
The dealers from whom the seed
obtained filled the order for our F
Committee at just about half of
the seed was really worth. Your
ness influenced others to do kind

"Those nine hundred farmers
devout thanks to their Christian H
friends in America."

Letters of Appreciation

PERMIT me to express my very great appreciation for the privilege of meeting, through the Christian Herald, Dr. J. H. Jowett. For beautiful and simple language and comprehensive style of stating the truth, I think he has no equal. Surely his life corresponds in every way with the marvelous facts he teaches. His sermons have been to me lighthouses on the hill, for which I am grateful. He says just the right thing in just the right way for me, giving me a clear vision of myself as I stand before God. I wish all men could read and ponder them. Surely they lead to the Pearl of great price which the world is looking for, but unfortunately in a material way. Sometimes they would not hear, if, as the Bible says, "one should rise from the dead."

I have thought that there would yet come a man who would do much to lead the people onward and upward. I have had in my mind many notable ministers in the land, and those likely to come, that could do much. I have thought that when the corporations would do right and treat their workers fairly on a live-and-let-live basis, everything would soon get right. But I feel I must
take another view of the matter
remember that One has already
"the beginning and the end," the
and the last, Jesus himself.

All ministers will go forward, I
to the limit; yet I wanted to pay a
tribute to Dr. Jowett.

Jacksonville, Fla. C. O. Lang

The Christian Herald in Sib

I HAVE been a reader of the Chri
Herald since early childhood—
has been in our home since I wa
enough to remember. I can ca
mind the sermons by Dr. Talmage
were printed in its pages years
When I first started out to live a C
tian life, it was a wonderful help to
and has been ever since. I thought
haps you might be glad to know
over here, in faraway Siberia, I
find solace in the pages of your won
ful, inspiring paper. I hope the C
tian Herald will ever continue to st
as the great advocate of the hig
ideals, and that future efforts may
crowned with even greater success.

Henry C. Fr
27th U. S. Infantry, A. E. F. Sib

Two and One-Half Years of Prosperity Ahead

BY LUTHER D. FERNALD

Business Manager of the Christian Herald

ONE thousand six hundred and twenty-four business men out of 1,687 who were asked about elieve that the present business ity and prosperity will continue long period to come.

he average period estimated by these 4 business leaders is 2½ years.

leading New York and Chicago king and investment house (Harris, throp & Co.) wrote on August 1 large number of its customers, asking their opinions on twenty-three im- ant problems of the day. Every sec- of the country was represented by a tantial number and well-balanced ribution of replies.

here was wide divergence on the gue of Nations, on taxation, on a ective tariff, etc., but there was a tically unanimous agreement that:

t—Savings bank deposits have in- sed in every section during the past months.

d—Business is generally prosperous.

d—Merchants are carrying only nor- or less than normal stocks of goods, ced as a measure of precaution be- e of high prices, and therefore in sition requiring constant re-buying.

th—There is a *deficiency* of labor.

th—There will be no serious reaction lecline in business activity and gen- prosperity for a number of years.

he answers to this latter problem e the most interesting of all. The ific question was:

Granting that a reaction from our sent prosperity and a decline from sent prices is inevitable, for how long you personally believe existing condi- s can be maintained? It is realized t an answer to this question must be uess, but an average of the guesses be interesting."

nly four per cent. of the 1,687 who lied to this question believed that reaction or decline is imminent; per cent. believe that any such de- e is an average of 2½ years away.

ot only was this prediction of two a half years the average prediction the business men from sections all r the United States taken together, it was the average prediction of h of six of the eight sections. The iness men of the New England states imated two and one-half years; so those from the Central, Southern, thwestern, Northwestern and Pacific tes. Only in the Rocky Mountain states was there a lower average—two years. This was offset by a very heavy vote of confidence in the Middle Atlantic states (Delaware, District of Columbia Maryland, New Jersey, New York and Pennsylvania) for an average of three years.

As the bankers themselves say on this point, "Presumably a condition that remains relatively static for two and one-half years in this changing country is regarded as about as near permanent as we may ever get in our business experience—at all events, it gives us time to make our calculations deliberately.

"The report as a whole imbues us with fresh confidence in the future and the sane common sense of the people in whose charge it is."

Free Booklets on Investments

"Safe Investments," about Central Texas first mortgages paying 6 per cent., will be sent free by R. O. Culp & Company, Temple, Texas.

Information about first farm mortgages and real estate bonds paying 6 per cent. is contained in booklet "O," sent free by E. J. Lander & Company, Grand Forks, N. D.

"Oils and Peace," a booklet about oil securities, will be sent free on request for Booklet 2-GG by Durham & Company, 43 Exchange Place, New York City.

"Banking Credentials" and other literature about first mortgage bonds in denominations of $100, $500 and $1,000, at 7 per cent., will be sent free by G. L. Miller & Company, Inc., 126 Hurt Building, Atlanta, Ga.

A special circular on high grade investment securities will be sent upon request by Kidder, Peabody & Co., 115 Devonshire St., Boston, or 17 Wall St., New York City.

"6% and Safety," a free booklet of facts about investment certificates for amounts of $25 upwards, paying 6 per cent., protected by first mortgage, will be sent free on application to The Calvert Mortgage Company, 863 Calvert Building, Baltimore, Md.

"Questions and Answers on Bond Investment," a comprehensive explanation of 6 per cent. first mortgage real estate bonds, will be sent, free, on request by Federal Bond & Mortgage Company, 90 C H Griswold Street, Detroit, Mich.

The Only Way to Christian Unity

IS not Christianity on trial, but every religious journal, every re- ous denomination, cult and individ- . The question that confronts every n and woman of responsibility is: ll we be true to Christ and the Old ok? I know of no greater mediums dissemination of truth and right- sness upon the earth than the pulpit d the press. These two factors are ponsible today more than anything for our religious autonomy. There nly one way for us to measure up to duty and obligations in the present sis, i. e., to go back to Christ and his spel. The nearer we come to Christ, nearer we come to each other, and only basis of Christian unity is nd in Christ. Man cannot formu- e a basis for Christian Unity; this been tried and found a failure.

The only way to have Christian Unity is to require and practice just the things Christ and the apostles required and practiced, and avoid everything divisive, which has a tendency to destroy the peace and harmony of the people of God. You know as well as I know that the Baptist cannot and will not consent to be Methodist, and vice versa. Neither will any honest man consent to compromise on Romanism or Universalism. "What saith the Scriptures?" Jesus said to the Jews: "Ye do err, not knowing the Scriptures and the power of God." That's just the trouble with the world today; men reject the counsel of God when it is against themselves. The churches today are teaching for doctrine the commandments of men, and they are facing the result of such teaching.

(REV.) R. S. DRAKE.

Woman's Work Is Never Done

Women haymakers in Europe

"WOMAN'S work is never done" is very true of the women of Europe. During the war they have learned to do all sorts of work which were formerly the prerogative of men, even in countries where women for long years have performed all sorts of laborious tasks. The peasant women never were sticklers about doing men's work. Even sawing wood and haying are all in the day's toil. The picture shows some of the gentler sex at work.

HEINZ
BAKED BEANS
WITH PORK AND TOMATO SAUCE
57

1869-1919
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BEANS

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Heinz Baked Pork and Beans (without Tomato Sauce) Boston style
Heinz Baked Beans in Tomato Sauce without Meat (Vegetarian)
Heinz Baked Red Kidney Beans

Some of the
57
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Use Carnation Milk *undiluted* as you would use cream—in your coffee, on cereals and desserts. You need not buy bottled milk if you use Carnation.

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Author of Six Hundred Hymn

QUIETLY and unassumingly on the secluded College Hill where Garfield received his college training, later going back as president of his Alma Mater, and where Harold Bell Wright received the rudiments of a college education, lives the gifted hymn writer and author, Jessie Brown Pounds.

Perhaps Mrs. Pounds is best known by her hymn-poem, "Beautiful Isle of Somewhere," which was one of the hymns sung at the funeral of President McKinley. In this hymn she catches a message from the great Oversoul, and in her moment of inspiration gets the message so clear she has been able to comfort thousands, yea, millions, of hungering human hearts. Had she never written another word, she would live through the generations to come in:

"Somewhere the load is lifted
Close by an open gate;
Somewhere the clouds are rifted,
Somewhere the angels wait.

Somewhere, somewhere,
Beautiful Isle of Somewhere,
Land of the true where we live anew,
Beautiful Isle of Somewhere."

Jessie Brown Pounds

But Mrs. Pounds's pen has been prolific, and she has written more than six hundred hymns. Among the most widely known are: "The Way of the Cross Leads Home," "The Touch of His Hand on Mine, "I Know That My Redeemer Liveth," "Going Down the Valley," "Scatter Seeds of Loving Deeds," and "Anywhere with Jesus."

"Usually a phrase comes to me," said Mrs. Pounds, "such as 'the way of the cross leads home.' The phrase may stay in my mind or notebook for months before I write it out in hymn for

Mrs. Pounds began writing for p lication when but fifteen years old, has been writing with more or less re larity ever since. "There was period in my life when I did but li writing," said Mrs. Pounds. "You s our four parents were with us, and old people were to be made happy fi so there was but little time left writing."

Some of her early poems attracted t attention of Mr. F more, and he wr her asking h to write some hyn for a new bo upon which he w working. She cepted and has be writing hymns, brettos for cantat and operettas f thirty-seven year

Mrs. Pounds the author of ni books for you people and ev more poems th hymns, the poe having been pu lished in church a secular magazin and never gotten t gether in book for

While Harol Bell Wright was school in Hiram friend brought t Mrs. Pounds a litt sketch written l the future author best sellers, remar ing that it woul encourage the young fellow if Mr Pounds would publish the sketch. Sl accordingly looked over the article an published in the church paper, for whic she was then writing, the Christia Standard, the first story from the pe of Harold Bell Wright.

At present Rev. Mr. Pounds is past of the student church at Hiram, an here Mrs. Pounds charmingly perform the duties which fall to the lot of th pastor's wife in a college communit She is a charming hostess, and her hom is always open to the students and vil lage folk as well.

May Hoover Mumaw.

American Woman in a City of Distres

THIS is the story of the young American woman who achieved in five months one of the largest pieces of relief work the American Red Cross has done in Siberia.

She is Miss Gertrude Heywood of Holyoke, Mass. Last January she was at the head of St. Margaret's School of the Episcopal Church in Tokyo, Japan. Today she has charge of a machine for organized relief in Novonicolaievsk that is handling daily almost 10,000 persons, a machine that she herself built, almost unaided.

When the flood of Russian refugees poured into Siberia in mad flight from Bolshevism, Miss Heywood realized that these refugees needed her more than her pupils at St. Margaret's School. So she left her school to the care of others, and, armed with a commission from the Red Cross to organize immediate relief work among the refugees in Novonicolaievsk, made the long journey to Vladivostok and into the interior of Siberia.

Miss Gertrude Heywood

Miss Heywood and her companion worked steadily. They investigate and aided 1,700 families. They starte a sewing-room where 115 women hav now found employment. They opene an office where clothing and milk ar given out to th ragged and hungr every day. An they took over th management of a orphan asylum tha cares for forty or phans brought fro Petrograd.

Typhus was rag ing among the re ugees. All throug the winter Mis Heywood had at tempted to provid beds and medica treatment for th victims. But th city hospitals ha been crowded eve to the aisles an corridors. Now with the new Re Cross Hospital o 300 beds unde her own direction Miss Heywo found room fo the patients, though the hospital ha run filled to capacity since it opened in April.

The typhus epidemic has waned, but scurvy, cholera and other summe epidemics are still filling the institution and keeping Miss Heywood and her staff busy.

Man and Child Pray for the World

VERY day at noon a man and a child, in the chancel of a mission church in the mountains of Vir- , hold a solemn service of prayer ie world.

ice the man prayed alone. Each day the noonday sun saw Rev. erick W. Neve, rector of St. Paul's copal Church, Ivy Depot, Va., go the little church, unlock the door disappear into the cool shadow in. Then over the sun-bathed ntains and val- floated the clear of the church homes in the ys and on the ides, as they d the sound, ien would turn oment from the k of making din- ready for their -folk and bow r heads. For knew that up the church the or knelt alone pray, and that prayers were not for them, his ishioners, but the missions of Church in the places of the h—for all the k of building new world upon istian ideals, ich is to be increased and expanded the Nation-wide Campaign of the iscopal Church.

ne day as the man knelt in the church, ne with his prayers, he heard the or open. A flood of sunlight illumined place, then died away. He heard the und of feet pattering up the aisle.

Rev. Frederick W. Neve and his four-year-old daughter

No one had ever come to his solitary service of prayer. At the end of his petition he turned to see who had joined him.

It was his little daughter, four years old. She had knelt beside him in the chancel. At her side she held her best beloved doll, kneeling, too.

Since then, every day, save when the rains beat upon the little mountain church, the child comes from her play when the church bell rings and kneels beside the man. And he says the prayer for missions and the prayer for his parish. And then he rests his hand upon the child's head and asks a blessing upon her.

And when the prayers are said, the child and the man stand, hand in hand. The man raises his other hand and speaks. For the child it is the ceremony of "blessing the people." For the man it is invocation for power in his own work among the Virginia mountains and for the work of the Church everywhere.

Out from the mountains the story of this service of prayer for the world which a man and a child hold together has gone to church after church enlisted in the Episcopal Nation-wide Campaign, helping to achieve the goals for which prayers are said every day in the little mountain church.

Japanese Children in School

ASHION in schoolrooms has changed materially since this photograph was taken as well as in ucational methods and the subject tter taught. In the old days the iting of Japanese characters was the incipal subject taught and the hard- t to master—as it still is. After six ears of hool Jap- iese boys d girls, less they ave been ception- lly bril- ant, can ad only mple books d newspapers in eir native ngue.

In the ldenschool- ays Japanese litera- ure and his- ory and the books of the various pagan eligions observed in that country were aithfully studied. Now the Japanese tudent receives an education which ompares in many respects with that btained in our own public schools. Native schoolrooms have been modeled o a considerable extent on ours and the ittle benches which formerly served as lesks for the pupils, as shown in the accompanying picture of a Japanese boy and girl being taught how to form Japanese characters by an old Buddhist priest, are seldom seen nowadays.

Japanese children learning to write the characters of their language

This change in the character, methods and materials of the schools of Japan was due largely to the work of Christian missions. They stimulated the desire of the Japanese for an education and showed them how American schools are conducted. This has been especially true of the kindergarten, which the whole Japanese nation is enthusiastically adopting.

The Episcopal Church was among the first to introduce the Western kindergarten into Japan. There are now thirty-six in the Episcopal districts of Tokyo and Kyoto alone, and this number will be increased through the Nation-wide Campaign which the Episcopal Church is conducting to expand its various activities all over the world.

Japanese parents no longer oppose the teaching of Christian doctrines to their children in these kindergartens and other schools conducted by the missionaries, and in them is found the most effective means of reaching their parents and Christianizing the nation. It is possible that Christian primary schools also will be established in Japan by the Episcopal Church as a result of its campaign, as there is great need for such institutions to keep the children in touch with Christian influences after they leave the kindergartens.

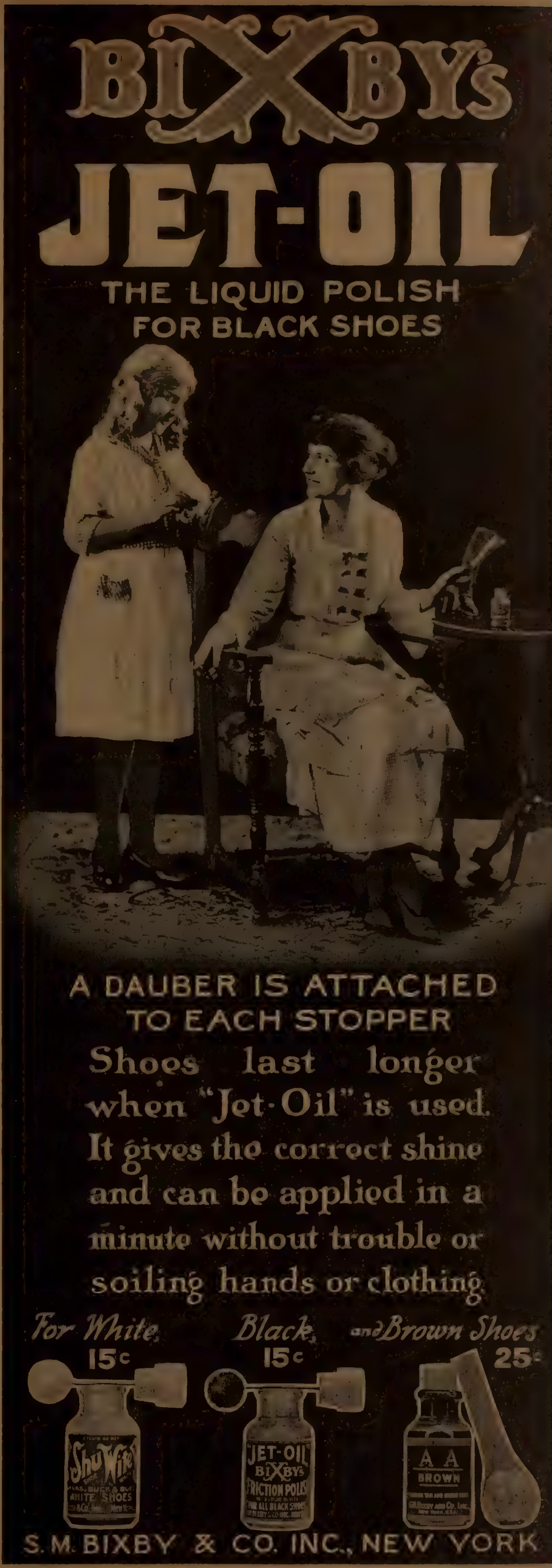
Attendance at the public schools of Japan is compulsory for the period of six years, and it is estimated by those who have studied the subject that considerably more than 90 per cent. of the nation's children are in school.

◆

The South Needs Schools

IMPROVED conditions on Mississippi plantations would do much to check migration northward of negroes is the opinion of Southern leaders who expressed their views to investigators of the Department of Labor.

Unrest existed among the negroes for years, they assert, but there was no outlet. The opening of industrial opportunities in the North during the great war provided an outlet. The negroes took advantage of it.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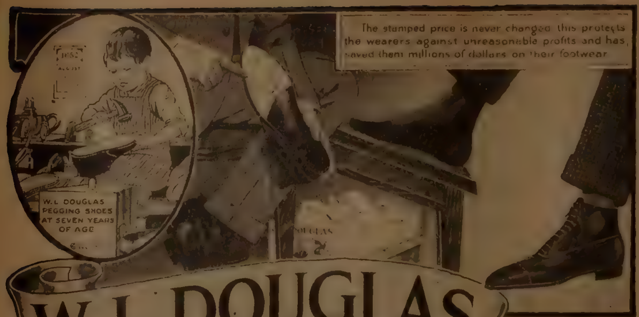
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The World's News

Continued from page 1004

wages. While the government objects very strongly to any reference to this departure in policy as an introduction of the Soviet principle in industry, labor is watching the experiment very carefully.

Roosevelt Grave a Mecca. From 5,000 to 10,000 people have been journeying to Theodore Roosevelt's grave at Oyster Bay every Sunday the past summer to pay their respects to the memory of the great American. Souvenir hunters have proved such a source of annoyance, however, that a high iron fence has been constructed all about the Roosevelt plot to keep away the idle curious. The project for a Roosevelt Memorial has reached the point where a great park at Oyster Bay has almost been decided on.

The New National Debt. Treasury figures show that the National debt on August 30 reached the huge sum of $26,596,701,648, an increase of nearly three-quarters of a billion in August.

FOREIGN

The Dutch-Belgian Dispute. Feeling is running high in Holland over the negotiations with Belgium over territorial concessions. Some disposition was manifest in The Hague to break off the conferences, but more sober counsel has prevailed and the conversations will continue. The Dutch press, apparently with the support of the government, declares no concessions will be granted.

Disorders in Munich. Munich once more is the scene of much disorder. The Communists are active again and the city has been placed under martial law. Machine-guns are stationed at many of the street intersections and armed troops are controlling the business center.

Canada and the Treaty. The Canadian Parliament has been called in special session to ratify the Treaty of Peace with Germany. In his opening address, the Governor-General urged prompt action.

British Destroyer Sunk. The British destroyer Victoria, one of the squadron in the Baltic Sea, has been torpedoed and sunk by the Bolsheviki with a loss of eight of her crew.

The Situation in Budapest. Word has been received from Paris that the Allies will order the Rumanians to evacuate Hungary. It is the intention to have Senator Jonnart, who ousted the king of Greece, deliver the ultimatum to Bucharest and fix a time limit for its acknowledgment. Rumania will be required to make reparation for all goods requisitioned by her army in Hungary. The new Hungarian government which succeeded Archduke Joseph's régime is denounced in Central Europe as extremely reactionary, and there are many signs that its tenure will be brief, although nothing has been said definitely as to the Supreme Council's attitude toward it.

French War Loss. André Tardieu in speaking in the Chamber of Deputies on the Peace Treaty made the announcement that the French war loss was 26 per cent. of all men mobilized. Fifty-seven per cent. of all men with the colors under thirty-one years of age were killed.

Troubles in Albania. Italian troops in Albania have been engaged in sharp guerrilla warfare with Albanian tribesmen. A large Italian detachment, after serious losses, has been compelled to fall back toward Durazzo.

Italian Crown Lands. King Victor of Italy has sent word to the premier that he is giving to the country all the crown lands for the benefit of Italian veterans. Already six estates belonging to the royal family have been turned over for various national uses.

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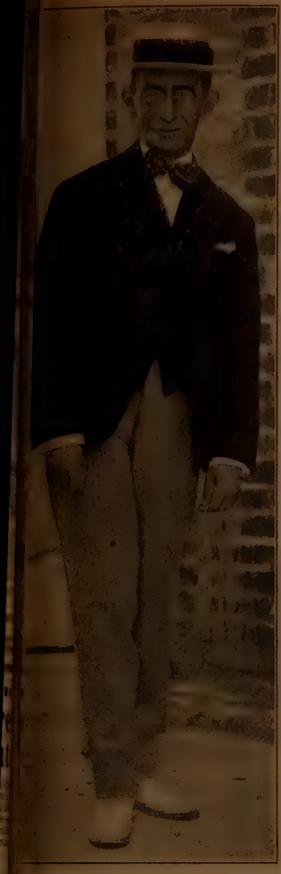

Dr. Manuel Coelho Rodrigues, who has ived in Washington from Brazil to in a year's work at the Pan-American l the State Department in furthering visions of the convention at the recent n-American Conference held in Rio de neiro. Dr. Rodrigues has been con- cted with the foreign ministry of Brazil ce 1896 and was chief of the cabinet ring Dr. Lauro Muller's administration.

◆

Movie Man at Mont-Lawn

ONTRIBUTORS to the Christian Herald Children's Home fund will interested to know that the Inter- tional Film Company has made a oving picture of the Home which is ing incorporated in their "News eekly," Current Events No. 33, and shown in most of the moving picture eaters of the country.

The picture first shows the assemblage the children at a mission on the far ast Side of New York, then their edical examination in our offices, their parture from the Bible House, with r president, Mr. Patterson, bidding em "have a pleasant vacation, chil- en," and their arrival at the Home Nyack, with a cordial welcome from e superintendent, Miss Goering.

The film then follows the new arrivals nder the showers in the magnificent athhouse. The children who have been t the Home several days are next een on the spacious playground, where hey are actively enjoying the numerous wings, slides and other amusement and ecreational devices which the gener- sity of our subscribers has made pos- ible. Music for the games is provided y a hurdy-gurdy, around which you vill see the children gathering.

No picture can even approach the ome itself in its beauty and loveli- ess, but we believe you will find it vell worth while to make an especial ffort to see this film at your favorite theater and through it realize a small part of the joy and happiness which your contributions to the Children's Home bring to the poor children of New York.

◆

Calls on Church to Curb Unrest

"TO BRING men back to the spiritual standard, to make Christ's principles an impelling force in the reconstruction of society, and to teach men to think true and live true, is the mighty task to which the Church is called."

Secretary of State Lansing said this in an address to the New Era Conference of the Presbyterian Church, at Lake Geneva, Wis.

"This is a time of remodeling and reconstruction. Out of the ruins of the old world order shattered by the war there must be erected a new structure based upon sounder principles.

"New ideas and new conceptions of society's obligations to the individual have been released, and there is manifested a radicalism in their advocacy which threatens the disruption of the present social order.

"The peril lies in the exaltation of physical might, the false doctrine of the right to do because of the power to do, and assumption of selfish desire as the ultimate motive of human action.

"The world can only meet this grave situation by renewing and strengthening its spiritual life, by turning away from materialism and implanting in men's souls those great fundamental principles which Christ taught."

◆

Buying Shoes by the Squeak

THE idea of buying shoes by the squeak rather than by their appearance and durability has something incongruous in it to any one who as a boy or girl had to go through that dreadful ordeal of walking down the aisle of a church, already filled, and perhaps with the minister preaching or reading the Bible lesson, with each shoe squeakily and loudly protesting against every step toward a pew near the front of the church. Reproachful eyes of the older people seemed to accuse one of making his shoes squeak on purpose, while the children looked on in curiosity and wonder that one should dare walk in and create so much disturbance instead of waiting outside until a hymn should be sung that would drown out the noise.

Yet there is a place where shoes were once purchased for their squeaking power. The amount of squeak to the shoe had a relation to the price. The country was the Hawaiian Islands, now a territory belonging to the United States, and the time was soon after the missionaries from this country had introduced shoes and other clothing to the natives.

The native Hawaiians no longer need to be urged to wear shoes and clothes or to accept the principles of the Christian religion, most of them already belonging to some church, but there are many thousand more Japanese in the islands than Hawaiians, and almost as many Chinese, a large proportion of whom are still heathen. It is these people who will be reached, not with shoes and clothes, but with school teachers and preachers of the Living Word.

To resume about squeaking shoes: The louder the noise a pair of shoes would make the more a Hawaiian of the olden days would pay for them. A missionary who had a foreign shoemaker in his congregation tells of a native who came to leave an order with him for a pair of shoes. He told the shoemaker he wanted them "made with a squeak in them."

"How much squeak do you want," he asked; "half a dollar's worth or just a quarter's worth?"

"I want the largest squeak that can be made," replied the Hawaiian, "even if it costs a dollar."

It was years before the Hawaiians became accustomed to wearing our stiff shoes, and they often took them off and carried them until they reached the door of the church, school or missionary's house.

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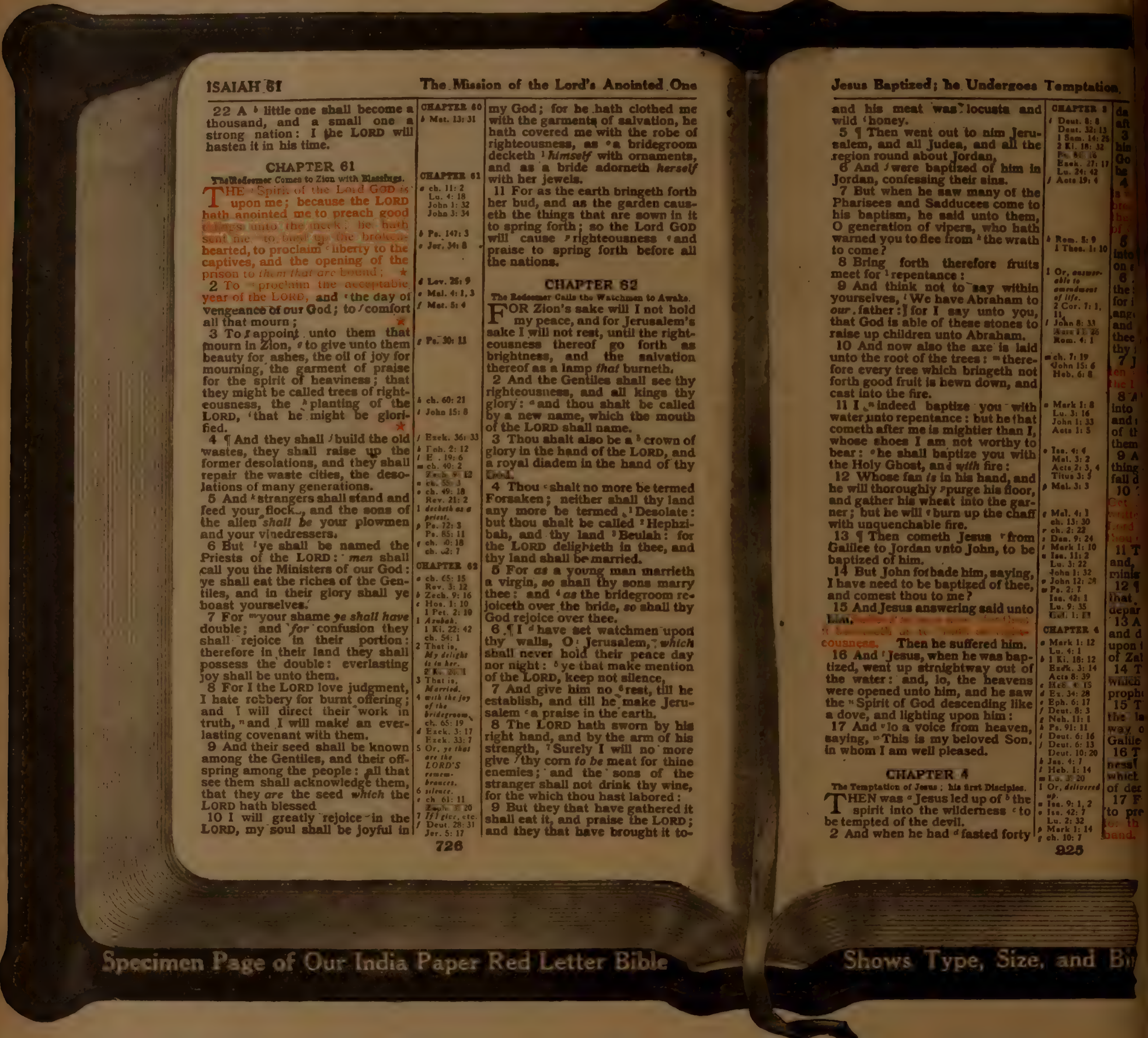

ISAIAH 61 The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzibah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31
CHAPTER 61
a ch. 11: 2
Lu. 4: 18
John 1: 32
John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Eph. 2: 12
l Ex. 19: 6
m ch. 40: 2
Zech. 9: 12
n ch. 55: 3
o ch. 49: 18
Rev. 21: 2
1 decketh as a priest.
p Ps. 72: 3
Ps. 85: 11
q ch. 60: 18
ch. 62: 7
CHAPTER 62
a ch. 65: 15
Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10
1 Pet. 2: 10
1 Azubah.
1 Ki. 22: 42
ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.*
ch. 65: 19
d Ezek. 3: 17
Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrancers.*
6 *silence.*
e ch. 61: 11
Zeph. 3: 20
7 *If I give, etc.*
f Deut. 28: 31
Jer. 5: 17

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Jesus Baptized; he Undergoes Temptation

and his meat was [i] locusts and wild [i] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
i Deut. 8: 8
Deut. 32: 13
1 Sam. 14: 25
2 Ki. 18: 32
Ps. 81: 16
Ezek. 27: 17
Lu. 24: 42
j Acts 19: 4
k Rom. 5: 9
1 Thes. 1: 10
1 Or, *answerable to amendment of life.*
2 Cor. 7: 1, 11
l John 8: 33
Acts 13: 26
Rom. 4: 1
m ch. 7: 19
John 15: 6
Heb. 6: 8
n Mark 1: 8
Lu. 3: 16
John 1: 33
Acts 1: 5
o Isa. 4: 4
Mal. 3: 2
Acts 2: 3, 4
Titus 3: 5
p Mal. 3: 3
q Mal. 4: 1
ch. 13: 30
r ch. 2: 22
s Dan. 9: 24
t Mark 1: 10
u Isa. 11: 2
Lu. 3: 22
John 1: 32
v John 12: 28
w Ps. 2: 7
Isa. 42: 1
Lu. 9: 35
Col. 1: 13
CHAPTER 4
a Mark 1: 12
Lu. 4: 1
b 1 Ki. 18: 12
Ezek. 3: 14
Acts 8: 39
c Heb. 4: 15
d Ex. 34: 28
e Eph. 6: 17
f Deut. 8: 3
g Neh. 11: 1
h Ps. 91: 11
i Deut. 6: 16
j Deut. 6: 13
Deut. 10: 20
k Jas. 4: 7
l Heb. 1: 14
m Lu. 3: 20
1 Or, *delivered up.*
n Isa. 9: 1, 2
o Isa. 42: 7
Lu. 2: 32
p Mark 1: 14
q ch. 10: 7

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Specimen Page of Our India Paper Red Letter Bible

Shows Type, Size, and Bi

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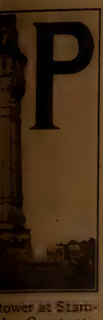
TO MAKE AN OLD CITY NEW

Constantinople, the Most Antiquated Metropolis of the Modern World, Will Be Given Up-to-Date Facilities for Handling the Occidental Traffic to the Near East



The tower at Stamboul, Constantinople

POSSIBLE transfer of the control of Constantinople, mystic city of the Near East, from the hands of the Turk to the United States, as has been suggested by President Wilson and will probably be taken up by Congress for discussion shortly, will doubtless result in a great change being wrought in the famous capital of the once powerful Ottoman Empire and center of Islam.

Old customs and medieval methods in force in Constantinople will unquestionably go by the board as the enterprising spirit of an enterprising power charges the atmosphere of the picturesque Turkish metropolis that spreads over seven hills on the European side of the Bosporus. Probably no other city in the world has clung more tenaciously to antiquated ways of doing things than Constantinople, despite its close proximity to many progressive nations.

One of the oddest things in Constantinople is the universal mode of transportation. Old Turks, together with Bulgarians, Albanians and others who make up the motley population of Constantinople, serve as human vans. They are known as "hamals," or custom-house porters, and they can be seen plodding along the streets with tremendous loads on their backs. For instance, should you go to a furniture store and order six or seven chairs and a table your entire purchase would probably be securely fastened together in a pile on the back of a hamal and delivered by him to your home. It seems there is nothing too unwieldy or heavy for them to carry, even pianos and big loaded casks not being excepted.

These hamals are vigorously opposed to the introduction of any motor trucks or horse-propelled wagons that will interfere with their business, and so far they have been almost entirely successful in their fight to retain a monopoly on the hauling business.

Some day, doubtless soon after the question of the destiny of Constantinople is settled, docking facilities will be provided in this important commercial port. There are tremendous possibilities that have long lain dormant for developing the commercial advantages of Constantinople. Heretofore and at present all loading is done by lighters. Ships lie out in the Bosporus, which has one of the most treacherous and uncertain currents of any channel in the world, and load cargo from these unwieldy carriers. The work is very dangerous and very slow.

The Golden Horn, a natural channel running through Constantinople

While the British have been in control of Constantinople since the Turks capitulated, little has been done so far toward improving the sanitary conditions. Epidemics have been frequent during recent years, and the United States naval authorities stationed there on the U. S. S. Scorpion report that disease will continue to run rampant until such time as a campaign to clean up the historic city is started.

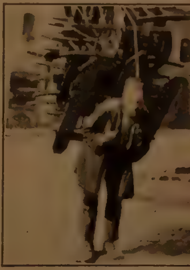
In no other city in the world can there be seen more dense throngs on the downtown streets than in Constantinople. It is almost impossible to make any headway on some of the main thoroughfares during the busy hours of the day. Fifth Avenue, New York, on parade days is duplicated every day in the capital of the land of the fez.

Just as soon as the Dardanelles were opened and American ships bringing flour and foodstuffs to Rumania and Armenia reached Constantinople the Turk immediately resumed shipments to the United States. Mohair, hides, manganese ore and tapestries are at present the leading exports of Turkey. From "soundings" which I took during a recent visit of several weeks in Constantinople as a member of a naval crew of a cargo transport, I believe the sentiment for the United States is more friendly in the Turkish capital than for any other Allied nation. And although Constantinople has from time immemorial been a city of turmoil and fighting, I believe the United States will be able to bring order out of chaos and sow the seeds of civilization and Christian ideals if the older Turk is driven over into the Asiatic side. Less than one-third of the population of Constantinople is Turkish.

There is probably no other city in the world more beautiful to gaze upon from a ship's side coming into the Bosporus from the Sea of Marmora, and there is probably no other metropolitan city that is more dirty and foul in many of its principal business and residential districts than Constantinople.

In Christian hands Constantinople could be made one of the greatest cities in the world.

Roy A. Alden.



How furniture is delivered. in Constantinople

A Hawaiian Heroine for All the Ages

THE world offers no sublimer example of courage and fearlessness than that shown by Kapiolani, descendant of a long line of Hawaiian kings and ruler in her own right of a large district in the southern part of the island of Hawaii, when she braved the wrath of the fire goddess Pele and broke the most obstinate and long-lived of the tabus which cursed her native islands.

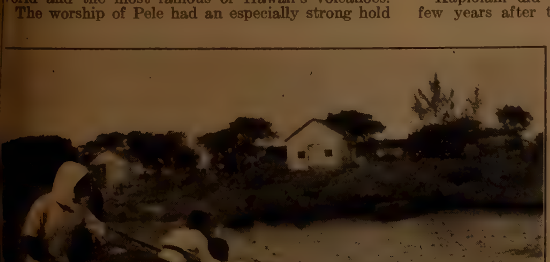
Kapiolani was an ignorant, superstitious savage, despite her royal lineage and high rank, with several husbands and addicted to strong drink, when she was converted to Christianity by the early missionaries from the United States to the then Sandwich Islands.

Though idolatry had been overthrown and the tabu abolished in Hawaii, many of the natives still believed in Pele, the fire goddess, who lived in Halemaumau, the House of Everlasting Burning, the great lake of molten, seething lava which boils forever in the crater Kilauea, the largest active crater in the world and the most famous of Hawaii's volcanoes.

The worship of Pele had an especially strong hold upon the islanders, and it survived after the other tabus had been broken. No one dared, no matter how thirsty he might be, to eat the thirst-quenching, flame-colored ohelo berries which grew in great profusion on the sides of the mountain sacred to this goddess of fire, lightning and earthquake, until he had first climbed to the edge of the crater and thrown half of the branch of berries into the seething caldron.

Pele, according to native legend, had taken up her residence in Halemaumau, the House of Everlasting Burning, to escape from Kama-puaa, the water god, a huge monster, half hog, half man, who desired to wed her. Kama-puaa poured floods of water into the lake of fire in his efforts to capture her, but Pele's slaves, the fire demons, at once turned the water into steam and hurled such great showers of fire and stones upon the monster that he was driven back into the sea. Much of the worship of the Hawaiians was in attempt to propitiate Pele.

Kapiolani did not accept the new faith until a few years after the first missionaries had arrived, but soon after she had been baptized she decided to break the power of the fire goddess Pele—an act which aided the spread of Christianity in Hawaii more than any other single thing aside from the first breaking of the tabus in the island of Oahu. Since her act of courage the Hawaiian Islands, so far as the natives are concerned, have been Christian.



Fishermen hauling in a net at Haleiwa, Hawaii

IT WAS in December, 1824, that Kapiolani, who only a few years before had been an ignorant, superstitious, sensual heathen, decided to break the thralldom of her people to Pele by defying the fire goddess in her own domains. Despite the protests of her dismayed subjects, she went to the mission at Hilo, not far from Kilauea, and, accompanied by eighty of her subjects, made the difficult 100-mile journey across the rough lava beds of the mountains.

"The tabus are abolished. There is but one Great God; he will keep me from harm," Kapiolani told her doubting subjects. She was stopped again and again on her journey to the volcano by men and women who implored her to return home and not risk Pele's anger.

"If I am destroyed you may all believe in Pele; but if I am not, then you must all turn to the true God," was her only answer.

Near the crater she was met by a priestess of Pele, who claimed authority from the goddess herself and warned Kapiolani not to enter the sacred precincts of the volcano with unbelief and opposition in her heart under penalty of death.

Nothing daunted, she continued her journey. Along the mountain path grew the ohelo berries sacred to Pele, which no one dared eat without permission of the goddess. Kapiolani picked and ate freely of them without making the required offering of half of the berries to Pele. Nothing happened to her.

She led the way down the steep, rocky path into the crater, across the hot lava beds where the ground trembled under their feet and steam issued from every crevice, clear up to the edge of Halemaumau itself, the House of Everlasting Burning. To show to her people her disrespect and unbelief in Pele and her power Kapiolani cast stone after stone into the great lake of fire.

To her terrified people she said:

"Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may all fear her power; but if Jehovah save me in breaking her tabus, then you must fear and love Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God."

Then on the very threshold of the sacred residence of Pele a prayer to the God of the Christians arose, followed by the singing of a Christian hymn which could be heard above the roaring of the fiery furnace.

They returned across the very bed of the crater, her followers doubtless expecting every minute that the thin crust of earth would give way under their feet and precipitate them into the fires below or that showers of hot lava and stones would be thrown after them from Halemaumau.

But they returned unharmed, and the power of Pele, the thralldom to the dread tabu, was broken in the islands.

The Monitor Stove Co., Cincinnati, Ohio. 102
Without obligation give me the name of nearest Caloric dealer and send a copy of Caloric Catalog

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For You-This Winter
-The Health and Comfort of an All-Warm Home!

THE coupon points the way to a *comfort* winter ---a CALORIC winter---*of solid enjoyment and snug warmth.* Not like other winters. Not with some rooms hard to heat and others overheated. Not a winter of colds and sickness and home discomfort. But a winter of healthful and abundant CALORIC heat.

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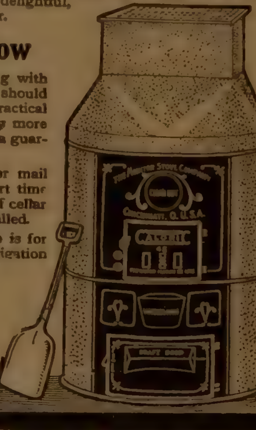

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Sell dainty, distinctive, exclusive Dress Goods, Handkerchiefs, Hosiery, etc. Wonderful variety! Money or experience unnecessary. Protected territory. Work part or whole time. Write today.
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AGENTS—Our Soap and Toilet Article Plan is a Wonder. Get our Free Sample Case Offer.
HO-RO-CO., 201 Locust, St. Louis, Mo.

How Do You Back Your City?

AS a city, as a town, where are you? Do people know you exist? Are you making money? Are you growing, or are you standing still, "dead in the shell"? If the latter, do you want to get out and put yourself on the map? Well, wake up, get up and do something. Take stock, then organize. Get together, body and spirit, heart and soul. Find out what you have and what you need, then get it. Cooperation, common sense, judgment and determination will get almost anything that you may desire.

Be loyal to and a good booster of your own town, but do not fail to appreciate the good points of other places. If you see something worth while in another city, why not adopt and adapt it to your own? Do not, however, adopt a thing just because it is new, nor yet reject it for the same reason. If you find old fogyism and obsolete methods in vogue in your city, by all means cut them out.

Make your town so good and healthful and attractive that people will like to live in it. Foster your business interests and encourage others to come. Keep abreast of the times. If there are places of natural beauty or uniqueness in your vicinity, advertise them on all possible occasions. If your city or town be the birthplace of some famous man or the site of important historical events, let that be known. Newspaper and magazine writers are always glad to feature such things. When you advertise, do not be afraid to say, "Birthplace of the Republican Party," "Home of the Great Redwoods," or something of the kind; and if you have interesting anniversaries, celebrate them in such a manner as to attract more than local attention.

Possibly there is nothing very striking or interesting about your town; nevertheless, there is something that sets it apart from other places. It is either the cleanest, the most beautiful, or the most moral city in your part of the state, or it may be a natural business center. There is certainly some reason why it exists. Make the most of that in your bid for popularity and an increase of population. If you need manufactures or people or shipping facilities, do not be afraid to ask for them. Be generous but sensible in the matter of bonuses and franchises. Many a city has made concessions for which its children and children's children suffered and cursed it. Let your growth be a healthy, normal one.

Plan not only for today, but for tomorrow. It is said that our government in recent years has purchased property in the City of Washington at an expense of hundreds of thousands of dollars, which years ago sold for a song, because it was believed that it would never be needed for government purposes. Villages and cities also have neglected to provide for expansion, and years after, when it did come, were obliged to go without suitable parks or pay large sums for grounds covered with buildings that had to be razed. Reserve some open squares and some good factory sites for the hour when you will need them. Or if you want to be a college town, plan with that in view. Do not be visionary, nor yet shortsighted. If you are going to be a business city, that is one thing. If you wish to be a health and pleasure resort, that is another. If you intend to be a busy, thriving metropolis, that is still another, but if you expect to be a merely residential location, that calls for still other plans.

The city which would prosper and grow must have a well-organized, progressive business organization of some kind, and that organization must be supported by public opinion and cooperation. The right kind of public spirit is one of the most valuable assets a city can have. Without the proper kind of backing, the most earnest efforts cannot prove other than abortive. What your town is, what it can do, and what it will do, depends upon you and those associated with you. Be alive to your opportunities. The future holds possibilities which you can convert into realities if you but will.

Would You Say A Mother Was Crazy-

—If she subjected her baby to Eas winds, overheating, indigestion, cold baths—or kept it awake all day?

Certainly!

Think of baby's sleep. During the first six months especially it is a matter of the utmost importance.

But the creases and folds of a baby's delicate skin cause friction. So do its clothes, coverings, all textures that touch it. Involuntary habits add to the torment. How can a baby get that sleep?

Kora-Konia is the lightest touch that could possibly be laid upon a baby's burning distress. With the softness of sheer silk it dries and soothes. Plentifully dusted over the tiny body, it interposes a cool, comforting surface against the anguish—and it adheres gently for hours.

A cooling, healing powder, with several ingredients of recognized medicinal value! It is antiseptic, resists moisture, and brings lasting relief.

No baby—and we may say incidentally, no adult—will chafe if plentifully dusted with Kora-Konia. It simply smooths away all possible friction.

Send 10c for a Physician's sample. A full size box Kora-Konia costs 50c.

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Do You Chafe?

Kora-Konia will bring you blessed relief.

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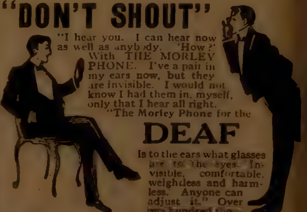

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"The Morley Phone for the

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is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 752, Perry Bldg., Phila.

ristianity's Practical Program

ternational Sunday School Lesson for September 28

Matt. 21 : 1-9, 15, 16

By Rev. GEORGE D. ALLISON, Ph.D.

IE work of the past quarter in the Sunday schools has consisted of twelve lessons on the a cal program of organized Chris- y. The particular solutions de- ed by the problems of our day will ıder these headings if thoughtfully ed: The Organized Church; Fel- ip, Worship and Evangelism; The l View, Social Interest and Tem- ce; The Kingdom on Earth and in en.

ile there have been some real tian people who deliberately reject lea of an organized church, the vast rity of consecrated followers of Christ have seen the need for vis- mity, in order to bring about the st results in his name. It is nized Christianity that has conduct- eligious education throughout the ries, that has sent out the great eering missionaries and built the lom in the distant places of our land. The Church is the army e Lord. The local church may be ght of as the company and, to carry the figure, the great denominations the "army corps," or "divisions," e Army of King Jesus.

ristianity has rites and ceremonies hief purpose of which is instruction, stry and inspiration. Jesus never at that they should become formal, even regarded as essential to salva- . They were to be "not lords of faith" but "helpers of our joy." tism signalizes entrance into the nized ranks; it is the putting on of khaki of faith. The Lord's Supper, its solemn renewal of allegiance im, is more like the salute to the rs, or the review of loyal troops.

hen the lesson committee went on et forth the ordinary functioning of organized Church, they quite rally put fellowship first, even before worship and evangelism. We do not often realize that the interrelationships of Christian men and women are so fundamental from the point of view of religion. But Jesus believed that religion is *life*, and that a right attitude toward one's neighbor is basic.

There is no religion without worship of some kind. Christianity provides for its finest expression. One of the ways in which we are to influence the world is by praying, and by praying in social worship.

The program calls for constant growth by accretion. The Church must gain from the world without. Sometimes its evangelism will be by masses, at other times mainly by individual accessions through friends, through personal workers, through the special work of preacher and missionary.

Christianity is a world religion and demands a world view. Those who are narrow and parochial of outlook fail to catch the vision of Him who said, in those days of small beginnings, "the field is the world."

While overflowing national boundaries in its zeal for the Lordship of Jesus, the Church must apply his teachings to every-day life at home or abroad. "The Social Gospel" is no new thing. All branches of the Church are aroused to the need of industrial justice, of increased cooperation in production, of wiser law-enforcement, and a governed world. Temperance work is a special problem worthy of special treatment. We hope that a new era has dawned for the world, of which our land may be thankful to be the initiator.

The Lord's Prayer teaches us to look for the establishment of God's will on earth, as it is in heaven. The practical program of Christianity may be summed up in endeavor for that Kingdom here below; according to the teachings of our Master. "What would Jesus do?"

Japanese Maidens Are Seldom Idle

HERE are as many tasks for e hands to do in an in the homes the heimin, or mon people, as re is in this coun- —yes, and a good many more, for rybody has to pitch in and help make iving. In the agricultural sections early all of Japan outside of the ies—the erage arm,'' ich would only little re than arge gar- in this untry, nsists of ee and e-halt res. As is still rked al- ost en- rely by nd and is tensively nted and ltivated, en the ung chil- en are called upon to help in this work. The girls do not escape this outdoor bor either, but the younger ones— ose under fourteen or fifteen—are ostly called upon to help their mothers out the housework, taking care of the unger children, washing and ironing, e the three girls in the accompanying cture, preparing and cooking the eals, cleaning the mats which serve th as chairs and as beds, and in the lkworm season helping strip the mul- rry leaves, chop them up and feed em to the worms at stated brief tervals day and night.

Little girls in America who complain because they have to help mother ought to be glad they don't live in Japan, where at least 250,000 little girls are hired out to help other little girls' mothers

Tokyo girls doing the family wash

Episcopal Church workers have reported to Nation-Wide Campaign headquarters that many of the poorer families hire their young daughters out to women of the middle and upper classes to act as komori, or baby-tenders. Such girls are at the beck and call of their mistresses day and night. For hours at a time, even while playing hopscotch in the street with other komori, the babies are on their backs every minute of the time. They must help about the housework, too, with never a moment for study or play. Their pay is their board, a garment or two during the year, and perhaps a little cash.

It is estimated that there are at least 250,000 komori in Japan. Formerly they were neglected almost entirely, not alone by the Japanese educational and philanthropic institutions, but even by the missionaries, because their long hours of work did not permit them any time to study. Of recent years Christian missions have been able to make a beginning at reaching the komori and the girls of the heimin, and it is believed that the work among the girls of this class will be greatly increased.

MEAT
MEAT
EGGS

A Bushel of Food

In a Package of Quaker Oats And at One-Tenth the Cost

A 35-cent package of Quaker Oats contains 6221 calories—the energy measure of food value.

You would buy a bushel of ordinary mixed foods to equal that calory value. And that bushel would cost you ten times 35 cents.

Here is what it would take of certain good foods to furnish you 6221 calories:

To Supply 6221 Calories

In Quaker Oats	1 Pkg.	In Potatoes	21 Lbs.
In Round Steak	7 Lbs.	In Hubbard Squash	65 Lbs.
In Hen's Eggs	7 Doz.	In Young Chicken	20 Lbs.
In Cabbage	55 Lbs.	In String Beans	36 Lbs.

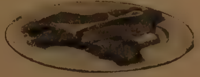
And here is what those calories would cost at this writing in some necessary foods:

Cost of 6221 Calories

In Quaker Oats	35c	In Hen's Eggs	$3.12
In Round Steak	$2.06	In Fish about	2.25
In Veal or Lamb	3.12	In Potatoes	65c

Consider these facts in your breakfasts. The oat is the greatest food that grows. It is almost a complete food—nearly the ideal food. It supplies essentials which most foods lack.

At least once a day use this supreme food to cut down your table cost.


57 Cents
Per 1000 Calories

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WHITE OATS
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50 Cents
Per 1000 Calories

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Only Ten Pounds From a Bushel

Get Quaker Oats for exquisite flavor. They are flaked from queen grains only—just the rich, plump, flavory oats. We get but ten pounds from a bushel.

When such an oat dish costs no extra price it is due to yourself that you get it.

15c and 35c per Package
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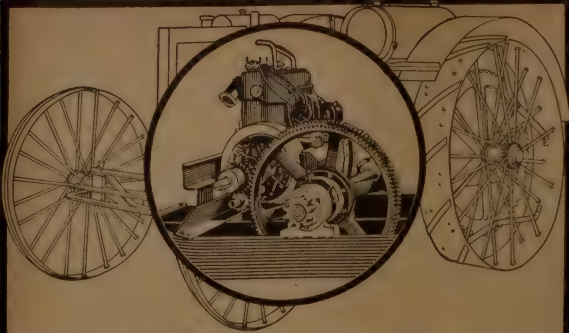

Direct Drive Conserves Power *in*

THE
HUBER
Light Four

12 H. P. on Draw-Bar

25 H. P. on Belt Pulley

Draws three bottoms

Turns an acre an hour

TRACTOR economy and tractor power depend largely on the proportion of the power developed by the motor that is delivered to the draw-bar.

In simplicity and economy the direct spur gear drive of the Huber Light Four is unequalled. There are no bevel gears—simply a friction clutch and spur gear reduction to the driving wheels.

Other reasons why the Huber develops such large power in proportion to its weight are: the high wheels roll easier and afford a larger area of "traction grip"; center draft conserves power by avoiding "side pull"; high-grade extra strong materials reduce weight.

These features are the result of 20 years' development. They are behind the Huber reliability that has created thousands of satisfied Huber owners.

Weight 5,000 pounds; pulls three 14" bottom plows; 12 h. p. delivered to the draw-bar; 25 h. p. at the belt; Waukesha, four-cylinder motor; Perfex Radiator; Hyatt Roller Bearings; burns gasoline, kerosene or distillate; center draft; two speeds, 2½ and 4 miles per hour.

Write for "The Tractor in the Making". It tells the interesting history of tractor development.

THE HUBER MFG. CO. 224 Center St. Marion, Ohio
Canadian Branch, Brandon, Manitoba
Makers also of the famous Huber Junior Thresher.
Some good territory is still available for live dealers.

Home Upholstering

DU PONT AMERICAN INDUSTRIES

A New Chair Seat for $1.00

We would like every man and woman in this country to know Craftsman Fabrikoid as we know it. We would like you to see how exactly it duplicates the rich, luxurious beauty of leather—how remarkably strong it is. We want you to learn for yourself the wonderful dirt, grease and stain-proof qualities of this exquisite upholstery material, how sanitary it is and how easily it may be washed when soiled.

To make this introduction easy we will mail you a sample piece 25 inches square, ample to cover any chair seat or back, for $1.00.

This is a special introductory offer. Craftsman Fabrikoid is now sold by the yard in some of the leading Department and Upholstery Goods Stores in this country. We would like every good store to handle and sell it. That's why we want to introduce it into every home possible.

Write for our Home Upholstery Book Free. It tells all about Craftsman Fabrikoid and how to use it.

Once you have tried this beautiful material we are sure you will like it. It has a thousand practical and ornamental uses in the home.

In ordering please state whether you want plain black or brown solid colors or Spanish leather effects in brown, green, red or blue tones and tell us the name of your local upholstery goods dealer.

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Visit the Du Pont Products Store when in Atlantic City, N. J.

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DU PONT

Training Ministers for Civic Leadership

PRESBYTERIAN ministers of country parishes, heretofore expected to be only preachers and teachers, are now to be taught to take charge of community movements, according to an announcement from the Board of Home Missions. Training classes are to be founded in connection with the New Era movement, in which young ministers are to be taught the business of leading good roads movements, financial and reform campaigns and other civic work. From $10,000 to $25,000 is to be appropriated for the special education of promising young clergymen along these lines.

Describing the plan Dr. Warren H. Wilson, of the Presbyterian Board of Home Missions, said:

"The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, to study the Bible, to teach and to visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial 'drives' and in recreational problems. He is called on to be a pastor, not a preacher only.

"The home board has for several years assembled country ministers in short courses, usually in the summer, for training in community work. This year the number of schools was thirteen. This is the tenth year of the board's experience.

"A new plan is under consideration by the home board. We purpose to bring a selected number of pastors to a central place for a year's graduate study. This year will be divided between field work under special direction and classroom work in religious and social service. This method has been very successful in the immigrant work of the board in training expert leaders for city and immigrant service by means of a fellowship year in Europe."

◆

No Appetizer, But Appetite

NOW that the cocktail is no more, experts who never have found a flaw in this once popular appetizer feel free to speak their minds about it.

"An appetizer?" demands Copeland Townsend, of the Majestic Hotel. "Why we have found that it not only failed to produce an appetite, but succeeded in consuming it. Since the public is not drinking cocktails or highballs before and with meals, the course dinner, luncheon and even breakfast are becoming popular.

"Men who never before thought of ordering desserts or sweets in any form now take heavy desserts. The belief that liquor stimulates the appetite is an erroneous one."

◆

The Newspaper in North Africa

"EXTRA!" shouted in the streets of Algiers or any other North African town, would not bring the people of the streets crowding around the newsboy, but would send them hurrying, as much as it lies in an Arab to hurry, to the "office" of the public reader.

He holds an important position, his duty being to pass on the news of the day to illiterate citizens. It is not surprising that most of the Arab population should be illiterate, since the language used in writing and printing is literary Arabic, the very same in which the Koran was composed twelve centuries ago. It has been preserved intact, while the spoken tongue has gradually changed, as spoken tongues will. Literary Arabic today is about as much like the spoken language as Latin is like French. Ninety per cent. of the people do not understand the language in which their books are written.

An interesting experiment has been begun by the Rev. Percy Smith, a missionary in North Africa, who is translating the Bible and the hymns of the Church into the ordinary speech of the people instead of into literary Arabic.

Influenza Ravages
Labrador

Eskimo woman in her summer suit

DR. WILFRED T. GRENFELL, medical missionary to Labra
and Northern Newfoundland, forwar
to New York a letter telling of the ha
caused in the icy North by the influe
epidemic. His letter, after giving a l
list of names of victims who have p
ished, says: "I should like to emphas
in this connection the pressing need
care for the orphan children left a
result of this epidemic, and of enlar
industrial work. Our present orphan
besides being poorly constructed
difficult to run, is full to its capac
and we are at our wits' end to meet
problem of caring for so many help
children unless friends will come to th
aid."

◆

American Nurse Awarde
Patriotic Service Medal

Miss Clara D. Noyes, president of th
American Nurses' Association, who is ac
ing director of the Department of Nursin
of the American Red Cross, has bee
awarded the patriotic service medal of th
American Social Science Association an
the Council of the National Institute o
Social Science. The decoration is i
recognition of "service of high and in
estimable value to her country and it
wounded." Miss Noyes, as head of th
Red Cross Field Nursing Service, ha
charge of 20,000 nurses"

Making the Home Attractive to the Growing Boy and Girl

Y FATHER was a farmer. He loved God's great out-of-doors. Often during the lull between lowing and harvest, father would it us children by saying, "If you e ready by Saturday, we will go to lpa Hyde's, or Uncle George's"; it was in September, "the county n,'" the latter necessitating a few clothes and a day's baking and en roasting.

ichever trip we planned took us three distinct strips of country ty miles in length; beautiful, pro- ve land, but such bungled homes! look back over these childhood , just one do I recall with pleasure; one was "a thing of beauty" and e "a joy forever." A child has a to beautiful things in early life ast, contrary as this statement is he life of the unfortunate child ad today.

is one farm to which I refer had ry-and-a-half house painted white, lawn fenced so that chickens did scratch up the flowers, and a shed e machinery was protected as well dden from view instead of standing hed and rusted in the field. The was directly back of the house, cow-yard and hog-lot on the down- l slope from this. In short, it was at, well-kept place. To this day I not know who lived there, but I always cherished a silent admira- for its occupants. I also often dered why our place as well as rs could not look as well.

hose three twenty-mile trips con- ited my knowledge of the outer ld during my childhood.

have since traveled across about every state in the Union. The ill-arranged buildings on the average farm call to consciousness my one ideal impression of childhood so firmly fixed in my mind—the white house and a lawn like you see in town. Oftentimes I see the barn nearer the road than is the house, sometimes actually in front of the house; a chicken-house dropped where a cyclone might have left it, or the hog-house near the road opposite the house, which is of all things most unpardonable. I feel that this carelessness should be righted. The Farmers' Institute might well give time to the discussion of this topic. In your midst may be a young person who has artistic views along this line. Look him up. If it develops that no one capable is found available, I would suggest that a landscape gardener be hired by the county to go around to farmers and kindly offer a plan of improvement. Perhaps moving one outbuilding or planting a hedge, or a few changes made with a small outlay of money, would give an entirely new appearance to the home.

I love the farm better than any city park. It should be a park at work. God made the farmer's grass as green as the city lawn. We have more of his gifts. We have the fragrance of the apple-blossom, the scent of the new-mown hay, and the shower, not from dirty roofs, but straight from the clouds. Let us do our part by so arranging our buildings that a passer-by may say, "There is a home"; that our children may not say, "Father made money, but I was always ashamed to bring any one home with me, especially after I went away to school." H. A. M.

What Do You Teach Your Children About Outdoors?

HAT children learn about outdoor life depends very much upon ir family and their school teacher, ess they happen to live in the coun- . Just a little encouragement, how- r, from parents will develop in dren a fine worth-while interest in door things that not only tends to p them outdoors where they will w strong and healthy, but broaden ir minds and viewpoint all through .

The child who is only amused with vies, a trip to an amusement resort, dy or expensive toys, gets only f out of life, and an artificial half t by the time he is eighteen will make n blasé and bored with everything t does not cost considerable money. Every mother with just a little effort, d scarcely any expense, can teach her ldren a great many simple things out outdoor life. If she is city born d bred it will amply repay her to rn a few everyday things and pass on to them, for such an interest once rted may develop into a fascinating bby or even vocation for the child as grows up. For example, what does e average child know about the com- n birds? Could he name a dozen sides the sparrow and the robin? es he know that many of them bring several families every summer? Does know the different colors of different rds' eggs? And each one's particular ng? Color, which always appeals to ildren, is a good way to begin bird udy. A suggestion of how to tell birds color is a good first step. Any of the ove things can be taught a child with little direction and observation.

What does the average child know out flowers? If he has had nature dy in school perhaps he has had some ject lessons in the study of seed de- lopment or the comparison of leaf ms—that is, the shape of different ves—but the chances are that he ld not name and recognize a dozen rden or a dozen wild flowers. Surely ry child deserves to know just the mple everyday names of all the com- n flowers and plants, for it means an increased appeciation, all through life, of the beautiful. Even the common weeds, such as plantain, bindweed, ragweed, St. Johnswort or chickweed, is part of common education. Such a study of plants is refining for the boy, especially the one who is so practical that nothing but machinery interests him, and health producing for the delicate girl who needs every inducement to be out in the fresh air.

As for insects, there are so many common ones that it is not at all difficult to get acquainted with them, and yet the average child probably again could not name a dozen. A boy perhaps might not fail to recognize a black or red spider, a bumble-bee, a lady bug, a dragon-fly, a glowworm, a fish-moth, a beetle, a bottle-fly, a cricket, a locust, a tomato-worm, a potato-bug or a rose-bug, but a girl probably could not identify each one. In learning the common habits of insects it is much more interesting usually if one reads a few of the best books about them. Two that are fascinating reading, whether one feels interested in this branch of nature study or not, are "The Life of the Bee," by Maeterlinck, and "The Life of the Spider," by Fabre, two books that are educating for any child.

Interest in rocks or stars are two other subjects that almost any child can study even in the most crowded part of the city, and probably the child's father is the one who will not only enjoy awakening a child's interest in these fields, but find a new recreation for evening hours himself.

And all parents will benefit their children's minds and bodies if they encourage their interest in the simple outdoor things. Summer is a good time to begin, and when winter comes the children will be apt to want to read something broader than fiction alone.

NANCY D. DUNLEA.

◆

Thoughts are the arrows in the quiver of the mind; words but the feathers that speed them to their mark.

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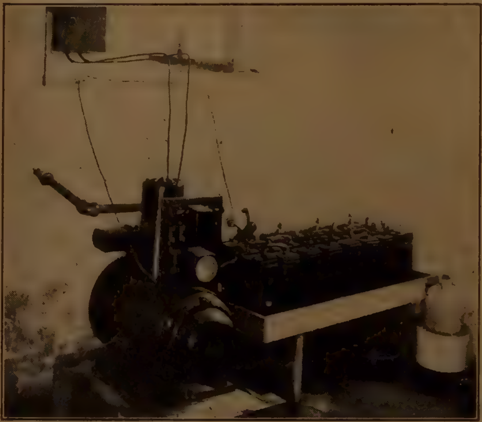
Tractors in use on Fort Peck Indian Reservation, Montana.



Actual installation of a 37 light ¾kw. plant in a farmhouse cellar.

The Christian Herald Service Bureau

was organized to assist those of our readers who may experience difficulty in determining whether conditions justify the expenditure necessary for Power Equipment and in selecting the proper machine. You have but to write us a letter or fill out the attached coupon to receive this valuable service free of charge.

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ities vs. Yards

was perhaps six years old, a dark- ed little creature, with a certain l expression about her mouth one could not easily forget.

was during the noon lunch hour he happened across my path, and ld probably have hurried by with- eing her, but for the fact that she anding in the center of the street. position, I later decided she had with a purpose in mind. In one [carried a large bunch of asters enias, and by the brilliant coloring ese she had evidently been at- d. "Please, lady, give me a ," sounded the little voice. "Cer- ," I said; "which will you e?" and as she chose two or three very bright ones, I inquired about possible flower beds which she have. Her reply I can hear yet, now it seems to be uttered by childish voices, instead of by one "We ain't got no yard at our ." Tragedy of childhood!

rther inquiry developed that she in a near-by tenement district, a et which I knew well. There were rds there, but in the windows of enements I have often seen milk- s holding gay blossoms. Even d surroundings can not crush the of the bright and the beautiful in uman heart—at least not wholly. e ain't got no yard at our house." is one of the prices which we must n order to have cities in our midst?

MARGARET WILLIAMSON.

◆

at the Gideons Are Doing

WOULD require a train of thirty rs to deliver all the Bibles that been placed in hotel rooms of the ed States and Canada by the Gid- the Christian Commercial Travel- Organization. The exact figures United States, 371,724; Canada, 77; making a total of 398,501. It stimated that there are 2,000,000 l rooms in the countries named, -fourths of them without Bibles.

◆

tection of Girls on Trains

EAD in the August 9 issue of the Chris- an Herald the startling announcement at 1,500 girls are lost in a year from gh trains between New York and Chi-

It is evident that the white slavers, ducing girls to get off trains before reach- heir destinations, are foiling the recent ation upon the part of Congress and the legislatures regarding white slavery, and endering fruitless the efforts of various ties to protect the girls after reaching destinations.

remedy proposed is the placing of high- e capable women as matrons upon all gh trains to look after women generally, railways to pay their salaries, furnish portation and meals. The article in your r of August 9 quotes a conductor as say- "How many times I have seen young get off the train with some new acquain- e before reaching their destination, and ve been powerless to prevent it! My has moved on and I have felt it would been better for that girl to have been hed under the wheels than to have gone the dreadful unknown with that stranger."

ow if the conductor is powerless to pre- such happenings, why not give him er and authority to prevent them? This ld be the quickest and most effective ns of curing this evil and protecting girls g upon trains. There should be amend- s to the white slavery laws making con- ors and perhaps other trainmen intra- e police, with power to arrest men or en trying to influence girls riding upon s. Suspicious persons should be placed er arrest immediately when found trying nfluence girls by questionable offers and ements, or in tempting them to leave s before reaching their destinations. girls should be prevented from leaving s before reaching their destinations, and ever there are suspicious cases on any conductors should have authority to charge of the girls until they reach their ination and then turn them over to the of some society that will give them the r warning and protection.

th the heavy burden the railroads now pon the people, being operated at a deficit billion dollars a year, it is probable that ation along the above lines could be more secured than the establishment of ons upon the trains, who would only act n advisory character and would have no power to prevent the crimes committed.

reenville, Ohio. THOS. J. HUGHES.

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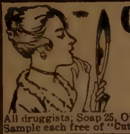

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Methodists Confer on City Wo

FOR three weeks in August, as a measure to promote the Centenary aims, the Methodist Church held at Drew Seminary, Madison, New Jersey, a profitable conference of city pastors, in which all problems presented by the modern city were met and faced by the consolidated experiences of the whole company. There were seventy-five pastors, and they, with Methodist and other experts on special problems, forged out a working plan. The conference was called because the Church realized that the day had come when it must have a special program for the city and the country adaptable to many situations. The modern city has overrun the Church, and now the problem is to make the Church a vital factor in the modern city.

The program of the conference consisted of addresses in the mornings, followed by questions and answers in which the students often became the teacher and the lecturer the student. In the afternoons the men divided for study of types of churches. The work was divided under the heads of the downtown church, the English-speaking community toward which foreign-speaking communities are approaching, and the church which is in a polyglot foreign community. For the suburban church, the tendency was toward a community church organization, centering in its building all the various interests of normal American people. The downtown church is to be organized for the ministry to transients and to the people of the boardinghouses. The polyglot church will place its emphasis on educational classes, on directed amusements and Americanization work, giving special attention to the needs of recent immigrants. The church which is gradually being surrounded by foreign elements will mix the two types of work. The plan is to adjust every Methodist Episcopal church to the needs of its field and to make the church serve the community instead of living off the community. Surveys will be conducted to develop each church's opportunity.

A TYPICAL church is that in East Chicago, under Dr. George B. Jones, where $250,000 is to be spent in the building of a community house in connection with the church, which will be made the religious center for the whole family. Not far from the church is a solid block of 7,000 Poles, while thirty-six races are mingled in the community. Some of these people are thoroughly loyal to their national church and inclined to be a little suspicious of any Protestant approach; some of them are entirely alienated from all churches and antagonistic to anything that bears a resemblance to "capitalistic patronage." The aim of the new community house will therefore be to throw itself open to all these various groups, to give them free use of the building with abundant opportunity to hold any meetings they desire, and, without seeming to press its work upon them, to endeavor to relate them to the church, through the play life of the children, the recreation of the young people, religious education and worship. It will take the people as they are and attempt to build them up into a thorough appreciation of American purposes and ideals, both political and religious. Eight or ten people will be needed to run the plant. Dr. Jones said that in the past the church had reached only English-speaking people and found it difficult to reach the alien races with the evangelistic message alone, although it had reached them in some degree through their children, through the vacation Bible school and Sunday school.

THE Roseville church, Newark, is a church in an English-speaking community which is becoming a business center. The church is doing a large work with Boy Scouts, Campfire Girls, young people's clubs, a men's club, and social organizations. The Church House is open seven days a week; there are eight paid assistants. The Roseville church conducts a loan fund, coal fund and employment agency. Loans are limited to ten dollars to members and lo constituents of the church, and paid back in small instalments. U the coal fund the pastor has the delivered and receives payment in instalments. The church has a vis nurse and conducts a complete pro of social service. The Roseville ch is used as an example in the cour study. The plan for the polyglot ch is just a multiplication of all these of work for each racial group.

ANOTHER church which was as an example is the First Me dist Church, Boston, an old f church which found itself with a g of loyal members but entirely ou contact with its community. church is in a lodging-house dist 80 per cent. of the male lodgers b bachelors, skilled mechanics and f permanent. To relate the church t community it was necessary to both church and community a attitude of mind toward each other a great annual homecoming dinne new program was outlined. The p used newspaper publicity, the ch bulletin board, blotters and va other methods to get the program b the community. On rulers he printed "A good rule; go to the Methodist Church." A staff of wo was built up and the church started not to save the church but to the neighborhood through the ch Through a landladies' guild meetin three P. M. the interest of the lod house keepers was obtained, through them the young people reached. A Little Mothers' Club bro the children. A laundry was prov in the community house where gi the lodging-houses could do the washings that they had previously in their rooms. The problem of lo ness was met by a Sunday after social service beginning with a dir followed by a hike, then a luncheon, then Epworth League. The girls for their dinner, but the luncheon free. The young women were orga into social units for work in the munity and for soldiers and sai and through this social approach young men and some young wo were led to consecrate themselve Christian work.

Provision was made for young w to meet their friends. The ch organizes block parties and comm sings and reaches out in every wa serve every element of people thro out its parish. The pastor says it is to build up a successful settlement and not sidestep the religious eleme

It was announced as the confer was closing that the church would a to city work from Centenary f $28,000,000 in five years. Church or izations will be consolidated, c built, educational classes establis and the practical will be united with spiritual.

◆

Trees as a Community As

NEW BEDFORD, Mass., has pla 4,000 shade trees in the last s years, according to a bulletin is recently by the Massachusetts Fore Association, which says:

"It is a conservative estimate twenty-five years from now those sh trees will be worth to New Bedford $1,000,000. The actual replacem value of those trees at that time tainly will be well over that amount

"Does it pay to plant shade tr If it doesn't the people of New Bed are wasting their money, but they h had enough experience to know th is a good investment. We have h the complaint that it is useless to p shade trees in thickly settled distri New Bedford has disproved this the We have seen shade trees thriving narrow back streets in the heart of mill districts with scores of child playing about them.

"The conditions in New Bedford typical of scores of towns and ci and what has been done there can duplicated by practically every city town in the State."

As a Little Chapel Was Built

A HURCH was built in Korea a hort time ago, and the mission- ell us it was not the stained-glass, e-pillared kind, but a mud-walled, ied-roofed church. It was white- d and furnished with brick ovens hich the people could sit—this ıg system being the same kind as ancestors had used for thousands rs. Gifts for the church came from rated givers. Among them was l woman known as Mother Moon, went to the hills to gather fuel. on kept her in firewood, but she red the extra wood to sell in the t-place, smiling, it was said of s she carried her loads on her head, . were to be exchanged for money that could be given to the little church. Another giver was Pang. Every one in the village, it was said, knew that Pang got only five dollars a month in wages, yet Pang gave twenty-five dollars toward the chapel fund.

A merchant sitting behind his counter, watching everything that went on about the village, said as he observed the little church in building: "'Tis strange—those Christians have gone hungry; they've worked hard, and yet they are the happiest people in our village. They gave $85 for the church, and if everything they possessed were pooled it would be worth about $150. That is how the little chapel across the way was built."—*Missionary News.*

Transforming Power

a Chinese city of fifty thousand ere lives a Chinese Methodist iant, chairman of the board of rds in his church, who helps more e, his pastor says, than any person at town. There was a time when as sunk low from being an opium n, when he squatted at the street- and cried to passersby for just a "cash," this being his means of hood. He came under the influence e mission, and quickly prosperity ved him. Some time ago, in a ous meeting, a frenzied opium- cried out in hopeless agony: "Can Jesus save a man so far gone as Kung Papa heard the cry. Leaving ask he ran quickly to that one and "Save you? Of course he can save you. Look at me; I was worse off than you; I had more sores on me than you have from the hypodermic injections; I was more ragged than you; I had been a victim longer than you." He then grabbed the sorrowful man in his arms and turned him to the audience saying: "Here is the proof that Christ is able to save one so badly off as the man here. See his rags; look on my silk. Jesus Christ is able to transform his rags into silk also. Look on my face; it was worse than this man's, and his can be changed also. I had no money; now I have a good business. Once I was continually hungry all the time; now I have plenty. Jesus did it for me: he can do it for this poor man."—*J. D. Gillilan, in Missionary News.*

The Trade of the World

IE United States is second among the countries of the world in for- rea and produces more than half he world's sawed lumber, but is about last in measures for reforest- and conserving the lumber supply ture generations.

IE United States is the greatest producer of resin and turpentine ie world. France comes next with one-fourth our production. But ss we replant cut-over pine lands he South the whole turpentine in- ry may some day, perhaps in n years, be only a memory. There 124,000,000 acres available for pine er, which, if fully stocked, would ly all domestic needs for Southern w pine and allow 12,000,000,000 d feet for export each year.

BESIDES exports of over 3,500,000,000 board feet of lumber, American wood-using industries export annually products to a value of $130,000,000, including $32,000,000 worth of agricultural implements, $30,000,000 worth of automobiles, $1,500,000 worth of sewing machines, $10,000,000 worth of tools, axes, hammers and shovels, $6,500,000 worth of furniture, $1,100,000 worth of sash, doors and blinds, and $2,500,000 worth of pianos, as well as other items.

DURING the next few years Europe will need 7,000,000,000 feet a year of lumber in excess of the normal consumption to repair the devastation caused by the war. This may be reduced somewhat by an increased use of brick, stone and steel.

The Prayer League

VANGELIST GEORGE T. B. DAVIS writes:

In a recent article I asked the readers he Christian Herald to pray earn- for us as we preached Christ and God's Word to the soldiers as passed through a big debarkation p on their way home from abroad. has most marvelously answered er! During less than five months, 30,000 have joined the Pocket tament League, and received Testa- ts, and more than 10,000 have ked their League cards signifying r acceptance of Christ! Scores have ded me their dice and cards; hun- ls have decided to give up swearing; thousands, who had drifted in the y, have made a new start in the istian life before returning to their d ones. It is all the Lord's doing! ave just learned that 150,000 more ps will probably pass through Camp ritt, where we are working, during next few weeks. Let me earnestly d with your readers to continue to y for a Pentecostal outpouring of Holy Ghost upon my associates and self during these final weeks."

rs. G. F. Fellows, Chatham, N. Y., s prayer for the safe return of little is Stockbridge, who disappeared on gust 9.

mong the individual requests for prayer self or others fifty-eight ask prayers for e and divine help in wordly affairs; two dred and thirty-one for healing of the y; ninety-one for spiritual blessing; sixteen s ask prayers for the conversion of their bands; forty-four parents, for the conver- of their children; twenty-two ask for the conversion of their brothers; four ask for the conversion of sisters; and three for conversion of fathers; forty-one ask for the conversion of other relatives or friends, and eight ask for their own conversion. Thirty-five ask for healing of the mind; sixteen ask prayers for restoration or improvement of sight, and seventeen for hearing. Five ask prayers for the granting of requests known only to God; one asks for blessing on evangelistic work; twenty-eight pray for the restoration and reconciliation of estranged relatives or friends; five for delivery from the drink, two from the drug, and six from the tobacco habit; three petitions are for conversion of backsliders; six complain that they have lost the sense of God and ask prayer that their spiritual eyes may be opened; one each asks prayer for the League of Nations; forty-four ask prayer for the granting of various desires and needs.

Prayer is asked for revivals and reforms in Forest Depot, Va.; Riverside, Calif.; Farmington, N. C.; Sanger, Calif.; Van Etten, N. Y.; Knightdale, N. C.; Ruffin, N. C.; Lyme, N. H. (for Boy Scouts); New Market; White Bear, Minn.

The following persons acknowledge answer, to prayer: Wife and Mother, Montclair, N. J.; Reader, Knoxville, Tenn.; W. A. P., Elkhart, Ind.; Subscriber, Darlington, Md.; Mrs. I. R., Mercersburg, Pa.; Reader, Chino, Calif.; Mrs. R. H. B., Raymond, S D.; J. W. K., Harlan, Iowa; M. B. T., Philadelphia, Pa.; Subscriber in Maine, Portland, Me.; M. J. D., Watertown, N. Y.; Mrs. M. C. D., Corning, N. Y.; M. S., Montclair, N. J.; L. R., Dillon, S. C.; J. L. S., Showhegan, Me.; A. R. C., Delmar, N. Y.; M. D. S., Rosendale; N. Y.; J. D. W., New Hope, Pa.; R. E. D., Knoxville, Tenn.; M. C. M., Barlow Bend, Ala.; Mrs. F. E. C., Farmington, Ill.; California Reader, Chino, Calif.; Sincere Follower, Washington, D. C.; Reader, Parma, Idaho; Friend, Elizabeth, N. J.; Mrs. J. A. N., Newbury, Mass.; Mrs. S. E. H., Hackensack, N. J.; Reader, Byrdton, Va.

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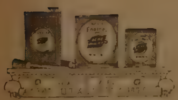

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The Quest of the Perfect Neighbor

THE quest of the faultless neighbor is a wild goose chase, with the goose at the pursuing end. To use a slang expression, "there ain't no ich critter." Long years ago I gave up the quest. Nay, more, I have lost all desire for a perfect neighbor. I fear he would be like a perfect iceberg, delightful to look at, but uncomfortable to hobnob with, for would he not be to me a constant reminder of my own failings? How could a perfect neighbor be content to associate with me?

But good neighbors; neighbors with kindly eyes, and pleasant ways, and warm palms, and still warmer hearts; of such there is no lack save as their neighbor lacks—*that neighbor bring me.* Good neighbors! I have them on the north and on the south, on the east and on the west; yes, they compass me about at all points of the compass.

What are the ingredients or qualities of a good neighbor? Let us analyze a good neighbor. First of all he must have a real liking for folks. He may stand entranced at the golden glory of a sunset, the songs of the birds may be sweetest music to his ears, the flowers and the trees and the cooling ferns alike appeal to him, but even more than all these he must like people. The man who desires the whole round world all by himself was not cut out for a good neighbor—the cloth was too scanty! He would make a good Robinson Crusoe—that is, if he were allowed to hang out a sign; "No man Friday wanted!" *A good neighbor simply must like folks.* Their troubles, sorrows, joys, habits, eccentricities, likes and dislikes, will be alike interesting to him. Is not every new neighbor a new and interesting volume of the book of life? Here is a great Human Library; each volume cries loudly to the good neighbor: "Read me next!"

The next ingredient is unselfishness. Selfishness is the deadly Upas tree under which neighbors may not sit and escape unscathed. Unselfishness says, "Give! Give pleasure, help, consolation, appreciation, lift on your neighbor's burdens, share his sorrows as well his joys, divide your blessings." T unselfish neighbor rejoices instead being envious when some good fortu comes to a neighbor; whether it be bumper crop, or a big inheritance, only a raise of wages, that good neighb says heartily; "Glad to hear it." Y do not have to exhaust a dictionary express real gladness.

This brings to our notice that mo delightful offspring of unselfishne the winsome, ice-destroying, friendshi making quality of a good neighb appreciation. What is so helpful appreciation? Here is a neighbor's b who is far from brilliant. Others ha made the grade easily in school. F John it has meant hard, faithful wor it has meant study when other bo were at play. The good neighbor se—a good neighbor is never blind—a he says a few words to John, a few wor of appreciation that John will nev live long enough to forget. The appr ciation of a good neighbor is alwa genuine—his appreciation is inspirati for his neighbor.

The appreciative neighbor-farm looks over the line fence and say "That is a good field of corn y have there, Brown." The appreciati neighbor-merchant says to his nex door neighbor, "Good trade you a getting, Thompson; you deserve i you have worked hard to get it." A preciation warms hearts and bin neighbors together with bands of ste

One of the most desirable qualiti of a good neighbor is what has be sometimes called a pennyroyal tongu A pleasant, goodly herb is pennyroya it has none of the bitterness of prince pine or of the dandelions that I detest so heartily when I was a barefooted bo A pennyroyal tongue is never bitte it uses comfortable, kindly words; it more ready to praise than to blame, encourage than to discourage. By means let us include this pennyroy tongue, and though I mention it la it is by no means least of the virtues a good neighbor. G. W. TUTTLE.

Interchurch Survey

THE Interchurch World Movement of North America is now carrying on a survey of the whole country, as part of a world survey of Christianity. Ralph E. Diffendorfer, head of the survey, tells of a California town with 1,000 population which has not a single church. A nearby town of 1,600 has fourteen Protestant churches, with attendance ranging from 125 down to twenty-five. All get "missionary support," that is, contributions to the expenses from outside sources. O of these competing little churches h a promise of $500 a year "if it is neede to maintain the denomination in th town."

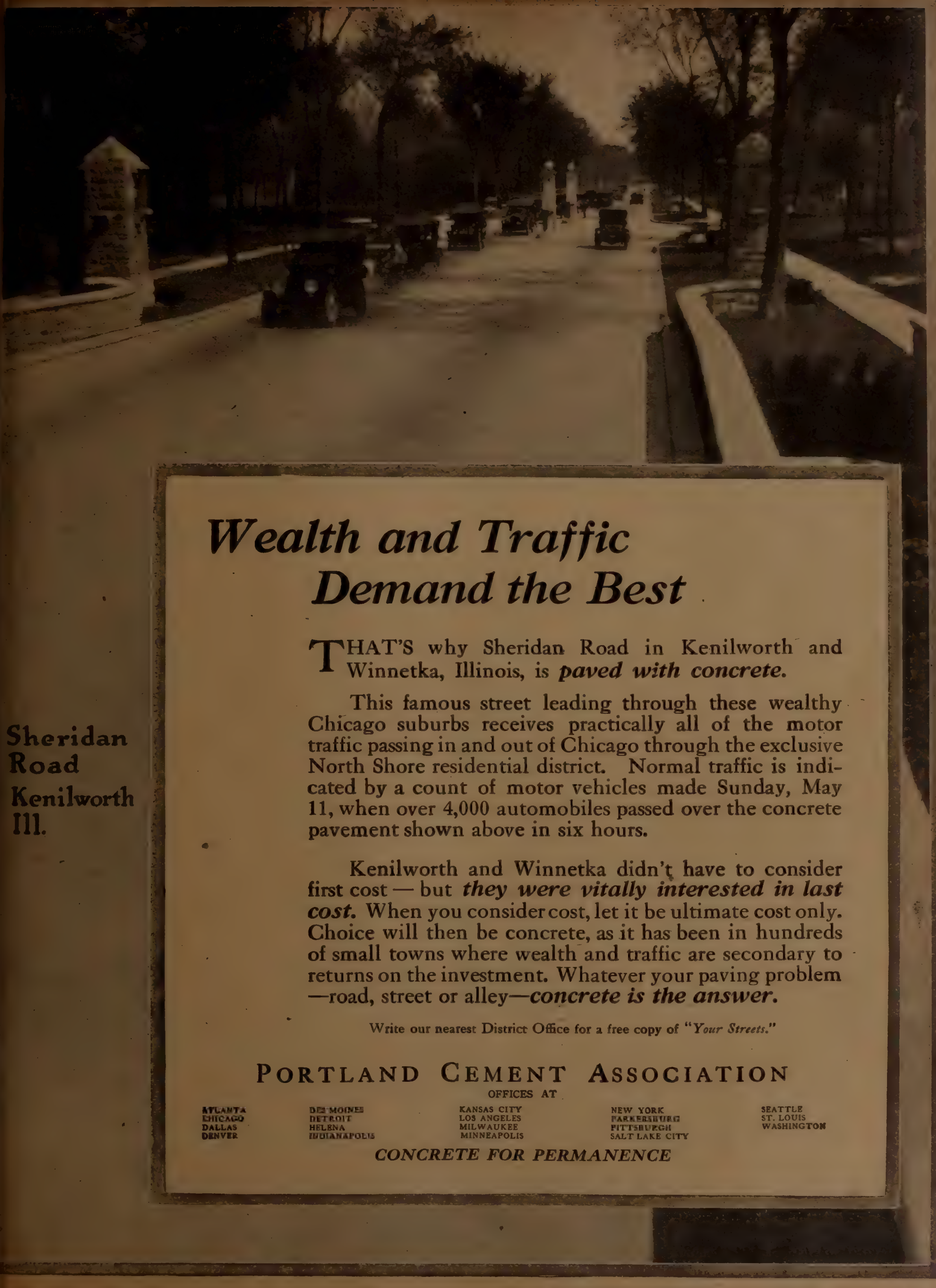
In Ohio, the only state which h had a rural survey in an adequate wa there was revealed one section contai ing no church within a radius of twenty five miles of a certain point.

Hotel Baggage Hustler

IN TRANSYLVANIA they have husky peasant girls as baggage hustlers in many of the hotels. This strapping young woman, who is about 18 years of age, loathes shoes principally because shoes cost a small fortune in this part of the world just now. You can buy a pair for 600 kronan in Sibiiu, the former Hungarian town in which this young person resides. That is about $30 in American money, and the shoes you get for such an exorbitant price are not much for looks or wear. Prices will fall somewhat when the blockade is lifted and commerce is resumed with the outside world. But the Sibiiu folk are not very optimistic about the outloo because once th shoes get to Ru mania and ar landed at the Bla Sea ports, it's long way over th mountains t Transylvania.

"Mr. Unknown"

WORD was re ceived at th office of th American Luthera Publicity Bureau in New York, tha "Mr. Unknown," s named because hi name has never bee learned, had calle at the office of th treasurer of the commission for work among colored people and brought with him twenty new $20 bills. This is his twenty-third visit, made with similar gifts, since his anonymous call in 1896.



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Kenilworth and Winnetka didn't have to consider first cost — but ***they were vitally interested in last cost.*** When you consider cost, let it be ultimate cost only. Choice will then be concrete, as it has been in hundreds of small towns where wealth and traffic are secondary to returns on the investment. Whatever your paving problem —road, street or alley—***concrete is the answer.***

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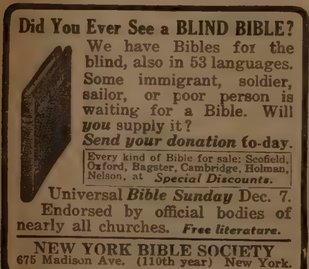
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The Boy Who Expects to Study Law

By CHESLA C. SHERLOCK

IF ALL boys who are about to start to college are like I was, they will be impatient of advice. Advice is certainly a cheap commodity and to some it is useless to offer it, but now and then it falls on fertile ground and does some good. It is in that spirit that these remarks are addressed to the boy who expects to study law.

From time immemorial all ambitious American boys have been led to believe that the profession to follow was that of the law. The lawyers were the molders of the Constitution, the leaders of the community life, and the bulwark of the civilization which we pride so much.

That is all very nice; it sounds good, but let the young man about to enter the study of the law remember that this is the glamour of the thing, just as there is supposed to be a glamour to the business of going to war. Once you get into the job in earnest you have time to stop and think the matter over. Then it occurs to you that some of the outside things about your chosen profession have all been tinsel and brass.

The country needs lawyers of the type of Webster, Hamilton, Lincoln. It does not need merely lawyers, it needs men of this larger stamp; but if you are impulsive, a "hustler," impatient of twenty or thirty years' slow plodding before you "arrive," be careful in choosing the law as a profession.

If you feel that you must have a lot of money in this world, get a copy of Martindale's Law Register and look up the ratings of the lawyers in the United States. See how many, many of them are rated at less than $5,000 each.

There are something like over one hundred and twenty-five thousand lawyers in the United States. Except in certain remote localities, the "competition" is keen, which means a greater struggle than would be necessary if so many ambitious young men did not rush into the law merely because they thought it was a means to an end, such as politics.

If you are politically inclined, and wish to make money in the law business, you will soon find that you will have to give up one or the other. I happen to know a certain United States senator who gave up a law practice that was netting him about one hundred thousand dollars annually a few years ago to enter politics. Today he is an old man, admittedly at the "end of his string" politically, and he is nearly one hundred thousand dollars in debt. His law business is gone, everything gone merely for the "honor" he enjoys in being in office.

So if you are fitted and earnestly desirous of becoming a lawyer, do not fritter away your chances of large success at the bar by listening to the appeals of such temptations as politics. And if you once decide to enter the practice, stay by it to the bitter end. Do not resolve to sink if necessary, but resolve to swim! It is easy to die, to fail, but it is hard to live!

Be sure that you are temperamentally fitted to be a lawyer. The lawyer must possess the knack of meeting people; he must be a good mixer. He must have a pleasing personality, an analytical mind and a steel-trap memory. He must be a keen student not only of current affairs and of human nature, but of the great mass of law which he must digest each day. He must be a good business man, for lawyers are no longer advocates, they are business men.

He must be thorough in all that he does. If you do not like details and painstaking work, do not imagine that you have the right qualities for a lawyer.

Do not decide to become a lawyer merely because you feel that you are a great orator. Oratory and the law were divorced two generations ago. Lawyers are business men today; the good ones are rarely seen in court. They sit in offices and hand out opinions to business men much in the same way that judges do. The good orator is really the poorest paid lawyer in the practice.

Have you patience? You must have it to be a lawyer. Patient in cross-examination; patient in waiting for business; patient in waiting for clients to pay their bills—patience is the corner-stone of the lawyer's makeup.

Pick out a good college; generally your state university will be the best, if you expect to practice within the state. It will keep in closer touch with your own statutes than a distant college would.

If you expect to practice law upon completion of your course, get a connection with a good law office in the city or college town and work there afternoons and Saturdays. It will give you the much-needed practical experience. And practical experience is the most important element in good schooling. Really all the university course is for is to teach you where to find the law and give you a few elementary principles so that you can go about the work intelligently. The worst stumbling-block of the young lawyer is procedure. Work in the law office whether you have to from a financial standpoint or not. It will pay in the long run.

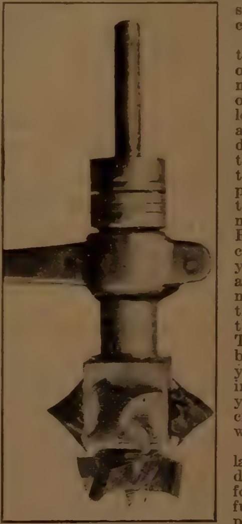
If you expect to study law merely for the foundation it will give you for other work in the future, study it for that purpose. Have your purpose in mind at the start, and stick to it. There is nothing to working in the dark.

As a good foundation, there is nothing that exceeds a good law course.

Auger That Bores Square Holes

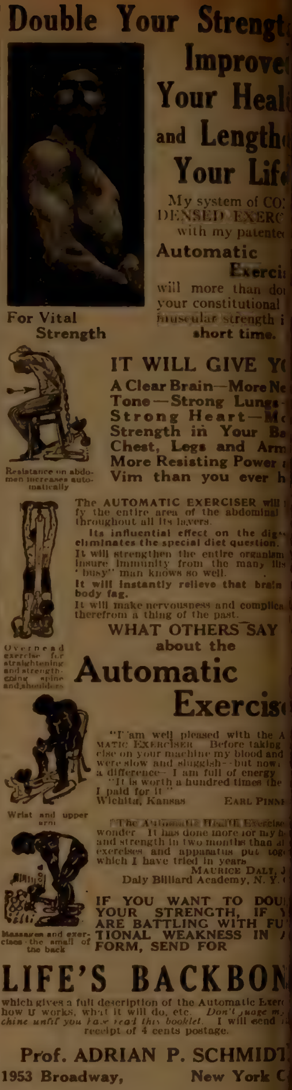
By ROBERT H. MOULTON

SINCE time immemorial one of the favorite jests of the college classroom and the machine shop has been that apparently impossible thing, an auger that would bore square holes. But now such a tool is a reality, for a Peoria, Ill., man has perfected a rotary drill which not only bores square holes, but holes of almost any imaginable shape. Furthermore, it has been pronounced by engineers of one of the leading universities of the country to be practicable, simple and cheaply manufactured.


View of the rotary drill as an auger for boring square holes in wood

The tool is really five augers in one, four little conical rotary cutters milling the corners of the square as the main shaft sinks through the wood. In boring steel or stone two operations are required. First a round hole is drilled through, and then the four rotary cutters mill out the corners at a single operation. The speed with which the drill operates is amazing. For instance, it will bore a square hole through a one-inch piece of marble in five minutes, whereas by present methods it takes four hours or more on the part of a skilled worker.

About a dozen parts constitute the drill, and by slight adjustments it can be made to bore holes of any desired shape. The inventor is a blacksmith, Carl H. Schmidgall, and he was ten years perfecting the device.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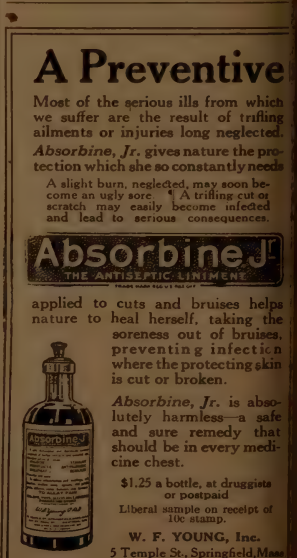
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Does Prohibition Pay?

B RMINGHAM'S ANSWER by MARY CHASE CORNELIUS

RMINGHAM has had four years of prohibition, and it has paid wonderfully!

four years the young men and of Birmingham have gone their without the constant temptation e saloon before them. Crime of sort has decreased and is decreasteadily.

haps the most tangible evidence s fact is the splendid building that een converted from a city jail to a tal school. Before the whisky was banished from the city the lors of this structure resounded to urses and groans and ribald songs motley throng of prisoners; today ongs are those of happy children are having their chance. Here and girls are being started along the that leads to good citizenship.

stead of having an average of 125 ners per month in the county jail, verage drops down to 24 for months time.

hen the campaign to close the sa- was on, the gloomiest predictions made as to the effect prohibition d have on business. In no case these predictions proven true. The today is bigger, better, and more perous, besides being an infinitely r place in which to live and rear and daughters.

It must be remembered that Birmingham, with its vast coal, iron and steel industries, attracts to itself a most cosmopolitan population; and yet it is a city of 215,000 population without a saloon, Sunday baseball, or Sunday moving pictures.

And they used to call it Bad Birmingham!

Here are a few figures that may be studied by those who think that prohibition does not pay.

Arrests by police and detective departments for two years prior to July 1, 1915 (the date on which prohibition went into effect in Birmingham):

Murders	126
Drunks	7,069
Disorderly conduct	8,178
Total, all offenses	42,963

Arrests for two years, from July 1, 1915, to July 1, 1917:

Murders	60
Drunks	2,514
Disorderly conduct	4,843
Total, all offenses	30,806

Arrests from July 1, 1917, to May 1, 1919:

Murders	52
Drunks	1,541
Disorderly conduct	2,722
Total, all offenses	19,984

Beginning Business on a Shoestring

By ALBERT SIDNEY GREGG

HIS little story is about a rich man who began business in an Ohio town in a way that ought to shame fellows who complain that they ot get a start because they lack tal. He would do something violent should give his name and town, and r convenience I will call him Dennis. so far from his right name that dy can possibly guess who he is, here he lives.

t eighteen Dennis was working for a company for $10 a month, his being to load wagons from coal es by pulling a lever which allowed coal to run down into the wagon ath.

s he worked he studied and thought, tried to devise some way by h he could get into business for self.

Why not lease the coal chutes self?"

his thought shot into his mind one like a flash, but he shook his head y, for he did not have the necessary tal, and besides he was merely a However, the idea stuck, and he d not think of anything else that ed as promising.

me time after this the lessee of the chutes gave them up. Before anyy else knew that they were open for e Dennis went right into the office he coal company owning the chutes applied for the right to operate the tes. They were located on the B. & racks. Coal hauled from the mines of coal company was dumped into the bins on an elevated track, and who had the lease was expected to be ly to buy coal by the carload, pay freight, and sell to whoever came it. When Dennis proposed that the pany lease to him, the president inclined to regard the proposition joke.

Why, you are just a boy working for wages, and you have no capital How can you manage it?"

"Here is my plan," replied the intrepid Dennis. "You lease me the chutes at $25 a month and sell me a carload of coal on thirty days' time. I will persuade the freight agent to trust me for the freight. Then I know where I can get a delivery wagon on time, and after the coal arrives I will begin selling it around to the houses and stores myself. I know the people and can work up a cash business quickly. The profits on the first carload will give me cash for further operations."

The president was favorably impressed with the young man's initiative, and after a little further inquiry he replied:

"All right, Dennis. I know you and your people, and I am going to give you a try-out. You may have the chutes and the coal on your terms, and I wish you good luck."

Dennis went away whistling. He was very much elated. Next he went to see the freight agent, and told him all about it.

"So you are going to run the chutes yourself? Well I'll be hanged! Will I trust you for the freight on a carload of coal? Of course, I'll trust you. I'll keep my eye on you, so you can't get away without paying me."

Then Dennis bought a coal-cart, a horse, and a set of harness for $55, to be paid for at $5 a month. In all of these arrangements Dennis did not pay down a cent of cash.

His first carload of coal came through in due time, and Dennis sold the coal according to schedule. He met his obligations, ordered more coal, and kept right on doing business. In a few months he had accumulated capital so he could pay cash like any other merchant.

He was in the coal business for twelve years, and when he quit he was selling four carloads of coal a day.

New Work in South China

1917 the North Siam Mission opened a new station at Chiengrung he Yunnan Province of South China. W. C. Dodd writes of this field: he Nosu are the chief of one of the es grouped under the name of Lolo. saw 109 of them baptized at Sapon, north of Yuman-fu, one Sunday were there. Mr. Metcalf, whom we ght to read Tai, baptized 108 Lisu at the same time. We saw 700 to take Communion at Saposhan. e 4,000 Lisu at Szemao under Mr. Fullerton are learning to read the 'Pollard script,' a modification of the Chinese, as all these Lolo tribes speak a dialect totally different from our Tai and more closely allied to the Chinese. If there are no other missionaries to give them the Gospel, we must look after the Miaos and Yaos, etc., 'the Hill tribes! the Hill tribes!' Dr. McGilvary's great soul longed for, that are within the bounds of our Mission. But our stupendous Tai task must first be met."

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Dust and rub Mennen Borated Talcum Powder softly into all the chubby folds and creases of that flower-soft skin! The soothing is almost magical. The little limbs are relaxed and comforted. Sleep comes—storing up a future of health, calm nerves, abounding energy.

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OUR MAIL-BAG

NOTICE

THE *editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.*

Questions and Answers

F. W. G., South Berwick, Me. "I am much interested in the letter of W. H. S., Waco, Texas, in the issue of August 23, and am sorry to say that I agree with every word he writes. We are not finding fault or criticizing anybody, but simply stating facts as we find them. I have been a commercial traveler for forty years. A prospective customer asked me if I sold the 'Golden Rule.' I said, 'No, but I practice it. Having been a Christian for forty-seven years, I could not do any other way.' Paul said: 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.' There are a lot of religions in the world, but not nearly enough Christianity. It is a sad fact that many, many church members do not know any more about being born again than Nicodemus. If they did, the business, shows, theaters, secret societies, would go out of style."

V. A. W., Hartshorne, Okla. 1. Lord Kitchener died in the sinking of the British cruiser Hampshire off the Orkney Islands, June 5, 1916. The cruiser struck a mine laid by a German submarine. She was on her way to Archangel. Lord Kitchener was en route to Petrograd to confer with the Russian government regarding military measures. It was rumored that the Germans learned of his sailing through treacherous Russian sources. 2. Miss Marietta Holley is living at Pierrepont Manor, N. Y. It is to be presumed that she is not idle and another book is not impossible. 3. Jack London died November 22, 1916. He was born in San Francisco in January, 1876, was educated at the University of California, was at various times a sailor, gold miner, tramp, writer, lecturer and journalist, and at all times a Socialist. His first book was "The Son of the Wolf," his most famous book "The Call of the Wild," and the last book published (six came out after his death) was "The Red One," published in 1918.

Mrs. L. B. K., Athens, N. Y. 1. The word khaki is pronounced "kahkee." 2. The moon is a dead, cold sphere. It reflects the light of the sun, and has no light of it own. It is not a planet, but a satellite of our planet, the earth.

Mrs. C. B. V., Augusta, Ga. The Roman democracy, at the time Cæsar proclaimed himself emperor, governed all of what is now Spain, Portugal, France, Belgium, Switzerland, Italy, Dalmatia, Jugoslavia, the Balkan nations, Greece, the Turkish Empire, Palestine, Egypt and the Mediterranean shores of Africa. In addition the Roman legions had partly conquered what is now Britain, Holland, the German Rhine country, southern Austria, Hungary and Bessarabia. Rome governed the whole civilized Western world. The older civilization of India was little known in Roman times, although there was some commerce through what is now Persia. The still older civilization of China was hardly known to the Israelites, although it is mentioned in Isa. 49 : 12

J. A. B., Cassville, Wis., asks:

1. Q. How many men were in the United States Army at the time the armistice was signed? A. The total number on November 11, 1918, was 3,703,273.

2. Q. Was a law passed providing that a soldier, sailor, or marine, might keep his uniform permanently after being discharged? A. Yes.

3. Q. What are the conditions for applying for the $60 to which discharged soldiers are entitled? A. Claims for the $60 bonus authorized by the act of February 24th, 1919, should be sent to the Zone Finance Officer, Lemon Building, Washington, D. C. The application should be accompanied by (a) the discharge certificate (or a certified copy thereof) or order for discharge or release, if no certificate was issued, but both certificate (or certified copy thereof) and order if both were issued, the paper bearing indorsement of final payment being required; (b) a statement of all military service since April 6, 1917, showing place and date of reporting at first military station, and (c) the address to which the check should be sent.

4. Q. May I have my War Risk Insurance reduced from $10,000 to $5,000? A. Yes; by applying to the Bureau of War Risk Insurance, stating amount you now carry and amount to which you wish it reduced, and giving full name, rank, organization, serial number, address at time of enlistment, and present address.

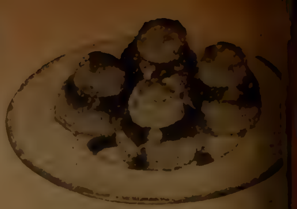
5. Q. How many airplanes were sent overseas by the United States? A. General Pershing states in his report to Secretary Baker that altogether he received 1,319 machines from the United States.

6. Q. How many colored soldiers served in the United States Army? A. The total was nearly 400,000. The number serving abroad in France, Germany, and Italy, was over 200,000.

7. Q. Which are the fastest regular trains in the United States? A. Among the fastest regular trains for a short distance are the New York Central "Empire State Express" between New York and Albany, covering 143 miles in 175 minutes, and the "Congressional Ltd." on the Pennsylvania Railroad, which makes the run from Jersey City to Washington, 227 miles, in 4 hours, 46 minutes.

J. H. A., Yonkers, N. Y. "You invite the comment of other readers on the letter of W. H. S., Waco, Texas. As you so truly say, our friend is 'a little too apt to judge,' which is one of the things our Lord so sincerely condemns in the Sermon on the Mount. What Rimmon was to ancient believers, the riches, honors, and pleasures of this world are to Christians. And it was difficult for Naaman, the Syrian convert, to know how far to go, yet be consistent. If he goes too far, he is condemned as against the innocent pleasures of life; and if the other way, he is charged with loving the world as much as others. So Jesus, when he was with worldly people, was accused of gluttony and winebibbing. It is difficult to lay down an infallible rule in such cases. This Syrian convert Naaman went to Elisha with this very question. (See II Kings 5 : 18, 19.) And it will be seen Elisha merely said: 'Go in peace.' He did not tell him what to do. It was as if he had said: 'It is a matter for your own conscience to decide.' We must have charity for all. These are extraordinary times we are living in and with the high cost of living people must stir themselves to make even a poor living. Yet it might appear to W. H. S. that they were worldly. There were 7,000 that had not as much as bended the knee to Baal in Elijah's time, and so today there are multitudes struggling and doing their very best to live honest, upright, Christian lives, and we do not know them any more than W. H. S."

R. B., Mason City, Iowa. "God is love" means that he has a passion for mankind as much greater than the greatest human love as his infinity is greater than our humanity. The three words "God is love" have been held to be the key to the whole Scriptures. God evidenced his love in the creation. Through all of Bible history and the writings of the prophets there runs a golden thread of God's love interwoven with the darker threads of man's disobedience. Finally in Christ the divine love is revealed in full and declared in its completeness. Men at last having apprehended in part the great love of God, are bound by that love to love one another. If we truly love one another, the struggle and misery of the world will be but shadows in contrast with our joy in Him.



Patties en Surprise

Cut rounds from puff pastry four inches in di and about half an inch in thickness; with a cutter make an incision in each round about hal through. Bake the rounds in a quick oven move the small cut centres; when cold, fill with Tapioca and raspberry mixture and decorate the with the small pastry centres. Filling: Stir ¾ of MINUTE TAPIOCA into two cups of boiling cook until clear, add one cupful of crushed fresh berry pulp juice, and half a cup of sugar.

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ST BOO FRE

Fresh Bread? Fresh Bread Box

BREAD can't keep "fresh"—even for a d —in a stale bread box. How do *you* ta care of your Bread Box? In answer our query one housekeeper writes: "I sca out my bread box every week with cleansin purifying Gold Dust—a tablespoonful to gallon of hot water. I rinse in clear hot wat and if possible dry in sun. Gold Dust di solves thoroughly and rinses out complete That's why it leaves the box so 'sweet-sme ing' and fresh and keeps my bread so nice With this simple recipe no housekeeper ne ever worry about stale or "mouldy" bread boxe

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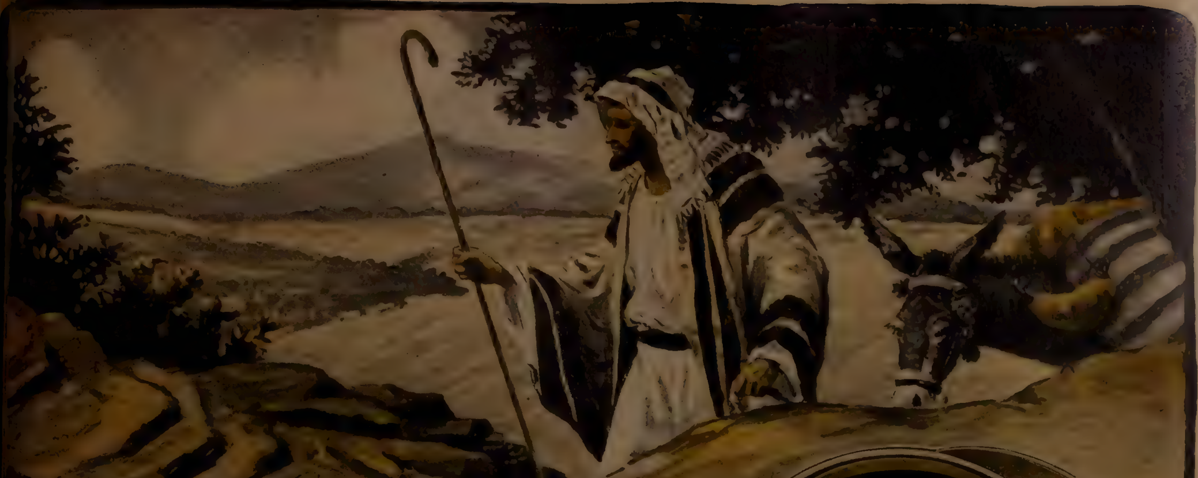

A Lone Asian Traveler-

ELKHORN
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KRAFT
CHEESE
CONTENTS 7¾ OUNCES
STERILIZED
AMERICAN
CHEDDAR

ages ago, fable tells us—preparing for a journey, poured a ration of milk into his canteen—made Eastern fashion, of a sheep's stomach. Having a long, hard road before him, he pressed on till nightfall without halting for a midday meal. Then seeking refreshment, he found to his amazement, in place of the milk, a mass of curds. No one then knew that the stomach lining of some animals contains a ferment called "rennin," which quickly coagulates milk. In his haste he had selected a stomach in which some of the rennin still was active. Thus, purely by accident, he had discovered one of man's greatest foods. For what remained in the canteen after he had drained the whey, was CHEESE. Surely it's a far cry from that crude product of accident to the scientific triumph in sterilized food—

8 Varieties
Each of National favor
- Kraft
- Chile
- Swiss
- Pimento
- Rarebit
- Camembert
- Roquefort
- Limburger

ELKHORN CHEESE
8 VARIETIES IN TINS

Yet, until the advent of Elkhorn, the fundamentals of cheese making remained but little changed through all the centuries. Even today no two rural factories are producing cheese of exactly the same quality and flavor. And bulk cheese, although originally good, may absorb enough foreign odor or flavor before reaching your table to make this wholesome food a keen disappointment. But the Kraft process, which produces Elkhorn Cheese—in Tins—gives a flavor always uniform and the sanitary protection that a sensitive food should have. *It is science producing a perfect cheese in a faultless container.*

ELKHORN CHEESE—in Tins—is made of pure, rich milk, in our sanitary factories of Wisconsin. It is ripened to just the right point, then blended and thoroughly sterilized. It's the ripening and blending of the makes of different factories that gives the supremely delicious flavor, while the sterilizing, in a sense, predigests it—makes you like Elkhorn, makes Elkhorn "like you." When you open the tin—with a key—and look upon that tempting round of golden goodness, the appetizing freshness and creamy richness is further enhanced by the knowledge that *the first hands to touch it are yours.*

For each parchment lined tin is mechanically filled and hermetically sealed—safe from dirt and germs. Stock your pantry shelves with ELKHORN. From fancy varieties to the plainer kinds it suits all tastes. No preservatives, no rind, no waste —good to the last morsel. Taste it and you'll recommend it.

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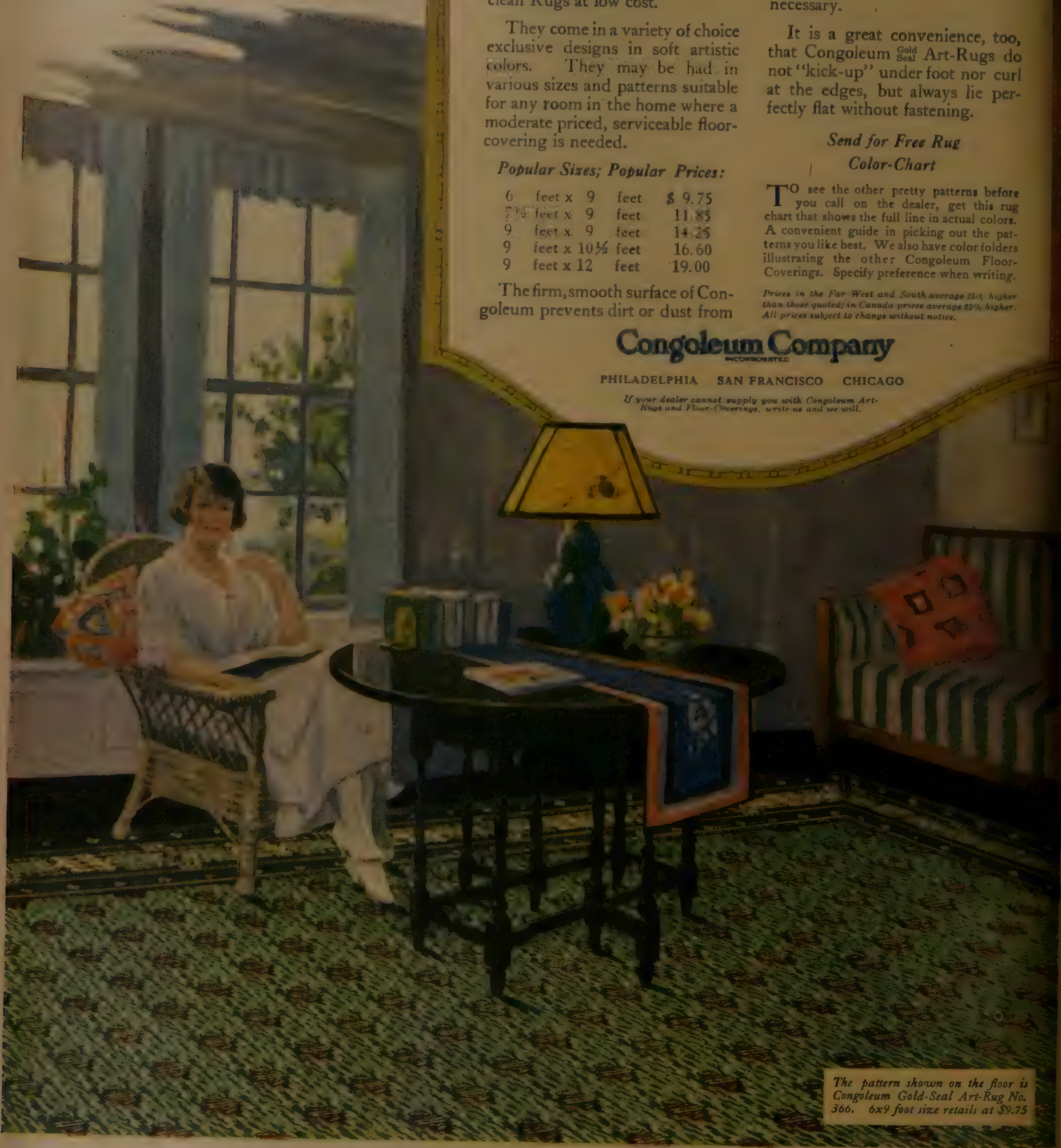

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NEW YORK, SEPT. 27, 1919

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(See Story Inside)

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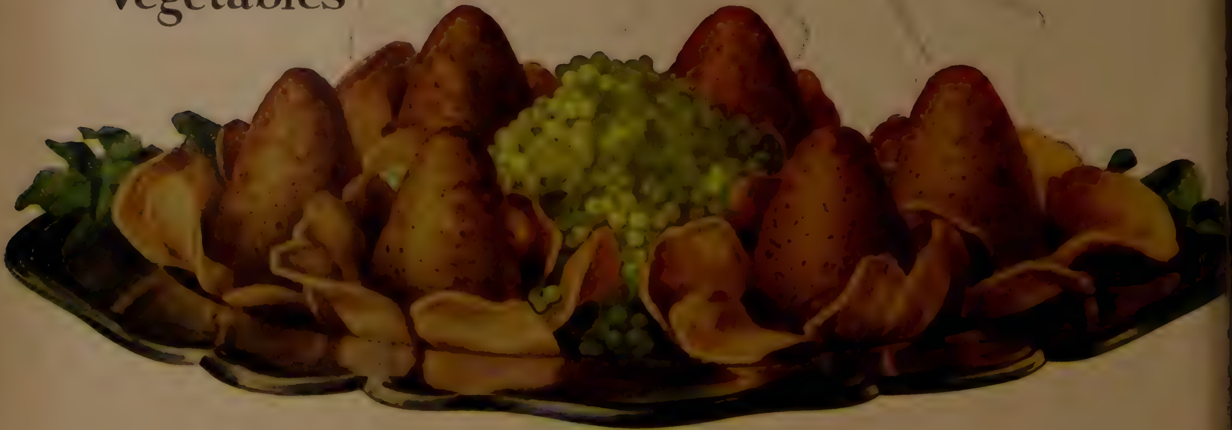
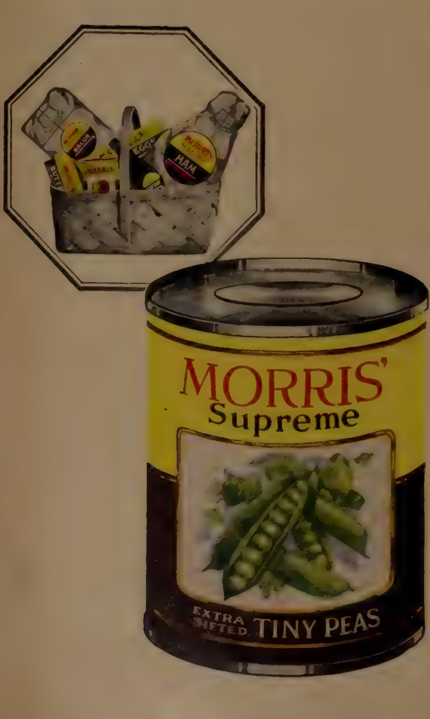
Bringing in the Sheaves

MORRIS

Supreme
Canned
Vegetables



All Morris Supreme foods are packaged under the yellow and black label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e. Every car which goes out is winning
ien to it. And every year, with such a
l add to its prestige.

man who is seeking a car in this class it
any new points to consider.

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t we have done is this:

have fixed new standards, part by part,
on countless Mitchel records. We
t in many specialists to help.

have fixed new tests—exacting tests—to
and insure these standards.

have developed a new Mitchell spirit.
man believes that these perfections mark
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spector feels his responsibility.

Minimizing Wear

We have added smoothness as well as strength. By exacting methods we are minimizing wear.

We have reduced power waste in the motor. The crankshafts are twice balanced on two new-type machines.

Gears are mated to exactness. Engines are tested on electric dynamometers. Rear axles are tested by electric apparatus. Transmissions are tested in a sound-proof room.

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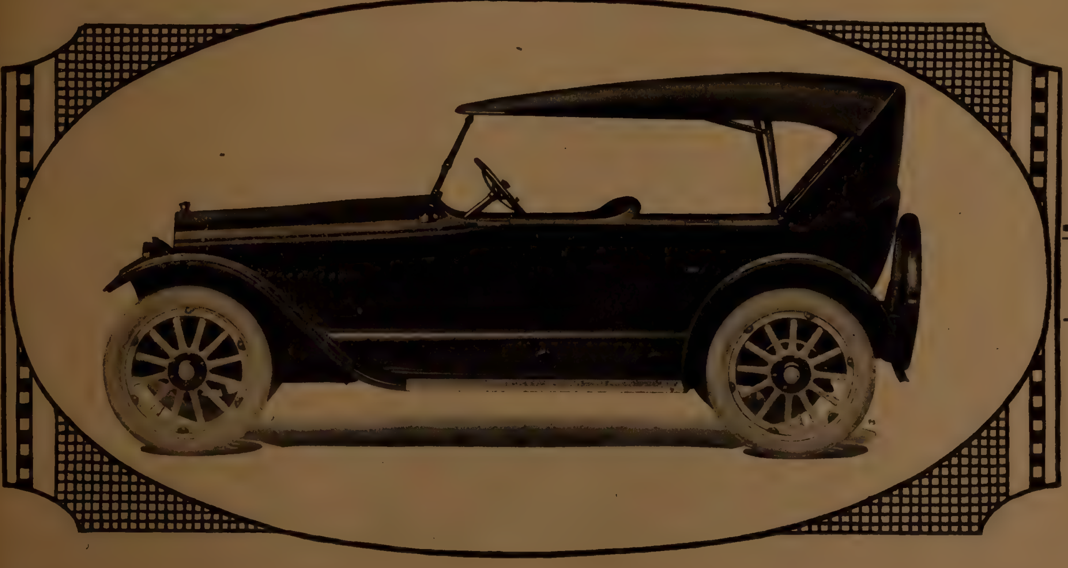

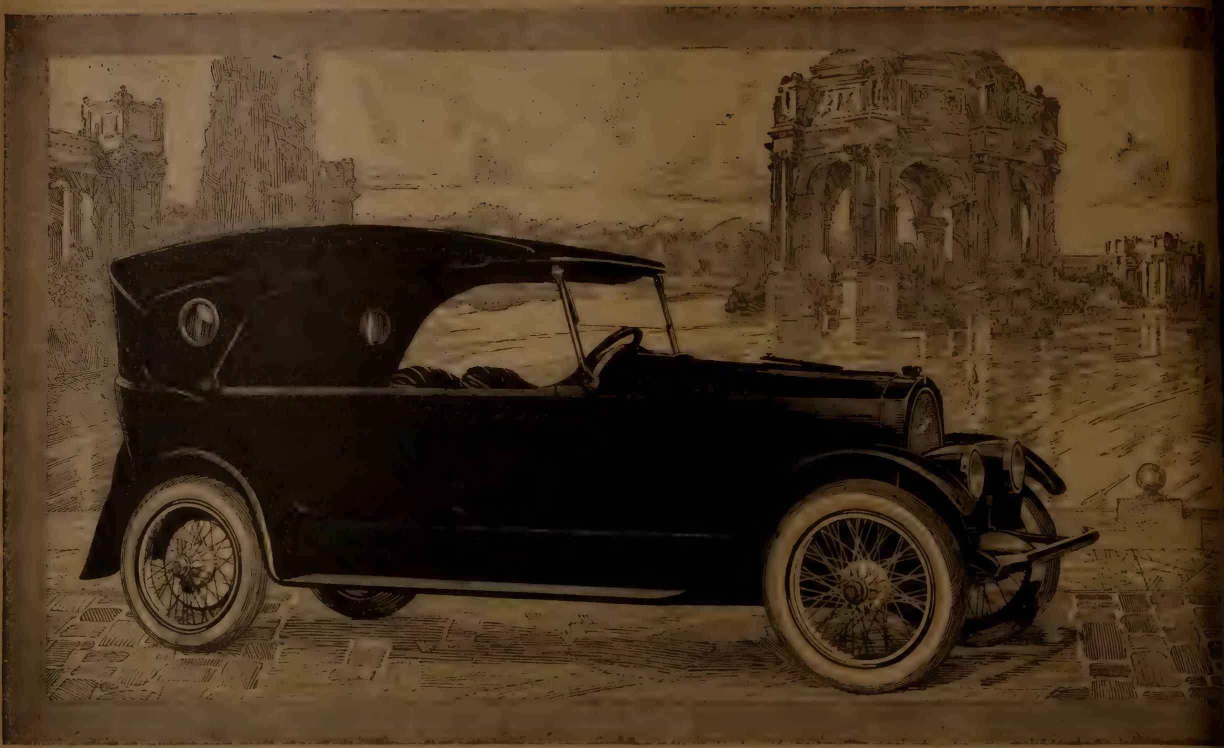

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HOULDERING ARMENIA'S BURDENS

Critical Situation in the New Republic and the Tentative Program for American Administration

By RAE D. HENKLE

HE leaders in government of the United States y be said to have agreed on one international ligation, that obligation is Armenia. Regard- s of party, and regardless of attitude on the f peace and the League of Nations as a whole, virtual unanimity in the view that this country t back of the infant republic of the Caucasus ure its safety and development. The states of are anxious to see us assume the guardianship, Armenians themselves are eager to place them- the closest possible relationship to us. But easure of responsibility are we shoulder for an alien people sep- rom us by more than five thousand avaged by war, threatened even massacres on a huge scale, without le resources, and whose status has t indefinitely fixed by the Peace nce?

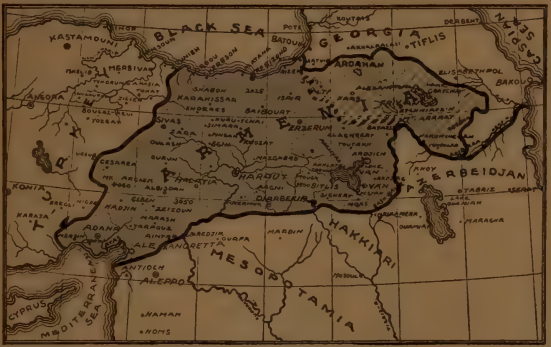
the main premise has been agreed must pull the Armenians out of the of desolation in which the war and ussulman have left them—the by which this relief is to be extend- s serious problems of national policy nay be very far-reaching. It will be ly difficult for the government to te a course of action in Asia Minor will not be construed by other as a precedent and bring down on erican people the reproach of ignor- pleas of other oppressed nationalities erhaps just as great a claim on itarianism.

the purpose of obtaining data on ome decision may be reached, Major James G. Harbord, with a staff of han forty experts in almost as many t lines of inquiry, is in the Caucasus now at the direction of the President. mmission is charged with a thorough gation of the new Armenian state, with partic- ference to its capabilities for defense, its devel- d undeveloped resources, the capacity of the peo- self-government and the quality and character of aders, the economic situation, including an esti- f the financial support the republic will require be- is self-supporting, and some approximate figures sums that will be needed immediately for relief.

mission went first to Erivan, the capital, here it consulted with the defacto government e military chiefs. From there the members ed in all directions to get a closer understanding situation. General Harbord, in the meantime, en seeing not only Armenian, but Russian, Turk- British officials, all of whom are directly inter- in whatever decision is ultimately made. At me time he is keeping a very close watch on the y situation, and in cooperation with Rear- l Mark L. Bristol, American naval com- in Near Eastern waters and our diplomatic entative in Constantinople, is exercising a very restraining hand over the Turkish army and its ar Kurdish, Tartar and Georgian allies.

immediate danger to the whole Armenian is very frankly recognized. England, who has olicing Asia Minor and the Caucasus since the ice, is withdrawing all her troops, numbering ivisions. This withdrawal was announced in t, to be completed early in October. At the the announcement Lieutenant General , who was in command, hurried to Paris to t the immediate despatch of American forces to d the British. General Bridges placed the num- men urgently needed at 200,000. The American mission explained the impossibility of sending contingent into the Black Sea country, or in e despatch of any force at that time, and ntations were made to England looking to the ary suspension of the order for British with- These representations were met with the ent that the policy of the London government required the early evacuation of all territory in which Great Britain was not directly interested; a policy determined on to meet the steadily growing demand at home for a quick lessening of war expenditures.

Alarmist reports on the military situation, especially in the Caucasus country, were promptly circulated in Paris. Unfortunately there was, and continues to be, much basis for them; so much basis, in fact, that Admiral Bristol felt it necessary to warn the Ottoman government against taking any hostile steps against Armenia. This warning Turkey interpreted as a threat on the part of the United States, and entered a complaint against it to the Peace Conference which brought a great deal of critical comment against the United States from British and French interests. The warning served its purpose, however, for late in September Turkey formally assured Admiral Bristol that "so far as the government could exercise control" Turkish troops would engage in no hostile activities against the Armenians.



THE REPUBLIC OF ARMENIA

The dotted line shows the old Russo-Turkish frontier. About 25,000 square miles of the new state are taken from the Russian Caucasus

SOME question may be expressed as to the extent of the control by the war office in Constantinople over the troops in Asia Minor, but even if that control should prove to be complete there is a direct menace to the people of the new republic from the fanatic Kurds and Tartars and the forces of the pseudo-republics of Georgia and Azerbeidjan, both of which are perfectly willing to aid in the extermination of the Armenians. These four enemies, with the Turks, have been closing in on Armenia on three sides with the withdrawal of the British divisions to the south, and the danger of a repetition of the horrors of 1915 is very real.

Militarily the Armenians at present are almost helpless. The republic has organized an army of about 40,000 men, to which may be added independent contingents numbering 10,000 more, and altogether a trained force of some 75,000 might be counted. Unfortunately the army has little equipment, almost no ammunition, and even less of a commissariat. So long as the Turks were in control of their destinies the Armenians were not permitted to bear arms, and such rifles as they had were surreptitiously obtained. Transit and economic conditions have not permitted the importation either of arms or munitions since the armistice, and all the government of the republic have been able to get hold of are such as the British could release or such as were found in the districts evacuated by the Turks.

So Armenia finds herself in possession of an army with no means to fight, opposed by groups of determined, well-armed, fanatical enemies under what at best is but indifferent control, and with little liking for humane methods of war-making.

Friends of Armenia and representatives of both parties in Washington have been considering just how the United States can meet the emergency.

Europe has learned that the people of the United States do not look favorably on any proposition that involves the use of American soldiers in foreign countries, either as an active military force or in the new character of international police. The discussion of the League of Nations, too, has developed a very strong opposition to the idea of a mandatory, which presupposes a call for troops in untoward circumstances. It is to find a way around these two primary impediments to action in Armenia that a series of conferences have been held in the last few weeks in Washington. The result of the negotiations, in which adherents of the League and its opponents have participated, is a tentative program with these outstanding features:

> **Temporary administration of Armenia undertaken without reference to the mandatory provisions of the League of Nations Covenant.**
>
> **The use, as a military force more for its moral effect than for its physical strength, of marine detachments attached to American naval vessels in Near Eastern waters.**
>
> **Financial support for the republic of Armenia based on the recommendations to be made by the Harbord mission.**
>
> **Assignment of a limited number of American army officers for the purpose of training the Armenian army.**
>
> **The retention of many of the experts attached to the Harbord mission as technical and financial advisers to the Armenian government.**

Unless there is a radical change in the situation before official announcement is made of American intentions, the above outline will comprise the basis of our work to convert Armenia into a state able to take its place in the community of nations. The powers frankly are awaiting this word from us.

The newly constituted republic of Armenia is well worth whatever efforts we shall expend in putting it on its feet. It has an area of between 125,000 and 135,000 square miles in some of the richest parts of the old Ottoman empire. Incredibly wealthy in natural resources, it has excellent trade outlets to the world through both the Mediterranean and the Black Seas. Sentimentally and economically, the bulk of this trade should flow to the United States. The Armenian for years has looked on the American as his best friend, and this dependence on friendship and unselfish interest is one of the present inspirations of the hard-pressed people. The American missionary has been the support of the Armenian in times of trouble for decades. He has fed the hungry, cared for the ill, protected the weak and wherever possible has stood as a bulwark against the cruelty and oppression of the Turk. He has held aloft a standard of love and sympathy born of Christianity, and a very human comprehension of the native troubles, and he has always kept in his mind that injunction of Gladstone's, "To serve Armenia is to serve civilization."

In taking over the directions of affairs in Armenia not the least of our difficulties will be the reconciliation of the ambitions of the diverse races which comprise the republic. A rough census of religions shows about 3,000,000 Christians, 1,300,000 Moslems, and the remainder other beliefs.

REDUCING A RACE'S ILLITERAC

Boys learning carpentry at St. Augustine's School

A REDUCTION of sixty-seven per cent. in the illiteracy of a race within the span of fifty years is a record that no other age in history can boast. It has come to pass in the United States among the Negroes since the freeing of the slaves and the beginning of educational work among them. In 1867, when St. Augustine's School for Negroes at Raleigh, N. C., was started by the Episcopal Church, the illiteracy of the race was ninety-seven per cent. When the school passed its fiftieth year the illiteracy had been reduced to thirty per cent.

In that fact is to be found a corrective of the pessimism with which the progress of the race is too often regarded. No race in all the world has made such rapid strides in education, and education is the foundation-stone on which other advancement is built.

St. Augustine's is the largest and most important school for Negroes maintained by the Episcopal Church. Its faculty consists of thirty-five teachers and officers, exclusive of the staff of St. Agnes's Hospital, which is a part of the school. The total yearly enrolment of the school is about 500, while approximately 1,000 patients annually are treated at the hospital.

At the close of the Civil War, Episcopal Church authorities recognized the need for teachers for the colored people, and St. Augustine's was started to train teachers and leaders. For a long time a theological department was maintained in connection with the school.

Collegiate, normal and industrial courses are given—the former primarily to fit men to enter upon a course of study for the ministry of the church, the normal course to prepare teachers for the parochial and public schools, and the industrial course to prepare the pupils to work intelligently at some trade which would return them a decent living.

The industrial department maintains cooking and sewing courses for the girls, carpentry, printing and bricklaying for the boys. Several of the school buildings bear witness to the skill and industry of the young men trained in carpentry and masonry. St. Agnes's Hospital was built of stone quarried on the 110 acres of the school grounds, and was largely erected by young men trained in the industrial classes of the school. The same is true of the library, Taylor Hall, the transepts of the chapel, and several of the brick structures.

The students are divided into two classes—those who work their way through the school by working during the day and going to classes from four to six o'clock in the afternoon, and those who pay $9 for their board and tuition and attend school in the morning and industrial classes in the afternoon, and devote the evening to study. There is also a primary

A primary class at St. Augustine's School after the opening of Christmas boxes

Girls' cooking class at St. Augustine's Schoo

Part of the grounds are within the cor
limits of Raleigh. The school equipment is v
at $250,000 and the endowment fund amou
$35,000.

Much better work could be done and
students accommodated if the equipment
more complete and the endowment fund
larger. It is hoped that these handicaps
be overcome as a result of the nation
campaign of the Episcopal Church, which
to stir up the spiritual life of its communi
in such a manner as to result in greatly incr
giving to the undertakings of the church.

The hospital is also in need of great
dowment.

The work of the graduates of the scho
multiplied its work a thousandfold. Ma
them are priests of the church, many mo
teachers in Negro schools, some are physi
Nine former students of the school entere
officers' training camp at Des Moines just
the United States declared war on Ger
and six of them received commissions as
tenants in the army. The United State
partment of Education has commende
work done by St. Augustine's. The e
ment fund recently received $25,000 fro
estate of the Rev. Charles Avery, a Meth
minister of Allegheny, Pa.

The Big Job of the War Risk Bureau

IF THE $600,000,000 which has been paid in checks to the dependents of the military and naval forces of the United States by the Bureau of War Risk Insurance were turned into dollar bills and placed end to end the money would make a string of bills over 71,000 miles long.

If the $40,000,000,000 insurance which has been written for men in the military service of the country, were turned into silver dollars and stacked one on top of another it would make six hundred thousand stacks as high as the Washington Monument.

All of which gives some indication of the fact that the Bureau of War Risk Insurance has been handling a fairly good-sized job. The Marine and Seamen's Division of the Bureau of War Risk Insurance did an insurance business of $2,389,541,252. Premiums collected on this business amounted to $47,593,555 and operating expenses and losses $30,548,663. This left more than $17,000,000 on the profit side of the ledger, which, together with the untouched $50,000,000 sinking fund created for the business by Congress, made a sum of more than $67,000,000 to be returned to the Treasury of the United States.

Four months after the bill providing insurance for seamen had been passed, the law was amended to provide family allowance, compensation for disability, and insurance for all men in military service. At the time of the enactment one and a half million men were already in the training camps, a quarter million were abroad, and that number was growing daily by thousands. By the law's provision a period of only one hundred and twenty days was allowed within which insurance applications could be written by the men in service. Besides the insurance applications there was the Form 1–B by which the man either claimed or disclaimed government allowance for his dependents.

THE Bureau had no organization and it had no home. Nobody knew how best to administer government insurance business, and nobody knew by what processes the troublesome proposition of family allowances might be handled. And the work proved highly technical; process after process was devised, revised and discarded as each in its turn broke down in the test of the peculiar task to be handled.

It is no marvel that errors occurred—the marvel is that they were not many times as great as they were.

But errors were made entirely outside the Bureau and for which the Bureau was held responsible. Insurance applications and the Form 1–B constituted the Bureau's sole means of identifying a man in handling his case. Any inaccuracy or insufficiency of information in these papers caused complications and distressing delays, and there were many inaccuracies due to the haste in which they were written up. Ignorance, especially among the colored troops of the South, and the difficulties of language among those of foreign birth or extraction made errors in these papers inevitable.

As an evidence of what wholly unexpected errors happened, when a sudden order came for duty overseas, the records of a whole division, including insurance applications and Form 1–B, were packed and taken to France. Two duplicates of the original papers had to be written up and sent by different routes to Washington.

HUNDREDS of thousands of checks had to be sent out each month. These hundreds of thousands of checks had to be written. In addition to the writing of the checks they had to be proofread. After the typist had finished, each check was checked against the award card for errors in name, address or amount. Then the checks had to be signed, and besides there still remained the difficult task of mailing them out. Clerks were added until there was no space left to put them. Night shifts were added to the day staff and the Bureau operated on a twenty-four-hour-day basis. With the usual Civil Service day beginning at nine o'clock in the morning and ending at 4:30 in the afternoon, an order was issued that the Bureau workers would be expected to report at 8:30 in the morning and stay on until five in the interest of speeding up the work. The order was cheerfully accepted. In addition whenever there was any intimation that extra work would be needed from the day force the situation was accepted willingly and cheerfully. Throughout the entire organization there was a splendid conception of the fact that the work of the Bureau, more than any other Government agency, touched intimately the heart of the soldier and those dear to him, and any and every servic
might thus be rendered was not only a duty
privilege.

The Bureau now occupies a new building
with the site cost $2,300,000. It is eleven s
above ground, has three sub-basements and a
floor space of 608,000 square feet. It has every
fort and convenience for its 16,000 employees,
ninety per cent. of whom are women.

In equipment there are 4,000 typewriters, a
of tables which, end to end, would extend five
half miles, and desks that would extend over
miles.

In this splendid new home the Bureau will co
its service to service men. The problem immedi
ahead is the campaign of contact, a campaign by
it is hoped that every man who wore the fi
uniform of the United States will be reached
sonally and made aware of the tremendous adva
which is his in the opportunity to continue pe
nently the government insurance which was wr
for him during the war.

The Director of the Bureau, R. G. Cholm
Jones, has authorized the following statement t
an end to rumors that the government's insu
business is to be turned over to private compa

"Government insurance issued to the m
forces of the United States during the war is p
nent government insurance. The work of p
nently maintaining and administering such ins
is one of the functions of a bureau of the govern
known as the Bureau of War Risk Insurance o
Treasury Department and created by law.

"There was never thought by those who e
the law, nor has there been thought by any one
ified to speak since the law's enactment, of an
cedure other than permanent government insu
for soldiers, sailors and marines, permanently
ministered by the government."

In Government Insurance lies the one sure
tunity for every service man to receive the extr
pensation to which he is so justly entitled,
this campaign of contact the Bureau may
most earnest and generous cooperation from
ganized bodies either intimately or most re
having touch with former service men or their
dents.

EUNITING OF CHURCH FORCES

By B. H. DARROW

HE division of Church forces in some country communities into two or more uncorrelated or even competitive groups has brought about such a state of undernourishment that quite 1e old leaders are sick of it all, but don't know "get off." It was not so with Olmsted Falls,

ted Falls is a village of about 400 in the midst ood farming community, some fifteen miles est of Cleveland, on the New York Central d. The people are generally industrious and sive, with quite a number of foreigners, most n are Catholics.

e is a fairly strong Catholic Church; but for he two Protestant churches, Methodist Epis- and Congregational, have been struggling for ce. About four years ago, when each church ding it difficult to raise about $500 a year for a and giving little to benevolences, a strong feel- se that all was wrong and there ought to be ind of a federation of their forces. Each had a y of about $4,000 value, while the Methodists addition, a parsonage that was poorly located dly in need of repair.

gregations were small and on the decline; the were discouraged. The children and young became especially discontented, and wondered ey could not all go to the same church and school as well as to the same public school.

mmittee of two was appointed by each church after conference, called a meeting of the two es to consider the matter; but opposition de- d and the matter was dropped. About two later the question was taken up again and a ttee, six from each church, was appointed.

ER this committee had worked hard for many eeks on the problem, a letter was sent to all the nity to ascertain the mind of the people on the on. A largely attended meeting was held, with t superintendents present to confer on the mat- hese men were favorable to the proposition, but t see how it could be effected, fearing the loss evolences to one or the other (which amounts to while the disposition of the property was a big m. But the committee felt that something be done; so at it they went again, with the de- ation to have a federation of some kind. Some wanted a complete union of the two churches; but it was too big a jump to expect the one body to join the other all at once, while the separation from all denominational ties was deemed unwise.

The status of the ladies' organizations was one of the big problems, but that was left for the ladies to settle themselves; and they did it well. The society was called the Women's Guild of the Community Church. All charitable and benevolent contributions are divided equally between the two denominational causes. The ladies work together splendidly, and the larger numbers add interest.

The two buildings being opposite each other on the same street, it was easy to use both, the Methodist Church being used for worship and the Congregational for social purposes, while both are used for Sunday School work, affording more rooms for classes. The Primary and Junior departments meet in the one, the Intermediate and Senior in the other.

Each church retains its own organization, with secretary, treasurer, and trustee, who have the care of the property. Each church is responsible for its own denominational funds, although in the general budget of the Community Church an amount equal to ten per cent. of the pastor's salary is set apart for that purpose to be divided equally between the two.

ALL affairs of the Community Church are directed by an official board composed of the pastor, pastor's cabinet, and board of directors. The cabinet consists of two members from each church, their work being that generally done by deacons. The board of directors consists of three from each church, and they do the work generally allotted to the trustee board. They appoint from their own numbers a chairman, a church secretary, and a church treasurer. The Sunday school superintendent is elected at the annual meeting of the Community Church.

The plan is working admirably. There is a fine spirit of unanimity and fellowship among the people.

The public respect the church very much more than before. A budget of $2,000 was presented in December for the coming year and was readily subscribed. There is not the least difficulty in raising a salary of $1,300, with parsonage for the pastor, who is chosen by the official board of the Community Church, with the sanction of the district superintendents of the two denominations, and called for one year at the time, with no time limit set.

The present pastor, and the first, is Rev. Albert Secord, who began work on December 1 last, and the people are responding splendidly. Interest everywhere has greatly increased. The church is appealing to people now that it could not touch before. There is a feeling, too, that they are big enough to accomplish something. A growing desire is manifest to lose sight of sect and think only of the Church. Those wishing to join the church now desire to unite with the Community Church and not the Methodist or the Congregational. Of course this is inadvisable. There is little doubt, however, that the Federated Church is a transitional step, and that some day, if all old distinctions have lost their value, the church will become thoroughly one.

THE church is planning a much enlarged program of missionary effort. A very good Men's Club has just been organized with many leading men of the community as members. Two troops of Boy Scouts have been formed with the aid and encouragement of the pastor. A Boys' Band of fourteen pieces is entertaining the church and the townspeople and responding to many invitations to play elsewhere.

At Easter time over thirty people were taken into the church, the number of Methodists and Congregationalists being about equal. The Methodist Conference has not lost, for it has more Methodists in Olmsted Falls than formerly. The same applies to the Congregationalists. Everywhere there has been gain and improvement due to the Federation. The community is now planning to build a new parsonage.

The Federated Church takes the lead in many community social affairs and festivals, and Rev. Mr. Secord is a member of many committees not bearing directly on church affairs.

There has been a spirit of waiting on the part of many, to see how the federation developed and succeeded. But that time has practically passed, and everybody seems well satisfied. The greatest optimism prevails regarding the success of the movement. The church has been saved by Olmsted; now the church will reinvigorate the life of its people.

The Square Deal Towns—A Factory That Is a Democracy

THIS day and age of general unrest and dis- ntent among the laboring people, of strikes, of tterness between employer and employee, it is f and a pleasure to pause for a moment and see the philanthropy and honest good-will of one yer toward his men has accomplished—to see t cooperation between capital and labor.

t at the entrance to a thriving little town stands e gray arch put there by the workers, tempo- , in honor of a big celebration soon to be held preciation Day they are going to call it. On the we read, "Entrance to the Square Deal Towns." Square Deal Towns are three, already estab- l, and another one under way. Come with me moment. We will visit them. I will show you ample of practical philanthropy, of generosity yond your wildest dreams. We are now on the side of the gray arch, in Johnson City, the first e Square Deal Towns—named for George F. son, the man who has made his factories a true cracy.

the distance is one of the huge, red shoe factories, ng, humming with thousands of busy workers. efore we reach the factory, we must pause briefly e the library. Your Home Library, it is called, true home it is, looking for all the world like a , pretentious dwelling. For a moment we will inside and see the two large front rooms filled books, the magazine room at the other side of the the spacious sun parlor with its handsome wicker ture, and the lovely dining-room finished in ch gray.

ining-room?" you exclaim, in surprise. "In a ry?"

suredly! For here is where the factory girls, or one, for that matter, may entertain—have their parties and luncheons—everything furnished pt the food: silver, dainty linen, a complete en in which to prepare food—everything which might desire for entertaining.

stairs are the children's rooms. The children are for a moment forgotten in the Square Deal s. Here are tiny chairs and tables, plenty of esting books, and here even, in the hall, is a sani- little drinking-fountain. The other rooms up- s are attractively furnished reading-rooms.

xt to the library are the tennis courts, brilliantly d at night for those who care to play. Directly ck of these courts is the playground—every- g here to delight the heart of a child—swings, , sand-piles, rings, poles, all complete.

Attached to the factory and in front of it is a large dining-hall where the workers of the big Endicott-Johnson factories can procure a warm lunch—meat, potatoes, vegetables, dessert—at a ridiculously low price, thus doing away entirely with the old, unhealthful, unsanitary lunch box.

And now you are about to go back to the street car; but no—not yet. I have more to show you. Over a railroad bridge we will go; thence to the rear of the great factory, and there we behold the swimming-pool. The water is of different depths, all plainly marked, slightly warmed when necessary, and constantly changed. Here is a nice bath-house, lifeguards, everything for the comfort and pleasure of the factory workers and public at large.

Now we have seen the first of the Square Deal Towns, we will board a car for Endicott. As we leave the town, we see at the left other huge red factories, filled with their busy, happy workers.

Six miles and we are in Endicott—a town in its infancy, as may be seen by the residences, all practically new, prosperous, well-kept, attractive. Here too are the huge red factories with a swimming-pool beside them and dining-hall attached.

You will also be interested in seeing at Endicott the home of the millionaire philanthropist and father of the Square Deal Towns, who calls his workers his big, happy family.

And notice that large residence at the right as we step off the car. It is another library, even larger and finer and more complete than the one in Johnson City, and like that a present from Mr. Johnson to his happy family.

But let us turn our attention for a moment to the left—to Ideal Park. First we come to a large pavilion where free concerts are given. Beyond this pavilion is another large swimming-pool and bath-house, and right beside it a smaller pool, with a large spray for the little tots to paddle about in. Just at the side of the pool is a big pile of white sand. All the comforts of the seashore!

Going still farther we come to a steep bank, at the foot of which flows the river. Along this bank are several small open buildings with long tables for picnic parties. One of these is a boat-house, where we may rent a canoe and paddle along the river if we desire.

But hark! I hear music. Oh, yes; the playground. The kiddies are not forgotten at Ideal Park. Here are the swings, chutes, sand-piles, just as at Johnson City; but here—ah, I have saved the best until last—here is a large new merry-go-round, three horses abreast, filled with merry, happy children. A free merry-go-round! See all of the little ones in line, waiting their turn, for one may ride as often as one desires, only you must wait your turn.

Beyond the playground and at the left is a large race-track and grandstand, something in the way of amusement for the older members of the happy family.

Union, the last of the three towns, is about a mile west of Endicott, an old, old town, but new enough to enjoy all the privileges and advantages of its younger sister, Endicott. The fourth town, near Union, is now being developed.

Here, then, I have shown you a factory which is a true democracy. No grumblings, no complaints about the down-trodden laborer or profiteering capitalist. Just one big, happy family. They have their own little factory magazine devoted entirely to their interests; they have their recreation department, which has drilled and developed the large Endicott-Johnson chorus. In short, everything has been done and is being done to make the life of the worker well-nigh ideal.

EVE WOODBURN LEARY.

The Sunday School Automobile

STATE
SUNDAY SCHOOL
CAR

SUNDAY school chapel cars came into existence a good many years ago. They have carried the Gospel message into many places in which it was almost an entirely new note in the lives of the people. The Sunday school automobile is something of more recent growth. The one illustrated is the car of the New York State Sunday School Association. It has traveled all over the state distributing Sunday school literature, helping in the establishment of new schools and carrying workers to conventions and calling the attention of the people to the Sunday school by its very presence.

RUMANIA THE TROUBLE-MAKE

A building in Constanza showing effects of an air raid. An American "gob" is standing in front

PURCHASE of a dozen eggs, a loaf of bread or half dozen apples, bananas or oranges by the American housewife is a simple transaction. She gives her order, the dealer fills it, payment is made, and the purchaser leaves without further ado.

Not so in Rumania, the most easterly member of the Balkan group. Purchases are not made so easily and quickly. With foodstuffs priced at figures that astound us despite our own H. C. of L., the purchase of even a single egg may require ten minutes of bargaining. Eggs are not bought by the dozen in Rumania, where they were selling at twenty cents each when the writer visited the devastated country a short time ago. They are sold by ones and twos. When a person buys a dozen eggs at one time, which is an exceptionally rare occasion, he is immediately stamped as independently wealthy.

Scales are one of the most important articles in the life of the Rumanian. He may be able to get along minus a lot of things, but there is one thing, it seems, he never will be able to do without, and that is a pair of scales. When the housewife, for instance, seeks to buy two eggs, she goes to the box with her scales and she may weigh several dozen eggs before she finally decides upon the pair she wants. It is all a question of the greatest weight. The eggs that weigh the most are the ones she chooses.

The same is true with every other article that in this country is sold by the unit and not by weight.

Rumanians when going shopping frequently carry their own scales with them, distrusting the veracity of the scales at the stores.

Though bread is supposed to be made in standard weights, as in the United States, the Rumanian never accepts the offer of the dealer. He invariably will weigh a dozen loaves or so before making the selection. Bread was priced at sixty cents a loaf when I was in Rumania, and it was made of a dark substance that was anything but appetizing.

RUMANIA was very hard hit by the war. The country was literally torn to shreds. The Germans, after retreating following the sweeping victory of the Allied arms over the Turks and Bulgarians, thoroughly looted the nation. All its harvesting machines were stripped, all movable machinery was carted away, stores were plundered of their stocks, and even the window-panes in the homes, churches and business blocks were removed.

THE Rumanians, after having virtually put themselves outside the pale of the Entente by reason of their sudden invasion of Hungary and capture of Budapest, are once more accepted among the Allies. But they have not been greeted enthusiastically, and in fact they may be said to be present on probation until such a time as their intentions toward Hungary are fully exposed. Herbert Hoover, on his return from an inspection trip through the eastern part of Europe, has compromised the Rumanian hopes by reporting to the Supreme Council that in spite of repeated assurances to the contrary, the Rumanian army continues to strip the Hungarian lands of all food and materials. Rumania has excused her march into Hungary by asserting it was necessary to put down Bolshevism. The Allies in Paris, however, take credit for the overthrow of communism in Budapest and blame Rumania for adding still another complication to the problem.

The Nationalist feeling in Rumania has grown rapidly with the government's defiance of the Peace Conference and the latter's acceptance of the situation, and there is a determination now to retain not only Bessarabia, Bukowina, Transylvania and a part of the Banat of Teneszar, but all of Hungary as far west as the Theiss River.

Only the prompt response made by America to the urgent call for foodstuffs after the signing of the armistice resulted in the opening of the Dardanelles and the Bosphorus to commerce and saved the country from being swept by starvation, plagues and Bolshevism. No other country since the fighting ceased has felt the warmth of America's big heart more than Rumania.

American cargo vessels, manned by naval crews, steamed one after the other with big cargoes of flour, milk and other foodstuffs into the Black Sea port of Constanza. Hundreds of townfolk gathered at the docks to welcome the ships. Most of the people were getting their first glimpse of the Stars and Stripes as the colors flapped in the brisk breeze over the taffrails of the sturdy carriers, and it was obviously a happy sight to them.

As the sacks of white flour were hoisted out of the holds and unloaded, the Rumanians looked on with joy and bewilderment. They could not believe that this was real wheat flour because of its pure whiteness. They had never seen flour so white before.

When American officers and enlisted men went ashore, even civilians saluted them and showed them unusual respect in other ways. The people all exhibited what appeared to be a deep-seated gratitude. They regarded the Americans as their saviors.

The food entering through Constanza is sold by the American Government to the Rumanian Government at cost. The Rumanian Government, in turn, apportions it out in allotted individual quantities without profit. It was these first shiploads of food from America that unquestionably saved Rumania from being torn wide by Bolshevism. From an apparent growing sympathy with the Russian Reds, the sentiment after the arrival of the foodstuffs from America turned solidly against them and came to a climax with open warfare against Bolshevist invaders who attempted to enter the country over the eastern f

Every article of food and wearing app Rumania is exceptionally high. Soap is ularly scarce. For instance, a well-known of face soap that retails in America for ten bar is sold in Constanza for $1.25, and in Bu which is inland, for $1.50. Sardines, which chase here for 15 cents a tin, are sold there fo to $2 a tin. Shoestrings brought 20 cents shoes of almost any variety found ready ta from $30 to $50 a pair. The small boxes of n that can be bought in the United States for a a box cost 25 cents a box in the Balkan country. stockings vary from $1.50 to $3 a pair. Oth cles are sold at correspondingly high prices.

It is a common sight to see Rumanian wome ing down the streets clad in a garb made entir of gunny sacks. Children go barefoot even dead of winter despite the harsh Black Sea wi snow. American sailors found children sleepi in the cold nights in vacant lots or on the w shoeless and with little clothing on. The smuggled dozens of these orphans on boa American naval craft and outfitted them from to foot in clothes contributed by the crew, gav a bath, brought them food from the general me then gave them a comfortable place to sleep.

While the American ships unload tons upon flour in Rumania, it is significant to reflect that the war Rumania was the granary of Europe. her fields are waste, she has no threshing machin it will take a long time to strengthen a faltering

Invasion of Budapest by Rumanian troops ov protests of the Peace Conference, particular American members, is puzzling to men who visited the Balkan nation. Rumania owes a debt of gratitude to the United States and th would show almost open defiance of this cou hard to understand. Possibly it is because Ru ans now hate the "Reds" with a bitter hatre they fear Bolshevism will sink its fangs into country unless they pounce upon it beyond the limits.

Rumanian orphans as they looked after being outfitted by Am sailormen. They were found barefooted and in rags

India Moving Toward Church Unity

A MOST significant development in the direction of Church Unity is taking place in South India. Your readers probably realize the sad effects of denominational divisions on the mission field, where the Church is weakened by sects and schisms and unable to present a united front. Many Christians here on the mission field long that they may be one, that the world may believe, even as Christ prayed.

Recently a conference of Indian ministers on the subject of Church Union met at Tranquebar, where more than two hundred years ago the first Protestant missionary work was begun in South India. There were present ministers of the four chief bodies of this section, the Church of England, the Wesleyans, the Lutherans and the South India United Church. This last body is in itself one of the greatest achievements of Church Union on the mission field, as it already includes all the members of the Congregational, Dutch Reformed, Free Church of Scotland, Established Church of Scotland, and the Basel Reformed Missions, gathered in one united Church.

The Indian members of each of these four denominations read papers on the subject of Church Union and stated the special convictions of their own denomination and the contribution they felt they could make to the future Church of India. The two largest bodies represented were the Church of England and the South India United Church. The members of these gradually drew together and found themselves, after prayer and conference, in complete agreement upon a possible basis of union to form a United Church of India. They agreed that there were three Scriptural elements they wished to embody in this united Church; the Congregational element, utilizing the gifts and power of the laity and recognizing the universal priesthood of all believers; the Presbyterian element, or the representative, organized element enabling the whole Church to come together in Synods and a General Assembly; and the executive or Episcopal element. The more these Indian ministers studied the question the more they felt that all three elements should be included. They felt that in the early Church there was a measure of central control in the hands of the Apostles, and that there were "bishops and deacons" in the local churches. They felt that this centralized power had never grown less in the Church, and that from the second to the sixteenth century, or for fourteen hundred years, the only type of government which prevailed in the Church was an Episcopal government. As they studied the question they found that nearly three-quarters of the Christians of the world today were under an Episcopal form of government (Protestant Episcopal, Methodist Episcopal, Roman, Greek, Anglican, etc.) and that the remaining one-quarter of the Christians in the world were split up into several hundred different divisions, no one of which has the power to unite the others. The Indian leaders felt that the only hope of ultimate union on the mission field was a return to a simple, constitutional, primitive episcopal basis, the bishops to be chosen by the Church and their powers limited and defined by it.

The basis of union proposed by the Indian ters sets forth the belief "That union is the God, even as our Lord prayed that we might one that the world might believe. . . .

"Upon the common ground of the historic pate and of spiritual equality of all members two churches we propose union on the foll basis: (1) The Holy Scriptures of the Old and Testaments, as containing all things necessary vation. (2) The Apostles' Creed, and the Creed. (3) The two sacraments ordained by himself, Baptism and the Lord's Supper. (4) historic episcopate, locally adapted. We under that the acceptance of the fact of the Episcopate not involve the acceptance of any theory of the of the episcopacy nor any doctrinal interpre of the fact. It is further agreed that the term union should involve no Christian community necessity of disowning its past, and we find it no of our duty to call in question the validity of other's orders."

The proposition is then made that the South United Church choose from its own members tain men who shall be consecrated as bishops, or more bishops of the Anglican Church laying hands upon the candidates, together with an number of ministers as representatives of the India United Church. When this is done the bodies will be in intercommunion. It will then come a simple matter to arrange further progres cooperative action.

SHERWOOD EDD

THE END OF THE JUBILEE SEASON AT OCEAN GROVE

By MARGARET E. SANGSTER

The big Auditorium at Ocean Grove

Walking Round Jerusalem

WALKING round Jerusalem, singing as they go,
Walking round Jerusalem, age and youth together;
rough the gentle brightness of the sunny weather—
with eyes that speak of spring, age with hair of snow.

g round Jerusalem, singing hymns of gladness,
alking round Jerusalem, praising God the while—
ge with slightly shaking voice, youth with vivid smile,
ng round Jerusalem—gone are fear and sadness.

ng round Jerusalem—just a tiny model place,
st a tiny toy-like town, made of wood and clay;
ut it tells of other lands very far away,
ty, smiling now, up into God's face.

over, peace is come, hear the joyous music thrill!
fty years have passed along, sweetly, by this sea,
fty years of happiness—may there never be
ing but joy for them, through the Father's will.

ng round Jerusalem, singing as they go,
nging hymns in praise of God for the Jubilee,
ymns from hearts that overflow there beside the sea—
with eyes that speak of spring, age with hair of snow.

FIFTY years ago"—the Rev. James William Marshall, D.D., glanced lovingly out across the white sands of the beach—"fifty year ago Ocean Grove was founded. So this has ur Jubilee season."

r more reasons than one," I suggested, softly; ore reasons than one!"

s!" Dr. Marshall's eyes came back to the room re sitting in—the study-like room with its por- f Association members, and its books, and its desks. "Yes, for more reasons than one. Be- this year a world is at peace after a long and conflict. This year we have had reason to thank s never before. We have had him to thank, not r a quiet spot beside the sea in which to offer orship, but for a world grown sane and whole" He paused, and his nce more sought the apped waves that beat the sand.

gaze followed the direc- hat his had taken. I, atched the play of the or a moment before I And then—

can't help wondering," l, "how Ocean Grove ally happened to be as the spot for your meeting. I suppose" id not finish the sen- but I was thinking Ocean Grove must have chosen because of the waves and the smooth beach that we were watching. It has al- seemed to me that ea, beating upon the brings God nearer, al- than anything else in world. There is some- so elemental about the omething so huge and ned, and yet something fectly under the control at all-guiding Hand.

. Marshall surprised me answer to my question. he Rev. Dr. Osborn, founded Ocean Grove," ld me, "searched all New Jersey for a place ich to hold these meet- Finally he discovered Grove. It is the only spot along the Jersey with no mosquitoes. . . . Some day, I am sure, Grove will be the Mecca toward which all ican Christians will turn in the summer. They ming, now, to the realization of its importance. g this Jubilee season I have often, in one morn- haken hands with pilgrims from nearly every in the Union."

interesting to note the small beginnings of ous enterprises. Great oaks, so the saying runs, little acorns grow. Every one knows that coral islands have been formed from tiny bugs that have fastened on to each other and died. So it is not unbelievable that a Mecca toward which the eyes of the Christian world have turned—come August—for fifty years should owe its being to the fact that for some reason, mosquitoes once preferred Asbury Park to Ocean Grove!

Dr. Marshall was talking again.

"There has been some talk," he told me, "of one day erecting a great educational institution here at the Grove. Surely with its background of religion and service it is a right and fitting place at which to have such a university. Already Ocean Grove is known as one of America's musical centers. We have during our meetings, concerts by the greatest organists, violinists, and pianists, as well as by such singers as Caruso, John McCormack, Galli-Curci and Madame Homer. The organ in our auditorium is the largest and most powerful in the world, if not the most expensive." Dr. Marshall paused for a moment, and then—

A street in Tenttown

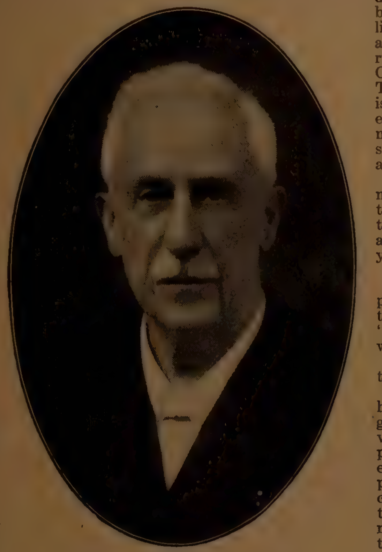
"This year, too," he told me, "we have had more lectures than ever before. And they have been splendidly attended, especially by the young people."

I interrupted.

"Were there more young people at the Grove this year than ever before?" I asked. "I'm rather curious to know whether the war—"

It was Dr. Marshall's turn to interrupt.

"Yes, I think there were," he told me seriously. "A great many soldiers were converted this summer by our preachers. And the soldier element brought other young people—boys and girls who came perhaps for a good time, and took something far more vital and lasting than the memory of a pleasant vacation away with them."



Rev. James William Marshall

AFTER a while I left Dr. Marshall and went out into the keen salt breezes of the Grove. It was the first part of September—the closing time of the Jubilee camp meeting—and folk were getting ready to go home. In front of one tiny cottage I saw a pile of baggage labeled Colorado. In the doorway of a tent I saw a truck with New Mexico on it. All about me, under the wide spreading trees, I saw children playing. An air of peace and well-being lay over the place. It seemed as if the folk who visited there had something very worth while tucked away in their hearts.

A little old lady, seated on the porch of a cottage, nodded to me as I passed down the street, and, following a blind impulse, I turned in at the neat shell-bordered path and spoke to her. At her invitation to stay a while I seated myself upon one of the porch steps.

"This certainly *is* a lovely place!" I began, feeling rather at a loss for words.

The little old lady laughed and picked up a hank of gray yarn that was lying on the floor beside her.

"I'm glad you came along," she said. *She* was not at all embarrassed by the fact that I was a stranger. "I wonder if you'd mind holding this wool for me while I wind it into a ball."

I said that I wouldn't mind; and, after the yarn was adjusted about my hands, I asked a question.

"Have you come to Ocean Grove for many years?" I asked.

The little old lady wound vigorously.

"Indeed I have," she said. "I like Ocean Grove better'n any place I know of. Why? For three reasons. First of all, *He's*—" she paused in her work of winding and glanced up toward the sky, "He's here! And then, everybody has a good time—in the best sort of a way. Sometimes folk have a good time not in the best way. You know what I mean. And the third reason is that a person learns something new and hears something new most every day."

I WAS sorry to leave the little old lady when her hank of yarn had been converted into a neat ball. But she had given me an idea. I drifted down the street until I came to the small park in front of the Auditorium. There, sitting under a tree, I saw a woman in a black gown. I went into the park and sat down beside her.

"It's almost over, isn't it?" I asked by way of starting a conversation. She looked up, startled.

"Yes," she said, "it's almost over. Later this afternoon we'll walk around Jerusalem. And that'll be the end—for another year. And I'll go home!"

"You live far from here?" I questioned.

"Yes, quite far," said the woman. For a moment she seemed disinclined to talk, and then, all at once, she was speaking hurriedly:

"I came here in—in a *resentful* mood. One that I loved went to war—and didn't come," she choked suddenly and her slim nervous fingers smoothed the folds of the black gown—"didn't come back. And I felt that it wasn't fair. I hated," her voice grew firm again, "everybody and everything.

"I had to get away for a while or I think that I would have gone mad. So I came to Ocean Grove—not because of the meetings, but because it isn't an expensive place to come to. And here I found—God." She paused for a moment, and I—for I hadn't anything to say—I waited.

"It wasn't," said the woman, after a while, "it wasn't the evangelists, or the singing, or the sea, or the services. It wasn't any *one* thing. It was the spirit of the place. It was the Spirit *back of the place*."

WHEN I left the woman in black I wandered over to the small model of Jerusalem that stands not too far from the Auditorium. It is made of clay, a group of miniature buildings laid out in the plan of the ancient city. I stood a while, in silence, looking down upon the quaintly shaped roofs and the little crooked streets, and as I stood there a man came and stood beside me, an old man in clothes of a clerical cut.

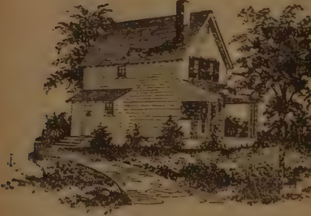
"Lookin' at Jerusalem?" he questioned genially, and laughed.

"Yes," I told him, "I am."

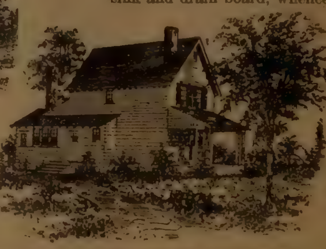
We stood together, looking down into the toy village. And as we stood there I thought of all that little group of clay houses typified. It was as I stood there lost in thought, the old man spoke again.

"It'll mean a lot more, this year," he told me, "the walk around Jerusalem! For Jerusalem, this year, is in the hands of Christians."

A HOUSE BUILT A BIT AT A TIM



This cozy four-room cottage is the first of Jack's carpentry



The first addition consists of the installation of a kitchen and laundry

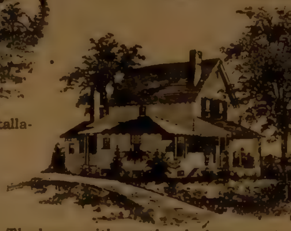
A HOUSE better than the one Jack built, handy, convenient, capable of extension as the finances of the owner and the size of his family justify, and adapted to provide snug, cozy quarters for the farm family, is the unique structure recently turned out by architects of the United States Department of Agriculture. This house is capable of gradual development in that it can be constructed a few rooms at a time.

Just suppose that Jack is a young farmer starting out with a limited capital on a 160-acre farm. To begin with, he and his wife need only a small house such as is shown in figure No. 1, which consists of two rooms on the first floor, one of which is used temporarily as a kitchen, and two bedrooms upstairs. In this plan the chimney is temporary and will need to be razed when permanent additions are made. There is a full cellar underneath the building, access to which is by means of a temporary hatchway. A permanent inside cellar stairway is provided for in the first addition. If the young farmer cannot afford to put up a front porch, he may add this convenience later on, but for the sake of appearance and comfort he should include the porch at this time.

As his farming operations expand and more money becomes available, he may add to his small domicile a kitchen and laundry, as illustrated in figure No. 2, and install a running water system, than which no feature of the house is more essential to the comfort of the family. In fact, if his pocketbook will permit, it is advisable that he build the house as shown in this plan at the outset, as everything connected with it is permanent and hence does not involve extra expenditure for facilities which will be used only temporarily.

When the owner and his hired man wish to enter the house they come in at the rear, grade entrance, whence they can pass up a few steps to the laundry where they can wash up. This laundry contains a closet where they may hang up their coats before entering the dining-room. The entrance to the laundry also provides ingress to the cellar. The arrangement of the entrance and wash-room permits the men to pass in and out from the dining-room without going through the kitchen.

Provision is made for a fully equipped laundry, and if the owner desires the installation of electric power, a power washer and wringer may be used. There is also a small closet for an ironing board. In the kitchen there is a broom closet which provides storage space for cleaning utensils. Used dishes are transferred from the dining-room to the kitchen through a pass cupboard or dresser which is located next to the sink and drain board, whence the washed dishes may be removed and placed in cupboards on either side of the sink, where they are available from both the kitchen and the dining-room. Reserve dishes, such as desserts, may be placed in the pass cupboard, where they are accessible from the dining-room when required. These uses of the pass cupboard save the housewife many needless steps between the two rooms.



The house with another bedroom and bathroom added

In one corner of the kitchen are a storage pantry, a work-table with drawers, and a cupboard conveniently arranged for the preparation of food. The range is handy both to the sink and work-table. The space in front of the chimney can be utilized during the summer season for a kerosene oil stove.

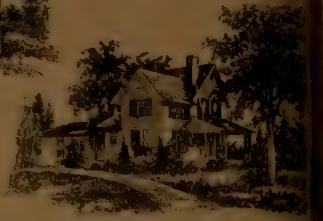
Above the two stoves is a built-in hood, ventilated by means of a register which opens into a flue adjoining the smoke flue. The air in the ventilating flue, being warmed by the heat of the smoke flue, tends to rise and create a draft, which removes odors and heat from the kitchen. The triple casement windows of the kitchen and the several openings in the laundry assure ample ventilation, which will add greatly to the comfort of the housewife during the summer months. It would be desirable to include in this first addition the open porch adjacent to the laundry, which, if screened, can be used for dining purposes during the summer.

As the owner's family increases, or as he needs more farm labor, it becomes necessary to expand the accommodations, and he therefore may add an additional bedroom and a bathroom. This involves a one-story addition to the house, as shown in figure No. 3. All these improvements go to promote general livableness, as a house is not a real home unless every part of it is in constant use.

Because visitors usually call at the rear entrance, anticipating that their knock at the front door may not be heard in the kitchen, where the housewife usually is occupied, the entrance to the house has been placed on the north side, protected by a small porch which may be enclosed, and near the kitchen. From the entrance hall all parts of the house are easily accessible; the living-room, dining-room, bedroom, bathroom, and stairway.

The bathroom and one bedroom have been placed on the first floor because many farm families prefer this arra it has its advantages, too, especially in the ca ness, when the housewife can attend to her duties and at the same time keep an eye patient. The location of the bathroom ma altogether satisfactory to all owners, as it i close to the entrance, but this factor is not jectionable in a farmhouse as in a city or s dwelling. The living- and dining-rooms have exposure in summer—the prevailing breezes be the south and southwest—and they should most comfortable in winter, as they are prot the north side by the bedroom and hall.

Finally, after several years, if the demands f tional space continue, the owner may add second-floor bedroom, which can be placed over the first-story bed shown in figure No. 3. Als time, if conditions justify can be added a one-stor at the rear, consisting of house with ice-bunkers, wh vide refrigeration for h foods and for the cooling and cream stored in the dairy room at the of the wing. If properly insulated, the ice-b need only be filled once every week or tw eliminating the bother of transporting ice dail a more or less distant ice-house, and the ann due to carrying the ice through the kitchen. storage space is provided under the roof of th story wing, so that no matter whether wood is used in the cook-stove, the carry is short under cover.



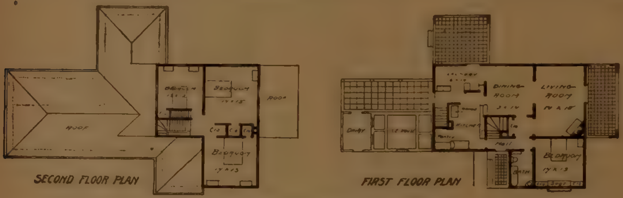
The piecemeal house completed and equipp the practical modern conveniences

The completed design, illustrated in figure of the house which Jack may build, consist structure of seven rooms—a living-room, dining bedroom, kitchen, and bathroom on the groun and three bedrooms with large closets on the floor, all conveniently arranged. The comm cellar provides ample storage room for vegetal well as space for a heating-plant and bunkers f storage. All the porch floors are of concrete, m off in squares to give a more finished appearan

The exterior of the house is plain, yet it is pl in proportion and line. At any time in the de ment of this house the owner has a dwelling t convenient and attractive.

No farmhouse appears to the best advantage out a suitable setting of foliage, just as a pa needs a frame to give it a finished effect. The ing need not be as elaborate as that shown i accompanying illustrations, but the arrange should be logical and practical. The trees abou house are both useful and ornamental; they the views of the house from the road, at the time shading the ground and preventing the tion of heat, which is perhaps as great a sou discomfort in the house as the direct rays o sun on the roof and walls.

Robert H. Moult



The floor plans of the completed house

His Last Nickel Founded His Fortune

SOME twenty years ago a rascally partner beat J. C. S. Johnstone, then of Faribault, Minn., out of all he had. After years of habitual comfort, at the age of forty-one and in hard times he faced the world with practically nothing but his hands. He went to Minneapolis and tramped the streets for work in vain. At last he had but five cents between him and beggary or starvation.

Walking along the street, uncertain whether to try again or give up the battle altogether, he was asked by a Salvation Army girl for a nickel for the poor. Moved perhaps by the unconscious irony of the request, he gave her his nickel and told her it was his last cent.

"The Lord won't forget," she said, and went on.

Almost convinced that the Lord had forgotten him, Johnstone watched her at her work. The next thirteen men she accosted gave her nothing. The fourteenth gave her a dollar. He remembered that he had asked for work several times and had always been refused. He made up his mind to ask again and again, up to fourteen times. He got the job.

That was the end of his distress. He saved his wages, and a year or two later bought a little mill out in the woods. His business prospered steadily. In ten years the commercial agencies were rating his wealth at nearly seven figures. He was always utterly convinced that should he let a Salvation Army collector pass unheeded his prosperity would end.

Superstition?

Do you say that the giving of that last nickel had nothing to do with the man's later success?

If you do, then you know little about the real forces that rule in this life.

The human mind is like a chemist's crucible—many chemicals go in and from the combination there may result a new one bearing no resemblance whatever to any of its ingredients. Two bitter poisons may come out a substance as sweet and nourishing as honey.

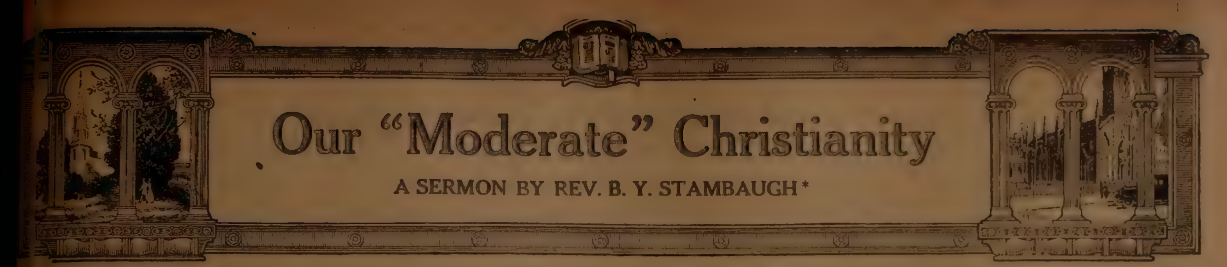
Out of conflicting emotions and impulses resolve was suddenly created, and thereafter there was force in the man.

Who can say that a man who, standing at the of despair, gives away his last penny can remai same man that he was before?

Is there any man, not a fool, who denies that is a divine force—call it what he will—which strength into the heart that is turned toward endeavor?

None can fail to see, shining above the confli creeds as a sun-kissed mountain-peak shines a its mists, the Christ truth, impressed upon us day, that the man who takes as the foundatio his life the principle that what is done for the of humankind is not done in vain creates a struc which the storms of all time cannot shake.

The man whose only hope is centered upon his nickel and can give that to humanity has the st him that counts for success, no matter what he have been before. Charles Grant Mill



Our "Moderate" Christianity

A SERMON BY REV. B. Y. STAMBAUGH*

T T—Matt. 26 : 58. "But Peter followed him r f."

WAS not merely the cold that made their teeth hatter, as they made their way in the dead of ight, out through the gate of the city to the Mount of Olives. They were, for the most part, d in thick cloaks and mantles, and so huddled er in the wake of their guide as to seem a r company than they really were. Men of ly gait and furtive gesture, dirty and ill-kempt, plain that they were cut-throats and thugs, for the occasion and armed with knives and s and great clubs. They were led by one in the of the high priest, who in turn was guided by ho wore the garments of a Galilean.

peat that it was not merely the cold that made teeth chatter and that caused them to huddle er so. The thing which did it was Fear—abject, stitious fear of Him they had come to seize. It heir dread of the miraculous power that had been ested from time to time by the Nazarene whom had been hired to abduct in this secret fashion. is not surprising, then, that after they had crept althily up the hill and had made their way so dy among the trees of the garden—depending utely upon the careful plan by which Judas was liver him into their hands—it is not surprising they were thrown into confusion and that they ack stumbling in disorder, as, without waiting for s' kiss, Jesus confronted them and said, "I am he ye seek." In order that he might certainly re- his thirty pieces of silver, however, Judas cried ledly, "Hail, Master!" and kissed him.

en the ruffians, seeing that they had suffered no gathered heart and took him. They saw that he made himself conspicuous in order to give his dis- an opportunity to get away. And their fears still more quieted when, after a violent outburst e part of one of his followers, he healed the wound had been inflicted upon the high priest's . So they bound his hands and forced him back to the city in their midst. They scat- out now, in a longer procession. The torch- flared among the trees, and the lanterns ed upon the vicious glee of their faces as they ened along. Then, we are told, "all the dis- s forsook him and fled."

o, not all. For, striding firmly along beside majestic Figure in the midst was that young- of the disciples, whose gentle face and quiet s had made him seem least able of all to meet master tribulation. That was John the Be- d. And then there was also Peter, who did forsake him—who would not take to his heels e darkness and escape. The Gospel writer, ever, says this of him: "But Peter followed off" (Matt. 26 : 58). And that has spoiled r's record.

WISH to lay emphasis first of all, however, upon this fact: Peter *followed* him. James, ip, Nathanael, and all the rest, had deserted; Peter followed him even on the way to Cal- . We sometimes fail to give him credit for , but he deserves it. He knew they were tak- Jesus to his doom, and that it was a dangerous g to be known in that mob as his follower. Lord had warned his disciples that their lives ld be forfeited if they persisted in following . He had even created that moment of con- on among the assailants in order that the ven might escape under cover of the diversion. re were plenty of good excuses for Peter to e among the trees. It was even more danger- for him than for any of the others, because ad made himself a marked man by flying into ge and attacking the slave of the high priest, as the mob came up. The rest might escape gnition, but not Peter. Surely we must honor poor Galilean fisherman who refused to save elf by flight—who followed, in the agony of pair, that One to whom he had once said, ord, to whom else can we go? Thou alone hast words of eternal life."

is always an honorable and creditable thing a man to let himself be known as a follower of ist. For following Christ is always a difficult . It does not take much physical courage in e ages, but in all ages it has taken moral rage. And surely you must realize that it takes *some* physical courage, even in these days, to set yourself deliberately to the following of One who offers absolutely no assurance of material prosperity; who, on the contrary, warns you of sacrifices you must make and advantages you must forego; who offers you certainly much less probability of the attainment of material prosperity than you could otherwise expect. It would be much easier always to dispose of your problems by simply forsaking Christian ideals and convictions, and taking the line of least resistance, like the disciples who forsook their Lord and fled. The easy way is to observe primarily the law of self-interest—to "look out for Number One." So I say there is credit due every man or woman who will honestly recognize the leadership of Jesus, and will set himself to the task of living a life of usefulness and service.

NOW, in this connection, let me say a word of optimism on the more creditable side of our present-day civilization. I have hurled my invectives against the general trend of modern life—its materialism, its sensuality, its luxury, its self-indulgence. And I am not proposing to take back a single word. I am still firmly convinced that, unless there can be a new revival of spiritual life—unless Christian growth can overtake this wonderful growth in material civilization, and do it soon—the human race will be heading toward perdition. Yet I feel that it is only right to recognize the fact that this civilization still calls itself Christian, that the record of history shows that there has been a very definite social progress in the right direction for the past two thousand years. Without doubt, the standard of personal morality, in spite of the retrogression of the past decade, is much higher than it was a hundred years ago. Moreover, this marvelous flowering of science and invention which is the pride of our time is but a by-product of many centuries of Christian culture. It is a by-product which might become a tremendous factor for good, instead of the menace it now is, if the Church were only in a position to direct it in the right way. Never, in fact, have the opportunities before the Church been so great as they are today.

And I am sorry to say that seldom has the Church been less able than today to take advantage of these opportunities and to use them for the salvation of mankind. For the Church and most Christian individuals are, again, like Peter; and the record of Peter on the night of the betrayal was vitiated by one fact: Peter followed him *afar off*. Although he couldn't quite desert his Master altogether, he failed to make the most of following him. He might have been walking stoutly beside Jesus, as John was doing. But instead, he was stumbling along in the dark, barely within sight of the procession. In spite of the courage and devotion that were in his heart, he was behaving like a coward. Instead of coming forward, without evasion, ready to be of help to his Friend in need, he was yielding to a "yellow streak" that did not belong to his nature at all.

What a lot of people there are who follow Christ, but follow afar off! You have heard this said of some one perhaps: "He has just enough religion to make him miserable." I know a great many splendid people —men and women of strong character, earnestly and sincerely trying to follow Jesus—good, substantial, friendly, kind-hearted people—who act as if they thought of themselves as utterly without these qualities—as though they even disapproved of such qualities—because they will not openly confess Christ and enter into Church fellowship.

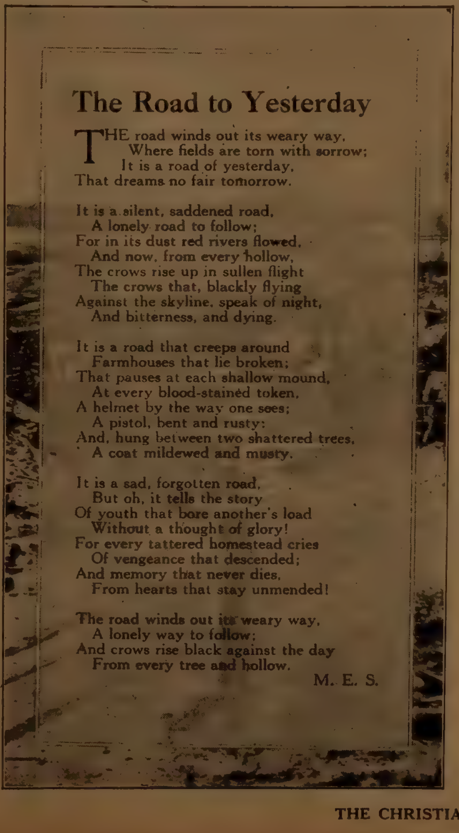
And churchmen likewise fail to make the most of their wonderful opportunity of close comradeship with Jesus. We stumble along behind in the darkness, barely able to keep somewhat aware of the general trend of moral and religious problems. We do not participate in the real joy of the Christian life, because we are not willing to allow our own lives to be closely identified with that of Christ. Perhaps we have vagrant, selfish whims and ambitions that keep us from a fuller comradeship with our Lord. Perhaps we are afraid that if we get too much enthused over our religious life, it will keep us from some of our pleasures—which is probably the truth. Or perhaps we are simply unwilling to exert ourselves for the sake of a deeper religious and moral life—for a closer walk with God. We are being untrue to our own possibilities, in having so little companionship with our Saviour.

Now I have a conviction that this is one of the elements contributing to the ineffectiveness of the Church in the present crisis. Instead of following Christ closely and making his wonderful ideals of social reconstruction our aim, we have been concerning ourselves over our denominational differences, matters of usage, polity, and the like. Instead of caring supremely about following Jesus closely in deeds of loving kindness and unselfish service, we have cared a great deal about preserving our own social respectability, putting harmless interpretations on our creeds, repairing our denominational fences, and saving our own miserable little selfish souls. And because the Church has got into this half-hearted way—frequently almost out of touch with her Lord—our whole so-called Christian civilization has got out of contact with him, and has become the hideous nightmare of madness that the war has revealed to us. The Christian nations have been following afar off!

IT WAS because he had been following afar off that Peter did not get inside the judgment hall with Jesus and John. And it was because he was standing outside that he was tempted and denied his Lord.

In the present crisis, you an I, as Christians, are called upon to meet many difficult situations. The Church is face to face with many grievous temptations. Shall we allow ourselves to be so greatly influenced by our business interests, our political affiliations, and our denominational allegiances, that we will be false to our Master? There is danger of it.

John went into the judgment hall and even followed to Golgotha. It was John, standing at the very foot of the cross, to whom Jesus committed his most intimate and precious trust, saying, "Son, behold thy mother." Our Lord has mighty tasks and glorious responsibilities to give his Church, if we will follow him closely—if we will remember that the chief concern is to merge our paths with the Way of Life, and to lose our own lives that they may be found in the Christ life.



The Road to Yesterday

THE road winds out its weary way,
Where fields are torn with sorrow;
It is a road of yesterday,
That dreams no fair tomorrow.

It is a silent, saddened road,
A lonely road to follow;
For in its dust red rivers flowed,
And now, from every hollow,
The crows rise up in sullen flight
The crows that, blackly flying
Against the skyline, speak of night,
And bitterness, and dying.

It is a road that creeps around
Farmhouses that lie broken;
That pauses at each shallow mound,
At every blood-stained token,
A helmet by the way one sees;
A pistol, bent and rusty:
And, hung between two shattered trees,
A coat mildewed and musty.

It is a sad, forgotten road,
But oh, it tells the story
Of youth that bore another's load
Without a thought of glory!
For every tattered homestead cries
Of vengeance that descended;
And memory that never dies,
From hearts that stay unmended!

The road winds out its weary way,
A lonely way to follow;
And crows rise black against the day
From every tree and hollow.

M. E. S.

Preached in the First Church in Marlborough, Mass. ngregational)

OUR EDITORIAL PAGE

THE WELCOME TO PERSHING

LOOKING back over the history of the "triumphs" of ancient days, we easily reach the conclusion that these events are better managed now than they were in the times when the victor, in all the splendor of majesty, swept through the streets in his chariot, with a long train of captives led behind him in chains. Among the two millions who assembled to welcome General Pershing and his heroic First Division in the brilliant pageant on September 10, all, if asked, would have instantly pronounced the modern method incomparably the better. Never has the metropolis entered more wholeheartedly or jubilantly into the spirit of any great public occasion. As the long line of troops swept past, with their leader and his staff riding in front, it was a living panorama of modern heroism in full combat equipment that marched to the stirring music. All the paraphernalia of battle were there; yet, as the last and greatest of the parades, it was essentially a peace celebration. Our forces in the great struggle had been largely instrumental in bringing back peace to the world, and in the cheers of the multitudes and in the tears that glistened on many a cheek, there was more of gladness over the restoration of peace than of sheer exultation for victory's sake. It was a welcome to the peace-bringers, more than an acclamation of the heroes of the strife.

And those were wonderful days for the big metropolis. From the moment the cannon had roared its first salvos of greeting to Pershing, he was the center of attraction. Receptions, presentations, entertainments, banquets, with the customary addresses, followed each other in quick succession. The spirit of the people seemed to flow out spontaneously to the gallant soldier and his comrades, whose heroism in the great war has done so much toward enriching the fame of the nation. During the entire ordeal, General Pershing showed the modesty of manner and speech which have been characteristic of him all his life. There were times, however, when he seemed to be almost overcome with the evident joy of the people and the eagerness of their greetings. In these few moments his reserve seemed shaken and his voice trembled while he spoke; the strong soul which had faced the storm of the cannon unmoved was utterly unprepared for such ovations. But the emotion was only temporary. The great captain of America's host knows now how expressive can be the love of our people for one whom they cherish in their hearts as the highest living type of the American soldier.

SUMMER MEMORIES

WE HAVE been strongly impressed with the fact that during the summer just ended, more than ever before, the heart of the nation has reached out to our little folks at Mont-Lawn. We know this from the numerous letters that have come to us from everywhere, which express the liveliest and kindliest interest in the army of little tots who have spent a happy holiday at the "Children's Paradise." Happiness is contagious and so is the sympathy that such a work begets in the minds of thoughtful people. In many lands today God's people are helping to care for the children who have been bereaved by the war. The big heart of America throbs with the same generous impulse as the picture of Mont-Lawn rises before it.

A mother in a Western state writes us: "I have three bright children of my own, and my mother-heart goes out in loving sympathy to the children of Mont-Lawn, whose lives you are doing so much to brighten." Another letter tells of a mother who, when the family was expatriated from a European country and their belongings confiscated, came to America. Here they found freedom and liberty to live and to bring up their children as they would have them reared. Such a one, seeing or hearing of the ideal life of our little folks at Mont-Lawn, would irresistibly be won to the support of a work which was an actual realization of what they had often wished and prayed might come to their own children.

Another side of the picture is given in a letter from a New England friend, who writes: "I have seen with my own eyes the suffering of the little children on the East Side of New York, and I know the real need of the work you are carrying on." And a similar sentiment is expressed in a letter from Pennsylvania, the writer of which says: "My heart goes out to these dear children. What I send enclosed is to be used to send some dear boy to Mont-Lawn. I say send a boy, for some time in the future he may be a power. May the Lord bless to these little ones the fresh air and food they will enjoy while away from the hot city."

But here is another kind of letter, from a Sunday school class, who, with their teacher, formed the delightful project of sending some little child to Mont-Lawn for ten days. Could any more pleasant experiment in simple Christian service be tried than this? Another class, calling themselves "The Willing Workers," whose members for two or three years past have been sending children to Mont-Lawn, this year made up their united gifts "to send two poor little kiddies—a boy and a girl—to the Home." More joy has come from that gift than from a score of investments in mere pleasure-seeking.

Not only the young in classes, but staid and experienced members of the Ladies' Aid and similar organizations, have had a share in this delightful kind of service. One lady writes: "My dear mother loved little children. She pieced and made many little quilts for their beds. God bless Mont-Lawn and all of those who help to make it such a heavenly place." With which quotation, which sounds so like a benediction, we will put the pile of letters aside.

Well, the gates of Mont-Lawn have closed for the season; the playground is silent and deserted; the chapel has no longer the sweet, young voices to fill it with heavenly music; the little beds are tenantless,
and "Fort Plenty," scene of the children's banq
ings, is empty. All the little ones have gone ba
their homes and to school. But during the con
months they will not forget the long, delightful s
mer days, the sports, the music and all the enjoyme
These experiences have become a part of their yo
lives, and awakened in them the spirit of gratitud
those dear friends who gave them such a deligh
summer.

Does Prohibition Pay?

FALL RIVER, Mass., Sept. 6.—Increasing signs of prosperity of the textile industry of this city are evidenced by returns of the quarterly meeting of the Citizens' Savings Bank, the treasurer's report showing that the deposits during the past six months have increased $416,605.66, making the total increase for the year $810,833.38. *Prohibition* and high wages, coupled with regular employment, has had its effect in enabling many of the citizens to acquire the saving habit for the first time in their lives, according to the report.

THE above dispatch to the New York *Tribune* is a striking answer to the much-mooted question, "Does Prohibition *pay?*"

The italics are mine—to emphasize the significant fact that a leading savings bank places prohibition as a primary cause of increased saving in a great community of textile workers. Let me italicize again to bring out another noteworthy fact:

"*Prohibition* and high wages, coupled with regular employment, has had its effect in enabling many of the citizens to *acquire the saving habit for the first time in their lives,*" says the treasurer's report.

Steady employment at high wages has meant little to many thousands of American families in years past, because John Barleycorn got the money instead of the home or the savings bank. But now the savings habit is one of the many good habits that have taken the place of the many bad habits that followed in the wake of the liquor habit.

Prohibition can, indeed, be discussed as correctly from an economic as from a moral point of view.

As a New York business house, the Blackman-Ross Company, recently pointed out in the course of a forecast of future business conditions in America, "the $2,500,000,000 a year previously spent for alcoholic beverages is equal to the retail price of all the goods all America buys from department stores in a year, and is equal to one and a half times the value of our entire wheat crop even at war prices.

"National prohibition means that a net sum equal to three and one-half times all the entire nation spends for all forms of education each year, equal to twice as much as the whole nation spends for meat each year, would be available for the purchase of additional beneficial commodities or for saving—net, because this sum has been in addition to the cost of the necessities of life."

An article in the September 20 Christian Herald quoted a leading New York banking house's report from 1,339 business men in every section of the United States as saying that there was a *deficiency*, rather than a surplus, of labor in each of their communities. As these reports were made just one month after prohibition went into effect, it is clearly shown that more essential and beneficial industries have absorbed at once the great labor forces formerly engaged in the liquor industry. Thus the vast two and a half billion dollars' saving from prohibition becomes practically an immediate net saving.

These billions of our national wealth, formerly worse than misspent and wasted, are already going far to make hundreds of thousands of American homes better places to live in, to make millions of people better fed, better clothed, and better able to live normal, healthy lives. And "many are able to acquire the saving habit for the first time in their lives."

Prohibition certainly *does* pay.

GRAHAM PATTERSON.

BOSTON'S POLICE STRIKE

BOSTON has had an experience in its police st
which carries a lesson to the whole coun
For several days, the usually law-abiding E
ern city was a scene of rioting and looting of vio
disturbances by uncontrolled mobs bent on misc
which the remnant of the police who remained loy
at their posts were totally incapable of handling.
they not been reinforced by State troops and
men from the Navy Yard Guard, besides bodie
citizens who volunteered for the emergency, the si
tion might have gone wholly beyond control. A
was, it was such an experience as New England
long remember. Fortunately the disturbances
short-lived, but they were sufficiently serious to m
a score of other municipalities throughout the cou
put on their thinking-caps, and ask themselves w
would probably happen in their respective juris
tions, if the constituted guardians of law and o
should take it into their heads to follow the exa
of the Boston police and go out on strike.

Policemen, more than almost any other clas
workers, owe a duty to the public which should m
it imperative that all questions arising between t
official superiors and themselves, relative to wa
etc., should be adjusted by arbitration. It may
urged that the same method might reasonably a
to employees in the postal service, and also to t
in railway and general transportation lines. We h
seen how millions of citizens suffered recently in N
York through local railway strikes, and how inter
exceeding those immediately related to the st
many thousandfold were injuriously affected. Po
strikes go even further, as they leave whole comm
ties defenseless against the operations of the crimi
class, which is always ready to seize such an oppo
nity. What happened in Boston might happen
day in any American city, where rowdies, thieves
looters would make a harvest of the opportunity
defenseless city. Criminals came even from ot
states to prey upon the Bostonians, and the prese
of the troops alone averted what might have bec
a calamity.

Our police, have great responsibilities, to cast as
which, would expose many thousand times their o
number to lawless depredation.

OUR HAPPIEST INDUSTRY

FARMING has generally been considered an
dustry characterized by hard work with bu
meager reward. This idea is a result of
conditions surrounding farm work, over which
farmer himself has had but little control. Po
farming is the greatest force at hand today to br
about better conditions. Tilling, seeding and harv
ing, always at the mercy of the weather, must be d
within certain time limits, if satisfactory crops are
be produced. Labor, even of the most incompe
sort, is constantly growing scarcer and more diffic
to obtain when really needed. Such conditions h
resulted in the farmer becoming merely a wor
rather than a manager. He has had no time to p
the development of greater acreage with the con
quent increased crops, nor has he been able to att
to the important details of farm management,
neglect of which leads inevitably to an enorm
shrinkage in profits.

The means which will allow the farmer to mas
these conditions, spend his hours in planning ra
than in laboring and doing chores, devote some h
time to making his home all he would like it, are
hand. The adoption of power machinery will
largely supplant hand and horse labor, and will
only permit increased acreage, but will increase
yield from every acre tilled. With the greater prod
tion and greater profit will come also a shifting of
heart and health-breaking drudgery from men
machines. Greater prosperity includes all of
things that mean greater happiness, greater ease
greater comfort. It will bring contentment to
home and make it the happiest place in the world
the boys and girls; and besides adding strength a
character to farm life it will give power and prospe
to the nation.

THE DAILY MEDITATION

J. H. Jowett, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D., Russell H. Conwell, D.D.

Meddlesome Helpfulness

SUNDAY. Phil. 1 : 7. "*I have you in my heart.*" George Macdonald somewhere makes a striking contrast between meddlesomeness and helpfulness. He is describing some no[illegible]man who was ever ready to help his fellowmen; and he adds this arresting word to his description: "And so he refrained from meddling." I suppose that the difference is just this: meddlesomeness is well-meant aggressiveness; helpfulness is thoughtful hospitality. When I am meddlesome I force my brother's door to obtain an entrance; when I am helpful, I open my own door and offer bountiful entertainment to my brother. One is clumsy kindness; the other is wise and delicate kindness. One is fussy and undiscerning; the other is considerate and serene.

I would describe vital helpfulness as the hospitality of the large heart. The helpful folk are those who are constantly enlarging the roominess of their hearts, and welcoming and entertaining a larger company of guests. However many guests there may be, there is no suggestion of being crowded, and there is always room for more. These are noble entertainers. Their sympathies are always larger than the necessities which call at their doors; and the meats and delicacies upon their tables are prepared with such luring and gentle courtesy that the guest is almost made to feel that he is the host and the giver, rather than the receiver. I recall such a man who helped me in my college days. His helpfulness came again and again into my life, and it came as gently and unobtrusively as the angel-ministry in the days of the apostles. There was no fuss, no noise, no rattling of a purse. I just found a table spread in the wilderness, and the one who had done it came as it were on tiptoe, and I scarcely heard a sound. And when years afterward I spake to him about it, the good soul had forgotten it altogether, for his life was spent in such ministries. This quiet hospitality of the open heart was one of the stalwart virtues of the apostle Paul. "I have you in my heart." And this must be one of the defining distinctions of every disciple of Christ. Money may play little or no part in the ministry. It is often most needed where there is an abundance of money. In many a rich man's life, and still more in many a rich woman's life, there is an aching need for the healing hospitality of a great and understanding heart. And the helpful heart, just because it is wise and roomy, is great in its discernments, and men and women are helped by just being understood. God gave unto Solomon "largeness of heart." It was his choicest gift. J. H. J.

Other-Worldliness

MONDAY. I Cor. 7 : 31. "*The fashion of this world.*" Jesus said of his disciples: "They are not of this world, even as I am not of the world." The corollary of this is Other-worldliness, as Paul puts it: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The point of departure here is, "They are all doing it." Shall we fall in with the fashion or not? The world wheels up to your door in its automobile and invites you to take a Sabbath spin. Others are doing it. Why not? But pause a moment and ask, Will the Bridegroom go with his bride that way? Conformity to the world is non-conformity to Christ. There is only one thing, under such circumstances, for a Christian to do; namely, to brace himself back on his principles and let the crowd sweep by.

What is the result of falling in with fashion as against the precept and example of Christ? You will remember, in the story of Sinbad the Sailor, how a magnetic rock standing out of the sea, drew the ships' bolts and clamps one by one, until nothing remained but a dismal wreck. So do Christian principles yield to the fashion of the world about us.

And the remedy? There is none, but to get back to Christ. By our loyalty to him let us be mindful of the sharp and fast line which he drew between the self-indulgence of the passing hour and the life which is lived in view of the Eternity further on. D. J. B.

The Message to the Church

TUESDAY. Rev. 1 : 3. "*Blessed is he that readeth and they that hear.*" The unity of the early Church was the more wonderful because the believers were of our common clay—men of like passions with others. Peter had denied his Master thrice. Thomas had doubted. Nicodemus had come to the Lord by night. Seven devils had dwelt in Mary Magdalene. Only yesterday, it seemed, the disciples had intrigued for preeminence, had rebuffed the children, had shrunk from the cross, had demanded the visible Kingdom. Among them were Ananias and Sapphira, who kept back part of the price; Simon Magus, who offered money for the grace of God; Entychus, who slept during a sermon; Rhoda, the excitable housemaid; Saul with his bigotry; Peter with his prejudices; the Corinthian women with their gossip. There were Galatians, bewitched by rabbis; Thessalonians, who put a date to the Second Coming; and Ephesians, who had lost their first love. Judaizers from Jerusalem wanted to lay burdens on the Gentiles, which was too strict; while at Pergamos the Christians ate things sacrificed to idols, which was too lax. At Thyatira, the unwary were seduced by a prophetess, Jezebel. And the Laodiceans were neither hot nor cold.

Each church did its own works, faced its own problems. But the Voice that spoke was one, the Eye that saw was one. To Ephesus God was the Presence among the candlesticks. To Smyrna, he was the Resurrection in death. To Pergamos, he was the sharp two-edged Sword. To Thyatira, he was our nature in glory. To Sardis, he was Light in the darkness. To Philadelphia, he was the Key of destiny. To Laodicea, he was the Amen, who keeps his promises. What wonder if the Christians maintained their unity? They had all things in common, because on every soul came a fear which all could share. P. W. W.

Union with Christ

WEDNESDAY. Phil. 1 : 21. "*For me to live is Christ.*" It is said that Dwight L. Moody once refused to accept a gift of thirty thousand dollars so that he might retire from evangelistic work when he had passed his sixtieth birthday. To live preaching the Gospel was Christ to him; he loved such a life far more than rest from activity. Does not the world need many earnest, consecrated workers who live like him in helping to save lost men?

Paul, though in prisons oft and in persecutions everywhere, found that for him to live was not only the love, joy and peace of Christ shed abroad in his heart, but it brought to him the realization of Christ himself, his personality, his companionship. Is it any wonder that Paul had suffered the loss of all earthly things, that he might win Christ, who brings with him eternal riches for his children to enjoy?

What a glorious exchange Paul made! In Christ he is "poor, making many rich; having nothing, yet possessing all things; unknown, yet well known." No grander definition of true religion was ever written than this: "For me to live is Christ." It means, the Author of my life becomes the Saviour of my soul; the Sustainer of my being the Partner of my life. We are made heirs with him to the eternal inheritance. With him, all things; without him, nothing! The infinite Friend who laid down his life to redeem us, takes up his abode in the hearts of his followers forever and ever. E. W. C.

That Gold Dollar

THURSDAY. Zech. 13 : 9. "*I will try them as gold is tried.*" "Everything is going up in price," say all the people, without thinking that the dollar has depreciated. The gold dollar is so unstable that it is as much the cause of high prices as anything connected with production or commerce. The chief trouble in these hard times is that the gold dollar will not purchase one-half of the food or clothing it did two years ago. The workmen who earned one dollar then must earn two dollars now in order to purchase the same necessities.

Yet only a very few people think of that. Christianity is so like a gold dollar in its valuation by the people. It is gold, and gold is gold everywhere; but men and women depreciate its exchange value. As a man with thousands of gold dollars is more eagerly sought after under some circumstances than at other periods, so a man with a Christian character is more highly esteemed in one place, or at one time than at another. Whence come wars and divisions among you? They come when the Christian teachings are undervalued; when the gold of the Gospel has depreciated.

The only thing that will bring peace and prosperity to this stricken world is to restore Christ to his proper value. When the Christ Spirit is more appreciated, and men everywhere do conscientiously reverence that dear Name, and do all love God, they will all naturally keep his commandments, and all laws will be only fraternal regulations for the convenience of the human family.

Let us strive to raise the valuation of Christ among men. The people have lost faith in the dollar and its influence has lessened accordingly. The world has lost much of its faith in our Lord, and every kind of hard times is the infallible result. Let all who love the Lord and desire the good of mankind urge upon men the necessity of placing higher value on Christ Jesus. R. H. C.

Pentecostal Preaching

FRIDAY. Acts 2 : 6. "*The multitude came together.*" How does Christ save a trembling civilization? What is it that makes civilization tremble? An insecure—a narrow foundation. The miracle of tongues gives us the clue to that wonderful development of telegraph and mails and printing which draws together the whole human race. Today, there is hardly a language known to man which is not the vehicle for a written Bible and a proclaimed Gospel.

The disciples themselves had noticed with what unerring insight Our Lord knew the thoughts of the people whom He met. At Pentecost, there was the same diagnosis of character. What aroused attention was not fine preaching to great crowds, but casual conversation among individuals. Peter's sermon which followed was only an explanation of the phenomenon. These foreigners had found what they least expected and that was a friend in need.

The Friend did not speak Hebrew to Persians or Greek to mixers; nor did he intone or use special phrases. The disciples conversed in natural terms,—the words that a mother uses when she handles her new-born child. The idioms of Pentecost were the idioms of the day. It was Christian talk, in terms of club and dinner table,—a pulpit theme with, the diction of the press and platform.

At Pentecost, the converts rubbed their eyes and said to each other, "Here we are after the nightmare, back in our Father's home, where we have all things common." It is significant that they began at once to drop their labels. They came to Jerusalem, as foreigners come to America, filled with local patriotism, but in Christ they were no longer Parthians and Medes and Jews and proselytes. P. W. W.

The Priceless Pearl

SATURDAY. Heb. 2 : 3. "*How shall we escape if we neglect so great salvation?*" When the Koh-i-noor diamond, meaning "Mountain of Light," was found by a native of India, it was given to Lord Lawrence. He thrust the gem into his waistcoat pocket and amid his many cares forgot all about it. News of the finding of the great diamond having reached the queen of England, she ordered it sent to her at once. Lawrence, chiding himself for his carelessness, sent for the native servant, asking him if he had seen the stone. "Oh, yes," he replied, "I put it in one of your boxes." When the servant unwrapped it from the paper, he remarked, "There is nothing here, Sahib, but a bit of glass."

Our own personal salvation is "a pearl of great price." When the precious gem is obtained, do we not often put it away in a napkin, forgetting all about its wonderful value? God wants the gem to shine, a brilliant in the world's darkness. It is not necessary to break the pearl of great price to destroy its value; we need only neglect it. How shall we escape, when we are asked by the King for the gem which was to shine in his crown of glory?

Suppose you saw a passenger tossing playfully a diamond over the side of a ship, and catching it again? Would you not warn him? What if he replied, "There is no danger"? You still would gaze upon the perilous act till the cry came, "Lost! Lost in the depths of the ocean!" Is not every careless neglecter of his soul's salvation liable to lose more than the whole world is worth? He is a passenger over the ocean of life, toward the haven of eternity; behold him sporting with his soul—created and formed in the image of God. If lost, how can he buy it back or pay for its rescue? E. W. C.

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OF VALUES"

PUTTING THE BIBLE ON THE SCREEN

How Picture Sermons Supplement Word Sermons in Spreading the Present-Day Message of Chri

By K. K. SURBECK

TEACHING the Bible from the "movie" screen has been found an effective and popular method of "getting over" the message of Christ to the people. This has been especially true where the appeal is directed toward the youth of the community, which has preferred the motion picture theater on Sunday nights to the church.

There are picture sermons, just as there are word sermons, and in a surprisingly large number of cases the ear is closed to the message the eye will gladly receive. Wide-awake pastors who have called on the screen to supplement their pulpit work have become ardent advocates of the "movies," and Mr. Surbeck, in the accompanying article, emphasizes the need of a wider use of the screen, not only for religious instruction and inspiration, but in the great nation-wide movement for Americanization.

THE Methodists in staging their religious pageant in connection with their great Centenary Movement announced that "the Church is beginning to learn that there is a tremendous potential force in dramatic presentation of religious themes, and it purposes that men shall see it as well as hear it."

True, the eye gets infinitely more than the ear, but few are privileged to travel far to see pageants. If great creations for the spreading of faith were put upon the screen, however, the whole world might see.

If it is possible for money to talk in religious matters as it does in material affairs, we are verging on unprecedented forwardness of big movements in the Church. All the big denominations and many small ones are raising millions and millions of dollars to help humanity lift its head Godward. If the Church has discovered any greater medium than the "movie" screen for the hoped-for spreading of the Christ message, the Church has yet to make known that medium.

If the Church were at least insistent upon getting those things upon the screen that would turn men's minds to thoughts of God, that would literally drive people into church, into the house of prayer, would it not be worth while? The Bible, enlivened by dramatic color, is plentifully rich in human and divine interest to furnish as endless a chain of "movie" themes as it ever has sermons. Why not teach the Bible from the screen?

The subject of prayer, for instance, would make a mighty theme. Beginning with the giant Bible wrestlers in prayer, such as Jacob, Daniel, Elijah and the Christ himself, pass down through history to men of our own time, touching upon the circumstances in life in each example which has driven and still does drive brave men to their knees. Lincoln said the affairs of state made him drop to his knees. Gladstone used to spend one hour each day when at Hawarden at meditation in the little church. In all, it would be very wholesome to show how the greatest of the great are not averse to falling upon their knees. Nothing coming from the great commander Foch has inspired so much confidence in America as the fact that the Marshal has often been observed in the act of devotion.

OR, AGAIN, such themes as an able producer might find in the seventh chapter of Acts. In this chapter Stephen's address before his accusers is a wonderfully suggestive review of the whole Jewish history, culminating as the chapter does in the stoning to death of Stephen, whose glorified state while suffering martyrdom shows the spirit and power of the Christ doctrine and demonstrates what faith will do and how it touches the other fellow when he truly sees it working in his fellow man. If this were to be put on the screen so it would have the same effect, or even a small measure of the same effect, on beholders today as it had on Paul as he stood watching Stephen's countenance while suffering martyrdom, what greater thing could the Church ask for?

One thing, there is no more wickedness in the mechanical make-up of the "movie" apparatus than there is in the make-up of a church pipe organ. What is needed, however, is insistence on something better on the screen, and something still better all the while, rather than negative prating or nagging at what is objectionable.

Who can deny, before an earnest, prolonged experiment has been made, that the "movies" might not solve many a seemingly insoluble problem for us now? If it is possible to produce boy criminals by feeding youth on bad pictures, why would it not be possible to grow God-fearing, upright, 100 per cent. American citizens by feeding boys, fathers of men, good pictures in every city and town, in every theater throughout the land?

IF CHURCH people in their great forward movements would encourage the recognized "movie" companies in getting what must be had to throw a new and different light on our inner selves, to help us achieve 100 per cent. Americanism, would not the effort and money be well expended?

Don't let us wait for some big organization or some head-and-shoulder-above individual to take the lead, but let everybody who can talk and write begin to talk and write today—at once. Club women, church women, wives, sisters and sweethearts, young men and old men, should go to the local managers of "movie" theaters and tell these managers what Americans want to see on the screen. And all should write repeatedly to the producing companies and tell them over and over again what pictures are wanted.

In our conversations with and our written communications to the people of Movieland, let us acknowledge the motion picture as being a great advent, because it brings the whole world and every phase of human existence before our eyes, whether we have the price of travel or no. We want, also, to express appreciation for all the creditable entertainment we have been given and then, without wasting words, hasten to enumerate the better things we want.

Since the screen seems to have captured the whole public, surely it is right to ask the "movies" to send their patrons out with a little firmer, more wholesome grip on life—with an inspirational reheartening at every visit for the big game of life.

THEN there are some few people who want a proletariat level. Instead of leveling down, let us level everybody up, up! We want mountain-plateau leveling—our highest, for the masses as well as for the classes. By thrusting into the soul the big feel of responsibility, when emergency arises every man will become a hero. Moreover, we want eve citizen of America to feel that the emergency is now and it is up to every person to aid in freeing our cou try from the stigma of unpatriotism, selfishne advantage-taking and profiteering. In order to ke the word Americanism where it belongs, we have to lift our whole people and all our institutions up true places of altruistic idealism.

I wonder what would be the result if our Americ people were to authorize our government to expe money as freely to get real Americani to moving on the screen as we ha spent for munitions and war pro ganda? To get money to put the rig leaven into the "movies," with t speed that our hour of need requir imagine an Americanizing Movie Fu

The Church, Mr. or Mrs. or M Philanthropy, would do well to of scenario writers handsome sums to wr big, clean, American programs for t screen. Why could not big prizes offered for the best-worked-out scenari from such themes as Ruskin's "Sev Lamps of Architecture," teaching t dignity of labor and those mighty v tues of character whose sum is—we what we like to term a whole-soul American.

Writers have to live. They wri what they are made by the people believe the people want. And if we, t people, make the appeal we will find that writer whether for the screen or the magazines, or both, ha real, genuine souls, and that they are capable of pr ducing, and will gladly produce, that which will aid creating better conditions on earth, if they are b given the encouragement to do so!

LIFE is certainly full of paradoxical ways of e pressing itself. When the real author's real so quality really gets to the surface, it instantly fin response in the hearts of the people. The essence all art is just soul. Let me illustrate by quoting som thing of Mrs. Mary Maurice, a "movie" actor, bett known as "Mother Maurice":

"The story (The Prodigal Son) was too old to ma much of an impression on the crowd. But there w something in the photo-play that got into the hea of at least one hardened sinner and started lo thoughts in a man's mind. That something was old woman with the heartbreaks of a lifetime writt on her gentle, patient face. Her stooped shoulde her gnarled and withered hands, the sunken, tir eyes, marked the woman who had lived and loved an suffered. When she knelt to pray for the boy who ha gone into the world and had drift away from her, something more tha play-acting was in her eyes.

"The man who had started out do the town watched the old fa intently. On the trembling lips read the prayer, 'Lord, my faith sh not be in vain.' He had started o to make a night of it, had this man to get his money's worth of fun a excitement and sport after the fashio of his kind. But the picture of the o woman had gotten into his soul, an like a ministering spirit was leadi him back across the years. Of a su den the lure of the town was gon That something which the world cal conscience cut him off from his kin

"He went back to his shack an wrote a letter to the old woman—"

At best, there is very much of hear ache, backache, toil and sorrow in th world. So when we go into the th ter for an hour to rest, to be cheere to rob our minds for a brief time of t cares that fill our days, should we n have the privilege of seeing life playe up as it should be and could be—as th all-wise Maker of life intended it to be Ought we not to get some inspiratio to make us better, braver, truer, happier men, women and children? Seeing whatsoever is good to look upo would help us to realize our ideal for, aside from the betterment at hom by putting our very best Americanis on the screen we would gradually li the whole world's confidence in ou idealism. It would help our impac upon all other peoples. It would b as casting bread upon the earth troubled waters.

Verily, whatsoever we sow as nation, that shall we also reap. And moreover, righteousness will exalt u ever, while suffering the degeneracy o ideals will heap reproaches on us.

May Come Into Uncle Sam's Domain

© International Film Service

Mule carts in Barbadoes

THERE has been much discussion in British newspapers of a proposal to turn over to the United States the British West Indies in part payment of Britain's war debt to this country. The islands include the Bahamas, Barbadoes, Jamaica, Bermudas, Trinidad and Windward Islands.

Jamaica, the most important island of the group, has a population of 750,000, of whom two-thirds are colored. Its area is 4,200 square miles. Kingston, the capital, has one of the finest harbors in the West Indies, and is well fortified. The island's chief exports are tropical fruits, coffee, sugar, arrowroot and mahogany.

The Bahamas, next in importance, are a chain of 700 rocky islands lying east of the Florida coast. It was on one of this group that Columbus landed in 1492. The Bahamas have a population of about 50,000. Nassau, on the island of New Providence, is the capital.

Mother Finds a Way

By Margaret Young

ILLUSTRATION BY EDWARD A. POUCHER

clock on the mantel struck four. School out and Helen would soon be home. Mrs. ynard looked up the street anxiously as she near the open window to wait—for all day daughter had been more than ever the cen- er thoughts.

ince Helen was a mere baby, Mrs. Maynard ed forward with dread to that day when her r might come to value the companionship ice of others more than her own. And lately ever since Helen and Dorothy Chesterton ome such good friends—she feared that time e.

t Mrs. Maynard would not believe it could us. Helen was only fourteen—surely girls grow up" or "grow away from mother" at !

he Chestertons were wealthy and Mrs. Ches- who seemed to be a great favorite with girls, had become almost a by-word. aynard had been quick to notice the many ays in which her daughter imitated her new Helen talked about and quoted Mrs. Ches- constantly. And day by day the hurt had eper and deeper into her mother's heart.

clock struck five, interrupting Mrs. Maynard 'every. Startled, she looked out of the window d gave a sigh of relief as she saw Helen and y swing into view. She proudly watched the ls coming down the street. Helen was fair, r rosy cheeks and well-formed little body vidence of the good health she enjoyed. y was dark and, while the same age as Helen, ther as tall nor as active. When they reached rch, the girls were so engrossed in their con- on that Mrs. Maynard remained unseen at en window.

u'll surely go?" asked Dorothy.

ell, I haven't asked yet. But it will be all f your mother is going. She *is*, isn't she?" questioned anxiously.

! Yes! Mother will go! Maybe your mother too, if you asked her," suggested Dorothy.

," replied Helen, "I'm sure she wouldn't. other isn't like yours—she almost never goes nywhere—and besides she is so busy on lay."

smile faded from Mrs. Maynard's lips. And moment later, up in her own room, tears gave sion to the grief and fear that had been ering in her heart so long. Never for a day e forgotten the one big desire that she might h mother and chum to her daughter. But she iled, she told herself. She had been so busy re had been so many things to prevent her being the mother she wanted to be to Helen. ow the very thing she had worried about all years had happened! Helen *was* growing up looking to some one else for the influence and ship that meant so much to her. Mrs. Ches- *was* thoroughly charming and had uncon- ly become the object of Helen's girlish ad- ion—almost worship! The remarks over- at the window merely confirmed what her ure intuition had told her long ago. But what she do to regain the place she once held in aughter's life?

denly she realized that the dinner hour was As she hastily dried her tears, she caught a se of herself in the long mirror opposite the Something in the reflection held her gaze and aw things which before had gone unnoticed— was beginning to look *old!* As she stood there adly admitted to herself—with tears of despair ing anew—that Helen's new ideal *was* younger more attractive.

ring dinner Helen talked continually of the g planned for the coming Saturday and as rose from the table, she turned to her mother asked:

Mother, are you older than Mrs. Chesterton?"

Why, dear, I don't know how old she is—do " replied her mother, flushing.

Dorothy says she is thirty-eight, but I don't k she looks that old, do you?"

rs. Maynard heard no more. Thirty-eight! words kept ringing in her ears! Could it really hat she was three years younger than Mrs. sterton? She remembered the mental contrast had made that afternoon in her own room. It ed almost impossible!

fter dinner when the table had been cleared and work was finished, Helen ran up to the Chester- for a little while and Mr. Maynard went down- to keep a business appointment. In a way Maynard was glad to be alone. For the second that day she went up and stood before her mirror. Once again her thoughts traveled back to those first few years after she was married. She remembered the days when she had planned the life of the little girl then toddling at her knee—those happy times when Bob had proudly told her she was the most beautiful little mother in the world. What gloriously happy days they had been!

The full realization of her present problem swept over her. She went very deliberately into Helen's room, opened the dresser drawer and drew out a little photograph of Mrs. Chesterton She studied it carefully, perplexedly for a few moments. Then suddenly a great understanding seemed to come over her. She hurriedly put out the light and went back to her room. And—strangely enough—she smiled at her reflection in the long mirror!

THEN one day a few months later, Mrs. Maynard received an invitation from Mrs. Chesterton to attend a party to be given at the Chesterton home in Dorothy's honor. Mrs. Chesterton wrote that all the girls and their mothers would be there and urged Mrs. Maynard to come.

When Helen came home from school, she enthusiastically told her mother the details of the affair as she had heard them from Dorothy. At the time her mother said nothing, but at dinner that night both Helen and her father were treated to a surprise that was almost a shock, for Mrs. Maynard, quietly announced that she would certainly attend the party. Mr. Maynard could not help but wonder at the new light in his wife's eyes as she talked of going—and Helen, recalling all the exclusive people who would be present, scarcely knew whether to be glad or sorry!

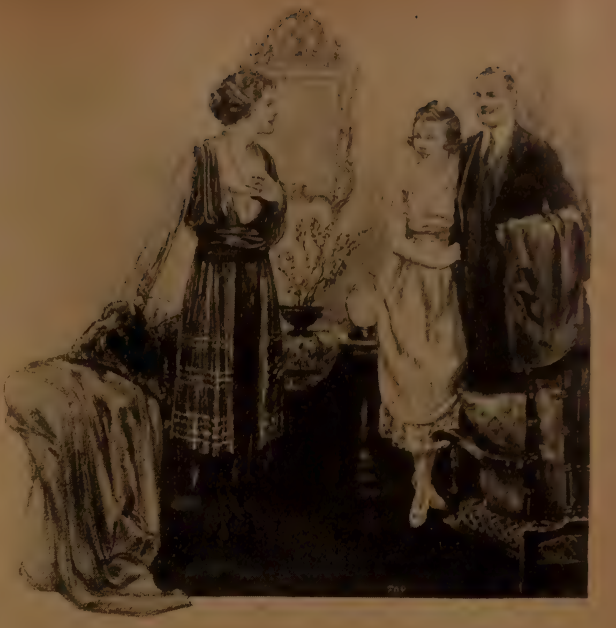
Then finally *the* night arrived. Helen dressed and left early at Mrs. Chesterton's special request, to take dinner with Dorothy and help receive the guests. She was having such a good time that she forgot to watch for her mother. But suddenly she was conscious that the girls about her had stopped right in the midst of an animated conversation and that they had all turned their eyes toward the door. She heard Esther Warren whisper, "Sh! It's Helen's mother—*isn't* she beautiful?"

Helen looked, too, and saw a wonderfully attractive, handsomely gowned woman entering the room. Of course Helen knew on the instant that it was her mother! But for one long moment she stood bewildered! What fairy godmother had wrought such a change? Dressed in a charmingly becoming and distinctive evening dress, her mother looked years younger and, yes—even more fascinating than Mrs. Chesterton,

Helen could hardly refrain from rushing over to her mother at the moment. But all through the evening she adored her from a distance. And when finally she had an opportunity, she said in a tone no mother could ever doubt or forget, "Oh! Mother! You are *beautiful* to-night!"

Every one agreed that the evening was a big success. But to one woman there, happy in the knowledge that she had again come into her own, it was more than merely a successful party. Mrs. Maynard, happier than she had been in years, felt like a girl again and was the center of an admiring group all through the evening.

As for Helen—her eyes were continually on her mother and her face shone with pride as, one after another, the girls told her what a wonderful mother she had.



At home that night, Mrs. Maynard had further proof—if any were needed—of her triumph.

AT home that night, Mrs. Maynard had further proof—if any were needed—of her triumph. Helen couldn't find words to express her love and admiration. And the proud and happy smile on Mr. Maynard's face told better than all the tender things he said, how marvelous had been the transformation.

"Mother," Helen pleaded finally, "why have you never worn that beautiful dress before—I didn't dream you had any clothes like that?"

"Neither did I," chimed in father. "Confess, dear—how did you do it?"

"Well," laughed Mrs. Maynard, "it's getting late and I think Helen ought to go to bed at once and get her beauty sleep. I'll tell her the secret to-morrow. But if you want to hear it to-night," she smiled shyly at her husband, "you shall."

"Bob, do you remember," she said a little later, when they had drawn their chairs close together before the fire in the library, "how when Helen was still a baby, I used to tell you that I always wanted to stay young enough to enjoy her pleasures and be a real chum and confident to her. You smiled at my fears. But always since then, I have carried the shadow of that fear in my heart—that some day Helen would look to others for the things I wanted to give her myself.

"Well, a few months ago I realized that Helen was growing up and away from me. I realized that I had failed in the very thing I wanted most to do. I don't suppose you even noticed it, but when Helen met Dorothy she started to talk continually of Mrs. Chesterton. She copied her mannerisms, her ways of talking—Dorothy's mother became an ideal for her. I knew Mrs. Chesterton was a fine, good woman, and Dorothy was a nice companion for our daughter. But finally I saw that Helen's interests were becoming centered more and more outside her own home and that Mrs. Chesterton was unconsciously taking *my* place in her life.

"Then one day I overheard Helen talking to Dorothy about a party they were planning. Dorothy suggested that Helen ask me to go, but Helen said I wouldn't care about it—that I seldom went anywhere—that I was not at all like Mrs. Chesterton. You will never know how that remark hurt and yet it was perfectly natural for Helen to think as she did.

"At the table that night Helen said Mrs. Chesterton was thirty-eight years old. Can you imagine my surprise? Up in my room that afternoon, I had decided I was getting old. But now I realized that it was something besides age. I went up to my room the most unhappy woman in the world. At thirty-five I was a failure as a mother—and perhaps as a wife.

"Again I compared myself with Mrs. Chesterton. I was sure it wasn't age, because now I knew I was younger than she. Then what was it that made the difference? The answer came to me like a flash while I was looking at Mrs. Chesterton's picture—I had neglected my appearance.

"It was chiefly a question of becoming clothes. But how could I get them? With Mrs. Chesterton, of course, it was different. She had plenty of money. But we were having a hard enough time to get just the really necessary things. Then I remembered having seen in one of my magazines the story of a woman just like myself, who found a way to win back the happiness she thought she had lost by learning right at home in spare time how to make all kinds of pretty clothes.

"So I went to my room, hunted up the story and read every word again. Right away I saw the wonderful possibilities of this new practical plan, and it seemed so much the very opportunity I needed that I sent for further information about it.

"WELL, in just a few days a beautifully-illustrated book arrived telling all about the Woman's Institute and the new method it has developed by which *any* woman or girl *anywhere* can easily and quickly learn at home in spare time *all* the secrets of the the dressmaker's art. When I read how 30,000 women of all ages and in all circumstances, had solved their clothes problems in this fascinating way I made up my mind that I, too, would do it! So I joined at once and took up dressmaking.

"As soon as I saw my first lesson I knew that I, too, had found the way to Happiness! Any woman or girl can learn by this easy, fascinating method. The language is so simple a child can understand every word of it, and the pictures make every step marvelously clear.

"Right away I began to feel like a different woman. I was so interested I devoted every possible moment when you and Helen were away to my lessons. And, of course, I made rapid progress—I couldn't *help* it. The textbooks seem to foresee and answer every possible question and the teachers take such a personal interest in your work.

"Almost right away I began making actual garments. Why, I made a beautiful waist after my third lesson!

"What was most important to me, I learned not only how to make every kind of garment, but I learned what colors and fabrics were most appropriate for me, how to develop those little touches that make clothes distinctively becoming to the wearer. My course opened up a whole new world to me. When, after just a few lessons, I finished my first dress, I could scarcely keep my secret any longer. But I determined to put the course to the severest kind of test before I told any one.

"I soon learned to copy models I saw in the shop windows, on the street, or in fashion magazines. Every step was so clearly explained that the things I had always thought only a professional dressmaker could do were perfectly easy for me!

"Besides having more and prettier clothes than I ever had before in my life, I have made a lot of pretty new things for Helen, although, of course, she doesn't know it yet!

"SO that's the secret, dear," concluded Mrs. Maynard as her husband clasped her to him proudly. "I'm happier than I ever was before in my life. And I owe it all to the Woman's Institute! I'm sure nothing else could have done what that wonderful school has done for me!"

More than 30,000 women and girls in city, town and country have proved that you can easily and quickly learn at home, as Mrs. Maynard did, through the Woman's Institute, to make all your own and your children's clothes and hats or prepare for success as a dressmaker or a milliner.

It costs you nothing to find out just what the Institute can do for you. Simply send a letter, a postcard or the convenient coupon below and you will receive—without obligation—by return mail the full story of this great school that has brought the happiness of having dainty, becoming clothes, savings almost too good to be true, and the joy of being independent in a successful business to women and girls all over the world.

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THE WORLD NEWS OF THE WEEK

Scene in Boston policemen strike. State guardsmen rounding up rioters

The Treaty in the Senate

THE Treaty of Peace, with its League of Nations Covenant, is before the Senate for final action, and for the first time in the history of the American Congress a document of such character is being debated publicly. "Pitiless publicity," promised for Paris, is a reality in Washington.

Under majority and minority covering reports, the Committee on Foreign Relations transmitted the treaty to the full Senate after two months of deliberation; the majority report containing recommendations for thirty-eight amendments, the minority report urging ratification without alteration. It is on the basis of these opposing reports that the discussion now is being conducted. The argumentative features of the two communications, one written by Senator Lodge as chairman of the committee and the other by Mr. Hitchcock, ranking Democratic member, follow closely the attitude taken by the principal opponents of the treaty on the one hand and by President Wilson on the other.

Three amendments proposed by Senator Lodge are of major importance. The remainder refer to American membership on various commissions set up in Europe and elsewhere which the majority of the committee decline to approve. The principal amendments provide for a vote by the United States in the League of Nations equal to that of any other power (directed particularly to the fact that the British Empire will have six votes with virtual control of two more); return of Shantung directly to China, and a clause excluding the aggregate vote of a member of the League in the settlement of a dispute in which one of its self-governing colonies appears in the rôle of a disputant.

The majority reservations provide for the right of unconditional withdrawal from the League; control by Congress of any American activities in behalf of members of the League whose territories or rights are threatened by a third power (Article X); the right to decide what are internal problems as affecting the United States; and a plain preservation of the Monroe Doctrine from review or interpretation by foreign powers.

These amendments and reservations, the majority insists, are necessary to safeguard "American independence and sovereignty." Their adoption, it is declared, will cause no delay in the consummation of peace, for the reason that the Peace Conference is still in session, and France, Italy and Japan, among the five great powers, have not yet ratified the treaty. Resubmission of the document to the conference could be accomplished immediately, says Mr. Lodge.

The report prepared by Mr. Hitchcock denounces the majority action as an effort to destroy the League, and asserts that the rejection or amendment of the treaty "means that the United States will sacrifice all of the concessions secured from Germany by a dictated peace." Twelve separate concessions, including reparations, are cited as being contained in the agreement.

President Samuel Gompers and other high officials of the American Federation of Labor, who are dealing with the grave and complex labor situation

The debate in the Senate, complicated by the presence of the President and opposition Senators on the stump, has lost some measure of its dignity, and in many cases has developed very sharp personal exchanges. If the accounts of correspondents traveling with Mr. Wilson are to be accepted, the President has failed in his addresses to greatly alter public opinion. Close attention has been accorded to his speeches, but they have not aroused the enthusiasm on which his supporters were counting. It is agreed by all the newspapers that there has been a marked contrast between the Wilson meetings and those addressed by the treaty opponents, notably Senator Johnson.

Leaders in the Senate now estimate that a final vote on ratification will be taken during the last week in October.

Boston Police Strike

THE question of whether policemen owe allegiance to the public or to the labor union is being fought out in Boston. Of the 1,600 men on the Boston force, 1,300 went on strike for recognition of their union in affiliation with the American Federation of Labor. The authorities, state and city, declare there can be no arbitration of such an issue, and that policemen are sworn public servants. Striking, they insist, is desertion. Five regiments of Massachusetts State Guard have been policing Boston, which, in the first few days of the strike, was the scene of fatal rioting and looting. Federal troops have been held in readiness to take charge of the situation. The police now express their willingness to return to duty, but the city is recruiting an entire new force.

The Steel Workers

TWENTY-FOUR presidents of unions engaged in the steel industry, supported by the American Federation of Labor and disregarding a plea by President Wilson to delay action until after the approaching conference of workers and employers in Washington, called the strike authorized in August, to be effective on September 22. Admittedly the action is directed against the United States Steel Corporation, which has consistently refused union recognition, and followed on the refusal of Elbert H. Gary, chairman of the board, to receive a delegation of union leaders. Mr. Wilson was asked to use his influence to secure an audience for labor with the head of the steel interests, but it is not clear that he took steps to this end.

It is the expectation of the presidents of the unions involved that the strike will be cumulative in its effects. So closely inter-related are many departments of the industry that the closing down of one which may be strongly unionized will compel the early closing of others which may be less thoroughly organized. Eventually the tie-up might extend even to building operations where structural steel is used. Since it is no secret that the steel interests are determined to fight out the question of unionization of their plants, there is the probability that all work will be suspended, and to counter the strike, the plants will be ordered shut down; an order which would amount to a lockout involving more than 1,000,000 workers. The Pittsburg, Chicago and Birmingham districts are most vitally affected.

Church Aid for Americanization

THE Protestant Episcopal Church is offering the strength of its organization to the Department of the Interior, which has charge of the campaign to Americanize the 13,000,000 persons in the United States who do not read or write English. The Episcopal Board of Missions has named the Rev. Thomas Burgess its "Americanization Secretary," and Mr. Burgess has asked every bishop of the church to make adequate appropriation for extensive work in cooperation with the government's activities. It is estimated now that the church will spend $1,000,000 in the next three years in this direction. An intensive effort is being made, at the same time, to persuade every Episcopalian to hold himself responsible for the Americanization of all the foreign-born in his neighborhood. Special clergy will be trained for service among the alien residents, and there will be a larger measure of supp given to the Greek and Russian Ort dox churches.

Peace with Austria

IN THE Stone Age Hall in the histo old Château of St. Germain, Dr. K Renner on September 10 signed aw the last claims of Austria to empire wh he placed his name on the Treaty Peace with the Allied and associat powers. Frank L. Polk, under-secreta of state and now head of the Americ peace mission, signed for the Unit States. China, by subscribing to t document, placed herself in the Leag of Nations without the necessity of considering her decision not to agree the German treaty. Rumania and Ju slavia were the only states to withh their signatures. The issue caused t collapse of both governments, but th are expected to fall into line af a short time in which the internal pol ical effect of the refusal can be gauged a refusal based on a clause protecti racial minorities. The fact that a de nite declination to enter into the pea would mean the loss to Rumania three provinces ceded to her by t Peace Conference, and also the loss her share of reparations, is regarded sufficient to bring her into line event ally. The net result of the treaty is t reduction of Austria to a third-rate sta with about 7,000,000 people, oversha owed in size and importance by bo Jugoslavia and Czechoslovakia; a sta with no outlet to the sea; a state pr scribed from allying itself with any of i neighbors.

Industrial Crisis in Britain

THE issue between labor and the go ernment of Great Britain has bee definitely drawn. By a 58 to 1 vote nearly 5,000,000 trades-union membe the Trades Union Congress has reject the government's scheme for the ma agement of coal mines and insists their nationalization under the prov sions of the plan outlined by Justi Sankey in his now famous "Sanke Report." The parliamentary commi tee of the Miners' Federation has take up the question anew with Mr. Lloy George, and in the event of non-agre ment a special session of the congre is to be summoned to decide "the for of action to be taken to compel the gov

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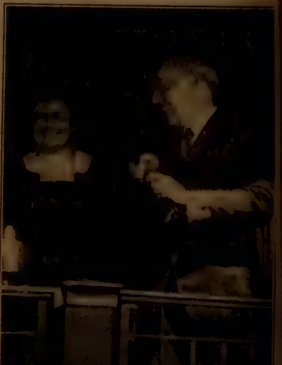

President and Mrs. Wilson photographed on their train

New Kind of Suit
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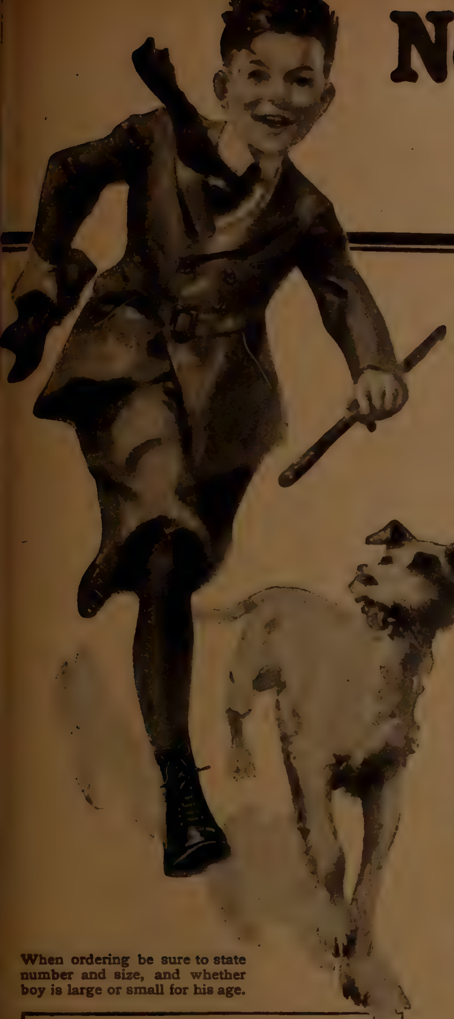
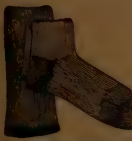
BOYS are hard on clothes! Mothers know boys will play ball and leap frog, slide down cellar doors and banisters, vault fences and run foot races — and every jump and slide and strain tears and wears the fabrics, pulls apart the seams, rips off buttons. Heretofore, boys' suits quickly went to pieces. You will find the remedy in such clothes as

Boyville



When ordering be sure to state number and size, and whether boy is large or small for his age.

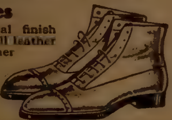
Boyville Stockings



Boys' Fine Ribbed, Medium Weight Stockings. Made from two threads of fine quality cotton yarn, with an extra thread knit into the knees and tops. Toes and heels of three-thread yarn. Sizes, 5½, 6, 6½, 7, 7½, 8, 8½, 9, 9½, 10. State size. Shipping weight, each pair, 4 ounces.

77A26250—Black. Price, 3 pairs, $1

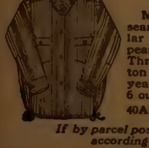
Boyville Shoes



Foot form shape, gunmetal finish side leather lace shoe with dull leather top. All leather low heel, leather innersole and counter. Full vamp, not cut off under the tip. Medium heavy sole, Goodyear welt. State size. Shipping weight, 1½ to 2 lbs.

15A375372—Little folks' sizes, 9 to 13½. ....Price $3.45
15A374910—Boys' sizes, 1 to 5½................. ..Price 3.95
15A374123—Young men's sizes, 6 to 9............Price 4.75

Boyville Blouse



Made of mercerized cotton poplin; seams double stitched. Attached collar has buttonholes on points and pearl links. Two breast pockets. Three-ply open style cuffs with button and buttonhole. Sizes, 6 to 15 years. State size. Shipping weight, 6 ounces.

40A13—Price...................... $1.00

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Boyville, a new kind of suit for *your* boy, is designed to stand the strains. It is a suit made of a specially woven all wool fabric—a suit with new strength to withstand the wear and tear at more than twenty points of strain.

This new kind of suit is designed to save you the trouble of sewing up seams, save you from constantly sewing on buttons, sewing up sleeve linings, tacking on belt loops and endless patching and fixing.

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Never before has a boys' suit been made with such wear resisting materials and sold for so little. *Boyville* sets a new standard of values. The *Boyville* with its more than twenty special features of strength, its specially woven all wool cloth—costs only $12.85.

Boyville clothes will look better and last longer per dollar of expenditure than any other clothes for boys.

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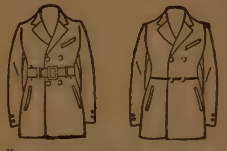
There is no better illustration of the advantage of dealing with Sears, Roebuck and Co. than in the perfection of detail and value found in *Boyville* clothes. *Boyville* suits, as well as everything that Sears, Roebuck and Co. sell, are backed by this guarantee of satisfaction:

The service that you have a right to expect or your money returned.



"Boyville" Suit can be worn in two ways — with belt or in the new waist seam style.

The *Boyville* Suit— Price, $12.85

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Color, gray............. Price $12.85
40A2—14-ounce wool cassimere.
Color, brown..........Price 12.85
40A3—14-ounce wool cassimere.
Olive green............Price 12.85
40A4—14-ounce wool cassimere.
Blue with stripe.......Price 12.85

Boyville Full Lined Pants to Match—$3.85

Priced especially low. Order an extra pair of pants with the suit. Sizes, 7 to 18 years. State size. Shipping weight, 1¼ pounds.

40A5—Pants to match Suit 40A1.
Price............................ $3.85
40A6—Pants to match Suit 40A2.
Price............................ 3.85
40A7—Pants to match Suit 40A3.
Price............................ 3.85
40A8—Pants to match Suit 40A4.
Price............................ 3.85

Boyville Cap to Match —Price, 98c

One-Piece Top Winter Golf Style Cap made of same material as suits. Full lined. Stitched band. Long visor. Cloth lined inside pulldown band. Sizes, 6½, 6⅝, 6¾, 6⅞, and 7. State size. Average shipping weight, 9 ounces.

40A9 —Cap to match Suit 40A1.
Price.............................98c
40A10—Cap to match Suit 40A2.
Price 98c
40A11—Cap to match Suit 40A3.
Price 98c
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Price.............................98c

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The investment advice of your local banker—or any national investment institution—will always be given you readily, for the asking.

The World News of the Week

Continued from page 1044

ernment to give way." The congress now is committed to a campaign for the nationalization of all British industries. The resolution rejecting the Lloyd George program for the mines was seconded by J. H. Thomas, M.P., head of the railway men's organization, which indicates the attitude that powerful organization will take on the issue. The only one of the great unions lukewarm in its support of nationalization is that of the seamen.

The result of the vote was a decided shock to political London, where predictions are freely made that the reassembling of Parliament in October will be followed very soon by another general election. Labor leaders are firmly of the opinion that the coalition government is doomed.

John Mitchell Is Dead

THE death of John Mitchell at the age of forty-nine has removed from the ranks of labor its most influential link with the great body of employers, and from public life one of the most remarkable Americans of the time. Almost literally born in the pit's mouth, he was a breaker boy at ten, miner at sixteen, labor organizer after he reached voting age, and president of the powerful United Mine Workers of America when he was twenty-nine. It was under his direction that the anthracite miners embarked on their famous strike in 1902 that brought him into conflict with George F. (Divine Right) Baer, won him the friendship and confidence of Theodore Roosevelt, and made of him a national figure. For nine years he fought the battles of the miners and of labor generally. William Jennings Bryan wanted him as a candidate for the vice-presidency on the Democratic ticket in 1908. Many times he had been discussed for the governorship of New York State, but Mr. Mitchell consistently declined to consider public office except that of membership on the State Workmen's commission, until the exigencies of the war made him Food Administrator for New York. Much of his time since retiring from the presidency of the Mine Workers has been devoted to the work of reconciling the views of capital and labor, in which his counsel always was for peaceful and honorable settlements of disputes. As one eulogist has said, he was a labor evolutionist, but not a revolutionist.

John Mitchell—the well-known labor leader and a man who once refused the nomination for vice-President of the United States, has passed away. He was operated on at a New York hospital for gall stones and apparently rallied, but pneumonia set in. Even transfusion of blood from his youngest son failed to save him

DOMESTIC

Claims Against France. The War Department, in closing accounts with France on government claims in this country growing out of the war, has agreed on the sum of $160,778,912 as still owing to the United States.

Santo Domingo's Appeal. A mission has arrived in Washington from Santo Domingo to ask the American government to end its three-year military occupation of the West Indian republic. The mission wants the affairs of the country returned to native hands. It has already presented its case to the Peace Conference.

The Largest U. S. Submarine. The first American "fleet" submarine has just had its final trials, when it attained a speed of 20.92 knots on the surface and 12.65 knots submerged. The craft, called the AA-1, is 270 feet long, with a surface displacement of 1,150 tons. England and Germany have larger submarines, but none with such speed or effective cruising radius.

Emigration Nearly Normal. The Commissioner-General of Immigration, in an effort to counteract reports of a great flow of aliens from the United States to Europe, has issued a statement showing that emigration is about normal. War conditions have so interfered with immigration, however, that the net gain in foreign residents in the last five years has been only 554,456.

Hurricane in Florida. A hurricane striking the southern tip of Florida, did more than $2,000,000 damage in Key West alone, where 320 frame houses were razed and two churches were destroyed. There was no loss of life.

All Soldiers Accounted For. The last American soldier reported "missing" has been traced. The War Department finds that of the total, 23 per cent. died, 16 per cent. were found to be prisoners, 25 per cent. were lost from the unit temporarily through confusion of battle, and the remainder were found in scattered hospitals.

Cardinal Mercier Arrives. Cardinal Mercier, primate of Belgium and one of the big, outstanding figures of the war, has reached the United States to thank America, in the name of the Belgian people, for the aid extended to them during the war. Cardinal Mercier was officially welcomed by the government. His visit will extend over a month.

New Hampshire for Suffrage. New Hampshire is the latest state to complete its ratification of the Federal woman suffrage amendment. Minnesota preceded it by one day.

FOREIGN

British Aid for Aircraft Makers. The British government had decided to actively aid in the formation of commercial aviation concerns and to give the use of sheds and trained personnel to private business. Arrangements are being made for the government to take over all privately owned aircraft in case of emergency.

Italian Detachment Annihilated. Italy's troubles in Albania are mounting. The Albanians strongly resent the presence of Italian troops of occupation and a bitter guerrilla warfare has been in progress since last winter. The Italians in many places are withdrawing to the seacoast for better concentration and defense. News has just come of the annihilation of a column of 300 Italians at Kastrall.

Honduran President Flees. President Bertrand of Honduras after withstanding the attacks of revolutionists for several weeks turned over his office to a council of ministers and fled to the United States when the rebels reached the outskirts of the capital. The United States Cruiser Cleveland is in Honduran waters to protect American interests.

Bulgars Get Their Treaty. The Bulgarian delegation has received its

Continued on page 1048

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How to Put on a Sunday School Play

By AGNES MILLER

e Editor of the Christian Herald will be ed to furnish lists of plays suitable for ay school purposes on request.

HERE is nothing more worth while to the religious educator who sympathizes with the natural dra- .c instincts of childhood, and who eciates the value of the Sunday ol play in supplying a means for onstrating the religious and ethical hs learned in the school than the essful production of a good play, na, or pageant. At the same time, a production presents special prob- s. The Sunday school play must e some moral or spiritual purpose le it entertains or instructs, and it t, as a rule, be given under circum- ces made trying by limited funds the absence of much equipment or stance. To aid in the solution of such problems as confront the rage Sunday school, this article has n written. It is based on years of erience in producing plays in a vari- of Sunday schools.

he choice of a play is the first ques- to be settled. Sunday school plays as a rule given for one of four sorts ccasions: the religious festival, the sionary celebration, the patriotic nt, or the social gathering. In choos- these plays, teachers should resolve have their selections entirely worthy the school. For all occasions except purely social, the play should have e distinct lesson for the children who e part in it. This may be religious, t is not necessarily so. Indeed, many the best plays for children and young ple teach, through their own stories, sons of courage, faith, affection, help- ness, and other virtues which are of greatest value. Plays with a single r part should not be chosen, as the n is not to develop actors, but to velop children. As children nearly ways love to take part in these per- mances, the choice of as beautifully itten, imaginative and heroic plays can be found will stimulate them to eir best efforts.

OR the staging of the play the average Sunday school offers a platform d often little besides. The ideal mple stage should have at least two trances, one right and one left, and a rtain. It should also be at least ten et deep, so that those who take part n move easily on it. When there is ly a platform on which to produce the rformance, these points can usually be proximated. A carpenter can deepen e platform with a temporary board ructure, entrances can be imitated on ther side with screens, and it is nearly ways possible to hang a curain.

I should like, however, to emphasize e point that it is the performance ther than the staging which is impor- nt in a Sunday school play. If the ildren and young people who take part through their lines with sincerity and irit, the teacher will have accomplished e delivery of the spiritual message hich occasioned the giving of the per- rmance.

As to scenery, when regular scenery is npracticable, as is usually the case, the aneled background ot the wall behind he school platform makes an appropri- te setting for many interior scenes, or a lain curtain, preferably dark green, ay be draped across the whole back- round. This latter device, with a row f potted plants across the front of the tage, will readily suggest an outdoor cene. It is always best, with limited eans, to have a plain background and ut one's efforts on attractive furni- ure, rugs, and the like, and on making ostumes as effective as possible.

But however pretty, costumes should ever be expensive, nor should they e a continual source of expenditure to the Sunday school. The businesslike procedure in costuming is for the school o own the clothes, so as to have a per- manent wardrobe. To do this, ask once for a small appropriation to buy costumes for a certain play. Let a committee of teachers buy the materials and make the garments. After the performance, lock them up. They can either be used again and again, as, in the case of stock costumes like a Santa Claus suit, or they can be recut for other plays. I know of one such wardrobe which was still in use at the end of five years. With each succeeding production, a few new costumes may be needed, but this expense is very slight and lessens, with the increasing wardrobe, until it disappears.

In costuming, as in choosing plays, seek the simple. Let your first care be for color, remembering the necessity of selecting colors that will look well when seen together at a distance. The best materials to use are colored canton flannel and cheese-cloth for draped costumes, silkolene, and cambric. As to patterns, it might be said that many of the books listed in this article give pictures of the garments used in the plays, and, as noted, the Missionary Education Movement rents Oriental costumes. The Tissot pictures give splendid ideas for clothing for Biblical plays, and for medieval dramas the Sargent pictures of the Holy Grail series are helpful. It may be of value to many teachers, also, to know that the well-known paper-pattern manufacturing houses sell for a few cents an abundant variety of patterns for European peasant costumes, such as the Dutch, Spanish, and Turkish native dresses, as well as military and naval suits and Indian outfits for boys, Uncle Sam and Columbia costumes, and other fancy dress patterns. These are of great use in patriotic celebrations.

THE rehearsal of a Sunday school play should begin as short a time as possible before the production. If rehearsals drag, interest will be lost. It is better to have several a week for two or three weeks before the play takes place, than to have one each week for six weeks.

A good plan to get rehearsals started well is to call all those who are to have parts together before the first rehearsal takes place, and read the play aloud, or, if too long, tell the story of it. Then assign the parts, and distribute the lines to each one participating. These should have been previously typewritten or copied, if the expense of providing each member of the cast with a copy of the play is to be considered. Tell the children how far to study on their parts, and announce a definite hour and date for the first rehearsal. These details must all be thought of and carried out strictly in producing the Sunday school play, because the available time for children to come to rehearsal is usually limited, and because the way to avoid disorderly rehearsals is to give simple, clear and explicit directions. Sometimes it is best to hold a rehearsal for only part of the play, as, for instance, in giving a pageant. In such a case one or two scenes may be gone over at one rehearsal, and one or two others at the next. This plan avoids having children present who are not kept busy, as would be the case if the whole cast were called together each time.

Of course a dress rehearsal should always be held, so that the whole production may be gone through from start to finish. In this way the children become accustomed to their costumes, and familiarized with the stage or platform exactly as it appears at the performance.

IT IS the experience and belief of the writer that the Sunday school play provides both pupils and teachers with great opportunities for growth and service, and that the most unpretentious dramatic entertainment, properly directed, is of great value. The work involved in the production teaches the children how to pass on to others the lessons they have learned; it shows them the great value of team-work; it lets them express their spiritual and social ideas freely, and it sets the right standard for wholesome pleasure. Teachers will find that these little plays often provide great opportunity for their work in character-development and in increasing the value of the Sunday school as a live factor in the life of the community.

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No. 2

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What's Wrong With the Church?

OCCASIONALLY a conscience-stricken church member who has not attended a service in four months shakes off his indifference and boldly asks the world, "What's wrong with the Church?"

I confess to being conscience-stricken, and I think I've found the answer to the question. It is simply this: "You and I are what's wrong with the Church."

"If they would have about a thirty-piece orchestra an' good singin' I'd go to church, I think. Wouldn't mind the preachin' an' prayin' then," remarked a man of the world.

Now, candidly, isn't that just the state of mind we are all in? We're too satisfied with the pleasures of the moment to feel the need of spiritual things. Conscience is lulled to sleep. Our lives are too crowded with *things* to allow our minds to follow any train of thought for very long. We shirk the effort of thinking and put off the question of church-going with superficial excuses.

Listen to the alibis! Take any family in the neighborhood as an example and one readily understands why a church that seats two thousand comfortably has less than two hundred in regular attendance.

"The Church of today is too far removed from every-day life," says the business man. "What we need is an institution that meets the problems of the day. I'd support that kind of a church."

HAVING settled the matter, the business man drops comfortably into an easy chair, picks out the photogravure sections from the stack of Sunday newspapers and prepares for the monotony of waiting for the big chicken dinner.

What about his wife? Will she find time to go to church this Sunday? She has been threatening to go ever since Easter Sunday, but of course with the summer heat and all—well, few people go in the summer anyway. Besides, the servant question is acute, and it is quite necessary that she should supervise every detail in the making of the enormity of the day—the Sunday dinner.

Is there a chance that she will get away for the morning service? I'm afraid not this time. She is too busy.

"There are so few young folks in church nowadays," complain the elderly ladies who have occupied the same pews for years and are well versed in the history of the church.

Yes, there are too few. In the summer it is a picnic, a game or the heat that keeps them away; in the winter it is the rain or the cold or something else. It is too much bother to get ready to go, or there are so many pleasures or little household duties that crowd into the morning that it simply can't be helped. On very special occasions we do manage to get there, as on Easter, Christmas or some well advertised event on the church calendar.

And yet, in spite of all this indifference and laziness, we all agree that the Church is a good thing. We take pride in the lofty spires and architectural graces of the particular church we "belong to."

We know too that the Church has done a great deal for civilization. Oh, yes, a very great deal! To prove it we can cite instances of the conversion of a particularly obstreperous brand of Hottentots. Yes, the Church is a necessary part of our civilization, just which necessary part we do not know.

Let's be fair with ourselves. Let's weigh things in the balance. The Church was founded for our own good. It is man's best means of joint worship. It represents not only communion with God, but right relations between man and man. It is an opportunity for a better understanding of our daily problems. It is a source of inspiration, leading us to finer and greater things. Shall we deny ourselves these benefits because it is raining, because there is a meal to cook, because it is easier to read a paper than to think, because we are just lazy?

The Church has its shortcomings, of course. We all find faults. One will growl at the minister, another complain of the gloomy aspect of the church, another thinks the tenor's voice is squeaky, the cushions hard or the decorations ugly. Rarely is there a well-thought-out criticism. The trouble lies not in the church but in our state of mind.

Is the minister apt to be vague? Does he bewail the blackness of our sins and handle the problems of life gingerly? Is there some particular topic we would like to hear discussed? Get acquainted. Find out what manner of man this minister is.

Does this idea of talking it over with the minister sound radical? Stop and think a minute. Remember that the Greatest Teacher mingled with his hearers daily, constantly—and they asked him questions.

If the minister isn't a red-blooded man's man, whose fault is it? If the sermon strays far from our daily life and we fail to get inspiration and helpful ideas for the life we live, whose fault is it? It is your fault and my fault. The church we "belong to" is *our* church. We are responsible for its growth and influence.

R. H. McC.

The World News of the Week

Continued from page 1046

treaty of peace from the supreme council with all territorial questions omitted. At the same time the council took up the work of drafting the Turkish terms.

MORE TROUBLE IN IRELAND. The British government has extended martial law over practically five more counties in Ireland and proclaimed its intention to suppress all Sinn Fein and other independence movements.

SINO-JAPANESE MILITARY PACT. The Chinese-Japanese secret military agreement signed last year is to be abrogated and negotiations are in progress in Peking now looking toward a revised agreement.

FIGHTING IN SMYRNA. Sharp fighting is in progress in Smyrna between 80,000 Greek troops and 10,000 Turks aided by irregular Turkish detachments. Feeling among the Italians there also is running high against the Greeks.

KOLCHAK ARMY CAPTURED. The Bolsheviki, according to well-authenticated reports, have captured Admiral Kolchak's Southern Army of 40,000 men.

GABRIELE D'ANNUNZIO'S COUP. The Italian soldier-poet, Gabriele d'Annunzio, has led 3,000 men into Fiume against the orders of the Italian government and announced the annexation of the port to Italy. The Italian commander at Fiume, under orders to prevent d'Annunzio's entrance, found his troops refused to obey his orders and ended by welcoming the "invasion." As a result of the coup a very delicate international situation has been developed.

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FOR BETTER LIVING

An Unusual Breakfast

By Laura A. Kirkman

"HE ISN'T eating well," we often hear women say, referring to their husbands. "He went off this morning with almost no breakfast."

At such a time unusual dishes should be offered to tempt the man's jaded appetite. He is tired of the old ways in which the foods are prepared. What he needs is an unusual breakfast—a breakfast in which the old friends are offered up in new guise. The following breakfast is of this variety:

Prunes Supreme
Cereal
Egg Surprise
Cinnamon Toast
Coffee Hot Milk

Prunes Supreme: Put a few whole cloves, three small pieces of orange peel and two small pieces of lemon rind in a saucepan with one pound of prunes. Add enough water to cover, let come to a boil, and stew until tender. Serve cold in some of the prune liquor.

Egg Surprise: Boil as many eggs as are needed three minutes; remove shells gently; give them a coating of mashed potatoes (either cold mashed potatoes or hot), place them in a colander (they will now resemble doughnuts in shape and size), and submerge them in deep, hot fat. When a golden brown, withdraw and serve at once.

Cinnamon Toast: Toast bread in the usual way, then butter richly, sprinkle with cinnamon, and place in a hot oven for one minute.

New Rubbers in Canning

IT IS poor policy in home canning to use rubber jar rings a second year. New rubbers of good quality are absolutely essential for consistent success in canning. Metal tops should also be inspected carefully, as they must fit perfectly.

Even a new rubber is not necessarily a good one, for there are many rubbers of poor grade on the market today.

A rubber should stand a reasonable amount of stretching and pulling without breaking and should always return to its original shape.

A good rubber will not crack or show results after being pinched between the thumb and forefinger.

Color is no index of quality. Good rings can be either red, white or black.

Sharp Tools on the Farm

LABOR spent by the farmer in sharpening his tools and implements earns a thousand per cent. interest, declares Professor H. H. Musselman of the Michigan Agricultural College. The average farmer is inclined to go along with dull edges, little realizing the tremendous amount of extra labor he is making himself. Mower knives have to be sharp or they will not cut, and are usually taken care of on that account. Other implements that should have more attention than they get, however, are hoes, scythes, corn knives, plows and cultivators. Plows and cultivators are especially apt to be neglected because the horse, who does the work with these implements, can't very well register a kick against dull edges. Tests have proved that sharp cultivators pull a lot easier than dull ones.

Home Power Electric Light

Bright and cheerful homes make it more easy to be happy and cheerful than those where one must first overcome the gloom and depression which result from poor lighting

New Potato Disease

"POTATO wart," a disease believed to have been imported to this country from Europe, has recently been reported by the Department of Agriculture as having put in an appearance in Pennsylvania. Fearing a possible spread of the disease to other parts of the country, the government men are advising farmers to be on the lookout for its appearance and to report any suspicious cases found.

Cleaning Notes

LEATHER may be kept bright and clean by the use of kerosene, or occasionally a little oil.

Marble should be scoured with sand-soap and then polished with a coarse flannel cloth.

Metals are cleaned either with an alkaline solution or with kerosene.

Clean your glassware by covering it with a paste of whiting, ammonia and water, allowing this paste to dry before rubbing it off.

Polished wood surfaces, except those finished with wax, may be cleaned with a weak solution of ammonia or soap.

Make Flavoring a Study

THE intelligent housekeeper regards flavoring as one of the most important branches of cookery. She makes a study of the particular kinds of flavor preferred by each member of her family, and takes pains to satisfy these individual tastes. For she realizes that palatability results in hearty eating—and, consequently, in good health.

Information for Homeseekers

THE United States Railroad Administration has established a Homeseekers' Bureau to furnish free information about opportunities in the several states to those who wish to engage in farming, stock-raising and kindred pursuits. If this appeals to you, write to J. L. Edwards, Manager, Room 141, Agricultural Section, United States Railroad Administration, Washington, D. C.

Helps in Housekeeping

TURPENTINE is a moth preventive.

Did you ever use worn-out phonograph needles for brads or tacks?

Mosquito infestations may be due to a pile of old tin cans in which water stands.

Washing soda in boiling water poured down the sink at night will keep the drains clean.

Mother should have a fixed hour each day when she lies down and closes her eyes, whether she sleeps or not. This hour should be undisturbed.

A quart of milk, the doctors say,
Should go to every child each day.

Salt Mackerel

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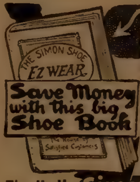
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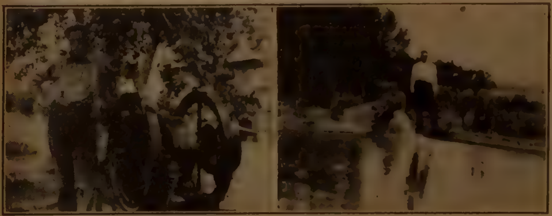

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Silo filling is one of the most common of tractor occupations aside from plowing.

Christ and a Country Road

By REV. JOEL BYRON SLOCUM, D.D.

THERE is something fascinating in a country road with its crooks and turns; its hills and hollows; its woodland vistas; its command of orchards, pastures, meadows, and the broad expanse of other farm lands; its never-ending variety and its ceaseless recurrence of new points of interest.

But there are times when a country road loses all these charms and becomes simply a country road. One of these times is when a heavy heart passes that way. On the occasion of the text, there were two heavy hearts. They were sorrowful because they had lost their dearest Friend. And he was so much more than a dear friend. They had expected that he would occupy the ancient throne of David and thus become also their King. So as they walked along the country road—the familiar old road—that day, their thoughts were long, long thoughts, and the journey itself seemed longer than ever, and their eyes caught no gladness from the fields. Then he joined them. You know the rest of the simple, yet beautiful story, culminating with the rapturous exclamation which I have chosen for the text: "Was not our heart burning within us while he spake to us in the way and while he opened to us the Scripture?"

Imagine, if you can, the bitter disappointment that filled their hearts just prior to that meeting. Only a few days before they had experienced the thrill of an enthusiastic expectation. Then they had gone with him through the dark hours of his tragedy, even to the cross. From the cross they had gone to the tomb. And now there had come to their breaking hearts a new fear in the sensational report that his tomb had been broken open.

They were on their cheerless way back to the old routine of the old home. They were plodding along listlessly, for the joy had gone out of their lives and there seemed to be nothing left worth living for now. But it was just then, at the darkest moment of their experience, that he comes to saddened hearts that love him. And his arrival made all the difference between despair and ecstacy. Suddenly they were strangely and unaccountably happy: "Was not our heart burning within us while he spake to us in the way?"

The first lesson of Christ and the country road is the failure of his disciples to recognize him as the Christ. How often, since then, he has traveled the dusty highways of men and they have not known him! They thought him to be simply some fellow mortal. Again and again has Jesus glorified the commonplace with the dignity of his presence; but only those who have had the eyes of the Spirit have known him. The difference between Bethel at sunset and Bethel at Sunrise could not have been indicated in words. But somewhere between sunset and sunrise there had come to the homesick Jacob an experience that caused him to e claim: "How awful is this plac Surely God was in this place, and knew it not." The difference betwe the unattractive limestone crags th rose like a stairway towards the siler stars and the ladder resplendent wit the angels of God in Jacob's dream wa the presence of God. It is only to thos who see that every bush is aflame wit God. The others, as Mrs. Brownin puts it, sit around and pick blacl berries.

Jesus still journeys with us in th commonplace routine of our daily toi Our burdens invite his care, our happ ness elicits his joy. But we must loo up or we shall miss him. I like Bisho Quayle's interpretation of the man wh wanted to live by the side of the roa and be a friend of man. Bishop Quayl in his originality, declares: "That ma was Jesus. And every morning he woul go out into that country road and sa to every passer: 'Good morning, friend And one day an old man came hobblin forward on two canes with feeble step and palsied shake of his head. 'Goo morning, friend!' exclaimed the Man b the side of this country road. But th old man did not raise his downcas eyes. Stumbling forward and grumblin out his complaints, he bewailed his lot 'There is no good-morning,' he cried 'only sin and suffering and hell!' An then he came close to the sufferin traveler and lifted up the silver tone of his voice once more: 'Good morning friend, look up!' And looking up, th old man saw the radiant Christ."

Another lesson of Christ and th country road lies in the fact that whe he did disclose himself to these anguish stricken disciples, he revealed himsel as Deity. As he lifted up his hands t invoke a blessing upon the evenin meal, there was something, either i his appearance or in his manner, tha suddenly snatched the veil from thei eyes, and they knew him. It is significant that the disclosures of Jesus ar revelations of his relations to us a Son of God, and not merely as Son o man.

On the country road of their dee perplexity that day, Jesus proved himself to be, not simply their best friend but also their risen Christ—their victorious Lord.

Let us catch the inspiration tha Christ can bring to the country road and give ourselves anew to the thing for which he died. The road loses itsel in the dusty distance; but he, according to his promise, will be with us even unt the end of the journey.

"In my eye is the star of an unconquered
hope,
And in my heart one hope forever
sings:
That, at the next white turning of the
road,
My eyes may rest on Him."

Head of the Inter-Church Movement

DR. S. EARL TAYLOR, who heads the Inter-Church Movement to unify Protestantism, is a man of unusual ability. He is a layman and not a clergyman, and as executive secretary of the Methodist Centenary he gathered about himself a staff of experts very much like himself. Dr. Taylor was educated for the mission field, but owing to family reasons did not go. Instead, he became a general promoter of missions in the home church, heading various educational and financial movements until he finally became the missionary leader of his denomination. As head of the Centenary undertaking he was instrumental in raising $114,000,000 for missions, and put new life into hundreds of churches. His aim now as leader of the Inter-Church movement is to co-ordinate the activities of Protestant churches in raising money, community service, and evangelism. This will involve the erection of real live mission institutions in the cities, centralized churches in the country districts, and the development of a new type of church workers to manage such enterprises.

Dr. S. Earl Taylor.

OUR MAIL-BAG

NOTICE

TE editors of the Christian Herald will be lad to answer any question addressed to the Mail-Bag provided it be of general interest ot merely personal. No attention will be to anonymous letters nor to those written ead pencil.

Questions and Answers

I S., Long Beach, Calif. "Please explain why Easter sometimes does not come the first Sunday after the first full moon after March 20. If my memory serves m t did not occur on that date twenty-four ye ago."

ster is observed on the first Sunday after th ull moon on or next after March 21, and th cannot be earlier than March 22 or later th April 25. Twenty-four years ago, in 18 it occurred on April 14, and in 1894 on M h 25, according to the table given in the W d Almanac.

rs. S. K W. Southworth, Wash "I have re in your paper the names of the pioneer w en enlisted in the cause of woman suffrage, so of whom blazed the way for woman in th various vocations. I note two of the first w an lawyers are not mentioned. Mrs A Kepley of Effingham, Ill., graduated th the law department of Northwestern U ersity (Chicago) in June, 1870. The st would not admit her to practice on ac- t of her sex. Miss Sara Kilgare, then a st ent in the law department of Northwestern, a classmate of Mrs. Kepley, changed to the more liberal university of Ann Arbor, Mich., from which she graduated in 1871, and was the first woman admitted to the Supreme Court. Indiana, her native state, would not admit her to practice on account of her sex. A few years afterwards she was admitted in Ohio, where she practiced law with her husband."

Rev T. R. Gray (Congregational Church), Salem, Iowa, writes: "Will you kindly add these few lines to your answer to Mrs. M. A. B., Philadelphia, regarding the custom, disposition and significance of the sacramental emblems? For years I have sought to correct a seeming disregard among churches of the significance of every detail of the Lord's Supper. First—Jesus took bread. Of what kind? Certainly unleavened bread. None other could be had. So strict was God regarding this, that the Jews purged away every vestige of leaven from their houses. Leaven stands for sin and wickedness; it is putrifaction. Paul wrote, 'Let us keep the feast, not with old leaven, but with unleavened bread of sincerity and truth.' Yet I have noticed that some, with strange lack of appreciation of this fact, purchase a loaf of ordinary bread for this most solemn service. Second—Holy Writ often mentions 'breaking bread,' but never cutting with a knife, which was prohibited for the reason that Christ's body is represented as 'broken for you.' Without any spirit of controversy, may I add a few more words? You say 'After all, it is the spirit of the ceremonial rather than the form which is to be considered.' This is true, the spirit is more than the form: but are there not some who may feel that wrong is being done by use of leaven (emblem of sin) and by cutting with a knife? And to such the whole service, both form and spirit, becomes ineffective."

Rev. Lauritz Larson, secretary of the National Lutheran Council, New York City, writes to the Mail-Bag this interesting letter: "My attention has been called to 'Our Mail-Bag' in the Christian Herald for the 26th of July, and that it contains the following statement in the first paragraph: 'The Kaiser was a member of the German State Church, which was Lutheran in theology.' This statement supports a wrong impression that has been quite general during the war, and which has placed the Lutheran Church in America in a wrong light in the eyes of a great many of our fellow citizens. The German Empire did not have any state church. The various kingdoms composing the German Empire had state churches of different denominations. Thus, the state church of Prussia was not the Lutheran Church. The former Kaiser, his father and grandfather were not Lutherans. In 1817, the king of Prussia compelled the Lutheran Church to unite with the Reformed or Calvinist Church and formed a union church officially known as the Evangelical Church. This church is also represented in America, but has no connection with any Lutheran Church or organization. That the Kaiser was not a member of the Lutheran Church is also evident from the fact that some years ago a certain religious journal in America tried to prove that he was a Presbyterian, something which it is not likely to want to do at present."

John and Peter Become Disciples

International Sunday School Lesson for October 5

By Rev. George D. Allison, Ph.D.

VE BEGIN this week a new line of study which is different from any of the International Les- s you have had. Instead of taking of the Bible books, or an Old Testa- nt character, or an abstract teaching, have a well-planned search for the terials of a biography of two of pioneer Christians. This has fre- ntly been done with the Life of ul, but not in the International Les- s with any other apostle. The study es us into the four Gospels, the book Acts and into those epistles which less familiar to most of our pupils. pil and teacher will have a better stery of the Scriptures, and a more id and practical conception of the d of men who received and proved value of the doctrines of Jesus.

We are familiar with Peter and John. th were fishermen, sharing the dan- and toil of this work on the Galilean e and learning human nature to- ther as they sold their catch to the xed population of their province. r then, as long before, Galilee might well called "Galilee of the nations," indeed "of the Gentiles." The very eech was affected by this fact; to- rd the close of Jesus' ministry Peter s recognized in Jerusalem as a Gali- n by his accent. Peter and John are ually thought of, each in connection th his own brother, and this in itself lps us to picture their daily life more vidly. From Luke we learn that the o men, who later became inseparable -workers while the Church was in rusalem, were actually partners in eir fishing business. One wonders if ery "partnership" in business or in cial life might not be carried over into ligion as well.

Of the two, Peter is believed to have en considerably more mature. He as married and lived in his own house the busy city of Capernaum. Here saw the Roman soldiers and mingled ith the enterprising Greek and Syrian erchants. Doubtless he acquired a od practical education. Indeed, it is ot fair to Peter to portray him, as some have, as an uncouth, illiterate peasant. The synagogue and the synagogue school had no doubt prepared him to read and to think. He was a strict Jew who was brought very slowly to the broad position taken by later disciples like Paul. His impulsiveness, as well as his sincerity and fundamental loyalty, is reflected all through the New Testament story.

John seems to have ranked next to Peter in the unconscious judgment of the twelve and their friends. There is some reason to think that he had a better education and a wider acquaintanceship than his friend. Jesus called James and John the "sons of thunder," Boanerges, which seems to indicate a vehement temper, of which there are indications.

Both men were keenly interested in religion and sought something more fully satisfying than the current Judaism under the dominance of Scribism. When John the Baptist began to preach, they went to hear him and became "his disciples" with their brothers. They had a vital conviction that the Messiah was about to come, according to the Baptist's prediction. Then there came that memorable day when the desert preacher, who had been taking increasing note of a certain young carpenter from Nazareth, stood with Andrew and John and proclaimed Jesus as "the Lamb of God." Long, long afterward John remembered the time of day when he first followed Jesus. We can imagine a season of eager questioning and quiet, patient answering in the abode of Jesus. Andrew at once sought his brother Peter and broke the great news: "We have found the Messiah!" The first words of the Master were prophetic, as he told Peter that the name, "A Rock," would one day be recognized as fully appropriate.

Early training, the special work of a preacher of repentance and, in Peter's case, the ready message of a brother, brought them to Jesus. These three elements in their Christian experience still form the human side of the average disciple's allegiance. We are seeking Christian homes, and Christian schools, and religious education to furnish the first. We value highly the appeal of the preacher, with his direct appeal and challenge to the conscience and the heart. We know how important is the testimony of the fellow disciples, the personal work of a brother or a friend in bringing men to Jesus.

The contentions of sects and creeds have sometimes obscured the vital fact that personality and character count for more than formula and system in real, living, religious enthusiasm. Compelling personalities are still founding groups of disciples in the world. Christianity, too, as Henry Van Dyke well puts it, is "the religion of a Person," and that Person the mightiest, the truest and the holiest that ever trod the earth. Peter and John were pointed to the Messiah by a man whom they respected and trusted. They felt His power, and followed Jesus even before they had learned the barest outline of his plans. In fact, none of the twelve seems to have fully comprehended Jesus and his doctrines during his ministry, but they understood him! They were held by the charm and power of *what he was*, even when they did not fully realize the value of what he did.

Are we seeking to lead the Peters and the Johns of our day to Christ? Then we must show the evidences of his Spirit in our lives. In one of our teacher-training studies, the first qualification for a superintendent is given as "a strong, clean, winsome, Christian character, since his place makes his example thrice more potent than his words." Our work for our Lord is the impress of spirit upon spirit, the contagion of a holy enthusiasm, the inculcation of a vital faith, based on the reality of things sensed and felt, rather than precisely learned.

These two rugged fishermen, prepared by high traditions and a practical knowledge of life, were to be closely associated with the Great Teacher for three years, in sunshine and storm, in the study and in the marketplace, in the synagogue and out on the hills with God. Thus were they to become, not disciples merely, but apostles—men sent forth to disciple others.

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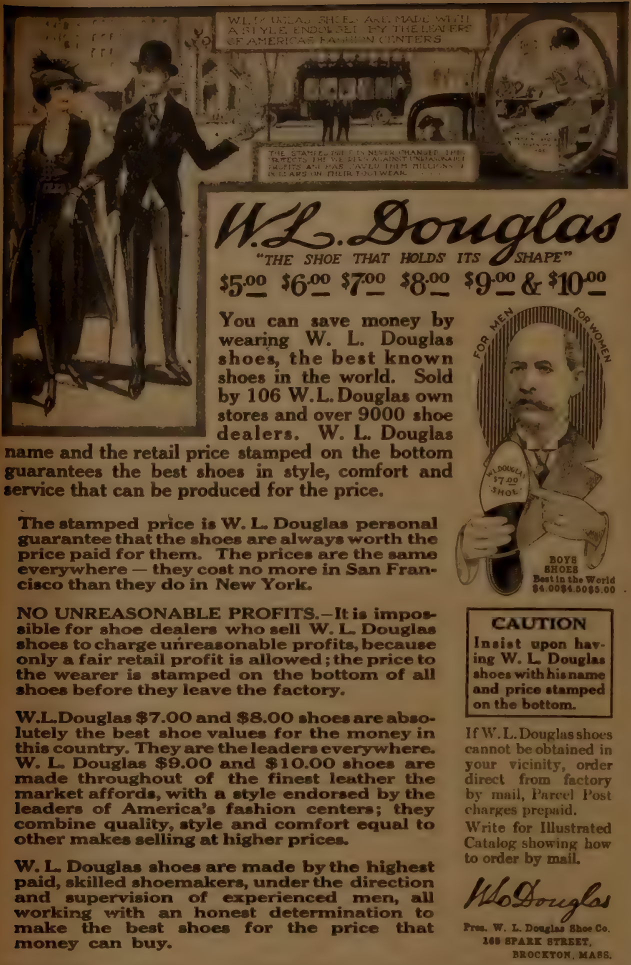
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Many Casualties, Few Communicant

LIBERIA, the graveyard of foreign missionaries. That is how this Negro republic on the west coast of Africa is designated by the Board of Missions of the Episcopal Church, because more of its foreign workers have died there than in any other field.

No wonder then that after nearly a century of effort the Church has a long list of casualties, but only 2,500 communicants. This number, however, is nearly twenty-five per cent. of Liberia's Christians.

Liberia's history started in 1816, when the American Colonization Society was organized in the United States for the purpose of forming a nation for the freed slaves in this country. Thus founded by Americans and nominally under American protection, Liberia since 1847 has maintained her independence, despite encroachments of the English and French and constant internal troubles. The latter are no fault of the 12,000 descendants of freed slaves originally sent to Liberia, but are due to the problem these civilized negro have in keeping in check the milli aborigines living back from the coast few miles in the "bush."

In planting their colony the Col nization Society utterly ignored the native tribes, and for fifty years the was constant friction between the col nists on the coast and their black bretl ren in the interior. It was not unt Arthur Barclay, a West Indian negr who went to Liberia when a child, b came President that friendly relatio were finally established with these n tives. It is with these wild tribes of th interior, many of whom are canniba and believers in voodooism, that L beria's future lies today just as it did century ago.

The first white missionary sent by th Episcopal Church to foreign fields wen to Liberia in 1836, and only recentl Bishop Arthur S. Lloyd, head of th Nationwide Campaign, visited Liberi to make a survey of the needs in th mission field there.

The Land of the Long Twilights

By L. E. OST, Swedish Evangelical Mission

LET us first thank you for the regular coming of the Christian Herald! For six years it came to us here at Elim, Alaska. But it did not come only to us. It was eagerly looked for and read by Eskimos and whites, passing from hand to hand, from place to place, until it was absorbed and worn out. Often our copy would be away on its round of cheer even before we could get time to read it. I am telling you this that you may know how the Herald is welcomed even in the regions of the Arctic Circle.

You ought to see the hungry looks in the faces of the hardy prospectors and toilers, the financial pioneers, often by days of travel cut off from the main lines of communication; cut off for many months at a time—you ought to see the look on their faces when a white man or the missionary happens in on them.

And you ought to see and feel the scurrying among the huts and hovels when the missionary with his trusty dogs, or his boat, happens in on the outlying Eskimo communities. Our "whoa!" and brake have hardly brought us to a standstill, before we hear on all sides, "O-waq-ka! Quj-an-na!" (Meeting to-night?) As we answer in the affirmative, "A-ang," we hear a murmur of "Quj-an-na, Quj-an-na, Argsch-ajon!" (Thanks be to God!) And there is something worth while in that, too!

This is the country of which, as one of our trusty mail-carriers said: "It is *fight* and *win*, or let go and go down!" This is the country so often misrep resented, and not even yet understood This is the country where the cold ca afford to hover between 20° and 50 below, and even drop to 86° below The coastal strip to the southward— the strip known to tourists, where th cold seldom drops below zero—is onl the welcoming hand stretched out t the civilized world.

But the great land northward is th country proper. There we have abun dance of twilight and darkness durin the wintry months, and a complet circle of light and sunshine in the tim of summer. The darkness is of a bette quality than you have elsewhere, an the light—why, you don't know light until you go northward!

And so, while our people in the States are worrying about coal and conditions, we feel the call rushing through our veins—the call to the Eskimos, the call to the hardy prospectors, the call to the brawny toilers of the North. We are tugging at our anchors and will soon be under way.

Our work was established at Golovin, Alaska, in 1900 and moved in 1914 to Elim, Alaska, and is now known as Elim Mission. It has been supported by the Swedish Evangelical Mission Covenant of America, and locally. We need a substantial lift to get the work in the shape it ought to be in, and will welcome the cooperation of the Christian Herald and any of its readers who are interested in missionary work in the Far North.

All ready to carry the joy of salvation around the circuit

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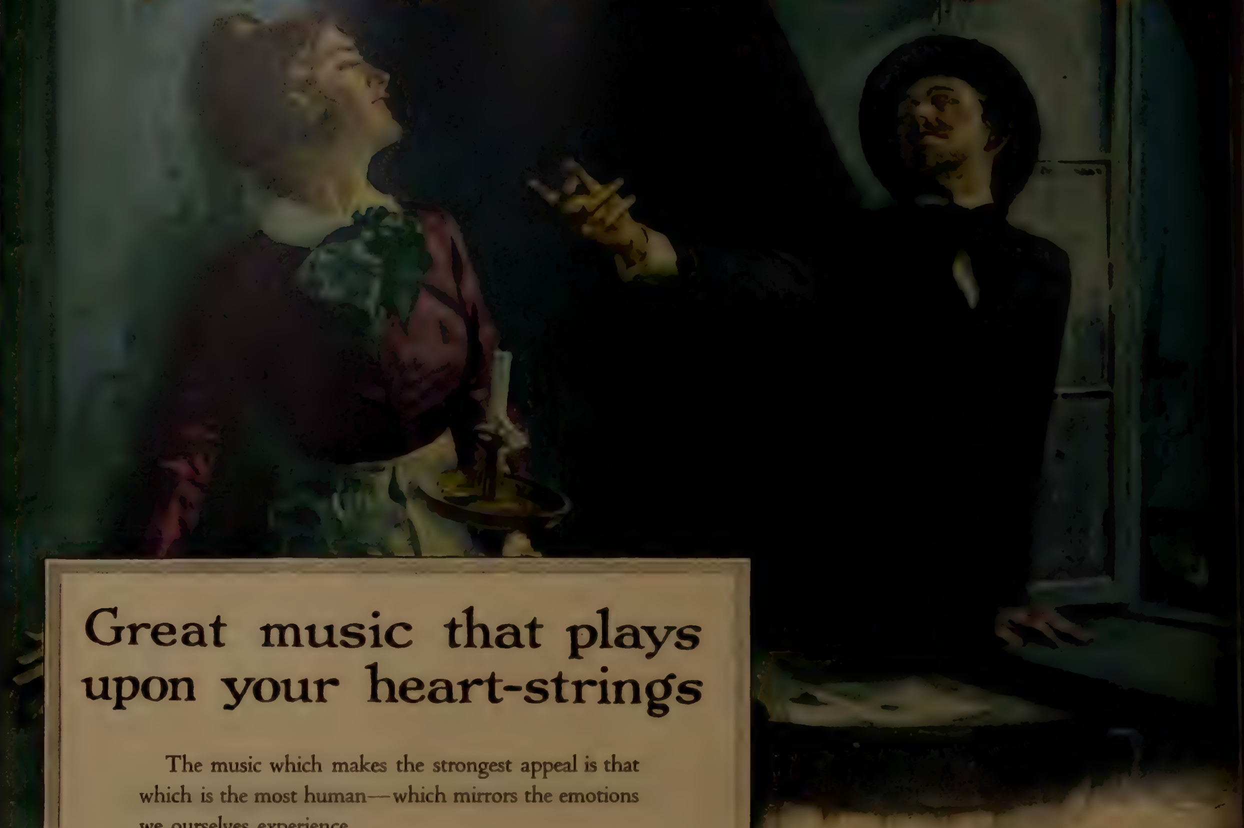

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Christian Herald

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NEW YORK, OCTOBER 4, 1919

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If you are one of these, you are now a subscriber because some one, on a day back in the years, told you what a good paper the Christian Herald was, how they had taken it a long while, and how they wouldn't be without it.

Since then you have learned for yourself the real abiding value of the Christian Herald.

You have found your faith strengthened.

You have been built up in spiritual power and understanding.

You have been inspired to do greater things for Christ.

You have been comforted in those sorrows which are inseparable from the passing years.

You have been made acquainted with hundreds of odd corners in the mission fields at home and in every foreign field, and have today an intimate knowledge of the men and women on the frontier of faith, which gives you a real comprehension of the Great Commission.

You have been kept informed on the events of the day by concise articles which told dependably, in few words, what you found elsewhere hidden under elaborate sentences.

You have become a part of a great world-girdling organization which blesses with helpfulness every spot where people suffer. You have touched hands with orphans in China, India, Syria, France and Poland. You have relieved the miseries of war, earthquake and famine. Countless thousands pray for heaven's blessing on your head because, as a member of the Christian Herald Family, you have had a share in changing their dull despair to a confident hope.

And because you have gained all of this you, like your friend of earlier years, are ready to say today, "There is no paper so good as the Christian Herald. I wouldn't be without it."

ALL right, then. Why not do a little missionary work, and repay the debt you owe your friend for introducing you to the Christian Herald by introducing some friend of today to your favorite paper? It *is* real missionary work.

During the year to come the Christian Herald will be bigger, brighter, more packed full of real spiritual power than ever. I have a vision of a million homes in which the Christian Herald shall uphold the light of Christian faith and shall lead the way toward better days for men and nations. I believe that God will continue to use the Christian Herald as a messenger to the people. Will you not be a messenger to just one home and introduce one of your good friends to the riches of the Christian Herald and the happy fellowship of the Christian Herald Family?

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IN ORDER to make the introduction easy I will send the Christian Herald for a full six months for just One Dollar. Tell your friends how much they can get for only One Dollar.

Graham Patterson *Publisher*

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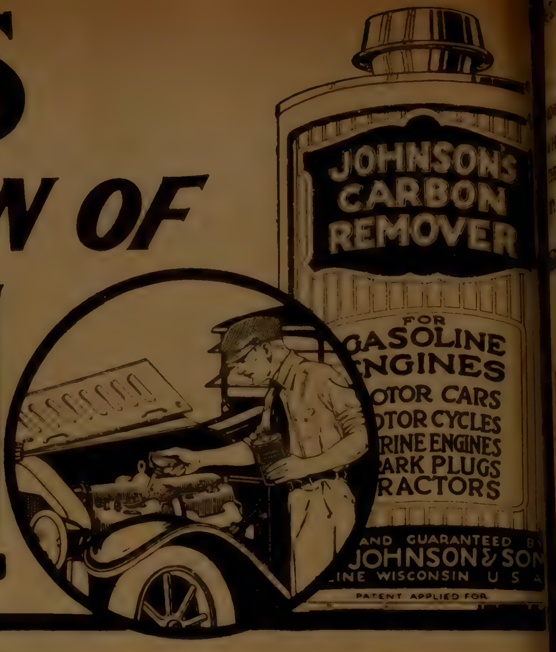

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LETTERS IN PRIZE CONTESTS

HOW MY WIFE HAS HELPED ME TO SUCCESS
A HEROINE IN EVERYDAY LIFE
THE GIRL'S IDEAL HUSBAND
MY WIFE'S BEST QUALITY

THESE letters are entries for the $25 prizes offered for the best 500 words. These are not necessarily the prize-winners. Many others will appear from now on until December 15, at which time decision will be rendered as to the best ones published. The prizes will be won by the letters that offer the most effective help to others in solving the problems of life.

A Heroine in Everyday Life

The Story of the Best Woman I Know

IN a little mission school in the Tennessee mountains a girl sat laboriously spelling out a copy of the Christian Herald that had come in a box of papers and books sent to the school. This girl had assumed the responsibility of mother to the younger children at the age of ten; she had helped her father and brothers in the field; she had carded, spun, and woven her own linsey clothes, and with ten dollars earned by shearing sheep she had entered this mission school to "get a little learnin'."

She had had no girlhood such as other girls had. She never saw a doll till she entered the mission school. But her naturally keen mind leaped to take advantage of the opportunities the humble school offered, and she made rapid progress. As she sat spelling out that copy of the Christian Herald her eye was caught by the number in the corner that denoted the circulation of the paper, She understood what it meant. "There must be a lot of smart people in the corner," she thought, "if that many can read this paper."

That was the Afternoon of her Vision, as she called it afterwards. She resolved that she, too, would be "smart." She secured her father's consent, then she set out to the town at the foot of the mountain where she thought she could work for her board while she went to the village school. It was fifty miles of almost impassable road, and she made most of it afoot, part mule-back.

She found a place to work for her board and entered school. When she had learned all that she could learn there she moved on to the city and worked her way through High School. Then she entered college on the same terms.

All this time the memory of that little mission school, of that copy of the Christian Herald, of the hunger for an education, remained with her. There were other hearts back there as hungry as hers had been. After her first year in college she felt herself sufficiently qualified to teach, and she devoted her vacation to moonlight schools. Boys and girls, middle aged men and women, gray-haired men and women, gathered to learn from her. She kept up this summer work till she had finished college, then she went back as a teacher to that school where the vision had come to her. Trained and cultured, as easy in her manners as one born to the purple, she means to spend her life in that out-of-the-way place, giving to others the opportunities that were denied her.

"I must follow the gleam myself," she says, "and I must show its light to others."

She is an artist with the loom, and she is not only teaching her people to read and write, but she is showing them how to weave blankets beautiful in color and design. Mrs. L. M.
Herington, Kan.

How My Wife Helped Me to Success

WE BECAME acquainted in a schoolroom, crowded to capacity, with some one hundred and fifty-three pupils. It was a good place to test patience, tact and real Christian character. My then assistant knew how to win the confidence and love of the boys and girls. She was not petulant and snappy.

I had the temerity to ask her to share with me the untried experiences of life. She was quite willing to run the risk. We have now been in the harness together thirty-eight years.

Have we met with success? That all depends upon definition. If by success we mean happiness, usefulness, rearing children with high ideals and fitting them for noble and unselfish work, preparing them to become a blessing to the world; if we mean health, friends, intellectual and spiritual advancement, we have succeeded. But if success means great wealth, greed, ambition for worldly place and power, we fear we have not succeeded very well.

As soon as we were married, we gave up teaching and a fair salary, and took charge of a small country church at the munificent salary of $200 a year. What did that matter? We had each other, the approval of conscience, and God. We were very rich in faith and hope. We firmly resolved never to complain, never to beg, never to speak unkindly in our home, and to begin and end each day in prayer.

Did we see hard times? Some would think we did, when the pocket-book and larder were empty and our income was often less than $15 a month. The pinchings of poverty were hardly realized, we were so interested in our work. Were there no puzzling providences? Many, very many. There was no gloom, no melancholy and no loss of faith.

Four welcome children came to us in less than five years—three boys and a girl. Wife was nurse, maid, cook, washwoman, teacher, friend, mother! We have been able to see these children through high school, college and university training. The eldest son is an efficient and loved pastor; the second son is chief geologist of a world-wide corporation; the third is on the faculty of one of our greatest universities. The daughter is happily married and lives on the Pacific coast. We have five grandchildren. We have aided my own and wife's brother in obtaining a college education, and done what would be equal to keeping one student in college twenty-seven years, all on a salary averaging less than $850 per year. We have never visited the movies but once, and never attended a theater.

Wife has always kept the home neat and attractive. She has kept music in the home and in her soul.

We have had the best books and periodicals and flowers. Our home life has been a foretaste of heaven.

We have enough to supply our modest needs, and always something to spare for His cause.

Wife has grown dearer with the passing years. To her I gladly give the credit for our success.
C. W. S

Contestants may write on each topic or on every topic. A $25 Cash Prize will be paid to the winner on each topic.

My Wife's Best Quality

My Lady of the Comfortable Tongue

IN THE never-to-be-forgotten days of courting bliss, when the trees along the old highway—in the shadows of evening—were wont to nudge each other softly, and whisper: "Just listen to that, now!" one quality of my wife-to-be impressed itself indelibly upon me. Five words will express this virtue: *she had a comfortable tongue.*

In a little prayer meeting I once heard a dear woman—one of the salt of the earth—offer this luminous petition: "O Lord, make us comfortable to live with!" The tongue is a little member, but its power for comfort or discomfort in the home is almost unlimited.

This country school teacher of mine saw the best side of people; she was quick to note and speak of their virtues, but she was equally silent as to their failings. She saw the virtues, the sunlit side of folk with whom she came in contact. When I paused to consider my own shortcomings I said to myself: "G. W., if you can get that young woman happiness will hobnob with you and comfort will be your familiar friend."

We are now in our fourth decade of married life. Olive plants have been about our table—now they have tables and olive plants of their own, and another generation has arisen to greet us. Prosperity has smiled upon us; adversity has frowned! Life has been no bed of roses, but in adversity and prosperity alike My Lady of the Comfortable Tongue has been a fountain of blessing and content in the home. When poverty looked in at the door and said: "My inning now!" My Lady counted her blessings, and smiled, and was content. Has she not always made the best of circumstances even as she has made the best of people?

This habit of speaking well of people, of enlarging their virtues rather than their failings, still abides with her. Yes, it has grown with the years. She has the love that thinketh no evil; it shines in her face, it glows in her eyes, it illumines her soul life.

In the days when we first companied together I was not a Christian, and it was largely through her example that I became an active Christian. She did not talk me into the Kingdom; she lived me into the Kingdom. She made religion seem practical, and comfortable, and altogether desirable to me.

That good old word, "winsome," is almost obsolete, but a comfortable tongue will keep a wife winsome until the angels beckon and say: "Come up higher." The sharp, sarcastic remarks that we hear in some homes; how they grate, and sting, and wither!

It follows, as surely as daylight follows darkness, that a man could not live with My Lady of the Comfortable Tongue for decade after decade and not take in—and necessarily give out—a little of her comfortable spirit. Dull pupil indeed would I be if there were no profiting, no growth under her magical touch and ministry. Young man, if you would know real comfort in life, just marry a woman with a comfortable tongue. G. W. T.
Pasadena, Calif.

The Girl's Ideal Husband

"MY IDEAL? Why," quoth Sylvia, "I want some one to be good to me. Not like Don, handsome, but arrogant; nor Bob, wealthy, but oh, as mean as can be; nor even like dear old Ted, happy and gay, but so irresponsible. I haven't met him yet," she continued, "and do you know why? I've been so busy getting educated, and coming out, that I haven't been able to give as much time and thought to my spiritual furtherance as I should; and now I believe I shall try to make religion a potent factor in my life.

"And," she continued, "in this work I feel that perhaps I shall meet the 'some one.' A good man, who if not absolutely, at least tries his utmost to live up to the teachings of that Holy Book; not too serious, of course"—she made a little grimace. "But one who, if I'm just weary and tired, won't censure and find fault, but will just be kind and sympathetic; who'll leave all his grouch, should he have any, and his troubles at his office.

"He may smoke, go out with the boys—now and then," she hastily added—"but he must not be annoyed should I give an evening to the girls, my club, or any other woman's affair in which he could not possibly be interested. And he won't have to wear the neckties I buy him; he may choose all his own wearing apparel; but of course I reserve that same right for myself. But you know, dear, I always want to please him, have him tell me I look nice. A real good man never ceases to compliment his wife on her appearance, anyway—does he?" she questioned, almost wistfully.

"Well," I said, "what would you do about the finances? Who do you think should handle the money?" "Oh," she replied, "I should—at least, I would want him to give me a chance to prove that I am a manager, an economical one, even were there no urgent necessity to exhibit such qualities. And do you know," she whispered, "I would try to start an account all my own, and if ever it were badly needed, then I would surprise him with it. Wouldn't that be splendid?"

I inquired further: "What if you proved not to be a good manager?" "Then," she replied emphatically, "if he could prove satisfactorily to me that I was not capable—I might be hard to convince, you know—he would have to manage the finances—but I'd like to have something for *me*—just the same, to spend as I liked—and I know my ideal would not refuse me that.

"I do not want to convey the idea that outside of religious circles alone there are not good men—but I should feel safer in trusting my future to a man who has strong Christian ideals. Wouldn't you, dear?" she asked.

And I said I would. E. M. F.
Philadelphia, Pa.

Many Letters will be published as fast as received, but decision as to the winners will not be made until December 15.

Giving the message on the streets

Taking the Church to the People

By ARTHUR J. SMITH, D.D.

General Secretary Evangelistic Committee of New York City

PROBABLY at no time in the history of the city of New York have thoughtful people in the metropolis been concerned with social problems of so serious a nature as they are today.

When children refuse to salute our flag or sing "America"; when young persons, under age, live together as husband and wife without being married, with the consent of their parents, who are exponents of free love and practice what they preach; when bombs are exploded at the front door of a magistrate's home, and where malcontents are everywhere preaching the gospel of unrest, though it is hardly "good news," serious people are highly concerned with social conditions.

That these conditions exist shows that there *is* a problem. We hear men in the financial district asking: "Where are they going to strike next?"

Now, there are some who propose as the panacea for the social unrest, sanitation; others say that education is the cure-all; and others still aver that better environment, better housing, higher wages, are the keys to open the doors to social quiet.

But it must be apparent to discerning Christians that these things are futile. One may surround a family or a group with the finest sanitation, in unsurpassed environment, where the housing is all that can be desired, and wages all that one could ask; but if the persons affected are no whit changed within, the outward conditions will not long remain bettered. A pig in a parlor is still a pig. The blanket Indian is still a blanket Indian, though Carlisle may have lent its education; but when Christianity grips the Indian he soon is civilized—Americanized.

HERE is one of the chief justifications of the large expenditures of money made year after year by the Evangelistic Committee of New York City. The Gospel of Jesus Christ makes thieves honest, makes drunkards sober, makes the vile pure, and leads the skeptic to believe and the Bolshevist to become a good American. The results of the work in this city, however, fully justify all that is claimed in the way of social betterment. Even the policemen say that where there is a tent or where work for children is carried on by street workers, there is a marked lessening of child delinquency; the pushcarts and fruit-stands are unmolested, and the cop is less likely to think that "the policeman's life is not a happy one."

On the middle East Side this season, one of the women workers found a large group of children thoroughly Bolshevist in their ideas. They refused to salute the flag and to sing "America." Their parents had told them that the red flag was the only one to respect, and that internationalism and not patriotism should be their ideal. Bible stories and the message of Jesus Christ for children, tactfully presented by the worker, brought about a change, and, for the present at least, these children are Americanized.

Elders as well as children respond to the message. An Italian saloon-keeper heard the message in a tent. He had been a wine-bottler in the homeland, and when he came over he filched a quantity of labels for fine wines and was using them to great profit on wines of inferior quality. When he learned the love of Jesus, he burned the labels and forsook the liquor business altogether.

ON THE East Side, the message of the tent reached a young couple who came to the evangelist in great agitation, insisting that he accompany them home. There they disclosed the cause of their agitation. With the consent of their parents, who were believers in free love and birth control, the couple had been living together as man and wife, but saw that it could no longer be. Would the evangelist marry them? He saw that it was done as soon as a license could be procured.

A like case was discovered by a speaker in a cigar factory on the East Side, where the couple was of older years. At a noon meeting in the factory where both worked, the speaker reached their hearts, and here also the evangelist was invited home and a marriage soon followed.

Not far from the same section, in a hotbed of Bolshevism, the speakers were greeted with yaps as from barking dogs, so that they could not be heard above the tumult. Persisting in making friends with the leaders, in two weeks they gained silence,
they had individuals from the group come
copies of Gospels which they promised to re
cations point to winning a number from this
In past years, similar work has converted
Anarchists and Socialists, and from the nu
obtained churches have sprung up.

There is a pastor's assistant who was le
gang of Anarchists and editor of their orga
are a number of pastors and missionaries all
land, who were reached at a tent or in the
meetings. The Italian department of a la
school had its inception in the fruitage of a
campaign of the Evangelistic Committee.

A Hungarian, converted in a street meeti
years ago, has been preaching to his country
season. Before he left his native land he wa
manufacturer, having two factories with a la
put. He enters a school this fall to begin st
the ministry. While speaking recently on t
he was assailed by aged eggs, over-ripe fr
stones. One of the stones hit him and cut
badly, but he disregarded it and kept on
and as the tumult drew a much larger crow
him, the speaker turned toward the man who
and thanked him for helping draw the crowd,
his audience and there will be no more distur
that quarter.

The Congregational pastor of a small c
Middle Western state was a drunkard on the s
New York a few years ago, a renegade from h
Love won him, brought about a family reun
then the ministry.

Telling Bible stories to the children

BUT space forbids an enum
of the great number of m
women of all ages who have co
the ministry of the Evangelist
mittee workers and have been
from darkness to light, run
entire gamut of life—the s
business or professional man,
cast, the queen of a foreign col
gangster.

The story of a gang of yout
be told, however. They were th
of an East Side section and w
by the tent workers, after ma
sorts of trouble. The leade
reached and they brought in the
It was a new gang when the
ended. From time to time
from them. Every one is now
Some were in the army but a
again and at work—assets ins
menaces to society. One is a c
to a very well-known family
city, respected and trusted—an
worthy, too, for when the wri
him not long ago, he confessed
herence to the teachings of the

Another case I must not omi
can imagine my great joy, wh
the Grand Central Station r
being attracted by a "movie"
I was greeted by the young
leader of other days. He relat
he was assistant cameraman for
ing picture producer, and in
weeks was to be made cameram

Speaking at night to Broadway crowds in the theater district

Surely such work is worthy of any effort, and of the l confidence and support of God's stewards and all lievers in social uplift. "We never incur a debt" the watchword of the Evangelistic Committee. The asure of the work, both during the summer and in e conservation work of the winter months, is pre-ely cut according to funds received.

N MOST of the cities of the country, during the last few years, the churches have realized this situation, d have taken various measures to go to that world ich would not come to them. So it happens that in st large cities today about the noon hour, the ains of the cornet, trombone or clarinet stridently ll to the passerby to lend an ear. Soon about the x or table or auto, there is gathered a group of from n to several hundred, most of whom remain for ngs, a prayer and a Gospel talk which follows. In ery city these open-air meetings have resulted conversions, in new strength added to the urches and in a valuable development of church embers. In this public declaration of the Gospel essage, more than one young man has become ttled in the faith.

Open-air meetings are supplemented in New York ity by tent meetings being held this year at One undred and Seventy-fifth Street and St. Nicholas venue under direction of the Laymen League. Just the open-air meetings carry conviction of the ed of Christ to the passerby and result in the ving of souls, so the tent meeting draws in all e various elements of the district in which it pitched.

For several summers a tent was pitched in the alian-Sicilian district of the upper East Side. At rst the meetings were greatly interrupted by tur-ulence of various sorts, but the community soon came have faith in them. Now an Italian Presbyterian urch, self-supporting, with over 700 members, has ecome the center of the life of the district.

A little farther north the Association is helping an Italian Methodist church which has nearly 200 members.

Farther south in East Seventy-ninth Street, a Hungarian Baptist church is growing rapidly through street meetings.

Farther south still, in New York's Little Russia, the first attempts of the summer to hold meetings met with violent and successful opposition. Russian autocracy made effective use of the church in keeping the people satisfied with conditions little short of slavery. They were taught to regard the Czar as the Little Father, almost in the same category as Christ and the saints. When the Russian revolted, he classed the church with autocracy and set out to destroy both.

When the evangelists working under the committee entered the Russian section of New York City word was passed around that they were emissaries of the Russian Church and hostility was instant. Stones were thrown and threats of bodily danger were constant. When the police provided protection for the meetings they were made impossible by groups of men and children who groaned, yelled and made every possible manner of noise to drown out the speaker. But after a while persistence won and some conversions resulted by which the Russians learned that the Gospel of Christ was quite different from the preachments of the state church of their native land.

Part of the program for street meetings includes workers with children, who attract little folks away from the meetings intended for their elders, take them half a block or so away and tell them Gospel stories. These street meetings always close with a salute to the flag and the singing of America or the Star Spangled Banner.

In the I. W. W. section, early in the summer, the children refused to salute the flag and sing America or the Star Spangled Banner. Some of the children were quite bitterly anarchistic, but before the summer was ended the whole group, under the impact of a consecrated woman's leadership, were saluting the flag and singing the National Anthem as wholeheartedly as any children in the greater city.

It is too early as yet to appraise the work of this summer. The cards signed by those influenced in the meetings are not filed and classified until after the close of the season in October. Everywhere the meetings have been thronged, interest has been strong and growing, and the results most encouraging.

The following paragraphs culled from reports of the summer's work show something of the nature of the work and its outreach:

One Russian family and seven Russian young men, Bolshevists, reached in open-air meetings, are regular attendants at church services.

"This message has got hold of me, and when I return to Canada I am going to work for young men," said a Canadian business man at the close of an open-air meeting.

THIS summer the general secretary met a student in a missionary training school who said he was converted in one of our tents, and received a call to the ministry.

"Well, I guess that means me," said a young man who was strolling along Fourteenth Street, wondering where he would go, when he heard a cornet playing "Where is my wandering boy tonight?" He stopped at the meeting, listened to the message, returned the next night and accepted Christ.

A leaflet containing the verses of John 3 : 16 and 17 was given to a man by one of our workers, as he was approaching a saloon. He stopped, read the verses, did not go into the saloon, listened to the message at the open-air meetings, and went into a meeting in a nearby mission. That night he slept little. The next day he went to church for the first time in several years. The following Sunday night he returned to the mission and gave himself to Christ. He treasures the leaflet, for it was the thing that led him to Christ.

The Women Who Have No Chance

THE court-room was crowded. There were nearly sixty men to be naturalized. Over fifty of the sixty were from non-English-speaking countries. here were numbers of Italians, Poles, Hungarians nd Lithuanians making up the remainder.

"Wladyslaw Burszynski," called the clerk, "come orward."

A tired-looking Pole, accompanied by his wife and wo witnesses, took his stand before the judge. His onor studied the group as they were sworn.

"Tell me who makes the laws for this country," he aid to Wladyslaw.

"Congress," replied Wladyslaw. "There is a Sen-te and House of Representatives. They meet at Vashington each year."

"Splendid," smiled the judge.

He then addressed the wife. "Do you know the ame of the President?"

There was no answer. The woman glanced in em-arrassment at her husband. He tried to whisper in olish to her but was prevented by the watchful court ttendant.

"What!" exclaimed the judge. "Doesn't this oman speak our language?"

"No, your honor," volunteered one of the witnesses. You see, she don't get out among English-speaking eople. She ain't got a chance."

The judge sighed. "Too bad," he said. "For I ay not make a citizen of this man because his wife ould take his new nationality and become a voter in this state, and we are not going to make citizens of persons who do not speak the English language."

The party walked away in bitter disappointment.

Of the sixty men heard that hot day, nearly twenty of them were refused citizenship for the reason that their wives were unable to speak English—because they "ain't got a chance."

In the city of Buffalo, N. Y., there are hundreds and hundreds of aliens who are being held up on their applications for the foregoing reason, and recently so conspicuous has the situation become that several local women's organizations have taken the matter in hand. The names of 125 petitioners who were so unfortunate as to have non-English-speaking wives in spite of long residence in this country were turned over to the interested agencies, and already good results are being obtained.

The endeavor to help our foreign-born neighbors acquire English is surely a laudable work, and calls for considerable skill; enough to make it interesting. Much depends on the "approach." What can be more absorbing than to scheme ways to "break into" a home that you know will benefit by your efforts? There are a number of devices well understood by the initiate.

Specialize in one race; for instance, the Italians. Acquire a few of their words (how it pleases them!): "Bambino" for "baby"; "Buon giorno" for "good day"; "A rivederci" for "See you again," and so on.

The names of our foreign-born friends, not even excepting the Poles, are not written Solomon and pronounced Nebuchadnezzar. Half an hour with the rules will enable even a beginner properly to pronounce most of them.

Why not, for that matter, study a little elementary ethnology? Learn, for instance, the difference between a Pole and a Hungarian, another way of saying that we should know that Hungarians are Magyars, of ancient Asiatic ancestry; are, in fact, non-Slavic, and cousins of the Finns. All of these peoples have their George Washingtons. To know them is a long step forward in their good graces.

Gain the friendship of some one of the more intelligent women; be neighborly; talk about babies (you'll find plenty of them!). Teach them English by using the dramatic method. Endeavor to connect them with local branches of the public libraries, where they may get books in their own languages as well as ours—for we are not to ask them to forget their own tongues; they have much to teach us.

Warn them against quack doctors, one of the greatest evils in our land, where the foreign-language press, frequently venal to a degree, runs long argumentative advertisements of "fake" physicians.

Do not try to form new organizations for the work. There are plenty already in existence. Offer them your services, if you wish to enroll regularly as a worker in Americanization. The Federal government is about to engage in a nation-wide campaign along this line on a carefully worked out plan, much of which will be heard in the near future.

That there is work for all is shown when it is realized that one-third of all our children have both parents foreign-born, one-third have one parent foreign-born and one native-born, and one-third have both parents native-born. These people use thirty-eight different languages, and over 3,000,000 *speak no English at all!*

ROY KILMAN.

A NEW PHASE OF CHURCH UNIT

By Rev. FRANK E. HENRY, Glasgow, Montana

A Montana Unity Conference

ECUMENICAL Councils are in vogue once more. One of the notable days of the Christian calendar is July 25, 1919, as on that day was completed the work of the Home Missions Conference of Montana, and the Home Missions Council of Montana was born. The Conference, projected a year and a half ago in New York City, convened in Miles City, Mont., July 8, and again on the 21st in Helena. Sanguine churchmen at the close of the Conference predicted that the meeting would stand out in church history as the beginning of a new era in Christian cooperation. It seemed as though the spirit of Christian brotherhood, which has been so evidently in solution during the last decade of all kinds of interchurch movements, had been suddenly precipitated.

The initial meeting of the Home Missions Conference was held in the Methodist church at Miles City, once a "cow town" on the prairie, and now a bustling little city, "the greatest horse-market in the world." The final meeting was held in the Presbyterian church at Helena, the capital. Helena is like a New England hill town, with narrow, winding business streets, closely built up with five- and eight-story buildings; the residences looking down from terraced boulevards that cling to the mountain sides. During the ten days' interval between the two sessions of the Conference, the members in attendance, except the pastors, divided into three groups, making as many separate tours of the state. The noteworthy feature of these journeyings was the good fellowship engendered, that later proved to be not a small factor in deciding the final movement to cast out the evil spirits of church division.

A MOST encouraging solution of the country town religious problem was found in the "Community Church," usually the only one in a village of from 500 to 800 people. Presbyterians, Methodists and Congregationalists have made this experiment in Montana, and each trial has attained a certain degree of success, to the satisfaction of the members of other churches as well as the denomination holding the church property.

It was one of the recommendations of the Conference that it would be advisable (in most towns of less than 1,000 population, with Catholic and Lutheran parishes and more than one Evangelical church) that the surplus church or churches withdraw in favor of one, to remain as the "Community Church." The withdrawals were to be made by each denomination in turn, so as to maintain the parity of numbers in the state both as to churches and membership. The Conference wisely did not attempt to right all the ecclesiastical wrongs and solve all the religious problems of the day. With rare common sense it left most of the adjustments to the future, its members contenting themselves with simple recommendations of methods of procedure and suggestions of local or denominational conferences to adjust all differences and counter-claims.

ONE definite, positive, revolutionary thing was accomplished, however. The Allocation Committee formed of the home missionary superintendents of the state, divided up the outlying, more or less unchurched, country districts among the several denominations represented. Whether these "mandatories" will be acceptable to the people concerned remains to be seen; but they will be welcomed, in all probability, for the allotments were not arbitrarily made. They followed closely the lines of previous exploitation. Unoccupied territory was given over to the denomination nearest at hand, or most easily able to send forth laborers into the fields.

The complexion of the Conference is indicated by the list of names. These modern Church Fathers are the heads of the national Home Missionary Societies of their respe denominations. Dr. I Barnes (Baptist), of York City, was "Fathe the Council," venerable valiant; Dr. C. E. Bu (Congregationalist), als New York City, a Sau stature, was also an a leader. Other notable ticipants were Dr. Gran Lewis (Disciples), of cinnati, big of heart, the small of body, with a to of flame; Bishop F. W. F (Episcopalian), of Hel democratic and diversifie talents; Bishop Du I (Methodist), of San Fra co, a Southern orator of old school; Dr. B. F. F erton (Presbyterian), of Louis, with the saving of humor; Rev. A. B. Zun of Billings, keen and can representing Montana Lu erans of fifty-seven variet and last but not least, executive secretary of the national Home Missi Council, Dr. A. W. Anthony, of New York C versatile and untiring, who proved to be an encyc pedia of practical knowledge in the Home Missi field. These, with twoscore more well-known past made up the Conference.

THE final organization of the Conference that solved itself into the Home Missions Council Montana resulted in the choice of Rev. G. J. Pow D.D., of Billings, as president. Dr. Powell is st superintendent of Congregational missionary wo Rev. G. Clifford Cress, Baptist superintendent missionary work in Montana, was chosen secreta treasurer. Vice-presidents were chosen from each the other churches—Presbyterian, Methodist (Nor and South), Lutheran, Episcopalian, and Disci It is a noteworthy fact that the three larger denomi tions first named gave the places of honor to the smaller ones. The pastors of the entertaining church Drs. Burdick of Helena and Smith of Miles Ci proved admirable hosts.

The acceptance of a place in future meetings of t Council by representatives of the Lutheran and Ep copalian churches is regarded as assured. Th could not go as far as the others, but their prese gave the ecumenical status to this first Protest Church Council. Its projectors and participants h and expect that it will be followed at no distant d by a National Council, and possibly later by a Wor Conference.

The Rebirth of Boy Wireless

IN NO other country in the world are the amateur wirelessmen so numerous or so skilful as in America. It is estimated that 175,000 amateur stations were in operation throughout the United States before the war. The vast army of youths who taught themselves the complexities of the science proved to be an important factor when the country organized its forces. Now that the great conflict is happily over it is possible for the first time to announce the part they played. During the war a remarkable advance was made in wireless, which was of course carefully guarded. Today the great army of amateur wireless operators will resume their picturesque activities, and with the aid of the new inventions perform new miracles of science.

The antennæ of the amateur wireless stations have been familiar objects in every corner of the United States. One has seen them festooned against the skyline in cities, large and small, or strung from the barns or haystacks in remote farms. The greater part of these 175,000 stations were single affairs, designed and built by ingenious American boys. The apparatus employed was often makeshift and constructed with great economy of material. With the aid of such apparatus, however, hundreds of thousands of American boys taught themselves the principles of wireless electricity and learned to become expert operators.

IT is estimated that perhaps eighty per cent. of these amateur stations were receiving stations; that is, that they listened in on wireless messages, but did not send out any signals. A large proportion of the sending stations were only able to send over a radius of fifty miles or so.

The presence of these stations so widely scattered transformed the United States into a vast whispering gallery. Every day, and especially at night, tens of thousands of schoolboys sat down to their instruments and began an animated conversation with other stations in the neighborhood, or listened in on many interesting messages which were being flashed through the air.

The presence of these countless stations throughout the country led to curious complications. The enthusiastic boy operators often carried on animated conversations which interfered with the sending of government wireless or commercial messages. It became necessary to restrict the sending out of these invisible vibrations, and the government assumed control. The amateurs were obliged to pass examinations and be regularly licensed, and the hours when they could send messages were fixed. When the war broke out the situation became still more difficult. For the first time in history it was discovered the enemy could communicate by the use of wireless, thus overleaping all boundaries. It was decided that the wireless message was contraband of war, and it was dealt with accordingly. Despite the watchfulness of the government it was found that wireless messages were sent from interned ships in American harbors to enemy craft far out to sea.

When America entered the war the government suddenly found itself in urgent need of tens of thousands of experienced wirelessmen to man the new ships of the navy, the transports, the land stations and other posts. It would have required months to train men without experience. No other country in the world drew upon so large a force of self-taught wireless operators. It was found that the amateur wirelessmen with very little training filled the difficult posts with skill and assurance. More than 20,000 of the amateurs were enrolled at the beginning of the war. The government not only saved many millio of dollars, but priceless time in being able to recr this force.

Now that the war is over it is permitted to st that many of the most difficult posts on land and s were filled by self-taught wirelessmen. It was amateur who detected the fact that unneutral me sages were being sent out from the high-power Ge man-owned station at Sayville. The director naval communication during the war was an amate and the chief operator in Washington during th trying period was a civilian. One of the most difficu posts ever held by a wireless man, that of radio ope ator on the NC 4 on its historic trip across the Atlantic, was filled by an amateur, and an amateur w selected to send and receive messages aboard th steamship George Washington when President Wilson crossed the ocean. The list might be continued indefinitely.

WHEN the amateur again opens his stations throughout the country a remarkable new opportunity awaits him. As a result of the discoveries made during the war his work will be more interesting than ever before. At very slight expense the ingenious amateur wirelessman can increase the efficiency of his outfit. Instead of listening in on messages sent out from stations fifty or one hundred miles away, he will now tune his instrument to catch the messages sent ou from the powerful stations at the Eiffel Tower i Paris or that of Nauen in Germany. The American boy on some lonely farm is able to overhear the messages being flashed back and forth across the Atlantic. It is in a sense a reward for all his energy and loyalty during the war, and he can be depended upon to make the most of the opportunity. F. A. COLLINS.

HARVESTING THE BIG RED APPLE

Rapid-Growing Industry in Which 150,000,000 Trees This Year Pay the American Farmer More Than $100,000,000

By EARLE W. GAGE

FOR generations America has been renowned as the home of the juiciest, biggest, crispest red apples. It is within the past decade that raising apples of commercial varieties for pment across the continent and to foreign coun- es has been possible, due to improved refrigeration thods. And with the depletion of the famous old hards of Europe, a new significance presents itself s season; for the American apple-grower must eds answer Europe's demand for fruit.

Although Europe was in the arms of war, our fruit- owers shipped more than $45,000,000 worth of fruit the various countries in 1917; in 1918 this was in- ased to $75,000,000, and it is expected that fully 25,000,000 worth of American-grown fruit will find way across the Atlantic this season, the principal rtion of which will be apples. Our red and yellow ples are more popular in Europe than our wheat, cause there is no substitute for the fruit, while wheat y be purchased of half a dozen countries.

Strange as it may seem, the northwestern section of e United States takes the most prominent position answering Europe's apple demands. The states Washington, Oregon and Idaho, with nearly 15,- 0,000 bearing apple trees, send hundreds of carloads luscious apples across the continent, later to be aded on ships for export. The reason for their adership, in the face of the older ple-growing regions of the East, is at Northwestern leaders have made science of the grading, packing and portation of fruit, abroad, while der growers have rested content with me trade.

Apple-growing in America dates ck to the time of the Indians. Some the old apple orchards still remain New York regions, yet most of em were cut down by General llivan during his raid in the year 79.

TRADITION states that four miles west of Geneva, New York, on the rm of Nathan White, a small nursery sprouts was established in 1792, mong the stumps of an old Indian rchard. On this site and from these prouts an orchard later grew and ourished. And so Ontario County, ew York, has been the birthplace of several varieties our most cherished apples. The Tolman originated n the farm of Thomas Tallman, near Geneva, one of he early settlers, who planted seeds from an Indian rchard. Norton's Lemon, a fruit of excellent quality, hough delicate and somewhat difficult to propagate, riginated about 1800 in the orchard of a Mr. Chap- an, of East Bloomfield. The Northern Spy, an pple occupying a high place in the list of apples of ommercial importance, originated in the same rchard. The valuation of New York's apple crop mounts to approximately $20,000,000 this season, nd there is an increased interest in apple-growing evealed on every hand in the great fruit belt.

Within the last score of years it has been realized hat apples could be produced profitably on a com- nercial scale, not alone in answering the growing domestic demand, but likewise the foreign demand. The introduction of the modern improved varieties, he result of years of careful study and the application f approved scientific methods of culture, as well as he modern apple packages, the barrel and regulation acking-box, and present businesslike methods of distribution, have served to revolutionize the ndustry.

Have you ever strolled down a great city, in he fall season, and noted the rich and amazing displays in the windows of the stores? Did you note that the Oregon and the New York Spitzen- erg, with its riotous, rollicking red, was the entral figure in all the grand displays? And have you ever noticed the large shipments of boxes of rare apples awaiting the sailing of the steamer, to be carried across the sea as a fond reminder of the son who lives in America? Were you impressed with the thought that many of these boxes of fruit had traveled 3,000 miles across the continent, from the apple orchards of Oregon or Washington, in the very shade of the mighty mountain monarchs of the Northwest, and that the same boxes might journey across the Atlantic and across another continent ere they reached their final destination?

DID you ever know that, next to his veneration for his king and the roast beef of Old England, there is lurking in the bosom of every Briton a love for the Yellow Newtown Pippin that impels him to reach to the far ends of the earth for the very best that the earth offers? The best apples on the globe are produced right here in the dear old United States, and all Europe is as much aware of the fact as we are. They are willing to pay high prices in order to secure them. From the very day that our horticulturists realized this fact, commercial apple culture has developed by leaps and bounds. The incentive of high prices, which appreciate from year to year in spite of the rapidly enlarging orchard area, has brought about the employment of new methods of handling orchards in this country, where the gasoline spray engine was first used. The American apple orchards of today are the best and cleanest on earth, and the output is fully deserving of the high prices. The keeping quality is one of the chief requisites in fruit of any variety, and none surpasses American-grown in this important respect.

Owing to the prices realized for our fruits, our landowners are beginning to realize what a bonanza we may have in our orchards, but as yet they do not place anything like a true valuation on their holdings. What valuation can be placed on an orchard which pans out from $500 to $2,500 an acre from a single crop of fruit? Figure the problem out for yourself. Ten acres of the right varieties of apple trees, on the best fruit land will, when in full bearing, produce an average of $3,000 to $6,000 net income a year. Instances are actually occurring each year where even these figures are exceeded.

The first stage of the apple's journey into the big world

This is not an idle dream. The horticultural people are actually doing what the get-rich-quick schemers of the cities promise to do. Many mechanics, merchants and tradesmen of the cities are today developing orchard propositions in the region near their homes with their surplus earnings as a cash deposit, and hope to receive a thousandfold within the next ten years. Their promise was very good before Europe lost her great orchards; it is even more promising now.

WITHIN the last few years one concern has applied its surplus earnings from trade to developing a Newtown orchard in the foothills of Oregon, and had the extreme pleasure of refusing to consider an offer of $35,000 for it within the last year. Another concern has developed a peach and apple orchard in connection with a Newtown orchard, and is now able to sell half of its holding for $15,000.

Practically the entire fruit output, except that from large orchards in Oregon, is marketed through the Fruit Growers' Exchange. This is one of the strongest, most closely welded and economically managed fruit-growers' associations of the coast region. It has systematized and placed the fruit industry on a paying basis; also it has established and maintained a standard that promotes intelligent orchard management, and stands always for better fruit and best prices. The big grower has no advantage over the small grower, which means that the organization is democratic.

Georgia peaches on the way to market, the old Georgia mule replaced by more approved motive power

In this country, as well as in Europe and the Orient, the surface market for apples has scarcely been scratched, but it has widened greatly within the past thirty years. Many who read this can well remember when the apple was principally grown for the cider and vinegar. Yet it is destined to become more popular and of far greater importance commercially than any other three or four fruits grown. As an all-around dessert and culinary fruit it is incomparable. Cold storage has almost doubled the length of the season when it may be eaten. When once the palate demands it, it will be satisfied with no substitute. In fact, there is none. We are turning back to our heritage, for in the days of our great-grandfathers the common adage was, "An apple a day will keep the doctor away." Fruit as a part of the diet represents a most health-giving element.

Without going deeply into statistics regarding apple-growing in the United States, it may be said that the recent census showed upward of 150,000,000 trees in bearing, and more than 65,000,000 trees that will come into bearing within a few years. In this connection it is interesting to note that the geographic division of the country designated as the East North Central (comprising the states of Ohio, Indiana, Illinois, Michigan and Wisconsin) leads all others in this respect, the number of trees in bearing in these states being reported as follows: Ohio, 8,504,886; Indiana, 5,764,821; Illinois, 9,900,627; Michigan, 7,534,343, and Wisconsin, 2,430,332.

THE figures for trees not in bearing in this region range from one million to three million a state. In productive value of the crop, however, this division is second to the Middle Atlantic division, rated as the most ideal apple-growing section in the world. This division includes New York and Pennsylvania. New York has 15,000,000 trees and Pennsylvania more than 10,000,000 trees. Fruit-growing in New York has assumed such large proportions and has been pursued so long that it is away beyond the experimental stage. There is no state where conditions are more favorable or where the industry is so firmly established as in the Empire State.

So great has the apple industry loomed in New York that the fruit production of this single state represents a value more than $3,000,000 greater than the total valuation of the sub-tropical fruits produced in the United States. New York has a total of 24,988,707 orchard trees, which produce nearly 30,000,000 bushels of fruit, valued at $18,000,000. New York ranks third, exceeded by California and Missouri in number of trees, but ranks second in production, being exceeded only by the Golden Gate State by 2,000,000 bushels, principally due to the fact that the immense prune industry thrives in California. The 15,000,000 apple trees produce more than 7,000,000 barrels of luscious apples, worth on the market more than $15,000,000. And New York ranks first in bushels produced, second in trees.

Mr. Chapman's orchard, in which originated the Northern Spy, not only occupies a unique place in the history of American apple-growing, but its owner a larger place in the hearts of all who are familiar with Mr. Chapman's great contribution to the industry. He was known as "Johnny Appleseed, the apostle of apple-growing." More than a century has passed since "Johnny Appleseed" scattered apple-seeds through a wide range of territory from Pennsylvania to the Mississippi River country.

JOHN CHAPMAN was born in Springfield, Mass., in 1775. About 1801 he emigrated from Massachusetts, joining those forces starting for the yet unknown Western country. In the territory between Massachusetts and Ohio, and as far as Indiana, Mr. Chapman was a familiar figure. He foresaw the tide of immigration going to the West, and, seeing the need of fruit, devoted his life to its culture. Gathering all the apple-seeds he could secure in his native state, he made long trips West, planting the seed and supplying the scattered settlers with enough to provide them with dependable growths. The result was thousands of producing orchards.

A DREAM THAT CAME TRUE

American Jews Prepare a Program for the New Jewish State Which Will Arise in Palestine Und Protection of the Allied Powers

Palestine Hebrew quarters at Mount Zion

THE age-long dream of the Jews of the world—a return of the race to Palestine and the establishment there of an autonomous Zionist state—is at the point of realization. Through the welter of nationalistic jealousies, bitterly contested claims, and acrimonious discussions growing out of the collapse of the Ottoman Empire, the Allied powers have emerged with the assurance of their strongest support for a new Jewish commonwealth in the country of the Jordan and the promise of their aid in the establishment of a state on the broadest lines of social justice.

The political work to assure the recognition of the commonwealth is completed. Official authority for its establishment is promised when the final terms to be imposed on Turkey are prepared. In the meantime the Jewish leaders of the United States are called on to frame a program for government and a plan for the development of the land so that millions of Jews from the centers of oppression in eastern Europe may find there a safe and prosperous haven. The groundwork of the structure has been laid, and at a great convention of the Zionist organization in Chicago in September some conception of the completed state could be obtained. There, leaders like Justice Louis D. Brandeis of the United States Supreme Court, Judge Julien W. Mack of the United States Court of Appeals, Rabbi Stephen S. Wise and Felix Frankfurter, formerly chairman of the War Labor Policies Board, labored in committees for the perfection of what they confidently predict will be the ideal commonwealth. Justice Brandeis and Professor Frankfurter were members of a mission which passed several months this year in Palestine and Paris, and their conclusions reached the convention in the form of this report from the Committee on Committees:

"Mr. Justice Brandeis and Professor Felix Frankfurter appeared at a joint executive session of the Committee on Committees in order to give the various committees which are to draft resolutions for presentation to the convention the benefit of their observations in Palestine and Paris.

"TAKING into consideration the statement made, the Committee on Committees begs to report to the convention the following:

"First, that the political situation concerning Jewish Palestine is eminently satisfactory.

"Second, that the period of practical, preparator work in Palestine has begun. The forms which this work should take are suggested to be:

"A. A campaign against malaria, to be waged vigorously in advance of any extensive immigration;

"B. The purchase of lands on an extensive scale by the Jewish National Fund, the Zion Commonwealth, Inc., and other land-purchasing corporations of the Zionist movement;

"C. A forest station to prevent the encroachment of sand, to stabilize the rainfall, and to provide a timber supply;

"D. Irrigation;

"E. Strong financial support should be given to the Hebrew University.

"Third, Palestine can eventually contain a very large population. The lines of development of Palestine should be agricultural, industrial, and commercial. In order that these may be accomplished, considerable investigation and preparatory study of the land must be made.

"Fourth, the privilege of the task of laying the foundation of a Jewish Palestine is accorded to the Jews of America owing to the present economic condition of the Jews of eastern Europe.

"Fifth, the principle for which the Zionists have been striving during these past twenty-three years having actually been sanctioned by public and official opinion, political discussion should cease. Every Jew can be and should be invited to join in all of the practical tasks that must be undertaken for the development of a Jewish Palestine.

"Sixth, this development will require vast sums of money, which only the masses, including labor and capital, are rich enough and strong enough to raise. Therefore, all present differences of opinion within the movement and concerning the movement must be forgotten, and all the Jews of the world must participate in this great work.

"Seventh, the development of Jewish Palestine in its entirety can be carried out, and at the same time the condition and welfare of the other peoples in Palestine be greatly improved."

Democracy is the ideal of the Zionists for their commonwealth, and there will be scrupulous regard for the rights of the non-Jewish element who in addition to the 150,000 Jewish colonists make up the present population of Palestine. This thought, ever present in the minds of the delegates, found its expression at the convention in the formal statement prepared by Mrs. Mary Fels, in which she said, as spokesman for the convention:

"With the full ideal of democracy before us, we must proceed carefully and without undue haste in the application of progressive principles to the land situation in Palestine. It is now generally agreed that the highest interests of the new Jewish nation would be compromised by private speculation and monopoly in the soil. As the process of setting up the new government goes on, the establishment of law and order with all the benefits of modern civilization will at once be reflected in a tremendous rise of land values, which must not be permitted to fall into the grasp of commercial exploitation, but must be preserved for the good of the whole community by a wise and cautious statesmanship.

"THE danger of too hasty action is illustrated in the case of the native Arab elements of the country. The Arabs now hold about one-half the soil. Over ninety-five per cent. of them are illiterate, and could not be quickly adapted to a new system of land tenure and taxation.

"For this reason it is proposed temporarily to ignore the Arabic real estate, and to apply progressive principles to the Turkish crown lands acquired by British conquest, and to the property of the non-Arabic part of the population. In reference the we propose to exempt improvements from taxati and in lieu thereof to take the ground rental value government purposes.

"This plan of action will at once free the n Arabic real estate from the evils of private spec tion, and by assuring a reasonable supply of land immediate bona fide settlement, will prevent Arabic land from acquiring a speculative, mono listic value. This Arabic land can then be either p chased at a low price and nationalized, or as t Arabs gradually come to understand our good fa and purpose it can be organized under the same ru of taxation and tenure previously applied to the n Arabic real estate.

"By taking such precautions we shall avoid fr tion and possible conflict with t native elements; and in shaping c course with a view to the conditi actually prevailing, we shall mo steadily toward fundamental dem cracy."

What steps have already be taken toward the upbuilding of Jewish Palestine was reported Robert Szold, secretary of the Zion Administrative Commission, which now functioning the land.

"FOLLOWING the arrival of t American representatives of t Commission in February, 1919, i activities were organized into perm nent departments," he said. "Th Finance Department was first cr ated. A budget system, sou financial methods of appropriatio disbursement and accounting, which must b the heart and foundation of any large unde taking, are now established. About $100,000 a spent for current needs monthly, in addition to t $70,000 war relief moneys now furnished monthl by the Joint Distribution Committee.

"The Department of Agriculture supervises d rectly the agricultural work of thirty-one cooperati groups; furnishes the colonists with new and in proved methods of agriculture, horticulture, cattl keeping and bee-keeping. It has begun the work o reafforestation. Over $200,000 was spent by th department last year.

"The Department of Education has already estab lished a school system embracing 86 schools, 46 teachers, and schools where, from the kindergarte to the gymnasium, 11,319 pupils are taught in He brew. The budget for this department during th past year was over $350,000. It is significant tha when so much money is urgently required for materia needs, this largest item of the first budget should b for education.

"The Department of Engineering is now draining the marsh near the National Fund Cooperativ Colonies of Kenereth and Degania, so that the ma laria source in that district may be permanently re moved. During August $30,000 was appropriate for that purpose.

"THE Medical Department embraces the work o the Hadassah or American Zionist Medica Unit. This department is thoroughly establishe under American direction and now represents a fin American achievement. Within the sphere of its activities are modern hospitals, out-patient clinics direct medical relief, sanitary inspection, anti-malaria and anti-trachoma operations. Of the annual budget of much over $400,000 the Joint Distribution Committee is furnishing $200,000. It is typical of American enterprise that medical attention and the promotion of sound health conditions are prime considerations.

"Other activities of your organization in Palestine—for labor and immigration, trade and industry, relief, the building of the main sewer and disposal works in Jerusalem, the support of various cooperative enterprises, the Jewish battalions, need not be catalogued. Enough has been reported to show that there already exists a quasi-government—an officially established and recognized institution for carrying out our practical work.

"Problems no doubt will arise without number. We may have questions incident to industrial development if that business boom occurs in the next few years which I expect. But one who has been to Palestine, and caught the spirit of the Jews there can have no doubt that the problems will be solved and that our ideals of a Jewish commonwealth based on social justice will triumph.

"It remains for the American Zionist organization to combine the practical with the ideal, so our American Jews should assume responsibility for furnishing the material assistance and organization ability which will permit our prayers and faith to be translated into concrete reality."

Birthplace of Hawthorne

Where Nathaniel Hawthorne was born in Salem, Mass.

THIS is the place where Nathaniel Hawthorne, one of America's foremost novelists, was born in Salem, Massachusetts, and that quaint old city is justly proud of her distinguished son. In the Salem customhouse, where he once served as a surveyor, he began to write "The Scarlet Letter," and the desk which he used in his literary work is preserved in the Essex Institute in his native city. "The House of the Seven Gables" is still standing, and is used for social settlement work. Hawthorne was born on July 4, 1804, and this old house, built before 1685, is the place where he first saw the light. Wasn't he patriotic to elect to be born on Independence day?

HE FOUR PARTIES TO INDUSTRY

nalysis of the Claims Labor, Capital, Management and the Public Have on the World's Production

By W. L. MACKENZIE KING

HE shock of war, stirring the world's soul to its very depths, has brought before our eyes the shattered image of an industrial civilization which is full of injustice. It has left us e whether the new order shall be little more eturn to the old, with all its worship of materi- h and material power, and its relative in- e to human worth and human well-being; ier it will be an order worthy of the sacrifices eroic dead, and of those who, on land and sea, dured all manner of hardship and peril to pre- e liberties and freedom that we still enjoy.

is be assured of this: the unrest in the f industry today is no ephemeral and ry affair; no mere aftermath of the convulsion which has shaken existing to its very foundations. It is the voice ef-stricken humanity crying for justice elations of industry. Let us be equally that the sword is not the instrument, ression not the method, to stay this The truth is mightier than the sword, conference and cooperation between all in interest, not in coercion of the by any one, lies the only hope of an e solution.

hall reach no understanding of the prob- industry until we adequately appreciate ndustry itself is, and who the parties t are responsible for the carrying on of y.

stry is the means by which the material es of the world are transformed, through intelligence and human energy, with the atural powers, tools, and machines, into dities and services available for human It is a vast process of transformation, series of transforming processes so inter- and numerous as to unite mankind, in e of world-wide industrial expansion, in erprise that encompasses the globe.

ARE accustomed to discuss the problems of industry in terms of Capital and Labor. ability to find a workable solution to of these problems arises from a vision circumscribed, and an ignoring of other equal in significance and importance. ry on industry in any but the most primi- kind of way, four parties, discharging te and distinct functions, are necessary. t of all, there is Labor, which supplies uscular and mental energy necessary to the processes of immediate transforma-

t there is Capital, which is necessary to le raw materials, the tools, appliances, uipment essential to industrial processes e advances in the way of food, clothing, helter required by Labor pending the dis- ion of the finished product.

en there is Management, or Directing y. So frequently has Management been ated with the ownership of capital, that the ty of the former has more or less been merged e latter. However, a moment's reflection is ent to disclose the complete dissimilarity of ion between the two. Managerial ability is in ture of personal service of the very highest , and is wholly necessary, not only to bring about nt cooperation between Labor and Capital in ork of production, but also to effect and maintain relations with the fourth party, without whose ration in all that pertains to industry the other parties could accomplish little or nothing.

e fourth party is the Community, that entity we speak of sometimes as organized society, whose sanction all industry is carried on, and ose continuous cooperation with the other parties dustry production, distribution, and exchange endered possible.

t only are the four parties necessary to industry, they are equally necessary to one another. tal can do nothing without Labor. Labor can othing without Capital. Neither Labor nor tal can cooperate effectively in industry save the guiding genius of Management; and Man- ment, however great its genius, can do nothing from the opportunities and leges the Community affords.

ur present organization of in- ry in any way suggestive of a ership in which Labor, Capital, agement, and the Community are rded as interrelated and interdepen- . Far from it, as everyone knows has given the organization of stry a moment's reflection. I am ing, of course, only with the domi- types of large industrial organiza- , for it is mainly from this source our present problems arise; trans- tion, manufacturing, mining, etc.

So far as control goes, it is all in the nature of monopoly, and that a monopoly of control on the part of Capital.

The owners of capital, the capital investors, choose the Board of Directors; the Board of Directors choose the Management and dictate the policies. The Management regards itself as responsible solely to Capital. Labor and the Community become a consideration only in so far as they are able to make their power felt.

Hon. W. L. Mackenzie King is the new Liberal Leader of Canada, succeeding to the position held so long by the late Sir Wilfrd Laurier. Mr. King was born at Kitchener, Ontario, in 1874, and is a namesake of the great leader who took so prominent a part in making politics many years ago

It is this monopoly on the part of Capital in the control and direction of industry that has led to the developments that are described as socialistic, ultra-radical, and even anarchistic. More than any other factor, it lies at the root of the industrial upheavals of the present time. The other parties to industry, though feeling themselves entitled to be regarded as partners, have despaired of gaining any measure of joint control by concession. They have felt themselves driven to exact by force what they believe to be their rightful dues. In the case of Labor, this demand for recognition in the control of industry has asserted itself in the form of strikes. In the case of the Community it has taken the form of arbitrary enactment, leading to an assumption of single control by the state or municipality.

What is the Socialistic State, or Collectivism, which is its industrial expression, other than industry so organized as to transfer industrial control from Capital to the Community, to the exclusion of the other parties? Under the Socialistic State, the government would choose the managers of industry, would own the instruments of production, levying taxation where more Capital was required, and would fix the wages of Labor and the prices at which commodities are to be sold.

HERE, on this page, we have the careful, matured judgment of a man who knows both sides of the industrial problems which the world is facing. The Hon. W. L. Mackenzie King is the author of "Industry and Humanity"; he was formerly Canadian Minister of Labor, and he has just been named to succeed Sir Wilfrid Laurier as the leader of the Liberal Party. Mr. King's proposal for a four-party control of industry will be well worth a study at this time of economic unrest.

The war has revealed that the Socialistic State, which many workers have been led to believe is certain to be beneficent and idealistic, may become the most bureaucratic and autocratic of agencies, holding within its power the lives and freedom of men, as well as the conditions of their employment. Germany has given that object-lesson to the world.

The little there has been of state control during the War has also revealed that the substitution of political managers for industrial managers is not likely to be the best for either industry or the state. Of that, all countries have had a taste.

What are the extreme movements on the part of Labor but a similar reaction against the monopoly of Capital control? In its most violent forms, this reaction has found expression in Revolutionary Syndicalism, Bolshevism, and certain forms of I. W. W.-ism, where, in addition to the ignoring of Capital and Management as parties to industry, the Community is also ignored, and Red Terror used to supplant Reason in all that pertains to the accomplishment of lawless designs.

Guild Socialism is similarly a reaction on the part of Labor against monopoly of control on the part of Capital. Like State Socialism, it would rule out Capital's right to joint control just as effectively as Capitalism seeks to rule out Labor's right to joint control; but as the predominant factor in control it would substitute national guilds for the state. Industrial unions would select the managers, own the capital, and determine alike wages and prices.

In protesting against an actual monopoly of control by Capital under Capitalism, and a possible monopoly of control by the state under Socialism, Guild Socialism would establish a monopoly of control by Labor under National Industrial Guilds. This is a natural reaction. It represents the extreme of the protest by a militant Labor Unionism against the monopoly of control by Capital.

But the cure for monopoly of control by one of the parties to industry is not to be found in the substitution of monopoly of control by one of the other parties; it lies in the destruction of monopoly altogether. It is to be found in the substitution of joint control for single control.

Single control, whether it be by Capital, Labor, or the state, sooner or later is certain to mean autocratic control.

IT IS not monopoly of control in any form that we must seek to bring about in this period of transition, but a gradual evolution into a system of joint control, whereby each of the parties to industry will be afforded a voice in the determination of the terms and conditions upon which its services to industry are rendered.

And is not joint control by all the parties to industry in every way eminently wise, as well as fundamentally just? Is it not in every way, in the long run, to the interests of industry, and to the interests of each of the parties to industry?

No one of the parties stands to lose quite so much through a continuance of the struggle arising out of the monopoly of control by Capital as Capital itself. As things are today, it is at Capital, and at Management identified with Capital, that the stones are being blindly hurled. War-ridden, hungry, and penniless men and women have witnessed the wanton extravagance of many of those possessed of luxury. They have become bewildered with a condition which enables an idle investor to reap a fortune while the masses toil excessive hours for a bare subsistence. They have lost sight altogether of the services of Capital and Management in witnessing the debauchery of indolence combined with riches, and the unearned millions of the profiteers.

But let the service that Capital and Management are capable of rendering industry once be lost to sight, and industry itself will be ruined, and with it the well-being of Labor and the Community as well. What is needed is, not the ruination of Capital and Management, but that each be given its rightful place in a system of the government of industry which will make for the good of all the parties to production.

Not a little of the militant attitude on the part of Labor and impatience on the part of the public with the present order of industry is due to a feeling that some managers fail to render to industry any service at all commensurate with the enormous salaries they receive, and to a belief that the interests of Labor and of the Community alike are sacrificed to incompetence and extravagance, which would not be permitted were all four parties to industry allowed some voice in the shaping of industrial policy.

In the emancipation of Management from the single control of any one of

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Ten Qualities I Want My Child to Hav

By LUCIAN MORT

FIRST. Attention. He concentrates himself on whatever he is doing, whether it is reading, playing, or gardening. This is a valuable quality for my child to have when we consider the hurry and distractions of American life, and the highstrung, impulsive American temperament.

Second. Imagination. He likes color, symbols, mythology, "once-upon-a-timeness," rhythm, "making believe," and dramatics. He loses himself in the boys' edition of the Iliad, the Odyssey, the tales of King Arthur, Robin Hood, the Lang Fairy Books, and tales of Arabia, India, and Japan. The Crusaders and the Saints are real people to him.

Third. Language. He is sensitive to words, and can express himself freely out loud and on paper in his own vivid way, childlike though it is. He is quick at picking up *conversational* French, Italian, or Spanish, with the aid of teachers, some of whom are resident governesses, while he is yet a primary scholar. By the time that he enters high school he is actually reading Latin and Greek. He has absorbed his classical grammar while his mind is pliable and his memory strong. He began his Latin at eight, and his Greek at ten.

Fourth. Music. He has not the voice of a solo chorister, but he can sing pleasantly by note, he can read music at sight, he can play the piano pretty well, and he thoroughly likes good music.

Fifth. Outdoors. He is fond of sports and camping, and is plucky in them, especially when he is up against a superior player, or running a risk in the woods.

Sixth. Innocence. It is impossible for even a very young schoolboy to be ignorant of evil, but this lad has a wholesome, childlike mind, i. e., his thoughts quickly turn from evil and toward something different and better. He is not precocious nor sophisticated, as so many American city children are. His mind is not burning itself out too quickly. He is not grown-up nor unnaturally wise and bright. He is not a prodigy, but well-balanced and normal, according to the age of childhood which he has reached. He is a child, and remains one as long as he ought to remain. His quality of innocence also means that he has the delightful spontaneity and self-unconsciousness that we note so gratefully among the children of France, Italy, and the Tyrol, and miss very much among our American children of the great cities in the North and the Middle West. Far Western and Southern youngsters are more often genuine children, we are happy to note.

Seventh. Truth. My boy's truthfulness is something deeper than an absence of fibbing and slyness. He looks at people, and life in general, with a simple, direct gaze. He is entirely himself. He is not given to "company manners," an excellence he shares with the children of France. He sees truth in allegory and the parables of the New Testament, but in every-day dealings, at school and at home, he does not mix fact with fiction. Nor is he subject to the delusions of self-love.

Eighth. Affection. He not only loves his parents, his relatives, and his mates, but he likes to show his affection openly, in endearing ways, such as little surprises, and plannings—beforehand. He thinks nothing of throwing his arms about his mother's neck in full view of a roomful. At school he looks out for smaller boys, and queer boys, who are the butts for teasing. Unlike so many American Eastern boys, and more after the fashion of the wholesome Middle West, he is good to his younger brothers and sisters, and unmistakably proud of them. His affectionate nature leads him to be courteous and well-mannered. But our boy's good manners do not imply that he is shy, silent, and says little save "Yes, Mr. So-and-so," in a deferential tone. He is chatty enough but does not "keep showing off." That is, he is unconscious, in the best sense of the word.

Ninth. Cheerfulness. He gets up sleepy, but good-humored. He has a merry laugh. He sees the amusing side of things, but not to the extent of making fun of those whose feelings are evidently hurt. He has something else to say and do when his companions start "getting off" the wrong sort of jokes or stories. But he is not a prig. He doesn't stop to call people down, or say "Don't." His method is one of substitution rather than of elimination.

Tenth. Reverence. He is spiritually-minded. He has a sense of the Presence of God and the Holy Angels. In entering a Church building, his whole manner instinctively changes. He does not have to be told to subdue himself, and act differently from what he would do at a lecture, a schoolroom, or the movies. He prays. He likes to pray. He feels the necessity of prayer as an act of love to God and trust in him, as a thanksgiving for specific mercies, and on behalf of those in sickness or trouble. He learned to pray on his knees with folded hands. Unless he is sick in bed, he would not dream of "kneeling on his forehead," or sitting bolt upright, unless he is traveling. When he passes an open church, between services, he makes a little visit to our Lord even though his words be few, such as: "Dear God, I love you. Dear God, I am sorry for my sins. Dear God, make poor Harry better. They took him to the hospital this morning."

He has a sense of mystery. He likes to attend the services of his church. He likes both the words and the music of the hymns and other selections. If the sermon is uninteresting, he occupies his mind with the stories that the stained glass windows, etc., have to tell. To him, as to the Venetian, the church building and the service are a jeweled and richly illuminated book of the Holy Gospels. He delights in reading the lives of good kings, peasants, missionaries, and martyrs.

God, the devil, sin, prayer, confession, forgiveness, are all realities. His conscience is tender, but not morbid. He is reverent because he loves God, and has a tender affection for the Holy Child Jesus, for Our Lord in the wilderness, and for our suffering Redeemer along his way of sorrow to the Cross. The boy feels that his sin is a grief and a disappointment to the loving Saviour, who has done everything for him. I believe him implicitly when he tells me that more than once, during some silence, our Lord has called him by name; and that more than once he has visited him during his dreams.

Postscript

NEEDLESS to say, my child is not a model of those virtues and qualities which I have outlined under the ten points! But I have seen children who possess a number of these excellences, and I have known a few (thank God) who nearly approach the standard that I have indicated, without being free from faults, or painful little prodigies and phenomena.

The trouble with most of us parents is, not that our ideals for our children are too high, or high enough, but that we spoil them, either by fussing over them too much, or leaving them too much to themselves. We get blind to their faults, and then we say, after the crash has come: "At any rate, I made my mistakes in love."

We all see so many spoiled children belonging to other people that we feel perfectly competent to tell our neighbors exactly what is the matter with their children's bringing up. When it comes to our own children—that is different. Many a time I have heard mothers indignantly deny the doings of little Cadwalader, whose ways are notorious to teachers, companions, neighbors, and every one, apparently, except his own mother. Why, even his father is slightly aware of how his boy is "cutting up!"

The average American boy is too self-conscious to talk and act with real freedom in the presence of his parents and relatives. Notice, I say, "real freedom." Many children are gay, laughing, and apparently frank. Their true selves come out when no grown person, however popular, is around. But as a rule, it is the school teacher, or the pal, who could open the eyes of the parent as to what his boy is really like. But neither the teacher nor the pal cares to be too much of a tattletale. Now I am not implying for a moment that the child is what the world would call "bad."

Many good mothers harm their children by nagging them, and showing their anxieties too plainly. Wise parents don't talk too much to their children, don't scold too long, or explain too carefully, etc. They go ahead, and read and play with the child, and camp out with him, and let him bring home plenty of boys. They don't let him become a movie "fan," but they limit his attendance, not by mere "don'ts," but by providing an interesting substitute, such as the Boy Scouts, the Knights of King Arthur, home games and theatricals, etc.

WE MUST acknowledge that the average American child is what might be expected as a product of our hurry and greed for money—qualities that are just as much a sin of the poor and moderately well-off as of the rich.

Family life becomes extraordinarily difficult for the dweller in a big apartment house. Such a place breeds bad manners, distrust, and unneighborliness. On the other hand, the American farmer is too often so taken up with his bank account that he lives in an untidy house, sinks into coarse and boorish ways, works his wife to death, and regards his children as so many chore-machines and miniature cooks and farmhands. Or if he gets prosperous and is fairly good-natured, he goes on living a sloppy existence, feeling quite above the "airiness" of some people who are showing off by putting on city ways. I once visited the ranch house of a cattle king, who was supposed to be agreeable and good to his family. I have no doubt he was, but after amassing his fortune he was content to go on housing his young and growing family in an unpainted dwelling of soapbox architecture, set in a welter of rusty, discarded farm implements, old shoes, tin cans and desolation. There were but few books in the house, but there were crumbs, jelly, dirt, malodors, a talking machine and an automobile, the last named article being specially devoted to trips to town for the purchase of groceries.

ANOTHER fault of us Americans is ou
and state conceit and the silly, shall
town boosting that seems to grow more
proportion to the ugliness of the archite
natural advantages. We have very much to
the culture and customs of foreign countrie
France. Our average schoolboy and c
crude in mind and manners, as compared
average schoolboy of France and England.
it that Toronto school children (and Toro
far from us) seem to have more finish,
better letter?

Middle Western states are inclined to be
while at the same time they quietly help th
to various Eastern improvements. Denizen
York, Chicago and Philadelphia are often
suspicious, and convinced that to live in th
means being a booby and a hayseed. One li
hates its neighboring town and will go to
to "spite" it. Too often we find small-town
who won't speak to each other, and do pry
private affairs of the community, and gossi
hour. Towns are willing to have "splendid
which close acquaintance proves to have
cipline and a smattering of subjects, with low
taught sometimes by girls who have taken a
normal course and then started in with a gra

IT IS easy enough for us to show some of th
tions that account for our not having more
of the ten qualities to be desired. The qu
What are we to do? We are a big, new, misce
republic. Well, the apartment-house people
wisely to move into the suburbs or the countr
as they possibly can. And the country peopl
well to stay where they are, but have thin
like a pleasant kingdom than the abode of a
has beautiful scenery and well-cared-for la
pastures, but the home of a junk-dealer or ol
man and the manners of a clodhopper in sp
phone, auto, and mail catalogues. In these d
is no excuse for the sloppy and boorish
dweller, who is often prosperous.

It is also evident that besides learning fr
other, the world and country over, and cu
more humility, we must do more solid readi
meditating, and take more time off for both
and recreation. And unless we give up more
our prayers, to our spiritual reading, and to ou
worship, we must not be surprised if our child
ing in most of the ten qualities which we ma
are those which we would most like him to hav

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Author of an American Cr

WILLIAM TYLER PAGE of Frie
Heights, Md., is a descendant of Pr
Tyler and also of Carter Braxton, one of the si
the Declaration of Independence. He stands i
of the bronze tablet, "The American's Creed,"
recently in the Capitol. Mr. Page won a p
$1,000 offered by the city of Baltimore for th
composition on the American's Creed, in that h
not only simple and brief but "remarkably c
hensive of the best in American ideals, histor
tradition, as expressed by the founders of the R
lic and its greatest statesmen and writers."

The American's Creed reads as follows:

"I believe in the United States of America
government of the people, by the people and f
people, whose just powers are derived from th
sent of the governed; a democracy in a Republ
sovereign Nation of many sovereign states;
fect Union, one and inseparable, established
those principles of freedom, equality, justice
humanity for which American patriots sac
their lives and fortunes.

"I therefore believe it is my duty to my coun
love it, to support its Constitution, to obey its la
respect its flag and to defend it against all ene

ACK YARDS By Margaret E. Sangster

EARLY all of the houses are alike on the street where I live. They are brownstone city houses with long windows and high stoops—old-fashioned, rather, and com- e to look at. In the summertime awnings ndow boxes are the only marks that distin- hem one from the other; in the winter, when rtains and heavy draperies are up, they seem hingly similar. They are always quietly under the pale springtime sunlight—peace- sleep in the afterglow of the autumn.

n one walks down the length of the street stranger the lack of difference in the houses ight home very forcibly. For the stranger laughs, and says—

w can you ever tell which house *you* live in? if I had to come back here alone I'd never y way! Don't you ever get confused—par- ly when it's growing dark and the lamps lighted? I would never be able to get ıtened out!"

case like this one points out forcibly to the er that the houses are not alike. One points all subtle differences. But underneath the ousness of those differences lies the realiza- at the stranger is right. For the houses *are* They show, every one of them, a bland. ace to the world. They are smugly respect- complacently commonplace, utterly devoid inality. No stranger could help wondering, walked down the length of the street, if the ho live in them are as devoid of character as uses.

t is what the stranger thinks of the houses r block—and the people who live in those . But we who know the houses intimately— re a part of them—find them divertingly nt.

U can tell a great deal more about a house— nd the people who live in that house—from ack of it than you can from the front of it. e front of a house is apt to be on dress parade apt to have its hair neatly brushed and its tied and its fingernails manicured; and the of the house—which is not on dress parade— to be overwhelmingly natural.

ne of the back yards on our street have trically arranged flower beds and trim little bordered walks. On wash days, in these back , the clothes are hung out to dry upon neat clotheslines that are strung from shining . And the windows above these back yards leasantly curtained and as speckless as the windows. But there are other back yards that never a flower—that are just sandy heaps of asantness. And the windows above these yards are often not so good to look upon as ont windows of the same houses. Curtains— re are curtains—often hang awry in these ws, and the glass of them is sometimes ged.

e people who live in the houses on our street characteristics and fads which show in their yards. One woman raises violets and another s much of her time playing in a sandbox two round-cheeked babies. The man four s up raises fish—a queer pastime that one never suspect from his filet lace drawing- curtains. He can, at almost any time, be leaning absorbedly above their round glass —watching their aimless swimming and their tain growth. And the woman who lives doors away, in the other direction, displays a temper, at times, that the rose draperies of her parlor do not match.

One gets close to people through the medium of back yards—and it's not easy to get close to people in a city. One gets to know just names where, through the front door, one would never get nearer than the engraved title on a shiny bit of pasteboard. One gets into the way of sharing other people's hopes and fears, of praying that their dearest dreams may come true. One finds out which of them love children and which of them are kind to dogs and little kittens.

IT'S easy enough, friends of mine, to keep the front of our houses neat and clean and above reproach. It's easy enough to see that the front room curtains are hung evenly, that the windows are immaculate, that the flower boxes are filled with gay blossoms. It's easy enough to keep our houses looking so much like other people's houses that a stranger, passing casually along the Street of Life, would have a hard time in finding any mark of difference. A stranger passing casually along would be quite likely to remark, "How can you find your way about? Every house looks the same to me!"

But the world is not made up of strangers who pass casually down Life's street. It is made up of *friends* who want to enter into your house—to really know you. It is made up of friends who—*unless you want to lead the blankest sort of a life*—will win their way past your front door and your ultra-correct front windows. It is made up of friends who, whether you want them to or not, will see into the back yard of your house.

And so, it's rather worth while to keep that back yard in order. It's rather worth while to have the walks neatly swept and a flower or two blooming. It's rather necessary—if you want your friends to admire you—to have the windows that look out upon that back yard shining, to have the curtains hung as attractively as the front curtains are hung. And as for the fads and the characteristics that are bound to show to the friends who get far enough into your house to be familiar with the back yard of it—well, it's rather important to have those characteristics above reproach and the fads lovable fads.

A GOOD many political campaigns have been lost because politicians are sometimes not so careful of their back yards as they are of the windows that look blandly out upon life's street. A bit of half-forgotten rubbish, left in a back-yard trashpile, can cause a great deal of trouble if an opposing newspaper gets hold of it. Not a few brilliant careers have ended prematurely because a back yard had not always been kept in order. More than one apparently happy home has been broken because the back windows were not as shiny-spotless as the front windows.

And so, when you're putting your house in order—no matter whether it's your brownstone house on a city street, or the house of your character, or the house of your mind and heart—put it in order in a uniform way. Don't make the front of it attractive because you are expecting folk to form their opinions from the front; *make it attractive because it stands for the rest of the house.* Because, no matter how carefully you guard your front door—unless you are a very unpleasant person indeed—some one, some time, is bound to know you well enough to get past that front door and into that part of the house from which he can see the back yard.

The Lady Across the Court

By MARGARET E. SANGSTER

SHE only comes when night is near,
And stands a moment quietly
Beside her window, in the dusk—
She lives across the court from me—
And, though I cannot see her eyes,
Because she is too far away,
I somehow feel that they are kind,
And very soft, and widely gray!

Her hands are only dim white blurs,
That rest against the window pane;
And yet I know that they are firm,
And cool and sweet as April rain.
And, oh, I cannot help but wish
As, through the dark, I go to bed,
That they might rest a moment like
A little prayer upon my head!

She only comes when night is near,
I do not know who she can be;
I never see her anywhere
But just across the court from me. . . .
I am so small the curtains hide
The wistful smiles that I have smiled,
And yet I, somehow, think she feels
The love of me—a lonely child.

A Heathen Ruler Won to Christ

By Rev. C. W. POSNETT, Medak, Nizam's Dominions, India

IAVE to report a great conquest for the Gospel f Christ up in the District of Nirmal, beyond the iver Godavery. Farther down the river, one red miles away in Asafabad, we have won nearly) converts in the last two years, but here in al, right from the first, the very powers of dark- themselves seemed to withstand our crossing. ave won village after village on this side, but the chief of nine villages just beyond the ford has the very beginning withstood us. Three years when we went to visit his village, every one in the ge fled away into the forest, and though we went village to village, we never could see any of the le and never once had the chance to preach the el. God, however, has shown us the road in his marvelous way.

ree hundred years ago, the Rajah of Nirmal d the Nizam of Hyderabad, and after long con- ed warfare, two dancing girls, with packets of on hidden in their clothes, were smuggled across iver, and, appearing before the Rajah during an ight feast with dancing and music, they man- to slip those fatal packets into his wine. That the enemy crossed the river and took possession e castle and the kingdom of Nirmal.

t by poison nor by violence was the triumph won of which I am now telling. Yet it was far more wonderful. For two years, the great chief of the village of Madapuram, just opposite the ford, has withstood the missionaries. He was taken very ill a year ago. The village barber, after cutting him with merciless cruelty under the name of surgery, at last told his people that the great chief must die. The big man had become a skeleton. Worms crept in and out of his wounds, and his son, in order that the noble house might not be defiled by a dead body, lifted him on a grass bed and carried him out to a shed to die.

Our doctor and evangelist, chancing to pass by, saw that the man was dying for the lack of antiseptic surgical treatment. As the case was given up by the barber, they allowed the doctor to try his modern methods. The wounds were washed and then bathed with carbolic lotion and soothing balms were applied. They gave the patient hot milk and coffee and watched with him all through the night. Soon the man who had cursed us and refused to allow our evangelists to preach in his villages was anxious to hold the hands of his benefactors, and with tears streaming down his face strove to thank them for their kindness. Within three days he was carried back into the house, with every promise of recovery.

Ten days later, when I arrived, he was brought on a bed to see me. When I wished to shake hands with him, he begged me to lay my hand upon his head and to bless him in the name of our Lord Jesus Christ.

My colleague and friend, Mr. Subrahmanyam, came with me to baptize the first converts. Both he and I were amazed by the splendid spiritual preparation. They knew the story of Christ from beginning to end. Before the service I asked the chief elder whether there were any idols in their houses, and he confessed at once that there was one large idol in the front of his house, where all the outcaste worship has been conducted. He willingly conducted me to the house, and with his own hands removed the ugly stone idol and gave it to me saying: "We need this no more, for now we trust in the Lord Yesu Swami."

After completing the examination of the people, Subrahmanyam and I baptized the first 200 converts. So we record tonight the first fortress conquered in this new District of Nirmal beyond the Godavery. Three hundred years ago they conquered by dancing girls, wine and poison. Today we have conquered by love and the Gospel.

THE DAILY MEDITATION

J. H. Jowett, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D.

The Soul's Escape and Freedom

SUNDAY. Ps. 124 : 7. "*Our soul is escaped as a bird out of the snare of the fowlers.*" Mr. Figgis, in the last of his books, tells us of a man who is not a Christian, but who regarded the whole meaning of religious experience as summed up in these words of the Psalmist. And most certainly these words do suggest the great redemptive facts of escape and freedom. The soul becomes enmeshed in the net of circumstances, the fettering tyranny of sin and guilt and worldliness, and it cannot get away. The more it struggles the more it is entangled, like a bird which is caught in the net. The only hope of deliverance is by some strong and gentle interposition which will lift us out of the net, and give to us the joy of winged freedom.

It is this entanglement which constitutes life's servile bondage. Our souls are so often caught in the net. Our feet are fast and we cannot use our wings. We are scarcely pedestrians, and we were intended to be the "birds of God." We are in worldly bondage though God purposed that we should "mount up with wings as eagles." And the trouble is, we think that by struggling with our bondage we shall gain our freedom. Yes, we say, "I really won't let things get such a hold on me!" Or we say, "I am going to hold things more at arm's length!" Or we say to ourselves, "I must deal strongly with that hand; I must show that I am the master." But we just go stumbling on, and the net is winding itself ever more desperately about our souls.

Let us listen to one who escaped. "Mine eyes are unto the Lord, for he shall pluck my feet out of the net." That is how we find our deliverance. It is not ours to do the plucking up, it is ours to do the looking up. God will look after our feet if we look after our eyes. The soul that turns to the Lord finds a sure escape.

I can imagine nothing better for us to do than to read all that is said in the Word of God about the glorious freedom which God purposes for his children. Let us read about the vast inheritance of the saints of light. Let us read about the height and depth and length and breadth of the love of God in which we are to live and move and have our being. What a heaven of a home for the soul to soar in! And then let us read about the things which God hath prepared for them that love him. And then let our eyes begin to wander over the unsearchable riches of Christ. And when we are getting some expanded sense of the freedom which is ours in Christ, let us look at the miserable nets in which we are entangled. Aye, let us look at them until we are ashamed of our shame. And then surely our eyes will be unto the Lord, and we shall cry for our salvation. And the Lord will lift our feet out of the nets, whether they be dirty nets of passion, or the seductive nets of vanity, or the small wiry nets of petty cares; he will lift us out of the nets. And when our feet are free we shall find we are provided with wings. J. H. J.

Companionships in Heaven

MONDAY. John 14 : 2. "*I go to prepare a place for you.*" Heaven is a prepared place for a prepared people. From which we conclude that our associations in the future life will be determined by the company we prefer to keep here and now. What we call death is no calamity but merely an incident in life. The only reason why we face it with reluctance is because it ends probation; as it is written, "He that is unjust let him be unjust still, and he that is holy let him be holy still." It marks the parting of the ways where, "being let go" from the temporary conditions and limitations of this world, we seek our "own company." There are only two places where we can go: and it is for us to say which it shall be.

Where, my friend, do you want to go? To heaven? Its twelve gates are never closed, and whosoever will may enter in. But that "will" and that "want to" make it a moral impossibility for the unprepared to enter in. If your habits and associations here are such as to crystallize your character in wickedness, what would you have in common with "the spirits of just men made perfect?" Imagine yourself at one of those open gates, listening to the song "Worthy art thou who hast redeemed us by thy blood!" Could you sing it? And consider what they are doing there. "His servants do serve him—as ministering spirits, sent forth to minister unto them that are heirs of salvation." Would that be a congenial occupation for you? If not, "Let me go hence," you would cry; "this is no place for me!" D. J. B.

The Founding of the Church

TUESDAY. Acts 1 : 14. "*These all with one accord continued in prayer.*" Our Lord's way of launching his Church was not what we would have expected. After rising from the dead, he showed himself, as he does today, to the few only; and all his followers, when gathered to see him, only numbered about five hundred, and this on a single occasion. He did not desire a vague, casual, and shallow testimony to his miracles. "Be ye witnesses of *Me*" were his last words—of my Person, as greater than my works; and such witnesses were selected with infinite care from those who really knew him. With supreme wisdom he was ready that the world should see no beauty in him, provided that, for the moment, these few should see him clearly as the King in his beauty. This was his method, and we do well to note it.

Our harvest thanksgivings are celebrated when the last sheaf is gathered in —we walk by sight, not by faith—leaving little to what men call "chance." Pentecost was observed when the earliest little shoots—"the first-fruits" of the Father's goodness—rose above the ground skyward. It was the beginning only of that growth to harvest of which the final gathering would be when our Lord thrusts in his sickle for reaping and judgment. In the early Church the coming of the Spirit was not final and "once for all," but continuous. As converts at Jersusalem and again at Cæsarea were multiplied, so in more generous measure was the Spirit poured out on them. P. W. W.

Physician and Burden-bearer

WEDNESDAY. Mark 7 : 34. "*And looking up to heaven, he sighed, and said unto him, Ephphatha, Be thou opened.*" Jesus groaned in prayer before performing the miracle; not with grief, but with the agony of desire to save and deliver mankind. A groan is the climax of a sigh. The deaf and dumb man being unable to hear the voice of Jesus, he touched his ears and tongue, exclaiming, "Be thou opened." At other times Christ prayed with strong crying and tears, in deepest sympathy with human suffering. He wept at the grave of Lazarus and over the sacred city of Jerusalem, which had rejected him. These were preliminary to the deeper agony of Gethsemane and Calvary. When he beheld a single person in great need, he thought of a whole world in similar sorrow, and of the infinite comfort he could give them if they would but receive him. He was troubled in spirit when he knew the purpose of Judas to betray him, and said, "Friend, why comest thou hither?"

Our Lord's mission was one of burden-bearing for a world, but much of his life was filled with delight. There was the joy set before him of final victory, and the rapture of infinite peace; but he knew that he must suffer that he might be touched with the feelings of our infirmities, and shed his blood without which there is no remission. He looked down through the ages to the end of time, and beheld multitudes hungry for life and truth. His soul ever cries out, "Give ye them to eat." Yea, of that Bread of Life which he was himself. He not only sighed and agonized, but he died to open the way to a life eternal, of perfect peace and happiness, where all tears are wiped away and sighs and sorrows never come. E. W. C.

The Reproachful Look

THURSDAY. Rom. 15 : 5. "*The God of patience.*" The greatest of all God's miracles is his amazing patience. Are you a servant of his? If so, how is it that you were not discharged long ago for neglect of duty? Would any other employer bear so long with an employee like you? When Peter denied his Lord with a curse, his services, by all the analogy of human experience, should have been dispensed with then and there. But what did the Master do? He "turned and looked on him." But oh, that look! What tenderness of reproach, what cords of love were in it! Thus has he looked on you and me in the sad moments of our default: and still he bears with us.

But what shall be said of his patience toward those who persistently reject him? Listen to his word: "Behold, I stand at the door and knock. If any man will open unto me, I will come in and sup with him, and he with me." Is not this just like God? Is it not precisely what we should expect of a Father whose children wronged and offended him? But to keep on closing the door against him—this is the unpardonable sin.

What shall I render unto thee, O Lord, for all thy loving kindness? I will take of the cup of thy salvation and pay unto thee my solemn vows. To do more is impossible; to do less is base ingratitude. D. J. B.

Spiritual Awakenings

FRIDAY. Acts 2 : 4. "*And they were all filled with the Holy Spirit.*" Let us suppose that on the Fourth of July or other holiday, there were to break out in this country a revival, originating on the steps of the Capitol at Washington, but opposed by the churches which, awakening them none the less, transformed the religions of the American Republic! Historians would look very closely into the circumstances of so remarkable an event. The Jewish name for what we call Whitsuntide is Pentecost; and the Battle of Gettysburg itself is not an event more definite than the gift of the Spirit which is recorded for that date in the calendar.

The feasts at Jerusalem were considered to be so significant that our Lord himself used to attend them. Paul traveled in haste hundreds of miles over sea and land in order to observe a certain later Pentecost at Jerusalem was it mere pedantry. These s recalled the old annals of the race these annals illustrated the struggles of the soul. It was no a history that Peter and Stephen an discussed the Exodus from Egyp as symbol, as the language of p experience; and if that languag on today, easily decipherable, it cause literature has not furnished centuries of genius, a deeper, tru ture of man's escape from deat life.

This was what the disciples thinking about, assembled in their room, when the Spirit came upon Their minds were as full of Pent traditions as are our minds full of tide traditions on Christmas Da P. W.

Nearness to God in Pray

SATURDAY. Matt. 6 : 9. *Father, who art in heaven.*" Lord's Prayer is a petition from o family, rather than of a single p We ask "Our Father" to give u lead us, forgive us, deliver us; the family in heaven and in earth be cluded in the word "us." One spe the name of all, as well as for hi All are brothers in the image Father, partaking of his nature. having blurred and marred the i all should come for restoration th Christ. God is not to be conside a far-away being, mysterious a comprehensible, but as our Fathe of tenderness and mercy. He is hi self brooding over the children family. He sends his only begot to reveal the love in the Father's and to tell us the message, "Thy which are many, are all forgive come unto me and I will give yo

All God's attributes spring fro fountain of measureless love, a forth with beauty and blessedness God cannot manifest his love tow material creation; only children w love him in return can be the ob his affection. Parentage and o are infinitely higher in the g creation than mere forces and our Father will supply all the his children in the heavenly h earthly nursery. He seeth and for every one of his great f through time and eternity we ar vided for. Who, then, would seek stitute in place of the heavenly Fat an idol, a force, a principle, an phere, or the best of human beings? E. W.

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Persian Christians Grate

A LETTER from Pastor Abr Tabriz, Persia, dated June 2 delayed in transit, has just reach which says that the writer has rec from the American Relief Comm in Persia $2,500 (1375 tomans) se the Christian Herald, to be used f lief work among the poor. amount," the letter adds, "reach in a time of great need and wa with great benefit. We thank th ers of the Christian Herald wh tributed this amount. Also the American missionaries for their ca sending us the money."

The appeal of Pastor Abraham half of his congregation of native tians, as our readers may reme was made over a year ago, and th mittance, after many delays incid to the war, fortunately reached in to be of real service.

THE SALOONLESS NATION

By ERNEST A. PHILLIPS

THE first months of the great dry spell have elapsed and the evidence is coming in from all directions that the saloonless nation is promoting unheard-of thrift among the peo- Bankers report the number of account deposits lepositors increasing daily. Real estate men an- ce real estate transactions more numerous than before. Not only are more people purchasing s for themselves, but homes previously pur- d are being repaired, reconstructed and im- d. Grocers say people heretofore setting scant s are now living in comparative luxury.

s Prohibition paid?

thing save optimistic reports are being received every part of the nation. Glowing pride is being ayed in heretofore wet towns. Reports from va- points of the country fairly seethe with inter- g notices regarding the vast reduction in the ber of crimes committed, the number of arrests e, the number of wife desertions recorded, the ber of delinquent children reprimanded since ibition has been in effect.

ohibition has paid!

e housewife is happy! The children are happy! onger do we hear so much of relief societies pro- g for starving children and destitute homes for h drinking fathers were responsible.

nd as the months pass it only becomes all the e evident that conditions will continue to im- e. We still have cases of arrests being made for kenness and disturbing the peace, but they are ually decreasing and will soon vanish. It will re- e a little time to entirely stamp out bootleggers.

ERHAPS a good way to illustrate just how much Prohibition has improved the country thus far is ffer statistics from various newspapers published ughout the country.

os Angeles, Calif., offers nothing but praise re- ling Prohibition.

o quote Mayor Snyder:

More groceries and more meat have been sold; k clearings have been larger; the cogs of business e operated more smoothly; and the whole tone of city is better."

o quote Chief of Police Home:

The number of arrests for drunkenness and other or offenses has been reduced to the lowest point he history of the department. During the month of July but 168 drunks were arrested, compared to 591 during June. Many of the July arrests, too, were results of sprees started in June."

To quote a leading merchant:

"This is the first July in eight years that has been better than June, and that, too, in spite of the high prices on groceries as a whole. I have no doubt that the man who formerly spent his wages for liquor now feeds his family wholesome and nourishing food."

And Los Angeles will be remembered as being one of the wettest towns along the Pacific Coast, trailing close to the city of San Francisco.

To wander a little up into the Northwest and read a report from Spokane, Wash.:

"The stream will trickle on for a while, but the fountain heads are dried up.

"But the big traffic will be no more. The saloon will be a furtive, hiding, trembling thing, a very different creature from the arrogant institution that flaunted itself so long before the deepening moral indignation of the nation, audaciously cracked the whip in politics, and rode rough-shod over the regulative laws of the land."

TO COME East and listen to reports circulated from the city of Philadelphia:

"Prohibition seems to have worked fairly well in this city. There was, according to police reports, less crime and nearly one-third less arrests than usual in the first two months, while the alcoholic ward of the Philadelphia Hospital, in which an average of one thousand cases of delirium tremens have been treated every month, has been out of business for want of patients."

A Baltimore report says:

"During July of last year arrests in Baltimore totaled 6,531, while for the corresponding month of this year the number was only 3,959, including arrests in newly annexed territory. Drunks totaled 2,848 in July, 1918, and but 1,463 for July, 1919."

An interesting report from Cleveland:

"Prohibition is continuing to have a good effect in Cleveland, according to two county officials. S. M. Young, first assistant county prosecutor, says that only three murder cases will come for trial before the September term of court, against thirteen last year." Chief Clerk Costello of the Juvenile Court says: "Prohibition means sober parents, and sober parents take care of their children. I have had 128 fewer cases of delinquent children this summer than last, when 586 cases were heard."

A few lines regarding Cincinnati:

"The steady decrease in the number of cases tried daily in the police court since Prohibition has become effective has been the talk of city officials. From 100 daily cases of fighting, cutting, shooting, stealing, drunkenness, etc., the docket has dropped to ten cases some days."

And this from Boston:

"There were but 21 cases in the Saturday session and the Domestic Relations session on August 9. There were only two fines, one of five dollars for profanity, and one of five dollars for traffic violation. No drunks."

THIS report from St. Paul deserves attention:

"Savings accounts have increased in number. Collections of bills by small stores easier. Fewer workers lay off after pay day. Arrests and drunkenness have decreased. The number of unemployed has not increased. Weekly pay checks are being cashed in stores and not in saloons."

From across the river at Minneapolis comes the following:

"There were 132 arrests for drunkenness compared with 398 in July a year ago, and 605 in the same month of 1917. There have been fewer accidents attributable to minds inflamed with liquor, smaller expenditures for relief for the poor, fewer complaints of family abandonment, less trouble over unpaid bills, more thrift, a greater volume of sound investments, and a higher level of labor efficiency."

And in the city of St. Louis during June, 229 persons, 12 of them women, were arrested for being intoxicated. This number was cut down to 75 men and one woman for the month of July.

NOW for New York: Perhaps the best method to describe New York's thrift after Prohibition is to illustrate or mention the recent waiters' strike. The waiters allege that sober people aren't so apt to tip as they are when intoxicated. Consequently they demand a larger wage.

Has Prohibition paid?

The Younger Colonel Has the Roosevelt Punch

LEUT.-COL. THEODORE ROOSEVELT is rapidly taking the place in the news held for so many years by his distinguished father. The inger Colonel is said to have some of the characistics of his father. He makes friends readily, he the same great handclasp and ready smile, the ne determined set to his teeth and much the same lity to write and speak effectively.

It is customary for a man who creates an organizan to accept as his due the primary position in its incils, but Mr. Roosevelt showed a rare quality of lgment and statesmanship in refusing the presiney of the American Legion. Welcomed as "Ted-'s son," Lieutenant-Colonel Roosevelt is fast mak- his own place in the regard of his countrymen. e eyes of the nation are on him.

At the celebration of the 143rd anniversary of the ttle of Long Island in Prospect Park, Brooklyn, Mr. osevelt revealed both the familiar striking power of father and his own ability to see clearly and speak cefully. The following paragraphs stand out parularly:

WHAT I want to talk about this afternoon are the by-products of the war, the by-products battle—what you will find grew out of the Battle Long Island, out of the battles of the Civil War, d what will grow out of this world war.

"The object of our going into war this time was to erthrow the brutal Prussian military caste. Now at it is finished what have we gotten out of the war?

"We have seen a standard of patriotism generated, t only among the military men, but among the en and women who stayed here. That impulsive atriotism has created and renewed our national soul d our national conscience. This we must preserve. o give you a summary as to just what the result is pon us I am going to talk under three headings.

"The first thing was the democratizing effect it had pon us. Through the private we got men from all alks of life—all stations—all put into the military rvice, and after they were in, so far as possible, they lvanced to a position of responsibility without regard to what they had been doing in civil life, merely ith regard to whether they were able to fill the position of responsibility they were selected for.

"Now that understanding, that sympathy, that ompanionship, we must preserve in this country.

"The next point: I have spoken of the service men nd women of this war. That is a fine term. I love it. Service men and women. Men and women who put something into the country. Before this war there was a great deal of talk around about what the country owed each individual. I have been guilty of thinking myself at times what the country owed me. During this war I think we all got a little something and I believe we are thinking in terms of what we owe to the country.

"Whether we were fortunate enough to serve in Europe or whether our duty kept us on this side during the war, we all put something into the United States. That has two effects. In the first place, it made us better people. In the second place, where any one has put something in he is willing to put something more in. Where we have given love and and sacrifice we are willing to give more love and sacrifice.

"THE third effect is Americanism. The Army, the Navy and the Marines. Great, strong nationalists. They are not weak nationalists, the men who went over there, the men who joined the Army and the Navy. Many of them, before the war, were German Americans, Italian Americans, Irish Americans, Greek Americans, etc. Now, coming back from the war they are Americans of German extraction, Irish extraction, Italian extraction, Greek extraction, and American is written in capital letters.

"What are we going to do in the future? Believe me, my friends, we have got as many battles to fight in this country in the next decade as we fought in the last two years. The first is the Bolsheviks, the I. W. W.'s, the red-flagged Socialists and their kindred Anarchists.

"To me this is simple. There is only one way I see to deal with them. They are criminals and should be treated as such.

"Now, the next thing is rioting. While the rioting is going on, no question should be debated—put down the rioting first. Put down the rioting; then, and not until then, discuss the rights and wrongs of the question.

"The third thing we have got to meet is class party. We must not have class party, but you and I, friends, must be able to strike hands with the capitalist and with the laborer when he stands for straight Americanism. We must not feel there has to be a capitalist party, a labor party, a woman's party. We are all Americans and we must not get into class parties of one sort or another."

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THE ROOSEVELT FACE

Three grandchildren of the late Theodore Roosevelt, the children of Lieutenant-Colonel Roosevelt: Grace, Theodore, Jr. (in front), and Cornelius

WHAT USE DO I MAKE OF CHRIST?

A SERMON

By

REV. J. H. JOWETT, D.D.*

TEXT—John 6 : 26, 27. "Ye seek me, not because ye saw the miracles, but because ye did eat . . . Labor not for the meat which perisheth, but for that which endureth unto everlasting life."

"YE SEEK ME!" That is a most promising beginning. "Because ye did eat of the loaves." That is a most disappointing ending. Why do we seek Jesus? And what use do we make of him?

Thomas Carlyle launches a strong indictment against his countrymen, because of their degrading use of Robert Burns. He was in their midst with the rare and consummate gifts of a poet, and they used him as a common exciseman! It is not that humble toil is humiliating, but that there is something wanting when we use a man for a ministry other than his best. And, reverently I say it, it is even so with the Lord Jesus. Even when we use him, we so often use him for minor and secondary ends.

Here is the Lord, dwelling in the undimmed radiance of eternal holiness, enthroned in ineffable strength and beauty, hating sin with the antagonism of infinite hatred, full of grace as he is full of truth, yearningly pitiful, purposing the redemption of his children in order that he may lift them up into the burning bliss of his own unpolluted fellowship, stooping out of the eternities and bowing to the shame of the cross in order that from the lowest reaches of human woe and misery he might exalt us to sit with him on his throne! Now what use do I make of him? "Ye seek me because ye did eat of the loaves and were filled." So they used him as a mere purveyor of common bread.

NOW, let me say again, we do not degrade God by linking his power with our common needs. I am more and more persuaded that the growth of a Christian life can be measured by our increased willingness to bring the Divine to the commonplace, and to link the most ordinary want with the powers of his grace. But the pity is that so many people bring their merely material wants to the Lord, and they bring no higher craving. They seek the good, but are heedless about the better; or they seek the better and are unmindful of the best. It is like a man who is contented to get lead out of his mine, when silver is one of its hidden treasures.

But everybody knows how prone we are to be contented with seeking the things of lesser value in the treasury of God. We degrade our God when our conception of Providence has no wider significance than this. In our hymn-book our needs are arranged in their true perspective and proportion. At the end of the book, forming part of the volume, and yet placed at the remote extremity, there are appeals in time of famine, and in time of drought, and in time of pestilence. But the greater part of the book is concerned with the deeper needs of man and the greater glories of our God. It deals with the redemption of Christ, and the gifts of the Spirit, and the longing for holiness, and the ambition to be filled with His love, and appeals for mercy and help and grace. These are the things which are first sought, and the "loaves" come later. "Seek ye first the kingdom of God, and all these things shall be added unto you."

"Labor not for the meat which perisheth." Do not put the strength of your religion into the transient, into the secondary things of the passing day. Let them by all means come within the circle of your religious life, but do not let them constitute the burden of its purpose. Let them be in the circle, but do not let them form the center. A word may be in a sentence and yet may not be emphatic. It may be requisite for the completeness of the meaning, and yet it may be almost effaced. Let the material cravings be in our religion as an unemphasized word in a sentence. "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." Make search for the everlasting! Use the Lord for the best.

"My flesh is meat indeed." This is the meat that endures. "Except ye eat the flesh of the Son of Man ye have not life in yourselves." I do not think there ought to be unusual mystery about the words. The metaphor employed by the Master is used elsewhere in the sacred Word, and we have no difficulty in the interpretation. In the Old Testament we read that the Lord spake unto Ezekiel and said, "Open thy mouth and eat that which I give thee. And when I looked, behold, a hand was put forth unto me; and lo, a roll of a book was therein, and He spread it before me . . . and He said unto me, Son of man, eat that thou findest."

We are in no doubt how these words should be expounded.

The prophet was bidden to appropriate and assimilate the spiritual significance of the roll, in order that he might incarnate it into his life. In a very familiar passage, Lord Bacon tells us that "some books are to be tasted, others to be swallowed, some few to be chewed and digeste It is the same figure of speech. To eat a book to abstract its essence, to make it part of possession and personality, to take its spirit essence, and to assimilate it into mind and hea

Why may we not carry the same method exposition into the words of our Lord? To his literal flesh and to drink his literal blo would not be the incorporation of Jesus. Jes was not flesh and blood; he was a quickeni Spirit, inhabiting a temple of flesh and bloo To eat the Master's flesh is to appropriate t spirit which used the flesh, which minister through it, which spake through it, which heal through it, and through it revealed the unspea ably gracious depths of his pitiful and redeemi life.

HOW, then, may I appropriate the Lord Jesu and so possess "the meat which endureth' "He that cometh to me shall never hunger, an he that believeth on me shall never thirst."

Let us dwell here for a moment. In order get the nourishing bread of my Lord's perso ality, it is needful that I do two things. Fir of all, I must come to him. And, secondly, must believe on him. And what is the signif cance of coming to Christ? I am to come to hi that I may ascertain his will. I do not come an equal, I come as a subject, to ascertain t will of my Lord.

This is the first step, a step which is too fr quently slurred over and hastily done. We ar to take time in ascertaining the will of Chri We are to think, and pray, and watch. We ar to regard our circumstances, and see the signi icance of their drift. We are to consult ou friends, and see if any divine light is reflecte from their mind into our own life. We are n to lie merely passive in the presence of th King, expecting that he will imprint our mind with the seal of his own good pleasure. Some times that may be our best course to take, bu ordinarily we have to be active in his presence consecrating all our powers to his service, and determining in every possible way to enter in the knowledge of his will.

And now, having come to Him, it is needfu that I believe on him. An ambassador receive his sovereign's will, and henceforth he has n will of his own except to enforce the higher w which he has received. And so he departs t execute it, believing that all the powers of th empire are pledged to his support. And I com to Christ, my Sovereign Lord. I take his will, I go forth to execute it, building on the sublim assumption that all the mystic ministries of th empire of God are pledged to my support.

Now, here is the evangel, that he who thu cometh and believeth will never hunger! He has eaten, and is eating, the Lord's flesh; h is appropriating the King's Spirit; he is momentarily nourished with all that the soul may need Such a man uses his Lord for the best ends, and the best is being continually communicated unto him.

We magnify our God when we seek for the magnificent. Therefore let us determine that our religion shall not be a mere expedient for the getting of loaves, or a temporary defense against a passing foe; let it become to us a means of grace for obtaining the nourishing energies of the eternal God.

MY PRAYER

By Mary Q. Ingram

I DO not ask the sun to shine
Alway upon this path of mine,
But rather that some sparkling ray
Of love divine would light my way.

I do not ask that flowers fair
Should waft to me their perfumes rare,
But rather that my hand might sow
Some goodly seed to live and grow.

I do not ask for wealth and fame,
In gilded halls of pomp to reign,
But rather that my words might cheer
Some one whose life seems dark and drear.

And when my race on earth is run
And I draw near life's setting sun,
May I bequeath to those I love
More faith in God and things above.

LITTLE THINGS

By Dr. Ralph M. Thompson

THE little things, which kith and kin
Appear, amid the day's loud din,
To disregard or lightly treat,
Are prone to make life doubly sweet,
Although of humble origin.

Disconsolation and chagrin
May be as poison to the skin
Of one who counts as bread and meat
The little things.

Why crave the fame that some may win,
The gold so often gained through sin,
The good opinion of the street?
You need not fear to dare defeat
Nor death if you are faithful in
The little things.

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*Dr. Jowett's sermons, prepared especially for the Christian Herald, are printed in the first issue of each month.

The Jack for Jill

Weed Chain-Jack

It works so easily that it's no trick at all for even the girls and children to operate it—Simply a few easy pulls on its chain lifts or lowers the heaviest car while you stand erect. Up or down—there's no labor.

To operate a Weed Chain-Jack it is not necessary to get down in a cramped, strained position and grovel in the mud, grease or dust under a car to work a "handle" that is apt to fly up with unpleasant results. ***To lift a car*** with the Weed Chain-Jack, simply give a few easy pulls on its endless chain while you stand erect—clear from spring, tire carriers and other projections. ***To lower a car*** pull the chain in opposite direction.

Never gets out of order. Quickly adjusted to any required height by lifting the screw and spinning the corrugated "collar" shown in the illustration. ***Try it yourself***—you will never be satisfied with any other jack.

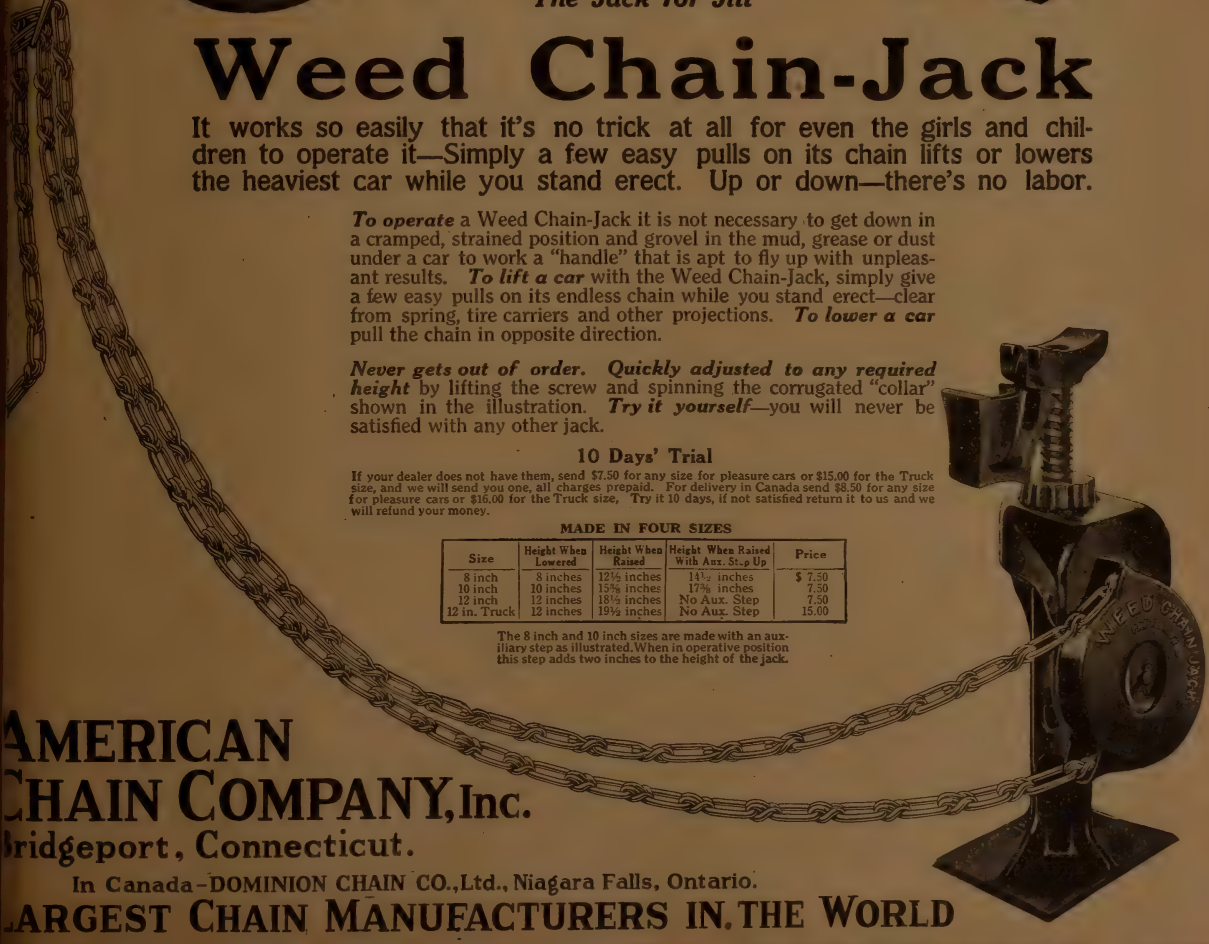
10 Days' Trial

If your dealer does not have them, send $7.50 for any size for pleasure cars or $15.00 for the Truck size, and we will send you one, all charges prepaid. For delivery in Canada send $8.50 for any size for pleasure cars or $16.00 for the Truck size, Try it 10 days, if not satisfied return it to us and we will refund your money.

MADE IN FOUR SIZES

Size	Height When Lowered	Height When Raised	Height When Raised With Aux. Step Up	Price
8 inch	8 inches	12½ inches	14½ inches	$ 7.50
10 inch	10 inches	15⅜ inches	17⅜ inches	7.50
12 inch	12 inches	18½ inches	No Aux. Step	7.50
12 in. Truck	12 inches	19½ inches	No Aux. Step	15.00

The 8 inch and 10 inch sizes are made with an auxiliary step as illustrated. When in operative position this step adds two inches to the height of the jack.



AMERICAN
CHAIN COMPANY, Inc.
Bridgeport, Connecticut.

In Canada–DOMINION CHAIN CO., Ltd., Niagara Falls, Ontario.

LARGEST CHAIN MANUFACTURERS IN THE WORLD

OUR EDITORIAL PAGE

PRINTERS' STRIKE IMMINENT

PRINTERS *threaten an immediate strike that will involve practically all of the periodicals published in New York. We are making every effort to meet the complex demands with fairness to all, but present adjustment seems to be beyond the power of the Christian Herald. Any temporary shrinkage in size, change in form or even failure to appear will be for this reason. We beg our readers to be forbearing.*

THE GOSPEL TIDE RISING

NEARLY eleven months have elapsed since the armistice, and peace still lingers. We have been among those who cried, "Peace, Peace," when there was no peace. Unrest fills the world. Statesmen and governments and legislatures have been unable to give assurance of the future. Now, as never before, is the conviction settling deep in the minds of men that enduring, satisfying peace can only come from Him who has the disposal of all things, and to whom the world is now turning in its hour of supreme need. What is most to be desired in our own land is nation-wide prayer, that God may send a revival that will sweep over all the states, and transform the lives of our people. Nothing less than divine power can accomplish such a change.

For weeks and months the religious press has been looking forward with increasing hope for a revival. In all denominations this great need is felt, and earnest and eloquent voices have been raised in appeal for such a shower of spiritual power and blessing as will enable the followers of Christ to win victories in his name. The Church cannot command a revival. It can, however, put forth a united effort in prayer and supplication. There should be prayer-meetings throughout the land, and ministers, teachers, evangelists should get busy. Everywhere godly men and women are asking: Is there to be a new day? What will it demand of us? What have we to give to it? Is the Church ready for it? Is the Gospel adequate for it?

Yes, there is such a demand and it is nation-wide. We can give our whole soul and purpose to bring it about through prayer. The Church must make ready by prayer for the much-needed "showers of blessing." The Gospel is ample to give us all we need, if we ourselves sincerely desire it, pray for it, look for it.

In these reconstruction days, evangelism, both in and out of the Church, should have the right of way. In many churches the pastors prefer to be their own evangelists, calling to their aid those of their helpers who are godly and efficient. In the majority of cases, however, the trained evangelist, who is accustomed to dealing with the newly awakened spiritual need of the multitudes, can best do the work. The Interdenominational Association of Evangelists has for months past been preparing for the present emergency. Its workers have demonstrated their efficiency in many spiritual campaigns in the past, and are now prepared to answer calls from any church or group of churches in any part of the United States for evangelistic services.

Let our churches make a beginning. Preparatory work is necessary, in order that the community may enter into the battle for righteousness, consecrated and expectant. He is faithful who hath promised, and he will send a blessing to those who earnestly seek it, and show their faith by due preparation.

Any pastors or union committees who need the services of a consecrated evangelist in the near future should write to the Christian Herald, which will facilitate their wishes and put them in communication with the evangelistic organization, which we are assured will do all within its power to further their plans.

AN INVITATION ANSWERED

AS MANY new subscribers are joining our Family Circle at this season, it has been suggested that for their benefit as well as for the information of others who may be interested, an outline of the principles and activities of the Christian Herald would be timely and acceptable. To this invitation we gladly respond.

It has been said of the Christian Herald that "it is not only a leading record of Christian progress, but a leading force in it." This active quality, which has been a prominent characteristic of the Christian Herald in the past, will continue to be emphasized in future, having, however, a longer range and a wider circumference.

It has been a time of universal change, and the Christian Herald has found the scope of its activities enlarged in accord with the new surroundings. Its ministrations now literally reach throughout the globe. Today they include over forty different fields in many lands. Christian missions in all the Gospel areas have been materially helped and spiritually energized by the gifts of our nation-wide circle of Christian Herald friends here at home. From the Christian Herald pulpit there go out, week by week through the year, inspiring spiritual messages by the ablest preachers in all the leading denominations. In this way the Gospel has "free course" in its pages, reaching an audience of over a million readers every week throughout the year.

WE CANNOT be forgetful of the fact that the Christian Herald is largely the result of the united efforts and influence of its readers. They have chosen it as the channel of their far-reaching benevolences, their great missionary enterprises, and of Christlike humanities that have kindled whole communities into sympathetic cooperation. Never has it preached, and never will it preach, any other than the Gospel, holding fast to the fundamentals, and teaching the truth without prejudice or bias.

We believe that the real mission of this publication is to teach the practical application of the Christian religion in every-day life. Avoiding all that is purely controversial, it has led its readers into fields of Christian service which have expanded year after year. They utilize it as a channel through which they can come into contact, in a direct and familiar way, with spiritual and humanitarian work of many kinds in many lands. With its aid they have established orphanages, missions, schools, and churches in heathen countries. Many of those readers are now supporting missionaries, white or native, as their own personal substitutes at the front.

In the great war they accepted the Christian Herald as the channel through which they poured their liberal gifts to the suffering noncombatant multitudes, and thus became instrumental in saving countless lives. In this present year over 6,000 readers formed a legion of life-savers and sent over $60,000 to fight famine in India. Another and larger body of readers had been sending help through our relief committees in France, Belgium, Serbia, Poland, Turkey, Armenia, Palestine, and among destitute war refugees in Holland and London. They had been doing this for three years, but kept right on as long as the need existed. Still another battalion, over 7,000 strong, provides every year an outing for 3,000 children of the tenements at Mont-Lawn, where their gifts have created the beautiful "Children's Paradise." Yet another band has kept the Gospel fires burning at the Bowery Mission for these many years, one of the results of which is the creation of a body of converted men known as the Brotherhood, with 30,000 names on the rolls, all representing men who once were human derelicts, but who have been won to Christ and have become good, self-supporting citizens. Some of the Bowery Mission converts are now themselves superintendents of Gospel missions, and leading men to better lives.

IT IS this bond of practical Christian service that has knit together the readers of the paper as a great Gospel army of workers, in which every one has to *do that which lies within reach*, for the good of the community, the country and the world.

Now that Peace has come, there is still more important work to be done. We invite the cooperation of all who have the spiritual welfare not only of our own nation but of the world at heart, to unite with us in these greater tasks that now call us. Christianity stood the test of war. Now the Cross must be lifted in the sight of all men, at home as well as abroad. Let it be ours to help spread the glorious Gospel from nation to nation; to cultivate the international spirit of friendship and kindness, and to render service in every way whereby we may honor Christ and advance his kingdom on earth.

THE OUTLOOK IN KOREA

READING the rescript of the Japanese Emperor concerning Korea, it is difficult to understand whether it is likely to result in the introduction of genuine reforms in that unhappy country, or whether it be simply an official salve to wounded Japanese self-respect. In the rescript the imperial tone is one of benevolent consideration. "We have ever made it our aim to promote the security and welfare of our country of Korea," it says, "and to extend to the native population of that territory, as our beloved subjects, fair and impartial treatment in all respects, to the end that they may lead their lives in peace and contentment." It then goes on to state that the stage of development has arrived at wh certain administrative reforms are necessary, a directs that they be put in operation "to secure g and enlightened government . . . in order that benign rule may be assured to Korea and that t people may enjoy the blessings of peace."

Premier Hara, who is described as a broad-mind and progressive statesman, commenting on the situ tion, says: "No distinction or inequality should allowed to exist between them (Koreans and Japa ese) as loyal subjects of the same sovereign, wheth politically, socially or otherwise. . . . The gove ment is now deciding to carry out various refor in Korea and to forward the progress of the count in order that all differences between Korea and Jap may finally be obliterated." The Premier adds t the government is looking forward to adopting a sy tem of provincial and municipal administration Korea similar to that in Japan today.

There is not much cheer for the Korean people these assurances. Their note is one of assimilati and not altogether benevolent. Japan, if we may i terpret these utterances, means to stay in Korea a will strain every effort to make the absorption co plete with as little friction as possible, so as not shock the feelings of her Allies. We cannot believ however, notwithstanding Japan's desire, that Kor will permanently become a vassal state. The cry the blood of her martyrs, her fight for freedom, and h despairing calls to the Christian nations have be little heeded in the present disturbed condition world affairs; but Korea's day of opportunity will y come. Such sacrifices as she has undergone can nev be wholly in vain.

ENROLLING FOR BIBLE COURSE

WE ARE glad to be able to announce that enr ment have now fairly begun for the Christi Herald Bible Course, and it is hoped th within the next two weeks a very considerable numb of students may be listed. All arrangements for begi ning the lessons are satisfactorily completed. Eve aid will be extended to make the Course a most agre able and profitable one to all of the students.

We would remind our readers that early enrolme is desired, in order that the whole mechanism of t Course may move smoothly and satisfactorily from t start. Therefore, do not delay, but send in yo application *now*. The fee to Christian Herald su scribers, old and new, is simply the nominal sum of to cover printing and postage. Remember: the f of $1 is in addition to the subscription of $2.50, maki the total $3.50.

• Get in at the start and bring another student with y on the same liberal terms, so that the Course may be large one, as many as possible sharing in its benefits

PEACE AND RIGHTEOUSNESS

PEACE, the "shalom" of the Hebrews, has much wider meaning than is usually attribute to it. It means health, prosperity, welfar Whether applied to an individual or a household, community or a nation, or to the world at large, it h the same proportionably wide interpretation, whi includes every good thing that is desirable to ma So we find throughout the Scriptures that the thing that make for peace are all of them commended an praised, while those that make for "confusion," or th absence of health, prosperity, welfare and order, a condemned. God is not the author of confusion, bu of peace, and all the blessings that come in its trai And there is a special promise of blessing to the peac makers—those who labor to bring about that happ condition which is the forerunner of a nation's healt progress and well-being, temporal and spiritual. Th one thing that makes for peace is righteousness, livin in conformity with the divine will and in recognitio of the divine sovereignty in all things here on eart Righteousness is simply the quality of being righ morally and spiritually. The fruit of the righteou is a tree of life, says the Scripture, while the u righteous are like trees whose leaves wither withou bearing fruit. It is righteousness in the individua the communities, the nations, that makes for worl peace, and the absence of it that makes for war an confusion.

One of the most beautiful passages in the Psalm (85 : 10) is that which describes the meeting of righ eousness and peace. When these two, which ma have been apparently widely separated, come togethe in harmony, all manner of blessings result. The worl is pondering these truths, and men are increasingl hopeful that the future may hold rich blessing, as th outcome of peace with righteousness.

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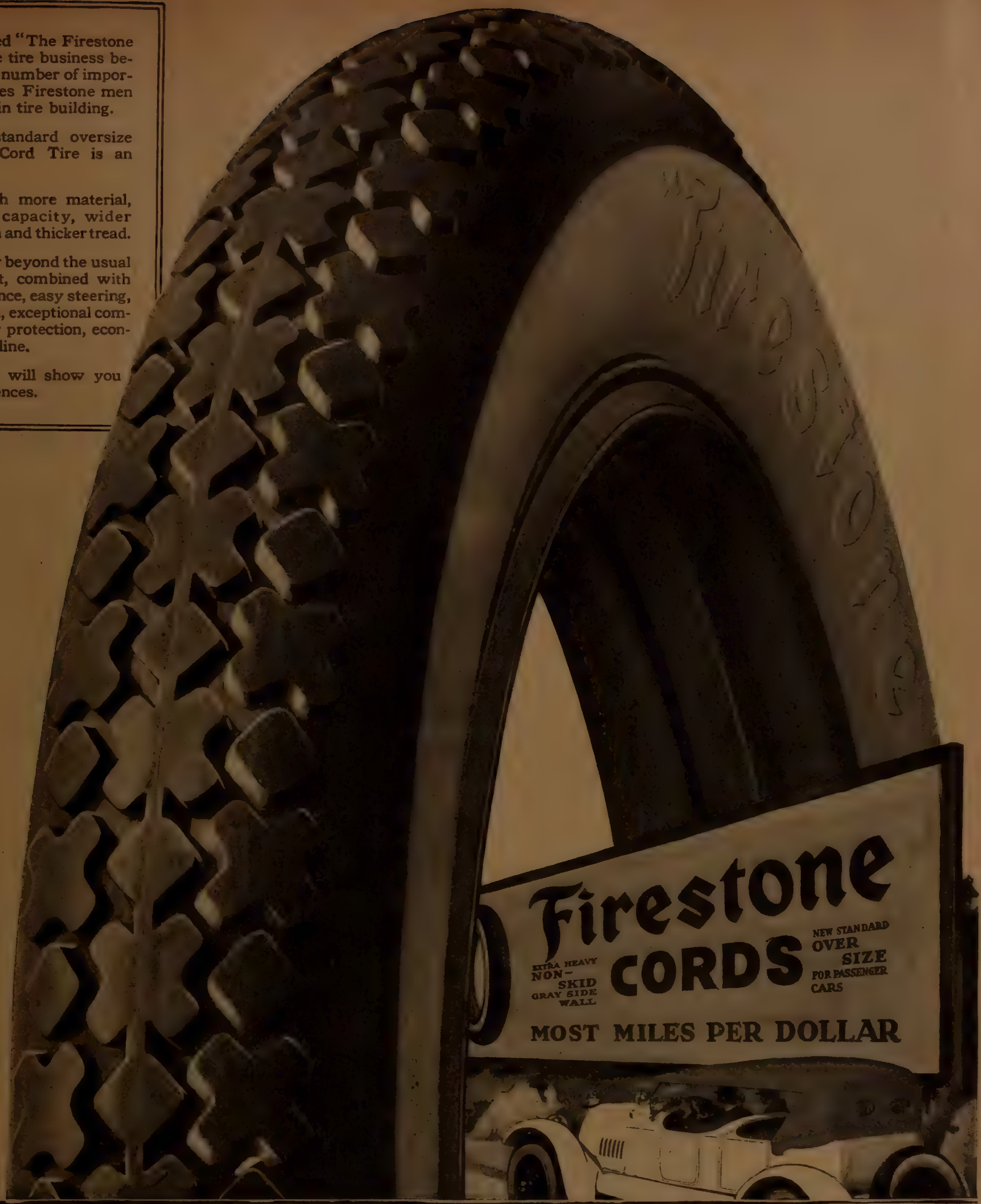
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THE WORLD NEWS OF THE WEE

The Bullitt Exposures

WHEN William C. Bullitt, reporter, war correspondent and peace mission attaché, spread before the Senate Foreign Relations Committee a mass of extremely confidential information on the methods of making peace and the state of mind of the peace-makers, the old-school diplomatists were simply dumfounded. Denials began crowding the cables from every direction. "I didn't say it, but if I did say it, I didn't mean it that way, and besides I have changed my mind." That was the burden of the messages.

William C. Bullitt

It will be remembered that President Wilson and Colonel House, with the approval or at least the knowledge of Mr. Lloyd George, sent Mr. Bullitt and Lincoln Steffens to Russia for a talk with Lenine and Trotzky. The messengers returned to Paris after a few weeks with an outline of the peace Lenine would consider, and the recommendation that the Allies agree to the Soviet terms. Mr. Wilson and Mr. Lloyd George heard the terms, and declined to entertain them.

Admittedly violating all the old canons of diplomacy, Mr. Bullitt told the Senate Committee all about his confidential mission and gave to it a copy of the report signed by Mr. Steffens and himself.

Furthermore, he quoted the Secretary of State, Mr. Lansing, as saying the League of Nations Covenant is "thoroughly bad," and that if the American people understood the Peace Treaty it was bound to fail of ratification. Thus far, Mr. Lansing has entered no denial, either flat or equivocal.

Much abuse has been heaped on Mr. Bullitt's head for disclosing confidential information or opinions expressed to him in confidence. He resigned from the peace mission as a protest against the treaty and the attitude of the conference toward Russia. As to his testimony in Washington, a nice question in ethics has been raised. Friends of the treaty denounce him as unscrupulous and untrustworthy. Its opponents justify his attitude by the statement that the good of the nation always should overweigh loyalty to any one official of the government. The discussion has brought up once again the rumor that Mr. Lansing's resignation is in the hands of the President for acceptance at the latter's pleasure.

Meantime, Mr. Wilson is ending his transcontinental tour in behalf of the treaty without perceptibly altering public sentiment. The correspondents who traveled with him tried in every way to test popular feeling, but the results were negative. There was interest in the President, but, except in spots, comparatively little in either the Treaty of Peace or the League of Nations

In the Senate the debate continues with no serious effort to bring about a vote on any point that would provide a real test of the attitude of the body.

The Economic Conference

THE great question which awaits the arrival of President Wilson in Washington is: "What shall be done about labor?" On October 6, in the White House, begins the important economic conference called by Mr. Wilson in his Labor Day message. Representatives of the public, organized labor, agricultural associations, bankers and manufacturers to the number of forty-four have been named to attend the conference. Of these, the President has named twenty-two, including John D. Rockefeller, Jr., Judge Elbert H. Gary, Dr. Charles W. Eliot, formerly president of Harvard, Charles Edward Russell and John Spargo, Socialist publicists, and other men who have been prominent in economic movements. The call, signed by the President, specifies as the purpose of the gathering discussion of "the labor situation in the country and the possibility of formulating plans for the development of a new relationship between Capital and Labor." At Mr. Wilson's request, a large number of strike orders have been held in abeyance until after the adjournment of this conference.

The Steel Strike

A LARGE part of the steel industry continues to be tied up by the strike of the workers of twenty-four international unions. Disorder has been growing, especially in the Pittsbur and Chicago districts, where the strike movement is strongest. Intense feeling has been aroused among the employees by what they declare are arbitrary repressive tactics on the part of the authorities. The steel companies are making no effort to operate their plants with strike-breakers, apparently having in mind the results of such attempts at Homestead. Instead, where walkouts occurred, fires were banked and work has ceased until the day of adjustment comes. Groups of independent plants already have agreed to meet the union demands and are reopening their furnaces, but the great organizations, notably the United States Steel Corporation, against which the strike is frankly directed, have declared unequivocally that it is a fight to the finish. They are prepared to remain closed for months, they say, rather than submit to the unionization of their works. The number of men actually involved in the strike remains a matter of doubt, but the most careful estimates place them at not less than 150,000.

Albania Disposed Of

ITALY gets a mandate, or a protectorate, over most of Albania under an agreement reached at the Peace Conference. The exact status is not determined. Her jurisdiction will cover all the country south to northern Epirus, which goes to Greece. Italian troops have been in occupation of parts of the territory since October, 1914, when they seized Avlona. Since the armistice the have been in complete control but in constant warfare with the Albanian tribesmen, who have been demanding an autonomous government. The rival claims of Greece and Italy have caused much unrest in Peace Conference circles for both have been persistently pressing their rights to Epirus, and their interests have conflicted in the Ægean and in the Eastern Mediterranean. The Albanian settlement is believed to precede an agreement on the other disputed questions.

The Anglo-Persian Treaty

THE text of the treaty giving to England protection over Persia—an agreement which caused an uproar in Paris—has been published. The document comprises six clauses, of which three are vital. These provide for the appointment of British expert advisers "for the several departments of the Persian administration"; the presence of a British mission to take charge of the rebuilding of the Persian army; and a loan secured by the Persian customs. While the size of this loan is not specified in the treaty, it is announced as $10,000,000 at seven per cent. England promises to aid in the opening of new communication routes and "to encourage Anglo-Persian enterprises." By the terms of the agreement, therefore, England takes over control of the Persian administration, finances and army.

Richard M. Colgate Dead

RICHARD MORSE COLGATE, president of Colgate & Co. and one of the most prominent Baptist laymen in the country, died at his home in Orange, N. J., on September 17, a age of sixty-five. He had taken an a part in the affairs of the church for years, and he was a trustee of the N Orange Baptist Church at the tir his death. He also was a memb the finance committee of the Ba Educational Society and a lead International Y. M. C. A. work. philanthropies were widespread.

KING ALBERT and Queen Elizabeth of Belgium with Crown Prince Leopold are here as the official guests of the American people; the first of the European royalties to return the visits of President Wilson to the capitals abroad. The United States is no strange country to the heroic Belgian ruler who passed nearly a year here in the days when he was twice removed from the throne. At that time he was studying American economics, industrial development, agriculture and transportation and, briefly, engaged in journalism. On this, his second trip, he and his queen have been received with marked enthusiasm at every appearance and they are very frankly enjoying their experience. An elaborate official program has been prepared for their entertainment.

Dr. Burch Elected Bishop

THE Right Rev. Charles Sur Burch has been elected Bisho the Diocese of New York by a dioc convention—the third convention for the purpose in the history of

Bishop Charles S. Burch

York. He succeeds the late B David H. Greer.

Bishop Burch's rise in the church been remarkably rapid. After gr uating from the University of Mich in 1875 he taught school and then tered the newspaper business, wher worked for a number of years a porter and editor. He heard the call the church after several years and tered the Theological Seminary in C cago. He was ordained a priest in 19 when he was forty years of age, a became rector of St. Andrew's Chur on Staten Island, N. Y. A year later was appointed archdeacon and thr years later was elected Suffragan Bish of the Diocese of New York.

One of the new bishop's tasks will to continue the construction of t Cathedral of St. John the Divine, t greatest church edifice in the Unit States.

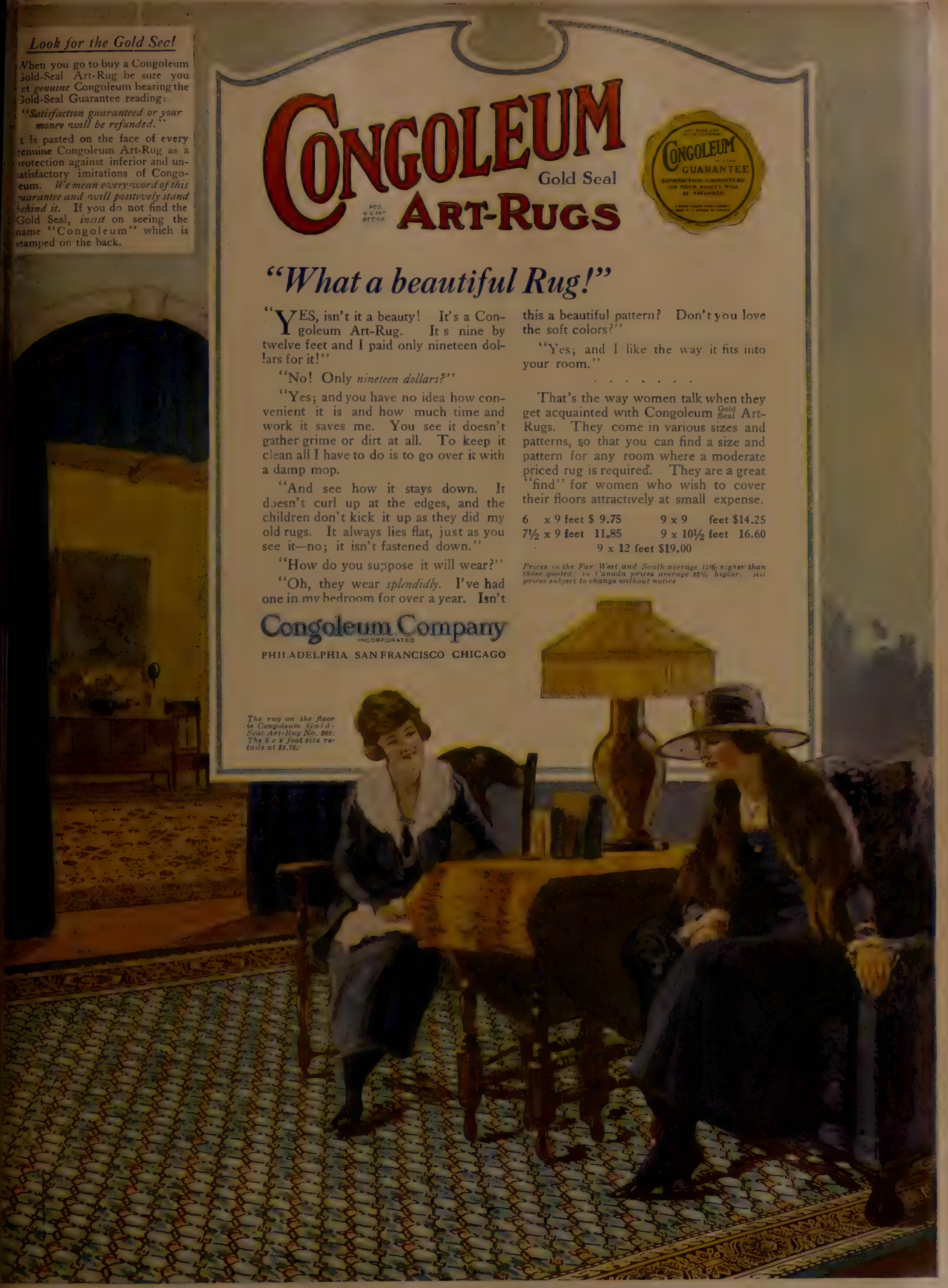
Ship Found; 450 Persons Missin

DIVERS have found the Spanis passenger ship Valbanera on th bottom of the sea off the Florida coas but no trace of her 300 passengers an 150 members of the crew has been di covered. The Valbanera was enterin Havana harbor when the recent hurr cane which ravaged the Gulf coast drov her to the open sea. She disappeare and while Cuban naval vessels prose cuted a diligent search for her the efforts were fruitless. The disaster i proving a real mystery to the authori ties of both the United States and Cuba who are now trying to find some cl to the fate of the 450 persons aboard th vessel.

Suggests Baptist Ministers Strike

DR. CHARLES A. McALPINE eminent Baptist clergyman, ha advised Baptist ministers getting le than $800 a year salary to organiz along union lines, and in his suggestion is contained the strike idea. Dr. McAlpine says the average pay of ministers in the denomination outside those of

Continued on page 1077



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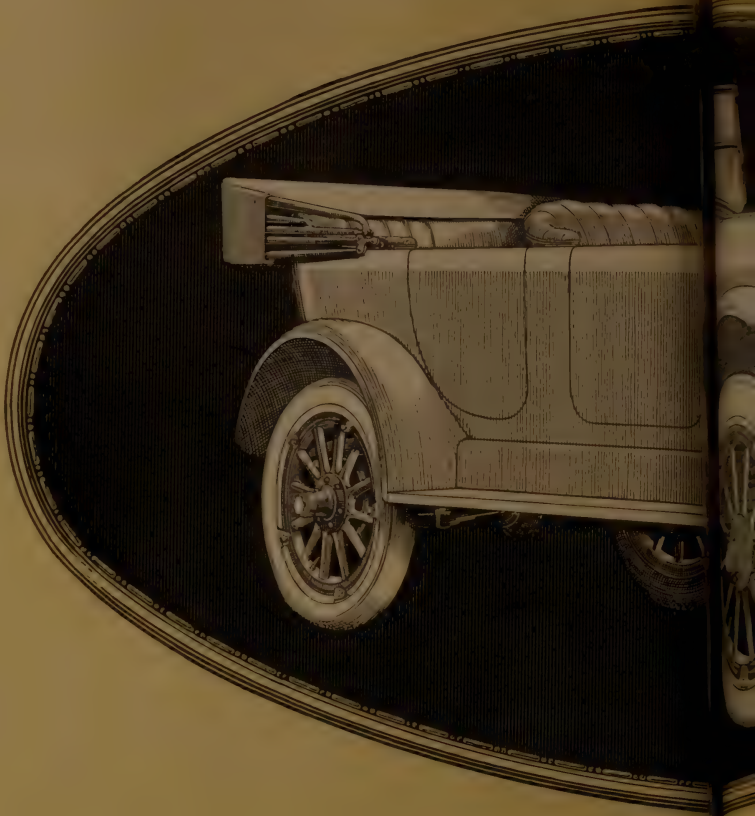

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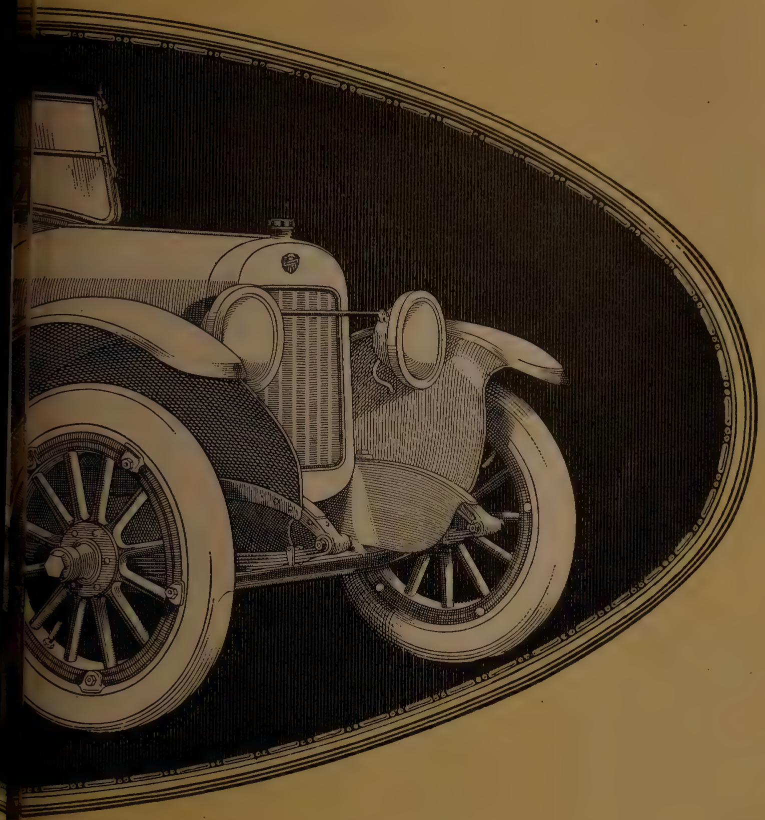

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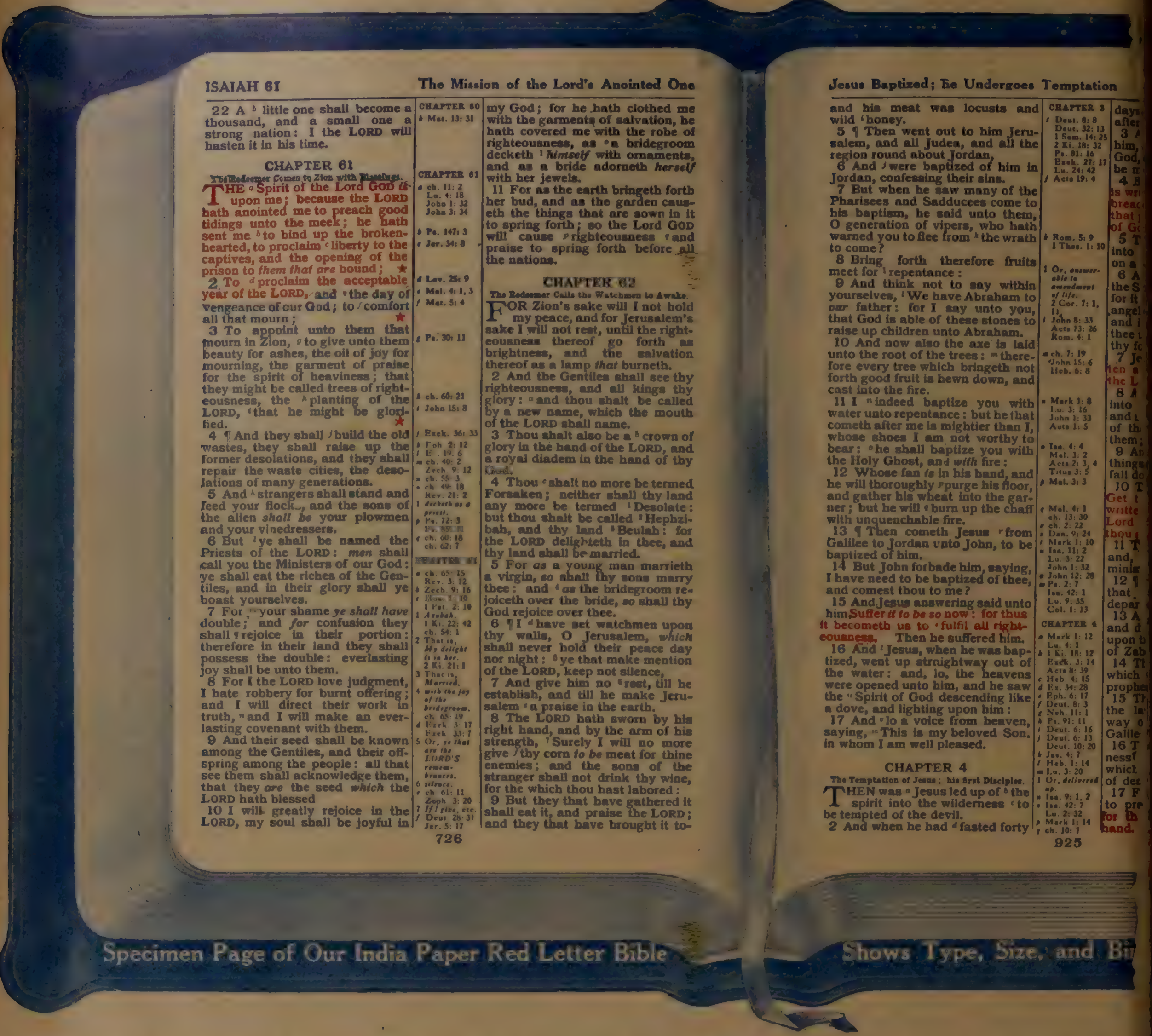

ISAIAH 61 — The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the brokenhearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall [n] rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [o] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzibah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31
CHAPTER 61
a ch. 11: 2 Lu. 4: 18 John 1: 32 John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Eph. 2: 12
l Ex. 19: 6
m ch. 40: 2 Zech. 9: 12
n ch. 55: 3
o ch. 49: 18 Rev. 21: 2
1 decketh as a priest.
p Ps. 72: 3 [illegible]
q ch. 60: 18 ch. 62: 7
CHAPTER 62
a ch. 65: 15 Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10 1 Pet. 2: 10
1 Azubah. 1 Ki. 22: 42 ch. 54: 1
2 That is, *My delight is in her.* 2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.* ch. 65: 19
d Ezek. 3: 17 Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrancers.*
6 *silence.*
e ch. 61: 11 Zeph. 3: 20
7 *If I give, etc.*
f Deut. 28: 31 Jer. 5: 17

726

Jesus Baptized; He Undergoes Temptation

and his meat was locusts and wild [i] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
i Deut. 8: 8 Deut. 32: 13 1 Sam. 14: 25 2 Ki. 18: 32 Ps. 81: 16 Ezek. 27: 17 Lu. 24: 42
j Acts 19: 4
k Rom. 5: 9 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
l John 8: 33 Acts 13: 26 Rom. 4: 1
m ch. 7: 19 John 15: 6 Heb. 6: 8
n Mark 1: 8 Lu. 3: 16 John 1: 33 Acts 1: 5
o Isa. 4: 4 Mal. 3: 2 Acts 2: 3, 4 Titus 3: 5
p Mal. 3: 3
q Mal. 4: 1 ch. 13: 30
r ch. 2: 22
s Dan. 9: 24
t Mark 1: 10
u Isa. 11: 2 Lu. 3: 22 John 1: 32
v John 12: 28
w Ps. 2: 7 Isa. 42: 1 Lu. 9: 35 Col. 1: 13
CHAPTER 4
a Mark 1: 12 Lu. 4: 1
b 1 Ki. 18: 12 Ezek. 3: 14 Acts 8: 39
c Heb. 4: 15
d Ex. 34: 28
e Eph. 6: 17
f Deut. 8: 3
g Neh. 11: 1
h Ps. 91: 11
i Deut. 6: 16
j Deut. 6: 13 Deut. 10: 20
k Jas. 4: 7
l Heb. 1: 14
m Lu. 3: 20
1 Or, *delivered up.*
n Isa. 9: 1, 2
o Isa. 42: 7 Lu. 2: 32
p Mark 1: 14
q ch. 10: 7

925

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D'Annunzio Still Holds Fiume

GABRIELE d'ANNUNZIO has captured Fiume from the Allies. The French, American and Brit- flags have been hauled down—at nnunzio's command—and the Peace ference, the Italian Government, Americans, Jugoslavs, French, Brit- and several other interested people trying to decide just what they had er do about it. As a matter of fact, he situation were not so serious it ld have all the characteristics of real fashioned opera bouffe. Imagine a tow setting his genius to work on a e depicting the temperamental pa- t marching into town at the head regiment of wildly exuberant and inous soldiers and meeting the com- nder of the garrison. The dialogue:

he General: "Thus you will ruin y!"

'Annunzio: "Rather will you ruin y if you oppose Fiume's destiny and port the infamous policy."

he General: "What then do you h?"

'Annunzio: "A free entry int me"

he General: "I must obey orders."

'Annunzio: "I understand you ld fire upon your brethren? Fire t on me! (Poet bares his chest.)

he General (with emotion): "I am py to meet you, brave soldier and nd poet! With you I cry: 'Viva me!'"

horus of Soldiers: "Viva il Generale!"

D'Annunzio and soldiers enter the amid rejoicings and demonstra- ns.)

ut the big fact is that D'Annunzio, h some 3,000 soldiers who deserted ir units and flocked to his standard, k possession of Fiume, drove out the ied representatives and declared the t united to Italy in defiance of the lian Government and the nations of world which had its disposition ler their control. Since the day of coup other soldiers and sailors, esti- ted to number 25,000, have followed lead of their more impulsive brothers l have made their way into the city reinforce this irregular garrison.

NO FIGURE since Garibaldi has so stimulated the Italian national agination as has D'Annunzio in this ectacular exploit. But Signor Nitti, premier, has an even harder task ore him in smoothing over very prob- e international complications than Cavour when Garibaldi carried his r of liberation into Naples. Italy l is bound to abide by the decisions the Peace Conference. She still is e of the five "Allied and Associated wers" which took over the task of djusting Europe's boundaries on a sis of equity and justice. She has a finite responsibility in this connection which cannot be abrogated by anything less than the official action of the responsible government.

Unfortunately for Signor Nitti, there is every evidence that the country will not support official action which in any way repudiates the D'Annunzio expedition. For this reason the situation holds ominous possibilities. While the Peace Conference has closed its eyes against arbitrary seizures of territory by Rumania, Poland and Czechoslovakia, promising to adjust the issues at a time of more lesiure, these seizures were made by governments which the Conference can hold responsible. The seizure of Fiume was accomplished by one man—"the firebrand of Italy"—and in defiance of government. Now that government is being commanded by its people to give the official stamp of approval not only to the occupation of the port but incidentally to the acts of mutiny, desertion from the colors, insubordination, and insult to friendly nations which accompanied it.

Officially the Allied governments expect Italy to disavow D'Annunzio and to eject him from Fiume. Observers are asking, however: "If Italy does not dislodge him, who will."

MATTERS in Rome seem to be rapidly shaping toward the overthrow of the Nitti ministry. Nitti is compelled to repudiate the poet-patriot and institute military courts martial against him and his associates, if Italy is not to be branded among the great powers as faithless in her obligations. The honor of his country compels that course. Yet the moment he takes such a step, it is an almost absolute certainty that the whole nation will rise in denunciation of him, and demand his head. For D'Annunzio, just as he did in 1915 when he was the prophet who led his people into the war against Austria, has inflamed Italy from the Alps to Messina with his impassioned pleas for a unified Italia. Today he is the greatest man, the most loved man, and the most powerful in the country—this dilettante, capricious, exotic, temperamental poet and interdicted dramatist.

But, if Italy cannot recover Fiume for the Allies, who will? The Peace Conference, perturbed and impatient to adjourn, its leaders gone and half its work still to do? A conference with no powers but that of consultation and advice? Or will the Allied Powers feel equal to organizing an expedition and attempting by military force to eject the fair-sized army already gathered in the city and receiving constant additions to its strength? If they did take this decisive step, would they be willing to face the possibility of a war with Italy, enthusiastically supported by the whole Italian people?

The World News of the Week

Continued from page 1072

ge city churches is $1.87 a day. The erage yearly salary in ten large de- minations is $800. Dr. E. T. Tom- son, executive secretary of the Min- ers and Missionaries' Benefit Board, s conducted a survey of conditions in w York State, where he found in the ptist faith 67 per cent. of ministers eiving less than $1,000 a year, 22 per nt. receiving between $1,000 and ,200, and only 11 per cent. getting re than $1,500. The Ministers' Sal- ies Committee of the denomination's neral Board of Promotion is meeting devise some method of meeting the uation.

Mrs. Jerry McAuley Dead. Mrs. aria Gilbert, better known as Mrs. rry McAuley, is dead in New York. r fifty years she worked night and day reclaim the derelicts of the old Bow- y in the Jerry McAuley Mission. She s rescued from the slums by McAuley year after he had emerged from Sing ng and started his famous mission. t long after that they were married. e Cremorne Mission was established er, and on her husband's death Mrs. Auley managed both missions. She was married to a well-known New York architect in 1885, but continued in mission work until her death.

DOMESTIC

Troops Stay in Siberia—Secretary of War Baker tells the House Military Affairs Committee that the American troops now in Siberia will remain there indefinitely.

Townley is Sentenced—A. C. Townley, president of the National Non-Partisan League, and Joseph Gilbert, former organization manager, have been sentenced to three months in jail without the alternative of a fine for conspiracy to teach disloyalty. Their trial at Jackson, Minn., attracted much attention.

Hurricane Kills 300—A terrific hurricane which struck the Gulf coast in the vicinity of Corpus Christi on September 14 caused the loss of at least 300 lives and made either homeless or dependent on outside aid 30,000 persons. Two days after the hurricane passed a ten-months-old baby was

Continued on page 1087

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The Four Parties to Industry

Continued from page 1063

the parties, whether it be Capital, Labor, or the Community, and in the development of its function into that of a responsible executive, concerned equally with all the interests of the necessary parties to industry, lies the hope of any ultimate solution of the industrial problem.

Referring to what is fundamentally right and just, may it not be asked: Is Labor not quite as much entitled to a voice in the control of industry as Capital? It is investment in industry which affords the right to share in corporate control. Capital and Management receive representation on this basis. If Capital and Management are so entitled, why not Labor also?

Industry is a joint venture, a venture of Labor as well as of Capital. The difference in the nature of the investment of Capital and Labor only serves to emphasize the fundamental justice of Labor's right to a share in control. The investment of Capital is in the nature of an investment of substances and dollars; the investment of Labor is an investment in the nature of skill and life. The one is a material, the other a human, investment; and of the two, the one involving life is the more precious.

The Community's right to representation in the control of industry and in the shaping of industrial policies is wholly similar to that of Labor. But for Community investment on a local, national and international scale, Capital, Labor, and Management would be obliged to make scant shrift under present-day conditions of world competition. But what of the Community's part in industry? Here, too is joint venture on the part of the Community just as much as on the part of Labor, Capital, or Management. What is 99 per cent. of the expenditure of government in normal times but outlays in the nature of investment in industry: investment in property and services of one kind or another, which alone makes possible the vast cooperation and coordination of effort which is the very life-blood of industry?

It is the Community which provides the natural resources and powers that underlie all production.

Without participation by the Community in the control of industry, there is nothing to prevent the emergency of a joint-profiteering scheme by the other parties, in which high wages and high profits are secured by charges which fall either immediately or ultimately upon consumers,

If to secure a just consideration of rights of all four parties to industry something in the nature of a partnership, involving community of control, is necessary, how, it will be asked, is that transition to be effected? Certainly it will never be brought about by violent upheavals or revolutionary methods, which serve only to disorganize industry and occasion loss to all its parties. It must be brought about in an evolutionary manner, here a little, there a little; line upon line, precept upon precept, all working toward the consummation of one ideal.

When the managers of industry become responsible to Labor, Capital, and the Community for the manner in in which their vast powers and opportunities are exercised, we shall have something in the government of industry closely resembling the responsible executive in the government of the State. Meanwhile, our duty would appear to be that of putting an end to autocracy and monopoly of control, no matter by which of the parties to industry it may be attempted or exercised, and to work out a system of joint control based upon representation of all the parties in the determination of industrial policy.

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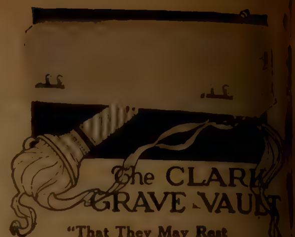
OUR old friend, "Somewhere in Nebraska," whose many gifts to good causes are gratefully remembered by our readers, again sends us with his usual modesty a donation of $50 for the Bowery Mission.



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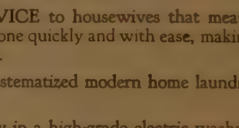

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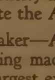

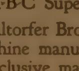

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Thermoid has been selected for these busses because of its toughness and sure gripping power. It wears down more slowly than ordinary brake lining and so *evenly* that it always presents a full wearing surface. On bus No. 252, Thermoid gave 19,376 miles of service.

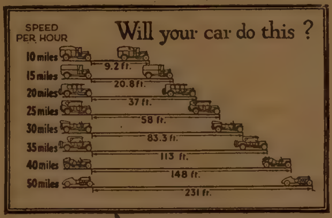
The photograph to the right shows the difference between Thermoid and ordinary woven lining. Ordinary brake lining is loosely woven. It has gripping power when new but wears quickly and unevenly. This uneven surface causes ordinary lining to slip, very often, just when perfect action is most needed.

Thermoid Brake Lining is safest and wears longest

In each square inch of Thermoid Brake Lining there is *40% more material* than in ordinary woven lining. This additional body gives a closer texture which is made tight and compact by *hydraulic compression* under 2000 lbs. pressure. In addition to this, Thermoid is *Grapnalized*, an exclusive process in manufacture which enables it to resist moisture, oil and gasoline. The close, compact texture of Thermoid, made by this method, causes it to wear down more slowly and evenly than ordinary brake lining so that it maintains its gripping power even when worn to wafer thinness.

Ordinary Woven Lining
Notice the loosely woven texture
Wears down quickly and unevenly, losing its gripping power as it wears

Thermoid Hydraulic Compressed Brake Lining
Notice the compact texture
Wears down slowly Gives uniform gripping surface until worn wafer thin



This chart shows the distances in which a car should stop, at any given speed, if the brakes are efficient

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FAMOUS SINCE 1847

The Case of Mexico

Continued from page 1057

in the oil land leasing bill which has passed the United States Senate after extended debate. In other words, an effort is being made both by Mexico and the United States to safeguard oil fuel supplies for the benefit of their nationals and to prevent such an immense club over national sovereignty falling into alien hands.

The passage by the Senate of the land-leasing measure and the very frank debate which preceded it has been followed by some change in the attitude of important oil interests. One of the largest American companies, it has been announced, agrees to operate in Mexican territory under the conditions imposed by the Carranza decrees, and there are indications that some of the other large producers will adopt the same policy. Mexico then will obtain a reasonable return from this one of her natural resources—a return which it is promised will go to the payment of her international obligations and the complete pacification of the country. Most of the oil interests, however, if they place themselves under Mexican control, will do so only tentatively, or until the Mexican Congress and Supreme Court come to a final decision on the laws which will govern the industry. Pending that time it is no secret that the agitation for intervention will be maintained for two reasons: its salutary effect on the deliberations of the Mexican authorities, and the force it will accumulate to definitely swing American sentiment in the event the decisions are not as favorable to alien interests as these interests are demanding.

OPPOSITION in this country to any form of intervention is growing rapidly among organizations which understand what such a move would mean to the cause of the Protestant Church in Mexico. For the first time Protestant missionaries are finding their work south of the Rio Grande meeting with real encouragement and enthusiasm on the part of the natives. The missions are expanding in size and influence, and their churches, schools and hospitals are acutely conscious of the dangers that would come with any interference by the United States. Patriotism is intense, and military activity on our part would send every Protestant Mexican as well as every Catholic and pagan Mexican into the field with the colors to repel what they regard as an aggressive, selfish, exploiting neighbor. This is the word that comes from the missionaries, and with it their opinion that in such an eventuality it would require years to recover the ground they would have lost.

There is growing in the United States, too, an important sentiment which is anxious to reject any tendency on our part to be the arbiters of the world's destiny. They cite our experiences in Costa Rica, Haiti, Santo Domingo, Nicaragua, Mexico, and, lastly, Russia, as proof of the futility of such a policy. With the possible exception of Haiti and Santo Domingo, our experiments have had unfortunate reactions. The Russian-Siberian expeditions, undertaken with what, it may be conceded, were laudable intentions, have resulted in an utter failure that has left America anathema in those vast regions. Costa Rica is in complete disorder. We are still compelled to maintain a company of marines in Nicaragua—a fact generally forgotten—to impress on the Nicaraguans that the United States is a big brother interested in their welfare. And no one will dispute the statement made recently in the House of Representatives that much of the troubles of Mexico are the outgrowth of our policy of dictation.

Around the missionary organizations and groups of liberal-minded Americans is being developed a very definite movement in favor of granting to Mexico that measure of self-determination promised to the world in a famous address embracing fourteen points, to let Mexicans decide for themselves what they shall do with their own wealth, and in general grant to them the same right of decision over national questions that we reserve for ourselves.

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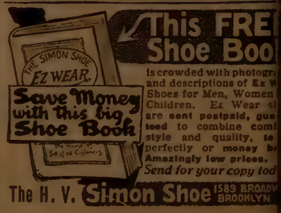
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nerican Indians Not Complete Savages

Folklore Shows Elements of Great Literature, Religion and Philosophy

THAT a study of American Indian literature can lay the foundation for a science of mythology which wi throw light on many beginnings of n and Semitic thought now lost to ; the opinion of Mr. J. N. B. Hewitt, ex essed in the introduction to a col- on of myths and legends of the ca Indians collected by Jeremiah in, which accompanies the Thirty- d Annual Report of the Bureau of rican Ethnology, of the Smith- n Institution, recently issued. "In- tales reveal to us a whole system ligion, philosophy, and social pol- says Mr. Hewitt; "the whole tal and social life of the race to h they belong is evident in them."

maintenance of this theory, trans- ns of many Indian tales and legends given, together with their interpre- n. Much of the material was ob- d from noted chiefs of the Seneca , with whose language and customs Hewitt is thoroughly familiar. He ves that groups of tales taken from ous Indian tribes will, when con- ed together, form the creation h of the New World. As to the sub- ce and sense of these Indian tales, ys: "To begin with, they give an unt of how the present order of gs arose in the world, and are taken with the exploits, adventures, and ggles of various elements, animals, s, reptiles, insects, plants, rocks, and r objects before they became what are."

hat the building up of the creation h of the New World, with its vari- elements, is a work of the greatest value, forms the gist of Mr. Hewitt's theory. By it, he believes, we can bring order into mythology, and reconstruct, at least in outline, and provisionally, that early system of belief which was common to all races—a system which, though expressed in many languages and in endlessly varying details, has one meaning, and was, in the truest sense of the word, a religion truly universal; for it was believed in by all people, wherever resident, and believed in with a vividness of faith and a sincerity of attachment which no civilized man can even imagine, unless he has had long experiences of primitive races.

The report also contains a short history of the Seneca tribe, together with a description of their individual characteristics, and relates the work already done among them by other ethnologists of the Bureau of American Ethnology. During this investigation, other unrelated tribes of Indians were studied likewise, so as to compare the work and make it useful for general ethnological purposes.

The Bureau of American Ethnology, by its extensive work, is preserving much of value concerning the Indian tribes of North America—not only their language and customs, but also their habitations and other material remains. The Annual Report is enriched every year with the results of various investigations among the Indians, giving them an interest not only to scientists, but also to the average man interested in the story of this once powerful race, which is rapidly disappearing through being absorbed into the other races.

The First Code of Ethics

HERE is considerable said at present about the study of the Bible as literature, and in line with this ement the General Federation of nen's Clubs, now representing two on women, has taken an important forward in its resolution concerning a study of the Bible among women's s.

s majestic beauty of thought and ession, as embodied in the rhythmic y of the Psalms, the sweet story of devoted Ruth, the courage of the tiful Queen Esther, the panoramic of Joseph, the unique, tragic and ime depiction of Job, the masterly pel of Luke with its beautiful story Christ, are all unequaled.

he characters of the great Moses, brave Joshua, the kingly David, uel, Daniel and many others, ap- mightily to one in their historical dness. Yet there is another stand- t from which to view the Bible, far e important than either its literary istorical significance, and that is, as de of ethics as applied to the public ols of the country.

he immorality in many high schools id to be appalling. Many pap-fed almost spineless youths and maidens ive practically no restraint at home, not always is a high standard of ality placed before them at school. se, as well as others who happily e been more fortunate in the matter nheritance and training, might be to acquire a stronger moral vertebra ugh the assimilation of the princi- of correct living, if such were daily ed before them.

code of ethics evolved from the has ever equaled that of the Bible. loses drilled the people of Israel in rugged Ten Commandments for ly forty years; yet it was none too a time to make of them a na- worth while. Our Saviour illustrated beautiful Beatitudes and the com- ensive New Commandment in his here on earth to the wondering, fol- ing multitudes in his purity, right- ness, mercifulness, peaceableness, summed up in his practice of the d precepts; yet how slow the people in grasping their full meaning! bout 1900 years have intervened they were handed along with the Word to us. We should know them perfectly by this time. Yet our fathers learned them together with the Decalogue in the home, in the church, in the school, better than have we of the present generation. Is there not danger of the rising generation, amidst covetousness, Sabbath-breaking, and the divorce evil, swinging out and away from the highest ideals of living? Without the code of ethics which the Bible gives us, how many generations would it take to place us back where the Israelites stood when the tables of the Law were handed to them from Mount Sinai?

The early Decalogue with the later great commandment of our Saviour and the Beatitudes as a code of ethics might well be verbally taught, also framed and hung in the schoolrooms of the land. These, surely, in the land of our fathers should be learned, reverenced, and observed as the greatest of all ethical codes, and the supreme law of conduct. BELLE L. SANFORD.

◆

Raising Orderly Girls

IN a recent Christian Herald I read Mrs. Sheldon's "Home With a Capital H," and enjoyed it very much, and feel that I must write a bit of thanks.

I know of a home of seven girls that would pass for sisters of the one she wrote of in he[illegible]hort story.

I am sure a[illegible]t of mothers would agree with her, too, but I feel that I must say a few words to those mothers. If they began to train their girls from children, the house would never be in the disorder that she stated. "Miss Nineteen's" mother has been following her footsteps for nineteen summers and winters putting things to rights, and probably with complaints, too, but she should have taught her as a child to put her playthings away. Now she will learn to her sorrow, in a few short years, there is only one pair of hands to put things to rights, when she moves to that home of her own making. If the mothers would only wake up to the fact that children can be taught to do things right when mere "toddlers" I think that there would be more happy homes and the divorce courts would be wiped out of existence. COUNTRY GIRL.

Salt Mackerel

Direct from the fishing boats to you

The Best *Fish* Meal *Ever!*

Try this fat, juicy mackerel AT MY EXPENSE

Folks, here's a real treat from Gloucester. A pail of fat, newly-packed mackerel especially selected for their color and flavor. You will surely relish these temptingly-good fish. These Davis' mackerel are yours to try, on request. Send no money—I'll forward the fish on approval and take all the risk myself.

Frank E. Davis.
President

It Takes a Fisherman to Pick Out Good Fish

For generations back my people were fish-folks—the early settlers of Gloucester. I used to go to sea in my father's vessel after the mackerel. Little did I think then that what I learned about fish was ever going to be of real value to my friends or to me in a business way. If I hadn't learned what I did at sea the "Davis Folks" all over America would not write me as they do today: "Mr. Davis, we cannot get mackerel anywhere like yours." I've built up business with 100,000 homes. It's a joy to do business with home folks and to hold their confidence and good-will.

Our Own Home Kind

In those fishing days, father naturally picked out the best mackerel to take home for winter. We picked out the plump ones. I came to know them at a glance. The meat when broiled is very tender and juicy. I sent friends some of my fish. And what they said about them made me realize how hard it is for people away from the seashore to get the *right kind* of fish. The secret is picking 'em out. The kind of mackerel father taught me to select for our winter's supply are the kind I will send to you. We clean and trim them of heads and tails and send full net weight of clear fish.

Fall Mackerel—Fat and Tender

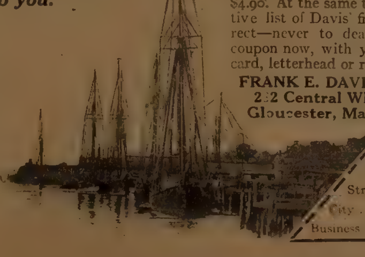
Fall mackerel are the best eating fish. They're fat in the Fall, like a Turkey fattened for Thanksgiving. Most of the fish your dealer can buy are caught during the spring and summer when they are spawning and are, therefore, dry and tasteless. I have all I can do to supply my home customers without selling dealers. You can trade with me just as you do with your home grocer or butcher. And everything I send, delivered right to your door, by express or parcel post, is sent subject to your complete satisfaction or you do not pay for it. Is there any squarer way to do business than that? For 34 years this has been my steadfast policy.

Send No Cash—Try the Mackerel First

I want you to know before you pay that my fish will please you. If there is any possibility of a risk, I want it to be at my expense. Mail the coupon today and I'll ship at once a pail of my mackerel containing 10 lbs. net weight of the clear fish, each fish weighing from 1¼ lbs. to 1½ lbs., all charges prepaid, east of Kansas, so that your family will have a real Gloucester treat Sunday morning. Then, if my mackerel are not better than any you have ever tasted, send back the rest at my expense. If you are pleased with them, and I'm sure you will be, send me $4.90. At the same time ask for descriptive list of Davis' fish. Sold only direct—never to dealers. Mail the coupon now, with your business card, letterhead or reference.

Right from the fishing boats to you.

FRANK E. DAVIS CO.,
2[illegible]2 Central Wharf,
Gloucester, Mass.



Frank
E. Davis
Co., 262
Cen'l Wh'f,
Gloucester, Mass.

Yes, your mackerel are worth trying, anyhow. Please send me, all charges prepaid, a pail containing ten pounds net weight of Davis' mackerel, from 1¼ to 1½ lbs. each. If after trying a fish, I don't care for them, I'll return the rest at your expense and not owe you anything. Otherwise I'll send you $4.90 in 10 days.

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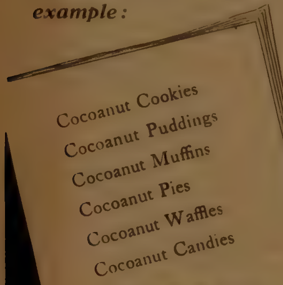

DROMEDARY
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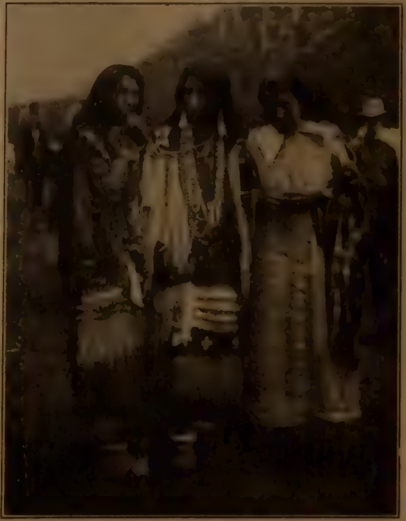
COCOANUT

The Vanishing Indian Girl

THE Indian girl of the days when the Indian roamed at will over the broad plains or into the heart of the woods, after the manner of his kind, and lived in tepees, is almost entirely a thing of the past. Gone are the tribal customs, weird and strange, some with a wonderful poetic charm in them. Gone are the sun dances and the other strange ways of expressing the Indian's idea of beauty and charm in motion. One hears but seldom of the Indian incantations, and the pipe of peace is smoked no more, because there is never likely to be another Indian uprising. The romantic, the picturesque, the mysterious life of the Indian will be known no more, and the war-whoop is silenced. The "blanket Indian" may still be seen, but the rising generation wears the garments of modern civilization, and follows the customs of the whites. The influence of a good many years of the education Uncle Sam has been giving the Indian finds expression in a kind of Indian life that is a far cry from that of a few years ago. The pure-bred Indian is becoming a vanishing race, and the time is not far distant when there will be no trace at all of the Indian life of a few generations ago. The Apaches not long ago held their last tribal meeting. White men not so very old in years can recall the time when the Apaches were a great tribe, and one that not only other Indian tribes but white men were not eager to meet on the field of battle. Fierce and fearless in battle, their war-whoops had thrilling notes of terror in them, and they were strong in numbers. Today there were but about six hundred of them left when they held their last tribal meeting at Escalera in Mexico. They harked back to the old life in their dress, which was wonderfully picturesque, as one may see from our illustration of two of the girls of the tribe in full Indian glory of beads and buckskin and fringe and embroidered and beaded moccasins. They are in strong contrast to the woman beside them in her simple dress of the white woman, which some of the Indian girls may wear with a secret longing for the brave days of old, of which she has no doubt heard her forebears tell, and of which she has read in Indian legend and song and story.



Debutantes at the last meeting of the once powerful Apache tribe

J. L. HARBOUR.

Making the Mission Field Attractive

WE REMEMBER as a child wondering where all the missionaries came from. Of all the attenders at our church few ever displayed inclination to go abroad in the service of God. Even those who attended the missionary classes with the expressed purpose of going out into the mission field seemed to divert into the channels of ordinary business life. We often wondered why.

It was not until we had traveled a little that we came to the conclusion that it was purely a matter of finance. While it may not seem appropriate that a minister of God should consider such a thing as money before his work, we are bound to admit that he is bound to think of it a little when, without it, or constantly having to worry about it, he is unable to work properly. Coming down to fact, religion is a business. That is to say, business enters into it as it does everything else. No man can live on air, no matter how good he is.

An editorial I read in a Shanghai newspaper suggested that the missionaries in China be asked to accept the responsibilities of commercial agencies until such time as efficient salesmen could be trained to take charge of the field. I thought nothing more about it until I came in contact with a missionary selling insurance. He told me that, owing to the decreased financial support from home during the war, it had to be done to keep things going. And why, thought I, should it not always be done?

Given that earnest purpose to further the teachings of Christ, and an ambition to support one's own position in life, a young man could succeed in the mission field as well as he could in any other place by adding to his work the selling of merchandise. He would, in addition, be giving further service to the people he was teaching by introducing them to the articles of civilization.

The manufacturers of America are putting forward their best efforts to make the commercial acquaintance of people hitherto strangers to them. And they are at a loss for the right kind of man to represent them. If the missionary colleges, aided by the missionaries themselves, would get their heads together with the manufacturers of the country, no doubt some feasible scheme would result. The missionary cause would become more or less self-supporting. And those who are aspiring to serve the cause would have a greater attraction before them when they saw that attached to their works was a good living and an opportunity to save for a rainy day.

◆

The Liquor Traffic in Japan

REV. H. LOOMIS, a representative of the American Bible Society, Yokohama, Japan, writes: "The conditions of the liquor traffic in Japan are about as bad as they can be. The Japanese were much addicted to the use of a mild form of intoxicant, but the introduction of wine, beer, and the distilled liquors has increased intemperance beyond all bounds. The Germans introduced the manufacture and use of beer, which has now become general. And the example and influence of foreigners have been very largely in favor of the drinking habit. There are so many breweries in Japan already that there is no use for more. I presume there are plenty of distilleries also. One of the last steamers that reached here from the United States brought nearly a cargo of beer, wine and distilled liquors, which are being shipped abroad as the result of prohibition in the United States. There was too much here before."

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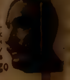

Dickson Memory School 1701 Hearst Bldg. Chicago

Real Estate First Mortgage Bonds

NO OTHER year has witnessed such wild speculative activity as is characteristic of 1919.

Apparently heedless of the oft- nded warnings of the country's most -seeing financiers, people with little no investment experience continue risk their capital wherever the wild- promoter sets up his printing office. would be humorous were not the re- ts so sad.

Yet, despite all this speculative excite- nt, there is observable in many quar- s a very marked and growing trend ward sound investment. Among the rious securities which are admittedly ble and safe stands out the first mort- ge real estate bond. This type of in- stment is growing steadily in favor nong practically all classes of investors.

The real estate mortgage is the oldest rm of investment. It is, in fact, noth- g more or less than the written prom- to pay by the owner of property. nd this promise is made secure by a st mortgage on the property in ques- n. The time in which payment is to made is definite. The interest is at a ed and specific rate.

First mortgage real estate bonds are mply units of a first mortgage. The ason for converting a real estate first ortgage into a number of units such first mortgage real estate bonds is at this gives the investor with small ms to invest from time to time the pportunity to enjoy the same security dvantages as are participated in by the vestor who has money enough to take ver an entire first mortgage.

In a word, it enables the man of mited capital to put his money to work arning more money safely right along- de the money of a man of wealth and ave it invested with an equal degree of afety and a higher-grade security.

For the sake of clarity, let us assume hat a man owns a building site worth 50,000 at conservative and experienced ppraisal. He plans to erect a store uilding that will cost $100,000, making total of $150,000. He has some money f his own, but not enough. He desires o borrow.

He then goes to a first mortgage real state bond company and arranges to ive a first mortgage upon the land and uilding, in return for which the com- any agrees to advance him, say, $70,- 00. In reality, the man has placed a 70,000 mortgage upon his land and uilding.

It is a good mortgage from an invest- ment standpoint, because the $70,000 is secured by property which has a value of $150,000.

But how many investors have $70,000 idle with which to invest in this mortgage? Not many, of course.

How can the ordinary investor be enabled to share in such safe investment? There is only one way, and that is by converting the first mortgage into $70,000 worth of first mortgage real estate bonds.

The usual plan is to issue bonds in denominations of $50, $100, $500, $1,000 and $5,000. If you buy a $50 bond your money will earn at the same rate and enjoy the same safety as the man who buys $50,000 worth of bonds.

That, in skeletonized form, is the process that takes place.

Naturally there are certain very important features which are of intense interest to the investor.

First of all is the consideration of the company offering the bonds. As a matter of fact, if the company offering the bonds is a company soundly organized, alive, well financed, ably officered and of good name, you can be reasonably sure of the merits of the securities they offer.

Real estate first mortgage bond companies of recognized standing do not recommend bond issues about which they are not completely satisfied. The present and future of their business rests solely upon their ability to provide issues of such safety that their customers will always be protected.

The greatest protection to the investor is in selecting a house of standing and dealing with them. At the same time, as a matter of personal information, you ought to know this type of investment thoroughly. Any of the reputable companies will be glad to talk over with you your financial affairs and give you all the specific information you may desire, whether you wish to invest or not.

Another feature of many first mortgage bond issues is the serial reduction, which means that at certain specified dates the borrower will pay a specified amount toward the reduction of the obligation against his property. He is not allowed, however, to reduce his security. To see how this works out in practice, let us refer to the case of the man who has property worth $150,000 who has mortgaged it for $70,000. At the outset there is approximately $2.15 security behind each dollar of the mortgage. According to the serial reduction plan we will assume that the owner is required to pay $5,000 at the end of two years. At that time the mortgage would amount to $65,000, but there would be no reduction in the security, so that there would be approximately $2.30 in security behind every dollar of the mortgage.

Thus as time goes on the safety of the remaining bonds increases. The fact that the bonds are arranged to mature on successive dates is an added convenience to the investor, as it gives him a wide choice as to the length of time he wants to invest his money.

There are, of course, many other things the investor should know before he is to decide properly as to the merits of various real estate first mortgage bond issues.

There are mortgages and mortgages, but the best mortgage is what is known as an absolute closed first mortgage. The word "first" in reference to the mortgage means that it is the first obligation to pay of the property and must be taken care of by the borrower before any other obligation is made. The word "closed" in reference to the mortgage means that the transaction is fixed as stated and cannot be reopened. In a word, it means that the security cannot be lessened by increasing the amount of the loan.

Obviously, if the mortgage is not a closed first mortgage the investors in the bonds have no assurance that the number of bonds will not be increased and the security behind each bond thereby correspondingly reduced. So it is safe to say that the first thing to seek is the *closed* first mortgage.

Another important query that the investor should make is as to the ratio of the property value compared to the amount of the loan. In other words, is the value of the security larger than the amount of the loan by a comfortable and secure margin?

Next, before investing, find out the standing and the qualifications of the third parties making the appraisal as to the property value and find out who the lawyers are who certify as to the legality of title to the property.

It is also wise to find out whether the security is in the form of one building and the building site, or whether it consists of several buildings and parcels of land.

Naturally, one of the first thoughts that should be in an investor's mind is the question of the location of the property. Is it in a prosperous community and of advantageous position?

The investor should find out whether the property is clear of previous incumbrances.

Important among these other matters is also the matter of the earning power of the property. Will its income take care of expenses and provide a residue of fair profits? How is the income derived?

The investor should be sure that the loan matures serially, as this is not only a feature of convenience but adds to the safety of the bonds.

Be certain also that the property is insured against fire, and find out as to what provisions have been made for attending to the taxes and insurance.

In passing, it might be interesting to know that first mortgages secured by real estate are so highly regarded by life insurance companies that more of their funds are invested in them than in any

Millions of Germs

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Film Wrecks the Teeth

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That film is what discolors—not the teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So all these troubles have been increasing despite the wide use of the tooth brush.

Dental science, after years of search, has found a film combatant. Able authorities have amply proved this by careful clinical tests. Leading dentists everywhere now urge its daily use.

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other class of security. The latest available figures show that approximately 35 per cent. of their entire investments are in this form.

Banks, estates, colleges, and men and women of great wealth also, esteem this type of security highly, and yearly invest more and more of their funds in first mortgage real estate bonds. This has, of course, contributed strongly toward their growing popularity.

It is a fact that of all types of security a well-constructed building depreciates the most slowly, and the land on which good buildings are located in most of the large cities in this country has been increasing in value steadily.

No charge is made to the holder of first mortgage real estate bonds for service rendered by the issuing company. As a matter of fact the issuing company regards the purchaser of its bonds as its client and represents his interest all the time.

If at any time a holder of a first mortgage real estate bond issued by a reputable house desires to borrow money on it, he can do so by taking the bond to the company.

Furthermore, all the houses of recognized standing undertake to maintain a market for all bonds they underwrite, thus giving their customers reasonable assurance of readily converting their bonds into cash.

Interest on the bonds is procured, in case the bonds are in coupon form, by sending the coupons to the issuing company or depositing them with the investor's bank.

So, far from being a technical transaction, the purchase of first mortgage real estate bonds is, in reality, a very simple transaction, and presents a very safe and secure field for the investor lacking wide experience.

Free Booklets on Investments

A SPECIAL circular on high grade investment securities will be sent upon request by Kidder, Peabody & Co., 115 Devonshire St., Boston, or 17 Wall St., New York City.

"The Ten Payment Plan," describing a method of buying sound securities on monthly payments, will be sent free by E. M. Fuller & Co., Dept. CH-9, 50 Broad St., New York City.

Information about first farm mortgages and real estate bonds paying 6 per cent. is contained in booklet "O," sent free by E. J. Lander & Company, Grand Forks, N. D.

"Oils and Peace," a booklet about oil securities, will be sent free on request for Booklet 2-GG by Dunham & Company, 43 Exchange Place, New York City.

"Banking Credentials" and other literature about first mortgage bonds in denominations of $100, $500 and $1,000, at 7 per cent., will be sent free by G. L. Miller & Company, Inc., 126 Hurt Building, Atlanta, Ga.

"6% and Safety," a booklet about investment certificates for amounts of $25 upwards, paying 6 per cent., protected by first mortgage, will be sent free by The Calvert Mortgage Company, 863 Calvert Building, Baltimore, Md.

"Questions and Answers on Bond Investment," a comprehensive explanation of 6 per cent. first mortgage real estate bonds, will be sent, free, on request by Federal Bond & Mortgage Company, 90 C H Griswold Street, Detroit, Mich.

Accidents at Road Crossings

DURING the past seven months, said Frank H. Shearer, General Claim Agent of the Pere Marquette Railroad, records show that there have been twelve automobile crossing accidents involving death and personal injury, five lives lost, and eighteen persons suffered personal injury.

Of course, there have been a number of automobiles struck by trains where no personal injury resulted, the occupants jumping before the collision or being fortunate enough to escape injury.

Some automobiles stall on the crossings, some run into the side of passing trains and some smash through the crossing gates that are lowered to protect them from oncoming trains and engines. In one case the automobilist ran down and injured the crossing flagman.

Many of the accidents occurred where there was a wide range of vision, and all of them at crossings protected either by warning signs, audible and visual signals, crossing gates, or flagmen.

How and why do these accidents occur, do you ask?

Drivers of automobiles probably do not realize that a train running a little over sixty miles an hour takes but one second to run about one hundred feet. There are few, if any, crossings where the driver has not an adequate range of vision, but if they run into the side of rapidly moving trains, break down crossing gates, run down flagmen, it would appear that visibility is by no means a paramount factor. Moreover, an analysis of accidents discloses that they occur proportionally as often at crossings where vision is unobstructed as where restricted.

Mistakes made in working levers due to excitement and confusion may account for some of the accidents. I believe, however, that the principal cause of most grade crossing accidents is either the desire to get across ahead of the approaching train, or indifference to danger. With trains running in different directions, day and night, no driver should attempt to cross a railroad track without first making sure that it may be done safely. He should stop, look, and listen.

A Saloon 300 Miles Long

BOOZE, which has been outlawed in the United States, is not dead, and don't you forget it. For the big booze dealers have already made plans to turn the Bahama Islands into a titanic saloon, and as these islands extend from Fort Pierce on the north to Key West on the south, it can readily be seen that there is soon to spring up a saloon almost 300 hundred miles long. And what is more, this titanic saloon is going to be operated by Americans, and not by English or Scotch. And besides having a saloon on every accessible cay, the whisky interests are going to turn many of these cays into titanic hostelries, like the Waldorf-Astoria, and install all manner of chance games, and make some of the now uninhabited cays like a veritable Monte Carlo. None of the near Bahama cays are more than four hours' journey from the Florida coast, and if one uses a fast boat or airplane he can get there in two hours with the boat, and ten minutes with a good airplane.

With these advantages it can readily be seen that the Bahama Islands are surely going to be the Mecca for the thirsty ones. Already Upper Cat Cay has been bought for the site of the biggest hotel in the world, and this hotel will probably cost many millions of dollars, and the syndicate intend to instal every manner of game and keep it open all winter long, and if it pays well they may run it during the summer.

Palm Beach has dug its inlet deeper, and soon there will be a cay furnished like Upper Cat Cay, and another titanic hotel established.

Moreover, it is the plan of these booze-dispensers to run boats just outside of American waters from these cays, and from these boats furnish liquor to all the thirsty ones who care to go just outside the three-mile limit and drink it.

Many fishermen are planning to get their booze in this manner, as they go outside, and a few miles more or less does not matter to them, and I have no doubt that these men will soon develop into clandestine booze-pedlers, and we shall see many an apparently innocent fisherman living in the lap of luxury in a few years, because he smuggled booze into the good old U. S. A. B. Y. H.

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Does Prohibition Pay?

A New York town answers with increasing property values, better business, higher manhood and happier womanhood

MIDDLETOWN, N. Y., has been "dry" now for more than a year, the law having become effective on October 1, 1918. The results have been directly opposite to what the liquor people predicted. Every merchant in the city reports that his business has increased tremendously.

Stores dealing in women's and children's apparel particularly found their business growing steadily during the first few months the drinking-places were closed. The big refrigerator companies, handling meats, etc., reported enormous increases in their sales tonnage. The savings bank deposits increased thousands of dollars. This is readily believable when it is understood that the estimated revenue necessary to keep Middletown's thirty-two drinking-places going ran up to nearly two thousand dollars a year.

But the greatest effect has been upon property. Some of the big real estate men were favorable to the liquor cause because they feared that property values would decrease and there would be many vacant stores. What has happened? A vacant store cannot be had in Middletown for love or money. There is not a vacant house to be had. The stores which were formerly dingy, ill-smelling liquor places now shelter going enterprises which are a help instead of a detriment to the city. In one former hotel there is a glove factory which employs two hundred women at good pay. Another unsightly old building which housed a noisome gin-mill has been torn down and in its place there is going up a handsome brick building which will be occupied by one of our merchants as a shoe store, with office room and flats overhead. Another saloon was taken over by the Woman's Exchange. Another has been converted into a five- and ten-cent store that is doing a rushing business. A former saloon man has had his place remodeled and has opened a fine shoe store and is being liberally patronized by some of the drys who recognize the spirit which he is showing. There is not one of the thirty-two former liquor places which is unoccupied today.

These are only some of the results of Prohibition in Middletown. Others are less noticeable, but can be seen by those who know the city well. There are hundreds of young children whose pinched and starved faces and ill-clad bodies brought a pang to the heart in the old liquor-drinking days, who are now well fed and well clothed. There are hundreds of mothers, wives and sisters who know the peace and happiness of a comfortable and decent home who never knew it before. There are dozens of men with bright eyes and clear brains and their own self-respect regained who were before traveling the downward path and breaking the hearts of their loved ones.

There can be no question that the day Middletown went dry was the greatest day in its history. It is a busy, prosperous, happy, clean city—a desirable place in which to live and in which to bring up children. The church people who for once got together and "voted the way they prayed" and the ministers who led them on to this inspiring victory have found in what has happened ample justification of their faith.

ALAN C. MADDEN.

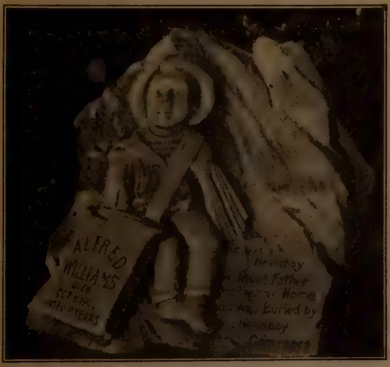
Middletown, N. Y.

The Newsboy's Grave

By ALBERT SIDNEY GREGG

"He was a Newsboy without Father, Mother, or Home, and was Buried by His Newsboy Comrades."

IN THE old Erie Cemetery on East Ninth Street, Cleveland, Ohio, there is the grave of a little newsboy, which has become a sort of Mecca to hundreds of men, women, and boys. It is nothing uncommon for visitors from a distance to ask the superintendent to show them the newsboy's grave. One day a company of seventy-five boys of various nationalities and degrees of poverty begged admission and were allowed to stand around the little gravestone and gaze at it in silence for a few moments, and then marched out again.



ALFRED WILLIAMS
He was a Newsboy without Father Mother or Home and was Buried by his Newsboy Comrades

The monument to a newsboy

Alfred Williams, the newsboy in question, committed suicide on October 11, 1900, at the age of eleven years. The struggle was too much for him, and in a moment of despondency he bought some poison and killed himself. He was a typical boy of the streets, without a home and with very few friends. He slept anywhere he could find a place, but there came a time when sickness took the courage out of him and he decided to end it all.

As soon as his death became known, the newsboys scraped together enough pennies to buy him a lot in the old Erie graveyard. Then they went to Joseph Carabelli, the monument-builder, and begged him for a piece of marble to mark the head of the grave. Mr. Carabelli was so touched with the earnestness of the boys that in place of merely giving them the little marble slab they had asked for he carved a rude monument showing the figure of a newsboy sitting on a curbstone with the newspapers under his arm. On a tablet by his side is the following inscription: "He was a Newsboy without Father, Mother, or Home, and was Buried by his Newsboy Comrades."

On Decoration Day, after the graves of the old soldiers have been covered with flowers, a few bouquets and wreaths are placed on the grave of little Alfred Williams.

JELL-O
JELL-O
RASPBERRY

Not So Bad this Month

"Now, that's better! It's the first time the expense figures haven't given me a horrid feeling.

"If I'd only known sooner about Jell-O and some of the other money savers, I'm sure I'd have more dollars and not be so near wrinkles.

"What a lot of money and time I've wasted on things to eat, when

JELL-O

would have helped me out."

Every woman who wants to know how Jell-O can "help her out" will learn how in the recipes below and in the Jell-O Book, which will be sent free to all who send name and address.

So many delightful things are made of Jell-O that it is impossible for any woman to know about all of them. But every woman can possess the recipes for the newest and best of the special Jell-O dishes.

The recipes following are of this class. Take the Pineapple Bavarian Cream for example:

Marion Harland was one of the first of the great cooks to discover that Jell-O—whipped exactly as cream is whipped—forms the ideal base for all forms of Bavarian Creams. Almost any kind of fruit can be stirred into the whipped Jell-O, just as the pineapple is in the recipe below. With comparatively little effort and little expense any woman can make Bavarian Creams of Jell-O that she could never hope to equal in any other way. Berries, peaches, cherries and prunes can be used instead of the pineapple specified in the recipe.

No sugar, cream or eggs are used in these delightful dishes, but only *whipped* Jell-O and fruit juices (the fruit itself only when particularly desired.)

Pineapple Bavarian Cream

Dissolve a package of Lemon Jell-O in a half pint of boiling water and add a half pint of juice from a can of pineapple. When cold and still liquid whip to consistency of whipped cream. Add a cup of shredded pineapple if you wish. Serves from 9 to 12 persons. Whipped cream adds to the richness of the dessert, but it is not necessary.

Use a Dover egg beater for whipping Jell-O, and whip it just as you whip cream—only be sure you do not wait till Jell-O begins to set before you whip it.

Jappy Jell-O Compote

Pour a half cup or cup of peach juice into a pint measure; fill with water, let come to boiling point, and dissolve a package of Lemon or Orange Jell-O in it. Add one cup of cooked rice (cold). Pour half into a dish or individual moulds and set away to harden. Place six or seven halves of peaches on the jellied rice and cover with the remainder of the rice. Serve with meat course, or for dessert as you choose.

Olive Jell-O Salad

Dissolve a package of Lemon Jell-O in a half pint of boiling water. Add half-pint can of tomato soup, one cup finely chopped celery and twelve olives chopped. Salt to taste. Set away to harden.

Glorified Rice

Dissolve a package of Lemon Jell-O in a half pint of boiling water. Add one-half pint of canned pineapple juice or any fruit-juice. When a cold liquid, whip to the consistency of heavy whipped cream. Have two cups of cold boiled rice cooked dry. Fold the rice into the whipped Jell-O. Add one cup whipped cream, four tablespoonfuls sugar, and salt to taste. Set in a cold place to harden.

The whipped cream may be omitted and the Glorified Rice will still be a most delicious dish. Whipped Jell-O, alone or in combination with fruit, is so good that it is seldom necessary to add cream to it.

Imperial Salad

Dissolve a package of Lemon Jell-O in a pint of boiling water and one tablespoonful vinegar. Just as Jell-O begins to set, add one small can sliced pineapple, one-half can Spanish pimentos, shredded, and one sliced cucumber. Serve with cream salad dressing.

New Manhattan Salad

Dissolve a package of Lemon Jell-O in a pint of boiling water and one tablespoonful vinegar. When slightly stiffened add one cup each of chopped celery and apple, one cup English walnut meats broken in pieces and sprinkled with salt. Cool in individual moulds; serve on lettuce with mayonnaise or French dressing.

The New Jell-O Book

The Jell-O Book contains more new recipes than any has ever before and they are useful recipes. A copy of the book, beautifully illustrated, will be sent to you free if you will send us your name and address.

Jell-O is put up in six pure fruit flavors. Strawberry, Raspberry, Lemon, Orange, Cherry, Chocolate, and sells two for **25** cents.

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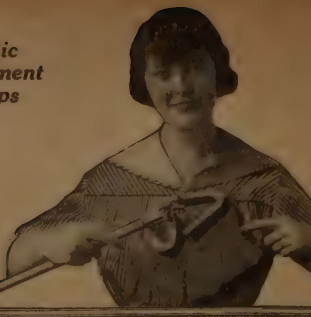

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Money in the Scrap Bag

THE Waste Material Department was born one day while the members of the Ladies' Aid Society were sewing carpet rags, later to be woven into rugs. Among the rags were many pieces of cretonne, silkoline, lawn and other materials. These were all new goods, brought from various piece-bags, too good to be used for carpet rags, and in fact not suitable for that purpose anyway. Some one raised a protest at such waste, calling attention to the number of useful and pretty articles which could be made from the pieces. A committee was appointed by the president to go through the rag-pile and select whatever could be used for other purposes, then to make up the articles and place them on sale at the bazaar for which the society was then preparing.

This was to be called the Waste Material Department, and no material of any sort was to be purchased to go with the scraps; everything used was to be "waste material" which some one had on hand. At every meeting donations would be received by the committee, and if at any time something was needed to finish an article, the society was informed of the need, and in nearly every case the required material, or a substitute, would be found in some workbox or piece-bag.

Without much effort over a hundred articles were made and placed in what was called the Bargain Booth, and the actual cash outlay for material used in their manufacture was less than one dollar. While at first it was the intention of the committee to get along without buying anything, it was found that a few things, such as bone rings, narrow ribbon, elastic, etc., had not been donated, and these were really necessary t finish some article. Some of the thing made were silver cases of silkoline, lined with flannelette, dainty dusting caps o figured lawns, little aprons of lawn, fancy bags of every sort—about thirty in all—pin-cases, dresser scarfs, pin-cushion covers, shoe and pattern bags toilet table-mats, kettle-holders, handkerchief pressers and cases, combing jackets, sachets, sofa pillow covers, etc These were made by combining material from different sources.

Two sets of toilet table-mats wer made from pieces of heavy white material left from a waist, with a crochete edge of knitting cotton, also donated A handsome dresser scarf was mad from a remnant of fine curtain scrim hemstitched and finished with a heavy lace edging. Pretty workbags wer easy to manufacture by combining materials. Shoe and pattern bags cam from strips of cretonne and figure denim, bound with bias bands of som contrasting shade. The odds and end were made into duster bags, with som pieces of cheese-cloth featherstitched i colored silkoline added for dusters.

One dainty dresser set of three pieces scarf, cushion and handkerchief bag came out of a roll of pieces of yellow flowered organdy left from a summe dress. They were lined with yellow sateen—more scraps—and trimmed with lace edge, the lace being that which som one had at one time intended to use o curtains, but changed her mind and s turned over the roll as waste material

Under the direction of an efficien committee such a booth ought to clea for the society anywhere from $20 up according to the number of things made

ELIZABETH WILLIAMS SUDLOW.

A Triumph in the Dark

Eino H. Frieberg, totally blind, has won a prize scholarship

STUDENTS all over the United States have been eager to win the Augustus Howe scholarship given annually by Boston University. It is a prize well worth striving for since it gives the winner of it the full four years' course in the University with all expenses paid. In addition to this it gives to the winner of it two years of post-graduate study and two years of travel at the conclusion of the post-graduate course. Few scholarships in America equal this in value, and the contestants for it are many each year. This year it went to a totally blind youn fellow of eightee years named Ein H. Frieberg, wh was for several yea a student at th great Perkins Inst tution for the Blin in Watertown. E was graduated i June from the Wa tertown high scho with the remarkabl record of never hav ing fallen below "A in his marks, and h was graduated a the head of his clas Young Frieberg lo his sight by an acc dent when he wa seven years old, bu he did not lose hop and courage, as h remarkable succe in winning the gre Boston Universit prize over man competitors prove

Why Men Stay Single

"IT TAKES a lot of nerve for a young fellow to get married nowadays, the girls dress so extravagantly," declared a young man recently in reply to a laughing query as to why he did not marry.

He was a young man of good habits, getting a fair salary, of the proper age to marry, and not averse to the society of womankind. He worked in a large establishment where many women as well as men were employed in office work and had noted both their every-day apparel and their gala attire. The gala attire was particularly noticeable on Saturday morning when many girls came gaily dressed for the matinee or other afternoon function.

Frequently these girls, receiving good salaries, came from poor homes where it was a struggle for the family to get enough to eat. Yet apparently the girls did not realize the inconsistency in wearing things so much finer than the other members of the family, or the unsuitability of it. The young man also had noted the dress of those who were n office girls but home girls, and in the own home, as luxurious.

Reasonably the inference result that it would be out of the question for young man on an ordinary salary marry and keep up the pace; the pa that carries in its train dresses of silk a Georgette and crêpe de Chine, and coa of fur and velvet, silk underwea silk hosiery, cosmetics and other lu uries.

There is always the innate femini desire for pretty clothing to please one self and others, and this is as it shou be. Yet the glance of a young man one's superfine raiment should not a ways be taken for that of admiratio A less expensive, though none the le tasteful, mode of dressing with a ne bank account, a judicious investmen or the helping of one's family if neede would redound more to one's credit tha the homely but significant phrase, "S puts everything on her back."

BELLE L. SANFORD.

he Christian Herald Bible Course

Now Open to Subscribers Old and New

E ERY mail brings new names for nrollment in the Bible Study se. You do not need to neglect home duties, but you can acquire ble knowledge by a system that rove a pleasant recreation.

lease put me down for the Course." m anxious to know my Bible bet- "Tell me all about the New Bible se; it is just what I want for my Class." These are typical ex- ions from the letters that have coming to us since the first an- cement of the Christian Herald Bi Course.

ne course will be under the direction of ne Moody Bible Institute of Chi- , but enrollments must first be sent to ne Christian Herald. The course wi be conducted by mail and corres- ience.

v. James M. Gray, D.D., Dean of th Moody Bible Institute, of Chicago, is e head of the faculty of the Chris- Herald Bible Course. He has as hi hief assistants, Rev. J. H. Ralston, D., head of the large Correspondence Dartment of the Moody Institute, R. P. B. Fitzwater, D.D., Registrar he Faculty and Professor of Bible A lysis, Psychology and Ethics, Rev. . Gosnell, Assistant Dean and Pro- r of Bible-Synthesis, and the Rev. . Page, Professor of Christian Doc- e and Pastoral Theology. The last e named, like Dr. Gray himself, e all been teachers of large, popular le Classes and know from years of rience how to present the Scrip- s to the people. The teachers rep- nt different evangelical denomina- s. Dr. Gray's name is a guarantee cholarship and thoroughness. All of instructors are distinguished in Bible wledge.

he whole Bible Course will be so plified by Dr. Gray and his associ- s of the faculty that the lessons can easily comprehended and mastered from the leaflets which will go to all members from time to time.

This is an opportunity which we strongly urge every reader to make his or her own. Send in your renewal o: subscription, together with your name for enrollment in the Bible Course, without delay, accompanied by the extra dollar for membership fee. At the same time we would ask our readers to do a little missionary work in informing their friends and acquaintances of this opportunity. It is a great privilege, and we hope it will be freely availed of.

The Course is one for which any subscriber of the Christian Herald is eligible. It will run through six months, in weekly lesson papers. A full outline of the Course will be furnished to members at stated periods as it progresses, with full printed instructions to every student. The membership fee will pay for all printed matter, such as leaflets, question blanks, etc., postpaid. Students, however, in corresponding with the faculty, will enclose postage stamps for reply to their letters, as with thousands of members, the small fee could not cover that expenditure.

Ordinarily, such a Course as is now offered would involve an expenditure to the student of many times the nominal fee of $1.00 which we have fixed as the cost to each member when a regular paid subscriber to the Christian Herald.

The membership includes full printed instructions to each student, and the regular supply of printed matter, such as leaflets, question blanks, etc., for the six months' course of 24 lessons.

If you are now a subscriber, send in your renewal, together with your enrollment fee, $3.50. By sending in the name of a new subscriber, who desires to join the Bible Course, you will be helping the project to success and doing a real service to the newcomer besides. Address the Christian Herald Bible Course, Bible House, New York.

The World News of the Week

Continued from page 1077

shed to the shore fastened on a raft, l alive and well.

ershing Stays in Washington—neral Pershing has decided he will unable to leave Washington to accept hundreds of invitations that have red in on him from municipalities d civic organizations. He has occud his desk at the capital and will close the affairs of the American Expedinary Force.

Opposing Woman Suffrage—Miss ary G. Kilbreth, president of the Nanal Association Opposed to Woman ffrage, announces a new campaign to event the ratification of the Federal ffrage amendment. Every effort will made to prevent ratification, but the st fight will come in Texas,

Held for Sunday Flying—Frank anton, an aviator, has been held for a ew Jersey grand jury on complaint of ev. Frederick Schweitzer of the Cranry Presbyterian Church that his flyg disturbed church services.

Census of Theological Students—om the latest available statistics it is ealed that this year will find 12,501 udents in the various theological semaries of the country.

Boston Police Strike—Boston pole who went on a strike that brought eath and disorder to the city have been liminated from the force. The state uard remained in control of affairs for ore than two weeks while the state and ity authorities organized a new police ody.

FOREIGN

France Gets Syria—After a long nd acrimonious dispute the French and British Governments have reached agreement on the disposition of Syria. British troops will withdraw from all the area north of the Palestine-Syria border by November 1 and will be relieved by the French.

Rumanians Evacuate Budapest—Paris was officially informed on September 17 that the Rumanian army is withdrawing from Budapest. The city was being left without means for the preservation of order, the Rumanians having disbanded the police organizations at the time of their occupation. The Peace Conference has completed, the Hungarian treaty and it is all bound and documented, but no one has been named by the government to make the journey to Paris to get it.

Baltic Federation Proposed. A meeting of representatives from all the new Baltic states in Riga considered peace with Soviet Russia and the formation of a Baltic federation which would embody a customs union and common currency. Letvia, Esthonia and Lithuania took part in the conference, which later was removed to Reval, where agents of Finland and North Russia joined the conference.

Germany's Labor Situation. With the German mark at its lowest point in history—a little less than six cents in American coin as against 24 cents in pre-war days—German labor has made up its mind that work is all that will improve the economic situation. Railway workers and several other important groups have agreed to a ten-hour day in place of eight hours to increase production. German leaders are attempting to place excess German labor on foreign markets.

New Japanese Envoy. Official announcement is made in Tokyo of the appointment of Kijuro Shidehara, vice-foreign minister, as ambassador to the United States.

BAKER'S
FRESH GRATED COCONUT

1 cupful Baker's Canned Coconut
(being sure that the milk has been pressed out according to directions on the can)
2 cupfuls brown sugar*
4 or 5 tablespoonfuls grated chocolate or cocoa added to sugar
½ cupful Coconut milk
Butter, size of walnut
Double quantities for full portion

Put sugar, chocolate and milk in saucepan, boil 12 or 15 minutes, stirring constantly. Before removing from fire, add Coconut and butter and beat until cool. Pour in buttered tin and cut into squares before it hardens

For Plain Fudge omit chocolate.

For Seafoam boil 10 minutes only, stirring in well-beaten egg whites as it cools.

**Granulated sugar may be used*

IT is the pure coconut milk in the Baker Can that makes this homemade candy richer and more flavory than other coconut candy.

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If Baker's Coconut is not obtainable at your dealer's, send 15c in stamps for full-size can. Please give grocer's name.

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MOTOR CAR FINISH

A COAT or two of Effecto Auto Finishes will make the old barge look as alluring as a movie vampire and as full o' pep as a bull pup! More truth than poetry in that.

Effecto AUTO FINISHES

Listen! The Thomaston Express, of December 6th, 1918, a newspaper in Thomaston, Conn., ran this news item: "Dr. Kane has purchased a Grant touring car." The fact is, the only thing the doctor purchased was a small can of Effecto Auto Black Enamel, which was applied to his *old* Grant car, in an unheated barn. Why not "purchase" a new (?) car this way yourself?

Effecto Auto Finishes are made in nine live *enamel* colors, Finishing (clear varnish) and Top & Seat Dressing. It requires but a few hours of interesting work, a few dollars' worth of Effecto and 24 to 48 hours for drying, to transform the old weather-beaten car into a real automobile that you needn't be ashamed of. Your friends won't know the old boat.

Do not be persuaded that there is a substitute for Effecto. Effecto Auto *Enamel* is the *original*, *genuine*, high-luster auto *enamel*; easy-working, self-leveling and quick-drying; not a wax, polish or paint, but an *enamel* finish that will last longer than the finish on most new cars.

Top & Seat Dressing renews and waterproofs all kinds of tops, seats and upholstery. Dries in fifteen minutes.

A can of Effecto Auto Black Enamel will save you many dollars, if you keep it handy in the garage for touching up banged fenders and rusty spots.

If you can't find Effecto Auto Finishes at local paint, hardware or accessory stores,

Send us $1.70 for a Quart of Black Enamel enough for the average car, which will be sent you transportation charges prepaid.

Color card showing complete line of colors, and names of local dealers sent on request.

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Hulled-Corn Festival

WE HAD racked our brains for weeks trying to think of some new and interesting way to raise some money at the church. Grandmother was visiting us at the time, and one day I went to her in despair. "Grandmother dear," I said, "surely you used to have church fairs in your day. Can't you suggest something that no one has ever had in town, that will make people want to spend their money? It is too late for a berry festval; besides, every church in town has had one, and suppers are too much trouble just now."

And then grandmother told us about the "hulled-corn festivals" that used to be so popular when she was a girl, and we decided to have one if she would tell us how to get the corn ready. And it seemed a particularly appropriate time to have such a festival, as it was now late fall.

And the affair was certainly a success. The church parlors were decorated as for a harvest home. The children gave a little entertainment, and there were the hulled-corn booths, three of them, all doing a rushing business, for every one wanted two or three bowls of the delicious dish, and every one wanted some to carry home. Indeed, so popular did the new dish become in our town that two or three of the women made it ever Friday for those who had placed their order through the week, and we kept on making money all winter.

The corn isn't hard to make, as grandmother taught us. We simply made the lye by using a heaping tablespoonful of concentrated lye to every gallon of water, and boiling the corn in it until the hulls slipped off easily. Then wash it thoroughly in several waters, cold, and when the lye has all been washed out, rub it briskly between the palms until all the hulls are off. Then it is ready to cook. Cover with cold water and boil until it is very tender. Grandmother tested it by mashing it between her fingers. It takes four or five hours, and it can be cooked in the fireless.

Eight quarts of the corn after it has been shelled is about the easiest big lot we could do, we discovered. Three or four women would volunteer each week to make that much apiece.

At the festival we had two punch-bowls full of the yellow kernels on each table, and dipped it out into bowls, pouring rich milk over it, or, for ten cents extra, cream. When we found out how good it was we ordered it each week for our Saturday or Sunday night suppers, and that is how it became a regular institution in our church affairs. One has only to taste it once to acquire the habit. NELLIE RYDER GATES.

◆

W. S. S. Will Be Permanent

SALES of War Savings and Thrift Stamps, it has been announced by Carter Glass, Secretary of the Treasury, will be continued as part of the Government's National Thrift Campaign. In the Second Federal Reserve District there are approximately 900,000 regularly enrolled investors in these securities. The net cash receipts of the U. S. Treasury from stamp sales up to June 30 was approximately $956,000,000. Discontinuance of stamp sales was opposed by many organizations and industrial concerns whose members and employees are strong advocates of thrift and saving. George D. Strayer, president of the National Education Association, Teachers' College, Columbia University, New York City, urged that stamp sales be made permanent in view of the regular savings habits developed among schools throughout the country. Secretary Glass was asked to make Thrift and War Savings Stamps permanently available to schools and other volunteer agencies.

The reply of Secretary Glass was as follows: "It is the intention of the Treasury to continue and make permanent the War Savings movement and to continue the sale of Thrift and War Savings Stamps and Certificates. I am greatly pleased and encouraged to know of the interest of the National Education Association in this movement, and very greatly appreciate its hearty and effective cooperation."

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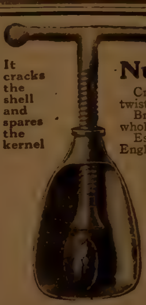

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Called to Be Fishers of Men

nternational Sunday School Lesson for October 12
Mark 1: 14-20

By Rev. George D. Allison, Ph.D.

week we began to study the es of Peter and John. We saw w they became acquainted with rough the preaching of John the . Now, in Mark, we read the f their definite enlistment in n service under the Master. At y were disciples, learners, having wn spiritual needs chiefly in but now they are disciples seekostleship, qualifying for the task of leading others; learning t with a view to cooperation with his ministry.

ng the two narratives together that it was no sudden and impul- mmons that fell from the lips of It was a choice of men pre- known and studied, who were lected for a high privilege, and ust accept or reject their oppor- Neither was it a "snap-judg- on the part of the fishermen to because they had already some tion of the immediate program of ho stood on the beach that day. Jesus appeared unexpectedly to They were at their accustomed when they heard his beloved He did not wait till the next h, when he had decided to invite nen to join in his enterprise. He t seek them in the synagogue. the common sights and sounds seashore they had to make their lecision. That day was all-impor- their lives. Some one has beautiepresented John as recalling this n his old age:

me seventy years ago
a fisher by the sacred sea.
at sunset. How the tranquil tide
d dreamily the pebbles! How
e light
up the distant hills, and in its
ak
urple shadows wrapped the dewy
elds!
hen He came and called me.

en I gazed on that sweet face.
hose eyes,
out of which, as from a window,
hone
ity, looked on my inmost soul,
ighted it forever. Then his words
on the silence of my heart, and
na
whole world musical. Incarnate
ove
hold of me and claimed me for its
wn.
owed in the twilight, holding fast
nantle."

t always in church or school does t call for our allegiance and sum- us to decision, though to many as come in the sanctuary, as to h under the old covenant, at the -bench sometimes, and sometimes n the summer fields, he calls. There always be those who shall leave chosen tasks and spend their whole avor on the things that pertain ially to the Kingdom. Others, in r numbers, must stay at work, but e it in service as a part of their contion to the bringing in of God's on earth. Preachers of the Word of , missionaries and teachers we must , and they must lay aside their nary vocations. Your boys and must heed the call; yet ofttimes need some Christian friend to sel and determine with them the command of the Father. In class home there must be guidance, if the en leaders of the Kingdom entere are to be supplied and trained for r special work.

as it not a difficult thing that Peter John were asked to do? They left e and labor and friends on a risky ture that the world might have ght foolhardy. Whence were to their food and shelter? Did not warn the overzealous that "the of Man had not where to lay his head?" We can but wonder what the neighbors of these fishermen thought and said. As for their father, Zebedee, how did he take it? We do not know, yet we are sure that they did not leave him poor and helpless. He was successful and had hired servants, but did he ever come to appreciate that Jesus gave his boys a better chance than anything he could offer? Then, as now, the decision was hard on loved ones in many a case. Hundreds of mothers in America today have sons and daughters who have followed Jesus to Africa and India and the far islands of the sea. Verily they shall in no wise lose their reward.

"Come ye after me" is the cry of Jesus still. Eager young hearts are hearing it now. The college lad with the world before him decides to put his life where it will most serve, regardless of the profit apparent to himself. The farmer boy goes to the distant academy, hungry for knowledge, that he may preach effectively to the needy world. The business girl, likely as not, wonders what she ought to do, as she hears a young woman little older than herself tell the mission circle of the ministry to the womanhood of the Orient

"I will *make* you." Jesus is the great builder of personality. Remember what he made of these Galileans! It is the making of any man to put his life into the pierced hands of the Saviour. He has taken some rather unpromising material and produced saints and heroes.

Are we seeing to it that those whom we are reaching receive the great message and understand, at least in part, what he is able to do with a soul?

"I will make you fishers of men." How rich is the analogy and how much it must have meant to the experienced boatmen of Capernaum! Men are hard to enlist in unselfish causes, until one masters the Lord's secret. They have to be lured into the highest enterprises for human good, captured for the cause that is right. There are various methods of securing them, too. Sometimes one can appeal to the multitude for a noble ideal, and recruit hundreds, like the drawing of a mighty seine. Again one patiently waits and guides a small group, such as a class of boys, until the moment is ripe for the teacher to "land the whole bunch," like swinging a hand net. But there are others who are never taken by netting at all, boys as well as men and women who must be persistently angled for with rod and line, not letting them know what you are doing at all!

Not long since, a lad came to his pastor and said: "You want me to join the church, though you never have said much." The minister answered, "Of course! I've had an eye on you for a year." "Well," he responded, "I'm ready to do it, and do you know, I have a feeling that *it's now or never with me.*"

How hard it is to tell just when to draw the net, to sign up your recruit for the Church of God! We need to become better fishers, studying the habits of our precious quarry, finding out the ways by which, unharmed, unspoiled, they may be found in the hands of the Lord, who commissioned us to "go out into the world."

◆

A Bicycle Famine

A BICYCLE famine is coming, according to inside information from bicycle manufacturers. Practically all of the big manufacturers of bicycles cooperated with Uncle Sam by devoting their plants to the production of munitions—airship parts and military bicycles of a special pattern that very materially cut down the normal output of regular models. The lost production on account of war work and inability to get steel have already caused a serious shortage. More time will be lost while the factories are changing their equipment back to a bicycle basis. There is also a tremendous export demand for bicycles.

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Teaching the Children How to Help Others

IF ANY mother who happens to be reading this were asked, "What is the fault in your children which it seems hardest to overcome?" there is little doubt that she would reply, "Selfishness. John and Mary seem so often to think that every one in the home should dance attendance upon them. Each one of them acts, when there is a clash, as if his or her interests should prevail."

Well, it is not surprising that mothers find selfishness so common in their children, not to speak of the children of others. It seems necessary that we should be overloaded with self-centeredness at the start in order that we may make a "go" of life. What God is trying to do with us, however, by all the education of life is to help us to overcome our selfishness, and to replace self-interest by a desire to be of service to others.

In this divine purpose it is the privilege of mothers to help God. How shall they go about it? How shall John and Mary be taught to help each other, and all of the other members of the family, as well as other individuals, younger or older, with whom they may come in contact?

Doubtless reproof of selfishness when it appears in flagrant form will help some. Probably exhortations to be thoughtful of others are not devoid of value. Undoubtedly there is a real stimulus to unselfishness in stories, within the range of the children's comprehension, of those who have helped others. If a story is told with a hero whom Johnny admires for his strength and bravery, and who uses his strength and displays his courage in unselfish deeds, Johnny will feel the impulse himself to be unselfish. In like manner Mary will feel like imitating her unselfish heroines.

When all is said, however, the best way to help the children to be unselfish is to see that in the home circle and in the circle of their child friends they actually do things for others. It is a great mistake to have a home so organized that neither in the house or in the garden is there anything which John and Mary can do for some one besides themselves.

It is for the mother to be always on the alert to suggest little things which the children can do to help. Mary may help set the table, and help dust, even if mother dusts after her, and go upstairs after a book mother was reading, or get grandpa's spectacles for him. John can help feed the dog, dig weeds from the garden under father's supervision, get kindling wood if the fire goes out, and carry a bunch of flowers from mother to a sick neighbor. John and Mary together may fill a surprise box to be sent to a sick child in the neighborhood. They will enjoy wrapping up the surprises, little toys and trinkets which they have donated, into packages which the sick child will open joyously.

It is an axiom that we learn to do by doing, and this axiom is just as true of doing deeds of kindness as of any other kind of doing. The home circle should be made a laboratory in unselfishness, where the boys and girls, and their elders too, for no one is too old to learn more, learn by experiment what they can do to help others, and learn also the joy which unselfishness brings.

J. E. RUSSELL.

◆

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The Mother's Job

By EDWARD LEIGH PELL

A GENERATION or two ago the problem of teaching a child the fundamental truths of life was a y simple one. Mothers had their ries then as now, but the question vhat to teach was not one of them; they had to do was to recall what y had been taught in their own child- d and teach that. If much of their ruction would not bear inspection, often happened to be the case, it was a very serious matter: in those simple s the average child would grow up l go through life without ever coming light where he would have a chance inspect it.

But those simple days have passed, l with them all our simple problems; l in their place we have—the modern icism! And that, so far as the prob- before us is concerned, has changed rything. Today when a boy goes to lege he finds himself in the fierce re of a new light—a most unsancti- l, persistent light that searches him ough and through and does not balk en at the most sacred recesses of his l. And in that light he makes the st appalling discovery of his life. He covers that his mother—bless her rt!—has been teaching him things t were not true. She has lovingly ght him ideas of God that are as ab- rd as the wildest fancies of mythology. e has taught him with the best inten- ns, ideas of prayer that look as if ey had floated over from pagan India. that fierce light some of her teachings pear so foolish that he blushes at the ought of being caught with them, and almost falls over himself in his fever- haste to get rid of them.

It would not be so bad but for the ct that haste is always bad. In his ver to cast out the chaff John over- oks the wheat that is scattered through , and when it is all over it will be a mir- le if the boy's mind is not found to be empty of all religious truth as it is ely to be of such kindred essentials reverence and common sense.

Thousands of boys and girls at college day are casting away their religious ith, not because the light that shines the modern college shows the teach- gs of Christ to be untrue, but simply ecause their mothers did not teach em the truth. Modern criticism has et to affect a single teaching of Christ, ut it is merciless in revealing the ab- rdity of some things that are taught the name of Christ, and it is the sud- en exposure of these things to the light f criticism at college, more than any- hing else, that is playing such havoc ith the religious faith of our young people of today. The boy who has the privilege of going to college fortified with the fundamental truths of Christianity, sanely taught by an intelligent mother who was too conscientious to teach him wrong the first time under promise to herself to teach him better when he should be old enough to understand better—the boy who has this rare privilege may not, and in all probability will not, go through college without a struggle with doubt, but he is likely to bring back home with his sheepskin every fundamental religious truth that his mother taught him. He will come back not believing some things which other religious teachers have taught him, but that is another matter.

We are often told nowadays that the only hope for Christianity in America is a revival of moral courage that will make the Church brave enough to run its creed through a sifter. The Church must separate the wheat from the chaff and bravely set a match to the chaff! But the real trouble lies deeper. The real trouble is not in the creed of the Church, which few people ever think about, but in the religious instruction which our children are getting at home.

Mothers who would never think of setting a dinner before anybody's little child without carefully inspecting it, are still setting before their own children the teachings which they received in their own childhood, without so much as glancing at them. They are still teaching John about a God who loves little boys only when they are good. They are still teaching him that if he wants anything all he has to do is to ask God for it in Jesus' name and believe that he is going to get it. They teach such things, not because they believe them, but partly because they are not clear as to just what is the truth, and partly because they expect to teach them better when they are old enough to understand better. And nurses, as everybody knows, are still holding up terrifying heathenish pictures of God before little children to make them behave.

The one pressing need of American Christianity today is not a church brave enough to run its creed through a sifter, but Christian mothers who will take the time to sift out the religious ideas which they have brought up from their childhood, and separate what Christ actually taught from the vast mass of chaff that has come to them, partly from their heathen ancestors of a thousand years ago, partly from half-heathen nurses, and partly from teachers who were handicapped by a little pagan inheritance.

An Eight-Hour Day for Clergy

AN EIGHT-HOUR day for clergy is being advocated in the Protestant Episcopal Church by the ight Rev. Frank Hale Touret, Bishop f Western Colorado, who declares that f the ministers of all churches worked ight hours a day there would soon be o basis for the observation of cynics hat the world is divided into three lasses—men, women and clergymen.

Bishop Touret made his unusual ecommendation in his annual address before the Western Colorado Missionary District Convention. His remarks, which have caused much discussion in the Protestant Episcopal Church and some criticism from a few conservative clergymen, were as follows:

"I propose an eight-hour day for every clergyman in the Missionary District of Western Colorado. I understand that in some of the dangerous occupations like mining, six hours a day is being considered a full day's work. But until we begin to live underground, I think eight hours not exhaustive. I wonder how many of you really put in eight hours a day on your job? If not, there is little wonder that there is often disappointment in your work. Your neighbor works as hard as this. He wonders why you do not. I am not surprised that the hard-working physician, lawyer or business man becomes impatient with clergymen who expect to live in a world of special privilege.

"An eight-hour day would produce certain results. It would mean more study. An eight-hour day would mean more calls, would mean a closer relationship with your people. An eight-hour day would mean more Sunday school teachers' meetings.

"Finally, an eight-hour day would mean more self-respect. You would be more proud of yourselves if you worked as hard as other men in other fields of labor."

Mexico Is Building

THE Own-Your-Own-Home campaign, after extending to all parts of this country, has crossed the border into Mexico. The government program for encouraging building has attracted the attention of progressive business men in the city of Mexico, where ambitious plans for construction are being considered.

Arturo M. Martinez, one of the foremost contractors in Mexico, after receiving reports from the United States Department of Labor concerning projects which are now under way in various cities, has notified the Department's Division of Public Works and Construction, Development, Information and Education Service, that he will visit the places in the United States where the greatest building activity is in progress.

Men of 45

Need Better Baked Beans

IN boyhood one could digest beans badly baked. And any hearty food was enjoyable.

But beans for indoor men must be fitted to digest. And they must be made inviting, like Van Camp's.

To get a zestful sauce our scientific cooks tested 856 recipes

A Four-Year Dish

In the Van Camp kitchens, college-trained cooks spent four years to perfect baked beans. They compared 856 blends to get the ideal sauce.

Now each lot of beans is analyzed. The water used is freed from minerals to insure a tender skin.

The baking is done in modern steam ovens, so high heat cannot crisp or burst beans. They are baked for hours there, until every granule is fitted to digest. They are also baked after sealing so that the flavor can't escape.

The sauce is baked with them, so every atom shares its inviting zest.

Let Men Try Them

Hotels and restaurants all over America are buying Van Camp's to please men. Let the man in your home enjoy them.

He will get beans mellow, nutty and whole. He will get a delicious tang. And the beans will not tax the stomach.

You will save work and fuel. You will have a dish of meat-like nutrition to serve at a moment's notice. You will cut down meat bills by making beans more popular.

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FOR MEN
FOR WOMEN
W.L.DOUGLAS $7.00 SHOE

BOYS SHOES
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If W.L.Douglas shoes cannot be obtained in your vicinity, order direct from factory by mail, Parcel Post charges prepaid.

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If this advertisement catches your eye, Neighbor, don't miss the opportunity you have this year to save big on that new range or heater direct-to-you from Kalamazoo.

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Mail a postal today. Also get my offer on Kalamazoo Furnaces, Kitchen Kabinets and Tables, Phonographs, Cream Separators, Fireless Cookers, Indoor Closets, Sewing Machines, Washing Machines, Paint, Roofing and other home needs.

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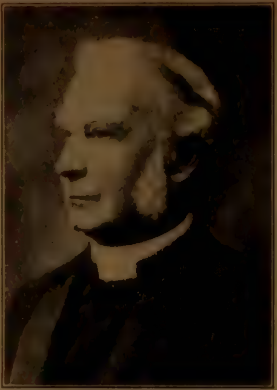
LIBERTY TOP & TIRE CO., Dept. K, Cincinnati, O.

Opposes Prayer Revision



The Rev. Dr. Randolph McKim

DR. McKIM, rector of the Church of the Epiphany, Washington, D. C., and one of the most famous of Episcopal clergymen, has emphatically voiced his disapproval of the proposed revision of the Episcopal Prayer Book.

Our Consul in Korea

Ransford S. Miller

AFTER service at the State Department during the war, Mr. Miller is returning to Korea to take up his work as American Consul-General.

May Be England's Queen

© Central News Photo

THE visit of the Prince of Wales to Canada has revived the rumors that Lady Rachael Cavendish, daughter of the Duke and Duchess of Devonshire, will be the future Queen of England. Lady Rachel's father is the Canadian Governor-General.

Different from all others—the NEW BENJAMIN AIR RIFLE

shoots harder and farther than any other. Made on a new principle. Is really a strong air-pump, compressing air in the air-chamber to any degree of power desired. Each stroke gives increased power, one to six strokes being sufficient.

Works like air-drills and air-hammers—with this difference:

You control shooting force. This block of hardwood shows penetrating power of each charge. No other air rifle can duplicate this feat.

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"The Morley Phone for the DEAF is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

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United States Smelting Works, Dept. 120., Chicago, Ill.

To the Boy Who Is in College

By HENRY W. MAHAN, Jr., A.B.

NOWADAYS, when a college education is almost a prerequisite to a successful career in business, the g man who is ambitious to succeed ts to pick out the right path, choose ollege, and then fight to win.

hile you cannot be certain that the g you start to study is going to be life's work, you can be anxious to ahead and learn all that your choice s. Be willing to commence at the om of the ladder in your college se as well as in anything else. In g this you will find that you are king with a big group who are some going to be the boss along with you. 't be satisfied to stand back and pt a mediocre rank among your w classmen; push out and demand r right position. You do not have to loud or noisy about it—remember t the biggest men use the fewest ds, and that actions compel notice. athlete or student who is able to h at the top of the list and at the e time neither smoke nor drink is aired, respected and encouraged. n if you have to change your course ttle later on, decide at the outset to ster the studies that you undertake learn, and in doing this you will fit rself for any and all lessons you de- mine to study later.

aving chosen the college that you nk is going to give you what you want, do not stop there. You are not going to get any more out of it than you put into it. Some of the brightest men have been graduated from the smallest institutions, while some of the biggest failures have been sent to the leading universities. You should say to yourself now—I will put my best in, and in doing that I will get the best it offers. It is far better for you to get the best a small college offers than to get little or nothing from a "big name" institution. Remember, too, that the boy who helps himself to buy his education is a boy that the whole college is proud to point out. One of the big bankers of the East today is a man who worked his way to his degree by shoveling coal. The boy who learns the value of the dollar that is assisting him to acquire the necessary equipment of mind and body is the boy who will later occupy the easy-chair and dictate with a confident voice. But if you do not have to earn your way you can be equally as well respected by making your monthly stipend meet all your expenses and perhaps save some money besides. Whoever you are, bear in mind the one sure rule that the Lord helps him who helps himself.

When you have these points well in mind there is one big job left for you—and that is, fight to win. You are only going to college once; study, work, strive, be honest, and you will succeed.

The Horse Dentist

Scientific care is now given to the teeth of animals

HERE is something more an mere senti- nt in the way in ich the law of man kindness in relation to dumb imals is prac- ed today. The mane societies ve been moved by e highest Chris- an principles in all eir far-reaching manitarian work, d if the dumb eatures in the animal world could be ven the gift of ngues a mighty st of them could e and speak grate- lly because of all their human friends ve done for them.

The idea of a dentist for horses would ave been scoffed at a few years ago, ut it is certain that a horse can suffer much pain from decaying and ulcer- ted teeth as a man can feel from the me cause, and the law of human kind- ess demands that animals should be lieved of pain when it is possible.

Dr. T. C. Downs of the Brookline district of Boston has for years given his time to a clientele found in the animal kingdom, and he has made a specialty of serving as a dentist to horses. The greater part of his life has been spent in this work. Every day he has a call to go to some suffering horse patient in Boston.

In telling of his method of work Dr. Downs says he backs a patient into its stall with a horse hitched on either side of it. Then he talks to the patient in a kindly and soothing tone and accomplishes more by this method than he could accomplish with any amount of mere physical force. He never fills the teeth of horses, but often files away irregularities. Many of his dumb patients seem to understand that the work of Dr. Downs is for their relief, and they seem to "grin and bear it" when it cannot be avoided.

J. L. H.

As Solemn as a Judge

AS SOLEMN as a judge" can well be applied to these little yellow aces, for they are almost "playless" hildren.

Childhood nd unhap- iness are ynony- nous in hina. apan has een justly lescribed s the "par- adise of chil- lren," China the reverse.

Though not entirely without plays and games, the children are so bound down by customs and traditions that the time for such things is limited. Most of their play consists of riddles and conundrums, but with the exception of a few active games their little lives are serious.

Homes differ as much in China as in other lands. Some are palaces, some are huts, some cut in cliffs, and some, boats upon rivers. Life for the young varies according to environment. Girls brought up in wealthy families are seldom seen out of doors, but poorer children, at an early age, have to do something to help earn their own living, from nursing the baby, cooking, and sewing.

Do You Believe in the SUPERNATURAL?

IF you offer your Sunday-school class anything less than the supernatural, your Sunday-school work will be a failure. For this reason The Sunday School Times offers you, every week,

—**a supernatural Bible:** a book which in every syllable is God's very Word: God-breathed, unique, authoritative, infallible.

—**a supernatural Christ:** a Saviour who is God, supernaturally born of a virgin, working miracles of love and omnipotence, dying as our Substitute, His body miraculously raised from the dead, able to save to the uttermost, and coming back to reign over *His* earth.

—**a supernatural Life** for every believer: Christ Himself living in victory in you, winning others to Himself through you, and making your service for Him a thrilling adventure of testimony and results.

With all this, the Sunday School Times also offers you the most *successful methods of natural efficiency* in Sunday-school and church work; a corps of a dozen trained specialists writing for you every week on the *International Improved Uniform Lessons*, and so many other remarkable features that it will take a whole series of advertisements to tell about them.

Watch—but don't wait—for these coming advertisements: there is no need of going another week without all that this Bible-study-and-teaching-and-Christian-service journal will bring into your life. You can get acquainted for a quarter with

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Perhaps our best answer is to tell you the kind of houses it is now successfully heating.

In California, it is making Bungalow owners happy.

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In Georgia, it is giving comfort to those fine old Plantation residences.

In New England, it is heating the Colonial houses of the Pilgrim Fathers' descendants.

On Long Island, it is giving Palm Beach temperatures to hundreds of those cosy new houses.

At Newport, Lenox, Tuxedo and Stockbridge, it is driving out the chill of autumn and the zero of winter from palatial country houses.

In the Philadelphia suburbs, it is taking the place of unsatisfactory furnaces and temper testing radiator heats.

All of which it not only heats, but ventilates and humidifies as well—a three in one system.

Looks like you will have to "look further" into the Kelsey Health Heat. Our booklet called "Some Saving Sense on Heating" is a good thing to start with.

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Make Money in Your Own Home

This is a very unusual advertisement, due to a very unusual condition. We want thousands of new workers, men and women, to make socks for us at home on The Auto Knitter. Our need for these workers is very acute.

We are a large hosiery concern doing a world-wide business. Not only in The United States, but throughout the world, there is a great hosiery shortage. Though we employ an army of home-workers we cannot fill our orders.

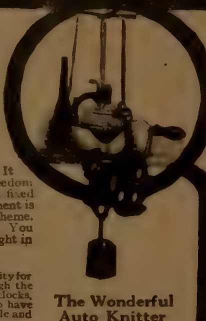
Regular Wages. Paid Positively Not a "Canvassing Scheme"

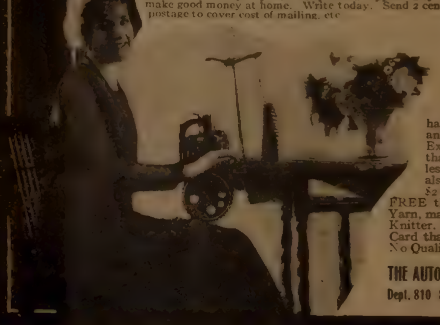
This great demand is your own personal opportunity. It is your chance to make good money working in the freedom of your own home. Our Wage Contract guarantees a fixed pay, on a liberal piece-work basis. This work agreement is positively not a "canvassing," "agency" or "store" scheme. It is a straight-forward Employment Arrangement. You can work full-time or spare time just as you choose right in your own home.

Write Today for Full Information

Learn of the profitable, pleasant and permanent opportunity for you in our organization. Know the future possible through the Auto-Knitter; independence, freedom from bosses, time-clocks, work-hours, and working-rules. Learn how you can also have your own home factory and sell your output both wholesale and retail.

As we have said before the great and unsatisfied world-shortage of hosiery is your own personal opportunity to make good money at home. Write today. Send 2 cents postage to cover cost of mailing, etc





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THE AUTO KNITTER HOSIERY CO., Inc.
Dept. 810 821 Jefferson Street Buffalo, N. Y.

Heathen Terror at an Eclipse

By Rev. and Mrs. W. B. WILLIAMS

"DOWY Konyo! Do wy, Konyo!" ("Good morning, Lord!") sobbed Cofa Kye, Kru Methodist, her arms clasped around the missionary woman's neck, her body trembling like a leaf. Prone on the ground lay Cofa Siah, choir leader, clutching the missionary man's ankles while she shook and prayed aloud. Close by stood the king's wife, old Juah, stiff with terror. Up the hill to the mission other women came running from their farms, singing, praying, quivering with fear. The mission children clustered around us with staring eyes and awed faces. The sun was passing through an eclipse and Kruland was in abject terror.

The noonday darkness deepened and the flames of the burning farm near by shone redly against the gloom. Suddenly our Bethany bell rang out and there was borne to our ears a great outburst of singing and prayer from that Christian town. In the heathen village the old chiefs ran to and fro, shouting, "God, you see me! I do you plenty wrong! But don't kill me this time!" To our church people they appealed, "God has taken the world away from us. What must we do?"

A few minutes later the light returned, radiant and bright. But in every town where the mission has established churches, our Kru people remained in prayer all night. This May watchnight service was God's seal to a revival which for two full years we had longed for, prayed for, labored for. Prayer brought down upon the solemnized Krus the convicting, converting power of the Holy Spirit. And before the revival closed, more than a hundred converts were to declare that God had indeed "taken the world away" from them, giving them that glorious substitute of Hebrews 11 : 16 and 12 : 22-24.

Word was soon brought to us that we must burn the Nana Kru ju-ju house. This was the biggest center of devil-worship, under the biggest devil doctor on the Kru Coast. To this place people continually brought human heads and hands for sacrifices. We have counted scores of them passing this mission. Hundreds of cows have been sacrificed to this same fetich, and their blood poured out upon it. The devil doctor is dead, but all the idols and the house holding them remained in Nana Kru. Wednesday, June 4, 1919, when we burned this monument to heathen superstition and crime, must ever stand forth in our history as *Victory Day at Nana Kru Mission, Victory Day for God!*

A hundred Kru Christians, led by the missionary and the Nana Kru second chief, passed singing through the town and encircled the ju-ju house, where they knelt in prayer, after short but searching preaching and testimony. Rising from their knees, they advanced to the attack. Opinion among the masses of onlookers was divided. Many believed our fire had no power to injure the fetiches. Rushing inside the house, our Christians began to knock the idols about, challenging them to save themselves. The brass bell was brought out, and then fire was applied—bamboo, thatch and ju-jus being consumed in a magnificent blaze. On the exact site of the ju-ju house a Methodist church will be built.

Leaving the smouldering embers our workers turned to the interior plantation settlements, preaching in twenty villages to hundreds of people, who, despite the famine, beat out rice and killed goats to feed their preacher "strangers," who, true to Scripture, "lacked nothing." Through them the Holy Spirit separated thirty-three souls for God. To the missionary's exceeding joy, every unconverted boy on the mission was brought to Christ. One lad, whose testimony is typical of all, said: "My father was a devil doctor and had a big ju-ju. My mother was a devil woman and had so many ju-jus no one man fit to tote them all. They taught me to walk in their road. But God showed me a better road—and I thank him."

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Always ask for genuine "Bayer Tablets of Aspirin" in an unbroken Bayer package.

The "Bayer Cross" marked on each tablet and on each package identifies the true, genuine "Bayer Tablets of Aspirin."

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lthough it is less than four feet
ng it can do every kind of cooking
r any ordinary family by gas in
arm weather, or by coal or wood
hen the kitchen needs heating.

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e just as separate as though you
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ote the two gas ovens above—one
r baking, glass paneled and one
r broiling, with white enamel door.
he large oven below has the Indi-
ator and is heated by coal or wood.
ee the cooking surface when you
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Vhen in a hurry both coal and gas
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me, using one for baking bread or
basting meats and the other for
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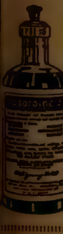

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China's Young Frances Willard

Miss Frances Wang, who intends to become the Frances Willard of China

A SLIGHT, slender, pretty and highly intelligent Chinese girl will immortalize the name of Frances Willard throughout China. She is now completing her preparations for an early start on that mission.

Frances Willard Wang is the name of this wonderful little Oriental, who has just turned twenty-one years old and is destined to become the Frances Willard of China. Even now plans are being made in China for her to be the Chinese Republic s Woman's Christian Temperance Union president.

Miss Wang was adopted thirteen years ago while in China, through a missionary society, by Mrs. Frances Willard, of Haddon Heights, N. J., who named the girl after herself and took her into her own home as her daughter three years ago. It was then that Miss Wang came to America to complete her education, having studied through a Methodist Episcopal mission while growing up in China. She is now completing her three-year course in the Northwestern University, and in April she will accompany Miss Gordon, the American W. C. T. U. president, to the World's W. C. T. U. Convention to be held in London, England, where she is on the program for an address. Following this Miss Wang will start for the Far East, where she will immediately commence her work.

Miss Wang carried away the oratorical prize last year at the American-Chinese Students' convention, the first woman ever to get that award, and this year she captured the first prize again at the convention held in Columbus, Ohio, September 8.

"China's greatest need is America's help in the fight against American breweries locating in China, on which many millions of dollars are being spent, with the anticipated results by the owners of reaping untold millions through the traffic," says Miss Wang. "We have a great fight on our hands in that country, and I am going over there in a few months with America behind me to fight the fight and keep on fighting.

"I want to congratulate the American W. C. T. U. and the people as a whole for their Prohibition victory, but they must feel that their work is not done yet, for China looks to America as its great mother for years of help of such magnitude that it cannot be realized at this time. China has recently won its first great battle against evil, that of the opium habit and traffic, which for so many years was a curse to the land. Now, surely, if we won such a great victory over there, and America won the great Prohibition victory here, what and where are the worldly strongholds that can withstand the combined efforts of America and China to drive evil from that Oriental country?"

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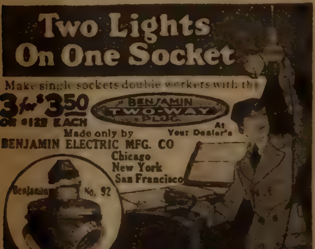

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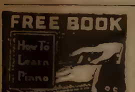

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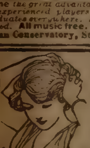

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

A FRIEND in Virginia sends us this little reminder of personal responsibility, personal religion and personal work, which he believes may be helpful to others. We gladly give it in the Mail-Bag.

"Are you going to do something for Christ some day? You fully intend, do you not, when you are in a little better position, 'better fixed for it,' to carry out or start something worth while—to do some real work for God? But do you know that you will be spared another year or day or month? Do you know that the bugle-call that closes earthly opportunity is practically *never* expected, always a surprise? 'If I had only known; if I had had the least idea that God was going to call me,' you will say. Don't wait, don't even wait for that special work you had planned.

"You probably see many people every day. You are so used to seeing them that you do not realize that they are material in God's vineyard that needs your attention. 'Oh,' you say, 'these are, most of them, professed Christians.' No; I will tell you what they most likely are: luke-warm Christians, half-hearted Christians; and some not even Christians at all.

"As you have opportunity, discuss with them the Lord's work with the same zeal that you would if talking of civic improvements or a local political issue. The 'King's Business' is the most important of all. Your love for Christ will be catching; it will be imitated unconsciously.

"Are you serving God and his Son that way? By all means enter into that special work for him when you have the first opportunity; but in the meantime you may be doing work for him of untold value in this way. 'Lord, what is it *today* that I can do? Show me, give me the opportunity, and I'll try. If my zeal lags, give me a new supply—let me be faithful.'

"'The toil of the road will seem nothing
When we get to the end of the way.'"

J. K., Zanesville, Ohio. Before the war, the United States had in industry 86 men to 14 women. England had 75 men to 25 women, while Germany's ratio was 80 to 20. Toward the close of the war the United States had ten million women and girls in gainful occupations. In France women were saving the country as absolutely as the men. Four hundred and fifty thousand were making munitions, and carrying on agriculture and viticulture as well as factory and shop work. Seventy thousand were with the Red Cross, of whom sixty thousand served in the firing zone. Women have been great sufferers from the war. And on the whole they are as patriotic as the men, if not more so. And in many cases their patriotism far surpasses that of their husbands, sons, fathers, brothers and sweethearts.

In the great work of reconstruction, there will be ample opportunity for women's work. There are still populations to be fed, ruined cities and villages to be restored, desolated homes to be rebuilt, industries to be revived, orphans to be cared for, and a hundred other tasks in which feminine sympathy can find opportunity for service. Though unrepresented at the Peace table, yet their work has contributed in a very large measure to the successful issue of the war, and this is universally recognized.

A Brooklyn reader sends us this suggestive note: "There are two problems in which a big majority of our people are just now vitally interested. The first is the wage question, with its costly concomitant of strikes and the widespread disturbance it is causing in business of all kinds. The second, and even more vexatious and difficult, is the problem of high food prices. Congress has been invoked and the entire legal machinery, federal, state and municipal, is now busily engaged in an effort to settle it by licenses, 'Fair Price' club organizations, government food depots and groceries in the big centers, selling at cost to the consumers, and last but not least, drastic measures looking to the prosecuti and punishment of the big and little profitee With all these agencies at work to compel fi prices for food and other necessaries, the c of living must of course ultimately come do considerably. But it will never again dr to the old level, at least not in a generatic The good old dollar will not again in our ti buy as much as it would five years ago. T two problems, wages and food prices, a really one, but the second must be dealt wi first. Lower prices brought down will put t necessaries of life again within the reach of t worker. Higher cost of living makes high wages imperative. Bring food prices down the point where interests meet, and lab strikes will cease and the wage question w adjust itself automatically."

R. S., Scranton, Pa. God will hold each us responsible for what we do with the tru he has revealed to us and with the time a talents he has committed to our keeping.

Mrs. M. D., Brashear, Texas. 1. We kn of no essential difference between the t churches named. 2. The Christian Herald interdenominational.

Reader, Cincinnati, Ohio. The weigh usually accepted as normal for men a women, according to height, are these:

MEN		WOMEN	
5 ft. 5 inches,	141 lbs.	5 ft.	114
5 " 6 "	145 "	5 " 1 inch,	118
5 " 7 "	150 "	5 " 2 inches,	123
5 " 8 "	154 "	5 " 3 "	126
5 " 9 "	159 "	5 " 4 "	129
5 " 10 "	164 "	5 " 5 "	133
5 " 11 "	169 "	5 " 6 "	137
6 "	175 "	5 " 7 "	142
		5 " 8 "	146

H. H., Ramona, Kans. In all Protesta mission fields in 1918, there were 743 m medical missionaries, 309 women, 230 nat physicians and 1,138 trained women assista —8,333,759 people were treated in 1,234 d pensaries and 3,107,755 patients were treat at 703 hospitals. Medical Missions has for purpose the evangelization of the heathen the same degree that every other mission h The early missionaries went to preach t Gospel. They were appalled at the suffer of the people from disease. The missionari who were both physicians and ministers, fou that one of the closest ways to the heart the people was through ministry to their bod ills. With this fact well established, medi missions became a most important element all missionary plans.

A reader writes: "Please give the na of the planet that was in the constellati Leo the latter part of August. It was th a little south and west of Regulus. Al location of the other planets besi Jupiter and Venus that can be seen with t naked eye."

These inquiries were forwarded to Profes Garrett P. Serviss, who replies as follo "The planet referred to near Regulus in l is Saturn. Mars will also be in Leo at the e of September, moving over from the direct of Gemini, where it was early in August, a Cancer, which it crossed in September. nus, too, was swinging round toward L traveling westward, and passing between earth and the sun on September 12. Merc reached its greatest elongation west of the on September 1, and on September 11 was li wise in Leo, in close conjunction with Satu In the meantime Jupiter was in Cancer, slo moving toward Leo, and Neptune, althou invisible to the naked eye, was also in Can being the sixth planet assembled in or n Leo. Uranus is left away off by itself, at opposite side of the sky, near the junction Aquarius and Capricornus."

I. I. V., Crowell, Texas. It is usually possible to say that any particular proph has been fulfilled. It is generally held, h ever, that the prophecy in Ezekiel 36 was v completely fulfilled in the return and resto tion of Israel under Ezra and Nehemiah. T Son of David who is some day to rule over stored Israel is Christ the Lord. Inasmuch Israel has not yet accepted Christ as Ki many, both Christians and Jews, look fo new restoration of Israel in Palestine. So expect that Israel will recognize Christ King at his second coming. All of thi speculative. There can be no certain st ment as to the future.

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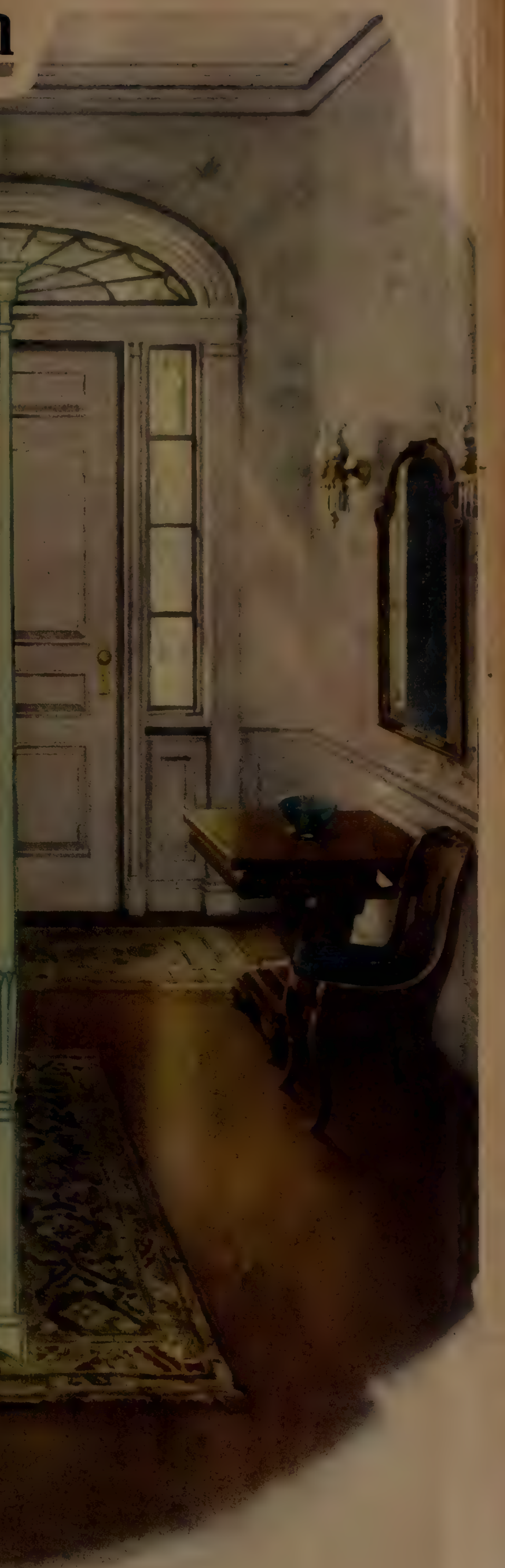

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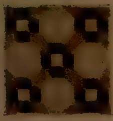

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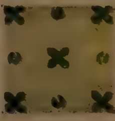

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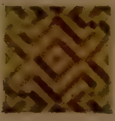

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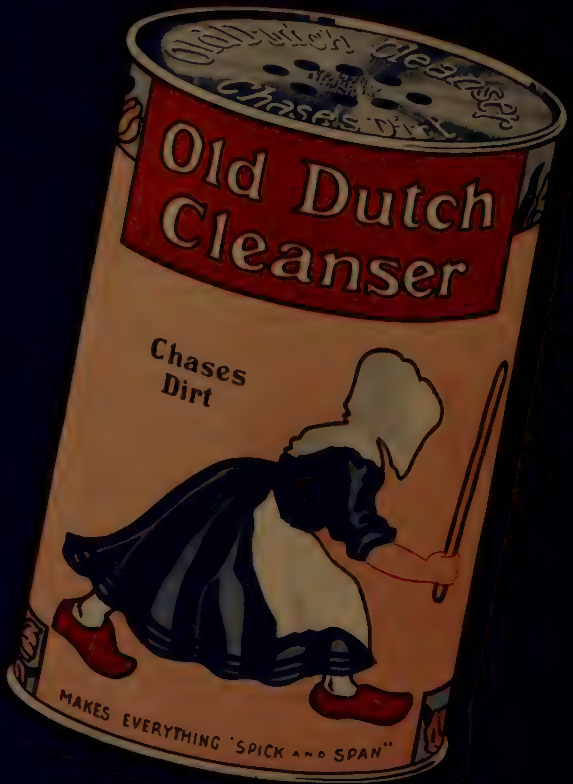
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GRAHAM PATTERSON
Publisher

NEW YORK, OCTOBER 25, 1919.

GEORGE H. SANDISON
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Entered as Second Class Matter, January 25, 1909, at the Post Office at New York, under the act of March 3, 1879.

No. 41

THE CHURCH SPEAKS ON THE QUESTION OF LABOR

The Industrial Relations Conference of the Interchurch World Movement, Representing 25,000,000 Protestant Communicants, Adopts a Program of Constructive Activities

By ARTHUR H. HOWLAND

OU cannot have the world safe for the Kingdom of God as long as you have industrial despotism."

These words may be said to sum up the nt of the members of the Industrial Relations nce of the Interchurch World Movement—a ce representing some twenty-five million n members of Protestant churches. They oken by Julius M. Hecker of the International tee of the Y. M. C. A. during the recent two- ion of the conference in New York City where s were present from denominational and rvice bodies in every section of the country. ugh there was an intense spiritual atmosphere out the sessions, each of which was begun ayer and song, the conference from first to a matter of business—the Master's business, ity's business.

esults of the conference were summed up in uments, one the official report of the Findings ttee, composed of twenty-five members, many men of nation-wide prominence as the heads home missions and social service bureaus of spective denominations; the other, a sharp, c address by Bishop Francis J. McConnell, n of the conference, which was later endorsed tirety by the conference, and accepted as part plan and program of the Industrial Relations nent of the Interchurch World Movement.

NG the principles and plans of action adopted the conference, some of them occurring in the of the Findings Committee, others in the 's address, were the following: ediate investigation of the steel strike by the ial Relations department of the Interchurch Movement and the extension of its good offices fort to bring about a settlement; recognition ight of collective bargaining; the right of labor in the control of industry and in its profits; tion of the principle that labor's right to be s fundamentally greater than that of capital; nation of the exploitation of Negro labor for gain; the abolition of economic discrimination and exploitation of immigrant aliens and -born citizens; the extension of the co-opera- ovement in both the production and distribu- commodities; equal pay for women and men al work; refusal to be a party to any interna- arrangements which recognize a distinction n more favored and backward nations.

op McConnell, in his address, outlined four deas as a tentative program for the Interchurch nent: first, recognition of labor's right to a r voice in industry; second, investment of funds in businesses conducted with broad vision; third, recognition of labor by the es as employers; fourth, a firm stand against ploitation of so-called "backward" nations.

think we have come to understand," said the in reference to his first point, "that labor has of a right to be heard and be considered than we call capital. I have seen Raymond Robins before audiences time and time again and make uotation: 'Labor is prior to capital and is en- o superior consideration as against capital.' en he would ask the audience whose words are. A great many would say Karl Marx, and would say some one else; but he would point them that it is an utterance of Abraham in his first message to Congress back in 1861.

"THE point is just this—there are certain immediate needs, and how are we going to deal with them in the light of fundamental Christian principles? We have to bring them back to the thought of the ideal of industry as service, to the thought of the idea of the sacredness of the human personality, and above all, that great democratic principle of so organizing social conditions that each man can make the most of himself, and get all the help possible from society itself."

In discussing the Church as an investor, Dr. McConnell said:

"I do not think I am going to preach anything at all radical when I say this: that more important than any message the Church proclaims, is the practice of the Church itself when it comes in active relationship with the working world. The practice of the Church is what we are judged by, fully as much as by what we say.

"In these days in all the churches we have come to the place where the Church has, or is to have, control of large sums of money. The least figure I have heard suggested is three hundred millions of dollars in the next five years, and I have heard some of the more optimistic put it far beyond that. Now, don't misunderstand. We have got to recognize that when you place hundreds of millions of dollars in the hands of a church, you tie that church up to an existing economic system.

"NOW since that is true, there are certain rules that we have to lay down for our practice, and it seems to me the first should be this: If we are going to get $300,000,000 or more, there should be some guarantee that this money, in part at least, is to be used for a purpose the idea of which is to look out upon the world not merely from the standpoint of the individualistic relationship, but from the standpoint of the larger social relationships. If we are going to have sums of money of this kind, it should have exact scrutiny as to the way the money is spent from the standpoint of the larger social purpose.

"Now, we cannot separate the church and the economic situation, but it seems to me that we can insist upon this—that in the investment of its moneys, the church keep in mind that the existing economic system is under attack today, and it will be under attack for years to come, at the point of rents and of interests, and of profits and things of that kind. The Church then must be under the obligation to give these invested funds the closest scrutiny.

"Now, in the next place, let us remember this," he said in emphasizing his third point, "the Church is now, and will become more and more, an employer of labor. We have enterprises of various kinds by which the Church comes directly into the field as an employer of labor. How much good is it going to do us to get together in meetings of this kind and vote resolutions and all that sort of thing about the recognition of the labor movement and then show an absolute unwillingness to deal with these particular situations as they arise within our own scope and in our own sphere?"

THE international situation was touched on in these words:

"In this Interchurch movement, as we look out to the nations of the earth, we may just as well remember this, that the great problem in the present day is not merely the problem of labor in our country but the problem of the relation between the so-called more favored nations and the so-called backward nations. And the Christian Church has to stand as a protest and has to stand as a corrective in the work that it does, to various exploiting schemes in foreign fields. This is about as bad a situation as anything you can find in these days. It may be that I speak with peculiar feeling about this because I have had for seven years something to do with Mexico.

"The sins of Mexico, the real sins that Mexico has committed have been these: she possesses oil and she possesses silver, she possesses copper and she possesses possibilities of rubber.

"The Christian Church, having back of it now immense sums of money, must go in as a corrective. And I deplore any kind of financial enterprise in the foreign field that has any tinge of exploitation about it whatsoever because it hinders our work.

"When you send into foreign fields missionaries who have the point of view of a capitalistic enterprise you hinder insomuch this real spread of the Kingdom that we are talking about. The Interchurch Movement, if it has any connection with that kind of thing, should absolutely cut loose from it and get the contributions for the carrying on of the work direct from the heart of the Church itself. That is the only way that we can make good in our program.

"WHATEVER we do, we must keep alive in the Church the spirit of prophetic radicalism. I can't see that this is a time to silence a man when he speaks out the truth concerning social situations as he sees them. All sorts of pressure sometimes is put on him, but he had better say one thousand wild things if in the end he can get some good truth uttered so as to accomplish some purpose. If you think harm is going to be done, why you just ought to realize, as I get a chance to realize, the sheer inertia on the part of bodies of Christian laymen to the reception of truth of that kind. They are not going to be hurt, but we need to keep alive the spirit of prophetic radicalism.

"I think the Christian conscience and the Christian Church can stand a good many shocks. We need to keep alive the spirit of daring to speak out even if mistakes are made, and not everlastingly get the world so balanced and exact that nobody pays any attention to it."

The matter of the steel strike found its way into the deliberations of the conference repeatedly, and there was an insistent demand that the gathering take some definite stand on it. Strong effort was made by some groups of delegates to commit the conference definitely to the side of the strikers. After adopting a preliminary report of the Findings Committee calling for a prompt and thorough investigation of the strike, the conference, upon a suggestion of J. H. Walker, President of the Illinois Federation of Labor and delegate to the gathering, voted to extend its good offices toward bringing about a settlement.

Throughout the conference the belief was urged that the Church is having what may be its last chance to get the confidence of the laboring men. This thought was expressed by Glenn H. Plumb, author of the Plumb plan for railroad ownership, in an interview at the close of the conference, when he said:

"If the Church is going to retain its leadership under present economic conditions it must remember the advice of Moses to Joshua: 'Only be thou strong and very courageous.' If it does it will be another leader which will be privileged to conduct the people into the Promised Land."

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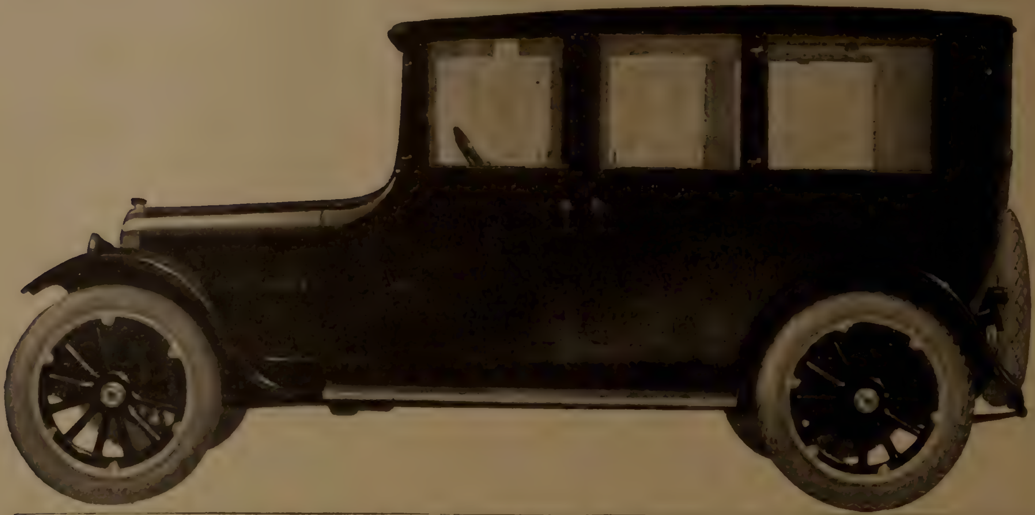

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Touring Car, $1075; Roadster, $1075; Coupe, $1650; Four Door Sedan, $1740.
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OAKLAND MOTOR CAR COMPANY
Pontiac, Michigan

WHAT I THINK OF PELMANISM—By George Creel

LMANISM is the biggest thing that has come to e United States in many a year. With a record 400,000 successes in England, this famous course d training has been Americanized at last, and is erated by Americans in America for American d women. Pelmanism is neither an experiment theory. For twenty years it has been teaching how to think; how to use fully the powers of which re conscious; how to discover and to train the of which they have been unconscious. Pelman- nerely the science of thinking; the science of put- ght thought into successful action; the science of ental team play that is the one true source of effi- the one master key that opens all doors to ad- nent.

ard first of Pelmanism during a recent visit in Lon- Its matter filled pages in every paper and magazine herever one went there was talk of Pelmanism. ou a Pelmanist?" was a common question.

as T. P. O'Connor who satisfied my curiosity and ne facts. By 1918 there were 400,000 Pelmanists, g in every walk and condition of life. Lords and of high degree, clerks and cooks, members of Par- it, laborers, clergymen and actors, farmers, lawyers, s, coal miners, soldiers and sailors, even generals dmirals, were all Pelmanizing and heads of great ss houses were actually enrolling their entire staffs interest of larger efficiency.

Baden-Powell Enthusiastic

HE famous General Sir F. Maurice, describing it as a "system of mind drill based on scientific principles," urged its adoption by the army. General Sir Robert -Powell and Admiral Lord Beresford indorsed it. nce, Flanders and Italy over 100,000 soldiers of the e were taking Pelmanism in order to fit themselves urn to civil life, and many members of the American litionary Force were following this example.

ll-known writers like Jerome K. Jerome, Sir Arthur r-Couch, Max Pemberton, the Baroness Orezy and Benson were writing columns in interpretation of nism. Great editors like Sir William Robertson and educators such as Sir James Yoxall were going as to suggest its inclusion in the British educational

a matter of fact, the thing had all the force and of a religion. It went deep into life, far down be- all surface emotions, and bedded its roots in the centers of individual being. It was an astonishing omenon, virtually compelling my interest, and I d gladly when certain members of Parliament offered ke me to Pelman House. A growing enthusiasm led study the plan in detail, and it is out of the deepest iction that I make these flat statements:

lmanism *can*, and *does*, develop and strengthen such ties as will power, concentration, ambition, self- nce, judgment and memory.

lmanism *can*, and *does*, substitute "I will" for "I " by curing mind-wandering and wool-gathering.

is, and I say it advisedly, an important and necessary tion to American education, for its takes fundamental s out of the back water and brings them back into life and every-day use.

ewed historically, Pelmanism is a study in intelligent th. Twenty years ago it was a simple memory train- ystem. Time has broadened it. Today it does not ne itself to the training of just this one function of uman mind, but scientifically exercises and develops f the mental powers.

he founder of Pelmanism had an idea. He went to eading psychologists of England and also to those of rica and said: "I have a good memory system. I k I may say that it is the best. But it occurs to me there is small point in memory unless there's a *mind* nd it. You gentlemen teach the science of the mind. you teach it only to those who come to you. And come, for psychology is looked upon as 'highbrow.' y can't we popularize it? Why can't we make people n their minds just as they train their bodies? Why 't you put all that you have to teach into a series of ple, understandable lessons that can be grasped by average man with an average education?"

Not a Mere Memory System

ND the eminent professors did it! Pelmanism today is the *one* known course in applied psychology, the *one* course that builds mind as a physical instructor lds muscle. There is nothing really new in it. All of truths are as old as the hills. But it reduces these ths to practical use. It puts them into harness for the g of the day's work.

GEORGE CREEL
President, Pelman Institute of America

It teaches how to develop *personality*, how to build *character*, how to strengthen *individuality*. Instead of training memory alone, or will-power alone, or reasoning power alone, it recognizes the absolute interdependency of these powers and trains them *together*.

It is not, however, an educational machine for grinding out standardized brains, for it realizes that there are wide differences in the minds and problems of men. It develops *individual* mentality to its highest power.

The course comes in twelve lessons—twelve "Little Gray Books." They are sent one at a time and the student fills out work sheets that are gone over, with pen and ink by a staff of trained instructors. There is nothing arduous about the course, and it offers no great difficulties, but it does require *application*. *Pelmanism has got to be worked at.*

There is no "magic" or "mystery" about it. It is not "learned in an evening." Brains are not evolved by miracles. Just as the arms stay weak, or grow flabby, when not used, so does an unexercised mind stay weak or grow flabby.

You can take a pill for a sluggish liver but all the patent medicines in the world can't help a sluggish mind. Pelmanism is not a "pill" system. It proceeds upon the scientific theory that there is no law in nature that condemns the human mind to permanent limitations. It develops the mental faculties by regular exercise, just as the athlete develops his muscles. It gives the mind a gymnasium to work in; it prescribes the work scientifically and skilled educators superintend the work.

The "Little Gray Books" are intellectual dumbbells.

Pelmanism is going to advertise in America just as it advertised in England. I believe in advertising. As much as any other one thing, it helped to win the war. The bang of the Salvation Army drum did not cheapen religion but aided it. Advertising is the one direct method, and the quicker Pelmanism reaches the men and women of America the better it will be for the country.

The Science of "Get There"

IT is the science of Get There—getting there quickly. surely, finely! Not for men alone, but for women as well. Women in commercial pursuits have the same problems to overcome as men. Women in the home are operating a business, a highly specialized, complex business, requiring every ounce of judgment, energy, self-reliance and quick decision that it is possible to develop.

I say deliberately, and with the deepest conviction, that Pelmanism *will* do what it promises to do. Followed honestly, it *will* give greater power of self-realization and self-expression in word, thought and action. It *will* stop wool-gathering and mind-wandering. It will develop mind, character, personality, giving ambition, energy, concentration and self-reliance.

Americans need it as much as England needed it. There are too many men who are "old at forty"; too many people who complain about their "luck" when they fail; too many people without ambition or who have "lost their nerve"; too many "job cowards" living under the daily fear of being "fired."

Original thinking is almost a lost art. We look at games instead of playing them. The less the mental demand the more popular the play. There is music in restaurants because it is too much trouble to talk intelligently. Life is cut to pieces by deep ruts, with the people in them never looking over the sides. Greater driving force and higher powers of concentration will add to the nation's assets.

There is nothing more true than that success and failure are next-door neighbors. The success of today may be the failure of tomorrow, and the inefficient can rise to efficiency when he *wills* it. No one can mark time in modern life, much less stand still. We *go forward* or *drop back*.

Increased Incomes

TALK of quick and large salary raises suggests quackery, but I saw bundles of letters telling how Pelmanism had increased earning capacities from 20 to 200 per cent. With my own ears I heard the testimony of employers to this effect. Why not? Increased efficiency is *worth* more money. Aroused ambition, heightened energies refuse to let a man rest content with "well enough." Business demands ever-increasing efficiency and employers are quick to recognize it and reward it.

But Pelmanism is bigger than that. There's more to it than the making of money. It makes for a richer and more wholesome and more interesting life.

Too many people are mentally *lopsided*, knowing just the one thing or taking interest in only one thing. Of all living creatures they are the most deadly. I have seen eminent scholars who were the dullest of talkers; successful business men who knew nothing of literature, art or music; people of achievement sitting tongue-tied in a crowd while some fool held the floor; masters of industry ignorant of every social value; workers whose lives were drab because they did not know how to put color in them, and I have heard men and women of real intelligence forced to rely on anecdotes to keep up a conversation.

The emphasis of Pelmanism is on a *complete* personality. It does away with lopsided developments. *It points the way to cultural values as well as to material success.* It opens the windows of the mind to the voices of the world; it puts the stored wealth of memory at the service of the tongue; it burns away stupid diffidences by developing self-realization and self-expression; it makes unnecessary the stereotyped in speech and thought and action.

Pelmanism, in effect, teaches how to spend the gold that is in the purse of life, not merely the copper coins. It considers life as a rich and expansive whole, not as a collection of unrelated fragments from which the individual must make his choice.

One may utilize Pelmanism as a means of achieving some immediate purpose—financial, social, educational or cultural—but the advantages of the training touch life and living at every point.

NOTE:—As Mr. Creel has pointed out, Pelmanism is neither an experiment nor a theory. It has stood the test of twenty years. Its students are in every country in the world. Its benefits are attested by hundreds of thousands of men and women in all walks and conditions of life.

In bringing Pelmanism to America, the needs of the United States have been considered at every point. Plan, methods and principles remain the same, but American psychologists have Americanized the lessons and American instructors, carefully trained in the course, will pass upon every work sheet.

Pelmanism is taught entirely by correspondence. There are twelve lessons—twelve "Little Gray Books." The course can be completed in three to twelve months, depending entirely upon the amount of time devoted to study. Half an hour daily will enable the student to finish in three months.

As there is no royal road to learning, neither is there any short cut to the truths taught by Pelmanism. An ordinary school education is necessary, but of prime importance are sincerity of purpose and willingness to work. Its rewards are rich, permanent and of steadily increasing value, but they are won by application.

How to Become a Pelmanist

"MIND AND MEMORY" is the name of the booklet which describes Pelmanism down to the last detail. It is fascinating in itself with its wealth of original thought and incisive observation. It has benefits of its own that will make the reader keep it. Every reader of this page should send for "Mind and Memory"—*Now.*

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407 Winona Street, Austin, Minn.,
August 22, 1919

Mr. Charles F. Haanel,
Saint Louis, Mo.
Dear Mr. Haanel:

As I am nearing the end of your delightful series of instruction, I desire to express a word of commendation. In these days of apostasy from the orthodox faith, there are so many "isms" and "ologies" that one scarcely knows what is safe reading; and I always approach the new ideas with something of trepidation; for I do not want to be led astray from the way of the Truth and the Life.

I was delighted to find you teaching individual dependence upon Omnipotence; that thought power is the conduit by which the Omnipotent could become recognizable.

Any person who has a wish, desire or affirmation unfulfilled should get these instructions. All things are possible to him who believeth.

Faith is a substance—not a shadow—nor is it blind, when we see the way and understand the rules and regulations, so carefully explained.

The seven steps to manifest so sanely and explicitly described and explained as attention, intention, consciousness, visualization, concentration and recognition, are clear and concise.

The science of correct thinking goes hand in hand with Paul's "Christ" in you, the hope of glory.

All teachers previous to Jesus Christ taught that religion was a matter of restriction, restraint and prohibition, for it was a narrowing down, and lopping off process. But Jesus said, "I am come that they may have life and have it abundantly." Liberty is the fullest opportunity for men to be and do the very best possible. It is not "I must believe;" but "I may believe."

Jesus recognized as followers those whom the priests and high church people would not recognize. He came to free man from bondage. "If the Son, therefore, made you free, you should be free, indeed." It is the abundant life, the life free from limitation, the life hid with Christ in God that Christ taught; and I find the teaching of the Master Key System teaches the same truths. It is the A B C's of practical recognition of the Divinity and entirely free from dogmatic or impious teachings that might seem contrary to old-fashioned orthodoxy.

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C. H. Gibbons, Sr.

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EMEMBER JERUSALEM

The Fate of David's City and the Causes of Its Fall

An Analogy, and a Lesson to the American City of Today

By M. FRANK MODDER

A FEW days before his death, Jesus of Nazareth entered the mighty city of Jerusalem. The record states that "When he was come nigh even now at the descent of the mount of ve. he beheld the city, and wept over it." As looks across the valley, in the distance he ancient city of Jerusalem situated on the hill, with its glittering courts and magnificent and sumptuous palaces—the city of a thou- emories, the city of his people, the city of his d!

a glimpse of such a city is at all times affect- d many a Jewish and Gentile traveller would horse at this spot to gaze upon the scene in too deep for speech. Now full of happiness have been the heart of Jesus of Nazareth as he upon the city of his ancestors. But, there was e, no patriotic feeling, no exultation. Instead, sight of the City of David, with its imperial of proud towers, all the pity that was within ermastered his human spirit, and only wept, but broke out into ation!

n Jesus wept over Jerusalem, he was much interested in its buildings. vas his chief concern? The people. reflective mind might well have irred by the thought of the masses and women gathered in that city. vas actually assembled the Jewish , coming from all parts of the coun- the great annual feast. Here was eat Pilgrim center!

does Jesus weep over Jerusalem?

ERE were four conditions existing in usalem which were not in any way l to the best interests of the city. four conditions helped to pull down y and destroy it.

t of all, there were the Rulers of lem. Who were they? The proud rrogant Herods and Pilates. How ey rule? By force of arms, by cruelty xercise of authority, backed by the of Rome. What was their sin? They were in- nt to the welfare of the people. Men were ill- d, women were abused, children were neg- . What did they care? Human suffering was of their business. They laughed and feasted in ace of human misery and the ills of society. gathered the taxes, took bribes, and were per- indifferent to the needs of the city.

w, such a condition is destructive. Any city leaders are careless, indifferent, or immoral, sooner or later come to grief.

en there were the second class: the Religious rs. Who were they? The High Priest, the es, the Pharisees, and that crowd. What did do? Why, they were supposed to help the e in a spiritual way. Did they help the people? could they? When it is remembered that a see regarded himself as "separate," sacred, and holy, one is able to realize the deep gulf that d between the religious leaders and the masses. Pharisee would not join the Publicans and sin- He would not be seen on the same side of the t with a Samaritan. The Pharisee was proud. was conceited, unteachable, hypocritical. He not sincere. He was like a whited sepulchre: f dead men's bones!

ch was the religious leadership of Jerusalem at ime. Any city whose religious leaders are proud, cere, and full of deceit, that city must surely fall!

HO represented the third condition? The Rich folk of Jerusalem. In the days of Jesus, were many wealthy men who had made their nes by trading with the people of Damascus, t, and other cities of the Eastern Mediter- an. The attitude of the rich men in those days st illustrated by the story told by Jesus: The nd of a certain rich man brought forth plenti- . And he said within himself: What shall I do, use I have no room where to bestow my goods? he said: This will I do: I will pull down my s and build greater, and there will I bestow all ruits and my goods; and I will say to my soul: l, thou hast much goods laid up for many years, thine ease, eat, drink and be merry."

hat was the attitude of the rich of Jerusalem. y had more than they needed. Still, they were selfish. They cared not for others. The poor erusalem hadn't enough to eat, they starved in streets, they shivered naked in the cold, they d their crusts with the dogs in the streets, like arus at the rich man's gate.

It is an established fact in history that a city whose people are selfish materialists, and avaricious, and who care not for human life: that city is doomed to destruction!

The fourth and last condition is represented by the masses. Who were they? The common people. They were like sheep without a shepherd. What was their peculiar sin? They were ignorant!

The common people were illiterate: they had no ideas of their own. They went withersoever the wind blew. Today they would cry out "Hosannah!" Tomorrow they would shriek out in a louder voice: "Crucify him, crucify him!"

This crowd is fickle. It is emotional, easily moved. It can be tricked and imposed upon by the politician and the cunning shark. It is ignorant of the actual conditions.

FOUR conditions were largely responsible for the decline and fall of Jerusalem of old: bad government, lack of proper religious leadership, selfishness and irresponsibility on the part of the people of wealth, and illiteracy on the part of the great mass of the population.

These four factors in civic life are just as vital today as they were when Christ last looked down on the Holy City from the Mount of Calvary. Their influence on the American city is just as definite, just as far-reaching. The future of the cities and the future of the nation depends on honest administration of public affairs, inspired direction of the churches, a full comprehension of the responsibility property entails, and the promotion of education until illiteracy is represented by 0.

Now, any city that has a large crowd of illiterate men and women on its streets is faced by a grave danger. This danger can lead to sure destruction.

These are the four conditions that dragged the mighty city of Jerusalem to its ruin. The years rolled on, and Jerusalem fell with a crash...........

* * * *

WE look upon our cities today. Like Jerusalem, they are fair to look upon. They have many magnificent structures: stately mansions, elegant churches, schools, art museums, colleges, and universities. The streets are lighted by gas and electricity. There are a hundred and one different conveniences for the use of the rate-payer. Jerusalem in all its glory was never equipped with so any useful inventions as the least of our modern cities. Theatres, post offices, telephones, telegraphs, stores, etc.

But, what of the people in the cities? Has human nature changed very materially during the last two thousand years?

Jesus of Nazareth wept over the indifference of the rulers, the pride of the religious leaders, the selfishness of the rich, and the ignorance of the masses.

Are these four conditions to be found in our modern cities? Are there any men of the Herod and Pilate type in our cities today? Are there any tyrants, cruel men in places of authority? Are there Governors, Mayors, Captains of Industry, persons in positions of trust, who are indifferent to the needs of the people?

We met a person the other day who told us that the manager of a certain well-known store was like a tiger! He would snarl and growl and scold all the time. The way he abused his clerks and stenographers recalled the methods used by the Herods andPilates of Jerusalem.

Are there not men in responsible positions who are more concerned about keeping their jobs, than about the welfare of the community they are supposed to serve?

There are men who are in possession of great hoards of food who are perfectly indifferent to the cries of the masses!

It is well to remember Jerusalem. The man who has power, and abuses it, is a blot on the honor of his city.

JOHN SPARGO, in a recent statement, makes this observation: "The surest way to promote Bolshevism is to permit the continuance and development of unjust and oppressive political and economic conditions. Czarism produced Bolshevism in Russia, not because it was hereditary, nor because it was imperial, nor because it was based on a theory of government long since discarded. It was none of these which gave rise to Bolshevism, but the fact that the system resulted in political and economic injustice and inequality. Where men are oppressed, where toil brings not comfort, leisure, happiness but poverty and increasing anxiety: where they have no effective voice in the government but are filled with political despair; there, inevitably, the toxin of Bolshevism is engendered."

Is there any pride in our cities, the kind of pride that scorns and prepares the way for bitter feelings?

After a great war, there is usually a great measure of pride of conquest. The victorious parties are naturally proud of the part they played. Some nations, like individuals, are even likely to become somewhat "chesty!" There is a tendency to gloat over the spoils of war. At the present time, one reads of the controversy that is being encouraged by certain unscrupulous agencies, as to "Who Won the War?" The British, through their Commander in Chief, Sir Douglas Haig, have lost no time in stating that the British won the war. Of course, this honor cannot be conceded by the other Allies! What of the work done by the Belgians, the French and the American soldiers? Did they not help in the overthrow of the enemy?

The pride of victory is a dangerous evil to trifle with. It is apt to strain relationships. Put pride away. Remember Jerusalem!

THE greatest among men is the servant of all. The only condition worth talking about is Service. Take pride in being of service. All other pride is not worthy of consideration.

The selfishness of the rich: Do we find any such condition in our modern cities?

A short while ago, a man in New York entertained a party of friends. The supper cost a little over $500. In the same street, it was reported, a poor young mother was dying of hunger! All she needed was a crust of bread, and she could not get it.

Have you not seen the families of the poor struggling along? The mother takes in washing, the boy works overtime and attends night school, the girl brings a few dollars home on Saturday from her work in the mills. It is a hard struggle. And, still, in the same city, perhaps a few blocks away, one finds a wealthy woman lavishing all her time and bags of money on a comparatively worthless pet-dog!

Do we, with all our public schools and colleges, see ignorance parading our streets? Listen: the number of illiterates in the United States is reported to be a little more than eight millions! In certain industries, as high as 85% of foreign born helpers are employed; one-fourth of these cannot read or write. In the army of this country, 100 men out of every 1,000 could not read or write!

IGNORANCE of the masses: what does this mean? Simply this: A population composed of illiterate people is dangerous. Such a mass is easily led, easily deceived and imposed upon. Such a crowd would vote on anything and everything. Most of the men and women who cheered the Bolshevist propagandists were of alien birth, who could not read or write, and did not speak English. Many of them were unnaturalized and all of them were "unassimilated" to American national life. "Eighty per cent of those who work in our plant are foreign born," said a Bridgeport, Conn., manufacturer to John Spargo. "Forty-six languages are spoken by them. They neither comprehend nor love America!"

That is a startling condition of affairs in any city.

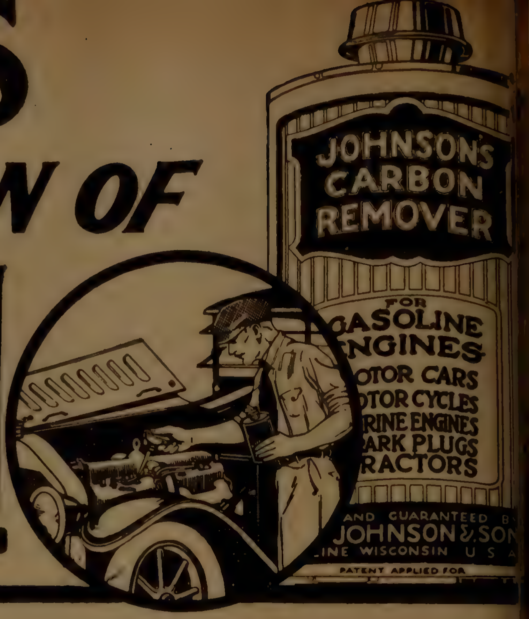
These conditions compel thought. They come as a challenge to the best in the land. It is the duty of every self-respecting citizen to face these facts, and do all in his power to meet the issue.

How can we help? The best way, it seems to us, is to start with ourselves.

There is hardly any man or woman who is not in some position of trust or responsibility. In his particular sphere, whether at home or at work, each person wields some influence. Is that position to be abused or used in the interest of others? Are we to be indifferent to the needs of others or are we prepared to give a helping hand?

Members of churches and religious organizations are spiritual leaders, and, each in his particular way, can render a service. Are we so spiritually-minded, so lofty-souled that we cannot lift up the fallen and help those who need counsel and assistance?

PREVENTS *ACCUMULATION OF* CARBON



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Johnson's Carbon Remover is a perfectly harmless liquid to be poured or squirted into the cylinders. Millions of cans have been used with satisfaction. It simply softens the carbon, then the heat from the engine pulverizes it and it is blown out the exhaust. **Johnson's Carbon Remover** contains no acids and does not affect lubrication.

It is the easiest, cleanest, safest and most satisfactory remedy for carb It will save you from $3.00 or $5.00 over any other method with laying up your car. A dose of **Johnson's Carbon Remover—** engine laxative—will stop that knock—quiet the motor, and give maximum power with the minimum amount of fuel.

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This is the ideal repair for tubes, casings and rubber goods of all kinds. No time, labor or heat required. A Patch can be applied in three minutes and it's so simple a child can use it. Gives equally good results on a pin hole, puncture or on a large blowout.

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Here is a preparation with which you can make your gray, dusty top and side curtains look like new. Johnson's Black-Lac is unequalled for blackening fenders, rims, hoods, lamps—and in fact, all worn metal parts. Prevents rust and keeps your car in a high state of repair.

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will stop leaks immediately without laying up t car—no mechanical experience required. It absolutely harmless in every respect. It isn' makeshift—it's a permanent repair. It will o inarily seal a leak in from two to ten minut A half pint is sufficient for a Ford.

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THE SUPREMACY OF JESUS

A SERMON By
CHESTER FAIRMAN RALSTON, D. D.*

: Philippians 2, 9-11: "*Wherefore also God exalted him, and gave unto him the name which every name; that at the name of Jesus every knee bow.*"

NO thoughtful person can read these verses for the first or for the hundredth time without being arrested in his attention. The impulse is to reread, to ponder carefully every n this statement, one of the boldest and most able ever written concerning the Man of . The meaning is unmistakable—the su y of Jesus above all other personages hout all time is emphatically declared, and claim we would direct attention. For, after understanding and acceptance of this great y men, by denominations and by society, es the only solvent for their problems and s, be they theological, doctrinal or ecclesi , ethical, social or industrial. The accept f this statement of Paul's is the *sine qua non* continuance and progress of Christianity.

often have the disciples of Christ acted as if elieved that the power of Christianity depended an infallible church, or an infallible book, as an accepted Christ as supreme over thought e and action is the determining factor. Both dual salvation and the progress of Christianity ghout the world depend upon what men think us, what they do with Jesus. Paul says Jesus be supreme in the individual's confession, wor- and life, for the simple reason that he is The me One. In what ways, then, we may well ask ves, is Jesus supreme?

RST: There is supremacy in the power of his ame. His is "the name above every name," he apostle. But what is there in a name? at is the magnetic power which in normal , and during the period of a twelve-month, draws 0 pilgrims to the little village of Grasmere, as to Stoke Pogis, while 20,000 wind their way to tsford, 40,000 to Stratford-on-Avon, and no han 70,000 to the town of Ayr? Need I mention ly the names of Wordsworth, Thomas Gray and , of Shakespeare and Robert Burns! We go out r way to visit Delft; we stand with uncovered by the copper plate in the piazza pavement, in nce; we do not leave our Capital City without to Mount Vernon, nor New York without a trip e tomb on Riverside Drive, for in the respective nces we would do honor to the names of the e of Orange, Savonarola, Washington and Grant. e names are magic in their power to draw world- pilgrims to the shrines where thousands annually er in respectful reverence.

ere is attractiveness and power in these and reds of other names that might be mentioned; possess an authority and a majesty among the of thousands who acknowledge their immortal h. But what shall we say of the name Jesus, h commands the respect, the love, the reverence, worship of the millions from every corner of the ? True, the millions do not flock to Bethlehem, alvary or Olivet to do him homage! That were ssible. But a greater tribute is paid that Name h Paul says is above every name. In every city town and hamlet and countryside throughout the d where the name of Jesus is known the multi s turn their steps from Sabbath to Sabbath to r appointed places of worship that they may do or to his name, that they may sit at his feet, that may learn more of him of whom it has been ten:

Jesus, thy name I love,
All other names above,
Jesus, my Lord!

ore widely known than any other that has ever sed human lips the name of Jesus today, through- the world, is unquestionably the supreme name he hearts and minds, in the affections and rever e of mankind!

ECOND: The supremacy of Jesus evidences itself in his teachings. One author gives us this strik- comparison: "All other teachers are profoundly scious that they are but pointing to the truth; n they efface themselves. Jesus always spoke with hority. The scribes taught as though they had rned the scripture. Christ spoke as though his rds were scripture. He never quoted any other hority. When he used the words, 'as is written,' was simply to show that prophecy had been ful ed. He never argued. He never tried to prove statements. He simply announced great truths. never speculated in theories. He did not deal non-essentials. He taught only those great doc nes which are fundamental and which make aracter; and yet the simplicity of his message was ch that the common people heard him gladly, while critics, the doctors of the law, were baffled by his sdom."

And this message never grows old. To each suc- eding generation it is as perennial and fresh as the returning spring. It carries the authority and majestic sweep of the centuries, as applicable and pertinent to the needs of the individual and society in this twentieth century as to those in the days in which it was spoken. Indeed, the world in no generation has ever come up to the teaching of Jesus. And in no time in all the Christian era has this fact been more profoundly impressed upon us than during the past five years—the period of the world war. Though a hasty and unbalanced criticism said at the beginning of this awful war, "Christianity has failed," the sober second judgment of practically all men whose opinion is worth consideration, fully agreed that the failure was not with Christianity, but with mankind in not living up to the teaching of Christ, especially those nations who, nominally Christian, had actually denied the teachings of Christ a place in their life, their ideals and their conduct. And the war, with its devastation and death, swept over the world because those who were loudest in their proclamation of Christ and his teachings, who even claimed best to understand and interpret those teachings, ruthlessly trampled them underfoot. And on every hand today men are appreciating the fact that unless and until the teachings of Christ find a larger place in the hearts of men and in the councils of nations, we shall not be safe from another world war, however much a Peace League among the nations may help in its abolition.

Wu Ting Fang, the one-time brilliant Chinese ambassador at Washington, in an address during his incumbency here, unwittingly paid the teachings of Christ one of the finest of compliments when he said, "The objection one may justly feel toward Christianity is that the ideals set forth by its founder are so high that man may never hope to attain unto them." Therein did this disciple of Confucius openly acknowledge the supremacy of the teachings of Jesus in as clear a way as one may hope to hear. This criticism of Wu Ting Fang does, in truth, give one real reason why the teachings of Jesus tower above the teachings of Judaism, why in China they supplant the teachings of Confucius, in Japan and India the Vedas, and in other parts of the Mohammedan world the teachings of the Koran.

THERE was a day when the civilized world turned to Epictetus and Marcus Aurelius, or to Socrates and Plato to settle great moral and ethical questions. But this is no longer true. More and more is Jesus becoming the world's court of last appeal, for there is a fast-growing feeling abroad that if a clear statement can be had from the teachings of Christ on any ethical, moral or religious question at issue, that question is finally settled. His word is the last word. However much some may question his divinity, they do not openly question his wisdom, his authority or his right.

It is a noteworthy fact that every order of social reformer, from the Utopian communist to the radical socialist; from the spiritual idealist to the preacher of industrialism, is doubly glad if he finds in the Gospel records any word or message attributed to the Man of Galilee upon which his appeals may be based. Though many such will deny their need of Jesus as a Saviour, they gladly appropriate his name and teachings in the belief and hope that such will further their ends. Unquestionably, the teachings of the Master give him supremacy among the teachers of mankind.

Christ is supreme, in the third place, in the universality of his appeal to the Nations of the earth. In him, as in none other, the world has ever known all men find a meeting place.

Moses was a Hebrew, Socrates a Greek, Dante a Roman, Confucius a Chinaman, Buddha a Hindu, Mohammed an Arab—but what shall we say of Jesus? Was he a Jew only? Listen! The Welshman believes him to have been a Welshman, the Chinaman thinks of him only as an Oriental, the Choctaw refers to him as the Great Chieftain, the Italian pictures him an Italian. As Anglo-Saxons do we ever think of him in our heart of hearts as a Jew? No! No more than does the Welshman, the Chinaman, the Indian, the Italian, or any other Nationality where he is known. To one and all be becomes the "Elder Brother" at the hearthstones of the respective nations.

But his appeal is more than national; it is personal. Jesus appeals to men of all conditions, rich and poor, high and low, learned and ignorant, moralist and profligate. All turn to him and find the One who satisfies. Such a master mind as Lord Kelvin, such an intellectual genius as Gladstone, such a cultured moralist as Everett Hale, Jr., the debauchee, the most blood-thirsty desperado, even the abject heathen, all come to him in their need and find their peace, their joy, their abundant life. Is this not unto the glory of Him whose Name is above every name?

Indeed, can there be any surprise with us that Paul wrote as he did in our text? That John the Baptist should have introduced him to the world in those memorable words, "Behold, the Lamb of God!" That Thomas should have cried out, "My Lord, and my God!" That Pilate should have said, "I find in him no fault at all!" That even the critical Renan should have written, "He has plowed his name into the life of the human race"? And that Richter should have proclaimed him the "holiest among the mighty, the mightiest among the holy, who, with pierced hands, hath lifted empires from their hinges, turned the stream of centuries from its channel, and still doth govern the ages!"

Let us now ask ourselves, what is the significance of the supremacy of Jesus to the present time? What lesson should it bear, in this day of the solution of problems that are staggering, to the consciousness of a torn world? It undoubtedly means that the spirit and teachings of Jesus must be increasingly accepted and applied to life in all its relations, personal, social, corporate and national, if the future is to be marked by justice, righteousness and peace. For the individual disciple it means that Jesus must be more and more supreme in all the conduct of his life, that he must exemplify before the world the spirit and teachings of Him in whom the world's hope rests.

For the Church, it means that she must faithfully and with new resolve proclaim Jesus as the world's Redeemer and Adjudicator of her sufferings and wrongs.

For those Nations whose God is the Lord (at least, in their professions) it means that they must begin, with downright sincerity of effort, to incorporate the spirit and social teachings of Jesus into their life, so far as it is possible without violating the principle of the state. It means—if states and nations are to endure—that the supremacy of Christ which is proclaimed in the text must more and more be recognized.

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aptist minister, Oberlin, Ohio.

"Thou Hast Put Gladness In My Heart."
BY MINNIE LEONA UPTON.

"Thou hast put gladness in my heart!"
    Lord of the silver and the gold,
The cattle on a thousand hills,
        And all earth's wealth untold,
I thank Thee that instead of these--
    Instead of riches of the mart,
Or any prize my hands can hold--
    "Thou hast put gladness in my heart!"

"Thou hast put gladness in my heart!"
    And only Thou canst take away,
And only I can give to Thee
        Cause why it may not stay!
Lord, help me keep my heart for Thee,
    So that this guest may ne'er depart,
So that I still unshamed may sing,
    "Thou hast put gladness in my heart!"

The Christian Herald Bible Study Course
Many Applying for Enrollment

FROM all parts of the country, letters continue to come from subscribers who send in their names for enrollment in the Christian Herald Bible Study Course. Many are from men and women who have been regular readers of this journal for years. Many others come from new subscribers, who are eager to grasp the opportunity to enter as students under the direction of teachers so experienced as Dean Gray, and his four associate professors of the Moody Bible Institute.

There is every promise of a good-sized class at the beginning. We would urge all who can join this opening class to do so without delay. The only fee is $1.00 in addition to the regular subscription to the Christian Herald.

The lessons will appear in the Christian Herald in successive weeks. We have read the first four lessons in advance of publication, through the courtesy of Dr. Gray, and have been struck most favorably with their simplicity and comprehensiveness. They are such as can be studied by any average man or woman of ordinary intelligence.

Many of our readers in their letters concerning the Course, have asked information as to its scope and method. In reply to these friends, we cannot do better than quote from Dr. Gray's concise outline:

"The course will run during six months. It will consist of 24 lessons, subdivided as follows:

"8 Lessons on the Pentateuch and the early historical books of the Bible;

"8 Lessons in the Prophets, and

"8 Lessons in the Gospels and Book of Acts.

"All student work is to be submitted to and passed upon by the Faculty of the Moody Bible Institute. At the end of the Course, certificates will be awarded to those students who have shown proficiency and made the necessary averages in their studies, as certified to by the Moody Bible Institute."

The Jack for Jill

Weed Chain-Jack

It works so easily that it's no trick at all for even the girls and children to operate it—Simply a few easy pulls on its chain lifts or lowers the heaviest car while you stand erect. Up or down—there's no labor.

To operate a Weed Chain-Jack it is not necessary to get down in a cramped, strained position and grovel in the mud, grease or dust under a car to work a "handle" that is apt to fly up with unpleasant results. ***To lift a car*** with the Weed Chain-Jack, simply give a few easy pulls on its endless chain while you stand erect—clear from spring, tire carriers and other projections. ***To lower a car*** pull the chain in opposite direction.

Never gets out of order. Quickly adjusted to any required height by lifting the screw and spinning the corrugated "collar" shown in the illustration. ***Try it yourself***—you will never be satisfied with any other jack.

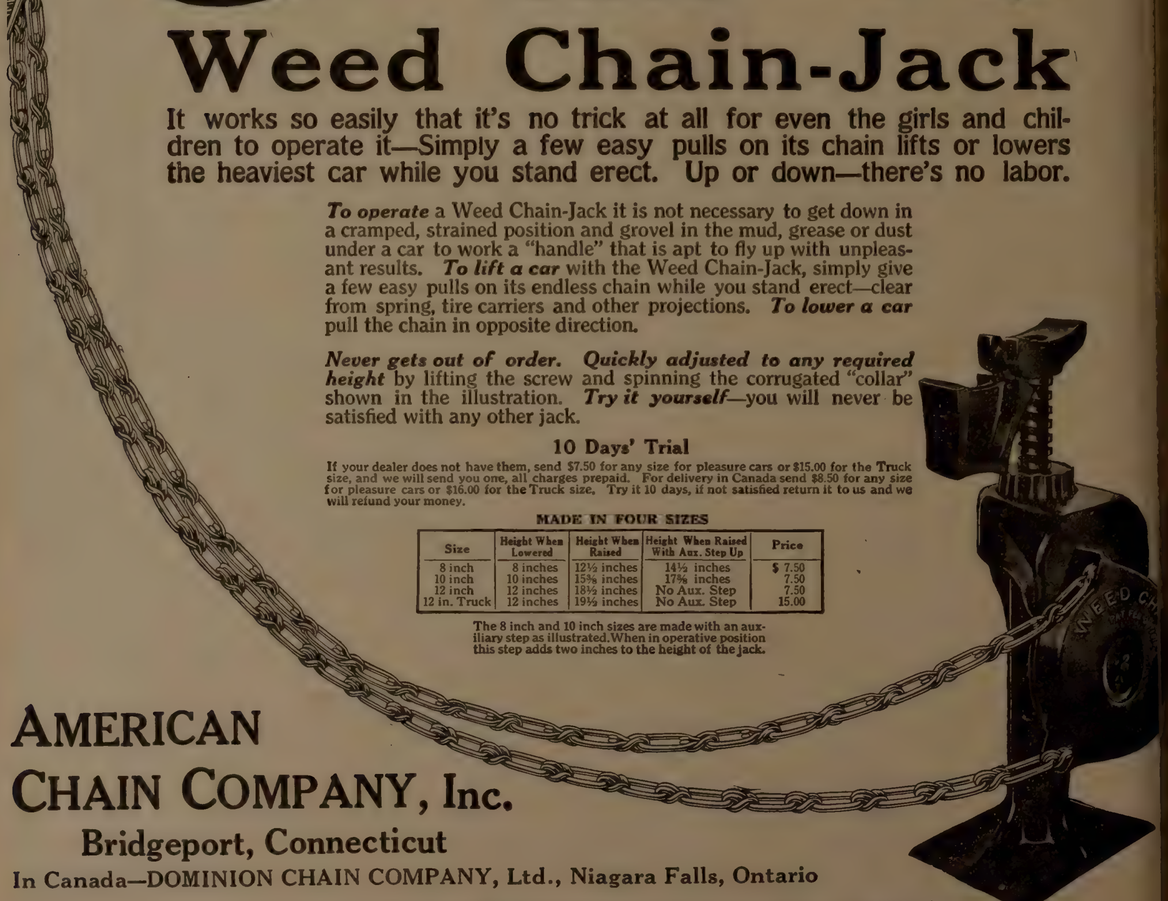
10 Days' Trial

If your dealer does not have them, send $7.50 for any size for pleasure cars or $15.00 for the Truck size, and we will send you one, all charges prepaid. For delivery in Canada send $8.50 for any size for pleasure cars or $16.00 for the Truck size. Try it 10 days, if not satisfied return it to us and we will refund your money.

MADE IN FOUR SIZES

Size	Height When Lowered	Height When Raised	Height When Raised With Aux. Step Up	Price
8 inch	8 inches	12½ inches	14½ inches	$ 7.50
10 inch	10 inches	15⅝ inches	17⅝ inches	7.50
12 inch	12 inches	18½ inches	No Aux. Step	7.50
12 in. Truck	12 inches	19½ inches	No Aux. Step	15.00

The 8 inch and 10 inch sizes are made with an auxiliary step as illustrated. When in operative position this step adds two inches to the height of the jack.



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THE DAILY MEDITATION

J. H. Jowett, D.D., Rev. Russell H. Conwell, Rev. Edwin W. Caswell, Phillip W. Wilson, D. J Burrell, D.D., C. C. Albertson, D.D.

Memory Feeding Hope

UNDAY. II. Cor. 4 : 1. *"Having received mercy, we faint not."* I like the vital connection in the words. The apostle records the Lord's mercy toward him, and in the ection it is as though he brought oil to his ring lamp, and it burns again with cheery . "I have received mercy, and therefore I do ose hope." He cannot lose hope of anybody he thinks of what the Lord has done for him. akes a turn along the miracles of grace in his life, and it changes all his impossibles into in-g hopes. "If the Lord did this and that for what cannot he do for thee?"

an imagine a leper who had been made clean e Lord meeting a man who had been born blind, eading him to the Lord. His own miracle would him a strangely strong confidence in his mission. ving received mercy I faint not." Well, this one of the means which the apostle used when as confronted with "difficult cases." He just ed up and down along the road of his own pro-ices, and he returned with a faith and confidence made him sing about "All things being possi- God's redemption of himself has filled him an abounding hope for others.

meone once said to Dr. Joseph Parker, "Why Christ choose Judas?" and Dr. Parker replied, ave a bigger mystery than that. Why did he se *me?"* It was the Pauline attitude. The tle always approached the needs of others along road of his own stupendous miracles, and his t was filled with radiant assurance. And this is y the confidence of every inspired evangelist, and ed of anyone who tells with power the good news deeming grace. There is a background of big vital experience, and it charges the spirit with a velous confidence, and it makes every word the um of a quenchless hope. Men and women faint in their labors if they are devoid of a great rience. Difficult cases daunt them. Repeated t bores them, and they soon become wearied in t and turn away.

is his own great deliverance which keeps the rer at his heavy task. What is the use of going e beastliness is rioting, and trying to change oan into Ariel, unless in our own life we have ned the lion and the adder, and have trodden the ng lion and the dragon under our feet?

we may call this method reviewing one's mercies der to sustain one's hopes.

His love in time past forbids me to think
e'll leave me at last in trouble to sink.
ach sweet Ebenezer I pass in review
onfirms his good promise to see me right through.

J. H. J.

If I Were Different

ONDAY. James 1 : 24. *"Forgetting what manner of man he was."* How many a strug-g soul looks on the noble lives of others and ex-ns, "Oh, if I were only like him!" Deacon rtsease or Sister Bornright lead such lovely lives they seem never to have a sinful thought. But , we are ever falling into temptation, and ever idering into false positions. Such observations be healthful when not emphasized too strongly; the desire to be good without effort leads in the ng direction. "He that overcometh" is one who had opposition; and the enemy in one's own iral disposition is the greatest on earth. Happy is the soldier crossed the sea and was wounded o Man's Land, while his equally ve and patriotic comrade was ered to stay at home and pack visions. Men prayed to God and aded with officials for permission o overseas and be placed in the t in order that they might be nted in the list of overcomers. To orn great is no credit to any on; but to achieve greatness is orable to the fullest extent.

he millionaire goes into his fac- and tells the foreman to build hundred locomotives, and then ves out in the country to play f. But a poor man studies hard, es his pennies, works early and , and wins the prize in the World's position where engineers compete. we must be thankful we are what are, and envy no man his nat-l advantages. We should stand off l look ourselves over carefully, l without egotism or self-condem-tion see "what manner of man" we , and make our fight with what have, remembering that the less we have to begin with, the greater the glory of the victory. The dear Lord honors his servants always by giving them more to do.

R. H. C.

Growth in Faith

TUESDAY. Rom. 5 : 1. *"Being therefore justified by faith."* In conversation with a friend whose life has been largely spent in psychological study, he ventured the statement that reason is the differentiating fact between man and the lower orders of life. I disagreed with him because, as I said, I have a dog that calculates the width of a brook which he wishes to leap more accurately than I can. "Wherein, then," asked my friend, "is a man better than the beasts that perish?" The answer is clear. We have five physical senses in common with all the lower orders, but we have in addition to these a sixth sense, by which we can apprehend spiritual things.

If we refuse or neglect to exercise this faculty of faith it will become atrophied by disuse; and in this case we continue to live within the narrow environment of the five carnal senses. But if we exercise and cultivate this faculty we pass on "from faith to faith" into an ever-increasing acquaintance with the great verities which lie beyond the horizons of our physical life.

The exercise of faith begins with the personal and practical acceptance of Christ, in whom God has manifested himself for us men and our salvation. After that, the illimitable field of Truth, which lies beyond the narrow horizon of the seen and temporal, opens up before us.

D. J. B.

Taking Away Fear of Death

WEDNESDAY. I. Cor. 15 : 55. *"O death, where is thy sting?"* The fear of death is instinctive; it is a bondage from which the fulness of Christ's resurrection power alone delivers the soul. Even the most pure and sure of immortal blessedness draw back from the last grapple with the monster. It seems natural that others in age and illness should die, but for ourselves it is a vast personal struggle, an untried and unknown adventure, a wonderful culmination of life's journey, a separation from all the tried and true, and an entrance upon all that is to be taken by faith.

Though we fully believe Christ's words of the heavenly mansions, we tremble at the embrace of death. To leave the body for the spirit's flight, what a momentous event! We enter a new life, unmeasured by years, uninterrupted by death, changeless as the Divine. But it is not doubting our Lord when we momentarily shrink back from the king of terrors.

Rev. Dr. Watkinson tells us that Darwin used to go into the London Zoological Gardens and, standing by the glass case containing the cobra, put his forehead against the glass, while the great reptile struck out at him. Though convinced of the inability of the snake to harm, yet whenever the venomous thing struck out toward the glass, the scientist dodged. The instinct was stronger than will and reason.

Being startled at the fangs of death does not mean distrust of God. It is only a shudder at the power of sin, death and hell striking out at the soul, but making the Christian cling closer to his Saviour and Redeemer.

E. W. C.

Ending a 3,000 Mile Run

This United States Army motor truck convoy, comprising 72 trucks, made the trip from New York to San Francisco in 62 days. On the way it broke through 100 bridges. In the picture it is entering San Francisco.

What We Live By

THURSDAY. Isa. 38 : 16. *"O Lord, by these things men live, and in all these things is the life of my spirit."* The prophet has been sick unto death, and has been restored. No wonder he feels grateful. Back from the gates of death he has come, resolved to do with his might what his hands find to do during the remainder of his days. As a matter of fact, however, the prophet's life is no more God's gift to him after his recovery than before, but he has been made to see his stewardship of time. It is a good thing for us to have our eyes opened to that fact by one means or another. Do we not all know that every minute of our time belongs to God? The things we live by, in the prophet's words, are the things which remind us of God. And what are they? Well, suffering, for one thing. Anything which re-establishes that unity of communication with God is essentially religious. Suffering is such an experience, but it is not the only such experience by any means. Joy may be as effective in some lives as suffering is in others. Joy may be sacramental. So may friendship, beauty, music, or any other art.

It is by such things that men live. That is to say, by things which contribute to the life of the spirit. The spirit does not live by bread alone. The spirit has no appetite for lobster and champagne. The spirit does not call for satins and ermine. The spirit is not content with millinery and upholstery. By what is the life of the spirit maintained? Jesus said, "Man's life consisteth not in the abundance of things which he possesseth." He probably emphasized the word "things" in the sense of chattels. The spirit lives by qualities, not quantities. By courage, by conflict, by victories achieved in contest with the forces that challenge the supremacy of the spirit, "by admiration and by love," by mercy and by grace—it is by such things we live. The only way to be sure of immortality is to seek to be worthy of it.

C. C. A.

Overcoming the World

FRIDAY. Heb. 11 : 16. *"They desire a better country, that is an heavenly."* No wonder that the early Christians yearned for God's Kingdom to be set up on earth, here and now. They were Utopians before Sir Thomas More—Socialists before Estlin Carpenter—Internationalists before President Wilson.

John tells us that this world, with its lusts, or desires, passeth away—it cannot last—and he saw in his vision a perfect City, holy, in which God reigns. But in the meantime, each of us must, as he puts it, overcome the world that now is—there must be wars and tumults, vials of wrath.

It was amid darkness that Christ's altruists shone as lights. Slavery should be suppressed; but, as a slave, Uncle Tom must be comforted. War must end; but, in the dugout, the soldier needs the peace that passeth understanding. Slums should be rebuilt; but, even an unsanitary tenement has been transformed by what the Rescue Missioner, in his old-fashioned way, calls, and rightly calls, *salvation*—the "salving" of men and women who are on the rocks. When Paul asked the Philippians to rejoice always, they—remembering what had been his shameful treatment in their town—had to acknowledge that he knew what he was talking about.

P. W. W.

Fruits of Righteousness

SATURDAY. Matt. 7 : 20. *"Wherefore by their fruits ye shall know them."* Our Lord put himself to the test when he said, "If ye will not believe my words, yet believe me for the very works' sake." Present utility and usefulness are the great tests of the Church of Christ, of the Y. M. C. A., of the Salvation Army, as well as of all personal Christian life. It is not by our creeds, our anitiquities, our liturgies,our theories or legacies from the past. The present age demands more than these. It says: Does Christianity Christianize? Does the religion of Jesus work? When the vine has more than leaves, then it is vindicated. Heathen religions will not stand this test. Their principle is not to minister or to be serviceable to others. Our infallibility is in fruits; our proof is in the doing as well as the being.

Precepts and principles on paper are true words if they stand the test of practice. Holy lives are Bibles in action.

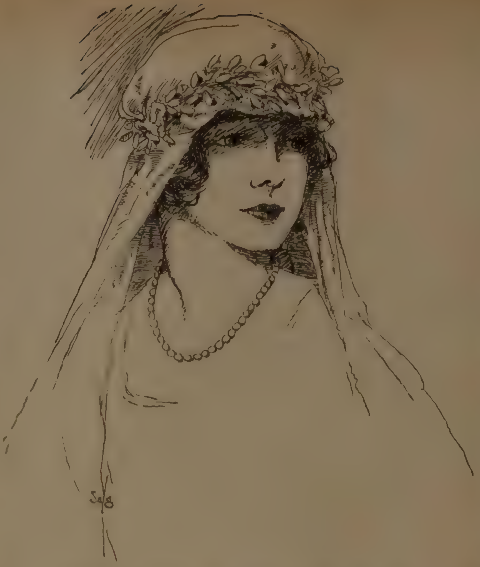
E. W. C.

BETTY HOPE

By

GRACE LIVINGSTON HILL

(Mrs. Lutz)



A Serial Story in Sev

Installments

Illustrated by

B. N. SALG

THE crowd gave way and the car glided smoothly up to the curb at the canopied entrance to the church. The blackness of the wet November night was upon the street. It had rained at intervals all day.

The pavements shone wetly like new paint in the glimmer of the street lights, and rude shadows gloomed in every cranny of the great stone building.

Betty, alone in the midst of her bridal finery, shrank back from the gaze of the curious onlookers, seeming very small like a thing of the air caught in a mesh of the earth.

She had longed all day for this brief respite from every one, but it had passed before she could concentrate her thoughts. She started forward, a flame of rose for an instant in her white cheeks, but gone as quickly. Her eyes reminded one of the stars among the far-away clouds on a night of fitful storm, with only glimpses of their beauty in breaks of the overcast sky. Her small hands gripped one another excitedly, and the sweet lips were quivering.

A white-gloved hand reached out to open the car door, and other hands caught and cared for the billow of satin and costly lace with which she was surrounded, as if it, and not she, were the important one.

They led her up the curtained way, where envious eyes peeped through a furtive rip in the canvas, or craned around an opening to catch a better glimpse of her loveliness, one little dark-eyed foreigner even reaching out a grimy, wondering finger to the silver whiteness of her train; but she, all unknowing, trod the carpeted path as in a dream.

The wedding march was just beginning. She caught the distant notes, felt the hush as she approached the audience, and wondered why the ordeal seemed so much greater now that she was actually come to the moment. If she had known it would be like this —! Oh, why had she given in!

THE guests had risen and were stretching their necks for the first vision of her. The chaplet of costly blossoms sat upon her brow and bound her wedding veil floating mistily behind, but the lovely head was bowed, not lifted proudly as a bride's should be, and the little white glove that rested on the arm of the large florid cousin trembled visibly. The cousin was almost unknown until a few hours before. His importance overpowered her. She drooped her eyes and tried not to wish for the quiet, gray-haired cousin of her own mother. It was so strange for him to have failed her at the last moment, when he had promised long ago to let nothing hinder him from giving her away if she should ever be married. His telegram, "Unavoidably detained," had been received but an hour before. He seemed the only one of her kind, and now she was all alone. All the rest were like enemies, although they professed deep concern for her welfare; for they were leagued together against all her dearest wishes, until she had grown weary in the combat.

She gave a frightened glance behind as if some intangible thing were following her. Was it a hounding dread that after all she would not be free after marriage?

With measured tread she passed the long white-ribboned way, under arches that she never noticed, through a sea of faces that she never saw, to the altar smothered in flowers and tropical ferns. It seemed interminable. Would it never end? And then they paused at last, and with one frightened glance she lifted her eyes to the florid cousin, and then to the face of her bridegroom.

It was a breathless moment, and but for the deep tones of the organ now hushing for the ceremony, one of almost audible silence. No lovlier bride had trod those aisles in many a long year; so exquisite, so small, so young — and so exceeding rich! The guests were entranced, and every eye was greedily upon her as the white-robed minister advanced with his open book.

"Beloved, we are met together tonight to join this man ——!"

AT that word they saw the bride suddenly, softly sink before them, a little white heap at the altar, with the white face turned upward, the white eyelids closed, the long dark lashes sweeping the pretty cheek, the wedding veil trailing mistily about her down the aisle, and her big bouquet of white roses and maidenhair ferns clasped listlessly in the white-gloved hands.

For a moment no one stirred, so sudden, so unexpected it was. It all seemed an astonishing part of the charming spectacle. The gaping throng with startled faces stood and stared. Above the huddled little bride stood the bridegroom, tall and dark and frowning, and angry red surging through his handsome face. The white-haired minister, with two red spots on his fine scholarly cheeks, stood grave with troubled dignity, as though somehow he meant to hold the little still bride responsible for this unseemly break in his beautiful service. The organ died away with a soft crash of the keys and pedals as if they leaped up to see; and the scent of the lilies swept sickeningly up in a great wave on the top of the silence

In a moment all was confusion. The minister stooped; the best man sprang into the aisle and lifted the flower-like head. Some one produced a fan, and one of the ushers hurried for a glass of water. A physician struggled from his pew across the sittings of three stout dowagers, and knelt, with practiced finger on the little fluttering pulse. The bride's stepmother roused to solicitous and anxious attention. The organ came smartly up again in a hopeless tangle of chords and modulations, trying to get its poise once more. People climbed upon their seats to see, or crowded out in the aisle, curiously and unwisely kind, and in the way. Then the minister asked the congregation to be seated, and amid the rustle of wedding finery into seats suddenly grown too narrow and too low, the ushers gathered up the little inert bride and carried her behind the palms across a hall and into the vestry room. The stepmother and a group of friends hurried after, and the minister requested the people to remain quietly seated for a few minutes. The organ by this time had recovered its poise and was playing soft tender melodies, but the excited audience were not listening:

"I THOUGHT she looked ghastly when she came in," declared the mother of three frowsy daughters. "It's strange she didn't put on some rouge."

"Um-mm! What a pity! I suppose she isn't strong! What did her own mother die of?" murmured another speculatively, preparing to put forth a theory before any one else got ahead of her.

"Oh! The poor child!" sympathized a romantic friend. "They've been letting her do too much! Didn't they make a handsome couple? I'm crazy to see them come marching down the aisle. They surely wouldn't put off the wedding just for a faint, would they?"

And all over the church some woman began to tell how her sister's child, or her brother's niece, or her nephew's aunt had fainted just before her wedding or during it, till it began to seem quite a common performance, and one furnishing a unique and interesting part of the program for a wedding ceremony.

Meanwhile on a couch in the big gloomy vestry room lay Betty with a group of attendants about her. Her eyes were closed, and she made no move. She swallowed the aromatic ammonia that some one produced, and she drew her breath a little less feebly, but she did not open her eyes, nor respond when they spoke to her.

Her stepmother stooped over finally and spoke in her ear:

"Elizabeth Stanhope! sit up and control yourself!" she said sharply in a low tone. "You are making a spectacle of yourself that you can never get over. Your father would be ashamed of you if he were here!"

It was the one argument that had been held like a successful lash over her poor little quivering heart for the last five years, and Betty flashed open her sorrowful eyes and looked around on them with a troubled concentration as if she was just taking in what had happened:

"I'm so tired!" she said in a little weary voice. "Won't you just let me get my breath a minute?"

THE physician nodded emphatically t
the door and motioned them out:
"She'll be all right in just a minute.
outside and give her a chance to get
She's only worn out with excitement."
She opened her eyes and looked fur
about the room. There was no one ther
the door was closed. She could hear
murmuring in low tones just beyond it.
looked wildly about her with a frantic th
of escape. The two windows were deepl
tained, giving a narrow glimpse of blank
She sprang softly to her feet and looke
There was a stone pavement far below.
turned silently and tried a door. It o
into a closet overflowing with musty
books. She closed it quickly and slippe
to her couch just in time as the door o
and the doctor came back. She could c
glimpse of the others through the half
door, anxiously peering in. She gather
her self-control and spoke:

"I'm all right now, Doctor," she said quite c
"Would you just ask them to send Bessemer
minute?"

"Certainly." The doctor turned courteousl
went back to the door, half closing it and maki
request in a low tone. Then her stepmother's e
sibilant whisper:

"Bessemer! Why, he isn't here! He went do
the shore last night."

"Sh-h-h!" came another voice, and the doo
shut smartly.

Horror flashed into Betty's eyes. She sprang
feet once more and glided noiselessly to the
remaining uninvestigated door in the room. I
too were a closet she would shut herself insi
There was a key in the lock. Her fingers
around it and drew it stealthily from the keyho
she slid through the door, drawing her rich dra
ruthlessly after. Her fingers were trembling s
she scarcely could fit the key in the lock agai
turn it, and every click of the metal, every cr
the door, sounded like a gong in her ears. Her
was fluttering wildly and the blood seemed
pouring in torrents behind her ear-drums. She
not be sure whether there were noises in the roo
had just left or not. She put her hand over her
turned with a sickening dread to look about her p
and behold, it was not a closet at all, but a dark
ing to a narrow flight of stone steps that wound
out of sight into the shadows. With a shudde
gathered her white impediment about her and
down the murky way, frightened, yet glad to
within the friendly darkness.

THERE were unmistakable sounds of foo
overhead now, and sharp exclamations. A
tried the door above and rattled it violently. F
instant her heart beat frightfully in her throat
thought that perhaps after all she had not succ
in quite locking it, but the door held, and she fl
blindly down the stairs, caring little where th
only so that she might hide quickly before they
the janitor and pried that door open.

The stairs ended in a little hall and a glass
She fumbled wildly with the knob. It was lo
but there was a key! It was a large one and
and gave a great deal of trouble in turning.
fingers seemed so weak!

Above the noises grew louder. She fancied th
was open and the whole churchful of people wer
her. She threw her full weight with fear in th
ance, and the key turned. She wrenched it
the rusty keyhole and stooping down felt with
hands to steady it into place again, and with one
Herculean effort she locked it and stood up, trem
so that she could scarcely keep her balance. A
she was safe for a moment and could get her b
But where could she go? She looked abou
High walls arose on either hand, with a murk
above. A stone walk filled the space betwee
ran down the length of the church to a big iron
The lights of the street glistened fitfully on th
dles of wet in the depressions of the paving-s
The street looked quiet, and only one or two p
were passing. Was that gate locked also, an
could she ever climb it, or break through? Som
she must! She shuddered at the thought of
would happen if she did not get away at once
strained at the buttons on her soft white glove
pulled the fingers off, slipping her hands ou
letting the long gloves hang limp at her wrists.
with a quick glance backward at a flicker of ligh
appeared wavering beyond the glass door, she

er draperies again and fled down the long stone Silently, lightly as a ghost she passed, and ed at the gate as she heard footsteps, her heart g so loudly it seemed like a bell calling attention An old man was shuffling past, and she shrank gainst the wall, yet mindful of the awful glass ack at the end of the narrow passage. If they come now she could not hope to elude them!

stooped and studied the gate latch, then lifted softly. Yes, it was a spring lock, and had no it. Had it been left on or not? Stealthily she t and found to her relief that it swung open. She d around it and peered out. The gateway was ore than a hundred feet from the brightly lighted of the main avenue where rows of automobiles ined up waiting for the wedding ceremony to be She could see the chauffeurs walking back and and chatting together. She could hear the ory wandering of the organ, too, from the partly window near by. A faint sickening waft of lily ness swept out, mingled with a dash of drops he maple tree on the sidewalk. In a panic she d forth and drew back again, suddenly realizing e first time what it would be to go forth into the s clad in her wedding garments! How could it and get away? It could not be done!

wn the street, with a backward, wistful glance at hurch, hurried a large woman with a market t. Her curious eyes shone in the evening light larkness of the street. There was something her face that made Betty know instantly that voman would love to tell how she had seen her, gather a crowd in no time and pursue her. She k farther back, and then waited in awful fear and to listen again. Was that a rattling at the glass She must get away no matter what happened! e? Was there an alleyway or anything across ock? Could she hope to cross the street between hadows unnoticed?

e looked out fearfully once more. A girl of her ge was approaching around the corner, paddling in rubbers, and a long coat. She was chewing Betty could see the outline of a strong good-ed jaw working contentedly as she was sil-tted against the light. She had her hands in her ets, and a little dark hat worn boyishly on the of her head, and she was humming a popular Betty had slipped behind the half open gate and was watching her approach, her desperation ng her to thoughts that never would have entered mind at another time. Suddenly, as the girl d directly in front of the gate, Betty leaned for- and plucked at her sleeve:

Vait!" she said sharply; and then, with a pitiful ling in her voice, "Won't you help me just a ite, please?"

CHAPTER II

IE girl came to a standstill abruptly and faced bout, drawing away just a hair's-breadth from detaining hand, and surveyed her steadily, oyish expression in her eyes changing to a cool ilation such as one would fancy a cowboy held up is native plains by a stray lamb might have worn.

What's the little old idea!" asked the girl coldly, eyes narrowing as she studied the other girl in il and attempted to classify her into the known unknown quantities of her world. Her face was lutely expressionless as far as any sign of interest ympathy was concerned. It was like a house the door still closed and a well-trained butler in ndance.

I've got to get away from here at once before any- sees me," whispered Betty excitedly, with a ful glance behind her.

Do you want me to call a cab for you?" sneered girl on the sidewalk, with an envious glance at the e satin slippers.

Oh, no! Never!" cried Betty, wringing her ds in desperation. "I want you to show me ewhere to go out of sight, and if you will I'd like to walk a block or so with me so I won't be so—so spicuous! I'm so frightened I don't know which to go."

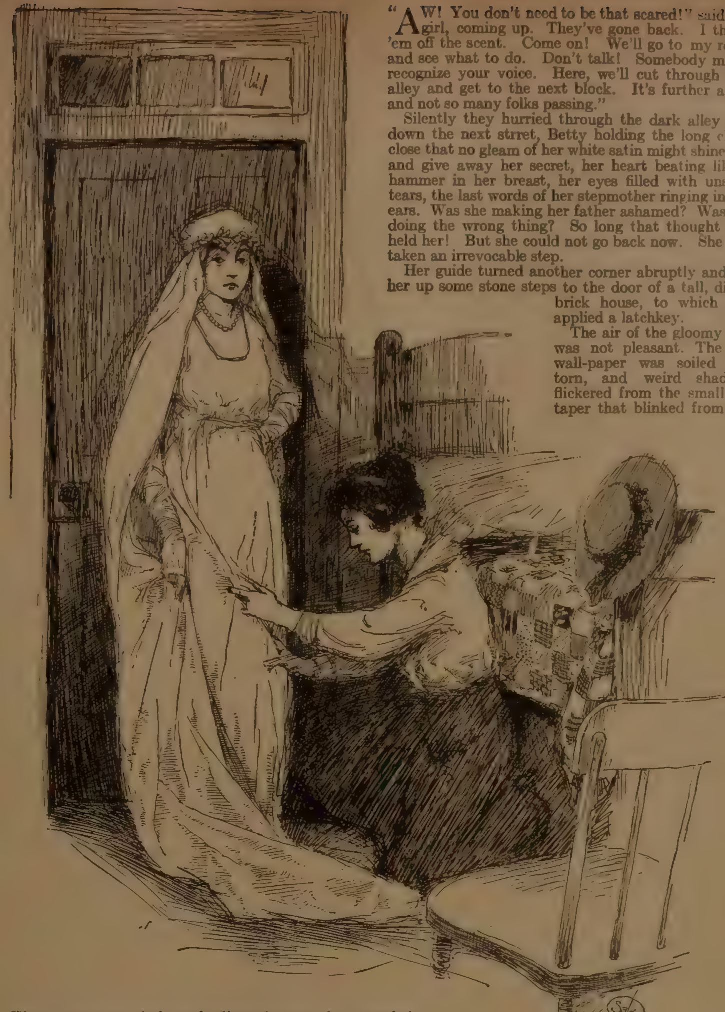
What do you want to go at all for?" asked the girl tly, with the look of an inquisitor, and the intol-ice of the young for its contemporary of another al class

Because I *must*!" said Betty with terror in her "They're coming! Listen! Oh, help me quick! n't wait to explain!"

etty dashed out of the gate and would have started the street but that a strong young arm came out a flash and a firm young fist gripped her arm like e. The girl's keen ears had caught a sound of ing key and excited voices, and her quick eyes ced the darkness of the narrow court and meas-d the distance back.

ERE! You can't go togged out like that!" she ordered in quite a different tone. She g off her own long coat and threw it around the inking little white figure, then knelt and deftly ed up the long satin draperies out of sight and d them firmly with a pin extracted from some- about her person. Quickly she stood up and ed off her rubbers, her eye on the long dark pas-way whence came now the decided sound of an ing door and footsteps.

'Put these on, quick!" she whispered, lifting first slippered foot and then the other and supporting the trembling Betty in her strong young arms, while she snapped on the rubbers.


When all was orderly and adjusted about the crumpled bride; the girl stood back as far as the limits of the tiny room allowed and surveyed the finished picture.

Lastly she jerked the rakish hat from her own head, crammed it down hard over the orange-wreathed brow and gave her strange protégée a hasty shove.

"Now beat it around that corner and wait till I come!" she whispered, and turning planted herself in an idle attitude just under the church window, craning her neck and apparently listening to the music. A second later an excited usher preceded by the janitor came clattering down the passageway.

"Have you seen any one go out of this gate recently?" asked the usher.

The girl, hatless and coatless in the chill November night, turned nonchalantly at the question, surveyed the usher coolly from the point of his patent leather shoes to the white gardenia in his buttonhole, gave his features a cursory glance, and then shook her head.

"There might have been an old woman come out a while back. Dressed in black, was she? I wasn't paying much attention. I think she went down the avenoo," she said, and stretched her neck again, standing on her tiptoes to view the wedding guests. Her interest suddenly became real, for she spied a young man standing in the church, in full view of the window, back against the wall with his arms folded, a fine handsome young man with pleasant eyes and a head like that of a young nobleman, and she wanted to make sure of his identity. He looked very much like the young lawyer whose office boy was her "gentleman friend." Just to make sure she gave a little spring from the sidewalk that brought her eyes almost on a level with the window and gave her a brief glimpse, enough to see his face quite clearly; then she turned with satisfaction to see that the janitor and the usher had gone back up the passageway, having slammed the gate shut. Without more ado the girl wheeled and hurried down the street toward the corner where Betty crouched behind a tree trunk, watching fearfully for her coming.

"AW! You don't need to be that scared!" said the girl, coming up. They've gone back. I threw 'em off the scent. Come on! We'll go to my room and see what to do. Don't talk! Somebody might recognize your voice. Here, we'll cut through this alley and get to the next block. It's further away and not so many folks passing."

Silently they hurried through the dark alley and down the next strret, Betty holding the long cloak close that no gleam of her white satin might shine out and give away her secret, her heart beating like a hammer in her breast, her eyes filled with unshed tears, the last words of her stepmother ringing in her ears. Was she making her father ashamed? Was she doing the wrong thing? So long that thought had held her! But she could not go back now. She had taken an irrevocable step.

Her guide turned another corner abruptly and led her up some stone steps to the door of a tall, dingy brick house, to which she applied a latchkey.

The air of the gloomy hall was not pleasant. The red wall-paper was soiled and torn, and weird shadows flickered from the small gas taper that blinked from the ceiling. There were suggestions of old dinners, stale fried potatoes and pork in all the corners, and one moving toward the stairs seemed to stir them up and set them going again like old memories.

The stairs were bare and worn by many feet, and not particularly clean. Betty paused in dismay, then hurried on after her hostess, who was mounting up, one, two, three flights, to a tiny hall bedroom at the back. A fleeting fear that perhaps the place was not respectable shot through her heart, but her other troubles were so great that it found no lodgment. Panting and trembling she arrived at the top and stood looking about her in the dark while the other girl found a match and lighted another wicked little flickering gas-burner.

THEN her hostess drew her into the room and closed and locked the door. As a further precaution she climbed upon a chair and pushed the transom shut.

"Now," she said with a sigh of evident relief, "we're safe! No one can hear you here, and you can say what you please. But first we'll get this coat and hat off and see what's the damage."

As gently as if she were undressing a baby the girl removed the hat and coat from her guest, and shook out the wonderful shining folds of satin. It would have been a study for an artist to have watched her face as she worked, smoothing out wrinkles, shaking the lace down and uncrushing it, straightening a bruised orange-blossom, and putting everything in place. It was as if she herself were an artist restoring a great masterpiece, so silently and absorbedly she worked, her eyes full of a glad wonder that it had come to her once to be near and handle anything so rare and costly. The very touch of the lace and satin evidently thrilled her; the breath of the exotic blossoms was nectar as she drew it in.

Betty was still panting from her climb, still trem-

(*Continued on page 1135*)

OUR EDITORIAL PAGE

The Church's Soul in Action

IT was in a mezzanine music room, in one of New York's tallest hotels, that it found expression. It was not the music of the dance that was heard, but the songs of the uplifted spirits of men and women, in strains such as might usher in a new and joyous enterprise. These were the peace-makers of the Church and their allies, who were about to begin the great venture of bringing harmony out of discord in the social and industrial world. In their faces glowed hope and high resolve, lending a strange new light to the sunny chamber.

The gathering was the National Industrial Conference of the Interchurch World Federation, representing some seventy-five religious denominations and allied bodies. Among the delegates were distinguished churchmen, hard-working, earnest ministers, able laymen, and men in touch with big problems in social and industrial fields. Throughout the meetings, the discussions were marked by the utmost freedom of expression. One of the leaders in the International Labor Congress, who was present at the Conference, after listening to the addresses, pronounced the event as signalizing "the awakening of the American Conscience." It was clearly in the mind of all the speakers that the time had come for the Church to step out of her exclusiveness and become an active force in aiding in the solution of the difficult social and industrial problems that are now troubling the country. The Church must lift her voice and use her influence for the common welfare, impressing upon men the fact that the world is not drifting rudderless, but that the great Helmsman is still at his post. This was the spirit which dominated the Conference, which was the pioneer of its kind.

The program took a wide range. It opened by affirming the principles taught and lived by the Church's Founder, and declared that these must be the ruling force in the adjustment of industrial relations. It condemned all conditions that restrain human liberty and social advance, advocated mutual understanding and co-operation in the spirit of love and justice, and pleaded for united action by the Churches and other religious bodies. It took broad ground in favor of co-operation at home and abroad, in plans for home ownership, in a proper adjustment of the immigration question, and in the necessity of training for good citizenship.

NONE of the speakers were of the commonplace order. They spoke from personal experience and accurate knowledge. Occasionally they would flash with humor, and again they were full of earnest appeal, or bristling with startling statement. Elijah A. Halford warned the delegates that neither capital nor labor should control. "All must be lifted up together or all will inevitably go down together." The Church should have the courage to sound the needed note.

Some of the statements were of the kind that set men to thinking deeply. Dr. Hecker, of the Y. M. C. A., who spent three years in Russia, told the Conference that Lenine had triumphed in the great struggle. The Churches in Europe had delayed intervention too long. Bolshevism has got a foothold here and is spreading, but the opportunity is still open for timely action by our Churches. President John H. Walker, of the Illinois Federation of Labor, told them that it was a false philosophy that no one had the right to dictate to a man or a corporation how it should run its business, when the welfare, and even the lives, of half a million men and their dependents may hang upon the decision whether that business be run rightly or wrongly, justly or unjustly.

A BIG and genial figure in the Conference—a veritable Greatheart—was Bishop J. F. McConnell, of Denver, who had come to tell these Christian pilgrims that before the Church could exert her maximum influence she must learn that "her own practice is more important than her preaching." The Church should be a wise spender. Three huge church funds, totaling $300,000,000, are now tied up owing to our existing economic tangle. Religious industry should not be operated for private profit alone.

There was considerable discussion over the Steel Strike and a Committee was named to make a thorough investigation, not in a hostile spirit, but in the interest of fair play and for the purpose of harmonizing differences through arbitration. In the Declaration of Principles, which was adopted after hours of discussion, the deep concern of the Church and God's people everywhere in the industrial and economic situation, is set forth. The present system has inflicted hardship upon the workers of the country and the world, aroused the spirit of covetousness and lust for oppressive power. Our industrial system is on trial. Appeal was made to apply the principles of religion that social and economic righteousness may prevail for the sake of national character and human happiness.

THESE were the outstanding features of the work accomplished, although there were many related points dealt with. The one great thought which dominated the Conference was the application of Gospel principles to all the problems under consideration. The Church must not only stand for Christian democracy, in the broadest sense, but in her new relationship to present conditions, she must grapple with the great problems and use her means and influence unsparingly in establishing a better understanding between the opposing forces in the struggle. While the Church herself may not arbitrate, she can be advocate, counselor and guide.

The way is open. The Church has taken an important step in the right direction, and good people everywhere will watch with interest for the outcome.

Notice to Our Readers

The Christian Herald, in common with most of the other periodicals published in New York, has been held up by the printers' strike. It is a most unfortunate condition over which the publishers themselves have no control whatever. The strike is not directly against the periodicals, but against the big printing firms with which we have printing contracts, which contracts they at present are unable to carry out for us. The demands of the striking printers are so excessive that their employers cannot grant them without running at heavy loss. At the same time the strikers' own union has declared this strike a "violation of contract" and has "outlawed" the strikers. Meanwhile, The Christian Herald and many other periodicals are innocent, helpless sufferers

The present edition is issued under the greatest difficulties. It will be followed as regularly as possible. At this moment I can definitely promise nothing except to do the very best I can. Of course, the trouble at worst can only be temporary. In a little while your Christian Herald will be coming regularly on time, bigger and in every way better than before.

All issues missed will be added at the end of your subscription period.

I beg your patience until this difficult, complex matter can be adjusted in fairness to all.

GRAHAM PATTERSON,
Publisher.

Which Procession?

"WE have had a number of big parades and processions lately," said a friend of the Bowery Mission a few days ago, "but I think the multitude of men who have been redeemed through the work of this Mission would make one of the most interesting of them all."

And there is truth in what he said. In the Bowery Mission of New York, one may learn of a vast amount of human material which, if lined up, would form a procession that could give no pleasure to any onlooker. Their march through a city would evoke no admiration or enthusiasm. They are men who have become the wrecks of manhood, the prematurely decrepit, the criminal, the down-and-out. Can you imagine such a procession, full 30,000 strong, limping, shuffling, slouching down the main thoroughfare of any American city? Would they not be regarded as a menace and an infliction?

Yet, look what has actually happened. In these twenty years of self-denying, Christian effort among this startlingly numerous class of men, who through yielding to sin and lawlessness, had dropped to the lowest level—in these two decades and among this class, the Bowery Mission has effected a wonderful transformation! It has cleaned them up physically and morally, it has brought them into the light and freedom of the Gospel, it has led them to a Saviour who heals both soul and body. It is one of the greatest of modern miracles. These former wrecks of men, homeless, hopeless, penniless, showing the taints of sin and the marks of their long bondage to vice and crime, have been completely changed, both in the inner and outer man. Divine grace, which lifted them from the burden and slavery of sin, renewed the whole man and made them self-respecting, supporting, honest and trustworthy citizens in e way, deserving the confidence and approval of fellowmen.

There are more than 30,000 of these "Twice men" who constitute the Brotherhood of the Mis They walk erect, with firm step and clear eyes, ing the world squarely in the face. These many past they have lived their lives as God would, them live, as good, loyal Americans. The para such a legion, with its whole history known t onlookers, would be worth seeing. It would b marching-by of a victorious "army with banne

And is not the Mission itself, as the means has been used to bring about so marvelous a formation in these men's lives—creating good cit out of material which society has spurned as wort and even dangerous—is it not justly titled to the confidence and suppor good Americans everywhere? We pu case squarely to our readers. The s of the Brotherhood—the mere outli which we have given—is one that sh win for the Mission a ready respons its appeal to the generosity of our pe especially at this time when the maki good citizens is a matter that is vit the nation. Help the Bowery Missi sending a liberal contribution to enat to carry on its work successfully d the coming Winter.

Ohio's Liquor Referendu

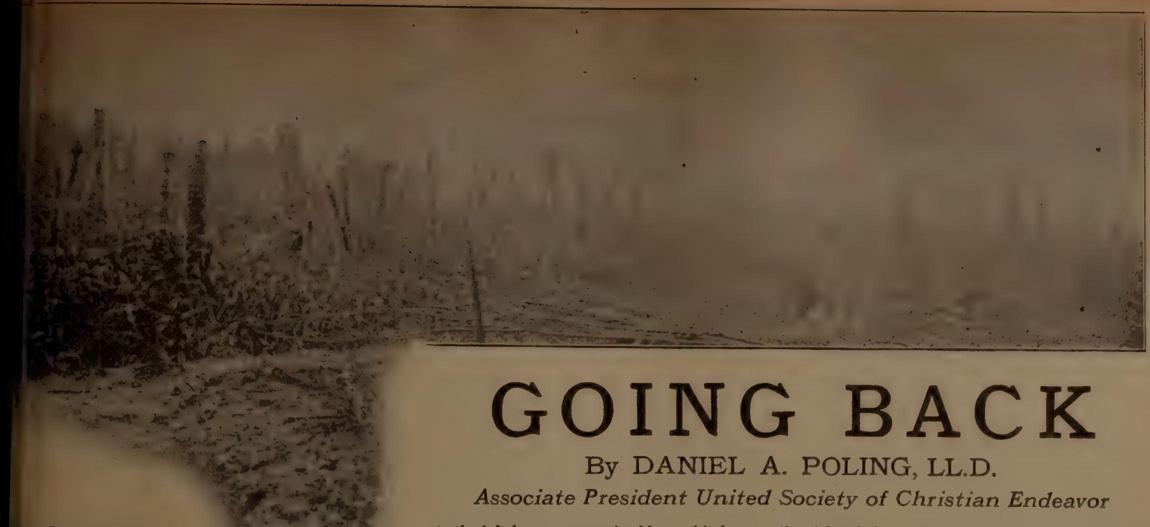
IF we may judge from the news comes from Ohio, John Barleycorn prove not to be dead, but only in a of coma. There is a stir of renewed acti among the anti-prohibitionists, over action of the Supreme Court of Ohi sustaining the demand for a referen vote in the state on the legislative rati tion of the prohibition amendment. course, the Federal Supreme Court reverse the Ohio Court; but until happens, the liquor advocates say it w be quite premature to put on mournin John Barleycorn, and anyway, the aut should be deferred.

But while a mere handful of the trumpeters of the liquor interests in Western state are laboring in a despe effort to revive the spark of life in remains, it is quite evident that expectations are not shared in other st Forty-five out of forty-eight states, among the number, voted for cons tional prohibition, and it goes into e January 1, 1920. Just how a reversal by referen in Ohio, can affect federal prohibition, is a ques which will be thrashed out in November. A w wind campaign by the "drys" is planned throug the state, and there are lively times ahead.

The Promised Relief in Food Pri

UP to the present time, little if any substa reduction in exorbitant food prices has resu from the effort made under federal or state ausp With abundant food in the country, our people paying more for the actual necessaries of life they did in wartime, when millions of tons of staples were being exported. It is true that exp continue, but in a reduced degree. It is also true labor strikes have seriously hampered transporta But neither of these reasons is sufficient to justify continuance of the unprecedentedly high price today, and all the arguments advanced in the e to justify them sound to the average man like pi evasions. A few profiteers, big and little, have disciplined; but the thoroughgoing reform that pledged and fully expected has not materialized.

While food prices here are still averaging 100 cent above pre-war averages—and in many case in excess of that figure—New Zealand is supplyin people with eggs at 35 to 40 cents a dozen, beef 1 15 cents a pound, bread 10½ cents per 2-pound sugar 4½ to 5 cents per pound, milk 7 to 9 cen quart, and other necessaries at rates which ave 25 to 28 per cent higher than before the war. Can with all its industrial turmoil, is doing better b people than we are and profiteering has been firmly handled. England too has her work wel hand as far as food regulation is concerned, and p in the main are lower than with us. We are was precious time and using too much red tape in investigations. When the evidence of extortio clearly in sight the last man "caught with the go should be dealt with, instead of being permitted t on plundering at leisure until the whole string of accomplices is tracked down. The people, who the sufferers, had a right to look for some measu relief from the food pirates ere this.



GOING BACK

By DANIEL A. POLING, LL.D.

Associate President United Society of Christian Endeavor

WE left Toul at noon, February 10th, 1919. The sun shone from clouded winter sky the snow-festooned ll of the ancient fort- ity as we drove h the northern gate. ght or nine kilometers we followed the narrow- military railroad, or until we reached Menil- r, where for four years divisional headquarters en located, first for the French and later for us. ve dropped down the hill that is the southern ch to the town, I saw at the left the great holes mained from an air-raid with which I had been d on a former visit a year before; at the right he eloquent, silent crosses marking the graves e of our first heroes who fell in action.

as in Menil-le-Tour that my line-pass had been out in February, 1918; here, too, I received my ask and helmet, with brief but pointed instruc- s to the use of the former.

n the First Division—the famous "Fighting ' of the regular army, brought to war footing e addition of thousands of enlisted men—held oul sector. Only a few days before it had "gone After weeks of training with the French, this historic organization had taken over the first given to the new American army, and, sand- d between French divisions, it faced the foe en Metz and Toul in the shadow of Mt. Sec on . Mihiel salient.

ose days in the early weeks of 1918 were mo- ous ones. In them the officers and men and the aries of welfare organizations met for the first the stern problems of modernized warfare; February lost itself in March, American rs had experienced their first great gas attack their first general raid; and before the flowers pril blossomed, the battle of Seicheprey was t.

I came again into the little square of the now quiet and almost deserted village, thoughts dormant stirred within my mind. Menil-le-Tour een just at the edge of the zone of shell-fire, but ically every twenty-four hours night attacks the air harrassed it. Once I thought that it was lly battered town—that was before I knew the to the north of it!

e drove straight through, by the silent . C. A. huts, on into the country beyond, where road led under the bare boughs of great trees still carried the remnants of their camouflage ings—canvas and interlaced branches which ded the battle highway from the keen-eyed y observers, and gave protection to ammunition , provision trucks, and marching men.

w we were where the booming of the guns had me a vast and continuous sound. Soon wept through Ansauville, where I had d the Rev. Dr. Jenkins, formerly presi- of the Minnesota Christian Endeavor n, superintending a Y. M. C. A. hut ministered to several hundred "mule ners";—the rough building still stood ng the trees but its walls were silent.

y Grosrouvres we drove toward Man- . In the former place a company of red "pioneers" were quartered,—they clearing the roadways. Not since il-le-Tour was left behind had we found llage with occupants.

Mandras we shut off the engine. lve months before it had been just one from the front-line and under constant vy shelling. Leaving the car I came on to the left by a company's old mess kitchen, and presently stood in front of the hut where for several days I had served as a "Y" secretary. A great hole which had torn through the doorway and carried off the corner of the building, told of a direct hit. Nothing remained but bare walls. Windows and tables, counters and rude furnishings were all gone.

EARLY on the morning of March 1st, 1918, we had been roused from our sleep in the rear of that place, by the gas post. Adjusting our masks we had waited in our roll-ups. I rather think that I stayed in bed because I did not care to have anyone see my knees in action! (I generally had black and blue knees while I was in the line) We were located in the midst of batteries there,—75's to the right and left, with 155's behind us. They had increased the fire that morning until the vibrations from the great guns tumbled the cans from our shelves. And the death messengers from Germany had broken closer and closer as the enemy artillery searched for the location of his tormentors.

A shrapnel broke high above us and rained its iron upon our thin roof, and then another crashed lower down, driving its balls into our frail refuge and lifting a cloud of dust about our heads. To add to the general confusion, while high explosives crashed on all sides, a twelve-foot section of the ceiling over the main room came tumbling down,—we were sure a ten-inch had gone clear through us. Later we thanked God the men were in their billets instead of under the timbers.

At the height of the bombardment a ten-inch did let go in our little back yard, and a livid fragment of it tore out a window and went screaming through the hut a few feet from our heads.

Vividly the morning returned to me as I stood again in the frozen street. I broke a knot from a shattered board and turned toward the car. A group of soldiers stood in front of a sadly battered house beside the ancient church, and told us of six men who had been killed in their billet there by one shell. I gave them additional details for their story, for just a year before I had helped carry several of those broken bodies from the loft into the room below.

Hard by Mandras is a battle graveyard where the first captain of American infantry to be killed in action, Hoover of Co. I, the 18th Infantry, is buried. He fell at the head of his men on that same eventful morning of which I have written, while leading the successful counter-attack that forced the raiding enemy to annihilation in our perfectly placed barrage. In the same cemetery rest many of the 26th Division who met their brave end at Seicheprey.

ON from Mandras just a mile we drove to Boumont. At the edge of Boumont we brought our car to a stop in "Dead Man's Curve." I got down and went through the old battery location to the right of the road, and inspected the spot where an ammunition dump used to be, at the left. Shell holes that once were so deep and close together had already begun to close; the ground under the healing touch of rain and frost was rising up and flowing back. The road itself which at that point went scarcely an hour without direct hits from enemy artillery, and where I had never before walked without wading in bloody mud, was now clean and perfectly graded,—American engineers had worked quickly and well.

At Boumont we reached the great highway that at the back of the front line paralleled for their entire length and far beyond, the most advanced positions held by the First Division in the winter and spring of 1918. We drove on to the left toward St. Mihiel and Verdun, for a kilometer and a half, until we reached Rambecourt. Here I had known the most vivid physical terrors of my whole life. Rambecourt was directly in front of Mt. Sec. The old cellar in which the Y. M. C. A. canteen was first located was at one time the most advanced Y. M. C. A. station in the service. It was forty yards in front of our last 75's. When our double gas curtains were raised we could hear the officer of the battery shout "Get range—ready—fire!" and almost simultaneously with the last word of the command the guns would let go.

I have described the dugout as the finest bomb-proof on the salient,—and it was. I have heard three-inch shells smash into it, and six-inch shells crash above it, without even cracking the ceiling of it. I have the nose of a three-inch shrapnel—a fine paperweight it makes now!—that broke directly above the entrance; the nose itself fell into the entrance and smashed the bottom step. The cellar was located directly beneath the private chapel of the glorious old chateau that now stands in hopeless ruins. The central room contained the canteen,—a one-man station where I went to relieve Rev. William Hints,—"Bill Hints," if you please, a Methodist Episcopal minister from Iowa, and as courageous and brave a man as ever wore a welfare uniform. At the right of the canteen was a first-aid dressing station. Here, by the way, Captain "Archie" Roosevelt was given attention and held until the ambulance arrived that carried him back to the base hospital at Menil-le-Tour. There were also billets for forty-seven men in the place, and an advanced signal-corps station.

I HAVE said that it was the finest bomb-proof on the salient—and it was—but one day a *ten*-inch shell arrived from Germany and went clear through it, killing eight men in it; and so on the spot where I used to stand, I found heaps of stone and tons of debris. I groped my way through the entrance and sat on a great rock. The light filtered through the jagged scar in the roof. In a far corner where the semi-private room had been in which I had flung my blanket-roll, I saw the piece of tin that I had nailed over a rat hole. I tore it off to bring back:—it was no longer needed there, for even the rats were gone.

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Out of that corner I had leaped in a frenzy of fright (it was my first experience with gas) early on the morning of February 26, 1918, at the cry of the gas post. There I had stood with sweat pouring from my armpits through that first general gas attack that came over our lines. Our position, which was high, did not suffer much, but Co. K had been desperately hit in the low ground by Seicheprey, and of course we had no way of knowing then, that we were to escape with such good fortune.

One experience of that morning I have not trusted to my pen before this time.

Perhaps I have feared that it would be misunderstood, but distance from an event sometimes gives courage, and I am daring now to tell the story.

After the "all clear" sounded, I went back to my blankets, and without realizing what I was doing dropped to my knees by my bed in the prayer posture I learned with the first prayer that I ever prayed. After I had settled myself and my mind had relaxed and quieted, I came in thought on down through the experience immediately behind me. With a shock I realized that as I had knelt in the dirt by my roll-up I had prayed in the simple words of my childhood, the verse that I learned in a humble Oregon home, with my face buried in the calico that covered the holy knees of my mother:—

> "Now I lay me down to sleep,
> I pray thee Lord my soul to keep;
> If I should die before I wake
> I pray thee Lord my soul to take;
> And this I ask for Jesus' sake.
> Amen."

AS I lay there in the crowded dark, with the angry noises all about, I knew that no other prayer could have expressed more, or reached farther. I mused, too, with new understanding, upon the word of the Wisest Man, who said:

"Except ye become as a little child, ye shall in no wise enter the Kingdom of Heaven."

Now that my eye had become accustomed to the ruins, I began to pick out the spots,—some of them under the debris, to be sure, but nevertheless well remembered,—that held associations of those vivid days. I thought of the men I left in the rough, dark place, and wondered whether I should meet them when I reached the First Division in Germany. Also I met few of them! The "bird-man"—he of the fair skin and clear eye, who was attached to the signal corps, and who had charge of the carrier pigeons, and in whose southern home I had been entertained before the war when he was a rollicking boy, "went west" at Soissons. Every man of my detail of five husky fellows, who worked far into the night to help me arrange things for worn and hungry men in the morning, had paid with his life the price of this world redemption.

There was a youth from Virginia, too, that I have reason to believe lived to return. He had stood for a long time searching my face with his eyes before he ventured to question me. Then we discovered that we had met at a State Christian Endeavor Convention. Quite unabashed he was, as he told me of his church and his pastor, and with a certain fine loyalty he expressed his determination to hold himself true to his ideals and the vows of his Christian decision. Not a man broke into the conversation (the cellar was well filled at the time) but every khaki-clad youth listened in tense silence, and it seemed to me with hungry eagerness.

Ah! those hours were rich in testimony and simple faith! Never have I found men more willing to be led up the trail to God. The opportunities to "preach" were not many—the formalities of religion were very largely set aside. But chances to render a spiritual service were ever by a man. Indeed, they seemed to become alive and with violent, importunate hands to lay hold upon you. Let us have done with the debate that argues for a new message in the church. New messengers, new methods, will always find fruitful fields, but the message itself remains essentially without change. It is *Jesus*, Jesus the sufficient Saviour, men would be introduced to,—Jesus the comforting Lord, the understanding friend, the man among men and the very Son of God, that the soldier of war and of peace, when faced with the fact of His presence and power, finds himself hungry without. He does not change; nor do men in their soul quests and hungerings.

BUT one man of them all, there in the old dugout, I remembered, as I rested upon the rock,—Simeon Adams of Montana. The afternoon that we met there, he said:

"So you know Montana, eh? Well, I've got a claim back from Missoula, high and rolling—a quarter section that I've wasted the finest cuss-words of the American language upon, and as clean a bit of grazing land as cattle ever browsed. Say, I've seen times when I wouldn't have given it to my worst enemy; I used to think that if a fellow would offer me two setting hens for the property and I would accept his proposition, I would sure feel like a New York gunman,—that is, like a self-respecting citizen thinks a New York gunman ought to feel. But, fellow, I haven't seen a house in France that looks as good to me as my clapboard shack by the cottonwood, and when 'Uncle' finishes this little job, I know one prodigal who is going home,—and when he arrives, calf or no calf, his wandering days are over."

Twelve months is a long time to remember a conversation, but in words not unlike these, Simeon Adams, a "high private" of the old First Division, introduced himself to me in Rambecourt, hard by Mt. Sec. He spoke in a shout, for the great guns were going and as we hurried from the little pool within the ruined formal garden of the wrecked chateau toward the dugout entrance, he continued the conversation. Underground in the Y. M. C. A. canteen I served him hot chocolate and crackers, and while he refreshed himself he talked on.

One afternoon a few days later, he leaned in great weariness against the canteen counter and said,

"Say, did you ever hear the story of the Statue of Liberty?" and I replied,

"Which one?"

He tipped his helmet forward, mocked me with a deep bow, and said:

"This one: A fellow had been started toward Davy Jones's locker three times by 'subs.' Finally he got a tub that made through connections, and as he came up the harbor of 'little ol' Broadway' he saw the 'Lady' standing there and looking out through the mist, holding the lamp up to the window for him, and saying, 'Hello, kid! Welcome home!' and he swallowed his Adam's apple, stood at attention, saluted, and said, 'Thank you, madam; I'm mighty glad to see you. But if you ever see me again, *you'll have to turn around!*' "

HE didn't wait for a laugh. He knew that the tale had "whiskers," and that many a man now old had "kicked the slats out of his cradle" in protesting against its resurrection. He hadn't told it to amuse me, but to "spill himself." But I laughed just the same, for it was richly done.

I watched the artist of the story as he proceeded to unlimber "Jenny," the fifteen-dollar talking-machine that stood in the far corner of the cellar in which this particular Y. M. C. A. canteen was located. No corner of that cellar was as far as thirty feet from any other corner. It was not more than 1,600 yards from our most advanced position, and directly in front of a great battery which just then was exc "calls" with the enemy. It sounded like Fourth of Julys outside, with cannon-crack bombs not excluded.

The story-teller fingered through the recor he found the one his mood called for; then he re his helmet to ease his weary head, —regulations him to uncover while underground,—sat dow biscuit-box directly in front of the sound-ch and, with his unshaven chin in his dirty, hand, waited, close up, for the first word. Th that old cellar, under a ruined French chat heard Alma Gluck sing

"Little gray home in the west."

She has sung it to vast multitudes in grea and to distinguished people in quiet parlors; s set the world a-weeping with the exquisite p her song. But she never sang more effectivel she sang that night, among the noisome odor dark dugout of the front line, with shrapnel an explosives for an accompaniment, and a ho lad from Montana for her audience.

SIMEON ADAMS did not linger long. He "runner" on his way back to regimental quarters. As he passed me on his way out (been kicking the pans about behind the stov wiping my eyes on the back of my hand) his fi was glorious under the grime that could not s the fires beneath it. His jaws were set to the t his task,—the task of his country,—and I knev had the trail turned homeward for him as he cl the dugout stairway, he would not have tak I knew, too, that as he went swinging down the highway, by tumbled walls, by ravished field desecrated hearths and with memories of thin speakable troubling him, he was saying with stride,

"I'm here to keep this from my land. I fi France, so that there shall be no horror of shr no stench of death in America. I fight in Fra keep from my mother and sister and sweethea terror of this and of the worse-than-this. I'll back until the job is finished, until the work is

I never saw Simeon Adams again, but I have thought of him and I shall not forget him. H a "regular fellow," and as true a soldier as eve ship for France. Perhaps I felt a special warm him,—well, because he was from Montana an great west my boyhood knew. Sometimes I smiled at the remembrance of the stories he tol often I have said to myself,

"God speed the day when his eyes shall see the sunlight streaming through the cotton along the river that winds by the high ground his cattle graze."

Well, I am sure he sees it all now, for in the that came into my hands a few weeks befo armistice was signed, under the heading, "Ki action," I read,

"Simeon Adams, Montana."

(The second and final installment of D Poling's excellent narrative will appear i an early number of the Christian Hera In it he carries us across the St. Mihiel ba tlefield, up to the outskirts of Metz and ba to the River Meuse where he finds "The Sp of Verdun." You will agree it is one of th most inspiring stories of the post-war season.

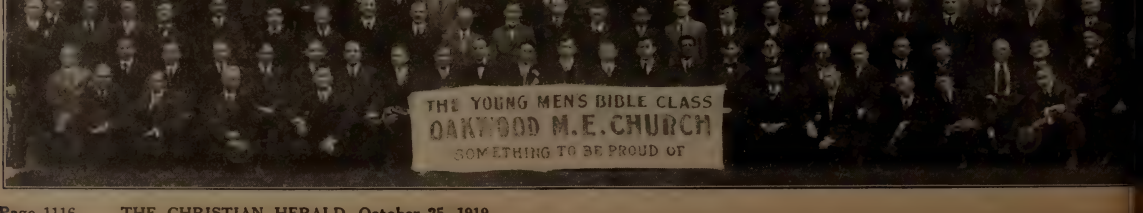
Young Men in the Sunday School

THE time has gone when young fellows went through the process of "dropping out" of the Sunday school at the razor and long trousers age, because they felt the Sunday school had nothing to offer them in the days of their budding manhood. It certainly did not have anything like as much to offer them a few years ago before the organized class came into existence and the Sunday school took such long strides forward in the scope of its work. Today it appeals to the adult as never before, and the claim that it is a place for women and children cannot be sustained. It never could be sustained, for the matter of that, for the time never was when there were not consecrated men in the Sunday school. Today they comprise a great army, and a class can not seldom be found having a thousand men in it. The very flower of the young men of the day are to be found in some of our Sunday schools, and they have added a great deal of practical Christian effort to the study of the Bible. They are giving practical demonstrations of the meaning of the term "applied Christianity" and in some places the Young Men's Bible Class is a leading force in the things that are most helpful to the town.

The triumph of the great cause of temperance was due in no small degree to the help of the Men's Bible Classes all over the land, and when the war came there were Bible classes that had as many a hundred stars each on their service flags.

The Oakwood M. E. Sunday School of Colu Ohio, affords a good illustration of a Bible the great majority of whose members are youn The class is so organized that every man in the opportunity of doing some kind of Ch work "between Sundays" and a serious study Bible is made every Sunday. The call to the Christian manhood of the land was never more and appealing than now, and thousands of men are training for Christian service throug medium of organized Bible classes.

J.


THE YOUNG MEN'S BIBLE CLASS
OAKWOOD M.E.CHURCH
SOMETHING TO BE PROUD OF

PATCH-WORK

By MARGARET E. SANGSTER

ONCE when she was a very little girl Mary had dropped a treasured blue pitcher upon the kitchen floor. She remembered her feeling of despair as she had gazed, her little hands clenched tight to her heart, upon lmost unrecognizable fragments of it. The r had been such a beautiful pitcher! And she ot meant to break it.

ry was no longer a little girl. But, with her two hands clenched above her equally empty she was experiencing the same feeling—the same feeling that she had known upon seeing ue pitcher smash into fragments. She wondered er a life would be as impossible to mend as a pitcher. She fancied rather dully that it would.
lovin' hurts like this," she heard her own voice g stupidly, "why does God let us love?"
the floor at her feet lay the crumpled wedding uncement that told in baldly conventional ices that certain parents were announcing the age of a certain girl—what was her name?—to *mmy*. It came to her with a curious, quivery that the Jimmy was *her* Jimmy. The empty beat impotently upon the empty heart, and—
'ain't fair," she sobbed, "'tain't fair! He hadn't to have kissed me. He hadn't ought to have he cared. He hadn't ought to have made me—
ar'"

he next room her mother was calling querulous-. With a sudden, spasmodic movement Mary's s dropped to her sides. When she spoke in er she was surprised rather to hear how matter-t her voice sounded.
omin', dearie," she answered. And with a pled bit of handkerchief she started to wipe her tears before she realized that there had no tears.
r mother was sitting up in bed, fingering with ous hands the patch-work quilt that covered her.
idn't th' postman bring nothin'?" she ques-d. And then, as Mary shook her head, "seems we're cut off, here on th' mounting, from every-! An' when there's no letters—" her hands thed the patch-work quilt—seeming almost to warmth from the bright colors of it. "Wasn't," questioned suddenly, "wasn't there no news o' y? It's a long time since he's wrote to you."

ARY half turned away from the bed. She did not answer. It would be hard to tell her mother, er mother thought that Jimmy was coming back, as *she* had thought Jimmy was coming back. had not reckoned on the girls of the city with city frocks and their city ways and their engraved city announcements.

"No, ma," she answered at last, "there wasn't no word from Jimmy."

The woman on the bed was stroking the patch work quilt as if it were something alive.

"My grandmother taught me t' put th' pieces together," she said at last and irrelevantly. "I pieced my first one a-sittin' on a stool at her feet. She had a way o' sayin' as she sewed, 'Patch-work ain't perhaps th' *finest*—but it helps t' keep a body warm!, I pieced some real pretty quilts in my time. It's nice work. An' it's makin' somethin' out o'—scraps."

MARY heard her mother's voice dazedly. She was concentrating upon keeping her mouth steady. After a moment she walked to the window and stood looking out upon the white road that wound down the side of the mountain. It was down that same road that Jimmy had gone, pausing half way to the bottom to wave a hand. She had watched him until his body was a speck in the distance; until the speck itself had become lost in the shadows of the road. She had watched him out of sight, forgetting the old superstition of bad luck.

Her mother was interrupting.

"It's funny Jimmy don't write," said her mother. "I hope nothin's happened to him. What you lookin' for, Mary? Is anyone comin' up th' mounting?"

Mary, her gaze almost unseeing, started to answer. But before she could speak a denial she realized that the road was not an empty road. Somebody *was* coming up the mountain—toiling wearily up. Her voice held a trace of excitement as she turned toward her mother.

"Yes'm," she said, "somebody *is* a-comin'."

The woman on the bed tried to lean forward—fell back against the pillows.

"I can't see," she half sobbed. "I ain't strong enough to sit straight. Is it a man, Mary, or a woming?"

The girl at the window was leaning forward—every line of her figure was an intense line. The tension seemed to relax as she answered her mother.

"It's—it's a woman, ma," she said.

There on the white road the moving spot was indeed taking the shape of a woman. Mary realized as the spot grew larger that the woman was doubtless a young woman. She realized also that the woman was unbelievably tired. She ran to the door of the cabin, forgetting for the moment the crumpled announcement that lay on the floor.

"She's comin' nearer, ma," she called back from the doorway, "an' she's dressed in black. An' she's walkin' kinder droopy. She don't look like nobody I ever seen before."

"But," the mother's voice was eager, "she must be a-comin' to see us, jus' th' same. There's no one else, Mary, on th' mounting top. Put on th' tea kettle—she's tired, pore thing. An' set th' table near my bed fer three."

THE table was set and the kettle had long been bubbling merrily when the woman in black gained the cabin door. She was a young looking woman, despite the cloud of silvery hair that curled around her face, and her pale lips smiled warmly as Mary greeted her after the manner of the mountain folk.

"I wonder," she questioned a bit breathlessly, "if I may come inside for awhile and rest? It's steep, walking up the hill."

With covert eyes Mary was appraising the smart black hat, the cut of the black walking dress. It was her mother's voice from inside the cabin that answered the stranger.

"Yes, come in," invited the voice, "come in an' set awhile."

With a gesture that she tried to keep from being awkward Mary swung wide the door. The visitor walked slowly into the cabin and following the sound of the old woman's voice gained the inner room. Mary walked after her.

The old woman was speaking again.

"My, but it's good t' look on a new face!" she exclaimed warmly. "We seen you as you come up, an' we've been waitin' tea. Was you lookin' for anyone?"

The woman in black answered.

"No," she said slowly, "I wasn't looking for anyone. I was just—" she laughed tremulously, "just getting away from someone!"

Mary leaned forward. She scented a mystery. But she was too shy to ask a direct question. It was her mother who spoke.

"From who?" she asked, her old voice breathless, "from who was you gettin' away?"

The woman in black lifted haunted eyes to the older woman's face. Her voice broke in a sob.

"From myself!" she said simply.

Mary, with a sudden light of understanding in her unhappy eyes, moved nearer to the woman in black. She knew what it was to want to get away from one self. But her mother was asking another question.

"You've had a sorrer?" she questioned softly.

ALL at once the woman in black was kneeling beside the bed. All at once she was sobbing. For a long moment she did not move, while the old woman's rheumatism-gnarled hand patted her shaking shoulders. But when she raised her head at last something seemed to have burned itself out of her eyes.

"Yes," she said in a mere wisp of a voice. "Yes, I've known sorrow! *He*—he died. And I—didn't die. Living, sometimes, is harder than dying. I—I know! Living, sometimes, is just waiting to die. That's how it seemed to me. My life was broken into little bits—there wasn't anything left. . . ."

Mary, her eyes fixed upon the road, that was glimmering less whitely through the dusk, nodded a vague assent. She did not know that she was nodding. The woman in black spoke on.

"For awhile I was in a daze, I think," she said slowly, "and then I began to notice, all about me, that there were other folk who had loved—and lost. My cross wasn't the only cross—my sorrow wasn't the only sorrow. I began to realize that to get away from my own heartache I must help ease other heartaches."

She paused, and her fingers picked at the gay squares of the patch-work quilt.

The old woman, who lay under the quilt, was speaking.

"A life," she said suddenly, "is like patch-work. . . . . There ain't any life that hasn't at one time or another been broke apart. But there ain't no life that's been broke in so many pieces that it can't be put together again. My grandmother—she taught me t' piece quilts—uster say, Patch-work may not be th' *finest*—but it helps t' keep a body warm!"

The hand of the woman in black had reached out across the bed to clasp the hand of the old woman.

"I know—I know!" she said, "Life *is* only patch-work. But this afternoon I was doubting. I felt that I couldn't keep on any longer. Helping folk didn't go far enough. So I—"

"So—," strangely the old woman seemed to understand, "so you came out by yourself an' walked up here—?"

The woman in black was looking into the eyes of the old woman on the bed.

"There's a verse in the psalms," she said, "that reads like this—'I will lift mine eyes unto the hills from whence cometh my help.' I got to thinking of that this afternoon. Something seemed to be calling me—calling me *up*. It seemed as if there was some reason why I must come. So I climbed to you. And I found comfort."

MARY, standing statue-like at the foot of the bed, heard the words of the old psalm with a curious sense of shock. Half unconsciously her eyes lifted toward the clouds that were piled mountain-like in the sky. Suddenly as she watched them they were split asunder with a radiant flash of rose and a glow of gold. It was the sunset time. The road that led down to cities was only a blur in the darkness of a bad dream. It was the sunset time, and God had painted the world in the colors of hope!

Her mother, drooping back among the pillows, glanced at her across the head of the woman in black. Mary returned the glance with gallant eyes. And then she spoke, as one does at a big moment, of something little and unimportant.

"The tea's all got cold, ma," she said gently, "I reckon I'd best be putting on new water to boil."

With tender fingers she smoothed the patch-work quilt across the tired old body. And then she went through the door and into the outer room. There was a crumpled bit of paper lying on the floor—a crumpled bit of paper that she picked up almost absently and stuffed into the stove.

Then she put the kettle, filled with fresh water, over the singing little blaze that it made.

THE WORLD'S NEWS OF THE WEE

First Votes on the Treaty

SENATOR LODGE'S amendment to the Peace Treaty, the effect of which would be to restore the province of Shantung directly to China, was defeated by a vote of 55 to 35. The Chairman of the Foreign Relations Committee made a hard fight for his amendment and on its defeat served notice he would bring up the same matter at a later time in a motion to strike from the treaty the clauses referring to Shantung.

While the amendment was lost it seems very probable that more than enough votes will be assured to attach a reservation to the ratification resolution expressly declaring that the United States will not be bound by the provisions of the treaty as it refers to Shantung. Several members who voted against the amendment said in the course of the debate they would support such reservations on the assumption that while amendments would require re-submission of the treaty to the powers represented in the peace conference, reservations would not call for conference action.

The fate of the Lodge amendment was taken as an indication of what will happen to the remaining amendments not yet voted upon. The feeling is growing in the senate, based on able legal opinion, that the rights of the United States can be protected by reservations almost as effectually as by textual changes in the treaty and without the danger of having to send the whole document back for international conference. With this feeling, there is an increasing demand for a larger series of reservations than the Foreign Relations Committee proposed. The Johnson amendment, equalizing the votes in the League of Nations of Britain and the United States, which probably will be voted down, will then be introduced in a milder form as a protest or an expression of dissatisfaction on the part of the United States over the "6 to 1" provision in the League covenant.

The longer the debate on the treaty continues the less is partisanship an active element. Party lines are being broken to an extent that is surprising official Washington, but what support one party loses among its own members it gains from the opposition so that the final vote is not expected to vary much from the margin of two to four in favor of reservations which was forecast early in the autumn. This final vote probably will be taken during the first week in November. The illness of the president has placed all the responsibility of conducting the fight for the treaty on the shoulders of Senators Hitchcock and Swanson.

"Red" Leaders Arrested

Regular army troops under the command of Major General Leonard Wood are in charge of Gary, Ind., where steel strikers have caused much disturbance. With the co-operation of the government secret service, the military has made a large number of arrests of radical agitators. Evidence has been discovered which connects some of the men under arrest with the wide-spread bomb plots of last summer, which had as their purpose the death of the government's law-enforcing officers. The bomb which wrecked Attorney General Palmer's home in Washington, it is asserted, was made in Gary. General Wood has taken a very determined stand against radical agitation and he has the authority of the war department to put it down with an iron hand.

Miners Call A Strike

The government, through Secretary of Labor Wilson, is making every effort to avert a strike of the bituminous coal miners which has been called for November 1. The strike order was issued when sessions of the Joint Wage Conference of miners and operators failed to reach an agreement. The demands of the miners include increased pay and fewer hours, in addition to reforms in operation of the mines. The operators have expressed a willingness to make concessions, but they decline to meet the full demands. The Secretary of Labor has called a joint meeting of the wage committees representing the two sides to the controversy and under his chairmanship he hopes some common ground for a resumption of negotiations can be found.

Failure to adjust the differences will mean a tremendous blow to the industry of the nation.

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America's First Big Passenger Airplane

CARRYING fourteen passengers and a crew of four men, this big airplane is on a flight from New York to Los Angeles. The passenger compartment is fitted with easy chairs, and wide windows give a wide sweep of the landscape.

Domestic News Briefs

Urges Mandate for Turkey.—Henry Morganthau, formerly American ambassador to Constantinople, has returned from several months abroad where he served on American commissions, and has launched a campaign favoring the acceptance by the United States of a mandate over Constantinople, Armenia and Anatolia. He says he has the assurance of English statesmen of support for American control of these districts.

Austria Ratifies Treaty.—The Austrian National Assembly has ratified the Treaty of Peace signed at St. Germain. There was no debate and the only opposition came from the German party.

Japanese Aviation Plans.—The Japanese government has decided to spend the equivalent of $125,000,000 in developing her aviation service, the money to be expended in the next four years. A French aviation mission now in Japan will aid in the work.

Religious

Lent Church to Jews.—Rev. C. Wallace Petty, pastor of the Creston Avenue Baptist Church, New York City, lent his church to a neighboring Jewish congregation on the Jewish New Year. The congregation's synagogue was too small to accommodate the worshipers. The same courtesy was extended on Atonement Day.

Rockefeller Gives $2,000,000 to Baptists.—John D. Rockefeller has contributed $2,000,000 to the Ministers' and Missionary Board of the Northern Baptist Convention. There are no restrictions on either the principal or income, which will be expended to care for indigent ministers of the Northern States.

Christian Endeavor Growing.—Work of the Christian Endeavor Society of the South has been growing so rapidly that the appointment of an additional field secretary has been found necessary. L. C. Little, of Winnfield, La., a school teacher and outstanding leader in the young people's work in the south in the Methodist Protestant Church, is the new field secretary. There are now five field secretaries in the south.

Labor Leader a Preacher.—Arthur Henderson, famous British radical labor leader, who has been re-elected to the House of Commons at a by-election for Widnes Division, is a Wesleyan local preacher. He was formerly leader of the Labor party in Parliament and served in the first war cabinet of Lloyd George. He was defeated by a Coalitionist at the last general election, but now re-enters the House by means of Liberal and votes as an opponent of the govern The Wesleyan Conference gave vote of confidence at its last sessi

Enlisting Lay Readers.—In to help make good the slogan, "No empty pulpits," the New Era Move is planning to enlist laymen for pastoral services as the rules o church allow. Permission is to be for the reading of sermons fron pulpit in all cases where no minis available. A book of sermons by p nent Presbyterian leaders and past being compiled for the assistan these lay readers, and will soo ready for distribution.

Dr. Newton Called to Chi Dr. Joseph Fort Newton, Ame pastor of the famous City Tem London, has been called to C Church, Chicago. Acceptance c call is believed assured.

Welsh Presbyterians Union.—The Triennial Genera sembly of the Welsh Presbyt Church at Racine, Wisconsin, vassed the votes of its indiv congregations on the question o ganic union with the Presbyt Church U. S. A., and found the overwhelmingly in favor of merger. Dr. John Hammond of church at Scranton, Pennsylv was elected moderator.

Asks for $1,000,000 Endowm —The General Assembly of the byterian Church has been aske its Board of Ministerial Relief Sustentation for an endowmen $1,000,000 to help 680 ministers widows of pastors, 66 orphan fan and 69 commissioned lay missions a total of 1,715 annuitants.

Dr. Tippy in Europe.—Rev. W M. Tippy, Executive Secretary o Commission on the Church and S Service of the Federal Council of Churches of Christ in America, has sent by the Interchurch World M ment, as the head of a special missic investigate labor conditions in va European countries.

Leaves Business for Pulpit.— art B. Edmondson, Chicago district ager for an insurance company, resigned a $10,000 position to accep pastorate of the Lake Forest Meth Church at a salary of $2,500 a "There are some things better gold," is his explanation.

Minimum Pastor's Salary.—Tw hundred dollars has been approve the minimum pastor's salary b New York and New England Luth Synod. No maximum, however, been suggested.

Church Takes Socialist H quarters.—Acme Hall, Clevel which in the past five years has the center of the city's Socialist ac ties has been acquired by the B of Home Missions and Church tension of the Methodist Churc a cost of $82,000. It will be oper along the lines of the Morgan Me ricl in Boston,—with salvage in stries, kindergartens, day nurse mothers' clubs, public forum evangelism. The main hall of building has a seating capacit about 1800.

Casualties Among Chapla —Sixty-five American army c lains were either killed or wour during the war, and thirty were orated for distinguished servic conspicuous bravery.

Big Mexican Sunday Schoo Trinity Methodist Church of Pue Mexico, under the care of Mr. E menio Velasco, has six hundred m bers in its Sunday school and rep 303 probationers received last y An enviable record in a country with strife and lawlessness.

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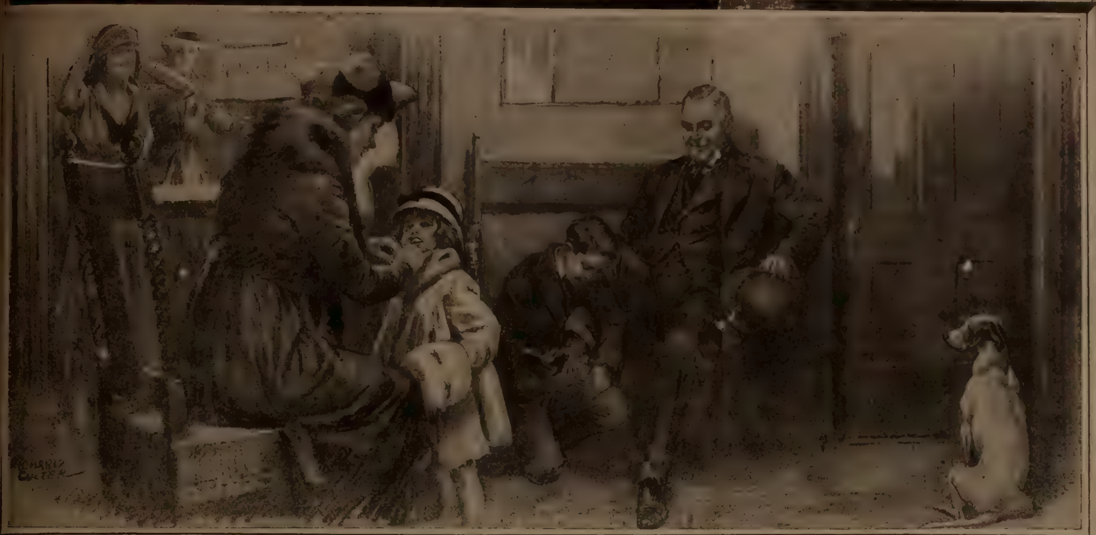
The Steel Workers' Leader in Washington

JOHN FITZPATRICK, chairman of the national committee of the organized steel workers, testifying before a Senate investigating committee, said the workers would be willing to submit the steel dispute to the President for arbitration. Mr Fitzpatrick is standing at the left.



KEEPING *the* FAMILY TOGETHER

IT takes more than three meals a day and a roof to hold a family together. *That's* only cupboard love!

No, the real *cementing* influence, as many parents have found, is for the family to enjoy itself together, as it does at the motion picture theatre.

Son will chip in on the party as well as daughter and the youngsters, when it comes to seeing with the old folks the first-class motion picture plays of Paramount-Artcraft.

And there's no pretense about it either—not "just once to please the children"—but they all go because the fascination of Paramount-Artcraft *gets them!*

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Elsie Ferguson *in* "COUNTERFEIT"
Dorothy Gish *in* "TURNING THE TABLES"
D. W. Griffith's Production "SCARLET DAYS"
***Wm. S. Hart** *in* "WAGON TRACKS"
Houdini *in* "THE GRIM GAME"
Vivian Martin *in* "HIS OFFICIAL FIANCEE"
Wallace Reid *in* "THE LOTTERY MAN"
Maurice Tourneur's Production "THE LIFE LINE"
George Loane Tucker's Production "THE MIRACLE MAN"
Robert Warwick *in* "IN MIZZOURA"
Bryant Washburne *in* "IT PAYS TO ADVERTISE"
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"The Miracle of Love" A Cosmopolitan Production
"The Dark Star" A Cosmopolitan Production

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Thomas H. Ince Productions

Enid Bennett *in* "WHAT EVERY WOMAN LEARNS"
Dorothy Dalton *in* "L'APACHE"
Douglas McLean & Doris May *in* "23½ HOURS' LEAVE"
Charles Ray *in* "CROOKED STRAIGHT"

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Not So Bad this Month

"Now, that's better! It's the first time the expense figures haven't given me a horrid feeling.

"If I'd only known sooner about Jell-O and some of the other money savers, I'm sure I'd have more dollars and not be so near wrinkles.

"What a lot of money and time I've wasted on things to eat when

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would have helped me out."

Every woman who wants to know how Jell-O can "help her out" will learn how in the recipes below and in the Jell-O Book, which will be sent free to all who send name and address.

So many delightful things are made of Jell-O that it is impossible for any woman to know about all of them. But every woman can possess the recipes for the newest and best of the special Jell-O dishes.

The recipes following are of this class. Take the Pineapple Bavarian Cream for example:

Marion Harland was one of the first of the great cooks to discover that Jell-O—whipped exactly as cream is whipped—forms the ideal base for all forms of Bavarian Creams. Almost any kind of fruit can be stirred into the whipped Jell-O just as the pineapple is in the recipe below. With comparatively little effort and little expense any woman can make Bavarian Creams of Jell-O that she could never hope to equal in any other way. Berries, peaches, cherries and prunes can be used instead of the pineapple specified in the recipe.

No sugar, cream or eggs are used in these delightful dishes, but only *whipped* Jell-O and fruit juices (the fruit itself only when particularly desired).

Pineapple Bavarian Cream

Dissolve a package of Lemon Jell-O in a half-pint of boiling water and add a half-pint of juice from a can of pineapple. When cold and still liquid whip to consistency of whipped cream. Add a cup of shredded pineapple if you wish. Serves from 9 to 12 persons. Whipped cream adds to the richness of the dessert, but it is not necessary.

Use a Dover egg beater for whipping Jell-O and whip it just as you whip cream—only be sure you do not wait till Jell-O begins to set before you whip it.

Jappy Jell-O Compote

Pour a half-cup or cup of peach juice into a pint measure; fill with water, let come to boiling point, and dissolve a package of Lemon or Orange Jell-O in it. Add one cup of cooked rice (cold). Pour half into a dish or individual moulds and set away to harden. Place six or seven halves of peaches on the jellied rice and cover with the remainder of the rice. Serve with meat course, or for dessert as you choose.

Olive Jell-O Salad

Dissolve a package of Lemon Jell-O in a half-pint of boiling water. Add half-pint can of tomato soup, one cup finely chopped celery and twelve olives chopped. Salt to taste. Set away to harden.

Glorified Rice

Dissolve a package of Lemon Jell-O in a half-pint of boiling water. Add one-half pint of canned pineapple juice or any fruit-juice. When a cold liquid, whip to the consistency of heavy whipped cream. Have two cups of cold boiled rice cooked dry. Fold the rice in the whipped Jell-O. Add one cup whipped cream, four tablespoonfuls sugar, and salt to taste. Set in a cold place to harden.

The whipped cream may be omitted and the Glorified Rice will still be a most delicious dish. Whipped Jell-O, alone or in combination with fruit, is so good that it is seldom necessary to add cream to it.

Imperial Salad

Dissolve a package of Lemon Jell-O in a pint of boiling water and one tablespoonful vinegar. Just as Jell-O begins to set, add one small can sliced pineapple, one-half can Spanish pimentos, shredded, and one sliced cucumber. Serve with cream salad dressing.

New Manhattan Salad

Dissolve a package of Lemon Jell-O in a pint of boiling water and one tablespoonful vinegar. When slightly stiffened add one cup each of chopped celery and apple, one cup English walnut meats broken in pieces and sprinkled with salt. Cool in individual moulds; serve on lettuce with mayonnaise or French dressing.

The New Jell-O Book

The Jell-O Book contains more new recipes than any has ever before and they are useful recipes. A copy of the book, beautifully illustrated, will be sent to you free if you will send us your name and address.

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JELL-O
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PURE FRUIT FLAVOR

Christmas in Song and Story

A Simple Yule-tide Program for Church Service Combining the Gospel Message with Familiar Songs

As Arranged

By Grace Treat Holmes

IT is important that the reader have a good voice. If the reader and singers are partly screened from the audience by the decorations the effect is more impressive.)

OH, praise the Lord, all ye, nations! Praise Him, all ye people!

Oh, praise the name of God with song, and magnify it with thanksgiving!

"For God so loved the world that He gave his only-begotten Son to bring light to them that sit in darkness and guide their feet into the way of peace, that whosoever believeth in Him should not perish, but have everlasting life."

Song—(*Choir*). "Holy, Holy, Holy." (*Reverently*.)

"Now it came to pass that in the days of Herod the king there came wise men from the East unto Jerusalem, saying, 'Where is He that is born King of the Jews? for we have seen His star in the East, and have come to worship Him.' The prophet of the Lord hath spoken, saying, 'Behold, a virgin shall bring forth a child, and they shall call his name Jesus, and He shall save his people from their sins.' And lo, the star which they saw in the East went before them until it came and stood over the place where the young child lay, even into Judea, into the city of David which is called Bethlehem."

Song—"O Little Town of Bethlehem." (*Girls' voices.*)

"And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And Mary brought forth her first-born Son, and wrapped Him in swaddling-clothes, and laid Him in the m ger, for there was no room for in the inn."

Song—"Dear Little Stran Born in a Manger." (*Childr voices.*)

"And when they were come saw the young Child with Mary mother, they fell down and w shipped Him; and when they ope their treasures they presented Him gifts, gold, and frankince and myrrh; and they rejoiced w exceeding great joy."

"And there were in the s country shepherds abiding in fields, keeping watch over t flocks by night."

Song—Hayden's "Silent Ni Holy Night." (*Men's voices.*)

"And lo, the angel of the L came upon them, and the glor the Lord shone round about th and they were sore afraid; and angels spoke and said unto th 'Fear not; for behold, I bring good tidings of great joy, wh shall be unto all people!"

Song—(Soprano Solo). "H The Herald Angels Sing!"

"For unto you is born this in the city of David a Savi which is Christ the Lord; and government shall be upon shoulder; and His name shall called Wonderful, Counselor, Mighty God, The Everlas Father, The Prince of Peace. suddenly there was with the a a multitude of the heavenly praising God and saying, (*cha by the choir*)

"Glory to God in the highest,
On earth peace, good will to m

Song—(*Choir and congregati*

"Joy to the World, the Lord come."

A "White" Christmas Social

THIS year why not try giving a different sort of a social, instead of a regular Christmas entertainment?

For mid-winter, when the outdoor coldness is apt to make one chilly toward their acquaintances, I have found a real social is an excellent way of melting the frosty cordiality of church members one toward the other. First of all get the right people on the right committees. If your church is equipped for socials have it there. If not, have it in a home.

On the invitations ask each guest to bring a gift, wrapped in white, that will bring Christmas cheer to some unfortunate person. Use any convenient Christmas decorations, but have the central feature a white Christmas tree, lighted with colored candles. Place the wrapped packages at the foot of the tree until the close when a committee shall distribute them to needy families in the community.

For the program have a number of pretty Christmas carols, and at least one appropriate special musical number. Then have a good story teller give Dr. Van Dyke's "The Other Wise Man."

After the program play some informal games, such as "find the ring" and "pillow race."

The refreshments can be carried out in the "white" idea. Ice cream, angel food cake and hot cocoa with marshmallow on will be easy to serve and pleasin almost every one.

Try these suggestions for foundation for your party, u your originality to make them s able for your own community see if you do not find it a novel of making the Yuletide a ha season.

MRS. POE TRINKL

Thanks For Indi Fund

AT a meeting of the Bom Council of Missions hel Bombay, September 10 and 1 was announced that a total twenty Christian missions had ministered the relief supp through the Council. This rel to the Bombay Presidency al The Council adopted the follow resolution:

"Resolved, that the Bom Representative Council of Miss record their sincere and grat appreciation of the prompt generous response made to t appeal by the readers of The Ch tian Herald, New York. This ti ly assistance has enabled Miss in Western India to dispense re to thousands of suffering pe during the year in the greater of the Bombay Presidency."

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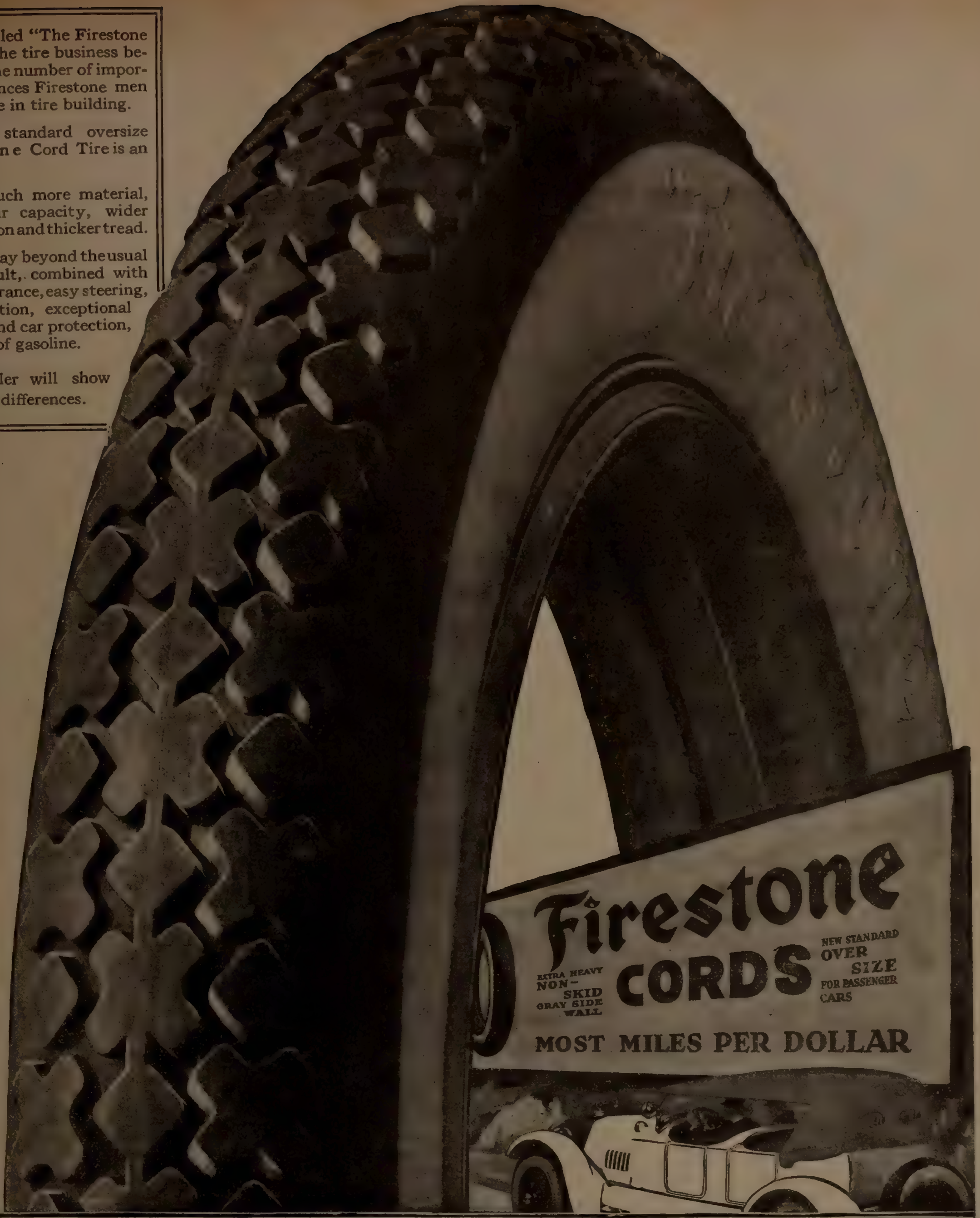
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Send a postal today to The Hills Brothers Co., 375 Washington Street, Dept. S, New York, for latest Dromedary Cook Book for new ideas. In the meantime try Dromedary Cocoanut in some of your own favorite recipes—*for example:*

Cocoanut Cookies
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Cocoanut Candies

DROMEDARY
FRESH KEEPING
COCOANUT

Protestantism at the Sword's Point

An Illustration of How Liberal Spain is Aiding the American and British Missions.

By Rev. Francis E. Clark, D.D., L.L.D.

A BAD mixture of politics and religion made it necessary for the authorities of Barcelona to call out five hundred gendarmes to guard the hall when Dr Clark addressed a great gathering of Endeavorers in that liberal Spanish city in 1914. He pictures dramatically in this article scenes of the meeting and something of the fight Protestantism is making for recognition in the rock-ribbed citadel of Catholicism—a fight the Endeavor Society typifies—also is outlined by the leader of the powerful young people's organization. Against all the influences of the state church, despite individual bigotry that would not stop at assassination, the missionaries of the Protestant churches are pushing steadily ahead their work of evangelization.

IN the year 1914 I was invited by the National Christian Endeavor Union of Spain to attend a large public meeting which it was proposed to hold in Barcelona. I willingly agreed to go, since I had been in that metropolis before and knew the strength of the movement there, and the cordial spirit of pastors, missionaries and young people.

When I reached Barcelona I found that preparations were made on a far larger scale than I supposed was possible, and that the largest hall in the city, the Palace of Fine Arts, holding three thousand people, had been engaged for the occasion.

I found, too, that much excitement prevailed, for the Protestants had never before dared to do such an audacious thing as to have a mass meeting of such size and, importance in Spain. The Archbishop had pleaded with the Mayor of the city and with the Governor of Catalonia, not to allow such a meeting. His pleadings and protests being unavailing, he threatened that he could not be held responsible if serious riots occurred.

But the authorities held firm. They said the Protestants had fairly engaged the hall, had obtained permission for the meeting conforming to the law of the land, and they could not go back on their agreement.

Probably Barcelona was the only city in Spain where such a meeting could have been held, but Catalonia has always been the most progressive province in Spain, with decided republican leanings. It was told to me, though I cannot vouch for the story, that when on one occasion the King sent word that he wished to visit Barcelona in three months, the Mayor replied that he could not receive the King as he expected to be ill and in bed at that time.

It must be remembered that, until recently, the laws against Protestants and their churches have been very drastic in Spain. For centuries such churches were forbidden; then, when more liberal laws allowed their formation, they were required to hold their meetings on back streets, and even now if I am not mistaken, no steeple or conspicuous ecclesiastical sign is allowed upon them.

BUT the influence of Protestant missions, American and British, has leavened and liberalized public opinion. Prominent among these influences has been the International Institute for Girls established by an American missionary, Mrs. Alice Gordon Gulick, of blessed memory. In this school, in its early days, under her direction the girls not only attained a high degree of scholarship, so as to be able to pass the most severe tests of the National University, but, better than all, with scarcely an exception, they became earnest Christians. Almost all became members of the school Endeavor Society, and the members of class after class went out to form such societies in their home towns and villages. Through their influence and through the efforts of Dr. W. H. Gulick of the American Board mission, and Dr. Franklyn Smith of the English Wesleyan mission, the society grew strong and has become one of the chief evangelistic agencies of the Kingdom.

But to return to Barcelona and to the proposed Endeavor rally in 1914. Excitement increased, and violence was threatened by the Carlists, the followers of the pretender Don Carlos who though long dead still gives his name to a party. They were particularly rabid, since they are the most bigoted of all Catholics. They hate the Protestants only less than they do the devil, and the present government of Spain.

Mrs. Clark and I were staying at the fine American girls' school, the outcome of Mrs. Gulick's work, some five miles from the center of the city, and there were grave doubts whether the young ladies should be allowed to go lest the expected riots should endanger their lives.

However it was determined to let them run the risk, as they were anxious to attend. Of course Mrs. Clark and I were bound to go, in any event, and, as we approached the great hall, it can be imagined that there was considerable anxiety about the result. We were reassured, however, by seeing that some five hundred police and gendarmes were guarding all the cross streets and approaches to the hall within half a mile. Some were on foot and some were mounted. It looked indeed like a formidable display of the military to guard a simple and peacefully inclined Endeavor convention.

HOWEVER, it was all needed. At the doors of the hall policemen were posted who searched every suspected person. They took from these forty-eight pistols and other deadly weapons, and arrested a hundred or more Carlists who were herded into a small park surrounded by a high spiked iron fence, where they had to stay in the broiling sun until the meeting was over. About twenty suspected Carlists had managed to slip into the hall, and to each one of these, the chief of police assigned an officer who sat with him to the end.

The gathering was splendidly advertised by all these excitements and rumors, and a great crowd thronged the building, the Endeavorers, of course, being given the right of way. The meeting went off without a hitch. Six hundred Juniors sang their songs of praise. Many beautiful silken banners from different societies and unions made the hall gay with color, for Spanish Endeavorers excel in such

Continued on Page 1143

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Write today for our helpful book, "The Care and Feeding of Infants," also a Free Trial Bottle of Mellin's Food

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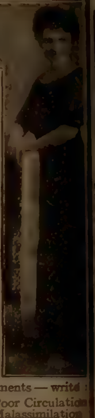

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This new kind of suit is designed to save you the trouble of sewing up seams, save you from constantly sewing on buttons, sewing up sleeve linings, tacking on belt loops and endless patching and fixing.

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Boyville pockets are held permanently in place by canvas stays. Seams are double stitched and taped. Sleeve linings are backstitched to stand months of pulling and tugging. Even the buttons are reamed so that they will not cut the thread.

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There is no better illustration of the advantage of dealing with Sears, Roebuck and Co. than in the perfection of detail and value found in *Boyville* clothes. *Boyville* suits, as well as everything that Sears, Roebuck and Co. sell, are backed by this guarantee of satisfaction:

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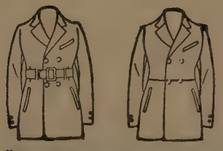

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Two-Style Knickerbocker Suit. Can be worn as belt all around model or the new waist seam style. Coat lined with good quality mohair. Pants are full lined. Sizes 7 to 18 years. State size. Shipping weight, 3½ pounds. Your choice of four patterns.

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Boyville Full Lined Pants to Match—$3.85

Priced especially low. Order an extra pair of pants with the suit. Sizes, 7 to 18 years. State size. Shipping weight, 1¼ pounds.

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One-Piece Top Winter Golf Style Cap made of same material as suits. Full lined. Stitched band. Long visor. Cloth lined inside pulldown band. Sizes, 6½, 6⅝, 6¾, 6⅞, and 7. State size. Average shipping weight, 9 ounces.

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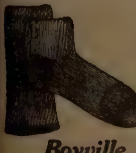
Price..........................98c
40A11—Cap to match Suit 40A3.
Price..........................98c
40A12—Cap to match Suit 40A4.
Price..........................98c

If by parcel post add amount of postage according to weight and zone.

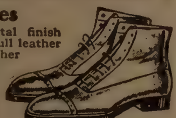


Boyville Stockings

Boys' Fine Ribbed, Medium Weight Stockings. Made from two threads of fine quality cotton yarn, with an extra thread knit into the knees and tops. Toes and heels of three-thread yarn. Sizes, 5½, 6, 6½, 7, 7½, 8, 8½, 9, 9½, 10. State size. Shipping weight, each pair, 4 ounces.

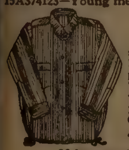
77A26250—Black. Price, 3 pairs, $1

Boyville Shoes



Foot form shape, gunmetal finish side leather lace shoe with dull leather top. All leather low heel, leather innersole and counter. Full vamp, not cut off under the tip. Medium heavy sole, Goodyear welt. State size. Shipping weight, 1½ to 2 lbs.

15A375372—Little folks' sizes, 9 to 13½. ....Price $3.45
15A374910—Boys' sizes, 1 to 5½................ ..Price 3.95
15A374123—Young men's sizes, 6 to 9.............Price 4.75



Boyville Blouse

Made of mercerized cotton poplin; seams double stitched. Attached collar has buttonholes on points and pearl links. Two breast pockets. Three-ply open style cuffs with button and buttonhole. Sizes, 6 to 15 years. State size. Shipping weight, 6 ounces.

40A13—Price...................... $1.00

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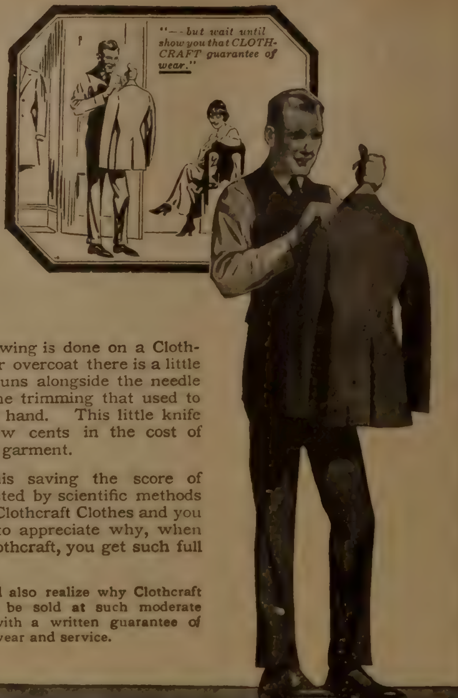

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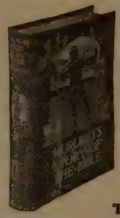
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Children Who Outgrow Paren

The Power of the Mother Who Always Remains the Guide, the Counsellor and the Teacher

A DAUGHTER returning from a visit said to her mother:

"Mother, my friends are all anxious to see you."

She laughingly went on to relate how her friends declared that she must have a wonderful mother because she was always bolstering up her assertions by saying, "Mother knows this to be true," and "Mother had an experience once just like that."

Glancing at the mother's face as she listened to her daughter, one could see the heart-glow of loving content brighten her eyes. The question came, "Will such a daughter out-grow this mother?"

I think most fathers are pretty safe so long as children do not outgrow mother. So, the chief concern rests with the mother.

A mother with all her gentleness and devotion must maintain a power, a certain position, that her children must never think of encroaching upon. She must ever remain the teacher. And she must have that charity that "thinketh no evil." She must hold and practice high ideals before her children. Otherwise they will learn them elsewhere and she will be left behind in their esteem and reverence, if not their love.

In this generation of fortunes made in a day, instances are countless where the daughter with greater advantages grows up superior to the mother in many ways. It is a condition that cannot be helped. But it rests with the mother whether she will hold her daughter's respect. A normal child will always love his parents. But honor and respect are not involuntary. Parents keep or lose the honor and respect of their children.

I was once visiting a friend who is the daughter of well-to-do parents. It chanced during my stay I lost a small piece of jewelry. The mother remark my hea the da "She ha it"—re to one maids took c my room daughter's lips curled, a a voice of impatient remons she said, "Why, Mother!" As that her mother had so spok fore me, she left the room. long after, the brooch was fo

It was an habitual failing mother to be suspicious, a readily accuse her servants. daughter saw the injustic wrong of such a habit, and ha outgrown her mother in an ac sense of justice and belief i honesty and self-respect of c She had been tutored to be tr from policy, and it had bee am sure, a matter of princip her, as it may with us all.

I have noted that it is the s child that is most prone to th knows more than his parents meet the spoiled girls (o grown into selfish women and blaming too often their pa lacking a tender, true characte reaches out unto all mankind; ing the greatest happiness, t increasing the happiness of o

The happiest, sunniest tem persons are not those who es every unpleasant handling in youth. "Rough winds do the darling buds of May," and human darlings do not get a rough shaking in the May-ti life, it is all the worse later c them and us.

A successful young civil en said to me the other day: "Th bridge-builder I know is my m She is some builder! The thin told me when I was a boy, an letters she writes me today, me over more places. I call h best little bridge-builder I kn

Little danger of this mother outgrown by her children.

Lida W. Wrig

The Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

In these days of world unsettlement, and with serious disturbances in all the countries, there is need of prayer among the nations—prayer for peace and for the restoration of trust in God for all things.

The World Evangelical Alliance for the last seventy-three years has issued a call for an annual Universal Week of Prayer. This year the call is addressed to all lands and nationalities and to Christian believers of every denomination, and appeals to God's people to unite in their homes, their churches, and at every opportunity, in prayer for the revival of religion in the Church, for peace on earth, for larger faith and deeper conviction in the vital facts of the Gospel, for the inspiration and strengthening of many witnesses to work together for the advancement of Christ's Kingdom, and for the unity of the faithful everywhere.

We commend to all the members of the Prayer League and to our readers generally the need of frequent and intensified prayer in these troubled times, that peace and happiness may come back to our land, and that God may overrule all the present disturbances for ultimate good.

During the week the following requests have been submitted: eighteen ask prayers for bodily healing of others; thirteen for blessing in worldly affairs; eleve spiritual blessing; four ask fo restoration and reconciliatio relatives or friends; two ask pr for the conversion of their brot two for the conversion of their bands; one for the conversion wife; one for the conversion son; one for the conversion family, and seven for the conve of friends.

Two ask prayers for the gra of desires known only to God, one to be delivered from b harm. Four ask prayers that eyesight may be preserved; asks prayers for the restorati hearing, and three ask prayer the restoration of health. daughter asks that her fa health may be restored and they may be able to keep their h another daughter asks prayers her father may be cured of ca if it be God's will, and also th may be converted. A mother prayers that her baby ma spared; and another mother a blessing for her daughter i school work. Prayers are al quested for a widowed mother her little boy; and twelve as prayers of the League in beh relatives and friends.

G. L. C. and X. acknowl answers to prayer, and a "M in Virginia" writes: "I wish t that God has wonderfully answ my prayer in regard to my son. thankfulness to Him I wish League to pray with me tha only girl, now eighteen, will herself as a missionary or in way that God most needs her, that she will use her influence a friend may go in God's caus

Enrollments Are Coming in Quickly

THE CHRISTIAN HERALD BIBLE COURSE

Now Open to Its Subscribers (Old and New)

The Christian Herald is glad to announce to its readers that the organization and enrollment in The Christian Herald Bible Course, to be conducted by mail and correspondence, are progressing rapidly.

THERE are Colleges and Colleges, and this is the season of the year when many young men and women, and a big sprinkling of older folks, too, are casting about with the purpose f taking up some Course that will help them to become broader ntellectually and better equipped for the battle of life. The pportunity comes to such by enrolling in the Christian Herald Bible Course.

Dwight L. Moody, the famous Evangelist, was an ardent Bible student. He spent a large part of his long life in reading the Book of books, comparing one passage with another, and digging down deep to get at the true meaning. Mr. Moody used to say that Bible study was his chief source of inspiration. He could not be constantly giving out unless he had some source of replenishment. His personal study Bible was a remarkable book in its way. Interleaved at almost every other page, marginal notes in ink and pencil on nearly every page, underscorings for special passages and still heavier underscorings for those that he esteemed the greatest.

It was one of the foremost ideas of his life to put within the reach of the people a means through which they could attain to a right knowledge of the Word of God.

"What the Christian people of this day" he said "need more than anything else, is time to study the Bible." There are evangelists and ministers who have made shipwreck of their calling because they did not find time to study, and they soon ran out of ammunition. Any Christian work that is not based on a right understanding of the Bible, through the study of it, Mr. Moody often said, "is not worth a snap of the finger!" His declaration applies with greater force than ever to present-day conditions. Our nation is spiritually at the cross-roads.

Send in your name for enrollment as a student in the Bible Course today. See terms below.

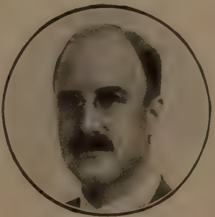
You do not need to leave your home. You do not need to neglect your home duties, but you can acquire valuable knowledge by a system that will prove a pleasant recreation.

Rev. P. B. Fitzwater, D.D.

Rev. J. H. Ralston, D.D.

Rev. James M. Gray, D.D.

Rev. J. C. Page


Rev. L. W. Gosnell

Rev. James M. Gray, D.D., Dean of the Moody Bible Institute, of Chicago, is the head of the faculty of the Christian Herald Bible Course. He has as his chief assistants, Rev. J. R. Ralston, D.D., head of the large Correspondence Department of the Moody Institute, Rev. P. B. Fitzwater, D.D., Registrar of the Faculty and Professor of Bible Analysis, Psychology and Ethics, Rev. L. W. Gosnell, Assistant Dean and Professor of Bible Synthesis, and the Rev. J. C. Page, Professor of Christian Doctrine and Pastoral Theology. The last three named, like Dr. Gray himself, have all been teachers of large, popular Bible Classes and know from years of experience how to present the Scriptures to the people. The teachers represent different evangelical denominations. Dr. Gray's name is a guarantee of scholarship and thoroughness. All of the instructors are distinguished in Bible knowledge.

The course will be under the direction of the Moody Bible Institute of Chicago, but enrollments must first be sent to the Christian Herald as per blank below.

The whole Bible Course will be so simplified by Dr. Gray and his associates of the faculty that the lessons can be easily comprehended and mastered from the leaflets which will go to all members from time to time.

This is an opportunity which we strongly urge every reader to make his or her own. Send in your renewal of subscription, together with your name for enrollment in the Bible Course, without delay, accompanied by the extra dollar for membership fee. At the same time we would ask our readers to do a little missionary work in informing their friends and acquaintances of this opportunity. Thus, your friend on your recommendation will share the benefits of the Course with other members of the Circle. It is a great privilege, and we hope it will be freely availed of.

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Ordinarily, such a Course as is now offered would involve an expenditure to the student of many times the nominal fee of $1.00 which we have fixed as the cost to each member when a regular paid subscriber to the Christian Herald.

Fill and sign this enrollment blank, if you are now a subscriber, and send in your renewal, together with your enrollment fee. By sending in the name of a new subscriber, who desires to join the Bible Course, you will be helping the project to success and doing a real service to the newcomer besides.

Enrollment Blank for the Christian Herald Bible Course

Enclosed find $2.50 for my own subscription to be renewed for one year from expiration and $1.00 for membership to the Bible Course, in which I desire to be enrolled.

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I enclose $2.50 for a new subscription and $1.00 for membership to the Christian Herald Bible Course.

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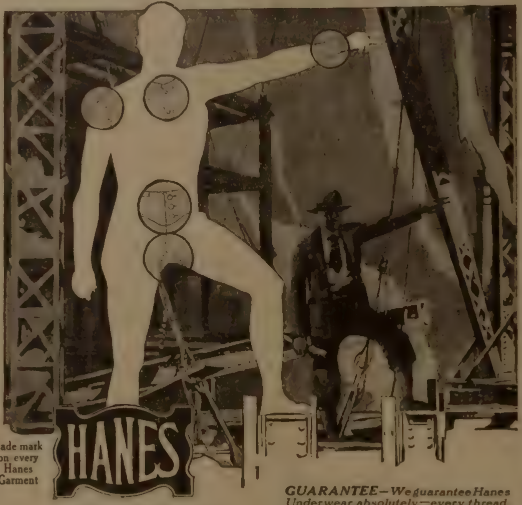

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What goes into Hanes in quality and workmanship comes out to you in extra-wear, extra-comfort, extra-warmth! We tell you frankly that Hanes is the biggest underwear value ever sold at any price! *Prove our statement for your own satisfaction!*

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are as distinct from all other boys' underwear at the price as are our men's garments. To mothers and fathers Hanes boys' Union Suits are superb. Cozy, fleecy warmth and the finest workmanship, combined with the best features of Hanes Union Suits for men, put these boys' suits in a class distinct from all others. *They certainly do stand the wear and wash!*

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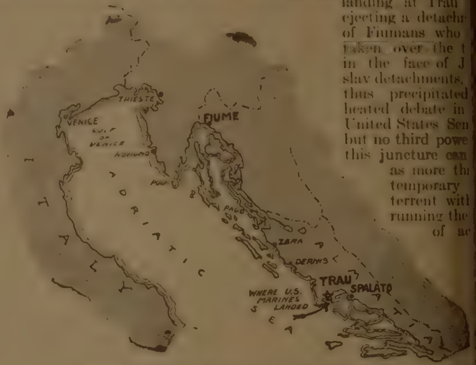
The Fire-Brand of Fium

D'Annunzio Declares himself at war with Jugoslavia and thereby invites a new Balkan conflagration

THERE is the grave possibility that before these lines issue from the press a new war will have begun in the Balkans. If hostilities eventuate the danger scarcely be exaggerated in view of the complexity of interests involved—interests that overlap from the Adriatic to the Black Sea, and from the Mediterranean to the Dniester.

Gabriele d'Annunzio has formally declared himself, as the supreme commander of Fiume, in a state of war with Jugoslavia. D'Annunzio has anywhere from 20,000 to 30,000 well trained and disciplined troops with him. More than that though, he has the ardent support of the militarist element in Italy, which has applauded his coup d'état in Fiume and promised him whole-hearted assistance in his program to annex Fiume to Italy even if they are compelled to go to the extent of instituting a military dictatorship of Italy.



THE DANGER SPOT OF THE ADRIATIC.

It is certain that acts of belligerency on the part of either d'Annunzio's army or the Jugoslavs will bring about a crisis in Italian affairs of even greater significance than the Giolitti conspiracy in 1915. The Nitti ministry has survived thus far, but only by dissolving parliament and calling for an election on November 16. Italian official circles hope the situation can be maintained *in statu quo* until the date of the election, which, in the circumstances can be nothing less than an election to determine peace or war; whether Italy will officially support d'Annunzio's actions in Fiume. Since the military element now seems to have popular sentiment with it, little doubt can exist as to the result. The militarists are willing to let the issue go to a vote if there are no striking developments in the meantime. If, before November 16, d'Annunzio needs aid, they are frankly prepared to institute a dictatorship. There is no question but the army and navy are with them to whatever extent they decide to go.

GABRIELE d'ANNUNZIO

To meet d'Annunzio clamation o the Jug government massed a number of tr —two divi at least — a the armi line in Daln where they facing the Fiuman outposts. Cl es between small parties have curred frequently, but nothing occurred that could be dignifie a battle. The tinder and powder are in such close p imity, however, that the further incident may b about the explosion. Amer marines stamped out one dange landing at Trau ejecting a detachr of Fiumans who taken over the t in the face of J slav detachments, thus precipitated heated debate in United States Sen but no third powe this juncture can as more th temporary terrent wit running the of ac intervention in Italy. This Great Powers are trying hard avoid.

Unfortunately, the volatile d' nunzio daily makes the task of n intervention more difficult. He determin now, he s not only complete t annexation Fiume but clear all Ist and carry along wi Fiume, in Italy. Mo and suppl as well as re forcemen are constan reaching h in spite of announc blockade the Dalmat and Istri coast.

War betw d'Annun which is c tain to m Italy and Ju slavia is pected to the signal a general B kan war. The Peace Conference fu recognizes the seriousness of the s uation, but for the moment, at lea it is marking time. The disputes the Conference over the division the spoils in the Near East prov abundant ground for endl hostilities.

Literally, the peace of Eurc rests in the hands of this one man Lieutenant Colonel Gabriele d'A nunzio, firebrand poet, amate soldier and idol of Italy.

In the meantime Austria is a proaching nearer and nearer starvation, for most of the rel supplies allotted to her have be entering through the Adriatic a thence over railway lines controll partly by Italy and partly by Jug slavia. Transportation over the lines now is indefinitely suspende

In Honor of His Eminence—
RDINAL MERCIER, OF BELGIUM

By Margaret E. Sangster

as at a luncheon at the Hotel mmodore—a luncheon given The Clergy Club of New or in honor of His Eminence, al Mercier of Malines—that for the first time in my life, solutely perfect example of ian Unity. For at the lunch- n saw clergymen of all de- ations gathered together to nor to a man of an alien —a man who, for the sake of nanity and justice, had done a deed.

world today thrills to the of Cardinal Mercier. The recognizes the valour of the who stood between his people n invading army. In some not stant day little children will from their school books the that the Cardinal spoke to spotic enemy who could crush ould not conquer his heroic Cardinal Mercier will be his- then. But now he is some- more vivid than history, some- more vital than a printed er or an illuminated photo- can ever make him. Today a breathing, living reality— he guest of our land.

made a dramatic figure at the heon—did Cardinal Mercier of nes. He was dressed in a long ct coat which fell in rich folds the sombre black of his gown, he wore upon his head a small et skull cap. A scarlet ribbon ing to his waist held suspended at glittering cross of gold and, one of his slim hands, he wore assive gold ring. Yes, he was atic; colorful; picturesque. He l out, a bit of the old world, e great gathering of American sters, in their black and gray , who represented a new world. it was not because of his pic- que appearance that the Amer- clergymen were doing him r. It was almost in spite of dramatic quality that they wel- ed him.

he Rev. Henry Van Dyke gave keynote to the situation in his ress of greeting to the cardinal. nall, gray man is Dr. Van Dyke man who seems ultra-modest almost retiring, despite the ors that have been heaped upon , as American Minister to the ue and Moderator of the Pres- rian Church in the United es. As he stood by the Car- l's side, he seemed almost drab, st commonplace. But when spoke one realized that he did need scarlet robes and glittering sses.

R. VAN DYKE gave the key-note to the situation. For it as a man—a brave man and a ristian man—that he greeted Cardinal Mercier. His short talk was not of church opinions and church differences. It was filled with the spirit of brotherhood, and was reverent with the great tribute that one strong man pays to another—no matter what that other man's creed may be. In the name of the protestant clergymen of America and in the name of America itself, Dr. Van Dyke thanked the cardinal for the stand that he had taken—for that which he had dared accomplish.

And then, in response to Dr. Van Dyke's greeting, the Cardinal rose. A tall man, he seemed to tower above the table as he stood. But his height commands confidence rather than awe, and when a smile plays across his lean, gentle face one sees the soul of the man. And one knows that children must love him and that stray dogs would not run away if he called to them.

The cardinal spoke. And he spoke neither as a priest nor as a man who has done any deed of which he is proud. He spoke humbly in a voice made slightly hesitant by his accent.

First of all he thanked America for the part she had played in the saving of Belgium. And then he thanked America for the part that she had played in saving the world. Of himself he said nothing at all until the conclusion of his talk. And then:—

"The world," he said haltingly, "has called me brave—has praised me. But I have done nothing. I am like a tree that draws its sap from the ground and because of that sap can bring forth fruit. My courage rose from the heart of my country and it was because of that valiant heart that brave words came from my lips. It was only the spirit of Belgium speaking through me!"

WHEN the cardinal had again seated himself four men gave four short talks. The Rev. Captain J. Madison Hare, pastor of the Scotch Plains Baptist Church and senior chaplain of the 29th division in France, thanked the cardinal in the name of our soldiers; and the Rev. Frank Mason North, who is secretary of the Board of Foreign Missions, of the Methodist-Episcopal Church, and President of the Federal Council of Churches of Christ in America, added a word for the assembled clergymen. Then the Rev. Demetrios Callemahos, Rector of the Greek Catholic Church of St. Constantine in Brooklyn, gave an address in French, and the Rev. Alexander Llyons, Rabbi of the Eighth Avenue temple in Brooklyn, added the old Hebrew blessing in the name of his people.

The Rebirth of Belgium

HOSE thousands of our readers who contributed so generously the relief of devastated Belgium 1914 will be glad to know that ial statistics received by the aranty Trust Company of New rk from its office in Brussels licate that Belgium is rapidly overing from the effects of the r and its industries are returning a normal condition.

These figures show that 1,700 lroad trains are moving daily, rrying 1,720,000 tons of freight. trackage removed by the rmans has been relaid and 95 per t of the bridges and viaducts e been restored. All main lines in full operation. Returns from h passenger and freight traffic the month of August this year ow a greater revenue than for the nth of August, 1913, when per- tly normal conditions existed.

At the time of the armistice there were 800,000 unemployed iron workers. This number had been reduced in June to 200,000. In the first six months of 1919, Belgium glass works exported 3,772 tons of window glass valued at 5,600,000f. The present production is up to 40 per cent of the pre-war production.

The spinning and weaving factories in Flanders are virtually in full operation. The machinery received from Germany since April is valued at 2,900,000,000f. The crops this year are in splendid condition. It must be considered that less than 1 per cent of the area of Belgium was devastated, and that a large part of this already is under cultivation. Sugar production in July and August was 6 per cent higher than in the corresponding months of 1913, before the war.

MAZDA

"Not the name of a thing, but the mark of a service"

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ALSO on this new lamp--the WHITE MAZDA—you find the mark of MAZDA Service. The high efficiency of this lamp, and the softened and gratefully mellowed brilliance of its light, are fresh indications of the fruitfulness of MAZDA Service in its constant search for better light.

MAZDA is the trademark of a world-wide service to certain lamp manufacturers. Its purpose is to collect and select scientific and practical information concerning progress and developments in the art of incandescent lamp manufacturing and to distribute this information to the companies entitled to receive this service. MAZDA Service is centered in the Research laboratories of the General Electric Company at Schenectady, N.Y. The mark MAZDA can appear only on lamps which meet the standards of MAZDA Service. It is thus an assurance of quality. This trademark is the property of the General Electric Company.

RESEARCH LABORATORIES OF GENERAL ELECTRIC COMPANY

If You Were Mexican

By Carl Schurz Lowden

If you were a native of Mexico you might be Indian, Spanish or real Mexican, which is really a mixture of the other two races. Your type of civilization would depend largely upon the amount of Spanish blood in your veins.

The peasants or poor Mexicans are called peons. It has been said that the only flower that will not bloom in the warm moist climate of our southern neighbor, is the peony; for the lot of the peon is indeed pitiable. Although living in a land brilliant with flowers and rich with fruits, the children are bowed down from birth in dust and poverty.

That the Mexican appears dirty must be due to the scarcity of water. One must either buy water from the carrier or depend upon the ditches and public fountains. Since many Mexicans are more or less averse to work, they prefer to remain unwashed rather than carry water so far.

Laundry work is done on the banks of streams and ditches. The clothes, having been soaked for a day or two in jars, are taken to the water's edge and pounded with stones or rubbed over the rough rocks. Fine linen would not stand this treatment very long but the few clothes of the natives are woven of coarse material.

It is the ambition of every Mexican boy to own a fine sombrero, or broad-brimmed hat with its ice-cream-cone crown. After he has made enough money to buy one (and some of the best sort cost all the way from twenty-five to one hundred dollars) he cares for little else than to eat and sleep and go to the bull-fights.

Besides tortillas, Mexican children eat melons, beans with very hot sauce, and sugar-cane, which is plentiful. The tortillas, or corn cakes, constitute the staple and almost unvaried diet of the Mexican poor. They are dry, flat, almost tasteless cakes, made of water and corn flour, and baked on hot bricks. Preparing these tortillas becomes the tiresome job of the women and and girls; and they must be millers as well as bakers.

Mexican boys are not fond of play. Much of their time, when they are not compelled to work, is spent lounging against the adobe walls of their bare, cheerless homes, or walking aimlessly around in the hot dusty streets.

Tending the game-cocks becomes the boys' special job in Mexico. Sometimes the lads carry their charges to school and during recess plan battles between champion fighters.

Cock fighting as well as bull fighting is a popular Mexican amusement. The places where cock fights take place are known as cock pits. The roosters being placed in the center of a ring, the owners and spectators gather about and watch the battle with the greatest interest. There is much gambling among the peons on the outcome.

Besides the cock, Mexican boys have two other pets—the burro and the snake. Although the burro carries the family's burdens, he is often mistreated by his owner. Snakes serve as special pets which the boys delight in smuggling to school in order to lighten the hours of forced study.

Maybe a picture enters your mind what fun it would be while all is still in the schoolroom. Still? Then you you were never near a Mexican school, for a humming, buzzing noise can be heard a block away. The children are studying, and they do it out loud.

The din continues from seven o'clock in the morning until night. Some of the children sit in chairs, others sprawl over the floor. They learn to use a picture language which is a remnant of the Indian days.

King Corn's Carnival

By Ella Shannon Bowles

Money in the treasury of the Ladies Aid Society was lacking and the need of raising it was pressing. People were tired of the usual church suppers, so the committee decided to hold a Corn Carnival.

Simple pictures of ears of corn were painted in the upper left corners of the posters, and plainly printed in India ink were notices of the time, place and price of admission for the supper and entertainment. Tickets were made in the shape of ears of corn and many of them were sold before the day arrived.

The hall was decorated with tall corn stalks and festoons of red and yellow ears of corn. The electric light bulbs were covered with yellow crepe paper and from various places in the ceiling corn balls were hung. On one side of the room were arranged two booths ornamented with green and yellow crepe paper and strings of popped corn. The attendants were dressed in white, and wore yellow aprons and sunbonnets. At one booth sugared popped corn, cornflake macaroons, and cornballs were sold. Wooden skewers were placed in the corn balls to hold them while being eaten. Buttered popcorn was not sold, as a man had been engaged to bring his corn popper and booth from the street and give a per cent of his sales to the society. The other table was devoted to the sale of unpopped corn on the ear and in packages; cornflakes, corn syrup, and canned corn.

The tables in the supper-room were decorated with green and yellow and the centerpieces were mounds of yellow corn and chrysanthemums. Candles in brass sticks furnished the lights and the menus were written on thin paper and rolled inside corn husks tied with yellow ribbons. They bore the following bill of fare:

Corn Chowder
Sliced cold corned beef
Corn oysters
Mashed potatoes
Hot corn bread *Butter or syrup*
Pumpkin pie
Indian Pudding
with Vanilla Ice cream
Coffee

After supper, the Sunday school sang a harvest song, a young lady recited Whittier's "Corn Song"; a drill, "Scare Crow a 'Roamin'" was presented by one of the boy's classes, and the program was completed by the play, "The Old Fashioned Husking Bee."

To Reclaim Eighty Million Acres

Eighty million acres of wet and overflowed lands, located in various parts of the country, could be quickly and economically reclaimed by drainage or by levee protection, according to John A. Fox of Chicago, who is arranging for the annual convention of the national drainage congress to be held at St. Louis November 11, 12, and 13.

Cabinet members, governors, bankers and engineers from many states have been invited to attend the congress, which plans for the opening of millions of acres of new and extremely productive lands for settlement and development.

BAKER'S
FRESH GRATED COCONUT

1 cupful Baker's Canned Coconut *(being sure that the milk has been pressed out according to directions on the can)*
2 cupfuls brown sugar*
4 or 5 tablespoonfuls grated chocolate or cocoa added to sugar.
½ cupful Coconut milk
Butter, size of walnut
Double quantities for full portion.

Put sugar, chocolate and milk in saucepan, boil 12 or 15 minutes, stirring constantly. Before removing from fire, add Coconut and butter and beat until cool. Pour in buttered tin and cut into squares before it hardens.

For Plain Fudge omit chocolate.

For Seafoam boil 10 minutes only, stirring in well-beaten egg whites as it cools.

**Granulated sugar may be used*

It is the pure coconut milk in the Baker Can that makes this home-made candy richer and more flavory than other coconut candy.

Coconut milk, you know, is the only successful means of retaining this rich flavor of the fresh nut. It keeps the meat in the Baker Can moist and tender. Baker's alone has this supreme flavor of the newly-picked nut, for Baker's is the only coconut canned in its own milk.

FREE—Our New Recipe Booklet, illustrated in colors, tells you how to make many other coconut dishes—all perfectly delicious—will be sent you and your friends on request.

If Baker's Coconut is not obtainable at your dealer's, send 15c in stamps for full-size can. Please give grocer's name.

THE FRANKLIN BAKER COMPANY
Philadelphia, Pa.

The only Coconut canned in its own MILK
CO-CO-NUT
BAKER'S

Our "Sugar Spree"

THE assertion that the United States has gone on a "sugar spree" since the advent of ition lends interest to a of compilations by the Na- City Bank of New York compare our sugar consump- n 1919 with that of previous They show that the quantity gar consumed in the United s in the fiscal year ending with 1919, was greater than in any in the history of the country the sums paid for it double in the year preceding the

e quantity of sugar consumed gated nearly 9,000,000,000 ds in the fiscal year 1919 against t 8,000,000,000 last year, 8,500,- 00 pounds in the year prior e war, a little over 7,500,000,- n 1910, 6,000,000,000 in 1905, ,000,000 in 1902, and 4,500,- 00 in 1900, all of these being, rse, in very round terms. Thus 919 consumption is about dou- at of 1900, although the popu- n meantime has increased only er cent. The average per a consumption in 1919 was 83 ds against 77 pounds per a in 1918, 78 in 1910, 59 in 1900, n 1890; 40 in 1880, and 33 ds per capita in 1870. In fact, 100,000,000 people, although ing about 6 per cent of the d's population, consumed last nearly 25 per cent of the d's sugar production.

he sums paid for sugar by our le in 1919 were far in excess of e of any earlier year. The age import price for the raw luct brought in from foreign tries averaged a little more 5 cents per pound (exclusive uty) as against an average of 2 per pound in 1914, and the s paid by the consumers for all sugar purchased during the year will approximate $1,000,000,000 as against a little more than one-third of that sum in the year prior to the war.

About one-fourth of the nearly 9,000,000,000 pounds consumed in the fiscal year 1919 was produced in the United States, another one-fourth was produced in our islands and the remainder drawn from foreign countries, chiefly Cuba. About three-fourths of the quantity produced in our own fields was from beets, and only one-fourth from cane, while all of that brought in from our islands or from foreign countries was produced from cane. The average import price paid for the raw sugar coming from Cuba was 5.04 cents per pound (exclusive of tariff) as against 2 cents per pound in 1914; the average price paid for that entering the country from Hawaii in the fiscal year 1919 was 6.1 cents per pound and from Porto Rico 6.8 cents per pound, these figures being in all cases those of the raw product, which is refined in the United States before entering consumption.

The exact figures of consumption, basing the aggregate upon production at home, quantities brought from our islands, imports from foreign countries, minus the quantity exported after refinement, was 8,850,000,000 pounds; the import value, exclusive of duties $435,000,000, and the quantity exported in the refined state 1,116,000,000 pounds, and in the refined state about 3,000,000 pounds. Of the 1919 exports about one-third went to Great Britain, one-third to France, and the remainder chiefly to Belgium, the Netherlands, Spain and Switzerland, with smaller quantities to Argentina and certain other South American countries.

Gospel Automobiling

The Church on Wheels in Maine

WHEN the Gospel Ship careened into port along the st of Maine during the height of summer season, the four- eeler drew a great deal of atten- . For the Gospel Ship was a sty type of automobile, with her me lettered boldly against the ow, her forecastle and after-deck corated with Bible verses and the ebuoy—in the form of the extra e at the rear—similarly used for text.

With the running-board for a lpit, a portable organ set up in e rear loft and the choir assembled nong the members of the touring party, here was a whole church on wheels. Whenever a congregation offered attention, or music could draw a crowd in the pine groves of Maine camp-meetings or on the sandy beach, the Gospel Ship carried the good tidings. Even though its message was not always to be heard, something of the Truth could be seen, by reading the Scriptural legends with which it was adorned. For it never failed to attract attention.

Unique in character, convenient and comfortable for transportation, the Gospel Ship has proved its worth.

To Add Four Square Miles to New York City

Mr. T. Kenard Thomson, an pert on engineering work, has esented to the Mayor a plan of lling in the shallows of Upper Bay New York.

This plan aims to create a water rontage of almost 10 miles and 4 square miles of valuable lower Manhattan real estate.

This plan has the backing of a group of New York business men who will for certain franchise rights undertake to do the work of filling in.

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Have Soared High
but the Cost of
Instant Postum
and
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It inks the point and
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REMEMBER—it is a fact that thousands upon thousands of men and women, weakened through the stress and strain of work and worry, have regained vitality and working power by using Sanatogen.

When Sir Gilbert Parker writes: "Sanatogen is a true food-tonic, feeding the nerves and giving fresh vigor to the over-worked body and mind," he but expresses the conviction of multitudes of others.

That thousands of physicians have endorsed Sanatogen in writing; that many physicians, including famous nerve specialists, use Sanatogen in their own families—these facts speak for themselves.

And thus you may be sure you can find no more trustworthy safeguard for your health at such times than Sanatogen.

Sanatogen is sold by good druggists everywhere, in three sizes, $1.00 up.

(Awarded Grand Prize at the International Congress of Medicine, London, 1913

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Nothing but long staple cotton goes into the making of Iron Clad No. 398. This not only makes possible a foot reinforcement of the greatest durability, but it permits a beautiful and permanent lustre finish. That's why this sock is the favorite of thousands. Handsome appearance with extra long wear is what most men want. Isn't that what you want, too? The heels and toes of

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have 4 plies of a special twist texture that is remarkably durable, and there are 2 plies in the sole and high heel splicing. This sock is really a *wonder* for long wear. Do try it. Iron Clad hosiery for the whole family is sold by thousands of dealers everywhere. If you don't know of one nearby, order from us. Price 50c. Colors: Black, dark gray, white, palm beach, navy, cordovan brown. Sizes: 9 to 11½. In ordering be sure to state size and color wanted.

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Hosiery for the Whole Family

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A New Use for a Brewery

Where Vats of Beer Were Stored A Few Months Ago a Delicious Table Delicacy Is Being Grown for the Market

WHEN it became certain that national prohibition was sure to come there was a great alarm over the thousands of men who would be thrown out of employment and the fact that millions of dollars worth of buildings used by the liquor interests would be empty and idle. Although national prohibition has been in force for but a short time, it has been demonstrated that men who want work can get it, and hundreds of the buildings once used by the liquor men are already being used for much better purposes while the arrests for crime all over the United States are not half what they were during the reign of Alcohol.

While so many of the brewe and other buildings used in manufacture and sale of intoxica are already used by other indust few indeed are used in the way which a huge brewery in the cit Washington is being utilized. dark, cool cellars and vaults devoted to the cultivation of mu rooms for the market, and the sult has been very profitable. mushroom is becoming more more popular as a table delica It is very easily grown and ther always a good market for it. must, however, be wise in regard the mushroom before using it an edible since some varieties deadly poisonous. J. L.

A Desert Sunday School

AMONG the Sunday Schools in the United States and Canada, the Adams Street Mission, of **Tucson**, Arizona, is a bright little light in the desert alone of its kind. First, it is made up of children whose parents, mother or father, and in some instances both, are sufferers from the great white plague. Or as in some cases it is a brother or sister. They are all in Tucson for their health and Sabbath after Sabbath they gather at the little desert Sunday school and study God's word. Second, it is, so far as know, the only Sunday school th has a flag raising every Sabba morning wh the childr come to att tion, salute t Colors, a sing Ameri before they into their cl ses. The f pole was giv to the sch by the Lo Labor Unio of Tucso The pictu shows the fl being rais and the sin ing in cho as the Col go to the t of the pol The two bo attending t flag are me bers of the ganization Boy Scouts America.

The Sunday Morning Flag Raising

Turning White from Fright

THE face turns white, when we are frightened because the blood almost leaves the face entirely. Under normal conditions, the red blood which is flowing through the arteries gives the face a reddish tinge. It is quite singular, but when we are really frightened, whatever the cause may be, the human system receives such a shock that the heart just about stops beating altogether. When the heart stops beating of course the flow of the blood from the heart stops, and then there is no supply of fresh red blood coming through the arteries under the skin of the face. Therefore we look white—the color the face would be if no blood ever flowed through the arteri and veins. Some people have fac so white they look as though th were scared all the time. This not because they have no blo flowing through the veins a arteries in their faces, but becau their supply of blood is less th other people's, and sometimes b cause the walls of their arteri and veins are so much thicker th the average that the color of t blood does not show through. The are also many people who have much blood in their systems all t time, and the walls of whose a teries are so thin, that they lo at all times as though they mig be blushing.

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SIXES

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OUR VICTORY MODEL

NEW IN 100 WAYS

The new Mitchell Six was not designed to meet today's requirements. The object is to give to Mitchell the future first place in its class.

Late in 1916—after 14 years of car building—we started to revise completely all standards in Light Sixes.

This new Mitchell is the result. Because of the war, it took two years to complete it. There are 100 notable changes. Most of them mean more endurance, more lasting satisfaction.

There are many larger parts. Then new heat treatments and better materials give much added strength.

New Ideas Scores of new specialists have been added to our staff. Our inspection system has been radically revised.

We are saving wear, upkeep and fuel in many important ways. Cylinders are ground. Pistons are perfectly fitted. Crankshafts are twice balanced on two new-type machines. A thermostat controls the temperature of liquids, air and gas.

There is a new body, built extra-staunch. The steel frame below it is 1½ inches deeper. The top is a grade that stays new. Extra finish gives a lasting luster.

Added Betterments There is a new clutch, a ball-bearing steering gear. Brake efficiency is increased by new design. Long cantilever rear springs give unique riding comfort. And ample tests have proved these springs unbreakable in use.

This new Mitchell has won a remarkable following among men who are good judges of value. But there are many more who should know the facts. Visit a Mitchell dealer or write for catalog.

5-Passenger Touring Car
$1690 f. o. b. Factory
120-Inch Wheelbase—40 h. p. Motor
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4-Passenger Coupe
$2500 f. o. b. Factory

7-Passenger Touring Car
$1875 f. o. b. Factory
127-Inch Wheelbase—48 h. p. Motor

MITCHELL MOTORS COMPANY, Inc.
Racine, Wisconsin

A Ministry of Kindness

MRS. VICTORIA WELLMAN, of Downer's Grove, Ill., near Chicago, won her greatest triumph in her two month's vacation in New York when she spoke at the Bowery Mission Sunday morning, August 31. The meeting showed that her eloquence, motherliness, power and results are equally in evidence at the extremes of society and all along the scale, as she had previously won favor in eight addresses at six churches, prominent among them being Calvary Baptist Church, and covering Baptist, Methodist and Presbyterian churches. She had also scored a remarkable victory at the Russian evangelistic street meeting on the East Side. Marked at first as a target for flying pieces of corn-cob, cabbage stumps, and even a stone, though not speaking, she calmly held her ground, smiled, caught the attention of the children, picked up a piece of cob as a souvenir, and turned the unfriendliness of the crowd into actual love and interest, so that at the next meeting the auditors were increased by two hundred, while inquirers for literature appeared, and many of the children arranged to send her letters.

Mrs. Wellman arrived at the Bowery Mission in time to speak personally to many of the men who were to form her congregation, giving them slips of paper and pencils in order that they might leave with her their names and addresses, so that she might write them afterwards. This action destroyed the stiffness which sometimes appears at the beginning of a meeting, and placed her en rapport with the men immediately. Her address, delivered with great sweetness and power, was simply the story of her early conversion and the devotion of her life to God. But almost at every turn, there came a chance for speaking a word of hope and encouragement to men who were just in need of such things. The address was full of testimony to the value of prayer. The impression made by the recital of her act in consecrating an hour of her busy life every day to Prayer, and the dedication of a certain room for that purpose, called her "Victory Room," made a very deep impression. Many were led to see that if a busy woman, the mother of eight children, could devote that amount of time daily to prayer, there was no excuse for neglecting this duty on the part of any of them. Tears stood in the eyes of many of the men as the simple story was told.

Immediately on closing her address Mrs. Wellman stepped down into the audience, shook hands with every one, and collected the address slips she had given out at the beginning. This gave her the chance of many a kind personal word to men who were hungering for such attention. Over twenty men publicly gave themselves to God, and will never forget this beautiful hour spent with a concecrated sister in Christ.

The Conversion of a Buddhist Nun

By Rev. Z. Charles Beals, Hochou, China

IN early missionary days it was not easy to reach the men of China with the Gospel. Every man, woman and child was anti-foreign. One could hear *yang-kuei-tze* and *yang geo-tze* (foreign devil and foreign dog) called out on every side, and a rock or a broken piece of brick was flung at one whenever they thought they could get away safely.

This antagonism was stimulated to a marked degree in 1894 when China went to war with Japan. Then everybody, in Chinese eyes, was Japanese, and nothing was bad enough for them to do to the foreigner. There were many riots in those days and quite a number of missionaries were killed.

During this time it was almost impossible to get a woman or child to come to the meetings, as such wild stories were circulated of how the missionaries "took out the the children's eyes for medicine," etc. After the Japanese war a better feeling was fostered, and the women began to come to the meetings held for them only. At one of these meetings a Buddhist nun was noticed sitting on a back seat. As the service went on and the speaker told of the love of God and how Christ came to save us and prepare for us an everlasting home, the nun came nearer and nearer to the speaker and listened very attentively.

The missionary lady told the old, old story over and over again until she was weary and then closed the meeting. The nun arose and went to the front seat and said: "Chea shi ding hao ting; tsing giang dao li" (this is very good to hear; please preach some more).

The missionary went on for some time longer and then stopped again. The nun arose and took the lady by the hand and said; "Tsing giang, O-yao dong dao li" (please preach, I must know this doctrine).

Before the meeting broke up, light came in and she found Jesus.

In giving her testimony afterward she said: "When I was a girl the people told me that if I became a nun I would have peace and joy, but none came. Then the other nuns told me joy could not come until I became a vegetarian, so I gave up eating meat for twenty years; but no peace came." She had been hunting for a doctrine that would bring peace to her heart. Now she found peace, and she went forth rejoicing, and later on she was used in teaching others "the Way."

We find from time to time those whose hearts God has prepared, who accept the truth of salvation about the first time they hear the Gospel. It encourages us in our work, but as a rule it is "line upon line and precept upon precept, here a little and there a little."

I wrote last time about the advanced work Mr. Liu was doing at Han Shan. He has accomplished a grand work and we had the joy of baptizing thirty persons there in June as the result of his ministry. We thank the Christian Herald readers for their help in supporting Mr. Liu as our evangelist in that needy field. Substitute evangelists can be working for you when you are asleep, and their salary is only from $10 to $15 per month. We are opening up another unoccupied field this autumn and there are more needy towns and villages around us.

The River Jordan Quarantined

"NO more baptisms in the River Jordan," say health authorities in Palestine. Bathing in the consecrated stream, famous in sacred history, has been forbidden as a result of the discovery by American physicians that its waters carry dangerous disease germs.

One of the first steps taken by the American Red Cross in the relief work in that region was an analysis of the river water. It was found laden with the germs of skin diseases and other contagious maladies.

Because of the sacred traditions connected with bathing in the Jordan restrictions have never been placed on the practice. At certain seasons of the year, thousands of natives journey great distances to bathe in the river, believing that they will receive spiritual uplift and be made pure. The ban on unrestricted bathing probably will continue until the epidemic of typhus in eastern countries is checked.

--a

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ALWAYS SHARP—NEVER SHARPENE
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Eversharp Leads made for Eversharp Pencils, have a firmness, fineness and smoothness all their own. Many months' supply for 25c. Look for the Eversharp label on box. At Eversharp dealers everywhere.

The symbol of perfect writing—the mark of Eversharp Pencil and Tempoint Pen.

The Best New Books

RELIGIOUS

ILDING THE CONGREGATION. *William C. Skeath.* (The odist Book Concern, New .)

discussion of methods to in- e and strengthen the congre-

WARDS REUNION. (The Mac- n Company, New York.)

collection of articles by vari- riters, aimed at the establish- of full understanding between Church of England and other .

PRIMITIVE TRADITION OF EUCHARISTIC BODY AND BLOOD. *ucius Waterman.* (Longmans n & Company—New York.)

treatise comprised of a series ctures delivered in 1918 and by the rector of St. Thomas's ch, Hanover, N. H.

FICTION

ORT STORIES OF THE NEW RICA. *Selected and edited by A. Laselle.* (Henry Holt and pany, New York.)

short stories, the authors sented being Dorothy Can- , Elsie Singmaster, Albert Pay- Terhune, James Francis Dwyer, Coolidge, Arthur Stanwood , Mary B. Pulver, Fisher Ames, Arthur Guy Empey and Fred- Orin Bartlett.

HE SECRET OF THE TOWER. *By ony Hope.* (D. Appleton & pany—New York.)

he first novel by Mr. Hope since outbreak of the war. It is a romance and mystery, the England, the time after the .

HE RE-CREATION OF BRIAN *By Harold Bell Wright.* e Book Supply Company, Chi- .)

story of spiritual resurrection ugh personal influence. The e is laid in the Ozarks.

JUVENILES

DY TEDDY COMES TO TOWN. *Mary Dickerson Donahey.* all, Maynard & Co.—Boston.)

story of the adventures of a who is a tomboy and a hero bears the nickname of Monkey.

RIGGLES. *By E. Lawrence ey.* (D. Appleton & Co.—New k.)

book for children and grown- tracing the adventures of a le ragamuffin who rose to pros- ity.

ENA. *By Ella Waterbury Gard-* (Small, Maynard & Co.—Bos- .)

he adventures of a fourteen-year-old girl, with "family complications," living in a small town.

WAR and POLITICS

INTERVENTION IN MEXICO. *By Samuel Guy Inman.* (Association Press, New York.)

An attempt to outline a policy to guide future relations with Mexico, obviating the need for intervention.

RUSSIA'S RUIN. *By E. H. Wilcox.* (Charles Scribner's Sons—New York.)

A detailed account of the cause and course of the Russian revolution. The substance of the volume originally appeared in the form of articles in the Fortnightly Review.

BOLSHEVISM AND THE UNITED STATES. *By Charles Edward Russell.* The Bobbs-Merrill Company, Indianapolis. $1.50.)

An arraignment of Bolshevism. It defines the term, outlines its scope and traces the effects of its practise. An interesting discussion by a man who has made a close study of economics.

SELF-GOVERNMENT IN THE PHILIPPINES. *By Maximo M. Kalaw.* (The Century Company, New York. $1.50.)

"This book reports the concrete evidence as to the Filipinos' development of the qualities of mind and character that justifies the belief that they can govern themselves independently of outside assistance." The author is chief of the Department of Political Science at the University of the Philippines, and secretary of the Philippine Mission to the United States. Illustrated with numerous photographs.

MISCELLANEOUS

FARM MANAGEMENT. *By Jacob Hiram Arnold.* (Macmillan Company—New York.)

A discussion of types of farms, the importance of situation, business methods and management, etc. The author is agriculturist in the office of farm management, Department of Agriculture.

COMPARATIVE EDUCATION. *Edited by Peter Sandiford.* (E. P. Dutton & Co., New York.)

A survey of educational systems in this country, Germany, France, England, Canada, and Denmark.

THE MAYA INDIANS OF SOUTHERN YUCATAN AND NORTHERN BRITISH HONDURAS. *By Thomas W. F. Gann.* (Government Printing Office, Washington.)

This is Bulletin No. 64, of the Bureau of American Ethnology, Smithsonian Institution.

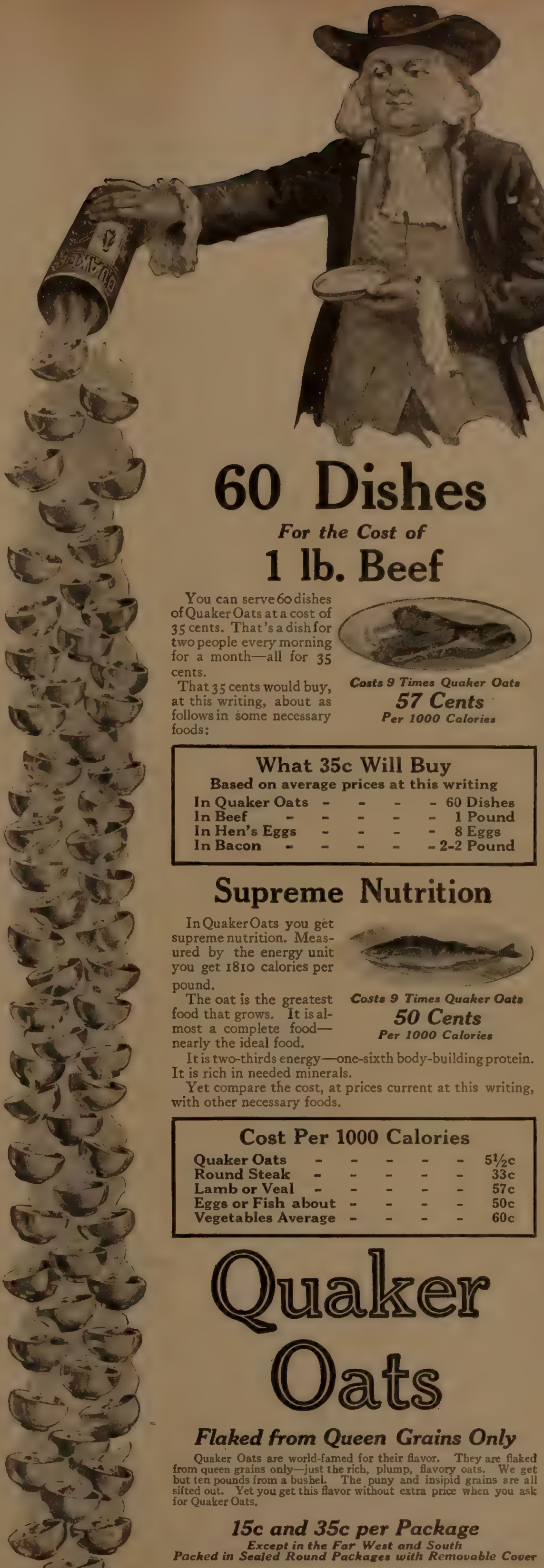
America 50 Per Cent Underfed.

he bureau of labor statistics of United States department of or, in its country-wide investi- on of the cost of living in 1918- 9, secured itemized budgets from roximately 13,000 families. ecial intensive studies of each of major items of expense in the ily budget have been or are be- made. Considerable data show- the relationship between the ily budget and the health of the ily are already available.

Detailed dietary analysis of the d of 983 families, selected at ran- m from eleven representative es, indicates that 21.2 per cent of se families purchase less than 00 calories of food per man per y; 49 per cent of these families than 3,000 calories, and 74.5 per nt less than 3,500 calories.

Allowing for considerable varia- n from the recognized standard ,500 calories purchased per man day, these figures point to the fact that approximately 20 per cent of the families are purchasing food entirely insufficient for the maintenance of health, 30 per cent are on the border line between sufficient and insufficient nourishment, and 50 per cent are in all probability well nourished.

A study of the total yearly income in relation to the food budget also bears out these conclusions, 44.6 per cent of the total number of white families included in the investigation were receiving annual incomes of $1,500 or more, and were probably getting an adequate and reasonably balanced diet, 22.7 per cent of the families were receiving annual incomes of less than $1,200, which is wholly inadequate to permit of the purchase of sufficient food for a family of average size, leaving 32.7 per cent of the families in the income group of $1,200 to $1,500, where the food necessary for an average family would be subject to serious curtailment.



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Betty Hope

Continued from page 1113

ng from her flight, and she stood dient and meek while the other pulled and shook and brushed patted her into shape again. en all was orderly and adjusted ut the crumpled bride, the girl od back as far as the limits of tiny room allowed and surveyed finished picture.

There now! You certainly do k great! That there band of vers round your forehead makes look like some queen. 'Cor-t'—ain't that what they call I read that once in a story at the blic Library. Say! Just to think hould pick that up in the street! od night! I'm glad I came along t then instead o' somebody else! is certainly is some picnic! ell, now, give us your dope. It ust 've been pretty stiff to make u cut and run from a show like one they got up for you! me, tune up and let's hear the le. I rather guess I'm entitled to ow before the curtain goes up ain on this little old stage!"

HE two tears that had been struggling with Betty for a ng time suddenly appeared in her es and drowned them out, and dismay she brought out a faint tle sorry giggle of apology and nusement and dropped on the y bed, which filled up a good o-thirds of the room.

"Good night!" exclaimed the stess in alarm, springing to catch r. "Don't drop down that way those glad rags. You'll finish m! Come, stand up and we'll t 'em off. You look all in. I'd ghtta known you would be!" e lifted Betty tenderly and began remove her veil and unfasten the onderful gown. It seemed to her uch like helping an angel remove r wings for a nap. Her eyes one with genuine pleasure as she ndled the hooks deftly.

"But I've nothing else to put on!" rgled Betty helplessly.

"I have!" said the other girl.

"Oh!" said Betty with a sudden ought. "I wonder! Would you willing to exchange clothes? ave you perhaps got some things u don't need that I could have, d I'll give you mine for them? don't suppose perhaps a wedding ess would be very useful unless u're thinking of getting married on, but you could make it over d use it for the foundation of an ening dress ——"

The other girl was carefully lding the white satin skirt at the oment, but she stopped with it in r arms and sat down weakly on e foot of the bed with it all spread t in her lap and looked at her uest in wonder:

"You don't mean you wantta ive it up!" she said in an awed ne. "You don't mean you would e willing to take some of my old gs for it?"

"I certainly would!" cried Betty agerly. "I never want to see these hings again! I hate them! And esides, I want to get away somewhere. I can't go in white satin! ou know that! But I don't like take anything of yours that ou might need. Do you think hese things would be worth anything to you? You weren't thinking f getting married yourself some ime soon, were you?"

"WELL, I might," said the other girl, looking self-conscious. "I got a gentleman riend. But I wasn't expectin' to et in on any trooso like this!" he let her finger move softly over he satin hem as if she had been ffered a plume of the angel's ing. "Sure, I'll take it off you if e got anything you're satisfied have in exchange. I wouldn't ind havin' it to keep jest to look t now and then and know it's ine. It'd be somethin' to live for, jest to know you had that dress in the house!"

Suddenly Betty, without any warning even to herself, dropped upon her knees beside the diminutive bed and began to weep. It seemed somehow so touching that a thing like a mere dress could make a girl glad like that. All the troubles of the days that were past went over her in a great wave of agony, and overwhelmed her soul. In soft silk and lace petticoat and camisole with her pretty white arms and shoulders shaking with great sobs she buried her face in the old patchwork quilt that her hostess had brought from her village home, and gave way to a grief that had been long in growing. The other girl now thoroughly alarmed, laid the satin on a chair and went over to the little stranger, gathering her up in a strong embrace, and gradually lifting her to the bed.

"You poor little Kid, you! I oughtta known better! You're just all in! You ben gettin' ready to be married, and something big's been troubling you, and I bet they never gave you any lunch—er else you wouldn't eat it,—and you're jest natcheraly all in. Now you lie right here an' I'll make you some supper. My name's Jane Carson, and I've got a good mother out to Ohio, and a nice home if I'd had sense enough to stay in it; only I got a chanct to make big money in a fact'ry. But I know what 'tis to be lonesome, an' I ain't hard-hearted, if I do know how to take care of misself. There! There!"

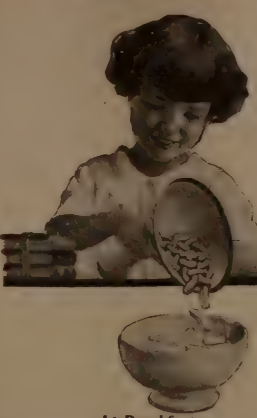
THE smoothed back the lovely hair that curled in golden tendrils where the tears had wet it.

"Say, now, you needn't be afraid! Nobody'll getcha here! I know how to bluff 'em. Even if a policeman should come after yeh, I'd get around him somehow, and I don't care what you've done or ain't done, I'll stand by yeh. I'm not one to turn against anybody in distress. My mother always taught me that. After you've et a bite and had a cup of my nice tea with cream and sugar in it you'll feel better, and we'll have a real chin-fest and hear all about it. Now, you just shut your eyes and wait till I make that tea."

Jane Carson shifted the little flower-head to the pillow, and thumped it up scientifically to make as many of its feathers as possible, and then she hurried to her small washstand and took a little iron contrivance from the drawer, fastening it on the sickly gas-jet. She filled a tiny kettle with water from a faucet in the hall and set it to boil. From behind a curtain in a little box nailed to the wall she drew a loaf of bread, a paper of tea and a sugar-bowl. A cup and saucer and other dishes appeared from a pasteboard box under the washstand. A little shelf outside the tiny window yielded a plate of butter, a pint bottle of milk, and two eggs. She drew a chair up to the bed, spread a clean handkerchief on it, and spread forth her table. In a few minutes the fragrance of tea and toast pervaded the small room, and water was bubbling happily for the eggs. As cosily as if she had a chum to dine with her she sat down on the edge of the bed and invited her guest to supper. As she poured the tea she wondered what her co-laborers at the factory would think if they knew she had a real society lady visiting her. It wasn't every working girl that had a white satin bride thrust upon her suddenly this way. It was like a fairy story, having a strange bride lying on her bed, and everything a perfect mystery about her. She eyed the white silk ankles and dainty slippers with satisfaction. Think of wearing underclothes made of silk and real lace!

What They Love Best

Is Some Bubble Grain



At Breakfast

These dainty grains with cream and sugar or mixed with any fruit. Flimsy, nut-like morsels.

At Playtime

Corn Puffs crisped and buttered to eat like salted peanuts. They are food confections.

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Puffed Wheat in milk. A whole-wheat dish so flaky and flavory that children revel in it.

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Puffed Grains do not tax the stomach. Every element of the whole grain feeds.

So these are ideal foods for all hours—for bedtime and between meals in particular.

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The taste is like toasted nut meats. The texture—thin and fragile—makes them seem like fairy foods.

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They eat Corn Puffs like bonbons after school.

But the greatest dish is airy Puffed Wheat floated in bowls of milk. It makes the milk dish a delight.

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Puffed Wheat

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Puffed Rice

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Corn Puffs

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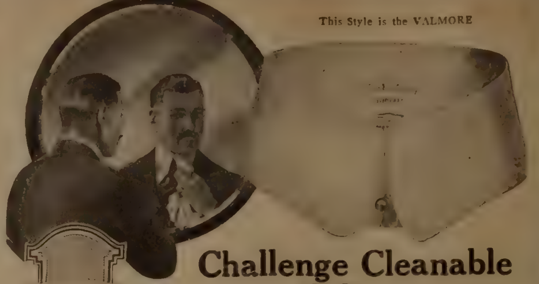

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MOTOR CAR FINISH

It seemed to Betty as if never before in all her life had she tasted anything so delicious as that tea and toast and soft boiled egg cooked by this wonderful girl on a gaslight and served on a chair. She wanted to cry again over her gladness at being here. It didn't seem real after all the trouble she had been through. It couldn't last! Oh, of course it couldn't last!

THIS thought came as she swallowed the last bite of toast, and she sat up suddenly!

"I ought to be doing something quick!" she said in sudden panic. "It is getting late and I must get away. They'll be watching the trains, perhaps. I ought to have gone at once. But I don't know where I can go. Give me some old things, please. I must get dressed at once."

"Lie down first and tell me who you are and what it's all about. I can't do a thing for you till I know. I've got to go into this thing with my eyes open or I won't stir one step," she declared stubbornly.

Betty looked at her with wide eyes of trouble and doubt. Then the doubt suddenly cleared away, and trust broke through.

"I can trust you, I'm sure! You've been so good to me! But it seems dreadful to tell things about my family, even to one who has been so kind. My father would be so hurt——"

"Your father? Where is your father? Why didn't he take care of you and keep you from getting into such big trouble, I'd like to know?"

The blue eyes clouded with tears again.

"My father died five years ago," she said, "but I've always tried to do as he would want to have me do. Only—this—I *couldn't.*"

"H'm!" said Jane Carson. "Then he prob'ly wouldn't of wanted you to. Suppose you take the rest of those togs off. I'll find you a warm nightgown and we'll get to bed. It's turning cold here. They take the heat off somewhere about six o'clock in the evening, and it gets like ice up here sometimes."

Jane shivered and went to her small trunk, from which she produced a coarse but clean flannelette nightgown, and Betty, who had never worn anything but a dainty lingerie one before in all her life, crept into it thankfully and cuddled down with a warm feeling that she had found a real friend. It was curious why she did not shrink from this poor girl, but she did not, and everything looked clean and nice. Besides, this was a wonderful haven of refuge in her dire necessity.

AND so, in the darkness and chill of a little third-story hall bedroom, Betty whispered her story to a strange girl whom she had picked up in the street. Then with a sigh of utter weariness she gave herself up to the overpowering sleep that had dropped down upon her.

Jane Carson with her eye open lay staring into the da and thinking it all over. S did not waste much time ma over the wonder that it h happened to her. That wo for afterward when there w thing else to be done ab Now there must be some plans and she was the one to make It was quite plain that the derful and beautiful Eli Stanhope, the plans for wedding had been blazoned papers for days beforehand not at present capable of m or carrying out anything effe Jane was. She knew it. Sh a born leader and promoter. liked nothing better than to out a difficult situation. Bu was the most difficult propo that she had ever come up ag When her father died an mother was left with the house and the three younger dren to support in a small co village, and only plain sewin now and then a boarder to ek a living for them all, she had s and found, through a summe itor who had taught her Su School class for a few weeks, a position in this big Eastern She had made good and been moted until her wages not only herself with strict economy, justified her in looking forwa the time when she might se her next younger sister. Her fingers kept her meager war in neatness and a tolerable erence to fashion, so that sh been able to annex the "gentl friend" and take a little o with him now and then at a m picture theater or a Sunday ev service. She had met and quished the devil on more tha battlefield in the course of experience with different d ment heads; and she was wis yond her years in the ways o world. But this situation different. Here was a girl had been brought up "by h as she would have said wi sneer a few hours before, an would have despised her fo But now she raised up on one and leaned over once more to the delicate profile of this g maiden, in the dim fitful light o city night that came through one little window. There had something appealing in the b and frankness of the girl b something appalling in the tion she had found herself Jane Carson didn't know wh she was doing right or not to this stray bride. It made her c her breath to think how she be bringing all the power of th and of money upon her re young head, but she meant to just the same.

Elizabeth Stanhope! Wh beautiful name! It fitted rig with all the romance Jane had dreamed. If she only could v scenarios, what a thriller this make!

Then she lay down and fe planning. *To be contin*

A Link for Women's Clubs

THE Women's National Economic Committee has been organized to provide a link between the many specialized groups of women's organizations and to serve as a clearing house through which definite information concerning any matter of importance to the economic interest of the country may be had. It is a committee as its name implies, working through and largely with established women's organizations.

At present, because the paramount interest is in the food question, it is furnishing basic information on interesting conditions. It will also furnish at a pinch a trained speaker capable of coping with national economic questions. Representative women have been enlisted to promote the work in their respective states and to direct the requests for information on all topics pertai to women which are already be ning to pour into the office of committee.

"We find women deeply aro to a sense of their share of the res sibility in the economic probl which confront us all today," Miss Helen Varick Boswell, acting chairman. "The commi will deal intelligently with all e omic questions which effect wo whether in business or in the ho Hundreds of queries have com to us from various organizat who are eager to know just w public policies are good for the h as well as the public and what icies may be detrimental to h economic interest. I believe t the women of our nation will st together firmly for or against s policies."

Our Religious Papers, After Reading

By Rev. H. G. Mendenhall, Moderator, N. Y. Presbytery

WHAT shall be done with them? Throw them into the ash can? Give them he waste-paper collector? Use n as fire starters? Yes, one and of these experiments have been d, but with a condemning con- nce. Let me tell you a better and one so simple that why it not discovered earlier in my ministry still remains a mys-. It was suggested by pass- The Christian Herald to a t-in on the lower West Side of v York—one of those modern ines who with her sister was ing and moiling to keep the home burning for the comfort of her d Scotch father. The pleasure ught to the home by the Herald ed the question: Why might all of the other papers and mag- es now awaiting disposal be d in the same way?

As an experiment, a table was ced inside of the entrance doors the church; on this table were the religious papers and secular gazines; a Literary Committee the Christian Endeavor Society made custodian of this depart- nt of church work. The young ple kept the papers in order and the close of the service aided in distribution. As an additional raction, a card with the words nted on it—"Take One"—was ced in a conspicuous place above table.

On the first Sunday of the trial weekly calendar had this an- ncement: "Our young people ve placed magazines and religious pers on a table at the front door. ese are for free distribution. lp yourself and after reading ss on the good news to others." e result at the end of that Sun- y's services was a clean table—erything had been taken away. e interest aroused brought out m church members other peri- icals from hidden receptacles, and more than a year the papers thus vided found a growing interest ong many for that kind of liter- ure who had never read a religious per, and the reports that came m homes were of the wholesome ect produced upon the families o were interested in receiving e papers.

This idea was carried out in urches in other sections of the y, with the same good results. Each of these parishes had a different population, but the desire to obtain these papers was as great in one place as in the other. In one of these churches there was a Mother's Club which met weekly to sew. It was made up of humble people to the number of at least one hundred persons—women of all creeds and many nationalities; but they were as eager to get this literature as the church members.

To counteract the growing heresies against both Church and State, no better or easier method can be found than the one suggested. It will have a tendency to correct wrong impressions of the Church and counteract the effect of papers and magazines which are doing so much to lower morals and breed anarchy; and will inspire instead a patriotic sentiment for the flag and a love for the Church. Our religious papers are of a high order; their tone is healthful and uplifting; it is loyal to God and country and its circulation in homes that know only the partisan press and the class journal will bring a different atmosphere and create a more sympathetic feeling for those things that make for our safety as a nation and success as a church.

Our summers are passed in the Litchfield Hills, and to our post office come the journals which are our delight in the city. What shall be done with them here, after they have been read? That is answered by the rolls of papers taken with us as we use the automobile and which are handed to children we meet on the unfrequented roads, or dropped in yards, or laid on rural delivery boxes; and everywhere these papers have been gladly received. The railroad watchman at the dangerous crossing welcomes our coming, for he knows we have a paper or magazine which will relieve his monotony; the black boy in the cabin on the mountain side recognizes us as he shouts, "Any papers?" and the girl eagerly inspects them as she carries them into the house. True, it may be seed sown at the wayside and derided; or it may fall on stony places and leave no results; but here and there the good ground is surely found and a fruitage brought forth which may not only bless the individual, but through him bring countless blessings to others.

The Man Who Came Back

OVER twenty years ago, I was an out-and-out park bench habitue, dozing in Madison or nion Squares at night until a liceman would wake me up by tting me over the soles of my feet ith his club, telling me to move . I searched garbage-cans and ash rrels for scraps to keep body and ul together, and many times ashing spittons out in Bowery or st side saloons to keep my in- tiable thirst for liquor in some easure appeased. Working Res- e Missions under professions of nversion, while in reality only eking the loaves and fishes, I was soul adrift, flung hither and ither on life's tideway, a dis- antled derelict at the mercy of ery wind and current of desire.

One cold winter night, I stood utside the Bowery Mission. On he windows were the words, Bowery Mssion, Welcome."

I had often seen these words efore, but on this night of nights, hey shone out like characters of hining living gold. I went in and, id a rum-ruined, ragged, dirty d lawless crowd, slunk into a at.

The place was crowded, clerks, yers, doctors, opium smokers, caine snuffers, whiskey fiends, all sperate through sin, and I with rum-burned stomach, the worst of them all.

I listened to the testimonies of men redeemed. The superintendent told his story, how God for Christ's sake had pardoned and set him free from the thrall of liquor. He said "any man in a hole can get out if he lay hold of the Gospel rope."

Then and there the blinding scales fell from my spiritual eyes. In a flash I saw my appalling need and the glorious remedy. I sprang to my feet and rushed forward, where, on bended knees, "my chains fell off, my heart was free! I rose redeemed to follow *Thee*." Kindly hands were outstretched to aid me. That night I began a new life.

At the Bowery Mission they believe that the best sort of a tract that can be put into the hands of a hungry man is a good, thick meat sandwich. I thank God for the help received from the Mission, which enabled me to build up a broken constitution.

After a four years' theological course, I was ordained to the Gospel ministry and for the past seventeen years have been a member of the Illinois Conference. I am pastor of a community church, among a fine people, telling the story of Jesus Christ and His power to save.

FREDERIC J. BAYLIS.

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That film is what discolors—not the teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So all these troubles have been increasing despite the wide use of the tooth brush.

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FILMING THE BIBLE

An Opportunity for Study of The Scriptures Presented in A Proposal to Put Biblical Scenes and Incidents on the Screen

By Ernest A. Phillips

THE recent announcement made by a large Los Angeles motion picture corporation that it intended to soon commence the gigantic task of reproducing the Holy Bible for the screen met with quick approval from persons of a substantial Christian character who are able to see how such a production would greatly increase nation-wide interest in religious work.

According to the statements issued by the directors and producers who have the plan under consideration it will require approximately two whole years to complete the film and during the course of its production more players will be required to participate in the scenes than have ever before appeared on the screen. The cost for such a production will far surpass that expended on any other masterpiece thus far filmed. The ancient costumes, the special types of people required for particular scenes; the expenses incurred for transportation to the deserts, for appropriate atmosphere and almost innumerable other expenses motion picture concerns encounter while producing such a massive film will result in a huge expenditure, but the natural benefits that the human race will ultimately secure from such an interesting film will more than counterbalance dollars and cents.

Present indications are that the film will be released practically as fast as it is completed, and in two-reel lessons at a time. These may be displayed and taught at Sunday school, church services, revival meetings, prayer meetings or on other occasions when a congregation assembles to study the Gospel.

Just w
the film w
taken is a
ter of c
ture at pr
but it is
probable
California
be chosen
most of
scenes as i
west the c
tors will
deserts, mountains, canyons,
leys, lakes, ocean, and practi
every natural environment c
for in the scripture.

The younger generation
quite naturally be interested ir
ing the Sunday school lessons
trayed upon the screen; elder
will be pleased to see the bi
characters acting the scenes
have many times read and stu

Many churches throughout
country have been using m
pictures of biblical subjects
great success and cities where
have been used announce a sur
ing increase in attendance an
terest. In Chicago newsboys
seldom went to Sunday sc
before the motion picture wa
troduced in the church are rep
to visit various churches with
ularity. The "movies" draw t
there, and after a few lessons
become deeply interested in
scripture subjects.

The returned soldier also mu
considered. A good many of t
before they entered the service
not attend church regularly,
once in the Army or Navy the
pel was preached to them, and as
entered the battle fields they wa
with the Lord, and knew Hin
they never did. Now that they
back to civilian life, the gro
gained with them should not
lost. Pictures will help in retai
their interest.

The Holy Bible produced u
the screen in plain, understand
pictures, will provide a great im
tus in spreading religion broadc

Unity in Michigan

I HAVE read the Christian Herald for over forty years and have ever enjoyed it for its beautiful spirit of generosity and unselfishness and the large-heartedness of its undertakings for every one in trouble and in need of help.

And then when the call came for our help, no matter how small the mite of the "little ones" of the family, the gift was always honored as surely as the great ones, and that is, I think, wherein lies the power of the Christian Herald. It has the very spirit of the Master himself.

The bigger, higher, more spiritual things which are now arousing the world have been coming all through the terrible years of the war, and our hearts have all been touched and made ready to receive the help of the Almighty and to acknowledge it. I have always made it a habit in my life to speak fully of my trust and my faith in God and to acknowledge Him in all my ways. In years gone by I have often met the uplifted brow, or shrug of the shoulder, or the unkind sneer—even a flat denial that such a faith and trust were necessary—but gradually, as the horror of this war grew and our utter helplessnesss was felt, there came a change. As you say "the whole human family was drawn closer together" in a common bond of suffering. Any crumb of comfort was eagerly grasped and the God of all Grace, who hears the faintest cry of the humblest heart, strengthened the desire and made us all more eager to know more of the Power that holds the world in His hands.

Now the lifted brow or the sneer, when the name of the Master is mentioned, is exceptional, and the
spiritual awakening is very evid
There is a willingness to know
believe in the power of this f
and trust that is so sure in giv
comfort to its possessors, and if
that are so sure of its value are c
faithful to our trust, the bless
of community welfare will su
come through our beloved Mast
church.

It seems to us in our little M
igan city that we may also hav
wonderful story of community
fare to tell in the near future.
spirit of the Master is certainly wo
ing in our midst and opening up
way for unity and tolerance am
all the people. We pray God t
it may be soon, and when it d
come the Christian Herald will h
had no small share in making
story come true.

We have ten churches in our li
city and a very pleasant frien
spirit abides among us all.

Our Presbyterian pastor has j
left us for another field, and we m
look for another, and perhaps
may be the opening for the
position of unity, and ultimately
success. We hope so, because
have many good workers here;
if we had a common cause
worked together, how much m
force we would have. We have
union service, and our church,
of the largest in town, was crowd
It was an inspiration.

Allegan, Mich. P. J.

THE British Censor passed
630,000,000 pieces of
matter during the war. 1 300,
were detained by him. Doubt
packages and letters are now b
distributed.

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The “Black Jews” of Abyssinia

The Falasha, lost for 2,500 years and found again, are among the sufferers from the Great War

By Martin Keet

OW Christian missionaries in ar interior Abyssinia tified the sha, as the ck Jews” their wor- ping the of Abra- , Isaac and Jacob, has been re- d by Dr. Jacques Paitlovitch, of faculty of Geneva University, zerland, in the United States to al for medical aid for the sur- rs of this tribe of Israel that been lost for more than 2500 s. The story of the Falasha, their immediate needs to them from extinction, is one e strange developments of the y-sided Great War. For the ck Jews” of Abyssinia are suffer- rom the world catastrophe just uly as the millions of homeless, ving wanderers who are being d by the relief organizations oad.

olated for years, and found n only within the last decade, e people are again cut off from outside world by the impenetra- silence of the “lack of commun- ions with the interior,” war's ial reason for forgetting nations peoples in their hour of need. ast reports, famines and plagues e working havoc with the Falasha. Paitlovitch has appealed to the t Distribution Committee, the agency for handling the funds ed by the American Jewish ief Committee, and similiar or- izations. The urgent need y, of the “black Jews” of yssinia is not food and clothing, medicines and medicinal supplies h which to fight the “flu” and er diseases that were ravaging the ntry at last reports. The Geneva lorer has asked for $10,000 with ich to equip a medical expedition he Abyssinian hinterland.

he “black Jews,” declares, Dr. tlovitch, are descended from that t of ancient Jewry which left lestine about the time of the truction of the first temple in usalem. Whether these wander- went into Africa in the train of Queen of Sheba following that narch's visit to King Solomon, or whether they first drifted into Arabia and were later taken into Egypt as war prisoners by the Abyssinians in the sixth century, is not very clear. That they did pass through Egypt is certain, however, as the tracery on ancient bits of pottery unearthed at Assuan, on the upper Nile, testifies. Now and then through the .years, rumors of a strange people who lived far in the interior of Abyssinia filtered through to the seaport towns. The missionaries discovered among the native Abyssinians a type of people that bore all the physical characteristics of Jews, but whose skin was black as the natives. That these people really were Jews was learned when efforts were made to convert them to Christianity. Then, it was found, they held very decided religious beliefs. Unlike the natives, they never worshiped but one God and they bowed to no image; they observed the Mosaic law and the principal feast days of the Jews. But while they contended that their faith was the faith of their fathers, they had absolutely no knowledge of Hebrew. Their version of the Bible and all their religious literature was in the Gheez tongue, the classical language of the Abyssinians.

As a people, the Falasha are distinct from other natives not only because of their higher mentality, but because of their habits of thrift and industry. For years they have been the artisans of the country, and even the persecution of warring tribes could not wholly efface their characteristic hold on the economic structure of the land in which they dwell.

It is known that at one time the Falasha numbered a quarter of a million. Attacks by savage tribes reduced the numbers so that in 1913, when Dr. Paitlovitch visited them, they numbered scarcely a hundred thousand. As soon as an expedition can be fitted out, Dr. Paitlovitch will return to Abyssinia in an effort to save the survivors of this people.

The Salary of the Pastors

By One of Them

YOUR editorial on this matter is very much to the point. The pastor cannot strike, probably uld not if he could, and possibly cause of a natural hesitation to oclaim his needs publicly, stands day in a very difficult situation. No man enters the ministry for e purpose of making money, but e ministry ought to be such that y man of worth will obtain suffi- ht to live upon in reasonable com- rt and, I do not hesitate to add, at should include enough to enable m to lay by something for trou- ous times. Some churches are pro- ding pensions, but in few instances e the amounts promised likely to be sufficient by themselves. In least one case the man with the all salary will receive the small nsion, and the one with the rge salary will receive the large nsion! This is unjust to say the ast. Not that I am particularly love with the pension idea. I annot help feeling that a proper ipend now, enabling a man to save nough to provide for himself in old e, would be much better. But I resume that is incapable of accom- lishment.

Various statistics are published om time to time, but possibly the gures of actual experience should ave more weight. My wife and I ve alone in a house provided by my ngregation. It does not matter what my stipend is, but for the year October 1. 1918, — September 30, 1919, I kept sufficiently close accounts to be able to say that our expenditure reached a total in round figures of $1400, without making any provision for saving at all. We did not “live well”. In a clothing way we went short of a number of things that were really necessary. Various house renewals had to be postponed. My wife is a splendid manager, and I have learned economy from experience.

Without particularizing too closely, of that $1400, about $600 went for heat, light, telephone, insurance and benevolences (I am a “tither”.) That left $800 upon which to provide food, clothing, additions and renewals to household goods, newspapers, books, periodicals, car fares, vacation, and the hundred and one odds and ends that arise in every household.

We are placed where we have to do a good deal of entertaining. Taking everything into consideration I am heartily sick of having to cut expenses so low; and yet I doubt not some fare much worse than I do, even though I live in one of the most expensive localities in the middle West—more expensive even than Chicago. Not so long ago $1200 and a house was looked upon almost as luxury for the preacher; today it means practically starvation in some parts. Two bond issues came during that year.

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And so, to this day, people from all parts of the world journey to these miracle-working springs. Many travel thousands of miles to get the benefit of these wonderful waters. And they come back home cleansed of their infirmities, and filled with fresh vigor and sound health. *These are facts that have been proven millions of times.*

Hardly a person in the civilized world but knows someone who has gone to the famous European resort in Bath, England; the Spa, Belgium; Aix les Bains, France; or to the Hot Springs, Arkansas; Hot Springs, Virginia; White Sulphur Springs, West Virginia; Mt. Clemens, Michigan;—almost cripple, to come back with a new lease of life.

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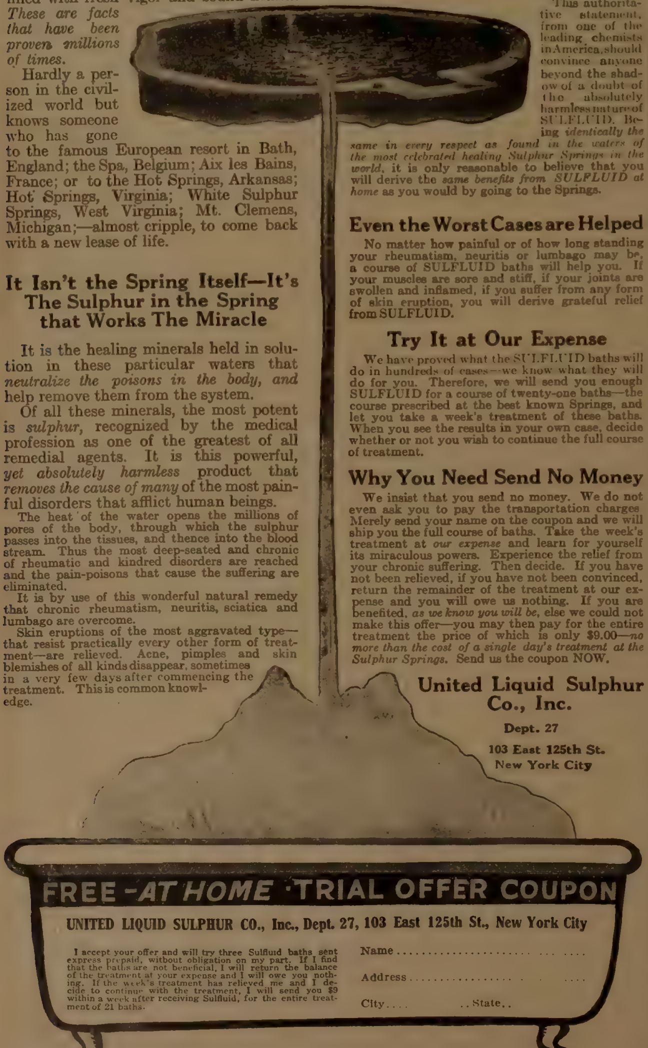

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One Day in a Missionary's Lif

A few mornings ago I woke up with a heavy sense of impending disaster. After feeding the baby, dressing the children, and showing the sewing-woman how to put a foreign sleeve into a foreign garment in a foreign way, I descended to the typewriter. On the way thither I met the news that the wash woman had fever, and at once ascended to the servants' quarters with thermometer and quinine, knowing there would be need of both. The woman was burning hot, with temperature 104.6, but not too sick to marvel that her mistress should take the trouble to come and see her.

Two women suddenly arrived from a nearby village. One explained that the other forced her to come to see the wonders of the house. Particularly did they want to see the upstairs and the attic and the "foreign baby." In vain I explained that the baby was asleep; that I had no time just then. They contentedly settled down to wait until the baby woke up, and inspected the living-room, the study, the dining-room, the dishes, the mirror, the stereoscopic views, which delighted them greatly, and later, when the teacher had bowed himself off and dinner was served, they came and watched us eat—the biggest show of all!

Later, after taking accounts with the cook, etc., the mistress wrote a letter to her grocer in Hongkong, 300 miles and about 10 days distant, complaining that his last delivery of prunes was wormy and his butter liquid oil, which had to be poured from the cream pitcher. Another to the forwarding agent in Hoihow stated that the baskets containing fifty pounds of sugar had been set down in water while the carriers rested on the road, and that natural laws had in no degree been suspended as concerning the ultimate result. This being accomplished to the writer's satisfaction, she had intentions of sending a thrilling missionary message via the Hainan News, but sud remembering that the sev woman had probably sewed u trousers' legs for her small so wrong way, she visited her found her suspicions correct. T while she was hunting for things for the carpenter, can woman from the market and manded to be taken to the a that she might get a handker which she had placed there s weeks before for safe-keeping, gether with her other clo fearing the soldiers would e her home and carry off her po sions.

About this time the eldest came and accusingly said, "Mot you haven't played kinderga with me today." Accordingly took the whole family to sta prayers, and afterward, in b carriage, velocipede, and exp wagon, perambulated down the road in front of the compound the edification of the pas villagers, to whom anything wheels was a seven days' won

This inspection over, we turned, and after winding up infant machinery to last until time, our lady prepared to d for a dinner party at her one only married neighbor's. A search for clothes revealed the that the summer, plus the roaches, plus age, had reduced to nothing but Chinese garme In desperation she thought of wedding dress, pulled it forth its hiding-place, and got into it find that a silver fish had cut trimming, and that the little h ants had eaten the lining. H ever, there was nothing the ma with the dinner, and, that harmoniously concluded, we home. The thought mill, howe refused to grind, and the typew was unable to spell correctly, after my husband was in bed asleep, in perfect peace and qui successfully turned the heel of first Red Cross sock.

CLARA L. BYER

Hoihow, China.

Community Work a Christianizing Forc

THAT community organization can be made a Christianizing influence, actually increasing Church attendance and Church cooperation, was interestingly brought out in a conference which Rev. Charles Stelzle recently had with the Clergyman's Council of the Cincinnati Social Unit, according to a report of the conference in the Cincinnati Commercial Tribune. The Social Unit is a plan for community organization which is being tested out in a section of Cincinnati as a sort of "social laboratory" for the nation.

Two and a half years of the three years set apart for the experiment having elapsed, the work is now being studied by twelve national committees representing Church work, public health, muincipal administration, neighborhood organization, etc., each of which is preparing recommendations for a future program for this unique organization. Mr. Stelzle was in Cincinnati for the Committee on Church organization, and conferred there with the ministers of the Mohawk-Brighton district, the Social Unit Section. These ministers are organized as a special council in the community administration, which consists of a group organization elected from professional, business and trade groups, to make plans, and a block organization to carry the program to 100 per cent of the people.

"The spirit of neighborliness and unselfish cooperation engendered through the operation of the Social Unit has had such a marked effect upon the people that the congregations of the three Presbyterian Churches in the district are seriously considering a movemen unite as one congregation," the Tribune report According to Rev. Julius Brochnau, pastor of West Liberty Street Presbyte Church, his congregation and th of the Popular Street and Moh Presbyterian have opened neg ations with a view to uniting.

"The Social Unit has helped churches get together," decla Rev. Mr. Brochnau. "It taught unity and along the line practical Christianity it is do wonderful things."

Rev. Joseph Ardelean, the pa of a Baptist Church whose wor among Rumanians, said: " organization of the community not only helped churches get gether but it has helped individ congregations to get together. T community has been bound gether in a new cooperative sp and the effect is to increase ch attendance. The native bl workers visiting foreign fami have been very helpful. It bound the community together made for better living."

Rev. Carleton Atwater, pastor the Lincoln Park Baptist Chur declared that the Social Unit Christianizing the whole communi "I also find that it is making own congregation realize the need improving their methods of work he said.

"Mr Stelzle," says the ne papers, "will submit to leadi churchmen of all faiths the findi of his investigation and will s their cooperation in an effect extension of the plan of commu organization."

OUR MAIL-BAG

NOTICE

E Editors of the Christian Her- 'd will be glad to answer any on addressed to the Mail-bag led it be of general interest and nerely personal. No attention e paid to anonymous letters nor se written with lead pencil.

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estions and Answers

ISS M. Berryman, Dorchester, Mass., sends the suggestion that the League of Nations should find a parallel in Christian Unity movement, which be called the "League of Denomins."

W., a young Christian worker of Island, Ill., writes: "The joy of my to see men move toward my Master. long have you been a Christian?' d a young lad who worked near me. not a Christian,' he smiled in answer. lked about the Billy Sunday revival . 'My mother is a believer,' he 'I suppose I will be one some day.' ent over to hear the singing and the n. 'Will you make up your mind ?' I asked. 'Start to be a Christian now.' 'That would be doing it right e reel,' he answered. 'Now is the time,' I urged. 'I guess I may as lo it now,' he said at last. He wrote ame on a convert's card and as we d he added, 'Mother will be satisfied I will go and look her up.' 'All , Walter,' I said, 'Now we can line ome of the other fellows.'" Our g friend seems to have the tact and as well as some of the other qualities go to make up a good evangelist.

s. Clara M. Hearne, Atkins, La., l be grateful to any reader of the stian Herald who can send her a copy e poem or song, of which the first are these:

he long, long weary day in grief has
passed away,
d still at evening I am weeping,
y love watch keeping * * *"

. B. S., Rahway, N. J. The moral spiritual outcome of the great war ot yet be fully estimated. While people everywhere hope that it may t in winning the world to Christ, there be a long travail before it can even be that the globe is fully evangelized by world-wide presentation of the Gospel. . Dr. Scofield, in one of his recent s, tells of the hopes that are cherished he hearts of God's people looking ard a purer and better world. He ts out that the Golden Age is made by the divine covenants and pro-s, although as the result of sin, there yet come wars, famines, persecutions, false religions. But while world ation is in God's hands, we have our k to do as His helpers meanwhile in ading the Gospel and illustrating its hings in our own lives. To be earnest workers is our appointed task, leaving lts wholly with Him who will bring things to pass in His own good time. s we regard as sound advice and emitly practical.

Reader, Chesley, Ont., Can. A husband cannot be the keeper of his wife's conscience, nor she of his, and neither should stand in the other's way in the performance of what either may regard as a religious duty. Latitude should be allowed by each toward the other in such matters. If the wife wishes to devote a portion of her allowance to religious purposes, she should be at liberty to do so, and a similar privilege should be granted to the husband also.

Subscriber, Neville, Pa. We have submitted to an experienced lawyer, your inquiry as to property rights, when a husband dies leaving a widow and no children. He replies as follows:

"Under the laws of Pennsylvania, the decision in such a case may depend upon whether or not the man left any parents or any brothers or sisters or any nephews or nieces. If there are any persons classified as 'collateral heirs or other kindred' and no children, the wife would get one-half of the real estate if alive, and one-half of the personalty outright. If there are no known heirs or kindred competent to take within the statute, the widow would take the whole of the real property and the personal property. In the event there were no such persons known to exist, she could file her petition a year after the date of death and after administration papers had been issued."

Subscriber, Ohio. 1. In Eph. 5 : 11, 12, Paul was speaking of the works of darkness (evil deeds hidden from the light), not in detail, but in general terms. The Corinthians, as we gather from the chapter, were given to secret wickedness of various kinds. It applies to any form of secret dissipation in social coteries, but without mentioning them specifically. 2 and 3. If your conscience makes you hesitate about any habit or any doubtful companionships, the best course is to avoid them altogether. If you can see no good in them but the possibility of evil, let them alone.

E. J. C., Portland, Ore. 1. Yes, there are doubtless many good Christian people who have been true believers almost from childhood and who have grown up in the faith, who, if asked, could not indicate the date of conversion. 2. The familiar passage in I. Cor. 15 : 29 has been translated "over the dead," or "immediately upon the dead," meaning those who will be gathered to the dead immediately after baptism. Many in the ancient Church put off baptism till near death. The passage probably referred to some symbolical rite of baptism, or dedication of themselves to follow the dead even to death. Another view held by some commentators is that it was a custom to baptize certain persons with the names of the dead, in the hope that they might inherit their spirit and carry on their work.

S. S., Peninsula, Ohio. The poem you quote is not in our collection.

W. A. W., Oakland, Me. In the passage in Acts 2:19 the apostle is quoting from Joel 2:28–30. Compare the two passages and read the last five verses of the chapter in Joel, and you will see that the apostle is explaining the prophecy and applying it to conditions in his own time.

Mrs. L. C., Big Lake, Texas. In the passage in Isa. 58:14 Judea is referred to. It was a land of many hills. See also Gen. 27:28,29 and Gen. 28:13–15.

My Refuge and My Fortress

By Robert Cashman

was waiting half an hour in my hotel room in St. Louis before ing to the train. I saw a Gideon ble on the table, and turned to the ety-first Psalm. It was so autiful to me that I read it again, d then in the time at my disposal, memorized the first three verses.

It was a pleasant evening, and I lked to the station with my bag— out a mile. I had gone perhaps o blocks when I was joined by a anger, a large man weighing arly 200 pounds. He seemed to bound for no particular place, d I felt just a little uncomfortable to just what he might want. His st proposition was an insult; he idently wanted to get me off the reet. I answered as best I could, d continued on my way. He llowed me.

A considerable load of anxiety ll from my shoulders as I reached e station, and was in sight of one of the depot guards. I still had a few minutes at my disposal, and then I turned to the man, and talked with him aggressively about the things worth while for men in these days of unlimited opportunity.

Finally it was time to board my train, and he said, "Do you know, I was going to rob you to-night, but I just couldn't do it." I stood on the back platform in deep meditation, and the voice of God seemed to be speaking to me in the words that I had memorized:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.
For *He shall deliver thee from the snare of the fowler,*
And from the noisome pestilence."

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Ten Years’ Promotion In One

Dr. Iglehart’s Life of Roosevelt.

“THEODORE ROOSEVELT, The Man As I Knew Him,” by Ferdinand C. Iglehart, D. D., a book just off the Christian Herald press, has immediately taken its place in the front rank of the biographies of Roosevelt. It has called forth the commendation of some of the finest literary critics, and metropolitan journals, in the country.

The author, who was one of the closest personal friends Col. Roosevelt ever had, has given us at close range a vivid description of the mental, moral and religious characteristics of his hero, and has dug down into the very depths of the heart of his friend, and has revealed secrets of an important character, told to no one else outside of his own family.

Aside from this personal estimate of a dear friend, the book is an ideal biography containing every important event in Mr. Roosevelt’s life from his birth till his death.

The first chapter is a comparison between Washington, Lincoln and Roosevelt. In it the author says: “These three national heroes, dissimilar as they were in earthly circumstances and intellectual characteristics, were similar in all those basic elements so necessary in the building up of individual character and a healthy state. The three were the greatest hearted men the nation ever had. If their intellect was a huge mountain losing itself in the clouds, their affections were a deep blue boundless sea. The three were superlative in their truth and honesty. Washington’s hatchet will cut its way down the centuries; Honest Abe will for ages be a title more honorable than any king ever wore; Roosevelt, ‘clean as a hound’s tooth,’ will be known to generations to come. Theodore Roosevelt was intensely religious. He did not hesitate on all proper occasions to announce publicly his faith in the fundamental doctrines of Christianity. He was a devoted member of the Dutch Reformed Church. He told me that his firm faith in God and his actual knowledge of Him had been the chief motive in his individual character and public service.”

In the chapter, “As Police Commissioner,” the author tells of his first meeting with Mr. Roosevelt, of their two years’ fight for good government in New York City, and quotes a letter from the Commissioner, dated July 2, 1895, which reveals the moral courage of the Roosevelt of history. The letter is as follows: “My dear Dr. Iglehart: I thank you for the slip you sent me, and I thank you still more cordially for what you said in your sermon. As I told you, it is with me a simple question of observing my oath of office. Nothing that either the saloon keepers or the politicians say, will alter in any way my position. Sincerely yours, Theodore Roosevelt.”

In the chapter, “Heart Secrets Told,” the author says, “Recently Colonel Roosevelt said to me: ‘You remember the walk we had from the church to the White House a dozen years ago, when I turned my heart inside out to you, and told you I believed God had raised me up to lead the nation in its desperate fight for its life against the illegal despotism of combined wealth in collusion with corrupt municipal, state and federal office holders, and that my daily prayer was that God would spare my life long enough to see this menace to the republic removed. He did spare me and I thank Him. But I thank Him most for sparing me to take a part in the settlement of the great world-war. No Hebrew prophet was ever called up to cry out against the danger confronting his nation, or the moral evils that curse the world, more truly than I have been called upon to plead for ideal Americanism, and also to fight to the death absolute despotism. I thank God that I have lived to see the victory which places the United States in the forefront of the free peoples of the world which means universal democracy, with its liberty, love, righteousness and peace forever.”

There is a classical thread running through two chapters in the parallel between Roosevelt and Hercules, the greatest character in mythology, in which the modern Hercules is accurately portrayed as naturalist, author, hunter, explorer, statesman and warrior; showing that in his miraculous achievements he was superior to the “Twelve Labors of Hercules.” The gentle, loving side of the modern hero is presented in another chapter in a parallel between him and the “Great Heart” of Bunyan, in which his fondness for women and children and devotion to them is recorded.

Theodore Roosevelt, the *Man*, is the idea that permeates the whole book—the Man which is greater than the warrior or President.

Two chapters are devoted to Home which had so much to do in making Roosevelt the Man; the one of his boyhood, an earthly paradise; and the one he founded on Sagamore Hill, a heaven on earth to him. The author closes the chapter on this home with these words: “I looked up to the room where our dear friend died and the window out of which he flew that cold winter morning, and I wondered, whether Quentin did not come with his aeroplane for him to take him home.”

A chapter is devoted to Colonel Roosevelt’s sons, all four of whom volunteered at the beginning of the war, two of whom were dangerously wounded and one of whom made the supreme sacrifice.

In the above quotations we have only taken here and there a jewel from the rich treasure house of truth the volume contains. The value of the book is enhanced by the estimates of distinguished men in memorial messages and addresses; including President Wilson, Senator Lodge, Charles E. Hughes, Bishop Wilson, Chauncey Depew, Lyman Abbott, General Wood, Rev. J. R. Day, Secretary F. K. Lane, Will H. Hays, Gifford Pinchot and others.

In the authenticity of the biographical data, in the keenness of vision into the deeper, the better life of the hero by one who knew him so well, in the literary style, in the high moral motive of the volume, and in its inspirational value on the better life of the individual and the nation, the book promises to be a permanent one. The literary editor of the New York World, of a recent date, says so, and Dr. Shaw in the Review of Reviews says it will be a force on the next generation as well as this.

Laymen to Study the World’s Unrest

CHRISTIAN laymen are everywhere taking a deep interest in a better understanding of the spiritual decline, social unrest and economic world disorder of the time. They hold that such understanding is dependent upon a more intimate knowledge of the Scriptures. Don. O. Shelton, President of the National Bible Institute, and a large corps of instructors will deal with these vital subjects in a series of Bible studies to be held at the Evening Department of the Institute, at its new location, 525 Clinton Avenue, Brooklyn.

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WANTED by Dover General Hospital, Jersey—young women that had full grammar school education to train for nur Course one year. Apply of Superintendent.

Protestantism at the Sword's Point

Continued from page 1122

a. The natural eloquence of aniard was evident in the ses of the native pastors. ulick and Dr. Smith well nted the Protestantism of a and England, and my interpreter saved my speech ilure.

ozen newspapers throughout were represented by their ers and the prominent illus- magazines of the Kingdom any flashlight pictures taken assembly.

threatened massacre, for it othing less, advertised the gs, Christian Endeavor, and, , the Protestant cause, as g else could have done, and ewspapers, the next day, lly the liberal papers, rang lenunciations of the proposed dly deed, and denounced it disgrace to Spain. These declared that the object of pected riot was to introduce ate Carlists into the gallery n the floor, who should fire and left into the audience, ng a panic in which the chief ins might escape while they t the Protestants a lesson they would never forget.

it was, their machinations completely foiled, and the ng gave a great impetus to stantism and the cause of ous freedom. No such meeting e interests of a free religion een held, I was told, by his- l scholars, since the days of Visigoths, and that was a long ago.

E matter was brought up in e Imperial Diet at Madrid, it was said King Alfonso and leading statesmen denounced hreatened iniquity.

at same afternoon the Metho- mission church in another part e city was set on fire, but the agration was put out by dly neighbors.

ter the meeting, the Chief, a known general, noted for his ity as well as his justice, ed to see us as we left the hall, when I thanked him for his ptness and efficiency he re- that he had but done his , and rejoiced that serious equences had been avoided.

hen the reports of these out- s reached America, the Pilot other papers denied the seri- ess of the whole affair, and de- ced me as an hysterical liar. ever, I could appeal to the ish papers, and if necessary e Chief of Police of Barcelona onfirm the truth of these re- s.

my Catholic friends did but it, I have never cherished grudge for this incident, and always defended the Catholics whole from having had any or lot in the matter. It was a small and peculiarly bigoted y that was involved, and I am to bear testimony to the ing liberality and toleration public opinion in Spain as in t other lands.

Vhen attending an earlier Endeavor convention in Saragoza, some twenty years ago, the delegates did not dare to sing on the first day of the meetings lest a riot ensue, for some rabid papers had denounced the Endeavor movement as the "latest spawn of Protestantism," and urged that the meetings be suppressed. Some of the delegates were actually stoned by the small boys on their way to their obscure meeting place. The second day, when the expected riot did not materialize and the populace seemed in no wise excited, the convention singing was indulged in more heartily for its previous suppression.

An incident somewhat similar, though without any threatened tragedy, occurred when I was in Rio de Janeiro a few years since. I had come up the east coast of South America from Buenos Aires to Rio, and as we entered the harbor I saw two government steam launches coming out to meet our ship. As they drew near, I was surprised to see that they were crowded with Brazilian Endeavorers, and I learned that the use of these government launches had been given to them free of charge. This unexampled generosity was afterwards explained when I learned that a certain intensely rabid Catholic paper had been making a bitter attack on me and the cause I had come to advocate,—among other things, that a simple letter of introduction from President Roosevelt, which I was known to have, showed that I was an American spy, bent on a political propaganda, camouflaged by religion only that useful word had not then come into vogue.

The government, knowing the charges to be false and absurd, and being none too friendly to these reactionaries, wished to show them and the people at large that they took no stock in the charges. Moreover, when a few days later some two hundred Endeavorers wished to go to Sao Paulo, where the chief convention was to be held, free passes were given to them all over the government railway, a journey of over two hundred miles if I remember correctly.

Thus did our enemies overreach themselves once more. When I went to thank the authorities for their courtesy, they assured me that there was no reason in law or precedent why such courtesy should not be extended to a worthy organization.

Again I would say that I have never charged the Catholic church as a whole with any of these machinations. I realize that there are many godly men in that communion in high places and low, who would in these days never countenance anything that savored of persecution, but another element sometimes comes to the front that recalls the bigotry and intolerance of the Middle Ages.

That nothing can be gained in the twentieth century by such a policy pursued by any faith, these incidents go far to prove.

New Inventions

afety gloves for machinists have n invented, made of chrome her and sewed with steel wire so t they will not rip.

rops that swing out from each hold a new stepladder firm en it is in use and can be folded inst it when it is idle.

lectricians in Ireland are consid- g harnessing falls of the Liffy r to furnish power for a railway l industries in Dublin.

mong the newer scientific toys e which transmits pictures el- ically, using the same principles re applied to telephotography.

o prevent unnecessary move- nts a French gymnastic school has instantaneous photographs of pupils made to study their action.

An oil obtained from stumps of red pine trees has been found to be valuable for recovering silver from pulverized ore by the floatation process.

Opening the top of a new home washing machine that operates by the suction process automatically removes the clothes from the hot water.

A factory has been installed in Holland for the manufacture of sacking carpet.

The sugar production of the province of Matanzas, Cuba, this year was the greatest on record, amounting to 4831400 bags of 325 lbs. each.

Salt Mackerel

Direct from the fishing boats to you

The Best *Fish* Meal *Ever!*

Try this fat, juicy mackerel AT MY EXPENSE

Folks, here's a real treat from Gloucester. A pail of fat, newly-packed mackerel especially selected for their color and flavor. You will surely relish these temptingly-good fish. These Davis' mackerel are yours to try, on request. Send no money—I'll forward the fish on approval and take all the risk myself.

Frank E. Davis.
President

It Takes a Fisherman to Pick Out Good Fish

For generations back my people were fish-folks—the early settlers of Gloucester. I used to go to sea in my father's vessel after the mackerel. Little did I think then that what I learned about fish was ever going to be of real value to my friends or to me in a business way. If I hadn't learned what I did at sea the "Davis Folks" all over America would not write me as they do today: "Mr. Davis, we cannot get mackerel anywhere like yours." I've built up business with 100,000 homes. It's a joy to do business with home folks and to hold their confidence and good-will.

Our Own Home Kind

In those fishing days, father naturally picked out the best mackerel to take home for winter. We picked out the plump ones. I came to know them at a glance. The meat when broiled is very tender and juicy. I sent friends some of my fish. And what they said about them made me realize how hard it is for people away from the seashore to get the *right kind* of fish. The secret is picking 'em out. The kind of mackerel father taught me to select for our winter's supply are the kind I will send to you. We clean and trim them of heads and tails and send full net weight of clear fish.

Fall Mackerel—Fat and Tender

Fall mackerel are the best eating fish. They're fat in the Fall, like a Turkey fattened for Thanksgiving. Most of the fish your dealer can buy are caught during the spring and summer when they are spawning and are, therefore, dry and tasteless. I have all I can do to supply my home customers without selling dealers. You can trade with me just as you do with your home grocer or butcher. And everything I send, delivered right to your door, by express or parcel post, is sent subject to your complete satisfaction or you do not pay for it. Is there any squarer way to do business than that? For 34 years this has been my steadfast policy.

Send No Cash—Try the Mackerel First

I want you to know before you pay that my fish will please you. If there is any possibility of a risk, I want it to be at my expense. Mail the coupon today and I'll ship at once a pail of my mackerel containing 10 lbs. net weight of the clear fish, each fish weighing from 1¼ lbs. to 1½ lbs., all charges prepaid, east of Kansas, so that your family will have a real Gloucester treat Sunday morning. Then, if my mackerel are not better than any you have ever tasted, send back the rest at my expense. If you are pleased with them, and I'm sure you will be, send me $4.90. At the same time ask for descriptive list of Davis' fish. Sold only direct—never to dealers. Mail the coupon now, with your business card, letterhead or reference.

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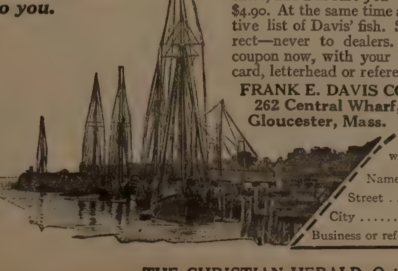
Gloucester, Mass.

Right from the fishing boats to you.



Frank E. Davis Co., 262 Cen'l Wh'f; Gloucester, Mass.

Yes, your mackerel are worth trying, anyhow. Please send me, all charges prepaid, a pail containing ten pounds net weight of Davis' mackerel, from 1¼ to 1½ lbs. each. If after trying a fish, I don't care for them, I'll return the rest at your expense and not owe you anything. Otherwise I'll send you $4.90 in 10 days.

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Street ....
City .... State ....
Business or reference ....

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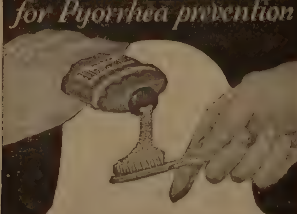
for Pyorrhea prevention



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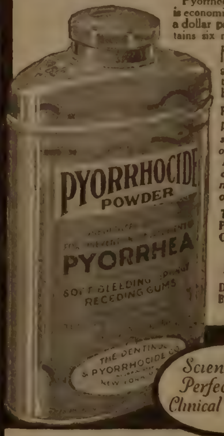
that bleed easily, flash a warning. They are the first symptoms of pyorrhea and consequent loss of teeth.

For pyorrhea, dentists use and prescribe Pyorrhocide Powder. It is scientifically compounded for that specific purpose. It is the only dentrifrice that has demonstrated its efficiency in dental clinics devoted exclusively to pyorrhea research,

If you have pyorrhetic symptoms as manifested usually in soft, bleeding, spongy, receding gums use Pyorrhocide Powder. Its twice a day use makes the gums firm and healthy and it cleans and polishes the teeth.



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L. V. Slaught
Pres.

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Qualities I Want my Child to Have

By Jeanne Kirkland

1. HEALTH is the corner stone on which hinges the ability to perform, the willingness to serve, and the optimistic outlook so essential to making the world a pleasant place to live in.

2. HONESTY. Unless a child tells the truth, whatever he is or does is so much waste. It is not possible to have character without an innate sense of truth.

3. OPTIMISM OR CONTENTMENT. Without happy dispositions we could not have a Christian world. One has to be content with what he has, or optimistic as to his future. Success in life depends on outlook—the whiner knows no success.

4. THE DESIRE TO LEARN,—not only the desire to know but a keen enjoyment in the act of learning new things, whether from books or life. There is no graduation; there should never be a time in life when we sit back contented, when we consider ourselves too old to become more useful than we are. A child that has to have things forced on him is in the beginning handicapped.

5. ADAPTABILITY is readiness to adjust oneself to one's environment, to the tools life furnishes. I would not want a child without ambition but I should hope it would be his ambition to fit into the work at hand and to adjust to the people conditions put about him. I believe in finding out in things and people the hopeful qualities.

6. INGENUITY, or the ability to get from one's environment all it has to offer. Adaptability prompts him to use the tools at hand while ingenuity is the ability to do resourceful things with whatever is at hand. It is this power which directs our permanent reforms. This does not mean that a child should use tools and people for his own ends—but that he should have a constructive turn.

7. SYMPATHY. Sympathy is the key note on which the best deeds in the world rest; it is the ability to see the needs of others as well as the desire to help. But heavens deliver me from a child with sympathy and without judgment!

8. UNSELFISHNESS. The greatest sin to-day is selfishness; the rarest quality among both educated and illiterate to-day is unselfishness, yet unselfishness is the gem of Christianity.

9. A SENSE OF FAIR PLAY, or justice. A child needs a strong conviction of right and wrong. He should be willing to suffer when punishment is fair—but if he were mine, I would want him to be willing to fight for his convictions when things seemed unjust.

10. FAITH, a belief in something greater than himself and his world, a reverence for all things sacred. All men at some time in their lives have faith, but the happiest must be those who never lose their faith, either in friends, loved ones, or God.

The Challenge of the Church

By Wayne B. Wheeler, LL. D.

(General Counsel, Anti-Saloon League of America)

THE best way to make prohibition permanent in the United States is to help make the world dry. The peace treaty, with the proposed reservations which will doubtless be adopted, makes this nation a part of the new world league. If liquor dominates the other nations in this league, we will be discriminated against because of our position on prohibition. This method has already been used by one of the signatories to prevent another European nation from adopting advanced prohibition measures. A traffic which is disloyal to the nation of which it is a part and unpatriotic in its activities as the liquor dealers have been here, will not hesitate to insist upon this weapon to save itself.

The foundations of democracy are the same everywhere. They are intelligence, morality and religion. The liquor traffic is an enemy to all of these. It must be eliminated or the essentials of a democracy are constantly in jeopardy. Universal democracy and universal sobriety must go hand in hand if the new world program is to succeed.

We owe it to the backward nations which we have debauched with our liquor trade for years to help them now. From Boston port there has been sent as high as one million, five hundred thousand (1,500,000) gallons of strong liquor to Africa.

Bishop McConnell recently said at a meeting in Columbus:

"I am of the conviction that the English speaking races up to the present have done greater harm to the world through the liquor traffic and the opium trade than their missionaries have done good."

The best investment the church can make today is to put at least ten million dollars a year into the drive for a liquorless world.

Many nations like China, Egypt and others are helpless if we do not carry out this program. The extra territorial privileges in the treaties of these nations prevent them from securing national prohibition for themselves until the nations that have these privileges release them. The United States, we hope, will soon set the example and prohibit every American citizen in China from engaging in the liquor traffic in China and in other nations where our treaty relations permit.

The outlook is bright for world-wide prohibition in the next decade. Finland adopted national prohibition a few weeks ago. Norway in a referendum against strong liquor favored prohibition almost two to one. Permits to buy beer are issued by the government and if any person becomes drunk his permit is revoked. Sweden will doubtless adopt prohibition next year. The majority of the legislative districts are dry. New Zealand votes in the near future with strong hopes for victory. Scotland will vote by local units on prohibition next year and a large part of the country will vote dry. Bulgaria is pleading for help and promises an early victory. Two states in Mexico are dry, two others partly dry and there is a chance that the whole republic will be dry in less than a year and a half. If New Zealand votes dry, Australia will follow her example without question.

As Colonel House recently said: "With the United States under prohibition it will eventually influence all Europe to vote dry because it cannot compete industrially with *sober* America. The United States, alert and responsive to this new opportunity, will be the religious, moral and economic leader of the world."

Scraps

One ton of water may be colored by a single grain of indigo.

Rich deposits of potash have been discovered on the Island of Sicily.

Electric fog sirens have been invented that can be heard for fourteen miles.

The northern hemisphere has more than 200 public astronomical observatories to less than twenty in the southern.

Wipe off the Dirt

Styles for every room in the house

Sanitas is the only wall covering that defies smoke, grease and water spots. Dirt and dust can be wiped off with a damp cloth. The same durable material can be had in dull finished plain tints and beautiful decorative patterns,

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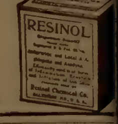

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Eggs Paid the Past

Mrs. Lena McBroon, Woodbury, T
writes: "I've got more eggs than I ever
my life, paid my debts, clothed the childr
new dresses, and I paid my pastor his due
have money to spare now, 'More Eggs'
remedy for me. I sold 42½ dozen eggs last
set four dozen, ate some and had 1½ d
left."

E. J. Reefer, the poultry expert, discov
the wonderful tonic, "More Eggs," that re
lizes the flock and makes the hens work al
time. You need this great egg producer
means big egg profits for you, Don't d
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dollar bank guarantees that if you are no
solutely satisfied your dollar will be retu
on request. Send a dollar to-day. Profit by
experience of a man who made a fortune
of poultry.

Items of Interest

cago Divorces Break All Records

court year of Chicago fur- 6,220 divorces, almost ex- 5% of the marriage licenses

ording to Judge Hopkins, liscussed this subject, the promoted hasty marriages, cordingly increased domestic ies. "War weddings in 7 out of 10 proved failures.

York 14,552 Apartments Short

52 apartments are needed in York City, according to the York City and State Recon- ion Committee. The calcu- is based on the average num- buildings and apartments d in the years previous to the ombined with the considera- the shifting of the population, er of vacant apartments, etc.

000,000 Paid Income Taxes for 1917

ome tax returns were filed by 3,500,000 persons or 3% population, according to the bulletin from the Internal ue Office.

net income of these persons almost $14,000,000,000, or) per person.

The Presidents

Of what nationality?

Did you know that all but two of twenty-eight were of British ancestry?

Did you know that Theodore Roosevelt and Martin Van Buren are the only two (Dutch) exceptions.

Killed by Automobiles

One per cent of the deaths of the United States in a year are due to automobile accidents. Los Angeles has the largest number of deaths per 100,000 (about 15) of any of the great cities. New York has 525 deaths annually or 9.15 per 100,000 inhabitants.

Plans are under way for connecting New Jersey and New York with a street tunnel from Canal Street.

The newest dreadnaught battleships of our Navy cost $32,000,000 each.

42% of the money spent by New Yorkers is spent for food.

Making Loafing Bees Work

eems that the old song about the sy bee has been a flagrant im- on on a confiding people. As tter of fact, the government ts have found that about half ees have been confirmed loafers ave been getting jobs caring for bees just to escape real work. being able to reason with the , the experts have taken strong s to rectify matters. They l they couldn't take a single it and argue him into working, ey have reconstructed the hives at it is a case of work or starve. carefully studying the habits e insects it was discovered that a hive could be made which would permit the care of the infant bees by just a few of the adults where heretofore nearly half the able-bodied individuals were escaping work by playing nurse. In the new hives the government finds that out of 40,000 bees formerly divided equally between nurses and honey-makers the honey-makers are in a great majority.

This increased efficiency last year not only took care of a large growth in honey consumption in the United States but made it possible to increase the export fifteen times.

A Boy Who Is Thinking

By DAVID WEBSTER

iew of the extreme immorality, suf- ing, and discontent caused by pov- do you not feel that society should immediate and vigorous action in ing the condition of the poor?

remier Lloyd George asserts that pov- unnecessary.

here are hundreds of thousands of s in the United States and in the ies of western Europe, and millions re, who are totally illiterate, who n disgusting conditions, and whose ity is unspeakable; persons who know g of the better, happier, nobler side And all this is largely due to pover- d poverty is unnecessary! Is it not ity, our solemn duty, to take imme- and untiring action in decidedly im- ng the condition of the slum popula-

Why should reform be limited to the progressive nations? Why should n be taken up in a half-way manner? can't reform arouse the governments the world? Why can't reform be ugh?

Think, sir, of the crime that is bred by y, and then decide if it is not wrong, t criminal, for us to allow this to con- In our own interest, in the interest slum population, and in the interest d an indefatigable effort should be toward the decided improvement of overty-stricken peoples.

Not enough can be accomplished by earted, hesitating reforms. Our must arouse everyone. It must side by side with the League of ons, and with reconstruction as one great projects of the times.

The time for half-way measures is — it never existed. Our reforms completely and thoroughly raise the peoples of this world. I am pleading totally different vigor in social reform. reforms must be so thorough and so me that they will rank with any re- ever carried out by mankind. They awaken everyone. They must form f the momentous events of all times. would suggest then that you would r a great service to mankind by ing the interest of our government, of Church, of social reformers, and of y as a whole to the crying need of ing comfort, education. and finally of morality to everyone upon this globe. You would render great service to humanity by impressing the government and the public with its duty to cease half-way reforms and to begin thorough and extensive ones.

Reform should not be limited to our own country. The people of the whole world should be awakened. Picture the conditions in Constantinople, Cairo, or Canton and then decide if it is not our sacred duty to completely alter this.

Reformers must cooperate. This is far too important a subject to allow differences of opinion to interfere with the general result. And reforms should begin at once. It is almost criminal to allow preventable crime to continue. The government should be petitioned to take action at once. The people should be awakened upon this vitally important subject.

I realize that much has been done, but why should reform have any restriction in area or any limitation in spirit? Reform must be carried out with an unprecedented spirit and with a tremendous vigor.

I am only a boy. I have made no study of social reform. But the action I am pleading for seems so immediately necessary that I have felt justified, compelled, to write you at once.

And why can't poverty be abolished? Why can't a far better system of education be established? A system which will elevate as well as teach? Thoroughly educated people are always far better in other respects. Why can't the state tear down the wretched dwellings of the poor and replace them by decent homes? Why can't industrial experts be sent to the countries which are so industrially backward? Why can't the church send her best clergymen to those who need them most? Why can't the slum dwellers all over the world be Christian in fact as well as in name? In short, why can't vigorous, thorough reform be carried out which will lift the poor of all the world to a far, far higher position? There are difficulties, but difficulties accompany any noble project.

I hope I have given to you the ardor I feel. To me it is a Christian duty to thoroughly better the comfort, the intelligence, and the standards of morality of the poor all over the world—to make this our paramount object, for which everything else must be collateralized.

Men of 45

Need Better Baked Beans

IN boyhood one could digest beans badly baked. And any hearty food was enjoyable.

But beans for indoor men must be fitted to digest. And they must be made inviting, like Van Camp's.

To get a zestful sauce our scientific cooks tested 856 recipes

A Four-Year Dish

In the Van Camp kitchens, college-trained cooks spent four years to perfect baked beans. They compared 856 blends to get the ideal sauce.

Now each lot of beans is analyzed. The water used is freed from minerals to insure a tender skin.

The baking is done in modern steam ovens, so high heat cannot crisp or burst beans. They are baked for hours there, until every granule is fitted to digest. They are also baked after sealing so that the flavor can't escape.

The sauce is baked with them, so every atom shares its inviting zest.

Let Men Try Them

Hotels and restaurants all over America are buying Van Camp's to please men. Let the man in your home enjoy them.

He will get beans mellow, nutty and whole. He will get a delicious tang. And the beans will not tax the stomach.

You will save work and fuel. You will have a dish of meat-like nutrition to serve at a moment's notice. You will cut down meat bills by making beans more popular.

Order a few cans now.

VAN CAMP'S

Pork and Beans

Baked With the Van Camp Sauce—Also Without It

Other Van Camp Products Include

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It has the power of destroying germs of infection.

This is demonstrated by scientific tests.

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Preferred Dividends are now being earned 12 times.

CIRCULAR C. C. H.

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115 Broadway, New York

Francis Holley, Altruist

THE Bureau of Commercial Economics, one of the most important unofficial adjuncts of the federal government which has made its influence felt in every community in the country, was born of the gratitude of Francis Holley, lawyer, civil engineer, traveler and educator. Because Holley was saved from blindness, he decided to devote the remainder of his life to the work of bringing to persons of less means or less opportunity the wonders of the world he had seen in nine years of persistent traveling into the way places of his own land, Europe and the Orient.

Holley is the Bureau of Commercial Economics. When it started, five years ago, he was its complete staff. He was such a tirelessly energetic staff, however, that all the government departments, the foreign embassies and legations and the great industrial captains of the country quickly heard of it and became interested. The result was he had to check out $150,000 of his own funds to keep pace with its growth before anyone outside a limited group of public and semi-public institutions ever heard of it.

The Bureau of Commercial Economics is purely educative. As one of its announcements says, it is "an altruistic association using the facilities and instrumentalities of governments, manufacturers and educational institutions in the disseminating of useful information by the graphic method of motion pictures displayed invariably to audiences admitted free. The scope of the bureau is international."

That sufficiently expresses its purposes, but it fails to tell the story, which is Francis Holley.

Holley was afflicted with the wanderlust when he was a boy of thirteen, in Chicago. That was forty-two years ago. He attempted to gratify it by joining as a messenger an engineering corps which was going out into the wilds to lay down a route for the Northern Pacific railway. He liked engineering, and when the Northern Pacific work was completed, he went across the border to help the Canadian Pacific find a way through the mountains to the coast. His work brought him recognition and he won an important place in the northwest as a civil engineer. Then he decided to be a lawyer, so he went to school, studied hard, and as his reward, was admitted to the bar in Minnesota and Illinois.

Somewhere along this line money in large pieces began coming to him. The wanderlust, too, had never been effectually cured. It seemed to call for immediate treatment, so he cut away from business nearly twenty years ago and began his travels which lasted for nine years and ended only with the loss of his eye sight. He had seen many and strange things; he had filled his mind and his heart with the wonders of the earth and then without warning came almost total blindness.

The long and discouraging fight for his eyes began. It ended six years ago when extremely heroic treatment which left him partly paralyzed from the hips down restored sixty per cent of his sight. In this period of darkness, Holley canvassed his situation. He had been able to gratify the keenest of his life-long desires, to travel and to know the world in all its moods and all its parts. Thousands of other men and women, however, were not so fortunate. Their outlook was circumscribed by their economic condition. If they were to see what was going on in the world, the world would have to be brought to them.

On that hypothesis, Holley began to work as soon as the medical men got through with him. He established himself in Washington and opened an office. He got in touch with the Bureau of Education of the Interior Department and the other educative officers of the government and told them what he wanted to do. They may have been a trifle sceptical but they promised him cooperation and the use of motion picture films showing public works. He went to the largest industrial concerns and asked them for the privilege of taking motion pictures of their plants that the people might see industry in operation. He interested the diplomatists of the foreign powers represented in Washington and they aided him obtaining films showing all types of life and activity in their countries.

Not all this came at once, of course, because Holley had to find some place in which to exhibit the pictures when he had obtained them. He canvassed universities, colleges, state granges, chambers of commerce, social settlement houses, boards of education, community institutes, churches, welfare organizations, from one end of the country to the other, and promised to send them reels of travel and educative film if they would take charge of the exhibition. The only serious condition he imposed was that there should be no charge for admission in any form. The exhibitions must be absolutely free.

The responses almost overwhelmed him. Everybody, it seemed, wanted to see the world through the Holley eyes. His enthusiasm and the obvious field for the work he had undertaken drew reel after reel of film to him that money could not buy. It was not long before he had a film exchange rivalling in size the largest of the commercial exchanges. His programmes were in constant circulation from Maine to California and from Minnesota to Florida. In the third year—and that was two years ago—ten million persons were being entertained and instructed by them. Other men offered to help him take care of the immense financial burden and through this offer he was able to expand the work he was doing.

Hundreds of communities in the less accessible parts of the country had no facilities for the projection of motion pictures, so he transferred many of the programmes to steroptican slides. Three hundred complete sets of slides, each a two-hour entertainment, are in circulation now. A logical development followed.

Some places—the mountain regions of the Blue Ridges, in Kentucky, Tennessee, North and South Carolina and Georgia—had no fit buildings for any sort of exhibition. So self-contained motion picture outfits were built into motor trucks and the trucks were sent out to carry the story of the world into the most remote districts. The trucks carried their own electric power plant to operate the projecting machine and provide current for a big battery of flood lights which could make a ten-acre field as light as day. They carried an electrically operated talking machine of great volume so that the entertainments would not be without the influences of good music. With such an outfit and a collapsible frame for the screen, outdoors was the theatre.

These trucks have not been confined to the country. One even appeared in New York during the Fourth Liberty Loan campaign and was set up every evening to tell the tale of American and Allied war activities on a screen in front of the great Public Library.

Mr. Holley is the only man who has been permitted to establish a motion picture theatre in the capital. When congress declared war several Senators and Representatives came to him and suggested that the Congress needed something that would keep them in visual touch with war developments. The outcome was that the Senate Com-

Continued on Page 1148

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e Christian Herald Bible Course

LESSON I. THE HISTORY OF CREATION.

Read Genesis Chapters 1 & 2

HE Christian Herald Bible ourse begins with this i, the opening Lesson being n below. The Course, which Special one exclusively for readers of this journal, is er the direction of Dr. Gray, n of the Moody Bible Insti-, Chicago, associated with in the work being the Rev. J. Ralston, D.D., head of the Cor-ondence Department of the ody Institute, Rev. P. B. water, D.D., Registrar of the ulty and Professor of Bible alysis, Psychology and Ethics, r. L. W. Gosnell, Assistant n and Professor of Bible thesis, and the Rev. J. C. e, Professor of Christian Doc-e and Pastoral Theology, con-uting a strong body of ex-ienced Bible teachers. The sons will run 24 weeks, with s of test questions at regular ervals. These questions will mailed direct by the teachers Chicago to the students, the wers are to be mailed by the dents direct to the Christian rald Bible Course, Moody titute, Chicago. Certificates l be granted at the close of the urse to those students who ve received the necessary alification marks from the Ex-ining Board. The Course is en to all Christian Herald sub-ibers on payment of a nominal trance fee of One Dollar to ver printing and mailing.

HE students in this Course will be greatly pleased and blessed by it, if they will con-tiously follow the instruction eir teachers.

e first thing they are asked to mber is that the object of the e is primarily to put them in ssion of the great outline facts e Bible.

is a great mistake to set ab-tions before students, until have become acquainted with acts which give rise to them. erefore, in the lessons of the nt series, do not expect much e way of explanation or inter-ation. That will come later; ust now let us be patient, as in stematic and scientific way we he foundations broad and deep high and stately superstruc-

hat your teachers ask now is you read the Scripture text of lesson, Genesis 1 & 2. It will week until the next lesson, efore read the chapters at least a day for the seven days. is *our first rule.*

ou need not memorize the chap-, but, each time, please read them tinuously. That is, pursue the ing to the end without inter-tion if possible, and without erving the divisions of chapters verses. Master this principle cultivate this habit *now* at the start, and it will bear rich fruit as you proceed. *This is our second rule.*

Let the reading be sufficiently slow and careful to enable you to grasp in the process the great outline facts or contents. This you may not be able to do on the first or even second reading; but the third will show progress, and the fourth more, and so on, until your sense of acquisition will be so exhilarating as to raise a question as to whether you really need a teacher!

Keep away from commentaries and Bible helps of all kinds for the present. They have their place, but at the beginning they are apt to divert us from our main objective. *Obey this third rule very scrupulously.*

Remember that the Holy Spirit is the real Author of the Bible (2 Peter 1: 21), and that it is His office to lead and guide us into all truth (John xv. 13). Therefore trust Him as your real teacher, and show your trust in Him by earnest prayer for His illumination and guidance in every lesson. *This is our fourth rule.*

COMING now to the text of the lesson, after you have read it a few times you may be struck by the fact that verse 1 seems like a general preface, or introduction, or title to that which follows.

Then naturally, each day's record in Chapter 1 will constitute a kind of sub-division. As the reading progresses you will be noting almost unconsciously the main features, or the most interesting things in each sub-division.

Chapter 2 may not divide itself to your mind quite as easily; but try your best to break it up into its great facts, and next week we will help you with a few suggestions before beginning the new lesson.

We advise you to use the text of the King James Version of the Bible, and we recommend what is known as the Two-Version Bible (Oxford), giving the revised text in the margin.

This is all with which we will tax you in this first lesson, but by-and-by we will follow it up through the mail, *with a question leaflet*, on which you will write and send your answers to the Moody Bible Institute.

These answers will be examined carefully, marked and returned to you, and at the conclusion of the Course, the Christian Herald will issue certificates to all who have attained a certain grade, and of this certificate they will have reason to feel justly proud.

THE MOODY BIBLE INSTITUTE OF CHICAGO.

Sunday School Lesson

THE STORY OF THE RECHABITES.

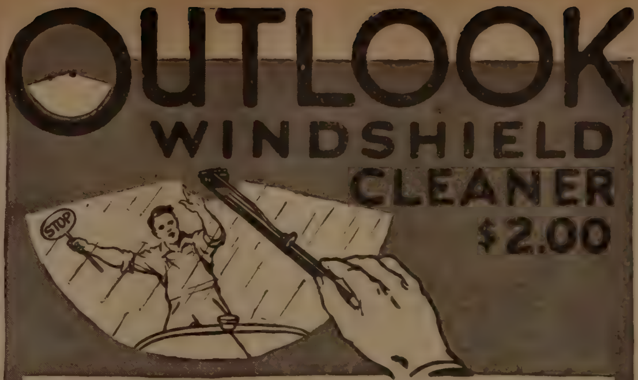
International Sunday School Lesson for November 2, 1919

Jer. 35: 1—19

nterrupting our course of study concerning the lives of Peter and John, we turn aside on rld's Temperance Sunday to e a lesson from the ancient book Jeremiah teaching self-control l obedience to right principles of

While Jeremiah was preaching l teaching in Jerusalem, and oring with the fickle and dis-edient people, a strange company desert tribesmen entered the city es and obtained permission to ch their tents in an open space thin the walls. Like many ers flocking into the town, they re refugees fleeing from the cruel mies of Nebuchadnezzar, whose rauders were everywhere through- the Holy Land. Unlike the , however, they had some very ct and unusual principles of estic and tribal life. These mads were called Rechabites, and were the descendants of the ancient Kenites, who had companied with Israel on the wilderness journey under Moses and Hobab. More particularly they traced their ancestry from Jonadab, the son of Rechab, who was an ally of King Jehu in ruthlessly exterminating the Baal-worshippers, (II Kings 10:15-23). Jonadab was undoubtedly influenced by the teachings of Elijah. Seeing the corruptions of Northern Israel, the drunkenness and luxury and dishonesty, he made his sons take a vow to avoid the contaminations of city life, to live in the open country, to live in tents rather than houses, and especially to avoid intoxicating drink.

Two hundred and fifty years afterward, their descendants were still loyally keeping the vow of the Rechabites! When Jeremiah saw these sturdy, healthy Puritans en-



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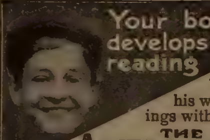

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Sunday School Lesson

Continued from Page 1147

camped near the Temple, his heart was stirred to think of the folly of Israel in breaking the great covenant with Jehovah, for the effeminacy and idolatry and indulgence of the times. He determined to use these Rechabites as an object-lesson to the leaders of the nation.

So he prepared a most solemn and elaborate test of these desert tribesmen. He summoned them to meet him in the Temple of Jehovah, in the apartments of a guild of prophets called the Sons of Hanan the Man of God. The officers of the Temple and leading princes were undoubtedly present. When the Rechabite chiefs had made their salaams and been greeted, the great bowls of wine were brought in by servants and cups were presented to each of them. The prophet Jeremiah said, "Drink ye wine." But the bluff and sturdy Kenites refused absolutely. "We will drink no wine; for Jonadab the son of Rechab our father, commanded us saying, Ye shall drink no wine, neither ye, nor your sons for ever". Then they went on to tell of his other rules for the health and happiness of his children and their descendants. "We have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons and our daughters," was their calm and resolute explanation of their refusal.

What a splendid thing it is when people simply and wholeheartedly live up to the highest standards and meet temptation with serene confidence of strength to resist. For centuries these men had met every temptation to break their racial pledge with prompt refusal. Now, not even a prophet and the priests could influence them so much as to taste wine even in the Temple itself, where it was a part of the ritual! Thus is moral character perfected by steadfastness.

Inspired by this scene and filled with the spirit of God, Jeremiah thundered forth his denunciation of the "men of Judah and the inhabitants of Jerusalem." The words of Jonadab the son of Rechab had been performed, but the words of Jehovah to the Jews had been ignored and his will flouted. The strict and difficult commands of their ancestor had been literally obeyed by the Rechabites, so that they would not even sow seed or live in a house; but the far lighter and more liberal provisions of Jehovah for his chosen people had been disobeyed and mocked. Therefore the Rechabites had endured and maintained strength and vigor, but Israel had decayed and within a few short years should be swept away.

It is futile to hold to noble ideals in our religious creed, and then to
fail to live by their standards.
absurd to talk about the fou
of our own great nation and
glorious principles, if we are
applying them to present day
ditions and needs. But when a
has fine principles, every one h
him when they see that he
them sacred and lives them ou
by day. Few people are
enough with themselves, man
easygoing and indulgent.
roundings exercise a powerfu
fluence on the soul. Yet here
group that the temptations of
salem could not allure from
simplicities of the desert.
even the temptation to dri
pledge in the portals of the Te
on the invitation of the grea
ligious leader could move t

We, too, owe all honor-
honor Jeremiah paid the R
bites—to those who broke
social power of the drink hab
modern life, who took and kep
vow of abstinence when, in the
circles of religion, indulgence
condoned; who dared to turn
glasses down in banquets of
or at the most alluring social e
tainments. Largely as a resu
the loyalty of the pioneer W
Ribboners and Good Templars
the rest, we have reached a
where the Congress of the gre
nation in the world has asked
hundred million people to follo
total abstinence teachings of
dab, the son of Rechab, and f
five out of forty-eight states
approved and ratified that acti

The life of self-control, the "
ple life," combining the abstin
from drugs that hurt and the
vation of the outdoor habit of li
constitutes a part of the nat
challenge to-day. The war sh
great physical inefficiency amon
people. True patriotism dem
something very like the Rech
rule which Jeremiah contraste
vividly with conditions in Is
It is a part of true Christiani
honor the body as a temple o
Holy Spirit and to keep it clea
strong. The Rewards of ten
ance and simplicity are sure.
are health, longevity, and ha
ness for the individual, and fo
descendants, a goodly heritage
an exalted tradition.

"Jonadab, the son of Rec
shall not lack a man to stand b
me forever." It is the promi
Jehovah. A temperate nation
endure; a licentious and indul
people will pass, like Rome.
careless family will deteriorate
family of strict and lofty prin
will produce veritable pries
God, standing always before
holy altars. This lesson urge
to think of those who shall
after us, who will be crippled
our misdeeds or profit by
strength of our loyalty and
self-denial of our Christian sp

Francis Holley, Altruist

Continued from Page 1146

mittee on Banking and Currency turned over to him for use as an exhibition room a part of the committee's quarters and Mr. Holley installed a complete motion picture theatre equipment. There, several days a week, the latest film to come from the American and Allied war offices and from the war bureaus are shown to a large audience of legislators. The laboratories of the bureau, among the most complete to be found anywhere, are in constant use for experimental and development work by the general staff.

Several million persons every week now are instructed as an expression of Francis Holley's thanks for sixty per cent of eye sight, a return which he still insists is inadequate and which he is still working eighteen hours a day to increase.

Guarding Against Influenza

EMINENT physicians fear
ther epidemic this fall of S
ish influenza. State and city bo
of health and the Public He
Bureau are uniting in a preve
tive campaign.

Here are suggestions sent ou
the authorities in New York
to prevent not only influenza
pneumonia:

Avoid crowds.

Stay away from any one wit
a cough or a cold.

Drink plenty of fresh water.
Sleep with the windows open
Stay in the open air and wal
your work.
Eat three uniform meals a
and avoid a breakfast of mere co

Bathe frequently.
Above all things, keep chee

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O motor cars in America have to stop more frequently, or operate under more adverse traffic conditions than Fifth Avenue (New York City) busses. se big motor cars carry 30,000,000 ple a year through the densest traffic he world. Fully loaded with 44 passen-, driver and conductor, they weigh t tons.

y stop at almost every corner, and must under perfect control at all times. It timated that they make over 80,000,000 s per year, and each stop must be per-ly placed, smooth and easy.

necessity for reliable brake lining

urally, to protect these millions of passers, and to stand the wear and tear of e millions of stops, the Fifth Avenue ch Company selects the most reliable e lining it can find. This is unques-ably the most responsible brake lining in America, and Thermoid Brake Lining proven fully equal to the responsibility. President of the Fifth Avenue Coach npany recently said: "We believe that smooth and easy stopping which is racteristic of our busses is brought about the use of Thermoid Brake Lining."

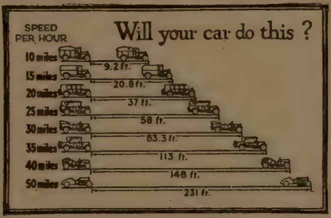
Why Thermoid is used

ermoid has been selected for these busses ause of its toughness and sure gripping er. It wears down more slowly than inary brake lining and so *evenly* that always presents a full wearing surface. bus No. 252, Thermoid gave 19,376 es of service.

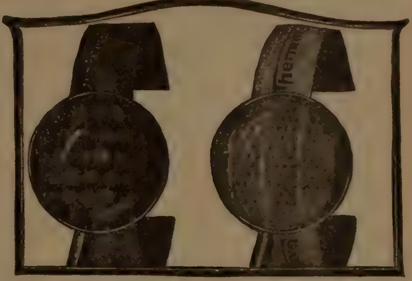
The photograph to the right shows the difference between Thermoid and ordinary woven lining. Ordinary brake lining is loosely woven. It has gripping power when new but wears down quickly and unevenly. This uneven surface causes ordinary lining to slip, very often just when perfect action is most needed.

Thermoid Brake Lining is safest and wears longest

In each square inch of Thermoid Brake Lining there is 40% *more material* than in ordinary woven lining. This additional body gives a closer texture which is made tight and compact by *hydraulic compression* under 2000 lbs. pressure. In addition to this, Thermoid is *Grapnalized*, an exclusive process in manufacture which enables it to resist moisture, oil and gasoline. The close, compact texture of Thermoid, made by this method, causes it to wear down more slowly and evenly than ordinary brake lining so that it maintains its gripping power even when worn to wafer thinness.



This chart shows the distances in which a car should stop, at any given speed, if the brakes are efficient



Ordinary Woven Lining

Notice the loosely woven texture

Wears down quickly and unevenly, losing its gripping power as it wears

Thermoid Hydraulic Compressed Brake Lining

Notice the compact texture

Wears down slowly

Gives uniform gripping surface until worn wafer thin

Manufacturers of 50 of the leading passenger cars and trucks have chosen it as standard equipment.

Good brakes are the most important part of your car from the standpoint of safety. Go to your garage man and have them inspected today. If they need relining specify Thermoid. Every foot of Thermoid is backed by *Our Guarantee: Thermoid will make good—or WE WILL.*

Thermoid Rubber Company

Factory and Main Offices, Trenton, N. J.

New York Chicago San Francisco Cleveland Detroit
Los Angeles Philadelphia Pittsburgh Boston
London Paris Turin

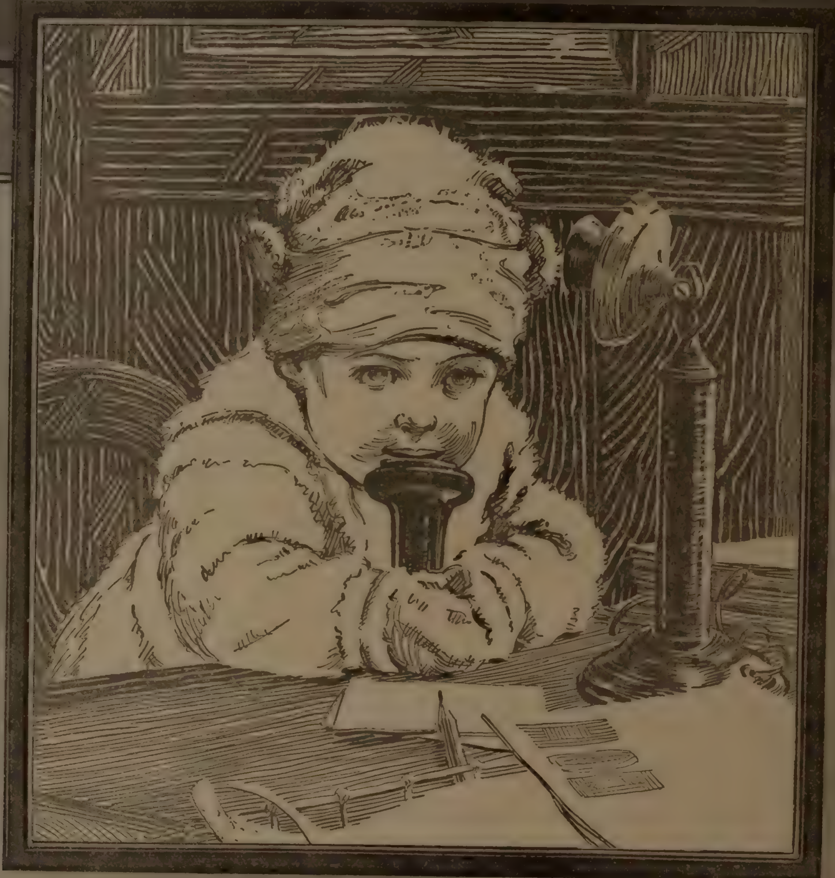
Canadian Distributors
The Canadian Fairbanks-Morse Company, Limited
Montreal

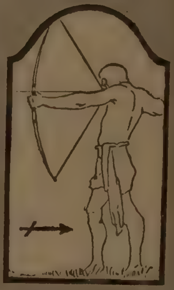
Branches in all principal Canadian cities

Thermoid Brake Lining
Hydraulic Compressed

Makers of "Thermoid-Hardy Universal Joints" and "Thermoid Crolide Compound Tires"

Borden's
EAGLE BRAND





Astrologers say:

The child born between November 22 and the winter solstice is clear-thinking, quick to act. He has the ideal temperament for an executive.

Send for booklets: "The Message of the Months," "Baby's Biography." Free for the asking.

"Just Like Daddy!"

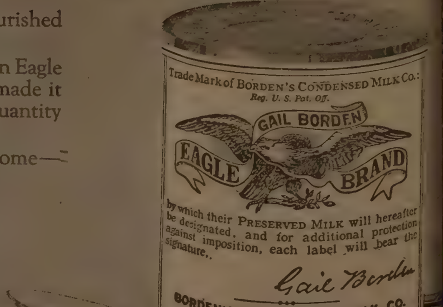
Why *shouldn't* he be "just like Daddy?" Borden's Eagle Brand nourished both babies—the baby of 1887 as well as the baby of 1919.

For *three* generations more robust young Americans have been raised on Eagle Brand than on all other foods combined. American mothers have made it the standard in cases where Nature's nourishment is deficient in quantity or quality.

Eagle Brand, composed of pure milk and refined sugar, is wholesome—economical—uniform in all seasons and all localities.

In hermetically sealed cans—grocers everywhere—and druggists.

BORDEN'S CONDENSED MILK COMPANY
Established 1857
Borden Building New York


Trade Mark of BORDEN'S CONDENSED MILK CO.
Reg. U. S. Pat. Off.
GAIL BORDEN
EAGLE
BRAND
by which their PRESERVED MILK will hereafter be designated, and for additional protection against imposition, each label will bear the signature,
Gail Borden
BORDEN'S CONDENSED MILK CO.
NEW YORK, U. S. A.

Christian Herald

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WHILE INDUSTRY WAITS

Labor Troubles Loom Large In World News of the Week

n Ultimatum to Coal Miners

RESIDENT WILSON, through a communication to the United Mine Workers of America has served notice on American labor that there must be no more that violate the rights of the people as a

The whole machinery of the government, means the armed forces of the country, if any will be called on to assure the uninter- l operation of essential industries. At the this letter was made public, the government hed the text of the recent speech by the ary of War in which he quoted orders given e department commanders to respond to all sts for help from state officials without reference e request to the War Department.

other words, the army machinery s ready to be set in motion with the num of delay to preserve order, or ep mines and railways running.

e crisis in the labor situation came the refusal of the United Mine ers of America to submit their de- s on the operators to arbitration at equest of the president, and their ence on carrying into effect a strike for November 1. The issue is one ving 450,000 miners in the bitumi- fields. Their demands include a per cent increase in wages, a six hour and a five day week. The statisti- estimate that to grant the demands d add $1,000,000,000 annually to the try's fuel bill.

e miners, on the other hand, declare since the armistice they have been ing on an average of less than five a week, six hours a day, and that wages have averaged less than $75 a th. A thirty-hour week, they say, d keep all the union membership ing and the sixty per cent raise in s would no more than give them gh to live on at cost of living now prevailing.

r. Wilson's notice that he will call all the forces overnment to prevent the closing of the mines evoked the approval of the governors of the s without regard to politics. Governor Frank owden of Illinois, candidate for the Republican ination for the Presidency, expressed the general ude of the governors when he said that every one em will stand back of the President.

The statement of the President makes the issue n. When a special interest conflicts with the est of the people as a whole the former must way."

Industrial Conference Fails

HE National Industrial Conference called by President Wilson to "discuss fundamental ns of bettering the whole relationship of tal and labor, and putting the whole question bor upon another footing" was wrecked on the k of collective bargaining. Capital denied to worker the right to organize and be represented e settlement of disputes by agents of his own osing. The worker made the recognition of that the sole condition on which he would continue cussion of the country's industrial problems. pital stood firm in its refusal to subscribe to the ciple which is the broad basis of the labor ement and the labor delegation walked out of conference chamber.

he break came only after several days of tension ing which nothing but the feverish efforts of the up of delegates representing the public held the y together. The attitude of both the main fac- s in industry was clearly set forth soon after the anization of the conference when a resolution ntly prepared by two members of the public up, Charles Edward Russell, publicist and sociol- ist, and H. B. Endicott, wealthy manufacturer, introduced as a basis for debate and negotiation. is resolution recognized the right of labor to bine for the purpose of dealing with employers. erous substitutes were proposed by individ- s which took the form of compromise phrases. But they were regularly defeated either in group meetings or sessions of the full conference. The crisis became acute when Elbert H. Gary, Chairman of the Board of the United States Steel Corporation but sitting as a member of the public group, unequivocally refused to accede to a request by the labor group to submit the controversy in the steel plants to inquiry and possible compromise by the conference.

(Copyright, U. & U.)

Leaders in the National Industrial Conference. Left to Right: Franklin K. Lane, Secretary of the Interior and Chairman of the Conference; Elbert H. Gary, United States Steel Corporation; Samuel Gompers and Frank Morrison, President and Secretary of the A. F. of L. and John D. Rockefeller, Jr.

Prohibition Enforcement Law

PRESIDENT WILSON, by vetoing the prohibition enforcement act sprung a surprise on the country and precipitated a lively session in the House of Representatives where within two hours it was repassed over his veto by a vote of 176 to 55. The Senate followed the lead of the house the next day.

The liquor interests were all prepared to close their saloons within twenty-four hours when word of the President's action reached them over the wires. There was great rejoicing, which quickly turned to gloom when the news came almost immediately after of the action in the House.

Wilson's reasons for his veto may be summed up in a sentence. The war is over, he says, and there is no further need for war time prohibition.

Leaders in both houses of congress, however, many of whom are to be classified as of "wet" sympathy, were disinclined to return to "wet" conditions in view of the prevalence of strikes and general unrest. Liquor, they insisted, would simply aggravate the potential dangers of the situation.

New Episcopal Church Head

THE Triennial General Convention of the Protestant Episcopal church ended its sessions in Detroit by electing as chairman of the new Executive Council of the church Bishop Thomas F. Gailor of Tennessee. He will be the executive head of the church for the three years beginning January 1.

The convention is regarded by the delegates as the most momentous in the history of the denomination. They cite the following action as marking progress along four general lines in the effort to place the communion on a broadened plane in the eyes of the whole Christian world:

First, the almost complete reorganization of the Church through the creation of an executive council, and the granting of increased powers to provincial synods.

Second, the broadening of the Church's outlook on social matters, industrial questions and international affairs.

Third, the general approval of the movement toward Church unity by amendment to the Church constitution to make possible the proposed concordat with the Congregational Church whereby ministers of that church may be ordained in the Episcopal faith, these amendments also making possible similar agreements with other denominations.

Fourth, the broadening of the worship of the Church by the revision and enrichment of the Book of Common Prayer.

The proposal of the Board of Missions that it be authorized to co-operate with the Inter-Church World Movement had the almost unanimous approval of the delegates but in the press of business at the last moment it failed to obtain action.

Churches Appeal for Europe

THE clerical conference of the New York Federation of Churches has started a movement to make Thanksgiving day a day of nation-wide appeal through the churches for a voluntary loan through banking agencies of $1,000,000,000 for the commercial rehabilitation of Europe. The meeting at which this decision was reached heard the requirements of England, France and Italy. Edward A. Filene, representing the Chamber of Commerce of the United States, who was instrumental in calling the meeting, sounded this key-note.

"If Jesus had been on earth at the present time he would have done as he teaches us in the parable of the Good Samaritan; bound up the wounds of the oppressed world. Further, he would have made the world a safe place for women and children. The war is over. We must stand for brotherly love. We must learn again to love our neighbors. This task alone is worthy of the highest ideals. The church must create an opinion with the people and then the people will mpress their opinion on our Congress."

Prohibition Fight in England

ENGLAND is in the throes of a prohibition fight that is even crowding politics and reconstruction quarrels out of the leading places in the newspapers. Strangely enough, the most striking figure in the campaign is an American not one in thousands of persons in London would know if he were brought face to face with them. This man is H. E. Johnson, an Anti-Saloon League worker from the United States, who, at the request of reform organizations in England, is there to give advice based on the experiences of the prohibition forces in this country. The London newspapers and vaudeville performers have been bitterly attacking him and have made him a widely known person as "Mr. Pussyfoot." He practically monopolizes the space at the command of the jokesters in the daily press. The anti-liquor fight, in spite of strong journalistic opposition, is making great headway. The government has recognized the situation in its decision to provide a peacetime substitute for the Liquor Control Board.

Church Women's League

NATIONAL Headquarters for the Church Women's League for Patriotic Service has been opened in New York City. The organization was formed a few weeks ago by 500 women in New York as a part of the Episcopal church's campaign to expand its religious, hospital, educational and social service work at home and abroad. Branches of the League are being opened in every diocese in the country. The organization is strictly non-sectarian but the officers will be communicants of the Episcopal church. Committees appointed and already active include those on rescue and preventive work for girls; on community service, which will co-operate with city missions and other organizations in the establishment of social centers; on hospitals and prison work; rural missions and religious education. As far as possible, the league will work through existing welfare agencies.

(*World News continued on Page 1175*)

yright, 1919, The Christian Herald.

Battery Life Depends upon INSULATION

1

There's only one sure-fire preventive against aging on the shelf—that is to store the batteries in true bone-dry condition, which is possible only with the Willard Battery containing Threaded Rubber Insulation.

2

The life of the battery is largely up to the man in the car, but Threaded Rubber Insulation adds greatly to its chance of long service, because it removes one of the commonest causes of battery trouble—breaking down of the insulation.

3

Nearly every battery with *ordinary* insulation has to be re-insulated at least once during its lifetime. Willard Threaded Rubber Insulation never has to be replaced.

Threaded Rubber Insulation has the three distinct advantages over any othe

1. Threaded Rubber Insulation eliminat depreciation in the dealer's stock.

Willard Batteries with Threaded Rubber Insulatio since they have no wood insulation in any form, c be shipped and stored bone dry—since neither plat nor insulation in the battery have ever been wet.

The storage battery with wood insulation in a form can not be kept in a dealer's stock witho depreciation, because wood insulation must be p into the battery wet at the factory, and, once t insulation is wet, a continuous chemical action begin and furthermore, the insulation can not be allow to be dried out, as it would become damaged. Hen the battery must soon be filled.

2. Threaded Rubber Insulation return bigger dividends to the user.

Threaded Rubber Insulation is a manufactur product held to rigid uniformity, more durable a long-lived than any wood can be. The car owner not wholly relieved of caring for his battery, but t battery will stand more abuse, and function at hig efficiency for a much longer time.

3. Threaded Rubber Insulation makes r insulation unnecessary.

When installed in the car no one can say just h soon wood insulation will begin to break down, o account of the impossibility of securing absolut uniformity in wood, since it is the product of natu not of scientific manufacture. During this peri even careful driving and faithful attention to batte care will not absolutely insure long life.

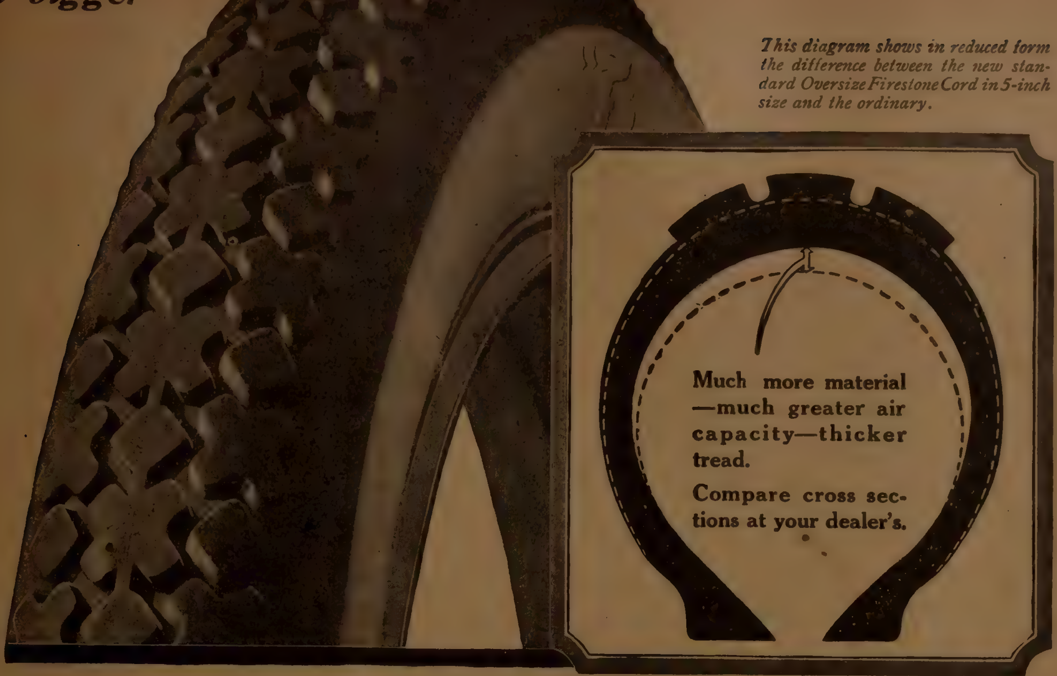
Re-insulation—at considerable expense—is alm certain to come before the ordinary battery is wo out, and the life of any battery after re-insulation uncertain.

Threaded Rubber Insulation outlasts the plates a re-insulation is, therefore, unnecessary.

Willard STORAGE BATTERY

Willard Threaded Rubber Insulation

ells on sight"
ecause it is so
uch bigger



Much more material—much greater air capacity—thicker tread.
Compare cross sections at your dealer's.

This diagram shows in reduced form the difference between the new standard Oversize Firestone Cord in 5-inch size and the ordinary.

e New Standard Oversize Cord Tire with extra heavy Non-Skid Tread

s is called "The Firestone Year" in the business because Firestone has accom- hed so many things that mean better service and more mileage per dollar.

e illustration above shows what estone has done for users of cord tires, instance.

e Firestone Cord is built to the largest e established by the industry.

is so much bigger than usual standards at there is no comparison. Dealers rywhere say "it sells on sight."

d it is just as big in service as it is in size.

The mileage adjustment basis on this tire has been raised to 8,000 miles, but that is still only a starting point—a minimum from which to begin to figure your extra mileage.

Examine the new non-skid tread. Note the extra volume of rubber and the quality of it. The unusual thickness of tread and toughness of rubber means extra mileage.

More fine rubber combined with greater air capacity gives this tire added resiliency. This means fullest comfort. It means more car protection.

It means less drag on the engine. It means less gasoline per mile.

The new non-skid design is another superior feature. It *does* prevent skid or spinning of wheels. Yet it has no suction to retard speed, waste power or create noise. For the same reasons this tire makes steering easy and true.

Put this tire on every wheel. You will save tire money, your gasoline will go farther, you will be more comfortable, confident and safe. There is a Firestone dealer near you.

Most Miles *per* Dollar

Firestone

OPERA HOUSE
TONIGHT
ELSIE FERGUSON
IN
THE AVALANCHE
AN ARTCRAFT PICTURE

and they both show the same pictures!

WHETHER you attend a million-dollar palace of the screen in the big city, or a tiny hall in a backwoods hamlet, you will find that it is always the best and most prosperous theatre in the community that is exhibiting Paramount-Artcraft Pictures.

It does not matter whether you arrive in a limousine, a jitney, on trolley or afoot, you are immediately taken out of yourself by these great pictures which delight so many thousands of audiences every day in the week.

Human nature has deep-down similarities wherever you find it, and Famous Players-Lasky Corporation has made the bigger and better theatres possible by supplying a great variety of photo-plays which touch the roots of human nature with absolute certainty.

A theatre cannot be better than the pictures it shows. Good music, wide aisles, luxurious seating and fine presentation have all naturally followed as the appropriate setting for Paramount-Artcraft Pictures.

Find the theatre or theatres in any town that show Paramount-Artcraft Pictures, and you have found the spots where time flies.

Paramount – Artcraft Motion Pictures

These two trade-marks are the sure way of identifying *Paramount-Artcraft* Pictures—and the theatres that show them.

TRADE MARK Paramount Pictures

FAMOUS PLAYERS-LASKY CORPORATION
ADOLPH ZUKOR *Pres.* JESSE L. LASKY *Vice Pres.* CECIL B. DE MILLE *Director General*
NEW YORK

TRADE MARK ARTCRAFT PICTURES

The New Paramount-Artcraft Pictures

Released to Dec. 1st

Billie Burke *in*	"SADIE LOVE"
Irene Castle *in*	"THE INVISIBLE BOND"
Marguerite Clark *in*	"LUCK IN PAWN"
Ethel Clayton *in*	"A SPORTING CHANCE"
Cecil B. DeMille's Production	"MALE AND FEMALE"
Elsie Ferguson *in*	"COUNTERFEIT"
Dorothy Gish *in*	"TURNING THE TABLES"
D. W. Griffith's Production	"SCARLET DAYS"
***Wm. S. Hart** *in*	"WAGON TRACKS"
Houdini *in*	"THE GRIM GAME"
Vivian Martin *in*	"HIS OFFICIAL FIANCEE"
Wallace Reid *in*	"THE LOTTERY MAN"
Maurice Tourneur's Production	"THE LIFE LINE"
George Loane Tucker's Production	"THE MIRACLE MAN"
Robert Warwick *in*	"IN MIZZOURA"
Bryant Washburne *in*	"IT PAYS TO ADVERTISE"
"The Teeth of the Tiger"	With a Star Cast
"The Miracle of Love"	A Cosmopolitan Production
"The Dark Star"	A Cosmopolitan Production

***Supervision Thomas H. Ince**

Thomas H. Ince Productions

Enid Bennett *in*	"WHAT EVERY WOMAN LEARNS"
Dorothy Dalton *in*	"L'APACHE"
Douglas McLean & Doris May *in*	"23½ HOURS' LEAVE"
Charles Ray *in*	"CROOKED STRAIGHT"

Paramount Comedies

Paramount-Arbuckle Comedies	*One Each Month*
Paramount-Mack Sennett Comedies	*Two Each Month*
Paramount-Al St. John Comedies	*One Each Month*
Paramount-Ernest Truex Comedies	*One Each Month*
Paramount-DeHaven Comedies	*One Each Month*

Paramount Short Subjects

Paramount Magazine	*Issued Weekly*
Paramount-Post Nature Pictures	*Issued Every Other Week*
Paramount-Burton Holmes Travel Pictures	*One Each Week*
Paramount-Burlingham Adventure Pictures	*Every Other Week*
Paramount-Briggs Comedies	*One Each Week*

And remember that *any* Paramount or Artcraft picture that you haven't seen is as new as a book you have never read

WHAT MY CHURCH IS DOING FOR THE COMMUNITY”

PRIZE CONTESTS

THESE entries for the $25 prizes offered are not necessarily prize-winners. Many others will appear from now on until December 15, at which time decision will be rendered as to the best ones published. The prizes will be won by the letters that present the most practical working programs for the most effective help to others.

What is your church doing to help the community? What methods in your own experience have brought the best results?

Get into this contest, if not for the prize offered, then for the far higher prize of the good that you may do.

The Friendly Church Caller

OR some years I have felt and seen the great need for the Friendly Church Caller. Last spring I felt the Silent Call to take up this work in our church. My offer was accepted e church, they to furnish and allowance for sundry es. Flowers also should be l for the sick — a single n has often soothed and some broken spirit with its nd silent message

card is double. On the front mane as Friendly Caller, s, 'phone number, and name rch. At the bottom is my “One Thing I Do — I E As Far As I Can Reach.” e other side is name and s of the Church and Pastor; ncement of services; and that: “John 11:28. The Master is come, and h for thee.” On the next two pages are several ng verses; and last, this special message: “If y need, spiritual or otherwise — or perhaps ympathy — drop me a card, or call me up, and I ll as soon as possible.”

each round of calls I will arrange a new form d, with different verses, so that a new message lways reach the people.

ce May, though in the country a month, and or weeks, I have made nearly 300 calls. Many, people are hungry and thirsty for a little simple lliness. As Rexford writes in his beautiful lines:

> Many a heart is hungry, starving,
> For a little word of love;
> Speak it then, and as the sunshine
> Gilds the lofty peaks above
> So the joy of those that hear it
> Sends its radiance down life's way,
> And the world is brighter, better,
> For the loving words we say.

friendly calling is so neglected in most rches that when I first began these calls there some who could hardly believe I had not come eg or solicit. I am rapidly gaining their confi- e, however. By the majority I am received teously and pleasantly, and by many most ially.

y aim is as suggested by a verse on my card:

> May I reach
> That purest heaven, be to other souls
> The cup of strength in some great agony,
> Enkindle generous ardor, feed pure love,
> Beget the smiles that have no cruelty
> Be the sweet presence of a good diffused,
> And in diffusion ever more intense;
> So shall I join the Choir Invisible,
> Whose music is the gladness of the world.
> Marian Evans.

do not force any certain subject; I let the versation take a natural bent — avoiding gossip, — and I leave my special silent message with each one.

not only call on Church members, but nary scholars, newcomers and those who ht be specially interested.

n my second round of calls I am taking me and introducing our new minister's e, which is proving a pleasure to all cerned.

hus, in these little Friendly Calls I hope to e close into the hearts and lives of the ple with a great, deep understanding and pathy, and to make and keep peace wher- possible among God's people, that our rch may be a spiritual power and blessing the cause of our Saviour “as far as we reach.”

C. H. A. *Chicago, Ill.*

ommunity Service a Specialty

N the outside in front of our Church we have a bulletin board bearing among the other announcements this sign — mmunity Service a Specialty.

First of all, we are trying to reach all kinds of eople, rich and poor, to get them in touch with rist. We want our Church to stand for that one pose in life — to electrify all hearts.

During the summer we conducted a Bible School the whole community, both young and old. In nection with the study of the Bible we have so- service with games and drills. This is the pro- m that we have adopted: Devotional exercises, call, general singing and the learning of new gs, a story to all told by an efficient story teller, ble Group class work, practical work, manual rk for boys, sewing for girls, drawing and making ins, etc., for the youngsters, games galore for e children, closing with drill work by the pastor some one else who understands the nature of illing.

We have three clubs, one for the girls and two for boys. The club for the boys ranging from 10 to 18 is known as the Knights of Chi Beta — Knights of Christ's Kingdom with degree work in connection with Scout work. The degrees are as follows: The degree of Honor, the degree of Mercy, the degree of Achievements, the degree of Service. Before a boy can take the first degree he must promise to attend some Sunday School regularly, and so on with all the degrees.

In the winter months we organize a Basket Ball league among all the Sunday Schools of this community, increasing interest not only in social work but in attendance at Sunday Schools. In the summer of course we have similar games to suit the weather.

We are planning to erect a building in which the necessary equipment will be installed suitable for all games, social life, and worship for girls, boys, men and women. The purpose of it is to get the whole community together in touch with everybody.

My Church is cementing lives together and making us feel that we are one, as Christ and the Father are one. We are overcrowded with churches. Our purpose is to bring the community together in such a way as to make us feel that we can very well afford to have one Community Church where we all can come together to worship God and thus utilize our money and our time in the best possible way.

My Church is bringing people to the realization that we are working for the interest of all, to bring every soul in touch with God, to be set on fire with the Holy Spirit, that effective service may be rendered for our Master. We want our church to be known as “The Community Church.”

G. F. B., *Nashville, Tenn.*

Prize Contests for Readers

THE Christian Herald will give a prize of $25 for the best 500-word article on each of the following subjects:

“The Best Charity I Know”
“The Most Wonderful Answer to Prayer I Have Ever Known”
“How Religion Has Helped Me in this War”
“The Greatest Moral Struggle I Ever Had”
“What I Owe to My Minister”
“What My Church is Doing for the Community”
“A Noble Life: the Story of the Best Man (or Woman) I Know”
“My Favorite Pet” (photo and story)
“My Husband's Hobby”
“My Wife's Best Quality”
“How My Wife Has Helped Me to Success”
“The Girl's Ideal Husband”
“The Best One-Dollar Investment I Ever Made”

Every Christian Herald Reader is urged to enter these contests at once.

Contestants may write on each topic or on every topic. A $25 Cash Prize will be paid to the winner on each topic —$325 in all.

Many letters will be published as fast as received, but decision as to the winners will not be made until December 15.

A Church That Is Doing Nothing

WILL you consent to look over a few descriptive facts stated very briefly? I am a countryman, called farmer, and know that some people have no use for any such until it is time to share the products. The old homestead where I live joins on to a little settlement started before the days of great highways and air travel, so one time had a store and postoffice of its own. I can show you the door where the stage-coach stopped a hundred years ago, but wish the residence were more modern when the old brick oven won't stay latched in my house. Over on the green stand the old church and school house. State care has helped the school, but of the church—What shall I say?

Many of you know that there are thousands of churches all over the land with much such surroundings, that are kept in repair and have a pastor for a couple of hours on Sunday, who has to come from some neighboring church and hold an afternoon service or who lives in town and who because of advanced years or infirmities cannot take up the whole care of a church society; must preach and run for the train.

Now I want to know what to do for a community of this kind?

When a former generation maintained a church every effort was used to do big things. Nearly every family attended service, the children were all taken along, and sat quiet in the (possibly hard-backed) seats; prayer meetings were always held; Sunday schools and young people's societies came along, doing wonders — are doing wonders yet, in some places.

But with growing reports we must remember population also grows. Other fast moves are made in other directions besides the church.

Some churches favor using their auditorium as a lecture hall, a club house, or—but I don't know. It seems to me the church is a distinct place for worship. The tabernacle was not turned into a big picture show when the priests made a stop, even if it was a tedious journey; it was the “house of prayer.”

Still, how shall we get hold of the people outside the church? The few inside do not live enough example to offset and overcome by good influence the waywardness of those outside. We are covered up with profanity and thoughtlessness; many who never hear God's name in church continually listen to its mention outside; many who attend church—even members! —mention Heaven, Hell and Damnation in exclamation every hour of the day. Young men and young women, starting homes of their own, used to work in the church, but are now forgetting it; new life takes their attention and their ldhicren growing up possibly never even get to Sabbath School. All ages and classes among us have lost or are losing interest in the church.

What shall we do to get hold of them?

Our church, it can be said, is doing nothing for the community.

W. A. *Churchville, N. Y.*

FOR the best, most helpful answer to the above question of “W. A.” the Christian Herald offers an additional prize of $25.00.

How may religious organization and zeal be revived in this and many like communities?

Tell us definitely of methods that have been successful.

Community Helping a Church

A COMMUNITY church is the need of our day. If this awful war has taught anything, it has taught the foregoing thought. The church's work today does not consist in opening its doors on Sundays and nothing more.

In my church we realized this, particularly when boys in the service were stationed near us and had no place to rest when off duty. This situation was met by the organization of the women of the church to help carry on the work of the Soldiers' and Sailors' Welfare Committee. The chairlady of this committee was our minister's wife By the combined efforts of friends, members of neighboring churches and our people, a recreation room was established in the community for the use of the boys. Perhaps we shall never be able to realize the good accomplished by this room, but we have the boys' word that they surely enjoyed it. Our minister became their chaplain and by contact with the church people, the boys made many good friends.

We have also connected with the church a Men's Club, which holds meetings in the Sunday school room. At these meetings they have good live speakers, good music and some refreshments, to make it more interesting.

Another active organization is the Ladies' Aid Society, and another, a Christian Endeavor Society.

Aside from all these activities we have a troop of Girl Scouts and another of Boy Scouts. At certain intervals they hold exhibitions and demonstrations, to which they invite their parents and friends. By these means we are able to keep in touch with the community at large.

Now that we are raising a fund for many improvements, much is being done by the neighborhood to help us. With no encouragement on our part, three carnivals have been directed by our friends and the proceeds given over to us for the fund. In less than two months of this campaign for money we have received three-fourths of the required amount.

E. M. *Philadelphia, Pa.*

Breaking ground for first Methodist hospital in Malaysia, at Tjisaroea, Java.

CHRISTIANIZATION THROUG KINDLINESS

Great String of American Protestant Hospitals for Mohammedans Springing Up Through Malaysia, Old-Time Land of Pirates and Headhunters.

By H. C. REYNOLDS. *Inter-Church World Movement Photographs.*

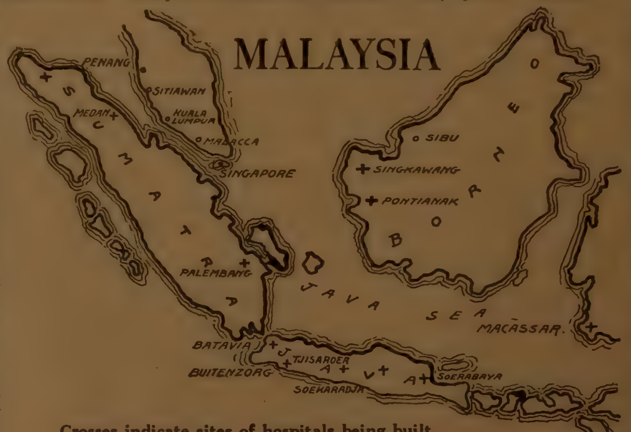
ONE day J. R. Denyes, the Malaysia veteran, and Bishop Oldham of the Methodist Episcopal Church left their carriage at the end of a road in central Java and started through the fields for a little village where a new Christian church was to be dedicated.

Suddenly they were astonished to hear a brass band. It was a native band and its music was not highly artistic, but it played with many mighty and enthusiastic flourishes.

The band hove into view, grotesque to Western eyes, but most serious and important to the Javanese. "There's not a Christian in that band," said a native preacher who accompanied them to Mr. Denyes and the missionary bishop.

Surely enough, they came from a purely Mohammedan village a mile from the site of the new church. The twelve musicians put themselves at the head of the parade given in honor of the church dedication, and later played vigorously far into the night. Moreover these Mohammedan villagers, the visitors learned, had carried the new church piece by piece for a mile on their heads and set it up in its present position. It was an old building which had been purchased for the church because there were no funds to erect a completely new structure.

Now, why had these Mohammedans, members of the proudest and most tenacious of religious sects, put themselves to all this trouble for simple American preachers?



Crosses indicate sites of hospitals being built.

THE story goes back to a great cholera epidemic, when the natives died like flies and when the Christian missionaries for a time put aside their efforts to save souls in their valiant fight to save bodies. The Dutch government supplied the missionaries with castor oil by the five-gallon can and cholera mixture by the quart. For two years Mr. Denyes never went out of his house without a bottle of the cholera mixture in his pocket. Only one person to whom he gave the cholera mixture died, although Mr. Denyes had had no special medical training.

One day he went with another man to a village of "hostile" Mohammedans. He tried to persuade those sick with the cholera to take his medicine. Every one of those who did take it was, by the grace of God, permitted to live, while most of those who refused it died.

This was the village whose inhabitants put up the church. Every member of the homely band was one of a family in which the missionary's medicine had saved a life.

They were Mohammedans then, but today they are Christians. Mr. Denyes was to see the proud day when nine men and women from this vill stood at the altar for baptism, and others follow thick and fast.

Out of this and similar experiences grew the gr string of Methodist hospitals for the Mohamm dans which today is springing up through Malay — in Sumatra, Java, Borneo, and perhaps even Celebes.

The Moslem of Malaysia, once head hunter or a pirate, today is poli and reserved in the presence of a whi missionary. But he is about the har est nut to crack in all the world missionary fields. He is perfectly sati fied that he has the best religion earth, and doesn't want to hear abo Christianity.

THE Chinese can be introduced Christianity through the scho Open a Christian school and the Ch nese tots will soon fill it, even if the parents have to pay for their tuition.

The Javanese says, "What good a books? We can't eat them!" The have a proverb — "The best school a hoe-handle."

But every man or woman is sick least once in a lifetime. Twenty mi lion persons of the thirty-five millio in Java, the densest populated countr on the face of the earth, are out reach of hospitals or physicians. Afte several years of experience with th problem, the American missionarie decided the only way to reach thes people was by ministering to thei bodies, and at the same time tactfully trying to lead them to the true God.

The first hospital, well equipped for that part o the world, was opened at Tjisaroea, in west-centra Java, last January. It was overworked from th first. The natives liked American methods. Ever before the hospital was opened as many as twenty- five natives a day would come to Mr. Denyes' hom for his simple remedies in preference to the Dutc

Hauling the first hewn log for the Tjisaroea hospital. Natives eagerly assisting in the work.

nment hospital, up the street a short distance. vertheless due credit should be given to the h, who have done wonders in bettering the con- of the natives in the last twenty years. The nment gives a good share of the money for the ion and upkeep of the American hospitals, and the first one was completed the Governor- ral exclaimed: "May there soon be a dozen hem!"

HERE is a gentle kindliness about the American ospital treatment which attracts the natives. e they are waiting their turn in the big re- on room an evangelist in their own tongue and mple words tells them of the Great Healer. No mpt at Christian propaganda is made while the ves are being treated for their ailments. The ors tend strictly to their business. But when tient has gone home convalescent a missionary ker visits him, perhaps to change bandages or that the follow-up treatment is being carried and at the same time offers the love of God to man and his relatives, and invites them to send r children to a Christian school.

he hospital is only the center of a whole system merican Christianization. One difficulty in deal- with these Mohammedans is that everything have ever known or seen is Mohammedan. A probably has never gone over ten miles from village where he was born and has never rd of anything that happened over fifteen s from his home. His atmosphere is so entirely hammedan that he imagines the entire world most of it prays toward Mecca.

he missionary now tries to fix it so that the man's ry contact is Christian. Around the Tjisaroea hospital there have been built ten little village schools, and ultimately there will be fifty of these. The man is in the midst of a going Christian concern. Every time he goes to market he has to pass a Christian school and the Christian hospital. If he wants to write a letter he goes to a letter-writer who has learned in a Christian school. If he wants to hear what is going on in the great world beyond his village he has to listen to a man read who has been taught in a Christian school. Everywhere he meets Christianity of a gentle, irresistible sort. The missionary is ready to do anything to help him, from taking a speck out of his eye to advising him with his crops. Eventually he yields.

THE American Methodists have raised money to erect about ten of these hospital systems. The Interchurch Movement of North America will assist in the work. One of the hospitals will be on the Sambas River in western Borneo, south of the place where the American missionaries Lyman and Munson were killed and eaten many years ago. This river was long the headquarters of famous pirates. The Malay pirates about the Straits of Malacca held up even steamships, and were finally put down only about twenty-five years ago.

A second hospital will be at Pontianak, Borneo, where there is a flagpole famous because by walking around it once you cross the Equator twice.

One will be at the northwest end of Sumatra in the province of Acheen, among a fierce people who fought the Dutch for a century and indeed never were conquered by force of arms. Another will be at Medan, a Sumatra town of 40,000, which is growing most rapidly of all the cities in Malaysia. To the north of it are the oil fields, to the west vast sugar and tobacco plantations, and to the south the rubber plantations, on one of which an American corporation employs 100,000 coolies.

Another hospital will be located in Palembang, a city of 75,000 people in South Sumatra and the center of a district of a million people.

Besides the pioneer hospital at Tjisaroea, there will be four others in Java, one in the Bantam Province at the west end, the place where Bantam chickens originated; a second at the town of Soerabaya on the east end, a place of 150,000 people; a third at Boemiayoe, in the mountains of the central part, and a fourth in Middle Java.

It is possible a hospital will be established at Macassar, in southern Celebes, the funny island with the sprawling legs that amused us in childhood days. Northern Celebes is Christian, a remarkable example of successful missionary work on the part of Dutch Protestants.

IT is conceivable that you and I may live some day to see Malaysia, the wonder-land that could supply food to the whole world, all Christian. There have been several changes of religion in Java. The island started out with spirit worship, just as did mankind almost everywhere. About two thousand years ago the Buddhists made it one of their earliest missionary fields and for a time had great success. In central Java there are the ruins of the finest Buddhist temples in the world, really beautiful carved stone buildings.

But Buddhism soon died because it did not supply the faith by which a man might lead a normal life. It was impossible for a whole people to bury itself in contemplation.

The Methodist hospital at Tjisaroea completed. There are nine buildings. In the neighborhood are ten Methodist village schools, and some day there will be fifty.

FORSAKING THE FOUNTAIN

A SERMON By Rev. J. H. JOWETT, D. D.

Text: Jere.. 2:13 *"My people have forsaken me, the fountain of living waters, and hewed out broken cisterns that can hold no water."*

THERE is an intense solemnity in this great indictment. Such indictments are of frequent occurrence in the prophetic records. The universe is constituted into a vast assize, with God Himself making the impeachment, the heavens and the earth as the assembled jury, and man himself at the bar. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken."

Again and again is the court constituted in the book of the prophet Jeremiah. "Be astonished, O ye heavens, at this!" "Hear, O earth, behold!" "O earth, earth, earth, here is the word of the Lord!" And yet once again one finds the same tribunal in the book of Micah: "Arise; contend thou before the mountains, let the hills hear Thy voice! Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth, for the Lord hath a controversy with this people." And so here in my text the same tribunal confronts us, and at the bar of the universe, man is indicted for a revolt which breaks the music and the harmony of the spheres. The heavens, with all their suggestions of orderly, regular and seasonable movement, are called upon to give judgment concerning the self-willed and disorderly vagaries of man: "Hear, O heavens!" And earth, with all its punctual procession of the seasons, each one duly arriving at its appointed day, and with all the wondrous co-ordination of its powers, is called upon to give its verdict upon the self-aggressive and lawless rebellions of man.

"Hear, O earth!" The house is asked to give judgment against the tenant! Man's condemnation is sought and found in the orbit of the planet, in the flight of the swallow, and in the beauty of the flower of the field. Here is our indictment, that we are eclipsed by our surroundings, that we wear no robes which make the sunrise and the sunset pale, and that there is no melody in our spirits which makes the lark and the nightingale dumb. I say the tenant is eclipsed by the house he dwells in, and in that perverted emphasis is to be found our condemnation.

NOW, what are the terms of this indictment? "My people have committed two evils; *they have forsaken me, the fountain.*" They have cut themselves away from the divine inheritance, they have severed the channels which made them one with the eternal springs. "With thee is the fountain of life!" All life, in all its manifold kinds and colors and degrees, finds its spring in Him. He is the source of all vitality.

But we can go further than this. "There is a fountain opened for sin and uncleanness." When life has lapsed into comparative indifference, and when dirt accumulates like filth in a thin and languid stream, and the channels of life are choked like unflushed and poisonous drains, and the great commanding need is a strong flood of fresh and exuberant vitality, "there is a fountain opened for sin and uncleanness," "there is a river, the streams whereof shall make glad the city of God," and in the full and overwhelming rush of the divine life, the corruption can be removed. Those grim old words we sometimes sing, words whose somewhat crude and staring figure makes many people shrink, have enthroned behind all their apparent coarseness the very secret of buoyancy and eternal youth.

"There is a fountain filled with blood,
  Drawn from Immanuel's veins,
 And sinners plunged beneath that
   flood,
  Lose all their guilty stains."

You may strip the words, if you like, of their unwelcome literary vesture, you may put it, if you please, in more congenial attire, and yet at its very heart there is this primary significance: that no holiness is attainable without the Lord; there is no salvation apart from the Saviour; there is no life divorced from the fountain. But these people in the prophet's day had turned their backs upon the fountain. Every way was well-trodden except the way that led to the fountain. All the broad highways led elsewhere, and the holy way was now just a little field-track but rarely frequented, along which walked a mere remnant, hungrily waiting for "the consolation of Israel." "They have forsaken me, the fountain!"

NOW, what happens when a people forsake the fountain? The track of their degeneracy is well-marked in these prophetic books, and nowhere more so than in the teachings of the prophet Jeremiah. First of all, when a nation turns its back upon the fountain, and loses sight of the supreme holiness, its perception of all things sacred begins to grow dumb. It is a universal and unavoidable law that we retain any sort of fine perception by continual communion with the highest objects of its kind. Literary taste is preserved by fellowship with the classics. Musical sensitiveness is retained by communion with the musical masters. And so it is with the perception of sanctity; to retain its sensitiveness we must continue to hold fellowship with the venerable and sublime. If we sever our fellowship with God, our sense of reverence will be impaired.

You know how this impoverishment of reverence proceeds. It has been ordained that one day in the week shall receive special solemnity, in order that the remaining six may be hallowed. Let that one day begin to be dethroned, and the six will be despoiled! One hour in the day is held with special sacredness, in order that every moment in the day may be pervaded with its hallowing influence. Let that hour be sacrilegiously invaded, and all the moments will be robbed of consequent glory! Some particular place is regarded with peculiar awe, in order that the broad earth itself may be sanctified. Let that place be neglected or despised, and the mystic light vanishes from the earth! That seems to be the rule of life in the present stage of our inheritance; the exaltation of specialties gives sacredness to the commonalties. If we neglect the one we impoverish the other.

Let a man say: "I will have no special hour of prayer," and all his hours are in danger of becoming common. Let a man say: "No special place shall receive a special sanctity," and there is every danger of the whole earth becoming unhallowed ground. Now, in the life of Israel, when they forsook Lord, the mystic life first vanished from their and the common life speedily shared in the vas poverishment. Let a man forsake the fountain, the general reverence will begin to decay.

LET the disendowment proceed! The ebbin reverence speedily leaves the family unhallo The sanctity of family relationships finds its ex sion in the flower of family worship, and in I family worship was withering away. Having fors the fountain, the family altar was overthrown.

I confess I look with consternation upon the ge overthrow of the family altar. The ruin is wider the waste of the altar. Is anyone prepared to m tain that the reverence of children for their par is a conspicuous feature of modern life? Surely t is a thinning in the relationship; surely there i irreverence in common speech which does not duce to the health and strength of familiar c munion. I am not contending for a shrinking servience, a timid constraint and reserve. I h never personally experienced that dull and restri road. But reverence is not synonymous with sad and reserve; it is rather the essential secret happy and healthy fruit. I would gladly welc back something of that fine, subtle courtesy which children honored their parents in generati past—something of that high-born, fine-fibred g which was so splendidly exemplified in the public private life of Mr. Gladstone. And I do not know such a reverence is to be recovered and kept a and maintained in exquisite sensitiveness, if there no family altar in the home, and if, so far as co-oper life is concerned, the eternal fountain is forsaken.

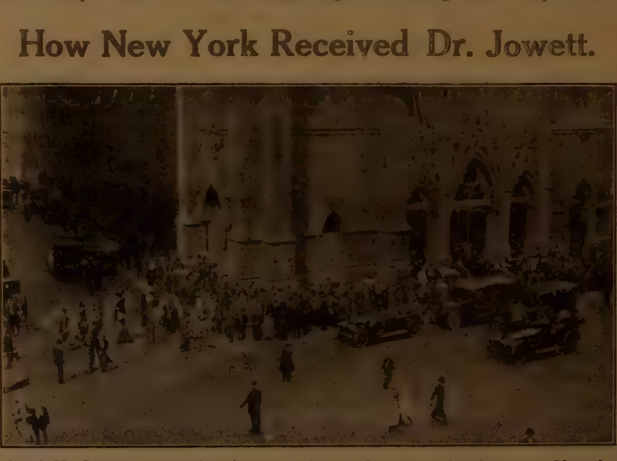
The two-fold decay of reverence and family ship was accompanied by the decay of natio chivalry. When we lose the sense of the sacredn of the family, we speedily lose the sense of the sa ness of man. Look at Israel's national life; its was forsaken, and man was not revered. Oppress abounded, but nobody cared! Injustice was ramp across the borders, but it did not stir their blood.

How different from the responsive, chival spirit of the apostle Paul! "Who is made to stum and I burn not?" But then, that was the burning a man who lived very near to the Lord. And in t country we have burned most for the oppression other people when we ourselves have lived near to God. But when God is forsaken, chivalry is starv to the heart.

GO on with the degeneracy. God forsaken! T decay of reverence! The decay of family w ship! The decay of chivalry! And all this issuing the loss of self-respect. How pathe is the indictment of the Lord whi is found in these words: "Is Isr a servant, is he a home-born slav What art thou? How dost th regard thyself? There is a migh saving influence in an elevated se respect. Thou art crouching alo like a slave; what art thou? H dost thou interpret thy vocation And surely, this too, is the voice the Lord to this own nation toda I have little or no ambition to s our country mighty in arms, if s lose the ardor of a mighty, chiva rous purpose, and has no hallow vocation ringing in her soul to pr serve her self-respect. "I sing arm and the man," cried Virgil; but th arms are a curse if the man is e slaved. Israel, in forsaking God, ha lost herself.

Now, what is to be the path return? See the graciousness of th Lord in these words: "Return, th backsliding Israel, saith the Lord; will not look in anger upon you; f I am merciful, saith the Lord, will not keep anger forever. On acknowledge thine iniquity, th thou hast transgressed against th Lord, the Lord thy God . . . a ye have not obeyed my voice, sa the Lord. . . . If thou wilt return O Israel, saith the Lord, unto m shalt thou return."

How New York Received Dr. Jowett.



Dr. J. H. Jowett, formerly pastor of the Fifth Avenue Presbyterian Church, New York, and whose sermons are such a popular feature of the Christian Herald, returned to New York from London in September to remain a month and preach from his old pulpit. Rarely has the city seen such congregations as gathered to hear him. The photograph shows the crowd in Fifth Avenue unable to get into the church for his first Sunday morning service.

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* These sermons by Dr. Jowett, written especially for The Christian Herald, are published in the first issue of every month.

ETTY HOPE — A Serial Story In Seven Parts

By GRACE LIVINGSTON HILL, (MRS. LUTZ)

PART 2, CHAPTER III

LONG before day had really started in the great city Jane Carson was up and at work. She dressed swiftly and silently, then went to her little trunk, and from it selected a simple wardrobe of coarse clean garments. One needed mending and two buttons were off. She sat by the dingy window and strained her eyes in the dawn to make the necessary repairs. She hesitated long over the pasteboard suit-box that she drew from under the bed. It contained a lark blue serge dress for which she had saved a ime, and in which she intended to r at church next Sabbath. She was d between her desire to robe the site little guest in its pristine folds her longing to wear it herself was a sense of justice also which ted into the matter. If that elegant ing dress was to be hers, and all wonderful silk underclothes, which likely she would never allow herself ar, for they would be out of place on or working girl, it was not fair to their donor in old clothes. She ed to give the runaway bride her blue serge. With just a regretful bit sigh she laid it out on the foot of bed, and carefully spread out the papers and folded the white satin ents away out of sight, finishing the le with a thick wrapping of old news- rs from a pile behind the door and it securely. She added a few pins to make the er more sure, and then got out a stub of a pencil abeled it in large letters, "My summer dresses," shoved it far back under the bed. If any seeking tive came he would not be likely to bother with , and he might search her trunk in vain for white slippers and wedding veils.

reakfast was next, and she put on her cloak and ied out for supplies for the larder had been ily depleted the night before to provide for her t. With a tender glance toward the sleeper she ed the key from the lock and placed it in the out- of the door, silently locking her guest within. there would be no danger of any one spiriting away while she was gone, and no danger that the might wake up and depart in her absence.

he stopped a newsboy on his way to the subway bought a paper, thrilling at the thought that e might be something in it about the girl who lay ep in her little hall bedroom.

hile she waited for her bundles she stole a glance er paper, and there on the front page in big letters the heading:

STANHOPE WEDDING
HELD UP AT ALTAR BY
UNCONSCIOUS BRIDE

Relatives Seek Runaway Girl Who Is
Thought to Be Insane

he caught her breath and rolled the paper in a e wad, stuffing it carelessly into her pocket. She d not read any more of that in public. She stened back to her room.

Betty was still sleeping. Jane stood watching her a full minute with awe in her face. She could not t recognize the difference between herself and this e sweet product of civilization and wealth. With gold curls tossed back like a ripple of sunshine, and pathetic little droop at the corners of her sweet uth, nothing lovelier could be. Jane hurried to window and turned her back on the bed while she used the paper, her rage rising at the theories put rth. It was even hinted that her mother had been ane. Jane turned again and looked hard at the ung sleeper, and the idea crossed her mind that en she might be deceived. Still, she was willing trust her judgment that this girl was entirely e, and anyhow she meant to help her! She stuffed e paper down behind the trunk and began to get eakfast. When it was almost ready she gently woke the sleeper.

Betty started at the light touch on her shoulder and oked wildly around at the strange room and ranger face of the other girl. In the dim light of e evening she had scarcely got to know Jane's face. But in a moment all the happenings of the day before came back, and she sat up excitedly.

"I ought to have got away before it was light," she said gripping her hands together. "I wonder where I could go, Jane?" It was pleasant to call this girl by her first name. Betty felt that she was a tower of strength, and so kind.

"I have this ring," she said, slipping off an exquisite diamond and holding it out. "Do you suppose there would be any way I could get money enough to travel somewhere with this? If I can't I'll have to walk, and I can't get far in a day that way."

Betty was almost light-hearted, and smiling. The night had passed and no one had come. Perhaps after all she was going to get away without being stopped.

Jane's face set grimly.

"I guess there won't be any walking for you. You'll have to travel regular. It wouldn't be safe. And you don't want no rich jewelry along either. Was that [illegible]ur wedding ring?"

How the Story Opens

Elizabeth Stanhope, just out of a fashionable school, walks down the aisle of the church to be married. As the minister begins the service she faints and is carried into the vestry room. A physician from the congregation attends her. When she opens her eyes and asks to be left alone for a moment he orders everyone out of the room. Instantly she opens a long-unused door into an area way and flees. She meets a girl about her own age on the street and asks for help. Her new-found friend takes her to a cheap lodging house, helps her hide the wedding gown and tucks her warmly into bed.

"Oh, no, father gave it to me. It was mother's, but I guess they'd want me to use it now. I haven't anything else."

"Of course," said Jane shortly to hide the emotion in her voice. "Now eat this while I talk," thrusting a plate of buttered toast and a glass of orange marmalade at her, and hastening to pour an inviting cup of coffee.

"Now, I been thinking," she said sitting down on the edge of the bed and eating bits of the piece of toast she had burned—Betty's was toasted beautifully—"I got a plan. I think you better go to Ma. She's got room enough for you for a while, and I want my sister to come over and take a place I can get fer her. If you was there she could leave. Mebbe you could help Ma with the kids. Of course we're poor and you ain't used to common things like we have them, but I guess you ain't got much choice in your porsition. I got a paper this morning. They're huntin' fer you hot foot. They say you was temperary insane, an' 'f I was you I'd keep out o' their way a while. You lay low an' I'll keep my eye out and let you know. I got a little money under the mattrass I can let you have till that ring gets sold. You can leave it with me an' I'll do the best I can if you think you can trust me. Of course I'm a stranger, but then, land! So are you! We just *gotta* trust each other. And I'm sending you to my mother if you'll go!"

"Oh!" said Betty, springing up and hugging her impulsively, "you're so good! To think I should find somebody just like that right in the street when I needed you so. I almost think God did it!"

"Well, mebbe!" said Jane, in her embarrassment turning to hang up a skirt that had fallen from its hook. "That's what they say sometimes in Chrishun Deavor meetin'. Ever go to Chrishun Deavor? Better go when you get out home. They have awful good socials an' ice cream, and you'll meet some real nice folks. We've got a peach of a minister, and his wife is perfec'ly dandy. I tell you I missed 'em when I came to the city! They was always doing something nice fer the young folks."

"How interesting!" said Betty, wondering if she might really be going to live like other girls. Then the shadow of her danger fell over her once more, and her cheek paled.

"If I can only get there safely" she shuddered, "Oh, Jane! You can't understand what it would be to have to go back!"

"Well, you're not going back. You're going to Tinsdale, and nobody's going to find you ever, unless you want them to! See? Now, listen! We haven't any time to waste. You oughtta get off on the ten o'clock train. I put out some clothes there for yeh. They ain't like yours, but it won't do fer you to go dressed like a millionairess. Folks out to Tinsdale would suspect yeh right off the bat. You gotta go plain like me, and it's this way: You're a friend I picked up in the city whose mother is dead and you need country air a while, See? So I sent you home to stay with Ma till you got strong again. I'm wirin' Ma. She'll understand. She always does. I kinda run Ma anyhow. She thinks the sun rises an' sets in me, so she'll do just what I say."

"I'm afraid I oughtn't to intrude," said Betty soberly, taking up the coarse, elaborately trimmed lingerie with a curious look, and trying not to seem to notice that it was different from any she had ever worn before.

"Say! Looka here!" said Jane Carson, facing round from her coffee cup on the washstand. "I'm sorry to criticize, but if you could just talk a little slang or something. Folks 'll never think you belong to me. '*Intrude!*' Now, that sounds stuck up! You oughtta say 'be in the way,' or something natural like that. See?"

"I'm afraid I don't," said Betty dubiously, "but I'll try."

"You're all right, kid," said Jane with compunction in her voice. "Just let yourself down a little like I do, and remember you don't wear silk onderclothes now. I'm afraid those stockings won't feel very good after yours, but you gotta be careful. An' 'f I was you I'd cut my hair off, I really would. It's an awful pity, it's so pretty, but it'll grow again. How old are you?"

"Almost twenty-one," said Betty thoughtfully. "Just three months more and I'll be twenty-one."

"H'm! Of age!" said Jane with a sharp significant look at her, as if a new thought had occurred. "Well, you don't look it! You could easy pass for fifteen, especially if you had your hair bobbed. I can do it for you if you say so."

"All right," said Betty promptly without a qualm. "I always wanted it short. It's an awful nuisance to comb."

"That's the talk!" said Jane. "Say 'awful' a lot, and you'll kinda get into the hang of it. It sounds more—well, *natural*, you know; not like society talk. Here, sit down and I'll do it quick before you get cold feet. I sure do hate to drop them curls, but I guess it's best."

The scissors snipped, snipped, and the lovely strands of bright hair fell on the paper Jane had spread for them. Betty sat cropped like a sweet young boy. Jane stood back and surveyed the effect through her lashes approvingly. She knew the exact angle at which the hair should splash out on the cheek to be stylish. She had often contemplated cutting her own, only that her mother had begged her not to, and she realized that her hair was straight as a die and would never submit to being tortured into that alluring wave over the ear and out toward the cheekbone. But this sweet young thing was a darling! She felt that the daring deed had been a success.

"I got a bottle of stuff to make your hair dark," she remarked. "I guess we better put it on. That hair of yours is kinda conspicuous, you know, even when its cut off. It won't do you any harm. It washes off soon." And she dashed something on the yellow hair. Betty sat with closed eyes and submitted. Then her mentor burnt a cork and put a touch to the eyebrows that made a different Betty out of her. A soft smudge of dark under her eyes and a touch of talcum powder gave her a sickly complexion and when Betty stood up and looked in the glass she did not know herself. Jane finished the toilet by a smart though somewhat shabby black hat pulled well down over Betty's eyes, and a pair of gray cotton gloves, somewhat worn at the finger. The high-laced boots she put upon the girl's feet were two sizes too large, and wobbled frightfully, but they did well enough, and there seemed nothing more to be desired.

"Now," said Jane as she pinned on her own hat, "you've gotta have a name to go by. I guess you better be Betty Hope. It kinda belongs to yeh, and yet nobody'd reconize it. You don't need to tell Ma anything you don't want to, and you can tell her I'll write a letter tonight all about it. Now come on! We gotta go on the trolley a piece. I don't see havin' you leave from the General Station. We'll go up to the Junction and get the train there."

With an odd feeling that she was bidding good-by to herself forever and was about to become somebody else, Betty gave one more glance at the slim boylike creature in the little mirror over the washstand and followed Jane out of the room, shuffling along in the big high-heeled boots, quite unlike the Betty that she was.

CHAPTER IV

WARREN REYBURN laid down his pen and shoved back his office chair impatiently, stretching out his long muscular limbs nervously and rubbing his hands over his eyes as if to clear them from annoying visions.

James Ryan, his office boy and stenographer, watched him furtively from one corner of his eye, while his fingers whirled the typewriter on through the letter he was copying. James wanted to take his girl to the movies that evening and he hadn't had a chance to see her the day before. He was wondering if Mr. Reyburn would go out in time for him to call her up at her noon hour. He was a very temperamental stenographer and understood the

Continued on page 1172

OUR EDITORIAL PAGE

THE PUBLISHER AND HIS FRIENDS

WELL! We've been having a right stormy time, these three or four weeks past. What with the strikes and the generally upset condition of things, it has been enough to keep us stepping around lively. As for the printers' strike, which has seriously hampered the activities of some 150 periodical publications, religious and otherwise, including the Christian Herald, we are now hopeful that the trouble may soon be over. The worst feature, as far as we are concerned, has been the interference with regular deliveries; we will be glad to make amends by automatically advancing expiration dates to cover the shortage.

All of my publisher friends are now looking at the situation with more confidence, believing that it is approaching a basis of settlement which will be acceptable to both sides. We can then say: "All's well that ends well."

"It's been a big, old-time storm, the biggest, in fact, the publishing trade ever experienced," remarked an old friend with whom I was discussing the situation, "but your staunch, old Gospel frigate, the Christian Herald, is sound and sea-worthy, and fit to weather any gale. This thing brings to my mind an old experience. Many years ago, I was crossing the Atlantic westward bound, when we struck a tremendous storm and were blown out of our course considerably and found ourselves in the northern part of the Bay of Biscay. For three days and nights the gale lasted and it looked serious enough at times; but we pulled through all right, and came to the home port a few days later than usual, safe and sound, and the old engines pulling as though they knew they had to make up for lost time. And that's just what the publishing trade must do now. It must get back to a sound basis, which it will do just as soon as these agitations die away, and there are pretty sure signs that they have passed the crisis. We must be good to our reader-friends who have been the innocent sufferers, and I don't doubt that they will extend every indulgence to us, since the trouble was not of our seeking." I need hardly say that I cordially agree with him.

I FEEL right now that we owe a vote of hearty thanks to our Family Circle for their fine attitude during the strike. They have been patient and forbearing, realizing the difficulties with which we were contending. Many of them have written most encouraging letters, showing that their hearts are with the old "Gospel frigate," which has done so much good service in many fields in the past. One lady's letter, which now lies before me, says: "I have received so much good from the Christian Herald's pages that it has made me feel that I was one of the Family. My dear, aged mother is still able to read the paper, and I love to have it come."

Here is a very charming letter from a mother in Oklahoma: "I am sending two subscriptions for the Christian Herald each for a year. One is a renewal only in the sense that our first-born goes into his 'honeymoon house,' and we want the Christian Herald to be read by the young couple there — a little gift from us, you see — from mother. We have always had it come to our home for twenty-five years, and we all love it and would keep it in our home if it cost twice the price you must now ask. And we want the Bible Course, too, and my neighbor, a new subscriber, I have also persuaded to take both the paper and the Bible Course."

"Yes," writes a reader in Athens, Pa., who sends a two-year subscription: "I missed the Herald, but I knew the conditions and didn't blame the staff. I would not know how to get along without it, I get such help from it." A friend in Mt. Kisco, N. Y., sends this line of encouragement: "As one of thousands who are in full accord with your policy and in sincere sympathy with the annoyances and anxiety involved, I hasten to assure you of our complete confidence and loyalty. The weekly visits of the Christian Herald, lo, these many years, are like sunbeams shedding light and inspiration in our home. Its covers are gems of artistic excellence. God speed you in His service!"

A Delaware friend, in sending his subscription covering two years, writes: "I greatly appreciate what you have to contend with. We are all up against it, but I will be patient. I always keep the Her my Sunday reading. It is just fine!"

I might easily multiply these by hundreds, won't take your time. I have received mor enough of assurances like these to give me ever fidence that our friends understand and that th standing by us loyally and nobly.

Remember, all subscription periods will be matically extended to make up for omitted Subscribers will lose nothing in the end.

AND I am glad also to take this opportun thank those friends of our Family Circ their prompt and gratifying responses to my r for early renewals, which are now coming in i siderable volume. It is very important that should come early this season above all other it would help our Subscription Department than I can tell you in keeping the work straigh up to the moment. Usually they come in later flood, which entails a tremendous effort to kee records up to date and to avoid delays in tran sion, incident to changes of address, etc. Every you may make to help us out by sending in you scription early, will be a substantial aid and ciated accordingly.

You may remember the saying of Archi "Give me a fulcrum on which to rest, and move the earth." Well, we won't indulge any hope, in the physical sense, at least. The Chri Herald within the radius of its own activitie helped to move the world God-ward and ho keep on doing this, with the co-operation of its ers all over the land. This year, there is bigger than at any previous time in its existence for crum to apply to the obstacles in the way to inc national spiritual activities. This, dear friends, can supply, and we feel confident that you will only do so gladly, but that in the coming year will never have occasion to regret it.

Gratefully your friend,
GRAHAM PATTERSO
Publis

THE NATION'S WELFARE FIRST

IN dealing with the critical situation created by the threatened strike of the 600,000 bituminous coal miners, President Wilson has been mindful of the course followed by President Roosevelt in 1902, when confronted by an impending strike of anthracite coal workers. Mr. Roosevelt was sick in Washington at the time as the result of an injury received in an accident. He dealt with the proposed strike with characteristic firmness. In his communication to the Union officers, he pronounced any step intolerable which threatened the life and comfort of the people, involving serious interference with the business of the entire country, and inflicting the paralyzing blight of a fuel famine upon the whole community. He had tried in vain to settle it by moral suasion, and he now warned the strike leaders that the entire machinery of the Federal government would be employed, if necessary, to stop it. Extreme measures, however, were not needed. The decision to strike was promptly reconsidered. The President appointed a Commission which settled matters, coal production was resumed and a fuel famine averted. Roosevelt's view was that the rights of the whole people were entitled to paramount consideration, and that any policy or course of action in conflict with their rights must necessarily give way.

President Wilson, in the present case, has even stronger reasons for the course he has adopted in dealing with the threatened nation-wide anthracite coal strike. His intimation of Federal intervention, he justifies on three grounds: 1. The repudiation by the Miners' Union of the agreement as to wages which they had made with the sanction of the U. S. Fuel Administration, to continue while the country was in a state of war, "but not later than April 1, 1920." 2. The general industrial disturbance which would inevitably be precipitated by a strike at the present time. 3. The fact that this country is still in a "state of war," peace not having yet been formally declared. He points out also that under such conditions, a strike at this time must be regarded as "a fundamental attack, wrong legally and morally, on the rights of society and the welfare of the country." He emphasizes the duty of the administration to be to protect the nation's interests in such an emergency, and he announces his readiness to appoint a tribunal to investigate the questions at issue and to aid in reaching a proper adjustment of the difficulties.

It is hardly necessary to add that this attitude is conservative in the sense that, without questioning the right to strike, it points out the inevitable results that must follow a strike under such conditions as now exist. Moreover, in this attitude he has received assurances of the full support of the people of the various states through the governors, who have expressed their entire approval of his communication to the Miners' Union.

POWER OF LATENT FORCES

SCIENTISTS are just now busy discussing a remarkable theory propounded by that eminent British investigator, Sir Oliver Lodge. In a recent address in Birmingham, he stated that his researches have led him to the conclusion that there is a secret force imprisoned in matter which, if liberated, is capable of developing energy that would revolutionize dynamics. No one, however, has yet found a way to utilize it. A comparatively insignificant piece of coal, he declares, contains enough of this amazing energy to furnish power sufficient to keep thousands of machines in full operation for months, to light the cities of a state, heat the dwellings and render virtually all the service that is now done by gas, electricity and steam combined. Its application, he assures us, would revolutionize the industrial activities of the globe. But while it is capable of becoming man's most efficient servant, man today is not fit to be trusted to venture upon the experiment. We have made many valuable discoveries, but we are still in the infant class as students in nature's vast laboratory. So he warns us that there is a danger that in some sudden and unforeseen manner the release of this secret force might prove tyrannical and destructive, even overwhelming and consuming life. Therefore he concludes that it is better on the whole that it should remain unreleased, lest its potentiality bring disaster to the race.

This scientist's discovery is not altogether new. Molecular motion and the wonderful effect of chemical combinations upon matter have been discussed by other able writers, though never in such startling terms. Professor Richards of Harvard has devoted many years to the study of atoms and their energy and the mysterious properties of matter generally. He, too, states that while there are boundless possibilities of amazing discoveries, no way of using these great forces is yet known.

As in the natural, so in the spiritual world, there are potential forces which when released develop resistless power. Faith in God, when it comes into the heart of a man, transforms not only his whole life, but all of his surroundings. It makes him equal to every emergency and superior to human trials and discouragements; it lifts him above the sordid th of life into a new atmosphere, and to lofty h which give him wider vision and a nobler conce of God's will and purpose for the world. Having we can remove mountains of difficulty. It will to us the most treasured secrets of nature. In a w we are assured that "all things are possible" to who have faith in God.

Today, after passing through the darkest pe in its history, the world needs this faith. It has fered inexpressible evils because of sin and unf In these times God is placing the race on trial. one thing needful is faith in him, for he has prom that none who come to him with faith in their he will be denied or rejected. With the exercise of the new and wonderful life begins, which is endles its development. "Faith," wrote Tolstoy, "is force of life." It is a higher faculty than reason is the power which, roused to activity, can set a th sand forces in motion. It builds for us a bri between the two worlds.

When men return to God and revive their fa the path of duty will become plain, and the attit of each of us toward our fellow man will be one justice and kindness.

THE BIBLE COURSE GROWS

WE ARE glad that our readers are beginning take a lively interest in the Course of Bi Study and that many are sending in their names enrolment on the student list. This is as it sho be; yet instead of hundreds, we could wish that might be thousands who are preparing to take vantage of this notable opportunity. It is an ent prise conceived solely for the purpose of stimulati the study of God's Word, and it involves so lit expense to the student that the individual outlay purely nominal from first to last. Besides, the Moo Bible Institute has put in charge of the Course best trained and experienced teachers—men w qualified to deal with a large student body and bring quite as good and probably more satisfacto results out of their efforts than could be had from smaller number. A big class is no new experiment wi these teachers, who have been directing the work classes all over the country with most gratifying resul

President Wilson, who is himself an ardent adv cate of Bible study, wrote for the fly-leaf of the Bibl which were distributed to our men in the service the words: "A man has deprived himself of the best the is in the world who has deprived himself of intima knowledge of the Bible."

"THE motor truck dealer was right when he advised me to use pneumatics on my dairy farm truck. The Goodyear Cord Pneumatics are good snowshoes for the truck. They plow right through snow and mud. I am never delayed on account of slippery going. The Goodyear Pneumatics are right in every respect for my dairy farm work, winter and summer, and that means they are tough."—Mr. Paul J. Grube, Mountain View Dairy Farm, Plattsburg, New York

ONCOMING winter, with its snow and ice, will bring no thought of frequently delayed milk deliveries to the owner of Mountain View Dairy Farm, near Plattsburg, New York.

When the photograph above was taken last January, Mr. Grube's motor truck on Goodyear Cord Pneumatic Truck Tires was covering its 25-mile route daily just as it had done during the preceding summer.

Under similar conditions, Mr. Grube had known solid tires to spin and get stuck, and on one occasion he had used his Goodyear-Cord-equipped truck to pull a solid-tired truck out of a miry place.

Further, the big Goodyear Cords were saving two hours in the morning, formerly spent in getting the horses ready; they were saving much time in collecting milk from neighboring dairymen and, then, in delivering it; and they were saving considerable money under the cost of keeping horses.

Now more evidence of the economy of the Goodyear Cords is afforded in their record of 22,000 miles to date, with all four tires still on original air and still rugged looking.

This latter fact supplies a very important reason why the general city and rural adoption of Goodyear Cord Pneumatic Truck Tires has proved so uniformly successful.

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THE DAILY MEDITATION

J. H. Jowett, D.D., Rev. E. W. Caswell, D. J. Burrell, D.D., Russell H. Conwell, D.D., C. C. Albertson, D.D.

The Joy of the Christian Life

SUNDAY. John, 15:11. *"These things have I spoken unto you, that My joy might remain in you; and that your joy might be full."* Who would not say that this joy is sorely lacking in our modern religious life? We may have a certain triumph of will. We may loyally hold to the sterner virtues. We may be cultivating a keener social conscience. But I think we lack the apostles' exhilarancy, their power of nimble rebound, their song, their praise, their joy. Our religious life is in many ways a good, solid, roomy structure, but somehow or other we often forget the lights. The solidity is there but it is not radiant. The strength is there, but it is not winsome. We may be loyal to our God, but we are not delighted in Him. The virtues may be there but they are not lit up. Truth is there but it is not lit up. Patience is there but it is not lit up. I must repeat my figure, we have erected our building, but we have forgotten the lights. Or shall I say we have too often built a solid crypt, and we have not carried it forward to the belfry; and when we have no joyful hallelujahs, we lack the merry bells which might lead many a wanderer home.

Let us glance at one or two characteristics of the joy which is our appointed inheritance in the Lord. And, first of all, it is a joy of very startling independencies. It is perfectly amazing what this joy can do without, and yet keep on burning. It can do without material treasure. It can do without friendly circumstances. We find it shining in the association of persecution and pain. "The Disciples were filled with joy and with the Holy Ghost." "And they departed from the Council, rejoicing that they were counted worthy to suffer for Christ." This is the joy of the Lord which is strength.

What is its secret? Here is the secret:— "Abide in me and My joy shall abide in you." It is the joy of a deeply intimate communion with Christ. The deeper intimacy gives a larger freedom, and it is the larger freedom that gives birth to joy and song. And how do we get this deeper communion? How do we pass into the inner rooms of the love of our Lord? We do it just by giving Him entry into the inner rooms in our own souls. We get no deeper into Christ than we allow Him to get into us. Indeed what we really mean by getting into Christ is permitting Him to get into us. It is not our first concern to find room in Christ; it is really our concern to let Him have more room in us. Our intimacy with Christ is just in proportion to the surrender of ourselves to Him. If I would deepen my intimacy with Christ, the way to do it is to open another room. That is the primary secret; we open the doors and the Lord enters in. And the second secret of spiritual joy is this:—the joy wells up within us in ever-deepening copiousness as we co-operate with our Lord in the service of His Kingdom. "Rejoice with Me, for I have found my sheep which was lost."

J. H. J.

Good and Bad Associations

MONDAY. Acts 4:23. *"They went to their own company."* What, is friendship but social magnetism? The positive and negative poles of our being work automatically. We are required to love all sorts of people but it is impossible to like them all. Loving and liking are totally different things. The former, as set forth in "the first commandment and the second which is like unto it," is distinctly a moral act; but our likes and dislikes are as natural and perhaps as unaccountable as our relish or disrelish for ripe olives.

We may find it necessary to associate with people whom we dislike; but we get our moral complexion only from our voluntary affiliations. Wherefore "blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful"; because, by the inevitable process of communal infection, he becomes such as they are.

In our industrial life men of capital form combines and syndicates, which are recognized as lawful when they involve no restraint of trade. In like manner workmen organize guilds and unions, which are unassailable so long as they do not violate the fundamental principles of the square deal. Our Secretary of Labor has recently expressed the opinion that the controversies between labor and capital will never be satisfactorily settled; and that it would probably be a misfortune if they were, because the welfare of both classes depends on a continuance of mutual stimulation.

D. J. B.

The Triumph Over The Grave

TUESDAY. 1 Cor. 15:14. *"If Christ be not risen, then is our preaching vain and your faith is also vain."* Guy Thorne, in his book, "When It Was Dark," portrays the awful condition the world would be in if it could be proven that Jesus did not rise from the dead. He pictures Joseph of Arimathea as having written upon a marble slab the following words, "I have borne the body of Jesus from the sepulchre to my own private tomb where He now lies." A distinguished archaeologist is hired to testify to the fact of finding this slab among the excavations in Joseph's garden. When the awful fraud is published to the world, business becomes paralyzed, churches closed, missionaries called home; the whole world is thrown into consternation as if shaken by the earthquake of doom.

What a loss in noble, heroic Christian endeavor if we had no pattern of the Christ to follow. Then there would have been no Florence Nightingale, no Frances E. Willard, no Grace H. Dodge, no Helen Gould Shepard to bless the world with their ministries. But now is Christ risen from the dead! Let all the world proclaim "He is alive forever more." The dark tomb is illumined with rays from the Star of Bethlehem, yea, more, the rising sun of eternal glory floods the grave with its beauty and gives living hope to dying men!

E. W. C.

All Want the Real Christ

WEDNESDAY. John, 12:32. *"I, if I be lifted up, will draw all men."* A Japanese guide dwelling on the side of Fujiyama, said he had read carefully the life of Christ, and saw that every one would try to be like Him. It seems to be true that the heathen would believe in Christ, if they understood Him. All the unbelievers in Christian lands, if not utterly bad, would become followers of Jesus, if they saw Him as He is. To the unbeliever, "He hath no comeliness that we should desire Him," because the unbeliever has a distorted or false view of Him. Hence the follower of our Lord should put most emphasis upon his duty to live and to teach the real Christ.

It is one of the wonders of the Gospel that it has survived its teachers and followers. That Japanese guide was sincerely desirous of being a real Christian; but the great variety of Sects and Exponents, confused him to distraction. Among the travelers who employed him were men and women from Christian lands, who were called Christians, and who widely differed in their idea of Christ. But the most startling thing to him was, to see and to hear the cursing Christian sailors, and to hear of the vile deeds of Christian merchantmen and Christian government officials. He doubted if he had ever seen a Christian who believed in the beautiful and heavenly life of the Christ, as He is presented to the imagination in the G He earnestly declared that all of the hum would follow the Christ, if they believed it w sible to do so and were shown the way. He will draw all men unto Him, when He is so lifted they will see Him as He is.

R. H

NATIVE CHINESE HELP ORPHANAGE WORK

REV. J. E. SHOEMAKER of the American Presbyterian Mission at Yuyao, China, writes: "You will be glad to know that our Chinese friends have rallied to the support of our orphanage to such an extent that while we receive through the Christian Herald the support for fifteen boys, we actually have in the institution, or about to be received into it, over seventy lads. Thus you see that your readers began a good work in showing the Chinese how to start an orphanage, and take care of boys who might otherwise have starved or become beggars and vagabonds."

My Portion Forever

THURSDAY. Ps. 73:26. *"My flesh and my faileth! but God is the strength of my heart a portion forever."* "God in the heart" was the m John Wesley preached and Charles Wesley san 1788, at the age of eighty-one, Charles Wesle greatest psalmist since David, lay dying. His turned to these words, and in view of them he di the well known lines,

"In age and feebleness extreme
What shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart!"

Three years later John Wesley lay dying, and h tendants heard him repeating sentences fron Psalms. In the hour when his heart and flesh f God was the strength of his heart and his portio ever.

Is this the message of an old man, dying? Mu the Psalm from which it is taken indicates tha writer is by no means done with life. He is i thick of the fight, deep in trouble. There has b conflict. The world looks dark to him — until he to the sanctuary to worship. There he has a He is still tired, still tried, but he lifts up his because God comes into his vision. This, as D Hankey says, is religion — to take God into our of view.

"The strength of my life" is really "the rock o life." Rocks play a great part in the life of Pale They build their houses of it and on it. There are classes of people in the world, lifters and leaners. gularly, the strong are not always those whose fle strongest. What is the strength of our lives? what we care most about. If we care most about then He is the rock, the strength of our lives. because He is the strength of our lives that He comes our portion forever. If God is our rock, will be our portion forever.

C. C.

A Faithless Generation

FRIDAY. Luke, 18:8. *"Shall the son of Man faith on the earth?"* Nay, men's hearts will be ing them for fear. They will be asking "Whe your God?" And the fool will be saying in his h "There is no God." The Church itself will pass u a dark cloud of spiritual declension. "The Son of p dition shall oppose himself to all that is called Go The hope of the second coming shall vanish into t air. "In the last days," says Peter, "scoffers s arise, walking after their own desires and sa 'Where is the promise of his appearing? For since fathers fell asleep all things continue as they were fr the foundation of the world.'"

The predominant error of our time is materiali that is to say, a displacement of God by reliance on calm operation of natural law. For this condition wide-spread acceptance of godless evolution is larg responsible. It is a singular fact that its advoc use the very words which the Scriptures ascribe scoffers of the last days: "All things continue as th were since the beginning of creation," they say; "th is no need of miraculous intervention or supernatu action. We live under the reign of law. No sud catastrophe need be apprehended. On the contra as to the succession of physical phenomena, we m count on a future of assured length. As it was in t beginning, so it is now and ever shall be."

D. J. B.

Seeking for Christ

SATURDAY. Mark, 16:7. *"Go your way and t the disciples and Peter that He goeth before you i Galilee."* Oftentimes we look for Jesus in the wro place. He is risen: He goeth before you in the acti ties of life. The place where He lay in the sepulch is but a memory. You must come where He is brin ing dead souls to life. We should go where there sorrow, toil, trial and human need; you will find Hi there; on battlefields, among the wounded; He a His angels are there. Do not seek Him so much past experiences, but in present duties. Do not ling about the tomb of your losses and failures. He among the crowds of struggling people. The Ho Bible is only the footprints of His step; here you m commune with Him, but still better, you can accom pany Him personally, all the way.

The resurrection is the receipt of the soul as an ev dence that the debt was paid on Calvary. We may b lieve that Jesus paid it all when He cried, "It is fi ished!" but the receipt is necessary to show mankin The risen Christ is the evidence that the debt of si is paid.

E. W. C.

The Ministry Pays.

Out of an experience of 55 years, this minister
discusses the remuneration to be expected
by the man who enters the church.

ES the ministry pay? If so, how?

A young, embarrassed, ss man said to me one day: sh I was a minister. He gets lary regularly and don't have rry about its coming in season r his bills."

pposing I change places with I said, "possibly we have made a mistake in the choice life-work."

; he could see it was too late race our steps. I may have d a good mechanic to make a minister. He may have d a good minister to make a business man. But I have convinced that God was able a poor tool to do some things im.

ctically, as I see it, it has paid a minister. As some have n me, they may have thought I have done much better for lf and others as a mechanic. genius along that line has saved many a penny, and given my y many a little convenience. ke my young friend, I have not ied. I had a better Paymaster many thought. I did not expect the dollars of Him directly to my bills, but He helped me to reful not to make any that my cted salary would not meet. denial, I found, was the hard to success of many of my parishioners. Why should not I travel well as they? I was economical did not resort to any side effort ay my bills.

entered the ministry in 1862 on lary of $500 and paid rent. I been able to live and have just many of the comforts of life as majority of my parishioners. I er was promised a salary of more nine hundred dollars, and I d to get all that. I was married two months after I was or-ned. I bought my own tools as poor mechanic would, and fif- months after I was settled I ght a horse and carriage to help in my parish work. Could I e had a better library, I could e done better work. I have en my four living children a better education than most in my par-had. My only son is a physi-n and all four hold useful posi-is in their community.

Ought a minister to expect better things than his parishioners? I w I did financially as well as st of mine. And now at 83 I ve all the comforts of life I need I trust I will to the end.

So much for just the staying here, for an anchorage in life; that, for ich most people struggle and are ntented to get. But what small y for one to live for. It's a small d limited ambition to be simply towaway to make the voyage of e. To help as a pilot will bring ners to a safe harbor. Its a sad ng when the poet sings:

Who's seen my day?
is gone away,
Nor left a trace
In any place.
If I could only find
Its footfalls in some mind,
Some spirit nature stirred
By deed of mine or word,
I should not stand at shadowy eve,
And for my days so grieve and grieve."

Better sing
"He whom thou servest, slights
Not even His weakest one;
No deed, though poor, shall be forgot,
However feebly done.
The prayer, the wish, the thought,
The faintly spoken word,
The plan that seemed to come to naught,
Each has its own reward."

Nothing pays so well as service. The testimonial assurance of parishioners that I have helped them start well in life has paid compound interest. Bear a few examples. The young and efficient pastor in Connecticut converted at a time of revival interest in my church writes, "I want you to remember that you have an investment here."

Another, now a proficient city missionary, "I remember your sermon fifty years ago when I was but seven years old; how you weighed the righteous and the unrighteous in the balance and found the latter 'wanting'." At that early age he was put in the balance and was not found wanting.

Thoughts presented to another fifty years ago at the age of seven, she says, "were maxims driven into my sub-conscious mind which never forgets." "The stimulus of your praise has been like a guiding star."

Could one have better investment than in the lives of his fellows which he has helped to mould for usefulness and happiness.

If any young man is hesitating in the choice of a lifework that pays, let him take my testimony after forty-five years of experience that the ministry in the church of our Lord Jesus Christ pays well.

I was asked whether if I could live my life over again I would choose the ministry. You can guess my answer.

I feel very sure that I have had more joyful satisfaction out of my life than many of my schoolmates who entered business or some industrial occupation. And if length of life is worth while insurance, companies tell us we live longer. Perhaps the Master wants us longer than others who are not in his special work. I have been on the surgeon's table three times, yet I have outlived nearly all of a family of ten. I am No. 4 and myself and the one younger only survive. I have no doubt that I have had better opportunity to take care of my health since my time was more fully at my own disposal. Their life work had fixed hours over which they had little control.

The Ministry pays. Try it, young man!

J. K.

An Auto Builder at Fifteen.

T took Harvey Habig a whole year to build this miniature tomobile from parts of an old torcycle, some from an old cycle and still other parts which had to make himself. But when was finished, it was no disappoint-ent for it develops over 40 miles hour. Harry says that after he bstitutes a chain drive for the esent belt drive, his midget racer ll travel 70 miles an hour.

The unique little racer has a six-ot wheel base. It is equipped with two-cylinder motor taken from a otorcycle and contains a double ignition system. The springs were tensioned and bent by the boy himself. The miniature speedster weighs less than 1,000 pounds and travels 42 miles on a measured gallon of gasoline.

Harry is only 15 years of age and is attending the first year class at the Ohio Mechanics Institute. He has built two model submarine-chasers and several airplanes which were on exhibition at the institute. He also has constructed a wireless outfit with a radius of 300 miles which is able to receive messages passing between vessels plying on the Great Lakes.

On bended knees
the black slaves served
COFFEE

In this dazzling fashion, coffee was served in the court of Louis XIV:—

"In gorgeous costumes, on bended knees, black slaves presented coffee in tiny cups of egg-shell porcelain, with saucers of gold and silver and embroidered silk napkins, to the grand dames of the period".

Coffee is not now in any sense a luxury. It is the most democratic of drinks. It is found everywhere, enjoyed by everybody,—rich and poor. Coffee costs less than a penny a cup.

The *charm* of coffee,—who will deny its zest, its savor, its gusto? Coffee has subjugated nearly every nation,—edged its way around the habitable globe. Simply because it most fully *satisfies* the complex craving for food and drink.

In America, coffee as a beverage, is safely and firmly established in public favor. It is now used more extensively here than in any country of the world. The annual consumption is more than one *billion* pounds! It is on the menu of the millions. Coffee is part of our national life—as staple as bread and butter—the *"Universal Beverage."*

Coffee has earned this important place by the sheer might of merit,—by reason of an amazingly pleasing appeal to the taste,—by the force of its genuine wholesome goodness. It tastes good. It smells good. And by the verdict of the masses expressed in daily life—*it is good.*

Coffee is cheering, soothing, comforting, sustaining *and healthful.* Ask the soldier in the trench. Ask the sailor at sea. Ask the laborer in his cottage. Ask the millionaire in his mansion.

Coffee is *"man's drink."* A sturdy, hearty, flavory, savory drink. A real chummy, clubby drink. It greets the busy man at breakfast. It meets him at the conference luncheon. It regales him at dinner. And again at his club banquet.

Where prohibition prevails,—coffee becomes even more *popular.* We see the revival of the good old-fashioned coffee house, where men may meet, and mingle in honest, manly, friendly spirit,—where they may toast each other in a "bumper" of their favorite brand of coffee.

Coffee—*the Universal drink*

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Indoors or Out!
DEANS
COUGH
MENTHOLATED
DROPS
"THEY CURE THE TICKLE"

Get the Drop on that Cough

Call a halt before that throat tickle brings hoarseness or a cough!

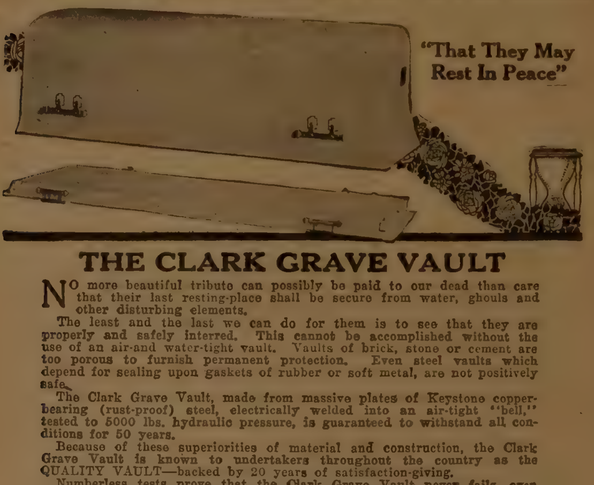
Indoors or out, in action or repose, the possibility of a cough, no matter how slight, is a danger to be guarded against.

Dean's Mentholated Cough Drops—good to the taste—offer effective prevention. Safe even for the baby.

Have a box on hand, always. Get them anywhere.

DEAN MEDICINE COMPANY, Milwaukee, Wisconsin

DEANS COUGH MENTHOLATED DROPS



"That They May Rest In Peace"

THE CLARK GRAVE VAULT

No more beautiful tribute can possibly be paid to our dead than care that their last resting-place shall be secure from water, ghouls and other disturbing elements.

The least and the last we can do for them is to see that they are properly and safely interred. This cannot be accomplished without the use of an air-and water-tight vault. Vaults of brick, stone or cement are too porous to furnish permanent protection. Even steel vaults which depend for sealing upon gaskets of rubber or soft metal, are not positively safe.

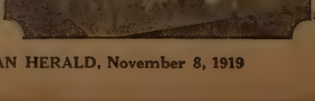
The Clark Grave Vault, made from massive plates of Keystone copper-bearing (rust-proof) steel, electrically welded into an air-tight "bell," tested to 5000 lbs. hydraulic pressure, is guaranteed to withstand all conditions for 50 years.

Because of these superiorities of material and construction, the Clark Grave Vault is known to undertakers throughout the country as the QUALITY VAULT—backed by 20 years of satisfaction-giving.

Numberless tests prove that the Clark Grave Vault never fails, even under the most trying conditions. Positive proof in booklet sent on request. Address Dept. *A*-11

The Clark Grave Vault Company

Town and Starling St., Columbus, Ohio



This Clark Grave Vault disinterred at Berlin, Ohio kept velvet casket in perfect condition, although the grave contained much water and mud. Such records are positive proof of Clark Grave Vault superiority over all other methods of burial.

A GREAT CONFESSION

International Sunday School Lesson for November 9

Matthew 16: 13-24

By Rev. George D. Allison, Ph.D.

THE incidents of this lesson took place after Peter had accompanied Jesus for a long time, and had come to know him intimately from contact with him in all sorts of situations and under many trying circumstances. It is only thus that one person can come to estimate fully the character and purposes of another. And now Jesus sees clearly that the rising tide of opposition, fomented by the Pharisees and priests, will at last accomplish his death. So he takes his disciples apart to a distant region, where there is less of the turmoil and clamor of the crowd, and also freedom from the caviling of his opponents. Here, according to his custom, he prepared them for the future by a more searching series of questions and a new teaching for their special guidance.

Jesus asked his disciples what the people were saying about him. It is evident that he had made a very remarkable impression, for the least they thought of him was that he was one of the old Hebrew prophets come back again! Many compared him with the first great prophetic teacher Elijah and others with Jeremiah, that powerful voice of God who was condemned and unheeded by the authorities in Jerusalem in a former time of urgent need. Still others spoke of him as John the Baptist risen from the dead and continuing his work. But none of these great testimonies to the impression he had produced was enough for the mighty transformation which he had set himself to work in the earth. Was he only another John, preparing the way for a greater sent from God, or was he the Expected One himself, the Messiah to whom all Hebrew history had pointed? Was he a prophet or the Goal of Prophecy, God's son manifest in the flesh?

Jesus, after listening to the reports of one and another concerning the current opinions of his person and work, looked upon that little group in whom all his hopes were centered and uttered his searching challenge, "But who say *ye* that I am?" Peter was their natural leader and spokesman. Standing in his sturdy way, we can picture him looking straight into the eyes of the Master as he says with a voice vibrant with faith, "Thou art the Messiah, thou are the Son of the Living God!"

It was a new and glorious conviction regarding a fact which had been more or less hazy in his thought before. In so many ways Jesus had been disappointingly unlike the Galileean fisherman's conception of Messiahhood, with its trappings of royal pomp and earthly power. Besides he had not openly declared himself as such in plain terms, confining his public teaching to the good news of the Ki and saying little about the Yet now there surged th Peter's soul the mighty tru Jesus of Nazareth, his p friend and humble every-day panion, was the Christ of

Having won their avow faith in his divine Messia Jesus begins to prepare the his sacrificial death upon the He tells them that this, too part of God's plan. "The man *must* go to Jerusalem suffer many things." And this was true, it was necessa his disciples to begin to de faith and trust strong enoug go through with this also. Ho from ready they were! Peter had just been so gloriously si out for praise, now laid hi open to just censure. He impu ly took Jesus aside and beg endeavor to dissuade him from thing that might lead to his d Love and indignation were pr in his heart, as he said, "Be i from thee, Lord: this shall be unto thee." Yet there wa old foolish presumption, too, the old failure to realize that J knew best the things that ar accord with the will of the Fa

The Master now uttered his demnation of Peter's folly as ro ly as he had given his blessing fore. He was dealing faith with Peter and used terms were never forgotten either Peter or by millions who h profited by Peter's mistake. thee behind me, Satan, thou est not the things of God but things of men." It is the wo the devil to shirk sacrifice and safety for ourselves. Jesus w have none of it, having fought question out at the beginning of career. He repudiates the tem tion here and once more very pl ly taught the doctrine of cr bearing. Anything that wo turn us aside from bearing share of the burden of life, or us to seek that which is easy pleasant to the neglect of diffi duty, is fundamentally Satan We must prepare to measure up that test when it comes.

The boys and girls of our cla and of our homes, who have he of Jesus from their youth, must prepared to enter into Peter's w derful experience. They too come to the day when with new and earnestness they shall dec their faith in the Christ of G Our lives must manifest Christ our questions, like Christ's, m draw them out. "What think y Christ?" is the question we ask the young man or woman, w stands on the threshold of a us Christian life. Blessed are they w answer with the enthusiastic c viction of St. Peter.

International Bible Study Conference

AN important Bible Conference is announced to be held at the Moody Bible Institute, Chicago, on Founder's Day, February 5, 1920, to which all the Bible Colleges and Training Schools in the United States and Canada are invited. The call for this gathering is signed by Dean Gray of the Moody Bible Institute, and Principal John McNicol of the Toronto Bible College, Toronto.

It states that several informal and unofficial meetings of representatives of different Bible Institutes, colleges and schools have already been held, at which questions were discussed relative to the need of a Declaration of Faith on which all such institutes could stand, and also the necessity for educational standard to wh they might attain. At one these early conferences, two co mittees were named to prepa such declaration and standard, a to report to a subsequent conf ence. This was done in May la when it was decided, in view of t widespread interest the plan h aroused, to invite all the traini schools and colleges in both co tries. Each institute desiring repr sentation is requested to appoi one delegate and one addition delegate for each ten years of i existence, and to forward the name of these representatives to Dea Gray of the Moody Bible Institut or Principal McNicol of Toronto not later than December 31.

chigan on the Water Wagon

The Vast Improvement in Social and Economic Conditions in Grand Rapids an Index of the State

great wail of the liquor rees during the last few ars that the country was suffer with the destruction Barleycorn has become al- lenced as the encouraging from all sections of the tell of the wonderful effects ibition. The prediction that ould be an army of unem- labor has proved to be a as other industries quickly d the mechanics thrown out loyment by the stoppage of uor traffic.

as the monthly or yearly sheet of a corporation sig- ccess or failure, so also do the cs of a state or city portray lling effect the conditions of nicipality.

reviewing or comparing the n in Michigan existing be- d after prohibition became e, we will be able to see and for ourselves the effects of ition.

ould be expected, the border witnessed a reign of terror nally, due to the smugglers otleggers who felt the stern the law as it was enforced by tate police. Detroit, the polis of the state and the city in the country without s, was a hotbed for the law- ement. Nevertheless the rec- f the police courts in that how a marvelous decrease in mber of crimes.

nd Rapids, the second largest f the state, is more of a typical y which to make comparisons, inland and centrally located gh much liquor was shipped m Chicago by boat, train and The records of this city as iled by the police court clerk he period from May 1, 1917, ay 1, 1918, wet, with those May 1, 1918, to May 1, 1919, show there was a decrease of r cent in the number of arrests during the latter period, there being 3064 before and 1654 after prohibition became effective. A difference of 1410 arrests.

Robbery decreased 70 per cent under the dry regime and only 5 persons were arrested for vagrancy against 131 in the previous wet year. One of the largest decreases noted was in the arrests on drunkenness charges. From a total of 1266 for the wet period there was an 82 per cent decline to 228 during the dry period. There were also fewer disturbances and fewer arrests for disorderly conduct when liquor was not sold, the statistics showing 140 before and only 40 after May 1, 1918. In only a few cases were there more arrests made, chief among them being for charges of violation of the prohibition law.

The best proof of the benefit of prohibition is the county jail, whose inmates formerly crowded it to capacity. Very few cells are now occupied and the officials find it impossible to cultivate the work farm because of the lack of prisoners to do the work.

Not only from a moral standpoint has there been such a wonderful change but the superintendent of the city poor department, during his score of years of service, has never seen so few cases of poverty as since the state went into the dry column.

The saloons are no longer vacant stores, but grocery stores, meat markets, soft drink parlors and even milk counters have come to take their places and are doing a thriving business. Many former saloonkeepers are now firm supporters of prohibition.

Grand Rapids, which is a city of 140,000, is just a fair example of the change that has taken place under the dry law and its statistical report, which is so highly gratifying, could be repeated by every city in Michigan. GEORGE VELDMAN.

A Revival of Christian Stewardship

IE failure of the average church to advance the salary of inister to a figure somewhere commensurate with the pres- ost of living, is little short of inal.

resume that in most cases it is esult of thoughtlessness, but it s at times as though it was, to the legal phrase "Criminal ligence." How the churches fail to see the utter incongruity injustice of asking their minis- to try to make $1,000 equal 00 in purchasing power is a ound mystery to the average ister. I am sure that back of his there is a sad lack of knowl- concerning the doctrine Christian stewardship. The ches say: "We cannot pay the ister more salary," but on the e day they say it, the members more motor cars, or plan some ensive pleasure trip and fail to how inconsistent their action

f all the members of a church ld turn over to the Lord one- th of their income the whole tter could be quickly adjusted, and it would not longer be true that the engine-wiper in the roundhouse gets more salary than the hard-worked preacher. We need much a revival of the doctrine of Christian stewardship in our churches.

A great cry is going up in these days from the theological schools because there is such a dearth of candidates for the ministry; and the reason for such dearth is not hard to find. These boys have watched their fathers and mothers struggle all through the years to make ends meet, and they have seen the penurious tendency of the churches, and their hearts have hardened, and they have turned to the avenues of business where there were men who understood their worth and were ready to pay them what they earned.

The old-age pension schemes are all right in a way, but why not pay the minister what he is worth while he is preaching, instead of a pension when he cannot preach any more? Or give it to his wife when he is dead?

C. F. S.

Sensation of Taste Is Complex

The sensation of taste, while of mmon and constant experience, ighly complicated in its nature. hat is commonly called taste is a simple sensation at all, but her a complex. In addition to actual functioning of the appa- us properly pertaining to the se of taste, the tongue receives pressions of various other sorts, ich go to make up this complex.

The reader will probably agree that ice cream and coffee are entirely different from their true selves when served at inopportune temperatures, and it is a matter of record that a person of the keenest taste may make the most ludicrous errors if asked, blindfolded and with his nose stopped, to identify substances placed in his mouth.

Bean Troubles

Which the Van Camp Cooks Corrected

It took four years for our experts to perfect this dish. And it cost $100,000

Old-style baked beans had the following faults:

The dry beans varied vastly. So we buy beans grown on studied soils, and analyze each lot before baking.

The skins were tough, due to hard water. So we boil beans in water freed from minerals.

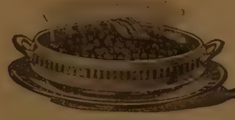
Beans were hard to digest. They were underbaked—they had to be in any old-style oven. So we built modern steam ovens, where Van Camp's Beans are baked for hours at 245 degrees.

The New Delights

Beans were baked in open dishes, so much of the flavor escaped. Van Camp's are baked in sealed containers.

Baked beans were crisped or mushy or broken. With our modern steam ovens, all Van Camp's come out nut-like, mealy and whole.

Baked beans lacked zest. So our culinary experts perfected a sauce by comparing 856 recipes. And that zestful sauce is now baked with the pork and the beans.



Van Camp's Beans are mealy, tender, whole. And the sauce gives every atom a delicious tang

Now in countless homes Van Camp's have changed the whole conception of baked beans. They are hygienic, easy to digest. They are whole and mellow. Every atom has a tang. And they are ever-ready.

In millions of meals Van Camp's are used to displace costly meats. And thousands of restaurants buy them because men like these beans.

Buy a few cans and see what science has accomplished in this dish.

VAN CAMP'S Pork and Beans

Baked With the Van Camp Sauce—Also Without It

Other Van Cump Products Include

Soups Evaporated Milk Spaghetti Peanut Butter Chili Con Carne Catsup Chili Sauce, etc.

Prepared in the Van Camp Kitchens at Indianapolis

Van Camp's Soups 18 Kinds

Based on Famous French recipes, but each perfected by countless scientific tests.

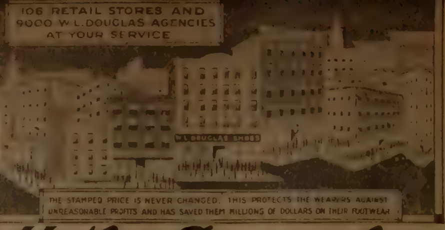
Van Camp's Spaghetti

The best spaghetti ever served. A famous Italian recipe perfected by our experts.

Van Camp's Peanut Butter

Made from blended nuts with every skin, every bitter germ removed.

W. L. DOUGLAS FEGGING SHOES AT SEVEN YEARS OF AGE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W. L. DOUGLAS SHOES
THE STAMPED PRICE IS NEVER CHANGED. THIS PROTECTS THE WEARERS AGAINST UNREASONABLE PROFITS AND HAS SAVED THEM MILLIONS OF DOLLARS ON THEIR FOOTWEAR

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FOR WOMEN
W. L. DOUGLAS $7.00 SHOE
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The stamped price is W. L. Douglas personal guarantee that the shoes are always worth the price paid for them. The prices are the same everywhere — they cost no more in San Francisco than they do in New York.

W. L. Douglas shoes are sold through our own stores direct to the wearer at one profit. All middlemen's and manufacturing profits are eliminated. By this method of marketing our shoes, W. L. Douglas gives the wearer shoes at the lowest possible cost.

W. L. Douglas $7.00 and $8.00 shoes are absolutely the best shoe values for the money in this country. They are the leaders everywhere. W. L. Douglas $9.00 and $10.00 shoes are made throughout of the finest leather the market affords, with a style endorsed by the leaders of America's fashion centers; they combine quality, style and comfort equal to other makes selling at higher prices.

W. L. Douglas shoes are made by the highest paid, skilled shoemakers, under the direction and supervision of experienced men, all working with an honest determination to make the best shoes for the price that money can buy.

CAUTION.—Insist upon having W. L. Douglas shoes with his name and price stamped on the bottom.

If W. L. Douglas shoes cannot be obtained in your vicinity, order direct from factory by mail, Parcel Post charges prepaid. Write for Illustrated Catalog showing how to order by mail.

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President
W. L. DOUGLAS SHOE CO.
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S. B.
COUGH DROPS.
S. B.
Stamped on each Drop
POUGHKEEPSIE, N.Y., U.S.A.
TRADE
MARK
Reg. U. S. Pat. Off.
S. B. COUGH DROPS
SB

COUGHING in church is one of our most "popular" American failings. One person coughs and then there is coughing all through the congregation. If you are subject to coughing, always take a box of S-B Cough Drops with you to service For they will stop that cough. Pure. No drugs. Just enough charcoal to sweeten the stomach.

Drop that Cough

SMITH BROTHERS *of Poughkeepsie*

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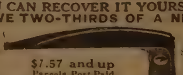
YOU CAN RECOVER IT YOURSELF
AND SAVE TWO-THIRDS OF A NEW TOP



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Why Lose Your Hair

The Cause of Dandruff and Itching; The Remedy Cuticura

All druggists: Soap 25. Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept, M, Boston."

The Christian Herald Bible Study Course

LESSON II. The Crisis in Eden and What Followed It.

Read Genesis 3 and 4.

BEFORE starting with the new lesson, let us talk a little about the last one.

We are trying to seize upon the facts primarily, and not as yet their explanation or interpretation.

The first verse, which we called a "Preface" to all the rest — what fact does it state? And if, as it says, "In the beginning, God created the heaven, and the earth," then matter is not eternal. *Keep that in mind.*

According to Verse 2, what was the condition of the earth when it first came into being? The verb "was" might be translated "became." Read the verse with that change in it and see what it suggests. It makes it look as though the earth at first was not waste and void (R. V.), but that something happened to make it so, does it not?

May the earth at first have been perfect, and may some catastrophe have occurred to bring it into the condition of Verse 2? Who knows? And may this account for the idea of pre-Adamites, the theory that a race of men existed on the earth before the present one, before Adam?

Was it away back in that period that Satan fell, and that the mine was laid by him to destroy the new race of men that began in Eden? No one can reply to that fathomless question, but what an interesting mystery it is!

And furthermore, how much time may have elapsed between the creation named in Verse 1 and the condition in which the earth is found in Verse 2, — who can say? It may have been millions of years. Some geologists claim to have found evidence that the earth is as old as that. We doubt the genuineness of their evidence; but if it were true, there may have been time enough between the Creation of Verse 1 and what is revealed in Verse 2 for the formation of all the strata of which they speak.

But we hurry on. On the first day, note who put the energy into the waste and formless mass, and how it was done, and what resulted. The word "said" does not mean necessarily that God's voice was heard, but only that the going forth of His power brought "light" to pass.

In the record of the second day the word "waters," refers to the gaseous matter of Verse 2 and not the liquid of the "seas" of t third day. Look in the margin f the Hebrew of "firmament."

On the third day, note wh came first, the herb or the seed, a the bearing it has on the recurri question as to which was the fir the hen or the egg?

On the fourth day, note th "lights" is not the same as "ligh on the first day. On the first da we have light at its source, and the fourth day we have it in co tainers that are created for certa purposes. *Note those purposes.*

On the fifth day, the waters d not bring forth the fowl. See t margin.

In the record of the creation man, note the plurals "us" a "our," affording an early hint the Trinity in the Godhead. F an idea of the "image" of God, com pare the marginal references. to man himself, note his dignit authority, and responsibility, well as the provision for his nee and the perfection of his person.

Passing over into Chapter I we have the general record of cr ation brought to a grand clima in Verses 1-3, and then commenc the story in detail of the creatio and early history of man (4-25 To our mind, there are four gre outline facts in this part of th chapter which we leave you to di cover for yourself, and on whic you will be questioned later.

Now, we are ready for lesson tw Please refer to what we said las week, and read this lesson, chapte 3 and 4, in strict accordance wit the rules. These lessons are sin pler in character than some to fo low, in which observance of th rules will be more necessary; the fore accustom yourself to their ob servance while it is easy to do s which will make it less difficu afterward.

Learn the facts of these chapter and do not be anxious about thei explanation or interpretation a present.

To accomplish this, read the slowly and carefully, once a day.

Read them each time continu ously.

Ask and expect the Holy Spiri to aid you.

Next week we will contribut suggestions, as we did this week before announcing the third lesson.

The Moody Bible Institute

The Child Welfare Special

A BIG gray automobile truck known as the "Child Welfare Special" is being used by the Children's Bureau of the United States Department of Labor to carry the message of better babies into rural communities. The truck is completely fitted as a model "well baby clinic" with a Government doctor and nurse in charge to examine children and give mothers advice concerning the care necessary to make and keep them well.

Such advice can be obtained by mothers in towns and cities at children's health centers; but the country woman is usually shut off from such sources of information. The Children's Bureau car will demonstrate a practical means of bringing education in child care to the doors of mothers who are far from infant welfare stations, and indeed often many miles from doctor or nurse. It is hoped that after a few months in the field a "log" of the car may be put at the service of organizations wishing to operate movable health centers.

The eagerness of rural mothers t gain such help as the special ca give them is demonstrated by th report just received by the Chil dren's Bureau of the receptio given the car at its first stop, a vil lage in Illinois. In spite of the fac that the threshing season was a its height, the government docto and nurse were almost overwhelme with the crowd of mothers, father and babies. Examinations laste until late into the evening.

"Every mother," writes th bureau nurse, "was more impresse with the opportunity of learnin what, if anything, was wrong wit her child than with the novelty o the motorized clinic. One mother who through an error lost her tur on the first day and waited in vai all through the afternoon to hav her children examined, returned o the following evening from he home several miles out in the coun try, so as not to miss the oppor tunity afforded by the special."

The Bible and Newspaper

By Ferdinand C. Iglehart, D.D.

HE POOR PAY OF THE MINISTERS

IT IS a shame, a scandal, the measley salary paid to the average minister of every denomination in these times of the cost of living. A number of congregations have pushed up pastors' salaries to meet the price times, but a majority of ches have seen the price of living advance seventy per cent in the past five years, with the wages of e carpenter, the bricklayer, the man in the factory and everye advanced to make a support ble, and have never said beans t an advance in the pastor's y, or if the subject has been ched have discouraged it. The that cleans the street or drives garbage wagon receives as much as the average minister, the enter and bricklayer twice as h, and the man who drives the f the church official is paid from to four times as much. It is nated that the salary of the ave minister is between $700 and). Such a situation dispirits the ister, oppresses his family and okes the anger of God. How did thing come about. Not for any t of generosity or loyalty on the of the laymen. They have red out their money like water the various branches of the 's kingdom, have loved their ister. They have simply overed this first duty, to provide the support of their own pastor, ly because in his modesty and secration to his Master's work has neither kicked nor struck for er wages. This oversight, this lect must cease at once. There o time for argument or debate; cause is pressing, and action only e thing. Moses demanded a just pensation for the ministerial e, and the apostle repeats the hand in these words: *"For the ipture saith, 'Thou shalt not zle the ox that treadeth out the ' and, 'The laborer is worthy of reward.'"* (I *Tim. 5:18.*)

ECURRENCE OF INFLUENZA THREATENED

HE Surgeon-General of the United States has just written message warning the nation of probable recurrence of the epic of influenza this year, and ing the people to take special cautions to prevent its spread. Some of the rules laid down by eral and State authorities are eat three meals a day, to sleep h the window open, to take some rcise in the open every day, to h the first approach of a cold, keep clean, and to avoid contact h those affected by the disease. e Federal Board of Health makes astounding and humiliating consion that medical science has not nd one thing about the deadly stilence that carried off 500,000 our people and millions of the er countries of the world; that it s not discovered the germ, and s discovered no remedy for the ease. It is evident that isolation ll keep the disease in bounds and mp it out. If each case in the nily or community is instantly d completely quarantined there ll not be a tenth of the mortality year ago. It is not necessary to t scared or go into a panic over the nger, but it will be well for famis to be cautious, to consult competent medical skill, and especially to ep any member affected with it m the rest and from the neighs. Leprosy was counted an inrable disease among the Hebrews. t Jesus cured that and the deadly which it typified: *"And Jesus ched forth His hand and touched m, saying, 'I will; be thou clean.' d immediately his leprosy was nsed."* (Matt. *8:3.*)

BRITAIN'S DRINK QUESTION

REAR ADMIRAL SIR REGINALD HALL, M.P., who was recently elected to the directorate of important brewery interests, says he is preparing a bill which will cure some of the evils of the liquor traffic and lift it to a higher plane. The plan proposes a check on drunkenness, a reduction in the number of licenses, etc. It also provides for reading-room facilities, for writing, music and games. The admiral is on a fool's errand in attempting to purify so corrupt a thing as the saloon. Rev. Dr. Lyman Harold Hough, president of Northwestern University, who has just returned from London, where he occupied one of the leading pulpits for two months, makes the astounding statement that Britain will be dry in five years from now, in her determination to keep pace with the United States industrially. The English press is against prohibition; so was the American metropolitan press five years ago. The nations are catching the spirit of the temperance hero of thousands of years ago, of whom it was said, *"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."* (*Dan. 1:8.*)

DR. BURCH ELECTED BISHOP

DR. CHARLES SUMNER BURCH has been elected Protestant Episcopal bishop to succeed the late Bishop Greer. The New York Diocese includes 428 clergymen and 96,000 members. It has 80 missions and scores of organized charities. Its church property is valued at $100,000,000, of which amount $38,000,000 belongs to Trinity Corporation. In the Roman and Protestant Episcopal churches it is held that there is apostolic succession, which is transmitted by the bishop. The Presbyterian, Baptist, Congregational and other bodies hold that the bishop's order is no higher than that of the presbyter; that he is only a presbyter in charge of a larger field. The Methodists hold that the bishops are only elders elected by the General Conference to have oversight and to appoint ministers to charges. The Wesleyans do not call their leaders bishops at all, only general superintendents. Dr. Burch admirably answers the description of an ideal bishop: *"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."* (*I. Tim. 3:2.*)

SHIPBUILDING IN HAWAII

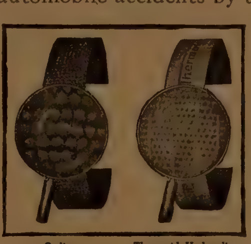
ONE of the most complete and commodious dry docks in the world has just been finished at Pearl Harbor, Hawaii. It will accomodate any vessel of any size and was constructed by the United States Navy. There is this reference to an extensive shipbuilding industry among the Jews: *"And King Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red Sea."* (*I Kings 9:26.*)

THE RAT PROBLEM

THERE are as many rats in this country as there are people, and it takes half a cent each day from every man, woman and child to support them. Besides, they are deadly carriers of disease. The government has called on the people to exterminate them, and especially to make all houses rat-proof. The Jews undoubtedly had pests answering to our rats, but they were not called by that name. There is this mention of the pest that damaged their food products: *"Wherefore ye shall make images of your emerods, and images of your mice that mar the land."* (*I Sam. 6:5.*)

250,000 cars have faulty brakes

THERE are 250,000 automobiles in use in public streets and roads whose brakes are in a dangerous condition—a quarter of a million cars which are a positive menace to every motorist and pedestrian. A searching study of the causes of automobile accidents by the state traffic authorities of New Jersey has resulted in establishing this conclusion.



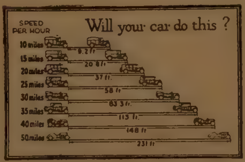
Ordinary woven lining — *Notice the loosely woven texture. Wears down quickly and unevenly, losing its gripping power as it wears.*

Thermoid Hydraulic Compressed Brake Lining — *Notice the compact texture. Wears down slowly. Gives uniform gripping surface until wafer thin.*

Make sure of *your* car by timely inspection

Don't wait for an emergency. Then it may be too late. It is your duty to know positively, before you take your car out of the garage, that your brakes will hold and stop your car instantly.

It is so easy to be safe and sure. Perhaps all that is required is a simple tightening of the brake rods, or an adjustment of the equalizer, to give you safety instead of danger.



This chart shows the distances in which a car should stop, at any given speed, if the brakes are efficient

If your brakes need relining, your garage man will tell you so. Have him inspect them without delay.

Why Thermoid brake lining is safest and wears longest

In each square inch of Thermoid brake lining there is *40% more material* than in ordinary brake lining. This additional body gives a closer texture which is made tight and compact by *hydraulic compression* under 2,000 lbs. pressure. In addition to this, Thermoid is *Grapnalized*, an exclusive process in manufacture which enables it to resist moisture, oil and gasoline.

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The War
The Flu
And the
Sunday-schools

Startling statements have been going the rounds as to great losses in Sunday-school membership in the last two or three years.

Are these statements true?

If true, just what are the facts?

And if true, what is the remedy?

Do you know what successful steps have already been taken by Sunday-schools to make up war and epidemic losses, and to hold or restore membership and attendance?

There are some Sunday-schools, you know, that have not only held their own, but have actually increased their membership and attendance during these times.

Have you investigated the condition of your own school, so that you know exactly what the need or loss or gain is there?

For some months past The Sunday School Times has been investigating this subject that is of such vital importance to the very life of the Sunday-schools of North America.

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SUNDAY SCHOOL
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in your home and school.

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And in every issue you get a dozen unusual lesson-help features, on the International Improved Uniform Lessons, by the best Bible teachers in North America.

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RAIN

A Little Story of Storms in which it is Shown that Longfellow was not Altogether Right

By MARGARET E. SANGSTER

"SEEMS to me," sighed the girl regretfully, "that we're having more rain than ever before, this autumn. Seems to me that we're having more dreary days than I ever dreamed *could be*. It's awfully unpleasant to wake up in the morning to a cloud-filled world. And it's even more unpleasant to go to sleep at night with the sound of rain beating against the window. Seems to me there isn't any sense in having so *much* rain!"

The girl's grandmother looked up over the top of her rounded spectacles. She might have been laughing, almost, but the spectacles served as a screen to half cover the laughter.

"It always amuses me," said the girl's grandmother, "to hear some little world-person say that she can't see any sense in—well, the rain for instance, or in any other element that she hasn't the least control over. It always makes me want to laugh when I hear it!"

The girl's face was a trifle flushed. She hurried to explain.

"It wasn't," she said, "that I was complaining, grandmother. It wasn't that I was fretting. It was just that I didn't exactly understand why we should have to live in such a wet world. We're not," she smiled, "we're not fishes! And so—"

Even the grandmother's round spectacles could not hide the twinkle of laughter in the wise old eyes.

"Of course we're not fishes, honey," she said; "but after all, rain—even excessive rain—has its purpose."

"In the spring," said the girl, "it makes the crops start growing. And in the summer it keeps them from drying up. But in the autumn"—she shook her curly head vigorously—"in the autumn there's no real sense in having so very much of it! In the autumn it—it exasperates me! Even you, grandmother, can't think of a legitimate reason for a steady downpour that ruins velvet hats, and spoils slippers, and gives people sneezy colds. Even you can't find any justification for it!"

The grandmother's laughter had grown to a silvery stream of mirth.

"Maybe not," she agreed; "maybe not! Maybe I can't find any *real* justification for it. But I will say one thing. It certainly does make me appreciate the sunshine—when we have it!"

Perhaps that, after all, is the real reason for autumn rain!

I KNOW an old, old woman—a woman who has lived through the horror of three wars, who has seen death come unexpectedly, who has watched home and money and friends swept away upon a rising tide of misfortune. She is something of a writer, after a small sense, but she has had little time to spend at the work she loves, for she has been too busy for years, doing tasks that *had* to be done, to put together her charming little story plots or her clever small verses. Now that she is facing the sunset of life things are mercifully a bit easier for her. Now that she is an old, old woman, she can rest a bit; can play the rôle of onlooker for a while.

One would expect her to be bitter, for fate has not dealt kindly with her. But she is a cheery little thing, with a snatch of song on her lips most of the time, and a word of ready philosophy to give to troubled souls. She sits in a cozy old armchair and talks most of the time to callers. She wears a bit of gay ribbon at her throat and loves to give tea parties. And though at times her voice trembles a bit when she speaks of some lost loved one or of some broken dream—though her eyes grow misty when something reminds her of a hope that she knew or of a faith that was broken, I have never heard her speak regretfully. Regret seems to have been left out of her life.

"Everybody," she said to me once, "has had to face storms. Nobody knows it better'n I do. P'raps," she laughed, "p'raps I realize it because some o' my storms have been *blizzards*. P'raps that's why I understand how t' help other folks through their stormy times!"

I tried to be consoling—though consolation wasn't exactly necessary in the circumstances.

"I don't think it was fair, dear," I said, "that so many blizzards were sent into your life. It doesn't seem right. You didn't deserve them!"

The old, old lady lifted the lid of her teapot and gazed inquiringly into the depths of it.

"It ain't drawn enough yet," she said. And then—"Land, child, it isn't *our* place to quarrel 'bout th' storms that are sent. It's an Almighty hand that sends 'em—an' it's not for us to question. Maybe my storms were sent—as I said—so as I could help other folks in trouble."

"But you must regret those storms," I argued resentfully, "they've left such dark clouds in your life—"

The old, old lady was smiling softly. Her slim, faded little hand was laid above mine.

"The dark clouds, dearie," she said gently, "have had their purpose. For they've made the sky seem brighter—after they've drifted by—than a sky that'd always been bright *could* seem. Every dark cloud in my life has made the light spots seem lighter. Every storm has made th' fair weather a happier time for me. I don't regret a one of them—not a one. They've just made me *big* enough to appreciate th' best things; appreciate them like they should be appreciated."

LONGFELLOW wrote a poem once that holds a certain gloomy philosophy. You all know it—it's not necessary to quote more than a few lines. It begins like this:

"The day is dark and cold and dreary,
It rains, and the wind is never weary—"

and it ends like this:

"Into each life some rain must fall;
Some days must be dark and dreary!"

Longfellow's right—partly. Into each life some rain *must* fall. Because every normal life—every worth-while life—must know its measure of sadness. But he's wrong when he says, at the very last, "Some days *must* be dark and dreary!"

There he's wrong. No days need be entirely dark and dreary—no matter how much rain is falling; no matter how unnecessary the storm may seem. No days need be entirely dark and dreary, despite the fact that the storms are almost blizzards!

For, to a person with real strength of character, and real grit, storms are only a test. To a person with a big quantity of courage a day that is dark and cold and dreary is only a bit of shadow thrown, for the purpose of contrast, across life's sunshine-splashed road. To a person who is far-seeing enough, who has enough imagination and—and *soul*, stormy days are almost a challenge!

They're justified to the real person because they make that real person appreciate the sunshine—when he sees it.

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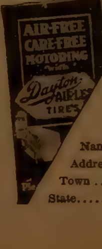

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OUR MAIL BAG

V H. S., Greenville, S. C. "Is it possible for man to get so deep in sin that he ot be forgiven, even though he till love for God and desires to ight? Would God accept an ate, hould he do the right ? Or would the man's heart hardened that he would not re- . and for this reason God would orgive" Does God ever prevent itance? Can a man go so deeply sin that he could never hope to be oted as among the righteous in world to come, even though he it?"

er and over again, God in his l assures us that He will abun- ly pardon all who come to him in re repentance. "Though your be as crimson, they shall be white now," is the clear statement in h 1:18. The danger for one who rsistently falling into sin is not God's forgiveness has been drawn, but rather that, by con- ing in sin, the sinner becomes ened and his conscience ceases to oach him. Still, the very fact such a one is concerned at all it his spiritual condition is a hope- vidence that he is not beyond re- ance and forgiveness. Read the ages in Matt. 18:21-35; Luke 4; Isa. 1:16,17; Micah 7: 18, 19. one, if he earnestly desire for- ness, must confess his sin before and throw himself on his mercy, ng forgiveness, not through any it of his own, but for the sake of dear Son, who died to save the ld. He must pray for faith that may believe, in spite of all his ked desires and promptings, that will not only forgive but will him strength to resist and to rcome these desires. It would be if such a man could have the help ome Christian friend or evangelist guide him through the stormy e.

V. E. L., La Mesa, Calif. We e no available statistics as to the parative seating capacity of the phitheaters of the United States. should think 40,000 in any one ance an extreme figure. Certainly seems almost incredible that the nan voice could reach the fringes such an audience.

E. McL., Yorkton, Sask., Can. e are well pleased with the general religious news of the Christian rald. We have just before us a ture, Chateau-Thierry, where the ericans turned the tide of the war. u forget those who broke the Hin- burg Line and fought many a hard tle before the Americans entered war. We are pleased that the ericans came to help, and we give m great praise for hard fighting, t there were others. We want to on friendly terms. The Anglo- cons must stick together like thers, or let Christian civilization wrecked and ruined. Get behind President and show the world t the soul of the American nation true."

W. C. A., York, Pa. The matter purely controversial and we do not that any amount of discussion uld decide it.

J. W. Y., Covington, Ky. The ening verses in Hebrews 6, and es- cially verses 4, 5, and 6, have been ch discussed. "Those who were ce enlightened"—that is, who re- ved a vivifying knowledge of the th, and who had taken satisfying incomplete steps toward the heav- ly life, even awakening the first pulses of faith,—had hesitated and, the call of the world, had deliber- ely turned away, thus rejecting ew the power of Christ's sacrifice. is to such as these—whose faith d been weakened—that the apostle plies these despairing words (verse : "It is impossible to renew them ain unto repentance." What is manly impossible, however, is ssible with God, but it is only rough the miracle-working power the Holy Spirit in the heart that ch a one can be won again from the orld and turned in the right direc- n. Every Christian minister and ospel worker knows how difficult is to win a backslider. Such a one ems impervious to the Gospel truth. here is hope, however, when the son is distressed about his spirit- l condition, as it gives evidence at the Spirit is still striving to win Peter's backsliding and denial s most flagrant; yet, through the vine mercy, he became repentant, as forgiven and restored.

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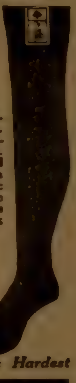

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Making "All-Around" Men

How the American College Is Bringing Its Students Into Closer Contact With Industry

By Fred H. Rindge, Jr.

"SAY, that's the greatest thing I ever saw. I never thought those 'wops' had it in them!" The speaker was the leader of the student body in one of our great Middle West universities. He had just witnessed a demonstration lesson in English to a group of foreigners of five nationalties in a large factory.

The "wops" had come into the superintendent's office sullen and disgusted because they had been obliged to remain half an hour overtime for the experiment. But in two minutes after the lesson had begun they were transformed into a smiling, eager group, sitting on the very edge of the benches in their anxiety to catch the teacher's every word. They were no longer a collection of "wops"—but twenty distinct individuals, vying with each other to see who could first master that interesting lesson.

No interpreter was necessary. The teacher first "acted out" the main idea of the lesson. Then he gave five verbs which were quickly memorized. Using these verbs in sentences he dramatized successively:

"I awake from sleep.
"I open my eyes.
"I look for my watch.
"I find my watch.
"I see what time it is."

The five nationalities were soon able to repeat these sentences, with no assistance from the teacher other than his acting the ideas expressed. After memorizing in logical order the lesson "Getting Up in the Morning," there followed a reading from the chart and individual lesson sheets, copying the script which was on the reverse side, simple grammar and a final review. In less than an hour the men had memorized and understood seventeen good English sentences, and it was difficult to discover who was most pleased—the foreigners or the college students who had been such interested observers.

NEEDLESS to say, it was a simple matter to arrange for a continuance of this class twice a week. Soon other classes were formed in the shops, boarding-houses, foreign stores, societies, social centers, box cars—wherever the men were. The students placed in charge rapidly acquired an understanding of certain industrial and social conditions, an appreciation of these men from another realm, and considerable tact in handling a group of one or more nationalities. Who can doubt that the college men learned far more than they taught? Look ahead five or ten years and see these students gradually becoming leaders in business, engineering and the various professions. Will they not be men of far greater sympathy motivated by the social service impulse, because of such experiences in college days?

Indeed, this is no idle theory. For ten years the Young Men's Christian Association in its Industrial Service Movement has been helping to move the colleges of America closer to Industry. Thousands of college men have been enlisted in a hundred varieties of service with working men and boys, and great have been the results. Self-interest has turned into social interest. The war has engendered a spirit of sacrifice and service which makes it easier than ever to arouse the enthusiasm of college men and women along these lines. The universities have helped make the world safe for democracy. Now they are going to help make democracy safe for the world. And democracy will never be for the world until the indivi makes it a part of the very fibr his life.

We hear a great deal these d of Reabsorption, Readjustment, construction. How glibly the w are flung out upon a credul world! But what do they mean the average man, especially in colleges? Can they be made r in the practical experience of students and returning soldiers whom Secretary Baker says, "Tw ty-five years from now the Uni States will be what they make it

I HAVE returned from unforg able experiences in the gr army camps and the vast war ind tries of the country, seeing many problems in a new light. And wh are some of these great problems industrial reconstruction? The ening illustration indicates one *Americanization!*

THEN the great problems of lationships between Capital a Labor! On every hand, from t camps of the radicals, and, unf tunately, from some of the Cha of Sociology and Economics, hear that the interests of Capi and Labor are irrevocably oppo Are the college men of Ameri graduate with this insidious theo of the Bolshevik, or are they to re ize that, in spite of all the difficulti these two great forces in indust can get together? During the w we have witnessed the encouragi phenomenon of Capital and Lab fighting side by side against a co mon foe. Can they not fight side b side against the present foe to o ganized Government—Bolshevism If not, where lies the hope of our ci ilization?

ONE calls to mind, too, the po sibilities of conciliation and a bitration, and the prevention of i dustrial accidents and disease. Ar in the last analysis health, housi recreation, thrift, social insuran child labor, women in industry, a *human* problems. The improvemen of industrial conditions, fair hour good wages, and an appreciation the whole human factor in industr are things which the average colleg curriculum theorizes about. That not enough. Let the college stude go "down town" and mix up wi some of the real "folks" and his s cial studies will take on new meani

Recently a few engineering s dents accompanied me to lab union headquarters in their tow We discussed our plan with so of the leaders. "Your men need be more efficient in their everyd work. They need more of the theo ry—the mathematics, mechani mechanical drawing, etc. Our st dents can help in this, provided th undertake it in the right spirit. A the same time they will learn fa more than they teach. They w get your point of view, will understand some of your problems, a when they graduate will have a di ferent conception of their service r sponsibilities." So it was settled and twice a week in various sho and unions small group classes workingmen met to discuss the theoretical side of their every-day job

It is one thing to study the pr grams of the various labor parties i the class room. It is quite anoth thing to mingle in a friendly w with the men who make the pr grams and acquire a personal know edge of *both* sides of some of the great questions. The study of po sible international labor standard takes on new meaning. At the same time the need for more "efficiency" in industry is seen in a new light.

The Right Professional Niche

Some Boys Choose Their Lifework, Others Have It Chosen For Them. A Plea for Self-Determination.

By Jesse Thompson Miller

WOULD you let a member of the Bricklayer's Union fill your teeth? Would o permit a hod-carrier to re ve your adenoids? Can a -digger preach a sermon? It d be a pitiful sight to see a man ying the pulpit of a church he ought to be digging ditches, it would be a sin to let a di- y inspired minister waste his shoveling dirt. It would be as bad to see a surgeon-who- t-have-been wielding car- er's tools.

ung fellow, how are you ed? You are going to college to learn a trade or a profession. Is the right one, the one for h you are fitted, the one toward h you feel inclined, or did one pick it out for you and shove you blindly, protestingly in it? The result will be in- able, and you will be an object idicule to your fellow men. I w, because I have been through It took me two years of valu- time and cost me several dreds of dollars to find out that ould never make a successful tor. When I woke up I found elf talking rather forcefully to parents, and as a result I ted all over again in a pro- ion of my own choosing, one ch I love devotedly and for ch I would give my life if nec- ry.

am not attempting to instil spirit of rebellion in the minds young fellows about to enter lege, nor do I wish to change ir minds for them; but I do nt to warn them to think care- ly and wisely before spending a of good money and valuable he in learning something for ich they have no use or for ich they are not mentally or ysically fitted.

OME fellows literally "fall" into a profession; some have e handed to them on a silver tter; others, with the respon- ility thrust upon their own youth- shoulders, have to choose one. ght at this point a boy's troubles gin. Many fathers and mothers ink it their duty to choose a ofession for their sons. But it ght to be the son who does the osing, with the advice of older ople. A lad about to go to llege should delve into the re- sses of his brain in search of that mething which tells him whether is right or wrong; that something hich indicates a liking or a dislike r this or that trade or profession. hen he is sure that he has found e general direction of his inclina- ons, then and only then is it time him to go ahead with the train- g necessary for success in that rticular calling.

No one can appreciate, until he as been through it, the mental orm that surges through a young an's brain when it comes time him to choose a profession— life work which will culminate ither in a brilliant success or a reary failure. He alone, deep in is own heart, knows what he is st fitted for. It is there in him mewhere, and sooner or later it bound to assert itself. But too ten a fond mother, well-meaning d with her boy's success upper- ost in her mind, will have a career lanned for him long before his wn ideas have matured. Or an xious father will have his son's ollege picked out and a few deep- ated ideas orderly arranged for m to follow. It must be re- embered, however, that the boy has ideas and ambitions of his own; ambitions which he cherishes secretly, perhaps, fearing to give voice to them because of the parental wrath sure to follow any deviation from their cherished wishes.

THERE is a time in a boy's life when he gradually ceases to be a boy. It is the period of adolescence. A marked change takes place as he crosses the threshold into manhood. He becomes energetic and adverse to restraint; he begins to think for himself along more solid and mature lines. The time of flightiness and wild imagination is over. He is restless and is desirous of seeking a vocation. He develops independence in thought, will-power, and action.

A young man must choose his occupation—his life work—at the very beginning in order to achieve success. If the thirteen million young men in the United States could be made to realize the importance of that, there would be no long line of failures in business and professional life; there would not be so many "down-and-outs" in the charity bread-lines of the large cities; there would be few if any suicides on account of business failures. Can you imagine a young man trying to make a success of himself in a profession of another's choosing, a profession which he probably dislikes? Can you imagine a fellow with his whole future before him entering with all his heart and youthful vigor a profession which he has been compelled to follow by those who think they know what is best and who preach experience as the best teacher? That man would be a pitiful sight indeed, his spirit crushed, his hopes and ambitions dashed to pieces and the best years of his life past reclaiming.

From an article which I came across recently, these few quotations portray vividly what I have said: "To overlook natural adaptation in selecting a calling and to follow that for which one is not fitted is downright cowardice and dishonesty. It not only buries the talents but turns work into toil and drudgery and renders the life of the offender unnatural and artificial. They only are happy whose labor and talents harmonize. No one so demoralizes a trade, a profession, or a business as the awkward misfit therein striving to succeed. It is as great a sin to murder our talents as it is to bury them."

The modern hobo and the other failures strewn along life's highway are sad examples of the man who allows his talents to remain dormant. Professional misfits are a source of ridicule and sympathy to the successful men who were alive to their own possibilities at their time of entering college. It takes but a word from those who govern a boy's movements to deny him his desires. It takes but a word to grant them, and that word is far easier said. If his wishes are granted his talents and inclinations, backed by ambition, spring forward unhampered. Should they go ungranted and he is compelled to go on through life toiling at THEIR chosen profession, his talents remain unseen by those who might help him and who would recognize the possibilities of the *trained* man.

NEVERTHELESS there are talents in him somewhere, untrained by those who have it in their power to bring them out in all their gloriousness, striving

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BETTY HOPE

Continued from page 1159

moods and tenses of his most temperamental employer fully. It was all in knowing how to manage him. James was most deferential, and knew when to keep still and not ask questions. This was one of the mornings when he went to the dictionary himself when he wasn't sure of a word rather than break the ominous silence. Not that Mr. Reyburn was a hard master! Quite the contrary, but this was James's first place straight from his brief course at business school, and he was making a big bluff of being an old experienced hand.

There was not much business to be done. This was Warren Reyburn's "first place" also in the world of business since finishing his law course, and he was making a big bluff at being very busy, to cover up a sore heart and an anxious mind. It was being borne in upon him gradually that he was not a shouting success in business so far. The rosy dreams that had floated near all through his days of hard study had one by one left him, until his path was now leading through a murky gray way with little hope ahead. Nothing but sheer grit kept him at it, and he began to wonder how long he could stick it out if nothing turned up.

True, he might have accepted an offer that even now lay open on his desk; a tempting offer too from a big corporation who recognized the influence of his old family upon their particular line of business; but it was a line that his father and his grandfather had scorned to touch, and he had grown up with an honest contempt for it. He just could not bring himself to wrest the living from the poor and needy, and plunder the unsuspecting, and he knew that was what it would be if he closed with this offer. Not yet had he been reduced to such depths, he told himself, shutting his fine lips in a firm curve. "No, not if he starved!"

And that was the legitimate worry that ruffled his handsome brow as he sat before his desk frowning at that letter. He meant to begin dictation on its answer in another five minutes or so, but meantime he was forcing himself to go over every point and make it strong and clear to himself, so that he should say, "No!" strongly and clearly to the corporation. It might do him harm to make his reason for declining so plain, but he owed it to his self-respect to give it nevertheless, and he meant to do so. After all, he had no business so far to harm, so what did it matter? If nothing turned up pretty soon to give him a start he would have to change his whole plan of life and take up something else where one did not have to wait for a reputation before he could have a chance to show what was in him.

But underneath the legitimate reason for his annoyance this morning there ran a most foolish little fretting, a haunting discomfort.

He had taken his cousin to a wedding the night before because her husband had been called away on business, and she had no one to escort her. They had been late and the church was crowded. He had had to stand, and as he idly looked over the audience he suddenly looked full into the great sad eyes of the sweetest little bride he had ever seen. He had not been a young man to spend his time over pretty faces, although there were one or two nice girls in whom he was mildly interested. He had even gone so far as to wonder now and then which of them he would be willing to see sitting at his table day after day the rest of his life, and he had not yet come to a satisfactory conclusion. His cousin often rallied him about getting married, but he always her it would be time enough think about that when he had income to offer her.

But when he saw that fo face, his attention was held once. Somehow he felt as if had not known there was a like that in all the world, so lik child's, with frank yet mo droop to the head, and the plicity of an angel, yet the sadn of a sacrificial offering. Unbidd a great desire sprang up to for her whatever burden she bearing, and bring light into th sad eyes. Of course it was a pass sensation, but his eyes had trave involuntarily to the front of church to inspect the handso forbidding face of the bridegro and with instant dissatisfaction looked back to the girl once m and watched her come up to t altar, speculating as those w love to study humanity are wont do when they find an interesti subject. How had those two ty ever happened to come togeth The man's part in it was plain. was the kind who go about seeki whom they may devour, thoug Warren Reyburn, but the woma How could a wise-eyed child li that have been deceived by a han some face? Well, it was all spec lation of course, and he had nothi to do with any of them. They we strangers to him and probably ways would be. But he had conception at that time what small world he lived in, nor h near the big experiences of life all about us.

He watched the lovely bride all the audience watched her un he saw her fall, and then he start forward without in the least reali ing what he was doing. He foun himself half way up the side aisle the altar before he came to hims and forced his feet back to where h cousin was sitting. Of course he ha no right up there, and what cou he do when there were so many her friends and relatives about h

His position near the side do through which they carried made it quite possible for him look down into her still face as th took her to the vestry room, and h found a great satisfaction in seei that she was even more beautif at close hand than at a distanc He wondered afterward why mind had laid so much stress up the fact that her skin was love like a baby's without any sign cosmetics. He told himself that was merely his delight to learn th there was such a type, and that ran true.

He was therefore not a little di appointed that the minister, aft the congregation had waited unconscionable time for the retu of the bride, came out and a nounced that owing to her co tinued collapse the ceremony wou have to be postponed. The clatt of polite wonder and gossip a noyed him beyond measure, a he was actually cross with cousin on the way home when ranted on about the way gi nowadays were brought up, co dled, so that a breath would blo them away. Somehow she ha not looked like that kind of a gi

But when the morning pape came out with sensational headlin proclaiming that the bride had ru away, and suggesting all sorts unpleasant things about her, felt a secret exultation that she h been brave enough to do so. was as if he had found that h spirit was as wise and beautif as her face had been. His intere in the matter exceeded all comm sense and he was annoyed and im patient with himself more than h cared to own. Never before had face lured his thoughts like th one. He told himself that hi business was getting on his nerve hat as soon as he could be bout one or two little matters le hoped would fall into his to transact, he would take days off and run down to ore.

in and again the little white came across his vision and hts, and hindered the courteit stinging phrases with which d intended to illumine his . At last he gave it up and his hat went out in the ng November air for a walk ar his brain.

is was James Ryan's opnity. It was almost twelve k and no harm in calling the lady" in the cotton blouse tment of the big factory. He g to the telephone with ity.

want to speak with Miss Carplease. Yes, Miss J. Carson. at Miss Carson? Oh, hello, is that you?"

es, it is *Mister* Ryan," and Jane sweetly.

ane!"

Vell, didn't you 'Miss Carson'

Give it up, Jane, You win. Jane!"

Vell, Jimmie?"

That's my girl, say how about wedding veil? Been thinking more about it?"

here was silence for a moment, a conscious giggle, the full ficance of which James Ryan not in a position to figure out.

Say, Jimmie, quit your kiddin'! mustn't say things like that the phone."

Why not?"

'Cause. Folks might listen."

I should worry! Well, since say so; How about seein' a show ther tonight?"

Fine, an dandy, Jimmie! I'll ready at the usual time. I a go now, the boss is comin'. ong, Jimmie!"

So long, darling!"

ut the receiver at the other end g up with a click, while Jane a smile on her lips thought of pasteboard box under her bed wondered what Jimmie would if he could know. For Jane fully made up her mind that mie was not to know. Not at sent, anyhow. Some time she ht tell him if things turned out right, but she knew just what lly masculine advice and critm would lie upon James Ryan's if she attempted to tell him ut her strange and wonderful t of the night before. Maybe was a fool to have trusted a anger that way. Maybe the would turn out to be insane or ong somehow, and trouble come, she didn't believe it; and anyw she was going to wait until saw what happened next before got Jimmie mixed up in it, sides, the secret wasn't hers to l. She had promised Betty, d she always kept her promises. at was one reason why she was slow in promising to think about wedding veil in response to nes Ryan's oft repeated question. That evening on the way to the ovies Jane instituted an investition.

"Jimmie, what kind of a man is ur boss?"

"White man!" said Jimmie omptly.

"Aw! Cut it out, James Ryan! don't mean how'd s'e look, or at color is he; I mean what kind a *man* is he?"

"Well, that's the answer. White an! What's the matter of that? said it and I meant it. He's white there ever was one!"

"Oh, that!" said Miss Carson in orn, "Of course I know he's a ach. If he wasn't you wouldn't workin' for him. What I mean, he a *snob*?"

"No chance!"

"Well, I saw him *with* 'em last ight. I was passin' that big church Spruce Street and I saw him andin' with his arms folded so-" e paused on the sidewalk and indicated his pose. "It was a swell weddin' and the place was full up. He had a big white front an' a clawhammer coat. I know It was him 'cause I took a good look at him that time you pointed him out at church that evenin'. I wondered was he *in with* them swells?"

Her tone expressed scorn and not a little anxiety, as if she had asked whether he frequented places of low reputation.

"Oh, if you mean, *could* he be, why that's a diffrunt thing!" said James the wise. "*Sure*, he could be if he wanted, I guess. He's got a good family. His uncle's some high muckymuck, and you often see his aunts' and cousins' names in the paper giving teas and receptions and going places. But he dont' seem to go much. I often hear folks ask him why he wasn't some place last night, or phone to know if he won't come, and he always says he can't spare the time, or he can't afford it, or something like that."

"Ain't he rich, Jimmie?"

"Well, no, not exactly. He may have some money put away, or left him by some one. If he don't have I can't fer the life of me see how he lives. But he certainly don't get it in fees. I often wonder where my salary comes from, but it always does, regular as the clock."

"Jimmie, doesn't he have *any* business at all?"

"Oh, yes he has business, but it ain't the paying kind. Fer instance, there was a man in today trying to get his house back that another man took away from him, and my boss *look the case!* He took it *right off the bat* without waiting to see whether the man could pay him anything or not! He can't! He's only a poor laboring man, and a rich man stole his house. Just out an' out stole it, you know! It's how he got rich. Like as not we'll lose it too, those rich men have so many ways of crawling out of a thing and making it look nice to the world. Oh, he'll get a fee, of course—twenty-five dollars, perhaps—but what's twenty-five dollars, and like as not never get even the whole of that, or have to wait for it? Why, it wouldn't keep *me* in his office long! Then there was a girl trying to get hold of the money her own father left her, and her uncle frittered away and pertends it cost him all that, and *he's* been supporting *her!* Well, we took that, too, and we won't get much out of that even if we do win. Then there come along one of these here rich guys with a pocket full of money and a nice slick tongue wanting to be protected from the law in some devilment, and *him* we *turned down flat.* That's how it goes in our office. I can't just figger out how it's coming out! But he's a good guy, a white man if there ever was one!"

"I should say!" responded Jane with shining eyes. "Say, Jimmie, what's the matter of us throwin' a little business in his way—real, payin' business, I mean?"

"Fat chance!" said Jimmie dryly.

"You never can tell!" answered Jane dreamily. "I'm goin' to think about it. Our fact'ry has lawyers sometimes. I might speak to the boss."

"Do!" said Jimmie sarcastically! "And have yer labor for yer pains! We'll prob'ly turn *them* down, Fact'ries are *always* doing things they hadn't ought to."

But Jane was silent and thoughtful, and they were presently lost in the charms of Mary Pickford.

The evening papers came out with pictures of Elizabeth Stanhope and her bridegroom that was to have been. Jane cut away the bridegroom and pasted the bride's picture in the flyleaf of her Bible, then hid it away in the bottom of her trunk.

To be continued

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The Church and the Press

A Suggestion for Closer Cooperation in the Interests of Cleaner Cities and a Cleaner Nation.

By Richard Hayward

IT was the day after the Sabbath, several weeks ago, and Mr. Chicago Citizen, opening his morning newspaper at the breakfast table, was able to read a "story" covering almost five entire pages. The story was not about the League of Nations, or a catastrophe in which a hundred lives had been snuffed out, or the latest scientific discovery. And it had nothing to do with the previous day's church services, although, it is safe to assume, the majority of the newspapers' readers had worshipped at the city's many churches.

The story told of the confession wrung from a degenerate that he had murdered a five-year old child; every revolting detail of the crime was there in print; the criminal was described and analyzed; "sob sisters" contributed their impressions of him; every word the murderer uttered was reported with embellishments. Five solid pages; in a large city of the United States in the year of our Lord, 1919!

There was church news, too, that morning, but it was not easy for Mr. Chicago Citizen to find it, and it did not take him long to read it.

Why do the newspapers ignore the clean-minded, the worth-while citizens? Because they do not make their influence felt. And the churches, which should be the leaders in a movement for a cleaner press, have done nothing to improve conditions. Ministers, wading through columns looking for a mite of constructive or educational news, have neglected their opportunity and power. For the newspaper is a quasi-public institution and therefore subject to criticism, with a view to correction.

And the solution of this problem?

In every city and town the churches, acting in concert, should appoint a publicity or press representative, a sort of liason officer between the church and the press. He should be an experienced newspaperman and to him all the churches should send their news. He could separate the wheat from the chaff and would be able to obtain more space for the worth-while affairs of the city.

He could report back to the churches which of the newspapers incline toward co-operation, and the members of the churches could throw their support to those newspapers. The other newspapers soon would take cognizance of the state of affairs and would join the forces of good. Large advertisers also would keep in touch with the campaign for a cleaner press, and would be able to assist it in many ways.

And a cleaner press would result in a cleaner and better city, cleaner and better citizenship and a cleaner and better nation.

The Right Professional Niche

Continued from Page 1171

weakly for supremacy over the trained talents of other men who are striving vainly to mould him to their wishes. The young man's brain, his whole being, are choked and clogged with his own talents, choked and clogged with the purpose in life which God endowed him with. His natural inclinations work in secret, and in time they multiply to immense proportions. It is like a dam which overflows and destroys the works of man in the valley below. How can a fellow be expected to make his mark in life in one profession when his brain, his soul, and his heart are in reality living in the little world of his own creation—HIS profession?

Many young men are compelled by financial conditions to start work early in life. The method he probably will follow will be to start at the bottom and work to the top step by step.

Then there is the question of time. When shall a young man decide for himself the all-important question of his future work?

CERTAINLY this brings him much nearer his goal. Armed with a trained mind and filled with the mature ideas acquired in college, he is now ready and eager to cope with the obstacles strewn in his path. Business rivals will be only too glad to place these obstacles in his way, but once he has asserted his right to success these same rivals will eagerly aid him so that they may be counted among his friends.

There is another side to the question of time, born of my own experience. When a young fellow has entered upon a course of training that the advice of others induced him to follow, is he justified in changing his plans? Is it advisable for him to start all over again when the other career, HIS career, the one toward which he really leans, asserts itself upon him? Is it too late for him to start upon a new profession, especially when his education thus far has made it possible for him to do so without delay? It would be a sin to quench the fires of his ambitions, which, if allowed to burn, might light up the universe as have the lights of great men before him! I can only make use of the Biblical adage, "Don't hide your light under a bushel," which in this case amounts to a feeling of duty toward those who picked out your profession for you. By all means, stop where you are when you find you do not like the picked profession. If your own profession asserts itself upon you, drop everything else but that. Then stick to it. It will mean the making of you.

Follow your natural inclinations. The way may be hard, the road may be long and rough, but the end will be glorious.

START now, young man! Get into it! Give your natural inclinations full power over you, let them guide you the right way, give them full sway. If you feel that you would rather be a hobo than a surgeon, try it. If your inclinations lie toward hoboism, the chances are you will never make a good doctor, If you dream of hod-carrying or brick-laying when you are filling some one's teeth, you had better stop the filling process and join the union.

Make YOUR profession yours. Prepare yourself today for that which is rightfully your calling. Tomorrow may be too late.

"It belongs to every man to know," said a champion of youth some time ago, "better than any one can tell him, what he should like to do and what would suit him best. No rules can be written to guide him. The world's greatest successes have often defied the most plausible advice of others. There is an inward impelling voice, the calling of God perhaps, which tends to lead YOU in the right direction."

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ORLD NEWS OF THE WEEK

Continued from Page 1151

RELIGIOUS

; Congregationalist Fund. National Council of the Con- tional Church, in biennial ntion, has voted to raise 00,000 in the next five years lenominational religious and tional work.

ptists Decline to Enter . The Baptist Church has a formal declination to enter ganic union of the Churches of t of America. The message was ed at a conference of eighteen ninations held in Atlantic City presided over by Rev. William y Roberts, stated clerk of the yterian General Assembly. conference emphasized the that the action is in no sense gonistic to the Federal Council urches nor to the Interchurch d movement.

W. C. A. Ends War Work. Young Women's Christian ciation War Work Council een dissolved, but a committee ing named to continue work some lines in which the or- sation engaged during the d of the war.

DOMESTIC

ssport Regulations Ex- ed. Designed to prevent the arance in this country of large bers of radical agitators from pe, the house has passed a sure extending for one year the time passport regulations. one vote was cast against it.

ar Cost in Man Power. War Department announces on September 1, the American casualties numbered 116,492 and 205,590 wounded. Of dead, 35,585 were killed in . The remainder died of nds, disease or accident.

ives Million for Art In- ute. Louis Comfort Tiffany given to a board of trustees 00,000 and his large estate on Island to establish a founda- for the encouragement and stance of talented art students. s intended for those students have had elementary training who show real ability.

ouse Passes Budget Bill. House, by a vote of 283 to 3, passed the national budget as the first big step toward ting the federal system of ap- priations on a business basis of bringing about more econom- adminstration of governmental irs.

20,000,000 for Medicine. n D. Rockefeller has given to General Education Board, nded by him in 1902, $20,000,000 be used in the improvement of dical education in the United tes. The General Education ard's fund, before this munificent , amounted to between $35,000,- and $40,000,000. The in- ne from the latest contribution l be used currently and the prin- al expended within fifty years.

Woman Appointed to Bench. rs. Jean H. Norris, a well known orney of New York City, has n appointed to the City Magis- te's bench. She is the first man to be so honored in New rk State. She will serve in the omen's Court and in the Court of mestic Relations.

Cummins Railway Plan. An amendment has been offered to the Senate Interstate Commerce Committee's railway bill, which provides for private ownership but public control of the transportation lines, fixing the return on the capital at 5½ per cent annually with an additional 1 per cent, for betterments.

A Roosevelt Memorial. More than $100,000 had been raised in New York to buy the birthplace of Theodore Roosevelt in East Twentieth Street for social service work in memory of the late president.

Farmers Oppose Eight-hour Day. The executive board of the Illinois Agricultural Association has gone on record as favoring the ten-hour day for all productive industries for the purpose of increasing production and curing social unrest.

FOREIGN

Labor to Share Management. The end of military control of the French railway marks the beginning of an interesting industrial experiment. The government has inaugurated a system by which all classes of railway workers from laborers to directors will collaborate in the management of the properties. For the time, however, labor's share will be largely consultative.

Viscount Astor Dead. William Waldorf Astor of New York, who gave up his American citizenship and became a British subject, has died as Viscount Astor. He had disposed of all his estate in the United States, valued at $300,000,000, by making it over to his children in the few years before his death.

An England-Australia Flight. Captain George Mathews started from England on October 21, to fly to Australia for a prize of $50,000 offered by the Australian government: Other contestants for the prize also will undertake the journey. The route is over France to Egypt, across Arabia and along the shores of the Indian ocean to the west coast of India, across India and over the Dutch East Indies.

French Professors Organize. The college professors of France have called a meeting to decide whether they shall affiliate their organization with the Labor Federation. They also are considering a union with other professionals to be known as the National Federation of Intellectuals.

Privy Council Approves Treaty. The Japanese Privy Council has approved the Treaty of Peace with Germany. The document now must go to the parliament for ratification.

Predicts a Meat Famine. Mr. McCurdy, parliamentary secretary to the British Ministry of Food, says Great Britain will need to import 1,000,000 tons of meat next year and that the continent will need to import 3,000,000 tons. The meat producing countries will have only 1,000,000 tons for export, he says.

American Consular Agent Released. William O. Jenkins, American consular agent at Puebla, Mexico, captured by bandits, was released on the payment of ransom of $150,000 American gold, raised among Jenkins' friends.

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"Ridgetop, Consolidated"

The Establishment of a Strong, Influential Community Church In a Tennessee Mountain Village

By Elise Morris

ALMOST nineteen years ago in a middle Tennessee section, in a shabby little unpainted building that six months out of the year housed a rural school, there was started a community Sunday school. Possibly it was not at first known as a "community" Sunday school. In those days community service and community welfare were not daily-used words as they are now, yet the little group that met here were drawn from the community at large, not from any one denomination.

As a community factor its beginning was insignificant, but that Sunday gathering of a small group of persons from several different denominations has grown into a community church organization that is the spiritual and moral fiber out of which a prosperous and God-fearing citizenship has been woven. So far as I know this was the first community church in the United States, and from a sixteen-year test as a recognized organization it has made wonderfully and splendidly good.

Conditions in this particular spot in middle Tennessee were peculiar. Ridgetop, on the Highland rim of Tennessee foot hills, was composed of a summer colony of well-to-do city people who spent three months of the year there, and an outlying fringe of unprosperous farmers who were native to the ridge land. In those days to motor down to the city, Nashville, twenty miles away, for a Sunday morning church service was an undreamed of experience for those were years when one's automobile license, if one did own a car, was printed in two or three figures instead of six. There were no denominational churches convenient to the summer colony except ill-kept, poorly attended, ones that had been built by the native residents, with possibly an itinerant preacher every few Sundays.

Of course at heart we can worship the same God in the same spirit of reverence in a corn field corner, or in the back room of a saloon, but I fear we all will admit that a polished sermon of well chosen words and hymns sung with true regard to harmony appeals to a certain side of our natures. This betterment was accomplished at Ridgetop through the establishment of the community church.

The undenominational Sunday school that was started in a school house was attended by members of both interests, the city colony and the native farming element. With few interests in common on the outside, they met on Sundays to teach the children and to listen to the message that was meant for the high and the lowly alike. Truly, religion is the greatest of all world levelers.

The Sunday meetings outgrew the shabby little school house. In the center of the collection of summer homes stood a building most frequently used for dances and plays but this was opened on Sundays for religious services. A more formal form of service was established, an eleven o'clock service and a prayer service at night, as well as the Sunday school. The attendants of the church included practically all the summer residents and those living within a radius of a few miles in the country. The meetings had begun to be recognized as "the community church" and, as it was still unnamed and without definite rules and by-laws, a plan of organization was drawn up by one prominent citizen who had been the guiding spirit in its establishment. Through the financial and spiritual efforts of this man plans were m for the erection of the church bu ing and these plans later mat alized.

During the early days of Ridgetop community church, Hi land Chapel, the ministers for Sunday service were drawn fr the various denominations, a Me odist one Sunday, a Presbyter another, and so on, but eventu it was realized that this plan v defeating the true object of church organization. That sp of common fellowship, a belief one God for all, a spirit of disint ested Christianity, could not maintained as long as denomi tional creeds and doctrinal indiv ualities thrust themselves into t service.

For some years the ministers Highland Chapel have been dra from the Vanderbilt Theologi School, which is now non-sectari According to the laws of the chu the minister is permitted to prea the word of God in whatever fo he deems it best, but is required refrain from all doctrinal teachi and from any criticism of any d trine or practice which is distincti of any Evangelican denominati In this lies the foundation of t success of this particular chur It no more attempts to control t individual beliefs of its membe or tries to mold the organizati into one creed, than it would tempt to reach into each separa home and to dictate the daily men Its members are composed of p sons who have allied themselv with many of the larger denomin tions, and its church officers a men who have in the past work for the interest of their individu churches. At present the chur officers are composed of an Episc palian, a Presbyterian, and a Met odist, all of whom are earnest wor ers in their efforts to abide by t rules set down in the church by-law

Membership in the communi church at Ridgetop does not d qualify a person from affiliati with any particular faith at a lat day and does not require a wit drawal of membership in any d nominational church in other se tions. Persons who have not be baptized may choose the meth most preferred individually, an if they so wish, may ask a minist of any definite denomination officiate in the baptism.

In New York City there is community church under constru tion which is being established de pite the criticism and grave dou of the clergy and others.

But it is the small town and rur section that needs the communi church just as much as they need a consolidation of schools. T church as an educator has nev been given its just credit, but as inadequate school deprives a chi of its greatest blessing in this wi awake world so an inadequa church, a church that holds i members through a sense of drea duty rather than through a spir ual attraction, is also failing to gi its full quota of benefits to mankin

During the dozen or more yea that I have been a member Highland Chapel I have watch its hold growing closer and clos on the people. Unquestionably t church has been an education factor in this particular communit The tone has been raised because it, ambitions awakened. And those of us who have been bless with the privileges of higher educ tion and of travel into the b world, I fancy that membership h given to us a wider and more sy pathetic understanding of humanit

The Brother of the Moon

Another Royal Traveler is Eager to See the Wonders of the United States

RRANGEMENTS are being considered in Washington for t reception and entertainment of t King of Siam who is contem- ing a trip to the United States. T young king has been on the t ne of the "Land of the White E phant" since the year 1911 when succeeded his father, the late K g Chulalongkorn, who was one o he most progressive of the rulers of Siam, even though he had so m y wives it is id he did n know their e t number W hat revenue of vo millions st ling, ($10,- 0 000) the q stion of s porting a large ber of wi- gave him e concern queen ranked was Sow- Pougsi, and s declared t her jew- were of r quality greater lue than se of any ropean een. The els belong- to the king of greater ue than are personal els of any ning mon- h. The one on which the king sits in his gnificent robes of state is of gold rusted with precious stones, and is declared that the mantle he ars when on the throne is the hest and costliest single garment the world. It has been handed wn through several generations of gs and a half dozen soldiers guard ight and day.

King Chowa Maha Vajiravuth

King Chowa Maha Vajiravuth is of the best educated and most gressive of the modern rulers of a. His father was eager to have successor a man of intelligence d breath of thought and vision. He therefore sent his son to England to be educated when the boy was but thirteen years old, and he did not return to Siam to live until he was twenty-one. In the meantime he had been to the best schools in England, including Oxford where he was in the history department. Then he traveled extensively as a "finishing" process so that when he finally went back to his native land he was an exceptionally well informed young man. Indeed, he rather startled some of the conservatives of the country by his modern ideas and the freedom with which he exploited them.

One of the highly commendable things about Siam is the affection of the people of all classes for their children. Of this one visitor to the country says: "Fathers were constantly observed carrying their children about in their arms, and mothers were engaged in adorning them. The king was never seen in public without some of his younger children with him; and we had no interviews with the nobles where numbers of the little ones were not on the carpets, grouped around their elders and frequently receiving attention from them. The skins of the children are covered with a fine yellow powder and in the early mornings Siamese mothers may be seen industriously yellowing their children from head to heel. So universal is the custom that in caressing the children of the king or nobles you may be certain to carry away yellow stains on your dress."

Whiskey and Salt Water

T has been said, and said so often that many men of affairs have e to really believe it, that pro- ition will not work in a seafaring n. Rear Admiral Capps, at one e in charge of the government building program, held that inion. That is, he believed it fore he visited Bellingham, ash., on his trip to inspect the cific Coast ship yards.

After driving through the main et and observing the large e buildings which had replaced e shacks formerly occupied by loons, the Admiral was conducted the Hotel Leopold, one of the st hotels in the country for a y of like size.

"This hotel," remarked his com- nion, "was built by the owners the brewery after the town went y."

The Admiral looked down Dock eet, which opens out upon the and then up at the towering ilding

"Well if you had told me this in ashington," said he, "I wouldn't ve believed it."

Bellingham, a Puget Sound City about 35,000, claims the dis- action of being the only important y to go dry and stay dry [illegible] or the adoption of State w[illegible] [illegible]ohibition. Furthermore, it is located but 20 miles from the Canadian boundary, which was another argument advanced by the liquor interests to show that prohibition could not be made effective.

However, in 1910, following a four weeks campaign conducted by "Billy" Sunday, Bellingham adopted prohibition, the efforts of a business mens' organization to the contrary. Dire catastrophies were predicted as a result. The owners of one large building under construction ceased work and the largest saloon in town was sealed with ugly rough sawed boards. But disaster did not materialize. What actually happened was this; owners of the old wooden shells on the main corners formerly used as saloons discovered that they could not rent them for anything else and were obliged to tear them down to make room for modern brick buildings. Bellingham soon experienced a healthy building boom. The old brewery is now turning out powdered milk by the carload, the police force has dwindled to near the vanishing point, and hardly a single business man who signed the wet manifesto in 1910 can be found who will deny that it was a good thing they lost. R. L. C.

Formamint is recommended by the leading throat specialists—do you know why?

IT is because, long before you ever heard of Formamint, it was submitted to the leading specialists of the world for trial in the great hospitals and for examination by experts on bacteria.

Not until a verdict was rendered of its extraordinary germ-killing power, of its harmlessness to body tissues, and of its welcome superiority to the awkward gargles, was Formamint brought directly to your attention.

This scientific endorsement of Formamint accounts for the confident tone of our announcements. We are firmly convinced of the value of Formamint and we welcome with pleasure, but without surprise, the daily receipt of enthusiastic testimony from people who are getting such fine results from using Formamint in mouth and throat troubles and as a preventive against infection. Formamint combines a powerful germ-destroying agent in the form of a delicious tablet, which melts in the mouth fluids and bathes the sore parts in a soothing and healing solution.

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It is of generous size and will prove to you that *Formamint* is wonderfully effective as well as pleasant in mouth and throat troubles. Send a 2-cent stamp to pay postage and we will gladly send you this free trial tube.

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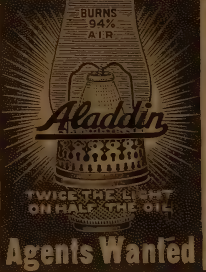

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GET YOURS FREE! We want one user in each locality to whom customers can be referred. In that way you may get your own without cost. Be the first and write us quick for **10 DAY FREE TRIAL OFFER** and learn how to get one FREE.

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Make big money spare or full time. Our easy selling plan makes experience unnecessary. We start you without money. Sample sent for 10 days trial and **GIVEN FREE** when you become a distributor.

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Acme Quality Paints and Finishes are made for every purpose, a special kind for every surface need. *"Save the surface and you save all!"* You and your decorator buy Acme Quality Paints with the confidence that they are the best in service and value that can be made.

Send for our two helpful booklets, "Acme Quality Painting Guide" and "Home Decorating." They're free.

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For the many "touching-up" jobs about the house, keep always on hand at least a can each of Acme Quality Varnotile, a varnish for floors, woodwork and furniture; Acme Quality White Enamel for iron bedsteads, furniture, woodwork and all similar surfaces, and a quart of Acme Quality Floor Paint of the right color.

"Save the surface and you save all" Paint & Varnish

"California Syrup of Figs"

All druggists sell the reliable and genuine "California Syrup of Figs and Elixir of Senna".

Children's Pleasant Laxative

Full directions for children of all ages are plainly printed on label. Mother! You must look for our name,—The California Fig Syrup Company.

Winning the Children with the Motion Pictures

By Rev. Adam Chambers

Pastor Harlem Baptist Church

PASTOR CHAMBERS BELIEVES:

"Play with a child and he will love you, and if he loves you, you can influence him for good."

"The hope for a triumphant future for the church in New York City is in winning the children of the streets for Christ."

FOR sixteen years we have been using motion pictures at our Tuesday night Penny Concert at Harlem Baptist Church with telling effect. The concert is really a big week-night Sunday school. It fills our main audience room to its utmost capacity with the children from the streets and a few of their parents.

We sing gospel songs, led by the pipe organ and a choir of young people. A bible story is told each night by a previously selected young man or woman who has grown up in the Penny Concert and it is wonderful the splendid and charming way in which they tell these bible stories and how earnestly the children listen. Then follows a short prayer in simple child language and style. Then two reels of motion pictures, generally comic.

The pictures are the bait, without them we could not get the audience. The moral and spiritual results are evident to a great extent but their full value can never be estimated. This meeting is our fishing pond from which we gather into our clubs, Sunday School, Christian Endeavor Society and Church.

The use of motion pictures is the secret of our great and continued success.

A few years ago we used motion pictures on Sunday nights for about three months with fine results and one of the strongest and most constant active Christian men we have was won to church attendance and to Christ by the sermons illustrated by motion pictures at that time. We had to discontinue their use because of the great difficulty in getting suitable pictures for Sunday use, but now good pictures are available and we are beginning a Community Service to be continued every Sunday night, using one reel, a biblical subject, and two reels of drama, and we expect great spiritual results.

Our lady missionary said she w walking along a street one hot d when all the windows were op and she heard singing; the stra were very sweet and clear. Getti nearer, the words became distin

"YIELD not to temptation,
For yielding is sin,
Each vict'ry will help you
Some other to win."

No person in any of the apar ments of several big houses cou help hearing every word of th magnificent hymn, following t sound, she sought the singe She came to the open door of big tenement house and there s on the stairs three dirty faced a poorly clad little boys, with th heads close together to keep ha mony, singing at the top of the voices.

"Well, boys," she asked kindl "where did you learn that hymn

"Oh! at the Harlem Bapti Movies," they answered.

Children can be made wonderf missionaries. One little Jewish bo said to his father at the supp table, "Papa, you told me abo Moses and David. Why didn't yo tell me about Jesus? Jesus is be of all." Then he told the fami the stories he had heard at th Harlem Baptist Church about Jesu

If we can win the children of th streets by the use of movies t learn gospel hymns and gosp truth to carry into the streets an homes, by all means, let us use th movies.

Children are great advertisin agents. They come, drawn by th moving pictures, to the Penn Concert, when they get home the parents hear nothing from the but moving pictures, Bible stories and gospel songs and coaxing t come to Harlem Baptist Churc and hear and see for themselve Some of the best members of ou church were drawn to us in thi way. So the motion picture ha been a Godsend to us.

"New England Bygones"

By Ella Shannon Bowles

THE senior boy and girl classes of the Sunday School decided to entertain their friends by holding a "New England Bygones Party."

Charming dames of early days were painted on the invitations. Tiny pieces of white eiderdown were pasted on their hands for muffs, and minute ribbon bows decorated their coquettish caps.

Strings of popcorn, festoons of cranberries and ropes of evergreen were hung around the hall, and the stage was set to represent an old time kitchen. The electric lights were covered with red crepe paper and the stage was lighted with candles. The guests had been asked to come in the costumes of long past years, and ladies with ringlets bowed coyly to gentlemen in stock collars.

The first event of the evening was a spelling bee and after a half hour's trial at the hard words assigned, a copy of "The Foolish Dictionary" was awarded the person who successfully "spelleddown" each contestant, and a dunce cap was given for a consolation prize.

Old games of "Stage Coach," "Hunt The Thimble," "Clap In and Clap Out," and "Bird, Beast and Fish" were then played. Th night before the party, silhouette of the classes and teachers had bee made by casting the shadows o their faces on wrapping paper an drawing around them. These ha been cut out and mounted on blac cambric and hung around the room A framed silhouette was presente to the person guessing the mos faces.

These games and contests wer followed by an easily arranged pro gram. The first number was series of shadow pictures adapte from Lowell's "Courting;" a humor ous reading, "How The Deacon Le The Calf" was given, and tw couples in costume sang and enacte "Reuben and Rachel." A series o tableaux depicting "New Englan Bygones," The Girl With Th Spinning Wheel, The Old Spinnin Wheel At Rest, The Husking Bee The Quilting and The Singin School, followed. The Singin School was made up of members o the classes and at the end of th tableau they sang a number of ol time songs.

Refreshments of sugared doughnuts, popped corn passed in wooden chopping trays, apples, molasses candy, and lemonade were served

Christian Citizenship

THE whole world getting right with God! This is the vision and the definite aim of the World's Christian Citizen- Conference at Pittsburgh, Pa., N ember 9-16, 1919.

n-sectarian, as well as international, is this notable assembly which gathers to demonstrate effectively and eloquently that Christian principles are the only real and final solution of world-wide social and moral problems.

jects of the conference are fivefold:

o collect and present authentic data as to the actual character of all existing governments, how far the character in Christian lands has been determined by the influence of Christianity; how far it is expressed in and secured by law, and the present attitude and policy of the native governments in missionary lands.

o consider definitely the present political, social and industrial conditions of the world, with the distinct and definite purpose of relating human society with God in all these relations in life.

o deal with moral problems with which governments necessarily deal, such as the moral element in public education; vice and crime; prison reform; marriage and divorce, polygamy; social impurity; intemperance, the weekly rest day; capital and labor; Bolshevism; anarchy; war and peace.

To discuss Christian principles in their application to governmental moral problems as their only real solution.

O devise means of effective co-operation among Christian patriots of all nations, including, it may be, some form of permanent organization and provision for future similar conferences.

Nine world commissions of nine members each have been appointed to prepare and present reports regarding conditions in: Capital and Labor; Intemperance; The Lord's Day; Social Purity; The Family; Immigration; Mormonism; Peace; and Public Education.

The gathering is under the auspices of the veteran National Reform Association formed (over half a century ago); that splendid interdenominational and nonpartisan group of many tens of thousands of Christian patriots in all parts of the United States, working aggressively to uphold and extend Christian ideals, customs and laws everywhere. The holding of international conferences is one of its greatest endeavors.

Rev. James A. Cosby
Sec. National Reform Association

Rev. Dr. W. M. Rochester
Chairman World Commission on the Lord's Day

Rev. John L. Sutton
Sec. Louisiana Prison Association

Rev. Charles O. Bemie
Chairman Country Church Committee

Samuel B. Steadwell
Pres. American Purity Federation

PRELIMINARY to this great conference a declaration of principles for Christian civic world reconstruction has been made by a representative committee of American and foreign Christian patriots. This declaration of principles is the keynote of the Conference. It summarizes the great problems of reconstruction, which include the rebuilding of the very framework of human society; it points out the imminent danger that "mankind, in a passion to rear new superstructures to hide the ruins of the war, will forget to build upon the sure foundations laid of old;" it emphasizes the fact that the woe of the nations bring deeper than mortal remedy," "Jesus the Divine Ruler alone can rescue"; that Democracy, "the chosen human instrumentality of our Lord for civil government among men," "must embody His law in its statutes and conform its customs to His Gospel of man's duty to man."

Certain that "no nation ever fell while it was right with God," the Conference aims to line up Christian leaders around the world for effective co-operation, probably through some form of permanent organization.

AMERICAN reformers and experts in Christian welfare form the majority of the speakers. "Bolshevism and its Antidote" is discussed by the Hon. Charles E. Hughes; "Righteousness in International Relations," by President Nicholas Murray Butler, Columbia University; and the "Federation of Nations," by Rev. Dr. C. E. Jefferson. The Conference will hear Hon. Gifford Pinchot on "Social Justice and Conservation"; Rev. Dr. Charles Stelgle on "Christianity and Industrialism"; Senator Arthur Capper, on "Christian Ideals in Official Life."

The first World's Christian Citizenship Conference in 1910 drew religious leaders from seven nations; the second in 1913 attracted Christian patriots and welfare workers from seventeen countries, and no assembly hall in Portland, Ore. was large enough to seat the throngs who wanted to help in establishing a world of justice and a world of Peace.

The third conference at Pittsburgh heralds the great forward post-war movement of humanity to visualize the influence of Christianity, to apply the principles of Christ's laws as the one sure "safety first" rule for all the nations.

Make Money in Your Own Home

This is a very unusual advertisement, due to a very unusual condition. We want thousands of new workers, men and women, to make socks for us at home on The Auto Knitter. Our need for these workers is very acute.

We are a large hosiery concern doing a world-wide business. Not only in The United States, but throughout the world, there is a great hosiery shortage. Though we employ an army of home-workers we cannot fill our orders.

Regular Wages. Paid Positively Not a "Canvassing Scheme"

This great demand is your own personal opportunity. It is your chance to make good money working in the freedom of your own home. Our Wage Contract guarantees a fixed pay, on a liberal piece-work basis. This work agreement is positively not a "canvassing," "agency" or "store" scheme. It is a straight-forward Employment Arrangement. You can work full-time or spare time just as you choose right in your own home.

Write Today for Full Information

Learn of the profitable, pleasant and permanent opportunity for you in our organization. Know the future possible through the Auto Knitter; independence, freedom from bosses, time-clocks, work-hours, and working-rules. Learn how you can also have your own home factory and sell your output both wholesale and retail.

As we have said before the great and unsatisfied world-shortage of hosiery is your own personal opportunity to make good money at home. Write today. Send 2 cents postage to cover cost of mailing, etc.

The Wonderful Auto Knitter

makes a complete sock or stocking—without removal from the machine.

It is to hand knitting what the sewing machine is to hand-sewing. To have an Auto Knitter is as good as having many families of skilled hand-knitters working for you. One turn of the handle knits from 90 to 200 and more perfect, stitches. Experienced workers report that they can make a sock in less than 10 minutes. They also report earnings of from $2 to $4 a day. We supply FREE the Qu-No Quality Brand Yarn, made especially for The Auto Knitter. We issue a Free Shade Card that contains samples of Qu-No Quality Yarns.

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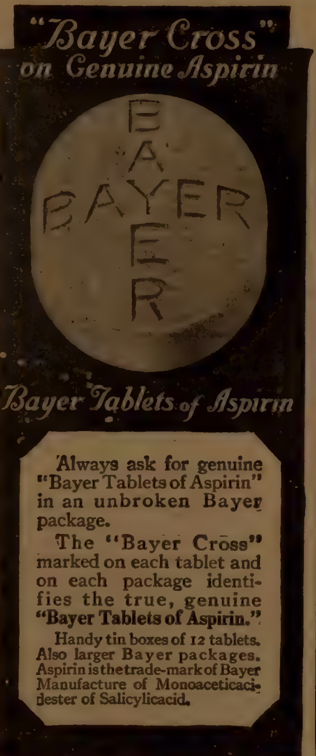

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Handy tin boxes of 12 tablets. Also larger Bayer packages. Aspirin is the trade-mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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Doubles Mileage

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NO PUNCTURES

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Spare Tires
Spare Rims
Pumps or
Jacks

NO BLOWOUTS

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DEALERS: Write for proposition in open territory.

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Dept. 241---2007 So. 5th St., Philadelphia, Pa.

Relieve Hay Fever!

Send for Booklet of Practical Reliefs and preventatives gained by 30 years experience. 35 cents. 421 Charles Bldg., Cleveland, O.

Parents Can Help Young People Rightly to Enjoy Life

By Uthai Vincent Wilcox

WHEN boys and girls reach the high school age they seek and require pleasures and amusements in keeping with their growing intelligence. The mental strain of the modern school curriculum makes it imperative that the *right kind* and amount of recreation be furnished them by those who ought most closely to guard their best interests. In order to make their social meetings as pleasant and profitable as possible, it is necessary to give the subject thoughtful consideration.

Young people at this age often present difficult problems. In order to bring them the greatest good, no haphazard, ill-considered plans of amusement should be adopted. We can not entertain them with stories and toys, but we should be careful lest we arrange for pleasures which excite the passions and enervate the soul. Oftentimes parties for young people in these days are marked with extravagance and mental dissipation.

"When I arrange for a young people's social gathering," said a bright mother, "I invite with the others the best men and women of my acquaintance — boys and girls they are still, in spite of their gray heads. Of course, I let the young people plan the program, issue the invitations and take the part of hosts and hostesses, although their father and I are the real powers behind the throne. We help to see that the program is as varied and bright as possible.

"The presence of such older friends among the younger insures the very best conduct on the part of the boys and girls, for youth always respects age when coupled with the grace, dignity and sympathy which wisdom has added to the years. These older people bear their years with all the buoyancy of youth, and contribute as no one else can, to the joy of the occasion, and it is difficult to say which enjoys the others presence the most."

What a splendid and ideal arrangement! Such a plan benefits immeasureably both youth and maturity. The mixing of the life and enthuasiam of the young people with the wisdom and discretion of their elders is bound to be of benefit to the whole community. Such social gatherings wisely planned would forever discredit the now too prevalent belief that the older people are "dry and dull." And, on the other hand, the seniors would find that youth is not always, "wild and reckless and irresponsible."

"We have games," this wise mother continued. "These are often original and very ingenious. A boy of seventeen recently proposed that we have a contest opened in the company for the most original and best game. Imagine the pleasure and surprise of the young people when a man sixty years old carried off the honors.

"Our programs generally open with good music and singing. The young people like to sing, the rhythm and melody of song lends itself to youth and acts as a safety valve for pent up spirits. We have dialogues, discussions of current topics that often bring out the most original arguments, and some wisely selected humour either in recitations or stories with moral and satirical conclusions. Refreshments when served are always simple and without display and expense.

"These little affairs are always without ostentation and very informal. But that does not mean that there is the slightest disregard for the proprieties. Young people in such an atmosphere are wonderfully well-behaved, and really learn to enjoy themselves so that outside pleasures of a rougher and coarser kind pall upon them. We aim to secure the amusement of all at the expense of none. Among us are bright boys and girls whose social advantages are limited, and whose resources financially are meager, and who often shrink to appear in social gatherings because of this. For the sake of these whom we wish to help and encourage, we avoid display."

And the whole keynote of this mother's plan, and she was generously supported by her husband, was summed up in her statement made to another parent. It was this: "We try to make play as profitable and educating as work, recognizing, as we do the powerful influence of our pleasures especially on the young."

Some one may say, "Social gatherings tend to detract from the work of the church and the young people's society and the Sabbath-school." But just the reverse is the result. On such evenings splendid suggestions are frequently made, and the discussions promoted are such that they help the young people to rightly regard these organizations. Talents are developed and discovered among some that might never have known to be in existence. The older guests learn the viewpoint of the others in reference to church work and missionary activities that will make their appeals several times more effective.

Girls and boys must have enjoyment, and they are wise parents who let them have it at home. It is not always easy nor is it necessary to fall in with every request young people make with reference to their recreation, but it is of vital importance that every child, old or young, should feel that what it desires to do can be done at home — not in the home of some other boy or girl elsewhere. If parents are to know how their children are progressing in manners, morals and tastes, they must so act that the latter will feel that there is more than perfunctory interest.

Young people are wonderfully resourceful, and unless they know, by experience, that their parents care about their having a good time, they will go elsewhere when they wish to amuse themselves.

When a youth or maiden wills to stay at home and have their friends come there, because "it's more fun at home than anywhere else," they offer a tribute to father and mother, which surely compensates these faithful ones for all work of hand and brain. Is not such a triumph worth working for? Only in this way can a father or mother learn to know what their children desire and long for, and if this desire or inclination is not a wise one loving tact will be able to direct and change it. Tact, however is absolutely necessary.

Youthful confidence is a shy thing and often suspicious. It takes little to make a child feel that its father is too harsh and tyrannical and its mother a killjoy. Once this feeling is established, who shall overcome it? Young people with this impression will be found everywhere except at home when they "wish to have a good time." Wise and loving toleration on the part of parents will cause the children to cherish them with unconscious gratitude, which will increase with the years. This toleration does not mean that the boys and girls will think that whatever they do is right, but that there is wise forbearance and sympathetic understanding even when approval is withheld.

How Stylish!

For Autumn

—even for indoor use in Winter—there's hardly anything quite so useful, so practical, and yet so beautiful as this filet sweater of Old English Knitting Silk. It gives you the pride of possession, as do so many articles made with

HEMINWAY'S CROCHET SILKS

Of choicest raw materials, expertly twisted, these silks make fancy work a practical, economical pleasure.

Your dealer has or can get HEMINWAY'S

This sweater is one of the many novelties—illustrated and full instructions given—in our new Crochet Design Book No. 16, just off the press. It shows bags, sweaters, baby and children's articles especially. A copy sent for 10 cents (to cover postage and packing.) Address:

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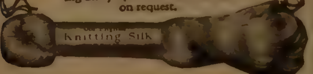

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Influenza and its kindred complications have left a trail of weakness in many homes. Thousands need and would find definite tonic-help in

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famed far and wide for its ability to nourish the body and restore vitality. If your body is weakened from any cause, gather strength for endurance—take *Scott's Emulsion often.*

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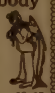

Ro-San Indoor Closet

More comfortable, healthful, convenient. Takes place of all outdoor toilets, where germs breed. Be ready for a long, cold winter. Have a warm, sanitary, comfortable, odorless toilet in the house anywhere you want it. Don't go out in the cold. A boon to invalids. Endorsed by health officials everywhere.

Guaranteed Odorless

The germs are killed by a chemical in water in the container. Empty once a month as easy as ashes. The original closet. Guaranteed. THIRTY DAYS' TRIAL. Ask for catalog and price.

ROWE SANITARY MFG. CO.
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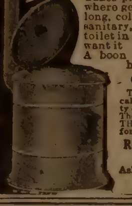
Ask about Ro-San Washstand and Rolling Bath Tub. No Plumbing Required.



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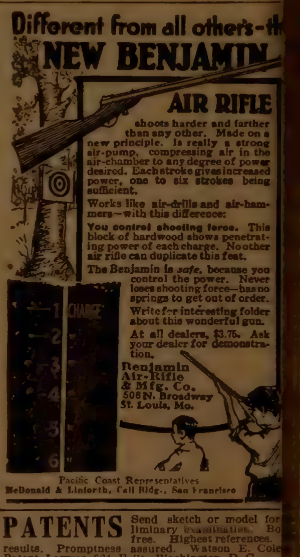

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Girls Whom We Do Not Understand

By Lily Reed Tork

THREE of the teachers for our village school had been employed, but there was yet vacancy and the board were ing about for a teacher for fifth and sixth grades. There been some three or four appli- ts but for some reason none been accepted. Finally it was nored that a teacher from an- er part of the state had been ployed. The new teacher was n the country too! She would ive a week later, and it is need- to say that a week allows time quite a bit of surmising.

country girl to teach in our ool! What would she be like? s, she had a diploma from one of State Normals and came well ommended by other boards why was she coming two hun- d miles from home to teach? haps she could not get a posi- on in her home vicinity, or bably she was fleeing from the dow of some disagreeable love ir. Any way we women of the age determined to "go slow" making friends with the new cher and on her arrival in our vn the day before school opened found it impossible to get rd except at the one small hotel, hough she tried almost every vate home in the village.

ALTHOUGH we failed to show any degree of friendliness for new teacher she apparently did t notice our attitude and seemed rfectly unconscious of the high ll which we older women of the vn had erected as a defense ainst invasion. Miss Lucile, at was her name, had taught but short time when both boys and ls in her room began to express rked admiration for their new acher. She took part in their mes, taught them many new s, gave the girls instructions crocheting and other fancy work noon and told the little ones ny interesting stories of her other and sisters at home as well showing them pictures of scenes d animals taken at her home.

After some weeks Mrs. Jameson ered Miss Lucile board in her me provided she would care her own room. She gladly cepted and being used to helping th the housework at home was lling to do this and even more order that she might obtain a ace in a private family.

Two weeks later when Mrs. meson was prostrated with rheu- atism and no help could be had iss Lucile with the help of the ildren carried on the work with- t friction. A neighbor on in- iring of the afflicted woman as to she managed to keep the acher and her confined to her m was told. "Why she keeps e now, it would have been hard get such help as she has been, erything is put in shape and she d the children are ready for hool on time every morning. mentioned keeping Mildred home sterday to wash when Lucile sisted that she be allowed to go d that she would help with the ashing after school so she and ildred put out the weekly wash ter returning from school. Mil- red thinks there could not be nother teacher like Miss Lucile."

And that is just what Kathryn inks too" said Mrs. Myers, She really must be an excellent for Millie says every scholar the room simply loves her," oke Mrs. Warren.

And thus the imaginary wall gradually removed. The ll of evil surmisings, unjust iticism and wrong imaginations ich too many of we older women, instead of removing from the pathway of the young beginner, nurse and caress them until, sometimes, they stand a serious barrier between the struggling girl and success. When Lucile Holton left our village it was with deep regrets on the part of both students and patrons and a hope that she would come back next term.

From our village she went to take a small school several miles out in the country. Here too she was unable to find a home except with a Mrs. Holmes, who was in delicate health. She was to help with the work in exchange for her board. A new baby arrived at the home a week after school began and she took up the task of helping with the housework, churning, etc., as well as foster mother to six children yet she and the children were always at school on time. Mrs. Holmes was able to be up in two weeks but was unable to do any heavy work. Her health went fast. Soon the doctors pronounced it an abscess on the lung. Her case soon became hopeless and after lingering two months the end came. During all these weeks it was Lucile Holton who stood by the suffering woman in every way that a dutiful daughter could have done and ministered to her every need, lending every assistance possible.

WHEN the mother was too weak to care for the infant the young girl took it in bed with her and gave all care that could be given. When spoken to about the difficult task of looking after the little ones she would say, "caring for children comes very natural since I was brought up with half a dozen and was the oldest."

When the dying mother felt that the end was near she called the young girl to her bedside and taking her by the hand begged her to stay in the home to look after the children and care for the tender babe. To be sure the brave little teacher realized that such a thing could not be but did she sadden the dying mother's last hours by answering her to that affect? Not in the least, but said very kindly, "Mrs. Holmes, I shall be glad to do every thing in my power for the children" And she did. Her school had closed two weeks before. She remained in the home two weeks, taking care of the little ones, washed, ironed and put away the mother's clothing and at the father's suggestion went to town, selected material and made the necessary winter clothing for the children. Having put every thing in order she went as silently as she came; back to her country home. The bereaved husband insisted on paying her for services rendered but her work was one of love. She would accept no pay.

There were no barriers between Lucile Holton and the people of our village when she said good bye. Why should there have been any walls between us when she came? We simply did not understand as we should have done.

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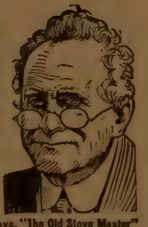

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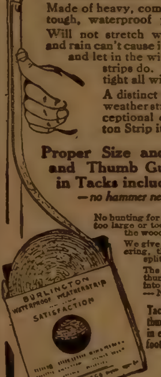

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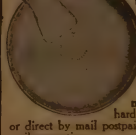

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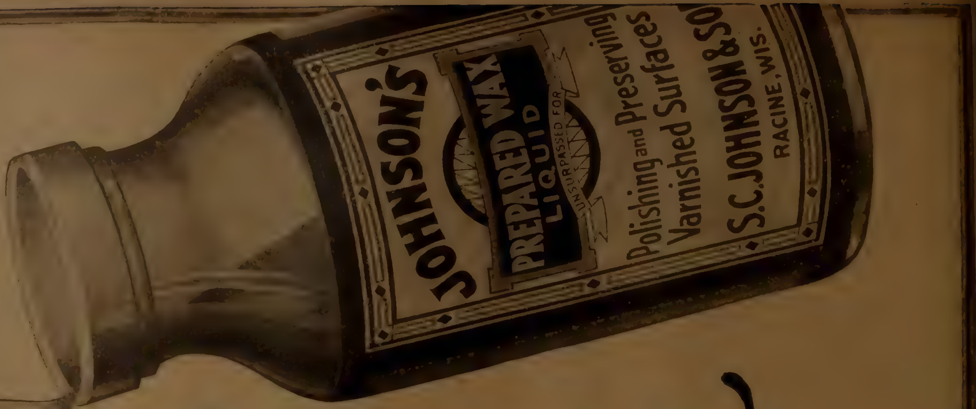

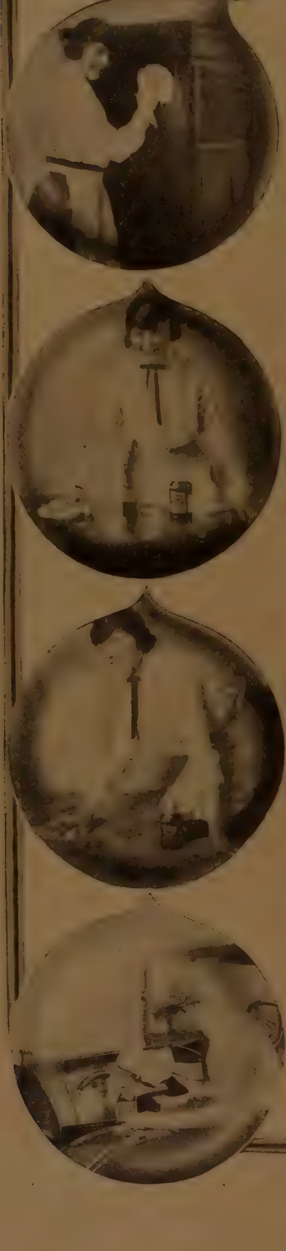

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only takes a few moments to attach em when you know how. No jack re- ired. Study the directions. Practice akes perfect. No danger of injury to tires.

THE careful driver regularly gives his car "the once over" every few days before he takes it out of the garage. He gives a turn or two to the grease cups—tests out the brakes, sees that there is a sufficient supply of , water and gasoline and that the batteries are in good condition, etc. By doing he is assured, barring accidents, that he will have no trouble on the ad. But—

HOW few there are that pay the slightest attention to the proper method of attaching Weed Tire Chains

Rain comes on, the road and pavements ddenly become slippery and treacherous the car slips or skids—the Weed Chains, rried in nearly every tool box, are hauled t and a hundred to one the driver has ly a hazy idea how to attach them. He mbles around, gets hot under the collar d falsely accuses them of being a nuisance.

Women drivers are very numerous nowa- ys. They are driving out into the untry over all sorts of roads—*they surely ed protection against the dangerous skid.* ow many of them know how to put on eed Chains? Have you ever instructed ur wife, your sister or your daughter?

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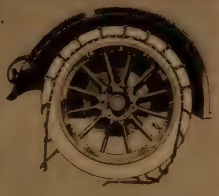
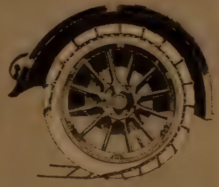
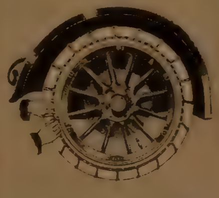
Observe these three fundamentals



Lay chains over wheel with hooks toward rear, and tuck the slack under front part of wheel.



Start car forward just enough to run over slack ends.



Hook chains as tightly as possible by hand.

Do Not Anchor

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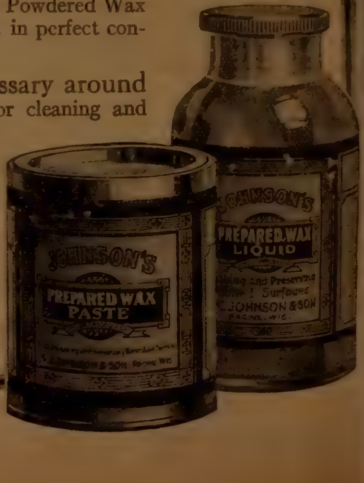

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AMERICAN CARE OF MEXICANS

By EDWARD L. DOHENY

EDWARD L. DOHENY, the pioneer developer of petroleum in California and Mexico, has made the following statement which we are glad to print, as it will correct any misapprehensions which might have come to readers from "The Case of Mexico", which appeared in a recent number.

Mexican Children at Tampico attending a free school maintained by an American Oil Company of which Edward L. Doheny is president

HAVE seen with surprise an article appearing in the Christian Herald of October 4th, 1919, which has set me down as an 'interventionist', working for military occupation of Mexico for h ends. This allegation is a repetition of similar ges frequently made by adherents of the Carranza né, who, unable to defend their efforts to confis- the petroleum properties situated in Mexico in h I and many other American investors have ts, seek to avoid the issue and deceive the Ameri- public by unfounded charges to the effect that we conspiring to induce the United States to enter a campaign of conquest against Mexico.

fter the full disclosures which have been so recently e before the United es Senate Investi- ng Committee, it ld be unnecessary peat that there is no h in such charges. the situation is so expressed in the wing clipping from mportant New Eng- l daily newspaper I desire to quote full:

The bare facts of Mexican oil ques- , unclouded by pro- andists and entirely blished by the d of four foreign ernments, are:

'The Mexican Gov- ment has enacted s providing for the poiling of foreign producers and in- tors in lands in xico.

'The American Gov- ment has protested; American com- ies have brought t in the Mexican rts.

'Pro-Carranza publicists cannot justify the steal; y turn to dragnet, bird-shot calumny of those they uld despoil.

"The American Government has said, 'Thou shalt t steal.' The Mexican propagandists reply, 'Those o have what we covet are working for war.' And o the campaign of calumny have fallen the Ameri- n correspondents in Mexico (who must leave if they l to co-operate), some of the American newspapers, rical bodies assured that their rights will be pro- ted, and who apparently wish to see other Ameri- s despoiled, and certain American publications at do not yet know that in shouting 'they are work- for intervention,' they are crossing their own vernment in a matter of great moment, and encour- ing those who would make the American diplomatic titude a silly joke.

"Intervention may come, but if it does, it will be cause of the absolute failure of the Mexican Govern- nt to live up to its international obligations, and not cause the oil companies insist only upon recognition legally acquired rights."

I am striving and intend to continue to strive to the most of my ability to obtain protection for the es of my friends and American and Mexican co- rkers in Mexico and respect for our legal property hts—*which, it must always be remembered, contrary false statements so frequently made, were not acquired concessions from the Mexican Government but in ry instance by private purchase or lease from the ividual Mexican owners of land,*—acting in close ord with our own State Department and on lines d down by it. I am also trying to help the Mexican the American peoples to learn the exact truth out the present situation, its causes and the persons ponsible for it.

hese activities are the sole basis for the "inter- tionist" claim.

It is my confident hope that all the matters in which American rights are now being infringed can and will be arranged without war; but they will never be arranged at all if the facts are not known and if writers in religious magazines continue to vilify the American victims of injustice, to make it appear that they, and not their despoilers, on whom the American Government has served warning in their behalf, are the unrighteous aggressors.

I am a Catholic by birth and training, yet am surrounded by friends and business associates of the Protestant faith. John R. Mott, the greatest man in Protestant welfare work in Mexico will testify to my faith in and effective help to Protestant activities.

The effect upon me of unjust criticism by writers whom I charitably concede to be laboring under an excess of zeal is of astonishment that such things can be.

My long life of storm and stress has taught me the wisdom and the holy source of a God-born law, "Thou shalt not bear false witness against thy neighbor."

It may in a measure show my interest in the welfare of my Mexican assistants and neighbors if I quote the following extract from the records of testimony under oath before the United States Senate's sub-committee investigating Mexican Affairs.

Mr. DOHENY. I would like to show the attitude of the oil people toward the people of Mexico, and to show we have not been unmindful of the needs of those people down there, as well as the rights of our own stockholders.

I ventured one day to say to Mr. Joaquin De Casasus, my lawyer and a close friend, in a moment of generosity, that I would like to have the opportunity of doing some good in the way of developing the best instincts of and of educating the people who were in our employ and who lived in the vicinity of the Huasteca region. I asked him if he would request his wife to ask Secretary Limantour if he would request his wife to become one of the sponsors for an academy I would establish at Ebano, or Chijol, or some other suitable place to be selected by us jointly for the education of the children of those who worked for us as well as those who might care to come from more distant localities. I offered to place at their disposal, for the purpose of carrying on this education $50,000. I asked them to furnish us with the teachers and to be sponsors for the school, so we could not be accused of doing something contrary to the laws of Mexico. That was submitted to Mr. Limantour in my presence by Mr. Casasus. It was acknowledged, and I never heard another word about it.

Years later, when Mr. Madero came into power, I told Mr. Madero of my desire to do something to start an educational institution on our property, or near it, at some suitable point, to develop a technical and agricultural school. I told him of the developments we had made which justified now a larger institution than the one I had talked of to Mr. Casasus, and I suggested that one of the healthiest places on our property, a place called Chijol, would be suitable, and that I would get our company to grant a thousand or more acres of land, or hectares of land, if that were needed, and we would start an institution there for the training of Mexicans of any age who might desire to learn agriculture; that we would build machine shops at other places needed to do the work in the oil camps and educate the young men and give them technical training.

I offered to contribute for the purpose $500,000. I made the offer again later on through Mr. Calero, who had been the minister of foreign relations for Madero and who was at that time ambassador to the United States. Mr. Calero promised me to take it up with Mr. Madero and see if a law could not be framed that would permit of the organization of such an institution and to have for its control such trustees as might be selected to see that the money was properly used.

The death of Mr. Madero the next spring prevented that from being carried on.

I just mention those as incidents to show the feeling which our company has always had toward the people among whom we were doing business since nearly 20 years ago.

SENATOR BRANDEGEE. Was this to be a free academy?

Mr. DOHENY. A free academy; yes, sir.

The CHAIRMAN. You have, however, carried on the schools, the photographs of which you showed here this morning?

Mr. DOHENY. We have carried them on at our own expense with competent teachers and they are training a large number of pupils. They are not public schools, but they are open to the public; they are privately maintained, but open to the public.

Here are some more photographs showing how the people live down there. I would like to place these on file to show we take care of our employees [handing photographs to the chairman].

The CHAIRMAN. They are very instructive.

Mr. DOHENY. These show the homes of the peons.

The CHAIRMAN. What rent do you charge your employees for those houses?

(*Continued on page 1215*)

THE MOST WONDERFUL ANSWE

THESE letters are entries for the $25 prizes offered for the best 500-words. These are not necessarily the prize-winners. Many others will appear from now on until December 15, at which time decision will be rendered as to the best ones published.

The Redemption of a Defaulter

A MAN told me this as we sat in front of the fireplace of his little home, while his wife and mine were busy with their sewing in another room.

"I was so glad you could come to dinner tonight," he said simply. "It is the fifteenth anniversary of my coming here."

I remembered his coming very well. A forlorn-looking family they were—himself, his frail little wife, and four half-starved children. Out of pity I had given him a job without asking for references, because I half suspected he could not furnish them. And in my foolish way I had supposed that it was I who had helped him to his feet again. I thought it was my doing; and not until that evening did I discover the real secret of his struggle out of failure into success.

"I was pretty near the bottom when I arrived fifteen years ago," he continued quietly. "You never asked me about the past; and I was grateful to you for it. If you had asked and acted on the information, I do not know what might have become of us. For the record was black enough.

"I have kept it a secret all these years; but tonight—on our anniversary—I should like to have you know. You may have suspected it: I was a defaulter. Every cent I had saved in the world had been taken to pay for my dishonesty, and it was only because my former employer took pity on my wife and children that I was not sent to jail."

He paused a moment, a quick flush of pain passing over his face, and I waited quietly for him to go on.

"I need not bother you with all the sordid details," he continued. "I was an expert accountant, as you know. It was part of the business of our company to administer concerns that had got themselves into financial difficulty. We were often appointed receiver by the courts, and one such concern was turned over by my people to my management.

"It was the old, old story. I thought I saw an opportunity to make a quick, sure profit. There were funds in the bank representing accounts that I had collected. I would need them only for a week or two; then they would be replaced. I would have my profit and no one would be the wiser. How many thousand men, I wonder, have seen the same mirage and lost their lives pursuing it?

"I 'borrowed' the funds; I made the move in the market—and lost. And after weeks of terror which almost robbed me of my senses, my shortage was discovered. My employers took my savings, my home, my insurance—everything. The amount was almost enough to cover the shortage, and in pity for the children, as I have said, they let me go, a broken, useless wreck without destination or plan.

"The loss of my savings was bad enough for a man at my time of life. But that was the least of my disasters. The experience had utterly destroyed my belief in myself; I walked the streets unnerved; I was a crook, saved from jail by my wife's helplessness, and the thought obsessed me."

Again he paused a moment, and I could see that he was wondering just how to go on.

"I won't take you through those weeks," he said; "they hurt even at this distance. But one afternoon, when I had tramped the streets all day looking for work and had found nothing, I opened the front door and stepped into the cold room where we were living. And there, beside the bed, I found my wife on her knees.

"She did not hear me enter. Her mind and heart were far away. She was praying—praying out loud—praying as I had never heard anyone pray before or since; calling out to the God of hopeless, helpless men and women to put new courage into me and to show us the way out. I cannot explain it; I do not pretend to understand. But in another instant, I, who had not prayed before for years, found myself by her side.....and somehow as we knelt there, our cry rising to heaven.....somehow there was born into my heart the firm conviction that God had heard.....

"I stood after that a changed man. The next day we took the tiny bit of money that was left to us and bought tickets for the farthest point to which it would carry us. That point happened to be here; and the following morning I came to you.

"That sounds like the end of the struggle, but it was really only the beginning. I took the job you offered me, but I took it as a broken man. I had no faith in myself; every day I expected to make a slip that would cost me my chance. The terror of what would happen if I lost the place made me almost unfit for work. Only one thing saved me—a thing not on this earth. Every morning, after breakfast she and I dropped to our knees; every evening we knelt together and thanked God that He had carried us through one more day.

"It was faith that He poured into me night and morning that pulled me through. I tell you that prayer is no matter of speculation to me. This home and my wife and child and everything worth while in my life is a monument to the truth that prayer is heard and answered."

Carrollton, Md. E. T.E.

Prayers for Sabbath Observance

ON the morning of every third Sunday I was either unable to attend or late at taking my place in the volunteer choir of the Mission Church. I wanted to be there, for I felt that I ought to be there; but my duties as a letter carrier necessitated my presence and active service at the post office.

For about one-third of us carriers were employed on Sundays, sorting and routing mail for the accommodation of patrons that called for their mail at the office on Sundays and to expedite delivery on Monday mornings. This Sunday labor was considered necessary and had its origin in the days when the arrival of the mail-coach at a settlement aroused hopes, fears, and curiosity relative to the contents of the pouch under the driver's seat. It increased until in the year 1910, according to a statement made by Dr. C. P. Grandfield, the First Assistant Postmaster General, at the National Convention of Letter Carriers held in Rochester, N. Y., 15,000 carriers reported every Sunday part of the day, and 30,000 every Sunday.

The wisdom and necessity of Sunday labor became a serious question of right or wrong with me, and earnestly I sought divine guidance relative as to how I, a Christian, ought to deal with this problem. Is it wrong? If so, then the U. S. Government is wrong.

I had been taught to consider as irreproachable our Government's sense of fairness in all its dealings, had banished contrary mental suggestions and was stubbornly slow to change my views and opinions until it was clearly demonstrated that Sunday mail delivery was wrong and an injustice to those business men who had regard for the day. For after I had been transferred to a purely business section of New York City, I was required to deliver as many as 700 letters to a single Sunday caller for mail, thus enabling him to transact extensive mail business and to obtain a day's advantage each week over competitors.

Distinctly I remember the scoffs and sarcastic replies on the part of a group of fellow carriers, when for the first time I gave expression to my conviction and said that if the Church and organizations of the Church were acquainted with Sunday post office conditions it would result in a marked improvement.

The resentment and opposition to the Churc which Jesus Christ is the head, and the expressio doubt of the sincerity of Christians came as a prise to me, and with heart-felt grief and distr prayed and plead with God for a manifestation o great power and glory through the agency of Church by closing the postoffices and release of thousands of postal employees on Sundays. I wre with God in prayer, exercising unquestionable f and obtained the assurance that my prayer had heard. Thereupon I acted the part of a man knew the mind of God in this matter. My faith sorely tried; I was shunned and despised by the in the postal service, was considered visionary mentally unbalanced.

More than seven years have passed since C gress approved and President Taft signed a bill made it a statute law for post offices of the first second class to be cl to the general public Sundays, providing that the few men of necessity work on S days receive compensat time of rest on a w day.

Credit for this splen legislation has been cla ed by many of our dis guished public men, various organizations and by individuals connec with the postal service, but to our God belong the praise and honor. He was the mainspring, real power, the guiding, energizing and propel influence back of this great nation-wide movement.

As his effective agency, God chose the Lo Day Alliance of the United States, a representat organization of the Church, which, aside from prom ing Sabbath observance in the postal service, has b instrumental in changing the generally prevail resentful attitude of post-office men toward Church into one of high regard and esteem. Cou less testimonies have been received by Dr Bowl the General Secretary of the Lord's Day Alliance of the United States, and also by the writer, relativ the beneficent effect upon the lives of postal employ and their families, of conversions, increased atte ance, and active participation in Church work.

Brooklyn, N. Y. E. A.

A Vision and Fulfillment

JUST previous to holding revival services on one the early appointments in my ministry, I beca greatly burdened for the conversion of a leading m in the community. For several days my soul was an agony for his salvation. One night, I had a visio not a dream, but a vision as real as life. I was in t pulpit preaching the sermon. Near the middle of discourse, the door into the auditorium was sudde opened and the unbeliever for whom I had pray who had never attended our service before, walked His face was pale as death; his whole form trembl with emotion. As he hurried along the aisle to altar, a dozen of his friends followed him, all kne ing together, sobbing and crying for mercy. Afte brief struggle, the man of my prayers arose; his f was radiant with joy; glory filled his soul, while t whole audience shouted the praises of God. My o soul was in such an ecstasy of delight that, as I awo I continued my exclamations of praise for seve minutes. I could hardly realize that the vision w not a reality.

During the day following, I proclaimed my fa in the coming victory to several intim friends, saying that I believed the vis would come true on that evening. Wh I was delivering the sermon that night found myself looking towards the d every few moments. Only a few in audience knew what I was expecting.

Suddenly, as though the door h been burst open, the man stood ins with face white with terror. Instantly marched up the aisle, while twelve oth seekers followed him.

That sermon was never finished; was lost amid the cries for mercy. T entire audience was on its knees in pray In a few moments, the shouts of victo filled the house. One hundred and fif conversions followed that night of pray during several weeks of revival service.

The spirit of God had rolled up my soul a burden for this man, who sto as a leader in the town in opposition the church. I had never spoken with hi on the subject of his conversion. He d not know that I was praying for hi and yet I felt as though I could die for redemption. He surrendered like a Sa of Tarsus under the Divine arrows of co viction, that he might be saved a hundreds of others might follow him in the Kingdom of Jesus.

Middletown, Del. E. W.

A Prayer That Won 100,000 Souls

IT is difficult to write one story upon this subject, when so many lives have been packed full of wonderful answers to prayer. Many years ago, Dr. Munhall was practicing dentistry in the West where we resided. His office was nearly opposite mine, on East Market Street, Indianapolis. His business was increasing, but many of his evenings were spent in the services of the Y. M. C. A. and in other religious work. These grew, bidding fair to encroach upon business hours. It was evident that dental hours must suffer, or doings in Christian work must be reduced. He got anxious and called in his friends to consider. They advised prayer to seek Divine wisdom and guidance, and to show Dr. Munhall his plain duty. *The answer came to their prayers!* There was no room for doubt,—the business of dentistry, it was quickly decided, must be given into other hands. The dental office was sold out and as far as possible the doctor gave his whole attention to Christian work. Later, he became an evangelist, known throughout the Union, "throwing out the Life Line," holding services in many places. In some cities of the West, where he held services it was estimated that 20,000 souls confessed Christ as Saviour, in others 10,000, and some less. In one Eastern city over 10,000 offered themselves. I remember he visited the saloons in one place, shaking hands and inviting the bartenders to attend his meetings. This appeared such a "new wrinkle" to them that they agreed to close their saloons that day and attend. And so increasingly we saw the effect of his pleadings and we kept counting the numbers of those brought into the fold until the 100,000 mark was passed. Was this not a wonderful answer to Prayer?

Rochester, N. Y. W. H. W.

What is the most wonderful answer to prayer YOU have ever had? Let us hear from you in this inspiring contest.

TO PRAYER I HAVE EVER KNOWN

e Power in a Mother's Prayer

EW years ago Doc Johnston was playing first base for the New Orleans ern League base ball team. He had devoting his life to that pastime and nd is still to-day a splendid player. ring a series of games in New Orleans ston became interested in a revival ser- that was being conducted near the . He wrote his mother practically every nd in one of these letters he men- d this fact that he attended church the before

s. Johnston was a woman of great and prayer. She was one whose faith strong enough that she believed that would grant any request which she made im. The very night following the reading f that interesting letter she went into a of prayer alone with her God and ed fervently and believingly, that her Doc, reach a decision for Christ. She in a few moments perfectly satisfied God had answered her prayer.

vo or three days after that prayer she ved a letter not dated which brought the glad news of his conversion. She ediately answered the letter and "Doc, you did not date your letter; her did you tell me the time of your con- ion, but it happened on a certain night at tain time."

ist as soon as Doc received her letter, sent the following telegram: "You are t, that was the time, and the prayer was so great it reached God and came back to me."

wille, Tenn. G. F. B.

rayed Them Safely Through the War

LIZABETH RIGBY had eight grand children who enlisted and went into the army in 1862. of them served full three years. She said: "Go s; but I will see every one of you again."

n Sept. 5, 1865, her 80th birthday, seven of them down with her at the table. I had been a pris- r of war fourteen months. One had been left for d under his horse in a guerilla battle in Arkan- and another was left for dead, shot through the at Coffeyville, Miss. Yet we were there and eight safe and well and the eighth man, as we n learned, was all right in his home.

d River, Ore. J. W. R.

A Prayer for an Education

IVED on a small farm in North Mississippi with my parents. We were poor and in 1916, year in which this incident urred, the corn crops in our sec- n were destroyed by floods and cotton crop was destroyed by l weevil. It was a year of asters, and failure was parked on our little place.

was twenty-seven years of age d for a long time I had looked for day when I would be able to go college; but now all hope seemed lden, and I paraphrase that an- nt but ever-living question that ac propounded to Abraham: ather, here is the boy; there is college, but where is the money?"

Yet somehow out of my anatomy gan to bubble that old song: "I coming, Lord." Over in the cor- of the little farm were a few res of timber, the trees large enough saw-logs. On one hot day in Au- t of that year, Mr. B. F. Bane, timber-dealer, came driving up to r place, wanting to purchase some nber. He came as the ram in the shes. He had looked through the iniature forest in the corner of the ace and said that he would give 00 for our timber right. Immedi- ly Dad accepted the offer and the o were off to draw up the timber ed. Then Dad returned and told I could have enough of the money land me in college and pay my en- ance fees. Needless to say I accepted e offer. As a result, to-day, I am inister of the Christian Church at ittle River, Kansas. And since my ming to that work, six months ago, enty-two souls have been added to church; the organization is good d now I am enabled to finish my llege degree.

Father Abraham said: "The Lord ll provide himself a lamb," so I, th all faith and with all reverence, y I have seen the ram in the bushes.

nid, Okla. D. C. G.

Prize Contests for Readers

THE Christian Herald will give a prize of $25 for the best 500-word article on each of the following subjects:

"The Best Charity I Know"

"The Most Wonderful Answer to Prayer I Have Ever Known"

"How Religion Has Helped Me in this War"

"The Greatest Moral Struggle I Ever Had"

"What I Owe to My Minister"

"What My Church is Doing for the Community"

"A Noble Life: the Story of the Best Man (or Woman) I Know"

"My Favorite Pet" (photo and story)

"My Husband's Hobby"

"My Wife's Best Quality"

"How My Wife Has Helped Me to Success"

"The Girl's Ideal Husband"

"The Best One-Dollar Investment I Ever Made"

Every Christian Herald Reader is urged to enter these contests at once.

Contestants may write on each topic or on every topic. A $25 Cash Prize will be paid to the winner on each topic —$325 in all.

Many letters will be published as fast as received, but decision as to the winners will not be made until December 15.

A Prayer That Brought Back A Prodigal

TOM CRANE was the only son of his parents. At the age of eighteen he ran away from home. Time passed and no word concerning his whereabouts came to the distressed father and mother. The mother was a woman of strong, deep-rooted faith. She prayed that they might be informed where their boy was. As days, weeks, and months went by, leaving her anguished petition still unanswered, instead of losing faith she only sought the throne of Grace all the more frequently, and the more confidently.

There came a day, a gray lowering day, in the month of December, when the mother experienced an indefinable, intuitive feeling that her boy was in great and sore trouble—in need of her—longing for her presence. All day long, as she went calmly about the usual duties this feeling oppressed her heart. As the long day drew near its close the burden of her thoughts increased. Unable to longer bear the weight alone she retired to an inner room and, locking the door, fell upon her knees in prayer. On this occasion she did not plead that her boy might be kept from the danger of temptation and that their anxiety concerning him might be relieved. Instead she asked for him a friend, an earthly friend, some one who might take her place in this time of his need and help him to resist the power of the tempter. She arose from her knees greatly comforted and went forth again to her work. Had others been present they would have noticed a strange transforming light on her countenance.

While the scene described was taking place in the sorrow-stricken home, at another place, several hundred miles distant, a noted physician was dismissing from his consultation room a young man—suffering, broken down wreck of humanity. "I can do nothing for you until you overcome the alcoholic habit," the physician was curtly saying. "Good afternoon."

The man—he was little more than a boy—stumbled blindly from the room. In the corridor outside he almost collided with a man a year or two his senior. Doctor Harris was an understudy in the office of the celebrated Doctor Davis. The young student looked after the forlorn figure shuffling down the corridor with interest and sympathy. "I cannot define my feeling," he said, when later he was narrating what followed. A strange insistent Something—a compelling Presence, seemed to oblige me to follow the boy and learn what was wrong with him—in what way I could help him. I am glad I went after him. He had traveled a long ways into the "Far" country and he was dangerously near to committing suicide. I sent him out to Cleever's sanitarium for a month's treatment. When he was dismissed there I found him something to do. For six months I did not lose sight of him. I am glad I did not. In the end the young man made good. Two weeks ago, a thoroughly reformed prodigal, he returned to his home.

Ashland, Ohio. O. G. K.

Deliverance from Chinese Rowdies

MANY years ago, in the pioneer days, four missionaries, two quite new and green, were journeying in China. For two weeks we sailed in comfort up a big river by large native houseboat, then reaching a small tributary were obliged to hire instead, two small, low boats. There was a dead calm, the heat intense, the river-bed all but dry and our pace snail-like.

It was noised abroad that "foreign devils," never before seen in those parts, were in boats on the river. We were visited by curious crowds, men and boys wading into the river and surrounding our boats. Thus it became necessary for my husband to stay all day in the water that our progress be not entirely impeded. All day, also, to appease curiosity, I sat on deck in the broiling sun under my white umbrella. Little naked boys, with impish delight, drenched me over and over.

Throngs of blue-clad women, debarred from wading because of bound feet, gathered impatiently on the banks. Their men folk took possession of our boats and dragged them shore-ward for the women's entertainment.

After three such days, with no human help near,—resources exhausted, nerves overtaxed, health endangered and lives imperiled—we still knew, *theoretically*, that our extremity was God's opportunity.

When, at noon, we found ourselves strangely alone, the populace having gone to midday rice, we unitedly gave ourselves to definite prayer. We claimed the promises and asked for the impossible—wind and water to speed us on. We looked up from prayer to see men wading out to resume hostilities hesitate and hurry back to shore. We then noted flecks of foam in the water and looking up stream saw a great, foamy wave approaching.

It reached us suddenly, raised our boat from the sandbank, a favorable wind sprang up; our sails were hoisted and we sailed away from our dazed and disappointed tormentors. We sailed on rapidly far into the moonlight night, anchoring at last in a quiet haven where the presence of "foreign devils" was unsuspected. Our destination was reached in safety, with faith strengthened and lives enriched by an experimental knowledge of God's power *to answer* prayer.

Troy, N. H. G. E. S.

Listening to the "Great White Father"

An Indian Group in North Dakota Hears President Wilson Talk on the League of Nations.

WHEN President Wilson was in North Dakota on his recent speaking tour asking the people to support the League of Nations, he had no hearers who were more interested than some of the Indians who came to see the "Great Father" and to hear him. The Indians came from the Standing Rock reservation, and while the women wore the dress of the white women they retained some of the Indian characteristics of dress by wearing shawls over their heads. A few years ago they would have worn blankets, and modern millinery has not yet found favor with some of the women, although the younger generation of Indians take kindly to it. The men dress just as the white men dress and some of the younger men affect rather "sporty" clothes such as no Indian of a few years ago would have thought of wearing. How much of the speech of President Wilson the Indians "sensed" no one may know, but they saw the "Great Father" and that was worth while. J. L. H.

BETTY HOPE — A SERIAL STORY IN SEVEN PARTS

By GRACE LIVINGSTON HILL, (MRS. LUTZ). Illustrated by B. N. SALG

PART 3

CHAPTER V

WHEN Betty found herself seated on the day coach of a way train, jogging along toward a town she had ever seen and away from the scenes and the people of her childhood, she found herself trembling violently. It was as if she had suddenly been placed in an airplane all by herself and started off to the moon without any knowledge of her motor power or destination. It both frightened and exhilarated her. She wanted to cry and she wanted to laugh, but she did neither. Instead she sat demurely for the first hour and a half looking out of the window like any traveler, scarcely turning her head nor looking at anything in the car. It seemed to her that there might be a detective in every seat just waiting for her to lift her eyes that he might recognize her. But gradually as the time dragged by and the landscape grew monotonous she began to feel a little more at her ease. Furtively she studied her neighbors. She had seldom traveled in a common car, and it was new to her to study all types as she could see them here. She smiled at a dirty baby and wished she had something to give it. She studied the careworn man and the woman in b'ack who wept behind her veil and would not smile no matter how hard the man tried to make her. It was a revelation to her that any man would try as hard as that to make a woman smile. She watched the Italian family with five children and nine bundles, and counted the colors on a smart young woman who got in at a way station. Every minute of the day was interesting. Every mile of dreary November landscape that whirled by gave her more freedom.

She opened the little shabby handbag that Jane had given her and got out the bit of mirror one inch by an inch and a half backed with pasteboard on which lingered particles of the original green taffeta lining and studied her own strange face, trying to get used to her new self and her new name. Jane had written it, Betty Hope, on the back of the envelope containing the address of her mother. It seemed somehow an identification card. She studied it curiously and wondered if Betty Hope was going to be any happier than Betty Stanhope had been. And then she fell to thinking over the strange experiences of the last twenty-four hours and wondering whether she had done right or not, and whether her father would have been disappointed in her, "ashamed of her," as her stepmother had said. Somehow Jane had made her feel that he would not, and she was more light-hearted than she had been for many a day.

Late in the afternoon she began to wonder what Tinsdale would be like. In the shabby handbag was her ticket to Tinsdale and eight dollars and a half in change. It made her feel richer than she had ever felt in her life, although she had never been stinted as to pocket money. But this was her very own, for her needs, and nobody but herself to say how she should spend either it or her time.

Little towns came in sight and passed, each one with one or two churches, a schoolhouse, a lot of little houses. Would Tinsdale look this way? How safe these places seemed, yet lonely too! Still, no one would ever think of looking for her in a lonely little village.

They passed a big brick institution, and she made out the words "State Asylum" and shuddered inwardly as she thought of what Jane had told her about the morning paper. Suppose they should hunt her up and put her in an Insane Asylum, just to show the world that it had not been their fault that she had run away from her wedding! The thought was appalling. She dropped her head on her hand with her face toward the window and tried to pretend she was asleep and hide the tears that would come, but presently a boy came in at a station with a big basket and she bought a ham sandwich and an apple. It tasted good. She had not expected that it would. She decided that she must have been pretty hungry and then fell to counting her money, aghast that the meager supper had made such a hole in her capital. She must be very careful. This might be all the money she would have for a very long time, and there was no telling what kind of an impossible place she was going to. She might have to get away as eagerly as she had come. Jane was all right, but that was not saying that her mother and sisters would be.

It was growing dark, and the lights were lit in the car. All the little Italian babies had been given drinks of water, and strange things to eat, and tumbled to sleep across laps and on seats, anywhere they would stick. They looked so funny and dirty and pitiful with their faces all streaked with soot and molasses candy that somebody had given them. The mother looked tired and greasy and the father was fat and dark, with unpleasant black eyes that seemed to roll a great deal. Yet he was kind to the babies and his wife seemed to like him. She w dered what kind of a home they had, and what r tion the young fellow with the shiny dark curls b to them. He seemed to take as much care o babies as their father and mother did.

The lights were flickering out in the villages n and gave a friendly inhabited look to the hou Sometimes when the train paused at stations Be could see people moving back and forth at w seemed to be kitchen tables and little child bringing dishes out, all working together. It look pleasant and she wondered if it would be like th where she was going. A big lump of loneliness w growing in her throat. It was one thing to run aw from something that you hated, but it was anot to jump into a new life where one neither knew was known. Betty began to shrink inexpressi from it all. Not that she wanted to go back! Oh, far from it! But once when they passed a lit white cemetery with tall dark fir trees waving gua ingly above the white stones she looked out alm wistfully. If she were lying in one of those be her father and mother how safe and rested she wo be. She wouldn't have to worry any more. Wh was it like where father and mother had gone? W there any? Or was that just the end when one di Well, if she were sure it was all she wo not care. She would be willing to just out and not be. But somehow that did seem to be the commonly accepted bel There was always a beyond in most peopl minds, and a fear of just what Betty did know. She was a good deal of a heath though she did not know that either.

Then, just as she was floundering in lot of theological mysteries of her own d covery the nasal voice of the conduc called out: "Tinsdale! Ti dale!" and she hurried her feet in something o panic, suddenly conscious her short hair and qu clothes.

Down on the platform stood a minute trying to used to her feet, they felt numb and empty from l sitting. Her head swam j a little, too, and the lights the station and in the hou near by seemed to da around her weirdly. had a feeling that she wo rather wait until the tr was gone before she beg to search for her new ho and then when the whe ground and began to t and the conductor shout "All Aboard!" and swu himself up the step as had seen him do a hundr times that afternoon, a qu sinking feeling of loneli possessed her, and she alm wanted to catch the rail a swing back on again as t next pair of car steps flu by her.

Then a voice that sound a little like Jane's said ple antly in her ear: "Is th Betty Hope?" and Bet turned with a thrill of act fright to face Nellie Cars and her little sister Emily.

'Bobbie'll be here in minute to carry your sa case," said Nellie efficient "he just went over to if he could borrow Ja Peter's wheelbarrow in ca you had a trunk. You did bring your trunk? O, b you're going to stay, are you? I'm goin' up to t city to take a p'sition, a Mother'd be awful lonesome. Sometimes of cou we'll send fer them to come, but now the childre little an' the country's better fer them. They got go to school awhile. You'll stay, won't you?"

"How do you know you'll want me?" laugh Betty, suddenly at her ease in this unexpected air welcome.

"Why, of course we'd want you. Jane sent yo Jane wouldn't of sent you if you hadn't been a go scout. Jane knows. Besides, I've got two ey haven't I? I guess I can tell right off."

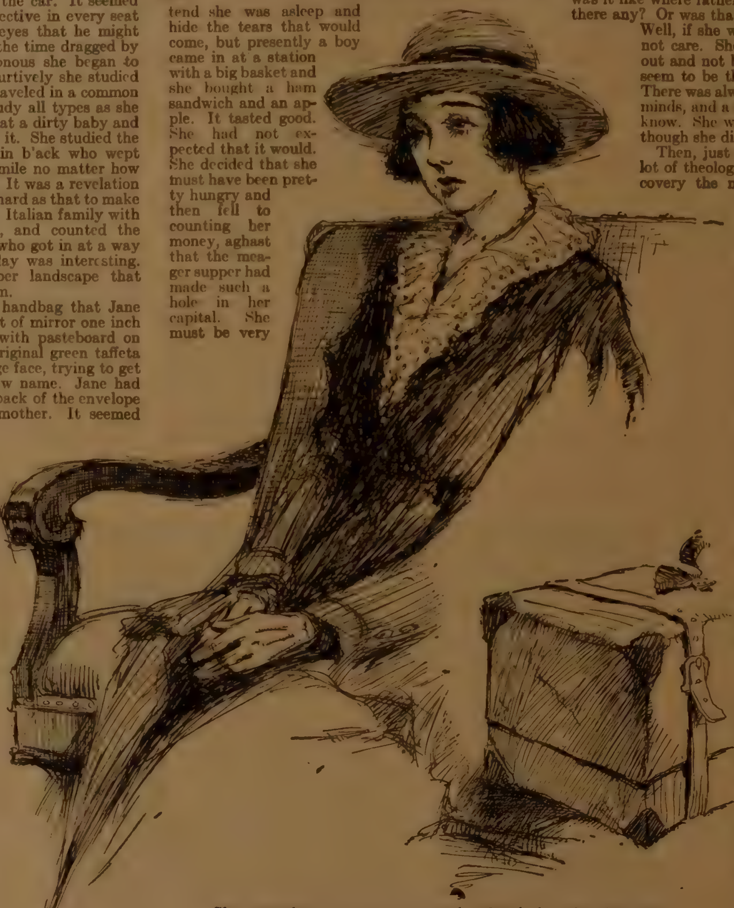
Emily's shy little hand stole into Betty's and t little girl looked up:

"I'm awful glad you come! I think you're a pretty!"

"Thank you!" said Betty, warmly squeezing

The Story Thus Far

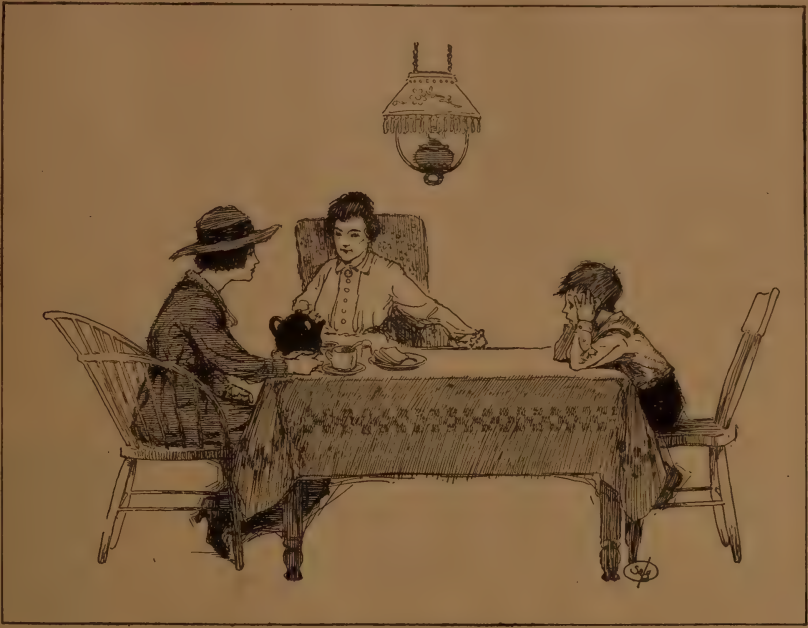
Elizabeth Stanhope faints at the altar as she is to be married and then flees from the vestry room of the church when she is left alone momentarily. On the street she appeals to Jane Carson, who agrees to hide her. Jane takes her to a cheap lodging house, gives her a neat serge dress in exchange for the beautiful satin wedding gown and after learning that Elizabeth refuses to return home, arranges for her to go to the Carson home in the village of Tinsdale. Elizabeth takes the name of Betty Hope and the girls contrive a crude disguise to prevent recognition of the runaway bride, for already the newspapers have made a sensation of the disappearance of the wealthy, fashionable girl on her wedding night. Jane's sweetheart is employed in the office of Warren Reyburn, a young lawyer and Jane is making her plans to call on Reyburn to assist her new friend.



She wanted to cry and she wanted to laugh, but she did neither. Instead she sat demurely, scarcely turning her head.

confiding hand. It was the first time in her at a little child had come close to her in this ing way. Her life had not been among children. n Bob whirled up, bareheaded, freckled, whist- efficient, and about twelve years old. He d the suit-case, eyed the stranger with a nt grin, and stamped off into the darkness of them.

vas a new experience to Betty to be walking a village street with little houses on each side ghts and warmth and heads bobbing through indows. It stirred some memory of long ago, she could scarcely remember. She wondered, er own mother ever lived in a small village?



Somehow, poor as it was, it seemed infinitely more attractive than any room she had ever seen before.

at's our church," ed Emily, as passed a large building with d steeple and . They're goin' ve a entertain- t'morra night, e're all goin' and aid you cud go

n't that lovely!" Betty, feeling a n lump like tears r throat. It was like living out a story. She had- n't expected to be right in to fam- e this way.

ut how did you I was coming on train?" she asked lder girl sudden- ly. "Jane said she going to telegraph, expected to have unt around to the house."

h, we just came to every train the telegram . This is the train tonight, and were awful scared ear you wouldn't till morning, an' to stay on the all night. Ma it isn't nice fer l to have to travel e at night. Ma ys makes Jane me go daytimes."

It was just lovely ou," said Betty, dering if she was ing "natural" enough to please Jane.

Did you bob your hair 'cause you had a fever?" d Nellie enviously.

No," said Betty, "That is, I haven't been very and I thought it might be good for me," she hed, wondering how many questions like that it going to be hard for her to answer without telling . A lie was something that her father had made feel would hurt him more deeply than anything she could do.

I just love it," said Nellie enthusiastically, "I ted to cut mine, an' so did Jane, but Ma wouldn't us. She says God gave us our hair, an' we oughtta e care of it."

That's true, too," said Betty, "I never thought ut that. But I guess mine will grow again after a le. I think it will be less trouble this way. But very dirty with traveling. I think I'll have to h it before I put it on a pillow."

hat had troubled Betty greatly. She didn't w how to get rid of that hair dye before Jane's ily got used to having it dark.

Sure, you can wash it, if you ain't 'fraid of takin' . There's lots of hot water. Ma thought you'd be want to take a bath. We've got a big tin h-tub out in the back shed. Ma bought it off the eses when they got their porcelain one put into r house. We don't have no runnin' water but have an awful good well. Here's our house. I Bob's got there first. See, Ma's out on the ps waitin' fer us."

he house was a square wooden affair, long wanting t, and trimmed with little scrollwork around the inutive front porch. The color was indescribable, nding well into the surroundings either day or t. It had a cheerful, decent look, but seemed very . There was a small yard about it with a picket e, and a leafless lilac bush, and a cheerful bar- ry flanked the gate on either side. The front was open into a tiny hall and beyond the light eamed forth from a glass lamp set on a pleasant ing-room table covered with a red cloth. Betty pped inside the gate and found herself enveloped two motherly arms, and then led into the light d warmth of the family dining-room.

CHAPTER VI

THERE was a kettle of stew on the stove in the kitchen, kept hot from supper for Betty, with fresh dumplings just mixed before the train ne in, and bread and butter with apple sauce and cookies. They made her sit right down and eat, before she even took her hat off, and they all sat around her and talked while she ate. It made her feel very much at home as if somehow she was a real relative.

It came over her once how different all this was from the house which she had called home all her life. The fine napery, the cut glass and silver, the stately butler! And here was she eating off a stone china plate thick enough for a table top, with a steel knife and fork and a spoon with the silver worn off the bowl. She could not help wondering what her stepmother would have said to the red and white tablecloth, and the green shades at the windows. There was an old sofa covered with carpet in the room, with a flannel patchwork pillow, and a cat cuddled up cosily beside it purring away like a tea-kettle boiling. Somehow, poor as it was, it seemed infinitely more attractive than any room she had ever seen before, and she was charmed with the whole family. Bobbie sat at the other end of the table with his elbows on the table and his round eyes on her. When she smiled at him he winked one eye and grinned and then wriggled down under the table out of sight.

The mother had tired kind eyes and a firm cheerful mouth like Jane's, and she took Betty right in as if she had been her sister's child.

"Come, now, get back there, Emily. Don't hang on Betty. She'll be tired to death of you right at the start. Give her a little peace while she eats her supper. How long have you and Jane been friends, Betty?" she asked, eager for news of her own daughter.

Betty's cheeks flushed and her eyes grew troubled. She was very much afraid that being Betty was going to be hard work:

"Why, not so very long," she said hesitatingly.

"Are you one of the girls in her factory?"

"Oh, no!" said Betty wildly, wondering what would come next, "We- just met- that is- why- out one evening!" she finished desperately.

"Oh, I see!" said the mother, "Yes, she wrote about going out sometimes, mostly to the movies. And to church. My children always make it a point to go to church wherever they are. I brought 'em up that way. I hope you go to church."

"I shall love to," said Betty eagerly.

"Is your mother living?" was the next question.

"No," answered Betty. "Mother and father are both dead and, I've been having rather a hard time. Jane was kind to me when I was in trouble."

"I'll warrant you! That's Jane!" beamed her mother happily. "Jane always was a good girl, if I do say so. I knew Jane was at her tricks again when she sent me that telegram."

"Ma's got you a place already!" burst out Nellie eagerly.

"Now, Nellie, you said you'd let Ma tell that!" reproached Bob. "You never can keep your mouth shut."

"There! There! Bob, don't spoil the evening with anything unkind," warned the mother. "Yes, Betty, I got you a position. It just happened I had the chance, and I took it, though I don't really b'lieve that anythin' in this world just happens, of course. But it did seem providential. Mrs. Hathaway wanted somebody to look after her little girl. She's only three years old and she is possessed to run away every chance she gets. Course I s'pose she's spoiled. Most rich children are. Now, my children wouldn't have run away. They always thought too much of what I said to make me trouble. But that's neither here nor there. She does it, and besides her Ma is an invalid. She had an operation, so she has to lie still a good bit, and can't be bothered. She wants somebody just to take the little girl out walking and keep her happy in the house, an' all."

"How lovely!" exclaimed Betty. "I shall enjoy it, I know."

"She's awful pretty!" declared Emily eagerly. "Got gold curls and blue eyes just like you, and she has ever' n' ever so many little dresses, and wears pink shoes and blue shoes, an' rides a tricycle."

"How interesting!" said Betty.

"You'll get good wages," said the mother. "She said she'd give you six dollars a week, an' mebbe more, an' you'd get some of your meals."

"Then I can pay my board to you," cried Betty.

"Don't worry about that child, We'll fix that up somehow. We're awful glad to have you come, and I guess we shall like each other real well. Now, children, it's awful late. Get to bed. Scat! Betty can have her bath an' get to bed too. Come, mornin's half way here already!"

The children said good-night and Betty was introduced to the tin bath tub and improvised bathroom—a neat little addition to the kitchen evidently intended originally for a laundry. She wanted to laugh when she saw the primitive makeshifts, but instead the tears came into her eyes to think how many luxuries she had taken all her life as a matter of course and never realized how hard it was for people who had none. In fact it had never really entered her head before that there were people who had no bathrooms.

Betty was not exactly accustomed to washing her own hair, and with the added problem of the dye it was quite a task; but she managed it at last, using all the hot water, to get it so that the rinsing water was clear, and her hair felt soft. Then, attired in the same warm nightgown she had worn the night before, which Jane had thoughfully put in the suitcase—otherwise filled with old garments she wished to send home—Betty pattered upstairs to the little room with the sloping roof and the dormer window and crept into bed with Nellie. That young woman had purposely stayed awake, and kept Betty as long as she could talk, telling all the wonderful things she wanted to know about city life, and Betty found herself in deep water sometimes because the city life she knew about was so very different from the city life that Jane would know. But at last sleep won, and Nellie had to give up because her last question was answered with silence. The guest was deep in slumber.

The next morning the children took her over the house, out in the yard, showing her everything. Then they had to take her down to the village and explain all about the little town and its people. They were crazy about Betty's beautiful hair and much disappointed when she would insist on wearing her hat. It was a bright sunny morning, not very cold, and they told her that nobody wore a hat except to church or to go on the train, but Betty had a feeling that her hair might attract attention, and in her first waking hours a great shadow of horror had settled upon her when she realized that her people would leave no stone unturned to find her. It was most important that she should do or be nothing whereby she might be recognized. She even thought of getting a cap and apron to wear when attending her small charge, but Nellie told her they didn't do that in the country and she would be thought stuck up, so she desisted. But she drew the blue serge skirt up as high above her waistband as possible when she dressed in the morning so that she might look like a little girl, and no one would suspect her of being a runaway bride. Also she had a consultation with herself in the small hours of the morning while Nellie was still fast asleep, and settled with

Continued on page 1216

ANNOUNCEMENT

THE strike of New York printers has made it impossible for the Christian Herald, in common with most of the other periodicals published in New York, to be printed regularly during the last six weeks.

It is a most unfortunate condition over which the publishers themselves have no control whatever. The strike is not directly against the periodicals, but against the big printing firms with which we have printing contracts, which contracts they at present are unable to carry out for us. The demands of the striking printers are so excessive that their employers cannot grant them without running at heavy loss. At the same time the strikers' own union has declared this strike a "violation of contract" and has "outlawed" the strikers.

Meanwhile, The Christian Herald and many other periodicals are innocent, helpless sufferers.

The present edition is issued under the greatest difficulties, as were also those of October 25 and November 8. It will be followed as regularly as possible. At this moment I can definitely promise nothing except to do the very best I can. It looks now as if the situation will soon clear up. Of course, the trouble at worst can only be temporary. In a little while your Christian Herald will be coming regularly on time, bigger and in every way better than before.

All issues missed will be added at the end of your subscription period.

I beg your patience until this difficult, complex matter can be adjusted in fairness to all.

GRAHAM PATTERSON, Publisher.

Brownie Lads and Lassies To-day

By BELLE GRAHAM HOWARD, Kodoli, India

THE writer went to India during the 1900 famine and has lived in Kodoli ever since; hence her opportunity to watch the growth and development of which she writes. Many supporters of Christian Herald children will recognize a familiar correspondent in the above signature if, for an instant, a finger is held over the third name.

A 1900 Brownie

IT'S Sunday afternoon, and I am sitting in church: in India we have Sunday school in the morning and "church" in the afternoon, along toward the evening hour. A spirited sermon it is that people are hearing; full of point and illustration, and none the less full of spiritual teaching. The women, and the babies even, are quieter than usual, and the men and young men don't miss a sentence. The boys and girls, 250 of them, sit spell bound for a full half hour! "Little children, keep yourselves from idols"—they will not need to be asked twice at school next day, what the text was Sunday. "Yes, yes," we say, "we have no idols, we threw them all into the river years ago; we're not heathen!" And then the young preacher of the afternoon goes on to spin out true tales of how even Christians have idols, and we all go away from the service bound never again (in the strength of God) to worship money, position, learning, or self.

Five of these were 1900 Brownie Lads

Who do you suppose the "young preacher" of the afternoon is? Twenty years ago this June the monsoon failed; there was no rain; famine stalked the land; food gave out and clothing was simply "not to be had." As for blankets—weavers stopped weaving them! Today's "Young Preacher" was a lad then, and he, too, was hungry. His father died in their village and his poor mother brought him to Kodoli. Just at that time, many mothers and fathers died, and many wandering, hungry, homeless children were brought here for food and clothes and shelter. People at home heard of it, and thousands of dollars were sent out to Miss A. A. Browne's Brownies! The "Young Preacher" of today was *one of those brownies!!* Did he pay?

As I look over the assembly this afternoon, I see many Christian men, good, faithful, consecrated, efficient men, elders and officers in the church and leaders generally in the community; and my mind goes back to the day when many of these too were Brownie Lads.

The picture that appeals to me even more is that of the women, the dear Christian Mothers of Kodoli. Some of them are really beautiful; most of them are so transformed by the years that one has great difficulty in connecting them with the wriggling, squirming, unmanageable masses of the 1900 Brownie Girls!!

Many of the boys and girls in our Kodoli school today are children of those children! All of our teachers (with one exception) were former Brownie lads and lassies. Again I ask you—did the Kodoli Brownies pay?

Today The Christian Herald brings us news of hearts at home that have again been touched by our need here in Kodoli! We hear of money on the way to feed some of the hungry and to help clothe some of the poor! God bless you all! God repay you your unselfish love!—your unstinted sacrifice!

Even in these days of great stress, one hesitates in writing home, for fear of seeming to exaggerate. One's honest self tries to be persuaded that after all times are really not very hard! Last evening little girls whom I had promised to take int school turned up about dusk. As I stood looking them, my heart within me kept saying; "How ever take these girls? What in the world shall I feed them? How shall I ever manage to clothe and keep them warm these chilly days?" In 1900 famine, right here in Kodoli, we fed and clot and housed and schooled hundreds of destitute dren at the rate of $15 a year. It was no troubl all to make ends meet financially! The cost of ta in these three little girls today (and of boarding for one month) would have entirely supported a year in the 1900 famine. Do you wonder th almost say, "No," when they come, even thou have promised?

Among the thousands helped by Christian Herald readers in former famines

As People Know These Facts

Regard for the Mitchell Grows

THIS new Mitchell has been built to give you lasting newness. A multitude of improvements has been made to that end. And two years have been spent to perfect them.

The difference is conspicuous. Every detail shows it. But the greatest difference will show later, after years of use.

Much strength has been added, much endurance. Many important parts are larger. There are better materials, new heat treatments and 123 drop forgings.

The car is built with infinite care. There are hundreds of inspections, scores of new, exacting tests.

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See the New Ideas

A new-style body gives amazing beauty. The new-grade top does not grow shabby. The finish keeps its luster. The leather upholstery is filled with interlaced hair, so it keeps its shape.

Fuel cost is reduced. The cylinders are ground. The motor is much smoother. A thermostat is added. A new method is employed to get complete combustion.

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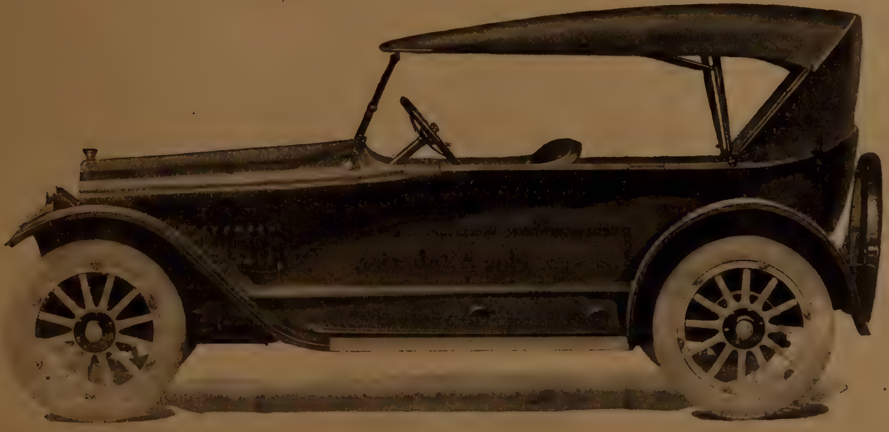

AUTUMN LEAVES

A SERMON by REV. H. P. LYMAN-WHEATON, D.D.[*]

Text: Isa. 64:6. *"We all do fade as a leaf."*

ONE of the most successful paintings in the London Royal Academy, a few years ago, was described in the catalogue as "Autumn Leaves." In the foreground of the picture there was a heap of pale, faded leaves about to be consumed by a fire, the smoke of which could be seen faintly curling up from the ground. Two girls were standing by the heap, watching the progress of destruction, their forms tinged with the brightness of the setting sun. They were but simple elements thus blended together to form what one of the first critics of the age styled "the most poetical work the painter had yet conceived." Yet no one could gaze upon the work without feeling as much its happy suggestiveness as its felicitous execution.

I, too, would ask you to look with me at the Autumn Leaves as they fall thickly about our feet. Let us ask for grace from Him Who made both them and us that we may read aright the lessons He would teach.

These leaves have helped to form the beauty of the woods, and by their fresh and lovely forms and colors have cheered the hearts of those who, weary with the toils of active life, have sought for rest beneath their grateful shade. Each one of them has given forth its contribution of purity and life to the air we breathe, taking back again—such is the wonderful economy of nature—that which would prove injurious to human life. Behind the close drawn curtain of rich foliage the birds have built their nests and reared their young. At the base of each leaf there has been carefully cherished the germ of next year's leaf, protected and nourished by its predecessor of the present. But more enduring proofs of usefulness have been left behind in the growth and vigor of the solid wood. To the strength of the tree each leaf has contributed its share, taking in from sunlight and from shower the nourishment needed by the parent stem. And thus we see the leaf—dead and dry as it is—has a sermon for us, as it speaks of duties done, and works of usefulness performed.

TO many of us such a lesson as this is suggestive of painful thoughts. May we not feel as we hold that dry dead leaf in our hand that, after all, our vaunted superiority, a comparison between us must be to our disadvantage? The leaf was useful. In its day—brief as it was—it did its part. It fell not till duty was discharged. But what of our duties? Where has been the usefulness of our lives? Where are the spots of human life made more lovely by the beauty of our Christian character? Where are those whose hearts we have cheered by loving words and gentle deeds? Where are the tried and wearied spirits over whom we have cast the grateful shade of comfort, or counsel, or assistance? To what extent have we contributed to the purifying of the moral atmosphere, cleansing it from foul passions and unholy feelings, and even giving forth the holiest influences of a heaven-born life? In a word—have we been useful in the world? If this should be our autumn, and if to-day, of us our text were literally true, if we were now falling to yonder grave yard soil like the "sere and yellow leaf," could others point to us and say, "They lived lives of usefulness and left no duty undischarged? Let conscience answer!

Again, the autumn leaves speak to us of *preparation for the storms of winter*. Even summer has its dangers for the trees of the forest; and under some conditions it is possible for those dangers to be the greatest during the calm. For example, heavy dews descending in the calm nights of summer have so ladened the leaves with their moisture that the branches have broken beneath their weight. In like manner the snows of winter, if they should fall on trees still bearing leaves, would often destroy the branches; and the violent hurricane of the wintry storm would sweep to the ground thousands of trees if the foliage were retained to resist its sway. But the leaves which the gentle breezes of summer only cause to murmur sweetest music as they flutter in the air, have fallen in the autumn, and then the storms of winter rage around the tree in comparative harmlessness. Have not some of us seen how all this is repeated in the region of human life? Have we not seen on the one hand a man retaining his wealth, yet losing his godliness under the sweeping force of temptation? Are not the cases frequent in which the words of Paul are true, and professing Christians from greed of gain pierce themselves through with many a sorrow? On the other hand, have not the mysterious workings of Providence often taken away the possessions of a good man, so as to enable him the better to endure temptation and trial? The leaves have been taken from the tree in order that it might the better withstand the storms of winter.

AGAIN, the fading leaf is suggestive of *the desirableness of rest*. The forces of life have been very active in that tree all through the early year. When the spring days brought their first gleams of cheering sunshine, and when they distilled their refreshing showers, what activity there was in every part of the tree! Vessels and tissues, which in winter had been lying dormant, or at best had acted sluggishly, now woke up to life. The nourishment derived from the soil was drawn up by the remotest "feeders" of the roots; it hurried from fibre to fibre, entered the trunk of the tree and was soon dispersed evenly through all the gigantic limbs, so that not one tiny twig stretching far away towards the sky but felt the life-giving influence. Again, the bark and leaves were, through the myriad pores, drinking in the moisture which the air provided so copiously; and from the smallest leaf or weakest twig there came a contribution to the life and vigor of the whole.

But such work as this could not go on forever. All things need rest. Even Jesus Christ Himself "being wearied with His journey, sat thus on the well." How refreshing is the thought that rest awaits the weary worker when his life is spent! "There remaineth, therefore, a rest for the people of God." Is there one who has long toiled for God, who has fought the good fight of faith, who finds at length that strength is failing fast? Is death at hand? Think not that the weakness of age will make it easier work for the foe to conquer. The decay of strength comes, not because Christ has left His follower to perish. It is but the falling leaf that tells of coming rest, for death to the Christian is nothing less. "He giveth His beloved sleep." When weary with the world they lay themselves on Jesus' breast to wake again amid the glories of the future life.

"For death is not a break or end
Of thought and action, but the change
Of rising into loftier range
Where thoughts to nobler issues tend.

The thought of autumn suggests that *there is a beauty even in decay*. Go forth to yonder height in the early spring, and gaze upon the richly wooded vale which spreads far away at your feet. What beautious colors and what richness of foliage! Look, too, at the same luxuriance beneath the blazing light of the summer's sun. But if you would drink deepest into the beauty of nature as developed in the myriad shades and tints of leaves, choose a bright autumn day. And is there no analogy between the fading leaf and fading man? There is a beauty in the freshness of early piety, and there is a beauty in the active piety of middle life; but there is also a beauty in the falling leaf. "The hoary head is a crown of glory, if it is found in the way of righteousness."

Her Ministries

By EUGENE C. DOLSON

As in some long untended spot—
  Some half-forgotten place of gloom—
A flower-seed, wafted by the winds,
  Will spring to bloom,—

So, from her pure heart's overflow
  She ministers with loving care
In lonely homes, and other lives
  Grow brighter there.

BUT there is one other thought; the leaf has a material being; there is no real soul there. C sequently, these figures are restricted in their ap cation to that which is material, and have little o bearing upon that which is spiritual. Is it not str that there should be broad marks of distinc between *body* and *soul?* Both are God's workm ship. Each is essential to the other. Where th is not both body and soul, there can be no man, yet what opposites they are! Marks of identity th are: yet, oh, how different! One aspires to hea pants for its sempiternal heritage, ever clinging, rising. The other, for a time the unwilling spor circumstances, struggles on; fleets through its duration rapidly; then, like a useless and worn machine, perishes and passes. The body fails; strength decays. "We all do fade as a leaf." E the youngest among us may take home this thou A great moralist in a former age left behind among unpublished writings this beautiful sentence rela to youth: "The world lies enamelled before him a distant prospect sun-gilt." How true a pic this of life as it appears to the young! Far down future lies the distant day of death, so distant, the clear bright eye of boyhood fails to scan the prospective. Yet the young must die. Not e leaf that fades falls in the autumn season.

The trees mourn the loss of many early buds. summer breezes bore away some leaves, premat severed from the parent plant.

The body fails; its strength decays. "We a fade as a leaf." The healthiest may lay this to h Death's snares lie thick about our path, and mo perish in a thousand ways.

The body fails; its strength decays. "We a fade as a leaf." In this text even the strongest learn a lesson. How few among us have any clear definite idea of our mortality! Creatures of a day, live as if eternity were ours. With our lives hang like Damocles' sword by the tenderest hair, we a if they rested on the eternal rock.

"All men think all men mortal but themselv Go where you will, you trample on the ashes of dead. Turn where you will, some monument of th long since departed meets your eye.

"The hands that raised them, long ago
  In death and dust have slept,
And long the grave hath sealed the fount
  Of eyes that o'er them wept.
But still they stand, like seamarks left
  Amid the passing waves
Of generations that go down
  To their forgotten graves."

AMID all these mementoes of mortality we sp as if mortality were a fiction. "As for man, days are as grass, as the flower of the field so flourisheth; for the wind passeth over it and it gone, and the place thereof shall know it no mor "So teach us to number our days that we may ap our hearts unto wisdom."

But I said just now that the text applies not to soul of him whose "life is hid with Christ in Go "The gift of God is eternal life." The soul posses of that life—unlike the leaf—can never fade. E nity has no grey hairs. The flowers fade, the withers, man grows old and dies, the world lies do in the sepulchre of the ages; but Time writes wrinkles on eternity. Eternity! Stupendous thoug The ever-present, undecaying, undying; the end chain composing the life of God; the golden thr entwining the destinies of the universe. Earth its beauties, but Time shrouds them for the grave. honors are but the sunshine of an hour; its palac they are but bursting bubbles. Not so in the untr bourne. In the dwelling of the Almighty can come footsteps of decay. "For this corruptible must put incorruption, and this mortal must put on immort ity." And "when this corruptible shall have put incorruption, and this mortal shall have put on i mortality, then shall be brought to pass the sayi that is written, Death is swallowed up in victo O Death, where is thy sting, O grave where is t victory?" The sting of death is sin, the strength of is the law. But thanks be to God Who giveth us t victory through our Lord Jesus Christ.

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[*] Preached at Grace Church (Episcopal) Monroe, N. Y.

A Modern Miracle

By Ellen Ruth Brooks

ILLUSTRATION BY C. H. TAFFS

was the first day of the Fall term at tter College and the campus was ce more buzzing with life. Madge ts' room, always the most popu- the dormitories, was crowded with just back from summer vacations. e all had tales of happy experiences. e, perched on top of three unpacked s, led the gay discussion.

oor Louise Clayton! It's too bad an't come back this year!" re- ed Helen Blair from her place on rowded window seat. Mere men- of the name brought a picture to minds—a picture of the forlorn creature from up state whose piti- plain old-fashioned attire had set part from the rest of the girls. one had admired Louise's brilliant in her studies, but her clothes—they had simply shut her out of the life of the school.

hat's the matter with 'Plain e'?" asked Madge.

hy, didn't you know?—her scholar- was good for only one year," an- girl replied. "She told me last when we were packing to go home. she felt terrible about it! I guess re fearfully poor."

adge Roberts!" interrupted Ade- Baker, as she pushed open the door aw the girl on the trunks. "What e world are you doing—giving a re or taking up aviation?"

ello, Ad!" cried Madge, stretching a welcome hand to the newcomer. e a seat—there's lots of room on oor! We're talking about 'Plain e'!"

h! Then you've seen her!"

hy, no—she's not coming back," d a half dozen girls in one breath.

ou're wrong—she's *here!*" declared ide. "I just passed her on the walk ont of the Dean's house. Girls, have the surprise of your lives! er would have recognized her if she t spoken first. And she's going to in this dorm—"

t right there the door swung open or one long, breathless moment we d in amazement at the beautiful, cratic-looking girl who stood before There was a vague familiarity t her face and figure. Where had we her before? Then she smiled and new!

was "Plain Louise!"

t what a transformed Louise! the plain, shabby little misfit of year before she had become a ntly beautiful and charming crea- She wore a stunning little suit of atest Fall fashion and from the tips r gloved hands to her dainty shoes, as perfect!

e greeted us with a simple grace won the heart of every girl in the , while we tried to hide the aston- ent we felt. Then, turning to ge, she said, "The matron told me uld find my key with you. For a while I'm going to room across the ."

MOMENT later she hurried out to unpack her trunk and we were left mystified and curious than ever.

first none of the girls spoke. Then ge voiced the thoughts of all: "Well, s what I call a *modern miracle!* n Louise'! Not any *more—'Lovely* e' would be more like it!"

hy didn't you ask her what had ened—where she got the money?" edly suggested Ad. "I know what all outfit cost and hers is twice as looking—how in the world does o it?"

he said she was in a hurry to unpack *runk*," piped up Mary. "Last year rought only one suitcase and that half filled with books!"

ys passed and the mystery of the rkable change in "Plain Louise" ined unsolved. Some of the girls confided their own cherished secrets effort to disclose her story. But Louise only smiled or changed the subject.

In the meantime she continued to maintain her high standing in the class room and enjoyed an ever-increasing popularity that had been denied her the year before. She appeared often in Madge's room, a place where only a selected few—generally the leaders in the school—felt comfortable and welcome. The old days when we had passed her by with a nod were now a mere memory.

Then one day a dainty, square white envelope appeared in each of the college mail boxes. The little simply-worded announcement it contained set the whole college talking and added greater mystery than ever to the change in "Plain Louise."

The announcement read:

> You are invited to attend the opening of "The College Girls' Modiste Shop," at Thirty College Place, Thursday afternoon, October twentieth, at three-thirty o'clock.
>
> LOUISE CLAYTON.

On the appointed day 30 College Place was crowded to the doors. Louise, gowned in a delightfully simple but adorable afternoon frock, proved a charming hostess. She had transformed a small, old-fashioned house into just the kind of place where girls love to shop. About the rooms were several charming frocks displayed to wonderful advantage.

They were the kind Louise herself wore—dainty, distinctive creations which fairly breathed a personality and charm that made them irresistible.

In the rear of the shop sat a woman whom Louise introduced as Mrs. Blake, her assistant. The girls needed no urging to take the initial step of real customers. I know at least a dozen gowns of various kinds were ordered within an hour.

Later in the afternoon, when most of the visitors had left, Madge and a few other girls of our set surrounded Louise.

"And now," began Madge, "don't you think you have baffled us long enough? There simply must be an interesting story behind all this, because—well, simply because you have changed so yourself, and this little shop is so wonderful. Won't you tell us how you did it?"

Louise hesitated a moment and over her face there came a flush of pride and happiness, as she answered, "I've been thinking all the afternoon that I owe you an explanation.

"I WOULD have told you before, only I wanted to wait until this opening, proved a real success. Now that the business is really started, I am anxious that you should know the wonderful thing that has changed my former dull life into a new one of happiness and opportunity.

"When I was twelve my father died, leaving only our little home to mother and me. For a while it looked as though I would have to give up school. But that was not necessary when mother secured employment in the village library.

"Even then, though, as you can understand, we had all we could do to procure just the *necessities* of life. And there was never any money left for clothes. We wore our old ones as long as they would stand it and then called upon the village dressmaker to make us just the simplest kind of dresses so her bills would be as small as possible.

"I worked hard in High School—my heart was set on getting an education—and when they told me I had won the Hadley Scholarship, covering board, room and tuition for one year at Cotter, I thought was the happiest girl in all the world!

"You see I had never known what it meant to have stylish, becoming clothes. Here at college, surrounded by other girls, I realized for the first time how forlorn I looked. I saw that I did not know how to make myself attractive and that I could not be one of you—hungry as I was for your goodwill and your companionship.

"FROM my darkened little room, I watched you girls, in your beautiful evening dresses, cross the campus to the gymnasium on the night of the Junior 'Prom.' And the hot tears sprang to my eyes as I told myself that not one of you in all that gay throng would give so much as a thought to the heart-sick girl who would have to spend the evening alone!

"I sat there till I couldn't stand it to look at the brightly lighted windows and hear the wonderful music any longer. And then an inspiration came to me.

"I opened the door of my room and peered into the hall. Everything was dark, and there was no one to see me. My heart was beating furiously as I slipped noiselessly across the hall to Nell Bradley's room. I knew she had gone to the 'Prom' in one of the beautiful dancing frocks which Campbell's had sent out that afternoon.

"Pushing open the door, like a thief, I switched on the light. As I expected, the other dress lay in its wrappings in the box beside the long French mirror! Oh, but it was *beautiful*—the dress that wasn't good enough for Nell! With trembling fingers, I caught it up, slipped out of my plain, shabby little dress and into that gorgeous gown. The transformation was marvelous—I saw that I was really *pretty!*

"But then the hopelessness of it all swept over me. I laid the magic gown in the box and, clad in the old clothes, like Cinderella when the clock struck twelve, went back to my room. But in those few short moments I had tasted the joy of being attractive. And for days the vision I had had of myself in Nell's dress before the mirror haunted me!

"A week or so later I was reading a magazine when my glance fell on a picture that attracted me. I began reading the article and it told the story of a girl, just like myself, who found the way to friends and happiness by learning at home, through the Woman's Institute, to make for herself distinctive, becoming clothes.

"Almost wild with hope I read every word of the story. It seemed so real—so convincing—and so much the very opportunity I needed, that I wrote the Institute that very day.

"WELL, the information I received proved such a revelation that I joined the Institute at once and took up dressmaking.

"As soon as I saw my first lesson, I knew that I had found the way to happiness! Any one could learn by this easy, fascinating plan.

"Right away I began to feel like a different girl—happier than I had ever been in my life! In comparison to study here at college the work was easy. I devoted every moment I could to my lessons and, of course, I made rapid progress—I couldn't *help* it! The textbooks seem to foresee and answer every possible question and the teachers take just as personal an interest as they do here in the classrooms.

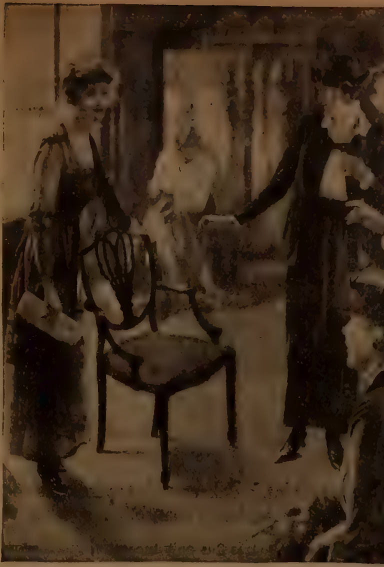
"Almost at once I began making actual garments—that's another delightful thing about the course. Why, I made a beautiful little waist after my third lesson! You will never know what a temptation it was to wear it to class next day, but I had decided not to wear any of my new clothes until I had enough so that I would never have to wear the old ones again!

"What was most important to me, I also learned what colors and fabrics were most appropriate for different types of women, how to develop style and add those little touches that make clothes distinctively becoming.

"It was during the Eastern vacation when, after just a few lessons, I finished my first dress. I simply had to wear it. Every one at home remarked how pretty it was, and mother was simply delighted with it and the work I was doing.

"Later I learned to copy models I saw in the shop windows, on the street, and in fashion magazines. And so it went all through the course. Every step was so clearly explained that the things I always thought only a professional dressmaker could do were perfectly easy for me!

"Then I decided to do more than make just my own clothes. I saw that I could turn my study to further profit. By the time summer vacation came last year I had about completed the course, and with the money mother had been saving all winter to buy me one summer dress I made three prettier than I ever had before.



"And now," began Madge, "don't you think you have baffled us long enough?"

"But my scholarship had ended. College looked impossibly expensive and I decided to make dressmaking my life work. Little did I know then how easily I could make my skill in dressmaking pay for my education.

"Back in our little town, my dresses soon attracted the attention of the best-dressed people. I called on several women who for years had gone to expensive city shops for their clothes. They welcomed my suggestion that I could create the kind of clothes they wanted and save them money besides.

"The very first afternoon one woman gave me an order. Girls, I worked like mad on that dress! When it was finished, she was so delighted she gave me two more orders—one a tailored suit. From that time on, it was easy. By the middle of the summer I had more work than I could possibly handle and Mrs. Blake, my present assistant, came to my aid. Most of my work then was designing and working on the more elaborate and expensive clothes.

"Toward the end of my vacation I found I had more than enough money to return to college this year. But I hated to give up my business. Finally, I decided to combine business with pleasure and start this College Girls' Shop here on the Hill. Already its success is assured, for the orders that you and the other girls have given me today mean that I will get another assistant soon and the shop will not interfere in any way with my college work. What is more, I am going to write mother tonight that she can give up her position in the library and come to live with me.

"SO that's my story," finished Louise. "I'm the happiest girl alive, and I owe it all to the Woman's Institute! That alone could have made possible the wonderful change that has come into my life. And what I did—in saving so much money on my own clothes, having prettier, more stylish, better-made garments than I could have had any other way, and attracting happiness and friends and prosperity with them—*any* woman or girl can do!"

This modern miracle has a practical application to your needs. More than 30,000 women and girls in city, town and country have proved that you can easily and quickly learn at home, in spare time, through the Woman's Institute, to make all your own clothes and hats, or prepare for success in dressmaking or millinery as a business.

It costs nothing to find out all about the Woman's Institute and what it can do for you. Just send a letter, post card or the coupon below and you will receive—without obligation—by return mail, the full story of this great school that has brought the happiness of having dainty, becoming clothes, savings almost too good to be true, and the joy of being independent in a successful business, to women and girls all over the world.

WOMAN'S INSTITUTE

Dept. 37Y, Scranton, Penna.

Please send me one of your booklets and tell me how I can learn the subject marked below:

☐ Home Dressmaking ☐ Millinery

☐ Professional Dressmaking ☐ Cooking

Name ....

(Please state whether Mrs. or Miss)

Address ....

This Cake—

is made from the only coconut canned in its own milk

IT is the *milk* in the Baker can that makes this coconut cake richer and better than other coconut cakes.

For the Coconut Milk is the only successful guardian of the rich flavor of the fresh nut. This Milk keeps the meat in the Baker can moist, crisp, and tender. No other ready-grated coconut has this supreme flavor of the newly picked nut, for Baker's is the *only* coconut canned in its own milk. Remember that word "*only.*"

Coconut Layer Cake

½ Cupful of Baker's Fresh Grated Coconut	½ Cupful of coconut milk
½ Cupful of Butter	2 Cupfuls of flour
1 Cupful of Granulated sugar	2 Level teaspoonfuls of baking powder
2 Eggs	

Cream butter and sugar until light; add well-mixed yolks of eggs, coconut milk, half the sifted flour and baking powder, the coconut which has been thoroughly drained. Beat the whites of eggs until light; fold in and add the rest of flour. Pour in lined cake tins and bake in moderate oven about 25 minutes. Use remaining coconut in the icing and to sprinkle cake.

MAY ALSO BE BAKED AS LOAF CAKE

Many other coconut Recipes just as appetizing, are in our new Recipe Booklet, FREE on request.

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Use Milk separately to save shortening and add flour

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FRESH GRATED COCONUT

WORLD NEWS

THE COAL STRIKE

THE greatest struggle in which the government has ever en with labor was precipitated on October 31 when on the petiti the Department of Justice, Federal Judge Anderson of Indi apolis approved an order restraining all officials and agents of United Mine Workers of America from advising or directing the bitu nous miners in the strike called to take effect at midnight of that day. entire labor movement arose in wrath at the attempt to enforce "gove ment by injunction." A few hours after the restraining order was iss Samuel Gompers, Mathew Woll and Frank Morrison, president, vice pr dent and secretary of the American Federation of Labor, protested f mally to Attorney General Palmer and in a public statement announced th support of the miners and intimated that the great labor body would un in opposition to any effort to deny to the wage earner use of the str weapon. Despite the orders of the court, the miners, variously estimat at from 300,000 to 425,000, abandoned the workings at the hour fixed the original strike instructions and brought about the most complete t up of coal production the world has ever seen.

The week preceding the closing of the mines saw feverish activity in eve direction. The Fuel Administration under Dr. Harry A. Garfield w reorganized, fuel prices were fixed again on a war basis, the War Depa ment mobilized regular army troops for quick movement to the coal regio the Railroad Administration seized for its use coal in transit, an embar was put on all exportation of coal and a war-time priority list was repu lished. Every effort was made to move coal from the mine mouths points of distribution, but with all the energy expended in this directi the country entered the strike with approximately a three weeks' reser of bituminous to see it through the crisis. The largest reserves, fortunate were located in the north, northeast and northwest where winter alrea has descended and where the need for fuel is greatest.

As this is written, it is impossible to estimate the effect the action of t Indianapolis court will have on the situation. The officials of the Mi Workers have given no indication of any intention to disregard the straining order but they maintained communication with the various d trict organizations until the very minute they were served with the cou order. The strike machinery had been well organized and the leade count on its impetus and the direction of the lesser local union leade aided by the officers of other unions outside the coal industry, to give the maximum of effectiveness. Troops are in possession of one West V ginia field and other troop bodies are ready to move but thus far there ha been no reports of disorder.

The government now is as concerned over the attitude of the A. F. of and the four railway brotherhoods as it is over any other phase of the situ tion.

THE PEACE TREATY

THE Senate thus far has been unable to agree on a date on which t final vote on the Treaty of Peace shall be taken. Senator Lodge h proposed November 12. Senator Hitchcock, leader of the administratic forces, objected to the fixing of a definite date and offered instead, an agre ment to limit debate and add another hour to the daily sessions. Bo sides seem anxious, however, to have the vote on ratification taken a the debate concluded so there will be no possibility of the treaty wrang being carried over into the next session. Observers fail to see how this c be avoided if, as now seems probable, ratification is accompanied by t series of reservations agreed on by the majority. It is admitted that ra ification is impossible without some reservations and these the Preside has announced he will not accept. In the circumstances the final vote ma be merely the signal for a new struggle over the conditions of peace accep able to the Senate of the country, and this struggle will necessarily carried into the next Congressional session.

Several efforts have been made to insert the name of God in the preamb of the treaty but a vote had been avoided on the question until Senat Sherman, of Illinois, insisted on a record on an amendment to include t phrase to: "invoke the considerate judgment of mankind and the gracio favor of Almighty God." The amendment was defeated by 57 to 27. Th vote served to call attention to the fact that nowhere in the treaty is the reference to a Higher Power; a fact which makes it unique among diploma ic documents of such vital importance.

PERSHING FOR SMALLER ARMY

GENERAL JOHN J. PERSHING'S long-awaited expression of opini on what the future military policy of the nation should be, has be delivered before a joint session of the Senate and House committees military affairs. The Commander-in-Chief of the expeditionary force a the highest ranking officer in the army disagrees with the General St on the advisability of retaining a large standing army and puts a lim of 275,000 to 300,000 on the regular establishment. He is strong convinced, however, of the need of universal training for youths 19 and he would have every boy when he reached that age called out f six months' intensive training. The regular army, he says, shou be kept up to quota by voluntary enlistment. He urges the rete tion of all regimental designations used during the Great War into whi would be incorporated a new army if the emergency should arise and favors a separate department of air service with enlarged appropriatio to keep the aerial arms of defence in the state of highest efficiency.

BOLSHEVIST FORCES MAKE GAINS

THE virtual collapse of the anti-Bolshevist armies in Russia has ma the Lenine-Trotzky regime safe for another winter so far as outsi pressure is concerned. The last week has seen the defeat and retreat all the forces opposing the Red armies and the manoeuvring of the Nort western Russian army under Yudenitch into a position southwest of Ga china which threatens its complete destruction in a wide series of marsh The difficulty of appraising the real situation in Russia grows constant because of the conflicting stories brought out by men whose views comma attention. Men of equal responsibility differ diametrically in their report The most recent traveler to emerge from the land of mystery is Lieutena Colonel Lestrang Malone, member of the British House of Commons, wh has just reached London from Petrograd. He declares reports of disse tion between Lenine and Trotzky are untrue and that he saw Trotzk review thousands of Bolshevist soldiers who wildly acclaimed him as "t divine leader." The physical and moral strength of the Red army must recognized when it can signally defeat Yudenitch, Denikine and Kolch

OF THE WEEK

ing on widely separated fronts and each actively supported by the There are indications, however, that Denikine and his South-n army are losing the confidence of the Allies and that he is becoming and more involved in trouble with the Ukranians under Petlura.

CHINA GETS BACK MONGOLIA

TER Mongolia once more is under the wing of the Chinese Central overnment. In 1912 the government at Urga decided it would pre-nominal independence to dependence on Peking and in the midst of ninese revolution it demanded autonomy. Peking relinquished its on the vast hinterland and Outer Mongolia began to run its own . Two years later, however, Russia forced a protectorate over the , imposed a loan on the government under rather onerous terms, and began the process of absorption. The Russian revolution threw the olians back on their own resources and after two years of worry and ainty they have sent a petition to Peking for the cancellation of the nent for autonomy and the return to the protection of the Chinese nment. Peking has begun negotiations with Russia looking to the ation of a treaty of 1914 in which the two powers recognize autono-Outer Mongolia, and has appropriated $800,000 for salary and allow- to the native princes and chieftains.

INTERNATIONAL LABOR CONFERENCE

O conferences of unusual importance to the world's labor are in pro-ess in Washington: The International Labor Conference called in lance with the labor clauses in the Treaty of Peace, and the Interna- Conference of Women Workers. No American delegates have been l as members of the former conference and none will be named until ace treaty has been ratified. Considerable debate followed the pro-to seat delegates from Germany and Austria, at the time on the high ound for New York. When the vote was finally taken they were seated out one dissenting voice, that of a French delegate. The conference es both workmen and employers. The Women's Conference has entatives from practically every country in Europe and it is dis-g problems which particularly involve women wage earners.

nuel Gompers has issued a call for a national labor conference to le the railway brotherhoods, to meet in Washington on December 13. or is confronted with grave dangers vitally affecting the very founda- of its structure,'' he says in his message. The meeting is the out-h of the National Industrial Conference which broke up the with-l of the labor delegates.

DOMESTIC

LA WHEELER WILCOX DEAD—Mrs. Ella Wheeler Wilcox, widely n poetess, is dead at the age of 64. She was born in Wisconsin and her first began to appear when she was still in her teens.

NG ALBERT ENDS VISIT — King Albert, Queen Elizabeth and Crown e Leopold of Belgium have returned home after twenty-nine days guests of the United States. The last stop on their tour was Wash-n, where they saw President Wilson, and Newport News, where they rked on the George Washington for the voyage home.

GE LIQUOR TAX PROPOSED—The Anti-Saloon League will ask for a bitive tax on liquor, running as high as $500,000, to prevent the sale uor between the time when war-time prohibition ceases to be effec-nd the date when constitutional prohibition goes into effect.

MB-PLOT UNEARTHED — A plot for a carnival of murder on next May has been discovered in Cleveland. A complete organization for the ifacture and distribution of bombs was broken up by the arrest in land and New York of a dozen of its leaders. The victims of the plot to have been law officers of city, state and national governments.

MOUS EVANGELIST DEAD — Rev. A. B. Simpson, President of the national Missionary Alliance and pastor of the Gospel Tabernacle in York City, is dead at his home in Nyack, N. Y., at the age of 74. He tained at Nyack the Missionary Training Institute and the Institute aining of Home Workers. He was an editor and writer of distinction.

S GROWTH OF ADVENTISTS—The Seventh-Day Adventists, according statistical summary just issued, have raised and spent for denomina-l work from 1863 to 1918, inclusive, $51,049,087. More than $28,-00 of this was contributed from 1912 to 1918. During these six years nembership increased 74.21 per cent.

FOREIGN

RMER MADE PREMIER — Charles Ernest Drury, an Ontario farmer, een made provincial premier. He left Toronto after his appointment turn to his farm and decide on his cabinet. "I can think better when ing," he said.

. P. IS SENTENCED — Ernest Blythe, Sinn Fein member of the British ament, has been sentenced by court martial to a year in prison for Fein activity. He went on a hunger strike as soon as he was taken s cell.

ROUBLE AGAIN IN EGYPT — There is a revival of Nationalist disorders gypt where the British troops are being kept busy suppressing demon-ions. Two natives were killed and ten injured, and twenty-seven e were hurt at one meeting in Alexandria which soldiers were called suppress.

AMES 1,150 GERMANS — The Belgian government has given its approv- a list of 1,150 German officers and civilians who will be prosecuted on ges arising from violations of the laws of war at the time of the in-n of Belgium and its occupation by German troops.

EFUSE PASSPORTS TO GERMANS — The British government has refused ecognize passports for German and Austrian delegates invited to r in London in an effort to reach a solution of the internal problems e Central Powers. Representatives of other countries, including the ed States, will attend the conference.

RAND DUKE NICHOLAS IS FOUND — Grand Duke Nicholas, early in the the commander-in-chief of the Russian armies, has been found at a in Italy where he is living with the Grand Duchess. They, with his her and sister in law, Grand Duke Peter and his wife, escaped from ia through the Crimea.

RITISH LEAVE SYRIA — The British government announces that it has e arrangements for the prompt withdrawal of all British troops from a, which will be turned over for occupation by France and Arabia until completion of the treaty of peace with Turkey.

1869-1919
50TH ANNIVERSARY—FIFTY YEARS OF PROGRESS

HEINZ
Spaghetti
Ready cooked ready to serve

FIRST the Spaghetti is made in the spotless home of the 57 Varieties.

It is Heinz Spaghetti.

Then it is cooked in the Heinz kitchens.

The original recipe was Italian but Heinz famous tomato sauce takes the place of the ordinary kind and with it is combined a special cheese of peculiar merit.

The result can only be expressed by the word "Perfection."

Keep the pantry shelves supplied with it, for experience has proved that, once tried, it becomes a permanent addition to the family menu.

It is delicious, nutritive and economical.

Some of the 57 *Varieties*

Vinegars
Tomato Ketchup
Baked Beans
Mince Meat

HEINZ
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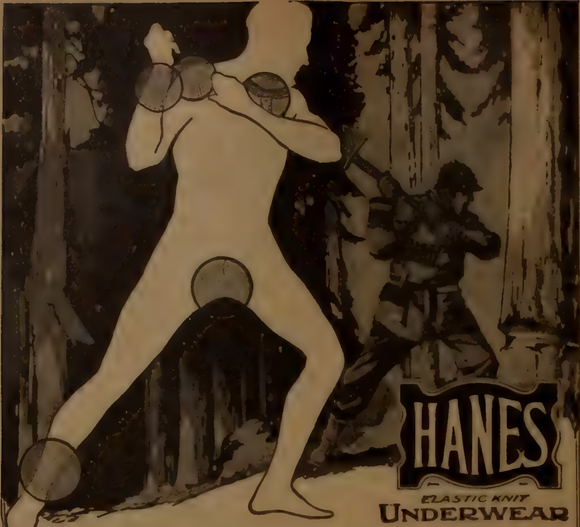
All Heinz goods sold in Canada are packed in Canada



GUARANTEE— We guarantee Hanes Underwear absolutely —every thread, stitch and button. We guarantee to return your money or give you a new garment if any seam breaks.

"Hanes"—greatest underwear value ever sold at the price!

GET the big, *extra*-long-service features of Hanes winter mens' Union Suits and Shirts and Drawers fixed in your mind! Go over the *extra*-wear-points brought out in the diagram circles shown in the Union Suit above—*guaranteed* unbreakable seams; *guaranteed* tailored collarette that cannot gap; *guaranteed* elastic knit wrist and ankles; *guaranteed* closed crotch; *guaranteed* pearl buttons sewed on to stay; *guaranteed* buttonholes that last as long as the garment!

Such a wealth of underwear value to spread before any man at the price! If comfort, warmth, wear and economy mean much to you in winter underwear, then buy "Hanes"! *Every thread, stitch and button is guaranteed!* You should immediately check up your dealer and get a supply.

Hanes winter weight Union Suits are standard throughout America—*standard* because of extra wear and *standard* because their extra comfort, fit and perfect workmanship make them exceed in real worth any underwear you ever bought at the price!

Your confidence in Hanes Underwear should be based on the fact that every process of manufacture from raw long-staple cotton to the perfected garment is *under direct Hanes supervision in Hanes factories!*

Hanes Union Suits for Boys

All the quality, extra features and perfect workmanship that make Hanes mens' Union Suits so universally popular *!go right into Hanes Union Suits for Boys!* We have never laid hands on such value in boys' underwear. Fleeciness and warmth, in particular, meet parents' most exacting wishes, plus *reinforced buttonholes* that will not stretch.

These staunch Union Suits stand up against the stiffest wear-service and wash service. The elastic knitting and *reinforced strain points* allow all sorts of work and play freedom. Made in sizes to meet ages between two and sixteen years. Two- to four-year sizes have the drop seat.

If your dealer cannot supply you, write us immediately.

P. H. HANES KNITTING CO., Winston-Salem, N. C.

New York Office, 366 Broadway

Warning to the Trade—Any garment offered as "Hanes" is a substitute unless it bears the Hanes label.

The New Trackless Town

WILL the city of the near future be a city without street railways?

New York City's experience in doing without surface transportation lines which the difficulties of the old traction companies caused to be abandoned has provided food for widespread discussion among traction experts. Some of these men insist that the "trackless town" is certain to make its appearance in the next few years and thereby bring to its municipal originator an era of quiet, cleanliness and convenience.

The change will be brought about, according to this view, by the adoption of motor buses to run along lines heretofore cared for by the trolley systems.

In New York virtually every system of transportation has been thrown into the hands of the federal courts through receivership proceedings. Heavily capitalized in the way of the traction lines in the palmy days of high finance, they were unable to meet the interest demands of their funded debt during the war years, and they now
in the process of liquidation. S
of the old constituent compani
which leased lines were surrend
refused to be burdened with ec
mic liabilities and simply forf
their franchises. The city ad
istration met the situation w
operation of the lines ceased
importing motor buses of e
imaginable type and style.
buses met with instant approva
they have been operating regul
in the lower part of the city, c
ing passengers at a fare of five
and apparently making a
profit for their owners.
scheme later was extended to Br
lyn where it met with equal suc
The buses are operating along
streets where rusting street
rails can be seen, and the people
depend on them insist they n
will be induced to return to th
system of street transportatio

Representatives of a large r
ber of cities have been in
York to observe the operatio
the buses with a view to adop
the motor vehicle as a solutio

The Prayer League

DURING these past weeks the churches of the country have been praying for the President, that he may be restored to health and given strength to resume his duties. Petitions for his complete recovery have been offered up by the Prayer League, both in meetings and individually, and in countless homes appeal has been made in his behalf.

Many special requests for prayer by the League have been received from readers who have faith in God's goodness. A. W., Chelsea, Wash., writes, asking prayer for the recovery of a daughter from severe physical affliction. A friend in Jamaica, N. Y., seeks prayers that a son-in-law who has a bad temper may become a Christian and live happily with those around him. Reader, Santa Cruz, Calif., writes: "Pray that God will help me in regard to certain matters, also that a friend and her daughter may be reconciled; that an elderly lady may be cured of eye trouble, that an old acquaintance may be brought to Christ, and that a young girl may find the way open to attend business college."

"Sincere Believer,'' Flora, Ind., writes: "I have been a reader of the Christian Herald for many years and my faith has been wonderfully strengthened by reading of the many faithful ones who have had answers to prayer. I never miss reading the Prayer League column. I have had many answers to prayer. I have one special desire, known only to God, and I seek the help of the faithful in praying that it may be granted.''

Reader, Senoi, Ga., writes that some time ago she made two requests for prayer by the League, one that a mortgage might be lifted and the other that the household might be able to obtain more money for the necessities of life. Both prayers have been answered and she gladly records her gratitude to God and sends her thanks to the Prayer League. She also gives thanks for answered prayer in the healing of a dear loved one. She asks the comforting petitions of the League that another prayer, made some time ago, may be answered soon.

Mrs. M. A. W., Cleveland, Tenn., writes: "I have had wonderful answers to prayer, and now I am asking the League to pray in behalf of a dear loved one.''

"A Poor Lonely One" writes from Hagerstown, Md., asking for prayers that she may be strengthened and comforted in a great sorrow that has come into her life.

Mrs. E. B. writes: "Some time ago I requested prayer for my son, who was so broken down in health I feared he would never reco
He is able to work again, for w
I wish to gratefully acknowl
answered prayer.''

Mrs. F. P. E., Inez, Tex., wr
"Several years ago I wrote you
questing prayer for certain th
and I received a very wonde
answer. My cup was full and run
over. Now I am asking prayer fo
financial affairs, also wisdom on
tain subjects, that we and the pe
of our little town may be more sp
ual, that we may have a pastor
a revival.''

Among the individual requ
for prayer for self and others: th
four ask divine help in wor
affairs; twenty for healing of
body, ten for spiritual bles
seventeen wives ask prayers
the conversion of their husba
and twenty-nine parents ask p
ers for the conversion of t
children. Seven ask prayers
the conversion of brothers,
nineteen for the conversion
friends and relatives. Ten p
for reconciliation between estr
ed relatives or friends and el
ask prayers for the granting of
quests known only to God.

Fifteen ask prayers for the res
ing or healing of eyesight, and se
for restoration of hearing. Twe
two ask special prayers for the hea
of serious diseases, and four ask p
ers that relatives may be cured of
drink habit.

A mother asks special prayers
the healing of her baby. Nine
prayers that they may be brou
nearer to God, and fifty-nine
prayer for the granting of var
desires and needs.

Thanksgiving Call

President Wilson has set a
Thursday, Nov. 27, as Thanks
ing day in a proclamation wh
said the country looked forw
"with confidence to the dawn o
era where the sacrifices of the
tions will find recompense i
world at peace.

"The great blessings, vouchs
to us, for which we devoutly g
thanks, should arouse us to a fu
sense of our duty to ourselves
to mankind to see to it that no
ing we may do shall mar the c
pleteness of the victory which
helped to win. No selfish purp
animated us in becoming par
ipants in the world war, and wi
like spirit of unselfihsness we sho
strive to aid by our example
by our co-operation in realizing
enduring welfare of all peoples
in bringing into being a world ru
by friendship and good will."

A Literary Evening

By Nellie Ryder Gates

is awfully hard to find entertainments for church sociables that will be equally interesting the young and old, but that is ourse what they should be. This cleverly accomplished last year little church up where I spent my mers. They issued invitations a Literary Evening. The tickets e twenty-five cents each for the wn-ups and fifteen cents for dren. It was held in the Sun- School room where all enter- ments are held.

veryone was given a slip of er when they took their seats. en the curtains were drawn back, re was a huge red book standing its edge, with its title across the it FAMOUS FRONTISPIECES FICTION in white letters.

ne of the young girls of the con- gation stood there and opened book. A frame had been con- icted of strips of wood, covered h white paper, and inside the ne were the pictures. After we l looked at each one, she closed book, and while the next was ng posed, we wrote down on our s of paper what book we ught the picture was from. e book was made of very heavy dboard covered with red cloth, h the lettering made of white per, and it was fastened to the e of the frame with hinges made loth.

The pictures had been chosen carefully so they needed little background and few properties. For example the first one was an old colored man with a wreath of flowers on his head and a little girl in white perched on his knee. They were reading together. It only took a second even for the children, to guess "Uncle Tom's Cabin.''

The ragged little boy holding out his empty bowl to someone outside the picture was not quite so easy, but a great many of us wrote "Oliver Twist." The four girls grouped about the old fashioned lady who was reading a letter to them were the beloved Meg, Jo, Amy and Beth, of course. Then there were Robinson Crusoe finding the footprints in the sand, Portia choosing the caskets, Elaine guarding Lancelot's shield, The Little Minister and Babbie having tea together, Alice at her famous tea party, and Romeo and Juliet.

The real secret of the wonderful success of this party was that the audience had something to do besides just look at the pictures. It seemed that they had given tableaux before, quite lovely ones, but because we of the audience were to guess these, we loved them. And then it made the usual long waits between tableaux almost as interesting as were the pictures themselves.

Evangelizing the Mountaineers

R. Elmer E. Gabbard, Principal of the Harvey Murdock ool, Bowlingtown, Ky., writes: was somewhat surprised to find t my letter, written to you re- tly concerning the books you t us, had been put in the Chris- n Herald. I was still more sur- sed when letters began coming rom various parts of the country ing about the work and some of m offering to send us books, if vould suggest what was wanted. we you, therefore, another letter thanks.''

Principal Gabbard and his school interesting. The latter is located the Middle Fork of the Kentucky ver, among the foot hills of the mberland mountains. It was ablished three years ago under supervision. He came from ckhorn, Ky., five miles below wlingtown, on the same river, the mouth of Squabble Creek. ly a few years ago the latter ice was the rendezvous of feud- s and moonshiners; now it is the t of Witherspoon College with 0 students and has a village urch with a membership of over 0 The place has become a ter of education and spiritual tivity. Bowlingtown until lately a backward community, neg- ted as to education and with few portunities. Now under the influ- ce of the progressive movement Bowlingtown, the situation has mpletely changed

Mr. Murdock is himself a native untaineer and a graduate of itherspoon. When he was a sen- in the theological seminary, he oposed the establishment of a mmunity work at Bowlingtown t would concern itself with the ysical, intellectual and spiritual eds of the community. Plans e then laid and the following the work was begun. A com- table home has been built for e minister, which accommodates cial gatherings of the community's ng people A commodious school ilding has been erected, with a apel for church and community etings of various kinds There e rooms for Sunday and day- hool classes. Land has been cured for agricultural purposes a small scale. A great change has me over the place

Intimate contact with the people interest in the affairs of their everyday lives and friendly assistance at all times, are preparing in their hearts a "highway for our God.'' Former enemies are now friends. Through the association of the children in the school, and personal contact with the older people of the community, it is hoped to get rid of objectionable conditions and gradually lead the people to a better life. The Gospel is continually held before them as "the power of God unto salvation to every one that believeth.''

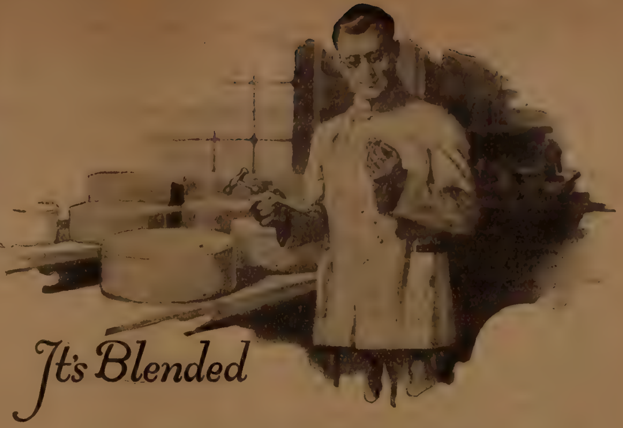
Years ago, when Dr. Guerrant, the great friend of the mountaineer, rode through the hills from Virginia and saw the conditions of the people his heart went out to them, and from that hour he dedicated his life to the spread of the Gospel among these needy people. He saw that in order to appreciate the Gospel and enjoy its benefits, they needed education and he established schools at many places. He was a warm friend of the work at Buckhorn, and before his death came to regard it as the leading example of what could really be accomplished in the Master's name in that section.

Prof. J. A. Burns, a mountaineer and a man of unique personality who has been brought before the public through the writings of Emerson Hough, has built up an important work at Oneida, in Clay County, twelve miles distant from Buckhorn. Other points could be mentioned where faithful souls are endeavoring to bring the full power of the Gospel to bear on every phase of mountain life. The response gives courage and hope.

Blinded by Alcohol

Twelve to fifteen cases of wood alcohol poisoning a day are being reported in the Chicago hospitals since the country went dry, according to the Illinois Society for the Prevention of Blindness. One teaspoonful of the poison will cause blindness.

Mrs. Winefred Hathaway of New York, secretary of the National Society for the Prevention of Blindness says that Cleveland reports four cases a day in the hospitals.



It's Blended

— a very simple, yet a very wonderful thing. Few people really sense the full significance of "Blended" when applied to cheese. Blending of coffee or tea is usually employed to produce a particular individual flavor. But in cheese making *it is the only method by which a perfect, uniform and unvarying quality can be secured.*

ELKHORN CHEESE
8 VARIETIES IN TINS

is the blended product of never less than six of our rural factories—usually more. The composition of a perfect cheese is easily analyzed. But there are so many things —even climatic conditions—entering into the making of a perfect cheese that no rural factory can produce an unvarying quality from day to day. The bulk cheese from our rural factories is first sent to our Central Storage Warehouse for ripening. Each cheese is then tested for texture, moisture, flavor, butter-fat, etc., as a basis for a skillful blend of the different makes in just the right proportion to produce that exquisite Elkhorn Flavor.

The patented Kraft process that sterilizes this blended product really pre-digests it—makes Elkhorn "like you" —and the parchment-lined air-tight tin brings this highly nourishing food to your table with all its original purity and smooth, creamy richness, for, "The first hands to touch it are yours."

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OUR EDITORIAL PAGE

THE RED PLAGUE

THE amazing fact that today in this country there are more than 3,000 strikes in progress marks a most extraordinary situation and an even more extraordinary threat. The Bolshevist epidemic of eastern Europe has spread its deadly infection among tens of thousands of aliens in our own land. Like in other plagues, its germs breed, are conveyed, and find lodgment in irresponsible ignorance. It is not industry alone which is threatened but the entire social order. The Red Plague is a malignant disease at the vitals of Christian civilization.

The spread of the strikes is but one symptom of a malign intent on the part of unreasoning ignorance either to rule or ruin — to secure to itself control of industrial power or, like another blind Samson, tear the pillars from the temple.

Any who imagine that these three thousand and more strikes are the coincidental results of legitimate labor grievances are sadly deceived. They are results of subtle conspiracy, of which honest labor is the first and must ever be the worst victim.

The "strike" to render a great city helpless to thuggery, the "strike" to destroy the national periodicals, the "strike" to tie up the output of steel, the "strike" to shut off the supply of coal at the beginning of winter — these are not strikes at all in the real interest of labor, which is the first and last to suffer from them.

In the strike for the avowed purpose of forcing wages up to meet the high cost of living, labor necessarily loses at both ends. The strike at once suspends labor income and increases prices. Every decrease in production automatically increases cost of living. High prices brought about by labor shortage and industrial disorganization during the war cannot be lowered but only made higher still by further shortage and continued disorganization. Nothing but the world at work can win steadily increasing wages and at the same time bring prices back to normal. It is peculiarly a time when labor interest is not in industrial dissension and idleness but in general cooperation and uninterrupted work.

The delusion that these revolutionary movements have any great degree of popular sympathy has faded away. The Massachusetts vote on this clean-cut issue was overwhelming and decisive, and as Massachusetts has spoken so will every state in the Union speak at the first opportunity. Americanism is still supreme in America — let none doubt that. The American people of every section at every test will ever be found standing shoulder to shoulder for American institutions, ideals, security and progress, and uncompromisingly intolerant of alien anarchy, insidious or open, of secret propaganda and the bomb or of defiant demands and the "strike." He who for one moment doubts this does not know American history and American character.

Let us beware of seductive catch-phrases of plausible sound but devoid of real meaning. "Collective bargaining!" The New York publishers depended on collective bargaining, and found the bargain broken without just cause or fair warning. Collective bargaining is nothing without collective responsibility. No stable collective contract can be made with elements as shifting as the sands. Though leaders and the great bodies of unions may stand by agreements, yet so long as individuals can default their part there can be no force in collective contract.

The coal miners, while dealing the deadliest blow in their power at the industry, health and comfort of the nation, in defiance of Federal law, ask that the outraged Government now arrange for arbitration between them and their former employers. Arbitration is always in order — under right conditions. But the miners' differences with their employers ended with the ending of their employment, and at the same point there were created between themselves and the Government serious differences not subject to arbitration. There can be no arbitration of defiant violation of law, no compromise with criminal conspiracy against the whole people of the country. There must be acceptance of law and submission to it before its benefits can be claimed.

Law stands — and will stand — backed by the spirit and force of a hundred million Americans. The law is not cruel, but just. The law, both human and divine, is double-fisted — gloved in velvet to defend and fondle the tractable and mailed in steel to smite and subdue the recalcitrant.

The worst of the Red Plague is its utter Godlessness. It takes no account of Christ and His teachings except in contempt. It would overthrow and demolish all that Jesus in His life, sufferings and death established in the relations of men. Atheism and anarchy are the right and left eyes of the Red Plague, and such vision can lead only to chaos all who follow it.

America, and particularly Christian America, has a tremendous duty directly before it. The forces of evil in the form of the Red Plague must be sternly resisted and defeated. But the end is not there. These deluded elements must be rescued into sane and enlightened manhood. It is for the Church, now as never before in our time, to hold the truths of Christ aloft as a glowing torch to light the way to better days.

THROUGH UNITY TO EVANGELISM

THE Interchurch World Movement, still less than a year old, is already attaining a maturity of plan and structure that augurs well for its efficiency as a unified effort of evangelical Protestantism. The original plan contemplated the gathering together of all the various common efforts of the churches into one movement, which should be the eye and hand of all, seeing opportunity and planning to meet and compel it. In line with this plan, the Laymen's Missionary Movement was made a part of the Interchurch. Also the Missionary Education Movement, one of the first in which the denominations united for united service, was to be a department of Interchurch and is now organized as such. The Missionary Education Movement was started in 1902 to plan and prepare material for mission study among Young People. It expanded its activities in 1911 to include books for adults as well. It has done effective work in spreading missionary intelligence and awakening missionary zeal, and has made a record somewhat unusual among such organizations, of becoming self-supporting. It brings to Interchurch its enthusiasm, its proven plans, its text books and a wealth of missionary exhibits and curios. Thus the Interchurch World Movement is preventing duplication of effort by uniting other parallel movements. It is building a great medium of spiritual power which will work in and through all the churches for a wider evangelism and a more inclusive and less competitive program.

From all over the world come reports of a readiness on the part of the people to receive the Gospel message. There is also a demand, from both inside and outside the Church, that it elimintae inner conflict and consolidate its forces for a great evangelistic movement. Such a consolidation would make the Christ spirit dominant, and insure peaceful development in an atmosphere of brotherly helpfulness and common interest. Russia is today a spectacle of communism without Christ. The world needs the saving touch of the blood of Calvary. The Interchurch World Movement is a long step on the part of the American Church toward the only answer to the world's need that can be effective, a world-wide evangelism, the preaching of the Gospel to every nation.

OUR PREMIUM CATALOGUE

THE strike of the printers and pressmen makes it impossible for us to issue in the Christian Herald our usual supplement made up of full pages, in November. We are, however, getting out a very attractive Supplement, which will be sent by mail to all subscribers before the end of the month. We have availed ourselves of some exceptional bargains of books of great value, which we offer in connection with subscriptions to the Christian Herald. We want every reader to get a copy of this list of premium offers. If you have not received your copy by December 1, please write for a copy. We feel sure that you must have the names of some friends whom you would like to interest in the Christian Herald, and we will be glad to mail a copy of our premium catalogue to any names you send us.

FARMERS TO FIGHT H. C. L.

ANNOUNCEMENT is made that, at the coming Conference of Labor and the Farmers in Washington early in December, one of the big objectives to be sought will be co-operative buying, with the elimination of all middlemen between farmer and consumer. This will probably take the form of a proposition for the establishment of co-operative stores or centrally located depots for the distribution of farm, and other products. It is by no means a new remedy, however, but has been utilized with considerable success in certain localities in this country, while in England it has been tested for nearly three-quarters of a century.

Another remedy for the high cost of living is farmers' markets. These are still a standard feature in many parts of Europe. They were once popular here; but with our rapidly growing population and the admixture of races, bringing new conditions, these have somehow almost disappeared. There are many who will remember them, however. Farmers, with loaded wagons, came to the market-town over night and returned next day with empty wagons and full pocketbooks. Several years ago, these markets were resumed in a number of states, and it would be worth wh to renew the experiment now on a larger scale.

The farmer has now become an important factor American life. The old type of overworked a underpaid agriculturist has given place to the mode up-to-date producer, who knows how to make far pay. At the recent Congress of Farmers in B more, the contingent of delegates from Ohio, India and Illinois—all farmers—came in their automobil

Farmers' markets in available public squares other suitable locations, with reasonable facilities upon simple regulations, would go very far toward ting down the cost of living wherever they are e lished.

PALESTINE THE BEAUTIFUL

WE like to think of Palestine as a land of beaut and fertility, rich in climatic products, wit splendid forest areas, spreading pastur for grazing flocks, and incomparable vineyards. No different the reality! More than half the country a war-devastated desert; Lebanon's mighty ceda have been chopped up for firewood during the grea war; even the natural abundance of seasonal wil flowers has been much reduced, although the flor procession which marks the long season of blossoms still so brilliant and rapid in its many-hued change that nowhere save in the Holy Land can it be foun in its highest perfection. But with the new era th is now setting in, the ancient land will regain i former glories.

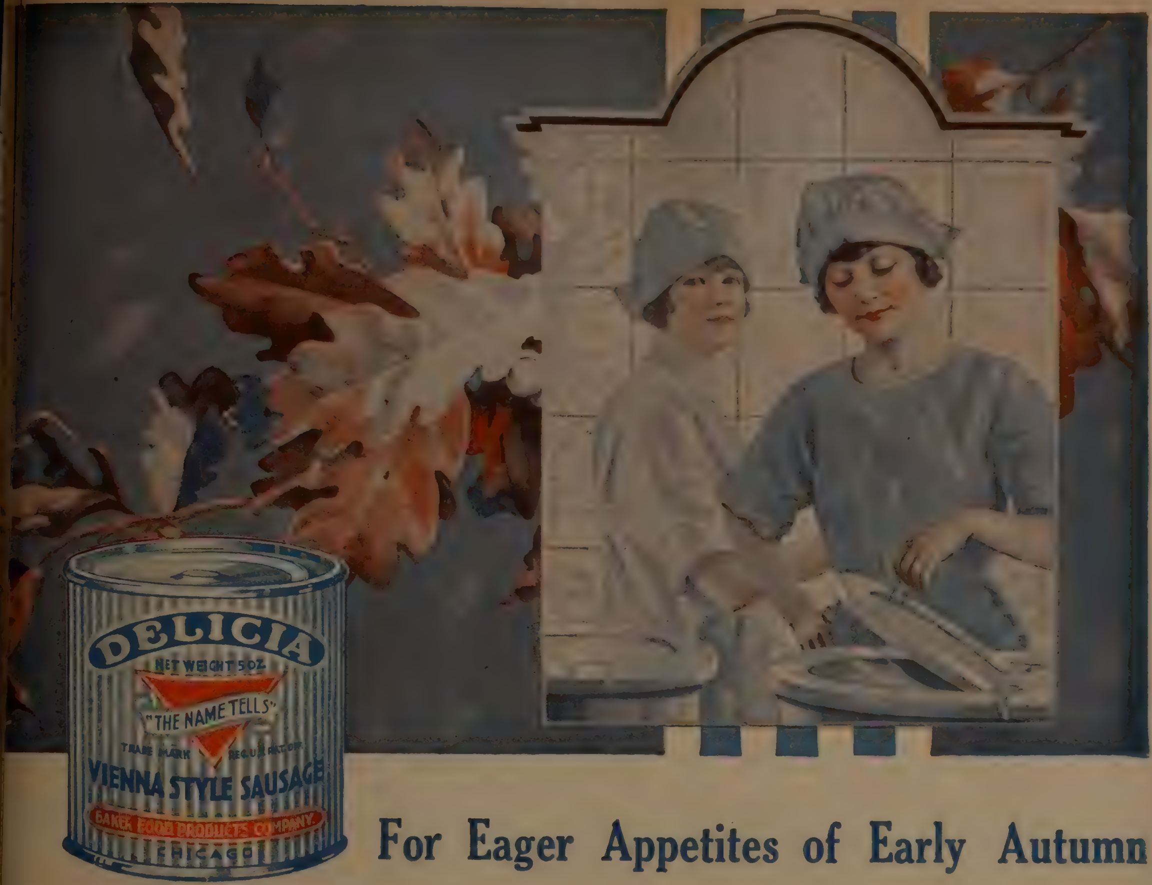
It is well that rehabilitation should begin wit irrigation, and this is now being planned on an exte sive scale, which gives promise of restoring its forme loveliness to which sacred history makes frequen allusion. Among the developments now under con sideration are one for a vast irrigation canal, anothe for the reclamation of submerged lands south of th Dead Sea, and still others which will aid both in cul tivation and transportation. Then it is planned t transform Jerusalem itself into a great model city, o modern lines, yet preserving its ancient landmarks Concrete highways will be built to reach all the scene of sacred association and parks, glorified with al the skill of the landscape architect, will aid i making the city an attraction for the whole world.

With the revival of national life and spirit of Palestine, the old land will become attractive in many ways hardly now dreamed of. Its little railway lin from Joppa to Jerusalem will become a mere outpos of the transportation system soon to be developed Its beautiful lakes, each with its hallowed associations will be centres of attraction to multitudes of reveren tourists. Its historic hills, Hermon and Tabor, it blossoming plains, scenes of many battles in ancien times, its valleys and groves, its one majestic river and its tiny streams will all be preserved and beautified i the national progress. With the introduction of irrigation the whole country will take on new life And what shall we say of the capital itself—war battered, age-old Jerusalem? What reviving glories may not be expected to spring up under skilful, loving hands, until it becomes the centre of the world's attraction, the joy of the whole earth!

THE BIBLE COURSE OPENS

TWENTY-FIVE hundred students, distribute among all the States, have been enrolled in the Christian Herald Bible Study Course which bega the last week in October. This number would doubtles have been greatly exceeded but for the delays inciden to the printers' strike. We feel, however, that a moderate-sized class is an advantage at the outset, as it wil afford ample opportunity to deal personally with the students, and will enable the Moody Bible Institute Faculty to develop the best results.

We are looking forward with confidence to the worl of both teachers and students and believe it will b thorough and effective. For a long time we hav had the organization of this Course in mind, and now that is is fairly launched, we desire to say a word t the Class. Be patient and painstaking; observe the rules laid down in the earlier lessons; work with just such helps as the lessons indicate, your mainstay being a good Reference Bible and the lessons themselves. Don't let a single reading of the indicate portions of the Bible be sufficient; read each portion as many times as the lessons demand, and each time try to get the broadening viewpoint. If you find any difficulty—which we do not anticipate—send a note by mail, addressed to the "Christian Herald Bible Course, Moody Institute, Chicago, Ill.," enclosing postage for reply. The first four lessons will so familiarize you with the system that the others will be easier to follow. Try to acquire the reverent spirit that should go with earnest Bible Study, and you will succeed and find the Course not only wonderfully enlightening as you progress, but rich in spiritual blessing.



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Veal Loaf
Sliced Dried Beef
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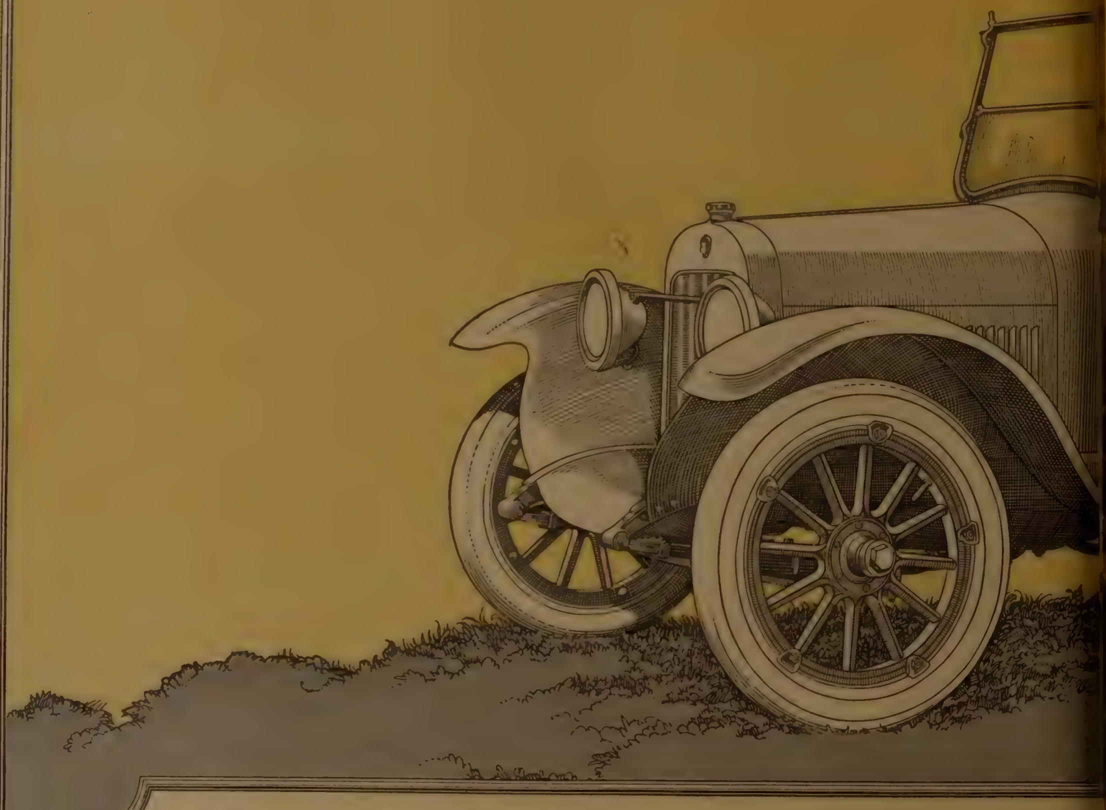
Potted Meat
Deviled Meat
Tripe with whole milk
Corned Beef
Vienna Style Sausage



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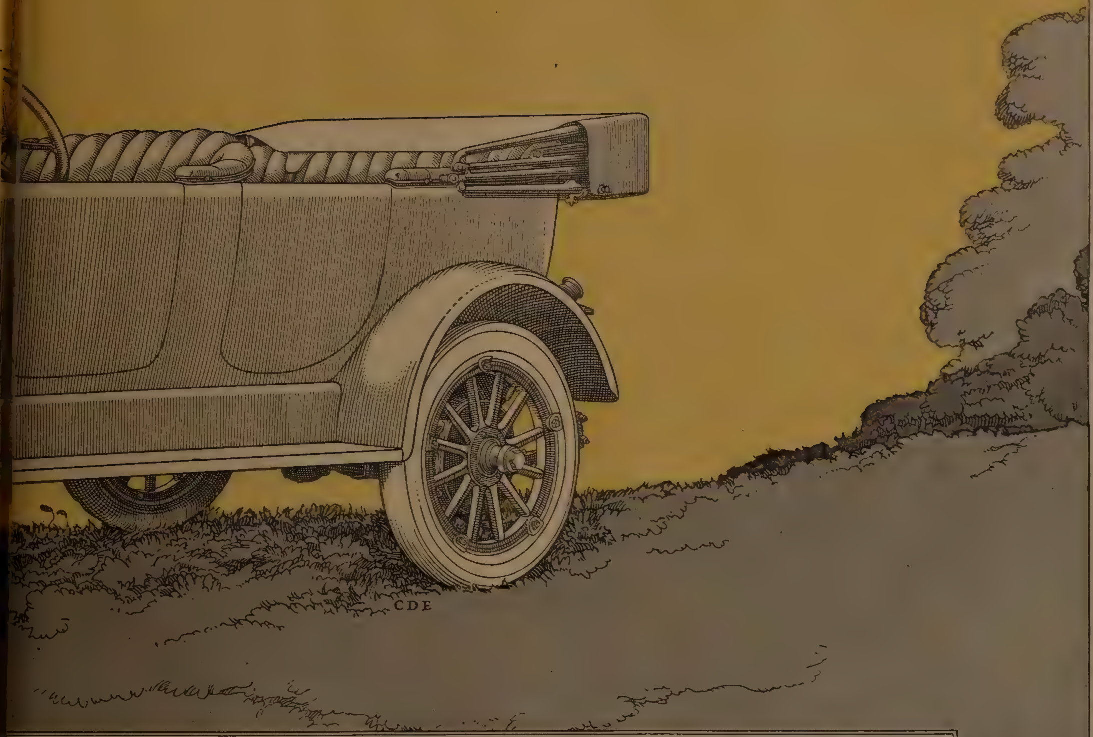

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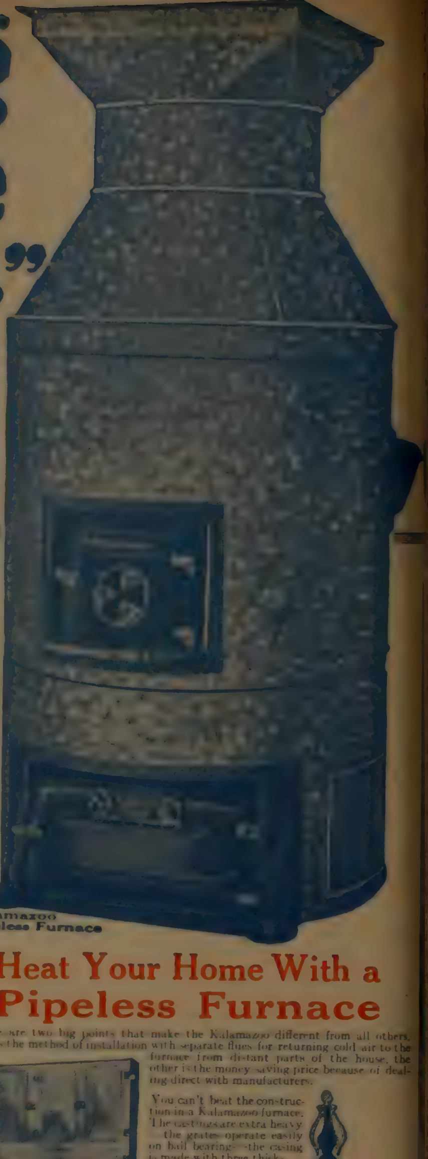
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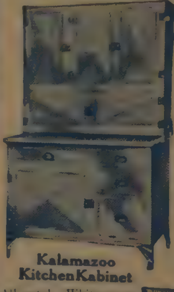
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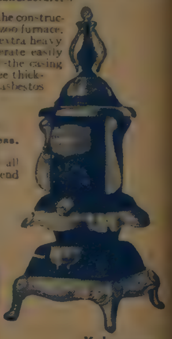
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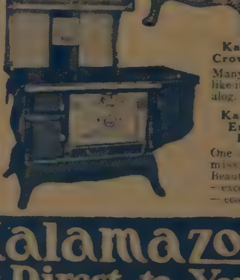
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RELIGION AND THE CHILD

BY MARGARET W. HEALD

SUMMER is gone and my young son and I are back in town. What will be the request early Sunday morning when I am about to turn over in my first comfortable bed for many wee for another nap not permitted to the com- m except on Sunday morning? These were my th hts the first Saturday evening at home.

ll there be a patter of little feet in the hall at irty? Will there be a touch on my cheek from y little hand? Will a voice in my ear say, ldy we must not be late to church"? Will the ous experience of last spring go on as before we own for the lakeside in the month of June?

heart thumped wildly as I waited, my eyes ed to close because of my eager anticipation, my ears were alert to hear the patter of little As the sun's first rays found their way into my wi ow.

ere they came! The thrill I experienced! Only ent can understand who has tried with his whole involved to lead a child to God.

Daddy we must get ready to go to church. The will ring in a minute, "came my first born's g voice vibrant with responsibility.

Yes, my son," I responded.

d by the little man, we prepared quietly for journey. Still without discussing our plans we ed down the street. Suddenly the chimes rang "Oh Come, Let Us Adore Him."

What do the bells say, father?" came the little e as my son's radiant face was lifted in question. eated the lines and he repeated them after me. the time we reached the church we were hum- g the song together.

nly a few worshipers were in the pews when we red and the chimes continued their incomparable ody. Off came the little cap as we met the sub- d and softly colored light within. We knelt down by side, the little pilgrim not waiting to see what uld do. We then stood until the glorious music of bells died away. We paused a minute before a dow through which poured as from a cloud a sling light. With the same selfconfidence dis- yed on our approach to the sanctuary the little led the way out. He was no longer an imitator a worshiper.

WE now proceeded on our way to the near by park, as we always did the Sundays before our mer vacation. That city breathing place had lost early splendor of flowers, green trees and blooming ubbery. An overcast sky and a wind with an edge l driven away the few pedestrians that had eared strolling about when my son and I came up main walk.

Jnseen Power manifested through the activities the wind was the Divine Truth and the principle olved upon our last excursion from the House of d to find God in the open air.

Not daring to intrude upon the silence of my dy companion, I busied my mind trying to recall lines from Henry Van Dyke—the lines that were justification for these after church walks.

'Why do the leaves fall off the trees father? Why the flowers dry and black? Where are the birds?" s inquired this infant soul who was having his t wrestle with an "enigma which has allured and tured the mind of man upon every plane of his- ic development."

THE psychological moment, as usual, came unexpectedly. I hastily brought my mind to bear on the question that my son asked so seriously replying, "Summer is gone. Jack Frost, that rry little elf, has nipped the flowers and leaves d has told the birds, 'they better hurry away to e south land, because winter will soon be here and e north wind strong and bold.' "

"O—h—!" drawled my perplexed listener.

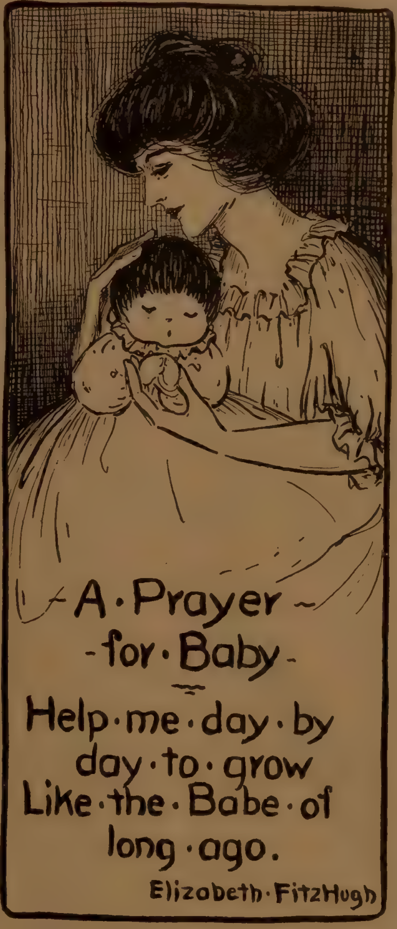
After a few minutes came the usual questions that llow an unsatisfactory answer. "Where has sum- er gone? Why has summer gone away? Will mmer come back, and the birds and the flowers? here is Jack Frost? I don't like him, Father."

A very troubled face looked up to me, and the portance of my answer at this moment quite overhelmed me.

But a conversation between the boy and his other that morning came to the rescue and the ecious moment was saved. "All Gone. Sonnie's lk is all gone! Where did it go? Little lips, little ngue, little throat, you can tell. Will it come back gain? Yes, for see, Sonnie's legs are growing longer, d his cheeks rosy."

The boy's mother sang what she called "The All one" song almost every time the infant boy was d, many times to my great amusement. The mean- g now of the simple song and story of "The All one" conversation was clear to me for the first ime. His mother was leading the boy, through the ange of the infinitesimal circle of change which fell within his minute experience, by connecting the disappearance of food with his bodily health and rowth, and with this synthesis to be the boy's first solution of the enigma of change and help him later to conquer the mystery and keep his poise of mind.

THE pause was a little long before I dared to respond to the boy, and the thought and responsibility of giving a satisfactory answer to an infant question that involved "destructive processes".and converted change from a physical plane to a spiritual activity in subduing, transforming and idealizing nature was a bigger task than had confronted me in many a day.


A · Prayer · for · Baby
Help · me · day · by day · to · grow Like · the · Babe · of long · ago.
Elizabeth · FitzHugh

"Summer is all gone, but it will come back by and by. The birds have all gone to the warm south land, but they will all come back in the spring to build new nests and sing us sweet songs. The flowers are all gone, but let us find their seed babies. They will sleep all winter in the earth covered over with leaves and a blanket of snow. When spring comes back with its warm sunshine and little tapping rain drops, the seed babies will wake up and grow into new plants and the park will be filled with flowers again."

The light from this familiar point of departure cleared the clouds from the child's face and brought forth the most enthusiastic, "let's find the seed babies, father!"

We found maple keys. We peeped into milkweed cradles. We gathered a few burrs. We filled our pockets with chesnuts and acorns galore. We plucked pods from some sweet-pea vines and haws from the wild roses that grew everywhere. When we turned a corner into a fierce gust of wind a cloud of leaves were tossed all over us; we burst into the gay little song, "Come Little Leaves Said The Wind One Day!" With our pockets filled with treasures and our hearts with God's love and care, we turned our steps homeward.

IN the seclusion of the library later in the day we tenderly examined the seed children. We discovered how God had put some of the seed babies in cradles. Some had wings and some were covered with prickers. He covered others with hard little shells, and most delightful of all there was a whole family side by side in a dear little pod. Most solemnly we were impressed by the mystery that God had tucked away a tiny plant in each little seed. Most lovingly we took them all into the garden, in a corner where many leaves had been blown, and planted them. The time being so propitious, we also found some crocus bulbs which, after investigating and comparing with the other seeds endlessly, we gently covered with earth. By-and-by, just casually, came the remark from the child, "the sun is all gone, the day is all gone, summer is all gone; then we go to bed, don't we father?"

Do you think this experience an adequate response to your son's perplexities, wonder and fear of vanishing objects and changes?" asked my interested listener. In reply I quoted the idea that our familiarity with change deadens our sense of its mystery; we must meet the child's wonder with a more comprehending sympathy. Think of fleeting days, of changing seasons, of passing years! Behold in the heavens the setting sun, the waning moon, the vanishing stars! Let your imagination wander over the face of the earth until you feel the meaning of rushing rivers and ebbing tides, of fading flowers and falling leaves, of withering plants. Consider how the mother vanishes from her child, the child from its mother, friend from friend. When your heart has dwelt upon these things until you begin to realize what it means to be the denizen of a world which is forever fleeing from itself, stretch your thought and from these commonplaces of change pass to its wider workings. "The heavens wax old as a garment, and as a vesture shall they be changed."

"Religious education must begin at two to be in practice at forty. It must grow day by day and associate with a good example. The times are grave, oh parents; lose not a day," ominously declared my interested listener.

YOUR BOY

By Charles Grant Miller

EVERY boy is going to have a confidant, some one to whom he can tell his secrets and whisper his hopes and ambitions which he would not breathe to others. This friend, this confidant, should be his father.

Any man would be horrified at the suggestion that he would ruin his boy by neglect, that his absorption in business would result in the undoing of his own son. But it is the easiest thing in the world to forfeit a boy's confidence. It will only take a little snubbing, a little scolding, a little indifference, a little unkind criticism, a little nagging and unreasonableness to shut off forever any intimacy between him and his boy.

One of the bitterest things in many a man's life has been the discovery, after he has made his money, that he has lost his hold upon his boy, and he would give a large part of his fortune to recover this loss.

It is an unfortunate thing for a boy to look upon his father as a task-master instead of companion, to dread to meet him because he always expects criticism or scolding from him.

Some fathers constantly nag and find fault with their sons, never thinking of praising them or expressing any appreciation of their work, even when it is well done. Yet there is nothing so encouraging to a boy, especially if he finds it hard to do what is right, as real appreciation of his effort. This is a tonic to youth. Boys thrive on praise. That is why most of them think more of their mothers than they do of their fathers. Their mothers are more considerate, more appreciative, more affectionate. They do not hesitate to praise well doing.

Don'ts For Young Mothers

By Elizabeth Fitz Hugh

DON'T allow the baby to sleep with his mother or with any grown person.

Don't cover him so warmly at night that he perspires—and in case of exposure, takes cold.

Don't forget to shade the light in his room.

Dont allow it to burn all night.

Don't let the baby sleep in a room that does not get sunlight sometime during the day.

Don't dry diapers in the nursery.

Don't be afraid of too much fresh air by day or night. The crib can be protected by screens.

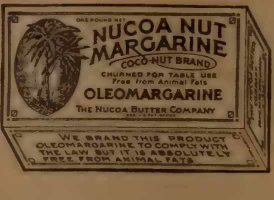
Don't allow the baby to fall asleep over his bottle, or while nursing.

Don't take advice about food formulas from anyone but a doctor.

Don't feed the baby between his regular hours.

His little stomach requires nearly three hours to empty itself.

NUCOA



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> *"Coconut oil as made up into nut margarine has a higher nutritive value in nut margarine, weight for weight, than butter, since nut margarine as sold upon the market is higher in content of fat oil than is butter in content of butter fat."*

By Dr. I. K. Phelps, Chemist in charge of the United States Government Food Control Laboratory at Washington, D. C.

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THE DAIL

J. H. Jowett, D.D., R. H. Conwell, D.D., C. C. Albertson,

Freedom of the Fixed Heart

SUNDAY—Ps. 57:7. "*My heart is fixed O God.*" This man de his circumstances in extraordinary vivid speech. Metaphor upon metaphor in almost breathless pace. Every word presents a suggesting grave difficulty and antagonism. Figure is piled upon fi the attempt to express the strenuousness of the conflict. He is " lions." He moves "among them that are set on fire." "Spear arrows" are hurtling about him. He is in peril of the "sharp sw His enemy "has digged a pit," and skilfully concealed it. And assumes an attitude toward these perils and antagonisms which giv spirit strength and leisure to break into song. His altar is not the gl seat of lamentation, it is the bright abode of hope and aspiratio brings to mind the birds which sang on the battle-fields of Flanders. yet it is our purposed triumph in God. It may not be ours to sin song of ecstasy and rapture, but it is ours to sing the song of confid and hope.

But there is another thing that must be said about the psalmist's umph. It is only as the heart is fixed that we become truly free. It seem as though the fixed heart forfeits its liberty. It is the gravest mistakes. The man who has no liberties has no true freedom. Vagr is not liberty, it is only license. The first condition of freedom is th be bound. That is why we have those strange paradoxes in the le of the apostle Paul. He writes about "Paul the bondslave," and almo the same breath he sings of "the glorious liberty of the children of G And the secret of the liberty is found in the bondage. It is just becau is gloriously fixed that he is gloriously free. The spiritually bound their wings and are able to "rise into heavenly places."

Well, it is not far from wings to song. When the heart is fixed we be to soar. "Because He hath set his love upon me. . . I will set him on hig That exaltation is as sure as the being of God. J. H. J.

The Old Gospel

MONDAY—John 8:32. "*The Truth shall make you free.*" Wom may cry out for freedom, and in many things they need it; thank God they will never be emancipated from motherhood. As generation comes on, motherhood is renewed with the beauty, grace, m and peace which have for ages set it above all other human achieveme Philosophers, critics, unbelievers and scoffers may attack the home, predict its abolition; but the tide comes back as strong and true as bef So the old, old Gospel of Mercy and Salvation comes back as Jesus c back from the tomb which the Pharisees thought was sealed for etern The old Bible comes back like the old springtime and all is renewed. truths and inspirations are necessary to the human soul, and as the c goes away from a plenteous dinner-table and would dismiss the co thinking he would never need another meal, and yet comes back weepi and hungry, pleading for supper, so foolish men will declare there is more need for Gospel food, until, famishing, they cry out for their place at the table. The old Bible has been thrown aside, as the schoolb on the way to school throws away his dinner-pail; but he hurries back noon to find it. So the Bible's most destructive critics come rushing ba for the Book, or search vainly for something just as good.

Christian, don't worry! Love and the Gospel are perennials. T same inspired Book on which fell your grandmother's tears will be bede with your tears when you reach that age and condition. That Book favored above all other books with indestructible life. It is the best Boo to live by and the only Book to die by. It is *the* Book, and always will The Book of Life is always up to date, as is Life itself; and Life can ne die. How sweet the name of Jesus sounds in the believer's ear! And ho sweet it will sound a hundred generations hence! Be ye therefore steadfast unmovable, always abounding in the work of the Lord.

R. H. C

God's Good Care

TUESDAY—I Peter 5:7. "*Casting all your anxiety upon Him; becaus he careth for you.*" Does God care, and does he care for us? Ar our steps ordered by the Lord? Does he think of us, and are we dear to hi Answer these questions affirmatively, and you have lifted a great lo from the weary shoulders of men.

The stone which marks the resting-place of one of God's faithful se vants contains only the name of the sleeper, the dates of his birth a death, and the single simple word, "Kept." "Kept" is the New Test ment word, but "preserved" is the Old Testament word, for the resu of God's care. Look at the "Traveler's Psalm" (Psalm 121): "The Lo shall preserve thy going out and thy coming in." Paul speaks One who is "able to keep that which we have committed unto him. Moreover, the apostle speaks of those who are "kept by the power of Go through faith unto salvation." These words have the military significan of a guarded camp. Sweet is the promise, "Thou wilt keep him in perfe peace whose mind is stayed on thee."

In all our wishing for our friends and families and for ourselves, is ther any better wish than this,—that we be "kept?" It means kept from evi kept from everything which may not be turned to good. The Mizpa benediction, "The Lord watch over thee and me," was not originall a benediction. At first it was, rather, "The Lord watch between me an thee." That is to say, "The Lord keep his eyes on both of us that w take no undue advantage of each other." We have turned the words t Christian use, have given them an evangelical sense, and employ them t invoke God's care.

Nearly three hundred years ago, an English clergyman, in preaching o the last verse of Psalm 121, called attention to the fact that the Hebre verb rendered "preserve" implies a very tender care. From it comes a wor signifying the eyelids, because they are the keepers of the eye. What comfort in this hidden meaning! How tender to the touch is the huma eye! The Lord calls us "the apple of his eye." He is our Keeper even unt death. Unto death? He is our Keeper through death, for death is but going out and a coming in — a going out from earth and a coming in to th larger chamber, the other room, the place prepared.

C. C. A.

MEDITATION

V. Wilson, Rev. E. W. Caswell, D. J Burrell, D.D.,

The Power of Holy Zeal in the Heart

WEDNESDAY—Ps. 69:9. "*For the zeal of thine house hath eaten me up.*" John Wesley, Bishop William Taylor, William Booth, D. L. Moody, . Chapman and Billy Sunday all had the passion for souls which made a worldwide evangelists. The world was their parish, multitudes their wers into the kingdom of heaven.

stead of trying to depreciate the work of evangelists, every minister ıld desire to be like these zealous souls. To be only a teacher, an instruc- of the sheep in the field is not the greatest work of the men "sent of God." who winneth souls is wise; reaching out after each single individual ıe way to draw all men unto God.

he sainted Brainard once said, "I have been dwelling upon the sides ternity." After that vision, he had still greater agony for the rescue inful men. Summerfield, in the midst of heavenly glories in his last ss, cried out, "Oh, if I might be raised again! I would preach as I er preached before, for I have had a look into eternity. McCheyne aimed to a brother minister, as he was on the borders of heaven, "Go on, dear brother; only an inch of time remains to preach to perishing souls, then eternal ages roll on forever."

Ioly zeal is dynamical; it is God in the soul, pleading for his children. re oratory and rhetorical beauty of expression become platitudes and service, beside the flame of the Pentecost and the tongues of fire. It is gift of the Holy Spirit for all, the power from on high, drawing all men the arms of the Infinite. E.W.C.

Enthusiasm in Christian Service

THURSDAY—Rom. 5:3. "*Tribulation worketh patience.*" No one has ever had to combat with the more difficult temperament than Paul's. ost him tears to write a stiff letter, like his first epistle to the Corinthians. t he was not morose—he was no pessimist. He believed in victory. e James, he counted it joy even to fall into temptations, because trial rked patience; and patience, the capacity to suffer, was worth while, ause there is such patience in God.

According to Peter, this patience is more precious than fine gold, because fering meant to him something more than a service or a sacrifice for rist's sake. Suffering helped him to understand Christ—as if to say, Ie and I have felt one pain—have been crucified together—will share one ry."

To men and women of the early church who had once forsaken Jesus and d, or actually persecuted Him in His followers, this supreme chance of king things with Him and paying the ultimate penalty evoked the same pture with which young soldiers go forth to die in their country's cause. ristianity was not so much attending Church as volunteering for the aft, embarking on a transport, creeping forward, one by one over No an's Land. They wished to win territory—a little here—a little there— d their zeal released them from the destroying cares, the sordid rivalries, e wretched lusts which war against the soul. The early Christians had time to be miserable. The surplus of energy which in others developed , in them was consecrated to service—to worship—to prayer. Their joy as thus the scientific product of a life well balanced.

P.W.W.

The Miracle of the New Birth

FRIDAY—John 3:3. "*Except a man be born again.*" It is a new birth; in which old things pass away, and behold all things become new. he man who is thus twice-born is "a new man in Christ Jesus," with a w mind, new conscience, new heart, and, above all, a new will. Then he egins to live.

Do I mean that a man who has not accepted Christ has not really egun to live? Just that. He is "dead in trespasses and sins." How else all we interpret the words, "I am come that ye might have life?" When hrist says "Thy sins be forgiven thee" it is as when a culprit's chains are roken off, and he enters upon the glorious liberty of the children of God. ll that goes before is waste; the waste of energy in muckraking for gold, chasing the thistledown of momentary pleasure, in striving after the orthless emoluments of this world. Waste, waste, frightful waste! Rise p, my friend; the Lord of Life is passing by!

Levi's biography is briefly comprehended in the words, "he followed hrist." It is recorded that he began by making a feast for Jesus, at hich he entertained his business friends and associates. I doubt not he rose at the table and made an open confession of his faith, avowing his elief in Jesus as the Messiah and exhorting his guests to do likewise. Thus e burned his boats behind him.

All the rest was following Christ. And whither would those footprints ake him. Can you follow, too? Or are you among those recalcitrants who y, "I don't believe in Foreign Missions?" If so, my friend, is it not bvious that here you part company with Christ? You cannot follow without following all the way.

Our Union With Christ

SATURDAY—John 17:21. "*That they also may be one in us.*" It is not a union like a river flowing into the ocean, losing its identity; it is as "Thou, Father, art in me, and I in thee," both preserving personality, affection, will and powers of being. It is a stronger union than between parent and child, for "how much more will your heavenly Father give good things to is children." The tie of human affection is often weakened by separation, ut Christ will never leave you. A parent may change, but God is unchangeable; or a parent may die, but God ever liveth; or our friends may lose all their riches, but God's are unfailing and unsearchable. In him we cannot die; we lay off this mortal coil, with death grasps, while the soul ascends to its everlasting communion and blessedness.

The union with Christ is indissoluble, except by our own choice. He is the Head, we are the body. He is the vine, we are the branches, one lifegiving power pervading every remotest twig. Without him there is no fruitage; with him the leaf shall not wither. Paul begins the eighth chapter of Romans with "no condemnation" and ends the chapter with "no separation." Here we find certainty of salvation. E.W.C.

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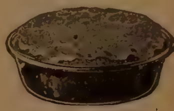
What is home without a piping-hot mince pie every now and then? And how your men folks do appreciate a tempting new dessert or relish once in a while!

None Such Jelly



None Such Pudding

None Such Jelly For Dessert—1 package of Jiffy-Jell (either lemon, orange, or loganberry), nuts and None Such Mince Meat. Before serving, cover top with whipped cream, sprinkle with finely chopped nuts and place a cherry in center.

None Such Pudding—(*Recipe using left-over biscuits*)—4 or 6 biscuits; 1 cupful dark corn syrup; ¼ cupful brown sugar; ¼ cupful butter substitute; 2 egg-yolks; 1½ cupfuls of None Such Mince Meat; 2 egg-whites.

Soak biscuits in warm water until soft and add the other ingredients in the order given. Beat egg-yolks thoroughly before adding. Mix ingredients completely, put in a well-oiled baking-dish and bake thirty minutes in a moderate oven. Make a meringue of the egg-whites, heap it on the pudding and allow to brown in the oven.

None Such Sandwiches—Cut slices very thin. Make a filling of None Such Mince Meat, to which may be added onions, celery, pimentos. Use crisp lettuce leaf.

None Such Salad—None Such Mince Meat, oranges, grapes, celery and marshmallows. Chill and serve on lettuce leaf.

Try other recipes printed on the None Such package

Merrill, Soule Co., Syracuse, N. Y.

None Such Sandwiches

None Such Salad

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Listen! The Thomaston Express, of December 6th, 1918, a newspaper in Thomaston, Conn. ran this news item: "Dr. Kane has purchased a Grant touring car." The fact is, the only thing the doctor purchased was a small can of Effecto Auto Black Enamel, which was applied to his *old* Grant car, in an unheated barn. Why not "purchase" a new (?) car this way yourself?

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A Child's Right to Good Cheer

Color, Sunshine, Flowers and Music Exert a Remarkable Influence on the Mind and Life of the Growing Boy or Girl.

By Marion Brownfield

ONE day as I was walking along the street, with my arms full of bright colored flowers, I passed a little girl absorbed in play. The moment she caught sight of the gay blossoms, she paused and looked up and said shyly, "Hello!"

I wondered if merely a smile would have impelled her to greet a stranger. I have my doubts, for color has a powerful attraction for children, more so it must be admitted than the most pleasant smile. Witness children's delight in bright colored candy, fruit, shop windows, toys or clothing.

Children love gay colors, sunshine, music, flowers. They are naturally artists for they instinctively, without any teaching, reach out for the beautiful and it is emphasized—the cheerful.

The psychological effect of color which is certainly one form of good cheer, should be remembered by every mother bringing up young children, no matter what circumstances seem to force themselves upon her. The years of childhood once passed can never be called back and often it is not realized what a large part dark, ugly, dreary things have in forming a child's disposition and character. With a sensitive child the dark house where sorrow or illness and all its trappings are permitted to dwell, endanger the child's whole outlook on life. A sombre sensitiveness of temperament is unconsciously, but sometimes almost irreparably developed.

I remember a home I used to visit with my parents occasionally as a child. I always had a completely inexplicable fear in entering and a longing to get away. The family were always hospitable enough but it was the general atmosphere, I discovered when I analyzed the discomfiture later after I had grown up. The rooms were apt to be a little chilly, the sunshine was carefully excluded, the furnishings were dark and heavy except for a very gaudy red rug on which a full sized tiger walked among some lilies.

The predominant odor in the house came from a basin of onions and vinegar which was usually left in the hall near the stairway, convenient for the person who used to take them upstairs frequently for a foot bath. And all this darkness and unpleasantness was unnecessary, for to my amazement, I learned that this family were well to do and could have replaced furnishings inherited from long dead relations with cheerful artistic pieces, had it occurred to them. They could have afforded to let the sunshine in, for if it faded the rugs they could have well afforded to replace them. More than that, it would have been economy to have the sunshine, for dark and almost damp rooms fastened both melancholia and illness on every member of the household. To-day a middle aged daughter is a chronic invalid who, instead of paying the price of sunshine, is paying a nurse and doctor to attend her more or less constantly for a "nervous trouble," and this same home has literally become her prison house.

The point is, that with children such things as darkness, dampness, unpleasant odors, dreary or tragic pictures, ugly clothing and medicine should all be minimized as much as possible. Of course their whole pathway cannot be strewn with roses, but there is so much trouble in life that must be faced whether or no, that it is the ideal mother who makes the home and everything it just as happy and attractive she can. The very memory of th haven of peace and cheer is oft what helps grown-ups to strugg bravely over the rough place

Sometimes a mother thinks sl "cannot afford" pretty clothes "up-to-date furniture" and fe correspondingly discouraged. B these are not necessarily expensiv Pretty clothes are not always t latest style or material, or a cost fabric. For children, they are chee ful colors and mean fresh starch house dresses with perhaps becomin dainty frills at the neck, a ros colored girdle or an every day shi waist that is pink or yellow. Te cents' worth of dye will transform even old waists and ribbons. Le the mother notice to what teache a child is attracted on the first da of school. It is sure to be the almos frivolous type who hasn't taugh long enough to tighten her hair an who besides fluffy locks, wears pink waist. The old custom of wearing mourning having gone almos completely out, let a mother bewar of drab colors, no matter what arguments of the practical they seem to present. For instance, soft yellow sweater, instead of gray or brown one is surely worth the difference in happiness and optimism it will develop in growing children.

As for cheerful house furnishings, they mean light muslin or flowered cretonne curtains, furniture that is thoroughly useful, bright flowers and potted plants, plenty of air and sunshine, and perhaps a trilling canary. None of these cost a great deal. If a comfortable couch with bright colored cushions designed for hard wear, some kind of a musical instrument and attractive pictures can be added to the home living room, the children are sure to be appreciative. How many homes are well furnished, but so generally gloomy that children as soon as the first bit of initiative in the "teens" develops, either try to "do over the house" in one way or another, or failing to win any sympathy from conservative or indifferent parents, desert it at the first opportunity for more cheerful, if less approved surroundings.

The cheerful things that attract a child to its home are comfortable, "usable" furniture, touches of brightness in the curtains, sofa pillows and flowers, good reading matter, music, pets and a general atmosphere of sunshine and warmth.

Just eliminating unnecessary furnishings will frequently transform dreary rooms surprisingly. Larg steel engravings, for instance, with dark heavy frames, banished will make the room seem lighter and larger. Several small gilt framed pictures are infinitely better as far as children are concerned. So many attractive colored pictures, both reproductions of the work of famous artists and very appealing advertisements come in up-to-date magazines, that there is no excuse for making a child sleep in a bed over which is hung a family portrait. And when the eliminating process takes place let a mother try to smile and laugh just as often as she can.

Sugar Profiteers Get 26 Cents in Philadelphia

Plenty of sugar in Philadelphia—but you have to pay 26 cents a pound for it. This is the evidence of restaurant men, who say they pay "bootleggers" this price.

Jesus Corrects John's Narrowness

International Sunday School Lesson for November 23
Luke 9: 46-56.

HERE is a Scriptural passage that evidently was not read with understanding for many centuries! For if men had read and comprehended Jesus' teaching, how could Christians have persecuted Christians so sorely in the days that we are quite glad to forget? Not only did Jesus teach a spiritual faith that made no room for the persecution of others, but the incidents of our text prove that he specifically rebuked the manifestation of an arrogant and intolerant spirit in his disciples.

The story begins with a dispute among the followers of Christ as to which of them was the greatest. They had failed in catching the spirit of their Lord! He, for his part, called to him a little child and told them plainly that a really great thing to do is to receive and minister unto a little child in his name. He had nothing to do with competitive honors but only with the desire to be of truest service. That little child was of more consequence to him than earthly preferments. Moreover such a humble, trustful figure represented to him a higher ideal of discipleship than quarreling men, disputing their respective rank or abilities.

The graphic lesson bore fruit. As Jesus drew forth the child and delivered his judgment, John's conscience pricked him. He "answered" Jesus by telling of an occurrence which had recently taken place in which he had followed the dictates of pride and exclusiveness, and now he felt uneasy about the matter. They had come across a stranger, a man not a member of their little band, who was casting out demons in Jesus' name. Because they did not know him and had not authorized his work, they had forbidden him to continue his ministering. How quickly and positively Jesus warned them against such exclusiveness and narrowness,—"Forbid him not: for he that is not against you is for you."

Exclusiveness has been the bane of ecclesiasticism—of that Churchianity which has so often failed of being Christianity. Forbidding people to hold services, to preach and to pray, because they were not commissioned by the self-appointed censors of the organized church!

It is a fine thing when men can rejoice in the success of workers of righteousness who are not of their group, and who may even use very different means of manifesting the Holy Spirit. In the eleventh chapter of Acts we read of the sending of Barnabas from Jerusalem, to look into the situation at Antioch, where Greeks were being won to Christ, "who, when he was come, and had seen the grace of God, was glad; for he was a good man and full of the Holy Spirit and of faith." He was glad at the prosperity and success of men not of his group. He had a faith that was ready to overstep boundaries of race and locality.

Even in American communities, children of the Protestant denominations need to be taught the appreciation of other churches than their own, lest they think of their fellow-disciples as alien and strangers in religion. The great co-operation of our forces in the Federal Council and the Interchurch World Movement should be explained to the pupils in our Bible Schools.

VERY shortly after this colloquy, there was an illustration of in how different a spirit John and Jesus met intolerance when manifested by others toward themselves. It is one thing to become broad-minded oneself and quite another matter to suffer the bigotry and intolerance of others. It is a hard question to answer,—"Shall we be tolerant enough to intolerate intolerance?" Perhaps the truest answer would be, *Yes*, when our own pride and pleasure are all that are at stake, and *No*, when the progress and happiness of others are hindered thereby. But even intolerance is not to be met by fury and revenge. When the Samaritans would not allow Jesus to enter their village, through race and religious prejudice, James and John wanted the Master to call down fire from heaven upon them. But Jesus said, "Ye know not what Spirit ye are of."

How much the exclusive and narrow people miss! These Samaritans, for example, missed having Jesus Christ for an honored guest of their village; the greatest and most helpful Being who ever came their way was driven out. Bigots hurt themselves far more than they hurt any one else. The narrow-minded miss some of the very choicest friendships of life by failing to receive people who are different from themselves. In our own country, there are "natives" who might learn a great deal from their immigrant neighbors, and sectarians who might profit by the methods of their fellow-Christians of another regiment in the Army of Christ. Moreover, by their refusal to work together, they obstruct the coming of His Kingdom among men. Ofttimes the spirit of Christ tries in vain to bring a mighty revival in their community, but because they will not recognize Him, he goes on to some other village. It is a strange thing that men should have closed minds when the doors of their houses are open.

Jesus quietly turned away, and patiently went about the preaching of his glad tidings. He shows us that we must not be upset by rebuffs. Like him, we can always find someone who will be glad to hear the Word, and willing to receive us in the name of our Father who sends us.

Prohibition In New York

AS the chief of the magistrates' courts, Justice McAdoo says: "New York is in a transitory period; neither wet as formerly nor dry as intended."

In fact virtually all of New York City's saloons remained open after July 1 when the war time prohibition act went into effect and in most of them, with the proper approach, the thirsty customer was able to buy in any proportions and in any strength his appetite craved. High prices as much as the illegal aspect of the business, however, greatly cut down the consumption of alcohol and this decrease is reflected in the reports of the magistrate's courts before which all persons charged with intoxication are taken. This report on convictions for intoxication from April to September, 1919, is taken from a compilation of city statistics:

April, males, 496, females, 117; May, males, 487, females, 122; June, males, 457, females, 117; July, males, 259, females, 52; August, males, 222, females, 59; September, males, 200, females, 48. This gives a total for the respective months of 586, 609, 574, 311, 281, 248.

The report, in other words, shows that convictions for the three months preceding the date for war-time prohibition numbered 1,769. For the next three months, during which Justice McAdoo says the city was neither wet nor dry, the convictions totalled 840. The effect of total prohibition on the face of these figures would not be hard to estimate.

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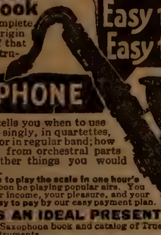

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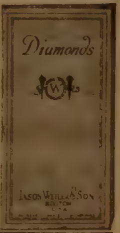

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LESSON III. THE WORLD OVERFLOWED.

Read Genesis 5-8 inclusive.

BEFORE we start upon this lesson, let us look back upon our previous one (Gen. 3-4).

You were asked to read those chapters through, and to do so repeatedly. Did you do so? You were also asked to note the facts recorded. Have you these in mind?

Would you call the first great fact the Temptation of the woman by the serpent? If so, shall we say that this includes about the first five verses? To understand who or what is meant by the serpent compare the marginal references, Rev. 12:9; 20:2.

What serious error did the woman make at the outset? Would it have been better had she treated the serpent as Christ treated Satan in Matt. 4?

Compare verse 3 with verse 13 of previous lesson, and observe another error of the woman in adding to the Word of God. What was the real essence of the Temptation of the woman, as indicated in verse 5?

If the first great fact is the Temptation, shall we call the second great fact the yielding to the Temptation, or as it is commonly called, the Fall? Perhaps the next two verses will cover this Division.

Note the mental progress leading to the open act of sin in verse 6, and compare it with I John 2:16. Did any part of Satan's promise come true? What part failed to come true? Compare 2:25.

What would you call the third great fact covering say, verses 8-13? Some have called this the Trial.

If you are using the Two-Version edition of the Bible (Oxford), you will notice on the margin that "voice" is rendered sound, and "cool" wind.

Do you think God's inquiry, in verse 9, was in wrath or in love? Did Adam tell the exact truth in verse 10? Does verse 12 express penitence, or the opposite? On whom, really, does Adam cast the blame in verse 13?

We now come to the fourth fact or Sentence on the serpent (verses 14-15). Did the serpent originally crawl? What do you think the text teaches about that? Note that the curse on the serpent continues even to millennial days. (Isa. 65:25; Micah 7:17).

We here quote the Christian Workers' Commentary (Gray): "The seed of the serpent is placed by metonomy for that of Satan, and is identified as the wicked and unbelieving people in all the ages (Matt. 3:7, 13:38, 23:33; John 3:44, Acts 13:10, I John 3:8). In the same way, the seed of the woman might be supposed to stand for the righteous and believing people in all the ages, and certainly does in a certain sense, but very especially it stands for Our Lord Jesus Christ, the Head and Representative of that people, the One through Whom they believe, and by Whom they become righteous. He Himself is the seed of the woman and they in Him (Isa. 7:14, Matt. 1:18-25, Luke 1:31-35, Gal. 4:4, 5)."

In verses 16-21 we have the fifth fact which is the Sentence upon Adam and Eve. Note the two features of the sentence on the woman, and also that for which the man is condemned. Note that the curse on the ground is also a curse on the man. What part of man returns to the dust? (Compare Eccl. 12-7).

Following further the illustration from human jurisprudence, may we not call the last great fact the Penalty (verses 22-24)?

Have we previously met the word "us" as related to God, and what does it signify as to his nature? Do you think verse 23 expressed the anger or the love of God for man?

We cannot here take time to comment upon the mysterious beings placed on guard at the gates, but they may be alluded to at a later time.

So far as chapter 4 is concerned, we will have to be content just now, in the main, by saying that in our judgment it contains four great facts, about which you will be questioned at the close of the next lesson. *Search out these facts and be ready to name them.*

The first runs from verse 1 to 8 inclusive, the second from 9 to 15, the third 16 to 18, the fourth 19 to 24. The concluding verses of chapter 4 look almost as though they belonged to the next chapter, and their contents will be touched upon by and by.

These facts are all of great importance, and in process of time, as these lessons proceed, they will be dealt with and interpreted; but as has been said again and again, let us get the facts first.

However, we must not pass from the consideration of the first fact, without asking you to compare what the New Testament says about the reason for the acceptance of Abel's sacrificeover that of Cain (Heb. xi:4). We have here the earliest intimation of the Bible as to the way only in which a guilty sinner can approach God, even through the blood-shedding of the Son of God, which Abel's sacrifice typified (Heb. ix. 22).

Coming to our present lesson, we would like you to note the great outstanding fact in each chapter as heretofore. Careful reading will enable you to do this, and it will become easier as we advance.

As to the fifth chapter, form an opinion as to the real occasion for the genealogical table. Why did the Holy Spirit place it there? As to the sixth, note the reason for the judgment of the Deluge. As to the seventh, the length of time it continued, and its extent. In the eighth, observe the divine promise at the close; and in the ninth, the establishment of that promise by the Covenant with its sign, which remains to this day.

The ninth chapter contains another fact of much importance, as recorded in verses 5 and 6.

Our next lesson will, in some respects, be the most important thus far, as it will include a summing up of what has gone before. It will also have a list of questions for review, and to form a basis for the first test to be forwarded to students *through the mail.* It will also take a wide sweep of the future.

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Year's Work of Moody Institute

AT the annual meeting of the trurtees of The Moody Bible Institute of Chicago, October 15, Dean James M. Gray reported a total enrolment for the year ending August 31, of 2,183 students in the Day and Evening classes, representing twenty-two denominations, forty-three states, and twenty-three foreign countries; and more than 6,000 professed conversions in connection with the students' training in practical Christian work; also in the Correspondence Department an active enrolment August 31 of 4,620 students, and a total of 6,548 studentt under instruction during the year. A new feature of the Institute life is a Sunday afternoon meeting for Bible exposition by the Dean, in the Auditorium.

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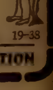

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America's Thanksgiving Bird

By Earl W. Gage

I the United States of America here is one day of universal easting, a day set aside by dential proclamation for the vance of a religious festival, ndering thanks to the Creator ıe blessings of a bounteous har- and for the prosperity of the le, and this day is known ghout the length and breadth e land as Thanksgiving Day. dissolubly associated with that in the minds of the people is a —a bird of large proportions, d distinctly American, charac- ed by neither the bold ferocity ıe eagle of war nor the meek idity of the dove of peace, but the standpoint of strict utili- nism perhaps superior to both. t bird is the turkey.

ıe first time that any Thanks- ng Day and the turkey were ght together into intimate re- n was when Governor Brad- , of Plymouth Colony, in 1621, aside a day of thanksgiving to orate the gathering of the first rest made by the Pilgrims who come over in the Mayflower the before. The harvest had saved colony, and incident to the reli- ıs features of the occasion the ernor sent out four men with r flint-lock fowling pieces to pro- meat to grace the festive board rder that the colonists "might r a more special manner rejoice ether."

n those days the wild turkey strutted in great flocks and in nolested pride and splendor ough the forests of New England. ubtless the then friendly red man l introduced the early settlers to creamy taste of the white and succulence of the dark meat of turkey; so wild turkeys were object of the hunters. From t good day to this the turkey, ıer wild or tame, has occupied place of honor on the Thanks- ing dinner table where opportun- or opulence could possibly pro- le it.

Thus on the last Thursday of vember of each year, the day that tom has assigned for this cele- ation, the turkey reigns as un- owned king of the festival, al- ough he needs must die to achieve at distinction.

UST why the bird should have been called "turkey" in the glish language no one seems to ow. Turkey had no more to do th the introduction of the bird to lite society than did Greenland Kamschatka. The real turkey a bird indigenous to North Am- ica and was first introduced into rope by the returning Spanish lventurers who had found it in the w World. It may be that since e bird was brought to northern rope from Spain the generally norant public concluded that, like any other unusual things, it came om Turkey or the Far East. gain, the bird may have named elf, since the call of the hen to her icks sounds very much like tur-r- , tur-rr-k, tur-r-r-k. At any rate, ıere is no actual connection be- veen the bird and the country of ıe same name.

The turkey was a favorite fowl mong the aboriginal inhabitants America. It had its habitat over l that section where grew its vorite food, Indian corn. When ortez, in 1519, first reached the ealm of the aztecs, Montezuma ntertained him in royal splendor nd among the delicious viands set efore the Spanish invaders was oasted turkey. It was found that he Aztecs had domesticated the owl and that it was also plentiful in ts wild state. North of the Rio rande the bird was equally well nown, and the adventurous Coro- ado found it among the cliff- welling Indians and other tribes he et on his expedition through what now Texas, Arizona and New Mexico. The Zuni Indians seem to have known of the turkey for centuries, and some of their earliest traditions deal with this interesting bird. Not only did the bird serve as a delectable food, but its feathers formed a valuable asset for purposes of adornment in the headgear of the Indians and for embellishing the garments of the women, besides lending accuracy to the flight of their arrows. When the English settled Massachusetts they found wild turkeys in abundance, and other colonists found them from New England to Florida.

As the population of the country increased, the wild turkey gradually disappeared until today the domesticated and farm-raised turkey has, as a commercial factor, entirely supplanted its wild ancestor.

By careful breeding, turkeys have been increased markedly in size since domestication. Wild turkeys of today average in weight about 12 pounds for young toms and nine pounds for young hens, while the standard weight of domestic Bronze turkeys is 25 pounds for young toms, 16 pounds for young hens, 36 pounds for mature toms, and 20 pounds for mature hens. In sections where little or no attempt is made to domesticate or raise the standard, the weight is but slightly more than wild turkeys.

NEXT to common fowls, turkeys are the most widely recognized source of income for the American farm woman. However small a business turkey raising may be considered by the farmer during the spring and summer, it frequently happens that the money obtained from the sale of turkeys plays an important part when the Christmas shopping season comes around in December. On the average farm the expense of raising turkeys consists mainly of the time spent in caring for the sitting hens during the hatching season and in looking after the wants of the young poults for the first few weeks of their life; to which must be added the cost of the grain used in fattening the turkeys for market in the fall. Compared with the profit in feeding other live stock, turkeys have a marked advantage, not only because they pick up most of their food in the fields and meadows, but also because of the higher prices when they are sold.

As destroyers of weed seeds, grasshoppers, and other injurious insects, turkeys reign supreme. In many sections where grasshoppers abound farmers who have seen their crops destroyed time after time by these pests have turned their attention to turkey raising for the sole purpose of destroying them, and have not only succeeded in doing this but have made a handsome profit besides.

Because of the decreasing production of turkeys on the average farm, the business of raising turkeys on a large scale promises to develop into an important and interesting form of ranching. In the unsettled foothill regions of California, for instance, and in certain sections of Arizona and other western States, a few persons have engaged in this industry to the extent of raising a thousand or more turkeys each year. Here the range is unlimited, and the natural food of the turkey, such as grasshoppers and other insects, green vegetation, and the seeds of various weeds and grasses is abundant. Advantage also is taken of the turkey's relish for acorns, and where these are plentiful but little grain need be used for fattening in the fall. These large flocks of turkeys are managed much like herds of sheep, being taken out to the range early in the morning and brought home to roost at night. They are herded during the day by men, either on foot or on horseback, and by dogs specially trained for the work.

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"Since using "TWO for ONE" I get 250 to 300 eggs a day instead of 25 or 30," writes J. C. Hoff of Indiana.

Poultry raisers who have not given some thought to increasing their egg production this fall and winter, are making a big mistake. Present indications are, the price of eggs will be sky high, and if the owners of laying hens do not make every effort to profit by these conditions they will regret it later, particularly when they hear of the large profits being made by their next door neighbor If there ever was a time when a little extra attention should be given to the poultry yard, **now is the time.** Do not delay. A few pennies spent wisely today will bring you back dollars tomorrow.

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Read These Endorsements

112 Hens—3241 Eggs

Since giving "TWO for ONE" to my hens I got 3241 eggs from 112 hens in one month. My neighbors are jealous.—Clara Tobias, Ohio.

Laid Eggs in the Coldest Weather

I used your egg tonic for the first time this winter and was truly surprised at the way my hens laid. In the coldest weather I was getting eggs every day—Laura Higley, Michigan.

11 Hens—192 Eggs—One Month

I gave one box of your "TWO for ONE" tonic to my hens and I got wonderful results. 11 hens laid 192 eggs in less than one month.—S. L. Chase, Kansas.

Tripled His Egg Supply

Please send me two more large boxes of "TWO for ONE" at once. One for my brother and one for a cousin. I told them how the tonic tripled my egg supply and they are anxious to try it. Enclosed find $4.00—J. P. Roberts, Missouri.

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Name...

Address..

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OUR MAIL BAG

MISS C. H., Cragmont, N. C. The long passage of condemnation of evil deeds, described in Matt. 23:13-36, was aimed at the Scribes and Pharisees. They were charged with shutting out heaven against men by withholding the key of spiritual knowledge of God's revealed Word, and substituting their own petty traditions. They were charged with contriving to get possession of the property of widows and orphans, promising them the benefit of their prayers. They were charged with reaching across the world to get a single heathen convert, while neglecting the unconverted at home. They were charged with being "blind guides," in the sense of teaching error, and of confusing inquiring minds by subtle distinctions, in order that they might prey upon them the more readily. He also charged them with being peculiarly careful about the dues they exacted from the people, and yet neglecting the greater matters—the law, judgment, mercy and faith—and he accused them of cavilling about petty offenses against the law and ignoring greater violations. He charged that with their lips they made a fair show of religious reverence, while their hearts were full of corruption; further, they still had in them the same spirit, which opposed all attempts at religious reformation and which would again kill the prophets. It was a terrible arraignment, but one that was needed.

Reader, Steubenville, O. Profanity is specially condemned in the Scriptures, and there are many passages which refer to it. See I. Tim. 1:9; 3:1-5; 5:1; Heb. 12:15, 16; James 5:12; Matt. 5:34, 37.

Reader, Jackson Springs, N. C., writes: "I want to write you and tell you how much the Herald means to us. We feel that we could not get on without it. It comes in my sister's name, who is away teaching but I have been keeping it paid up most of the time. I hope you may come safely through the troubles due to the printers' strike and that you may have a most successful year. The Herald touches and uplifts so many lives. Only this morning I picked up a number, and found comfort in part of the sermon."

We appreciate the kindly expressions in your letter. We have sent your request for prayer to the Prayer League.

Mrs. E. C., Spokane, Wash., writes: "As so much is being said and written on the subject of Church Unity, may I take the liberty of putting forth an idea? None of the churches seem altogether willing to merge their creed and doctrines with another, but there is one point, in Christianity on which, unless I am greatly mistaken, all denominations agree and that is that to be a Christian a man must needs be a follower of Jesus Christ. Now what does 'a follower' mean? Christ taught the people a doctrine of love and in several places he summarized that doctrine—first in Matt. 7:12: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them,' and he finished his admonition by claiming, 'This is the law and the prophets.' Also in Mark 12:28-31, he gives the same commandment as the fulfillment of our love toward God; the two work hand in hand and produce, according to the testimony of Jesus Christ, the greatest commandment of the Gospel. On this subject I think all churches, Protestant and Catholic, will agree. Will not some minister try this idea in his church?"

O. M. W., Bellefontaine, Miss. The conduct of the steward (Luke 16:1-9) was dishonest, but Christ did not hold up his dishonesty for imitation. He was inculcating the same lesson that He taught in Matt. 25:34-40. Those who ministered to the poor and the afflicted, especially to the followers of Christ, would receive a reward out of all proportion to their services. If they knew how great that reward was, they would not let the opportunity escape them. The children of the world were more crafty, and he tells of one of them who worked a device at his master's expense to effect this object. He placed his master's debtors under an obligation, so that they might feel bound to help him, when he needed it, as he had helped them. It was not Christ who commended him, but his own lord, who admired the shrewdness of his dishonest scheme.

D. C., Novar, Ontario. We would suggest that you turn to the passages in Rev. 12:7, 8, 9; II Peter 2:4; also Job 1:7 and 2:1; Luke 10:18 and Jude 1:9. There are many other passages relative to the subject.

Mrs. E. P., Lawrenceburg, Tenn., writes: "It seems to me if 'we are our brother's keeper' in any sense whatever—when struggling, starving Europe is dependent upon us for future safety—we, as the greatest nation, could not refuse to join and uphold the League of Nations. If it is possible to have a 'League of Nations,' why shouldn't there be a 'League of Churches,' in which the main point would be to help wipe out sin; each denomination to work to that special end, instead of there being no harmony and a continual fight for new church members, the most expensive churches, etc.? Why not drop all worldly matters and work for higher spiritual things?"

M. C. S., Deer Lodge, Tenn. It is held that China is the oldest country whose nationality has survived. The Jews as a race are older even than the Chinese.

W. S., Wisner, La. The higher altitudes are usually indicated for the best health results. For full information write to Bureau of Vital Statistics, Washington, D. C.

L. F. B., Greenville, Ill., writes: "Some one suggested through the Herald that all Americans read or re-read the Declaration of Independence. A good suggestion! I would suggest that American Christians read and re-read the Sermon on the Mount; or Christ's Inauguration Address to His Disciples and the multitude, recorded in Matt. 5, 6 and 7, then His Farewell Address to His Disciples and to all Christians, beginning John 13:31 including chapters 14, 15 and 16, also His prayer contained in the 17th chapter for their sanctification."

E. L. T., Martha Washington Club, Cleveland, Ohio. "I have always admired your paper, and often been one of your interested readers. I write to ask you if you think anything more could be done for our children in the public schools, besides training the intellect. I suppose that courage, patriotism, purity, honesty are taught in the schools to some extent; but it seems to me there should be lessons on them every day. Etiquette or propriety should be taught as it would certainly save some impulsive ones from making wrecks of their lives. We had courses in the schools in German not long ago. Why not have courses in Bible Study? If the Bible is not to be read in the schools, those who are encouraged by their parents should surely be allowed the privilege of studying the Book of books."

Our correspondent has given some very practical suggestions, and we should like to hear from other readers on the same subject.

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The Spirit of Thanksgiving

By G. H. S.

N counting our blessings, and setting them side by side with our discouragements, we find that they outnumber the latter beyond measure. Yes, the American people have this year true cause for national thanksgiving. Although the echoes of the great world-struggle have yet wholly died away, we are justified in looking forward to the ulti- e restoration of peace and order among the nations. Even the storm- d of industrial unrest has a silver lining of hope, to cheer us with the pect that it will ultimately pass and give place to happier conditions. President, for whose recovery the whole nation prayed, has been ed from his bed of sickness and marvelously strengthened. Our crops abundant for all our needs, and our flour bin is big enough and full ugh to feed the world. The health of our people never was better. The ndations of business have been roughly shaken, but they have withstood strain. Strikes and labor disturbances continue, but even these are sing. On the horizon-line we can see the indications that the whole sky earing.

herefore, although it has been a year of unusual trial to multitudes, we e the satisfaction of knowing that, thanks to the splendid spirit of our ple, they have met all with indomitable courage. While other nations e suffered deeply—and they have our sincere compassion—we have been nderfully shielded. Surely we can say in gratitude of the Omnipotent nd who has guided us safely through all the storms of the past, and who uiding us today, that "He hath not so dealt with any nation."

t is, therefore, in the spirit of gratitude and hope that we welcome the anksgiving of 1919. Let us lift up our hearts in grateful acknowledg- nt to God for the blessings we enjoy. We feel that we can confidently st Him in the days ahead to bring about, in His own good way, the full toration of the national spirit and of firmer faith in His wisdom and vidence.

ount your blessings! As we gather around the Thanksgiving table ich He has spread so bountifully for us, let us put aside all vexing ughts and remember only his great goodness. Make it a day of re- cing. He has helped us and brought us safely through many difficulties l He is still our Helper and our Provider. There are problems yet to be ved, but experience has shown that the American spirit, sustained by nfidence in God's overruling justice, righteousness and goodness, sur- unts any obstacles. Let no grief or regret intrude to overpower this titude, but honor the day which has always been dear to the American rt—the day on which we can feel as a people more than on all the er days of the year that we have the right to come under the gracious ns of our Heavenly Father and to "Give thanks unto the Lord for He is od, and his mercy endureth forever."

The End Of a Story

By Margaret E. Sangster

THE Jerry McAuley Mission stands on a little crooked street not many steps from e sluggishly flowing East River. arehouses loom in darkness upon ery side of it, folk chatter in a reign tongue upon its very door- p, street sounds rise to its highest ndow. But it stands there, acidly erect—built of solid con- ete and firm masonry—a monu- ent to the lives of Mr. and Mrs. rry McAuley.

Every one knows the dramatic ory of Jerry McAuley's conver- on from a life of crime. Released om Sing Sing prison in 1871, he rned suddenly from sin and ught comfort in the sheltering ve of the Saviour. And, through e help of friends and the grace of od, he established a mission in a ngy frame house at No. 315 ater Street—the very site of the cAuley Mission today. It was the steps of that frame house at he found Maria Fahy, one ght in the winter of 1873—found r in a drunken stupor; broken and one.

A young Irish girl she was, who d taken the wrong turning on the ad of life—and had not had the urage to retrace her steps. It as Jerry McAuley who gave her e courage that she needed—the rength and the trust. It was no rprise to the folk of the mission— e marriage that took place less an a year after the meeting on e steps. It was all so very—right.

They worked together after that, r. and Mrs. Jerry McAuley. housands of men and women re- ponded to their whole-souled iendliness, their willingness to lp, their outstretched welcoming ands. Derelicts and drunkards, hieves and murderers answered heir call—and were saved.

The work that the McAuley's ere doing was a new sort of work r that day. It was a work that eeded expansion. And so, in 1882, iends of the couple aided them in tarting the Cremorne Mission in West Thirty-second Street—the enter of what was then New York ity's Tenderloin district.

It was with the founding of the Cremorne Mission that the work of the McAuleys was divided. Jerry continued to help the downtown derelicts at the original mission, and Mrs. McAuley went uptown to show the light—the light that she herself had seen—to an entirely different element. For the men and women that Jerry McAuley preached to had never had a chance, and the folk that Mrs. McAuley reached had thrown their chances away.

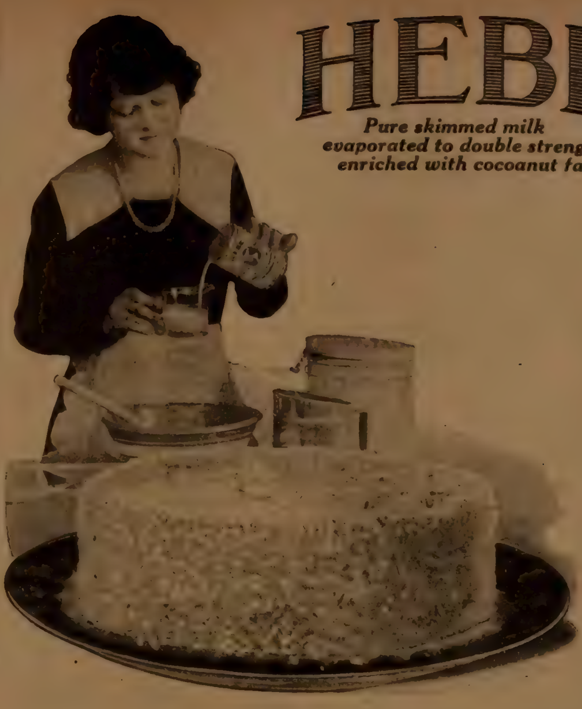
Two years after the opening of the Thirty-second Street Mission Jerry McAuley died, and Mrs. McAuley undertook the entire management of both places. It was not until she married again that she gave up the actual direction of the work. Her second husband was an architect, Bradford L. Gilbert, and he it was who designed the concrete building that has taken the place of the original frame structure in Water Street.

Mr. Gilbert died several years ago. And it was soon after his death that Mrs. Gilbert began to show the effects of her crowded and self-forgotten life. During the war she threw herself into welfare work among the soldiers and sailors—but she was not strong and the work sapped her waning vitality. She grew tired and ill. And recently she died quietly in her Brooklyn home. She was seventy-eight years old—and her work was done!

But down in Water Street in the McAuley Mission she is not dead. Her spirit is alive down there; her hand is pointing the right path to lost men and women. And she will never be forgotten.

John Nyburn, superintendent of the Mission and himself a convert of the McAuleys, spoke of her tenderly when I saw him yesterday in his austere little office.

"Lately," he told me, in a curiously hushed voice, "she hasn't been well enough to be with us—much. But sometimes she'd come, on a Sunday afternoon, and pray with us. She had a gift of prayer—a gift of faith."



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1 teaspoon vanilla

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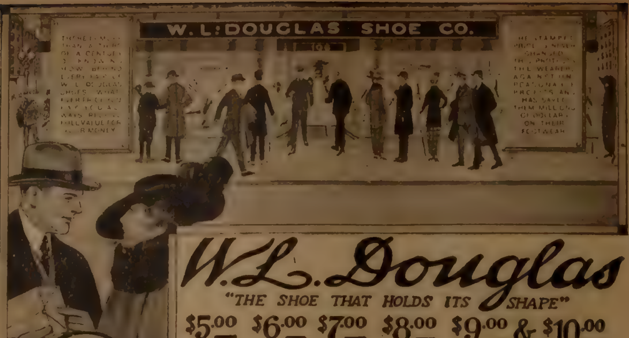
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Burning Up Money

By Harry Botsford

A FEW weeks ago a man stood on the top of a very high mountain and looked down on hundreds of acres of magnificent forest. Not only were the trees beautiful, but they were worth millions of dollars. From this vantage point he could see a blue-gray pall of smoke in the distance that gradually increased in volume.

Helpless and soul-sick, the man stood and watched millions of dollars worth of beautiful timber destroyed by fire. Nature had worked for hundreds of years in growing the timber and within a few hours its value was wiped out because a careless hunter had dropped a lighted cigar in a brush pile. In a few days the fire burned out, leaving mile after mile of blacked stumps and somewhere a statistician computed the value in cold figures and made entries under the separate headings of "Preventable" and "Carelessness." Another item had been charged to the grand yearly total fire loss of three hundred millions of dollars.

We are a rich nation—perhaps the richest nation in the world—but no one can say that we can stand a yearly fire loss equal to the above sum. Three hundred million dollars is a sum so large the mind has difficulty in grasping it. Compare it with the budgets raised by the Y.M.C.A. and Red Cross for war work; contrast it with the sums paid out by life insurance companies in the course of a year and you have some conception of its magnitude. With an understanding of what this sum represents, there comes to the intelligent person the realization that this loss constitutes just as wasteful a drain on the national resources as the great loss of life that is the result of the fires.

FIFTEEN thousand lives are lost every year in preventable fires! Here is a matter that cannot be determined in terms of dollars and cents. This appalling loss must be measured by tears and sorrow and want, and inconceivable suffering. The victims are nearly all women and children, helpless infants, and the aged and infirm—the human elements we love and cherish.

A property owner is never justified in jeopardizing the lives and possessions of his neighbors by refusing to take precautions against fires. More particularly is this true of a building in which people congregate. Here the moral responsibility becomes a matter of the greatest moment, and dereliction is little short of criminal.

Prevention methods are the factors to be considered in eliminating the fire hazard. Every fire is first of all, a little fire. Action taken promptly will put out the blaze that may soon reach destructive proportions. For this reason, it is always advisable to have in your house, barn and garage and on your car and tractor some form of effective fire extinguisher. A small chemical extinguisher is inexpensive but effective and the mere fact that such an instrument is convenient for use in an emergency is a factor that will add to your peace of mind. Its use on a small fire will stop the blaze quickly. Added to this, the fact that such an extinguisher is carried on your car or tractor will cut down the cost of the fire insurance 15%. That extinguishers are thus recognized by the insurance companies is conclusive evidence that they are good things to have around.

It has been often stated—and the facts seem to warrant the observation—that we are a nation of poor housekeepers, both in our dwellings and public buildings. Destructive fires, during the last year, have been confined in 65% of the cases to dwelling house. Nearly all of thes
have been caused by carelessn
one way or another. All could
been prevented. This 65% c
fire loss experience in all state
a mean average. Individual
present different figures
Alabama where 81.5% of th
occurred in dwellings. This d
ing fire loss is one that strike
on the average person as the
of property loss for the last y
dwellings alone, was $66,16

AN examination of some o
causes for this fire loss b
to light interesting figures. Po
constructed chimneys figure pr
inently in the statistics. The c
ful housewife should see tha
competent workman examines
chimney for defects in constru
and needed repairs. Such a
amination, carried out every y
is a worth-while preventative.

Where is the house that does
have an attic that is not a gen
catch-all for old rags and old pap
Even the neatest housewife all
these accumulations and ne
stops to realize the fire haz
connected with it. Nothing in
world will augment the fire haz
as bags of rags or trunks of
clothes. Spontaneous combusti
feeds upon material of this
and the little blaze starts in
garret or attic and grows in volu
until discovered. So often a fire
this nature breaks out at night wh
the occupants of the house are aslee
thus adding to the danger of lo
life.

It is a deplorable fact that ma
women still use gasoline as a cle
ing agent for clothes. Many fi
occur by reason of this habit.
gasoline must be used for this purpo
—and its use is forbidden by th
usual fire insurance policy—ta
the gasoline outdoors and do t
work there.

Another example of "bad ho
keeping" so often in evidence is
accumulation of rubbish in the b
yard. A pile of rubbish, so situa
offers a fertile opportunity fo
chance spark while if oily matte
present there is serious additio
hazard.

Not long ago a man who had be
doing some painting around
home hung his oily overalls i
warm closet and went to bed. H
was fortunate in owning a dog tha
slept lightly for, when the chemic
phenomenon known as spontaneou
combustion ignited the overalls, th
barking of the dog wakened th
family in time to be saved. As i
was, the house and contents wer
burned.

One of the most common cause
of fires is electricity. Great car
should be exercised in using a
electric iron that the switch is turne
off before the iron is left unattended
Many serious fires have been cause
from carelessness in this respect.

A BASIN of fat boiling over on
stove immediately ignites and
burns fiercely. Immediate application of the fire extinguisher will
drown the flames but the average
woman uses a pan of water which
causes the fire to spread. In event
that no fire extinguisher is convenient, a pail of flour or sand will
smother the flames.

Many states and cities now have
laws that forbid the use of rubber
hose as a gas connection but in spite
of this obvious danger almost every
home has at least one rubber hose
gas connection. The hose has a dual
capacity for danger: one, from explosion and fire and, the other, from
asphixiation. The latter is more
liable to occur at night when the
occupants of the house are asleep
and are unconscious of the fact that

Continued on page 1215

First Aid In The Kitchen

By Mrs. Charles M. Sheldon

OR years the daily newspaper has been my "First-Aid" in my kitchen when preparing al.

always have a clean one ready, s soon as they are read I fold neatly and put them into ry drawer, for nothing makes om look more untidy than piles wspapers lying around. When ready to prepare a meal my move is to lay one sheet of paper he table or wherever I am to k.

it happens to be breakfast, the d for toast is cut on the paper, melon is cut here and the seed left, the boiled eggs are put into the egg cups here and the shells left; sometimes the toast is burned, but if scraped on the paper there are no crumbs to clean up.

It is the same in preparing lunch or dinner: the sandwiches are made here, the vegetables, potatoes, beets, beans, peas and all the rest are all prepared here and the newspaper takes care of all the "muss," where after the meal is over whatever scraps may be left can be added to it, then all gathered up and put into the trash-burner.

I hope if you have never tried it, you will.

Feeding Europe's Children

T the time the American Relief Administration terminated its vities in Europe, 3,500,000 dren were receiving one supple- tary meal a day of American l. When Herbert Hoover con- ed to continue the work it was a view to obtaining the active peration of the national organi- ons in the United States to her relief operations in their own ntries. The appeal for this help now gone out from the Relief ninistration which says the dren o Europe will be fed until ditions are improved if every ign society here, representing countries in which juvenile food eaus are conducted, will give ir support to the projects.

ive cents a day is the estimated t of the meals which Mr. Hoover ns to give to every child in Europe who needs nourishment. Out of the $100,000,000 appropriation made by the United States government last spring, $7,500,000 was assigned for the establishment of the children's bureau. An additional $3,047,000, derived from various relief societies and other organizations in this country, was sufficient to carry on the work until August 15.

The following figures show the number of debilitated children who have been receiving the care of the American Relief Administration and are still in need: Finland, 140,028; Esthonia, 62,442; Lithuania, 57,156; Letvia, 31,350; Czecho-Slovakia, 368,787; Austrian republic, 303,570; Serb, Croat, Slovene State, 222,729; Poland, 651,738; Rumania, 171,432; total, 2,009,232.

Burning Up Money

Continued from page 1214

y are breathing death-laden air. gislation along these lines for- ding the use of rubber hose as a connection is sensible and should in force in every state. But even islation will not entirely reduce hazard.

he fact that so many of our ellings are of wooden construc- n is responsible for the spread of ire into a conflagration affecting ity. Primarily, wood was cheap d convenient, and always has been compared with other building terial which accounts for the fact t wooden dwellings are in the jority. As long as wooden build- s are the rule, the menace of a flagration will exist. While the oden building cannot be banished, wooden roof can and should be laced with a fire proof material. e menace of the wooden roof is vious and the joint experience of ny cities is that as high as 18% of dwelling-house fires originate on ingle roofs. The shingle roof st go, eventually, and many es now have ordinances forbid- g their use.

T costs us millions of dollars annually for the doubtful pleasure smoking Carelessly thrown cigar d cigaret stubs are responsible for a large number of fires. In Illinois "matches-smoking" caused 3,156 fires with a property loss of $299,072. This happened last year and this year in New Jersey a warehouse with two million dollars worth of material stored in it was burned because an employee threw a lighted cigaret stub on the floor and forgot about it.

As a nation, it seems that we must plead guilty of carelessness. Insuring your property against loss by fire is not sufficient. We must become alive to the moral responsibility attached to the matter. We must not retain a selfish view of the matter, for insurance cost is based upon the national losses and any efforts we extend toward fire elimination is going to react favorably upon the cost of our own fire insurance.

The moral and criminal—and I mean criminal in all the word implies—responsibility for fire prevention rests with the individual. Fire is not a private thing, but a matter that affects the community. If I had a fire, it concerns you; if you have a fire, it concerns me. Once this is realized, the public will never look upon a fire, even unattended with fatalities, as a matter of indifference.

American Care of Mexicans

Continued from page 1187

Mr. Doheny. I am afraid I uld not answer that.

Mr. Walker. Nothing, Mr. oheny.

Mr. Doheny. I am perfectly lling to answer that under oath, account of the scource of the formation.

The Chairman. What is the rce of their water supply?

Mr. Doheny. We bring the ter through a steel pipe line a dis- ce of about 45 miles—or we did ing it that distance. Now we e developed some water about or 5 miles away, good, clean well ter, and they have baths and ydrants in their houses just xactly the same as the Americans have. Their source of supply of water is the same. Their ice is from the same place; their food is of the same quality, and their houses are inspected for sanitary purposes by our health officers.

The Chairman. What do they pay for water; do you know?

Mr. Doheny. They pay nothing for water, nothing for light, nothing for fuel of any sort. I am quite sure that is true—I do not testify as to this under oath, but I am quite sure this is true as to every oil company operating in the Huasteca region—as to every American company, and the others, too, I think

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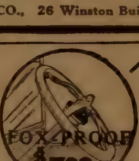

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BETTY HOPE

(Continued from page 1191)

her conscience just what she would tell about her past and what she would keep to herself. There was a certain reserve that any one might have, and if she was frank about a few facts no one would be likely to question further.

So next morning she told Mrs. Carson that since her parents' death she had lived with a woman who knew her father well, but lately things had been growing very unpleasant and she found she had to leave. She had left under such conditions that she could not bring away anything that belonged to her, so she would have to work and earn some more clothes.

Mrs. Carson looked into her sweet eyes and agreed that it was the best thing she could do; they might follow her up and make all sorts of trouble for her in her new home if she wrote for her things; and so the matter dropped. They were simple folks, who took things at their face value and were not over inquisitive.

On the third day there arrived a long letter from Jane in which she gave certain suggestions concerning the new member of the family, and ended: "Ma, she's got a story, but don't make her tell any more of it than she wants. She's awful sensitive about it, and trust me, she's all right! She's been through a lot. Just make her feel she's got some folks that loves and trusts her."

Ma, wise beyond her generation and experience, said no more, and took the little new daughter into her heart. She took the opportunity to inform the village gossips that a friend of Jane's had come to rest up and get a year's country air, boarding with them; and so the amalgamation of Betty Hope into the life of the little town began.

The "job" proved to be for only part of the day, so that Betty was free most of the mornings to help around the house and take almost a daughter's place. That she was a rare girl is proved by the way she entered into her new life. It was almost as if she had been born again, and entered into a new universe, so widely was her path diverging from everything which had been familiar in the old life. So deep had been her distress before she came into it that this new existence, despite its hard and unaccustomed work, seemed almost like heaven.

It is true there was much bad grammar and slang, but that did not trouble Betty. She had been brought up to speak correctly, and it was second nature to her, but no one had ever drummed it into her what a crime against culture an illiterate way of speaking could be. She never got into the way of speaking that way herself, but it seemed a part of these people she had come to know and admire so thoroughly, as much as for a rose to have thorns, and so she did not mind it. Her other world had been so all wrong for years that the hardships of this one were nothing. She watched them patch and mend and make, and strain and sacrifice cheerfully to buy their few little plain coarse new things. She marveled at their sweetness and content, where those of her world would have thought they could not exist under the circumstances.

She learned to make that good stew with carrots and celery and parsley and potatoes and the smallest possible amount of meat, that had tasted so delicious the night she arrived. She learned the charms of the common little bean, and was proud indeed the day she set upon the table a luscious pan of her own baking, rich and sweet and brown with their coating of molasses well baked through them. She even learned to make bread, and never let any one guess that she had always supposed it something my rious.

During the week that Nellie preparing to go to the city, B had lessons in sewing. Nellie w bring down an old garment, faded and worn that it would s only fit for the rag-bag. She w rip, and wash, dye with a myster little package of stuff, press, behold, there would come f pretty breadths of cloth, blue brown or green, or whatever c was desired. It seemed like ma And then a box of paper-patt would be brought out, and whole evening would be spent contriving how to get out a dr with the help of trimmings sleeves of another material. B would watch and gradually try help, but she found there were many strange things to be c sidered. There, for instance, the up and down of a thing and right and wrong of it. It was ex ly like life. And one had to p not to have both sleeves for arm, and to have the nap of goods running down always. was as complicated as learning new language. But at the end the week there came forth t pretty dresses and a blouse. Bet as she sat sewing plain seams trying to help all she could, thinking of the many pretty froc she had thrown aside in the yea gone by, and of the rich stor pretty things that she had when she fled. If only Nellie Jane and little Emly could them! Ah, and if only she her might have them now! How needed them! For a girl who h always had all she wanted it w great change to get along with one coarse serge and aprons.

But the sewing and other wo had not occupied them so ful that they had not had time to i troduce Betty into their litt world. The very next evening aft she arrived she had been taken t that wonderful church entertain ment that the girls had told h about on the way from the statio and there she had met the mi ister's wife and been invited to h Sabbath school class.

Betty would not have thought o going if Nellie and her mother ha not insisted. In fact, she shran unspeakably from going out int the little village world. But i was plain that this was expected o her, and if she remained here sh must do as they wanted her to do. It was the least return she coul make to these kind people.

The question of whether or no she should remain began to com to her insistently now. The childre clamored every day for her to bin herself for the winter, and Jane's mother had made her most welcome. She saw that they really wanted her; why should she not stay? And yet it did seem queer to arrange deliberately to spend a whole year in a poor uncultured family. Still, where could she go and hope to remain unknown if she attempted to get back into her own class? It was impossible. Her mother had just the one elderly cousin whom she had always secretly looked to help her in any time of need, but his failing her and sending that telegram without even a good wish in it, just at the last minute too, made her feel it was of no use to appeal to him. Besides, that was the first place her stepmother would seek for her. She had many good society friends, but none would who stand by her in trouble. No one with whom she had ever been intimate enough to confide in now. She had been kept strangely alone in her little world after all, hedged in by servants everywhere. And now that she was suddenly on her own reısibility, she felt a great timidity aking any step alone. Some s at night when she thought t she had done she was so ıtened that her heart would , wildly as if she were running y from them all yet. It was like ghtmare that pursued her.

rs. Hathaway had sent for her made arrangements for her to n her work with the little Elise following week when the ıent governess should leave, and ty felt that this might prove a y pleasant way to earn her liv- The Hathaways lived in a ıt brick house away back from street in grounds that occupied ıt in the city would have been a ıle block. There was a high ge about the place so that one ld not see the road, and there e flower-beds, a great fountain, . a rustic summerhouse. Betty not see why days passed in such leasant place would not be de- ıtful in summertime. She was altogether sure whether she ıld like to have to be a sort of vant in the house—and of course se cold fall days she would ve to be much in the house—but nursery had a big fireplace in a long chest under the window ere toys were kept, and many nfortable chairs. That ought to pleasant, too. Besides, she was just out looking for pleasant ngs on this trip. She was trying get away from unbearable ones, l she ought to be very thankful leed to have fallen on such com- t as she had.

There was another element in the rson home that drew her strong- although she was shy about en thinking of it, and that was frank, outspoken Christianity. Ma" tempered all her talk with it, justed all her life to God and at He would think about her tions, spoke constantly of what s right and wrong. Betty had ver lived in an atmosphere here right and wrong mattered. mething sweet and pure like an stinct in her own soul had held her ways from many of the ways of ose about her. Perhaps the spirit her sweet mother allowed to be e of those who "bear them up, t at any time they dash their et against a stone." Or it might ve been some memory of the achings of her father, whom she lored, and who in his last days ten talked with her alone about w he and her own mother would ant her to live. But now, safe d quiet in this shelter of a real me, poor though it was, the God- stinct stirred within her, caused r to wonder what He was, why e was alive, and if He cared? ne could not live with Mrs. arson without thinking something out her God, for He was an ever- esent help in all her times of need, d she never hesitated to give od the glory for all she had hieved, and for all the blessings e had received.

The very first Sabbath in the little white church stirred still deeper her awakening interest in spiritual things. The minister's wife was a sweet-faced woman who called her "my dear" and invited her to come and see her, and when she began to teach the lesson Betty found to her amazement that it was interesting. She spoke of God in much the same familiar way that "Ma" had done, only with a gentler refinement, and made the girls very sure that whatever anybody else believed, Mrs. Thornley was a very intimate friend of Jesus Christ. Betty loved her at once, but so shy was she that the minister's wife never dreamed it, and remarked to her husband Sunday night after church, when they were having their little quiet Sabbath talk together, that she was afraid she was going to have a hard time winning that little new girl that had come to live with Mrs. Carson.

"Somehow I can't get away from the thought that she comes from aristocracy somewhere," she added. "It's the way she turns her head, or lifts her eyes the quiet assurance with which she answers. And she smiles, Charles, never grins like the rest. She is delicious, but somehow I find myself wondering if I have remembered to black my shoes and whether my hat is on straight, when she looks at me."

"Well, maybe she's the daughter of some black sheep who has gone down a peg, and our Father has sent her here for you to help her back again," said her husband with an adorable look at his helper. "If anyone can do it you can."

"I'm not so sure," she said, shaking her head. "She maybe doesn't need me. She had Mrs. Carson remember, and she is a host in herself. If anybody can lead her to Christ she can, plain as she is."

"Undoubtedly you were meant to help too, dear or she would not have been sent to you."

His wife smiled brilliantly a look of thorough understanding: "Oh, I know. I'm not going to shirk any but I wish I knew more about her. She is so sad and quiet, I can't seem to get at her."

Even at that moment Betty lay in her little cot bed under the roof thinking about the minister's wife and what she had said about Christ being always near, ready to show what to do, if one had the listening heart and the ready spirit. Would Christ tell her what to do, she wondered, now right here, if she were to ask him? Would He show her whether to stay in this place or seek further to hide herself from the world? Would He show her how to earn her living and make her life right and sweet as it ought to be.

Then she closed her eyes and whispered softly under the sheltering bedclothes, "O Christ, if you are here please show me somehow and teach me to understand."

(*To be continued*)

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A SPECIAL circular on high grade investment securities ill be sent upon request by Kidder, eabody & Co., 115 Devonshire St., oston, or 17 Wall St., New York ity.

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"Questions and Answers on Bond Investment," a comprehensive explanation of 6 per cent. first mortgage real estate bonds, will be sent, free, on request by Federal Bond & Mortgage Company, 90 C H Griswold Street, Detroit, Mich.

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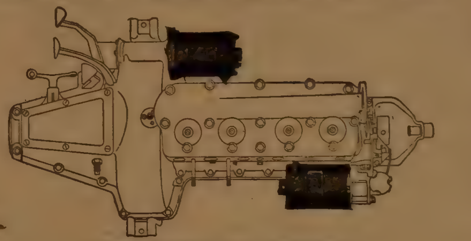

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3 In the Atwater Kent System, when the lights are thrown on, the generator automatically delivers a larger current supply and the battery gets under all conditions its proper charge. This one feature ensures long life for the battery and low upkeep cost.

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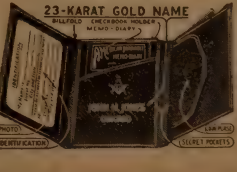

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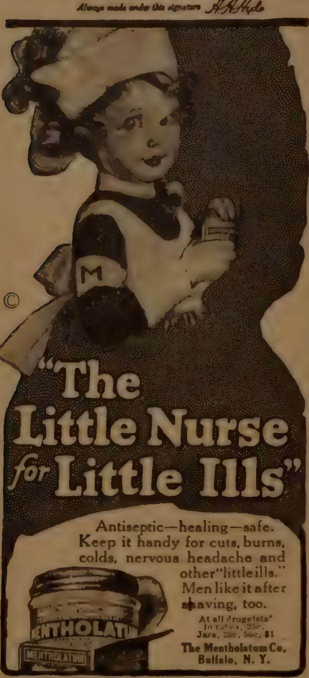

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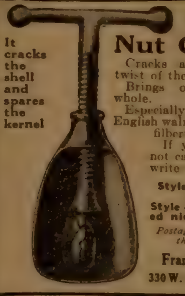

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When Hostess Must Be Waitress

By Laura A. Kirkman

IN planning to entertain guests at dinner, the woman who has no kitchen helper finds her most serious problem in the serving of the meal. She realizes that the time spent at table should be one of repose and that it is disconcerting to a guest to have someone continually leaving the table to remove soiled dishes, bring another course, etc.

The clever hostess, then, plans her guest dinner with the question of serving uppermost in her mind. For instance, she decides to have a cold dessert instead of a hot one, in order to save a trip to the oven; the cold dessert may stand on the console near the table and may be exchanged for the soiled salad plates with very little fuss and bother.

When the guest takes his seat he will find the steaming soup before him. The salad, too, will be already on, the table, in individual portions at each plate, thus saving the commotion of serving it after the meat-and-vegetable course.

In this way the hostess will have to make but two journeys to the kitchen: she will carry out with her two of the empty soup plates (not using a tray); bring in the meat dish; carry out two more soup plates (assuming that there are more than two at table), and bring in the potato dish in one hand and the second vegetable dish in the other (as it is still our patriotic duty to conserve food, a third vegetable is not necessary). If the number at table exceeds four, the remaining empty soup plates must be carried as far as the pantry. The dinner plates will stand on the serving table or console and these the hostess will bring to the table before reseating herself.

By serving a meal in this unobtrusive way, a hostess puts her guest's comfort before all else, thus showing him the finest hospitality.

Why Kindergartens?

By P. P. Claxton,

U. S. Commissioner of Education

HAVE you ever learned as much in any other six years of your life as in the first six? Of the heavens above you and the earth about you? Of your own body and soul? Of elementary, social and economic relations? Of fundamental qualities of things? And of the activities of life? And in what other period have you made so many important beginnings in action and in bodily control and care?

Try to enumerate the knowledge gained and the beginnings made in these years.

Was not the sweet-souled Bishop Comenius right when he said that everything one ever knows or can do has its beginning in these years? And Jean Paul Richter, when he claimed that the child sees more new things in these six years playing about the door of its village home than the man can see traveling around the world, and learns more from mother and nurse than it will afterwards learn from tutors and professors in college and university?

Was not Richter right again in his belief that the most important thing that can come into the life of any individual is a happy, joyous, active childhood? No fortune, he thought, of material wealth which parents might leave their children could ever compensate for the loss of such joyous activity in their early life.

Rousseau and Pestalozzi were right in their new conception of education as growth and development through self-activity rather than the storing of the memory with the forms and phrases of knowledge.

And Froebel was equally right in his estimate of the value of socializing the life of little children through the proper organization and direction of their spontaneous plays and other activities. Since he discovered the kindergarten thousands of men and women have worked out its technique far beyond his ability, until it has come to be regarded among thoughtful educators as one of the most valuable parts of our system of education. The kindergarten is good for children of all classes, for the rich and poor; for black and white; for native and foreign born—for many reasons probably more valuable for the children of the foreign-born among us than for any others.

The growth of the kindergarten in this country has been greater in the last ten years than in the forty years preceding, but still only one-tenth of the children of kindergarten age are in kindergartens—about one-fourth of those who live in cities and towns. Wherever there is a kindergarten the children attend gladly. No compulsion is required. The happiness and the joy of it are sufficient.

Then why not provide kindergartens for all? The only excuse is economy. But, is it good economy to save a few dollars at the price of neglect of the children at this most important age?

Is your community awake to its responsibility? Is it doing its full duty?

Are there kindergartens in all your schools?

Training For Citizenship

By Dr. Lyman Abbott

WE are creatures of habit. Actions continuously repeated become habit. Habit long continued becomes second nature. Thus is character formed by education. Instruction informs the intellect. Training forms the character. The two combined constitute education. If America is to be a law-abiding, peace-loving and prosperous Republic, its youth must be trained as well as instructed. In them must be formed the habit of reverence for God, respect for the moral law, and regard for the rights and interests, of their fellow men.

Hints For Housekeeping

Either cayenne pepper or gum camphor is said to repel mice.

Have you planned the changes in the kitchen that will save steps?

Surface water running into the well or cistern is as dangerous as poison.

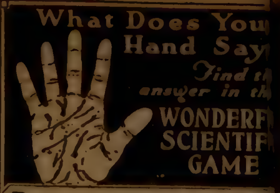
The inside of a banana peel, well rubbed on, will remove ink stains from the fingers.

Figs and dates instead of much candy for the children will be a source of benefit and not of harm.

If a metal button is attracted to a magnet, one can be sure that such a button will rust in the wash.

Nothing adds more to the comfort of the farm home than a good water system; next to water in convenience is electric light.

A card index has as much usefulness in the home as in the office; one use is for recipes clipped from newspapers or magazines.



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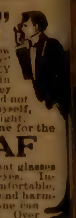

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ARRIAGES AND IRTHS DOUBLE WAR-TIME TOTAL

Vhen Mars stepped out
pid stepped in. And now—
ear after signing of the ar-
tice—births and marriages
last month show a decided
rease over the same month
year, according to nation-
le reports gathered by the
ited Press.

rom Dallas to St. Paul and
m San Francisco to Boston
dding rings and pacifiers
in demand.

n many cities the births
l marriages for October
the present year are nearly
ble those of last year.
lahoma City's babies jump-
from eigthty-two in October,
18, to 160 in 1919. Marriage
enses increased from fifty-
en to 157. Atlanta added 392
ungsters to its population
s October, compared with
3 last year. Kansas City
d 547 new babies last month,
mpared to 479 a year ago.

In Chicago 4,480 couples
rched to the altar last
nth. A year ago only 1,961
enses were taken out. In
nver the figures more than
ubled—307 marriage licenses
s October to 147 last year.

ictory Freed Religion

An immediate effect of freer
ligious action followed the
ming of the armistice and
e resumption of French con-
ol of Alsace, the Rev. R.
essman of Strasbourg, mem-
r of a French welfare com-
ission headed by Bishop
enry Bach of Paris, said at
e meeting of the National
itheran commission, which
s directed the welfare work
the Lutheran church in
my camps and cities at
me and abroad. The coming
the French commission was
aracterized by Dr. F. H.
nubel of New York as "the
ginning of international Lu-
eranism."

The commission represent-
g the French Lutheran
urch carried on welfare
ork in camps and trenches
American forces overseas
the request of the national
mmission. In reporting the
ork accomplished and the
fects of the allies' victory,
e Rev. Nessman said that
nder German rule in Alsace
e had been bitterly perse-
uted for advocating confes-
onal Christianity.

Among the World's Workers

The suspension of work by
iners in Germany has caused
any of the mining companies
that country to go bank-
upt.

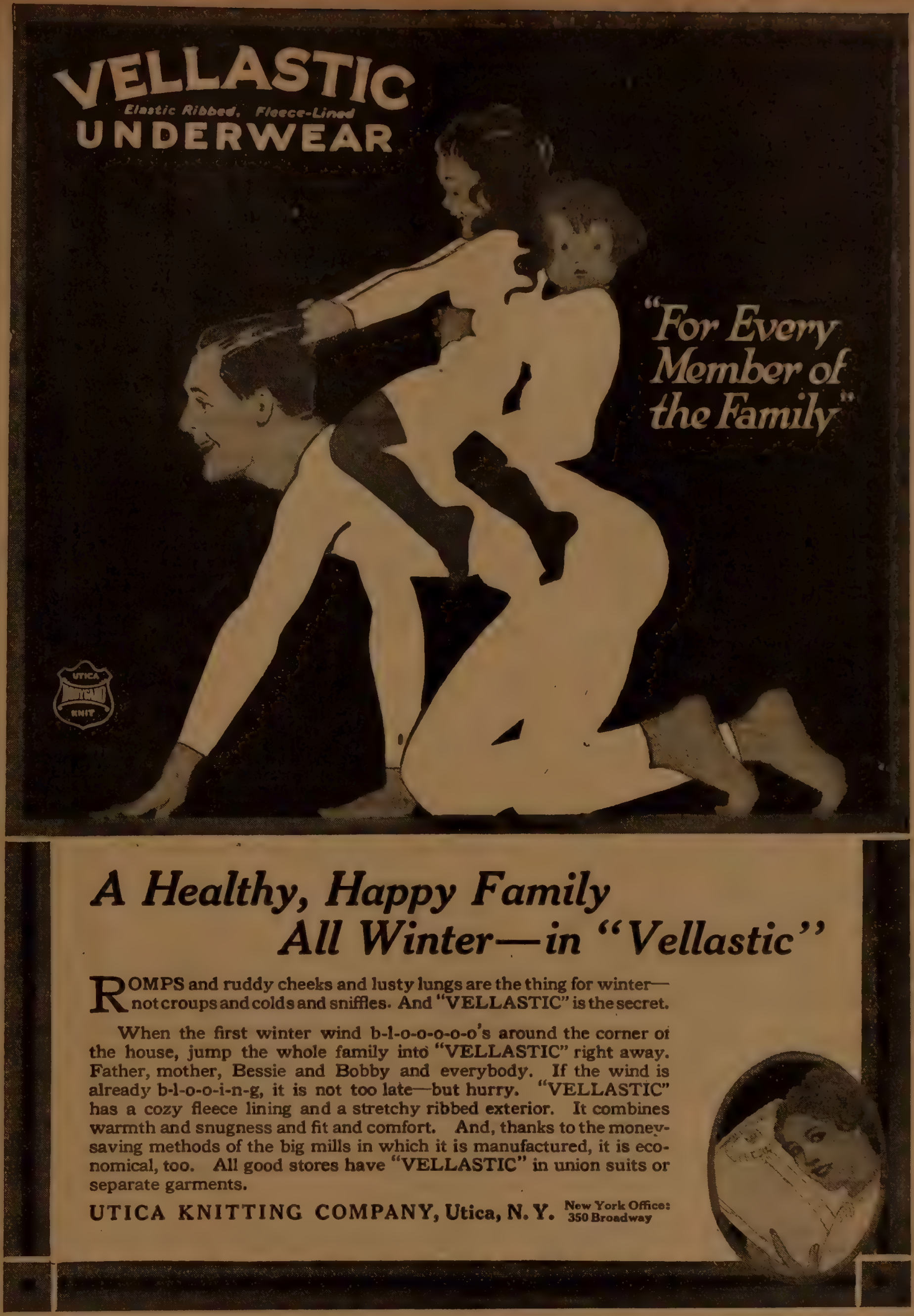
Employes and employers are
qually represented on the
ecently formed national wood
extile industry council in
ngland. All discussions will
e arbitrated.

John Turner, who died re-
ently in Camden, N. J., had
e distinction of working
ifty-two years and eight
onths for the Pennsylvania
ilroad without having lost
day's work.

The Standard Oil company
f New Jersey has 10,000
nnual wage earners.

The output of Japanese
al mines during 1918 amoun-
ed to 20,835,254 tons, an
crease of about 35 per cent.

An Englishman has adapted
brick making machine for
rming plastic clay tamping
lugs to be used for blasting
n mines.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CHILD MEMBERS OF THE CHURCHE

THE Census Office has given the Churches something new, interesting, and very important. It is known generally that there are children in the membership of most of the Churches, but no one has had trustworthy information as to how many there are in any of the denominations because no Church or other authority has ever made a report on the subject. As a matter of fact, there are *5,365,134* children under thirteen years of age in the various denominations of the United States. It should be said at the outset that not a few of the denominations, including the Roman Catholic, consider all baptised children as members, so that many infants are included in the statistics

The Director of the Census, when he was about to take the census of religious bodies in 1916, called a conference of ecclesiastical statisticians, of which I was a member, to advise him as to the items to be included in the schedule. As a result, some items of the old schedule were dropped and a new inquiry was introduced calling for a return of Church members under thirteen years of age. The proposal originally made was that this inquiry should include children ten years of age and under, but after careful consideration, this was changed so as to include children under thirteen. The chief reason for this change was that the general line between childhood and youth is the thirteenth year.

The report of the Census Office on this inquiry has been completed and will shortly be given to the public. It is a long table of two and a-half pages octavo and has nine colums. It appears that sixty three denominations, including all Lutheran bodies and a number of the Mennonite, the Unitarian, and the Christian Reformed, made no report, some, it is understood, for the reason that they have no children in their membership.

OUT of the total number of members of all bodies reported by the denominations in 1916—namely 41,926,854,—5,365,134 were members under thirteen years of age. This number is the result in part of an estimate made by the Census Office on the basis of reports received from the churches of the several denominations, the children in the congregations not reporting being estimated on the basis of those reporting. The figures used in this article are the Census Office estimates. According to the figures of the Census Office nearly thirteen percent of the total members of all Churches consists of children. This includes the Roman Catholic, the Eastern Orthodox, other Catholic Churches and the Church of the Latter Day Saints and the Friends who receive children of tender age. The total of 5,365,134 would, of course, be larger if the Lutheran bodies and a few others who made no reports were included.

The Churches having the largest number of children counted as members are naturally those who include children of all ages as members. The following table will show the most important, though not all of these bodies, which include also the Moravian, the Pentecostal, and other Protestant denominations which, with a few exceptions, do not count infants as members.

The National Lithuanian Church	42.6%
The Syrian Church (Eastern)	39.8%
Old Roman Catholic	36.9%
Latter Day Saints of Utah	33.7%
Armenian Church (Eastern)	31.1%
Catholic Apostolic Church	27.4%
Moravian Church	26.1%
Roman Catholic Church	25%
Albanian Orthodox (Eastern)	22%
Penetecostal Holiness Church	21.8%
Russian Orthodox	20.3%

A National Census shows 5,355,134 little folks under 13 in the various denominations.

Compiled by

H. K. CARROLL, LLD.

It is very interesting to note that the Moravian Church has a percentage even higher than that of the Roman Catholic Church, which includes all baptised persons as members. The Moravian Church regards all baptised children as incorporated in the Church but they do not become communicants until after Confirmation. In view of this fact it is remarkable that its percentage is higher than that of the Roman Catholic Church. The latter receives all children who, in the judgment of the priest in charge, have attained the age of reason. Some as young as seven years are received to communion which antidates confirmation.

HERE it may be noted that there are of children under thirteen in the whole population of the United States, returned in 1910 as 91,972,364—25,877,671. The Roman Catholic Church is credited with 3,921,402 children under thirteen out of a total Catholic population of 15,721,815. The number of children in the population in the United States under seven years is 14,700,595. In all probability no child under the age of seven receives communion in the Roman Catholic Church, and doubtless only a few of those.

Denominations Having the Smallest Percentage of Child Members.

Primitive Baptists	0.1%
Three Bodies of Plymouth Brethren	0.4%
Protestant Episcopal	1%
Mennonite Church	1.8%
Congregational	1.9%

The most astonishing fact shown by this table is not that the Primitive Baptists, who are very conservative and do not believe in missionary work, should have only 65 children in their membership, as they conduct no Sunday Schools for children; but that the Protestant Episcopal Church should have only one per cent of children in its membership and the Congregational denomination only one and nine tenths per cent. The Protestant Episcopal Church desires its children to have a thorough understanding of what the Church stands for in faith and order before receiving them into membership, and the age of thirteen is considered by most rectors as the minimum age of reception. This table does not, of course, include all denominations having a very small percentage of children in their membership.

Percentage of Child Members in Large Protestant Denominations.

Northern Baptist Convention	3.4%
Southern Baptist Convention	3.9%
National Baptist Convention (Colored)	5.5%
Dunkirds Conservative	4.3%
Disciples of Christ	3.7%
Churches of Christ	2%
Friends Orthodox	16.1%
Methodist Episcopal	7%
Methodist Episcopal, South	9.4%
African Methodist Episcopal	8.8%
African Methodist Episcopal (Zion)	11.1%
Presbyterian U. S. A.	3.9%
Presbyteriar in the United States (South)	5.9%
United Presbyterian	4.8%
Reformed in America	1.3%
Reformed in United States	1%
United Brethern	10.3%

THE variation in percentages in similar bodies peculiar. Note the difference between those r turned by the two Reformed bodies and those given f the Presbyterian bodies. It appears that the percen age is almost always higher in the South than the North and in colored than in white churches.

Does the number of children in the Sunday Scho have a bearing upon the number of children in th Church? The Methodist Episcopal Church ha according to the census in 1916, 3,872,200 schola in its Sunday Schools and *261,046* child member the Methodist Episcopal Church, South, had, th same year, 1,683,129 scholars and *199,408* chil members; the Presbyterian Church in the U. S. A (Northern) had 1,387,938 scholars and *62,079* chil members; the Presbyterian Church in the U. S (Southern) had 312,952 scholars and *21,052* chil members; The United Presbyterian Church ha 156,072 scholars 'and *7,636* child members. C course, each denomination has its own method o preparing children for church membership.

Churches With the Largest Number of Chil Members Arranged in Numerical Order:

Roman Catholic	3,924,402
Methodist Episcopal	261,046
Methodist Episcopal, South	199,408
National Baptist Convention (Colored)	162,682
Latter Day Saints	136,028
Southern Baptist Convention	104,609
Presbyterian Church in the U.S.A.	62,079
African Methodist Episcopal	48,155
Disciples of Christ	45,856
Northern Baptist Convention	41,830
United Brethren	36,065
African Methodist Episcopal—Zion	28,605
Presbyterian in the U. S.	21,052
Friends Orthodox	14,837
Congregational	14,683
Protestant Episcopal	11,182

It is noted by the census report that those denominations having the smallest percentage of members under thirteen years are the minor Baptist bodies and those denominations reporting a large membership in rural districts. The large percentages in the Lithuanian Catholic Church and other bodies of immigrants are due to the fact that their larg families are all included as members.

It is a well-known fact that the recruits for the churches who make good the losses by death, exclusion, and other causes, are received in great part from the young people of the churches.

Quarantining Against the Bollworm

THE United States government is now engaged in carrying on the biggest entomological experiment ever made, and the indications to date are that it will prove entirely successful. In its efforts to prevent the pink bollworm of cotton from entering the United States by way of Texas, the Department of Agriculture has caused large areas of cotton lands in Texas, along the Mexican border, to be quarantined—zones in which the planting of cotton is prohibited by law.

As a first step in this quarantine, however, it was necessary to clean up some 10,000 acres of land on which cotton formerly had been grown. This was accomplished by a force of nearly a thousand laborers, working under the supervision of entomological experts, who went over every inch of the area under suspicion as closely as a scrupulous housewife sweeps the kitchen floor, and then sifted every pint of the sweepings as carefully as a miser would sift pebbles with gold nuggets among them.

How well the work was done was demonstrated at the end of the 1918 cotton season when reports of all the government investigators showed that no evidence of the presence of the bollworm in the are cleaned up could be found. It is proposed, however, t continue the quarantine for at least another seaso to preclude any possibility of the bollworm gaining a foothold in thi country.

Scene in a Texas Cotton Field

The importance of keeping the country free from the pink bollworm will be understood when it is stated that, according to experts, its presence here would mean an annual loss of at least $50,000,000, if indeed, not the total destruction of the entire cotton crop. This insect enemy spreads like wildfire, once it becomes established, and since man with his railroads is the chief agent of dissemination jumps of a hundred miles at a time would be comparatively easy. The overwintering larva might well be loaded in the litter on the bottom of a freight car in Texas, and swept out in Georgia, thereby starting a campaign of destruction just as has been the case in every cotton growing country in the world except the United States.

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Real-Fruit Desserts

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We Supply Aluminum Dessert Molds to Users—See Below

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All Flavors in Glass Vials—a Bottle in Each Package.

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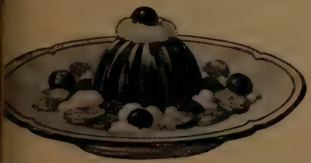
Are Crushed to Make a Jiffy-Jell Dessert



A Fruity Dessert. To serve six. Made with our new fluted Pint Mold, Style—C

For a Few Cents

You Get This

his is a Jiffy-Jell dessert for six people, Logan-ry flavor, made with one package of Jiffy-Jell. he flavor is condensed fruit juice which comes a sealed bottle. We crush many berries to ke the flavor for this one dessert. The fruit ne would cost you more than Jiffy-Jell.

he mixture is acidulated with lemon juice, porated and powdered. The juice of about lemon is required to acidulate each dessert. else the acid from a bunch of grapes.

iffy-Jell comes ready sweetened, in proper or, with the gelatine mixed in. So you simply d boiling water. Thus you get a pint dessert, h in two fruit-juice essences, for a few cents. will serve six people in mold form or twelve if u whip the jell.

o with each fruit flavor.

Mark this distinction as compared with old-style gelatine desserts.

Jiffy-Jell fruit flavors are condensed fruit juices. They are rich and abundant, and they come in liquid form in glass.

Artificial flavors are common. You want real fruit dainties, healthful and delightful. Everybody needs fruit every day. Jiffy-Jell is the only gelatine dainty with fruit-juice essences in glass.

We Offer 50-Cent Gifts

Today we offer you 50-cent molds to urge you to make a comparison. Millions have already done this. Don't let your folks miss a fruity dainty which other folks enjoy.

See Jiffy-Jell with its bottle of flavor, made from real fruit juice condensed. Taste it—it is like a fresh-fruit dainty.

Then remember that the rarest fruits come in this delicious and abundant form for a few cents per dinner—for less than the fruit alone.

Four Favorite Flavors

If you will try five packages at once we will give you a 50-cent mold. Try Loganberry and Pineapple—two of our finest dessert flavors. Also one other fruit that you like.

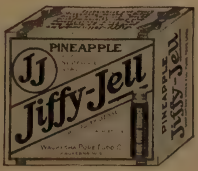
Try Lime-fruit flavor also. It makes a tart, green salad jell. Serve with your salad. Or mix the vegetables in when the jell partly cools and make a salad loaf. Or mix in meat scraps to make a meat loaf. Try adding a cup of tomato juice in place of half the water in dissolving.

Try mint flavor. It makes a green mint jell for serving with roast meats or as a side dish.

Make these tests for your own sake. They will be a revelation. They will open the way to real fruits in plenty, at trifling cost, all winter. And they will end the use of mock fruits. Cut out our offer now.

Individual Dessert Molds

Made in aluminum in assorted styles, six to the set. A set will serve a full package of Jiffy-Jell, and we send the whole set for 5 trade-marks.



Ten Flavors in Glass Vials

A Bottle in Each Package

Loganberry
Raspberry
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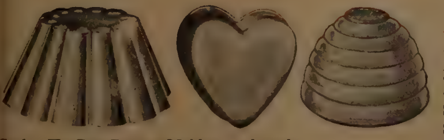
Lemon
Lime
Strawberry
Orange
Pineapple
Mint

Also Coffee Flavor

We Give 50c Molds



Style—H—Pint Dessert Mold, star shaped.
Set of Six—Individual Dessert Molds as pictured,

Cut out the round Ⓙ trade-marks from the fronts of five Jiffy-Jell packages. Send them to us with the coupon and we will mail your choice of the following molds, valued at 50 cents each.

Style—B—Pint Dessert Mold, heart shaped.
Style—C—Pint Dessert Mold, fluted.
Style—D—Pint Salad Mold to serve six.
Style—E—Pint Fruit Salad Mold.

(This offer not good in Wisconsin)

MAIL THIS

497 C-H

Jiffy Dessert Co. Waukesha, Wis.

I enclose 5 Ⓙ trade-marks from the fronts of Jiffy-Jell packages. Send me the mold I check.

..........Style—B
..........Style—C
..........Style—D
..........Style—E
..........Style—H
..........Set of Six

Make your
Housecleaning
easy
with
Old Dutch Cleanser
Chases Dirt
Old Dutch Cleanser
Chases Dirt
Chases Dirt
MAKES EVERYTHING "SPICK AND SPAN"

You will get through sooner, have a cleaner house, and be less tired if you use Old Dutch

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GOING BACK

A STORY OF NOW AND THEN

PART TWO

By
DANIEL
A.
POLING
*(Associate President
United Society of
Christian Endeavor)*

Dr. Poling October 25 gave the first f his impressions on returning this ear to the battlefields made holy by he blood of American youth and where e served as a "Y" man in the advancng front lines. This week he carries s through the St. Mihiel salient, up o the very face of Metz, and into heroc Verdun, with graphic pictures y the way of men and events in the errible struggle for the Heights of the Meuse.

FROM Rambecourt we turned back to Boumont, and hurrying through came in another quarter of a kilometer o the head of the communicating rench that immediately at the oadside left the camouflage and ropped down into Seicheprey, less han a kilometer away. At Seicheprey had been located the headquarters for the 3rd Battalion of the 18th Infantry of the First Division, during my brief stay in this portion f our advanced positions. About Seicheprey occurred some of the earlier memorable actions of the war after our participation in the great struggle began, and here I came into my real baptism of fire. We turned "Henry's" nose through the now badly dilapidated camouflage, and drove straight toward the town. Looking at my friend, I said:

"Hints, 'Bill' Hints, [for "Bill" Hints was my companion], did you think that we would ever ride into Seicheprey like this?"

And he grinned.

In the old days only ambulances had taken the open for it, or sorely needed supply trains. Seicheprey was under direct observation from the enemy at all times; standing in the very midst of our advanced trenches, it constantly suffered everything, from machine-gun fire to gas and shrapnel and high explosives of all calibers.

In a few seconds we were in the heart of the town. How changed I found it! A ruin before, it was a super-ruin now. All about were mighty wounds that had been made since last I turned my face away from it.

I stood in the entrance to "headquarters" with a great heaviness in my heart,—there at the foot of the way I had left Major Griffith. As I left him there I said, "I'll see you later, Major," and smiling he replied, "Yes, later."

It will be "later," now!

Only a few weeks after we separated he stepped from his dugout at Cantigny, where the First Division had hurried when the great German offensive opened in March 1918, and where it won undying fame, in time to intercept a shell from Germany. Yes it *will* be,—later.

FROM the battered old headquarters we drove on, out by the abandoned trenches to the open field. No people greeted us; among those walls we found not one living thing. As we passed the trenches I halted the car again. Through the snow that revealed shell-holes, by its unmistakable sinks and hillocks, I came to a half-filled, hog-like wallow. Soon it, too, will yield to the alchemy of nature. The avalanches of another spring-time will almost fill it.

In it I had found safety on a wild March day when with shrapnel overhead and bursting high explosives all about, with a regimental runner, I dove headlong into it to escape a close-up barrage. There we had crouched until the storm ceased. The trench coat that I wore that day has its right sleeve and shoulder almost eaten away as the result of the swirl of mustard-gas we fell into as we plunged to the bottom of the abandoned ditch. There, or hard by, I breathed the poisoned air that was to give me my glimpse of the horrors thousands of brave men found who went on the heroic search after peace and freedom for the world.

Out into the open field we tramped toward the ruins of the forest through which our trench lines ran during the days preceding the battle of Seicheprey. I stood upon the ground where, on Friday afternoon, March 1, 1918, with William Pest of Newark, New Jersey, and a dozen litter-bearers, I had been caught by the direct fire of the German artillery. We were carrying the remains of one of our own lieutenants and a wounded German prisoner. Our trenches had been so battered by the terrific shelling of the morning that we had been compelled to leave their shelter and proceed in the open toward headquarters.

Suddenly a veritable inferno had opened about us. Scores of high explosives fell. Dropping upon our faces we had quickly scattered in every direction. Miraculously all of us escaped with our lives. A three-inch buried itself in the soft earth at the side of a lad not four feet from me. Falling at an angle it blew up directly beneath him and hurled him into the air. He came down limp and quivering into a shell-hole half filled with water. With the exception of bruises and severe shell-shock he was uninjured.

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HOW strange the silence seemed to me now! Save for the explosions of an ammunition dump far off where pioneer troops were cleaning up, all was still. Only the white hollows so close together, blotches of the leprosy of war, reminded us that a little while before death had sown the field with iron and gathered a rich red harvest from his planting.

I stopped for a moment by a ditch very near the spot, if not exactly upon it, where I found a blue gas-mask that had covered the face of a gallant French lad who fell there. He died when the French came down from the right and waited in the open as a reserve against the possible breaking through of the Germans during the first of a series of great raids that came into our lines late in February and early in March, 1918. Today that mask is one of my priceless possessions; with its cracked and blurred goggles and the tell-tale splotches of rusty red, it speaks of suffering and sacrifice that transcend the bravest legends of the past, and of a brotherhood in arms that righted a great wrong and blazed an ample trail of fraternity and peace to larger freedom for mankind.

I walked on across the field toward the old German lines. Emotions that well-nigh overwhelmed me shook my body even as they moved my soul. I made note of the slight depression where the bearers had dropped the wounded German when his companions over the way had begun shelling our stretcher-party, and I recalled how the shrapnel balls had spattered mud upon us as we ran up the narrow road.

Straight ahead I pressed across the now silent and safe No Man's Land. It seemed only a short hour ago that this had been a fertile field of death. I did not cast a glance backward until I reached the old enemy parapet. Then I turned and gazed long and intently toward the lines we held in the early weeks of 1918. It was one of the supreme moments of a life-time. Months before I had said, "Some day I will come back to Seicheprey and this field; back again in flesh to the meadows and in spirit to this very day. Down the road and by the trenches I shall walk, across No Man's Land and straight away to the positions that opened their hell upon us. And when I reach those lines I shall face about and look into the south,—toward battalion headquarters and the friendly dugouts; the outer defences of Toul, and all the rolling country where the bronzed lads in khaki burrowed and toiled, marched and suffered, fought and died. Yes, some day I shall come back!"

OUR journey northward led us along the line of the memorable American offensive,—through the villages that one by one had fallen into the eager hands of our khaki-clad soldiers,—Buxerulles, Buxieres, Heudicourt and Vigneulles, St. Benoit, Chamblay, Mars-le-Tour and Jarney. Thanks to the German signs with their great letters and directing arrows, we did not lose our way. During his years of occupation, the enemy carefully marked the roads and everywhere did his best to remove from the guideposts and public buildings all that identified the country with France.

(*Continued on Page 1255*)

A Little Girl with a $216,000-a-Year Income is a Member of the Sewing Class.

A Few of the 20,000 Quarts of Fruit, Preserved by the Girl Students.

AN ALL-AMERICAN SCHOOL

By CHARLES J. LISLE

A SERVICE flag with 220 stars thereon, and only half a dozen of them for drafted men—that ought to be a satisfactory introduction to any American audience. And if red blood is fighting blood, red skin also must be honored in the company of heroes; for this is the record of the Chemawa Indian School at Salem, Oregon, one of the largest Indian schools in the United States.

These students did not have to fight. Uncle Sam exempts them. Some of them are wealthy. One little Indian girl, an Osage from Oklahoma, has an income of $216,000 a year. She didn't go to war, but she stayed at Chemawa, without vacation, to sew steadily for the little boys and girls growing up into high ideals, for the big boys who, having learned their lessons, hearkened to the sublime call and sailed gladly away across the Great Waters to fight the battles of humanity. They have whooped the war whoops of their fathers in the Argonne Forest; they have stalked the enemy at St. Mihiel and all the way from the Channel to the Alps, where their matchless woodcraft made them invaluable as scouts, sharpshooters, intelligence agents. And some of them have died—Wahanowin! Wahanowin! But not in vain—oh, not in vain! For their people's record is spotlessly clean.

Chemawa is an All-American school. Eighty-five tribes have sent their children there. It was with a prophetic eye on Chemawa, perhaps, that the proverb-maker wrote "Cleanliness is next to godliness;" for with the one picture of a divine sacrifice on the battlefield, is another of 16,000 pieces of linen going through the Chemawa laundry for the commencement week in 1919. And with roses in every one of the almost 300 rooms in the school group and a course of study that, if it does not touch Latin or Greek, substitutes the home-making virtues of sewing and baking and nursing and farming and blacksmithing, Chemawa has assimilated so much that is worth while, that Americans ought to know more of it.

CHEMAWA had a total registration of 850 during 1918–19, though not more than 650 were in attendance at any one time. The school was established in 1885 by moving an older school from Forest Grove, Oregon, where it had been maintained on leased ground. The educational plans of the Indian Bureau called for more industrial work and a permanent home, and when Salem people donated part of the present site it was accepted and the new school established there.

The 450-acre farm is one of the show places of Oregon. Sixty-five buildings of all kinds have been built on the place. A 12-acre lawn keeps a battery of mowers busy all summer and there are so many roses that wagonloads of blossoms are hauled in for table decorations all through the school.

The farm is not all roses, however. There are ten acres of onions and 25 acres of potatoes. The 1919 crop of potatoes should be close to 8000 bushels—and the school will eat every one. They had 6000 bushels in 1918, and 2000 bushels of onions, but it wasn't enough—they had to Hooverize. The students will preserve between 15,000 and 20,000 jars of their own fruit—strawberries, loganberries, cherries; and the prune dryer will contribute several tons of evaporated fruit for winter use.

A total appropriation of $173,000 comes from the government for the school. That insures the salaries, the buildings, the fuel and general running expenses. But the total receipts and necessities are much more than that. The rest comes from the raising and selling of farm and other products. The saddlery department sells several thousand dollars worth of harness each year, made up by Indian workmen in the school shops. The swine are worth close to $10,000 in a year. The fruit and vegetable product of the farm goes direct to the dormitory tables; the grain and hay and roots go to the stables, where 50 fine Jersey cows furnish thousands of dollars worth of milk and butter. With an average estimate of $50 an acre for all the farm products, including fruit, the annual revenues will be above $20,000. As most of this is produced by student labor, the profit is real.

A GROUP OF GRADUATE NURSES

Prejudice against Indian nurses is rapidly dying out in the west and the services of these girls now are in great demand.

IT isn't "all work and no play," without personal reward. During the long vacation the students who remain at the school, approximately one-half the registration, are allowed to work out on alternate days, giving the other time to the school. In 1918 they earned above $26,000 working for their neighbors. Fruit growers for miles up and down the Willamette Valley count on securing Indian help during the picking season. The students have all their own earnings. Some pupils who come in from unrestricted tribes that have their tribal allotments, pay their own school expenses, about $250 for the year. But there are few of these. Most come from the restricted nations, for whom the government pays transportation, board, clothing and every expense.

A force of 57 teachers looks after the welfare of the student body. This teaching force is drawn from almost every avenue of life; for it includes all the industries taught. Dairying, household economics, harness-making, painting, nursing, printing, bookkeeping, normal teaching, are on the curriculum—and the title "Professor" may mean many things.

"The Indian, contrary to general belief, is keenl musical," says Superintendent Harwood Hal "Our band will rank with the best bands anywher maintained under similar conditions of changin membership. Our orchestras and mandolin club would please the most critical audiences. Th Chemawa String Quartet, composed of students from this school, has traveled widely on Eastern Chautauqua and Lyceum circuits, with splendid succe One of the boys is from the Pribylof Islands; anothe from Wrangell, Alaska; the thir is from Montana, and the last from Oklahoma. They broke u to get into The Great War, every man volunteering though one wa rejected; but they will be togethe again this year. I would say that th Indian is a better natural musicia than the average white America —yes, decidedly better."

SUPERINTENDENT HALL has been with the Indian service for 34 years. As a superintendent on the Quapaw reservation in Oklahoma, then with increasing authority and influence, he has learned the Indian as few others know him. He was superintendent of the Phoenix, Arizona, school and of the great Sherman Institute at Riverside, California. For some years he was a traveling inspector visiting practically everything Indian in the United States. He is a real authority on his subject, and so what he says is to be received as the judgment of one who knows.

"The Indian is essentially an artist," he said, while showing his wonderful collection of Indian baskets; not quite the largest, perhaps, but almost certainly the most valuable in the country. Some splendid collections, the loss of which he speaks of as a public calamity, were destroyed in the San Francisco earthquake and fire. His own collection of 400 covers practically every tribe of basket-making Indians in America; the famous Cahuilla "Eagle Basket," a tribal fetich and model, that brought Indian women on foot for a distance of 50 or 100 miles through mountains and wearisome deserts, merely to look at and admire it, is on his shelves.

"Take these baskets as examples," he continued. No artistic work of mankind is more carefully planned, more wonderfully executed, than some of these finer wares. It is comparable to the best painting or sculpture, anywhere from Phidias down to today. Do you doubt it? You have only to examine the handiwork to see for yourself; the artistry is there, in every fibre. Such work can be done only by a people with the artistic instinct—by people with artistic hands. Note the hands of our girls, of our men, even of any old Indian woman whom you may find. They are taper fingered, supple, dainty—the despair of the average white person. They are artists' hands; they are fitted for the most cunning embroidery, drawn work, basketry; the envy of the unskillful, the joy of the deft. They are the hands of a people who should paint, who should become skilled musicians, who should take up the arts as a plant takes up the sunshine and the rain.

"INDIAN art has been too little cultivated or appreciated. But when some of the old basketmakers pass away, and their daughters have neglected or forgotten their ancient tribal art, then the ld will be immeasurably the loser—until they go k and find it. Collis P. Huntington paid $3500 one little basket, just like that one in your hand, y an inch or so larger; the two were made by the e incomparable Indian woman artist. That is judgment of the few real art critics who know ues—and some day the Indian art will be gen- lly recognized."

Among the eighty-five tribes represented at emawa, covering one-third the distance around globe from Maine to the farthest Aleutian ands, and from the Arctic Land of the Long Night the tropics, they have a real spirit of equality. ere are no sectional or tribal or caste lines; all are ericans, seeking an education in better citizen- p. This does not suggest the lowering of standards m the higher; it means dignity and mutual respect d helpfulness in raising the less brilliant to a higher el.

In only one other place in America is this spirit equality so well developed—at the national mili- y and naval academies. But even these splendid ucational mills could gain much from a study of the ternal Indian.

There is a real difference in the Indians, however. the three years since Superintendent Hall came to e school, there has not been one death among his dents from the Umatilla tribe in Oregon, that nds more children than any other tribe. The ez Perces of Idaho, and the Blackfeet of Montana, e also strong, hardy, superior peoples. The Alaskan dians have proven to be exceptionally capable entally, and of good physical quality. These laskans were in hard luck in 1918, for the govern- ent had requisitioned all the Pacific coast shipping, d 40 prospective students had to stay at home the hole year, no ships being available to bring them. he Alaskan Tlinkets have sent some girls who are ally beautiful even from the best white standards amiability, good health, regular features and entality.

THE school course covers only the tenth grade, or the first two years of high school. It offers o language work save in English. However, it gives ther things of great value. A few years ago, the perintendents of several of the largest Indian hools, educators and executives of high standing, ere called into council to lay out a course of study r all the schools. They spent several months in the ork, and have produced an almost ideal plan for ducation.

Half the time is given to books, the other half to ractical work, one day of each in alternation. The ittle children, up to the fourth grade, are given only lay and study. During the next three grades, the "pre-vocational" stage, the pupils are given ten eeks each in a number of departments—trades for he boys, domestic arts, teaching and nursing for the irls—to learn their capabilities. After that they re assigned to the work for which they show the nost aptitude and liking.

The school day is from noon until noon. Those in the chool halls study as do other children; their work is ell done, too, as evidenced by the maps, the penmanship, the industrial and free-hand drawing, the ompositions that are kept on exhibition. In the ndustrial departments, however, there is a preliminary lecture of half an hour before starting the day's work; an outline of what is to be given, the vocabulary and nomenclature of the business, and the relation of the immediate lesson to what has already been done and what is to follow. This is an unvarying practice, whether for printing, for dairying, for household economics, for nursing. Then the actual performance follows, for the afternoon and the next morning. At noon the "shifts" change places; the industrials go back to the school room, the students don aprons and overalls, and so it goes.

CAREFUL examination shows that the course of study will match up, year by year, with the best white grade and high school work; and the Indian students spend half their time in industrial work, so that every one has a trade or a profession well in hand by graduation time. Not so much can be said of many white high schools.

Oregon state military authorities have said that the Chemawa Indians have the best disciplined military unit in the state—and that is saying a good deal, for there are the crack Multnomah Guards of Portland, and others that excel. They still drill with the old Springfield single-shot rifles; though modern arms are expected at no distant date. Conditions have changed since the time of the great Sioux War in 1876; then it was the whites who had only the single-shot arms, while the Indians had the best modern repeating arms by the thousands. The Indian has never been as good a rifle shot as the average white man; just why, no one knows. In athletics, he excels in games of endurance, like running; but he has never been quite the equal of his white brother in games of skill. The military drill, however, shows the Indian at his best; and no finer soldiers have served in any army than the American Indians, from Chemawa and elsewhere.

Superintendent Hall has been greatly pleased with the progress of his Indian nurses. In one way, the West is more intolerant than the East; the Carlisle nurses found no difficulty in obtaining the best places according to their individual ability, whereas the West, closer to the Indian life of yesterday and today, has been slow to accept the dusky-faced ministrants at their real value. The prejudice is dying away, however, and the Indian nurses are becoming more and more numerous. A full graduate course is provided at Chemawa. There has been ample opportunity for practice; in 1918 there were 550 cases of "flu," and every girl who could nurse at all was given the opportunity to serve. The percentage of fatalities was remarkably small. A model hospital is maintained, with dispensary, operating room and every facility for training. The Indian patience and fortitude, and ability to devote one's self solely to the object in hand—like their marvelous basketry and needlework—is an excellent foundation for nursing success.

WHEN the wonderful Willamette Pageant was given by Willamette University at Salem, in 1919, to celebrate the 75th year of the college, the first educational institute of academic grade to be established west of the Mississippi River, the Chemawa Indians took a considerable part. The story of the University is the simultaneous story of Oregon and the whole Northwest; so Indian life was a necessary part of the display. Indeed, the coming of the Methodist missionaries who founded Willamette, was solely for the purpose of bringing education and religion to the Indians, and the first Indian school was built within a few miles of Chemawa of today. One hundred of the Chemawa students assisted, and their appearance was heartily applauded. They presented the Love Dance, the Scalp Dance, the Peace Council, and other tribal rites, in the costumes of their fathers.

In general, the presentation of aboriginal rites and scenes is not favored by the Indian bureau. The old Indian life is being put into the background as fast as possible; its hopelessness, its squalor, its dirt, its degradation of women, its worthlessness of men. Any of the old rites that seem to emphasize savagery is properly being relegated to the limbo of the lost. Still, it would be a pity to have all record of the old habits pass away and leave the Indian without knowledge of what his people did and were; so under proper conditions the department will sanction even the scalp dance in a school like Chemawa—for it is a part of early American history, and it tempts no one to retroversion.

THE United States is trying to make up for many generations of wrongs that have marred its relations with the Indians. Almost every war with the Indians has been brought about by greed, by duplicity, by disregard for common decency in dealing with the native tribes. On almost every page of Indian history through the West—and through the East also, though it is longer ago—there is some ignoble betrayal, some broken official promise, some contemptuous disregard, some robbery or spoliation on the part of the stronger whites. Superintendent Hall has in his home a wonderful basket made by the original "Ramona," the California Indian woman whose story as told in the book bearing her name acted so powerfully to call attention to the Indian wrongs in America. With good intentions, perhaps, the government has usually made the mistake of dealing with the native peoples only through the army that makes a virtue of inflexible hard-heartedness and adherence to rules that are usually not well understood even by those who enforce them. The Indian deals directly; the circumlocutory plannings of official military control are past his finding out—and trouble must follow army regulations. A live humanity is needed in dealing with all primitive peoples; military harshness breeds only bloodshed—and the remorse that eventually finds its expression in such schools as Chemawa.

There is much really pure Indian blood yet in America. The Chemawa graduates of 1919 are 83 per cent Indian; that is rather better than the whole school average, but still the admixture of white blood is surprisingly small. The old manner of wigwam life, with its exposure, its hopeless drudgery, its periodical feasting and famine, did not tend to longevity or hardihood; tuberculosis used to be a terrible plague, and small pox, measles and other contagious diseases carried off whole tribes. But the individual life expectancy of these native Americans has increased so largely that they bid fair to more than hold their own in the battle of life. And seeing what they do at Chemawa, one must be glad; for they are worthy!

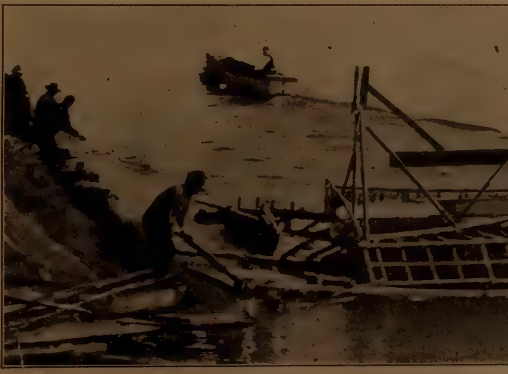
Trapping Salmon in the Yukon

The Crude Fish-Wheel Is Depended on by White Men and Indians Alike to Provide the Main Article of Diet For the Long Winter Months.

THE rush of gold-seekers into Fairbanks, Alaska, is responsible for one of the favorite forms of catching salmon in the Yukon and other Alaskan rivers—the fish-wheel.

It was nearly fifteen years ago that Fairbanks grew from almost nothing into an intense, bustling little city. The demand for food in Fairbanks (and food there meant dried salmon, the staple diet of Alaska) was so great that the fish-wheel was invented or adapted to salmon fishing. The Indian process of sitting in his canoe and watching until a few bubbles told him a salmon was swimming up the muddy waters of the Yukon or Tanana rivers and then dipping the fish up in the native dip-net, was too slow to supply Fairbanks. The fish-wheel was put into operation and was so exactly what was needed and so appealed to the Indian's love of ease that it was soon adopted throughout the muddy length of the Yukon and its tributaries.

With a fish-wheel in operation, the Indian can loll at his ease and wait for the wheel to throw the salmon into the boxes arranged on both sides of the wheel to receive the catch. All he has to do is gather them out of the boxes.


A Fish-Wheel in Position on the Bank of the Yukon.

The fish-wheel is a four-paddle-wheel. Two of the paddles which are covered with wire netting (or made with slats across them) are used for catching the fish. The other two are just paddles, and with the force of the river's current for motor power, keep the wheel revolving. The salmon, on their way upstream to the clear headwaters where they were spawned, are caught in the net-covered paddles and, when the paddle reaches a vertical position, strike a board in falling which deflects them out of the paddle into the boxes arranged to receive them.

The fish-wheel can be used only in muddy streams. In clear water the salmon would see the traps and avoid them. They are set usually close to the shore as the salmon seek the shores in their upstream journey to avoid as much as possble the swift current. The wheel has an average width of six feet and has a light draft for shallow water, the average draft being from six to nine feet. It often requires the strength of two men to put the wheels in place.

When the salmon are running nets are employed as well as the fish-wheel and all along the course of the Yukon and its tributaries may be found fishing camps. The splotches of red which the split fish form while drying in the sun grow gradually but rapidly as the season progresses, from a mere speck until they cover acres upon acres.

BETTY HOPE—A Serial Story in Seven Par

By GRACE LIVINGSTON HILL (MRS. LUTZ). Illustrations by B. N. SALG.

PART 4

THE PRECEDING CHAPTERS

ELIZABETH Stanhope faints at the altar as she is to be married and then flees from the vestry room of the church when she is left alone momentarily. On the street she appeals to Jane Carson who agrees to hide her. Jane takes her to a cheap lodging house, gives her a neat serge dress in exchange for the beautiful satin wedding gown and after learning that Elizabeth refuses to return home arranges for her to go to the Carson home in Tinsdale. Elibabeth takes the name of Betty Hope and the girls contrive a crude disguise to prevent recognition of the runaway bride, for already the newspapers have made a sensation of the disappearance of the wealthy, fashionable girl on her wedding night. Betty reaches Tinsdale safely and is warmly welcomed by Mrs. Carson and Jane's brother and sisters. She learns for the first time what a real Christian home is, takes her first lessons in cooking and attends Sunday school. Mrs. Carson obtains a position as governess for her and she settles down into a happy, contented village life. In the meantime Jane, whose sweetheart is employed by Warren Reyburn, a young lawyer, fears efforts will be made to locate Betty and plans to enlist the aid of Reyburn to protect her.

CHAPTER VII

WHEN Betty had been in Tinsdale about a week it was discovered that she could play the piano. It happened on a rainy Sunday in Sunday school, and the regular pianist was late. The superintendent looked about helplessly and asked if there was anybody present who could play, although he knew the musical ability of everybody in the village. The minister's wife had already pleaded a cut finger which was well wrapped up in a bandage, and he was about to ask some one to start the tune without the piano when Mrs. Thornton leaned over with a sudden thought to Betty and asked:

"My dear, you couldn't play for us, could you?"

Betty smiled assent, and without any ado went to the instrument, not realizing until after she had done so that it would have been better policy for her to have remained as much in the background as possible, and not to have shown any accomplishments lest people should suspect her position. However, she was too new at acting a part to always think of these little things, and she played the hymns so well that they gathered about her after the hour was over and openly rejoiced that there was another pianist in town. The leader of Christian Endeavor asked her to play in their meeting sometimes, and Betty found herself quite popular. The tallest girl in their class, who had not noticed her before, smiled at her and patronized her after she came back from playing the first hymn, and asked her where she learned to play so well.

"Oh, I used to take lessons before my father died," she said, realizing that she must be careful.

Emily and Bob came home in high feather and told their mother, who had not been able to get out that morning, and she beamed on Betty with as warm a smile as if she had been her own daughter:

"Now, ain't that great!" she said, and her voice sounded boyish just like Jane's. "Why, we'll have to get a pianna. I heard you could get 'em cheap in the cities sometimes—old-fashioned ones, you know. I heard they have so many old-fashioned ones that they have to burn 'em to get rid of 'em, and they even give 'em away sometimes. I wonder, could we find out and get hold of one?"

"I guess 'twould cost too much to get it here," said Bob practically. "My! I wisht we had one. Say, Betty, 'f we had a pianna would you show me how to read notes?"

"Of course," said Betty.

"Well, we'll get one somehow! We always do when we need anything awfully. Look at the bath-tub! Good-night! I'm goin' to earn one myself!" declared Bob.

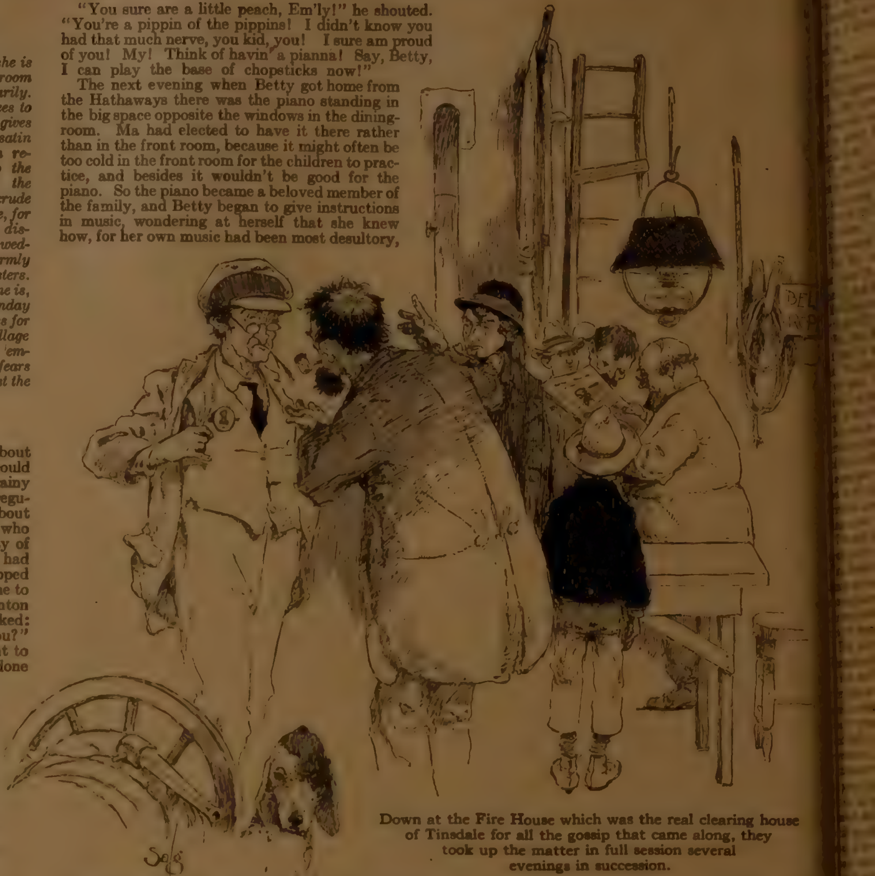
"Mrs. Crosby's gonta get a new one. P'raps she'll sell us her old one cheap."

That was the way the music idea started, and nothing else was talked of at the table for days but how to get a piano. Then one day Emily came rushing home from school all out of breath, her eyes as bright as stars, and her cheeks like roses. "Mrs. Barlow came to our school today and talked to the teacher, and I heard her say she was going away for the winter. She's going to store her goods in the service company barn, but she wants to get somebody to take care of her piano. I stepped right up and told her my mother was looking for a piano, and we'd be real careful of it, and she's just delighted; and—it's coming tomorrow morning at nine o'clock! The man's going to bring it!"

She gasped it out so incoherently that they had to make her tell it over twice to get any sense out of it; but when Bob finally understood he caught his little sister in his arms and hugged her with a big smacking kiss:

"You sure are a little peach, Em'ly!" he shouted. "You're a pippin of the pippins! I didn't know you had that much nerve, you kid, you! I sure am proud of you! My! Think of havin' a pianna! Say, Betty, I can play the base of chopsticks now!"

The next evening when Betty got home from the Hathaways there was the piano standing in the big space opposite the windows in the dining-room. Ma had elected to have it there rather than in the front room, because it might often be too cold in the front room for the children to practice, and besides it wouldn't be good for the piano. So the piano became a beloved member of the family, and Betty began to give instructions in music, wondering at herself that she knew how, for her own music had been most desultory, and nobody had ever cared whether she practiced or not. She had been allowed to ramble among the great masters for the most part unconducted, with the meagerest technique, and her own interpretation. She could read, and her sense of time and rhythm were natural, else she would have made worse work of it than she did. But she forthwith set herself to practicing, realizing that it might yet stand her in good stead since she had to earn her living.



Down at the Fire House which was the real clearing house of Tinsdale for all the gossip that came along, they took up the matter in full session several evenings in succession.

Little Emily and Bob stood one on either side and watched her as she played, with wondering admiration, and when Betty went to help their mother Bob would sit down and try to imitate what she had done. Failing, he would fall headlong into the inevitable chopsticks, beating it out with the air of a master.

It was the piano that brought to Betty's realization the first real meaning of the Sabbath day. Bob came down early and went at the piano as usual, banging out chopsticks, and a one-fingered arrangement of "The Long, Long Trail," while his mother was getting breakfast. Betty was making the coffee, proud of the fact that she had learned how. But Bob had accomplished only a brief hint of his regular program when the music stopped suddenly and Betty glanced through the kitchen door to see Ma standing with her hand on her son's shoulder and a look on her face she had not seen before: It was quite gentle, but it was decided:

"No, Bob! We won't have that kinda music on Sunday," she said. "This is God's day, an' we'll have all we can rightly do to keep it holy without luggin' in week-day music to make us ferget it. You just get t'work an' learn 'Safely Through Another Week,' an' if you can't play it right you get Betty to teach you."

Bob pouted:

"There ain't nothin' wrong with chopsticks, Ma. 'Tain't got words to it."

"Don't make any diffrence. It b'longs to week-days an' fun, an' anyhow it makes you think of other things, an' you can't keep your mind on God. That's what Sunday was made fer, to kinda tone us up to God, so's we won't get so far away in the week that we won't be any kind of ready for heaven some time. An' anyhow, 'tisn't seemly. You better go learn your Golden Text, Bob. The minister'll be disappointed if you don't have it fine."

Betty stood by the window thoughtfully looki out. Was that what Sunday was made for, or was only a quaint idea of this original woman? Sh wished she knew. Perhaps sometime she would kno the minister's wife well enough to ask. She woul have liked to ask Ma more about it, but somehow fe shy. But Ma herself was started now, and when sh came back to the kitchen, as if she felt some explanation was due the new inmate of the family, she sa

"I don't know how you feel about it. I know ci folks don't always hold to the old ways. But it alway seemed to me God meant us to stick to Sunday, an make it diffrent from other days. I never would le my children go visitin', nor play ball, an' we alway tried to have something good for supper fixed th night before. I heard somebody say a long time a that it says somewhere in the Bible that Sunday w meant to be a sign forever between God and folk The ones that keeps it are his'n, an' them as don' aren't. Anyhow, that's the only day we have got t kinda find out what's wanted of us. You wouldn' mind just playin' hymns and Sunday things t'day would you?"

"Oh, no," said Betty, interested. "I like it. I sounds so kind of safe, and as if God cared. I neve thought much about it before. You think God really thinks about us and knows what we're doing then, don't you?"

"Why, sure, child. I don't just think, I *know* he does. Hadn't you never got onto that? Why, you poor little ducky, you! O' course he does."

"I'd like to feel sure that he was looking out for me," breathed Betty wistfully.

"Well, you can!" said Ma, hurrying back to see that her bacon didn't burn. "It's easy as rollin' off a log."

"What would I have to do?"

"Why, just b'lieve."

"Believe?" asked Betty utterly puzzled, "Believe what?"

"Why, believe that he'll do it. He said 'Come unto me, an' I will give you rest,' an' he said 'Cast your burden on the Lord,' an' he said 'Castin' all yer care 'pon him, fer he careth fer you,' an' a whole lot more such things, an' you just got to take it fer straight, an' act on it."

But how could I?" asked Betty.

Just run right up to your room now, while you're in' that way, an' kneel down by your bed an' tell what you just told me," said Mrs. Carson, stir- the fried potatoes with her knife to keep them burning. "It won't take you long, an' I'll tend coffee. Just you tell him you want him to take of you, an' you'll b'lieve what I told you he said all in the Bible, an' you can read it for yourself, I wouldn't take the time now. Just run along speak it out with him, and then come down to akfast."

Betty was standing by the kitchen door, her hand her heart, as if about to do some great wonderful ng that frightened her:

'But, Mrs. Carson, suppose, maybe, he might not pleased with me? Suppose I've done something t he doesn't like, something that makes him amed of me."

"Oh, why, didn't you know he fixed for all that en he sent his Son to be the Saviour of the world? all do wrong things, an' everybody has sinned. t ef we're rightly sorry, he'll fergive us, and make his children."

Betty suddenly sat down in a chair near the door: 'But, Mrs. Carson, I'm not sure I *am* sorry—at st I know I'm *not*. I'm afraid I'd do it all over in if I got in the same situation."

Mrs. Carson stood back from the stove and surveyed thoughtfully a moment:

"Well, then, like's not it wasn't wrong at all, and it wasn't he ain't displeased. You can bank on it. You better go talk it out to him. Just get it your mind. I'll hold up breakfast a minute while u roll it on him and depend on it he'll show you in nty of time for the next move."

Betty with her cheeks very red and her eyes shining rried up to her little cot, and with locked door knelt d tried to talk to God for the first time in her life. seemed queer to her, but when she arose and hurried k to her duties she had a sense of having a real iend who knew all about her and could look after ings a great deal better than she could.

That night she went with Bob and Emily to the ung people's meeting and heard them talk about rist familiarly as if they knew him. It was all ange and new and wonderful to Betty, and she sat tening and wondering. The old question of whether e was pleasing her earthly father was merging itself to the desire to please her Heavenly Father.

There were of course many hard and unpleasant ings about her new life. There were so many things learn, and she was so awkward at work of all kinds! r hands seemed so small and inadequate when she ed to wring clothes or scrub a dirty step. Then, o, her young charge, Elise Hathaway, was spoiled d hard to please, and she was daily tried by the cessity of inventing ways of discipline for the poor tle neglected girl which yet would not bring down protest from her even more undisciplined mother. she had been independent she would not have re- ained with Mrs. Hathaway, for sometimes the ild was unbearable in her naughty tantrums, and it ok all her nerve and strength to control her. She ould come back to the little gray house too weary en to smile, and the keen eye of Ma would look at r wisely and wonder if something ought not to be ne about it.

Betty felt that she must keep this place, of course, cause it was necessary for her to be able to pay some oard. She could not be beholden to the Carsons. nd they had been so kind, and were teaching her so any things, that it seemed the best and safest place e could be in. So the days settled down into weeks, nd a pleasant life grew up about her, so different om the old one that more and more the hallucination as with her that she had become another creature, nd the old life had gone out forever.

Of course as striking-looking a girl as Betty could ot enter into the life of a little town even as humbly s through the Carson home, without causing some omment and speculation. People began to notice r. The church ladies looked after her and remarked n her hair, her complexion, and her graceful carriage, nd some shook their heads and said they should hink Mrs. Hathaway would want to know a little ore about her before she put her only child in her ntire charge; and they told weird stories about girls hey had known or heard of.

Down at the fire-house, which was the real clearing- ouse of Tinsdale for all the gossip that came along nd went the rounds, they took up the matter in full ession several evenings in succession. Some of the ounger members made crude remarks about Betty's ooks, and some of the older ones allowed that she was ntirely too pretty to be without a history. They ook great liberties with their surmises. The only two, the youngest of them all, who might have defended her, had been unconsciously snubbed by her when they tried to be what Bobbie called "fresh" with her, and so she was at their mercy. But if she had known it she probably would have been little disturbed. They seemed so far removed from her two worlds, so utterly apart from herself. It would not have occurred to her that they could do her any harm.

One night the fire-house gang had all assembled save one, a little shrimp of a good-for-nothing, nearly hairless, toothless, cunning-eyed, and given to drink when he could lay lips on any. He had a wide loose mouth with a tendency to droop crookedly, and his hands were always clammy and limp. He ordinarily sat tilted back against the wall to the right of the engine, sucking an old clay pipe. He had a way of often turning the conversation to imply some deep mystery know only to himself behind the life of almost any one discussed. He often added choice embellishments to whatever tale went forth as authentic to go the rounds of the village, and he acted the part of a collector of themes and details for the evening conversations.

His name was Abijah Gage.

"Bi not come yet?" asked the fire chief, settling a straw comfortably between his teeth and looking around on the group. "Must be somepin' doin'. Don't know when Bi's been away."

"He went up to town this mornin' early," volunteered Dunc Withers. "Reckon he was thirsty. Guess he'll be back on the evenin' train. That's her comin' in now."

"Bars all closed in the city," chuckled the chief. "Won't get much comfort there."

"You bet Bi knows some place to get it. He won't come home thirsty, that's sure."

"I donno, they say the lid's down pretty tight."

"Aw, shucks!" sneered Dunc. "Bet I could get all I wanted!"

Just then the door opened and Abijah Gage walked in, with a toothless grin all around.

"Hello, Bi, get tanked up, did yeh?" greeted the chief.

"Well, naow, an' ef I did, what's that to you?" responded Bi, slapping the chief's broad shoulder with a folded newspaper he carried. "You don't 'spose I'm goin' to tell, an' get my frien's in trouble?"

"Le's see yer paper, Bi," said Dunc, snatching at it as Bi passed to his regular seat.

Bi surrendered his paper with the air of one granting a high favor and sank to his chair and his pipe.

"How's crops in the city?" asked Hank Fielder, and Bi's tale was set a-going. Bi could talk; that was one thing that always made him welcome.

Dunc was deep in the paper. Presently he turned it over:

"Whew!" he said speculatively, "If that don't look like that little lollipop over to Carson's I'll eat my hat! What's her name?"

They all drew around the paper and leaned over Dunc's shoulder squinting at the picture, all but Bi, who was lighting his pipe:

"They're as like as two peas!" said one,

"It sure must be her sister!" declared another.

"Don't see no resemblance 'tall," declared the chief, flinging back to his comfortable chair. "She's got short hair, an' she's only a kid This one's growed up!"

"She might a cut her hair," suggested one.

Bi pricked up his ears, narrowed his cunning eyes, and slouched over to the paper, looking at the picture keenly:

"Read it out, Dunc!" he commanded.

"Five thousand dollars, reward for information concerning Elizabeth Stanhope!"

There followed a description in detail of her size, height, coloring, etc.

An inscrutable look overspread Bi's face and hid the cunning in his eyes. He slouched to his seat during the reading and tilted back comfortably smoking, but he narrowed his eyes to a slit and spoke little during the remainder of the evening. They discussed the picture and the possibility of the girl in the paper being a relative of the girl at Carson's, but as Bi did not come forward with information the subject languished. Some one said he had heard the Carson kid call her Betty, he thought, but he wasn't sure. Ordinarily Bi would have known the full name, but Bi seemed to be dozing, and so the matter was finally dropped. But the hounds were out and on the scent, and it was well for Betty sleeping quietly in her little cot beneath the roof of the humble Carson home that she had committed her all to her heavenly Father before she slept.

CHAPTER VIII

"WELL, he gave me notice t'day," said James Ryan sadly as Jane and he rounded the corner from her boarding-house and turned toward their favorite movie theater. "I been expectin' it, an' now it's come!"

Jane stopped short on the sidewalk appalled:

"He gave you notice!" she exclaimed, as if she could not believe it was true. "Now, Jimmie! You don't mean it? Did he find any fault? He'd better not! B'leeve me, if he did he gets a piece of *my* mind, even if I am a poor workin' girl!"

"Oh, no, he didn't find any fault," said Jimmie cheerfully. "He was awful nice. He said he'd recommend me away up high. He's gonta give me time every day to hunt a new place, an' he's gonta recommend me to some of his rich friends."

"But what's the matter of him keepin' you? Did you ast him that?"

"Oh, he told me right out that things wasn't working the way he hoped when he started; the war and all had upset his prospects, and he couldn't afford to keep me. He's gonta take an office way down town and do his own letters. He says if he ever succeeds in business and I'm free to come to him he'll take me back. Oh, he's pleased with me all right! He's a peach! He certainly is."

"Jimmie, what d'you tell him?"

"Tell him? There wasn't much for me to tell him, only I was sorry, and I thanked him, and I told him I was gonta stick by him as long as I didn't have a place. Of course I can't live on air, but seeing he's willing I should go out and hunt a place every day, why I ain't that mean that I can't write a few letters for him now and then. He don't have that many, and it keeps me in practice. I s'pose I've got to get another place but I haven't tried yet. I can't somehow bring myself to give him up. I kind of wanted to stick in my first place a long time. It doesn't look well to be changing."

"Well, if it ain't your fault, you know, why you can't help it," advised Jane.

They were seated in the theater by this time, and the screen claimed their attention. It was just at the end of the funny reel, and both forgot more serious matters in following the adventures of a dog and a bear who were chasing each other through endless halls and rooms, to say nothing of bathtubs, and wash boilers, and dining tables, and anything that come in their way, with a shock to the people who happened to be around when they passed. But suddenly the film ended and the announcements for the next week began to flash on the screen.

"We must go to that, sure!" said Jimmie, nudging Jane, as the Mary Picford announcement was put on.

Then immediately afterward came the photograph of a beautiful girl, and underneath in great letters:

"Five thousand dollars' reward for accurate information as to the present whereabouts of Elizabeth Stanhope."

There followed further particulars and an address and the showing stayed on the screen for a full minute.

Jane sat gripping the arms of the seat and trying to still the wild excitement that possessed her, while her eyes looked straight into the eyes of the little bride whom she had helped to escape on the night of her wedding.

Jimmie took out his pencil and wrote down the address in shorthand, but Jane did not notice. She was busy thinking what she ought to do.

"What do you s'pose they want her for?" she asked in a breathless whisper, as a new feature film began to dawn on the screen.

"Oh, she's mebbe eloped," said the wise young man, "or there might be some trouble about property. There mostly is."

Jane said no more, and the pictures began again, but her mind was not following them. She was very quiet on the way home, and when Jimmie asked her if she had a grouch on she shivered and said, no, she guessed she was tired. Then she suddenly asked him what time he was going out to hunt for another job. He told her he couldn't be sure. He would call her up about noon and let her know. Could she manage to get out a while and meet him? She wasn't sure either, but would see when he called her up. And so they parted for the night.

The next morning when Reyburn entered his office Jimmie was already seated at his typewriter. On Reyburn's desk lay a neatly typed copy of the announcement that had been put on the screen the night before.

"What's this, Ryan?" he questioned as he took his seat and drew the paper toward him.

"Something I saw last night on the screen at the movies, sir. I thought it might be of interest."

"Were you thinking of trying for the reward?" asked Reyburn with a comical smile. What is it, anyway?" And he began to read.

"Oh, no sir!" said Jimmie. "*I* couldn't, of course; but I thought mebbe *you'd* be able to find out something about her and get all that money. That would help you through until you got started in your own business."

"H'm! That's kind of you, Ryan," said the young lawyer, reading the paper with a troubled frown. "I'm afraid it's hardly in my line, however. I'm not a detective, you know." He laid the paper down and looked thoughtfully out of the window.

"Oh, of course not, sir!" Jimmie hastened to apologize. "Only you know a lot of society folks in the city, and I thought you might think of some way of finding out where she is. I know it isn't up to what you ought to be doing, sir, but it wouldn't do any harm. You could work it through me, you know, and nobody need ever know 'twas you got the reward. I'd be glad to help you out doing all I could, but of course it would take your brains to get the information, sir. You see, it would be to my interest, because then you could afford to keep me, and—I like you, Mr. Reyburn, I certainly do. I would hate to leave you."

"Well, now, I appreciate that, Ryan. It's very thoughtful of you. I scarcely think there would be any possibility of my finding out anything about this girl, but I certainly appreciate your thoughtfulness. I'll make a note of it, and if anything turns up I'll let you know. I don't believe, however, that I would care to go after a reward even through some one else. You know, I was at that wedding, Ryan!" His eyes were dreamily watching the smoke from a distant funnel over the roof-tops in line with his desk.

"You were!" said Jimmie, watching his employer with rapt admiration. He had no higher ambition than to look like Warren Reyburn and have an office of his own.

"Yes, I was there," said Reyburn again, but his tone was so far off that Jimmie dared approach no nearer, and presently resumed the letter he was typing.

About noon Jimmie called up the factory while Reyburn was out to lunch and told Jane that he expected to go out at two o'clock. Could she meet him and

Continued on page 1258

A NATION DRUGGED

China, In A New Fight Against Forcible Degradation, Appeals To The World For Help From Her Friends

By RAE D. HENKLE

"I'M not afraid of my enemies for a minute, but the fates protect me from my friends!" was the cynical comment of a well known statesman-politician at a national convention a few years ago. And never was the sentiment echoed more earnestly than in the appeal that is coming from China today: "God, protect us from our friends!"

You see, the whole world now is China's friend. Japan, the United States, England, France, Italy—all the allied and associated powers—and even Germany and Austria, are pledged in their diplomatic exchanges to the most altruistic, unselfish friendship, in which the good of China is the first and only consideration. We may wonder at the queer methods some of the powers—if not all of them— take to show their spirit of benevolent interest in the development of the young republic but we are enjoined that no suspicion should be permitted to mar the beauty of international accord. Officially and theoretically, everything that is done vis-a-vis China, is done for China's good.

For nearly one hundred years the Chinese people have been compelled to submit to aggressions on the part of foreign powers—aggressions committed under the cover, for the most part, of protestations of a genuine desire to promote the country's well-being. Recent history has been quite informative on the sincerity of these protestations.

Aggressions, however, while they belie friendship and goodwill, fall in the category of international politics, which cloak a multitude of sins. It is the tendency to excuse them, except when they violate some obvious rights of weaker people, as involving only material things. In other words, they may be debated from the standpoint of ethics or expediency, rather than that of morals.

There is one form of aggression against China, however, which strikes at the very root of morality and which the world, and particularly the people of the United States, should thoroughly understand. When it is understood, I am certain such a voice will be heard in Washington that our government will be compelled to take immediate steps for reform in line with China's appeal.

We may, as we have done and are doing today, consent to or tolerate the spoliation of 40,000,000 Chinese but we CANNOT, and as a nation WE WILL NOT consent to the systematic debauchery of this whole country of 400,000,000 beings when the facts are plainly presented.

THREE brief paragraphs will be sufficient to sketch the historical background of a situation which contains the most vital moral and religious issue in all the Far East:

1. In 1839 China fought a war with England to prevent the importation of Indian opium into Chinese territory. China lost and her people were actually coerced into becoming slaves to the drug.

2. From the day of the Opium War, the Chinese authorities fought the increasing use of the drug. They conducted a widespread and effective propaganda against it and so interested the right-thinking people of other countries that popular opinion forced the calling of a conference in Shanghai in 1909 which resulted in the Opium Convention to which the United States, England and Japan, among other countries, were signatories. This convention provided for a yearly decrease in opium imports for ten years, when they should cease altogether. The ten-year period has now expired and by international agreement no opium or its derivatives can be taken into Chinese territory.

3. So determined was the Government of the Republic of China to hasten the suppression of the traffic that it bought up more than $25,000,000 worth of the drug three years ago and publicly burned it with much ceremony.

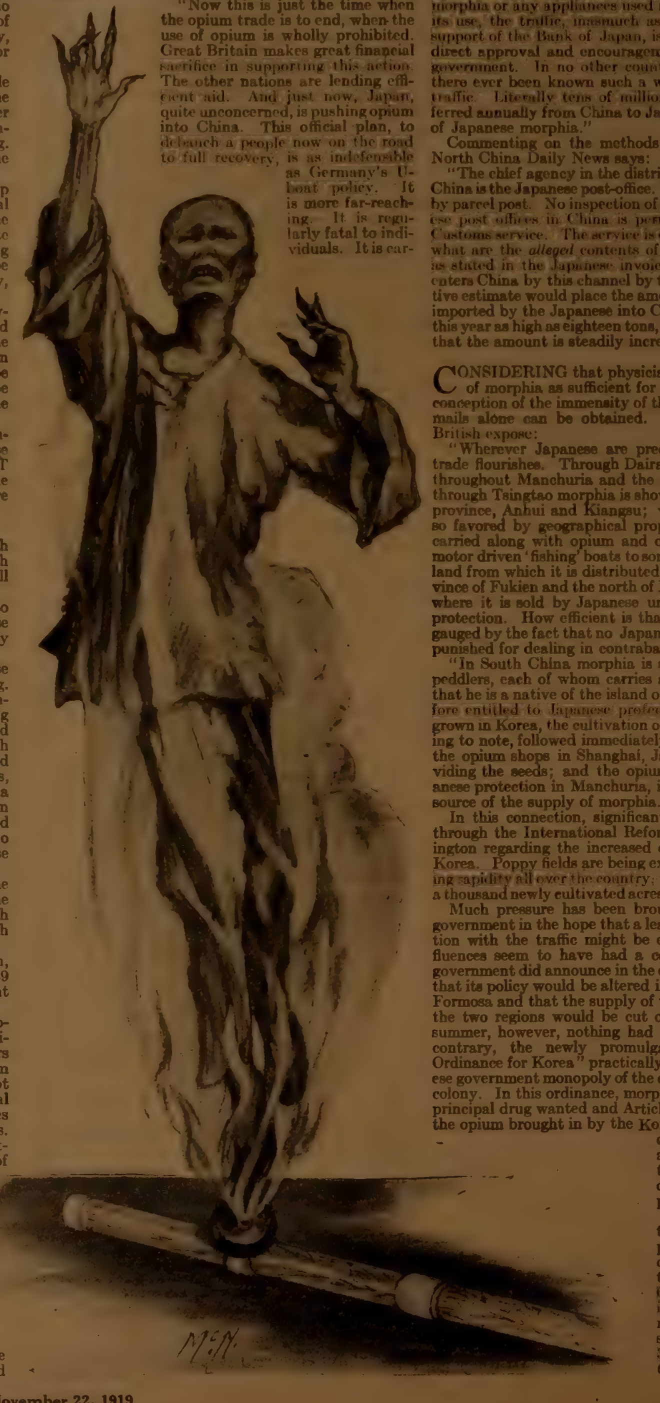
What has been the result of this long campaign, extending not only to 1839 but as far back as 1789 when the fateful juice of the poppy was first brought overland from India?

China and her government have absolutely suppressed the traffic in the drug by Chinese and in territory under Chinese control. BUT, friendly powers in years past have persuaded China to grant them concessions of territory in which their subjects are not amenable to Chinese law. These extra-territorial rights are an integral part of most of the treaties entered into by China at the urge of the great powers. Coupled with extra-territoriality, some powers, notably England and Japan, are in exclusive control of customs and post-offices. Goods shipped through these offices are subject to inspection only by English or Japanese officials. Obviously the Chinese government can have no control over such imports. And there is the crux of the whole matter. Let us see how these territorial and customs rights are being used to the terrible social degeneration of the Chinese people.

A FEW weeks ago in Paris, Kong Siang Ko, head of Confucianism and seventy-fifth in lineal descent from Confucius, ex-president of the Council to the Provincial Parliament of Shantung and envoy to the Peace Conference for the 40,000,000 inhabitants of the province, issued a statement in which, after reference had been made to the cession of Shantung to Japan, these sentences occurred:

"The obvious and usual advantages of this strange hold are not all. The Japanese are making heavy importations of opium and morphine. Much comes in boxes as 'military supplies.' The drugs even pass on into China through parcels-post, for in large sections Japan controls the postal service.

"Now this is just the time when the opium trade is to end, when the use of opium is wholly prohibited. Great Britain makes great financial sacrifice in supporting this action. The other nations are lending efficient aid. And just now, Japan, quite unconcerned, is pushing opium into China. This official plan, to debauch a people now on the road to full recovery, is as indefensible as Germany's U-boat policy. It is more far-reaching. It is regularly fatal to individuals. It is carried on incessantly in times of peace."



The North China Daily News, published in Sha hai and the oldest British organ in China, recent published an exhaustive analysis of Japan's activiti in morphia traffic.

"Morphia," it says, "can no longer be purchased Europe. The seat of industry has been transferred Japan and morphia is now manufactured by the Japa ese themselves. Although Japan is a signatory to th agreement which forbids the import into China morphia or any appliances used in its manufacture its use, the traffic, inasmuch as it has the financ support of the Bank of Japan, is carried on with th direct approval and encouragement of the Japane government. In no other country in the world ha there ever been known such a wholesale contraban traffic. Literally tens of millions of yen are trans ferred annually from China to Japan for the paymen of Japanese morphia."

Commenting on the methods of distribution, th North China Daily News says:

"The chief agency in the distribution of morphia i China is the Japanese post-office. Morphia is imported by parcel post. No inspection of parcels in the Japan ese post offices in China is permitted to the Chin Customs service. The service is only allowed to know what are the *alleged* contents of the postal packag as stated in the Japanese invoices, and yet morphi enters China by this channel by the ton. A conservative estimate would place the amount of morphia thu imported by the Japanese into China in the course of this year as high as eighteen tons, and there is evidence that the amount is steadily increasing."

CONSIDERING that physicians regard one ounce of morphia as sufficient for 1,000 doses, a better conception of the immensity of the traffic through the mails alone can be obtained. But continuing the British expose:

"Wherever Japanese are predominant, there the trade flourishes. Through Dairan morphia circulates throughout Manchuria and the provinces adjoining; through Tsingtao morphia is showered over Shantung province, Anhui and Kiangsu; while from Formosa, so favored by geographical propinquity, morphia is carried along with opium and other contraband by motor driven 'fishing' boats to some point on the mainland from which it is distributed throughout the province of Fukien and the north of Kwangtung. Everywhere it is sold by Japanese under extra-territorial protection. How efficient is that protection may be gauged by the fact that no Japanese has ever yet been punished for dealing in contraband in China.

"In South China morphia is sold also by Chinese peddlers, each of whom carries a passport certifying that he is a native of the island of Formosa and therefore entitled to Japanese protection. . . . Opium grown in Korea, the cultivation of which, it is interesting to note, followed immediately upon the closing of the opium shops in Shanghai, Japanese officials providing the seeds; and the opium grown under Japanese protection in Manchuria, is an ever-expanding source of the supply of morphia."

In this connection, significant information comes through the International Reform Bureau in Washington regarding the increased opium production in Korea. Poppy fields are being extended with increasing rapidity all over the country. One traveler reports a thousand newly cultivated acres in one district alone.

Much pressure has been brought to bear on the government in the hope that a least its official connection with the traffic might be ended, but these influences seem to have had a contrary effect. The government did announce in the early part of the year that its policy would be altered in both Tsingtao and Formosa and that the supply of the drug destined for the two regions would be cut off. As late as midsummer, however, nothing had been done. On the contrary, the newly promulgated "New Opium Ordinance for Korea" practically establishes a Japanese government monopoly of the drug in that unhappy colony. In this ordinance, morphia stands out as the principal drug wanted and Article 4 stipulates that if the opium brought in by the Korean farmer does not contain the required amount of morphia the opium shall be destroyed without payment.

The extent of the traffic through Japan proper may be appreciated from the fact that in 1917 some 600,229 ounces of opium were imported to meet a home consumption of between 30,000 and 40,000

Cont'd. on Page 1254

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"MY use of Goodyear Cord Pneumatic Truck Tires shows me that pneumatics not only travel better on our clay roads but also are better for the roads. Solids have a hard time in the soft ruts and they are hard on the roads. I have observed that others here are taking note of this."—A. J. Emmerton, Farmer, Bloomer, Wisconsin

THERE is scarcely any work done on the Emmerton Farm near Boomer, Wisconsin, that is not aided directly or indirectly by a motor truck on Goodyear Cord Pneumatic Truck Tires.

Their traction enables this truck to haul fertilizer over plowed ground, to carry feed to livestock wherever located, to deliver oil to tractors and to distribute fencing.

For the same reason the truck easily transfers corn from binder to silo filler and grain from separator to bins—all off-the-road work.

Mr. Emmerton's experience, however, equally emphasizes the advantage of the Goodyear Cords over solid tires on the local clay roads, noting that the pneumatic-shod truck overcomes conditions impassable to solid-tired trucks.

Still another important significance attaches to his statement that the pneumatics are regarded with growing favor in the surrounding community because their cushioning action saves roads.

It prompts the observation that this particular virtue of the pioneer Goodyear Cord Pneumatic Truck Tires also is a factor in their rapid and broadcast rural adoption.

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THE UNWELCOME GUEST

A SERMON By REV. B. Z. STAMBAUGH, D.D.*

Text. Luke 9. 53—"*They did not receive Him, because His face was as though He were going to Jerusalem.*"

EVEN after Jesus had bidden farewell to Capernaum for the last time, and had steadfastly set his face to go to Jerusalem, I do not think that his progress covered very many miles a day. There were so many things to hinder him,—so many villages and cities whose diseased and suffering people claimed his ministrations by the way. It was, therefore, certainly not less than two or three days after the beginning of this final trip, that he led his disciples over the border into Samaria, and sent some of them on ahead, to prepare for the accommodation of the company for the night in the little village of En-gennim.

En-gennim was one of those wretched Samaritan towns in the hill country, where poverty, ignorance, and superstition ran rife, and where religious bigotry was most intense. It is not hard to imagine how very much that little village needed the ministry of Jesus, to its sick, crippled, disheartened, and sinful people. But we learn that when the disciples came to make arrangement, at the miserable little khan, for the Master to spend the night, they were met with incivility and rebuff. It seems to me that I can picture in my own mind the small mob that gathered,—the heavy browed malignity and fanatical hatred in the rage-distorted faces that gleamed in the torch-light of early evening. I fancy that so great was their hatred of Jews, and especially of Jewish rabbis, that they even followed the disciples up the road until they met the Lord and his other followers, and that they even cursed and threatened Him. I can imagine how they finally turned back snarling to their town, like ill-natured dogs to the kennel, at nightfall. For Jesus had paid no further attention to their vicious inhospitality, but had turned aside out of the way, and prepared to spend the night in the forest under the stars,—far removed from the hideous little community.

Now the reason for this bitterness on the part of the people of En-gennim is to be found in the 53rd verse of the 9th chapter of St. Luke's Gospel: "And they did not receive him, because his face was as though he were going to Jerusalem." But as I have meditated on what the people of that miserable little Samaritan town did, and why they did it, I have realized that there was more behind it all than one would gather superficially from the words of the writer. And the thought has persisted in my mind, "How like people of our own age they were!" The Jerusalem-bound Christ could find no welcome with them, and Jesus Christ finds no welcome in many hearts today because His face is the face of One going to Jerusalem.

TO the people of En-gennim, a Messiah who was going to Jerusalem was a Messiah of Humiliation. For centuries Samaria had proclaimed its religious independence of Jerusalem,—and blind local pride was strong, even in such a wretched place as En-gennim. They maintained that the true worship of God was carried on in the mountain of Samaria, while the Jews insisted that Jerusalem was the proper place for making sacrifices. No doubt the report had come from Sychar, of how Jesus had come thither more than two years previously and had so worked upon the heart of a wicked woman and her friends that they had repented of their sinful manner of life and had begun to make sacrifices at Jerusalem. And perhaps the priests of the Samaritan religion had already warned all their towns and villages against having anything to do with this Nazarene. So the people of En-gennim, proud and self-deceived, ignored the filth, disease, suffering and sin in their midst, and turned away the only One on earth who could help them.

Among the phenomena of religious and doctrinal tendencies of the past half century, one of the most impressive has been the attempt to do away with the virtue of humility, and to make repentance seem a matter of small importance. We have been very conscious of our own moral rectitude, and of the superiority of contemporary standards over those of past ages. Our respectability before men has blinded us to our position before God. Our prayers have been filled with thanksgiving, praise, and petition,—but there has been little sincere expression of deep consciousness of sin. Among people on a lower scale of civilization than that of America there is less doubt about personal guilt,—more consciousness of unworth. But, as some one has well said, the great offense of the Cross in cultured ages is the fact that it demands humility. It goes against the grain of a respectable churchman to say: "We have done those things that we ought not to have done, and we have left undone those things that we ought to have done, and there is no health in us." Or, "have mercy upon us, miserable offenders." Or, again, "....the burden of them is intolerable." As a matter of fact, the average man has not been made to feel that he *is* a "miserable sinner," and there has been nothing intolerable to him in the recollection of his mistakes. Oh yes, of course, we know we have all done wrong occasionally,—but we average up pretty well with other folks,—and think what a lot of good we have done, after all! And we are so self-confident, so self-satisfied, that our growth in grace becomes very slow indeed.

That is one reason why penitence has no greater part in modern religious life. That is why men try to avoid Jesus Christ, and prefer to make their religion out of a system of respectable business and social ethics.

How the war has cleared our vision in matters of this sort! We see now how much the world might have escaped if men had been more concerned with rectifying their mistakes and escaping from the bondage of sin. And many of us who had been expurgating the General Confession of its most significant phrases, have been led to restore them with trembling hands,—filled with shame at our presumption in setting up our own individual judgment against the wisdom of nineteen hundred years of Christian experience. It is disagreeably humiliating for men to accept the Jerusalem-bound Christ.

THERE is another reason, however, why the people of En-gennim refused to receive Jesus,—and why many modern people would like to find a different way of salvation. For a Jerusalem-bound Messiah is a Messiah of Self-Sacrifice. Jesus was leading his disciples to Jerusalem,—going to almost certain death. Here was a man who was setting himself against the established conventions of his age,—a man who was antagonizing the authorities in religion and government. It was dangerous to be allied with him, for he could not be dissuaded from his mad course. He refused absolutely to make any compromises with the social order already established and powerful. This intrepidity of his was at once a challenge and a rebuke to the men of En-gennim. They knew he was right and that the world was wrong, and the very recognition of their own culpability in conforming to the world's customs provoked them to anger, so that they would not receive him.

I think sometimes that there is no other cause of hostility to the Church of Jesus Christ quite so common as that which comes of its sacrificial demands. People want to be religious, of course,—that is, they want to keep on good terms with God,—if they can do it without much trouble to themselves. They are like the Samaritans, who wanted to worship Jehovah, but did not wish to risk political and financial loss by going clear to Jerusalem to do it. And life had become so secure in the world, up to a few years ago, and the high moral standard had become so opular, that many have hastened to assure us that there is no real antagonism any more between Christianity and the world. People have been urged to join the Church on the ground that it is so easy. "You don't have to change your ways any," they are told. Christians are no longer thrown to the lions or burned at the stake; people have lulled themselves into the fancy that self-sacrifice for the Kingdom of God is no longer necessary. Even the persecutions in foreign missionary fields have largely passed away, we are informed.

THE call of Christ is a call to self-sacrifice. In the luxurious age which preceded the war, men seemed unable to comprehend that fact; the Church was unpopular in the ratio with which it enforced and emphasized the Cross. But with the coming of this demand for sacrifice in the cause of human liberty, there arose a great sacrificial impulse. Men gave themselves whole-heartedly to the cause of democracy and mercy,—heeding the call to follow their ideals even into the Valley of the Shadow. And I believe the call of Christ to follow Him up to Jerusalem was given a better hearing. We came back to an appreciation of the meaning of the Atonement, and to a realization that all blessings must come by sacrifice,—often vicarious sacrifice.

THE Pharisee went home to continue his life of ease and plenty,—a just man in the eyes of the law and of his neighbors, but a man who was perfectly satisfied with the unjust social system which made him rich and starved his neighbor. His religion was a great source of comfort to him.

The publican, like Zacchaeus of Jericho and Matthew of Capernaum went forth to interpret in self-sacrificing service the lesson of godliness that had come to him. He went forth to quit the wretched business that had enslaved his soul, and to live a life of service. His religion was not a comfort to him, but a cause of much dissatisfaction.

Jesus' religion did not make Him comfortable. It drove Him to Calvary. If you accept Him you accept the leadership of One who will tear you away from much that is pleasant and comforting in life,—One going to Jerusalem. Are you man enough to follow Him thither?

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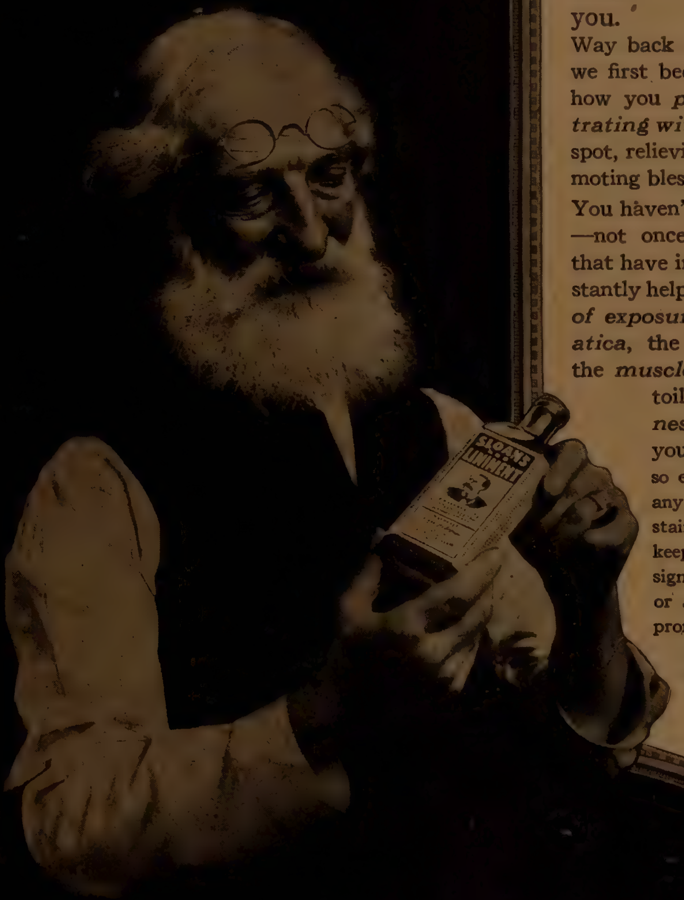
*Pastor, Congregational Church, Marlborough, Mass.

"Old friends"



MY old standby—*Sloan's Liniment!* Always handy, always willing, always faithful! In the thirty-eight years we've known each other, not once have you failed to relieve my *rheumatic twinges!* And I've had many of them to test my confidence in you.

Way back there in the old days when we first became friends, I remember how you *proved* yourself by *penetrating without rubbing* to the sore spot, relieving the congestion and promoting blessed relief.

You haven't faltered, Sloan's Liniment—not once during the many years that have intervened. You have constantly helped relieve the *after-effects of exposure*, the sharp *pains* of *sciatica*, the dull *aches* of *lumbago*, the *muscles* so often made *sore* by toil and strain, the *joint-stiffness* from over-exertion. And you've performed your work so economically, so cleanly—never any poultice or plaster mussiness or stained skin. No wonder I always keep you handy where, at the first sign of a *rheumatic twinge* or *pain* or *ache*, I call on you, and you promptly come to my relief! I'm proud of the fact that we are known as Old Friends!

Sloan's Liniment The World's

KEEP IT HANDY

OUR EDITORIAL PAGE

THE NEED OF REVIVAL

AS the days and weeks pass, the evidence of a general desire for nation-wide revival increases. There are urgent calls from every side for united supplication that a great outpouring of the Holy Spirit upon this nation may take place. We need wiser counsels than those of men to meet the emergency. Prayer circles make this need the theme of their supplications. Faithful ministers, observant of the unrest that is spreading throughout the country, the sharp antagonism of material interests and the tense struggle over the rewards of industry, feel the growing conviction that what is needed to solve these problems is something which cannot be reached through customary channels. They feel, too, that the confusion can be changed to order, the wranglings to harmony, the bitterness to brotherliness, only through divine intervention, and that when as a nation we appeal in faith and sincerity for aid from the Source of wisdom and helpfulness, it will not be denied or withheld.

If, then, such be the conditions and convictions, why do we hesitate? We have the days appointed for prayer, the week of prayer, and similar calls, all of which will doubtless be duly observed; but if the need of divine wisdom, and guidance during these critical times be imperatively urgent, as we all admit, why delay applying the only remedy? And if we feel, as every believing Christian holds, that God is waiting to be gracious, let us lift up our voices and our hearts and invite the waiting blessing.

The Spirit can be repelled by indifference or won by sincere solicitude.

God's hand is needed at the helm. And if we plead with Him, He will not refuse to answer.

In a recent address by Rev. Milford H. Lyon, President of the International Association of Evangelists, he presented the petition of this nation for a gracious revival in these words:

"Is it not time for prayer, and plan and project to plead for a genuine revival? Without it, everything else must prove futile and unavailing. We need revival not only for the sake of the Church, but also for the safeguarding of civilization itself.

Back of all laws, leagues, treaties and governments, you must reckon with the motives and desires of the individual man. You cannot build a good building with poor material. Good men will make a good state. The arch-enemy of brotherhood is selfishness. Wealth, comfort, culture cannot effect a cure. There is but one adequate antidote for selfishness, and that is the influence and power of the living Christ in the individual heart.

"Does the Church of Christ really want a revival? Separate denominational efforts can never effect the result. *It is going to require the united prayers and endeavors of all Christians.* The present restless, expectant condition of society is not only ominous with danger, but it is also in a plastic, receptive state, capable of untold possibilities for betterment. An entire interdenominational evangelistic program covering every section of America. city and country, including personal evangelism, special campaigns ought to be planned at once. From thence, let it spread to the uttermost parts of the earth.''

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.''

RARELY in national legislation has a shock been so quickly followed by the reaction as happened in the case of the Presidential veto of the Volstead Bill for war-time enforcement of prohibition, and the overriding of the veto by an overwhelming vote in both Houses of Congress. For months the liquor interests throughout the country had flouted the suggestion of war-time prohibition being maintained during the period that must pass before prohibition by constitutional amendment goes into effect on January 16. The saloons had kept on selling, and had even planned to test the constitutionality of the measure in the courts. Now, however, that Congress has spoken and the Bill has been repassed, they have come to regard the situation as a finality—for a time at least.

In proportion as it brought gloom to the saloons, it gave cause for jubilation among the "drys," to be assured that the ban against liquor would not be lifted until the Peace Treaty is ratified. The net result of the action of Congress is that from the date on which the Presidential veto was overridden, it is a crime to sell beverages containing more than ½ of 1 per cent. of alcohol, and this condition will so remain until peace with Germany is officially announced. Indeed, the ban may even be kept in force until peace is signed with Austria-Hungary, and the prohibition leaders are now considering a campaign with that objective in view. Victory on this line would extend war-time enforcement a few days longer, but would still leave a period of several weeks before Constitutional Prohibition becomes the law of the land. That interval includes the Christmas and New Year holidays, which will probably witness a revival of liquor activities before the "wets" settle down to entire compliance with the law.

A BISHOP'S LAST MESSAGE

GREAT events must be measured in just perspective, and this cannot be done until long after the events themselves have passed. It is still too early to estimate the permanent results of the world upheaval. It may be months and years before we can arrive at a true estimate of an event so stupendous. Indeed, some thoughtful writers have suggested that the realization will not come during the present generation.

But after all, it is impossible to avoid forming some conclusions, even if they are felt to be imperfect. During the first year of the war, it was widely proclaimed by thoughtful writers that one of the effects would inevitably be that the nations would be drawn closer to God, and that they were already "finding their souls." That conclusion stands today, and many men have even gone further, and declared that old systems and ideas have passed away and we are living in a "new world."

A new world! What does it mean? What kind of a new world do we want? May it not be easily true that a new world means one thing to one set of men, and quite a different thing to other sets? And if the leading thinkers, authors, statesmen, preachers and other big folks cannot agree about it, with what eyes of discernment can the common folks themselves view it? Premier Lloyd George, in a recent address, asked: "What does the new world mean? What was the old world like?" And then he pictures the old as a place where toil was inadequately rewarded, where squalor and penury and suffering were the lot of millions, where despair was familiar to the multitudes, and where "entrenched selfishness had its seat and shed its baneful, blighting influence over all." But he found the new world indescribable, if we may infer anything from his silence.

Like a voice from the past comes a message written by Bishop Greer shortly before his life closed. It deals with the conditions of the Church and shows a clearness of vision and an apprehension of spiritual conditions that fittingly found a place in a farewell greeting. "We hope for a better world," he wrote, "and yet, if it is to be so, how will it come about? Simply by and of itself. By the spontaneous generation of a new and better social life from that which is not new and better. Or if not in that way, then in what other way? . . . One of the greatest forces in changing the world's social order is not an academic or scholastic force—not the force of culture, but in its last analysis it involves or implies a change in human nature. That is not an easy thing to do. . . . Can it be done? Is it possible to do it? . . . Yet that is what religion—I mean the Christian religion—aims and claims to do, and what the Christian Church is supposed to do. Does it do it?" He admits that it does it in individual cases, but asks, "Why not on a larger scale? Why does it not exercise that leadership or guidance in the world's affairs which it should exert and yet does not exert? Why does it not win the whole world—not merely in any part—in truth and fact to Jesus Christ? The Church's membership is large enough, influential enough, nor does it lack the means. Then why does it not do it? *Because it does not have faith enough and therefore on the whole does not wish to do it?* Yes, partly that, but chiefly because it is not itself and does not feel itself enough of a personality to do it."

And then follows the point of his conclusions, the essence of his thoughts: "If all the Christian forces now operating in the Christian world should in some real and vital way become united and combined; if the entire Christian Church throughout the Christian world should become in practice and in fact a united Church, more clearly and more fully bringing out the personality of Jesus Christ, the Christian Church would then become a personality in the world, energizing it with the personality force of a living Jesus Christ." That was the dying Bishop's thought of a victorious and triumphant Church, able to carry forward its work to success. Instead of being a unit—one victorious army—he pronounced it "simply an aggregation of different Christian parts, different Christian groups or communions," and hence unqualified, if not indeed incapable, for the task before it. "Its influence," he added, "is weakened by the divisions in it. It does not function with the personality power which otherwise it would." And practical men of affairs are saying, "Paul we knew and Jesus we knew; but with your many cleavage lines, and not agreeing among yourselves, who and what are ye?"

WHERE SOCIALISM FAILED

RETURNING after an exhaustive investigatio in Allied, enemy and neutral countries, fro the fundamental basis of food and productio Mr. Herbert Hoover may be regarded as competen to speak with a degree of authority. In his addres a few days ago at the dinner tendered to him by th American Institute of Mining Engineers in New York he gave an enlightening view of the conditions i Russia. He had found that the leaders of Socialis realized the bankruptcy of their experiment and a now striving to cover their failure by complaints concerning the influence of conditions in other nations. He believes, however, that the tide has turned in Russia, and that if she can only get peace, through whatever means, the road will be open to economic recovery. In his view the fundamental question involved is: the better division of the products of industry and the steady development of higher productivity. Socialism, which "was brought in overnight" by a small but tyrannous minority of intellectual dilettantes and criminals in Russia, has in two years failed to convert that country to its theories. Two-thirds of the railways and three-fourths of the rolling stock are inoperative. The population is suffering from famine, and die by hundreds of thousands every month from starvation. Disease is unchecked; populous cities have lost from one-half to two-thirds of their people. The land is sick of violence and executions.

Socialization of the land has now been abandoned; the differential wage to attract skilled labor has been established, and an effort made to stimulate agricultural production. His main conclusion is stated in a single sentence: "Although Socialism has now proved itself on the rock of production. I believe it was necessary with rivers of blood and suffering, to be an economic and spiritual fallacy, and to have wrecked itself for the world to have had this demonstration." Mr. Hoover looks to the effect of this tremendous object lesson on other lands, our own included, and deduces this: "A definite American attitude is needed for these disintegrating theories of Europe. It must be founded on our national instincts and on the normal development of our national institutions," and that workers of every sort here are absolutely interdependent in the task of maximum production and better distribution. "We have in the United States today a better division of wealth and a greater equality of opportunity than any other nation in the world, and we thus have better foundation upon which to build."

There is still a task left for America to do in Europe. The many new democracies we have inspired are striving toward our ideals, Mr. Hoover asserts, and we alone have the economic and moral reserve to carry our neighbors back to strength. To accomplish this task he believes to be the true Americanism.

Mr. Hoover's vivid sketch of economic and political conditions in Russia is in sharp contrast with the report brought by W. C. Bullitt after a comparatively brief inquiry in his capacity as a representative of our government. Even while admitting the demoralization and suffering in Russia, the Bullitt report was in a general sense a defense of the Lenine tyranny, which he asserted would yet demonstrate its success if it had "the United States on its side." As to the comparative value of the two reports, there cannot be a moment's hesitation. The first is the production of a broad-minded American observer, competent to judge, and with no interest beyond bringing the actual truth to light; the other, the plea of a pacifist who, even admitting the frightful conditions in Russia, yet had the assurance to urge American support for the very causes which had driven the country to the verge of ruin.

IN these days of world disturbance, when life is a hard struggle to multitudes, and when suffering is universal, Christ is knocking at the door of the hearts of men and women. He seeks to be admitted that he may heal their wounds, comfort them in their sorrows and bring peace and happiness where now all is apprehension and uncertainty.

One of the famous pictures which ought to be in every home in America, is Holman Hunt's representation of Jesus standing at the door of a house, and patiently knocking, his face expressing tender solicitude and his whole attitude one of kind entreaty. This painting expresses more than words can tell the need of the world and its opportunity. It needs Christ in the hearts of men.

We have secured a number of these pictures, printed in beautiful colors. It will be the front page of a Calendar for the coming year. This we intend as a gift to every subscriber, new and old, who pays the full subscription price to the Herald during the months of November and December. It is a beautiful gift and goes with our hearty good-will, in the hope that it may bring a ray of cheer and Christian comfort into every home it enters.

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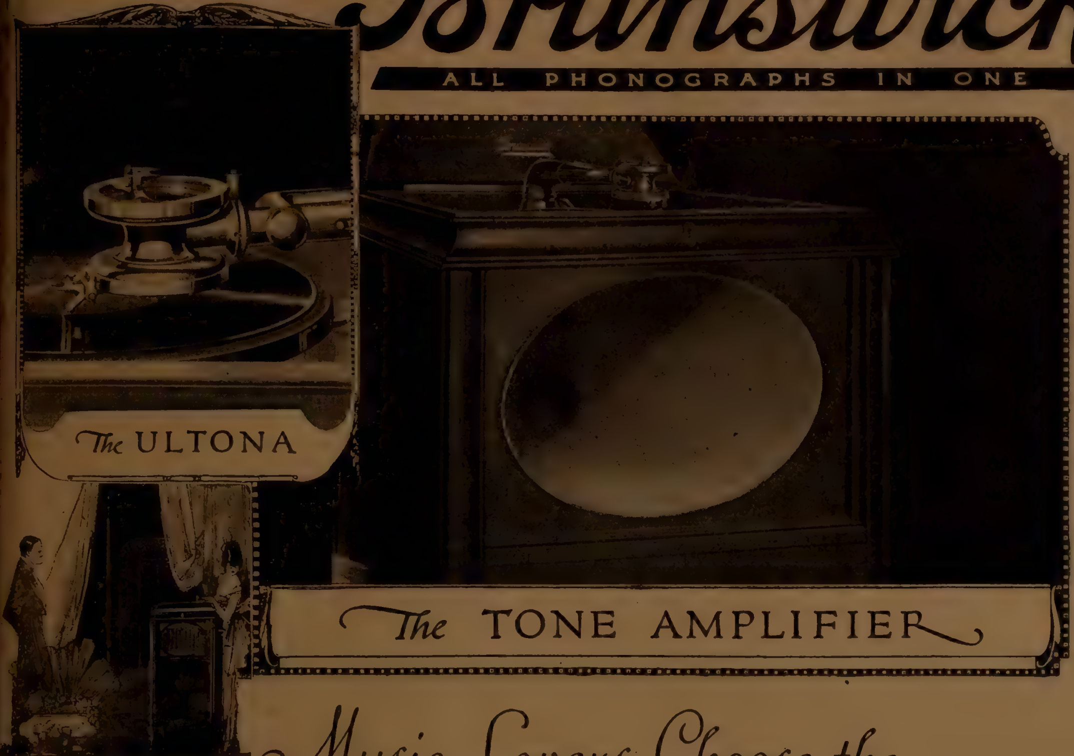

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HONEY

With a Shortage in Sugar the Busy Little Bee Finds Himself Regarded With Increased Respect—Here Are a Few Uses to Which Product May Be Put

By Julia W. Wolfe

WE are being told to use honey if we cannot obtain sugar, and do you know that beyond the art of the confectioner there are many ways of using this delicacy which the busy bee provides for our table? Honey was doubtless the first sweet substance known to the human race, for the bees had learned how to store up the nectar of the flowers long before man devised means of gathering the maple sap or of extracting the sweet juices of the sugar cane or beet root and reducing them by evaporation.

Because it was known in the childhood of the race, honey became associated with many rites in ancient times. Its use was forbidden in Jewish sacrifices, perhaps because it figured in heathen ceremonies. Among different ancient peoples honey was used in the sacred water sprinkled on the newborn baby; was combined with the refreshments offered to guests; appeared in wedding ceremonies; figured in New Year festivals and was offered as a libation to the dead.

The folk lore associated with the bee is interesting. The insects are regarded with superstition by the uneducated people of all countries. The custom of "telling the bees" of death in the family is prevalent in many sections of England and similar ideas are found elsewhere.

Honey bees were brought from Asia to Europe, and thence to America. The wild bees in the woods are supposed to have escaped from the settlers of early days. The Indians called the bee "the white man's fly," looking upon it as an advance courier of the civilization which they dreaded.

It is said that a hundred years ago there were no bees west of the Mississippi, and that they were not found in California until after the gold seekers went there.

Honey was the first basis of many of the beverages of the ancients, as may be recognized from the Latin mel and Greek meli, meaning honey, which form a part of the names of many drinks, as hydromeli, opomeli, oxymeli, etc.

The ancients placed high value on the honey obtained from Mount Hybla, in Sicily, and also from Mount Hymettus, in Attica, and certain provinces in Southern Europe have the reputation of producing honey of exquisite flavor.

In this country California seems to be taking the lead as a honey producing state, if we may judge from the labels on much of the honey displayed in the markets.

The total annual yield of honey in the United States is sufficient to furnish each inhabitant with at least a half a pound, while the wax is no small item of trade. If the future America will probably become still more the "land flowing with milk and honey."

It is quite possible to secure special varieties of honey of different texture, flavor and color by supplying the bees with different kinds of food.

A French scientist is planning to supersede medicines by medicated honey. The bees delegated to furnish a certain variety are obliged to put all their efforts to plants of the right kind, and the honey is duly labeled.

As the season passes bees from the North gather honey from the blossoms of the maple, the apple, the raspberry, the linden, the buckwheat and the wild asters and the golden-rod. In the South the cotton, palmetto and orange are among the principal honey producers.

The flavor of the different flowers is often apparent in the honey. The bee-keeper places his main dependence upon clover for the finest grade of honey.

Golden-rod also is a valuable aid to the apiarist in some parts of this country. The honey made from it is about the same grade as clover honey. The pollen of the golden-rod adhering to the bees inparts a yellow tinge to both comb and honey. Golden-rod honey is said to be thicker than that made from other flowers and to granulate more readily.

Rare cases have been reported of honey with poisonous ingredients when bees have had access to mountain laurel or other poisonous plants. The flavor of wild onion and similar plants naturally is not desirable in honey.

Honey should be reckoned as a food and not merely as an accessory to give relish. It is considered a more desirable food than cane sugar for persons whose digestive organs are weak. The nectar of the flowers resembles cane sugar but by the aid of the bees becomes somewhat easier of digestion.

The wax is not digestible but becomes softened in the stomach and is practically harmless.

Children seem instinctively to prefer sweets to fats, and the occasional dose of honey in moderation is not objectionable.

To clarify honey when the comb is broken, warm it slightly and strain. The wax will form a cake on top and may be removed when cold. If the honey be heated too much the flavor will be changed.

A small quantity of honey is an agreeable addition to candies or to the frosting for a cake. Sugar and water are boiled together in the usual fashion for fondant, and as it cooks the honey is beaten in.

Some recipes for honey cakes recommend boiling the strained honey till it becomes brittle and then working it quickly into the eggs, butter, etc. Others use the honey in place of molasses or other liquids. Honey is delicious for combination with nut meats or with popcorn.

"Bread and honey" was the queen's diet according to Mother Goose, and with a glass of milk is good enough for king and queen.

What Can A Poor Girl Do?

REV. A. L. WARD, pastor of a church in Franklin, Ind., in an address to young women on marriage, gave these don'ts. He said:

"Don't think you can not be happy unless you are married.

"Don't jump at the first offer of marriage because you fear you will not get another.

"Don't marry a man unless he is well spoken of at home.

"Don't marry a man for whom you do not have the highest respect.

"Don't marry a man simply because he is gallant, and dashing.

"Don't marry a man because he remembers you with beautiful flowers.

"Don't marry a man who neglects his mother or sisters.

"Don't marry a man to reform him.

"Don't marry a man who is selfish.

"Don't marry a man for his money.

"Don't marry a man who ridicules your religion.

"Don't marry a man who is cruel.

"Don't marry a man to spite another man or women.

"Don't marry a man about whose habits you are not quite certain.

"Don't get the foolish and fatal notion that a rogue makes the best husband."

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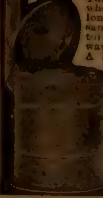

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How I invested in health

By DOROTHEA ADAMS

Illustrations by George Winemiller

ON this page are some of the health helps that I call my "investments n health" because they have brought my whole family dividends in the form f much happiness.

Do not think that we use them to ake the place of the physician. When ou are seriously ill, I firmly believe hat you should see a doctor immeditely. In fact, many of these health helps were recommended to me by my doctor. They aim more to *prevent* ickness than to remedy it.

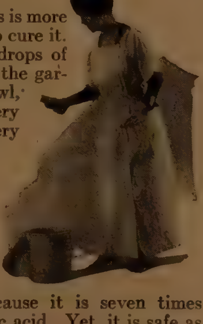
I say, with Izaak Walton:—"Look o your health and if you have it, praise God and value it next to a good conscience."

HERE is the way we prevent acid stomach gas, and constipation. We get a pint or half-pint bottle of McK & R Milk of Magnesia and put one tablespoonful in every quart of cow's milk you use — whether for drinking or cooking. The kiddies like their milk just as well with the milk of magnesia in it because the cow's milk is not altered a particle in taste. By doing this regularly we prevent accumulating waste matter in the bowels and the magnesia sweetens the stomach, thus preventing belching, indigestion and constipation.

COLDS are more dangerous than they seem. A cold leads to some more serious sickness so easily. As soon as any members of my family get a cold, I have them slip a box of McK & R Cold & Grippe Tablets in their pocket or purse and take one tablet every two hours until the cold goes away.

WHEN my boy was about 15 months old I took very sick and had to have a nurse. One day, when I was on the way to recovery, I was changing the baby's dress and began to shake some talcum powder on him. The nurse saw me. "Don't use talcum," she said, "use McK & R Stearate of Zinc. It does all that talcum will do and in addition it is waterproof and healing." I tried this and the baby's diaper rash disappeared entirely and his skin is much clearer than it ever was. I suggest that you write the manufacturers — McKesson & Robbins, New York, for a free trial can.

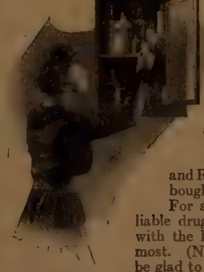
WHEN I wash the children's hair or my own, I always use McK & R Cocoanut Oil Shampoo. It combines a cleanser, a hair tonic and dandruff eliminator. I find I can work up a wonderfully creamy lather in a minute by simply wetting the hair and pouring on about a tablespoonful of the shampoo. I find that this brand makes the hair heavier — and thicker-looking and imparts a wonderful gloss and sheen.



TO prevent sickness is more important than to cure it. I pour two or three drops of McK & R Pinotol in the garbage pail, toilet bowl, and ice box about every other day. Also, to every bit of cleaning water you use — whether for dishes, clothes, floors, woodwork, your bath — I add a few drops of Pinotol. It destroys the invisible dangerous germs because it is seven times stronger than carbolic acid. Yet, it is safe as water and has a delightful pine odor.

THE mouth is the entrance-way to the body, and if you do not keep your mouth clean you cannot expect your body to be as healthy as it might. "See a dentist at least every six months and brush your teeth morning and night," is the motto of every member of our family. (After trying a large number of dentifrices we now use Calox — and have for several years. It whitens the teeth, corrects mouth acids, removes the glue-like film, destroys decay-germs, and tastes good.)

INSTEAD of dosing your children with castor oil, calomel or cascara when their stomachs are out of order and the bowels clogged up, try giving them a half a pastille of Analax. It tastes like delicious raspberry-flavored gum-drops. Not only is McK & R Analax much better for them but they like it immensely. As a matter of fact, my husband and I like Analax just as much as the kiddies do.



Health is one of the things that money cannot buy.

I found that my druggist carried almost the entire line of "health helps" made by McKesson and Robbins. A few dollars bought the ones I needed. For a few dollars any reliable druggist will supply you, with the health helps you need most. (Note: Miss Adams will be glad to send you a complete list of the articles you should have if you will write her. Room 702, 89 Fulton Street, New York.

[ADVERTISEMENT]

THE DAILY MEDITATION

J. H. Jowett, D.D., W. W. Bustard, D.D., Rev. Edwin W. Caswell, Phillip W. Wilson, D. J. Burrell, D.D.

The Spirit of Tears

SUNDAY. Psalm 119: 136. "*Rivers of water run down mine eyes because they keep not thy law.*" Here is a man before whose eyes the law of the Lord is blazing in incomparable splendour. In this wonderful Psalm, in all its windings of thought and adoration, the law of God is shining in every verse. There is not a single step in all its long journeyings where the Lord passes out of sight. We are never made to say, "It is gone for a moment, but it will soon return," as though it were a temporarily clouded moon emerging again in the bare heavens. It is always there. It is like as it is in some parts of Switzerland where you can wander for a whole day, and the Matterhorn is never out of sight. "O, how I love Thy law!" His eyes were continually filled with the glory.

And just because the law of God was continually shining before him, he was painfully awake to the presence of lawlessness. That is one of the divine ordinances of life. Refinement in one direction implies a corresponding exquisiteness in another. To be very sensitive to harmony, involves equal sensitiveness to discord. To be alert to the beautiful is also to be startled by the ugly. The great artist has to wear a crown of thorns. To respond to the noble means that one sickens at the shameful. If I glory in the law of the Lord, I must necessarily be deeply troubled when the law is broken. This is the order of life. Fine chords have a two-fold responsiveness, they are the ministers of joy and they are the ministers of pain. To enter into the joy of the Lord is, in some degree, to enter into the sorrows of Gethsemane. There are light and dark sides to the same shield. Morning and evening make the one day.

And therefore I am not surprised that the Psalmist, whose soul is so sensitive to the law of the Lord, who delights in that law, and meditates upon it day and night, should weep when he looks around upon the lawlessness of men. It is like turning the eyes from spiritual order to carnal riot, or from some winged presence, fair and delicate as Ariel, to a coarse and grovelling presence like Caliban. And the Psalmist wept. How could it be otherwise? Josephine Butler was born and bred amid manifold types of order and beauty. Nature spread her glories outside her home; grace spread her glories inside the home. She gazed into the face of her Saviour and adored. And one day she saw the fallen womanhood of her country, and her heart was sick and troubled. "I felt that unless I went into the streets and cried aloud, my heart would break!" The very strength of her faith was the cause of her sorrow. It was because she knew Him in whom she had believed that the wrongs of this blighted sisterhood scorched her soul like fire.

And therefore, "O, for a closer walk with God!" That is the preparation for a more vitally human communion. All our springs are in Him, even the springs of our tears. Our power to weep, with a Crusader's pity, belongs to the manifold power of the Holy Spirit. It is only by seeking a rarer spiritual refinement and a more appreciative realization of the Lord, that our senses will be wakened to the sins and sorrows of the world for which He died. J. H. J.

Christ, the Power of God

MONDAY. 1 Cor 1:24. "*Christ the power of God.*" Only five words but three of them almost as large as any three we can find in the Bible: they are "Power," "Christ" and "God." Today, we know that power is a familiar word, Christ is a great name, and God is being talked about as never before. We have often thought of Christ as the love of God and the wisdom of God, but we have not always conceived Him as the power of God.

Christ is the Power of God as the Revealer of Truth. His very words show His power. His enemies acknowledged that "never man spake like this man." He is the incomparable Teacher of the ages, revealing truths about Sin, Salvation, God, and Immortality.

Christ is the Power of God as the Imparter of Strength. He possessed a God-like power Himself. The winds and waves obeyed Him; demons fled at His touch and even death listened to His command. When we submit Christianity to the test of power, we find that Christ alone had all power both in Heaven and on earth. He has never lost this power, and can still impart His strength to the weak and needy.

Christ is the Power of God as the Source of Comfort. Jesus was the one who showed that God cared not simply for men in general but for man in particular. All the love of the Heavenly Father is revealed in the words and deeds of Christ. The Holy Spirit, who is the Comforter that Christ promised, is present to help, strengthen and keep. If all the world would but turn to Jesus, it would find in Him the Comfort and the Power which it needs today. W. W. B.

A Gospel of Deliverance

TUESDAY. Psalms 74:5. "*A man was famous according as he had lifted up axes upon the thick trees.*" Once men were famous for felling the big cedars of Lebanon in order to build the temple. Enemies and infidels have been renowned for the destruction of what the heroes have founded. To-day, Americans are leading the nations of the earth in laying the axe at the root of the trees of evil. Washington and Lincoln and a host of others gave their lives to strike down the thick trees of oppression and iniquity among the peoples of all the earth. The great foundation principles of patriotism, purity and justice that were incarnated in the hearts of the Pilgrim Fathers are growing everywhere to-day. The upas tree of African slavery fell before these devoted patriots.

The lofty, kingly tree of aristocratic rule which has overshadowed the race for ages, shutting out the sunlight of freedom, has fallen before the axes of democracy. The soil of Europe has been cleared for the development of government by the people and for the people. The banyan tree of intemperance that has extended its roots into every land on the globe, is being cut down by the axes of the army of prohibition. Soon the world will be free from the night shade of the rum power.

A glorious morning has dawned upon the race! The hate of war, the lust for power, all tyrannous rule, is giving way. The fatherhood of God and the brotherhood of man, the sacrifice of Christ and a world living for one another, is the spirit of the age.

E. W. C.

Glorifying Christ

WEDNESDAY. I John, 1:1. "*That which was from the beginning.*" Scholars tell us that the first written of all Christian documents were Paul's letters to the Thessalonians. In both of them the opening verse couples together "God the Father" with "Our Lord Jesus Christ." To the Galatians, also, Paul wrote of "Jesus Christ and God the Father," thus actually giving precedence on this occasion to the Son; while, to Timothy, the ascription was "God Our Saviour and Lord Jesus Christ."

So absolutely did these, His followers believe that all power had been given to Him, in heaven and earth; so fully did they accept His Word for it, that they preached, not only Christ the Redeemer, but Christ the Creator and Upholder of the Universe. In their earliest anthem there was, perhaps, a distinction drawn between the Almighty and the Holy Child Jesus; and, in Paul's addresses, both to the people of Lystra and to the people of Athens, there was not, in set terms, a reference to the creative work of the Messiah. But, in his epistles—for instance, to the Colossians—he tells us explicitly that "God's dear Son" made "all things that are in heaven and that are in earth, visible and invisible"; indeed, "He is before all things and by Him all things consist." In the hour of death, Stephen so saw Him, standing in the plenitude of His active authority.

The author of the Epistle to the Hebrews, like John in his vision, also reveals these surpassing glimpses of Christ in glory. And, so impressed were the disciples with His omnipotent majesty, that they were in danger of forgetting Him as the One Whom they actually heard—saw with their eyes—looked upon and handled. The first heresy to be denounced was not a denial of His Divinity—that aspect shone forth unmistakable—but of His actual, personal humanity. P. W. W.

A PRAYER

By ROBERT CUNNINGHAM MILLER

GOD grant that I may know Thy Will;
My heart goes out in prayer to Thee
That, in the strength Thou givest me
Thy purposes I may fulfill.

God grant that I may know Thy Ways
As best befits a finite mind;
And, e'en in ignorance, may I find
A willingness to trust and praise.

God grant that I may know Thy Love;
In some remote, finite degree,
As Thou hast loved, may I love Thee
And serve Thee as Thy hosts above.

In Name Only

THURSDAY: Rev. 3:15. "*I know thy wo that thou art neither cold nor hot.*" There a those who are rightly known as "nominal Christians They wear the sacred name, but do not honor They are listed in the roll-call of the churches as "me l in good and regular standing." They sit in th pews, and say their prayers, and read their Bibles a observe all the conventionalities of a moral li But between times they are "slackers." Lord, th believe, help thou their unbelief!

When the truth of their religion is called in que tion, do they stand for it? When God's name is pro faned, His word derided, His church assailed, His hol Sabbath turned to secular uses, do they lift up the voices in protest? Do they prove their faith by thei works? When the Lord's armies go forth to mak prisoners of hope from among those who dwell in th regions of darkness and the shadow of death, d they fall into line, or do they cry, "God speed you"

No, these are they that "take no stock in missions." They stand with folded hands in the market-plac while the fields are white unto the harvest.

Will they be saved? That is for the God of salvation to say. Certain it is that they will never go swinging through the gates of Heaven, as veterans with dented shields to receive the service-chevron from the Captain of their salvation; but perhaps as belated laggards, knocking at eventide and crying, "Lord, Lord, open unto us!" D. J. B.

Something Better Than Wealth

FRIDAY: Prov., 22:1. "*A good name is rather to be chosen than great riches.*" These words seem to contradict present theories, for we have almost reached the point in our American life where great riches are rather to be chosen than anything else. Most of us wish we were rich and many of us are working to be rich. The one thing we need to remember now is that there are other things of more value than wealth.

Everyone has a fortune in his character. For we can all be rich in what we are and in what we do for others. A good name is the result of our own exertions. It is not the result of the name our father had, or the good example our mother left. You can inherit it, but you may lose it. The only way you can make it yours is to make it for yourself.

This is a world of struggle, and out in the open men make character and attain the name which is greater than riches.

The question comes, what constitutes a good name? And the answer naturally depends upon our idea of excellence. Among the things of intrinsic moral worth are Truthfulness, Conscience and Faithfulness. These are the things that help us to attain that good name which a man ought to have while he lives, and leave behind when he dies.

Religion is at the bottom of character. We talk about building a character; but character, like everything else, has to have a foundation and religion is the foundation upon which character is built. There can be little goodness without some godliness, and, as McKinley said, "Religion is a good thing for any man to have." W. W. B.

The Invisible is the Real

SATURDAY: II Cor., 4:18. "*While we not look at the things which are seen.*" Driftwood floating by the ship Santa Maria convinced Columbus that he was nearing a new world. So voyagers over life's ocean have been invigorated by the Paradise land breeze, and cheered as they heard the waves breaking on the everlasting shores. Waters we have passed over are gone forever, but God's invisible ocean of love affords an endless "Sailing On."

Historians, scientists and others deal so continually with the things seen that the grander unseen is often obscured. When the eye of faith is opened, the beauty of the invisible swings into vision and fills the horizon with splendor. In our present life, beauty fades, age deforms, winter blasts, war destroys and death removes, till life seems hardly worth living, but when we look up through the sky window, our real life, brilliant with blessing, shines everywhere around us. Our visible deeds are not as lasting as the invisible principle that prompts them.

How narrow the vision that accepts only what it can see. In our little earthly childhood, we see the man that is to be, who, when full grown, will be called to stand with the tallest angels among immortals. Things seen here are but symbols of the unseen, where sorrow, trouble and death never come. Thousands of ages from now we shall know and enjoy what we now believe. In the night of time we may walk in the light of God. E. W. C.

To Men Who Clean Teeth

In Wrong Ways—Find Out Your Mistake

All Statements Approved by High Dental Authorities

Look at Your Teeth Today

Look Again In Ten Days

You Omit the Film

This will reach countless men who clean teeth daily, but who fail to prevent discolorment, tartar and decay.

We ask them to prove a better way—a new, scientific way. And to show their wives and children the result.

A ten-day test will be supplied to every man who asks. And the proof will appear in your mirror.

Film Is What Discolors

You can feel on your teeth a slimy film. It clings to the teeth. It gets into crevices, hardens and stays. And it causes most tooth troubles.

That film is what discolors—not the teeth. It is the basis of tartar. It holds food substance which ferments and forms acid. It holds the acid in contact with the teeth to cause decay.

Millions of germs breed in it. They, with tartar, are the chief cause of pyorrhea. So all these troubles are largely due to the film which is not removed.

The tooth brush, under former methods, leaves much of that film intact. The ordinary tooth paste cannot dissolve it. So millions of teeth brushed daily still discolor and decay. And statistics show that tooth troubles have been constantly increasing.

Dentists long have known the reason, but they could not find an efficient film combatant. Now science has supplied it—a method which all people can every day apply. After convincing tests it has been embodied in a dentifrice called Pepsodent. And we ask you to compare the results it brings with the results you are getting now.

How to Prove This

Pepsodent has been proved by authorities in many clinical tests. Thousands of dentists have proved it, and hundreds of thousands of people. The results can be seen, and quickly seen, so there need be no question about them.

They are vitally important. It is believed that they mean a new dental era. So we urge you to find them out, by a simple 10-day test.

The Basis Is Pepsin

Analysis shows that the film is albuminous. Pepsodent is based on pepsin, the digestant of albumin. The object is to dissolve the film, then to constantly combat it.

But this is not so simple as it seems. Pepsin must be activated, and the usual method is an acid harmful to the teeth. So pepsin long seemed impossible.

Pepsodent employs a new discovery—a harmless activating method. Patents have been granted by five governments already. It is that discovery which makes possible this method of fighting film.

Send the coupon for a 10-Day Tube. Use like any tooth paste. Note how clean the teeth feel after using. Mark the absence of the slimy film. See how the teeth whiten as the fixed film disappears.

You will quickly see that Pepsodent does what nothing else has done. That difference lies in combating film which the old ways failed to end. And film is the great tooth wrecker.

Let these results show to you and yours the way to safer, whiter teeth. Cut out the coupon so you won't forget.

Pepsodent PAT. OFF. REG. U.S.

The New-Day Dentrifice

How to Make the Tooth Brush Vastly More Effective

A pepsin tooth paste, endorsed by able authorities and by leading dentists everywhere

201

Ten-Day Tube Free

THE PEPSODENT CO.,
Dept. 836, 1104 S. Wabash Ave., Chicago, Ill.
Mail 10-Day Tube of Pepsodent to

Name ....

Address ....

THE FLOWER OF ROMANCE

By MARGARET E. SANGSTER

IT blossomed there in the sunlight, defiantly, almost—a little geranium plant in a cracked flower pot. Against the weather-beaten brick of the window sill it glowed with a certain unmistakable air of triumph. And the flower that it bore seemed redder than any other geranium flower in the world—it seemed to have caught some of its warm color from a sunset cloud or from a girl's laughing lips.

The geranium had seen pitifully few sunset clouds—had seen no great number of laughing girls. For it bloomed on the window sill of a city tenement, and a pale woman kept it alive by bringing cold water to it twice a day in a little tin cup. She had raised it from a slip, she often boasted, a little slip with only one faded leaf upon it. “And,” she was wont to add, “will you look at it now? It's as beautiful as a whole garden!”

Some of the people who lived in the same tenement house thought that the woman was queer.

“What's *she* know about gardens!” they had a habit of saying. “She's never seen a real garden. Why does she waste any time fussin' wit' an old flower when she might be goin' to th' movies 'r trimmin' over a hat?”

But the woman looked at it very differently.

“No, I ain't never seen a garden,” she once said, very softly, when she was questioned. “*But I know that they're somewhere.* I know that they're full o' color an' sweetness. I know that birds come to 'em—an' sing. My g'ranium plant (ain't it pretty, though?) is just a sample of other gardens. I don't have to see 'em t' think about 'em an' dream about 'em!”

AND yet a man, a few days ago, told me that romance was dead—that people were too busy to think in terms of beauty and sentiment and chivalry. He told me that people didn't have much time, nowadays, for dreaming dreams and building air castles and playing at make-believe.

We were sitting in his expensive Japanese garden as he told me. It was moonlight, and directly in front of us a little artificial pool lay, like a sheet of silver, at the foot of three curiously twisted fir trees. The iris glowing in clumps were faintly silver too, and from somewhere came the vague perfume of blue oriental lily. And yet the man said, as one stating an indisputable fact:

“Romance is dead! There are no real people who believe in it any more. It's like fairies and Santa Claus—soft stuff for children.”

I looked with appreciative eyes at the garden glimmering like some misty jewel through the dark.

“How,” I questioned at last, “can you make such a statement—when you own *this?*”

“I *paid* for it,” he told me. “You'd never guess how many cool thousands a garden like this can cost! I paid for it—and skilled workmen planned it out mathematically and charged me so much per hour for its making. It dresses the house up, doesn't it—adds to the value of the place? But it ain't *romance*; You can't buy romance.”

And he was right. One can't buy with dollars what the little woman of the tenements, with only a red geranium for a garden, had in her heart.

FOLK say romance is dead, that love and laughter
Are make-believes, that dreams are silly things—
They tell us that the realm of Ever After,
Is only moonshine on a fairy's wings.
They tell us that the knights who rode with lances,
Were quite forgotten many years ago—
They look at us with coldly scornful glances,
And quote their figures at us—but we know.
We know that romance lives on every corner,
We know that love still smiles into love's eyes—
We know that laughter sounds, despite the mourner
Who tells us blandly that all romance dies.
We know that knighthood's brave ideals still live
Triumphant in the folks who give.

THERE'S chivalry, too. Maybe you think, after rush hour in the subway, that it went out of fashion with chain armor and soft velvet shoes and lutes. Maybe after a business conference you come to the conclusion that no knight ever did ride to battle with his lady's favor pinned to his sleeve. But it's not true.

I know a girl who has always wanted to sing. She has the foundation of a good voice and she has the ability to study and to concentrate until that voice might mean something. But she has a younger brother who is going to school and a little, semi-invalid mother who must be taken care of.

And so the girl teaches music lessons. She shows the monotonous scales to small beginners; she guides chubby fingers until they can rattle out chopsticky waltz tunes and the polkas of a yesterday. She works hard at her teaching and does not, aside from the fact that she loves children, find much pleasure in the work.

“But,” she said once, “it's not a hard way to earn money. And we must have money for Jack's education and for mother's doctor.”

“I should think,” I ventured in answer, “that they'd rather hate to accept the sacrifice you're making for them. If you were only a free lance you could study, and then ——”

For only a moment I saw a gleam of wistfulness in her eyes. When she spoke her voice was carefully steady.

“Why, they don't *know* about any sacrifice,” she told me. “They wouldn't dream of letting me go on helping out if they thought I wanted to—sing. Brother'd work first. And mother would do—she'd take in sewing or boarders. I've never told them that I want to be a singer. I've never mentioned that I don't love my teaching, that it doesn't quite satisfy me. It would make them so unhappy if they guessed . . .”

CHIVALRY dead? I don't think so. Not while girls and boys, not while men and women, all over this land, are giving up dreams, are tumbling beautiful cloud castles in the dust rather than cause unhappiness to others. Not while there are great campaigns going on against poverty and disease. Not while physicians are finding new cures for the body, and ministers of the Gospel are healing sick souls. Chivalry—the air is all a-tingle with the breath of it!

There are people in the world, ever so many of them, who will tell you, as the owner of a certain Japanese garden told me, that romance is a make-believe. There are other people, pitifully many of them, who will assert that folk no longer live by a beautiful creed, that love is a matter of cold-blooded science. They will sew a brown muslin cover over the gayety of the green and gold book; they will, if you let them, take the rhythm away from poetry and the throb out of music. They will—if you let them!

BUT don't you let them. When you feel your faith in miracles wavering—for romance and chivalry and ideals and other beautiful things are the real present day miracles—get away from the sort of people who are likely to put the weight of their disapproval upon the faith that you have. Get *far* away from them.

That's the first step. The second step, after you've gone far away from them, is to look for the romance and the adventure, and the dream castles that they don't believe in. You'll find every bit that you look for.

You'll glimpse perhaps a little kiddie laboriously spelling out the verses on a valentine. You'll see a girl and a boy stopping in the middle of a city street to pick up a pin, not because they're superstitious but because of the sheer joy of youth that is in them. You'll see a woman waiting in a window for her man to come home through the soft twilight of the day. You'll see a ragged child with the eyes of the baby Christ and an old man and woman perhaps sitting upon a park bench who are quite openly holding hands.

You'll find folk who are making sacrifices for others—there is one of them everywhere that you turn. You'll find folk who are giving up money because they would rather have clean hands instead of dollars. You'll find women who are making gardens on tenement window sills and other women who are making gardens in weary hearts.

Romance is alive and singing. It will never die, not while God gives us scarlet sunsets and pink dawntimes, not while trees come to life after a winter of sleep, not while there are kittens and puppy dogs and flowers and babies in the world.

Romance and chivalry and all the rest of them will never die. Not while red blood runs warm in human veins.

The Rise of the Woman Physician

THERE never was any great prejudice against women entering the commercial world, but when it came to some of the professions they were looked at askance. The first woman who tried to enter the realm of medicine was regarded as having wandered far from her proper field of feminine effort. She was placed in the freak class and was charged with not having a proper degree of feminine modesty, in addition to being impertinent for presuming that it was possible for women to have mentality enough to become physicians. The name of Dr. Elizabeth Blackwell is written large in the history of women in the medical profession. She was the first woman in the United States to receive a medical diploma and it represented years of struggle. She went to Philadelphia in the hope of being admitted to one of the medical schools in that city, but found that all doors were closed to her by reason of her sex. She went abroad in the hope of continuing her studies in some of the schools of Europe. Again she met with strong opposition.

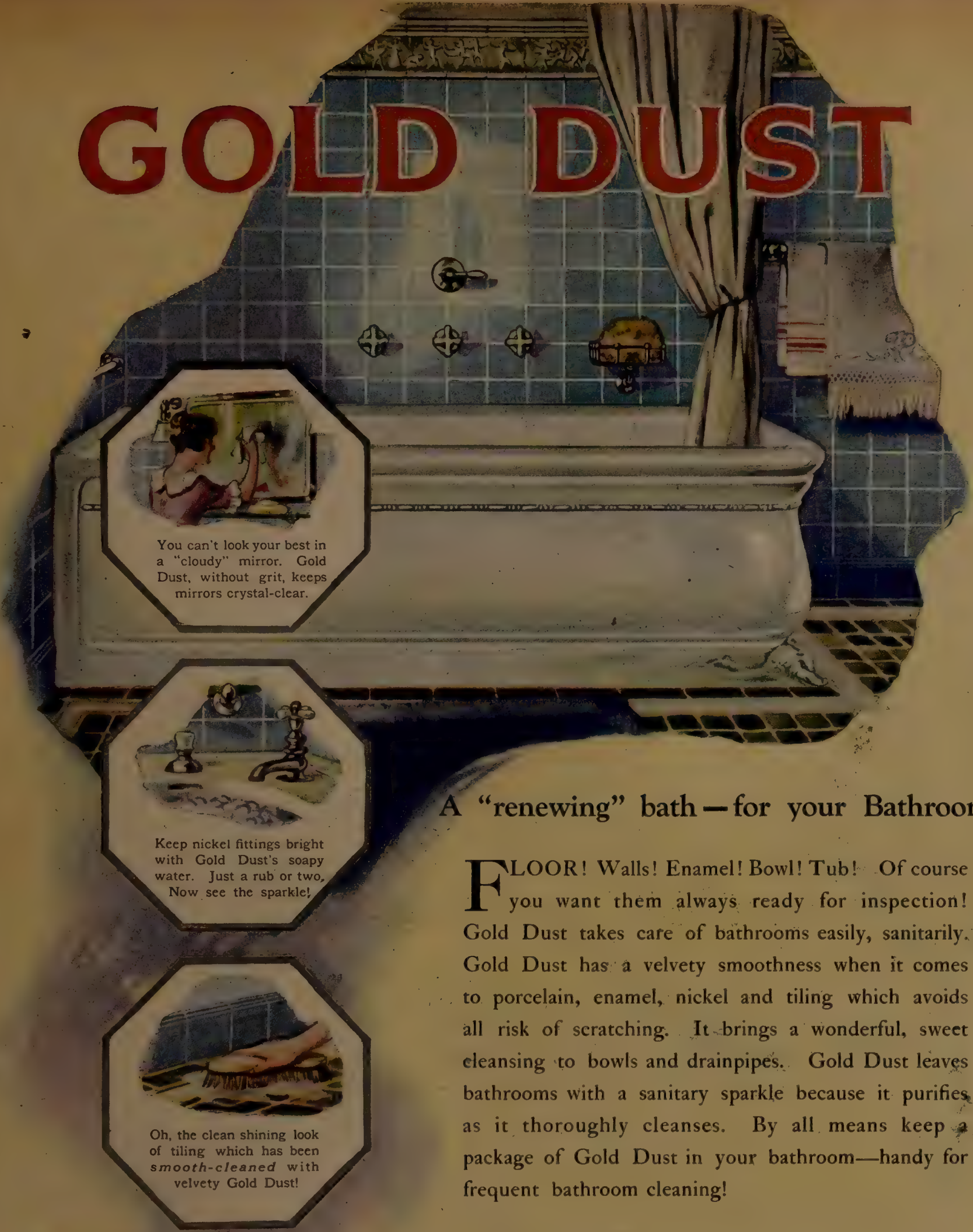
In Paris she was told that if she were allowed to enter one of the medical schools in that city she would have to wear men's clothing. Later she was admitted to one of the medical schools.

Returning to America she opened an office in New York City in 1851. In 1868 she and her sister Emily founded the Women's Medical College of the New York Infirmary.

The oldest Women's Medical College in the land is the Women's Medical College founded in Philadelphia in 1850. Among the first who were to apply for admission was Harriet Hunt of Boston.

An International Group of Physicians Meeting in New York City

GOLD DUST



You can't look your best in a "cloudy" mirror. Gold Dust, without grit, keeps mirrors crystal-clear.

Keep nickel fittings bright with Gold Dust's soapy water. Just a rub or two, Now see the sparkle!

Oh, the clean shining look of tiling which has been *smooth-cleaned* with velvety Gold Dust!

A "renewing" bath—for your Bathroom

FLOOR! Walls! Enamel! Bowl! Tub! Of course you want them always ready for inspection! Gold Dust takes care of bathrooms easily, sanitarily. Gold Dust has a velvety smoothness when it comes to porcelain, enamel, nickel and tiling which avoids all risk of scratching. It brings a wonderful, sweet cleansing to bowls and drainpipes. Gold Dust leaves bathrooms with a sanitary sparkle because it purifies as it thoroughly cleanses. By all means keep a package of Gold Dust in your bathroom—handy for frequent bathroom cleaning!

Don't be satisfied with anything but Gold Dust. For you can't get Gold Dust's wonderful *help* with anything but Gold Dust. The Gold Dust TWINS and the name FAIRBANK'S are on every package. You can buy Gold Dust everywhere.

FAIRBANK'S
GOLD DUST
Washing Powder

THE N.K. FAIRBANK COMPANY

Let the Gold Dust Twins do your work

Overland 4
TRADE MARK REG.
FISK
30 x 3½

The New Car

Three-Point Suspension Springs Give New Riding Comfort on Rough Roads

THE real test of a car is how it stands up over bumps and rough roads.

The new Overland 4, the Four-Door Sedan, is the one car that combines riding ease on all roads with light weight economy and driving ease. In this unusual car, road blows are cushioned; jolts and vibrations are absorbed; sway and rebound are reduced to a minimum.

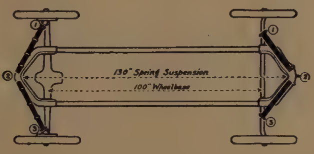
This results from Overland 4's Three-Point Suspension Springs, the greatest contribution to motoring comfort since the introduction of pneumatic tires.

Overland 4 has a wheelbase of 100 inches. Yet diagonal spring attachment at the ends of a 130-inch Springbase gives it long wheelbase steadiness and balance with light car economy of operation and ease of control.

Three-Point Suspension Springs cushion the car itself against the wear of repeated road blows. Upkeep expense is thus reduced. Tires wear longer. Light weight gives further economy in saving oil and fuel.

Added to these practical advantages are Overland 4's attractiveness and beauty. It has the look of thorough quality, the refined furnishings and pleasing color scheme which make it ideally suited to all occasions and all seasons.

You should see Overland 4 the Four-Door Sedan. Examine its standard equipment. complete from Auto-Lite Starting and Lighting to Tillotson Carburetor. It will arouse your interest and instant appreciation. Overland 4 Touring, $845; Roadster, $845; Sedan, $1375; Coupe, $1325; f. o. b. Toledo.



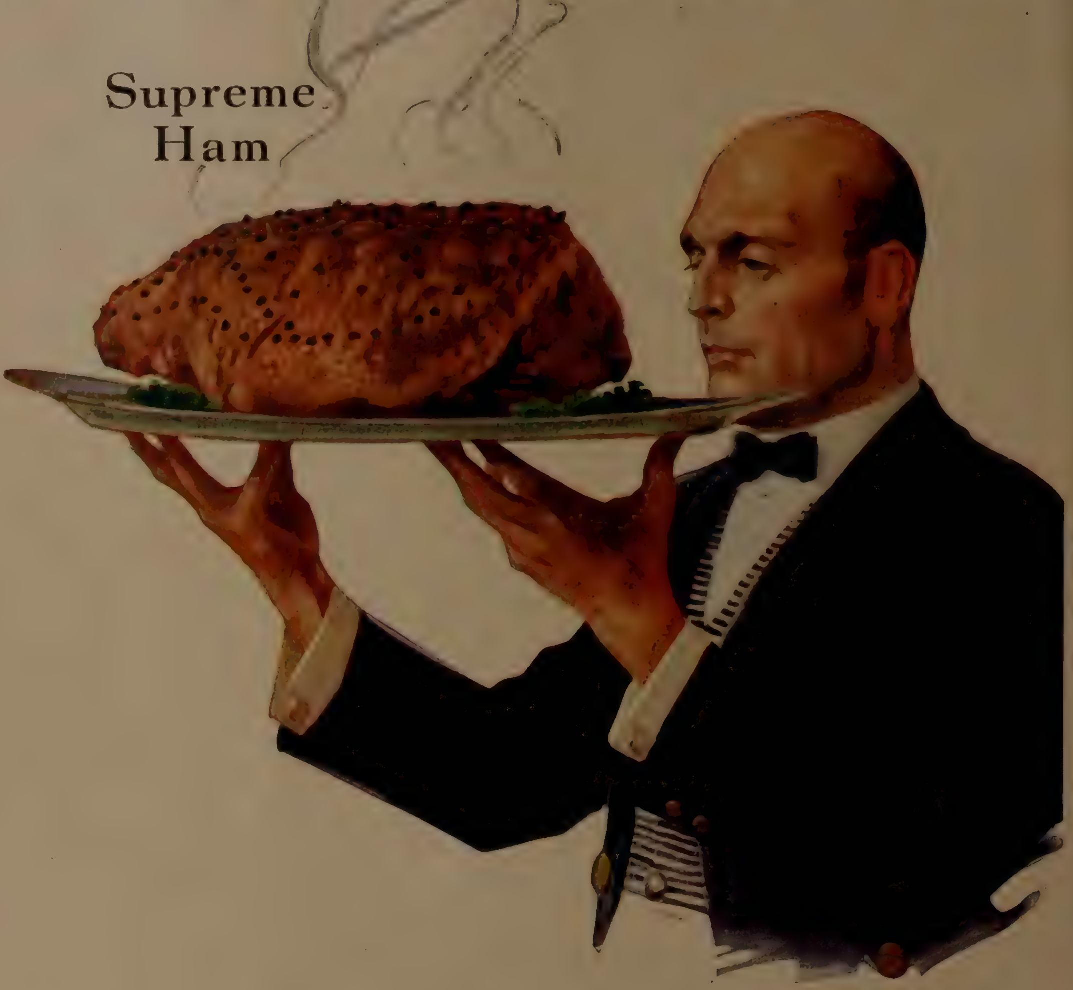
WILLYS-OVERLAND INC., TOLEDO, OHIO

Sedans, Coupes, Touring Cars and Roadsters

Willys-Overland, Limited, Toronto, Canada

MORRIS

Supreme
Ham



HAM
MINCEMEAT
FANCY TABLE
Mar

For dinner.—there's nothing more delicious than a Supreme Ham, baked and seasoned with cloves. Serve it to your guests at the meal you want remembered. Its tenderness and fine, mild flavor are the result of our Supreme cure. All Morris Supreme foods are delicious; they belong in your market basket.

MORRIS & COMPANY

THE EMPLOYER'S RESPONSIBILITY

By E. P. CORBETT

THE final cure for all forms of unrest, industrial or otherwise, is to insure that every child has the right upbringing—that every child enjoys its God-given heritage of health, training and cation.

ere is where our big employers of labor have a t responsibility on their hands. It rests with them a great extent to determine whether or not the dren of their various communities shall live under right conditions and in the proper environment.

his is true for two reasons. The first is that the loyers determine the rate of pay of the parents of children, and the weekly wage largely rmines what sort of upbringing the dren of a family shall receive. Slum es mean slum life. Low wages mean y nourished children, a miserable e with nothing to make it attractive the going to work of the child at a fully early age in order to eke out the y income.

he second reason why it is true that ployers hold in their hands the future he children is that employers are the uential men of the country. Con- ted interest and action on their part ld take the schools out of politics, e a non-partisan school board and rantee to the rising generation the teaching and the best education ainable.

is an encouraging sign of the awaken- interest in child welfare and the recog- ion of its importance to our country, that some of greatest captains of industry are taking very ctical steps to promote the interests of the children their communities. The name which most readily es to mind when considering this subject, is that John H. Patterson, president of the National Cash gister Company, of Dayton, Ohio. Mr. Patterson an original thinker. He thinks directly to the nt sought. He is not sidetracked by precedent, ch often is merely the mistaken conclusion of he

n the early days of the N.C.R. Company Mr. tterson was faced with the problem of the so-called ad boy." The factory was located in what was own as Slidertown, at that time a very undesirable tion of Dayton. It was said that everything bad in yton slid down to Slidertown. The people of the ighborhood lived in tumble down shacks and no rt was made to keep things clean. In the sheds out could be found thieves, gamblers and even rs

As was naturally to be expected, the boys reflected e character of the neighborhood. The coming of N.C.R. factory added a new interest to their lives. ere was constant competition to see who could ak the most windows. When the company erected igh board fence, the boys first broke the fence and en the windows. Something had to be done. At t Mr. Patterson decided to appeal to local pride d to set a good example by cleaning up his own emises and making them more sightly. A landscape rdener was called in, the unsightly fence removed, ass seed sown, flowers and shrubs planted, and the tory buildings painted. But this did not have the sired effect. The boys simply pulled up the flowers d shrubs as fast as they were planted. Then, when ost men would have appealed to the police for pro- ction, Mr. Patterson proved his deep humanity and owledge of human nature. He reasoned that boys not inherently bad, but that most of them are imful of animal energy. That energy must have an tlet, and failing a legitimate outlet, is bound to ex- ess itself in mischievousness and destructiveness. he boys of Slidertown had never been taught to turn eir attention to useful or constructive effort— nsequently they turned their energy into destructive annels which required no effort or training.

Obviously, Mr. Patterson reasoned, the thing to do as to give the boys an object in life; to keep them terested and to lead them to use their energy ward a worthy object. A small house was secured d fitted up as a house of usefulness. The boys were vited to visit it as the guests of the company. They ere suspicious, but came through curiosity. Classes ere formed in wood carving, clay modeling and rawing. The boys became greatly interested and the ovement was a success from the start. Later, classes cooking and sewing were formed for the girls.

However, much as the boys liked the new move- ent, it did not altogether satisfy the natural boy raving for the great outdoors. Then again, Mr. atterson had himself been brought up on a farm, and e wanted not only that the boys should enjoy the bene- t of outdoor work, but that they should have oppor- unity to develop in themselves the creative instinct, nd the love of order, industry, and nature.

A plot of land was secured, cleared and prepared for ardens. The boys were furnished with seeds and ools and set to work raising vegetables, under a com- etent instructor. It was a remarkable fact that those ho had been ringleaders in every mischief among the oys, now became their leaders in the work of the ardens. Responsibility sobered them, and they worked harder for a good cause than they had in the past for a bad one. The garden movement was a huge success. To make a long story short, the movement grew by leaps and bounds. First it was made to include the girls in Slidertown, then neighborhood gardens came in and school gardens started. In fact, it is probable that the school and backyard movement which has spread all over the world had its origin in Slidertown.

> **EVERYONE knows the old saying that "the boy is father to the man." But how few there are that appreciate the full significance of that. The world today is aflame—torn and rent with dissension. Yet the very men who are today spreading death and misery throughout many lands, were once innocent, harmless boys. The most bloodthirsty anarchist living undoubtedly thinks his point of view is right. He has a distorted viewpoint, and he got it because as a boy his thoughts were not directed along the right lines. As a man, he is simply a boy gone wrong.**

The N.C.R. Company gave illustrated lectures on landscape gardening, and distributed seeds to the people of the vicinity. Soon the neighborhood took on a new look. Fences were done away with and rows of flower-beds separated homes. Slidertown became South Park, one of the show sections of Dayton. The boys organized a company known as the Boys' Garden Company, incorporated under the laws of Ohio. Soon another company was organized. This was the Boys' Box Furniture Company After two years in the gardens the boys are eligible to become members of the Boys' Box Furniture Company, which makes furniture and useful things for the home, as well as doing repair work. The company furnishes the necessary lumber. Both companies are still in existence and each has a waiting list of boys who seek entrance.

The Boy Garden movement was the start of a wonderful system of factory welfare work and community betterment. It is a favorite saying of Mr. Patterson's that "Make the man right and the product will be right." But in his practical application of his own precept, Mr. Patterson has gone a step further back than that and started by making the boys right. Many of the leading officers of the National Cash Register Company are graduates of The Boys' Garden Company. The lessons which they learned in their early days molded their characters and made them so much more valuable in the world that they quickly rose to the top in their chosen work.

Every consideration is paid to the wants and needs of the employees. There are dining rooms for all and good meals are served at less than cost. Every possible safety device is employed to minimize the danger of injury. A beautiful assembly hall, called the Schoolhouse, with a seating capacity of 1,200 is furnished for the use of employees. Each day during the noon hour an interesting program is given. From time to time, when it is possible to secure interesting lecturers, they are brought to the Schoolhouse and talk to the employees, often on the company's time. Elevator service is provided throughout the factory buildings so as to avoid the expenditure of strength in climbing stairs. The old style uncomfortable stool for employees who work sitting down was replaced by the high back chair with foot rest. Each morning and afternoon there are ten-minute rest periods for the women. There is a finely equipped emergency hospital with doctors and nurses in constant attendance. Visiting nurses call on those who are sick. There is also a dental clinic which is open to employees without cost. In addition to this, there are special treatment rooms where competent practitioners give general treatments to those who, while not sick, yet are not feeling quite fit. These treatments embrace almost all forms of drugless healing.

The wash rooms are scrupulously clean and sanitary. Brushes and combs are sterilized daily. The public drinking cup has been abandoned for the modern fountain, and unsanitary roller towels replaced by individual hand towels. Employees are privileged to enjoy two hot or cold baths a week on the company's time. A modern ventilating system is used and the air in all buildings is changed every fifteen minutes.

In the departments where there is considerable dust, exhaust systems carry it all away. In the Polishing Department about nine barrels of metal dust are carried out through the exhaust system each week. A monthly paper is edited by the employees in their own interest, and is printed by the company and distributed to all without charge. There is also an N.C. R. Relief Association.

For the past two years an exceptionally generous profit-sharing plan has been in operation, through which every employee is guaranteed a large proportion of his yearly wage.

In addition to all this, employees have the privilege of enjoying a city club and a country club, both of which are the property of Mr. Patterson. In the city club is a large hall, in which are given regular Saturday evening dances, and other entertainments and also where are held the Owl classes. The Owl classes have been responsible for the rise of many an ambitious N.C.R. man. They teach all branches of business and salesmanship and every employee is encouraged to attend. At the close of the season diplomas are given to those who have completed the various courses. At the country club, known as The Hills and Dales Club, the dues are only one dollar per year, yet the members enjoy all the privileges of the finest country clubs. There is a golf course, tennis courts, etc.

Saturday mornings in the N. C. R. Schoolhouse and at the N.C.R. City Club may be seen interested audiences of children, ranging from six to twelve years of age, eagerly listening to the illustrated talks which are regularly given by the Company. These talks are illustrated by moving pictures and are largely educational and instructive.

Now then, assume that in every community in the United States where work and play was carried on, attention was paid to the children of the neighborhood and their play as well as their work was directed along constructive lines. Is it not certain that the percentage of loafers and worthless men and women would be greatly decreased? If, besides that, in every place of business of any type, the working conditions of employees were made as perfect as possible; they received good pay and a share of the profits; were treated as self-respecting men and women instead of industrial wage slaves; is it not entirely probable that there would be little industrial unrest? Again, if the working conditions in this country were so ideal that all the workers were contented, is it conceivable that there would be any room for the entrance of the Anti-American propaganda of destruction of family.

There is the connection between the boy of today and the man of tomorrow. It comes back to the statement that the boy is father to the man.

A Remedy for Empty Pews

ADVERTISING the Gospel is not a new idea—it goes back to Bible times. Moses, Jeremiah, Amos and other prophets believed in publishing the name and greatness of God and his goodness to the sons of men, and Jesus himself laid it down as a duty for his followers to publish the Gospel among the nations.

In recent years we have seen a good deal of effective Gospel advertising, which resulted in crowding the churches and giving the ministers greatly enlarged opportunities. Bishop Taylor, forty years ago, sang hymns to gather his audiences. Now, we make the music of the printing press draw the multitudes.

Perhaps the greatest Gospel advertising plan yet devised was outlined in a recent address by an army Y. M. C. A. chaplain, Mr. A. C. Fegert, before the church section of the Associated Advertising Clubs of the World, at a recent session in San Antonio, Texas. Mr. Fegert, who is a business man, told his audience that the Protestant churches of America, with their two billions of invested capital, had thus far made no systematic appropriation toward advertising the Message of Salvation to the millions who never go to church. Only 30 per cent of our population are church goers, he said. In the business world, with such a field open, the opportunity would be regarded as inviting an unusual effort. If the business of 60,000,000 persons is worth bidding for, according to the worldly view, how much more is their spiritual enlightenment worth securing, if an effort by the Church could assure it.

He outlined his conception of a great, nationwide, continuous publicity campaign, not to take the place of the preaching of the Gospel, but to supplement it. Such a campaign, he said, should not merely announce that in certain churches the people would hear good sermons and fine music; the press should set forth succinctly and in the most persuasive terms, the advantages of the Christian life and how it results in blessing to the community as well as the individual. Is there any good and sufficient reason why the pure and desirable things of life should not be benefited by the publicity the press affords? We see in the daily prints worthy enterprises, big moral crusades, great philanthropies carried to success. The honest tradesman finds his reward largely through the same channel. We also see that the press furnishes a tempting field for the profitable promulgation of pleasure, of extravagance and vanity. Once let it be demonstrated that it can be used widely and wisely for the propagation of the Gospel, and it may mark the beginning of a new era in attracting the churchless millions to the Christian life.

THE CONQUEST OF MEXICO BY LOVE

Consecrated Work for the Spiritual Rehabilitation of Our Southern Neighbors United in by Eight Denominations

By H. C. REYNOLDS

Latin-American education seldom pays attention to the proper upbuilding of the body. This "gym" class at Guanajuato shows what the Protestant teachers are doing in the line of physical education.

FORTY-FIVE years ago a fanatical Mexican mob swarmed around the house of a pioneer missionary, John L. Stephens, in the town of Ahualulco. As Stephens climbed to the roof, Bible in hand, the liquor-inflamed peons broke in at both front and rear.

Seeing some members of the town guard in uniform in the crowd, Stephens came down and appealed to them for protection. Almost immediately he was cut to pieces with the blows of machetes, and a Mexican helper, Jesus Islas, together with a blind boy whom Stephens had befriended, met like fates.

What difference between the Mexico of 1874 and the Mexico of today! It is true the government executed eight men and imprisoned fourteen others for life after Stephens' murder, but the activities of men from the States in educating the people, in distributing books, and in preaching a better life were then severely frowned on officially and made slow progress among the populace.

Today sees the American idea making great headway, pushed not by bayonets nor even to any great extent by missionaries, but by the young Mexicans who have obtained their inspiration from training in the mission schools started by Stephens' successors.

The government openly fosters Protestant mission activities. Many leading officials are the boys to whom the American missionaries gave their start in life.

Mexico is trying to rebuild herself after many years of civil conflict more devastating than the war in Europe.

And here is the program of American contribution to this rebuilding:

Eight agricultural schools.

A school of the mechanical arts in every important centre.

A normal school in every district not now possessing one.

A community centre or institutional church in each important centre.

A campaign to popularize medical knowledge.

A union university, a union hospital, and a union publishing house, weekly newspaper and bookstore in Mexico city.

That is the plan of the mission boards of eight American Protestant evangelical denominations.

In addition, the American Protestant Episcopal church and the Northern and Southern Baptists, who have not yet joined in the union agreement, are gathering large funds through special campaigns and will do their share for the rejuvenation of our next-door neighbor.

Is not this better than battering Mexico into submission and then attempting to improve her civilization?

Protestant missions have an investment of $2,000,000 in Mexico. The new projects call for many times this sum. The union university in Mexico City alone will mean $5,000,000.

But what is this compared with $200,000,000, the lowest possible figure given for what intervention in Mexico would cost!

And in lives lost, either American or Mexican in the process!

The influence of the missions is seen in the development of the play instinct in the Mexican children. These little girls are playing "ring-around-a-Rosy" at the Puebla district institute.

A group of Mexican Exhorters who attend the Methodist Episcopal Institute at Puebla.

The Methodist Episcopal hospital at Guanajuato is the only hospital in an area two hundred and fifty by four hundred miles with a population of 1,100,000. Its opportunity for service to humanity would be hard to surpass. Such is the intervention that is actually going on in Mexico, while editors and propagandists and politicians speculate over the morality or immorality of "going down and settling the thing once for all."

The program outlined above is being pushed by the Committee on Co-operation in Mexico, and part of the funds to carry through the work, especially the union projects, undoubtedly will come from the Interchurch World Movement of North America. The latter is founded on the idea of getting the churches to co-operate in all fields, as they have done with such striking success in Mexico.

Eight denominations co-operating there have entered what is known as a comity agreement, by which they divide up the territory so that their efforts do not conflict. The Congregationalist organization is responsible for 1,880,000 persons; Methodist Episcopal South, 1,610,000; Friends, 285,000; Disciples of Christ, 1,005,000; Associate Reform Presbyterians, 550-000; Methodist Episcopal, 3,900.000; Northern Presbyterian, 2,125,000 and Southern Presbyterian, 3,050,000. Mexico City is common ground.

If any one belittles the efforts of missions in Mexico, let him step into Epigmenio Velasco's Methodist Episcopal church in Calle Gante, Mexico City. There he will find the largest congregation in any church, Protestant or Catholic, in the capital.

He will immediately notice the large proportion of men, if he has any knowledge of Latin-America, for in almost any capital south of the Rio Grande you can canvass all the churches of a Sunday morning and not find over a dozen men at devotions.

The Gante church has a pastor and ten assistants, all Mexicans. The minister is a full-blooded Mexican Indian. His fame as a preacher is wide spread. And right here is the place to note the Methodist Episcopal Church with all its splendid enterprises in Mexico only has six missionaries from the home base. This does not look exactly like forcing something on the Mexican!

Missions in Mexico mean a clean uplifting religion, but they mean something more than that. Here is one thing, in the words of Dr. Harrry Farmer:

"For many years our work was at a standstill. The common people were so held down and so browbeaten that we could not get at them.

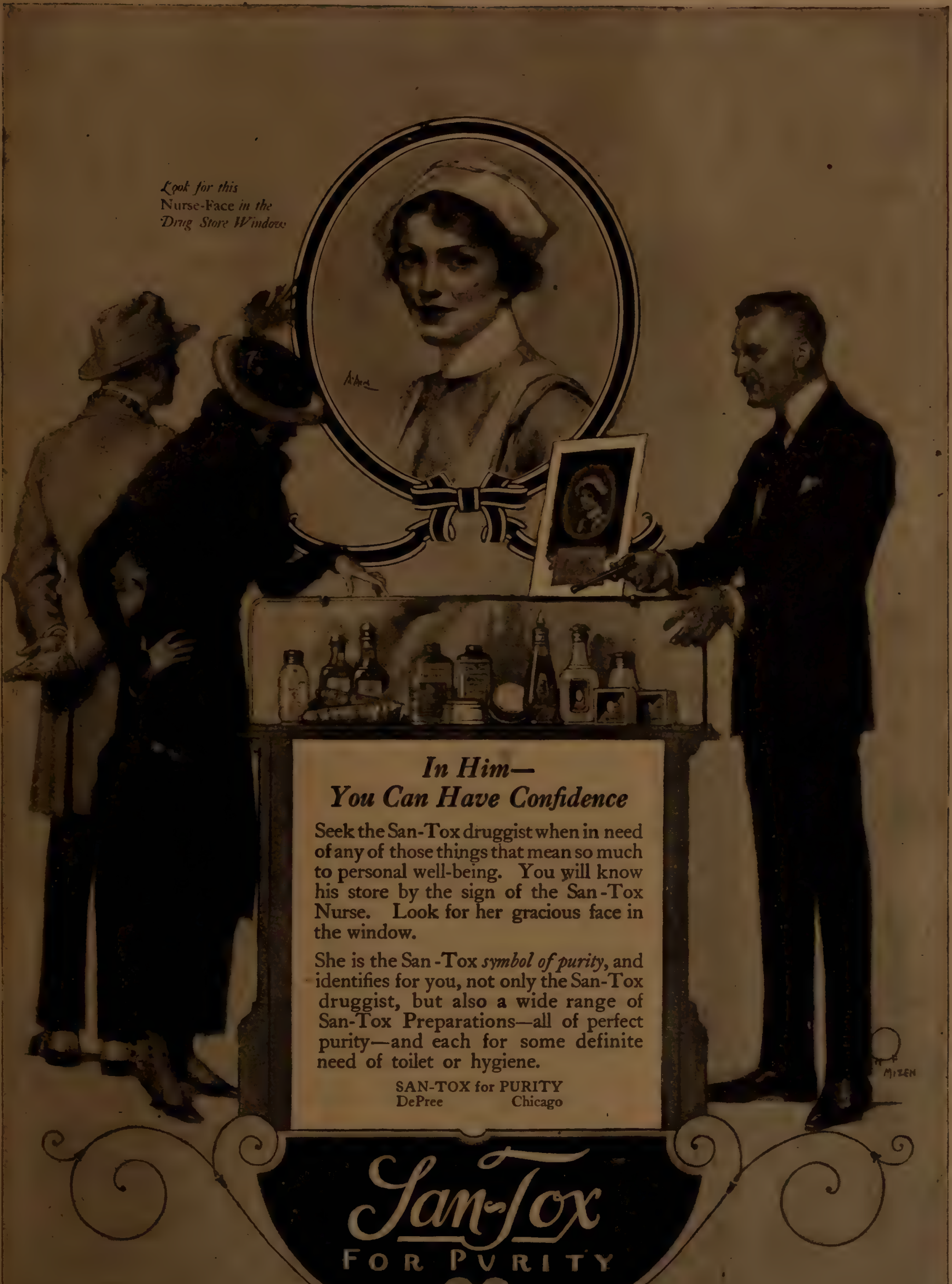
"Then came the revolution. The peon found a new dignity. No one can kick a peon today if he doesn't want to be kicked!

"But the peon is a bit demoralized. He thinks that revolution is the only way to get a thing he wants.

"We have got to show him he can get things in other ways. We have got to teach him the real meaning of Democracy."

With the revolution and the freer life has come a new approachableness on the part of the Mexicans.

Before the upset, one family owned 21,000,000 acres in Chihuahua and proprietors owned nine tenths of the farming property in Morelos.



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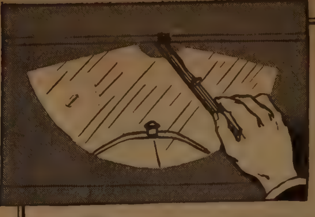

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Then if you feel that you can get along without it return it and get your money back. If your dealer cannot supply you fill out and mail the attached coupon TODAY.

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The Outlook "Regular" clamps over the top of the windshield. Anyone can put it on in ten minutes or less, without other tools than a screwdriver and pair of hands. Once on, it stays on. The rubber roller protects the glass and keeps the tension always even so that the wiper is held firmly, snugly, uniformly against the glass at all times. Special models for closed cars fasten through the glass or through the windshield frame.

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Among the prominent cars that furnish Outlook as regular equipment on one or more models are: Grant, Hupmobile, Jordan, National, Oakland, Paige, Peerless, Reo, and Templar; also Pierce Arrow trucks.

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Your jobber can supply you. All dealers are authorized to give the above money-back offer and guarantee of satisfaction.

Don't wait until "tomorrow" to make your car safe! Go to your dealer TODAY or fill out the coupon NOW and put an Outlook on your car! Every day you drive in stormy weather without an Outlook you take *desperate chances*—you risk *your own* life and the lives of *your passengers*—you gamble on your luck in not killing or maiming others, destroying *property* or wrecking your own and other cars. Some day—if you persist in driving without an Outlook—*you'll lose!*

Outlook, the Cheapest and Best Insurance!

No driver is so careful *or so lucky* that he won't have an accident sooner or later *if he can't see where he's going!* Clear vision is the only insurance that insures. With an Outlook on your car you can drive safely 365 days a year. Snow, sleet, rain, mist or fog won't bother you. No matter how it storms Outlook will keep your windshield clear!

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The price of Outlook is $2 ($3 in Canada) at your garage, accessory, hardware, automobile or tire dealer or department store. If your dealer hasn't it, send coupon with cash or money order direct to us. *Don't drive another day without an Outlook!*

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WORLD NEWS

No Compromise in the Coal Strike

COMPROMISE proposals to end the strike by the bituminous co miners have been rejected, the national and district leaders of th workers are restrained by federal court order from directing advising the men in the conduct of the strike, and everythin points to a prolonged struggle between miners and operators. Samu Gompers, as head of the American Federation of Labor, made the las effort to effect a compromise. Characterizing the restraining order directe against the miners' leaders as "not only a great wrong but a gross blunder, he said he was confident an agreement for a reopening of negotiations coul be reached if the government would consent to vacate the court orde John A. Lewis, Acting President of the United Mine Workers of America says the machinery for negotiation is still intact and will function if th court's hand is withdrawn. Attorney General Palmer refused to act t withdraw the order.

The Federal Courts at Indianapolis enforced its injunction to the extent of commanding the miners' leaders to order the strike off. This wa complied with so far as the leaders had power.

Washington continues to see a chance to bring the walkout to an end but just what methods have been devised for the purpose have not been disclosed. In the meantime, the first week of the strike has shown complete solidarity between the miners and all organized labor. Approximately 425,000 men have deserted the pits and in only a few minor fields have any of them returned to work. It is agreed among the operators that there are no material breaks in the ranks of the men and on the other hand the operators thus far have made no attempt to resume work in the pits with non-union labor. The United States Coal Administration, acting under provisions of the Lever Food Control law, has tightened its hold on the coal above ground and is strictly adhering to the priority rules put into force the day before the strike was declared. With three to four weeks reserve supply in sight and with careful distribution the pinch of want, up to this time, has been felt nowhere.

As the newspapers see the situation, the gravest danger now lies in the attitude of the great body of union labor toward the miners. Organized wage earners have resented the government's call on the courts to enforce what they insist is "government by injunction." Unqualified support is given to the mine workers by all the organizations affiliated with the American Federation of Labor, in many instances this active support being the admitted outgrowth of distrust originating in the disbandment of the National Industrial Conference. The collapse of the conference also had another and immediate effect in that the A. F. of L., heretofore lukewarm in its support of the steel strike, has come out openly in favor of the steel workers and is conducting a strong campaign for funds with which to aid the strikers.

(Copyright I. F. S.)

MRS. JEAN NORRIS

Mrs. Jean Norris, the first woman i New York state to be named to the bench is wearing her judicial robe. Sh was appointed a city magistrate i New York City and is sitting in th Woman's Court and the Court o Domestic Relations.

The International Labor Conference in session in Washington, and in which employers are represented, has struck its first snag in a disagreement over the eight hour day. While the principle of the forty-eight hour week is accepted, the employers oppose the designation of a maximum number of working hours a day. They prefer to make the week the standard while the workers insist on the day, basing their demand on the possibility of an employer requiring his employes to work forty-eight hours in two or three days unless there is some restraint on him. Despite this disagreement it i regarded as probable that the conference will work out an international eight-hour day program to which all countries signatory to the treaty of peace and the league of nations covenant will subscribe.

The November Elections

EFFORTS are being made by liquor interests to attribute the election of Edward I. Edwards, democrat, as governor of New Jersey to his pronounced "wet" sympathies. During the campaign newspapers quoted Edwards as favoring a "New Jersey as wet as the Atlantic Ocean." The liquor issue, however, is not generally regarded as having any great influence on the result. His election is attributed largely to traction and other public service difficulties in the state where one corporation has a monopoly of all the public services. Increased fares on electric railways especially have caused discontent and in some places serious rioting.

The result of the election in Massachusetts was a distinct victory for law and order as enforced by Governor Calvin Coolidge, Republican, who was re-elected over his democratic opponent, Richard H. Long, by about 125,000. A bitter fight was waged against Coolidge because of the stern measures he used to suppress the policemen's strike in Boston early in the fall.

While in a few sections the election involved some national questions, in the main the issues were purely local and no attempt was made to obtain either endorsement or repudiation of President Wilson's handling of federal problems. Governor James D. Black of Kentucky, however, made the League of Nations one of the issues in his campaign and was defeated by Edwin P. Morrow, Republican, by about 20,000.

One of the most interesting results of the election in New York State was the choice of Lieutenant Colonel Theodore Roosevelt as a member of the assembly, by the largest plurality ever given to a Republican in the Oyster Bay district.

OF THE WEEK

DOMESTIC

ine for Woman Suffrage.—Maine is the nineteenth state to ratify suffrage amendment to the federal constitution.

et Goes to South America.—Secretary of the Navy Daniels announces t the great Atlantic fleet will pay a round of visits to South American ts this winter.

an Willing to Help.—The Japanese government, after long delay, promised to co-operate with the American force in Siberia in the effi- t operation of the Trans-Siberian railway. This assurance is believed have ironed out difficulties that threatened to become acute.

pose Sugar Control for 1920.—A bill to continue federal control of ar through 1920 has been put on the Senate calendar for early action. world sugar shortage is estimated by the Senate agriculture committee ,000,000 tons over the pre-war average.

re Millions for Research.—John D. Rockefeller, Sr., has turned r to the Rockefeller Institute for Medical Research another $10,000,000. money is to be devoted to "work" and not to buildings.

tain Espionage Bill.—The Senate Judiciary Committee by unani- us vote, has declined to recommend the repeal of the Espionage law be- se it contains search warrant and other provisions necessary for the orcement of prohibition.

. Stovall Resigns.—Pleasant A. Stovall, for six years American nister to Switzerland, has resigned. He will retire permanently from diplomatic service.

FOREIGN

cide on Longer Hours.—The anthracite and brown coal miners of ony have voted to work eight hours a day and on Sundays and holidays, east until March, in order to overcome the German coal shortage.

y Astor a Candidate.—Lady Nancy Astor, American wife of the new erican born Lord Astor, is running for Parliament in Plymouth as a lition candidate. Her election seems probable. If she is returned she be the first woman to sit in the British House of Commons. Her hus- d, who succeeded to his title on the death of his father, William Waldorf or, has taken steps to surrender his rank. Thus far no legal authorities England have found the method by which he can revert to the status of ommoner. He declares he has no desire to sit in the House of Lords.

an's Naval Program.—The Japanese government has virtually de- ed on an eight-year naval program costing $824,000,000 and entailing construction of 136 vessels of types ranging from 40,000 dreadnaughts submarines.

anish Labor War.—Employers and workmen in Spain engaged on vember 3 in the most desperate fight in the labor history of the country en the employers declared a general lockout of all workers, and factories erally closed. The Government sought in vain to compromise the e. Troops are in control in Barcelona, which is the center of the national rest.

Passenger Trains Running.—The Government on November 4 sus- nded for eleven days the operation of all passenger trains on all Germany's lroads. The order was the result of the government's determination to ve potatoes and coal, and to save coal. Freight traffic was increased per cent and the period of inactivity was used to repair passenger equip- nt.

w Anglo-Japanese Treaty.—Reports come from Tokio of negotia- ns between the British and Japanese governments for a revision of the glo-Japanese treaty in view of the new interests growing out of the war.

e Question of Thibet.—British diplomatists have taken up with ina again, according to dispatches from Pekin, the question of a protec- ate over Thibet to which China refused to assent before the Great War.

ady to Try Kaiser.—Andrew Bonar-Law, government spokesman in House of Commons, announces that all preparations have been made the trial of the Kaiser. The latter's extradition, however, will not be manded until all nations have signed the peace treaty, he says.

ll Rupprecht to Account.—Prince Rupprecht, formerly Crown Prince Bavaria and in command of the Northern group of armies on the West- front, is included in the French list of 600 or more German officers nted for trial by the Allies for crimes against international law.

RELIGIOUS

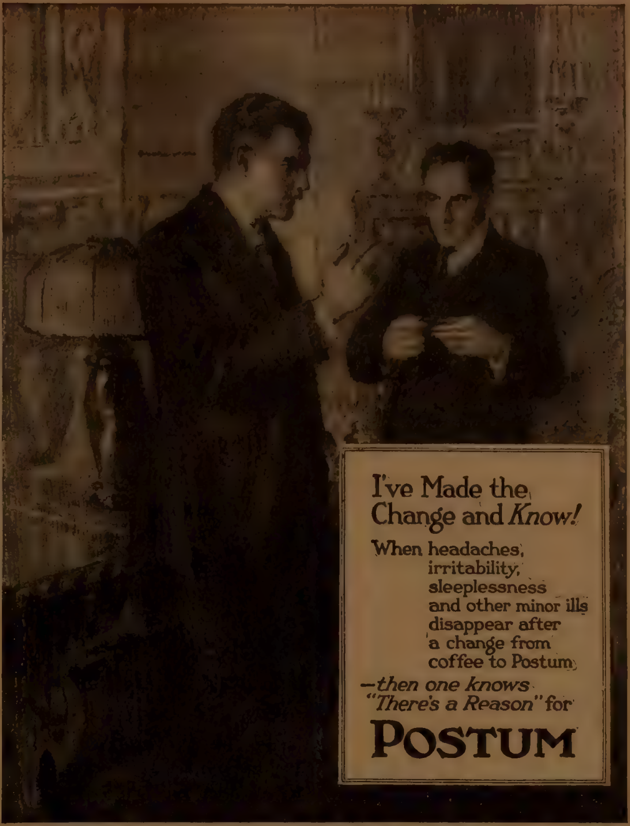
ongregational National Council.—The National Council of Congre- tional Churches will meet in 1921 in Los Angeles. At the Grand Rapids nvention in October the Council voted to raise $50,000,000 or more in e next five years for missionary and extension work.

heological Seminary for Negroes.—The Southern Baptist Conven- on announces that plans for the establishment of a theological seminary r colored students have been completed and that the institution will be cated in Nashville where it will co-operate with the Roger Williams niversity.

wo Women Pastors.—Bishop McConnell of the Methodist Episcopal hurch, in reading the appointments of the Colorado Conference, expressed s very great pleasure at being able to read the names of two women as gular pastors.

isciples Urge Parsonages.—The Convention of the Disciples of Christ, Cincinnati, adopted resolutions urging on all congregations that they rovide parsonages for their pastors.

unday School Losses.—Practically every denomination has lost, both membership and in Sabbath school attendance in the last two years. he Northern Presbyterian Church lost twenty-eight thousand members st year. Within the last two years the Episcopalians have lost fifty-four housand pupils from their Sabbath schools. Many reasons have been ad- anced, most of them centering about the war. Among the methods ad- ocated for overcoming this evil is the liberal use of newspaper advertising.



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—*then one knows "There's a Reason"* for

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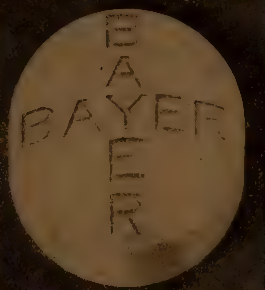

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The "Bayer Cross" marked on each tablet and on each package identifies the true, genuine "Bayer Tablets of Aspirin."

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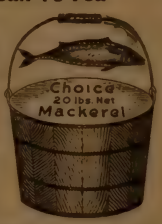

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The Christian Herald Bible Course

Lesson IV. The Tower of Babel and Its Later Significance. Read Genesis 10 and 11.

WE are moving swiftly in this first series of lessons, with their significant and far-reaching events; but the ground will be covered again in other ways as the Course proceeds.

You have doubtless fixed in your mind that the first great outline fact of the Bible is Creation, the second the Fall of Man, and the third the Deluge.

Concerning the last, please look again more attentively at the conclusion of chapter 4. The last clause of verse 26 seems to indicate that the world at that time was divided into two kinds of worshippers, men of faith, the Sethites, and men of the world, the Cainites.

It is the generation of the latter that is given in chapter 5, and for the purpose of leading up to the story of Noah, who was a descendant of Seth.

One is struck with the longevity of men in those days, which was a means of preserving a knowledge of God in the earth, since tradition could thus be handed down for centuries from father to son.

Observe that neither the Enoch nor the Lamech named in chapter 5 are the same as those named in chapter 4. See what Heb. 11:5 and Jude 14 say about this Enoch.

What do the opening verses of chapter 6 indicate about an apostasy among the Sethites, as well as the Cainites? There are mysteries in those verses which we must reserve for subsequent instruction.

What two charges does God make against the earth in verses 12 and 13? The Christian Worker's Commentary says that the geometric cubic may be meant (verse 15), which is six times the common cubic of 18 inches, so that the ark would be as large as some of our ocean liners. It also says that the ark in all its three stories,. contained probably 100,000 square feet of space.

The sevens of clean beasts (7:2) were doubtless for sacrifice in the ark and after leaving it. Verses 19-23 of chapter 7 seem to teach the universality of the deluge.

"Ararat" (8:4) is rendered "Armenia" in 2 Kings 19:37 and Isaiah 37:38.

Notice the magisterial functions now bestowed on man for the first time (9:5, 6).

How does the closing part of chapter 9 indicate that the deluge did not wash away man's sin?

What are the prophecies pronounced by Noah on his sons? Which son of Ham is singled out for the curse? Just why, we do not know, but it is significant in the light of the subsequent history of the Canaanites.

Note that the Jews, and hence Jesus Christ, came down in the line of Shem, and that the European peoples for the most part, came from Japheth. A study of the next chapter in the light of ancient geography helps to establish this. Examine map number 1 in the back of your Bible.

The new lesson presents us with another great crisis in the history of the world, the effects of which are still felt today, and also will enter into the crisis of judgment at the end of this age (see Revelation, chapters 17 and 18).

Chapter 10 has been spoken of as the most important historical document in the world, for it is more than a mere list of individuals' names. Tribes, families and nations are referred to with few, if any exceptions, other than that of Nimrod (8-11). The land of Shinar, where his kingdom—the first world-monarchy—was begun, is identical with that named Babel, or Babylon, in chapter 11.

What a large place this same Babylon holds in the political and religious history of the race, will be developed as we proceed; but the chapters in Revelation mentioned above will afford some hint of it. See also Isaiah 13 and 14, Jeremiah 27 and Daniel 2.

The contents of Chapter 11 seem to precede in time those of chapter 10. In chapter 10 we are told how the nations were divided, but in chapter 11 we are told why they were divided.

This chapter and this lesson bring to an end God's third experiment with the fallen race. Men had again turned their backs on God, forgetting the terrible lesson of the flood, and therefore, with the confounding of their speech, He delivered them up to the lusts of their own hearts (Rom. 1:28).

In our next lesson we reach the fourth experiment, which shall not ultimately be the failure which the others proved.

Now follows a list of questions with the use of which you are expected to review the four lessons, and from which a certain number will be sent you through the mail, which you will be expected to answer in view of the certificate to be obtained at the close of the Course.

Questions.

1. What is the object of this Course of Bible Studies?
2. What pedagogical mistake is sought to be avoided?
3. Have you read the Bible text of a lesson every day since the Course began?
4. What four rules of study were laid down in lesson i?
5. Can you give from memory the substance of 2 Peter 1:21: and John 15:13?
6. Try to recite from memory the order of the six days work of Creation.
7. Have you a Bible with marginal references and maps?
8. What does Genesis 1:1 teach concerning matter?
9. What is meant by "Pre-Adamites?"
10. What is the meaning of the words "waters" and "firmament" in Genesis 1?
11. For what purpose were sun, moon and stars created?
12. What hint of the doctrine of the Trinity does lesson 1 suggest?
13. What leads to the belief that man has a threefold nature (Gen. 2)?
14. What in the same chapter proves that he has a free moral choice?
15. Can you give Scriptural proof for the identification of the serpent with Satan?
16. Did you read I John 2:16?
17. Who are intended by the seed of the serpent and the seed of the woman?
18. Can you name the four great facts of chapter 4?
19. Do you see the bearing of Hebrews 11:4 and 9:22 on the acceptance of Abel's sacrifice?
20. Name the four great outstanding facts of Genesis 1 to 11.
21. What particular value is attached to the early longevity of men?
22. Did you read Hebrews 11:5 and Jude 14?
23. What magisterial function was bestowed on man in Genesis 9?
24. In what line of Noah came Jesus Christ?
25. Who apparently established the first world monarchy, and where?
26. What is the substance of Revelation 17 and 18?
27. What distinction do you see as to the reasons for chapters 10 and 11 of this lesson?
28. Speaking after the manner of men, how many experiments has God now made with the race?
29. Quote from memory Roman 1:28.
30. Are you working for the Christian Herald Certificate?

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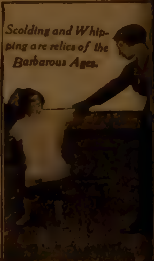
Scolding and Whipping are relics of the Barbarous Ages.

Right and Wrong Methods in Child Training

Many loving parents with the best interests of th children at heart have worked irreparable harm throug the use of old haphazard methods of child trainin Unknowingly they commit crimes against their childre almost daily, due to a lack of any concrete, scienti method for handling disobedience, wilfulness, untruthfulness and the hundred other damaging traits that a apt to wreck a child's life. Harsh punishments an angry words simply drive bad traits deeper and pav the way for later and greater faults

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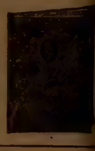

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Jesus Teaches Peter True Greatness

ternational Sunday School Lesson for November 30, 1919.
John 13:1-16 and 36-38.

By Rev. George D. Allison, Ph.D.

HOW often Jesus had to rebuke his disciples for their selfishness and pride! Again d again we find Him trying to ach them the true greatness of rvice, the dignity of ministering others. They were not worse an other men, not worse than His esent-day followers. It is the ntrast with His wondrous humil- and selflessness that makes eir failure look more glaring than us.

Such a contrast we have in this ene from John's heart-moving count of the incidents of the st Supper. It is a striking objectsson, an acted parable. It is quite ely that on their varied journeygs it had been customary for one another to perform the lowly e of washing the dusty and aching feet of his comrades. They had en disputing with one another as which was the greatest, so when ey entered the Upper Room of e house of Jesus' friend in Jerulem, they sat about stiffly aloof om one another, each pointedly noring the pitcher of water and e towel hanging by the door. ach was too proud to stoop to so wly a task and this manifestation folly was on the night which was be the last feast of comradeship th the Son of God!

With quick understanding Jesus ticed the situation. Girding mself after the manner of a houseve, He filled the basin, and then ing from one to another, refully washed their feet. How hamed they must have been, yet ey dared not say one word, until came to bluff, outspoken Peter. Thou shalt never wash my feet,'' ied the apostle drawing back. ith gentle tone Jesus rebuked m, "If I wash thee not, thou hast part with me.'' Peter realized ickly the ungraciousness of his rds. "Lord,'' he cried in sudden bmission, "not my feet only t also my hands and my head.''

What a contrast, again, there verses 3 and 4: "Jesus knowing at the Father had given all things to his hands, and that he was me from God, and went to God,'' shed His disciples' feet! Eternal, t He stooped to lowliest service; vine, He was still the readiest to w Himself to the earth.

TOUCHY people, conscious of their real unworthiness, are ways afraid to stoop. The truly eat never think of being ashamed serve. It does not lower Lincoln our estimation to read the story his first visit to Washington, here he ran across a girl in tears cause it was traintime, and the pressman had not called for her unk. The tall rail-splitter at ce flung the trunk upon his shoulr and walked with her to the ilroad station. Some one was in ouble and he could help,—it never curred to him to be ashamed to seen in such an attitude. Dr. uhlenburg, the prominent rector a great church, was visiting St. uke's Hospital one day, when there emed to be a shortage of helpers. izing a tray he went about the uty of carrying their luncheons to rious patients. Someone was ncerned about the matter and gan to apologize, but he answered, I am glad to be a waiter in the ord's hotel!" In Donald Hankey's ook written from the trenches, he as a chapter on "The Beloved aptain" that is worth rereading a modern parallel of our lesson ory. This fine aristocratic officer could be humble *without loss of gnity*" and often tended the stered feet of the common soliers most tenderly. "There was in our eyes something almost religious about this care for our feet. It seemed to have a touch of Christ about it.''

Let us ask ourselves fairly this question, "Am I ashamed to be seen doing some lowly service for another?'' One of the finest American poems about Christlikeness represents the Master as saying,

> "I walked with the beggar along the road,
> I kissed the bondsman stung by the goad,
> And I bore my half of the porter's load."

Would we dare to do any of these things?

There are two conceptions, then, of greatness, the heathen one of "great ones who lord it over them and exercise authority upon them," and the Christian conception "whosoever will be great among you shall be your minister and servant of all." In government, there is the old despotic notion of a monarch dominating over his subjects and the new democratic idea of a "chief servant" elected to serve the common citizenship of a free nation. In industry, there is the plutocratic ideal of a man who corners markets and compels myriads to toil for his gain, and the stewardship of the man of talents, who affords useful occupation to thousands and organizes production for the supply of human need. In the Church itself, there is the ecclesiastical conception of priest and prelate as princes of the church and lords of the flock, and the Gospel conception of "ministers" who are "pastors," that is, shepherds who feed and care for the sheep.

MARTIN LUTHER, in the same tract in which he set forth so gloriously "The Freedom of a Christian Man," rightly placed on an equal plane the corresponding obligation of a true disciple to be "subject to all and a servant of every one." Now we seem to have come to a time when men forget that every privilege has a corresponding obligation. They are insistent on their rights but careless of their duties. During the Great War we seemed to be learning to think less of our rights and more of our responsibility for the common good. It became a disgrace to take without giving, to be idle, to be a consumer and not a producer of something worth while. The reaction has come and heathen ideals of life threaten to dominate once more. America needs to emphasize the dignity of service, and the disgrace of a life that does not minister to the common good.

The character of Jesus makes the act of washing the travel-stained feet of His comrades a beautiful thing, that touches human hearts and makes that page of the Gospel of John precious. If foot-washing can be transfigured into a "sacrament of service," so can dishwashing or any other lowly thing. Red Cross women of refinement do not lower themselves by bathing little war-orphans, nor helping tired, discouraged mothers in a storm-swept American city. Yet somehow we have kept the word *servant* on the heathen plane. Many girls would die rather than to go in service. It has become a social disgrace for young women of refinement to choose housework as an occupation. Hence we have a servant-problem. Has our lesson any bearing on this matter? Is it less dignified in Christ's eyes to care for children and serve a family in a home than to sell goods in a shop?.

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DO YOU HAV

DOES this title sound impertinent? How common i custom nowadays of daily family devotions? It w be well nigh impossible for the editor of this magazine, to termine the statistics. Well, at any rate, they are known God. That most people, even the careless and the grievo sinful, utter a few words of prayer every day, must be t Perhaps that prayer may be sent up to heaven through medium of a phrase that is read in the newspaper, a book, magazine. It is significant that one of the best five journals the country prints a Scripture passage every day on the e torial page. We note how often a Bible test occurs in the c umns of the so-called sensational press. It may be that ma father who no longer goes to church is glad not only to have children say their prayers at bedtime, but to be present d ing that tender and touching little devotion and to take p in it. But by family prayers of course is meant especially t worship by the family as a unit.

AMONG my best boy friends in the big city were the sons of a university dean, a man well known in the scientific world. I first met the H's at their mountain cottage, and never a morning came, when I was their guest, that the Professor failed to have us all, the servants included, come into the living room after breakfast for prayers. I can see now that kind, bearded face. No doubt we three boys fidgetted, and had our minds somewhat on the tennis court, the bowling alley, and the swimming-hole, but we listened, in our own way, and got down on our knees, and joined in the Lord's Prayer and the Apostles' Creed. Often I was entertained overnight at the H's city home, at a season when the Professor was driven hard by his university duties, but family prayers went on, just the same. The H's were not only fond of each other, but they really liked to do things together—prayers, reading, lectures at the Natural History Museum, walks, games, indoors and out, and the boys, by their own vote, attended their father's Sunday School class, and helped him take up the collection at Church.

The H's had another pleasant custom of being read to aloud after supper by the head of the house. We boys were not bored by the reading. There is always a fascination about hearing something read aloud. The story gains in power and color, somehow, when one is not distracted by the type. At this very moment, I would like nothing better than to throw myself down on the rug, before the fire (which happens to be a steam-pipe), and have some old friend read to me for at least two hours. With most of us grown-ups, being read to is a rare occurrence; perhaps we are night workers, or get home late from work; yet I sometimes come across individuals who are all sitting together after supper, and doing nothing in particular, when some one might just as well be reading aloud. The children who are studying their lessons won't mind. They are used to interruptions. The monks have a way of appointing a reader for dinner and supper. He sits in an informal pulpit, and all the other Fathers and Brothers keep quiet (unless they are eating from pewter dishes). This is rather a clever scheme to stifle gossip, and prevent what has been termed "the carving up of one's neighbors with the roast."

I often think of the dear H's and thank God that I should have known them. The Professor has gone on. I presume that he is either reading to the angels, or they to him. The H's were people of the world, in the best sense, i.e., they were "in" it, but not "of" it, as our Lord said. Both of the parents came of fine old families and were brought up in comfort, and they might easily have fallen into the habit of being polite to almost everybody except the Divine Master; but they did not forget Him. I can see that more plainly as the years go on. He was always their "Unseen Guest"—their "honored guest"—more than th their beloved Companion, for wh a "best room" was always ke ready.

LAST summer I saw again for t first time since my return fr France my dear friend A., a curl haired real estate man who spen his winters in a well known city the Hudson. He has entertain me many times, both at his c and his country places. Perhaps ought to say "they," for he has charming wife and six interesti children, the oldest a boy of abo seventeen. The first time that was the guest of the A's they we spending the summer in a fun little bungalow off in the wood The garage had recently burn down, and altogether it was ve good of them to have me. Mr. and the boys slept on the porch in long, military line, In spite of a the confusion from living in a cotta that was not much larger than th historical shoe (the oldest boy w then only twelve), we had praye every day after breakfast as a matte of course. The children squirme and snuffled, and gurgled, an breathed hard, as children do, bu they offered not the slightest obje tion to taking part.

On Sunday morning we motore to a schoolhouse service. In th afternoon A. took his older boys t one of the porch and taught the questions and answers concernin the Christian religion, and the showed them Bible pictures and rea to them.

I give A. special credit for his keep ing alive the fire of devotion in hi family, because it is a large an unusually restless one, he himsel is of an irritable disposition, and hi real estate business takes up a grea deal of time. His manner, when h he is officiating as lay priest of th home altar, is full of sincerity an simplicity. His voice goes plea santly down a key or so, and lose its usual rasping quality. Mor than once when I have knelt wit the A's I have felt shamed an rebuked to acknowledge that unde far less difficult circumstances I have so often been remiss in my own private devotions.

I have always liked the anecdote that my aunt gave me of a family whom she used to visit when she was a little girl. The youngsters all behaved pretty well at the night devotions with the exception of one small boy. Right in the middle of the long, extempore prayer by Mr, Q. there came an exploded giggle. Mr. Q. paused. There was another giggle, the sound of a large hand coming in contact with the aforesaid boy, then stifled weeping, and the prayer went on leisurely to its conclusion. I like this tale because it shows that religion meant something to the Q. family. I do not suppose that Mr. Q. considered that his little son had committed a serious fault; butthe took immediate advantage of an excellent chance to teach him that there is such a thing as reverence. Sometimes when I

AMILY PRAYERS?

ick up a copy of one of our clever omic weeklies, and note that they lace no limit upon their girding t the elementary facts of religion, wish that the editors might have een more thoroughly spanked at an arlier epoch in their careers; or ven now, a carefully chosen com-ittee of readers might wait on hem in the front office.

Several years before the Great War, I was shown through the omestic apartments of Warwick astle. The hall, the minstrel allery, and the armor of the gigan-ic Guy Kingmaker, were an unfor-ettable luxury for the eye and mem-ry but what I liked best was the rivate chapel, with its evidences of requent use, such as the well-worn rayer Books. How many, many rayers had winged to heaven from hat place! Surely there must be ruth in the saying that holy places ave a personality of prayer!

At a Swiss hotel, during the same ourney, I met a French peer, the omte De Chaumont-Quitry, who ad with him an old Abbé, a chap-ain, with a fine spiritual face, who cted as tutor for the young heir, ndalso provided daily devotions for he family, even when they were way from Paris on a pleasure trip n the mountains. The Christian *oblesse oblige* of the Comte was ob-ervable in his atmosphere of kind-ess and benevolence. He would ever sit down to his coffee before e had shaken hands with every ne in the room, and asked after heir health; and noting that my American friend K., was suffering rom a carbuncle, he asked if he might have the honor of dressing t, since he had once studied surgery.

I have often wondered why more American families who live on anches, and farms, and in isolated places, and are deprived of the min-istrations of a clergyman except on are occasions, do not set apart one little room for the family chapel. Here would be hung the choicest holy pictures. Here the household would gather daily for a quarter of an hour to praise the good God, to thank Him, to express sorrow for shortcomings, to implore His for-giveness and to interceed for speci-fic persons and objects. Even the little children could be taught to jot down the names of persons and places for which prayers could be made. Nor would the leader omit to pray for all poor sinners, and all persons who have none on earth to pray for them. We sometimes have a tendency to be selfish and local in our supplications.

What a good plan it would be for a counry householder to find some dear, mellow old retired pastor who would be only too glad to spend the rest of his days as the honored guest of the family, give a daily ser-vice and act as a beloved counsellor in matters of the spirit. Who is more worthy of our affection and confidence than a holy, aged pastor, ripe in the loving wisdom that has grown from a closer and closer union with the Sacred Heart of Jesus? Such a man is himself nothing less than a prayer.

I SPENT my own happy childhood in a great city with fascinating women relatives who were profession-al writers and painters. And my mother could both sing and play excellently. People of this sort are popularly supposed to be rather careless in their religious duties, but these women happened to be truly devout, and night prayers was an accepted part of the daily program. Nowadays, whenever I return for a brief visit with these dear souls, they ask me to conduct the family prayers, but I always decline in favor of the familiar figures of the days that have gone; and it seems to me that I would be in the same mood, even though I happened to be either a Methodist Presiding Elder, a Presbyterian Moderator, an Anglican Bishop, or the Titular Archbishop of Nicomaedia! I likewise prefer that my relatives should continue to say grace at table. The favorite prayer with them is: "Lord, bless this food to our use, and us to Thy service. Amen." I like also the custom which some people have of closing the meal with the words: "For these and all his other benefits, God's Holy Name be praised." A friend of mine adds to the closing prayer this commendation: "And may the souls of the departed, through the mercy of God, rest in peace. Amen".—a prayer that is often on the lips nowadays of those who have lost loved ones through the Great War.

I KNOW a pastor who formerly worked among the Canadian Indians, but is now settled in a conventional neighborhood of white Americans. Whenever I have visited the C's I have witnessed an affecting series of bed-time adieux. Always before they say "Good night," the two fat, bouncing and vivacious girls, and the slender, sedate, and dignified little boy kneel for their father's blessing, and then ask it of any other clergyman who may be in the house.

Is family prayer becoming a thing of the past? Has it nothing to do with us impulsive, careless, money-making, and money-losing Americans? Does it pay to leave out God or give him the leavings of our energy and our fatigue? The majority of my friends, rich and poor, do not seem to have family prayers; and I know of Christian homes—"Churchgoing families,"—who say no grace before meat except when the pastor is present. But I do recall one delightful family in which each member, including all of the children, take turns at the asking of the blessing upon food. In this household the favorite grace is:

"Be present at our table, Lord.
Be here and everywhere adored.
These mercies bless, and grant that we
May feast in Paradise with Thee.
Amen."

One little chap, disappointed at not seeing a viand which he had hoped for, prayed after this fashion: "Lord, we thank You for all these good things to eat, although You know we haven't any honey on the table today."

Last night I came across these sentences: "Religion is necessary to the home. A house where we merely lodge and eat together is not a home; and a home, though it may have all things else—love, friendship, comfort, refinement—does not fulfil its true idea unless the influence of real religion is adequately there. To preserve family life from decay, to give strength and beauty to the domestic relations, to bind the home together and make its circle a unit and a source of elevating influence, nothing helps so much as simple and sincere devotional usages and habits." (J. Hastings: "Great Texts of the Bible.")

I have heard of a good mother who would often break off her prayers and spiritual readings to help her husband and children. One day, according to the legend, in trying to recite the Psalms, she was called away four times just as she was beginning a particular verse. "On returning for the fifth time," goes the old Italian chronicle, "she found the verse written upon the page in letters of gold. Beautiful lesson both for those who whould turn from their prayer to work, and those who would turn from their work to prayer."

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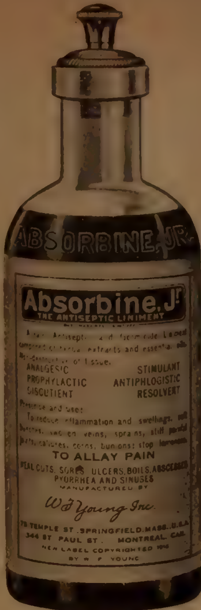

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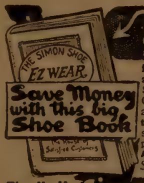
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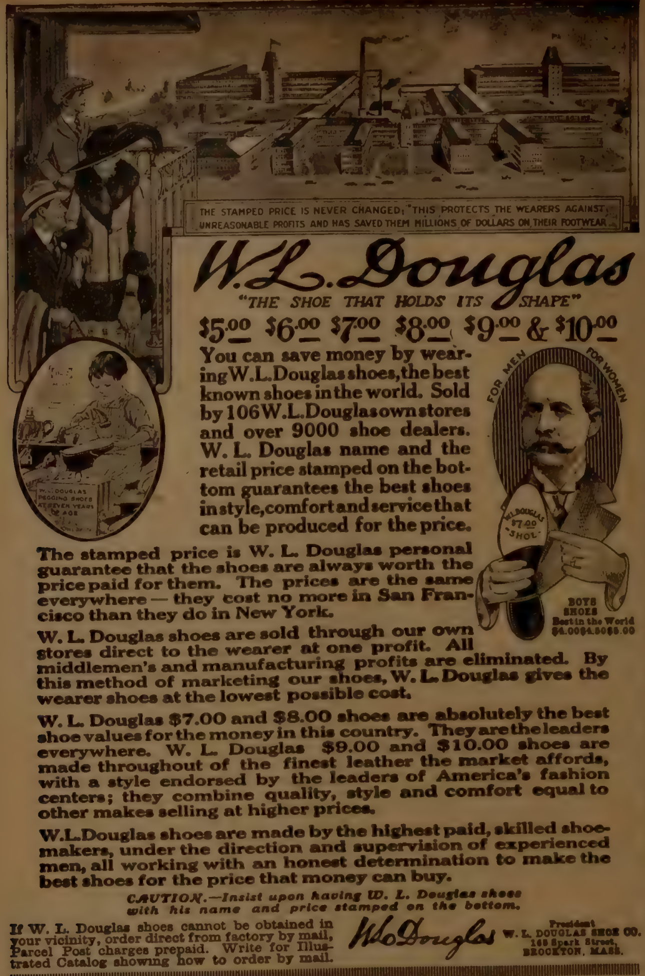
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A Nation Drugged

Continued from Page 1230

ounces. This total of imports does not include the Korean crop, and the shipments of Manchurian and Persian opium to a very large extent do not appear in the customs records for the reason that they are transshipped in the harbor of Kobe without entering the port. Most of this supply ultimately finds its way through Tsingtao into Northern China.

American government agents have been much interested in the development of the Japanese opium and morphia trade with China, and the state department files and the files of the consulates provide frequent comments on the business. In an official report made in September, 1918, on Japanese administration of Tsingtao and the improvements made at the port, is found this reference:

"Known sources of revenue are: (1) 20 per cent of the duty collected; (2) land taxes; (3) business and vehicle taxes; (4) income from public utilities, i. e., railways, mines, electric light, water works, etc. A source of income whose amount has been variously estimated at from $700,000 to several millions per annum, is the importation under Japanese government license of opium."

ANOTHER American consular report, dated July, 1918, reads:

"Regarding morphia and its by-products, it is always possible for the lowest class of Chinese laborers to purchase an injection from any so-called Japanese drug store at a price from 3 to 5 copper cents, say from 1½ to 2½ American cents. In this way the Japanese have accentuated the scarcity of copper coins, and at the same time have ruined many of the lowest class mentally, morally and physically.

"From the stringent orders issued by the Japanese consular authorities regarding the sale of illicit drugs by Japanese subjects it would seem that the authorities in question are not desirous of complying with the wishes of the Chinese authorities in eradicating the opium evil, but their desire is simply to hoodwink the world and go through the motions of suppressing the evil. The fact that opiates are sold openly on Japanese premises which are not under Chinese jurisdiction proves conclusively that the Japanese authorities are not at all anxious to co-operate with China and Great Britain in eliminating the drug evil."

Less than a year ago, Prof. Upton Close, a well known American educator, conducted a survey of conditions in Shantung. In an article published on January 18, 1919, in Millard's Review, of Shanghai, Professor Close said:

"We have now to consider the morphia trade which, although not confined exclusively to Japanese, is inseparable from their penetration and occupation. It may well be questioned what reasons for official Japan allowing its nationals to institute this traffic are sufficiently weighty to justify their running the gauntlet of the public opinion of the world. The writer would suggest the following three reasons:

"1. The profit which, in the absence of real commercial enterprise, finances 'peaceful penetration.' It is a matter of public knowledge in Tsingtao that the profit from the drug traffic has supplied the funds for the campaign of wholesale buying of everything purchasable, the immense building program, and the support of the artificial population.

"2. The poisoning and weakening of the Chinese nation from its official classes down, making it an easy prey to the aggressor.

"3. The unbreakable hold gained on the official class through the narcotic who become bound by a slavery stronger than steel fetters to their Japanese drug-providers, and can be swayed or induced to give secrets. These fetters are faste by two locks: first, the habi ery of the narcotic itself and, seco the fear of the poor user of scan and loss of his position and all t he has should he break with th providing him, or displease th friends or officials."

SOMETHING more definite the huge extent of the traffic indicated in the investigations o reliable newspaper correspond who estimated that in nine mon of 1918 the Japanese governmen Tsingtao received as a "rake-o for allowing large quantities of opiu to come into Shantung through t port of Tsingtao, some $8,000,0 This was not the price of the dru It was the GRAFT or bonus a tached to it.

One more quotation. An em nent English physician writing the Tientsin Times says:

"I know the wholesale debauch ery of the Chinese that is going at our very doors in morphia sho and houses of ill-fame run by Japa ese. Since their seizure of Tsingta they have been transporting lite ally tens of thousands of cases morphia into China through th port, all of them labelled gover ment stores. These are receive and distributed by Japanese agents with the results that hundreds a thousands of Japanese 'drug shops and peddlers are taking this curse drug all over the country. Had not definite evidence of what write, I would not dream of passin on such a charge. But it is prove up to the hilt. In order to mak quite sure that things were as r ported, we have sent out our own confidential agent to the vario Japanese drug shops in this cit and he actually purchased packets of morphia in no less than ninety-four of them. And this is but o center of many. The methods in which this morphia is being used are even more sinister. Everyone of these drug shops and most of these morphia peddlers possess one or more hypodermic syringes, and for the matter of a few cash the poor Chinaman gets an injection. Only two days ago I heard of one shop where for the first few times the injection is given free. Then, when the victim has got the craving, up goes the price at once."

At the beginning of this year the Japanese government and its nationals had in Tsinan-fu, the capital of Shantung, a total of 168 separate "enterprises," including banks, government offices, schools, inns, railway and mine offices, merchandising stores, etc. Of the 168 "enterprises," a census showed 63 were drug shops and 22 were houses of ill repute! Peddlers passing through the country districts not only of Shantung, but the rest of China, sell their wares under such labels as: "white powder," "soothing stuff" and "dreamland elixir," and in some instances under its real name, of opium or morphine.

The reliance of the Chinese people on the United States is inspiring, and at the same time it is pathetic. We are the only important nation that has never sought to take advantage of them. When seemingly the whole world was in a struggle to partition the old empire, when fights for "concessions" or other economic or political benefits were shaking Europe, we stood aloof and as opportunity offered frankly expressed our displeasure and distrust of such policies. We took the lead in the Opium Convention and it was largely through our insistence that the convention was signed. And while the developments in the Paris Peace Conference tended to shake Chinese faith in our continued championship of their cause there remains a deep feeling that after all the hope of China lies in America.

The Democracy of Duty

By Leslie Willis Sprague

"WE must come to the conviction" wrote Mazzini, "that ere are no rights but those which sult from fulfilment of duty." Never was the necessity of this nviction greater than now. For century and a half, culminating the world war, the philosophy, litics and common thinking of e world, has increasingly insisted pon rights as inherent and prior to l claims of duty or service. The emocracy we have known and r which the free nations have ught valiantly and victoriously, the Democracy of rights. It is ly natural that popular forces leased by the chaos wrought by ar, should be animated by the ly ideals and motives which veral generations of mankind ave held to be true and commanding, and that Bolshevism and all cial unrest should now pursue a ad doctrine of human rights without serious regard to duties. Nor it strange that such a pursuit of ghts should result in social upheaval and a threatened anarchy. An interpretation of human life terms of duty is the only power hat can stay a devastating revolution which to-day sweeps the world, nd turn the forces of a liberated human spirit into channels of progress and peace. Revolution there will be, whatever philosophy prevails; but a revolution inspired by devotion to duty will result more propitiously than a revolution whose purpose is to gain but rights.

The hour of the Christian church has surely struck. Its message is imperatively needed. The gospel, with its message of salvation through service, is the only adequate motive for the reconstruction. The spiritual views of life which Christianity in its essence affords, is the only view which corrects the attitude of mind from which spring the impulses dangerously rampant throughout the world to-day.

If the Christian message be not set free from its misinterpreting anachronisms, and spoken in great power, by deed as well as work, the temple of civilization, already shaken, is in danger of collapse. Can the Church of Christ shake itself free from the influences of a discredited culture and a long history of self-engrossment, and with inspiration speak the needed word? The fate of centuries is in the balance, to be determined by the willingness of Christian leaders to hear and echo the call of duty.

GOING BACK

(*Continued from Page 1225*)

WE were going forward on the main highway between Verdun nd Metz,—the road over which he Germans brought their men nd munitions in the titanic thrusts gainst the city that could not evade estruction, but that would not capitulate. Every foot of our journey was through territory that had known mighty wrestlings of great armies.

We reached Etain, fifteen or wenty kilometers directly north of Verdun, before the middle of the morning. Here we found a ruin hat differed from other cities wept by the hot gales of war, in hat its buildings practically all retained their foundation lines and outer walls. The interiors seemed o have been blown through the roofs,—not a house of this considerable little city had been left intact. Bombardment and fire had gutted ll. My first impression on reaching Etain, and later this impression was strengthened in Verdun itself, called up in memory San Francisco as the queenly city by the Golden Gate looked ten days after the disaster of earthquake and flame. Through the silent town we drove our car slowly by bulging walls and ghostlike chimneys. The central streets had already been restored, but not a shop was open, not a house was occupied, and the snow lay as a coverlet upon a bed of death.

The drive from Etain to Verdun was to me a sacred pilgrimage to a holy city. Down an avenue of triumph it led us, by fields that inch by inch had been captured and recaptured. Only a military engineer could have distinguished the lines of the French from the trenches of the Germans. Not even an engineer could name the positions that had been held first by one and then by the other. At first we tried to follow the memorable advance of the Crown Prince by locating the enemy wire, but we gave up the vain effort quickly,—the wire of the two armies was a hopeless jumble.

AMERICAN pioneer troops were working on the roads, and long lines of French artillery and cavalry were passed. Several times we crossed on temporary bridges deep chasms that yet remained from the explosion of sap-heads and mines. The country about us was as the Egypt of the plagues. Hillsides were creased and interlined as by the burrowings of some voracious pest; the hills themselves were flattened and scorched; trees were no longer trees but shattered stumps; meadows were as thickly pocked by shell-holes as a man's face is pocked from a dread disease. They lay under the snow and sun like a softly rippled sea. And graves were everywhere,—they clung to the steep slopes and they nestled in the valleys; their crosses leaned toward us from the roadside and beckoned from the heights. Graves, —graves,—everywhere were graves.

And now the city rises in the distance. First our eyes are challenged by the cathedral and then Verdun in glory, tier on tier of white and noonday gold, looks down upon us. Across the river and up through the gate we rush with passionate eagerness. Our hearts beat wildly; our eyes are as lakes brimming with spring freshets, and we do not speak.

Verdun! I found it a tomb,—a vast sepulchre. Through houses without furniture, by gardens without flowers, in streets without traffic, I wended my way. No children shouted to me, no beggars raised their hands for coin, there were no shops for trade. I went everywhere searching for life, but I found nothing that moved or spoke. I was in a melancholy Sahara of desolation.

But I was not alone. Unseen hosts companioned me. For three hours in Verdun I moved in an exaltation of spirit that left me at the end of my journey in the evening of the day, an irrevocably enriched soul.

Verdun! You have taught us that there is worse than death and that brave hearts never die. Above all the crises of the future years your stout words will shine, and men will fling them back again at selfishness and wrong,—

"THEY SHALL NOT PASS!"

From your graves we go away in the knowledge that some things dare not be surrendered or even compromised while one true man remains alive to place himself between them and their foes.

Verdun! I found an ivy vine at Verdun. It grew above a shattered garden wall. From it I plucked a leaf. And hard by the garden wall, where graceful swans once floated in a quiet pool, I found a broken laurel tree.

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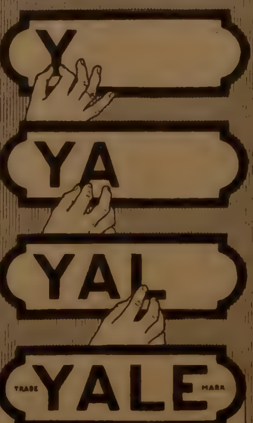

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OUR MAIL BAG

Who and What Is The Christ To You?

A FEW weeks ago this searching question was propounded to readers of the Christian Herald by a lady in Belton, Texas, a member of the Social Service Episcopal Guild. Many letters have come to us in response to the publication. It is a question which has called forth so many rare and helpful spiritual experiences, that we believe their publication will be welcomed by our readers everywhere.

Mrs. N. H.W., Glens Falls, N.Y., writes: "The thought has impressed me so forcibly, I feel I must reply, though briefly, and tell what the question means to me. First: Who is the Christ? He is my Elder Brother, sent by God our Heavenly Father to redeem me, and by a living example on earth, He has shown me the way to the Home Eternal, where there will be no more sorrow. He has been my guide through a life of near three-score years and ten. So, very naturally to the rest of the question: 'What is the Christ to you?' I answer: He is my ALL in all. Without Him I would be utterly helpless. In sorrow, He has given me strength. While He has chastened, He has comforted. I have felt His very Presence. He has answered my prayers. He has never forsaken me, even though others failed to stand by me in trying times. The thought that when that glorious day comes on which, with our loved ones 'gone before,' we will all be united and to see Him face to face, fills me with joy unspeakable. I trust that many others who read the question may experience the same comfort. It is a question we should ask ourselves in all seriousness."

A Reader in Birmingham, Ala., writes: "If that is an honest enquirer and the writer asks for information, I reply: Read the Book of St. John once or twice again and you will be fully convinced. Christ is all the world to everyone who longs to know more to Him. He is all the world to me, and to every one who is asking in faith and not doubting, for He is able to do greater things for us than we are able to ask or think."

S. A. L., West Point, Ind., writes: "Christ to me is my crucified and risen and exalted Saviour, a present Saviour, who saves me now, this very moment. He is the Saviour of the whole world, if the world is willing to be saved. He is our Intercessor. If we sin, we have an advocate with the Father, even Jesus Christ the Righteous. He is our Good Shepherd. He will never leave us nor forsake us if we trust Him to lead us. He is my all and in all. He is my guide through every day of my life. He has led me through seventy-eight years of my life, and never forsaken me, as long as I have trusted in Him."

F. M. de F., Cavendish, Alta., Canada, sends this reply to the question: "To me, Christ is the second party of the triune divinity who, nearly 2,000 years ago, came to this earth; was clothed with flesh, born into the physical world in the natural way, living here for a period of thirty odd years. He then went back to His heavenly home and to the glory that was His before the world was. Before going back, He left some messages for me: 1. If I wanted the truth—and I certainly do—He would send to me the Comforter who would lead me into all truth. 2. If I will love Him well enough to strive to keep all of His commandments, He will take up His abode with me, and if I not only walk in His steps but follow Him closely, He may perhaps lead me through Gethsemane, even to Calvary, but assuredly to Heaven, to share with Him as a younger brother the eternal happiness He has prepared for those that love Him. To me, His coming to earth was for a three fold purpose: an atonement for the Adamic sin, to teach me the Gospel of the new dispensation, and to show me by His own life just how I should live. I am not a preacher or teacher of the Word, nothing but a poor old homestaker; but the subject is interesting to me and I could not resist the temptation to answer."

Mrs. B. C., Los Animas, Calif., writes this testimony: "For me Christ has truly been a stronghold in the day of trouble. He is my personal Saviour and King, the Anointed of God. His love and strong guiding hand are with me daily, yea hourly. He gives me a peace that nothing can destroy. If you knew Him, as I know Him, you would make my Saviour yours, this very hour.

H. E. B., Valley Junction, Iowa, gives this reply: "I can truthfully say 'He is my life, my light, my all,' "my best friend, my refuge, and a present help in time of trouble. He is the One to whom we can go, assured that He will not turn us empty away. And for His loving care through my life of nearly four-score years, I have been made to rejoice in the Lord always. My faith does not waver for an instant. How any can live without this blessed consolation I cannot understand."

Mrs. J. D., Tyrone, Pa., gives this answer to the question: "I am asked 'Who, and what is the Christ to me?' Through the new birth and a vital acquaintance with Him, I recognize Him to be the Son of God, Christ, the Redeemer of the world, the One altogether lovely, the purest among all the sons of men, the friend who walks beside me in the heat and burden of the day, and holds sweetest fellowship in the still dark hours of night. At such times He is so near, so real, that I reach out to take His hand. It would take many words and much time for me to even try to tell you all that Christ is to me. Twenty-six years He has walked beside me in companionship. I could not live without Him, and without Him dare not die."

J.W.G., Ft. Plain, N.Y., forwards this answer: "To me, the Christ is the Son of the living God, God's great gift to humanity, King of Kings and Lord of lords, a friend that sticketh closer than a brother, my Shepherd, my personal Saviour, my victory through this earthly life and my assurance of Heaven. He keeps me from being tossed to and fro and from being carried about by every wind of doctrine. May God hasten the day, foretold by the prophets, when all shall know Him and nations shall learn war no more.

F. D. H., Concord, N. H., answers: "Christ to me is more than I can express. I have learned by experience to tell Him all my joys and all my sorrows, as my children used to tell me, with trust and confidence. He is able and willing and cares, and He makes me happy as a child as the days go by. He says all things work together for good to them that love Him, and that means *me*."

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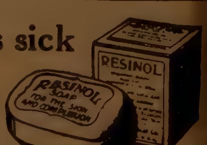
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Choosing Your Life Job

An Early Start and the Right Selection of an Occupation Are the Best Assurances of Success

By Charles H. Smith

"WHAT am I going to make my lifework?" is a question that every young man and of late years, every young woman, asks himself or hersel sooner or later. And perhaps there is no more important decision they are called upon to make than that of choosing some particular line of future work. Usually this decision is made in the early years of high-school life so that if a college course is required to realize the ambition the person making the choice can meet the entrance requirements of the college. But the importance of a wise choice can hardly be over-estimated, for in this decision, to a great extent, lies the future success of the individual. A wise and early decision makes for success and happiness—an unwise and tardy decision generally means failure and regret.

Notwithstanding the importance of choosing one's life work wisely there are very few aids, at present, to assist a young person to decide just what work he ought to make his own. Some of the universities render assistance to their students in choosing their careers, and of late years the need of vocational guidance is becoming more and more recognized in schools and colleges. In fact it is not too much to predict that every important institution of learning will in time have a course designed to assist its students to decide the work for which they are best fitted. Choosing one's occupation now however is generally left almost entirely to the person making the choice and unassisted he often makes a poor selection. The "square peg in the round hole" is familiar to everyone.

IN choosing a life work there are two factors to be considered: the person making the choice and useful and desirable occupations. The individual is placed first because he is by far the most important. It might almost be said that he is the only consideration. In considering the individual we take into account what he has to offer—that is, his natural ability along certain lines, his likes and dislikes, his physical being. And in considering occupations we enumerate the qualities each demands in order to make him successful in the particular occupation. With these two lists before us we can determine to some extent the prospects for the success of the person making the choice. We can also tell about how much effort and time it will take to prepare for each occupation considered.

A young person about to choose his life work might wisely begin by taking a sort of inventory of himself. Let him ask himself, "What are the things I like to do best? Along what line has my best work been done so far? How do my standings in those school subjects which are most closely related to the things I like to do best, compare with the rest of my standings? Do they seem to bear out my preferences?"

A young man thinks that he would like to be a civil engineer. He thinks he would enjoy this work because it is for the most part out of doors and he likes out-of-door life. If he is not sure as to the exact nature of this work let him talk it over with some successful civil engineer. Most men will be glad to explain just what they had to study to master their profession or occupation, if they know the object of the request. After the young man has found something what is demanded of a civil engineer he ought to be able to tell whether he likes the outlook or not. He likes out-of-door life, now does he like mathematics—algebra, geometry, trigonometry and calculus? Are his marks in mathematics good? Is he physically able to endure the hardships that civil engineers are sometimes called upon to endure when their work calls them to new, unsettled parts of the country? Has he some skill or aptitude for mechanical drawing? If he can answer all of these questions in the affirmative it would seem that his prospects for becoming a successful engineer are good. Even if he is deficient in some of these things he may balance the deficiency by a strong liking for the work. But he should not decide yet.

WITHOUT doubt a person can most successfully do those things that he likes to do. A person of mathematical aptitude will usually not make a good teacher of history or English. This is because his personal likes are not related to the work he is doing. So the first thing to be considered is the person's proclivities or leanings toward certain occupations. Then next as thorough an investigation as is possible should be made of these occupations and a consideration of the desirability and usefulness of the work the individual thinks he would like to take up. And last of all a permanent choice.

When a young person has made up his mind that he is, or can be, qualified for the occupation of his choice let him be sure that the character of the work is such that it will be approved of by all honest people. Let him be sure that this work is of real value to the world so that he can work with a clear conscience and find happiness in it. And then when he has made the decision that his chosen work meets all of these qualifications he should not change to any other work except for the most urgent reasons. The wavering person who changes from one work to another never makes a very big success at anything. Stick to your chosen work.

To conclude then: Select the work that you are best fitted for by a painstaking study of your qualifications in relation to the various occupations; be sure that you choose a desirable and honorable work; prepare thoroughly for it and then stick to it. Having done this you have done your best to insure your success and with continued honest effort can hardly fail to succeed.

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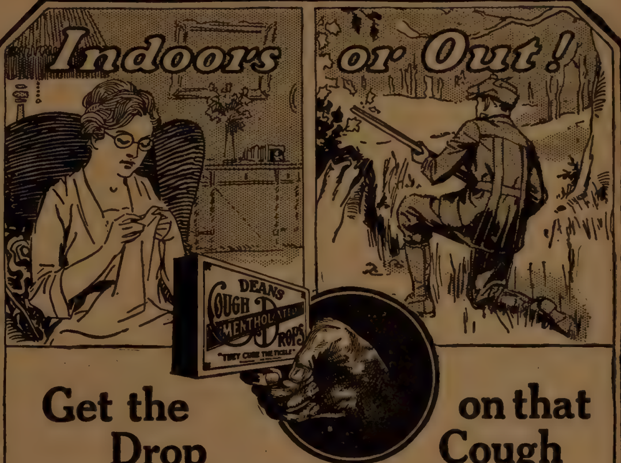

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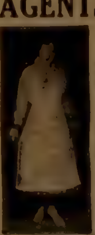

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BETTY HOPE

Continued from page 1229

walk a little way with him? Jane said, no, she couldn't, but she would try and see him the next day, then he could tell her how he had "made out."

At exactly five minutes after two, Jane, having watched from a telephone booth in a drug store until Jimmie went by, hurried up to Reyburn's office and tapped on the door, her heart in her mouth lest he should be occupied with some one else and not be able to see her before her few minutes of leave which she had obtained from the factory should have expired.

Reyburn himself opened the door to her, and treated her as if she had been a lady every inch, handing her a chair and speaking quite as if she were attired in sealskin and diamonds.

She looked him over with bright eyes of approval. Jane was a born sentimentalist, fed on the movies. Not for anything would she have had a knight rescue her lady fair who did not look the part. She was entirely satisfied with this one. In fact, she was almost tongue-tied with admiration for the moment.

Then she rallied to the speech she had prepared:

"Mr. Reyburn," she said, "I came to see you about a matter of very great importance. I heard you was a great lawyer, and I've got a friend that's in trouble. I thought mebbe you could do something about it. But first, I want to ast you a question, an' I want you to consider it perfec'ly confidential!"

Jane took great credit to herself that she had assembled all these words and memorized them so perfectly.

"Certainly!" said Reyburn gravely, wondering what kind of a customer he had now.

"I don't want you to think I can't pay for it," said Jane, laying down a five dollar bill grandly. "I know you can't afford to waste your valuable time even to answer a question."

"Oh, that's all right," said Reyburn heartily. "Let me hear what the question is first. There may be no charge."

"No, said Jane hastily, laying the bill firmly on the desk before him. "I shan't feel right astin' unless I know it's to be paid for."

"Oh, very well," said Reyburn taking the bill and laying it to one side, "Now, what is the question?"

"Well, Mr. Reyburn, will you please tell me what would anybody want to offer a reward, a big reward, like a thousand dollars—or several of them,—for information about any one? Could you think of any reason?"

Reyburn started. Reward again! This was uncanny. Probably this girl had been to the movies and seen the same picture that Ryan had told him about. But he smiled gravely and answered, watching her quizzically the while:

"Well, they might love the person that had disappeared," he suggested at random.

"Oh, no!" said Jane decidedly, "They didn't! I know that fer a fac'!" "What else could it be?"

"Well, they might have a responsibility!" he said thoughtfully.

"No chance!" said Jane scornfully.

"Couldn't they be anxious, don't you think?"

"Not so's you'd notice it."

"Well, there might be some property to be divided, perhaps."

"I'd thought of that," said Jane, her face growing practical. "I would have to be a good deal of property to make them offer a big reward, wouldn't it?"

"I should think so," answered Reyburn politely, watching her plain eager face amusedly. He could not quite get at her idea in coming to him.

"Would her coming of age have anything to do with it?" put Jane, referring to a much folded paper she carried in her hand, as if she had a written catechism which she must go through.

"It might. "Reyburn was growing interested. This queer visitor evidently had thought something out, and was being very cautious.

"I really can't answer very definitely without knowing more of the circumstances," he said with sudden alarm lest the girl might take some random answer and let serious matters hinge on his word.

"Well, there's just one more," she said, looking down at her paper. "If a man was trying to make a girl marry him when she just hated him, could anybody make her do it, and would anybody have a right to put her in an insane 'sylum or anythin' ef she wouldn't?"

"Why, no, of course not! Where did you ever get such a ridiculous idea?" He sat up suddenly, annoyed beyond expression over disturbing suggestions that seemed to rise like a bevy of black bats all around the borders of his mind.

"See here," he said, sitting up very straight. "I really can't answer any more blind questions. I've got to know what I'm talking about. Why, I may be saying the most impossible things without knowing it."

"I know," said Jane, looking at him gravely. "I've thought of that; but you've said just the things I thought you would. Well, say, if I tell you about it can you promise on yer honor you won't ever breathe a word of it? Not to nobody? Whether you take the case or not?"

"Why, certainly, you can trust me to look out for any confidence you may put in me. If you can't I should prefer that you say nothing more."

"Oh, I c'n trust you all right," said Jane smiling, "I just mean, would you be 'lowed to keep it under yer hat?"

"Would I be allowed? What do you mean?"

"I mean would the law let you? You wouldn't *have* ta go an' tell where she was or nothin' an' give her away? You'd be 'lowed to keep it on the q. t. an' take care of her?"

"You mean would it be right and honorable for me to protect my client? Why, certainly."

"Well, I mean you wouldn't get into no trouble if you did."

"Of course not."

"Well, then I'll tell you."

To be continued.

Booze Odor in Converted Bar

THE last remnants of the old Eagle saloon, one of the famous drinking places of the San Joaquin valley when Porterville was a cattle town, have been removed. The building was remodeled some time ago into a shoe store and is now being converted into a ladies' goods shop.

After dressing rooms and other fixtures had been put in place some of the patrons complained of the aroma of old bourbon and rye which still clung about the premises.

It was found necessary finally to remove the old floor of the building, which, although covered with new flooring, was so saturated with liquors during its years of use as a saloon, that the odors of alcoholic beverages persisted to the degree that they were annoying to the women patrons.

Religious Council for City

What a Survey of Evanston, Ill., Showed Was Lacking in the Sunday Schools and the Remedy the Churches Have Adopted.

By Rhys C. Thackwell

THE startling discovery that of 5,600 children registered in the public schools of Evan-n, Illinois, only 3,700 attend nday School has led to the for-tion of a Religious Council, com-ed of leaders from the various rches in the Northwestern Uni-sity city of 40,000 inhabitants.

One of the first tasks of this coun- will be to discover why there are ost two thousand children in s city of homes, the seat of the atest Methodist university in erica, and center of culture in Middle West, who do not attend nday school.

Feeling that perhaps inefficiency the Sunday school teachers to vince their students or to hold ir interest has resulted in this vement, arrangements nowhere ing made to establish an in-tute for the training of prospec-e Sunday school teachers. At rthwestern University are many fessors who are qualified to in-uct in this school for Sunday ool teachers.

Garrett Biblical Institute, asso-ted with the university, will d assistance.

A committee of successful busi-ss men will direct the activities the enterprise. By the joint orts of the churches, all of which in the same situation in regard faulty attendance, money will raised to provide equipment for e instruction of teachers.

The necessity of religious and ral education among the chil-en of the city will be impressed on parents by the Religious Coun-l.

Evanston has long prided herself on her culture. The town has en built around the Northwestern niversity, founded in 1857 on the ore of Lake Michigan twelve miles rth of Chicago. She has long ken pride in the large number of urches and the quiet homelike mosphere which they have main-ined for the town. And thus the dden realization that the Sunday hools were not accomplishing their issions and that nearly thirty per nt of the children do not even tend Sunday school came as a stinct shock. And the Religious ouncil is resulting.

One of the facts disclosed in the ligious survey is that there is pparently a lack of knowledge of e Bible and that incompetent in-ructors were hazarding the edu-tion of the young people.

"An unscientific Sunday school acher is as great a menace to the mocracy as an irreligious teacher history or science," reported the mmittee which has just completed e religious survey.

"It is the Kingdom of God enterprise, the sublimest project ever conceived by man, that is rapidly coming to the center of interest, the object of highest devotion," is the way Dr. Norman E. Richardson, of Northwestern University department of religious education, describes this change in church life. Dr. Richardson, who addressed the Religious Council at the preliminary meeting, draws an analogy between the church situation and that in Europe when the armies of the Allies were placed under a supreme commander.

The building of a national system of unified religious education is regarded in Evanston as one of the fundamental problems of reconstruction. The experiments which are being made in this Middle Western city will be watched with interest by the church people of America for they will indicate whether such a proposal is practicable and wise. Churches that concieve their task to be the teaching of limited groups of children whose parents profess a particular denomination are no more in Evanston. Every institution in the city has a representative on the Religious Council, which now has a membership of more than fifty.

Evanston's program is proposed as follows: first, the creation of a city council of religious education composed of a large number of representative citizens; second, the creation by this council of an executive educational board which shall be responsible for the maintenance of a community school of religious education for the training of teachers and other workers of all the church schools in the city; third, the launching of a system of week-day religious schools which will supplement the work which the church schools are attempting but which they are unable to accomplish because of lack of time.

It is pointed out that such a program would in no way interfere with teacher training work now being conducted by denominations independently. It would centralize the educational resources of all the churches and place them at the disposal of each one. It will provide a larger number of better equipped teachers than the Sunday schools have today.

It will add 200 per cent to the time now being devoted to religious training of these future American citizens.

Many churches are just waiting to see how they can improve their contribution to the nation and they will watch with interest the progress of this Religious Council in Evanston.

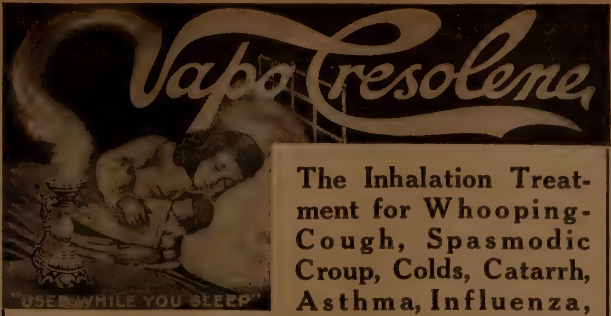
Little Things Worth Knowing

Charles Dickens was an editor for third of a century. He began with entley's Miscellany in 1837, and as editing All the Year Round hen he died in 1870.

Up to the time when the kaiser arted a regular avalanche of abdi-ations, history shows that from arliest times fifty-six of the world's nportant rulers have abdicated.

According to his Japanese widow, he erratic but brilliant American riter, Lafcadio Hearn, "disliked ars, abuse of the weak, Prince lbert coats, the city of New York, and many other things." He was fond of the sea and swimming, "lonely cemeteries," ghost stories, Martinique and of beefsteak and plum pudding.

The annual freight bill of the lumber industry is estimated at about $215,000,000. Lumber and forest products furnish about 11 per cent of the total tonnage of the American railroads, or about 215,000,000 tons yearly. This is greater than the movement of all agricultural products, and is exceeded only by the tonnage of general manufacturers and mine products.



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THE DISEASE AND THE REMEDY

By William H. Sharp

AND now there is being agitated a Minister's Union. And why not? Dr. Charles A. McAlpine, who is one of the prominent leaders of the Baptist Victory Campaign and an advocate of this Union, said in explanation thereof:

"The situation is serious. . . . . . The average pay received by preachers in our denomination is $1.87 per day.

"It stands to reason that no man can support himself, his wife and his children on such a pittance.

"And the ministers of our faith are in no worse condition than those of any other denomination.

"The average yearly pay for the ten largest denominations in this country is only $800."

Regard the matter as we will, it is a self-evident fact that a salary averaging $800 a year is insufficient to provide for the decent support of any family in modern times. Furthermore, this means that there are some ministers who are receiving a salary of even less than $800 per annum.

True, we are ready to admit that there are instances in which $600 with the incidental contributions which go along with a country charge in some communities, is indeed equal to even considerable more than this amount in towns where it is necessary to rent a parsonage and purchase everything which the family needs.

Nevertheless, the condition of the average minister is a lamentable one. The minister is a professional man. Certainly he cannot be regarded otherwise, no matter in what other supplementary vocations he may be forced to engage in order to exist and support his family. Being a professional man, he is therefore obliged to maintain his personal appearance somewhat in keeping with his calling. His family must be kept in presentable condition, somewhere near befitting the family of a professional man and his home surroundings must be in keeping with what is expected of a professional man. In short, his entire family life is expected to be ordered in keeping with the dignity of his calling. How can he do it?

A minister should not be the victim of pinched circumstances. How can a man who must be exercised over the sordid affairs of life give himself to the ministry of the word? How can he hope to give his children even the most meagre educational advantages on a salary so meagre?

And to the Church we should like to ask, "How are you going to persuade young men to enter the ministry on such a salary." Ministerial candidates are human beings and they claim the right to live in a fair degree of comfort, no matter how enthusiastic they may be for the affairs of the Kingdom.

BUT we realize that many churches are contributing what appears to be about their utmost in support of a pastor. Many small congregations are taxed nearly to their limit to support a minister even at their present small salary. What then can they hope to accomplish by advancing their monthly stipend when they can barely manage to raise the present amount? The problem appears to be a difficult one.

But this problem, like many others, might be easily and effectually settled. This could be effected by means of church [illegible]. If instead of the numerous, almost innumerable denominations now existing in the world, these bodies could adjust their differences, there would not only be a more effectual force for good in the world, but there would also be ministers enough and salaries sufficient to support them comfortably, and churches in the rural districts which are now unable to secure pastors would be amply supplied and funds more ample would be available for extended missionary effort.

It has been stated that of all the institutions of our present age, the Christian Church is the most inefficient. Denominationalism has been the subject of reproach by all classes of Church opponents and the favorite contention by multitudes who have sought to justify their aloofness from the Church upon this score. Indeed, we are forced to admit that we do not regard their contentions as entirely unjustified; for, with no reproach upon the true Christian faith, we have been deeply chagrined at the factionalism existing among the multitudes of its adherents.

For instance, what insurmountable differences exist between the various branches of the Methodist, Presbyterian, Congregational or most other evangelic denominations? Very little, except in the matter of church polity. But few material doctrinal differences exist, and the fences between them are becoming more and more broken down every year. Yet so long as these differences remain unadjusted, so long as a semblance of factionalism exists, the same condition of impaired potentiality must continue or rather increase.

What, we should like to ask, could be expected from an army whose soldiers are scattered in small groups, each group claiming allegiance to one commander, yet each contending its right to segregation from the rest and each arguing its right to fight in its own accepted way? Because a soldier in the United States Army may become disgruntled at the acts of some of his comrades, does he forthwith proceed to form a regiment of his own? Yet this is what has repeatedly occurred in the Army of Jesus Christ and it has been the cause of more dissension and dissimulation than can be dreamed of in this present day of ours. It has tended to lessen the influence and efficiency of the Christian Church in inestimable measure and yet in this enlightened and efficient age we still cling to our petty differences. What wonder that the church is regarded as an inefficient organization?

UNITED we stand, divided we ——! No, the Church of Jesus Christ shall not fall, for it is builded upon a Rock; but it is unquestionably true that its efficiency has been sadly impaired because of the differences, the petty animosities of its members. Instead of one great, strong Christian body, it has been broken up into innumerable small bodies whose force for good has been lessened by schisms.

Whatever the objections to a union of the orthodox evangelic churches, the fact remains that such union is the one method which could solve many of the existing problems of church existence. Furthermore, it is scriptural: "One Christ, one faith, one baptism." Still further, it would solve the present salary problem of the ministers. By minimizing the number of ministers in city pulpits it would set free enough ministers to supply the struggling rural churches, thus serving to build up the Christian faith in rural districts from which the city receives its strongest and most stalwart men.

We find some ministers opposed to church union because they believe it would relegate some of them to rural communities. To them the bugbear of life in a rural community looms up dark and hideous. However, paid a living salary, life in a rural community would lose its hideousness and would be found to contribute many blessings which urban life can never afford. Furthermore, the rural church demands our consideration. It dare not be ignored.

In Union There Is Strength!

Russia Needs the Gospel

WE Americans are inclined to think that our own country is the greatest on earth, but Russia is nearly three times as large in area and about twice as big in population. Russia is the greatest white nation on the globe. But it is sick just now—very sick. Nicolai II is fallen. The house of the Romanoffs which has ruled Russia for the last three hundred years, has collapsed like a house of cards. When this last of the Romanoffs declared war against Germany vast multitudes gathered before the Winter Palace in Petrograd and when the Czar appeared on one of the balconies the surging throngs prostrated themselves before him. But not long after the same crowds shouted: "Away with him. We will not have this man to rule over us. Down with the Czar." Sic transit gloria mundi? Yes, the glory of this world passeth away.

Among other causes of the Czar's downfall, historians will point to one outstanding personality, that of the ignorant, immoral monk, Gregory Rasputin. He was in the last years the real Czar of the Russian Empire. But contemporaneously with this evil genius of Russia there lived a personality of another sort; humble, unassuming, unpretentious, but consumed almost by a fiery zeal for the salvation of Russia and of mankind.

It was the simple-hearted Stundist preacher of Petrograd, William Fetler by name. Although of Lettish extraction he was none the less a Russian of the Russians. Returning to Petrograd from Spurgeon's College in London with empty hands, he stood in a few years in the *Dom Ebangelia*, erected at a cost of $125,000, preaching the everlasting Gospel to an audience of 2000 Russians of all classes. He was a John the Baptist who castigated the sins of the times and of the Russian people without any fear or favor of man.

The congregation of believers grew apace. In eight different local branches, the word of the Cross was proclaimed by the men who were born again by the incorruptible seed of the Word of God. Midnight services for the night-owls of sin were instituted, and hundreds were saved from bondage and freed and fitted for service. In a fashionable Concert Hall, Felter spoke every Wednesday evening to large audiences of the higher society.

But when this work leaped across to ancient Moscow and other cities, the ruling Greek Church could keep silent no longer. The faithful witness was brought before the High Court in Moscow and sentenced to six months' imprisonment in the fortress of the Kremlin. Felter's appeal brought the answer of banishment to Siberia. After other appeals, the sentence was commuted to exile from the boundaries of Russia.

The same judges who were anxious to send the faithful preacher of the Gospel into the tower of the Kremlin, had to famish there themselves during the revolution.

In Philadelphia, Pastor Fetler has two splendid buildings. The students, about 50 in number, some single and some fathers of families, are soundly converted folks whose ultimate aim is to devote their lives to service in their own Fatherland, whither their beloved leader is to take them when they are ready, and when conditions in Russia permit.

There are among them 37 Russian war-prisoners, who were converted in different prison camps in Europe. Through the Gospel literature sent by the Russian Bible Institute in Philadelphia, to the prison camps, they learned of Pastor Fetler's School and from a prison camp in France, they petitioned in a body to be received into the Training School, and be prepared to go back "shod with the preparation of the Gospel" for their stricken and needy land.

Keeping the Children at Home

I AM fortunate to have as friends—in fact, very intimate friends—a family whom I consider the happiest people I have ever met.

What is the reason for their happiness? Of course this is your question and a very natural one, indeed.

Before answering, I want to give you just a bit of information about this family and tell you why father prefers a pair of soft slippers, an easy chair and his family in the evening to the most attractive club house the city affords, and why the children (there are five of them), from a three-year-old baby to a young lady almost sixteen, prefer to have their good times at home to any place they have ever been.

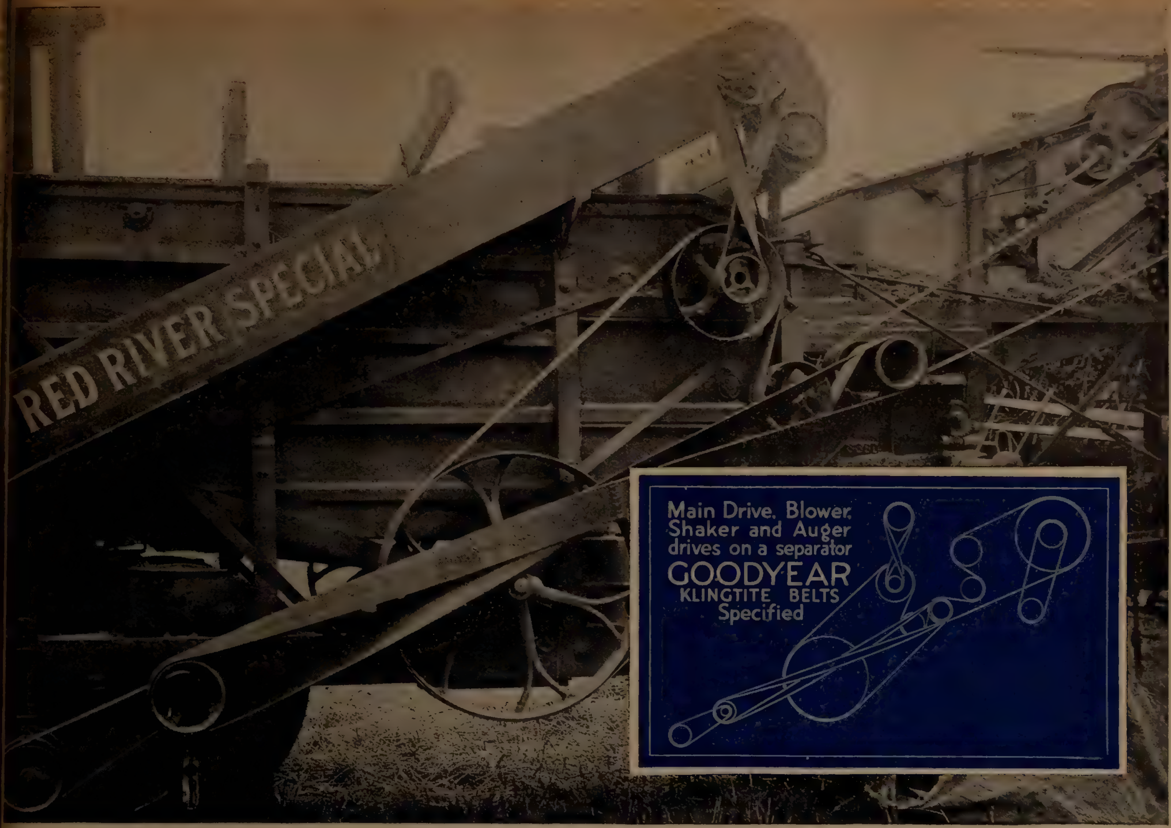
I think it is all due to their mother—a dear, little woman, who places the health and happiness of her husband and children above all social and civic duties she may have to meet. She knows that home must be very attractive, not merely a house with four walls, or growing children will soon learn to seek happiness outside. With this in mind, she has made the dining room a place in which to eat and enjoy one's meals—not a room containing the conventional six oak chairs, a buffet covered with seldom used crockery, and a shining bare table surmounted by a piece of embroidery in whose center rests a piece of cut glass, or some other ornament—while the family eat in the kitchen. Again, this home has no parlor. Instead there is a big roomy living room filled with furniture that is plain and durable. In this room is a piano, a good instrument, even if it is in a cheap mission wood case that fails to register finger marks. The walls are lined with books in open cases, rows and rows of them, and they range in subjects from the "Three Little Kittens" whose loss causes the three-year-old no small amount of anxiety, to the beloved works of Mark Twain, which the oldest boy is reading aloud to his father and mother.

Other children love to go to this home—it may be in winter on account of the fun they have in the living room, playing and popping corn on the open fire—or in summer on account of the shady lawn, on which there is no restriction against tag, and the cooling lemonade and plain cake which seems ever on hand for thirsty callers.

However, I really believe that their reason for loving to go to this house is my reason too and it is also the answer to your question a while ago.

Because this family have such a real home all the occupants are happy in its holy environment.

ANNA CUFFE KUHNEN



The Smaller Drives—and Goodyear Belts

The blower, shaker, and augur drives on the separator owned by Oscar Nygaard of Cannon Falls, Minnesota, have all been equipped with Goodyear Klingtite Belts. Mr. Nygaard has been threshing for seven years. This year for the first time he bought a Goodyear Klingtite Belt—8-inch, 5-ply—for his main drive. Its friction surface did away with the slipping that used to cause a lot of trouble. It hasn't shrunk at all, for it is waterproof. It hasn't stretched. And it never needs any belt dressing.

Because the Goodyear Klingtite did away with belting troubles on the main drive, he decided to try it on the smaller ones, also. So he bought a six-inch, 5-ply for the blower drive. That worked so well that he got a 5-inch, 4-ply for the shaker drives, and finally a 3-inch, 3-ply for the augur drive. He says that, as soon as the old belts on the other drives wear a little more, he'll put Goodyear Klingtite on them, too.

So many others have had similar satisfactory experience with Goodyear Klingtite Belts, that some separators are already being equipped by their makers with Goodyear Klingtite on every drive.

At high speeds or low, on small, flat-flanged or crowned pulleys, its friction-surface does away with power-wasting, belt-eating slippage. Its waterproof quality protects the user against the shrinkage, stretching, and trouble encountered when ordinary belts are exposed to rain or dew. Because Goodyear Klingtite is not stitched it is exceptionally flexible and hugs the pulleys as no stitched belt can hug them.

You can buy Goodyear Klingtite Belts from the Goodyear Mechanical Goods Service Station Dealers. They buy direct from the factory, so that they can sell you Goodyear Klingtite for just about the same price as that charged for ordinary belts. Ask for the Goodyear Farm Encyclopedia. Every Goodyear Mechanical Goods Service Station has it, and you can also get copies direct from Akron. This encyclopedia contains a great deal of information about farm belting problems, about figuring the right size of belt for your needs, and about getting the most out of belts and hose.

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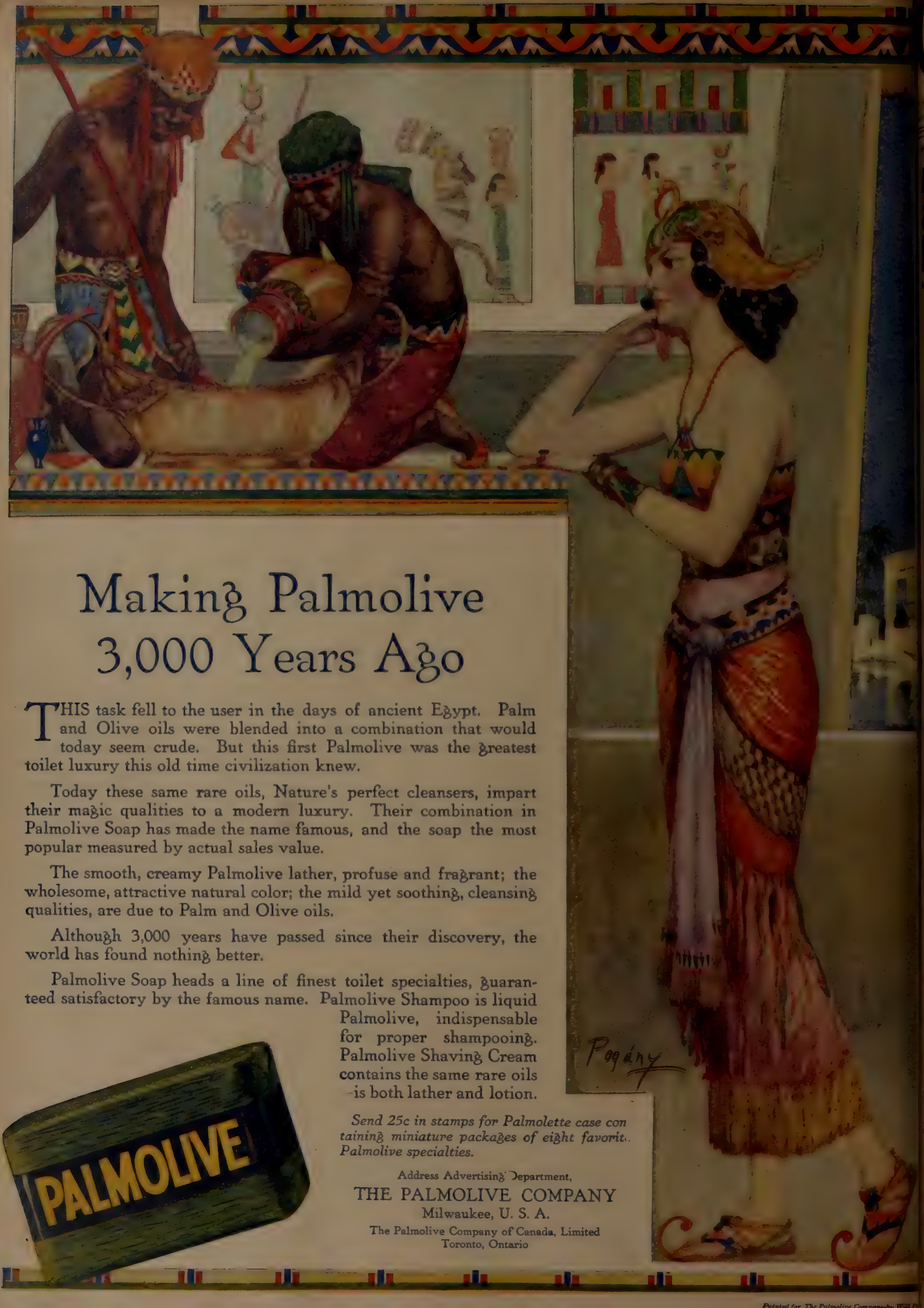

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THIS task fell to the user in the days of ancient Egypt. Palm and Olive oils were blended into a combination that would today seem crude. But this first Palmolive was the greatest toilet luxury this old time civilization knew.

Today these same rare oils, Nature's perfect cleansers, impart their magic qualities to a modern luxury. Their combination in Palmolive Soap has made the name famous, and the soap the most popular measured by actual sales value.

The smooth, creamy Palmolive lather, profuse and fragrant; the wholesome, attractive natural color; the mild yet soothing, cleansing qualities, are due to Palm and Olive oils.

Although 3,000 years have passed since their discovery, the world has found nothing better.

Palmolive Soap heads a line of finest toilet specialties, guaranteed satisfactory by the famous name. Palmolive Shampoo is liquid Palmolive, indispensable for proper shampooing. Palmolive Shaving Cream contains the same rare oils—is both lather and lotion.

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Christian Herald

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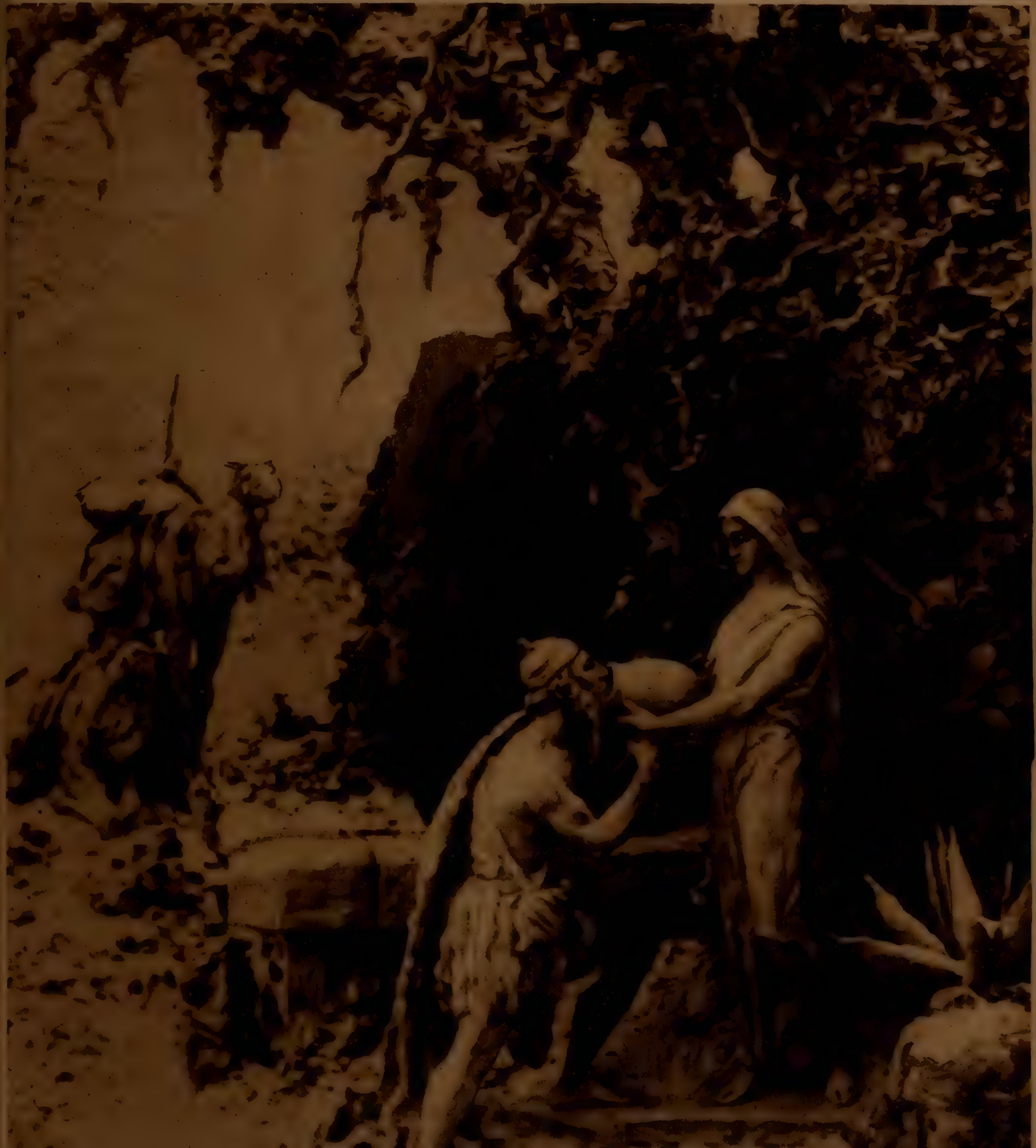

REBECCA AT THE WELL

From clay model by D. Mastroianni

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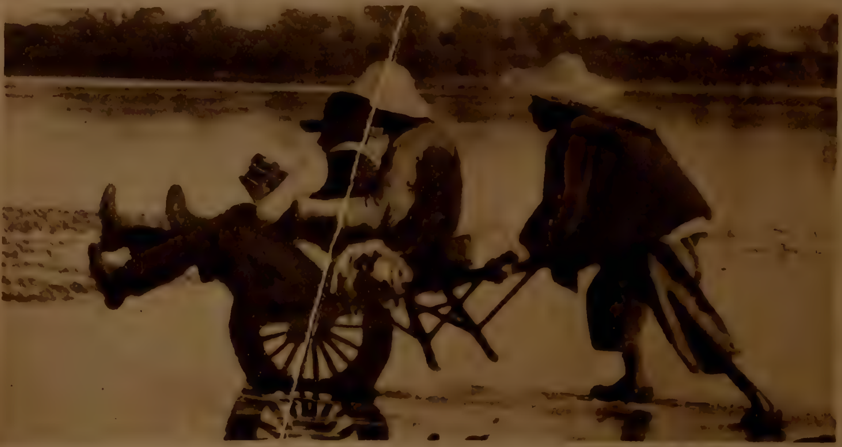
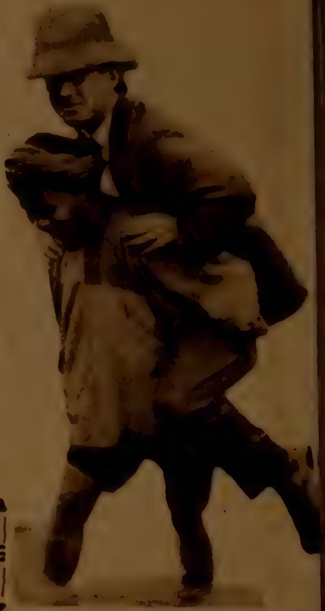
1277

Around the World with Missionaries

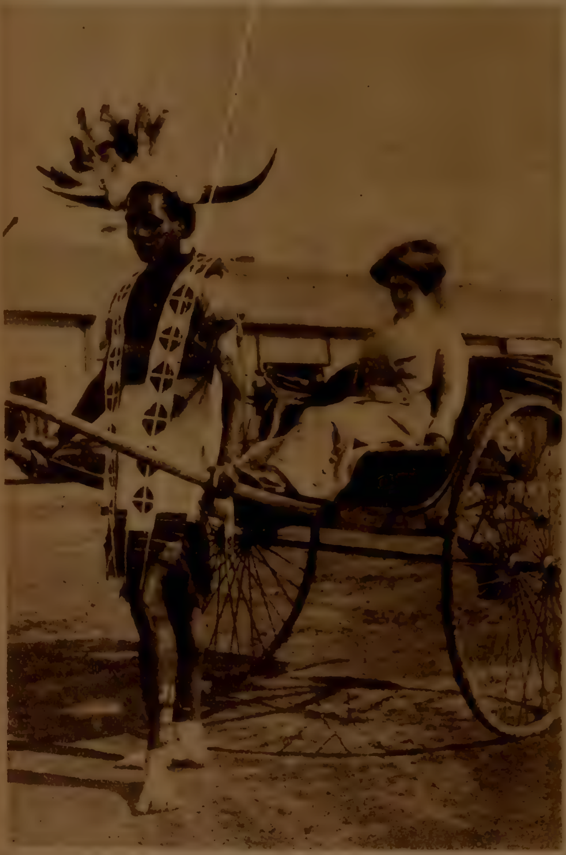
Queer Modes of Travel in Out-of-the-Way Places



Going to church in China aboard a wheelbarrow.



A coolie carrying a missionary over a stream in Siam.



The jinrikisha in Africa. Dressed up in Sunday best.

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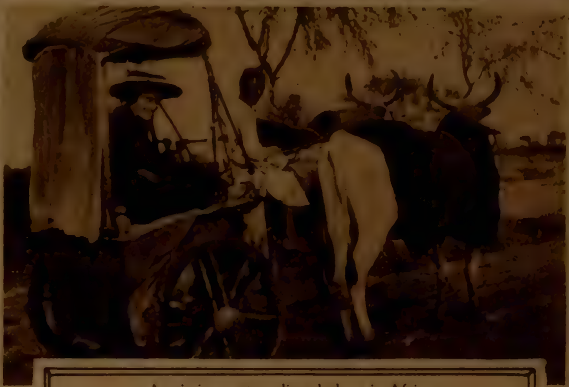
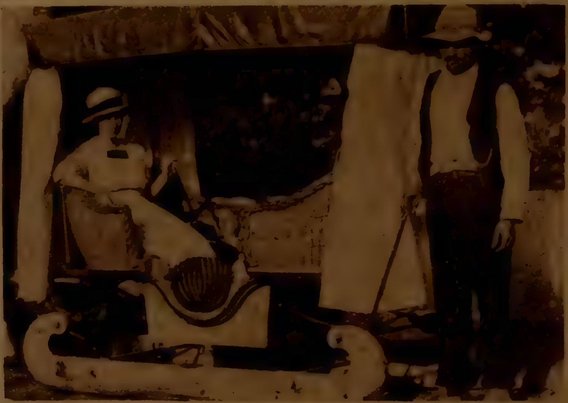


A missionary traveling de luxe in Africa.



The hand sled used in Funchal, Madeira.

also important because of its bearing on

The Bowery Mission
BOWERY MISSION
BOWERY MISSION
CHAPEL
DINING ROOM

THE CHRISTIAN HERALD

42 No. 45 Published weekly at York City by The Christian Herald right, 1919, The Christian Herald
$2.50 a Year
NEW YORK, DECEMBER 13, 1919
Ten Cents a Copy
Entered as Second Class Matter, January 25 1909, at the Post Office at New York, under the act of March 3, 1879.

THE BOWERY MISSION'S 40th Birthday

THE Bowery Mission has just celebrated — on November 7 — its fortieth birthday. Ten years ago, as the mission reached its thirti- milestone, the beautiful new build- had just been opened, and it had honor to receive as guests, the sident of the United States, Wm. H. t, Bishop Darlington, Dr. Klopsch, own beloved President, and others. s year, the visitors were scarcely s distinguished, the chief among n being Alfred E.Smith, Governor of York State, Right Reverend Charles mer Burch, recently installed Bish- of New York, and Mr. Graham Patter- n, the President of the Christian rald.

large number of sympathetic friends k part in the celebration, indeed more came than could be provided h even standing room, while hundreds Bowery men were unfortunately on the ng side of the door.

ristian Herald readers, who possess real proprietary interest in the fa- s institution, were well represented the large number of members of the torial and Office Staff. Dr. Sandi- n presented greetings from others who re involuntary absentees, and read e Scripture lesson of the evening. & Mrs. Patterson were among the rst to arrive and last to leave.Mrs. opsch came in company with her saint- and venerable mother, Mrs.Stephen rritt, her sister, Mrs.Holmes Craw- rd,and Mr.Garner Palmer, secretary of e Christian Herald. Miss Margaret ngster, Mrs. Wilcox, Miss Goering, s Hannah, Miss Klein, Miss Gailey others were all eager participants the proceedings.

DURING the course of the evening, the story of how the istian Herald became inter- ted in this work was told and was shown how for twenty-four the forty years during which Mission has been in exist- e, the readers of the Christ- n Herald have supplied the nds, and the Officers of the gazine have carefully and pray- ully administered its affairs. Those of the audience who were iliar with the Bowery Mission former years realized at once, looking at the men assembled, radically and rapidly things ve changed. It is not now a ragged, trampish, degraded crowd of drunken loafers that forms the mission congregation. Prohibition, even for the short time it has been in existence, and although only applied in a very qualified manner, has wrought wonders in the appearance of the men. They have entered into a reawakened mental condition. They are now thinking, reasoning, normal human beings. They are cleaner, better dressed, better mannered, more hopeful, more approachable.

When the meeting opened by the singing "All Hail the Power of Jesus Name", neither of the distinguished guests had arrived, but during the preliminary prayer exercises, first the Bishop, and shortly afterwards, the Governor, made their appearance. Then Mr.Hans Kronold rendered Handel's "Largo" and Miss Marie Stoddart sang Handel's aria from "Samson," "Let the Bright Seraphim."

Bishop Burch has, since his first coming to the Diocese as Suffragan Bishop, manifested the deepest interest in the work of the Mission. His speech on this occasion, however, went far beyond anything that has been uttered by anyone of his standing, and will assure Christian Herald readers that their support of the Mission has not been misplaced. The Bishop spoke as follows:

"FIRST of all, I want to congratulate you that Governor Smith is here. Some say there is no such thing as a union between Church and State in these United States of America. That is in a measure true. Now, I don't believe in a close union between Church and State, but when the Governor will come to the Cathedral of St. John to see the Bishop installed, I tell you it shows the right kind of a union. Comparisons they say, are odious. And I don't want to make any comparison exactly, but I do want to say that of all the Governors I have known that have presided over the destinies of this Empire State, and of all those whose work, whose vision, whose example has been before us as citizens of this State, there is none that in my opinion stands as high as Governor Smith."

"I want to congratulate you that on your Fortieth Anniversary the Governor of this State is not too busy with the affairs of state and is not too careful of his own comfort to come all the way down from Albany to greet you and to congratulate you, as I, from the bottom of my heart, congratulate you on reaching this your Fortieth birthday.

"CAN any of us measure the hearts that have been uplifted and the souls that have been saved here during these forty years; the steps that have been righted, and those who have taken those steps found themselves in the pathway of peace, and hope, and encouragement and grace and wisdom. There isn't another work in the City of New York, I believe, that has brought so many despondent hearts and souls to the level of a new courage, a new inspiration, and a new determination to go forward and to be better and live better, than this Bowery Mission.

"Now, I just want to say one word more and then I'm through. If ever you want the help of the Episcopal Bishop of New York, send for him and he'll come. And he won't come just because you send for him, he'll come because he'll get more good out of his coming than you will get out of his coming. For I have never been here in the Bowery Mission but I have gone away with new light, new strength, new grace, and I hope and pray, with new power to go forward in the work that God has committed to my care.

"God bless every one of you, and I would like to pray for everyone of those sick, depressed, in trouble, whose friends have risen here tonight. I do pray for them and I will pray for them and for

(Continued on page 1277)

PLEASE REMEMBER

-THAT THE CHRISTIAN HERALD'S NEW SUBSCRIPTION RATE, $3.00, TAKES EFFECT JANUARY 1.

-THAT TO GET THE BENEFIT OF THE OLD RATE, $2.50, YOU SHOULD SUBSCRIBE BEFORE DECEMBER 31.

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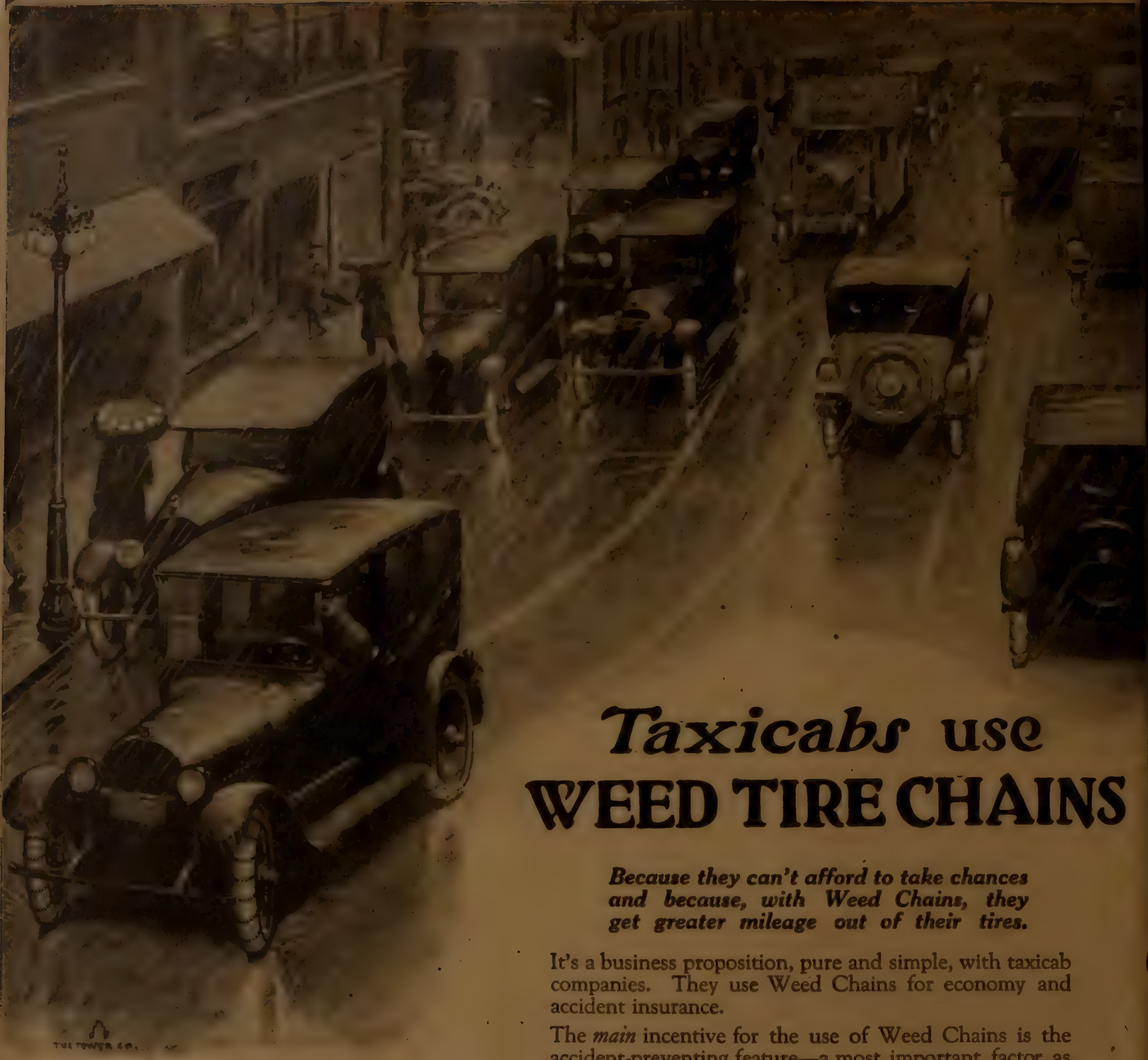
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Be as wise as the taxi driver and always put on your Weed Chains "at the first drop of rain."

Weed Chains are also made to meet the demand for an efficient traction and anti-skid device for trucks equipped with single and dual solid tires or with the very large pneumatic tires. They are so constructed that they satisfactorily meet the requirements of heavy truck service in mud, sand or snow.

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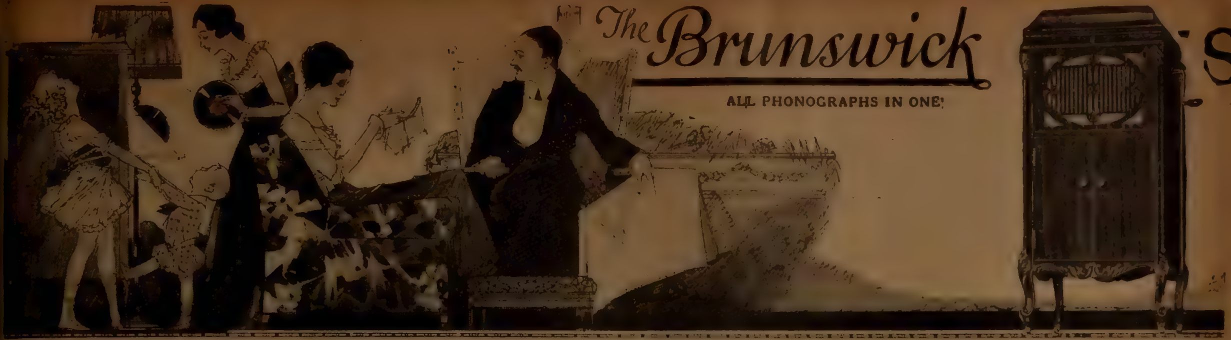

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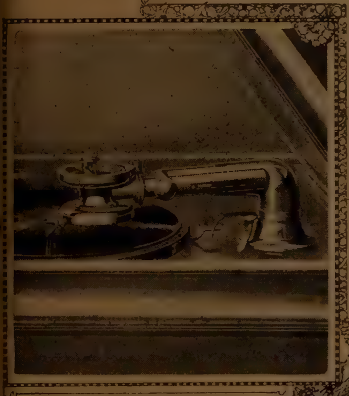
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also important because of its bearing on

THE WAKING ORIENT

BY W.G. TINCKOM-FERNANDEZ

AT no time in the World's history has the saying "The victories of Peace are greater than the victories of "War" taken on a more poig- ant significance. Never before has a ar-weary world emerged from a period of tress so heavily freighted with ideal- m and the common human desire for life, liberty and the pursuit of happi- ess"without the perpetual menace of de- potism. At this crucial time, when the ry for help and advice comes from every uarter of the globe, when both lay and vangelical resources have been taxed to he uttermost, it is necessary to meas- re the need and to apportion its mani- ld demands, both spiritual and mater- l, the service that it is our good rtune to render.

Then, too, as a result of the war, ast and West are no longer strange and lien to each other. What a vista of nderstanding and cooperation does this pen up! Oriental prejudice and suspic- n, occidental pride and exploitation, —those racial evils against which the reign missionary has fought the good ight for so long, have been starkly re- ealed. Whatever the results of the ace, the foreign missionary, on all onts a non-combatant and succorer in he great war, may now take comfort af- r his arduous labors in that triumph- t text: "and this is the victory that th overcome the world, even our faith." What are the new factors in a post-war rld that compel our urgent attention? understand and provide for these anges, political, economic, social and ligious, and before the facts are re- rted by accurate observers in the var- us fields, a brief survey of the data, re or less flotsam and jetsam of the r, is necessary.

POST-war conditions are fluid conditions . But while these conditions e unstable and the phenomena they re- l are fleeting, yet they contain nts of enormous importance that are kely to mould the stable conditions of he immediate future. For instance,the ient, while not bearing the brunt of e recent world catastrophe, has re- ted far more violently. Prior to the r the economic pressure of the West d already made itself felt in disturb- g currents in the great religions of e East, Hinduism, and Mohammedanism. the Orient the social and economic bric is entirely based upon the relig- us: as a man believes so is he a rac- l or national entity. In what way ve the war reactions exposed these ces to Twentieth Century ideas, forc- a crisis upon their medieval beliefs, d made them amenable to missionary en- rprise?

When we consider the extraordinary ties that attached themselves during he crisis of the war to the overworked issionary, then we realize the import- nce of analysing the fluid data thrown t by the war in the foreign fields.In istant, inaccessible regions, along e various far-flung fronts, the huge d elaborate philanthropic machinery of e varied relief activities supported public subscription could not pene- rate. It was here that missionary lants, already inadequate, and mission- ry labor, already overtaxed, were call- upon to perform miracles of emergency ork. Mission hospitals, under-staffed nd poorly equipped, already caring for definite clientele on a peace- time asis, were suddenly faced with the prob- em of providing for belligerent wound- as well as for the innocent victims either the fortunes of a cruel and errible war, or of a calculated, cold- looded and cynical persecution through- t the Near and Middle East.

Wherever public and private organiza- on succeeded finally in penetrating, in all cases they were relieving the Soldiers of Christ already in the field. And it is to the credit of these organizations that they had vision enough to avail themselves in these distant fields of missionary advice and direction. They readily saw that the missionary had already established an intimate contact with the victim races, and that the inadequate machinery through which he labored was often the only channel through which their manifold demands could be satisfied.

To both belligerents the missionary was a neutral, disinterested helper of suffering mankind. When they retreated they left their wounded in his hands: when they advanced through a strange and hostile region the missionary was in many cases invested with official, administrative powers in addition to his evangelical work and formed the only means of contact with the natives of the occupied region.

In Mesopotamia a missionary hurriedly wrote an Arabic grammar for the use of British administrative officers. The heroic story of the Christian missionary, and the gallant part he played in the war, remains to be written.

But we have reviewed these war duties merely to point out and emphasize the great problem that the war's aftermath offers to the foreign missionary. It is the keystone of Oriental character that a long-memory is its tremendous asset. The oriental never forgets. Whatever of good he has received is carefully registered with whatever wrong he has suffered. That the East has always been keenly critical of the West goes without saying; but at this time of crisis when East and West have, for the first time in history, established intimate relations, the penetrating observation of the East has been focussed on the West. The missionary has the privilege of presenting and representing the best of our Western ideals and institutions in the East.

DURING the war he proved his worth in an extraordinary manner. In the eyes of the eastern observer the missionary redoubled his activities. But it is not part of oriental logic to see that these efforts taxed missionary resources. Thus we come to the crux of the matter. There is no doubting now that the Oriental will expect these extraordinary efforts in his suffering behalf to continue, especially since it will be long before normal conditions will return. And the East, just like the West, probably will never return to what we are accustomed to call normal conditions.

How is the missionary to continue this unequal campaign on a peace-footing, or on a pre-war basis? This is the problem of the foreign missionary field. Moreover, is there any one denomination able to do full justice to the new situation single-handed? Indeed, to use a terminology forced upon us by the war, never was there a greater need for allied cooperation, and for an allied missionary strategy. This tremendous war was fought and won by hearty cooperation and unselfish material alliances. Is the never-ending war of the soldiers of Christ, complicated by new conditions, by strange social and economic forces of tremendous importance in a new and unfamiliar and widened battlefield, to be carried on under obsolete and wasteful conditions? We do not think that such a hazard should be faced in this hour of our moral strength and spiritual victory. This is the time to consolidate our positions won in the past, and to strengthen those positions thatthe great cataclysm of modern times has delivered into our hands.

While the recent world-war was fought and won by physical forces and agents, the war of to-morrow will be a greater war that must be won through spiritual victories. In those new nationalities that have sprung to life in Europe, those old European civilizations that have been revivified, the church militant must cope with many forces. Consequent to the moral, physical and spiritual stress through which Europe has passed, the inevitable economic and social exhaustion brings its train of evils.

SUCH phenomena have also become increasingly evident in these shores. The period of reconstruction, of social and economic readjustments, cannot fail to touch and profoundly influence our spiritual life. The mere business of living and working has become more difficult and complicated. Capital and labor have yet to reach a common plane of understanding and mutual respect. In all these readjustments and understandings a Christian spirit is essential, to mould and animate the momentous decisions that now face mankind.

In the great homogeneous countries of the Orient, like Japan and China, western ideas and institutions have been adopted, and now are on trial. Democracy is the watchward, but the data from Russia, Germany and elsewhere convinces us that it should be Christian Democracy, for in the spirit of the Master alone shall men see the Truth, that the Truth may set them free.

In heterogeneous India, surely the greatest ethnic and religious laboratory in the world, the Montagu-Chelmsford bill, promising an increased share in the administration of their country to the Indians, follows significantly upon our Jones Bill in the Philippines. If the citizens of to-morrow are to prove themselves in their new executive and administrative roles, there is now a crying need for education and evangelization.

Prof. Max Muller, the great student of India's life and thought, declared that in India "you find yourself between an immense past and an immense future.

SHALL we leave it to the historian of the future to record that we gave them the letter and not the spirit of our institutions? Are we now equipped with the requisite number of self-sacrificing men and women, and are we financially organized to send them as Soldiers of Christ into this enormous battlefield of the new post-war world?

In unity there is strength, and at no other time in the history of foreign missions was the need greater or the moment more propitious. Fields that were hidden yesterday have suddenly revealed themselves. The great,strongly-entrenched religions of the East have been breached, and are now facing wholesale defection and change and dissension. Economic factors, like those operating in South America, have drawn our continents together, and made implicit our Christian duty to our neighbors. And in such potential fields like Africa, where the issue is clear, whose destiny lies either with Christianity or with Islam, nothing but a well-organized and statesmanlike policy will avail because of our slender resources and the magnitude of the demand. The lessons of strength in unity made patent during the war are the lessons to be studied by the entire Christian Missionary enterprise, if at this critical moment in the world's history we are to present a united front, husband and direct our resources to their fullest and farthest effectiveness and realize the victory that hath overcome the world, ever our faith.

Further articles on the Orient by this author will appear in future issues.

MAKING A BUSINESS OF THE FARM

IMPROVED METHODS ADOPTED IN THE NATIONAL EMERGENCY ARE HERE TO STAY.

By ROBERT H. MOULTON.

DURING the last two years the methods of production and conservation employed by the farmers of the country have advanced twenty years. Prior to 1914 and even up to the declaration of war by the United States there were farmers in every community who were not interested in county agents, farmers' institutes, the agricultural colleges,or the United States Department of Agriculture. But when war was declared and Uncle Sam asked the farmers to grow more foodstuffs of every kind, those who had before assumed an attitude of indifference responded to the call. All through the Nation these farmers, with a spirit of patriotism added to inducements of fair prices and an assurance of reasonable compensation for their expenditures, called upon the Federal department and other agencies that could give them information. The attitude as well as the spirit of the farmers changed from peace-time to war-time farming.

Improved methods and practices adopted then and promptly applied have come to stay. In future farming methods there should be little question as to the practice of the man who has treated his oats for smut and has increased his yield; the man who has applied fertilizer to his wheat and has increased his crops 5 to 10 bushels an acre; the man who has sought information on the feeding of cattle and has found that by adding protein to the ration he can produce a pound of beef with 9 pounds of corn where the old ration required 13 pounds; the man who was encouraged to build a silo through which he can feed a carload of cattle with the crops from 16 acres of land when before it required 26 acres. Men who have learned these lessons and have profited by them, are not going back to old-time methods. Farmers are reaching out in a broader way for additional aid.

Last fall farmers planted 49,000,000 acres of wheat and while the early prospective yield was reduced to some extent by reason of adverse weather and insect enemies a crop of approximately a billion bushels is the result. This huge crop is the direct result of the improved methods of farming that were employed in the fall of 1918. There were more tons of fertilizer applied on this wheat than during any previous year. There was more early plowing. There was better cultivation. There was better selection of varieties and better treatment of the seed. There was more top-dressing of the crop with straw and manure than ever was known in any other year. Part of the crop was due to favorable weather in some localities, some just to plain luck, but the big results achieved in the wheat fields all over the country were due to the improved methods employed by farmers.

There is abundant evidence to show that agriculture has made a rapid, sure, and substantial advance. If that is true, then agriculture will not revert to the pre-war basis.

At no time has the farmer been called upon to give greater attention to the business side of his operations. In this day of high-priced land, labor, seed, fertilizers, machinery, and other materials and equipment, careful thought must be given to economical production. Industrial plants have found it necessary to introduce the cost-accounting system in order that the cost of each part manufactured may be determined. In the same way, farmers must conduct their business and know more definitely the desirable and profitable lines of production.

Not every farmer has it within his power to increase his acreage but he can very materially increase his income by judiciously increasing the size of his business. There is one way of doing this that seems to be open to farmers in practically all parts of the country. The simplest and surest way for the land-locked farmer to make more money is to produce more and better live-stock. There is but limited opportunity for expansion in the production of the intensively grown crops, but there is great opportunity for expansion in the production of all classes of live-stock.

If the farmer cannot enlarge his acreage he can increase his yield by careful seed selection and better systems of working his soil.

IN the case of 42 farms surveyed in Henry county, Indiana, by the Department of Agriculture, 11 made an average labor income of $1,423 a year. These farms kept the most live-stock, averaging 62 animal units -- that is, 62 full-grown cattle or their equivalent in smaller animals. Sixteen farms made an average labor income of $479. These farms kept live-stock averaging 19 animal units a farm. Fifteen farms made a average labor income of but $1. Not o of these farms kept more than 15 anima units.

The farmer has learned that the experts provided by the Federal, State or County authorities are well worth consulting.

Dividing the farms in three groups a the number of animals to acre, the same tendency is shown. The more heavily stocked the farm, the larger the labor income.

A specific example of wh can be accomplished by rai ing more and better stock that of a corn-belt farm, formerly managed as a straight-grain farm,that f the last five years has be operated as a hog farm. The system followed is rather usual in that but one litt is raised each year, the s being gilts, which are fattened and sold after their pigs have been weaned. The pigs, put on full feed on self feeders, are sold when from six to seven months ol Enough hogs are bought to u the corn crop. The profits realized are far in advance of those under the old system. For the last three years, respectively, the ne returns from the hog enterprise alone have been $1,25 $1,859, and $3,733.

It should be borne in min in this connection, however that just as a large acreage may be a liability rather than an asset unless use to advantage, so live-stock may be a liability unless the quality of the animals is high. The more scrub cows a man has the worse of he is if he persists in trying to produce milk from them.

THE high-class hog and the high-class cow, each in its own field, has no equal in efficiency in turning raw products into human food, but until we rea ize the wide difference in efficiency between the scrub cow producing 2,000 lbs of milk, and the animal yielding 7, 000 pounds of milk, or between the razorbac hog and the hog that converts corn int pork rapidly and economically,we are no in a position to make the most of this fact.

So the farmer who seeks to increase his business by going into live-stock enterprises will make a grave mistake u less he pays strict attention to the vital question of quality of stock. It is not necessary to begin with expensive r gistered animals, for good grade stock will serve, but it is essential that great care be exercised in selecting the individual animals that are to serve as the foundation of the herd or flock. When such care is taken, however, there is no safer way for the farmer to increase the size of his business than by intensive production of live-stock.

HOUSEHOLD WEIGHTS AND MEASURES

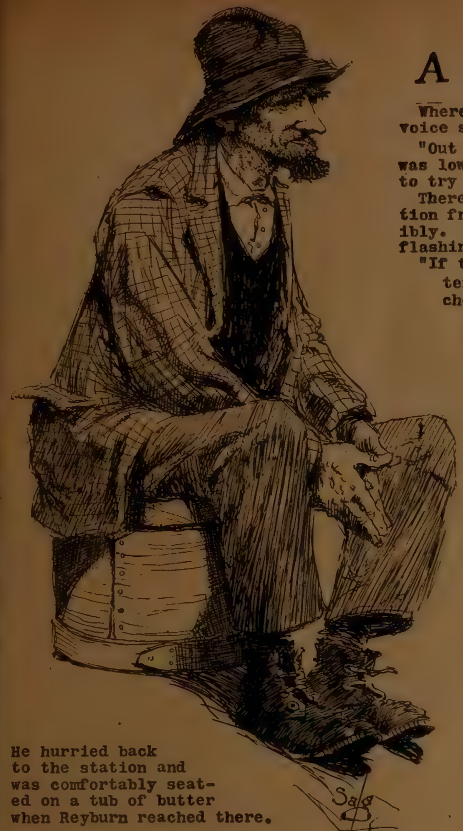
FOR the benefit of the housekeeper,the Bureau of Standards, Department of Commerce, has published a card, to be hung in the kitchen, giving information useful in the household. This includes weights and measures equivalents, weights per bushel of the more common vegetables and fruits, weights per cup of household commodieies, such as sugar , butter, lard, flour, and rice. Much other useful information is condensed upon this card. Until the supply is exhausted, copies of this publication may be obtained by writing to the Bureau of Standards, Washington, D.C. and requesting Miscellaneous Publications--No 39, Household Weights and Measures.

BETTY HOPE 'S

A SERIAL STORY IN SEVEN PARTS

By
Grace Livingston Hill

Illustrated by B. N. Salg



He hurried back to the station and was comfortably seated on a tub of butter when Reyburn reached there.

PART FIVE

THE PRECEDING CHAPTERS.

ELIZABETH STANHOPE, who ran away from her own wedding, found a friend in a Jane Carson. Jane sheltered her for a night, provided her with clothes to take the place of her wedding gown, and arranged for her to go to the Carson home in Tinsdale under the name of Betty Hope where she might hope to avoid recognition. There Betty meets Mrs. Carson and Jane's brother and sisters and finds herself welcomed as one of the family. She learns the real meaning of love and unselfishness, attends Sunday school and is converted. She obtains a position as governess and is settling down into a happy, contented village life. In the meantime, the newspapers announce a reward of $5,000 to anyone who can find Elizabeth Stanhope. Jane is alarmed, goes to Warren Reyburn, a young lawyer who employs her sweetheart and enlists his aid to protect her protege. Reyburn, who had been in the church on Betty's wedding night, has a personal interest in the case and eagerly undertakes the work.

CHAPTER IX

JANE opened a small shabby handbag and took out a folded newspaper, opening it up and spreading it on the desk before him. "There! "she said, and then watched his face critically.

Reyburn looked, and found himself looking into Betty's eyes. Only a newspaper cut, and poor at that, but wonderfully real and mournful, as they had struck him when she lifted them for that swift glance before she sank in the church aisle.

Where did you get this?" he asked, his voice suddenly husky

"Out o' the mornin' paper. " Her tone was low and excited. "Were you wanting to try for the reward?" Reyburn asked.

There was a covert sneer in the question from which the girl shrank perceptibly. She sprang to her feet, her eyes flashing:

"If that's what you take me for, I better be goin'!" she snapped and reached out her hand for the paper.

But Reyburn's hand covered the paper, and his tone was respectful and apologetic as he said:

"Excuse me, I didn't quite understand, I see. Sit down, please. You and I must understand each other or there is no use in our talking. You can trust me to keep this conversation entirely to myself, whatever the outcome. Will you tell me what it is you want of me?"

Jane subsided into a chair, tears of excitement springing into her eyes.

"Well, you see, it's pretty serious business, " she said, making a dab at the corner of one eye. I thought I could trust you, or I wouldn't a come. But you gotta take me on trust too."

"Of course, " said Reyburn. "Now, what have you to do with this girl? Do you know where she is?"

"I certainly do!" said Jane, but I ain't a-goin' ta tell until you say if there's anything you can do fer her. 'Cause, you see, if you can't find a way to help her, I've gotta do it myself, an' it might get you into trouble somehow fer you to know what you ain't supposed to know."

"I see, "said Reyburn, meekly, "Well, what are you going to tell me? Am I allowed to ask that?"

Jane grinned.

"Say, you're kiddin' me! I guess you are all right. Well, I'll just tell you all about it. One night last November,- you can see the date there in the paper, I was goin' home to my boardin' house in Camac Street, an' I was passin' the side of that church on 18th an' Spruce, where the weddin' was - you know, fer you was there!"

Reyburn looked at her astonished.

"How did you know I was there?"

I saw you through the window, over against the wall to the street side of the altar," said Jane calmly.

"How did you know me?"

"Oh, somebody I know pointed you out once an' said you was goin' to be one of the risin' lawyers of the day," she answered nonchalantly, her face quite serious.

A flicker of amusement passed like a ray of light through his eyes, but his face was entirely grave as he ignored the compliment.

"Go on!"

"I saw there was a weddin' an' I stopped to watch a minute, 'cause I expect to get married myself some day, an' I wanted to see how they did things. But I couldn't get near the door, an' the windows were all high up. I could only see folks who were standing up like you were. So I thought I'd go on. I turned the corner and went long-side the church listenin' to the music, an' just as I passed a big iron gate at the back end of the church somebody grabbed me an' begged me to help 'em. I looked round, an' there was the bride, all in her white togs, with the prettiest white satin slippers, in the wet an' mud! I tried to get her line, but she cried out somebody was comin' back in the passageway, so I slipped off my coat an' hat and whisked her into 'em an' clapped my rubbers over her satin shoes, and we beat it round the corner. I took her to my room, an' gave her some supper. She was all in. Then I put her to bed, an' she told me a little bit about it. She didn't tell me much. Only that they had been tryin' fer a long time back to make her marry a man she hated, an' now they'd almost tricked her into it, an' she'd die if she had to do it. She wanted to exchange clothes with me, cause, of course, she couldn't get anywhere togged out that way, so we changed things, an' I fixed her up. In the mornin' I ran out an' got a paper, an' found they was sayin' she was temporary insane, an'stuff like that, an' so I saw their game was tryin' to get her in a 'sylum till they could make her do what they wanted. I fixed her up an' got her off to a place I know where she'd be safe. An' she's got a job an' doin' real well. But now they've got this here reward business out everywhere in the papers an' the movies, she ain't safe nowhere. An' I want somebody that's wiser'n me to take a holt an' do somethin'. I can't pay much, but I'll pay a little every month as long's I live ef it takes that long to pay yer bill, an' I have a notion she may have some money herself, though she didn't say nothin' about it. But there's a ring she left with me to sell, to pay fer what I gave her. It oughtta be worth somethin'. It looks real. I ain't sold it. I couldn't. I thought she might want it sometime-".

But Reyburn interrupted her excitedly,

"Do you mean to say that Miss Stanhope is in the city and you know where she is?

"Now, don't get excited," warned Jane coolly. "I didn't say she was in this city, did I? I didn't say where she was, did I? I said she was safe."

"But are you aware that you have told me a very strange story? What proof can you give me that it is true?"

Jane looked at him indignantly.

"Say, I thought you was goin' to trust me? I have to trust you, don't I? Course you don't know who I am, an' I haven't told you, but I've got a good p'sition myself, an' I don't go round tellin' prevarications! An' there's the weddin' dress, an veil and fixin's! I got them. You can see 'em if you like, that is pervided I know what you're up to. I ain't taking any chances till I see what you mean to do."

"I beg your pardon, "said Reyburn trying to smile assurance once more. "You certainly must own this whole thing is enough to make anybody doubt".

"Yes, it is, " said Jane. "I was some upset myself, havin' a thing like that happen to me, a real millionairess bride drop herself down on my hands just like that, an' I 'spose it is hard to b'lieve. But I can't waste much more time now. I gotta get back to my job. Is there anything can be done to keep 'em from gettin' her again?"

"I should most certainly think so,"said Reyburn" , but I would have to know her side of the story, the whole of it, before I could say just what!"

"Well, 's'pose you found there wasn't anythin' you could do to help her, would you go an' tell on her?"

Reyburn leaned back in his chair and smiled at his unique client:

"I shall have to quote your own language. 'What do you take me for?'"

"A white man!" said Jane suddenly, and showed all her fine teeth in an engaging smile. "Say, you're all right. Now, I gotta go. When will you tell me what you can do?" She glanced anxiously at her little leather-bound wrist watch. It was almost time for Jimmie to return. Jimmie mustn't find here there. He wouldn't understand, and what Jimmie didn't know wouldn't hurt him.

"Well, this ought to be attended to, at once, if anything is to be done", he said eagerly, "Let me see. I have an engagement at five. How would seven o'clock do? Could I call at your boarding-house? Would there be any place where we could talk uninterrupted?"

"Sure," said Jane rising. "I'll get my landlady to let me have her settin' room fer an hour."

"Meantime, I'll think it over and try to plan something."

Jane darted down the long flights of stairs, not daring to trust to the elevator, lest she should come face to face with Jimmie and have to explain.

Reyburn stood with his back to the room, his hands in his pockets, frowning and looking out the window, when Jimmie entered a moment later.

"I hope I'm not late, sir?" he said anxiously, as he hung up his hat and sat down at his typewriter. "I had to wait. The man was out."

"Oh, that's all right, Ryan" said his employer, obviously not listening to his explanation. "I'm going out now, Ryan. I may not be back this afternoon. Just see that everything is all right."

"Very well, sir."

Reyburn went out, then opened the door and put his head back in the room.

"I may have to go out of town tonight, Ryan. I'm not sure. Something has come up. If I'm not in tomorrow, could you—would you mind just staying here all day and looking after things? I may need you. Of course, you'll lock up and leave the card out when you go to lunch".

"Very well, sir."

"I'll keep in touch with you in case I'm delayed," and Reyburn was off again. When the elevator had clanked down to the next floor Jimmie went to the window and looked dreamily out over the roofs of the city:

"Aw!" he breathed joyously, "Now I'll bet he's going to do something about that reward!"

Reyburn hurried down the street to the office of an old friend where he had a bit of business as an excuse, and asked a few casual questions when he was done. Then he went on to a telephone booth and called up a friend of his mother's, with whom he had a brief gossip, ostensibly to give a message from his mother, contained in her last letter to him. None of the questions that he asked were noticeable. He merely led the conversation into certain grooves. The lady was an old resident and well known in the higher social circles. She knew all there was to know about everybody and she loved to tell it. She never dreamed that he had any motive in leading her on.

He dropped into a bank and asked a few questions, called up an address they gave him and made another inquiry, then dropped around to his cousin's home for a few minutes, where he allowed her to tell all she knew about the Stanhope weddingthey had attended together, and the different theories concerning the escaped bride. Quite casually he asked if she knew whether the bride had property of her own, if so who were her guardians. His cousin thought she knew a lot, but, sifting it down, he discovered that it was nearly all hearsay or surmise.

When he reached Jane Carson's boarding house he found that young woman ensconced in a tiny room, nine by twelve, a faded ingrain carpet on the floor, a brussels carpet bed lounge against the bleary wall-paper, beneath crayon portraits of the landlady's dead husband and sons. There was a rocking-chair, a trunk, a cane-seat chair, and an oil stove turned up to smoking point in honor of the caller, but there was little room left for the caller. On the top of the trunk reposed a large pasteboard box securely tied.

Jane, after a shy greeting, untied the strings and opened the cover, having first carefully slipped the bolt of the door.

"You can't be too careful," she said. "You never can tell."

Reyburn stood beside her and looked in a kind of awe at the glistening white, recognized the thick texture, the rare quality of the rose-point lace with which it was adorned, caught the faint fragrance of faded orange blossoms wafting from the filmy mist of the veil as Jane lifted it tenderly; then leaned over and touched a finger to the pile of whiteness, reverently, as though he were paying a tribute at a lovely shrine.

Jane even unwrapped the little slippers, one at a time, and folded them away again, and they said no word until it was all tied back in its papers, Reyburn assisting with the strings.

"Now, ef you don't mind waitin' a minute I guess it would be safer to put it away now," she said as she slipped the bolt and ran up stairs.

She was back in a minute and sat down opposite to him, drawing out from the neck of her blouse a ribbon with a heavy glittering circlet at its end.

"Here's the ring." She laid it in his palm. He took it, wondering, a kind of awe still upon him that he should be thus handling the intimate belongings of that little unknown bride whom he had seen lying unconscious in a strange church a few short months before. How strange that all this should have come to him when many wiser, more nearly related, were tying their best to get some clue to the mystery!

He lifted the ring toward the insufficient gas jet and tried to make out the initials inside, and then copies them down in his note-book.

"Take good care of that. It is valuable", he said as he handed it back to her.

"Mebbe I better give it to you," she half hesitated.

"You've taken pretty good care of it so far," he said. "I guess you've a better right to it than I. Only don't let anybody know you've got it. Now, I've been making inquiries, and I've found out a few things, but I've about come to the conclusion that I can't do much without seeing the lady. Do you suppose she would see me? Is she very far away?"

"When do you want to go?" asked Jane.

"At once," he answered decidedly. "There's no time to waste if she is really in danger, as you think."

Jane's eyes glittered with satisfaction.

"There's a train at ten-thirty. You'll get there in the morning. I've written it all down here on a paper so you can't make any mistakes. I've written her a letter so she'll understand and tell you everythin'. I'll wire Ma, too, so she'll let you see her. Ma might not size you up right."

Reyburn wondered at the way he accepted his orders from this cooly impudent girl, but he liked her in spite of himself.

In a few minutes more he was out in the street again, hurrying to his own apartment, where he put together a few necessities in a bag and went to the train.

CHAPTER X.

IT was one of those little ironies of fate that are spoken about so much, that when Warren Reyburn alighted from the train in Tinsdale Abijah Gage should be supporting one corner of the station, and contributing a quid now and then to the accumulations of the weck scattered all about his feet.

He spotted the stranger at once and turned his cunning little eyes upon him, making it obvious that he was bulging with information. It was therefore, quite natural, when Reyburn paused to take his bearings, that Bi should speak up and inquire if he was look for some one. Reyburn shook his head and passed on, but Bi was not to be headed off so easily as that. He shuffled after him:

"Say!" he said, pointing to a shackley horse and buckboard that stood near belonging to a pal over at the freight house. "Ef you want a lift I'll take you along."

"Thank you, no," said Reyburn, smiling; "I'm not going far."

"Say!" said Bi again as he saw his quarry about to disappear. "Your name ain't Bains, is it?"

"No!" said Reyburn, quite annoyed by the persistent old fellow.

"From New York?" he hazarded cheerfully.

"No," answered Reyburn, turning to go. "You must excuse me. I'm in a hurry."

"That's all right," said Bi contentedly. "I'll walk a piece with you. I was lookin' fer a doctor to take down to see a sick child. A doctor from New York. You ain't by any chance a doctor, are you?" Bi eyed the big leather bag inquiringly.

"No," said Reyburn, laughing in spite of his annoyance. "I'm only a lawyer." And with a bound he cleared the curb and hurried off down the street, having now recognized the direction described in Jane's diagram of Tinsdale.

Abijah Gage looked after him with twinkling eyes of dry mirth, and slowly sauntered after him, watching him until he entered the little unpainted gate of the Carson house and tapped at the old gray door. Then Bi lunged across the street and entered a path that ran along the railroad track for a few rods, curving suddenly into a stretch of vacant lots. On a convenient fence rail with a good outlook toward the west end of the village he ensconced himself and set about whittling a whistle from some willow stalks. He waited until he saw Bobbie Carson hurry off toward Hathaway's house and return with Betty Hope; waited hopefully until the stranger finally came out of the house again, touching his hat gracefully to the girl as she stood at the open door. Then he hurried back to the station again, and was comfortably settled on a tub of butter just arrived by freight, when Reyburn reached there. He was much occupied with his whistle, and never seemed to notice, but not a movement of the stranger escaped him, and when the Philaadelphia express came by, and the stranger got aboard the parlor car, old Bi Gage swung his lumbering length up on the back platform of the last car. The hounds were hot on the trail now.

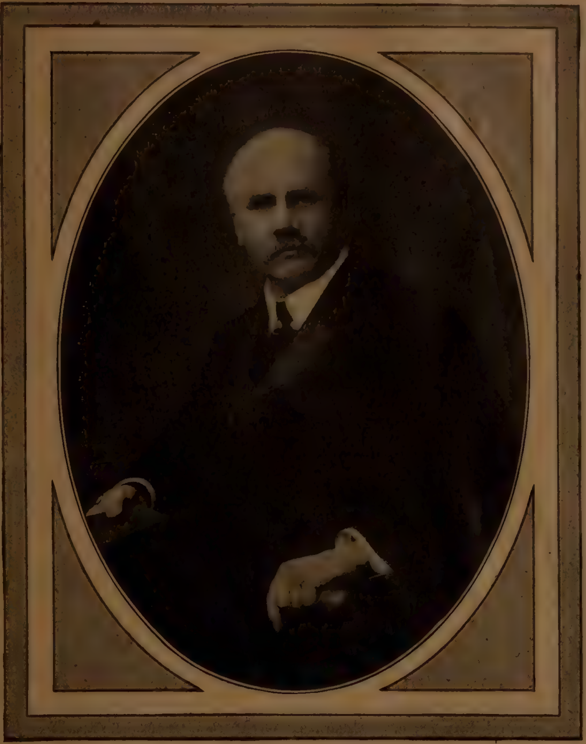
It was several years since Bi Gage had been on so long a journey, but he managed to enjoy the trip, and kept in pretty good touch with the parlor car, although he was never in evidence. If anybody had told Warren Reyburn as he let himself into his apartment late that night that he was being followed, he would have laughed and told them it was an impossibility. When he came out to the street the next morning and swung himself into a car that would land him at his office, he did not see the lank flabby figure of the toothless Bi standing just across the block, and keeping tab on him from the back platform, nor notice that he slid into the office building behind him and took the same elevator up, crowding in behind two fat men and effacing himself against the wall of the cage. Reyburn was reading his paper, and did not look up. The figure slid out of the elevator after him and slithered into a shadow, watching him, slipping softly after, until sure which door he took, then waited silently until sure that the door was shut. No one heard the slouching

(Continued on Page 1286)

THE INTERCHURCH WORLD MOVEMENT'S

THE CONCEPTION AND THE PROGRAM OF THE GREATEST RELIGIOUS *and* HUMANITARIAN MOVEMENT OF TODAY

By
Arthur H. Howland



CHARLES M. SHELDON, D.D.

FACT STRANGER THAN FICTION

A YEAR ago you were reading in the Christian Herald Dr. Charles M. Sheldon's wonderfully inspired serial story, "All the World" , in which were suggested immeasurable possibilities for world evangelization through united Protestant endeavor.

It seemed all a golden dream, far too good to come true. But it is coming true.

WHAT is the Interchurch World Movement? How did it originate? Who comprises it? What are its objects? Some, or all, of these questions have been reaching us in almost every mail. Here is the answer to them in a concise, comprehensive story of the movement that is attracting more attention today than any other religious or humanitarian activity.

The Interchurch World Movement is a huge organization, big in conception and in its possibilities for good. Its program is world-embracing and its leaders have the vision and the energy to carry it through.

It is indeed a real Interchurch World Movement - a practical, vitalized, humanized, spiritualized realization of Dr. Sheldon's ideal for "All the World".

IF one shall chase a thousand, how many shall 25,000,000 chase? Put into New Testament thought, if one shall help a thousand, how many shall 25,000,000 help?

The Interchurch World Movement of North America means the mustering of the more than 25,000,000 Protestants of the United States and Canada for the brotherly and Christian helping of all the people of the world.

John R. Mott, international head of the Young Men's Christian Association, a man closely familiar with world movements and international affairs for half a generation, said the other day in speaking of the projected activities of the Inter-church World Movement, that it is "possibly the greatest program undertaken by Christians since the days of the apostles."

There have been crusades before, crusades great in numbers and high in purpose. But whenever did 25,000,000 people, living in one corner of the world look out consciously on all the other people of the world and move forward to bless them?

In reality the numbers to be enlisted in this new crusade far exceed the 25,000,000. That is approximately the number of members of Protestant Churches in the United States. But the total number of adherents to Protestantism in the United States, including those not actually church members, runs close to 50,000,000. Including, as the program of the movement does, all the membership and adherents of Protestantism in Canada, as well, the figure 50,000,000 is not beyound the number of those who will feel the impulse of this movement and have some part in carrying it forward.

IT is nearly two thousand years since Jesus of Nazareth came to tell his dream of world brotherhood and lay down his life that the dream might come true. After more than two thousand years of alternating progress and retreat, when his professed followers had come to number one-third of the human race, the non-Christian world was startled to see the great Christian nations leap at one another's throats and set out upon a four year orgy of slaughter. It is significant that the birth of the Inter-church World Movement took place only 36 days from the time the hoarse-throated guns ceased their work of destruction and the armistice went into effect .

On December 17,1918, 135 representatives of the American home and foreign missions boards met in New York City to take the first steps in this crusade for world brotherhodd. The call for this conference had been issued by the foreign missions board of the Presbyterian church (South) from its headquarters at Nashville, Tenn. The New York conference appointed a committee of twenty , of which S. Earl Taylor, now executive secretary of Interchurch, was the chairman, to draw up a plan of inter-church cooperation and report to a number of denominational boards which were to meet the following month. The endorsement of this tentative program by sixty boards, representing most of the great evangelical denominations and associations of the United States marked the beginning of the work of the inter-church World Movement.

On April 30 - May 1 about 500 men and women connected with the home and foreign missions boards of the evangelical churches of North America met at Cleveland, O. to bring to a conclusion the tentative measures to create the organization and set its activities in motion. Among the utterances of this Cleveland conference were the following:

"We are convinced that the spirit of life and of common service which is now abroad among all the churches needs for its expression and for its use such an instrumentality as the Interchurch World Movement provides. It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the world war had prepared the minds of men for religious impressions, thrown down barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social, and international relations in accordance with the teachings of Chirst."

MEN, money and materials--these three great items are to make the assets of the movement. In the name of Jesus of Nazareth the denominations affiliating themselves with the movement are demanding that the man power, the money power and the property power of their membership be put at the service of humanity.

Coincident with the organization of the movement a number of the leading denominations are launching drives for the collecting of vast sums of money to be used for world evangelization and world betterment. Details are being worked out between representatives of the Interchurch movement and the boards charged with the responsibility of collecting these denominational funds by which all the work shall be done according to a concerted plan. The Methodist churches, North and South, are just completing their Centenary Movement which has secured money and pledges amounting approximately to $160,000,000, to be expended during the next five years. Other forward drives, mounting up to hundreds of millions, are being planned by other denominations. No estimate can yet be made of the total of these Christian gifts which will be collected and expended for the spiritualizing and uplifting of humanity.

The first stage of the movement, already well under way, is a world-wide survey of the field. Questionaires are being hurried to every corner of the earth asking missionaries and welfare workers on the field to report actual conditions and to state the needs of their sections of the field in definite terms of money and persons for the next five-year period.

TO such comprehensive survey of the world field from the standpoint of religion and humanitarianism has ever before been attempted. From the offices of the foreign survey department of the Interchurch movement, at No 894 Broadway, New York, these questionaries are being dispatched not only to the leaders of missionary and welfare activities but of every individual missionary worker. The result of the survey will be a chart depicting the world in terms of work done and work needed.

Hospitals with accomodations for only a small fraction of the sick and hurt of the territory they are supposed to serve; orphanages under-equipped. schools needing teachers, dormitories equipment; great stretches of territory without churches, doctors, nurses hospitals and teachers will be revealed. Everything that has been done during recent years under the auspices of missionary and humanitarian organizations will be recorded and the present needs outlined.

Then the appeal, based on these facts fresh from the field, will be sounded out to the Christians of the North American continent, and they will be asked to answer the needs with their gifts and a select number of them with their lives.

While this world survey is being made a home survey is also under way.The United States has been districted and already district supervisors of the survey are organizing their staffs for the task of finding out precisely what American Protestantism is doing and precisely what are the spiritual and social needs of every state, county and township in the United States. Local clergymen and laymen are rallying to the assistance of these staff surveyors getting ready to find and tally the facts.

WHILE the survey department is at work, the field department of the movement with a staff of some swenty-five men and women is invading the domestic territory with a personal message to the Protestants of America and Canada, explaining what the crusade intends and preparing the way for the concerted drive for dollars and lives which is about to be launced. Already a number of regional conferences have been held at which hosts of the church membership of selected groups of states have gathered to learn of the movement and the part they are expected to take.

CHRISTIAN believers who are inclined to feel apprehensive lest in the furor of so vast an undertaking, involving facts, figures, and deeds, the deeper things of the soul will be neglected, will be gratified to know that one of the leading departments of the movement is named the "Department of Spirtual Resources." Under the leadership of Dr. W. E. Doughty, this department seeks to enlist the prayers of American Protestantism for the world crusade. Every day at noon a gong is rung on every floor occupied by the workers of the movement and all tasks are suspended for a few minutes of silent meditation and prayer, while on Friday of each week a fifteen-minute prayer service is conducted for the workers of each section.

From prayer to moving pictures, from songs to dollars, every wholesome item of human thought and activity is being summoned and utilized to contribute to this world crusade for a better and higher humanity.

There is a graphics department, by which pictures, charts and other exhibits are issued for the use of churches and organizations. A special department has been created for the circulation of lantern slides for lectures. Another Department is organized to teach churches and communities the best that can be learned about song in its uses.

The Life Work Department, under the direction of J. Campbell White, former head of the Laymen's Missionary Movement, is organized to present to the young people of America, in and out of the colleges, the claims of Christian and welfare service, with the aim of recruiting the men and women needed at home and abroad for the carrying out of the rapidly expanding world plans.

THE Industrial Relations department under the leadership of Dr. Fred. Fisher, for fifteen years a missionary in India, is organized to put the church into the arena of industrial strife with the aim of settling industrial disputes according to the standards and in the spirit of Christ.

While the survey department is making its investigations, the industrial relations department is conducting a special survey which will tabulate industrial conditions all over the world.Home denominations and churches are also being urged and instructed by the department to get into first hand contact with industrial situations and help in their solutions.

"We are not going to take sides,"said Dr. Fisher, outlining the plans of his department to a church full of the staff workers of the movement at a recent all-day conference, "unless we find that a principle is involved. But when we do find that a principle is involved we are going to get on the side of the principle and we are going to make all our efforts count for it."

CHURCHMEN, statesmen, labor leaders, workmen, citizens of every grade, realize that industry will have a basic place in the reconstruction that is about to follow the war. In many countries industrial strife rages or impends. The Interchurch World Movement realizes that if the churchs of Christendom are to retain their place as leaders in spiritual matters they must take part in the world settlement of the industrial problem, standing upon the principles of Christ and urging that his spirit and his method shall be applied to this basic human relationship.

THE CHRISTIAN HERALD BIBLE COURSE

LESSON V = THE CALL OF ABRAHAM AND ITS WORLD MEANING.

IN our last lesson this one was spoken of as another experiment on God's part in dealing with man. But we must not misunderstand that word, as tho God's previous plans and purposes had failed. "Known unto God are all His works from the beginning of the world" (Acts xv.18) This meant only that God was giving man every opportunity to learn what sin is, and how hopeless were his own attempt to overcome it.

The Bible,in other words,is the history of the redemption of the human race

Thus far we have heard of but one instrument or servant which God purposed to use in bringing about that result - the seed of the woman who should bruise the serpent's head, our Lord Jesus Christ. (Gen.3:15);but now we come face to face with another instrument, the nation of Israel, which was to come forth out of the loins of Abraham.That is what gives to this lesson its world-meaning.

IT is running ahead of the lesson a little,but it seems desirable at this point to inquire for what purpose God intended to use Israel?

The purpose was three-fold: (1) as a repository for His truth in the earth (the sacred oracles of the Old Testament were committed to Israel.) (2) As a channel for the incoming of the seed of the woman to the earth Israel gave birth to the Redeemer). (3) As a national witness to Himself before the other nations of the earth.

This last purpose Israel has never yet faithfully fulfilled,with the consequences we see all around us in the world today in the history of the nations and in that of Israel herself.

It is in God's mind,however, that Israel shall yet fulfill this purpose when penitent and restored to her own land in the time to come.

The prophets are filled with predictions and promises of this kind and it is the fact that explains the Old Testament and the place which Israel's history occupies in it,and which gives to it its great interest for all generations.

READ the following chapters in Genesis, making about seven divisions of them, one division for each day of the week, thus:

12:1-10 and 13:1-18; 15:1-20 and 17:1-22; 21:1-5 and 22:1-19; 25:19-34 and 32:24-32; 37:1-36; 46:1-34; 49:1-33.

WITH these words of introduction let us give attention to the present lesson.In Gen.12:1-10 we have Abraham's call. Note the threefold promise given him, a personal blessing, a national blessing, a world blessing . The first two were for the sake of the last.Note the promise of the land(7)

In chapter 13-1-18, especially the last five verses, note a renewal of the promise of the land in perpetuity.

In Xv.1-20 there are three great facts to note:(1) The imputation of a legal righteousness to Abraham through the exercise of his faith in the testimony of God (compare verses 1-6 with Romans iv., 18-25). (2) The confirmation of the promise of the land to him and his seed by a covenant sealed by sacrifice(7-21) (3) the boundaries of the land (18-21).

In chapter xvii. we have the important outward seal of the covenant(9-14).

In chapter xxi, we have the fulfilment of the promise of the seed, in the birth of Isaac but it is to be remembered that he was only the forerunner and the type of the greater seed, Jesus Christ, (see Gal. iii.16).

THE startling event in chapter xxii is explained so far as Abraham is concerned by two circumstances.In the first place it was not exceptional for fathers so to sacrifice their children to their pagan Gods; it was something with which Abraham was not unfamiliar. In the second place, he fully expected that if Isaac was slain, he would be raised up from the dead (Heb.xi.17-19).

We would have you read chapter xxv.to obtain the connecting link between the history of Abraham and that of Jacob which is furnished by "the generations of Isaac" (10),and also to become acquainted with the beginning of Jacob's history.

Verse 23 of that chapter, "the elder shall serve the younger", is a stumbling block to some, especially in the light of Malachi 1.2 Rom.ix.6-13 related scriptures. But it does not mean that God had any partiality for Jacob, or that Jacob merited the choice which was made of him It is obvious that a choice must be made as to the one through whom the promised seed (Christ) should come. And there was no "unrighteousness with God"in determining that it should be Jacob. Esau be it remembered, had a good time in this life, in certain respects better than Jacob and moreover had he believed the promise of God concerning a coming seed,his future life would have been as secure and blessed as that of Jacob.

Read the chapters giving the history of Jacob, till you come to xxxii.24-32, where you find the circumstances under which his name was changed to Israel and the reason for or meaning of that name. The mystery in that transaction we can not pause to consider at this time.

Chapter xxxvii. furnishes the connecting link with the history of Joseph who, at its close is found in Egypt,the forerunner of his family's settlement in the land, where they grow into a great multitude.

The story of their going down into Egypt is given in chapter xlvi. note particularly verses 25-27, and 33,34.

Chapter xlix., which reveals the close of Jacob's life is important from both historic and prophetic points of view.

Observe especially verses 1 and 10 having Messianic references and carrying forward even to a time yet future.

also important because of its bearing on

CUTTING DOWN FUEL COSTS

By Robert H. Moulton

WOOD has always been of considerable importance as fuel in this country, and the present coal shortage greatly increases its comparative value for this purpose.

Wood is now being cut for fuel in places where for many years it had practically gone out of use. On farms where coal had become the ordinary fuel and was brought in from great distances while wood suitable for fuel went to waste in the neighborhood, wood is now coming into its own again. It is being more used in churches, schools and homes and even in factories. Its use saves transportation, it utilizes fuel that would otherwise go to waste and it releases coal for ships and railroads which are needed to transport food products.

A load of stove wood in Northern Michigan.

Heretofore wood has supplied between 10 and 15 per cent of the total amount of fuel used in the United States. The wide distribution of wood fuel supplies, and the fact that they are so located as to save transportation should, therefore, under present conditions, lead to a considerable increase in the proportion of wood burning.

That the farmers of the country helped materially in conserving coal during the critical period of 1918 by substituting wood as fuel is shown by statistics gathered by the department of Agriculture. An average of 11.5 cords of wood, or a total of 77,092,000 cords, were burned on the farms of the country during 1918. The total production of cordwood during the year, which includes that burned on the farms and sold by farmers to city dwellers, amounted to approximately 102,903,000 cords. The average farm value in 1918 was $4.73 a cord. On the basis of estimates for 1918 the farm fuel-wood crop is one of the important crops of the farm, inasmuch as only five crops - corn, wheat, oats, rye and cotton - exceeded it in value in 1918.

Some of a party of 400 men who cut and piled 150 cords of wood in one afternoon in Boone County, Missouri.

In the utilization of the forests of the country, including farm woodlands, a great deal of wood material is produced for which no use can be found except as fuel. While some of it is utilized for acid wood, charcoal, etc., most of it is left for fuel or wasted. Since many trees are fit only for fuel, they will not be cut unless there is a demand for fuel wood. Improvement cuttings which take the small, diseased or defective trees, can not be profitably made in many cases unless there is such a demand. Thinnings can frequently be made to pay for themselves if the material goes for fuel. As proper thinnings and improvement cuttings are a great stimulus to increased production and at the same time improve the quality of the timber, a fuel wood demand opens up a great opportunity for forest improvement and, if widespread and continued, will greatly improve the character and quality of the forest resources.

The great bulk of the wood-fuel supply in farming regions should come from thinnings and improvement cuttings on farm woodlands. Except under stress of emergency, trees which will produce lumber or other material of higher value than cordwood should not be cut for fuel. Trees better suited for fuel than for any other purpose, and whose removal will be of benefit to the remaining stand, are: sound standing and down dead trees; trees diseased or seriously injured by insects' attacks; badly fire scarred trees; crooked and large-crowned short-boled trees which will not make good lumber and which are crowding or overtopping others; trees which have been overtopped by others and their growth stunted; trees of the less valuable species where they are crowding more valuable ones, as beech, block oak, birch, hard maple, white oak, or white pine, slow-growing trees which are crowding fast-growing species of equal value.

On many farms former pastures have become overgrown with red cedar, gray birch, aspen, pine, or other trees. The trees came in slowly and through neglect were allowed to steal much of the pasture. If fuel is to be cut somewhere on the farm, such land as this should be drawn upon first of all and redeemed by removing all the trees and restoring the land to grass. Also, uncleared corners of fields or patches of agricultural land within the border of the wood lot may be cut clean, the wood used for fuel and the land eventually farmed. The expense of clearing is thus largely or entirely met by the value of the fuel produced.

With the increased use of wood fuel which is likely to continue for several years, it is important to know how much fuel wood ther is in the country. On the farms alone the total area is approximately 143,392,000 acres. The first tier of states just west of the Mississippi has a great deal of timber. In the West the wooded areas are for the most part restricted to the mountains. An average of 10 cords and acre, which seems reasonable, would give one and one-half billions of cords for the region east of the Mississippi At the average rate of consumption on the farm itself, 12.6 cords a year, 739 cords will last 58 years. On the average this would be ample time to replace the stands and thus continue the supply indefinitely.

A standard cord of firewood is a pile 8 by 4 by 4 feet, which contains 128 cubic feet of stacked wood. It is customary to pile green wood 2 or 3 inches higher than 4 feet to allow for shrinkage and settling as it dries. Though a cord contains 128 cubic feet the space occupied includes air as well as wood. The actual solid contents of a cord is only about 70 per cent of this amount, or 90 cu. feet for wood of average size.

THE great demand for fuel wood and the high prices during the winter of 1917-18 brought out plainly the inadequacy of the cord for measuring wood. The purchaser of fuel wood buys it not for its bulk but for its heating value, which depends not upon the volume of wood but upon its weight. A pound of dry wood of one species has about the same number of heat units as a pound of any other species; but a cord, assuming the same solid volume of wood in each case (90 cubic feet) of basswood, for instance, yields but 12, 600,000 British thermal units, while a cord of black locust yields 25,000,000 British thermal units.

A better way to sell fuel would be by weight, which is entirely independent of species, shape, or size of sticks, or of method of piling, and is a very good measure of the fuel value of thoroughly seasoned wood. Green wood, of course, varies considerably in water content and therefore in fuel value per unit weight, and naturally would be sold at a price different from that for dry wood. If weight instead of volume is adopted as the standard measure, it will be necessary to fix certain standards as to time of seasoning of wood offered for sale. The change may seem radical, but buying fuel has become a practical question of value for money, and the time may very quickly come when it will sound old-fashioned to speak of a cord of wood.

Coal has been so generally used in recent years and furnaces and stoves have become so adapted to its use that it seems impractical to many persons to burn wood without going to great expense This is not usually the case, as simple adjustments will allow wood to be used with coal-burning equipment. The size of the firebox, of course, is the

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THE DAILY MEDITATION

J. H. JOWETT, D. D., P. W. WILSON, REV. E. W. CASWELL, D. J. BURRELL, D. D.

SPIRITUALIZING LIFE

SUNDAY. Gal. 5:25: "If we live by the Spirit, by the Spirit let us also walk." The great secret of Christian consistency is spiritualizing all along the line. When we have had some great spiritual experience, and life has found new spiritual springs, there is always a peril of reaction when we pass the ordinary things and concerns of the world. We have been lifted up into the seventh heaven, and it seemed as natural to rejoice and sing as for a lark in its privacy of glorious light. And then the ecstasy passes, the lark-experience is left behind, and we are face to face with the long drab streets of common life. Ours is now the apparently harder task of "walking by the Spirit." It is really our blessed calling and the calling can be fulfilled. To transfer our spiritual communion from the realm of ecstasy to the realm of drudgery, to carry the serenity of our lofty communion into the ordinary intercourse of life, is a very real and advanced way of glorifying God. To walk by the Spirit is to spiritualize everything.

But the peril is that, when we get into the common streets of life we lose our lofty vision and our fine spiritual ideas and we walk according to other standards. We walk by the flesh. We walk by small calculations, petty prudences and ignoble compromises. We lose the great faith and the mighty venture. We keep what we call a "firm control over ourselves." We say we must on no account over-do it! A little alloy makes gold more durable! After all, it is better to do in Rome as Rome does! We spoil our religion when we make it too aggressive! We must be good mixers if we would be good winners! And by this kind of reasoning we water the fine wine of the Kingdom. Life loses its high light. We walk by worldly maxims instead of walking by the pattern which was given to us on the Mount. The Holy Spirit is exiled, and we accept the motives and counsels of the world. We pass from the holy to the profane. J,H.J.

THE UNCERTAINTY OF LIFE

MONDAY. Jere. 28:16. "This year thou shalt die." All know that death is possible at any time, but few have the period of departure revealed to them. The prophet Hananiah had led the people to trust in a lie; therefore, God gave him the warning. It is natural to consider the hour of death so far away that often the fact has little affect upon the life. But when death is probably only a day away, the soul begins to prepare for the long journey. Alexander Hamilton knew Aaron Burr was a sure shot and that he, Hamilton, intended to fire into the air. Therefore he anticipated but one more day of life. John C. Hamilton, his son, says that the night before the duel his father remarked, "My son, you will sleep with me to-night. When we retired, he clasped me to his arms and pressed me to his heart, kissing me over and ever. Then he said, 'My darling, we will say that Lord's prayer together now." He realized it was the last time he would embrace and pray with his boy and the child wondered why his father showed so much feeling. What a moment of mingled agony and hope of eternal reunion must have filled the father's heart!

Do not soldiers leaving for the front, as well as going into battle, feel the same powerful emotions as they realize that the border of eternity is just before them? What thoughts of home, what prayers of penitence are theirs!

May we not forget to give to those in stress and trial our loving sympathy and to join with them in their prayers. Let us act the part of the Good Samaritan towards a wounded world, and not that of the formal priest or the cold, indifferent Levite. E.W.C.

JESUS STILL THE DIVINE PHYSICIAN

TUESDAY. Oct. 10:38 "Who went about doing good." He healed the sick, cleansed the lepers and opened the eyes of the blind. Not only so; he had power over the elements. To the stormy waves he said, "Peace, be still," and like children rebuked for naughtiness, they sobbed themselves to sleep.

And he is performing miracles to-day. Miracles of healing? Certainly. Why not? The prayer for healing is subject only to the same conditions as other prayers and a like promise is affixed to it. He who asks reverently, with a due regard to the divine will and the superior wisdom of God is always heard and answered. Let it be remembered, however, that if all the sick people got well, nobody would die; and that is manifestly not the divine will. But the Great Physician is the same yesterday, to-day, and forever.

The Divine Physician is all the while healing more people than we know of, in his own gracious way. D.J.B.

SPIRITUAL PRETENDERS

WEDNESDAY. Oct. 19:15. "Jesus I know, and Paul I know; but who are ye?" The temple of Ephesus has long since disappeared. If the goddess Diana survives, it is because she is a much more recent and attractive personage than her wooden prototype. But the name of Ephesus lives on, like the name of Gettysburg or Verdun, because here was fought to a finish one of the decisive battles in this planet for human happiness. The Jews who lived by exorcism were doubtless vagabonds, but at least they understood the issue. They did not go about pretending that all the devils had died with Darwin. And they knew that Jesus, as preached by Paul - Jesus in the fullness of His Divinity- could alone eradicate diabolism from men's hearts. They realized that a change of system hardly affected the inner evil.

The only thing wrong with Sceva and his seven sons was that they tried to do Christian deeds without possessing the Christian power. And confronted by such well-meaning impotence the devils leapt on them, tore the clothes from their backs, and left them naked of all pretensions to influence. Society turned them out of the house, wounded and helpless, so rebelling against an idealism which challenged abuses only to leave abuses triumphant.

The devils were candid enough. Jesus they knew and Paul they knew, but who are ye? Who is Lenine? Who is Gorki? Who is Trotsky? Who is Robespierre? Who is Karl Marx? What soul have they ever delivered? Face the reckoning- who are they? P.W.W.

THE SOUL'S GUARD

THURSDAY: Phil. 2:12: "It is God that worketh in you, both to will and to do of his own good pleasure."

Christ paid our ransom on the Cross "once for all;" so that one who wholeheartedly accepts the benefits of his sacrificial death is freed forever from the penalty of sin.

But this is only the beginning of the Christian life. It enters us as athletes in a life-long race for a victor's crown and this is the race that is now set before us.

It is for us to say whether we will be satisfied with a negative salvation of mere deliverance or whether we shall work out for ourselves that positive and larger salvation which, by realizing all the possibilities of character and usefulness, assures for us abundant entrance into the Kingdom of God.

At conversion we are mere "babes i Christ:" the years are given us wherein to exercise ourselves in the hope of arriving at "the measure of the fulness of the stature of a man."

The high calling of God in Christ Jesus is a clear call to come up higher, higher, always higher, until we reach that perfection which is the heavenly summit of the Christian life. D.J.B.

DIVINE STRENGTH OUR SUPPLY

FRIDAY. Psa.18:2 "The Lord is my rock, my fortress and my deliverer." There is no ground for fear or trembling when we lean hard on God. Observe the clarion note in the voice of that same diffident Paul when he turns his face Godward: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!"

What am I? A cipher. But God is the great Unit. When that Unit is put before a cipher you have the beginning of the decimal system of the Universe. Add other ciphers and you have the Church, an aggregation of decimals so strong that the gates of hell shall not prevail against it. And if you keep on adding men and nations- which, but for the buttressing of the great Unit, would be all ciphers- you have the sure prophecy of the Golden Age when the glory of the Lord shall cover the earth as the waters cover the sea.

It was with something like this in mind that Paul was moved to say, "Of mine own self I can do nothing," and again, "I take pleasure in mine infirmities; for when I am weak then am I strong;" which he clarifies and emphasizes in these exultant words, "I can do all things through him that strengtheneth me!"

What encouragement have we here! "One shall chase a thousand and two shall put ten thousand to flight." What stimulation to holy endeavor! Wherefore let us patiently continue in well doing. D.J.B.

LOOKING BEYOND TIME'S HORIZON

SATURDAY. Eph. 2:7- "That in the ages to come." Nearly two millenniums of these "ages to come" have passed. What wonders of grace have been displayed in the partial overthrow of paganism, heathenism, atheism and pantheism. What marches of civilization, science, education, art, poetry and music have been enjoyed! The advancement in knowledge of the laws of nature, and of the Bible, has kept pace with the development of noble character and pure living in the lives of those who have partaken of the riches of God's grace.

Have we not entered a more hopeful age since the closing of the war? Churches are uniting instead of fighting each other; nations are working for the peace of the world; and all the lands are urged to join the procession of freedom from the slavery of drink. Labor and capital seek a common ground, and millions of money are being poured out for the evangelization and reconstruction of the world. We are saved by hope, and we hope soon to see the day when righteousness will everywhere prevail.

Should we not pity those who never gaze further than the horizons of earth; who see nothing beyond age and death, no reunions of loved ones, no likeness to Christ, no glorified body free from the ills of flesh and blood, no sitting together with friends in heavenly places in Christ Jesus, no mingling with angels of the heavenly Father, who hath brought us to his family bosom through his Son, Jesus Christ, and welcomed us into his glorious presence forever?

E.W.C.

WHAT I OWE TO MY MINISTER

PRIZE CONTEST LETTERS = NOT NECESSARILY WINNERS.

MOST OF ALL FOR HIS EXAMPLE

MY Minister is a real man — God bless him! — none of your long-faced, "I am a Minister" type. He has sincere blue eyes that look straight at you, a healthy complexion and a fine physique. When in college he was on the foot ball team, also a champion tennis player; now he plays golf as often as his many duties permit, that he may keep his body a fit temple and his mind clear to do the biggest possible work for his Master.

Optimism is his creed; he considers worry and the blues a libel on his Lord whom he believes directs his life.

For many years I had looked upon the communion service as a place and time in which to think of all my past sins and to raise my thoughts in prayer for their forgiveness, a service of sadness and of contrition over my unworthiness.

My Minister has changed all that for me to a time of sweet communion, so earnestly has he besought us to forget for that one short hour ourselves, in our greater thought of Him who came to bring life more abundantly, who has already forgiven and blotted out our sin forever and who is waiting for us to show our joy in our faces and in our lives.

Every child on the street has a "Hello, Dr. S—" for my Minister. They are all his chums. I have seen many a bad boy — you know the kind mother doesn't want her boy to play with — go to my Minister's study door, sure of a welcome, and when he came away he had a different look on his face; no one but God knew what had passed between them; but I know what happened to one boy who found he had one friend at least — I know for I was one of those bad boys myself. That is the biggest thing my Minister did for me. He made me believe in myself and in my right to eternal life.

My Minister is flesh and blood, but I have never known a man so careful in his deportment with the opposite sex as he. He is the type of man to inspire hero-worship, which so many women are addicted to, making it hard for a man to resist what is really only a harmless attraction. But My Minister is jealous of even a hint of something that might link his name with another's in that way.

I owe him the greatest respect and gratitude for this example.

My Minister might have had a large bank account if he had wished it. Not that we were so generous with him; but he had other sources of income with his pen and lectures. His example has made me know that the greatest happiness is not found in unnecessary wealth.

I owe to him the fact of having known a great man and a real Christian. I recall many a business man who has neglected to enter the Church as a boy or young man who has late in life come to this great-hearted man to learn the way of eternal life, and as I have seen the tears fill his eyes as he has received them into his Church as little children I have given greater thanks for what he has done for them and for me. My Minister! I can never tell in words what I owe to him. S.M.M.

OWES HIM UNTIRING EFFORTS

I OWE to my minister a debt of gratitude for helping me to see the light of salvation and for the joy I have had in the service of the One whom we both serve. I owe him the best that is in me in the service of God.

I owe my minister the building of a good character and the development of a clean body and a strong mind. I owe him the choice of clean and wholesome pleasures and the association of companions whose reputation is above reproach. I owe him the avoidance of anything that might hinder my spiritual, mental, or physical growth. I owe my minister the pledge to do all that works toward true and noble young manhood.

I owe my minister encouragement by cheerfully performing my duties in the Church and Sunday School. I owe him reverent attention to his sermons. I owe him an intimate knowledge of the Bible so that I may better understand his teachings from the Word of God. I owe him my earnest prayers for the successful administration of the Gospel.

Prize Contests for Readers

THE Christian Herald will give a prize of $25 for the best 500-word article on each of the following subjects:

"The Best Charity I Know"
"The Most Wonderful Answer to Prayer I Have Ever Known"
"How Religion Has Helped Me in this War"
"The Greatest Moral Struggle I Ever Had"
"What I Owe to My Minister"
"What My Church is Doing for the Community"
"A Noble Life: the Story of the Best Man (or Woman) I Know"
"My Favorite Pet" (photo and story)
"My Husband's Hobby"
"My Wife's Best Quality"
"How My Wife Has Helped Me to Success"
"The Girl's Ideal Husband"
"The Best One-Dollar Investment I Ever Made"

Every Christian Herald Reader is urged to enter these contests at once.

Contestants may write on each topic or on every topic. A $25 Cash Prize will be paid to the winner on each topic —$325 in all.

Many letters will be published as fast as received, but decision as to the winners will not be made until December 15.

I owe my minister the readiness at all times to do all in my power for the advancement of God's work throughout my community. I owe him active support in making any improvement he may deem necessary for its moral or civic betterment. I owe him my untiring efforts to make my community a cleaner, better place in which to live.

As a leader of our Young People's Christian Endeavor Society, I owe my minister a good example of clean living before my fellow Christian Endeavorers and a faithful fulfillment of its Pledge. I owe him all the influence I have in promoting an earnest Christian life among them and in helping them to be more useful in the service of God. I owe him the inspiration which youthful activity in the work of the Lord alone can give. I owe it to my minister to speak kindly to my friends who have not accepted Christ as their Savior, about their soul's salvation so they may know and feel the happiness that such a step would bring into their lives. I owe him the promotion of a spirit of friendliness and co-operation within my Christian Endeavor Society so that their efforts may count for most in the Lord's work in the Church, Sunday School and throughout the community.

I owe my minister loyalty to Christ at all times. I owe it to him to take Jesus with me as my daily companion wherever I go. I owe it to my minister to take my Christian principles into my business life and to guard them zealously.

Years have passed and my Minister has been my constant inspiration in many hours of weakness and doubt.

I owe to my minister the good will and comradeship that exists between us, and, in the words of Tennyson, I owe him the fulfillment of my vow as a true knight of Christ to "Live pure, speak true, right wrong, follow Christ, the King; else, wherefore born?"

I owe my minister all these things, and more, as a debt of gratitude which I can only partly repay. E.H.S.

CHRIST THE CENTER OF HIS TEACHING

I AM thinking about one minister in particular. He was my pastor in my very young manhood. It would be difficult indeed to put down all that I owe to this one man.

He guided my footsteps on the hard beginnings of the long road of preparation for the Christian ministry. I can see him now in his study where I met him week by week while he patiently helped me lay the foundation of what knowledge I have. Time has abundantly proved how wisely he directed me. He had a class of young business men to whom he could make theological and Biblical studies of such fascinating interest that seven out of about twelve of them became preachers of the Gospel. I wonder now how he found time to help us so much.

He led me into a personal religious belief that is absolutely Christ-centered, and all the storms of theological discussion and change only strengthen the structure built upon the foundation that he helped me lay, for such was his also. In later years when some of my friends were feeling the disturbance of new lines of thought I found onlyconfirmation and upbuilding — so wise had been his teaching.

Christ was not only the center of his teaching; He also reigned supreme in his life. To me this minister always will be one of the chief channels of the Master's inspiration. When I desire to do my work well I find I am desiring to do it as he did his.

Some men are too easy in their pious wishes. Their glibness suggests superficiality. Not so with him. Only four times in a long acquaintance do I remember him saying to me, "God bless you," but every time was a vital occasion and his saying it nerved me for the task ahead. I would walk many miles today to hear it again.

If ever I write a book I shall dedicate it to, "John Gough Williams, the minister and teacher to whom I owe the most." J.R.H.

FULLEST LOYALTY AND SUPPORT

THIS is a subject of vital importance and one upon which I have thought deeply.

I owe my minister whole-hearted loyalty at all times, and a willingness to co-operate with him in his work.

I owe him a faithfulness in attendance upon all church services as far as possible.

What an inspiration to a minister and what a source of encouragement to see well-filled pews and feel the warmth of brotherly love! I owe him a regular attendance at the Prayer Meetings each week and at these meetings I should be ever ready and willing to participate in the worship. My influence may arouse and stimulate others to greater activity. W.

THE PATHS OF RIGHTEOUSNESS

A Sermon by Rev. J. H. Jowett, D.D.*

Text Psalm 23:3. "He leadeth me in paths of righteousness for His Name's sake."

THERE is an insinuating and perversive calmness in the very words, and the leisureliness of the long vowels induces something of the serenity which breathes through the entire psalm. We cannot read them at a gallop. The words are gracious sedatives; and minister to the fretful and irritable spirit. And therefore it is well to have such restful passages ready at hand.

Some people have little medicine chests which they carry about on their journeys, and to which they can turn in moments of sudden ailment or accidents, and would it not be possible for us to have an analagous ministry for the spirit? Words for times of panic; moral sedatives when we are inclined to become feverish; spiritual refreshers and restoratives? I think that to just repeat them to ourselves very quietly is a helpful means of grace

And yet, although the words are very restful, the particular passage I have quoted is descriptive of life which is on the move. We are on the open road. We are in the midst of the ministry of change. We are leaving one thing for another. The tents have been struck, and we are on the march.

I must not forget what immediately precedes the words of our meditation. That is ever the difficulty of an expositor who seeks to sever a portion of this psalm from the whole. Every part belongs to every other part. It is dependent upon every other part for its true interpretation. If we cut out a bit it will bleed. So we must take it in its vital relationships.

Look back upon what precedes it. "He maketh me to lie down in green pastures." How rich is the significance! It speaks of treasure, and leisure, and pleasure. It is a combination of sustenance and rest. It is a stretch for the weary limbs amid fat and juicy nutriment." He leadeth me beside the still waters." Again, how rich is the significance! We are fed by waters of stillness where there are no dangerous floods, where the cattle can stand knee-deep on the feverish day and slake their thirst. And so this is the environment of our text

And what is the purpose of the rest? It is just that we might be prepared for a more valiant walk in the "paths of righteousness." We have been taken to the field of rest, in order that we may be equipped for the roads of activity.

And now for the trackless wilderness! But there are "paths" known to the leader's eye. It is marvelous how the expert eye can see the way across the waste. On a very memorable day last year, I crossed the Yorkshire moors and for an hour or two lost my way. But I caught sight of a leisurely rider directing his horse where there was apparently no path, but moving with quiet and restful progress. He knew every token which suggested the trend of his journey. And so it is with my Lord; He sees the path when I see nothing but waste. My life with God is not an aimless loiter, a fruitless wandening, a tiresome roundabout. My Lord knows the paths, and "He leadeth me!"

And is not that evangel full of inspiration, that when it seems all dry, trackless desert, the eye of our leader sees the way to the other side? Within these last few days I have been to see a dying woman, and she quietly turned her head, and said to me, " He knows what he is doing!" There is everything in that! When we are sure that the Leader has a plan, we can be perfectly calm in the fellowship.

And these sometimes invisible paths are "paths of righteousness." They are made and appointed by the holy will of God. There is nothing of caprice about them and therefore nothing of cruelty. The absolutely righteous God hath said, "This is the right road for me". The road hath been ordained by righteousness for righteousness. The path has been chosen by the righteous Lord, in order that we may become righteous too.

Says an old expositor, "What good is it to have green pastures and black souls still waters and turbulent spirits?" And so the Lord leads us into these paths of His own choice, in order that, by the journey, we may attain unto a pure and holy life.

After what I have said it is almost needless to add that these paths are frequently very unfamiliar and strange. "I will bring them by ways that they have not known." Even when the Lord is leading us, we shall frequently have to say, "I cannot understand it!" We had better not try to explain it. Our attempted explanations often deepenour confusion. We had better not remonstrate the leader, or question the wisdom of His doings. Far better to confidently rest in our Leader's love with perfect assurance.

SOMETIMES the Lord's paths appear to be very "roundabout." We are so fond of short cuts, and if we were only left to ourselves, we should soon arrive! It was the one temptation which afflicted Christian in the early stages of his p gress. But he discovered by painful experience that the short cut is by n means the shortest way to the goal.

I was crossing the Gemmi, in Switzerland, a few years ago, and I left the a pointed path because I thought I saw quicker way to my destination. But the short way involved a multiplied expendi ure of strength, and I was glad to g back to the beaten road. We are often tempted to cry out, "Lord, how long, how long! "And if we only knew it, the lead is taking us the shortest way to His o gracious ends.

And what shall we find in the paths?

"All the paths of the Lord are mercy and truth." We are to find mercy upon the road. We are to have a gracious surprise in the desert. We are to discover wonderful things on the apparently unattractive waste. "The Lord refres ed me by the coming of Titus!" What tender surprise for Paul. And so everywhere Bunyan's Pilgrim had manifestations of mercy. At the foot of the Hill Difficulty he found a spring. Half way up the slope he found a restful arbor. In the valley of Humiliation, refreshing flowers grew about his feet.

And not only am I to find mercy, I a also to find "truth" in the Lord's ways My mind is to have the gift of illumination and vision. I am to have an increasing knowledge of God, glimpses into the Infinite. Some turn of the dreary road will bring unexpected revelations, and I shall know the secret of the Lord.

And in the third place, I am to have food when I follow the leadings of the Lord. "All thy paths drop fatness." That is very gracious to tell me that I shal find fat things in the dry place. Honey is to come out of the rock. Water will break from flint.

Such are His paths, strange, roundabout, and difficult, but with surprises of mercy and truth and sustaining food The paths are often adorned with trees of holiness, and washed with fountains of consolation, and they always terminate in everlasting rest."

"He leadeth me." And let me alter the emphasis again: "He leadeth me." That is the supreme wonder, the infinitely gracious God takes charge of thee and me! We are neither of us overlooked in the vast crowd. " I know my sheep."

"He calleth His own sheep by name, and leadeth them out." So let me step out without fear, "Wherever He may lead, through the thirsty desert or the dewy mead.

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* These sermons by Dr. Jowett, written especially for The Christian Herald, are published in the first issue of every month.

CUTTING DOWN FUEL COSTS

Continued from Page 1273

greatest difficulty, since in many cases it may make it necessary to cut the wood into very small blocks. This trouble, however, is not insurmountable and is not so expensive as it might seem.

A coal-burning stove can be converted into a wood-burning stove by removing the fire brick and substituting lighter bricks at a cost of about $1.25. Most country cook stoves can burn wood with little trouble. If a stove grate is too coarse for wood, a sheet-iron cover over a good part of the surface will make it suitable, or a few fire bricks can be used. Wood grates made in two pieces which can be inserted through the fire door and placed on top of the regular grate are on the market.

Where a fireplace is available wood can be used to good advantage, affording both heat and ventilation. Its value is to supplement a furnace, although it may replace the furnace in fall and spring with decided economy. It is not generally realized that a wood fire can be kept burning night and day in a fireplace with very little attention and with small consumption of wood. One user reports the continuous use of a fireplace in this way for over a month, with dry chestnut wood, where the amount of ashes formed by a month's use was not enough to require removal.

The secret of fireplace management is a plentiful supply of ashes, kept at the level of the andirons. As the blocksburn an accumulation of glowing charcoal forms in the ashes. This keeps on burning slowly and assists in igniting the fresh blocks on the andirons. A pocket may be formed in the ashes into which the hot charcoal may fall, forming a heat storage. Two or three blocks on the andirons with the hot charcoal in the ashes will provide an excellent fire. To check the fire, ashes are shoveled over one or more of the blocks, covering lightly all the burning wood. This will not put out the fire; it will only check the rate of burning, so that red charcoal will be found when the ashes are removed for the addition of fresh fuel.

Another point worth bearing in mind is connection with the burning of wood in place of coal is the difference in the amount of ash produced. A cord of hardwood will make only about 60 pounds of ashes, while a ton of hard coal will make from 200 to 300 pounds. Since, however, potash is now greatly in demand, the quantity which may be obtained from wood ash is worth consideration; the ashes of coal, of course, yield no potash. Stove ashes contain from 10 to 15 per cent of the valuable fertilizer potash. The present price of commercial potash, about 25 cents a pound, or $500 a ton, almost prohibits its use in fertilizers.

It is important always to keep wood ashes under cover, as they leach rapidly if allowed to become damp.

THE MISSION ON THE NIGHT OF ITS FORTIETH BIRTHDAY

(Continued from Page 1263)

you and for the continued success of this Bowery Mission, and for Superintendent Hallimond, for whom I hope many, many years of usefulness here in this work to which he has consecrated himself."

"BISHOP Burch was followed by Governor Smith. The latter is well known on the Bowery. As he said himself, in a parenthesis of his speech, he "was born just around the corner", and his home is but a stone's throw away today. The men manifested a delicious familiarity with him, which he seemed to enjoy. When he entered cries were heard of, "Here comes Al" and "Well done, Al", and as he left, hands were outstretched in familiar greeting and "Good Night, Al" "God bless you" were the last words he When Governor Smith was introduced, he was greeted with three hearty Bowery cheers and a"tiger". His address follows:

"WE are here to-night to celebrate forty years of active work on the part of the Bowery Mission, in a section of this city misunderstood throughout this country; in fact, throughout the world. When this Mission was established, there was not very much to New York by comparison with today. The great residential section of this city was south of Twenty-third Street. The Bowery was a very popular thoroughfare. It was the natural place for men from other parts of the country, coming to our city as strangers, to find their way, because from the earliest day Park Row and the Bowery contained the "poor man's hotel", commonly known and commonly referred to as the "lodging-house".

"It would be impossible for me, or for any other man, to estimate the great good that grows from an institution of this kind in all these forty years. What does a man need more than the knowledge that somebody is interested in his welfare, particularly if he is a stranger? Bring it home to yourself. It is a hard, cruel world that a man faces, in a strange land, far from home and far from friends, if there is not somebody to evince a little bit of interest in his welfare. From my own personal knowledge and my personal observation, that has been the particular and special function of this Mission during all of its useful lifetime. While it has catered to the spiritual needs of men, it also catered to their temporal needs, to the end that the body may be in that healthy condition that would give the strength, the power, the force and the vigor to withstand temptation.

"Our Divine Lord, during his lifetime on earth, preached not only the theory of charity, but by His own action He demonstrated it as an actuality.

"ON the many cold nights, the cold winter nights - when I came down to the Bowery myself, I saw the long line of homeless men, waiting for coffee, and waiting for a sandwich, and waiting for the warmth and the consolation that came from this Mission. I have had men from other parts of the state visiting me in my own home, but a short distance from here, who remarked to me that this is an institution which, while preaching the Word of Almighty God, is doing that practical thing that makes a man think that somebody in this world is thinking about him.

" The Reverend Bishop spoke about the relationship of the Church and State. The Church and the State are divided only in theory. It is a constitutional division, prescribed by constitutional law; but in reality they are one, because what the Church does for the individual that makes him a better citizen—that makes him a God-fearing man—is really the greatest and highest work that can be done for the State. And as I sat in the Cathedral of St. John the Divine, witnessing the very impressive ceremony that installed Bishop Burch as the Episcopal Bishop of this diocese, I thought of the field of opportunity that was opened to him, to work not only for the state, but for that flag (pointing to the Stars and Stripes), because the man who really and earnestly studies the history of this country and studies it right and looks at it properly, must believe that it is God's own country!

" The student must have read in history how God answered the prayer of the immortal Washington at Valley Forge when he appealed to the Almighty that the Continental army might live over another winter. He must have read in that history that it was the sustaining spirit of Divine Providence that kept the soul in the great Lincoln during the four years of trial in the Civil War. He must have read in that history that the same divine providence was behind Dewey; and right here in our own time, when the impartial pen writes the history of this latest war, he will have to read that Almighty God selected this country for the salvation of the civilization of the world!

" You must read in that history that Almighty God intended this country to be a haven of rest and a harbor of refuge for the down-trodden, the poor and the oppressed of every land, and if so, He must be heart and soul behind the institution that extends that practical idea to those who arrive upon our shore. It is for that reason, I firmly believe, that He has guided the success of this Mission during its long forty years of activity. And it is that feeling within me that makes me feel proud not only as a citizen of the city, not only as a resident of this immediate neighborhood, but as the Governor of this State, to come here and congratulate your Superintendent, his force of assistants, and everybody that during these forty years have kept this old Mission going with so much success and to express to you the hope that it may have years and years of usefulness ahead not only to the City and to the State, but to the nation itself."

All through his address the Governor was applauded and the cheering continued as he left the hall to return to Albany.

Mr. Graham Patterson here took occasion to express his appreciation of the Mission and its work in a few brief remarks He was cordially greeted by the audience In the course of his address he said:

"I can't let this occasion pass without expressing to you the love which the 300,000 readers of the Christian Herald have for the Bowery Mission. And I want to assure you of their continued interest and support. It will give me pleasure to take back to them your greetings.

"We all know how much Dr. Hallimond has done for the Bowery Mission. I know the Christian Herald does, and I think everyone else feels how much we owe Dr. Hallimond for all he has done. Will you not join me in three cheers for Dr. Hallimond?"

The cheers were given with a will by the big audience.

THE Bowery Mission is launched on another decade of uplifting and saving work. We are all wondering what kind of a world this will be when it reaches its fiftieth - its Jubilee - year!

THE MOTION PICTURE IN CHURCH WORK

HOW THE MOTION PICTURE HAS HELPED ME IN MY CHURCH

By Rev. Chester C. Marshall D.D.

Pastor St. James Methodist Epis-
Church, New York City.

WHEN pastor of a church in a city up the Hudson River I gave a series of stereopticon sermons on Christian biography. Instead of empty pews the church was filled and sometimes crowded to capacity.One night I preached on David Livingstone.Two years later a prominent lawyer, a member of the church was walking down the street when a street cleaner looked up from his work and said, "Say, that man, Livingstone was a wonderful fellow, was'nt he?" "Why,what do you know about Livingstone?" was the surprised rejoiner of the lawyer. "Well,I heard that sermon the dominie once preached about him down at Trinity."While engaged in his unattractive work,long months after that sermon was delivered his mind was dwelling upon it. It is possible that he would have vividly remembered if he had just heard the sermon, but in my estimation he remembered so stronglybecause he no only heard but visualized.

'In college one of my professors used to tell us when we wanted to impress anything indelibly on our minds we should write it in heavy, black ink and look at the writing until it sank into our memory That is what pictures should do when used as an accessory in church work. We remember something of what we hear, and something of what we see, but we will remember more when we both hear and see.

If nine-tenths of the impressions of life are received through the sense of sight, is it not strange that for religious education, appeal and worship we should utilize the sense of hearing almost to the exclusion of all others?

I am asked how pictures have helped me in my church work. The help has been twofold. First, it has most certainly guaranteed a much larger hearing for the gospel I have preached, — and I have never yet used a picture on Sunday nightthat I did not also preach. I am quite apt to preach longer with a picture than without one. Some time ago I announced a sermon on "Joan, Saint and Warrior." To illustrate the salient points of the sermon I used three reels of the celebrated picture "Joan the Woman." It was a very stormy, wintry night and I did not anticipate enough of an audience to hold a service. What was my surprise to find gathered one of the largest congregations of the year! After the sermon half a dozen people raised their hands to ask for prayer.

Secondly, I find pictures a great asset in pressing home the truth in a way to be remembered. This statement is powerfully substantiated in the case of my friend, the street sweeper.

ONE may ask how to use motion pictures in connection with a church service. I shall indicate a few methods apparently equally successful. " From the Manger to the Cross" is a picture of the life of Christ, in five parts. The treatment of the theme is sincerely, reverently and naturally life-like, and from the Protestant viewpoint. The pictures are carefully studied in advance,and copious notes s made. A series of sermons is decided upon, based each upon one part of the picture. Just before the sermon the reel is shown, accompanied by the singing of hymns and portions of cantatas and oratorios appropriate to the scene.When the sermon is started the foundations for the sermon have been laid, the introduction and exegesis made. The atmosphere is electric, for eyes are glistening and hearts subdued and receptive. By such treatment conversions are much more apt to follow. One who sees and hears that first sermon is coming to church the next four Sunday nights, without a doubt.

Sometimes the picture may best be used at the beginning of the service. Without announcement the lights fade into darkness and the picture flashes on the screen. When it is finished the service proceeds in the usual order. But there are many more people drawn to participate in it, and an atmosphere has been created that every preacher seeks before he preaches. For instance, a picture of mountain or sea, of which there are hundreds of superb selections, seems to quiet and subdue all discordant notesand a sermon on God's design for humanity has a powerful background. Such a glorious, majestic, aweinspiring world was not created by God to be the scene ofthe supreme tragedy of failure and defeat.

A picture may be used at the close of the service. A sermon on the rigorous demands of Christianty for sacrifriceand heroism followed by the three reel picture," The Sign of the Cross" which vividly portrays the persecutions of the heroic Christians under Nero will heighten the effect of an appeal as nothing else the writer has ever found.

A series of sermons on the characteristics and virtues of Abraham Lincoln may be given in connection with the extraordinary Lincoln Cycles. No one who has seen and heard such sermons are likely to forget them readily, and far larger numbers of people are attracted to such services than to the usual Sunday evening service.

So, whether one be preaching on missions or Biblical subjects, there is an adaptation of the picture method thatthe pastor will find of great assistance.

I HAVE not touched upon the recreational side of pictures , but here again,churches can give to a community a form of recreation more popular than any other of the age but of a quality above reproach.If we remain passive while hurtful pictures are shown, the responsibility is heavy upon us. In communities where pressure will not cause a clean-up in the movie shows what better can we do than invite people to see wholesome pictures and secure wholesome amusement under the direction of the church? The ministry of Jesus Christ was very broad and inclusive, and that of the church should be no less so.

Some will object that the selectionof wholesome pictures is too limited to make this practical. The writer had a part in giving a Motion Picture Demonstration at the Methodist Centenary Celebration at Columbus, Ohio, last summer in which over eight hundred reels of film were shown. Of course all was carefully edited, and all objectional features cut, but the delightful discovery was madethat there are hundreds of clean, sweet elevating, educational, inspiring pictures.

Film companies are ready to cooperate; the assistant manager of one of the largest companies told the writer that all changes and eliminations from their pictures would remain out. When told that there were very extensive changes, he replied that his company had decided they did not care for anything we deemed unfit to show to bear their name. Moreover he added," Whenever you see one of our pictures anywhere with an objectionable feature, write us and it will come out."

If the church has such a power in determining the kind of pictures millions of people see, it lays a heavy responsibility upon us, and we cannot be silent whether we would or no.

When Biblical pictures, properly produced and in profusion,are accessible(and they are on the way), few Sunday Schools will long be without them. They will owe this great instrumentality to the children.

My strongest plea for years has been for the production of vital, virile stories arranged as serials for use on Sunday evenings, in connection with sermon series. Such pictures as that of the Rev.Jas. K. Shields, "The Stream of Life,"presage the coming of that day.

MOTION PICTURES AND THE CHURCH

By Rev. Wm. N. Whear

Lanesboro
Iowa

WE have been using motion pictures in our church work for several months. It is a part of our effect to serve the community by providing for its needs. Our community needed wholesome amusement and recreation. No provision had been made for these very necessary aspects of community life. The public dance hall was discontinued by the influenza epidemic, and we did not want to see it start again. Bootlegging and gambling were very plainly in evidence. The only place of meeting for the men and boys was the pool-hall. The women and girls had no meeting place. The church was silent and still the greater part of the week. The situation was rather bluntly stated by one of the residents when he said "It was nip and tuck with the bootleggers and the church members, with the bootleggers one in the lead". This was the condition in Lanesboro, a rural town, in Iowa nearly a year ago.

The first step was to stop the evil. The second step was to provide something worth while and attractive. The first step was made possible by the employment of a detective who secured the evidence which led to the arrest and prosecution of lawbreakers and the removal from the community of some of the worst offenders. The second step was provided for by adoption of a community service program by means of which the church should be made to minister to the needs of the community.

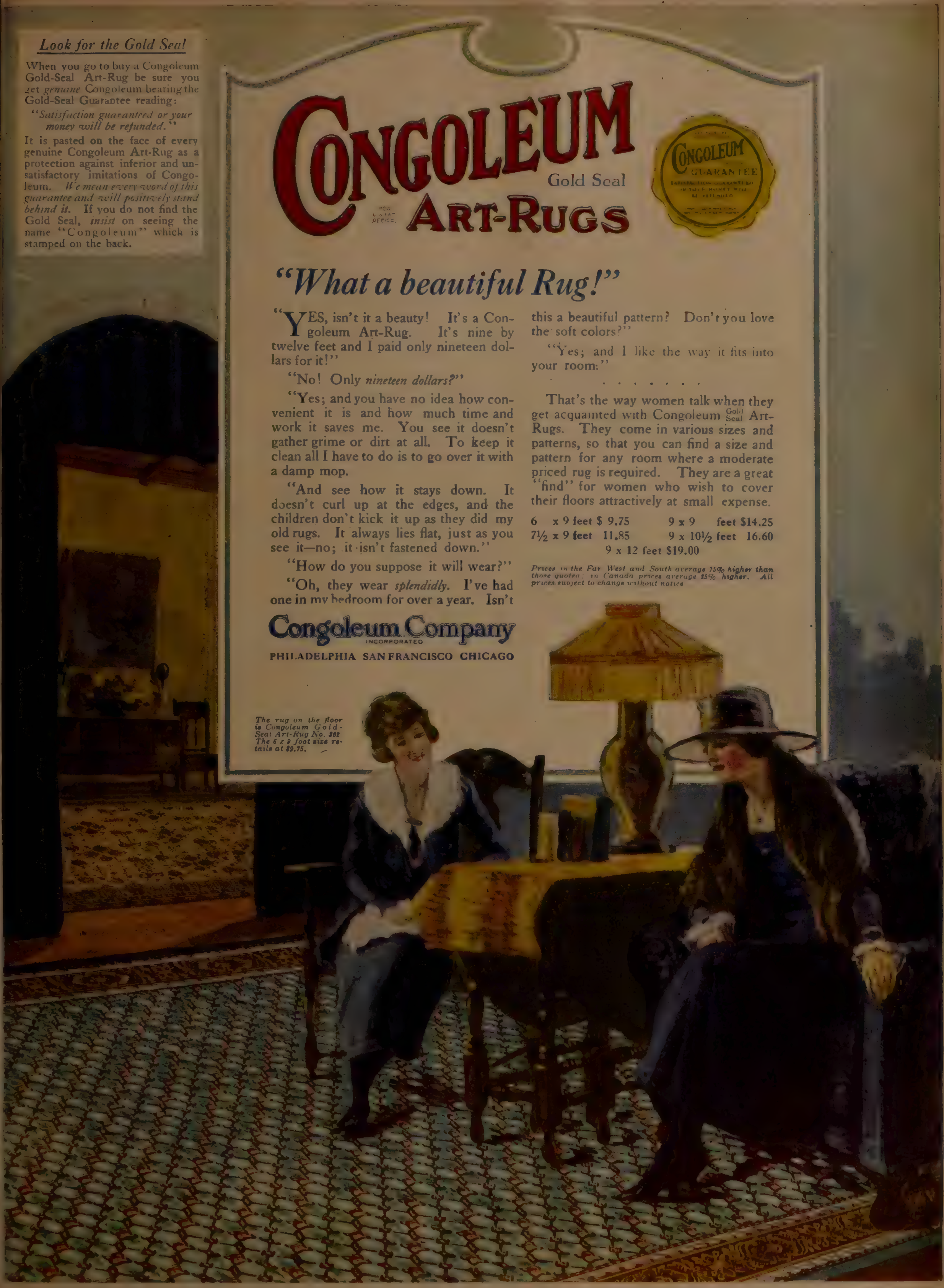
We purchased motion picture equipment and installed it in the church auditorium. We secured the best films we could obtain. The films distributed by the Famous Players Lasky Corp. we found to be the best for our purpose. One night a week we showed a program of the best feature pictures such as The Old Homestead, The Blue Bird, The Dawn of a To-Morrow, The Sign of a Cross,Rags, Fires of Faith, Puddin' Head Wilson, and others. We organized a Community Club which met on Friday nights. At these meetings we exhibited films furnished by the Visual Instruction Service of the Iowa State College. These were educational pictures and were both instructive and entertaining.

When the weather grew warmer we built an open air motion picture park and on Saturday nights we exhibited programs made up of drama, comedy and educational pictures. The local band furnished music for these programs. The people responded splendidly and gathered in large numbers for the entertainments. As a result we were able to keep our people and particularly our young people home from the neighboring towns,thus avoiding the possibility of social evils which arise from uncensored "movies" and also the long joy rides home.

Not all who come to the pictures will attend the church services, but if it were not for the pictures, we could not reach them at all.

The pictures are secondary, the main business of the church is to exalt the Christ, and we believe that motion pictures in our church and in our community, is a form of real Christian service. We hope to build a plant which will provide for the social and recreational life of the community, a part of that equipment will be a motion picture projection apparatus. We have kept out a cheap commercial picture enterprise, we have lengthened the arm of the church.

Consequently we are convinced that the church which uses motion pictures as a part of its service to its community, is rendering a definite good to that community. Not how much we can abstract from but how much we can add to our community is our ideal and motion pictures help us in this direction.



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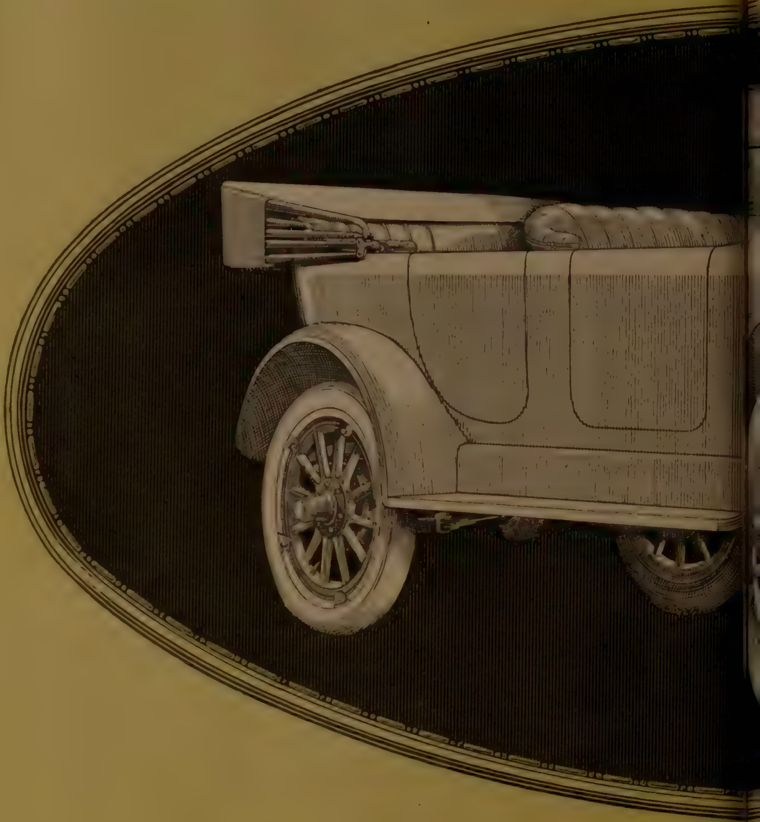

12,000 men, 8 great plant
are makin

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has multiplied is shown by this fact: One M
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Soon it will be one Maxwell car eve
and one-half minutes.

Maxwell, if it rushed its manufacturing
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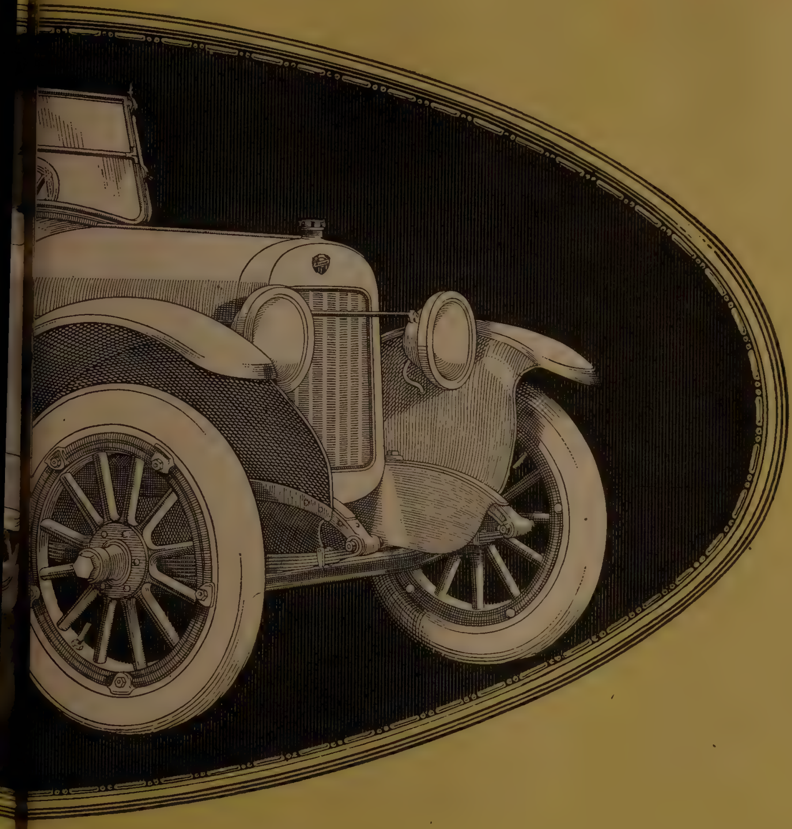

d a capital of $36,000,000
ur Maxwell

one a minute. But that persistent vigilance of er ending quality prevents a rapid rush towards ce horse manufacturing."

Therefore, there are thousands who will seek a xwell this year and suffer disappointment.

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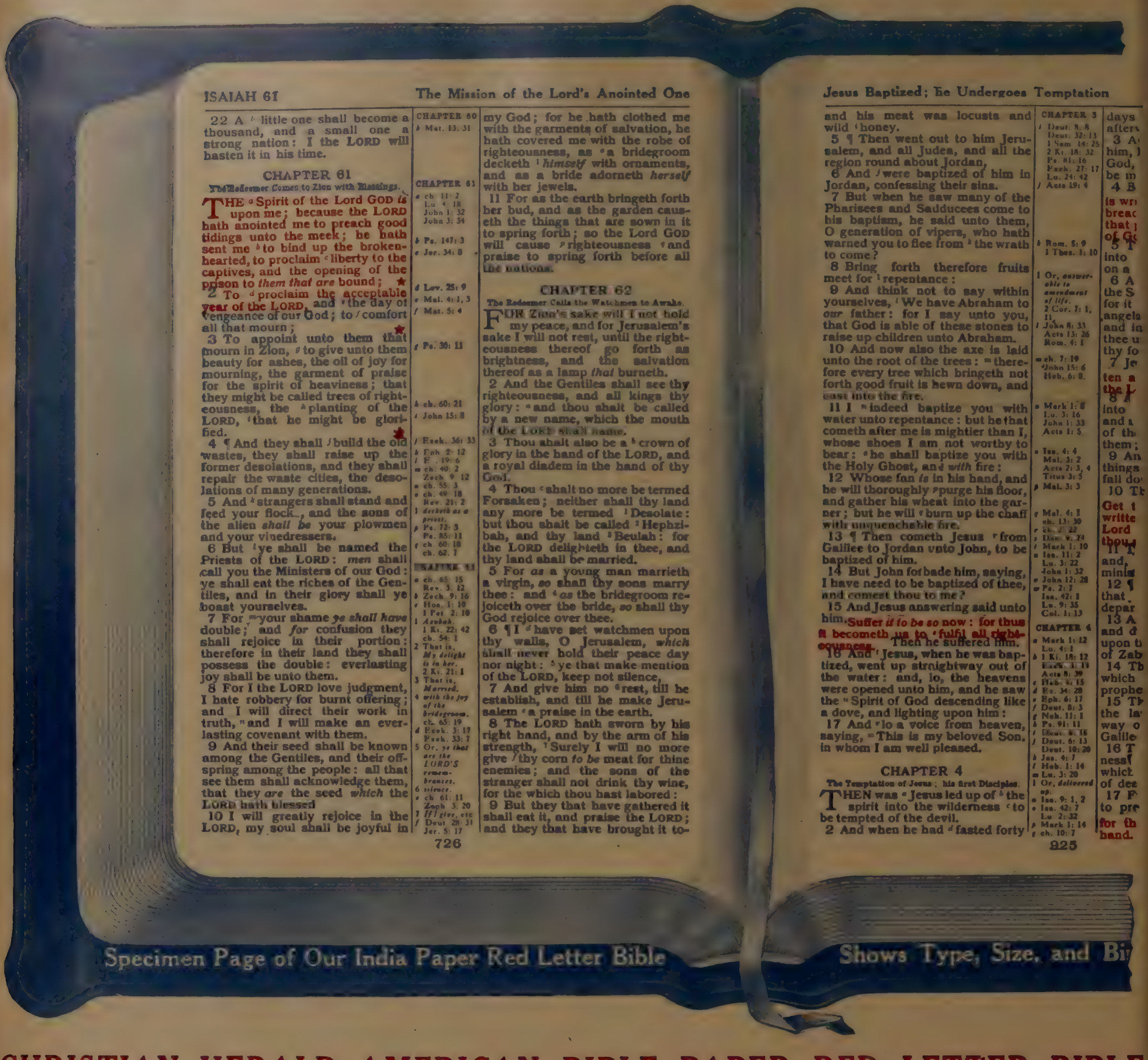

ISAIAH 61 The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★
2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★
3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★
4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.
5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.
6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.
7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.
8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.
9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.
10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.
11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.
2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.
3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.
4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzibah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.
5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.
6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,
7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.
8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:
9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

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Jesus Baptized; He Undergoes Temptation

and his meat was locusts and wild [i] honey.
5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6 And [j] were baptized of him in Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?
8 Bring forth therefore fruits meet for [1] repentance:
9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:
12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.
13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.
16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:
17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.
2 And when he had [d] fasted forty

925

Specimen Page of Our India Paper Red Letter Bible

Shows Type, Size, and Bi

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THE experience described above affords an excellent example of what pneumatic truck tires are accomplishing for farmers. Every limitation hitherto placed on the farm use of motor trucks by solid tires has been removed with the perfected pneumatic tire. For this reason, Goodyear's pioneer work in developing cord pneumatic truck tires has been extremely opportune; it has led to the more extensive use of farm trucks during a serious scarcity of farm labor. Now farmers are finding it extremely advantageous to employ Goodyear-Cord-equipped trucks with other time-saving motor units and, thus, to motorize their work quite completely. Special information concerning the use of pneumatic-tired trucks on farms may be obtained from The Goodyear Tire & Rubber Company, at Akron, Ohio.

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GOODYEAR

THE EDITORIAL PAGE

CHRISTIANITY THE CORNERSTONE

AT a great congress of the magnates and leaders of the Church of England recently— the first national assembly of the Church since the year before the world-war — the Bishop of Peterborough made an urgent plea for Christian Unity, which has attrached wide attention on both continents. In his opening address, he used this remarkable passage:

"Unless we rebuild civilization on a Christian basis, its break-up will be assured. Our business is to Christianize the new outlook, to anchor the community sentiment to the firm ground of Christian principle."

'Most thoughtful men who read such a declaration, while agreeing with the general statement, will naturally inquire: "How does the Bishop of Peterborough mean to bring this about?" Appeals have already been made in England for Church Unity, and in this country also, probably to a greater extent than anywhere else. Public sentiment has given wide and cordial expression in support of the proposition. There has been no lack of enthusiasm either, and many of the grandest and ablest leaders in the Church on both continents have come out in frank acknowledgement that the Unity of the Church was essential to its efficiency, and was demanded by the new situation and conditions.

The Archbishop of Canterbury, at the congress in question, appealed not only to the Church of England, but to the Non-Conformist churches and to all others throughout the world, his appeal being on similar grounds. He regarded the present time as the most important in human history, with the sole exception of the first Advent. He believed that if the world is to be won to Christ it must be through the closer union of the Churches, a result for which all believers should constantly pray.

In his address already referred to, the Bishop of Peterborough regarded as significant the increasing number of suggestions of policies and programs submitted, some political, others industrial. He talked of the "reservoir of service and sacrifice" which only waits to be captured for the Kingdom of God.

All this, though eloquently spoken, has a familiar sound. We have heard the same thoughts expressed time and again, and even the Bishop's words recall similar passages heard repeatedly: "Never has the Church been faced with a task so colossal or an opportunity so superb." He then goes by straight line, to the real root of the matter, and this is what is stirring the churches abroad to-day. He says:

"The very mention of so great a task recalls us at once to our limitations, and most of all to the weakness which arises from our unhappy divisions. The unification of the Christian Church would probably do more to convert the world than all our competing missions put together. The walls that divide us will not be demolished by a few well-meaning individuals pulling out a brick here and there. They can only be swept away by such a rising tide of spiritual life as will come to a Church that, through prayer, has reached a greater knowledge of God."

It would be folly for anyone to belittle the value of organization. It means order, power, efficienty; but as far as any human observation can reach the multiplied organizations of the Church of Christ, owing to their divisions, their rivalries, their antagonisms, and their lack of co-operation, constitute a positive detriment, if not an impossible barrier. An army or a political party which has a single great objective in view could never hope to attain it divided into wrangling factions or regiments. And the result of these conditions he finds to be that "Our people at large do not know what God is or what God can do... In the Church we have been too prone to harp on obsolete phrases and quote authorities when we ought to have been opening the door and showing the way to the living God... The whole organization of our worship should be lifted clean out of the slough of controversy and viewed solely as a means of revealing God to men. . . The challenge that comes to the members of Christ here and elsewhere is simply: Are they prepared to make this enterprise of the Kingdom literally the first consideration in their Church life, the aim of all their energies, the test of all their methods?"

We submit these plain and bold words, necessary at such a time, to the careful consideration of everyone who is interested in the Church Unity question. There is more strength than weakness in the Bishop's words.

PRINTERS' STRIKE ENDING

THE printers' strike which has caused great annoyance to the periodicals and their patient patrons, is breaking up.

The last four issues of the Christian Herald were printed in Chicago, but this issue is run on our own presses in New York.

Compositors being still on strike, the typing of this number is done on Oliver typewriters, and the sheets are reproduced by the photo-engraving process.

As this issue goes to press, the compositors are returning to their posts, and our Christmas number, December 20th, will appear in its regular manner and old-time form.

GETTING BACK TO BUSINESS

ELECTION is over, the annual national November spasm has safely passed, unworthy ambitions have been rebuked, and in the main, the good, common-sense of the American people has again asserted itself in choosing deserving and reliable men to hold the reins of authority in the various states. It is true, all the ideals have not been attained. There have been "wet" victories and "dry" victories, but nothing to materially shake the confidence of the friends of prohibition. As for the women voters, they did remarkably well everywhere. In New York, the women's vote overcame the dickerings of the political factions, and their use of the ballot showed the discrimination of veterans in helping to make the best men win.

THEY KNEW THE BOWERY MISSION

AT was a very notable as well as gracious tribute that was paid t the Bowery Mission by the Governo of the Empire State, when he spoke fro the platform at the recent celebratio of the Mission's fortieth anniversary He had made a special trip from th Capitol in Albany to perform what b regarded as a duty. Born "just aroun the corner from the Bowery," he knew th neighborhood well, and his vivid description of the famous old thoroughfare and its surroundings in his boyhood days, was an effective part of hi address. But what surprised and delighted his audience was his familiarity with the work of the Mission and it transforming influence upon the moral and social character of the Bowery an its population. "This," he said, "speaking from my own personal knowledge and observation, has been the particular and special function of this Missio during all of its useful lifetime. While it has catered to the spiritua needs of men, it has also catered t their temporal needs." Jesus had taught charity not only in his preaching while he lived among men, but had demonstrated it in action. The Governor had personal knowledge of the Bowery Mission' charity. He had seen the "Bread Line" in the cold nights of winter; had personally witnessed the feeding of multitudes of hungry and homeless. Friends who had seen it also had told him "That is an institution which, while preaching the Word of Almighty God is doing that practical thing which makes a man feel that somebody in this world i thinking about him."

No finer testimonial was ever paid t the work of the old Bowery Mission than Governor Smith expressed in these simple words. He regarded the Mission in its helpful efforts in behalf of the poor, the homeless, the wrecks of humanity as a practical interpretation of the Great spirit of America which "the Almighty had intended to be a haven of rest and a harbor of refuge for the down-trodden, the poor and the oppressed of every land." It was a demonstration of Christian Americanism in action, and had been so through all the years of its existence. And in this work, the Governor firmly believed, it had been Divinely guided and blessed from the beginning.

Bishop Burch's beautiful address was no less congratulatory. He believed that no other work in the great city had "brought so many despondent hearts and souls to the level of a new courage, a new inspiration, and a new determination to go forward and to do better and live better, than the Bowery Mission." He had been at its meetings and had "always come away with a new light, new strength, new grace and new power to go forward in the work God has committed to my care."

These gracious and stimulating testimonies, coming wholly unsolicited and unexpected from such distinguished sources, are deserved tributes to that great body of Christian men and women who have stood so faithfully by the Mission, and who have unfailingly supplied its needs by their contributions through the Christian Herald. Such generosity brings a double blessing. As in "The Vision of Sir Launfal," the voice of Christ comes softer than silence, saying:

"Who gives himself with his alms,
feeds three--
Himself, his hungering neighbor,
and me."

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Finer Workmanship This new Mitchell has a new-style body. The lines are new, the color, finish and equipment. There is also a stauncher body frame. There is a finish that keeps its lustre. There is a new-grade top which stays new.

The upholstery is high-grade leather. The hair filling is interlaced so the cushions keep their shape.

The steering gear is ball bearing. A new disc clutch is adopted. Brake efficiency is increased by new design. Long cantilever rear springs give matchless riding comfort, yet ample tests have proved them unbreakable in use.

The Years Will Show Not all these gains are apparent when the car is new. But every year will bring them out more clearly. You will realize that when you study the details and compare the new type with the old.

In our opinion, this new Mitchell is the future type of Six. Men who pay today's car prices will demand these higher standards. Go see them and judge this for yourself.

Here is the greatest value in this class today. Ask for our new catalog.

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MAKING THE HOME ATTRACTIVE

By Mrs. Nestor Noel

SO many things have been written about making the home attractive to the country boy and girl that I shall not say anything about them here. Every farmer wants to keep his children at home. Perhaps they do try, but not always successfully. There are so many attractions outside the home, even in a small town, and when it comes to the big towns they are innumerable.

Girls put up with almost any kind of a home whilst they are very young. They do not mind what it is like. They play and sleep and eat and do little else. If they have had an untidy home from the start, they get so used to it that they do not know it is untidy. But wait until these girls grow a little older, go about and see other houses; and now the discontent begins. Once children come to the school age, they make comparisons, and this is the cause of trouble.

Therefore one of the first things we must do to keep our girls at home is to make the house itself tidy and attractive. What are girls, after all, but miniature women? And most of them have the home-keeping instinct. So they like to have a tidy, pretty house. This need not cost too much money. Curtains well laundered, table cloths and pretty cushions, here and there, help make the home attractive.

But it is not only the house that girls look at. They like to see their mothers well dressed. Some women seem to think that because they have reached middle-age, they can go about all day in kimonos and look more or less neglected. But there is no age at which a woman can afford to neglect her personal appearance. She owes it to her children to keep tidy and well dressed. Girls go to see their girl friends and often they meet other mothers who, whatever their work, somehow manage to look always nice and neat. Then they return to their own homes and see their own mothers look slovenly and untidy - their hair twisted in an ugly knot at the back of the head and shoes all worn out and down at the ankles. Now, these girls want their friends to find their mothers well dressed. So when they know they cannot do this they meet their chums elsewhere, and the home life is broken up, the mother stays lonely and miserable at home while her girls are enjoying themselves elsewhere, sometimes in amusements which are not always innocent.

Thus, the second condition to keep our girls at home is for the mother to be tidy. This does not mean extravagantly dressed, but well and suitably.

A third thing which will make the home attractive for girls is to have amusements for them in the house. Gramaphones, pianos and other musical instruments are not within the reach of all. But there are games which do not cost much, and every house where there are girls should be provided with some of these.

A fourth way to make the home attractive is to allow our girls to bring their friends, now and then, and to try to show them they are welcome when they come. And here we must be careful, because girls quickly abuse this privilege and may wear us out waiting on their friends. They should have a certain day for visitors, say, once a week or once a fortnight. For they will not like to go everywhere and never ask their friends in return. This is not natural. We do not do it ourselves. We ask our women friends when we choose and we make them comfortable. So there is no reason why our girls should not ask their girl friends too. We must be fair to our girls. If we do not consider them now, neither will they consider us later on.

The 5th and perhaps the best way to make our homes attractive to our girls is to make our lives and our interests one with theirs. If we show them that we do not care for the things they like and want to live our lives outside theirs, they will take us at our word and soonfind other interests. Women who spend too much time at clubs cannot have it to give to their girls. We must be "pals" with our growing girls and enter into their interests as they change from year to year. Nor must we be astonished if they change. What they like one year they will not like the next. We must not blame them for this, nor must we call them inconstant. They are of the growing, changing age. We forget that we were once there ourselves. We are so settled now - some of us!

I have seen mothers blame their girls because they had a different friend every year. I would not blame a girl for this. She is feeling her way; she is studying her world. It may be that she is gaining by these constant changes.

I like to see mothers who keep their hearts young with their daugheers. A girl whose best chum is her mother will not go far wrong.

I remember knowing just such a family. There were only two girls; but girls and mother seemed to have the same interests in common. At Christmas time, it was beautiful to watch them. The mother, as she arranged the presents for the next day, and decorated the house, seemed to enjoy the fun as much as her daughter. It was my first insight into a beautiful, real home; for I, alas, never had one of my own as a child, though I am thankful to say I have one now.

O, if only mothers realized how lucky they are to have daughters!

There isn't a thing in the whole, wide world that should interest a mother like her own growing girls. I cannot imagine why it is that some women do not take more interest in their own children. They'll belong to clubs and societies and go about to theatres and operas; but what becomes of their daughters meanwhile they do not seem to care. Yet there will surely come one day when these same women would give all they have to get back their daughters' love and confidence. But it will be too late then! To be interested in our girls now - to give them our full attention is the most important thing we have to do. Afterwards we will be very sorry if we have not done this.

So let us do our best to make our homes and ourselves as attractive as we can, for the sake of our growing girls. We shall have our reward for it afterwards - never fear. If we did not, it would be our own fault. A growing girl with her new interests, her ever-changing friendships and her enthusiasms is most attractive to the woman who loves children. And as for those extraordinary women who do not like them - ah, well, I have nothing for them but a great pity! They do not know all they have missed in life!

DRESSING the WINTER BABY

By Elizabeth FitzHugh

THE baby's clothes should be as simple and as comfortable as it is possible to make them. Pinned bands are worn first, and these may be made from the remnants of flannel that are left when the flannel petticoats are cut out. They are torn lengthwise of the material, and measure 7x18 inches. The edges are raw.

Three or four of these bands are enough. At about six weeks the child becomes more active and puts on woven bands with shoulder straps that are easier to keep in place. Size 1 is needed, in either a mixture of silk and wool or of cotton and wool.

The first shirts, or vests, button all the way down the front to avoid drawing them on over the head. There is a double-breasted style that has an extra thickness in front and is excellent for the Winter baby. Size 1 in shirts is usually outgrown in about three months, so it is wiser to get size 2 in cotton and wool. Three or four shirts will be needed. It is a good plan to have a wooden drying frame for them to prevent shrinkage.

Birdseye is a very satisfactory material for diapers. It is slightly more expensive than flannelette or daisy cloth, but less heating and therefore less irritating. Birdseye diapers may be bought readymade by the dozen in sanitary packages already laundered, or the material may be bought by the ten-yard piece. It must be washed with a mild soap until soft. Two dozen of the first size, 18 x 36 inches, are needed, and two dozen of the larger, 22 x 44 inches. When the smaller size have been outgrown they may be folded within the larger.

The Winter baby will need four flannel petticoats, made of wool in the Gertrude style and fastening with a single small button on the shoulders.

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OAKLAND OWNERS REPORT RETURNS OF FROM
18 TO 25 MILES PER GALLON OF GASOLINE
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THIS NEW OAKLAND SENSIBLE SIX FOUR DOOR SEDAN IS POWERED WITH THE FAMOUS 44-HORSEPOWER OVERHEAD-VALVE OAKLAND ENGINE

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SENSIBLE SIX

THE marked solidity of construction in this new Oakland Sensible Six four door Sedan is achieved without the handicap of a pound of superfluous metal. Advanced and devoted engineering, while contributing to the reinforcement of the entire car, has yet preserved that high efficiency of performance for which Oaklands are everywhere known. To the satisfaction afforded by the smooth and reliable action of the Oakland engine, this Sedan joins the comfort of its unusually commodious and attractive body. Equipped with every essential convenience, from mechanical lifts for the windows in its double-latch doors to an inconspicuous heater for use on cold days, it embodies a degree of year-'round usefulness not to be found in any other type of car.

Touring Car, $1075; Roadster, $1075; Coupe, $1825; Four Door Sedan, $1825
F. O. B. Pontiac, Mich. Additional for Wire Wheel Equipment, $75

OAKLAND MOTOR CAR COMPANY
Pontiac, Michigan

THE WORLD NEWS OF THE WEEK

THE TREATY IS REJECTED.

THE Senate, on November 19, flatly rejected the Treaty of Peace with Germany which President Wilson brought home with him from Versailles. The vote was 38 for ratification and 53 against. Preceding this final action, two other votes had been recorded: 39 for ratification with the so-called Lodge reservations and 55 against, and 41 for and 50 against on the same resolution, a motion to reconsider. Immediately after the rejection Senator Lodge introduced a concurrent resolution declaring peace to exist between the United States and Germany. This is intended to pave the way to an independent peace treaty.

The last day of the debate, which has continual without intermission, since early July was one of intense excitement during which feeling ran high. It began with a conference of the administration Senators, who listened to a letter from President Wilson to Senator Hitchcock in which the executive urged a united vote against the majority program. Adoption of the Lodge reservations, the President declared, would mean nullification of the treaty. He expressed the hope that by its rejection some parliamentary means would be found to bring it back for further consideration at the new session of Congress, "when the door will then probably be open for a genuine resolution of ratification."

GOVERNOR CALVIN COOLIDGE

Booms for the nomination for the Presidency and Vice Presidency already have been launched in behalf of Mr.Coolidge as a result of his victory in Massachusetts on a law and order platform.

The line-up of Senators followed closely the forecasts that have been public for several weeks. The last vote showed seven Democrats aligned with the Republicans and one Republican-Mc Cumber--recorded with the Democrats. The President failed, at the last minute, to get support from a group of Republicans known as "mild reservationists" who really wanted to save the treaty but at the same time wanted reasonable safeguards for American interests. Effort was made by some of the President's friends to have him officially informed of the action of the Senate, but Senator Penrose objected. "He'll hear it soon enough anyway," declared the Pennsylvanian. And on motion by Senator Lodge, the Senate adjourned sine die, overlooking a long-time precedent of informing the President of such intention and formally inquiring of him if he had further business to be brought before the Congress before adjournment.

The last days of the debate were devoted to consideration and votes on between thirty and forty reservations proposed either as a part of the majority program or by individual members. All the latter were voted down with one exception, and all the Lodge reservations with one exception were approved. The determination of the Senate to insist on radical reservations or absolute rejection of the treaty seriously disturbed many of the adherents of the League of Nations in Europe and interviews and editorial expressions appeared in the news despatches obviously intended to influence the action of the ratifying body.

Just what will be the next step in the treaty fight is uncertain. Senator Lodge's resolution paving the way to a separate peace has the right of way when Congress reconvenes. In this connection it is recalled that the President, on his western tour, declared that if the treaty was rejected by the Senate, he would appoint Senators Lodge and Knox on a commission to conclude a separate peace.

The statement was not taken seriously at the time, however, and perhaps should not be taken seriously now. In the view of the observers in Washington, every effort will be made by the administration leaders to get the treaty back before the Senate in the new session, maneuver a deadlock, and then depend on being able to obtain ratification with such reservations as they will be forced to accept which, in the President's mind, do not nullify the treaty.

D'ANNUNZIO ANNEXES DALMATIA.

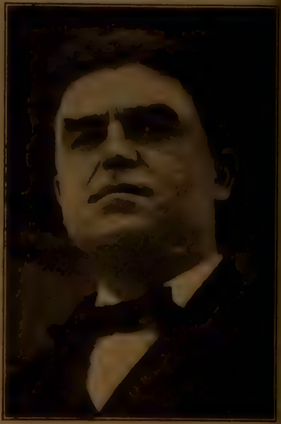
COLONEL Gabriele d'Annunzio, from his strong hold in Fiume, has declared a good part of Dalmatia under his jurisdiction following a sensational cruise along the Eastern Adriatic coast aboard an Italian destroyer when he called at Zara and several other ports. Word was sent out from Fiume that the commander was going to Rome for a conference with the government on the final disposition of Fiume. He went aboard the destroyer Nullo with his staff. Instead of crossing the Adriatic, however, he proceeded down the coast where other warships met him and acted as escort to Zara. On his return to Fiume he took the title of "Commander of Fiume and Commander of Dalmatia." At Zara he was warmly welcomed by the commander of the Italian forces of occupation. The latter swearing allegiance to de'Annunzio, was placed in command of the d'Annunzio forces in the district.

THE THREE BANKHEADS

Rarely is the distinction accorded one family to have two members serve in the same Congress but the Bankhead family is a notable exception. Not only is Senator John H.Bankhead a member of the upper branch of Congress but his son William B. Bankhead, represents the Tenth Congressional district of Alabama. The third member of the distinguished trio is Colonel Henry M.Bankhead, another son of Senator Bankhead, whos is stationed in Washington with the Quartermaster.

COAL MINES STILL IDLE.

OFFICIALLY, the strike of the United Mine Workers of America was called off by order of the United States courts. Actually, the miners continue on strike, and in the meantime the leaders of the miners and the committee of the owners have been meeting with Harry A. Garfield Federal fuel administrator, and Secretary of Labor Wilson in an effort to reach some kind of agreement. Thus far all these efforts have been without result. The only definite offer made by the operators provided for substantially twenty percent increase in wages on a contract running to March 31,1922. The workers indignantly rejected it as "too preposterous to answer" in the words of John L. Lewis, their chief. Lewis did not even consider it seriously enough to make a counter proposal.



(Copyright International)
JOHN L. LEWIS

This is the man who organized the coal strike as acting president of the United Mine Workers of America, and directed it until enjoined from activity by the Federal Court in Indianapolis.

While the conferences are in progress in Washington, the coal situation all over the country has reached an alarming stage. Several states have taken arbitrary action to put the mines in operation and others are contemplating similar steps unless the government intervenes, as Britain did during the recent railway strike, and undertakes to assure operation. The Kansas Supreme Court has taken over the mines in that state and placed them in the hands of three receivers. If the miners will not return to work the National Guard will be used, the court says. North Dakota has taken over one mine and a request has been made of the Ohio Supreme Court that it take similar action in regard to all the workings in Ohio. The Railway Administration forecasts a radical reduction in train service. As this is written, the roads leading out of Chicago have less than one week's reserve fuel supply.

ARRESTING THE RADICALS.

FEDERAL and State police authorities have conducted scores of raids on headquarters of radical organizations and at the last estimate nearly 400 men and women were under arrest. The majority of these persons are members of the Union of Russian Workers. The others are affiliated with the I. W. W. and other lesser organizations which

(Continued to Page 1289)

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Turn flame to usual height at first. When pan is thoroughly heated, reduce flame one-third to one-half. Save-fuel.

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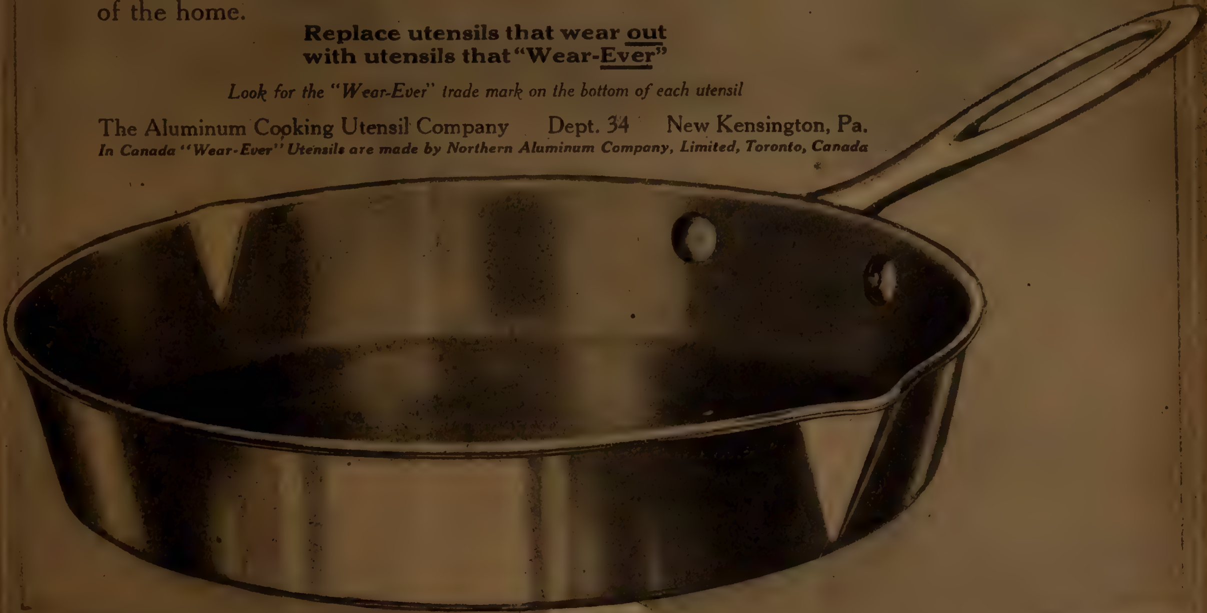

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BETTY HOPE

Continued from Page 1270

footsteps come down the marble hall. Bi Gage always wore rubbers when he went anywhere in particular. He had them on that morning. He took careful note of the name on the door: "WARREN REYBURN, Attorney at Law," and the number. Then he slid down the stairs as unobserved as he had come, and made his way to a name and number on a bit of paper from his pocket which he consulted in the shelter of a doorway.

When Warren Reyburn started on his first trip to Tinsdale his mind was filled with varying emotions. He had never been able to quite get away from the impression made upon him by that little white bride lying so still amid her bridal finery, and the glowering bridegroom above her. It epitomized for him all the unhappy marriages of the world, and he felt like starting out somehow in hot pursuit of that bridegroom and making him answer for the sadness of his bride. Whenever the matter had been brought to his memory he had always been conscious of the first gladness he had felt when he knew she had escaped. It could not seem to him anything but a happy escape, little as he knew about any of the people who played the principal parts in the little tragedy he had witnessed.

Hour after hour as he sat in the train and tried to sleep or tried to think he kept wondering at himself that he was going on this "wild goose chase," as he called it in his innermost thoughts. Yet he knew he had to go on. In fact, he had known it from the moment James Ryan had shown him the advertisement. Not that he had ever had any idea of trying for that horrible reward. Simply that his soul had been stirred to its most knightly depths to try somehow to protect her in her hiding. Of course, it had been a mere crazy thought then, with no way of fulfilment, but when the chance had offered of really finding her and asking if there was anything she would like done, he knew from the instant it was suggested that he was going to do it, even if he lost every other business chance he ever had or expected to have, even if it took all his time and every cent he could borrow. He knew he had to try to find that girl! The thought that the only shelter between her and the great awful world lay in the word of an untaught girl like Jane Carson filled him with terror for her. If that was true, the sooner some one of responsibility and sense got to her the better. The questions he had asked of various people that afternoon had revealed more than he had already guessed of the character of the bridegroom to whom he had taken such a strong dislike on first sight.

Thus he argued the long night through between the fitful naps he caught when he was not wondering if he should find her, and whether he would know her from that one brief sight of her in church. How did he know but this was some game put up on him to get him into a mix-up? He must go cautiously, and on no account do anything rash or make any promises until he had first found out all about her.

When morning dawned he was in a state of perturbation quite unusual for the son and grandon of renown lawyers noted for their calmness and poise under all circumstances. This perhaps was why the little incident with Abijah Gage at the station annoyed him so extremely. He felt he was doing a questionable thing in taking this journey at all. He certainly did not intend to reveal to this curious old man who he was or what he wanted in the town.

The little gray house looked exactly as Jane had described it, and as he opened the gate and heard the rusty chain that held it clank he had a sense of having been there before.

He was pleasantly surprised, however, when the door was opened by Emily, who smiled at him out of shy blue eyes, and stood waiting to see what he wanted. It was like expecting a viper and finding a flower. Somehow he had not anticipated anything flower-like in Jane's family. The mother too was a surprise when she came from her ironing, and, pushing her wavy gray hair back from a furrowed brow lifted intelligent eyes that reminded him of Jane, to search his face. Ma did not appear flustered. She seemed to be taking account of him and deciding whether or not she would be cordial to him.

"Yes, I had a telegram from Jane this morning," she was scanning his eyes once more to see whether there was a shadow of what she called "shiftiness" in them. "Come in," she added grudgingly.

He was not led into the dining-room, but seated on one of the best varnished chairs in the "parlor," as they called the little unused front room. He felt strangely ill at ease and began to be convinced that he was on the very wildest of wild goose chases. To think of expecting to find Elizabeth Stanhope in a place like this! If she ever had been here she certainly must have flown faster than she had from the church on her wedding night.

So, instead of beginning as he had planned, to put a list of logically prepared keen questions to a floundering and suspecting victim, he found the clear eyes of Ma looking into his unwaveringly and the wise tongue of Ma putting him through a regular orgy of catechism before she would so much as admit that she had ever heard of a girl named Betty Hope. Then he bethought him of her daughter's letter and handed it over for her to read.

"Well," she admitted at last, half satisfied, "She isn't here at present. I sent her away when I found you was comin'. I wasn't sure I'd let you see her at all if I didn't like your looks."

"That's right, Mrs. Carson," he said heartily, with real admiration in his voice. "I'm glad she has some one so careful to look out for her. Your daughter said she was in a good safe place, and I begin to see she knew what she was talking about."

It was then the strong look around Ma's lips settled into the sweeter one, and she sent Bob after the girl.

"Are you a friend of hers?" she asked watching him keenly.

"No," said Reyburn. "I've never seen her but once. She doesn't know me at all."

"Are you a friend of her -family?"

'Oh, no!"

"Or any of her friends or relations?" Ma meant to be comprehensive.

"No. I'm sorry I am not. I am a rather recent comer to the city where she made her home, I understand."

Ma looked at him thoughtfully for a moment. It wouldn't have been called a stare, it was too kindly for that, but Reyburn thought to himself that he would not have liked to have borne her scrutiny if he had anything to conceal for he felt as if she might read the truth in his eyes.

"Are you- please excuse me for askin'- but are you a member of any church?"

Reyburn flushed, and wanted to laugh, but was embarrassed in spite of himself:

"Why, yes--I'm a member," he said slowly, then with a frank lifting of his eyes to her troubled gaze, "I united with the church when I was a mere kid, but I'm afraid I'm not much of a member. I really am not what you'd call 'working' at it much nowadays. I go to morning servce sometimes, but that's about all. I don't want to be a hyprocrite."

He wondered as he spoke why he took the trouble to answer the woman so fully Her question was in a way impertinent, much like the way her daughter talked. Yet she seemed wholly unconscious of the fact.

"I know," she assented sorrowfully. "There's lots of them in the church. We have 'em too, even in our little village. But still, after all, you can't help havin' confidence more in them that has 'named the name' than in them that has not."

Reyburn looked at her curiously and felt a sudden infusion of respect for her. She was putting the test of her faith to him, and he knew by the little stifled sigh that he had been found wanting.

"I 'spose lawyers don't have much time to think about being Christians," she apologized for him.

He felt impelled to be frank with her:

"I'm afraid I can't urge that excuse. Unfortunately I have a good deal of time on my hands just now. I've just opened my office and I'm waiting for clients."

"Where were you before that? You did not just get through studying?"

He saw she was wondering whether he was wise enough to help her protege

"No, I spent the last three years in France".

"Up at the front?" The pupils of her eyes dilated eagerly.

"Yes, in every drive," he answered, wondering that a woman of this sort should be so interested now that the war was over.

"And you came back safe!" she said slowly, looking at him with a kind of wistful sorrow in her eyes. "My boy was shot the first day he went over the top."

"Oh, I'm sorry," said Reyburn gently, a sudden tightness in his throat.

"But it was all right." She flashed a dazzling smile at him through the tears that came into her eyes. "It wasn't as if he wasn't ready. Johnny was always a good boy, an' he joined church when he was fourteen, an' always kep' his promises. He used to pray every night just as faithful, an' read his Bible. I've got the little Testament he carried all through. His chaplain sent it to me. It's got a bullet hole through it, and blood marks, but it's good to me to look at, 'cause I know Johnny's with his Saviour. He wasn't afraid to die. He said to me before he left, he says: 'Ma, if anythin' happens to me it's all right. You know, Ma, I ain't forgettin' what you taught me, an I ain't forgettin' Christ is with me.'"

Mrs. Carson wiped her eyes furtively, and tried to look cheerful. Reyburn wished he knew how to comfort her.

"It makes a man feel mean," he said at last, trying to fit his toe into the pattern of the ingrain carpet, "to come home alive and whole when so many poor fellows had to give their lives. I've often wondered how I happened to get through."

She looked at him tenderly:

"Perhaps your Heavenly Father brought you back to give you more chance to do things for Him, an' get ready to die when your time came."

There was something startling to this self-composed city chap in hearing a thing like this from the lips of the mother whose beloved son was gone forever beyond her teaching but had "been ready." Reyburn looked at her steadily, soberly, and then with a queer constriction in his throat he looked down at the floor thoughtfully and said:

"Perhaps He did,"

"Well, I can't help bein' glad you're a church member, anyhow," said Mrs. Carson, rising to look out the window. "She needs a Christian to help her, an' I'd sooner trust a Christian. If you really meant it when you joined church you've got somethin' to fall back on anyhow. Here she comes. I'll just go an' tell her you're in here."

(To be continued.)

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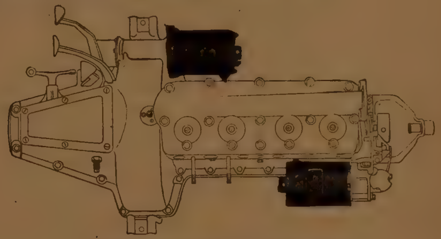

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OUR MAIL BAG

MISS E.D., New Village, N.J. Since your Christian Endeavor Society is composed of Presbyterians, Methodists, Lutherans and Baptists, it would be difficult to satisfy all of these with a denominational mission study course. You can obtain from the Missionary Education Movement, 160 Fifth Ave., New York City, complete courses which are entirely interdenominational. The movement prepares mission study courses for all denominations, which cover the whole field of missions. They also have stereopticon lectures and various other helps toward missionary interest.

Mrs. N.M.J. The passages you mention (Hebrews 10:26-27 and 12:17), refer to those who have deliberately turned away from Christ,-thus crucifying him afresh. There is a question as to whether these may hope to return, but God's love is boundless and his mercy unfettered except by an unworthiness or lack of faith. These verses do not apply to the weak one, whose profession is sincere but who falls before temptation and comes anew, repentant and believing, to seek pardon and restoration. The Master who forgave Peter three denials waits for the repentant sinner with full pardon and with the promise that He will give you His strength to add to yours so that you need not fall again. It is the fault of our little faith that we fall into sin. It is not necessary for pardon to confess a sin publicly, if the sin has wronged no one; but public confession often helps the confessing one to avoid repeating the sin.

Mrs. M.A.C., Little Fork, Ill. Sunday is the old heathen appellation; Sabbath is the Jewish, and the early Christian Church simply used the term, "Lord's Day," which was the first day of the week and honored as the day of the resurrection.

E.B., Cleveland, O. Hypnotism is regarded as somewhat of a pseudo-science. There are many so-called records of wonderful hypnotic powers, but they are not well authenticated.

M.M.B., Grand Rapids, Mich. Yes it is a joyful duty we owe to God to acknowledge before men His goodness to us, and particularly on special occasions. Many urgent requests for prayer come to us from those who are in sore trial of some sort, and who ask God's people to join with them in prayer for their deliverance. Such requests are laid before the Prayer League of the Bowery Mission. It may be weeks or even months afterward that we are gladdened by the news that relief has come. And surely one who has received such blessing should be willing to acknowledge it before the world, and to give God the glory.

C.W.R., Elizabeth, Ill. 1. "To esteem others better than ourselves," is a familiar maxim, intended to convey the suggestion of modesty. Most of us are apt to overvalue our own good qualities and abilities, and underestimate those of others. 2. Matt. 15:11 and Mark 7:15-both verses dealing with the same idea should be read in this connection, and as an explanation of the Saviour's meaning, verses 17, 18, 19, and 20 of the same chapter in Matthew. 3. Your other questions assume that the world is more given over to sin today than at any previous time in its history. Many will not agree with you, holding that the works of evil are more manifest and more widely known, but refusing to admit that evil has stronger power.

P.F.Y., Hoopeston, Ill. 1.-The early fathers never claimed that the Apostles' Creed, so-called, was framed by the apostles themselves, but that the document, as we now have it, was formulated later as a concise statement of the apostolic faith, based upon their writings. There is a tradition which attributes the Creed to the apostles, each of whom is credited with having contributed a clause to the declaration. 2.- That certain of the nations had dim perceptions of immortality long before the Christian era is recognized as true, but it was not until Christ came "bringing life and immortality to light," (II Tim. 1:10) that the race of men began to relize the truth. Jesus lifted the veil that we might see more clearly the "gift of God," which He bestows upon those who are forgiven and accepted, and who believe on and follow after His Son. 3.-The expression "The day thou eatest thereof thou shalt surely die," is rendered more clearly in the Hebrew: "dying, thou shalt die," the meaning being: "While thou art faithful, I shall give thee an exemption from death, but if thou transgress, this exemption shall be withdrawn, and from that hour thou shalt be subject to death like the lowest animals."

J.W.Y., Covington, Ky. The opening verses in Hebrews 6, and especially verses 4,5 and 6 have been much discussed. "Those who were once enlightened," that is, who received a vivifying knowledge of the truth and who had taken satisfying yet incomplete steps towards the heavenly life, even awakening the first impulses of faith, had hesitated and at the call of the world had deliberately turned away, thus rejecting anew the power of Christ's sacrifice which was drawing. It is to such as these- whose faith had been temporarily awakened - that the apostle applies these despairing words (V.6), "It is impossible to renew them again unto repentance." What is humanly impossible, however, is possible with God, and it is only through the miracle working power of the Holy Spirit in the heart that such a one can be turned again from the world and turned in the right direction. Every Christian minister and Gospel worker knows how difficult it is to win a backslider. Such a one seems impervious to the Gospel truth. There is hope, however, when the person is distressed about his spiritual condition, as it gives evidence that the spirit is still striving with him to turn him again. Peter's backsliding and denial was most flagrant, and yet, through divine mercy, he became repentant, was forgiven and restored.

H.W.K., Georgetown, O. "Divine" means pertaining to, or derived from, or of the nature of God. "Divining" is the art of foretelling, discovering or presaging, a term applied to waterfinders, stargazers and persons who pretend to possess magical powers.

W.E.L., La Mesa, Calif. We have no available statistics as to the comparative seating capacity of the amphitheaters of the U.S., but should think 40,000 an extreme figure. Certainly it seems almost incredible that the human voice could reach the fringes of such an audience.

J.E.McL., Yorkton, Sask., Can. We are well pleased with the general and religious news of your paper. We have just before us a picture, Chateau-Thierry, where the Americans turned the tide of war. You forget those who broke the Hindenburg Line and fought many a hard battle before the Americans entered the war. We are pleased that the Americans came to help and give them great praise for hard fighting, but there were others. We want to be on friendly terms. The Anglo-Saxons must stick together like brothers or let Christian civilization be wrecked and ruined. Get behind the President and show the world that the soul of the American nation is true.

HOME *for the* GROWING BOY *and* GIRL

By Kitty Parsons

IF more people realized the advantages of making home attractive to the growing boy and girl, there would be fewer young people haunting the "movie" houses and generally looking for entertainment and amusement elsewhere.

Of course youth must have recreation of some sort and a wholesome harmless variety, which at the same time may be largely satisfying, can be offered in the home if parents will only give the matter their serious attention. At least, is certainly well worth the effort.

No boy or girl of fourteen or fifteen can be expected to stay at home and study six nights out of the seven and not have some change on the seventh night. Some long to be out six out of the seven and if their studying is done in the afternoon they soon tire of watching mother and father read and sew, or perhaps start off for the theatre or the "movies" with some other mothers and fathers.

Now, it is not really hard to make home attractive to the younger members of the family. We may dislike to have our peace disturbed but after all we do owe them something, and a reasonable amount of noise is necessary to all normal young people. I have been in homes where the piano was always kept locked so that the children---not infants at that---could never touch it. Most people have a piano or at least a talking machine of some sort and if no one in the family can play, there is usually some girl or boy friend who can. Encourage him to come to the house and keep up to date with some of the best popular music. You may not care for some of it, but much is pretty and tuneful, and a great deal can be purchased at the 5 and 10. Have some good song books there too, but don't cover the music rack with the pieces of twenty five years ago unless their particular beauty makes them worth it. Even at that the modern young person cries out for all things modern. Variety is the spice of life--especially of their lives! Encourage games and singing of all kinds. Nothing is so helpful in allowing people to get rid of superflous energy--"Let off steam," so to speak-- as singing. Almost everyone loves to sing, whether he will admit it or not.

One never failing attraction for all young people is food! The house where cookies are not always locked out of sight and where a possible pan of fudge is not an unheard of thing, is sure to be popular. It isn't very much trouble for mother, on a hot summer night to have a large pitcher of lemonade or some other cooling drink in the ice chest.

Let them play, let them sing, let them play games and eat and drink lemonade or hot chocolate on a cold winter night; let them do anything in reason, if they pick up after themselves and do not needlessly drive everyone else out of the house because of the racket they are making.

Haven't you heard someone say:" We can't go over to my house because company disturbs mother and father. Let's go up to Emma's"

It is the right of every growing boy and girl to have a place to bring his or her friends at any reasonable time. They will be better men and women with a more healthy outlook on life in general than if they spent the same amount of time in moving picture places and ice-cream parlors and nobody-knows-where. It really is very little effort for any parent and it is an effort which she will be repaid all the rest of her life.

The Week in the World's News

(Continued from Page 1284)

have for their object the overthrow of government.' An outrage on Armistice Day when a group of I.W.W. fired into a parade of veterans of the World War and killed three and wounded several more men is the most flagrant of radical crimes since the bomb plot of mid-summer. The ex-soldiers lynched one of the leaders of the demonstration and sixteen were put in jail. New York was threatened with serious trouble over a proposed "Red" meeting in one of the parks, but raids by secret service officials and police broke up the plans for it. More than 150 agitators from New York City and the territory surrounding it were taken to Ellis Island to await trial and possible deportation. A New York State Committee investigating radical propaganda had before it Ludwig A.C. Martens, self-styled Soviet Ambassador to the United States, and learned from him that much of the Lenine propaganda for the United States has been passing through his Office. His expenses, amounting to $15,000 a week, have been cared for by remittances from Russia brought over by courier. He says he is negotiating with 25,000 American business firms for contracts for Russian business when the embargo on Soviet Russia is lifted. As one result of Martens' testimony the committee has decided to ask the Federal government to deport him.

ANOTHER NOTE TO MEXICO.

WILLIAM O. Jenkins, American Consular Agent at Puebla, Mexico, captured by bandits and released on the payment of a ransom of $150,000 has been arrested and imprisoned by the Carranza government on the charge of being a party to his kidnapping. The State Department promptly dispatched a note to Mexico City demanding Jenkins' release and warning Carranza that any further molestation of the consular agent would "seriously affect the relations between the United States and Mexico, for which the Government of Mexico must assume sole responsibility." The arrest is characterized as "absolutely arbitrary and unwarranted." Jenkins declares he was kidnapped because he was a representative of the United States, that he was taken from the consular office and that the bandits stole the money in the office, including consular funds. He says the Mexican Government did nothing to obtain his release, but on the contrary caused"him every possible inconvenience."

BOLSHEVIST SUCCESSES.

ALMOST co-incident with the evacuation of Omsk by the Kolchak government and the severe defeat of the Denikine Army in Southern Russia by the Bolsheviki, Premier Lloyd George announced in the House of Commons that an agreement had been reached with France to withhold further supplies from the Anti-Bolshevist forces and to stop all aid to the Russians. He declared he would no longer undertake responsibility for the restoration of order in the old empire. "In whichever direction we go", he said, "we are marching into a fog."

The failure of General Yudenitch of the Northwestern Army to recover his losses in front of Petrograd and reform his forces brought about his removal from command and the appointment of General Laidoner, commander-in-chief of the Esthonian army, to succeed him. Laidoner has devoted his time to extricating the army from danger and preparing for another campaign, which, however, is not probable before spring. In fact, the withdrawal of Allied aid combined with winter conditions will effectually stop all operations on a large scale until warm weather and give the Moscow Government another five or six months to strengthen itself at home.

THE RAILROAD BILL.

CONGRESS has virtually decided that the country's railways shall be returned to private ownership with some scheme of federal assistance until they are able to get on their financial feet. The House, by passing the Esch bill by a vote of 203 to 159, has taken the first step in the process of surrendering the roads. The Senate, at the time of its adjournment, had before it the Cummins bill, which is the result of the deliberations of the upper house committee on interstate commerce. The Senate is expected to pass its own measure when it reconvenes and then will come the task of reconciling the two measures in conference. Much criticism has been made of the Esch bill because it provides no method of preventing strikes either by compulsory arbitration or other method, and according to the general interpretation, makes no provision for conciliation unless such an effort is demanded by the employees. The bill continues the Interstate Commerce Commission with rate-making powers already possessed under the law by that body.

DRY ENFORCEMENT MACHINERY.

JOHN F. Kramer, of Ohio, has been appointed as National Prohibition Commissioner to enforce the national prohibition law. He will have a mobile force of agents to move about the country as necessity requires in addition to supervising agents in each of the nine districts into which the country has been divided. The Government is placing much dependence on state and municipal police officials to aid in enforcement of the law.

MORE PAY FOR MINISTERS.

THE Centenary Conservation Committee of the Methodist Episcopal Church announces a general increase of ministers' salaries amounting in some cases to 100 per cent. A sub-committee making a canvass of the country found that salaries have been ranging

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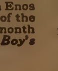

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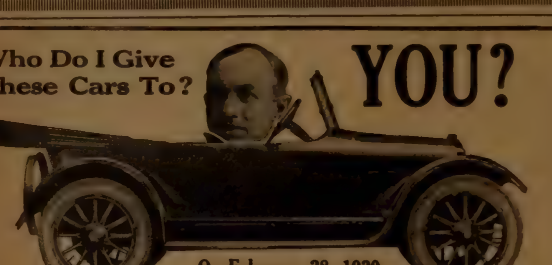

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from $200 a year in some rural communities to $6,500, the highest paid. The average pay under the new plan will be $1,500 a year as against $1,111 in 1918. In working out the scale, the committee considered size of family, the location of the charge, the prices of commodities that prevail and other necessary items. Efforts are being made to persuade the individual churches to take care of the increases, but where local conditions make this impossible, the committee is guaranteeing the increase.

CLEMENCEAU FOR PRESIDENT.

THE French general elections, the first to be held since before the war, resulted in an overwhelming victory for the adherents of Premier Clemenceau. The Extreme Socialists especially suffered a heavy loss. The wide-spread support of the premier and his policies has started a nation-wide boom for him for the presidency of the Republic to succeed Raymond Poincaré. Generally the result is taken to mean that radical activity is under thorough control in France and that the swing is strongly against anything that would tend to delay rapid recovery from the effects of the war. On the other hand, in Italy, the radical wing of the Socialists have made such big gains they even threaten the life of the dynasty.

FOREIGN

STUDENTS STRIKE AGAINST AMERICANS— Students at Peiyang University in Tien-tsin objected to an American professor on the ground that he was incompetent. Feeling grew against all the American instructors and the students body went on strike. The dean of the University resigned in consequence.

BUELOW GOING TO ROME—Prince von Buelow, formerly German ambassador to Italy, has gone to Rome on a special diplomatic mission.

BULGARIA WILL SIGN—Bulgaria has sent word to the Peace Conference that the Bulgar delegation will sign the Treaty of Peace.

GERMANY HAD 810 U-BOATS—Admiral Capelle, formerly German Minister of the Navy, told the War Investigation Commission in Berlin that Germany built 810 submarines before and during the war. The investigation has revealed a deep-seated feeling of animosity toward the United States on the part of the German Leaders.

HORSES BACK ON ST. MARK'S — THE Venetian authorities have replaced the famous Four Horses over the portal of St. Mark's. Elaborate ceremonies marked the restoration. The group was removed early in the war to avoid danger from aerial bombs.

ROOM FOR 150 PERSONS—Italy is building a huge dirigible, designed for trans-Atlantic service, which will accomodate 150 passengers.

WILHELM AT DOORN— The ex-Kaiser has taken possession of the House of Doorn which he purchased some time ago but he will not move into the house until early in 1920. His first act was to raise the wages of the gardener forty cents a week.

CHINA WILL NOT NEGOTIATE— China refuses to enter into negotiations with Japan over Shantung. She will refuse to take any action in reference to the peninsula until the league of Nations begins to function.

VON MACKENSEN IS FREED— Field Marshal von Mackensen, one of Germany's most famous commanders who has been a prisoner of the Allies since the armistice, has been released from internment in Salonica and permitted to return home. He was a prisoner for several months in Hungary before he was transferred to Salonica.

CUTS SHORT VISITING— The British Food Ministry has issued an order forbidding in a private house the entertainment of guests for a longer period than four weeks.

HUGO HAASE DEAD—Hugo Haase, President of the Independent Socialist Party in Germany, who was shot by an assassin in October as he was entering the Reichstag building, has died from his wounds.

LETTS TAKE RIGA—The Lettish army has driven the Germano-Russian forces out of Riga and taken over the city. A fleet of Allied war ships off the coast aided in the operations.

SPANISH LOCKOUT ENDED— Employers and workmen in Spain have reached an agreement on an eight-hour day and the lockout which had paralyzed industry for some time has been ended.

DOMESTIC.

PLAN $30,000,000 DRY FUND— Representatives of the Anti-Saloon League in conference in Montgomery, Ala., have planned to raise a fund of $30,000,000 with which to wage a world-wide prohibition fight.

SOCIALISTS RENOMINATE BERGER —The Socialists of Milwaukee, the day after Victor Berger was excluded from the House of Representatives by a vote of 309 to 1, renominated him as the party candidate to stand at a special election on December 19 for his vacated seat.

THE AMERICAN LEGION'S FIRST HEAD—The American Legion has elected Franklin D'Olier of Philadelphia as its first National Commander. He was demobolized as a lieutenant-colonel in the quartermaster corps.

SENATOR MARTIN DEAD— Senator T. S. Martin, of Virginia, one of the best known members of the Upper House, died after a long illness at his home in Virginia. Carter Glass, Secretary of the Treasury, was named to fill his unexpired term, leaving the Treasury portfolio vacant.

TOLEDO WITHOUT CARS—On last election day Toledo, O., voted to remove the street cars from the street, because of a disagreement between the city and the company over fares. The company thereupon took every piece of rolling stock across the state line into Michigan and for weeks the people of Toledo have been either walking or riding to work in automobiles and buses.

WETS WON OHIO— The final count of votes in Ohio where ratification of the prohibition amendment to the constitution was the important question in the election showed the proposal for ratification defeated by 641. The "drys" have asked for a recount. The state prohibition enforcement law also was defeated. The liquor interests are expected to seize on this in a final effort to delay constitutional prohibition.

5,000,000 FARMERS UNITE—Delegates representing the farm bureaus of thirty-three states meeting in Chicago have organized the American Federation of Farm Bureaus representing about 5,000,000 farmers. Its purpose is to promote and protect the social, economic, business and educational interests of the farmers of the nation.

FORTUNE FOR THE CHURCH—Mrs. Margaret Zimmerman of New York City left $1,700,000 in her will to the Episcopal Church and philanthropic organizations. St. Michael's Church receives $570,992 and the Cathedral of St. John the Divine receives $140,000.

RELIGIOUS

201 DENOMINATIONS IN AMERICA-- The Church Year Book of the Federal Council of Churches furnishes many interesting facts of church life. There are 201 denominations in America; 41,926,854 members; 191,796 ministers and priests, and 203,432 church buildings, valued at $1,676,600,582. The total expenditures for last year was $328,809,999. There are 207,294 Sabbath Schools with 2,042,583 officers and teachers and 20,557,560 scholars.

500,000 MINUTE MEN-- During the month of November the Interchurch World Movement employed throughout the country an army of 500,000 minute-men to explain to business men the object and purposes of the organization and the methods of its work. Speakers were sent to business and fraternal gatherings and to mid-week meetings in all Protestant churches interested in the movement.

FORWARD MOVEMENT IN CANADA--The Presbyterian Church in Canada is pushing a "Forward Movement" with the motto: "Forward! In Congregational Life! In Missions! In Community Service!"

FIRST MISSIONARY TO INDIA--One hundred years ago in response to an advertisement of the American Board of Commissioners for Foreign Missions for"a pious physician for India," Dr. John Scudder of New York, presented himself to the Board and was accepted for service. This was the beginning of medical missionary work. The centennial of the departure of Dr. and Mrs. Scudder on their pioneer mission was observed on November 2, in the Old South meeting house, Boston, in which historic building the farewell services were held. There are now 100,000 baptisms a year in the field in which the Scudders were pioneers.

BIG PRESBYTERIAN CHURCHES--The minutes of the Presbyterian General Assembly for 1919 shows that forty-one of the churches have a membership or more than 1,500 and ten a Sunday School membership of more than 1,400.The ten largest churches in point of communicants are:Seattle First,6,390; Brooklyn Central, 3,177; Los Angeles Immanuel,2,804;Rochester Brick, 2,557; Pittsburgh First, 2,482; Brooklyn Lafayette Avenue, 2,406; New York Fifth Avenue, 2,400; Denver Central, 2,377; Rochester Central,2,296; Philadelphia Bethany, 2,287.

DR. KELMAN INSTALLED — Dr. John Kelman,called from abroad to succeed Dr. J.H.Jowett as pastor of the Fifth Avenue Presbyterian Church in New York City, has been installed in his pastorate. It was announced that his salary will be $12,000 a year and suitable quarters.

SOME TRADE FACTS

THE Department of Commerce at Washington has just issued an extremely interesting table of imports and exports, for the nine months ending September 30 and for the month of September which shows the rapid growth of trade with Central Europe and other regions involved in the war. For the first nine months of the year, for instance, we imported $1,132,748 of goods from Austria-Hungary as against $50,878 for 1918.The samemonths for Belgium show, respectively, $2,901,644 and $12,924, while the figures for Germany are $2,757,179 and $15,663. We bought more goods from Germany in nine months in 1918, then, than we did from Belgium. Trade with Holland for the same months increased from $6,391,651 to $52,080,393 and with France from $48,084,494 to $73,283,556.

Exports to Austria-Hungary for the first nine months of the year were $26,059,308 and to Germany $31,756,574. There were no exports to either country for the same months in 1918. Exports to France and Italy fell offthis year but to Holland they increased from $4,588,181, in 1918, to $176,980,904.

Of our total exports from January to September of $5,869,647,541, food-stuffs in crude condition or in some stage of manufacture amounted to $2,085,112,223. The balance of all trade in our favor, or balance of exports over imports, was $3,172,674,280.

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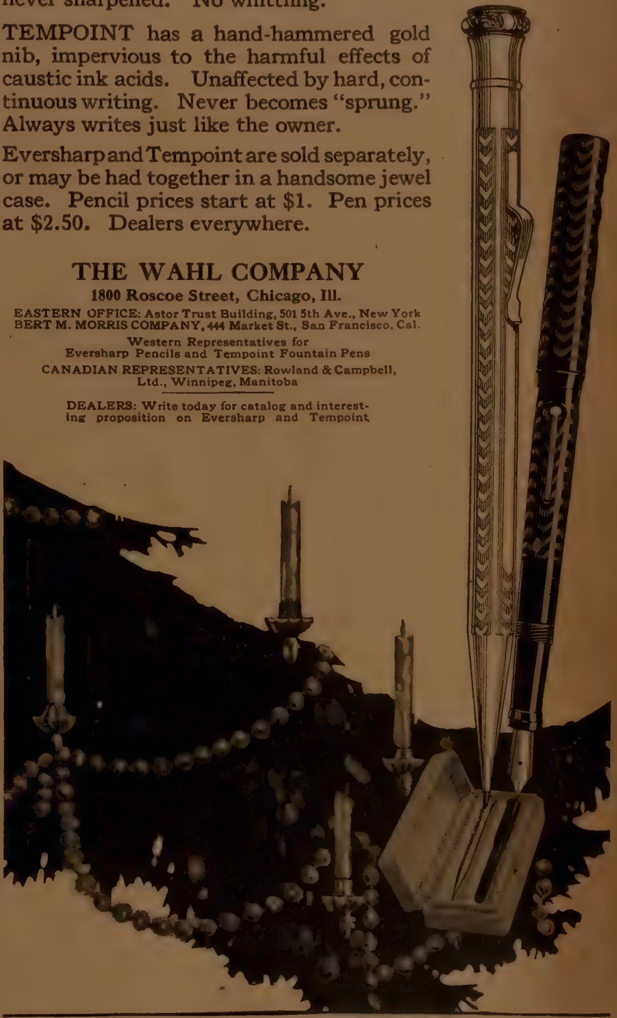

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THE PEN WITH THE TEMPERED POINT
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Does It Pay To Keep Chickens In Winter?

ANOTHER day without an egg!

Mary Crouterfield sighed as she scattered grain to her flock of hungry fowls. They had done fairly well all summer, and she had high hopes of sending the children to school in shoes bought from egg money, of getting a washing machine to make her own work easier, of buying a dress for the Thanksgiving dance, of——but what was the use? No eggs today—none yesterday—and only two the day before! At this rate, it would take all the money she had made in the summer to keep her chickens alive till spring.

But some people make money from their hens, she thought despondently. Fresh eggs were in the market, even in winter when prices went sky-high. *Where did they come from?*

So absorbed was she in thinking of it that she did not see her friend, Olive Preston, till she leaned from her buggy, reining in her horse by the fence.

"Want anything from town?" she asked. "I'm taking in some eggs to sell."

"Eggs! Where on earth did you get them? I've just about made up my mind it doesn't pay to keep chickens in winter."

It *Does* Pay

"Pay? I should think it does pay! It pays better in winter than it does in summer, because eggs bring such high prices. But, of course, it can't pay if the hens just gobble up their feed without paying for their board."

"That's just it! How *do* you get the eggs? It seems as if my hens just go on a strike as soon as the damp, cold weather sets in."

"Oh, my dear, that's a mistaken idea that most people have, that hens won't lay in winter. They can lay and *will*—if you know the secret."

"What *is* the secret?" asked Mrs. Crouterfield anxiously.

"It's really very simple," answered her friend. "I used to have the same trouble. A lot of hungry hens and one or two eggs every other day or so. It surely was discouraging. Then one day, when I felt about as you are feeling now, I stopped and asked myself the reason. 'Winter is surely a hard time for hens,' I thought, 'just as it is for humans. Must keep their bodies warm, no chance for exercise—no wonder it takes all the feed they can eat just to keep their bodies in condition, let alone laying eggs.'

"Then the secret dawned on me. A tonic, to be sure—to keep the hens healthy and vigorous, so that the feed they ate could *make eggs.*

"I had heard of the 'More Eggs' Tonic put up by E. J. Reefer, the poultry expert of Kansas City, Missouri, so I sent a dollar at once for a package and started feeding it to my hens. What a wonderful change took place! Where I was getting one or two eggs before, now I get fifty a day! And my hens are in such wonderful shape.

"That's the way I am making my chickens pay in winter. Really, I wouldn't be without Reefer's 'More Eggs' Tonic for a single day. You are foolish, dear, to let your chickens eat you out of house and home when you could be making so much money now that eggs are so high!"

"I guess I'd better get some right away," said Mary slowly. She did—and that was how Mary Crouterfield started making good money from her hens in winter.

They can lay and will if you know the secret

There are 400,000 poultry raisers, dear reader, who have learned from Mr. Reefer, America's poultry expert, the secret of making hens pay in winter. He has received thousands of thankful letters in praise of his wonderful "More Eggs" Tonic. You'll be interested in reading a few of these letters.

160 Hens—1500 Eggs

I have fed two boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns, and in exactly 21 days I got 125 dozen eggs.—MRS. H. M. PATTON, Waverly, Mo.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left. — MRS. LENA McBROON, Woodbury, Tenn.

One Package "More Eggs" Quadruples Egg Yield

Dear Mr. Reefer: I am well pleased with your "More Eggs" Tonic. Was getting only four eggs a week; now I am getting 1½ dozen each day, and have fed only one package of "More Eggs." It is certainly fine. — Yours respectfully, MRS. W. S. MULLINA, Statesville, Tenn.

"More Eggs" Puts Hens in Fine Condition

Dear Mr. Reefer: Your "More Eggs" Tonic is wonderful. I never saw such a change in poultry as your "More Eggs" makes. It is fine.—Yours respectfully, F. E. SCHAMP, Minnie, W. Va.

15 Hens—310 Eggs

I used "More Eggs" Tonic, and in the month of January, from 15 hens, I got 310 eggs.—MRS. C. R. STOUGHTON, Turners Falls, Mass.

1368 Eggs After One Package

Last fall I bought a box of your "More Eggs" Tonic, and would like to have you know the result. From January 1st to July 1st, my hens laid 1368 eggs.—A. E. WHITE, Scranton, Pa.

"A Godsend"

"More Eggs" Tonic is a great Godsend. I was getting only 12 eggs a day, and am now getting 50 a day.—MRS. MYRTLE ICE, Boston, Ky.

20 Times as Many Eggs

Dear Mr. Reefer: The one-dollar size of "More Eggs" Tonic you sent me was a success from the start. From one and two eggs a day from about 40 hens I brought them up to 22 a day.—Yours very truly, LOUIS H. HILL, Letway, Fla.

27 Eggs Instead of 1

I began feeding "More Eggs" Tonic to my flock of hens in November. At that time I was getting one egg every other day. Then on December 5th I brought in 27, which is very good for that time of the year. I think "More Eggs" Tonic is fine.—MRS. E. H. PALMER, Dundee, Mich.

Surely, when thousands of people take the trouble to write Mr. Reefer such enthusiastic letters, this must be true: Reefer's "More Eggs" Tonic *does* increase egg production; it *does* bring bigger egg profits. And if it has done this for 400,000 chicken raisers all over the country, it can do the same for you. "More Eggs" is a scientific tonic. It revitalizes the flock and makes the hens lay all the time.

If you wish to try this great egg producer and profit maker, send $1.00 to E. J. Reefer, the poultry expert, 8499 Reefer Building, Kansas City, Missouri, and he will send you a generous, full size package. The results of a few cents' worth will amaze and delight you. So confident is Mr. Reefer of the results that the million-dollar Merchants Bank guarantees that if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Send a dollar today and profit by the secret which has taught 400,000 poultry raisers how to make hens pay in winter.

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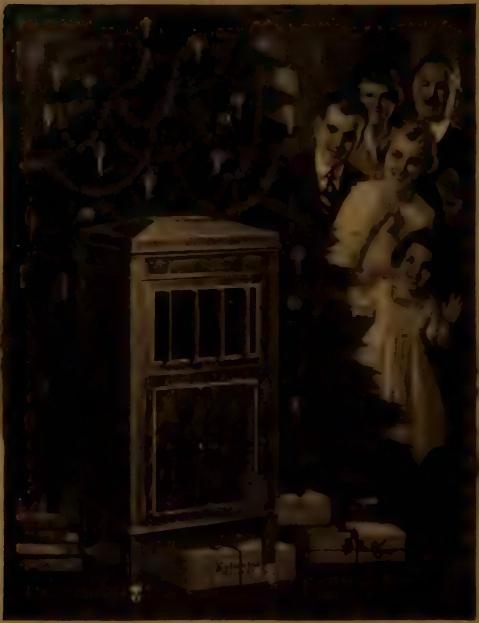

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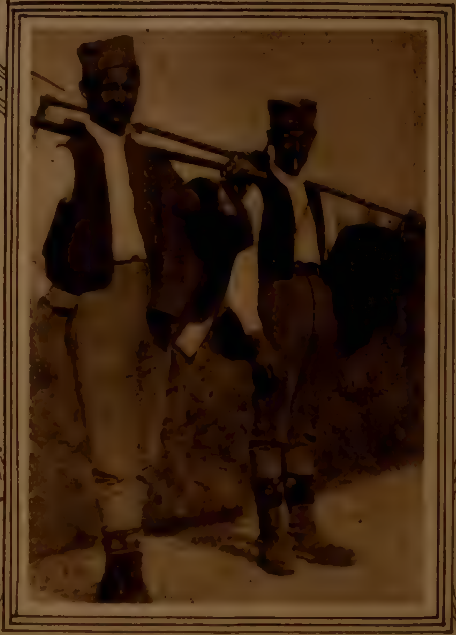
A People Who Have Settled Down to Work

A good type of the Happy Serbian Field Hand.



The most approved Serbian method of wheat cutting. Peasants off for a day in the field.

Much of this year's harvest in Serbia depended on the Sisters of this girl.

Gypsy life has not been a profitable life recently, as this girl's apparel shows.

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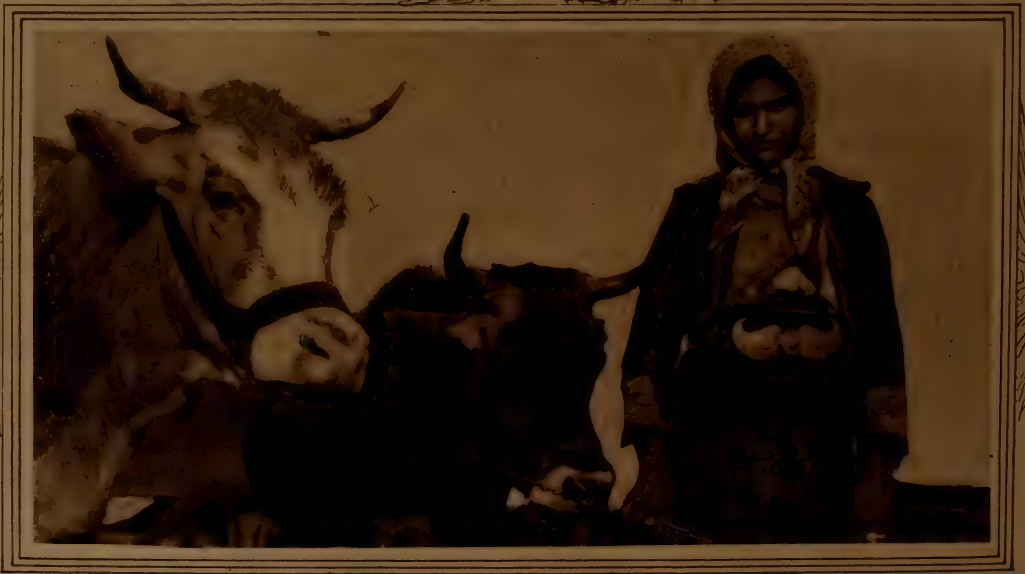

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On Serbian women and oxen depend a large measure of this year's crops.

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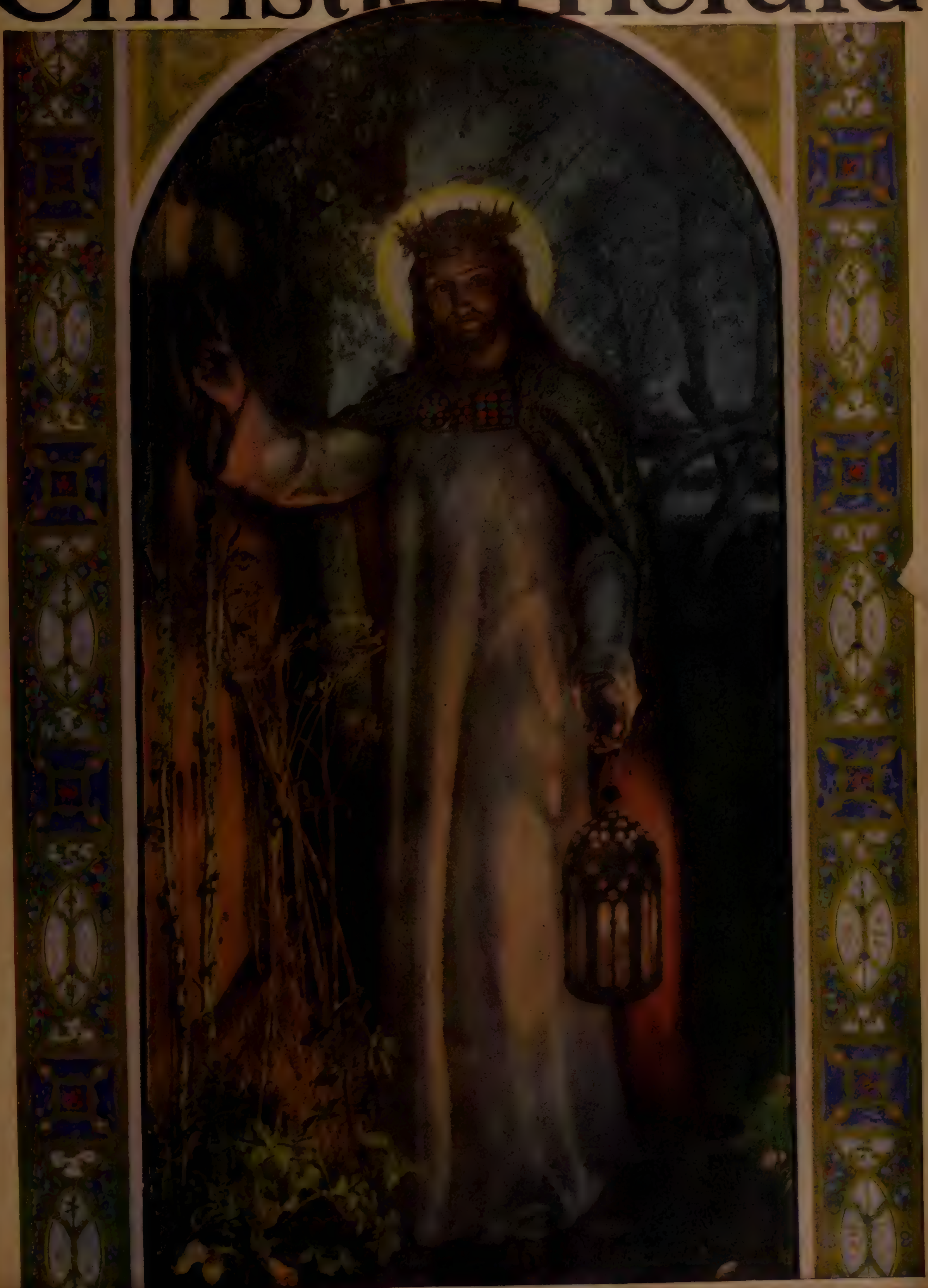

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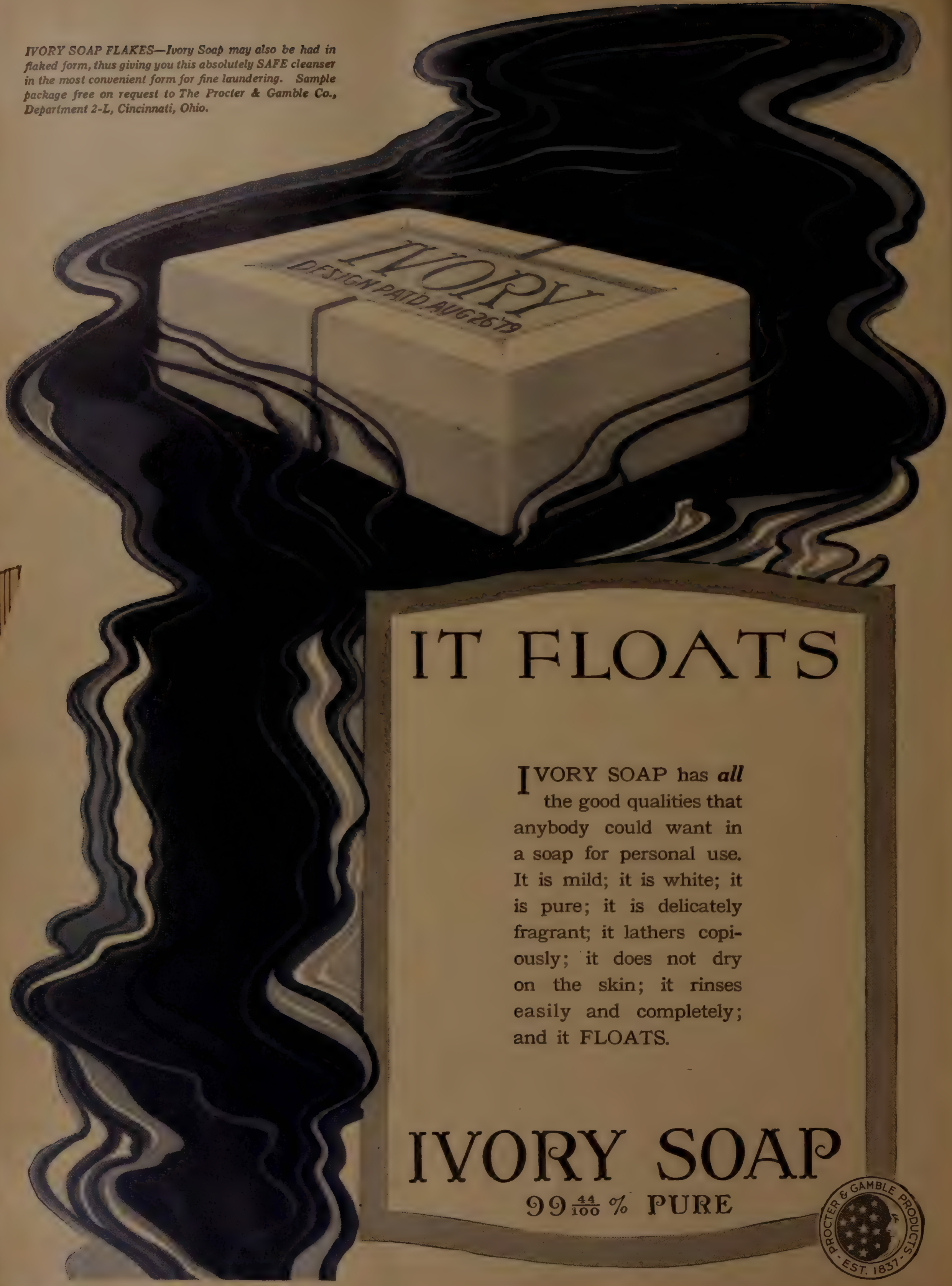

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GRAHAM PATTERSON
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GEORGE H. SANDISON
Editor

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FOR A NATION-WIDE REVIVAL

A General Evangelistic Effort Is Demanded, in Which All Churches and Communities May Join—"Back to Christ" the Only Remedy for the World's Unrest

DURING the last few months God's people in America have been praying earnestly for a spiritual revival. Now that the nation is facing one of the most serious crises in its history, they are all the more earnest and importunate in these petitions. Many intimations of such a general desire have reached us. The writers point to the deep social and industrial unrest, the disturbances fomented by subtle revolutionary propaganda, the dangerous plots that have come to light, disclosing the hand and brain of anarchy at work, planning the destruction of our government and the substitution of a reign of the Red Terror. We have been sleeping on the edge of a volcano. Anarchy's trail leads everywhere. Nothing is too sacred for it to attack.

These misleaders of the people, men who live by agitation, stirrers up of strife, would pull down the Temple of Freedom to attain their object. Their propaganda includes the blowing up of buildings, the shooting of police, the putting an end to religion, and the merciless destruction of all who oppose them. Even labor, loyal as it has been, finds traitors among its leaders. Its organization has been honeycombed by propagandists of destruction. And so the situation has gone from bad to worse until our people are sick of strikes, surfeited with agitation, weary of unrest and plotters, and ready to turn to God as the only Source whence real help can come.

These are some of the reasons why the Christian men and women of America who love their country, and whose sons and brothers gave their lives that the world might be safe for democracy, are convinced that the time has come to appeal for help to a higher Power than that of man to save America from this new peril. They write us: "We won a victory for right and freedom in the great war; now we must plead mightily with God to help us to triumph over those hostile elements that threaten us at home. He alone can give us a peace that will abide."

THERE are other reasons, also, why they should now desire to see the nation on its knees in prayer. Last year, the churches of America made the smallest gain recorded in twenty years, the net membership increase being only seven per cent.—284,540. Including Roman Catholics, the total of active Christians in the United States cannot be estimated at more than 40,000,000. It is accepted as a very moderate estimate that at least 30,000,000 of the remaining 60,000,000 are unevangelized. Thirty millions unreached by the Gospel! We claim to be a Christian nation, but the figures themselves stand as a contradiction of such an assertion. Until these millions have been reached by the Word of Life, the task of the Church at home remains uncompleted.

But there is need for more than a revival among our neglected churchless population. The Nation itself, deeply stirred as it was by the trials and sorrows of the last five years, needs a new spiritual awakening. We have set up idols and forgotten the worship and loyal service we owe to Christ, our rightful Lord and King. Claiming to be his followers, we have followed after power and pleasure and wealth and indulgence. It is a time when, as a Nation, we must look to Divine counsel and wisdom, not only to lead us out of our immediate troubles, but to renew within us the Spirit of Christ and the passion for his service.

Writing of the crisis that faces our churches, Rev. Charles L. White, D.D., says: "The slogan of the churches of the present century may well be: '*Have the tools ready; God will give thee work!*' If America can be made thoroughly Christian, its influences will carry more weight than hitherto among the non-Christian nations, and will counteract the evil tendencies of militarism, autocracy and social degeneracy in so-called Christian nations. America is the place where the forces of evil are doubtless massing to make their attempt to destroy the present economic order. The touch of Christ alone can settle the industrial unrest in our land."

May God give us the courage and the wisdom and the holy resolution to take up this great task now, leaving the results wholly in His hands.

THAT eloquent Methodist, Bishop Luther B. Wilson, in a recent address said: "If St. Paul were walking today the streets of London, or Paris, or New York, as in the old days he walked the streets of Athens, he would be looking into the faces of men, rich and poor, wise and unlettered, saying to them: 'You do not see. You do not understand. You miss the great understanding fact of the age. You must not think of it simply as a day of agitation, of unrest, of partisan ambition, of profiteering, of ecclesiastical exploitation. *It is the day of salvation!*' He would be saying to the leaders of the world's thought: 'See if this is not true.' Everywhere humanity is hunting for the way toward that which it thinks will be better than what it has known. If we saw more nearly as Paul saw, as his Master and ours saw, we should be calling out to disappointed men, 'This is the hour when the night begins to wane. Look, the hills are blossoming with dawn.' ".

This is indeed the goal for which all the world is now seeking—Jesus Christ and his salvation. They feel that nothing else can quell the turbulence of the times, or calm the unrest of the peoples; nothing save Christ in business, Christ in labor, Christ in legislation, Christ in all of the mutual relations of man and man, can bring back peace and contentment and a measure of happiness. They feel that there is no other cure for the world's sickness.

The Greater War, the war that is to win America and the world for Christ, is only beginning. It is to be the logical corollary of the war just closed. Leaders of the Church, and Christian men and women everywhere, feel this to be true deep down in their hearts. They feel that the coming of the Kingdom, not only in our own lives, but in those of all the peoples of the earth, can be either delayed or hastened by our neglect or fulfilment of our duties in this Greater War. This is the undertaking for which all real Christians now burn with ardor to begin.

IN THE emergency that we are facing today, the churches and communities might call to their aid the trained evangelist. Whether the field is new and hitherto unevangelized, or whether it be the quickening of the old, which has degenerated into worldiness and indifference, the evangelist's work is indispensable. His methods are searching and thorough. Churches need to be reawakened, reconsecrated, energized anew for Christian service. Communities need the forceful presentation of the Gospel Message to call the sinners to repentance, and to quicken lives that need divine purpose and direction; the stranger among us needs the friendly invitation which induces the first step toward the Christian life. All need the message of repentance and the pledge of forgiveness.

David Livingstone, the great missionary, when asked where he wanted to go to serve God and win souls, replied:, "I am ready to go anywhere, *so it be forward!*" So with our spiritual workers today. In the great mission of soul winning, they stand ready to go anywhere—to the crowded cities, the smaller towns and villages, the rural communities, the mining districts, the lumber camp, the shop, the factory —if by so doing they can win souls and impress upon the people the need of "getting right with God" and of seeking assurance of salvation through Jesus Christ. The evangelistic workers are "the minute men" of the great Gospel army, to carry the word of Life to the multitudes, and prepare the way for the Church to receive many into the Christian fold.

Responding to the "many suggestions" that have reached us, urging that an effort should be made at helping the beginnings of revival work, the Christian Herald has arranged with the Interdenominational Association of Evangelists for filling all demands that may be made by pastors, churches and religious organizations throughout the country, where the services of an evangelist are desired. Such requests may be sent to the Christian Herald by mail, and will be forwarded by us to the General Secretary of the Association. That organization will make the usual arrangements and undertake to supply the type of evangelist needed. It will also outline the preparatory work, including a week, or if necessary two weeks, of prayer and preparation, cottage meetings and other work. These latter arrangements will be made direct between the Association of Evangelists and the pastors, churches and communities which have sent in applications. This is the organization of which such well-known evangelists as Rev. W. E. Biederwolf, Rev. Milford H. Lyon, Rev. Wm. A Sunday, Rev. Charles R. Scoville, Rev. Clyde Lee Fife, Rev. M. B. Williams, and several hundred others are members.

We invite all who feel the need of a revival in their community to take advantage of this offer of services. Set the wheels going; the Evangelistic Association will do the rest. Further, the Christian Herald will invite contributions to an Evangelistic Fund, to be applied in localities where the people are unable, on account of poverty, to secure the services of an evangelist under ordinary conditions. We look forward to the hearty cooperation of our readers in this movement, and trust that they may make it available wherever practicable. All communications at the outset should be addressed to the Christian Herald, Bible House, New York. We have the assurance of the Evangelistic Association that they will respond to all applications passing through our hands under this arrangement, and we hope that the widest advantage may be taken of their services by many churches and communities throughout the country.

Americanized Kiddies

Lucy and Ruth Lem

THERE is one home in Stratford, Conn., that the apostles of Americanization can pass by in perfect safety. Mr. and Mrs. David L. Lem are the Chinese parents of three very thoroughly Americanized kiddies. English is their real mother tongue and the two older girls, Lucy and Ruth, are constant in their attendance at Sunday school. They haven't yet reached the age of public school, but they are fascinated by the Bible stories and the fairy-tales that are such a big part of the indoor life of normal American children.

H. E. B.

THE STORY OF OUR STRIKE

Six Weeks of Publication Difficulties End with Unique Issue and Now Christian Herald Is Bigger and Better Than Ever

WHEN the printers employed by the Paris newspapers went on strike early in November the publications combined what forces they had left and produced one great daily paper which they called the Paris Press. The Paris Press had a circulation each day of about 7,000,000 copies and filled the journalistic gap for three weeks until the labor differences were adjusted.

When the printers employed in the New York book and magazine plants walked out, were locked out or took "vacations" on October 1 the Paris makeshift obviously was impossible and the two hundred and fifty publications affected faced the alternatives of suspending or leaving New York City for some place where printing plants were being operated. It is probable that never in the story of industrial disputes in this country has the innocent bystander—in this instance the publishers of books and magazines—been so severely mauled as he was during the seven weeks the strike continued. Suspension meant complete temporary loss of revenue and possibly some permanent loss, while the transfer of printing to other cities meant a greatly increased cost of production.

The magazines in particular keenly appreciated their responsibilities to their subscribers and readers. In only a few instances was there even a thought of suspension, but the difficulties attending production in the circumstances could scarcely be exaggerated.

The Christian Herald congratulates itself that it emerged from the strike with a record equaled by but one weekly magazine of general circulation, and that one found itself in a situation where its facilities for printing were almost entirely intact. In so far as the monthlies were concerned their troubles were small compared to those of the weeklies, for the reason that they go to press a long time in advance of the date of publication and the period between issues gave them opportunity to arrange a comparative leisure to meet their needs.

In the case of the Christian Herald, each week must see some 300,000 copies printed, bound, addressed and mailed—each copy containing from thirty-two to sixty-four pages. This is a task colossal in itself when conditions are normal, and it was generally thought to be an impossible one under the abnormal conditions of a strike. The readers of the Christian Herald, however, will agree that in this instance the impossible was accomplished, at least in a commendable good part. But to begin at the beginning and let you all in on the story of seven weeks' effort to provide you with your magazines and the features you all look forward to from week to week:

On the morning of October 1, every printing plant of consequence in New York City ceased operation. The Christian Herald for October 4 was on the presses with the edition only partially completed when the wheels stopped turning. It was literally a mechanical impossibility to run off the remainder of the edition and some of our subscribers missed their copy of this number.

As soon as the strike was a certainty members of the Christian Herald staff began scouring the country for a plant which could undertake a contract as large as this magazine presents. They were in touch with nearly a dozen cities which offered some facilities for printing on a large scale, but the scale was not large enough. Printing plants capable of producing a 300,000 edition of a large magazine each week are not to be found everywhere. Usually they are especially constructed and their capacity is absorbed under long-time contracts.

At last a company was found in Chicago which had some idle time on a group of its presses. The latter could be adjusted to approximate the Christian Herald form and style. Graham Patterson, the president, and Charles Grant Miller, the Managing Editor, hurried to Chicago, established themselves in the print shop, overcame numberless obstacles of a mechanical and editorial nature and soon the edition for October 25 was on the way. Then there was another unavoidable gap of a week when the issues for November 8, November 15 and November 22 were produced.

It seemed now, however, that nothing more could be done, for the facilities we had been using in Chicago were needed for work on a long-standing contract of a commercial character. It might be possible to print just one more issue of the magazine, we were told, but no one could guarantee that it would be bound, addressed or mailed. So Mr. Patterson and Mr. Miller returned to New York and the canvass began all over again.

More presses were found, but they were useless unless the editorial material could be set up in type. Here, the way was clear. The result of the expedient resorted to reached your hands as the issue for December 13—certainly as novel, interesting and valuable a copy of the Christian Herald as you have ever read. Your first question, of course, was: "How was it done?" And like most all big and valuable ideas it is simple. We just used the typewriter!

As a starter, a battery of a dozen Oliver typewriting machines was brought to the office, each accompanied by an expert typist. Instead of sending the manuscripts to the printing office, they were given to the typists who transcribed them on long sheets of paper ruled in narrow columns. As fast as these sheets left the typists they were corrected for any typographical errors and pasted on a large piece of cardboard in the exact proportions of the pages of the Christian Herald, but some 25 per cent. larger. Headings, drawn by hand, page numbers and illustrations were added, and the page, complete, was sent to the photo-engraver, who made a reproduction of it in zinc the size in which it appears in print. So instead of type, the whole magazine was printed from zinc plates.

The experiment of "making up" a magazine or book by this typewriting process has aroused a great deal of interest among all persons interested in the printing industry and inventive minds already are at work endeavoring to perfect the method to the point where the present system of typesetting can be done away with entirely. At present, however, the expense of typing as compared with typesetting is one vital factor against it.

With this issue we return to the style in which you have been accustomed to read the Christian Herald. The strike is over and while the old routine of production is not yet altogether possible, and may not be for some days to come, your magazine will reach you again *regularly, and on time.*

And one other assurance may be in place: *it will be bigger and better* and you are going to *get more out of it* the next twelve months than ever before.

Great as were the issues involved in the world war, those the people of the United States are facing in this period of reconstruction are equally vital. There are questions to be solved of an importance which cannot be exaggerated, and they cover the scope of human interests. Political, economic, moral and religious problems of lasting significance are facing us. Movements that will leave their impress on the country for a full century to come are gathering momentum.

All of these things the conscientious man and woman must know about. The time has gone by when any individual can seclude himself and unconcernedly watch the world pass by. The interests of one man are the interests of every man. And the Christian Herald will provide you with just the facts and just the inspiration you need to keep you in active touch with the great, all-engrossing world moves. The Church has never had such an opportunity for real constructive work. Leading churchmen, in and out of the pulpit, are in the forefront of campaigns for political and economic righteousness and new moral and religious awakenings. The next year will be epochal, and the Christian Herald will chronicle its developments fully, broadly, by the best and most authoritative writers.

A Mother of a Prison Camp

Prison road camp established by Salem County (N. J.) for minor offenders

EVERY woman with a garden rejoices in picking flowers for her friends, but none gets so much joy from this fragrant friendliness as does Mrs. A. T. Beckett, of Salem, N. J., who gathers blossoms, not for acquaintances who can return her gifts in kind, but for down-and-outers in the county prison road camp.

Prison inmates have been accustomed to gifts of socks, articles of clothing, tobacco and sometimes candy and books from charitable organizations, but very few of them ever get flowers, says Mrs. Beckett, whose bouquets for the prisoners are only one of the many ways she has tried to win back for them their self-respect.

"Help a transgressor to win back his self-respect and the problem of getting him on the right path again is quickly solved," declares Mrs. Beckett, who goes out of her way to speak to ex-prisoners on the streets of her home town, or to write friendly letters to those who have gone elsewhere to start life over again after being released from jail.

Mrs. Beckett became interested in prison work some years ago when she was regent of the Salem Chapter of the Daughters of the American Revolution. It was as chairman of the Americanization Committee of that organization, however, that she became more actively interested in local jail problems.

In 1915 the New Jersey legislature passed a bill authorizing the use of county prison labor for the building and repairing of county roads. About the same time the war boom hit Salem County. One of the largest powder plants in the country was at Carney's Point, and the demand for munitions brought 15,000 men of all colors and creeds into the county. Scenes rivaling those of the wildest Western boom days were common around the big powder camps, and the old-fashioned county jail soon was filled with prisoners.

These two factors—the new state law permitting county prison camps, and the overcrowding of the old jail at Salem—were used effectively by Mrs. Beckett in making her plea for improved prison conditions. It was either a case of building a $30,000 addition to the old jail or adopting the more economical plan of a prison road camp, and the county officials chose to do the latter. That was four years ago, when eight prisoners were taken from the jail under guard to the open country to build and repair roads.

In the four years since the camp was established, individual prisoners have put in a total of nearly 20,000 working days on the roads. Mrs. Beckett finds a striking contrast between men who serve out their terms behind the stone walls of the old jail and those who are committed to the road camp where life in the open air, regular habits and hard work put them in physical condition for earning an honest living after they receive their freedom.

Mrs. Beckett points out the corrective effects of the camp by showing from the records that in the 728 commitments in four years, only twenty-five men have been recommitted.

Much of the success of the prison road camp is attributed to the more practical method of punishing petty offenders, but a lot of the credit for its reforming influences must be given to Mrs. Beckett. Her motherly interest in what she terms her "boys" has won for her the name of "Mother of the Prison Camp."

Mrs. A. T. Beckett, mother of a prison camp

She makes frequent visits to the camp, carrying gifts of flowers, books or dainties to the inmates. More acceptable than the gifts, however, is her personal interest in the problems of men. Among other things, she found that many foreigners were getting their first impressions of America through the camp as the result of getting into brawls at the powderworks. She decided then that Americanization might well begin in the prisons. One of the prisoners she met at the camp was an apparently cultured and intelligent Russian. He knew little of the new country and could not speak its language, and great was his joy when "Mother" Beckett found for him some Russian and French literature to read during the rest hours. Now the camp has a library of its own, with books in six different languages.

At her home at Salem, "Mother" Beckett cherishes a bulging box of letters from "her boys" whom she has helped to honest jobs. J. G. Sholl, Jr.

THE WAR MEMORIAL

A Living Home of Service

By MARTHA CANDLER

COUNTRIES from the beginning of civilization have devised war memorials expressing the spirit of their own times. Naturally enough there has grown up in the minds of the American people in the past months a strong conviction that no mere physical symbol can adequately perpetuate and interpret to posterity the exalted spirit of service—which was the spirit of1917.

Since before the signing of the armistice, a movement has been under way for the erection of memorial buildings which shall perpetuate the ideal of service, and shall serve the living while honoring the heroic dead; where the democratic social and artistic aspirations of the community shall take root and grow. Hundreds of such buildings are under way in all sizes and sorts of towns and cities, the construction and facilities incorporated varying in kind almost as much as do the communities themselves, but all striving after architectural beauty and appropriateness to their memorial purpose.

The Englewood (N. J.) Neighborhood House was built by a church and is a particularly fine type of community building

THE most generally adopted type of building includes an auditorium and general assembly room, a group of smaller social rooms with library, game rooms and a community kitchen, in addition to the commemorative features, such as a Hall of Fame or memorial chapel. Ordinarily a gymnasium and swimming-pool are added, and facilities for whatever other sort of community activity is not already provided for. Some of the buildings combine social and dancing rooms with facilities for concerts and art exhibitions.

Smaller communities are combining the community house with a new town hall. In some larger cities the memorial takes the form of a civic auditorium; and in rural communities or smaller towns, as well as in residential neighborhoods of larger cities, a community church and community house combined have been decided upon. A public library might advisably be incorporated into such a project, where no such institution already exists.

The Locust Valley Community House, one of the first and most successful civic recreation and social centers

To Christian Herald readers the peculiar fitness of this church and social center combination will be apparent. The church and the school have always been the centers of social life in the average rural community and village of America. The social vision of country ministers in one part of our land and another has been the means of forming some of the soundest local community organizations we have yet developed. Today, in many progressive rural communities, the members of the locality come together on a free and easy footing for religious, social, and political meetings, formal and informal, and the great demand is for suitable community buildings. The memorial building movement furnished the incentive for immediate action in obtaining the buildings.

A SUFFICENT number of community houses have been erected and are being operated successfully to serve as examples for almost any size or kind of community in the matter of equipment, facilities and government. One of the oldest of these is that at Locust Valley, Long Island, a little village of 1,200 inhabitants. It was erected some ten years or more ago mainly through the efforts of the minister of a local church and secretary of a non-sectarian association devoted to community welfare. So strong was the spirit of cooperation which he had aroused, and so great the demand for a community house, that an old barn was rented and remodeled for the purpose until the funds could be raised for the permanent structure.

This minister relates that on the night of the opening fully four hundred persons, rich and poor, old and young, crowded into the house. On the main floor they found a good-sized auditorium, equipped for moving pictures, and a smaller social room separated from it by a movable partition. In the social room was a pool table, a library substation, various small game rooms, and the office of the secretary. Across the front of the house was a wide veranda. The basement, in addition to bowling alleys, storage, furnace, and dressing-room facilities, housed the local fire company. This was the town that two years before had had little to compete with the seven saloons! Nor had the town been free from the usual number of conflicting interests and elements, which made every inch of the progress a fight.

THE enthusiasm with which Platteville, Colorado, a village of only 350 people, is carrying out the plans for a non-sectarian memorial church and community building combined demonstrates that no community is too small to undertake some form of memorial building.

Sentiment everywhere is not equally agreed as to the community church, but there has been a much closer association of late between those two most profound and most primitive of our emotions—love of God and love of country.

"The business of the church," one minister has said, "is the salvation of the community—not salvation from hell fire in a world to come, but salvation from uselessness, from low ideals, and from selfishness."

The workableness of this ideal has been nowhere better demonstrated than in one section of Newark, where the Board of Home Missions of the Presbyterian Church has under way plans for the erection of the Bethany Community Center. The building is being carefully planned to meet the non-sectarian community needs not filled by other social and educational agencies in this part of Newark.

One of the most comprehensive memorial building plans is the vast central civic auditorium which is also being planned for Newark, largely through the efforts of the American Legion, and to be dedicated to their fallen comrades.

Another view of the Englewood Neighborhood House. It contains a combined auditorium and social rooms, gymnasium, class rooms and living quarters for the superintendent

A $3,000,000 auditorium that has been suggested for Dallas, Texas, the funds to be raised by public subscription, but the building to be erected by the Board of Trustees of the Southern Methodist University, will be the first memorial actually to be erected in Dallas to the men who fought in the World War. The auditorium will be the second in size in Dallas and is designed to provide a center for Methodist movements for the city and county. Five thousand names of men in the service have been collected and will be given individual mention in the memorial hall of the building.

If the plans proposed by Seattle's memorial committee are realized, Seattle will have the largest enclosed auditorium in the world, upon which it is proposed that several million dollars shall be expended. This auditorium will be set in a "Victory Square"—a magnificent court around which, and on the main axis of which at a later time, other public buildings, such as a fine arts building and a city hall, shall be placed. Delegates from three hundred civic, social, religious, fraternal, and other organizations have closely collaborated on the plans, local labor groups and musical bodies being actively interested.

Birmingham, Alabama, also has a million dollar civic auditorium under way. Denver has planned a vast auditorium and art gallery combined to occupy the city's civic center, the project providing for the remodeling of the public library to harmonize with the architectural scheme.

The little town of Catasauqua was the first in Pennsylvania to plan a memorial building and begin its campaign for funds. The money has been subscribed on the "penny a day" plan, every man, woman and child being asked to pledge from one to twenty-five cents a day for a period of years, thereby becoming a stockholder in the building. Dozens of Pennsylvania towns have followed Catasauqua's example with building projects that vary as much in character as do the towns.

NONE has a plan more interesting than that of Johnstown, which provides a memorial to all the men of Cambria County. There will be an auditorium seating 5,000, social rooms, art, recreation, and civic service rooms, memorial hall, war museum and library. All these will be incorporated into a great solid building resting upon concrete arches that span Stony Creek, forming a bridge.

The brief reference to these few projects will serve to illustrate the energy that is abroad everywhere, and that the movement has actually become nation-wide in its appeal. The National Committee of Memorial Buildings which was formed last winter to advocate this type of building, and which was composed of one hundred representative citizens and leaders in educational, civic and art matters all over the country, has recently merged its activities with those of the Community House Bureau of War Camp Community Service, in order to become a more effective service bureau. The combined records showed, up to the first of August, 244 cities and towns that had definitely adopted memorial schemes of the building type, and 450 cities and towns that were considering memorial buildings but whose committees had not definitely announced a decision.

THE INWARD URGE

By Harlan L. Feeman

TO plow and sow and toil and save,
To eke out strength for bread and things,
A livelihood to gain—no more?
This is but the drudgery of the slave.
Soul was not born to be in bondage to the clod.
It is its bent to rise with all that thrills and sings,
To fill the world with love and peace and flowers;
A Paradise of God.

A small group of the

Y. M. C. A. LEGIONS STORM DETROIT

Fortieth International Convention Sounds the Call to Still Greater Service. A Wonderful Gathering, Dealing With a New World and With Christ as Leader

By WILLIAM D. MURRAY

WHOEVER was fortunate enough to be among the five thousand who packed the Arena Gardens in Detroit on November 22 saw a memorable scene. Side by side on the platform, filled largely with soldiers and sailors, sat the Secretary of the Navy, Mrs. Daniels, and General Summerall, of the Army, who had come to this Fortieth International Convention of the Young Men's Christian Associations of Canada and the United States to tell the largest number of delegates ever gathered at such a convention, how greatly the Army and Navy appreciated the service rendered by the Y. On the same platform sat E. C. Carter, who so gloriously carried the load as leader of the Y work in the A. E. F., and D. A. Davis, who in an equally glorious manner conducted the work for French soldiers. Colonel Birks, of Montreal, for four years the leader of the work with Canadian soldiers in France, was also present. Here also sat William E. Sweet, of Denver, who presided over the convention sessions with grace and decision, Alfred E. Marling, Chairman of the International Committee of Y. M. C. A.'s, William Sloane, chairman of the National War Work Council, Dr. John R. Mott and a host of other leaders.

These delegates, representing 968 Y. M. C. A.'s, had come from every state in the Union and every province in Canada, and forty-six of them were foreigners. Among them was a Greek soldier, S. S. Papadakis, sent to this country by the War Department of Greece that for a period of months he might study Association methods, and so be better fitted to continue this work in the Greek army.

The world wide interest in this great meeting was shown by the cables of greeting which came from the Association movements in England, Sweden, France, and Italy; from Howard Williams, the son of the founder of the Y. M. C. A., and from David Lloyd George, thanking the American movement for services rendered to British troops.

The address of the Secretary of the Navy must have surprised any critics of the Y. M. C. A. who may have been present. "I come," he said, "to voice the thanks of the United States Government for the splendid and efficient services the Y rendered to the men of the Army and Navy. Your work was ninety per cent. good." He told of a great merchant who had said to him that it was the most remarkable percentage of any business with which he was acquainted. "Thank God," this Christian Secretary of the Navy exclaimed, "for criticism of the Young Men's Christian Association as being too religious."

General Summerall spoke in the same strain. He reviewed the work of the Y in the A. E. F., as one department after another was opened to meet the needs of the men, and spoke in the highest terms of the efficiency of the workers.

THE program provided for a meeting of the whole Convention each morning and evening, while in the afternoon it broke up into sectional meetings, in which those interested in particular phases of Y. M. C. A. activities met and discussed their own peculiar problems. In this way the city associations talked about business administration and the students about their summer conference. Army and Navy men listened to Lieut. Col. Jason S. Joy, U. S. A.—who has been selected to lead the work which the Army is taking over from the Welfare Organizations—and to Commander Claude B. Mayo, U. S. N. In like manner the Industrial, Railroad, Boys, County and Community Work Departments met day by day.

There were numberless luncheon and dinner meetings not on the program. One evening the men and women War Workers met and resolved to form a permanent organization. At this dinner a number of decorations from England, France and America were bestowed upon men and women War Workers by representatives of these countries. The report of the War Work Council showed that eleven War Workers had been killed in battle, ten died of wounds, sixty-two died of accident or disease, one hundred and twenty-nine were wounded, three made prisoners, and one hundred and twenty received medals and two hundred and seven citations or honorable mention.

The National War Work Council met at luncheon, at which time Mr. William Sloane, the Chairman, announced that owing to the great need of work for soldiers, notably among the 1,000,000 men in the Polish army and the great host of desperately needy men in the Czecho-Slovak army, the Council would continue for the present; that there would be some surplus of funds (how much no one could yet tell), and that it had not been decided yet what disposition should be made of the surplus.

On Sunday the delegates gave Evangelistic messages in fifty churches, nearly two hundred meetings being held in all.

A memorable breakfast was the one at which the International Committee and its staff of secretaries met to do honor to Robert Widensdel, its oldest secretary, just completing fifty-one years of service, and Richard C. Morse, who finished that day fifty years of service.

THE executive body of the Young Men's Christian Associations of the United States and Canada is the International Committee, elected by the Convention, which is made up of delegates from the more than 2,000 independent local associations. To the Convention the International Committee reports, and from it it receives its instructions. The report this year was made by Vice-Chairman William Sloane, of New York, the Chairman, Mr. Alfred E. Marling, President of the New York Chamber of Commerce, having been detained in New York by the Chamber's luncheon to the Prince of Wales. This report, covering the three years, 1916, 1917 and 1918, showed a total expenditure by the International Committee of $1,332,115 for home work, and $2,187,221 for work in twenty foreign mission lands. Over 5,000 men are employed by the local associations as secretaries of various kinds, ministering to a membership of 750,000 men and boys, at a cost in 1918 of $29,000,000, and owning property valued at $121,787,000. 129,000 were enrolled in Bible classes, over 8,000,000 attended the religious meetings and Bible Classes in that year and nearly 40,000 men and boys decided for the Christian life.

In reporting for the War Work Council Mr. Sloane made it plain that the opportunity to do religious work had been the impelling motive of the Y. $100,000,000, the full amount asked for in the united drive had been paid in. Some idea of the size of the work overseas is given when it is remembered, that the Y turned over to the U. S. Government at the close of the fighting $16,000,000 worth of canteen supplies at cost, and that during the war 337,000 remittances to America, totaling $20,720,000, were made for soldiers.

The work of the Y in the war, at home, and abroad was shown by a full-sized hut, such as was used in the camps, built in one of the most prominent spots in the city. Here you could see at almost any time a group of soldiers and sailors gathered around the piano, singing the now familiar war songs, while a Y girl played. There too was the writing-room, the library, the counter and all the appliances which made the hut the soldiers' home.

Just outside the hut was a replica of a shell-torn building, which had been used at Varennes in the Argonne drive. Every afternoon the Y girls served cocoa and there were sing-songs and talks just as there had been in the real hut overseas. The cold wind that whistled through the bulding made it very realistic.

IT IS always customary at these conventions to have an exhibit of the various forms of Y. M. C. A. work. At this convention the exhibit, or at least part of it, was housed in the Model Hut. In one room an immense globe revolved, illuminated from the interior, the light shining through pinholes, each of which designated an Association. This contrasted strikingly the home and foreign work. Here was a map of the United States on which small electric lights indicated spots where railroad Associations existed. Around the edge of the map a miniature train of cars ran. In another room models of the three floors of an up-to-date Y. M. C. A. building showed the delegates the features which every such building should have. Besides all this, there was a series of splendid paintings on the walls, illustrative of the war work; there were models of camps with Y huts, including a snow scene from Siberia; and there were daily lectures, generally illustrated. Two of the lecturers were Dr. Peter and Prof. Robertson, both of China, who gave to interested crowds the same lectures on health and modern science which they are giving to the Chinese.

This hut was one of many evidences of the careful and adequate arrangement which Detroit had made to entertain the convention. No city could have extended a heartier welcome, which of course was to be expected from such active Christians as Philip Gray, president of the local Association and Dr. Studer, for over thirty years its secretary.

Vice-Chairman William D. Murray, speaking for the Foreign Department, called attention to the annual report of the Y. M. C. A. Secretary at Beirut, Mr. Bayard Dodge, son of Mr. Cleveland H. Dodge, in which he said the following races had attended the meetings of the Y. M. C. A.: British, Americans, Australians, Egyptians, Malayan, Indians, Persians, Tartars, Arabs, Syrians, Turks, Armenians, Greeks, Albanians and men of other races. A veritable League of Nations at work for the Kingdom of God! Mr. Dodge also reported that their Association has during the year ministered to Protestants, Catholics, Maronites, Greek Catholics, Syriacs, Gregorians, Armenian Catholics, Copts, Coptic Catholics, Greek Orthodox of the Syrian, Greek and Albanian Churches, Druses, Bahais, Sunni, Moslems, Matawalis, Shi'ite Moslems, in addition to many sects of Jews.

THERE are now 434 Associations under the leadership of 196 American secretaries, who are associated with 445 native secretaries. This work cost the American Associations in 1918 $953,000, and during the same year, there was raised on the field by the foreign Associations for their own expenses $1,097,000. Shanghai, China, has nearly the largest boys' membership in the world with actually the largest enrollment in Bible Classes; while the education work of the Osaka, Japan, Association is about the same size as that of Yale University, and Kobe has 3,000 students in its night and day schools. An earnest plea was made for financial help, so that the custom of no deficit might not be broken in this most difficult year. At a breakfast held at the Hotel Statler, addressed by Dr. Mott and Sherwood Eddy, over $50,000 was subscribed towards the expenses of 1919. Later on, the budget of the Home Work for next year was approved at $750,000 and for the Foreign Work at $1,000,000.

All through the Convention deep interest was shown in the Foreign Work of the International Committee. This culminated in a great meeting Sunday afternoon, when men from many lands, Indians, Chinese, Japanese and Mexicans, occupied the platform while D. A. Davis, J. C. Ewald and Sherwood Eddy told of the needs of the world.

The method adopted of bringing before the Convention the business for which it was called together was through the reports of eleven Commissions which had been appointed months ago. That on the Practice of Prayer, reported by Pres. Charles R. Watson, was a review of the prayer life of the members of the Young Men's Christian Associations. "We find that the Association abides in prayer," they reported.

many thousands of delegates

Mr. L. A. Crossett presented the report of the Commission on the Occupation of the Field. Thirty-seven recommendations were adopted looking to the extension of the work for the young into the occupied places in America, and also for a finer personnel, simplification of financial appeal and certain changes in the organization of supervisory agencies.

PERHAPS the report which had been most eagerly awaited was that on the relation of the Association to the churches. Of the twenty-five members of this Commission eleven were ministers of various denominations, and had as chairman Dr. W. Douglas Mackenzie of Hartford, and as vice chairman, Dr. Wm. P. Merrill of New York. Dr. O. E. Brown of Nashville, presented the report, while Robert E Speer, President King, and Bishop Nicholson supported the recommendations, all of which were unanimously adopted. While they contained some confession of failure of the Church and the Y. M. C. A. to see eye to eye at all times, it was pointed out that from the beginning the Association "has consistently maintained the rule that its active members shall include only those who are members of churches known as evangelical, and that it has from the beginning claimed that it is no substitute for the Church." There was no indication at any time of any desire to depart from this historic basis: in fact it was practically reaffirmed by the adoption of the report of the Committee on Codifications. The final recommendation was, "That the Convention resolved that the time has come to open quiet negotiations with the denominations known as evangelical, for a careful study of the relations obtaining between the Evangelical Churches and the Association; and that it authorize the International Committee to appoint a Commission that shall enter into these negotiations." Bishop Nicholson closed his stirring address by exclaiming, "It's time to throw away your hammer and get a horn."

Feeling that advantage should be taken of the experience in the war, a commission of twenty-five, headed by Mr. Joseph T. Alling, of Rochester, was appointed to study the subject. They reported, and their recommendations were adopted, among other things, that the hut idea could be used in certain conditions; that while doing everything to lead young men to attend church services, more use could be made of the Association buildings on Sundays; that greater use be made of moving pictures and that "in view of our experience in the camps, the Association be urged to promote an enlarged program of religious work, in which the teachings of Christ shall be presented and illustrated in a sane, practical manner, attractive to young men." Considerable discussion arose over the use of the term "Women Secretaries" to designate those who are working in the West Side Branch in New York.

At all the meetings of the Convention, music played a large part, under the able leadership of Mr. Bartholomew, who has been the head of the Music Department in the War Work.

THE Convention voted unanimously for closer and more complete cooperation with the church, and recommended that "each Association, each State Committee and the International Committees shall, before projecting plans and work for the year, enter into counsel with representatives of the churches concerned." It endorsed the work in penal institutions, ordered "an intensive study of the present race relations in a number of typical communities," and called upon the Association everywhere through all their agencies "to make a prompt and united effort to expand the plans, enlist the resources and provide the leadership with which to enlarge its service to industry, and thus to further in every way the expression of the Christian spirit in a genuine brotherhood among all who have a part in the industrial life of the nation."

A remarkable series of addresses was given before the entire Convention. The high-water mark was struck by Dr. John Timothy Stone in the opening address, at the Quiet Hour, on Rom. 1:16, especially the words, "It is the power of God." He told how God sent Moses on a great mission, but first took him up into the Mount for meditation and to receive God's plans. "If God is going to use us, we must be ready to wait before him that we may learn how to serve." From that hour on to the close, a deep spiritual feeling took possession of the Convention, so that one often heard men, who feared the Y. M. C. A. was being secularized, say they were falling in love with the Association again.

All the addresses showed the reaction from the war; the notes of sacrifice, unselfishness, internationalism sounded clear and loud. This was especially true of the address of Hon. N. W. Rowell, K. C., of Ottawa, when he spoke on what is essential on the part of a nation for largest spiritual leadership and influence. He pointed out some obvious lessons from the war: the essential unity of our humanity, right and justice are fundamentally and eternally stronger than might, and if the cause is big enough, and if it appeals to the heroic, there is no limit to the response on the part of young men. He warned us lest our countries would be found playing the part of the priest and Levite toward the countries that had fallen among thieves.

President King of Oberlin, sounded the same notes as he called for deeper views of progress, and the need of a clear knowledge of what Christianity is, and reminded us again of the supremacy of intangible values and "the inescapable Christ."

Bishop McConnell, of Denver, confessed that he was skating on thin ice as he urged upon the Churches and the Y. M. C. A. the duty of acting and preaching the gospel of reconciliation. He roused the great gathering to enthusiastic applause as he pleaded for an interest by America in the less favored nations of the world. He told of a man who in a religious meeting suggested that war might be a good thing; "yes," responded another, "let us amend the verse to read 'Go ye into all the world and shoot the Gospel into every creature.'"

Dr. Robert E. Speer gave one of his persuasive addresses on "The Larger Christ." Without Mr. Speer's voice, it seems as if no convention of Christian men is complete.

The application of Christian principles to the industrial situation was discussed from different angles by Warren S. Stone, of the Brotherhood of Locomotive Engineers, Homer L. Ferguson, President of the U. S. Chamber of Commerce, and Bishop Charles D. Williams. They differed somewhat as to the causes of the unrest: the too small pay envelope, the lowering of production and the breaking down of the wage system. All, however, agreed on the great challenge which the times give to the church, and that there was no solution but the Christian solution. Mr. Stone said, "We are not going to settle these problems until we get the spirit of Christ in both laborer and capitalist." Bishop Williams asserted that the war has taught us that materialism will surely go to smash, and Mr. Ferguson urged that the way out was through work. At a labor meeting, the creed of the Federal Council of Churches was adopted.

There was not a little disappointment on the part of many delegates, when they failed to find Dr. Mott's name on the program, but when, after being requested by a great many, he consented to speak, he was received with an enthusiasm which showed how the men of the Association love him. What he said gathered up in a concrete expression the reasons which had brought us together. We are dealing with a new world, a shaken, impoverished, exhausted, torn, embittered, suffering world. This convention has a unique opportunity to determine much as to what this world shall become. For it is a humbled and teachable world: it is an expectant world. All are looking to America. America is the land of hope. We meet in one of the great days of our Lord. Old things are passing away, all things *may* become new. We must *give* ourselves to reconstruction. It is for us to sound out the note of hope, for we have a Christ who teaches that love can conquer hate. We are summoned to make good the ends for which our boys sacrificed in the war.

The Industrial Problem from the Christian Standpoint

By OSCAR NEWFANG

THE Christian standpoint in industrial relations, as in all other human relations, was expressed by the founder of Christianity in a single sentence: "Thou shalt love thy neighbor as thyself." The worldwide industrial unrest which exists in the present reconstruction period following the war is at bottom a blind, groping effort to substitute the law of warm-blooded love for the law of cold-blooded justice in the relations between employer and employed.

Love demands not only that you refrain from injuring your fellowmen, but that you actively promote their welfare in every way in your power.

Applying the law of love to industry, it demands at least this:

1. Hours of labor not longer than are consistent with sufficient production to meet all human needs.
2. Wages at least sufficient to cover the cost of living for the worker and his family.
3. Steady employment to the utmost limit consistent with the solvency of an industry, not merely with the point of highest profit for the business.
4. Technical instruction to workers in each business and regular promotion as opportunity offers.
5. A fair return for the capital invested, which makes industry possible or increases its output.
6. Sharing among the workers all the excess profits above a fair return on capital.

While persons actuated by Christian love will probably agree with most of these general principles there will, of course, be a divergence of views when the attempt is made to put them into concrete terms. The writer submits as his own ideas regarding an industrial platform the following:

1. In the present state of mechanical invention an eight-hour day in industry, or a forty-eight hour week comprised in six days, seems sufficiently long to meet human needs. Excessive hours and night work should be discouraged by making a rate one and a half times the regular rate of wages applicable to overtime or work between 10 P. M. and 6 A. M.
2. The minimum wage allowable in industry should be the cost of living for an average family of five persons, with a reasonable margin of safety for sickness or other emergencies; such cost of living to be determined annually by competent public authority and its money equivalent made the minimum wage for the following year.
3. The employment period should be the year—not the week, the day, or the hour. Labor is not a commodity. You cannot lay away the workman on a shelf for six months, like merchandise when it is not needed, to be employed again when needed. He will die of starvation in the meantime. It is more humane to put the burden of providing steady employment upon the employer, than to put the cruel hardship of prolonged unemployment upon the worker.
4. Every employer of large numbers of men should be required to furnish them technical training in the business, to grade the working positions according to their value to the business or the wage attached to them, and then to advance workers regularly from grade to grade as vacancies occur, thus assuring the faithful worker advancement and increase of pay according to his length of service.
5. A fair return for capital invested without any active services in the business would seem to be a cumulative dividend sufficiently higher than the return on bonds or preferred stocks in an industry to compensate the investor for the additional risk in a common stock investment. In the writer's opinion, a rate about 2% to 3% above the average bond yield in an industry is a fair return for capital invested in that industry.
6. The profits of an enterprise in excess of this fair return for capital should be divided among all the active workers, brain workers as well as brawn workers, in the percentage that the wage or salary of each worker bears to the total pay-roll.

ADVENTURES IN THE HIGH ANDES

By Rev. **FRANCIS E. CLARK, D.D., LL.D.**

President of the Christian Endeavor

FOR a few years before 1907, numerous invitations began to come, asking me to visit South America, especially Brazil, where the Christian Endeavor movement had already developed considerable strength.

The most feasible plan to reach any considerable portion of South America seemed to be to sail down the west coast as far as Valparaiso, visiting Peru and Bolivia on the way, then crossing the Andes from Chile to Argentina, spending a little time in that republic, in Uruguay and Brazil, thence to America by way of Lisbon and Southampton. Literally "the longest way round was the shortest way home."

The mountains around Rio de Janeiro

The Panama Canal was then being dug, and it was a most interesting time to cross the Isthmus, where ten thousand men of many languages and colors were cutting the Siamese American twins apart, while at the same time they were uniting more closely the Occident and Orient. Every shovelful of dirt thrown out of the canal made less true Kipling's famous lines about East and West, for, as never before in the history of the world, the twain *have* met.

Those first days after reaching the Pacific Coast were hot and steamy, and the water was tepid. Moreover, the yellow fever was raging in Guayaquil, the port of Quito, so that no one was allowed to go ashore unless he wished to stay there and brave the plague. The mosquitoes, too, were intolerable as we lay at anchor in the Guayas River, and the white woodwork of the steamer was actually black with the pestiferous insects. But the next morning after steaming out of the Guayas River, presto, change! The water in the bath was cool and refreshing, and put new life into every bather, for the Antarctic current which flows up the west coast of South America tempers the climate and cools the water, just as the Gulf Stream of the Atlantic tempers the cold regions of the north and makes Britain and Norway habitable. Thus does the Creator care for his creatures, who are so often unmindful of him.

The west coast of South America cannot be called beautiful, but it is certainly interesting. After leaving Ecuador, so called because the equator cuts it through near the center, the sterile Andes approach the shore, and for two thousand miles rear their tremendous peaks until they sometimes seem to pierce the sky. There is a sublime grandeur about them.

OUR first intimate acquaintance with the high Andes came after we landed at Callao, the chief port of Peru. Lima, the capital, is only a half hour's journey by a rapid trolley from Callao. In Lima the best and worst of the old Spanish civilization is found. Perhaps less than almost any other country has Peru felt the admixture of other races.

In this brilliant little capital—which vies with Bucharest to be considered a second Paris—it has not rained for a hundred years, and it is said that if it should rain for twenty-four hours the gaudily painted cathedral and the fine business blocks would dissolve into the original mud of which they are composed. But the rushing Rimac supplies the city with an abundance of pure, cool water from the heart of the Andes, and irrigates the fertile soil, which yields an abundance of fruits, vegetables and flowers.

The object in the cathedral which interested me most was the skeleton of old Pizarro, enclosed in a glass case. There lies the last of this bloody tyrant, whose abominable treachery and cruelty have made his name forever infamous—"now none so poor to do him reverence."

The Andes were more inviting than the modern city, and my daughter, who was traveling with me, and I soon joined a little party of our fellow travelers for an excursion on the Aroya railway, the road which reaches the highest point on the habitable globe to which steam and rail can carry one. This road is a marvel of engineering skill, and was built by an American. There are few tunnels, but by zigzags and switchbacks the mighty mountain is conquered, until we stand at the rich copper mines, 17,000 feet above the sea. Half the time we seemed to be on the brink of an unfathomable precipice, and some of the awful chasms spanned by cobweb-like iron bridges almost make one's hair stand on end.

I WAS greatly interested in the remains of Inca civilization which we saw, for here before the Spanish conquest lived doubtless the most highly civilized of all aboriginal American peoples. The historian Prescott gives us a vivid picture of their manners and customs, their arts, their wealth, their government, before the butcher Pizarro slaughtered or enslaved them. Wonderful evidences of their industry, thrift and skill are given by the long terraces which rise one above another for three thousand feet on the sides of the Andes. To these terraces with infinite patience they carried the soil after building up the walls tier on tier, and here, with the aid of irrigation, great quantities of the finest fruits of the soil were raised. So honored was agriculture that the emperor himself, with a golden plowshare, turned the first furrow in the spring.

Relying upon the supposed rainlessness of the region, our party took neither umbrellas nor raincoats. To our surprise and discomfort, we soon found that though it never rains on the plain of Lima, the mountains are a far different proposition. As we neared the summit it began to drizzle and then to pour. The return journey seemed most perilous, for the little engine and car were controlled only by hand brakes, and as the train shot around the curves or hung over a precipice we would scarcely have insured our safe return for a sixpence. Suddenly, as we rounded one of the sharpest zigzags, there came a tremendous bump that threw us out of our seats, and we found that our engine had buried its nose deep in the débris of a landslide which towered above it, from which it would take a large crew of men hours to free it.

Colporteur in a discussion with a friar in Lima before St. Augustine's Church

The accident, moreover, had occurred on the edge of a chasm a thousand feet deep. There was nothing to do but to make the best of it, and to walk down the track, wet and bedraggled, to the next station, five miles distant. We passed frequent landslides, large and small, and were thankful enough to reach shelter and, after a time, the dry plains of Lima.

Our next adventures in the high Andes took us from Mollendo, on the Peruvian coast, to a height of twelve thousand feet on the vast tablelands of mountain-girt Bolivia. On this road moving sandhills threatened our progress. So inexorable is their advance, driven by prevailing winds, that no army of workmen can shovel them away, and sometimes the rails have to be taken up and relaid around them.

AREQUIPA, the principal Peruvian city, is on this route. It is "beautiful for situation," if not "the joy of the whole earth." It lies on a fertile plain, eight thousand feet above the sea, and is dominated by snow-capped Mount Misti, which rises twelve thousand feet higher, as perfect a cone as Fujiyama itself.

In Arequipa Harvard University has a fine observatory, with a telescopic camera to photograph the southern stars, and our brief stay in the astronomer's charming home was an oasis in our journey. Mr Frost, who was at the head of the observatory, showed us a single negative, seventeen by fourteen inches in size, on which he had caught the pictures of four hundred thousand stars! It would take two thousand plates of this size to photograph the heavens as seen from the Arequipa observatory, such marvels is this great telescope constantly bringing to light, and peopling our universe with hitherto unseen worlds.

I know of no place so good for a conceited man to visit as the Arequipa observatory. First, Misti and Chachani must dwarf him in his own eyes, if he has any sense of proportion; then, as he goes into the observatory and sees the starry wonders reflected on the photographic plate, his mind is staggered at the vastness of the universe; and with a sense of his own insignificance it would seem that he must cry out:

> "When I consider the heavens, the work of thy fingers,
> The moon and the stars which thou hast ordained;
> What is man, that thou art mindful of him?
> And the son of man, that thou visitest him?"

Twelve thousand feet above the sea, on this route, lies Lake Titicaca, the highest large body of water in the world. Over this lake we journey for a whole night, then a few hours by rail on the other side, and we come to a vast hole in the ground that looks like an enormous crater. We peer over the side, and there, at the bottom, are the red-tiled roofs of a large city, La Paz, the capital of Bolivia. A trolley car takes us swiftly down the crater's side and lands us in the center of this unique city, a thousand feet below the plain above, yet eleven thousand feet above the sea. The great hole, however, is not really a crater, but is formed by the erosion of a little stream that tumbles through the city and down the sterile mountain-side, until it comes to a beautiful land of fruits and flowers, which supplies the mountain capital of this mountain republic.

BOLIVIA has been called "a table of silver on legs of copper," for its mines, which are now being developed by American capital, are of fabulous wealth. Some of them have been worked for hundreds of years, seemingly with no diminution of their treasure, and are now only awaiting foreign money and machinery for their full development.

La Paz (The City of Peace) is a bigoted place, 99 per cent. Catholic, but it is a city of flowers and gaiety, and is about the most inaccessible capital on the face of the earth. Extensions of the railway, however, are constantly bringing it nearer to the centers of civilization.

Once more we climbed the Andes on this interesting journey, this time starting from Valparaiso. It looked like anything but the Vale of Paradise, as the name signifies, when we saw it, for it had been wrecked a few years before by a terrible earthquake, and the ghastly ruins were still very much in evidence.

On the uplands of Chile lies her beautiful capital, Santiago (St. James in English), one of the most charming of cities, with the most lovely park (Santa Lucia) I have seen in any part of the world. In those days there was no railway tunnel beneath the crest of the Andes, and one had to make his way across in one of many wretched little stage-coaches, which, except in favorable seasons, were often blocked by the snow. At the terminus of the railway on the Chilean side, more than twenty of these coaches, each drawn by three horses hitched abreast, awaited about a hundred passengers. There was a grand scramble for a seat, and when the passengers were once inside the fun began. The coaches belonged to two rival lines, the Yellow and Black, and the drivers of the Black tried desperately to get ahead of the Yellow, and the Yellow were equally determined that they shouldn't. As the road was narrow, this rivalry resulted in frequent accidents. The driver of our Black coach, spurred on by the racing instinct, tried to pass a Yellow by cutting a corner on a piece of rocky territory where there was no road. As a natural result of his temerity the Black tipped over, and the cooped-up passengers had to scramble out as best they could, until the coach was righted. By that time we were left far in the rear.

When we reached the Argentine border, the most nerve-racking moments began, for the road descended steeply by short zigzags. The driver whipped up his horses, and down we went at breakneck speed, a steep mountain-side on the left, and a yawning chasm on the right. The horses hugged the mountain-side,

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THE WORLD'S NEWS OF THE WEEK

The Coal Crisis

A BITTER fight in the cabinet extending over two days in which the administration sought to agree on a policy to be adopted toward the coal strike found its reflection in a final protracted meeting of the mine operators and the workers on Thanksgiving day. The operators finally consented to the program accepted by the majority of the cabinet calling for an increase in wages of 14 per cent. to be paid by the operators other than by an increase in the cost of the product to the consumer. The miners flatly rejected the offer and stood firm for the 31.61 per cent. increase promised to them by Secretary of Labor William B. Wilson. The joint meeting of employers and workers deadlocked over the question and the conference adjourned without date.

As this is written, the bituminous coal situation is reaching an acutely dangerous stage. Mild weather throughout the Eastern section of the country has prevented real suffering and industry has been but slightly crippled. The middle west and the northwest, however, have been less fortunate, and arbitrary measures have been necessary to obtain any improvement in conditions. The action of Governor Lynn J. Frazier of North Dakota in declaring martial law and seizing all the lignite mines in the state has been upheld by the Federal Court at Fargo. Judge Charles J. Amidon, in announcing his decision, prefaced it with these words: "Nearly half a million miners continue the strike. As the winter advances, the crisis in the East deepens. It needs only the presence of North Dakota temperatures in the East to call into immediate action something besides injunctions."

Slowly but convincingly all but essential industries are being shut down in almost every part of the country, while the Railroad Administration continues to curtail train service. Schools are being closed and churches are forbidden to heat their buildings except on Sundays. In Kansas City, Mo., all places for public gatherings have been closed. The State of Kansas is attempting to operate the mines under a state receivership plan, but the result, thus far, is unsatisfactory for the reason that the workers are inexperienced. The United Mine Workers of America have declared the men who have volunteered to get out coal for the state are strikebreakers. A meeting of the governors of all coal-producing states has been called to take joint action on the question of opening the mines.

Washington agrees that the situation growing out of the strike is the most important facing President Wilson. The Government obtained an order from the Federal Court in Indianapolis directing the mine workers to call off their strike. The order was issued from union headquarters, but the men refused to return to work. The meeting between operators and miners, held under the auspices of the Department of Labor, produced nothing but bitterness inside and outside the government. Now that a settlement of the dispute has proved impossible all eyes are on the administration watching for the next move. The earlier plea that the Federal authorities take over and operate the mines has been virtually denied, and at this moment it seems probable that the War Department will offer to protect the mining companies in any efforts they may make to resume working.

William G. McAdoo, formerly Secretary of the Treasury, has contributed to the controversy by a statement in which he declares the soft coal companies, under the increased prices of war-time, made from 50 to 2,000 per cent. profit. In a supplementary statement, he says some companies during 1917 paid three times over in profits for the capital they had invested in their property.

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ADMIRAL ROBERT E. COONTZ

Admiral Coontz, temporarily raised from the rank of Rear Admiral, is the new directing head of the navy with the title of Chief of Operations. He succeeded Admiral William S. Benson

Mexico

THE Mexican question is seriously in the news again as the result of the Mexican Government's refusal to interfere in the local court proceedings against William O. Jenkins, American Consular Agent at Puebla, who is accused of being an accomplice to his own kidnapping. Jenkins has remained in jail in Puebla rather than put up a $500 bond for his appearance in the court. The State Department made very vigorous representations to Mexico City on the occasion of Jenkins' arrest. He was released and rearrested, whereupon the State Department filed a "demand" for his liberation and that "persecution" be stopped. The Carranza foreign office, after several days' delay, replied that the matter was one for the local courts and that the Mexican Federal authorities could not interfere. The answer cited precedents in the United States to justify the attitude Mexico was taking. Secretary Lansing, in a sharp note, declined to accept the Mexican argument and reiterated his request for Jenkins' immediate release. No acknowledgement of this note was expected inside a week. In the meantime Congress has shown a disposition to back the administration in whatever move it makes.

More internal trouble has been caused in Mexico by the execution of General Felipe Angeles on order of a court martial formed of Carranza officers. General Angeles was probably the best friend the United States had among Mexicans. He was a brilliant soldier, a member of the French Legion of Honor—a decoration bestowed on him for his work in perfecting the famous "75" of the French army—and during the war was an inspector of ordnance in New York for the Allies. Last spring he returned to Mexico for the purpose of composing the differences between the various factions opposed to Carranza. His efforts were unsuccessful and he suffered much hardship until late in November when he was captured by Carranzistas. Taken before a military court his trial was concluded about midnight and he faced a firing squad at seven o'clock in the morning. Pleas for clemency reached Carranza from all over the United States and Europe, while Angeles' death promises to bring together rebel parties that he was unable to reconcile in life.

Bulgaria Signs Her Treaty

M. STAMBULLWSKI, Premier of Bulgaria, has affixed his signature to the Treaty of Peace between the Allies and Bulgaria. While the United States was not at any time at war with the Bulgars, Frank L. Polk signed the document as the chief of the American peace delegation, and he was followed by General Bliss and Mr. White. The Supreme Council forbade Rumania and Serbia to sign until they subscribe to the Austrian treaty. Officially, then, these three bitter enemies of the Balkans are still at war. The treaty assesses against Bulgaria a reparation fund amounting to $445,000,000. The state loses Thrace and Strumitza, the latter district being assigned to Serbia. The question of a Bulgar corridor through Thrace to the Ægean is left to the future disposition of the powers. Conscription in Bulgaria is abolished, the army is limited to 20,000 and the police force is cut to 10,000. The peace is to be known as the Treaty of Nuilly, for the town in which it was signed.

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MISS MARGARET E. SMITH

Miss Smith, who is only twenty-five years old, has been elected to the state legislature from a district in New York City. She is a teacher of hygiene in the Horace Mann school and a well-known athlete

Dr. Ballard Is Dead

REV. DR. AARON EDWARD BALLARD, one of the founders of the Ocean Grove Association and its president since 1898, died at his home in Ocean Grove on Thanksgiving Day. He would have been ninety-nine years of age had he lived until Christmas. He was licensed as a Methodist minister in 1844, and from that time until his death he was unceasingly active. Until recently, he rarely missed a day at his desk or failed to preach in some church on Sunday. He was seriously injured by a fall in Atlantic City in 1918, but he recovered and assured his friends he would live to be one hundred.

Organize for World Trade

PROMINENT bankers from all sections of the country have organized a National Committee on European Finance which will work primarily for the economic relief of Central Europe. Men representing the most important banking groups in New York City, at the conference preceding the naming of the committee, expressed the opinion that quick aid must be extended to Germany and Austria if any stability is to be expected in world trade. Conditions in Austria are in every respect growing alarming. Premier Lloyd George, in the House of Commons, paints a very pessimistic picture and declares immediate assistance on a large scale must be sent to Vienna. Urgent representations have been despatched to the United States urging this government to assume its share of the expense necessary to save the lives of thousands of Austrians, he declares. Only a large international credit will meet the demands of the situation, he says.

Trackmen Get More Pay

WALKER G. HINES, railway administrator, and the railway trackmen's organization, have signed a new wage agreement by which the 400,000 employees involved get a basic eight-hour day with time and a half for over time. It is estimated the new scale will add about $25,000,000 a year to the wages for this class of railroad employees. The agreement is to remain in effect as long as the roads are under federal control unless notice of thirty days is given of its cancellation. A conference of the four railway brotherhoods in session in Cleveland to consider the status of employees generally adjourned without taking action.

Wm. E. Johnson Loses Eye

WILLIAM E. JOHNSON, American Anti-Saloon League leader, who went to England at the request of British organizations to aid in a prohibition fight, may be permanently blinded as a result of the attack made on him by students in one of the London medical colleges. Mr. Johnson's right eye has been removed and the surgeons fear the sight of the left eye may be lost. The sufferer has won the sympathy of the whole of England by his attitude toward the men who were directly responsible for his condition, and many new supporters have been drawn to his cause.

Adriatic and Near East

WHILE there is some slight easing of the tension over d'Annunzio's exploits along the Eastern Adriatic the danger of a new Balkan conflagration is far from removed. Italy, however, is reported to have promised Jugoslavia and the Allies that she will prevent by force any encroachments by d'Annunzio's army on Dalmatian territory east

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The Great International Labor Conference

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Secretary of Labor Wilson in the center is surrounded by delegates to the International Labor Conference which has been meeting in Washington as a body, called into existence by the Treaty of Peace. American delegates are attending unofficially and have no voice in the proceedings until the Treaty has been ratified

BETTY HOPE

A SERIAL STORY
IN SEVEN PARTS

By GRACE LIVINGSTON HILL

THE PRECEDING CHAPTERS

ELIZABETH STANHOPE, who ran away from her own wedding, found a friend in Jane Carson, a working girl to whom she appealed on the street for help. Jane sheltered her for a night, provided her with clothes to take the place of her wedding gown, and arranged for her to go to the Carson home in Tinsdale under the name Betty Hope where she might hope to escape recognition. There Betty meets Mrs. Carson and Jane's brother and sisters and finds herself welcomed as one of the family. She learns the real meaning of love and unselfishness, attends Sunday school and church, and is converted. She obtains a position as governess and is settling down into a happy, contented village life. In the meantime the newspapers announce a reward of $5,000 to anyone who can find Elizabeth Stanhope, wealthy heiress who disappeared on the night of her wedding. Jane is alarmed, goes to Warren Reyburn, a young lawyer who employs her sweetheart, and enlists his aid to protect her protégé. Reyburn, who had been a guest at the church on the night when the wedding was to have taken place, has a personal interest in the case and eagerly undertakes the work. He goes to Tinsdale and is followed back to the city by "Bill" Gage, a ne'er-do-well of the village who has suspected Betty's identity.

CHAPTER XI

BETTY, her eyes wide with fear, her face white as a lily, appeared like a wraith at the parlor door and looked at him. It gave Reyburn a queer sensation, as if a picture one had been looking at in a story book should suddenly come alive and wink and stare at one. As he rose and came forward he still seemed to see like a dissolving view between them the little huddled bride on the floor of the church. Then he suddenly realized that she was trembling.

"Please don't be afraid of me, Miss Stanhope," he said gently. "I have only come to help you, and if after you have talked with me you feel that you would rather I should have nothing to do with your affairs I will go away and no one in the world shall be the wiser for it. I give you my word of honor."

"Oh!" said Betty, toppling into a chair near by. "I—guess—I'm not afraid of you. I just didn't know who you might be—!" She stopped, caught her breath and tried to laugh, but it ended sorrily, almost in a sob.

"Well, I don't wonder," said Reyburn, trying to find something reassuring to say. "The truth is, I was rather upset about you. I didn't quite know who you might turn out to be, you see!"

"Oh!" Betty's hand slipped up to her throat, and her lips quivered as she tried to smile.

"Please don't feel that way," he said, "or I'll go away at once." He was summoning all his courage and hoping she wasn't going to break down and cry. How little she was, and sweet! Her eyes pleaded, just as they did in that one look in the church. How could anybody be unkind to her?

"I'm quite all right," said Betty with a forced smile, sitting up very straight.

"Perhaps I'd better introduce myself," he said, trying to speak in a very commonplace tone. "I'm just a lawyer that your friend Miss Jane Carson sent out to see if I could be of any service to you. It may possibly make things a little easier for you if I explain that while I never had heard of you before, and have no possible connection with your family or friends, I happened to be at your wedding!"

"Oh!" said Betty with a little agonized breath.

"Do you know Mrs. Bryce Cochrane?" he asked.

Betty could not have got any whiter, but her eyes seemed to blanch a trifle.

"A little," she said in a very small voice.

"Well, she is my cousin."

"Oh!" said Betty again.

"Her husband was unable to accompany her to the wedding, and so I went in his place to escort Isabel. I knew nothing of your affairs either before or after the wedding, until this announcement was brought to my notice, and Miss Carson called on me."

Betty took the paper in her trembling fingers, and looked into her own pictured eyes. Then everything seemed to swim before her for a moment. She pressed her hand against her throat and set her white lips firmly, looking up at the stranger with a sudden terror and comprehension.

"You want to get that five thousand dollars!" she said, speaking the words in a daze of trouble. "Oh, I haven't got five thousand dollars! Not now! But perhaps I could manage to get it if you would be good enough to wait just a little, till I can find a way. Oh, if you knew what it means to me!"

Warren Reyburn sprang to his feet in horror, a flame of anger leaping into his eyes.

"Five thousand dollars be hanged!" he said fiercely. "Do I look like that kind of a fellow? It may seem awfully queer to you for an utter stranger to be butting into your affairs like this unless I did have some ulterior motive, but I swear to you that I have none. I came out here solely because I saw that you were in great likelihood of being found by the people from whom you had evidently run away. Miss Stanhope, I stood where I could watch your face when you came up the aisle at your wedding, and something in your eyes just before you dropped made me wish I could knock that bridegroom down and take care of you somehow until you got that hurt look out of your face. I know it was rather ridiculous for an utter stranger to presume so far, but when I saw that the sleuths were out after you, and when the knowledge of your whereabouts was put into my hands without the seeking, I wouldn't have been a man if I hadn't come and offered my services. I'm not a very great lawyer, nor even a very rising one, as your Miss Carson seems to think, but I'm a man with a soul to protect a woman who is in danger, and if that's you, I'm at your service. If not, you've only to say so and I'll take the next train home and keep my mouth shut!"

He took his watch out and looked at it hastily, although he had not the slightest idea what it registered, nor what time the next train for home left. He looked very tall and strong and commanding as he stood in his dignity waiting for her answer, and Betty looked up like a little child and trusted him.

"Oh! Please forgive me!" she cried. "I've been so frightened ever since Bob came after me. I couldn't think you had come for any good, because I didn't know any one in the world who would want to help me."

"Certainly!" said Warren Reyburn with a lump in his throat, sitting down quickly to hide his emotion. "Please consider me a friend, and command me."

"Thank you," said Betty taking a deep breath and trying to crowd back the tears. "I'm afraid there isn't any way to help me, but I'm glad to have a friend, and I'm sorry I was so rude."

"You weren't rude, and that was a perfectly natural conclusion from my blundering beginning," he protested, looking at the adorable waves of hair that framed her soft cheeks. "But there is always a way to help people when they are in trouble, and I'm here to find out what it is. Do you think you could trust me enough to tell me what it's all about? Miss Carson didn't seem to know, or else she didn't feel free to say."

"I didn't tell her much," said Betty, lifting her sea-blue eyes. "She was a stranger, too, you know."

"Well, she's a mighty good friend of yours, I'll say, and she's acted in a very wise manner. She took more precautions than an old detective would have done. She told me only that some one was trying to make you marry a man you did not wish to marry. Is that correct?"

Betty shivered involuntarily and a wave of color went over her white face.

"It sounds queer," she said, "as if I hadn't any character or force myself, but you don't understand. No one would understand unless they knew it all, and had been through it for years. At first I didn't quite understand it myself. I'd better tell you the story. I thought I never could tell any one, because they were my father's family, and I know he would shrink so from having it known, but I'm sure he wouldn't blame me now."

"He certainly would not blame you, Miss Stanhope. I have heard that your father was a wonderful man, with high principles. I feel sure he would justify you in appealing to some one who was willing to advise you in a strait like this. You know no woman should marry any man against her will."

"Not if it were her father's dying wish?"

"Certainly not. Miss Stanhope, did your father love you?"

"Oh, I'm sure he did. He was the most wonderful father! I've often thought that he would never have asked it of me if he had realized——"

"Did he ever during his lifetime seem to wish you to be unhappy?"

"Never! That was the strange part of it. But you see he didn't know how I felt. I think I'd better tell you all about it."

"That would be the better way, if it won't be too hard for you."

Betty clasped her small hands together tightly and began:

"My own mother died when I was quite a little girl, so father and I were a great deal to each other. He used to look after my lessons himself, and was always very careful what kind of teachers I had. He was just mother and father both to me. When I was ten years old my governess died suddenly while father was away on a business trip, and one of our neighbors was very kind to me, coming in and looking after the servants and everything and keeping me over at their house for a few days till father got back. She had a widowed sister visiting her, a rather young woman who was very beautiful. At least I thought she was beautiful then, and she made a great pet of me, so that I grew fond of her, although I had not liked her at first.

"After father came home she used to slip over every day to see me while he was at his business, and he was grateful to her for making me happy. Then he found out that she was in trouble, had lost her money or something, and wanted to get a position teaching. He arranged to have her teach me, and so she came to our house to stay.

"Somehow after that I never seemed to see so much of my father as I used to do, for she was always there, but at first I didn't care, because she was nice to me, and always getting up things to keep me busy and happy. She would make my father buy expensive toys and books and games for me, and fine clothes, and so of course I was pleased. In about a year my father married her, and at first it seemed very beautiful to me to have a real mother, but little by little I began to see that she preferred to be alone with my father and did not want me around so much. It was very hard to give up the companionship of my father, but my stepmother kept me busy with other things, so that I really didn't think much about it while it was first happening.

"But one day there came a letter. I remember it came while we were at breakfast, and my father got very white and stern when he read it, and handed it over to my mother and asked whether it was true, and then she began to cry and sent me from the table. I found out a few days after that that my stepmother had two sons, both older than myself, and that she had not told my father. It was through some trouble they had got into at school which required quite a large sum of money to cover damages that my father discovered it, and he was terribly hurt that she should have concealed it from him. I learned all this from the servants, who talked when they thought I was not within hearing. There were days and days when my father scarcely spoke at the table, and when he looked at me it made a pain go through my heart, he looked so stern and sad. My stepmother stayed a great deal in her room and looked as if she had been crying. But after a few weeks things settled down a good deal as they had been, only that my father never lost that sad troubled look. There was some trouble about my stepmother's sons, too, for there was a great deal of argument between her and my father, of which I only heard snatches, and then one day they came home to stay with us. Something had happened at the school where they were that they could not stay any longer. I can remember distinctly the first night they ate dinner with us. It seemed to me that it was like a terrible thunderstorm that never quite broke. Everybody was trying to be nice and polite, but underneath it all there was a kind of lightning of all kinds of feelings, hurt feelings and wrong ones and right ones all mixed up.

"Only the two boys didn't seem to feel it much. They sort of took things for granted, as if that had always been their home, and they didn't act very polite. It seemed to trouble my father, who looked at them so severely that it almost choked me, and I couldn't go on eating my dinner. He didn't seem like my dear father when he looked like that. I always used to watch my father, and he seemed to make the day for me. If he was sad, then I was sad; and if he was glad then I was happy all over, until one day my stepmother noticed me and said: 'See, dear little Elizabeth is trembling. You ought not to speak that way before her, Charles.' And then father looked at me, and all suddenly I learned to smile when I didn't feel like it. I smiled back to him just to let him know it didn't matter what he did, I would love him anyhow!"

During the recital Reyburn had sat with courteous averted gaze as though he would not trouble her with more of his presence than was absolutely necessary. Now he gave her a swift glance.

Betty's eyes were off on distance, and she was talking from the depths of her heart, great tears welling into her eyes. All at once she remembered the stranger:

"I beg your pardon," she said, and brushed her hand across her eyes. "I haven't gone over it to any one ever, and I forget you would not be interested in details."

"Please don't mind me. I am interested in every detail you are good enough to give me. It all makes the background of the truth, you know, and that is what I am after," said Reyburn, deeply touched. "I think you are wonderful to tell me all this. I shall regard it most sacredly."

Betty flashed a look of gratitude at him, and noticed the sympathy in his face. It almost unnerved her, but she went on:

"The oldest boy was named Bessemer, and he wasn't very good-looking. He was very tall and awkward, and always falling over things. He had little pale eyes, and hardly any chin. His teeth projected, too, and his hair was light and very straight and thin. His mother didn't seem to love him very much, even when he was a little boy. She bullied him and found fault with him continually, and quite often I felt very sorry for him, although I wasn't naturally attracted to him. He wasn't really unpleasant to me.

We got along very nicely, although I never had much to do with him.

"The other brother, Herbert, was handsome like his mother, only dark, with black curly hair, black wicked eyes, and a big, loose, cruel mouth. His mother just idolized him, and he knew it. He could make her do anything on earth. He used to force Bessemer into doing wrong things, too, things that he was afraid to do himself, because he knew father would not be so hard on Bessemer as on him. For father had taken a great dislike to Herbert, and it was no wonder. He seemed to have no idea at all that he was not owner of the house. He took anything he pleased for his own use, even father's most sacred possessions, and broke them in a fit of anger too, sometimes, without ever saying he was sorry. He talked very disrespectfully of father and to him, and acted so to the servants that they gave notice and left. Every few days there would be a terrible time over somethng Herbert had done. Once I remember he went to the safe and got some money out that belonged to father and went off and spent it in some dreadful way that made father very angry. Of course I was still only a little girl, and I did not know all that went on. Father was very careful that I should not know. He guarded me more than ever, but he always looked sad when he came to kiss me good-night.

"Herbert took especial delight in tormenting me," she went on with a sad far-away look in her eyes as if she were recalling unpleasant memories. She did not see the set look on Reyburn's face nor notice his low exclamation of anger. She went steadily on: "He found out that I did not like June-bugs, and once he caught hundreds of them and locked me into a room with them with all the lights turned on. I was almost frightened to death, but it cured me of being afraid of June bugs." A little smile trembled out on Betty's lips. "Just because I wouldn't give him the satisfaction of letting him hear me scream." She finished. "Then he caught a snake and put it in my room, and he put a lot of burdocks in my hat so they would get in my hair. Foolish things those were, of course, but he was a constant nightmare to me. Sometimes he would tie a wire across the passages in the upper hall where I had to pass to my room, and when I fell my hands went down against a lot of slimy toads in the dark, for he always somehow managed to have the light go out just as I fell. There were hundreds of things like that, but I needn't multiply them. That's the kind of boy he was. And because he discovered that my father loved me very much, and because he knew my father disliked him, he spent much time in trying to torment me in secret. I couldn't tell my father, because he always looked so sad whenever there was trouble, and there was sure to be trouble between him and my stepmother if my father found out that Herbert had done anything wrong. One day my father came upon us just as Herbert had caught me in his arms and was trying to cut my curls off. I didn't care about the curls, but I knew my father did, and I began to scream, and then Herbert gripped me so I thought I would die with the pain, and put his big strong fingers around my throat and choked me so I could not make any noise."

Reyburn clenched his hands until the knuckles went white and uttered an exclamation of horror, but Betty did not notice:

"There was a terrible time then, and I was sent away to a school, a good many miles from home, where I stayed for several years. Father always came up to see me every week end, for a few hours at least, and we had wonderful times together. Sometimes in vacation he would bring my stepmother along and she would bring me beautiful presents and smile and pet me, and say she missed me so much and she wished I would ask my father to let me come back and go to school in the city. But I never did, because I was afraid of Herbert. As I grew older I used to have an awful horror of him. But finally one vacation father and mother both came up and said they wanted me at home. My stepmother went to my room with me and told me I needn't be afraid of Herbert any more, that he was quite grown up and changed and would be good to me, and that it would please my father to have all his family together happily again. I believed her and I told father I would like to go, and he looked very happy, and so we went. Herbert had been away at school himself most of the time, and so had Bessemer, although they had been in trouble a good many times, so the servants told me, and had to change to new schools. They were both away when I got home, and I had a very happy time for three weeks, only that I never saw father alone once. My stepmother was always there. But she was kind and I tried not to mind. Then all of a sudden one night I woke up and heard voices, and I knew that the boys were back from the camp to which they had been sent. I didn't sleep much the rest of the night, but in the morning I made up my mind that it was only a little while before I could go back to school, and I would be nice to the boys and maybe they wouldn't trouble me.

"I found that it was quite true that Herbert had grown up and changed. He didn't want to torment me any more, he wanted to make love to me, and I was only a child yet. I wasn't quite fifteen. It filled me with horror, and after he had caught me in the dark—he always loved to get people in the dark—and tried to kiss me, I asked father to let me go back to school at once. I can remember how sad he looked at me as if I had cut him to the heart when I asked him."

[illegible] this part of the tale Reyburn sat with stern countenance, his fingers clenched around the arms of the chair in which he sat, but he held himself quiet and listened with compressed lips, watching every expression that flitted across the sweet pale face.

"That was the last time I was at home with my father," she said, trying to control her quivering lips. "He took me back to school, and he came three times to see me, though not so often as before. The last time he said beautiful things to me about trying to live a right life and be kind to those about me, and he asked me to forgive him if he had ever done anything to hurt me in any way. Of course I said he hadn't. And then he said he hoped I wouldn't feel too hard at him for marrying again and bringing those boys into my life, and I told him it was all right and that some day they would grow up and go away and he and I would live together again! And he said some awful words about them under his breath. But he asked me to forgive him again and kissed me and went away.

"He was taken very sick when he got home, and they never let me know until he was dead. Of course I went home to the funeral, but I didn't stay; I couldn't. I went back to school alone. My stepmother had been very kind, but she said she knew it was my father's wish that I should finish my school year. But when vacation came she was traveling for her health. She wrote me a beautiful letter telling me how she missed me, and how much she needed me now in her bereavement, and how she hoped another summer would see us together; but she stayed abroad two years and the third year she went to California. I was sent to another school, and because I was not asked about it and there didn't seem anything else to do, I went. Every time I would suggest doing something else my stepmother would write and say how sorry she was she could not give her consent, but my father had left very explicit directions about me and she was only trying to carry out his wishes. She knew me well enough to be sure I would want to do anything he wished for me. And I did, of course."

Reyburn gave her a look of sympathy and getting up began to pace the little room.

CHAPTER XII

"IT WAS not until last spring that she sent for me to come home," went on Betty, "and was very effusive about how much she needed me and how she was so much better, and meant to be a real mother to me now, and let me see the world and have a good time. She took me from one summer resort to another, and of course it was pleasant after I had been shut up in school all those years, but she kept me close with her all the time, and I met only the people she chose to have me meet. All the time she kept talking about 'dear Herbert' and telling how wonderful he was and how he had grown to be 'such a dear boy.' Finally he arrived and began the very first evening he was with us to coax me to marry him. At first he was very courteous and waited upon me whenever I stirred, and I almost thought his mother was right about his being changed. But when I told him that I did not love him and could not ever marry him I caught a look on his face like an angry snarl, and I heard him tell his mother I was a crazy little fool, and that he would break my neck for me after he got me good and married. Then his mother began to come to me and cry and tell me how dear Herbert was almost heart-broken, that he would never lift up his head again, and that I would send him to ruin. It was simply awful, and I didn't know how to endure it. I began to wonder where I could go. Of course I had never been brought up to do anything, so I could not very well expect to go out into the world and make my living."

"Didn't you have any money at all?" interrupted Reyburn suddenly.

"Oh, yes," she said, looking up as if she suddenly remembered his presence. "I had always plenty of spending money, but if I went away where they couldn't find me, why, of course I would have to give that up."

"Why, where did your money come from? Was it an allowance from your stepmother, or did your father leave it to you, or what?"

"Why, I think most of it was an allowance my own mother had left to me, beginning when she died and increasing every year. It was in the hands of some trustees who lived up in Boston, where my mother's old home had been, and they always sent the check to me. But of course if I went away they wouldn't know where I was, and I wouldn't dare to tell them, lest Herbert should find out. He was very sharp, and he always found out what he wanted to know. I really never knew much about the money affairs. When I asked they always put me off and said that I was too young to be bothered with business affairs yet. I would be told all about it when I became of age. My stepmother always harped a great deal on keeping me a little girl as long as possible and said it was my father's wish that I should be relieved of all care until I came of age. But father told me once that mother had left me enough to keep me comfortably even without what he would leave me, so I'd surely have something to repay you if I could once get it."

"Don't worry about me!" he exclaimed: "It seems so terrible for you to have been alone in a situation like that! Wasn't there any one you could appeal to for help?"

"No, not any one whom I thought it would be right to tell. You see, in a way it was my father's honor. She was his wife, and I'm sure he loved her—at least at first—and she really was very good to me, except when it was a question of her son."

"I'm afraid I can't agree with you there!" he said curtly, "I think she was a clever actress. But excuse me. Go on, please."

At last, when things had got so bad that I thought I must run away somewhere, my stepmother came into my room one morning and locked the door. She had been weeping, and she looked very sweet and pitiful. She said she had something to tell me. She had tried not to have to do it, for she was afraid it would grieve me and might make me have hard feelings against my father. I told her that was impossible. Then she told me that my father on his death bed had called her to him and told her that it was his wish that I should marry one of her sons, and he wanted her to tell me. He felt that he had wronged them by hating them for my sake and he felt that I could make it all right by marrying one of them. My stepmother said that when she saw how infatuated dear Herbert was with me she hoped that she would be spared having to tell me, but now that I was treating him so she felt bound to deliver the message. Then she handed me a paper which said virtually the same thing which she had told me, and was signed by my father in his own handwriting."

"Was the paper written or printed?" interrupted Reyburn.

"I think it was typewritten, but the signature was papa's. There could be no mistake about that, and he wouldn't have signed something he didn't mean." Betty sighed as if it were a subject she had worn into her heart by much sorrowful thought.

"It might be quite possible for him to have done that under influence or delirium, or when he was too sick to realize."

"Oh, do you think so?" Betty caught at the hope. "It seems so awful to go against papa's last request."

"There is nothing awful but the idea of your being tied to that—beast!" said Reyburn with unexpected fervor. Betty looked at him gratefully and went on:

"I was simply appalled. I couldn't think, and I made my stepmother go away and leave me for a little while, but things got blacker and blacker and I thought I was going crazy. I couldn't marry Herbert even to please my father. The next day Bessemer arrived. He had been worrying his mother a lot about money, and when he arrived I couldn't help hearing what they said to him. They charged him with all sorts of dreadful things, and called him a disgrace, and threatened to let him be arrested, and a great many more such things, and finally his mother ended up by telling him she never had loved him. We were at the old home by this time, and I was sitting upstairs in my room with my windows open, and all their talk floated right up to me. It made me feel sick, and yet I felt sorry for Bessemer, for lately whenever he had been around he had been kind to me, and sometimes I had stayed around near him to get rid of Herbert. We often talked over our troubles together and sympathized with one another. He felt sorry for me, but he was weak himself and couldn't see any way out for either of us.

"They had pretty stormy times all that day. Late in the afternoon Herbert and Bessemer went to their mother's room and were closeted with her for two hours, after which Herbert went away in the car with his suit-case and bags as if he were not coming back soon. I watched him from my window, and in great relief went down to take a little walk, for I had stayed closely in my room all day and tried to plan what to do. One thing that held me from running away was that it would be such a disgrace to the family, and I knew my father would have felt it so keenly. That was always the great trouble when the boys got into scrapes at college, my father would groan and say he felt disgraced to be so conspicuous before the world. So I hesitated to do what would have been a sorrow to him had he been alive.

"Half an hour later I was sitting alone in the twilight on one of the porches, and Bessemer came out and sat down beside me.

"He looked so sort of homely and lonesome that I put my hand on his arm and told him I was awfully sorry for him, and suddenly he turned around and said:

"'Say, Betty, why don't you marry me? Then they can't say a word to either of us. Your father's wishes will be carried out and Herb'll have to whistle.'

"At first I was horrified, but we talked a long time about it, and he told me how lonely he had always been, and how nobody had ever loved him, and he knew he wasn't attractive, and all that; and then he said that if I married him we would go away and live by ourselves and he would let me do just as I wanted to. He wouldn't bother me about anything. If I didn't love him he would keep out of my sight, and things like that, till I got very sorry for him, and began to think that perhaps after all it was the best thing that would ever come for either of us. So I said I would.

"It surprised me a little that my stepmother took it so calmly when we told her. She cried a little, but did it very prettily, and kissed Bessemer, and told him he was fortunate. Then she kissed me and said I was a darling, and that she would be so happy if it only weren't for poor dear Herbert

Continued on page 1326

LITTLE WAIFS OF THE GREAT WAR

By BLANCHE BRACE

THEY were going at it for all they were worth, tooth and nail, hammer and tongs—two small boys engaged in the immemorial pastime of small boys the world over. It was a glorious fight. Brown eyes snapped, and little brown fists danced through the air. The two forgot everything else, even what they had been fighting about when they began. They forgot they were orphans of the great war. Roger forgot how hungry he had often been, and Emile forgot how he had seen his mother die at Verdun, and his grandfather dragged after a cart through the streets.

How it would have ended will never be known; it is a battle lost to history. For just at that moment the directress of this particular one of the four orphanages that the Methodist Episcopal Church maintains in France for war orphans hurried up with a visitor and intervened. Grown-ups always do intervene at crucial moments.

"Why, boys!" she exclaimed. Her tone sounded surprised, but she knows small boys so well that perhaps she wasn't really so astounded as she seemed.

The culprits fell apart. Emile, the hardy warrior, put a thumb in the corner of his round little mouth. Roger grinned, shyly, and studied the ground.

"WHAT do you suppose this lady from America will think of us?" demanded the directress. "She has brought along some American candy, too—for children who are good. What ought we to do about it?"

Emile had no suggestions, but Roger lifted his eyes and spoke.

"I remember candy," he said, with pride. "We ate it. That was before my papa went to fight. My mother got it on Saturday at the store. We put it in our mouths, and bit it with our teeth, and ate it down, just like it was bread or anything. If I had candy now, I wouldn't do that. I would just let it lie upon my tongue. It would last, and last."

Roger ceased to speak as suddenly as he had begun, dropped his eyes, and worried the soil with the toe of his sturdy little shoe. The visiting "lady from America" found that her eyes were suddenly dim. When the directress of the orphanage spoke, after the smallest pause, her voice was brisk enough but curiously soft.

"Well, come around to the veranda with the others and get your candy," she said. "You and I will have a talk about fighting later. You are sorry that you have been naughty boys?"

"Oui, oui!" they cried, eagerly, while Emile slipped a small hand furtively into Roger's.

"You won't fight any more?" asked the directress.

"Non, non! Merci, madame!" they shouted, in a breath, and disappeared around the corner of the house, candyward. The directress looked after them with tender eyes.

"I'M SORRY you happened to see them at their worst," she said. "But they wouldn't be little boys unless they did things like that, now and then. And we are very proud of our little fighters of France."

Methodist Home for Girls in France

"Little fighters of France!" repeated the visitor from America.

It seemed to her that that was so exactly what they were, these little French children who had found homes in these Methodist orphanages. They knew, they understood far more about the war than any grown-up back in the United States could ever know or understand. There were children playing leap-frog in quite the American fashion, under the great pepper-tree in the big yard of the orphanage at Mentone, who had seen their mothers killed by the Germans in the streets—and no matter how young one may be, he does not forget a thing like that.

"Happier morrows"

A twelve-year-old girl, with a big blue bow on her bobbed brown hair, in the orphanage at Grenoble, had starved for two years as a prisoner of the Germans. In the boys' farm at Lyons one of the boys had been at play with his little sister when she fell, hit by the enemy's shell. A dumpling of a little boy four years old at Mentone, one of six orphaned children, had spent his babyhood hidden from the Boche in a beleagured village, and his mother had been killed one day by a piece of shrapnel when she crept out to try to get her baby some milk In the orphanage at Lyons there was a little girl whose feet had been frozen when she fled with other refugees of Lille, and whose grandmother—who alone remained of her family—had died on the way. These are no isolated cases either, but average instances among the children of the orphanages. No one will ever need to define war to the little orphans of France.

When one is very young, no matter how valorous he may be, he needs a helper in his fight. There must be some one to build the trenches for him and to furnish him with ammunition. That is what the Methodist Church is trying to do for the little war orphans over here—to put the right weapons into their hands, and to make the orphanges training-camps for the battle of life.

There is no training-camp in the world quite like a home, and no commander who can take the place of a mother. These the Church cannot supply for the orphans of France, but it does its best to make the orphanages real homes, with motherly women in charge. The boys' farm at Charvieu, just out of Lyons, is still so overcrowded that dormitories are necessary, but in the other orphanages there are not more than three or four little white beds in each room, and each child has a place for his own clothes, and his own corner for his toys and other prized possessions. The older ones have the iron book-cases and their own books.

It is touching to see how these little wanderers of war, some of them so tossed about for the last few years, value these places where they can feel at home.

They put queer, grubby little bouquets of the wild violets and wood primroses they have gathered in glasses upon the mantel. They ask permission to cut pictures out of the American magazines in the orphanage, and tack them up on the walls along with their own efforts at art. They keep their rooms tidy, the older ones doing the major part of the work as a matter of course. The bigger orphans are very tender with the little ones. They serve them first at the meals, direct their games, kiss their bumps, and help mother them in general.

THE children go to school in the towns or cities where the orphanages are situated, either to the public schools, or, when these are too crowded to admit them, to the school maintained for them at the Home. Some of the older ones, at fourteen and fifteen, are already almost through high school. The plan is to keep them in the orphanages until they are at least eighteen years old, and fitted to make their own way in the world. Where they show an aptitude for technical training of some sort, they will be allowed to follow their own bent wherever possible. At the boys' farm in Lyons, such of them as show a leaning toward farming or gardening will have an opportunity to learn these practical sciences under experts; but not all the boys will be made into farmers, willy-nilly; only those who show real liking for such work.

Life is far from being all work, however. Growing children need to be outdoors a great deal, so only the simplest household tasks are allotted to them. In Mentone the great yard with its trees and its flowers, and its graveled spaces, so useful for tag and ring-around-the-rosy, is on a hill looking straight down into the blue Mediterranean, in the sunniest corner of France. There are even larger yards, and almost as pretty ones, at Grenoble and at Ecully, and a whole farm to roam about on at Charvieu.

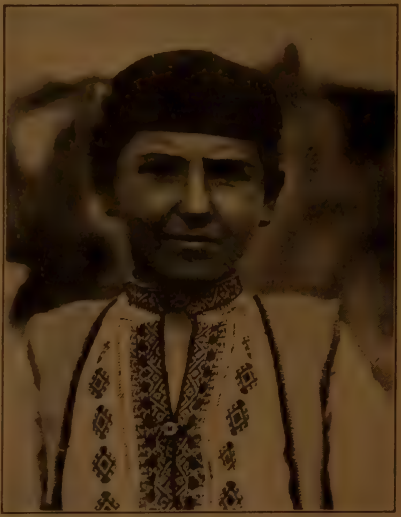
During their months as refugees the war orphans got very much accustomed to being moved on from one place to another. They lived the lives of unhappy nomads until they got into these Homes. Now and then one of them comes anxiously to the directress:

"We don't have to go away from here, do we?" he asks.

"Indeed you don't!" she says. "This place belongs to you, you know. It's just one of the war debts that the world owes you orphans of France. And we think the United States will see that your debt is paid."

Dalmatian Peasant Girl

Picturesque Costume of the Inhabitants of Italia Irredenta



PEASANT girls of Dalmatia wear hand-made garments artistically embroidered. The cloth itself is woven from the wool of the peasant sheep herds. This girl lives on the very edge of the territory occupied by the Italian military forces, near the Dalmatian coast towns of Sebenico and Zara—where Maraschino is made. It is the Italian point of view that Zara and Sebenico, the pro-Italian coast towns, are valueless unless some of the countryside is ceded to Italy, since without a certain amount of the country the towns are untenable from a military point of view.

IS THE SPIRIT OF CHRISTMAS CRACKING?

By MARGARET E. SANGSTER

"CHRISTMAS," said The Old Lady, a shade bitterly, "is like a cheap mahogany table! Now-a-days!" she added, after a moment's pause.

I followed the movement of her slim reproachful ful hand—a hand that pointed toward a dim corner where a scarred and dejected little tabouret was standing.

"Why do you say that?" I questioned.

The Old Lady sighed. "When *I* was a girl," she said, "Christmas was a time of merry making and good will—of happiness and gratitude and cheeriness. Christmas was a time when folk who loved each other gathered together to give simple gifts—to sing carols, to rejoice in the birthday of the King. Christmas was a season of unreserved generosity and unaffected joy. But now—" the Old Lady sighed again.

"But now?" I repeated after her, "but now?"

"Now," said the Old Lady, "the spirit of Christmas has been blurred by another spirit—the spirit of discontent and unrest. The carols that we sang have been replaced by rag-time music; the simple gifts have been put aside for presents with price tags attached to them. One person wants to outdo another person in generosity—and where that feeling exists the real meaning of generosity dies. A gift, to be a gift, must be given lovingly rather than boastfully. Folk don't gather together, around a glowing hearth, as they used to; they don't seem to know the spirit of good fellowship as we knew it, years ago. And many people," the Old Lady's voice shook, "seem to have forgotten the real significance of the day—to have forgotten that, on another Christmas, the Christ Child was born in a manger, in Bethlehem."

It was the tremble in the Old Lady's voice that made me revert, quickly, to the mahogany table that stood forlornly in its dim corner.

"What's the matter with it, anyway?" I asked.

"There wasn't anything the matter with the table when I bought it, some time ago," the Old Lady said regretfully. "The dealer told me it would last for centuries, that it was made solidly of the best wood, that it was well constructed. But I hadn't owned it very long before it began to crack, in places. And pretty soon the cracks got to be so noticeable that I had to stand it in dark places where it couldn't be seen. It was made of cheap wood, you see, and the mahogany was only veneered on very thinly."

"And you think that Christmas," I began, "is only veneered on!"

"I don't think so," the Old Lady said, very slowly, "but sometimes I'M AFRAID that perhaps the spirit of Christmas is cracking. I'm afraid that the beautiful season I knew, when I was a girl, is becoming shabby—an old bit of furniture to be set away in a dark corner so that people won't notice how scarred it is."

I LEFT the Old Lady's house; a stately brown stone house, it is, on a quiet side street; and went out into the crisp December air. The world was a-sparkle with snow, gay with electric signs and light-speckled office buildings. I saw a woman, with package-laden arms, stepping into a limousine and found myself wondering whether the packages were gift packages, in the real sense of the word. And then I saw a little girl in a shabby serge suit with a red and green bit of holly pinned to the threadbare lapel of it. And the bravery of that bit of holly made me forget to wonder about the packages, and what they contained.

On a street corner a vender of mechanical toys was rapidly winding up the springs that made small fuzzy animals dance, and leap, and crawl. He was surrounded by ragged children who laughed delightedly at the antics of each toy. Some of the children were very thinly dressed—one of them had no cap, and none of them had mittens. But they were *laughing.*

I walked along the crowded way, jostled by hurrying people. As I walked I watched the faces that flashed past me. Some of them were vain faces, some of them were cold faces, some of them were hard faces, and some of them were desperately discouraged faces. But about one out of every five was a smiling face.

The lights of a great church, standing in the middle of a busy avenue, fell softly across the street—as softly as hands raised, above the trouble of the city, in a benediction. As I walked by I glanced in through the wide flung doors, and saw people kneeling at prayer. And I saw that the altar was made beautiful with fragrant evergreen, and trailing ground pine, and the vivid scarlet of poinsettia.

SO I went home with the Old Lady's disturbing thought in my mind and the vision of the city streets before my eyes. And as I sat at my desk, writing this article, I wondered whether the Old Lady was right—or wrong. I wondered whether Christmas was a veneer that was cracking away from our ultra-civilization or whether it was a solid structure made firmly of the best materials. And as I wondered, my groping hand touched the worn cover of my old Bible. And I opened the Bible to the second chapter of Luke. I read:

"And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not: for, behold I bring you tidings of a great joy, which shall be to all people.

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of heavenly host praising God, and saying,

"Glory be to God in the highest and on earth peace, good will toward men!"

And I closed the Bible softly with a great reassurance in my heart.

For, oh, friends of mine, it's this way. Christmas may seem something of a farce, something of a hollow mockery, to a generation who have been used to a simpler, kinder, more beautiful season. The hurry of the city, the social unrest, the harsh sound of a street piano, may drown, for them, the subtler undercurrent of real Christmas spirit. The aftermath of the war may still be lying over our land; high prices and duty-gifts may be too apparent, but there are always smiling faces in the crowd, always little shabby girls who will pin a brave sprig of holly to their coats, always great churches with wide open doors, churches that are ready to lead the way back to the realest sort of a Christmas. And there is always a Wonderful Book with a Wonderful Story printed on the pages of it.

And so I, as I write at my desk, am very sure that the spirit of Christmas is not like a poorly veneered mahogany table to be placed in a dim corner. I'm sure that the spirit of Christmas is one of the most beautiful things in the world—something that will never grow old or shabby or tarnished or cracked.

Are you?

CHRISTMAS IN THE CITY

By MARGARET E. SANGSTER

SNOW *is in the lane, dear— (Remember how it twisted*
In between the cedar trees that stood so proudly high?)
Snow is in the little lane. (What drifts we used to wade through
Underneath the laughter of a vivid winter sky!)

CHRISTMAS *time they tell me*—it's not Christmas in the city—
(Cities are so full of crowds; and crowds are very lonely—)
Christmas is the home time, when holly wreaths are hung—
Christmas is the glad time when you and I and only
Those we love are gathered close, where the fire dances,
Tying gifts and popping corn and hanging mistletoe!
Christmas is the young time—when youth, renewed, rejoices—
Christmas is the home *time.*
Hear the chill winds blow
Down the narrow city streets; on the friendless corners,
Friendless people pass and pass; (cities are so lonely!)
Christmas is the home time . . . Buy a wreath of holly, dear,
Christmas is a time of mirth— You and I and only
Those we love—the world shut out! Buy some paper flowers,
Buy some city mistletoe—oh, how wan it lies
On its stem of pallid green— (cities laugh at kisses!)
Smile at me and let me glimpse Christmas in your eyes!

SNOW *is in the lane, dear (such a funny lane it was*
Twisting through the cedar trees that stood so proudly high);
Snow is in the little lane. (The lane that leads to Home, dear,
Underneath the laughter of a vivid winter sky!)

True Charity Is Love

GOD had called to himself the children he had given to the farmer and his wife who lived upon a wonderland of childhood.

"Doesn't that mean He has other children for us, waiting somewhere in the big world?" they asked each other. They would ask a sign—if any children down in the Children's Home appealed to them it would be God's guidance that they were to take these little ones in His dear Name.

John and Helen, brother and sister, five and three years old, had that desired appeal. They would take both children.

It was not quite like having their own children back again but it was "next best." How the children loved their new mother and father. How they, in turn, were loved and cared for and wisely trained.

"The house is lonesome again. We have room and love for more children," remarked the mother the day after Helen started to school with John.

They left the children over night with "Aunt Lucy" and went child-hunting again. They brought back two little boys, two and four years old.

When Earl followed John to school so proudly the mother was lonely again.

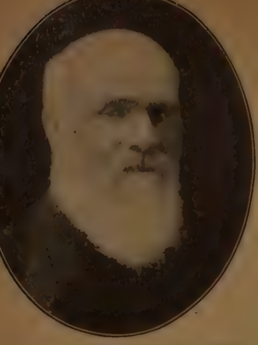
"I don't know how we can use our lives or our money any better than to keep on taking in His little ones," sighed the mother.

Another trip to the city and they brought back three little ones, a baby Grace, two-year-old Alvin and three-year-old Doris; brother and sisters. How happy the four older children were. John and Helen would gladly help with the extra work. It was a happy, busy household.

Baby Grace was so delicate she did not go to school until she was almost seven, when Sister Helen was teaching and would take such good care of her. John was his father's right hand man, but the mother wanted more children "under foot." The family was willing, so two more were taken into that home. When they were ready to go to school to "Sister Helen" the father and mother went upon their last journey to the Children's Home. The home was full now, eleven sons and daughters, God-given, loved and trained as a direct commission from the All-Father. No, it was not charity, it was the pure gold of LOVE.

THE CALL OF THE PATRIARCH

Fifty-two Years a Bishop, He Is Now Taking the Lead in the Episcopal Nation-wide Campaign



America's Senior Bishop—The Right Rev. Daniel S. Tuttle

"SUMMON the men. Call the women. Forget not the children. Discipline the recruits. Furnish the munitions and supplies."

It is the voice of the Patriarch of America sounding the call to the colors.

And who may this Patriarch be that speaks so trumpet-tongued to the men and women of the United States?

He is that man who, rifle in hand, cartridge-belt slung across his shoulders, braved the terrors of the marauding Indian bands of our western plains in 1867 to carry a message of hope to the white men and women who had settled in Montana, Idaho and Utah. He is the man who, when Deer Lodge, Montana, was being consumed by fire, carried water and poured it persistently and successfully upon a burning building in the vaults of which was stored enough powder to wreck the entire town.

He is the man who for nineteen years struggled hip and thigh against the doctrines of Mormonism in the very stronghold of Mormonism, and yet when he left Salt Lake City had the respect and good wishes of the Mormons because he was a just and fair, as well as an uncompromising, fighter.

He is the man who was elected a bishop before he was old enough to be a bishop according to the canons of his own church, and was obliged to wait until his thirtieth birthday to be consecrated. He had been in holy orders but five years before being elected to the Episcopate.

HE IS the Right Rev. Daniel Sylvester Tuttle, D.D., LL.D., Bishop of the Episcopal Diocese of Missouri, Presiding Bishop of the Episcopal Church of the United States of America.

He is the Patriarch of the United States, because in length of service as a bishop he outdistances every other bishop in his church, and, it is believed, in every other church. He was consecrated in 1867 and hence has served as a bishop for fifty-two years.

He is eighty-two years old, straight as a stripling, lively as a cricket, and deaf as a post. At a recent consecration service in the Cathedral of St. John the Divine in New York City he was the only participant who could be heard all over the cathedral. He stands more than six feet high, is broad-shouldered, and has the vigor of a well-preserved man a score of years younger. Near his eightieth birthday, he still went swimming at his summer home at Lake Wequetonsing, Michigan, and apparently enjoyed it as much as he had in his younger days.

It is to the colors of the Nation-wide Campaign of the Episcopal Church that he summons the men, women and children of that faith—a campaign of spiritual education which will result in the raising of a tremendous fund to be spent in increasing the activities of the Episcopal Church at home and abroad; in the building of churches, rectories, community houses, schools, colleges, orphanages, hospitals and dispensaries; in the raising of a new army of workers to carry the Church's message of sympathy, courage and help still farther afield.

Bishop Tuttle was born in the State of New York, at Windham, Greene County, educated in the public schools there, the Academy of Delhi, New York, Columbia College and the General Theological Seminary in New York City. He was a favorite of the late Bishop Horatio Potter, whose sons he tutored in Greek and other subjects, and who ordained him a deacon in the Church of the Transfiguration, New York City, in 1862.

IMMEDIATELY upon being graduated from the theological seminary, he went to Morris, N. Y., as assistant to the Rev. George L. Foote, rector of Zion Church. He served there five years, during which time he married Miss Harriet M. Foote, the rector's daughter. There their first son was born.

In 1867 he was appointed Missionary Bishop of Montana, having jurisdiction also in Utah and Idaho. Still under thirty, he could not be consecrated and was compelled to wait until the following January for that ceremonial.

Leaving wife and son behind, he journeyed to Salt Lake City by stage coach from North Platte, Neb., to Denver, and thence to Salt Lake City, through a country infested by hostile Indians. Every man in the party was heavily armed, and on parts of the journey an armed escort rode beside the stage coaches. Pursuing Indians were sighted across the swollen Platte River. The spot where a stage-driver had been scalped but a few days previous was passed, but Denver, and later Salt Lake City, was reached without untoward incident. The trip required one month lacking a day.

Bishop Tuttle found, on reaching the capital of Mormonism, that his stage-coach journeys had but just begun, and he was soon on the road again bound for that state (then a territory) whose titular Bishop he was. In his book, "Reminiscences of a Missionary Bishop," Bishop Tuttle states that he traveled 40,000 miles by stage-coach in the Rocky Mountains in the course of fulfilling the duties of his office.

THE territory within his jurisdiction embraced 340,000 square miles, and in the earlier days of his episcopate there was not a mile of railroad by which he could travel. In but a few of the towns in Utah, Idaho or Montana had there been any Episcopal religious endeavor before his arrival. In fact, in but few places had there been any sort of religious service, Protestant or Catholic.

Settling down in a lonely cabin in Virginia City, then the capital of Montana, he undertook the duties of a pastor there in addition to his episcopal duties throughout his territory. His only companion during that winter was a cat, Dick. It was for the recovery of this cat when he was sick that James H. Gamble, a friend that Bishop Tuttle made there, prayed, knowing what the companionship of the animal meant to his master.

"Bishop, do you know whom I have been praying for?" asked Mr. Gamble as the two men rose from their knees one night in the cabin. "I have been praying for Dick that he might get well. I couldn't help it—I know what an almost needful companion he is to you."

The following winter was spent in Helena, later the capital, and even then a rival of Virginia City. Mrs. Tuttle and their little son had joined him in the meantime. Gradually he had obtained a few rectors and established a few churches. The work was well founded and continued to grow and more and more of Bishop Tuttle's time was devoted to traveling over much of the 340,000 square miles of his territory where often his congregations were 1,000 miles apart.

In 1880, after many years of request, Montana was given a bishop by herself, and Bishop Tuttle took over the episcopacy of Utah and Idaho alone, his territory being diminished to 195,000 square miles.

IN 1868 Bishop Tuttle was elected Bishop of Missouri, but declined to accept, believing that his direct duty then lay in the Western missionary field, but eighteen years later, when the call was repeated in identically the same words, he finally accepted, and since 1886 he has been Bishop of Missouri. His territory then was reduced to 70,000 square miles. In 1890 West Missouri was made a diocese of itself, and his territory was then but 32,000 square miles, or one-tenth that which he had served thirty-three years before. Although his territory had shrunk, his duties had not, and in 1903, upon the death of Bishop Clark of Rhode Island, he became by seniority Presiding Bishop of the Episcopal Church of the United States in addition to his episcopal duties in Missouri.

Bishop Tuttle was the principal figure at the Centennial of the establishment of Christ Church parish, St. Louis, now the Cathedral parish, of which, by virtue of his office, he was rector, which fell on All Saints' Day, November 1.

This is the man who, as honorary chairman of the Nation-wide Campaign Committee, sounds the present call to the Episcopal Church:

"Gather to the colors of the Nation-wide Campaign. Summon the men. Call the women. Forget not the children. Discipline the recruits. Furnish the munitions and the supplies. Speak to American Churchmen, that they go forward. . . . The Son of God goes forth to war. The American Church goes with him."

◆

Poor Housing of Labor

EVERY now and then interesting bits of evidence come regarding the relation of housing conditions to the labor turnover. In a Southern city in which a room and house survey had been made, one particular block was selected as typical of the conditions under which workmen were living and this particular block was canvassed on Monday and then recanvassed on Friday of the same week.

The Monday canvass revealed a total of one hundred men rooming in the houses of the block. They were living under congested conditions and sleeping in shifts. On Friday of the same week it was found that 115 men were sleeping in the same accommodations, but that only thirty of the original one hundred were still rooming in the block.

The majority of the others could not be located, and investigation revealed that they had left the city. Inasmuch as the workmen were employed at good wages and under fairly comfortable factory conditions, the manager of the canvass concluded that the large turnover was due to nothing so much as to unsatisfactory housing conditions.

Wide-awake business men are everywhere realizing that one of the greatest losses sustained by them results from the shift in their labor force. Cities, moreover, are realizing that the rapid migration of workers represents not merely a serious economic loss but an obstacle to good citizenship and community welfare.

The Wounded Soldier Has Right of Way

© Underwood & Underwood

The boy back from the front has the right of way. If he is handicapped because of his service to his country traffic, even on busy Fifth Avenue in New York City, stops to give him a clear path across the street

KNIGHTS OF THE DOUBLE BARRED CROSS

By LORA KELLY

ONE of the most appealing pages in all history is that which tells the story of the Children's Crusade.

Great armies led by kings had failed to wrest the tomb of Christ from the hands of infidels. Repeatedly these strong forces were driven back from the Holy Land, disheartened and defeated.

Suddenly a strange thing happened. The hearts of the children became fired with zeal, and three bands of young pilgrims set out from western Europe in quest of the Holy Sepulchre.

But tragedy stalked beside them. Over the snow-clad Alps they trudged and down into the hot plains of Italy, with lessening ranks each day until the wayside was lined with little crumpled heaps of those who could march no further.

Disillusionment was in store for the survivors. The waters of the sea did not part to give them a path to their goal. Confidence in their leaders waned. Some listened to false promises and fell into the hands of slave traders. A few were turned back or were cared for by kindly hands, but death ended the romantic dream for most of them.

To-day more than three million American children are enlisted in a crusade—a chivalry of cleanliness and good health

They constitute one division of the great Army which is battling the white plague under the standard of the double barred cross.

"I played outdoors more than ten minutes to-day"

THEIR task is one of prevention. From coast to coast the younger generation of Americans is laying a firm foundation for health. On their own initiative they are fighting dirt and disease germs with humble weapons of tooth-brush, soap and water, and fresh air.

Something of the glamour surrounding the Crusades of the middle ages had been retained, too. The nomenclature of knighthood furnishes the touch of romance which appeals to the imaginative mind of a child. Through the faithful performance of his "health chores" he becomes successively a page, squire, knight and knight-banneret. If his score is sufficiently high, he is permitted to take part in the national tournament. "The Field of the Cloth of Gold."

Although tuberculosis, sometimes called "consumption," is not mentioned in any of the rules, the modern health crusade is a powerful ally against this menace which claims 150,000 lives yearly. More than 12,000 of these are children under the age of five years, according to a recent survey made by the National Tuberculosis Association which sponsors the crusade movement. Most of this enormous death toll is needless. Modern science has demonstrated that consumption is both preventable and curable. It has also discovered that it is not inherited.

Children are very susceptible to this disease. More than fifty per cent of all children are infected before they are ten years of age, and the percentage increases until at fifteen it reaches a maximum of from sixty to seventy per cent. By the time twenty-one is reached, practically eight out of ten persons are infected.

The power of the child to resist the disease can be built up by fresh air and sunshine and good food. If he is sturdy and strong, is taught to live a clean, well ordered life, tuberculosis will not gain a foothold. But if the system is weakened by illness, overwork, or worry, this enemy creeps in through the barrier.

FIFTEEN years ago little was done to banish this plague which makes such needless inroads upon human life. Only five states were making active efforts to cope with its ravages. To-day everyone of the forty-eight states has an anti-tuberculosis association, and so also have Porto Rico, Hawaii and the Philippines. Nearly 1,000 leagues are affiliated with the National Tuberculosis Association, the leading agency in America to combat tuberculosis.

Fifteen years ago there were only 100 hospitals and sanatoria for the treatment of tuberculosis. Most of these institutions were poorly equipped. To-day there are over 600 special hospitals and sanatoria, and more than 500 clinics and dispensaries, all thoroughly equipped for work.

Fifteen years ago the limited funds for the fight against this scourge came from a few contributors. To-day the work of this organization and its thousand leagues throughout the United States is financed largely through the annual sale of Red Cross Christmas seals. This year more than 650,000,000 seals at a penny apiece will be placed on sale beginning December 1.

Fifteen years ago the open-air school for children was a dream. Now there are more than a thousand.

What has been accomplished is a cause for congratulation and affords great encouragement for the future, but much remains to be done.

Post-war conditions have emphasized the fact that we have a physically shaken world, and that the greatest of all our health problems, that of tuberculosis, needs serious and prompt attention.

More hospitals, more sanatoria, more clinics and dispensaries, more visiting nurses, more open air schools are needed everywhere.

At present the only effective treatment known for the disease is plenty of sunlight, fresh air, good food and rest under competent medical supervision.

NO ONE knows where the plague will strike next. For this reason the tuberculosis workers are stressing the preventive measures among children. One of the defensive weapons is the open air school; it is no longer an experiment. From the sunny deck of an abandoned ferry-boat anchored to a Brooklyn dock to the balsam-laden mountain air in Portland, Oregon, children with rosy cheeks and sturdy little bodies are absorbing the lessons of good health. On a sandy shore on Long Island "where the sea comes up" are these young crusaders battling against the unseen enemy. In the clear sunlight of the southern states are the youthful campers enlisting the aid of Mother Nature in getting well and keeping well. On the top of a tall office building in Detroit, the children frisk about, gnome-like in their odd woolen outdoor suits, defying the cold of the northland winter.

Dotted throughout the country are these life-saving stations. Their routine is much the same: A nourishing diet in which milk plays a conspicuous part, abundant rest for the little bodies when play and study have tired them out, and constant watchfulness for their welfare by teachers and nurses especially trained for the work. Here and there the battle is too much for a frail frame, and like a waif of the medieval crusade, it falls by the wayside. But for the most part, the fight is a winning one.

What of the children still in the shadow however? They are not hard to find. Down the dark alleyways of a great city you will see them swarming. Out in a crowded street, dodging heavy trucks and swift moving traffic, they still claim their natural heritage of play.

Undernourished, neglected, sleeping in stuffy, ill-ventilated rooms, these children are easy prey of disease.

It is not alone in the great cities, however, that this unseen enemy stalks. Lack of proper sanitation in the smaller towns and in the rural sections is one obstacle to better living. Prejudice against health teachings on the grounds that the standards of fifty years ago are good enough, is responsible for much needless illness. Even the conviction that consumption can not be cured still persists in some unenlightened quarters.

The war against tuberculosis is everybody's war. Few families escape the terrible visitation of this plague. The physical examination that followed the drafting of men between the ages of twenty-one and thirty-one revealed approximately 80,000 cases of this disease—nearly three divisions of fighting men unable to serve at a time of great emergency.

CLERGYMEN can help by making adequate provision for indigent members of their churches; by distributing literature and educating people in the truth about tuberculosis; by co-operating with existing agencies working for the prevention of tuberculosis.

Teachers can help by instructing pupils as to the nature, prevention and treatment of the disease; by organizing Modern Health Crusader leagues; and by keeping the classroom well ventilated.

Parents can help by keeping the home clean and well ventilated; by teaching the children to sleep with windows open; providing proper and nourishing food, observing the laws of health and keeping small children away from infected persons.

Children can help by keeping clean; by not putting anything into their mouths except food; by staying as much as possible in the fresh air and sunshine.

CHORES OF Modern Health Crusaders

1. I washed my hands before each meal to-day.
2. I washed not only my face but my ears and neck and I cleaned my fingernails to-day.
3. I kept fingers, pencils and everything likely to be unclean or injurious out of my mouth and nose to-day.
4. I brushed my teeth thoroughly after breakfast, and after the evening meal to-day.
5. I took ten or more slow deep breaths of fresh air to-day. I was careful to protect others if I spit, coughed or sneezed.
6. I played outdoors or with windows open more than thirty minutes to-day.
7. I was in bed ten hours or more last night and kept my windows open.
8. I drank four glasses of water, including a drink before each meal, and drank no tea, coffee, nor other injurious drinks to-day.
9. I tried to eat only wholesome food and to eat slowly. I went to toilet at my regular times.
10. I tried hard to-day to sit up and stand up straight; to keep neat, cheerful and clean-minded; and to be helpful to others.
11. I took a full bath on each of the days of the week that are checked (x).

"I brushed my teeth thoroughly"

The Name That Saves

A CHRISTMAS SERMON BY REV. CHARLES M. SHELDON, D.D.

TEXT—Acts 4 : 12. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

THERE can be no doubt that the world needs to be saved. Industrial strife, race hatred, greed, lust, ,political jealousy, and indifference to religion are matters of every day news in the world's press dispatches. Although the Great War has been over for more than a year, several wars are going on at the present moment. The passions of men are apparently as wild and lawless in the Balkans as they ever were. A Grand Jury in one of the states of our own Union recently brought in a count of over one hundred murders committed within the state in a year. After nearly two thousand years of what we have called Christianity, sin still sways the hearts and wills of thousands of earth's inhabitants. We do not need to prove the statement that the world needs to be saved. The daily conduct of humanity is all the proof we need.

"Salvation" is the great word of the Bible and it is the central word of the Gospel. Let us ask what this great word means. Salvation was defined, not so very long ago, as missing hell and getting into heaven. An individual matter. But we are beginning now to understand this great word better.

Salvation, as the Bible uses the term and as Jesus taught it, means the redemption of the whole man, body, soul and mind, so that every part of a human being is in harmony with the will of God. And it is also the redemption of every energy. If a man is not saved in his business, politics, journalism, amusement seeking and everything else he does, he is not saved.

Salvation is also social as well as personal. A saved man is concerned with the redemption of the community and with every human being in the universe. Salvation is also a process, going on every day, each day adding something to the redemptive life. In brief, a saved man is one who holds for his great and consuming passion the supreme love of God and his fellow men. The mightiest impulse of the saved man's life is the creed of Jesus. On that, as the rule of his conduct, he lives and moves and has his being.

OTHER names have been invoked besides the name of Jesus as bringing salvation to society and making civilization. Let us look at a few of these names for a moment.

Culture has been invoked many times as the great name to save civilization. Education, travel, knowledge, the silken surroundings that leisure wedded to wealth assures the owner, have been considered by thousands in the past, and are considered by thousands now living, to be all that is necessary to redemption and civilization. But when the tax assessor of a great city a few years ago made out his lists on a magnificent avenue lined with the houses of the cultured rich, not a single oil painting or work of art could be found. They existed to the amount of hundreds of thousands of dollars, but the culture of the owners did not have saving power enough to save them from committing perjury. Culture never saved any one. It is absolutely powerless to save.

Commerce has been invoked as a great name to save. A few years before the Great War a well known book was written called "The Great Illusion." In it the author argued that all that was necessary to save the world from devastating wars was the education of the rising generation as to the real nature of money. It would be almost impossible for nations to go to war on account of the prodigious losses all would sustain. And yet all that knowledge did not have any real influence in curbing the passions of men who were willing to involve the world, themselves included, in the most stupendous commercial losses in order to exercise their hate. Commerce never saved a nation. It has in many cases, on the other hand, increased the spirit of greed and jealousy.

Science has been another great name invoked as a saving power for civilization. It stands for the search for the truth, it contributes to the joy and comfort of living, with its wonderful discoveries in the realm of Nature. But it has little if any influence over men's passions.

Many people today think that all that is needed to make a safe civilization is the making and enforcing of Law. Legislatures and national congresses are constantly passing new laws. At the same time, laws and treaties are being constantly broken and trampled on by those who are lawless at heart. Very many believe that if they could only pass certain laws, they could redeem society. And yet Rome, which stood as a synonym of Law and boasted of its power, was thoroughly corrupt and went down in ruin because it had no law that governed the heart.

CATHEDRALS, rituals, impressive services of worship, special kinds of clothing, sectarianism, organized denominationalism—these have been invoked as great names to save. As a matter of historical fact, ecclesiasticism has invariably kept the world back in an atmosphere of ignorance and superstition. Jesus confronted it and rebuked it in his day. All the cathedrals of Europe, with all their splendor, never stopped for one moment the hatred of men. The Pope had no influence to put an end to the ghastly slaughter. Simply joining a church never saves a man unless he has first of all joined his life to the life of the Saviour. All the gorgeous rituals devised by man and called worship, have no power to save if the heart has not been clothed in the garments of humility and confession of sin. Ecclesiasticism is a failure when it comes to salvation.

There is one Name, and one only, that when invoked, does save. It is the Name of Jesus Christ! What is this wonderful power? How does it come to pass that Jesus can save the world? For these reasons:

The first article of Jesus' creed contains God. This is fundamental. It is a matter of regret that the League of Nations does not contain a single reference to the Deity. Our own Declaration of Independence contains three distinct references to "Nature's God," "The Supreme Judge of the world" and "Divine Providence." Does the world today believe less in a Supreme Being than it did 143 years ago? However that may be, it is a vital fact that 2,000 years ago Jesus taught that faith in and dependence on a Divine Being was absolutely necessary before the world could be saved. And it is very certain that the League of Nations will not save the world from future wars and future hate, unless the nations put into the covenant what the men at Paris left out. For no man or nation was ever saved in all the history of the world, on a Godless basis.

Jesus lays great emphasis on the heart life. He said: "Out of the heart come forth evil thoughts, murder, adulteries, fornications, thefts, false witness, railings." Jesus never quarreled with the Roman Government. He had not one word to say about the "system" under which he was born. His appeal was always to the reason and the heart. The trouble with men is not a lack of culture or education or the environment or a lack of wealth, but a wrong heart life. The guiding impulse, which has its seat in a love of men is not present, and as long as that is wanting, men will continue to hate one another. This teaching is fundamental. It is not the teaching of the world's philosophies. It is seldom heard on the floor of Congress. It is not often mentioned in the daily paper's editorials. But it is the basis of right feeling and right acting. If Jesus emphasized it, there must be great reason for it.

THE whole happiness and progress of the universe depends on good will to men. It was the song of the angels announcing the birth of a Redeemer. It is the essence of Jesus' rule of life. He even goes so far as to command us to love our enemies. If the nations would begin to do that, wars would cease without any Leagues or compacts. Commerce and intercourse between the nations would proceed on land and sea like a great symphony of praise to God. Race prejudice would die out. And heaven would begin on earth. The world would be saved, redeemed, if it would only obey this great fundamental law of Jesus.

Once when Jesus was talking in the intimate circle of his disciples, he said, "All of you are Brothers." And yet Matthew was a Jew with so little national spirit that he was willing to take the office of customs under the Romans, an office that made him despised by his own countrymen. On the other hand, Peter, the fiery Galilean, believed for a time at least that the Gospel was confined to his own nationality. All of these men were almost as different as if they had belonged to distinct nationalities, and yet Jesus said, "You are all brothers."

It is because the rule of Jesus strikes another fundamental here that it is a saviour of mankind. Ever since the Tower of Babel, mankind has been fighting on account of race hatred. Jesus' rule of life would do away with this feeling. And it is the only thing that will accomplish a seeming miracle. For men in all ages have taken for granted that race prejudice is a thing so deep seated that it could not be overcome.

The common argument always has been that Human Nature being what it is, race feeling can never change, and a universal brotherhood is impossible. But the blessed fact is that human nature *can* change. There was a time less than a hundred years ago when men said, "Slavery has come to stay." But slavery as an institution has gone. Men said, a hundred years ago, that duelling was the duty of a gentleman. Today it has been laughed out of court. Less than fifty years ago most business men in the United States believed that the liquor traffic was necessary to business and that the saloon could never be destroyed. They have changed their minds until 100,000,000 people are going to exist and prosper as never before, without a brewery or distillery.

Human nature, being a thing of life, has in it the possibility of change. Jesus' whole teaching is based on that possibility. He even went so far as to say, "Ye must be born anew."

A few years ago nearly every one believed that war was a thing that would always exist. Today millions of men and women are determined that militarism shall be a thing of the barbarous past, and the time will come when it shall be a thing of memory only. About the last great thing that divides men now is race feeling. But under the rule of Jesus even this will pass away, and men will act like brothers, love instead of hate and help instead of hinder. But to accomplish that, nothing except the Name of Jesus is powerful enough to bring it to pass. Because that Name stands for love in action, even the love of our enemies.

THE editor of a great daily commenting on President Wilson's letter to the Industrial Conference said: "The President in his letter asks, 'Are we to confess that there is no method to be found for carrying on industry except in the spirit and with the very method of war?'" And then this editor wrote this amazing sentence: "A method may be found and is earnestly to be desired, but it has not been found yet!"

"Not found yet!" Then what shall we say to the fact of Jesus in history, and the statement that in His name the world can be saved?

I have recently come out of a hospital after an operation that confined me nearly six months in bed. The last condition that confronted my doctor was what he called, for lack of any other name, "muscular rheumatism," which covers a multitude of troubles. This doctor was one of the most skillful physicians in this country. He frankly confessed to me that he did not know of any cure for my trouble. There are no sure remedies for some of the most terrible of earth's physical pains.

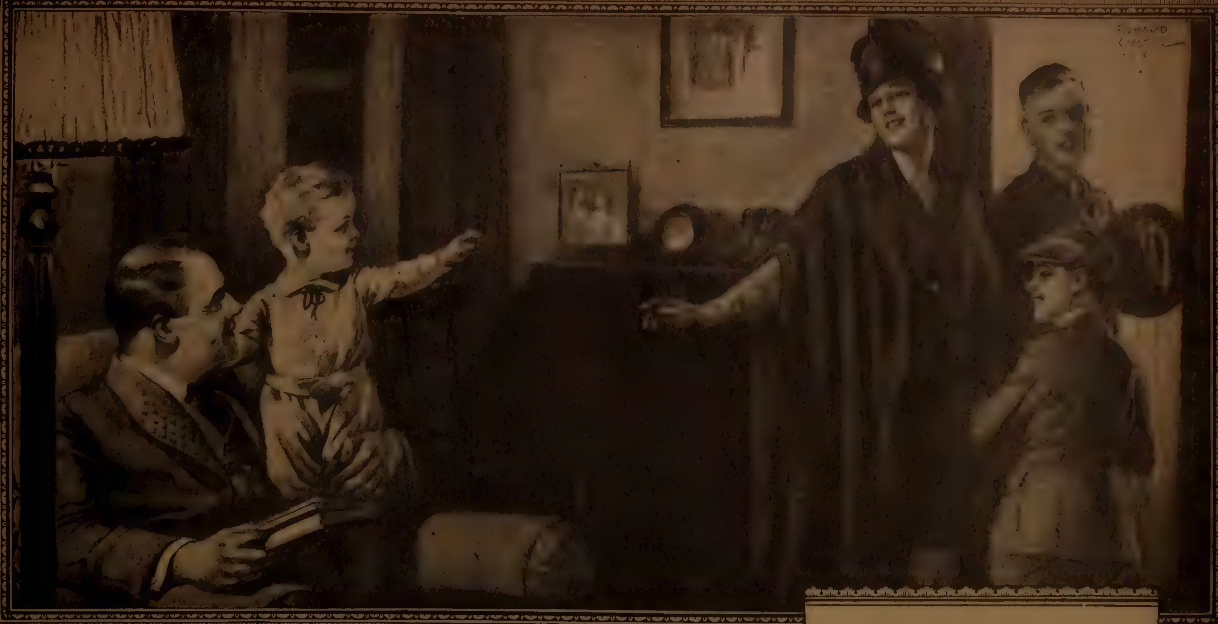
But when it comes to the most terrible of all things in this world—the sin and selfishness that are greater scourges than all the diseases of mankind, there *is* a remedy. That remedy is the Name of Jesus, that can save the sufferer. There is no doubt about this remedy, because in all the ages those who have taken it have been saved. Their testimony is unquestioned, their cure is without dispute.

This Christmas and the coming New Year find the world entering on a most tremendous chapter of history. It is the first business of every one to help make that history, with the cooperation of God, right instead of wrong. The newspaper editor, the politician, the merchant, the school teacher, the farmer, the lawyer, the author, the amusement director, the preacher—have no right to make anything else first except the business of redemption. The world is sick. It needs a remedy. That remedy has been found. It will cure. There is only one remedy that can save this old world in the year of our Lord, the year 1920. "There is a Name, a Name, a Name," that can save! The only Name! The mighty Name of Jesus! It will be the greatest year in the history of this world if that Name is exalted among the toiling, suffering, sinning nations of the earth.

THE VISIONARY

By ARTHUR WALLACE PEACH

HE SAW the star gleam down his future's night,
And pledged his years to win that shining goal,
Forgetting God had set it in his sight
Not as a goal but light to guide his soul!



It's father's turn home tonight

DAD has to be content with *reading* the story of the picture tonight. The folks will *see* it!

He's particular about what he reads, just as they are about what they see.

The story is great, classical of its kind. That is why it has been selected for Paramount and Artcraft.

Thus Famous Players-Lasky Corporation is laying the foundations of a screen tradition as classical as Homer, as undying as Dickens.

People will always want to see such Paramount and Artcraft Pictures as the screen versions of the world's greatest novels, immortal short stories and picked stage plays, as well as the greatest original photoplays.

By this deep-laying of the very foundation of the art of motion pictures, Paramount and Artcraft Pictures set the pace for the whole industry. Is it any wonder that they daily fill the seats of nearly ten thousand theatres? Why, you take a chance if you miss a *single change of program* at your favorite theatre!

Paramount Artcraft
Motion Pictures

FAMOUS PLAYERS-LASKY CORPORATION
ADOLPH ZUKOR *Pres.* JESSE L. LASKY *Vice Pres.* CECIL B. DE MILLE *Director General*
NEW YORK

Latest Paramount Artcraft Pictures

Released to January 1st

Billie Burke in	"WANTED—A HUSBAND"
Irene Castle in	"THE INVISIBLE BOND"
Marguerite Clark in	"A GIRL NAMED MARY"
"The Cinema Murder"	A Cosmopolitan Production
Ethel Clayton in	"MORE DEADLY THAN THE MALE"
Cecil B. De Mille's production	"MALE AND FEMALE"
"Everywoman"	With All Star Cast
Elsie Ferguson in	"COUNTERFEIT"
Dorothy Gish in	"TURNING THE TABLES"
D. W. Griffith Production	"SCARLET DAYS"
Wm. S. Hart in	"SAND"
Houdini in	"THE GRIM GAME"
Vivian Martin in	"HIS OFFICIAL FIANCÉE"
Wallace Reid in	"HAWTHORNE OF THE U. S. A."
Maurice Tourneur's Production	"VICTORY"
George Loane Tucker's Production	"THE MIRACLE MAN"
Robert Warwick in	"AN ADVENTURE IN HEARTS"
Bryant Washburn in	"IT PAYS TO ADVERTISE"
"The Teeth of the Tiger"	With David Powell

Thomas H. Ince Productions

Enid Bennett in	"WHAT EVERY WOMAN LEARNS"
Dorothy Dalton in	"HIS WIFE'S FRIEND"
Ince supervised special	"BEHIND THE DOOR"
Douglas MacLean & Doris May in	23½ "HOURS' LEAVE"
Charles Ray in	"RED HOT DOLLARS"

Paramount Comedies

Paramount-Arbuckle Comedies	*One Every Other Month*
Paramount-Mack Sennett Comedies	*Two Each Month*
Paramount-Al St. John Comedies	*One Each Month*
Paramount-Carter De Haven Comedies	*One Each Month*

Paramount Short Subjects

Paramount Magazine	*issued weekly*
Paramount-Burton Holmes Travel Pictures	*one each week*

OUR EDITORIAL PAGE

PUBLISHERS' STATEMENT

CONGRATULATIONS all round! The printers' strike, which like a dark cloud cast its gloomy shadow over the periodical press for many weeks past, has rolled away and the sun is shining brightly again. It was a depressing time while it lasted; but it's now well over and we all are glad it didn't last longer.

Happening to be in one of the big New York publishing establishments a few days ago, while the strike was still under way, we ran across one of the managers. "Going yet?" we asked. He shook his head and smiled rather sadly. "No," he said, "not a wheel has turned here in the last five weeks, and we don't know when things will begin to move. Luckily we could get some work done in Philadelphia, otherwise we would have been completely at a standstill."

Today, our friend is smiling all over, because the wheels are going round again.

Of course, the bigger publications, including the Christian Herald, made the best use of the printing facilities in other cities while the strike lasted.

The Christian Herald was fortunate in finding excellent facilities in Chicago where we finally got out four issues, although they were somewhat late. Our subscribers must have been surprised at the appearance of the paper. The regular home plant and home product cannot be duplicated on short notice—go where you will—and we were well satisfied to be able to get it out at all. A great many periodicals suspended publication entirely during the strike.

Our issue of December 13 was particularly interesting. We decided to bring out this one issue in typewritten pages, photographed. This, doubtless, was a novelty to many of our Christian Herald readers.

As you have already heard, the strike was due to an internal conflict between the International Union and the local New York unions. After all these weeks of vain battling, the strikers have agreed to abide by the original contract made between the publishers and the International Union. In the final settlement the Publishers' Association have stood by their original offer of a heavy increase in the wages of the employees of the New York printing industry. All other matters in dispute are left to arbitration.

AND that's the whole story, from which our friends may gather some idea of the difficulties that have beset us lately in our efforts to keep on supplying them with the regular weekly visits of the Christian Herald. That some of you have missed it, we can well believe; but under all the circumstances, we feel confident you will agree with us that we did our best under very trying conditions. For any copies you may have missed, we will extend subscriptions in every case to cover the shortage.

For all the kind words and encouragement you have given us during this testing time, you have the heartiest thanks of the entire staff of the paper. Your letters came just when they were most welcome, and gave us courage and helped us more than can be told.

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SOME time ago, when scanning the outlook for the coming year, we found that, with the increased costs of labor, print paper, mailing, and practically everything that goes into the production of the Christian Herald, our only way to meet these increases was to raise the subscription price. There was no alternative, and we took this step very reluctantly. We have determined, however, upon setting the date for the new subscription rate of $3 at January 1, in order that all of our present subscribers may have time between now and New Year's to renew at the old rate—$2.50. We hope to see practically the whole Christian Herald Family taking advantage of this, by sending in their renewals within the next ten days. No matter how far ahead the date of expiration may be, you can extend it and get the benefit of the old rate.

RELIGION AND BUSINESS

IN MANY minds there has long been an impression that business and religion were two entirely separate propositions—that the one should not be mixed up with the other. The world, however, is coming around to a different conclusion. In the general discussion of the disturbing national problems of our time, it is significant to find that there is a growing tendency on the part of men who rank as authorities in business, to adopt the view that religion is, after all, an essential factor to be taken into account in solving such troubles as those the nation is facing at the present time. Roger W. Babson, widely known as an expert statistician, is one of those who has been impressed with the applicability of Christian principles to present-day needs. In a recent article he very frankly declares the conviction that the Christian religion, practically applied, would prove a sovereign remedy for all of the present vexatious conditions in the political, social, economic and industrial world.

This is simply another way of saying that reasonableness, justice, fair play, honesty and unselfishness would win out where astuteness, greed, hostility and cross-purposes all round had produced a seemingly inextricable tangle. "The need of the hour," writes Mr Babson, "is not more legislation; it is more religion! More religion is needed everywhere, from the halls of Congress to the factories, mines, fields and forests. . . . The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house. Things never would satisfy anybody and never will. Satisfaction and contentment are matters of religion. Where right motives are paramount there are no serious labor problems. Both groups are largely actuated by selfish motives at the present time. This is tremendously short-sighted selfishness. We all need a new outlook on life, a new political policy, a new industrial policy, a new social policy. The old policy, founded upon and striving only for production, has fulfilled its usefulness. We need a new policy based upon faith and striving for production. . . . All men are human, whether senators or humble workers. We are actuated not by our intellects, but by our emotions. The agencies which develop hate, jealousy and fear, are running rampant today. One great organization which has the machinery and opportunity to develop the constructive motives of love, generosity and hope, is asleep, yet there exists enough energy in the churches to enable them to fight one another."

In former years, it used to be said among men of affairs that anyone who tried to run his business according to the principles laid down in the Gospels, would soon have no business to run. The world, it was believed, would simply deride and victimize him. Now, the conviction is forcing itself upon the minds of all classes that the only way to save business is to apply those very principles. The need of the hour is religion.

THEODORE ROOSEVELT'S RELIGION

IN HIS remarkable book on "Theodore Roosevelt, the Man as I knew Him," by Dr. F. C. Iglehart (published by the Christian Herald), the author has given not only an authentic life of the national hero from birth till death, but has also devoted an entire chapter to President Roosevelt's religion, claiming that it was the prime motive in the formation of his great character and his masterly statesmanship. "From both parents," the author writes, "President Roosevelt inherited the deepest religious instincts. He was trained in a home singularly devout. At the age of sixteen, he offered himself for church membership to his pastor in these words: 'I would like to become a member of the Church. I feel that one who believes so firmly in the Bible and in Christianity as I do, should say so publicly, and enter openly into the active service of the Church, to drill with the troops and fight in the battle-front with the soldiers of the Cross.' Every Sunday of his life when well, and when it was possible, he attended church service, and never more regularly than when President. On the 'gasless Sundays' last year, he walked to and from church, a distance of six miles."

In the chapter entitled "Roosevelt on the Bible," the late President's attitude is given in these words: "The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud—of which our people are proud—almost every such man has based his life-work largely on the teachings of the Bible." Again, in a confidential chat at the White House, President Roosevelt said: "I consider the Christian ministry as the highest calling in the world, and feel that, occupying the most exalted position in the nation, I am enabled simply and sincerely to preach the practical moralities of the Bible to my fellow-countrymen and to hold up Christ as the hope and Saviour of the world. I believe deep down in my soul that I have preached the same Gospel that you are called to preach."

Theodore Roosevelt believed in a crucified Christ. In his love for the poor and his care for the women and children, he manifested a heavenly tenderness that indicated that he had been with Christ and learned of Him. The Sunday after the news of Quentin's death, he and Mrs Roosevelt went to the altar for the communion, which proved to be his last. As he took the emblems of the body and blood, his great soul fed on Christ, as he realized the meaning of the words: "Preserve thy soul and body unto everlasting life." It was because Theodore Roosevelt had so strong a grip on God that he held in his grasp so firmly the hearts of his countrymen, and the love of the greatest nation of the world.

HAD PAUL LIVED TODAY

WHAT a crusade Paul the Apostle could conduct on the vexed question of pastors' salaries, were he living in these times! How he could thunder forth his denunciations against those who would deny the underpaid preacher a right to a share in the comforts of life as the legitimate return for his services! When the same question was up for discussion in Corinth, in Paul's day, it was not the high cost of living but plain, unadulterated selfishness which had produced a situation that drew from the Apostle the very outspoken reproof he hurled at the Greek churchmen. Those who preached the Gospel, he told them, should live by the Gospel. Like other folks, they must eat. They plant the vineyard, they feed the flocks; should they be denied a share of the fruit and the milk? If the spiritual law forbids a man to muzzle the ox so that it cannot eat a mouthful of the corn it is treading out, will God take less care for man than for cattle? If the pastor plant the good seed in men's hearts, he deserves to be at least fed and kept alive while doing it. As his only source of revenue is his ministry, it is evident that he must live by that means.

It would seem that the real trouble was that, like many people today, those church wardens, deacons and elders and influential members of the congregation of that time, with all their love of the Gospel, so far forgot the preacher and his material needs that their indifference had become a scandal. Paul, the tentmaker, who gloried in the fact that he had never been a charge upon any congregation, was the one man peculiarly fitted to take up the cudgels for those ministers who had no skill to eke out their meager incomes at any other callings, and who bore their privations in silence, yet not without amazement and sorrow at the heartlessness they encountered, instead of having their burdens lightened. We may well believe that Paul's words burned in the hearts of his hearers and stirred them to adopt a kindlier course to their spiritual shepherds thereafter.

We are glad to learn that, following the Pauline precept, several of the denominations have already taken steps for an immediate increase in ministers' salaries, while others have the matter under advisement. This is as it should be. We hope soon to hear that the good work is sweeping all along the line.

THE "Y" CONVENTION

FEW men in public life have such skill in the presentation of a great idea or principle as Dr. John R. Mott possesses. In his address before the International Y. M. C. A. Convention at Detroit, he expressed in admirable terms the crusader spirit of the "Y." Like others he had been impressed with the high standard of efficiency of the organization's work at home and abroad, and by the confidence with which the record of its war work was submitted to the judgment of the American public. It is a record of which the nation can afford to be proud, showing as it did how far-flung was its influence, and how valuable the benefits it brought to a world which was in greater need of such help than at any previous period of human history. He regarded the entire showing at the Convention as proof that the "Y" is called to still wider service by the very facts themselves. Working in full sympathy with the Church, yet bringing into operation many features the Church itself does not possess, it rounded off the record in a way that conclusively demonstrated that not only in the religious but in the human aspects of the case, it had accomplished far more than even its leaders could have hoped for or anticipated.

And now, with a world under new conditions, with many difficult problems demanding solution, with a great industrial upheaval in process, and with dangerous elements plotting against America's government, its foundation principles, its security and its very life, there is still more and even greater work for the "Y."

also important because of its bearing on

Staging a Sunday School Play

The Story of Joseph and His Brothers and of Paul and Festus Provide Excellent Material for Study by Children

By WILLAMETTÁ PRESTON

THE first question to be decided in preparing a Sunday School play is what class or department shall present it. Next, what play you will choose. There are many Bible stories that hold great dramatic possibilities, but of course we must exclude all having Christ as a character. Although we are limited to Old Testament or apostolic themes, there is no lack of material. Job, Esther, Ruth, Gideon, the "love story of Isaac" and many others are available.

For a class of Intermediate boys Joseph offers itself. There must be the aged father, the twelve brothers, the Arabs, the men in the Egyptian prison, Pharaoh and his court. The entire class can take part. First must come careful study of the story by the class under the teacher's direction. The children must know each of the brothers not only by name but by nature. How did they live? How did they dress? How would you have acted in like circumstances? Then let the class elect the leading characters, those will make the best Joseph and Jacob and Benjamin and Pharaoh. At first they may just act it out, without using the words or let the teacher repeat the Bible words as needed.

In the first scene Joseph is telling his dreams to his brethren—the dreams about the stars and sheaves bowing down. And while he is talking his father sends for him and the brothers follow and he is given the coat of many colors, signifying that thereafter he is to be the head of the tribe over his older brothers. Joseph is too young to understand its significance, but the others do. They begin to plot and plan against him. This requires almost no stage setting, just a door at the back where Jacob is sitting.

Next, Joseph goes to his brothers who plot against him. Judah objects to killing the lad. The brothers put him in a pit. Then the Arab traders come and the lad is carried off to Egypt.

A very short scene follows when the brothers take the torn, blood-stained robe home to the father, who plainly shows his grief.

THE next scene is also a short one—Joseph in Egypt serving his master. Then Joseph in prison, interpreting the dreams of butcher and baker. The men are released. Joseph is left. In the next scene, Pharaoh can find no one to interpret his dream when Joseph is remembered. They send for him. He goes before the king and interprets the dream and gives such wise advise that Pharaoh marvels and makes him ruler of all the land next to himself.

Then follow the coming of the ten brothers, using the exact words of the Bible narrative, and the insistence that Benjamin come with them next time.

A short scene shows Jacob's grief at this demand and the older son's promise to be surety for his brother.

The banquet given to the brothers gives opportunity to illustrate the oriental table and customs of that early day. There is another short scene in which the missing cup is discovered in Benjamin's pack and the scene when Joseph makes himself known to his brethren. Then the wonderfully touching scene where Jacob meets his long lost son. Then, as a climax, Joseph takes them into court and presents them to Pharaoh as his father and his brethren and the king graciously gives the aged patriarch the "land of Goshen as an inheritance."

The boys will make what simple stage furnishing they need and they will find or invent costumes. They can be allowed entire freedom in the setting of the play. The only care must be taken is in the correct understanding of it before the dramatization begins. No books are needed but the One Book. They will find in the library all needed information about manners and customs. It will be less acting than living in that far away time—of being those fine heroes if but for an evening.

An apostolic theme that offers equal opportunity but takes less time as it is all in one act with no change of scene is that of Paul before Festus. For this the platform is severely plain with only a couch upon a raised platform at the back. The couch is supposed to be a throne seat for three.

To the sound of low music four heralds come in slowly, two from either side. They meet and pass, then take their places two on each side of the throne. Then they put their trumpets to their mouths and blow softly. They are arrayed in blue and silver, with long silver trumpets.

AS IF obeying the heralds, four soldiers in bright red Roman uniforms enter and stand either side the platform. Next come six civilians in court uniform. A prolonged wait. Then Festus and Agrippa come slowly down to the throne, turn and stand as if awaiting some one else.

Low music again, a march, and from the entrance by the door come first two little flower girls scattering roses, next four maids of honor, then two tall negro fan-bearers, waving their large fans rhythmically. Next Queen Berenice in her royal robes, four little boys holding the long train. Festus and Agrippa meet the queen and seat her upon the throne. Agrippa seating himself between her and Festus. Then ensues a brief dialogue. Agrippa asks questions about conditions in Palestine and Festus tells of Paul, who is stirring up strife but in whom there seems to be no fault other than his religious zeal.

Agrippa wishes to see him. Festus tells one of the soldiers to bring Paul in. Paul is in simple Jewish costume of dusty brown, his wrists chained together. The dialogue that follows is taken word for word from the Bible. Paul occupies the center of the platform and is intensely eloquent. When he appeals to Cæsar, Agrippa whispers audibly to Festus his regret, "else he might have gone free." The soldier takes Paul out. The heralds sound the trumpets. Flower girls, maids and fan bearers precede Queen Berenice from the stage, her train bearers almost stumble but regain their balance. Festus and Agrippa follow, then the soldiers and lastly the heralds. Then the curtain slowly falls upon a deserted platform. It had all been so real, so reverential, that one could think only of Paul and his high resolve.

"The rehearsals are more like prayer-meetings," one of the four maids of honor remarked before a performance. "We expected ever so much fun but—instead—we were just living back in those times when Paul was in such danger. It was our Paul who had the part and he decided, while studying the Bible Paul, that he would preach as Paul did."

◆

American Warriors Decorated

IN a compilation of war department records the interesting fact is disclosed that 15,384 officers and enlisted men in the military service of the United States have been decorated by the Allied Powers.

France awarded the Cross of the Legion of Honor to 909; the Croix de Guerre to 11,684; Military Medal to 290, and various other decorations to 259.

In addition to these awards to individuals, the French Government awarded the fourragère, or shoulder cord, to four organizations; the Croix de Guerre, with palm, to fifty-one organizations; the Croix de Guerre, with gilt star, to twenty-five organizations; the Croix de Guerre, with silver star, to thirty-five organizations, and the Croix de Guerre, with bronze star, to five organizations.

More than Something Good to Eat

Grape=Nuts

—full of the energy-producing nourishment that keeps the "human machine" on the go.

—a rebuilder of tissues torn down by the daily grind.

Grape=Nuts
Made of Wheat and Barley
Postum Cereal Company
Battle Creek, Mich. U.S.A.
A FOOD
ECONOMY

Sousas Band and Conn Instruments

What Sousa Says

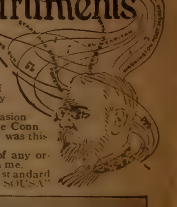
"I take this occasion to tell you of the genuine pleasure and perfect satisfaction your New Wonder Model instruments, used by the members of my Band, have given me.

In our extended engagement at the New York Hippodrome, your instruments have had a splendid opportunity to display their merits, and they have fully demonstrated their worthiness of the Grand Prize and Gold Medal of Honor given them by the Jury of Awards at the Panama-Pacific International Exposition.

During our pleasant engagement at the Exposition I had occasion to note the various bands and orchestras there engaged, and the Conn instruments seemed to be in evidence everywhere. Particularly was this the case where high grade musicians were engaged.

I still maintain that the new model Conn instruments enhance the musical value of any organization to a marked degree, and the members of my organization fully accord with me.

The Conn, Ltd., has created a high standard of excellence for Band Instruments, a standard worthy of emulation, if possible, by other makers. Very sincerely, JOHN PHILIP SOUSA"



The Famous Jackies Band, U. S. Naval Training Station, Great Lakes, Ill., Lieut. John Philip Sousa, Conductor

The organization and successful training of the "Jackie Band" is one of the most remarkable of Lieut. Sousa's achievements. Its members were recruited from all walks of life—many of them wholly unfamiliar with music and musical instruments—and yet in a few short months, Lieut. Sousa was able to develop them into a world renowned organization.

The Jackie Band of over 1200 members was equipped throughout with Conn Instruments—a most significant fact when one remembers the success achieved, for good music is no mystery. It is the expression of skill in both the artist and the making of his instrument.

Music In Other Organizations

The power of music to inspire and bind together was well illustrated in the Jackie Band. Hundreds of organizations and institutions are recognizing the same fact and are using it to the mutual advantage and the profit of their members.

Large manufacturing industries, Fire and Police Departments, Boy Scout Organizations, Schools, Colleges, Lodges, Churches, etc., are all beneficiaries of the bond of music. Many remarkable Bands and Orchestras have been developed among the members of such organizations with the aid of Conn Instruments.

Unusual benefits of no small proportions await other similar organizations who are interested in the creation and development of a spirit of harmony in thought and action within their organizations.

Essential Tonal Qualities a Characteristic of Conn Instruments

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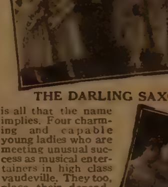

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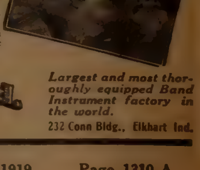

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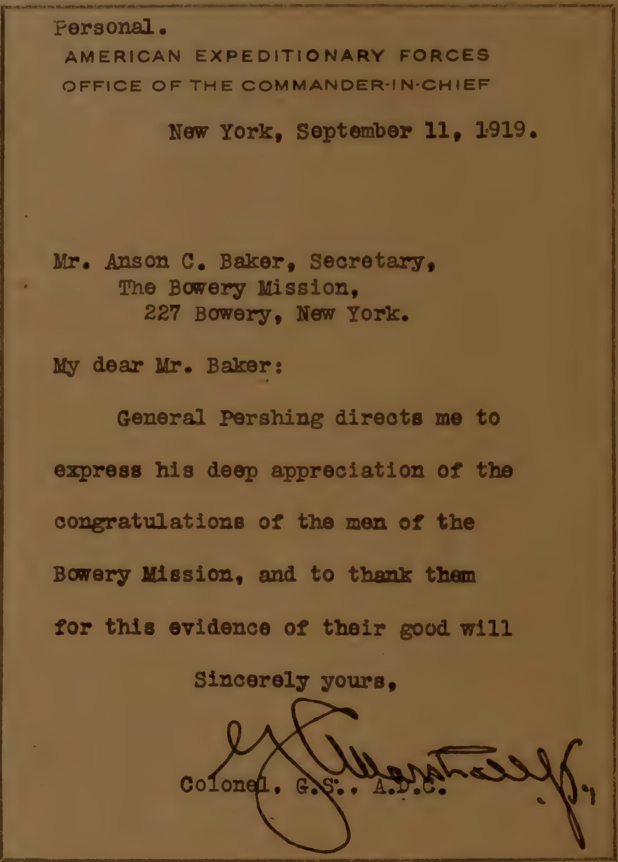

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New York, September 11, 1919.

Mr. Anson C. Baker, Secretary,
The Bowery Mission,
227 Bowery, New York.

My dear Mr. Baker:

General Pershing directs me to express his deep appreciation of the congratulations of the men of the Bowery Mission, and to thank them for this evidence of their good will

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But for real, sanitary, Gold Dust cleansing be sure it is really Gold Dust you buy.

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These springs make possible, for the first time a *lightweight* car which rides with the steadiness and buoyancy of a *heavy* car of long wheelbase. They combine the economy and ease of handling of 100-inch *Wheelbase* with the riding ease of 130-inch *Springbase.* They cushion passengers from jar and jolt. By lessening shock and vibration they reduce wear and tear on the car and prolong its life.

The warding off of road blows means a reduction in upkeep cost, while the light weight and efficiency of the Overland 4 are responsible for astonishing fuel and tire economy records.

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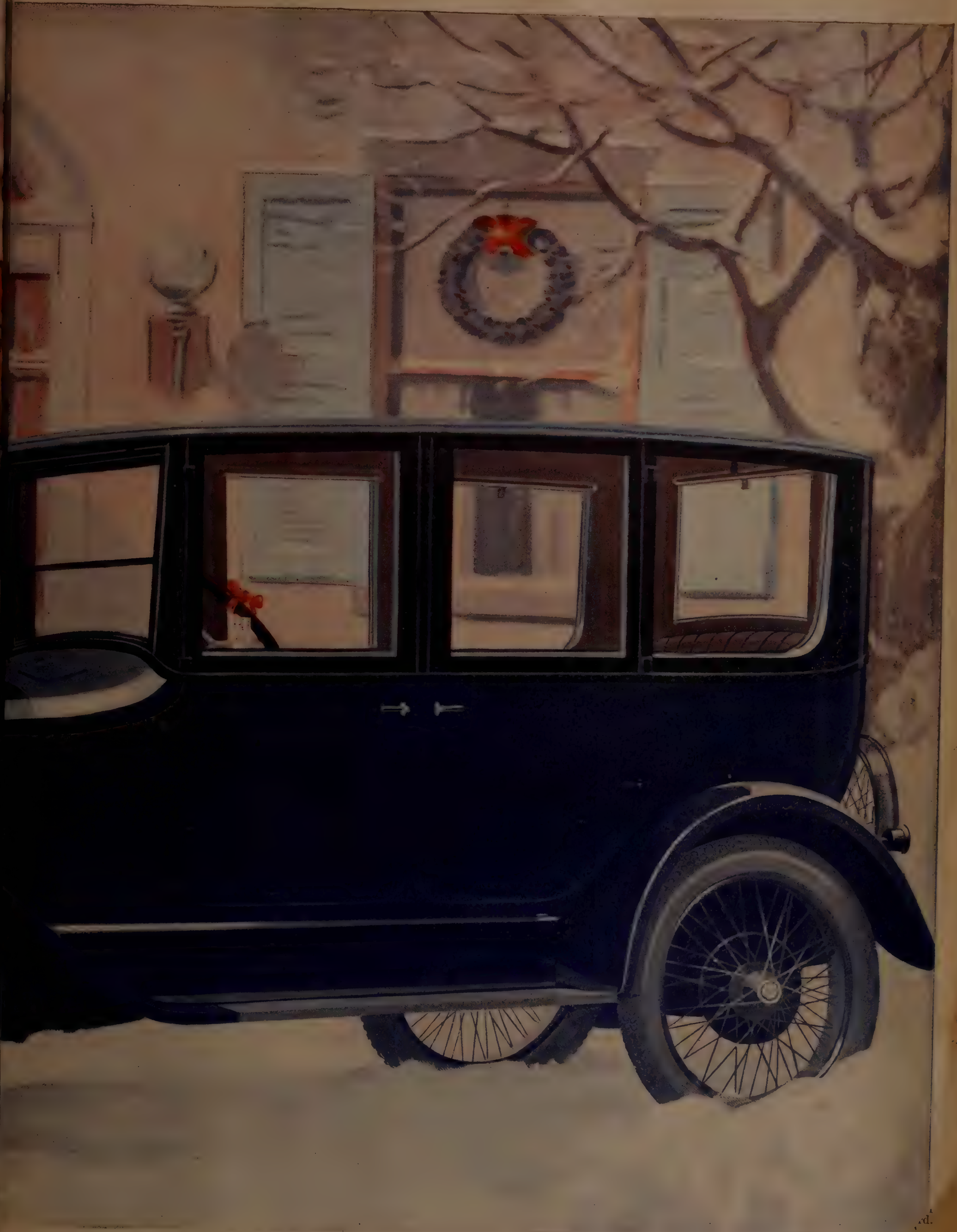

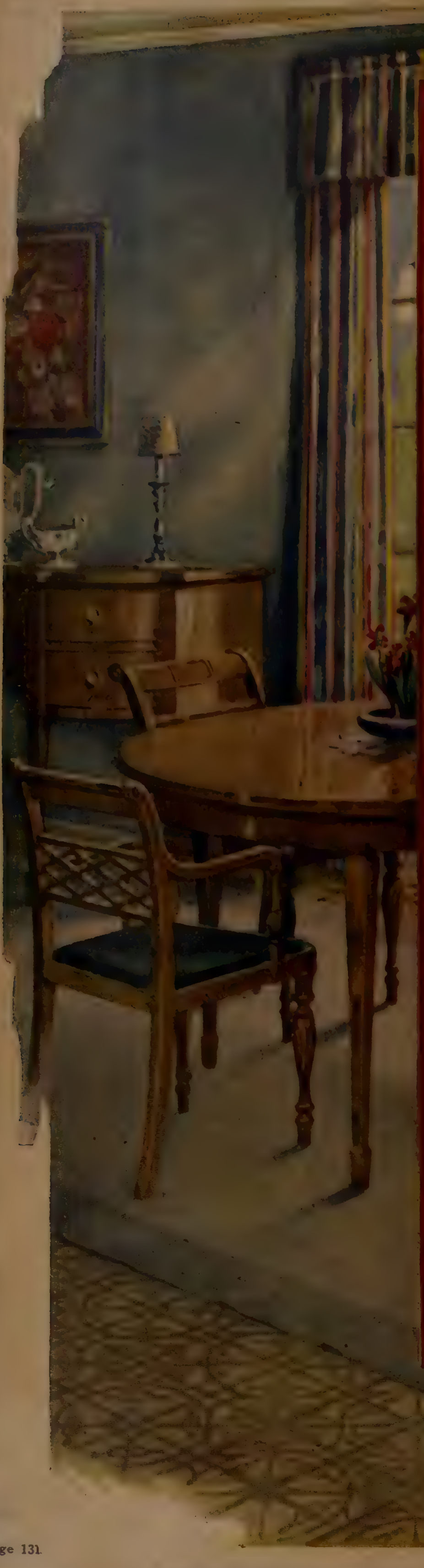

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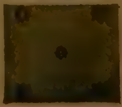

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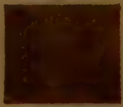

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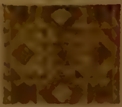

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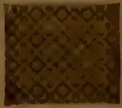

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590

Armstrong's Linoleum

For Every Room (A) in the House

also important because of its bearing on

THE DAILY MEDITATION

J. H. Jowett, D.D., R. H. Conwell, D.D., C. C. Albertson, D.D., P. W. Wilson, Rev. E. W. Caswell, D. J. Burrell, D.D.

Freedom of the Fixed Heart

SUNDAY. Ps. 57 : 7. "*My heart is fixed, O God.*" This man describes his circumstances in extraordinarily vivid speech. Metaphor crowds upon metaphor in almost breathless pace. Every word presents a picture suggesting grave difficulty and antagonism. Figure is piled upon figure in the attempt to express the strenuousness of the conflict. He is "among lions." He moves "among them that are set on fire." "Spears and arrows" are hurtling about him. He is in peril of the "sharp sword." His enemy "has digged a pit," and skilfully concealed it. And yet he assumes an attitude toward these perils and antagonisms which gives his spirit strength and leisure to break into song.

Now, we need not share the circumstance of the Psalmist's external lot, but his vivid symbols may also describe spiritual circumstances in which he and we are closely akin. Who does not know the fierce antagonism of lions and fire? Who is not familiar with the rising of the passions? And who does not know the spear and arrow, especially the treacherous arrow that flieth by day, when no enemy may be seen? Who has not experienced the thrust of the sharp sword, the fiery dart of the evil one? And who is not aware of the pits of cynicism and pessimism, and many another gloomy hole? Yes, indeed, we know them, and we can share the psalmist's triumph.

What is his secret? "My heart is fixed, O God!" That is his secret. First of all, this sort of fixedness gives the truest circumspection. We stand still in order to see. In this fixedness we obtain the point of view which gives us the divine vision. The unfixed life has no sight. To be absolutely free is to be blind. What we see we misinterpret. Appetite is just "good living." We mistake the lion for a domestic cat, we play with it and fondle it. We mistake the cunningly covered pit for a bit of juicy pasture.

But there is another thing that must be said about the psalmist's triumph. It is only as the heart is fixed that we become truly free. It may seem as though the fixed heart forfeits its liberty. It is the gravest of all mistakes. The man who has no liberties has no true freedom. Vagrancy is not liberty. It is only license. The first condition of freedom is that we be bound. That is why we have those strange paradoxes in the letters of the apostle Paul. He writes about "Paul the bondslave," and almost in the same breath he sings of "the glorious liberty of the children of God." And the secret of the liberty is found in the bondage. It is just because he is gloriously fixed that he is gloriously free. The spiritually bound find their wings and are able to "rise into heavenly places."

Well, it is not far from wings to song. When the heart is fixed we begin to soar. "Because He hath set his love upon me . . . I will set him on high." That exaltation is as sure as the being of God. J. H. J.

The Old Gospel

MONDAY. John 8 : 32. "*The Truth shall make you free.*" Women may cry out for freedom, and in many things they need it; but thank God they will never be emancipated from motherhood. As each generation comes on, motherhood is renewed with the beauty, grace, mercy and peace which have for ages set it above all other human achievements. Philosophers, critics, unbelievers and scoffers may attack the home, and predict its abolition; but the tide comes back as strong and true as before. So the old, old Gospel of Mercy and Salvation comes back as Jesus came back from the tomb, which the Pharisees thought was sealed for eternity. The old Bible comes back like the old springtime, and all is renewed. Its truths and inspirations are necessary to the human soul, and as the child goes away from a plenteous dinner-table and would dismiss the cook, thinking he would never need another meal, and yet comes back weeping and hungry, pleading for supper, so foolish men will declare there is no more need for Gospel food, until, famishing, they cry out for their old place at the table. The old Bible has been thrown aside, as the schoolboy on the way to school throws away his dinner-pail; but he hurries back at noon to find it. So the Bible's most destructive critics come rushing back for the Book, or search vainly for something just as good.

Christians, don't worry! Love and the Gospel are perennials. The same inspired Book on which fell your grandmother's tears will be bedewed with your tears when you reach that age and condition. That Book is favored above all other books with indestructible life. It is the best Book to live by and the only Book to die by. It is *the* Book, and always will be. The Book of Life is always up to date, as is Life itself; and Life can never die. How sweet the name of Jesus sounds in the believer's ear! And how sweet it will sound a hundred generations hence! Be ye therefore steadfast, unmovable, always abounding in the work of the Lord. R. H. C.

God's Good Care

TUESDAY. I Peter 5 : 7. "*Casting all your anxiety upon Him; because he careth for you.*" Does God care, and does he care for us? Are our steps ordered by the Lord? Does he think of us, and are we dear to him? Answer these questions affirmatively, and you have lifted a great load from the weary shoulders of men.

The stone which marks the resting-place of one of God's faithful servants contains only the name of the sleeper, the dates of his birth and death, and the single simple word, "Kept." "Kept" is the New Testament word, but "preserved" is the Old Testament word, for the result of God's care. Look at the "Traveler's Psalm" (Psalm 121): "The Lord shall preserve thy going out and thy coming in." Paul speaks of One who is "able to keep that which we have committed unto him." Moreover, the apostle speaks of those who are "kept by the power of God through faith unto salvation." These words have the military significance of a guarded camp. Sweet is the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

In all our wishing for our friends and families and for ourselves, is there any better wish than this, that we be "kept"? It means kept from evil, kept from everything which may not be turned to good. The Mizpah benediction, "The Lord watch over thee and me" was not originally a benediction. At first it was, rather, "The Lord watch between me and thee." That is to say, "The Lord keep his eyes on both of us that we take no undue advantage of each other." We have turned the words to Christian use, have given them an evangelical sense, and employ them to invoke God's care.

Nearly three hundred years ago, an English clergyman, in preaching on the last verse of Psalm 121, called attention to the fact that the Hebrew verb rendered "preserve" implies a very tender care. From it comes a word signifying the eyelids, because they are the keepers of the eye. What a comfort in this hidden meaning! How tender to the touch is the human eye! The Lord calls us "the apple of his eye." He is our Keeper even unto death. Unto death? He is our Keeper through death, for death is but a going out and a coming in—a going out from earth and a coming in to the larger chamber, the other room, the place prepared. C. C. A.

Power of Holy Zeal in the Heart

WEDNESDAY. Ps. 69 : 9. "*For the zeal of thine house hath eaten me up.*" John Wesley, Bishop William Taylor, William Booth, D. L. Moody, J. W. Chapman and Billy Sunday all had the passion for souls which made them world-wide evangelists. The world was their parish, multitudes their followers into the kingdom of heaven.

Instead of trying to depreciate the work of evangelists, every minister should desire to be like these zealous souls. To be only a teacher, an instructor of the sheep in the fold, is not the greatest work of the men "sent of God." He who winneth souls is wise; reaching out after each single individual is the way to draw all men unto God.

Our passion for souls should be like the heart of the captain of the Titanic, who exclaimed, as the ship was sinking: "We must get them all into the lifeboats." Women and children and men—all; not one to be left behind. What if this baptism of burning zeal for lost men should fall upon the hearts of a hundred thousand ministers? Then the holy war against sin and Satan would make earth a heaven.

The sainted Brainard once said, "I have been dwelling upon the sides of eternity." After that vision he had still greater agony for the rescue of sinful men. Summerfield, in the midst of heavenly glories in his last illness, cried out, "Oh, if I might be raised again! I would preach as I never preached before, for I have had a look into eternity." McCheyne exclaimed to a brother minister, as he was on the borders of heaven, "Go on, my dear brother; only an inch of time remains to preach to perishing souls, and then eternal ages roll on forever."

Holy zeal is dynamical; it is God in the soul, pleading for his children. Mere oratory and rhetorical beauty of expression become platitudes and lip service, beside the flame of the Pentecost and the tongues of fire. It is the gift of the Holy Spirit for all, the power from on high, drawing all men to the arms of the Infinite. E. W. C.

Enthusiasm in Christian Service

THURSDAY. Rom. 5 : 3. "*Tribulation worketh patience.*" No one has ever had to combat with a more difficult temperament than Paul's. It cost him tears to write a stiff letter, like his first epistle to the Corinthians. Yet he was not morose—he was no pessimist. He believed in victory. Like James, he counted it joy even to fall into temptations, because trial worked patience; and patience, the capacity to suffer, was worth while, because there is such patience in God.

According to Peter, this patience is more precious than fine gold, because suffering meant to him something more than a service or a sacrifice for Christ's sake. Suffering helped him to understand Christ—as if to say, "He and I have felt one pain—have been crucified together—will share one glory."

To men and women of the early Church who had once forsaken Jesus and fled, or actually persecuted him in his followers, this supreme chance of risking things with him and paying the ultimate penalty evoked the same rapture with which young soldiers go forth to die in their country's cause. Christianity was not so much attending Church as volunteering for the draft, embarking on a transport, creeping forward one by one over No Man's Land. They wished to win territory—a little here, a little there—and their zeal released them from the destroying cares, the sordid rivalries, the wretched lusts which war against the soul. The early Christians had no time to be miserable. The surplus of energy which in others developed sin, in them was consecrated to service—to worship—to prayer. Their joy was thus the scientific product of a life well balanced. P. W. W.

The Miracle of the New Birth

FRIDAY. John 3 : 3. "*Except a man be born again.*" It is a new birth, in which old things pass away, and behold all things become new. The man who is thus twice-born is "a new man in Christ Jesus," with a new mind, new conscience, new heart, and, above all, a new will. Then he begins to live.

Do I mean that a man who has not accepted Christ has not really begun to live? Just that. He is "dead in trespasses and sins." How else shall we interpret the words, "I am come that ye might have life"? When Christ says "Thy sins be forgiven thee" it is as when a culprit's chains are broken off, and he enters upon the glorious liberty of the children of God. All that goes before is waste, the waste of energy in muckraking for gold, in chasing the thistledown of momentary pleasure, in striving after the worthless emoluments of this world. Waste, waste, frightful waste! Rise up, my friend; the Lord of Life is passing by!

Levi's biography is briefly comprehended in the words, "he followed Christ." It is recorded that he began by making a feast for Jesus, at which he entertained his business friends and associates. I doubt not he arose at the table and made an open confession of his faith, avowing his belief in Jesus as the Messiah and exhorting his guests to do likewise. Thus he burned his boats behind him.

All the rest was following Christ. And whither would those footprints take him? Can you follow, too? Or are you among those recalcitrants who say, "I don't believe in foreign missions"? If so, my friend, is it not obvious that here you part company with Christ? You cannot follow without following all the way. The whole-hearted Christian speaks on this wise:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll do what you want me to do, dear Lord,
I'll be what you want me to be."

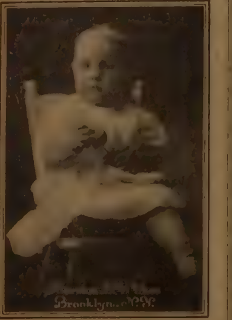
D. J. B.

Our Union With Christ

SATURDAY. John 17 : 21. "*That they also may be one in us.*" It is not a union like a river flowing into the ocean, losing its identity; it is as "Thou, Father, art in me, and I in thee," both preserving personality, affection, will and powers of being. It is a stronger union than between parent and child, for "how much more will your heavenly Father give good things to his children?" The tie of human affection is often weakened by separation, but Christ will never leave you. A parent may change, but God is unchangeable; or a parent may die, but God ever liveth; or our friends may lose all their riches, but God's are unfailing and unsearchable. In him we cannot die; we lay off this mortal coil, which death grasps, while the soul ascends to its everlasting communion and blessedness.

The union with Christ is indissoluble, except by our own choice. He is the Head, we are the body. He is the Vine, we are the branches, one life-giving power pervading every remotest twig. Without him there is no fruitage; with him the leaf shall not wither. Paul begins the eighth chapter of Romans with "no condemnation" and ends the chapter with "no separation." Here we find certainty of salvation. Friends may leave us, but there is One who abideth forever. No enemy or tempter, no condition or circumstance, shall be able to separate us from the love of God which is in Christ Jesus the Lord. E. W. C.

Mellin's Food Girl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A Chinese Miracle That May Change the World

By H. C REYNOLDS

WONDERS are happening in China today. Every missionary comes home with his eyes bright and his heart bursting with them. Every traveler and trader sees marvelous things. And the chief marvel is a new fury of learning to read and write which is sweeping the world's most ancient civilization. Just imagine—old women of seventy mastering the art of reading in four weeks! Coolies shouting with glee because in three weeks they had found the key to literature. Little children learning to read in about the same time as American beginners learn English, instead of wasting two years on memorizing thousands of complicated ideographs. Business men forced to attend classes under threat of punishment.

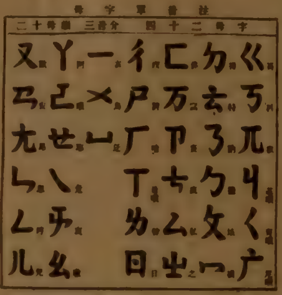
It is all because of the system of phonetic writing adopted by the Chinese government. You may not be able to remember the name—Chu Yin Tzu-Mu—but the thing may be more important in the history of the world than the steam engine or the telegraph.

Missionaries and others had made several attempts to introduce phonetic writing into China, but the conservatism of the people blocked the way. Then the government decided they must promote national unity, and this must be done first by having a national language which every one could read and write. So Chu Yin Tzu-Mu became the National Phonetic Writing of the Chinese Republic.

The missionaries and old-time foreigners keep discreetly in the background. The Chinese announce that they are doing this thing themselves. It may become the ladder by which China will grow great again.

Edwin C. Lobenstine, before his return to China to be in charge there of the Interchurch World Movement of North America, in New York recently gave a clear explanation of the new system. The Chinese language is made up of syllables, not of letters. There are only 450 of these sounds, or syllables, in the language as spoken. And as there were between 45,000 and 50,000 words, each sound has to represent an average of 105 characters. For instance "chi" may mean 185 different things when spoken. In writing, there are 185 different pictures or ideographs for these different things. To write "chi" in all its meanings you must have committed to memory all these 185 ideographs—quite a day's work, or perhaps a week's work. "Chi," spoken, has to have another word with it to identify its meaning. The Chinese school boy or girl must learn thousands of ideographs. The child usually has to study five or six years before he can read and understand. The Chinese boy wastes two years. An American boy who has been in a good school two years can read and write fairly well. A Chinese boy, at the end of his first two years, has learned nothing he can carry away with him, if he stops school then.

Chi Yin Tzu-Mu is being welcomed with enthusiasm. The system was adopted by a special Congress of representatives of all the chinese provinces, called by the National Ministry of Education, and was officially promulgated November 23, 1918, in Order No. 75 of the ministry. The system uses thirty-nine symbols, twenty-four initials, twelve finals, and three medials or connecting sounds, with which to represent all the sounds of what is to be the "National Language." Any monosyllable can be divided into two parts. So a system of phonetics can be arranged so that any sound will be shown by two letters, with or without a connective.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Chinese characters: new and old

The "National Language" is founded on the Mandarin, spoken with great variations of pronunciation in fifteen out of the eighteen provinces. The pronunciation is so varied that natives of different provinces often have been unable to understand each other. The government has set up a standard pronunciation. Standardizing proved very simple. It only had to be decided for about 800 words, and all the other words in the language grouped themselves naturally about these.

The Christian forces in China are giving away or selling at cost great numbers of pamphlets explaining the new system. Some of the titles strike one unfamiliar with China as curious. Some of them read: "The Hundred Surnames in National Phonetic Spelling," "Chinese Phonetic Anagrams" (including directions for playing), "The Thirty-nine Symbols, inch square size, Chinese Key Characters."

The China Continuation Committee, the interdenominational body of which Dr. Lobenstine is chairman, proposes to teach every Christian in China to read and write. A few years ago, this goal seemed far away; now it looks quite near. The Committee will be assisted in its work by the Interchurch World Movement of North America. Dr. Lobenstine, a Yale '95 man, who has been twenty years in China, described the possibilities of the new writing as follows:

"Not more than ten per cent. of the men and less than one per cent. of the women in China can read or write. So you have 370,000,000 people who can't read. Now they are learning to read in from one to two months! Dr. Sidney J. Peill, head of the English Hospital in the Province of Chili, some time ago took up the phonetic system of Wang Chao, of which the present system is largely an improvement, with marvelous results. The China Continuation Committee has decided there are great possibilities in the new system. About fifty per cent. of our Christian church members and enrolled inquirers are illiterate. Two years ago there was no enthusiasm for the spread of literacy, even among the Christian Chinese leaders. Now there has been a wonderful change. The Christian Chinese see that the teaching of reading and writing is a great basis for service to their country in its hour of need. With $100,000 or even less to spend on this job, we would push right through the country. It means no less than a revolution in Chinese education. Christian schools in China have 190,000 pupils. We hope to have enough money to let the Chinese Christian forces make the new system a practical issue in a tremendous campaign.

"We foreigners will let the Chinese do everything—we will keep completely in the background. This is a government attempt to unify the language, not to simplify it. It is not attempting to do away with the old language. Nothing published for literary men will be put out in the new style, although all the literati are asked to back the new system."

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MAKING LITTLE MEN AND WOMEN

Mother Has a Way

By Mrs. CHARLES M. SHELDON

THE summer cottage was on the beach, and that meant lots of sand; there were numerous cottages, which meant lots of children tracking sand into the cottages. Mrs. Hart called a meeting of her children and put the case before them.

The cottage must be swept every day. Would George and Buddy (his real name was Charles) take that for their task? Dad and Charlotte would wash the dishes; everybody would make his own bed, and mother would do the baking.

"What! Sweep every room in this cottage every day?" protested George.

"Oh, mother! have a heart," cried Buddy.

"But I have several—Harts," said mother, "and they should all be willing to do their part, and sand is easy to sweep."

"Well! All I can say is, I call it pretty tough to have to sweep this whole cottage every day, Buddy, don't you?" cried George.

"You bet it's tough, and we'll see about it," said Buddy.

"The session is ended," said mother. "I believe the work is evenly divided and we shall all have a happy summer and no one get too tired."

As the boys went out into the yard, one remarked to the other, "Mother carries things off with a pretty high hand it seems to me."

"Women are too fussy about keeping things clean, any way," was the reply.

The next morning after breakfast each member of the family made his own particular bed and then the boys disappeared. The sand was left on the cottage floor all day. More children than usual ran in and out, which meant more sand than usual.

Dad didn't notice it until evening when some friends came in to call, and he was about to apologize when a certain look on his wife's face made him change his remark to something else. After they had gone he said, "What does this mean, dear, that the boys did not obey you?"

"Oh, they will; but I want them to do it willingly; just leave it to me."

"Well, I know of a good stick, if they don't," said Dad.

"A stick will be the last resort; I don't like it"—and mother sent the boys off a little later with a kiss and a "good night, sleep tight."

"Say, she is some mother," whispered Buddy to George.

"I don't guess she noticed the sand," George answered.

"Well, it ain't fair anyway, or I'd do it," was Buddy's last remark before he fell off to sleep.

The next day at noon mother's cheeks were very red and she looked tired.

"What's the matter with you, mother, you look so hot and red?" asked Buddy.

"Oh! I've had a busy morning. Was it pleasant on the beach? I was going to make some chocolate cake for lunch, but haven't had time."

The boys were very quiet during lunch, but once outside they looked at one another as if each were ashamed of the other.

"Say, that cottage has been swept by someone. Now I want to know who," said Buddy. "I don't propose to have my mother sweeping out all the sand the whole neighborhood brings in and getting her face red, and we getting no chocolate cake because of it."

"Well, why did Dad let her do it; but say, women's queer! Why didn't she say something to a feller before she did it?"

"I don't care, I like mothers that don't fuss at you all the time about doing things, and my mother has got more sense than any I know!" was Buddy's final remark before calling out to the boy in the next cottage, "Say, what do you do to help your mother? We're going to sweep out our whole cottage every day."

That night two boys told the happiest mother on the beach that they were ashamed for being slackers and that it would not happen again.

After mother had gone and the light was out, a voice came out of the darkness:

"Say, mother has a way with her, hasn't she!"

"You bet," was the sleepy reply.

There are more ways than one for the mother to manage her boys.

Boys More Punctual Than Girls?

DID somebody say that girls were more punctual than boys? Well, in the city of Binghamton, New York, four boys have made a record for punctuality and regularity of attendance at public school that no girl has ever equaled. This is not to say that the girls have played hookey, but for some reason they have not been able in Binghamton to keep up with the boys.

The records of the Board of Education made public at the close of the school year in June, 1919, show that there are four boys who during the last five years have never been tardy. Neither have they during the five years missed a single session of the school.

Such a record means of course that these boys have had no serious sickness in the last five years. It means more than that, however. It was no lucky accident which produced such an achievement. These four boys had the spirit of determination. They would not humor themselves with little ailments. They had their minds on the job. When they started for school, they got there. They have established a record hard to beat because they set their wills to do what they dreamed of doing.

J. E. D.

IN THESE days when thrift and frugality count as they never did before, encourage the children to make with their own hands Christmas gifts for their friends; the magazines are full of suggestions. Such gifts have a value that cannot be measured in dollars and cents.

A·Morning·Prayer

Saviour, Keep·our:footsteps
All·the·long·day·through;
Guide·with·loving:kindness
All·we·say·and·do.

Elizabeth·FitzHugh

Training in Poising

By Dr. Roy Kerr Eldridge

HOW pleasing is the vision of the child whose every move is with grace and ease, whose walk shows life and buoyance! Yet how often, through carelessness during the growing period of life, this power of erect carriage is forfeited. When too late to change, many have found themselves stooping, growing prematurely old, gradually being made helpless, having lost their opportunity for that poise of body which marks man as master among his fellows and of the animal kingdom—found themselves rather with slouching appearance and ambling gait.

How then shall we go about the task of seeing that our children, and ourselves for that matter, build aright?

It is said that Habit is a kind friend but a bitter enemy. Shall we let Habit be our master or are we going to be the master of our habits? The thing to do is to study the habits of our children, determined to show them how to correct through physical exercises any bad habits which they may have formed and teach them to do even the difficult things, if need be, that they will in the end make the most and the best of the body.

The first important thing that the child should know is how to stand correctly. In all exercises there is a certain preciseness that makes the direction sound hard and harsh—but in the practice of those directions that harshness and precision are forgotten and lost.

The child should stand with heels together, toes turned out, to form a good base upon which to rest the weight of the body and to match the width of the shoulders. In looking down at the feet, you should find the heels even. Sometimes they will not be, and one knee will be in advance of the other. This should not be. Both should be together, the same as the heels.

Have you ever seen the girl or boy standing on one foot, with one knee bent? You did not realize that that boy or girl was forming a habit which in time would give that body a deformed appearance, in other words, was forming a curvature. Then again we often see the girl who carries her school books under her arm resting them upon her hip, or the girl who insists on sitting on one foot. The boy who slides down into his seat until he is sitting upon his back—that sounds strange, but that is virtually what he is doing, sitting upon the small of the back. The body that shows one hip forward and one-sided, feet and legs uneven is the body in which these habits have left their mark. Would it have repaid the parent to have kept guard? We say that it would have, indeed.

Then the shoulder position. Do you suppose they can be even, if the hips are not? Indeed not. Is the chest as high as is possible? Is it so held that the body is virtually pulled up into its correct and splendid position as was intended? Above all, is the chin in so that the head is carried high—that does not mean haughty by any manner of means.

If heels are together evenly, toes well turned out, legs straight, which will divide the weight of the body evenly, hips well back, the body poised over the balls of the feet, and the head held high, with chin drawn well in, then Nature will have the opportunity of carrying on her perfect work in body building; the body will have been held in good adjustment, and will the more easily assimilate the nourishing foods and the pure air which it needs in its growth.

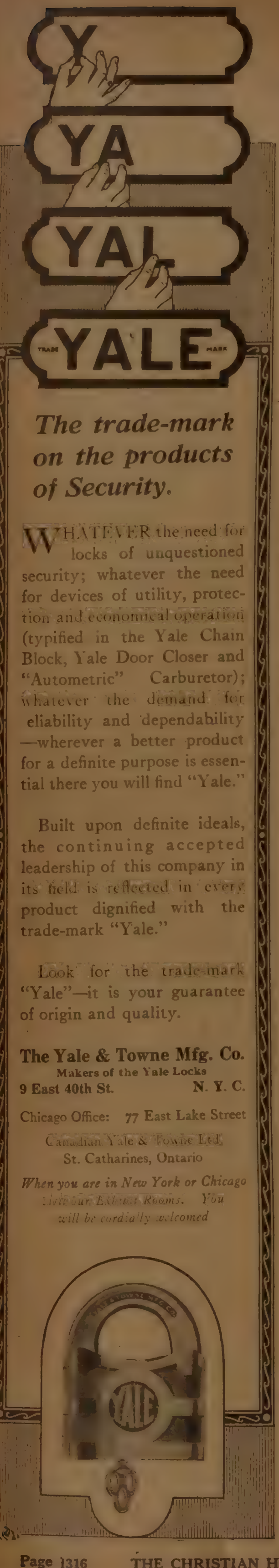
If the children will be taught to carry the body with the thought of being just as tall as possible; if they will hold the body as though it were being suspended from above, they will move about with grace, with perfect freedom of motion. The body will be under perfect control, and power is always shown in a well controlled body.

Paint Spots

IN ORDER to remove a paint spot from a garment successfully, the housekeeper must first have an intelligent understanding of the chemical elements contained in paints.

Paints are made up of oils and some coloring matter with zinc oxids and lead, and spots of paint should be treated with a solvent for the oil, after which the coloring matter may be brushed off with a clothes brush.

The solvents used may be either Turpentine, Benzine, Naphtha or Gasoline, and this may be applied at once, without softening the spot, if the paint is fresh.



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The Prince of Peace

International Sunday School Lesson for Decemher 21: Isaiah 11:1-10 and Luke 2:8-14

By REV. GEORGE D. ALLISON, Ph.D.

THE glad Christmas time is here again and practically all of our schools will turn aside from the study of the lives of Peter and John for a distinctively Christmas lesson. This is well, for the recurrence of a world-wide celebration of the birth of Jesus gives us a rare chance to put the true purpose of his coming before our boys and girls. Without the Sunday School, for most children, there is grave danger that Christ's birthday may be commemorated without reference to Christ himself! But we can make such an emphasis in the school as shall be reflected in the varied homes of the children. For the Christmas message is an evangel; it is good news for all.

Now, the International Committee suggests, as the alternative or Christmas lesson, that we study again Isaiah's prophecy of the character of the Messiah. No Scripture could be more timely than this. The world has come out of the Great War, but has not yet entered the Great Peace. So we must take up the lesson of God's Word boldly, and not simply study our Gospels to see how wondrously Jesus fulfilled the predictions, but also ask ourselves what the teaching indicates as our duty today as individual Christians and as members of a Christian nation.

Once more in our day, the whole earth is groaning and suffering from the effects of bad leadership in high places. Those who should have been shepherds have led the flock astray. So it was in Isaiah's time. King Ahaz was unworthy of his place as the shepherd of Israel. Men of insight longed for a king like David. The great prophet was moved to utter his prophecy and to sketch the character of an ideal leader, by reason of the wicked and selfish caricature of kingliness that had led the people into suffering. In the second verse we have the spirit of Christ-like leadership, for every one in authority and for each person great or small in so far as his life influences the lives of others—"the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Contrast such a spirit with the spirit of arrogance and lust of power, of selfishness and greed, of folly and brutality that brought on the war that has shaken civilization to its foundations.

CATCHING this glimpse of the spirit of a true king of men, see next the principles of his rulership. "He shall not judge after the sight of his eyes," that is by appearances and by the external things; "neither decide after the hearing of his ears," that is by hearsay or by merely traditional and customary standards; "but with righteousness." How many of us get an adequate mental reaction from that tremendous Old Testament word, "Righteousness"? It stands for the biggest moral ideal in life, the ultimate test of every plan and program. It is a foundation-thought in the Biblical theology.

And in such a spirit, with such lofty principles of conduct, Isaiah's ideal hero is one who will have especially in mind the welfare of the poor and the lowly! I suppose we do not get the contrast which was in his thought, as he realized how the politicians, the priests and the successful and well-to-do, made their plans then as now, with absolute disregard for their effects on the "other half," the great mass of the common people. What consideration have the War-Lords, the Diplomats, and the Captains of Industry given in the past to the people who fight the battles, pay the taxes and do the world's hard work? Surely, the men whose ruthless schemes have devastated Europe did not "decide with equity for the lowly of earth." As one of our poets has put it, "the blood of peasants is not red, a hundred miles away." The Prince of Peace must consider the poor. And he must be strong to act—"girded with righteousness and faithfulness," robes not luxurious and easy, but fastened up with a a leather girdle, as the garb of a man ready for service and keyed to action. Service, not power, must become the watchword of the greatest.

The prophet goes on to show the effects of such a leadership, which may be summed up as the banishing of fear from men's souls. He uses the symbolism of the taming of the wild creatures of the East. We can hardly realize the dread of wild animals in the ancient world. When we use the metaphor, "keeping the wolf from the door," we can scarcely picture the primitive times when the wolves with cruel fangs lurked about the home of the farmer, when each family had lost a child by the ravages of lion or bear or cobra. Well, we have conquered the wild beasts of the forest, but not yet the wild beasts within men's souls. Fear still lurks in the world. Scarce a family in Central Europe but has lost at least one son to the wild beast of war. Fear of famine, fear of oppression, fear of cruel torture and death still haunts the hapless Armenians and Galicians. What a dreadful condition this Christmas time, nineteen centuries after the birth of him whose angel attendants sang, "Be not afraid."

When Christ truly reigns everywhere "they shall not hurt nor destroy." How we long for the day when "the earth shall be full of the knowledge of Jehovah as the waters cover the sea."

ISAIAH had faith to believe that the Messiah would come, that his ideals should prevail, that his standards should be sought by all nations. He saw the breaking down of barriers between man and man, between peoples and peoples. He saw at last the unification of mankind under his ensign!

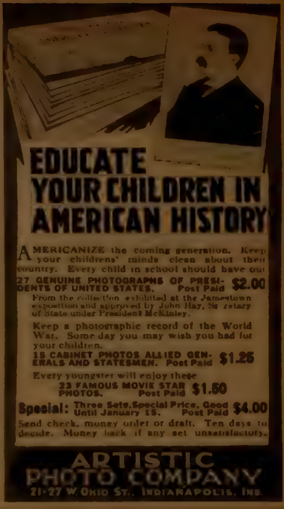
The birth of Jesus fulfilled this prophecy in that it brought the foregleams of the joy that is to come. Luke shows us in the shepherds' story the lowliness of his coming, the simplicity of his surroundings. The Gospels tell us how the Child Immanuel grew to manhood, how He exhibited all these qualities of true greatness, how He gave to men the eternal principles of righteousness and peace. They tell us how He suffered for the people, how He died and rose again.

Now we celebrate His coming. Let us not forget that Jesus lives, that He is more influential than He ever was before, that He is the only King. Those who trust Him and obey Him find His mercy sweet. For them already fear is banished. They work for the universal extension of His reign. They are sure that peace depends upon the acceptance of His message. They believe that "of the increase of His government and of peace there shall be no end."

It is for Christians to make Christmas resound with the angels' chorus "Peace on earth to men of good will." Men are saying that the war is over, but there is no peace. There can be no peace without good-will. Alliances, treaties, even a League of Nations will fail without leaders like the Man of Isaiah's Vision, and without good-will among those whom they have been chosen to serve. Will the children of today come to maturity in a world of Good Will? They surely shall, if they understand and follow the Prince of Peace.

Farm Standards of Living

AN INTERESTING survey of Orange Township, Iowa, has just been completed which shows something of the standards of living in the American farm communities. The survey developed that of the 142 farm homes in the township all have newspapers and magazines; 125 have libraries, with an average of 100 volumes; 132 have telephones; 80 have pianos; 79 have automobiles; 76 have vacuum cleaners; 72 have furnace heat; 68 have power-washers; 63 have electric light; 57 have running water and 47 have bathrooms.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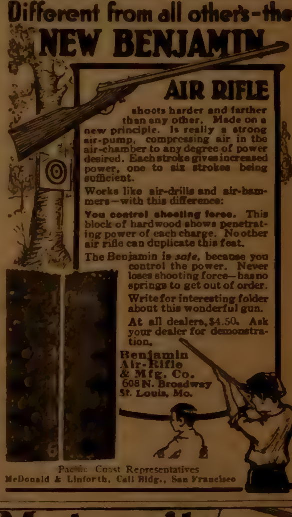
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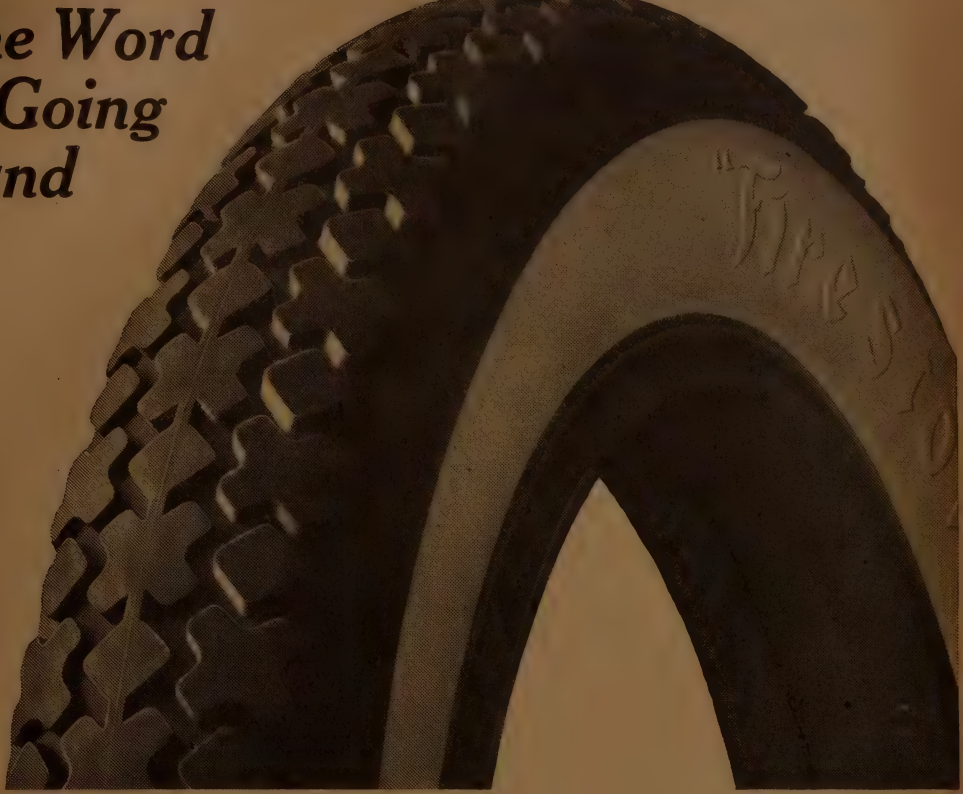

WHEREVER you go you hear car owners passing the word—"Buy Firestones. They're the best cords this year." The reasons are many, but the conclusion is the same—Buy Firestone Cords.

Read these spoken advertisements for the New Standard Oversize Firestone Cord with Extra Heavy Non-Skid Tread:

"It gives me a lot more service than the mere guarantee."

"Not only fine service but a tire that looks right."

"The extra air gives easier riding."

"The non-skid tread is fine; it holds in all kinds of roads and yet there's no power wasted."

"I bought it because of its extra size and the Firestone reputation."

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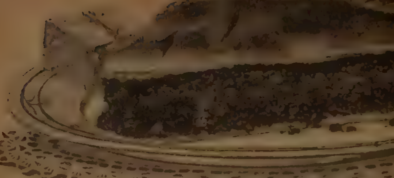


Mince Pie

"Like Mother Used to Make"

is but one of the many filling, luscious good things YOU can make—oh, so easily!—out of savory

NONE SUCH MINCE MEAT

None Such Gems

The New Recipes

exhibited here will suggest any number of other appetizing dishes.

These recipes will be welcomed by housewives who like to surprise their families with something new and tempting in the way of food.

For example, hot None Such Gems for breakfast lend a little variety to a meal too often the same. Bake enough of them. Your family will make away with them fast and come up smiling for more.

TRY THESE RECIPES

None Such Gems—Make a pie crust dough. Use gem pans, greasing pan as usual. Roll dough moderately thick. Line each gem pan with dough in the same manner as for pie. Fill with None Such Mince Meat thickened with flour. Make a covering of dough. Serve hot.

None Such Relish—Mix None Such Mince Meat with green or red peppers and onions.

Oatmeal Cookies with None Such Filling—*Cookies*—1 cup sugar, 1 cup shortening, 3 cups oatmeal, 3 cups flour, ½ cup milk, 1 teaspoonful of soda. *Filling*—None Such Mince Meat, 2 cups; 1 cup water. Boil till thick and spread between cookies.

None Such Jelly for Dessert—1 package Jiffy-Jell (either lemon, orange, or loganberry), nuts, None Such Mince Meat. Before serving, cover top with whipped cream, sprinkle with finely chopped nuts and place a cherry in center.

None Such Dressing for Duck or Other Game—Make dressing in the usual way; add 1 package None Such Mince Meat, and more apples and celery to suit individual taste.

NOTE—None Such Mince Meat, prepared in the same manner as for Mince Pie, should be used for all these recipes. Use according to directions on the package.

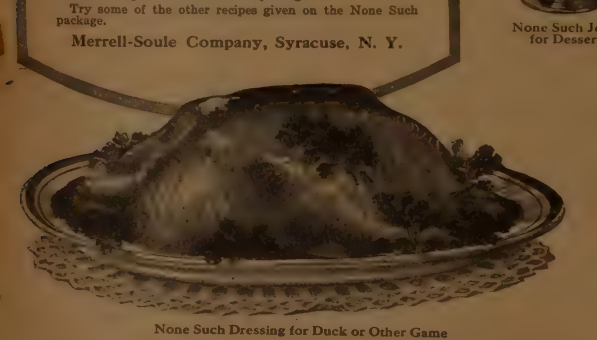
Try some of the other recipes given on the None Such package.

Merrell-Soule Company, Syracuse, N. Y.

None Such Relish

Oatmeal Cookies with None Such Filling

None Such Jelly for Dessert



None Such Dressing for Duck or Other Game

The Three Essentials of Child Education

Physical, Mental and Spiritual Development Must Be Coordinated to Get the Greatest Results Out of Youth

By JOHN VAN BRAKLE

IF AT thirty-five my boy is able to do one thing so well he has lost interest in everything else; if at forty-five he is a recognized and respected authority in his work and yet is scientifically cynical in his outlook on life; and if at fifty-five the fruits of life are as ashes on his lips, then his education will not have been what it should.

But if he learns to do one thing well because he has been thoroughly grounded in many things; if his authority in his chosen line does not keep him from appreciating the good in other lines; and if as the sunset hours approach he is still able to feel that the work he has done is not all of the Past but is a preparation for something finer yet to come; then his education will have at least been in the direction of his best development.

Perhaps this is a long way ahead to visualize, and yet his best development will last throughout his life, and as his education is started in his school days, so will it progress through all his days.

How shall a child be educated for his best development? The answer is locked up in the interpretation of the word—development. In its literal sense development has a very lovely meaning. This meaning is to unfold. To unfold by degrees, or in detail, to reveal something unknown, to unveil something concealed; all these meanings dwell in this profound word.

If a child's education or training is to bring about his best development, it must directly answer to the true meaning of that term. The method of education will logically adhere to the term and will then indeed be an unfolding of his perceptions and powers and privileges. The materials of his education will supply him with the motives and characteristics that will best bring out all his latent possibilities for good.

OF THE two aspects of training, method and material, the first is if anything more important than the second. At least we will give it first consideration.

The history of education consists largely of a great controversy as to the best method. Into this controversy we have no desire to inject any new arguments but rather wish simply to point out the two or three great steps by which education has been advanced.

The beginnings of education found root in the dim past when in order to meet his environment, man must be physically strong. His education then consisted in a process of molding his body into a physical perfection with which he could best fight the battles of existence.

In time the mental part of his equipment came to have a greater relative importance and so his mental training became more and more the sole object of educational methods. To such an extreme did this period run that even today the term scholar brings to most of us a vision of one with bulging brow and frail body.

Now we are on the crest of the reaction to this one-sided development. The physical and the mental are provided for side by side in our present school system. It is a pedagogical axiom that a competent mind can be best exercised only when its abode is within a healthy body.

But there is a growing conviction that our educational method is still lacking. There is a third part of the child's nature that must also be coordinately expanded. This third side is the spiritual. It is true the Church, through the agency of the Sunday-school, has been a time-honored means of providing for this side of the child's nature. But as Sunday comes but once a week, it is easy for the growing child to put on his moral jacket for the day and as readily pull it off again Monday morning.

A BETTER method, it would seem, is to provide for a closely welded, coordinated method of education that takes into consideration all three of these various sides of life. While it is true that the keen mind best expresses itself in a sturdy physical being, it is also true that both are more nearly perfect themselves when the spiritual nature is well-founded.

A good education then, is going to be one that provides for the best development of the child in three senses of the word; he must be strong physically, adept mentally, and highly conscious spiritually. And these cannot be considered as three separate departments, any one of which may be molded singly, but rather as three component parts inter-related and inter-dependent.

Now for the materials of education. We must give the growing child the proper assortment of facts with which he will work out his own unfolding. The physical facts will include fresh air and sunshine, plain, simple food in variety, plenty of play and games, and a right proportion of sleep. The mental facts will at least cover the use of the English language, mathematics, history and human nature. Things spiritual will cover a conception of infinity and immortality, of creation and a Creator and of the value of one's soul. Upon this meager but fundamental foundation a firm, widespread structure may be built, the ramifications of which may extend this way and that in the boundless expanses of mental and spiritual existence.

BUT as these life facts are assimilated, a greater process must be served. The ability to handle these facts so as to produce some good must be inculcated. Better a man with but few facts and the ability to do something with them than the one with a vast storehouse of knowledge and lacking the means of putting his knowledge to productive work.

So the child should be taught a pride in his well-kept body. He should know that good health habits will produce the dividends of physical stamina and stability with which to face the storm and sunshine of his career. His mental facts must teach him to look for the principles of which each fact is but an illustration. Then he will be able to apply his facts intelligently toward building a successful living and life.

But if his best development is eventually to be consummated, he must learn that all the physical facts, all the mental facts, all the principles have an added significance which is spiritual. The letter of the law without the spirit is a dead thing, and the successful life that has no spiritual foundation is an empty husk.

For this reason when the child has unfolded so that he sees in the digestive functions of his being not only a few physiological principles but a mysterious wonder-impelling occurrence, so that he discovers in the tiny perfect world of the atom something greater than an electronic theory and in the skies of heaven something beyond Newton's law of gravitation; when he has unfolded so that the harmless worm in his path and the singing bird in the empyreal blue each has its place in his scheme of life, and when at last he discovers his own inner self which responds to the things that are of being and thought and meditation and yet which are unbounded by the laws of facts as he knows them, but are held together rather by a faith not to be defined; then and then only can he be said to be educated so as to bring about his best development.

◆

Children Erect Living Memorial

A BEAUTIFUL means of honoring a dead playmate was adopted by the pupils of a fourth-grade school in Louisville, Ky., when they planted a tree in the school yard in memory of their former companion, and this is in line with the nation-wide planting of memorial trees for soldiers and sailors. Many persons and events can be most appropriately remembered in this manner.

The Tie That Binds

A Little Story of the Broken Family Circle and the Memory of the Morning Prayers

By ELIZABETH PALMER MILBANK

A GUEST at my breakfast table one morning "asked the blessing." Raising his head, he was silent for a moment and it was easy to divine that his eyes saw more than the company meal set before him. Then he shared his retrospective vision with us.

"I never go through this little ceremony," he began, "that I am not reminded of an incident that touched me deeply. I was a guest in the home of comparative strangers, and as we came out to the dining room I noticed there was some confusion and slight embarrassment, but I was asked to return thanks and the breakfast went on.

"The next morning the father said:

"'We have made you one of the family now and before we sit down I am going to tell you just how things are. You see, it's this way; we do not have much time for family worship, but it is a rule that there must be an unbroken circle at the breakfast table. Before we sit down each one of the family, commencing with four-year-old Jimmy, repeats a verse of scripture, after which we join hands around the table and repeat together the Lord's prayer, then I say a few words of prayer." After this explanation Jimmy started off with:

"'Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'

"I learned later that the four-year-old was allowed to say the same verse for a month; the ones under eight—Oh, yes, they had them all ages, as there were ten—must have a new verse every week; over twelve there must be a new verse every morning and it must not be repeated within thirty days.

"A few months after that I was in a university town, and there I met the oldest son of this family. I said to him:

"'A fine family you have back in the old home town.'

"'Yes, sir,' and his eyes lighted with pleasure.

"After talking with him a few minutes, I said:

"'Would you mind telling me what you miss most now that you are away from home?'

"The boy hesitated a moment. It isn't easy for a boy of that age to unveil the deepest feelings of his heart. Then, though a deep flush showed beneath his tan and freckles, he looked straight into my eyes, and replied:

"'It is the handclasp at the breakfast table. If I could feel my father's warm grasp, and repeat with them the Lord's prayer, it would start the day off right and nothing would matter then!' Again he hesitated, but finished manfully, with a slight huskiness in his voice.

"'The memory of those mornings at home stands between me and many a temptation; it keeps me going straight.'"

A Scotch mother, whose son was leaving to be ordained, went with him to the gate, put her arms around him and bidding him good-bye, she added:

"There will be many there can tell you mair than I can laddie, but this I do say to you: Remember, laddie, that whenever you lay your hand on the head of a bairn, ye put your finger on the heart of the mither."

The Christian Herald Prayer League

ALL *Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.*

A WESTERN pastor sends us this message to be laid before the Prayer League: "I am not a member of the Prayer League, but I do want to be remembered by this united group of God's people, and so I am asking you to place briefly in the column, the following:

"Wanted, united prayer of all the Herald readers for the following: A minister who has held important posts in the church, and who has attained some little success; but who now feels that he has reached the hour of his greatest usefulness, the moment for the highest efficiency for the Kingdom; and so begs that all Christians will pray that he be led consciously and definitely by the Holy Spirit, that he be filled and overflowed with the evidences of divine grace; that he shall be returned to the great centers again where the throngs are and the crowds surge, and sin and shame abound; and that God may make him a real minister, a bearer of good tidings, a lifter of burdens, a savior of men. Pray that God will set the seal of approval on his work, and that he shall so passionately serve and so ardently love and work, that he may be burned into ashes himself, if only God's work may continue; that though he has been in the service twenty years, the next five may crown the work of a lifetime."

The foregoing is one of the increasing evidences of a strong desire on the part of very many ministers to be spiritually strengthened and used in the largest degree, especially at this time when the need of a nation-wide revival is felt throughout the country.

Reader, Abbeville, S. C., writes: "I have been reading of the wonderful answers to prayer. Paralysis has been handed down from generation to generation in our family, accompanied by nervous prostration. I want to ask you to pray that it may cease, that our family may be converted, and that the rest of my mother's life may be made truly happy. We are both in great trouble just now. Please pray that the trouble may be removed."

A. P., Cincinnati, O., writes: "Please pray for a genuine Bible study among my nieces, that wives and husbands may be convinced about their conditions and that their partially blind mother may be a spiritual guiding star to them in her old age."

Among the individual requests twenty ask prayers for healing of self and others; five wives ask prayers for their husbands; eight request prayers for the conversion of relatives and friends; a mother asks prayers for the healing of her daughter, another that her son may be cured of the tobacco habit. Another mother asks for a reconciliation between father and son, and "a heartbroken mother" asks prayer for divine guidance. A daughter asks prayers for an aged mother.

The following members of our Prayer Circle desire to acknowledge answered prayer: A Friend; Mrs. J. M. M., Wash.; F. B.; B. M. V.; A. F. K., Lancaster, Pa.; Mrs. W. A. C.; J. J. B.; Mrs. C. W.; C. G.; Mrs. J. P. B.; Mrs. R. H. W.; Mrs. G. B. H.; A Mother; A Reader; Mrs. J. B.; V. C., and Mrs. T. C. M.

◆

"What is a Boy's Best Habit?"

I, A North Dakota girl, believe that question is simply answered if we will but go to the Bible. For no habit, I believe, can so influence a boy's life as that of prayer and reading the Bible. Prayer can change the course of a whole life. It can change every other habit a person may have. It can mean more to a person than life itself. It can be a joy, an earnest seeking after guidance in everything one does, and it can mean a delightful communion that will lift one above the mere material problems of this world to nobler thoughts and aspirations. It thus makes it possible for one to "sit on the world," as it were. I know that this is the best habit I have and that it has done all these things for me.

What a life can result in when it follows the way that Jesus pointed out!

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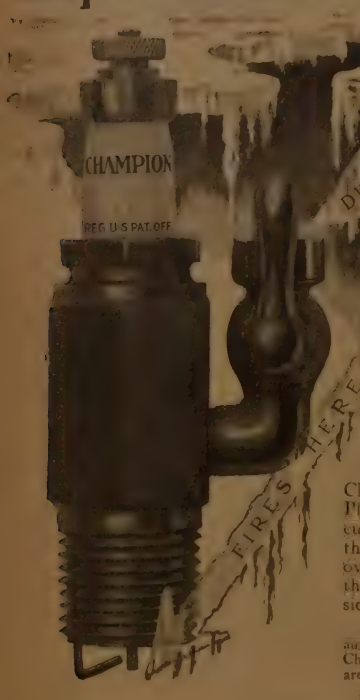

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FAMOUS SINCE 1847

The World's News of the Week

Continued from page 1301

of the armistice line. The Jugoslavs were particularly alarmed by the soldier-poet's threat to seize Spalato. In view of the fact that Spalato is one of the American bases in the Adriatic and the headquarters of the squadron of warships we are maintaining in that part of the world, Europe was very keenly interested in our attitude in the event of a d'Annunzio attack on the port. In Italy there seems to have occurred a marked reaction against the "Firebrand of Fiume" and a desire is developing to settle the whole Adriatic question without adding to the animosities that the last year has engendered. In the meantime Greece is exploiting her position in Smyrna by extending her occupation far into the hinterland against the active opposition of strong Turkish forces.

Henry C. Frick

HENRY C. FRICK, one of the most famous of the steel industry's pioneers, has died leaving a fortune estimated at $100,000,000. Starting to work as a boy at $3.00 a week he became interested in the production of coke in the Pittsburg field and before he was thirty he was rated a millionaire. After the panic of 1873 he joined forces with Andrew Carnegie and rapidly became a power in the steel business. He and Carnegie became bitter antagonists when the former, after paying the latter a million dollars for an option on his share in the Carnegie Steel Company, was unable to take up the option. Frick had in mind the formation of a steel combination such as Carnegie soon after arranged through J. P. Morgan. In recent years Mr. Frick has lived in New York City where he devoted much of his time to collecting rare works of art. His collection, in his wonderful Fifth Avenue palace, is estimated to be worth more than $20,000,000.

Germany Refuses to Sign

GERMANY has definitely refused to sign the protocol which would bring the treaty of Peace into effect and her delegation left Paris for Berlin early in December, leaving one representative in touch with the Supreme Council. In the view of the Allied diplomatists the Germans hope to wring further concessions from the Council, but particulary they want to assure the safety of scores of their officers who are accused of crimes against the laws of war and humanity. Demand by the Allies of payment for the warships scuttled in Scapa Flow is pointedly refused. French newspapers are inclined to blame the United States for the whole situation because the Treaty has not been approved by the Senate.

DOMESTIC

Senator Newberry Indicted—Senator H. Truman Newberry, of Michigan, with 134 of his supporters and friends, has been indicted on charges growing out of the campaign in which he defeated Henry Ford for the Senate.

Baltimore Enforces Sunday Law—The Chief of Police of Baltimore is enforcing, by order of the Grand Jury, the so-called blue laws of the state. Sale of gasoline on Sunday now is forbidden.

South Dakota Picks Candidates—South Dakota, holding state conventions of the Republican and Democratic parties, has expressed its presidential preferences. The Republicans endorsed General Wood for president and Governor Coolidge of Massachusetts for vice-president. The Democrats endorsed President Wilson and Vice-President Marshall for reelection.

Big Army Sales—The War Department thus far has collected $476,727,874 from the sale in the United States of surplus army materials. The largest item is wool, which has brought $201,810,000.

Building More Transports—The United States Shipping Board has awarded contracts for twelve large vessels for the army transport service.

New Secretary of Commerce—Representative Joshua W. Alexander, of Gallatin, Mo., has been named by the President to succeed William C. Redfield as Secretary of Commerce.

Anarchists Ordered Deported—Alexander Berkman and Emma Goldman, the two most famous anarchists in the United States, have been ordered deported to Russia. Berkman served fourteen years in prison for an attempt on the life of Henry C. Frick twenty-seven years ago.

New Industrial Conference Meets—The new Industrial Conference, called by President Wilson to consider questions involving capital and labor, is in session in Washington. Seventeen men are in attendance.

FOREIGN

Dead Must Remain in France—The French Foreign Office has decided that the 65,000 American dead in France must remain there until France is ready to exhume her own dead, which will not be before 1922.

Egyptian Nationalists Arrested—Field Marshal Lord Allenby, British commander in chief in Egypt, has arrested the president and vice-president, respectively, of the Cairo Nationalist organization. Serious disturbances occurred in many parts of the country during November.

Trial of the Kaiser—The British Government has announced again in the House of Commons that the trial of the ex-Kaiser will begin in London early in the New Year. No demand has been made for him on Holland, according to the Dutch authorities. Should such demand be made, it probably will be refused, they declare.

Plot to Murder Venizelos—A large number of arrests have been made in Athens as a result of the discovery of a plot to assassinate Premier Venizelos and overthrow the monarchy.

Disorders at Fu-Chow—China has demanded reparation for the death of a number of Chinese and much property damage which followed disorders in Fu-Chow, led by Japanese citizens. The Peking authorities assert Japan instigated the attacks that she might obtain a tighter hold on the Fu-kien coast. Japanese warships are reported at Fu-Chow where they have landed marines.

Plead for Korea—The Federal Council of Protestant Churches of Korea has presented a petition to the Governor General of Korea asking that religious liberty, guaranteed by the Japanese constitution, be made effective in Korea. They declare that the preaching of the gospel has been consistently hindered.

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also important because of its bearing on

The New Session of Congress

THE Sixty-fifth Congress had as its chief task the making of war. The Sixty-sixth is confronted by the task of making peace. It is not only peace with Germany and Austria, however, that must be decided. There is peace between capital and labor, peace with the complaining taxpayer, peace from the activities of radical agitators. In every sense the session which opened on December 1 will be the "Peace Congress."

In his annual message to the Congress, read by a clerk this year because of his continued illness, President Wilson stressed the subjects which are involved in a sane readjustment of the country's activities. He ignored entirely the Treaty of Peace which he is expected either to take up in a separate message later or to withdraw entirely from the Senate to resubmit when he regards the situation as more favorable to its ratification. The largest part of the communication was given over to a discussion of the issues between capital and labor and questions of trade growth at home and expansion abroad.

Sharp differences of opinion immediately developed in Congress over the President's labor views and some of the more conservative members declared his expressions are calculated to stimulate restlessness and the strike spirit rather than allay them. This paragraph in particular is construed as supporting the attitude taken by the labor delegates to the National Industrial Conference which disintegrated under the demands formulated by Mr. Gompers and his friends.

"Governments," says the message, "must recognize the right of men collectively to bargain for humane objects that have at their base the mutual protection and welfare of those engaged in all industries. Labor must not be longer treated as a commodity. It must be regarded as the activity of human beings, possessed of deep yearnings and desires."

"Return to all the old standards of wage and industry in employment," it says again, "are unthinkable. The terrible tragedy of war which has just ended and which has brought the world to the verge of chaos and disaster, would be in vain if there should ensue a return to conditions of the past."

MR. WILSON recognizes the right of the working man to strike, but he places some restriction on the exercise of that right, obviously with the situation in the coal industry in mind. He declares:

"The right of individuals to strike is inviolate and ought not to be interfered with by any process of government, but there is a predominant right, and that is the right of the Government to protect all of its people and assert its power and majesty against the challenge of any class. The Government, when it asserts that right, seeks not to antagonize a class but simply to defend the right of the whole people as against the irreparable harm and injury that might be done by the attempt of any class to usurp a power that only government itself has a right to exercise as a protection to all."

But, says the President: "There can be no permanent and lasting settlements between capital and labor which do not recognize the fundamental concepts for which labor has been struggling through the years. . . . To analyze the particulars in the demands of labor is to admit the justic[illegible]f their complaint in many matters th[illegible]e at their basis."

In this connection there is an appeal to combat and destroy radicalism. In one place the message says: "The seed of revolution is repression. The remedy for these things must not be negative in character. It must be constructive. It must comprehend the general interest. The real antidote for the unrest which manifests itself is not suppression, but a deep consideration of the wrongs that beset our national life, and the application of the remedy."

In another place occurs this warning: "This is the hour of test and trial for America. . . . There are those in this country who threaten direct action to force their will upon a majority. Russia today, with its blood and terror, is a painful object lesson of the power of minorities. It makes little difference what minority it is; whether capital or labor, or any other class; no sort of privilege will ever be permitted to dominate this country. . . . In America there is but one way by which great reforms can be accomplished and the relief sought by classes obtained, and that is through the orderly processes of representative government. Those who would propose any other method of reform are enemies of this country. America will not be daunted by threats nor lose her composure or calmness in these distressing times. We can afford, in the midst of this day of passion and unrest, to be self-contained and sure."

PRESIDENT WILSON'S first recommendation is for the establishment of a budget system. He wants the budget left in the hands of a permanent staff attached to the Treasury Department and not in those of a special bureau to be created and attached to the office of the President. The latter plan is incorporated in a bill before the House and prepared by Representative Good of Iowa. Senator McCormick, of Illinois, is sponsor for a measure along the lines advocated in the message.

Considerable attention is given to questions of tax revision. Simplification of the income and excess profits taxes are absolutely necessary, the President believes, and revision downward he seems to regard as the right step.

Stimulation of foreign trade with a steady growth of imports is advocated as a means of aiding Europe and assuring the cancellation of Europe's monetary debt to us. Brisk interchange of goods also would result and the increased world trade would absorb the larger production capacity of American industry brought about by war needs. Emphasis is laid on the need of making some provision for the encouragement of the infant American dye business.

Recommendations looking to reduction in the cost of living include an extension of the food control act for at least six months from the date of peace, regulation of the price of goods submitted for interstate commerce, control of storage warehouses, and Federal incorporation of all companies engaged in interstate business with especial provision to ensure competitive selling.

◆

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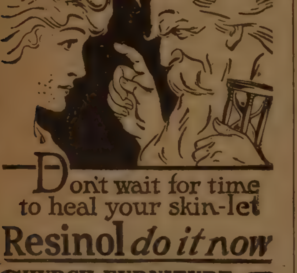

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The Christian Herald Bible Course

Lesson VI—The Period of Moses

Scripture to be read: Exodus 1-12; 13-18; 19-24; 25-31; Numbers 27; 32; 34, 35; Deut. 1-4; 18; 27-30

THE descendants of Abraham, Isaac and Jacob had greatly multiplied during the centuries of their sojourn in Egypt, and had become, in the rough, the material out of which the chosen nation might now be developed.

Their experiences in that land had undergone a change for the worse, consequent upon a change of the Egyptian dynasty; and had this not been so, they would not have been willing to migrate to Canaan in fulfilment of the Divine plan for the redemption of the world. The climax of their experiences is recorded briefly in Exodus 1.

In the meantime, God was preparing for their deliverance by Moses, who unwisely and precipitately took matters into his own hands (Exodus 2), resulting in a delay of forty years. Read carefully chapters 3 and 4, noting God's revelation of himself to Moses at Horeb; the commission given to him, his hesitation, the different means of strengthening his faith, and the circumstances under which his brother Aaron came to be associated with him.

Chapters 5-12 are of thrilling interest, where we perceive the forces of light and darkness in a death grapple, so to speak. The same Satan who withstood Christ in the wilderness (Matt. 4), is here withstanding the same God in his execution of the same plan of redemption, only in an earlier stage. As previously stated, the difficulties and mysteries must be postponed for elucidation to a later period and an advanced course; but now let us be content with collecting the facts.

Note the hardening of Pharaoh's heart for, while being a free agent, he himself is responsible; note the holy boldness of Moses and the trial of his faith, in pleading with God; note the number and nature of the judgment plagues and the opposition and the impotence of the magicians (2 Tim. 3: 8, 9); note especially the details of the Passover associated with the final plague of death, which is an impressive and illuminating type of our redemption in Christ.

II

THE events between the departure from Egypt and arrival at Sinai must be passed over hastily, but the student is expected to read chapters 31 to 18, and be able to answer these questions:

Why did God require the sanctifying to him of the first-born, both of man and beast, in Israel? Why did he lead them through the wilderness? By what visible sign did he lead them? At what points did they rest in the wilderness of Shur (15: 22-27)? Locate the wilderness of Sin and name the date of their arrival there. What spirit marked the character of the people, faith or unbelief? What was the law about the gathering of the manna? What great miracle, and what great battle, occurred in the neighborhood of Rephidim? By what event would you identify chapter 18?

II

IN THE wilderness of Sinai, the most momentous occurrences, as bearing on the future history and mission of the people, were the giving of the Law chapters 9-24) and the revelation of the tabernacle and the priesthood (chapters 25-31).

The giving of the Law resolves itself into two parts; the decalog or ten commandments, so called, and the statutes and judgments following them, which show their application in certain details of human conduct. The decalog stands, say, for the Constitution of the United States, and the statutes and judgments for the legislation of Congress which always must be in accord with it.

The Law impresses us with God's interest in the common affairs of our daily life; with the nature of holiness and sin; with the need of Christ's work of atonement in order to our salvation, and with what the character of the coming Millennial age will be when the Kingdom of Heaven shall be set up on the earth and God will govern his people righteously.

The reference to holiness and sin and the work of atonement brings up the occasion for the tabernacle which, taken as a whole, and in its several parts, typifies the Person and the work of Christ in redemption. Note the three compartments of the tabernacle, the outer court, the holy place and the holy of holies, and note the articles which each contained, seven in all. Note the coverings of the tabernacle, the colors and the textures, for all these are significant and have meaning in the same direction. Obviously we can not pause at present to point it out, but there are small and inexpensive books to be obtained which will be found very illuminating on the subject. Address for information, the Bible Institute Colportage Association, 826 N. La Salle Street, Chicago.

The tabernacle grows in importance as it is seen to be the pattern of things in the heavens (Heb. 8: 4, 5; 9: 8-12, 23, 24), and also a symbol of God's dwelling with his people in the new heavens and the new earth (Rev. 21: 1-4).

IV

IN THE present series of lessons we omit Leviticus, which, though very important in its own contents, nevertheless does not carry us along further in the chronological sense. Its contents, revealed to Moses at Sinai, consist chiefly of laws and regulations governing the priests and Levites in the tabernacle service, and in the religious, social and hygienic welfare of the people. Observance of some of the laws of Leviticus would effectually settle not a few of the serious problems confronting all nations today, and they point to Millennial days.

The book of Numbers, except a small part of it, must also be omitted at present.

It records the journeys taken by the Israelites from the time they left Sinai, after the laws were given and the tabernacle built, and until they reached Moab on the eastern border of Canaan. About thirty-eight years are covered by the book, which might have been reduced to a few months, or weeks, but for the people's unbelief and disobedience at Kadesh.

Their journeyings may be divided into three stages, namely, their arrival at Kadesh, their detour of Edom, and their waiting period at Moab.

In connection with this waiting period, read chapters 27: 12-23; 32: 1-33; 34 and 35, which will serve as a connecting link between this and the next lesson.

V

DEUTERONOMY, as its name indicates, is a book of review, recapitulating the story of the wilderness journeys and repeating many of the laws, statutes and judgments which had been previously revealed. The occasion for this was that nearly forty years had elapsed since Sinai and a new generation of males had arisen who needed instruction in those important matters before entering Canaan.

The book might be divided thus: Chapters 1-4, review of the journeys; 5-26, review of the laws with additions of certain injunctions and warnings; 27-30, prophetic outline of the future history of Israel; 31-34, close of Moses' life.

The first three or four verses of chapter 1, will put you in possession of the time, place and circumstances under which the contents of the book were put together, which you are urged to read.

Following that you are advised to turn to chapter 18, where one of the new injunctions and warnings is recorded, beginning at verse 9. This is very important as showing why the Canaanites were about to be dispossessed and the Israelites to be given their land. It is also important because of its bearing on the current outbreak of spiritualism with which as Christians we now have to deal. And still further because of its remarkable prophecy of Christ as typified in Joshua.

After reading this chapter, turn please to the prophetic outline of Israel's future (27–30). Note the cursings pronounced upon her in the event of disobedience, especially chapter 28. At verse 36 of that chapter, the Assyrian and Babylonian captivities are foretold, which took place in the eighth and sixth centuries B.C. respectively; at verse 49, the dispersion by the Romans, A.D. 70; and at verse 64 and the following, we have a vivid picture of Israel's sufferings at the hands of the Gentile nations in modern times.

Chapter 30, however, speaks of brighter times ahead when, penitent and forgiven, believing Israel shall be restored to her land once more and victorious over her enemies, will continue to enjoy the blessing of Jehovah. THE MOODY BIBLE INSTITUTE OF CHICAGO.

Our Bible Course

ENROLMENTS for membership in the Christian Herald Bible Study Course will close on December 31. No further applications will be received after that date. The work is now fairly under way with the first line of students, numbering some 2500, and the second line will be in operation shortly. The Course covers six months, including periodical test questions and examinations by the Moody Institute.

Present subscribers intending to take the Course, or any of their friends who may intend enrolling, should do so now, instead of delaying until the last week. It is a great opportunity and one that will not be repeated. In accepting it, you are laying the foundation for a fuller and clearer knowledge of the Bible, which you will value more and more in the years to come.

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

Mrs. J. H. C., Sully, W. Va. "What should be done with the service flags, now that war is over and the boys are home again? The service flag in our church had eight blue stars; three of them have turned to gold. As the other boys came home one by one, the blue stars representing them are taken from the flag and given to them. Is this right? We do not think it is. We feel that the stars should all be left on the flag, for although the returning boys did not give their lives, they gave their service, and we ought to remember and honor them."

The service flags, in most cases we believe, are preserved by the church as a precious souvenir, and will be brought out very appropriately on any occasion that calls for their use, as on Decoration Day, for example. The old battle-flags of the army are treasured and kept even though they may be worn to tatters. The service flag, which represents the loyalty and consecration of our heroic young men, deserves a better fate than the one you describe.

H. R. B., Hoyt, Kan. The statements you quote giving the views of St. George Mivart, Professor Beale, Professor Shaler, and also of the late Professor Haeckel concerning the failure to establish the theory of evolution by scientific evidence, have become more and more recognized, we believe, among scientific nen than when they were expressed. You an get information as to the titles of the best ooks on the subject by writing to the public rarian in any large city or to the Religious ook Shop, New York City. As to the ques- n of the propagating power of plants and its produced by crossing, write to Luther rbank, Santa Rosa, Calif., who is an author- on the subject.

Irs. E. E. Rockefeller, Vermontville, Mich., ld be grateful to any reader who can send the address of her cousins, Charles Miller, y Miller Smith, Virtue Miller Smalley, Perry Miller—children of Sarah Miller.

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Revival or Revolution?

BY DR. MILFORD H. LYON

President, Interdenominational Association of Evangelists

A GENUINE revival is imperative. First, for the salvation of the individual. Culture cannot take the place of conversion. Spiritual birth must precede spiritual growth. In Jesus Christ alone is the Source of eternal life. Your relationship to him is not merely a matter of good or bad, or good or better. It is a question of life or death.

A revival is essential for the salvation of organized Christianity. The church must have more religion or very soon it will have vastly less. When the cohesive power is weak among the particles of a substance, the tendency is for them to separate and form new combinations.

All sorts of social and religious vagaries are being promulgated and drawing away church members after them. Also when vitality becomes lowered, it is the signal for disease germs to begin their deadly work. The best antiseptic for disease is health. The most effective defense is an aggressive advance. The best antidote for backsliding is personal evangelism. The only permanent way to build up the church is by regenerated lives.

A spiritual awakening is necessary, also, for the saving of civilization. The prevalent social unrest is the manifestation of a wide-spread, deep-seated disorder. The cause of this disease is selfishness. It is evident alike in rich and poor, in employer and employee. Legislation and education alone are not adequate to effect a cure. It needs regeneration. Nothing less will suffice than the transformation of individual motives and desires by the dynamic of the personal, living Christ.

It needs no seer to discern that the condition of civilization is desperate. Forces are now at work which, unless checked or turned, must inevitably bring revolution and ruin. Property will not be safe; life will not be safe. No superficial remedy will suffice; it needs a blood cure. Congresses, conferences, discussions will not solve the problem. An improved social order must come only through improved citizens. The trouble primarily is that men have forgotten God. They must get back to him in repentance, restitution, confession and obedience. "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

How shall this revival be inaugurated? Nearly every great work of grace has begun primarily in the heart of some one loyal disciple, who has caught the vision of bigger, better things. In your community this may be the one who is now reading these lines. Call together a company of Christian friends, regardless of church affiliations, who you think would be interested in a forward movement. Present to them the importance of a special revival campaign. Make it the subject of earnest prayer. Endeavor to enlist the support of pastors and leading laymen. Plan for large things! Put the movement upon as comprehensive a basis as possible. Do not wait or expect to get all the members of any church to support the project at the outset. They will fall into line.

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A Revival the Nation's Need

From the Atlanta, Ga., Constitution

AMID all the confusion of conflicting interests which is now keeping the country in a fever of turmoil and uncertainty, when it seems that a solution of all our problems is beyond the power of statesmen, economists and sociologists, the minds of many thinking men are turning toward religion and the need of a religious revival throughout the nation.

"It is largely due to our lack of practical application of religious beliefs in recent years that America has been brought to the edge of the cliff from which it now looks out over a vast chasm of industrial war, just as it has been the weakness of the churches in failing to create in the minds of their members a live, workable idea of Christianity."

Rural Critics of the Church

THE first Rural County Conference called to consider facts disclosed by the Interchurch survey met at Montrose, Pennsylvania, November 14 and 15. It consisted of the leading ministers and laymen of the county, with Interchurch experts on various phases of rural work present to give advice as desired.

The outcome of the conference was the appointment of a County Council to deal with problems confronting the community. This council of 42 members consists of laymen and ministers representing six denominations, besides five delegates at large.

The survey of the county which was laid before the conference contained the following observations:

(1) That it is not the lack of social activities in the country that calls for attention, but the need of a constructive, healthful and recreation direction of these activities.

(2) That there is great selfishness on the part of parents who have established lodges and granges for themselves, but have left out the boys and girls under 21.

(3) That the church buildings have an average seating capacity of 250 with an average attendance of 57.

(4) That 80 per cent. of the people have no interest in the Church.

(5) That 84 per cent. of church members are over 21.

(6) That unsystematic church financial records are one of the greatest drawbacks in extending Christian influence.

The Interchurch survey of the Pacific Coast lumber region is developing some picturesque opinions on spiritual subjects from the rough men of the woods.

Occasionally a man takes up the cudgels on behalf of preachers. One "jack" said they were the poorest paid, most imposed on, and least appreciated men on earth. Another was all sympathy for young preachers who lived on $800 to $1,000 a year, but had no use for bishops. Another man gave as his reason for not attending church that preachers "never preached any more about sin." They evaded the truth—and were too anxious to please people. In the main, the opinions of preachers were adverse. They were described as "kid-gloved, time-servers, compromisers, and parasites."

◆

A Name for Your Home

WITH the growing need of advertising farm products and of identifying farms in connection with community enterprises, the New York State College of Agriculture at Ithaca suggests that all farms should have distinctive names, and that during the winter when the family gets together more frequently than at other seasons the matter of a name for the farm may be discussed.

Among the most common types o name are those derived from som topographic feature of the farm, suc as Riverdale, Brookdale, Lakesi Hillcrest, Shady Valley, and the li Other farms take their names from tr and are called Woodlawn, Shady La Maple Grove, Pinecroft, Birch F and so on. d,

A favorite form of name is made combining the old English w "hurst" or "croft," which mean ho stead, with the name of the ow is

A "Movie" Theater Sunday School

Prices Advance Since the Armistice

The End of Hostilities Instead of Reducing the H. C. of L. Added Materially to the Difficulty of Making Ends Meet

THE first year following the Armistice fails to show the reduction in prices which had been greatly hoped for. In fact, prices have continued to advance except in few articles for which the war created a special demand, such as nitrates, high explosives, canned foods, copper, wool, barbed-wire, firearms, and certain grades of iron and steel.

A compilation by The National City Bank of New York shows that out of 150 articles enumerated in the Government's price lists of imports and exports 100 show advances, while, as above indicated, a large part of those showing a reduction is of the class for which the war created a special demand.

The price lists issued by the Government in connection with its figures of imports and exports are especially informative by reason of the fact that they represent the average price of the entire quantity of the article named in the import or export figures covering the period in question, irrespective of the effect of local price variations. For example, the fact that the average import price of the 75,000,000 pounds of cattle hides imported in September, 1919, was 33 cents per pound against 25.6 cents per pound in the month preceding the Armistice, October, 1918, indicates that the average advance in the price of cattle hides the world over has been 28.9 per cent. in the period in question, since the import valuations named by the Government in its figures are the wholesale prices existing in the countries from which the merchandise was imported, and as our imports of hides come from a score of countries scattered over the entire world, the average import valuation named at the custom houses represents quite accurately the average wholesale price of the entire hide-producing world. The further fact that the average expert price of men's shoes exported from the United States in September, 1919, was $4.40 per pair against $3.22 per pair in October, 1918, renders it apparent that the average price at which the shoe manufacturers of the United States as a whole are exporting their product has advanced 36.6 per cent. in the period in question.

Upon this Government method of determining the average value per unit of quantity of the merchandise passing through the custom houses of the United States, it appears that a large proportion of the articles named in the import and export price lists had a higher valuation in September, 1919 (the latest available figures), than in October, 1918, the month preceding the Armistice. Of the 75 articles specified in the export price list, 52 show higher average prices in September, 1919, than in October, 1918, while of the 23 which show a decline, a large part is directly affected by the cessation of demand due to termination of hostilities. Of the 72 articles named in the September import price list, 41 show advances when compared with October, 1918, while a large part of those showing declines is of the class for which the demand has been minimized by the termination of hostilities, such as nitrate of soda, copper, wool, barbed-wire, bar iron, India rubber, and canned goods.

Among the imported articles which show a marked advance in prices in the countries from which the merchandise is drawn are rice, advancing from an average of 5.4 cents per pound in October, 1918, to 8.6 cents per pound in September, 1919; coffee from 9.9 cents per pound in October, 1918, to 24 cents per pound in September, 1919; jute from $68.50 per ton to $96.88; calfskins from 36.5 cents to 49.7 cents; goatskins from 43 cents to 77.6 cents; mattings for floors from 18.5 cents per square yard to 23.3 cents; raw silk from $6.12 per pound to $8.04; and cane sugar from 4.68 cents per pound to 5.55 cents.

On the export side, the advances include cotton duck, advancing from an average of 53.3 cents per yard in October, 1918, to 84.2 cents in September, 1919; phosphate rock from $6.14 per ton to $10.35; canned salmon from 10 cents per pound to 18 cents; dried apples from 16.3 cents per pound to 21.6 cents; cheese from 32.1 cents per pound to 41.8 cents; cotton seed oil cake from 2.8 cents per pound to 3.3 cents; news print paper from 4.1 cents per pound to 5.2 cents; refined sugar from 7 cents per pound to 8.4 cents; bacon from 29.5 cents per pound to 33.3 cents and goat and kid upper leather from 34.5 cents per square foot to 61.2 cents.

◆

Eats a Thousand Bugs

A CLIFF swallow will eat a thousand flies, mosquitoes, wheat-midgets, or beetles that injure fruit trees, in a day and therefore are to be encouraged. This bird is also known as the eave swallow because it plasters its nest on the outside of a barn or other building up under the eaves. Colonies of several thousand will build their nests together on the side of a cliff. These nests, shaped like a flattened gourd or water-bottle, are made of bits of clay rolled into pellets and lined with straw or feathers. This bird winters in the tropics.

Adventures in the High Andes

Continued from page 1300

parently as much afraid of the precipice as we were, and at length got us down safely (no thanks to the driver) to the railway station on the Argentine side.

THERE was one great compensation for all the fatigue and perils of the journey. It was the sight of "The Christ of the Andes." The traveler across the mountains no longer sees this wonderful statue of the Prince of Peace, for the railway tunnel goes directly under it. I need not rehearse the well-known story of this statue, so peculiarly significant in these days, when the nations are longing for and groping after world-peace. In its solitary grandeur it stands on the highest pass of the Andes, on the border-line between the two republics, twelve thousand feet above the sea, with mighty mountains ten thousand feet higher towering around it. In its heroic proportions, in its expression of meek grandeur, in its historic [illegible]ce, there is no statue in the [illegible]d to compare with the "Christ of the Andes."

RISTIAN H

It must not be thought that this journey was undertaken simply for the sake of seeing the mountains and the interesting republics of the Andes. Like all my other journeys, this was undertaken for a religious purpose, and to address meetings already arranged in Panama and Peru, Bolivia, Chile and Argentina, and many in Brazil, including a large national Christian Endeavor Convention. I had the pleasure of seeing the beginning of the Endeavor movement in some republics, and of trying to strengthen it in others, and also the great joy of meeting missionaries of the Cross representing many denominations. The South American mission field is a difficult one; but many earnest souls are at work there, who realize that "obstacles are things to be overcome," and already in many sections God is abundantly blessing their labors.

I had the pleasure of meeting President Amador of the Republic of Panama, President Pardo of Peru, President Montt of Chile, and President Alcorta of Argentina, as well as a multitude of people in all walks of life, and I came home believing most heartily that South America is not only the "Continent of Opportunity" from the commercial and industrial standpoint, but a continent of vast opportunities for those who would win the nations to a pure and sane religion, and that these opportunities for the republics of South America rest very largely with the people of the greater republic of North America.

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For many months the Van Camp scientists studied peanut butter. These men are experts, college trained. So they went to the heart of the matter.

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They found the exact point at which roasting should be stopped. And they stop it suddenly by applying a cold draft.

They remove all skins for clarity. They remove all nut hearts, because the germ gives a bitter taste.

Thus they finally developed three of the finest blends ever known in peanut butter, and the choice was then left to the boys.

"Make That Kind"
At last the scientist developed three delightful blends, and then left the choice to the boy.

Now any child who loves peanut butter can enjoy a super-grade. Any mother can get it by specifying Van Camp's, and without any extra price. Order a jar and compare it.

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Peanut Butter
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Soups Evaporated Milk Spaghetti Pork and Beans
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Baked so they easily digest, yet nut-like, mellow and whole.

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Based on famous French recipes, but perfected by our scientific cooks.

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A famous Italian recipe perfected in the same scientific way.

SPECIAL NOTICE

THE front cover of this issue, which is a reproduction of Holman Hunt's famous painting "The Light of the World," will give you an idea of the beautiful Christian Calendar for 1920.

THE FIRST PAGE of the Calendar which we have reproduced as our cover is in the finest color work possible, worth far more than the price for the whole Calendar—very suitable for framing.

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These offers are good until January 10th only.

Address

THE CHRISTIAN HERALD

716 Bible House New York

BETTY HOPE

Continued from page 1303

"But after that they began to rush things for a grand wedding and I let them do it because I didn't see anything else in the world for me."

Betty raised her eyes and encountered the clear grave gaze of Reyburn fixed on her, and the color flew into her cheeks:

"I know you think I'm dreadful," she said, shrinking. "I've thought so myself a thousand times, but truly I didn't realize then what an awful thing it would be to marry a man I didn't love. I only wanted to hurry up and get it done before Herbert came home. They said he had been called away by important business and might be at home any day. I gave my consent to everything they wanted to do, and they fixed it all just as they pleased One thing that happened upset me terribly. When the wedding invitations came home my stepmother carried them off to her room, and had them sent out, without letting me know. I was too sad to pay much attention anyway. But after they had gone out I happened to be down in the kitchen looking over the papers that the maid had taken down from the waste baskets to search for a missing letter and there in the pile I found one of the invitations partly addressed and flung aside, and the invitation was still in the envelope. I pulled it out with a ghastly kind of curiosity to see how I looked on paper, and there it read, Mrs. Charles Garland Stanhope invites you to be present at the marriage of her daughter Elizabeth to Mr. Herbert Hutton.

"My heart just stood still. With the paper in my hand I rushed up to my stepmother's room and demanded to know what that meant. She smiled and said she was so sorry I had been annoyed that way, that that was a mistake, the invitations had come wrongly engraved and she had had to send them back and have them done over again. She was afraid I might be superstitious about it, so she hadn't told me. She was very gentle and sweet and tried to soothe me, and called me 'Betty,' the name my father always had for me, and at last I went back to my room feeling quite comfortable. She had said she always felt troubled for poor Bessemer, that nobody could love him right, he was so homely, and now I was going to make everything right by marrying him. She was going to try to forget what I had done to poor dear Herbert, and just be happy about Bessemer. She talked so nicely that I kissed her, a thing I hadn't done in years, not since she was first married to father. But somehow the shock of seeing Herbert's name on the invitation stayed with me, and I began to feel gloomier about it all and to wonder if perhaps I had done right. The last day I was terribly depressed and when I got to the church that night it suddenly came to me that perhaps after all I was not going to be free at all as I had hoped, but was just tying myself up to them all for life. I was thinking that as I walked up the aisle, and my throat had a big lump in it the way it always does when I am frightened, and then I looked up hoping a glimpse of poor Bessemer's face would steady me and he wasn't there at all! And right over me, waiting beside the minister, to marry me stood Herbert! My knees just gave way under me, and everything got black so I couldn't go on another step, nor even stand up. I had to drop. I wasn't unconscious as you all thought—I heard everything that went on but I couldn't do anything about it.

"After they had carried me into the other room and given me things to drink, and I could get my breath again I saw it all clearly. Herbert hadn't given up at all. He meant to marry me anyway. He had had the invitations printed with his name on purpose and they probably hadn't been changed at all. Everybody in that great church out there was expecting me to marry Herbert Hutton, and I *was not going to do it!* I didn't quite know how I was going to stop it, but I knew I had to! You see I was brought up to think a great deal about what people would think of me if I did anything out of the usual, and it seemed to me I had disgraced myself forever by dropping down in the aisle. I knew Herbert well enough to be sure he would carry that wedding through now if he had to hold me up in his arms till the ceremony was over, and I was desperate. I would have given everything I had in the world if the floor would have opened and swallowed me up then, but of course I knew wild thoughts like that wouldn't get me anywhere, so I just shut my eyes and tried to think of a way; and then I asked them all to go out a minute and let me be quiet. The doctor who had come out of the church told them to go. I shall always bless that man, whoever he was! Then when they were gone I opened a door that had a key in it, and I locked it behind me and ran away down some stairs and out a passage that led to the street. That girl, Jane Carson, was passing and she put her own coat on me and took me to her room and sent me here. Oh, it's been so good to get here! Do you think they can take me away against my will?"

"Certainly not!" said the young man. "Not without some foul play, but I don't intend to give them any chance for that. By the way, when do you come of age?"

"In three weeks," said Betty, looking troubled. "Why, would I be safe after I was of age?"

"You certainly would not be under their guardianship any longer," said the young lawyer. "and they would have no right to control your actions, unless of course you were incapacitated somehow and unfit to manage your own affairs."

Betty looked troubled.

"I've thought sometimes, ever since I saw that paper in which they hinted that I was temporarily insane, that they might try to shut me up in an insane asylum. Herbert wouldn't stop at anything. Could he do that?"

"They would have to get a doctor to swear that you were mentally unsound," said Reyburn, looking troubled. "Does he really love you, do you think or does he only want to get you in his power for some reason?"

"It is more like that," said Betty sorrowfully, "he couldn't really love anybody but himself."

"Well, don't you worry. I'm going at the case at once, and I'll put those people where they'll have to walk a chalk line before many hours are over. The first thing I must do is to see those trustees of yours, and by the way, there are one or two things I want you to write down for me."

He got out his fountain pen, and Betty told him all he wanted to know, that is, all she knew herself, and then suddenly it was train time and he hurried away. On the steps he paused and said in a low tone:

"Are you perfectly comfortable with these people for a few days until I can get you better accommodations where you will be safe?"

"Entirely," said Betty eagerly. "I wouldn't want to go elsewhere."

"But it must be very hard for one like you to be thrown constantly with illiterate, uncultured people."

Betty smiled dreamily:

"I don't think they are exactly uncultured," she said slowly. "They—well, you see, they make a friend of God, and somehow I think that makes a difference. Don't you think it would?"

"I should think it would," said Warren Reyburn reverently with a light in his eyes. "I think, perhaps, if you don't mind my saying it, that you too have been making a friend of God."

"I've been trying to," said Betty softly, with a shy glow on her face that he remembered all the way back to the city.

To be continued

"MORNING"

A SERIAL

By C. COURTENAY SAVAGE

will begin in our issue of January 3

A "Movie" Theater Sunday School

By J. A. STEWART

Miss Jessie L. Burrall

ONE of the most interesting of new Bible classes anywhere is the Burrall class of Calvary Baptist Sunday School, Washington, D. C.

The rush of war-workers into Washington brought this novel class into existence. A thoughtful woman teacher saw the crowds of young women let loose on the streets of the National capital on Sundays and sensed the need which she was well fitted to meet.

She inaugurated her plan in November, 1917, with six girls, whom she invited to form her new class in Calvary Baptist Sunday School. She conducted this class with such attractive methods that it soon outgrew the large, well-equipped Sunday-school house. The attendance quickly increased to fifty and then to one hundred, and to two hundred, when it became necessary to find a bigger place in which to meet.

Right across the street is one of the finest "movie" theaters in Washington, large and handsome in its appointments. With some doubt as to the big rental which might be needed to secure this place for Sunday school services, the owner, Thomas Moore, was approached on the subject by Miss Burrall. To her great joy and delight, he declared that the class might have the use of the "movie" theater—heated, lighted, ventilated, with the use of the pipe organ—absolutely free. In his humble, fatherless boyhood he had been befriended by Pastor Samuel H. Greene of Calvary Baptist Church and he was delighted at the opportunity thus to do something to show his appreciation.

In this attractive place, some 500 girls meet every Sunday morning. The total enrolment is 800. The members hail from thirty-eight different states and represent thirteen denominations.

The class is efficiently organized. Two faithful secretaries keep two rolls, by card index system. One of these is in the possession of Miss Burrall (the founder and leader), and is kept correct to date. She is also supplied each week (every Monday morning) with the list of the new girls enrolled the day before, to whom she sends at once a hearty letter of greeting and invitation to take part in the various class activities.

Telling of her success in organization, Miss Burrall says:

"As teacher, I have made it a rule to learn the name of every girl in the class. Two years ago I could memorize the names one Sunday and know the girl and her state the following Sunday; but as the numbers have increased it takes longer to identify each one, and now with thirty to fifty new girls every Sunday morning, it takes me from three to six Sundays to be sure of the name of the girl. I take a personal interest in each one, and they seek me out with their joys and sorrows, for personal advice and counsel whenever they wish."

On one Sunday afternoon of each month, Miss Burrall is "at home" in the church parlors, where music is provided, quiet games and refreshments are enjoyed, and she makes a special effort to come in touch with each member.

She visits those who are ill, the names of the girls being given to her by the "captain" or "lieutenants" of the particular group to which the sick girl belongs. These groups are based on the twelve districts into which the city has been divided for the class activities. In an infectious spirit of pleasant hilarity the various groups chose humorous names—those of animals: "Daring Deer," "Calvary Camels," "Gritty Gophers," "Lively Lions," "Squirmy Squirrels," "Busy Beavers," "Terrific Tigers," "Burrall Bunnies," "Church Mice," "Mud Turtles," "Burrall Squirrels," and "Happy Hippoes."

Each group, too, has its appropriate song and yell, such as that of the "Happy Hippoes":

"Hippoes don't mind the water,
For on the rainy Sundays,
They come just as they'd 'otter'
And dry their skins on Mondays."

The chief aim of these twelve groups is the promotion of attendance by friendly competition, each striving to be the largest. To stimulate them, various devices have been introduced. One of these was the observance of "Twin Sunday" (the new members being the "twins" of the girls who brought them and who received two tiny twin dolls on a string. A doll is added to the string for each new member, the president of the class having the biggest "twin string" of over twenty-five.

The Burrall class has many activities, including a hikers' club; a ukelele and mandolin club; basket ball teams and a big choral club. There are a director of music and one of recreation. A bulletin of the class events is issued each Sunday.

The special aim of the able college-bred teacher-leader, who on her maternal side is descended from five generations of New England ministers and who taught school for several years in her native state, Minnesota, before going to Washington in 1915 as Chief of School Service of the National Geographic Society, is religious, and all her efforts have as their goal the stimulation of the girls' interest in religious work both at home and abroad. Girls' missionary societies and tithing are a vital part of the class activities. Starting with ten tithers, the class has now one hundred, which means about $12,000 a year for missions and for church drives and for the local church. The class contributions to missions last year was nearly $3,000. Recently, it pledged $2,780 to the Baptist $175,000,000 fund. Not long ago it raised nearly $1,200 for an automobile for a Methodist missionary in Malaysia.

"A part of my philosophy is that there is no fun in anything at all easy, but that the so-called 'impossible' provides a lure that makes everything possible, and that our chief business is to work joyously," declares Miss Burrall. "Our class motto is the third line of the little quatrain, 'The Song of the Panama Canal Builders,' which is '*We specialize on the wholly impossible!*' The girls come knowing very little about the great world's needs. We try to interest them, give them a wholesome, hilarious good time, supply them with new methods of church and Sunday school work, so that when they return to their homes they will be efficient. Girls who have gone home write back telling of the work they are doing in their home churches.

"And you can picture the pleased surprise of the minister in a small church, when an earnest, enthusiastic girl, full of 'pep,' comes in, offers to back him up and then starts something really interesting with the young people! All that the young girls of the entire country need is leadership and direction to bring them together in a marvelous work."

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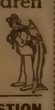

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A Militant Church School

By Rev. W. A. BARTLETT, D.D.

Pine Street Congregational Church, Lewiston, Maine

THIS church, like many others, has for years been struggling with the perplexing problem of a really efficient Sunday—or, as we prefer to call it—Church school. Aside from the matter of securing teachers and superintendents who would not be discouraged, we faced a curious situation! By an overwhelming majority it was voted again and again, after prolonged discussion, that 9:30 as the hour for school was preferable to twelve. And we were informed by one of our normal school expert principals that psychologically and physiologically, the lowest point of vitality in the child was between twelve and one. Hence no school based on such scientific facts could think of the noon hour! But after both teachers and pupils had voted to hold the school before church, they failed to appear on time, and came laggingly till almost ten o'clock.

After the resignation of two most efficient superintendents, one our superintendent of public schools, in a reckless moment, I took over the school myself and was willingly given full swing. I was not even a "forlorn hope," as there seemed to be no hope.

At that time, as now, I was teaching a men's Bible class from 9:45 till 10:30. The time for church service was put forward to 10:45, and I took up what my mother called my "stint."

As we had a long honor roll and were in the midst of the war, the school was called a Militant Church School, to get the atmosphere of the times. Next, a system of cash prizes was announced. To this end a card was given to each pupil containing name, address, date and class. This was both the enrolment and credit card. Credits were given as follows: for promptness (being in place before the close of the opening hymn); for helpfulness (equivalent to perfect order through the session); one for church attendance; two for perfect recitation of assigned Scripture passages, or two for a composition of at least 100 words on the lesson; two for each new scholar introduced.

AS I was a church organist before I was a minister, I found it simplified matters to play for the opening exercises myself, thus avoiding worry about the delay or absence of a pianist. I found it really easier to conduct the school in that way. My mind also harked back to student days in Hartford, Conn., when I used to see the Reverend "Joe" Twitchell act as superintendent of his school. But he did not play.

I found it a real rest and exhilaration to lead the singing, and arranged to have the Primary Department occupy the front seats with their teachers. I told them that their smiling faces were just as good to see on an unpropitious morning as the face of a deacon. Another psychological fact is that the youngest love the front seats and the oldest stick to the back. Thus the arrangement was mutually satisfactory. The credit cards for the Primary were for promptness, attendance and the introduction of new scholars. After the hymn and prayer, this department went to its room.

But the plan was much more radical than the foregoing. I decided to prepare the lesson myself, by a simple and easy method. I selected the book or passage in the Bible, and asked a dozen questions or so whose answers were found in the text to be studied. This was printed on our church paper or calendar one week in advance. Each pupil and teacher was given the paper of the day which contained the lesson for the coming Sunday. Lately I have been giving one credit to all who read the lesson over before Sunday. The credit card is printed with series of stars around the edge to suggest where it is to be punched.

At the beginning of the session the entire school is assembled together for the best singing effects and for other exercises. As the word is given to retire to their respective booths, the teachers come to the table and receive the credit cards for their classes, which I have kept through the week for examination. Each teacher is provided with a punch similar to a conductor's. Arriving at their tables, the teachers punch the cards for promptness and church attendance. Each pupil then opens one of the Bibles and with our church paper open, the teacher asks the questions about the lesson. They look up the answers in the context. It is seen that a substitute teacher of ordinary intelligence will have little difficulty in teaching a class, and often the young people take it, substituting for themselves. I never saw such good order, and I am sure I never kept it as a pupil myself. The reason is two old: They are on their honor to be "helpful," and the fact that each one has a Bible open and seeks to answer the questions, keeps them absorbed. The room is more quiet than the average school room, and every moment of the thirty is occupied.

I COME in from the men's class at about 10:15, and the school is assembled again in the body of the house before I arrive. Then begins the most interesting part of the morning. All who have read the lesson during the week raise their hands. Then is heard the click of the punch as the teachers give one credit for that. Then we have a little service of welcome for new scholars, who are brought forward and greeted. Two credits are given to the young friend who brought the recruit. Following that, members of classes in order begin reading the "compositions" about the lesson, which naturally are largely paraphrases of the passage, but exceedingly well done. This helps fix the story in the minds of all who listen, and they all do, as well as in the mind of the pupil. This exercise is open to friends and parents. When the compositions have been read, we hear the recitations of the assigned Scripture passages. These must be perfectly committed and recited. Sometimes when a small boy makes a brave struggle and his teacher says he has recited perfectly to her we put it to vote (we vote on everything) and give him one, and perhaps two credits for his effort. But there are few failures.

The younger or first grade scholars are required to commit but one verse when the older ones repeat three. Their compositions may be 50 words, and the older, 100.

Just now we are introducing these lessons into our mid-week meeting, to assist teachers and add to the general interest, with the result that men and women who have never before opened their mouths at such a meeting except to yawn eagerly take part.

This is simply a personal testimony, and might not fit in at all with other churches. But the whole thing is to me a sort of revelation and refreshment, and there is much more to it than I can indicate in twice this space. Instead of a lagging attendance, with boys and girls hanging around the doors waiting for each other, and the usual noise and confusion which always accompanies unsystematic services, I see practically the entire school standing before me by 9:35 o'clock, with others hurrying to their places.

After careful consideration by a competent committee, we give cash prizes the Sunday before Christmas and Children's Day, as a part of the church service. The present basis is 50 cents for every 25 credits. Church and Sunday School workers and experts have quite universally given their approval of the prize, as a "prize for a high calling." And the young people who receive them have worked hard and have committed hundreds of Scripture verses and written hundreds of words about the Bible, and have lived up to their vows. This is now past the experimental stage, as we have been using this method for more than a year and a half. By recent vote of church, school teachers and pupils, this method is approved, and never worked better than at the present time.

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60	World's Work	4.00
50	Yachting	2.50
50	Youth's Companion	2.50

o you want legislation sed on “facts” like these?

The Federal Trade Commission, it seems, would like to show that the packers are getting control of the food supply of the nation.

If it were true, the commission ought to have no trouble in proving it. Every detail of the packing business has been open to them.

But the idea is absurd—and an absurdity cannot be proved.

* * *

The commission has published a list of some 640 articles said to be sold by the packers.

This list is a gross exaggeration.

90 of the items listed are not sold to the outside trade by Swift & Company but are supply and repair materials, such as brick, cement, etc., used in construction and maintenance.

Glaring duplications appear also. Sausage was listed 37 times under different varieties. Strictly beef products and by-products were classified as over 60 different items.

* * *

As a matter of real fact—

Aside from meat and meat by-products, Swift & Company regularly handles only butter, eggs, cheese, poultry, canned goods, lard substitutes, soap, and, to a very small extent, dried and salt fish. And it handles only a small percentage of the volume of these sold to the trade.

It is natural and logical, of course, that Swift & Company should handle these auxiliary articles.

Practically all of them are sold to retail shops. And plus this is the matter of plain economy. Swift & Company, by handling these auxiliary products, reduces overhead costs all down the line and gives cheaper meat and better service to the public.

That Swift & Company can serve the public at a profit of only a fraction of a cent per pound from all sources, is possible in large part because of these products.

* * *

We do not believe that intelligent, fair-minded American citizens want legislation based on the kind of “facts” the Federal Trade Commission is using to fight the packers.
Such “facts” are vicious and grossly unfair and can do nothing but harm to everybody concerned.

Swift & Company, U. S. A.

Founded in 1868

A nation-wide organization owned by more than 30,000 shareholders

A Few War Facts

FROM a “Statistical Summary of the War with Germany,” issued by the War Department, we learn that the war cost the United States $21,850,000,000, or about a million an hour. The army at the signing of the armistice contained four million men, with 800,000 in other war branches. Of the 2,086,000 men sent overseas, 1,390,000 went into battle, 1,200,000 participating at Meuse-Argonne. Battle claimed about 50,000 of our dead and disease 56,991 up to April 30, while 236,000 were wounded. In the nineteen months of fighting 7,500,000 tons of supplies were sent across. The draft registered 24,234,021 men, of whom 2,810,296 were inducted into service, the remainder of the four million coming from enlistments, recruitment, etc. The British sent to France in the first year many more men than the United States, but it took England three years to raise two million men, which the United States raised in half that time.

The army needed about 200,000 commissioned officers, one-sixth of whom had had previous training in the Regular Army, the National Guard, or the ranks. Almost one of every hundred were from the ranks. The average soldier had six months' training before going to France and two more after landing before his baptism of fire. The fighters were massed in 42 divisions of 27,000 men and 1,000 officers.

Most of the troops crossed from New York. Of every one hundred men forty-nine went in British ships, forty-five in American, three in Italian, two in French, and one in British-controlled Russian ships. The Leviathan, formerly the German liner Vaterland, landed 12,000 men each month while troop movements approached their maximum. At no time was there a shortage of food, though there were men who went hungry for short periods, due to troop movements. Our engineers built eighty-three ship berths and 1,538 miles of railroad, strung 100,000 miles of telephone wire, and made and shipped 40,000 motor trucks.

When the war began, we had nearly 600,000 rifles. At its close we had 2,500,000. Of machine guns we produced during the war 226,557 and 1,500,000,000 rounds of rifle and machine gun ammunition were shipped, and at its close the production had reached 3,500,000,000 rounds.

Our Aviation training schools graduated 8,602 men from elementary and 4,028 from advanced courses, and over 5,000 pilots and observers were sent across. The personnel of the Air Service consisted at the end of hostilities of 200,000 men; and there were produced more than 8,000 training planes and more than 16,000 training engines. The Air Force on November 11 consisted of 45 squadrons with 740 planes.

A few outstanding statistical facts are summarized as follows:

“Of every 100 Americans soldiers and sailors who served in the war with Germany 2 were killed or died of disease during the period of hostilities.

“The total battle deaths of all nations in this war were greater than all the deaths in all the wars in the previous 100 years.

“The number of American lives lost was 122,500, of which about 10,000 were in the navy and the rest in the army and the marines attached to it.

“In the American Army the casualty rate in the infantry was higher than in any other service, and that for officers was higher than for men.

“For every man killed in battle seven were wounded.

“Five out of every six men sent to hospitals on account of wounds were cured and returned to duty.

“In the Expeditionary Forces battle losses were twice as large as deaths from disease.

“In this war the death rate from disease was lower and the death rate from battle was higher than in any other previous American war.”

So far as the United States was concerned, the cost is summarized as follows:

“1. The war cost the United States considerably more than $1,000,000 an hour for over two years.

“2. The direct cost was about $22,000,000,000, or nearly enough to pay the entire cost of running the United States Government from 1791 up to the outbreak of the European war.

“3. Our expenditures in this war were sufficient to have carried on the Revolutionary War continuously for more than 1,000 years at the rate of expenditure which that war actually involved.

“4. In addition to this huge expenditure nearly $10,000,000,000 have been loaned by the United States to the Allies.

“5. The army expenditures have been over $14,000,000,000, or nearly two-thirds of our total war costs.

“6. During the first three months our war expenditures were at the rate of $2,000,000 per day. During the next year they averaged more than $22,000,000 a day. For the final ten months of the period, from April, 1917, to April, 1919, the daily average was over $44,000,000.

“7. Although the army expenditures are less than two-thirds of our total war costs, they are nearly equal to the value of all the gold produced in the whole world from the discovery of America up to the outbreak of the European war.

“8. The pay of the army during the war cost more than the combined salaries of all the public school principals and teachers in the United States for the five years from 1912 to 1916.”

Ten Qualities I Want My Child to Have

FIRST. Courage to stand by one's convictions, to face life's struggles, to face death's summons, to defend the right.

Second. Cleanness of mind, which includes a hatred of low talk, strength to avoid it and turn one's thoughts to healthier things; respect for one's body, the temple of God.

Third. Unselfishness. Selfishness is one of the big vices. It includes so much —love of self—self centeredness—excludes growth; dwarfs the character, cuts out the privilege of service which means losing the real meaning of life.

Fourth. Faith: first, belief and trust in God through joy and trial; faith in others; faith in one's self as opposed to egotism.

Fifth. Honesty. Open, hating deceit; scorn of cheating in games, school work, or any other way. Above-board.

Sixth. Humor. This is the oil that makes the wheels go round, the sauce for the stale dry pudding; the boat which carries one over the waters of despair and depression. A prominent writer once said that she desired for her child first a sense of humor as equipment for life.

Seventh. Hope is humor's twin. St. Paul puts it next to Faith. It points the way out of darkness like the guiding star of old.

Eighth. Modesty, which does not mean depreciation that is weakening, but a fair and just estimate of one's powers, with the knowledge of others' superiority and fine qualities, and the constant effort to reach higher ideals which tends to humility.

Ninth. Generosity. This includes not only the giving of gifts but the giving of one's self. It eliminates the blighting power of envy, pleasure in another's praise or good fortune. Its contrast is greed.

Tenth. Imagination. This is a gift of gifts, if kept within bounds. It opens to the child a wonderful land of vision; it is the open sesame of literature; it gives zest to life, it often leads to creation. But it is very difficult of attainment. It is born, not made. If my child has it, I give thanks.

MRS. DAISY RHODES CAMPBELL.
Delaware, Ohio.

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Using the Tractor
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Specify
GOODYEAR
KLINGTITE BELTS

Threshing, Feed-grinding—and Goodyear Belts

Those who plan to use their tractors for feed-grinding are one of the largest purchasing groups interested in Goodyear Klingtite Belts. Their interest in Goodyear Klingtite is due to the same conditions that brought about such a wide use of this belt by threshermen this year. Like the threshermen, they realize that old style belts slip too much, stretch too much, have to be run too tight, cause too much trouble and waste too much time making repairs.

Modern high speed machinery needs modern high speed belts. Goodyear Klingtite Belts are modern highspeed belts—unstitched. They are flexible and hug small pulleys closely. They do not require hours of breaking in, but run sliplessly from the first minute that they are put to service.

Their friction surface grips the pulley face, even when the belt is very loose. Ross Diehl, near Botsford, Kansas, reports that he has run his Klingtite so loose that six feet of it touched the ground and yet there was no slip.

The threshing outfit of Mr. Askins, from near Winfield, Kansas, reports that because Klingtite runs sliplessly, even when very loose, it was much easier to set up his outfit—and he doesn't have to set it up so often. Threshing outfits everywhere have found also that Goodyear Klingtite is permanently water-proof, and stays water-proof without any painting or dressing.

Because of this water-proof quality, Goodyear Klingtite does not shrink when exposed to rain, dew, or snow. It does not stretch because of heat or dryness.

You can buy Goodyear Klingtite Belts from the Goodyear Farm Belt Service Station Dealers. They buy direct from the factory, so that they can sell you this high speed, supple, friction surface belt for just about the same price as that charged for ordinary belts. They have both endless and other belts in stock and can sell you any length in all standard widths. If you want more information about Goodyear Klingtite, either for feed grinding and other all 'round uses—or for threshing and other heavy duty—ask for the Goodyear Farm Encyclopedia. All Farm Belt Service Stations have it, and you can also get copies direct from Akron.

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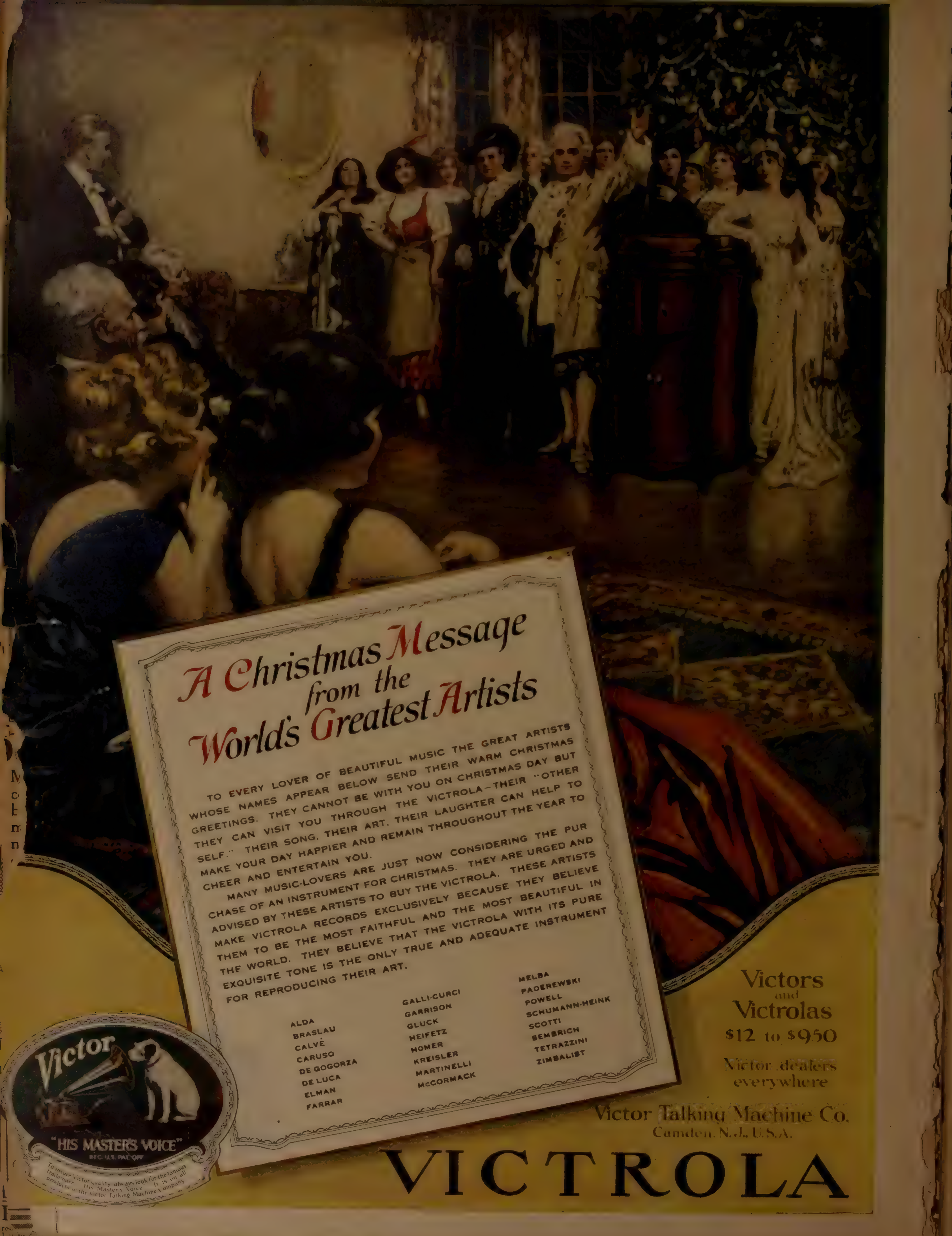

A Christmas Message from the World's Greatest Artists

TO EVERY LOVER OF BEAUTIFUL MUSIC THE GREAT ARTISTS WHOSE NAMES APPEAR BELOW SEND THEIR WARM CHRISTMAS GREETINGS. THEY CANNOT BE WITH YOU ON CHRISTMAS DAY BUT THEY CAN VISIT YOU THROUGH THE VICTROLA—THEIR "OTHER SELF." THEIR SONG, THEIR ART, THEIR LAUGHTER CAN HELP TO MAKE YOUR DAY HAPPIER AND REMAIN THROUGHOUT THE YEAR TO CHEER AND ENTERTAIN YOU.

MANY MUSIC-LOVERS ARE JUST NOW CONSIDERING THE PURCHASE OF AN INSTRUMENT FOR CHRISTMAS. THEY ARE URGED AND ADVISED BY THESE ARTISTS TO BUY THE VICTROLA. THESE ARTISTS MAKE VICTROLA RECORDS EXCLUSIVELY BECAUSE THEY BELIEVE THEM TO BE THE MOST FAITHFUL AND THE MOST BEAUTIFUL IN THE WORLD. THEY BELIEVE THAT THE VICTROLA WITH ITS PURE EXQUISITE TONE IS THE ONLY TRUE AND ADEQUATE INSTRUMENT FOR REPRODUCING THEIR ART.

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Christian Herald

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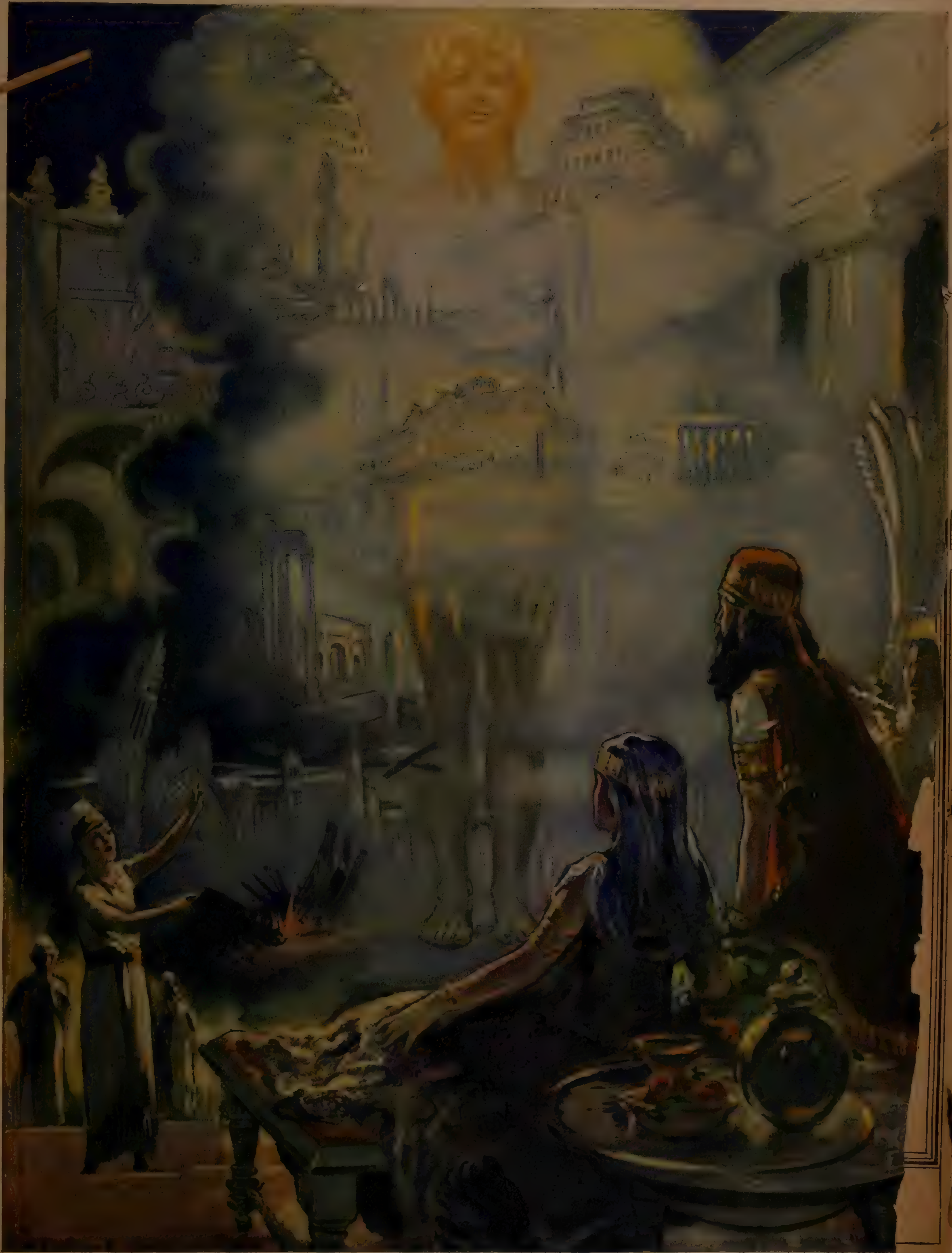

From original pastel by H. Will

Daniel tells the future which the King has dreamed

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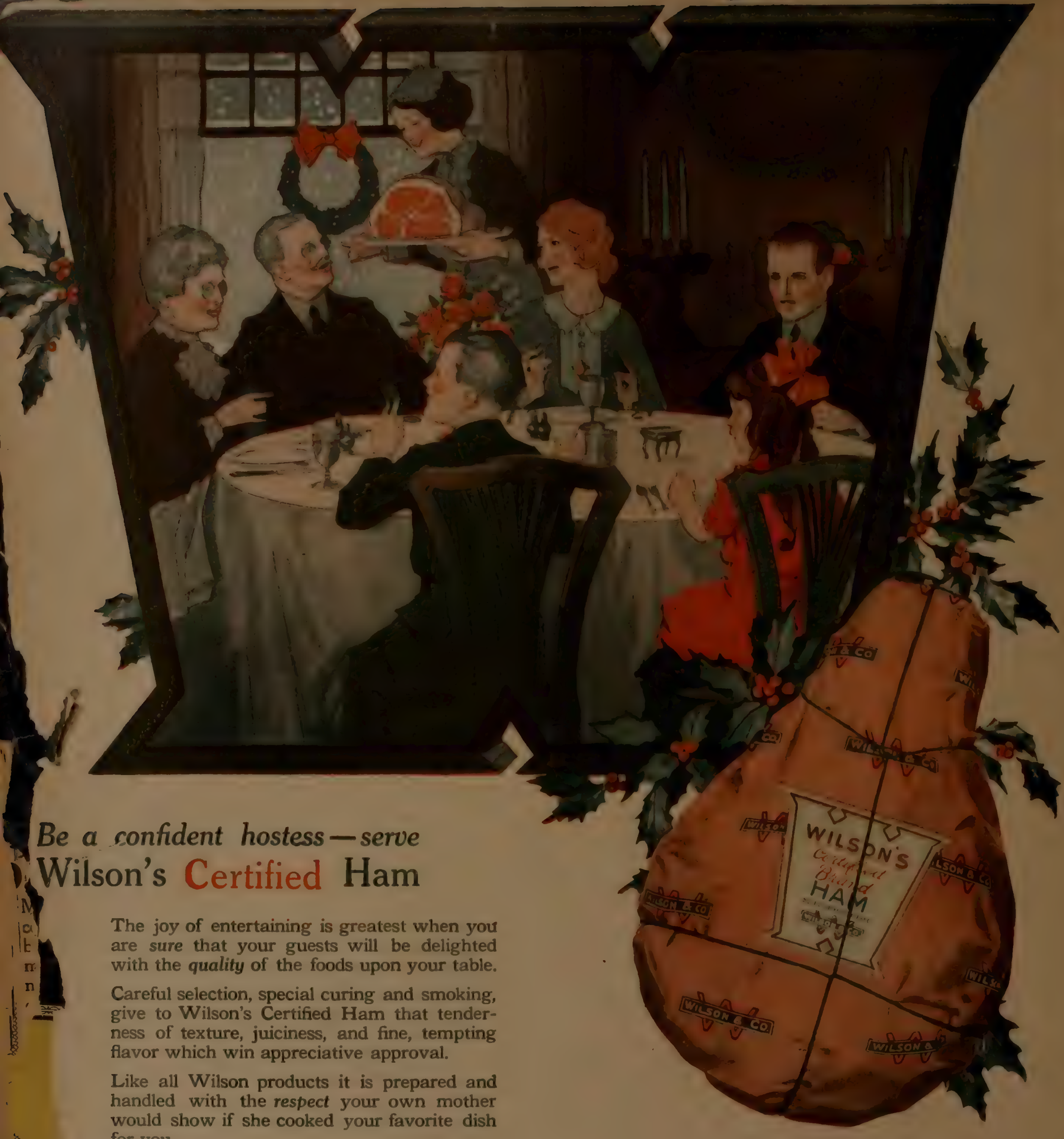

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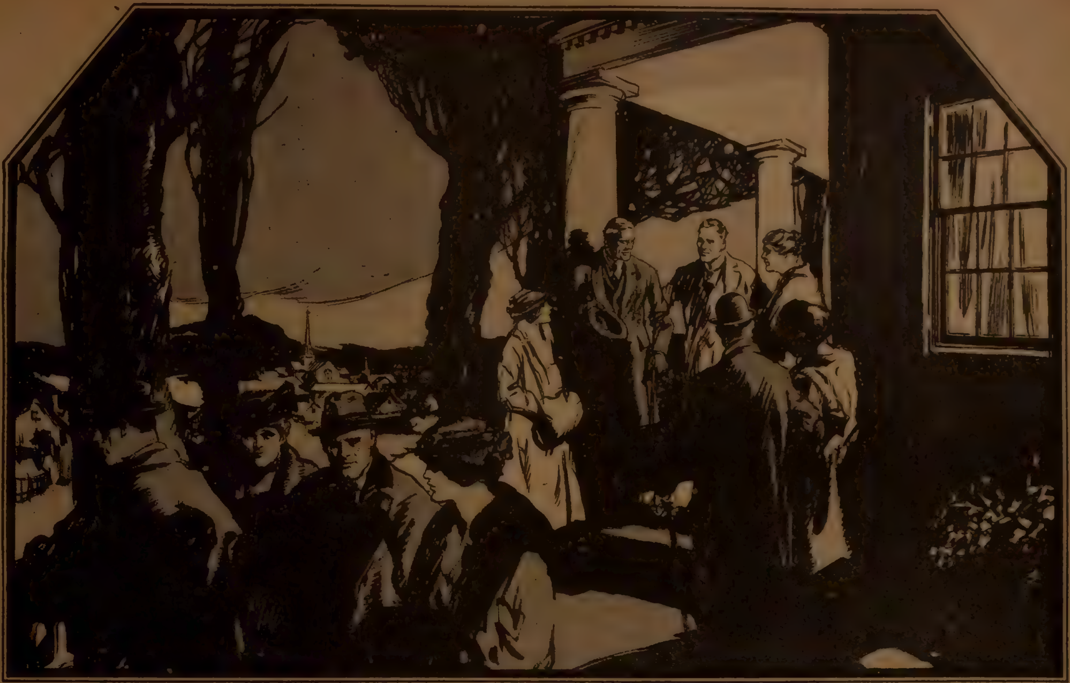

THE HOUSE WHERE THE WINDOWS ARE ALWAYS LIGHTED

EVERY one of us knows this house.

It stands like a landmark in every town. It is always pointed out to strangers. Every man, woman and child in the community knows the way to it.

The family who live here are not always the richest nor the oldest the town can boast; but they are the family the town is proudest of.

In times of danger, of difficulty or sudden need, the lights here are always shining.

When a panic came and the savings of hundreds of working people were threatened—it was the man in this house who went to the president of the bank and offered to stand by to the limit of his personal fortune. When an epidemic swept the town—the women in this family were foremost in giving aid. Their sons were the town's first volunteers in the Great War.

For the men and women, the sons and daughters who come from this house are born and bred to a tradition of *service*. Rich in integrity—steadfast to obligation—they have an influence and standing that money alone cannot buy.

The community is poor that cannot point to such houses, such families in their midst, these are the people who make the backbone of American life; who give standards, ideals, new impulses to the people among whom they live.

It is to families like these that the editorial policy of the Christian Herald is directed.

In their homes the Christian Herald is more than a magazine—it is a family institution.

Because it reaches the most vital thing in their personal life. Because it interprets, as no other magazine in America today, the religious ideals of the nation—practical Christianity, as it is influencing industry, politics, education, community and national affairs.

Because it represents the broadest, most progressive elements in the Church.

Three hundred thousand American families rely upon the Christian Herald as a guide in daily conduct, a stimulating influence upon public thought—a constructive force in every American community.

1878 1919

THE CHRISTIAN HERALD

GRAHAM PATTERSON, *Publisher*

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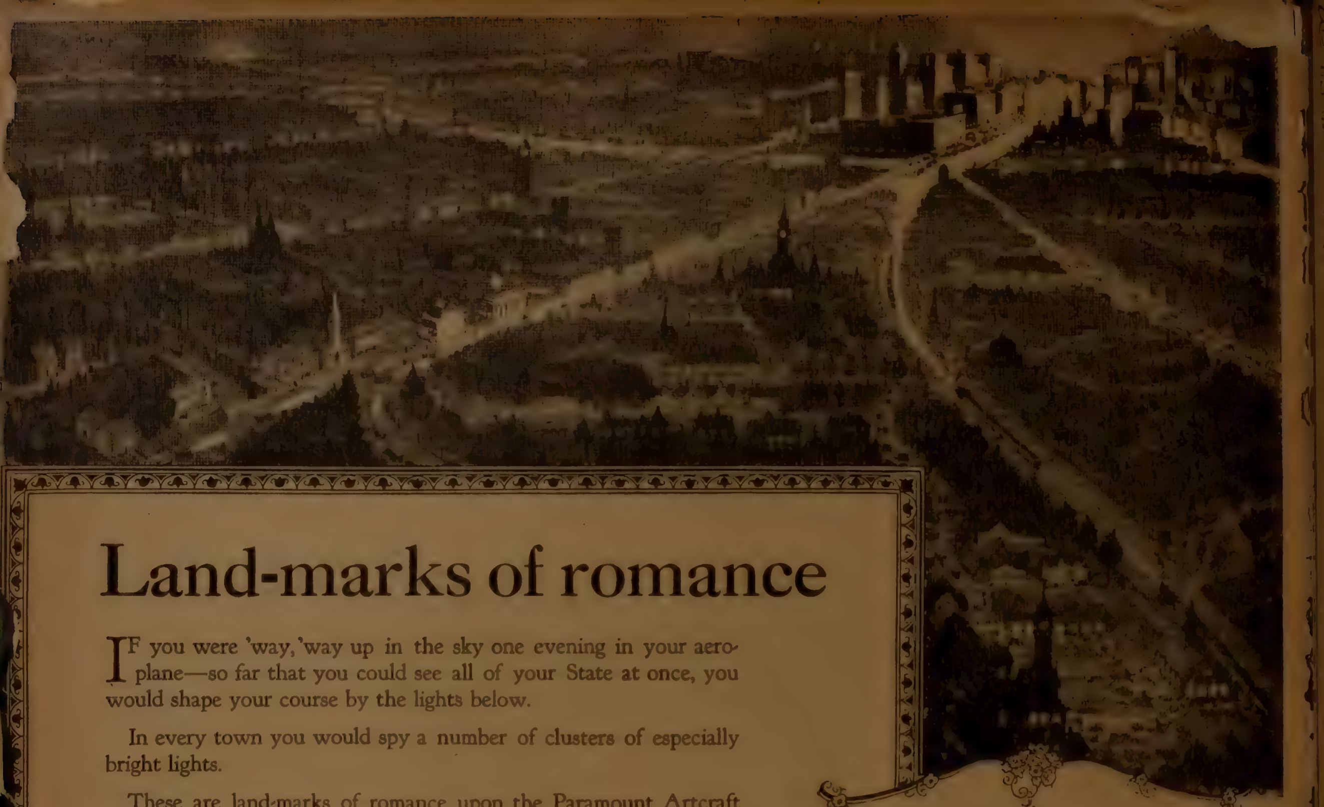

Land-marks of romance

If you were 'way, 'way up in the sky one evening in your aeroplane—so far that you could see all of your State at once, you would shape your course by the lights below.

In every town you would spy a number of clusters of especially bright lights.

These are land-marks of romance upon the Paramount Artcraft map of America.

Go a little nearer to any one of these theatres—plane down in your machine—and except for the noise of your engine you would hear the cheerful swing of music and the little bursts of applause that punctuate the performance.

You could call on any one of the thousands of communities all over the country and you would find exactly the same thing,

—the same great Paramount Artcraft Pictures exciting the admiration of hundreds of thousands of people in *all* the best theatres, everywhere, *simultaneously.*

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Cecil B. De Mille's Production	"Male and Female"
"Everywoman"	With All Star Cast
Elsie Ferguson in	"Counterfeit"
Dorothy Gish in	"Turning the Tables"
D. W. Griffith Production	"Scarlet Days"
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Houdini in	"The Grim Game"
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"The Teeth of the Tiger"	With David Powell

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OFFICES: BIBLE HOUSE, NEW YORK

EVANGELIZING THE NEW REPUBLIC

By Rev. FRANCIS E. CLARK, D.D., LL.D.

A Mission school group with Dr. and Mrs. Clark in Monastir, Serbia

EARLY in January Rev. Francis E. Clark, D.D., president of the World's Christian Endeavor Union, expects to go to Europe with Mrs. Clark, for the sake of studying the situation and of doing what he can for evangelical religion and the reconstruction of the Christian Endeavor movement, in the countries that have suffered from the world war.

He will spend some time in France, but will especially visit and try to help the struggling evangelical Christians of the new republics of Jugoslavia, Czechoslovakia and Poland.

He will write a series of fully illustrated articles about the present conditions in these war-devastated countries, and will act as the special representative and correspondent of the Christian Herald and as the almoner of the gifts of the Christian Herald readers for the physical relief and spiritual help of the peoples of the new Slavic republics.

MANY new republics have been carved out of the old empires by the World War. Three of the most promising and important of these are Jugoslavia, Czechoslovakia, and Poland. Jugoslavia embraces the kingdom of Serbia, what was formerly Croatia, Bosnia, Herzegovina, Slavonia, and some other sections of old Hungary. Eventually Montenegro will be included. Czechoslovakia embraces chiefly the progressive, well-educated peoples of Bohemia and Moravia, formerly a part of the Austrian Empire. Poland consists of that old kingdom which had been conquered and sliced up between Russia, Germany and Austria.

In these republics are more than fifty millions of people of the Slavic races. These peoples are among the most brainy, liberty-loving and enterprising in Europe, though their aspirations have long been crushed by despotic powers. All have had an interesting and at times a glorious history. They have given to the world some of her greatest statesmen, poets, novelists musicians and scientists. They have a splendid future before them. It remains for Christian people, especially for American Christians, to say whether or not this future shall be brightened and blessed by evangelical Christianity. Today comes our opportunity to sow in these lands, now wide open to the Gospel, the seeds of an intelligent Christianity which shall bear abundant fruit in the centuries to come.

LARGE sections of these nations have been devastated by the war. Over parts of Poland and Serbia opposing armies have marched to victory and retreated in defeat, over and over again, but, whether in victory or defeat, have left behind them bloody trails. Slaughtered men, homesteads reduced to ashes, crops ruined, starving and half-naked widows and orphans, have been left in the wake of these armies. Some sections indeed have been ravaged three and four times in less than as many years.

But now, freedom has been attained. Hope has revived. The dream of centuries is beginning to be realized. A new day is dawning, for these virile, patient, long-oppressed people.

Will the readers of the Christian Herald help to leaven these lands with the pure religion of Jesus Christ? Here is an opportunity such as they have never had before. At the very beginning of the life of the republics, republics seething with the new ambitions and the new hopes of a noble people, they can cast into the meal the yeast of the Gospel that will leaven the lump.

HOW can this be done? Not chiefly through missionaries sent from evangelical countries, but by the natives of these new republics themselves. There are men already on the field who will do this work if we will help them. Will you, my reader, be a copartner with these men and with God in this splendid task?

Let me tell you about one of these men. His name is Samuel Schumacher. At the beginning of the war he lived in Agram, Croatia, where he was a teacher in a Lutheran school. He was one of the most consecrated and unselfish men I ever saw. Mrs. Clark and I visited him in 1912, and were greatly impressed with his ability and his devotion to the Master. For years he spent all his summer vacations in forming little evangelical centers in the Balkan States—planned after the manner of Christian Endeavor societies. He traveled over Serbia and Slavonia and Rumania and Croati even across the black mountains of Mon gro, and everywhere he established these centers of evangelical influence.

In the early summer of 1914, when his sc closed, he started on another of these jour and had unusual success. He wrote me f Constanzia in Rumania on the Black Sea, God was blessing his labors as never before. had established many little groups of beli and workers.

THEN, in August, broke out the terrible and all Slavic countries were in the center of the maelstrom. The next letter almost the last one that could come throug America for more than four years, told me he had been called to the colors of the Aust Emperor. He had to go, of course, "but, he wrote, "it is a bitter thing that now I n go to fight against the very people to who have been carrying the message of the Pr of Peace." He added, "If I never come is there not some Christian instituti America where my fatherless childre be placed, where they may learn to and serve the Master!"

But he did go back, invalided home, cause of threatened tuberculosis. Thro the awful years of the war, of which Slavic countries knew all the horrors, managed to support his family. A many months came peace, and comm cation was reopened with America more. At once came a letter from my fr Schumacher, saying that he had not lived through these terrible months, had become an ordained minister, and pastor of a new, but vigorous chur Semlin, a beautiful city very near Belg the capital of the new republic. He has a work in Belgrade, and goes twice a week for services. *Moreover, h charge of evangelical work in the who public of S. H. S.* (Jugoslavia). He already established more little Chri Endeavor centers, has held one of t trict conventions, and is planning national convention in a few week

VERY soon after this article is published I expect to cross the ocea what help I can render to this noble Christian man in his work i slavia, and to others like him, in Czechoslovakia and Poland. I expect my own expenses and will contribute what I can to the work.

In some parts of these republics there is great destitution, not so much food, though that is scarce, but lack of clothes and other necessaries o Some of your money will be for needy cases of this sort. readers of the Christian Her have always been ready to o their purses to feed the hun clothe the naked, and care for orphan. They will, I am vinced, be equally ready to in these ways these peoples are struggling out of the gr and distress of war into the of freedom and self-governm out of their awful experienc the most awful of wars.

It will be a further stim their generosity, I am con that their money will also be to establish Christian cente over Jugoslavia, and if po in the other republics, whic decades and perhaps for turies, will keep the Gospel aflame, and be the mean leading a multitude to th of Him who taketh away the of the world.

I will do the best I can to your money accomplish the for the relief of suffering a advance of the Kingdom of

An old manor house in the Balkans

The International Committee of the World Alliance Meeting in The Hague

REVIVING FRIENDSHIPS IN THE SHADOW OF WAR

By
PETER AINSLIE, D.D., LL.D.

AKING up after a falling out is one of most delicate iences of life. eially is this f the falling involves years var, as in the nt World War. meeting of the rnational Committee of the World nce for International Friend- through the rches, which vened at The ue, September to October 3, ished the first sion since the for a volunteer ing of the representatives of the ner belligerent ons with the ite purpose of ng up the task mending the ken friendships veen nations, ch the scourge war had left in urity.

little more than years had passed. Millions of men had been ed, billions of dollars' worth of property had been royed, accusations and counter accusations had vded the columns of the press, ls of hatred had been sown as never re in the furrowed areas of the ld, and ideals had passed into the d shadow of ghosts, with dreams to haunt the millions whose ts still bear the pain of the great The smoke of the battle-field hangs over Europe and the horizon ack with uncertain forebodings. pertinent question before us was, ld the Christian men of these ons come together as in former s?

he fact is, they did. Sixty-one gates from fourteen nations sat nd the table. Germans and chmen, Italians and Hungarians, each other with representatives England, Sweden, Holland, Bel- , Denmark, Finland, Switzerland, way, Latvia and America. The ican delegates were: Dr. Henry tkinson, secretary Church Peace n, New York; Dr. Nehemiah ton, pastor Clinton Avenue Con- tional Church, Brooklyn; Dr. ur J. Brown, secretary Presbyte- Foreign Missionary Board, New ; Dr. Frederick Lynch, educa- l secretary Church Peace Union, York; Dr. Charles S. Macfarland, secretary Fed- uncil of the Churches of Christ in America, New Dr. George Nasmyth, general secretary World , New York; Dr. Worth M. Tippy, secretary Service Commission of the Federal Council, rk; and the writer of this article. The follow- invited to seats during the sessions of the ional Committee: Mrs. Henry A. Atkinson, ork; Mrs. Arthur J. Brown, New York; Dr. rd R. Gold, assistant secretary Social Service nission, of the Federal Council, New York; J. A. Morehead, president Roanoke College, ginia.

HE whole occasion was impressive. The second day when Dr. Siegmund-Schultze offered prayer etitioned the Father for the forgiveness of Ger- y and besought for blessings upon the nations, ially upon Belgium and France. On the morning e last day Dr. Spiecker, the head of one of the st corporations in Germany, employing 83,000 spoke of Germany's transgression in a manner left little doubt in the minds of those present of irit that was already abroad in the new Ger- and at the close of the last day, when Dr. ck Lynch, of New York, declared that we must the present German government and the German people, it appeared that the churches of these en nations had registered through this confer- a decided contribution for international friend-

e Hague was an appropriate place for such a ng. In 1898, at the instance of the late Nicholas ssia, the first Peace Conference was held at The e in the Huis ten Boch (the House in the Wood) arked the beginning of the International Court itration. Five years later Andrew Carnegie put disposal of the Dutch government the sum of a and a half dollars for the erection of a palace e the Court of Arbitration. Holland gave the site on the Scheveningen Road in The Hague and the nations of the world contributed to its erection by donations of building material, objects of art and other necessaries, which should bear the distinctive mark of national production in order to symbolize the joint will of the nations in adjusting their differences by arbitration rather than by war, as suggested by Baron d'Estournelles de Constant of France. Sweden presented the granite for the base; Norway, the granite for the approaches; Denmark, the fountain in the courtyard; Germany, the iron gates to the grounds; Belgium, the wrought iron doors with bronze for entrance to the building; Italy, the marble pillars of the great vestibule; France, a painting for the Hall of Justice; England, the stained glass windows for the same hall; Japan, the silk tapestries; Austria, the bronze and crystal candelabra in the vestibule; Turkey, handsome carpets; China, valuable vases; Russia, a large Jasper vase; and so with all the nations, America giving a group of statuary on the landing of the great staircase, and Argentina, a statue of Christ in bronze. Six hundred and twenty-seven cases have been tried there, from which there was no appeal, some involving as many as twelve nations. Since August 1, 1914, the Palace has ceased to do business and is opened only a few hours a day for sightseers!

THE PEACE PALACE AT THE HAGUE
" It has ceased to do business and is opened only a few hours a day for sightseers"

OUR conference was at Hotel Kasteel "Oud-Wassenaer," beautifully situated on the suburbs of The Hague in a richly wooded section of great trees and beautiful walks, perhaps reaching back to the days when, as the word Hague indicates, "the court's enclosure" covered all that section, and when Louis Bonaparte, then King of Holland, wearied of the jealousy of the Dutch town in keeping The Hague a village corporation, and consequently at that time "the largest village in Europe," conferred upon it the privileges of a town. It is now a city of nearly 300,000 people. At "Oud-Wassenaer" the Continua- tion the Edinburgh Conference met in the same assembly room where the International Committee held its sessions.

Since its organization the chairman of the International Committee has been Mr. J. Allen Baker, M.P., who died last year. Instead of electing a successor at this time it was thought best to have representatives from several nations to preside over the various sessions of the conference. These were: Dr. J. A. Cramer, of Holland; the Lord Bishop of Winchester, of England; Dr. Arthur J. Brown, of America; Dr. Friedrich A. Spiecker, of Germany, and Archbishop Nathan Söderblom, of Sweden. The secretaries were: Rt. Hon. Sir Willoughby H. Dickinson, of London; Dr. Siegmund-Schultze, of Berlin; M. Jacques Dumas, of Paris; Dr. Frederick Lynch, of New York; Prof. Knut B. Westman, of Upsala; and Prof. Eugène Choisy, of Geneva, with the first named acting in this meeting as recording secretary and interpreter. The sessions were in English, and for those who could not speak English the addresses in French and German were interpreted by Si rWilloughby, or some one whom he chose to call on.

MANY committees were appointed. These dealt with special questions, such as an ecumenical conference of the churches, plans to authorize the creating of national councils in every country and to interest the Roman Catholic, Orthodox churches, and other communions in the movement; seeking adjustment of the German missions problem; matters of labor; social conscience; recognition of the present underlying unity of Christians; petitioning the League of Nations' acceptance of every state that desires inclusion and accepts the covenant of the League. There was a protest against the exploitation of the backward races of the world and a plea for the cultural and religious rights of minorities and the guarantee of equality of races before the law, and freedom of religious belief, besides many other questions of similar import.

Many of these problems were both delicate and difficult. One in particular was the taking over of the German missionary work by the Allies in all the countries of the Allies. The International Committee affirmed that this was a grave obstacle to the development of international Christian fellowship and expressed its hope that at the earliest opportunity the way be opened for resumption of the activities of the German missionary societies and that their properties, which are now, according to the Peace Treaty, held by a board of trustees, may be handed back to the German societies as soon as political permission is given to the German missionaries to return to their work.

The report on the ecumenical congress of the churches was referred to the Church Federations of the various countries represented. They will proceed independently of the World Alliance.

There were numerous delegates of whom much could be said to make interesting paragraphs. One of the most outstanding figures was the Lord Bishop of Winchester, always courteous, and regarded as one of the ablest men in the Anglican episcopate; likewise the Archbishop of Upsala, democratic in manner and universal in fellowship. But the whole committee was a fine group, keenly interested, and feeling that the uncertainty of European affairs called for searching of one's own heart as the best road for the searching of the nation's life to help in these times of crises.

It was the sense of the conference that whatever Germany may have done, or whatever she now is, we as Christians must treat her magnanimously to the degree of helping her get upon her feet, for conquerors can afford to be magnanimous to the conquered.

There can be no permanent peace if political diplomacy and economic rivalry prevail between the nations. The basis of international friendship must be Christian. Jesus Christ is the hope of the world.

The Orphans of the Holy Land

By BERTHA SPAFFORD VESTER

Of the American Colony, Jerusalem

THE Christian Herald and its readers who had helped to found the Christian Herald Orphanage in the Holy Land were overjoyed to learn through the American Colony that the orphanage work had been graciously preserved throughout the years of war, and that the industrial work, the income from which was used to help in orphan support, had been equally fortunate.

Patrons are now needed for the orphanage. If a few hundred readers of the Christian Herald, sharing the love the Lord's people have always felt toward Jerusalem, would become Annual Patrons of the orphanage, giving what they could toward its support, they would find in such a relationship a real pleasure.

YOUR timely check for $3,000 arrived safely. I hasten to notify you of its arrival, and to thank your readers heartily for their support. We had about $25 left in the bank when it arrived, so you can imagine how very welcome it was.

Our associates in the American Colony agree that a very good name for the Orphanage would be "The Christian Herald Orphanage in the Holy Land, under the auspices of The American Colony." We will have a sign made at once and hung over the entrance.

Not long ago I had the pleasure of taking General Sir Arthur and Lady Money to our Industrial School and Orphanage. General Money was Chief Administrator of O. E. T. A. South (Occupied Enemy Territory Administration) at that time. They were both very much interested in the work, and promised us their help and support. During his visit at the orphanage, I asked him further about the name, and he at that time gave us permission to use the name "Christian Herald Orphanage," provided the children were all Christian. At present we have about half Mohammedan and half Christian children with us. General Money said there could be no objection brought if Mohammedans chose to bring their children to the Christian Herald Orphanage. They would have to take the consequences. This statement will prove to you, as it did to us, a great relief.

A front view of the Christian Herald Orphanage in the Holy Land

"Commencement Day" at the Orphanage sounds grand, but it simply meant stopping school for two months. Although the children had been with us only for a few months, they had learnt some pretty drills, recitations and songs in both English and Arabic. Some of the wives of British officers were among the audience. They enjoyed the performance very much. The children showed the benefit of even a short period under Christian influence.

The doorway to the Industrial School

They are such a happy little family, and so much improved in health! They make a splendid showing as they walk out with their smiling, healthy faces. We are overwhelmed with applications for admission.

We are expecting to take in about eight more. These eight are very urgent cases. I cannot tell you the joy it is to us to be able to take these little ones into the Home, where they will be brought under the right influence and kind treatment. Poverty has made people hard; and suffering among children caused by nerve-racked, underfed relations is hard to witness.

Our Industrial School is a most necessary charity. We are convinced every day of the importance of providing work for the people in Jerusalem. We agree with our own good President Wilson that every one should do his utmost to save the war orphans if we expect the world to be better. They are to be the future citizens, and it behooves each one to do his utmost to make better men and women out of them than they would have been even in normal conditions in their own homes. However, there is something to be done for war widows and girls who have no male bread-winner. Many of these are tempted to follow evil paths, and get means of support by doubtful ways, simply because no employment can be obtained. There are no factories here, no industries to speak of, and there is nothing a woman or girl can do to support herself.

The lace of the country and embroideries are something in our hand to use. We ought to be able to find a market for this work. I understand that duty on such articles entering the United States is great; it is also a fact that handmade lace is imported into the United States, and that people have made a good business out of it. We had for a time a good market for our wares in Jerusalem. The British officers and Tommies bought freely of the pretty things and sent them home as presents. But the number of troops is so reduced in the city at present that we have now a collection of articles ready for sale. The work is exquisite and every one who sees it is charmed with it.

Materials are so very expensive that I think that when shipping becomes normal it would be advisable to send out from America all that we will need for the clothing of the orphans—towels, sheets and ticking for mattresses, sweaters, stockings and shoes and sandals for the summer. We had hoped to let them go barefooted in the summer, but several experiences with scorpion stings have caused us to change our minds

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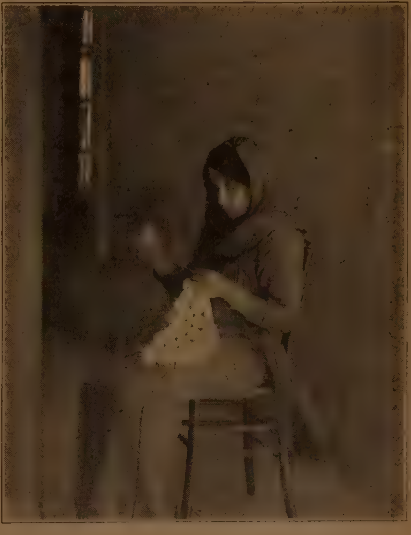
A Syrian mother making lace



"WHAT SHALL WE DO

Some Answers to the Question of "W. A.," Whose Church Is Doing Nothing for the Community

A Church That Is Doing Nothing

(Reprinted from the Christian Herald of November 8)

WILL you consent to look over a few descriptive facts stated very briefly? I am a countryman, called farmer, and know that some people have no use for any such until it is time to share the products. The old homestead where I live joins on to a little settlement started before the days of great highways and air travel, so one time had a store and postoffice of its own. I can show you the door where the stage-coach stopped a hundred years ago, but wish the residence were more modern when the old brick oven won't stay latched in my house. Over on the green stand the old church and school house. State care has helped the school, but of the church—What shall I say?

Many of you know that there are thousands of churches all over the land with much such surroundings, that are kept in repair and have a pastor for a couple of hours on Sunday, who has to come from some neighboring church and hold an afternoon service or who lives in town and who because of advanced years or infirmities cannot take up the whole care of a church society; must preach and run for the train.

Now I want to know what to do for a community of this kind?

When a former generation maintained a church every effort was used to do big things. Nearly every family attended service, the children were all taken along, and sat quiet in the (possibly hard-backed) seats; prayer meetings were always held; Sunday schools and young people's societies came along, doing wonders—are doing wonders yet, in some places.

First, Call the Faithful to Prayer

FOR the "church that is doing nothing," I would say, first call a meeting of the few faithful ones and hold a prayer service. Tell the Lord all about it. Of course he knows, but he likes to have his children ask for what their hearts desire. Be sure and sing "The Lord Is Able to Do Great Things" and that other hymn "Wondrous Things the Lord Can Do by Just a Little Help from You."

Get some good speaker and call the people together to help build up the house of the Lord. Don't get discouraged if you don't see as many as you expected the first week or two, but keep on doing your best. Get some one to lead the singing, and have plenty of it. Advertise your meetings weeks ahead. When you get the people interested, tell them, "This Is God's House. Who will help build it up—your church and mine?"

Give a pleasant welcome to those that come. Show them that you are glad to see them. Get some sincere Christian woman to call on the people. Gather the children into a Sunday school. Don't be afraid to spend some money for the Lord. It will pay large dividends.

Get some help from outside until you get a good start. It is not necessary to bring the movies into the church, but we must do something to get folks interested first, and then hold them with the help of the Heavenly Father. He says, "Certainly, I will be with thee. Ask and ye shall receive."

In every place there are those who will be very glad to help if they are asked. So have a "get together" supper and talk things over and see what can be done. Don't have long prosy sermons, but lots of good singing, and let all join in. Get some good speakers, give the ladies a chance to help. Get some good music. Have a stereopticon show once a month of Bible pictures and advertise your meetings. Make them worth-while! MRS. C. H. T.

Freeport, L. I.

Real Work, Real Faith, Real Love

A CHURCH had been living at "a poor dying rate," for sixteen years. They did nothing. Did not try; had no vision, no real devotion; thought only of themselves, and the help they could get from "outside." There was not life enough to grow, scarcely to breathe! There were evidences enough of stolid indifference. The very fact of their inertia was attractive.

We took hold with zest. No salary was promised from any quarter. They were in debt up to their eyes, for they did not begin to pay running expenses. They had really never trustfully tried to do anything.

Finally we led them as far as possible to prayer meeting and to prayer. There must be no long-drawn, whining prayers. There must be no complaining testimonies." There must be hope, faith, cheerfulness.

Then they were led to pledge $400 for the support of the work. It fairly took their breath. That was a vast sum to pay for the Gospel that had been so *freely* given in the past! An Aid Society was organized, and set to work caring for the needy. There was to be no more church gambling; no more raffles.

The ladies were sent out, two and two, to call at every house in the ward of five thousand people. They were to offer a helping hand, to invite to the house of worship.

Then there was house cleaning. Back debts must be paid. Christian people must be honest. We tried to set an example in working and giving. Built the cement walks ourselves, with the help of one man. Cost us $135 the first year to sustain and stimulate the workers, for they did awake and began to work.

The old building was soon filled to capacity. Others heard of the real awakening, and came to study the change. Then a new church was suggested. "What? A new church? That is beyond our possibilities."

"It is needed, and it must be built."

We gave the proceeds from the sale of our horse and buggy to start the enterprise. It was pushed to [illegible]ous completion. Old people seemed to grow [illegible]. Many were won to Christ. The work goes a de[illegible] on yet, and we started more than twenty-[illegible]s ago.

[illegible] that is needed to wake a church up is more real [illegible]ith, more real work, more real love, more of the spirit of the Master, more "stick-to-it-iveness" and more looking on the bright side of things. Complaining, whining, sitting still—these will never rouse and set a church on fire, like a light on a hill!

Lansing, Mich. C. W. S.

Revival and a New Church

OUR community needs a good revivalist. There are plenty of courageous young evangelists who can be secured. The right sort of man with the "pep" can put the revival over and, furthermore, he can cause the tight-wads to loosen up, in order that the revival may be a financial success as well as a spiritual one.

After the evangelistic services, which ought to continue for several weeks, a half dozen of the best business men in the community should compact together and put up the money for building a new church. The ladies might hold bazars to raise part of the money.

When the church is completed the community's religious prospects will be on a par with its educational prospects, since you say your school receives State aid. Then the thing for you to do will be to secure some live, young man who burns with zeal, as your pastor. Let him live right there among you, and pay him a respectable salary.

Some public speakers might be induced to appear at the school, but their themes should be civic pride and local betterment. A Community Club—or some other kind of club—might be wise. What you want to do is wake up the sleepy-heads, the morally lazy and the backsliding.

The new pastor should know how to build up a good Sunday school. He could enlist the help of the women in attracting the children, and if you can get the children to church at some special service in which the children appear, like a Children's Day program, you will find that the parents will soon fall into line.

Have a field secretary of the Home Missions Board visit you. Work; pray; and things will presently have a more promising hue. Do you believe it?

Pine Bluff, Ark. R. S. W.

One Person Saw the Need

THE description of your home-place is like many others. It makes our hearts sad thinking of the days that are past; then the church, instead of movies and card-parties, was the center of activity.

Do the mothers and fathers realize the responsibility of rearing children now? I'm afraid many think of pleasures before duty to their Heavenly Father, and the result is a neglected church.

What to do? How to get hold of them?

Perhaps this true story of a country church will help answer. One person saw the need in the community, but felt helpless. He took it to God in earnest prayer; this was mentioned to a dear friend, who did likewise. You know what results where two or three are asking—Matt. 18–19. For a time it seemed as if card-parties and dancing flourished more than ever, but one day the pastor suggested they have some evangelist meetings. This began to stir things. A few said "yes," some said they did not care, others "no," and some made many excuses about expense, etc., but the two or three determined ones kept praying and planning.

Well, the meetings were announced, they were discussed on street corner and in grocery-store, the night came and a mere handful gathered. The next night about the same with a few more who came for curiosity (but let me say they went out with something else—a guilty conscience), but they came again and onlookers said, "If they go I'll go," and they did. All the time the evangelist was praying and working.

Finally the call came for the enlistment for the Master's work. Do we believe that with God all things are possible? We must. The result was wonderful. One sinner came so fast he rushed past the others. Men, women and children were enlisting in the battle of life.

Now, you ask, How about afterwards? Did they still make good? Yes, nearly all. A few fell back. Many a brother helped another, and a sister did little deeds which had not been thought of before.

Let me say, the greatest help in keeping them together was in their meetings of prayer and Bible-study—just a gathering of brothers and sisters, in winter around a warm stove, in summer by a study table, with their Bibles.

And many a little prayer was said by those who said at first they could not—like a child learning its letters, little by little until they could speak to the Father unafraid.

This may not be the answer you were expecting but "seek ye first the kingdom of God and His righteousness," and the other things will take their places, in an individual or a community. B. B.

Canton, Conn.

A Church Must Do or Die

REPLYING to the letter of "W. A." which appears in the Christian Herald of November 8, 1919, whose words are applicable to hundreds of churches in Christian America, when he speaks of a "church doing nothing for the community." Please allow me to state first this well-known fact, that a lack of faith in God is death to any church, and narrowness is the funeral of the same. Faith works, lives and revives. Narrowness falls into a small channel and there abides till life expires.

It is a sad mistake in minister or layman to confine the work of the church within the limits of its walls, or to measure its laboring capacity by the dimensions of a single tabernacle. The boundaries of church influences cover the whole vicinity of every individual member. Then the influence of every member should be so effective in their respective localities as to convince all that they are not only members of some ecclesiastical body, but also members of the invisible body.

Whether in business transactions, or in social life, or engagements of whatever nature, our fellowman should feel the tremendous weight of a Christian influence in all of our dealings and conversations. Thus lifting up him who said, "And I if I be lifted up from the earth will draw all men unto me."

Men may invent attractive schemes and draw a larger attendance temporarily; but alas! no other source can ever be discovered in the whole universe with drawing ability to compete with the diabolical forces of modern times; and "to save with fear pulling them out of the fire" I know no better method of getting people into the church and into the Kingdom than to lift up Jesus.

So I recommend this as a successful method by many infallible proofs through the ages. It proved a successful method in A.D. 33 at Jerusalem, when three thousand were added to the church in a single day. But I fear some have lost sight of the great work of the Gospel and the evangelization of the world and have narrowed the plan of salvation to their own creed. John the disciple fell into this error and met the disapproval of Jesus when he rebuked the man for doing good, because he followed not with them.

May we be lifted above sectarian lines, to some degree at least, and broaden our minds and hearts, and begin to exercise ourselves in the great harvest-field of the Lord.

Four lepers sitting by the gate of Samaria cried, "Why sit we here until we die?" They arose and resorted to the Syrian camp, their last and only hope, and by this effort saved themselves and the whole famishing city.

May we all realize that *as a church* we must *do* or *die*, and by seeking after God and presenting Him to others we may save ourselves and the dying millions who may otherwise suffer the woes of eternal perdition. J. M. S.

Catawba, S. C.

Preaching the Pure Word of God

A VERY pertinent question, the logical answer to which is: "Preach Jesus Christ and Him crucified." Ah! the wonderful, *holding* theme of Jesus. It grasps the attention, where long literary bursts of eloquence fail.

TO GET HOLD OF THEM?"

But with growing reports we must remember population also grows. Other fast moves are made in other directions besides the church.

Some churches favor using their auditorium as a lecture hall, a club house, or—but I don't know. It seems to me the church is a distinct place for worship. The tabernacle was not turned into a big picture show when the priests made a stop, even if it was a tedious journey; it was the "house of prayer."

Still, how shall we get hold of the people outside the church? The few inside do not live enough example to offset and overcome by good influence the waywardness of those outside. We are covered up with profanity and thoughtlessness; many who never hear God's name in church continually listen to its mention outside; many who attend church—even members!—mention Heaven, Hell and Damnation, in exclamation every hour of the day. Young men and young women, starting homes of their own, used to work in the church, but are now forgetting it; new life takes their attention and their children growing up possibly never even get to Sabbath School. All ages and classes among us have lost or are losing interest in the church.

What shall we do to get hold of them?

Our church, it can be said, is doing nothing for the community.

Churchville, N. Y. W. A.

FOR *the best, most helpful answer to the above question of "W. A." the Christian Herald offers an additional prize of $25.00.*

How may religious organization and zeal be revived in this and many like communities?

Tell us definitely of methods that have been successful.

How Religious Organization and Ze May Be Revived in this and Other Lik Communities

Now, please do not read into this an arraignment against the godly men who dedicate themselves and their lives to the service of Him who gave His life for a sin-cursed world. It is their methods, alone that I criticize. I look into the face of my beloved pastor as he earnestly pleads with men—for his Master and theirs, and a little secret wish comes into my heart—that he would not merely select a verse, a part of a verse, or even a word, and build thereon an ecclesiastical structure, entertaining, instructive and uplifting. We leave the church better men and better women than when we entered, but—with a little hint of disappointment too. A feeling as though the "cornerstone" had been omitted, or veiled.

In the Tennessee W. C. T. U. there is a tall, unobtrusive woman, unnoticed, who, but for the light on her face, where His seal is impressed, would scarcely be noticed in a crowd. She selects a text, and then lets God's word preach the sermon! If it does take more time to prepare such a sermon would not the results overbalance the extra work? And then—the more we study God's word with this end in view, the easier it would become. This woman fills a house wherever she goes and holds it too!

Take as another example, Christian Science. In their churches there is never a sermon. They sing beautiful songs, alternating with the reading from their book and from God's Book such passages as seem to agree with their topic—allowing the whole audience to have a part in their services by relating their experiences of healing. The attention is claimed and fixed for the short, very short time, they are kept, and the next Sunday they come again.

Most people prefer to take their naps at home instead of in stiff pews and to the drone of long, prosy sermons.

Let our churches go back to the old Apostolic preaching where (without a single exception) the word of God unadorned by literary eloquence is brought to the people if they desire to hear once more the heart-cry, "Men and brethren, what must I do to be saved?" Mrs. L. H. W.

Bristol, Tenn.

At Least One Christian Worker

THE letter of "A. W." is not wholly clear as to several things we should know, but we assume that his church is the only church, in some tiny, placid, sleepy settlement, located on some railroad, with at least one daily mail, with adequate telephone service, with a job printing office in easy reach, and with the average number of young folks who have pianos or organs in their homes.

Assuming the above to be about the environments of "W. A.'s" church, we can confidently say that it is *EASY* to arouse religious zeal and to put pep into the church life of his community.

It is difficult to be specific as to methods unless we have specific knowledge of his particular community, but in general, in *any* community, to arouse the sleepy religious life, we *MUST* have

1. At least *ONE* (as many more as possible) real Christian worker, consecrated, earnest, enthusiastic and, preferably, well known in the community.
2. A small sum of *cash*—instantly available, for publicity work. Ten dollars will do—but $100 is better.
3. The church, as a church, must *DO* something for the community. No church, big or little, will ever have its fullest measure of individual success until it becomes a lively factor in the *SOCIAL* and *ECONOMIC* life of the community in which it is situated.

As to methods, let me cite an instance or two: During the war our pastor was in Y. M. C. A. war work and for a time we had no services. Our prayer meetings dwindled to almost nothing—six or eight persons. One night, in absence of any other available, the writer was appointed leader for the next week's meeting. I had never led a prayer meeting in my life, but I *HAD* written some advertising. So I wrote a letter *advertising* my prayer meeting, had it nicely printed, and mailed to members and non-members. It cost me about five dollars, all told. At the prayer meeting that week there were more than sixty persons present. "W. A." can do exactly the same thing, and the interest will stay up if he works, and thinks.

Another instance: A country church four miles out, not in a "settlement," but on a main road, with members living from one-half mile to six miles away, held an old-fashioned revival. Several new members were added, and it is now doing well.

There are dozens of things that might be done in "W. A.'s" community. The M. E. Church (so press reports say) has officially endorsed picture films of religious character for church work. That might not suit "W. A." Personally I think it a splendid plan.

Sociables, class contests, lectures, lyceum numbers, musicals, a church play, stereopticon illustrated sermons, quartet and chorus choirs, community singing, plenty of things can be arranged to get the crowd, and after they are in the church it is vital that they are given something worth while. If "W. A." has an "old fogy" or an "old maid" for a pastor, the first and best thing to do would be to eliminate that feature, and get a live wire.

If "W. A." cares to take it up with me, and give me the specific information that I will ask for, I will be glad to give him the best aid in my power. R. A.

Warren, Ark.

Make the Church the Center of Community Life

HOW religious organization and zeal may be revived in Churchville, N. Y., and like communities, is a question which has become worldwide and which has puzzled the brains of a great many people, but which can be answered, as has already been proved in so many cases.

Perhaps the name of the place in which "W. A." lives will suggest one of the causes why interest is lagging in his community as well as in other communities. Churchville may mean a village of churches where we ought to have only one—a community church. Such a project is possible where people of the same community meet together in common interest to develop community and religious life. Let us forget our differences and realize that we are more alike than we are different.

Here is a plausible answer to his question with definite steps: The first step to take is to rally and interest a community into a unit in thought, plans and action. This will be the means of concentration in starting from a center as a nucleus. Let that center be the Church, or the place of worship. The whole community may come together to erect a building, commodious and modern, to suit the needs of the people as a place of worship. In this edifice, which will be dedicated, are conducted services to build up and strengthen the religious character—the heart. The Sunday School, prayer meeting, missionary societies, men's Bible class work, Young People's societies, and interests of such nature will be observed in rooms built on one floor of this edifice. Morning and evening worship, revival effort, religious rallies, Bible lecture courses, etc., will be conducted in the place called "The House of Prayer."

Nearby is another building erected as a library for all the people of the community, both young and old, who gather here at any time to read and study. In this library will be found books that uplift, both religious and secular. Also in this part of the plant will be finished rooms where classes on social problems, community life, and common interests, will be formed.

Now for the third building. Let us call it the Social Building. In it the social life of the community will be developed. Build it suitable for the needs of the community. In it have the lobby or reading room, the gymnasium for all kinds of athletics, public auditorium where exercises may be held; the school may use it, the community may use it, and the Church may use it. Plays and public programs will attrac the whole community to meet there.

These are some of the answers which can be given to "W. A." of Churchville or to others who are interested, and which have proved successful in othe places. Make the Church the center of the community life and success is bound to follow. Let the bes people take the lead to guide the thought and plan of the community.

In this center the community can come together t discuss better roads, better sanitation, better school better streets and sidewalks, and a better communit life emanating from the homes which will be bett when a community comes together to develop th Kingdom of God, mentally, socially, physically, an religiously, and to emphasize the important life i Christ, because it is said of Him, "And Jesus increased in wisdom and stature, and in favor with God an man"—increasing mentally, physically, spirituall and socially. G. F. B.

Nashville, Tenn.

Boost the Church and Pray for It

I READ the article under the above title "W. A." with great interest. There are, doubt, thousands of churches throughout country in just such a situation as was described.

As to what to do for a community for which church is "doing nothing," please permit a few sugge tions. In the first place, allow me to state that o of the greatest problems connected with church wo today is getting people to attend the church; an attend regularly. This problem solved, there wou be no question as to what the church is doing for community.

Now, as to how people may be drawn to chur First, a series of concerts or some kind of a celebrati could be held for several nights; and, everybody the community who can sing, play, or speak should asked to appear on the program. As many fa ilies as possible should be represented on the p gram. This would draw people to the chur from every home; and, by and by many would b come interested in the church. This plan has b tried with great results.

Second, advertise the church by newspaper "ad by circulating dodgers, by personal letters, and abo all, by church members speaking favorably of church. Sometimes members of the church unint tionally hurt the church by complaining about poor attendance, the dull service, etc. If people c away from the theatre speaking disparagingly of show, it would not at all encourage others to go th The same is the case with the church. Boost church! Let each member week after week spea the interesting service last Sunday—the good mus the excellent sermon—the splendid congregatio And, people would come for the sake of curiosit you can get them to attend, they will become ested and be benefited.

And, Third, the righteous few (for there are some righteous in every community) should p the community. We say again, the church nothing for the community, unless the people community attend the church and are interested i work of the church. When all efforts have been hausted to interest people and get them to chu without the desired results, special prayer should resorted to. When one gets to the "What can done?" or "What shall I do?" in life, there is he should go to God in prayer. I prayed for th turn of a man who had deserted his family an living a wayward life, and he returned. I praye the safe return of a soldier from the world war, an returned. I prayed for the success of a rally w was held in our own church recently, and it was greatest success in the history of the church.

What can be done for a community which church is not reaching and helping? Pray fo "The effectual, fervent prayer of a righteous availeth much." (James 5 : 16.) Wm.

Somerville, N. J.

This Special Contest

WHEN this special prize contest was an nounced no date was set for the close. S interesting and helpful are the many lette steadily coming in that this subject will rema open until February 1, 1920.

The Awards in all the other Contests will announced next week.

BETTY HOPE

A Serial Story in Seven Instalments

By

GRACE LIVINGSTON HILL (MRS. LUTZ)

LAST INSTALMENT—CHAPTER XIII

HERBERT HUTTON lifted his head and watched Abijah Gage slouch into the room. He measured him cunningly and remained silent while Abijah opened up. There had been many other applicants for that reward that day, with stories cunningly woven, and facts, substantiated by witnesses, in one case a whole family brought along to swear to the fabrication; but as yet Herbert had not found a promising clue to his missing bride, and the time was going by. In a few days it would be too late, and his undisciplined spirit raged within him. It was not only his bride he wanted, it was her fortune, which was worth any trouble he might take; and every day, every hour, every minute now, it was slipping, slipping, slipping from his eager grasp.

Abijah was a little overawed in the presence of this insolent man of the world, but he felt he had, for almost the first time in his life, Truth on his side, and he was strong in the power of it. With a cunning equal to the one that matched him he dealt out his information bit by bit, giving only enough at a time to make his victim sure it was the real thing this time; and then he halted stubbornly and would say no more until that five thousand dollars was signed and sealed over to him. They had a long argument, but in the end Bi won, and was given certain documents which he was satisfied would stand in court. A little later the telephone in Reyburn's office rang sharply, and when Jimmie Ryan responded a voice that he had never heard before asked for Mr. Warren Reyburn.

"He's out of town," Jimmie replied.

"How soon will he be back?" The voice was like a snarl.

"I'm not quite sure. He's called to Boston on business," swelled Jimmie loyally.

An oath ripped over the wire, and Jimmie raged within, and quailed. Was his idol then losing a great case?

"He might be back in a few hours," insinuated Jimmie. "Who shall I say called up if he should have [illegible] over long distance?"

"You needn't say anybody! I'll call up again," growled the voice, and the man hung up.

Jimmie sat for a long time in blissful reverie. "He's getting there!" he whispered to himself. "We'll get the big cases yet, and I can keep my first [illegible]. I must see Jane tonight and tell her."

Meanwhile, back at Tinsdale improvements had been going on at the Carsons. Bob, always handy with tools, had been putting in a tank over the bathroom. They had one at the house on the hill, only it [illegible] by a windmill. Bob had a friend who was a plumber's son, and from him had obtained some [illegible] of second-hand water-pipe and an old faucet. [illegible] conceived the idea of a tank on the roof, and [illegible] plan had been only a rainwater tank, but [illegible] as his vision widened he included a force [illegible] in the outfit of desires. He hung around the [illegible]er's until they unearthed an old force pump that [illegible] for a few days' assistance the plum[illegible] acquired it, together with [illegible] hour help to put it into operation. The next [illegible] was a tank, which seemed at first to represent [illegible]possible; but the grocer at last offered a sug[illegible] in the shape of several large empty hogsheads [illegible] he readily accepted at the price of four Satur[illegible]' work in the store. [illegible] Bob's extra time was put into these improvements, and he was as excited every night when it grew [illegible] and he was forced to come to supper because he [illegible]ldn't see any longer to work, as if he had been [illegible] an airship.

[illegible] the day the hogsheads were marshaled and connected and the force pump sent its first stream into [illegible] was a great occasion. The family assembled in [illegible] yard, with Elise Hathaway, who had been allowed [illegible] come over for a few minutes with Betty Hope. [illegible] and his plumber friend pumped, and Emily [illegible]ed to the attic window, which overlooked the [illegible] of hogsheads, ranged so that the water would [illegible] from one to the other, and acted as pilot [illegible] the new enterprise. As the first stream from the [illegible] pump, which Bob had lavishly painted red, crept [illegible] up the pipes and began to wet the bottom of [illegible] first and highest hogshead Emily gave a little [illegible] of delight and shouted "It's come! It's come! [illegible]ater's come!" and the family below fairly held [illegible] breath with the wonder of it. Not that such a thing could be, but that their own freckled, grinning Bob should have been able to achieve it.

There was an elaborate system of tin conductors which conveyed the waste water from the bathtub out through a hole in the wall of the little laundry bathroom, and distributed it along the garden beds wherever its controller desired to irrigate. Thus the system became practical as well as a luxury. There was also an arrangement of gutter pipes for carrying off any surplus water from the hogsheads, so saving the Carson house from possible inundation at any time of heavy storms.

After the plumbing was finished Bob painted the laundry neatly inside with beautiful white paint and robin's-egg blue for the ceiling, and Betty told him it almost made one think of going swimming in the ocean. Next he began to talk about a shower bath. Betty told him what one was like and he began to spend more days down at the plumber's asking questions and picking up odd bits of pipe, making measurements, and doing queer things to an old colander for experiment's sake. The day that Warren Reyburn came for the first time Bob had the shower part finished and ready to erect, and the next day saw it complete with a rod for the rubber curtain that Betty had promised to make for him. He and she were planning how they would make further improvements on the house before Jane and Nellie should come home for their summer vacation week. Betty had thoroughly entered into the life of the little household now, and was a part of it. She saved her own small wages, and grudged all she had to spend for necessary clothes, that she might contribute further to the comfort and beauty of the general home.

After Warren Reyburn's visit the last barrier between Betty and Ma seemed to be broken down. As soon as she had closed the door she flew into the other room and flung her arms around Ma's neck, bursting into soft weeping on her motherly shoulder. Ma had done a rapid turning act when she heard her coming, for in truth she had been peeping behind the green window-shade to watch the handsome stranger go down the street, but she would have dropped the iron on her foot and pretended to be picking it up rather than let Betty suspect her interest in Betty's visitor.

"Oh, mother," she murmured in Mrs. Carson's willing ear, "I have been so frightened—"

"I know, dearie!" soothed the mother, quite as if she had been her own. "I know!"

"But he was very kind," she said lifting her head with an April effect of tears. "He's going to try to fix things for me so that I don't need ever to be afraid of any one making trouble for me any more. You see, I sort of ran away. There was somebody I was afraid of who troubled me a great deal."

"Yes, dearie, I thought as much," said Ma. "Jane kind of gave me to understand there was something like that. I'm real glad there's somebody goin' to look into your affairs an' fix things right for you. I knew you was restless an' worried. Now it'll get all straightened out. He's got a nice face. I trusted him first off. He's a church member, an' that's somethin'. They ain't all spiritual, but they're mostly clean an' just an' kindly, when they're anythin' at all but just plain hypocrites, which, thank the Lord, there ain't so many of as some would have us believe. Now wash your face, dearie, an' run back to your place so you can come home early, for we're goin' to have the old hen with dumplin's for supper to celebrate."

That was one charming thing about that household: they celebrated every blessed little trifle that came into their lives, so that living with them was like a procession of beautiful thanksgivings.

It was while Betty was eating the gala "hen," delicious in its festive gravy and dumplings, that she looked off across the little dining-room to the dark window with its twinkling village lights in the distance and thought of the stranger. A dark fear flashed across her sweet face and sparkled in the depths of her eyes for just an instant. Was it perhaps the distant bay of the hounds on her trail, coming nearer every moment? Then she remembered the heavenly Father and her new-found faith, and turned back to the cheery little room and the children's pleasant clatter, resolved to forget the fear and to trust all to Him who cared for her. Perhaps he had sent the pleasant stranger, andthe thought brought a quiet little smile to settle about her lips. She laughed with Bob and Emily at how they had got wet with a sudden unexpected shower from the new bath while they were arranging the curtain on the rod. And Emily had turned the faucet on without knowing it. The patient-eyed mother watched them all and was satisfied.

How good it is that we cannot hear all the noises of the earth at the same time, nor know of every danger that lurks near as we are passing by! We grumble a great deal that God doesn't send us as much as we think he might, but we give scarce a thought to the many perils, lying close as our very breath, of which we never dream.

At that moment, as they sat quietly eating their happy meal, a deadly particular peril was headed straight for Tinsdale.

Abijah Gage and Herbert Hutton boarded the evening train for Tinsdale together and entered the sleeper. Abijah shuffled behind, carrying the bags, a most extraordinary and humiliating position for him. He had never been known to carry anything, not even himself, if he could help it, since the day his mother died and ceased to force him to carry in wood and water for her at the end of a hickory switch. He glanced uneasily round with a slight cackle of dismay as he arrived in the unaccustomed plush surroundings and tried to find some place to dump his load. But the well-groomed Herbert strode down the long aisle unnoticing and took possession of the section he had secured as if he owned the road.

"You can sit there!" he ordered Bi with a condescending motion, dropping into his own seat and opening a newspaper.

Bi sat down on the edge of the seat, and held on to the arm in a gingerly way as if he were afraid to trust himself to anything so different. He looked furtively up and down the car, eyed the porter, who ignored him contemptuously and finally came back and demanded his sleeper ticket with a lordliness that Bi did not feel he could take from a negro. But somehow the ticket got tangled in his pocket, and Bi had a hard time finding it, which deepened his indignation at the porter.

"I ain't takin' no sass from no one. My seat's paid for all right," he said distinctly for the enlightenment of the other passengers, and Herbert Hutton reached out a discreet arm and dropped something in the porter's hand which sent him on his way and left Bi snorting audibly after him.

"You'd better shut up!" growled the dictator to Bi. "We don't want to be conspicuous, you know. If you can't hold your tongue and act as if you had ever traveled before, I'll get off this train at the next station and you can whistle for your reward. Do you understand?"

Bi dropped his toothless lower jaw a trifle and his little eyes grew narrow. This was no way to manage affable Bi. He loved a good visit, and he had counted on one all the way to Tinsdale. He had no idea of sitting silent and looking at that well-tailored back.

"I understand," he drawled, "an' I'll be gormed ef I'll agree. I ain't told you yet where we get off, an' I don't have to ef I don't wanta. Ef you can't treat me like a gen'l'man you know where you can get off, an' I ain't havin' to state it."

Herbert Hutton drew his arrogant brows in a frown of annoyance, and whirled around to placate his guide:

"Now see here, you old popinjay, what's got into you?"

"No, sir, I ain't nobody's papa," babbled Bi, seeing he had scored a point. "I have enough to do to support myself without any family."

"That's all right, have it your own way, only shut up or we'll have somebody listening. Have a cigar. Take two. But you can't smoke 'em in here, you'll have to go to the smoking-room. Wait! I'll see if we can get the drawing-room."

The porter appeared and the change was effected, to the great disappointment of Bi, who kept continually poking his head out to get a glimpse of the fine ladies in the chairs. He would much have preferred staying out in the main car and getting acquainted with people. His cunning had departed with the need. He had put things in the hands of this surly companion, and now he meant to have a good time and something to tell the gang about when he got home.

About midnight the train drew into a station and Herbert Hutton roused himself and issued forth with Bi, whose cunning had returned again.

"That's him! That's the guy," he whispered excitedly as another train drew in and passengers began to hurry down the platform and across to the waiting sleeper.

"Are you sure?"

"Sartin!"

"You mean the one with the coat over his arm, and the two men behind?" He stopped short with an exclamation.

Bi looked up cunningly. Now what was up? He saw a thunder-cloud on the face of his companion.

With embellishments Herbert Hutton asked if Bi had ever seen the two tall gray-haired men who were walking with their prey.

Bi narrowed his eyes and denied any knowledge, but perceived there were more sides than two to the enigma. Now, what could he figure out of those two guys? Were there more rewards to be offered? If so, he was a candidate. He wondered what chance there was of getting away from H. H. and sauntering through the train. He found, however, a sudden willingness on the part of his companion to vanish and let him do the scout work for the rest of the night.

With a sense of being on a vacation and a chance at catching big fish Bi swung out through the train. Bumping down among the now curtained berths, adjusting his long form to the motion of the express, lurching to right and to left as they went round a curve, falling over an occasional pair of shoes and bringing down lofty reproaches from the sleepy porter, he penetrated to the day coaches and at last located his quarry.

They were sitting in a double seat, the younger man facing the two older ones, and had evidently been unable to get sleepers. Bi hung around the water-cooler at the far end of the car until he had laid out his plans; then he sauntered up to the seat behind which was vacant and dropped noiselessly into its depths, drawing his hat down well over his face, and apparently falling into instant slumber, with a fair sample of Tinsdale snoring brought in at moderate distances.

The conversation was earnest, in well-modulated voices, and hard to follow connectedly, for the men knew how to talk without seeming to the outside world to be saying anything intelligible. Occasionally a sentence would come out clear cut in an interval of the rhythm of the train, but for the most part Bi could make little or nothing of it.

"In all the years we've been trustees of that estate we haven't seen her but twice," said one of the older men; "once at her father's second marriage, and again at his funeral. Then we only saw her at a distance. Her stepmother said she was too grief-stricken to speak with any one, and it was only by the utmost effort she could be present at the service."

"She looked very frail and young," said the other old man; "and her hair—I remember her hair!"

Bi changed his position cautiously and tried to peer over the back of his seat, but the voices were crowded together now, and the younger man was talking earnestly. He could not catch a syllable. "Trustees!" That word stayed with him. "Estate" was another promising one, and the fact that her hair had been remembered. He nodded his old head sagaciously, and later when the three men settled back in their seats more comfortably with their eyes closed he slid back to the water-cooler and so on through the sleeper to the drawing-room.

Hutton was sleeping the sleep of the unjust, which means that he woke at the slightest breath, and Bi's breath was something to wake a heavier sleeper. So they sat and planned as the train rushed on through the night. Now and again Bi took a pilgrimage up to the day coach and back to report the three travelers still asleep.

About six o'clock in the morning the train slowed down, and finally came to a thrashing halt, waking the sleepers uncomfortably and making them conscious of crunching feet in the cinders outside, and consulting voices of trainmen busy with a hammer underneath the car somewhere. Then they drowsed off to sleep again and the voices and hammering blended comfortably into their dreams.

The passengers in the day coach roused, looked at their watches, stretched their cramped limbs, squinted one eye out to see if anything serious was the matter, and settled into a new position to sleep once more.

Bi, stretched for the nonce upon the long couch of the drawing-room while his superior occupied the more comfortable berth, roused to instant action, slipped out to the platform and took his bearings. He had lived in that part of the country all his life and he knew about where they ought to be by that time. Yes, there was the old saw mill down by Hague's Crossing, and the steeple over by the soft maple grove just beyond Fox Glove. It would not be a long walk, and they had a garage at Fox Glove!

He sauntered along the cinder path; discovered that the trouble with the engine was somewhat serious, requiring to wait for help, took a glimpse into the day coach ahead to assure himself that the three men were still safely asleep, and sauntered back to the drawing-room.

His entrance roused the sleeper, who was on the alert instantly.

"Say, we got a hot box an' a broken engyne!" Bi announced. "It'll take us some time. We ain't fur from Fox Glove. We could santer over an' git a car an' beat 'em to it!"

"We could?" said Hutton. "You sure? No chances, mind you!"

"Do it easy. Those guys are asleep. They won't get to the Junction 'fore ten o'clock, mebbe later, an' they can't possibly get to our place 'fore 'leven."

"Lead the way!" ordered Hutton, cramming himself into his coat and hat.

"Better slide down on the other side," whispered Bi as they reached the platform. "We kin go back round the train an' nobody'll notice."

As if they were only come out to see what was the matter they idled along the length of the train and around out of sight, slid down the bank, took a short cut across a meadow to a road, and were soon well on their way to Fox Glove in the early cool of the spring morning, a strangely mated couple bent on mischief.

Back on the cinder track the express waited, dreamily indifferent, with a flagman ahead and behind to guard its safety, and while men slept the enemy took wings and flew down the white morning road to Tinsdale, but no one ran ahead with a little red flag to the gray cottage where slept Betty, to warn her, though perchance an angel with a flaming sword stood invisibly to guard the way.

OUR NEXT STORY

C. Courtenay Savage

"MORNING"

A SERIAL BY C. COURTENAY SAVAGE

THE name of C. Courtenay Savage has come to have a very real place in the hearts of Christian Herald subscribers. They have read, with breathless interest, his stirring war novel, "That Girl from Orchard Street," and they have welcomed eagerly each one of his gripping short stories.

And so the readers of the Christian Herald will be glad indeed to know that Mr. Savage has written a new novel, entitled "Morning," for the Christian Herald. They will be glad with the gladness that one feels upon welcoming a friend who has come again to visit—bringing with him a trunkful of delightful surprises.

"Morning" is indeed a trunkful of surprises. It is a new sort of a story for the Christian Herald to publish—a story of the business world. It tells of the romance, the adventure and the intrigue that go on, perhaps, in many a dull stone office building. It tells of destinies that are moulded and fates that are settled from behind a mahogany desk or a typewriter.

Anne Burnette, the heroine of the story, is the wholesome, religious type of girl that Christian Herald subscribers best love to read about. She meets the temptations of a great city, yes—but her sweetness and strength of character carry her safely through those temptations. She is in danger, more than once. She knows fear. But she is brave and determined. And she wins!

"Morning" is a worth-while story—with a thrill in every paragraph and a heart-throb on every page. Christian Herald subscribers will enjoy it even more than they enjoyed "That Girl from Orchard Street," which is saying a great deal.

BEGINS NEXT WEEK

CHAPTER XIV

BOB had just finished feeding the chickens
the automobile drew up at the door, and
hurried around the house to see who it might
He was rather looking for the return of that
lawyer again. He felt the family expected him s
time soon. Perhaps he would be to breakfast a
mother would want some fresh eggs.

They had dropped Bi at the edge of the village a
there were only Hutton and the driver who h
brought them. Bi had no mind to get mixed up
this affair too openly. He valued his standing in
home town, and did not wish to lose it. He had
instinct that what he was doing might make him u
popular if it became known. Besides, he had anot
ax to grind.

Bob did not like the looks of the strange dark m
who got out of the car and came into the yard w
the air of a thrashing machine bolting into whate
came in his way. He stood sturdily and waited u
he was asked who lived there, and admitted wit
stingy "yes" that it was Mrs. Carson's ho
A thundering knock on the front door followed,
the other man in the car got out and came into
yard behind the first.

"Well, you needn't take the door down," sna
Bob, and scuttled around the house to war
mother, aware that he had been rude, and glad

It was Betty who came to the door, for Ma
frying bacon and eggs for breakfast, and Bob h
been quite soon enough. She started back w
scream, and eluding the hand that reached for her
fairly flew back to the kitchen, taking refuge be
Mrs. Carson, with her eyes wild with fear and her h
on her heart, while Hutton strode after her.

Mrs. Carson wheeled around with her knife i
hand and faced him:

"What do you mean by coming into my hous
way, I'd like to know?" she demanded angrily,
ting her arm around Betty.

"I beg your pardon," said Hutton, a poor ap
for courtesy slipping into his manner. "I don't
pose you know it, but that is my wife you are ha
ing there, and she ran away from home s
months ago! I have just discovere
whereabouts and have come to tal
away!"

Ma straightened up with the a
queen and a judge, while Betty s
scream and in a small voice full of
cried: "It isn't true, Mrs. Ca
isn't true. Oh, *mother*, don't
take me!"

Mrs. Carson pushed Betty b
her, the knife still in her other
and answered with dignity:

"You've made a big mistak
Herbert Hutton; this isn't your
all. I know all about you."

Hutton put on a look of
suavity.

"Oh, of course, madam, she h
you that, but I'm sorry to hav
you that she is not in her righ
She made her escape from the
asylum."

"Oh, rats!" shouted Bob, a
ished out the kitchen door, slam
behind him.

Emily, frightened and whit
just outside, and he nearly kno
over in his flight. He pulled h
with him, whispering in her e
edly:

"You beat it down to the f
hit it for all you're worth!"

Emily gave him one frig
and sprang to action. Her
sped down the path to the
hung the big fire gong like
rabbits running for their life,
moment more the loud whang
rang through the little town,
the "gang" and greatly disc
who was craning his neck a
and watching the fast-gr
down the railroad track. Th
the train coming already. Ho
made it so soon?

But Bob was on his stom
road scuttling the ship that w
carried away the princess.
feur was fully occupied in th
he had been ordered to fol
ready to assist in carryin
insane person, and he had
for his car at present. It
job, and one that he didn't
was getting big pay, and
had to be done.

Bob's knife was sharp.
kept it in good condition.
of the chores about the ho
cunning in its skill. It
long punctures in the fou
there was no chance at all
going on its way for some time to con
squirmed his way out on the opposite
house, slid along by the fence to the side
to the back like a flash and without
hesitation hauled up his elaborate syst

He stuck the longest conductor pipe through open window of the old laundry, clutched at the and swung himself inside, drawing the pipe in er him.

The altercation in the kitchen had reached white at. Hutton's suavity was fast disappearing behind loud angry tone. He had about sized up Ma and cided to use force.

It was a tense moment when Bob, his hasty arngements made, silently swung open the laundry or in full range of the uninvited guests and waited the psychological moment. Mrs. Carson had opped her knife and seized the smoking hot frying-n of bacon as a weapon. She was cool and collected, t one could see in her eyes the little devil of battle at sometimes sat in Bob's eyes as she swung the ying-pan back for a blow. Suddenly out flashed a ld steel eye, menacing, unanswerable, looking raight into her own.

At that instant, unannounced and unobserved, rough the laundry door lumbered a long ugly tin nductor pipe, and the deluge began. Straight into eyes of the would-be husband it gushed, battering shingly down on the cocked revolver, sending it mlessly to the floor, where it added to the confusion going off with a loud report, and sending the uffeur to the shelter of the parlor. Bob never w how near he came to killing some one by his y service, and Ma never had the heart to suggest Instead she acted promptly and secured the pon before the enemy had time to recover from shock.

ob, in the laundry, standing on a chair mounted a board across the bathtub, sturdily held his bling conductor pipe and aimed it straight to the k. Of course he knew that even a well-filled anx of hogsheads could not hold the enemy for- but he was counting on the fire company to e in time to save the day.

asping, clawing the air, ducking, diving here and e to escape the stream, Herbert Hutton presented ectacle most amusing and satisfying to Bob's boy [illegible]

eat it, Betty, beat it! Beat it!" he shouted the noise of the pouring waters. But Betty, e with horror, seemed to have frozen to the spot. ould not have moved if she had tried, and her refused to order her to try. She felt as if the end rything had come and she were paralyzed.

wn the street with dash and flourish, licking up ment like a good meal, dashed the gang, the ef ostentatiously arraying himself in rubber d helmet as he stood on the side of the engine. The hysterical little engine bell banged away, ding with the sound of the bell of the incoming at the station. Bi, with his mouth stretched and one foot holding him for the train while the urged toward the fire and excitement, vibrated platform, a wild figure of uncertainty. Where and Inclination both called, Cupidity still had per hand.

once Bi did not have to act a part as he stood g the three travelers descend from the train. citement in his face was real and his gestures uite natural, even the ones made by his one ly long waving top-lock of gray hair that es- all bounds as his hat blew off with the suction train. Bi rushed up to the three men wildly: was you goin' down to Carson's house after tty Hope girl?" he demanded loudly.

hree men surveyed him coldly, and the young e him a decided shove:

t will do, my friend," he said firmly. "We ed any of your assistance."

I got a line on this thing you'll want to know," ed, hurrying alongside. "There's a guy down a car gone to take her away. He ain't been g, but you won't find her 'thout my help. in' to take her to a insane institution. I let on to be lpin' him an' I found out all about it."

hat's all this?" said Reyburn, wheeling about g the old fellow with a muscular young shake his toothless jaws chatter. "How long ago What kind of a looking man was he?"

go!" whined Bi, playing to make time, in the eye down the road. "I ain't as young be, an' I can't stand gettin' excited. I got work a purpose, an' I'll take you all right down. ef he's gone, an' I s'pose he must be, 'cause ts, and was late, why, we'll foller."

quick, then!" said Reyburn, climbing into y spring wagon that Bi indicated, the only view. The two trustees climbed stiffly and into the back seat as if they felt they were ir lives, and Bi lumbered rheumatically a driver's place and took up the lines. It rd, what the only living thing in Tinsdale that ke and keen to go to the fire was that g and Bi had to do quite a little urging with the ed to the old whip. So, reluctantly, they joined of hogs on toward the Carson house.

from eam from the hogsheads gurgled smaller. he new writhed out of its reach and began to pump, wings, suddenly the outside kitchen door lay up the and a crew of rubber-coated citizens first and eceded by a generous stream of chemicals of deligent young member of the company set ater's inately in his excitement. It struck the uarely in the middle and sent him sprawl- oor. ed the conductor pipe in exhausted relief and flew to the scene of action. It had been fearful to be held from more active service so long. Emily, outside, could be seen dancing up and down excitedly and directing the procession, with frightened shouts, "In there! In the kitchen! Quick!" as the neighbors and townsmen crowded in and filled the little kitchen demanding to know where the fire was.

Mrs. Carson with dignity stepped forward to explain:

"There ain't any fire, friends, an' I don't know how you all come to get here, but I reckon the Lord sent you. You couldn't a-come at a better moment. We certainly was in some trouble, an' I'll be obliged to you all if you'll just fasten that man up so't he can't do any more harm. He came walkin' in here tryin' to take away a member of my family by force, an' he pointed this at me!"

She lifted the incriminating weapon high where they could all see.

Herbert Hutton, struggling to his feet in the crowd, began to understand that this was no place for him, and looked about for an exit, but none presented itself. The chauffeur had vanished and was trying to make out what had happened to his car.

Hutton, brought to bay, turned on the crowd like a snarling animal, although the effect was slightly spoiled by his drabbled appearance, and roared out insolently:

"The woman doesn't know what she's talking about, men; she's only frightened. I came here after my wife, and I intend to take her away with me! She escaped from an insane asylum some time ago, and we've been looking for her ever since. This woman is doing a very foolish and useless thing in resisting me, for the law can take hold of her, of course."

The crowd wavered and looked uncertainly at Mrs. Carson and at Betty cowering horrified behind her, and Hutton saw his advantage:

"Men," he went on, "there is one of your own townsmen who knows me and can vouch for me. A Mr. Gage. Abijah Gage. If you will just look him up—he was down at the station a few minutes ago. He knows that all I am saying is true!"

A low sound like a rumble went over the little audience and they seemed to bunch together and look at one another while some kind of an understanding traveled from eye to eye. An articulate syllable, "Bi!" breathed in astonishment, and then again "Bi!" in contempt. Public opinion, like a panther crouching, was forming itself ready to spring, when suddenly a new presence was felt in the room. Three strangers had appeared and somehow quietly gotten into the doorway. Behind them, stretching his neck and unable to be cautious, appeared Bi's slouching form. The crouching Public Opinion caught sight of him and showed its teeth, but was diverted by the strangers.

Then suddenly, from the corner behind Ma, slipped Betty with outstretched hands, like a lost thing flying to its refuge, straight to the side of the handsome young stranger.

He put out his hands and drew her to his side with a protecting motion, and she whispered:

"Tell, them, please; oh, make them understand."

Then Reyburn, with her hand still protectingly his, spoke:

"What that man has just said is a lie!"

Hutton looked up, went deadly white and reeled as he saw the two elderly men.

The crowd drew a united breath and stood straighter, looking relieved. Bi blanched, but did not budge. Whatever happened he was in with both crowds. Reyburn continued:

"I carry papers in my pocket which give authority to arrest him. If the sheriff is present will he please take charge of him? His name is Herbert Hutton, and he is charged with trying to make this lady marry him under false pretenses in order to get control of her property. She is not his wife, for she escaped before the ceremony was performed. I know, for I was present. These two gentlemen with me are the trustees of her estate."

Estate!

The neighbors looked at Betty respectfully.

Bi dropped his jaw perceptibly and tried to figure out how that would affect him. The sheriff stepped forward to magnify his office, and the silence was impressive, almost reverent. In the midst of it broke Bob's practical suggestion:

"You can shut him in the coal shed. It's got a padlock an' is good an' strong. He can't kick it down."

Then the law began to take its course, the fire gang stepped out, and Mrs. Carson set to work to clean up. In the midst of it all Reyburn looked down at Betty, and Betty looked up at Reyburn, and they discovered in some happy confusion that they still had hold of hands. They tried to cover their embarrassment by laughing, but something had been established between them that neither could forget.

CHAPTER XV

THE days that followed were full of bliss and peace to Betty. With Hutton safely confined in the distant city, and a comfortable sum of her accumulated allowance in the Tinsdale bank, with a thorough understanding between herself and her trustees and the knowledge that her estate was large enough to do almost anything in reason that she wished to do with it, and would be hers in three weeks, life began to take on a different look to the poor storm-tossed child. The days in the Carson home were all Thanksgivings now, and every member of the family was as excited and happy as every other member. There were arguments long and earnest between Betty and her benefactor as to how much she might in reason be allowed to do for the family now that she had plenty of money, but in the end Betty won out, declaring that she had wished herself on this family in her distress, and they would take her as a man does when he marries, for better for worse. Now that the worse had passed by she was theirs for the better, and she intended to exercise the privilege of a daughter of the house for the rest of her natural life.

Bi Gage was worried. He was still trying to get something out of the estate for his part in the exercises, and he vibrated between Tinsdale and Warren Reyburn's office working up his case. The five-thousand-dollar reward was as yet unpaid, and the papers he held didn't seem to impress the functionaries nearly so much as he had expected. It began to look as though Bi had missed his chances in life once more, and when he took his old seat in the fire-house and smoked, he said very little. Popular Opinion was still crouching with her eye in his direction and it behooved him to walk cautiously and do nothing to offend. So while he smoked he cogitated in his cunning little brain, and hatched out a plan by which he might get in with Betty Hope later, perhaps, when things had quieted down a little and she had her money.

Betty received a pitiful letter from her stepmother, trying to explain away her part in the affair and professing to be so relieved at the news that Betty was still alive and well that she cared nothing about anything else, not even the fact that poor dear Herbert was landed in jail, or that the fortune which she had schemed so long to keep in her own power was wrested from her so ignominiously. She begged Betty to come back to their home and "be happy again" together.

But Betty was so happy where she was that she could afford to be generous and try to forget her wrongs. She wrote a decent little note gently but firmly declining to come "home" ever again, making it quite plain that she was no longer deceived by honeyed phrases, and closing with a request that if in future any communication might be necessary it should be made through her lawyer, Mr. Warren Reyburn.

This same Warren Reyburn had returned to his city office in a very much exalted state of mind. He could not get away from that little hand of Betty's that had been laid so tremblingly and confidingly in his, and yet how could he, a poverty-stricken lawyer with absolutely no prospects at all, ever dare to think of her, a lady of vast estates. Still, there was some comfort in the fact that he had still some business to transact for her, and would have to return to Tinsdale again. He might at least see her once more. So he solaced himself on his return trip, feeling that he had done some good work, and that he would have a pleasant report to give to Jane Carson when he called upon her, as he meant to do the next day.

He arrived at home to find James Ryan in a great state of excitement. A pile of mail had arrived, and he had memorized the return addresses on the outside of all the envelopes. One was from a well-known firm, and another bore a name widely spoken of in the circles of the world of finance. Jimmie, in close council with Jane Carson, had decided that it must be from that person who called up twice on the phone and swore such terrible oaths when he found that Reyburn was away.

Jimmie hovered nervously about, putting things to rights, while Reyburn read his mail. He had come to the smallest envelope of all, a plain government envelope now and nothing had developed. Jimmie saw his first place fast slipping away from him and his heart grew heavy with fear. Perhaps after all nothing good had turned up yet.

Suddenly Reyburn sprang up and came toward him with an open letter, holding out his hand in a joyous greeting:

"Read that, Ryan! We're made at last, and I shan't have to let you go after all!"

Ryan read, the letters dancing before his delighted eyes, every one wearing an orange blossom on its brow. It was from an old established and influential firm, asking Reyburn to take full charge of all their law business, and saying they had been referred to him by two old friends in Boston, who by the way were Betty's two trustees.

"Come on, Ryan, come out to lunch with me! We've got to celebrate," said Reyburn. "I have a hunch somehow that you have been the one that brought me this good luck. You and a Miss Jane Carson. You both share alike, I guess, but you were the first with your five-thousand-dollar reward story."

"Jane Carson!" said Jimmie mystified. "Why, *she's* my *girl!*"

"Your girl!" said Reyburn, a queer look coming in his eyes. "You don't say! Well, you're in some luck, boy, with a girl like that! And, by the way, next time you see her, ask her to show you her wedding dress!"

And not another word would Reyburn tell him, though he recurred frequently to the subject during the very excellent lunch which they had together in friendly companionship.

They spent the afternoon composing the brief and comprehensive letter in response to the momentous one of the morning, and in the evening together they

Continued on page 1356

A group of one of the many Inter-Church World Movement summer conferences.

SEEING THE WORLD AS A WHOLE

The Inter-Church World Movement in Series of Conferences Receives Reports of Christian Work and Needs in Many Lands

By ELSIE McCORMICK

SEEING the world as a whole with all its spiritual loneliness, its needless suffering, and its many races waiting in forgotten valleys for a message that never seems to come is an experience which makes a lifelong im pression. This sums up the opinion of 1,852 delegates who gave ten days from precious summer vacations in order to attend study classes outlining the purpose, plans and methods of the Interchurch World Movement of North America. Grouped in seven conferences, the delegates heard the story of world needs, glimpsed the vision of service for which the movement stands, and studied methods of missionary leadership for their own churches and communities.

The delegates ranged in years from high school students to men and women grown old in Christian service. Enrolled on the conference lists were ranchers from the mountain slopes of Colorado, pastors both of great city churches and of schoolhouse chapels, business men from the factory cities of New England, working-women from New York, men in the lumbering industry of the Pacific Coast, and farmers' wives from the prairie country of the Middle West. There were representatives of mission boards, young people's societies, women's missionary organizations, and clubs of community workers, besides a large number of interested people who came as individuals.

Despite high railroad fares and the present inconveniences of traveling, the enrollment showed an increase of nearly fifty per cent. over that of last year. The conferences, which were held at Silver Bay, New York; Ocean Park, Maine; Blue Ridge, North Carolina; Lake Geneva, Wisconsin; Asilomar, California; Estes Park, Colorado; and Seabeck, Washington, were formerly given under the auspices of the Missionary Education Movement, all the resources of which are now merged with the Interchurch World Movement. The Laymen's Missionary Movement, which has also ceased to function independently, devoted its energies to making the conferences a success. Missionaries from practically all the evangelical boards cooperated by lecturing on their experiences and problems to the various study classes.

Two of the conferences—that of Seabeck and of Estes Park—were compelled to turn delegates away. The Western conferences set the pace for those of the East in attendance increase, the Asilomar conference of California having an enrollment of 305 compared with 153 who attended last year, and Seabeck having a roster of 253 names, representing a gain of exactly 100 over last year's record. The conferences were "Interchurch" in membership as well as in subject, eighteen denominations being represented.

In open parliaments and in lectures, the textbooks and in pageants, the conference members saw humanity as from a hill-top.

The two outstanding problems studied were the duty of the church to Americanize the foreign-born by pointing out the close relationship between democracy and Christianity; and to conserve human life throughout the world by the establishment of medical missions.

The latter duty was brought out through many astonishing facts—the death, for instance, of two babies out of three in Korea, and the seventy-five per cent. infant mortality rate in Egypt.

Another course placed emphasis upon changing conditions in China, and the obligations which the social awakening of this ancient country has put upon Christian missions.

The delegates came away with the conviction that the day of Homeopathic Christianity is passing, and that a prescription larger than any one denomination can prepare is necessary for healing the spiritual and social ills of humanity. Though each evangelical church possesses the all-sufficient gospel, no one religious body has the means or equipment for meeting the multiple problems of the mission field.

Dr. J. Campbell White, who resigned the presidency of Wooster College to become associate general secretary of the Interchurch World Movement; Dr. C. H. Pratt, former secretary of the Board of Foreign Missions for the Presbyterian Church, South; Dr. E. C. Cronk of the Lutheran Church, in charge of the conferences; Dr. Robert H. Patton, director of the Nationwide Campaign being held by the Protestant Episcopal Church; Bishop Luther B. Wilson of the Methodist Episcopal Church; and Dr. John Timothy Stone, famous pastor of the Presbyterian Church, were among the prominent religious leaders who explained the Interchurch World Movement to the conference members.

The mission study classes were conducted with the same thoroughness that has characterized them in past years. Leading some of the courses were Miles B. Fisher of the Congregational Board of Education; B. Carter Milligan, educational director of the Presbyterian Board of Foreign Missions; T. H. P. Sailer, educational adviser for the Presbyterian Board; and John Clark Archer of the Chair of Missions at Yale University. The courses ranged from an efficiency course for pastors given by Dr. F. A. Agar of the Baptist Church to fascinating tales of China prepared for delegates in their early teens.

Pageants so colorful that they expressed in a picturesque way the facts of the text-books and yet so simple that any church might produce them without expense formed an important part of every program. A young woman doctor seeking the most needy part of the world in which to hang her professional shingle showed graphically the call for medical missionaries. One by one, women from other lands came forward, each with a pathetic tale of suffering and neglect. No one could leave such a pageant unimpressed by the fact that medical missions are a worldwide necessity.

At two or three of the conferences the [illegible] of spiritual leadership which the United [illegible] now holds was beautifully expressed in [illegible] called "The Striking of America's Hour." In it the whole sweep of the ages was portrayed in a short half-hour. Egypt, Babylonia, Greece and Rome are brought before the judgment bar of Justice and Brotherhood, only to be turned away again as unworthy of a claim to true greatness. The pageant culminates in the vesting of America with a supreme opportunity for world service.

Those who attended the conferences were touched by the deep spiritual tone which marked all the sessions. Dr. W. E. Doughty, head of the Department of Spiritual Resources in the Interchurch World Movement, led the thoughts of the members to the necessity of prayer, not as a mere devotional exercise, but as the underlying strength of the entire conference.

At Asilomar alone fifteen young people dedicated their lives to Christ, declaring their intention to serve either as pastors or as workers in the mission field.

Vespers on the "Sunset Slope" at Seabeck, the "Hour of Spiritual High Tide" on the shores of Lake Geneva, evening prayer in the shadow of the Colorado peaks, twilight service on the rocky beach at Asilomar, and daily intercession in the pine-covered Adirondacks emphasized the fact that the Interchurch World Movement is primarily spiritual and that upon its religious inspiration it places its hope of success.

In the quiet of the mountains or in the changing glory of the sea, the delegates heard the still, small voice with its constant urge toward work and prayer.

"Follow this trail to higher plains" was the sentence from which the Estes Park conference drew its inspiration and which could rightly be chosen as a motto for the others.

Bidding them carry its high purposes into the walks of common life, the Interchurch World Movement pointed toward the path of consecration in a prayer-poem, "The Homeward Way," and bade the delegates Godspeed.

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The New Home of Peace

WHILE the famous Peace Palace at the Hague has ceased to do business and is opened only a few hours a day for sightseers, a new and vastly more pretentious peace center is being planned for Geneva as the seat of the government of the League of Nations.

Dispatches coming from Switzerland describe the location of the capitol of the League as embracing a mile of frontage on Lake Geneva and extending back from the water for approximately two miles. The correspondent, looking into the future, sees this area dotted with great office buildings, each bulging with news of world-wide importance.

That proposed site may not be too extensive for the purpose can be appreciated when it is recalled that President Wilson took with him to Paris, or had assigned to the work of the American Peace Commission, more than 1,400 attachés, clerks and attendants. If it required that number of persons to look after the interests of the United States in formulating the Peace Treaty it is easy to conceive tens of thousands needed to carry on the almost limitless work the League of Nations organization is preparing to undertake, for the covenant provides that the council of the League keep in close political, economic and military contact with every member nation. Not only will it know the intimate details of government of the members, but it will have to know what other countries outside the League are doing from both the economic and military standpoints. In other words, its machinery will completely cover the earth.

While the organization of the League of Nations is temporarily in London, its permanent home is to be Geneva. It will be transferred there after the first formal meeting, which is to take place in Washington at the call of President Wilson if the covenant is accepted by the Senate, and then by the Allied and Associated Powers in the event the Senate votes for the proposed reservations.

Jesus, the World's Hope

A
NEW YEAR'S
SERMON

By REV.
S. EDWARD YOUNG,
D.D.*

Text: 1 Tim. 1 : 1, "Christ Jesus, Our Hope."

OUGHT not this New Year's message to be one of hope? There is hope for the world while the world has hope. Should despair seize upon mankind, our very gloom would be our doom. How bold the writer of Hebrews is! He takes the ship's anchor and hurls it upward, until it hooks about the throne of God, and draws us, ship and all, toward the celestial haven—"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail."

What is our Hope? Christ Jesus—the babe, the youth, the man, the crucified, the resurrected. Usually the New Testament speaks of him as Jesus when His stay in the flesh is contemplated, as Christ when His Messiahship is emphasized, as Jesus Christ when both His earthly life and His Messiahship are thought of, and as Christ Jesus when His birth, death, resurrection and worldwide mission are in view:—

"Not what, but *Whom*, I do believe
That, in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give—

"Not what, but *Whom!*—'
For Christ is more than all the creeds
And His full life of gentle deeds
Shall all the creeds outlive."

Why is Christ Jesus our Hope? Because there is no other. Could Mohammedanism be? Not hope enough there to compose a hymn! Every Mosque is songless. Not Buddhism—hymnless, too, except when stealing from Christianity. Not all the world's philosophies. They reached their climax when Germany reissued the whole of them, plus additions of her own, and philosophized the nation into a militaristic hell, into which she tried to drag the rest of mankind. Not commercial interests, so loudly proclaimed a few years ago as certainly guaranteeing universal peace! Did they? And here we are again, by reason of commercial upheaval, at chaos' edge. Will education suffice? If Christless, it only makes wits keener to do iniquity. Twice recently in one of America's largest high schools, eighty per cent. foreign, I have found two thousand boys applauding loudly other points in a speaker's utterances, but maintaining a dead silence when Bolshevism was denounced. Anarchy in the schools! Mere head-drill can never save humanity.

WHY is Christ Jesus our Hope? Because He claims to be. Take such a passage as St. Matthew 11 : 27–8, "All things are delivered unto me of my Father. . . . Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." . . . "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Or St. John 7 : 37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Who else ever spoke so?—Himself the only way of knowing God; Himself the only giver of the heart's deep calm; Himself alone to quench the soul's eternal thirst! Just one Being has lived who never regretted anything he ever did or said or was—Christ Jesus. Just one good Person never broke with his past—Jesus of Bethlehem. His past was ever perfect and required no breaking with. Just one meek spirit never apologized. Paul had to apologize for saying to the high priest, "God shall smite thee, thou whited wall,"—"I wist not that he was the high priest." But the Master confessed no error in knowledge or intention—He had none to confess. Just One never needed to ask to be forgiven. Even in formulating the Lord's Prayer, He took pains to have the Greek, the Aramean, pronoun, "Ye" stand out emphatically, "After this manner therefore pray *ye*"—He himself could not pray the clause "forgive us our debts"—He had none. Just One ceaselessly kept full communion with God the Father. At any moment He might be heard saying, "I thank thee, O Father," "Even so, Father," "Father, I thank thee that thou hastheard me."

Was he not constantly like somebody standing in the doorway of a darkened room, the sun shining on Him and He conversing with somebody there in the light whom we do not see? Just One lived without once, for a second even, displeasing the Heavenly Father—Christ Jesus—"I do always those things that please Him." Just One was above the Sabbath Day and might do as He chose thereon—"The Son of Man is Lord also of the Sabbath." Just One was above the Scriptures and could add to them—"It was said . . . thou shalt not kill; but I say unto you that whosoever is angry with his brother without a cause, shall be in danger." Group together the claims of every other reformer since time began, and would they begin to equal this Nazarene's?

WHY is Christ our Hope? Because His life supports His claim. Precisely right it has been to turn upon Him history's searchlights and go microscopically into each nook and cranny of His career. Precisely right also that the unanimous verdict be that His claims and His conduct agree. Omit, if you prefer, the testimony of His own disciples, the eleven, the seventy, the five hundred. Omit John the Baptist and the angels and "the voice from heaven, saying, 'This is my Beloved Son.'" Omit the children's—by no means the least significant, their pure instinct often shunning one whom their elders do not detect to be false—chanting "Hosanna in the highest!" Pilate, cool, calculating, Roman Governor, how does Jesus impress you? You have the answer when Pilate, keen to gratify the Jews by releasing their Barabbas, willing to go almost any length to keep their good will, deliberately, before the multitude, charges them with murder as he washes his hands, declaring, "I am innocent of the blood of this Just Person." The Jews knew exactly what he meant and raised the shout: "His blood be on us, and on our children!"—and it has been. Roman centurion, accustomed to seeing all sorts of men die, what is your conclusion after three hours near Him on the Cross—"Truly, this was the Son of God." Nicodemus, member of the Sanhedrim, in whose semicircle you sat while Jewish religious leaders uttered their worst against the Galilean, your private night interview with Him affording you double opportunity to judge, Tell us your estimate. We know it by your coming to the cross and helping take down the Lord's dead body and prepare it for the grave, thus ostracizing yourself from Sanhedrim, home and nation.

Joseph of Arimathea, rich, cultivated Sanhedrist, absent when Jesus was voted to death—your witness is that you throw your wealth and public favor to the winds and go to Pilate and beg the poor, lifeless form of the Saviour, that you may do Him honor.

And Judas, city fellow among country disciples, treasurer of the circle, aware of the source of every penny and how it was spent, observing with quick eye the Master's whole behavior in the intimacy of privacy, His dealings with whomsoever came and went, with His mother and brothers and the women who accompanied, as you, the traitor, cast your thirty pieces before the chief priests who hired you, what is your final word on Jesus?—"I have sinned, in that I have betrayed the innocent blood."

We, believers of the twentieth century, thank thee, O Father in heaven, for Judas who had every chance to know and every incentive to find a flaw to excuse his treachery—we thank thee for Judas' testimony that Jesus' life supported His claims divine!

WHY is Christ Jesus our Hope? Because He satisfies all varieties of mortals. Children ripen toward Him, as morning glories open to the sun. His birthday makes childhood glad the whole world round. The aged take His hand to walk through the last great shadow. Your dear old grandmother never looked lovelier than when she adjusted her spectacles to read once more the blessed Gospel verses that had been her cheer ever since she, a tiny girl, responded to "Suffer the little children to come unto me." The mid-years of our pilgrimage must lean on His strength and follow His wisdom. In sorrow we are desolate without Him. Time and space and race part not any from His presence and power.

A missionary speaks of Him in darkest Africa. A youngster, so black a piece of charcoal would almost leave a white mark on him, becomes a Christian, goes back with the missionary to England, is consecrated bishop, returns to Africa and in one of his meetings, a poor savage woman, her kinky wool whitening, leaps up and puts her arms about him. His arms go about her—Bishop Yulong and his mother, both Christians now! Ah, my soul! what Christ Jesus can do for any human anywhere!

Keep to the fore the radiancy of His nature. Remember that his critics were everlastingly finding fault with His happy manner of living. He represented Himself and His disciples as a wedding party, theirs the right to be of good cheer. Yes, "Be of good cheer,"—that is the chime of sweet bells you hear Him ringing over and over.

HOW does Christ Jesus become our Hope? By our taking Him. He respects the freedom of each human will. To be good or bad you must have the making of the choice. Our Lord's sensitiveness, delicacy and insight reveal themselves precisely here. The heart of love is to want to be wanted, to go not where it is not wanted. There is many a hint hereof in the Gospels. Walking on the sea near His disciples in the boat He "Would have passed by them; but when they saw Him . . . they cried out." At Emmaus gate "He made as though He would have gone further; but they constrained Him, saying 'Abide with us.'" Revelation pictures Him, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." He will never break in the door.

In the thunder of the war, He was knocking for the world to rise and open and receive Him In the labor upheaval of our country, He is knocking for America to admit Him. In the troubles of your business, in the trials of your family, in the wrong that will not allow you rest, in the wound that will not heal, He is knocking for you to let Him in. Ere He enters, the world must want Him, America must want Him, your family must want Him, you must want Him. Your soul's time of rejoicing waits till your soul wills it.

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*Pastor of Bedford Presbyterian Church, Brooklyn, N. Y.

THE WORLD NEWS OF THE WEE

The Coal Strike Settled

AFTER five weeks of strike which brought severe suffering to many parts of the country and dislocated business everywhere, the United Mine Workers of America have voted to accept a 14 per cent. increase in wages subject to a review of the award by a commission named by President Wilson. This commission will comprise a representative of the coal operators, the miners and the public, and will meet as soon as the mines are again placed in full operation.

The third great industrial upheaval since midsummer, there is reason to believe that if the terms of settlement finally prove satisfactory to the rank and file of the miners' organization the crisis in a very tense labor situation has been passed. The government is in a fair way to composing all its differences with the railway brotherhoods, the steel strike virtually has come to an end, and with real resumption of production by the mines the basic industries will be back to normal. The effect on the public of the coal settlement, however, is still in doubt. The 14 per cent. raise in wages tentatively accepted must be absorbed by the coal companies and not passed on to the consumer in increased prices, but the commission to be named by the President is authorized to collect data on wages and production costs and in certain circumstances charge any further increases in wages against the public. This feature of the settlement was strongly opposed by Dr. Henry A. Garfield, Fuel Administrator. He saw in it a possibility for a combination of operators and workers against the people and resigned as a protest against it.

Just before the union officials met in Indianapolis to discuss and accept the President's proposal for settlement the Fuel Administration put into effect conservation measures more drastic in some respects than those in force during the war. Factories were closed three days a week, stores and offices were limited to six-hour days, street lighting was cut to the minimum, advertising signs were shut off and trains were annulled on all railroads. More than 500 trains running into and out of New York City were taken off, including both the Pennsylvania and New York Central eighteen-hour trains to Chicago. Enforcement of the orders devolved on the Railroad Administration which was expected to refuse to carry coal to any company or individual violating them. The Fuel Administrator warned the country that the utmost care in coal consumption would be required for several weeks after the mines resumed production and that there was no early hope of the conservation orders being cancelled. Middle western states which seized the mines and operated them by volunteer labor will retain control of the properties until conditions are wholly normal. Kansas has been the most active in state mining and Governor Allen says he has no present intention of relinquishing control of the properties seized in the Pittsburg field.

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GOVERNOR HENRY J. ALLEN

Governor Allen of Kansas was the first state executive to seize the coal mines for the benefit of the public and operate them for the state

Peace Delegates Home

THE American delegation to the Peace Conference has returned to the United States after closing up its work in Paris and turning over to Ambassador Wallace the task of conducting any further negotiations. Much bitterness of feeling was displayed in England and France when Frank L. Polk, Henry White and General Tasker H. Bliss with their staffs left the Crillon. As the delegation was starting for the train to carry them to Brest the members placed their signatures to the Roumanian racial minorities treaty, ending for the time at least, the difficulties the Supreme Council has been having with the Roumanian government, for the agreement also included a definite promise to adhere to the Allied program with regard to Hungary. The action paves the way for the preparation of a treaty with Hungary and the government at Budapest has been requested to send a delegation to Paris to receive the terms that will be imposed on her. Mr. Wallace will sign this treaty for the United States.

The breaking of all formal American connection with the Peace Conference and the absence of American representation on the numerous inter-allied commissions set up by the treaty with Germany has placed in the hands of England and France the task of directing the enforcement of the peace terms. The disinclination of Germany to sign the protocol and complete the process of ratifying the terms signed at Versailles has made this problem a disquieting one. Premier Clemenceau of France left for London when Mr. Polk and his associates started for New York and a series of important conferences were held in the British Foreign Office between Clemenceau and Lloyd George. The question of a definite treaty of alliance between England and France was particularly considered. France is determined, in the event of the complete failure of the League of Nations proposal, to have a strong friend ready at hand in any emergency.

In the Senate there is no disposition on the part either of the President or Senator Lodge to revive consideration of the treaty. It seems to be Mr. Lodge's intention, immediately after the holiday recess, to push to a vote his resolution paving the way to a declaration of separate peace with Germany. Senator King, of Utah, shortly before the recess, introduced a resolution authorizing the President to employ the army and the navy in any joint measures which might be undertaken to enforce the terms of the Versailles treaty, but no action was taken on it.

Cost of Government

DEPARTMENTAL estimates for the next fiscal year presented to Congress call for an expenditure of $4,865,410,031. To this must be added deficiency bills which bring the aggregate demands of the executive up to $5,249,470,000. Any federal assistance required by the railways will still further increase the requirements. Against this huge estimate is placed $4,000,000,000 as the maximum that Congress can appropriate to the operations of the government. In other words, according to Representative Good, Chairman of the Appropriations Committee, a billion and a quarter dollars must be pared from the estimates by the congressional knife before next June 30. The disclosure of the departmental needs makes particularly valuable reading an article by Representative Good published in this number of the Christian Herald on the necessity for a national budget system with some balance between income and expenditure, and centralized appropriations.

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THE FARMER PREMIER

E. C. Drury, the new premier of Ontario, was the united choice of the United Farmers of the province supported by the labor group of the parliament

More Trouble in Korea

GOVERNOR GENERAL SAITO of Korea, according to advices from Tokio, has urgently appealed to the government to send twelve battalions to reinforce the Japanese garrison in Korea. Persistent rumors of increasing disorders in the colony thus seem to be confirmed. The strength of the Japanese military and police force now in control has never been disclosed by the authorities but it is estimated at about 125,000. The twelve battalions asked for by Baron Saito would increase it by 12,000 men. Fresh Japanese troops also are being sent into Siberia. Two transports had been unloaded at Vladivostok at the last advice and several others were en route. The despatches are not clear whether these are reinforcement units or replacements.

England-Australia Flight

CAPTAIN ROSS SMITH, of the British aviation service, has just completed a 12,000-mile flight between England and Australia, thereby wi a prize of $50,000 offered by the A lian Commonweath to the first a making the journey. Captain Ros from London to Cairo, to Basr Delhi, thence over the Malay P sula and the Dutch East Indies to Darwin on the Northern Au coast. The trip was made wi accident in approximately one m about one-third of it being over the

Mexican T sion Relax

WILLIA JENK American Co Agent at P whose arrest imprisonmen the Mexican au ities on a charg conspiring to nap himself, been released bail signed b American res of Puebla. Hi lease relieved a ous tension in W ington, where s members of the ate were determ to force an imm ate break in d matic relati Jenkins took e tions to the m of his release tried to get into prison, b jailers refus open the gate him. The act in the Senate minated in a call the President Senators Hitchcock and Fall who l before him an abstract of the findi of the Fall sub-committee named investigate conditions along the bor Mr. Wilson promptly requested Senate, by letter, to refrain from dling in Mexican affairs and said p edly the responsibility for relations foreign powers rested on the execu

Presidential Candidates

THE Republican National Comm at a meeting in Washingto selected Chicago as the seat of the convention which will meet on J The Chicago Association of Com agreed to pay all the conventi penses which in 1916 amour $110,000. The selection of the tion city and the date marked beginning of the campaigns for tion for the presidency. T prominently mentioned candid General Leonard Wood, Govern A. Lowden of Illinois and Senat ren G. Harding of Ohio. Favori are appearing almost daily, but cians see in them simply an eff split the support of the leading dates and hold some bargaining m against the day of the convention support of the three leaders no said to be divided somewhat The old Progressive-Roosevel is almost solidly behind Wo more conservative business el behind Lowden, and the old- publican organization is behind

More Pay for Rect

THE Episcopal Church has to establish $1,500 as the salary to be paid to the denon clergymen. Approximately on clergy now receive less than tha Preparations for an upward re being made in every diocese in try in compliance with the s resolution passed at the Ge vention in Detroit last fall. survey conducted by the chur that of a total of 1,427 cler three sections of the country

Continued on page 1364

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Three Generations of Pastors Preach at One Service

These three members of the Brigham family, grandfather, son and grandson, preached at one service in the Boston Grove Hall Universalist Church a few weeks ago. They are, from left to Right: Rev. W. L. Brigham, of California; Rev. L. W. Brigham, of Chicago, and Rev. W. B. Brigham, of Dorchester, Mass., pastor of the church

Group of delegates at National Urban League Conference at Columbus, Ohio

ARE RACE WARS NECESSARY?—NO!

By EUGENE KINCKLE JONES

Executive Secretary of the National Urban League

> EMINENT leaders among the white and colored races in the United States are joining hands and hearts in an earnest organized effort to stem the rising tide of race prejudice and to bring about mutual understanding and cooperation that will end riots and hatred. In the spirit of Christ and in a right conception of the interests of the human brotherhood lies the only real solution of the problem. Chief among the agencies working to this end is the National Urban League, the purposes and activities of which are set forth in this article.

THE recent race riots in Washington, Chicago and Omaha have set many minds working to determine the best means of quelling disturbances when threatened or provoked.

Iore far-sighted students of race rela-
s, however, long have been seeking
s for preventing or removing the con-
ns which lead to trouble.

e universal plan adopted by religious
social workers alike calls for the forma-
in each community of joint com-
ees of white and colored people to con-
together the relations between the
es; such committees to meet frequently
d discuss frankly all questions affecting
rk and play, housing and civic matters
which both races are concerned. From
se conferences it is proposed that
ncies for social betterment will be de-
ped and that publicity of a construc-
and concordant type for the good of
alike will result.

ounded on this principle, the Illinois
mission on Race Relations, appointed
overnor Lowden following the Chicago
s, is composed of white and colored
of unquestioned integrity and leader-
in their respective communities,
their duties will be to investigate
ughly all events which in a
have tended to produce race fric-
and to provide a program con-
ted to remove the causes and to
a feeling of good will and
hip.

resting to relate, the program
roved race relations, now so
advocated, has for fourteen
en the program of the Nation-
n League. The conception of
anization was that of William
ldwin, Jr., former president of
Long Island Railroad. The
place of the idea was a colored
h on Fifty-third Street, New
where a small but influential
of white and colored people met
ss the improvement of indus-
ditions among Negroes in
k.

w movement began its opera-
merging itself with the work
by Mr. Baldwin—the Com-
for Improving Conditions of
—and a movement which
this time had been working on
f the newly arrived colored
e National League for the
n of Colored Women.

ollowed an investigation in
rk of juvenile delinquency
e colored population result-
establishment of colored Big
and Big Sister work in the
s Court and the founding of
r girl delinquents. An em-
bureau, a home for con-
women and men, play
mmer camps for children,
hool visitors, probation and
ficers, an emergency workshop and other relief measures during the period of unemployment in the winter of 1914-15, all followed in rapid succession. The work spread to other communities until thirty-two cities embraced the League's program—prominent among them being Chicago, Brooklyn, Detroit, St. Louis, Cleveland, Columbus, Pittsburg, Boston, Savannah and Memphis. Philadelphia had already established the Armstrong Association, which became affiliated with the League.

During the Chicago riots the League's office never closed. The League's local executive, T. Arnold Hill, remained at his post for a whole week—day and night—keeping in touch with the police, the Governor's and Mayor's offices, colored leaders, white labor leaders, social workers and business men. At one time he was demanding the militia to supplement the work of tired and often ineffective police; again he was urging union labor officials to declare themselves publicly as willing for the Negroes to return to their former employment at the stock yards instead of allowing the riots to be an excuse for their dismissal. Later he urged the appointment of an unbiased state commission on race relations and placed the Urban League office at the disposal of the Red Cross, which organization he had summoned to give relief to the foodless isolated Negro population in the South Side district.

It was Hill to whom the Mississippi planter came to find out whether he could induce the former Negro migrants to return South, with the argument that the North treated the Negro as badly as the South and that conditions around his plantation had become ideal. It was to Hill that a dubious southern Negro replied—when confronted with the query whether he wanted to go South again to live—"No, sir; in the South we are left out of everything in which the public figures. In the North we can even take part in the riots."

Between the East St. Louis riots of May 30 and July 3, 1917, and after that event, I went to that ill-fated city representing the National Urban League to ascertain what one could do to remedy the situation.

I met with colored and white citizens and finally arranged for a joint meeting of representatives of the two races at the Rotary Club of that city. Out of that meeting sprang the East St. Louis Urban League, which, with George W. Buckner as executive secretary, has secured colored welfare workers for four large industrial plants; organized night schools for illiterate adult Negroes; organized boys' and girls' clubs; inaugurated canning clubs and community parties—all looking toward solving the Negro's part in the problem of race disturbances.

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AMERICAN WAR MOTHERS

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Soon after the United States entered the World War the War Mothers took form and developed into a national organization. Membership was limited to women who had sons or daughters in the service. The mothers have just ended their convention in Washington. The photograph shows a group of the leaders. Standing left to right, Mrs. C. McGrearty, Virginia; Mrs. S. Serungard, North Dakota; seated: Mrs. Albert E. Jones, North Dakota; Mrs. Alice M. French, Indiana; Mrs. R. M. Colman, Indiana.

On the Crest of the Horizon

By MARGARET E. SANGSTER

WHEN the New Year stands upon the crest of the horizon and smiles into the face of the world, the world smiles hesitatingly back and realizes, in its heart, two things. It realizes that it is being given a double gift—a new chance and a new responsibility. It realizes that the old slate is being wiped clean of last year's marking and that a new surface is being extended, shiny, smooth, and spotless, to be written upon. When the New Year stands upon the crest of the horizon and smiles into the face of the world, the world feels a quickening throb of joy and at the same time a curious weight of premonition.

GLADLY the New Year smiles across the earth,
Waking dim echoes of forgotten mirth,
Painting the hills with rosy tinted laughter,
Gay with the promise of forever after.

Sadly the old world raises up its eyes,
Dreaming to find the hope that wakes and dies—
Praying to find the New Year's smiling glances
Touched with the rainbow shine of lost romances.

Out through the mists of suffering and strife
Sounds forth again the New Year's call to life,
Urging the world to conflict, bloodlessly:
Urging the world to reach real victory,

Victory over stubbornness and pain,
Victory over bitter loss and gain,
Victory over empty-hearted sighing,
Victory over discontented crying.

Gladly the New Year smiles across the earth,
Bringing again the promise of rebirth;
And the sad world, with tired eyes uplifting,
Sees that the darkest clouds are breaking, drifting . . .

I SPENT last New Year's Eve in Paris. It was a strange, unreal sort of a New Year's Eve, for one usually associates New Year's Eve with the noise of merrymaking, with the ringing of bells and the blowing of horns and the sound of laughter. One usually associates New Year's Eve with mirth and gayety and exuberance just as one associates Paris with the thought of lights and sparkle and georgeous gowns and beautiful women.

But New Year's Eve, last year, in Paris, was a quiet affair. At ten o'clock the streets were deserted and when, a bit later in the night a mist of rain crept across the city it seemed almost like a mantle covering dim buildings and corner lamps and hotels. Paris was a dream place—a place asleep, or dazed, or perhaps, in a state of coma.

At eleven o'clock in my cold and dingy hotel room I sat down to write a letter home. And as I sat there I had a quaint, make-believe feeling that the New Year was coming to me, alone, of all Paris; I was the only one who was wide awake, the only one who was looking expectantly forward into the New Year's smiling face. And when the hands of my little watch touched softly together at the midnight hour, cutting the old year from the new one, I turned my wistful eyes in the direction of home and sent my New Year's pledge silently back to the waiting hearts across the sea.

PARIS was silent, last winter, when the New Year stood upon the crest of the horizon. All of France, I think, must have been silent. Because, after four years of chaos and war; after seasons of bloodshed and suffering and death the whole of France was too worn out with the breathless struggle for existence to be able to smile. It was too bruised and beaten to be able to smile. And, I think that, last winter, the whole world was weighed down with the same feeling that enveloped France.

For last winter the world was waking wearily from a bad dream—last winter civilization was being brought to life again after a bloody and mangled death. Hearts were still filled with sorrow, eyes were still tear-blinded, minds were still misted with suffering and lips were still twisted with agony. And the New Year's smile was too bland and self-sufficient to be noticed and answered. The world covered her sorry face with her hands and let the New Year enter, silently, into her soul.

BUT this winter the situation is vastly different. The New Year is coming to a world that is wide awake, that is thrilling with excitement and alive to the greatest possibilities that have ever existed. The hearts that were filled with sorrow have, since last year, found room for another interest, the tear-blinded eyes have learned to look past the grey veil of unhappiness and into the future; the minds that were misted with suffering are groping out into the sunlight and the lips that were twisted with agony have learned—though perhaps a shade wanly—to smile. The New Year comes to a world that is throwing off the aftermath of a bad dream—that is beginning to take up old tasks and old duties—to redeem old promises and to make new ones.

There have never been such opportunities to do worth-while things, to break old records and to set a new pace, as there are now. There may never again be a time when everybody is looking eagerly to his neighbor for inspiration, when everybody is anxious to make a new start, and to receive and take good advice. The world realizes that it is coming into a period of renascence—a period when originality and grit and courage and steadfastness will count for infinitely more than they have ever counted before.

THERE are those who will look mournfully into the face of the New Year as it smiles, this winter, from the crest of the horizon. There are those who will murmur gloomy words that have to do with strikes and labor problems; with the high cost of living and the social unrest. There are those who will say that the world is still in the midst of a maddened dream—that, perhaps, it will never wake again to sanity.

But—well, look into the eyes of the mother whose son has come back to her, safe, from the battle-field of France. And glance into the faces of the young lovers in the subway train who have forgotten to read the blatant headlines of the papers they carry. And see the baby who is sitting on the floor of some cozy little home—the baby who is raising its tiny hands to catch the errant flicker of a dancing sunbeam.

SOMEBODY said, once, that there was nothing new under the sun. And it's been quoted over and over, that saying, until the world knows it very well indeed. But it isn't true—*it isn't*. For there's something new under the sun every time the first of January rolls around.

Friends of mine, I feel, somehow, that the world is being given something especially splendid upon this New Year.

OUR EDITORIAL PAGE

BRIGHTENING SKIES

THE New Year opens auspiciously. For many months the whole world has been filled with turbulence and distractions, and the peace the nations had hoped for and which seemed actually within reach, remained illusive. It is true, a little group of governments had signed the Treaty, but others, including ourselves, held back until the Spirit of Peace, drooping and discouraged, must have looked upon us in surprise and sorrow.

We set the bells a-ringing; we paraded and illuminated and rejoiced, yet after all these heartening demonstrations we found ourselves in the attitude of the patriarch when he proclaimed that his days were "full of trouble."

Yet this nation felt that the same Almighty Hand which had led our armies to accomplish their heroic task for justice and righteousness so nobly and self-sacrificingly, was still at the helm.

And now, the skies are everywhere growing brighter. Distractions at home, the industrial turmoil, the menace of Bolshevism and anarchy, the cloud of trouble with Mexico, and other disturbing conditions, which hung like storm-clouds all over the sky, are dispersing before the sunrise. The coal strike is happily settled and the men are going back to work. New hopes have been awakened that the Treaty which was framed with so much care and devotion, to save civilization and construct a program that would give hopes of world peace, may yet be saved. After months of disappointment, the peoples of those lands, whose future depends upon the restoration of order and tranquillity, are still confidently hoping and praying that wisdom may be given to those upon whom the peace of the world depends, and that beyond and above all disputes and differences, they may see their duty and do it.

Faith in action has been defined as "Trusting in God and going forward." Our people need this faith in action today. Our God-fearing forefathers held this faith strongly. Their consciousness of justice and righteousness dominated all other considerations. With God on their side, they felt assured of the outcome. They trusted in God and went forward!

So must we do, if we are to bring to this nation the peace Americans so greatly desire. On all sides we have seen the results of an incongruous situation. Industrial troubles multiplied; radicalism led to grievous excesses; the forces of disorder found in the disturbed conditions opportunity for baneful activities.

But now it is sunrise time—the time of new inspiraon and confidence. To realize the energy of the n in clearing away the clouds, one must climb some gh peak and there witness the break-up of a storm. ke a king in his majesty and strength, the glorious b appears; the clouds, immovable before, break, atter, and as though affrighted, finally scurry of all directions. Soon the atmosphere is clear and things are seen in their true perspective. So, n troubles assail and storms surround us on every l, we must climb the heights of Faith. Then, in response to our prayers, the sun of righteous- breaks through, the clouds lift, and what was ingly hopeless before, is now flooded with light, radiance and encouragement. The very storm- ds of trouble are seen to have been merely a veil ide victory.

WEALTH A STEWARDSHIP

RECENT years there have been many notable nstances of great fortunes being dedicated to the blic good, either during the lifetime or after the of the possessors. There are evidences that a rial change is taking place in the minds of men erning their attitude toward society in this re-. Ability and the power to grasp opportunity e them rich beyond reasonable human needs; when we see that many of them have kept a high pose in view all through life, and carried it out lutely in the face of temptations to extravagance vulgar display, to which weaker natures yield, cannot withhold the recognition of their laudable especially when it works out for the benefit of fellowmen.

nry C. Frick, when he found himself achieving ss in the business world, set up a high ideal, the ment of which would be a lasting benefit to the n. He decided to make his money clean, and vote it to the advancement of education, art and nthropy. Of his entire fortune of $145,000,000, one-sixth was left to kindred and friends when he the great bulk of it being represented in the ficent endowed collection of art treasures he gave to New York, the beautiful park he conveyed to the people of Pittsburg, and various educational gifts to universities and technical institutes, as well as liberal bequests to nearly a score of hospitals and dispensaries. Many years ago, Andrew Carnegie said that he believed the time was coming when it would be considered a disgrace for an American to die rich. Helen Gould, about the same time, put herself on record as holding the cardinal principle that wealth was a trusteeship. These two conclusions have taken root in the American mind, and are spreading. The Christian Herald has long held that the proposition that all wealth is a trusteeship, and that the holder has a moral accountability for the uses to which he puts it, was sound Christian doctrine, which could not be successfully refuted. Any man or woman who, being blessed with abundance, honorably attained, applying it to worthy purposes for the benefit of their fellowmen, is like the faithful servant who multiplied the talents his lord placed in his keeping. He who makes money merely to be a servitor to his desires, a minister to his pleasures, will be accused by his own conscience at the last, and will also forfeit the respect of his fellowmen.

ONLY A FEW MORE DAYS

THE Christian Herald subscription rate advances January 1.

All of our readers who send in their renewals before that date will receive FREE a beautiful Holman Hunt scriptural text wall calendar in colors.

Renewal rate 1 year $2.50. 2 years $5.00.

Great wealth involves great responsibility. The spirit of service needs awakening in all of us. If the churches of America, in this age of inflated incomes and suddenly amassed fortunes, were to preach the doctrine of Jesus regarding the danger of wealth when it becomes a barrier to spiritual growth and progress, they might lead many to use their riches for the benefit of humanity, instead of making it a wall of social division and a cause of better strife and heart-burnings.

THE WEEK OF PRAYER

THE Federal Council of the Churches of Christ in America, cooperating with the Interchurch World Movement of North America, has summoned the Church to the duties and obligations of the new year. Preparation for gathering questions and assembling problems of these new and stirring times will be made in a united Church in united study and prayer. A spiritual Plattsburg will be held throughout the land during the week of January 4-11.

The problems of "An Awakened Church" will engage the study and earnest investigation of the allied forces of Protestantism. The topics for each evening of this most important week are "The Church Awakened by Her New Opportunities," "The Church Awakened by National Self-Examination," "The Church Awakened by a Vision of World Needs," "The Church Awakened by the New Call for Cooperation," "The Church Awakened by a Revival of Family Religion," "The Church Awakened by the Call for Workers," and "The Church Awakened by a Rediscovery of the Reality and Power of Prayer."

Facing the task of a world-reconstruction, the Church must assume the prerogative of initiative and leadership. It must bring into efficient play its power of divine equipment as expressed through prayer and ministry. There are new questions, situations, obstacles, new trials that can only be adequately met with the potency and power of a new discovery of God. Denominational backgrounds and policy as ecclesiastical luxuries must give way for an aggressive denominational propaganda of the pure Gospel as a religious necessity. Our slogan must be "One Church, One God, One Christ, One Gospel, and One Fundamental Purpose." We have no time for petty discussions, narrow horizons, selfish aims, and private interests. These are times that demand convictions, clear-cut, iron-bound, steel-clad, Gibraltar-like, unmovable. We can only preach the Christ our denominational lives reveal. Our power over the world is only as strong as our convictions, and we may never hope to be helpful with mere opinions. We are to strive for the perfect coming of the Kingdom of God as a consummation devoutly wished for by perfect organizations. Organization in itself is null and void unless it is a means to an end, not a means unto itself. The world is burning and the firemen dare not tarry in convention to discuss the relative value of any particular brand of rubber-hose. A terrible epidemic of unrest and upheaval is sweeping the world and physicians dare not pause in clinic to discuss first aid. The Church must be done with its experiment and give to a needy humanity its experience. Holy service, heroic ministry, consecrated endeavor and passionate effort is the challenge of the hour.

We have done well with the spirit of the sword, but we can do much better with the Sword of the Spirit. We have had enough of Might and War and have convinced the world of its insufficiency. Now let us use Love and Brotherhood and convince the world that these are more efficient. Cæsarism, Napoleonism, Czarism and Kaiserism have had their trial and they have failed. Let us give God, the Christ, and the Church a trial. Let us take the Gospel into the arena of human thought and action, public and private, national and international, and usher in the day for which the whole creation has travailed until now.

THE FARMER AND THE MINER

A FARMER in Leon, Iowa, reading of the demands for shorter hours of labor in some of the industries now on strike, is stirred to make some very sensible observations. "Permit me a word about the strikes," he writes. "If we farmers should strike for a 30-hour week, or in other words, if we did not work three times 30 hours a week, those fellows would starve to death. We fed $2 corn to hogs this summer, expecting 20 cents a pound for the fat hogs. Instead, we are getting 10 and 11 cents here—a loss of half—and we have worked from 10 to 12 hours a day and tried to produce all we could. Now it's up to those fellows to do the same, or be shut out of their jobs. When they have a steady job at a fixed price they know what to figure on, while we have storms, droughts and floods and almost everything else to contend with. And then we have to take for our stuff what we can get, and pay the other fellow his price for his stuff."

This is quite true, but our farmer friend overlooks an important point of the case. While the farmer has a steady job, week in and week out, the year round, there are a number of industries, coal mining among them, in which different reasons, which the workers themselves cannot control, may cause shutdowns for days and even weeks at a time. All this of course, is lost time to the worker. Mr. Gompers, of the Federation of Labor, in a recent statement wrote that those days of unemployment sometimes counted up several months in a year. Now, it is the workers' contention that it would be better in such cases to shorten the hours, in order to equalize production and make the work last longer.

Our whole nation appreciates the work of the farmers. Our people know how earnestly and devotedly they have labored for the general good, and that without their splendid zeal not only America, but the world, would have suffered immeasurably. Theirs indeed has been Distinguished Service. They have never failed to respond to the call for greater production, feeling that upon their cooperation depended the welfare and the lives of multitudes. The real contrast between the farmers and the miners is that while the former have been inspired by a knowledge that the people's welfare depended upon their efforts, the latter have had no such high incentive. Instead, in planning their strike, they knew that it would involve millions of innocent sufferers—indeed, the whole population. This no organization has the right to do; the national welfare must not be imperiled.

1919 HOLIDAY GREETINGS 1920

IT IS with a deep feeling of gratitude that I wish the readers of the Christian Herald a very Merry Christmas and a Happy New Year.

No other publisher ever had the loyal support you have given. During the recent New York printers' strike, which so seriously interfered with the regular publishing of the Christian Herald, I learned how big were your hearts. Letters pledging your support came flooding in—letters telling what the Christian Herald meant to you and of your interest in its welfare.

MORE generously than ever have you contributed to the Bowery Mission and Mont Lawn, and when a special need for help to India came, you sent over sixty thousand dollars to relieve the starving there.

Who could fail to respond to that wonderful spirit? Our feeling is one of gratitude and our answer to you will be a better Christian Herald, full of inspiration and help. One of the answers will come within a few weeks when we will make an announcement that will delight every one of you.

THERE is nothing in life so broadening as misfortune, or so humanizing as suffering. There was never a time within your memory or mine when the people of this country were so sober and thoughtful as they are at present. Because they have suffered they have sympathy with pain and trouble; because they have lost, and stood for months in imminent danger of losing, some loved member of the family, they have a new conception of the realities of existence and of the manner in which these realities merge with and are linked to those things which belong to the spirit. They want to be of some use in the world; they want to help other people; they want to live better lives themselves.

IT IS exactly the same way with nations. This country has come through the war with a feeling of new responsibilities, a different attitude toward the things which lie beyond this life, a different feeling as to its duties to itself and to the world at large. It has a strengthened and exalted belief in the divine Providence, and as a result of this a renewed interest in the things which are spiritual.

These things being true, it becomes obvious that the Christian Herald is invested with a new significance. The publication stands where it has always stood, but the public has come to meet it. It fits into human daily needs in a way it never has done before. The things it has always talked about are now the things in which all are supremely interested.

LET us together make this coming year the greatest in the history of the Christian Herald, of modern Christianity and of spiritual, social and moral progress.

Graham Patterson

Publisher

THE DAILY MEDITATION

Revs. J. H. Jowett, D.D., D. J. Burrell, D.D., P. W. Wilson, E. W. Caswell and A. B. Simpson

God Our Home

SUNDAY. Ps. 90 : 1. "*Lord Thou hast been our dwelling-place.*" "Our dwelling-place!" It is the lovely and winsome figure of a home. The word recalls what ought to be to us the most alluring and radiant spot on the planet. And then it applies the remembrance to the interpretation of the hospitable house of the love and grace of God. Anybody can furnish a house if he has the money; but no money can furnish a home. Home means a certain atmosphere. It is indefinable and indescribable. It means a certain communion which is so sensitive and refined as to be almost independent of speech. It is the realm of a wireless ministry of a superlative order. Home means a delicious freedom whose very simplicity is its defense. Home means love, deep as life and deeper than death. The authority of the home is steeped in grace. Its bonds are silken cords. Its statutes are songs. Let us think of all these riches and we may then begin to feel the amazing welcome, and the boundless grace that are hidden in this old familiar word, "Lord, Thou hast been our dwelling-place in all generations."

Now, there are multitudes of people who do not settle down in God as their spiritual home and enjoy abiding communion. God is only a temporary refuge, not a permanent home. Their religion is a sort of umbrella which they use in a storm. It plays no part in days when the storm is over, and the weather is calm and bright, and every circumstance is genial and comforting. God is just a shelter in time of trouble. ale is not a home.

There are others to whom the Lord is only as a mple to which they periodically recur for stated and rmal devotion. They pay visits to God. They do ot live with Him. They have hours of worship, but ey do not offer Him their lives. They flirt with od, they do not seek the settled fellowship of edded communion. They go to His temple, they do not live in His home.

And all this misses the real inheritance. God alone is our true home. And until we make Him our home everything in our life will be pinched and dwarfed like stunted trees which are away from their native clime. "Why art thou cast down, O my soul, and why art thou disquieted within me?" Why so drooping? Why so stunted? Why so withered? Get away to hy native clime! Get away home to God! Thou rt in the smothering air of the world. Away home! et to thy nature air, into the vitalizing communion the Father, for there thou shalt find the wealth of hy sonship, and there disquietude shall be changed nto confidence, and anxiety transformed into rest!

O my soul, thou art living in the streets of vagrancy! way to Thy home in the Lord! J. H. J.

The Promise of "Greater Things"

MONDAY. John 14 : 12. "*Greater works than these shall he do.*" Our idea is that the big days of power were when Jesus visibly walked in Palestine, working His miracles. But His promise was that the disciples—and He sets no time-limit—would do greater things than these. So completely did He mble Himself, that He would speak like a modest neer who leaves to others the fruits of his discovery. Every organizer knows that success depends, not on doing things oneself, but on inspiring others to do them.

Our Saviour is the Author of capability. The greater things "that He desired are on record." He rebuked a fig-tree and it withered. Peter rebuked Ananias and Sapphira and they died. Jesus mastered storms on a lake. The storms that He enabled Paul to master were oceanic. He spoke to the Jews in one country. He sent His disciples to all nations in every land. He escaped wild beasts in the desert. Paul survived an actual snakebite. The Baptist died in a dungeon, but no dungeon could hold Peter and Paul when the work of Christ Risen had to be done. A woman touched the hem of His garment and was healed. But in the very shadow of Peter there was the same power, and Paul's garments were laid on the sick, who were made whole. If He cast out devils, so did they. If He raised the dead, so again did they. If He preached the Gospel in one place at one time and in one language, they were scattered abroad, preaching in many places, in many languages, with His signs following. The greater things were, thus, a fact.

But there were conditions. "Without Me," He had said, "ye can do nothing," and in the plenitude of their authority, the disciples never forgot this. P. W. W.

Seeing the Invisible

TUESDAY. Heb. 11 : 1. "*The proving of things not seen.*" Christ came into the world, that he might give his people the far-away look. He postulated all his teaching on the reality of the unseen world and our vital interest in it. Take away God and immortality, and the Gospel is resolved into *nil*. Take away the supreme importance of other-worldliness and the Cross is no more than two transverse beams on which a man dies like other men. "I go to prepare a place for you," said Christ; "in my Father's house are many mansions; if it were not so I would have told you." Wherefore we are enjoined to lay up treasure not here but in the world further on. And to make that injunction the more impressive, he propounds a problem that staggers all science and philosophy. "*What shall it profit a man if he gain the whole world and lose his life?*"

How, then, are we living? Are we among those who, "forever hastening to the grave, stoop downward as they run?" Or have we the far-away look? Are we sojourning here as "pilgrims and strangers, looking for a better country, even an heavenly, and for a city that hath foundations, whose builder and maker is God"? D. J. B.

Seek High Ideals

WEDNESDAY. Judges 5 : 23. "*Curse ye Meroz, because they came not to the help of the Lord against the mighty.*" Indifference is to be despised as strongly as actual opposition. The fig tree was cursed not because it was baneful, but barren. Every one must be for or against our Lord; there is no neutral position for real manhood. Cowards are as despicable as enemies. Negatives are ciphers, valueless unless alongside the positive Christ. To neglect the great salvation of the Son of God is as deadly as to reject Him. For the Christ to be thought not worth the attention or consideration of a human being is superlative folly. Never to be interested in the "what, whence or whither" of the soul is to be dead to the highest aspirations of being. To realize no Divine presence in the universe is to sink to the level of the brute. To see no Providence at work in the history of nations, in the progress of education, civilization and Christianity is to be blind as the mole burrowing in the ground. To be indifferent to the great and awful possibilities in manhood is to be a nonentity in time, and a rebel in eternity.

Great infidels do not flourish in this century. The attitude of unbelievers has changed from open hostility to insidious indifference. Millions are drifting down the river of time toward the great chasm, careless, thoughtless, and deaf to all appeals. They love everything but Christ and His salvation. O for a flash of Divine lightning to awaken a world. Prosperity in wealth, delight in pleasure seem to dull the conscience and blind the eye to the light of God. The cross becomes a stumbling block and the Gospel foolishness to those whose only hope lies in trusting in the word which abideth forever. E. W. C.

Waiting On God

THURSDAY Ps. 46 : 10. "*Be still and know that I am God.*" We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His." When we cease from *our* works, God works in us; when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do of his great pleasure," and we have but to work it out.

Let us dwell in "the secret place of the Most High"; let us enter into God and His eternal rest; let us silence the other sounds, and then we can hear "the still, small voice." A. B. S.

The Growth of the Kingdom

FRIDAY. Luke 12 : 32. "*It is your Father's good pleasure to give you the Kingdom.*" All nature is subsidized to furnish forth prophecies of the triumph of Immanuel. Look upon the fields and see how souls are springing up "like willows by the water courses" and how the harvest of an handful of corn is "waving like Lebanon." Lift up your eyes to the hills and behold, "the mountains and the hills are breaking forth before him into singing," and the trees upon their verdant slopes are "clapping their hands before him." Turn toward the desert and see his caravans, "the rams of Nabaioth and the dromedaries of Midian," laden with gold and spices to lay before him. Gaze out upon open sea and observe "the ships of Tarshish coming from far." Or look upward and count the host of heaven if you can; "Even so shall his seed be!"

All history, moreover, is in evidence. The eleven men who issued from an upper room in Jerusalem after the resurrection of Christ were practically the sum total of the Church at the beginning of the Christian era. A more preposterous campaign was never undertaken; for they were setting out upon the conquest of the world! But a great promise was theirs; "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Follow them for ten centuries and you shall see fifty millions trooping after them: for ten more and behold five hundred millions of Christians singing as they march, "All hail the power of Jesus' name!" D. J. B.

Cross Bearing

SATURDAY. Matt. 10 : 38. "*He that taketh not his cross is not worthy of me.*" Our Lord was no doubt contemplating Calvary, when he said to His disciples, "Let him take up his cross and follow Me." When Jesus became too weak to bear the heavy burden of the wooden cross, one Simon was found to bear it for Him.

It is said that when Charles Simeon, a university professor, was in a great trouble, he strolled forth one day reading his Greek Testament as he went, and praying that some comforting passage might be given him. The first text that caught his eye was this, "They found a man of Cyrene, Simon by name. Him they compelled to bear His cross." Simon being the same as Simeon, a great blessing came upon the professor, when he had the hint that he might bear the cross after Jesus. He truly felt it a great honor that he could participate in Christ's sufferings.

Should we not suffer willingly with Him that we may be glorified with Him forever? Should we not deny ourselves and take up our cross as willingly as Jesus bore the Cross the Father gave Him for humanity, remembering that the disciple is not above his Master? If the great aim of our life is to save it, we will lose it, but losing it for the sake of Christ and the world, we will find it forever. Let us remember Calvary that we may know what it means to follow Christ, going with Him all the way, through the garden, up the hill, down to the sepulchre, and with Him, ascend to glory.

WHY UNCLE SAM NEEDS A BUDGE

By

Hon., JAMES W. GOOD, M.C.

Chairman, Select Committee on the Budget, U. S. House of Representatives

IF YOUR income is $5,000 a year, common sense tells you that your expenditures must not exceed $5,000. Whether you have a fixed program for spending your income, you divide it more or less carefully between the items that enter into the cost of your living—so much for rent, so much for meat, so much for groceries, insurance, church, charity, clothes, etc. Even if you do not have it down in black and white, you know approximately what these items are going to cost you in the course of a week or month, whichever may be the unit of your income.

It may surprise you to know that your system of mental budgets is an advance in economy over anything the Federal government has attempted, because in Washington there is nothing that even resembles a budget. The departments go on the theory that the United States Treasury is just around the corner and all they need do is send over and get all the money they want. Expenditure bears no relation to income. Some of the government economists, however, have long felt the need of a revolution in fiscal affairs and Mr. Good, in the accompanying article, tells what is being done to put the nation on a budget basis.

TIME was, and that not so long ago, when the American citizen, with few exceptions, took but little interest in the administration and financial operations of his national government. Until a few years ago that government made no direct demand upon him for funds. Now it stretches its hand into the pockets of millions of the people and, through its system of direct income, corporation, excess and other taxes, makes a total demand upon them for the payment of billions of dollars annually. The war has brought with it an annual charge of a billion dollars for the payment of interest on debts incurred for its prosecution and for one or two other billions to be paid annually in the support of a larger army and navy, the promotion of inland communication, foreign shipping and many other fields of activity into which the government was forced to enter as a part of its war program. Even prior to the war the administrative activities of the government had expanded greatly.

The result is that, at the present time, the American citizen is directly interested in the affairs of the national government both from the revenue and expenditure standpoint. While formerly it was a matter of more or less indifference to him, in so far as his personal interests were concerned, as to how the affairs of the national government were administered, now it is a matter of direct moment to him. Due to this, an overwhelming demand has arisen that the national government shall throw off its old haphazard and easy-going method of determining what expenditures shall be made and apply itself to the problem of putting its system of financial administration upon a sound and economical basis. It is now fully realized that it is only in this way that the existing high rate of federal taxation can be diminished, if, indeed, still further levies are to be avoided.

Years of careful study of the existing system under which the expenditure needs of the government are estimated and of the procedure employed by Congress in providing for them, has made it evident that these evils can only be avoided by the national government adopting what is known as a budget system as the central feature of its system of financial administration.

BRIEFLY stated, a budget system has for its purpose to insure that Congress will annually get before it a carefully formulated, consolidated and coordinated statement of the revenue and expenditure needs of the government balanced one against the other in such a way as to make known the extent to which the program or activities as therein set forth will result in a deficit or a surplus over anticipated revenues; that this program, which should emanate from the administration, will then be considered by Congress as a program, in the sense that all of its parts will be considered in their relations to each other at one and the same time; and, finally, that adequate provision will be made by Congress, as the fund-raising and fund-granting authority, of means by which it may assure itself that the orders that it has given to the administration, through revenue, appropriation and other acts, are faithfully carried out.

Upon the assembling of the Sixty-sixth Congress on May 20. 1919, the leaders of both parties in that body agreed that a measure looking to the establishment of a budget system, as above described, should be immediately elaborated and as speedily as possible enacted into law. To this end the House of Representatives on July 31, 1919, provided for the appointment of a Select Committee on the Budget, of which the writer was made Chairman, which should have the duty of making a thorough investigation of the existing system for the handling of the national finances, of determining what steps should be taken for its improvement, and of reporting the results of its conclusions to the House by bill, resolution or otherwise. This committee immediately entered upon the discharge of its duties, organized public hearings, at which thirty-seven persons appeared and gave their testimony, and, on the conclusion of such hearings, reported its findings in the form of a bill entitled: "A Bill to Provide a National Budget System and an Independent Audit of Government Accounts and for Other Purposes," and a House Resolution providing for the amendment of the rules of the House governing the procedure to be employed in making appropriations for the support of the government.

AMONG the persons appearing and testifying at such hearings were such high authorities as: former President of the United States, William H. Taft; Frank O. Lowden, Governor of Illinois; former Secretary of War, Henry L. Stimson; former chairmen of the House Committee on Appropriations, John J. Fitzgerald and Swagar Shirley; the present Secretary of the Treasury, Carter Glass; the Assistant Secretary of the Navy, Franklin D. Roosevelt; the Comptroller of the Treasury, Judge W. W. Warwick; members of Congress who had given special attention to the problem of financial reform; and a number of private individuals who had made special studies of budgetary systems in this and foreign countries, which rendered them specially competent to assist the committee with their views. The report of these hearings was published in a volume of nearly eight hundred pages and constitutes a mine of information regarding all phases of the problem under consideration.

The prime feature of the bill providing for the adoption of a national budget system is that it definitely imposes upon the President of the United States the obligation of annually laying before Congress a complete program of what provision in his opinion should be made for meeting the revenue and expenditure needs of the government for the year to ensue. This will do away with the vicious system at present existing under which each department and establishment of the government, independently of the other, and without any attempt on the part of any administrative officer to revise, harmonize or correlate them, formulates and, through the Secretary of the Treasury as a transmitting but non-revising organ, submits its estimates of the sums of money which it would like to have granted it for the prosecution of its work. These estimates are thus formulated without any reference to their relative importance or to the bearing of their aggregate upon the state of the treasury and prospective revenues. It is a common thing for a number of services to ask appropriations for work in identically the same field. Duplication of organization and activities is thus widespread in the administrative branch of the government.

UNDER the system that is proposed these estimates, instead of being sent directly to Congress, in the way that has been mentioned, will go to the President, and the latter, as head of the administration, will have the obligation and responsibility of considering them, subjecting them to such revision as he deems necessary, and of bringing them together in the form of a harmonious, financial and work program. Seldom in the past has the question of economy and only incidentally that of administrative efficiency been made a political issue. The requirement that the President shall be the only officer authorized to make requests upon Congress for funds will make this operation of the formulation and submission of a budget a supreme administrative and political act. If the President asks for unnecessary funds or suggests an organization for their expenditure in which duplications, overlappings and inefficiencies exist, his will be the responsibility, and the people will be afforded a means by which this responsibility will be made clear and definite.

To enable him efficiently to perform this duty the bill makes provision for a bureau to be known as the Bureau of the Budget, which will have as its duty that of acting as the executing agent of the President in exercising this function of determining and making known financial needs. If the bill is enacted the President will thus be put in the position of general manager of the government as a business corporation, and he will be given a service through which he can discharge the duties of that office. Emphasis is upon this feature of the bill since, if economy is t realized, the evil of unwise and unnecessary expe tures must be attacked at its source and this sourc the estimates of needs as formulated by the admi trative branch of the government.

THE suggestion has been made, and it is und stood has some support in the Senate, that t duty of preparing the budget, as above describe should be vested in the Secretary of the Treasu instead of the President. Doing so would represen great mistake. The President is the head of t administration. He is the only officer who is the su rior of all other administrative officers. He is the o official who can in any way act as general manager the administrative activities of the government. I is the only administrative officer who is elected by t people and who can be held politically responsible f his acts. Apart from this, it is certain that Cabine officers will not acquiesce in a revision of their expend ture proposals by a fellow Cabinet officer in the sam way that they would yield to the wishes of their supe rior, the President. Should this duty be entrusted t the Secretary of the Treasury it is therefore to b apprehended that it will either be performed in a perfunctory or timid manner or will give rise to consta friction between the departmental heads. The que tion as to whether the President coul perform the duties which this bill proposes to confer upon him was very carefully considered by the Selec Committee that reported the bill President Taft was emphatic in th statement that the President coul easily do so if given the special servic provision for which is made by the bill

The second important feature of the bill is that providing for an independent department of accounts whose duty it will be to examine and audit all expenditures made by the government. At the present time the government has a Comptroller of the Treasury and six auditors who apparently have such duties. These officers, however, are officers of the Treasury Department and thus of the administrative branch. The result is that the administration in effect examines and audits its own accounts. Under the system proposed by the bill this examination and audit, as stated above, will be performed by an agency independent of the administration. It will be its duty, not merely to see that all expenditures made have been in compliance with law but of determining and reporting to Congress the extent to which administrative authorities have exercised unwisely discretion conferred upon them, have been guilty of extravagance or inefficiency, or have failed in any other manner to organize and operate an efficient system for the collection, custody and expenditure of public funds. At the present time Congress seeks in a very ineffective and cumbersom manner to secure such information through the co duct of special investigations.

THIS bill was taken up by the House a few da after its introduction, was ably debated an finally passed and sent to the Senate on October 21, 1919. The measure was discussed from a thoroughly non-partisan standpoint and the vote in its favor was almost unanimous, being 285 to 3.

The resolution reported by the committee and now on the House calendar provides for a change in the committee organization and procedure of the House so that all authority to initiate and recommend appropriations will be vested in a single committee on appropriations, thus doing away with the present system under which a number of committees have authority to report general appropriation bills, and almost any committee can report measures containing clauses providing for the appropriation of public funds. Under this system responsibility is not definitely located anywhere. Congress itself does not know what is the total of the moneys that it is voting nor the relation of this aggregate to prospective revenues until it has terminated its work, and it is of course then too late to do anything looking towards the establishment of a closer relationship between income and outgo.

Fortunately these evils which I have barely touched upon are now well recognized in both the legislative and executive branches of the government, and practically all in authority are agreed that the remedy of these evils lies in the establishment of a budget system along the lines set forth. It is fortunate, moreover, that a definite beginning has been made for the accomplishment of this great reform. The House of Representatives has acted in part and has now before it a favorable recommendation from its Select Committee for the taking of the additional step required to perfect the new system. It is to be hoped that the Senate will act with equal vigor.

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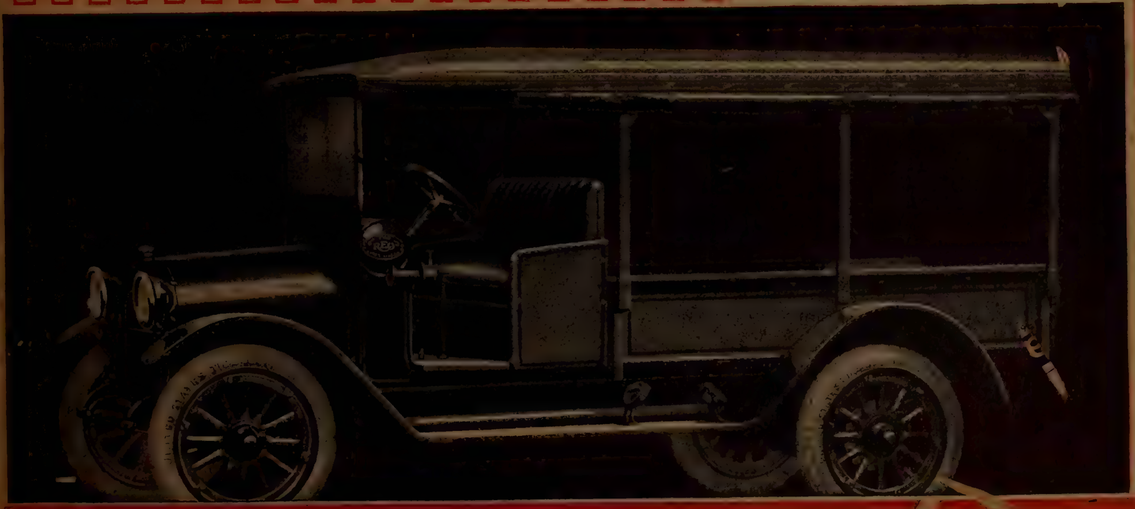

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Bonds Versus Cash

Some Factors That Should Govern Investment in Securities and the Desirability of Holding Gilt-Edged Bonds

DURING the financial depression of 1907 a number of firms which had plenty of money deposited in bank found themselves unable to use that money because o' the failure or temporary closing of their banks. Some of these firms were nearly driven to the wall in consequence of not being able immediately to draw the cash which was rightfully theirs.

It occurred to the head of one of these firms that it would be much better to buy a number of securities, which might be kept in a lock box and might at any time be turned into cash, rather than to depend upon the exigencies cf the banking situation. To invest a large amount of money in bonds immediately was not practicable, but with the object of securing the desired protection before another financial depression could occur the firm indicated above made special arrangements with a well-known banking house as follows:

The banking house was placed upon the firm's weekly pay-roll. On every pay-day a separate check is drawn in addition to the regular salary check and is sent to the banking house mentioned, with instructions to have it deposited in what is known as the firm's regular bond account. The banking house accepts the money and at proper intervals invests it in good bonds, which are sent to the various firms as the bonds are acquired. At least one of the firms indicated has now a very large holding of bonds, which stand not only as a reassurance of protection from disaster, but which at the same time yield a profit in the form of yearly interest.

During the depression of 1907 many persons thought it expedient to carry large amounts of money in lock boxes. This saved them from the predicament in which firms that could not use their bank reserves were placed. But on the other hand, as the money thus remained idle, it earned its owners no profit for quite an extended period of time. The practice of acquiring bonds as a reserve has the advantage of being quite as safe and at the same time yielding a good profit. It might be argued that bonds are not saleable during periods of depression. On the other hand, Wall Street during the 1907 depression was full of bargain-hunters who showed a capacity and willingness to absorb large quantities of securities at the then prevailing prices.

Now, if the practice of buying bonds for the reason and in the manner suggested above is deemed wise by such concerns, why would it not be just as desirable for the individual who wishes to provide for the possible rainy day? If the large firm finds it expedient to place the bond house upon its pay-roll, sending money weekly or monthly until enough has been acquired to buy bonds, why could not the householder or the farmer in like manner lay aside a certain amount weekly or monthly, which would accumulate with the very definite object of buying bonds?

The money can be deposited in a savings bank until such times as a sufficient amount had been acquired for the purchase of a bond. Where bonds are sold upon instalments the money can be sent directly to the bond house, or it can be held in the family treasury until the amount necessary for the purchase of one or more bonds has been accumulated. Where the money is deposited in a savings bank, or paid on a partial payment bond account, each deposit draws interest from the day it is made, and thus the earning power of the investment would be, as it were, set in motion even before the bond was actually purchased.

If the intending bond purchaser happened to be a storekeeper, he might reserve a weekly amount equal to the wages of one employee. It he happened to be a farmer, he might set aside a definite percentage of his monthly expenses. If he happened to be a wage earner with a raise in hand, he might set aside that raise each week for the purchase of a bond, instead of using it to defray the expense o' an increase in his mode of living. If the person, whatsoever his walk of life, happened to have a reserve fund already saved, he might start in and purchase bonds at once, since it happens that good bonds offer exceptionally high yields at the present time; and the prices of good bonds are likely to be higher later on.

A bond has an advantage over many other forms of securities in that it is redeemable at par upon the date of its expiration. All forms of securities fluctuate from time to time, though bonds fluctuate least of all. Thus a bond of $1,000 par may, because of conditions entirely unrelated to its safety, sell at $900 in the open market. When its term of life has expired, however, it must be redeemed at the value expressed upon its face, which, in the case supposed above, would be $1,000, so that a person who purchased a $1,000 bond at say $900, would receive $1,000 fo: it when its term had expired, in addition to the interest which would be paid on it each year during its period of life. Individual purchasers of bonds usually buy for investment, seldom for speculation. That is, they expect to keep the securities until they are retired. If the company which issues the bond is financially sound, the owner of the bond can confidently expect in the end to be paid the full amount of the money promised on its face.

A $50,000 Carpet

WHAT is regarded as the most interesting carpet in existence was sold at an auction in New York recently of the late Captain J. de Lamar's art effects. In 1910 Captain De Lamar bought for $27,000 the famous mosque carpet of Ardebil. When the furnishings of the De Lamar mansion were put on sale the Ardebil carpet sold for $50,000, which was said to be a record price for a carpet sale.

The Ardebil rug is one of a pair made for the famous mosque of the Sheikh Sefil at Ardebil in Persia. They were made by the same artist, this rug succeeding the other on the loom, both being signed and dated. They were made in the sixteenth century, when rug-making in Persia was at its height. The De Lamar rug is 23 feet 11 inches long by 13 feet 5 inches wide, texture 400 Persian hand-tied knots to a square inch, approximately 18,600,000 knots to the fabric. This rug is somewhat smaller now than its mate, which is in the South Kensington Museum, parts of it having been used years ago to repair the latter. The South Kensington rug is slightly coarser in weave, having only 380 knots to the square inch.

◆

Growing Bank Deposits

THE last rep-rt of the comptroller of the treasury shows that the national banks of the United States have 18,240,300 depositors. That is approximately one-sixth of the whole population. This compares with a total of 7,690,468 individual accounts on June 30, 1910, the increase in the number of depositors from June, 1910, to June, 1919, being 10,549,832 or 137 per cent. in nine years.

In the same period the total deposits (individual and bank) have grown from $7,257,037,747 on June 30, 1910, to $15,924,865,000 on June 30, 1919, an increase of 119 per cent.

The average balance to the credit of each individual depositor (not including balances of banks) on June 30, 1919, was $651.92, which compares with an average deposit of $689.47 on June 30, 1910.

NEW
Mitchell
SIXES

The Latest in Closed Cars

Above is shown the latest four-passenger Coupe built on the new Mitchell chassis. It is luxuriously finished, upholstered and equipped. Every detail shows the final touch.

And below is pictured the new Mitchell Sedan, equally impressive.

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These closed cars, in every detail, are winning men's appreciation. On the road people turn to admire them. If you are at the wheel, you know you are driving a new-type car. If you are a rear-seat passenger, you experience new riding comfort.

The Coupe seats four—the Sedan five. Both models are extremely roomy.

Note the body work. Notice the interiors. The upholstery is rich gray velour, as are the ceiling and side panels. There are gray silk curtains and high-pile Wilton carpeting to match.

Many Chassis Betterments

These new Mitchell Sixes embody numerous improvements. They come as a result of two years of revisions, based on sixteen years experience.

All these new standards aim at lasting newness. There are larger parts and stronger parts. There is vastly more endurance.

Brake efficiency has been increased. A new-type disc clutch is added.

In the motor, fuel cost has been reduced. Power has been increased. There is utter smoothness, perfect balance.

Inspect These Cars

Before you buy a closed car, become acquainted with the Mitchell Sedan or Mitchell Coupe. Each is a fine car—a car to keep—built in the way you will favor. Both are mounted on the Mitchell Victory Chassis.

Factory efficiency brings this fine car at a moderate price. The Mitchell plant is famous for its cost-reducing methods.

Mitchell dealers will be delighted to show you these closed cars as well as our open models. They will show you dozens of improvements and dozens of refinements. Or, if you wish, write us direct for an illustrative book.

5-Passenger Touring Car $1690
120-Inch Wheelbase—40 h. p. Motor
3-Passenger Roadster, same price
5-Passenger Sedan $2600
4-Passenger Coupe $2500

7-Passenger Touring Car $1875
127-Inch Wheelbase—48 h. p. Motor
All Prices f. o. b. Factory

MITCHELL MOTORS COMPANY, Inc., Racine, Wis.

Nation-Wide Prayer for Revival

The Spiritual Awakenings of the Past and the Lessons They Teach

AT THIS time, when the hearts of multitudes are praying for a great spiritual revival, it may be helpful to review the revivals of the past to note how they originated and what they accomplished. The whole history of the Christian Church is one of successful revivals. Without these periodical awakenings, it would never have made the spiritual progress it did.

In these sordid days, when multitudes are bent on the acquisition of wealth, the indulgence of extravagance, and the pursuit of pleasure, there are many who belittle revivals. They assert that they are things of the past—out of date and unsuited to the needs of the modern age. Even in some of the churches, we hear such mistaken teachings. There are pastors who regard the revival as an intrusion upon the calm of their church life, with its formalities and proprieties. They will join in a "drive" for any one of a multitude of good causes, but never in a drive for souls.

As we look back on history, we see how even the Exodus itself was in a large sense a revival. Israel, blind and besotted in its bondage, hugged its flesh-pots and had no vision of the future. Even after it had started across the wilderness, its faith needed constant renewing.

Pentecost, which has been called the commencement of the new era, of organized Christianity, was essentially a revival. The whole ministry of Jesus was preparatory work for the up-building of his Church on earth, and the revival came as he had promised, with the Pentecostal enduement of power.

IN HIS notable book, "The History of American Revivals," Dr. F. G. Beardsley has reviewed the historical succession of spiritual awakenings in comparatively modern times. The first notable American spiritual arousal came in the middle of the seventeenth century. The first generation of the early settlers had passed away. They were men of strong faith, and fine character. Under their successors, however, spiritual life deteriorated. Although church attendance was compulsory and church membership was requisite to citizenship, religion languished. One or two earnest preachers kept the Gospel light burning in their pastorates. It was in New England that the "Great Awakening" began, which ultimately spread throughout Massachusetts, Connecticut, New Jersey, New York, and other states. Beginning in 1734, it continued with increasing momentum, until a great harvest of souls had been gathered.

The period that followed was one of steady spiritual growth, even after the first fervor had expended itself. It gave to the nation a large group of strong spiritual leaders, whose influence spread. It is recorded, that when an account of the numerous conversions fell into the hands of John Wesley in London, he wrote in his journal: "Surely this is the Lord's doing, and it is marvelous in our eyes!"

BUT the "Great Awakening" had been preceded by a long period of preparation. The blessing had not come unsought. When it did come, the revival fire swept from state to state, until the spiritual conflagration was recognized as sent of God. The great preachers of those days, Whitefield, Edwards, Blair, Finley, Dickinson—all men of fine training and superior ability—devoted themselves wholly to revival work. Rev. Jonathan Parsons, writing of tho effects in his parish, said: "Rough minds became peaceful, gentle, easy to be entreated. We observed a delight in Christian fellowship." Jonathan Edwards wrote of the revival in Northampton: "This work of God, as the number of the converts multiplied, soon made a glorious alteration in the town. It seemed to be full of the presence of God. It never was so full of love, nor so full of joy. There were tokens of God's presence in almost every house. Our public assemblies were beautiful; the congregations were alive in God's service." Similar accounts came from many other cities.

It is on record that the results of the "Great Awakening" were momentous and far-reaching. Beardsley says: "Prior to this mighty upheaval, the churches were devoid of spirituality and power. Their membership was largely unregenerate, drawn hither by social and political influences. Outside of the church, indifference and irreligion were on the increase. The 'Great Awakening' resulted in the spiritual quickening of all the churches."

Rev. Ezra Stiles, later President of Yale, wrote that over 150 new churches sprang up in different towns and parishes, and that from 25,000 to 50,000 were added to the churches of New England. Even in the middle colonies and in Virginia and the South, there was a notable increase in Congregationalists, Presbyterians and Baptists. All shared in these accessions. Further, a secondary result of the awakening was a quickening along missionary and educational lines, which bore fruit afterwards in great Gospel enterprises at home and abroad. Still another outcome was the influence of the revival upon religious and political liberty. It brought greater tolerance and a broader conception of liberty of conscience. Sects, once rivals, began to live harmoniously together, under the unifying influence. Thus the "Great Awakening" became Pentecostal in its subsequent results. It not only quickened the spiritual life of the nation, but it was the forerunner of a long chain of revivals which are bright spots in the nation's history.

The spiritual life of the nation had again declined when the period of the Revolution dawned. Revivals were rare. The most notable were the Princeton, N. J., revival in 1771-72, which transformed the religious life of the college, and revivals at Elizabethtown and Newark, N. J., various points in Massachusetts, Pennsylvania, Connecticut and New Hampshire. The most remarkable movement of the period was the rise and growth of Methodism, for which the labors of Whitefield had prepared the way. At the close of the war, as Dr. Beardsley relates, Asbury was able to write triumphantly: "We have about 14,000 members, and between seventy and eighty traveling preachers. The Gospel has taken a universal spread. Oh, America! it will certainly be the glory of the world for religion!". In the main, however, other church organizations had settled down to a state of apathy. Worship was neglected and it is recorded that vice and immorality increased alarmingly.

About this time, a wave of French infidelity swept over the land. It became fashionable to be regarded as a doubter or unbeliever, and scoffing was common. Religion was regarded as out of date. Infidel literature flooded the country.

SOON, however, there came signs of a new awakening. In the last years of the eighteenth century, revival fires, kindled no one knew how, began to appear. This new movement did not expend its force quickly. There was a long succession of "times of refreshing." It spread through Pennsylvania, New York, Ohio, Kentucky, Tennessee, Georgia, the Carolinas, and the Southwest. It resulted in the overthrow of the infidel propaganda and the quickening of the churches, and its converts reached up into the hundreds of thousands. One of the great denominations had over 40,000 accessions.

Charles Grandison Finney, perhaps the greatest of American revivalists, was a leading figure in the evangelism of the last century. Under his ministry, multitudes were brought into the Kingdom. His preaching was peculiarly suited to the age in which he lived and labored, and the results attained were deep and lasting.

In 1841 the pastors of Boston united in a work of revival which attained remarkable dimensions. Elder Jacob Knapp was the leader, and more than 4,000 converts were added to the churches.

The great religious arousal of 1857 began at a time when the country was swept by financial panic, the result of over-speculation. Thousands of business concerns failed and manufactories were shut down, making multitudes idle. Specie payments were suspended. Business men stood face to face with ruin. In this trying time, the distracted people appealed for Divine help. Special leaders were prepared and a great revival work began in New York, quickly spreading to Philadelphia, Albany, Boston, Cincinnati and Chicago. Before the movement closed, it was described as "a continuous prayer meeting all the way from Omaha to Boston." Estimates of the number added to the churches in this phenomenal visitation ranged all the way from 300,000 to 1,000,000. It is said that while the revival was at its height, the number converted weekly was over 50,000.

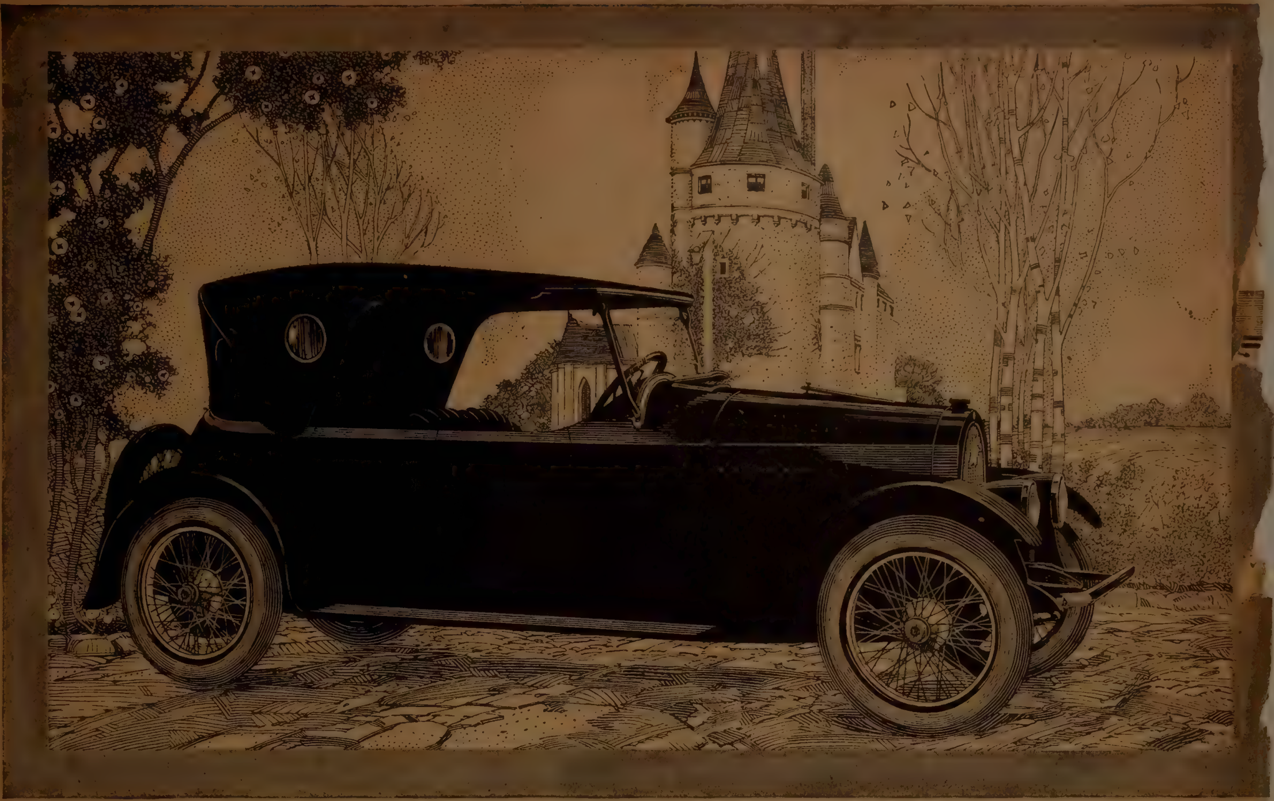
IN COMPARATIVELY recent years, the remarkable revivals conducted by Moody and Sankey stand out as typical illustrations. Major D. W. Whittle, George F. Pentecost, J. Wilbur Chapman, C. H. Yatman, G. C. Stebbins, P. P. Bliss, L. W. Munhall, Thomas Harrison, R. A. Torrey, W. A. Sunday and a host of others—many of them still remembered by Christian Herald readers and some of them still active soul-winners—all belong to the later evangelism, which in its time has produced wonderful results, and brought souls without number into the Kingdom.

Never has the world needed revival as it needs it today. That this situation is fully appreciated by a very large proportion of Americans is evident from the movement which has sprung up within the last two months, both in and out of the churches, looking forward hopefully to a revival in the near future, and preparing for it. A simultaneous movement for Watch-Night Meetings, with which to close the old year, has been suggested. The primary object is to intercede for a world-wide revival. Tens of thousands are praying for revival—such revival as was witnessed in the days of Wesley and Whitefield, and later in the days of Finney and Moody. It is not too early to plan definitely for a Watch Night movement of intercession throughout every evangelical denomination. If every church would respond to the call to humiliation and prayer, there will be days of spiritual refreshing ahead.

A friend in Chicago, Mr. Thos. L. Stephens of the Great Commission Prayer League, writes us: "Would that God might lay it upon the Christian Herald to become one of the foremost in urging prayer for revival, and the cooperation of its readers in the Watch Night movement."

Is not this a time of all times when prayer is needed? Surely it is, and when can there be a better time than on the night of December 31 for all God's people "with one accord" to cry mightily unto Him?

The time has come when the Church must go to God for itself, before it can go to God for a lost world. Prayerless churches are powerless churches—from God's point of view—no matter how full of "good works."



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BETTY HOPE

Continued from page 1340

sought out Jane Carson, Reyburn staying only long enough to outline the ending of the Elizabeth Stanhope story, and Jimmie remaining to hear the beginning, and get a glimpse of the wedding gown, which Reyburn assured her he was sure she need never return. He said he thought if the owner of it was married ever in the future she would be likely to want a gown that had no unpleasant associations.

Great excitement prevailed in Tinsdale as the weeks went by. Betty had bought the lots either side of the Carson house, and wonderful improvements were in progress. A windmill was being erected and water pipes laid scientifically. Workmen arrived, some of them from the village, some from the city. Extensive excavations went on about the old house, and stone arrived. It began to be whispered about that "Miss Stanhope," as Betty was now called, was going to build the house all over and all of stone.

The work went forward rapidly as work can go when there is money enough behind it, and the family, living in the little old part of the house, and still using the faithful tin bath-tub and shower of Bob's manufacture, now looked forward to real bath-rooms on the bedroom floor, with tiled floors and porcelain fittings. Large windows cropped out on the new walls that were going up, a wide stone chimney and porches. A charming little stone affair in the back yard that went up so quietly it was hardly noticed until it was done suddenly became the home of a big gray car that arrived in town one morning. Betty gave up her position at the Hathaways so that she could have more time to superintend the work and see that it was just as she wanted it, and she and Bob spent hours going over the plans together, he making many wise suggestions. Mrs. Hathaway called her "Miss Stanhope" with elaborate ceremony, and made Elise kiss her whenever she met her.

Betty went to a near-by town and bought some pretty clothes, and a lot of things for Ma and Emily and Bob. A beautiful new piano came by express and took the place of Mrs. Barlow's tinpanny one.

Then Betty went up to the city and bought more things, furniture and silver and curtains and rugs, and brought Jane back with her to take a rest and see the little old house once more before it became the big new house, and stay until she was ready to be married, for Betty was determined to have the house ready for Jane's wedding.

When all the new beautiful things began to arrive Betty told Ma that she had taken her in when she was poor and homeless and absolutely penniless, and now all these things were her reward, and Betty couldn't do enough ever to thank her for what she had done for her. They had offered a five-thousand-dollar reward for news of her, and Ma had done more than ten thousand and thousands of thousands of dollars' worth of holding news back about her, and she was never going to get done giving her her reward.

Of course Betty brought Nellie home too, and established her in a lovely new room just fit for a young girl, and began to pet her and fix her up with pretty things as any loving sister might do if she had money of her own.

All this time Reyburn had much business to transact in Tinsdale, for Betty had asked him to look after all the little details about the building for her, and he had to come down every week-end and look things over to see that she was not being cheated. And once he brought Jimmie down with him for Ma to look over and approve and they had a wonderful time with the two best hens in the hen-coop for dinner. Ryan incidentally gave his approval to Betty.

During these visits Reyburn was making great strides in the wisdom and the knowledge of the love of God. One could not be in that family over Sunday and not feel the atmosphere of a Christian home. Even Jimmie felt it and said he liked it; that he wanted his house to be that way when he had one. He went obediently to church with Jane and marveled at the way social classes were getting all muddled up in his world.

The Christmas time was coming on when the house finally got itself completed and was ready for living, and with holly and mistletoe and laurel they made it gay for the wedding. Betty spent several days with Jane in New York picking out Jane's "trooso" things and then a few more days doing some shopping of her own, and the wedding day arrived.

Nobody thought it queer, though Jimmie felt just the least bit shy when the two trustees of Betty's estate arrived the night before from Boston and incorporated themselves into the party. Ma seemed to think it was all right, so nobody said anything about it.

But the next day, after the ceremony when Jane and Jimmie were happily married, Jane looking very young and pretty indeed in Betty's old wedding gown, veil and slippers and all, and standing under the holly bell in the laurel arch to be congratulated just as it had been arranged, there suddenly came a hush over everybody. Jane noticed for the first time that Betty was not anywhere in the room. Then everybody's eyes went to the wide staircase, and here came Betty trailing down the stairs on the arm of Reyburn, just in the simple little white organdie she had worn a few minutes before as bridesmaid, only she had thrown aside the rose-colored sash and put over her brow a simple tulle veil, and her arms were full of little pink rosebuds and lilies of the valley.

Up they walked in front of the minister just where the others had stood, and were married with the same sweet simple service, and everybody was so surprised and delighted and excited and breathless that Bob simply couldn't stand it. He slipped into the little music room where the piano had been installed, turned a handspring on the floor, and then sat down and played chopsticks on the piano with all the pedals on, till Ma had to send Emily in to stop him.

THE END

*

World Temperance Fund

THE W. C. T. U. is sending Miss Christine Tinling, one of its national lecturers, to China for a stay of two years to push the world prohibition campaign. The organization hopes to provide a fund of $300,000 for foreign use in connection with the anti liquor fight. The situation in China is particularly interesting to the American temperance organizations because of the exportation to the Far East of large quantities of brewer's and distiller's equipment and machinery no longer in use in the United States. There is abundant evidence that American interests are planning the construction of huge plants for the manufacture of alcoholic drinks in both China and Japan. The transfer of machinery began as long as a year ago and has been growing in volume recently.

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The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also any one is at liberty to send a request for prayer or an acknowledgment of answered prayer thereby becoming enrolled as a member of the Prayer League.

REQUESTS for prayer for revivals continue to increase. In view of the growing sentiment favorable to a revival, a hundred evangelical leaders were asked by an evangelical association to consider carefully whether in their judgment it would be pleasing to God to have them unite in a covenant of prayer for a world-wide revival. A large majority of those interrogated responded, and the replies were almost without exception strongly in the affirmative.

Thomas E. Stephens of the Great Commission Prayer League, Chicago, writes: "We are asking God to open the columns of the Christian Herald and other widely circulated papers to a movement for a revival that will effectually counteract and put to silence the undermining atheistic forces at work throughout the world to destroy the very foundations of Christian civilization. The world seems to have lost its head, but God still reigns."

Requests for prayers for a revival in the following places have been submitted: Lexington, Ohio; Dilworth, Minn.; a country church in Ohio; Dorset, Ohio; Beacon, N. Y.; Gooding, Idaho; Herrick M. E. Church, and for church and Sunday School work in Jerome, Arizona, also at Grindstone Hill, Pa., and in behalf of revival services to be conducted in Norfolk, Va.

M. A. H., in a letter to the Christian Herald, sends a request to the Prayer League asking prayer for a revival all over the State; also that the excessive rains in Texas may cease in order to avert heavy losses.

Sixty-six letters ask prayers for bodily healing for self or others; nine for the healing of sight, and six for the restoration of hearing. Five wives ask prayers for the conversion of husbands; a mother, that her sons may be converted; and eleven request prayers for the conversion of relatives and friends. A mother asks that her son may be cured of the drink habit, and a wife that her husband may be cured of the tobacco habit. Seven ask prayers in financial matters, and a sister asks for guidance for her brother in his new field of work. Twenty-five ask the prayers of the League in behalf of friends, and seven for spiritual guidance and blessing. Another mother asks the prayers of the League that her three sons may devote their lives to God's service; also that an invalid mother may be restored to health, or kept from severe suffering until the end may come.

G. E. H., acknowledges answered prayer, and requests the League to continue praying that he may be saved from his sins.

Mrs C. L. S., also acknowledges answered prayer. A pastor asks prayers that his labors may be fruitful and that he may be able to win many souls to Christ.

The Human Touch in South Africa

AFTER neglect, oppression and legalized wrong for many years had been the regular portion of the blacks in South Africa wherever they came in contact with the white man, a better day seems to be dawning, according to missionaries of the American Board of Commissioners for Foreign Missions (Congregationalist) who have returned from posts near Durban, Natal.

South Africa boasts that it does not have lynchings, but in Transvaal and what was once the Orange Free State, a negro, the ancient possessor, cannot own land under any conditions. In the cities he is confined to the "Location," or segregated black district, where he endures frightful surroundings. There he can only rent the use of a plot of land and in some cases cannot even do that. In Pretoria the negroes for the most part live in shacks made of old oil cans and bits of sacking. Johannesburg announced the building of a model city for its blacks. The site was seven miles from town and the path to it led through the municipal dumping grounds. Here there were set up "houses" consisting each of half of a cylindrical iron water tank! In those the natives were to bake in summer and freeze in winter, and pay $5 a month rent. This was too much for even the long-suffering natives, and the "model village" stands vacant.

But the city of Durban has just completed a real model "Location." It consists of one hundred houses for negro families and a dormitory holding about five hundred single men. There is actually a municipal bath in this village and the two-room cottages are magnificence itself compared with what the natives have been accustomed to. Here live the messenger boys and factory hands who have come in from the wilds to earn a living the white man's way. Their chance in life is not very great—at least it would not be considered so in any part of the United States—but it is better than it was.

The improvement in conditions is largely due to missionary influence. The Americans have been on this field for eighty years. They have built schools, taught the Gospel, and tried to do something to ameliorate the awful conditions they saw around them. The Interchurch World Movement expects to do much to increase mission effort in South Africa.

One other comparison is worth making. Up to the present there have been no government schools whatsoever for the blacks in South Africa! All the chance for schooling the negroes have had has been in the mission schools. Now the government finally has recognized its duty and is taking over the mission schools and promising to extend the work.

H. C. Reynolds.

Evangelist Gypsy Pat Smith to Revisit U. S.

CAPTAIN GIPSY PAT SMITH, the well-known British Evangelist who conducted a five months' tour of America in the earlier part of 1919, has been witnessing great scenes in his evangelistic campaign in Great Britain. He left New York on August 23 last, and started in September for a three weeks' evangelistic campaign in Sutherland, in the north of England. There the churches under the Y. M. C. A. joined in a united campaign and the meetings were held in the great Victoria Hall, the largest hall in the north of England, seating 3,300 people. Night after night many decided for Christ, and on the closing Sunday night 150 people confessed conversion.

Gipsy Pat then began his next campaign in Motherwell, Scotland. Motherwell has been the home of red-hot evangelistic effort for many years, carried on by the late John Colville M. P. and now maintained by his widow Mrs. C. M. Colville, who is a real "Mother in Israel." The Captain's meetings were in the Town Hall and great scenes were witnessed nightly of demobilized soldiers deciding for Christ.

The Captain then crossed the Channel and commenced his next campaign in Belfast. The meetings were under the auspices of the Y. M. C. A. and were aided by the city ministers. They were held in the large Y. M. C. A. hall, seating 2,000 people. The campaign lasted eight days, touching all parts of the city.

At the farewell meeting on Monday night, October 27, the building was packed to suffocation, crowds seeking admittance blocking the trainway system of the centre of the city.

The evangelist sailed on December 16 for New York.

On January 4 he will open a big Evangelist Campaign in Brooklyn,

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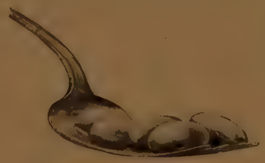

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Putting on a Sunday School Play

By MYRTA ALICE LITTLE

A PLAY with the whole school in it and enjoying it! Why not? It's not such an impossible problem after all.

Why not have a Sunday school pageant-play which shall be a joy to the Sunday school folks and a glad revelation to the audience who perchance never realized before what a thoroughly alive organization that Sunday school is.

There are scores of helpful books on the subject and related ones. For example those published by—The Presbyterian Board, Baptist S. S. Bd., Fleming H. Revell, Methodist Book Concern, W. A. Wilde Co., University of Chicago Press, Sunday School Times, Scribners', American S. S. Union, Pilgrim Press and just as many others. Selections from titles furnished by these companies will help with the basic ideas about which each school may weave an appropriate play—and like it. Then the reports of the International S. S. Conventions contain a grist of material waiting for originality and adaptation to the individual needs of a particular school.

Let's see how this might work out. Let us take a copy, say of "The Development of the Sunday School, 1780-1905," which is the official report of the 1905 Toronto Convention. Now let's put beside it statistics and side-lights and alive facts about our own school—all we can get together.

We see that the first division of the book is historical. Does that suggest anything? Why not use the different departments of our school as steps in the development of the International Sunday School, or, if you choose, in the growth of your own school. To illustrate: Let the cradle rollers, the older of them, with little one-line greetings, and as many others as possible in their older sisters' arms, tell about the infancy of the school. A preliminary announcement—pithy, entertaining, in song or story should pave the way for the arrival of the babies—and a cry or two will make the little difficulties in the organization of the school more realistic. Just let the littlest ones act the way they feel. The impression they make will be lovely, anyway.

The Primary Department may sing the next step in the school history. Pale pink and blue costumes (crêpe paper, cambric or cheese-cloth) are effective. And after the little marches, if you wish, it can take its place in the choir loft (if that is in the front of the church). The arrangement of the participants must of course depend upon the size of the church or hall, but some plan should be carried out which will permit the audience to watch easily the growth of the school by departments.

Next the Juniors may act out in pantomime, a typical Sunday's lesson in miniature. They may speak if this method of emphasizing this phase of the work seems better. Anyway, they'll love the acting, and the Junior Superintendent can be prepared to fill in heavier bits that the audience may like to hear about, but which the Juniors are not mature enough to supply. All-alike costumes (silver tinsel—Christmas tree tinsel festooned on white background is effective) should be provided if possible, the simpler, the better. But the effect of the ensemble will be increased manyfold, with pretty costuming.

The Intermediates may fittingly supply an acting out of the preliminary exercises of the school which occurs each Sunday before the separation into classes, and another announcement of the growth of the school should be inserted at this point in the pageant. Here the marches to the class sections may be simple but most effective and joined in by the Juniors and Primary children from each end of the platform—with soft music and Sunday school songs.

The Seniors may exemplify in clever ways a typical Sunday school convention, if they wish, using as little narrative as possible, but showing the fine spirit of those gatherings and letting different ones of their members have charge of a two-minute portion and responsible for its attractiveness. (Reference to the book Part 3, will be suggestive, also Division 2, by clever adaptation of which various relationships of the school may be illustrated. e. g.—missions—by use of members of each department—or Seniors merely—in simple tableaux of Japan, India, etc., in a city Sunday school mission, and hosts of other novelties.)

The final tableau is the mass of Sunday schoolers in the front of the church, each with a strand of cambric of her own color uplifted on a wand (whose end must have a snap or a small tack to hold the cambric). A temporary stage has been erected near the railing of the gallery. Here stands the superintendent or assistant superintendent of the school dressed in white and gold. (Here again Christmas tree tinsel on white cheesecloth may be used to advantage.) She gathers the streamers in her hands so that a colorful pointed roof tops her workers and she holds these while she unfurls the flags of the nations. The whole school leads the audience in singing the national hymn or adapted words to the same tune, or if preferred, to the tune of America. The last verse should be sung very softly while, if possible, the lights be turned low, or only the platform lights left on, and a little benediction-song closes the pageant.

The Orphans of the Holy Land

Continued from page 1335

and we have decided to put sandals on them for the summer.

Even in normal times English and American missionaries have considered it cheaper to bring out such necessities from America, and with the poor quality of material obtainable at abnormal prices now, the money seems to melt like snow before the sun's rays.

I have consulted with the head-master of St. George's Collegiate School, who has had many years' experience, also with the superintendent of the Syrian Orphanage under the auspices of the American Red Cross. Both feel certain that much would be saved by getting such material from the United States.

We feel that our Industrial schools fills a real need in Jerusalem. Girls have been trained as teachers heretofore, but for those who could not afford to attend the training schools for teachers there was no chance. We teach Arabic and English, with lessons in arithmetic, grammar and geography, but we emphasize the industrial part. After leaving our school, we want the girls to have a means of earning their living.

The lace department and the embroidery department are doing good work. The needle-lace and embroidery are useful as an assistance to the family. While the mother is watching her sleeping infant or waiting for her oven to heat (for we must remember that their housekeeping does not take all their time) these women, as in the case of the hand embroiderers of Ireland, can earn something which helps the family, through making lace. This is the reason we have added a dressmaking class and a department for lingerie.

Miss Holmstrom and Miss Henwood, who are carrying on these two departments, have volunteered their services. They receive nothing in return for the time they give. We cannot expect that such a state can continue. But through their untiring efforts, we have overcome some of the difficulties of starting a new department which our limited means could not have covered.

Miss Larson who is designer and embroidery teacher is also a voluntary worker and gives her full time. Our teacher of English, giving three hours daily, too, is a voluntary teacher.

Up to the present time, we have been able to sell all the lace work we produced. The military stationed in and around Jerusalem were good customers.

The Christian Herald Bible Course

Lesson VII. Joshua to the Monarchy

Read Joshua; Judges 1–16; I Samuel

OUR last lesson left the chosen people at Moab on the east of the Jordan, and ready to cross over into the Promised Land. Moses had left them, and Joshua had been divinely appointed and endued as his successor. The book named after him and doubtless written for the most part by him, is the history of the conquest and division of Canaan among the twelve tribes.

Chapter 1 gives us Joshua's commission and shows him issuing his preliminary commands to the leaders. In chapter 2, he is making, in military phrase, a reconnaissance of the enemy's position. In chapters 3–5, the people have miraculously crossed the river and are on the enemy's ground. Note here the several interventions of Jehovah to encourage them. That of verses 13–15 is one of the several Christophanies of the Old Testament, i. e., where the Second Person of the Godhead assumes visible form.

Chapters 6–12 inclusive carry on the story of the campaign, showing that after capturing Jericho, at the strategic center, the plan was first to overcome the alliance of the nations to the south and then those to the north. By-and-by we shall be free to consider such questions as the miracle in chapter 10, but just now we simply note it as a recorded fact.

Chapters 13–22 inclusive are taken up with the adjustment of the land boundaries among the tribes, in which we note the setting up of the tabernacle at Shiloh (18), the assignment of the cities of refuge (20), the fulfilment of Moses' promise to the two one-half tribes (22), and other features that had previously been planned.

Read very carefully the closing chapters (23 and 24) to obtain the setting of the next book which covers a period of some hundreds of years.

II

FOR a preface to, or practically a synopsis of the book of Judges, read chapter 2 : 6–19.

Joshua and his captains had been instrumental under God in conquering Canaan in bulk, so to speak, i. e., they had so far succeeded as to be able to apportion the territory to the different tribes according to the Divine appointment; but now it remained for the latter to complete the work each on its own part.

This was never done, because of unbelief, which in some instances took the form of fear, and in others that of selfish indolence or lust. The chastisement of Divine love fell upon them in consequence, which brought captivity and suffering until they cried out in penitence and faith. Then a leader, known as a "Judge," was divinely raised up and miraculously endued to deliver them from their oppressors and to rule over them for life; but on his decease, the same round of disobedience, punishment, distress, repentance and deliverance was repeated, and this again and again during the history of some fourteen judges, including Eli and Samuel named in the next book.

Familiarize yourself with the names of these Judges and an outline of the history of each of the three or four principal ones.

III

THE first book of Samuel brings us to the transition period, when because of the experiences narrated in the book of Judges, intensified by the bad behavior of the sons of the last two Judges, the people demand a change (chapter 8). Note that the need for this change had its roots in their failure to obey God. The form of government designed for them was a Theocracy. God Himself was their Sovereign, Whose laws in general terms had been revealed to them at Sinai, and Who was guiding and directing them in their current affairs by the prophets and priests to whom and through whom his will was made known in their particular affairs.

In what language does God lay this indictment against them in chapter 8?

Note the steps leading up to the final confirmation of Saul as the first king of Israel (chapters 9–12). Note the cause of his final rejection by God (chapters 13–15).

Who is chosen of God to succeed Saul (chapter 16)?

How had he been described previously by God (chapter 13 : 14)?

What word describes Saul's treatment of David thereafter, down to the time of the former's death?

For the answer to this, read the rest of the book.

How does David's conduct in comparison with that of Saul throw light on the meaning of the description in chapter 13 : 14?

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. No attention will be paid to anonymous letters nor to those written with lead pencil.

Questions and Answers

T. T., Benton Harbor, Mich., asks for a good name for her Sunday School Class. We submit a short list some of which she may regard as appropriate: Friendship Class (or Circle), "Forget-Me-Nots" (for little folks), The Whatsoever Band, Willing Workers, Sunshine Band, The Volunteers, The Service Club, "True Blues," Friendly Helpers, The Sunnyside Set, Golden Text Circle, "Do-It-Now" Club, Good Friends' Coterie, "Ready" Club. We would be glad to have any of our readers send us a few titles to add to the foregoing list.

"Perplexed," Latohachee, Ala. Your problem as to what church you should join is one in which, under the circumstances as you have outlined them, we cannot advise. We feel, however, that we may venture so far as to say that you would do well to worship with the church of your parents, until you become convinced that a change is really essential. All the denominations teach the essentials of the Christian faith.

Reader, Twin Falls, Idaho. One who has fallen away from grace and been led into sin must come in sincere repentance and seek forgiveness and a new consecration. Go to the minister of the church you wish to join and tell him frankly what is in your heart. He will help you in your desire for assurance of forgiveness. Then you can write to the home church for your letter, if he so advises; or you can enter through confession of faith. Be guided by his counsel.

H. S. F., Lakeside, Calif. "In these days when evil seems to reign on the earth, does God direct his children in all their ways if they acknowledge him in all things? As I talk with Christian people, and even some ministers, there seems to be a doubt in their minds as to the truth of Prov. 3:6. Many admit that it ought to be so, but as individuals they cannot prove it. If this Scripture is meant for us of today, then it is hard for me to conceive of a heavenly Father who would not do this very thing if we only believe and trust him to do it. I know he has directed me at times, but am I right in claiming this promise at all times and for all things?"

"In all thy ways acknowledge him and he shall direct thy paths," is as true of Christian life and experience today as in olden times. What is needed is faith to lay hold of the promises, faith that looks for divine guidance in every difficulty and which asks, in full confidence, for wisdom and direction. Every true Christian has personal experience of this character. There are times when we come to the crossways where we sorely need the higher wisdom to aid in making a decision. Jesus has clearly told us that whatsoever we may ask in his name, having faith while we ask, it will be granted. We have known personally of many instances where perplexing problems were solved only after appealing for divine help. There are godly men and women without number who pray for it every day, and whose entire lives are subject to God's will and direction in all they undertake. In this age of widespread unbelief, however, it is not surprising to find doubts cast upon God's love and care for those who trust in him.

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Peter Preaches at Pentecost

International Sunday School Lesson for January 4, 1920
Acts 2 : 1-47

By L. D. WHITTEMORE, A.M., LITT.D.

Prof. Whittemore, who conducts these Lessons, is a practical Sunday School teacher of many years' experience and he will prepare these Lessons with great care. We believe they will appeal strongly to the readers of The Christian Herald, especially to all Sunday School teachers

HINTS FOR THE STUDENT:—(1) Read with close attention the entire passage on which the lesson for the day is based. Preparation should not be confined to the study of the text ordinarily printed in the Sunday-school manuals, which is necessarily fragmentary. (2) Read such additional collateral and illustrative matter as may be available, and especially the passages referred to in these lessons. For to-day the words of Paul concerning speaking with tongues, I Cor. 12: 28-31; 13:1; 14:1-28, are especially illuminating. (3) Think over the material in modern terms, with a positive effort to interpret the lesson in the phraseology of to-day. (4) Concentrate on essentials, the purpose of these lessons being not to direct an exhaustive or critical study, but to present the most vital subjects in the most practical and suggestive manner. (5) Apply and practice the teaching.

1. *The significance of beginnings.* All days that mark the beginnings of great movements are full of significance. The Hebrew never grew weary of recounting the great deliverance of the Israelites from the Egyptians, which signalized the beginning of his nation; and we, as Americans, should be equally diligent in reciting to our children and children's children the exploits and achievements of the Pilgrim Fathers and the pioneers whose devotion to God and duty gave us Christian America. The Day of Pentecost, if it was not the birthday of the Christian church, was at least the day on which its marvelous expansion began; and thus its incidents are full of interest and should be cherished in the memory of every Christian. Will this new year of 1920 be celebrated forever as the year that marked an agreement among all the nations to abolish war and to substitute reason for force in the adjustment of difficulties? If this is so the Day of Pentecost will shine with new lustre, because without it there would have been no Christian civilization and no Christian democracy anywhere. Let us hope and pray that in this year of our Lord all nations may learn one language, the language of peace and good will, and that the apostles who teach the new doctrine may be understood by every nation.

2. *On fire with holy zeal.* The disciples who for three years had enjoyed the unique privilege of intimate association with their Master, Jesus, were only human and shared human frailties. At the critical moment their courage failed and they forsook him and fled. All their hopes were dead and their ambitions blighted. Suddenly they had been aroused from the spiritual sleep in which they had dreamed of sharing the dignity of the king-to-be; but the memory of that last promise lingered. "If I go away," he had said, "I will send another comforter who shall abide;" and not only that but, "I will be with you always."

Somehow, inexplicably, those words began to seem real and true. Despondency gave way to exaltation as they realized that the time had come for them to obey the last command th t they should go forth and teach all nations. But here in Jerusalem, at the feast of the harvest, all nations were gathered. What could be more opportune! Hence, as the Spirit gave them utterance, they began to speak; and all of the assembled sojourners appeared to understand. What opportunities for Christian service have been providentially provided for every disciple! and how many Pentecosts there would be if every such opportunity should be accepted with flaming zeal!

3. *The greater miracle.* In the study of an event like this, surrounded by circumstances which we can only represent to our minds by the imagination since we have never experienced anything precisely identical, it is better to project the essentials in the narrative forward for interpretation according to our present understanding, rather than to attempt to project our thought backward in an effort to explain something which is not explainable. The matter spoken of by the disciples, rather than the manner of their speaking, was the essential thing; and this was evidently uppermost in the mind of Peter, who, after he had sharply denied the superficial judgment of the amazed and perplexed witnesses, did not pause to explain the phenomenon of speaking with tongues, but proceeded himself, as the other disciples had done, to speak of the mighty works of God.

Sixteen localities are mentioned, perhaps as examples of others not named, from which devout Jews, who must have had much in common in traditions, beliefs, and expectations, were the sojourners who heard the disciples speak; but what are these among the hundreds of tribes and peoples, barbarian and heathen, in whose own language the Scriptures have been translated and printed, the language itself, in many instances, having been produced for the first time in writing by the translator? Greater works than were done by the first disciples have been done by their successors, taught and inspired by those who were the personal companions of the Great Teacher and were taught by Him. The language in which the truths of the Christian religion are expressed is indeed a new language; and its vocabulary is peculiar to itself; but in a marvelous way it is comprehensible in every nation and in every age.

4. *Peter's Pentecostal sermon.* A brief outline only is recorded of Peter's remarkable sermon, the first to be preached after the departure of the Lord. It seems to have been impromptu, inspired by the immediate occasion, as were many of the discourses of Jesus. As a document it is full of human interest, revealing, as it does, Peter's intense loyalty to his Master, his own unhesitating belief in the resurrection, his familiarity with the Scriptures, his readiness in applying the prophecies quoted, his fearlessness in accusing his hearers of responsibility for the crucifixion; and containing his powerful appeal for repentance and the assurance of forgiveness and salvation. The amplification of the outline in the "many other words" with which he exhorted and testified can only be supplied by the imagination aided by a consideration of the remarkable results which followed.

5. *Steadfastness.* The effect of Peter's sermon is conclusive evidence of its power. Not only the number of converts, about three thousand, is significant, but their steadfast abiding in the observance of the doctrine. The church now became a substantial organization with assurance of permanence and growth, its members united and filled with enthusiasm.

a. What is the literal meaning of the word Pentecost? What does it signify to the ordinary reader?

b. What was symbolized by the appearance of the tongues like as of fire?

c. Of what was the speaking with other tongues a sign and promise?

d. How widely had the Jews been dispersed at the time of this Pentecost? What was the consequence of the providential gathering of so many Jews from distant places in Jerusalem at this time?

e. What in Peter's sermon smote the consciences of his hearers? Were they personally and directly responsible for the act of which he accused them?

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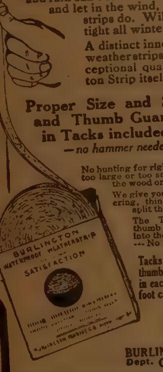

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Trained Bible Teachers

The Sunday School Standard Should Be at Least Up to That of the Common Schools

By MARY B. MARTIN

WHAT the public school is to the nation, the Bible school should be to the church. Government seeks to make the public school adequate to the increased and enlarged demands of the nation. Nearly all cities require teachers to hold life certificates or to be university graduates. The requirements of the rural teachers have been proportionately increased.

The church is asking shrewd boys and bright girls who sit five days out of a week at the feet of these trained teachers to attend Bible school and have teachers who are far inferior to the public-school teacher. Yet these teachers are to teach truths from the greatest Book the world has known—the Book from which all other books borrow that which is worth while.

The church must provide the Bible school with trained teachers to direct the growing minds of the youth, if these are to be kept within the church. One way to do this would be for every college and seminary to give courses in Bible study for Sunday-school instruction. Every phase and aim of Sunday-school work should be thoroughly understood by ministerial students and others preparing for special church work, A training class should be established in every local church.

The primary object of the Bible school is to teach the Bible. Is such instruction given merely to give Bible knowledge? No, it is to train boys and girls, men and women, for citizenship in God's kingdom. The public-school teacher keeps every pupil busy as a safeguard against disorder. So too must every Sunday-school pupil find something in his Bible study that leads to action. The state has a place to put its vagrants or inactive citizens. The church must see to it that its Bible teaching leads to positive action or the inactivity of its membership will soon impoverish the religious wealth of the kingdom.

There are churches that hold the young people in Bible school and Church. That Bible teachers do interest and keep the boys and the girls in their classes proves that it can be done. The teacher who succeeds puts time, money, sacrifice, and prayer in her work. It costs something to be a Bible teacher. There will be better attendance in Bible class and church when people realize that God needs the very best efforts, the keenest business principles, the most genuine loyal service brought into the administration of his work. One Bible teacher charges five dollars per year for each person who belongs to her class. That money is used in making her instruction more effective. This teacher has so many classes that the greater number of her evenings are given up to teaching the Bible. God said, "My Word will not return unto me void." When young people are given the Bible with all its richness, beauty, and power they will be found in the Bible Class.

Last but not least, the Bible school should be evangelist. "Go ye therefore and teach all nations." The Bible school that ceases to teach Christ the Savior of the world, ceases to go out in the by-ways and hedges and bring in those needing the redeeming power of God will eventually have vacant pews and finally closed doors. Even in the social world success comes to those who are mindful of others. The founder of our Christianity gave his life for others; he is the Great Teacher. If we wish to follow him we must carry on the work he began, teaching, leading others back to God. Let man remember that his life purpose should be to bring others within the radiant influence of the life of Christ. Then will he take time to do a man's part in the Church. He will recognize the importance of financing the church and in giving his energies for its welfare. His boys and girls will find him with them in the Church and Bible school.

A Young People's Director

Social Life in the Church Supervised by One of Special Training Opens a Broad Field for Appeal to Youth of Both Sexes

By MARTHA TUCKER

YOUNG people are interested in the church just to the extent that their social life lies within the activities of the church. With this maxim in mind, every church of fair size has organized within the past few years clubs, boy and girl scout organizations, or at least a social side to the Christian Endeavor, to provide within the church good times for its young people. It has been difficult, however, to keep at the head of each group an able leader, some-one who can hold the enthusiasm of the young people to its original intensity, and be free to work and play with them at all times. Because of this lack of leadership, many church social organizations fail to supply wholesome good times sufficient to keep the interest of the young people centered in the church.

The problem of providing able leadership for the young people's organizations is being solved in an original manner by a church located in one of the smaller cities of the Pacific Coast. This church, which has a membership of about 1,200, has employed a young woman to serve as young people's director, paying her an initial salary of seventy-five dollars a month. The trustees were most fortunate in securing for the position a young woman who was admirably fitted for the work. A college graduate, she had for a number of years been superintendent of a college sorority house, working and playing with college men and women, and tactfully helping her girls to adjust the differences that arose from the unusual intimacy of their sorority life.

The young people's director gives her afternoons and evenings to the work, and is always ready, also, to hike, swim, or breakfast with any group that wishes a morning frolic. She has complete charge of every organization composed of boys, girls, young men, or young women, helping them to outline and carry out successfully the program of work or study, and suggesting schemes for entertainment. She is present at every meeting; she is the chaperon of every party.

Besides supervising the social and club work, the young people's director renders much service to the superintendent of the Sunday school, for it is her duty to take charge of all classes in the intermediate and young people's departments. She appoints teachers, supervises their teaching, assists in the courses of study, welcomes new scholars, and urges those who are absent to return next Sunday.

That their plan of interesting the young people will prove to be a thorough success is the firm belief of the members of the church which has employed the young people's director. Never before has their large body of young people taken so whole-hearted an interest in the activities of the church.

"It's fifty-fifty now," explained a bright-eyed high-school girl. "Half of our fun at school, and half at church."

Although only a large and comparatively wealthy church could employ a young people's director according to the ideas adopted by this Pacific Coast church, their plan simplified could be adapted to the needs of practically any church that has difficulty in winning and holding the interest of its younger members.

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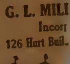

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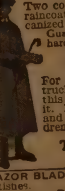

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ıever means annihilation

means separation. Physdeath: soul and body sepad. Spiritual death: soul ırated from God. Everlastdeath: soul and body sepa- ːd from God forever. Would have made that lesson on Consequences clearer?

ıood and sorrow

why have they always been ced together? And why is n, not woman, the head of race and family? Could u answer these questions en you taught that lesson Sin?

' up ole Sucker Run

when we were boys, and, ling under the bank for a cker, grabbing by mistake r. Water Snake! Yes, it ade a great illustration for aching the lesson on Sin.

gle grain of iodine

will discolor seven thousand nes its weight of water. See point?

hought and Christian Science

did you show your class their bison when you taught the sson on Sin? "Sin is a delun . . . unreal," says Mrs. ddy. "Christ *died* for our ns," says God. Does your ss know where the lie is?

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The Best New Books

Religious

DEMOCRATIC INDUSTRY. By Joseph Husslein. (P. J. Kenedy & Sons, New York.)

"A practical study in social history." An attempt to find a solution to present-day labor problems through channels of historic Christianity.

THE LAST PASSION PLAY. By Mary Catherine Smeltzley. (Christopher Publishing House, Boston.)

A study of the Passion Play as presented at Oberammer au which will have its decennial in 1920. This is the only modern survival of medieval religious drama.

THE CROSS. By Donald Hankey. (E. P. Dutton & Co., New York.)

An essay by a man killed in action in October, 1916, setting forth the religious value of the cross.

THE PROTESTANT. By Buris A. Jenkins. (The Christian Century Press, Chicago.)

A critical study of contemporary religious tenets.

Fiction

APACHE GOLD. By White Birch. (The H. K. Fly Co., New York.)

A hunt for the lost mines of this great Indian tribe. A story of adventure, danger, hardship and love.

IF YOU BELIEVE IT, IT'S SO By Perley Poore Sheehan. (The H. K. Fly Co., New York.)

The story of a New York crook who goes to a small town and under the influence of the flowers, birds and trees—and a girl—effects a complete reformation, despite unpropitious influences.

THE SEARCH. By Grace Livingston Hill (Lutz). (J. B. Lippincott Co., Philadelphia.)

A wartime story centering about the love affair of a soldier and a girl. First published as a serial in the Christian Herald.

Poetry

THE COBBLER IN WILLOW STREET, AND OTHER POEMS. By George O'Neill. (Boni & Liveright, New York.)

A collection of poems on varied themes, most of them in the good old-fashioned form that despises neither rhyme nor rhythm.

HYMN GEMS. Compiled by Robert Elmer Smith. (Christopher Publishing House, Boston.)

Dedicated "to all hymn lovers everywhere." It comprises extracts taken from famous hymns and from poetry with a devotional element.

RUDYARD KIPLING'S VERSE. (Doubleday, Page & Co., New York.)

A collection of Kipling's poetry written between 1885 and 1918. Includes many poems not heretofore published, as well as old familiar favorites. A complete edition of the poet's work up to the close of the war.

THE GRAIL OF LIFE. Compiled by John Haynes Holmes and Lillian Browne-Olf. (Dodd, Mead & Co., New York.)

A collection of prose and verse, on topics of death and immortality.

Sociology

DEMOCRACY AFTER THE WAR. By J. A. Hobson. (The Macmillan Co., New York.)

A discussion of the relation between the war and democracy, together with a study of the dangers arising from the reactionary force in control of the political and economic government.

Are Race Wars Necessary?—No!

Continued from page 1344

During the war the Ordnance Bureau of the War Department decided that stabilizing influences were needed for the protection of government contracts placed in East St. Louis industrial plants. A war civics committee with a budget of $300,000 for a three-year program was formed to further welfare work among all groups alike in East St. Louis. The Urban League, because of its prior establishment, its efficiency and the efficacy of its program, was officially selected as the agency representing the interests of the Negroes there.

At the height of the Negro migration of two years ago, Southern communities became agitated over the departure of their black labor supply, and Northern labor organizations urged the organizing of Southern Negroes to get higher wages and better conditions of labor for them in order to remove the underlying causes of the unrest and to protect white labor of the North from the results of an oversupply of the labor market. The League led a campaign which resulted in the creation of the Bureau of Negro Economics in the Labor Department and in the decision of the American Federation of Labor to enroll Negroes as members in all the internationals of the Federation, North and South.

The Bureau of Negro Economics has for nearly two years, under the direction of Dr. George E. Haynes, the Urban League's first executive head, been adjusting the problems of Negro labor through local joint councils or committees of white employers and employees and colored employees formed wherever Negroes comprise an appreciable proportion of the working population.

The League has just launched a campaign to organize more Southern cities, and Jesse O. Thomas, formerly employed as field agent under Booker T. Washington, has been appointed Southern Field Secretary, with headquarters in Atlanta, Ga.

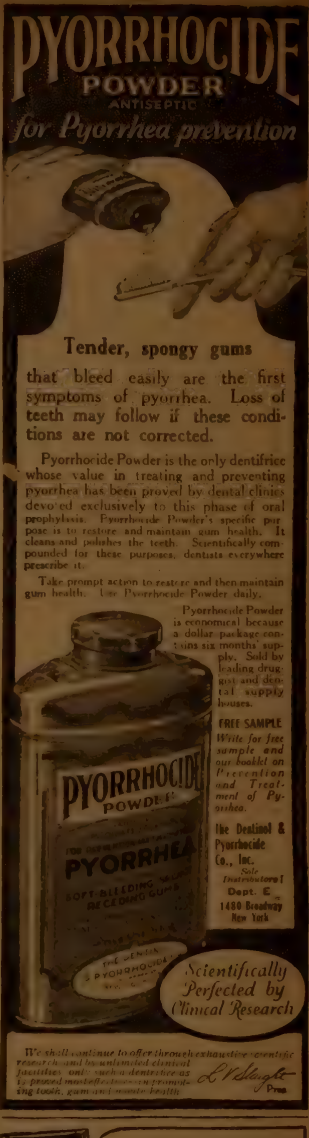
In order that more competent trained colored social workers may be available for the many positions in social service opening up, Alexander L. Jackson, a Harvard graduate, has been appointed Educational Secretary for recruiting prospective social workers and arranging for their training and subsequent employment.

The members of the League believe that race wars are not necessary; that if each race is taught the good qualities in the other and together they discourage untoward acts on the part of either, eventually out of the apparent muddle harmony will prevail.

Too long have the shortcomings of the Negro been receiving undue publicity while the race's contributions to art and literature and to the economic life of the nation are never advertised and seldom published.

To this end the League holds frequent conferences on phases of the Negroes' problems where white and colored social workers from all parts of the country come together to discuss new measures of improvement and to exchange ideas and plans for bettering race relations.

The League's interest in the questions of the day is not merely to elevate and help the Negro, but to aid our beloved country in meeting one of its most serious internal questions, which in the last analysis will have a very definite bearing on our position of leadership as a world power in the League of Nations which is to be.



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The Bible and the Newspaper

By FERDINAND C. IGLEHART, D.D.

"Pussyfoot" Johnson Mobbed

RECENTLY W. E. "Pussyfoot" Johnson, who was sent by the Anti-Saloon League of America to England to organize that movement in Great Britain, was dragged from the platform of a hall in London where he was speaking on prohibition, by a mob of drunken medical students who placed him on a plank and carried him two miles through the streets in derision and contempt. Among the banners were "We have Pussyfoot. Now meow!" "What won the war? Rum."

Johnson's American manhood asserted itself, and with his bravery, tact and magnanimity turned in an instant this outrage prompted by the liquor dealers into the most powerful conceivable weapon for their destruction, and made himself a world hero. He had not a word to say against the students. He knew the liquor men had stirred them to it, but he wrote to them: "You had a good time. I had a good time. I have no complaints, but if you want fun get into the game against the greatest enemy of the human race—drink."

Though the policemen were in collusion with the liquor cause and the mob, Johnson did not make any complaint against them, saying that another course might have resulted in bloodshed. By his wisdom, patience and magnanimity Johnson captured London.

The devil rum is at his old tricks trying to suppress the truth with violence and lawlessness; by choking the throat of the one who proclaims it. London made a serious mistake in counting the Anti-Saloon League or "Pussyfoot" Johnson a joke. They represent a triumphant democracy against the beastly source of all evil. The mobbing of "Pussyfoot" is the beginning of the end of the liquor traffic in England. Most of its colonies have voted it out and Scotland is likely to go dry immediately. The loss of the hero's eye is felt around the world, and will be avenged. It has pushed the world ahead ten years in its fight for universal prohibition. The same spirit that crucified Christ and most of his apostles, mobbed Johnson, the one which "*cried out, saying, Crucify him, crucify him.*" (*Jno. 19:6.*)

Henry Clay Frick Dies

H. C. FRICK, worth $150,000,000, and one of the leading financiers of America, died at his New York City home December 2d. He was born in the country near a little town in Pennsylvania, seventy years ago. He became interested in coke ovens, bought soft coal lands, and before he was thirty was counted a millionaire. He became a partner of Andrew Carnegie in the steel making industry. He was deeply interested in the development of the Pennsylvania Railroad system, and with Harriman in the Pacific systems. He was a very generous man to the poor and especially to children. This hardy practical business man was passionately fond of fine art, and gathered one of the finest private art collections in the world. As a home for himself and his art treasures, he bought the site of the old Lenox Library, Fifth Avenue from Seventieth to Seventy-first Street, New York, where he erected a building just ready for a public museum of art. In that building are the immortal pieces of Titian, Bellini, Goya, Velasquez, Rembrandt, Van Dyck, Vermeers and others. The drawing room of this Frick home contains pictures of Fragonard, formerly the gems of the Morgan collection. It is known that Mr. Frick paid $1,250,000 for these panels. He spent $30,000,000 of the money he had dug out of his coke and hammered out of his steel to purchase these precious treasures of art, and then provided in his will many millions more for the endowment of his museum, which will be a monument to him for generations to come. The people of the country will not long remember Frick, the coke man or steel man, but they will never forget Frick, the patron of art, and lover of his fellowmen.

Mr. Frick regarded this injunction of the apostle to the rich: "*That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come.*" (*I Tim. 6:18, 19.*)

Tremendous Meteor Falls

NEAR the foot of Lake Michigan a monster meteor plunged into the lake the other night, shaking the corners of three states like an earthquake, and sending up a flame of fire into the air which was observed for fifty miles around. Bodies of iron and stone are thrown off from heavenly bodies and fall on our earth. November is the time when the earth in its journey enters the region of the meteors, and shooting stars. The universe, from flickering meteor to blazing sun, emblem of the eternal, is full of mystery, wisdom and love. In awe of it the psalmist said: "*When I consider thy heavens, the work of thy fingers, the sun and the moon that thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him.*" (*Psa. 8.3, 4.*)

Luxurious Aeroplane

THE feature of the exposition in Amsterdam, Holland, which attracted most attention was an aeroplane with a cabin luxuriously furnished with Russian red leather upholstering, desk, clock, electric light, a lounge unfolding into a bed, etc., including telephone connection with the operator in the cockpit in front. Man has a foot nature that walks on the earth, and a wing nature that flies above it. Faith and service are the motor which overcomes the gravity of sin and enables the soul to range the altitudes of the intellectual moral and spiritual worlds. The thought is thus expressed: "*They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles.*" (*Isa. 40:31.*)

Methodist Preachers' Salaries Increased

AN average increase of 40 per cent. in the salaries of Methodist pastors throughout the country to meet the high cost of living, was announced the other day by the Centenary Conservation Committee of the Methodist Episcopal Church in New York City. The new scale of pay, it is asserted, will go into effect January 1. The fund raised for the World Programme of Conservation Committee will furnish the increase. Ministers whose congregations have moved up their salaries to meet the exigency of the times will not get the benefit of this general fund. The average Methodist minister's salary in 1918 was $1,111. The new average will be near $1,500. No person on earth renders a higher grade of service than the true minister. The Methodist Church is to be congratulated on the wise and just advance in salaries, justified by Christ's statement: "*The Laborer is worthy of his hire.*" (*Luke 10:7.*)

Railroad Over Andes

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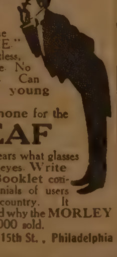

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The World News of the Week

Continued from page 1343

receiving $1,500 or less a year; eighty-four, $1,000 or less; fifty-three, $750 or less; and twenty-eight, less than $500. Of the 756 who receive $1,500 or more, 308 receive between $1,500 and $2,000; 157 between $2,000 and $2,500, and seventy-one between $2,500 and $3,000, leaving 143 who receive more than that amount, and seventy-seven from whom no information was obtained.

DOMESTIC

RECORD PENSION PAYMENTS—Notwithstanding the fact that the roll of Civil War pensioners for the last fiscal year was the lowest since 1890, the annual report of the Commissioner of Pensions shows a new high record in pension payments. Payment of $222,129,292 was made to 624,427 during the year as against $179,835,328.75 to 646,895 persons in 1918. Total pensions paid on account of the Civil War is $5,299,859,509.99.

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BERGER RENOMINATED—Victor L. Berger, debarred from the House after conviction on a disloyalty charge, has been renominated for Congress by the Socialists of the Fifth Wisconsin district in a primary election.

CHARGES OIL PROFITEERING—The Federal Government has brought an action at Pittsburg against officials of a large oil company, accusing them of charging an unjust and unreasonable price for fuel oil.

COLLEGE TEACHERS' UNION—Representatives of professors in sixteen New York City colleges and universities have organized a College Professors' Union to be known as Associated Teachers' Union, Local No. 71 of the American Federation of Teachers. A provisional organization was chartered by the American Federation of Labor last spring.

REAL TAX ON WHISKEY—The international Reform Bureau, if the Supreme Court upholds the war-time prohibition act, will ask Congress to put a tax of $500,000 on a pint of whiskey.

U. S. TRADE BALANCE—The trade balance of the United States for the last fiscal year was $3,978,134,947, according to the annual report of the Secretary of Commerce. This figure, the Secretary says, was never approached in the history of any nation's commerce. The world's shipping tonnage, the report discloses, was 50,919,000 as against 49,089,000 in 1914.

EXPORTS TO GERMANY—The Department of Commerce announces that since the armistice the United States has exported goods worth $52,420,095 to Germany. English exports in the same period have been $80,000,000.

NEW CONSORTIUM PLAN—Negotiations are in progress between the United States, England, France and Italy in regard to the new China consortium over which there have been disagreements between the United States and Japan—disagreements that have delayed relief to the Chinese government. China needs $25,000,000 immediately and efforts now are being made to provide this money without the United States being put in a position of agreeing to Japan's peculiar claims in Eastern Inner Mongolia and Southern Manchuria.

LIQUOR INTERESTS WARNED—The government has warned the distillers that they have only until January 16 to export the remainder of their stocks. No liquor may be shipped after that date.

FOREIGN

"ERSATZ" GOLD—Paris newspapers report that Sir Ernest Rutherford of the University of Manchester has learned the alchemists' secret of making gold. Professor Rutherford, one of the world's most famous scientists, succeeded in 1903 in dividing the atom.

IRISH SECRETARY ATTACKED—It has been disclosed in the House of Commons that Ian MacPherson, Chief Secretary for Ireland, narrowly escaped death when an assassin shot at him recently. The bullet passed through the sides of the automobile in which he was riding.

PADEREWSKI STILL PREMIER—Jan Ignace Paderewski, Polish premier, discouraged by the difficulties of the Polish situation, resigned his post and began to move his effects from the Warsaw Palace when he was persuaded to reconsider his action.

COSTA RICO'S NEW PRESIDENT—Costa Rico, in which President Wilson has taken a keen interest for the last two years, has elected Dr. Julio Acosta as president. President Wilson refused to recognize Tinoco as head of the state, and virtually caused his overthrow and banishment late last summer.

JAIL OR FINE FOR REV. MOWRY—Rev. Eli M. Mowry, Presbyterian missionary, arrested by the Japanese in Korea last spring on a charge of sheltering native rebels, has been sentenced, on the appeal of his case, to pay a fine of 100 yen or serve twenty days in prison.

BOLSHEVIST PEACE PROPOSALS—The Peace Conference at Dorpat between the Baltic states and the Bolsheviki shows signs of developing a Baltic Confederation. The Soviet Russians have offered peace proposals embodying thirteen points. The conditions declared the treaty must be based on the principles of self-determination, without indemnities and without annexations. All reports from Eastern Europe indicate a very strong and consistent trend of Bolshevism toward the Indian frontier.

NEW BRITISH ARMY—The British army estimates for 1919-1920 provide for an expenditure of $2,025,000,000 for the support of an army strength of 300,000 British and 100,000 Indian troops.

BRITISH WAR HONORS—The British War Office during the war decorated 165,000 of its soldiers. The V. C. was won by 576 men and 8,862 won the D. S. O.

RELIGIOUS

$10,500,000 FOR MISSIONS—The Board of Foreign Missions of the Methodist Church has announced an appropriation of $10,500,000 for foreign missions and war reconstruction work. The same denomination has started out to win 1,000,000 converts before January 1, 1921.

MR. WANAMAKER HEADS SUNDAY SCHOOLS—John Wanamaker has been elected chairman of the executive committee of the World's Sunday School Association to succeed the late H. J. Heinz.

NEW INTERCHURCH HOME—The Interchurch World Movement has taken over the huge Greenhut Building in New York City, until recently used as an army debarkation hospital, and is centering all its activities in the one building. A large number of denominational organizations associated with the Interchurch work also are moving to the new headquarters.

UNCHURCHED SUBURBANITES—Curious facts about unchurched areas surrounding many large towns and cities are reported by rural survey supervisors. Comparison of statistics from several states would seem to show that the outreach of the nearest country churches cityward is frequently not wide enough to bring their areas of influence to the city limits. This often results in a marginal zone that swings several miles wide around the city. Within this zone live families entirely untouched by Christian institutions.

THE CHRISTIAN HERAL, Decem 27, 1

By INIS WOOD

DURING this period of upheaval when the Church is earnestly endeavoring to secure industrial peace founded on Christian teaching it is important to look into the hearts of industrial workers, to understand what their organizations mean to them, and in how far they square with the ideals that have motivated Christianity.

In women's labor organizations, notably in the National Women's Trade Union League with its membership of 600,000 workers, the thoughtful person will find a striving for something more than wages—a striving for spiritual expression. They are putting into their unions the aspiration and idealism which under different conditions they might have expressed through the social and religious institutions of the Church.

The writer has interviewed many of the girls in the League, many of whom are foreign born, or the children of foreign born, to find out the significance of their organization to them. First of all apparently it means "brotherly love." A beautiful Italian girl in the Philadelphia branch of the League, when asked this question, replied, "How can I say it? It means so many things! I was so lonesome in this country. Every day I went to the shop and every night I came back to mother and she talks always of Italy because she does not speak English and she does not get acquainted with Americans. I did not know people in this country who really understand America. And then I joined the League and everyone is so kind as if they were my sisters. Suddenly America seemed so warm and friendly and now I love it here. America seems such a good country."

A little Polish girl in the Chicago branch of the League when asked the same question answered: "I do not feel so afraid as I used to. You see I have had some bad times in my life—when I was sick and could not go on earning money. A girl cannot save much when she has everything to pay for herself. It is all right until you get sick and then when you need money most you can't earn it. I got sick a good deal. My trade is not a healthy one. And always after I got back to work I would worry what should become of me if I fell ill for a long time. But since I joined the League it is different. When I fell ill the girls were so kind to me. They came to see me and best of all, they paid my landlady and helped me over the bad time. They helped us organize our shop to stand for shorter hours. Now I work eight hours in the shop and do not get so tired out and I do not get sick so often. I have more chance to get out in the air. It is all so different from the old days. I have a lot of sisters and I am happy."

A very able American girl from the Chicago branch of the League explained how this organization started and what it had gradually grown to mean to her.

She began: "I don't know whether you women who have never done factory work know what it means to do one little thing over and over all day long. You see the work is so divided and subdivided that each girl does one thing thousands of times. Almost any of these jobs can be learned in a week or two so that there isn't anything new to think about in your work. You get hungry for something attractive to occupy your mind." She looked searchingly at the writer. "A little group of us got together to study poetry. I suppose there are people who would think that was a very wasteful thing for a working girl to do, but we're not so different, really, from the girls who have a chance to go to high school and to college. We love beautiful things, too, though maybe we aren't all such good judges of what is beautiful. But anyway we started our little poetry meetings and loved the fine things we read. Afterward we would get to talking about other things—what life meant to us and what life ought to be like. And of course we began asking, what can we do about it, how can we make our lives happier? And we knew we would be happier if we weren't so tired and overworked and if we could work in rooms with more light and air and have cloakrooms that were clean and nice. And gradually our little poetry group became an organization to create the best possible conditions for working girls, to secure better pay, shorter hours, sanitary conditions, protection from dangerous machinery and the terrible factory fires in which so many girls have been burned to death. But the League has never been an organization just to secure better economic conditions. We have always worked for the all-round development of the girls. We have built up classes on whatever subjects the girls want so that we shall know what is going on in the world and shall be able to appreciate the good things of life. When you go to a big concert did you ever look up in the gallery and wonder how many of the people up there were working girls who had been saving up their pennies to hear something really fine? More than you imagine. And just because these girls crave contact with the great spirits of the earth who have written and painted and composed beautiful things, doesn't mean that we don't do our work well. No, it means that we do it a great deal better. A girl who isn't all tired out and who has a little leisure for recreation and the capacity to enjoy good things—if a girl is really happy she does better work and more of it. More and more employers are beginning to see that, and to do their share in this work because it pays them."

An eager Russian girl from the New York branch of the League explained that to her the most wonderful thing about belonging to the League has been the opportunity to attend evening school two evenings a week.

"Before our shop joined the League we worked such long hours that I was too tired to study," she said. "Then when we organized and got shorter hours and I found the League had courses that were meant for girls like me, I joined. Of course there are the city night schools, but somehow the League classes are different. They are planned by the best teachers in the country together with the older girls who realize what it is we most want to understand. I don't know just how to explain it but these courses are so closely related to us—to our lives. Take a course in American history. We foreign girls need it taught in a different way from American girls. And girls who work in factories like to know about the history of industry and how it is related to government. I can't begin to tell you how different America seems now that I know more about its ways and government, and what I can do with my vote and how everyday girls like me can count for something in getting good laws. I think," the girl concluded, "America can be the most wonderful country in the world if we will only work hard enough and all pull together."

The League is not limited in its membership to workers in particular trades. It is open to all women interested in securing protective legislation for women and children. Many distinguished women belong to the League which thus affords a meeting ground where women of different classes and widely varied interests may come to more sympathetic understanding. Together they are one of the strongest forces in the country for labor legislation.

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Among the Workers

MISSIONARY ELMER E. HUBBARD, who for over twenty years has conducted a successful work among children in Cardenas, Cuba, is about to transfer his activities to Mexico. He will probably go to Morelia, in the state of Michoacan, about 300 miles west of Mexico City. Evangelist Charles R. Scoville writes to the Christian Herald from McKinney, Texas: "I am delighted to note your movement for a nation-wide revival and will extend every possible aid to this worthy cause. We are in a fine union meeting here in this city, with over 900 persons responding to date. We had a special Stewardship Night and secured 224 definite pledges at the one call. At Nacogdoches, Texas, before this, we had 1,344 persons come forward. One hundred and two responded to the last invitation on the last night—74 being men.

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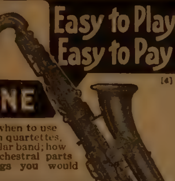

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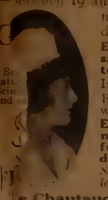

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This is the Task the Methodist Church has Set for Itself During 1920 Every Four Members Must Win a Fifth

By H. C. REYNOLDS

SUPPOSING four husky acquaintances of yours kidnapped you some night, hustled you into an automobile, carried you to an upper room in the house of one of them and announced: "You are our quota!"

You would be surprised, mystified and perhaps alarmed.

But supposing further, instead of producing instruments of torture, one of your unceremonious friends drew forth a copy of the Good Book and all four took turns reading to you, exhorting you, praying on their knees for you and altogether giving you such a grueling as would make the attacks of the eleven jurors on the twelfth and obstinate one seem mild.

You would be amused by their audacity, if not touched by their devotion—devotion to God and to you. And if you were not all clay, if you had some small spark of Godliness within you, if you ever were going to unite yourself with Him, you would yield then.

But what has this to do with "quotas"?

Simply this, every four Methodists have set out to capture one soul for the Lord before June 1, 1920.

There are a little over four million members of Methodist Episcopal churches and the minimum "subscription" of the whole church must be a million souls for Christ. They have set out to do it, they are in honor bound to do it, and anybody who knows them will say they cannot fail.

Perhaps your head has been so dazzled with talk of billions (of dollars) during the war that a million looks small to you. Then think over this carefully: never since Christ came down to earth has such a number been brought to his feet in such a length of time!

Foreign missionaries tell us the people of India today are being won to the Kingdom faster than the old Roman Empire was Christianized in the first centuries A. D. But the average number of baptisms in India for all the Protestant churches is only about 15,000 a month or 180,000 a year, of which Methodist baptisms are about 50,000.

Some more comparisons:' The great awakening in New England, beginning in 1734 and lasting eight years won 50,000. The brilliant crusade led by Finney in 1831 was termed by Lyman Beecher "the greatest work of God and the greatest revival of religion that the world has ever seen in so short a time," and he added, "100,000 were reported to have connected themselves with the churches." In the revival that began in 1857 a traveler from the West declared he had "ridden through a prayer meeting 2,000 miles long." Some enthusiastic observers set the harvest at 1,000,000, but the more conservative figure was 300,000 and even that was the result of two years' work. The Young People's Society of Christian Endeavor won a million up to 1914, but the work had covered thirty-three years.

So the Methodists have tackled a pretty big order. They have set out to astonish us, as they did a year ago when they raised $120,000,000, the largest sum ever pledged to Christian work at one time. They'll do their job this year as they did last, even if it takes a good many "kidnappings" such as we have imagined.

But this enormous effort—how puny it becomes beside the whole task the followers of Christ have before them. The population of the world is about sixteen hundred millions, of whom only about six hundred millions are even nominally Christians. If the Methodists could convert their million this year and next year and so on, with no allowances for losses by death or for increase of population, it would take them until the year 2919 to make every man a confessed Christian.

Curiously enough, 2919 is just a thousand years from now. Is that the year of the millennium? Not necessarily. The other Christian bodies will help the Methodists out in their world task. The new million Methodists will help too. The thing grows by geometrical progression. Nothing succeeds like success. We may not have to wait anything like a thousand years for the world to be all Christian.

The church historian sitting in his study in the year 2919 may look back to the complete evangelization of the world as already an ancient event and will he point out the year 1920 as the beginning of the upward rush to the wonderful consummation?

Profiteering All 'Round

EDITOR, The Christian Herald: Doubtless a good deal, if not the major portion of the present industrial and other troubles can be laid at the door of the profiteers. Ex-Secretary of the Treasury W. G. McAdoo tells of mines earning 2,000 per cent. profit, yet whose managers are unwilling to grant any wage increase until they find out how much of it they can impose on the public. He adds very appropriately that it would be a good idea to reveal the income tax returns of these profiteering operators to the public.

Then there is Governor Smith of New York, who is endeavoring to solve the milk problem and who asks the question how it comes about that the farmer, who raises, milks, feeds and houses his cows and delivers the milk to the middleman, admits that for all this work he is satisfied with 7 or 8 cents a quart, while the city distributor, who puts on 10 or 12 cents a quart for his services, claims to be making no money. The Governor wants a closer alliance between farmers and consumers, to do away with the profiteering middlemen altogether.

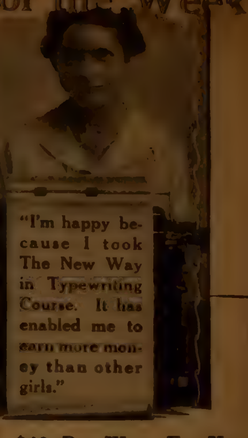
Similarly in many other lines of production, the necessaries of life when they reach the ultimate consumer, are raised to the highest prices the consumer can be made to pay. This applies to clothing as well as food. In every case where the inquiry has gone down to the bottom, the profiteer at the middle of the line from producer to consumer has been found to be the "main guy" in the combination.

The profiteer must go! His disappearance from the scene would seem to be not only necessary to the comfort and welfare of our people, but he is now recognized as a prime cause of the industrial unrest. Labor, in its demand for higher wages to meet his exorbitant charges, has not been able to keep pace with his lawless rapacity. He is so skilled in the art of extortion that he can keep many laps ahead of the game and outrun all his pursuers. While a few of his type may fall into the hands of the law, the profiteer usually sails along on his career of freebooting, plundering as he goes, regardless of all calculations of labor or production cost. And the worst feature of it is that his victims are usually those who are least able to bear it, and who can offer little or no resistance to his greed.

Rochester, N. Y. F. G. M.

1920 "Bible Year"

HAVING successfully promoted Universal Bible Sunday until it is observed by the majority of the Protestant Christian denominations, by Sunday School associations, Bible Societies, Y. M. C. A. and other religious organizations, the New York Bible Society announces that it is to promote a Bible Year for 1920. Committees have been formed to take up the work of organizing the states.



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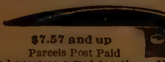

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These Parents Found Stimulation in Their Boy and Girl Who Thought They Were Outgrowing Their Home

By WILLAMETTA PRESTON

AS FATHER and mother asked eager questions about college life—the sports, fraternities, classes—they noticed Rob and Ethleen exchange glances. Somehow the long-anticipated vacation was a disappointment all around. Rob and Ethleen were out of patience with farm life, out of tune with their surroundings. They tried to conceal it but their parents felt the lack of genuine heart-gladness.

"They're outgrowing us!" mother faltered as the parents found themselves alone again.

"They better not!" growled father, but his voice was husky.

Christmas proved the fact. They had invitations they wished to accept. Of course father and mother would not mind—much.

Mother had the letter in the morning. She had time to regain her self-possession and make plans to ease the disappointment for father.

"They feel that they are outgrowing us. Let's outgrow them!"

"How can we? I'm ready for anything!" There was a glint of mischief in his eye.

"They know us just as father and mother. Let them see us in our rightful places in the community. We can do it if we half try. You get elected to something at March meeting and I'll take the presidency of that Woman's club they've wanted to start. We can feature our old friendship with the governor's family. You know we were going to refurnish the house when Ethleen was through college and you expected to get a car for Rob. Get the car for yourself and I'll do the refurnishing. We'll take the initiative. It won't be a bit put on—it will just be showing our boy and girl what we really are."

"And we study up the latest fads until we can talk them silly," added father. "And I'll get down my old family tree. If I don't need it, they may."

They had a community Christmas at the home that otherwise would have been so lonely. They wrote the children glowing accounts of it.

Ethleen and Rob had other invitations for the summer vacation which they would have accepted but for the fact that father had written to each of them: "We want you to come directly." It had all the force of a command they could not well ignore. If only father and mother were not so behind the times. Yes; they would be ashamed to introduce any of their classmates at home.

Father met them at the station in his new car. He discussed different models with Rob as if he knew them all intimately.

Mother, with her hair waved and a new dress that suited her admirably, was waiting on the front porch which had been converted into a living room. The supper table was at the far end where they could watch the sunset. Supper was different, somehow. The mother asked Ethleen about the course in Domestic Science. Had she made her sorority? Father was asking questions about Rob's interests.

"We didn't like to disappoint you about your vacation," remarked mother casually, as they were lingering about the supper table, "but we had invited guests and it would have been discourteous to have had our son and daughter not here to entertain them. Governor Bates, his wife and Lynn and Dorothy are coming Wednesday to stay a week with us."

"The Governor speaks at our celebration the Fourth," added father. "Mother is president of the Woman's Club and they have got up quite a program."

"Just as if father wasn't right beside me in everything! He's first selectman this year and president of the Men's club and leader of the band."

The house had been newly furnished so daintily that even Ethleen was satisfied. The week's visit from the Governor's family was illuminating. They found how these distinguished people regarded father and mother with high honor. Lynn and Dorothy were delighted with the farm and with everything. They thought Rob and Ethleen "so fortunate."

During the weeks of that summer vacation father and mother took the lead.

There were picnics, musicals, so many "things doing" that Rob and Ethleen has to hustle to keep up with them. Everywhere they found that other people of note deferred to their parents, asked their advice and wished to entertain the son and daughter for the parents' sake. They took to studying the family tree in the hall. It took them back to colonial days, across to England, to royalty.

"Yes, there was a title in the family, but what do those things count beside the honor of being a true American?" father said as Rob looked at him with pride.

"Guess I'll come back to the farm after all," decided Rob. "Father has some ideas I'd like to help him try out."

"If I can make such a woman as mother I'll be satisfied," admitted Ethleen. "I've promised to leave Home Economics to take with her, next summer. Mother says we can each invite a friend if we like."

"I'd like to ask that uppish Launce Elliot and show him a thing or two—but only for a few days. We want to really do things, father and I."

"I don't want to ask any one until I get better acquainted with mother. The idea of our ever fancying we could be ashamed of them! I don't believe two children ever had such parents."

"We agree for once," answered Rob.

The Chinese Native Physician

Waiting for Patients on the Street Corner

IN SPITE of having a well-equipped mission hospital in this city of Taichow where men and women can receive the best of medical care and treatment the native doctor still flourishes. He sits at the street corner as shown in the photo, and the ignorant Chinese flock round him, especially on market or festival days. No method, however painful and drastic, deters the believers in his powers of healing—indeed they expect to be made to suffer acutely in order to "expel the original pain."

Nevertheless modern surgery and hospitals are increasing, especially in large places and wherever the railway has come. Recently a very fine building was opened by the Chinese themselves in a town to the north of this province (Chekiang). The staff are all natives trained in "foreign" methods and deserve the utmost credit for the efficient and excellent work done in a magnificent institution. Nothing could be more aseptic or better equipped. It is a center of Christian influence and efficient healing methods. A. O. STOTT.

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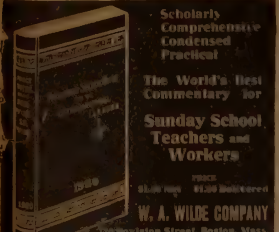

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Three Reasons this Parish Found for Encouraging the Motion Picture as a Part of the Parish Equipment

By G. J. FRITZ

"HOW has the motion picture helped our church work?"

It is almost a threadbare remark "that the screen is today the most powerful factor in popular education," and may be for good or evil, depending on what the exhibitor chooses to present.

It is equally well known that "movies" today are the most luring attraction the world over, and it is generally recognized that a very large percentage of the films, in spite of all censorship, are anything but elevating.

On the other hand, observation proves that the most eloquent preacher could not convince his congregation to stay away from the "movies." Neither would it be fair or sensible to do so. Hence our simple reasoning: Let us have well selected, clean, instructive and amusing pictures of our own, to which we may freely invite our friends without risk of embarrassment.

As success may, of course, be measured by different standards, I may mention three points of view from which we consider our undertaking a success.

First. It offers the opportunity, always looked forward to with interest, of a social gathering of old and young of our own congregation and many of our outside friends as well, as often as we like, say twice a month,'

Secondly. It instantly raised the standard of pictures shown in our local "movie house," though we in no way intended to start competition, and

Lastly. It proved that there is a large class of people who will patronize a guaranteed clean picture entertainment (especially older folks) to which they may bring their families. These persons would forego the pleasure otherwise. Thus our venture is made a financial success, our understanding being, of course, that as a social body no one profits individually, and all net proceeds are devoted to the higher development of picture art, and the necessary musical accompaniment thereof by installing the finest up-to-date equipment so as to enable us to render high-grade work at nominal admission, and then devote the surplus to whatever educational or charitable purpose we see fit. And there are plenty of worthy purposes, in any parish, to which surplus cash may be applied.

It is presupposed, of course, that you have a live pastor who will realize the necessity of some social activity to produce the proper family spirit among the people; that you have an auditorium equipped with electric lights, and that you have a few willing workers, such as musicians, operators, and general attendants found in almost every congregation, and that you get in touch with a reliable film concern, most of whom make it a specialty today to cater to churches, schools and societies of all kinds. Good lectures may always be combined with the pictures. Powerful sermons for good, and instructive matter of every kind may be brought before your people more successfully than in any other way. In fact the possibility for disseminating the best thoughts in life are unlimited, though the undertaking has its difficulties, which generally speaking, lie mostly in getting hold of the right kind of pictures.

Personally, I am too old to be classed as a "movie" fiend, but I have always realized the power and possibilities of the screen, and by careful management have proven that a first-class picture outfit is a valuable asset to any church, school or social club.

Utilizing the Vacant Lot

By REV. H. H. SAVAGE

ALMOND is a village of about 500 inhabitants, situated in the midst of a prosperous farming community. I first saw the place one Saturday evening in August.

The streets were almost blocked with automobiles. The sidewalks were crowded with people who seemed to be "all dressed up and nowhere to go." A vacant corner lot in practically the center of the village immediately impressed me as a fine place on which to have something, but what should that something be? Why, free open air "movies" of course. Inside of six months, after a large amount of presentation, reiteration, agitation and perspiration, enough money was subscribed by the business men and the high-school graduating class to buy a suitable projector to be jointly owned by the school and the municipality. When the next summer came we were ready and we began running programs one night out of every week using a variety of splendid subjects as furnished free by the Extension Division of the University of Wisconsin.

The first summer (1917), our policy was to win the confidence of the community so all that was done to further church work was the showing of a church announcement slide and scripture text slide. The second summer (1918), I gave a short (never to exceed ten minutes), snappy, evangelistic message immediately after the last reel to an audience averaging 500 to 600 people. The third summer (1919), the village board voted me more money than I asked for to run the pictures again, as the proposition had become such a valuable community asset.

How did the "movies" help the church?

First. The church was doing something for the community instead of continually asking the community to do something for the church. As a church, we believe in being self supporting. The business men were not long in making the application and the prestige of the church grew accordingly.

Second. The church through its pastor became a social factor in the community to the resultant practical exclusion of all harmful amusements during the past two years at least.

Third. During the past three years about 300 new members have been taken into the churches of the community. Our own church has tripled in membership. Many of these newly professed Christians have told me personally that their first serious thoughts regarding eternal things came during one or more of those ten-minute sermonettes.

This is necessarily a very brief and incomplete presentation of the work, but the work itself has paid tremendous dividends with us, and should be just as valuable a program to others.

◆

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THE Wilson warbler is the champion fly-catcher of the United States. His method of getting most of his food is to dash out from the limb of a tree and snatch passing insects on the wing. They catch other insects which are flitting about or sitting on the foliage or blossoms of the trees. You will often find these little birds in apple trees when in bloom. Their olive green and yellow plumage harmonizes with the green leaves of the trees. The male bird has a black crown patch on the top of his head, while on the female this cap is greenish like the back. This bird is found throughout the eastern United States but winters in Central America.

CHURCHES or Sunday Schools wishing to adopt or extend the use of motion pictures in their work will be put in touch with sources of reliable information, suggestion and advice by applying to the Editors of the Christian Herald.

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Wife and His Success

W... a an appallingly bombastic undertaking it is, how characteristically mannish, to try to tell the world "How My Wife Has Helped Me to Success"! It assumes in the first place that I have attained success, and then, by implication, that I did the greater part of the job myself, though it does admit that I had help. But never mind. Recognizing the nature of the task may enable me to approach it with a greater modesty.

As I look back over my twenty-five years of married life I see two hands that are always busy, and usually with what we are accustomed to regard as commonplace things. Sometimes, it is true, they play softly with the keys of the piano or turn the leaves of books or magazines; but more often they are kneading bread or washing dishes or hanging out clothes or ironing them or folding them smoothly to be put away for a brief time, only to be wrinkled and soiled again—things that the daily routine of life, the mere fact of living, will only undo.

When I leave home in the morning the hands rest for a moment on my shoulders, and the eyes and the lips behind them wish me good luck and a successful day. When I get back at night they rest on my shoulders again and the eyes and the lips bid me welcome. If for any reason they are absent for a few days, the evidence of their work remains. Clean clothes are waiting for me. I have only to lift the covers of certain jars in the pantry to discover treasures. My slippers are where my feet can find them in the dark. When I go up to my empty bedroom the c of the bedclothes is turned back, r for me, and the window-shade is ra because I like to see the morning when I wake. Always and everywh are signs of a faithful and affection thoughtfulness.

"How like a man! Thinking alw of his own comfort," I hear you s Perhaps; but just now, dear ladies, t is none of your business, for I am w ing, you will remember, not about m self but about Her.

Well, and what is the success that s has helped me to? Not money, fo have little; nor public office, nor hi place in the community in which I li nor, indeed, any of those things t men usually mean when they speak success. But I can say with a thank heart that I have come well past mid life with a healthy mind as well as healthy body; that I have kept u dimmed my faith in mankind and t general goodness of human nature; th I can still appreciate the glory of t morning and the beauty of the nigh that I know and love the simple thin of life, and common people; that perceive and recognize the worth humble duties faithfully performe and so have come to find contentme and happiness in doing my own uni portant and monotonous work. Tha friends, is the success to which m wife has helped me, and I want better.

I know, of course, that she is one of thousand, but I know, too, that she just as surely one of millions.

Boston, Mass. E. W. F.

A Minister's Helpful Wife

IN many ways, but, perhaps, chiefly by her prayers. She was truly fond of prayer, and often went behind "the shut door," where she prayed for her husband, her children, and for herself, and for the Cause which she loved above all. She was mighty and irresistible in prayer. While I was preaching I knew she was praying for me; she always knew my theme beforehand, and took a deep and special interest in it, and was able often to make valuable suggestions for me, and this, too, produced in her a desire for my success, and was conducive to prayer.

Another way in which she was helpful to me was by her loving, tactful, but skilful criticisms; this was often neither pleasant to her nor to me; here is a case in point: in my earlier ministry (and I still have a strong tendency in the same old direction) I was very demonstrative and sometimes even quite vociferous, which led me to pound the pulpit, to prance around in the space behind and at the sides of the pulpit, and to "scream" as she called it; this I must modify; the people are not deaf; noise is not power, but it is waste and loss. My improvement was slow, but I did, under her friendly and persistent criticism, I did improve, and became a more effective speaker, without the loss of earnestness, force and effectiveness; for I did and do believe in "fire."

She was herself a good and sympathetic listener, and after the service she could almost perfectly reproduce my sermon or address; this I knew, and that knowledge had a good effect on every effort I made as a speaker; she was fond of apt illustrations, especially if they were original, and were gathered from some experiences of our own in our ministerial life and travels; this had much to do in making me what may be called "an illustrative preacher." I have always been careful to gather my illustrations from the Bible, from the History of Christianity, and from personal experiences.

My wife was herself a good public speaker, though she was so timid and modest that it always required a great deal of urging to make her occupy the pulpit or platform; however, she was so deeply devoted and interested in the salvation of the Christless nations of the earth that she was soon ready to speak on their behalf; she was in close touch with all missionary enterprises; was fully informed, and never failed to ta and read missionary papers and mag zines; she was the president of t Woman's Foreign Missionary Societ but her interest in the world co ditions was far from being limit by the work of that society. I learn from her speeches much about the grac of speech; that it is what you say, rath than the manner in which it is sai though that, too, is very important, th draws the people; *that you must be mo than full,* overflowing with carefull prepared and arranged facts, facts th have gripped you, and that you no feel the people should know, must know and that they must be made to feel a you do.

She rarely made any "trips or slips the tongue," which have bothered not a little; she knew what she wanted say, and she was able to say it in clas cal English. This led me to prep more carefully, and often to rehearse sermon in my study; or, if not the then I would go to the surroundin fields or woods, where I could find private and suitable place, where I hav often actually preached my sermon o address that I had mentally prepared and spiritually prepared on my knees and with much and often painful medi tation.

SUCCESS is the last word in thi question. But what is ministerial su cess? I give seven elements of suc success, as follows:—

1. To increase the membership of th church, and to make y an genuinely spiritual
2. To raise large su the church and
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MRS. J. O. OAKES, Salina, Okla.

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I can't express rds how much I have been benefitted by "More Eggs." d my debts, clothed the children in new dresses, and tha t all—I paid my pastor his dues. I sold 42½ dozen eggs l eek, set 4 dozen, ate some, and had 1½ dozen left.
ENA McBROON, Woodbury, Tenn.

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The "More Eggs" did wonders for me. I had 29 hens when I got the ton was getting five or six eggs a day. April 1st I had over eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

8988 from 125 Hens

Since using the "Mor " I have got more eggs than any time I have been in th y business, about thirty years. Since the 16th of Marc vember 16th I have marketed 749 dozen and only hav ndred and twenty-five hens. I highly recommend Eggs" Tonic to all poultry raisers.
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I never used "More Egg until last December; then just one $1.00 package a sold over $200.00 worth of eggs from forty-four hens Eggs" Tonic did it.
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